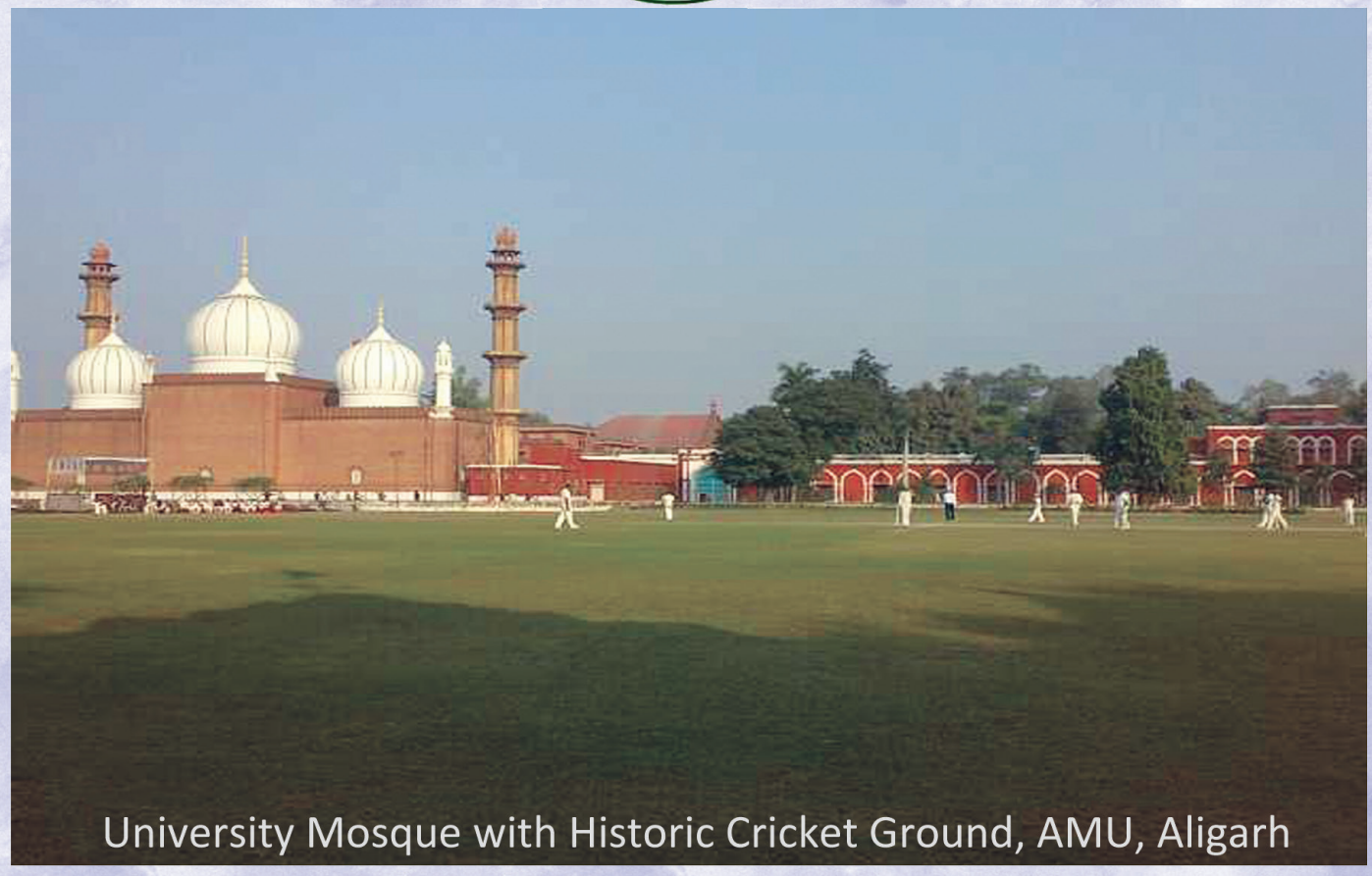
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ALIG Atlanta

December, 2017



From Editor's Desk

This year marks 200th birth anniversary (1817-2017) of Sir Syed Ahmad Khan. Five very informative articles are included on Sir Syed and Aligarh Movement. Osmania University, Hyderabad is also celebrating the centennial year (1917-2017) of its founding. AMU and Osmania University has innumerous bonds for decades. Locally, AAAA and Hyderabad Association of Atlanta have worked very closely in hosting educational and cultural programs in Metro Atlanta. A very pertinent article on this synergy is presented in. In addition, reminiscences, profile and Urdu poetry all are part of this edition.

Publishing this magazine was a team effort and many deserve gratitude and acknowledgment. All the assistance from Syed Waseem, Dr. Shoeb Ahmad, Dr. Asif Taufiq, Dr. Shahid Rafique, Sultan Khan, Dr. Farzana Bharmal, Zubair Asmi and other AAAA members are gratefully acknowledged. For Urdu articles, we owe special gratitude to Ms. Naeem Fatima Taufiq for her regular contribution. We are greatly appreciative of all the sponsors and community businesses for their support. I would like to thank, Prof. Dr. Valeed Ahmad of Aligarh Muslim University (AMU) for getting Urdu typing done. My wife, Shaista, supported my spending several evening and weekend hours for this volunteer work. I would acknowledge her and our kids for their patience and understanding. Last but not least, I sincerely thank all the authors for the efforts in putting together their articles.

This publication comes out yearly on the occasion of our Annual International Mushaira (poetry symposium). It contains information on AAAA activities, future projects and priorities, literary work, reminiscences, and Urdu poetry of local and guest poets, etc. Hope you would like this edition. We look forward to your feedback.

A disclaimer. The views and opinions expressed in these articles are those of the authors and do not necessarily reflect the official policy or position of AAAA.

AAAA *Zindabad!*

With kindest regards,
Rasheed Ahmad, Ph.D.
Honorary Editor
rasheedahmad@hotmail.com,
www.aligarhassociation.org

Sir Syed Ahmad's Quotations

"Sons (of MAO College) shall go forth throughout the length and breadth of the land to preach the message of free inquiry, of large-hearted toleration and of pure morality."

"Call me by whatever names you like. I will not ask you for my salvation. But please take pity of your children. Do something for them (send them to the school), lest you should have to repent (by not sending them)."

"The first requisite for the progress of a nation is the brotherhood and unity amongst sections of the society."

"We (Hindus and Muslims) eat the same crop, drink water from the same rivers and breathe the same air. As a matter of fact Hindus and Muslims are the two eyes of the beautiful bride that is Hindustan. Weakness of any one of them will spoil the beauty of the bride (dulhan)."

"Ijtihad (innovation, re-interpretation with the changing times) is the need of the hour. Give up taqlid (copying and following old values)."

"A true Muslims is one who must have the holy Quran in one hand and the science in the other."

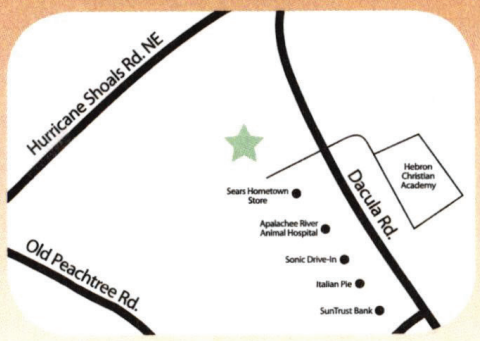


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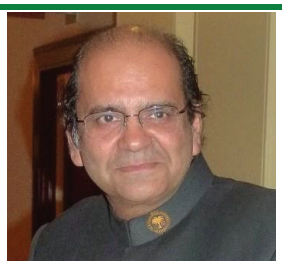
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President's Message

As I was deer hunting in Ohio, stalking my prey. I was astonished by an apple tree, standing at the clearing with its full glory. Loaded with its delicious fruit and humbly bending with an enticing invitation to a hungry hunter so he may taste the fruit.

Johnny Appleseed would have never thought that an apple tree he planted and encourage others to plant may fill the hunger of the hunter, with internal encouragement to plant a seed of another kind.

With meager capital and genuine encouragement by the fellow Aligarians , the Aligarh Alumni Association of Atlanta (AAAA) planted an educational seed with the Mercer University, Atlanta.

The invitation to a handful of theology professors to visit Aligarh Muslim University was initiated. The nature took its course and the theology professors from the Aligarh Muslim University and Mercer visited the respective learning center one month at a time. The hunters in this case, students (the knowledge seekers) had a field day. This resulted in a book written by Professor Tauqeer Alam Falahi. "Columbus Kay Shaher Main."

The fruit of knowledge eaten by the students and facility resulted in a bigger student exchange being planned for 2018. Miraculously, it will be self financed.

The tree of knowledge (the apple tree) with its full glory now stands on both campuses i.e.: Aligarh Muslim University and Mercer University Atlanta.

For the second year in a row, the Annual Mushaira by AAAA is being held at Mercer University Hall.

After all, as the saying goes "when a nation becomes devoid of Arts and Learning, it invites Poverty and when Poverty comes it brings in its Wake Thousands of Crimes.

Yes it was spoken by Sir Syed Ahmed Khan. NOW YOU KNOW REST OF THE STORY.

Asif Taufiq
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tariqmansoor1@rediffmail.com

23 October 2017



MESSAGE

1. I am delighted to know that Aligarh Alumni Association of Atlanta is organizing an International Mushaira and on this occasion, the Association is publishing their annual magazine "Alig Atlanta."

2. AMU Associations located around the globe are the social hub of intellectuals and philanthropists, who actively participate in the socio-economic development of the society. Our alumni may be thousands of miles away from the University but they carry the name of Sir Syed Ahmad Khan and the ethos of the University in their hearts. Alumni of AMU have always stood as a pillar of strength and support for their alma mater and have always extended their support in the development and promotion of their alma mater, a fact which we in Aligarh deeply appreciate.

3. I wish to extend my good wishes to the Editorial Team and the contributors who have worked relentlessly to bring out this Magazine and my compliments to the office bearers of the Association for the excellent job that they are doing.

Tariq Mansoor 23/10/17

(Prof. Tariq Mansoor)
Vice-Chancellor

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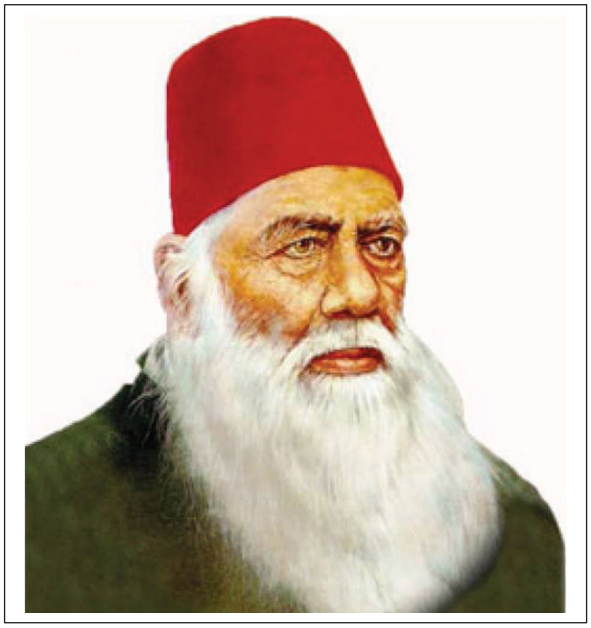
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LIFE CHRONOLOGY OF SIR SAIYAD AHMAD KHAN (1817-1898)

(Source: [http://aligarhmovement.com/Sir_Syed_Life_Chronology)](http://aligarhmovement.com/Sir_Syed_Life_Chronology)



* 1817 Birth at Delhi, October 17.
* 1828 Death of Khawaja Fariduddin, maternal grandfather.
* 1836 Married to Parsa Begum(Mubarak)
* 1837 Sayyid-ul-Akhbar started by Sayyid Muhammad Khan.
* 1838 Death of his father, Sayyid Muhammad Muttaqi.
* 1839 Appointed Naib Munshi at Agra.
* 1841 Appointed Munsif at Mainpuri, December 24.
* 1842 Transferred from Mainpuri to Fatehpur Sikri, January 10.
* 1842 Received the title of Jawad-ud-Daula Arif Jung from the Mughal court.
* 1842 Completed Jila-ul-Qulub bi Zikr il Mahbub.
* 1844 Completed Tuhfa-i-Hasan and Tashil fi jar-i-Saqil.
* 1845 Death of Sayyid Muhammad Khan, his brother.
* 1847 First edition of Asar-us-Sanadid appeared.
* 1849 Completed Kalamat-ul-Haqq.
* 1850 Completed Risala Sunnat dar radi bid'at.
* 1852 Completed Namiqa dar bayan masala tasawwur-i-Shaikh and Silsilat ul-Mulk.
* 1854 Second edition of Asar-us-Sanadid.
* 1855 Appointed permanent Sadr Amin at Bijnor, January 13.
* 1855 Edited A'in-i-Akbari.
* 1857 Revolt breaks out, May 10.
* 1857 Death of his mother at Meerut.
* 1858 Appointed Sadr us Sadur, Moradabad.
* 1858 Published Tarikh Sarkashi-i-Zilla Bijnor.
* 1859 Nominated member of special commission for hearing appeals about confiscated property.
* 1859 Published Causes of the Indian Revolt.
* 1859 Established a Madrasa at Moradabad.
* 1860 Published Loyal Muhammadans of India.
* 1860 Famine in N.W. Frontier Provinces and relief work by Sayyid Ahmad Khan.
* 1861 French translation of Asar-us-Sanadid by Garcin de Tassy.
* 1861 Death of his wife.
* 1862 Transferred to Ghazipur, May 12.
* 1862 Edited Tarikh-i-Feroz Shahi.
* 1863 Published a pamphlet on education.
* 1864 Laid the foundation of a Madrasa at Ghazipur but with some time Transferred to Aligarh.
* 1864 Elected Honorary Member of the Royal Asiatic Society of Great Britain, July 4.
* 1865 Sends a memorandum to the Government about the intention of the Scientific Society to publish books on agriculture, December 30.
* 1866 Aligarh Institute Gazette started.
* 1867 Sends a memorandum to the Viceroy for establishment of a vernacular university, August 1.
* 1867 Transferred to Benares, August 15.
* 1867 Started homeopathic dispensary and hospital at Benares, September 25.
* 1869 Leaves Benares for England, April 1.
* 1869 Receives the insignia of C.S.I, August 6.
* 1870 Left London for India, September 4.
* 1870 Reached Bombay, October 2.
* 1870 Tahzib-ul-Akhlaq started, December 24.
* 1870 Established the Committee for the Better Diffusion and Advancement of Learning among Muslims of India, December 26 .
* 1873 Scheme for establishing a college presented.
* 1875 Inauguration of the college, May 24.
* 1875 Regular teaching starts at M.A.O. College, June 1.
* 1876 Retired from service.
* 1876 Starts writing commentary on the Quran.
* 1877 Lord Lytton's visit to Aligarh, January 8 .
* 1878 Nominated member of the Viceroy's Legislative Council.
* 1882 Appears before the Education Commission.
* 1883 Founded Muhammadan Civil Service Fund Association.
* 1883 Established Muhammadan Association, Aligarh.
* 1886 Established Muhammadan Educational Conference.
* 1887 Nominated member of the Civil Service Commission by Lord Dufferin.
* 1888 Established Patriotic Association at Aligarh. 1888 Received K.C.S.I.
* 1889 Received the degree of LL.D. honoris causa from Edinburgh. Circulates the Trustee Bill.
* 1898 Death at Aligarh, March 27

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SIR SYED AHMAD KHAN (1817-1898): BIRTH OF A MOVEMENT

*Dr. S.M. Ghazanfar**

INTRODUCTION

As we commemorate the bicentennial anniversary of Sir Syed Ahmad Khan's birthday (October 17, 1817), the most befitting tribute on this occasion is to remind ourselves of this intellectual giant's vision for India's Muslims in particular and the Islamic world in general. Born into a family with strong ties to the Mughal court, Sir Syed was a Muslim pragmatist, Islamic reformist, and philosopher of the 19th-centrury British India. He was a strong proponent of coexistence, multiculturalism, secularism, and interfaith understanding. The eminent AMU alumnus and first Muslim President of India, Dr. Zakir Hussain, called Sir Syed's University "the laboratory of Indian pluralism." His ideas influenced a plethora of Muslim intellectuals, politicians, poets, and journalists, who then helped evolve Sir Syed's concept of Muslim nationalism into becoming the soul of the idea of Pakistan.

The essence of Sir Syed's message is reflected in the following quotations:

"Ijtihad is the need of the hour. Get rid of old and useless rituals; they hinder human progress"

"Look forward, learn modern knowledge; the only solution for the problems of Indian Muslims"

These statements summarize *the Aligarh Movement*. Sir Syed's vision called for a re-orientation of Islam and sought to establish a modern system of education for Muslims in India; thus, the Movement is sometimes referred to as *Islamic Modernism*. Indeed, he challenged the prevailing religious orthodoxy and his goal was to promote a revival of Islamic Renaissance. Allama Iqbal (1877-1938) applauded Sir Syed's "real greatness in the fact that he was the first Indian Muslim who felt the need of a fresh orientation of Islam and worked for it."

GENESIS OF THE MOVEMENT

Critical moments in history are like earthquakes; they release stresses for generations. When the tremors are over, they leave behind a legacy that serves as a prelude to the next major event. The **Sepoy Mutiny of 1857** was such an event; it was the turning point in the history of India, especially for Indian Muslims. Led mainly by Muslims, It was an uprising that included Hindus and Muslims. The mutineers sought help from the Islamic world, especially the Ottoman Empire; this was not forthcoming. Instead, for their own strategic reasons, the Ottomans aided the British in suppressing the mutiny. The carnage left a major void in the Islamic community. The last vestiges of Mughal rule were eradicated, and Muslim political power, already declining, reached its nadir in 1857. And India became the first country where Muslims faced a clash with another civilization.

Significantly, the Great Indian Revolt was a response, among other things, to British attempts at "reform" many religious practices in the subcontinent--such as the abolition of sati, support for widow re-marriages, redefine many Muslim practices and rituals, etc. Post-1857, the Britishers were cautious about such reforms, and subsequently they generally sided with the conservative sections of the society. This caution was also dictated by a book (*Asbabab-e-Baghawat-e-Hind,* or Causes of the Indian Revolt), written by Sir Syed, which identified numerous British policies that contributed to the Revolt.
British control now substantially consolidated, and with it the historic India died and in its wake emerged social and political movements that eventually led to the establishment of independent nations of India and Pakistan. At the same time, the Hindus whom the Muslims had dominated for 500 years appeared poised to dominate them. This possibility set the tone for future interactions among the Muslims, the British, and the Hindus.

These developments also generated conditions that enabled Hindus to reassert themselves socially and politically. With no powerful monarch or elite now shielding their interests, the emerging community of Muslims became fearful that their status might be swept aside by the expansion of British rule and Hindu reassertion. They felt vulnerable and their fears were augmented by the spread of aggressive Hindu reformist movements, as well as by the arrival of Christian missionaries. Such evolving conditions called for fresh thinking for the survival of Indian Muslims.

Islamic revivalism (theological) was the initial response from the Muslim community. The Ulema insisted on explaining the decline of the Mughal Empire as a symptom of the deterioration of "true Islam;" only a strict adherence to Islamic laws and rituals could save the Muslim community from being completely absorbed by the changing political and social forces. Thus, numerous Ulema and clerics were drawn towards a puritanical movement. *Darul Uloom Deoband* was established to promote that movement, also fomented by Muhammad al-Wahhab, whose influence had mushroomed in Arabia in the 18th-century. They rejected all that was British, including their reform measures. This withdrawal into a social cocoon was also accompanied by calls for *Jihad* against the infidels. This movement envisaged Pan-Islamism and aspired to eventually establish an Islamic caliphate.

Till the 1857 rebellion, the newcomers had largely conceived India as an ethnic whole. However, the radical response, combined with the omnipresent negative imagery of Muslims from the Crusades era, further strengthened British hostility and resentment against Muslims. Antagonisms were also fueled by influential British authors, such as William Muir, who fostered the myth of "violent" Muslims, holding a sword in one hand and the Qur'an in the other. This environment drew the colonizers even closer to majority Hindus, who were more receptive to adopting the British 'ways' than were Muslims. Such circumstances ensured that the Muslims would likely miss the opportunity to be part of the new order.

Under these conditions, the majority Hindus forged ahead in education and social development. They embraced English education and English language (which replaced Persian) much more readily than did the Muslims. The more educated Hindus filled the lower government service positions that were open to Indians; Muslims were practically shut out. An English education also enabled Hindus to express their social and political aspirations more effectively.

Islamic rationalism/pragmatism *was* the alternate response, articulated primarily by Sir Syed Ahmed Khan--and that is the *Aligarh Movement*. Instead of Pan-Islamism, he visualized Muslim nationalism in the Indian context. Besides, the Islamic world, led by the Ottoman Empire, discouraged the revivalist approach. The revivalist reaction, Sir Syed argued, would further submerge India's Muslims in a vastly Hindu India, especially since, in light of the majority-rule representation being introduced, he anticipated political initiative would pass to Hindus. There were other Muslim (and non-Muslims) intellectuals who shared Sir Syed's apprehensions (e.g., Shibli Nomani, Altaf Husain Hali, Jaikishan

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Das, and others, including Mirza Asadullah Ghalib, who, while sympathetic, was critical of Sir Syed's alignment with the British).

WHAT WAS THE MOVEMENT ALL ABOUT?

Post-1857, scholarly discourse emerged that cast a critical eye on Islamic history. Sir Syed authored a comprehensive document which not only challenged the perceptions of Islam formulated by the British, but also pleaded with the Muslim community to reassess their beliefs and rituals, character and status in light of the changes taking shape around it. He reminded the British—and Muslims--that Islam was inherently a progressive and modern religion which had inspired not only the creation of the Golden Age of Islam, but which, in turn, influenced and facilitated Western scientific and military prowess, thus enabling Latin-European exit out of the Dark Ages.

As for the revivalist movement, Sir Syed vehemently opposed it; he saw it as dangerous in its isolationist posture. As long as mutual suspicion and hostility persisted between Muslims and the British, the former would be excluded from participation in the evolving political and social life. He called for coexistence and reconciliation. Sir Syed sought Muslim-British rapprochement not so much for the love of newcomers, but as a pragmatic strategy for a viable future of Indian Muslims. Toward that goal, he authored a book (*Tabyin-ul-Kalam;* Commentary on the Holy Bible*)* that emphasized Islam's close affinity with Christianity, including many commonalities.

Convinced that modern education was the key to the advancement of Muslims, he visited England in 1870. Upon return, he established the Mohammedan Anglo-Oriental College at Aligarh (became Aligarh Muslim University in 1920), patterned after Oxford and Cambridge. While the first Chancellor was a Muslim woman (Sultana Shah Jahan Begum), the first principal was an Englishman (Theodore Beck). The name of the college was self-descriptive and its orientation was decidedly western. His emphasis on rational interpretation and rejection of the traditional dogmas of the orthodoxy made him controversial and he was labeled as "heretic." Even the Imam of Mecca issued a fatwa, calling Sir Syed "an agent of the devil who misleads Muslims," and that "the college be demolished and its founder and supporters thrown out of the fold of Islam."

Undaunted, Sir Syed persisted. While apprehensive of Western colonialism, he was also convinced that the best of Western civilization could and should be assimilated by the Muslims because the "pure" Islam taught by the Scriptures was not antithetical to Western civilization but was, in fact, its ultimate source and inspiration. Thus, during the two decades following the 1857 revolt, Sir Syed was preoccupied with attempts to reforming prevailing religious orientation among Muslims. Toward that end, in 1870, he started a journal, *Tahizeeb-ul-Akhlaaq*, or Social Reformer. Like the Muslim modernists elsewhere, he espoused the causes of (1) rationalism in Islam--"religion existed as an aid to man's progress, and man did not exist just for religion;" (2) social reforms patterned after western culture; (3) modern education through English language; and (4) Muslim nationalism. Like Jamal al-Din Afghani (1838-1897); and Egypt's Mohammed Abduh (1849-1905), he called for a bold new theology or reinterpretation of Islam and acceptance, not rejection, of the best of the West; the modern age demanded that transformation. He believed that the original Islam must be re-claimed.

The Movement aspired to reconcile faith with reason—a perennial religious battle, especially in the Islamic world. It stressed modern values, such as democracy, rights, nationalism, rationality, science, equality, and progress. Islamic modernism generated a series of novel institutions that combined Islamic education with modern subjects and pedagogies. It was a response of Muslim intellectuals to European modernity, the key premise being that science and progress, revelation and reason, sacred and the secular, were indeed compatible with Islam. Elsewhere in the Islamic world, from Middle-east to Southeast Asia, as Western modernity penetrated, Muslim intelligentsia began to develop a new intellectual paradigm in an attempt to foster a balance between rational adaptation and outright rejection. More importantly, these scholars embarked on a reformative endeavor--to boldly redefine or reconstruct Islamic thought and practices. As they stressed Muslim pride and unity in the face of political and cultural threat of European colonialism, they emphasized that Islam was consistent with the rationality of the European Enlightenment, with no fundamental incompatibility or contradictions.

While there were some contemporaries in the Islamic world who espoused similar progressive agendas (e.g., Jamal-al-din Afghani; Mohammad Abduh), Sir Syed was the leading light of the Movement in the Indian sub-continent. Despite some differences, each argued (as did Allama Iqbal) that Islam was a dynamic, progressive religion that was made stagnant by the forces of history and static mindset of the Ullema.

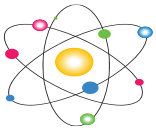
CONCLUSING REMARKS

Sir Syed Ahmed Khan did not live to see the full impact of his agenda. The Aligarh Movement was essentially two-fold: re-orient Islamic thought and practices, and introduce modern education. Succeeding generations derived their inspiration from his legacy and went on to carve their own destiny. He stood tall among the 19th-century reformers who gave a new lease and a new direction to Islamic civilization. Some among the later generations called him a revolutionary, others an apologist, but there is no doubt that Sir Syed Ahmed Khan opened the door to interactions between Muslims and Europeans. Until he came along, that door was shut, with deep mutual suspicion and hostility.

Yet, it is no coincidence that the global Muslim community presently, but especially post-911, finds itself in the same dilemma as more than a century ago; indeed, history is repeating itself. Turmoil in the Arab-Islamic world, paranoid about Islam and Muslims in the West, surge in extremism, coupled with intrusive Western reactions, are obstacles similar to those that Sir Syed confronted post-1857. The challenges make his dual approach more relevant than ever before. Thus, quite appropriately, some have referred to Sir Syed "as the man who knew tomorrow."

And, finally, a contentious note. As the ardent admirers of Sir Syed celebrate his 200th birthday, some argue that the jewel of his triumph--the Aligarh Muslim University--has deviated from his original vision and that Sir Syed's legacy has lost ground. Thus, a former director of the Sir Syed Academy laments that the AMU's stature has diminished because of "the severe drought of secular, enlightened icons among contemporary Indian Muslims." He continues, "Once AMU allowed madrassa graduates into higher courses, the university lost its culture of excellence, its intellectual edge. AMU was not created to produce or train maulvis. It was created to produce individuals who would challenge the orthodoxy." Another alumnus asks, "why and how did the reformist movement lose its steam so completely? More pertinently, why don't Indian Muslims have too many secular icons like Sir Syed today?" Another says: "Unfortunately, AMU has been inefficacious in the role of being the incubator of social reforms …. its theology department functions more to manage religious life on the campus than for reformation of Islamic jurisprudence." One can be certain the debate will continue.

**The author is emeritus-professor (1968-2008; University of Idaho), now located in the Atlanta area. Recipient of Distinguished Alumnus Achievement Award, Hall of Fame inductee (Washington State University), Idaho Treasure Award (2007), Pride of Pakistan Award (1989), MLK Award, numerous academic/civic honors, author of several books and numerous professional publications.*



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A TALE OF TWO CITIES

*Dr. Moiz Mumtaz**

Happy memories and fond remembrances intertwined with youthful activities of culturing our values, and living our traditions, are hard to forget or even fade. Oh! The 90s were the nostalgic times of our lives in Atlanta. Like a large family, a closely knit borderless group of friends occasionally met for dinners. Pre- or post- Mushaira meetings were just excuses to meet often. A simple innocuous call "Are you in town next weekend, let us get together" would start the mushaira planning. Prominently present were Andaleep Bhabi/Qayyum Saheb, Faqira Bhabi/Dr. Jalal Zuberi, Kamala Bhabi/Dr. Wasi Siddiqui, Parvenu Bhabi/Dr. Feroze Yosufji, Romana Bhabi/Azfar Haque, Rukshana Bhabi/Syed Waseem Saheb, Shaheen Bhabi/Siraj Karatela Saheb, Tahmina Bhabi/Akbar Zaidi Saheb, Talat Apa/Waheed Bhai, Faseeh Siddiqui, and of course Hasan Kamal Saheb. Pardon me if I missed your name, blame it to this old brain.

Longing to be part of the national mushaira scene, we would look through the backgrounds of the invited poets, the dates, the venues, and the finances. The pivotal selection of honorary "Sadar and Nazimey Mushaira" would cap off the planning. Discussions lasted way past mid-night, combing through the minutest details of poet arrivals, transport, lodging and food arrangements. Several of us served as poet "hosts" to give that touch of cordiality and reverence that the hotels couldn't. Yes sir, quality time was spent with legends while enjoying sumptuous brunches. Oh! Those informal, uninhibited chats, and up close observances were awesome.

Emory University's White Hall was the exclusive "home" venue for Mushairas. Feelings of our values, our language, our culture, our guests and our happiness electrified the "Mushaira day." Men dressed distinguished and their adorable wives would arrive from all parts of country, it seemed. Even my Ammijan and Farzana's Ammi would eagerly await for this yearly event. The youth managed the registration desk. Time froze as the guests and the dignitaries illuminated the charged-up auditorium. Renowned poets, scholars and literary giants the likes of Ali Sardar Jafri, Khumar Barabankhvi, Akhlaq Mohammed Khan "Shahryar", Waseem Barelvi, Himayat Ali Shaer, Qatil Sifai, Kaifi Azmi, Hanif Akhgar, Malikzada Manzoor, Rahat Indori, Ahmad Faraz, Pirzada Qasim, Manzar Bhopali, Basheer Bader, Dr. Abdullah, Jaun Elia, Dr. Sabeeha Saba, Khamokha Hyderabadi, Saghar Khaiyyami, Gulzar Dehlvi, Jagan Nath Azad, Raghib Muradabadi, and our own Dr. Zaki Kakorvi enlightened us with their thought provoking ideas and recitals. Dazed we would leave White hall in a caravan of cars snaking through the suburbs for dinners at designated houses. Dieting was not an issue those days, multiple lunches and dinners together were in vogue.

For several years, the day after mushaira, the guests and the volunteers would come to our house. Relaxed sittings punctuated by extemporaneous poetry recitals, camaraderie and "betakallufy" were the hallmarks. Little did we know those laughs and memories were to be etched in our memories and become lifetime treasures! As I reminisce, the stories grow fonder, and their everlasting impacts only continue to grow in size and substance in my life. How does one translate spontaneous conversations and laughters into black and white words? When *Kharze hasana* became *kharze hasna* that even today brings smiles on some faces. It was friends just having good times, and fulfilling the demand of the jovial environment -- "laugh without any reason"!

I arrived in Atlanta in 1992 to join CDC and soon came along my wife, Dr. Farzana. In no time we were part of the Hyderabad Association of Atlanta which co-existed, since early 1980s, with the Aligarh Alumni Association of Atlanta (AAA). Having organized Urdu mushairas and *mehfils* in Cincinnati with Aligarh Alumni, Dr. Sohaib Khan and Farooq Alam, it was a natural segue for us to get involved in AAA. Associations are meant to bring likeminded people together, enjoy mutual values, and promote cultures.

Hyderabad and Aligarh, home of the Osmania University and the Aligarh University, the two most prominent universities of India. Formally established in early 1900s, these institutions were borne out of Indian Muslims yearning to meet the dawn of a new era. Strategically planned and established the former by a king, Osman Ali Khan and the latter by a great educational reformist, Sir Syed Ahmed Khan, each took a different route. Aligarh adopting the Oxford University concepts of residential institution inclusive of western styles, and Osmania staying traditional but imparting modern education through translating science and engineering books into Urdu. Both institutions were deeply steeped in traditions, effervesced with values and dignified discipline exhibited by a formal uniform, the trademark *shervani*, black at Aligarh and a dark blue with Turkish cap at Osmania. Both institutions ultimately converging to impart quality education, and uplifting of the masses, not just the Muslims. Such is the relationship between these two institutions that over the past century there has been an active and fair amount of exchange of scientists, philosophers and administrators. One noteworthy personality, Dr. Zakir Hussain, the third president of India was born in Hyderabad and educated at Muhammadan Anglo-Oriental College, the predecessor of Aligarh Muslim University.

I believe the cardinal yardstick for appraising the true merit of any educational institution is the value-addition it instills in its alumni – and not just the utility and materialistic values, but more importantly the inculcation and enhancement of intrinsic and intangible higher values. Both Osmania and Aligarh have successfully done this for generations. Who we are and what we stand for is important and I hope this just does not stay as a nostalgic piece like " Totay ki fariyaad", but our future generations carry on this true legacy in their hearts and in their lives.

The author, a Senior Scientist, works at the Centers for Disease Control and Prevention (CDC), Atlanta, GA. He is an active member of the inter-faith community and the Indian American Cultural Association (IACA). He has been a board member of Hyderabad Association of Atlanta.

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Osmania University, Hyderabad – Centennial Year (1917-2017)







(L to R): View of Old Classroom, Old Logo, New Logo, Tagore Auditorium

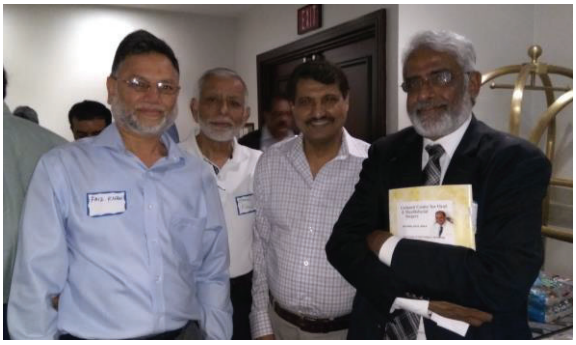



(L to R): Main University Building and Back Connecting Structure

Hyderabad Association of Atlanta's Participation and Sponsorship in Recent and Past AAAA Events and Activities




(Left): Poet Basheer Badr along with Hyderabad Association and AAAA Members; (Right): Poets Manzar Bhopali & Saghar Khayyami along with host & others at the Reception at Dr. Moiz Mumtaz's House after one of the Annual International Mushairas



Hyderabad Members at 2017 Jamia Hamdard VC Event



Hyderabad & AAAA Members at 2016 International Mushaira



A LARGER VISION

*Dr. Y. Saikia and Dr. M. Rahman**



Sir Syed Ahmad Khan is synonymous with the AMU. But his contribution and relevance goes much deeper.

Syed Ahmad Khan (1817-98), Sir Syed for many, is a man of multiple legacies. Although, mostly remembered for his role as the founder of the Mohammedan Anglo-Oriental (MAO) College in 1875, which eventually became the Aligarh Muslim University (AMU) in 1920, Sir Syed's contribution to Indians, in general, and Muslims, in particular, is, in our opinion, without parallel. How to remember him today, as we commemorate the 200th year of his birth? His tireless effort to impart modern secular education and champion it for the progress and development of the Muslim community is well-known. But, there is much more than this; his life was a continuous struggle to break from the old and moribund ways for creating a pathway for the transformation of Indians as a collective community.

It is important for us to say upfront that while he never compromised on the question of Muslim identity and its historical and cultural heritage, for Sir Syed empowerment of the Indian youth was a holistic project. It was not compartmentalised within ethnic, religious, or class divisions.

Sir Syed's backbone of the endeavour of holistic human development was firmly anchored on his adoption of a "scientific" approach. This defined his outlook towards education that forged Western knowledge and Islamic sciences into a single curriculum. His travel to England in 1869, which he penned in a fascinating travelogue Safarnama-e-Landan is a testimony to his receptivity to newer ideas and people. He showed an amazing tolerance and appreciation of the common British people, and was particularly impressed with the institutions of higher learning — the universities of Oxford and Cambridge. He based MAO College on the Oxbridge model.

As a moderniser, Sir Syed's notion of modernity (jadidiyat) was rooted in Islamic philosophy and science, while building bridges with Enlightenment ideas. This is also reflected in his elaborate pamphlet, 'The Causes of the Indian Revolt' (1858) in which he emphasised on a better and sympathetic understanding between Muslims and the British. This work is mostly referred to for understanding the political reasons for the Revolt of 1857, but its scope was more than a historical treatise. It was a manifesto of friendship between the ruler and the ruled and a claim to recognition and equality. Even in the state of colonisation, Indians would be potential members in local governance alongside the British. Many consider this pamphlet as the harbinger leading the British to accept Indian views for improving their administration of India, paving the way for the formation of the Indian National Congress in 1885, which even the British supported.

It is nothing but unfortunate that the life and works of Sir Syed has been cast in a particular imagery of an out-and-out Muslim who only thought of and for Muslims. Sir Syed was certainly not limited to this narrow confine. Without a doubt, he was a pioneer in the field of education, particularly education for men and he thought of the interest of the members of his Muslim community. So did Raja Ram Mohan Roy, Behramji Malabari, Henry Vivian Derozio, Swami Dayanand Saraswati and several other reformers of the 19th century. All of them promoted education for their community, and particularly for men. It is to Sir Syed's credit one must remember that in 1863, he published an appeal "to all the people of India" to reform the educational system of the country. He had a nuanced approach to women education, and was much ahead of his times, although many, particularly feminists, today, complain that he did not do much on behalf of women's education.

A textbook version presents Sir Syed as someone who in his earlier phase as a reformer was an advocate for both Hindus and Muslims. In the later stage of his life, many assume, he became solely occupied with Muslim politics and Muslim interests. They overlook the fact that throughout his life, Sir Syed worked closely with Hindus, who were his main supporters and donors for the MAO college. On his part, he held firm to the belief that Muslims and Hindus must study together and he ensured the recruitment of Hindu students and staff members in MAO. To accommodate Hindu students at MAO, he forbade serving beef in the common dining hall and in respect of the caste concerns of the Hindu students, arranged for water distribution to maintain social boundaries. Likewise, to maintain amity between Shia and Sunni Muslim students, he encouraged common prayers in the college mosque.

Anecdotes point against the narrow understanding of Sir Syed whose liberality and cosmopolitanism warrant a deeper look to rethink and appreciate his contribution and relevance in our times, as India embarks on the path of joining the community of developed nations. Sir Syed is one the 19th century leaders who paved the way for this transformation of India into an enlightened member of the global human community.

**Dr. Saikia is the Hardt-Nickachos Chair in Peace Studies and professor of history at Arizona State University and is an alum of AMU. Dr. Rahman is associate professor of History at Wake Forest University. They are co-editors of an upcoming volume on Sayyid Ahmad Khan.*

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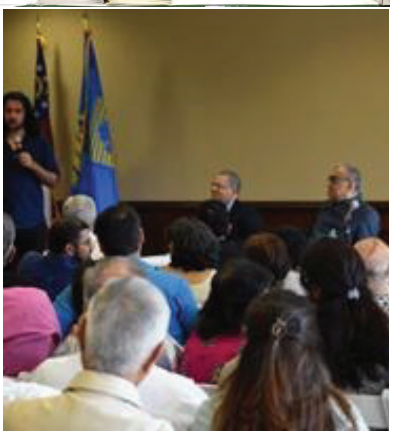


AAAA, Hyderabad Assoc., US-India Business Members at Jamia Hamdard VC Event and Next Day Reception (Left and 2nd Row Left.)

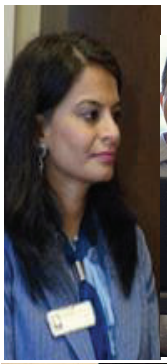
At 2017 Festival of India Aligarh Booth (Right)







Justice Katju, other speakers and audience at Leadership Strategies Event (3rd Row L to R)













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2016 International Mushaira Photographs





On the Stage (L to R) : Feroz Alam (Nazim), Poets - Naseer Turabi; Perwaiz Jafri,; Shakeel Azmi; Iqbal Ashhar, Haider Jaleesi in 2016 Mushaira









Syed Hasan Kamal

Visionary, Founder, Analyst, Enabler

Syed Hasan Kamal was born in 1941 in eastern Uttar Pradesh district of Gorakhpur in India. His family comes from a *Zamindar* lineage. His great-grandfather, Munshi Khalil Sahib, was a contemporary of Sir Syed Ahmad Khan. Mr. Kamal's father Syed Nisar Ahmad was a graduate of Allahabad University. Before partition of India, he was located in Lahore. He was director in film industry where he discovered famous actress Suraiya. However, he came under the influence of Maulana Maudidi and returned to Gorakhpur. Family responsibility and situation kept him in Gorakhpur while three-fourth of his family migrated to Pakistan.

The family of Mr. Kamal was involved in establishing George Islamia Intermediate College in Gorakhpur during 1930s under the leadership of Barrister Mohd Ismail. It has now become Islamia Degree College. Interestingly, his father sent Mr. Kamal to a historically Hindu D. B. Inter College on advice of Sinha Sahib, a childhood friend of his father. Principal Sinha told his father that Mr. Kamal must know and grow among Hindu friends as he has to live in this new era of India. Attending D. B. Inter College laid down the foundation and experience of diversity. Mr. Kamal still thanks Principal Sinha for this education and experience. Mr. Kamal also attended his intermediate classes at St. Andrew's College in Gorakhpur.

Mr. Kamal joined the Aligarh Muslim University (AMU) in 1958 in B.Sc. (Pure Science) degree program and was allotted hostel room #16 in then Sir Syed East hostel of Sir Syed Hall; now Sir Syed South. He graduated in 1960 with 2nd division marks. This result didn't please his father at all. Mr. Kamal played tennis and represented S. S. Hall team at AMU. Mr. Kamal recalls the Aligarh traditions at the time. One afternoon while in hostel he heard Vice-Chancellor Col Bashir Zaidi Sahib was talking to a student in verandah as he descended from his office upstairs. He was holding a student by his shoulder while he faced VC Sahib. His front buttons of *sherwani* were open – fashion of the day. VC Sahib began to button up his *sherwani*, one at a time. Then, he held the student before him. He glanced the student from top to bottom and declared how handsome the student looked. From there on all our *sherwanis* were buttoned up.

After returning to Gorakhpur in early 1960s, Mr. Kamal was expected to take up the farm management, which never appealed to him. Instead, he got interested in flying pigeons as sport which he enjoyed for some time before his *strict* father sold off all the pigeons to a local trader. This broke Mr. Kamal's heart so much that he made up his mind to get away from his father and pleaded to send him to USA. In January 1965, he came to SMU – Southern Methodist University, home of President Bush Junior Library. That is where Mr. Kamal's US journey started.

In 1970, he earned B.S. in Industrial Engineering with a minor in Data Processing from Weber State University, Ogden, Utah. In 1972, he earned his Master's in Engineering Administration and a minor in Business Administration from University of Utah, Salt Lake City, Utah. All along his formal schooling, he worked in hospitals. Therefore, during 1973-74 he went to do Master's in Healthcare Administration at Trinity University with one calendar year of training of hospital administration at Latter Day Saints Hospital (LDS), Salt Lake City, Utah.

In school years, Mr. Kamal worked as computer programmer and systems analyst in Ogden and Salt Lake City. In 1975, he worked as healthcare business analyst for United Mine Workers of America in Washington, DC. Mr. Kamal recalls a job discrimination in 1976 while working as Asst. Administrator for Doctors Memorial Hospital in Welch, WV where he realized having a brown skin was causing discrimination as five departments reported to him. He voluntarily moved out to another company to take production engineering job in coal mining operation where he stayed for 5 years. Then, recession in US economy took him to Saudi Arabia for 2 years of consulting assignments. Upon his return to USA in 1984, he was hired by Atlanta Gas Light where he worked for next 17 years and retired as administrator of their data center of AGL Energy Service Company, a subsidy of AGL Resources in Atlanta, GA.

Syed Hasan Kamal is among the founders of Aligarh Alumni Association of Atlanta (AAAA). Mr. Kamal recalls late 1984 year historic meeting held for the formation of AAAA at Victory Lane of Douglasville, GA, then residence of Dr. Wasi Siddiqui. Syed Khursheed Ahmad, Dr. Wasi Siddiqui, Syed Waseem, Amanullah Khan and few others attended the meeting along with families. Since Mr. Kamal was among the main force behind the formation of Aligarh Alumni Association of Washington, DC (AAAW), Dr. Abdullah persuaded him to form a chapter of AAAW in Atlanta. For long time till the formation of Federation of Aligarh Alumni Associations of North America (FAAA) in year 2000, AAAA had been a chapter of Washington DC. He vividly remembers the first Mushaira held in 1975 in DC in which great grandson of Sir Syed along with three ambassadors from embassies of India, Pakistan, and Bangladesh were present.

Mr. Kamal took leadership positions both at local and national level. He has been the president of AAAA in 1985. In 2006-07, he became the fourth president of FAAA North America. During his tenure, he successfully managed the project of installing internet networks and workstations at two graduate girls' hostels at AMU with a budget of $20,000. During his 2006-07 term, FAAA gifted AMU library 35 books that was needed at the time, but required foreign exchange.

For 2006 FAAA convention held in Atlanta, Mr. Kamal along with FAAA officers was instrumental in bringing AMU Chancellor Ahmadi Sahib, former Chief Justice of India, as chief guest. That opened up new avenues for inter-community interactions and collaborations.

His out-of-box approach has led some important initiatives. FAAA with financial help from APPNA – Association of Pakistani Physicians of North America, helped AMU to conduct 10 camps of Polio eradication. SSESA, now SSGSA – Sir Syed Global Scholar Award took root to motivate students to aspire for PhD programs in various US universities. Memorandum of Understanding (MoU) between Mercer University and AMU was signed dealing in pharmacology and theology areas. Exchange of professors have already taken place and more invitations/collaborations are upcoming.

Mr. Kamal believes that AAAA is among the most respected organizations in the eyes of Indian Consulate, Atlanta, Gandhi Foundation, Glitters of Hope, Pak Atlanta, Bazm-e-Adab, and India American Cultural Association (IACA); all work and cooperate with AAAA. He attributes this to the respect and love for AMU and inclusiveness through Sir Syed *Tehreek.* Mr. Kamal is also a great believer in diversity and common good. For that he and his colleagues founded South Asians for Unity (SA4U) organization

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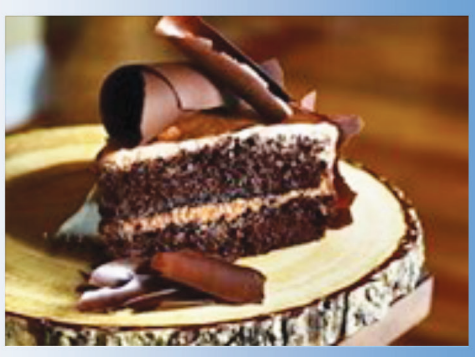
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which promoted understanding among Muslims, Hindu, Sikhs and others. His involvement in areas of civil rights, community service and electoral empowerment is another aspect of his leadership.

His advice is that we should have planned tour of AMU for our children with cooperation of AMU. Unless next generation is interested in AMU, the cooperative effort that exists now between alumni organizations and AMU will die after us. AAAA must get renewed her relationship with AMU periodically as the chairmen, deans, VC and others are constantly changing. Regretfully, he admits that AAAA has challenges with funding. Per Mr. Kamal an escrow fund of over $100,000 is needed to sponsor meaningful projects. It will require aggressively pursuing people who are philanthropists and doers of good deeds. His vision for AAAA is very inclusive when he indicated that AAAA should help AMU and other universities in South Asia under the Sir Syed *Tehreek* to raise their teaching, research, knowledge transfer and international standing.

On personal side, Mr. Kamal is married to Yasmeen Nawab who comes from a very respectful family of Bihar. Their four children Isha, Merriam, Zohra, and Omer Kamal are well placed in their career and are mindful to their faith and their parents. AAAA should owe to him and his family for sacrifices and contributions they made to bring the organization this far. Mr. Kamal is still very active in AAAA activities as well as in community projects. Lately, he has started travelling a lot. Atlanta and AAAA should feel fortunate to have a visionary, enabler, synthesizer like Syed Hasan Kamal.

-Rasheed Ahmad

Syed Hasan Kamal at AAAA Events and Activities



(L to R): Fasi Siddiqui, Hasan Kamal, Wasi Siddiqui, Yusuf Ji, Syed Waseem in Early Years of AAAA



Hasan Kamal (second from left), Syed Waseem at an Undated Picnic Event.



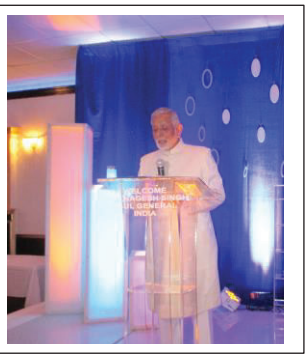
With Dr. V. Tripathi (left) of Sadhbhav Mission at Booth of Festival of India



(L to R): Dr. Farzana Bharmal, Hasan Kamal, Dr. Shahid Rafique, M. Inamullah. Presenting award to APPNA



Dr. Wasi Siddiqui presenting Community Award to Hasan Kamal at AAAA Silver Jubilee Event



Hasan Kamal at Welcome Ceremony of New Consul-General



Hasan Kamal with His Wife and Children, Son-in-Law, Grand Kid and Relatives



With Dr. L Allen and Dr. R. Nash (Mercer Univ) at Dr. Towqueer Alam (AMU) Reception in Atlanta

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MAKING A HOME AWAY FROM HOME

Syed Waseem, Atlanta

My very first memories happened in Aligarh. It was a city that ran in my blood. From riding bicycles as a toddler chasing my older brothers, to riding motorcycles to class as a young man, I knew the streets of that small town like the back of my own hand. It was comfort, it was familiar, it was my home.

At the age of 24, my responsibilities required me to leave for new opportunities. I left Aligarh to Bokaro Steel City, then later to America, never really feeling quite as whole in these new places. Until in 1981, after moving to Atlanta with my wife, Rukhsana, we met other Aligarians that also had the same nostalgic emotions of the city that they had left behind so long ago. A city where Urdu poetry flowed in every *mehfil*, and each person admired the way people adorned ideas with just the right words.

So we decided to bring that same Aligarh *tehzeeb* to America. And thus, in 1984, Aligarh Alumni Association was born in Atlanta. Full of youth and energy, a small group of local Atlantans worked day and night, meeting at each other's houses, organizing at all hours, collecting donations, to pull together an event that would set the bar for the next 32 years and counting. In this land, so far away from everything we had known, we had found the common thread that connected all of our lives, our pasts, and what would be our future. Opening our homes and hearts to poets from all around the world, in October 1984, we celebrated the beauty that is Urdu and Aligarh *tahreek*.

The beauty of that time was that this event, this Association, was for us. We didn't need fancy things, we were happy eating home cooked samosas, drinking chai and sitting on kitchen floors enjoying each other's company, listening to the poets.

Rukhsana, one of the firsts Presidents of the Association and I (the first Treasurer), could not be more proud to be a part of this group that has grown to become one of the most active organizations in the city of Atlanta. An organization that started with a handful of people has now grown into a movement of several.

"Mein akela hi chala tha, janib e manzil magaar
log saath aatay gaiy aur karvaan banta gaya"

Though now, many years later, we don't always have the same energy to work tirelessly and host *mehfils* until the early morning hours, we still feel the spirit of Aligarh running strong in those who lead the Association today. It has grown to be much bigger than just Aligarh the city, this Association has become a symbol of home for so many, no matter which city or country you came from. We've created, together in harmony, a home away from home for all – to take us all back to those small *galleyan* we left behind. After all, *yeh mera chaman, hai mera chaman. Mein apne chaman ka bulbul houn.*



MY RECENT VISIT TO AMU

*Tahirah Ahmad, Atlanta**

The last time I visited India had been in 2011, a trip I could hardly remember 6 years later. I could recall the faces of my grandparents, how hot it was and how busy the streets were, as well as how sick I would feel even from drinking water. So when my parents planned a trip back in the summer, I was a little apprehensive about going. My Urdu was terrible, I didn't quite remember everyone and I was very out of touch with the culture, but I quickly realized those were all reasons I *should* be going.

Around mid-June, my family arrived in New Delhi where we were greeted by my mother's family. My hesitations about going quickly dissipated within the first day. Everyone was kind and helpful, and despite not seeing them for years, I felt right at home. From New Delhi we visited many places over the course of a month, including Allahabad, Kunda Pratapgarh, Varanasi, Lucknow, Mumbai and Aligarh.

During our last trip to India, we had visited Aligarh, but being young at the time, I had been unable to appreciate the beauty of the campus and the incredible history behind its walls. My father was among the first in his family to receive his education from Aligarh (most of his family members went to Allahabad University), but by now at least a dozen of my family members have graduated from there. Even in America, Aligarh was very much a part of my life growing up. The Aligarh Alumni Association would hold events for youth involving competitions and awards, and I can remember attending mushairas that stretched late into the night.

We went to go visit the campus soon after arriving at my uncle's house, starting with the Faculty of Management where my uncle is a Professor. The buildings there were still under construction and had been named after US donors Frank and Debbie Islam, which came as a bit of a surprise to me. From there, we went to Stratchy Hall and saw Sir Syed's tomb and the Victoria Gate, and visited Maulana Azad Library, the student residential halls, Kennedy Auditorium and other buildings around campus. My father reminisced about his time there, telling us stories and anecdotes while my uncle filled him in on the renovations and changes in the university recently. I was in awe

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of the intricate architecture and the beauty of the red buildings, as well as the sheer size of the university. We had visited some other universities, like Bombay University, Allahabad University and Jamia Millia Islamia in Delhi, but none quite compared to Aligarh's campus. One building that really struck me was the university mosque; not only was it an impressive structure, but it was something you would never see in America so closely related to a school. I'll admit, I was a little envious.

We next went to Sir Syed House and the nearby museum filled with his possessions and collections. I learned about this revolutionary man who recognized the importance of education in uplifting the Muslim community at a time when they were in danger of being marginalized and crushed. His insistence on schools and teaching had a profound impact on Muslims and education in India. I hadn't known how prominent some of the alumni, or "Aligs" as I learned they were called, were in society. There are actors and entertainers, authors and scholars, politicians, scientists, engineers, and even a President (of India). The Aligarh Muslim University is a prestigious university, one of the best in India where education was not taken lightly.

We continued the tour around campus, visiting all the major spots but we couldn't cover the entirety of it. It was quite the experience, seeing the place that had impacted my father so much that decades later he was still so heavily involved in the alumni affairs. I left the AMU with a changed view of both my father and my own education. My view on India had transformed as well; in the 6 years since my last visit, India had grown significantly. Oh, about my Urdu – I managed it very well to my surprise and in fact picked up quite a bit since my visit. I really felt that I reconnected with my family and I'm excited to return, soon hopefully.

**The author is a sophomore at Georgia Tech and is daughter of Rasheed Ahmad.*



NARRATIVE ARC: SIR SYED IN THE DOCK*

*Harris Khalique***

As we approach the second birth centenary of Sir Syed Ahmad Khan, he is being criticised to the extent of being condemned with renewed vigour from certain academic and religious quarters. I experienced it twice in the last one month. A speaker at an academic conference was snubbed for mentioning Sir Syed's role in impacting the Muslim mind and material conditions in the aftermath of the 1857 war. Last week, another person speaking about the Aligarh Movement and its role in educating the Muslim youth was vociferously checked by a group of feminist friends.

We find three divergent groups who denounce Sir Syed today. The first comprises orthodox religious scholars who see Sir Syed as someone who misinterpreted Islamic injunctions — either at the behest of the British or to reach a compromise with them — and was responsible with his companions in spreading views that endangered the Islamic legacy and belief system. This group has existed since Sir Syed's own time and created a hostile environment for him within large parts of the Muslim community in British India.

The other two groups are somewhat recent. A few of our contemporary women's rights campaigners offer scathing criticism on his views about modern education for women. It's true that Sir Syed emphasised education for men first and saw little role for women in public and political life. The third group loosely comprises those anti-colonial, postmodernist critics who analyse and evaluate his actions, conversations, correspondence and writings to relegate him to the level of an imperial lackey who paved the way for strengthening colonial rule.

The position of the first group of critics is the easiest to understand. In religious discourse, there is a clear demarcation between rationality and the spirit of inquiry on the one hand and orthodoxy and following tradition on the other. Sir Syed and his movement represent the former; religious scholars who criticise him represent the latter. The writings of Sir Syed and his associates, and the magazines and journals they edited, clearly challenged long-held beliefs and practices among the Muslim community, besides providing relatively liberal solutions to the new issues they faced in the changing times. They were more vehemently refuted by orthodox scholars because many of their arguments were also derived from primary religious sources. It is important to note that in our part of the world, orthodox scholarship becomes nervous and perturbed if someone enters its domain. These critics are comparatively less bothered by non-religious liberal scholarship because of an absence of common ground in the discourse.

Although girls' schools were established and women did join the Aligarh Muslim University later, the criticism on Sir Syed's person of not being as supportive of similar education for women as for men, and a similar role for women in public life, is correct. Ideally, he should have been. However, it becomes more of an observation than a critique if we appreciate that any identity or class struggle is located in a certain period of history and restricted by the stage of evolution in a society. One would like to know of any others comparable to Sir Syed during that era — the middle and the late 19th century — and find examples of reformers campaigning for women's emancipation. Interestingly, Allama Muhammad Iqbal who was born 60 years after Sir Syed, and was educated in England and Germany, comes across as more conservative than Sir Syed in these matters.

The third group that almost demonises Sir Syed as an agent of the British may have evaluated him using certain contemporary tools of analysis, but has failed to contextualise both his work and text within the oppressive colonial period from 1858 to 1885. In fact, from the All-India Muslim Education Conference to the Muhammadan Anglo Oriental College, and from establishing the Scientific Society of Aligarh to editing Tahzeeb-ul-Akhlaq, Sir Syed played a key role in saving his community from complete cultural and intellectual annihilation.

***The writer is a poet and essayist based in Islamabad.*

(*Source: **https://www.dawn.com/news/1362288/narrative-arc-sir-syed-in-the-dock**)

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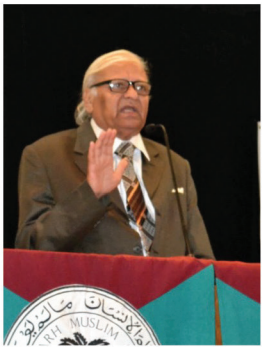
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آخرت کا خیال بھی، دل میں جاگا خود بخود

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ہاتھ خالی رہ گئے، زحستِ سفر کچھ بھی نہیں

توبہ کا در ہے صرف کھلا، اللہ سے معافی مانگ لو
توبہ کرو، توبہ کرو، دل سے معافی مانگ لو

کامیابی کے لئے ، اب دل کو یقین ہے آ گیا
راستہ وہ ہی چلو، اللہ نے جو بتلا دیا

یہ انسان بھی کتنا ناداں ہے
چار سکّوں کے جام میں پھنس کر
کتنی حق تلفیاں یہ کرتا ہے

یہ غریبوں کا خون پیتا ہے
جان لیتا ہے بے قصوروں کی
یوں تسکینِ نفس کرتا ہے

بھولا یہ ، موت کو سراسر ہے
کھویا دنیا کی چاہ میں یکسر
یہ اپنی ہستی پر ناز کرتا ہے

ہر حقیقت سے آنکھ پھیری ہے
صرف شیطان دوستی کی سبب
یہ اپنے خالق سے کفر کرتا ہے

اپنے انجام سے یہ غافل ہے
اصل ایماں بھی اپنا کھو بیٹھا
جھوٹے خوابوں پہ تکیہ کرتا ہے

احمد سلطان

شبنم ہے کہ دھوکا ہے کہ جھرنا ہے کہ تم ہو
دل دشت میں اک پیاس تماشہ ہے کہ تم ہو

اک لفظ میں بھٹکا ہوا شاعر ہے کہ میں ہوں
اک غیب سے آیا ہوا مصرع ہے کہ تم ہو

دروازہ بھی جیسے مری دھڑکن سے جڑا ہے
دستک ہی بتاتی ہے پرایا ہے کہ تم ہو

اک دھوپ سے الجھا ہوا سایہ ہے کہ میں ہوں
اک شام کے ہونے کا بھروسہ ہے کہ تم ہو

میں ہوں بھی تو لگتا ہے کہ جیسے میں نہیں ہوں
تم ہو بھی نہیں اور یہ لگتا ہے کہ تم ہو

کالی رات کے صحراؤں میں نور سپارا لکھا تھا
جس نے شہر کی دیواروں پر پہلا نعرہ لکھا تھا

لاش کے ننھے ہاتھ میں بستہ اور ایک کٹھی گولی تھی
خون میں ڈوبی اک تختی پر غین غبارہ لکھا تھا

آخر ہم ہی مجرم ٹھہرے جانے کن کن جرموں کے
فرد عمل تھی جانے کس کی نام ہمارا لکھا تھا

سب نے مانا مرنے والا دہشت گرد اور قاتل تھا
ماں نے پھر بھی قبر پہ اس کی راج دلارا لکھا تھا

سلطان گیلانی

گر یو نہ کیا نفس پہ میں جور کرو گا
اک بیوی ہے پہلے مری تین اور کروں گا

ہر صوبے سے لاؤں گا دلہن اپنے لیے میں
اس عزم کو تکمیل میں فی الفور کروں گا

اے میرے وطن میں تری یکجہتی کی خاطر
چاروں کو اکٹھا یہاں لاہور کروں گا

محبوب مرے قدموں میں آ آ کے گریں گے
اور اد ووظائف کا میں یوں دور کروں گا

اولاد کی کثرت پہ ہے سو سو یہاں قدغن
میں سو سے زیادہ تو بہر طور کروں گا

میں جور کروں ان پہ یہ ہوگی کہاں جرأت
ومل کے نہ پٹیں گی اگر جور کروں گا

خرچے کے لئے دھندہ سمگلنگ کا ہے اچھا
کس شے کی سمگلنگ ہو ابھی غور کروں گا

طاہر فراز

اتنا بھی کرم انکا کوئی کم تو نہیں ہے
غم دے کے وہ پوچھیں ہیں کوئی غم تو نہیں ہے
نقشہ جو مجھے خلد میں دکھلایا گیا تھا
ایسے صاحب عالم یہ وہ عالم تو نہیں ہے
حالات میرے ان دنوں پیچیدہ بہت ہیں
زلفوں میں کہیں نیز سے کوئی خم تو نہیں ہے
سینے سے ہٹاتا ہی نہیں ہاتھ وہ لڑکا
دیکھو تو صحیح دل میں وہی غم تو نہیں ہے
چل مان لیا تیرا کوئی دوش نہیں تھا
حالانکہ دلیلوں میں تری دم تو نہیں ہے

شامِ غم تجھ سے جو ڈر جاتے ہیں
شب گذر جاتے تو گھر جاتے ہیں
یوں نمایا ہے تیرے کوچے میں
ہم جھکائے ہوے سر جاتے ہیں
اب انا کا بھی ہمیں پاس نہیں
وہ بلاتے نہیں پر جاتے ہیں
وقت رخصت انھیں رخصت کرنے
ہم بھی تاحدِ نظر جاتے ہیں
یاد کرتے نہیں جس دن تجھے ہم
اپنی نظر سے اتر جاتے ہیں
وقت سے پوچھ رہا ہے کوئی
زخم کیا واقعی بھر جاتے ہیں
زندگی تیری تعاقب میں ہم
اتنا چلتے ہیں کہ مرجاتے ہیں
مجھ کو تنقید بھلی لگتی ہے
آپ تو حد سے گذر جاتے ہیں

عباس تابش

میری تنہائی بڑھاتے ہیں چلے جاتے ہیں
ہنس تالاب پہ آتے ہیں چلے جاتے ہیں

اس لیے اب میں کسی کو نہیں جانے دیتا
جو مجھے چھوڑ کے جاتے ہیں چلے جاتے ہیں

میری آنکھوں سے بہا کرتی ہے ان کی خوشبو
رفتگان خواب میں آتے ہیں چلے جاتے ہیں

شادی مرگ کا ماحول بنا رہتا ہے
آپ آتے ہیں رلاتے ہیں چلے جاتے ہیں

کب تمہیں عشق پہ مجبور کیا ہے ہم نے
ہم تو بس یاد دلاتے ہیں چلے جاتے ہیں

آپ کو کون تماشائی سمجھتا ہے یہاں
آپ تو آگ لگاتے ہیں چلے جاتے ہیں

ہاتھ پتھر کو بڑھاؤں تو سگان دنیا
حیرتی بن کے دکھاتے ہیں چلے جاتے ہیں

ڈاکٹر پیرزادہ قاسم

خون سے جب جلا دیا ایک دیا بجھا ہوا
پھر مجھے دے دیا گیا ایک دیا بجھا ہوا

اپنے تو عہد شوق کے مرحلے سب عزیز تھے
ہم کو وصال سا لگا ایک دیا بجھا ہوا

ایک ہی داستان شب ایک ہی سلسلہ تو ہے
ایک دیا جلا ہوا ایک دیا بجھا ہوا

شعلہ ہوا نژاد تھا پھر بھی ہوا کے ہاتھ نے
بس یہی فیصلہ لکھا ایک دیا بجھا ہوا

محفل رنگ و نور کی پھر مجھے یاد آ گئی
پھر مجھے یاد آ گیا ایک دیا بجھا ہوا

مجھ کو نشاط سے فزوں رسم وفا عزیز ہے
میرا رفیق شب رہا ایک دیا بجھا ہوا

درد کی کائنات میں مجھ سے بھی روشنی رہی
ویسے میری بساط کیا ایک دیا بجھا ہوا

سب میری روشنیٔ جاں صرف سخن میں ڈھل گئی
اور میں جیسے رہ گیا ایک دیا بجھا ہوا

عِلم : مفادِ باہمی

ڈاکٹر محمد افضل شاہد

قُرآنِ پاک کی آیت عَلَّمَ الاِنسَانَ مَا لَم یَعلَم ،علیگڑھ مُسلم یونیورسٹی کا اِنسگنیا ہے۔ یہ آیت ہمارے پیارے نبی آخرالزّماں حضرت محمد ﷺ پر نازل ہونے والی پہلی سُورت کا حِصّہ ہے۔ اِس سے عِلم کی مرکزی حیثیت مُستند ثابت ہے۔ مفادِ باہمی کی یہ ایک نہایت اہم قدر ہے۔

اُنیسویں صدی کے ہندوستان میں صدیوں کے عرصے پر محیط مسلمانانِ ہند کی حکومت کا تابناک سورج ماند پڑ چُکا تھا۔ تاریخ ایک نیا باب ترتیب دے رہی تھی جس میں یورپی نوآبادیاتی نئے حکمران اِس سُنہری چڑیا کو اپنے تسلّط کے پنجرے میں مکمل طور پر قید کرنے کے درپے تھے۔ اِس سرزمین کے معزول حکمران سورت نمل میں مذکور اور فہم وفراست سے پُر بہ زبان ملکہ اِس تبصرے (ترجمہ) 'بادشاہ جب کسی ملک میں گھُس آتے ہیں تو اُسے خراب اور اُس کے معزّز لوگوں کو ذلیل کر دیتے ہیں' (سورت النمل ۲۷، ۳۴)، ہی کی صورتِ حال کے شکار تھے۔ مزید، اپنے علیحدہ تشخص پر مُصر رہنے کے سبب بھی ہندی مسلمان نئے حکمرانوں کے زیرِ عتاب تھے۔ کسمپرسی اور ناامیدی کے اِن حالات میں اِن ہی میں سے سرسیّد احمد خان، صاحبِ تدبیر راہنما بن کر اُبھرا جِس نے ہندوستانیوں کو عموماً اور مسلمانانِ ہند کو خصوصاً آگے بڑھ کر راہِ نجات دکھائی۔

یہ صاحبِ تدبیر راہنما اپنے ہم وطنوں کی نئی مقصودہ منزل کی مکمل خبر رکھتا تھا۔ اُسے علم تھا کہ اُس منزل پر پہنچنے کے لئے کس قسم کا زادِ راہ درکار ہے۔ اُسے یہ بھی خبر تھی کہ اُس وقت مقصودہ منزل پر پہنچنے کے متمنّی ہندی باشندے مطلوبہ زادِ راہ اور لوازمات کے حامل نہیں ہیں۔ وہ مایوس ہیں، تہی دست ہیں، منزل اور منزل کی راہ سے بھی بے خبر ہیں۔ بالفاظِ دیگر منزل اور راہیانِ منزل میں محض ایک لامتناہی بُعد ہی نہیں، لامتناہی خلا بھی موجود تھا جسے پاٹنے کے لئے سرسید احمد خان، تدبّر، علم، تجربہ، عرفان، خلوص، ثابت قدمی اور خود اعتمادی کی زندہ مثال تھے مزید سرسیّد احمد خان میں مفادِ باہمی کی اقدار معترفوں اور ناقدوں سے یکساں طور پر منوانے کی صلاحیت بہ درجہ اُتم موجود تھی۔

اوّل، نوآبادیاتی انگریز اُن کے پیشرو مسلمان حکمرانوں کی لسانی، مذہبی اور معاشرتی باقیات مٹا کر اپنی لسانی، معاشرتی اور معاشی اقدار جلد از جلد مسلّط کرنے کے خواہاں تھے۔ لارڈ میکالے کا دعویٰ کہ کسی اچھی یورپی لائبریری کی صرف ایک شیلف پر کتابوں میں محفوظ علم و ادب ہند کے سارے سنسکرتی اور عربی (فارسی) علوم و آداب سے افزوں تر ہے، انگریزی حاکموں کی اِسی خواہش پر دال ہے۔ دوم، سرسیّد احمد خان اپنے قومیت کے نظریے میں علیحدہ علیحدہ تشخص کے حامل سبھی ہندوستانی اکائیوں کو شامل گردانتے تھے۔ سوم، اُس وقت کے زمینی حقائق کے پیشِ نظر اُنہیں یقینِ واثق تھا کہ نئے مصائب سے نجات اور معاشی ترقی انگریزی زبان میں تعلیم اپنانے سے ہی ممکن ہے۔ چہارم، چونکہ علم ہی سبھی طبقاتِ فکر کی واحد قدرِ مشترک تھی، اِسی پر سبھی اصحاب الرّائے کا متفق ہونے کا قوی امکان تھا۔ اُس وقت کے حالات میں یہی پریگمیٹک اور موزوں ترین راہِ عمل تھا۔

اِن حقائق کا ادراک رکھتے ہوئے سرسید احمد خان نے بلاتمیز سوسائٹی کے ہر مکتبہءفکر کے اکابرین کو اپنے اِس قابلِ عمل اور مفید علمی منصوبے پر رضامند کرنے کے ساتھ ساتھ سوسائٹی کے ہر طبقے کو عملی طور پر اِس تحریک میں بڑھ چڑھ کر حِصّہ ڈالنے اور معاونت پر مدعو کیا۔ اِس کا ثبوت وہ کثیر مالی رقوم ہیں جو انگریزوں، ہندوؤں اور مسلمانوں نے خندہ پیشانی سے دان کیں تا کہ یہ مفادِ باہمی کا علمی منصوبہ جلد شروع کیا جا سکے۔ یوں سرسیّد احمد خان نے 1875ء میں محمڈن اینگلو اوری اَنٹیل کالج (ایم اے او) کے نام سے اپنے علمی ادارے کی بنیاد رکھی۔ اِسی منصوبے کو ازاں بعد علیگڑھ تحریک کے نام سے شہرت مِلی۔ یہی ایم اے او کالج اپنے علمی سفر کی منزلیں کامیابی سے طے کرتے کرتے 1920ء میں علیگڑھ مُسلم یونیورسٹی پر مُنتج ہوا۔ اِس عظیم کارنامے کے طفیل ان گنت انسان علم اور زیورِ علم سے آراستہ ہو چکے ہیں اور اِنشاءاللہ رہتی دُنیا تک ہوتے رہیں گے۔

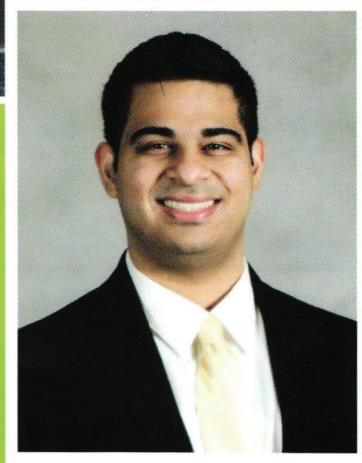


Welcome!

Please join Dr. Mary K. Falletta-Swegman and the Hamilton Mill Dental Staff in welcoming Dr. Ebad Habeeb to our Office!

Dr. Ebad Habeeb, is originally from Karachi, Pakistan. His family moved to United States of America when he was 10 years old where he attended Taylor Road Middle school, Chattahoochee High School and grew up in Alpharetta, Georgia. He received his Doctors of Dental Medicine (DMD) from University of Illinois at Chicago. Dr. Ebad is currently a member of the American Dental Association, The Academy of General Dentistry, and the Chicago Dental Society.

He is committed to provide the best possible comprehensive care for his patients which suits their needs. He is also a firm believer in building a long-lasting relationship with his patients while providing state of the art care in all aspects of dentistry. In his free time he likes to go camping, workout, and enjoys watching movies.



Dr. Ebad Habeeb, DMD

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