

1st Edition



نِدا جَوہر

Nida-e-Jauhar

2025

MMA Jauhar Hall of Boys' Residence

Jamia Millia Islamia
New Delhi-110025

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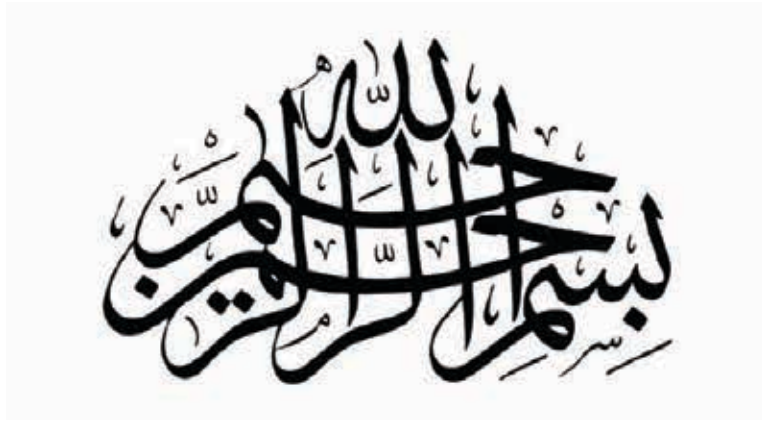
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MMA Jauhar Hall of Boys' Residence

Jamia Millia Islamia
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Disclaimer

All content of this magazine are own thinking and views of students.
Editorial team is not responsible for any opinion, view and error in the contents

जामिया मिल्लिया इस्लामिया
(केन्द्रीय विश्वविद्यालय)
वैतना रोडमार् ३३० जौहार हॉल, नई दिल्ली-११००२५

JAMIA MILLIA ISLAMIA
(A Central University)
Maulana Mohammad Ali Jauhar Marg, Jamia Nagar, New Delhi-110025
(NAAC Accredited 'A++' Grade)

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कुलपति

Prof. Mazhar Asif
Vice Chancellor

پروفیسر مظہر آصف
نائب الناح



Vice Chancellor's Message

It gives me immense joy and pleasure to extend my heartfelt congratulations to the residents of MMA Jauhar Hall of Boys' Residence on the publication of their Annual Hostel Magazine, Nida-E-Jauhar for the session 2024-25. This initiative is a shining example of how our students continue to uphold Jamia Millia Islamia's tradition of excellence, creativity, and community building.

Since its inception in 1920, Jamia Millia Islamia has stood as a beacon of knowledge, inclusivity, and national integration. Our institution was born out of the collective vision of great minds like Dr. Zakir Hussain and Maulana Mohammad Ali Jauhar, who envisioned an educational space that would nurture not just scholars but also socially conscious citizens. Today, as one of India's premier central universities, we take pride in fostering an environment where academic rigor coexists with cultural vibrancy, a spirit vividly reflected in this magazine.

The pages of this publication are more than just a record of events; they are a testament to the intellectual and creative energy that thrives within our hostel walls. I am particularly pleased by how this magazine mirrors our university's ethos: a commitment to preserving history while embracing innovation. In an era where digital media dominates, the effort to curate a tangible, collective memory speaks volumes about your dedication to institutional legacy.

I congratulate the editorial team, contributors, and every resident who shared their stories. May this magazine inspire future batches to build upon this legacy!


(Prof. Mazhar Asif)
Vice-Chancellor

जामिया मिल्लिया इस्लामिया

(केन्द्रीय विश्वविद्यालय) (नैक प्रत्यायित 'A++' ग्रेड)
मौलाना मोहम्मद अली जौहर मार्ग, जामिया नगर, नई दिल्ली-११००२५

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MESSAGE FROM THE REGISTRAR OF JAMIA MILLIA ISLAMIA

I am delighted to congratulate the students of MMA Jauhar Hall on the launch of their Annual Hostel Magazine, Nida-E-Jauhar. Such initiatives are testament to the vibrant student culture that defines Jamia Millia Islamia, and this publication stands as a proud milestone in your collective journey.

Hostel life is a microcosm of the broader university experience, a space where lifelong friendships are formed, ideas are debated, and leadership is nurtured. The fact that you have channelled these experiences into a magazine reflects both initiative and institutional pride. It is heartening to see how you have documented academic milestones, cultural festivities, and sporting triumphs, all of which contribute to the holistic development Jamia strives to offer.

What makes this magazine more special is its authenticity. I commend the editorial team for their meticulous effort and every resident who contributed for its success.

Best wishes,

(Prof. Md Mahtab Alam Rizvi)

Registrar

Jamia Millia Islamia

जामिया मिल्लिया इस्लामिया

(संसदीय अधिनियमानुसार केन्द्रीय विश्वविद्यालय)

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Hall of Boys' Residence

M. M. A. Jauhar Hall

Provost Office



Provost's Message

Dear students,

As we reflect on another enriching academic year, I am delighted to share my thoughts with you through the pages of our hostel magazine, Nida-E-Jauhar. It has been an honor to serve as Provost and witness the growth, resilience, and camaraderie that define our hostel community.

I commend the editorial team for showcasing the diverse talents, achievements, and experiences that make our hostel a vibrant and inclusive space.

To our students, I encourage you to continue exploring your passions, supporting one another, and making the most of your time here.

Thank you for your enthusiasm and commitment.

(Prof. Shakeb A Khan)
Provost

Message from the Supervisors



Prof. Saifur Rahman
Warden, FRK Hostel



Dr. Khursheed Afaq
Warden (Mess), Sir AMK Hostel



Dr. Vasim Akram
Warden, BR Ambedkar Hostel

It is with deep pride and great satisfaction that we present to you the Annual Hostel Magazine of MMA Jauhar Hall for the session 2024–25. On behalf of the entire organizing team and the hostel administration, we extend our heartfelt congratulations to all residents, contributors, and the editorial team whose tireless efforts have concluded in this meaningful publication.

This magazine is not merely a compilation of events or creative expressions — it is a vibrant reflection of the camaraderie, intellectual curiosity, and cultural vitality that define life within MMA Jauhar Hall. Inspired by the illustrious legacy of Jamia Millia Islamia, which has stood since 1920 as a testament to knowledge, inclusivity, and nation-building, our hostel strives to uphold and advance these ideals in a holistic manner, in alignment with the vision of the National Education Policy (NEP) 2020.

As we turn these pages, we witness a harmonious blend of tradition and innovation — narratives that echo the values envisioned by the founders and supporters of this university, which emerged as a beacon of secular India against formidable odds. Their vision of an educational space that nurtures not only scholars but also socially conscious and responsible citizens continue to guide us. The creative works, reflective essays, and shared experiences featured here stand as a testament to the residents' zeal to learn, collaborate, and contribute meaningfully to society.

We express our sincere gratitude to the editorial board, writers, artists, and all who lent their voices and talents to this endeavor. May this magazine serve not only as a chronicle of our times but as a beacon encouraging future batches to build upon the foundations laid here — with the same spirit of excellence, creativity, and community.

With best wishes and warm regards,


The Chief Editor's Message



Assalamualaikum wa rahmatullahi wa barakatuh!

I'm thrilled to share the very first edition of Nida-e-Jauhar, the official magazine of MMA Jauhar Hall. This isn't just a collection of articles; it's a reflection of us—our journey, our discoveries, and the shared experiences that make this hall feel like home. Compiling this magazine has been an incredibly fulfilling adventure. We've compiled a diverse array of content, covering everything from the impact of social media and daily life in the dorms to groundbreaking scientific advancements, the latest Mars exploration, Jamia's rich history, and exciting new developments in cancer research. This magazine wouldn't have come to life without the unconditional support of our Provost, Prof. Shakeb Ahmad Khan. His guidance transformed this magazine from an idea into a tangible reality. I also want to extend my gratitude to our wardens, hall staff, and especially the residents who contributed their time, creativity, and expertise to bring this first edition to fruition.

I want to express my sincere gratitude to the entire editorial board, whose commitment, ingenuity, and diligence have been crucial in producing this magazine with such elegance and distinction. This first edition of the magazine of MMA Jauhar Hall ie. Nida-e-Jauhar, has held a special place in our hearts. We eagerly anticipate the future, where it will not only be a beloved magazine but also a testament to our rich shared history—a celebration of the spirit, vision, and aspirations of this remarkable era. Thank you for joining us at this exciting beginning. We genuinely hope you enjoy reading it. Jazak Allahu Khairan



Md. Shahnawaz
Editor-in-chief

Advisory Head Message



Dear Readers,

It is an absolute pleasure to address you through the pages of exciting edition of our hostel magazine “Nida-e-Jauhar”. This platform promotes a feeling of cohesion and community belonging in addition to honouring our varied accomplishments and talents.

A hostel is not just a place where students reside — it is a dynamic hub of learning, growth, and transformation. Within these walls, friendships are built, ideas are exchanged, and resilience is cultivated. It is a space where cultures converge, diversity thrives, and each individual finds their unique path amidst shared experiences.

This magazine stands as a reflection of our vibrant hostel community — a platform where creativity meets intellect, and voices are given the space to be heard. From stories of camaraderie to academic insights and artistic expression, it captures the essence of hostel life in its truest form.

As you browse through these pages, may you find inspiration in the achievements of your peers, comfort in the shared struggles, and motivation to carve out your own legacy. Whether through creative expression, academic insights, or cherished memories, this magazine serves as a bridge connecting each of us, fostering a culture of inclusivity and growth. Remember, every challenge faced within these corridors is a stepping stone toward a future filled with success and wisdom.

My heartfelt appreciation to the editorial team and contributors who have poured their creativity into this publication. May this magazine continue to reflect the brilliance of our students and the essence of hostel life.

Wishing you all success, happiness, and meaningful experiences.

Warm regards,

A handwritten signature in blue ink that reads "Tasaduk". The signature is fluid and cursive, written on a light blue rectangular background.

Tasaduk Rashid Mir
Advisory Head

Managing Editor Message



It gives me immense pleasure to present to you the special edition of Nida-e-Jauhar — a reflection of thought, talent, and collective effort that resonates with the spirit of Jamia Millia Islamia. Founded with a vision to bring about social and educational upliftment through progressive values and inclusive education, Jamia Millia Islamia stands tall today as a beacon of enlightenment, discipline, and empowerment. Its mission — deeply rooted in the ideals of nation-building, secularism, and academic excellence — inspires us to foster knowledge not just for livelihood but for a life of meaning, service, and dignity.

In today's complex world, the importance of education in empowering communities — particularly the Muslim community — cannot be overstated. Education remains the most powerful instrument to break the chains of poverty, ignorance, and marginalization. It cultivates critical thinking, self-reliance, and a sense of purpose — values that are essential for any community to progress with pride and resilience.

However, a disturbing trend has begun to emerge — the slow fading of reading habits among our youth. The convenience of digital distractions has begun to overshadow the quiet, reflective power of books and journals. This erosion of reading is not just a cultural loss, but a challenge to intellectual growth.

Let me take this moment to remind and encourage our young minds: Read more, not because you are told to, but because every page you turn holds the potential to change your life. Reading refines your thoughts, sharpens your expression, and empowers you with perspectives far beyond your immediate world. It is in books that we often find the answers we were never taught, and the courage we never knew we had.

May this magazine serve as a gentle nudge toward curiosity, creativity, and conscious learning. Let us continue to honor the legacy of Jamia by not only being students of knowledge but torchbearers of wisdom.

I extend my heartfelt thanks to the entire editorial board, whose dedication, creativity, and hard work have been instrumental in bringing out this magazine with such grace and excellence.

Warm regards,

A handwritten signature in black ink, appearing to read 'Adil Iqubal'.

Mohd Adil Iqubal
Managing Editor

Administrative Body



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Prof. Shakeb Ahmad Khan



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Importance of Mathematics in Today's Technologies

Mathematics forms the backbone of modern technology, acting as a universal language to solve problems, model complex systems, and drive innovation. From the simplest algorithms to the most advanced artificial intelligence, mathematics is an indispensable tool for building, understanding, and improving the technologies that define our era. Mathematics is a discipline that develops the ability to reason precisely and analytically about formally defined abstract structure. Mathematics teaches us how to work with algorithms, accurately modelling real-world solutions, and can help develop the logic required to understand computer science, enhance critical thinking and reasoning, analytical skills for problem-solving, and much more. Mathematics also teaches students to reevaluate their method and if they are wrong to go through their steps and figure out where have they made the mistake.

Data Analysis and Machine Learning (ML)

Machine learning and data analysis are the leaders in modern technological advancements. These technologies drive innovations across all industries. Mathematics plays a crucial role in machine learning and data analysis through:

- Probability theory helps users understand randomness and uncertainty within data sets.
- Statistical methods and models help statisticians summarize, interpret, and make inferences from unstructured data.
- Regression analysis models use mathematical equations to establish how different variables relate. This is perfect for trend analysis and predictions.
- Optimization techniques, which rely on calculus, help fine-tune ML models, and reduce errors during training.

In today's data-driven world, mathematics is critical in analyzing and interpreting vast amounts of information. Statistics, probability, and multivariable calculus help data scientists extract meaningful insights, predict trends, and drive business strategies. For example, recommendation systems on platforms like Netflix or Amazon are powered by mathematical algorithms.

Financial Technology and Quantitative Analysis

Financial technology and quantitative analysis also heavily rely on mathematics.

- Quantitative analysis: The use of mathematical models and numerical methods to analyze financial data. Statisticians use these models to identify trends and patterns.
- Financial technology: FinTech uses mathematical models for credit scoring, fraud detection, and risk assessment.
- Derivative pricing: Black Scholes and other mathematical models are used to guide pricing options. These models help quants to identify market trends and predict asset prices more accurately.
- Risk management: Value at Risk and stress testing are important tools that helps to calculate financial risks.



Cryptographic Systems and Cybersecurity

Mathematics is essential for keeping our digital world secure. Cryptography and cybersecurity systems also use mathematical algorithms to secure communication channels and sensitive information. Encryption and cryptographic algorithms use mathematics. For instance, public key cryptography is designed from number theory. Cybersecurity experts also use mathematical concepts to design authentication and digital signatures. Message authentication codes and hash functions improve data integrity.

Engineering and Design

From designing bridges and airplanes to creating virtual reality (VR) environments, engineering depends on precise mathematical calculations. Advanced fields such as robotics, aerospace and nanotechnology, all use mathematics to develop groundbreaking solutions and improve efficiency.

Optimization and Simulation

Optimization and simulation help various industries boost their decision-making, efficiency, and problem-solving abilities. Mathematical techniques employed allow professionals to find solutions from endless available options. Mathematical models employed in optimization and simulation include:

- **Linear programming:** Used for optimizing resource allocation and efficiency in manufacturing, finance, and transportation industries.
- **Integer programming:** Involves using discrete decision variables to solve problems.
- **Finite element analysis:** A numerical simulation model used for stress analysis and other complex systems.
- **Monte Carlo simulation:** Uses random sampling techniques to predict probability of different outcomes in unstructured systems.

Economics and E-Commerce

Online shopping platforms, stock markets, and financial systems thrive on mathematical algorithms. Concepts like optimization, probability, and game theory are instrumental in pricing strategies, stock trading, and automated decision-making in e-commerce.

Mathematical Modeling

Mathematical modeling allows researchers and developers to simulate real-world scenarios in fields ranging from medicine to climate science. For instance, the spread of diseases can be predicted using epidemiological models, while mathematical equations guide weather forecasting and climate change studies.

Mathematics in Computer Science

Mathematics lies at the heart of computer science. Algorithms—the building blocks of software—are created using mathematical logic and analysis. Advanced computer algorithms, such as searching and sorting variables, are built from mathematical concepts like graph and recursion theory. Linear algebra also underpins machine learning principles, which power data analysis and artificial intelligence. Algebra, Discrete mathematics, Statistics, Calculus, etc. are vital to study computer science and make understanding how the computer/application works much easier. Let's go more in-depth and state how a few of these branches are important and their roles in computer science.

Algebra: This includes your standard matrices, polynomials, quadratic equations, linear equations, rational expressions, radicals, ratios, proportions, etc. Linear transformations have multiple applications in graphics. Boolean algebra is used to evaluate code paths, processor optimization, etc. Matrices are very important in computer science for example matrix multiplication is very useful in graphics as it can convert geometric data into different coordinating systems. Graph matrices are especially useful



in software engineering as it helps in the understanding of software testing concepts and its theory. In many time-sensitive engineering applications, multiplying matrices can give quick approximations of more complicated calculations.

Discrete mathematics: Involves several concepts, including Logic, Graph Theory, Number Theory, Recurrences, etc. It provides an important foundation for all areas of computer science. The methods help to develop problem-solving skills that will be useful while making a software. Number Theory plays a crucial role in coding, hash functions, random number generations, etc. It is useful in computer security, computer architecture, machine learning, algorithms, etc.

Calculus: It is widely used in simulations, problem-solving applications, graphics, etc. It is very prominent in topics such as machine learning, Image processing, data mining, signal processing, computation statistics, etc. In graphics, calculus is used to determine how a 3D model will change when it is subjected to a change in the environment. Everything you see in a video game is likely driven by different models from calculus, it covers everything from all the physics to the light bouncing from various surfaces. In machine learning, calculus plays a very important role in understanding algorithms. It is practically impossible to do machine learning without calculus.

Statistics: It is widely used in artificial intelligence, speech recognition, image analysis, data mining, etc. It can also be used to develop models that can analyze data and make predictions on it. The use of statistics can drastically increase the efficiency of an algorithm. Permutation is used for analyzing and sorting algorithms. Probability helps to predict performance and also helps in designing randomized algorithms. One field that relies heavily on Statistics is Data Science.

Conclusion: This article has analyzed the importance of mathematics in today's technologies as well as in computer science. The role of mathematics in today's technologies is immeasurable. It not only drives innovation but also ensures the accuracy, efficiency, and reliability of systems we rely on daily and highlight the use of different branches of mathematics in computer science. So, what did we learn from this? Well, mathematics is very prominent in computer science and helps strengthen the foundation which is always beneficial. It is better to start loving mathematics (if you don't already) because if you want to study computer science, it isn't going away any time soon. It is highly advisable that you embrace mathematics to succeed in the current tech-driven world. As technology continues to evolve, so will the demand for advanced mathematical knowledge, making it a cornerstone for future progress.

"Mathematics doesn't just belong in textbooks; it shapes the digital world we live in today."

Climate Before Capital: Why Survival Must Trump Short-Term Profits

“You can revive an economy, but you cannot revive a dead planet.”

As the world pauses to mark Earth Day on 22nd April every year, a critical question looms large over our shared future: in the face of twin crises—environmental collapse and economic instability—which should take precedence: climate or capital? For many policymakers, the economy remains the immediate concern. But if there is anything the 21st century has made abundantly clear, it's this: capital is replaceable; a livable planet is not.

The Twin Crises: More Than Just a Dilemma

We are living through what can be called a crisis-ridden era. On one hand, nations are grappling with skyrocketing inflation, mounting debt, unemployment, and post-pandemic recession. On the other, we face the brutal consequences of climate change: unprecedented heatwaves, rising sea levels, droughts, floods, and mass species extinction. These aren't two separate problems. They are deeply interconnected.

You cannot run a factory if there's no water to cool your machines. You cannot employ workers if your cities are underwater. You cannot grow food if the soil is scorched by heatwaves. Environmental degradation isn't just an ecological issue—it is an economic one.

The Illusion of a Trade-Off

Critics often portray the climate-capital debate as a binary trade-off: you can either protect the environment or grow your economy. But this is a dangerous myth. The truth is, economic growth built on environmental collapse is a house of cards.

In 2023 alone, global climate-related disasters cost the world over \$300 billion. By 2050, unchecked climate change could shrink the global economy by up to 18%, according to the Swiss Re Institute. The World Bank estimates that climate change could push over 100 million people into poverty by 2030.

Why the Global South Cannot Wait

The Global South often finds itself at the center of this debate. Developing nations, many argue, must prioritize growth and industrialization to lift their populations out of poverty.

But the Global South is also the most vulnerable to climate change. From the floods in Bangladesh and Pakistan to the droughts in sub-Saharan Africa and the deadly heatwaves in India, it is the poor and the marginalized who bear the brunt of environmental disasters. Climate action is not a luxury; it is a matter of justice and survival.

And let us not forget the devastating impact of the COVID-19 pandemic. If a microscopic virus can halt the global economy and bring nations to a standstill, imagine what cascading climate disasters could do.

The Cost of Inaction

Let's look at some horrifying, real-world data:

- 2023 was the hottest year ever recorded, according to NASA and the European Copernicus Climate Service.
- Heatwaves caused over 61,000 deaths in Europe in 2022 alone.
- Air pollution kills around 7 million people globally every year, as per the World Health Organization.



- Sea levels have already risen over 8 inches since 1880 and are accelerating.
- By 2050, over 300 million people will live in areas vulnerable to annual flooding.
- The WWF's Living Planet Report found a 69% decline in global wildlife populations over the last 50 years.

These are not abstract figures. They are a stark reminder of what's at stake.

Climate Action: An Economic Opportunity

The irony is that prioritizing climate doesn't hurt the economy—it helps it. The green transition offers enormous potential for innovation, job creation, and long-term sustainability. According to the International Labour Organization, transitioning to a green economy could create 24 million new jobs globally by 2030.

Clean energy is now cheaper than fossil fuels in many parts of the world. In 2023, over 80% of new power capacity globally came from renewables. Investing in climate resilience—whether it be sustainable agriculture, reforestation, or green urban planning—is not a cost. It is a smart investment.

Rewriting the Narrative

We have tried capital-first models for decades. What have they given us? A growing wealth gap, a debt crisis, environmental devastation, and a population choking on smog and drowning in floodwaters. It is time to flip the narrative: climate is not a barrier to growth—it is the foundation of any future worth building.

Prioritizing climate does not mean rejecting economic progress. It means redefining it. It means choosing sustainability over speed, resilience over recklessness, and life over mere livelihood.

Conclusion: A Moral and Existential Imperative

To those still hesitant, consider this: can we eat GDP? Can we drink profits? Can we breathe market share?

The economy is a man-made system. Nature is not. And no matter how powerful our industries, they will always be subordinate to the laws of ecology.

So, as we stand at this crossroads, we must make a defining choice. A choice between short-term gain and long-term survival. A choice between the fleeting shimmer of capital and the enduring promise of climate security.

Let the record show, for our children and for history: we chose the climate. We chose life.



Conscience as the Right Path to Harmony in a Diverse Society

In a society as diverse and spiritually rich as India, the issue of religious conversion has long been a subject of deep moral, political, and legal debate. Recently, the debate has taken a sharper turn with some political leaders even proposing extreme measures like the death penalty for religious conversion. The growing tension raises a fundamental question: Can faith be genuine if it stems from coercion rather than personal conviction?

Across religious traditions and philosophical teachings, one truth remains consistent – true faith arises not from external pressure but from the sincerity of one’s conscience. The idea that individuals must have the freedom to seek spiritual truth according to their inner moral compass is a core principle of religious harmony. As India grapples with the complexities of anti-conversion laws and rising political and social pressures, it becomes essential to reflect on the shared wisdom across religions: that conscience, not compulsion, defines the authenticity of faith.

Conscience and Religious Freedom: A Constitutional Right

The Indian Constitution stands as a guardian of religious freedom. Under Article 25, every citizen is guaranteed the right to freely profess, practice, and propagate their religion. The framers of the Constitution envisioned India as a nation where faith would be a personal journey, not a State-controlled mandate.

However, this constitutional promise is facing growing strain. Several states have enacted anti-conversion laws aimed at preventing forced conversions: Madhya Pradesh Freedom of Religion Act (1968), Orissa Freedom of Religion Act (1967), Uttarakhand Freedom of Religion Act (2018), Himachal Pradesh Freedom of Religion Act (2019). These laws prohibit conversion through: Force, Fraud, Inducement and Misrepresentation

While protecting individuals from coercion is necessary, these laws have increasingly been used to target voluntary conversions. Allegations of “love jihad” and religious propaganda have created an atmosphere of mistrust, where even consensual and sincere religious choices are viewed with suspicion.

The Supreme Court of India has attempted to strike a balance: Conversion by force or fraud violates constitutional rights. However, voluntary conversion based on genuine belief is protected under Article 25. “The Court has warned against conversions motivated purely by social or political benefits, stating that “conversion only for reservation without actual belief is a fraud on the Constitution.”

Conscience in Religious Traditions

Hinduism: The Path of Dharma; Hinduism teaches that spiritual fulfilment arises from following one’s inner Dharma (moral duty). The Bhagavad Gita emphasizes that genuine faith stems from personal conviction, not societal pressure:

“It is better to follow one’s own Dharma imperfectly than to follow another’s Dharma perfectly.” Bhagavad Gita (3:35). Islam: Faith Through Free Will; Islam explicitly rejects forced conversion, highlighting that faith must be rooted in sincere belief: “There is no compulsion in religion. The right path has become distinct from the wrong.” Surah Al-Baqarah (2:256). Christianity: Faith as an Act of Conscience, Christianity emphasizes the role of personal conviction in accepting faith: “Let each be fully convinced in his own mind.” Romans 14:5 Sikhism: Truth and Spiritual Integrity “Truth is higher than everything; but higher still is truthful living.” Guru Granth Sahib. Buddhism: Enlightenment Through Personal Understanding” You are your own master; you make your future.” Dhammapada. Judaism: Covenant Through Moral Choice. “I have set before you life and death, blessing and curse. Therefore, choose life.” Deuteronomy 30:19. Jainism: Non-Violence and Inner Truth, Jainism views faith as a



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personal realization of truth and non-violence.

The Political and Social Backlash

Despite the spiritual consensus across religions that faith arises from inner conviction, political and social forces have increasingly weaponized the issue of conversion: Allegations of “love jihad” and “forced conversions” have fueled religious polarization. Anti-conversion laws have created fear and suspicion among religious minorities and Cases of mob violence and public accusations have further disturbed communal peace.

The Moral Case for Freedom of Conscience

All major religions affirm that true faith stems from moral clarity and spiritual conviction – not compulsion. Protecting individuals from forced conversion is essential, but restricting voluntary conversion conflicts with both constitutional principles and spiritual teachings.

A balanced approach requires: Safeguarding individuals from coercion. Respecting voluntary religious choices and Encouraging interfaith dialogue and social harmony.

Conscience as the Foundation of Harmony

As India grapples with the complexities of religious conversion, the answer lies not in harsher laws or political posturing but in recognizing the sanctity of individual conscience. The teachings of Hinduism, Islam, Christianity, Sikhism, Buddhism, Judaism, and Jainism affirm that faith is a personal journey, rooted in sincere moral and spiritual conviction.

Conscience stands at the intersection of morality, faith, and social order, shaping individual choices and collective harmony. Across philosophical traditions, conscience is viewed as the moral compass that enables individuals to distinguish between right and wrong based on inner conviction rather than external conformity. Immanuel Kant’s concept of the categorical imperative reinforces the idea that moral actions must stem from universal principles and self-governed moral reasoning. For Kant, true morality arises from the autonomy of the individual’s will, guided by conscience rather than imposed social or political norms.

John Locke argued that conscience is the foundation of religious freedom and civil society. He emphasized that faith and belief must arise from genuine understanding and voluntary acceptance rather than coercion. Locke’s defense of religious tolerance reflects the understanding that conscience is a sacred personal domain, immune from state interference.

Sigmund Freud’s psychological interpretation of conscience as the superego highlights the tension between moral impulses and social conditioning. While Freud viewed conscience as a product of societal influence, he acknowledged that internal conflict arises when personal moral understanding diverges from social expectations.

A society that honours individual conscience fosters not only religious harmony but also mutual respect and social unity. True peace and coexistence will emerge when faith is guided by inner truth rather than political fear. Conscience – not coercion – is the path toward a truly harmonious society.

Disclaimer:

The views and interpretations presented in this article are based on an analysis of various religious, philosophical, and legal perspectives on conscience. They reflect the author’s understanding and are not intended to represent the official or definitive stance of any specific religion, philosophy, or legal authority. While every effort has been made to ensure accuracy and coherence, there may be variations in interpretation and understanding. Readers are encouraged to engage with primary sources and consult religious and philosophical authorities for a more comprehensive understanding.



History and Memory: How India Remembers Its Past Through Monuments and Museums

Monuments as Repositories of History and Collective Memory in India

India's relationship with its past is deeply intertwined with its landscape, which is dotted with monuments of architectural splendor and symbolic significance. From the ancient temples of the South to the Mughal forts in the North, these sites function not only as historical landmarks but also as embodiments of cultural memory. Monuments serve as tangible links to the past, reminding citizens of shared histories, struggles, and achievements (Chakrabarty, 2002).

A prominent example is the Red Fort in Delhi, a site associated with India's independence struggle. Each year, on Independence Day, the Prime Minister addresses the nation from its ramparts—a ritual that reinforces the fort's symbolic association with sovereignty and resistance against colonial rule (Guha, 2007). This annual event is a performative act of remembering, one that renews national memory and strengthens identity through historical continuity.

Similarly, the Taj Mahal, while often perceived as a symbol of love, also represents the artistic and cultural achievements of the Mughal Empire. It stands as a reminder of India's pluralistic past, showcasing Islamic architecture integrated into the subcontinental context. The preservation and global recognition of such sites indicate how cultural memory is both locally rooted and globally mediated (Flood, 2009).

However, the ways in which monuments are remembered and interpreted are not always neutral. Political agendas often shape public memory. For instance, the recent emphasis on restoring or renaming monuments associated with Hindu rulers can be seen as part of a broader ideological project to reconstruct the past in line with contemporary nationalist narratives (Pandey, 1992). This selective memory can marginalize other aspects of history, such as India's Islamic or colonial heritage, thereby reshaping collective memory to fit present-day political ideologies.

Monuments also raise questions about inclusion and erasure in public memory. The neglect of Dalit historical figures or tribal resistance movements in the architectural heritage of India points to a larger issue of whose histories are remembered and whose are forgotten (Dirks, 2001). Public spaces and heritage sites are thus not only repositories of the past but also battlegrounds for contemporary memory politics.

Moreover, the role of the Archaeological Survey of India (ASI) is crucial in preserving monuments and ensuring their historical integrity. Yet, challenges such as urban encroachment, commercialization, and inadequate maintenance threaten the sustainability of this memory infrastructure. Despite these challenges, monuments remain a key medium through which history is spatially and emotionally experienced.

In essence, monuments in India function as memory anchors—physically rooted in place but deeply connected to temporal narratives. They are sites where personal, communal, and national memories converge and often clash, revealing both the power and the fragility of historical remembrance.



Museums and the Institutionalization of Memory in India

While monuments offer a spatial connection to the past, museums serve as curated spaces where history is interpreted, preserved, and displayed. As institutions of memory, museums in India play a critical role in shaping how history is taught, understood, and internalized by the public. Through exhibits, artifacts, and narratives, museums mediate between the past and present, enabling visitors to engage with history in tangible ways (Bennett, 1995).

One of the earliest and most influential museums in India is the Indian Museum in Kolkata, established in 1814. It represents colonial efforts to document and study Indian civilization, albeit through a Eurocentric lens. Post-independence, however, there has been a shift towards decolonizing the narrative, giving space to indigenous knowledge systems, anti-colonial struggles, and regional histories (Gupta, 2006). Museums have become tools for reclaiming narratives and asserting cultural identity.

The **National Museum in New Delhi** serves as the flagship institution for India's civilizational history, housing artifacts from the Indus Valley Civilization, the Maurya and Gupta empires, as well as medieval and colonial periods. The organization of exhibits often reflects a linear, developmental view of Indian history—one that projects continuity and cultural pride. However, critiques have pointed out the lack of representation of subaltern histories, gendered perspectives, and regional diversity (Srinivasan, 2017).

In recent years, the emergence of theme-based museums, such as the Partition Museum in Amritsar and the Dr. Ambedkar Memorial in Delhi, represents a democratization of memory. These institutions highlight experiences that were previously marginalized in mainstream history—such as the trauma of Partition or the struggles of Dalits for dignity and rights. These efforts are vital in acknowledging the multiplicity of Indian pasts and expanding the scope of collective memory.

Museums also contribute to education and nation-building. School visits, curated exhibitions, and digital archives help in disseminating historical knowledge across age groups and social backgrounds. With the integration of ICT and digital tools, museums are increasingly becoming interactive and accessible. Virtual tours, QR code-based content, and augmented reality experiences allow users to engage with history beyond the physical space (Roy & Dutta, 2021).

However, museums too are not free from ideological influence. Decisions about what to display, how to frame certain events, and which narratives to privilege are shaped by cultural politics. For instance, the portrayal of Mughal history or colonial resistance can vary significantly depending on the curatorial stance and political climate (Thapar, 2000). This underscores the need for critical engagement with museums not just as educational sites, but also as ideological apparatuses.

Despite these tensions, museums remain crucial in institutionalizing memory. They offer possibilities for dialogue, reflection, and reconciliation by acknowledging painful pasts and celebrating diverse identities. In a pluralistic society like India, where memory is contested and dynamic, museums can serve as bridges between competing narratives and foster a more inclusive understanding of history.



Critically Examining the Question of Caste in Urban India

If there has been an Indian author who never shied away from conveying the ills of our society with utmost veracity, vitality, and a barely concealed ferocity, then it has to be Mulk Raj Anand who unequivocally bags the status of being one of the finest novelists Indian English Literature ever witnessed. *Untouchable* (1935), his first novel, is a riveting description of an eventful day in the life of a young sweeper boy named Bakha, an untouchable living in the North Indian cantonment town of Bulashah. This fictional text does not just grapple with caste problems and torments meted out to the people inhabiting the lowest echelons of the social hierarchy, but also in its course provides three solutions: the evangelical zeal, the Gandhian social reform, and the urban mechanized sanitation. The salvation army has been very active in the subcontinent for decades and Dalits in large numbers have embraced the missionary fold to avert oppressions in the hands of the upper castes. Mahatma Gandhi's nationwide campaigns for reformation and revolution proved instrumental in building religious amity, curbing untouchability, as well as giving the *Harijans* a life with dignity. Urbanization, however, as a measure which would eradicate caste discrimination as envisaged in the novel, failed miserably. This article, therefore, addresses the disillusionment that has resulted from the failed expectations which the Dalit Liberation Movements had placed upon urbanization as an end to casteism.



The notion of urbanization as the final solution to rid the Indian society of casteism was further solidified by B.R. Ambedkar. Ambedkar viewed Indian villages as dens of narrow-mindedness and the true boiling-pots of all sorts of caste-based marginalization. In the urbanised rat-race, powered by capitalism, Ambedkar saw the opportunity of *anonymity*, wherein the burden of class struggle was to overpower caste discrimination. He envisioned a society where economic stability would become the primary factor of societal struggle, and people would empathize and bond on the basis of shared financial struggle. However, recent analyses reveal that caste still continues to be a foundational social construct in India where marriages, elections, employment, education, and even areas of residence are determined by one's *jati* or *janjati*.

The current reality, therefore, blatantly incorporates segregation and ghettoization. By visiting any high-class city housing societies one can witness the caste apparatus at its finest. The residential buildings would often have two sets of elevators – one for the residents and their relations, and a second one for all other city-dwellers who consist of workers, maids, the milkman, etc. The maid, whose duty is to clean the entire house and/or cook food for her corporate-working employers, is provided with a secluded space to sit during chores, and separate plates to eat in. She cannot dine in any other utensil; however, she is the one responsible to wash and clean all the dishes in that same household. Any worker who is called into the house, whether it's a carpenter or an electrician whose respective works ensure smooth functioning of the residence, are handed drinking water in an old disposable plastic bottle.

This spatial hierarchy not only mirrors traditional caste-based segregation but also reconfigures it within the modern urban context, creating what can be termed as 'urban outcasts.' Such practices underscore how caste, though often concealed under the veneer of urban modernity, continues to shape societal structures and perpetuate systemic inequalities. Professor *Gopal Guru*, an Indian political scientist and former faculty member of Jawaharlal Nehru University, asserts that caste in urban spaces operates through invisible mechanisms, where exclusion is normalized through everyday practices and institutional arrangements. Guru also explains the ghettoization of Dalit and other minority communities, wherein the ghetto they collectively reside in consequently morphs into the bodies of the dwellers. Thus, they carry the ghetto on their bodies as they navigate around the city, to participate in their daily occupations. Therefore, rather than dissolving, caste adapts to urban environments, reinforcing its role as a determinant of social order and inequality.

While Mulk Raj Anand's *Untouchable* ends with a glimmer of hope through the means of urbanization, Ajay Navaria's anthology *The Unclaimed Terrain* (2013) reveals the hollowness of this promise. Navaria, currently an Assistant Professor of Hindi Literature at Jamia Millia Islamia, critically interrogates the promises of urban modernity and its failure to dismantle caste hierarchies, offering a nuanced portrayal of the Dalit experience in contemporary



urban India. Through a series of interconnected narratives, he exposes the contradictions of urbanization, which, despite its veneer of anonymity and progress, perpetuates caste-based discrimination in insidious ways. The collection's titular story, along with others, delves into the lives of middle-class Dalits who, despite achieving professional and material success, remain tethered to their caste identities.

Navaria's characters navigate a complex web of societal expectations, economic marginalization, and psychological alienation, revealing how caste adapts to urban spaces through mechanisms like residential segregation, workplace discrimination, and social exclusion. For instance, the protagonist in the story "Scream" grapples with the duality of urban anonymity, where the city offers a semblance of liberation but simultaneously reinforces stifling caste-based insecurities. Navaria's work also highlights the intersection of caste and class, illustrating how economic deprivation exacerbates the marginalization of Dalits and other oppressed groups in urban settings. By interrogating the limits of modernity and urbanization, *The Unclaimed Terrain* underscores the resilience of caste as a social construct and calls for a deeper systemic transformation to achieve true emancipation. Hence, Bakha's aspiration for a mechanized, caste-free urban future stands in stark contrast to the lived realities of Navaria's characters, who grapple with their identity of being the modern urban outcasts.

Apart from representation through creative fiction, Indian academia has also contributed to a critical enquiry into the caste apparatus in urban spaces. N. Sukumar's profound work, *Caste Discrimination and Exclusion in Indian Universities: A Critical Reflection* (2022) delineates how the dominant paradigms of knowledge production pose critical challenges to Dalit students. Being a Professor of Political Science in Delhi University, his in-depth research highlights how casteist tensions remain prevalent in public university spaces to the extent of pushing the marginalized individuals to the brink of suicide. His book, consisting of six chapters, incorporates real experiences of casteist humiliation and exclusion faced by both students and teachers in the Indian higher education system. Sukumar ends his book with a ferocious critique of the 'merit' system which, in its numerous guises, has accelerated structural disparities based on caste, class, and gender. The entire enrolment process, often attacked for following 'reservation policies', has been limited to just tokenism instead of actual accountability.

While urbanization may have failed to deliver on its promise of eradicating casteism, the agency of Indian academia yet offers a glimmer of hope. The works of writers like Ajay Navaria, Gopal Guru, and N. Sukumar, have laid bare the enduring realities of caste in both rural, and especially urban India. These voices, rooted in the historical and social relations of our society, have not only exposed the systemic nature of caste-based oppression but also illuminated pathways for resistance and reform. Though Anand or even Ambedkar couldn't foresee the contemporary realities of a casteist urban India, the fight to eradicate casteism remains a significant responsibility, especially of the academia, and of the young intellectuals forming this academic space.

Space Exploration and Mars Colonization

Historical Background Of Space Exploration

Since ancient times, humans have gazed at the night sky, captivated by the unknown. What are those twinkling lights? Are we alone? Can we thrive beyond Earth? Space exploration isn't just about technology but survival, ambition, and curiosity. Long before rockets, ancient civilizations mapped the heavens with nothing but their eyes and wonder.

Astronomy, the first advanced natural science (200 BCE), studies celestial bodies like the Sun, Moon, planets, and stars. It flourished due to three main reasons. First, unlike other sciences, it observed stable, predictable patterns. Second, it was highly mathematical, and Greek antiquity embraced mathematics. Third, it was deeply tied to religion and philosophy, making it a subject of great interest. While other sciences were considered complex, astronomy's simplicity and mathematical foundation allowed it to advance rapidly in ancient times.

As we know, the Babylonians (200 BCE – 1st century CE) recorded celestial movements in cuneiform, leading to astrology—the belief that planets influence human destiny. But how did humanity evolve from mere survival to seeking meaning in the stars? This quest for cosmic patterns shaped astronomy, intertwining human curiosity with the universe itself.

Egyptian astronomy played a crucial role in shaping early human understanding of the cosmos. Often mistaken as just master builders, the Egyptians also developed calendars, solar clocks, and a 24-hour day based on celestial observations. They linked astronomy to religion, believing the Nile's cycles were guided by divine forces. Meanwhile, Asian civilizations, including the Chinese and Indians, made groundbreaking contributions. The Chinese meticulously tracked celestial events, inventing star maps and eclipse predictions, while Indian astronomers developed advanced mathematical models to explain planetary motion. These ancient cultures, driven by curiosity, laid the foundation for modern astronomy, proving humanity's relentless quest for cosmic knowledge.

From ancient China's gunpowder rockets to the space race, rocketry has always been driven by war, curiosity, and ambition. The journey began with crude explosives, but visionaries like **Konstantin Tsiolkovsky** laid the foundation with the rocket equation. **Robert Goddard**'s liquid-fueled launch in 1926 proved spaceflight possible, while **Hermann Oberth**'s multistage rocket designs pushed boundaries further. Rocketry soon became a weapon of power—fueling Nazi attacks before launching Cold War superpowers into orbit. What started as battlefield technology turned into humanity's key to the cosmos, proving that our greatest discoveries often rise from the fires of conflict and ambition.

The Space Race began with **Sputnik 1**, launched by the USSR on **October 4, 1957**, marking humanity's first artificial satellite. The USA followed with **Explorer 1** on **February 1, 1958**. Both nations then pushed further—Russia sent **Yuri Gagarin** into space on **April 12, 1961**, while the USA responded with **Alan Shepard** on **May 5, 1961**. Rockets, once weapons of war, became tools of exploration, driving us beyond Earth's limits. Today, they remain our gateway to the cosmos, proving how human ambition turned wartime technology into a path toward the stars.

From launching **Sputnik** (USSR, 1957) and **Explorer 1** (USA, 1958) to private companies now driving space travel, humanity has leaped from mere observers to active explorers. **NASA**, once solely dependent



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on government projects, now partners with **SpaceX** and **Blue Origin** to push deeper into space. **Reusable rockets** have made space more accessible, proving our relentless ambition. But why stop at orbit? With Earth's resources depleting and climate change accelerating, our survival may depend on expanding beyond. **Mars**, once a distant dream, is now our next frontier. The same instincts that made us map the cosmos now push us toward colonisation, turning space from a battleground into humanity's potential second home.

Humanity's Next Survival Step

"Earth is the cradle of humanity, but one cannot live in a cradle forever" is the most visionary quote by **Konstantin E. Tsiolkovsky**. The quote is concerning and means that as humanity expands at an unprecedented rate, our planet struggles to keep up. Rapid population growth, depleting natural resources, and climate change threaten our future. Cities grow denser, farmland shrinks, and freshwater sources dwindle. Renewable energy and lab-grown food offer solutions, but they may not be enough. To secure our survival, we must look beyond Earth. Space exploration isn't just about curiosity—it's our next frontier for resources, habitation, and the continuation of civilization. The question isn't if we should go, but how soon we can..

Survival isn't about staying where we are—it's about moving forward. When it comes to colonization, no place offers a better shot at humanity's future than Mars because Mars stands as humanity's best bet for colonization due to its relative proximity—just 34 million miles at its closest—making transportation and communication feasible. The presence of water ice offers potential for drinking, agriculture, and fuel production. Terraforming could thicken its atmosphere, warming the planet and enabling life support systems. A near 24-hour day-night cycle aids human adaptation, while ample sunlight allows for solar energy use. Robotic missions have paved the way for deeper exploration, supported by advanced technologies like 3D printing and high-strength materials. Protective habitats and spacesuits will ensure survival, making Mars the most viable second home for humanity.

Mars Colonization: Where We Stand Today

Mars checks the right boxes for human survival. But turning this barren wasteland into a thriving colony is no small feat—where do we stand today in this race to make Mars our next home?

Mars exploration has been a story of relentless curiosity and technological breakthroughs. It all started in 1965 with NASA's **Mariner 4**, which captured the first images of the Martian surface. The Soviet Mars 3 followed, achieving the first soft landing, though it lost contact in seconds. The Viking landers of the 1970s conducted groundbreaking experiments searching for life, while the 1997 Pathfinder mission introduced the first rover, **Sojourner**, proving that Mars could be explored on wheels. Then came Spirit and Opportunity in the 2000s, lasting far beyond expectations and providing strong evidence that liquid water once flowed on Mars.

Since then, exploration has surged forward with advanced rovers like Curiosity and Perseverance, uncovering more signs of past habitability. Perseverance even brought along Ingenuity, the first helicopter to fly on another planet. Scientists have detected organic molecules, water ice, and methane fluctuations—raising questions about possible microbial life. Now, with NASA and SpaceX aiming to send humans to Mars, the Red Planet is closer than ever to becoming humanity's next great adventure. Every mission brings discoveries, fueling dreams of one day calling Mars our second home.

ISRO has revolutionized space exploration with its groundbreaking missions, pushing the boundaries of science and innovation. From launching record-breaking satellites to exploring Mars and beyond, India's space agency continues to inspire the world.

India's Mars Orbiter Mission (**Mangalyaan-1**) was not just a space mission; it was a declaration of India's scientific ambition. Launched on November 5, 2013, it made India the first country to reach Mars on its maiden attempt—and at an astonishingly low cost. This mission showcased ISRO's brilliance, proving that innovation can triumph over budget constraints.



Building on this success, India is now preparing for **Mangalyaan-2**, an advanced follow-up mission. Unlike its predecessor, which was mainly a technology demonstrator, Mangalyaan-2 aims for a more detailed study of Mars with a heavier scientific payload. It is expected to include a lander and a rover, significantly enhancing India's capabilities in planetary exploration. Despite challenges, ISRO continues to push boundaries, making India a formidable force in space science. These missions are more than scientific achievements—they are a symbol of India's relentless pursuit of knowledge and its place among the spacefaring nations.

Global Advances in Space Exploration and What India Can Learn

With Mangalyaan's success, India became the first nation to reach Mars on its first attempt. But can future missions elevate India to a global space leader, or is there more to learn?

The world's leading space agencies, including NASA and ESA, increasingly rely on private players like SpaceX, Blue Origin, and Rocket Lab to drive innovation, reduce costs, and expand commercial space ventures. India must follow suit, ensuring that private enterprises play a crucial role in space exploration. With initiatives like **Agnikul** and **Skyroot Aerospace** developing indigenous launch capabilities, India's space privatization is gaining momentum. However, challenges like regulatory gaps, funding constraints, and technological dependence remain. Unlike the U.S., where private firms lead orbital launches, India's private sector is still evolving under ISRO's guidance. To compete globally, India must accelerate reforms, enhance private investment, and foster global collaborations. With the right policies, India can transform its space industry into a powerhouse. Will India seize this opportunity or remain a state-dominated player in the new space race?

While discussing policies, first we need to look at the sponsorship by the Indian government, i.e., the budget for the space department. India's space budget remains disappointingly low at just \$1.8 billion, while the US and China invest \$19.5 billion and \$11 billion, respectively. How can we expect to compete globally with such limited funding? Our share in the \$366 billion global space economy is just 2%, and while ISRO has achieved remarkable success, the lack of financial support restricts our potential. China and the US launch over 30 satellites annually, whereas India manages only 5-7. Despite over 40 private start-ups working on space projects, government investment remains inadequate. If we truly aim for global leadership in space, we need stronger government sponsorship and a vision backed by serious funding, not just reforms. With better financial support, India's space industry could thrive and make a significant global impact.

Conclusion: The Cosmic Crossroads

The stars have always called to us, but now, answering is no longer a dream—it's a necessity. Mars isn't just our next destination; it's humanity's next home. Every mission brings us closer, yet India risks being left behind with its limited space budget. Vision alone won't take us to the stars—bold investments and fearless ambition will. The space race is heating up, and the future belongs to those who dare to lead. Will India rise and claim its place among the stars, or watch as others shape the fate of our species? The final frontier awaits—who will conquer it?



Animal Farm in India: Orwell's Mirror to Power, Propaganda, and Democratic Erosion

George Orwell's *Animal Farm*, published in 1945, is frequently mistaken for a simple children's story about farm animals rebelling against their human master. However, beneath its surface lies a profound political allegory that dissects the mechanisms of power, the corruption of ideals, and the cyclical nature of oppression. Orwell's brilliance lies in his ability to encapsulate the complexities of the Russian Revolution—and by extension, all revolutionary movements—into a narrative that is both accessible and deeply unsettling. In today's world, where political demagoguery, eroded democratic institutions, and the manipulation of truth have become commonplace, *Animal Farm* serves not merely as a historical critique but as a reflection of our contemporary reality.

The story begins with the animals of Manor Farm overthrowing their human oppressor, Mr. Jones, inspired by the visionary boar Old Major's dream of a society where "All animals are equal." This utopian vision, reminiscent of Karl Marx's communist ideals, quickly unravels as the pigs—Napoleon (representing Joseph Stalin) and Snowball (Leon Trotsky)—seize control. The slogans that once united the animals, such as "Four legs good, two legs bad," are gradually twisted into the infamous maxim, "All animals are equal, but some are more equal than others." This transformation mirrors the betrayal of the Russian Revolution, where the egalitarian promises of communism gave way to Stalin's totalitarian regime.

Rewriting History: The Erasure of Dissent

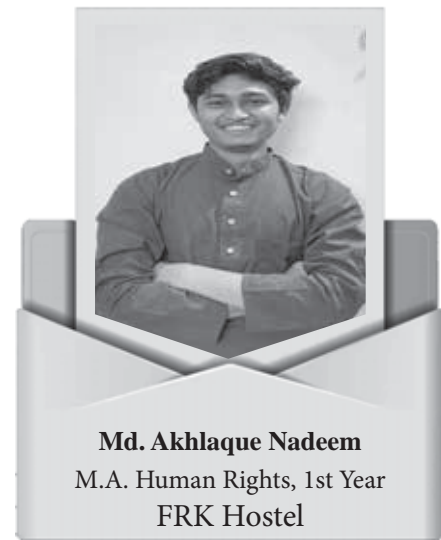
One of the most striking parallels between *Animal Farm* and Stalin's USSR is the manipulation of history. Napoleon systematically erases Snowball's contributions to the revolution, just as Stalin purged Trotsky from Soviet records and propaganda. This tactic is not confined to the past; modern authoritarian regimes and even democratic governments often rewrite narratives to consolidate power. For instance, in India we have witnessed the selective glorification of certain historical figures while sidelining others which is a tool used to shape national identity and suppress dissent.

Propaganda and Gaslighting: The Role of Squealer

Squealer, the pigs' eloquent propagandist, embodies the machinery of state-sponsored misinformation. His ability to justify every betrayal—whether it's the pigs' appropriation of luxuries or their alliances with humans—echoes the tactics of modern politicians and media personalities who gaslight the public. Today, "alternative facts" and cherry-picked data are used to defend policies that serve the elite while marginalizing the masses. Social media platforms, with their algorithms designed to amplify sensationalism, have become the modern Squealers, twisting narratives to suit the agendas of those in power.

Exploitation of the Loyal: The Tragedy of Boxer

Boxer, the loyal cart-horse, represents the proletariat—the working class whose labor fuels the revolution. His unwavering motto, "I will work harder," reflects the blind faith of the masses in their leaders. Yet, his eventual betrayal—being sold to a glue factory when he is no longer useful—is a grim metaphor for how revolutions often devour their most devoted followers. In today's gig economy, workers are similarly exploited, grinding under algorithmic demands only to be discarded when profits dip or automation renders them obsolete. The parallels are undeniable: whether in Orwell's allegory or our neoliberal world, the labor of the many enriches the few.



The Corruption of Ideals: The Seven Commandments

The farm's founding principles, the Seven Commandments, are gradually corrupted to justify the pigs' escalating privileges. For example:

1. **"No animal shall sleep in a bed"** is amended to **"No animal shall sleep in a bed with sheets."**

2. **"No animal shall drink alcohol"** becomes **"No animal shall drink alcohol to excess."**

Orwell's critique here is twofold: power corrupts, and language is its most potent tool. By bending the rules without outright discarding them, the pigs maintain the illusion of ideological purity while indulging in the very excesses they once condemned.

His critique of authoritarianism, linguistic manipulation, and systemic hypocrisy in *Animal Farm* and 1984 resonate deeply in contemporary India, where democracy coexists with entrenched inequality, media control, and the weaponization of nationalism. By applying Orwell's lens to India's socio-political landscape, we can uncover unsettling parallels and forge a framework to understand power in a post-colonial, digitally polarized society. This distortions of language find their parallel in India's redrawing of history.

1. Rewriting History: The Battle Over Narratives

Orwellian Parallel: In *Animal Farm*, Napoleon erases Snowball's role in the revolution; in 1984, the Party declares, "Who controls the past controls the future."

Indian Context:

Textbook Revisions: State-sanctioned edits to history curricula—glorifying certain rulers while downplaying others mirror Orwell's "memory holes."

Mythmaking: The conflation of mythology with history (e.g., claims about ancient India's technological prowess) echoes 1984's fabrication of reality.

Digital Disinformation: WhatsApp forwards and AI-generated deepfakes distort public memory, akin to the Party's daily recalibration of "truth."

2. Squealers in the Digital Age: Media and Propaganda

Orwellian Parallel: Squealer justifies the pigs' corruption with persuasive lies; 1984's telescreens bombard citizens with propaganda.

Indian Context:

Partisan Media: Sycophantic TV anchors who frame dissent as "anti-national" replicate Squealer's rhetoric.

Press Freedom Decline: India's rank of 161/180 in RSF's Press Freedom Index (2023) mirrors Orwell's Ministry of Truth.

3. "Some Animals Are More Equal": Caste, Class, and Elite Hypocrisy

Orwellian Parallel: The pigs' betrayal of Animalism mirrors how revolutions often reinforce existing hierarchies.

Indian Context:

Caste as Commandments: Despite constitutional equality, Dalits face violence for "violating" unwritten rules (e.g., riding horses, wearing sandals). The pigs' amended commandments ("No animal shall drink alcohol to excess") parallel casteist justifications for oppression.

Corporate Wokeness: Tech giants like Infosys champion "diversity" while 90% of Indian corporate boardrooms remain upper-caste (Source: 'Caste in Corporate India,' Harvard Business Review, 2021)



Neoliberal Boxers: Gig workers (Swiggy delivery person, Uber drivers) embody Boxer's fate who are exploited by algorithms and discarded without labor protections.

4. The Cult of the Dear Leader

Orwellian Parallel: Napoleon's portrait looms over Animal Farm; 1984's Big Brother is omnipresent.

Indian Context:

Iconography as a Tool of power: From hologram campaigns to 24/7 glorification of leaders on TV rivals Orwell's "Big Brother is Watching You." Charismatic authoritarianism in India operates through symbolic saturation, where loyalty is enforced not just by fear but by manufactured reverence.

Opposition Erasure: Like Snowball's vilification, opposition leaders are reduced to caricatures.

5. Digital Sheep and the Death of Dissent

Orwellian Parallel: The sheep's mindless bleating ("Four legs good, two legs bad!") stifles debate.

Indian Context:

WhatsApp Nationalism: Forwarded slogans act as digital sheep, drowning dissent in viral repetition.

Cancel Culture: Liberals and conservatives alike deploy outrage to silence critics.

UAPA & Sedition Laws: Legal tools to criminalize dissent mirror 1984's "thoughtcrime." India's public sphere suffers from "opinion terrorism"—where conformity is enforced not just by the state but by networked mobs.

Orwell as a Mirror for India's Democratic Paradox

India's tragedy is not that it resembles Animal Farm or 1984 outright, but that it oscillates between the two: a democracy where power still corrupts, language still deceives, and the many are still ruled by the few. Orwell's theories compel us to ask:

Can India's institutions resist becoming Ministries of Truth? Will its citizens remain Boxers—loyal to systems that exploit them? Is there an Indian Snowball, or have all dissenters been memory-holed? Orwell's work theorizes not just tyranny, but the inertia of complicity. In India, the greatest threat may not be the pigs at the top, but the collective shrug of the animals below.

A Warning, Not a Prophecy

Orwell did not write Animal Farm to inspire despair but to arm readers with awareness. The allegory's universality lies in its adaptability: replace "pigs" with any ruling class, and the story holds. As inequality grows and trust in institutions erodes, Orwell's question resonates louder than ever: **How do we break the cycle?** By questioning the Squealers, fact checking, demanding transparency, and holding leaders accountable.

There is a need to protect the Boxers by advocating for labor rights, unionizing, and resisting exploitative systems and rewriting the Commandment challenging the manipulation of language and ideals. Power must be held accountable before it rewrites reality itself.

Animal Farm isn't just about communism—it's about any system where power goes unchecked. Replace "pigs" with "tech billionaires," "politicians," or "corporate elites," and the story still fits. It is not only a critique of 1917 or 1945; it is a mirror reflecting our present. Orwell's closing lines—"The creatures outside looked from pig to man, and from man to pig, and already it was impossible to say which was which"—capture the horror of our time. The real tragedy is that we are living the allegory. The takeaway? Orwell's genius was in crafting a fable so universal it outlives its original context.

Cosmos and Everyday Life

The cosmos and our daily life are deeply connected in many ways. Although we often see them as two separate things, what happens in space can affect our lives on Earth.

When I was a child, I spent a lot of time gazing at the night sky and thinking about the wonders above. This habit shaped my personality in a positive way, teaching me not to be limited by the boundaries we believe exist, like the sky itself. When we start to feel a sense of oneness with the cosmos, the differences created by borders, religion, and wealth begin to fade. The cosmos sparks curiosity and helps us search for a deeper meaning of life and our existence.

Some people may say this sounds too philosophical, especially when we face real-world problems like poverty, pollution, and discrimination. They might wonder why we invest time and money in exploring space when we have so many issues here on Earth. But the truth is, the cosmos may hold the answers to many of these problems.

Our Earth has limited resources, and with our growing population and needs, these resources are no longer enough. However, the cosmos offers an endless supply of resources. By developing space technologies, we can learn to use these resources and improve life for everyone. Space exploration can also unite humanity, giving us a shared identity as Earth's inhabitants. When resources become enough for all, our living conditions will improve.

Even today, many things in our daily lives depend on space technology. Satellites give us valuable information about weather, help with communication, and assist in disaster management. And believe me — this is just the beginning. Space exploration has the potential to offer solutions for a wide variety of challenges.

In the end, the cosmos is not just about distant stars and planets — it's about understanding where we came from and where we are going. Exploring space teaches us more about ourselves, unites humanity under a shared sky, and holds the power to create a better, more sustainable future for everyone.



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Gender, Justice, and Jail: The Case For Women's Legal Advocacy

INTRODUCTION:

From the dawn of civilization to the modern era, history stands testament to the fact that if there is one entity that has faced the most suffering, one that has been callously ground in a mill of oppression, one whose honor has been most dishonored, one that had gone through the brutality and venality of injustice, is none other than femina sapiens.

In this 21st century, where everyone talks about human rights, equality, and justice, women are still wrestling with entrenched discrimination and hardship on many fronts. Their rights are often shrugged aside even with various laws and policies on the principle of justice across the globe, especially in regions where they should be the safest—the prison system, which was primarily designed and run for the incarceration of men. Women who already suffer from social chauvinism also face discrimination in prison, which is largely occupied with male staff, fosters an atmosphere for female inmates that fails to meet and address their physical, emotional, and social requirements.

The gender-specific needs of incarcerated women are often overlooked, primarily due to their numerical minority within the prison population. However, statistics also show a slow increase in women in prison, and highlight a need to dismantle the current penal framework. This blog examines the challenges faced by women prisoners, the lacunae in the enforcement of their legal rights, and the reforms required to rectify this situation.

The condition of women's prisons in India:

Women incarcerated in Indian prisons are systematically deprived of their fundamental rights and basic amenities, including access to libraries, factory areas, open spaces, and recreational facilities that men can easily access just because they are part of the male section of the prison. Although the total population of female prisoners remains a small percentage of the overall prison population, increasing by 11.7% from 2014 to 2019, women made up 4.2% of the prison population. The report also highlights that 76% of all prisoners are undertrials, worsening the cause of prolonged incarceration without conviction that amounts to a clear violation of the right to speedy trial as held in **Hussainara Khatoon v. State of Bihar (1980)**. Notably, only 18% of female prisoners get exclusive women's prison facilities, as only 15 states and UTs have functional women's prisons. The rest of the population lives in enclosures inside the prison facility. There is a lack of separate medical and psychiatric wards for female inmates. Distressingly, less than 40% of prisons provide sanitary napkins to female inmates, violating article 21 of the Constitution. Women who are accompanied by their children are also deprived of nutritious food and proper education. Only prisons in Goa, Delhi, and Puducherry permit female prisoners to meet their children without being separated by bars or glass. Alarming, 75% of female wards in prisons have to share kitchens and common spaces with male inmates which heighten the security risk.

Judicial Pronouncement & Committee Reports On Women Prisoners' Rights:

The management and administration of prisons fall exclusively within the domain of state governments and are governed by the **Prisons Act, 1894** or the respective State Prison Manuals. The States bear the parens patriae responsibility to ensure the protection of prisoners' right and to amend the prison regulations to align with evolving human rights standards. The State's duty extends to preventing and penalizing violence against women, whether perpetrated by public officials or private actors, as part of its obligation to uphold the principles of natural justice and due process of law.



The Indian judiciary time and being has ruled about appalling women conditions in prisons. Same thing happened in the case of *Shatrughan Chauhan v. Union of India* (2014), wherein the supreme court of India dealt with the inhumane treatment of prisoners and emphasized their constitutional right of prisoners under Article 21. In *Sheela Barse v. Secretary, Aid Society* (1987) too, the Court laid down guidelines for safeguarding fundamental rights of women prisoners.

Significantly, in *Lalit Behera v. State of Orissa* (1993), it was held that foreign nationals are entitled to the protection of fundamental rights in India, which reaffirmed India's commitment to international human rights obligations. In its landmark judgment in *D.K. Basu v. State of West Bengal* (1997), the Supreme Court of India unequivocally held that any kind of torture, cruel, inhuman or degrading treatment, is included in the concept of personal liberty as per Article 21 of the Constitution and thus a constitutional prohibition against custodial violence.

The *Model Prison Manual*, drafted by the Bureau of Police Research and Development (BPRD), also underscores the need for gender-sensitive prison management. The provision of Prison Act, 1894, nowhere talks about women prisoners in India, meaning thereby it applies to every prisoner irrespective of their sex.

The Need For Gender - Specific Legal Rights:

Recognizing the plight condition of women in prison, states must adopt a proactive and reformative approach to ensure gender-sensitive prison policies. The measures outlined below, though not exhaustive, are *sine qua non* for upholding the fundamental rights of women prisoners.

- **Rights of Pregnant Women-** Pregnant women should not be sent to prison unless there is absolutely no alternative, as imprisonment leads them to severe psychological distress due to separation from their families. The Apex Court in *R.D. Upadhyay v. State of A.P.* (2006) laid down binding guidelines concerning pregnancy, antenatal care, childbirth, postnatal care, and child welfare for incarcerated mothers.
- **Child Care-** Women prisoners are often the sole or primary caregivers of minor children. It is common in many countries for babies to be taken into prison with their mothers. The impact of their mother's imprisonment on the children affects every aspect of their lives and not only their relationship with their mother. The All India Committee on Jail Reforms (herein referred to as AICJR) recommended that children up to the age of five years be allowed to stay with their mothers in specially designed creches outside the main prison building. The Supreme Court from time to time has also emphasized for proper care of the children of those women who are serving prison terms.
- **Mandatory Appointment of Women Staff-** The male-dominated prison administration seldom exposes women inmates to harassment. In 1983, the AICJR recommended that all female prisons and annexes be staffed exclusively by women personnel. Furthermore, in cases where female prisoners are kept in male-dominated facilities, temporary appointments of female guards must be made to ensure their security and privacy.
- **Access to Free Legal Aid-** Women prisoners are entitled to free legal assistance, still many women remain oblivious to their legal rights. Article 39A of the Constitution mandates *free legal aid* for all citizens, ensuring equal access to justice. Despite the *Model Prison Manual* laying down guidelines for legal aid, many female inmates remain unaware of their case details, legal proceedings, and even their case numbers. The Committee on the Empowerment of Women has repeatedly highlighted the urgent need for legal awareness and active legal representation for women prisoners to uphold the principles of natural justice.

The Way Forward:

Across the world, including India, voices are raised against egregious and preposterous violations of human rights, particularly concerning women and children. Yet, there remains one marginalized group that is perpetually overlooked—those confined within the grim walls of prisons, about them our traditional and typical minds think only one thing: that they are not human beings. They do not have access to their basic amenities, they should be deprived of every facility, and they do not even deserve

any basic rights. However, the law and justice system is not just for free citizens but for everyone who breathes, who feels, and who is alive. A society that turns a blind eye to the injustices within its prison system compromises the very essence of justice itself.

Moreover, the Prisons Act, 1894 is too old and needs repair. It contains no provision regarding the welfare of the women prisoners. Recognizing the urgent need for prison reforms, the Supreme Court in 2018 constituted a committee led by *Justice Amitava Roy* to examine prison conditions. However, the mere establishment of committees is not a panacea—similar efforts, such as those led by *Justice A.N. Mulla* and *Justice V.R. Krishna Iyer* in the 1980s, failed to translate into tangible reforms.

If the state governments are really concerned about incarcerated women, if they truly prioritize women's welfare, if they are really earnest in their “women empowerment” slogans, then they must walk the talk on women's prisoner reforms rather than just talking the talk. Lastly, the judiciary must also ensure that the principles of *audi alteram partem* and *fiat justitia ruat caelum* are not mere platitudes but a lived reality for women prisoners.

Memoirs of Hostel Life

Life moves in chapters, each with its own struggles and lessons. My journey began in the crowded streets outside Jamia Millia Islamia where survival meant juggling rent payments, cooking meals in a small flat and searching for a quiet place to study. The city never slept and neither did my worries. But change, like the seasons was bound to happen.

Everything shifted when I got a hostel room. It wasn't just about having a place to stay it was about finding a sense of belonging. BR Ambedkar Hostel in Campus 'A' became more than a shelter it became a world of its own. Within the walls of MMA Jauhar Hall, I found shared meals, late-night talks and friendships that shaped my days.

At first, my hostel floor was filled with strangers faces I didn't recognize, voices I had never heard. But time has a way of turning strangers into brothers. The people who once passed by in silence are now my closest friends, standing by me in every situation. We don't just share a floor we share laughter, struggles and countless late-night conversations.

Before meeting them, I was just one person trying to figure things out alone. But now, it feels like we are one a family not by blood but by experiences. These hostel walls don't just give us a place to stay they teach us about friendship, resilience and belonging.

Nights in the hostel have their own rhythm but during exams everything changes. Sleep becomes a luxury and the dim glow of study lamps replaces our usual late-night talks. Every room is filled with whispers of last-minute revisions, hurried notes and the occasional sigh of exhaustion.

During these sleepless nights an unspoken bond forms among us we are all in this together. The sound of pages turning is mixed with the frequent pings of Swiggy and Zomato deliveries as midnight snacks become our escape from the pressure of exams. These nights may be tiring but they are unforgettable a true reminder of the friendships that make hostel life special.

Life in the hostel is never monotonous. Each day brings something new sometimes it's an impromptu birthday celebration, sometimes it's a heated debate over politics and other times it's just sitting together in the common room talking about everything and nothing. The hostel canteen is the heart of our gatherings. No matter how many times we complain about the food it still becomes the place where we share our joys and struggles. From casual gossip to deep conversations about life the canteen is where we all come together united by the simple pleasure of a cup of chai.

The mornings in the hostel have a charm of their own. Some students wake up early to jog while others struggle to get out of bed just in time for class. The rush of getting ready borrowing notes from a roommate and running to college together is a ritual we all cherish. There is something comforting about knowing that no matter how hard the day gets we will return to the same familiar faces at the end of it.

Weekends bring a different vibe. Some of us sleep in till noon while others plan outings or movie nights. There are those who prefer to stay in their rooms immersed in books and then there are the night owls who roam the corridors talking about everything from career plans to cricket matches.

And then, there are the festive seasons when the once lively hostel becomes quiet and empty. Most students



go home leaving behind silent corridors and vacant study halls. The place that once buzzed with energy feels unfamiliar almost lonely.

This silence isn't just the absence of noise; it's a reminder that time is passing. As my hostel days come to an end. I know this silence will always stay with me, carrying memories of a place that became my home and friends who became my family.

Among the best moments in hostel life are the annual functions and cultural events. These are the days when the entire hostel comes together to celebrate. From planning and decorating to performing and cheering, these events are filled with excitement and energy. The talent shows, the music performances and the dance battles each moment is a testament to the vibrant life we build within these hostel walls.

The annual sports day is another highlight. The hostel ground transforms into a battlefield where everyone participates whether as players or passionate spectators. The competition is fierce but the spirit of togetherness always prevails.

Living in a hostel teaches you many things. It teaches you patience when you wait for your turn in the bathroom, understanding when a friend needs a shoulder to lean on and resilience when you deal with the ups and downs of student life. It teaches you how to manage on a budget, how to live independently and how to find joy in the little things.

Hostel life isn't just about fun and friendship; it's about growing up. It's about learning how to share, how to compromise and how to stand by the people who stand by you. It's about realizing that home isn't just a place it's the people who make you feel like you belong.

As my hostel days draw to a close. I realize how much I will miss it all the late-night study sessions, the *chai pe charcha* at the canteen, the excitement of walking to college together and the joy of hostel annual functions and events.

These weren't just random moments; they were pieces of a bigger story a chapter of my life I will always hold close. And though time will move forward these memories will stay with me forever like a book I will keep coming back to.

The idea of packing up my belongings and leaving behind this world I have known for years feels surreal. The walls of my room, the corridors, the canteen and even the hostel gates they have all become a part of me. The friendships I have built here will not end with my hostel tenure, they will continue, just in a different way.

As I walk out of this hostel for the last time, I know I am not just leaving a building I am leaving behind a piece of my heart. But I also know that no matter where life takes me the memories of my hostel life will always remain echoing in my soul, reminding me of the days when I was not just a student but a part of something much bigger than myself a family , a community, a home away from home.



Social media: The Digital Disease

Social media has become a big part of our daily lives. Whether it's scrolling through posts, watching videos, or checking notifications, we spend hours online without even realizing it. Social media is an online platform that allows people to communicate with one another electronically. Addiction to social media is a growing problem, particularly in adolescents. Research suggests that by 2016, adolescents spent an average of 6 hours a day on social media. But do we ever wonder why social media is so addictive? The answer lies in a brain chemical called dopamine. Let us understand what is Dopamine and explore the link between dopamine and social media, and discuss whether our attention is being used wisely or wasted.



Understanding Dopamine: Dopamine is a hormone stimulated by the pituitary gland also called “feel good hormone”.

It acts as a neurotransmitter which carries signals to brain such as feelings and emotions like happiness and more particularly excitement. It plays very crucial role in memory, learning and motivation. Dopamine stimulation is very important for human body but its excess stimulation can cause various psychological effect on human such as addiction (of any kind), anxiety, and hyperactivity. And in recent times social media has become a major factor responsible for these psychological problems because it stimulates excess amount of dopamine in human body giving another level of excitement and pleasure.

The connection: With sounds, animations and endless notification, social media constantly pulls our attention away from important activities and activates the dopamine reward system of the brain by giving feel of excitement and pleasure. Social media companies designed their apps in such a way that how should people get more engaged in consuming their content. They also examine the psychological impact of dopamine effect on human brain which helps them make people more connected to their social media platforms. This is a trap called “Hedonic treadmill” which is a psychological effect which makes an individual to quickly return to a relatively stable level of happiness and again want to reach the higher level of excitement. In easy words it leads to repetition of same rewards with more intensity to get dopamine effect and people get stuck in a whirlpool and becomes difficult to cut out through. Another important thing to be understood is that why young generation uses social media for dopamine and the answer is very obvious that it is easily accessible and gives speedy reward. As I remember a quote by Christian Lous Lange (famous historian) which suits this situation is that “Technology is a useful servant but a dangerous master”.



Where is our attention going: The thing which I observed is the rapid flow of time due to high social media consumption, in another words it leads to increase in the intensity of wastage of our time. But this is only a surface level impact, there are several consequences of high social media consumption on sub surface level which are negligibly observed. Some of them are very important to know about such as:

(1.) Rise in radicalisation: When a person interacts with extremist content then the algorithm of that social media platform pushes more similar content, creating a filter bubble. Rumours and fake news also play very crucial role in radicalising the thoughts of individual.

(2.) Depression and anxiety: The content we are consuming is more likely false and filtered version of people's live leading us to compare ourselves to the unrealistic standards. And similarly those who are presenting their content on online platforms always try to show their false lifestyle and make themselves feel superior from their viewers leading to stuck in matrix of online content creation.

Need for balance: As I mentioned above about rapid flow of time due to social media, with this we are becoming habituated to the concept called instant satisfaction/ instant gratification which very badly effect our important part of personality called delayed gratification. Delayed gratification simply means to give up your short term pleasure for your long term goals. Let's connect this with our main topic 'social media', suppose you are scrolling on Instagram, on other hand you should have to be focused on your studies through which you should complete your long term goal but you are busy on scrolling because it gives you short term pleasure. If you are able to give up your short term pleasure then it will help you to reach your long term goals.

Conclusion: Social media is a powerful tool that connects people, provides information, and offers entertainment. However, excessive consumption can lead to distraction, addiction, and mental fatigue due to constant dopamine stimulation. To make the most of social media, we must use it mindfully—setting time limits, avoiding unnecessary scrolling, and engaging in offline activities. Instead of letting social media control our attention, we should control how we use it. A balanced approach ensures that social media remains a boon rather than a bane in our lives.

Cyber Attacks: A Growing Global Threat

Cyberattacks have emerged as a major global threat in the digital age, threatening individuals, businesses, and governments alike. Hackers now have more opportunities than ever to take advantage of software, systems, and network vulnerabilities as a result of our increased reliance on technology. These attacks can take many forms, including data breaches, ransomware, phishing scams, and denial-of-service attacks.

Data breaches continued at historic levels in 2024, with 3,158 data compromises tracked by the Identity Theft Resource Center with the previous record-breaking year. However, victim notices surged 211% to 1.3 billion, but this was largely due to five mega-breaches, each triggering over 100 million notices.

In 2024, global cyber attacks rose by 30% compared to the previous year, with an average of 1,636 attacks per organization per week. Regions such as Africa (+37%) and Latin America (+53%) experienced the highest increases in attack volumes. The most attacked industries include education/research (3,341 weekly attacks), government/military (2,084 weekly attacks), and healthcare (1,999 weekly attacks).

High-profile incidents like the Bangladesh Bank heist highlight vulnerabilities in global financial networks. Systemic cyber risks threaten financial stability worldwide. Healthcare systems are targeted due to their critical nature during emergencies like pandemics. Disruptions can lead to loss of life and compromised patient data.

Cybercriminals frequently target private or financial information that could compromise services or steal valuable data. Attacks on healthcare systems, financial institutions, and government agencies in recent years have demonstrated how destructive cyber threats can be. These kinds of breaches can lead to risks to national security as well as financial losses and identity theft. The need for cybersecurity is becoming increasingly recognized worldwide. Governments are investing in stronger defense systems, and companies are hiring cybersecurity professionals to protect their digital infrastructure. However, the fight against cybercrime is ongoing, as hackers continue to develop more sophisticated tools and tactics.

Public awareness is also crucial in reducing cyber risks. Staying safe online can be as easy as using strong passwords, enabling two-factor authentication, and being wary of suspicious emails. To safeguard our digital future, strengthening cybersecurity is essential as the world becomes increasingly connected.



शीर्षक: “शीर्षक ? पढ़ो, फिर तय करो”

कभी-कभी जिंदगी हमें वहां ले जाती है जहाँ हम खुद भी

नहीं सोचे होते... कुछ ऐसा ही मेरे साथ हुआ। मैं

जमिया मिल्लिया इस्लामिया का छात्र हूँ

— MSc Maths with Computer Science। नाम से

ही पता चल जाता है कि जिंदगी पहले ही गणित के सवालों

जैसी उलझी हुई है, ऊपर से Hostel life अलग ही मजेदार

और थका देने वाली।

एक दिन व्हाट्सएप ग्रुप पर एक मैसेज देखा —

“Hostel Magazine के लिए Editorial Board मेंबर्स की जरूरत है।”

सोचा, चलो Apply कर लेते हैं, क्या पता future में काम आ जाए। वैसे भी, कुछ अलग करना चाहिए

— सिर्फ पढ़ाई के नंबरों से तो इंसान नहीं बनता ना?

Apply किया... और पता नहीं किस चमत्कार से select भी हो गया।

खुश था। दिल में हल्की सी हवा चली — “भाई, अब तो magazine के editorial board में हैं!”

बैठकों में जाने लगा, discussions में शामिल होने लगा। एक अलग ही feeling थी — जैसे पढ़ाई की दुनिया से थोड़ा बाहर निकलकर कुछ और बन रहे हों।

फिर एक दिन एक message आया — “हर संपादक को एक लेख देना अनिवार्य है।”

बस, वहीं से कहानी बदल गई।

मैंने कभी कुछ लिखा नहीं था — ना कविता, ना लेख, ना कहानी। और वो भी Jamia के लिए? डर

लगने लगा — “क्या लिखूँ?”

कविता लिखूँ या hostel life पर लिखूँ?

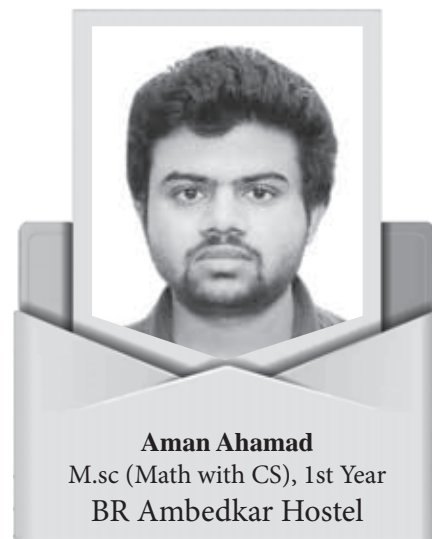
University के बारे में कुछ लिखूँ?

Media और Politics पर लिखूँ?

सोच ही रहा था कि दिमाग में खबरपुर का पुराना viral किस्सा घूम गया —

एक दिन खबरपुर में एक वीडियो वायरल हुआ। एक कॉलेज के सामने कुछ लड़के फल खा रहे थे —

और गलती से उन्होंने आम की गुठली एक सरकारी गाड़ी की तरफ फेंक दी।



बस फिर क्या था?चैनल राव प्राइम टाइम में चीखा —

“ये फल नहीं फेंके गए, ये राष्ट्र पर हमला था! क्या ये गुठली ‘एक विशेष धर्म’ से प्रेरित थी?”

दूसरे चैनल ने एक्सक्लूसिव डिबेट चलाई —

“फल-फेंक आतंकवाद: क्या कॉलेज अब देशविरोधियों की फैक्ट्री बन गए हैं?”

और बाबा TRPnath ने पूरा हफ्ता ‘गुठलीगेट’ पर program चलाया, लेकिन किसी ने नहीं पूछा कि कॉलेज में पीने का पानी है या नहीं।

खबरपुर की कहानी में लिखने के लिए कुछ खास समझ आ नहीं रहा था तो hostel की छत पर चला गया सोचा थोड़ा हवा लगेगी तो दिमाग खुलेगा।

नीचे देखा सामने वो Campus के अन्दर वाले पुराने से मकान..... किसी बालकनी में दुपट्टा लटक रहा था, कहीं टीन की छत पे टूटा प्लास्टिक का ड्रम रखा था। हर घर में एक हलचल थी लेकिन hostel के अंदर एक शांत ठहराव।

थोड़ी ही देर में, Zakir Nagar की मस्जिद से अज्ञान की आवाज़ धीमे-धीमे हवा में घुलने लगी। ऐसा लग रहा था जैसे Jamia को याद दिला रही हो कि तुम सिर्फ़ एक University नहीं, एक विरासत हो।

मैंने सोच लिया कि अब university पर ही लिखना है -

कभी-कभी जब मैं यूनिवर्सिटी के गेट 7 से घुसता हूँ, तो लगता है जैसे इतिहास की कोई पुरानी किताब के पन्नों में घुस रहा हूँ।

कहीं लिखा होता है — “स्वतंत्रता संग्राम के दौर में बनी यह संस्थान... विद्या और विचारों का संगम...”

बस इतना ही लिख पाया था कि मोबाइल पर एक नोटिफिकेशन आता है —

“75% attendance is compulsory – else no exams.”

मुझे टेंशन हुआ और दोस्त को फोन किया...

“भाई, अटेंडेंस 62% है, अब क्या करें?”

उसने बोला, “लंबी गहरी सांस ले...”

मैं बोला, “भाई, मज़ाक का टाइम नहीं है।”

वो बोला HOD से बोलना—

“सर, मेरी तबीयत खराब थी... और दादी भी आई थीं.. और जामिया की सरज़मीं पे आते ही उन्हें spiritual feel होता है...”



फिर थोड़ी देर रुका, और फुसफुसाते हुए कहा —

“Attendance की ये बीमारी सीरियस है भाई... इसका इलाज सिर्फ Batla House के डॉक्टर के पास है... वही एक मेडिकल सर्टिफिकेट बनाएगा, और वही हमारा Semester बचाएगा...”

Attendance, article, Exam — सब एक साथ माथे पे नाच रहे थे
मैं और उलझ गया रात को बैठे-बैठे roommate से पूछा —

भाई, तू ही बता क्या लिखूं?

वो बोला —

इतना सोचना बंद कर। जो दिल में है, वो ही लिख दे।

और शायद वही बात दिल को छू गई।

हम सब पढ़ाई में, project में, attendance में उलझे रहते हैं — लेकिन दिल तो अपना काम करता ही है।
कभी library में किसी की मुस्कान अटक जाती है, कभी canteen में किसी की नजर।
तो मैंने सोचा — चलो, लिखते हैं उसी student-life वाले नर्म कोने के बारे में।
लेख नहीं... एक छोटी सी कविता

क्लास के सवालों से थक कर,
जब आँखें इधर-उधर भटकी थीं,
वहीं मिली थी वो —

एक मुस्कान में लिपटी हुई राहता।

Notes के बीच, एक चिट्ठी सी लगती थी,

जब वो सामने होती, तो सवाल पीछे छूट जाते थे,

और जब नज़रें मिलतीं, तो formula खुद-ब-खुद याद हो जाते थे।

बस इतना ही लिखा था। ना कोई भारी शब्द, ना कोई दिखावा।

बस वही लिखा जो दिल ने कहा।

आज जब ये कविता magazine के लिए पास हुई, तो लगा —

शायद मैं वाकई कुछ लिख सकता हूँ।

और शायद यही सबसे बड़ी जीत थी — डर के आगे लिखना।

अंत में बस इतना ही कहूँगा अगर तुम भी कभी कुछ लिखने से डर जाओ,

तो याद रखना किसी ने क्या खूब कहा है कि -

दिल से निकली बातें हमेशा किसी न किसी दिल तक जरूर पहुँचती हैं।

प्रतियोगिता कम है !

ललित निबंध



Mohd Kohinoor
M.A. (Hindi), 2nd Year
FRK Hostel

“ए भईया कंपीटिशन में आजकल हरेक चीज में हेलम हेल बा, कंपीटिशन बहुत बढ़त बा यानी ?”

ट्रेन में सफर कर रहे एक सज्जन ने मुझसे कहा - उनके शब्दों का अंबार मेरे कानों में गूंजने लगा।

"क्या वाकई में कंपीटिशन बढ़ गया है"?

रोजगार पाने की लालसा हो या रोजगार बचाए रहने का जिम्मा लंबी लंबी कतारें तो दिख ही जाती हैं, फिर इस नूर की मनोदृष्टि ने उन विषयों को सोचने व तलाशने पर मजबूर कर दिया जिसमें प्रतियोगिता अभी भी कम है।

राजधानी में पढ़ रहे युवाओं के शॉर्टकट के बारे में सुनिए

राहुल से मिलें- राहुल दिल्ली के विश्वविद्यालय में पढ़ता है। लंबी छुट्टी घर गुजारने के बाद अभी उसका अवधि पत्र बना भी नहीं। लेकिन ए.आई (AI) और चैट जी. पी. टी. हफ्तों की मेहनत को चुटकी में कर देता है।

प्रश्न यह उठता है कि क्या यह तरीका ज्ञानवर्धक व मौलिक हुआ ? क्या इसमें विषयों के निरीक्षण करने की जिज्ञासा बची ? जबाब है नहीं।

दिल्ली विश्वविद्यालय के बाहर बिकने वाली पीएचडी थिसिस उन युवाओं के ज्ञानार्जन व भविष्य पर प्रश्नचिन्ह लगाती है, जो इनको खरीदकर सफलता का स्वाद चखना चाहते हैं। ये तरीका उन विद्यार्थियों को भी मेहनत करने से रोकता है जो सही, तार्किक व मौलिक ढंग से रिसर्च करना चाहते हैं परंतु खरीदी गई थिसिस की उपलब्धता अड़चन पैदा करती है। सही मौलिक, ऑथेंटिक रिसर्चर में प्रतिद्वंद्विता अभी भी कम है। नूर की सलाह से आप इसमें हाथ आजमा सकते हैं।



वसुधैव कुटुम्बकम् वाले देश में अब संप्रदायिक नारों की भरमार व अन्य विशेष धर्म के प्रति पुर्वाग्रह रखने में कंपीटिशन बहुत बढ़ गया है। शान्ति, सद्भाव, सौहार्द बनाए रखने की अपील करने वालों में प्रतियोगिता अभी भी कम है।

अभी राजधानी में एक मुख्य न्यायाधीश के घर मिली अकूत संपत्ति ने सभी का ध्यान न्यायपालिका की निष्पक्षता की ओर खींचा। क्या अब न्यायपालिका भी निष्पक्ष नहीं ? इसका जवाब मैं आप पर छोड़ता हूँ। मेरी दृष्टि ने पत्रकारिता के क्षेत्र में पत्रकारों की भीड़ के कॉम्पिटिशन को देखा लेकिन प्रश्न ईमानदार पत्रकार या यह कहो पत्रकारिता में ईमानदारी का है। विभिन्न रिपोर्ट्स में निचला पायदान अभी इसकी गुणवत्ता को सूचित करता है। इस क्षेत्र में प्रतियोगिता अभी भी कम है युवा चाहे तो इस अछूते व्यवसाय को अपना सकते हैं।

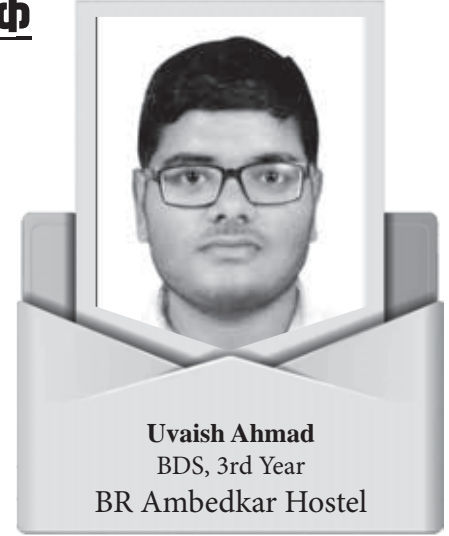
भारतीय राजव्यवस्था में नेताओं की संख्या कम नहीं है अगर कमी है तो उन नेताओं और सेवकों की जो कर्तव्यनिष्ठ हों और विकास कार्य में लगे हो किंतु बहुलता तो उन सेवकों की है जो अपने क्षेत्र से लंबी छुट्टी पर गए होते हैं। अब इस नूर की दृष्टि को जवाबदेह, जिम्मेदार नेता की तलाश है जिसका अभी भी अकाल पड़ा हुआ है।

राजधानी में छात्रों की भीड़ को ही देख लीजिए जो सिविल सेवा, राज्य सेवा जैसी अनेक परीक्षाओं की तैयारी में संलग्न हैं कमी है तो उन युवाओं की जो अंतिम रूप से चयनित हों और अपने अधिकार क्षेत्र में कर्तव्यनिष्ठ व ईमानदार रहकर जीवन यापन करें। इस नूर को इसमें प्रतिभाग करने वालों की तलाश जारी है।

विशेष विषयों के प्रति GEN Z का मोह कंपीटिशन बढ़ा देने वाला है परंतु कठिन विषयों में प्रतियोगिता अभी भी कम है। विश्वविद्यालय में पंजीकरण करने वाले और लाइब्रेरी में पढ़ने वाले छात्रों का अनुपात सर्वाधिक है। हॉस्टल में रहने वाले कुछ छात्र तो अगले जन्म की भी नींद पूरी करने की फिराक में हैं। आज के युवाओं के प्रति चिंता ये भी है कि उनमें मैदानी खेल खेलने वालों की संख्या कम और स्मार्टफोन में खेलने वालों की संख्या अधिक है।

आजकल आदर्शवादी, कर्तव्यनिष्ठ व ईमानदारीनुमा दुर्लभ रत्न विलुप्त होने की कगार पर है युवाओं को चाहिए कि इसे अपने हृदय में फलने फूलने दें और इसे विलुप्त होने से बचाएं।

मेरे फ्लैट से हॉस्टल तक



मेरा एडमिशन जामिया मिल्लिया इस्लामिया हो गया।
मैं जामिया के नज़दीक फ्लैट किराए पर लेकर रहने लगा
और अपना कॉलेज शुरू किया।

हॉस्टल आवंटन प्रक्रिया शुरू होते ही मैंने भी अपना फॉर्म
सबमिट कर दिया।

अब बारी थी इंटरव्यू की, जो कि एक बहुत प्यार अनुभव था मेरे लिए।

इंटरव्यू स्टार्ट हुआ, उन्होंने तरह-तरह के लेकिन सबसे कठिन सवाल जो उन्होंने पूछा वो यह था कि
"आपको हॉस्टल क्यों चाहिए?"

चूंकि कई लोग अपने जवाब दे चुके थे तो मैंने सोचा मैं कुछ अलग बोलूं इसलिए मैंने कहा—
"क्योंकि मुझे रहना है हॉस्टल में।"

मेरा उत्तर सुनकर इंटरव्यूअर हँसने लगे कि ये कैसा जवाब है।

दूसरा सवाल ये था कि—अगर आपके खाने में कुछ गिर जाए तो आप क्या करेंगे?

मैंने कहा " जो गिरा है उसे निकाल के फेंक देंगे और खाना खा लेंगे"

वो इस उत्तर पर फिर हँसने लगे।

और भी कई तरह के प्रश्न पूछे और मेरा इंटरव्यू समाप्त हुआ

रिज़ल्ट का दिन आया और मुझे हॉस्टल आवंटित हो गया।

उसके बाद की प्रक्रिया को पूरा करके मैंने रूम में अपना सामान शिफ्ट किया।

पहली बार डाइनिंग हॉल में खाना खाया जो काफी अच्छा लगा। आप सबने महसूस किया होगा कि
हॉस्टल का खाना शुरुआती दिनों में ही अच्छा लगता है।



मेस के खाने की सबसे निराली बात ये है कि जब तक आपके पॉकेट में मनी है तब ये आपको और ज्यादा खराब लगता है, लेकिन पैसे खतम होते ही यह दुनिया का सबसे स्वादिष्ट खाना बन जाता है और साथ ही साथ इसकी न्यूट्रिशियस क्वालिटी भी बढ़ जाती है।

छुट्टी के दिन हमारे रूम और कबाड़खाना में कोई ज्यादा फ़र्क नहीं रह जाता , मस्त चादर तान के सोए रहते।

मेरा रूम ट्रिपल शेयरिंग था और मेरे रूममेट रात २ बजे तक बाबू शोना करते रहते और मेरी नींद खराब होती।

नींद से कहीं ज्यादा इस बात की चुभन होती की मैं ठहरा अखंड सिंगल और ये मेरे जले पर नमक छिड़क रहे हैं।

फिर हम भी अपने जनम-जनम से सिंगल दोस्तों के साथ धमाचौकड़ी करते।

हॉस्टल के वार्षिक उत्सव के दिन बेहतरीन डिनर मिलता था सब लोग आधे घंटे पहले ही लाइन में लग जाते कहीं कुछ स्पेशल छूट न जाए।

एग्जाम की रातें हॉस्टल की सबसे डरावनी और मजेदार होती हैं। एक तरफ कुछ लोग किताबों को चूमकर सो जाते हैं, और दूसरी तरफ कुछ 'बुद्धिजीवी' जो रात 2 बजे दूसरों को डरा रहे होते हैं: "अबे यार, ये चैप्टर तो सबसे ज़रूरी है, तूने नहीं किया?"

हमारा एक टॉपर था, जिसे सब मसीहा मानते थे—लेकिन एग्जाम की रात पता चला कि वो खुद सिर्फ पुराने साल का पेपर रटता है!

उस दिन से हमने महसूस किया कि – "टॉपर से दूर रहो, तो टेंशन थोड़ी कम रहती है!"

एक दिन की बात है। एग्जाम्स पास थे, और सब लोग उधारी की किताबों और आधी-आधी नींद में बैठे थे। हमारे रूममेट ने एक आइडिया निकाला—"ऑल-नाइट स्टडी पार्टी!" अब यह कोई रचनात्मक स्टडी नहीं थी, बल्कि 10 मिनट पढ़ाई के बाद 20 मिनट की गप्पे! 2 घंटे किताबों में सिर घुसे रहने के बाद हम सबने एक नया नियम बनाया—"ऑल-नाइट स्नैक्स!" चिप्स, चॉकलेट, कोल्ड ड्रिंक्स के साथ पढ़ाई करने का एक अलग ही मज़ा था।

अब आखिरकार वो घड़ी आ ही गई कि जब हमारे फाइनल एग्जाम खतम हो गए और इसी के साथ हॉस्टल भी खाली करने का वक्त आ गया था।

फ्लैट से हॉस्टल तक का यह सफर मेरे लिए सिर्फ जगह बदलने का नहीं, बल्कि जिंदगी के एक नए दौर में कदम रखने जैसा था। फ्लैट की एकांत जिंदगी से निकलकर हॉस्टल की भीड़-भाड़, मस्ती, गप्पें, टेंशन, और दोस्ती के रंग में रंगना, एक अनमोल अनुभव बन गया।

इस अनुभव ने मुझे ना सिर्फ हॉस्टल के बारे में बहुत कुछ सिखाया, बल्कि मेरे खुद के सहनशीलता स्तर को भी अपग्रेड किया।

सच कहूं तो, हॉस्टल जीवन में जितनी समस्याएं थीं, उतनी ही मस्त यादें भी बनीं। कबाड़खाने जैसे रूम में छुट्टियां बिताना और सिंगल दोस्तों के साथ धमाचौकड़ी करना, वह सब मेरी हॉस्टल लाइफ का बहुत मजेदार हिस्सा था। जामिया मिल्लिया में एडमिशन हुआ तो पढ़ाई के साथ-साथ हास्य और ड्रामा भी भरपूर मिला। कुल मिलाकर, ये सब एक बेहतरीन अनुभव था जो सिर्फ मुझे ही नहीं, मेरे रूममेट्स के लिए भी मस्ती भरा था!



बस वो इक उम्मीद है

सुनहरे सपनों वाली कोई गहरी नींद है,
बस वो इक उम्मीद है, बस वो इक उम्मीद है।

किसी रोज़ वो आकर कहे मुझे अच्छे लगते हो तुम,
चाहे दुनिया लाख झूठा कहे मुझे सच्चे लगते हो तुम।
फिर मेरा दिल गवाही दे चलो कोई तो मेरी सच्चाई का मुरीद है,
बस वो इक उम्मीद है, बस वो इक उम्मीद है।

फिर मुस्कुरा कर मैं उसे अपने नाम करूं,
उसके साथ जिऊं और उसके साथ मरूं।
उसके साथ होने से मेरा हर इक दिन ईद है,
बस वो इक उम्मीद है बस वो इक उम्मीद है।

वो मेरी चाहतों पर खरी उतरे और मैं उसकी हर तमन्ना पूरी करूं,
अगर वो मिले तो मुकम्मल हो जाऊं फिर न बात अधूरी करूं।
सिर्फ और सिर्फ उसके लिए सरफ़राज़ अब तक फरीद है,
बस वो इक उम्मीद है, बस वो इक उम्मीद है।

- सरफ़राज़ सऊद मेव



Hall Administration



Prof. Shakeb Ahmad Khan

Provost, MMA Jauhar Hall

Professor & Incharge FET Library
Jamia Millia Islamia, New Delhi

Received B.Sc. Engg. degree in Electrical Engineering and M.Sc. Engg. Degree in Instrumentation and Control from Aligarh Muslim University, Aligarh, India, in 1992 and 1994, respectively. He received the Ph.D. degree in Instrumentation from the Indian Institute of Technology, Delhi, India, in 2005. He has been with Jamia Millia Islamia (A Central University), New Delhi, India, since 1995, where he is currently Professor in the Department of Electrical Engineering. He has published 38 papers in peer reviewed journals and 45 papers in international and national conferences. He contributed three book chapters. His research and teaching interests include Electrical & Electronics Instrumentation, Thin Film Sensors, Dissolved gas analysis (DGA) of Transformer oil, Applications of Soft-computing techniques. He is Associate Editor, IEEE Sensors Journal.

In addition to his current administrative responsibilities of provost and professor incharge, FET Library, he had carried out the responsibility of CPIO of the university.





Prof. Mohammad Faisal

Deputy provost, MMA Jauhar Hall

Professor

Department of oral & Maxillofacial Surgery
Faculty of Dentistry, Jamia Millia Islamia

Education:

- **PhD** (Jamia Millia Islamia).
- **MDS** (King George Medical University) [2006]

Academic and Professional Experience:

**Professor of oral & Maxillofacial Surgery
(Jamia Millia Islamia)**

Lead the Department of oral & Maxillofacial Surgery in teaching, research, and clinical practice(2020 TO 2023).

Prof. **Mohammad Faisal** is a distinguished faculty member at Jamia Millia Islamia, serving in the faculty of dentistry as a professor since 2015 with a career spanning over 20 years in academia and research. With a passion for both teaching and mentorship, Prof. **Mohammad Faisal** has guided numerous students through their academic journeys and continues to inspire through insightful lectures and dedicated supervision in dental and maxillofacial surgery. Specializing in facial trauma, reconstructive surgery, advanced implantology and advanced surgical techniques, I am committed to educating the next generation of surgeons while conducting cutting-edge research to advance the field of maxillofacial surgery. Has a strong track record of leading high-impact research, mentoring students, and contributing to the development of evidence-based practices in surgical care.

He is also actively involved in interdisciplinary collaborations and university initiatives aimed at fostering innovation(Mentor and founder of startup SARAL PIXEL AI Pvt ltd – Design innovation center JMI, inclusivity (Member of University Equal Opportunity cell) , and academic excellence on campus.

Administrative responsibilities held in Jamia Millia Islamia

- Deputy provost, Hall of Boy's Residence ,MMA JAUHAR HALL,JMI (DEC 2022- to continue).
- Member 'EQUAL OPPORTUNITY CELL ' JMI since Feb 2025.
- Nodal officer for Haj deputation of University employees for HAJ 2025.
- Member sports committee and President Table tennis association Feb 2022 to May 2024.
- Member of core committee of University IQAC Cell march 2023- 25.





Prof. Azhar Husain

Senior Warden, Sir A.M. Khwaja Hostel
Professor
Department of Civil Engineering
Jamia Millia Islamia, New Delhi

Prof. Azhar Husain is a distinguished academician with over two decades of experience in the field of Civil Engineering. He holds a B.Tech. and Ph.D. from Jamia Millia Islamia, and an M.Tech. from Delhi College of Engineering. His areas of specialization include Water Resources Engineering, Climate Change, and Hydrological Modelling.

Prof. Husain has made significant contributions to research, having published numerous papers in reputed national and international journals. He has also guided several Ph.D. and M.Tech. students, and has been actively involved in organizing workshops and conferences aimed at academic and professional development.

A committed faculty member, Prof. Husain actively contributes to curriculum development, accreditation processes, and the overall academic growth of the university. He is a member of various professional organizations, including the Indian Association of Hydrologists.

Additionally, he served as an elected member of the **Majlis-I-Talimi (Academic Council)**, representing the Faculty of Engineering & Technology, Jamia Millia Islamia, for a three-year term (2019–2022).



Dr. Akil Ahmed

Senior Warden, BR Ambedkar Hostel
Professor
Department of Civil Engineering
Jamia Millia Islamia, New Delhi

Dr. Akil Ahmed is a Professor of Civil Engineering at Jamia Millia Islamia, New Delhi. With over two decades of academic and research experience, he specializes in Structural and Earthquake Engineering. A Ph.D. from IIT Delhi, his research interests include structural health monitoring, seismic analysis, and AI applications in structures. He has supervised multiple Ph.D. scholars, published extensively, and served as reviewer for reputed international journals. Dr. Ahmed has contributed to numerous consultancy projects and has organized national and international seminars. He is a life member of several professional societies and continues to guide students and researchers alike with dedication and expertise.





Dr. Mohammad Shoeb

Senior Warden, FRK Hostel

Associate Professor

Faculty of Engineering and Technology

Jamia Millia Islamia, New Delhi

Dr. Mohammad Shoeb is an Associate Professor in the Applied Science Section of University Polytechnic, Faculty of Engineering and Technology, Jamia Millia Islamia (JMI), New Delhi. He was awarded a Ph.D. in Mathematics from JMI in 1999, with his research focused on Differential Geometry and Differentiable Manifolds—areas that form the foundation of modern mathematical and physical theories.

With more than 25 years of teaching experience, Dr. Shoeb has consistently contributed to academic excellence, delivering mathematics courses across various levels with clarity and rigor. His commitment to student development and conceptual understanding has earned him a reputation as a dedicated and impactful educator.

Beyond academics, Dr. Shoeb brings over a decade of administrative experience, actively participating in the academic and residential life of the university. He currently serves as the Senior Warden of the FRK Hostel in the MMA Jauhar Hall of Residence, where he oversees student welfare and hostel administration.

His work reflects a strong engagement with theoretical mathematics and ongoing scholarly inquiry. His blend of academic expertise, administrative leadership, and student mentorship makes him a valued member of the Jamia Millia Islamia community.



Prof. Saifur Rahman

Warden, FRK Hostel

Professor

Department of Mathematics

Jamia Millia Islamia, New Delhi

Prof. Saifur Rahman is currently a Professor in the Department of Mathematics at Jamia Millia Islamia, New Delhi (since May 2023), bringing over 17 years of teaching and research experience. Prior to this, he served as Associate Professor at Rajiv Gandhi University (a Central University), where he contributed to key committees like BPGS, BUGS, NAAC-SSR coordination and Convocation etc., after joining as an Assistant Professor in 2008. Earlier, he taught at Arya Vidyapeeth College, Guwahati. A holder of Ph.D. and M.Sc. degrees from Gauhati University and M. Tech. from Tezpur University (A CENTRAL UNIVERSITY). He has published 30+ research articles in reputed journals, supervised 5 Ph.D. and 20+ postgraduate students, and established himself as a leader in mathematical research and academic administration.





Dr. Arunesh Kumar Singh

Warden, AMK Hostel

Assistant Professor

Department of Electrical Engineering

Jamia Millia Islamia, New Delhi

Dr. Arunesh Kumar Singh graduated in Electrical Engineering and M.Tech. in Engineering Systems from Faculty of Engineering, Dayalbagh Educational Institute (Deemed University), Dayalbagh, Agra in 2002 and 2004 respectively. He has been awarded Ph.D. in Electrical Engineering (specialization in Control Systems) from Jamia Millia Islamia (A Central University), New Delhi in 2011. He has been awarded Postdoctoral Fellowship (PDF) for 17 months (w.e.f. August, 2016) from University of Saskatchewan under Discovery Grant-NSERC, Canada to do research in the field of Neuro-Control Systems at Intelligent Systems Research Lab., College of Engineering, University of Saskatchewan, Saskatoon, Canada. He has also awarded the (Graduate in Professional Skills) Graduate certificate from Gwenna Moss Center for Teaching Learning, U of S, Canada in May, 2018. He has worked as Jr. Telecom Officer (Executive) in B.S.N.L. since 2009 to 2011 and then joined the Department of Electrical Engineering, Jamia Millia Islamia, New Delhi as Assistant Professor since February, 2011. He has more than 20 years' experience in teaching & industry and he is actively involved in guiding the research scholars at UG, PG & Ph.D. level. He has completed a research project sponsored by UGC and also got a project research grant of around 50 lacks as sole PI from Anusandhan National Research Foundation (ANRF) formerly SERB, DST in Feb 2024. He has received a Best Paper Award for a paper in an IEEE sponsored international conference RDCAPE-2015 at Amity University, Noida. Now, he is Life Member of Solar Energy Society of India (SESI), System Society of India (SSI), Chartered Engineer & Member Institution of Engineers (India) and Senior Member of IEEE (SMIEEE). He is the recipient of BHARAT VIKAS AWARD-2018 for outstanding performance in the field of Electrical Machines & Neuro-control by ISR, Bhubaneswar. He is has been elected as Executive Member of ACDOS & CASS-CSS Chapter of IEEE Delhi Section in 2024-25. He has delivered expert lectures & published various research papers in refereed journals & conferences of national and international repute. A patent has been published on Multi-disc ECBS in 2021. An Edited book is published by CRC Press online in Oct-2023; "Intelligent Control for Modern Transportation Systems" & "Lecture notes n Electrical Engineering: Proc. of ICSCA in 2024". He is President, Archery Club of JMI, & Member Sports Committee, JMI, New Delhi.





Dr. Vasim Akram

Warden, BR Ambedkar Hostel
Assistant Professor
Department of Economics
Jamia Millia Islamia, New Delhi

Dr. Vasim Akram is presently working as an Assistant Professor of Economics in the Department of Economics, Jamia Millia Islamia, New Delhi.

Dr. Akram earned his Ph.D in Economics from Aligarh Muslim University. He has a vast experience of Research and Teaching. At the Department of Economic, he is Teaching Mathematical Methods for Economics, Statistical Methods and Software at UG and PG Level.

Dr. Akram also served as a student advisor, placement coordinator and member of various committee including NEP-2020 of Economics Department. Currently, he is a Programme Coordinator of MSc. Banking and Financial Analytics and warden of Dr. B. R. Ambedkar Hostel of MMAJ Hall.

Dr. Akram published his research in many reputed journals and presented his research in India and abroad.



Dr. Syed Shakil Afsar

Warden (Mess), BR Ambedkar Hostel
Senior Assistant Professor
Department of Civil Engineering
Jamia Millia Islamia, New Delhi

Dr. Syed Shakil Afsar is a Senior Assistant Professor in the Department of Civil Engineering, Jamia Millia Islamia, specializing in Environmental Engineering and Concrete Technology. With over two decades of teaching and research experience, he has actively contributed to projects on sewage treatment, solid waste management, and urban infrastructure. He has guided several Ph.D. scholars and published in reputed journals. As Warden since 2022, Dr. Afsar has fostered a nurturing hostel environment, emphasizing discipline, academic support, and student welfare. He remains engaged in organizing academic visits, mentoring, and cultural coordination. His dedication to holistic student development and continuous learning defines his approach to both academic and administrative roles. Additionally, he is involved in conducting university examinations and entrance examinations, both within the university and at external centres.





Dr. Faiyaz Ahmad

Warden (Mess), FRK Hostel

Senior Asst. Professor

Department of Computer Engineering
Jamia Millia Islamia, New Delhi

Dr.Faiyaz Ahmad is currently serving as a Assistant Professor in the Department of Computer Engineering, Faculty of Engineering & Technology Jamia Millia Islami(A Central University) New delhi-110025,India.Dr Faiyaz was awarded PhD degree from Jamia Millia Islamia . Dr.Ahmad research area is Application of Deep Learning in Image Processing, Artificial Intelligence, Computer Vision, Image Processing, Deep Learning, Optimization Techniques. He has numerous research paper published in reputed journal ,national and international conferences.

Administrative Responsibility held at University Level :

- Warden of Dr.zakir Hussain Hall of Boys Residence(APJ Abdul Kalam Hostel) Campus B, Jamia Millia Islamia,New Delhi from 2022 to Dec 2024
- Warden (Mess) of MMA Johar Hall of Boys Residence(F.R.K.Hostel) Campus A , Jamia Millia Islamia,New Delhi Since Dec,2024 to till Date.
- Member ,Jamia Cultural Committee organized by Dean Student Welfare (DSW),JMI

Administrative Responsibilities at Faculty Level :

- Assistant Superintendent of Examinations in the Faculty of Engineering & Technology, Jamia Millia Islamia,Delhi
- Member, COORDINATION COMMITTEE FOR INDUCTION PROGRAMME B.Tech /M.Tech /Msc students at Faculty Level.
- Member, Faculty Committee , Faculty of Engineering & Technology, Jamia Millia Islamia

Administrative Responsibilities at Department Level activities

- Time Table In-Charge, B.Tech/ M.Tech/ PhD courses of Department
- Attendance Coordinator, B.Tech/B.E/M.Tech courses of Department.
- Tabulation of Marks coordinator, B.Tech / BE courses of Department.
- Member, Board of studies, Department of Computer Engineering , Jamia Millia Islamia, New Delhi
- Member moderation committee at center for Interdisciplinary Research in Basic Science, Faculty





Dr. Khursheed Afaq

Warden (Mess), Sir AMK Hostel

Assistant Professor

Department of Islamic Studies

Jamia Millia Islamia, New Delhi

Dr. Khursheed Afaq is a distinguished scholar in Islamic Studies. He has made significant academic contributions, particularly through his participation in international seminars, where he presented papers on topics such as "Seerat-e-Ummahat-ul-Momeneen RA," "Islamic Mysticism," and "Urdu Tibbi Tarajim Meyar—Meezan." His extensive publication record includes articles on Islamic education, political matters, and historical perspectives, such as "Hindustan ka Maujuda Nizam-e-Talim" and "Hind ki Jang-e-Azadi mein Musalmano ka Hissa."

Dr. Afaq is also highly involved in university life at Jamia Millia Islamia, where he holds multiple leadership roles. He has served as the Assistant Provost, President of the Sports Club (Volleyball), and Mess Warden at Sir A.M. Khwaja Hostel. Additionally, he is the advisor for the Department of Islamic Studies' subject association and its magazine Sada-e-Jauhar. His academic expertise, combined with his active participation in university governance and student welfare, underscores his dedication to both education and community development.



Sir A.M. Khwaja

A Visionary of Harmony, Education, and Reform

Sir Abdul Majeed Khwaja (1885–1962) was a distinguished Indian lawyer, educationist, social reformer, and a devoted freedom fighter from Aligarh. A stalwart in the fields of law, education, and social progress, Sir A.M. Khwaja's legacy is etched into the very fabric of India's journey toward independence and enlightenment.

Born in 1885 into a family deeply committed to public service and philanthropy, Khwaja inherited a spirit of reform and enlightenment from his father, Khwaja Muhammad Yusuf—a key figure in Sir Syed Ahmad Khan's Aligarh Movement. This lineage of intellectual and moral strength shaped his life's mission: to blend modern education with traditional values and foster unity in a diverse nation.

Khwaja studied at Cambridge University, where he absorbed liberal ideals and British legal principles, but returned to India with a resolve to use that knowledge for the upliftment of his people. A close associate of Mahatma Gandhi, he was actively involved in India's freedom struggle and was a powerful voice for Hindu-Muslim unity. He firmly opposed the Two-Nation Theory and championed communal harmony throughout his life.

As one of the founding architects of **Jamia Millia Islamia**, Sir A.M. Khwaja played a pivotal role in relocating the university from Aligarh to Delhi in 1925, ensuring its continuity as a center for progressive, culturally rooted education. As chancellor, he nurtured Jamia with great affection and wisdom, helping it grow into a hub of intellectual excellence. His commitment to a unified India and pluralistic values remains a guiding light to this day.





Sir A.M. Khwaja Hostel

A Beacon of Knowledge, Comfort, and Community

In honor of his immense contributions, **Jamia Millia Islamia** established the **Sir A.M. Khwaja Hostel**, a living tribute to the legacy of a man who stood for knowledge, unity, and service. Located within the university's serene campus, the hostel serves as a welcoming home to students from across the country and beyond.

Currently housing nearly **297 students** from across the country, the hostel represents the diversity and unity that Sir A.M. Khwaja championed. It features **newly constructed 25 rooms**, along with various well-maintained facilities that emphasize hygiene, comfort, and functionality. These include:

- ☐ **Common rooms** for social interaction and recreation
- ☐ **Reading rooms** that promote focused academic engagement
- ☐ **Sports and recreational areas** for physical wellness
- ☐ **Dining halls** offering nutritious meals in a clean and inclusive environment

The hostel staff and management are committed to maintaining high standards of care and hospitality, ensuring students feel both safe and inspired. **Round-the-clock security**, **peaceful study zones**, and well-equipped spaces contribute to a secure and growth-oriented atmosphere.

More than just a residence, the Sir A.M. Khwaja Hostel is a thriving **community of scholars and learners**. It is a space where students exchange ideas, engage in healthy debate, and participate in activities that build character, leadership, and friendship. From cultural events to intellectual discussions, the hostel fosters an enriching experience that goes beyond academics.

Guided by the vision of Sir A.M. Khwaja, the hostel instills values of mutual respect, academic integrity, and inclusive progress in all its residents.



Er. Fazlur Rahman Khan

Architect of the Modern Skyscraper

Er. Fazlur Rahman Khan, often celebrated as the “Einstein of Structural Engineering,” transformed the landscape of urban architecture with his visionary innovations. Born on April 3, 1929, in Dacca, India (now Dhaka, Bangladesh), Khan’s legacy lives on in the soaring skylines of major cities and in the hearts of engineers and architects around the globe.

Khan completed his bachelor’s degree in engineering at the University of Dhaka in 1950 and began his career as an assistant engineer for the local highway department. His quest for knowledge led him to the University of Illinois at Urbana-Champaign in 1952, where he pursued master’s degrees in both applied mechanics and structural engineering, along with a Ph.D.

He revolutionized skyscraper design with the development of the tubular structural system—a method that made super-tall buildings more efficient and cost-effective. This innovation led to the construction of architectural marvels such as the Sears Tower (now Willis Tower) and the John Hancock Center in Chicago. His influence also reached the Middle East, where his design brilliance shaped the iconic Haj Terminal at King Abdul Aziz International Airport and King Abdul Aziz University in Jeddah.

Beyond engineering, Khan emphasized aesthetics, functionality, and sustainability, setting new industry standards and mentoring generations of professionals. His work not only touched the skies but also elevated the possibilities of architecture, embodying a perfect blend of science and art.





Fazlur Rahman Khan Hostel

A Home Inspired by a Visionary

Named in honor of the legendary engineer, the **Fazlur Rahman Khan Hostel** at **Jamia Millia Islamia, New Delhi**, stands as a symbol of academic excellence, innovation, and student welfare. Part of the **Moulana Mohammad Ali Jauhar Hall Boys Residence**, this building was constructed between 2007 and 2010 by the university's Building Construction Department.

There are 363 students in FRK Hostel. The hostel was initially used in 2010 to house athletes participating in the **Commonwealth Games** held in New Delhi. In 2011, it was handed over to the university for student accommodation. Strategically situated within the Jamia campus, the hostel's design reflects the modernist spirit of its namesake – functional, efficient, and aesthetically pleasing.

More than just a residential building, the Fazlur Rahman Khan Hostel represents a nurturing environment for students from diverse backgrounds. With a focus on holistic development, the hostel offers modern amenities such as Wi-Fi connectivity, reading rooms, dining halls, and recreational spaces. The presence of 24/7 surveillance and security systems ensures the safety and peace of mind of all its residents.

The hostel is not only a place to stay; it is a vibrant community. Students here engage in various cultural, academic, and extracurricular activities that foster lifelong friendships and personal growth. The environment encourages leadership, collaboration, and academic discipline, reflecting the values that Fazlur Rahman Khan himself embodied.

The proximity of the hostel to academic blocks, libraries, and sports complexes further enhances the quality of student life, making it easier for residents to balance their studies with personal and social development.

This hostel stands as a tribute to Er. Fazlur Rahman Khan's legacy—not only in name but in spirit. It inspires every resident to reach greater heights, much like the towering structures he once envisioned.



Dr. B. R. Ambedkar

Architect of Social Justice

Dr. Bhimrao Ramji Ambedkar, fondly remembered as *Baba Saheb*, was born on April 14, 1891, in Mhow, Madhya Pradesh. A towering figure in Indian history, Dr. Ambedkar earned academic credentials from renowned institutions such as the University of Bombay and the London School of Economics. His legacy as a jurist, economist, and social reformer is deeply rooted in his tireless fight against social injustice and inequality.

Born into a Dalit family, Dr. Ambedkar experienced firsthand the harsh realities of caste-based discrimination. Rather than accepting the

injustice, he chose to dedicate his life to eradicating it. His relentless advocacy for marginalized communities and his vision for a more just and inclusive society laid the foundation for some of India's most transformative reforms.

Dr. Ambedkar was a central figure in shaping modern India. As the **chief architect of the Indian Constitution**, he was instrumental in embedding values of equality, liberty, and fraternity into the nation's legal framework. He served as **India's first Minister of Law and Justice** and chaired the **Constitution Drafting Committee**, leaving behind a legacy of democratic empowerment.

His courage, intellect, and compassion continue to inspire generations, and his work remains a guiding light for those striving to build a more equitable society.





Dr. B. R. Ambedkar Hostel

A Living Tribute to a Champion of Equality

In honor of Dr. Ambedkar's enduring legacy, **Jamia Millia Islamia** has dedicated one of its hostel buildings to his name—**Dr. B. R. Ambedkar Hostel**. This hostel not only stands as a symbol of respect for the great reformer but also serves as a space where students from diverse backgrounds come together in the spirit of learning, inclusivity, and growth.

The hostel comprises **111 private rooms and 2 dormitories**, with a total capacity to accommodate **353 students**. It is thoughtfully equipped to meet the everyday needs of its residents, fostering a balanced environment for both academic focus and personal well-being.

Key amenities include:

- ☐ A **centralized hot water supply** in all bathrooms during the winter season.
- ☐ **Water coolers with purifiers** for clean drinking water year-round.
- ☐ Multiple **reading rooms** and **Wi-Fi connectivity** to support academic studies and revision.
- ☐ A **common TV room** and indoor **games room** that offer students spaces to relax and connect.
- ☐ A **hygienically maintained dining area** that serves a variety of meals, with separate options for vegetarian and non-vegetarian students.

The hostel is maintained by dedicated staff who ensure cleanliness, safety, and smooth functioning. The **hostel warden**, known for his compassionate approach and years of experience, personally looks after the well-being of every ward, creating a homely and supportive environment.

Dr. B. R. Ambedkar Hostel not only provides a **safe and structured living space**, but also upholds the values of equality, dignity, and empowerment that Dr. Ambedkar championed throughout his life.



LIST OF WINNERS: CULTURAL PROGRAM

Essay Writing Competition

NAME	HOSTEL	POSITION
Adil Shams Ansari	FRK	1st
Asad Alam	AMK	2nd
Ishtiyag Ahmad	BRA	3rd

Photo Making Competition

NAME	HOSTEL	POSITION
Md Furqan Alam	BRA	1st
Md Shahnawaz	BRA	2nd
Md Arafat Ansari	AMK	3rd

Debate Competition

NAME	HOSTEL	POSITION
Md Shahnawaz	BRA	1st
Aboo Bakr	AMK	2nd
Mohd Umair	BRA	3rd

Naat Competition

NAME	HOSTEL	POSITION
Farzan Adil	FRK	1st
Ishtiyaque Ahmad	BRA	2nd
Yawar Wani	AMK	3rd



Open Mic Competition

NAME	POSITION
Dayim Saleem	1st
Md. Farooque Alam	2nd
Azam Alam and Wadood	3rd

Policy Making Competition

NAME	POSITION
Md Shahnawaz	1st
Sarfaraz	2nd
Md. Rizwan	3rd

Bait Baazi

NAME	POSITION
Shakil Akhtar	1st
Mohammad Mujtaba	2nd
Mohammad Azam	3rd

LIST OF WINNERS: SPORTS COMPETITIONS

Cricket

Sr. No.	Name	Position	Hostel Name
1	—	Winner	Dr. B.R. Ambedkar
2	—	Runner Up	Sir A.M. Khwaja

Badminton (Singles)

Sr. No.	Name	Position	Hostel Name
1	Shayan	Winner	Dr. B.R. Ambedkar
2	Deepesh	Runner Up	F.R.K

Badminton (Doubles)

Sr. No.	Name	Position	Hostel Name
1	Adnan / Shayan	Winner	Dr. B.R. Ambedkar
2	Nisar / Rehan	Runner Up	F.R.K

Table Tennis (Singles)

Sr. No.	Name	Position	Hostel Name
1	Anas Zulfikar	Winner	Dr. B.R. Ambedkar
2	Mohammad Ali Khan	Runner Up	Sir A.M. Khwaja

Table Tennis (Doubles)

Sr. No.	Name	Position	Hostel Name
1	Anas Zulfikar / Ariyan Khan	Winner	F.R.K
2	Adib Ali / Akuib Khan	Runner Up	Dr. B.R. Ambedkar

Football

Sr. No.	Name	Position	Hostel Name
1	—	Winner	Sir A.M. Khwaja
2	—	Runner Up	F.R.K

Volleyball

Sr. No.	Name	Position	Hostel Name
1	—	Winner	F.R.K
2	—	Runner Up	Sir A.M. Khwaja

Athletics (100 meters)

Sr. No.	Name	Position	Hostel Name
1	Sameer	1st	Dr. B.R. Ambedkar
2	Nadir	2nd	Sir A.M. Khwaja
3	Padam Bhushan Patel	3rd	Dr. B.R. Ambedkar

Athletics (200 meters)

Sr. No.	Name	Position	Hostel Name
1	Sameer	1st	Dr. B.R. Ambedkar
2	Zoha Zamaal	2nd	Dr. B.R. Ambedkar
3	Mohd Aftab	3rd	F.R.K

Carrom (Singles)

Sr. No.	Name	Position	Hostel Name
1	Almas Jauhar	Winner	Dr. B.R. Ambedkar
2	Hammad Akhtar	Runner Up	F.R.K

Carrom (Doubles)

Sr. No.	Name	Position	Hostel Name
1	Arsalaan Khan / Hammad Akhtar	Winner	F.R.K
2	Jawwad / Hanzala	Runner Up	Dr. B.R. Ambedkar

Chess

Sr. No.	Name	Position	Hostel Name
1	Junaid Hasan	Winner	F.R.K
2	Saleem	Runner Up	Dr. B.R. Ambedkar





Press Release

MMAJ Cultural Program

Maulana Muhammad Ali Jauhar Hall of Boys Residence at Jamia Millia Islamia successfully hosted a two-day cultural program on February 23rd and 24th, 2025, bringing together students in a celebration of creativity, intellect, and talent.

The grand inauguration took place in the esteemed presence of Prof. Shakeb Ahmed Khan, Provost of the Hall, who formally opened the event. The Guest of Honour, IRS Abdullah Zahid, along with Prof. Abuzar Khairi, Provost of Campus B, graced the occasion. A welcome speech was given by the Cultural Supervisor Prof. Saifur Rahaman. All wardens of the hall were also present, adding to the event's significance. The inauguration ceremony began with a soulful Qirat, setting a spiritual tone for the festivities. The program was efficiently anchored by Md. Shahnawaz, a resident of B.R. Ambedkar Hostel.

The first day featured a Naat Competition, Debate, and Essay Writing Competition, where students showcased their oratory and literary skills. The second day was filled with dynamic events, including an Open Mic Session, Baitbaazi (poetry recitation contest), Policy Making Competition, Photo-Making Contest, and Flag-Making Competition.

The cultural extravaganza concluded in the presence of Deputy Provost Prof. Mohd Faisal and Senior Warden Prof. Mohd Shoaib, who appreciated the efforts of participants and organizers.

The event not only provided a platform for students to express their creative and intellectual abilities but also reinforced the hall's commitment to fostering a vibrant and inclusive academic environment. The enthusiastic participation and the success of the program reflected the spirit of unity and cultural enrichment at Jamia Millia Islamia.

Press Release

Mehfil-e-Taaruf-e-Jamia

Date: 27th October 2024

To mark the *104th Foundation Day of Jamia Millia Islamia*, a special cultural and academic event, “*Mehfil-e-Taaruf-e-Jamia*”, was organized in the Common Room of Sir A. M. Khwaja Hostel, MMA Jauhar Hall.

Presence of Esteemed Dignitaries:

Prof. Mohd Suhaib (Provost, MMA Jauhar Hall), **Prof. Mohd Faisal** (Deputy Provost), **Dr. Arunesh Kumar Singh** (Warden, Sir AMK Hostel), **Dr. Syed Shakeel Afsar** (Mess Warden, Sir AMK Hostel), **Dr. Mohammad Abid** (Warden, FRK Hostel), **Dr. Mohammad Shueb** (Mess Warden, FRK Hostel), **Dr. Zeeshan Ahmad Abbasi** (Warden, BRA Hostel), **Dr. Abdur Rub** (Mess Warden, BRA Hostel).

Chief Guest:

Prof. Mohammad Kasim, Honorary Director, AJK Mass Communication Research Center

Guests of Honor:

Prof. Asheref Illiyan, Head, Dept. of Economics and **Prof. Dr. Musheer Ahmad**, Dept. of Applied Sciences & Humanities. **Dr. Rajan Patel**, Dept. of Chemistry, and **Dr. Satya Prakash Prasad**, Dept. of Applied Sciences & Humanities, graced the occasion as *Special Guests*.

Program Highlights:

The event began with a **Qirat** (recitation from the Quran), followed by **inaugural addresses** by **Dr. Arunesh Kumar Singh** and **Prof. Mohd Faisal**, highlighting Jamia’s rich legacy. Thereafter, **Mohd Adil Iqbal (Coordinator)** delivered the **opening speech**, officially commencing the event. The event was smoothly anchored by **Munauwwar**, who kept the audience involved with his energetic and charming presence.

Activities Conducted:

🗳️ **Quiz Competition (Theme: History & Foundation of Jamia Millia Islamia)**

Final round: Top 3 scorers from each hostel formed teams

🏆 **Winners:** Team BRA Hostel
(Mohd Adnan, Md Faiz Ashrafi, Murtaza Iqbal)

🥈 **Runners-Up:** Team Sir AMK Hostel
(Mohammad Abujar, Md Rashid, Mir Abrar)

Quiz Moderator: Monazzam

🗣️ **Debate Competition (Topic: This House Believes That Jamia Has Fulfilled Its Founders’ Vision in Modern India)**

- 🗳️ **Best Speaker (For the Motion):** Abdul Wadood Amin (Sir AMK Hostel)
- 🗳️ **Best Speaker (Against the Motion):** Md Faiz Ashrafi (FRK Hostel)

The event concluded with a motivational **address by Chief Guest Prof. Mohammad Kasim**, who praised the students’ enthusiasm and lauded the organizing committee for successfully hosting an engaging and thoughtful program.

The event was coordinated by **Mohd Adil Iqbal**, Cultural Committee Member (Sir AMK Hostel), with assistance from: **Md Arafat Ansari, Usman Baig, Md Asif, Aftab Rayeen, Sikandar, and others.** ✨ *With vibrant voices, thoughtful minds, and united hearts, the event beautifully reflected the spirit of Jamia, rooted in tradition, reaching for excellence.*

Press Release

Saaz Aur Awaaz

"Saaz Aur Awaaz" – An Evening of Expression and Creativity

Date: 13th October 2024

Venue: Common Room, Sir A. M. Khwaja Hostel, JMI

On October 13, 2024, the Common Room of Sir A. M. Khwaja Hostel was transformed into a vibrant stage of voices and melodies during "Saaz Aur Awaaz," an evening dedicated to creativity, expression, and cultural celebration.

The program was **initiated by Dr. Arunesh Kumar Singh**, Warden of the hostel, who emphasized the importance of such events in nurturing confidence, community bonding, and holistic development among students. He stated that these platforms are essential for encouraging hidden talents and maintaining a lively academic atmosphere.

To officially begin the event, **Sahil Khan (Coordinator)** and **Mohd Adil Iqbal (Cultural Committee Member)** shared a few inspiring words, highlighting the vision behind the program and inviting everyone to be a part of this collective expression. The event was anchored by **Munauwwar**, whose engaging and lively presentation kept the audience thoroughly entertained throughout the evening.

The event was graced by the presence of distinguished guests, including **Provost Prof. Suhaib**, **Warden Dr. Arunesh Kumar Singh**, **Dr. Syed Shakeel Afsar**, and **Dr. Mushtaq Ahmad Rather**.

Students participated enthusiastically in different categories such as singing, ghazal, speech, and stand-up, filling the room with music, laughter, and thoughtful expressions.

Winners of the Evening:

- 🏆 **Yawar Wani – Singing Category**
His soulful performance touched the audience and set the tone for an emotionally charged and musical evening.
- 🏆 **Abdul Wadood Amin – Ghazal Category**
With his deep voice and lyrical finesse, he revived the classic charm of ghazals, leaving the audience mesmerized.
- 🏆 **Mohd Adil Iqbal – Speech Category**
His powerful speech on "The Role of Institutions in Nation Building" left a lasting impact, highlighting the role of education, values, and institutions like JMI in shaping the nation.

The stage also shone with memorable performances by: **Md. Arsalan**, **Md. Arshad**, **Md. Kaif**, **Md. Ashraf**, **Lukmaan**, **Abu Horaira**, **Sarfaraz Saud**, and many other passionate residents who made the evening diverse, expressive, and unforgettable with their songs, poetry, and humor.

In the concluding address, **Provost Prof. Suhaib** praised the participants for their performances and emphasized the **importance of quality education and the preservation of Jamia Millia Islamia's cultural legacy**. He encouraged the students to keep striving for excellence while staying rooted in tradition and community values.

The program was **coordinated by Sahil Khan**, with dedicated assistance from **Mohd Adil Iqbal**, **Md Arafat Ansari**, **Shazeb**, **Md Asif**, **Md Asim**, and other members of the Cultural Committee, whose efforts ensured the smooth execution of the event. The evening ended with thunderous applause, warm smiles, and a renewed sense of unity and inspiration.



Press Release

Annual Sports Week

Competition 2025 Organized by MMA Jauhar Hall of Boys Residence, Jamia Millia Islamia, New Delhi

Date: 20th & 21st February 2025

MMA Jauhar Hall of Boy's Residence, Jamia Millia Islamia, New Delhi successfully organized its Annual Sports Competition 2025 on 20th and 21st February 2025. The event witnessed enthusiastic participation from students across various hostels, showcasing their talent, determination, and sportsmanship in multiple sporting categories.

The Opening Ceremony was graced by Prof. Shakeb Ahmad Khan, Provost-MMA J Hall, who inaugurated the competition with words of encouragement for all participants. The Closing Ceremony was honored by the presence of Dr. Satya Prakash Prasad, OSD to VC, JMI, along with other esteemed guests:

Prof. Nafis Ahmad, Director- Games & Sports

Dr. Mohd. Abid, Dy Director- Games & Sports

Prof. Dr. Faisal, Dy. Provost-MMA J Hall

Dr. Arunesh K. Singh, Warden- Sir A M Khwaja Hostel, Coordinator- Annual Sports Meet-2025, MMA J Hall

The event featured competitions in Cricket, Badminton, Table Tennis, Football, Volleyball, and Athletics, with players displaying outstanding performances across all categories. Below are the results of the competition:

Press Release

6th Edition of Fit India Week 2024
Organized by MMA Jauhar Hall of Boys Residence

Date: 23rd to 28th December 2024

The 6th edition of **Fit India Week 2024** was successfully organized by **MMA Jauhar Hall of Boys Residence**, Jamia Millia Islamia, from **23rd to 28th December 2024**. The event aimed to promote physical well-being and an active lifestyle among students and was conducted under the guidance and leadership of esteemed dignitaries:

- **Prof. Mazhar Asif**, Hon'ble Vice Chancellor, Jamia Millia Islamia
- **Prof. Md. Mehtab Alam Rizvi**, Registrar, Jamia Millia Islamia
- **Prof. Shakeb Ahmad Khan**, Provost, MMA Jauhar Hall
- **Dr. Arunesh Kumar Singh**, Coordinator

Inaugural Ceremony

The event commenced with an inaugural ceremony held in the Common Room of **Sir AMK Hostel**.

- **Inaugural Address:** Delivered by **Prof. Shakeb Ahmad Khan**, Provost, MMA Jauhar Hall
- **Keynote Address:** Presented by **Prof. Nafees Ahmad**, Honorary Director of Games and Sports, who emphasized the significance of fitness in student life
- **Fitness Pledge:** Taken collectively by attendees to encourage a commitment to health and fitness
- **Vote of Thanks:** Offered by **Dr. Arunesh Kumar Singh**, Coordinator of the event

Summary of Events

Day 1: 23rd December 2024

- **Tug of War**
 - **Winners:** FRK Hostel
- **Kho-Kho**
 - **Winners:** BRA Hostel

Day 2: 24th December 2024

- **Fun Games**
 - **Lemon Race:** Winner – *Laiq Khan (BRA Hostel)*
 - **Frog Jump:** Winner – *Shashi Kumar (AMK Hostel)*
 - **Ball Balancing:** Winner – *Tahseen (FRK Hostel)*
 - **Musical Chairs:** Winner – *Tahseen (FRK Hostel)*
- **Push-Up Challenge**
 - **Winner:** *Shadab (BRA Hostel)*
- **Debate Competition**
 - **Topic:** *"Is Exercise Essential for a Healthy Life?"*
 - **For the Motion:** Winner – *Enamul Haque (BRA Hostel)*
 - **Against the Motion:** Winner – *Mohd Arman (BRA Hostel)*

Day 3: 27th December 2024

- **Stretching Competition**
 - **Winners:** BRA Hostel
- **Quiz Competition**
 - Focused on fitness and health awareness
 - **Winner:** *Md. Arafat Ansari (AMK Hostel)*

Closing Ceremony: 28th December 2024

The week-long celebration concluded with a grand closing ceremony in the presence of:

- **Prof. Mazhar Asif**, Vice Chancellor
- **Prof. Md. Mehtab Alam Rizvi**, Registrar
- **Prof. Shakeb Ahmad Khan**, Provost
- Respected wardens and enthusiastic participants

Certificates of participation and achievement were distributed to all winners and participants, acknowledging their spirit, dedication, and involvement. The event was a resounding success, fostering not just physical fitness but also camaraderie, enthusiasm, and community bonding among the residents.

Event Coordination Team

The successful execution of Fit India Week 2024 was made possible through the tireless efforts of the coordination team:

Md Arafat Ansari, Mohd Umair, Mohd Adil Iqbal, Abdul Wadood, Laiq Khan, Kashif, Quasim Kausar, and Anas Ahmad—all active cultural committee members of **MMA Jauhar Hall**.

Their commitment and teamwork played a pivotal role in making the event both impactful and memorable.

Hostel Committees and Representatives

Dr. B. R. Ambedkar Hostel - Food Committee

S.No	Name	Course	Room	Floor
1	Jaffer Husain	Ph.D Persian	307	Third
2	Md Furquan Alam	Diploma Civil	308	Third
3	Md Warish Akhtar	B.Sc Applied Maths	212	Third
4	Md Sadan	B.Ed	125	First
5	Saifullah Khan	Diploma Civil	316	Third
6	Soyab Khan	B.A. Islamic Studies	210	Second
7	Azmatullah Soulat	B.Tech Civil	218	Second
8	Md Aman Maqsood	B.Tech Electrical	09	Ground
9	Abdul Qalam	M.A. Mass Media	326	Third
10	Md Shairf Quadri	Diploma Electrical	118	First

Fazlur Rahman Khan Hostel - Food Committee

S.No	Name	Room	Floor	Course
1	Md Afsar	01	Ground	B.Sc Pass
2	Mohammad Zuheb	218	Second	B.Tech (E&C)
3	Arslan Ali	306	Third	B.Sc Physics
4	Md Shaban Zafar	320	Third	B.Tech Mech.
5	Md Tauseefur Rahman	401	Fourth	MBA
6	Md Mahmood Alam	419	Fourth	M.Com

A.M. Khwaja Hostel - Food Committee

S.No	Name	Course	Room	Floor
1	Haidar Ali	M.A Islamic Studies	08	GF
2	Mohammad Altamash	B.Tech Mechanical	114	1F
3	Yawar Ahmad Wani	B.Sc (H) Physics	215	2F
4	Faisal Rahman	B.Sc (H) Chemistry	325	3F



Dr. B. R. Ambedkar Hostel - Floor Representatives

S.No	Name	Course	Room	Floor
1	Md Hussain Khan	Dip. Electronics	02	First
2	Md Sharif Quadri	Dip. Electrical	118	Second
3	Md Warish Akhtar	B.Sc Applied Maths	212	Third
4	Md Zeeshan Alam	B.B.A	314	Fourth

Fazlur Rahman Khan Hostel - Floor Representatives

S. No.	Name	Room	Floor	Course
01	Aquib Nazir Mir	06	Ground	Ph.D. Comp. Engg.
02	Amaan Ahmad	124	First	B.Sc. Chemistry
03	Junaid Hasan Lashkar	209	Second	M.Sc. Physics
04	Mohammad Junaid	315	Third	B.Tech. Mech.
05	Anmol Pandey	401	Fourth	B.A. (H) Economics

A.M. Khwaja Hostel - Floor Representatives

S.No	Name	Course	Room	Floor
1	Mohd. Kaif	Diploma in Comp. Engg.	07	GF
2	Shahil Khan	B.A. (H) History	115	1F
3	Shazeb	B.Sc (General)	212	2F
4	Abu Horaira	B.A. (H) Urdu	323	3F



SPORT'S COMMITTEE MMA JAUHAR HALL-2K25

NAME	HOSTEL	ROOM NO
Md Niyaz	Dr..B.R..AMBEDKAR HOSTEL	308
Idress raza	Dr.B.R.AMBEDKAR HOSTEL	12
Ashraf Khan	Dr.B.R.AMBEDKAR HOSTEL	104
Md Baquaullah	Dr.B.R.AMBEDKAR HOSTEL	314
Md Manzar Alam	Dr.B.R.AMBEDKAR HOSTEL	207
Hadi Rizvi	SIR.A.M KHWAJA HOSTEL	07
Syed Shuaib	SIR.A.M KHWAJA HOSTEL	103
Mohd Nadir	SIR.A.M KHWAJA HOSTEL	D-9
Mohd Umair	SIR.A.M KHWAJA HOSTEL	312
Farhan Khan	FAZLUR RAHMAN KHAN HOSTEL	07
Sartaj Khan	FAZLUR RAHMAN KHAN HOSTEL	120
Kashif Kumar	FAZLUR RAHMAN KHAN HOSTEL	210
Mohd Aftab	FAZLUR RAHMAN KHAN HOSTEL	321
Anurag Sharma	FAZLUR RAHMAN KHAN HOSTEL	404

CULTURAL COMMITTEE OF MMA JAUHAR HALL-2K25

NAME	HOSTEL	ROOM NO
Sakir	SIR.A.M KHWAJA HOSTEL	02
Md Arafat Ansari	SIR.A.M KHWAJA HOSTEL	122
Mohd zainul Haque	SIR.A.M KHWAJA HOSTEL	D-6
Aashan	SIR.A.M KHWAJA HOSTEL	319
Abdul Wadood Amin	SIR.A.M KHWAJA HOSTEL	325
Mohd Salman	FAZLUR RAHMAN KHAN HOSTEL	14
Momin Khan	FAZLUR RAHMAN KHAN HOSTEL	116
Tauqeer Alimi	FAZLUR RAHMAN KHAN HOSTEL	225
Muntashar nazar	FAZLUR RAHMAN KHAN HOSTEL	324
Sikandar Alam	FAZLUR RAHMAN KHAN HOSTEL	416
Waheb Mehdi	FAZLUR RAHMAN KHAN HOSTEL	414
Md Shahnawaz	Dr..B.R..AMBEDKAR HOSTEL	218
Md Niyaz	Dr..B.R..AMBEDKAR HOSTEL	308
Laiq Khan	Dr..B.R..AMBEDKAR HOSTEL	318
Quasim Kausar	Dr..B.R..AMBEDKAR HOSTEL	120
Anas Ahmad	Dr..B.R..AMBEDKAR HOSTEL	17
Tanveer Ahmad	Dr..B.R..AMBEDKAR HOSTEL	210



Achievers of the Year



Dr Shaban Ahmad
FRK Hostel
Secured 2.5 Years Postdoc
Scientist Position at University of
Copenhagen, Denmark



Mohd Nasir
FRK Hostel
Placed as Deputy Manager
(ICICI Bank)



Md Shahnawaz
BR Ambedkar Hostel
Gold Medalist in UG; Awardee of
Mushirul Hassan Scholarship



Md Faiz Ashrafi
BR Ambedkar Hostel
Qualified for JRF UGC Net



Humam Zafar
Sir AMK Hostel
Winner National Moot Court
Competition



Mohammad Zaid
FRK Hostel
Masters Scholarship in
Spain



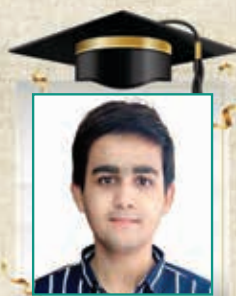
Mohd Zeeshan
FRK Hostel
National Level rank in e Gurukul
Scholarship



Ishant Kumar Arora
FRK Hostel
Gold Medalist in UG and Awardee of
JMI Australian Alumni scholarship.



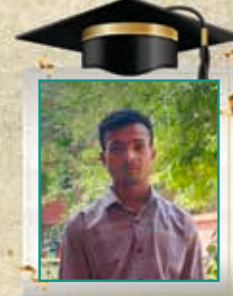
Mohd Rashid
Sir AMK Hostel
Quiz First Prize in Jashne-Urdu
(urdu academy)



Hamid Irfan
FRK Hostel
Placement in Astongreen
(Saudi KSA)



Md Rizwan
FRK Hostel
Got a placement at
Reliance Industries Ltd.



Md Manjar Alam
BR Ambedkar Hostel
Campus Placement in JSW



Vikas Kumar Bind
BR Ambedkar Hostel
Placement in Astongreen
(Saudi KSA)



Minhajul Arefin
FRK Hostel
Placed at Bharat
Petroleum Corporation
Limited.



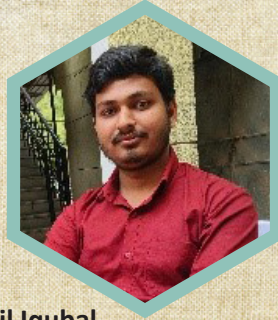
Mushtahasan Nazar
FRK Hostel
Campus Placement in JSW

Cultural Organisers

Md. Shahnawaz
BR Ambedkar Hostel, 218



Azmatullah Saulat
BR Ambedkar Hostel, 218



Md. Sharif Quadri
BR Ambedkar Hostel, 118



Mohd Adil Iqbal
Sir AMK Hostel, 121

Abdul Wadood Amin
Sir AMK hostel, 325



Md. Aman Maqsood
BR Ambedkar Hostel, 9



Tanveer Ahmad
BR Ambedkar Hostel, 210



Md. Quasim Kausar
BR Ambedkar Hostel, 120

Md. Arafat Ansari
Sir AMK Hostel, 122



Kaif Mansoori
BR Ambedkar Hostel, 17



Md. Niyaz
BR Ambedkar Hostel, 308

Sarfaraz
Sir AMK Hostel, 320



Anas Ahmad
BR Ambedkar Hostel, 17

Jashn-e-Jauhar (Annual Cultural Event)



Jashn-e-Jauhar (Annual Cultural Event)



Mehfil-e-Taaruf-e-Jamia



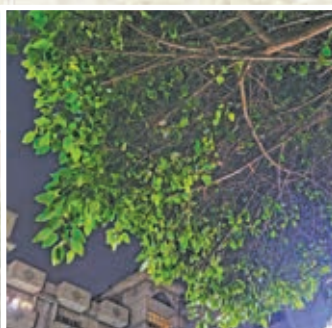
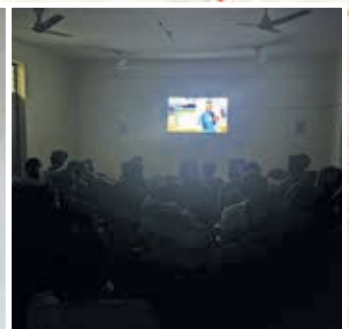
Saaz Aur Awaaz



Fit India



MMAJ Hall Through Residents' Lenses



Republic Day



Sports Organisers



Niyaz
BR Ambedkar Hostel
Room No. 308



Kashif Qumar
FRK Hostel
Room No.21



Syed Suhaib
Sir AMK Hostel
Room No.103



Mohd Nadir
Sir AMK Hostel
Room No.220



Idrish Raza
BR Ambedkar Hostel
Room No. 12



Md Aftab
FRK Hostel
Room No.404



Mohd Umair
Sir AMK Hostel
Room No.312

Gym Committee Members



Md Shahnawaz
BR Ambedkar Hostel, 218



Kaif Masoori
BA Ambedkar Hostel, 17



Mohd Sunny Choudhary
FRK Hostel, 119



Md Arafat Ansari
Sir AMK Hostel, 122



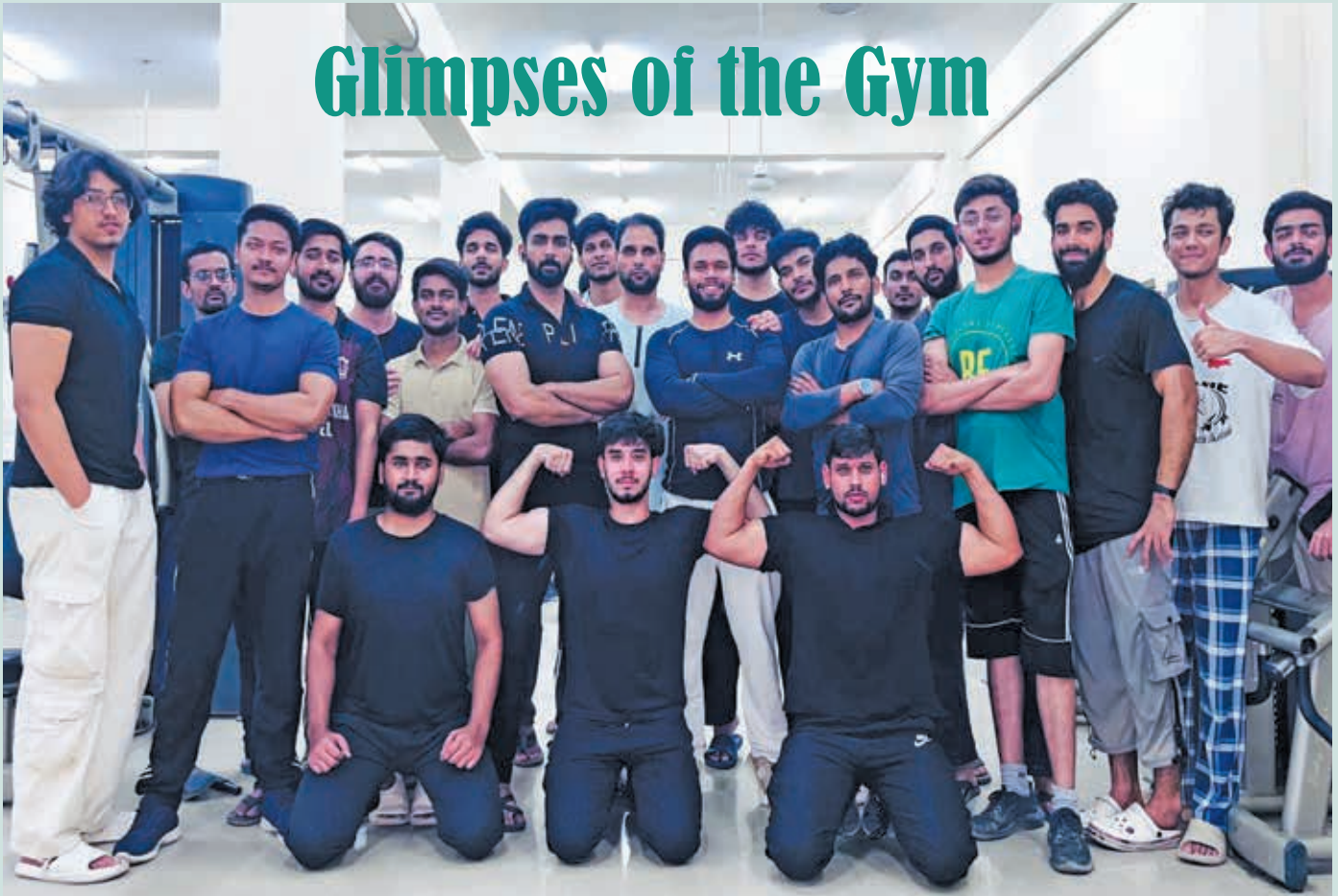
Abdul Maroof Mashkooor Khan
Sir AMK Hostel, 308

Annual Sports



Annual Sports

Glimpses of the Gym



Editorial Discussion and Treat



Group Photos



MMA Jauhar Hall Adminstration



MMA Jauhar Hall (Residents)

Group Photos



Dr B.R Ambedkar Hostel



Sir. AMK Hostel



Er. FRK Hostel

جامعہ ملیہ کی فضا خود ایک تہذیبی سانس ہے۔ جو ہر ہال، اور عبید اللہ سندھی اور یونیورسٹی کیمپس میں ہونے والے مشاعرے، مباحثے، نعتیہ مقابلے یہ سب ہمیں ادب و تہذیب کی زمین سے جوڑتے رہے۔

جب ہم فیض کی نظم ”ہم دیکھیں گے“ پر کھڑے ہو کر تالی بجاتے، یا غالب کے اشعار پر سر دھنتے تو ایسا لگتا ہم صرف طالب علم نہیں، روایت کے امین ہیں۔

اب جب یہ آخری سیمسٹر ہے، اور میں اپنے سامان کے ساتھ دل کو بھی سمیٹ رہا ہوں تو ہر کمرہ، ہر زینہ، ہر درخت اور ہر غروب آفتاب مجھے روک رہا ہے

میں دروازے پر کھڑا ہوں، اور ایک ہلکی سی مسکراہٹ میرے لبوں پر ہے جو کسی جانے والے کی آخری تصویر جیسی ہے

اور آنکھیں؟ وہ اندر ہی اندر بھیگ رہی ہیں

جو ہر ہال (امبیڈ کرباٹل) کے نام ایک خط

اے میرے جو ہر ہال

تو نے مجھے علم دیا، تہذیب دی، دوستی دی اور ہارنے کے بعد پھر جیتنے کا حوصلہ دیا۔ تو نے مجھے خود سے ملوایا۔

مجھے یقین ہے کل جب میں کسی نئی راہ پر چلوں گا، تو میرے اندر کی آواز یہی ہوگی ”میں جامعہ کا ہوں، جو ہر ہال سے آیا ہوں، جہاں دوست محبت بانٹتے ہیں اور استاذ شفیق ہوتے ہیں۔“

یہ مضمون صرف میرا الوداع نہیں، یہ اس تہذیبی کارواں کی ایک قسط ہے جسے جامعہ ملیہ اسلامیہ کہتے ہیں، جس کا ہر طالب علم اپنے اندر ایک مکمل کہانی لے کر نکلتا ہے۔

رخصت کی راہ میں کچھ ہنسی، کچھ آنسو، اور بہت سی دعائیں ساتھ جا رہی ہیں۔

یادش بنجیر بیٹھ کے روتے ہیں اب تو ہم

وہ بزم کیا تھی، ہنسی تھی، شور تھا، سکوت تھا

(میر تقی میر)

اگر میں بھیم راؤ امبیڈکر ہاسٹل کو ایک قافلہ تصور کروں، تو محمد شاہنواز اس قافلے کا وہ رہنما چراغ ہے جس کی روشنی میں کئی قدم آگے بڑھے۔ شاہنواز محض ایک طالب علم نہیں بلکہ علم، تہذیب اور حسن سلوک کا جیتا جاگتا نمونہ ہے۔

ہاسٹل کا کوئی ادبی پروگرام ہو، کوئی تقریری مقابلہ، ثقافتی محفل ہو یا فکری مجلس ایسا نہیں ہوا کہ شاہنواز اس میں پیش پیش نہ ہو۔ اس کی گفتگو میں شائستگی، رویے میں وقار اور ہر ساتھی کے لیے دل میں نرم گوشہ ہوتا ہے۔ برادر شاہنواز کی ایک خاص خوبی تھی کہ وہ ہر ایک کے لیے وقت نکالتا، ہر چھوٹے کو حوصلہ دیتا اور کبھی بھی کسی سے نرمی میں کوتاہی نہ کرتا ایسا معلوم ہوتا تھا جیسے وہ صرف ہاسٹل کا نہیں، ہم سب کے دل کا منتخب نمائندہ ہو اور بے آواز انتخاب کا مکمل فاتح

اسی طرح اگر دوستی ایک درخت ہو تو مجیب الرحمان اس کی وہ مضبوط شاخ ہے، جس پر خواب، خیال اور قہقہے پھول کی مانند کھلتے ہیں۔

مجیب میرے ہاسٹل کا مکین نہ سہی، لیکن دل کے اس کمرے کا مستقل رفیق ہے جہاں باتیں صرف دل سے دل تک پہنچتی ہیں۔ ذاکر حسین ہال کے اے پی جے عبدالکلام ہاسٹل اور میرے بھیم راؤ امبیڈکر ہاسٹل کے درمیان محض چند قدم کا فاصلہ تھا لیکن ہمارے درمیان خیال اور قلب کی قربت ہمیشہ بے فاصلہ رہی۔

ہماری دوستی کی بنیاد دارالعلوم دیوبند کی روحانی فضاؤں میں پڑی تھی، اور جامعہ کی فکری فضاؤں میں وہ تعلق اور بھی نکھر گیا۔ کبھی رات دیر گئے جامعہ کی لائبریری کے باہر بیٹھ کر ہم نے آئندہ کے منصوبے بنائے، نصاب سے لڑے، خوابوں کی تقسیم کی اور کبھی سڑک پر چلتے ہوئے شاعری اور سیاست پر تنقید کی۔

مجیب کی سب سے خاص بات یہ ہے کہ وہ دھیما بولتا ہے مگر گہرا سوچتا ہے۔ کبھی کبھار ہم کوئی فلسفیانہ بحث چھیڑتے، تو بحث کے اختتام پر نہ مسئلہ حل ہوتا، نہ ہماری ہنسی۔۔۔ بس ایک کپ چائے، ایک مشترکہ "آہ" اور نیا سوال جنم لیتا اور ہاں اس کی ایک عجیب عادت ہے، ہر بار ملتے ہوئے وہ کہتا کہ "یار، کل سے سونے کا وقت مقرر کرتے ہیں..." لیکن پھر اگلی رات ہم دونوں وہی کل کے وعدے کے ساتھ رات دیر گئے تک مستقبل کے انقلاب کی منصوبہ بندی کرتے رہتے۔

مجیب صرف ایک دوست نہیں، وہ ایک آئینہ ہے جس میں میں نے اپنے خوابوں کو صاف دیکھا، اپنے خیالات کو ترتیب دیا اور اپنی ذات کو بہتر بنانے کا حوصلہ پایا ہے

رخصت کی راہ میں کچھ ہنسی، کچھ آنسو



Quasim Kausar
B.A (H) Urdu, Final Year
BR Ambedkar Hostel

کچھ لمحات، زندگی کی کُل کہانی بن جاتے ہیں۔ کچھ چہرے، عمر بھر کے ہمسفر بن کر دل میں ٹھہر جاتے ہیں۔ اور کچھ مقامات... وہ صرف جگہیں نہیں رہتیں، بلکہ تہذیب، خودی اور خوابوں کا استعارہ بن جاتی ہیں۔

میرے لیے جامعہ ملیہ اسلامیہ کا مولانا محمد علی جوہر ہال امبیڈکر ہاسٹل "وہی مقام ہے" اس جوہر ہال کی تین خوبصورت اکائیاں (فضل الرحمان ہاسٹل، بھیم راؤ امبیڈکر ہاسٹل اور

عبدالحمید خواجہ ہاسٹل) (یہ صرف اینٹوں اور فرش کی عمارتیں نہیں، بلکہ تین الگ دنیا ہیں، جہاں علم، ادب، دوستی اور تہذیب نے سانس لیں۔

میں خوش نصیب ہوں کہ مجھے ان میں سے "بھیم راؤ امبیڈکر ہاسٹل" میں قیام کا شرف ملا۔ ایسا ہاسٹل، جس کی شامیں قہقہوں سے روشن اور راتیں فکروں سے گہری رہیں۔

یہ ہاسٹل صرف رہائش گاہ نہیں تھا، یہ میرے کردار سازی کی یونیورسٹی تھی۔ یہاں کے کمروں میں صرف بستر اور کتابیں نہ تھیں بلکہ ان میں غالب کی غزلیں، فیض کی امیدیں اور جوش کی حرارتیں بھی تھیں۔

یہاں ہر شام کوئی علمی نشست ہوتی، کوئی تہذیبی پروگرام ہوتا اور ہم سب دل سے شریک ہوتے۔ خواہ وہ قومی مشاعرے کی شکل ہو یا معاصر دانشور کی تقریر۔ یہ ماحول ہمیں محض طالب علم نہیں بلکہ علم کا سفیر بنا رہا تھا۔

امبیڈکر ہاسٹل کا ایک امتیازی پہلو اس کے پرووسٹ پروفیسر شکیب خان ہیں۔ ایک ایسی شخصیت جو نہ صرف علمی اعتبار سے بلند ہیں بلکہ طلبہ کے لیے والد جیسی شفقت رکھتے ہیں۔ ان کے دروازے ہمیشہ کھلے رہے، کبھی کسی کی فیس میں رعایت، کبھی کسی بیمار طالب علم کی خبر گیری اور کبھی کسی بے حال دل کے لیے محض ایک مسکراتا مشورہ۔ ان کی موجودگی نے اس ہاسٹل کو ادارہ نہیں، گھر بنا دیا۔ اگر ہاسٹل ایک دل ہے، تو اس کی دھڑکنیں میرے وہ دوست ہیں جن کے بغیر میری ہاسٹل کی زندگی ادھوری رہ جاتی۔



جہاں ادب، شاعری، سیاست اور دلوں کی آواز پر گفتگو ہوتی ہے۔ اور اس میز پر گونجنے والی قہقہوں کی لپک ہمارے لیے کسی وٹامن سے کم نہیں، جو دن بھر کی مشقت کو اپنی آغوش میں سمیٹ لیتی ہے اور وجود پر چھائے تھکن کے ہر رنگ کو خامشی سے مٹا دیتی ہے۔

کیمپس کی بات کی جائے تو دونوں اپنی اپنی جگہ بے مثال ہیں۔ ڈاکٹر ذاکر حسین ہال اپنی خوبصورتی اور باغ و بہار سے سرفراز ہے، اور اس کا ڈاکٹر اے پی جے عبدالکلام ہاسٹل، جسے نیو بوائز ہاسٹل کے نام سے بھی جانا جاتا ہے، اپنی بلند قامت و شان دار عمارت کے ساتھ، قطب مینار کی مانند کھڑا ہے جو کیمپس کی خوبصورتی کو دوبالا کرتا ہے۔ اور اگر مولانا محمد علی جوہر ہال کی بات کی جائے، تو اس میں جم (ورزش گاہ) اور گیمنگ ہال ہے جو اسے دوسرے کیمپس سے ممتاز بناتی ہے۔

اور اس کیمپس کا جو ہاسٹل زیر تعمیر ہے، مجھے یقین ہے کہ وہ بھی مستقبل میں نیو بوائز ہاسٹل کی طرح ہی سینہ تانے کھڑا ہوگا اور اس کیمپس کی خوبصورتی میں مزید اضافہ کرے گا۔

یہ تحریر میں اپنے نہایت محترم، صاحبِ ذوق دوست اور سینئر محمد عادل اقبال بھائی کے اصرار پر قلم بند کر رہا ہوں، جو اس وقت ایم۔ اے اکاؤنٹس کے طالب علم ہیں۔ دل کی گہرائیوں سے ان کا شکر گزار ہوں کہ انہوں نے مجھے اس قابل جانا اور اعتماد کے قابل سمجھا۔ کہنے کو تو الفاظ بہت ہیں، جذبے بھی بے شمار ہیں، مگر کچھ باتیں ایسی ہوتی ہیں جو نہ مکمل کہی جاسکتی ہیں، نہ ہی پوری لکھی جاسکتی ہیں۔ اسی لیے اختتام پر میں اُس ربِّ ذوالجلال کے حضور دستِ دعا بلند کرتا ہوں، جس نے اس عظیم کائنات کو عدم سے وجود بخشا۔ اے مالکِ کون و مکاں! جامعہ ملیہ اسلامیہ کے اس پر نور آنگن کو ہمیشہ اپنی حفاظت میں رکھ، اس کے دونوں ہاسٹل کیمپس کو سلامت، شاد و آباد فرما، ان میں بسنے والے طلبہ کے دلوں میں محبت، یگانگت اور اخوت کے چراغ ہمیشہ روشن رکھ، اور یہاں سے نکلنے والے ہر طالب علم کو علم، کردار اور عمل کے میدان میں کامیابی و سر بلندی عطا فرما۔ آمین، یارب العالمین۔

ستاروں سے آگے جہاں اور بھی ہیں

ابھی عشق کے امتحان اور بھی ہیں

جامعہ کا یہ ہاسٹل ایک آغاز ہے، یہ پہلا زینہ ہے اُس سفر کا جس میں ایک طالب علم اپنی ذات کے نئے پہلو دریافت کرتا ہے۔ یہاں کی ہر شام ہر لمحہ اُس کی تربیت میں حصہ دار بنتی ہے، تاکہ وہ ستاروں سے آگے کی جہاں تسخیر کر سکے۔

دونوں کیمپس کے کسی نہ کسی ہاسٹل کے کسی نہ کسی کمرے میں اکثر غزل، نعت اور مشاعرہ کی چھوٹی چھوٹی محفلیں منعقد ہوتی ہیں جہاں میرے ہم ذوق دوست موجود ہو کر محفل کی خوبصورتی کو دوبالا کرتے ہیں۔ ان میں سے اگر میں چند خاص دوستوں کا ذکر کروں تو سب سے پہلے مجیب الرحمن بھائی کا نام آتا ہے جو ڈاکٹر اے پی جے عبدالکلام ہاسٹل میں رہتے ہیں اور قاسم کوثر بھائی جو ڈاکٹر بی آر امبیڈکر ہاسٹل کے کمرہ نمبر 120 میں مقیم ہیں یہ دونوں میرے سینئر کم دوست زیادہ ہیں۔ میرا اور ان کا ذوق و شغف بالکل یکساں ہے۔ ان کے ٹیبل پر بھی کتابوں کا ایک انبار ہے انہیں بھی غزل و مشاعرہ سے گہری دلچسپی ہے۔ اگر میں ایسے دوستوں کی بات کروں جو غزل یا گانے کو انتہائی دلکش انداز میں پیش کرتے ہیں تو اس فہرست میں یاور بھائی کا نام سب سے نمایاں ہے، جن کی آواز میں فطری کشش اور انوکھی لذت ہے۔

میں اس وقت اپنے گھر میں بیٹھ کر یہ مضمون لکھ رہا ہوں اور لکھتے لکھتے مجھے ہاسٹل کی یاد بہت شدت سے ستار ہی ہے، خاص طور پر رفیع بھائی کی چائے یاد آرہی ہے۔ رفیع بھائی جو پہلے ہمارے ہاسٹل کے انچارج تھے اور اب فضل الرحمن خان ہاسٹل کے انچارج ہیں، لیکن ان کی روح اب بھی سر اے ایم خواجہ ہاسٹل میں ہی بستی ہے۔ وہ میرے کافی قریبی دوست بھی ہیں، جو اکثر شام اور رات کو مجھے اپنے کمرے میں بلا کر چائے پلاتے ہیں۔ جب کبھی کسی بچے کی طبیعت خراب ہوتی ہے یا کسی بھی طرح کی ضرورت ہوتی ہے تو وہ ہمیشہ مدد کرنے کے لیے سب سے آگے کھڑے ہوتے ہیں۔ رفیع بھائی کی جتنی تعریف کی جائے وہ کم ہے۔

ہم تمام دوست اگرچہ اپنے اپنے کمروں میں رہتے ہیں، مگر ہماری شام عامر بھائی کے کینٹین والے میز پر ایک ساتھ گزرتی ہے،

خوابوں کی چھت



Wahid Ashraf

B.A (H) English, 2nd Year
Sir AMK Hostel

جامعہ میں داخلہ پانا گویا ایک خواب کی تعبیر ہے، مگر وہ مسرت جو ایک طالب علم کو ہاسٹل کی چھت میسر آنے پر نصیب ہوتی ہے، کسی نعمت غیر مترقبہ سے کم نہیں داخلہ اگر زینے کی پہلی سیڑھی ہے، تو ہاسٹل اُس سیڑھی پر رکھے جانے والے اعتماد کے چراغ کی مانند ہے، جو نہ صرف تنہائیوں کا مدد ادا ہوتا ہے بلکہ خوابوں کو ایک محفوظ پناہ گاہ بھی عطا کرتا ہے۔

جامعہ کے بوائز ہاسٹل میں دو کیمپس ہیں: کیمپس۔ اے جسے مولانا محمد علی جوہر ہال کے نام سے جانا جاتا ہے، اس میں تین ہاسٹل شامل ہیں: ڈاکٹری آر امبیڈ کر ہاسٹل، سر عبد المجید خواجہ ہاسٹل اور فضل الرحمن خان ہاسٹل، جبکہ چوتھے ہاسٹل کی عمارت زیر تعمیر ہے۔ دوسرا کیمپس۔ بی ہے جسے ڈاکٹر ذاکر حسین ہال کہا جاتا ہے اور اس میں پانچ ہاسٹل واقع ہیں: علامہ اقبال ہاسٹل، ای جے، کیلاٹ ہاسٹل، شفیق الرحمن قدوائی ہاسٹل، عبید اللہ سندھی ہاسٹل اور ڈاکٹر اے پی جے عبدالکلام ہاسٹل۔

ان آٹھوں ہاسٹلوں میں سے میرا مسکن سراے ایم خواجہ ہاسٹل ہے، جہاں میرا کمرہ، نمبر 307، میری زندگی کے کئی دلفریب اور سنہرے لمحات کا خاموش گواہ بنا ہے۔ اس کی دیواروں نے میری ہنسی، میری خوابیدہ خواہشات اور شب و روز کی گہری باتوں کو اپنے سینے میں سمو لیا ہے۔ یہاں کی ہر اینٹ، ہر کھڑکی، گویا میری یادوں کا ایک حسین باب ہے جو وقت کے ساتھ اور بھی تابناک ہوا ہے۔ کمرے میں داخل ہوتے ہی دائیں جانب جو بستر ہے وہ میرا ہے، اور میرے سرہانے ایک میز ہے جس پر ادبی اور دینی کتابوں کا ایک ہجوم ہے۔ میرے برابر والے بستر پر زید بھائی مقیم ہیں جو بی ٹیک کے طالب علم ہیں۔

یہ چھوٹا سا کمرہ طالب علم کی دنیا بن جاتا ہے۔ جہاں کتابیں ہمراز بنتی ہیں، دیواریں گواہ بنتی ہیں، اور راتیں خیالوں سے روشن ہو جاتی ہیں۔ ایسے ہی ماحول میں طالب علم اپنی شخصیت کی تعمیر کرتا ہے، اور اپنے خوابوں کو عملی شکل دینے کے لیے دن رات محنت کرتا ہے۔ جیسا کہ علامہ اقبال نے فرمایا

اختتامیہ

جامعہ ملیہ اسلامیہ کی داستان صرف اینٹ اور پتھر سے بنے ایک ادارے کی نہیں، بلکہ ایک ایسے فکری سفر کی ہے جس نے عالمی کے اندھیروں میں علم کا چراغ روشن کیا۔ یہ ایک خواب تھا جو قوم کے بیدار ذہنوں نے دیکھا، ایک عہد تھا جو سچے جذبے سے نبھایا گیا، اور ایک تحریک تھی جو آج بھی زندہ و تابندہ ہے۔

اس جامعہ کی بنیادوں میں وہ خون، قربانیاں، خواب اور دعائیں شامل ہیں جنہوں نے اسے محض ایک درس گاہ نہیں بلکہ ایک تہذیبی مرکز، ایک فکری قلعہ اور ایک قومی عالمیت بنا دیا۔

آج جب ہم ترقی کی نئی منازل کی طرف دیکھتے ہیں، تو جامعہ ملیہ اسلامیہ ہمیں یہ سکھاتی ہے کہ اصل ترقی وہی ہے جو اپنی شناخت کو قائم رکھتے ہوئے، جدید دنیا کے ساتھ قدم سے قدم مال کر چلنے کا ہنر سکھائے۔

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جامعہ کا البریری سسٹم، ڈیجیٹل ریسورسز، جدید لیبارٹریز، اور تحقیقی مراکز ملک میں اعلیٰ سطح کی تعلیم و تحقیق کی ضمانت فراہم کرتے ہیں۔

حالیہ اعزازات اور رہنمائی

جامعہ ملیہ اسلامیہ کو حالیہ برسوں میں قومی و بین الاقوامی اداروں کی جانب سے کئی اعزازات ملے ہیں۔ نیشنل انسٹیٹیوٹل کے مطابق جامعہ نے کئی زمروں میں ٹاپ 10 میں جگہ حاصل کی ہے۔ 2020 میں جامعہ (NIRF) رہنمائی فریم ورک "یونیورسٹی آف دی ایئر" قرار دیا گیا۔ یہ تمام کامیابیاں جامعہ کے تعلیمی معیار اور نظم و نسق کی عکاسی کرتی ہیں۔

جامعہ کے نمایاں فارغ التحصیل افراد

جامعہ ملیہ اسلامیہ کے فارغ التحصیل افراد نے مختلف شعبوں میں نمایاں کارکردگی دکھائی ہے، جن میں سیاست، فنون لطیفہ، سائنس، اور تعلیم شامل ہیں۔ ان میں کچھ مشہور نام یہ ہیں:

ن بیوروکریسی، عدلیہ، صحافت،

(شاہ رخ خان) اداکار

(نجیب جنگ) سابق لیفٹیننٹ گورنر، دہلی

(ایم جے اکبر) سابق وزیر و صحافی

(کنور دانش علی) سیاستدان

(صبا دیوان) فلمساز

۱۹۷۵ء میں جامعہ کوڈیم ٹوبی کا درجہ حاصل ہوا اور ۱۹۸۸ء میں مرکزی یونیورسٹی کا، یہ ترقی جامعہ کی علمی خدمات اور تعلیمی معیار کا اعتراف تھی۔

(Deemto be university)(central university)

ادبی و ثقافتی خدمات

جامعہ ملیہ اسلامیہ نہ صرف ایک تعلیمی ادارہ ہے بلکہ ایک تہذیبی تحریک بھی ہے۔ یہاں اردو، فارسی، عربی، ہندی، انگریزی اور دیگر زبانوں کے شعبے فعال ہیں۔ جامعہ کا اردو شعبہ ملک کے اہم ترین علمی اداروں میں شمار ہوتا ہے۔ یہاں سے کئی نامور ادیب، شاعر، نقاد، محقق اور صحافی نکلے ہیں جامعہ میں فنون لطیفہ، ڈرامہ، مصوری، موسیقی اور فلم سازی کے شعبے بھی موجود ہیں، جو نوجوانوں کی تخلیقی صلاحیتوں کو ابھارتے ہیں۔

تحقیقی و سائنسی ترقی

جامعہ نے حالیہ دہائیوں میں سائنسی تحقیق میں نمایاں مقام حاصل کیا ہے۔ یہاں انجینئرنگ، سائنسی تحقیق، سوشیالوجی، ماحولیاتی علوم، جغرافیہ، اور میڈیا اسٹڈیز کے شعبے جدید خطوط پر استوار کیے گئے ہیں۔ اس کے علاوہ، جامعہ میں کئی قومی و بین الاقوامی تحقیقی پراجیکٹس بھی جاری ہیں۔

معاصر دور میں جامعہ کا کردار

جامعہ ملیہ اسلامیہ آج بھی ایک فعال، بیدار، اور ترقی پسند تعلیمی ادارہ ہے۔ اس نے جدید ٹیکنالوجی، انٹرنیٹ، ڈیجیٹل تعلیم، آن لائن کورسز اور ہنر آموز پروگرامز کو اپنے نظام کا حصہ بنایا ہے۔ ساتھ ہی جامعہ نے اقلیتوں، پسماندہ طبقات، خواتین اور دیہی پس منظر سے تعلق رکھنے والے طلباء کو تعلیم کے مواقع فراہم کرنے میں نمایاں کردار ادا کیا ہے۔

دی۔ یہی جذبہ جامعہ ملیہ اسلامیہ کے قیام کی بنیاد بنا۔ اس ادارے کا مقصد ایک ایسا تعلیمی نظام تشکیل دینا تھا جو قومی و دینی اقدار کو ساتھ لے کر چلے، اور آزادی کی تحریک میں ایک فکری بنیاد فراہم کرے۔

قیام

جامعہ ملیہ اسلامیہ کا قیام 29 اکتوبر 1920 کو علی گڑھ میں عمل میں آیا۔ اس وقت علی گڑھ مسلم یونیورسٹی میں تعلیم حاصل کرنے والے کئی طلباء نے برطانوی حکومت کے اثر سے نکلنے کے لیے جامعہ ملیہ اسلامیہ کا رخ کیا۔

قیام کے فوراً بعد، ادارے کو مالی اور سیاسی مشکلات کا سامنا ہوا لیکن اس کے بانیوں نے جذبے اور عوامی حمایت نے اسے زندہ جن میں سرفہرست نام حکیم اجمل خاں، ڈاکٹر ذاکر حسین اور ان کے رفقاء کا ہے کی کاوشوں اور قربانیوں کی بدولت جامعہ نے اس مشکل مرحلے کو سر کیا۔

دہلی منتقلی

جامعہ ملیہ اسلامیہ 1925 میں دہلی منتقل ہوئی۔ یہ ایک اہم موڑ تھا کیونکہ دہلی اس وقت آزادی کی تحریک کا مرکز بن چکا تھا۔ دہلی منتقلی کے بعد جامعہ کو مزید پذیرائی ملی، اور یہاں کے اساتذہ و طلباء نے تحریک آزادی میں بڑھ چڑھ کر حصہ لیا۔ اس دور میں مولانا محمد علی جوہر، ڈاکٹر ذاکر حسین، اور مولانا آزاد جیسی شخصیات جامعہ سے منسلک رہیں۔

آزادی کے بعد کا دور

۱۹۴۷ء میں ہندوستان کی آزادی کے بعد جامعہ ملیہ اسلامیہ نے ایک نئے دور میں قدم رکھا۔ اب اس کا مقصد ایک آزاد قوم کے شہریوں کو تعلیم دینا اور قومی تعمیر میں کردار ادا کرنا تھا۔ آزادی کے بعد، جامعہ نے سائنسی، ادبی، لسانی، فنی اور سماجی علوم میں جامعہ نے اپنا دائرہ وسیع کیا۔

جامعہ ملیہ اسلامیہ: تحریک، تاریخ اور ترقی



Ata ur Rahman
B.A. Arabic, Final Year
BR Ambedkar Hostel

تعلیم کسی بھی قوم کی ترقی، بیداری اور شعوری بالیدگی کی ضامن ہوتی ہے۔
برصغیر کی تاریخ میں ایسے کئی تعلیمی ادارے قائم ہوئے جنہوں نے نہ صرف
علم کا چراغ روشن کیا بلکہ ایک تہذیبی اور فکری انقلاب کی بنیاد بھی رکھی۔
انہی اداروں میں ایک درخشاں نام جامعہ ملیہ اسلامیہ کا ہے، جس کا قیام محض
تعلیمی ضرورتوں کو پورا کرنے کے لیے نہیں بلکہ ایک قومی تحریک کے طور پر عمل میں آیا۔
یہ وہ زمانہ تھا جب ہندوستان غلامی کی زنجیروں میں جکڑا ہوا تھا، اور قوم کو ایسے تعلیمی
ادارے درکار تھے جو آزادی، خودی، خودداری اور قومی وقار کے پیغامبر ہوں۔

جامعہ ملیہ اسلامیہ ایک ایسا خواب تھا جو جلیانوالہ باغ کے خونچکاں منظر اور خالفت تحریک کی پکار کے درمیان بیدار ہوا۔ یہ
صرف ایک ادارہ نہیں بلکہ ایک تحریک تھی، ایک مشن تھا، جو تعلیم کو آزادی کی جدوجہد سے جوڑتا تھا۔ اس ادارے کی بنیاد قومی،
مذہبی، تہذیبی اور تعلیمی شعور پر رکھی گئی، جس نے آنے والے عشروں میں اسے ترقی کی کئی منازل طے کرنے کے قابل بنایا۔

قیام کی تحریک

جامعہ ملیہ اسلامیہ کے قیام کی تحریک 1919 کے بعد اس وقت شروع ہوئی جب ہندوستانی مسلمانوں اور ہندوؤں نے
انگریزوں کی تعلیم سے بیزاری کا اظہار کیا اور خود اپنے تعلیمی اداروں کو قائم کرنے کا عزم کیا۔ 1919 کا جلیانوالہ باغ کا سانحہ
اور تحریک خالفت نے برصغیر میں سیاسی شعور کو بیدار کیا۔ مہاتما گاندھی، مولانا محمد علی جوہر، حکیم اجمل خان، ڈاکٹر مختار احمد
انصاری اور مولانا ابوالکالم آزاد جیسے قائدین نے مسلمانوں کو مغربی تعلیم کے بجائے ایک قومی طرز تعلیم اختیار کرنے کی ترغیب



۴۔ تعلیمی اثرات

مسلمانوں کی آمد سے قبل ہندوستان میں تعلیم صرف اشرافیہ طبقہ ہی حاصل کر سکتے تھے، دیگر طبقوں کا تعلیم حاصل کرنا ایک جرم تھا؛ لیکن مسلمانوں کی آمد؛ بلکہ مسلم حکمرانوں کے ذریعہ بنائے گئے مدارس و مکاتب کے ذریعہ ہندوستانی معاشرہ کے ہر طبقہ میں تعلیم کو فروغ حاصل ہوا۔

۵۔ فنون؛ لطیفہ

۱۔ آرٹ: مسلمان اپنے ساتھ مختلف قسم کے آرٹ لے کر آئے، جو اس سے قبل ہندوستان میں نہیں پائے جاتے تھے، مثلاً کیلی گرافی کا فن مسلمانوں کے ذریعہ ہندوستان میں آیا۔ اسی طرح میوزک کی بہت سی دھن مسلمانوں کے ذریعہ ہندوستان میں رائج ہوئی۔ فطرت کی مصوری کا تصور بھی مسلمانوں کے ذریعہ ہی پروان چڑھا۔

۲۔ فن تعمیر: مسلمانوں کی آمد سے قبل ہندوستانی طرز تعمیر بہت ہی سادہ تھی، ایک طریقے کا محراب کی طرح کا گنبد مندروں میں بنایا جاتا تھا، مسلمانوں کے ذریعہ ہندوستان میں مختلف قسم کے گنبد، مینار کا تصور رائج ہوا۔ مسلمانوں ہی ذریعہ تعمیرات پر خطاطی رائج ہوئی۔ مسلمانوں کی آمد کے بعد ہی تعمیرات پر عربی آرائش و زیبائش اختیار کی گئی۔

۲۔ پردے کا تصور: اشرافیہ میں پردے کا تصور پہلے ہی سے تھا۔ عربوں کی آمد کے بعد دیگر طبقوں میں بھی پردے کا تصور آیا۔ متعصب تاریخ دانوں کے مطابق عربوں کا ایک منفی اثر یہ ہوا کہ مرد و زن کے درمیان مساوات ختم ہو گئی۔

۳۔ سستی کے تصور کا خاتمہ: مسلمانوں کی آمد سے قبل ہندوستان میں یہ تصور تھا کہ شوہر کی انتقال کے بعد شوہر کی چٹا کے ساتھ خود کو جلا لے اس کو شرافت اور پاکبازی کا معیار سمجھا جاتا تھا، اسے سستی کہا جاتا ہے۔ محمد بن قاسم کے حملہ کے وقت بھی متعدد درانیوں کے سستی کرنے کا تذکرہ ملتا ہے۔ مسلمانوں کی آمد کے بعد یہ تصور بہت حد تک ختم ہوا۔

۴۔ چھوت چھات میں کمی: مسلمان سماجی اور طبقاتی امتیاز کے قائل نہیں تھے، البتہ ہندوستان کا پورا معاشرہ چھوت چھات پر مشتمل تھا، ان کی کے درمیان اسی اعتبار سے کاموں کی تقسیم کی جاتی ہے۔ مسلمانوں کی آمد کے بعد چھوت چھات میں بہت کمی آئی؛ بلکہ بھگتی تحریک کا ایک اہم نصب العین معاشرہ سے چھوت چھات کو بھی ختم کرنا تھا۔

۳۔ تہذیبی اثرات

۱۔ لباس: عربوں کی آمد سے قبل ہندوستان میں سلے ہوئے کپڑے پہننے کا تصور نہیں تھا، مرد ایک کپڑا پہنتا تھا، جسے دھوتی کی شکل میں اوپر سے نیچے تک لپیٹ لیا جاتا ہے۔ خواتین دو کپڑے پہنتی تھیں، ایک سے اوپر والا حصہ چھپاتی تھیں، دوسرے سے نیچے والا حصہ؛ لیکن اس کے باوجود بھی بدن کا ایک بڑا حصہ خاص طور سے پیٹ وغیرہ کھلا رہتا تھا۔ مسلمانوں کی آمد کے بعد بہت سے لباس ہندوستانی معاشرہ میں آئے؛ بلکہ جسم کو مکمل طور پر ڈھکنے کا تصور نہ صرف آیا بلکہ ایک بڑے طبقہ نے اختیار کیا۔

۲۔ کھان پان: مسلمانوں کی آمد کے بعد بہت سے کھانے ہندوستان میں رائج ہوئے۔ خاص طور سے نان و تاج کے مختلف قسم کے کھانوں کو مسلمانوں نے ہندوستانی معاشرہ میں رائج کیا۔ مسلمانوں سے قبل پیاز اور لہسن کھانے میں نہیں استعمال ہوتے تھے، مسلمانوں کی آمد کے بعد اس کا بھی استعمال کیا جانے لگا۔

۱۔ مذہبی اثرات

۱۔ توحید کا تصور: اسلام کی آمد کے وقت ہندوؤں میں ایک خدا کا تصور نہیں تھا۔ بلکہ کئی خداؤں کی عبادت کرتے تھے۔ اسلامی تہذیب کے اثرات کے طور پر توحید کا تصور مسلمانوں کی آمد کے پہلی مرتبہ آیا۔ شکر آچاریہ نے اس کو متعارف کرایا اس کے بعد بھگتی تحریک کے ذریعہ اس کا فروغ ہوا۔

۲۔ مورتی پوجا سے احتراز: مسلمانوں کی آمد کے بعد ایک اثر یہ پڑا کہ ہندوؤں میں ایک طبقہ مورتی پوجا کا مخالف ہوا، چنانچہ بھگتی تحریک کا ایک حلقہ مورتی پوجا کا قائل نہیں تھا۔

۳۔ گرو نانک اور سکھ مذہب: گرو نانک نے مسلم صوفیاء سے استفادہ کیا تھا، انہوں نے پنجاب میں اصلاح کا بیڑا اٹھایا، سکھ مذہب کے بانی ہیں، سکھ میں توحید کے تعلق سے جو نظریہ ہے وہ بالکل مسلمانوں جیسا ہے۔ بلاشبہ مسلمانوں کے اثرات ہیں۔

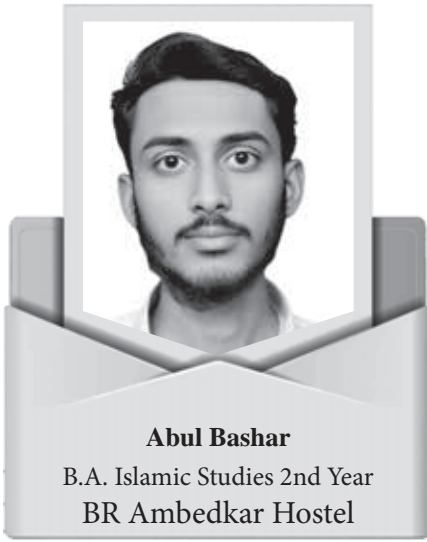
۴۔ تصوف: ہندوستانی معاشرہ کا ایک بڑا طبقہ تصوف سے بھی متاثر ہوا؛ چنانچہ بھگتی تحریک کی اہم شخصیات اور ان کے نظریات پر تصوف کے واضح اثرات دیکھنے کو ملتے ہیں۔

۲۔ سماجی اثرات:

۱۔ کم عمری کی شادی میں کمی: مسلمانوں کی آمد سے قبل ہندوستانی معاشرہ مین کم عمری میں شادی کثرت سے ہوتی تھی، لیکن مسلمانوں کی آمد کے بعد اس میں کمی واقع ہوئی۔ بعض متعصب تاریخ دانوں کے مطابق عربوں کی آمد کے بعد چائلڈ میرج کی ابتداء ہوئی۔

ہندوستانی معاشرہ پر اسلامی تہذیب کے اثرات

تمہید



یہ ایک تاریخی حقیقت ہے کہ جب بھی ایک قوم کا دوسرے سے اختلاط ہوتا ہے، یا ایک قوم کسی ملک، خطہ علاقے پر قابض ہوتی ہے تو اس پر اپنے تہذیبی، ثقافتی اور معاشرتی اثرات ضرور چھوڑتی ہے۔

بالفاظ دیگر ایک دوسرے کی عادات و اطوار اور رسوم و رواج میں سے کچھ نہ کچھ لیتے ہیں۔ اسلامی تہذیب و ثقافت کی یہ خوبصورتی اور امتیاز رہا ہے کہ مسلمان جس ملک میں بھی گئے اور وہاں کے اقتدار پر قابض ہوئے تو چند ہی سالوں میں اس ملک کو عربی اسلامی تہذیب تمدن میں رنگ دیا۔ یہ ہمیشہ سے ہوتا رہا ہے کہ محکوم قوم قابض قوم کے اثرات کو بہت جلد قبول کرتی ہے۔ شاید ہندوستان وہ واحد ملک ہے جہاں مسلمان

ایک طویل عرصہ حکومت کے باوجود اقلیت میں رہے ہیں، اسی طرح دیگر ممالک میں اسلام اور اسلامی تہذیب و ثقافت محکوم قوم میں نہیں پھیلا ہے؛ لیکن ساتھ ہی ساتھ یہ بھی حقیقت ہے کہ ہندوستانی معاشرہ پر اسلامی تہذیب کے گہرے اثرات مرتب ہوئے ہیں۔ ان اثرات کا دائرہ مذہب و سماج سے لیکر فنون لطیفہ تک پھیلا ہوا ہے۔ یہ بات پیش نظر رہے کہ ہندوستانی معاشرہ پر اسلامی تہذیب کے مثبت و منفی دونوں اثرات پڑے ہیں؛ بلکہ ان کو منفی کہنا ایک طرح کی زیادتی ہے؛ البتہ بعض اثرات کو متعصب ہندو مورخین اور ہندوستانی کی قدیم تہذیب کے دلدادہ لوگوں نے منفی سے تعبیر کیا ہے، ذیل میں ہم ان اثرات پر روشنی ڈالتے ہیں:

غزل



Shamsuddin

B.A. Islamic Studies, 2nd Year
BR Ambedkar Hostel

مجھ سے ملنے کو کسی شام بھی آسکتے ہیں
چاند کیا چیز درو بام بھی آسکتے ہیں
روح پرواز نہ کر جائے کہیں خلوت میں
کیا ملن کے نئے ایام بھی آسکتے ہیں
دل کی باتیں نہ کیا کر سر محفل ان سے
خط نویسی سے یہ پیغام بھی آسکتے ہیں
حسن ظن رکھ کہ کسی روز میسر ہو وہ
عرش والے سے یہ انعام بھی آسکتے ہیں
شرط یہ ہے کہ اسے دل سے پکارا جائے
دیکھ پھر غیب سے الہام بھی آسکتے ہیں
سوچ کر اپنا نہیں ساتھ دیا ہے میں نے
کل کسی روز مرے کام بھی آسکتے ہیں

بیوی بچہ اور رشتے داروں کے پاس بیٹھیں تو ان کے ساتھ مکمل توجہ کے ساتھ گفتگو کریں، جسمانی ساخت کے اعتبار سے اپنی موجودگی کا ثبوت دیں۔

پانچویں بات خود احتسابی لازمی ہے: دن کے اختتام پر خود سے سوال کریں کہ "میری توجہ آج کہاں صرف ہوئی؟" آج میرا کتنا وقت سوشل میڈیا پر خرچ ہوا، کتنا وقت ہم نے ہمارے اپنوں کو دیا، کتنا وقت خود کو دیا اور کتنا وقت مثبت اور کتنا وقت منفی استعمال کیا؟ اس طرح کے سوالات کریں گے تو اپنے اور اپنوں دونوں کے لیے سودمند ہوگا۔

بات کا کنکلوژن یہی ہے کہ ڈوپامین بذات خود مسئلہ نہیں، بلکہ یہ توفطرت کا عطیہ اور انعام ہے، مسئلہ تب جنم لیتا ہے جب انسان اس قدر قتی نظام کو مصنوعی تسکین کے لیے استعمال کرنے لگے، سوشل میڈیا ایک آئینہ ہو سکتا ہے اگر ہم اسے شعور، توازن اور مقصدیت کے ساتھ برتیں؛ مگر اگر یہ آئینہ ہماری اصل کو ہی دھندال کر دے، تو یہ محض ایک فریب رہ جاتا ہے؛ ایک ایسا فریب جو ہمیں خوشی کا احساس تو دیتا ہے، مگر سچائی سے دور لے جاتا ہے، وقت آچکا ہے کہ ہم اپنے وجود، اپنی توجہ، اور اپنے شعور کو reclaim کریں؛ تاکہ ہم صرف connected ہوں، بلکہ باخبر، باوقار اور بامعنی بھی ہوں۔

آنکھوں کی زبان، خاموشی کا وقار سب کچھ رفتہ رفتہ پس منظر میں چالا گیا ہے۔ ہم ایک ایسی دنیا میں جی رہے ہیں جہاں "دکھ" کو بھی filteraesthetic کی ضرورت ہوتی ہے۔

ضرورت اس بات کی ہے کہ ہمیں اب اس کا حل تلاش کرنا چاہیے، یہ ایک مرض ہے، جس کا علاج فوری ہونا چاہیے ورنہ یہ عارضی مرض حقیقی اور فطری زندگی کے لیے مرض الموت بھی ثابت ہو سکتی ہے۔ اس سلسلے میں چند باتوں کا خیال رکھنا نہایت ضروری ہے۔ پہلی بات یوزر میں ڈیجیٹل شعور کا ہونا بہت ضروری ہے: تفصیل یہ ہے کہ ایک سوشل میڈیا یوزر کو یہ علم ہونا چاہیے کہ سوشل میڈیا کو استعمال کیسے کرنا ہے؟ کیا دیکھنا ہے اور کن چیزوں سے پرہیز رہنا ہے؟ اسے یہ بھی معلوم ہونا چاہیے کہ سوشل میڈیا کو بطور آلہ استعمال کرنا ہے، مقصد نہیں بنانا ہے۔

دوسری بات یوزر وقت کی حد بندی کرے: یعنی ایک سوشل میڈیا یوزر کے لیے انتہائی مفید اور ضروری امر یہ بھی ہے کہ ہر دن کے کچھ حصے کو مکمل طور پر ڈیجیٹل دنیا سے علیحدہ رکھے، لاکھ نوٹیفیکیشنز آئے، آنے دیں، سوشل میڈیا کی طرف نہیں جانا ہے، سوشل میڈیا کے ایپس کے لیے ٹائم لمٹ ضرور سیٹ کریں۔

تیسری بات گہرے مطالعے کی عادت ڈالنا: دراصل ہماری زندگی کتابوں سے ہٹ گئی، اگر کچھ حد تک باقی بھی ہے تو تلخیص (Summary)، شارٹ اسٹوری اور گانڈس تک، لہذا کتابوں سے رشتہ استوار رکھیں تاکہ دماغ کو فکر کی خوراک ملتی رہے، کیوں کہ مطالعہ کے بغیر دماغ انجماد کا شکار ہو جاتا ہے۔

چوتھی بات حقیقی تعلقات کو وقت دینا ہے: ہوتا یہ ہے کہ سوشل میڈیا پر ہمارے سینکڑوں دوست ہیں، سوشل میڈیا پوسٹ کے ذریعے یا تبصرہ خانہ میں ہماری گفتگو اس انداز کی ہوتی ہے کہ ہم بڑے ہی خوش مزاج شخصیت کے حامل ہیں، حالانکہ حقیقی زندگی بد سے بدتر ہوتی ہے، اس لیے ضروری ہے کہ جب اپنے ماں باپ، بھائی بہن،

فالورز" کی صورت میں ڈوپامین کا فریب دے کر تسکین کا متبادل فراہم کرتا ہے اور ہمیں ہماری توجہ اور مقصد سے ہٹا کر ایک فضول اور لغو چیز کا عادی بنادیتا ہے۔

سچ پوچھیے تو سوشل میڈیا ایک جدید نشہ ہے، اس کی وجہ یہ ہے کہ جب بھی ہم سوشل میڈیا (انسٹاگرام، فیسبک، تھریڈز وغیرہ) پر کوئی نئی پوسٹ ڈالتے ہیں اور اس پر لائکس کی تعداد بڑھتی ہے، یا کوئی ویڈیو وائرل ہو جاتی ہے، تو ہمارے دماغ میں ڈوپامین خارج ہوتا ہے۔ جبکہ یہ ایک چھوٹا سا "ریوارڈ سسٹم" (Reward System) جو ہمیں بار بار اس عمل کو دہرانے پر آمادہ کرتا ہے کہ ہم دس منٹ میں دس بار سوشل میڈیا آن کرتے ہیں، یوں سوشل میڈیا ایک نفسیاتی لت psychological addiction میں تبدیل ہو جاتا ہے، ہم حقیقی تعلقات اور گہرے تجربات سے دور ہو کر محض "ری ایکشنز" کے محتاج بن جاتے ہیں۔ نقصان اس کا یہ ہوتا ہے کہ ہماری توجہ مقصد سے ہٹ جاتی ہے، مقصد پر توجہ مرکوز ہونے کے بجائے ہم بے مقصد کاموں میں ملوث ہو جاتے ہیں؛ ذرا آپ ہی غور کیجیے کبھی انسان کتاب کی ایک سطر پر گھنٹوں غور کرتا تھا، آج اسے ایک ویڈیو کلپ بھی بور کر دیتا ہے۔ کبھی توجہ ایک فن تھی، آج وہ گمشدہ ورثہ بن چکی ہے۔ سوشل میڈیا کے شارٹ کلپس، مسلسل اسکرولنگ، اور فوری تسکین نے ہماری توجہ کو منتشر کر دیا ہے۔ انسان اب تفکر نہیں کرتا، صرف رد عمل دیتا ہے۔

حقیقت یہی ہے کہ سوشل میڈیا نے جہاں اظہار کو عام کیا ہے، وہیں تفکر، تدبیر اور تعمق جیسی اقدار کو مجروح بھی کیا ہے؛ لوگ اب کم پڑھتے ہیں، زیادہ دیکھتے ہیں؛ کم سنتے ہیں، زیادہ بولتے ہیں؛ اور کم سوچتے ہیں، زیادہ شیئر کرتے ہیں؛ یہ تبدیلی صرف ظاہری نہیں بلکہ تہذیبی اور فکری سطح پر بھی انسان کو سطحیت کا اسیر بنا رہی ہے۔

سوشل میڈیا کا دعویٰ ہے کہ وہ پوری دنیا کو مربوط کرتا ہے، کنیکٹ کرتا ہے، یقیناً کرتا ہے؛ لیکن ہمیں اس حقیقت کو بھی تسلیم کرنا پڑے گی کہ سوشل میڈیا نے انسانی زندگیوں کو ایک دوسرے سے الگ کر دیا، جدا کر دیا ہے؛ بلکہ سوشل میڈیا نے ہمیں ایک دوسرے سے اور خود اپنی ذات سے بھی کاٹ دیا ہے اور مسلسل کاٹ رہا ہے۔ ہماری گفتگو اب Emojis میں ہے، نمجذبات GIFs میں، اور دکھ Reels میں۔ دل کی بات کہنے کا ہنر،

ڈوپامین اور سوشل میڈیا: ہماری توجہ کہاں جا رہی ہے؟

Dopamine and Social Media: Where is our Attention Going?

موجودہ دنیا ایک بستی کی مانند ہے، بلکہ یوں کہہ لیں پوری دنیا سمسٹ

کر ایک کوزہ میں بند ہو گئی ہے، یہی وجہ ہے کہ جدید انسان نے زمان

و مکاں کی قیود کو توڑ کر ایک نئی دنیا میں قدم رکھا ہے جہاں فاصلوں ک

ی بجائے فریکوئنسیز ہیں، اور موجودگی کے بجائے اسکرینز کا وجود غالب ہے۔

اس نئی دنیا کا نام "سوشل میڈیا (Social Media)" ہے، جو بظاہر ربط و تعلق

کی آماجگاہ ہے، لیکن درحقیقت یہ انسانی شعور، جذبات اور نفسیات پر خاموش

مگر گہرا وار کر رہا ہے اور اندر سے کھوکھال کر رہا ہے۔ اس کی سب سے باریک

اور پرفریب چال دماغی کیمیکل ڈوپامین سے جڑی ہوئی ہے، جو ہمیں بار بار

اس رنگین مگر فریب دہ دنیا کی طرف کھینچ لیتا ہے۔

ڈوپامین کیا ہے؟

چنانچہ چاہیے کہ ڈوپامین انسانی دماغ کا وہ کیمیاوی مادہ ہے جو خوشی، مسرت اور تسکین کا احساس پیدا کرتا ہے۔ یہ

وہی کیفیت ہے جو کامیابی پر محسوس ہوتی ہے، یا جب کوئی محبوب مسکراہٹ کے ساتھ مخاطب ہو، آپ اس کو

اس طرح سمجھ سکتے ہیں کہ کسی خوشی اور کامیابی کے حصول پر عجیب سی گدگدی پیدا ہوتی ہے، دل میں فخریہ

احساس جاگتا ہے اُسی احساس اور گدگدی کا نام ڈوپامین ہے؛ اس زاویے سے دیکھیں تو یہ بڑی اچھی اچھی چیز ہے؛

مگر مسئلہ تب پیدا ہوتا ہے جب یہ کیمیاوی مادہ کسی فطری اور حقیقی تجربے کے بجائے مصنوعی اور ورچوئل ذرائع

سے متحرک کیا جانے لگے۔ سوشل میڈیا ہماری اسی فطری خوشی کی تلاش کو "نوٹیفیکیشنز، لائکس، کمنٹس اور

Amjad Hussain
B.A. Urdu, 2nd Year
BR Ambedkar Hostel

ڈیجیٹل پلیٹ فارمز پر اردو کی ترویج

ابھی اردو کے ساتھ ایک بڑا چیلنج یہ ہے کہ اس ڈیجیٹل دور میں اردو کی لفظیات اور اسلوب میں جدت پیدا کی جائے انٹرنیٹ، سوشل میڈیا اور موبائل ایپلیکیشنز پر اردو مواد کی خوب سے خوب تخلیق اور ترویج ہو، زندہ زبان کی طرح ہر موضوع پر اسکے پاس الفاظ اور مواد ہو، اسکے لئے اردو بلاگز، ویب سائٹس اور یوٹیوب چینلز پر اردو زبان سے متعلق مواد کی حوصلہ افزائی کی جائے۔

ادبی اور ثقافتی سرگرمیوں کا انعقاد:

مشاعرے، ادبی میلے اور ثقافتی پروگراموں کے ذریعے اردو کی خوبصورتی اور اہمیت کو اجاگر کیا جاسکتا ہے۔ اس سے نہ صرف زبان کی ترویج ہوگی بلکہ لوگوں میں اس کے تئیں دلچسپی بھی بڑھے گی۔ گھریلو سطح پر اردو کا فروغ:

والدین اگر گھروں میں بچوں سے اردو میں گفتگو کریں اور انہیں اردو کتابیں پڑھنے کی ترغیب دیں تو اس زبان کی بنیاد مضبوط ہوگی۔ گھریلو ماحول میں اردو کا استعمال اس کی بقا کے لیے نہایت اہم ہے۔

نتیجہ

تقسیم کے بعد اردو ہندوستان میں ایک "مظلوم زبان" بن گئی، لیکن اس کی لچک اور ثقافتی گہرائی نے اسے زندہ رکھا ہے۔ آج بھی کروڑوں ہندوستانی (صرف مسلمان نہیں) اردو بولتے اور سمجھتے ہیں۔ چیلنجز کے باوجود، یہ زبان ہندوستانی تکثیریت کی علامت بنی ہوئی ہے۔ اردو کا مستقبل اس بات پر منحصر ہے کہ اسے مذہبی یا سیاسی لیبلز سے آزاد کر کے ہندوستانی ورثے کے طور پر قبول کیا جائے۔

کانام دے دیں تو اس سے اردو زبان کی ترقی نہیں ہوگی، ہم بہت خوش ہیں کہ فلموں میں اردو زبان استعمال کی جاتی ہے، لیکن ہم سب جانتے ہیں کہ یہ ساری فلمیں ہندی فیچر فلم کہلاتی ہے، مطلب اردو زبان کے الفاظ پر اب ہندی کی مہر ہوگی، اس سے بھلے ان الفاظ کو زندگی مل جائے لیکن اردو بحیثیت زبان کمزور ہوگی۔

نصاب درس اور جدید موضوعات پر اردو لٹریچر کی فراہمی دن بدن کم ہوتی جا رہی ہے اور جو موجود ہیں تو وہ خریدنے میں لوگوں کی بالکل بھی دلچسپی نہیں لیتے کسی بھی کتاب کا ہزار نسخہ بمشکل ہی فروخت ہو پاتا ہے۔

موجودہ دور سائنس اور صنعتی انقلاب کا ہے، لیکن افسوس کہ اس سائنسی اور صنعتی انقلاب میں اردو زبان کا کوئی حصہ نہیں، سائنس اور صنعت ہماری زندگی سے جڑا ہوا ہے، اگر وہاں اردو کا عمل دخل نہیں ہے تو سمجھئے ہماری زندگی میں اردو کا عمل دخل نہیں ہے اور اس کا تعلق چونکہ روزگار سے ہے اور روزگار سے اردو کا رشتہ کاٹ دیا گیا ہے۔

اسی طرح اس ڈیجیٹل دور میں اردو کے لیے یونیکوڈ کی دیر سے تیاری، فونٹس کی کمی، اور ٹیکنالوجی سے ہم آہنگی کے مسائل نے اسے آن لائن دنیا میں پیچھے چھوڑ دیا۔

امکانات

اس میں کوئی شک نہیں کہ اردو کو غیروں کی سازشوں کے ساتھ اپنوں کی بے اعتنائی و بیزاری نے بھی بہت نقصاں پہونچایا ہے۔ لیکن ساتھ ہی بہت سی امید افزا مخلصانہ کاوشیں بھی ہمیشہ سے ہوتی رہیں ان میں سے چند بہت اہم اور قابل ذکر ہیں جن سے یہ امید ہے کہ یہ مستقبل میں بھی اس زبان کی خدمت کے لئے اسی طرح سرخ رو و ممتاز ہوں گے۔

جامعہ ملیہ اسلامیہ (دہلی)، مولانا آزاد نیشنل اردو یونیورسٹی حیدرآباد علی گڑھ مسلم یونیورسٹی اور انجمن ترقی اردو، اور ریاستی اردو اکادمیوں نے زبان کو زندہ رکھنے کے لیے کام کیا ہے۔ اسی طرح ریختہ جیسے ڈیجیٹل پلیٹ فارمز، اردو مشاعروں، اور فلمی گیتوں (بالی وڈ) نے نئی نسل کو جوڑا ہے۔

اگر حکومت اردو کو اس کا حقیقی مقام دے اور تعلیمی اداروں میں اس کی تعلیم کو فروغ دے تو اس زبان کی ترقی ممکن ہے۔ سرکاری دستاویزات، سائن بورڈز اور اعلانات میں اردو کا استعمال اس کی اہمیت کو بڑھا سکتا ہے۔

اردو میڈیم اسکولوں میں معیاری تعلیم کی فراہمی اور جدید علوم کا اردو میں ترجمہ اس زبان کی مقبولیت میں اضافہ کر سکتا ہے۔ اساتذہ کی تربیت اور نصاب کی بہتری اس سلسلے میں مددگار ثابت ہو سکتی ہے۔

پورے ملک کو ایک وحدت میں جوڑنے والی زبان اردو تھی، یہی وجہ ہے کہ ہندوستان آکر انگریز بھی اردو زبان سیکھنے پر مجبور ہو جاتے تھے اور فورٹ ولیم کالج کا اصل مقصد بھی انگریزوں کو ہندوستانی زبان سے واقف کرانا تھا۔

آزاد ہندوستان میں اردو زبان کو درپیش مسائل

لیکن ہندوستان کی تقسیم اور آزاد ہو جانے کے بعد اردو کو مختلف مسائل کا سامنا کرنا پڑا، جن میں سب سے اہم یہ کہ اردو کو مسلمانوں کی زبان کہہ کر اسکے ساتھ معاندانہ رویہ اختیار کیا جانے لگا، بی جے پی اور سنگھ نے ہمیشہ سیاسی طور پر اردو کو کمزور کرنے کی کوشش کی، حکومتی اداروں، اسکولوں کالجوں اور سرکاری محکموں میں اردو کو اجنبی بنادینے کی مہم شروع ہو گئی۔

حالات نہ تاریخی طور پر یہ بات ہی غلط ہے کہ اردو صرف مسلمانوں کی زبان ہے، کیونکہ اس زبان کی ترقی میں ہندو، سکھ اور دیگر مذاہب کے افراد نے بھی اہم کردار ادا کیا ہے پریم چند اور راجندر سنگھ بیدی، فراق گورکھپوری اور کرشن چندر جیسے لوگ مسلم نہیں تھے، اور اب بھی اردو ادب کے ماہرین کی ایک بڑی تعداد غیر مسلموں کی ہے۔ ۲۰۱۱ء کی مردم شماری کے مطابق اردو کو بطور مادری زبان بھارت میں 5.01 فی صد لوگ بولتے ہیں اور اس لحاظ سے ہی بھارت کی چھٹی بڑی زبان ہے۔

دستور ہند میں اردو کو 22 سرکاری زبانوں میں شامل کیا گیا، لیکن عملاً اسے صرف چند ریاستوں (جیسے جموں و کشمیر، تنزگانہ، اتر پردیش) میں سرکاری زبان کا درجہ ملا۔

کئی ریاستوں میں اردو کے فروغ کے لیے مخصوص قوانین بنائے گئے (جیسے اتر پردیش میں اردو ایکٹ 1957) لیکن اس پر عملدرآمد نہیں ہوا۔ اردو میڈیم اسکولوں کی تعداد میں تیزی سے کمی آئی۔ 2021ء کی رپورٹ کے مطابق، صرف 5% ہندوستانی اسکول اردو میں تعلیم دیتے ہیں۔ دھیرے دھیرے اردو زبان کا روزگار سے رشتہ ختم کیا جا رہا ہے، اردو جاننے والوں کے لیے سرکاری نوکریوں یا کارپوریٹ شعبے میں مواقع نہ ہونے کے برابر ہیں اسی طرح ہندی اور انگریزی میڈیا کے غلبے نے اردو اخبارات، ریڈیو، اور ٹی وی چینلز کو محدود کر دیا ہے۔ نتیجہ اس کا یہ ہے کہ مسلمان بچے بھی اب اردو میں کمزور ہوتے جا رہے ہیں، وہ اردو بولنا جانتے ہیں لیکن اردو لکھنا نہیں جانتے، اور نئی قومی تعلیمی پالیسی کے نفاذ کے بعد مزید کیا حالات ہوتے ہیں یہ اللہ کے ہی علم میں ہے۔

فارسی۔ عربی رسم الخط (نستعلیق) کو ہٹا کر، دیوناگری رسم الخط کو ترجیح دی جا رہی ہے۔ حالانکہ کسی بھی زبان کیلئے دو چیزیں بہت ضروری ہیں، ایک تو اس زبان کے الفاظ، دوسری اس کو اسی زبان کی حیثیت سے یاد رکھنا، اگر ہم اردو زبان کے الفاظ کو ہندی



ہندوستان میں اردو زبان کا مستقبل: مسائل اور امکانات



Ashraf Hussain
M.A. Final Year
Sir AMK Hostel

اردو زبان کا تاریخی پس منظر

ترک اور افغان حکمرانوں کے زمانے میں فارسی اور مقامی ہندوی بولیوں کے امتزاج سے ایک زبان نے جنم لیا، جسے ہندوی یارِ نختہ کہا گیا۔ یہی بعد میں اردو کی بنیاد بنی، یہ زبان مختلف ثقافتوں اور زبانوں کے امتزاج سے وجود میں آئی اور جلد ہی برصغیر کی مشترکہ تہذیب کی علامت بن گئی۔ سب سے پہلے دہلی سلطنت کے شاعر امیر خسرو (۱۳۲۵-۱۲۵۳) نے فارسی اور مقامی زبانوں کو ملا کر شاعری کی، اسے ہی اردو کا اولین ادبی نمونہ سمجھا جاتا ہے۔ انہوں نے ہندی "میں غزلیں بھی کہیں۔

بیجاپور اور گولکنڈہ جیسے دکنی سلطنتوں میں دکنی اردو نے فروغ پایا۔ ولی دکنی اور قلی قطب شاہ جیسے شاعروں نے اسے صوفیانہ اور رومانی شاعری کا ذریعہ بنایا۔ مغل دربار میں فارسی غالب تھی، لیکن عوامی سطح پر اردو نے کھڑی بولی کی شکل اختیار کی۔ دہلی اور بعد میں لکھنؤ میں اس کی ادبی روایات پروان چڑھیں۔ 18 ویں صدی تک یہ زبان "اردوئے معلیٰ" (عظیم دربار کی زبان) کے نام سے پہچانی جانے لگی۔

خدائے سخن میر تقی میر نے اردو کو اپنے پیچیدہ اور لطیف جذبات کی عکاسی کے لئے منتخب کیا اور مرزا غالب نے اپنے فلسفیانہ غزلوں کے ذریعے گہرائی و دوام عطا کی۔ بعد میں سرسید، مولوی عبدالحق، آزاد و شبلی اور حالی نے اسے عام فہم بنا کر ہر خاص و عام میں مقبول بنادیا۔

ہندوستان میں اردو زبان آزادی تک رابطہ کی زبان رہی، ہندو علاقائی زبان بولتے تھے، ہندی صرف ہندی خطے تک محدود تھی، البتہ مسلمان جہاں کہیں آباد تھا (اور وہ پورے ملک میں کہیں کم اور کہیں زیادہ تھا) اردو سے لگاؤ رکھتا تھا، نتیجہ یہ ہے کہ

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ہندوستان میں اردو زبان کا مستقبل: مسائل اور امکانات

اشرف حسین

ڈوپاٹن اور سوشل میڈیا: ہماری توجہ کہاں جا رہی ہے؟

امجد حسین

غزل

شمس الدین

ہندوستانی معاشرہ پر اسلامی تہذیب کے اثرات

ابوالبشر

جامعہ ملیہ اسلامیہ: تحریک، تاریخ اور ترقی

عطاء الرحمن

خوابوں کی چھت

واحد اشرف

رخصت کی راہ میں کچھ ہنسی، کچھ آنسو

قاسم کوثر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



نداء جوہرے

پہلا شمارہ

سرپرست اعلیٰ
پروفیسر مظہر آصف

معاون سرپرست
پروفیسر محمد فیصل

سرپرست
پروفیسر شکیب احمد خان

مشیر
ڈاکٹر وسیم اکرم

مشیر
ڈاکٹر خورشید آفاق

مشیر
پروفیسر صیف الرحمن

مینجنگ ایڈیٹر
محمد عادل اقبال

ایڈوائزری ہیڈ
تسک راشد میر

ایڈیٹر ان چیف
محمد شہناز

مولانا محمد علی جوہر ہال آف بوائز ریزڈنٹس
جامعہ ملیہ اسلامیہ، نئی دہلی

About MMA Jauhar Hall

Named after a prominent freedom fighter, journalist, and a key figure in India's independence movement, Maulana Mohammad Ali Jauhar Hall honours the legacy of one of India's most influential educationists and a founding figure of the university.

Maulana Jauhar was renowned for his intellectual rigor, journalistic prowess, and an unwavering dedication to the nation. His vision of education as a tool for social transformation continues to inspire the ethos of this residential community, which strives to cultivate well-rounded individuals prepared to contribute meaningfully to society. The hall comprises of three well-appointed hostels, each named after distinguished personalities who have made significant contributions to nation-building. The Er. Fazlur Rahman Khan Hostel, with a capacity of 363 students, pays tribute to the pioneering structural engineer behind some of the world's most iconic skyscrapers. The B.R. Ambedkar Hostel, accommodating 353 students, honours the architect of India's Constitution and his enduring legacy of social justice. And Sir A.M. Khwaja Hostel, with 297 seats, commemorates the contributions of the noted educationist and former Vice Chancellor of Jamia Millia Islamia.

MMA Jauhar Hall is a microcosm of life itself, where students from diverse social, cultural, linguistic, and regional backgrounds come together in a spirit of mutual respect and learning. The hall serves as a living example of Jamia Millia Islamia's commitment to pluralism, where inclusivity is not just encouraged but actively practiced. This diversity enriches everyday interactions and fosters a unique sense of community building, empathy, and shared purpose in the hall. By providing opportunities for self-expression, peer learning, and critical engagement, MMA Jauhar Hall shapes its residents into conscientious, informed, and socially aware citizens prepared to meet the demands of a complex, evolving world.

Residents of MMA Jauhar Hall enjoy a comprehensive range of amenities designed to support both academic and personal growth. These include nutritious mess facilities, high-speed Wi-Fi connectivity, well-stocked reading rooms, and spacious common areas for recreational activities. The hostels also provide essential services such as uninterrupted water supply and maintenance support. By combining modern comforts with a rich intellectual heritage, MMA Jauhar Hall creates an environment where students can thrive academically while developing the skills and values needed to become responsible global citizens.

Dedicated to the holistic development of its residents, the hall promotes not only academic excellence but also personal growth, leadership, and civic responsibility. Through its regular cultural events, discussion forums, mentorship initiatives, sporting events, and student-led activities, MMA Jauhar Hall encourages students to explore their potential beyond the classroom. It upholds a nurturing environment where every resident is empowered to grow intellectually, socially, and morally true to the vision and ideals of the founding father of Jamia Millia Islamia Maulana Mohammad Ali Jauhar.

پہلا شمارہ



نِدا جَوہرے

Nida-e-Jauhar

۲۰۲۵

مولانا محمد علی جوہر ہال اوف بوائز ریزڈنٹس
جامعہ ملیہ اسلامیہ، نئی دہلی