



Sada-é-Urdu

No. 10 - January 2007 - Zil Hajj - 1427 - A publication of The Urdu Speaking Union



USU Chairman meets the Prime Minister

A delegation from the Urdu Speaking Union was invited for a meeting with the Prime Minister, Navinchandra Ramgoolam, on 30th November 2006, in connection with the allocation of a plot of land granted to USU by the Government at Le Réduit Triangle, Telfair, Moka.

The delegation, comprising the USU Chairman, Shehzad A. Ahmed, Messrs Enayat Hussein Edun and Yacoub Ibrahim Dawood, had fruitful deliberations with the Prime Minister in the presence of Hon. Ashraf Dookun, Minister of Housing and Lands, Hon. Rama Valayden, Attorney-General, Minister of Justice & Human Rights, and Mr. Kailash Rhee, a top senior officer at the Prime Minister's Office.

The Prime Minister expressed his appreciation that USU had been cooperating with the government and announced that instead of the plot of land previously identified, another similar portion (one and half acres) is being allocated to the Urdu Speaking Union in the same locality, i.e. at Le Réduit Triangle, Telfair, Moka. The Prime Minister sincerely hopes that the new site will be more beneficial for the construction of the Urdu House.

Speaking on behalf of USU, Shehzad A. Ahmed expressed his gratitude to the Prime Minister and presented the architectural plan of the proposed Urdu House. The Prime Minister showed keen interest in the project, and offered his best wishes to the delegation.

NESPAK Vice President visits Mauritius



From left to right: Messrs Asad I. Khan, Shehzad A. Ahmed, Syed A. Mumtaz and Assad Buglah

In connection with the Urdu House project at Ebène, Asad I. Khan, an envoy from the government of Pakistan and Vice President of the National Engineering Services Pakistan (NESPAK) paid us a visit in October last to evaluate the above mentioned project.

At a press conference held prior to his departure, Asad I. Khan on the one side and Shehzad A. Ahmed gave all relevant details thereon in the presence of Syed Ahsan Mumtaz, Second Secretary, High Commission of Pakistan and other members.

NAYA SAAL MUBÂRAK

Urdu Speaking Union présente ses meilleurs vœux à la communauté ainsi qu'à toute la nation mauricienne à l'occasion du Nouvel An islamique – 1er Muharram, 1428 Hidjri – correspondant au 19 Janvier 2007. Nos souhaits les plus sincères c'est que, comme un seul peuple, nous oeuvrions tous à l'harmonie sociale vers le progrès et la culture. Aux fidèles de l'expression urdou et hindoustani, nous disons: Naya Saal Mubarak

USU - WEBSITE

The Urdu Speaking Union will soon launch its website for the promotion and propagation of Urdu Language and Culture. Students, well-wishers and lovers of Urdu will be able to benefit from it. The website will also help Mauritius to play an important role in this respect, the more so with the coming into force of the GOPIO. Lovers of Urdu around the world may find a valuable tool for communication, entertainment and research through Ghalib's language. A long cherished dream of the USU will come true.

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SOCIO-CULTURE

SABRI BROTHERS IMPRESSIONNENT

Le Sabri Brothers Group, célèbre pour son interprétation de qawalli, lors de sa récente visite chez nous dans le cadre de la célébration nationale du Eid-El-Fitr, a, le temps de quatre représentations, émerveillé tout le monde.



Les représentations ont eu lieu, successivement, au Jardin Plaine-Verte en la présence du vice-Premier ministre et PM par intérim, Dr Rashid Beebejaun, ensuite au Indra Gandhi Center for Indian Culture et au MGI, avec le ministre Dulul, où le Vice-président de la République, M. Abdool Raouf Bundhun, s'est fait un devoir d'assister. La dernière démonstration eut lieu dans le cadre enchanteur du Reduit où l'on eut droit à un Mehli-e-qawalli inoubliable. L'assistance s'y est sentie transporter au pays des rāja et nawāb.

A noter que les deux protagonistes du groupe – Hāji Maqbool Ahmed et Mehmood Ghaznavi Sabri – ont été disciples du célèbre Amir Khusrō, grand représentant du Soufisme à travers le Sous-continent.

Rappelons que c'est suite aux démarches entreprises par la Urdu Speaking Union que cette manifestation de haute facture a pu se réaliser. De telles initiatives méritent d'être encouragées.

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Iftar party at USU



The Urdu Speaking Union had the honour to host an Iftar party at the seat of the Union on 7th October 2006. Hon. Abu Twaib Kasenaly, Minister of Public Utilities, His Excellency Mr. Syed Hasan Javed, the High Commissioner of Pakistan in Mauritius, Mr. Syed Ahsan Mumtaz, 2nd Secretary to the Pakistan High Commission, Mr. Natarajan Rajappa, Director of IGCIC, Mr. Asad I. Khan of NESPAK, Mr. Asad Bhugla, Mr. Faizal Malleck, local architect, Mr. Iqbal Limbada, Project leader, and Mr. Abedeen Chundoo, Quantity surveyor, were amongst the guests of honour.

In his welcome speech, the President of the Urdu Speaking Union, Mr. Shehzad A. Ahmed, said that he was indeed very pleased, together with his members, to hold an Iftar party on this auspicious occasion. The Urdu House project was the topic of the day, while the representatives from Pakistan showed their enthusiasm for the said project. Mr. Asad Khan, Vice-president "NESPAK" referred to his visit to the site of the Jinnah square, which will be another major project in Mauritius from the Government of Pakistan.

USU - INFO USU - INFO USU - INFO

NESPAK vice President visits Mauritius

Asad I Khan, Vice President of the National Engineering Services Pakistan (NESPAK), came in October last, on a four day visit in connection with the Urdu House project. He visited the site at Ebene where the Urdu House is to be built.

It is to be recalled that the identified plot of land proceeds from a donation of the Government of Mauritius for the execution of the above project. At this end, the Vice-President of the Republic, Abdoel Raouf Bundhun, during a tour in Pakistan in February 2005, negotiated with the authorities there for assistance in the realization of the Urdu House project. As a result of which, Pakistan showed its willingness to fully finance the project.

After several working-sessions and a site-visit accompanied by the Chairman of USU and members of the Building sub-committee, the Vice President of NESPAK took note of the various aspects for the preparation of his report to be submitted to the relevant authorities in Pakistan.

In this context, a press conference was held at the seat of USU wherein Asad I Khan along with Shiehzad A Ahmed elaborated on the various facets of the project. In the words of the Pakistani envoy, this project will stand as a landmark which will reflect the cultural diversity while being in conformity with the policy of the government in making Mauritius a hub for education and foreign languages. On his part, Syed Ahsan Mumtaz stated that "this project is a gift of Pakistan to encourage the efforts of the Urdu Speaking Union." USU Chairman seized the opportunity to thank the government for having allocated a precious plot of land for the cause of Urdu and expressed his heartfelt gratitude to the government of Pakistan for its invaluable gift.

The edifice proposed - of an estimated surface area of 24000 sq feet - shall stand on a plot of land of an extent of one and a half acres. The building plan, drawn by Malika Karim, shall be supervised by engineers 'Limbadia & Limbadia', Feizal Malleck as local architect and Abedeen Chundoo, quantity surveyor. The whole project is estimated to cost around 80 million rupees. Several options are being envisaged, viz utilization of manpower, importation of building materials in view to minimize the cost of the project.

The Urdu House will be of multi-functional purposes. It will comprise an administrative block, a mediatheque, a multi-purpose hall, lecture rooms, an art-gallery and adequate parking facilities.

During his visit, Asad I Khan also paid a courtesy call to Honourable Madan Dulloo, Minister of Foreign Affairs, International Trade & Cooperation, Hon. Abu Tawab Kasenally acting Minister of Arts & Culture, Honourable Ashraf Dulut, Minister of Housing and Lands, Honourable James Buty David, Minister of Local Government and the Lord-Mayor of Port-Louis, Honourable Reza Issack. A site visit was also organised by the Lord Mayor to the Jinnah Market in Plaine Verte where it was proposed that a new building be erected in its place by the government of Pakistan. The idea was well received by NESPAK and it was even suggested that the appellation 'Jinnah Market' be replaced by 'Jinnah Square'. Apart from a supermarket, underground parking facility, craft corner, the project will also comprise a 3-star hotel, residential apartments as well as a seat for the National Urdu Institute.

WORD PROCESSING COURSE IN URDU

The next Word Processing course in Urdu will start as from 3rd February 2007, at the seat of the Union, 12 Osman Avenue, Quatre-Bornes.

Interested parties may call theirat for collection of registration forms .
For further information, phone on 467 9200

FORTHCOMING ACTIVITIES

The Urdu Speaking Union and The National Urdu Institute are organizing the following competitions for the year 2007.

(1) Primary School level

On the spot story-telling
On the spot Essay Writing

(2) Lower Secondary (Form I - IV)

On the spot dictation

(3) Upper Secondary (Form V - VI)

Bait-Baazi

(4) General public

Sketch-Writing, of about 10-15 minutes duration.

Further details will be communicated to participants through their respective schools and through press and other media.

Revival of Aqeedat ké Phool

"Aqeedat ké Phool, a Naat competition, was initiated on Channel 1 of MBC Tv for two consecutive years: 2001/2002. It achieved tremendous success with participants of all ages, coming from the different regions of the island.

After a period of four years, "Aqeedat ké Phool" has been re-organised, with the collaboration of Urdu Speaking Union and Jumrah Mosque. Naat Shareef has become very popular across the world and is also gaining momentum in Mauritius. It is as well a means to further promote and propagate the Urdu language and culture. It existed since the time of the Holy Prophet Muhammad (SAW), who was once so impressed in listening to a Naat Shareef recited by Hasan bin Sabit that he removed his shawl and offered it to him as a token.

This National Naat Competition was announced in August 2006, and MBC received 425 applications. 335 participants came for the audition which was held at the MBC from Saturday 16th to Wednesday 20th September 2006. 80 of them have been qualified for preliminaries which will be held at the Indira Gandhi Centre for Indian Culture as from the end of January 2007.

The semi-finals will take place in April 2007 while the final will be held at the International Convention Centre in Pailles in May in the presence of a world famous Naatkhan from abroad.

Prizes will include cash prizes, air tickets for Umrah and Ameer Shareef. For participants under 15, the winner will be given the opportunity to follow a course at the Naat Academy in Pakistan.

Farewell to Mr Bhatt Second Secretary to the Indian High Commission

A reception was held on 7th Nov 2006 to bid farewell to Mr Rajendra Bhatt, before his departure to India on the completion of his 3 year mandate in Mauritius. As a close collaborator to the USU, Mr Bhatt participated fully in all our activities towards the realization of our objectives.

On behalf of all the members of the Union, the Chairman, USU, conveyed to Mr Bhatt our heartfelt gratitude for his collaboration and cooperation during his stay amongst us.

LANGUE MATERNELLE LANGUE ANCESTRALE

Lorsque, dans nos formulaires de recensement, nous déclarons l'arabe ou l'ourdou comme notre langue maternelle, ou langue ancestrale, nous sommes en train d'insinuer que nos aïeux parlaient et comprenaient l'arabe, ou que nos parents écrivaient ou lisaient l'ourdou, et que, par conséquent, nous-mêmes pensons dans l'une ou l'autre langue pour y avoir été élevés, et que ce soient les langues que nous maîtrisons le mieux...

Quoi de plus farfelu, mais surtout de plus malhonnête, avec nous-mêmes? et de plus irresponsable vis-à-vis tout exercice de recensement officiel où vont être empiétés, par notre faute, des 'renseignements' propres à fausser toutes les données destinées aux besoins des statistiques.

Si l'une des rubriques dudit formulaire s'intéresse à la langue dite ancestrale, c'est pour déterminer le lieu de provenance de l'immigré que nous sommes et établir en même temps l'ethnie spécifique, toujours pour les besoins statistiques. Mais là, on ouvre grande ouverte l'avenue à toutes les spéculations, ce au mépris de l'exercice en cours. D'aucuns se plaindront à s'enregistrer européen, aryen, sémitique, selon les goûts; alors que toutes ces 'données' vont être codées en chiffres et pourcentages qui ne refléteront aucune de nos réalités. Sans compter que la langue adoptive que l'on désigne quelque fois par des termes plus éphémériques, comme: 'culturelle', quand ce n'est pas 'traditionnelle', ne peut en aucun cas être déclarée comme: 'ancestrale'.

Sh. Mehamood A. R

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INTERVIEW WITH MR SUNDARAM Ex President, GOPIO International

Selvaragu Sundaram, who was in Mauritius for the two day PIO Conference, gladly agreed to give readers of Sada-e-Urdu an interview, whereby he depicted the role, aims and objectives of GOPIO. Mr Sundaram hails from Malaysia. He has been occupying the post of Chairman of the GOPIO till recently.

Mr Sundaram, could you give us a brief description of GOPIO for the readers of Sada-e-Urdu?

• GOPIO is a global organisation for the people of Indian origin and they are about 25 million people scattered over some 110 countries. It was formed in 1989 and, since then, we have had many conventions, regional and national conferences and much information. Which conferences are for networking PIO's globally. The areas of interests for the PIO are: Socio-culture, which includes PIO languages. Facilities for higher education for PIO youth (one of the most important needs of the PIO community). GOPIO wants to see PIO business people collaborating globally. We believe this fits the current trend of globalization and, most important, the success of PIO entrepreneur assures the success of PIO community of the various nations they are integrated in. That is the economic growth of the countries of adoption.

What are the Aims and Objectives of GOPIO?

• GOPIO has to safeguard the interests of PIO globally. GOPIO is interested in the development of the languages of the PIO as they are similar to those practised in India. India has managed to preserve a large number of languages from conflict between ethnic groups. We, in GOPIO, look forward to converting the interests in languages in the global PIO community into a strength, as is the case with the people in India. By strengthening the languages, we are reinforcing the various cultures of the PIO community.

The two day conference held at MGJ has benefited from the participation of a large number of PIO academic and community leaders from 12 countries who activated the way forward to nurturing languages for the security of PIO community.

What will the place of Urdu in the diaspora?

• Urdu is treated at par with the other languages of the diaspora. After all, languages will be playing a vital role in the PIO.

How is it beneficial to the people of Indian origin?

• Over the past 50 years, PIO history has transformed from menial workers in colonial plantations to land owners, entrepreneurs, professionals and have provided the political leadership in a large number of countries. This growth was the community's dedication to higher education for its youth. We look forward, in the next phase of growth for the global PIO community, to strengthening their economic well-being.

Two main factors that will help the PIO's in this fast globalizing new economic world are:

a) A trendy new economic India
b) The liberating economy of India will soon be a major global economy.

The opportunities for PIO's in this new economy in India are tremendous, and PIO's must participate with people in India and develop together. To this end, India has provided the PIO card which places the PIO's at par with the citizens of India, giving thus the same opportunities to all PIO's around the world to participate in the huge economy of India. GOPIO has requested India for a PIO University. The Prime Minister of India, Dr Manmohan Singh, has announced the establishment of the PIO University for higher education for students of 25 million PIO's in the world, and GOPIO will look forward to

creating more opportunities for our youth's professional education.

What has been the achievement so far?

• Some of the major milestones crossed by GOPIO are: bringing the awareness of the whole community to the PIO's around the world; providing the network and facilities for collaboration both in social and economic fields, and cultural exchange programme and business collaboration.

On-going programmes
Our lobbying with India has brought almost tremendous goodwill and new policies by India for the PIO diaspora; PIO card: Annual World Excellence Award for PIO; Annual 3 day achievers convention in January 2007; The PIO University is another major milestone achievement. We also recognize Mauritius as the PIO capital of the virtual global nation of PIO's of 25 million people. The Prime Minister of Mauritius is the first patron of GOPIO.

In the universities, 70% of the seats will be reserved to PIO's, and 30% to others, including students from within India, for interaction and understanding.

Why is the conference being held in Delhi?

• It is organised by the Government of India, and by hosting the convention within India on a rotation basis in many State Capitals, the PIO's will be exposed to the diversity of India. In fact, we are nurturing all languages, to which Urdu forms an integral part, to uphold our culture and through them, achieve the most suitable means so that we may be conscious of our roots and identity.

Cassam Boolaky

TRANSLATED BY PROF A.R.KIDWAI Aligarh Muslim University

Hakeem Abdullah Rasheed Nawab Rushd Makki

Testimonial by Nawab Nazir Tar Jang Bahadur, MA, LL.D, Barrister at Law, Judge, Supreme Court, Hyderabad State, India.

I have had the pleasure of studying the Report on the Educational condition of Muslims in Mauritius 1932 prepared by Maulana Hakim Abdullah Rasheed Nawab. No one in India is better qualified than Maulana Nawab to comment on the educational scene in Mauritius, since he served admirably for years the cause of the educational and economic advancement of this community while he sojourned in Mauritius. Indian Muslims are beholden to him for this invaluable work, since Muslims in Mauritius are of Indian origin. I have studied with great interest the note given by Mr W.H. Ingrams, Acting Colonial Secretary of Mauritius at that time. It indicates that the entire community is grateful to the Mawana for his laudable mission. I am sure Muslim philanthropists in India will come forward to help their fellow-Muslims in Mauritius, which will earn to them great rewards in the hereafter.

18th September 1932
Nazir Tar Jang



Jinnah the Leader of a Free Nation



Mohammad Ali Jinnah emerged as one of the rare leaders of modern times whom Muslims of the Indian Subcontinent could rely on to achieve the equality and emancipation that they had been denied even since Seringapatam where the British Empire defeated Tipu Sultan and thus removed the last obstacle in their

project of Conquest of India. Mohammad Ali Jinnah was the most powerful voice in the cause of Indian Freedom and Indian rights. For about three decades since his entry into politics in 1906, Jinnah passionately believed in and assiduously worked for Hindu-Muslim unity. He became the architect of Hindu-Muslim unity by bringing the two political organizations – the Congress and the All-India Muslim League – to sign the Lucknow Pact in 1916.

But soon, Jinnah got disillusioned by the trend of politics in the Sub-continent. He felt dismayed at the injection of violence into politics, which led to ethnic riots. This prompted him to leave the Congress and settle down in London in the early thirties.

As the conditions of the Indian Muslims were deteriorating day by day, prominent Muslim leaders, like Mohammad Iqbal, made efforts to convince Jinnah to return to India and take charge of the Muslim League. In 1934 Jinnah returned and began to re-organise the party, which eventually paved the way for the creation of Pakistan.

Jinnah was never a communal or a religious fanatic. When he became the first Governor-General of Pakistan in August 1947, he made the following statement:- "You may belong to any religion, caste or creed – that has nothing to do with the business of the State. In due course of time, Hindus will cease to be Hindus and Muslims will cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense, as citizens of State".

Although he was of Gujarati origin, Jinnah insisted that Urdu should become the national language of Pakistan. During his first visit to East Pakistan, Jinnah stressed that Urdu alone should be the national language, despite the fact the Bengalis had their own traditional language.

Jinnah had envisaged the role of Pakistan as a bulwark of Muslim revival. "The other and higher aspect of Pakistan is that it would be a base where we will be able to train and bring up Muslim intellectuals, educationists, economists, scientists, doctors, engineers, technicians, etc. who will work to bring about a Islamic renaissance. They will spread over the Middle East and other Muslim countries to serve their co-religionists and create awakening spirit amongst them".

Jinnah is portrayed as one of the stalwarts of modern History. Stanley Wolpert wrote: "Few individuals significantly alter the course of history. Fewer still modify the map of the world. Hardly anyone can be credited with creating a nation-state. Mohammad Ali Jinnah was the greatest Muslim born in the Subcontinent after the downfall of the Mughal Emperor."

Asad Buglah

Qawali as a popular song style

"Music is an art-form which expresses the deepest thoughts and emotions of man." Qawali is a very special art-form that demands a harmonious combination of musical instruments accompanied by clapping of hands, providing a fast tempo that leads listeners to ecstasy. Indeed, people from the audience can even rise from their seats, feeling transported to a world of imagination. It thus becomes an interaction between the singers and themselves. The interaction goes to such an extent that people even anticipate the words that come out of the mouths of the vocalists, thus adding to the charm of the musicality.

Qawali forms part of the rich Indian culture. It is based on Urdu and Persian expressions. Mystics and Sufis like Amir Khusrow and others have enriched it by giving it a highly spiritual dimension. On this plane, many a lover of God does lose his consciousness of the material domain and attain the state of "bekhud" (selflessness). Thus Majnu in that state, repeated only the name of Laila as she had become for him a divine manifestation.

"Culture is what the people of a country create through their artistic, religious, linguistic, philosophical and moral achievements."

We, in Mauritius, have been lucky enough to have our local artists singing the beauty of Qawali since a long time. Evidently, we have also been blessed to have the visits of reputed exponents of Qawali from abroad, especially from India and Pakistan. Just recently, the Sabri brothers have taken the town by storm.

As we are aware, for years, qawali and other forms of Urdu songs have been a must on the eve of marriage ceremonies or other happy events like birthdays, engagements, circumcisions etc. In Mauritius, many singers have been brought to fame through their wonderful interpretation of different song styles like naat, manqabat, ghazal, qawali etc. Some of them like the well-known poet, Bhye Sip, specialized in the composition and recitation of "Sehra" which is a blessing in Urdu poetry on the newly wed couples. Thus other names like Hamid Abdul Carrim, Gaffoor Sebastopol, Moonib Joomun, Abdool Hamid Khan Jaffarbeg, Karoo, Abedeen, Rashid Peerbaccus, Idriss Lalimamode, Said Moosun and so many others will always be remembered for their great contribution in the domain of qawali and other song styles. Some of them do still give public performances of qawali on memorable days like "Independence" etc. They are even called upon to sing on the MBC-TV and have thus become very popular with the masses. Government itself has paid tribute to them by decorating them with the coveted insignia.

Qawali is also known for questioning and answering while the song is going on. It is called "moqabla" (word-fighting). During such sessions, some singers admit defeat when they are unable to answer back while others celebrate verbally and musically their victory.

On the international plane, it is to be noted that "it was in the sixties that

London became the fifth or sixth centre of Urdu followed by mini-centers sprawling in Toronto, Montreal, Edmonton, Vancouver (Canada), Chicago, New York, Los Angeles, San Francisco, Miami, Baltimore, Washington and even Hollywood (USA), where a few thousand Pakistanis work in film studios. Perhaps they keep on impressing upon the showbiz people the importance of poetry in their societies."

Films have also popularized qawals. Who can forget Nausheed's masterpiece in Mughal-E-Azam with the song "Jab raat aissi matwali ho, phir subah ka aalam kya hoga"? O.P. Nayyar, Roshan, Madan Mohan, Shankar Jaikishan, Laxmikant Pyarelal have tuned qawals on modern lines in films like "Kali Topi", "Laal Rumaal", "Barsaat Ki Raat", "Laila Majnu", "Arzoo", "Amar Akbar Anthony". Their musical extravaganzas cannot simply pass to oblivion.

"Music has charms to soothe a savage beast, to soften rocks or bend a knotted oak." William Congreve.

Qawali thus "washes away from the soul the dust of every day life."

Qawali is also sung at mausoleums of Wali-Allah (Friends of God), Pirs, and the like. The effect of qawals in this case has such an impact that lovers and disciples of the Sufis rise and fall in ecstasy. It is a communion between a lover and the beloved.

The list of those that have popularized qawals will be incomplete if mention is not made of the great contribution of such pioneers, as Pyaroo and Kaloo Qawali, Yusuf and Ismail Azaad Qawali, Nusrat Fateh Ali Khan, inter alia. Who can also forget the intoxicating qawali of Aziza Nazam Qawali (Jhoom barabar jhoom sharaab) that has captivated millions of hearts around the world? Salim Javed is very popular for his naat tuned in the Qawali style.

G.M. Issac

Minister of Indian Overseas Affairs impressed by the Urdu writings of Swabir Goodur

At a dinner party, cum cultural programme, organised in Mauritius by the President of GOPIO International, Mahen Utchanah, at the International Convention Centre, Palais, in the presence of the Guest of Honour, Prime Minister Navinchandra Ramgoolam, Valayari Ravi, Minister of Indian Overseas Affairs was very much impressed by an Urdu poem written by Swabir Goodur.

The poem, entitled "Purkhon ki Daastan", and its English version (translated by Mithil Barmmandhuh) were published in a booklet alongside the translated version of poems of other oriental languages spoken and taught in Mauritius. Copies of the booklet were offered to all guests present, many of whom coming from India and Malaysia.

Mr. Valayari Ravi said that he was very impressed by the writings of Swabir Goodur and quoted a few lines therefrom while delivering his speech.

"Early in the morning, before the sun could rise, they were sweating in the fields. Their stomach was empty. Such was their lot. Whip in hand the landowners shouted: Work, Work. They were soaked in the rain of oppression. Despite all the hardships, thanks to their toil, this country has been transformed into a beautiful garden."

In the context of 130th anniversary of Muhammad Ali Jinnah

Muhammad Ali Jinnah, Ambassador of Hindu-Muslim Unity

These were the words of the High Commissioner of Pakistan, Syed Hassan Javed, during his intervention, at a reception given by "Friends of Pakistan" in collaboration with Urdu Speaking Union at the seat of USU on 25th of December, 2006, to commemorate the 130th birth anniversary of Muhammad Ali Jinnah, founder of Pakistan. The Pakistan High Commissioner was of the opinion that one has to wait for centuries for the arrival of another Jinnah. Qaid Azam, he added, believed in good governance and stood for good politics, for the preservation of Human Rights, a quality which has never been contested by his adversaries. He quoted the following verses to pay homage to Qaid Azam:

Hazaron saal Nargis apni benoori pe roti
Bari muskhi se hota hai chaman mein deedar paida

and

Ahle Imaan misle khurshid jeete hein
Idhar dube, oudhar nikle oudhar dube idhar nikle

Jinnah was not the politician who tried to seek vested interests. It is a known fact that he renounced to the portfolio of Prime Minister of India, and rather asked for a separate state for the welfare of every one. Far from being communalist, he was a man of vision and wished that each community acquired his independence in the actual sense of the term. When he became the founder of Pakistan, he saw to it that freedom of practising one's religion is adhered to. Muslims and Hindus could freely go to mosques or temples to pray. He believed in secular values and principles of law. Syed Hassan Javed expressed with great satisfaction that "today Pakistan is not only surviving, but thriving". It has a bright future with the tremendous progress acquired in the fields of technology, science and economy. The heritage left by Jinnah is "unity and peace."

Shakeel Mohamed, Member of National Assembly was convinced that Jinnah is a model for the young politicians. He quoted Stanley Walpate to enlighten the great qualities of the founder of Pakistan:

He altered the course of history
He modified the map of the world
He created a nation state

The Minister of Housing and Lands, Ashraf Dulul, joined the other orators by stating that the progress acquired by Pakistan in the different fields of activities is undoubtedly due to the great vision of Jinnah.

The objective of commemorating the anniversary of Jinnah, added the President of "Friends of Pakistan", Dr Tayyab Peerbux, is to revive the ideals of our ancestors. Jinnah will remain a model as a politician, head of a State and as a lawyer, which he chose as career.

The Public Relations Officer of Urdu Speaking Union, Swabir Goodur recited one of his own poems with a view to highlighting the qualities of Jinnah.

The programme started with the recitation of the sacred verses from the Holy Quran. The Chairperson of USU being on mission abroad, he could not attend the function, but prior to his departure, he requested that all support be given to "Friends of Pakistan" to ensure the success of the event.

Good news for our Urdu lovers

Many of our TV viewers must have noticed that every morning - from 8.00 to 8.30 a.m. - on Channel 2, a real treat, of 30 minute duration, wherein basic Urdu, accessible to even non-Urdu speakers is being broadcast in Khabein emission.

Such a programme was indeed long awaited by all well-wishers and lovers of Urdu, since no Urdu bulletin was available so far.

The Urdu Speaking Union thanks MBC for the availability of the programme through Doordarshan. We invite the readers of Sada-e-Urdu, as well as all lovers of Urdu, to take advantage of this programme. Languages not only prompt dialogue and understanding, but also bring people closer. Mauritius has the privilege of accommodating a plethora of them. Let us hope that one day our viewers will have the opportunity to follow a news bulletin in Urdu from a Pakistani TV channel available on the MBC channels.

Sada-e-Urdu

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Printed by:
Starprint - Tel/Fax: 2408667 - E-mail: starprint@inet.mu

Mirza Ghālib the immortal poet and outstanding prose writer

27 December 1797 is a memorable date with the birth of Mirza Asadullah Khan, popularly known as Mirza Ghālib, one of the greatest Urdu poets. Urdu lovers in every nook and corner of the world celebrate his birthday. On this occasion, essay, debate, quiz, round table and conference are organised. Eminent and learned scholars deliver lectures on his work with the participation of Urdu students. Mushaira are also organised in India and elsewhere on regional, national and international level, and participants from different countries assemble to listen to the wonderful verses of the immortal poet.



In Mauritius too, to mark this occasion, the National Urdu Institute has been organising Bazm-e-Ghālib, Mushaira and workshops on the distinguished poet. The launching of magazine, to commemorate his birthday has been a common practice.

Mirza Ghālib, who is said to have begun writing in the difficult style of Bedi at twelve or so, must have gone through a course of regular training earlier. Poetry was then considered as one of the accomplishments of the gentry. Ghālib, who was a child of feudal aristocracy, was brought up in such an environment. There is no denial of the fact that at a very early age, he showed signs of a promising poet.

Reading Ghālib's verses, Mir once predicted that the child would become a dominant poet, if he was given proper guidance. After all, Ghālib was a self-taught man, and he did not find his 'mentor' in any particular person, but rather in the atmosphere in which he lived. It, therefore, did not take much time to realise how true was the prediction of Mir. His fame began to spread and till date he is acknowledged as an immortal poet.

The Indian poet had been writing poetry with the greatest of zeal and enthusiasm. He compiled his first Urdu verses in 1821. In 1828, he compiled 'Gul-e-Rāna', a selection of Urdu and Persian verses. His collection of Persian verses appeared in 1845.

Ghālib wrote on different aspects of life – sufism, philosophy, love among others. Sometimes he used to dive in the ocean of Sufism and look out treasures of meaning out of it. To quote a few of his wonderful verses:

Hazaron khwahishen eisi kē har khwahish pē dam niklē
Bahut niklē mere armaan lēkin phir bhi kam niklē

A thousand desires, each most ardently pursued;
No doubt, a large number of them were satisfied;
Yet, I feel that they were not enough

Neend uski hai dimagh uska hai raastein uski hein
Tēri zulfēin jis kē bazou par parēshaan ho gaen

He alone enjoys a good sleep, mental composure
and joyous nights,
Whose arm carries over it thy disheveled locks

Ranj sē khugar hua insaan to mit jata hai ranj
Moushklein mujh par pareen itni kē aasaan ho gaen

Sorrow ceases to be felt when one gets used to it;
So numerous have been my trials
That I can now meet them with equanimity

The poet had his own style and, far from following his pre-

decessors, he followed his own steps, and he was fully conscious of it when he said:

Hein aur bhi dunya mein sukhāwar bahut acchē
Kēhtē hein kē Ghālib ka hai andaaz-e-bayaan aur

The world has produced great poets, good and many,
But Ghālib has his own charm, they say

It goes without saying that Ghālib strove to be new in imagery, diction, thought and feeling. Even his conceits, metaphysical fancy, love and persianised touch are nonpareil. He maintained that the language of poetry should not be the same as the spoken language of the day. He departed from the practice of his predecessors and contemporaries, especially regarding the commonplace notion that ghazal means conversation with women. He avoided the common modes of expression and the old precedent as far as possible to give place to a learned diction, far-fetched imagery and allusive style. The imagery used by many of the contemporary poets was simple and drawn from the world of familiar observation, whereas Ghālib's imagery is far-fetched, ingenious and intellectual. He had essentially a subtle, brooding and introspective mind which enabled him to look at things from unexpected angles, which ultimately come as a surprise, for instance:

Partawē Khor sē hai shabnam ko fana ki taleem
Mein bhi houn ek enayat ki nazar honē tak

Sunlight imparts the lesson of annihilation to the dew
I will endure till you bestow a favorable glance at me

Some of the famous verses of Ghālib have been immortalized in songs interpreted by acknowledged singers like Mehdi Hasan, Mohammad Rafi, Ghulam Ali, Talat Mehmood, Jagjit Singh, Lata Mangeshkar, Asha Bhonsle, Mubarak Begum and the unforgettable Suraiya. To quote some of those popular verses:

- Nukta chin hai ghāmē dil...
- Hai bas kē har ik ounkē ishaarē mein nishān aur...
- Dil-e-naadan tujhē huwa kia hai...
- Yē na thī hamari qismat kē wisaal-e- yaar hōta...
- Har ik baat pē kēhtē ho kē tu kia hai

Apart from poetry, Ghālib was very well acclaimed as an outstanding prose-writer. He was often approached to write prefaces to other writers' works. His letters are compared to a biography. The more carefully Ghālib's correspondence is studied, the more one gets closer to him. He was essentially a man of the world, but he developed a sensitiveness to the wrongs and sufferings of his community after the Mutiny. We come to learn the desperate efforts he made for the restoration of his pension. Since he had a genius for perseverance; he courted the officials with pertinacity and sometimes he encountered rebuffs in his attempts to contact them.

His letters also comprise instructions to his pupils on verification, critical dicta, news, inquiries, information or directions about the publication of his books, greetings, condolences, reminiscences, among others. As a great humorist, his gift of humour was confined to some of his letters.

Ghālib's letters have given him a preponderant place in the evolution of modern Urdu prose for the secret of all successful letter-writing is the joy of communication or expression. Unlike his poetry, his letters have no intellectual interest, they possess an easy, familiar and leisurely movement.

'Noblesse oblige' was not a cultivated attitude with him, it was rather an instinct. Even his treatment of the poor depicted his aristocratic nature. He continued to support his servants and dependants even in his darkest days, with his usual cheerfulness and liberality. He, indeed, won the admiration of many as an eminent poet and humanist, through his style, wisdom, courtly manners and generosity.

Assadullah Khan Ghālib has left this temporal abode on 15 February 1869, but his writings will continue inspiring us and the generations to come.

Mariam Goodrich

L'APPRENTISSAGE DE L'URDOU CHEZ NOUS

Dans notre petite île isolée, plus que n'importe où ailleurs dans cette partie du monde, on est bien exposé à l'Urdu en tant que langue écrite et parlée. Depuis la mi-XIX^e siècle, avec l'implantation de la Jumrah Mosque au port Louis, s'acclimatant avec l'apparition du Sunni Sooti Society dont le souci premier c'était de fonder en plein centre-ville une école normale (anglais-français) non-payante, couplée du cours matinal pour l'Urdu et même le Farsi. On était en début du XX^e.

Entretemps, des 'madrasah' avaient vu le jour un peu partout. Là, les enfants, bhod-purphones pour commencer, se familiarisaient, musulmans comme hindous, avec les chansons indiennes composées et fredonnées à partir des films qui leur parvenaient (Maurice fut le premier pays dans l'Océan indien à importer les films et disques indiens, à l'époque de la gramophone, et à préserver ainsi, tout en assurant leur promotion, Hindi, Hindustani et Urdu dans notre région).

Grâce aux mouvements maritimes avec, au port, les bateaux originaires de Kōkan, parlant marathi, et au négoce, à travers le kutchi et, surtout, le gudhrati, l'assonance urdoue n'était nullement étrangère à l'oreille.

Pour ce qui est de l'écrit, on bénéficiait de l'apport des maktab tant pour l'Urdu que pour l'Arabi (pour ce qui est l'alphabet) les exemplaires du Qur'aan-Mad'id étant très souvent bilingues, avec traduction vers l'Urdu, car importés de l'Inde, appelé alors Hindustan.

On connut aussi une période de pénurie dans les années '40, suite à la fermeture du Canal de Suez dont dépendait le trafic maritime (l'aéroplane était encore chose inexistante) pour notre approvisionnement en denrées alimentaires, mais aussi en rouleaux de pellicule devenu à son tour denrée intellectuelle. Le théâtre populaire - Nāṭak – fit alors son apparition, le temps de rétablir le contact avec la Péninsule. Parallèlement, il y eut le Qawālī, incontournable sur toute la 2^{ème} moitié du siècle. Nul mariage digne du nom ne se concevait sans son 'raat-djagah' où se succédaient qawālī et mushāhira. On improvisait pendant que l'audience apprenait sur le tas, qui à retenir un refrain, qui à déchiffrer un vers. Car on était sensé versé dans cette langue de nos aînés qui en usaient couramment en milieu familial et social, qui veillaient à ce que chacun fréquente l'école maternelle et saisisse la moindre occasion pour s'initier à la langue-patrimoine.

La mi-XX^e vit enfin l'introduction de l'Urdu au cursus scolaire de toutes les écoles – primaires d'abord, ensuite secondaires. Par rapport à l'Hindi, cependant, les cours d'Urdu se caractérisaient par un côté clairsemé, d'aucuns estimant problématique que c'était suffisamment maîtrisé comme ça, avec tout ce qu'on avait en terme d'atouts.

A partir des années '60, on assista à l'exode des contingents d'étudiants qui vint faire leur Urdu soit en Inde, soit au Pakistan, relativement nouvel Etat. Et l'on réalisa alors l'importance d'avoir 'tūlī et bēchī', ainsi que le préconisait le laboureur de La Fontaine.

Sh. Abdool-Rassool

[illegible][illegible]

مانا کہ ہندو پاکستان میں ایک قلیل تعداد میں کچھ غیر مسلم بھی اردو زبان کو اپناتے ہیں، اس کی ترویج و ترقی میں مسلمانوں کے دوش پہ دوش حصہ لینے ہیں۔ لیکن اردو کو کفر دینے کے لئے یہ دلیل پیش کرنا محض جہالت ہے۔

[illegible]

اس میں قلب و عقلی قیاس گہری زبان اسلام کی زبان ہے قرآن پاک کا زولہ زبان میں ہوا۔
 یہاں پہلے کی زبان بھی عربی زبان ہے۔ کیا ہم بے اردو مسلمان ہمارے سے چھپتے ہیں کہ کیا
 یہ قوم پہلے کی زبان ہونے کے باوجود انہیں اہل الجہاد، اہل سنت و عقیدہ اور عبد اللہ بن ابی و عبد و قمار و
 زبان تھی۔ یہ کہ دشمنان اسلام کی عربی کے کوئی دوری زبان ہوتے تھے؟
 خدا ہمیں کوہم و ارادک عطا فرمائے گا کہ ہم دین و ایمان اہل تہذیب و تمدن اور زبان و ادب کی
 تیس آیتیں

از: حسن مومن

سال ۱۹۵۷ء میں مختلف انتخابات کے لیے اچھوتے کو بھگت دیا اور وہ تھے۔ امتحان کے دنوں میں بھڑا کھانے کا معاملہ جب راجستھان میں اچھوتوں کے لیے صابن گود کے ذریعہ امتحان کا دور کار ہوا تو امتحان کے نتیجہ کا اعلان ہو گیا اور دیکھا۔ وہ تھے۔ انہوں نے اس کے نتیجے میں راجستھان میں راجپوتوں کی سرپرستی کا طریقہ کار کی بے پرواہی سے امتحان کی حفاظت کی۔ سر کی ڈھائی چھتری کی حفاظت کی حکومت آئی۔

شیخ رشید صاحب نے انتخابات کے بڑے کمران اور امتحان کا سربراہ بننے میں اچھوتوں کے ساتھ بنائے والے ان لوگوں کو جانے دل سے شکر ادا کرتے ہوئے یاد دلایا کہ ان کی قسمت بے جا نہیں بن جائے گی۔ وہ ضرور جیل لارے گی۔

”.....“اتوں باتوں میں خزان کی زبان پر یہ باتیں آتی گئیں۔
 امتحان کے سلسلے میں (اشعار) فرمایا کہ ”مشتاق رائے“ والے دنوں میں ہم امتجدہ جیلوں کی
 طرف جا رہے ہیں۔ بس پیکل اردو اسٹی ٹیوٹ اور اردو امتحانک یونین سے جڑے رہتے۔ تمام
 معلومات دستیاب ہوتی رہیں گی۔“

جناب صاحب گورنر نے جو احکام جاری کر کے عہد صدر میں اور جو نئی اصلاحیں چاہی ہیں اپنی مختصر گفتگو کے دوران احکام کی اہمیت اور قاعدہ سے قانون پر تعلیمات آموز باتوں کی نشان دہی کی اور یہ بھی بتایا کہ احکام چارہ کوئی معمولی کام نہیں اور نہ ہی اس میں کسی قسم کے ذاتی فائدے کی توقع کی جاسکتی ہے۔ بلکہ یہ ایک ایسا عمل ہے جس کے لئے چارہ ذمہ داری، اعلیٰ تعادری و فداکاری اور خلوص نیت کی ضرورت ہوتی ہے۔

احتجاجات پورڈ کی طرف سے مذکورہ منقطعہ احتجاجات کی ایک شناخت ہو گئی ہے۔ اس کی اہمیت بھی بدستور جاری ہے۔ بیرونی ممالک بشمول پاکستان کے علاوہ روس، انگلستان اور دوسرے مغربی ممالک میں بھی ان کا ذکر کر رہے ہیں۔

رفیق حسین بخش

ڈنمارک ادب کے اردو تراجم

[illegible]

اردو ہے جس کا نام ہمیں جاننے ہیں واضح
سارے جہاں میں دھوم ہماری زباں کی سے

شاید اس وقت دوسرے مرحلہ کو اس بات کا خیال نہ ہوا ہوگا کہ اردو زبان کی دھوم نہ صرف ہندوستان میں بلکہ برصغیر میں چلی ہوگی، کیونکہ پنج، گجرات، دکن کی ایسا گوشہ نہیں رہا جہاں اردو زبان بولی نہ گئی اور چڑھی نہ چاری ہو۔ ہمارے یہی کریم نے کیا خوب فرمایا ہے کہ علم حاصل کرنے کے لئے جہنم تک بھی جانا ہو تو علم حاصل کرنا چاہیے۔

ہاں تو میں کہہ بیٹھتا ہوں، فلانک کا ذکر کر رہی تھی۔ وہ اس چاہ مرلک صاحب اور ان کی بیگم کا
 بھروسہ لے کر پاکستان چھوڑ کر نکل گیا ہے۔ جہاں تک میں جانتی ہوں لوگ اپنا چھوڑ کر
 دوسرے ملک میں اس غرض سے ہجرت کرتے ہیں کہ وہاں جگہ میں گھر اور بیوی ہو مرلک اور
 ہمارا گھر سے کم غرض ہے فلانک، ہجرت کی ہے تو یہیں جھگڑ جاتے ہو یہ امر تاخیر ہوجاتے ہیں اور وہیں
 دھوکہ دیتے ہیں۔ جیسے ایک مہاجر چلی ہے وہاں وہ لوگ کہہ رہا ہے کہ ایک نیا مولوی آج آج ایک نیا

میں صدائے اردو سے مہمان اور اپنی طرف سے نصر ملک اور بیگم نما نصر کو دی مبارک باد بھیجی ہوں اور اللہ سے میری یہ دعا ہے کہ ان دونوں کو اور بہت عطا کرے کہ وہ اپنی لگن کے ساتھ اردو ادب کو مالا مال کرتے رہیں۔

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ایک عظیم یادگار ۱۱ - احقر محمد کلیم نورانی

خالق ارض و سماء نے اس عظیم خاکی کو جہاں حسن صورت سے آراستہ فرما کر ارشاد فرمایا۔ وکلک ہم نے انسان کو پیدا کیا مصل و فضل کے اعتبار سے بہترین اعتدال پر (قرآن کریم)

ساتھی حسن سیرت کو افکارا کرنے کے لئے۔ اُس کے آئینہ دل کو اپنی تجلیات کی آماجگاہ بنانے کے لئے ارشاد فرمایا۔ اور نہیں یہ افرا مایا جن و اُس کو مگر اس لئے کہ وہ میری

عبادت کریں (قرآن کریم)۔ ان عبادات میں کچھ فرائض ہیں اور کچھ واجبات۔ بعض کا تعلق انسان کی ذات سے ہے اور بعض کا مال سے! جو عبادات بدن سے متعلق ہیں وہ بدن سے

کہلاتی ہیں۔ اور جن کا تعلق مال سے ہے وہ عبادات مالہ کہلاتی ہیں۔ فرائض میں سے نماز و روزہ قسم اول سے تعلق رکھتے ہیں۔ اور زکوٰۃ و قسم ثانی سے جبکہ حج کا تعلق دونوں سے ہے۔

عبادت مالہ میں ایک عظیم عبادت قربانی ہی صاحب استطاعت پر ہر دل موصولیام
میں واجب ہے۔ دراصل قربانی رب کریم کے پیارے خلیل حضرت ابراہیم کی ایک عظیم
حضرت امام طہرانؑ نے فر فرمایا کہ حضرت امام علیہ السلام کے نزدیک قربانی

دیکھا رہا ہے! حضرت امام کاظمی نے ذکر فرمایا: حضرت امام اسماعیل علیہ السلام کے نزدیک قربانی دینا واجب اور صالحین کے نزدیک قربانی دینا سببِ موعودہ ہے۔ خالق کائنات نے جس کا تذکرہ قرآن مجید میں ہاں الفاظ میں ارشاد فرمایا۔

زیرجمہ: (ذوالحجۃ) میرے رب وطافرمادے مجھے ایک نیک چہرے، پس ہم نے مردود ستایا نہیں ایک حلیم فرزند کا۔ اور جب وہ اتنا بڑا ہو گیا کہ دوڑ دھوپ سکے۔ آپ نے فرمایا میرے

خدا تعالیٰ نے میرے پیر پڑگوار کر ڈالے جو آپ کو ختم دیا گیا ہے۔ اللہ نے چاہا تو آپ

میں صابر پائیں گے۔ پس دونوں نے سراطعیت الہی میں قسم کر دیے! ہاپ نے بیٹے کو پیشانی کے بل لٹا دیا۔ (اور ہم نے آواز دی اے ابراہیم بس ہاتھ روک لو) بیٹک تو نے سچ کر

کھایا خواب کو! ہم اسی طرح بدلہ دیتے ہیں محسوس کو دیکھتے یہ بڑی طلی آزمائش تھی! اور ہم نے پھالیا اسے فدیہ میں ایک عظیم ذبیحہ دے کر۔ اور ہم نے چھوڑا ان کا ذکر خیر آنے والوں

میں! سلام ہوا براں میں پر۔ اسی طرح ہم بدلہ دیتے ہیں ٹیکوکاروں کو۔ پھر رب کریم نے اس سنت کو باقی رکھا۔ چنانچہ ارشاد فرمایا (ترجمہ) اور ہر امت کے لئے مقرر فرمائی ایک قربانی

ان بے زبان جانوروں پر ذبح کے وقت، جو اللہ تعالیٰ نے انہیں عطا فرمائے ہیں

میں نے کہا کہ میں اس وقت تک نہیں آؤں گا جب تک کہ آپ کی خدمت میں حاضر ہوں۔ حضرت عبداللہؓ فرمایا: "آج ہی آ جاؤ، میں تم کو اپنے پاس بلور لائٹ کے ساتھ بلوڑاؤں گا۔"

نے کھایا اور شرم کر دیا۔ یہاں تک کہ پرانا کر دیا یا صدقہ کیا اور راد آفرت کے لئے بطور زنا بھیج دیا۔

اس کے سوا جو کچھ بھی ہے جانے والا ہے۔ اس لئے اللہ کی خوشنودی میں ہی بھلائی ہے کہ اللہ کے واسطے اپنے مال کو خرچ کرتے ہیں۔ وہ جیسے ایک مثال قائم فرمادی اللہ کے قلیل

نے جس کی کوئی مثال نہیں۔ روتی دینا اس ادائے قلبی سے اہل ایمان فیضاب ہوتے رہیں گے۔ چارمین بھرہ دور میں قربانی کا سلسلہ چلتا رہا۔ حتیٰ کہ زمانہ جاہلیت میں بھی قربانی کا

روان باقی رہا۔ مگر ان کا طریقہ کار یہ تھا کہ جانور کو ذبح کرنے کے بعد خون کو عبہ معظم کی پیازوں سے لگا دیتے تھے۔ اور گوشت بتوں کے سامنے اکٹھا کر دیتے تھے۔ بعد ازاں

جب حضور نبی رحمت ﷺ کی خدمت نبوت کا سراج سجا کر مبعوث ہوئے۔ تو مخالفین کا نکات نے
فرہانی کا حکم باقی رکھتے ہوئے اپنے محبوب کو ارشاد فرمایا۔ ترجمہ۔ (بس آپ نماز پڑھا
کر، اپنے رب کی طرف اور قرآن پڑھ کر)

اور ساتھ ہی زمانہ جاہلیت کی اس پسندیدہ رسم کو جڑ سے اکھڑنے کے لئے ارشاد فرمایا۔ (ترجمہ) نہیں چاہئے اللہ تعالیٰ کو ان کے گوشت اور ان کے خون البتہ پہنچتا ہے اس

اور صرف یہ دیکھنا ہے کہ تمہارے دلوں میں کس قدر غروبِ الٰہی اور تقویٰ موجود ہے۔

فرمانی کے دن آدمی کا کوئی عمل اللہ تعالیٰ کے نزدیک غنیمت بھانے سے زیادہ پسندیدہ نہیں۔

وینک قیامت کے دن دو جانور اپنے سینگوں، ہالوں اور گھروں کے ساتھ حاضر ہوگا۔ خون زمین پر گرنے سے قبل دوڑ بکری کی بارگاہ میں مقام قبول پر پہنچ جاتا ہے۔

پس خوش دلی کے ساتھ قربانی کرتے رہو (حدیث) آقاؐ نے دو جہاں میں اپنی جہانِ ظاہری میں مسلسل قربانی کرتے رہے اور صفا پیرام کو بھیجی اس کی عظمت و اہمیت سے آقاؐ

فرمایا۔ لہذا اب آپ کی امت کے لئے قرآنی وینا سنجہ ابراہیمی بھی ہے اور سنجہ مصطفیٰ بھی!

صدائے اردو

فانوس بن کے جس کی حفاظت ہوا کرے وہ شمع کیا بجھے جسے روشن خدا کرے

ذی نیشنل اردو انسٹی ٹیوٹ مقامی اردو امتحانات ۲۰۰۶ء



۱۹۹۹ء مارشس کی اردو تاریخ کا ایک پاکیزہ سال بنا جاتا ہے۔ اسی سال جامعہ امتحانات کی مجلس اور دیگر اقوامت اس حد تک بڑھ گئے کہ ہمارے مقامی طالب علموں کے لئے ناقابل برداشت تھے۔ بہت سے لوگوں نے اس کے خلاف آواز اٹھائی اور امتحانوں کو پانچ گناٹ کا اردو کیا۔ حاملہ کو قبول پر اس کے لئے جامعہ اور مجلس اردو اسٹیٹ کے درمیان اعلیٰ سطح پر بات چیت جاری رہی۔ لیکن تمام کوششیں کامیاب نہیں ہوئیں۔ جامعہ والے اپنے ارادے پر اٹل رہے۔ کوئی رعایت نظر نہ آئی۔ نتیجہ یہ ہوا کہ چالیس سال کے رشتہ میں دراز بن گیا اور کئی اہم تعلقات سرد پڑ گئے۔ طالب علموں کے سال بھر کی محنت کو راکھ ہوئے سے بھانسنے کے لئے فوری طور پر ذی نیشنل اردو انسٹی ٹیوٹ نے ایک پورا قلم کیا جس کی گرانٹی میں سال ۱۹۹۹ء سے جامعہ امتحانات کے بھانسنے مقامی اردو امتحانات از سر نو جاری ہوئے۔ اس کے علاوہ ایک اور قابل توجہ بات یہ بھی ہے کہ بی بی ائی اور ابتدائی کے درمیان جو خلا پایا جاتا تھا وہ بھی پر بی ابتدائی کے امتحان لانے سے پر ہو گیا۔

اس سال ذی نیشنل اردو انسٹی ٹیوٹ امتحانات پورا اپنے دسویں سال کا قلم کیا ہے اور جب سے ۱۹۹۹ء میں آج ہے، وہ اردو زبان کی نگاہ بڑھ کے لئے راہیں ہموار کرتا رہا ہے۔

ذی نیشنل اردو انسٹی ٹیوٹ نگر ہند کا دوا دوا دار ہے جہاں پڑھنے پڑھانے پر اردو زبان کی خدمت ہو رہی ہے۔

۲۰۰۶ء کے مقامی اردو امتحانات پورا کے نگران اس طرح ہیں:

- صدر: جناب شیخ ارمیہ اللہ احمد
- نائب صدر: جناب صابر گوڑ
- سربراہ: جناب محمد اعلیٰ بھٹا
- نائب سربراہ: جناب محمد عابد اللہ دی
- غرابچی: جناب معین علیاں چان
- نائب غرابچی: جناب فاروق مسو
- مدیر برہان بھٹی: فاروقی بھٹا، ڈاکٹر راجش کوکھل، رفیق حسین علی، دائود مستو، عارف، بخت علی، سید محمد علی، اردو کے شعلے میں تمام مسائل اور ضروری تہذیب کے لئے اور اردو امتحانات پر مزید معلومات کے لئے سربراہی سے رابطہ قائم کرنا ہریت کا دھند ثابت ہوگا۔

پیشہ ۳

بچنے سال کی طرح اس سال بھی ذی نیشنل اردو انسٹی ٹیوٹ امتحانات پورا نے مقامی اردو امتحانات پر بی ابتدائی، ابتدائی، ادیب، ادیب ماہر اور ادیب کمال کا اہتمام کیا۔ یہ امتحانات دسمبر سے دسمبر ۲۰۰۶ء تک پورے لوگوں کے اسٹاک گھر کالج میں جاری رہے۔ ان میں مارشس کے مختلف علاقوں سے اردو تالین اور بچا کالج طیارہ طالیات نے بڑے ذوق سے حصہ لیا۔ سال ۲۰۰۶ء کے مقابلے میں اس سال امتحانات میں شرکت ہونے والے امیدواروں کی تعداد میں کافی اضافہ ہوا۔ بالخصوص ادیب ماہر اور ادیب کمال کے امتحانات میں۔



۱۹۹۹ء میں کئی بار مارشس میں جامعہ اردو کے لئے ذمہ دار اردو امتحانات کی ابتدا ہوئی تھی۔ انتظام کرنے والے شیخ و معروف نام اردو جناب محمد اعلیٰ بھٹا تھے۔ اس وقت کا پہلا امتحان ابتدائی تھا اور تقریباً ۱۰۰ امیدواروں نے اس میں حصہ لیا تھا۔ آہستہ آہستہ ہر سال امیدوار بڑھتے گئے اور ابتدائی سے ادیب ماہر اور ادیب کمال تک کو ادیب کمال کا امتحان بھی جاری ہو گیا تھا۔ جناب محمد اعلیٰ بھٹا نے دوسرے قدام اردو کے ساتھ ہی سالوں تک جامعہ اردو امتحانات کو جاری رکھا۔ پھر یہ ادارہ ذی نیشنل اردو انسٹی ٹیوٹ کو سونپ دی گئی۔

چالیس سال تک جامعہ کے اردو امتحانات مارشس میں باقاعدہ ہوتے رہے۔ اردو پڑھنے والوں کی دلچسپی بڑھتی گئی۔ ہر چکر اردو کا ماحول بن گیا۔ مدرسوں میں اسکولوں میں کالجوں میں حتیٰ کہ چلوں میں بھی اردو کا بول بالا ہوتا رہا۔ بیشتر سند یافتہ باخان سرکاری اسکولوں اور مدرسوں میں اردو پڑھانے کے لئے استاد کی حیثیت سے مقرر کیے گئے۔ کئی اور طالباء، ادیب ماہر اور ادیب کمال کی پڑھائی آگے کر کے کے بعد اردو زبان میں اعلیٰ تعلیم حاصل کرنے کے لئے ہندو پاک کی مختلف یونیورسٹیوں میں گئے۔

صدائے اردو

قارئین کرام! اردو ایک بیک بک لین کا ترجمان صدائے اردو کا دواں شمار آپ کے ہاتھوں میں ہے۔ ہماری یہ کوشش ہمیشہ رہی ہے کہ اس المیہ کو مزید دلچسپ، دلچسپ اور معلوماتی بنائیں۔ ہم اپنی اس سعی میں کہاں تک کامیاب ہوئے ہیں اور ہمیں کس سمت بڑھنا ہے اس کا اندازہ ہمیں مقامی اور چوٹی ماسٹرز کے ذریعہ ہوتا رہتا ہے۔ ہم یہ اعتراض بھی کرتے ہیں کہ اس ضمن میں ابھی ہم جدید سطح سے گزر رہے ہیں اور منزل کا ٹکڑا ابھی بہت دور ہے۔ بعض قارئین کی مفید آراء و تجویزیں تحفہ سے ہمارے بہت خاطر خواہ بڑھ جاتی ہیں لیکن ہماری یہ گزارش ہے کہ وہ لوگ جو اپنی آراء سے ہمیں فائدہ دے رہے ہیں اور مسائل کی نشاندہی کرتے ہیں اگر اصل کی صورت بھی لائے تو ہمارے لیے فائدہ مند ثابت ہوتی۔

ہم نے بار بار اپنے قارئین سے مضامین اور تجلیات کی درخواست کی ہے۔ کچھ لوگ اس کی طرف خصوصی توجہ دیتے ہیں لیکن جہاں اردو سے متعلق رکھنے والوں کی ایک بڑی تعداد اس شعلے میں ٹھوڑی سی سستی برتی ہوئی نظر آتی ہے۔ ہمیں بخوبی معلوم ہے کہ ہمارے درمیان قلم کاروں کی کمی نہیں ہے۔ صدائے اردو آپ کا اخبار ہے اور اردو کے فروغ کے لیے ایک لپٹاں کر دار اور کر سکتا ہے۔ لہذا ہمارے ہماری درخواست ہے کہ ہر اور کراہی تجلیات بھیج کر اردو شعلے کو مستحضر کرنے کا موقع فراہم کریں۔

اردو ایک بیک بک لین کے حجاب سے ہماری یہ کوشش رہتی ہے کہ اردو کے ساتھ انصاف ہو۔ یہ کچھ کر فوٹی ہوئی ہے کہ ٹھوڑی سطح پر ہمارے کئی مطالبات شرمندہ تعبیر ہوئے ہیں۔ مجلس کالجوں میں جہاں اردو محض تک متعارف نہیں ہوتی جہاں اردو کی تدریس جاری کر دی گئی ہے اور دھڑکی تیر کے لیے اعلیٰ سطحی کثرت و شیعہ کے بعد وزیر اعلیٰ نے ہمیں بہتر علاقے میں بہتر زمین متعین فرمائی ہے۔ انجمن بی بی ذی اردو پر گرام کے شعلے میں بھی امید افزا جواب ملے ہیں اور مسائل لغتوں کا متبادل نام "معیات کے پھول" متعلقہ ہو رہا ہے۔ اس کے علاوہ دیگر پروگرام بھی ہوں گے۔ ہندو پاک سفاقی سطح پر ہماری سعی جاری ہے اور اچانک اس کی کے طیارہ کے لیے مزید خاکہ کا مطالعہ توقع ہے راکٹاں نہیں چالنے گا۔ طلباء کی دلچسپی کے لئے نظر اردو کپیڈ گزرس جاری رکھ رہے ہیں۔ طلباء اور عوام میں اردو سے دلچسپی بڑھ کر رکھنے کے لیے کئی اعلیٰ مقامی سطحی کرا رہے ہیں۔ ذی نیشنل اردو انسٹی ٹیوٹ اور دوسری تنظیموں کو اپنا تعاون دے رہے ہیں۔ اس سب کے باوجود اردو کی نصیب اہمیں صرف یہی ہے کہ اس پر بڑے سے بڑے اردو پوسٹلے چلے اور اردو کی نئی نئی باتیں میں اس کا نام ہر گز نہیں لیا جائے تو ہم دوسرے یا تیسرے نمبر پر ہو۔

فاروق بھٹا