



IMPAR

Indian Muslims for Progress and Reforms



INAUGURAL ISSUE OF

IMPAR MAGAZINE



ON THE OCCASION OF

Foundation Day

CELEBRATIONS



INDIAN MUSLIMS AND THE CHALLENGE OF CHANGE: DR. MJ KHAN

ABOUT IMPAR

Indian Muslims are at a crossroads, facing a plethora of challenges, from low representation in education and employment, to increased social, political and economic marginalisation. The community also faces challenges in the context of cultural identity, with regard to the image and perception of Indian Muslims, which can affect their physical safety and security, and even their access to basic amenities and social welfare programs.

Widening the educational and economic opportunities in a cost-effective manner for its citizens is a national priority for India in the new millennium. Positive changes for the community can only be achieved through internal reforms, approached with a modern outlook. Through community service and the development of a favourable social and political environment, we will and enable greater access to educational and economic opportunities

The Government, the broader political class, members of the media, and key thought leaders, can benefit from a better understanding of the barriers to access and equity faced by Muslims in India.

Herein lies the need for the creation of a forum for research, monitoring, dialogue, and policy advocacy for the Indian Muslim community. IMPAR is the result of this long-felt need. Promoted by over 500 plus Muslims from different walks of life –including but not limited to politics, bureaucracy, education, business, science, media, law, and the art - IMPAR looks forward to your cooperation and support in making a meaningful difference to the community's engagement with our nation's society.

VISION

To change the image and perceptions of Indian Muslims through proactive policy and media engagement, the initiation of positive social actions, the cultivation of leadership opportunities for women and young people, and the facilitation of access to education and economic opportunities

MISSION

To act as a think-tank, watchdog, research and center and advocacy & communications group for Indian Muslims, dedicated to fostering better understanding between different communities across the country by meaningfully engaging with key stakeholders:– government, media, policymakers, business and political organizations. We also work to promote education and awareness of key issues, a national ethos and shared culture, and the adoption of rational thinking and a scientific temperament, towards achieving positive reforms,



DR. MJ KHAN
President and Steering
Committee Member, IMPAR



Indian Muslims are at the cross roads, facing a plethora of challenges from low share in education, jobs and businesses to increasing social, political and economic marginalisation and the issues of image and perceptions to cultural identity and physical safety and security, and access to basic amenities and social welfare programs. Any positive change in the condition of the community, which constitutes the single largest Muslim population @ 200 million in the world, is possible only by initiating internal reforms, adopting modern outlook, and doing community service on one hand and building favorable social and political environment, and enabling access to educational and economic opportunities on the other hand.

We also need to align our strategy and development plans with the global trends and dynamics and emerging socio-economic and technological realities. The world has become increasingly inter-dependant in the last four decades, especially after GATT and with the operationalisation of WTO, making the world trade grow many folds more in the last 50 years than what it traded in absolute terms in the past 500 years. The pace of technological developments, especially the telecommunication and the internet has made the world a tiny village, where the news of one small place could go global in no time. The social sector development priorities of the UN and global bodies and funding organisations is today dominated by the philosophy of “inclusion, equity and diversity”.

During this period the growth of Indian economy has been meteoric, almost ten times, from \$266 billion in 1990-91 to \$2.6 trillion in 2019-20. This period also saw many important developments in geopolitics, from the disintegration of USSR into 15 independent countries to the new alliances and realignment of countries, formation of EU, rise of Asia and first black president in the US to name a few on global front. In the global economy of \$90 trillion, the NA, EU and Asia, minus China, account for almost equal approximately \$24 trillion each.

The rapid rise of knowledge economy and services sector during the last four decades has marked significant change, which has brought the importance of education to the centre stage, and the recognition of social diversity and multiculturalism as big assets for any country. India has gained tremendously in the new age economy, especially the software businesses, riding the strength of its huge social diversity, which creates the human resource best suited to perform in software coding, services and knowledge businesses.

The dawn of globalisation, starting nineties, further expanded the global opportunities, and the emergence of ecommerce, further reduced the physical distances on one hand and locational disadvantages on the other hand. While India gained rapidly in knowledge businesses and software products and services, which today alone account for over \$60 billion exports, and overall services sector accounting for \$1.5 trillion of India's \$2.6 trillion economy, and further unleashing the huge potential of this sector. But, the Muslim community in India, and practically the world over missed the opportunity of making big, where education was imperative to success and not the investment.

While the country has grown rapidly since the onset of economic reforms in 1990-91, and every section of the Indian population gained in income and quality of life, the story of Indian Muslims continued to be one of the lost opportunities. While Muslim community missed the bus during the first four decades of the Licensing Raj, after independence, for historical

and cultural reasons, it missed the bus again during the liberalisation period, when new age economy required higher education, especially technical and professional, to either ride the ladder of careers in the corporate sector or to start a successful business venture. The community is set to yet again miss the bus of startups wave for the same very reasons.

However, one interesting recent development is that for the first time in the history, since William Hunter Commission report in 1882, that Muslims are accessing the share in the Government schemes and welfare programs more than their share in the population. In Uttar Pradesh in certain schemes the share has gone to 27% against its population of 19.5%, and compared to 7% or less it used to be during the earlier times. This is the truth, which suits none to highlight. Government of the day may risk reaction by its core voter constituency, the traditional vote contractors may fear shift in the community's voting pattern and the community itself may risk reversal of the situation.

Now the question arises, what has gone wrong about the Indian Muslims? From Justice Hunter in 1882 to Justice Sachhar report in 2006 and from Rang Vilas Mishra in 1970 to Justice Rang Nath Mishra Commission report in 2008, the condition of the community continued to remain grim. So is it about the colour of the Government or the external factors that are responsible or our own attitude and the internal factors? The slide in the community's share in jobs, education, businesses and economic activities and welfare programs continued during the entire period till its reversal from 2015-16 onwards. However, in political representation opposite has happened. From the peak of 49 MPs in 1980 to 23 seats in 2014 and 27 seats in 2019, the share of Muslims in Lok Sabha is approximately one third of its proportional share of 76.

There is urgent need for honest introspection in the community. The time has come that we must find out our real issues and real enemies. Our real heroes and role models. The workable solutions and practical approaches. For very long period of time our refusal to learn from the life of visionaries such as Sir Syed Ahmed Khan to adjust to the needs of the hour and adopt the workable solutions, resulted into our continuing peril. We admired them but refused to learn from them. The community allowed itself to be exploited by the self-centred leaders, who trapped the community emotionally on non-issues and used it to serving their personal political interests.

The real challenge today for the community is the low image and perception, negative attitude and regressive thinking, and poor conduct and low contribution in almost all spheres of human activities. And instead of understanding the essence of Islam and practicing it, we believed more in demonstrating the symbols of Muslim identity. The concept of serving the society has been missing in our approach, which we can today learn from the Sikhs and the Christians. IMPAR has tried to launch sanitation drive and

feeding the poor programs and got its various state and district units to also emulate and encourage the community to adopt. While we need to introspect and correct our course, we also need to monitor the media and political and policy developments, and ignoring that will be quite costly.

Certain policy decisions such as the Presidential Order 1950, promulgated on August 10, 1950, adding Clause 2 under Article 341 has adversely affected the community so much that everything else put together may not equal the losses suffered on this count. Similarly, recently passed CAA/NRC Act is perceived to posing existential crisis for the community. The role of partisan media and its overdrive that we saw during the lockdown period in April 2020 created so difficult situation for the community. IMPAR was a creation of that crisis, and it successfully handled the challenge and brought about the change. Unfortunately the approach of the ruling parties for decades has been to place members of 200 elite Muslim families as end of their responsibilities, as if empowering 200 families is synonymous to empowerment of 200 million Muslims.

Widening the educational and economic opportunities in a cost-effective manner for its citizens is a national priority for India. The barriers to access and equity faced by Muslims require a better understanding by the Government, media, thought leaders, and political class for which a research, monitoring, dialogue, and policy advocacy forum was needed to be created by the community. IMPAR is the result of this over-riding concern, felt for a long time. Promoted by 500 plus Muslims from different walks of life such as politics, bureaucracy, education, business, science, media, law, art, and films etc., IMPAR looks forward to making a meaningful difference to the community's engagement with the society and the nation.

Indian Muslims are blessed to be born in hugely diverse and multicultural nation, and enjoy the dividends of democracy and diversity. When the world is becoming increasingly inter-dependant, requiring to deal with diverse cultures, Indian Muslims can show way to the world Muslims. Of late, I am observing a new found confidence, greater focus and increased resilience in the youths and the community women. The results are showing up. They need little guidance to channelize their energy for positive and productive purposes. The community needs more programs that could work for masses than the placement of few chosen in the Parliament or Assemblies, Cabinet and Committees or Commissions. We need positivity and optimism in our thinking and working. India is rapidly growing country and opportunities are galore.

We must look for new paths to progress. Treading the beaten paths yet again and expecting different results will be dishonesty. The well placed among us must rise to the occasion and resolve their commitments to contribute to the cause of the community. IMPAR is hope of millions. And we believe it can deliver for millions.

REMOVING MISCONCEPTIONS ABOUT ISLAM AND MUSLIMS



BRIG SYED AHMAD ALI (VETERAN)
Former Pro Vice Chancellor
Aligarh Muslim University

If Muslims frequently misunderstood certain teachings of Islam, the misunderstanding among non-Muslims about Islam and Muslims today is even worse. The very word Islam and Muslims conjures up images of ferocious looking bearded fighters with red eyes and Stinger missiles strung around the shoulders. Such images have left a deep impression of a Muslim. TV and radio channels day in and day out keep blurting words like Jihad, Mullah, Mujahideen, Taliban, Kafir, Sharia and so on. The propaganda is so intense and consistent that even an unsuspecting soul starts assuming that Muslims are anything but good people. A situation has been so created which projects Islam as the antithesis of peace.

A deliberate whipping of anti-Muslim feeling has been going on for now over centuries. Through large scale propaganda, a feeling has been created where nothing good which Muslims do, particularly for non-Muslims is recognised. The fact that Christians and Jews could practise their religions in Spain has hardly found any mention in history books.

No one, Muslim or non-Muslim, can deny that there have been a lot of terrorist acts perpetrated by Muslims but then lot of terrorism has also been perpetrated by non-Muslims. The difference is that when a Muslim does it, it is immediately attributed to his faith but when a similar act is performed by a non-Muslim it is not linked with his faith. The large scale murder, loot, rape and ethnic cleansing of Muslims at the hands of Christian Serbs in Bosnia- Herzegovina has never been attributed to a community.

These actions were never referred to as Christian Terrorism.

The West has coined a new definition for the word 'Fundamentalist'. This is equated with extremism. We will do well to understand that the fundamentals of Islam are based on peace since Islam means peace.

Those who are described as fundamentalists are far from following the fundamentals of Islam.

If Islam appears rigid and inflexible, it is because the learned interpreters made it so. They tended to be harsh and intolerant while interpreting during the pinnacle of Muslim Empires. Thus they and their followers would brook no opposition to their edicts once they were issued. Such edicts or 'fatwa' have delivered an adverse blow to the fair image of Islam. More than this, it is the mis- understanding of the religion per se which has led to so much of animosity and disdain in the eyes of the non - believers.

An attempt is being made in subsequent paragraphs to put across in correct perspective the more positive and humane side of Islam and its followers.

COMPASSION IN ISLAM

The opening invocation in the Quran says "In the name of God, the Most Beneficent, the Most Merciful". This verse has been repeated 114 times. This is an indication that the greatest attribute of the Supreme Being is Merciful towards mankind. Thus the central theme of the Quran is God's all embracing compassion.

Muslims are all aware of the story of the woman who used to

curse and throw garbage at the Prophet Mohammad every time he would pass in front of her house. One day when she stopped being unwell, the Prophet went to her house to inquire about her well being.

Then there is the story of Hind. This was the woman who tore apart the chest of Hazrat Hamza, paternal uncle of the Prophet who was killed in the Battle of Ohad. Hind pulled out the liver from the dead body and ate it. Later, the Prophet pardoned her for this cruel and inhuman act.

Notice the respect and dignity which the Prophet accorded to an African slave, Hazrat Bilal, when he nominated him as the first 'Meuezzin' (one who gives the call for prayer) of Holy Kaaba mosque. Such was the equality practised by the Prophet and his companions.

Look at the dignity accorded to Bibi Khadijah, the first wife of the Holy Prophet in allowing her to trade in dates in Makkah. The message was unique and revolutionary and that was, women have the right to acquire property, something which eluded their European counterparts even centuries later.

The Prophet loved animals and a story goes how he once cut the sleeve of his coat to ensure that the cat sleeping on his arm was not disturbed while he set out for prayers. On another occasion, he told a woman that she will find a place in heaven despite being 'sinful' for saving a dog and providing succour by giving it water.

The idea of narrating these short tales is to illustrate the centrality of Islam as a faith: Compassion

THE SIGNIFICANCE OF PEACE IN ISLAM

The major part of Quran, either directly or indirectly, strongly advocates for peace. Of the 6666 verses, there are hardly 40 verses which deal with the injunction to wage war and that too in self defence. This works out to 0.6% of the entire Quran. In the fourth chapter of the Quran, the following injunction has been given:

"Do not go excess in your religion." (4:171)

The Prophet always exhorted his followers to shun extremism (Ghulu). He said:

"You should restrain yourself from committing excesses (Ghulu) in religion. For it was due to their having

gone to extremes in religion that the previous communities were destroyed." (Al Nasai, Ibn Majah, Musnad Ahmad, 1/215,347)

The Quran also states:

"If someone kills another person, unless it is in retaliation for someone else or for causing corruption on the earth, it is as if he had murdered all mankind." (5:32)

The Quran shows the creation plan of the Creator.

It states:

"Each time they kindle the fire of war, God extinguishes it."

As per Quranic injunction, war is only for self defence.

It states:

"Permission to fight is given to those who are attacked because they have been wronged." (22:39)

In Chapter 2 (Al Baqara), Verse 190, the Quran states:

"Fight in the cause of Allah those who fight against you, but do not transgress the limits."

Again, in Chapter 8 (Al Anfal) Verse 61, the Quran stresses:

"But if the enemy inclines towards peace, do thou (also) incline towards peace, and trust in Allah, for He is the one that heareth and knoweth." This implies that when the enemy sues for peace, there should be a positive response from the Muslims.

The three battles in which the Prophet participated – Battle of Badr, Battle of Ohad and the Battle of the Trench were all defensive in nature. The last one was not a battle at all: the defensive trench around Madinah was so formidable that the enemy could not break through it after a siege of a month. The underlying lesson is that aggression is forbidden in Islam and Muslims should not begin the hostilities. Defensive battle as per Quran is related directly to oppression. Oppression and persecution as per Quran is worse than slaughter.

There are few verses in the Quran which are often quoted by critics to highlight that Quran sanctions killing. It needs to be seen the context in which such verses were revealed to the Prophet. For example verse 9:5 says "Kill the associators (Mushrikin) wherever you find them, and take them and confine them and lie in wait for them at every place of ambush." This cannot be seen as a command

for all times for this is a specific instruction to those who violated the peace treaty.

There are people who wish to see terror even in the most normal defensive action. Such people get a handle to paint the scripture in black without realising that scriptures of other religions like Bhagawad Gita prescribes fighting for self defence and fighting against oppression and injustice. When Arjuna prefers to be killed unarmed rather than fight his cousins Kauravas, Krishna exhorted Arjuna to fight by saying "How these impure thoughts have come to you, which prevent you from entering heaven. Give up this degrading impotence and weakness of heart and arise, O defeater of enemy." (Bhagwad Gita Ch 1,verse 43-46 and Ch 2 verse 2-3).

JIHAD- THE MISUNDERSTOOD WORD

Jihad means "struggling in the way of God." The basic root of the word Arabic word Jihad means 'struggle' or 'I will make an effort to do my best.' This struggle can be intellectual, spiritual, social, economic, political and sometimes even physical. This is an important Islamic tenet which has been widely misrepresented due to actions of Muslim extremists, mass indoctrination by Islamophobes and selective media that focuses on sensationalism. Until the perverse and degraded form of Jihad backfired on the West and became the only thing defining over a billion Muslims, the idea meant struggle, with biggest being against the evil within. Jihad appears in the Quran 41 times while dissuasion from fighting 70 times. It was US which changed the entire narrative of Jihad in late 1970s in its drive against Communism. It pumped in millions of dollars for textbooks full of violent images for teaching in Afghanistan schools. According to Washington Post, the primary textbooks "filled with talk of Jihad" featured "drawing of guns, bullets, soldiers and mines."

Jihad cannot be a war of aggression or a war for territorial gain. It is a defensive war which places certain responsibilities on those who are called to engage in it. Innocent men, women, children and unarmed citizens cannot be harmed, places of worship of other faiths, property and environment cannot be destroyed.

Jihad cannot be declared by anybody on everybody. No group or organisation has the right unto itself. It is unfair to judge Islam by the wrongs committed by few individuals. Former pop singer Cat Stevens (Yusuf Islam)



observed: "It is wrong to judge Islam in the light of the behaviour of some deviant Muslims who are always shown in the media. It is like judging a car to be bad if the driver is drunk and crashes it into a wall."

In the context of today's world jihad should be intended to bring about a change in the society for better. It is a silent but consistent struggle to change the attitude and the tools for this kind of struggle are education, awareness, positive attitudes, persuasion and motivation. The mission of such a Jihad should be to rid this world from diseases, hunger, illiteracy, poverty, addictions, servitude and serfdom.

POLYGAMY AND PERCEIVED WANTON GROWTH OF MUSLIM POPULATION

The myth of polygamy amongst Muslims is something which has shown them in extremely poor light. While most scholars quote freely on permission to marry four times, seldom an effort has been made to understand the following verse from Surah Al Nisa, (Verse 129):

"Ye are never able to be fair and just as between women, even if it is your ardent desire. But turn not away (from a woman) altogether so as to leave her (as it were) hanging in the air, if you come to a friendly understanding and practise self restraint, Allah is oft Forgiving, Most Merciful."

The co-relation between polygamy and demographic expansion which is often hurled at the Muslims is a figment of imagination. People who publicly level the charge should understand that whether a man is having one or more wives makes no difference to the increase in population as the total number of children depends upon the total number of women, which does not get influenced by polygamy. Besides, the male-female ration cannot permit the luxury of four wives to the Muslim males unless three-fourths (75%) of them go without marriage. As per 1981 census, the male-female ratio for Muslims was 1.068 and for Hindus 1.072. This implies that for every 1,000 Muslim females there are 1,068 Muslim males. Just imagine, with these figures, can Muslim males still have four wives! Research carried out by Mallika B Mistry of Gokhale Institute, Pune has concluded that there is no evidence that the percentage of polygamous marriage (among Muslims) is larger than those among Hindus. As per census reports, Muslims are at the bottom of polygamous marriages (5.70%) as compared to other religious denominations.

Another interesting study reveals that India's Total Fertility Rate (TFR) has declined from 5.9 in early sixties to 2.4 during 2010-15. TFR is defined as the total number of children to be born to a woman in her lifetime by the current age specific fertility rates. According to the distinguished sociologist, Dr Amitabh Kundu, the main factor which led to this significant decline is the rise in marriage age although increased acceptance of contraceptives was also one of the factors. As far as Muslim community is concerned, the TFR for them in 2005-06 was 3.4% which dropped to 2.6% in 2015-16 - this denotes a decline of 0.8 percentage points. For the Hindus the TFR declined from 2.6 in 2005-06 to 2.1 in 2015-16 - a drop of 0.5 points. The fall for Christians and Sikh was just 0.3 percentage points.



TRIPLE TALAQ

Triple Talaq finds no mention in the primary source of Islam ie the Quran and Hadith. So when the government recently enacted a law making it illegal, it was simply stating the obvious. The concept of triple talaq is antithetical to the teachings of Islam and the Prophet. Under no circumstances should triple talaq be considered as part of Shariah.

Triple talaq can only be considered as a creature of custom. Most of the Muslim countries consider this as a sin and hence not valid. Little wonder that only 0.56% of divorced women in India are victims of this un-Islamic practice.

THREADS WHICH BIND HINDUS AND MUSLIMS

We just celebrated Holi which because of Covid19 turned out to be a very dull and listless affair. Few would know that Holi has rich Muslim history. The last Moghul Emperor Bahadur Shah Zafar, allowed his Hindu ministers to apply 'gula' on his forehead during Holi celebrations. Special arrangements were made for Holi festivities with the sprinkling of yellow colour prepared from 'Tesu ke Phool.' This spirit came down right since the time of Emperor Akbar. Jahangir too followed suit. During Shahjahan's rule, Holi was known as Eid-e-Gulabi or Pink Eid.

Holi songs in chaste Urdu were sung in Havelis and courtyards of the nobility. Quli Qutb Shah, a renowned poet from Deccan wrote in his inimitable Hyderabad Urdu about the resplendent colours in Braj and Bundelkhand- the hub of Holi celebrations. Mir Taqi Mir, who was in the court of Nawab Asaf-ud-Daulah also wrote in praise of Holi. Sufi saints like Hazrat Nizamuddin and Hazrat Ameer Khusro admired the pink festival through their poetry.

Notwithstanding the present day social climate, the dargahs of Sufi saints have a very sizeable number of non Muslims visiting daily and more notably on Thursdays. The honour and respect they bestow on the saint right from the entrance is something to be seen to be believed.

Conversely, we are aware of the Muslim sisters who recite Gita in Temple and the Muslim actors who perform during Ramlila as lead artists.

In 1981, when I was posted in Jalandhar, my wife

lost a huge amount of blood during the birth of our first twins. Being 'O' Negative it was difficult to get replacement. Yet on the call of my battalion Adjutant and Subedar Major, as many as over 300 soldiers turned up for blood test out of which only four were found 'O' Negative and they happily agreed to donate. Out of these four, two were Kumaonis, one Sikh and one Maratha. My wife carries their blood in her veins even today.

A couple of months back, a Hindu neighbour of mine died in Allahabad. Except for his widow and my brother, there was no male present on the scene. A scrap dealer who happened to be passing in front of the house was requested by my brother to help in shifting the body to a proper place. While lifting the



body, and knowing fully well that the deceased was a Hindu, he started sub consciously reciting "Kalimah" - something which is done for Muslims. This is the face of real India.

The so-called Islamic world's deficiencies are used as a stick to beat Muslims while examples of these countries are conveniently ignored. One of the most powerful staging of Ramlila is in Indonesia and Malaysia whose artists have now started performing in India as well. Indonesia, the most populous Muslim country is secular with a very heavy Hindu influence who population is just 1.7 per cent. Its national airline is named after Garuda, which is Lord Vishnu's vehicle. Its currency notes carry images of Ganesha while the Ramayana and Mahabharat have a deep imprint on Indonesian culture. Likewise, the statue of Saraswati stands tall just outside the Indonesian Embassy in the world's most powerful capital, Washington.

WHAT SHOULD THE MUSLIMS DO?

Under the present circumstances, the Muslims should go back to the Quran and genuine Hadith and interpret them in the context of the present world. Islam is not meant only for seventh-century Arabs. Islam is for all times and for every part of the world. We hope that the non-Muslims appreciate the problems that Muslims have in trying to adjust in modern way of living. If they do so they will not misunderstand Islam and Muslims as much as they do now. And if that happens, the world will be a wonderful place to live in.

MUSLIM

BE USEFUL TO WIDER SOCIETY



K. RAHMAN KHAN

The Muslims in India are in cross road and they are looking the correct road to reach their destination. The major aspect of successful communities is the central importance be given to proper education. This is the key to the progress of a community. The mass education is the key which can open the developmental lock. Muslim leaders must make the educational development of the Muslim masses one of their foremost priorities. They should address issues relating to the development of the community, in the field of Education.

A hallmark of a progressive community is respect for justice. People should develop a sense of accountability. They should speak the truth and uphold justice. Patience and a thoughtful approach are other features of a progressive community. They should take a leading part in establishing NGOs for various humanitarian causes, serving people of all faiths. Such work can help Muslims integrate harmoniously with the rest of the population in the country.

The community should have faith in the constitution of India and if any rights are violated, one should seek

the legal process, trust the judiciary. Never succumb to the emotional rhetoric of some so-called leaders, which can only harm you, not help you. Remember that the virtues of the religion one believes in are best manifested through ones character and conduct, not through tall talk.

Also it should be realized that unnecessarily setting up more madrasas is not a wise way to spend valuable resources, especially if these madrasas do not provide children basic modern education along with religious education.

The community should also make use of mosque to promote social welfare programmes and encourage enrolment in schools. Engage in interfaith dialogue initiatives and other better efforts to help Muslims and people from other faiths to know each other better to get along with harmoniously and to work together for the good of all. Recognize that respect and goodwill for all human beings, no matter what their community or religion, is an essential component of true religiousness. Understand and religion in the light of this truth.

Create institutions for the collection of zakat and sadaqah and for spending these resources on the economic and educational upliftment economically weaker member of the community. Muslims should not blame others for the economic and educational backwardness of Muslims. They should have programmers to educate the people about the practices in business to educate people about good practices in business and becoming successful entrepreneurs. Any community to be progressive major section of the community should be educated, wherein it will ensure for overall community progress.

Muslims must need to be pro-active in reforming themselves and

also in reaching out to people of other faiths, in a friendly manner, so that they can promote understanding and goodwill, overcome prejudices on both sides and work together for common god. Muslims must learn the ethics of living harmoniously with others in a religiously diverse society.

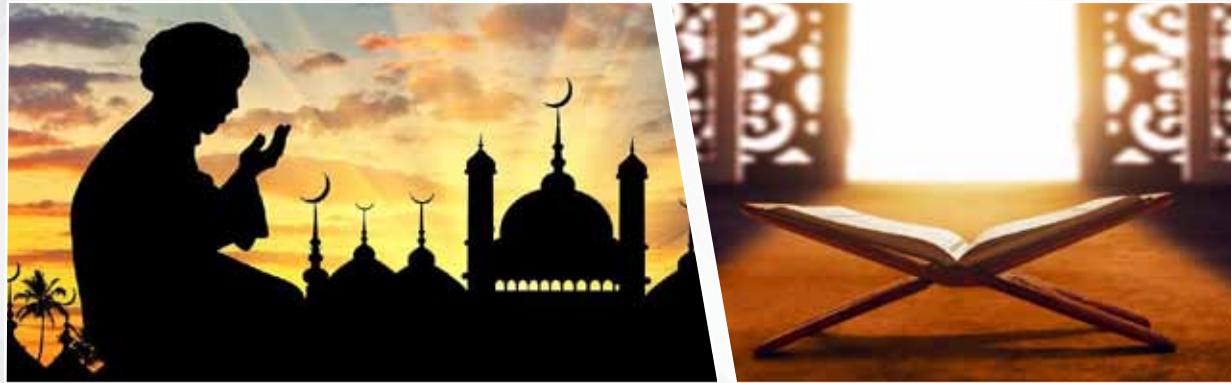
This Article is written with the hope that no matter what their situation today might be, the Indian Muslims will move forward, and into a worthy future

Suppose a person is suffering from a serious ailment. Wanting to get well, he consults a doctor. The function of the doctor is not simply to analyze the causes of the patient's illness, to describe the various symptoms of the illness and to explain the way in which the illness is harming and hurting the patient. The doctor knows that simply discussing why and how the patient fell sick and blaming different people or factors for this state of affairs will not help the patient recover. He also knows that merely discussing the various manifestations of the patient's illness and the different ways in which the illness is damaging the patient will do not cure him. A good doctor will think of a solution-a way forward- for the patient. He will come up with an suitable prescription to get well.

Much has been said and written with regard to the causes, manifestations and consequences of the many issues facing the Indian Muslim today, including their overall economic, social and educational backwardness and the issues of communalism and communal polarisation.

This Article like a doctor sincerely concerned about the wellbeing of his patient, seeks to provide a prescription for the Indian Muslims to help them move out of their current morass and to move towards a bright future.

PROGRESS AND REFORMS



MAJID PAREKH

With the Glorious Name of The GOD, The Most Merciful, The Most Benevolent

All the praise and all the thanks are due to The LORD, The One and The Only CREATOR and SUSTAINER of all that exist in the Universe. And peace and blessings be upon HIS Last Messenger, Mohammed (s.a.w.s) and all the Messengers and Prophets.

I wish to start with the very first verse of the first few revealed verses on the Prophet, in the Final Testament. **“Read, recite in the Name of your SUSTAINER Who created all which exist anywhere in the Universe.**

I find these verses as the harbinger of a revolution in the realm of education. This was the beginning. The world realized the importance of education fifteen centuries back and from here started the era of knowledge, education, information and the use of pen. From here the literacy and acquisition of knowledge was made essential for one and all, without distinction of caste, color, nation and gender.

Today, Muslim scholars all over the world are engaged in a debate on the subjects like religious education and the syllabi of the Muslim seminaries and their educational system. The world community at large is also looking apprehensively at us!

What was that syllabi? What was that curriculum? Which was the Book introduced? Who authored the Book? How to read it? How to understand it? What was the prerequisite for joining the course? Was it easy to grasp or difficult as puzzle? Were its statements clear or mysterious? Was it easy to understand and to follow, by one and all?

According to me, here rest all the answers of all the times. It was this heavenly revelation; in the form of a book i.e. Qur’an. This Book made an illiterate and uncivilized society the leader of the modern world. This book made transformed them into the leader in all the faculties of human endeavor.

It was not authored by any scholar, but revealed by the Greatest, Who is Our CREATOR. It is the Revelations from the Heaven, from the LORD of the entire Universe. The only condition was and is *“Iqra”*, start reading and reciting, with the Glorious Name of the SUSTAINER of the Universe.

There were no other strings attached, and the Prophet simply presented this Universal Message very directly to an unlettered nation! The rest is history as to how this Book brought up the greatest revolution in the human history within a short period of 23 years only.

The largest verse in the Holy Qur’an is 2/282. I will only quote the the translation of its beginning.

“Oh people who have acknowledged Eiman. Whenever you deal with each other in transactions involving future obligations in a fixed period of time, reduce them to writing...”

The verse addresses the people who have acknowledged Eiman and very importantly, this verse carries the law of documentation, transcription, witnesses; counseling and so on, bearing all the consciousness of the presence of ALMIGHTY ALLAH Who is ever watchful over HIS each and every creation. The verse categorically orders and thus one can comprehend the obligation of education in the Holy Scripture just as the 5 times prayers (namaz) and other rituals are obligatory. We know that the annual obligatory charity of Zakat in different cases is 2.5 %, 5 %, 10 %, and 20 %. How one can calculate it while not being aware of mathematics and accountancy? It is needless to say that **Essentiality and Importance of education in Islam must be termed as Obligation of Education in Islam.**

The western world very freely accepts that the credit of Arab developments and progress of 7th century onwards is mostly due to the Revelation bestowed from the ALMIGHTY GOD upon the Prophet Mohammad (saws). Though the modern world discovered the root cause of the stupendous progress of the Arabs but they failed to evaluate and appreciate the Divine Message of their own CREATOR, and so does the modern day Muslims. To my mind the root cause of radicalization is displacement and disengagement of education.

In my view, every student in the very beginning of theological studies must be made aware of the spirit, essence, heart, core and quintessence of the Book of The Almighty. Moral, decent, ethical, honorable, just, honest and moderated discourses it contains. We need to place the Qur’an above all the books. If we study the Divine Book with this approach, I am sure; even the drop-out students would also become aware of the Message in general and learn the virtues of high moral conduct and high intellectual conduct thus coming in the row of front runners.

It is undeniable fact that by the education of the children, every parent wishes to enable their wards to earn a decent and respectable livelihood. It must become a primary cause of concern for the modern day scholars to worry about their student’s ability to earn their bread and butter. If the system incorporates the present requirements, GOD ALMIGHTY will help them to get suitable livelihood as well. **The community of Zakat Payers have become Zakat Receivers.**

In the name of modernization, imparting all kind of modern education without any proper selection or by mere introduction of computer education or vocational trainings will not solve the problem completely. The student should be well equipped to face the challenges of the modern world. He must be able to lead the community on all fronts, morally, socially and economically. To achieve this goal, a day to day direct attachment to the Words of GOD is a must. He should be aware of his duties towards all created beings as well as his duties towards his CREATOR and impart the same knowledge and training to the coming generations.

The history of any progressive society reveals that they keep revising their syllabus over a period of time in order to face the new challenges as and when they come. Human mind is constantly evolving and progressing. Every new generation inherits something from its preceding generation. It is not advisable to memorize the sums by heart while the calculators are easily available now.

We need no advice from outside to remind us the importance of education and knowledge. This aspect of human life was emphasized in the very first of The Heavenly Revelation. Further there are three most famous sayings of The Prophet exhorting the believers to seek knowledge. Without getting into the connotations of these sayings, if we simply ponder on the words, we can understand very clearly that seeking knowledge is made obligatory for every Muslim man and woman. In the very first “school” established in Medina by the Prophet himself, just within 14 months of his arrival in that city, teachers appointed were the prisoners of war of Badr, and it speaks volumes about the necessity and usefulness of education and knowledge.

Similarly for seeking knowledge, an instruction to travel to the far away land of China, a nation holding monopoly of producing paper and silk clothing, shows the importance of acquiring technical know-how which is an essential ingredient of this life. The Prophet urged his companions to surpass the mighty Wall of China for the sake of acquiring knowledge!

Importance, usefulness and worth of anything become evident only when our enemy comes to our doorsteps for acquiring it! No one denies the fact that during our middle ages, we were the torch-bearers of knowledge in all its forms. And also our erstwhile seminaries were wide spread across the globe. According to one of the rector of a renowned seminary, 26 such seminaries were situated in Spain, Cordoba, Granada, Baghdad and Damascus etc. The interesting fact is the percentage of Non-Muslim students in these Universities was more than the Muslims! Today innumerable seminaries run by Muslims are found across the globe, but do we find any Non-Muslim student studying there! And juxtaposition is seen in the Western Universities. Countless Muslim students are studying there.

I would now conclude with sharing a discussion with the dean of theology from a University in US during his educational visit. There were few queries in my mind like: Do the Christians and the Jews also need the priest to solemnize the religious congregations and rituals like weekly prayers, marriage ceremonies, baptism etc as we Muslims do! By which system they are getting the qualified priests? The answer was, firstly one has to become a graduate. Then if one is interested, he or she can opt for a three years Theology Course to become a nun or priest. Second interesting fact came to the light that modern educational institutions managed by Jews or Muslims do not have students of other faiths in their schools at large. But in Catholic managed schools, students from almost all the faiths were enrolled. When asked for the reason, and to the surprise, a father replied; **“Gentleman, we don’t preach, we teach”. (1481 Words)**

Significance of REFORMS IN ISLAM



**SYED AHRAR
AHMAD**

There is a mistaken belief that Islam is not a religion of tolerance specially in comparison to the other religions. Let me share some basic teachings of Qur'an and Prophet Muhammad (PBUH) while dealing with people of other faiths by giving some examples from his life:

A verse of holi Quran says (English translation)

“to you be your religion, to me be mine.”

The constitution called 'Saheefah' by early historians is itself the best example of the tolerance. When Prophet (PBUH) migrated to Medina, other than the religious leader he was now of a political leader of a state governed by the precepts of Islam. The Islamic laws of governance were laid out to ensure harmony and stability in a society has once had been distraught by decades of war. One which must ensure peaceful coexistence of Muslims, Jews, Christians and polytheists. Due to this the Prophet laid down a 'constitution' having detailed prescription of responsibilities shared by the parties resided in Medina and their obligations towards each other with certain necessary restrictions. All concerned were supposed to obey what was mentioned therein and any breach was regarded as an act of treachery.

In a Muslim society lives of the followers of co-religionists and their practices were given independent status fully guaranteeing protection of their lives and properties. The Prophet (PBUH) said: Whosoever, kills a person who has a truce with Muslims, will never smell the fragrance of Paradise (Saheeh Muslim).

Since Muslims had upper hand Prophet(PBUH) strictly warned against any maltreatment of people of other faiths. He said: “Beware ! whosoever is cruel and hard on a non-Muslim minority or curtails their rights, or burdens them with more than they can bear, or takes anything from them against their free will; I, Muhammad will complain against the person on the Day of Judgment.” (Abu Dawud)

The contemporary reformist movements often trace their roots back to the founding era of Islam. The names among the reformist scholars are; Abu Hamid Muhammad al-Ghazali (Iran-Baghdad 1058-1111); Taqi al-Din Ahmad Ibn Taymiyya (Anatolia-Damascus, 1263-1328); Shah Wali Allah al-Dihlawi (India, 1703-1762); Muhammad Ibn 'Abd al-Wahhab (Arabia, 1703-1792) and Uthman dan Fodio (West Africa, 1754-1817). These and other prominent reformers shared a desire to return Islam to the tenets of the sacred texts.

Generally religion is considered to be the spiritual and abstract side connected to personal and private affairs of human life. Whereas Islam may be defined as complete guidelines from Allah to the mankind through His selected Messengers or Prophets were sent on earth during different eras to spread goodness here and hereafter (after death). According to Qur'an and Sunnah (the Prophetic traditions) as well as Hadith (sayings of Muhammad (PBUH)) are the basis of Islam which any Muslim is supposed to follow. Qur'an and Hadith have given complete guidelines from rituals, life style or even business or politics. Islam is a complete way of life which prohibits interfering in the beliefs and practices of other religions and seeks to preserve the customs, honour, and property of every individual irrespective of his or her religion thus giving meaning to Islamic perspective of co-existence and tolerance towards other religions.

COMMUNITY REFORMS

■ ABDUL WADOOD

It's a great opportunity for me to write a few words on the objectives of IMPAR exploring a renaissance in the overall field of progress and reforms in the Indian Muslims. Inculcating rational and scientific thinking encouraging to embrace national ethos shared values are the need of the hour.

Unfortunately rationality and enquiry in the community remained absent for centuries. Hence we need to approach the issue sensibly. Pandit Jawaharlal Nehru was the first to encourage scientific temperament in the Indian society. It is extremely important to inculcate the rational thinking in Indian Muslims particularly in youth to attain progress specially in the field of science and technology. The community can prosper following the true teachings of Islam simultaneously.

The community cannot live in isolation has to join the mainstream. This has been reflective during the current pandemic and Muslims during this period kept their doors open for all. The pandemic has taught a good lesson and inculcated a feeling of togetherness. The situation has compelled to acquire awareness of how the disease is transmitted and what might be done to protect. Participation of Muslims in the vaccination drive is at par with their co citizens. Our country has been able not only to produce covid vaccine well in time but has also been able to export to the neighbouring countries Bangladesh Nepal Bhutan and Srilanka etc. The process of evenly distribution of vaccine upto the remotest corners is being done efficiently.

Though for quite sometime the community has come out extending their helping hand but still lag behind from their Sikh counterparts or

the Christians in Europe and other western countries who have been doing extraordinarily good in various fields particularly in healthcare and during the times of natural disasters. One such example is the project taken up by Delhi Gurudwara Smiti of sale of medicines on rates and opening of state of art dialysis centre are the latest examples.

Service to humanity called “Huqooqul ibad”, is one of the most essential tenets of Islam. This is where IMPAR comes in which emphasises the importance of need of reforms. Reforms in religious practices is certainly a grey area. There are certain aspects whether social, educational or economic essentially need reforms. As for the requirements and utilisation of funds are concerned collection of zakat funds and its proper management can make the task easier. Much of the amount is unnecessarily spent on those activities where funds can be

raised through various government schemes. Another source of raising funds may come through C.S.R.

Celebrating festivals and ceremonies should be simplified and be made less expensive. The evil demand of dowry has to get away with. Instead millions of poor and downtrodden can be taken care of. The performance of religious rituals shouldn't cause inconvenience to others. One more key area is the need of banking for all in general and business in particular like payment of interest on loans taken for essentially running a business.

It can be concluded that there are no two opinions for an urgent need of reforms in the whole gamut of activities. Social harmony peace and inclusive growth are the key for overall development and growth of a nation. We should pledge that any effort to disturb the social fabric of our country shall be aborted by our collective endeavour.



THE MUSLIMS OF ASSAM



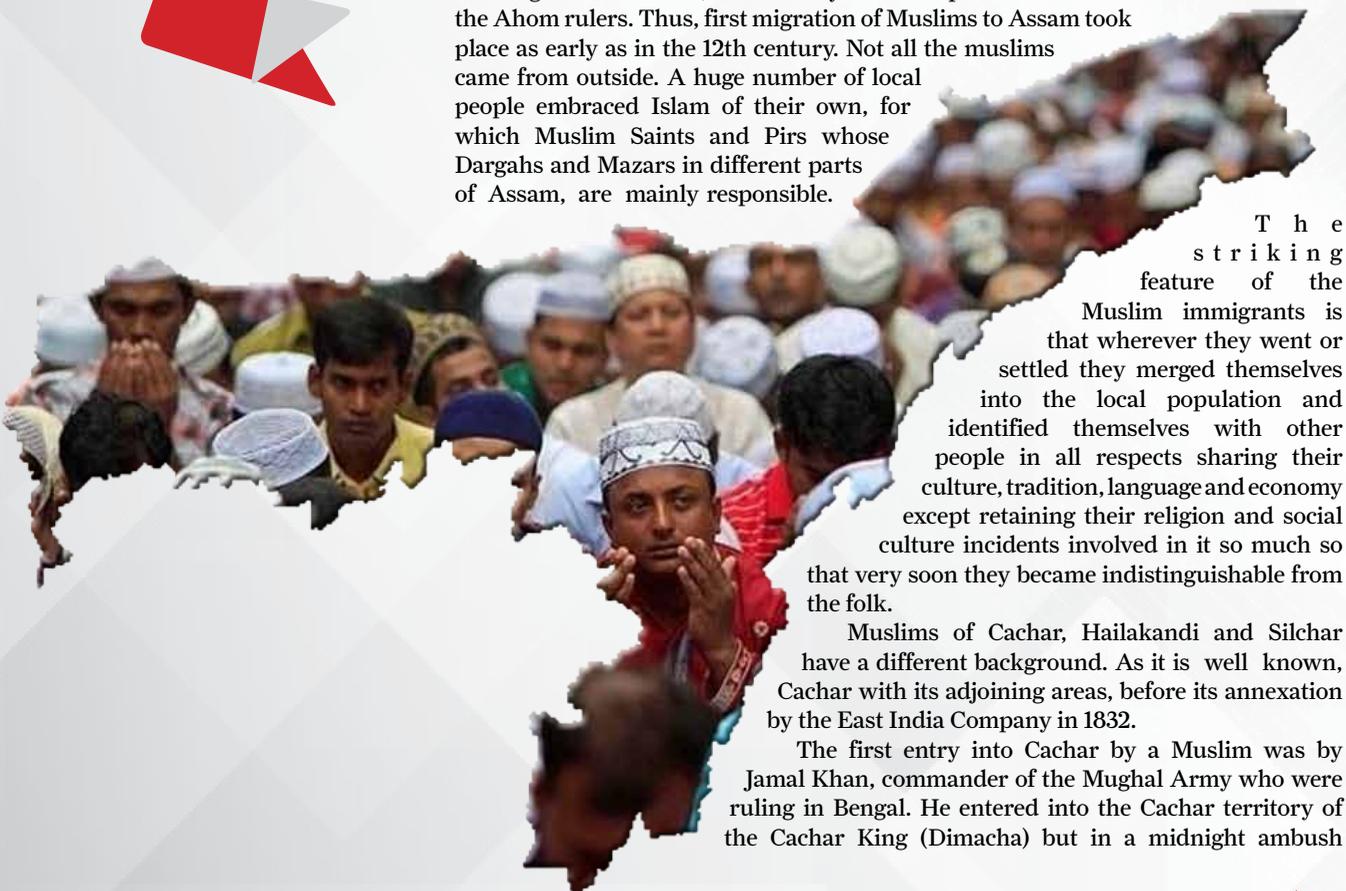
MOON
CHAUDHURY

Assam is a part of the subcontinent of India lying in the Northeast corner, forming a very important strategic position of Indian Union, being the international frontier of India between China, Burma and Bangladesh. It has always been treated as the Cinderella of India.

The state of Assam then called the province of Assam was created on 6th February, 1874. In the year 1905 a new province of East Bengal and Assam was created amalgamating both East Bengal and Assam as one unit. However, in 1912 Assam was again separated and in 1921 it became a separate province. Thus till 1912, Assam was a part of Bengal and whole of India was under British rule.

The Muslims of Assam may be divided into two main groups - 1) those who came to Assam before and during the Ahom rule and became subjects of the Ahom Kings. In this group we find the entire indigenous population of the Muslims of the Brahmaputra Valley and those of Cachar particularly, of Hailakandi and silchar. Muslims came to Assam even before the arrival of the Ahoms, it is a wrong notion that the Muslims came to Assam only with the invasion of Assam by Mirjumla. The first migration of Muslims to Assam started as early as in the 12th century in the year 1198 A.D. Muhammad Bakhrayr Khilji made an unsuccessful assault on the territory of Assam. This was followed by Ghyasuddin, governor of Bengal, in the early part of the Thirteenth Century. The next invasion was that of Ikhtyar Uddin tughril Khan in about 1257 A.D. which was followed by an invasion by Mohammad Shah in 1337 by about a lakh of horsemen. During the period 1615 - 1639 there were struggles between Ahom under Raja Pratap Singh and Mughals. During this period a large chunk of Assam including Gauhati, Hajo was already under Mughal occupation. Mir Jumla's invasion of Assam took place only in 1662 A.D. whatever it is, after the collapse of the Mughal domination, the territory of Assam passed back to the Ahom rulers. Thus, first migration of Muslims to Assam took

place as early as in the 12th century. Not all the Muslims came from outside. A huge number of local people embraced Islam of their own, for which Muslim Saints and Pirs whose Dargahs and Mazars in different parts of Assam, are mainly responsible.



The striking feature of the Muslim immigrants is that wherever they went or settled they merged themselves into the local population and identified themselves with other people in all respects sharing their culture, tradition, language and economy except retaining their religion and social culture incidents involved in it so much so that very soon they became indistinguishable from the folk.

Muslims of Cachar, Hailakandi and Silchar have a different background. As it is well known, Cachar with its adjoining areas, before its annexation by the East India Company in 1832.

The first entry into Cachar by a Muslim was by Jamal Khan, commander of the Mughal Army who were ruling in Bengal. He entered into the Cachar territory of the Cachar King (Dimacha) but in a midnight ambush



Jamal Khan along with all his companions were massacred. The Mughals took a serious view of the matter and in 1612 the Mughal invaded Cachar under the command of Qasim Khan, the Governor of Bengal. The two important forts of the Cachar (Dimacha) King at Aruvatikir and Pratapgarh were captured. The King Jasanarayan sued for peace by offering 40 elephants and one lakh of rupees for the emperor, 5 elephants and twenty thousand rupees for the Governor, and two elephants and twenty thousand rupees to the officer who was in the immediate command of the contingent. The river Surma became the boundary between the Cachar kingdom and Bengal and Mughal officer was posted at Badarpur.

The second groups of Muslims of Assam are the migrants. After the annexation of Assam by the British a new economic frontier was opened in Assam by the establishment of tea garden labourers, Babus and officials, while tea garden labourers came from Bihar, Madhya Pradesh and Orissa and other places, the Babus and officials came from Bengal. The existing system of cultivation producing limited quantity of food and cereals was hardly sufficient to feed lakhs of new immigrants, namely, tea garden labourers and the babus and officials.

It cannot be denied that there is continuous harassment of these Muslims at different places by all sections of authorities including police, not to speak of frequent arrests and detention by the police on flimsy grounds of being foreigners and now as terrorist.

Thirdly, during the riot of 1950 when thousands of Muslims were made homeless and many hundreds were killed there was general fear and consternation among the Muslims. This riot of 1950 was so colossal considering the small population of the State of Assam that even according to the Government record 53 thousand Muslim families were displaced and they had to be rehabilitated in implementation of the Indo

Pak agreement of April, 1950.

At this stage, it may be mentioned here that the most important factor to bring about a fundamental change in the socio-religious outlook in Assam was by the advent of Sankardev in 15th - 16th centuries and of sufi Saint Ajan Fakir in the 17th century.

Assamese society and culture have evolved through the ages by the combination and synthesis of diverse elements racial, religious, linguistic, artistic and so on. While the Aryans-Indo-Mongoloid elements have always been very strong, these have been progressively absorbed into the socio-cultural structure based on the Aryan-Hindu model that came to be adopted fairly early. After the advent of Islam in the mediaeval period, there gradually emerged a growing local Muslim population- resulting from immigrations, conversion and assimilation- that eventually led to the formation of a distinctive Assamese Muslim identity. The contributions of the Assamese Muslims to the composite Assamese socio cultural milieu have been quite significant"

A remarkable feature of Assamese society has been the virtual absence of religious fanaticism and intolerance. Thanks to the teachings of the great Assamese neo Vishnava saint Sankardeva (15th - 16th centuries), mutual faith and goodwill have prevailed among various religious communities.

So, we Muslims are privileged we have in our veins five thousand years of Hindu's civilization enrich by fourteen hundred of Islam's splendid traditions. In Assam Muslims constitute 34% of the population. So, a simple question pose, in spite of guarantee of article 14 and 16 a particular of citizen, say, Muslims are deprived of employment opportunities and this discrimination and denial of equal opportunity becomes too notorious and obvious to escape notice, will it not be the legal obligation on the part of government to intervene and secure for them the constitutional guarantee?

FROM "SPECIAL" TO "THE OTHER" - A JOURNEY OF AN INDIAN MUSLIM



**SAEED M
SHERVANI**

Member Steering
Committee - IMPAR

I grew up, a member of a privileged Muslim family from Allahabad, now Prayagraj, went to an English medium school, and was a young college student in Delhi when Mrs Gandhi was the Prime Minister. Her party not only enjoyed a complete majority in the parliament but governed more states than the BJP does today.

I witnessed the emergency and the imprisonment of the many opposition leaders and journalists, the fight back of the people of India and her subsequent defeat.

I witnessed the Mandal agitation, the caste divide and the emergence of the Muslim vote as the division in the Hindu vote made it more important than its actual numbers.

We were wooed by all regional parties, leaders wore our caps, hosted Iftar parties, promised to protect our identity and our places of worship. We believed them.

Muslims with beard and caps were paraded by them to show their commitment and win our support. We loved the attention and felt special as anyone would do. The Hindus were feeling ignored but we did not notice. With the superficial appeasement of Muslims, the anger in Hindus was rising, but we did not care nor realize that no real benefit was accruing to us. But someone else did, and cashed on it.

A perfect opportunity arose when the locks of the Babri Masjid were opened, Rath yatras were taken out and a party that struggled for forty years to get even



two seats in the parliament started attracting huge crowds, yet we did not notice. We allowed the battle to become one between "Lord Ram" vs "the other", a battle that we were sure to lose.

We were only 13% of India and were a minority. Yet we lived in an illusion that political parties could not win without us. We insisted on our Muslim identity being more important than the Indian one and claimed that shariah was more important than the constitution, even when there was no conflict between the two.

We believed in being part of a Muslim ummah and agitated fearlessly on matters that did not concern India and often against the Indian Govt's stand. We were "special", felt different and invincible and forgot that every action has an equal and opposite reaction and in our case it was much more when the tide finally changed.

The parties we supported started to lose. Muslim leaders with caps and beards were no longer in demand. Senior Muslim leaders were asked not to canvass. Parties started winning without our vote and from the "special" we became the "other", the most targeted community in India during elections in spite of our many contributions to our country.

"Triple talaq", Ram Mandir, one after another decisions went against the community.

Our so-called secular leaders who were stuck in a time warp, realised that 85% vote cannot be ignored to appease 13% and adopted a soft hindutva approach to stay relevant. Some of our community still refuse to realize it today or are too involved in their brand of politics to bother about the harm it is causing us.

A community whose leaders once boasted of boycotting the Republic Day and demonstrated in India Gate to get a supreme court verdict overturned, suddenly started realizing the importance of the Constitution and the judiciary.

A prime minister who refused to even address our concerns or wear a cap identified as a "Muslim Cap" was received, applauded and awarded by many Muslim countries who we thought were part of the ummah and

would have our back. The reality is that what matters in today's world is trade and economics, and that is the story of the Indian Muslim.

But all is not lost. We have our resolve and our constitution. We are 200 million Indian Muslims, Indians not Arab, Malaysian, Indonesian, Afghanistani or Irani. We are the ambassadors of Islam in India and thus its face. Our fellow citizens of other faiths do not read the Quran or the Hadith, they read us. So let us use these numbers to create goodwill and respect for Muslims and Islam with "ikhlaq" and foster brotherhood and amity in our neighbourhoods and towns and that would be our victory. We should not waste our energies in trying to vote out the people who we have not voted-in in the first place. Politics will evolve in its own time.

Negative perceptions about Muslims have been created over a long period of time, some intentionally to fulfill political agendas. A solid "vote bank", much more powerful and larger than the "Muslim vote bank" has been developed on this perception and the beneficiaries cannot afford to ignore them. We would do well to remember that those in power today are hardly chasing us for our votes. However, as we do not hesitate to meet those in power for our own personal work, we must not hesitate to interact with them for our community irrespective of the party they belong to.

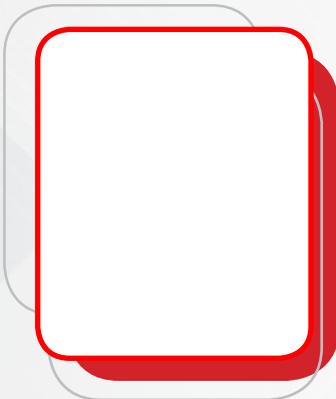
We are a minority and like any other minority in the world irrespective of what the Constitution says or should happen, we are not equal. We need to strive harder, work harder to take our due share through perseverance and goodwill. We should stop expecting the Govt. (any Govt.) to pamper us. I have seen enough talent in the youth of our community and believe with the right focus and education the sky is the limit.

Islam is much bigger than the Indian Muslims and is spread all over the world and will survive, but Indian Muslims need the education and reforms to progress economically if Muslims are to be "equal" in India. We therefore need to change our approach and our priorities.

Jai Hind!

IMPAR:

A GREAT MILESTONE



SEEMI FATIMA

“Acquisition of knowledge is binding on all Muslims, male and female”

These words of prophet Muhammad (PBUH) which commands every Muslim to pursue education without distinguishing between male and female believers.

Islam is the first ever religion which facilitated rights to women even before America and Europe. But still we often hear people saying that women are oppressed in Islam.

Then why is it that the existence of Indian Muslims is covered with the darker clouds of poverty, illiteracy and unemployment. Girl child is still considered to be a burden by the lower class. Unemployment is a major cause of the backwardness of this community. There exists absolutely no navigation throughout the community which guides the people towards prosperity.

Realising all the present day needs of Indian Muslim, Indian Muslim Progress And Reforms (IMPAR) came into existence exactly one year ago. People from various fields like educational, athletic, science etc came together with their vivid experiences to make the way smooth for Indian Muslim.

IMPAR is not only constantly working towards the interests of the community but also making sincere efforts to change the perception of other communities towards muslims.

PRIMARY OBJECTIVES

- To conduct research and collect data on the social, economic and educational status of Indian Muslims.



- To educate the young people through the promotion of rational and scientific thinking, encouraging to follow the national ethos and shared set of values, respecting the laws of the nation, promoting social work and community service while keeping in mind the preachings of Islam.
- To establish a healthy relationship with media, government, thinktank etc
- To organise consultation meetings, seminars, discussions, leadership development programs and reward individuals and organisations of relevance.
- To carry out discussions with central and state government, media, political parties, corporate houses and social and intellectual groups for tackling issues that affect Indian Muslim.
- To promote the real teachings of Islam for the development of the society.
- To enhance the skills so that they can excel in prime positions and professions such as media, law, health, education, business, politics, legislatures and many others.

LACK OF EDUCATION

One major issue that is continuously making the Muslim community hollow and amateur is lack of women education even though Islam is the first ever religion to provide women with the right to education.

The present scenario of Muslim women in india is quite depressing. Literacy rate of Muslim women is lower than that of women of any other religious groups in India. Not only this, Muslim also have the highest percentage of youths (age 3-35 years) who never enrolled in any kind of formal education.

Education is the key to women empowerment hence, the IMPAR group is specifically concentrating on influencing less fortunate people towards the light of education so that they can lead a better life in future.

GUIDANCE

IMPAR has been providing guidance and leadership amongst Indian Muslim since the past one year. IMPAR is working towards providing a better environment to India's coming generations and enhancing the status of Muslim community.

Indian Muslims are one such community with upteen talent and vivid calibre which they are unaware of. And



they have absolutely no confidence within themselves to face the world. IMPAR works wonders here. IMPAR not only helps renew the lost confidence among the people but also they help finding their true ability.

INFERIORITY COMPLEX

Nowadays Muslims of India are seen lurking around the shackles of inferiority complex and they fear of being judged and humiliated by other Non Muslims because of all the negativity plotted by the media against them in the form of incomplete, biased and out of context information. Indian media is spreading hate against Muslims by making derogatory comments and showing Muslim belief to be threat to society.

Media image of Muslim is mostly biased and filled with absurd narrative which is even harder to swallow by any dignified Muslim. They mostly present half baked knowledge which is blindly believed by the audience in the name of national news. Such a one sided nature of dominating Indian media is unacceptable to people's sentiments and emotions. IMPAR plays a major role here in helping the media have more informed discussions. IMPAR also constantly argues with the government for muslims basic necessities.

IMPAR's major goal is to improve the mindset of people by constantly engaging with people to improve the image of Muslim.

FUNCTIONAL GROUPS

IMPAR is divided into functional groups such as

1. Media Outreach group: Main goal of this group is to discuss the media and its approach to reporting Muslim community issues and problems. This group also formulates strategies to improve the debate of mainstream media and also tackle the fake news and hate content on all the social media platforms.

2. Women Empowerment group: IMPAR deeply feels that development of any society can be made possible only when their women are empowered and uplifted. This group join hands with government, stakeholders, development institutions, educational and international bodies to help the deprived section.

Not only this, it also provides economic and social opportunities so that they can be motivated to work according to their calibre.

3. Legal Support group: this group is created to help

muslims find their voices which are somewhere lost in the roaring of this insensitive world. This group analyses the legal matters and issues of muslims and accordingly provides legal support.

4. Youth for Change group: IMPAR regularly join up with the youths as they carry the foundation of the future on their shoulders. This group assist them with social, educational, career and economic opportunities so that their future can be as bright as possible.

5. Education And Jobs group: This group prepares the muslims for the future challenges by adopting modern education and facilitating jobs by building up skills that are required by the current scenario.

6. Overseas Indians group: Overseas Indians group is specifically created for connecting with NRIs all over the world and to support the Indian community members.

7. Data And Research group: This group is specifically designed to function as think tank to discuss the issues concerning Indian Muslim and to engage with key stakeholders. This group also prepares strategies to create better understanding and opinions among people and promote positive thinking in the community and to encourage social and economic empowerment.

8. Skill And Enterprise Support group: This group is created to influence youths to take up industry relevant skill training that will guarantee a secured future. Indians with prior learning experience and skills will also be certified under various governmental schemes. This group will also help in building the vocational and technical training framework, skill upgradation, building new skills and innovative thinking.

9. Masjid And Madarsa Outreach group: The group aims to promote scientific temperament, guiding muslim youth towards social ethics, public conduct, character building and career making. This group concentrates on producing ideal muslims with good morals and values which will help in nation building.

10. Food And Agro group: Food and agriculture is an evergreen sector. This group helps the muslims related to modern farming, agri businesses, poultry, fisheries, horticulture, retailing and services including dairy, sericulture, goatry and food processing.

11. Social Action group: This group is constructed to motivate the Muslim community to organize social work, form NGOs, access funds and expand the work by sharing information and connecting them to welfare programmes and schemes. This group also helps in embracing one of the best organisational practices such as welfare programmes and corporate and social schemes.

MODERN APPROACH

Islam is the second largest religion of India with population of about 14.2 percent. This majority is wrapped under the cloaks of poverty, unemployment, lack of basic education, negativity and lack of unity among Muslims. Positive change within this conserved group can only be promised by adopting modern outlook, initiating internal reforms and by embracing education.

IMPAR always encourages a modern, nationalistic, scientific outlook towards life. To see Muslims excelling



in every possible field, IMPAR plan strategies to educate them and help spread awareness of Modern Education while keeping in mind the cultural values of Islam.

IMPAR constantly strive to promote the belief of Islam i.e. the compassion to serve not only muslims but also communities of absolutely any colour, creed or religious belief.

GUIDING THE YOUTH

New generation Muslims are exhausted from continuously hearing the stereotypes and they are the ones that carry the willpower of breaking the stereotypes.

Present muslim youth is a bunch of newer perspective and experiences that need to chanlise their energies in the best possible manner in order to uplift their community which will contribute in the nation building.

IMPAR focuses on generating better skills among youth so that they can successfully face the challenges in future. IMPAR promotes the cosmopolitan, pluralistic and secular fabric of India by culturally engaging with other communities as well.

PREPARING THE COMMUNITY TO TACKLE THE PANDEMIC

In this difficult time where the whole world is struggling to keep up with the ongoing pandemic, IMPAR is continuously helping people with food and other basic necessities and is recklessly donating to the PM cares fund and other trusted charitable bodies.

IMPAR is also assisting the health administration, law enforcement and other government agencies so as to prove a helping hand to the government.

A TRANSFORMED MADRASA SYSTEM

GATEWAY TO QUALITY EDUCATION FOR INDIA'S MARGINALIZED MUSLIMS



SIRAJ AHMAD ABBASI
CEO- IMPAR

India is home to the third largest Muslim community in the world, just behind Indonesia and Pakistan and they are the second largest population group by religion in India . As per the 2011 census of India, the Muslims population was 172 million which is 14.2% of total population of the country.

However, Muslims of India lag in socio-economic parameters. A Government of India constituted committee, headed by Justice Rajinder Sachar (retired judge of the Supreme court of India) in its 2006 report highlighted that Muslims had 3% share in Indian Administrative Service, 1.8% in Foreign Services and 4% in Police Services. In other government services as well, the representations were much below their share of population.

A key factor of this marginalization is continuous slide of the community in education as compared to other social groups. The growth of literacy rate between 2001 census and 2011 census among Muslims was higher than the average national growth rate, but it was much below than the same for the most marginalised communities of India—Scheduled Castes (SC) and Schedule Tribes (ST). As per the chart given below, the SC and ST communities will take over Muslims in literacy, leaving them at the bottom of the ladder.

According to a 2015 survey by India's Ministry of Human Resource Development, only 4.4% of Muslim students enrolled in the institutions of higher education in India . Moreover, in schools as well, Muslim have the lowest rate of enrolment and the highest number of drop-out cases.

SCHOOLS ENROLMENT OF MUSLIM STUDENTS

As per the study by the government of India, the enrolment of Muslim students in formal schools (private and government run) corresponds to their population share in primary schools, but it starts dropping in subsequent classes.

A comprehensive study was conducted by the Ministry of Minority Affairs, Government of India through National Productivity Council during the year 2017-2018, to find out the reasons for high drop out of students of Minority communities

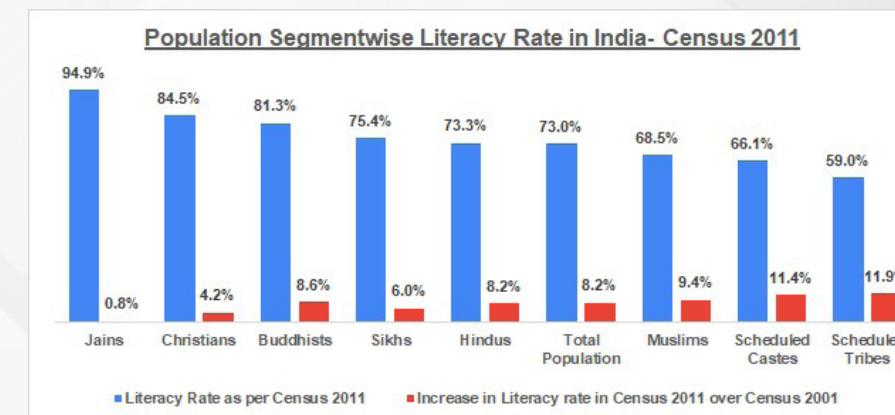


Figure 1: Population Segment Wise Literacy Rate in India | Source: Census 2011 and Census 2001

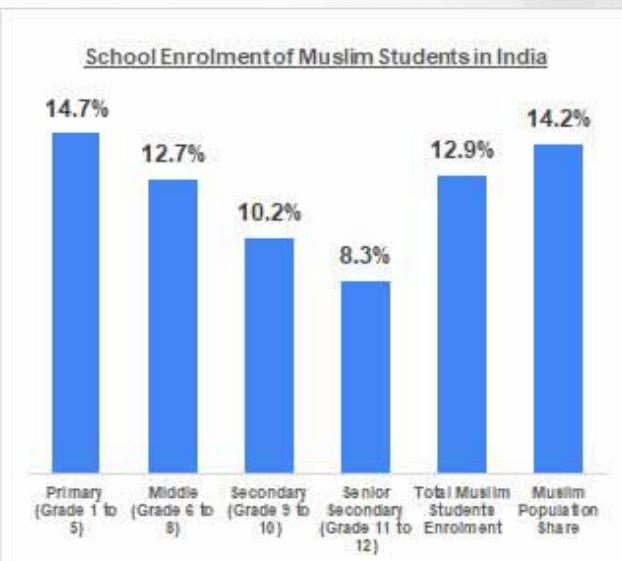
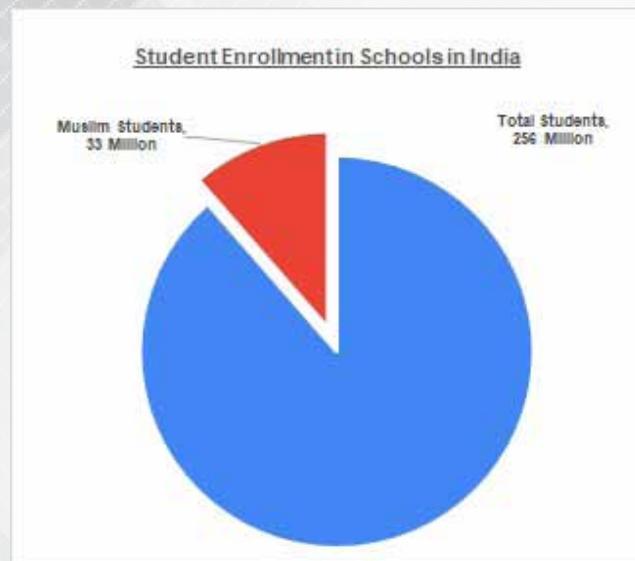


Figure 2 & 3; Source: U-DISE 2015-16 and Census 2011

(predominantly Muslims).

As per the report, the top three reasons for the same were found to be (1) Low income of parents, (2) Need to support the parents, and (3) Illiteracy of parents. Other contributing factors were (a) Early marriage among girl students, (b) Migration of parents to other towns/cities, (c) Inadequate availability of teachers, and (d) Non-availability of toilets for the girls in the schools.

All the reason mentioned for the school dropout are also applicable for the low enrolment of Muslim students in schools. This is a classic case of poverty and illiteracy prevailing in the community, perpetually feeding each other.

In such a situation, the challenges before community in driving the literacy among the marginalised section of population, (a) To increase enrolment of Muslim students in the schools and (b) To provide access to the quality education to students.

INCREASING SCHOOL ENROLMENT OF MARGINALISED SECTION OF MUSLIMS.

The state as well as central government has launched several welfare measures with the aim of increasing the enrolment of the students belonging to the economically lower strata of the population. Some of these like free schooling and free mid-day meals for the students at government run schools are key to drive up the enrolment. Similarly, the government has brought a legislation—Right to Education (RTE)—which mandates privately run schools to enroll 25% of students from economically poor strata of the society without charging any fee from them. Muslim students belonging to the poorer section of society also get benefited from these programs.

However, there is a disconnect in this model as the government schools largely lack quality of education and the students at premier schools often need off-school support like private tuitions, which is beyond the means of the parents of the students enrolled through RTE in such schools.

In such a situation, it is imperative that some intervention



Children getting food as per the Mid-Day Meal Scheme of the Government of India in Nagaland | Source: Wikimedia

is done by the financially and educationally well-endowed individuals of Muslim community to help the meritorious students, belonging to the poorer and marginalized section of the community, to access the quality education.

ACCESS TO QUALITY EDUCATION FOR MARGINALIZED SECTION OF MUSLIMS

The students belonging to poorer sections of Muslims are enrolled in (a) Government primary and secondary schools, (b) Low-cost private schools, (c) Community run charitable/low-cost schools, (d) Madrasa—community run schools which provide religious as well as modern education. In all these institutions the quality of education is not up to the mark. While the community cannot do much in the first two category of schools, last two category of schools can be turned around with the intervention of the members of Muslim community.

MADRASA

As described by a renowned Muslim public intellectual—Ebrahim Moosa—word Madrasa in its literal sense means a “place of study”, however, in today’s context it refers

to institutions (mostly attached which a mosque) which specialize in teaching Muslim theology and Islamic law.

Padmaja Nair’s paper “The State and Madrasas in India” sets up the Indian Madrasas in historical context. The study mentions the Madrasas used to impart secular education along with religious education, but amidst British policies the secular element was lost, and these institutions became more dogmatic—which led to elite affluent Muslims leaving Madrasa and enrolling in other educational institutions and poorer Muslims to join a Madrasa as they do not have any other choice.

In contemporary times, most of the Indian Madrasas only impart religious education and are not able to teach subjects like math and science. A reason is lack of resources, most of them unfortunately cannot even afford proper fans for students. But on a brighter side most of the Indian Madrasas do try to teach the students enrolled up till the level of Grade 5. But that still does not work—apparently because most of the teachers in Madrasas are themselves not trained enough, and the curriculum they follow is outdated.

TRANSFORMING MADRASA AS THE INSTITUTION FOR QUALITY EDUCATION

As we can infer from the previous section, the Madrasas are led by dedicated volunteers who have the ability of generating funds from the community and creating a decent physical infrastructure to a certain extent. However, this infrastructure is not being utilized effectively and efficiently to impart quality education as those who are managing the operations lack the skill sets required for the same. These Madrasas have the potential to become a catalyst for the socio-economic transformation of the Muslim community through access to quality education at affordable cost.

The desired transformation can be achieved by active interventions by the financially and socially committed members of Muslim communities to pool the resources and work with the Madrasa management to upgrade the physical infrastructure and softer elements of the Madrasa, so it becomes capable of delivering quality education to the students.

These Madrasas either offer free education or charge little fee and depend on the donations and Zakat for their capital and operational expenses. The collection of donations and Zakat is also done by the administrators and senior teachers, which impacts their regular teaching and administrative works.

By providing quality education, a transformed Madrasa can gradually start charging a fair tuition fee which will take care of the operational expenses. The scholarships for students from economically weak segments and capital expenditure (land & building etc.) of the Madrasa may continue to be funded by the community resources. This will also make Madrasa financially self-sustainable at the operation level.

A team consisting of representatives of Madrasa management and the socially committed influential members of the local community can work on the fund generation activities. The Madrasa transformation

planning team consisting of domain experts may guide the local team in the generation and effectively utilizing the fund for enhancing the quality of infrastructure and education delivery at the Madrasa.

DEVELOPMENT OF NEW CURRICULUM TO TRANSFORM MADRASA SYSTEM

As mentioned earlier, most of the Madrasas “follow outdated curriculum”, which is more outdated than the low-quality mainstream schools in the area. This was cited in my 2019 essay based on extensive field work done in Western U.P.

Therefore, to introduce modern subjects at a Madrasa we will be needing to revise, update, or potentially redesign the curriculum.

Here are the points we will consider while doing so:

1. Making Thinking Beings: The redesigned curriculum will aim to inculcate critical thinking and problem-solving abilities in the students to help them develop into innovative thinkers who can apply the knowledge to build something meaningful for the world. As Prof. PB Sharma—the Vice Chancellor of Amity University argues that “a major shift from “learning to know” to “learning to do” and learning to work together is required” to prepare our youth for the emerging challenges.

2. Affiliation with National Institute of Open Schooling (NIOS): Getting affiliation with CBSE—the most popular educational board of India—needs some minimum amount of infrastructural development, which is not feasible for most of the Madrasas. NIOS—which has an incredibly good curriculum for open schooling—offers a way-out to integrate mainstream education with religious education being imparted at the Madarsa.

3. Getting Expert Help: The domain experts will continuously update the curriculum and devise the training modules for the teachers and Madrasa administrators. These experts include educational researchers, curriculum designers, and domain experts from natural and social sciences, technology, communication, English literature and grammar.

OTHER INTERVENTIONS TO TRANSFORM MADRASA SYSTEM

A Madrasa can be transformed in 5 to 6 years by working on following aspects of the infrastructure and operations of a Madrasa.

1. Providing basic amenities for students and staff – Madrasa, generally lack basic amenities required to provide a healthy learning environment for the students. The transformation starts with providing, separate hygienic toilets for boys and girls, clean drinking water, student friendly furniture, proper lighting, and electric fans in the classroom.

2. Equipping Madrasa with Required Learning Aids – Providing modern learning aids like, reference books, story books, educational toys, Audio-Visual system, computer lab, science lab, mathematics lab, language lab, and activity area in the Madrasa are essential to effectively implement the new curriculum.

3. Capacity Building of Madrasa Teachers –

Designing and implementation of teachers training program for Subject Knowledge, Modern Teaching Skills, Behaviour, Soft Skills and Classroom Management for effective implementation of curriculum.

4. Creating Robust Processes and Review Mechanism – Creating well defined processes for different parts of operation, like Human Resources, Finance, Academics, and Outreach. Periodic review of these parameters by the domain experts to suggest corrective actions to Madrasa team.

5. Leveraging Technology for Operational Efficiency – Modern online collaborative tools to be used for planning, collaboration, monitoring, and communication between different stakeholders of this project, like, students, teachers, Madrasa management, implementation agencies, local community, civic society, and regulatory agencies to ensure the speedy execution and ensure that all the stakeholders stay invested in the project.

6. Creating Mutual Connect Between Madrasa and Local Community – Active participation of local people in the Madrasa transformation project will create a sense of ownership and responsibility among the community.

HOW TO EXECUTE MADRASA TRANSFORMATION PROJECT

The degree of success of this transformational project will depend on the effective execution of training and development programs for the academic and administration staff as well as the people managing Madrasa. This will itself depend on the on delivery of the program by the trainer as well as ability and willingness to learn and implement on part of the trainees.

The key challenge for imparting training to the teachers. These Madrasas usually have just one to two teachers for each subject so organising training programs for these

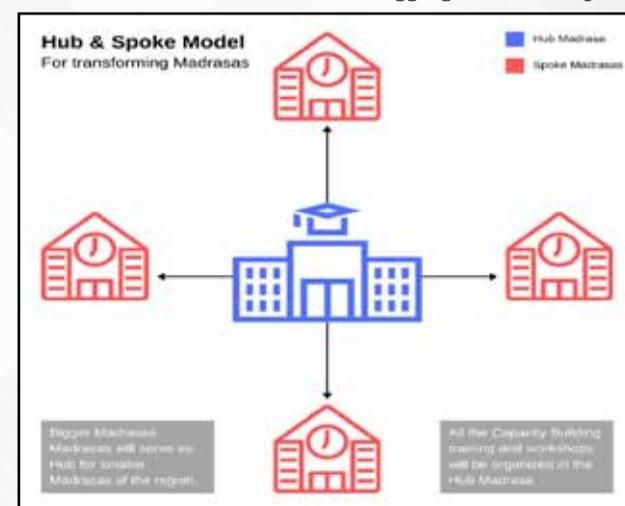
for teachers at individual Madrasa becomes financially unviable. However, if the training program for the teachers of 15 to 20 Madrasas is organized at one bigger and centrally located Madrasa, the training cost per Madrasa will come down to a realistic level.

This way the centrally located bigger Madrasa with better infrastructure will become a Hub and support the smaller Madrasas attached to it as Spokes.

HUB & SPOKE MODEL FOR EXECUTING MADRASA TRANSFORMATION

In one Hub & Spoke module there will be one Hub Madrasa and 15 to 20 Spoke Madrasas where eventually 7 to 8 thousand students will be enrolled. The Hub Madrasa will teach up to Grade 12 and have about 600 to 800 students while each Spoke Madrasa will impart education up to Grade 8 and have about 300 to 400 students.

The Hub will act as a resource aggregator for its Spoke



Picture of a Madrasa in very poor condition clicked during a visit to Western part of Uttar Pradesh, India

Madrasas but will not be involved in their management. All the Hubs will be aligned with the central project office. This office will act as the research, development, and monitoring cell for the Madrasa transformation project. A field coordinator at every Hub will be working for the effective implementation and monitoring of the agreed action points at Madrasas and the central project office. These field coordinators will also be involved in the community outreach activities in their area of operation.

SELECTION OF HUB AND SPOKE MADRASAS IN A MODULE

Only those Madrasas will be included in this project which are affiliated with the state or national education board and fulfils all the norms prescribed by the regulators in respect to building, open area, and other aspects as well.

The Spoke and Hub Madrasa should be presently providing education up to grade 5 and grade 8 respectively, as a day school for the children from the local community. The Hubs should have adequate land and buildings which can presently provide or can be expanded to provide the classrooms and other infrastructure for imparting education for students from Nursery to Grade 12 while Spokes should have that for the students up to Grade 8.

The Hub should additionally have adequate space for conducting training proper space to conduct training workshops and other activities which involves the participation of the teachers and others from the Spoke Madrasas as well.

The Spokes in one Module should preferably be within 50 kilometers distance from the Hub and there should be proper rail and/or road connectivity between these Madrasas. This is important as commuting time between Hub and Spokes by public transport should preferably be under 2 hours.

SOCIAL IMPACT OF TRANSFORMED MADRASA

These Transformed Madrasas will make quality modern education accessible to the students from marginalised sections of the community. The improved infrastructure of Madrasa, trained teachers, and better mutual connect

between Madrasa and the local community will help improve the enrollment and drop-out ratio of students.

These transformed Madrasas are also envisaged as the resource centres for other under-privileged schools and non-affiliated Madrasas in the locality. In the off-school hours, the infrastructure of these Madrasa can be used to provide livelihood training, study centre for open school, remedial classes, literary classes, and as a go to place for organising awareness camps on social, economic, livelihood, health or other aspects which are beneficial for the larger community.

The model of education delivery and other social interventions by these Madrasas will motivate other non-affiliated Madrasas and schools in the catchment area to replicate the same. This will help to increase the access to quality modern education for the marginalised section of the population.

CONCLUSION

This project may initially be launched in Uttar Pradesh, which is the most populous state and has the highest Muslim population in India. As per census 2011 the population of Muslims in Uttar Pradesh was 3.85 crore, which is estimated to be grown to around 4.57 crore in 2020.

There are more than 19,000 Madrasas in Uttar Pradesh which are registered with the Uttar Pradesh Board of Madarsa Education. Every year hundreds of thousands of students belonging to the marginalized section of Muslims of India pass out from these Madrasa. As these Madrasas are structurally weak, the students are poorly educated and are not able to compete with the better educated students from other institutions. This is largely responsible for these students stuck up in the bottom of the economic and social pyramid just like their parents.

The community led Madrasa transformation project is a standardized and scalable model which has the potential to impact the lives of millions of the marginalised Muslims of India by equipping them with the knowledge and skill sets required to break the social and economic barriers and become a part of national mainstream.

LET US KEEP

BUILDING THE BRIDGE



TARIQ SIDDIQUI
Former President
- AMU Old Boys
Association-Lucknow

The year 2020, due to the deadly pandemic may be etched as a scar in the memory of people at large, however, for Aligs, this has a special significance, due to it being the Centenary year of the establishment of our Alma Mater, Aligarh Muslim University. It was on 17th December 1920, when the dream of Sir Syed was realised, and the MAO collegiate school established by him in 1875 bloomed into AMU.

Sir Syed belonged to that generation which saw the reversal of fortune of Indian Muslims from the ruling class to the underclass. The community went through inter turmoil and experienced unimaginable persecution at the hand of Britishers, in the aftermath of India's War of Freedom on 1857. This enormous loss flabbergasted the commoners as well as the leadership of Indian Muslims. To resist the Britishers, the socio-religious leadership of Indian Muslims motivated the community to boycott everything associated with Britishers, of which the western system of education was the biggest symbol.

Sir Syed, like every great visionary and reformer, was able to look beyond what was visible to those who were yet to overcome the emotions and distress of the great loss. He understood that the only way for community to come out from this abyss is adoption of modern education and development of a scientific temperament. He



also understood that for creating the infrastructure for imparting modern education to the community, it is essential to engage everyone, including the Britishers.

Sir Syed overcame the emotions and despair which had engulfed the community after the loss of political power and took a pragmatic stance. He established Scientific Society at Ghazipur on 9th January 1864, which was shifted to Aligarh in April 1864, and came to be known as Scientific Society of Aligarh. Its objective was to translate the scientific books from European languages to Urdu and it was the first Scientific society to be established in India. Sir Syed's close friend, Jai Kishan Das was its secretary from 1867 to 1874 and Co-President for Life. In the meantime, he had already established Gulshan school in Muradabad (1859) and Victoria School in Ghazipur (1863) during his posting in those cities. Later he moved to Aligarh and started a new school, Muhammedan Anglo Oriental Collegiate School in 1875 which was upgraded to a

college in 1877 and came to be known as Muhammedan Anglo Oriental College, the precursor of AMU.

The foresightedness and pragmatism of Sir Syed can be understood by the fact that MAO Colligate School was established on 24 May 1875 which was Queen Victoria's 56th birthday and MAO school was upgraded to college level in 1877 by Robert Bulwer-Lytton, the Viceroy of India. Also, the first principal of MAO College was Henry George Impey Siddons who was succeeded by five more principals of British lineage. In total the college had British principals for 42 out of 43 years before it got converted into AMU. Sir Ziauddin Ahmad was its only Indian principal during 1919 - 1920. Sir Syed did not stop here but also brought teacher at MAO college from England so the students may get the best quality of education.

The path chosen by Sir Syed was full of obstacles, most of which were put up by the reactionary forces of the community itself, who went on to the extent of issuing Fatwas of

Kufr to excommunicate him from the community. However, he was undeterred and kept on working towards his vision of attaining transformation of community through education by engaging all the stakeholders, including the Britishers. He also did not wait to do grand planning for achieving his vision, but started hitting the ground wherever he was, with whatever he had, and along with whoever came with him. It is worthwhile to notice that he started the first school in Muradabad in 1859 which was within two years of the demise of Mughal empire. Also, MAO school was raised to college by the Viceroy of India within two decades of this loss of fortune of Muslim community by the very same empire, of whom the Viceroy was chief representative.

In today's time, we need to take a pause and do an honest introspection, as to whether we are following the pragmatic path of Sir Syed, which made it possible for AMU to come into existence. Are we able to keep the emotions under check while trying to make sense of what is happening around us, or are being swept with the flow and became a part of the crowd? Are we shunning our adversaries by considering them our mortal enemies, rather than engaging with them and trying to find some common ground, without compromising on our religious and cultural identity? Are we able to give leadership to the community by channelling their emotion and energy towards rebuilding the bridges which are on the shaky grounds, or are we adding to the self-destructive discourse against which Sir Syed spent the prime of his life, often at the cost of neglecting his own family?

The answers to these soul piercing questions are obvious, albeit disquieting, and maybe, difficult to accept. However, we owe it to the community, to follow the path shown by Sir Syed, and engage with all the stakeholders for equipping the future generations with the knowledge, skills, and ethos which will make them successful and humane. For this, like Sir Syed, we need to keep on building the bridges.

HEALTHCARE



N. A. FAROOQI

A catch phrase “Smile you had a heart attack”, can be seen at the entrance of the chamber of arguably India’s best interventional cardiologist and a pioneer of transcatheter aortic valve replacement(TAVR) and he is none other than Padma Bhushan Dr.Ashok Seth, Chairman Fortis Escorts Heart Institute. The phrase means the person can survive and survive for long of a Heart attack (Myocardial infarction ‘MI’) if the patient timely receive expert medical intervention. With the help of treatment the follow up medication dietary control prescribed exercises etc shall make the person live longer and a healthy life.

PRODROME & PRECAUTIONS

People should not ignore the warning symptoms just because they are young enough to have heart disease. Since, atherosclerosis (The build-up of fats, cholesterol and other substances in and on the artery walls) starts in youth which is a reminder that prevention should start early in life before problems develop.

Because coronary artery disease (CAD) is the cardinal cause of early heart attacks, it deserves greatest attention.

Surplus LDL cholesterol, enters the inner lining of arteries and gradually building up from tiny crystals into larger deposits later visible as fatty streaks The arteries so damaged by smoking, high BP, or diabetes are particularly vulnerable.The atheromatous lesions within the blood vessels of the heart undergo changes (intra plaque hemorrhage, erosion, ulceration, rupture, fissuring) leading to thrombus formation blocking the vessel wall resulting in MI. 90% of the cases of heart attack are attributable to the above mentioned reason. The eventual result is deprivation of a portion of heart muscle of oxygen-rich blood. This kills muscle cells and produces a heart attack in minutes. Study of a person who is free of high cholesterol, smoking,



diabetes, high blood pressure and obesity has remarkably low 5% risk of developing cardiovascular disease by age 95. In contrast, the risk for a man suffering with two or more of the above risk factors is 69%.

RISK FACTORS

- * Age ie. getting older
- * Men are more susceptible to CAD risk for women increases after menopause.
- * Family history
- * Smoking is a cardinal contributor to atherosclerosis
- * Hypertension
- * High cholesterol levels may increase the risk of formation of plaque & atherosclerosis.
- * Type 2 diabetes and CAD share similar risk factors, such as obesity and high BP
- * Physical inactivity or lack of exercise
- * High mental stress.
- * High triglycerides. This is a type of fat (lipid) in the blood.
- * Use of alcohol
- * Autoimmune diseases such as rheumatoid arthritis

PREVENTION

Lifestyle and the habits will not only help treating CAD but shall also prevent it from developing in the first place. For good health of heart one should:

- * Quit smoking
- * Control conditions such as high BP, high cholesterol and diabetes
- * Ensuring physical activity
- * Take low fat, low salt diet eat fruits, vegetables and whole grains
- * Maintain a healthy weight
- * Reduce and manage stress

SYMPTOMS & COMPLICATIONS

- * Chest pain (angina) may feel pressure or tightness in chest, as if someone were standing on the chest. This pain, referred to as angina, usually occurs on the middle or left side of the chest in a generally triggered by physical or emotional stress.
- * Usually pain subsides within minutes after the stressful activity is stopped.
- * breathlessness or extreme fatigue after exertion.



CAD can lead to:

- * Heart attack; when a cholesterol plaque ruptures and a blood clot is formed, complete blockage of the heart artery may trigger an attack. The lack of blood flow may damage heart muscle. The amount of damage depends in part on how quickly one receives treatment.
- * Heart failure; when some part of the heart is chronically deprived of oxygen and nutrients due to reduced blood flow, or if damaged by an attack, heart may become too weak to pump enough blood to meet body’s needs. This condition is known as heart failure.

WHEN TO SEE A DOCTOR

If suspecting to have a heart attack, immediately call 112/102 or local emergency number :

Rush instantly without wasting a minute to a nearest hospital preferably a heart centre. It is better to simultaneously take oral drugs nitroglycerin beta blockers thrombolytic/anti platelet agents and pain reliever.

If don’t have access to emergency medical services, have someone drive to the nearest hospital, self driving should only be a last resort.Tell the doctor the risk factors BP, high cholesterol, tobacco use, diabetes, family history etc.

DIAGNOSIS

The doctor will ask questions about patient’s medical history, do a physical exam, routine blood tests one or more diagnostic tests as well, including:

- * Electrocardiogram (ECG): records electrical signals travel through the heart which often reveals evidence of a previous attack
- * Holter: This is also ECG a portable monitor is tied to patient’s waist for 24 hours reveals the evidence during patient’s normal activities.
- * Echocardiogram: uses sound waves to produce images of heart to know whether all parts of heart contribute normally to heart’s pumping activity.
- * Stress ECG/TMT: If symptoms occur most often during walk/exercise doctor may go for this test which is an ECG walking on treadmills
- * Thallium stress: is a nuclear imaging test that shows how well blood flows into the heart. Radio-isotope



administered in one of the veins, flows through bloodstream and ends up in the heart. Once the radiation is in the heart a special camera called a gamma can detect the radiation and reveal any issues related to heart muscles. Thallium stress is usually prescribed, suspecting heart isn't getting enough blood flow when it's under stress, in cases of previous heart attack or to check how well medicines are working to determine success of a procedure or surgery.

* Cardiac catheterization angiogram (Angiography): to view blood flow through heart, a special dye is injected into coronary arteries. This is known as an angiogram (x-ray photos) through a long, thin, flexible tube (catheter) that is threaded through an artery, usually in the leg, to the arteries in the heart. Dye so injected, figures out the narrow spots and blockages on the X-ray images.

TREATMENT

In the first place treatment of coronary artery disease usually involves lifestyle changes.

Cardiologist decides whether patient requires conservative treatment i.e. standard medical treatment or less invasive procedures eg: PTCA, TAVR (minimally invasive procedure for valve replacement) or bypass surgery.

A. PERCUTANEOUS TRANSLUMINAL CORONARY ANGIOPLASTY(PTCA)

long thin tube(catheter) is inserted into the narrowed part of artery. Subsequently a wire with a flattened balloon is passed through the catheter to narrowed area. The balloon is then inflated, compressing the deposits against the artery walls, stent may also be left in the artery to help keep the artery open. Most of the stents gradually release medication to help keep the arteries open.

B. CORONARY ARTERY BYPASS GRAFT (CABG) SURGERY

a. Surgeon creates a graft to bypass blocked coronary

arteries using a vessel from another part of body, allowing the blood to flow around the blocked coronary artery. Since this requires bypass surgery, it is mostly reserved for cases of multiple blocked or narrowed coronary arteries.

b. In so far as the minimally invasive surgeries, these are performed through small incisions in the right side of the chest, surgeons operate between the ribs, less pain and faster recovery in many cases

C. ENHANCED EXTERNAL COUNTER PULSATION (EECP):

the therapy is less known available in certain cities. EECP claims to have been a better non invasive alternate procedure for following patients:

Those who have underwent coronary artery bypass (CABG) or stents placed in the coronary arteries with ongoing angina or patients suffering from angina and have not undergone any such procedures in the past.

FOLLOW UP TREATMENT

Post procedure/ post hospitalization, follow up treatment and care is equally important i.e. dietary control, regular exercise, losing excess weight, stress management and taking regular medicines as per prescription which may include statins, niacin, fibrates and bile acid, beta receptors/ beta blockers, diuretics, aspirin etc.

Stop smoking which is a major risk nicotine constricts blood vessels carbon monoxide reduces oxygen in blood.

Approach only qualified and competent cardiologists. If any kind of intervention such as angioplasty or surgery is suggested, it is always better to consult more than one cardiologists/ surgeons. Enquire if conservative or less invasive is a better choice.

Nowadays cost of hospitalization expenses particularly in meeting out the expenses of cardiac and other major illnesses are going exuberantly high. One must have a health/ Medclaim insurance policy with adequate sum insured covering all family members and dependants parents and/or parents in laws.

मुस्लिम मुआशरे की नाउम्मीदी के बीच इम्पार का क़याम



डा मीहम्मद शुएब अहमद

एडवोकेट

डिसट्रिक्ट कोआरडिनेटर इम्पार, मेरठ।

1 5 अगस्त 1947 को भारत ने एक लम्बी जद्दोजहद के बाद आज़ादी हासिल की, लेकिन आज़ादी से एक दिन पहले यानि 14 अगस्त 1947 को दुनिया के नक्शे पर पाकिस्तान नाम से एक नया मुल्क वजूद में आया जिसने भारत के मुसलमानों को दो हिस्सों में बाट कर रख दिया और इसी के साथ मुस्लिम नेता भी दो मुल्कों में बट गये बल्कि यूँ कहे कि दौराने जश्ने आज़ादी मुस्लिम कौम के जो नेता हुआ करते थे उनमें से ज़्यादा बड़ी तादाद भारत के बटवारे के साथ पाकिस्तान चली गयी। जो मुस्लिम नेता भारत में बचे भी तो वे कौमपरस्त कम कांग्रेसपरस्त ज़्यादा थे। उस वक्त भारत में बचे मुसलमानो की बिना कैप्टन के समुद्र मे तैरते जहाज़ के यात्रियों जैसी हो गई। नतीजतन् मुस्लिम कौम के मसले-मसाईल को सरकार और सरकारी मशीनरी तक ले जाने वाली कोई मोतबर लीडरशिप न रही। तब से लेकर आज के मौजूदा दौर तक मुस्लिम समाज मुख्तलिफ सियासी जमातों के दरवाजो पर अपनी गुहार लेकर दस्तक देता रहा। लेकिन हर सियासी जमात का चूकि अपना निजी नफ़ा-नुकसान होता है सो सभी ने अपने-अपने तरीके से मुस्लिम कौम का इस्तेहसाल किया। सभी ने अपना मकसद (सत्ता) हासिल करने के लिए मुस्लिम कौम का इस्तेमाल किया और अपने मकसद में कामयाबी हासिल करने के बाद मुस्लिम कौम को फिर से वहीं छोड़ दिया जहां वे पहले खड़ी थी। सियासी जमातें नाम चेहरे और रंग बदल बदल कर मुसलमानों को लुभाते रहे और उन्हे अपने मफ़ाद के लिए इस्तेमाल करते रहे और मुसलमान हर बार एक नई उम्मीद आखों में संजोय धोखा खाते रहे। हमेशा मुसलमानो को बताया गया कि पिछला वाला तुम्हारा दुश्मन था हम तुम्हारे सच्चे दोस्त हैं, हमदर्द हैं, हमारे साथ आईये।

मैनें खुद अपने बचपन के दिनों में वो दौर भी देखा है जब चक्र (जनता दल) का नारा बुलन्दी पर था। मेरे पास के मौहल्ले मे नमाजे फज़ में एक बुजुर्ग ने उस दौर के वजीरे आजम वी पी सिंह के हाथ मज़बूत करने की दुआ कराई। उसी दौर में फिर रथ यात्रा और रथ यात्रा के बाद पैदा हुं, तमाम हालात, बताने की ज़रूरत नही सारी दुनिया उससे वाकिफ है। भारतीय नेशनल कांग्रेस, लोक दल, जनता दल, समाजवादी जनता पार्टी, समाजवादी पार्टी, बहुजन समाज पार्टी, तेलगुदेशम, नेशनलिस्ट कांग्रेस पार्टी, जनता दल युनाईटेड और न जाने कितनी ही ऐसी सियासी पार्टियां जिन्हे





मुसलमानों ने बार बार आजमाया, बार बार हुकुमत में बैठाया लेकिन मुसलमानों के मसले-मसाले जस के तस ही रहे। क्या किसी भी सियासी गिरोह ने मुसलमानों को गम्भीरता से नहीं लिया या। सभी सियासी गिरोह मुसलमानों के मुददे पर एक राय थे, बस उनके मुखौटे अलग अलग थे। इस सब का नतीजा ये हुआ कि आये साल मुसलमान फिरकावाराना दंगे फसाद के शिकार होते रहे। इन दंगों ने मुसलमानों को बद से बदतर हालात में लाकर खड़ा कर दिया। सरकारें बदलती रही, लेकिन सरकार में रहने वाले लोग, और उनकी सोच नहीं बदली इसी वजह से मुसलमानों के हालात सुधरने के बजाये और ज्यादा खराब होते चले गये। मुसलमानों को परेशान करने के लिए नये नये फितने छोड़े जाने लगे। 21 वीं सदी आते आते मुसलमानों का कपड़ा, खाना, रहन-सहन, इबादत का तौर तरीका हर मुददे पर मुसलमानों को घेरा जाने लगा। जिसका खौफनाक मंजर साल 2020 में कोरोना के शुरुआती दौर में देखने को मिला जब तबलीगी जमात को कोरोना से भी ज्यादा खतरनाक बता कर देश के सामने पेश किया गया। देशभर की गली मोहल्लों में मुसलमान वेंडर जो सालों साल से दूध सब्जी सप्लाई कर रहे थे उन्हें वहां जाने से रोक दिया गया। एक ओर विश्व स्वास्थ्य संगठन की गाइडलाइन तो दूसरी ओर भारत की मीडिया की फर्जी खबरों के माध्यम से टीआरपी मुहिम। विश्व स्वास्थ्य संगठन की गाइडलाइन्स दरकिनार कर दी गयी और भारतीय मीडिया द्वारा फैलाई गई अफवाह ही अन्तिम गाइडलाइन बनकर रह गयी। अब देश में हर खराब बात के लिए मुसलमानों को जिम्मेदार ठहराया जाने लगा। यहां जवाबदेही शुरू होती है उन सियासी जमातों की जिन्हें मुसलमानों ने वकतन फवकतन सर आखों पर बैठाया, उनकी तरफ से कोई आवाज़ मुसलमानों के दिफा के लिए उठनी चाहिये थी, लेकिन हर तरफ खामोशी। उस वकत हालात इस कदर मनफी हो चुके थे कि आजादी के बाद पहली बार भारत के मुसलमानों को अहसास कराया गया कि कहीं बंटवारे के वकत भारत में रहने का मुसलमानों ने जो

फैसला किया था उसमें कहीं कोई चूक तो नहीं हो गई थी। हालांकि भारत का मुसलमान तरह तरह के फितने झेलते झेलते इसे भी झेल गया। लेकिन इसके जहन में एक सवाल घर कर गया कि जिन सियासी जमातों का सारी उम्र झंडा बुलन्द करते रहे उनमें से किसी ने भी मुसलमानों के दर्द को नहीं समझा। करोना के वकत भारत का हर मुसलमान अपने आप को अकेला और असहाय महसूस कर रहा था। इसी अकेलेपन और निराशा के माहौल में इम्पार एक उम्मीद की किरण बनकर मंजरेआम पर आया। भारत के हर मुसलमान की तरह इम्पार के संस्थापक डा. एम जे खान और उनके साथियों के दिल में भी एक कसक थी, एक तड़प थी कि जिन बेगुनाह मुसलमानों को आज टारगेट किया जा रहा है, कोई तो हो जो उनकी आवाज़ बनकर सामने आये। साथ ही इम्पार का क़याम सिर्फ वकती परेशानी को हल करने के लिए ही नहीं बल्कि मुसलमानों के मसाले-मसाले का हल तलाशने, उनकी आवाज़ बुलंद करने और समाजी व सियाजी मंजर पर उनकी स्थिती को मज़बूत करने के मकसद से किया गया। 10 अप्रैल 2020 से 10 अप्रैल 2021 तक सिर्फ एक साल की छोटी से अवधि में इम्पार ने पूरे देश से करीब 500 बुद्धिजीवियों को एक मंच पर इकट्ठा किया। असल में यह एक बहुत बड़ी मुहिम की शुरुआत का सबूत है। इम्पार का क़याम उस दौर में हुआ जब मुसलमान खुद को दुनिया में बिल्कुल अकेला व असहाय महसूस कर रहा था। तबलीगी जमात के मामले में इम्पार द्वारा की गई एडवोकेसी बहुत ही सराहनीय है, इसके साथ ही इम्पार थिक टैक मुसलमानों के मसले-मसाले पर बारीकी से सोचता और उनके हल के लिए योजना बनाने पर अमल भी कर रहा है। इम्पार की इन्ही कोशिशों से मुतासिर होकर देशभर के पढ़े लिखे लोगों खासकर नोजवानों में इम्पार के लिए सकारात्मक रुझान दिखाई दे रहा है। मैं खुद भी निजी तौर पर उम्मीद करता हूँ कि इम्पार आने वाले वकत में मुस्लिम मआशरें में शिक्षा, जागरुकता के लिए काम करेगा व देश और दुनिया के सामने भारतीय मुसलमानों की सही तस्वीर पेश करेगा।

बदलते परिवेश में मुसलमानों का सुधार और विकास और नयी चुनौतियां



माजिद अली खॉ
रिजनल कोऑर्डिनेटर
इम्पार

किसी भी समाज को सशक्त करने के लिए दो रास्तों पर चलने की कोशिश की जाती है। एक है सामाजिक सुधार जिसमें प्रमुख रूप से राजनीतिक चेतना का विकास, शैक्षणिक स्तर का बढ़ना व स्वास्थ्य संबंधित सेवाओं की पूर्ति। दूसरा रास्ता जो अतिमहत्वपूर्ण है वह है आर्थिक उन्नति। सशक्तीकरण के इन दो प्रमुख तरीकों की अगर आपस में तुलना की जाए या कहा जाए कि किसे किस पर वरीयता दी जाए तो बात समझ में आती है कि दोनों एक दूसरे के पूरक हैं। दोनों को एक साथ ही स्वीकार करना पड़ता है। जब समाज या व्यक्ति की आर्थिक स्थिति बिगड़ती है तो उसमें राजनीति, शैक्षणिक व स्वास्थ्य तीनों क्षेत्रों पर प्रतिकूल प्रभाव होता है और यदि समाज में आर्थिक सशक्तीकरण तो हो परंतु साथ ही सामाजिक गिरावट भी हो तो वह बर्बादी का सबब बनने लगता है। उसका आर्थिक विकास समाज में अव्यवस्था पैदा करने का रास्ता खोल देता है। इसलिए कुरान में भी एक साथ दोनों सुधार की ताकीद बार बार की गयी है।

अब अगर भारतीय मुसलमानों के संदर्भ में बात करें एक बात स्पष्ट रूप से सामने आती है कि मुस्लिम समाज सुधार व प्रगति के सभी मापदंडों से पीछे है, इसके कारण क्या रहे एक लंबी चर्चा का विषय है। भारतीय मुस्लिम समाज देश की आजादी के बाद जिन परिस्थितियों से गुजरा इसका यदि बारीकी से अध्ययन किया जाए तो कुछ सकारात्मक और नकारात्मक बातें सामने आती हैं। नकारात्मक बिंदुओं में प्रमुख रूप से शैक्षणिक रूप से पिछड़ने पर राजनीतिक अस्तित्व कमजोर हो जाना शामिल है। सकारात्मक रूप में देखें तो मुसलमानों ने विभिन्न चुनौतियों का सामना करते हुए अपनी आर्थिक प्रगति पर ध्यान केंद्रित रखा। भारतीय मुसलमानों की बहुसंख्या उन वर्गों पर आधारित है जो परंपरागत किसी हुनर से जुड़ी रही हैं, इन वर्गों ने इस हुनर का इस्तेमाल करते हुए खुद को आर्थिक सशक्त करने के प्रयास किए जिसके परिणाम सामने हैं कि मुसलमानों की बड़ी-बड़ी बस्तियां वजूद में आईं। मुस्लिम बहुल इलाकों में इनके शैक्षणिक संस्थान भी नजर आने लगे हैं भले ही इनकी संख्या अभी कम है। जैसे जैसे मुस्लिम समाज आर्थिक प्रगति की ओर बढ़ेगा वैसे वैसे अन्य क्षेत्रों में भी उन्नति प्राप्त करेगा, आवश्यकता है मिशन बनाकर अपने लक्ष्य को प्राप्त करने की।

मुस्लिम समाज को बदलते वैश्विक और राष्ट्रीय परिवेश में प्रमुख रूप से कुछ क्षेत्रों में विशेष ध्यान देना होगा। सबसे पहले बदल रही दुनिया में अपने शैक्षणिक स्तर खासतौर से तकनीकी शिक्षा स्तर को बढ़ाना होगा। जिस अनुपात में दुनिया विज्ञान के क्षेत्र में आगे बढ़ रही है यदि उसी अनुपात





में मुस्लिम समाज आगे ना बढ़ा तो उसके लिए यह आत्महत्या के समान होगा. शिक्षा स्तर के बढ़ाने के लिए अपने संसाधनों को शिक्षा क्षेत्र में ज्यादा से ज्यादा लगाना होगा. अधिक से अधिक तकनीकी शैक्षणिक संस्थानों की स्थापना करनी होगी. मुसलमानों को शैक्षणिक क्षेत्र में पिछड़ने में इस धारणा ने भी बड़ी भूमिका निभाई है कि दीनी शिक्षा और दुनियावी शिक्षा अलग अलग चीजें हैं. जबकि इस्लाम ऐसा कोई बंटवारा नहीं करता. इस्लाम दुनियावी कार्यों के लिए दिशा निर्देश देता है जो इस बात का संकेत है कि दीन का अस्तित्व व महत्व दुनिया में रहने तक है. भारतीय मुसलमानों में मजहबी लोगों ने यह भ्रांति फैलाकर इनको पिछड़ने में अपनी नकारात्मक भूमिका निभाई. इसका नतीजा यह हुआ कि समाज दो वर्गों में विभाजित हो गया. जो लोग धार्मिक शिक्षा के लिए मदरसे गए वह विज्ञान व तकनीक में पिछड़ गए और जो विज्ञान व तकनीक की शिक्षा प्राप्त करने के लिए स्कूल गए वह दीन के मामलों में पिछड़ गये. अब समय आ गया है कि मुसलमान दीन, विज्ञान और तकनीक संबंधी शिक्षा लेने के प्रयास को तेज कर दें. यदि समाज का हर व्यक्ति इस दौड़ में शामिल हो जाए तो जल्दी ही मुसलिम समाज देश में अग्रणी समाज की भूमिका निभा सकता है.

कुरआन में भी मुसलमानों के आंतरिक व बाह्य दोनों तरह के सशक्तीकरण पर जोर दिया है. कुरान में सूरह मोमिनून में कामयाब लोगों की जो पहचान बताई गई है वह आंतरिक सुधार का बेहतरीन रास्ता है जिसमें बहुत ज्यादा मेहनत नहीं है. साथ ही कुरआन जकात का बार बार आदेश देकर यह समझाता है कि माल का समाज में बंटते रहना समाज की तरक्की का बेहतर हल है. मुसलमान कुरान पर 100 फीसदी ईमान लाते हैं इसलिए इन्हें चाहिए कि अपने पिछड़ेपन से निपटने के लिए कुरान से भी मदद हासिल करें.

मुसलमानों के पिछड़ने तथा सरकारों से फायदा ना उठाने में उसकी राजनीतिक चेतना शुन्य होना भी एक बड़ा कारण रहा है. मुसलमान दरी बिछाने व नारे लगाने को ही राजनीति समझता रहा है और इस पर लंबा समय खराब करता रहा है. जबकि राजनीति, राज्य की नीति के समझने को कहते हैं. इसका परिणाम यह हुआ कि मुस्लिम समाज राजनीति के माध्यम से सरकारी सुविधाओं व योजनाओं का लाभ लेने से चूक गया. इससे आम मुसलमान पर गहरा प्रभाव हुआ. मुसलमानों में सरकारों के प्रति उदासीनता बढ़ती गई तथा किसी भी सरकार को अपनी सरकार समझने के रवैये में भी अंतर आने लगा. बदलते राजनीतिक परिवेश में मुसलमानों को मांग आधारित (Demand Base) राजनीति शुरू करनी चाहिए. लोकतंत्र

में हिस्सा उसे मिलता है जो अपने लिए आवाज उठाता है. मुसलमानों ने लंबा समय किसी को हराने वह किसी को जिताने में खराब किया है. कभी चुनाव में अपने व्यक्तिगत हित और सुरक्षा की चिंता को छोड़कर सामुदायिक हितों के आधार पर राजनीति नहीं की. अब वक्त आ गया है कि मुस्लिम समुदाय अपने अंदर राजनीतिक चेतना जागृत (सियासी शऊर बेदार) करें. राजनीतिक चेतना जागृत होने से कम से कम मुस्लिम नौजवान चुनाव में सही मुद्दों पर वोट देगा. इसका असर भी सभी राजनीतिक दलों पर अवश्य होगा. जब मांग आधारित राजनीति होगी तो सभी पार्टियां अपने-अपने घोषणा पत्रों में मुसलमानों की वास्तविक समस्याओं को भी शामिल करेंगी. सरकार में आने के बाद भी हर पार्टी अपनी सरकारी नीतियों और योजनाओं में मुसलमानों के हितों का ध्यान रखेगी. इससे आम मुसलमानों के जीवन में परिवर्तन अवश्य आएगा. सरकारी सुविधाओं का लाभ लेने का तरीका मुसलमान अगर सीख जाएंगे तो समाज का सशक्तीकरण करना आसान हो जाएगा. इसलिए समाज के शिक्षित मुसलमानों का कर्तव्य है कि वह समाज में जाकर हर व्यक्ति का ध्यान इस ओर दिलाए. जो लोग सक्रिय राजनीति में हिस्सा ले रहे हैं वह भी अपनी राजनीति की दशा व दिशा को बदलें तथा सामुदायिक हितों का विशेष ध्यान रखें.

मुसलमानों में शिक्षा स्तर के बढ़ने के साथ जो चुनौतियां पेश आएंगी वह हैं रोजगार और व्यवसाय की. जब समाज शैक्षणिक रूप से पिछड़ा है तब हर तरफ से आवाज उठी कि शिक्षा हासिल करो जिससे मुसलमान सशक्त हों. लेकिन बदलते हालात में यह बात भी सामने आई है कि सशक्तीकरण बिना शिक्षा के भी हो सकता है क्योंकि आने वाला समय व्यक्ति के कौशल पर निर्भर करेगा. हमारी सरकार द्वारा दिया गया नया नारा "आत्मनिर्भर भारत" के अनुरूप ही मुस्लिम समाज को अपनी आर्थिक रणनीति तय करनी चाहिए. परंपरागत शिक्षा या व्यवसायिक गतिविधियों से काम नहीं चलने वाला. आत्मनिर्भर बनना होगा. इसका मतलब है कि खुद घर पर रोजगार के अवसर पैदा करने होंगे. नए व्यावसायिक तौर तरीकों में हुनर की बड़ी भूमिका रहने वाली है. मुसलमानों की बड़ी संख्या हुनरमंद है. इसको संस्थागत करने की और महारत हासिल करने की आवश्यकता है. अब एक महत्वपूर्ण सवाल है कि व्यवसाय खड़े करने के लिए पूंजी कहाँ से आएगी. इसलिए बैंकिंग सेक्टर पर निर्भरता बढ़ेगी. अक्सर देखा गया है कि मुस्लिम बहुल देहात में बैंक बहुत कम पाए जाते हैं. जहाँ बैंक मौजूद हैं तो वह भी लोगों को ऋण मुहैया नहीं कराते. इसकी वजह मुसलमानों के पास संपत्ति की कमी या अनधिकृत होना है.

हर शहर और बड़े कस्बे के पास मुसलमानों की नई नई कालोनियां बस रही हैं लेकिन वह अक्सर अनधिकृत होती हैं, उनका मूल्यांकन बैंक में नहीं हो पाता. इस वजह से मुसलमानों को उनकी संपत्ति के आधार पर बैंक ऋण नहीं मिल पाता. यदि मुस्लिम बहुल कालोनियों को अधिकृत कालोनी बनाने की कोशिश की जाए तो वह बड़ा काम हो सकता है. इस ओर अभी तक मुस्लिम समाज के बुद्धिजीवियों ने ध्यान नहीं दिया. मुस्लिम बहुल छोटे शहरों व कस्बों में व्यवसाय के बड़े अवसर मौजूद हैं. ढांचागत सुविधाएं भी हैं, मुस्लिम नौजवानों के रुख को इस ओर मोड़कर समाज के सशक्तीकरण के लक्ष्य को प्राप्त किया जा सकता है.

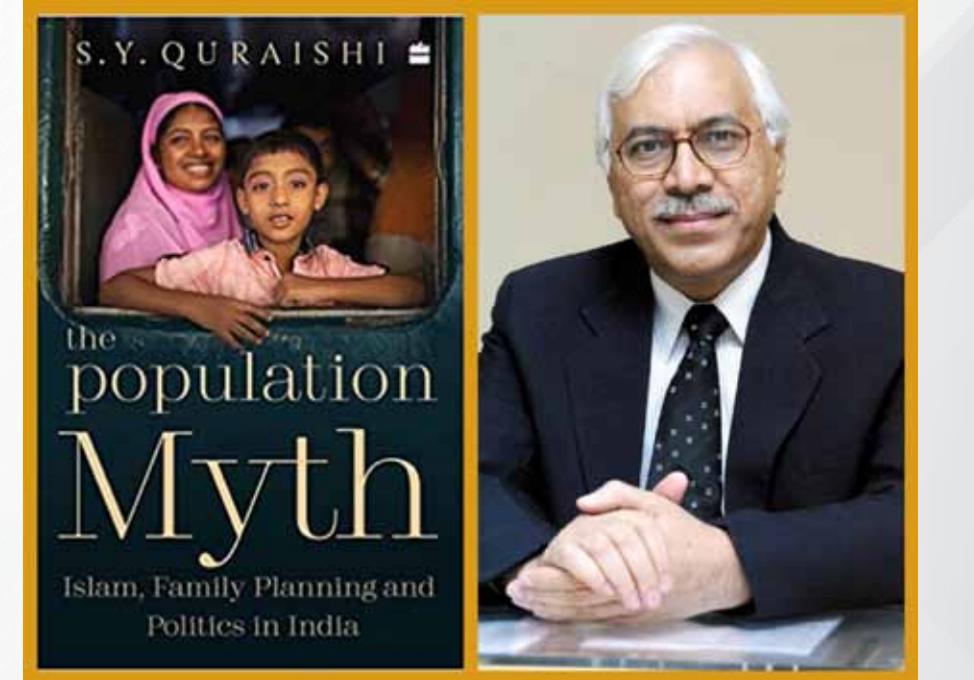
द पॉपुलेशन मिथ: इस्लाम, फेमिली प्लानिंग एण्ड पोलिटिक्स इन इन्डिया



मुशरफ़ अली

आरएसएस के सरसंघ चालक मा0स0गोलवलकर ने अपनी किताब विचार नवनीत में लिखा, "देश के सामरिक महत्व के भागों में अपनी जनसंख्या वृद्धि करना इनके आक्रमण का दूसरा मोर्चा है। कश्मीर के पश्चात असम उनका दूसरा लक्ष्य है।"

19 नवम्बर 2005 को आर.एस.एस. के सरसंघ चालक के.एस. सुदर्शन ने कहा कि हिन्दू दो या एक बच्चा पैदा करने के प्रचार में न आएँ। अगर आपने एक बच्चा पैदा करने की नीति का अनुसरण अगले 120 साल तक किया तो आपके परिवार में कोई भी वारिस नहीं बचेगा इसलिए कम से कम पांच व अधिक से अधिक 16 तक बच्चे पैदा करें। 7 जनवरी 2015 को यही चिन्ता भाजपा के सांसद साक्षी जी महाराज ने मेरठ में आयोजित संतसमागम में प्रकट करते हुए कहा, "चार पत्नियां और 40 बच्चे की अवधारणा भारत में काम नहीं करेगी इसलिए समय आ गया है कि हिन्दू महिलाएं कम से कम चार बच्चे ज़रूर पैदा करें और उनमें से एक बालक संघ के हवाले करें। उनकी इसी बात को आगे बढ़ाते हुए बंगाल के वीरभूमि ज़िले के संयुक्त अध्यक्ष श्यामल गोस्वामी ने कहा, "मैं हिन्दू माता और बहनों से कहना चाहता हूँ कि अगर वह पांच बच्चों से कम पैदा करती हैं तो भविष्य में आबादी का संतुलन बिगड़ जाएगा। मुझे गलत न समझे क्योंकि हिन्दुत्व व सनातन धर्म की रक्षा के लिए सभी हिन्दुओं को पांच बच्चे पैदा करना ज़रूरी है।"



उपरोक्त बयानों से हिन्दु समाज में एक भ्रम व भय का माहौल पैदा होता है और वह आसानी से इस बात पर विश्वास कर लेते हैं कि इस्लाम न केवल मुस्लिम पुरुषों को बहुविवाह की इजाजत देता है बल्कि उन्हें परिवार नियोजन करने से भी रोकता है इस कारण एक दिन भारत में मुसलमानों की आबादी हिन्दुओं से आगे निकल जायेगी और इस तरह भारत पर फिरसे मुसलमानों का राज हो जायेगा। इस बीच एक नया नारा निकाला गया 'लव जिहाद' इसके पीछे भी मुसलमानों की जनसंख्यावृद्धि का गढ़ा गया सिद्धांत काम कर रहा है यानि मुसलमान योजनाबद्ध रूप से अपनी आबादी बढ़ा रहे हैं ताकि वह भारत की राजसत्ता पर कब्ज़ा कर सकें। मुसलमानों की आबादी बढ़ने का यह गढ़ा गया सिद्धांत क्या वास्तविक है या इसके पीछे कोई और मकसद छिपा है इस बात की तथ्यात्मक पड़ताल प्रस्तुत करती अंग्रेज़ी में एक नई किताब आई है, "द पॉपुलेशन मिथ: इस्लाम, फेमिली प्लानिंग एण्ड पोलिटिक्स इन



इन्डिया”।

किताब के लेखक भारत के पूर्व मुख्य चुनाव आयुक्त डा० एस वाई कुरेशी हैं। श्री कुरेशी का कहना है कि यह किताब उनकी 25 साल की मेहनत का नतीजा है। किताब की प्रस्तावना जनसंख्या एवं विकास विश्लेषक श्री देवेन्द्र कोठारी तथा राष्ट्रीय अल्पसंख्यक आयोग के पूर्व चेयरमैन श्री ताहिर हुसैन ने लिखी है। किताब पर अनेक विद्वानों ने अपनी प्रतिक्रिया दी है जिसमें श्री एनसी सक्सेना की प्रतिक्रिया उल्लेखनीय है। उन्होंने लिखा, “आबादी का बढ़ना धर्म के स्थान पर गरीबी, स्त्री की समाज में स्थिति तथा स्वास्थ्य सेवाओं की उपलब्धता पर निर्भर है। वह बंगलादेश का उदाहरण देते हैं कि वहां बेहतर स्वास्थ्य सेवाओं व संतुलित लिंगानुपात के नतीजे में जनसंख्या वृद्धि दर में तेजी से गिरावट आयी है। भारत में भी केरल में मुस्लिम आबादी की वृद्धि दर उत्तर प्रदेश व राजस्थान के हिन्दुओं की तुलना में कम है। इसके पीछे प्रमुख कारण उनका परस्पर रिश्तों में शादी करना तथा दहेज प्रथा का कम होना है जिससे वहां लड़कियां बोझ नहीं मानी जाती। श्री सक्सेना ने उम्मीद जतायी कि निहित स्वार्थों के प्रचार के कारण जो मुस्लिम आबादी के बारे में समाज में पूर्वाग्रह मौजूद है उसे डा० कुरेशी की किताब दूर करेगी।

किताब नौ अध्याय पर आधारित है। पहले, दूसरे व तीसरे अध्याय में भारत में परिवार नियोजन की स्थिति का ऐतिहासिक विश्लेषण किया गया है। आजादी के बाद से भारत ने किस तरह परिवार नियोजन नीतियां बनायीं और उनका जनसंख्या वृद्धि पर क्या प्रभाव पड़ा? परिवार नियोजन कौन लोग अपनाते हैं और उसके पीछे कौन से सामाजिक-आर्थिक कारण हैं? चौथा अध्याय मुसलमानों में परिवार नियोजन की स्थिति पर केन्द्रित है। पांचवा अध्याय परिवार नियोजन के बारे में इस्लाम क्या कहता है कुरान और हदीस में इसपर क्या बताया गया है इसका विवरण है। इस अध्याय में कुरान और हदीस की कुछ वह आयतें भी पेश की गयी हैं जिनका इस्तेमाल मौलवी हजरात परिवार नियोजन के खिलाफ करते हैं जबकि ज्यादातर उन आयतों को पेश किया गया है जो बताती हैं कि इस्लाम परिवार नियोजन को प्रोत्साहित करता है। इस अध्याय में समाचार पत्रों से इस बात की पुष्टि की गई है कि मुस्लिम धार्मिक विद्वानों के बारे में यह प्रचार गलत है कि वह परिवार नियोजन और टीकाकरण अभियान के विरोधी हैं इसके विपरीत वह इससे सम्बंधित सरकारी योजनाओं को प्रोत्साहित करते हैं। छठा अध्याय इस्लामी देशों में परिवार नियोजन नीतियों का तुलनात्मक व तथ्यात्मक विवरण प्रस्तुत करता है। सातवां अध्याय दुनिया के प्रमुख ६

र्म, परिवार नियोजन के बारे में क्या दृष्टिकोण रखते हैं इसपर चर्चा को केन्द्रित किया गया है। आठवां अध्याय परिवार नियोजन के सम्बंध में भारत में जो साम्प्रदायिक राजनीति चल रही है उसपर केन्द्रित है। इसमें आरएसएस, जनसंघ और हिन्दु महासभा के नेताओं, सिद्धांतकारों के बयानों को पेश किया गया है। मुस्लिम तुष्टिकरण की बात हिन्दुओं में भय पैदा करने के लिए है या उसकी कोई जमीनी हकीकत भी है इसपर डा० कुरेशी ने विस्तार से रौशनी डाली है। नवां अध्याय निष्कर्ष और आगे रास्ता क्या हो इसपर केन्द्रित है। डा० कुरेशी ने बताया है कि भारत दुनिया में पहला देश है जिसने आजादी के बाद परिवार नियोजन नीति बनायी। वह बताते हैं कि आबादी का विस्फोट जहां एक तरफ समस्या माना जाता है वहीं दूसरी तरफ किसी देश के लिए लाभांश की तरह है बशर्ते कि आबादी का बड़ा हिस्सा दक्ष कार्यबल पर आधारित हो अर्थात् किसी देश के कार्यबल में जितने ज्यादा कुशल शिल्पी और पेशेवर होंगे उससे देश की उत्पादकता बढ़ेगी और इस तरह विकास के मामले में वह दुनिया में अग्रणी बन जायेगा। वह मिसाल देते हैं कि भारत के कुल कार्यबल में अकुशल लोगों की तादाद दक्ष लोगों की तुलना में काफी ज्यादा है। भारत में युवा वर्ग अधिक होते हुये भी दक्षता की कमी से उसका उत्पादकता में उपयोग नहीं हो पा रहा है। भारत में कुल कार्यबल में कुशल व दक्ष लोगों की संख्या केवल 4.69 प्रतिशत है जबकि चीन में यह तादाद 24, अमरीका में 52, ब्रिटेन में 68, जर्मनी में 75, जापान में 80 तथा दक्षिण कोरिया में 95 प्रतिशत है। कम दक्षता के कारण हमारी आबादी संख्या में ज्यादा होते हुये भी संसाधन में नहीं बदल पा रही है।

किताब में डा० कुरेशी जनसंख्या वृद्धि और परिवार नियोजन नीतियों का गहराई से तथ्यात्मक विश्लेषण करते हुये अपना शोध प्रस्तुत करते हैं। वह बताते हैं कि भारत में जहां सभी धार्मिक समूहों की आबादी में दशकीय वृद्धि दर में लगातार गिरावट आ रही है वहीं क्षेत्रवार लोगों की शैक्षिक स्थिति, स्वास्थ्य सेवाओं की उपलब्धता, रोजगार और महिला सशक्तिकरण के कारण भी अंतर मौजूद है। मिसाल के तौर पर 1951 में महिलाओं में कुलप्रजनन दर(एक महिला अपने जीवन में औसत जितने बच्चों को जन्म देती है) 6 बच्चे थी जो 2015-16 में गिरकर 2.2 बच्चे रह गई। इतने पर भी ज्यादा जन्म दर बनी रहने का कारण देश में प्रजनन आयु वर्ग 15 से 24 वर्ष का अधिक पाया जाना है। देश ने शुरु में जनसंख्या नियंत्रण के विचार से परिवार नियोजन अभियान की शुरुआत की थी लेकिन 1994 में जनसंख्या एवं विकास पर काहिरा में हुई अन्तर्राष्ट्रीय कांग्रेस के बाद से जनसंख्या स्थिरता पर बहस आ गयी। अब राष्ट्रीय लक्ष्य सन् 2045 तक जनसंख्या स्थिरता बन चुका है। पहली परिवार नियोजन नीति 1952 में बनी थी लेकिन साधन और स्वास्थ्य सेवाओं की उपलब्धता के अभाव में नसबंदी अपनाये जाने के बावजूद जन्म व मृत्यु दर उच्च बनी रही। 60 के दशक में राष्ट्रीय परिवार नियोजन नीति नसबंदी पर केन्द्रित रही लेकिन दशकीय जनसंख्या वृद्धि दर उच्च बनी रही और मुस्लिम परिवार में पुरुष व महिला नसबंदी के प्रति संकोच बना रहा। 70 के दशक में सरकार ने परिवार नियोजन पर ध्यान दिया और ज्यादा पैसा आवंटित किया। प्राथमिक स्वास्थ्य केन्द्रों पर गर्भनिरोधक उपायों की सुविधा व शिक्षा उपलब्ध करायी गई। 1971 में गर्भपात कानून आया जिससे स्वास्थ्य केन्द्रों पर सुरक्षित गर्भपात की सुविधा उपलब्ध करायी गयी। पांचवी पंचवर्षीय योजना में विशेषकर 1976 में बड़े पैमाने पर लगभग 80 लाख

लोगों की नसबंदी की गई। इसी दशक में परिवार नियोजन कार्यक्रम का नाम बदलकर नेशनल फेमिली वेल्फेयर प्रोग्राम कर दिया गया जिसमें मात्र शिशु स्वास्थ्य सेवा कार्यक्रम को शामिल कर दिया गया। 1978 में विश्व स्वास्थ्य संगठन ने अल्मा आटा घोषणा जारी की जिसमें सन् 2000 तक सभी को स्वास्थ्य सेवायें उपलब्ध कराने का संकल्प लिया गया उसके बाद भारत में 1983 में राष्ट्रीय स्वास्थ्यनीति बनायी गई। 1981 की जनगणना में मुस्लिम आबादी में मामूली सी वृद्धि 11.71 प्रतिशत देखी गई। इसके साथ ही मुस्लिम दम्पति परिवार नियोजन की ओर उन्मुख हुई विशेषकर उन्होंने बच्चों में अंतर रखने की नीति को अपनाया। ओआरजी की रिपोर्ट अनुसार मुस्लिम दम्पति 22.5 प्रतिशत परिवार नियोजन के किसी न किसी तरीके को अपनाने लगे। 1989 में परिवार नियोजन अपनाये वाली मुस्लिम दम्पति का प्रतिशत बढ़कर 33.8 हो गया जिसमें 19.1 प्रतिशत ने नसबंदी को अपनाया।

90 के दशक में नेशनल डेवलपमेंट कौंसिल की रिपोर्ट ने राष्ट्रीय परिवार कल्याण नीति में बदलाव कर दिया। राज्य स्तरीय स्वास्थ्य सेवाओं और उनकी उपलब्धता में भिन्नता होने के कारण पहले जो परिवार नियोजन कार्यक्रम विशेषकर गर्भनिरोधक उपायों पर केन्द्रित था उसका क्षेत्रीय आवश्यकताओं के अनुसार विकेंद्रिकरण कर दिया गया। 1992-93 में पहला नेशनल फेमिली वेल्फेयर सर्वे आया जिसमें राष्ट्रीय व राज्य स्तर पर प्रजनन दर, बाल-शिशु मृत्यु दर, परिवार नियोजन अपनाये जाने की प्रवृत्ति, मात्र व बाल स्वास्थ्य तथा उनको उपलब्ध स्वास्थ्य सेवाओं का आकलन किया गया। इसमें अनुमान लगाया गया कि केवल 27.7 प्रतिशत मुस्लिम दम्पति किसी भी प्रकार के परिवार नियोजन उपाय अपनाते हैं। 1997 में स्वास्थ्य एवं परिवार कल्याण मंत्रालय ने प्रजनन एवं बाल स्वास्थ्य कार्यक्रम की पहल की जिसके तहत स्वास्थ्य व परिवार कल्याण सेवाओं को महिलाओं और शिशु तक जरूरत के अनुसार पहुंचाया जा सके। इसका नतीजा राष्ट्रीय परिवार कल्याण नीति 1998-99 में सामने आया जिसमें पाया गया कि 37 प्रतिशत मुस्लिम दम्पति गर्भनिरोध के कोई न कोई उपाय अपना रहे थे।

राष्ट्रीय जनसंख्यानीति 2000 में गर्भनिरोधक उपायों और महिला व शिशु स्वास्थ्य सेवाओं को उपलब्ध कराने को लक्षित किया गया ताकि 2045 तक जनसंख्या स्थिर करने के मकसद को हासिल किया जा सके। इसके लिए विवाह आयु में विलंब करने, न्यूनतम 18 व 22 वर्ष

की आयु को प्राथमिकता दी गई। जन्म देते समय मात्र मृत्यु दर प्रति लाख पर 100 से कम रखने, यौन संक्रमित रोगों को रोकने व बीच में शिक्षा छोड़ने की दर में कमी लाने व प्रजनन दर 2.1 बच्चे रखने के उपायों को लक्ष्य बनाया गया। लेखक ने पहली पंचवर्षीय योजना से लेकर 12 वीं पंचवर्षीय योजना तक परिवार स्वास्थ्य कल्याण योजनाओं का गहराई से विश्लेषण किया है। छठी पंचवर्षीय योजना में किन कारणों से उच्च शिशु व मात्र मृत्यु दर में वृद्धि हुई उसका पता चलता है। उन्होंने बताया कि परिवार नियोजन नीतियों को मुस्लिम सघन जिलों में कभी-कभार ही केन्द्रित किया गया। राजनीतिक इच्छाशक्ति के अभाव में और इसको संवेदनशील मुद्दा मानकर खुद नीति निर्माता, परिवार नियोजन प्रसार के मामले में मुस्लिम क्षेत्रों से कतराकर निकल गये दूसरी तरफ मीडिया में परिवार नियोजन नहीं अपनाने का दोष इस्लाम और मुसलमानों पर मढ़ दिया गया। भारत में परिवार नियोजन नीतियों को शुरु करने का लम्बा इतिहास रहा है लेकिन 2020 से पहले कभी भी दो बच्चों के नियम को नहीं लागू किया गया। स्थानीय चुनाव में प्रत्याशी के लिए दो बच्चों के नियम की अनिवार्यता को तोड़ने के लोगों ने नये तरीके निकाल लिए। चुनाव में हिस्सा लेने वाले प्रत्याशियों ने पत्नियों को तलाक देना, दूसरों को अपने बच्चे गोद दे देना तथा लिंग के आधार पर गर्भपात कराना यह दो बच्चों की नीति के दुष्परिणाम के रूप में सामने आये।

जनसंख्या स्थिरिकरण धर्म के स्थान पर अन्य तथ्यों पर आधारित है जिसमें उच्च शिक्षा, स्वास्थ्य सेवाओं और रोजगार की उपलब्धता तथा गर्भनिरोधक उपायों की विभिन्नता व प्रचुरता से बेहतर परिणाम पाये गये हैं। अगर हम भारत के अन्दर की बात करें तो केरल, तमिलनाडु, आंध्र प्रदेश को मिसाल के तौर पर पेश कर सकते हैं जबकि अन्तर्राष्ट्रीय स्तर पर इन्डोनेशिया, बंगलादेश को ले सकते हैं जहां स्त्री शिक्षा, बेहतर गर्भनिरोधक उपायों, स्वास्थ्य सेवाओं में सरकारी निवेश से जनसंख्या स्थिरिकरण और परिवार नियोजन के बेहतर परिणाम सामने आये हैं।

डा० कुरेशी ने धार्मिक आधार पर जनसंख्या वृद्धि का गहराई से विश्लेषण करते हुये आंकड़े रखे हैं। वह बताते हैं कि 1951 में हिन्दू आबादी 84.1 प्रतिशत से 2011 में गिरकर 79.8 प्रतिशत हो गई वहीं मुस्लिम आबादी 9.9 प्रतिशत से बढ़कर 14.2 प्रतिशत हो गई अर्थात् जहां 60 साल में हिन्दुओं की आबादी में 4 प्रतिशत की गिरावट आई वहीं मुसलमानों की आबादी 4 प्रतिशत बढ़ गई लेकिन दस साल में



जनसंख्या वृद्धि दर हिन्दुओं की तुलना में मुस्लिम की तेज़ी से कम हुई। मिसाल के तौर पर 1991-2001 की 10 वर्षीय अवधि में हिन्दुओं की जनसंख्या वृद्धि 19.92 प्रतिशत थी जो 2001-2011 में 3.1 प्रतिशत गिरकर 16.7 रह गई जबकि उसी अवधि में मुसलमानों की आबादी की दशकीय वृद्धि दर 29.9 से गिरकर 24.6 यानि 4.9 प्रतिशत की कमी आई जबकि हिन्दुओं की जनसंख्या वृद्धि दर ज़्यादा बनी रही।

परिवार सीमित रखने के लिए दो तरह की पद्धति अपनायी जाती है एक नसबंदी के माध्यम से स्थायी समाधान दूसरे दो बच्चों के बीच जन्म का अंतर रखने की पद्धति। नेशनल फेमिली हेल्थ सर्वे में यह बात सामने आई है कि हिन्दू दम्पति जहां 22 प्रतिशत नसबंदी को अपनाते हैं वहीं मुस्लिम परिवारों में नसबंदी कराने वालों की तादाद 45 प्रतिशत है। इसी तरह नेशनल फेमिली हेल्थ सर्वे के चारों चक्र में हिन्दु व मुस्लिम महिलाओं की कुल प्रजनन दर में अंतर बना हुआ था उसमें तेज़ी से गिरावट देखी गई। पहले सर्वे में मुस्लिम महिलायें अपने पूरे जीवनकाल में हिन्दु महिलाओं की तुलना में 1.1 बच्चा ज़्यादा पैदा करती थी चौथे चक्र के सर्वे में वह अंतर 0.48 यानि आधे बच्चे से भी कम रह गया।

महिलाओं की कुल प्रजनन दर में धर्म चालक शक्ति नहीं है बल्कि आर्थिक, समाजिक, शैक्षिक परिस्थितियां है यह बात देश के अंदर ही नहीं विदेश में भी साफ तौर पर देखी जा सकती है। मिसाल के तौर पर उ०प्र० में हिन्दु महिलाओं की कुल प्रजनन दर 2.67 शिशु है जबकि तमिलनाडु में मुस्लिम महिला की कुल प्रजनन दर केवल 1.74 शिशु है। यही प्रजनन दर हरियाणा में 4.15 हो जाती है। इसी तरह हम दक्षिण के चार राज्यों का विश्लेषण करें तो मुस्लिम महिलाओं की प्रजनन दर केरल(2.46), कर्नाटक(2.84), तमिलनाडु(2.57), संयुक्त आंध्र प्रदेश(2.53) जबकि हिन्दु महिलाओं की प्रजनन दर उ०प्र०(4.76), मध्य प्र० (3.39), बिहार(4.4) है इसलिए कुल प्रजनन दर को हिन्दु, मुस्लिम, ईसाई नाम नहीं दिया जा सकता।

गर्भनिरोधक उपाय अपनाने के मामले में डा० कुरैशी 1992-93 से 2015-16 के बीच के सरकारी आंकड़ों से साबित करते हैं कि परिवार नियोजन के कोई न कोई उपाय अपनाने वाले हिन्दु दम्पतियों का प्रतिशत 41.6 से बढ़कर 54.4 प्रतिशत हो गया यानि परिवार नियोजन अपनाने वाली दम्पतियों की तादाद में 12.8 प्रतिशत की वृद्धि हुई जबकि मुस्लिम दम्पतियों की तादाद 27.9 से बढ़कर 45.3 प्रतिशत हो गई यानि हिन्दुओं की 12.8 प्रतिशत वृद्धि की तुलना में मुस्लिम 17.4 प्रतिशत वृद्धि हुई। डा० कुरैशी ने साबित किया कि कम या ज़्यादा आय, बारोज़गार और बेरोज़गार, शिक्षित व अशिक्षित होने का भी परिवार नियोजन पर प्रभाव पड़ता है। कम आय वालों, अशिक्षित, बेरोज़गारों की प्रजनन दर अधिक आय, शिक्षित व रोज़गार प्राप्त लोगों की तुलना में ज़्यादा होती है।

डा० कुरैशी ने बहुविवाह के चौंकाने वाले आंकड़े दिये हैं जो साम्प्रदायिक दृष्टिकोण रखने वालों के उन दावों को खारिज करते हैं कि मुस्लिम को उनका धर्म बहुविवाह की छूट देता है जिससे उनकी आबादी में वृद्धि होती है। उन्होंने समाज कल्याण मंत्रालय 1974 की रिपोर्ट के आंकड़े देते हुये बताया कि आदिवासियों का बहुविवाह करने का प्रतिशत 15.25, बौद्ध में 9.7, जैन 6.72, हिन्दुओं में 5.8 और मुस्लिम में 5.7 है। इसी तरह उन्होंने बहुविवाह करने वाले धार्मिक समूह के तीन दशक के आंकड़े दिये जिसमें 1931-40 में मुस्लिम की तादाद 7.29 प्रतिशत जबकि हिन्दुओं की 6.79 वही 1941-50 में मुसलमानों की

बहुविवाह करने का प्रतिशत हिन्दुओं के 7.15 की तुलना में गिरकर 7.06 रह गया। 1951-60 में यह गिरावट और भी कम हो गई। इस दशक में बहु विवाह करने वाले हिन्दुओं का प्रतिशत 5.06 था जबकि मुसलमानों का 4.31 रह गया। इसी तरह स्त्री-पुरुष लिंगानुपात के अंतर के मामले में 1951 में भारत में सभी धर्मों में 1000 पुरुषों पर 946 महिलायें थी वही 2011 में वह तादाद 943 रह गई अर्थात एक पुरुष के हिस्से में एक महिला भी नहीं आती है तब किसी एक के बहुविवाह करने का मतलब है किसी एक का विवाह से वंचित रह जाना।

किताब के अंतिम अध्याय आगे रास्ता क्या हो में उन्होंने बताया कि दक्षिणपंथी साम्प्रदायिक नेताओं के इस प्रचार में कोई दम नहीं है कि मुसलमान एक दिन बहुसंख्यक हो जायेंगे। इस बारे में उन्होंने दिल्ली विश्वविद्यालय के पूर्व उपकुलपति डा० दिनेश कुमार तथा के. आर.मंगलम विश्वविद्यालय के प्रोफ़ेसर अजयकुमार का गणितीय मॉडल पेश किया जिसमें दिखाया गया कि अगर मुसलमानों की जनसंख्या वृद्धि दर 4 प्रतिशत रहती है तब उनको हिन्दुओं के बराबर पंहुचने में 600 वर्ष लगेंगे।

इस सबके बावजूद डा० कुरैशी मुसलमानों को सलाह देते हैं कि उनको आगे बढ़कर परिवार नियोजन को अपनाया चाहिये क्योंकि सीमित परिवार ही अपने बच्चों को शिक्षा, स्वास्थ्य व समृद्धि उपलब्ध करा सकता है। उनको दक्षिणपंथी साम्प्रदायिक नेताओं के दुःप्रचार को विफल करना होगा और वह आख्यान जो हिन्दुओं में अपने राजनीतिक स्वार्थ में भय का फैला दिया गया है उसको बदलना होगा।

वह संविधानिक पदों पर बैठे नीतिनिर्माताओं को सलाह देते हैं कि वह परिवार नियोजन अभियान पर ध्यान केन्द्रित करें और सांसद-विधायक उससे सम्बंधित सभी प्रासंगिक सवालों को संसद विधान सभा में उठाये। राजनीतिक पार्टियां इस सवाल को अपने घोषणापत्र में शामिल करें। जनता में छोटे परिवार के लाभ का प्रचार करें। शिक्षा, गरीबी, रोज़गार, स्वास्थ्य सेवाओं तक पंहुच का सीधा सम्बंध परिवार नियोजन से है इसको जनता को बतायें। परिवार नियोजन कोष का समुचित उपयोग, उसमें पारदर्शिता, जवाबदेही तय करे। पंचायत स्तर पर बच्चों के जन्म में अंतर रखने, गर्भनिरोधक उपायों की उपलब्धता और परिवार सीमित रखने के लिए लोगों को सहमत करें।

कुल मिलाकर डा० कुरैशी की किताब न केवल सामान पाठकों, बल्कि शोधकर्ताओं के लिए संदर्भ ग्रंथ का काम करेगी। यह मुसलमानों के बारे में हिन्दुओं में फैलाये गये भ्रम को तोड़ेगी, मुस्लिम आबादी बढ़ने का भय पैदा करके मतों का जो ध्रुविकरण करने की कोशिश की जाती है उसपर अंकुश लगायेगी। वैसे भी यह दुनिया का सबसे बड़ा झूठ है कि जिसकी आबादी अधिक होती है उसका सत्ता पर कब्ज़ा हो जाता है। चाहे आर्थिक आधार पर देखें या जातीय आधार पर जिसकी आबादी कम है उसका ही सत्ता तथा संसाधनों पर कब्ज़ा है। इसको हम अमरीका, यूरोपियन साम्राज्यवाद, उच्च वर्ण जातियों तथा बड़े उद्योगपतियों के रूप में देख सकते हैं। डा० कुरैशी की किताब, समाज को ज़्यादा लाभ पंहुचा सकती है अगर इसका हिन्दी में अनुवाद आ जाये। कारण स्पष्ट है कि अंग्रेज़ी पाठक वर्ग का कम होना तथा आबादी के भय का सामान्य जनता में प्रचार का पाया जाना। हिन्दी का बड़ा पाठक आधार है इसलिए इसका हिन्दी अनुवाद ज़्यादा प्रभाव पैदा करेगा और जो भ्रम फैला दिये गये हैं उनको मिटाने में यह किताब अहम भूमिका अदा करेगी।

इम्पार मुसलमानों के रिफॉर्म में मील का पत्थर साबित होगा



फ़ैजान ताहिर

डिस्ट्रिक्ट कोआरडिनेटर इम्पार साउथ दिल्ली

आप सभी से मैं फ़ैजान इस लेख के जरिये राबता कर रहा हूँ इस उम्मीद के साथ कि हमारा (इम्पार) का असली मकसद आप सभी से साझा कर सकूँ। आप सभी को बता सकूँ की इम्पार सिर्फ़ एक संस्था ही नहीं बल्कि एक मुहीम है। हमारी आवाम के लिए और इस मुहीम की सबसे अब्बल कोषिष है हमारी प्रोग्रेस को बढ़ाना और हमारी कमियों को दुरुस्त कर कुछ नए आयाम को तय करना, मतलब खुदको रिफॉर्म करने की कवायद।

सबसे खास मैं जिक्र करूंगा इम्पार के होने की असल वजह क्या है और इम्पार किस दिशा में काम कर रहा है। आज के मौजूदा दौर में बेषक हमारे समुदाय हमारे लोगो ने फलक की बुलंदी तक प्रोग्रेस की है, लेकिन अफसोसनाक है कि यह बुलंदी पूरे समुदाय के अनुपात में महज चंद लोगो तक ही सीमित रह गयी है।हमारा आज का युवा वर्ग हमारी आने वाली नस्लों को क्या देकर जाएगा. ये मसला भी पेचीदा है। इसी के हल और सुझाव के लिए इम्पार ने देशभर के सभी शहरों से तकरीबन 500 से ज़्यादा विख्यात नामी हस्तियों (महिला और पुरुशों) को खुद के साथ घामिल किया है।ये हस्तियां देश के सभी बड़े क्षेत्रों में (पि़क्षा, कॉरपोरेट, राजनीति, सामाजिक कार्यकर्ता, मीडिया, प्रपासनिक अधिकारी) के तौर पर काम कर रहीं है। ऐसी नामचीन हस्तियों को इम्पार ने पूरी अवाम के लिए रहनुमाई के तौर पर चुना है ताकि हम आने वाले कल की पीढ़ी के लिए एक नया और खुषनुमा माहौल तैयार कर सकें। हमारी आवाम में कमतर होती पि़क्षा के प्रति समुदाय को जागरूक कर सकें हर क्षेत्र से चुनी गई पि़क्षित और काबिल हस्तियों के साथ मिलकर हमारी प्रोग्रेस और रिफॉर्मिंग के लिए सही राय जुटा सके।

प्रोग्रेस के विशय पर इम्पार की पहल है कि समुदाय में फैली भ्रांतियां (कमियां) को दूढकर उन मसलों पर सिर्फ़ इस्लाम के आलिमों से ही नहीं बल्कि संविधान कानून के आलिमों से भी चर्चा कर सकें जो मौजूदा दौर में पूरी अवाम के लिए जरूरी है हमारी आज की पीछे जाती पीढ़ी और आने वाली नस्लों के लिए हम पि़क्षा,रोजगार,व्यापार के साथ साथ राजनीति के क्षेत्र में भी एक मजबूत नींव रखें ताकि हमारी आने वाली नस्ल कामयाबी की बुलंदियां छुए। हमारी कोषिष है कि हमारी युवा पीढ़ी सिर्फ़ इस्लाम ही नहीं बल्कि इस्लाम की किताबों के साथ बेहतर पि़क्षा भी हासिल कर पाए।आलिम होने के साथ साथ कोई अधिवक्ता,कोई अधिकारी तो कोई एक्टिविस्ट भी बन सकें।इम्पार ने अपने संगठित होकर काम पुरु करने से अब तक के सफर में ऐसी कुछ खास बड़ी घटनाओं पर गंभीरता से विचार कर जाना कि आखिर हमारी प्रोग्रेस में क्या कमी है और क्या बदलना जरूरी है जो मुमकिन हुआ उन 500 से भी ज़्यादा दिग्गज हस्तियों की मदद से जिन्होंने देश भर मे अपनी आवाम के हक और हकूक के लिए कभी न्यायपालिका के जरिये तो कभी पहचान और पि़क्षा के दम पर जायज लड़ाई लड़ी और जीत हासिल की।

इम्पार में ताकत है आवाम के आयाम को बदलने की पुरानी जाहिल बातों से आवाम को बाहर निकाल ले आने की रिफॉर्म करने की, हमारी जरूरत क्या है हमें उन जरूरतों पर किस तरह से ध्यान देना है कि सरकार या कोई तंत्र हमारी आवाम के हक को महज इसलिए ना छीन लेने के मंसूबे बनाले कि हम कमजोर या अपि़क्षित हैं।हमें बदलना है उन दस्तूरों को जिनमे किसी महिला को पढ़ने की इजाजत ना देकर निकाह पर जोर दिया जाए।हमें तैयार करना होगा अपनी महिलाओं का ऐसा समाज जो हर महिला की आवाज बन सके।हमें जरूरत है अब अपनी बेटियों को ज़्यादा पढ़ाने की ताकि कोई उन्हें तीन तलाक जैसे मुद्दों पर बेवकूफ न बना सके।हमें अपने युवाओं की सोच को भी मस्जिदों के रास्तों सहित स्कूल और कॉलेज की राहों पर चले जाने की हिदायतों पर लाना है।इम्पार की मेहनत इम्पार का जुनून एक नए समुदाय का उदय करना है,जिसकी देश के हर एक क्षेत्र में अपनी मजबूत और खास हिस्सेदारी हो!

انداز میں کی ہے اس کی مثال کہیں نہیں ملتی ہے۔

اسلام ہی وہ دین ہے جس نے تعلیم کے ساتھ ساتھ تربیت پر زور دیا ہے۔ بندگان خدا کی تربیت، ان کے نفوس کا تزکیہ نبوت رسالت کے بنیادی اوصاف میں سے ہے۔ اسلام نظریہ اخلاق و کردار ہے اور رسول اکرمؐ نمونہ اخلاق و کردار ہیں۔

علم بصارت اور بصیرت دونوں کا نور ہے۔ اس کے برعکس جہالت یعنی، لاعلمی اور ناواقفیت تاریکی ہے۔

قرآن کریم، احادیث رسول اور فقہ اسلامی کی کتابیں اہل علم کے بلند مراتب کے ذکر سے لب ریز ہیں۔ حدیث شریف، فقہ و فتاویٰ کے ہر مجموعے اور کتاب میں ”کتاب العلم“ کے نام سے مستقل باب قائم ہیں۔

اسلام کی نظر میں علم ایک اکائی ہے۔ اس کو دین و دنیا میں تقسیم نہیں کیا جاسکتا ہے۔ حدیث شریف میں ہے: ”اس زمین پر علماء کی وہی حیثیت ہے جو آسمان پر ستاروں کی ہے۔ بحر و بر کی تاریکیوں میں ان سے رہ نمائی ملتی ہے۔ ستارے غروب ہو جائیں تو سیدھے راستے پر چلتے ہوئے لوگ بھی گم راہ ہو سکتے ہیں۔“

رسول اکرمؐ کا ارشاد گرامی ہے کہ جو شخص حصول علم کی غرض سے راستہ طے کرے، اللہ تعالیٰ اس کے لیے جنت کا راستہ آسان کر دیتا ہے۔ فرشتے طالب علم کی خوشی کے لیے اپنے پر بچھا دیتے ہیں اور طالب علموں کی مغفرت کے لیے زمین و آسمان کی ہر چیز یہاں تک کہ سمندروں میں مچھلیاں بھی دعا کرتی ہیں۔ ایک عالم کو ایک عابد پر وہی فضیلت حاصل ہے جیسی چاند کو تمام ستاروں پر۔ علماء ہی انبیائے کرام کے حقیقی وارث ہیں۔ انبیائے کرام نے ورثے میں درہم و دینار نہیں بلکہ علم چھوڑا ہے۔ اس لیے جس کو یہ علم حاصل ہو جائے اسے بہت بڑی نعمت حاصل ہوگی۔ (ترمذی، ابن ماجہ، ابو داؤد، دارمی، ابن حنبل)

یہاں علم سے مراد صرف حرام و حلال یعنی شرعی احکام کا علم نہیں ہے بلکہ اس سے مراد ان چیزوں سے واقفیت ہے جن کے ذریعے انسان اپنے فرائض اور ذمہ داریوں کو مکمل طور پر ادا کر سکے جس کے لیے اسے زمین میں خلیفہ بنایا گیا ہے۔ یعنی دنیا کی تعمیر، اس کے خزانوں کی دریافت اور اس کے اسرار و رموز کا انکشاف۔

اس میں وہ علم بھی شامل ہے جو نباتات کی نشوونما و ترقی میں مددگار ہو اور زمین کی بہتر پیداوار نیز اس کی زرخیزی میں معاونت کرے۔ قرآن کریم اس علم کی بھی دعوت دیتا ہے جس کے ذریعے حیوانات کی بہتری ہو سکے۔ اسلام اس علم کو بھی حاصل کرنے کی ہدایت دیتا ہے جس سے انسان کا مسئلہ معاش حل ہو سکے۔

الغرض اسلام علم معاش اور ان تمام علوم کے حصول کی ہدایت دیتا ہے جن سے بنی نوع انسان کی ہمہ گیر فلاح و بہبود تعمیر و ترقی ہو سکے۔ تاریخ کے اوراق شاہد ہیں کہ مسلمانوں نے جب تک دینی علم و تعلیم کو مضبوطی سے پکڑے رکھا وہ قابل رشک ترقی کرتے رہے۔ مذہبی علوم میں ان کی نہایت قابل رشک دست رس کی تو پوری دنیا قائل رہی تھی عصری علوم جیسے جغرافیہ، ریاضی، فلکیات، طب، کیمیا، سائنس وغیرہ میں ان کی امامت و قیادت آج بھی تسلیم کی جاتی ہے۔

اسلامی تعلیمات و احکامات کے مطابق مسلم رانوں نے ہر دور میں علم، حکمت اور سائنسی علوم کی خوب سرپرستی کی۔

جامد بن حیان، ابن البیثم، ابوالفیض، عمر خیام، ابن سینا، ابوالقاسم الزہراوی، ابوالحسن علی المسعودی، ابن خلدون، یعقوب

الکندی، موسیٰ الخوارزمی، ابن نفیس، الفرغانی، الرازی اور الہیرونی جیسے کتنے علماء، سائنس دان، مورخ، کیمیا دان، فلاسفر، ریاضی دان، جغرافیہ دان، فلکیات، ہیئت اور بنی نوع انسان کے لیے نفع بخش اور مفید دیگر علوم و فنون میں ماہر افراد مسلمانوں کے شان دار دو راقندار کی یادگار ہیں۔

مسلمانوں کی زبوں حالی اور تعلیمی پس ماندگی کو دیکھ کر بہت رنج و غم ہوتا ہے۔ شاعر نے درست کہا ہے

حیرت ہے کہ تعلیم و ترقی میں ہے پیچھے

جس قوم کا آغاز ہی اقراء سے ہوا تھا

رب کریم سے دعا ہے کہ علم و تعلیم کے فروغ و اشاعت میں ہم کو زیادہ سے زیادہ حصہ لینے کی توفیق عطا فرمائے۔ آمین

☆☆☆

علم و تعلیم کی اہمیت

قرآن کریم و احادیث کی روشنی میں



مولانا خالد رشید فرنگی محلی

امام عید گاہ لکھنؤ

چیرمین اسلامک سنٹر آف انڈیا فرنگی محل

IMPAR کے ایک سال مکمل ہونے پر ہم اس کے تمام ذمہ داروں کو دلی مبارکباد پیش کرتے ہیں۔ صرف ایک برس کی قلیل مدت میں اس تنظیم نے مسلمانوں کے سماجی، معاشی اور تعلیمی مسائل کو جس طرح سے اجاگر کیا ہے اور ان کو حل کرنے کی سمت میں جو پیش قدمی کی وہ قابل ستائش ہے۔

کسی بھی قوم کی تعمیر و ترقی کا راستہ علم سے ہو کر گزرتا ہے۔ اس نقطہ نظر سے IMPAR کی اس میگزین میں مذہب اسلام میں علم کی کیا اہمیت ہے اس موضوع پر ایک مختصر تحریر ارسال ہے۔

علم کے معنی: حقیقت شے کا ادراک، یقین، معرفت، آگاہی، واقفیت کے ہیں۔

تعلیم کے معنی سکھانے کے ہیں۔

علم کے ذریعے آدمی ایمان و یقین کی دنیا آبا د کرتا ہے۔ گم راہ افراد کو سیدھا راستہ دکھاتا ہے۔ بروں کو اچھا، دشمنوں کو دوست اور بے گانوں کو اپنا بناتا ہے۔ علم ہی کے ذریعے دنیا میں امن و امان، سلامتی، سکون، اطمینان، مسرت، قومی یک جہتی، مذہبی ہم آہنگی، رواداری، اتحاد اور باہمی بھائی چارے کا ماحول بنتا ہے۔

اسلام نے علم حاصل کرنے کی بہت اہمیت دی ہے۔ قرآن کریم کی ساڑھے چھ ہزار سے زائد آیتوں میں سے ایک ہزار تین سو چوراسی آیات میں علم و سائنس کا ذکر مجموعی طور پر آیا ہے۔

قرآن کریم کی پہلی وحی جو حضرت جبرئیلؑ کے واسطے سے خاتم الانبیاءؑ رحمۃ اللعالمین رسول اکرمؐ کے قلب اطہر پر نازل ہوئی وہ پانچ آیتوں پر مشتمل تھی۔ ان میں دو بار ”پڑھئے“، تین مرتبہ ”علم“ اور ایک دفعہ ”قلم“ کا ذکر ہے۔

اسلام نے علم و تعلیم کی فضیلت، عظمت، اہمیت، ترغیب، تشویق، دعوت، ہدایت اور تائید جس بلوغ، لطیف، حسین اور دل آویز

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