



# साहस 2024

सब रंग  
सब रंग



SAHAS  
2024

**STRENGTHENING ALLIANCES  
FOR HUMANITY AND SECULARISM**







## परिचय

यह पत्रिका, धनक द्वारा सालाना प्रकाशन की ग्यारहवीं कड़ी है। साहस नामक इस पत्रिका के माध्यम से स्वयं के परिवार द्वारा की गई हिंसा से पीड़ित चंद लोग, आप बीती लिखने और समझाने का प्रयास करते हैं। मूलतः समाज और परिवार इसमें से ज्यादातर बातें जानते और समझते हुए भी अनजान बने रहना चाहता है।

इस पत्रिका के बहुत से लेखक शायद पहली बार अपने मन की व्यथा लिख रहे हैं। उम्मीद है कि उनके इस प्रयास को देखकर बाकी खामोशी इख्तियार किए हुए साथी भी लिखने का प्रयास करेंगे। यह "मेरी कहानी, मेरी जुबानी" लिखने की कोशिश है क्योंकि, ज्यादातर यह बातें स्वार्थी, चरित्रहीन और विश्वासघाती औलाद की शक्ल में चर्चित होती हैं।

इस में ऐसे साथियों का भी योगदान है जो चयन के अधिकारों और भारतीय संविधान ने निहित जेंडर बराबरी और समाजिक विविधता पर यकीन करते हैं। हम उनके खास शुक्रगुजार हैं। हम उन्हें फ्रेंड्स ऑफ धनक धनक मानते हैं और भविष्य में ऐसे अनेक मित्रों का समर्थन और सहयोग की उम्मीद करते हैं।

लेखों और कविताओं के इस संकलन में नीरज जी, आकांक्षा और शबाना की महत्वपूर्ण भूमिका रही। एडिटिंग और प्रस्तुति में तीनों साथियों ने अपना कीमती समय और योगदान दिया। इस योगदान के बिना यह पत्रिका एक खूबसूरत शक्ल नहीं ले पाती।

मैं यह आशा करता हूँ कि साल दर साल, हम अपने इस अनोखे प्रयास को बेहतर करते जाएंगे। अपनी इस धनक (इन्द्रधनुष) को अपने रौशन दिलों से उन तमाम आशावादी दिलों तक लहरा पाएंगे जो एक प्रगतिशील देश और समाज बनाने के हितैषी हैं।

आसिफ इकबाल  
सह-संस्थापक, धनक

## “When dreams become reality”

- Dr. Pooja Yadav and Mohd. Nasir -

This is a story about two introverts, one is Hindu and another one is Muslim. We both fell in love at first sight almost 16 years back and took our relationship to marriage which finally happened 2 months before. Religion never came in between us. For us, “Love is above all”. I have always believed in my dreams and manifested the life I am living now.

It took us a lot of effort to reach here. We started searching online about how to get married and that too without changing the religion and came to know that yes there is a way that is Dhanak organisation. With their advice and guidance, we applied for a civil marriage under SMA in Gurugram district. We approached to DCP-Delhi for police protection and were allotted Safe House in Delhi. As our marriage date approached we did all the paperwork from Safe House, wrote to Delhi and Gurugram Mahila Aayog. It was directed to DGP Haryana and he himself ordered to provide us safety and protection. To everyone’s surprise hundreds of police force accompanied us inside the ADC office/Marriage Officer till we got our marriage certificate and returned back to Safe House. Honestly we are thankful to each and everyone involved in our journey.



I am grateful to my parents who have always supported me and educated me despite all the odds. I respect them and also feel sad that they are not in talking terms with me after knowing about our marriage. Now I became their not-so-good daughter and as per them they made a ‘mistake’ educating me. Isn’t this the purpose of education? To be aware, understand and choose the better for themselves?

When you are satisfied with your decision and happy with your choice then it’s all worth it.

“Life is short,listen to your heart and be brave to fight for yourself.”

Long live Humanity, Equality and Diversity.

Long live Love and Peace.



## **GANGA JAMUNI TENZEEB:**

### **The Hindu Muslim Syncretism in India**

-Saba Fatima

When I first heard of the term ‘Ganga-Jamuni Tehzeeb’, I was fascinated by the idea it held. I started reading about the composite Hindu-Muslim culture of India it emphasized and was elated by the facets it brought to light. After all, most of us are always looking for little things that can unite us. The significance of Ganga-Jamuni Tehzeeb is its role in the unification of two of the most talked-about religions of India.

The idea is rooted in the combined values that people of a nation grow up in when there is an assimilation of different beliefs. When I delved further into the topic, I discovered that the term has remained much under the scrutiny of intellectuals and has divided them into two groups-One group believes that India had a Ganga-Jamuni Tehzeeb in the past and that India exhibits and has always exhibited religious syncretism. This opinion is considered a more romanticized notion of a utopian world that did not exist. The people from this group can be called idealists.

The other group proclaims that India never had a syncretic culture and that Ganga-Jamuni Tehzeeb is a myth. This group bases its opinions on historical facts rather than painting a beautiful picture that might be false. The people of this group are considered realists rather than idealists. But this article is not inclined towards either of these opinions. To me, it matters less whether we had a utopian society or not. What matters more is, is it possible to have such a society today? Not just in pockets of India but throughout the nation? And if it is possible, then what is stopping India from becoming the peaceful society we want it to be? Is it the fault of one group, or both the groups? Or is it the fault of sections of people from both groups?

Let us get deeper into the romantic theory for which Ganga-Jamuni Tehzeeb is famous. What is Ganga-Jamuni Tehzeeb? The phrase Ganga-Jamuni Tehzeeb signifies a unifying composite culture brought about by the practice and adoption of both Hindu and Muslim cultures on the Indian Sub-continent. Ganga and Yamuna (Jamuna) are two major rivers of India. When people of the two-religion come together to live in the same society and celebrate each other’s festivals, their lifestyles merge into a syncretic way of living. We witness the emergence of a Ganga Jamuni Tehzeeb (Culture) in such times. Ganga-Jamuni Tehzeeb upholds inclusivity, religious tolerance, harmony, pluralism and spreads the positive message of peace and harmony. But is the reality behind the idea of this term as positive and convincing as the term itself is? Instances show that many Indians are opposed to having a syncretic culture. The past had violence. Religious intolerance, fanaticism, terrorism and discrimination still



exists and divides any land it spreads on. We will focus on modern examples of how, when one part of India tries to bring down the barriers between two contrasting religions, the other opposes it and uproots the new saplings of Ganga-Jamuni Tehzeeb.

Reasons that do not let Hindus and Muslims integrate in India: -

1. Misunderstanding harmony for assimilation There are many Hindu-Muslim dominated suburban areas in India where there may have been no reports of communal atrocities and violence. This, however, is just proof that the people living in the society are peace- loving people. It does not mean that people of the society assimilate or want to assimilate.

Many urban societies celebrate frequent Hindu festivals. Many Muslim families choose to not be part of such celebrations. Similarly, not every Hindu is interested in being a part of an Eid celebration. While some of these people might have valid practical reasons for their absence from such social events including pure disinterest, many choose to stay back just because of certain fears: –

- The fear that they might not be accepted and welcomed whole- heartedly by the other group due to their religion.

- Concerns about disrespecting the other culture's rituals because of not being aware of the details.

- Being scared of crossing a line where -being a part of certain practices might be allowed in one religion but forbidden in the other.

The societies where the above fears persist do not evolve as a composite culture. There can be harmony in such areas but less understanding of each other's culture. There is an invisible divide. In societies where the above fears do not exist, people mostly live in a composite culture.

2. Fear of going against religion and doing something forbidden Integration is not easy to achieve in every society. When parts of the cultures clash or contradict, it becomes difficult to coexist. Cows are very sacred in the Hindu Culture. Bakreid (Eid-ul-Adha) is a Muslim festival where numerous cattle, including cows, are sacrificed as per ritual in many Muslim families. When the two communities do not come together in such rituals, no questions should arise over it. Similarly, for Muslims, one of the crucial tenets of their religion is belief in an intangible and omnipresent creator. Attributing any figure or image to God is forbidden in Islam. So, if a Muslim avoids sitting in a prayer before a deity, it should be understandable too. Of course, many Hindus eat beef, and many Muslims do not mind being a part of Idol worship or other clashing rituals, but this should not be the answer to the problem of assimilation. Every arrangement has exceptions, and every community should have the right to practice what is sacred to them.

Whenever needed, the line that a person does not want to cross should be established clearly, but with peaceful understanding. In such cases, what we practice towards each other is called tolerance. However, when many such lines appear out of fear, it creates division.

Hindus and Muslims can come together and celebrate Holi, Diwali, Eid; exchange sweets; wish each other on festivals; be part of social celebrations and break the walls of fear. Celebrating festivals together is a great way of bringing people closer.



3. Highlighting the negative All Muslims do not live the exact life and do not believe in the same things that the religious leader of their community or society does. Yet when we watch a Muslim Maulvi in a News channel's panel of guests, we frequently come across the misogynistic and anti-secular speech. It paints a negative picture in the minds of the viewers. Either Media fails to find moderate Muslim speakers or moderate Muslim speakers fail to vocalise their opinions. We do not usually see the likes of Sadh Guru or Gaur Gopal Das from Muslim Communities on Indian Television. People remember the fervent negative comments of an orthodox Muslim scholar and attach Muslims to those opinions. No one listens to the speeches of Imam Tawhidi or gives credit to people like Javed Akhtar for at least keeping liberal opinions out there. Instead, Muslim speakers who bring reforming ideas to the table are called hypocrites and are ridiculed.

While we cannot deny the fact that radical groups do exist, highlighting and feeding on the negative is a promotion of it; and it can never uproot the prejudices spread in society.

4. The Rise of Hindu Separatists Whenever there is a rise of separatists on any land, it tears the land apart. If not physically, then in other ways. The formation of Pakistan is a model example of this. But the current partition has not been of lands. It has occupied the hearts of many people in India. When we read the history of India, we start with the Vedic Age. The teachings of Sanatan Dharma and its rituals are valued since the Vedic age.

5. The Muslim Radicalisation Indian Muslims are distinct from other Muslims around the world. They have imbibed some composite cultural elements that inclined them to a more Sufi approach of practising their religion. Not all Islamic countries have mazaars (shrines), not all Muslim communities allow qawwalis or music, and not all Muslim women in Islamic countries wear Sarees or adorn Sindoor (Vermillion). But lately, the rich composite culture has been hijacked by a more Shariah-based orthodoxy. Many households that used to mix with every community and have a liberal lifestyle are now building walls of exclusion and choosing to stay away from society. Children learn what excludes them from Hinduism and why they need to protect their religion. People are putting more stress on the Code of conduct and religious norms, and less on connecting with God with a clean heart and pure intentions.

Today India is a diverse country. It should not be a Hindu only nation. It can be a land where the traditional values and principles of Sanatan Dharma is practised, taught and promoted. Harboursing the thoughts of fanaticism breaks a nation, rather than building a great one which can set an example to the world. The constitution gives that right to all religions. Muslims came to India later. Muslims living today as Indians cannot be compared to the invaders who came to India centuries ago. Muslims like me are Muslims who are from India. We are Indians.

## CONCLUSION

Fortunately, Many Hindus have been voicing against rising Anti-Muslim Sentiments in India. The moderate Muslims also voice their opinions against the Radicalisation of the Muslim community in India. Why is there such opposition when a TV ad shows advertisements where we find a message of communal peace and harmony? The negative things we hear about inter-religious marriages makes us think that such marriages are a hoax. Why are we unaware of hundreds of such happy marriages? Why

do we know more about organisations that divide than organisations that unite? It is said that an average Indian, whether a Muslim or Hindu, is proud of the diverse culture we possess.

### **The way forward**

Let's celebrate the idea that India is a diverse and peaceful country where people get along and share in each other's joys. Each of us can help by being positive, breaking away from negativity, and trying to understand one another better. Together, we can build bridges that connect us all. In the end, the majority of Indians yearn for peace, harmony, and unity. The dream of a Ganga-Jamuni Tehzeeb is not an unattainable ideal; it is a reflection of the collective spirit of a nation that aspires to live as one, respecting and embracing the beautiful merged cultures that make India truly unique.

“Barse Eid ki Chandni Bhi,  
Bikhre Holi Ke Rang Bhi,  
Zindagi bhar dil ka aangan apna yuh hi Rahe...”

## **My dear black cat**

- Shifa -

*One fine day, a black cat crossed my trail,  
Some were scared and asked me to turn or my luck would soon fail.*

*I walked a while with the cat,  
Trying to explore what life had.*

*The cat was friendly and warm,  
It would never do any harm.*

*The others cried and were surprised,  
As the cat did not lead to my demise.*

*So ignoring all the friendly facts, they took away the black cat,  
I begged them not to attack, but they had tons of biases to unpack.*

*They said, since nobody would care for her absence,  
Sparing the cat didn't make any sense.*

*With all my hope lost in despair,  
My cat was to be found nowhere.*

*They said, we asked you to turn back or halt,  
But, really, was it all my fault?*





# Mafi Nama - An Apology Letter

- Isha -

Dear Parents and True  
I extend my heartfelt  
Nama” for the unintended  
on the perception of love.  
acknowledge the role our  
altering the essence of

In Hindi, love is called  
mostly referred as “Ishq.”  
emotion has, in some  
of many relationships. I  
approach to relationships,  
of having boyfriends or  
this shift.



Lovers,  
apologies through this “Mafi  
consequences of our actions  
It is with sincere regret that I  
generation has played in  
love.

“Prem,” while in Urdu,  
Unfortunately, this beautiful  
instances, led to the detriment  
recognize that our casual  
treating them as mere games  
girlfriends, has contributed to

It is disheartening to see that true love, characterized by a deep understanding of each other’s inner feelings and lifelong promises of support, is overshadowed by our misguided actions. Additionally, the perception of genuine love being wrong has been fueled by our behavior. I question whether it is fair to label the 1 percent of us who have seemingly erred in love as criminals.

Importantly, no scripture, including the Gita, Quran, or Bible, explicitly forbids marrying those we love and choose. For instance, even in the Ramayana, Lord Rama married Goddess Sita after she confirmed her choice to her father, Janak. It raises the question on which lines are we being misinterpreted.

While acknowledging our mistakes, I urge you to temporarily set aside societal norms and listen to your children. Their perspective, whether right or wrong, deserves consideration. The choices you make may not always be the right ones, and affording them the chance to express themselves is crucial.

I offer my sincerest apologies to all true lovers and their parents for inadvertently contributing to the changing meaning of love and fostering misunderstandings about it being a crime. In this “Mafi Nama,” I also make a promise that I, and others like me, will strive not to further distort the essence of true love.

Please accept this letter with due consideration.

Yours Sincerely,  
Isha (A Youngster)

# A flock is all that we're supposed to be.

- Ankur -

*They said that birds of a feather should flock together;  
It keeps them warm, helps protect against the weather.*

*Always flocking together makes a family,  
And a flock is all that we're supposed to be.*

*There are many other flocks up in the sky,  
Some ask you to soar, and just say "Hi."*

*Sure, say Hi, but beware of their feather,  
And whatever you do, stay close to your tether.*

*To meet those other feathers, refer to this neat sheet,  
Some feathers you greet, and some you eat,*

*Some you fear, some you revere;  
From the flawed, you stay clear, and none should you hold dear.*

*When emotion's bond with others is a notion strange,  
Caring for them might seem an unwelcome change.*

*Because their pains are hard for you to understand,  
Don't ever offer a helping hand,  
And even if it leads to their end,  
Just make sure you expand your land.*

*Their end may leave a giant bloodstain,  
But that's alright, because you will still remain.*

*The sky will only see one feather's color, and one feather's chirp,  
But that's alright, because there's always your feather for you to usurp.*

*Just keep usurping, till the sky's unflawed,  
If the others start questioning, call it an act of God.*

*Soon the sky will be yours to devour,  
There will be nothing left for you to overpower.  
And that is how it is supposed to be,  
You are all that's supposed to be.*







## Why you should marry a person of your choice?

- Kavita -

We all know marriage is considered an important aspect of life. Being an elder daughter of the family there was always a pressure on me, of getting married first in the family. Like many of us, especially girls, face this situation when we are embracing adulthood. I always tried to avoid such discussions where marriage was discussed. But then our elders used to explain and convince us on importance of marriage in the society. We have been made to believe that we always need some person in life who can take care of us and support us. As per them, marriage helps us create relationship that will give you a sense of security and safety. “Who will look after you when we are gone?” Blah blah. I realized that if marriage is really so important for them, my family will not allow me to stay single, so, I will have to marry.

My family started searching for suitable grooms for me and I made myself busy in my journalism career and left everything on God to decide my destiny. But as it is said everything happens for a reason; a boy from another religion approached me and it has been more than 23 years now that

we are married to each other. For me marriage is the highest state of friendship. It is a partnership and a mutual commitment.

According to me, Love, faith, understanding, transparency, respect and some humor are the key ingredients of a successful marriage. I want to share my all the young couples. Marriage is a very important decision of your life. It is one of the most wonderful social institutions that is established and nurtured by the human beings. We all have grown up seeing various types of marriages near us. Choose your partner wisely. The man or women you choose as your life partner affects everything in your life, your peace, your success, your health and your growth. There is nothing wrong in choosing a partner for yourself, after all this life belongs to you and you have every right to make it happier. It is a blessing if you get married to your best friend. But remember marriage is full of ups and down, it is an incredible journey so enjoy every moment and make it special.

Good Luck.





## Quo Vadis Dhanak?

### Evolving with Live Cases...

- Asif Iqbal -

Dhanak was formed in 2005 with the objectives of helping couples in the process of marriage solemnisation and extending solidarity for couples already in marriage. The founder members of Dhanak drew inference from their personal experiences which were actually related to the hurdles in the marriage solemnisation process and challenges of reconciliation with their natal families. So, initially the interventions were primarily focussed on sharing of personal experiences, finding witnesses and gazetted officers for attestation of documents of the marrying parties.

But, the existence of such a group can't remain a secret since there was no other organisation in India, which was being run exclusively by inter-caste/faith couples themselves. Soon the couples facing violence or forced marriage situation from their natal families started approaching Dhanak for help and assistance. Such couples were helped by linking them with an advocate for the writs or protection. Married or unmarried survivor girls were rescued from their natal families and united to their male partners by the directions of Hon'ble High Court of Delhi.

Organisation's visibility in news and social media also started attracting such cases where the couple has already left their respective houses in the case of emergency. Mostly the situations like forced marriage or violence during a house arrest pushes the couple to a decision of leaving their house in emergency. A place to stay for a couple who has left its house is the basic requirement for their survival. In most of the cases they keep spending nights in a public place like railway station or bus stand. Else, they keep travelling to unknown places to avoid comprehension and their forceful separation by their families.

Initially, the parents try to test the conditioning imparted by them to their estranged daughter/son. So, they rely on emotional pressures. Gradually they try to provoke the emotions of their daughter/son by sharing a fake health emergency situation in the family through the existing mode of communications. If the couple remains unmoved then the attempts are to connive with the other family with a fake assurance for marriage on their return. It can also be an intimidation of the weaker family at times. When nothing works then family of the girl files a false police complaint for missing, abduction and theft. In short, the families leave no stone unturned to ensure recovery and return of their adult children. Off-course, one cannot overlook parent's fear and anxiety for their adult children. Surprisingly the parents remain oblivious about the trauma, guilt and anxiety of their adult children. Moreover, the conditioning of young couple prevents them from seeking police protection against their atrocities families.

Therefore, with the increase in social visibility, Dhanak started getting calls for help from such couples who were either starving or planning suicides as they ran out of money and possible hideouts after leaving their house. They were forced to leave their house to avoid hostilities and forced marriage. Such couples were offered help by providing safe place to stay in Delhi with the directions of protection

by Delhi High Court. They were either kept in the houses of other couples or in the office of other social organisations after informing the local police. Information about their location and status was shared with their parents and concerned police stations. They were also assisted in quashing of pending FIRs and statements u/s. 164 CrPC before the Metropolitan Magistrate at their native place.

Dhanak soon realised the importance for a fixed safe place for the survivor couples during initial 15-20 days of their union. Hence a rented accommodation was taken by the organisation in Delhi and the address was shared with the local police station in Delhi. The idea was also to give a confidence to the couple that by disclosing its location to the police, they are fighting for their legal rights. Also, it can provide them socio-cultural counselling on gender rights and equality.

In the process, Dhanak was contacted by a case of forceful confinement of girl by her family in Delhi. The boy moved to the high court with a prayer for compliance of directions of Hon'ble Supreme Court w.r.t. Shakti Vahini Vs Union of India. Fortunately, the Hon'ble Judge was sensitive towards the issue and therefore, he asked the government of Delhi to file its response. As a result, Govt. of NCT of Delhi and the state govt. formed the Special Cells for Couples and Safe House for Couples.

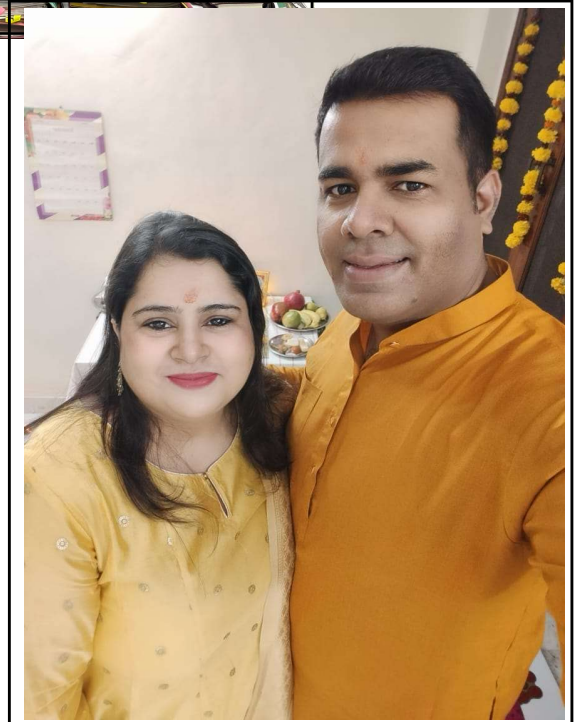
Year 2020 was a big step towards the safety of survivor couples in Delhi. Now, the couples in need of protection and support have a government run shelter for stay till their marriage or after their marriage for couple of months. This period is extremely crucial for the couple who managed to survive a potential honour killing, mental and physical violence & loss of education, job and habitat. It gives them time to think and plan their marriage and rehabilitation. 23 Couples from different states/UT including Delhi have stayed in the government safe house from Oct 2022, till date. 1 was a trans-couple.

Now, none of the cases approaching Dhanak for help are moving a writ for protection before the hon'ble high court of Delhi. They are getting the required protection from the Special Cell for Couples. It is saving time and money of the survivor couples and the court.

Dhanak understands that survivor couples are equally vulnerable like a child in need of care and protection or a woman facing domestic violence. If, a child or a woman can get shelter on the same day in a government run shelter home then a couple should also get it. They are equally vulnerable as they can be forcefully separated, attacked or killed by their families.

The process of getting the government safe house takes 10-15 days. The couple stays in Dhanak's office which doesn't have any security guard. Therefore, the couple in need must get an interim stay in the Safe House for Couple on the same day and the enquiry in their case can be carried out simultaneously by the Special Cell for Couples.

Unfortunately, 1 out of 15 Special Cells for couple is fully operational in Delhi. Therefore, the effort of the organisation is to make the administrative system responsible and effective for all the cases of survival couples. All the stakeholders; Delhi police, Dept. of Social Welfare, Dept. of Revenue, Delhi Commission for Women & Delhi State Legal Service Authority can work in coordination for implementing the directions of Hon'ble Apex Court of India and decrease the cases of natal family violence w.r.t. marriage and association.





Dhanak is also trying to implement the directions of the apex court with the help of live cases from other states. Cases are pending before the high courts of Rajasthan, Maharashtra, Gujarat and Chattisgarh. The Hon'ble courts have issued notices to respective state governments to file their replies.

So, the journey of Dhanak for last 18 years started from a support group for couples in mixed marriage lead to formations of a government run safe house for couples as per the directions of Hon'ble Supreme Court of India.

Sharing below a brief introduction of the types of cases & petitions handled by Dhanak:

**a. Cases Concerning Missing Partner**

<b>S.No.</b>	<b>Petitioner – Respondent</b>	<b>Case #</b>
1	Md. Akhtar Ali Vs. The State (NCT OF DELHI)	W.P. (CRL) # 190/2014 & 1545/2014
2	Shrikant Jaal Vs Govt. of NCT of Delhi & Ors.	W.P. (CRL) # 2779/2016
3	Vishal Vs. The State (NCT OF DELHI) & ORS	W.P. (CRL) # 2432/2014
4	Dr. Ankur Bihari Vs The State of Maharashtra & Ors.	CrI Writ Petition # 3542 of 2019
5	Abhijit Vs State of Haryana	CrI Writ Petition # 9185/2020
6	Ram Singh Yadav Vs. State of NCT of Delhi & Ors.	W.P. (CRL) # 748/2021

**b. Cases Related to Protection & Compliance**

<b>S.No.</b>	<b>Petitioner – Respondent</b>	<b>Case #</b>
1	Ankit Bhardwaj & Anr. Vs State of NCT of Delhi & Ors	W.P. (CRL) # 1830 of 2017
2	Khan Farah Moosa & Anr. Vs State of NCT of Delhi & Ors.	W.P. (CRL) # 731/2014
3	Shahnaz Vs State of NCT of Delhi & Ors	W.P. (CRL) # 406 of 2019
4	Mohammad Zainul Abddin & Anr. Vs State of NCT of Delhi & Ors	W.P. (CRL) # 1953/2017 & CrI.M.A.10867/2017
5	Priyanka Vs State of NCT of Delhi	W.P. (CRL) # 510/2018
6	Saloni Jain & Anr. Vs State of NCT & Ors.	W.P. (CRL) # 755/2020
7	Acharya Pavitra Srinivas@Farha Vs. State of NCT of Delhi & Ors	W.P. (CRL) # 1058/2019
8	Ravina Hooda Vs. State of NCT & Ors.	W.P. (CRL) # 3452 of 2018
9	Simran Sagar & Anr. Vs State of NCT of Delhi & Ors.	W.P. (CRL) # 2118/2021
10	Dhanak of Humanity Vs. State of Gujarat Ors. (for Anisha & Shirish)	R/Spl Civil Application # 2956 of 2021
11	Varsha Kushwah & Anr. Vs State Govt. NCT of Delhi & Ors.	W.P. (CRL) # 257/2021
12	Dhanak of Humanity & Ors. Vs. State of NCT & Anr. (Case of Aman & Akash)	W.P. (CRL) # 1321/2021
13	Dhanak of Humanity Vs. State of UP (for Sahimun Nisha & Rajesh Kumar Gupta)	PIL # 998 of 2021
14	Dhanak of Humanity Vs. State of Chattisgarh & Ors. (Case of Alisha & Ravikant)	WPC # 3014 of 2021
15	Amit Kumar Vs State of Himachal Pradesh	Civil Writ Petition # 4764/2021
16	Suman Raj & Anr. Vs State of NCT of Delhi	W.P. CrI # 1286/2021
18	Dhanak of Humanity & Ors. Vs State of NCT & Ors. (Case of Radhika & Riyajuddin)	W.P. CrI. # 2936/2022

- |    |  |   |
|----|--|---|
| 19 | Ankur Kumar Bhaskar Kumar Dubey & Anr. Vs<br>The State of Maharashtra & Ors. | Crl. W. P. # 3248 of 2023                       |
| 20 | Dhanak of Humanity Vs State of Bihar & Ors.                                  | Civil Writ Jurisdiction Case # 10043<br>of 2023 |

**c. Cases for Quashing FIR**

**S.No. Petitioner – Respondent**

**Case #**

- |   |   |  |
|---|---|--|
| 1 | Pooja D/o. Late Dharamraj &<br>Farooq Mohd. S/o. Mumtaj Khan Vs. State of Rajasthan   | S.B. Crl. Misc. (Pet.) # 1268/2021         |
| 2 | Dhanak of Humanity & Anr. Vs<br>State of Rajasthan & Ors. (Case of Neha & Ravi Meena) | Criminal Writ # 903/2022                   |
| 3 | Shubham Jaiswal Vs. State of U. P.<br>Thru Addl. Chief. Secy. Home Lko & Others       | Crl. Misc. Writ Petition # 9876 of<br>2022 |

**d. Cases Related to Contempt & Statutory Amendments**

**S.No. Petitioner – Respondent**

**Case #**

- |   |   |   |
|---|---|---|
| 1 | Nida Rehman & Ors. Vs State of NCT of Delhi & Ors.  | W.P(C) # 6947 OF 2020                       |
| 2 | Dhanak of Humanity Vs<br>Gagan Deep (Sub Divisional Magistrate, Model Town)<br>& Ors. (Case of Neha & Ravi Meena) | CONT.CAS(C) 765/2023 CM<br>APPL. 29898/2023 |
| 3 | Dhanak of Humanity & Ors. Vs<br>State (NCT of Delhi) & Anr. (Case of Komal & Nisha)                               | W.P. Crl. # 887/2022                        |
| 4 | Parveen Bano & Anr. Vs.<br>Chandra Shekhar SDM South West Delhi   | CONT.CAS(C) 531/2021                        |
| 5 | Meenakshi D/o. Sh. Vishnu Kumar Vs<br>State of Rajasthan  | S.B. Civil Writ # 10219/2019                |
| 6 | Dhanak of Humanity & Ans. Vs State of Haryana & Ors.  | 104 CWP – 35224/2019                        |

## कुछ भी नहीं

— जमाल सिद्दीकी

अब मेरे पास कुछ और नहीं,  
कुछ भी नहीं,  
चंद साँसे थी, जो आह में निकल गई,  
अब कुछ नहीं जो तुझ पे वार सकूँ।  
अब कुछ नहीं जो जीतना था,  
अब कुछ नहीं जोहार सकूँ।  
इस तूफ़ान में घर लौटना मुमकिन नहीं  
तेरी याद कहीं दूर ले आई है।  
अब समझा इन अंधेरों में सुकूँ क्यों है  
ये रात नहीं तेरी परछाई है।  
सूरज को रोशनी कैसे दूँ?  
दरिया को कतरा कैसे दूँ?  
मेरा वुजूद तो तेरे नूर की रोशनाई है।



मेरी रूह मेरा दिल भी तो तेरे पास है  
मुझे ये एहसास है  
कुछ और न ढूँढ़ पाया हूँ  
इसलिए आज ये आईना लाया हूँ।  
जब करना हो याद मुझे  
तब इस में खुद को देखना  
मुझे अपने पास पाओगे  
मैं चुपके से निकल आऊंगा  
तुम जब भी मुस्कुराओगे।

## हम दोनों टॉम ऐण्ड जेरी

— पिकी रानी एवं रवि कुमार —



मैंने विवाह करने हेतु अपने कुछ माप-दंड बनाए थे, जैसे कि मैं 26 की आयु में ही विवाह करूंगा। लड़की अपनी पसंद की चुनूंगा और अपनी जाति से बाहर की लड़की से शादी करूंगा। मैं इग्नू से बी एस डब्ल्यू कर रहा था। उस दौरान मुझे एक लड़की मिली, जिसको सब “गुलाबो-गुलाबो” बोलते थे।

मुझे वह किसी भी एंगल से गुलाबो नहीं दिखती थी। एक रोज पता चला उसका नाम पिकी है, इसलिए लोग उसे ‘गुलाबो’ पुकारते हैं। पिकी से दोस्ती हुई, पढ़ाई से संबंधित बातें होने लगीं, मैं उनके साथ हल्का-फुल्का फ्लर्ट करने लगा, जो कि उन्हें नापसंद था।

जीवन की उधेड़-बुन में कुछ घटना क्रम ऐसे हुए कि मैं काफी तनावग्रस्त हो गया। उस समय पिकी ही एक शख्स थी जिसने मुझे समझा और भावनात्मक रूप से संभाला। मेरी नकारात्मक सोच को सकारात्मक करने में

अहम भूमिका निभाई। मैं अपने मन की हर बात उनके साथ साझा करने लगा। एक दिन उन की फ्रेंड ने मुझ से कहा, “रवि, आपको पता है, पिकी तुम्हें पसंद करती है।” मैंने बस इतना ही कहा, “अच्छा, ठीक है”। उसी दिन शाम को मैंने पिकी को प्रपोज़ कर दिया। पिकी बिना किसी लाग-लपेट के बोली “देखो रवि रिश्ता आगे बढ़ाने से पहले मैं आपको अपना सच बताना चाहती हूँ।” उन्होंने कहा “शायद आपने नोटिस ना किया हो लेकिन मेरा एक पैर कमजोर है। आप सोच समझ लो। आप किसी दया भाव में आकर हमी मत भरना।” मैं उन्हें अपना पार्टनर मान चुका था। उनकी यह शारीरिक कमी मेरे लिए मायने नहीं रखती थी।

एक साल बाद मैं शादी की बात करने पिकी के पापा से मिलने गया। पिकी की तरफ से उनके पापा शादी के समर्थन में थे, बाकी पूरा परिवार खिलाफ था। जब मैंने अपने घर में बताया कि मैं शादी करने वाला हूँ, लड़की हमारी कास्ट की नहीं है, उनका एक पैर कमजोर है, और मैंने दहेज के लिए भी सख्त मना कर दिया है, तो यह सुनकर मेरे पिताजी को एक साथ 3 झटके लगे और उनका मानसिक संतुलन बिगड़ गया। वह गाली गलौज पर उतर आए और कहने लगे कि यह शादी नहीं हो सकती। मैंने कहा, “मैं आपको अपनी शादी में आने के लिए आमंत्रित कर रहा हूँ। आप आना चाहें तो आ जाना” घर वाले समझ गए थे कि मैं नहीं मानूंगा, इसलिए दिल पर पहाड़ रखकर वे खुद ही मान गए। 15 जुलाई को मेरी बारात रुपी जुलूस बदरपुर पहुंचा और हमारी शादी हो गई।

15 जुलाई 2024 को हमारी शादी के 11 वर्ष पूरे हो जाएंगे। मैंने अपने रिश्तेदारों और दोस्तों में अक्सर सुना है कि दुनिया का सबसे बड़ा बोझ शादी का बोझ होता है। कुछ तो यह कहते हैं कि उसके साथ रहना और हर दिन काटना भारी पड़ता है। हालांकि, हमारी शादी को 11 साल होने वाले हैं, मुझे आज तक ऐसा महसूस नहीं हुआ कि शादी बोझ है। यह 11 साल कैसे निकल गए, मुझे यह पता ही नहीं चला।

ऐसा नहीं है कि हमारे बीच झगड़े नहीं होते हैं। हमारे बीच भी झगड़े होते हैं, कभी मौन युद्ध तो कभी ताना युद्ध। झगड़े के दौरान मैं गाली नहीं देता, मगर हां! पिकी की गालियां रचनात्मक होती हैं और उनकी गालियों में वेरायटी होती है, जिसे सुनते वक्त बिलकुल भी बोर महसूस नहीं करता हूँ। जब वे क्रोधित होती हैं, तब मेरा हंसना उन्हें अपने ऊपर परमाणु हमले जैसा लगता है।

जब हम प्यार में होते हैं, दुनिया जहान हमें अलग करने पर तुली होती है। और तब हम हाथ में हाथ डालकर पूरे साहस और विश्वास के साथ एक दूसरे के लिए खड़े होते हैं। और एक दिन उसी साहस और विश्वास के दम पर एक हो जाते हैं। शादी के कुछ महीने या साल बाद लड़ाई-झगड़े शुरू होने लगते हैं, अपने-अपने ईगो के चक्कर में एक लंबे संघर्ष और रिश्ते को दांवपर लगाने लगते हैं। अपने रिश्ते को बचाने के लिए जब हम पूरी दुनिया से भिड़ सकते हैं, तो क्या उसी रिश्ते को संभालने के लिए हम अपने भीतर के ईगो से नहीं लड़ सकते?

बड़ी सी बड़ी समस्या का हल बात कर के निकाला जा सकता है। और हम लोग तो आशिक-दीवाने हैं, हर समस्या का हल निकालना जानते ही हैं। मेरे भीतर बहुत कमियां थी, जिन्हें मैं कमियां नहीं मानता था। मैं अपने को बिलकुल सुधरा हुआ महान व्यक्ति समझता था। लेकिन मेरी पार्टनर ने मेरे भीतर के मर्दवाद के गुरुर को ध्वस्त कर दिया। अभी भी बहुत सी कमियां हैं, जिन्हें सुधारने का मेरी कोशिश, या यूँ कहें पिकी की कोशिश जारी है। हम अपने जीवन के वो टॉम ऐण्ड जेरी हैं जो लड़ते हैं, झगड़ते हैं, हंसते हैं, खेलते हैं और फिर से एक हो जाते हैं।

किस बात का ईगो किस बात का बवाल।

एक बार कर के देखो खुद से सवाल।

मिटा अपने भीतर का शैतानी गुरुर

समझ अपने पार्टनर को, रिश्तों को संभाल।



## इश्क और कानून

— कोमल कश्यप —

मेरा नाम कोमल है और मैं धनक से फरवरी 2022 में जुड़ी थी। किसी भी अंतर-धार्मिक प्रेमी जोड़े की तरह, प्यार, डर और सवालों से भरी यह लड़की, तब यह नहीं जानती थी कि एक दिन वो खुद ऐसे ही जोड़ों की मदद के लिए काम कर रही होगी।

हालांकि, धनक में एक कर्मचारी की तरह काम करते हुए कम ही समय हुआ है, लेकिन प्रेम और उसे पाने की उम्मीद, चुनौतियों और लड़ाई से मेरा नजदीकी रिश्ता रहा है। हर सफर में एक बात हमेशा समान थी, हर जोड़ा चाहे वह किसी भी जाति, धर्म, लिंग या देश की चुनौतियों के अंतर्गत आता हो, केवल अपने प्रेम को पाना चाहता था।

ऐसी ही एक कहानी है समीर (बदला हुआ नाम) की। समीर 28 साल का एक ट्रांस जेंडर युवक है, जो हैदराबाद में एक कंपनी में नेटवर्क इंजीनियर का काम करता है। समीर ने राधा से कुछ महीने पहले, दिसम्बर 2023 में आर्य समाज के तहत शादी की थी, साथ ही अपनी शादी को कानूनी रूप से रजिस्टर भी करवा लिया था।

राधा और समीर दोनों ही हरियाणा के सोनीपत के रहने वाले थे और कॉलेज में मिले थे। कई सालों का रिश्ता जब समाज के बनाए नियमों, जिसमें केवल एक पुरुष और महिला ही प्यार या शादी कर सकते हैं, के अनुरूप न हुआ तो, समीर ने जेंडर बदलने की सर्जरी करवाने का निश्चय किया, जिससे राधा के घर वाले मान जाएं और वह दोनों समाज के नियमों में किसी तरह से फिट हो जाएं। दिसम्बर में शादी के बाद राधा अपने घर (सोनीपत) चली गयी, जहां उसके घरवालों ने उसे घर में ही कैद कर लिया, व जबरदस्ती उसकी शादी किसी और युवक से तय कर दी।

जब यह केस धनक के पास आया तो हम सारा पेपरवर्क करके तुरंत ही सोनीपत के लिए निकल गए और 3 घंटे के सफर के बाद DCP ऑफिस पहुंचे, काफी बहस और विनती के बाद हमारा DCP से 5 : 30 बजे शाम में मिलना हुआ, जिनसे हमने हाई कोर्ट के निर्देशों का हवाला देते हुए, प्रेमी जोड़ों के स्पेशल सेल के सामने राधा और समीर को पेश करने की गृहार की और उनकी सुरक्षा की भी बात की।

DCP मैडम के ऑफिस में अन्दर जाते हुए मुझमें एक उम्मीद जागी, क्योंकि मैडम हमारी ही उम्र के करीब की एक युवती थी, तो मुझे लगा कि अब सब आसान हो जाएगा। परंतु DCP मैडम ने न हमें ठीक से सुना और न ही इस स्थिति का संज्ञान लेते हुए जरा सी भी संवेदनशीलता दिखाई, बल्कि बड़े ही आश्चर्य से जोर देते हुए पूछा कि यह ट्रांसमैन क्या होता है। फिर मैंने उन्हें उनके ही कार्यालय में बने स्पेशल सेल की समिति के साथ-साथ ट्रांसमैन के बारे में भी अवगत करवाया। परन्तु उन्होंने अपना पल्ला झाड़ते हुए हमें SHO सदर के पास भेज दिया और आगे एक शब्द भी नहीं सुना।

हम 6 बजे के करीब SHO सदर के पास पहुंचे और फिर SHO को सारा केस और उनके ही कार्यक्षेत्र के कार्यों को शुरू से समझाया। SHO ने पहले DCP ऑफिस में बात की और फिर समीर से सवाल जवाब किये, और अंततः राधा के भाई को कॉल करके 1 घंटे में थाने बुलाया।

10 जनवरी 2024 का वह दिन शायद हमारे लिए इस साल की सर्दी का सब से ठंडा दिन था। थाने के पास की खुली जमीन जिस से मौसम तो ठंडा था ही, परन्तु हमारे सब्र और इन्तजार की ठंड भी कुछ कम नहीं थी। 3 घंटे और SHO से बीच-बीच में कुछ बहस और अनुरोध के बाद आखिरकार राधा का भाई थाने में आ गया। काफी देर तक उसका और SHO का अन्दर-बाहर आना-जाना लगा रहा।

मेरे पूछने पर SHO ने कहा कि लड़की आ गयी है और बयान ले रहे हैं। बयान थाने से बाहर गाड़ी में राधा के परिवार जनों के साथ बैठकर लिया जा रहा था। जब मैंने इस प्रक्रिया का विरोध किया तो SHO साहब भड़क गए और लड़की की मर्यादा का हवाला



देने लगे, तो हमें फिर आश्चर्य हुआ। मैं और पूजा, जो हमारे यहां पार्ट टाइम कर्मचारी है, यह सोचने लगे की क्या हम दोनों लड़कियों की कोई मर्यादा नहीं है, जो रात के 9 बजे एक अनजान जगह के थाने में पिछले तीन घंटों से उसी गांव की लड़की के आने का इंतजार कर रही थी। या फिर एक संस्था से जुड़े होने के कारण हमारी मर्यादाओं का कोई मोल नहीं है, या फिर मर्यादाओं की सारी सीमाएं लड़कियों के हक में पुरुषों के दिमाग की संकीर्ण सोच ही तय करती है?

खैर, आधा घंटा और बीत जाने के बाद हमें SHO ने थाने से बाहर बुलाया ताकि समीर और राधा को एक बार आमने-सामने मिलवा सकें, पर हमने थाने से बाहर जाने से मना कर दिया तो SHO फिर खुद थाने में आये, अपने यकीन पर हमें बाहर ले जाने के लिए। पर काफी जिद और समझाने के बाद, थाने के गेट पर हम राधा से मिले। जहां उसके परिवार के लोग भी मौजूद थे। फिर राधा ने बहुत देर में नम आंखों के साथ स्वीकारा कि उसने समीर से शादी अपनी मर्जी से की है, पर वो अपने घरवालों के साथ ही रहना चाहती है, और कोई जोर जबर्दस्ती नहीं की जा रही है। साथ ही आगे कोई भी प्रक्रिया करने के लिए समीर को मना कर दिया।

मेरे अनुभव में राधा का बयान उस पर दबाव बना कर करवाया गया था और साथ ही यह बयान स्पेशल सेल के सामने न होकर, बिना किसी सही प्रक्रिया के साथ लिया गया और इसकी कोई मान्यता नहीं थी।

अगर पुलिस प्रशासन ने अपना काम जिम्मेदारी और संवेदनशीलता से किया होता, तो शायद राधा को भी सच कहने की हिम्मत मिलती और यह प्यार की कहानी भी पूरी हो पाती।

अंतर-धार्मिक और अंतर-जातीय जोड़ों की सुरक्षा एक बड़ी जिम्मेदारी है, जिसे पुलिस प्रशासन बहुत कम ही गंभीरता से लेता है। सभी जोड़ों को हर कदम पर नैतिक पुलिसिंग का सामना करना पड़ता है। कानून के अंतर्गत शादी करने वाले जोड़ों को भी कानूनी व्यवस्था से दुत्कारा ही जाता है।

एक नए समाज की नींव अंतर-जातीय व अंतर-धार्मिक मिश्रित विवाह ही बेहतर बना सकते हैं। जातीय व धार्मिक-सौहार्द ही हमारे बचपन के भारत की आत्मा थे और रहेंगे।

— कोमल कश्यप

असिस्टेंट प्रोग्राम एग्जीक्यूटिव (धनक)

## मॉडर्न नारी

— गगन —

ना कांच सी नाजुक, ना कोमल कली,  
ना सुनती किसी की, ना इतनी भली,  
बदली सी लगती है, अब नर ही वही,  
है मॉडर्न ये नारी कैसे इतरा के चली।

बदले से रंग हैं, बदले से ढंग है,  
शर्मोहया के भी लफड़े ना संग हैं,  
अपनी गली की हाँ ये भी है खली,  
मॉडर्न है नारी कैसे इतरा के चली।

खुद की ही मंजिल, हाँ खुद के ही रस्ते हैं,  
बे फिक्री से चलना, लोग हंसते तो हंसते हैं,  
ना भिड़ना हाँ इससे, ये है बाहुबली,  
हाँ भईया, मॉडर्न है नारी कैसे इतरा के चली।

आँको न कम, इसे भांपोना कम,  
लगती ये भोली भाली सी बेदम,  
पर सौ पर है भारी, ये ऐसी है झल्लरी,  
है मॉडर्न ये नारी कैसे इतरा के चली।

उल्टा भी, सीधा भी, सबकुछ ही जाने है,  
करनी हाँ खुदकी, ना इस-उस की माने है,  
पंखों को खोले, लगती उड़ती सी तितली,  
है मॉडर्न ये नारी कैसे इतरा के चली।



ढोंग ढपालों की पोलें ये खोले है,  
आडंबरी रिवाजों की नीवें अब डोले है,  
खिला फूल है, न समझो कली,

कोई उल्टा कह दे, देती पलट के जवाब,  
न सहती किसी का रखती बराबर हिसाब,  
वीकेंड पर अक्सर ही रहती ये टल्ली,  
है मॉडर्न ये नारी कैसे इतरा के चली।

अधर्मी या बेहया न कह देना इसको,  
फिर रुढ़ि कहलवाओगे हाँ तुम खुद को,  
जकड़ी जंजीरों को तोड़ के ये चली,  
मॉडर्न है नारी कैसे इतरा के चली।

## धरोहर पितृसत्ता की कौन संभाले : एक परम्परागत संवाद

— शबाना —



**काउंसलर—** तुम्हारे पारिवारिक संबंध कैसे हैं सबसे परिवार में?

**रमा—** अच्छे हैं मैम, मैं सबका बहुत ख्याल रखती हूँ।

**काउंसलर—** तुम्हारे बच्चे तुमसे अच्छे से बात करते हैं?

**रमा—** हां—हां, बिल्कुल! बेटा अब बड़ा हो गया है न, तो कभी—कभी गुस्सा कर देता है। कभी खाने में देरी हो जाए तब, वरना तो बड़ा ख्याल रखता है। उसे बताएँ बगैर कहीं जा नहीं सकती मै, इतनी चिंता करता है मेरी।

**काउंसलर—** मतलब उसकी इजाजत लेनी पड़ती है तुम्हें?

**रमा—** नहीं— नहीं, वह तो फ़िक्र करता है मेरी ना, इसलिए उसे चिंता है मेरी। मुझे ज़्यादा कुछ पता नहीं है, मैं कहीं खो ना जाऊँ

**काउंसलर—** पर तुमने बताया कि तुम बहुत सालों से नौकरी करती थीं, दफ़्तर काफी दूर था, बस से जाती थीं, तुम तब कैसे नकलती थीं ले? अब कैसे तुम्हें कुछ नहीं पता, सब बेटा बताता है?

**रमा—** तब पति नहीं था तो सब अकेले करना पड़ता था, उनके जाने के बाद बच्चे भी तो पालने थे। तीनों छोटे थे तब, क्या रती,

निकली अकेले।

**काउंसलर—** बड़ी हिम्मत वाली हो तुम तो!

**रमा—** अरे! कहां मैम...(सकुचाते हुए)

**काउंसलर—** पति को गए कितने साल हो गए?

**रमा—** 7 साल मैम, उसने दूसरी शादी कर ली।

**काउंसलर—** औ बच्चों से मिलने आता है कभी?

**रमा—** नहीं, कभी नहीं, बस मेरी बड़ी बेटी की शादी में कन्यादान करने आया था, बड़ा एहसान है। बाप के होते बेटी का न्यादान कोई और करता, तो कितना खराब लगता।

**काउंसलर—** वाह! कन्यादान उसका जिसे पाला तुमने.... तो तुम खुश हो?

**रमा—** हां (मुस्कुराते हुए), शादी अच्छे से हो गई, दामाद की हर मांग पूरी की मैंने, बहुत खुश हूँ (गर्व से कहते हुए)।

**काउंसलर—** पति ने कुछ साथ दिया शादी के खर्चों में?

**रमा—** अरे कहां मैम, जब हमसे कोई मतलब ही नहीं है, तो खर्च



क्या देता? मैं उम्मीद भी नहीं करती उससे।

**काउंसलर—** अच्छा, तुम्हें छोड़ कर दूसरी शादी क्यों की उसने?

**रमा—** अब क्या बताऊँ मैम, मर्दों की आदत तो आपको पता ही है। आपके घर में भी मर्द होंगे। आप मुझे देख ही रही हो, मैं इतनी सुंदर नहीं हूँ। उसकी दूसरी बीवी बहुत सुंदर है, एकदम गोरी चिटी हैं। उसके आगे मेरी क्या हैसियत है?

**काउंसलर—** तो तुम्हें बुरा नहीं लगा? तुम्हारे और उसके परिवार ने कुछ नहीं बोला?

**रमा—** क्या बोलते मैम, यही क्या कम है बक ससुराल वालों ने इस घर से नहीं निकाला मुझे। यह घर मेरे ससुर के नाम है, नहीं तो बच्चे लेकर कहां भटकती? (एहसान के साथ बताते हुए)

**काउंसलर—** तो ससुराल वाले ख्याल रखते हैं तुम्हारा और बच्चों का?

**रमा—** हां मैम! चार-छः महीने में फोन पर बात हो जाती है। उनकी भी क्या गलती है, जब मैं ही अपना पति नहीं संभाल पाई तो (अपराध बोध के साथ कहते हुए)।

**काउंसलर—** और तुम्हारा परिवार, वह रखते हैं तुम्हारा ख्याल?

**रमा—** उनसे भी बात हो जाती है। शुरू के कुछ साल तो भाई बात ही नहीं करता था, अब करने लगा है। उसकी भी दो बेटियाँ हैं, डरता था कि कहीं मेरी वजह से उनकी शादी में कोई अड़चन ना आए। पर अब ठीक है, छोटी बेटी की शादी में बुलाया था हमें। मैं भी सारा सामान लेकर गई थी, भाभी खुश हो गई, अब तो हाल - चाल के लिए अक्सर फोन आ जाता है। माँ भी दुखी रहती है मेरे लिए, कहती है, मुझे थोड़ा ध्यान देना चाहिए था। अकेली औरत हूँ, काम करने जाती हूँ, तो तरह-तरह की बातें सुनानी पड़ती हैं उसे। वह भी क्या करे? खैर, अब भाई मान गया है, तो कम से कम माँ से बात तो हो जाती है, बमलना हो जाता है।

**काउंसलर—** तुम्हारा और तुम्हारे पति का आपस में रिश्ता कैसा था?

**रमा—** कैसा मतलब (शर्माते हुए)? ।

**काउंसलर—** मतलब प्यार करता था तुमसे?

**रमा—** (शर्माते हुए) हां मैम! तीन बच्चे हैं मेरे उससे।

**काउंसलर—** ओहह! तीन बच्चे का मतलब प्यार था। मारता पीटता तो नहीं था तुम्हें?

**रमा—** अरे नहीं मैम, मरेगा क्यों? मैंने कभी ऐसा कोई काम ही नहीं किया, जो वह मुझे मारे। मैं बड़े संस्कारी घर से हूँ। मेरी माँ तो कभी ऊँची आवाज़ में जवाब भी नहीं देती थी पिताजी को। वही हमने देखा—सीखा, वही मैंने अपनी बेटी को सिखाया है, कि कभी कोई ऐसा काम नहीं करना, जो पति या सास—नंद को बुरी लगे, और वह कुछ कहे तुम्हें। मैं उन माँओं में से नहीं हूँ, जो भडकाकर अपनी बेटी का घर तोड़ (गर्व से कहते हुए) ।

**काउंसलर—** ऐसी कौन सी गलती होती है जिस पर पति का हाथ उठाना ठीक होता है?

**रमा—** कोई भी गलती जो बुरी लगे, काम ही क्यों? मेरा पति जब पीकर आता था, तभी मुझ पर हाथ उठाता था, उसने इसके अलावा कभी भी मुझे नहीं मारा। भगवान करे मेरा दामाद भी ऐसा हो, वह तो पीता भी नहीं है, और कोई ऐब भी नहीं है उसमें। मेरी बेटी के तो भाग्य खुल गए। थोड़ा गर्म दिमाग है, तो वह तो सभी मर्द होते ही हैं। पति गर्म दिमाग है तो पत्नी को ठंडा रहना चाहिए। आराम से निभ जाएगी।

**काउंसलर—** तुम्हारी बेटी क्या करती है? तुमने बताया पढ़ी—बलखी है?

**रमा—** ग्रेजुएट है मैम, शादी से पहले अच्छी नौकरी करती थी। अब मेरा दामाद नहीं चाहता कि वह नौकरी करे, तो बस मैंने भी कह दिया, "आराम करो अब, घर संभालो, घर से बढकर और क्या है?"

**काउंसलर—** बेटी खुश है तुम्हारे फैसले से? अगर उसका मन था, तो उसे काम करने देना चाहिए था। रोका क्यों?

**रमा—** उसका मन तो था मैम, पर अब दामाद जी नहीं चाहते तो क्या करें। मैंने तो कह दिया अपनी बेटी को, "बेटी लड़ कर वापस मत आना मेरे घर।" मुझे तो इनका बाप छोड़ गया, नहीं तो अच्छे घर की लड़कियाँ निभाती हैं, अपनी इच्छाओं के पीछे घर तोड़ती नहीं, बहुत समझाया है। बेटी को घर का हर काम आता है, उसको बेटे से कम नहीं पाला मैंने। ख्याल तो बेटे से भी ज्यादा रखती थी, घर का—बाहर का, सब काम करती थी। बहुत अच्छी है! ऐसी ही बहू आ जाए तो अच्छा हो।

**काउंसलर—** बहू काम करना चाहेगी बाहर जाकर, तो करने दोगी?

**रमा—** अब तो वह बेटा देखेगा। उसकी मर्जी, वह चाहे तो काम कराए या घर बैठाए, उसकी बीवी, वह जाने। मैं उन सासों में से नहीं हूँ, जो अपने बेटे—बहू के बीच में बोलूँ और उनका घर तोड़ूँ (गर्व से कहते हुए) ।

**काउंसलर—** औरतों का घर से बाहर काम करना गलत है क्या?

**रमा—** अरे नहीं मैम, बिल्कुल नहीं। मैं करती थी, मेरी बेटी करती थी, मेरी तो बड़ी बॉस भी औरत थी। पूरा ऑफिस वही संभालती थी। उनके पति तो कभी — कभार आते थे। बस जब पैसों का लेन—देन होता था या कोई ज़रूरी बड़ी मीटिंग होती थी। वरना ऑफिस के सभी छोटे—मोटे फैसले बड़ी मैम ही लिया करती थीं। बड़ी अच्छी थीं, सुना था कि सर से भी ज्यादा पढ़ी — लिखी थीं। वह बनाया भी उन्होंने ही था। सर तो उनकी शादी के बाद जुड़े थे ऑफिस में।

**काउंसलर—** फिर भी बड़े फैसले सर करते थे, कमाल है! खैर फिर तुम बताओ, अगर तुम्हारी बहू काम करना चाहेगी और बेटा नहीं करने देगा, तो क्या तुम बहू का साथ नहीं दोगी?

**रमा—** मैं मना नहीं करूंगी, पर अगर बेटा नहीं मानेगा, तो मैं क्या कर सकती हूँ? मेरे बेटे को मेरी बेटी का काम भी पसंद नहीं था।

तो घर की हालत ठीक नहीं थी वह कुछ बोल नहीं पाया। मेरी भी तबीयत की वजह से नौकरी छूट गई थी। पर अपनी नौकरी लगते ही उसने बहन की नौकरी छुड़वा दी। फिर उसकी शादी हो गई, अब जैसा उसका पति चाहे।

**काउंसलर—** हम्म! ग्रेजुएट लडकी, पर पहले भाई और फिर पति। तुम बताओ तुम्हें यह सब सही लगता है?

**रमा—** हां मैम, बिल्कुल! औरतें तो त्याग की देवी होती हैं। उन्हें अपने परिवार के लिए त्याग करना ही चाहिए। अगर आपका भाई या पति ना चाहे, तो क्या जरूरत है, उनकी मर्जी के खिलाफ जाकर नौकरी करने की? हम उनकी इज्जत नहीं रखेंगे, तो कौन रखेगा? अगर मेरी बेटी दामाद जी की बात नहीं माने और उसने मेरी बेटी को छोड़ दिया तो? आप ही बताओ, अगर

मेरी बहू ऐसा करे तो? अच्छी औरत तो वही है, जो मर्दों का कहना माने, और थोड़ा बर्दाश्त करके भी घर को जोड़े रखे। तो दोस्तों देखा आपने पित्रसत्ता है ही कहाँ? पित्रसत्ता ने किया ही क्या है? अब नए ज़माने में है ही नहीं... यह तो बीते ज़माने की बातें हैं... कोई कह सकता है कि, औरतें ही तो आगे बढ़ा रहीं हैं पित्रसत्ता को। पुरुषों की सारी बातें निर्विरोध मान लेती हैं तो फिर यह विवाद क्यों?

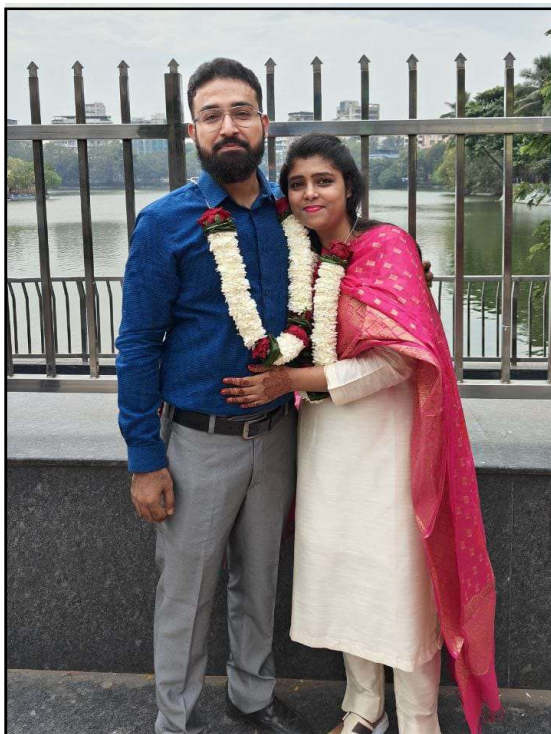
किसी भी महिला कि मौजूदा परिस्थिति, परिवेश और परवरिश उसकी विरोध या असहमति दर्ज करने की हैसियत तय करती है। मेरी नज़र में बेटी दृढ़ बेटा को सामान अवसर और परवरिश ही इस गैर बराबरी को ख़त्म कर सकती हैं। क्या आप इसके लिए तैयार हैं?....

## जबरन विवाह....

— कोमल और अनस —

मोहब्बत के इस शहर को,  
जाने किसकी नज़र लगी  
गली—गली, डगर—डगर,  
जाने कितनी लाशें मिली।  
कुछ ने ओढ़ी ओढ़नी,  
कुछ ने किया त्याग,

लाल रंग प्यार का,  
बन गया पश्चाताप।  
अब हैं केवल एक जिस्म,  
बिना रुह की लाश  
जिसको लेकर शौक से,  
वो चले थे बीच बाजार।



## RIGHT TO CHOICE FOR GIRLS

- Ridhima Sharma -



You say you gave me the freedom to do anything,  
But that “anything” secretly meant nothing,  
When I entered this world as a girl,  
I looked upon myself as a “Lucky one” Because I felt you want to protect me from everything,  
That’s why, I can’t go outside in the mid of the evening,  
You make every decision of mine,  
I was happy, cause I thought you are making decision to make me free from futile stress,  
From what school I will go, to choosing my dress,  
But as I grew up I came to my senses that the decisions to make me stress free were not fair,  
I understood that I have right to make my own choices,  
No matter if they are big, small or rare,  
I don’t need anyone now to choose what I should wear,  
Cause I am mature now, but you still keep annoying me forcing me to follow your choices,  
But I can make my own choices,  
I can choose when and where to go,  
I can choose how to dress,  
I can choose my career,  
I can choose what’s the best,  
I can even choose my future partner,  
I can even choose to or not to give him a heir,  
If someone will stand against my rights,  
I have true choice to take actions.



## Being a child of Inter Faith Parents

Mahie JK



Being a child of inter-faith parents is a blessing for me. As I can celebrate festivals of both the religion, I am a secular Indian citizen and a firm believer of Humanity. Humanity is above all the religion. Being brought up in an inter-faith family has taught me that religion is a creation of man, we are the only ones who discriminate with each other on the basis of religion but in the eyes of God we all are equal.

Every religion teaches us to be a kind, soft hearted, to follow the path of truth. As Gautam Buddha stated “Be kind to all creatures, this is the true religion”. My parents have also taught me that there is no religion greater than humanity. I have replaced my surname with my parent’s initials, i.e JK. For me my parents are above than any faith.

Honestly speaking, religion is not discussed in my family and I am free to choose whatever I like. It is such a pleasure to celebrate Holi, Eid, Diwali and Christmas with my friends and family. Even my college-friends envy seeing me celebrate all festivals. Whenever someone asks my religion I proudly say that first I am an Indian, and Humanity is my religion. My country is above everything for me.

As stated in the constitution that India is secular country, I am a firm believer of secularism and a proud child of inter-faith parents. Thankful to the fortune, I got to learn so many things from our Holy books, Bhagavad Gita and Quran. I learned so many beautiful stories from

my parents stated in these holy books.

I take it as a privilege that I can visit temples as well as dargahs and it is the most beautiful feeling. Sometimes I feel even If I didn’t have inter-faith parents, I would have been a secular citizen and follow Humanity.

I am proud to be an Indian and a secular Indian citizen.

## Through my Lens: a Narrative of Experience

- Kashvi -

As a Counseling Psychologist, my journey with the Child Welfare Committee (CWC) has been an emotional rollercoaster, marked by stories of pain, resilience, and the enduring strength of the human spirit. One of the most challenging aspects of my work has been supporting adolescent girls who have faced abuse or abduction, and the complexities that



arise when they leave homes in pursuit of love. In many cases, young girls facing a harsh reality at home may seek solace in a partner who seems to understand them. Love becomes their refuge, leading them to make tough decisions to leave home. When these individuals are found and restored to their families by the police, the reunions are often not simple or happy. Families commonly grapple with feelings of betrayal, financial setbacks, and the fear of societal judgment. On the other hand, the individuals are forced to distance themselves from their partners. Counseling proves

to be a valuable tool in these situations, guiding individuals to understand their feelings and the necessity of waiting until 18 for certain decisions. It plays a crucial role in rebuilding trust within families that have been torn apart by such incidents. This journey is typically not a poetic celebration of healing but a practical process that addresses the complexities of fractured families. Counseling helps families comprehend and accept the

individuals' choices, particularly concerning their future endeavors. It is not just about the individuals finding their way back; it is about families finding a way to welcome them into a home where they feel valued and understood. However, it's crucial to recognize that abuse knows no gender boundaries. In a heart-wrenching case, an 8-year-old boy found himself ensnared by the predatory actions of a 46-year-old man. The intricacies of providing counseling to a child who had endured such trauma were unparalleled in their difficulty. The wounds were not just physical but emotional,

## कुछ भी नहीं

— जमाल सिद्दीकी —



अब मेरे पास कुछ और नहीं,  
कुछ भी नहीं,  
चंद साँसे थी, जो आह में निकल गई,  
अब कुछ नहीं जो तुझ पे वार सकूं।  
अब कुछ नहीं जो जीतना था,  
अब कुछ नहीं जोहार सकूं।  
इस तूफ़ान में घर लौटना मुमकिन नहीं  
तेरी याद कहीं दूर ले आई है।  
अब समझा इन अंधेरों में सुकूँ क्यों है  
ये रात नहीं तेरी परछाई है।  
सूरज को रोशनी कैसे दूँ?  
दरिया को कतरा कैसे दूँ?  
मेरा वुजूद तो तेरे नूर की रोशनाई है।

मेरी रूह मेरा दिल भी तो तेरे पास है  
मुझे ये एहसास है  
कुछ और न ढूँढ पाया हूँ  
इसलिए आज ये आईना लाया हूँ।  
जब करना हो याद मुझे  
तब इस में खुद को देखना  
मुझे अपने पास पाओगे  
मैं चुपके से निकल आऊंगा  
तुम जब भी मुस्कुराओगे।

## वे जानते हैं, वे सब जानते हैं

— रवि कुमार —



वे जानते हैं,  
वे सब जानते हैं।  
इश्क को कैद कर  
पाना मुश्किल है,  
किसी को प्रेम करने  
से रोक पाना मुश्किल है,  
जिस्म से रूह जुदा करना आसान है  
लेकिन इश्क—ए—रूह से  
जज़्बात निकाल पाना मुश्किल है।  
वे जानते हैं, वे सब जानते हैं।  
किसे पसंद करे किसे नहीं

वे हमें कायदे बताते हैं।  
अपनी जाति, अपने ही धर्म  
में शादी के फायदे बताते हैं।  
उनकी व्यवस्थाओं को  
न तोड़ पाओ,  
उनकी झूठ की बुनियाद पर  
रखी नींव को न हिला पाओ।  
उनके किए शोषणों को  
सामने न ले आओ,  
इसलिए वे दहलीज और  
मर्यादा सिखाते हैं।  
प्रेम में पड़ा व्यक्ति  
हर दहलीज, हर सरहदें लांघता है  
इसलिए वे कायदे में  
रहना सिखाते हैं।  
वे जानते हैं, वे सब जानते हैं।

challenging the very core of our collective humanity. In each case, the stories are unique but share a common thread of pain, survival, and the potential for healing. As a counselor, I learned that our role extends beyond the individual sessions; it involves navigating the complexities of family dynamics, societal judgments, and fostering a compassionate community. These narratives underscore the importance of a collective commitment to

protecting the vulnerable and fostering a society where survivors are not just restored but embraced with empathy and understanding. The journey with CWC has taught me that every story, no matter how painful, has the potential for transformation and renewal. It is our duty to be the catalysts for that change, to bring light to the shadows, and to stand as beacons of hope for those who need it most.



# Embracing the True Essence: Liberating Married Women from Societal Constraints

- Shruti Sharma.

In a world adorned with traditions and societal expectations, the perception of married women often becomes entangled in external markers and predefined roles. I often ponder why people perceive married women differently. While she may appear more elegantly dressed, adorned with symbols of marriage, like sindoor and bindi, these external markers don't define her womanhood. She might still be navigating the intricacies of managing a household, caring not only for herself but for others too. She may find it tiresome to constantly field questions about her husband's occupation. Marriage doesn't abruptly transform a girl into a woman, nor does having children necessarily accomplish the same. Let's celebrate her true essence, embracing the child within her, whether she's a friend, sister, mother, or stranger. She shouldn't bear the burden of countless chores solely out of a quest for perfection. This reflection is dedicated to the remarkable women in my life. Let's mature at our own pace and nurture the youthful spirit within us. To my male friends, cherish her and, above all, allow her to be herself. She wasn't born to serve you; it's her compassion that drives her actions.



The journey of a married woman is not defined by these superficial symbols but by the intricate balance of managing a household while navigating her own aspirations and desires. The burden of constant inquiries about her husband's occupation and societal pressures to conform to predefined roles can be tiresome, overshadowing her individuality and essence. Marriage doesn't serve as an abrupt transformation into womanhood, nor does motherhood inherently define it. This reflection seeks to celebrate the true essence of married women, urging society to embrace their multifaceted identities and nurture the child within them, irrespective of their roles as friends, sisters, mothers, or strangers. It advocates for the liberation of married women from societal constraints, urging men to cherish and respect them for their inherent compassion and individuality, rather than expecting them to conform to traditional expectations. Let us mature at our own pace and embrace the youthful spirit within, fostering an environment where every woman can thrive authentically, free from the shackles of societal norms.

# Marriages are Rocking the Nation

- Asif Iqbal -

The latest news about declining protection to interfaith couples by Allahabad High Court is another addition to the existing insecurities in interfaith couples in the entire country. Justice Srivastava decided to uphold the state law against religious conversion on the merits of the petition. The direction has provided validity to the families and administrative authorities that are already against the marital union of interfaith couples.

Courts are the last hope for couples who are struggling to save their right to union and protection in case of threat to life and liberty. Two more directions from the Hon'ble High Court of U.P. also needs to be read and understood with the latest direction. The same court has passed two more directions which are worth bringing to the notice of readers. In January 2021, Justice Vivek Chaudhary in his 47 pages direction in the case U.P.; directed the Court with the Chief Secretary issuing notification to all other concerned direction in the history of to the marrying parties by of secrecy for them.

The direction, if followed removing the couples using Special Marriage Act. The the couple not displaying conspicuous place and on states. Display of such an

solemnisation of marriage is the biggest challenge for couples who are trying to use a civil law for marriage. A detailed report by Law Commission of India also recommends required amendment in the Act.

In another important direction of November 2021, Justice Suneet Kumar upheld the validity of marriage of 16 couples and directed the concerned Marriage Officers to register their marriage. Again the Marriage Registrar/Officer of respective districts are directed to forthwith register the marriage of the petitioners, without, insisting/awaiting approval of the competent district authority with regard to conversion of faith. Here again the Hon'ble judge directed the court to send a copy to the chief secretary of the state for an appropriate action.

**The message is clear now. No religious or civil marriage for interfaith couples even if the parents are willing. With drafting of new state laws on uniform civil code, even the prospects of interfaith marriages under Special Marriage Act appears grim to the writer. In short, Right to Choose in marriage and relationship will be hit badly even for intra-caste & intra- religious couples.**

of Sufia Sultana Vs State of Registrar to communicate of the state of UP for the Marriage Officers and authorities. It is first ever the Act which gives relief recognizing the importance

will be instrumental in discrimination against the Marriage Act and Hindu direction gives a choice to their personal details at a the web portal on many information before the

The writer is not surprised to share the available information (collected using RTI Act) with him, no notification or letter is issued by the Chief Secretary till April 2022. One cannot expect any action by the state government till date.

All the 3 directions are concerning protections and relief to interfaith couples who have solemnized religious marriages and have approached the hon'ble court for the relief as per the law. The writer would like to use this opportunity to educate the readers about the situation & conditions of the couples after they leave their house for their marriage. It is very important to share writer's views based on his experience of working with couples in need of care and protection.

No girl wishes to leave her house for marrying a boy against the wishes of her parents. She clings to the hope of convincing her parents till the very last because they are brought up with patriarchy conformist conditioning. In majority of cases the parents are aware about the seriousness of relationship of their adult children. Adult and informed daughters are forced to leave their house due to violence or urgency of marriage against their wishes with an unknown person. Unfortunately, in majority of cases, girls give-up their dream of marrying a person of their choice. They usually break down under enormous emotional pressure from their families. A few dare to leave their natal house in a situation which becomes overwhelming for them. So, what are the options for a couple who leaves their house for marriage against the wishes of their respective families? A civil marriage is impossible as all and sundry will come to know about it and try to stop them during and after the period of notice. Where will the couple go and hide without their marriage? Parents, police and even judges are not willing to accept it on the grounds of morality. There are directions by the Allahabad High Court which have denied protection to the couple without their marriage.

Uttar Pradesh is an interesting state which has many secrets that are in the information of its bureaucracy and judiciary. Both, the state police and judiciary are aware about the directions of Hon'ble Supreme Court directions in the case of Shakti Vahini Vs Union of India. The government of UP has submitted its compliance to the MHA w.r.t. the same in June 2018. The direction clearly direct the SPs of city and the DMs to provide protection to married or unmarried couple and keep them together in a government Safe House of Couples. Non-compliance of the directions is a blatant contempt of the directions of Hon'ble Supreme Court.

As per the collected data from 73 Districts of the state of U.P; an average of less than 2 marriages only registered under SMA out of 100 registered marriages (period 2018 – 2020). U.P. is the only state in entire India that gives incentive to interfaith couples as well. The scheme was initiated many decades ago. The state government also gives financial help to poor families under U.P. Marriage Grant Scheme.

Interfaith marriages were never made easy by past governments as they had their biases and vested reasons against it. Present government has managed to remove the ambiguity and hopes with the state laws. The message is clear now. No religious or civil marriage for interfaith couples even if the parents are willing. With drafting of new state laws on uniform civil code, even the prospects of interfaith marriages under Special Marriage Act appears grim to the writer. In short, Right to Choose in marriage and relationship will be hit badly even for intra-caste & intra- religious couples.



# Veg or Non Veg

- Danyal -

Of all the differences my wife and I had. The one we truly overlooked is the distinctive food preferences. I am a hardcore non vegetarian and she's a vegetarian who eats eggs on selected days of the week. I never liked south Indian food and she had never tasted 'mother of eggs' in her life.

We both are foodie and always try to explore new restaurants and their signature dishes keeping our respective food choices in mind.

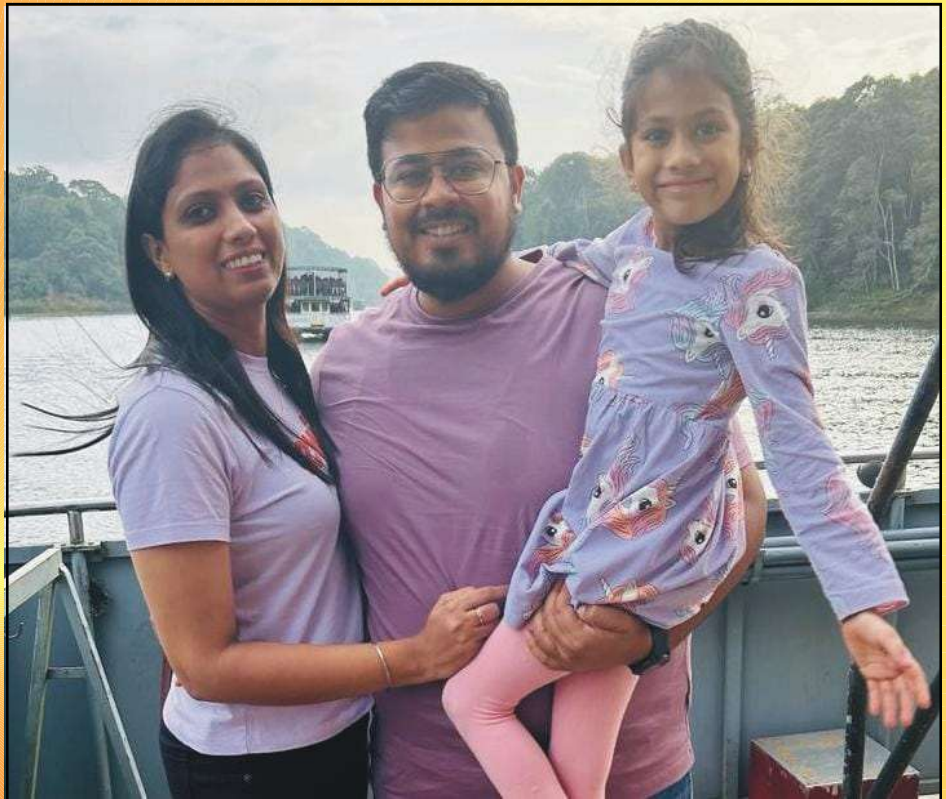
I still remember the first time I took her to KFC back in 2008 and she couldn't bear the smell so we got the order packed. It was the beginning of our relationship. Later on, we gradually started to understand and respect each other's choices. We started sharing the same ketchup while eating the chicken burger along with Aloo tikki burger.

We never really had a discussion about our food choices before marriage even though we covered all the biases before tying the knot but somehow this food factor never made it to the list.

I still wonder why? Is it because it's so trivial to discuss or were we totally ignorant about it or did we believe that our relationship is way stronger than our food choices. No matter what, it never bothered us. Neither in the past nor at present. I have witnessed on multiple occasions that this difference in food choices had eaten up many relationships. This excuse is enough to part ways or create a rift between the couple.

Luckily, my wife and I have evolved so much that she sautés chicken for me and we go to a south Indian restaurant on date. Though, I still relish her veg starters while waiting for my non-veg order.

My learning is that if someone wants to be with you then nothing could stop them from doing so. Love doesn't create excuses.





# Shifa and Ankur's Wedding under Police Protection.

-Shifa and Ankur-

## ***Some Background -***

Shifa comes from a family that practices the Islamic faith, and Ankur comes from a family that practices the Hindu faith. Both of our families are based in Mumbai, Maharashtra. In the year 2023, after having known each other for about 2 years, we decided that we would pursue a future together in the form of a marriage. However, this seemingly simple decision led to chaotic actions from both of our families and left us needing legal, moral, and socially safe shelter and assistance.

## ***Getting in touch with Dhanak.***

We contacted the Dhanak team and spoke with their Co-Founder, Asif Sir. After a detailed conversation about our case, he introduced the Special Marriage Act, 1954 to us.

He also suggested a few next steps that we could take to get married in Mumbai under the said act.

## ***SMA Application in Mumbai.***

We opted to apply for our marriage under SMA, online through eMarriage2.0. We came across a few hurdles while applying, the most significant of which was finding 3 people who would offer to be witnesses, and present themselves on the day of solemnization of our marriage. However, after many vain days, we did finally get three volunteers who thankfully agreed to be our witness; out of these two volunteers were thankfully members of Dhanak.

With all the necessary details in hand, we submitted our application, and after intimating the Dhanak team, we flew to Delhi, intending to come back 30 days later, on the date of our marriage solemnization.



## ***First meeting with the Dhanak team.***

It was a difficult first day, because not only we were in a different city, but we had also left our homes, we also had to inform our parents and the right authorities in Mumbai as well as in Delhi of our actions and intentions. One of our many concerns on this day and in the coming weeks was finding a safe place to stay, but the Dhanak team was graceful enough to let us use their space for a temporary stay, while we took steps to request protection and safe accommodation in the Government Safe House in Delhi.

## ***Getting protection and safe accommodation in the Govt. Safe House in Delhi.***

As usual like any Government process, this too was a long process that required several meetings with the Special Cell of the Delhi Government over a period of one month; Dhanak team accompanied us at every step of the process.

### ***Petition for Safe House at Mumbai HC.***

While the process of getting protection and safe accommodation in Delhi went on, we also collaborated with the Dhanak team and a legal team from Mumbai to file a petition in the Mumbai HC for protection/safe accommodation in Mumbai, as a result of which, by the time of writing this article, the Mumbai HC has already passed directions to the State of Maharashtra to take steps to comply with the directions laid down in Shakti Vahini vs Union of India.

### ***Finally our one big day: Wedding under Police Protection.***

A few days before the scheduled day of our wedding, our request for protection and stay in the Govt. Safe House in Delhi got accepted, and we were able to enter the Safe House just 12 hours before we had to be on our way to Mumbai. In the Safe House, we met another couple who were kind enough to let us stay in their room as ours wasn't yet prepared.

If you ask both of us, we probably won't remember a lot of the details of our wedding day, as we were functioning on very high nerves, and were worried about things that might go wrong on our big day, it could be something trivial - like forgetting an important document, or something huge - like the marriage office being raided by antisocial elements/groups.

But because of our petition at the Mumbai High Court, we received police protection. Police Station of our jurisdiction was directed to assign dedicated officers to accompany us from the moment we land in Mumbai, till the moment we

leave. Two ASIs were assigned to ensure our safety. They had all the necessary details of our arrival and departure to and from Mumbai.

Before we reached Mumbai, they called to let us know that they were waiting to receive us and assured us of our safety. After meeting them, we traveled to the Police Station, where we met the Senior Inspector. We still had some spare time before our appointment with the marriage officer, so we had breakfast with the ASIs and also went sweet shopping with them.

A few minutes before our appointment, we left for the Marriage Office, where we met our witnesses and our lawyer, and began the process of solemnization.

## **कोशिश जारी है**

— पदमा —



समाज के बनाए नियमों में  
अब बदलाव की बारी है...  
छोड़कर अंधविश्वास का झोला  
दिल की बात सुनने की बारी है...  
ऊँच नीच की दीवारों पर  
समानता की कुल्हाड़ी मारी है...  
समाज के दिखावे के चक्कर में  
खुद की हर इच्छा पहले भी तो मारी है...  
अब तू सोच खुद के बारे में  
इस दुनिया ने तेरी कब मानी है...  
ना परवाह कर अंजाम की  
जब तूने ये सोच ठानी है...  
तो चल इस दुनिया को बोल दे  
नहीं चलेगी तानाशाही...  
अब मेरी बारी है  
अब मेरे खुल के जीने की बारी है...  
आज और अभी से ही मेरी कोशिश जारी है...  
मेरी कोशिश जारी है...



The Marriage Officer checked our necessary paperwork, and we officially took the necessary oaths of accepting each other as our partners. We then proceeded to click pictures in the traditional Bride and Groom seats, while accompanied by our witnesses, our lawyer, and the ASIs too.

The safety assured to us by the Police, the kind Inspectors, along with the help of our kind lawyer and kind witnesses made sure that our wedding would take place without any hiccups, and with a

few laughs. After the legal processes, the ASIs accompanied us back to the police station, where we waited until our journey back to Delhi.

That's it; we were now married and were on our way back to Delhi with a few boxes of sweets for the kind Dhanak team, and our kind friends at the Safe House. Have we said "kind" too many times?

Oh well, we guess that's how much kindness the world needs, for there to be a better tomorrow.

## **"Perfection is Just an illusion."**

**-A bhishek-**

Nobody in the world is perfect but some can be perfect is the one with whom one envisions a lifetime of togetherness full of highs and lows. This is one of the most important decision of life which must be taken Judiciously. Must be Stand for own Choice.

**- Dr ABHISHEK & Dr RISBA**



## **ना होता वह, तो कैसा होता**

**— निदारहमान —**

ना होता वह, तो सुबह होती, पर खुशनुमा ना होती ।  
ना होता वह, तो हसीन शाम भी काली रात आने की दस्तक होती ।  
ना होता वह, तो नमाजें होतीं, पर तहज्जुद न होती ।  
न होता वह, तो साथ होता, पर हंसी ठिठोली की साझेदारी न होती ।  
ना होता वह, तो राज होते, मगर राजदारी ना होती ।  
मगर शुक्र है तेरा खुदा, कि वह है, अगर वह जिंदगी में न होता,  
तो यों शुक्रिया की अदायगी न होती ।

— निदारहमान  
(Dedicated to Mohan)

ख्वाबों में भी मुलाकात होती है,  
प्यार की यही ख़ास बात होती है ।

जिंदगी एक खूबसूरत नजारा है,  
गर हमसफ़र अच्छा हमारा है ।

खुदपर भरोसा रखें, लोगों का क्या है,  
लोगों ने तो खुदा पर भी मुकदमा उठाया है ।

**— फारुख**



## अब तक का सफर

— आरती तिवारी —

बंधन में बंधे हो गए पांच साल  
बन रहे हैं हम प्रेमियों के लिए मिसाल  
धरती के स्वर्ग में रह रहे हैं हम आजकल  
मिलकर कर रहे हैं जीविकोपार्जन में योगदान  
और सच कहूं अबतक का सफर है बेमिसाल

यह बंधन आसान नहीं था  
समाज के ठेकेदारों का पहरा हर पल था  
रूढ़िवादी विचार धारा को टुकरा  
किया हमने अन्तर्जातीय विवाह,  
और सच कहूं अब तक का सफर है बेमिसाल

सफर अब भी है, चुनौतियों से भरा,  
मेरे घर वालों ने अब तक न ही हमें स्वीकारा,  
समाज में हमसे किए गए बेढंगे सवाल  
तेजस्वी लोग हंसते हैं, हमारी घनिष्ठता को देख  
लेकिन सच कहूं अबतक का सफर है बेमिसाल

कभी कभी तो मेरे उपनाम पर भी उठते हैं सवाल  
पति का अलग और पत्नी का अलग  
कहते, ये है कैसा रिवाज  
ये मेरा निजी हक है, इस से परे रहो तुम नासमझ इंसान  
लेकिन कुछ भी कहो, अब तक का सफर है बेमिसाल

हम गर्वित 4 साल के बेटे के हैं मां-बाप  
बहुत खुश हैं, इस सफर में पाकर एक और साथ  
धनक जैसे मंच से जुड़कर, जीवन बन गया सतरंगी,  
जात-पात, धर्म-अधर्म से परे है प्रेम, मेरा संदेश है यही  
धन्यवाद



## चेहरे

— चांदनी बानो —



कुछ मासूम से, तो कुछ मायूस चेहरे।  
कुछ दर्द से भरे, तो कुछ दर्दनाक चेहरे।  
दिखे कुछ खिलखिलाते, तो कुछ उम्मीद से हारे चेहरे।  
नजर घुमाई तो दिखे तंगहालात से छूटे चेहरे।  
भीड़ से तंग छुपते हुए चेहरे, नजर चुराए वह देखकर चेहरे।  
चली मैं जब भीड़ में तो दिखे हर रंग के चेहरे॥

## एक चिड़िया बनके उड़ जाऊं

— चांदनी बानो —

ना पिंजरे मे मैं रह पाऊं, चाहूं उड़ना है कुछ मेरे भी अरमान।  
तू क्यों कैदकर रखना चाहे मुझे, अपना इरादा तो बता तू ऐ बेईमान।

# Lives touched in 2023-24

Shifa & Ankur

Afreen & Jitender

Pooja & Nasir

Neha & Ravikant

Anamika & Divyaraj

Anita & Sunaina

Paras & Manisha

Baby & Sonu

Kamal & Nitish

Komal & Imran

Mahjabeen &  
Balkaranvir

Priyanka & Fahad

Pragya & Shahfaraz

Chandani & Gagan

Priyanka & Alam

Taniya & Sairaviteja

Umehani & Barun

Pooja & Rijwan

Yasmeen & Deepak

Shazia & Arpit

20.Danishta & Ajay

Vanndita & Farhan

Fehmida & Mayank

Nisha & Saif





# DHANAK PLEDGE FOR HUMANITY

I take this vow today  
That, with every individual  
I will have a relation of humanity.  
I will not differentiate with any individual  
over caste,  
religion,  
colour,  
language,  
region,  
gender etc.  
Neither will I consider myself  
superior or inferior  
due to age & societal differences.  
I will not hate anybody elder to me  
due to difference of opinion

And  
I will always allow  
those younger than me  
to put across their views  
and thoughts without any fear.  
I will never resort to violence  
in human relations.  
My every thought and deed  
will be based on human values.  
Long live Humanity  
Long live Equality  
Long live Peace  
Long live Love

E-163, Street No.-3, West Vinod Nagar, Delhi – 110092  
Email: [ghanak.huminty@gmail.com](mailto:ghanak.huminty@gmail.com) Website: [www.ghanak.org.in](http://www.ghanak.org.in)  
Facebook: [www.facebook.com/ghanak.interfaithmarriages](http://www.facebook.com/ghanak.interfaithmarriages)

