

Editor's Note

We are in the age of science and technology. In this age the world has become a global village. The advances of science and technology have brought about rapid changes to this world which is now in the grip of multitudes of pressing problems throwing new challenges to the thinkers, scholars and academicians. As the human beings are by nature accustomed to deal with different problems, they are more or less competent to confront the challenges and to turn the adversities into opportunities. Different national and international organizations have been working out mechanism to deal with these challenges in a befitting manner in macro level while the experts, scholars, academicians and researchers belonging to different educational institutions across the world have been taking up the local and national issues in more serious and urgent manner in the micro level to find out their remedies and ways. As a journal of tri-lingual nature, Jaljali like all other reputed journals of our country makes an honest endeavour in this respect to fulfil the needs of the local, national and international issues embodying diversity of subjects and schools. The thinkers and researchers are urged to their heads together to resolve the innumerable problems that the modern life has offered. In this respect, Jaljali would go a long way in creating an atmosphere of faith and goodwill by encouraging the scholars and researchers of lesser repute by publishing their voices and approaches regularly in it because their research oriented writings aim at finding out the hidden truth and highlighting the needful remedies for the well being of the society.

The Editorial Board of Jaljali is pleased to thank the ever increasing members of research scholars, experts and academicians in diverse fields for their warm response and useful participation in the process of making this humble effort a fruitful one. We would welcome your kind cooperation, suggestions and assistance in improving and enlarging the scope of this tri-lingual journal. We express our humble awe for those whose articles could not be accommodated in this issue because of some constraints. However, we are committed to publish those articles in the next issues of the journal.

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SCAN FOR JOURNAL DETAILS

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Dr. Md. Eakub Ali

Translations of Regional Language Texts into English: A Brief History in India

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Abstract

The history of translation is as old as the human civilization. In a country like India where there is unity in diversity of multilingual and multicultural heritage, translation plays a vital role for successful communication. Translation works in Indian literature belongs to an entirely separate genre, magnifying the forms of literature since the ancient Indian context. The practice of translation of Indian literary texts into English has a long history. Though Indian works of translation have been an integral part of Indian literature since the pre-Christian times, translation of its regional language texts into English is a recent phenomenon initiated by the British during the latter half of the 18th century and Indian translators emerged on the scene of translation into English in the late 19th century.

Keywords: Translation, Multilingualism, Multiculturalism, Rendering and Perception.

Translation is a study based on language though it requires a thorough knowledge of the cultures concerned. It is a basic human practice of conveying something said in one language in another right from the history of human civilization. Translation for authors and writers is an exceedingly efficient act of rendering a work originally in one language belonging to a certain culture into a different language belonging to another culture. J. C. Catford in his book *A Linguistic Theory of Translation* defines translation as “a process of substituting a text in one language for a text in another” involving the replacement of source-language meanings with alternative receptor-language meanings (20). Translation is thus a practice of changing a work from the source language into its equivalent body of target language. In this paper an attempt has been made to present a brief analysis on the history of translations into English in India and the position it has occupied in the multilingual and multicultural society of the Indian sub-continent.

The history of translation of Indian literary texts into English is essentially related to the colonial past of the country. The translation of literary texts into English was done in the beginning mainly for the purpose of making Indian culture comprehensible to the British officers who were interested in the administration of the subcontinent for a long period. The missionaries were interested in the translation of the Indian texts into English mainly for the comprehension of the culture of the country where they wanted the propagation of Christianity. The existence of India in the western imagination depended mainly on trading contracts during the ancient period. The Islamic writers kept this imagination alive through their writing. The interest of the missionaries in the translation of the ancient Hindu texts was preceded by the interest of Europe in India encouraged by the tales of the travelers during the 16th and the 17th century.

The substantial British presence in India in the latter half of the 18th century was exposed to the Indian literary riches in their attempt to have an access to the local languages. The missionaries, the administrators and the merchants were interested in acquiring language skills and also a familiarity with Indian customs. The translation of *The Bhagwat Geeta* (1785) was the first Sanskrit work made accessible by Charles Wilkins to the European readers through translation. Sir William Jones (1746–94) can be regarded as the first Oriental scholar to have translated a literary text of India entitled *Abhijnanasakuntalam* (1789) by Kalidasa into English. As a judge in India William Jones was interested in learning about the Hindu law which remained incomplete till the publication of *The Digest of Hindu Law on Contracts and Succession* in 1798 four years after his death.

The last two decades of the 19th century saw the success of the printing presses established by the missionaries in terms of the publication of dictionaries, grammars, text books, literary journals and newspapers along with the translations of the Bible. The establishment of a college for civil servants in Calcutta also encouraged the trend of the translation of the Indian texts into English because the students of the college were British civil servants and they were required to demonstrate their knowledge of the native languages in order to obtain their degree. The British compilers and translators were assisted by the Indians to translate many religious and literary texts into English.

The translation of the Upanishads by Raja Rammohan Ray was one of those various translated texts which had established the trend of translation of Indian texts into English. Horace Hyman Wilson, the translator of Kalidasa's *Meghduta*, published in 1813, dedicated the work to the then Governor General of India. In the Preface to the work the translator says that the readers in the west have already experienced the readings of the play *Sacntala* and the songs of Jaydeva. The Preface informs us that the readers in the west were well informed by the translated works of Indian texts of various types such as religious texts, works on ancient science, philosophy and astronomy. The great works like the *Ramayana* and the *Mahabharata* were also known to the western readers through translation in the early 19th century. The familiarity with the great Indian texts through their complete or partial translation was regarded as a positive value though the attitudes of the translators greatly affected this familiarity.

The presentation of the translated religious texts as literature to the western readers reflected the attitude of the translators. But the establishment of the educational institutes to study the texts of India which began in the 19th century with colonial purposes continues even today. And the bulk of the translation works of the Indian texts such as the *Ramayana* and the *Mahabharata* is significantly large. These institutes produce translations on a large scale. Ralph T.H. Griffith with his translation of the *Ramayana* was one of the early translators of Indian classic texts. Manmatha Nath Dutt and Romesh Chunder Dutt were also among those early translators of Indian classics. The purpose of Romesh Chunder Dutt's translation of the *Ramayana* (1899) was to place before the English readers a condensed translation of the Indian *Iliad*. Dutt's awareness of the fact that he belongs to a long line of translators is indicative of the flow of translation at that time. But the two renderings of the *Ramayana* by Griffith and Dutt are separated from each other by more than two decades and yet they seem to agree on how the *Ramayana* should be represented. These two translations reflect the aesthetic and poetic value of their time. The use of the romantic ballad appropriated the text for the contemporary Victorian readership and also correcting the earlier renderings of the religious text as a work of literary curiosity. The changed form of poetry presented the work to the Victorian readers as a noble poem of love and valour. The tradition of translation of the *Ramayana* into English which began with these early efforts continues even today. According to Arshia Sattar, "Valmiki's *Ramayana* has had an English translation for practically every generation" (371). In the recent translations of the work the genre is translated as prose. The prose rendering of the Sanskrit epic metre is preferred by the modern translators of the epic.

These days the translations of the *Ramayana* take into account the multiple readings of the text. These scholarly translations in prose are supported by annotations, footnotes and critical materials. These works of translation done in the light of the policies decided by 'the syndicate of translators' show the modern readership. The regularized translation practice does not allow the Sanskrit words to be translated with many English words. In the *Ramayana* of Valmiki (1984) which is to appear in seven volumes by the Princeton University Press claims that every Sanskrit word has been represented in the translation but at the same time it is also taken care of that each time it appears, a Sanskrit word is translated with the same word in English. The regularity of such practices will or may allow the translated text to have the same elevated and sacred position as the original text.

The translation of the *Bhagvad Gita* made by Mohini Chatterjee in 1887 claims to have references to the Christian scriptures. Towards the end of the 19th century people in India were turning to their past and were exploring their cultural treasure in order to establish their own identity. During these last two or three decades of the 19th century people in India under the British

influence began to feel that they needed a reformation of their society. The eminent figures of the society, especially with an exposure to British education system and culture shared the belief that the 'Hindu society had existed in a refined cultural state which had to be reclaimed' (Sattar 372).

In the 19th century and in the early 20th century most of the Indian texts translated into English were 'classical literature and religious texts.' Some folk literatures were also translated. A translation work entitled *The Loves of Camarupa and Camalata* was published in London in 1793. The translator W. Franklin used the Persian version of the tale as the basis of his translation. Some poems were also translated which were not the parts of classic literature. The Urdu Hindi ballads were translated as the *Chronicles of Oonao* in 1863. The ballads described the Rajput resistance to their Muslim overlords. The Punjabi poet Prannath's translation made by F. S. Growse appeared in the *Journal of the Royal Asiatic Society of Bengal* in 1879. In *The Modern Vernacular Literature of Hindustan* (1888), G. A. Grierson distinguished branches and periods of the literature that came to be known as Hindi. The interest of the European scholars and translators was not confined only to the classic and religious texts. They were also interested in translating the literary texts written in the different regional languages of India which were called vernacular.

The translation works made during the last two decades of the 19th century are sometimes closer to retellings. The translations of the folk tales of Punjab and from other parts of India were regularly published in the journals like *Indian Antiquary*. The collections of these folk tales of India were made by the Britishers as well as the Indians. Some of these translators were writers and novelists and some of these translators were civil servants. There were also research societies and institutions which published translation works on a regular basis.

Now-a-days, a change is taking place in the scenario of translation of literary texts in India. Due to the government's focus on translation works in the context of contemporary literatures, the translators in India are paying attention to the translation of literary texts from different regional languages of India. The growing presence of Indian scholars in the western academy is another reason why the focus of the translators has shifted to the translation of literary works from regional languages into English. The focus of the translators in the independent India was to emphasize its rich and continuous cultural heritage. The aim of these translators was to develop national pride and international stature. The translation works of this period were also aimed at promoting the Nehruvian idea of unity and diversity. This unity in diversity concept suggested that the different regional traditions and cultures were only the different reflections of the same pan-Indian culture.

The translation works of the professors like A. K. Ramanujan studying in the universities of the United States have changed the conventional perception of Indian literature in the western academic world. The works of William Jones and Max Muller focusing on the classic literature mainly written in Sanskrit had helped the western mind to form an attitude to the literature written in India. The continuous translation works from the classic texts had led them to believe that the literature written in India is only of one kind. Professors like A.K. Ramanujan with their translation works recently succeeded in making an improvement in such attitudes towards Indian literature. Ramanujan translated from Tamil and Kannada into English. His translation works include *The Interior Landscape* (1967), *Speaking of Siva* (1972), *Samskara* (1976), *Hymns for the Drowning* (1981), and *Poems of Love and War* (1985). Ramanujan also translated courtesan songs. The successful approach of Ramanujan was followed by many other translators of India. His style was also criticized because it was observed that the Oriental stereotypes about the nature of Indian religion and poetry were perpetuated in his translation works.

. Michael Madhusudan Dutt who translated his own plays into English from Bengali in the mid-nineteenth century was a prominent figure of the Renaissance. His translation works include *Ratnavali* (1858) and *Niladarpan* (*The Mirror of Indigo Planting*, 1860). *Niladarpan* written by Dinabandhu Mitra was one of the earliest plays of protest in Bengali literature. The performance of the play was banned. The play was about the exploitation of the Bengali peasants by the British indigo planters. Romesh Chunder Dutt and Rabindranath Tagore were other Bengali writers who translated their own works into English. As a translator of his own poems Rabindranath Tagore the Nobel Prize winner for literature in 1913 for his *Gitanjali*, a work translated by the poet

himself into English from his collection of Bengali poems written in the same title incorporated a large body of rewritings and recastings. The rearrangements and cross-matchings, exegesis and fresh interventions make his works the result of a creative process rather than a pure translation work. Regarding the nature and intention of the translation works made by the poet himself, there is a serious debate among the translation scholars in India.

In the post Independence era some of the prominent figures in the translation world from Indian regional languages into English are A. K. Ramanujan, O. V. Vijayana, Arun Kolatkar, Vilas Sarang, Qurratulain Hyder, Girish Karnad, Gayatri Chakravorty Spivak, etc. The choice of language by the creator of the text is also the decision regarding the primary readership. The creative writers who translate their own work make their decision regarding the primary readership of the text clear by choosing the language in which they create. The play *Hayavadana* (1973) will always be a Kannada play translated into many languages, and into English by the playwright himself. The notion of 'rewriting' was discussed by Girish Karnad. But the translations made by Karnad are only 'translations' unlike the works of his predecessor Rabindranath Tagore though Karnad as a translator prefers to capture the spirit of the original rather than the letter of the original.

The professionalization of translation activities and the role of the publishers in the presentation of Indian literature are a late 20th century phenomenon. The more regular appearance of the translation works such as novels, anthologies of short stories and poems is a good sign though the quality is sometimes regretted as 'mediocre'. The appearance of the journals like *Vagartha*, *Setu*, and *Bombay Literary Review* which encouraged translation activities during the 70s and 80s in the 20th century marked a new era of translation of literary texts in India. But these journals were unfortunately short-lived. *Rajinder Paul's Enact* was a journal which published translations, but only of plays. The journal updated the happenings of the Indian world of playwriting in India to the readers. *Indian Literature* (1957) of the Sahitya Akademi is devoted to publish translation works. The journal has been serving the country for the last four decades. The translation works published in the journal of the Sahitya Akademi were short fiction and poetry only. The Akademi also awards the translators. The languages recognized by the Akademi are not all the languages of the country. These prestigious awards have also encouraged translation activities in India. But the award cannot be regarded as very significant in terms of money. In the last two decades *Katha* (1988), an organization also served the literature in translation in a significant manner.

The recent tendency of the publication houses in India regarding the translation of literary works is marked by certain changes. The publishers are nowadays actively engaged in finding translators of different languages and showing interest in finding translation works. This interest of the publishers is an indication of the market which constitutes of several commercial factors. The need for translators is realized by the market which includes the readers in the most conventional sense. The encouragement of translation activities by the publication houses cannot be said to be guided by purely commercial purposes. The ever expanding world of literature in India depends on numerous socio-political factors. The changing role of translators in the contemporary world can be explained by increasing gaps between different language culture contexts. The growth of information technology culture should be complemented by the growth of pluralistic culture with activities such as translation of literary texts.

The publishers' interest in engaging the translators who are also the readers of the Source Language Text in translation activity is a turning point to the encouragement of the genre. The translators and the native speakers of the source text are being approached by the publishers to give an impetus to the translation activities. The realization in the world of publishing regarding the main market of the literature in translation is also a comparatively new phenomena and a very practical and healthy concept in this context. The publishers' acceptance of India as the main market for these texts is a significant shift from the earlier conventional approach when the western readership was given priority. The recent trend in the translation of regional language literary texts is to retain a number of the source language words due to this shift. The readership targeted by these translated texts is mainly the Indian readership.

The post modern world is interested in the process of translation as well as in the work produced. The linguistic and cultural differences are emphasized these days. The attempts for smoothing

these differences are considered as old fashioned and unacceptable. Such attempts were made to approximate the text to the targeted western readership. The dominance of the western literary modes and rhetoric was mainly due to the translator's intention of giving priority to the western readers. These days translation works reflecting their time, culture and creative context have become more acceptable to the readers than they were in the past.

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Image of Maud Gonne in the Poetry of W.B. Yeats:

A study with Special Reference to Some Selected Poems

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Abstract

W.B. Yeats was one of the most famous poets of the 20th century. His active literary period had a span of over fifty years. During this period, he had varieties of influences on his writings. In 1891 he founded Rhymers Club. In 1982, he established National Literary Society and he also founded Irish National Dramatic Society. He had a keen interest in French symbolist movement. His early poetry was composed under the influence of the romantic poet P.B. Shelley and Edmund Spenser and also by the Pre-Raphaelite writers. Yeats becomes one of the top figures in the Irish literary Renaissance. Irish National Movement, Irish culture, legend and folk tale become the main subject for his writings. Besides, he was also influenced by the Indian Vedantic Philosophy. So his Poetry is multi-sided and very obscure. But the deepest influence on his writings was Maud Gonne's marriage to John Mac Bride in 1903, which over-shades all other aspects. It is the influence of Maud Gonne which made him immortal. His hopeless and frustrated love for Maud Gonne made him a great poet. Maud Gonne appears in his poetry in verities of models. Sometimes she appears as a model of beautiful woman, sometimes as public figure i.e. as a politician, sometimes she is Muse to Yeats and sometimes as a source of suffering. She is represented directly and sometimes through the symbols like legendary figure Helen.

Keywords: Influence, frustration, image, model.

Introduction

Behind the success of every great person there is some hidden sources which help them to develop step by step. In the life of William Butler Yeats, the Nobel Laureate, it is Maud Gonne who shines his life burning the circle of his life. It was through John O'Leary that Yeats comes in contact with Maud Gonne in 1888. Maud exercised threefold influence on Yeats. His hopelessness & frustrated love for her made him great poet. He adopted her as his model for painting beautiful women in her works. She helped him to forsake his dreamy world and to come closer to reality of life. Maud Gonne becomes the heroine of *The Countess Cathleen* (1893) a play by Yeats which depicts the miseries of poverty-ridden peasants who sell their souls for food. Yeats also wrote *The Land of the Heart's Desire* to understand the strange behaviour of Maud Gonne. Maud Gonne wanted to become an Irish John of Arc and found that Yeats was not the right person who could not fulfil her desire. So, she married to John Mc Bride in 1903. This marriage had deepest influence on his life and also on his literary works. The influence of Maud Gonne and her image in the works of Yeats is the key issue of this paper.

Discussion

Maud Gonne appears in the poetry of W.B. Yeats in varieties of models. Sometimes she appears directly and sometimes through symbols. In the Rose group of poems, rose is the key symbol which stands for Maud Gonne. The rose is best understood in relation to Maud Gonne. Yeats' love for Maud Gonne is a direct force which inspire his intellect and imagination. At the focal point in Yeats' whole existence, Maud Gonne is associated with the concept of ideal beauty and nobility. In the Preface to the edition of the Rose Poems Yeats declares that the poem is – "The only pathway where I can hope to see with my own eyes the Eternal Rose of Beauty" [1]. Thus, the central image of the rose symbol is Maud Gonne.

At the time of publication of The Rose poems Maud Gonne was the central focus of Yeats' life. He was deeply in love with her. So, most of his poems were written for her and with her. In the introductory poem of the rose group The Rose upon the Road of Times (1891) Yeats appeals to the rose to help him and to find out beauty in every aspect of life:

I find under the boughs of love and hate,
In all poor foolish things that lives a day
Eternal beauty wandering her way.

[The Rose Upon the Road of Times, Lines 1 – 3]

The poem as we mention, the symbol of a rose is at the centres. Typically the rose has been known as a female symbol for Ireland itself. The Rose also symbolizes Maud Gonne, a female revolutionary with whom Yeats was deeply in love. Maud Gonne could also suggest the symbol of "Ireland and Ideal Beauty". She dedicated the whole of her life to the freedom of Ireland from English occupation and she believed violence is the best method to achieve their aim. Thus, Yeats was highly impressed by her patriotism and her vitality.

Maud Gonne is the proto-type of female beauty. "I had never thought to see a living woman of such great beauty. It belongs to famous picture, to poetry, to some legendary past...., where we would but speak of face and form, sing, loving some lady that spaces like a goddess." [2]. Her novelty, vitality and beauty would qualify her to be a great lover. Yeats presents this lady to an elevated position in the Rose of the Peace (1892). Maud's beauty in the Rose of the Peace (1892) made Michael forget his duty when he looks at her.

If Michel, leader of God's host
When heaven and hell are meet
Looked down upon your feet heaven's door post,
He would his deeds forget.

[The Rose of the Peace, L – 1- 4]

Maud's beauty which suggest, "Joy and freedom" has the power to reconcile heaven and hell Looking at her beauty God will:

..... bid his warfare, case,
Saying all things were well
And softly make a rosy peace
A peace of Heaven and hell

[The Rose of the Peace, L = 13 – 16]

In the White Birds (1892) Yeats imagines a perfect union with his beloved. It was composed for Maud Gonne in 1892 when the poet went for a walk along the cliffs of Howth, a seaside village in South Dublin. The poem was composed after Yeats' 1st time proposal to Maud Gonne, which was unsuccessful. Here, he wishes that he and his beloved could escape from their circumstances and be together. This wish is compared in the image of the two of them which transformed into two white birds floating on the sea foam.

I would that we were, my beloved
On the foam of the sea,
We tire of the flame of the meteor before it,
Can fade and feel.

[The White Bird , L – 1 – 4]

By transforming into white birds, the lover can escape the transitoriness of ordinary life, given through the image of the 'mete' and fly to the mythical island of 'Danaar Shores' where age and death have not found it, neither tears nor loud laughter have grown hear it.

In the Rose of the World (1892) the theme is an exaltation of Maud's beauty. The rose symbol is applied first to depict the classical beauty of Halen, and then Deirdre, the Irish mythical queen,

both of whom are identified with Maud Gonne, whose beauty even the archangels in Heaven are compelled to pay homage to:

Bow down, archangels in your dim abode,
Before you were or any heart to beat
Weary & kind one lingered by his seat,
He made the world to be a greamy road
Before her wandering feet

[Lines 11-15, The Rose of the world]

Maud Gonne becomes Muse to Yeats. Many of Yeats' poems are inspired by her:

"I have spread my dreams under feet.

Treat softly because you treat

On my dream"

(Aedh wishes for the Cloths of Heaven)

In *A Bronze Head* (1936) Yeats explains Maud Gonne from different angles. Here he explains that Maud Gonne was not a free agent. She seemed to be controlled and guided by some external forces. She was a curious blend of the human and the superhuman. She is like a dead body (Mummy-Dead) and her inner terror is intensified by emptiness:

"And finds there nothing to make its terror less

Hysterica passion of its our emptiness ?

[*A Bronze Head*, Lines 6-7]

When You Are Old belongs to *The Rose* (1893) portrays the decaying & dying youth and beauty of Maud Gonne. The poet warns her that if she doesn't accept his love, she will repent for her folly in her old age because her beauty and youth will vanish on day. The love that is expressed here is not physical but spiritual.

Easter, - 1916 is a direct result of Maud's influence on W.B. Yeats. The poet celebrates the heroic death of a number of men and women who were executed for a famous rising. Maud Gonne wrote from Paris "Tragic dignity has returned again to Ireland" and Yeats himself wrote to Lady Gregory shortly after the execution of the patriots, "I am trying to write a poem on the man executed, 'terrible beauty has been born again', which takes place in Easter 1916.

All changed, changed utterly:

A terrible beauty is born.

[*Easter* 1916, 15-16]

Maud Gonne is depicted through the legendary figure Halen in various poems. In *Among the School Children* at the sight of children, Yeats reminded Maud Gonne and this nostalgic sigh gave a tragic solemnity to the whole poem. In the beginning of the 2nd stanza Yeats says, "I dream of a 'Leaden body' Above a sinking fire," [9 – 10]. Here 'Leaden body' is Maud Gonne, as the Greek Halen, daughter of Leada (in the form of a Swan Zeus) made love to Leada who gave birth to Halen as an egg). Yeats uses Halen as a personal symbol of Maud Gonne. Again in the 3rd stanza of the same poem Yeats alludes Maud Gonne when he says, "For even daughter of the swan can share' (20) and in the 4th stanza by "And I though never of Leaden Kind" (29).

A Prayer for My Daughter also depicts Maud Gonne. The poet wants his daughter to be blessed with beauty that will not infatuate men as Maud Gonne did. In 5th stanza, the poet says :

Halen being chosen found life flat and dull

And later had much trouble from a fool.

[*A Prayer for My Daughter* lines 25 – 26]

Here Halen is Maud Gonne and fool is John Mc Bride.

Again he writes:

Yet choose a bandy-legged smith for man

It is certain that fine women eat

A crazy saled" (29 – 30)

Here, Bandy-legged smith is John Mc Bride and Yeats has Maud Gonne in mind when he says that it is certain that a fine woman eats a crazy saled.

In No Second Toy Yeats' attitude towards Maud Gonne is somewhat harsh, [as he compared Maud Gonne with Halen]. Here, he expresses his deep agony of heart at the marriage of Maud Gonne with John Mc Bride in 1903. Yeats compared Maud Gonne with Halen. Like Halen, Maud Gonne was another destructive force. Halen's elopement commenced a destructive war of troy, Maud Gonne on her part wrought havoc by her revolutionary zeal and inciting foolish people to rise in revolt against the aristocratic families of Ireland.

Conclusion

In fact, Yeats had personified and objectified all the ideal conceptions through the character of Maud Gonne, who was the dominating figure in his whole life. In the poetry of W.B. Yeats Maud Gonne is sometimes his Muse, sometimes as a model of beauty, sometimes appears as his role model for patriotism. It was Maud Gonne who inspires his best love poetry. If poetry is the sky to Yeats, then Maud is star. Unless Maud Gonne, perhaps, it would not have been possible for Yeats to attain today's position.

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Ethics and Moral Values in the Short Story of Mahmud Tahir Lashin

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Abstract

This paper deals with the study of the ethics and moral values of Mahmud Tahir Lashin's short story. Mahmud Tahir Lashin was influenced by Muhammad Tymur's endeavour to create a modern literary genre particularly in Arabic short story and solidity on socio-cultural moral values of the traditional literary establishment. His wrings present the trends both in social and cultural moral values which form the works of his previous writers and his contemporaries. He played a decisive role in the development of modern Arabic short story extending the new sensibilities and characteristics of that period. His literary works and other artistic expressions on the moral social values helped to create the new concept of indigenous Arabic short story. Lashin began his writing of short story as early as 1921 but his refined publishing in his early attempt continued to improve them until late 1924. His writings were published frequently in al-Fajr and other magazines also. His first collection of Sukhriya al-Nay was published in 1926 and second collection of Yuhka Anna was published in 1929. The main themes of his stories were social life and condition in Egypt as to combine the short story into the country's social and cultural consciousness and directly expose its social problems and defects which purport to be an authentic account of the actual experiences of an individual and national life in their day to day life.

Keywords: Story Writer, Ethics, Moral Values, Cultural Consciousness, and Social Survey.

Introduction

The topic relates to the ethics and moral values in the short stories of Mahmud Tahir Lashin which he rendered at the beginning under the new school "Jamat Al-Madrassa Al-Haditha", in Egypt. After the breakdown of this school, he himself continued writing under the guidance of his brother since 1940. Lashin was a prolific innovator of unique style in Arabic literature as well as in his stories, which he experienced in the reign of the British in Egypt, and which he gathered from day to day life. He brought about ethics and moral values in his short stories.

Mahmud Tahir Lashin was born on 7th June in 1894 in a cultural, educated and middle class family in one of Cairo's poorest and most overcrowded quarters at Sayyda Joynab where he spent his childhood. He worked at "Madrassa al-Tanjim". He deeply studied the European literature and got acquainted with literary trends of the western literatures in general and short stories in particular. He was alert about the socio-political condition of his native Egypt. However, he was concerned with the social predicament of the poor and the neglected section of people who were down trodden, and with impact of social and moral dictates on their life struggle and sentiments.

He familiarized with concerns of ordinary men by his frequent visit to the Muslim religious courts and public conferences which helped him portray a more realistic map of social condition. Speaking on him and his contribution, the famous Egyptian writer Yahya Haqqi associated with him a group of modern writers like Ahmad Khayeri Sayeed under the title "Jamat al-Madrassa al-Haditha".

Under the banner of Madrassa al-Haditha he published three collections of short stories. One of these collections is Sukhriyat al-Nay which was published in 1927. The second collection is Yuhka Anna which was published in 1930 and the third collection is Al-Niqab al-Tair. Lashin also wrote his only novel Hawa Bila Adam.

Objectives

To study Lashin as a story writer

To analyze the ethics and moral values of his short stories.

To find out the picture of Egypt's social life through his story writings.

Methods and Data

The descriptive method for this study has been imposed. Both primary and secondary source materials have been used which are available with the reviewed data of the previous works. The collected source materials are more reliable and dependable.

Hypothesis

The hypothesis of this study is to find out the ethics and moral values in Tahir Lashin's stories. With the observation of the study of his short stories, themes and styles, it is clear that Tahir Lashin has been a vigorous, giant and skilled short story writer. He used the new and old modes to depict the attribute of his stories. He is well habited with the village culture, customs and traditions which are mainly inscribed in the form of stories.

Discussion

Lashin as a Short Story Writer

Tahir Lashin prepares a comprehensive social survey of Egyptian life in the 1920s. He deals with a range of themes and issues in an attempt to root the short story in the life of the middle class that formed the major part of the new reading public. Three of the themes of Lashin were inherited and the rest were new. He uses Nadim's themes of alcoholism in three stories without freeing himself entirely from the didactic over tones of Nadim's pithy sermons. In the first, he delineates some of the reasons as to why man drinks and then falls into vicious circles. He says that drinking causes more trouble and so leads to more drinking. In the second, in *Qararat al-Hawiya* he treats the consequences of alcoholism, and how it leads to the tragic disintegration of the family. In the story *Al-Saba al-Mathil* and *fil Mirwah*, he describes how drinking can be a symptom of state of grave anxiety, and remorse and often a prelude to insanity. Besides this Nadimian theme, there is another which Lashin touches upon in *Manjil li Ijar* highlighting the drastic effect of gambling upon family and a man's status in his immediate surroundings.

After 1940, Lashin wrote more short stories which he intended to publish in a collection entitled, *Sir Al-Muntahi's Thought* which was not published but in course of time some stories were published in different journals. Moreover, Lashin wrote several plays like *Al-Umm Byna- Jilyen* and *Al-Isha al-Tamthils*. Even a writer as able as Lashin took the liberty of the Egyptians in some of Chekhov's works only to be attracted by the critics whose somewhat sardonic reaction demonstrated the fact that adaptation could no longer be tolerated among certain circles of the intellectuals.

Themes and Style in His Short Stories

With the favourable atmosphere generated by the spread of the critical and new ideas, it was easier for Lashin to omit the lengthy instructions and introduction, which his predecessors had felt compelled to write. In contrast to his predecessors, Lashin realized the necessity of rewriting and revising his works in order to refine, compress and improve its structure and style.

Narrative survey of the society, the rooting of the new narrative discourse in social reality, its integration into the life of the new reading public, and its use as a means of alerting and altering their perception of themselves and their society which had never been as comprehensive or exhausting as in the appearance to be a literary survey of social life in Egypt in order to integrate the short story into the country's social and cultural consciousness indirectly expose its social problems and defects. Lashin's detailed presentation of characters in the environment implies and attempts to redefine the sensory world.

In this type of social survey through narrative discourse, Lashin endeavours to make the ever larger areas of social reality accessible and comprehensible to the individuals, mediating the social experiences through narrative discourse. The reader with a type of knowledge that although no longer derived from direct experience, is still subject to what Benjamin calls "prompt verifiability". Lashin himself soon of the middle class naturally focused his works. On its work, on its characters and values and attitude he had inherited in previous writers, yet he did not side with this class at the expense of art of reality, nor did he offer the readers his own views about it.

But however dark his portraits of men and women, Lashin is by no means a moral preacher, and among the Arab short story writers, up to 1930s, he is the least didactic. He tries to bring about reform not through exhortation but through the provocative effect of his art. His stand against the characters who deserve to be criticized is indicative of artistic and satirical attitude towards social phenomenon in his society. Some of his contemporaries realized the provocative nature of his satires but failed to see points. Although they appreciated the highly artistic quality of his works, the excellent among them saw nothing in it but local scenes and artistic and satirical descriptions of what they called some artificial aspects of our popular life. Lashin desired to accomplish his social survey and narrative discourse as readers' consciousness. Most of his stories emphasize the elements engorged in the presentation of this survey that is , the setting , events, description, dialogue, interaction between characters and the between them and the situation and the actual progression of the action.

The central subject matter or goal of his stories was a literary survey of social life and social condition in Egypt as to combine the short story into the country's social and cultural consciousness, and indirectly expose its social problems and defects. Lashin's exclusive presentation of characters in their environments implies an attempt to redefine the sensory world and the passions of literature, not in its neutral existence, rather larger aim of what Watt calls the production of what purports to be an authentic account of the actual experiences of an individuals and national life in their day to day life.

Lashin's works were clearly influenced by the Russian literature in general, and by Chekhov's short stories in particular a compression between the stories of Mahmud Tymur and those of Lashin reveals a difference in artistic approach. He familiarized himself with the concern of ordinary man by frequently visiting the Muslim religious court and public places which helped him portray a more realistic picture of his setting. In a scanty account of his life and work, the Egyptian writer Yahya Haqqi associated Lashin with the writers to which the Egyptian writer Ahmad Khayri said "gave the name of al-Madrassa al-Haditha. While in Tymur's *Salwa fi Muhibbi Ar-Rih*, great emphasis is placed on the personal behaviour of the heroine. In *Hawa Bila Adam*, Fatima is a drunkard who spends night away from home. She was divorced and left to raise three daughters, one of them Hawa's mother. Fatima Hanim is superstitious and her world is dominated by Jinn and Ifarit (Demons). Hawa's mother dies when Hawa is only ten, and her mother remarries. So, she is raised and taken care of by her grandmother.

Ethics and Moral Values

Lashin could forward his intentions and prospective in his works. In the case of poetry Lashin brought the advices, morality and the demerits in believing all to come in contact with us. His works are composed in accordance with the taste of the modern readers. Lashin had a socialistic mind; he always intended the improvement of human behavior and social condition. He tried to illustrate that human life cannot bear pain if one pains him. A life is full of joy and depression, one cannot deviate from these fluctuations in life but s/he is subject to get entertained with happiness and fortunate moment and to lament when sorrow or suspicion comes in life. Moreover, one cannot either continue happiness or suffering with the agreement and passion of flesh of blood.

Lashin provides a comprehensive social survey of Egyptian life in 1920s. He deals with a range of themes and issues in his short stories of the middle class that formed the major part of the new reading public and the frequent occurrence of preambles, in some of which he attempted to address his readers. The main setting of most of his short stories is in the town, where he concentrates on two main scenes: the first private, inside the houses of the urban middle class, and the second public, cafes, government offices and streets of the poor and crowded areas of Cairo.

He was concerned about accomplishing a comprehensive social survey on the life of the city and its inhabitants and through the form of the short story as an attempt to root the short story itself in the life of the middle class who formed the major part of the new reading public. His treatment of the various aspects of social life of the time developed many of the thematic concerns of his processors by reflecting their essence in a natural form of narrative. In addition to his treatment of the major contemporary themes of modern Arabic short stories, he excelled in developing the theme of the sensitive conflict between town and country.

Lashin was a social reformer who concerned with the social predicament of the poor people. Lashin intends to show that social studies, less education, determine the place of a person in Egyptian society, who gets lost in fanciful dreams and reality and is unable to control his emotions. Lashin forcefully shows the disparity between the middle class and the upper class through his story writings. The tragic end demonstrates Lashin's own perception of the inability of the educated section to compete with the upper class of the society during the 1930's when the middle class was beginning to rise. While analyzing the short stories, he also tries to analyze the conflict between the upper class and the lower class of the people in the country.

On the impact of society on the behavior and destiny of heroine, Lashin had a deep insight into the social changes in Egypt in 1930s, especially, the struggle of the middle class to assert itself in relation aristocracy. He uses Hawa to portray his own perspective of the delima of the lower middle class. It is a true portrait of the shortcoming of the Egyptian society in the transitional period. This is the only novel Lashin wrote in his career. It is the last cry Lashin sounded as a waited drawn of the new age which did not come before. He remained silent until 1940 when his collection of short stories entitled *Al- Niqab Al-Tair* appeared. In this connection he developed his perception about the old memories and attached it with his heart. The story is all about the deprivation which the writer passed through in his early life. The short story provokes the ethics, morality and feeling in the mind of the readers.

Tahir Lashin was concerned with the social predicament of the trodden and with the impact of social and moral dictates and their life and behaviour. Lashin published in *al-Fajr* and several other magazines a series of short stories marked by realism, modernism and local colour. He was the only among them who found the courage to collect his works in book form for many of his colleagues like Ahmad Khayri Said and Hussain Fauzi. Lashin in *Hawa Bila Adam* presents an originally interested, clear and well crafted plot. While in Tymur's *Salwa fi Muhibbi al-Rih*, great emphasis is placed on the personal behaviour of the heroine, in *Hawa Bila Adam* the emphasis is not only on Hawa's personal life but also on the attitude of society towards her predicament and that on the Egyptian middle class in the 1930's to which she belongs.

Lashin had deep insight into the social changes in Egypt in 1930, especially the struggle of the middle class to assert itself in relation to the aristocracy. Lashin forcefully shows the disparity between the middle class and the upper class when he walks Hawa's home and she invites him. Lashin commenced writing short stories as early as 1921, but he refrained from publishing anyone in his early attempt and contained to improve them until 1924. He wrote and published *Al- Fajr*, *al-funun*, *al- Ha t did*, *Al-Mujalla*, *Al-Jadidah*, and *Al-Hilal* frequently.

Conclusion

The work marks the real birth of the coherent indigenous realistic Arabic short stories and focuses its attention on the crossroad at which modern Egypt, and by the extension of the rest of the Arab world at the time stood where the conflict between the rural and the urban views and values, between modernism and traditional religious thoughts raised in great numbers. Lashin was an outstandingly vigorous pioneer who developed the genre and brought its formative years to a close. His writings present the culmination of ethics and moral values in both form and context of the work of previous writers and of his contemporaries. His writings portray a gloomy picture of Egypt's social life. His ruthless condor in stripping both character and situation is supported by sensitive artistry for wholesome sense of humor and a deep understanding of the undercurrents of Egyptian life.

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Political Empowerment of Women under the Panchayat Raj Institution in West Bengal with special reference to Malda District

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Abstract

This paper briefly analyses the term empowerment as it is defined by different scholars from different point of view. In the light of this exploration it tries to trace the nature and degree of political empowerment of women under Panchayat Raj Institution in West Bengal with special reference to Malda District. Both primary and secondary materials are interpreted by using qualitative and quantitative methodologies.

Keywords: Empowerment, Panchayat Raj Institution, Political empowerment of women.

Introduction

Empowerment of women is of recent origin. From 1970 India saw that the term was used for denoting the equal distribution of power between men and women, powerful and powerless relating to all aspects of life. Literally, empowerment means making someone powerful, facilitating the weak to attain strength, to increase one's self-esteem, to help someone to be assertive/self-confident, to enable someone to confront injustice and oppression and to support someone to fight for her rights. Therefore, the present article tries to examine the nature and degree of women empowerment in West Bengal through Panchayat Raj Institution, especially by providing the reserved seats; whether the philosophy behind the reservation is established or not.

The term 'empowerment' is defined by different scholars from different point of view. The most conspicuous feature of the term 'empowerment' is that it contains within it the word power. So obviously, empowerment is about power, about changing the balance of power, or about the balanced distribution of power between men and women. In every society there are powerful and powerless groups. Power is exercised in social, economic and political relations between individuals and groups. Power is defined as control over resources and control of ideology. The resources over which control can be exercised fall into five broad categories (Pamei, 2001, Kumar, Varghese 2005).

Physical resources (land, water, forests);

Human resources (people, their bodies, their labour and skills);

Intellectual resources (knowledge, information, ideas);

Financial resources (money, access to money; and

The self (that unique combination of intelligence, creativity, self-esteem and confidence).

The powerful are those who control the above mentioned resources, which govern both public and private life, and are thus in a position to make decisions which benefit themselves. The magnitude of power of an individual or group is proportional to how many different kinds of resources they can access and control. This control confers decision making power, which is used to increase access to and control over more resources. The process of gaining control over the self, over ideology and the resources, which determine power, may be termed 'empowerment'. Similarly, control of ideology means ability to determine beliefs, values, attitudes and virtually control over

ways of thinking and perceiving situations. According to Adams Robert 'Empowerment means the capacity of individuals, groups and/or communities to take control of their circumstances, exercise power and achieve their own goals, and the process by which, individually and collectively, they are able to help themselves and others to maximize the quality of their lives, (Robert, xvi)

Therefore, empowerment is related with redistribution of power. The centrality of the notion of empowerment is located in the dynamics of the legitimate sharing, distribution and redistribution of power. 'Women empowerment, is a process that enables a powerless woman to develop autonomy, self-control and confidence and with a group of women and men, sense of collective influence over oppressive social conditions' (Kumar & Varghese 61). It means to give the women power to base the platform of collective strength and collective voice. 'Empowering women actually means strengthening them to confront family, community, caste, religion and traditional forces, patriarchal forces and biases working within government departments' (Arya, 147) Gaining power means acquiring ability and opportunity to participate and contribute in the social development process creatively and meaningfully. Women's contributions must be recognized by themselves and by the society which enhance the latent talent, abilities, capacity and identity. This process enables them to develop self-dignity and raise voice and fight against injustice, exploitation, abuse and violence done to them. Women gaining power definitely disturbs the prevailing power distribution system. It would mean some loss to men; the loss of men's undue power to exploit women.

The process of women's empowerment acknowledges inequalities between men and women (gender discrimination) in relation to resources and opportunities in the community, women's subordination in the family, the community, the market, and the state. Therefore, it emphasizes that women experience oppression differently according to their race, class, colonial history and their country's position in the international economic order. From this background of oppression and exploitation, we stress the importance of women's increased power. It is a careful attempt to identify power, less in terms of domination over others (with its implicit assumption that a gain for women implies a loss for men), and more in terms of the capacity of women to increase their self-reliance and internal strength. This is identified as the right to determine choices in life and to influence the direction of change, through the ability to gain control over crucial material and non-material resources.

Women's empowerment in real sense, does mean the loss of men's traditional power and control over the women of their household; of control of her body and physical mobility; of the right to physical abuse or violence her; of the right to spend family income on personal pleasures and vices; of the right to abandon her or have other wives; of the right to take unilateral decision which affect the whole family. It does not mean that empowered women achieve more power, dominate others, abuse others, exploit men or establish any sort of superiority over men. It means the empowerment of men and women both in the family. The partnership between men and women is absolutely essential for creating violence free-families, which would empower women.

For more than a decade, the term 'empowerment' has been widely used in relation to women. Many terms like 'women's welfare', upliftment', development', or 'awareness rising' have been used as substitute for empowerment. Women empowerment has become a suitable substitute for all these terms. Since the terms like welfare, upliftment and development do not conceive effectively the ideas of gender equality and gender justice, the term 'empowerment' has gained popularity over the other terms. By the inclusion of the concept of empowerment, the orientation for the development programmes is set in favour of establishing gender equality and gender justice (meeting gender needs) over the material gains for the women (practical of welfare or developmental needs). Welfare and development are the earlier landmarks in the evolution of the term empowerment.

There is close relationship between 'Development' and 'Empowerment'. Development generally refers to an increase in per capita income or in the gross national product. In the early seventies the development policy in India incorporated the philosophy of social justice and social welfare. Development and welfare issues were used interchangeably. Thus, development with justice

envisaged strategies to integrate the neglected, the underprivileged, the deprived, the marginalized and the weaker sections into the mainstream of the society by providing the benefits of different state-sponsored schemes, both the economic (employment, access to productive resources, etc.) and the social (education, training, health care water, housing, etc.). Since the mid-eighties the development practices in India have been reoriented once again to associate the notion of empowerment with development, which aims to ensure the basic necessities of life to the people by sharing power with them. While the development schemes saw the poor people as beneficiaries, the empowerment programmes have recognized them as partners of development (Kumar & Varghese 56).

Thus, it is clarified that empowerment is nothing but holistic development of women, where the women themselves define the objective, means and magnitude of the 'development' intended. Empowerment is not a 'development' designed by someone else and imposed upon women against their will. It is essentially a development process designed by women for women. One should not forget that empowerment includes development but it is broader than that. An empowered woman enjoys equality and justice and exercises all the natural and human rights including right on self, right to own resources and right to exercise political power.

Another concept closely associates with empowerment is 'Emancipation'. Emancipation refers to (a) liberation from both natural and man-made miseries, and (b) a collective struggle on the part of the underprivileged group (Kumar & Varghese 59). However, there is a marked distinction between emancipation and empowerment. Emancipation is an activity initiated by a third party for the sake of the marginalized and the helpless. Empowerment on the other hand is a process taking place in the thought and lives of women without the assistance of a third party. The external agency's initiative is insignificant in this subjective behavior (Kumar & Varghese 56).

Political Empowerment through Panchayat Raj Institutions in West Bengal

Political empowerment of women means, in real sense, not only the participation of women in politics or casting vote but also to exercise political power and take part in decision making bodies with men equally. It is a process to gain political equality between men and women and the powerful and the powerless.

In the light of the above concept and philosophy of empowerment we can try to examine how far actual empowerment of women is achieved through the PRI in West Bengal. The 73rd and 74th Constitutional Amendments enacted in 1993 opened a new vista in women's journey towards empowerment; for they paved the way for assured entry of women in grassroot governance through 33 per cent reservation for them in Panchayati Raj Institutions (PRIs). West Bengal has the unique and unbroken record of holding Panchayat elections at the stipulated 5 year intervals since 1978. PRIs in the state have a 3-tiered structure, with the basic unit, the Gram Panchayat (GP) serving 10-12 villages. The next tier, the Panchayat Samiti (PS) serves about 100 villages and there is an apex body, the Zilla Parishad (ZP) in each district, its chairperson having the status of a state minister. Till 1992, elected women members in Gram Panchayats in the state constituted less than one per cent of total representatives. But the picture has changed dramatically since 1993 when women were elected to the reserved constituencies of the GPs for the first time. Reservation for women as office-bearers in the PRIs was introduced in the Panchayat Elections in 1998. The relative position of women members in the Panchayat bodies in 1998 is shown in Table No.1 while Table No.2 shows the women office-bearers at different levels.

Table No.1: Women Members in PRIs in West Bengal : 1998

PRI	Area of work	Total members	Woman members	SC women %	ST Women %	No. of PRI
GP	10-12 villages	49199	36 %	18%	7%	3227
PS	Block of app.115 villages	8515	35%	17%	7%	329
ZP	District	716	34%	17%	7%	16

Source :Maitreesh Ghatak and Maitreya Ghatak, " Recent Reforms in West Bengal : Towards Greater Participatory Governance ?", EPW, 1 May 2002, p.47.

Table No.2: Women Members as Office-bearers in PRIs in West Bengal : 1998

Three-tier PRI	SC women	ST women	General category women	All women	All seats	% held by women
GP Pradhan	298	94	734	1120	3360	33.6
GP Upa-Pradhan	269	82	392	713	3360	21.2
Sabhapati : PS	28	14	73	115	333	34.5
Upa-Sabhapati :PS	31	8		74	333	22.2
Sabhadhipati : ZP	2	-	5	7	17	41.2
Sahakari Sabhadipati : ZP	1	-	5	6	17	35.3

Source : Ganashakti, 5 November2003, p-5.

Case study of the Block Kaliachak-III

The study is conducted in Kaliachak block of Malda District of West Bengal state of India, 24.763°N 88.109°E. According to the census of 2001, it has a population of 25563(<http://d>). There are 256 villages and 14 gram panchayats under this block. There are 169 seats for Grampanchayat and 39 seats for Panchayat Samiti level. Three seats are for Zilla Parishads.

Table No.3: A Very Brief Profile of the Block:

GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)
Sl. NO.	Panchayat Samiti/Block	Gram Panchayat	Population	Population	Population	SC/ST Population	SC/ST Population	SC/ST Population
Sl. NO.	Panchayat Samiti/Block	Gram Panchayat	Male	Female	Total	Male	Female	Total
1	KALIACHAK-III	Bhagabanpur	10216	9556	19772	383	358	741
2	KALIACHAK-III	Sahabajpur	8311	7785	16096	51	47	98
3	KALIACHAK-III	Charianantapur	10586	9902	20488	710	663	1373
4	KALIACHAK-III	Gopalganj	9580	8961	18541	602	564	1166
5	KALIACHAK-III	Bhagabanpur	10216	9556	19772	383	358	741
6	KALIACHAK-III	Krishnapur	13764	12876	26640	483	452	935
7	KALIACHAK-III	Bedrabad	9686	9062	18748	1233	1152	2385
8	KALIACHAK-III	Sahabanchak	8538	7986	16524	104	97	201
9	KALIACHAK-III	Birnagar-I	9618	8997	18615	481	450	931
10	KALIACHAK-III	Birnagar-II	11284	10556	21840	1051	982	2033

GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)	GP wise population of Kaliachak-III(2001 CENSUS)
11	KALIACHAK-III	Laxmipur	13519	12647	26166	1467	1372	2839
12	KALIACHAK-III	Kumbhira	11491	10747	22238	849	794	1643
13	KALIACHAK-III	Bakhrabad	9743	9114	18857	2322	2169	4491
14	KALIACHAK-III	Pardeonapur Sovapur	11065	10349	21414	2331	2179	4510
Block Total	Block Total		146919	137432	284351	13213	12350	25563

Source: <http://malda.gov.in/>

Results and Discussions 2008 Election

The outcome of Panchayat Election 2008 shows that the numbers of total seats of three-tier PRI, Kaliachak-III block is 209, out of which 70 (33.33%) seats are reserved for women. In Panchayat level there is 169 seats, out of which 61 (36.09%) are occupied by women and men occupied 108 (63.90%) seats. Out of 61 women members, 22 (36%) members come from SC community.

Table No.4: Outcome of GP Result, 2008 of Kaliachak-III

Name of GP	Total	women	Women (SC)	% (total No. of women
Akandabari	10	4	2	40.00
Bakhrabad	11	4	2	36.36
Bedrabad	12	4	1	33.33
Bhagabanpur	12	4	1	33.33
Birnagar-I	11	4	1	36.36
Birnagar-II	14	5	1	35.71
Chariyantapur	12	4	2	33.33
Golapgang	11	4	1	36.36
Krishnapur	16	6	3	37.5
Kumbhira	14	5	2	35.71
Laxmipur	14	5	2	35.71
Pardeonapur	12	4	1	33.33
Shahabanchak	10	4	1	40.00
Shabajpur	10	4	2	40.00
Total	169	61	22	36.09

Source: Compiled from data provided by the Block Development office, Kaliachak-III

In Akandabari Gram Panchayat out of 10 members, 4 (40%) members are women and out of which 50% come from SC community. In Krishnapur Gram Panchayat out of total 16 members, 6(37.5%) members are women and 50% women are from SC community.

The survey study also reveals that total number of women belonged to the Hindu community in the gram panchayat level are numbered 41 or 67.21% whereas minority women are 22 in number or 36% which is almost equal to the percentage of schedule caste community. In all the three levels of PRI in Kaliachak-III block, there is very low level of participation by women belonged to minority community, though male participation is more or less satisfactory.

From the above statistical record it may be stated that numerically women participation has increased rapidly. Everywhere the reservation quota has been filled up satisfactorily. The present study tries to examine the actual qualitative empowerment of women on the basis of these concept and philosophy stated above. For that purpose, a pilot survey has been carried out among two to three women gram pradhans.

Case-1

The first gram panchayat we surveyed in this block is Bhagabanpur, 30 km away from Malda town. The total population is around 19772. A woman named Kabit Bibi, was the gram pradhan in 2003 and upa-pradhan in 2008. She is a part time biri worker along with her domestic work. Belonging to Shershah Badia of minority community looks smart and works well. She qualified Madhyamic. Her father-in-law is a member of a leading political party. She was also elected holding the ticket from the same party although she changed it later. But it is not like that her family members (especially father-in-law or husband) always poke their nose in everything. They only help in few cases to take decision. She no longer increasingly becomes experienced. During the study it is found that she is politically conscious and regularly presides over the gram panchayat meetings and also actively involves in deliberations that are carried out in the meetings. She often expresses her views over the issues raised in the meeting, gram sansad, salishi sabha including women issues including dowry, divorce, and family violence. Though she is not fully conversant with the rules and regulations of the gram panchayat meetings/gram panchayat manual but still her awareness level is clearly a touch above other gram panchayat members. She has an idea of the major expenditures of the gram panchayat and can even tell us about some of the schemes that are being carried out for the poverty and unemployment eradication. She reveals that regarding the list of 100 days work, widows' allowance, old-age allowance, disability allowance which are making from local people by the gram panchayat but rupees are given from Development Block. More interesting thing is that she is willing to continue her political carrier for long. But she is unable to do it due to her domestic responsibilities.

Case-2

The gram panchayat that we surveyed next is Birnanagar-I, 30-35 km away from Malda town. Sayema Bibi, the pradhan is a house-wife, educated primary standard. She is no longer well experienced with the rules and regulations of the gram panchayat. Though she is aware of the problems \ exploitation women have to face in the community, she would like to see that more schemes are initiated to provide employment and income to women. In the beginning she expresses inability to voice her opinion in the GP meetings for the fear of being ridiculed for in her view wasn't it the responsibility of the government to take all these decisions? Categorically, she is not willing to be puppet in the hands of anybody else but local politicians and family members sometime convince her to take decision in favour of them. Being the gram pradhan she has done much in terms of improving her status politically, economically and socially. After marriage, she stated that though, she was identified as Sohrab's bride, now people address her by her own name.

Another methodology is used to trace the real empowerment of women. Here, we try to collect data of those women who was elected from reserved seats and try to trace whether they are again contested from any open seats. But very few number, 1 or 2 women contest(s) for only one time in the open or non-reserved seats in the gram panchayat level in Kaliachak-III.

There are many factors behind it:

Their family men do not permit as social and religious taboos are strong even today, especially among the minority community.

Lack of education and awareness.

Party does not provide ticket as women are considered 'less equal' than the male representatives and hence, they are seldom given chance to contest in the non-reserved one.

Sometimes female candidate is not willing to pursue higher and long last political carrier as they cannot handle domestic and public life equally. Household chores and rearing of children take more time.

The paper largely reveals that increased political participation of women in village panchayats changed at least the age old traditional values, customs and superstitions imposed on women. Now women freely move without escort of their relatives outside home, attending office, meeting, trying to be part of greater order. It is fact that still many of them are not able to modify the decision of their counterparts, often proxy role has been required but with growing awareness and appropriate training they would have to enhance their inherent skills and leadership quality to be the equal partner of all resources. In this way, the reservation in PRI would have enabled them to develop self-dignity and raise voice and fight against injustice, exploitation, abuse and violence done to them.

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Qur'anic Solutions to the Difficulties of Human Life

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Abstract

Among all the creatures of this mortal and unstable world, human beings are the best creatures of the almighty Allah. As the people have capability to differentiate between the good and the bad. The almighty, the Creator of human beings who knows their necessities and essentialities provides them whatever things they need to live. From the very inception of this world He, for the guidance of men and women, sent messengers and prophets starting from Adam (PBUH) until the last prophet. Almighty Allah sent Prophet Muhammad (PBUH) with the holy Qur'an which contains a whole of solutions to the problems and difficulties faced by the mankind as well as it contains the rules and regulations of the life. Actually, the holy Qur'an is the way of life, it teaches how to treat the orphan, it teaches the way of trade where the system of 'interest' is prohibited, it teaches its followers not to be in search of mistakes of others, it teaches them not to backbite, it teaches not to scold the beggars. So, if one follows the holy Qur'an with all its real meanings and spirits, one may live a happy life in this mortal world and will be successful in the life of hereafter which is an eternal one. One can be assured of all the happiness, peace, safety, progression, development, etc. with the understanding of the holy Qur'an and following it sincerely because, it is the holy Qur'an which was able to stop brutality of human beings more than fourteen hundred years ago, when there was no law, at all, the people had been burying their girl children at the time of their birth; they had been killing each other on a minor issue. It is the holy Qur'an which taught the mankind the spirit of brotherhood, fraternity and co-existence. The holy Qur'an brings out the mankind from the darkness to the light, from the ignorance to the wisdom, from the brutality to the peace. The holy Qur'an always, emphasizes on being the sincere in every work and word and not being the hypocrite and fraud. Along with all this, the holy Qur'an warns the mankind not to forget the life of hereafter. It says to all mankind to be prepared for the real life, life of the next world when almighty Allah will take the account of all doings of this world. And this is a matter of belief in Allah which is very important as well to get the peace and harmony which is sought by every person around the globe because none of the people can get real peace in this world without this belief leave alone the peace of the hereafter.

Keywords: Qur'an, society, problems, solutions, verses, prophet.

Introduction

The holy Qur'an is full of the matters like justice towards everybody including the orphan, widows, poor, oppressed, suppressed, neglected, etc. it is full of the story of history of various community in several era. The holy Qur'an instigates its followers to acquire education which is considered in this period of time as the backbone for a country to get development and progression. It encourages them to do trade and commerce rather than their involvement in the business of interest. Almighty Allah authenticated the trade and the business of interest was forbidden by Him. The character of backbiting was termed as to eat the meat of one's dead brother. Similarly almighty Allah says that He created the mankind from the male and female and made them in the communities and tribes to be acquainted with each other. So, the people of the earth must think about the purpose of Allah regarding the creation of mankind mentioned in the holy Qur'an. In this study, it has been attempted to present some basic rules of the human life incorporated in the holy Qur'an for the purpose of solving the difficulties, problems and hardship which were faced by the people in their life. As the human society, before the advent of Islam, was not justice oriented. There was not proper law for a peaceful society. Instead, there was savagery, brutality, suppression, slavery and injustice. It is the Islam which, for the first time in the history of mankind, prohibited the killing of girl child at the time of her birth which was a common practice in the Dark Age. It is the Islam which, by various ways, forbidden the system of slaves though gradually and not all of a sudden.

Importance of the education is accepted by all the people of the world in this modern era. Without the development in the field of education no country or nation could develop in any other field. So, the education is believed to be the backbone of every country. And when we look into the holy Qur'an regarding the importance of the education, we find that the revelation of the holy Qur'an started with the word 'read'. The holy Qur'an says for the first time as:

"Read with the name of your Lord Who created (everything). He created man from a clot of blood. Read and your Lord is the most gracious who imparted knowledge by means of the pen. He taught man what he did not know.

¹. The holy Qur'an, Surah Alaq, verse. 1-5

According to the Islam, the position of man and woman is the best among all the creatures of the whole universe and the reason behind this great honour and respect is only the knowledge and wisdom which the mankind could get through the reading and pursuing by various means. While explaining the above mentioned verses of the holy Qur'an, Maulana Mufti Muhammad Shafi writes in his book 'Ma'ariful Qur'an':

"The current verse speaks of man's education or literacy, because knowledge, as part of education and literacy, distinguishes man from all other animals and creatures, and occupies the position of the crown of creation. There are two means, methods or media through which knowledge is imparted: [1] oral or spoken method or by word of mouth; and [2] Pen or written method. The command iqra' [read] at the beginning of Surah refers to the oral or spoken method. However, the current verse, which speaks more explicitly about imparting knowledge, speaks of the written method of recording and transmitting knowledge from generation to generation."

². Shafi. Ma'ariful Qur'an. P. 835

So, it is now clear that almighty Allah orders his creatures to acquire knowledge and transmit it to other people. As the education is the most important thing for the development of human beings and their progression which makes them distinguished and different from all other animals and creatures all over the world. Along with this, it is very important to understand that it is compulsory for all the men and women to pursue education to uphold their status.

After the importance of education, the importance of justice according to the holy Qur'an will be discussed in this study. With a deep study of the holy Qur'an, one can find out the importance of justice and emphasis regarding it. It emphasizes on the matter of justice in various directions of the human life. It says to every person of the society to provide justice towards his self, his relatives, his society and his community. It is a must to be with the true people whenever there is a dispute regarding any issue as the holy Qur'an says: oh the ones who believe! Fear Allah and be with the truthful ones. It orders its followers to do justice with the orphans treating them lovingly

and providing them their rights. They should not be abused in any cost. The holy Qur'an says about the orphan and the beggar as: "Therefore, as for orphan, do not oppress him and as for the beggar, do not scold him". Through this verse of the holy Qur'an, Allah says to prophet Muhammad (PBUH) 'since you were a poor orphan. Allah sheltered you. So, you should not oppress an orphan by capturing his wealth. And that is why the prophet had forbidden any kind of oppressions and atrocities towards him. Explaining the verse number nine quoted above, Maulana Mufti Muhammad Shafi said as:

³. The holy Qur'an, Surah Ad-Duha, verse, 8-9

⁴. Shafi. Ma'arifur Qur'an. P. 815

"The verb *tanhar* is derived from *nahr* which means 'to scold'. The word *sa'il* means 'one who asks'. It includes a person who asks people's wealth, that is, a beggar, and it also includes the one who asks a question of knowledge, that is, an academic investigator. The holy Prophet (PBUH) has forbidden berating either of them. The best course of action is to give the beggar something. If one is unable to give a beggar anything, should at least apologise to him politely [so as not to give him any further grief]. Likewise, anyone who is searching knowledge and asks questions, it is forbidden to respond to him harshly and unkindly. The teacher should reply kindly and politely. However, if the investigator is unreasonable in his approach, it is permissible to scold him to the degree that is necessary."

⁵. Shafi. Ma'arifur Qur'an. P. 815

So if any one does not treat an orphan politely and abuse them cruelly, he is not doing justice with him. In this way, the holy Qur'an stands with the orphan to provide him the social justice as most of the time this kind of poor and helpless person could not get the justice from the society. As the people, generally, favours the rich people and they did not heed at all to the poor and suppressed ones. Similarly, one should not scold a beggar instead one should provide all possible assistance and help to the beggars so as not to be held in front of Allah and hence not to be punished. In addition to this, each of the people of a society must take care of reconciliation among those who were fighting against each other. To do this, everyone must maintain the real justice without taking any partiality. The holy Qur'an says regarding the issue of justice as:

"And if two groups of the believers fight each other, seek reconciliation between them. And if one of them commits aggression against the other, fight the one that commits aggression until it comes back to Allah's command. So if it comes back, seek reconciliation between them with fairness, and maintain justice. Surely Allah loves those who maintain justice. All believers are but brothers, therefore seek reconciliation between your two brothers, and fear Allah, so that you may be blessed with mercy"

⁶. The holy Qur'an, Surah Al-Hujurat, verse, 9-10

Almighty Allah created the human beings from a man and a woman and made them in several communities and tribes so as to recognize each other. This was the intention of the creator. But the human beings could not stand on this rule of the almighty Allah instead they started to fight against each other for their own benefits which is not a permanent one instead it is absolutely temporary as the man and woman is mortal like any other thing of this mortal world. Allah says:

O, mankind, We have created you from a male and a female; and We have made you into races and tribes so that you may identify each other. Surely, the noblest of you, in Allah's sight, is the one who is the most pious of you. Surely Allah is All-Knowing, All-Aware.

⁷. The holy Qur'an, Surah Al-Hujurat, verse, 13

Another issue which causes fighting and enmity very often among the people that is the backbiting and suspicion regarding one another. The holy Qur'an is very hard in this case as according to the ruling of it one should abstain from the suspicion on account of unavailability of proofs and evidences regarding his suspicion. So, better is to abstain from it. Similarly, backbiting is a very bad habit of human beings which spread the hatred and enmity between the relatives, fellows, colleagues, inmates and between the communities. So, the holy Qur'an prohibits it very strictly. Almighty Allah says in the holy Qur'an as:

"O those who believe, abstain from many of the suspicions. Definitely some suspicions are sins. And do not be curious (to find out faults of others), and do not backbite one another. Does one of

you like to eat the flesh of his dead brother? You would hate it. And fear Allah. Surely Allah is most relenting, very merciful.”

⁸. The holy Qur'an, Surah Al-Hujurat, verse, 12

The verse basically prohibits three important issues which are to be observed and they must be avoided for a smooth social life. Otherwise, there will be some severe problems among the people. So, everyone should avoid the suspicion, spying into others' faults and backbiting.

All these arguments and contentions are nothing to do if one does not have the belief in the almighty Allah. It is also a matter of attention that one cannot gain the real happiness, comfort and mental peace without the belief in Allah. In support of this belief, Muhittin Akgul is quoted here:

“In short, there is an institution offering the most satisfactory solutions for the problems of youth, and that is religion, or to put it another way, the holy Qur'an, the source of religion. There is no possibility that youth without religion will find happiness for themselves or bring happiness to their surroundings. Academic studies point to this same conclusion:

In his book, *Return to Religion*, Dr. Henry Link evaluates the results of a study carried out on 15,321 men and women, and psychological tests carried out on 73,226 men and women, while he was head of the Department for Psychological Research in the USA. He said: “The personalities and characters of those who believed in a religion and regularly attended a place of worship were sounder and superior to those uninterested in religion who did not attend a place of worship”.

Another famous psychiatrist, Dr. Carl Jung, said in his work *Modern Man in Search of a Soul*. “The last thirty years patients from all over the world have come to consult me. I have treated hundreds of them. The chief cause of illness of those over thirty-five years of age was their loss of religious belief. They did not look at life from a religious point of view, they did not behave like their religiously-minded friends.”

Moreover, every year in the USA hundreds of doctors commit suicide. Also, according to the statistics of WHO and the UN, in Japan in 1955 there were 22,477 cases of suicide. In Sweden in 1978, there were 20,000. And although it is far less affluent and comparatively more conservative, in Egypt the number of suicides was five in ten million. While in Japan it is five in ten thousand.

It is thus clear that the solving of material problems does not bring happiness to these countries. By divesting itself of religion, civilization has become like a worm-eaten tree ready to collapse: in USA between 1960 and 1970 the rate of serious crimes rose 144%. The numbers per 1000 people who commit serious crimes is 78.5 in Sweden, 64.5 in Denmark, 41.2 in USA, and 34.6 in France.”

⁹. Akgul, Fourth International Symposium on Bediuzzam: Qur'anic Solutions for Man's Problems. P. 54-55

So, looking to this it can be said that without religious belief, no one can get a peaceful life where one can enjoy all the happiness and comfort physically as well as mentally only after the achievement of a complete belief in the almighty Allah, one should follow all other humanitarian qualities and characters after establishing the sincere belief (eiman) in Allah.

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Partition, Communalism and Its Impact on India

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Abstract

'Communalism' is said to be the worst kind of concept in comparison to humanism. It divides people, bring hatred and causes for the killing of innocent masses. In spite of this negativity of this term, people specially various organisations, political parties and some anti-social elements have been adopting this tactic for their personal gains. During freedom struggle of India, this concept was adopted by some opportunists to acquire their personal benefits. Hence, the topic is selected to analyse the political, social and other consequences of communalism during India's partition. Thus, endeavour is made how to eradicate the society from the malison of communalism.

Keywords: Communalism, riot, partition

Introduction

The question of communalism is very complex one. It has ethnic, caste, regional, linguistic and religious dimensions. The seeds of communalism have been implanted and nurtured by the British since 1906 in Indian sub-continent. The term "Communalism" means the tendency of the socio-religious group to attempt to maximize its economic, social and political strength at the expense of other groups. Communalism as it is known in India can be defined as 'the political function of individuals of groups for the selfish interests of particular religious communities as sects'. Today it is the most tremendous challenge for democratic country because it creates an enemy (foe) among the people to demolish the excellency of humanitarianism.

Communalism in India during Partition

It is a well known fact that communalism sows its roots before independent India. However, it crept its roots during the partition of the country specially from 1946. In 1946, the Independence Movement of Indian against the British Raj had reached a pivotal stage when the British Prime Minister Clement Attlee sent a three member cabinet Mission to India which aimed at discussing and finalizing plans for the transfer of power from the British Raj to the India leadership, providing India with independence under dominion status in the commonwealth of nations. After holding talks with the representatives of the Indian National Congress and All India Muslim League- the two Largest Political Parties in the constituent assembly of India on 16th May 1946, the mission proposed initial plans of composition of the new dominion of India and its government. On 16th June, under the pressure from the Muslim League headed by Muhammad Ali Jinnah, the mission proposed an alternative plan to arrange for India to be divided into Hindu Majority India and a Muslim Majority Pakistan. The Princely States of India would be permitted to accede to either dominion or attain independence.

Muhammad Ali Jinnah, the onetime congress man and Indian nationalist, and the then leader of Muslim League had accepted the Cabinet Mission Plan of 16th June whereas congress rejected it out rightly. On 16th July, Jawaharlal Nehru held a press conference in Bombay declaring that the congress had agreed only to participate in the Constituent Assembly and regarded itself free to change or modify the Cabinet Mission Plan at its best. Fearing Hindu Domination in the Constituent Assembly Jinnah denounced the British Cabinet Mission and decided to boycott the Constituent Assembly to put pressure on Congress and the British by resorting to "Direct Action". In July 1946 Jinnah held a press conference at his home in Bombay where he declared his intention to create Pakistan. Jinnah proclaimed that the Muslim League was "Preparing to launch

a struggle and that they had chalked a plan". He decided to boycott, he said that if the Muslims were not granted Pakistan, then he would launch "Direct Action".

Next day Jinnah announced that 16th August, 1946 would be the "Direct Action Day" for the purpose of winning the separate Muslim state. In the book 'The Great Divide', H.V. Hodson recounted, "The working committee followed up by the calling on the Muslims throughout India to observe 16th August as the Direct Action, on that day meeting would be held all over the country to explain the league's resolution. These meetings and processions passed off the central league leaders' intension without more than commonplace and limited disturbance with one vast and tragic exception. What happened was more than anyone could have foreseen".

Riots and Massacre

Trouble started in the morning of the 16th August. Even before 10 o'clock the police Headquarters at Lalbazar reported that there was excitement throughout the city, and that shops were being forced to close, and that there were many reports of brawls, stabbing and throwing of stones and brickbats. These were mainly concentrated in the north central part of the city like Rajabazar, Kelabagan, College Street, Harrison Road, Colootolla and Burrabazaar. In these areas the Hindus were majority in number and they were in a superior and powerful economic position. The trouble assumed the communal character which was to retain throughout the league's rally at ochterloney held monument at 12 o'clock exactly. The gathering was considered the largest even among the Muslim assemblies in Bengal at that time. In this way the Hindu-Muslim riots started in different parts of Bengal including Kolkata. The British troops were deployed to stop the communal slaughter. The British peace keeper was not sufficient to put down the riots. Thousands of people became homeless and lost their lives. Some sources put the death toll at 7,000-10,000. Among them most of the victims were Muslims.

A devastating incident following Direct Action Day was the Noakhali and Tippera District Massacres in October 1946. Rioting in the district began in Ramganj Police Station area in the Northern Noakhali district on 10th October, 1946. It soon engulfed the neighbouring police stations of Raipur Lakshimpur, Begum Ganj and Sandip in Noakhali and Faridganj, Hajiganj, Chandpur, Laksham and Chudagram in Tipperia. The devastation caused by widespread violence was quite extensive. After the riots were stopped in Noakhali, the Muslim League claimed that only 500 Hindus were killed in the mayhem, but the survivors opined that more than 50,000 were killed. Some sources also made the extreme claim that the Hindu population in Noakhali was nearly annihilated.

Aftermath of Direct Action Day

There are several views on the exact cause of the Direct Action Day riots. According to intelligentsia riots were instigated by the members of the Muslim League and its affiliated volunteer corps. However, supporters of the Muslim League believed that the Congress Party was behind the violence in an effort to weaken the fragile Muslim League Government in Bengal. Members of the Indian National Congress including M.K. Gandhi and Jawaharlal Nehru responded negatively to the riots and expressed shock. These events sowed the seeds for the eventual partition of India.

Impacts of Communalism in India

The impact of communalism in India can be discussed under the following headings:

Firstly it creates chaos and discontentment among the people of India. People lost the confidence and began to hate each other. Secondly, it resulted in the loss of life and property. Many people became homeless. People of different sections migrated to different places to safeguard their life. Thirdly, as a result of partition, the Indian sub-continent was divided into two parts namely, India and Pakistan. Fourthly, the partition of India resulted in political, social, and economic unrest between the two regions i.e. India and Pakistan. Fifthly, the unfortunate event of partition sowed the seeds of tension between the two countries which resulted in many unwanted situations like killing of innocent people, rape, torture, snatching of property. Many people became homeless. The refugee problem created major challenges in front of the world community. The shadow war started between both the countries.

Remedial Measures

The above discussion on communalism proves that it is the worst kind of virus that has been trying to root out the unity and integrity of the country. Therefore, it needs to be prevented with iron hand and for this purpose, following suggestions may sincerely be offered:

The government as well as the political leaders should take appropriate measures to eliminate communalism from the society by taking various steps such as the formation of Ekta Committee at local levels to ensure proper atmosphere and to prevent the anti-social elements from disturbing communal harmony.

T.V., Radio, and Print Media can play a positive role in removal of communalism by organizing discussions to emphasise the secular foundation of India.

As generally the communal tension among the various communities is built up by the militant organizations effort should be made to curb the growth of such militant organizations. As such these militant organizations should be from among the communities for the establishment of communal harmony.

The common people can also play an important role in curbing communal incidents. To prevent communal incidents, mixed peace and Mahalla Samitis should be constituted containing influential members of various communities.

Reduction of economic disparities and inequalities is also essential to eliminate the feeling prevailing among the minority community that they are being discriminated in various fields. Once these disparities are removed, they will tend to forget their separate identity.

Communalism has a psychological existence. So, it should be removed by education. Its demerits are needed to indicate in the text book, literature and mass media. Above all, they may create inspiration among the students about secularism.

Since the independence of the country, the union government has adopted various measures to check communal violence. Many 'Divas' and 'Days' are observed in India to prevent such unwanted incidents. But despite these efforts, riots have been taking place in various parts of India one after another. This proves that somewhere we have loopholes in the methods. So, to build a healthy Indian society having unity, integrity and fraternity, more strict law should be made and inter-caste marriage may be encouraged.

From the above discussion it is seen that partition was one of the root cause of distrust, non confidence, etc which resulted in communal disharmony in the entire sub-continent. As we have already discussed about various aspects of the topic, we can come to a conclusion that the government should legislate strict law to control communalism. Simultaneously mass people of the country should be made aware about the destructive impact of communalism. For this purpose, awareness campaign should be organised at various level including NGO, mass media and at institutional level.

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The Arabic Language, Literature and Indian People: A Brief Discussion

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Abstract

India is one of the great countries where the Arabic language is growing up as it has been growing up in the Arab country through different sources in different periods. The only difference in between the Arab countries and India is that the Arabic language never becomes an official language in any state of India. This topic is a part of Indian history where it discusses the Arabic language and its influence to the Indian people through different periods and different sources. This topic is mainly related to the growth and development of the Arabic language and literature. The Arabic language was mainly developed in the Mughal period in India. The Arabic language and literature were brought to India through the western countries. India was known to the Arab world through the Arab traders. The roads through which the Arabic language comes to India are through the mouth of the Indus and the Indian cost Yaman and Hadramwt. The institution through which the Indian people were educated in the Arabic language was from different place of India. The Arabic language was started to learn mainly in India in the Mughal period in the Sindh valley where the Muslims were settled. At present, there are many universities and Arabic institutions which are maintaining a leading role to improve the Arabic language in India either in government sector or private sector. The present paper gives a discussion on the development of Arabic through the various sources and benefits of the Arabic languages in today's globalised world.

Keywords: advantage of Arabic language, Arab Muslim, Arab language, gulf countries.

Introduction

According to the Indian history, the Arab traders entered India before Alexander, the great entered India. It has been continuing from king Sulaiman and Doud of Israel to the Durlabha dynasty and the Mughal dynasty. Many Madrassas and Arabic institutions were established. Those institutions were the main pillar of learning the Arabic language and literature. The Darul Uloom Deoband is the great example of their work.

There is a great relation among Islam, the Arabic language and literature, Arab countries, Arab traders, Prophet Mohammad (sal.) and his Khalifas Some great scholars of Arabic and their great works, and the advantage of the Arabic language and literature were remarkable aspects of discussion in this topic.

The Arabic language, Literature and Indian People

Around 115 BC the European traders decided to open a sea road to India for better communication with the Gulf countries and the other countries of the world. This sea road made a direct contract with the main bussiness countries of the world like Egypt and the European countries. This sea road becomes the powerful Indo Arab relation.

The history is also the witness of the insane trade route to the major trading roads in ancient time of the eastern countries like that of Egypt a European countries. This road links with the European countries from Mediterranean ports to Levant and Egypt through Arab to India. Then the Arabian people started to enter India before Alexander the great entered India. With the help of the holy book 'Torah', we can say that the Israelis had been trading with India since king Sulaiman and Doud in the ancient Era or the period of Yemenis.

The people used to transport the products of India to Syria and Egypt. The Mecca al-Mukarramah was one of the great markets for Indian product at that time. The Sindh and Iraqi were in a good relation with India at that time. That happened in the time of Alexander, the great.

According to some great writers, the Arab businessman made a good relation between India and Arab. This relation continued for thousand years. They exported goods to Egypt, Syria and Europe and returned with the European goods to India and neighbouring countries like China and Nepal.

After the revelation of Islam in 6th century, there were so many alternations between India and the Arab world. At that time the wise Arabian traders were both preaching Islam and trading also. The traders started to preach Islam within India and next it extended to Egypt and Spain also. This becomes the biggest part of the international trading of the Arabians as well as preaching Islam over the world.

The most famous port in Persian Gulf for Indo-Arab trade was established during the Iranian rule of Iraq. It maintained a leading role in Indo-Arab relation. The Indian traders also used to import or export goods through the land of India at that time. An Arabian trader said that "India's seas are pearl, India's hills are ruby, and India's trees are perfect". In this way the Indo-Arab trade relation was developed day by day. The various Indo Arabian ports for business are Oasis island of Persian Gulf, Bassra, Amman, Damascus, Kufa and also some other important ports like Bagdad and Ahwaz.

In the 7th century the Durlabha dynasty was a powerful dynasty. This dynasty was ruled during the period from 724 AD to 740 AD. For the first time in the 644 AD the Islamic forces entered Sindh and in 712 AD they were finally conquered. Under the leadership of Abdullah bin Amar they conquered Sistan. The area like other regions of Persian Empire broke into revolt upon the death of Calip Omar.

Baluchistan province of Pakistan was divided into two parts South Western part and North Eastern part in 7th century AD, Abdur Rahman ibn Samirah was made the governor of Sistan and the Islamic Army was to crush the revolt in Zarang which is now in South Afghanistan.

By the year 654 AD Baluchistan province of Pakistan came under the rule of Rashidun Caliphate except the town of Quiqan. The Emperor Caliph and his dynasty ruled about 150 years over the provinces of Sindh and Multan.

These activities show that the Arabs are not only great warriors and conquerors but they are also great administrators and preachers. Muhammad bin Quasim in Sindh introduced the administrator of the Arab people. The Arab people had an experience on art and they supported general people. The great politicians of Arab never disturbed the existing system of administration. They took some steps to agriculture, trade, art, culture and the international bussiness. They maintained well Islamic law.

The Indo-Arab relations on educational interaction were started in the beginning of Islam and after that the Arabians passed their culture to the Indians.

In the beginning of the 7th century AD Islam became an important religion in the world. The Arabian traders and Muslim saints started to introduce Islam with the Indian people. The first town of Islamic learning were Debal, Mansuria, etc. Some books were translated from Sanskrit to Arabic with the help of two Hindu people who were monks and the sons of Dhan. Moreover, some Sanskrit books were translated into Arabic in the first half of the 8th century. The great Saint Bahauddin Zakariya of Multan in 1262 AD and Abu Hanifa Sindhi during the Muhammad bin Tuglaq, Abu Hussan Abdul Hadit were the great scholars.

The Arabian scholars like Jahiz Bhuhtari, Muhammad bin Ishaq, Abu Raihan Beruni etc. were great writers of Arab. They wrote books about the Indians. The Arabians rote in their books about the numerical 1 to 9, which were started from India and later on, the Europeans were taught these numerical in Arab.

The Indo-Arab relation thus started basically just before a few century back to the revolution of Islam. The Arabian Muslim traders came to India for business as well as preaching Islam.

India, Islam and Its Advantage through Arabic and the Urdu language and Literature:

It is an important topic to discuss about the advantage of Islam in India. Prophet Muhammad (sal.) is the founder of the great religion Islam. He was born in Mecca city of Arab in 570 A. D. and died in 632 A. D. in Mecca. The holy Quran was bestowed upon the Muslims by Prophet Muhammad (PBUH) as the divine scripture of Islam. There are five fundamental pillars in Islam which are (a) Kalima, (b) Namaj (prayer), (c) Roza (fasting) (d) Hazz (pilgrimage) and (e) Zakat (Poor due).

At the beginning of Islam, Prophet Muhammad (PBUH) started preaching Islam in Arab country and day by day it spread out to the whole world with the help of his companions. Islam was spread out in India by the Arabian traders. Later, Ommayad Khalifa was taken over the task of spreading Islam after the death of Prophet Muhammad (sal.) in 632 AD. The main four Khalifas of Prophet Muhammad (PBUH) were Hazrat Abu Bakkar, Hazrat Umar, Hazrat Usman, and Hazrat Ali. They spread Islam all over the world day by day. Some of the companions of Prophet Muhammad (sal.) came to India and preached Islam.

According to another account, five companions of prophet Muhammad (PBUH) were sent to Sind with his holy book the Quran. At that place some people embraced Islam and the book holy Quran. Two of them returned and others were preaching Islam till their death.

Islam was spread in the western part of India in the 7th century with the help of the Arabian tribes. At the beginning, the Muslim was settled in the Malabar coast in the last part of 7th century. In the eighth century the traders started to spread Islam and later, it continued. In the 9th century the Arab had spread Islam over the whole of the Western part of India. They established Mosques and Madrasas in several parts of western India with some protections from the Indian kings. Therefore the Malabar coast becomes the main port of Arab Muslims. They made their own Quazis, Mufties and Mosques. After that day by day the Muslims stepped forward towards the eastern coast of India and after a long time the Muslim leaders became ministers, admirals, ambassadors and farmers. They established Madrasas and Mosques all over India. After that they spread out to other parts of India where they preach Islam. To complete the process it took several centuries.

The Indo-Arab relation is an ancient relation. In 630 AD, the first sea boarding Muslims like Elliot and Dowson came to India. The first Mosque was established in 629 AD with the help of first Indian Muslim Cheram Perumal. He was converted to Muslim during the life time of Prophet Muhammad (sal.) in the village of Kodungallur, district of Trissur and in the state of Kerala. After that the Indian people started to follow the ideas of Islam. The teachings and ideas of Islam could bring about psychological satisfaction to the Indian people.

There are some great scholars of Arabic language and literature in India. They have done some extra ordinary works on behalf of the development of Arabic. Among them some great scholars with their great works are mentioned below.

Hamiduddin Farahi

Hamiduddin Farahi was born in 1863 and died in 1930. He is known for his great work on Nazm or coherence in the Quran. He discussed on the interconnected verbs of the Quran. The tafsir of Quran was written by him. The tafsir or the introduction of the Nazam ul Quran is extremely important.

Hamiduddin Farahi was borned in the district of Azamgarh, in the state of Uttar Pradesh. He had good knowledge on Arabic and Persian language and literature. He worked in Muhammadan Anglo Oriental College as a professor. He studied in Ahmadabad University. He also studied BA in Allahabad University.

After completing his educational life he worked as a teacher in various schools, colleges and Madrasas like MAO College, Darul Uloom, Hyderabad; He established an Urdu medium university in Hyderabad for religion and modern science.

His most famous works are mainly related with the Arabic language and the holy Quran. Most of his writings were published by his followers like Maulana Amin AhsanIslahi and Allama Khalid Masud. His main Works are:

Mufradat-Al- Quran. (b) Asalib-Al- Quran. (c) Jamhara-tul-Balagghah. (d) Im'am- Fi- Aqsal- al -Quran. (e) Nizam-al-Quran. etc.

Allama Shibli Numani

Allama Shibli Numani was born on 3rd June, 1857 and died on 18th November, 1914. He was an Islamic and Arabic scholar of India. He was borned in the village of Bindueal, District: Azamgarh, Uttar Pradesh. In 1983 he established Shibli National College and Darul musannifin in Azamgarh. He was a great scholar of Arabic, Urdu, Persian, and Hindi. He was a poet. He was the writer of Sirat-un-Nabi, which is related to the life style of Prophet Muhammad.

Sheikh Habibullah and Magima Khatun were his parents. Shibli studied traditional Islamic education. A brilliant scholar of India Maulana Farooq Chirayakoti was his main teacher. After his pilgrimage to Mecca he was devoted his later life to Islamic Theology, Islamic History, Philosophy and Sufism.

Numani was requested to work as a professor in Aligarh Muslim University in 1883. He worked there as a teacher of Arabic and Persian language for sixteen years. He went to Syria in 1982 with Thomas Arnold. After that he went to Egypt, Turkey and some other countries of the Middle East.

Shibli had good knowledge on science and education in the west. His works are:

(a) Sirat-un-Nabin. (b) Sirat-un-Nu'man. (c) Al-Faruque. (d) Al-Ma'mun. (e) Al-Ghajali. (f) Imam ibn-e-Tamia, Edited by Muhammad Tanzeel-al-Siddiqui-al Hussan. (g) Maulana Rumi. (h) Aurangzeb, Alamgir par ek nazar. (i) Sirat-ul-Azam, a history of Persian poetry.

Maulana Waheduddin Khan (b.1925)

Maulana Waheduddin Khan was a brilliant scholar in Arabic literature. He was awarded the Demiurqus Peace International Award, the Padmabhushan Award and the Indian Citizen's Award provided by Mother Teresa. Maulana Waheduddin Khan was the translator of the holy Quran in to simple and contemporary English. After that he worked in various TV channels like ETV Urdu, bridges TV, ITV, And ARY Digitals etc.

Maulana Waheduddin Khan was borned in the district of Azamgarh, Uttar Pradesh. he studied in a seminary traditional Islamic learning. In the year 1970, he opened an Islamic centre in Delhi. He wrote on an Urdu magazine called 'Al-Risala'. Some Important articles like Hijacking- a Crime, Rights of Women in Islam, The Concepts of Jihad were published by him in that magazine.

Maulana Khan was a scholar of India and several books were published by him. His main books are-

(a) The prophet of Peace. (b) A Treasury of the Quran. (c) The Quran: A New Translation. (d) An Indian Muslim (e) A Simple Introduction to Islam (f) Islam and Peace (g) The World of Prophet Muhammad.

Anowar Shah, Kashmiri

Anowar Shah Kashmiri was borned on 26th November, 1875 and died on 28th May, 1933. He was an eminent Sunni scholar. There are so many books written by him. Mushkitatul Quran, Faidul Bari, Anwarul Bari, Khatimun Nabiyyin, Aqidatul Islam fi Haytil Isa and so many other books are the examples of his great writing skills.

He was the Shaukul Hadith during his life time. He was also the sadar Mudarris of Darul Uloom Deoband. He was actively related to Khatim-e-Nabuwat Movement and through his position in Jamat Ulama-e-Hind he served Islam in politics. He worked at Darul Uloom Deoband for eighteen years as a teacher. He trained a large number of scholars during his eighteen years of teaching carrier at Darul Uloom. In this way he took a good rule to improve the Arabic language and literature in India.

Julfiqar Ali Deobandi

Julfiqar Ali Deobandi was one of the great reformers of the Arabic language and literature in India. He was born at Deoband, Uttar Pradesh in 1247 AH. His primary education in Islam was taken at his native village Deoband. After that, he went to Delhi for his higher education on language and literature under a highly qualified teacher. He was successful there to achieve in his aim. After that he was selected school inspector for elementary education by the government of India. He also worked at Bareilly College as a teacher and at last, he came to Deoband and was appointed Arabic teacher in Darul Uloom Deoband.

Julfiqar Ali Deobandi had a versatile personality in literary phenomena. He was a unique poet in rhetoric and prosody at his time. He wrote commentary on Arabic and Urdu classical poetry.

He died in 1322 AH at his native village Deoband.

Shaikh Ashik Ilahi, Bulandshaheri

Shaikh Ashik Ilahi, Bulandshaheri was one of the reformers of Indian Islamic culture and the Arabic language and literature. He was a prolific writer and eminent Muslim scholar of India. He was born in the city of Bulandshaher in the state of Uttar Pradesh. He completed his education in Madrasa Imdadia in Muradabad and Aligarh Jama Masjid. His higher education was completed at Muzahirul Uloom Saharanpur. After completing his educational life, he worked as a teacher at various places like Ferozpur, Thirka, Calcutta and Hayatul Uloom in Muradabad.

During his life time, he was one of the great writers of Islamic culture and Arabic language and literature. His well known books among his great writings are- 1) Tohfa-e-khawatin, 2) Morne bad kya hoga?, 3) Islami adab, 4) Huququl Walidayn and 5) Anwarul bayab etc. He also wrote some Hadith like "Zadul Talibin, Al fawaidul Saniya fi Sharh-al-Arabin al nawawiya". He also wrote so many reformatory books and articles. At the age of eighty he died in Madina and was buried in Jannatul Baqi.

His books and articles make a great effect on the Arabic language and literature in the 20th century.

Sayed Sulaiman Nadwi

Sayed Sulaiman Nadwi was a great reformer in the field of development of the Arabic and Urdu language and literature. He was born at Deshma, Bihar on 22nd November, 1884. A pious Sufi Hakim Sayed Abdul Hussain was his father.

Khalifa Anowar Ali of Desma and Moulabi Maqsood Ali of Ukhdi were his early teachers. His brother Hakim Sayed Abdul Habib and his father were his next teachers. After completing seven years of study in Darul Uloom Nadwa at Lucknow, he was selected sub editor of the journal Al-Nadwa. His first article was 'Waqt' published in the journal Mukhzam. After completing his graduation at Nadwa in 1906, he was appointed as an instructor of Modern Arabic and Dogmatic Theology at Darul Uloom Nadwa in 1908. The doctorate degree and the D. Litt. Degree were honoured to him by Aligarh Muslim University.

He had great contributions to Islamic literature. He was the publisher of uncompleted 'Sirat-un-Nabi' which was incompletely written by Maulana Shibli. He left the job at Deccan College, Pune and came to Azamgarh. Sulaiman Nadwi wrote and published the third, fourth, fifth and sixth volumes of the book written by Maulana Shibli. The greatest biography of Prophet Muhammad (PBUH) was written in these books and these are the greatest books in any language on the biography of Prophet Muhammad (PBUH) in the world.

Sayed Sulaiman wrote the book Rahmt-e-Alam for children on the basis of the life of Prophet Muhammad (PBUH) in 1940. He also wrote a book 'Khayyam' on the basis of Persian poet Omar Khayyam in 1933. He also wrote Hindustani for Hindu Muslim unity in British India. He was the founder of Darul Musannifin which is also known as the Shibli Academy at Azamgarh. The first book Ard-e-Quran was published there.

His valuable writings in the Arabic and Urdu languages are Sirat-un-Nabi, Darul Adab, Khudbate-e-Madrasa, Rahmat-e-alam, Naqsh-e-Sulaiman, Hayet-e-Imam Malik, Aht al Sunnah-wal-Jama'ah, Yad-e-Raftagan, Barad Farang, Shai-e-Afganisthan, Maqalat-e-sulaiman, Khyam and Hayat-e-Shibli etc. After that he migrated to Pakistan in June, 1950. As a chairman of Talim-e-Islami Board for Pakistani constitution, he was appointed by the Pakistan government in 1950. After settling in Karachi in 1953 at the age of 69, he died in Karachi.

Gulam Ali Azad, Shah Waliullah Deobandi, Sayed Abul Ali nadwi, Nawab Siddik Hussain Khan, Abul Haque Dehlawi, Abdul Hassan Ali Hasani Nadwi, kazi Athar Mubarakpuri etc. are some other Indian scholars of the Arabic language and literature. They tried to improve Arabic in India, and established many institutions to teach the Arabic language and literature in India.

Conclusion:

The Arabic language reached India in the seventh century as a sacred language of Islam. This language was used by the Muslim only. This language was mainly developed under the Mughal rule in India. At present, the Arabic language is being learned in both the government and private sector. Arabic becomes a part of foreign language in many universities of India. The Indian government also takes care of Arabic learning in India by the universities. In independent India the demand of Arabic is increasing day by day. People also take interest in learning Arabic in India and it helps people to advance life in every field.

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Digital Library: Issues and Challenges

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Abstract

The present paper is discussing on the digital library and role of librarian in documentation, digitization and teaching to the library users. It highlights the needs, advantages, disadvantages, educational resources and services, application of ICT for digital library. The paper is an attempt to analyse all these issues. The need of the hour is to provide the basics of digital library to the readers.

Keywords: Digital library, access, ICT, E-Resources, services.

Introduction

A Digital library is a library in which collections are stored in digital formats and accessible by computers. The digital content may be stored locally on accessed remotely via computer networks. It is a system of organized collection of multimedia, data that are globally available directly or indirectly across a network. The advantages of digital libraries as a means of easily and rapidly accessing books, archives and image of various type are now widely reorganized by commercial interest and public bodies alike. The cost of maintaining a digital library is much lower than that of a traditional library. Digital library comprises a digital collection, services and infrastructure to support life-long learning, research, scholarly communication, and preservation. It is an environment which supports full life of creation, storage, preservation, dissemination and use of data and information. It remains closely linked to advances in high performance computing and networking and both contribute to and validate these technologies. With the advancement of information revolution digital libraries are developed all over the world to collect, store and communicate the information through electronic media. Librarians have great role to implement it successfully.

Meaning of Digital Library

The term "Digital Library" (DL) has a variety of potential meaning, ranging from a digitized collection of material that one might find in a traditional library to the collection of digital information along with the services that make that information useful to all possible users. In simple a Digital Library is having all its holding in the digital form or in a form that can be stored, processed by the computer system. It is nothing but a large database for the people who are working on hypertext environment. It is a system of organized collection of multimedia, data that are globally available directly or indirectly across a net work.

A Digital Library is a library in which a significant proportion of the 'resources are available in machine-readable format (as opposed to print or microform), accessible by means of computers. The digital content may be locally held or accessed remotely via computer networks. It comprises of digital collection, services and infrastructure to support lifelong learning, research, scholarly communication and preservation. It is an environment which support full life cycle of creation, storage, preservation, dissemination and use of data and information. It is a process of democratization of information.

Project Gutenberg, Google Book search, Cornell University, The Library of Congress, World Digital Library, the Digital Library at the University of Michigan, and AMU's University Library are considered leaders in the field of digital archive creation and management.

Purpose of Digital Library

The purpose of digital library is to provide coherent organization and convenient access to typically large amounts of digital information. The following principles provide working definitions of digital library from both a conceptual and a practical stand point:

A digital library is an integrated set of services for capturing, cataloguing, storing, searching, protecting, and retrieving information.

Digital library services bring order where data floods and information mismanagement have caused much critical information to be incoherent, unavailable, or lost.

Digital library architecture emphasizes organization, acquisition, preservation, and utilization of information.

Digital library systems are realizations of an architecture in a specific hardware, networking, and software situation.

Need of Digital Library

The below mentioned points can explain the need of digital library:

Easy to Understand: The visual or graphical information system of digital libraries is more popular as compared to text based information system.

Shifting of the Environment: The new generation user becomes only happy when they are able to read from the computer screen. The new generation whose demand for information is never met demands that traditional libraries should be developed as a well equipped and interconnected DL.

Multiple Functional of Sane Information: In case of digital libraries by using hypertext it is possible to structure and organize the same digital information in a variety of ways which serve multiple functions.

Information Explosion: Digital library is expected to ably handle the problems of information explosion somehow. It will be able to handle and manage a large amount of digital content by simply providing link without actually procuring the document.

Searching Problem in Traditional Libraries: By using digital library one will be able to retrieve information specifically, for example, a particular image, photo, a definition, etc.

Distance Learning: Time is a major factor for each modem user of the library which is otherwise spent in coming and going to the library, but digitization will facilitate learning from home, office or other places which are convenient to user.

To Provide Access to Online Publication: As more and more information are published over internet, digital library needs to procure and provide line to the online publication and other important sources of information.

Limited Buying Power of Libraries: The collection of every library is limited to only a fraction of the total. Introduction of digital library will help to enhance the collection considerably.

Storage Problem in Traditional Libraries: Libraries are spending much of its budget maintaining the collection in a usual form that also demands a huge physical space. Digitalization hopes to overcome this. Digital media come with a huge storage capacity.

Advantages of Digital library

A digital library is virtually distributed all over the world, the user can get the required information on his/her own computer screen by using the internet. Actually, it is a network of multimedia system, which provides fingertip access. The spoken words or the graphical display of digital library is again having different impact from the words that bare it printed, in the new environment owning a document will pay for its uses. In this backdrop, the advantages of digital library are as follows:

No Physical Boundary: The user of a digital library need not to go the library physically; people from all over the world could again access to the same information as long as an internet connection is available.

Round the Clock Availability: Digital libraries can be accessed at any time 24 hours a day and 365 days of the year.

Multiple Accesses: Then the same resources can be used at the time by a number of users.

Structured approach: Digital library provides access to much richer content in a more structured manner i.e. we can easily move from the catalog to the particular book, then to a particular chapter and so on.

Informational Retrieval: The user is able to use any search term bellowing to the word or phrase of the entire collection. Digital library will provide the users friendly interface, giving clickable access to its resources.

Preservation and Conservation: An exact copy of the original can be made any number of times without any degradation in quality.

Space: Whereas traditional libraries are limited by storage space, digital libraries have the potential to store much more information, simply because digital information requires very little physical space to content them. When the library had no space for extension digitization is the only solution.

Networking: A particular digital library can provide the link to other resources of other digital.

Disadvantages of the Digital Library

The major disadvantages of digital library are as follows

Copyright: Digitization violates the copy right law as the thought content of one another can be freely transferred by others without his acknowledgment. Library is the way to distribute information. How does a digital library distribute information at will while protecting the copyright of the other?

High Initial Cost: Infrastructure cost of digital library i.e. the cost firmware, software, leasing communication circuit is generally very high.

Speed of Access: As more and more computers are connected to the internet, its speed of access reasonably decreases. If new technology does not evolve to sunbathe problem, in near future internet will be full of error message.

Bandwidth: Digital library will need high bandwidth for transfer of multimedia resources bit, the bandwidth is decreasing day by day.

Efficiency: With the much larger volume of digital information, finding the right material for a specific task becomes increasingly difficult.

Environment: Digital libraries cannot produce the environment of a traditional library. Many people also find treading printed material to be easier than reading material on a computer screen.

Preservation: Due to technological developments, a digital library can rapidly become out-of-date and its data may become inaccessible.

Capabilities of Digital Library Systems

Digital library systems compose a family of automated systems that together provide comprehensive capability to manage the digital content of an enterprise. It is useful to divide the capabilities of digital library systems into the following areas:

Capture or creation of content indexing and cataloguing (metadata)

Storage

Search and enquiry

Asset and property rights protection

Retrieval and distribution

Content exists in multiple sizes, formats and media, each with accompanying technical challenges. Content may be structured or unstructured. It may have exact, precise meaning; or it may be fundamentally ambiguous. Content may directly or indirectly support a business process or function.

A digital library architecture shows how capabilities are realized and related, and does this at several levels. Digital library architectures show how business processes or functions are enhanced; they show how technology components fit together and how, in detail, components

interoperate with each other. Such functions and relationships, when reduced to a particular software and hardware implementation, lead to operational digital library systems.

Educational Resources and Services

“The network is the library”: In a library, be it digital or analog, the essential transaction is the same: a user interacts with content. But richer interaction is possible within the digital environment, not only as more content is put within the reach of the user, but also as more tools and services are put catalogue databases, directly in the hands of the user. These include the abilities to reach:

Current Awareness Bulletins

CD-ROM Databases

Remote Information services

E-mail

Bulletin Board Services

Audio and Video Communication

Electronic Document Delivery service

Electronic Thesis and Dissertations

Electronic Publishing

Reference Service

Internally Published Newsletters, Reports and Journals

Internet Information Sources Mirroring and Cataloguing

Central Storage Facilities for Hosting Digital Collections and Indexes

Tools for Loading, Storing Searching, and Displaying Digital Objects, etc.

Students, teachers, faculty, and those pursuing students, teachers, faculty, and those pursuing continuing education will “connect to learn”; but they also “learn to connect”, as they leverage their participation with other users of the library and its resources.

Digitization is the process of converting information into a digital format. It was started in 1970s. Information is organized into discrete units of data (called bits) that can be separately addressed (usually in multi-bit groups called bytes). This is the binary data that computers and many devices with computing capacity (such as digital cameras and digital hearing aids) can process. Conversion of analog information in any form (text, photographs, voice, etc.) as processed to digital form with suitable electronic devices (such as a scanner or specialized computer chips) so that the information can be processed, stored and transmitted through digital circuits, equipment and networks.

With the advancement of information revolution, digital libraries are development all over world to collect, store and communicate the information through electronic media. But in comparison to the other developed countries, India is rather slow in the development of digital libraries because of many social, political, and economic factors. Digital libraries effort to improve the usages of ICT through digitization of such useful learning materials generated directly as digitized form. Digital libraries consist of many computers united by a communication network. The emergence of internet as a flexible, low-cost, world-wide network has been one of the key factors, that has to the growth of digital libraries.

Role of Librarians in Digital Library

Librarians have always played an intermediary role between the information needs of the users by providing high quality information system, services, products, based on the record of human knowledge. In this ICT the role of LIS professional in modern society has been strongly influenced by information and communication technologies. Librarian needs to process the knowledge in the field of information technology i.e. computer networking, information, analysis, internet surfing technique, digital sources and various websites. Information is easily available through internet, but it is generally processed in an unorganized form. The users need to learn the technique for

retrieving the digital information. Thus a librarian will be more or less like a hypertext engineer. In the new environment it will be very difficult for the librarians to decide what should be organized; how to give citation; how to organize the collection, etc. because the new environment will be really challenging one for the librarians to decide who the authors are, who the publishers are and who the users are?

In order to handle a digital library, a professional has to be dynamic and well equipped with relevant knowledge of linking of digital libraries to digital learning environment, knowledge sharing and how to make it user friendly so that its usage became maximum. It is also important to select right persons and train them in a way that they cultivate a technoinformation temperature. Overall, a librarian should have gone through the entire procedure of digitization and should remain updated with it forever.

Conclusion

Thus we see that a digital library provides better delivery of information than it was possible in the past. In spite of some challenges it helps us a lot in day to day smooth functioning. With the application of ICT and in the modern library system, the information is stored digitally and made accessible to users through digital system and network. Digital library is essential and fully automated information system. It not only facilitates the library functions but it also saves the precious time strength and the energy of the users. Libraries adopt the ICT and undertake the process of digitization in the networking. The electronic media will replace the printed media in the electronic, digital and virtual forms. So, it is essential for librarians and information professional to adopt the emerging scenario by improving the skills of using new digital telecommunication technology. The librarians should have innovation and user oriented approach for maximum utilization of latest technology and other learning materials. Digitization is in fact a boon to success of every library in this ICT era. In order to handle a digital library, a librarian has to be dynamic and well equipped with relevant knowledge. Thus a librarian will be more or less like a hypertext engineer.

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Godot in Beckett's *Waiting for Godot* as Hope for the Hopelessness: An Observation

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Abstract

Since the fall of Adam and Eve from the paradise, the mankind has faith in ultimate 'force' that has been given different names in different times. Among these names 'God' is one named by the Christian world. But, during and after the Second World War majority of the people lost faith in ultimate 'force'. Human beings yet have belief on the certain one who can minimize their pangs and sufferings. Godot is one who can reduce the burden imposed upon them by the so called big power of politics. Godot is the last hope for the two tramps: Estragon and Vladimir. Vladimir and Estragon wait for him for a long period of time but except Pozzo and Lucky none comes. Pozzo appears in the form of curse of punishment. Pozzo punishes Lucky by lashing whips and makes him compel to carry more burden than he can bear. Although Godot seems cruel, unkind, merciless in some aspects yet hope lies in him. Estragon and Vladimir are tired of waiting to have glance of him. He does not come to reduce their worries. Both of them, at last, try to leave the place but they do not move hoping that Godot will appear and give them the path of salvation.

Keywords: Hope, hopelessness, salvation, suffering, Godot, war, etc.

From the beginning of human saga man has to face the curse of God or confront the ferocity of nature. Since then human beings have tried to pacify the 'force' or the ultimate creator; human beings couldn't find the path of hope and serenity except having faith in God. And with the passing of time and due to over growth of population there happens competition for supremacy of one race over another. Big powers want more and more to hegemonise over the weaker sections of the nation. Almost every nation or race that is weak in power begins to search its partners for protection. This process continues till the first World War and lasts during and after the second World War. During the competition of supremacy almost all nations are divided into two groups, one is led by the United States of America and the other is led by the then Russia. Both the big bosses are not conducive for common inhabitants of the world. The scenario of the Second World War compelled people, especially, the artists and writers to think of and question the might of God. The endless suffering of human beings led them to think of nothingness in the world:

“ESTRAGON: Nothing to be done.

VLADIMIR: I'm beginning to come round to that opinion. All my life I've tried to put it from me, saying, Vladimir, be reasonable, you haven't yet tried everything” (Beckett 39).

The opening line of the play seems very innocent utterance by Estragon as he has nothing to be done in the present situation. Apparently it is a quite negative one but being a common man what power he has to bring according to his desire as his wish and desire are totally shattered by the big power. His hopelessness turns into fear when he desires to end his life by hanging but not doing:

“ESTRAGON: Let's hang ourselves immediately!

VLADIMIR: From a bough? (They go towards the tree.) I wouldn't trust it.

ESTRAGON: We can always try.

VLADIMIR: Go ahead.

ESTRAGON: After you.

VLADIMIR: No no, you first.

ESTRAGON: Why me?” (Beckett 47)

Vladimir supports Estragon's proposal to end their waiting by hanging from a bough but there is no consensus between the two taking the step towards the action. Estragon proposes to do the action. So, he should proceed on but he insists on Vladimir to perform it first. They faded up of life but they have no option except waiting i.e. patience. Patience means hope. Yet, they have hope, hope to meet their Godot who would bliss them to get rid of their poignant condition of life. After all, it is safer. And so they devote themselves once more to the act of waiting which they obviously hope to have a result in something being done for them. They rely then not on themselves for their situation but on some objectives which even will change it for them. They are chained to the process of waiting. They are, in fact, tied to the hope of delivery by something outside the self, tied to the hope for the arrival of Godot. Almost the entire portion of the drama waiting for Godot portrays the agony, illusion, despair and meaninglessness of life:

“ESTRAGON: (Chewing) I asked a question.

VLADIMIR: Ah,

ESTRAGON: Did you reply?

VLADIMIR: How is the carrot?

ESTRAGON: It is a carrot.

VLADIMIR: So much the better, so much the better. (Pause.) What was it you wanted to know?

ESTRAGON: I have forgotten. (Chews.) That's what annoys me. (He looks at the carrot appreciatively, dangles it between finger and thumb.) I'll never forget this carrot. (Sucks the end of it meditatively.) Ah yes, now I remember.” (Beckett 50)

The communication between the two tramps indicates that they are neither intellectual enough nor the philosophy of life is reflected through their dialogues. It indicates that the man made social norms have collapsed and they are in expectation of someone superior in power to wipe out their odds of exhausted life.

“VLADIMIR: I've seen you before, haven't I?

BOY: I don't know, sir.

VLADIMIR: You don't know me?

BOY: No sir.

VLADIMIR: This is your first time.

BOY: (in a rush) Mr. Godot told me to tell you he won't come this evening but surely tomorrow. Silence.” (Beckett 80)

The boy gives the two tramps hope to meet their expected one who can lessen their sorrow and boredom of the journey of life. Estragon has no faith on Godot's arrival. On the contrary, Vladimir is confident that Godot's presence is sure. His faith to meet Godot is reinforced by the message of the boy. He says that Godot will not come today evening but tomorrow. It means that their presence may not be happy one but future is not as hopeless as today. Godot will come and their despair and hopelessness will be erased with a hope for the future.

“ESTRAGON: Let's go.

VLADIMIR: We can't.

ESTRAGON: Why not?

VLADIMIR: We're waiting for Godot.” (Godot 114)

Estragon wants to say that they are waiting meaninglessly as nothing meaningful will be happened in this way of life. He proposes to quit but Vladimir resists him saying that they are waiting for Godot i.e. the ultimate truth that will come sooner or later. Waiting means life and life means hope and if there is no hope, there is no life. Quit means end of life. Godot for them is hope and again we can say that hope means life and life means waiting, Patience and silence. Hope can also be seen in the character of Lucky and Pozzo. Pozzo as the master of Lucky thinks that he is so because he has to destine Lucky. Lucky, too, thinks that he is destined to obey his master and one day his burden will be reduced on the mercy of Pozzo.

“VLADIMIR: How is your brother?

BOY: He’s sick, sir.

VLADIMIR: Perhaps it was he came yesterday.

BOY: I don’t know, sir.

VLADIMIR: (Softly) Has he beard, Mr. Godot?

Boy: yes sir”. (Beckett 122)

When man fails to answer the question relating to ultimate reality, he has to think of God and religion. If so, Godot is as much the God of the Old Testament as of the New Testament. Jehovah and Godot may look alike, particularly for his white beard. The similarity may also be noticed when we consider that Godot does not love everybody. He has handsome reward for the boy who tends goats, while he meets punishment to the shepherd, the award appears arbitrarily .That reminds us of Jehovah, who preferred Abel to Cain. Estragon wants to get rid of boredom of life to wait for the better future and suggests Vladimir saying “Oh yes, let’s go far away from here”. (Beckett 122) But, Vladimir replies,” we can’t.” (Beckett 122) Estragon asks why Vladimir cannot go”, He replies that they are waiting for Godot.

If we believe that Godot is none but the synonyms of God, it is our perception but Beckett has no anthropomorphic conception of God. The very fact that God does not come, it means that He is disembodied. But just because he does not come, it does not mean that he is non-existent. As far as Vladimir is concerned, he is very much existent. The idea of salvation is all the while haunting his mind. Hence, he has to turn to Godot to get a way for the future. But even if it is assumed that Godot is God, he is certainly not benevolent and loving and loving God that Christ speaks of. Christ in his “sermon on the Mount” describes God as the friend of the lowly and the lost. Vladimir, however, cannot think of such God .Both Vladimir and Estragon are constrained to wait for him from a sense of fear. If they don’t wait, they will incur the displeasure of God, and be punished and even damned. If, however, they wait patiently, and if Godot at all comes, he may not reward them and grant them salvation. Estragon naively asks, “And if we dropped him?”(Beckett 123). Vladimir replies, “He,d punish us”(Beckett 123) Vladimir tells that if Godot comes, “We’ll be saved” (Beckett 124). For the time being despair and doubt are replaced by hope and faith.

VLADIMIR: Well? Shall we go?

ESTRAGON: Yes, let’s go. (They do not move)” (Beckett 124)

The dialogues in the end indicate that both Estragon and Vladimir are exhausted of being waiting but hope is yet there that Godot will come and there would be something meaningful in life.

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Problems and Prospects of Human Rights in Assam

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Abstract

All human beings, for the simple reason that they belong to human kind, are entitled to enjoy certain rights from the cradle to the grave. These rights are their birth rights and therefore, called natural rights. Human rights abuses in Assam have been compared to the situation of human rights abuses in other insurgency affected areas of northeast India. Assam continues to be one of the forefront states where the claims of human rights abuses have been committed. The human rights situation in the northeastern, Indian state of Assam is deteriorated rapidly after the deployment of the Indian Army in Nov, 1990 to fight against secessionist, insurgents. There have been numerous incidents of human rights violations in Assam and northeast India during the past twenty or more years. In this context, the present study will try to highlight the problems and prospects of human rights in Assam.

Keywords: Human rights, insurgency, Secessionist, violation, etc.

Introduction

The concept of human rights though is central to political science, it is poorly understood. Basically human rights are those rights, without which no men and women can spend a meaningful life. It is the first essential quality to develop the personality of all human beings. Keeping the importance of human rights in mind, various eminent thinkers have tried to evolve it from the beginning of human history. The concept of universal human rights as declared on 10th December, 1948 has caught the eye of world community. Government of India has adopted different measures for human rights both in the union and state levels immediately after the independence. The constitution of India has provided six kinds of fundamental rights which are largely for protection of human rights in India. Moreover, Union human rights commission and Assam human rights commission were established in the year 1993 and 1996 respectively.

Problems of Human Rights in Assam

Human rights in Assam has been facing severe setback time to time. People irrespective of caste and creed, have been violating human rights in different parts of the state. It is the outcome of the anti-social elements like terrorism, ethnic violence, communalism, group clashes and other unseen outfits.

Immediately after the formation of Human Rights Commission in Assam, so many incidents of violation of human rights have come to light in different places in Assam. In such cases as assumed the ULFA, NDFB, KPLT, KLO and other insurgency groups were involved in a large scale. Terrorism and violation of human rights in Assam are the two sides of the same coin. A large number of innocent people have been killed in the last years. Excerpts are some of the incidents of terrorism in Assam. The year 2001 saw insurgency related killing as against 758 in 2000. In the year 2002 the figure stood at 98 by April 30. A large number of militant groups have emerged in the state. Incidents of serial bomb blast were took place on October 30, 2008 killing 84 innocent persons.

In Assam religious and linguistic minorities are severely harassed on the issue of illegal migration from Bangladesh. To detect and deport the illegal Bangladeshis from the state the state authority has been playing a very destructive role which is termed as gross violation of human rights in the state. In the Bodo Land Territorial Area Districts (BTAD) in Assam a large number of innocent people have been killed since the starting of the separate statehood demand movement. As per reports available, 384 people were killed during the period 1996-1998 when an ethnic clash were

took place between the Bodos and the Adivasis (Santhal people.) In 1994 another ethnic clash between the Bodos and the Muslims took place in the Barpeta District where 113 innocent people lost their lives. In 2008, the same type of ethnic clash took place in Udalguri District where 64 people (as per govt. report 49 people) lost their lives while 2, 18, 695 people were displaced and became homeless. According to frontline Magazine report on 28 August, 2012 a total of 48, 356 number of families and 3,14,342 number of people were shifted from Kokrajhar and Bongaigaon District during the period in 1993, 1996 and 1998 respectively. Besides a major ethnic clash between the Bodos and the Muslims took place in BTAD area in 2012, 69 people from both the communities were killed. But most of the Victims were belonged to the Muslim community.

Woman rights are one of the most important ingredients of human rights. It is said that if the women are getting proper right and performing their duties, then the cultural and other progress of the country can be known. Because if the women are satisfied, then happiness will come to the family and if family life becomes happy, then societal life will be happy. By this way happiness will come to the state. But these women rights have been getting serious jolts. (As per National Crime Bureau Report.)

Challenges in front of Human Rights

From the above discussion we have seen that Assam is no longer remained a safe home for human rights. It has been facing severe challenges from almost all quarters of anti-social elements. But if we analyse this challenges of human rights in Assam, we find that Assam inherits a fragmented society divided into different nationals, ethnic, linguistic and religious groups. Each group has different traditions and norms. Their culture differs from each other.

Secondly, because of the wrong policies of the union and the state governments, the region remained economically backward and underdeveloped. For different historical reasons, a strong bourgeois class, having its base in industry and business, could not develop in Assam. As a result, pre-capitalist socio-economic structures and corresponding ideological institutions and values persisted the educational backwardness specially in the char areas, Tea garden areas, tribal areas, etc. are another region of such challenges before human rights in Assam.

Thirdly, the capitalist structure of society has grown in Assam. This system does not care for others. It is a show base society that thinks only for own self. This type of mentality has created corruption, self interest etc. This has led to the growth of violation of human rights. Fourthly, the course curricula in various academic institutions does not cater the need of morality, value based education, etc. This is one of the causes of growth of anti-social mentality of our future generation. Last but not the least, the illiteracy and lack of awareness among the people is another cause of human rights violation in Assam.

Prospects of Human Rights in Assam

Although, there are growing trends of human rights violation in Assam, yet there are lots of prospects of preservation of human rights in Assam. If we look at the past history of Assam, we can get a clear pen picture of high respects of human beings in Assamese social structure. The teaching of sankardev and Ajan Fakir has been encouraging humanity above all matters and materials. The traditional multicultural social pattern has also taught us about high value of human beings. The constitutional provisions and directive principles enshrined in the Indian constitution is an example of preservation of human rights in Assam. Therefore, we can safely say that if we could create awareness among people as well as value based education, there must preserve human rights in Assam.

The higher education centres in the state like universities, colleges, secondary schools, etc. must adopt new curriculum to give compulsory teaching to our next generation to get knowledge on the matter. Interestingly, Government of Assam and its education department has taken various positive measures to this aspect of human need. The onnly thing that remains isolated is to organize awareness camp and make people about it. Let us do duty and join our hands towards the building of dynamic and progressive Assamese society.

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Human Rights and Vulnerable Groups

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Abstract

Human rights as recognized is natural rights of man. Every individual has some basic right, without which we cannot live as human beings. Earlier, majority of people were deprived of their basic rights known as human rights by the kings. They did not pay any attention towards the people's welfare and protections of human rights as human rights were always violated by them. In the 18th century, during the period of Industrial Revolution, over exploitation of human rights were started. There are certain classes of persons known as vulnerable and weak as like as women, child, disable person, migrant workers and person belonging to particular race etc. who, by virtue or nature are very weaker section of the societies in the world. The persons belonging to this category as being human beings have been deprived of their human rights and fundamental freedoms from very beginning of time in the world. In spite of existence of numbers of legislation and international convention on human right regarding protection of such right, the violation of human right is still running specially human right of vulnerable groups yet not fully protected in different parts of the world as well as in India due to lack of effective human right law and its appropriate execution. During the period of 2nd World War and after the establishment of UNO on dated 24/10/1945, the importance of human rights was realized and there had been a tremendous growth and development in the field of protection of human rights.

Keywords: Human Rights, Deprived, Violation, Protection, Vulnerable, Convention.

Introduction

The concept of human rights is of recent origin. Human rights is recognized as natural rights of man. Earlier, majority of people were deprived of their basic rights known as human rights by the kings. They did not pay any attention towards the people's welfare and protections of human rights as human rights were always violated by them. But some leaders like Abraham Lincoln fought against the violation of the basic rights of human beings. During the period of 2nd World War and after the establishment of UNO on dated 24/10/1945, the importance of human rights was realized and there had been a tremendous growth and development in the field of protection of human rights.

Meaning of Human Rights

The human rights are those rights which are inherent in human beings irrespective of caste, race, religion, sex and nationality. Every individual has some basic rights without which we cannot live as human beings. It is very difficult to give a precise meaning of the term human rights'. All these rights, which are essential for the maintenance of human dignity, may be called the human rights. These are the rights, which no one can be deprived without a grave affront to justice. Human rights are the natural rights of the human race without which we cannot live as human beings. Therefore, human rights sometimes are also called natural rights or basic rights or fundamental rights.

Origin and Development of Human Rights: The origin of Human rights can be traced back to the times of ancient Greeks. The human rights were recognized as natural rights of man which is illustrated in a Greek play Antigone. In this play, Sophocles describes that Antigone's brother, while he was rebelling against the king, was killed and his burial was prohibited by the king Creon. In defiance of the order Antigone buried her brother. When she was arrested for violating the order she pleaded that she had acted in accordance with the unwritten laws of heaven where the

king could not override. The importance of human rights was realized and visualized only after the establishment of the United Nation Organization in 1945. Earlier, majority states in the world adopted 'Police State' under which the people were vested in the king. The king did not pay any attention towards people's welfare and protection of human rights. In the middle of 18th century 'Industrial Revolution', was started in Britain, spread over the western countries. It resulted in serious impact on social, economic and political relations among the state. The Industrial Revolution is instrumental for imperialistic ruling and over exploitation of human rights before the independence. Similarly, ill treatment for the Negroes in America and other western countries as slaves and bonded labourers is another example for the violation of human right. The Negroes were lowered /ridiculed to the level of animals and were sold in the open slaves market. In South Africa before 1990, i.e. during the period, when South Africa was under the British reign. It is peculiar to note that there were slave laws to regulate the sale of slave transactions. The credit for fighting against slavery goes to Abraham Lincoln, the veteran freedom fighter. Under his leadership the Negroes were freed from slavery. Acts were also passed conferring equal rights on the Negroes and thus a beginning was made for the first time for protection/ recognition of human rights in the history of the world.

Since the emergence of United Nations Organization (on 24/10/1945), there had been tremendous growth and development in the field of protection of human rights. The charter of the UNO itself contains several provisions relating to human rights. The charter itself starts with the phrase 'WE THE PEOPLES OF THE UNITED NATIONS'. This phrase itself indicates the determination of the UNO to dedicate itself for the human rights. The Preamble affirms that it is 'to reaffirm faith in fundamental human rights, in men and women...' the charter aims to eradicate the wars, and to establish international co-operation and peace. It wants to remove untold sorrows of mankind.

Objectives of the Study

The present research paper is to highlight the following objectives:

To examine the concept and nature of human rights.

To analyze the categories of various kinds of human rights.

To study some legislative measures and other international convention to protect the human rights specially, protection of human rights of vulnerable groups.

Methodology

The paper explains both with quantitative and qualitative natures. It is based on the secondary data collected from books, journals, articles, websites.

Kinds of Human Rights

Although the Universal Declaration of Human Rights did not categorize the deferent kinds of human rights, yet the subsequent developments made in the human rights field under the united nation system make it clear that human rights are of two kinds.

1. Civil and Political Rights: Civil rights or liberties are referred to those rights, which are related to the protection of the right to life and personal liberty. They are essential for person so that he may live a dignified life. Such rights include right to life, liberty and security of persons, right to privacy, home and correspondence, freedom from torture, inhuman and degrading treatment, freedom of thought, religion, and movement. Political rights may be referred to those rights which allow a person to participate in the government of a state. Viz - Right to vote, right to be elected in elections and right to take part in decision making process.

2. Economic, Social and Cultural Rights: Economic, Social and Cultural Rights are related to the guarantee of minimum necessities of the life of human beings. In the absence of these rights the existence of human being is likely to be endangered viz-Right to adequate food, clothing, housing and adequate standard of living and freedom from hunger, right to work, education, physical and

mantel health, etc. These rights are also included in the international covenant on Economic, Social and Cultural Rights. It is sometimes called positive rights.

What Is Vulnerable Group

There are certain classes of persons, who by virtue or nature of deep-rooted custom are weak and vulnerable e. g. Women, child, disabled persons, aged persons, migrant workers, persons belonging to a particular race etc. Such persons, being human beings are deprived of their human rights and fundamental freedoms. A number of conventions have been concluded under the auspices/ aegis of the United Nations to protect the rights of such persons. Prominent among them are discussed as follows.

i) Women and The Convention on the Elimination of all forms of Discrimination against Women, 1979

Woman: In primitive society, particularly in joint family system, woman was treated as a tool in the kitchen room and toy in the hands of her husband and collaterals. Today, the status of woman has been uplifted through variety of legislations conferring various right and privileges on woman. As such the U.N. General assembly (vide Resolution 2263 (XXII), dated November 7, 1967) adopted a Declaration on the Elimination of All forms of Discrimination Against Women, and in order to implement the principle set forth in the Declaration, a Convention on the Elimination of All forms of Discrimination Against Women was adopted by the General Assembly on December 18, 1979. The Convention came into force in 1981. As on May 2, 2002, the Convention had 172 State Parties. The Convention consists of 30 articles divided into six parts as enumerated here under. Part: Part-I of the convention contains six articles i.e. from Article 1 to 6. In addition, the principle of equal rights of men and women has found mention in the following International Human Rights instruments.

The Convention on the Elimination of All Forms of Discrimination against Women.

The Convention on the Political Rights of Women.

The Convention on the Nationality of Married Women.

The Convention and recommendation on Consent to Marriage, Minimum age for Marriage and Registration of Marriage.

The Supplementary Convention on the Abolition of Slavery, the Slave Trade, The Institution and Practices similar to Slavery etc.

ii) Child and The United Nations Convention on the Rights of the Child, 1989

Article 25, Para 2 of the Universal Declaration of Human Rights provides that childhood is entitled to special care and assistance. This principle along with some other principles of the Universal Declaration relating to child was incorporated in the Declaration of Right of Child adopted by the UN General Assembly on November 20, 1959. Further, Article 23 and 24 of the International Convention on Civil and Political Rights, 1966, Article 10 of the International Convention on Economic, Social and Cultural Rights, 1966 made provisions for child care. However, these principles are not binding on the State parties. Therefore, it was felt necessary to adopt a Convention for Child care so as to make the States legally binding.

The United Nations Convention of the Rights of Child 1989 was adopted by the UN General Assembly by consensus, on the 30th Anniversary of the Declaration on November 20, 1989 which came into force on September 2, 1990. As on May 2, 2003, the Convention had 191 State Parties.

The Convention contains 54 Articles divided into three parts Article 1 of the Convention defines the term 'Child'. It provides that for the purpose of this Convention a child means every human being below the age of eighteen years unless, under the law applicable to child, majority is attained earlier.

Rights of the Child: A number of rights pertaining to childcare and welfare have been incorporated under the convention. Some important rights are stated below.

Right to life (Article 6, Para 1).

Right to acquire nationality (Article 7).

Right to freedom of expression (Article 13, Para 1).

Right to freedom of through, conscience and religion (Article 14, Para 1).

Right to freedom of association and to freedom of peaceful assembly (Article 14, Para 1).

Right to education (Article 28, Para 1).

Right to benefit from social security (Article 24, Para 1).

Right to a standard of living adequate for the child's physical, mental, spiritual and social development (Article 27, Para 1).

Right to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health (Article 24, Para 1).

Right to the protection of the law against arbitrary or unlawful interference with his or her privacy, family, home or correspondence (Article 16, Para 1).

Case Law: Moreover, the following are some of the important cases on welfare of children.

M.C. Mehta VS State of Tamil Nadu & Others (JJ1940-SC-263)

Fact in Brief: The petition under Article 32 of the Constitution has been brought by; way of a public interest litigation and is connected with employment of children in Match Factories at Sivakasi.

Decision: The Manufacturing process of matches and fireworks is hazardous one. Directions are given to those children to be employed only in packaging and not in manufacturing operations Wages for children are to be fixed. Employees' children are to be insured and welfare fund to be created.

Labourers working on Salal Hydro-Project Vs. State of Jammu & Kashmir (AIR 1984 SC 177) (Constitution of India, Article 24):

Fact of the case: Among the workmen on the site of the Salal Hydro-Project were a number of minors who allegedly accompanied the made members of their family on their own and demanded employment.

Decision: It is accepted that child labour is a social-economic problem and its prohibition would be socially and economically unacceptable to large masses of society. This is why Article 24 limits the prohibition against employment of child labour in hazardous undertaking. Construction has been held to be a hazardous occupation in AIR 1982 SC 1473 and hence the children should not be permitted to work but persuaded to go to school.

Conclusion

From the above discussion we can say that in spite of existence of numbers of legislation and international convention on human rights regarding protection of such right, the violation of human rights is still running, specially human right of vulnerable groups yet not fully protected in different parts of the world as well as in India due to lack of effective human right law and its appropriate execution. So, now this is time that a scientific mechanism is very needful for us as a human being to controlling the violation of human rights of such groups. So, that I would like to focus on my point of view that each and every nation's states should enact special effective human right law for the protection of human right of vulnerable groups and there should be established a committee on the rights of vulnerable groups and speedy trial court in every district in every nation for the implementation of such law. There should be some measure which shall impose duties and obligations on the state parties as well as upon the individuals to undertake necessary steps or all appropriate means to eliminate discrimination against vulnerable groups viz-woman, child, disable persons, etc. Moreover, every human being should respect and protect the human rights of different groups as the duty of human beings.

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Life and Works of Zainuddin Makhdum II

with Special Reference to Tuhfat al-Mujahidin

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Abstract

In the 16th century the Arabic tradition made significant contributions to the knowledge system through reputed scholars and creative writers in the field of theology, poetry, art and religion from different regions: Kerala is one such region where the Makhdum family made its landmark by projecting a theoretical and pragmatic approach to counter the European adventures against Islam and its followers. Sheikh Zainuddin Makhdum-II the first Keralite historian gives an ideological interpretation to the long struggle against Portuguese expansion and its programme of effecting colonial settlements. His major historical work Tuhfat al-Mujahidin (Glory to the Victory of Martyrs) written mainly after 1583 AD deals with the chronological, political and military accounts of the Zamorins of Calicut and their naval commandants, the Kunjalis, in their fight against the Portuguese.

The Renaissance movement among the Muslims of Malabar started by Makhdum the senior was continued by his successors. At the same time the political turbulence due to the onslaughts of the Portuguese was also continuing. Both the religious and temporal leadership of the Muslims were still in the hands of the Makhdums that Sheikh Zainuddin, the II also emerged as the leader.

Tuhfat al-Mujahidin is a pioneering historical work written in the tenth century AH (sixteenth century AD). It is the first authentic work on the history of Kerala and is survived in its original shape. It has been naturally subjected to meticulous and judicious evaluations by the academic historians. Sheikh Zainuddin Makhdum, the author of Tuhfa al-Mujahidin, also known as Sheikh Zainuddin Makhdum II, was a famous scholar and historian of Malabar coast, who tried his best to quit the Portuguese from Kerala because the Portuguese insulted and dominated both the Hindu and the Muslim communities of this coastal area.

Early Life, Education and works

Sheikh Zainuddin Makhdum-II, the son of Muhammad al Ghazali was born at chombal, near Mahe, Northern Malabar, India in 938AH/1524 AD. He was the grandson of Sheikh Zainuddin Makhdum-I, a well known scholar of Hadith, author, poet, and a vehement champion of the anti-imperialist struggles. The roots of the Makhdum family were in Ma'bar, in Yemen. From there, they arrived at places like Keelakkara, Kayal Pattanam, etc., in Tamil Nadu. This family played an important role for spreading Islam in the places like Madurai, Tanjaur, Tiruchirappally and Nagur. The Makhdum family arrived at Ponnani and settled down there in the early ninth century AH. The first of the Makhdums to arrive at Ponnani was Sheikh Zayn al-Din Ibrahim bin Ahmed. He was a paternal uncle of Sheikh Zainuddin Makhdum-I. Ponnani had ties with the Arabs through trade since ancient times. It came to be known as the Makkah of Kerala the Muslims ever since the Makhdum began their religious and educational activities there. Before long, Ponnani occupied the religious leadership of the Muslims of Kerala. It was Sheikh Zainuddin -I, who built the famous big jum'ah mosque of Ponnani and began there the reputed centre of religious learning.

Sheikh Zainuddin Makhdum-II was the first son of the famous scholar Sheikh Muhammad al-Ghazali, the third son of Zainuddin-I. Sheikh Muhammad al-Ghazali was the 'mufti' (a scholar who gives religious verdicts and opinions) and 'qadi qudah' (judge of judges or chief of

religious judges) of northern Malabar. It was he who built the big jum'ah mosque in Chombal near Mahe. He was the first 'qadi' as well as 'khatib' (one who gives Friday sermons) of this mosque. His wife, Zainuddin's mother was an extremely pious and virtuous lady of the Waliyakat Taraketti Tarawad of Chombal. Some believe that Zainuddin was born in Ponnani, his father's place. However, no documental evidence is available for establishing either of these opinions.

Zainuddin was brought up in the religious environment of the family. He had his primary education at home at the hands of his scholarly parents. After his primary education at home, Zainuddin was enrolled at the Ponnani jum'ah mosque's dars (class) for further education. He was taught there mainly by Sheikh Abdul Aziz Makhdum, his paternal uncle and a well known scholar. Besides other subjects, Zainuddin memorized here the whole of the Qur'an to become a 'hafiz'.

After completing his education at Ponnani, Zainuddin set out to Makkah in a cargo ship to perform the hajj and seek further education. After performing the hajj and visiting Madinah, he spent nearly ten years in Makkah pursuing higher learning. He was able to master all branches of Islamic learning directly from the well known scholars of Makkah. His deep knowledge in ahadith earned him the title of muhaddith. One of his important teachers at Makkah was imam Shihab al-Din Ahmed bin Hajar al-Haytami al-Makki, a renowned author and scholar of the Shafi'i school of Islamic jurisprudence. Sheikh al-Islam 'Izz al-Din bin 'Abd al-Aziz al-Zumari, 'Allamah Wajih al-Din 'Abd al-Rahman bin Ziyad, and Sheikh al-Islam 'Abd al-Rahman bin Safa were among his other important teachers there. Sheikh Zainuddin learned tasawwuf from Abu al-Hasan al-Siddiq al-Bakari. It is said that Sheikh al-Bakari honoured him in special way and made him an accepted Sheikh of the Qadiriyyah Sufi order. Back from Makkah, Sheikh Zainuddin began to strive for the cause of education and reformation within the Muslim community and started teaching at the madrassa for higher education at the Ponnani mosque, serving as its mudarris (teacher) even during the lifetime of Sheikh Abdul Aziz Makhdum, second son of his paternal uncle Zainuddin Makhdum I. He taught there for 36 years. Besides being a great scholar and inspiring teacher, Zainuddin was also a powerful orator.

Another important aspect of Zainuddin's personality is revealed from his continuing rapport with the great scholars of the Islamic world of the time. The most eminent among them was 'Allamah Ibn Hajar al-Haytami, his teacher at Makkah. It is said that al-Haytami honoured Zainuddin by making a trip to Ponnani all the way from Makkah and staying with him for a period. Manuscripts of al-Haytami's fatwas issued during the visit are still preserved carefully. Other great scholars with whom he maintained contact through regular correspondence were some of his friends and fellow students at Makkah. Imam Muhammad Ramli and Imam Muhammad Khatib al-Sarwini were among them. Zainuddin used to write letters to them in verses in Arabic. His circle of friends included state leaders and men of consequences from all over the world. He had close personal relationship with the Mughal king Akbar, Bijapur Sultan Ibrahim Ali Adil Shah, Muhammad Ali Adil Shah, the Zamorin of Calicut, etc. He had often been the Zamorin's envoy to the rulers of the Islamic countries, like Egypt and Turkey, with the king's requests for military help against the portuguese. The Zamorin often depended on Zainuddin to correspond in Arabic with the Arab rulers of the time.

Sheikh Zainuddin II's contribution to Islamic learning, like that of his grandfather Zainuddin I, was immense. He wrote several erudite works on many topics related to Islam. His work on Islamic jurisprudence Fath al-Mu'in fi Sharahi Qurratil- Ayn is well-known. Published from several parts of the Islamic world in many editions, the book is an enlarged and revised version of his earlier work Qurratul'Ayn which had fascinated several Islamic scholars of the time. Many learned men of subsequent generations had written lengthy volumes interpreting it. It is used even today as a textbook in many Islamic institutes in India. Another eminent work by Zainuddin II is Irshad al- 'Ibadah, a book on tasawwuf, published several times from Egypt. Al-Ajwibatul 'Ajjibah, Ahkam al-Nikah and al-Manhaj al-Wadih, published in various editions from Malabar, are among his other renowned works.

There is no authentic information as to the date of Zainuddin's death although some historians believe that he died in the year 1027 AH/ 1619 AD and some others consider the date as 1583 AD. The famous Egyptian scholar and historian Sheikh Muhammad 'Abd al-Mun'in al-Numayri documents in his Tarikh al-Islam fi al-Hind that Zainuddin died in 991 AH. George Zaidan's work on literary history Tarikh al-Adabi Lughatil 'Arabiyyah, however, places his death in 978

AH. That Sheikh Zainuddin and his wife were buried in the graveyard attached to the little mosque of Chombal and they had three children (Abu Bakar, Abdul Aziz and Fatimah) and it is clear from the documents with the local historians.

Muslim in Kerala

It can be assumed that the spread of Islam in India commenced with the Muslim conquest of north India. Contrary to this expansion, it is said that, Islam was first spread in Kerala in the 7th century during the time of Prophet Mohammad (s) (609-632 AD), which was not for any political aspiration, but for establishing trade and commerce.

Kerala has a very ancient relation with the Middle East even during the Pre-Islamic period. Muslim merchants (Malik bin Deenar) settled in Kerala by the 7th century AD and introduced Islam. The Cheraman Jum'ah Mosque is said to be the first mosque in India situated in Kodungallur Taluk in the state of Kerala. According to a tradition Cheraman Perumal, the last of the Chera Kings, became a Muslim and travelled to visit Prophet Muhammad (s) and this event helped the spread of Islam in India.

There are conflicting views as to when Islam first reached Kerala. One version is that the first conversions to Islam in Kerala took place during the time of Prophet Mohammad (s) (570-632). Inspired by Islam, the Arabs radiated from Medina in all directions. Persia and Egypt were conquered by 640 A.D. Martin Hortman writes in *The Encyclopaedia of Islam*.

"The advance of Islam by sea, one might say, was an automatic process. As soon as the Muslims had conquered southern Babylonia and the principal towns in the Persian Gulf, they found themselves forced to carry on the seafaring traditions of these lands".

The Muslims in Kerala are generally referred to as Mappilas in Kerala. They share a common language (Malayalam) with the rest of the population and have a culture commonly regarded as the Malayalam culture of Kerala with an Arabian blend. The Muslim population is the fastest growing sect in Kerala. They form a countable number of populations of Kerala near about 30 percentages.

The Zamorin of Kozhikode encouraged the Muslim traders to settle down in his kingdom to flourish maritime trade which perhaps accounts for the relatively high proportion of the Muslims in Malabar. The Muslims also ornamented the Zamorin's navy and were so intensely pro-Zamorin that one of them issued an order to bring up one male member in every fishermen family in his kingdom as a Muslim so as to get sufficient numbers in his navy. There is also a significant Muslim population living in the coastal regions of central and southern Kerala. Historians believe that Tipu Sultan also helped to convert many people to Islam during his invasion of North Kerala.

Portuguese in Kerala

The monopoly of overseas trade in Malabar was with the Arab-Mappila alliance until the arrival of the Portuguese in Kerala, but the cruel activities of the Portuguese in the Arabian Sea radically changed at the beginning of the 16th century, adversely affecting the relationship between the states and the peace and prosperity that Kerala was enjoying. At that time, a good number of Mappilas were enlisted in the naval force of Zamorin, the ruler of Calicut. The naval chiefs of the Zamorin were usually from the Mappilas community, they were given the title of Marakkar. Initially, the Portuguese trades were successful in reaching an agreement with the Zamorin and hence got support from Mappilas. However, fearful of losing their monopoly in the trade-routes to Europe via the Indian Ocean, the Mappila merchants persuaded the Zamorin to attack the Portuguese, killing the traders left behind by Vasco da Gama. This led to war between Calicut and returning the Portuguese fleets, who allied with their Hindu rivals in Cochin. During the period, the Portuguese forces tried to establish monopoly in spice trade using violent methods against the Arabs and the other Muslim Merchants from the Middle east.

The Portuguese attacked and looted the town of Calicut. They set the town to fire and in the arson many buildings including the Jum'ah mosque of Mappilas were destroyed. The ships containing the trading goods were drowned; along with thousands of merchants and their families were killed. All these resulted in the Mappila losing control of the spice trade. They had dominated for more than a thousand years as well as losing more than half of their population at the hands of enemy. The Portuguese spearheaded an expansionistic advance from the west, changing the entire history of the world, especially that of the Indian subcontinent. Within the

two centuries of Vasco Da Gama's landing near Calicut, all the countries of Asia and Africa came under the western domination.

The laws were designed to encourage conversion to Christianity by denying the non-Christian's right to practise their religion. They were excluded from the top levels of political activity. Economic pressure was also applied. Attempts were made to prohibit the Hindu ceremonies and to baptize the Hindu orphans. No Portuguese official was allowed to employ a Hindu trading venture. All these reasons helped the Muslims and the Hindus to fight jointly against the Portuguese invaders.

Tuhfat al-Mujahidin

Tuhfat al-Mujahidin, (Tribute to the Holy Warriors) the historical work in the Arabic language, is his best known work. It is noted for its unique significance among the studies and works on the Portuguese colonialism. It talks mainly about the Portuguese attempts to colonise the coastal territories of Kerala and a century long resistance to it led mainly by the Muslim community in the region. Tuhfat al-Mujahidin is the first book ever written on the history of Kerala. It is based on the author's own first hand information of events and things and what he could gather from reliable sources. As the author makes clear in the preface, it was written with object of motivating the Muslims for the struggle against the invading Portuguese. It also explains at length the philosophical grounds of jihad, and, quoting the Qur'an and Hadith, the necessity for the Muslim community is to be prepared for it. Here, in Zainuddin, one can see a brave, patriotic and level-headed scholar who rises to the occasion giving his people the right king of leadership that is expected of a great scholar with a historical mission.

The book Tuhfat al-Mujahidin also talks about the early history of the advent and spread of Islam in Malabar. It is the earliest historical document that could be relied on for learning about the customs and practices of the Hindu society of Malabar. The most important section of the book is the fourth, consisting of fourteen chapters, that truthfully describes the Malabar people's heroic resistance to the Portuguese invasion under the Zamorins and the Kunhalis. They are among the glorious episodes of the history of the global Muslim community. Its influence on the historic beginning of the Indians' struggle for independence can be seen from the fact that the struggles against the British colonizers in the region sought inspiration by singing eulogies in admiration of the brave resistance of the Kunhalis to the Portuguese invasion.

As a historical document, Tuhfat al-Mujahidin is of inestimable value. It was first published in its Arabic original from Lisbon. A copy of it is preserved in the library of Al-Azhar University, Cairo, Egypt. Several sections of the book appeared in translations on various occasions, in Portuguese, Latin, French, German, Spanish, Persian, English, etc. It has been translated into Malayalam, Urdu, Gujarati, Kannada, Tamil and other Indian languages. It has been used to be a textbook for study in the Islamic institutes of Malabar for several years. Its importance as a unique historical document dealing with the rise of Malabar as a medieval naval force under the Kunhalis and the Malabar-Portuguese struggles between 1498 and 1583 has been unanimously acclaimed by scholars and historians. The book has been uniquely noted for the absolute honesty and objectivity that the author maintained in reporting the events.

For the global Muslim community, the book is of unique importance in another way. It talks about a long drawn out heroic and successful struggle against the Portuguese imperialism. At a time their future looked very bleak and they had been facing setbacks and failures all over the world. The success of the Malabar Muslims, a negligible force in comparison, in their struggle against the Portuguese, the foremost imperialistic power of the time, will be inspiring to the present generation, insha Allah. Further, it establishes, once and for all, the fact that Islam and the Muslim community have always been considered an obstacle to the imperialistic ambitions of all times, the Portuguese and the British in the past or the U. S. and its allies in the modern times. The book is an invaluable achievement in Islamic historiography and a rich addition to its glorious tradition. Tuhfat al- Mujahidin thus is compulsory reading for anybody trying to learn about the post-Cordova episodes of the history of the global Islamic movement.

Conclusion

For the cruel and communal activities done by the Portuguese invaders the Hindus and the Muslims of Kerala became ready to fight against them and for the necessity of time, they worked jointly to quit the Portuguese from their native place. At the same time Sheikh Zainuddin Makhdam II, the prominent Arabic scholar and historian wrote the book Tuhfat

al-Mujahidin in the Arabic language, which acted fully to motivate the Keralian Muslims to fight against the Portuguese. Moreover Sheikh Zainuddin Makhdum tries his best to unite the Hindu Kings and the Muslims leading persons to support financially to the “Mujahidin” i.e. freedom fighters to fully drive away the Portuguese from South-West India and he also urged hand of help from abroad to uprooted the Portuguese from Kerala and to get rid of the Hindus and the Muslims from their tortures. Finally, they became successful after a long period.

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Problems of Students of Arabic in the Writing of Dissertation Paper 6.6 under Semester System by Gauhati University

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Abstract

This paper contains the problems in writing the dissertation paper 6.6 of the students in the department of Arabic in undergraduate courses under Gauhati University under semester system which was introduced in 2011. The students of Arabic are facing problems by the significant shift in the structure of their educational environment to the work that cannot be completed in a semester including examination session who can also do more classes in the 6th semester. When the work is written or put aside, they can start a fresh with new classes in the particular semester. Moreover, the students face problems to prepare the dissertation, trouble to selecting topic and during their writing often changing chapter, sub-chapter having the other major problems like unconsciousness about research methodology, data analysis and interpretation of data, insufficient books in the college library, internet facilities and the supervisor without any research experience in the respective departments to supervise the students to fulfill the degree. Actually dissertation is an academic paper which is submitted to demonstrate a student to carry out an independent research work usually in master degree or after passing out master degree programme because it is a lengthy process.

Keywords: Ineligible Supervisor, Unavailable Data, Problems, Suggestions.

Introduction

A dissertation is a kind of research work on behalf of academic task which is usually selected topic under a guidance to write up what the students investigate systematically and finally what findings become through the study as well. The semester system was introduced for the first time in the undergraduate college with effect from 2011-12 sessions by Gauhati University with new curriculum to trying the highest educational status in Assam. This is having two semesters in a year. Behind the positive outlook of the students, well verse progress, the set students more fruitful works, not to bunk classes and studies lightly.

Gauhati University has adopted the semester system policy to provide most opportunity to the students and teachers where some objects are laid down which are unavoidably working in course curriculum like research base which is in 6th semester to prepare as Dissertation Paper particularly in the subject of Arabic, observing the obligations recommended by the department of Arabic of Gauhati university, which is fair and essential for post graduate degree, not for the students of graduate who feel personal harassment particularly to accept and occupy a position in the degree college environments.

Survey of Literature

I have surveyed regarding this particular problems at some colleges of lower Assam under Gauhati University namely B.N College, Dhubri, Progati College, Agomani, Alomganj-Rangamati College, Alomganj, Halakura College, Halakura, and Manikpur College, Manikpur, which are under curriculum of Gauhati University to investigate the present problems and situations faced by the students of 6th semester for 6.6 Dissertation Paper at undergraduate degree college to concern and collect data information. I could collect data information through the survey asking and interacting about the problems faced by the students and teachers of the colleges. They emphasized that the paper should be removed from the curriculum determined under semester system.

Objectives of the Study

To identify the problems faced by the students in the present context.

To assess the actual reasons for failure of the students in writing Dissertation Paper.

To develop appropriate research practice and opportunities.

To develop research skills between the students and supervisors.

Data and Methodology

This paper traces both the survey and descriptive method. I have collected both primary and secondary data on the basis of various reports asking and interacting with the students and teachers of the colleges'. When I asked questions whether the 'Dissertation Paper 6.6 is fit and suitable' for students or not, they totally refused to maintain such kind of paper at least at the undergraduate level. Both the primary and secondary data have been collected mainly from reports and books, documents and syllabus made by the Gauhati University. During field survey some questions were asked as- Is the supervisor fitted to supervise the particular paper? Is the data available in college library? Is it necessary to study about the research methodology before writing Dissertation Paper? Are you feeling difficulties to write within the short period? and so on.

Hypothesis

The main hypotheses of this study will be focused on how the students in the degree college under semester system objectified by Gauhati university are falling problems in preparing their dissertation, lack of insufficient academic standards, research ethics, collection and interpretation of data, methodology, unavailability of sources and the supervisor without any research degree which have been referred to as enhances in the preparation of specific Dissertation Paper 6.6 in Arabic department.

6.0 Results and Discussion

For every research work has its minimum to maximum period to pursue the degree where the students of 6th semester for 6.6 paper studies have limited grounding in their dissertation writing only in six months including examination session where need for them collection of data, to interpret data and writing the dissertation paper as widely as possible during engagement their research.

The quality research about validity initiative and gustative data analysis applied by the students are not reliable as well. Dissertation writing by the students in graduate level is not based upon observable experiences. They do not perform to involve gathering new data from primary and secondary sources and using existing data for the new purpose of the topic. They are not careful in writing and reporting to other students of the problems. They do not know what research is, how to conduct it, how to gather data and analysis. What are research ethics, design, methodology and its systematic way for collection of data and which is contributed to general sable knowledge? These are the systematic methods to gaining new knowledge and information.

6.1 Problems

Maximum number of the teachers of Arabic under G.U. Colleges do not have any M. Phil or Ph. D. degree in teaching subject to enhance good supervision in their respective subjects or fields for understanding of what is expected in each dissertation paper. Hence how can they motivate to take good action towards more initiative supervision of the particular dissertation paper which conducting literary subject like Arabic. Unfortunately the most important enthusiasm is that the students are neither well known to research methodology nor they have a little knowledge about this to begin their writing of dissertation paper.

Research means to assess progress among the students on the specified area to develop the research objectives; these are not well expressed by the students of undergraduate level particularly in Arabic in their dissertation writing. It is difficult to organize the chapters on the nature of academic research and analysis of data and, interpretation to write on the specific chapters as regards. An important question is why a dissertation paper comes for such researchers for conducting in the degree level by Gauhati University under semester system.

6.2 Unavailability of Data

In most of college libraries both primary and secondary sources like books, Journals articles, monographs, research report, dissertations, thesis and catalogue are not sufficient to write the dissertation paper. The secondary sources are mainly books, encyclopedias, databases, specialized references which are not available in the college libraries. The students of Arabic face problems to find relevant data to support their arguments. They are not eligible to determine and use the primary and secondary that for their dissertation. Most of the students suffer for time which is being limited is to submit their dissertation.

6.3 Ineligible Supervisor

Dissertation is an important research work which is possible by the relationship between the students and supervisors, but it has been seen that most of the students and supervisors fail to maintain a minimum standards particularly in Arabic under semester system. The reasons are that most of the supervisors do not have any M. Phil or Ph. D degree and the students are unproductive in knowledge about research methodology. For good research they must get research degree for which they must know methodology for their role and responsibilities. The research should be as per regulations set out in their universities/ UGC regulations.

As per research methodology supervisors must have personal experience in research as an addition to his Doctorate degree. The supervisors must have knowledge on research topic. He must have knowledge on the given topic and related concepts sometimes it is seen that some topics have been fixed for dissertation paper in Arabic. Every year students select the topic from among these fixed topics which were researched by the students of last year in Arabic The supervisors require a shared understanding. In this situation supervisors fall in risk, because the critical point of view is that the students of next year will write through the corresponding system that the last year students did not getting any new knowledge in his writings. To explain the concept of dissertation paper students do not proceed systematically for research in undergraduate degree level as they are dependable on to trace the undergraduate level students regarding the methodology and nature of research.

6.4 Suggestions

To start research dissertation, students should know appropriate method. Supervisors must have research experience on the concerned subject, ensure the design, methods, and procedure sufficiently for dissertation writing, and teach all these to the students. Seminar must be organized during the research work. Students should always avoid duplication or plagiarism. To write their dissertation they do not know how to explain references because it is a critical problem faced by the students. In the academic dissertation they should be careful to do so. The students are absent in giving references in their writings which would be regarded as low quality standard, because they are not serious to write the actual forms of citation. The students sometimes believe to write dissertation and they want to quote directly from the books or the passage and use data directly based on another author's/writer's writing. It is for the lack of knowledge about the method tracing in their dissertation. In this regard they have to emphasize methodology. The students and supervisors must know necessary computer skills and understand methodological procedure prior to their dissertation writing. To make compulsory of research methodology course prior to starting dissertation should be ascertained.

Research should be empirical, it takes various forms, It should be valid, reliable, systematic, and it must be disserted by ethical considerations.

6.5 Conclusion

The students and the supervisors should maintain qualitative research methods, collection and interpretation of data. They must have known the theoretical base. It is possible to include a dissertation paper in the degree course if all the regulations are maintained by the university where most of the Arabic students encounter many problems in writing this critical academic paper. Therefore, the students are unable to perform as expected and demonstrate their discipline without ability of undertaking good research because research report is a long process, and it requires the students to remain focused.

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Survey Data and Report from Various Colleges under Gauhati University.

Problems and Prospects of Democracy in the light of Social Justice in Assam: An Analysis

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Abstract

Democracy is said to be the best form of government in the contemporary world. It brings people to the heights of humanity, unity and prosperity. Pure democracy brings peace, harmony and development in the society. But in India as well as in Assam, although democracy is established, some negative elements have been hampering democratic norms in the state of Assam and as the country. Therefore, our sincere attempts in this regards is to analyse the problems of democracy in the light of social justice and to highlight the prospects of the term with some basic ideals.

Keywords: Democracy, Social Justice, Government, Politics, Employment.

Introduction

The word 'Democracy' is derived from the two Greek words namely 'Demos' and 'Kratia'. 'Demos' means people and 'Kratia' means rule. Therefore, Democracy means rule of people. According to Abraham Lincoln, "Democracy is a government of the people, by the people and for the people".¹ It is a kind of government where people are the ultimate source of all powers. They can participate in the governance directly or they can choose representatives on behalf of them to govern the country. People are called the king makers in a democracy. All forms of government whether it is parliamentary or presidential, federal or unitary become directly or indirectly responsible to the people.

After the independence in 1947, India has adopted parliamentary form of government both at the centre as well as at the states. Gopinath Bardoloi took the charge of the first Chief Minister of Assam in the post colonial period. Since then Assam has been governing through democratically elected governments. It is noteworthy to say that like all major democratic countries in the world, democracy in Assam has also some positive and negative sides.

Basic Principles of Democracy

Some basic principles of democracy are:

Democracy provides facility to all to express their views and thoughts freely.

Tolerance to other's views is one of the elements of democracy.

It believes in both internal and international peace and prosperity.

It ensures rights to all irrespective of caste, community, religion, sex, language etc.

It also aims at all-round development of all on the basis of constitutional process.

On the basis of the above mentioned principles we can analyse the problems and prospects of democracy in Assam. Aristotle considered democracy as the perverted form of constitutional government. Mill was apprehensive about the tyranny of the majority.

In practical terms democracy refers to the evils of party politics and they lead to an invisibility of an oligarchy. In the political parties the individual who wants to exercise his judgement is given very little or no fear at all. According to Fagnet, the French writer, democracy refers to the unit of incompetence. According to Hearnshaw, "Majority rule always tends to become majority tyranny". To Maxey, "The people are credulous, impulsive, Panicking, intolerant, cruel, unjust, stupid and everything but rational". In a democracy government is prone to indecision, feebleness, instability and stupidity because of the volatility, irrationality, ineptitude of the masses.

In a democracy the majority vote often represents the majority opinion in the country. However, it is a questionable aspect whether the majority is necessarily and always right. Representatives of people may not always represent the true will of the people.

Democracy is also a highly expensive form of government, especially in the matter of electing, eliciting public opinion, propaganda and regular elections. According to Maxey, 'democracy is highly inefficient, extravagant, factional, intolerant and hostile to progress. Issues are often vulgarised and popularised. Politics is essentially conducted in view of the vote bank prospects'.

Bribery and corruption add to demerits of democracy. Democracy is also highly flattering in the sense that it produces an artificial sense of equality. Efforts are made to pander to the people with a view to target mob-psychology in particular. Thus Burns calls democratic societies as "banal, mediocre or dull".

2

In Assam the above mentioned problems are found in almost every aspects of democracy. Moreover, there is the problem of illiteracy, caste and community based political parties, regionalism, etc. All these elements are considerably hampering the democratic notions in Assam.

However, if we look into positive sides of the Assamese society, culture, traditions, etc. we can hope for better future of democracy in Assam. For this noble work, some principles and ideals have to be followed. These may include:

The masses must be initiated in the basic democratic principles especially in the value of each and every human being.

Proper education of the people is a must because it helps in being well informed, balanced and in exercising discretion and caution.

Economic equality coupled with equality of opportunity to the extent possible. Economic equality refers to reduction in the disparities in income and equal reward for all.

Democracy is also based on social equality i.e. caste and class differences between the people must be greatly reduced.

Leaders must be carefully chosen and elected and the people must learn to place faith in them.

Corruption and communalism must be abolished from the society. By adopting strict steps with iron hand, we may hope for a civilised society based on democracy, where people are benevolent kings.

However, after analysing the problems and challenges of democracy, we must find out its solution. The political thinkers as well as the intellectuals all over the world have suggested the world community to abolish these problems/challenges, etc. by ensuring social justice. Let us discuss the concept of social justice as means of pathfinder for abolition of drawbacks and limitations of 'Democracy'.

Social Justice

Justice is an ancient concept coined by the Greek philosophers. The word 'justice' is derived from the Greek word 'Daikasume' which means just. The ancient Greek political thinkers like Plato, Aristotle, etc. discussed about justice. According to Plato, every human being has three instincts namely – wisdom, courage and appetite. On the basis of this three instincts, he classified people into three categories namely ruler, soldier and producer². Plato divided justice into two parts i.e. individual justice and social justice³.

According to him there are three classes of people in the society and when these three classes of people perform their own allotted works and do not interfere in other's works, then it is called social justice. To him, 'social justice is a kind of community and class works'. His theory of justice is based on the following three principles :

Classification of Works: Plato advocated for classification of works on the basis of quality and capacity.

Non-interference Policy: According to social justice, one individual or one class of people will not interfere in the works of other classes.

Principle of Coordination: To coordinate among the three classes of people.

Thus, justice is not an element itself, it has social base and many other social elements are associated with it.

Modern concept of Justice

In the ancient times justice was viewed on the basis of philosophical, moral and natural perspectives. But in modern times, justice is discussed on the basis of legal perspective. In the contemporary period the concept of justice is viewed on the basis of legal, social, political and economic perspectives. As per the present discussable topic 'democracy and social justice in Assam' it is relevant to discuss the social justice with new outlook.

Definition Social Justice

'Social justice is a justice in terms of the distribution of wealth, opportunities and privileges within a society. Classically, justice (especially corrective justice or distributive justice) ensured that individuals both fulfilled their societal roles and received what was the due from society. Social justice assigns rights and duties in the institutions of society, which enables people to receive the basic benefits and burdens of cooperation. The relevant institutions can include education, health care, social security, labour rights as well as broader system of public services, progressive taxation and regulation of markets to ensure fair distribution of wealth, equal opportunity, equality of outcome and no gross social injustice'⁴.

There is no any discrimination in the society on the basis of language, caste, creed, community, sex, religion, etc. Social justice treats all sections of people as equal and provides equal facilities to all. It opposes racial policy. Everyone get equal rights, freedom of expression, criticise and formation of organisations in such a justice system. The constitution of India is being executed on 26th January, 1950. It has ensured social justice to all. Article 14 of the constitution declares equality to all citizens in the eye of law. Article 15 declares equal opportunity and non-discrimination of profession irrespective of caste, community, religion, sex, etc. Article 17 ensures that there shall be no untouchability in the Indian society. All these provisions of the constitution assure that there is social justice in the Indian society as well as in the state of Assam.

Despite the above mentioned provisions there are some exceptions to it so far as the condition of Assam is concerned. There is theoretical social justice in Assam. In practice, there are lots of loopholes in the issue. For instance, the economic growth of all sections of people in Assam is not same. Some caste-community people are developed in all respects of life style whereas some others are underdeveloped. The people living in char areas, tea garden areas, hill areas are more backward than that of other groups of people in Assam. As a result, this backward region people have been facing various problems and challenges. Their social status, education, health care, behaviour, nature, etc. are not as per expectation of a civilised society.

Secondly, women do not get equal status and position in almost all patriarchal societies in Assam. There are the problems of rape, molestation, torture, domestic violence, dowry system in this society. Official sources informed that "as many as 20,134 cases of crime against women were registered in Assam between 2005 and 2008, out of which 6133 cases were in 2005-06, 6724 cases in 2006-07 and 7297 cases in 2007-08"⁵. This figure shows that crime against women is high in Assam, which is a serious discussable and attention payable matter because Assam has been known for high respect towards women since ancient times. So, this high respect must be taken back by us.

Dowry related cases have also been raised in Assam. "As per records available with the crime against women cell of the Assam Police, total 5,189 cases of atrocities on women by their in-laws were registered in the state in 2010, in comparison to the 2206 such cases registered by police in 2005, the police registered total 2,003 such cases in the state till May end, 2011. Most of these cases are related to dowry demanded by the husbands or their in-laws"⁶.

There was a time when dowry demands were unheard of in the state of Assam where bridegrooms used to gift expensive jewelry and silk dresses to the bride in marriage. But the same thing has turned opposite where the bride's family has to provide expensive gifts to the bridegroom and in

addition to this cash amount is also provided. Although this is against Assamese culture and tradition, but it has been sowing its root slowly in this society.

The youths in Assam have not got proper employment. Several lakhs of unemployed youths have been spending a panic life. The government of Assam cannot provide large scale employment to our youths. There are no heavy industries in the state where these youths may get employment. The state industry department has been doing some routine type works. So by and large these young groups are not getting justice from the society as well as from the government. We have no planned scheme and self help type of engagement in the true sense of the term. There are lots of non-governmental organisations in the state. But except a few, maximum of them are not NGO in practical field. Some of them have become anti-social, anti-people oriented organisations. The wastage of youth's valuable time in their life is like the wastage of human resources.

Children's rights are not properly given to them. There are lots of child labourers in brick industries, tea shop, stone cutting factories, etc. It is seen in the news papers that beating of own children by parents in the western developed countries are treated as heinous crime and they (parents) are severely punished. But in our society, i.e. Assam these are like normal matters and every day this type of crime is held in almost every family.

Findings of the Study

The above study brings the following facts in front of us.

There is democratic government in Assam. But this government is not able to execute real democratic norms and values since independence.

There is no proper social justice in the state of Assam and the government is mostly responsible for this.

Anti-social rituals like torture on women, children, dowry, etc. have been slowly sowing its seeds in the Assamese society, which were previously absent in this society.

Crimes against women have been gearing up in Assam. It has become a threat to name and fame of traditional ancient Assamese culture.

Youths in Assam are not getting proper and encourageable treatment from the society. They have been facing unemployment problem in large scale.

Law related to child labourer is not properly executed in the state. Taking advantage of these loopholes, the owner groups of various industries and tea shops have engaged them in their works.

Conclusion

The above discussion shows that in ancient Assam, there was proper, just and healthy social justice. But with the passage of time, these healthy things have been transmitting into unhealthy affairs. The causes for these negative changes there may have impact some outside tradition, culture, and social system of our neighbouring states. Besides, the government of Assam has not implemented many social justice related to schemes and procedures. The reasons behind this may be known to them. But so far our study is concerned; we can humbly say that society is changing with the changes of global situation. We are not exception to it. But if these changes occur in a positive direction, it will bring benefits for all. If changes are positive we shall be praised by others, and if the same thing occurs in opposite direction, we shall be laughed by others. Therefore, we should try our best to strengthen our democratic system and stop all anti-social, anti-women, anti-youth, anti-children related matters from our society. For this, the government alone may not be able to succeed unless the people of all sections extend helping hands. Let us co-operate each other by creating public awareness for this positive change of social justice.

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Socio-economic Status of Muslims in the Char Villages of

Dhubri District in Assam

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Abstract

The river Brahmaputra has contributed an eventful history of the people of the char villages of Assam. Its destructive and ferocious activities are a curse to the people of char villages in Dhubri district of Assam. The ferocious acts of the river Brahmaputra have profoundly affected the socio-economic life of the Muslims because 95% of the Muslims live in both the sides of the river Brahmaputra, particularly in the Dhubri district. Out of 2089 char villages of Assam the people in the char villages of Dhubri district is socio-economically very backward. Due to the financial and social backwardness the majority of the people are illiterate and victimized politically. Still now a large number of children do not go to school. Their parents do not understand the value of education. Agriculture is the main occupation of the people of char villages. They do not get market value of their productive goods due to lack of proper communication and market places. The market value of their productive goods depends on the character of the mahajons. Due to lack of proper education the children of char villages do not get physical and spiritual knowledge in time. As a result, social disorders like murder, dacoity and mamlabaji prevail in larger number in the Muslim society comparatively with the other communities. When the river eroded people settle in a new place for their livelihood, they have to face numerous problems like illegal foreigners. In this way the people of char goans spend their life very sorrowfully and their social status is very painful everywhere.

Keywords: Agriculture, Communication, Education, Social Backwardness and Population.

Introduction

The socio-economic life of the people of char villages mostly depends upon the activities of the river Brahmaputra. The ending part of the Brahmaputra valley mostly covers the char villages of Dhubri district. From the last part of the 20th century the river Brahmaputra creates a menace and destruction to the people of char villages of Dhubri district. The population density is larger than that of the other districts in Assam. Agriculture is the principal occupation of the people living in this district. So its people are financially weak and literally poor more than the people of the other districts in Assam.

Aims and Objectives

From the economic and literary point of view the char people should get remedy from all kinds of obstacles. The development of agricultural strategy which is mostly necessary, should be furnished with all kinds of help from the state and central governments.

Methodology

The method for the frame of this paper is purely simple. The study has been based on primary source, secondary source, books, journals and internet sources relevant to the subject matter.

Family Life of Char People

The family life of the Muslims in the char villages of Assam is patriarchal. Father is the head of the family. After the death of the father, the eldest son takes the charge of the family. The father takes great care of the family and his impartial attitude has great importance for the development of the family. Now-a-days, the system of joint family is being vanished though once upon a time it was important part and parcel of the families in the char villages. Now-a-days, family planning is being

maintained more or less in the society to control the over population. The social life of the people of char villages is very poor. Due to erosion of the river Brahmaputra char people have to move from one place to another almost every year during and after flood time. With great hardship the char people spend their life without any hesitation. In undivided Dhubri district the life of the people of South Salmara Constituency is very formidable and dangerous due to over erosion. Out of 201 revenue char villages, 135 numbers of char villages have been vanished from the map of South Salmara Constituency. The people of these areas have shifted to new places like Chandamari, Teldala, Naribita, Choumorashali, Bhagpara ,Jangle, Hatsingimari, Haldiganj, Rajabala, Baitbari, Fulbari, Sibinung, Tikrikilla. In the same way, many people have shifted to the nearest constituencies like Bilasipara, Dhubri, Gauripur, etc. After prolonged struggle many families have been scattered here and there for their social and economic security and shelter in secured places.

Position of Women

In the char villages women are very backward. Many guardians do not like to send their children to school. That is why the status of women is very low in the society .On the other hand, in educated family women enjoy equality with men. On the contrary, in an interior place men always try to suppress the women by dint of their physical strength. At present, women receive similar education with men in some family of char villages. Minors are married every now then. Sometimes girls are married before attaining full maturity. The marriage is normally performed according to the wishes of the parents. Sometimes the girls choose their respective husbands with the consent of their parents in char villages. Purdah system is prevailed mostly in backward places of char villages. In educated family women can be moved freely without purdah. In the char villages polygamy system is also vogue. Mutah marriage is also seen in the uneducated families in the char villages. Day by day the polygamy system is being vanished though this occurrence is happened more or less in some places of char villages. In this society widows are permitted to marry again to honour their chastity and identity.

Education in Char Village

In char villages religious and spiritual education are imparted to the students in Maktab and Madrassa. In Maktab the holy Quran is imparted to the children. Now-a-days, general education is common and compulsory to all the children. In the Brahmaputra valley, the Muslims honestly try to know the Assamese language and send their children particularly to those schools where the Assamese language is the medium of instruction. The dropout rate among girls is very high. Out of 100 girls in class 1, only about 30 reach class V. The dropout boys are sent to various places by their guardians with rickshaw pullers , Thela pullers, Toto drivers, Masons, Carpenters, Barbars and other workers for their monitory development and benefit.

Dropout and Wastage at Middle and Secondary Level in Assam

Middle Level	Middle Level	Secondary Level	Secondary Level
Boys	Girls	Boys	Girls
40.55%	58.95%	46.59%	52.12%

As per Census of 1991 District Wise Education Rate

Name of District	Percentage of Education
Dhubri	38.31
Goalpara	46.81
Barpeta	43.24

Out of these districts, in Dhubri district the literacy rate of char villages is very low.

Food Habit, Dress and Ornament

The living standard of the people of char villages is very simple and sacred. The principal food of the people of char villages are rice, wheat, milk, curd, butter, meat, etc. At the time of religious ceremonies and after harvesting the crops, they eat pitha, laru, akhoi, etc. They wear the dress

made of cotton and silk. In many char villages people work in different weaving centres. Besides this, particularly in Dhubri district in Noskora Gaon Panchyat 40% boys and girls work in different weaving centres. In these weaving centres they make various clothes which are exported outside Dhubri district. Women use ornaments like ear ring, armlet, anklet, necklace, etc. for addition of their beauty.

Economic Condition

The economic condition of the people of the char villages in Dhubri District of Assam can be explained as follows:

Agriculture: In the Brahmaputra valley of the Dhubri district agriculture is the chief occupation of the people of char villages. In this valley 95% people depend on agriculture. The land is divided into four categories like char land, kaimland, low land and reserved land. Char land is not fit for cultivation, kaim land is fit for cultivation, low land is fit for fishing and reserved land is fit for grassing the animals. The people of char villages are expert in all agricultural works. The people of char villages produce huge corn and vegetables and fill up the needs of the local demand and export them to the some other districts of Assam. Its cultivators do not depend on rain but for better production they resort to artificial water supply. But in rainy season due to over flood cultivators have to face numerous destructions in char villages. Every year 253 char villages are affected in Dhubri district. The cultivators are efficient in producing huge raw materials for the cottage and jute mills. On the other hand, due to poor communication and lack of commercial centres cultivators are deprived of the legal value of their productive goods. The government does not provide any facilities to the cultivators. Due to financial scarcity the cultivators sell their productive goods at the early stage of the production. The status of the Muslims in Dhubri and Goalpara districts are as follows:

Name of the district	Percentage of the Muslims	Percentage of working people	Landless people
Dhubri	70.45	28.72	22.30
Goalpara	50.18	32.52	19.70

Trade and Other Occupations: In Dhubri district land and water communications are not developed properly. Various boats and marboats are used in trade purpose also. Due to lack of industry financial position of char people are not good. Chiga and hanging chiga made of jute, which are supplied to Maharastra, Gujrat, Madras and other states of India. Besides this, cattle breeding, gold smith, carpenter, mason, blacksmith, weaver, etc. are the common profession in char people of Dhubri district. Due to poor communication facility the weavers have to face numerous problems to sell their productive clothes in distant places. Due to shortage of capital, Mahajons exploit the char people easily.

Fishing is also another occupation of the people of char villages. Raw fish and dry fish are exported to other parts of Dhubri district, which help them in financial uprising and reduce unemployment problem. In the month of October and November the fishermen of Dhubri District catch a large number of Hilsha fishes from the river Brahmaputra. They earn huge amount of money by selling them. It helps them more or less to enrich their financial position.

According to census of 1992-1993 by the Char Development Authority, Assam, total number of char villages people in Dhubri district is 2,33,206 and majority of the people are illiterate and below poverty line.

Findings and Conclusion

1. A jute mill should be established in Dhubri district to consume the raw materials of the cultivators.
2. The government should take bold step for the construction of roads to connect National High Ways with the char villages.
3. Railway connection with west Garohills through the char villages of Dhubri district is necessary.
4. Relief of seeds, plants, manures should be supplied to the cultivators time to time.
6. There is a need to survey the agricultural marketings every now and then.

7. Rail link line should be ascertained in connection with the char villages.
8. The present steamer service should be extended and improved in the river Brahmaputra.
9. The government should take special care to flood affected and eroded people.
10. Embankment construction is necessary to protect the over flood. In this regard government should take bold step to develop the cultivators which will help to increase the per capita income of the cultivators in particular and the nation in general.

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Arabic Language: Its Acquaintance and Study in India

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Arabic Language

Arabic is one of the richest languages in the modern world. It is the youngest variety of the Semitic Languages, which was originated in the Arabian Peninsula in the beginning of the 6th century AD and which has been spoken in the modern Arab countries in particular and all over the world in general. According to the Islamic faith, the Qur'ān is the sayings of Almighty Allah and the Hadith are the sayings of prophet Mohammad (PBUH) who was a native speaker of the refined Arabic language. In this language, the Holy Qur'ān was revealed during a period of 23 years from 610 to 632 A. D. It is believed that Allah Himself declares that 'Surely we have revealed it as an Arabic Qur'ān, in order that you may learn wisdom. It is further repeated in the same authority that surely we have made it a Qur'ān in Arabic, that you may be able to understand.' Hākim and Al-Baihaqi that the holy Prophet (PHUH) said: 'You (the Muslims) love the Arabs for three reasons that I myself is an Arabian, the Qur'ān is Arabic and the language of the people of Paradise is Arabic.' It is a prophetic instruction to love not only the Arabs but the Arabic language also. It is, therefore, important for the Muslims all over the world to love the Arabs in terms of learning the language of the Qur'ān and Hadith.

As the popularity of Islam has been able to touch the limit of the global horizon, the Arabic language also becomes the religious language of the Muslims throughout the world. They believe that Arabic is the only appropriate language of approach to Allah. They perform their religious rites and rituals in the Arabic language. They learn the speeches or the commandments of Islamic faith in original text in Arabic. Whatever nation they may belong to, they use the Arabic version from Azān to the performance of five time prayers every day. They deliver the 'Khutba' (religious sermon) before the 'Salāt al jum'a' (Friday Prayer) and 'Salāt al 'Eidain' (Prayer of the two 'Eids) to be in the Arabic language. In the similar way, many other deeds are done in the Arabic language which has become a part and parcel of every Muslim in the world, who is to learn the fundamentals of Islamic rituals in the Arabic language.

Since the language of the Qur'ān, the Hadith and the language of the Days after here, is Arabic, it is the main source of knowledge about Islam. Dr. Abdullah assumes that as many as 800 million of Muslims of the world recite the Holy Qur'ān in its original language regardless of whether they understand it or not, and a good number of them also try to comprehend the Qur'ān without the help of translation up to the 18th century. For many centuries in that period, it was the language of learning and culture and progressive thought throughout the civilized world.

Importance of Arabic Language

Arabic is an important language all over the world in addition to the middle-east Countries. It is spoken and studied as a language of great civilization and religion by millions of people in Asia and Africa. Besides, the Kingdom Saudi Arabia (KSA), in the Gulf-Arab states i.e. al-Bahrain, al Kuwait, Al-Yemen, Oman where Arabic has held an undisputed supremacy since pre-Islamic days. Hitti says: 'Originally the humble dialects of tribes in the modern part of Arabian peninsula, Arabic is today the prevailing speech of the whole peninsula, of Jordan, Lebanon, Syria, Iraq, Egypt, Libya, Tunisia, Algeria, Morocco, of the certain districts of Sudan, districts on the curve of the Niger, are spoken and used in Senegal and Mauritania. Moreover, in Syria, Lebanon,, North America, South America, France and West Africa Arabic is spoken. On the other hand, Arabic is spoken in 24 countries by as many as 300 million people throughout the world and used as the official language of the member countries of the Arab League states. In addition to that, Arabic is the language of oil producing Gulf countries where there are prospects for the job seekers of different countries suffering from unemployment problems.

For this worldwide popularity, Arabic has been given a glorious position in the United Nations where it is employed as the 5th of the 6 (six) working languages with effect from 1973. Owing to this religious, commercial, economic and political importance, a large number of people of the modern world do cherish the desire of learning the Arabic language.

The Arabs and the Arabic language in India

India is a great country with the people of diverse culture, and Assam is an integral part of it. The life language and culture of the Indian people have been an assimilation and synthesis of the life and culture of the diverse tribes, and community living in the different parts of the country. Assam is an important part and parcel of India in all respects. The life and culture of the people of Assam have contributed to the flow of Indian culture and life throughout the ages. Therefore, the study of history of India and its language is incomplete without a study of regional histories and their languages including the history of Assam, which is necessarily important and component of the history of India.

During the time of prophet Muhammad (PBUH), also the caravans of Arab traders continued their commercial trips from the Arabian Peninsula to Malabar coast in the south-west India. Nicholson observed that the Arab traders had carried out their business in India and imported bamboos from this country for making: Rumh i.e. lance or spear. From the ancient time the Arabs were accustomed to using some sorts of Indian articles. It is worth mentioning that varieties of wooden articles or the logs of teak wood were commonly imported by the Arab merchants from India and its north-eastern state Assam. Even after the passing away of the prophet (PBUH), the Indo-Arab trade relation continued and after the foundation of Baghdad in 762 A.D., it seemed to have improved and lasted until the 16th century.

Although, the Arab trade was restricted mainly to the coastal regions and to the southern peninsula of the Indian territory, it was extended to Sindh, Punjab, Bengal and Assam. It is interesting to note that a large number of Arab merchants sailed their vessels straight for China and a few others sailed northwards to Bengal and Assam. The Arabs were very much fond of Chandal wood, Teak wood, Aloes wood, Sanchipat or Bhojapatra (bark of a tree used as paper), rhinoceros, peacock, jack fruits etc. which were found in large scale in the jungles of Assam. It may be true that the Arab merchants might have purchased these things from Assam also and sold in their country. In this way, India also had its contacts with the Arab merchants long ago.

Arabic language during the Muslim Rule in India

During this long period of Indo-Arab relation, there was a direct lingo-cultural exchange between the Arabs and the Indians in those places where the latter tried to speak and understand the Arabic language for their commercial interest while the Arab also followed the same method of learning the Indian languages. It is presumed that the Indians, especially those who had accepted Islam by marriage or otherwise, might have learnt the Arabic language in order to know the Islamic rites and rituals or as a medium of communication in their families.

This process of learning the Arabic language by the Indian people spread far and wide after the conquest of Sindh by Mohammad bin Qasim in 712 A.D., in the new political circumstances. Ahmed added that Sindh came under the rule of the Arabic-Islamic administration directly for two hundred years after the conquest of Mohammad Ibnu Qasim in 712 A.D., up to the end of the 9th century. Similarly the Muslim Sultans and Emperors ruled over India for six hundred sixty years from the conquest of Mahammad Ghori in 1192 AD to the fall of Bahadur Shah Jafar in 1857 A.D.

The foundation stone of the Muslim rule in India, laid by Ibne Qasimin 710 A.D. was confirmed by Mohammad Ghori with the victory in the second battle of Tarain in 1192 A.D. and established the Sultanate of Delhi. Tarachand observed, 'The thirteenth century had hardly begun when the conquest of northern India was completed. Within a quarter of the century, the Muslim armies had overrun the country from Punjab to Assam and from Kashmir to Vindhya'. It is needless to mention that after the conquest of Mohammad Ghori, the Muslim Sultans and Emperors of a series of dynasties, such as Slave dynasty (1206-1290 A.D), Khalji dynasty (1290-1320 A.D), Tughlaq dynasty (1320-1414 A.D), Sayyid dynasty (1414--1451 A.D), Lodi dynasty (1451-1526 A.D) and Mughal dynasty (1526--1857 A.D) ruled over India up to the fall of Bahadur Shah Jafar.

It is interesting to note that 'Tabaqati Nasiri', a famous historical document was written by Minhaj-ud-Din Siraj, the Principal of Nasiria College. Sultan Giasuddin Balban (1266-1286) was an ardent lover of education and literature. He encouraged education and patronized a number of scholars in his court. Amir Khusro, a disciple of Hazrat Nizamuddin was the most prominent and influential scholar among them. In Khalji dynasty, Jalaluddin (1290-1296 AD) was the best lover of education, who encouraged and honored the learned men. He founded a big library at Kiluguri near Delhi and Amir Khusro, the famous scholar of the time of Giasuddin Balban was the head of this library. Similarly, Alauddin Khilji established a number of Madrasas in Delhi where he appointed a host of 40 renowned teachers.

After the fall of Khilji Dynasty, Giasuddin Tughlaq founded the Tughlaq Dynasty, who ruled over India from 1320 to 1414 A.D. Among the sultans of his Tughlaq dynasty, three were found the best lovers of education. They were Ghasuddin Tughlaq, Muhammad Bin Tughlaq and Firoj Tughlaq. Muhammad Bin Tughlaq (1325-1351) was a great scholar who unprecedentedly assembled learned persons and appointed them in his court. He built a number of Makhtabs and Madrasas. Maulana Moinuddin Imrani, a great theologian of Delhi flourished in his time. Similarly, Firoj Tughlaq (1359-89 A.D.) was also an erudite lover of education, who established a large number of educational institutions of which there were 30 Madrasas, in addition to repairing the old ones. The Royal College, established in Firojabad was very famous. Sayyid Yusuf, son of Sayyid Jamaluddin Husayni, a great scholar of Multan, was attached to this college.

It is needless to mention that Babar established the historic dynasty of Mughal (1526-1857 A.D), having defeated Ibrahim Lodi in the battle of Panipath in 1526 A.D. 'Most of the days of his (Babar's) short tenure (1526-1530 A.D.) he had to spend on horse back, despite, he opened some new makhtabs and madrasas and wrote his own biography'. Humayun, son and successor of Babar was to pass his tenure through wars and battles but his love for education did not diminish. He opened many Makhtabs, Madrasas and Libraries in and around Delhi and Sheikh Husain was appointed Principal in one of them.

From this account it is found that commendable efforts for the spreading of knowledge and imparting education were made in the country during this long period of the Muslim rule right from the time of Mohammad Ghori to that of Bahadur Shah Jafar (1192 to 1857 A.D). They built masjids, makhtabs, madrasas and colleges in every nook and corner of their empire where the students were taught the holy Qur'an, the Hadith and other Islamic subjects and the children were given their primary education in these makhtabs. According to Dr. Chaube, 'Hindu children also went to these makhtabs for their education and they too, had to read Arabic and Persian'. In these makhtabs the students were taught the reading and writing of Arabic and Persian scripts which were followed by reading, reciting and memorizing of complete 30 chapters of the Qur'an while much attention was paid to the correctness of its pronunciation. After the completion of maktab education, one could go to a madrasa for higher education which can be put under two categories: secular and religious.

The secular education included some subjects in its set of courses like Arabic grammar, prose, literature, Philosophy, History, Arithmetic, Geography, Medicine, etc. However, the medium of instruction was mainly Arabic, although Aurangzeb emphasized the use of mother tongue in place of Arabic as medium of education. On the other hand, the religious education included a profound study of the holy Qur'ān and its commentary, the tradition of prophet Mohammad (SAS), Islamic law etc., which were not compulsory for the non-Muslims. However, the knowledge of Arabic and Persian was essential for the government jobs and high position in the administration. A good number of Hindu youths, desirous for government job, used to join these madrasas and study Arabic and Persian in spite of having separate institution for them.

It is worth mentioning that the facility for woman education was also provided during this time. Sultana Razia (1236-42 A.D) and empress Noor Jahān were very learned women and well carried to administration as ZebunNissā, the daughter of Aurangzeb, who was also an erudite scholar and poetess in Arabic and Persian literatures. Although, the study of Arabic has been introduced in India from the conquest of Sindh, developed by the victory of Mohammad Ghorī who established a number of madrasas during his short rule and the development reached its zenith from the time of Babar who himself was a profound scholar of the Arabic, Persian and Turkish languages and poetry. During the rule of Muslim sultans and emperors, some Muslim colonies were established at different places all over the country, which eventually were developed into big towns. In course of time, these towns became the important centres of Arabic and Islamic studies. It may be noted that Delhi, Agra, Fatehpursikri, Jounpur, Lahore, Ajmer, Bedar, Lucknow, Jalandhar, Multan, Bejapur, Golconda, Siālkot, Bengal, etc. were the most remarkable centres of Islamic and Arabic studies in different times of Muslim rule.

Conclusion

From this wide-ranging discussion made above, it is revealed that Arabic, the language of the holy Quran, Hadith and science and technology, is an important language throughout the modern world. It has become a popular language to learn in the western world even though Arabic grammar is sometimes very hard to learn for native speakers of Indo-European languages. Many other languages have borrowed words from Arabic because of its importance in history. It is important to mention that the origin of some English words can be traced to Arabic, which are: sugar, cotton, magazine, algebra, alcohol, and emir, etc. Similarly, most of the Indian languages have owned a large number of words borrowing from the Arabic language.

It has also been introduced with the Indian people not only by the advent of the Arab Muslims in the country through the Indo-Arab relations but also by the settlement of the Arab Muslims in different parts of southern India. However, Arabic was included in the courses of study when educational institutions were established by the Muslim rulers and emperors in India in different time from 1192 to 1857 A. D., and the Indian students were able to learn and speak the Arabic language. Accordingly, this process of learning the Arabic language has got a new touch with the establishment of colleges and universities having Arabic subject, by the British rule and also Indian Muslims. As a result, as many as 28 universities have been functioning all over India in teaching Arabic up to the degrees of M. A. and Ph. D level.

In this way, Arabic words, terms and phrases have been acquainted with the Indian people irrespective of religion, language and region. As a result, the Arabic language has laid remarkable impacts on the Indian languages so much that thousands of Arabic words and terms have been commonly used in Indian vernaculars in general and in Urdu, Kashmiri, Sindhi, Hindi, Malayalam, Tamil, Bengali, Assamese etc. in particular.

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Contribution of Deobandi Ulama to the Development of Indo-Arab Literature: A Study

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Abstract

There are many famous Deobandi Ulamas who have contributed to the development of Indo-Arab literature. Among them Maulana Qasim Nanotawi, Rasheed Ahmad Gangohi, Mahmud al-Hasan, Ashraf Ali Thanwi, Anwar Shah Kashmiri, Abul Hasan Ali Nadwi, Tariq Jamil, etc. are the names of some famous scholars who contributed a lot to the development of the Arabic language and literature as well as Islamic education in India. Among the outstanding writer and centers we may mention here the name of Darul Ulum Deoband, Aligarh Muslim University, Jamia Millia University, Nadwatul Ulama, Lucknow, Delhi University etc. and famous writer they were contributed their works and developed Indo-Arab literature, among them Dr. Sayeedur Rahman al-A'zmi al-Nadwi, Shah Waliullah Dehlavi, Maulana Gulam Azad al-Bilgiri and many others.

Introduction

The present paper focuses the light in detail on the importance of the contribution of Deobandi Ulamas to the development of Indo-Arab literature. It faces a widened scope as it is an important and feasible research topic in present day research scenario.

It was not long ago that in the Indian subcontinent the propagation and dissemination of the values of moral excellence and nobility of love and human brotherhood and the diffusion of religious beliefs and ethical precepts deriving from the Qur'an and the Sunnah had come to be beset with great hazards and dangers. Islamic civilization and culture, or rather the entire religious mode of thought and feeling had then come to be engaged in a life and death struggle. The overwhelming flood of atheistic and 'free' thought had virtually swamped everything. Heretical movements had acquired force and were exercising great influence on the minds of the faithful. It appeared at the time as if the Muslims in India would no longer be able to follow the path of the true faith.

In those calamitous and critical times the momentous and far reaching services of Darul Ulum Deoband and its numerous alumni in the field of religion, scholarship, education, and political and national life cannot be regarded as less valuable than those of any watchful government. Whatever little purity of conduct and morals, charity and firmness of beliefs and dealings, nobility and humanity there was found to be left or is thought to have increased in the subcontinent, may rightly be traced to the ceaseless and untiring efforts of the learned Ulamas of the Darul Ulum or to the spirit of sacrifice and the nightly prayers of the great men who had founded it.

There are many famous Deobandi Ulamas who contributed to the development of Indo-Arab literature. Among them Maulana Qasim Nanotawi, Rasheed Ahmad Gangohi, Mahmud al-Hasan, Ashraf Ali Thanwi, Ilyas Khandhlawi, Hussain Ahmad Madani, Tayyeb Qasmi, Zakariyya Khandhlawi, Yusuf Khandhlawi, Anwar Shah Kashmiri, Abul Hasan Ali Nadwi, Mufti Kifayatullah, Muhammad Taqi Usmani, Tariq Jamil, etc. are the names of some famous scholars who contributed a lot to the development of the Arabic language and literature as well as Islamic education in India. Among the noted centers of Arabic language and literature as well as Islamic studies in India we may mention here the names of Darul Ulum Deoband, Aligarh Muslim University, Jamia Millia University, Delhi University, Nadwatul Ulama, Lucknow, Osmania University, etc. and among the famous writers who contributed their works and developed Indo-Arab literature are Shah Waliullah Al-Dehlavi, Dr. Sayeedur Rahman al-A'zmi al-Nadwi, Abdul Haq Dehlawi, Maulana Gulam Ali Azad al-Bilgiri and many others.

Objectives

The present paper has some objectives. These objectives are as follows:

To focus the background and founding of Darul Ulum Deoband.

To find out the important contributions of outstanding Ulamas of Darul Ulum Deoband.

To highlight the growth and development of Indo-Arab literature.

Methodology and Data Methodology is an important part of a research project and a way to the systematic solution of the research problem. The methodology of this research work will be an analytical study. This project has been imposed on the descriptive method. I have collected both primary and secondary data on the basis of availability of books and research reviews. In order to complete this research work, the help of the historical books, research articles, encyclopedias, journals, periodicals, internet, etc. has been taken. Moreover, different educational libraries would be searched for this too.

Hypothesis

The main hypothesis of this study has been focused on the contribution of Deobandi Ulamas to the development of Indo- Arab literature and the light in detail on the importance of Darul Ulum Deoband and Deobandi Ulamas. It has been judged how Indo-Arab literature has been developed by outstanding Deobandi Ulamas and their writings of contribution.

Discussion India's transitional traumatic age started long before 1717 AD. When the Mughal Emperor Farrukh had given permission to the British to carry on trade with India, and had also exempted them from many taxes and duties. After that Emperor Shah Alam II granted them the revenue authority of Bengal, Orissa and Bihar for the paltry sum of 2.1 million rupees per annum. Lord Lake attacked Delhi in 1803, imprisoned the Emperor and forced him to sign a treaty according to which the Emperor's rule came to be confined to the city, the Red Fort of Delhi and the rural areas adjoining it, while the rest of the Empire was to be administered by the British. It was also agreed upon that the welfare of the subjects, including that of the Muslims would be the responsibility of the new rulers. These were the conditions that led Siraj al- Hind Shah 'Abd al- Aziz Muhaddith al-Dehlawi (d.1853 AD) a scion of the Waliullah family to declare that India was no longer the land of faith (Dar al- Islam). He also declared that Delhi could no longer be regarded as subject to the writs issued by a Muslim Imam, being in fact under the hegemony of Christian rule, which extended from the imperial capital (Delhi) up to Calcutta in the east. The foundation history of Darul Ulum Deoband dates back to the fall of the Muslim Empire in India in 1857 in the hands of East India Company. The independence movement begun by disparate north Indian forces, conducted in the name of powerless Bahadur Shah Zafar. Emperor Zafar became the last Mughal Emperor as he was deposed the following year and exiled to Burma with many of his sons putting into death. This marked a seminal moment for Islamic consciousness, specifically for the established Muslim elites of north India, who tended to view the defeat of 1857 as the end of their political pre- eminence and the beginning of a dark period of Muslim history in India. In this situation a group of learned theologians, led by Maulana Qasim Nanatuvi, Maulana Rashid Ahmed Gangohi established the Darul Ulum Seminary in Deoband. The foundation of Darul Ulum Deoband was laid down in 30th May 1866 under a pomegranate tree. At the time it was simply called the Islamic Arabic Madrassah and soon came to be known throughout the world as Umm al- Madaris. The founding of Madrassah at Deoband led to the establishment of another at Saharanpur. Very soon a whole chain of Madrassah's came to be founded, which included Manba al- 'Ulum at Gulauthi, Madrassah Shahi at Muradabad, Madrasah at Thana Bhawan, Jamia Miftah al- 'Ulum at Mau and Madrassah Imdadia at Darbhanga. All these educational institutions were in some way or other directly related to the Islamic Arabic Madrassah at Deoband, and all of them had been established in the lifetime of Maulana Qasim Nanautawi. Darul Ulum Deoband is located at Deoband, a town in Sharanpur district of Uttar Pradesh, India. Deoband is situated 22 miles south of Saharanpur, Uttar Pradesh and about 90 miles from Delhi towards east north. The place has importance right from the time of Prophet Sayed Suleman. The prominent families of Deoband were Siddiqui, Shaikh and Osmanis. The Muslims were in majority in Deoband and left their influence in various fields including architecture which is reflected in the grand mosque of Deoband. There was a tradition of marriages among themselves which ensured them a strong base and kept their conservative thoughts intact. There are two other historical mosques namely Masjid-e-Chatta where the great Sufi Hazrat Farid Baba Ganj-e- Shakar was said to have meditated and another Masjid-e-

Khanqua which was built by Aurangzeb. The first body of counsellors and head of founding committee of Darul Ulum Deoband had the following members.

Hazrat Maulana Muhammad Qasim Nanotawi

Maulana Rasheed Ahmad Gangohi

Haji Abid Hussain

Zulfequar Sahab

Munshi Fazal Haq

Maulana Fazrur Rahman

Maulana Mahtab Ali

Growth and Development of Indo-Arab Literature

Arabic has a deep rooted association with India from dated back to antiquity speak of such inter-cultural dialogues and exchanges between two age-old civilizations. There are a lot of historical evidences for this time tasted cultural tie up. As we find in religious sources the first human being Adam is believed to have landed in Ceylon (Sri Lanka) and reached Arabia via India and finally he met Eve in Saudi Arabia.

The Arabs had close commercial and cultural relations with the Indians in Pre-Islamic period. Our friendship dates back to the very ancient times in history when the Indian and the Arab sailors plied their ships across the seas and established commercial links with each other. As a result, Arab traders built their permanent settlements on the western coast of India, which played an important role in exchanging the Indo-Arab cultural relations. At the end of history Indo-Arab relations have been on a distinctive trajectory with the massive movement of people from India to the Arab World and vice-versa in the form of pilgrimage and labour migration.

Teaching and learning of the Arabic language and literature in India played an important role in the promotion and development of the Arabic language and literature in India. A chain of Madrasas have been established throughout India to learn Arabic for religious purposes and later on, it became an integral part of Indian education system, particularly for the Muslims. These Madrasas not only provided religious teachings to the Muslims but they had produced a large number of scholars in Qur'an, Hadith, Figh and other branches of Islamic learning also. These Madrasas have produced many outstanding experts of the Arabic language and literature in India. The Arabic language, literature and Islamic studies flourished in Indian sub-continent subsequently throughout the period. India had produced and is still producing well known scholars of Islamic studies and experts of Qur'an and Hadith. It had contributed a lot in preserving and promoting Islamic culture and civilization in this region. It has not only produced eminent scholars in different fields of Arab history and Islamic studies but also in the Arabic language and literature, who had immensely enriched the Arabic literature in both forms of prose and poetry.

During the Ghaznawids period the Arabs had great influence over the subjugated people of India in the field of the Arabic language and literature which had certainly been the pride of their culture and ambled mastic of their religion what they upheld with impressive self-confidence and even with an atmosphere of superiority throughout the period of Arab administration in India. Arabic continued as the official language of the government and the unrivalled medium of sacred knowledge of literary activities. Besides Sindh, some other cities like Daybul, Mansura, and Multan were the prominent places where the Arabic language and Islamic learning were enthusiastically cultivated. So far as the popular use of Arabic both Ibn Haykal and Maqdisi testify the fact. The inhabitants of Mansura, Multan and Daybul were bilingual speaking Sindhi and Arabic. The name and fame of the Arabic language and literature was carried forward from Lahore to Delhi. The sultan took keen interest in setting up Madrasa and higher institutions for Islamic learning. These educational institutions had their staff from the eminent scholars of Khurasan and Transoxians who were foremost scholars of Figh, Usul and Arabic linguistic studies. Some of them wrote independent books in the Arabic language. The curriculum followed in the then Madrasa consisted of courses in religious, linguistic, scholastic and philosophical sciences whose text books were exclusively in the Arabic language. India has produced a huge number of famous writers, scholars and litterateurs who contributed to the development of the Arabic languages and literature as well as Islamic studies in India. The pioneers of Indo-Arab literature were Maulana Ashraf Ali Thanwi, Maulana Anwar Shah Kashmiri, Maulana Gulam Ali Azad al-Bilgiri, Maulana Shah Waliullah Dehlavi, Maulana

Nawab Siddiq Hasan Khan, Maulana Abul Hasan Ali al-Nadwi, Maulana Abul Hai al-Hasani, Dr. Sayeedur Rahman al-A'zmi al Nadwi, Maulana Syed Sulaiman al-Nadwi, Abdul Haq Dehlawi and many others. They had huge contribution in preserving and promoting the Islamic scholarship including the Quran, Hadith, Islamic Jurisprudence and the Arabic language and literature.

The first institution of Islamic learning was to be founded in cities like Daibal, Mansura and Multan where the Quran and the Hadith were taught in mosques. Muhammad Ghouri was one of the most important rulers who played a vital role in the development of Arabic learning and Islamic studies in India. Qutubuddin Aibak the founder of the slave dynasty, a lover of learned people established masque schools in his provinces where religious education was imparted to the masses. After the British occupation on Indian soil, the Indian Muslims established many centres for the development of the Arabic language and literature as well as Islamic education in India. Among the outstanding centres we may mention here the names of Darul Ulum Deoband, Aligarh Muslim University, Jamia Millia University, Delhi University, Osmania University, Nadwatul Ulama, Lucknow; Alia Madrassa, Jamia Nazamia, Hyderabad and so on.

Outstanding Ulama of Darul Ulum Deoband

Darul Ulum Deoband is a famous institution in India. In this institution there were many outstanding Ulamas who had made a huge contribution in preserving and promoting the Indo-Arab literature. It is not possible to mention here all the names but a few are as follows:

Maulana Qasim Nanotawi
 Rasheed Ahmad Gangohi
 Rasheed Ahmad Gangohi
 Mahmud al-Hasan
 Ashraf Ali Thanwi
 Khalil Ahmad Saharanpuri
 Ilyas Khandhlawi
 Hussain Ahmad Madani
 Tayyeb Qasmi
 Zakariyya Khandhlawi
 Anwar Shah Kashmiri
 Abul Hasan al-Nadwi
 Mufti Kifayatullah
 Muhammad Taqi Usmani
 Ubaidullah Sindhi
 Sabbir Ahmad Usmani
 Idris Khandhlawi
 Mufti Muhammad Shafi Usmani
 Yusuf Binori
 Mufti Mahmud
 Habeebur Rahman Azami
 Manzoor Numani
 Umar Palanpuri
 Abdur Rasheed Numani
 Yusuf Ludhyanwi
 Mufti Rafi Usmani
 Sulaiman Moola
 Mufti Rasheed Ahmad
 Tariq Jamil
 Conclusion

The highlights of the contribution of Deobandi Ulamas to the development of Indo-Arab literature are mentioned in brief in this present paper. During the Muslim rule in India the Muslims were, in fact, civil academics, who were supposed to be producing personels for

serving in various departments of the country. The Muslims, however, lost their significance during the British period and they became mere religious seminaries with their roles greatly reduced after the defeat in the 1857 war of the independence. The Muslim religious scholars felt that they had lost not only political power but also their religion was under threat. They, therefore, decided to open religious seminaries for producing scholars who would teach the Muslim masses in religion and to serve and produce Imams and Maulvis who would lead the prayer and perform other such matters as conducting the marriage rituals, etc. Darul Ulum Deoband, established in 1866, was first such institution and today hundreds of such Madrasahs exist in all parts of the country.

During the British rule in India the Muslims were very much neglected as the Muslims were unchanged in their nature and they were conservative in religious traditions. So, the Muslims were deprived of government jobs. After realizing this fact, some Muslim thinkers came out to support the modern as well as English learning for the Muslim children. Sir Syed Ahmad Khan was prominent among them. In 1877 he founded the Muhammadan Anglo Oriental College in Aligarh and patterned the college after Oxford and Cambridge Universities that he had visited on a trip to England. His objective was to build a college in tune with the British education system but without compromising its Islamic values. To achieve this goal, expansions were made and more academic programs were added to the curriculum of the college. Many prominent Muslim leaders and Urdu writers and scholars of the subcontinent graduated from this university and got jobs under the British rule. Following the success of Syed Ahmad Khan many people were attracted with modern education, and expanded this in every corner of the country.

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Muslim Women and Their Rights in Brahmaputra Valley: Islamic Society in Assam

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Abstract

Islam is a unique religion in the world which preaches the philosophy of equal rights for men and women since its inception. Since the origin of this noble religion, women got the respect, equality and opportunity of life and property. Islam has encouraged people (both men and women) of education, so that they can be able to live respectfully. But in spite of these teachings of Islam, the Muslim women in the world in general and in the Brahmaputra valley in particular have been lagging behind of prosperity. Hence, the present study on the topic is selected to discuss the rights of Muslim women in the Brahmaputra valley Islamic society in Assam.

Keywords: Religion, equality, rights, opportunity, prosperity, philosophy, etc.

Background

Islam is a unique religion in the world which preaches the philosophy of equal rights for men and women since its inception. In fact, Mahammad Mostafa (S) was the first prophet in the human history, who spread the notion of equality among the mankind irrespective of caste, religion, sex, language, etc. and evolved the path of emancipation for the suppressed one. In Islam, through the holy "Qur'an", Allah says in His holy speeches: "O people! be careful of (your duty to) Lord, who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women."¹ In another place, Allah says through the holy Qur'an: "O you men! Surely we have created you from a male and female. And made you tribes and families that you may know each other: Surely the most honourable of you with Allah is the one among you most careful (of his duty)"² "It is He who created you from a single being, and of the same (kind). He makes his mate, that he might incline to her".³ So, it is Islam and the Holy Qur'an through which Prophet Muhammad (S) paved the way of salvation for all the suppressed sections of people. Islam also declares male and female (husband-wife) as ornaments for each other.⁴ Therefore, it is seen that Islam provides the notion of equality irrespective of sex, community, race and so on.

Advent of Islam to Assam

The ideology of Islam came to the mainland of Assam during 1206 A.D. with the invasion of Muhammad Bin Bakhtiyar which was followed by various other invasions including those of the Mughal kings. Historical evidences prove that like the Ahoms and many other people of Assam, the Muslims are not the original son and daughters of this soil and they migrated from other parts of undivided India and abroad, especially from the Arabian countries. There were sizeable numbers of the Muslims in Assam at the time of independence of India. In this context, it is worth mentionable that the first Chief Minister of Assam (then called premier) during 1937-38 and again in 1938-1942 period Sir Muhammad Sadullah belonged to the Muslim community.⁵ At present, there are about 30.92% Muslim population in Assam. There are several types of Muslim groups namely Gorias, Marias, etc. These Gorias, Marias had come to Assam with a view to invade it with the Mughal invaders as warriors but they remained here and subsequently settled down. Some of the Muslims were parts of the original Bengali society as well as the local ethnic groups who converted from other religions to Islam due to various invasions by the Muslim invaders. "Bhatias" are the largest groups of the Muslim population who belong to erstwhile Bengal. Some of them have also converted to Islam from other religions. Therefore, the social traditions of these groups have some similarities with the other Hindu groups, namely Koch Rajbongshi, Majhi (Fisherman) and some other low caste 'Hindu Community'. Hence, the family pattern, male, female relation,

marriage system, rights of men and women, dowry system etc. are some similarities between the Muslim society and the Hindu society in the Brahmaputra Valley in Assam.

Area of Study

Assam is geographically divided into two valleys. One is the Brahmaputra valley and the other is the Barak valley. The former comprises of 24 districts while the later comprises of only 3 districts. The present topic is related to the 24 districts of the Brahmaputra valley Islamic society.

Muslim Population in the Brahmaputra Valley

In the Brahmaputra valley Islamic societies, the Muslims comprise almost one third of its total population. The total Muslim population in this valley is about 68, 78, 517. The percentage of Muslim population is 24.75%. The woman comprises above half of the total population. In the Brahmaputra valley it is assumed that about 97% Muslims belong to the Sunni society. Although, there are some linguistic and other differences among the Sunni followers, yet they have some common religious norms and ideals.

Rights of Muslim Women in the Area

The scenario of women rights in the Brahmaputra valley can be discussed under following heads:

Right to Education

There are about 48.4% literate persons among the Muslims in Assam in contrast to 73.14% of the average literacy rate in Assam.⁸ The condition of the literacy rate of the Muslim women is far behind the male Muslims (which is only 38.00%). Interestingly, these literacy rates cover only those, who can write their name, and read the alphabets of any particular language. So, the actual Muslim women literacy rate (HSLC Passed and above) may not be more than 25%. It is a very panic picture of the female section. Most of the Muslims in Assam, especially the Muslims in the Brahmaputra valley, live in "Char – Chapori" (an area which is surrounded by rivers by all sides or adjoining to rivers). The Muslims of Char-Chapori are one of the most backward sections of people not only in Assam but also in India. There is no any means of proper and adequate education, medical facilities and other modern means of livelihood, which need special attention from all quarters and planners of India. In the light of this backwardness, some so called Islamic theologists (who have no vast study on the Islamic culture), declare some religious norms which are completely against women rights and which indirectly do not encourage knowledgeable learning for the Muslim women. Their speeches and voices confine the Muslim women within the boundaries of the family. Physical torture, domestic violence, sexual harassment, etc. are day-to-day happenings in such Islamic societies in Assam. Some Muslim family in Assam (specially in char areas) do not send their daughters to schools because of the fear of unexpected defamation of family status. Therefore the Muslim girls are ceased to continue their higher studies. This conservativeness of mind of the Muslims has hampered their overall progress. Again, the Muslims in Assam are too much imitator of other caste-community people. In this context, we would like to cite one example i.e. Islam never allows dowry. Even, it declares that any person taking dowry from bride, is eating stool of dog. His place will be in the Hell⁹. But most of the Muslims in Assam do not follow such noble teachings of Islam. Despite, they follow the dowry system which is largely prevailing in some Hindu marriage system in India. Most of the educated youths demand Car, two wheelers while some others demand cash amount, ornament, or other materials from the parents of bride in the form of dowry in Assam, which is not only unwanted but also condemnable. This unwanted practices cause many incidents like killings of wife, suicide, domestic violence, legal battles in the court and so on.

Lack of proper education rights for women is a major problem in the Muslim dominated areas. Although, the Muslims living in town areas and 'Kayem' (permanent place of living without the fear of river erosion) areas have adequate schooling facilities, yet the people living in char areas have no such facilities. There are problems of enrollment, dropout, and domestic child labour mainly female, immature marriage and so on. These have caused the violation of human rights as well as negligence to proper Islamic ideology towards women. A look on the Muslim male-female literacy rate in Assam will show a clear picture of their position in the following tables.

Table No. – 1

Comparative Gender Wise Literacy Rate in Assam, 2001:

Town Area	Town Area	Town Area	Town Area	Town Area	Town Area	Rural Area	Rural Area	Rural Area	Rural Area	Rural Area	Rural Area
Total Literacy Rate (Male + Female)	Total Literacy Rate (Male + Female)	Total Literacy Rate (Male + Female)	Female	Female	Female	Total Literacy Rate (Male + Female)	Total Literacy Rate (Male + Female)	Total Literacy Rate (Male + Female)	Female	Female	Female
Hindu	SC/ST	Muslim	Hindu	SC/ST	Muslim	Hindu	SC/ST	Muslim	Hindu	SC/ST	Muslim
87	80	72	83	73	66	66	62	47	57	52	38

Table No. – 2

Comparative Gender Wise General Literacy Rate in Assam: 2001

Percentage of Muslim Population in Assam	Percentage of Population in Hindu & Other communities	Hindu Literacy Rate	SC/ST Literacy Rate	Muslim Literacy Rate	Other Minorities literacy Rate
30.9	69.1	70.0	64.0	48.4	71.3

Killing of Embryo and Negligence of Female Infants

There is another tendency of neglecting the female children in some families in Assam. Even, pre-delivery tests are done in the mother’s womb by the way of some medical experiments to find out whether the baby will be female or male and accordingly measures are taken. This is done by some educated persons in Assam. There are many people who do not want to see the face of new born baby if it is a girl. Many people want to have birth control and small family. But whenever he finds that his new born is a girl, his plan gets changed to produce children one after another until a male child is born. Even some parents do not take adequate care of the female infants.

Condition of Economic Rights of Muslim Women

In the name of religion, the Muslim women are debarred from enjoying some economic rights. For instance, the Muslim women except a few percentages can’t go out for marketing, shopping or streets for demonstration in favour of their legal demands. But in actual practice, Islam permits them to do so with proper purdah system. In fact, purdah system is not a hindrance to the progress of women. Despite, it is one of the best systems to save women from men’s negative attitude.

Islam reserves economic rights to women. It permits to engage them in various type of jobs having proper purdah system. But what we see in the Brahmaputra valley in Assam is that there is a negligible number of women representations in various income oriented fields of engagement. It has made the Muslim people economically backward. Poverty among the Muslims in Assam is 38% in contrast to 16% among the Hindus, and 18% among the SC/ST people.¹² The condition of self-employment of the Muslim women in the area is very poor. This is occurred due to non-involvement of majority of the Muslim women in income oriented jobs. These women remain at home as ‘shadow workers’ and spend a life depending on their respective guardians or husbands. When this dependence becomes unbearable burden, they are treated with ill manners. Rights of women wither away and a panic situation comes to the forefront.

Findings of the Study

From this brief discussion made above regarding the condition of the Muslim women and their rights in the Brahmaputra valley in Assam, it has been seen that proper Islamic principles and instructions have not been implemented among the Muslims. Lack of education, facilities to girl children, early marriage, dowry, killing of embryo and negligence to them, absence of proper economic rights and self-employment facilities with dependent life of the Muslim women in the area are found in the study. These cause serious setback for them in the path of progress and salvation.

Remedial Measures

To eradicate the barriers on the way of enjoying rights by the Muslim women in Assam specially in the Brahmaputra valley, and to improve a well and healthy Islamic society following measures may humbly be suggested as ____

Spread of Education

Education is like the epic centre of the development of human mind and thinking. It makes people conscious and logistic on every aspect of livelihood. So, the government may take special steps for spreading education among the Muslims because without the development of 30.92% Muslims, the development of the Assamese society cannot be expected. Besides, the intellectuals from all the communities should be aware of the rights of women among the Muslims in Assam. This will lead to develop a value based Islamic society.

Abolition of Early Marriage and Dowry System

It has already been discussed that the Muslim society of this area is suffering from early marriage and dowry problem. This has deprived the women from getting equal status with male people. Therefore, the educated Muslims and conscious people should work for creating much awareness among the Muslims with proper explanation of the holy Quran and Hadith to abolish such unwanted matters.

Overcome of Poverty

Poverty among the Muslims in Assam is very high and this has caused overall backwardness to women. To make the female section self confident in their respective working field and to empower them in earning sectors, they should be provided proper opportunities.

Self Employment

Most of the women in the Muslim society in the area of discussion are housewives. They engage themselves in housekeeping works. Their direct monetary income is not seen. They have nothing to speak on family matters. So, self-employment system with proper Islamic arrangements should be created to make them self sufficient. The government and other authorities should pay necessary and special attention to safeguard the rights of the Muslim women with a broader outlook. In addition to the above measures, there should be separate recreation centres for women. Each village or unit should have female consultancy centre to share their views, problems and to take suggestions from the women having Islamic knowledge. In such activities, Islamic non-government organizations will have to take the leading role by adopting the ways and means shown to then by Prophet Muhammad (S), which will definitely help the women to enjoy a meaningful life.

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An Analysis on Regionalism with Special Reference to Assam Movement

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Abstract

Assam is a land of over 3.12 crore people. Various caste, community, linguistic group, tribes, religious groups and others have been living here peacefully since independence. Multiculture finds best example in this diverse land of the north east India. But in the last part of 70's decade, suspicion grew among the Assamese indigenous people over illegal foreigner's issue. Based on some false fact, the All Assam Students' Union (AASU) and other co-associations started six years long Assam Movement to deport illegal foreigners from Assam. Initially the movement was peaceful, but later on, it turned into violent activities which resulted loss of life and property of many innocent people. The movement came to an end with the signing of the Assam Accord. The leaders of the movement formed a regional political party to achieve their goals. But history is not kind to them. The regionalism got jolt and the subsequent happenings are analysed with this little bit of efforts.

Keyword: Multi-culture, Accord, movement, regionalism.

Introduction

Assam is a multi-cultural and multi-lingual land where so many tribes and sub tribes live. After attainment of independence, big challenges of infrastructure development were faced. The first chief minister of Assam Mr. Gopinath Bordoloi could successfully handle the situation and earned name and fame within the territory. He was able to mastermind respect from all sections of people of Assam. The last decade of 1950s passed peacefully. The population pattern in Assam is Assamese Hindus 53.08%, Muslims 30.29%, Bodos 5.29%, Nepalis 2.30%, Rabhas 2.04%, Karbi 0.98%, Santhals 0.99% and others comprise the rest but Assam witnessed language movement led by the nationalist groups in Assam. The language movement spread misunderstanding among various tribes in Assam that led to the creation of separate Meghalaya, Mizoram, Arunachal, Nagaland, Tripura and Manipur provinces from Assam.

Causes of Assam Movement

In 1978 the sitting member of Lok Sabha Hiralal Patowary from Mangaldoi constituency in Assam was and by election was declared to fill up the Lok Sabha seat. During the electioneering process, about 70,000 names of suspected illegal Bangladeshi migrants were noticed in the electoral rolls,³ which caught the eyes of indigenous nationalist leaders of Assam. The All Assam Students' Union (AASU) demanded that the elections be postponed till the names of foreign nationals are deleted from the electoral rolls. But government of Assam did not find concrete prove and logic to delete the names from the electoral rolls only on the basis of suspicion and emotional sentiments. The fact was that AASU was creating extreme nationalist sentiments in the Assamese society against government's inaction of deportation of illegal Bangladeshi nationals. They made publicity about a large number of influx from Bangladesh to Assam which would make the indigenous Assamese people minority in their home land. At that time it was viewed that there are almost 60 (Sixty) Lac of illegal migrants in Assam. Rumour grasped the Assamese society about Bangladeshi migrants. AASU and other nationalist organizations expressed concern that due to Bangladeshi aggression, The Assamese people must lose their home, property and security in future. This type of publicity created havoc among the Assamese people and they extended grand support to the AASU and its activities and programmes. At the initial stage of the agitation, the activities were peaceful. But as the days passed, it became violent and to some extent communal. Society was going to be divided, and faith, trust, universal brotherhood, harmony, etc. were destroyed. President's rule was

declared to bring the situation under control. Thousands of people lost their lives, home and property. According to official report, 2191 people (unofficial sources claim it was around 5000 people) lost their lives in Nellie (an interior place in Marigaon District in Assam. Such other affected places include Chauldhowa Chapori, Saikhowa, Samaria, Mukalmua, etc. The general people of Assamese society thought them as 'Messiah' of new thinking and bringing dynamic changes in the society. The AASU leadership promised to make Assam "Sonar Asom" (Golden Assam) by deporting such suspected foreign nationals from Assam. But they failed to provide concrete proof against such suspected nationals. Therefore, the Assam government could not agree to the demands of AASU. This made them angry and dissatisfied and subsequently launched agitation to compel the government to identify and expel the immigrants. This agitation was run from 1979-1985 for a period of six years. So it is popularly known as "Six Years Assam Agitation". This movement came to an end on 15th August, 1985. With the signing of Assam Accord between the union govt. and AASU as P.M. Rajiv Gandhi was standing witness it.

Growth of Regionalism in Assam

"After the peaceful solution of the agitation, a convention of the people of Assam was held on the auspices of AASU of Golaghat on October 13-14, 1985 where they decided to form a regional political party in Assam as Asom Gana Parishad (AGP) and elected Mr. Prafulla Kumar Mahanta President and Mr. Bhriku Kumar Phukan General Secretary respectively (Both of them were President and general secretary of AASU during Assam Movement). The newly formed party contested in Assam Legislative Assembly Election held in December 1985 and could win 67 seats to its capacity. The first regional party of Assam assumed power on December 26th, 1985. Prafulla Kumar Mahanta became the youngest Chief Minister in Assam".¹

Consequences of Regionalism in Assam

Meanwhile, insurgent activities led by United Liberation Front of Assam (ULFA) were increased. Social unrest and insecurity of life and property of people were on triture of rifle. Law and order situation were broken-down. Existence of government was ceased. His excellency, the governor of Assam Mr. Devi Das Thakur reported the union government describing the total collapse of law and order in the province and accordingly Presidents Rule under article 356 of the Indian constitution was imposed on November 27th 1990 in Assam. The first regional party of Assam then got another jolt in 1991 when it was underwent split by the leaders like Bhriku Kr. Phukan, General Secretary, AGP and took new name by Natun AGP (NAGP).

In the Assam State Legislative Assembly Election, 1991, the party could manage to won only 19 seats out of 126 and its spliteous faction i.e. the NAGP secured only 5 seats.

The main aim and objectives of AGP were to establish 'Sonar Asom' (Golden Assam), to eradicate corruption, red tapism, favouratism, etc. from administration. It promised to deport the illegal migrants from the soil of Assam and preserve the interest of the indigenous Assamese people. It also promised to establish the rights of the people of Assam on natural resources and acquire greater autonomy for the state. But what a surprise!! The leaders of the regional party who came to power with the slogans of unity, integrity and prosperity, failed in all fronts and on all affairs. Corruption was so encouraged that instead of golden Assam, golden houses for the political leaders (except very few) were built.

In place of unity, disunity was established, integrity was jeopardised by their activities because insurgency problem was raised to its extreme stage under AGP regime. "Criticism was labeled over AGP supporters in the manner that an AASU supporter remains in AASU banner in the morning, he turns to an AGP member in the evening and the same person becomes ULFA at night. These were common criticism against AGP regime. Killing, kidnapping, torturing, extortion, etc. were common situation in Assam during first AGP government regime between 1985-1990".²

The set back in 1991 election became an exemplary instance for AGP leaders. So, it promised good governance and requested people to pardon their mistakes. People convinced and voted in favour of AGP in 1996, but in the second time of its governance, criticism against it labelled that the party was engaged in secret killings to root out ULFA. Many innocent people were victimized during the second phase of AGP regime, whether the party accepts it or not, people have come to believe that AGP is involved directly or indirectly with secret killings. The regional

interest of the land was badly suffered. The government employees did not get salaries in time due to financial crisis. Illegal and fake appointments were given to the youths which established dirty image of the party among the voters. The overall image of the party got severe damages which led to its ouster from power in the successive elections of 2001, 2006, and 2011. In the election of 2014 the regional political parties in Assam could secure a small share in the government. But the influence of regional parties is under great threat because of their nexus with the present government.

Conclusion

Under the above circumstances, the regional party in Assam suffered a serious set back. The government of Assam could not keep its major promise to deport illegal nationals from Assam and other promises like corruption free administration and so on. Due to its failure, common people have again queued behind the national parties. It indicates that regionalism is not always well and good if the leaders are not cleaned and friendly. It can create havoc, chaos and integrity problem if it adopts anti people principles. AGP in Assam should take lessons from this and work for the better cause rather than personal benefits.

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