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THE MEN AND MACHINE THROUGH AGES:

AN ANTHOLOGY OF RESEARCH PAPERS

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Anthology of Research Papers

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1.**Tribal Situations In Nilambur (With Special Reference To Indigenous Culture on Cholanaicker Community)**

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Abstract

Cholanaicker are the most primitive community settled in the interior forest of Nilambur area. They settled in Achanala, Mancheri, Myladipotti (Karulai), Alakkal (Vazhikkadavu) of Nilambur Taluk. The origin of Cholanaicker is unknown to them. They believed that they were original inhabitants of forests. People believed that they migrated from Mysore State during the conquest of Tippu. They worshipped mountain gods. These gods are placed in a basket called 'daiva vatti'. They feared the attacks of elephants and believed that their failure in worship would cause the attack of wild animals. They believed that their gods could protect them from the attack of wild animals. Their favourite god is puthridaivam. The staple food of Cholanaicker is rice. They take food in the morning, at noon, and in the evening. They ate bamboo rice. They made snacks with rice. Tribal life of Nilambur are closely related with nature. There are many tribal groups in Nilambur especially the Cholanaicker who is only one existing cave people in Asia. The nature centered tribal life produced a rich cultural heritage and social order and it continued for centuries. But outside people's negative intervention in the tribal areas of Nilambur disturbed in each and every aspects of tribal life and cultural heritage. The present paper is helpful to understand the rich cultural heritage of tribes.

Key note words: Daivavatti, Alas, Mulayari, Puthridaivam

Tribes are the aborigines of India settled in forest areas and geographical isolated places. They have primitive traits, distinct culture, shyness of contact with other communities and economic backwardness. In the Indian context these tribes are commonly designated as Adivasis, Girijans, Vanyajathis, Adimajatis and Anusuchit Janjathis. According to the 2011 census they represent 84,326,240 (8.60% of Indian population. About 80% of the tribal population is found in States such as Gujarath, Maharashtra, Rajasthan, Madhya Pradesh, Chattisgarh, Orissa, Jharkhand and West Bengal. According

to the 2011 census the tribal population in Kerala is 4,84,839 (1.20%) of the total population of Kerala. The tribals in Kerala are considered as the descendants of the Negrito race. Almost all tribal groups in Kerala are believers in supernatural powers and their religion is basically animism. They worship their deities at all important occasions of their daily life. Their contacts with the outside world has resulted in the adoption of Hindu deities and worship practices. Actually Dalits and Tribes are not Hindus. In Kerala primitive tribes are Cholanaicker, Kadar, Kattunaicker, Kurumbas and Koragas. Similar tribes are settled in other parts of India and have distinct culture. Once their native places and the worshiping centres are captured by the new settlers. Encroachers became the landlords, merchants and money holders, exploited the tribes. These tribals are compelled to settle in the interior forest areas. Thus in order to satisfy the tribals the higher castes began to celebrate, Pooram, Vela and Pattulsav. In the Pattulsav of Nilambur, all tribes are participated and assembled before their deity called Vettakkorumakan in the first week of January (Makaram) month.

Nilambur is a local place in the Malappuram district of Kerala state and it played a major role in the course of history, it marked the beginning of settled life in the forests of Nilambur by tribes and Nilambur witnessed both pre-colonial and anti-colonial struggles. Nilambur valley gifted with natural resources. So the colonial authorities made their first elaborated teak plantation at Nilambur. The tribes as indigenous communities have been living in the forest high lands of Nilambur since immemorial. The Scheduled Tribe Population of Kerala is 4,84,839 persons constituting 1.45 per cent of the total population of the State as per 2011 Census. The colonial anthropologists and administrators choose to describe these communities as tribes.

The aim of the present study is to understand the social and cultural life of cholanaickens and their worship and other customs. The deity of Nilambur Vettakkorumakan temple is worshipped by Paniyas. Cholanaicker, Kattu Naicker, Muthuvan, Mala Panicker, Kurumar, Arnadans are the main tribes in Nilambur area. These tribes played a vital role in Pattu festival in Nilambur. The festival held in the month of January. They led their life with their own customs and ceremonies. They celebrated naming ceremony called chorunu, therandukalyanam (Puberty rites), mangalam (wedding ceremony) etc. These Tribes have their own funeral customs. They played drums and sang their folk songs. These tribes made their own traditional song relating to the deity of Vettakkorumakan. They have their own traditional language. So they sang these songs in their own style and slang. Some of these songs are sung by them to propitiate their goddess and ancestors. Many of them now addicted to toddy and arrack. They are proficient in singing their folk and traditional songs. Thus Nilambur was very important centre of social cultural and commercial activities in Kerala. It had high historical importance than any other place in Kerala.

The origin of Cholanaickan is unknown to them. They are speaking Kannada mixed language that is why this reason the local people believed that their ancestors settled from

Mysore State. They believed that they are one of the original inhabitants of Nilambur forests. People believed that they migrated from Mysore State during the conquest of Tippu. They are primitive. P.R.G. Mathur mentions that “the Cholanaickans are said to have migrated from the neighbouring forests of Mysore.”¹ The adivasis who lived in the centre of forests are known as Cholanaickans.. Kattunaickans believed that Kattunaickans and Cholanaickans are edogamous. Those who settled in interior parts of forests or in the areas of chola or stream of forests to be called as Cholanaickans. “The name Cholanaickan is not in the list of the Scheduled Tribes of Kerala. However they have been included as an offshoot of the Kattunaicka, who are en scheduled as a tribe in Kerala. The Cholanaickan call themselves “Malanaickan” or Sholanaikkan. They are called Cholanaickan because they inhabit the interior forests; Chola or shola means deep evergreen forest, and naikkan mean king”²

Worship

They worshipped mountain gods. These gods are placed in a basket called ‘daiva vatti’. They feared the attacks of elephants and believed that their failure in worship would cause the attack. They believed that their gods could protect them from the attack of wild animals. Their favourite god is puthridaivam They worshipped an idol of a mahout seated on an elephant. They kept their gods in the caves in secret places. Jenmakkaran took these gods in monsoon and placed in their caves. Women were permitted to visit that place.” Moyinkutty, Karulai Varakkalam, an Official of Girijan Service Co-operative Society and Revi Panappuzha, a Chola naickan, told me that their gods are puthri daivam, nattu diavam and maladaivam. In rain season they changed the worship place of their gods. Mathur says that “the Cholanaickans of Manna Alai in Talipuzha kept the idol in their Mana (hut) for six months together during the monsoon in 1974. The idol was brought in by the Jamakkaran from the Tandamala cave about 20 kms. From the Manna Alai settlement. In olden times it was kept in a sacred corner of the Alai.”³

Family Structure

They followed the system of nuclear family. Mathur opined that “the Cholanaickan family is nuclear and does not represent in any way the joint family system of the Hindus. When a grown up son marries, he separates from his parents and establishes a new family. The nuclear family consists of the male head, his wife (or wives) and unmarried children. Out of 35 families found among them one is polygamous, one non fraternal polyandrous and the rest monogamous. Thus, monogamy seems to be the rule and other forms are exception. The family is nuclear, but kins may also reside in an Alai. The Cholanaickans are patrilineal and as such, the families are patrilineal and patrilocal. Father is the head of the family. He is the supreme authority in family affairs. The wife after marriage, goes to live in the husband’s Alai. Though this is the general rule, 10 cases of sons in law living in the caves of their father’s in law were found. In such cases succession and inheritance pass through the female line.”⁴

Food, Dress and Ornaments

The staple food of Cholanaickans is rice. They take food in the morning, at noon, and in the evening. They ate bamboo rice. They made snacks with rice. Some of their household utensils were made of bamboo. Mathur opined that rice is the staple food of the Cholanickans. It is supplemented by wild roots, tubers, seeds, fruits and meat. Meals are generally taken three times a day; in the morning (Balapath), at midday (Uchyath) and the evening (Iruttapath),. Break fast is either staple rice or baked roots and tubers. They take their breakfast (ottar) before embarking on the day's work. The lunch (utchayara) which generally consists of baked roots and tubers, is taken at midday. The Sanyara (dinner) is taken on return from the day's work. The Sanyara generally consists of boiled rice and dry fish. They eat the meat of both wild and domesticated animals. Among them, the most important are iguana, wild deer, bison, monkeys, wild fowls, pigs, goats, rabbits and birds. They do not eat snakes and flesh of bear and tiger. Formerly they did not know to use spices and salt. Now a days they use salt, chilly and turmeric for flavouring curries. They seldom take intoxicating drinks. They would like to have coffee and tea if they are effected by others. It has been observed that in Talipuzha Kannan's house coffee without milk was taken in the morning and evening."⁵

They ate wild roots, fruits and meats. "They are totally dependent on the forests. They collect roots, tubers, fruits and seeds for their direct consumption as well as exchange if in surplus. Their availability depends on the seasons, the maximum being in September. They have simple systems of sun drying the surplus and storing it in baskets that they weave with the grass, reeds and bamboos plentifully available in the locality. They gather wild mangoes, jackfruits, and other edible fruits during the summer months. Honey is an important item they recognize a sort of 'property' right over hives vesting on the one who first discovers each of them. He makes a mark at the foot of the tree and custom decrees that none else may collect honey from that hive without his permission. They are skilled in the various activities necessary to collect honey from the hives of the ferocious *Apis indica* which will attack all intruders. Judicious use of fire torches, and careful selection of time of day when the hives may be approached, constitutes items of knowledge handed down the generations. They refrain from collecting honey during the periods when the hives swarm, so that be population may increase."⁶ Some of the old aged people even now hesitate to use dress. Nellikkal Muraleedharan says that "they wore barks until 1940. They were started to wear cotton pieces. Women cover their breast only they are going to the outside of alas."⁷

They wore bark of trees. Mathur says that "prior to independence they used to cover their private parts with bark cloth (Aranhitholu). Although the young women do not take off their upper garments from the breasts in public, many middle aged women were found without any covering for their breasts while working in the kitchen. However, the Cholanaickan women put on their loin cloth (salai) to cover their breast, particularly

when they go out of their Alais. Sometimes they cover their breasts with one of their loin clothes. “⁸

They participated in the festival of Vettakkorumakan temple of Kovilakathumuri at Nilambur. Mathur admits that “men wear small loin cloth which reaches upto the knee. They do not have any ceremonial dress. However, it is gathered that some Cholanaickans wear new clothes when they attend the Nilambur Kovilakam pattu in honour of Vetakkorumakan deity. Thus the traditional bark cloth has been given up in favour of cotton clothes.”⁹ New generation began to wear dresses. Mathur mentions that in olden days neither men nor women were very particular in wearing ornaments. Now a days women wear bangles of aluminium and neck ornaments (Gattilakka sangaly) of various shapes, colours and materials. Most of the neck ornaments are made of beads of various colours. Some men were also found wearing neck ornaments. The women also wear nose ornaments, ear rings and armllets. These ornaments are made of silver and are generally bought from Nilambur market and Karulai bazaar. They do not practice tattooing.”¹⁰ They did not use comb to clean their hair. Mathur admits that “the Cholanaickans take little care in grooming their hair. Since the women folk do not care of their hair, the tresses become masy and matted. They seldom oil the hair. They used to cut their hair with reed splits (otha). The Otha is being replaced by blades and knives supplied by Muslims contractors”¹¹.

Occupations

They hunted wild animals. “Sometimes poison is used as a substitute of weapon. Hunting by poisoning is especially found in the forest areas of Asia, Africa and America. As long distance shooting is difficult in the forest, the tribal people for success of hunting smear poison at the tip of the spear, harpoon or arrow.”¹² Though they were primitive they were known about the use of fire and used cooked food. NellikkalMuraleedharan stated that “they believed that fire was present in bamboos. They made fire by rubbing of two bamboo sticks. The led a primitive life and became the part of nature.”¹³ Cholanaickans catch fish by using vegetable poisons, by diverting water flows so that fish sworn or by fishing with rod and line. Monkeys are chased into traps. Some deer fall into the old pits dug by the Forest Department for catching elephants and subsequently abandoned; the Cholanaickans grab this opportunity for killing and sharing the meat. But they run the risk of being attacked and eaten by tigers, or being mauled by bears. They avoid the elephants, freezing into immobility when confronted with them.”¹⁴ They collect forest products and sold to ordinary people. Ordinary people trapped them by giving liquor items. High contractors paid money, rice and other items to them. “When the British aggrandized the forests, they auctioned the right to collect and trade in “minor forest produce” of the area to contractors. The Cholanaickans had the monopoly of skills required for the collection of these items. The contractors paid advances in the form of food grains, and other requirements, and made them collect honey, best wax, dammer (resins), wild cardamom and pepper, turmeric, curcuma, nellikka (*Emplicaofficianales*), etc. In the past

they had collected these items for their own consumption, but with the induction of a trade demand for them, they altered their activity schedules and migratory patterns so that they could increase the quantity of these materials they could collect. They never bothered to develop skills in agriculture not even, 'kitchen gardening. Nature abundance that they needed only to collect them. They developed cooking techniques, and a system of food sharing so that each member was kept fed adequately. They had a mix of vegetarians and non vegetarian foods, and were healthy and strong."¹⁵



Conclusion

My study is not complete, I have made an attempt to understand the tribal culture especially cholanaicker tribe. I met them and collected data. They are fearing the outsiders and hesitate to reveal their ancestry. They knew all the medicine for the diseases like fever, cough, head ache, cholera, chickenpox, asthma, tooth ache, chest pain, eye pain, ear ache, scabies, small size tumour, big size tumour, cancer, worm infestation, scabies over head, broken bone, wound, foot corn, white discharge and snake bite. They believed that

outsiders are exploiting them. Outsiders collected honey and herbal medicines from them and instead the outsiders supplied them toddy, arrack and foreign liquor items to them.

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2.**From Traders to land Owners: The Mappilas of Valluvanadu in the 18th Century*****Shameerali M****PhD Scholar**Department of History**Thunchath Ezhuthachan Malayalam University**Vakkad, Tirur*

Arab¹ trade and the emergence of diasporas in the coastal regions of Malabar is a widely studied area in the history of Kerala. The European geographical explorations and its impact on the Indian ocean is also a matter of consideration among many historians. The Portuguese and their relations with the Malabar have also studied much. One of the impact of the Portuguese infiltration to the Malabar coast was the migration of the coastal oriented Muslims to the interior parts of Malabar. In the 16th and 17th centuries, Muslim traders and religious propagators had begun to move from coastal regions of Malabar to interiors. The movement from the coastal regions was occurred by different causes, such as European infiltration to the coastal regions, especially the struggles with the Portuguese, end of Arab trade in the Indian Ocean, the decline of the old World System, the emergence of the New World System of Indian Ocean and Mediterranean and others. This work is an attempt at understanding the history of Mappila Muslims of Valluvanadu² region in the 18th century and how did many of them become land owners from traders and migrants of different coastal regions. During the 17th and 18th centuries the Muslims began to own land for cultivation, plantation, and other activities. Their basic profession of trade was declined in the interiors of Malabar. Instead, they became other professionals like agriculturists, allied activities and others. The Mysorean invasion of Malabar also became a factor in the life of eighteenth century Mappila Muslims of Valluvanadu. Some scholars have tried to trace the history of Muslims in the interiors of Malabar. Though most of the studies are targeted to orient in the agrarian and political skirmishes in the nineteenth century Malabar. Not only the studies of the eighteenth century Malabar is scanty but also the Muslims of Valluvanadu in the eighteenth century hasn't studied yet. It is important that, in the medieval Kerala history, especially in the Malabar, some scholars attribute the term 'Cultural Symbiosis' for the co-existence of different religious, political and trading communities in the Malabar coast. But why cant this 'Cultural Symbiosis' cannot be attributed to in the pre Modern period of cultural culmination of Malabar interiors. That is the important objective of this study. The scope of the present

work is limited to the study of Mappilas of Valluvanadu in the eighteenth century and their transition from trading to agriculture. Descriptive and analytical methods have used in the preparation of this work.

Ancient period onwards, Kerala had maritime relations with other parts of the world. Even before the advent of the European powers to the Malabar coast, Kerala was part of a World System³, that connected together the various littoral states of Indian ocean. 'At the same time there developed a regional economy and culture that could be compared with any of the existing system in other regions'⁴. 'When the Zamorin founded Calicut in the late medieval period, he induced the foreign merchants to visit his new town and settle there by special concessions. They were not only given freedom to convert the people to their faith, they were also given the monopoly of the export and import trade'⁵. The Arabs not only made Calicut the greatest port in the west coast of India, they even helped to spread the name and fame of the Zamorin in Europe. They married the women of the country and their descendants were called Moplahs⁶. M.G.S. Narayanan called this cultural, economic and political development among different religious communities in the medieval Malabar coast, especially in the Calicut as 'Cultural Symbiosis'⁷. With the advent of the Portuguese in the Malabar coast, the so called cultural diasporas⁸ began to end. 'The Portuguese response to the predominant presence of the Muslim merchants in South Indian ports was a mixed one. On the one hand, they found that the *paradesi* Muslims⁹ linked with Arabia and the Red Sea ports were their chief commercial enemy and that the latter were instigating the Zamorin against them'¹⁰. The Portuguese were eager to attack the Muslims in Calicut during the early decades of sixteenth Century¹¹. These continuous battles between the Portuguese and Muslims also led to the migration of some Muslim families to the interiors of Malabar.

Apart from the foreign infiltrations in the Malabar coast, Islamic religious propagation groups also became a cause of the growth of Muslim population in the interiors of Malabar. During the seventeenth and eighteenth centuries, some of the Sufi saints, Hadramis, Baalawis, Jifris, Baramies, etc came to Malabar for religious propagation and trade. Most of them came to the Malabar not only for trade but also for religious propagation, they married native Mappila women, they owned land, they built mosques and *madrasas* or *dars*¹², they travelled into the interior parts of Kerala, and to an extent their pious life caused the proslytization of native lower cast people in to the pantheon of Islam. The Muslim access in to the interiors was not as much as cooperative and the like so called 'cultural symbiosis' in the Coastal regions. In the interiors of Kerala, the Muslim penetration caused some skirmishes with the native people or chiefs in the name of land and landowning, these are evidenced from the present day annual ceremonial celebrations among the Mappilas of Malabar such as '*nercha*', '*mawlid*'¹³, etc.

Some of the oldest settlements, mosques and *kabarsthans* (graveyards of the Muslims) give evidences for the migration of the Muslims to the interiors of Valluvanad. There are many mosques and *Jaarams*¹⁴ in Valluvanadu, that the local people attribute

many of them were built before five hundred or more years. Even some of the mosques' oldness were attributed to one thousand and more years. One of the earliest dargahs in Valluvanadu is at Jarathingal a place near Kadampuzha, in route from Vettichira to Perinthalmanna. There are two *jaarams* situate near the mosque. Both are adjacent. The local peoples call these *mahaathmaakkal* (Great Souls) as *Jarathingal Shuhadaakkal* (martyrs). An undated booklet published by the *Mahallu* committee¹⁵, which shows that one of these *mahaathmaakkal* (Great Soul) came from Egypt and the other from Baghdad¹⁶, but there is no corresponding evidences. Some of the natives attribute that these *jaarams* are of Sufi saints, lived before four hundred, five hundred or even thousand years ago, and some others attribute that these *Mahathmaakkal* (Great Souls) were martyred during the time of Mysorean invasion, and killed by local non-Muslim natives¹⁷. But there are no evidence to prove the identity of these *Mahaathmaakkal* (Great Souls). It is important that, there should be scope for further studies that these *Mahaathmaakkal* (Great Souls) has any relation with *Habshi sayyids or Kappiri sayyids*¹⁸.

Another *jaaram* named *Nattukallu Makham* (mausoleum) situates near Mannarkkad, in route from Mannarkkad to Perinthalmanna. As the name shows it is a *natukallu* (menhir) – a megalithic monument. The story related with this *jaaram* may be fabricated. That is, there was a grave of an anonymous *mahathmaakkal* (great soul) (may be a Sufi saint or *Ulema*), one of the grave stone began to grow, one day another great person (may be a Sufi saint or *Ulema*) was travelling through this way, he could seen the growing grave stone and said to the stone to stop growing¹⁹. This type of fabricate story and anonymous saint show the antiquity of this place. Whatever may be which is a place of earlier Muslim settlement and integration of other religious community's ceremonies.

Moonakkal mosque situates near Valanchery, in the route to Perinthalmanna. Antiquity of the mosque and grave yard is very old. it is shown that, it was built before five or six centuries²⁰. The area of the grave yard is more than forty acres of land and the surrounding oldest graves of the mosque show that it is one of the oldest Muslim settlement in the Valluvanadu region. The mosque in Kadannamanna near Mankada and the mosque in Aripura near Mankada, from Perinthalmanna to Manjeri travel route, Kakkooth Mosque near Perinthalmanna, the mosque in Kappu near Perinthalmanna, the mosque and grave yard of Vattapparamba, near Padapparamba, Pang Juma Masjid and grave yard near Padapparamba in route from Angadippuram to Kottakkal and Theyyottuchira *jaaram*²¹ (mausoleum), also have an antiquity of three to four centuries old. All these mosques, grave yards and *jaarams* show that there were Muslim settlements before centuries. Naturally these settlements caused some skirmishes between the Muslims and native peoples. Such skirmishes are evident from the grave cultures attached to these mosques.

Another important mosque is Puthanangadi *Shuhada* mosque (martyr,) situates near Angadippuram, from Angadippuram to Valanchery travel route. Some of the local natives attribute that this mosque was built in eleventh century A.D., during that period

ten Muslim families came from Ponnani and settled there, hence the name as Puthanangadi (new Market place)²², but there is no corresponding evidences. It is said that Shaik Usman Ma'abari from Ponnani (H 910 – H 991), was the first Khasi of this Mosque²³. Shaik Usman was also the son in law of Makhdum first in Ponnani²⁴. During his tenure in the sixteenth century ACE. there was a war between the Muslims of Puthanangadi and the local chief called Karuvayur Moossad, who was the chief minister of Valluvakkonathiri, who lived in Puzhakkattiri, a nearby place of Puthanangadi. In this battle, many peoples were killed in both sides. This battle was known as Puthanangadi war. The Muslim martyrs of this war is known as Puthanangadi *Shuhadakkal* (martyrs of Puthanangadi). Area of this *Kabarsthan* (graveyard) consists of 7 Acre of land²⁵. There is a Menhir – monument of Megalithic period – stands in one of the corners of this graveyard. It is said that, this Menhir was erected to commemorate the memory of a local chief²⁶, who died during clash with the Muslim migrants, before many centuries. There is a scope for further study of this megalithic monument and it's relation with the mosque. Most of the arguments postulated by the natives are not historically proven. But C.A. Innes and F.B. Evans say that 'alarmed at the continued aggressions of the Zamorin and seeing that he owed his power to the support of the Mappillas the Waluvanad raja determined to settle Mappillas in Vellattiri; and imported ten families from Tirurangadi. The first act of the Mappillas to build a mosque, which the Karuvayur Mussad, the Raja's hereditary minister vowed to pull down²⁷'. The importation of some families from Tirurangadi to Valluvanadu is evident from the '*Grandhavaris*' (palm leaf records) of Valluvanad rulers. They were given land and other properties, and during the first half of the eighteenth century, some of the Mappilas of Valluvanadu became land owners or *kudiyans* of land. It is evident from palm leaf records (*grandhavaris*) of different royal (*swaroopam*) families of Valluvanadu²⁸. These palm leaf records also show the '*Kutipathi*' system in Valluvanadu. One of the available palm leaf records dated A.D. 1738, which reads 'this *Vellalamura*²⁹ is given to Madambathodukayil Moyiyun Kutty by Karuniyil Kunholan for the management of a shop in Karinchapadi desam with 2 pana's of *patta* and 17.5 *panas* as lend for interest, which was earlier given to Kunholan by Thampuran (king) for interest of money³⁰.

It is said that, there were sixteen Sworupis in Valluvanadu such as Valluvakkonathiri, Vellalppad, Thacharppad, Edathralppad, Kolathur Thampuran, Nambuthiri Brahmins of Pathaikkara and Elamkulam, Chief Minister Karuvayur Moossad and others³¹. After these sixteen Swarupis, there was a seventeenth position known as Vellethaleketu, which was adorned by a Muslim family in Perinthalamanna, namely Kizhisseri family³². This Muslim family came with a Brahmin family named Kizhisseri from Thirurangadi³³. This system of installation was known as *Kudipathi*³⁴ system. These Muslim families were called as '*Tirurangadi Kudipati*³⁵ along the Valluvanadu grandhavaris. There are references about sixteen Kutipatis in the valluvanadu grandhavaris³⁶ such as

1. Puthiya veetil Nalakath,
2. Eramakka Veetil Chalilakathe Palevadiyan Perunkulathil,
3. Puthiya Veetil Ambalakath,

4. Eramakka Veetil Chalilakath Kuruvakkalathil,
5. Kunnathillathu Nechiyil Akathu,
6. Eramakka Veetil Kolangarakath Pallikkapparambil,
7. Eramakka Veetil Chalilakath Mattil,
8. Avelachan Veetil Bheemanad Desathu,
9. Pulikkalakath Pulikkal Illathu,
10. Nechiyilakathu Kunnathillathu Tharakam thodiyil,
11. Edayakka Veetil Chalilakathu Kuttanjeriyum Vattaparambilum,
12. Kizhadikka Akathu,
13. Eramakka Veetil Chalilakathu Mulliyakurissi,
14. Puthiya Veetil Valiyakkathodiyilakathu,
15. Kunnathu Illathu Meleveetil, and
16. Karyyavattom Desathu Kodakkad.

A study on the history of Tirurangadi was conducted by a group of historians shows the old Muslim settlements in the region³⁷. 'There are numerous old Muslim *'taravads'* in the area, which are called *akams*. They included families such as kizhakkiniyakath, Eramakkakath, Karthamakkakath, Puthiyanalakath, NaduvilPuthiyakath, VatakkeCholakkakath, Thekkecholakkakath, Avaranmarakkarakath, Vettikkuththintakath and so on'³⁸.

The Mysorean invasion is also a matter of discussion among the historian. Some of the historians has of the view that Mysore rulers, Haiderali and Tipu were 'religious bigots'. This view was propounded mainly by the Colonial and Nationalist historians³⁹. Another group of historians has of the view that the Mysore rulers were trying to modernise the Malabar people in the eighteenth century. This group of historians has a sentimental approach to Haider Ali and Tipu Sultan⁴⁰. There is a third view that is a balanced one. That is, the Mysore rulers were not religious bigots but their prime motive behind the invasion of the Malabar was economic⁴¹. What ever may be, the Mysorean invasion of Malabar was a factor behind the growth of Muslim population in Malabar. There are some references related with proslytization of the Mysore rulers. The references in 'Vellayude Charithram⁴²' (history of Vella) uses for both as evidence of religious bigotry of the Mysore rulers and their secular policies in Malabar. Another issue related with Haider Ali was related with his relation with the Nairs in Malabar. 'Due to the Nairs resistance in Malabar in 1766, he announced that the Nairs deprive of all their privileges; and ordained that their caste should be lowest of all castes. But later on Hyder Ali himself realized the fact that it is difficult to make submission of Nairs, because they would have thought death preferable than to such degradation'⁴³. Then he further issued an edict giving "concession to those Nairs who embrace Muhammedan religion"⁴⁴. The impact of such an ordinance in the backdrop of the heirarchical social and power relations is an area to be examined seriously⁴⁵.

The migration of the Mappila Muslims from the coastal regions of Malabar to the interior parts in the late medieval and early modern period were caused by the Portuguese infiltration in to the Malabar coast, religious propagation of the hadrami sayyids in the

interiors of Malabar, advent of new trade oriented market places in the interiors, etc.,. During the eighteenth century, the Muslims valluvanadu had been settled in some of the market centers and agricultural lands. It is evident from the earliest Muslim settlement areas like Puthanangadi, Nattukallu, Perinthalmanna, Moonakkal, Jarathingal, Mankada, Pattikkad, etc. Earliest settled life of the Muslims in Valluvanadu some times was not peaceful as much as the time of Calicut in the medieval period. The Mysorean invasion also made changes in the life of the Muslims in Valluvanadu. References in grandhavaris give evidences of Muslim settlements in various parts of Valluvanadu.

End Notes

1. Generally there were different trading communities in Kerala from various countries like Arabia, Egypt, Africa, Persia, etc. in the medieval period. But all of these Muslim merchants were generally called as the Arabs.
2. Here Valluvanadu refers to the British Taluk of the same name in the Malabar district of Madras province.
3. For more on world system, (1) Immanuel Wallerstein, *'The Modern World System'*, Orlando, 1974. (2) Janet Abu Lughod, *'Before European Hegemony, The World, System, A.D. 1250-1350'*, New York, 1989. (3) K.N. Choudhuri, *'Asia Before Europe - Economy and Civilization of Indian Ocean from the Rise of Islam to 1750'*, Cambridge University press, 1990.
4. Vijayalaxmy, M., *'Trade and trading centres in Kerala (AD 800 – 1500'*, unpublished PhD thesis (History) submitted to Calicut University, 1997, pp. 306
5. Krishna Ayyar, K.V., *'The Zamorins of Calicut'*, Calicut, 1938, pp. 52.
6. *ibid.*
7. Narayanan, M.G.S., *'Cultural Symbiosis in Kerala'*, Kerala Historical Society, Thiruvananthapuram, 1972
8. 'Overseas trade in Kerala was facilitated by the formation of trading diasporas along the Kerala coast. The secular functions of these Jewish, Christian and Islamic diasporas were to be brokers in the trade between their host country and the traders coming from their own home land. These diasporas were effective institutional arrangements for cross cultural trade'. Vijayalaxmy, M., *op. cit.*, pp. 320
9. 'The Muslim merchants engaged in the maritime trade of the Indian Ocean region were not a monolithic group; it had three main strands, which were cohesively held together by the commonality of religion and common Shafi'ite tradition linked with Arab origin. On the one side there was the *paradesi* (foreign) Muslims, out of whom a good many were *al-Karimi* merchants. The other group were the *Marakkar* Muslims oriented on the Coromandel coast, the third group were the local *Mappila* Muslims of Malabar.' Malekandathil, Pius.,

- '*Maritime India Trade, Religion and polity in the Indian Ocean*', Primus books, Delhi, Revised edition 2015, pp. 132 - 133.
10. *ibid.*, pp. 134.
 11. Hamsa, C., in his translation in to Malayalam of '*Thuhfathul Mujahideen*' of Shaik SainudheenMakhdum, Al – Huda Publication, Kozhikode, 2015 (First edition 1995), pp. 80 – 82.
 12. Muslim religious educational institutions.
 13. Annual birthday celebration (mawlid or mulid) of revered persons in Muslim communities.
 14. *Jaarams* are dargahs or mousoliums of Muslim peers or ulemas.
 15. The committe attached to the important mosque in an area is called a Mahallucommitte, they manage and administer the activities of a mosque.
 16. '*Kadampuzha – JarathingalShuhadakkalude punya charithram*' (*mal.*), an undated booklet published by Misbahul Huda Sangam, Kadampuzha-Jarathingal.
 17. *ibid.*
 18. The **Siddi**, also known as **Sidi**, **Siddhi**, **Sheedi**, or **Habshi**, are an ethnic group inhabiting India and Pakistan. Members are descended from the Bantu peoples of the East African region. Some were merchants, sailors, indentured servants, slaves, and mercenaries.
 19. FaisyVellila, Riyas., '*IndiyilePradhanaMaqbarakal (Mal.)*', Shifa Book Stall, Kozhikode, 2015, pp. 112.
 20. *ibid.*, pp. 78 – 79.
 21. *ibid.*, pp. 113.
 22. MoiduppaFaizi, K.K., '*NuttandukaludeproudiyilPuthanangadiPalli*' (*Mal.*), Souvanirpuplished by PuthanangadiJuma Masjid Committee, January 2009, Pp.36.
 23. MoiduppaFaizi, K.K., *op.cit.*, Pp. 41.
 24. *ibid.*
 25. *ibid* pp. 38
 26. *ibid* pp. 39.
 27. Innes C.A., and F.B.Evans., '*Madras district Gazatteers Malabar and Anjengo*', Government press, Madras, pp. 407.
 28. There were four families, named Ariptra, Kadannamanna, Ayiranazhy and Mankada.
 29. *Vellalamura* – a kind of land use right prevelent in the Malabar.
 30. Nambuthiri, N.M., '*Malabar PadanangalSamuthiri Nadu*' (*Mal.*), Kerala State Institute of Languages, Thiruvananthapuram, Second edition January 2013, Pp. 465.

31. Rajendu, S., '*ValluvanaduGrandhavari*' (Mal.), Published by K. Sankaranarayanan, Madhavam, Perinthalmanna, February 2015, Pp. 28.
32. Ibid. Pp. 31.
33. Ibid. Pp. 34.
34. *Kudipathi* – a person or clan residing in a particular area.
35. Some families, they were the residents of Tirurangadi, they were brought to Valluvanadu, hence they were named as 'TirurangadiKutipatiyil', ie. residents of Tirurangadi.
36. ValluvanadGrandhavari Pp. 280
37. Ganesh, K.N., '*Socio-Cultural Process and Livelihood patterns at TirurangadiA Micro Historical Study*', KRPLLD Project, Centre for Development studies, Thiruvananthapuram, 2003 -04, pp. 134 – 135.
38. *ibid.*
39. This kind of view can be seen in (1) Meadows Taylor, '*Tipoo Sultan, A Tale of Mysore War*', Madras, 2001; (2) William Logan, '*Malabar Manual*', vo I, Madras, 1951; (3) K.V. Krishna Iyer, '*The Zamorins of Calicut*', Calicut University, 1999 (1938); Ashin Das Gupta, '*Malabar in Asian Trade, 1740 – 1800*', Cambridge, 1967.
40. Historians of this view are, (1) Ibrahim Kunju, '*Mysore Kerala relation in the Eighteenth Century*', Thiruvananthapuram, 1975; (2) C.K. Kareem, '*Kerala Under Hyderali and Tipu sultan*' (Mal.), Cochin, 1973.
41. This kind of view is represented by M.G.S. Narayanan, '*KeralathileSwathanthryaSamaram, OruAvalokanam*', in P.J. Haridas, '*KeralavumSwathanthryaSamaravum*' (Mal.), Thiruvananthapuram, 2000; S. Rajendu, '*Mysore Padayottam: IrunnuttiyanpathuVarshangal*' (Mal.), VallatholeVidyapeedam, Sukapuram, 2017.
42. Nambutiri, N.M., '*VellayudeCharithram*' (Mal.), VallatholVidyapeedam, Sukapuram, 1998.
43. Mujeebu Rahman, M.P., 'The Other Side of the Story: Tipu Sultan, Colonialism and Resistance in Malabar', SahithyaPravarthaka Co-operative Society, Kottayam, 2016, pp. 40 – 41.
44. Logan, William, *op.cit.*, pp. 413.
45. Mujeebu Rahman, M.P., *op.cit.*

3.

The Houses, Spreading The Lights Of Heritage

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Abstract

This paper is an attempt to understand the relevance of the brightful heritage and to find out what are the historical documents that hidden in our society. In our modern scenario, people are not aware and care of the valuable information of the wealthy heritage. The relevance of heritage studies are one of the important subject matter in our multi-cultured society. The writings of the history of one region are on the basis of the multi-specialty of that region. So we can understand different kinds of art, literature, language, geographical outlooks, historical remainings, cultural diversity, lifestyle and situations, educational qualifications, foreign interactions, celebrations, agricultural patterns and so on.

There are a lot of written and unwritten folkways that one tradition handles over to other tradition. This transformation leads to the historical birth of one region. It may be the togetherness of truths, thoughts, personal observations etc. Some may be very wonderful facts for new generation. Whenever we study each and every houses of a region, it may be very wonderful to us and we are more talkative about the heritage. When we look at seriously on houses, there are many protective things for the future generation. So the study of heritage is very relevant in the findings of the valuable pages of information of a region. In this light the paper explores, the importance of heritage and tries to find out any historical documents for the preservation by the Archives department of Kerala.

Introduction

“History is an unending dialogue between the past and present” (E.H.Carr). Each and every house are the founders of one region. From history, we can get lots of remainings .It is very important to understand that past experiences of people and their golden moved paths. We should identify that we developed through the hard works and knowledge. These are beyond the wonders and discoveries.

We should give importance to historical rewritings rather than new write-ups. The valuable past of India had been talked for lots of decades. We have to move towards a practical sense rather than its talks. Globalisation is the reason behind the drastic and dramatic changes in all over the world. We also are interested in the globalization. But some are very disinterested and disturbed persons by the globalization. The rare things of one culture should protect, it is not only by the people. But also it is the responsibility of government too. India does not take any favorable actions or powerful decision and attention to protect our valuable heritage. Many foreign countries giving the 'patent system' (a legal system for protecting the rights of inventors) on valuable things. There are many palm leaves and transcriptions than that of India. For example;

- National Museum Library in Chicago
- German Berlin Sanskrit Manuscripts
- Webber Park Library, USA
- British Museum Sanskrit Catalogue Library
- Sanskrit Manuscript Library, Kbalten Paris
- American Oriental Library
- Sanskrit Manuscript Library, Leipzig

It is to inform that many historical documents and things exported from our Kerala to foreign countries. Two years back, a trader named subhash Chandra Kapur exported many valuable things from the village of Suthamalli, Sreepurunthara in Tamilnadu to Manhattan Gallery of America. It was publicized when he was arrested with these historical archives in New York airport. So we can predict that many Chola statues of 11th century are in Canberra National Gallery of Australia through such kind of exportation. These all are the stolen things from India.

In 1979, Indian Government bought the valuable ornaments of Nizam of Hyderabad only for 218 crores. In between 2006-2007, many Indian creativities sold to foreign countries for 2000 crores. So we ought to resist the export of valuable things to other countries and protect such things are as our wealthy heritage.

Kerala State Archives Department

The state archives department was formed in the year 1962. it functions as the custodian of all non-current records of permanent value of the state government and various departments. Major responsibilities of the department include custody, care and management of records received in archives, acquire documents of historical value, render technical advice, assistance on management and conservation of records to various departments and institutions. Besides the primary functions connected with the administration and scientific preservation of the record holdings already under its control. The activities of the state archives largely extend to the following field also.

- Scrutiny of records that is mature for destruction of public offices as a precaution against the risk of records of archival or historical importance being lost.

- Issue of the attested copies of public records to the applicants at prescribed fees (rules appended).
- Making available of the archival materials to research scholars connected with the subject of their research (research rules appended).
- Furnishing the required information to government on various matters.
- Rendering technical advice to various state departments in matters of proper maintenance and up-keep of their record holdings.
- Survey and scrutiny of records of historical importance in private possession and their acquisition wherever possible.

Methodology

Heritage is important in understanding the past stories. This study aims to find out the historical documents from houses. Survey method was used to gather the data. Survey was conducted in kuttur of Vengara with the help of structured interview schedule and the samples of 60 houses were taken for this study.

Results And Discussion

From this study, I found that there are lots of historical documents in every houses. 90% of houses have the rare documents. From a house, there is palm leaves about Ramayana of 1912. It is about 100 years of old. I could find very important house from this study. In the present period, the owner protecting the house as the beauty and virtue of past period for future generation. This house is named as “Edathola Bhavanam”, situated in Kuttur of Vengara. We can see the rare history in the nock and corner of this house and it constructed by Koolippulaikkal Kunju Moideen in 1865, who was the authority of the regions of Vengara, Kannamangalam, Oorakam, Melmuri and Neduva.

Muhammad Haji, a third generation member who chaired 5th Eranad political conference was the owner of this ancestral house. Now the owner is Abdul Gafoor, who is the 18th son from 19 children of Muhammad Haji.

There are very cautioned handworks in each pillars, arch shaped stone walls, wheel shelves etc are the wonders for the coming generation. Beyond that there are so many records and documents, which are following:-

- 100 years of old palm leaves
- British Acts of 1860
- Malayala Panjangam of 1876
- Shabdha Tharavali (Dictionary) of 1900
- 150 years of old Quran transcriptions
- McMillian school syllabus from 1st to 10th standard in the period of 1915
- Palm transcriptions of Kozhikode treasurer in 1833

- 1st document of Tirurangadi register office in 1865
- Simon commission report of 1927
- A complete form of speech delivered by British king in 2nd Round Table Conference of 1931
- Rupees of 17th century
- Survey-resurvey plans and maps
- The library included Al-Ameen, Subulussalam, Sanjayan, Mathrubhumi, Alifulaili, Persian book Chardarvesh etc.

A white palm documents in 1831, it was sealed by 8 Ana prized seal which includes in Kannada, Urdu, Tamil and English languages. There is a written document of 22nd May, 1861, which included the seal without ink and of a picture of British king. A registration system did not exist in that period. The historical documents revealed that the registration system started since January of 1865. The 40 rupees valued document which was registered on 18th January of 1865 has 25 inches length. This was signed by Muhammad Haji as the stamp vendor. It is the 1st document that registered from the Tirurangadi sub registrar office. Its number is 9. Another document in June 21st of 1865 signed by Kunjoosa as a registrar.

In that period, the rate of land is about 13 rupees. One of the important thing is, in the period of Malabar Rebellion of 1921; the strikers fired the Tirurangadi sub registrar office. But important documents from this office are still in this house without any damage.

Conclusion

Heritage is important to understand the story of society-its history, identity and its people. Heritage can incorporate both the tangible and the intangible. It is present in many forms such as landmarks, houses, places, buildings and so on. As a community we share the responsibility to identify and respect what is important and pass on these places to future generations. So they will understand what came before them. Each and every huts and palaces are the centers of heritage. State government, local governments, property owners and members of the community all have a role to play in ensuring that the valuable asset of our heritage is recognized, respect and promoted.

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4.

Malabar Peasant Insurrection and Its Religious Interpretation

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Abstract

Peasant mobilization and outbreaks in Malabar vividly studied and interpreted by colonial as well as nationalist historians. Most of the colonial writings manipulated these uprisings as the movements led by the frenzy and fanatic Mappila masses. Historians elucidates the rebellion was motivated by agricultural as well as religious factors. Mappila uprising was against upper caste Hindu land lords, and the defended against invisible subordination and excessive extraction of land revenue. Peasants agitated for revamping land revenue system. They constantly protested against landlords and government authorities, who provides loyal support to landed gentry. Tenants obliged to fought for protecting their religious beliefs property rights. Peasants properly mobilized by Mappila front-runners. It shows that communal elements act as catalyst and accelerate the process of insurrection. However, the revolts backed by communal elements or not, it purely eulogizes as 'traditional patriotism'.

KEYWORDS: Malabar, insurrection, interpretation, religion, community, Mappila, peasants, historians, uprisings, agricultural, subordination, land revenue, landlords, tenants, communal elements, landed gentry, traditional patriotism

Brief History of Mappila Peasantry

The community has been characterized as consisting of pure Arab traders and women of the country, and converts to Muhammadanism, mainly from lower Hindu classes. Particularly conversion took place inner Malabar. The pattern of Arab settlement and conversions, fundamentally molded the character of Mappila community. The Mappilas were a mercantile community concentrated along the coast in urban centers and dominated in intercoastal and overseas trade. With the rise of Portuguese power and gradual elimination of Mappila commercial interest and many Mappilas moved to inland areas in search of new economic opportunities. Mappilas of the north enjoyed economic prosperity as a result of inland and overseas trade. While Mappilas of south were principally converted from the Cheruma, Thiyya and Mukkuva castes, for whom Islam brought freedom from disabilities of ritual pollution. It was in these inland areas of south, in Eranad and Walluvanad Taluks and among the poorest section of population that the Mappila community expanded so rapidly. R.H Hitchcock, in his secret history of Mappila rebellion, described the Mappilas of south Malabar as having become

“entirely separate from those of the rest Malabar...The low state of their intelligence, their subservience in which they had hithertolived, and even were they capable of understanding, all tended to provide a race which would prove an easy prey to fanaticism and lawlessness.”

Hitchcock description completely shattering the reckless collection of revenue and exploitative character of British authority. He saw the matters as a British associate. During Britishrule, four northern districts of present Kerala state, Kannur, Kozhikode, Malappuram, and Palakkad district formed Malabar district.

\Land Distribution and Roots of Disgust.

The nineteenth and early twentieth centuries witnessed a series of remarkable outbreaks in Malabar. About 32 of these occurred between 1836 and 1919. Most of the outbreaks were pointed against high caste Hindu landlords, known as Jenmis, their relatives or assistants. William Logan, the second the second special investigator appointed, reported in 1882 that the overwhelming cause of the outbreaks was the new system of land - ownership introduced by British following their annexation of the district in 1792 and the oppressiveness of Malabar’s landlords [Dale, 1980; 159-60, 170-2].The Haider’s invasion and Tipus sporadic persecution of the Nambudiri and Nair weakened the social position of these castes. The establishment of British rule in Malabar leading to the restoration of social and economic position of dominant castes. The land holding power and other government sponsored privileges enable landlords to impose high rate of revenue. Here Mappila were reduced to insecure tenancy. Moreover, revenue policy introduced by East India Company after the conquest of Malabar from Tipu in 1792 had two main characteristics.

- 1] It provided for the state’s appropriation of the largest share of the produce.
- 2] Jenmis as absolute proprietor of land.

Revenue collection is based on the nature of land. In general, there were two broad categories, Paddy fields,and Garden lands. In case of paddy cultivation, cultivator get 1/3 of the produce, 6/10th to government as revenue and 4/10th to Jenmi as rent. In garden lands 1/3rd to cultivator and remaining, two was divided between government and Jenmi. It indicatesthat how landlords and government authorities ruthlessly exploited peasants. Landlords leased out lands on two types of tenure, **kanam**,and**Verumpattam**.Kanam tenures are terminable lease for twelve years, Verumpattam purely temporary lease for a fixed period, without any occupancy rights. Verumpattam given directly Jenmi/ kanakaran. Government revenue amounted to the 30-40% of the net produce realized by coercive method. distraint of property is another measure for ensuring regular collection of revenue. However, early in 1813, a single taluk were 203 revenue defaulters whose property had to be auctioned. Inability of peasantry to meet high rate of revenue gradually led to the large-scale confiscation of property. Revenue was periodically increased and rigorously collected. The enhancement of rent, eviction, Melchharth [over lease] and imposition of renewal fees were common methods of oppression and exploitation.

Landed aristocracy, includes landlords, intermediaries and government regularly exploited peasants and ruthlessly collected revenue. When demand for land increased by the middle of 19th century, tenants were evicted on flimsy grounds between 1862 and 1880. Eviction decree passed against 91,270 people -about one of every 20 cultivators had a decree for eviction. Every renewal of lease or Melcharth led to an upward revision of rent. Land distribution and assessment are caste based. Unproportionate division of land among different castes also hastened the problem. The caste wise distribution of total land [both occupied and unoccupied] was clearly indicate unequal distribution of land. According to available data, 641.90 acres or 83.5 percent of the total land was held by upper caste Hindus. Out of the 112.15 acres held by 58 Mappilas, 78.22 acres belonged to 15 holding between 1 and 2 acres and 16.96 acres to 31 holding less than one acre of land. According to the 1901 census the village had 221 houses which gives an average of 5.5 members for each family. In the absence of any alternative employment in the interior taluks, 406 Mappilas were dependent upon Hindulandlords, particularly the Raja f Nilambur, either as laborer or as tenants. Another group of 236 Mappilas belonging to the 43 houses with less than two acres of land were also partially dependent on the Hindulandlords as tenants or sub tenants. This means that 642 out of 720 Mappilas were either fully or partially dependent upon Hindu landlords as subjected to subordination and feudal oppression. The process of outbreak was not a spontaneous action. It is a conglomerated form of peasant responses. Land measures and distribution took place under British government reassured and restored all powers and privileges enjoyed by landed gentry. Although, religious ideology and frequent religious discourses gave fanatic color to these uprisings. However, Muslim community predominantly dominated in southern Malabar as well as in northern Malabar, in the case of southern Malabar they were in subordinate position under landlords. Most of the tenants coming from the Mappila community and obviously tenants protest against the landlords in that instinct way.

One official source described outbreaks zone as '*amid large tracts of uncleared jungle, which have long attracted the unsuccessful Mappilas, who had crowded out of their villages in the west, and who remain for the most part ignorant a destitute and ready on the slightest provocation to let their smoldering fanaticism kindle*' [Imperial gazetteer; 1908: 341]. This situation makes Mappilas as tenants under the over lordship of Jenmis. Situation become more vulnerable when landlords backed by authorities enhanced revenue in random manner. Authentic account of Malabar agrarian society are agreed that it consisted in essence, of four main strata. Jenmis stood at the top, the Jenmis most of them Nambudiri Brahmins, also commanded a position of ritual and social supremacy in Malabar's elaborate and fiercely upheld caste system. Kanamdars stood at second level, who before the British land settlements may have enjoyed virtual control over the land, who could be evicted from the land at the end of their 12 years of customary right over land. There were some Mappila kanamdars, many more were Nairs. Verumpattadars came after Kanamdars. Verumpattadars usually cultivated with their family labor, received only a third or less of the crop, and had no occupancy rights. Here Mappila predominated along

with the low ranking Hindu castes. Finally, the bottom of the agrarian structure were the landless laborer and porters, again composed largely of Mappilas and the former slave caste, the cherumans.

These four classifications in Malabar region was a replica India's rural society, landlords, rich peasants, middle peasants, and landless peasants.

Role of Religion and Nature of Outbreaks.

Frequent peasant outbreaks in south Malabar region culminated with religious ideology. These outbreaks, essentially a means curbing the power of the higher caste [Brahmins and Nairs] Hindu Jenmis or landlords. Along with this, predominated Muslim tenants saw it as a ritual challenge to the British administration which nurtured that power. British government imposed tremendous penalties for curbing up off rebellion, but this act infuriated peasants in mid 1850s. this measure also widened the hostilities between Muslim *population* and British authorities. Meantime, landlords acts as intermediaries between tenants and authorities, who were the only beneficiaries of British rule. Oppressive Nambudiri landlords was also social and religious superior. The Mappilas as *Muslims* would identify the same Nambudiris as an unbeliever and could invoke Islamic tenants to justify a challenge to his authority. The nature of reaction of Mappila peasantry was based on the religiosity and exploitative character of landlords. The Haidr's invasion and Tipus sporadic persecution Nambudiris and Nairs weakened the social position of these castes. Mappilas were freed from previous restraints.

The establishment of British rule in Malabar lading to the restoration of the social and economic position of the dominant castes. It severely affected the position of Mappilas in south Malabar. Mappilas were reduced to insecure tenancy. Vulnerable to rack renting and eviction at the hands of Hindu landlords sustained by British courts. This led to the Mappila outbreaks, which Dale has described as 'social protest conducted as religious acts. Each one was a *jihad* in asocial context. 300 years of commercial conflict with the Portuguese, and later the British had been conducted in these terms. The ideology of *jihad* had become a heroic ideal, leading the Mappilas with a belief in the virtues and rewards of martyrdom and a disposition to justify and sanctify disputes with non-Muslims I term of *jihad*. Malabar increasing population enhanced pressure on the land, with one of the most inefficient and oppressive systems of agricultural production in southern India, with the power of the Jenmis backed by the state and upheld by caste authority, it pointed out that why south Malabar should be the scene for a series of violent outbreaks and a major rebellion. It's a gradual transformation from the economic grievances to rebellious effect. It cannot be doubted that religion was an intimate, even integral part of translating Mappila discontent into action.

During the course of nineteenth century outbreaks, the number of conversions to Islam heightened dramatically. Conversions heavily influences the life of lower caste people. In converting to Islam, those of low castes, not only freed from tradition social barriers and strictly protect against Jenmi tyranny was supported by their fellow Muslims. The term outrage was used by British to refer those outbreaks of Mappila violence in

which the attack usually against Nambudiri or Nair landlords, sometimes against European officials or a convert who had slipped back in to the Hindu fold. This incident in which “Mappila sought actively their own death”, 29 in number between 1836 and 1919. By adapting earlier *views*, the general belief in the ideals of *jihad* and *Shaheed* which underlay the actions of all the Mappila *mujahidun* [warriors of faith]. Whatever other personal, social, or economic grievances may have been uppermost in their minds. Apart from the origin of the community and growth through conversion, aside from passing reference Mappila ‘agriculturist’, ‘cultivators’ and belatedly peasants. According to the census of 1921, out of every 1000 Mappilas workers 334 were cultivators [owners or tenants], 239 agricultural labourers, 34 porters and miscellaneous labourers, and 18 non-cultivating landlords or tenants [1980:246]. This data reveals the growth and composition of the Mappila community. Malabar witness’s Sporadic growth of Mappila population in the century preceding 1921 rebellion. From 269,624 in 1831, the Muslim population of Malabar district rose to 382,330 in 1851 and nearly 900,000 in 1901 out of a total population of 1.2 million in 1837 and 2.8 million in 1901[Dhanagare, 1977: 122-3; Miller, 1976: 121-2] British observers at the time noted that a large share of this increase came not from normal demographic growth but from the voluntary conversion of low caste Hindus and former slave castes. By 1921 Malabar had a Muslim population of 1,004,327 almost a third of its total of 3.1 million. Of these sixty percent were concentrated in south Malabar where outbreaks and rebellion were chiefly located.

Every dissatisfied or expelled did not turn against his own landlord. The distinction between previous outbreaks and of 1921 rebellion shows that, landlords aversion of the Mappila peasantry as a whole to the combined domination of Jenmi and Sarkar [government]. The Mappila participants in the outbreaks shows pure degree of discrimination against landed gentry. They saw Jenmis as oppressors and sparing other landlords and Hindus against whom they had no grudge [Panikkar, 1979; 609-11]. Mappila uprisings was also wider ranging, as a class struggle, it against the landlords, by extension it against their perceived Hindus and British allies. Strong element of ‘inversion’ influenced Mappila peasantry, they sought to rearrange the previous orders. In the new order, briefly realized through the revolt, the Hindu-Jenmi-Sarkar raj was overturned, the houses and temples of Nambudiris and Nairs polluted and pillaged. The caste proud privileges enjoyed by these groups questioned and Hindus were compelled for conversion and forcible violation of taboos and customs too place

One of the shortcoming that has dogged recent discussion of the Mappila disturbances is precisely the tendency to isolate them from the discussions of other peasant movements in India and from other forms of protest and peasant mobilization in Malabar. Dale’s argument is that the outbreaks were essentially a religious phenomenon is almost self-fulfilling one, as the participation of Muslims and the use of Islamic rituals is taken as their main point of distinction from other types of violence and protest in nineteenth and early twentieth century Malabar [Dale 1980:121-2]. It’s clear from that religious motivation behind the peasant uprisings, sometimes shifted from the core problem and reduced it in

to religious propagation. Periodic outbreaks of dacoity and other violent crime was a part of another form peasant protest. In this Mappilas participated alongside Nairs, Tiyyas and other Hindus [Arnold 1979:151]. Several of shahids had formerly been members of criminal gangs and for some of them, the quest for Islamic martyrdom came only when it was clear that their as bandits were at an end. The poor and middle peasants might derive some advantage from their various forms of protest and self-mobilization. The self-sacrifice of *shahids* might temporarily relieve pressure on other Mappila peasants [Dale ,1980:17-8], just as conversion brought certain limited gains. But none of these demonstrations resolved the actual problems of Malabar's oppressive landlords and the tenants' insecurity. In the end, the impasse resulted in the eruption of the 1921 revolt.

Religious discourses delivered by priests heavily influences the peasantry. Teachings of the priest bounded with religious fanaticism. Most infamous, Mamburam Thangal of Thiroorangadi had been forced by the district collector to leave Malabar following the outrage of 1852. The act 23 of 1854 and 24 enacted to regulate rebel's activities. The first act empowered authorities to impose heavy fines on the Mappila population in localities where outrages occur. It enables to confiscate the property of those found guilty of outrages and to deport persons suspected of complicity. Another immediate action taken by the government for preventing the veneration of outbreaks participants. They saw remains as catalyst that invariably promoting the anti-British sediments among the Mappila populace. It was the invariable custom to dispose of the bodies by burning. This was something carried out in most provocative manner. This corpse of assassins of collector H.V Canolly in 1855 were publicly burned in a Mappila suburb of Calicut. Company's servant on the spot C. Collet argued that since the burning of the body was "regarded by the Mappilas with much horror". This incident accelerated the rebellious behavior of Mappilas. But the policy of disposing of the corpses of outbreak participants by fire was continued up to the end of outbreak period in 1919.

The reports on the 1896 affair indicate that remarks such as the statement of Puzhutini Kunyayo [14 march 1896] [29] cornard wood -p.101] 'there is no room for mussalmans in the country' and 'we mussalmans can't abide here and 'there is no standing room in the country'. 'we had much oppression at the hands of white folk'. [statement of Kaidavalappan Kunnayan]- and a dozen of as moplals can't meet anywhere but we are at one suspected to plotting an outbreak' [statement of Valiyamannil Chekkuty]. All of them were current among the Mappilas of the outbreaks area whether or otherwise. The statement related to the Muslim identity and government saw the nominal peasant outbreaks as rebellious fanaticism. In fact, the rural Mappila population of interior of south Malabar was highly sensitive to the slightest challenge towards their religious as well as cultural identity.

The preaches of Sudanese Mehdi 1884-85 and the fulfillment of prophet's word contributed to a state of excitement among the Mappilas which saw the occurrence of three outbreaks in a period of only 12 months. Belief in a Mehdi, who is going to be conquer the world for Islam to have been indigenusness among the Muslims. Meanwhile,

the members of 'Hal Ilakam' [frenzy races] sect displayed a bizarre but evidently fervent belief in the miraculous. They believed that they have endowed with prodigious powers such as that of flight and ability to conjure food from nothing. In fact, 'Hal Ilakam' seems to have posed only trivial threat to British rule. They have shown an attitude of resistance to authority and impatience of subordination, resulting in case of assault on government servants. The sect was, in fact, impracticable not only as mass movement but also as a durable one.

The Revolt of 1921: Altering Physiognomies of Peasant Mobilization.

The imminent changes occurred in peasant uprisings in nineteenth century redraw the characteristics of previous outbreaks. The involvement of congress provides more popular and mass acceptable face to peasant outbreaks. General characteristics of revolt during 19th century would elucidate the role of religious ideology. Revolt took place in pre-1921 period and revolt of 1921 was different in many ways. William Logan collector of Malabar, inquire in to and report upon tenant right in Malabar. The best solution of the agrarian question that which involved in least interference in agrarian matters. The nationalist movement came relatively late to Malabar. Though district congress committee had been formed in 1908, it was not until 1916, with the founding of the All India Home Rule League, the Malabar began to awaken politically. The nature of these outbreaks has been well summed up in a decision of the three judges that sat on the special tribunal, Calicut, to try some of the principal offenders. They say in part: "For the last hundred years at least, the moplach community has been disgraced from time to time by murderous outrages. In the past these have been due to fanaticism. They generally blazed out in the Eranad taluk, where the moplachs were, for the most part, proselytes drawn from the dregs of the Hindu population. These men were miserably poor and hopelessly ignorant, and their untutored minds were particularly susceptible to the inflammatory teaching that paradise was to be gained by killing kafirs. They would go out on the warpath, killing Hindus, no matter whom and seek death in hand-to-hand conflict with troops. In some cases, they may have been inspired by hatred of a particular landlord, but no grievances seem to have been really necessary to start them on their wild careers." Non-co-operation movement and the idea of Swaraj inspired by Muslim masses and they saw it as a way to subvert the British government and to substitute a Khilafath government by force of arms. In 1921 a meeting at Calicut presided over by the mahadum Tahngal of Ponnani, the highest religious authority among the Mappilas. the committee pledged support for the Naspur resolution of Non-cooperation. Large number of Mappilas resigned official posts, stepped down from the bar and dropped British titles. As agrarian tension increased, Nair leaders in tenancy association and congress extended support to Mappila cultivators. Both in the name of the tenant's reform and in the name of Khilafat. In contrast with eighteenth century revolt, the revolt of 1921 wins more public support and it termed as a national movement. The khilafath movement wonderfully organized, and every village had its own khilafath association and there is a regular system of inter communication. Men from the considerable areas can be rapidly summoned at any point of time.

Traditional system of communication among Mappilas, Hitchcock recognized it as major difference between Hindus and Mappilas. [The meeting during Friday prayers and often at other times in mosques- they can form public opinion of their own, this makes under the cover of religion] all Mappilas by no means rallied to the khilafath cause.

Much of Eranad and Walluvanad taluks had fallen under the control of rebels. Ali musaliar of Tirurangadi assumed title of 'Ali raja' in a ceremony at jamat mosque in Ponnani, the central mosque of Mappila religious organization. Seethe koya Thangal of Kumaranpathorset himself up as 'King of Manarghat'. Variankunnath kunjahamad Haji, one of the principal organizers of movement. He had settled down as a cart man in his native village. Kunjahammad Haji enthroned himself as khilafath king and quickly established such ascendancy over Eranad and Walluvanad taluks that he even issued passport to those who ventured beyond the borders of his kingdom. Landlords -Nambudirid and Nairs were principal victims of the attacks. British reinforced martial law powers to curb rebellion and sought to contain rebellion within the areas of Eranad and Walluvanad taluks.

Multiplicity of explanatory factors may be identified in analysis of the Mappila rebellion: agrarian discontent, the perceived threat to Islam, the congress khilafath agitation and provocative government reports and so on. Each of these factors contributed to the exploitative character of the rebellion. The combination with Non-cooperation movement brought dynamic changes in the tenant's outbreaks. It helps to mobilize Mappila masses in the forefront of freedom struggle. Within six months the rebellion was crushed. Different interpretation and continuing discussion on Malabar peasant outbreaks never sought for a single factor behind the rebellion. Multiplicity of factors put forward by the historians. However, it was an important watershed in the history peasant politics, culminated with religious motives, that happened in India.

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5.

The Concept of Development in Western and Islamic Perspectives

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Abstract

Development, the word itself contains a notion of superiority. The western nations are considered to be the model of 'developed' states, with their industrial policies, infrastructure development, technological advancement etc. The goal of this study is to analyse the notion of development in the diaspora of west v/s non-west. This paper attempts to say that development is not merely a process of growth of science that promises the absolute human mastery over nature. But rather the discourse of Islamisation have an important role to play here. According to this point of view, talking about development without considering the spiritual side of people is meaningless. The study will critically try to examine man as the heart of the process of development.

Keywords: Development, Islamisation, Fall of human values, Purification of mind

Introduction

The term development has been understood from different perspectives. There exist a fundamental difference between the concept of development in the western and Islamic perspective. This is said to be due to their different worldviews. In the late fifties and early sixties, development has been synonymous with 'progress' and 'modernisation'. This paradigm evolved has shifted considerably during the past fifty years. Today economists acknowledge the importance of individuals above the economic progress. Apffel-Marglin and Marglin(1990) argued that development is grounded in a framework of parameters such as economic activities, industrialisation, urbanisation and use of new technologies. On the other hand Ogbon(1999) opines that the idea of modernity situates people in time. Before dealing with the concept of development in Islam it will be worthwhile to analyse it in the western perspective.

Development in western perspective

The understanding of development in the western is embracing technology; it is all about fascinating infrastructure, modern communication and transport lines and high

levels of literacy, neglecting traditional practices and customs. This kind of development was a result of the industrial revolution and also colonialism. Brazin(1987) says, “third world peoples were first made to believe in God, now they have to believe in science. The western nations are considered as the model of developed states and the other nations and cultures are there to simply follow this example. They are supposed to abandon their cultural and traditional heritage, their sacred religious values which are believed to interfere the progress of the nation. In other words, development in western perspective means that there should be modernisation of every area, i.e. society, polity and economy. According to David.E.Apter, the process of modernisation involves a diffusion of world culture- based on 1) rational view of life 2) advanced technology and science 3) a secular approach to social relation and 4) a feeling for justice in public affairs.

The idea of development is grounded in ‘a concept of science’, that promises the absolute human mastery over nature. For modernists and developmentalists ‘control over nature’ is itself development. Modernisation here implies the control over environment which signifies the independence of man from God and nature and man becoming independent through his technological and scientific advancement. The focus of development theorists remained on the material aspects of life, with no concern on spiritual values. And this notion of development does not fit non western countries and when it is imposed on them, it fragments and destroys societies based on traditional worldviews.

Even though this ideology of the west continues unabated in the very axioms of development theories, new values are being constantly added to new models of development. For example, ‘Rethinking Bretton Woods Project’ of the Washington, D.C based centre of concern places strong emphasis on development that it is equitable, participatory and sustainable and that has the empowerment of the poor and disadvantaged as one of its strategic aims. Therefore development is now defined as ‘a healthy growing economy which a) distributes the benefits widely b) meets the need of the present actions and c) provide human rights and freedom; effective governance and increasing democratisation’. This rethought model presents what non western cultures took for granted as development options. The non western people do not have the right to live a healthy life and right to personal security. Development undermines these rights by suppressing their tradition, by promoting urban development, increasing insecurity by displacing traditional agriculture. And the rethought model of development offers these rights as ‘options’ under the umbrella of development.

Islamisation of knowledge

This discourse had its origin in the early eighties and is a result of realisation that all the social science disciplines are the constructions of western civilisation and have no meaning for muslim societies. People of the time understood the importance of generating disciplines that are the natural products of Islamic worldview. Muslim economists tried to

undermine the western connotations of development by hedging it with islamic terminology and ideas. **Islamic concept of development**

The centre of economic activity is the welfare of human kind. They have a power over all things. The Quran says that ‘They alone, among all creatures, were taught all the names(2:30-31). Keeping in view this privileged position of man in the world, Islam can never treat human beings as mere capital for economic activity. Islam give importance to the spiritual development of human beings. It is through mental and spiritual transformation the Islamic soceity develops.

The ideas of Jafar Shaykh Idris and Khurshid Ahmad are good examples to show the shift of the concept of development bounded in the ideologies of the west to the man-centered concept of Islam. Idris equates development with ‘Service to God’. To be a complete human being an individual must direct all his activities towards the Service of God. Within the framework of the Islamic way of development, the material and spiritual aspects of life are of equal importance.’ To be able to live a good life of devotion of God, we have to make the best use of the material resources of our world’. For Idris, the individuals in the soceity is of prime importance. When an individual finds no meaning to his life then the soceity of which those individuals belong is sure to decline.

The Islamic perspective of development has three dimensions. Namely, the development of material world, self- development and the development of the soceity as a whole(Iqbal and Mirakhor,2013). The central economic tenet of Islam is to develop a prosperous economic and social system where all its members can maximise their intellectual capacity, preserve their faith, health, and wealth among generations and actively contribute to the development of soceity.

There is another conceptual analysis by Khurshid Ahmad. According to him, the philosophic foundation of the Islamic approach to development is based on four fundamental concepts: tawhid,rububiyyah,khalifah and tazkiyah. Tawhid and khalifah are the fundamental cpncept of Islam that define the basic relationship between God and person, person and person and relationship to nature and his environment. Rububiyyah is the divine model for the useful development of resources. The concept of tazkiyah is related to development of people in all their relationships. This understanding of tazkiyah leads Ahmad to identify five essential features of development under Islamic framework.

- a. Islamicconceptofdevelopmentincludesmoral, spiritual, andmaterialaspects. The welfare of this world is not only objective. The welfarethatislamseeks extends to the life hereafter. This dimensionistotally missing inthe westernconcept of development.
- b. The heart of development process is man. Development therefore means thephysical and socio-cultural development he lives in.
- c. In an Islamic framework, development is multidimensional activity. IslamSeeks to establish a balance between the different factors and forces.

- d. Economic development involves both quantitative and qualitative changes. But unfortunately the qualitative aspects of development are neglected in general. Islam tries to rectify this imbalance.
- e. Islam has emphasised two basic principles of social life. Firstly, the optimal utilisation of resources that God had endowed to man and secondly, the equitable use and distribution and the promotion of all human relationships.

The literal meaning of tazkiyah is purification. The focus of tazkiyah is not just the individual, but it also seeks to build a society which enables its various elements and components to practise tazkiyah in a positive atmosphere. The idea of growth through purification is unique to Islam. On the other hand, declining societies which could not even meet their basic needs would be unable to practise tazkiyah. It demands that individuals and the societies should grow within particular limits.

Both Idris and Ahmad were writing in a period when it was still believed that the western notion of development can be 'Islamised'-that is it can be changed and modified to fit the worldview of Islam. But later analysis of Islamic concepts such as tazkiyah forced Muslim scholars and economists realise that development could not be 'Islamised'. Development can never have any meaning for muslim societies even when it comes wrapped in Islami terminology. Therefore Muslim scholars are now becoming coy about Islamising western concepts and categories. Muslim economists are further using Islamic categories to describe the process by which Muslim societies move from a dependent state to a fully self-sufficient one. They use the term *falah* which is loosely translated as 'human wellbeing' to describe this process. It can be described as a comprehensive state of spiritual, cultural, political, social and economic wellbeing in this world and God's pleasure in the hereafter. It refers to a situation where an individual is gainfully employed, free from want, enjoys freedom, participates in social life and has opportunities to grow spiritually and culturally. In fact, *falah* does not focus on bringing out more and more material prosperity. It sticks on the idea of balance and harmon

Conclusion

Development has its roots mainly in the Eurocentric view, a paradigm understood as the westernisation of the world. The abandonment of this concept of development is considered essential for the recovery of the 'repressed west'. This will lead to the Muslim society acquire their own culture and civilisation, with their own ways of knowing. A development-free world with numerous civilisations, each working in its distinctive way could generate new kinds of growth that can be shared, new alliances of interests and aspirations that can collaborate across different civilisations without denying anyone's identity. Islam itself has guaranteed the practical ground for the development of civilisation by encouraging the factors like science, industry, determination, courage and perseverance, that develop culture and civilisation. They are considered as the spirit, meaning and aim of life that man adopts to attain his final aim.

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6.

The Ascendancy of ICT in Madrasa Education: An Analysis of its Implementation in Al Jamia Al Islamiya, Santhapuram

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Abstract

Madrasa education is a widely recognised parallel stream of education in India among the Muslim community. Many of such institutions are spread all over the country and contribute a major portion of the need of Islamic scholars for this section of the society. And a substantial part of such institutions bag a history of more than a century witnessing and taking part in the great freedom struggle of the nation. But what retrogressed such institutions from the mainstream was their incapability to comply with the developments in the educational sector.

***Scope:** The supremacy of Information and Communication Technology in the field of education has led its scope to a new horizon. But the institutions under the Madrasa education in India were much late in adapting to the changing technologies. They were damn stuck in the antediluvian culture of text book education. And felt well-furnished in their conventional mode of education, lagging much behind in the domain of education. However, there were some exceptions to this truism. Some notable institutions in Kerala, based on the Madrasa mode of education, were much far from this perpetual concept. One such institution is Al Jamia Al Islamiya, Santhapuram.*

Al Jamia Al Islamiya, Santhapuram is a reputed religious institution situated in the district of Malappuram in Kerala. It was established in 1955 as a primary religious institution and was developed as a college and later a self-declared university in 2003. From its very beginning, this particular institution was barely confined to the Madrasa mode of education and the primitive techniques of teaching. Even though being apart from the mainstream, within years, the institution was well accepted in its field for

engendering religious scholars with modern ideologies. Later on, with the advent of 21st century, the institution made many notable steps in the field of Information and Communication Technology. With recent effect, the whole university has been transformed into multimedia.

Objective: *Thus, this study intends to discuss the retardation of the Madrasa sector and the possible revolutionary changes that could take place in this field with the introduction of ICT, with reference to Al Jamia Al Islamiya, Santhapuram.*

Key words: *Madrasa education, ICT, Technical changes, Al Jamia Al Islamiya*

Introduction

Education is considered as an exigency in the life of a human being. 'It is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs and habits'. This process wasn't confined to any sort of knowledge, but anything and everything, whole around this universe was technically accepted as a part of acquiring knowledge. But throughout the centuries, there occurred a phase of transition in the field of education and that was the segregation of religious education from the so-called lame-stream mode of acquiring anything other than the durance of religion. This transmutation wasn't tamed to any particular religion and was common for the whole surviving religions of their times. And thus resulting in the rise of religious schools all over the world. The much-privileged *Nalanda Mahavihara*, dated long back to the 5th century AD was the epitome of Buddhist religious thoughts which shed the light of its knowledge for around seven centuries. It could of course be termed as an international university of its time which attracted the scholars and students from Tibet, Korea, China and Central Asia towards the present Indian state of Bihar. Later from the 16th and 17th century, the Europe saw a big rise in the number of Catholic and Protestant schools, which was then been seen in the United States too (MERRY, 2007). The advent of Islamic Schools in the Arab world could be seen simultaneously with the growth of the Islamic empire, beginning from the 8th century onwards. Which then ensued in the formation of great centres of learning, namely Baghdad and Andalusia, and being the educational attraction of the whole world. Thus, it can be encapsulated that, the religious stream of education was never a second rated mode but was parallel throughout the history of education.

But there occurred a drastic change in this domain of education with the development of science and perhaps with the industrial revolution. The vein of education appeared to concentrate in specific modes and thus resulted in the rejection of certain spheres from its circle. And as a matter of course, resulted in underrating the scope of religious knowledge being considered as a division of education. Thus degrading the whole system of religious schools which were then be considered only as a secondary mode of education. Both the Catholic and Islamic school have since been criticised for their lack of diversity, unproven academic achievement and many more. James Dwyer, who himself

is a product of Catholic schooling has seriously criticised the way present Catholic schools are. '*Infringe children's basic liberties by imposing excessive restrictions on students' intellectual and physical freedom and fostering excessive repression of desires and inclinations. They fail to promote, and in fact actively discourage, children's development of the generalized capacity for independent and informed critical thinking*' (MERRY, 2007). This can of course be generalised for the Islamic schools too, which were then be only capable of producing text ridden monks. And was much diverse from the enduring circumstances of the existing world, moulding a generation of futile brains.

This situation has continued for more than over two centuries, and still persists. And when it comes to India, the same set of circumstances linger since the Company and British took over the rule of India. But for instance, to the end of that millennium, the only sect of religious schools which was prevalent were the Islamic schools or preciously the 'Madrasas'. The network of such Madrasa Educational Institutions were so thick that, especially in North India, there aroused many centres exclusively for Islamic religious schooling and further turned on be known as the centres of Islamic thought. Places such as Deoband, Lucknow, Azamgarh etc. are still the epitome of Islamic religious knowledge in the present scenario too. But in India, what deprived such marvellous institutions from the mainstream was the British rule, and the reasons could be traced as so. The Madrasas have played a sizeable role in the wave of hatred that was swept against the British rule from the part of Muslim community. The then available Muslim scholars massed up the community against the British rule through their *Fatwas* and call for the *Jihad*. Subsequently, with the end of 1857 revolt, the British hatred towards the Madrasas rouse to its peak and they directed their self in the establishment of the western education with more vigour. This further resulted in a rapid movement of the inception of such institutions that ostracized the trades and marks of western education system, which in the course of time led the Madrasas unsympathetic towards development. The grave side of this transformation was that, even the English language was forbidden to be learned in such institutions.

The Potency of Reluctance towards Development

In order to evaluate the reluctance of Madrasas towards development, its requisite for us to have an over view on how progressed the educational sector is at present. The changes and evolution in this field has widened the scope of new horizons for research and developments. The whole sphere has seen a transformation from the well printed texts to the virtual world of knowledge. Technology has turned up as an indispensable part and has executed this field into a wide network were anyone and everyone could access his needs. It has helped many to cross their designated borders and fetch for the vast available resources of knowledge, ensuring the possibilities of interdisciplinary studies and researches. The augmentation of the scope of education beyond the texts and literatures has ensured the widening of the perspectives of human thought and his practical life. But the most excruciating thing is that, the well-known and well established Madrasas are not

to their crest to assimilate such changes that took place around them. Their conjecture was to remain orthodox for being termed as religious, resulting in the persistence of what they had for more than a century. The fear of being criticized for ensuing sensible discussions has further shunned the scope for any sort of developments.

When I visited both the famous Madrasas of the North India, namely, Darul Uloom Deoband and Darul Uloom Nadwathul Ulama, Lucknow, in the last March 2018, it was an astonishment that made me witness a sort of institutions that are still in the past. It was felt as if they have skipped the whole years through which the world has seen a lot of developments. The whole syllabus was text book ridden, and learning was just meant to be a parrot-fashion. And all those work, even though being classical, are written before centuries, which if depended alone will never show a progress in academics. None of the above mentioned Madrasas have seriously considered the recent developments in the field of Islamic thought and gives mere deliberation for the texts of near origin. Moreover, being furnished with a well-established infrastructure, they still follow the tradition of overcrowded classrooms and floor seated institution for building their knowledge world.

It has also to be mentioned that, such institutions give mere importance to Information and Communication Technology (ICT). The use of such well facilitated technologies are still banned in many of them. While the whole atmosphere of education has transformed into computer facilitated system of knowledge building, our well known Madrasas are still lacking in its implementation. They are never aware of its importance and still finds pleasure in the hectic task of book and ledger keeping. My experience has brought me into the perplexity that because of this, the majority of the students are still engrossed about their surroundings and are incompetent to rush along the world around them. The prohibition of such multimedia devices even for their own exclusive uses typifies how inimical they are towards the contemporary world. Moreover, the dumbfound thing is that of their reluctance towards its possibilities and the viable buildout that the community can access. In essence, they are glad about themselves in being a frog in the well that can only see from the perspective of a small hole from above, having no ambitions and is woefully contented with the life living inside the well.

ICT in Education: The Potentials that a Madrasa can Procure

It is a truth that the computer technologies and the other sorts of digital culture has enormously changed the way people think, act and work, which has efficiently resulted in the construction and distribution of knowledge and power around the world (ICT_in_Edu_UNESCO_IIEP). Academicians and Graduates who are not much familiar with this culture of digital world are prone to be exempted from the mainstream. The incorporation of ICT in the field of education is a recent subject matter of discourse that has seen its way far along with a matter of no time. It has unbolted a new horizon for the process of attaining knowledge, were there seems to be no borders and boundaries. The situation has sort it to be inevitable from the forefront and has become a necessity and opportunity for education. ICT in Education can contribute to universal access to education,

equity in education, delivery of quality learning and teaching, teachers' professional development and more efficient education management, governance and administration (ICT_in_Education_UNESCO). It has of course made the process of learning a sort of enjoyment when compared to the younger students and captivating for the higher ones. ICT has resulted in the enlargement of the scope of education from mere classrooms to the bigger world of virtual knowledge. The new models of open and distance education has benefited in long-term learning and has helped many to quench their thirst at any age.

Many of the experts and international organizations have come up with a holistic and comprehensive approach to promoting ICT in education. Ashok Mehta, President-ICT and Skills, *SmartClass* Educational services Pvt Ltd, says that, "I am trying to work on relevant solutions particularly by integrating ICT. It plays a catalytic role in enhancing learning in classroom and beyond. One needs to do a due diligence before a content provider is selected as content is the fulcrum" (Bose, 2017). The International Institute for Educational Planning (IIEP), which was created in 1963 in Paris, France as an arm of UNESCO is trying to create Inter-Sectoral Platforms for ICT in education. This organization also conducts studies to draw out the roles that ICT can play in shaping policies for education. It works both normative and informative in sense, gathering data, facts and examples of ICT in education and making this information widely available (ICT_in_Education_UNESCO).

The implementation of ICT in many parts of the world has resulted in the evolution of a wide range of its effectiveness. It is now meant as a powerful tool for extending educational opportunities, which has resulted in it being able to transcend time and space. It has characterized learning by a time lag between the conveyance of instruction and its acceptance by the learners. It has resulted in education crossing all the boundaries, enabling the instruction to be conferred concomitantly by multiple, geographically dispersed learners. The internet and the World Wide Web has fastened the access to remote learning resources which can now be accessed from every nook and corner of this world with no specific time criteria. The incorporation of the ICTs has also helped the individuals themselves to prepare for the workplace, where particularly computers, Internet and related technologies are becoming more and more ubiquitous. Thus, in order to be competitive in an increasingly globalizing job market, technological literacy has become an obligatory (Sachar, 2017).

However, such a discuss has never sort for the relevance of ICT in Madrasa education. It seems that, the incorporation of ICT in Madrasa education can surely be a breath taking development in the field of religious education. The intellectual perspectives of the Islamic religious scholars will result in a widening, which can of course be capable of crossing all the boundaries. Moreover, such a development among scholars will also surely result in a positive approach among the whole community too. Thus, it can in a sense, result in the upliftment of the Muslim community to the so-called mainstream. The current situation of religious education in the Muslim community, particularly in India, is confined merely to the available religious texts, and that too written by the Indian scholars,

to a large extent. They are never aware of the recent developments taking place in the field of religious researches and thus are forced to remain orthodox throughout. The adaptation of the religion in this practical world is one of the hot discussion throughout the universe which is often seems to be unnoticeable in the Indian context. The adoption of special case studies from around the world, which throws light into the modern aspects are never seen in the Indian context. Thus, in brief, the Indian Islamic religious flank is neither aware of their surroundings, nor they drive their awareness towards it.

An acute study through the possibilities of ICT in Madrasa education can spread the light through its potentials. The internet has created a new expanse, which is at present the rostrum for religious discussions all over the world. The observant notion of libraries with umpteen number of books are just a part of history, when each and every work is digitalised and accompanies you in your humdrum. The damn struck curse of mugging up the teacher centred ideas and the superstitious flow of knowledge can of course have a thwack on the conventional production centres of education. The possibilities of an open interaction with all the schools of thought, substantially with its scholars will widen the scope of religious discussions apart from the restrictions of jurisprudence. With the availability of any sort of texts and information at the fingertip, the scope for the dodging priesthood will surely come to an end and moreover, the extent for tit for tat reply for the secular and liberal advocates can also be formulated. It will surely aid the multitude of commons who are in search for religious education and are incapable of procuring regular schooling. The wide opportunity of parallel self-education for the professionals too will result in the spread of the religion to fortuitous parapet.

But the truth lies in the sense that none of the institutions with fame and prestige in India have reached in this perception of development of religious education. Rather, they might never have thought of such an indispensable change in their field, nor they are aware of its importance. And in particular, the public doesn't seem to be interested in the transformation of such religious institutions. But there are some exceptions in this field, where established Madrasa institutions have transformed completely from their traditional structure to adapt to the modern world. The state of Kerala in India has seen such developments on a large scale. Two of such institutions are the Darul Huda Islamic University, Chemmad and the Al Jamia Al Islamiya, Santhapuram. Both these institutions are situated in the Malappuram district of Kerala and both have crossed the common perception of what a religious institution should be. They have opened their wide scope of educational atmosphere, which has produced a number of international scholars who are part of the present Islamic discussions all over. And what helped them to result so was their transformation from the so-called orthodoxy, guiding themselves towards the desideratum of the current scenario. Both these institutions have adapted themselves to the possibilities of ICT, which has helped them to broaden their horizon of knowledge and exposure. And in particular, it is Al Jamia Al Islamiya, that has acclimatized more to the new arising in this field of Information and Communication Technologies in comparison

to Darul Huda Islamic University. Thus, here I prefer to go deep through the developments that Al Jamia has achieved which can of course be a light to the other damn struck institutions all around.

How ICTs have metamorphosed Al Jamia Al Islamiya?

Beginning the journey in 1955 as Islamiya College, setup in the village of Santhapuram, Perinthalmanna, Al Jamia Al Islamiya has travelled wide along with the aspirations of the Kerala Muslim community, on a road less travelled. It has played a substantial role in marking a new state-of-the-art inception in the field of Islamic education with the buzzword of Islamicisation of Knowledge. It has devoted its whole capacity in fusing together a holistic Islamic educational paradigm that combined Islamic tenets of knowledge with the futuristic secular education (AIJ). This adherence has ensued in planting the seeds of Islamic educationalrenaissance in Kerala. And thus, it has resulted in playing an indispensable role in changing the prevailing narrative of Islamic education in Kerala. The contributions of Al Jamia are not confined into mere religious scholars, but anything more than that. Intellectuals, media persons, writers, activists, thought-leaders etc. are some of that multitudinous list, rendering their exemplary services in a wide spectrum of fields in India and abroad. What emanated in this enviable success was the outburst from the ditch of orthodoxy with a clear mission and vision.

Being an Islamiya College from its beginning, the institution of course had many hard-core transformational constraints in order to satisfy the public, which was then indispensable for its sustenance. But the truth being that, this particular institution was in a systematic mood of discussions concerning the changes going throughout the world and their society, even though transpiring late in its implementation. However, the history proved that, anything and everything had never turned out as a curse but a blessing. A major change occurred in its history, was the transformation from a college into a University with recognized and self-esteemed courses, a kind of which in Kerala can only be seen here. This further gave a momentum which was then based for the developments and changes of the whole campus. The following years witnessed a sprang in all sorts, from the infrastructural embellishment to technical empowerment. The concept of academics too was incurred to this change were the concentration was on the subject rather than being on the text. And moreover, the remarkable make over was in the technological backdrop which simply made it one of the most technically well empowered Islamic campus in the state, rather, in the country too. Let's go through each one of them separately:

Centre for Information Technology: This is the first and the foremost establishment in Al Jamia Al Islamiya, which helps the students to pursue through the world of technology. It has three computer labs, unlimited connectivity to the world of internet, professionally oriented classes and courses and many more. It is the centre from where the university website is managed and the student's online magazine is supervised.

Digital Library: Apart from having the biggest Islamic library in South India, the Central Library also provides a wide range of book in its digital shelf. The students can undergo

umpteen number of works from all the corners of the world, which could of course may not be available in hard copy.

Smart Classrooms: With recent effect, the whole classrooms in the campus have been transformed into smart classes with projector facility and other required provisions. Thus, the students are now free from the bore ridden unending lectures and interesting discussions are held vigorously. This facility has also widen their scope of information from mere textbooks to the world of perpetual knowledge.

Students' Centre: While the facilities of Centre for Information Technology are available after the class hours, the Students' Centre provides all the requirements of the students to plunder through the online world with immediate effect of their requirements. This helps the students to be in touch with their ongoing discussions and helps them in enriching their knowledge world with mere time lag.

Media Hub: The University has its own media cell, which coordinates the media works undertaken by the institution. The live telecast of the programmes conducted by the University, administering the Digital Studio, the online promotion of unique University programmes, video publication of the religious talks by the University faculty, conducting media empowerment programmes for students and many more.

Al Jamia World Campus: This is the proposed project of Al Jamia Al Islamiya as an International Online University, which provides courses for the students from any corners of the world to pursue it online. The works are in a random progress which when commenced will surely be a renaissance in the field of Islamic religious education, empowering the community on an international basis.

Apart from this, the University has thrived more in permitting the students to use any sort of technical devices, which helps them in their academic empowerment with negligible restrictions. Thus, it is simply perceptible on how far Al Jamia Al Islamiya has emerged as a dominant framework in the Religious educational sector in India. And this has resulted in its students pursuing their further education in many internationally and nationally recognized universities which is of course a feather in the cap of Al Jamia Al Islamiya.

Conclusion

The sustenance and the enrichment of a community lays in its ability to provide and utilize the educational enterprises. And when it comes to the Muslim community, they are unfortunately one among the least educated in the Indian context. But the reason administers that it's not because of the scarcity of the opportunities but due to the negligence in utilization of the available assets. The apt utilization of present religious educational institutions itself can procure unexpected outcomes which will surely be a revolution in this society. Enrichment of the Madrasa Boards with modern technologies and educational patterns as discussed above will lead to the desired reforms. In addition, with utmost care,

the society has to be admonished about the necessity for such changes so as to attain the position that the tide strives for. The culture of recognizing and acquiring the variations and adaptations from other well-established sources too has to be acknowledged and a custom of embracing such in a positive manner should be practiced extensively.

End Notes

1. Information and Communication Technology
2. The name of the Village where this institution is located
3. Wikipedia
4. A ruling or a point of Islamic law given by a recognized authority (www.dictionary.com)
5. A struggle or fight against the enemies of Islam (www.dictionary.com)
6. Particularly in Darul Uloom Deoband

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7.

Discourse On ‘Privacy’ In the Age of Surveillance

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Abstract

The right to privacy is an important pillar in any democratic society since its inception. Often times, the particular right has been drastically violated in favors of national security and stability. Along with the laws permitting expanded government control over the lives of people, technology has increased the potential for surveillance of the average citizens. This study attempts to examine the influence of surveillance measures on the violation of individual rights and freedom on the basis of reviews of privacy rights and the history of privacy. Secondly, it examines the changes to privacy rights that occurred due to governmental policies and evaluate if any significant enhancement to security is thereby achieved. Finally, it provides recommendation on how personal and public security can be enhanced while remaining sensitive to privacy considerations. Further, the paper deeply analyses the discourse of ‘privacy’ based on the theories of Michael Foucault on surveillance and power.

Keywords: Surveillance, Foucault, Right to privacy

Introduction

Right to privacy in the age of surveillance

Centuries ago, privacy was relatively easy to protect. If one wished to do something away from prying eyes, it was accomplished behind closed doors, or under cover of night. If one wished to keep a piece of information secret, one took pains not to disclose it. Generally speaking, a loss of privacy was the result of some action on the part of the subject, and could be avoided through prudence. If one experienced a loss of privacy, one had only oneself to blame. Recent years have brought rapid technological development. Newspapers, radio, and television made it possible for private individuals to become objects of national interest, raising privacy concerns. The telephone made it possible for an individual to project his presence into another’s home without leaving his own, raising further privacy implications. However, it is the advent of the digital computer

and especially computer networks that have highlighted the necessity in protecting privacy in the modern age. Once private data is released, it can spread across networks, literally at the speed of light, with no action required on the part of the data's owner. Furthermore, it is increasingly our data, not our physical selves, which determine our actions in the information economy. Our data decides if we have enough money in our bank accounts, if we will be approved for a loan, or how much our car or health insurance premiums cost. If our data can be copied, manipulated, or destroyed without our action or even knowledge, then the same happens to our very identities. When our information is traded and sold to the highest bidder, we lose control over small pieces of ourselves.

The right to privacy has been central to democratic society. In turbulent times, the desire for enhanced national security is often seen to trump an individual's right to privacy. Along with laws permitting expanded government control over the lives of its people, technology has increased the potential for surveillance of the average citizen. Nevertheless, the right to privacy frequently finds itself in opposition to another unalienable right: the right to security. Particularly in times of violence and turmoil, the desire for enhanced national security is often seen to trump an individual's right to personal privacy. Although the courts have struggled to balance the right to privacy against other personal and state interests for decades, if not centuries, the aftermath of the attacks of September 11th, 2001 may have tipped the balance toward national security. "If you've done nothing wrong, then you have nothing to hide" is the invariable justification for trading privacy for security. In truth, without privacy for all, there will be security for none: "Those who would give up essential liberty to purchase a little temporary safety, deserve neither liberty nor safety."

There is clearly an increasing interest in various forms of surveillance and information gathering activities. This tendency may be understood in terms of the Greek neologism 'Panopticon' ('pan' meaning 'everything' and 'opticon' meaning 'vision'), which was made famous by the British jurist and philosopher Jeremy Bentham (1748-1832). Panopticon was originally the name for a specific kind of prison (see below), but it has come to signify the wish or the will to let everything be seen and recorded. In modern society this desire seems to be very strong. All sorts of companies, organizations, and institutions want to store data about members, customers, patients etc. Such data are sometimes used for other purposes than those for which they were originally intended. Surveillance systems and IT systems are used to monitor people for different purposes – for instance the purpose of facilitating learning or daily work, or for security reasons.

Definition of terms

What is Privacy?

Privacy is a fundamental human right recognized in the UN declaration of human rights, The International covenant on civil, political rights and in many other International

and regional treaties. One of the common definitions of privacy is “the condition of being concealed or hidden”. While this is to some degree accurate in the discussion of privacy rights, the notion of concealment carries with it the connotation of covering something up, usually a crime. Clearly, the protection of privacy can sometimes aid those who wish to commit a crime, but it is legally protected behavior which I seek to discuss here. As I will later show, criminal activity can be uncovered through other means, without invading privacy. A better definition of privacy can be found with Merriam-Webster: “freedom from unauthorized intrusion”. The inclusion of the word ‘unauthorized’ addresses the key point that those seeking to violate privacy are exceeding their mandate under the relevant laws. This is critical to any discussion of privacy rights, because the former definition is frequently cited by those who wish to reduce privacy protections. The purpose of privacy is not to protect those who would commit a crime, but rather to make it a crime to interfere with those people who are exercising their legally protected liberties. Aside from its basic definition, there are also numerous perspectives on privacy, including philosophical, psychological, sociological, economic, and political. While each view contains subtleties of its particular context, all should be considered in the discussion of privacy rights. Although invasions of privacy are often committed by governments, which makes the act inherently political, it is not only political privacy that is relevant in this context. As information becomes more easily and widely accessible, it may be from the private sphere that the greatest threat to privacy comes. The right to privacy is entirely redefined in a smart surveyed city. People are no longer expected to consent to the generating, collecting, processing, and saving their data, but instead are expressed to both government and corporate surveillance.

Why Aadhaar’s Backers are wrong to Say Privacy Rights Can be Voluntarily Waived

When the constitutional validity of the Unique Identification Authority of India (aadhaar) was challenged last year by a retired judge, Justice K.S. Pettaway and a host of other petitioners, the primary question before the Supreme Court was whether the collecting and storing of biometric and other information would compromise a citizen’s right to privacy.

During the final hearings in this case in July, the Attorney General Mukul Rohatgi – appearing on behalf of the Union of India – claimed that privacy under the Indian constitution. This week, K.K. Venugopal, appearing on behalf of one of the parties, the pro-UID Centre for Civil Society, submitted that even if privacy was a fundamental right, the Aadhaar beneficiaries would not mind waiving it for the sake of accessing welfare benefits. He also submitted that the court could not insist that the beneficiary retain the right to privacy if he wanted to waive it.

It is not clear which of these two assertions is more dangerous – the assumption that the beneficiary would not mind waiving his right to privacy to access benefits, or that a beneficiary should be able to waive his privacy rights if he wants to.

Can an individual voluntarily waive his right to privacy by enrolling for Aadhaar? The Supreme Court has referred for consideration by the Constitution Bench while refusing to modify its August 11, 2015 interim order restricting the use of Adhere to identify beneficiaries for the public distribution system and cooking gas and kerosene subsidies.

The question before the yet to be formed constitutional bench therefore is twofold – whether the right to privacy is a fundamental right, and whether such a right can be waived voluntarily. The court will have to consider the applicability of the doctrine of waiver as well as the legality of the waiver when it decides the latter question. The government has argued that access to benefits can only occur upon the surrendering of privacy. If this is the position, then a genuine free choice is unavailable to the beneficiary, which serves as a precondition for waiving a right

The argument that beneficiaries are free to choose if they want to part with the right to privacy is therefore essentially a flawed one.

The Attorney General has already argued that there is no fundamental right to privacy under the Indian Constitution. While it is true that there is no mention of the phrase ‘right to privacy’ in the the Indian Constitution, one also has to be aware of the fact that notionally the constitution is much more than its written text.

The government’s arguments about privacy in the Aadhaar case seem to hinge on its deep reliance on the long forgotten case of M.P. Sharma v Satish Chandra (1954) and Charka Singh (1963), where the apex court held that privacy was not a fundamental right. What these two judgments had stated was that there was no fundamental right to privacy in the Constitution, which as the written text of the Constitution will show is a matter of fact. But a constitution is also its unwritten text in the penumbra of judicial decisions and privacy jurisprudence in India has walked several miles since these two case.

While privacy seems intuitive to most people, its legal codification and protection is complex. This is because varying expectations of privacy exist in different social contexts demanding different forms and degrees of protection. In India, an unambiguous and enforceable constitutional right to privacy does not exist. The Supreme Court of India has, intermittently and unconvincingly, recognized a limited right to privacy in certain situations. Recent debates on privacy focus primarily on two areas: surveillance, and data protection. The interception of communications – phone calls, emails, and letters, – which is a type of surveillance, is statutorily regulated in India in an uneven way. A colonial law permits and regulates wiretaps in India.

A look to panopticon and panopticism

Bentham was a philosopher and social reformer who’s most famous innovation was the ‘panopticon’. It was a design for a circular prison that would have a guard tower in the center, allowing the guards to see all around them, and leaving the prisoners with a constant

awareness that they were being watched, even if nobody was actively doing the watching, with the effect that they would alter their behavior for the better.

Foucault's panopticism is about power, more than anything else. By exposing our hopes and fears, or proclivities and alliances, we are accessible, and vulnerable. Consider trolling, and bullying, not to mention the surveillance and suppression of dissent by state actors. Foucault said that Panopticism is a model for future societies and he hit the nail on the head with this prediction. Everywhere we go we are being watched, most time we do not know it. It is our ignorance to it that can be related to the docile being.

Surveillance is everywhere. When we go buy a bag of chips at the store, we are being watched to make sure we do not steal anything. When we are driving to our grandmother's house in Toronto, we are monitored by cameras on the roads. When we go to a sporting event, we are watched by the powers that be to make sure we are behaving appropriately in context of the event. Everywhere we go there is some sort of power watching down on us making sure were not peeing in the street or stealing a chocolate bar. Sure the first theory of the panopticon was a prison, one could argue we are constantly living in a prison. There is always something watching us. We have the freedom to the market, but there's a certain behavior we must adhere to while doing so.

Even right now you are being watched. You are being watched by your internet provider, making sure you're not doing any illegal or illicit activities on their connection. You are also being watched by your cellular phone provider. They are watching the calls you're making, and where you're making them from making sure you are not breaking any boundaries. Even bloggers like me are watching you, seeing how many of you are reading the blog, watching over the comments you make. The bottom line, you are being watched always, it's up to you whether you do something about it or not.

Advertisements

The final observation — one that's very Foucault's — is that we collectively also assume the role of the watcher. The social network we spin our tweets, posts, Instagrams, and Spotify selections into is watching, and responding to us. Our network shapes us, influences our choices, guides and beguiles us. We push, and the network pushes back. We look, and the network looks back. And this democratization of influence is a soft form of power, and a cost-effective, crowd sourced panopticon where the warden's role is assumed by a shifting network of volunteers, united in the implicit conservatism of social networks, and seeking to make all individuals conform to the emergent social opprobrium that arises through publicly.

Strangely, the mass effect of a public world online is not freedom and self-expression, but a subtle, atmospheric repression and self-censorship, when we each internalize the limits and limitations allowed by the groups in which we share ourselves.

Personal and public security

Publicly is an adaptation to an internet-centered world, where individuals opt — choose — to reveal information about themselves in order to be known, and to make connections with other individuals, and to establish themselves as members of social nursery to emit some signals of self in the web, because we aren't sharing physical space online. We can't be observed walking through a public square, or dining in a restaurant, or attending a play. We can't be observed online in a way that is analogous to walking through the marketplace. But then, once we choose to live openly on the web, once we opt for publicly over privacy, we can be observed, tracked, and embedded in the social networks that we aspired to find and join.

After the birth of more complex monitor systems, such as surveillance cameras, the physical dimension of the panopticon has become more obsolete. Instead we can talk about a general trend of 'panopticism' in the modern Western society. This has happened in parallel with the birth of so-called biopolitics, the will to control a population's way of thinking and acting to a greater extent than in earlier times. This is not because human nature has changed but due to that modernity comes with improved technology, in conjunction with faster information processing and more rapid human migration.

The modern man is indeed freer in some regards. He can travel to another country and start a new business and even become a citizen overseas. With more disposable income and increased standards of living he has a lot of real agency.

However, he is also really or potentially controlled by others, as well as himself, to a greater extent. Modern ideologies like Fascism and Communism, which severely curtailed individual freedoms (at least in times of war), have vanished, whereas the proponents of liberalism, neo-conservatism and cultural Marxism have continued to control people by means of digital surveillance and subtle self-controlling mechanisms in the late-modern era.

Therefore one may say that control is manifested in three major ways: state surveillance (police and military), establishment power, and self-control by the individual citizen himself panoptic on" of today is not necessarily a centralized unit but rather a fragmentary way of supervision (yet more or less linked to the establishment), which uses digital platforms in order to discipline and punish their political opponents

Surveillance and self-control can be good things in many ways, and I do not encourage anyone to say, write or do something stupid just to make a point, but these processes have taken a stronghold over a significant part of the West.

In many ways, the watchtower at the heart of the panoptic on is a precursor to the cameras fastened to our buildings – purposely visible machines with human eyes hidden from view.

The parallels between the panopticon and CCTV may be obvious, but what happens when you step into the world of digital surveillance and data capture? Are we still "objects of information"???

Conclusion

The growing prominence of the right to privacy in the digital over age that past years would not have occurred without the presence of a robust and expert civil society constituency.

This engaged constituency strived to achieve consensus on key issues ranging from the disproportionality of mass surveillance to the dangers associated with the bulk retention and acquisition of metadata. Also the requirement to obtain legal authorization prior to the collection of personal data also remains central to consensus building. Civil society organization have been highly effective in influencing the evolving discourse on the right to privacy in the digital age. They should continue have a strong voice in the discussions.

Libraries and libraries association, as important members of the civil society can advance the right to privacy in the digital age by co-operating with partner organization in this area, both in order to advance relevant legislation, and to give their users the knowledge and skills required to protect themselves, they should receive the support necessary to keep abreast of continually advancing technologies and their implications for privacy and human rights, and to help users.

In turn, governments need to take a consistent line on privacy. Action to prevent unwarranted and speculative data collection by private companies is welcome but is when security becomes an excuse for disproportionate harvesting of information by government agencies.

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8.

Economic Crisis: Meaning, Causes and Impacts

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Abstract

Economy is a sum of network of producers, distributors and consumers of goods and services in a local, regional or national community. A situation in which an economy confronts a sudden downturn brought on by a financial crisis is commonly known as Economic crisis. The implicit perception behind this phenomenon is that, markets and economies are inherently stable and that they only temporarily get off track. During this patch, the economy yell its torments in the forms of banking crisis, currency crisis, speculative bubbles, etc. The wide spread impact of the latest global financial crisis underline the importance of having a solid comprehension of crisis. So this paper is intended to provide a brief and authentic exposition on the causes and impacts of Economic crisis. It then focuses on these major questions: How to mitigate it's consequences? What are the alternative measures to be taken? Which are factors to be dismantled? Etc. After a deep research the paper will come to a conclusion by merging the both suggestions and precautions.

Introduction

An economy can be defined as an integrated system of production, exchange and consumption in a local, regional or national community. As it develops organized or functional relationship between the various sections of the producers, suppliers, consumers and the government it is defined as a system

It is a common fact that the economy never grows always smoothly. Each and every countries economy will enjoy its expansion and prosperity. But this will not last for a long time. It will be quickly followed by a depression or a financial crisis.

Finance is the life blood of the economy. It is needed at every sectors of an economic system. When the finance plays a major role in bringing and developing the economy, the markets and economy should be naturally stable. When the relation between the market and economy temporarily get off track, the economy will confront a sudden down turn. So a sudden down turn brought on by a financial crisis is commonly known as economic crisis.

Reinhart and Rogoff perfectly define this phenomenon as an equal opportunity menace. They can have both domestic and external origins and erupt from private or public sectors. Financial crises emerge in different aspects and formats, evolve over time into different forms and can rapidly spread across the territory.

The wide spread impact of the latest global financial crisis underlines the importance of having a solid comprehension of crises. So, this paper will briefly discuss the economic crisis, its impacts and causes under certain sections.

Section II will widely explain what economic crisis is. Several Economists have contributed a lion share of their thoughts regarding this phenomenon to describe and reveal it.

Section III briefly discusses some of the important factors which are responsible for the economic crises. Different assessments of prominent economists are adjoined in this area

Section IV will thoroughly discuss the important impacts of the economic crises on the society and between the nations.

Explaining Economic Crisis

Economic crisis could be defined as a period of difficulty, agitation or an emergency in the entity of a country, a society or a corporation, or in relations of several countries. In other words, an economic crisis is an unforeseen set of developments creating results which would affect states in macro level and corporations in the micro level. In the light of another definition, economic crisis could be expressed as a situation that develops unexpectedly in the operation of the system in a significantly negative manner. Economic crisis experienced in national economies are the outcomes of negative fallout in the economic and political cycles and the general outcome of macro-economic instability.

The economic history of the world economy is essentially the history of business cycles. When the great depression of 1930's had not repeated itself until 2008-2009 almost over a period of 80 years, the economists tempted to infer that business cycle is obsolete. However, the global depression of 2008-2009 has proved this point of view as wrong.

It means that there may be along gap but business cycle is bound to repeat itself. The length of a business cycle is the period of time accommodating a single boom and contraction in sequence.

However according to Keynesian theory, managing economic policy to smooth out the business cycle is a difficult task in a society with a complex economy. Karl Marx claimed that recurrent business cycle crisis were an inevitable result of the operation of the capitalist system.

In this view, all that the government can do is to change the timing of economic crises. The financial crisis of 2007-08 also known as the global financial crisis is considered by many economists to have been the worst financial crisis.

A. Business Cycle

Samuelson and Nordhaus vividly defines it as “A business cycle is a swing in total national output, income and employment usually lasting for a period of 20 to 10 years marked by a widespread expansion or contraction in most sectors of the economy.

During the period of prosperity, there is a high growth rate of national output above the potential growth rate, in per capita income, investment and employment along with a reasonably high inflation rate. At the same time, during the period of depression growth rate of national output and per capita income, investment and employment declines sharply and turns out to be negative.

Glimpses of Past

i. Panics of early capitalism

The nineteenth century witnessed furious of investment speculation in canals, land and rail roads. Rail roads will be over built, land prices would sky rocket, and people would begin to take too much debt. Simultaneously, Bankrupttake the road to bank failures, this will promote a banking crisis. Output and prices would fall sharply in the panic. Eventually after the worst excess was wrung out, the economy would begin to expand again.

ii. The New Economy Bubble

The phenomenal pattern of growth and innovation in the new economy sectors improved a speculative boom in new-economic stocks. Investment in information processing articles improved. Eventually, investors were doubtful about the fundamental value of money of these firms. Losses piled up on top of losses. The urge to acquire the stocks before prices increase was replaced by the panicking desire to sell before they collapsed.

iii. The Housing Bubble

Less than a decade later, another financial crisis erupted and this was again the consequence of rapid innovation. But in this case, the innovation was the only mode of financial securitization. This occurs when a financial instrument, stick around a simple home mortgage is broken into several parts, repackaged and then sold on security markets. Reading agencies failed to provide exact risk associated with these new securities and many people bought them thinking they were as valuable as gold. All went in a pleasant

manner as long as housing prices were rising as they did starting in 1995. But then in 2016 the housing bubble burst echoing the end of the speculative stock market bubble from a decade earlier. Due to this many of the new securities lost value. As bank and other financial institution suffered large losses, they started to increase credit, reduce loans and cut back sharply on new mortgages.

III. Important Causes of economic Crisis

While financial crisis have common elements, they do rise due to several reasons. A financial crisis often associated with one or more of the following phenomena: Severe disruption in financial intermediation, Substantial alterations in credit volume and assets prices and the supply of external financing to various parts of economy.

The literature has clarified some of the factors driving crises, but it remains a challenge to definitely identify their deeper causes. Many theories have been developed over the years regarding the underlying causes of crises. Austrian theory, Marxist theory, Minkys theory, coordination games are some of these well-known theories. To develop a comprehensive analysis of financial crises, several streams of Economic thinking can be combined.

i. Leverage

Excess leverage is the main root cause of all banking crises. Leverage is the investment strategy of using borrowed money. Specifically, the use of various financial instruments or borrowed capital to increase the potential return of an investment. Leverage can also be explained as the amount of debt used to finance assets.

Leverage is implanted in off-balance sheet instruments. There is no transparent accounting for leverage. So limiting it is complex and beyond the skill of legislators to efficiently depict it into laws, and beyond the skills of regulators to control it.

Leverage is a double-edged sword that is a powerful ally during boom times, but quickly become a worst enemy during economic bursts. The collapse of some of the most highly regarded financial institutions like FNM, AIG and Merrill lynch was squarely due to leverage.

ii. Stock market issues

Stock markets can easily turn as major factor which can lead quickly to an economic crisis. In the United States, stock market crashes occurred in 1929, 1987 and 2001. These stock market crashes resulted in significant losses for individuals holding various equity investments. Many individuals and business lost their entire wealth and were unable to continue their normal way of life. Each stock market crash generated a current that spread to the larger national economy. Banks and investment firms with large capital investment in private companies saw this capital quickly grind down. In 1929, banks were unable to meet the financial obligations, which adversely affected the individual bank accounts. In 1987 and 2001, the federal government made monetary policy changes to stake off further erosion during the economic crises.

iii. Currency fluctuations

Currency fluctuations can create significant economic issues. A nation's currency is frequently compared to other currencies in the global economic environment, and its value also is centered on current economic and monetary policies. Nations with flourishing inflations may lead to hyperinflation. Hyperinflation causes currency to lose its value and requires individuals to use plentiful amount of money to purchase even their basic goods. International countries may sell their investments in countries with hyperinflation.

While the impacts of currency fluctuations on an economy are far reaching, most people do not pay particularly close attention to exchange rates. This is due to the frequent use of domestic currency to conduct the business and other transactions.

For the typical consumer, exchange rates only come into emphasis when there are some occasional activities or transactions such as foreign travel, import payments or overseas remittances. In reality an excessively strong currency can wield a significant drag on the underlying economy over the long term, as entire industries are rendered uncompetitive and thousands of jobs are lost. And while consumers may contempt a weaker domestic currency because it makes international trade and oversea travel more expensive. A weak currency can actually upshot in more economic benefits.

iv. Credit Contraction

Credit contraction is an important factor which leads to the economic crisis in which individuals and business cannot purchase goods and services on account. Credit cards, equity lines of credit and other traditional bank loans are common credit instruments in an economy. Consumers, who don't acquire credit, may use personal savings or wealth to purchase goods and services. Once consumer's personal wealth decreases, the spending also decreases. This can lead to a significant economic crisis because consumers spending are usually a major portion of a nation's economy. Banks and lenders earn income from interest charged to consumer using credit financial institutions. These banks may also struggle in a tight economic environment. Lending and other business investments may decrease adding an additional factor to an economic crisis.

The typical consequence of a credit crunch is a slower recovery or prolonged recession recovery which occurs as an effect of the shrinking credit supply. In addition to tightening credit standards, lenders may attempt to increase interest rates during a credit crisis to earn greater revenues through minimizing debtors. Increased borrowing risks will take away the capability to spend money by the individuals in the economy and it venture to destroy business capital that could otherwise be used to grow operations and hire workers.

V. Liquidity

Similar to the leverage, liquidity is also an important factor which contributes much to the economic crisis. The liquidity mismatches of lending long and borrowing short must be tackled. Liquidity means to convert assets into cash or cash equivalents by selling them on the open market. Liquidity risk is the risk curtailing from the lack of

marketability of an investment which can't be bought or sold quickly enough to prevent or minimize a loss. Drops in the value of stocks and other securities in after math of 9/11 attacks and 2007-08 crisis motivated many investors to sell their holdings at any price causing price declines which further contributed to market illiquidity. The most extreme market liquidity risk is the dealers are shutting down, which is currently happening in a number of markets. This will be also an extreme funding liquidity risk as the Banks are short on capital, so they need to scale back their trading that requires capital and also reconsider back the amount of capital they lend to the people.

Vi. Subprime meltdown and housing bubble

This boosting in the housing prices was an important factor behind the global financial crisis. The housing market in US suffered greatly as many home owners who had taken out subprime loans found they were unable to meet their mortgage repayments.

IV. Impacts of Economic Crisis

It is a common fact that the economy never grows always smoothly. Each and every countries economy will enjoy its expansion and prosperity. But this will not last for a long time. It will be quickly followed by a depression or a financial crisis.

Investment

It is vividly acknowledged that innovations are major importance for the growth of an economy. Innovations enhance the consumer surplus through the introduction of new products and minimizing prices through utilizing modern techniques. But financing of innovations is a complex issue and the investor will send to analyze the whole economic status to invest their money.

Pindyck(1991) had found that financial crises reduce Investment incentives, lower product demand and increases uncertainty about the returns on capital and on the risk premium. In addition, companies are faced with less favorable conditions for financing investment due to more stringent standards regarding the rising costs of borrowing.

Employment

One of the most significant problems resulting from the global crisis is the rise in unemployment. This is mainly due to lower demands, decline in prime consumption and staff cut by employers. All of these have an instant effect on the job market. Due to this, not only the number of unemployed is rising, the decline in number of jobs available is also completely decreasing.

In addition to the growing tension in many countries, the traditional fiscal and monetary solutions to the unemployment seems ineffective as the national debt of many countries has sky rocketed. This lurks the solvency of many countries, as well as hinders the government's ability to cop up with social problems. In such a state, unemployment is expected to rise much higher and pose an imminent threat to the stability of government and entire international system.

Protectionism

Protectionism occurs when government begin to set limits on imported goods. Setting price restriction on specific products also comes under this strategy. An economic downturn increases the probability of states resorting to protectionist policies that would favor domestic producers of goods and services. Economic history reveals the threats of Economic isolationism which may be politically attractive in the short term, but globally harmful in the long term. Economists still believe that the equivalent relation of protectionism turned a recession into great depression.

Today major economies have publicly condemned protectionism. It is suggested that even though the negative impact of these trade restrictive measures has been relatively minor, they constitute a dangerous trend.

Fewer expanding markets

During the eve of Economic crisis many countries fails to expand into other markets. Economic markets can expand rapidly based on the amount of free trade available to the country and other economic factors. Due to the isolations of countries, import and export markets readily decline. This will eventually raise hindrances in the free trade between the country.

Lower consumer demand

Economic crisis reduces the personal income of the consumers. Lower person income levels Usually reduce the amount of money individuals are willing to spend on various goods and services. This will eventually reduce their purchasing power. So even though if one country have a great demand in import, the goods exported from that country may be reduced based on lower consumer demand from another country

Discussion and Suggestions

It was observed that economic crisis has been taking its ugly faces and is largely due to lack of regulation and enforcement within the financial system of the respective countries. So, the operations of the international financial institutions must be also periodically scrutinized. Central bank is accountable for any financial stability in a country. As a consequence of globalization each and every countries are inter related. So any defects in a country will easily spread across the borders and damage the whole global economy. International institutions and treaties like IMF, WTO and WB should play active role in balancing global trade and markets.

Promotions of ethical activities and ideas should always be rewarded. Newly emerging financial instruments should be evaluated and monitored. Government should play a vital role in the important financial activities like, foreign direct investment, ensuring loan guarantees, exports and imports, etc.

Conclusion

After a keen and thorough observation, we have come across the internal & external causes and the important impacts of economic crisis. In order to mitigate and tackle these stuffs, lots of remedies were proposed by various prominent thinkers. “Prevention is better than cure” is much applicable in this case. Hence, primarily the elements and factors responsible for this phenomenon should be forecasted and dismantled. Or else there will be hardly any mistake in saying” No country is affected by crisis”. Because, the developed countries are affected more than the developing countries. Therefore, taking in account the dreadful consequences of the crisis the global economies and markets should be balanced and made more stable. If the aforementioned suggestions are taken into consideration, they can transform a globally disrupted economy into an organized and enlighten one.

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9.

Islamic Guidelines Towards the Safe Guarding of Humanity and Human Values

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Introduction

We are living in a time when human values have collapsed. This is the time when human beings have not been given consideration. The time of the children who do not recognize the mother and Mother's importance. The time when children do not know their Father's glory. The time when money will be over human values. Blood and bloodshed flow everywhere. The innocent are murdered. The orphans have increased in the world. During this time when people forget the glory of the humanity, the topic 'Islamic guidelines towards the safeguarding of humanity and human values' is very important. Islamic teachings on humanity and human welfare have been codified in its central religious book known as the Quran, which the Muslims believe was revealed by God for the mankind. These teachings have often been exemplified by Islamic prophet Muhammad as displayed in his sayings and practice.

Islamic guidelines towards the safeguarding of humanity and human values

All religions in the world say about humanity. But, the attitude of Islam to humanity is superior to other religions. Because Islam is a natural religion. There is no other religion in the world like Islam. Islam is the religion for man who touches every region of human life. Only Islam can provide the true view of humanity to the world. The guidance of Islam is the Qur'an and the Prophet's life. It is Islam that has shown humanity to the world. We know the story of Arabs of the sixth century. The time when girls were buried alive. A world in which women have not received her status. Islam is the one who has done good for such a society. At this time, when we see a man more robust than the beast, it is necessary for us to walk through Islam's teaching. . To the Muslims, Islam is what the Quran has instructed to do and how Muhammad has put them into practice.

The freedom of humans so strongly expressed in the above quote is shared by Islam, only to the extent of not denying the Master of infinite space. That is to say; while Islam opposes all the oppressors of history in the world, it upholds man's whole-hearted surrender to the Lord of the

Universe. It must be clearly understood that Islam does not oppose any human values, or human rights; and what it objects to is the negation of God to emphasize the authority of Man in the universe, which is the underlying philosophy of secular humanism; and this Islam rejects

The teachings of the Qur'an concerning human values

The Quran, Muslims believe is the final testament God revealed for human beings through Prophet Muhammad, in the seventh century. They believe that the Quran affirms everything that was revealed to all the previous messengers in the past including Prophets Abraham, Ismail, Isaac, Jacob, Moses, and Jesus. The Quran recognizes the principle of inclusiveness when it says: "I have come to you, to attest the Law which was before me. And to make lawful to you part of what was (before) forbidden to you; I have come to you with a sign from your Lord. So fear Allah, and obey me." (Quran 3:50) The Quran also acknowledges that divine message has been sent to all in all languages and the Quran affirms the continuity of the divine message. "O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hind wards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried out." (Quran 4:47) Through the Quran we can look at humanity differently

Oneness of humanity in Quran:-

Humanity is a matter of special importance for the holy Qur'an. The Qur'an is not for Muslims. The people who obey the Qur'an are called the Muslim. The Qur'an was revealed to human beings. It was for people to be rightly guided.. Introduction of Allah in the Qur'an is not the God of Muslims alone. See what Allah says in the Qur'an chapter 114. Say: I seek refuge in the Lord of men, and (do). The King of men. He is the worshiper of men. Allah is the Lord of all creatures. In fact, the Quran addresses human beings as "Ya aiyuhal Nas" (O Humankind) directly 306 times and indirectly more than two thousand times in its over 6,000 verses. In contrast the Quran specifically addresses Muslim men and women (Ya aiyuhal Muslimun/Muslimat/Muslimatun/e tc) by name only 49 times. How can anyone refuse to share a copy of the Quran with non-Muslims? In fact, the first revelation that the prophet received was first recited by the Prophet to non-Muslims.

The Quran places emphasis on the oneness of human beings. It introduces the idea of common human origin and ancestry at four different places and says that humans have their origin in a single cell or soul. God says:"O mankind! Reverence your Guardian-Lord, who created you from a single soul, created, of like nature, the mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you." (Quran 4:1) In another place we will find in the Qur'an "It is He Who hath produced you from a single soul: here is a place of sojourn and a place of departure: We detail our signs for people who understand." (Quran 6:98) "It is He Who

hath produced you from a single soul: here is a place of sojourn and a place of departure: We detail our signs for people who understand.” (Quran 6:98) It is He Who created you from a single soul, and made the mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): If Thou gives us a goodly child, we vow we shall (ever) be grateful.” (Quran 7:189) He created you (all) from a single person: then created, of like nature, his mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. Such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre)?” (Quran 39:6) Thus the purpose is to ensure that the unity of humanity is never compromised and the differences that exist among people are resolved through a process of mutual understanding on the basis of ideas that are divine revealed. “Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He wills to a path that is straight.” (Quran 2:213)

The Quran acknowledges the diversity in humanity but described it as a functional aspect of existence and not structural. “To you We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that has come to you. To each among you we have prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He has given you: so strive as in a race in all virtues. The goal of you all is to Allah. It is He that will show you the truth of the matters in which you dispute; (Quran 5:48)

The Quranic assertion about the oneness of humanity is a powerful message for all those who still want to live in their own tribal, national and ethnic cocoons without any respect and regard for the other. The Quran does not want a person to cancel one’s identity by birth but wants that identity to enhance inclusiveness rather than exclusiveness. “O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (Quran 49:13)

The idea that despite differences in our DNAs and fingerprints, we all have a common origin and can relate with each other accepting every human as part of our extended family whether we are able to trace our bloodlines or not is in itself a powerful unifying idea, an idea whose time has finally come in a world that is shrinking every day

Dignity of Human Beings:-

The Quran places great emphasis on the dignity of human beings regardless of their gender or race or even status. It says: "We have bestowed dignity on the children of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation." (Quran 17:70) The dignity comprises rights and duties. It means that all human beings are created equal by the One Creator, and no one is superior to another on the basis of his or her birth or family or tribe. It is only the divine that alone is the judge to decide who lived up to his/her dignified status accepting the dignity of the other. The dignity also means that human beings have a right to life, right to freedom of religion, right to freedom of lifestyle, right to labor, right to security and right to family are secured, even if that means that human beings do not accept divine guidance. The Quran does not want people to deprive others of these rights because of their color, gender or even religion. The Quran does not give preference to one over the other. The Quran does not say that only Muslims or who have faith in God deserve dignity or rights that are associated with dignity. It talks in a broader term and declares that no one has a right to deny humans their dignity that is a God given right.

Teachings of Prophet Muhammad (s)

From the prophet's words we can see how much of the human value he gives. Throughout the lifetime of the Prophet we can see that man is the priority. Honor thy neighbor. Even though he is an unbeliever. Anyone who has been portraying Islam, Muslims, extremists and terrorists should listen to this prophetic word. Do not look at whether the neighbor is a Muslim, a Hindu, or a Christian. If the neighbor is a man, you must respect him. This prophet's teaching will come to us to be better and more enthusiastic. The sahal was a follower of the Prophet. His neighbor was a Jew. This man was a person who did not like the Muslims and Islam. He had difficulty getting him wrong. The house's wastes were extinguished into the house of sahal. But sahal never disputed with him. No retaliation. sahal was honoring him. The Jews saw the nature of the sahal. He was amazed. Sahl laughs to me even after showing enmity with him, and he respects me. He once asked sahal: Where did you get this great character?. sahal replied: From my prophet. The Prophet taught me that you should respect him even if your neighbor is unfaithful. This is an example from the lives of those who follow Islam's humanitarian vision.

The Prophet was standing with his companion. The body of a Jewish body passed in front of them. The prophet who watched it woke up with great respect. One of the companions asked: Is not it a Jew?. The prophet's answer was much more surprising. Perhaps the answer to the modern world would be more of a miracle. This is the time when we are planning a strategy to propagate communal poison. The Prophet said, "It is a human being. Yes. It was the stand of the prophet. Who can see man beyond this?. The world that sees the religion, caste, color, and class of the dead man. The Prophet is a guide

for all. There are many leaders today. They preach about humanity But in their real life they have no humanity. But the life of the prophet is not like them. The great prophet is the person who does what he says. Do you know Bilal, a black man?. He was a slave of Umayyath .The prophet made Bilal a great leader. The black bilal and white Selmaanul Farizi ate the same utensils. The Prophet - : - “Have mercy on those in the earth who will have mercy on you from heaven .The Prophet is a guide for all. There are many leaders today. They preach about humanity.

But in their real life they have no humanity. But the life of the prophet is not like them. The great prophet is the person who does what he says. Do you know Bilal, a black man?.He was a slave of Umayyath .The prophet made Bilal a great leader. The black bilal and white Selmaanul Frazi ate the same utensils. The Prophet - : - “Have mercy on those in the earth who will have mercy on you from heaven

Islam teaches the teachings of human values in all areas of life. It is a time when no sympathies or sympathies or love, war. Even at that time, the Prophet advised to protect human values. He said, “Do not kill women, kill children, and do not kill religious leaders. Do not destroy temples and mosques, do not cut down trees and destroy them. Return only to those who fight you. Some portray the Prophet as a warrior. They are very good at learning this history. In most of the world today, children and women are killed. So nobody is worthy to blame the Prophet.

Conclusion

When humanity is broken in the world, we return to Islamic teachings. That’s why we can build the world with good. We wish humanity to be the world that is not broken is important to note that even the vast majority of the world’s huge populations have not changed from racial discrimination and religious leaders. The lesson of the prophet is the model for modern leaders who kill people with bombs and missiles. We cannot hide before humanitarian work in many parts of the world. Therefore, we have to encourage the society to learn more about humanity and love one another and show kindness. The message of the Islam is universal and eternal. The divine sets the standards through messages delivered to human beings. It was left to individuals to seek the path of unity, dignity, universality, justice and peace not the path to argue with each who is better than the other or who would qualify for the grace of God and who would not. Let the world not deprive itself of the benefits of the divine guidance because of the sectarian, myopic and often arrogant behavior on the part of some Muslim groups. Let the world make use of these values that are universal and would help everyone. Muslims should also not shy away from joining those who work for these values even if their proponents happen to be those who profess other faiths or no faith Every human society accepts justice as its core value, yet we find that every human society violates its own declared values and promotes injustice on the basis of divisions that people have created among themselves. So much inequality, indignity and denial of basic human rights take place in our world simply because people tend to view justice for others

as not binding. However, without adhering to justice, it is impossible to think of dignity, unity or universality of humanity .The ultimate goal of humans in this world is to secure a peaceful human society so that a peaceful family can protect the interests of a peaceful individual for achieving his or her true potential in deliberating on the purpose of this life and preparing for a life that is eternal in every sense of the term. The unity of humanity, the dignity, the justice and the universality of human resources pave the path for peace. They liberate humans from the mundane and profane and take them to the realm of sublime and sacred. They ensure that that human beings reconcile between their greed and their need. Defining the purpose of his guidance the Quran says that “through which God shows unto all that seek His goodly acceptance the paths leading to peace and, by His grace, brings them out of the depths of darkness into the light and guides them onto aStraight way. (Quran 5:16)

Reference

Holy Quran

Sahih al-Bukhari, Sahih Muslim

Human Rights in Islam and Common Misconceptions andIslam and Humanism: On Common Ground

10.

Muslim Contribution to The Development of Modern Science and Technology

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Introduction

One of the most specialization deserving area in the studies on Islamic culture and civilization is the scientific and technological innovations took place in the medieval Arab world (Islamic golden age). This period which lasts about 6 centuries was subjected for many animated movements in various spheres and horizons of science and technology such as astronomy, physics, music, mathematics, medicine, mechanics, industry, Philosophy, optics, art and architecture and so on. Receiving motives from Quran and Hadeeth and inspired by the support of rules, Muslim scholars showed their potential maximum through the explorations in to the zenith of discoveries. Al kindi, Farabi, Gazali, Khawarazmi, ibn hytham, Zahrawi, avicenna, Jabir bin hayyan.... muslim icons flourished in scientific fields. Islamic civilization over took the contributions of egyptian, roman, chinese, greek, persian and Indian civilizations. A number of discoveries such as astrolab, sergical instruments, industrial tools, engineering materials, and machines such as intricate candle, water clock, trick vessels, deightful fountains, mehanical flutes.....were discovered. But the invation of foreigners and the sectarian influence in the Muslim community weakened this flow. The time wants us to make a glance to that gone memorable ages and to uplift the society to more landmarks. this study reminders and traces the facts that revived scientifically thoughts among Muslims and re-capture the golden times, depending on authentic sources of books, previews of great scholars.

Geography

In Islam the study of geography began with the holy prophet himself. the holy Quran enjoined the believers to travel on the earth and see the sings of almighty Allah .that simulated the study of geography . In the course of his travel. The holy prophet made many observations and in the traditions there is considerable matter of geographical interst. When the holy prophet said “gather knowledge even if you have to travel to distant china” That was an exhortation to the study of geography

The rapid expansion of Islamic ,requirement of annual pilgrimage of hajj . Qur'an teachings about roaming the world for observations and analysis ,commercial and

political interests of Muslims necessitated Advancements and Development in the Science of Geography in the Islamic world

Hisham al Kalbi

The first Noted figure among the Muslims in the field of geography is Hisham b kalbi . He flourished during the early years of the nine the century He made a scientific Study of the geography of Arabia

*Muhammed b musa al khawarzami

Muhammad b musa al khawarazmi, the well known mathematician was a celebrated geographer has well. He wrote geographical work entitled shape of the earth which was a considerable improvement on the work of Ptolemy on the same subject

Al Kindi

Al kindi the famous philosopher was a geographer has well. He wrote a geographical work entitled description of the inhabited parts of the earth it was one of the earliest book on universal geography

Abu zaid al balkhi who flourished at the court of Khurasan was one of the early makers. He wrote geographical work entitled figures of the climes. He produced the first atlas of the Muslim world

Philosophy

Islamic philosophy persisted for much longer in Muslim eastern countries. In particular safavid Persia, ottoman and Mugahal Empires, where several school of philosophy continued to flourish : Avicenna's ' Averroism , my stical philosophy . ibn khaldun in his muqaddima , made important Contributions to the philosophy of History . Islamic Philosophy is a generic term that can be defined and used in different ways

Character of Islamic Philosophy

According to Western thought human thought is not subject to any limitation and such Philosophy often leads to free thinking and denial of Allah. In Islam there is no scope for free thought

Principal schools of thought

According to Sunni Philosophy the things that are not mentioned in the Quran. but are definitely expressed in the sunnath are also worthy of obedience and a part of faith According to the shia philosophy the companions of the holy prophet are not a valid authority on religion The hold that the spiritual heritage bequeathed by the holy prophet devolved on Ali and descendants

Political Science

The Fundamentals of the political thought of Islamic are Contained in the holy Quran itself. The holy prophet was a political thinker per excellence, and he was the best exemplar. these courses are intended to provide an advanced survey of the long and rich tradition of Islamic political thought in to two periods : 645 – 1500 CE present

The Islamic state setup by the holy prophet War more democratic than democracy of today. And more socialist than socialism as known to the present day world

Ibn al Muqaffa

Ibn al Muqaffa (d 759 CE) was the first writer who wrote about political matter independent of religions and sectarian matters . He translated testament of ardashir and letter of tustur form the Pahlavi into Arabic he Advocated the theory that religion was to quide the state and state was to promote religion

-He also wrote

- 1) Risala fil saahaba
- 2) Al Adab al Kabiir 3) Al Adab al Saghi

Astronomy

Muslims have always had a special interest in astronomy. The holy prophet is credited with the miracle of splitting up the moon in two parts. The moon and the sun are of vital importance in the daily lite of every Muslims . It is also by means of astronomy that Muslims can determine the precise direction of the qiblah . to face the ka'ba in makkah during prayer . That created in the Muslims the urge to promote the study of astronomy

Muslim astronomers were the first to establish observatories, like the one built at Mugarah by Halagu , the son of Genghis khan in Persia, and they invented instruments such as the quadrant and astrolabe

Muhammed Al Fazari

The study of astronomy in a scientific way began among the Muslims under the Abbasids. He wrote a treatise on Astronomy based on the Sanskrit work siddanta . He was the first to make an astrolabe

Ahmed b Muhammed Al Nahawandi

Ahmed b Muhammad al Nahawandi compiled, as a result of his observation, an astronomical table known as al musthamal which was an improvement on similar tables compiled by the Greeks and the Hindus

Mamun

Under caliph al mamun the study of astronomy was stipulated. He setup an institution "darul hikama "(house of wisdom) to which an astronomical observatory was attached. Astronomical observatories were erected at Damascus and neshapur as well. At these observatory astronomers made systematic observation of selectial movements and verified to fundamental elements of the Greek "almagest " including the obliquity on the ecliptic the precision of the equinoxes , and length of solar year . With the aid of these observations astronomical tables known as" tables of mamun " were completed.

Al Battani

Al Battani discovered the motion of the solar aspired. He also discovered a new method for determining the vision of the new moon. He made a detailed study of the solar

and lunar eclipses. He wrote a treatise entitled the science of star. He proved the possibility of annual eclipses of the sun and determined with greater accuracy the obliquity of the ecliptic the length of the tropical year, and of the seasons and the main orbit of the sun. He is known as the Ptolemy of the Arabs

Medicine

was the most advanced in the world, integrating concept The first Arab Physician known to history is Haith bin in the History of medicine, Islamic medicine is the science of medicine developed in the Islamic golden Age, and written in Arabic, the lingua Franca of Islamic civilization

Islamic medicine preserved, systematized and developed the medical knowledge of classical antiquity. Including the major traditions of Hippocrates, Galen and Dioscorides. During the post – classical era, Islamic medical sciences of the ancient Indian traditions of Ayurveda

Abu Ali Ibn Sina

Sina (980-1037) better recognized to the west as Avicenna was conceivably the almost Physician until the contemporary epoch. His renowned- book, Al Qanun fial – Tibb, stayed atypical text book even in Europe, for over 700 years ibn sina's effort is still considered and assembled upon in the east. He made in pharmacology such as ibnu sina's kithabul shifa

Al Razi

Abu bakr muhammed b zakriya al razi is rated as greatest physician of the Islamic world and one of the greatest physicians of all time. He was the greatest clinical and observational physician of the medieval time. He wrote kitab al mansuri a ten volume treatise dealing with Greek medicine. His book al judari wal hasbah was a standard work on small –pox and measles. He discovered the cause of small pox in blood ferment, and suspected the germ origin of several diseases.

Abu Mansur Muwaffaq

Abu Mansur muwaffaq wrote the first treatise on medicine in Persian entitled the fundamentals of the true properties of remedies wherein he described the curative properties of 565 drugs

Avicenna

Abu ali al Husain b al sina known to the western Avicenna was the most distinguished Muslim physician of medieval times, and was known as “the prince of physicians”. His great work on medicine entitled canon of medicine dealt with general medicine, drugs pathology and pharmacopeia

Mathematics

Mathematics during the golden Age of Islam. Islam believed in the day of reckoning Islam enjoined upon its followers to maintain proper accounts. Islam propounded the doctrine of tawhid – unity of Allah in the midst of diversity these factors were responsible for the promotion of mathematics among the Muslims who came to regard the science of number as “the tongue which speaks of unity and transcendence

Muhammad b Musa Al Kwarizmi

The first celebrated Mathematician among the Muslims was Muhammad b Musa Al Kwarizmi Who flourished during the ninth century. He is known as the “father of algebra” his book *hisab al jabir wal muqabla* is an outstanding work on Algebra which contains analytic solutions of linear and Quadratic equations

Hajjaj B Yusuf

Hajjaj B Yusuf translated Euclid's elements into Arab

Avicenna

The celebrated philosopher and physician Avicenna applied Mathematics study of music

Al Beruni

Al Beruni the celebrated historian produced some important work on mathematics, He made a special study of the problems of numerical series, and the determination of the radius of the earth

Al Fazari

During the eighth century Abu Abdullah Muhammad Ibrahim al-Fazari translated *Sindhuantha*, a book of Indian mathematics from Sanskrit into Arabic. It was the vehicle through which the Indian numerals were transmitted from the Hindu to the Muslim

Physical Science

The Holy Qur'an provides: “verily in the creation of the heavens and the earth, and in the differences of night and day are signs for men of understanding” That awakened a spirit of enquiry among the Muslims

- Physics

The ninth century produced Abu Yusuf b Ishaq, known as al-Kindi one of the most eminent physicists. He wrote 265 books on various aspects of physics. He determined specific gravity through hydrostatic balance: He wrote on matter, space, time and motion. He is rated as “one of the twelve subtlest minds

- Chemistry

Jabir b Hayyan known to the west as Geber who flourished during the eighth century is known as “father of chemistry”. He is credited with the discovery of several chemical compounds. He wrote about a hundred books on chemistry in

which he described the processes of calculation , evaporation , crystallization and sublimation . He modified and corrected the Aristotelian theory of the constituents of metals

Botany

During the Muslim period there were botanical gardens in Cordova ,Baghdad ,cairo,fez and some other cities .these were the finest gardens in the world .according to sarton (an introduction to the history of science),the Muslim advanced in botany much beyond the state in which it had been left by the Greeks and augmented the herbology of the Greeks by the addition of 200 plants .

During the ninth thirteenth century many Muslim botanists rose to prominence .ibn nahshiyath produced his book nabateau agriculture ,an important work on agriculture

Abu ubaid al bakri wrote a treatise describing the trees and plants of Andalusia Ibn hajjaj produced a work on botany entitled sufficient .it was regarded as a masterpiece.

Zoology

Al asmaï who flourished during the eighth century is generally regarded as the first Muslim authority on zoology .he wrote several treatise on the camel, the sheep ,the horse. And other animal.

Abu ubaidah wrote number of books on the zoology of the horse .al jahir who flourished during the ninth is regarded as the greatest zoologist of the Muslim world .his book kitab ul haywan (book of the animal) is the most famous work on zoology

Art and architecture

- **Calligraphy**

Islamic calligraphy is the artistic practice hand writing and calligraphy. Based upon the alphabet in the land sharing a common Islamic cultural heritage. A good hand writing came to be regarded as a special gift of Allah , and those with a good hand writing come to hold high position in society . Two distinct types of writings developed during the period. The type of writing used on stone, monuments and coins was angular in form the one used for writing on paper was of a round cursive type

During the Umayyad period the secretaries to the caliph were eminent calligraphists. hasan basri ,the well –known saint was also an eminent calligraphist .ali b ubaida al rihani patronized by the caliph al mamun was the principal calligraphist.

During the tenth country ibn muqlah was the most famous calligraphist.

Painting

Islam looked with disfavor on any representational art which savored of idolatry. In early Islam, therefore there was no painting and no painters. Islamic art is not at all restricted to religious art, but includes all the art of the rich and varied cultures of Islamic societies as when during the classical period there was not much of development in the field of painting. The art developed in Muslim countries in the later period

The Abbasids caliph Mansur set upon the dome of his palace the figure of a horseman. Al-Mustasim had his palace at Samarra decorated with exquisite frescoes of female figures

In the early years of Islam books were not illustrated. The first book to be illustrated was al-Sufi's astronomy produced in the early years. In the twelfth and thirteenth centuries Kalila wa Damanh and al-Hariri's "Maqamat"

Architecture

The most important building in Arabia of the early Islamic period is the holy Ka'ba at Mecca. It is an oblong about forty feet high within a court enclosed by a colonnade whose pillars are twenty feet high each. The Ka'ba is built of grey stone. It is covered with black silk which is renewed every year.

The Umayyad caliph Abd al-Malik built a splendid mosque at Jerusalem known as the "Dome of the Rock" it was the first mosque to be built with a dome. Hajjaj the governor of Iraq built a mosque at Wasit and another at Chufa. The great Umayyad mosque at Damascus was constructed by the caliph al-Walid it was the first mosque to be provided with minarets

The Abbasids founded the city of Baghdad. It was a circular city enclosed by parallel walls. In the centre of the city stood the palace of the caliph. The great mosque of Baghdad was attached to the palace. Caliph Al-Mutawakkil built another town, Jafaria, further north of Samarra. Adud-ud-Daula the Buwayhid sultan constituted a hospital complex on the banks of Tigris. Ibn Tulun, who was the governor of Egypt during the Abbasid period, built a new city in Egypt north of Fustat

In Spain the famous mosque of Cordova was erected by Amir Abdurrahman I during the closing years of the eighth century. Abdurrahman III founded the new city "Madinat al-Zohra" near Cordova. The Mowahhids who succeeded the Almoravids built a new capital Tinmal on the high Atlas in the southern Morocco

- **Handicrafts**

Handicrafts are art pieces that are hand made by skilled artisans often the craft has some sort of cultural or religious significance. During the Abbasid period Chinese white porcelain was produced in ceramics the artists of the period invented luster painting. A method of applying a metallic sheen to glazed faience to splendid effect. Besides luster

painting , the potters of the period produced ceramics with the cobalt blue painting on a creamy white ground

Stoneware was a specialty of the period , and stoneware for every day domestic use was produced in several cities

Fine cloth was manufactured in several cities . kufa became famous for its silk handkerchiefs known as kuffiyeh . tuster produced beautiful brocade . sus acquired fame for its satins

Under the fathimids the most artistic achievement was the cutting of rock crystals for the making of ewers, basins, and containers . These were regarded as wonder of oriental craftsmanship .

Under the Seljuk's there as great enrichment in epigraphy. in bookmaking paper came to be used for the first time instead of parchment . Paper was first produced in Samarkand from where it spread to various parts of the Islamic world .paper were manufactured in Baghdad, Cairo, Damascus and other cities. The Quran text in steep hand written in vertical format was embedded in a ground of arabesques for luxury copies , and the title of pages assumed special decorative importance

-for example

* Bead work, paper quelling, and silversmithing

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11.

Contemporary Reading on Philanthropy Syndicate of Muslim Malabar

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Philanthropy: Definition and History

Charity, prescribed in the Quran, is a comprehensive concept. It encompasses a wide diversity of activities. These comprise monetary sacrifices, good deeds as well as acts of kindness and friendship. A central theme that runs through a great number of verses in the Quran is about feeding the poor and the needy. These verses exhort Muslims to care for the poor, the needy and the orphan. They cover vivid descriptions illustrating the great reward in anticipation of those who give charity and transmit in a harsh light those who do not give. A large number of the sayings of the Prophet are devoted to urging Muslims to give charity. These sayings stress the comprehensive nature of charity like that of every good deed is a charity, meeting people with a smile is charity; an act of kindness to a living being is a charity and etc.

Acts of humanitarianism are an essential element of religious practice for the Muslim. The Quranic and prophetic texts calling for humanitarian action, defining and ordering it are numerous. They are either of an obligatory or provocative nature and do not exclude the non-Muslims from humanitarian assist. For the Muslim to undertake a humanitarian act is a way of receiving help from heaven, of erasing sins, and of meriting Paradise.

Moreover, the *Sūrah al-Māʿūn* puts forward the methodology in dealing with the philanthropic activities and it deserves much attention as the title itself refers to that main part of the philanthropy.

. There are many factors also which influence the philanthropic activities. Here, the philanthropy is discussed in this chapter in regard with its etymology, definition and the relation of religions in the part of philanthropy and then different parts of philanthropy and the factors that motivates the charity works.

1.2.1- Etymology

The word philanthropy has a well arranged background for it is being used for the meaning it is meant for. For the first time, it was coined as an adjective by the playwright Aeschylus in Prometheus' Bound, in 5th century BC, as to describe Prometheus' character as "humanity loving"². As Prometheus had given to the earliest proto-humans fire (symbolizing technological civilization) and blind hope (optimism) by which they may be able to improve the human condition and in turn it would help the mankind to be saved from destruction. By this, human beings were given a different character from that of all other animals by the power of self-development by education and civic development by that of unique civic culture benefiting others.

The study named "Philanthropy in Islam: A promise to Welfare Economics" states that etymologically, the word of philanthropy comes from Latin as '*philanthropia*'.³ Likewise, in Greek, *philanthropia* is defined as "kindliness, humanity, benevolence and love to mankind", while the adjective of this word, i.e., *philanthropos* means "loving mankind, useful to man"⁴. Actually the word philanthropy consisted of two words 'philos' and 'anthropos'⁵, as the word *philos* means loving in the sense of giving and the word *anthropos* means human being in the sense of human being⁶.

The first use of the noun form *philanthropia* came shortly thereafter (ca. 390 BC) in the early Platonic dialogue Euthyphro⁷. Socrates is reported to have said that his "pouring out" of his thoughts freely without any charge to his listeners was his *philanthropia*.⁸ The ancient Greek word for culture as education was *paideia*.⁹ Then it can be said that etymologically philanthropy means love of humanity in the sense of caring, nourishing, developing and enhancing what it is to be human.

1.2.2- Definition

The new international Webster's comprehensive dictionary defines the philanthropy as "Disposition or effort to promote the happiness or social elevation of mankind; desire, effort, or beneficence as by making donations intended to mitigate social evils and increase social comfort"¹⁰. By this it can be determined that philanthropy is intended to keep the social balance among different sects of people in term of wealth. More evidently the Oxford Advanced Learner's Dictionary defines it as "The practice of helping the poor and those in need, especially by giving money"¹¹.

The study named "Philanthropy in Islam: A promise to Welfare Economics" states "Andreoni (1982) suggests that philanthropy is defined as benevolent behavior, usually in the form of charitable gifts, toward others in society."¹¹ Moreover, the philanthropy is defined by different ways also. It is said that the most conventional modern definition is that 'private initiatives, for public good, focusing on quality of life'.¹²

Rene Bekkers says in his study named 'Science of generosity: Philanthropy and Generosity' that philanthropy is a part of knowledge that can be found almost in all branches of social sciences. He argues that research on philanthropy appears in journals of very

different disciplines, including marketing, economics, social psychology, biological psychology, neurology and brain sciences, sociology, political science, anthropology, biology, and evolutionary psychology.¹³ All these imply that the philanthropy is meant to resolve the social evils and to keep the balance in terms of wealth.

The definition given by Britannica encyclopedia can be understood from its definition to the philanthropic foundation as ‘A nongovernmental non-profit organization, with assets provided by donors and managed by its own officials and with income expended for socially useful purposes’¹⁴ Then the Britannica encyclopedia stresses that it is a non-profit organization giving prominence to the part of helping others.

2.2.3- History

As the philanthropy is touched with the culture of the human beings having social consciousness, it can be said that it has the history of human beings itself. Moreover, some studies had done in this regard point out to the part of history of philanthropy in a sense that it deals with civilization of human society, by which the civilization can be traced back.

The Britannica encyclopedia says in this regard “They existed in the ancient civilizations of the middle east, Greece and Rome. Plato’s academy (c.387 BC), for example, was established with an endowment that helped to sustain its existence for some 900 years. The medieval Christian church set up and administered trusts for benevolent purposes.”¹⁵ Although at the present time, the philanthropy has become a very fashionable activity among the growing middle classes throughout the world.

But in the history of philanthropy, an equivalent one can be seen in the early time of human history that the history of *Habīl* and *Qabīl*, both are sons of first man the prophet Aādām (PBUH). The story is quoted in the Holy Quran. Allāma Ibn Kathīr reports that Prophet Adam (PBUH) asked *Habīl* and *Qabīl*, his two sons, to submit some kind of presentation when they quarreled each other in the matter of marriage.¹⁶ Then the both presented their presentations but it was not accepted except from one of them. The story is described in major books of history in detail as it is quoted in the Holy Quran. Al-Bidāyah wa al-Nihāyah describes that *Habīl* presented a goat and *Qabīl* presented a bunch of hay from his agriculture means. But only *Habīl*’s presentation was accepted.¹⁷

From the history of *Habīl* and *Qabīl*, it can be grasped that Prophet Adam (PBUH) asked his two sons to present the presentations, which are the part of the philanthropy. Here, their mindset was examined and accordingly presentation of one of them was accepted. It doesn’t matter that what happened to the presentations. But this was not that type of organized philanthropy but only the action of philanthropy in its general sense. This means that this was not for the well-being of society, but to examine their mindset by which the essence of philanthropy can be seen.

Hence, it can be said that the story of *Habīl* and *Qabīl* only deals with the general form of philanthropy in its broad sense. But the case of organized philanthropy can be

traced back to that of what is said earlier quoting the Britannica encyclopedia. Murat Cizakca added to this in his book named 'history of philanthropic foundations' that "It is well known that philanthropic endowments have a history considerably older than Islam and it is also very likely that Islam may have been influenced by earlier civilizations."¹⁸ But, this is seen in contrast to truth as the Islam was the religion of first man Ādam (PBUH) after whom every civilization was developed. Then, this is may be in the sense that philanthropic endowments existed before the *Sharīʿah* of Prophet Muhammad peace be upon him.

He continues stating the earlier organized philanthropic foundations that ancient Mesopotamia, Greece, Rome as well as the pre-Islamic Arabs certainly knew of such endowments. At last he comes to a solution that "While Roman origins have been rejected, others, primarily Byzantine, but also Mesopotamian, Sassanid, Jewish and Buddhist influences has been accepted as recognized. Latest research is more decisive and points out to the Sassanid legacy as the most likely source"¹⁹ now it can be said that Cizakca validates the origin of Sassanid in the Islamic philanthropic foundations. It should be noted that he speaks about the organized philanthropic foundations such like *waqf* and others.

2.3.2- Religions as Motivational Factors in Philanthropy

In the case of the philanthropy, it can be cited that religion appears to be a primary motivator. The connections and relations between religion and philanthropy are abundant and diverse. The relation can be cited as being spiritual, psychological, and some institutional. Those who are familiar with the teachings of the Bible, the Koran, and other scriptures of the major religions will not be surprised to hear research shows that persons with strong affiliations with and experiences in these religious traditions are more generous givers.²⁰

Thomas H. Jeavons further adds the statistic of the study done in this regard saying that 74% of those who participate at least occasionally in worship services give to charity, while only 50% of those who never attend do so. And then he comes to a point that the percentage of income given to charities by individuals correlates positively with frequency of attendance at worship. He adds this from the study and figures from Hodgkinson Weitzman.²¹

Philanthropy in Islam

Islam promotes the philanthropy in various forms. The Noble Quranspeaks of philanthropy in different places. Philanthropy in Islam is of two kinds, one that of obligatory and another one that of voluntary. The obligatory philanthropy consists of *ZakāhandZakāh al- fitr*, whereas the voluntary philanthropy includes the institutions of *badaqah* and *waqf*. There are various sayings of the Prophet Muhammad peace be upon him describing the significance of the philanthropy. The *Sadīths* reported in this regard are too much, which altogether implies that *badaqah* is not only means of charity in the form of money or food, but includes every act done for the benefit of the fellow men. *Imām al-Bukhāri* reported a

Sadīth of this type that Prophet Muhammad peace be upon him once said: “every word of goodness is *badaqah*”²²

In the Islamic philanthropy, the obligatory of *Zakāh* sets apart from others in many ways. The obligatory philanthropy is regarded as one of the five pillars of the Islam. *Zakāh* is the share or portion of wealth that is obligatory upon a Muslim to give to fixed categories of beneficiaries. The ninth chapter in the holy Quran points to this fact by the verse “*Zakāh* charity is only for the poor, and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, and in the way of Allāh and for the way farer the travelers”.²³ And this *Zakāh* is administered by the government in the Islamic state. In *Zakāh*, the *Zakāh al-Fitr* sets apart as it is mandatory on every Muslim not only on his own behalf, but also on behalf of all the persons he is in charge of. And this *Zakāh al-Fitr* is given at the end of the Ramadan.

Other important forms of Islamic philanthropy and charity include *badaqah* and *waqf*, which is also an organized form of the philanthropy. It has been evident from the above mentioned *Sadīth* that ‘every word of goodness is the *badaqah*’ that *badaqah* not only means charity in the form of money.

As far as the *waqf* is taken into account, it can be seen that Murat Cizakca defines the *waqf* in the following manner “a privately owned property, corpus, is endowed for a charitable purpose in perpetuity and the revenue generated is spent for this purpose”.²⁴ And later he continues that this *waqf* stands out as one of the greatest achievement of Islamic civilization all over the vast Islamic world from the Atlantic to the Pacific.

Actually, the *waqf* is the permanent dedication, by a Muslim, of any property for any purpose recognized by Islamic law as religious, pious or charitable of which the benefit can be taken.²⁵ Then the *waqf* causes the transfer of ownership to the almighty Allāh in the dedicated thing. But its benefits and profits are turned to the concerned people. *Waqf* has great importance in the Islamic countries and also in the secular countries like India where separate ministries are set up by the central government in the centre and by different state governments in their respective governments like in the Islamic countries.

Philanthropy and contemporary religious organizations

Organization is the human capacity to harness all available information, knowledge, resources, technology, infrastructure and human skills to exploit new opportunities and to face challenges and hurdles that come in the way of progress. Development comes through improvements in the human capacity for organization. In other words, development comes through emergence of better organizations that enhance society’s capacity to make use of opportunities and face challenges. The development of organizations may come through the formulation of new laws and regulations or through new systems. Each new progress that society achieves comes with a corresponding new organization that emerges on the scene.

Sunni, Mujahid and JamatheIslami are keeping different ideology and functioning multilevel in social, cultural and religious profile of Malabar .Samastha Kerala Jamiyathul Ulama, Kerala Muslim Jamath, and SamasthanaJamiyathul Ulama from Sunni sects and Kerala Nadvathul Mujahidin from Salafism and JamatheIslami are major religious organizations influence on Muslims of Malabar. All are playing vital rule in the reformation and renaissance of community. Here, I focus on the philanthropically face and charitable activities of this organizations briefly.

2.1. Samastha Kerala Jamiyathul Ulama (SKJU)

SKJU is the most influential organization in Muslims of Malabar manifesting with numerous charity activities to different section of human beings such as widows, orphans, Ill ridden persons .SKSSF is the students organization of Samastha its facial slogan is service to all. One of the voluntary wing name as Wiqaya reentering it services all needed persons and spaces.Wiqaya Activities appeared in during natural calamities and accidents.philanthropical sentiment and religious spirit are pushing factor of the wiqaya more over they take part if they forgetting their own matters.

‘Sahachari ‘Under SKSSF is only for patients and pains. They offering services in hospitals as physical assistance and giving economical support for the poor.Samasth Kerala JamiyathulMuallimeen central council functioning for upliftment of marginalized Madrasa teachers who receiving low wages for huge endeavour.SKJM allotting economical supports for construction of house, marriage, funeral ceremonies and as pension for aged .There are so many orphanages under Samastha Kerala Jamiyathul Ulama which servicing as shelter for orphans and destitute.

‘Wiqaya’ under SKSSF is voluntary team in all means devoted for charity activities. Its philanthropically face manifested in natural calamities and its face underlined in humanitarian aspects.

2.2. JamatheIslami

JamatheIslami is rendering the welfare activities those suffering from severe illnesses, health problems, suffering from lack of adequate food and disease disorders. There is an active presence in the areas of medicine, food, medical treatment, financial support, ambulance, rehabilitation, ration, drinking water and counseling.Kaniv is the medical college centre plays actively rules related to medical assistance.

Kaniv medical care centre provides facility for food in morning, afternoon and evening. Through the massive treatment, kidney illness, drugs like cancer, haired disease and those who are not inclined to buy essential drugs can provide medicins.Kaniv volunteers are provided 24 hours in the emergency department of the medical college. Moreover, Patients who have been admitted to the wards will be provided with appropriate support and assistance.

Helping hand is a wing provides support for patients with the help of doctors and medical students working with the skin. The goal of the helping handicap is to provide

guidance and advice to those who are suffering from the disease or the patient's psychological condition or the patient's condition without any adequate understanding of the disease.

Women's wards are in the hospital and they are handing out clothes to the patients who are under wing. A drunken bank exists for this purpose.

2.3. Kerala Nadvathul Mujahedeen

Kerala Nadavathul Mujahedeen (KNM) is rendering it voluntary and sincere services in the welfare field and it extended its service to the needy and deprived persons too through its 3000 units spread throughout Kerala .Integrated Medical Brotherhood (IMB) giving services in the field of distribution of medicines and giving free medical treatments to the poor patients through free clinics, home care and advice to them about health care, treatments through pain palliative clinic and so on.

As a part of these, IMB has started working vigorously to establish a cancer institute in Malabar area and has already started working on the formalities and has owned suitable for this purpose.

The dialysis centre set up in 2007 is, in fact a model for the whole world. The centre currently housed in Almas hospital, Kottakkal and functioning under control of the IMB.Considerable help is also extended to poor patients in the shape of medical assists like air-bed, water bed, wheel chair, walk stick, bed cot and others.

Monthly pension is provided to poor patients. The scheme of financial aid liberally covers patients affected with Cardiac, Kidney and liver disease, with cancer and asthma and so on.

There is also a pain and palliative Clinic functioning with help of a team of specially trained doctors, nurses, volunteers and other persons. The system operates to alleviate the pain of patients suffering from cancer and other mortal diseases, who have reached a stage beyond all cures.²⁶

Conclusion

Religiosity and organizational spirit encourage the Muslims of Malabar to actively participate in philanthropy. As citizen and as member of religious organization Muslims performs charitable activities and pushing them to do what need and indeed in different contexts such as accidents, calamities, healthy disabilities of fellow without regard his creed or other criteria of social, political, cultural, and economical at same occasions of in other parts of India noticed that no one mind the crisis situation and moreover never it .So everyone can ascertain that this specific characteristics of Muslims occupied themselves from their religious space and organizational thrills.Philanthropical activities exhibit as rehabilitation plans for who feels disabilities such as shelter for widows ,orphans, helping hand for Marriages of poor, home construction, providing employment opportunities and different scheme of scholarships for higher study.

End Notes

1. Prometheus is best known as the deity in Greek mythology who was the creator of mankind in their belief and they also believe Prometheus to be greatest benefactor, who gave mankind fire stolen from Mount Olympus. <https://en.wikipedia.org/wiki/Prometheus> (accessed on 26/03/2015)
2. <https://en.wikipedia.org/wiki/Philanthropy> (accessed on 26/03/2015)
3. Abdul Ghafar Ismail, Muhammad Hasbi Zaenal, Hakimi Shafiai, *Philanthropy in Islam: a promise to welfare economics*, (Jeddah: Islamic research and training institute, 2013), p. 3.
4. Ibid.
5. Anthropos is Greek word to denote the man and it is translated as Son of man in New Testament. <https://en.wikipedia.org/wiki/Anthropos> (accessed on 26/03/2015)
6. <https://en.wikipedia.org/wiki/Philanthrop>(accessed on 26/03/2015)
7. The Euthyphro is an early Plato's dialogue, which is said to be dated from 399 to 395 BCE, shortly after the death of Socrates in 399 BCE. Also, it draws attention to the Socratic views on the problem of how to properly define piety and justice. <https://en.wikipedia.org/wiki/Euthyphro>(accessed on 26/03/2015)
8. Ibid.
9. Ibid.
10. *The new international Webster's comprehensive dictionary of the English language*. (Trident Press International, 2004), p. 948
11. *Oxford Advanced Learners Dictionary*. (Oxford: Oxford University Press, 2010), p. 1136.
12. Abdul Ghafar Ismail, Muhammad Hasbi Zaenal, Hakimi Shafiai. *Philanthropy in islam: A promise to welfare economics*, p. 4.
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15. *Britannica encyclopedia*, vol. 9 p. 364.
16. Ibid.
17. Ismā'īl ibn kathīr, *Tafsīr al-Qur'ān al-Azīm*, (Sharjah: dār al-fat%, 1999), vol. 3, p. 81.
18. Ismā'īl ibn kathīr. *Al-Bidayah wa al-Nihayah*. (Dār i%, yā³/₄ al-turath al-æarabi, 1988), vol. 1, p. 103.
19. Murat Cizakca, *A history of philanthropic foundations: the Islamic world from the seventh century to the present*, Istanbul: Bogazici university press, 2000), p. 5.
20. Ibid.
21. Thomas H. Jeavons, *Religion and philanthropy*, <<http://learningtogive.org/faithgroups>> (accessed on 26/03/2015)
22. Ibid.

23. Muḥammad bin Ismā'īl al-Bukhārī, *b., a., ee., al-Bukhārī*, (Al-Maktabat al-shamilah), vol. 4, p. 42.
24. Sūrahal-Tawbah: 60.
25. Murat Cizakca, *A History of Philanthropic Foundations: The Islamic World from The Seventh Century to The Present*, p.1.
26. Aḥmad Zain al-dīn ibn muhammad, *Fat., al-muā'īn*, (Tirurangadi: Ashrafi Book Centre, n.d.), p. 301.

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12.

Ibn-al- Haytham;A flashfortheModern Selfies

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Abstract

One of the greatest scientist minds of the Arabic -Islam science golden era, mathematician, astronomer, doctor, physicist and” father of optics” was Ibn-al-Hytham. He examined the effect of light on seeing. He provided information regarding the optic nerve, retina, iris and conjunctiva. In this study; we can understand that, He mastered all knowledge on the structure of the eye in his century, the scientific look of the vision.

His findings are the scientific facts that exist in much important scientific knowledge, including the traveling pattern of light, the eye of the eye, and the activities of the organs. It is he who has put forward scientific ideas to help in the widespread use of camera in modern times.

Introduction

The two well-known characteristics of the modern scientific method are the theory building and experimentation. While the former is actually a sort of mathematical modeling of observational facts, the latter is not only just observation of phenomena experimentally, but also includes in it the experimental proof of a hypothesis regarding the phenomena in question. In other words, an experiment is designed to test the hypothesis on which the mathematical theory is actually based.

Recall here that Einstein in his General Relativity (or Theory of Gravitation) predicted that light bends by a large mass of matter by its gravitation like any matter. This hypothesis or deduction of his theory was tested in 1919, 1922, 1947 and 1952 during total eclipses of the Sun. The light of stars located behind the Sun is bent by the mass of the Sun, and could be observed clearly.

In all textbooks of the western world, the Italian physicist Galileo Galilee (1564–1642) is presented as the father of this scientific method. The historian of science, A.C. Crombie states in *Augustine to Galileo* (paperback Mercury Books, 1964) : “ Galilee combined ... his experimental method with the mathematical abstraction [expressed as mathematical equation] of observed regularities ... from which the observation could be deduced”.

The two medieval European scholars who were actually the main predecessors

of Galilee are Robert Grosseteste (d.1253), and Roger Bacon (d.1294). Robert Grosseteste was the teacher of Roger Bacon, whose sources for optics were Euclid, Ibn Sina's Al-Qānūn, and al-Kindī's Optics: *Libre de aspectibus*, the Arabic text of which is not extant. The Latin translation by the Spanish Gerard of Cremona was carried out in the 12th c. Robert propounded his theory of falsification of causes, i.e. experimental proof of testing rival hypotheses or mathematical models.

Roger Bacon's main scientific work was in optics, with the title *Opus Maius*, and in the sixth chapter of which Roger exemplified the *Scientia Experimentalis*, i.e., his theory of science and scientific method. His sources were al-Kindi (d. ca.873), Ibn Sīnā, Ibn al-Haytham, Ibn Rushd (d. 1198). According to Crombie (Robert Grosseteste, and the origins of Experimental Science, Clarendon Press, Oxford, 1953), "Ibn al-Haytham's few optical writings were translated anonymously [already] at the end of the 12th / beginning of the 13th century".

According to the famous German scholar, Anneliese Maier (1905–1971), who analyzed the thoughts of 14th c. natural philosophers and scholastic science, in his book *The Predecessors of Galilei in Fourteenth Century* (Rome, 1949), "the scientific revolution should not be interpreted as a linear historical process [emphasis mine] initiated by Galileo's innovation in mechanics and the increased use of experimentation thereafter". In the 17th century scholars adopted many ideas from their scholastic predecessors...

The time in which Ibn al-Haytham lived belongs to the golden era in development of Arabic and Islamic science. That is the period when there was no more Greeks, neither the ancient builders of the pyramids, Carolyn Renaissance was over, and in Europe was so called "dark age". We say so called because there were some lonely bright spots that glowed and made the path for the epoch of humanism and renaissance. But all of this was small compared to the development of science in the Arabic and Islam world that was living its brightest days. Middle East area, which always was giving birth to the extraordinary individuals in fields of science, arts, philosophy, and religion, during the difficult period for the scientific community of west of that time. This period brought the brightest minds of the Arabic and Islam civilization and culture.

One of the greatest scientist minds of the Arabic-Islam science golden era, mathematician, astronomer, doctor, physicist and "father of optics" was Ibn al-Haytham.

Ibn al-Haytham, pioneering scientist

Ibn al-Haytham's work was remarkable for its emphasis on proof and evidence. He is known to have said: "If learning the truth is the scientist's goal... then he must make himself the enemy of all that he reads." By this he meant it was essential to conduct experiments to test what is written rather than blindly accepting it as true.

Ibn al-Haytham was born in the year 965 in Basra, and died in about 1040 in Cairo. He was one of the earliest scientists to study the characteristics of light and the mechanism/process of vision. He sought experimental proof of his theories and ideas. During many years living in Egypt, ten of which were spent under what we may now call protective custody (house arrest), he composed one of his most celebrated works, the

Kitab al-Manazir, whose title is commonly translated into English as Book of Optics but more properly has the broader meaning Book of Vision.

Ibn Al-Haytham made significant advances in optics, mathematics and astronomy. His work on optics was characterized by a strong emphasis on carefully designed experiments to test theories and hypotheses. In that regard he was following a procedure somewhat similar to the one modern scientist adhere to in their investigative research.

Different views about how the process of vision could be explained had been in circulation for centuries mainly among classical Greek thinkers. Some said rays came out of the eyes, while others thought something entered the eyes to represent an Object. But it was the 11th-century scientist Ibn Al-Haytham who undertook a systematic critique of these ideas about vision in order to demonstrate by both reason and experiment that light was a crucial, and independent, part of the visual process. He thus concluded that vision would only take place when a light ray issued from a luminous source or was reflected from such a source before it entered the eye.

Ibn al-Haytham is credited with explaining the nature of light and vision, through using a dark chamber he called "Albeit Almuzlim", which has the Latin translation as the "camera obscura"; the device that forms the basis of photography.

Out of the 96 books he is recorded to have written; only 55 are known to have survived. Those related to the subject of light included: The Light of the Moon, The Light of the Stars, The Rainbow and the Halo, Spherical Burning Mirrors, Parabolic Burning Mirrors, The Burning Sphere, The Shape of the Eclipse, The Formation of Shadows, Discourse on Light, as well as his masterpiece, Book of Optics. Latin translations of some of his works are known to have influenced important Medieval and European Renaissance thinkers like Roger Bacon, René Descartes and Christian Huygens, who knew him as "Alhazen". The Crater Alhazen on the Moon is named in his honor, as is the asteroid 59239 Alhazen.

Born in 965 in Basra, during the intellectual heyday of Muslim civilization. Invited to Egypt to help build a dam on the river Nile. After a field visit, he declined to proceed with the project causing him to end up in what we now call -protective custody for 10 years.

From his observations of light entering a dark room, he made major breakthroughs in understanding light and vision. His discoveries led him to make significant revision to ancient views about how our eyes see.

Through his studies of earlier work by Galen and others, he gave names to several parts of the eye, such as the lens, the retina and the cornea. He set new standards in experimental science and completed his great Book of Optics sometime around 1027.

He died at the age of 74 in around the year 1040. His Book of Optics was translated into Latin and had a significant influence on many scientists of the Middle Ages, Renaissance and Enlightenment. For example, the optics book *Perspectiva* was authored around 1275 by Erazmus Witelo, who later was called "Alhazen's Ape" when people realised he had largely copied al-Haytham's Book of Optics.

Ibn-Al Hytham In Egypt

Ibn al-Haytham went to Egypt some considerable time after he made the decision to give up his job as a minister and to devote himself to science, for he had made his

reputation as a famous scientist while still in Basra. We do know that al-Hakim was Caliph when ibn al-Haytham reached Egypt. Al-Hakim was the second of the Fatimid caliphs to begin his reign in Egypt; al-Aziz was the first of the Fatimid caliphs to do so. Al-Aziz became Caliph in 975 on the death of his father al-Mu'izz. He was very involved in military and political ventures in northern Syria trying to expand the Fatimid Empire.

'For most of his 20 year reign he worked towards this aim. Al-Aziz died in 996 while organizing an army to march against the Byzantines and al-Hakim, who was eleven years old at the time, became Caliph.

Al-Hakim, despite being a cruel leader who murdered his enemies, was a patron of the sciences employing top quality scientists such as the astronomer ibn Yunus. His support for science may have been partly because of his interest in astrology. Al-Hakim was highly eccentric, for example he ordered the sacking of the city of al-Fustat, he ordered the killing of all dogs since their barking annoyed him, and he banned certain vegetables and shellfish. However al-Hakim kept astronomical instruments in his house overlooking Cairo and built up a library which was only second in importance to that of the House of Wisdom over 150 years earlier.

Our knowledge of ibn al-Haytham's interaction with al-Hakim comes from a number of

Sources, the most important of which is the writings of Al-Qifti. We are told that al-Hakim learnt of a proposal by ibn al-Haytham to regulate the flow of water down the Nile. He requested that Ibn Al-Haytham come to Egypt to carry out his proposal and al-Hakim appointed him to head an engineering team which would undertake the task. However, as the team travelled further and further up the Nile, Ibn Al-Haytham realized that his idea to regulate the flow of water with large constructions would not work.

Ibn al-Haytham returned with his engineering team and reported to al-Hakim that they could not achieve their aim. Al-Hakim, disappointed with ibn al-Haytham's scientific abilities, appointed him to an administrative post. At first ibn al-Haytham accepted this but soon realised that al-Hakim was a dangerous man whom he could not trust. It appears that ibn al-Haytham pretended to be mad and as a result was confined to his house until after al-Hakim's death in 1021. During this time he undertook scientific work and after al-Hakim's death he was able to show that he had only pretended to be mad. According to al-Qifti, ibn al-Haytham lived for the rest of his life near the Azhar Mosque in Cairo writing mathematics texts, teaching and making money by copying texts. Since the Fatimids founded the University of Al-Azhar based on this mosque in 970, ibn al-Haytham must have been associated with this centre of learning.

A different report says that after failing in his mission to regulate the Nile, ibn al-Haytham fled from Egypt to Syria where he spent the rest of his life. This however seems unlikely for other reports certainly make it certain that ^{ibn} al-Haytham was in Egypt in 1038. One further complication is the title of a work ibn al-Haytham wrote in 1027 which is entitled Ibn al-Haytham's answer to a geometrical question addressed to him in Baghdad. Several different explanations are possible, the simplest of which being that he visited Baghdad for a short time before returning to Egypt. He may also have spent some time in Syria which would partly explain the other version of the story. Yet another version has ibn al-Haytham pretending to be mad while still in Basra.

Scientific Method

Most historians considered Ibn-al-Hythm as to be the author of the modern scientific method. He had his own plans in accessing and studying subjects or topics.

He did not try to swallow the scientific thinking of his own time, and did not try to swallow the throat without any throats. Many of the observations, analysis and experiments were passed on to accept that they were correct and errors on the experimental basis

He was shown to the world as wrong.

His experiment. The observations were small and great scientists who had gone around the world. Ptolemy, Aristotle, Ibn-al-Hytham has analyzed the ideas of Galileo Galilei and Glapper. "Those who seek scientific truths depending on the works of scientists, if their aim is to know the truth is what they read as their enemy. Any facts must be analyzed aggressively.

In critical experiments, he should look at his own thoughts with suspicion, Do not slip into thoughts and concepts.. "This is Ibn ul Hismam's view of scientific method.

The scientific method of ebin hypothesis is comprised of the following seven components:

- 1) Observation
- 2) Exact Definition
- 3) Design
- 4) Check whether the implications are correct by experiments.
- 5) Analysis of experimental results
- 6) Analyzing and concealing information
- 7) Publication.

These are the seven steps that are based on the scientific method of Ibn Ishim.

His scientific method considerably influenced his scientific method five years after Ibn Haim's death.

He gave importance to experiments. Scientific method is one of the most essential research. Research is based on scientific method.

- 1) Research before Ibn Haasim. This is called prescientific.
- 2) After research on Ibn Hihizim, it is also called scientific.

Astronomy

Ibn Haitham is a person who conducted many experiments and experiments in astronomy. In his book Epitome of Astronomy, he discusses physics in the sky. He also studied the Moon to be closer to the horizon. He also studied the Moon to be closer to the horizon.

Those variations are fluctuously adapted by the nerve synthesis While not counted among the greatest arabastronomers, his works show that he he had mastered the techniques of Ptolemaic astronomy. some of these works also reveals his ability to solve the problems that received attention from the Arab astronomers, such as the determining the Qiblah (direction of prayer). His critique of ptolamaic earliest Ptolematic planetary models, as

presented in the Almagest and Planetary Hypotheses, appears to have inspired research that led to their replacement by non - Ptolemaic arrangements in the 13th century Maragha and 14th century Damascus. This astronomical work was written between 1025 - 1028 "Al - Shukuk ala Batlammyus", and in then translated as Doubts concerning Ptolemy or Aporias against Ptolemy. He considered that some of the mathematical device Ptolemy introduced into astronomy, especially the equant, failed to satisfy the physical requirement of uniform circular motion.

Ibn al - Haytham 's "The Model of the Motions of Each of the Seven Planets, written in 1038, was an important book on astronomy. The surviving manuscript of this work has only recently been discovered, with much of it still missing, hence the work has not yet been published in modern times. His reform excluded cosmology, as he developed a systematic study of celestial kinematics that was completely geometric. This in turn led to innovative developments in infinitesimal geometry.

Medicine

Ibn Hytham has also contributed a lot in medicine. The most important of these is the description of the eye structure available to the fetus, based on the study of therapeutic science. He created physiology and physics in physiological science by physiologic optics. Vision, eye structure, formation of eye sculptures etc.

Conclusion

Unlike most of the leading scientists, he studied experiments using his own method of learning.

He testified on the experimental basis of the world for the first time. Science world named him Tolomy. He corrected many scientific theories which had many defects on that days.

His main contributions include science behind vision, the path of light, working of organs related to eye etc. Unesco was celebrated on 2015 as International Light Year in order to commemorate his contribution.

UNESCO and the 2015 International Year of Light have partnered with the UK based organization 1001 Inventions to launch a high-profile international educational campaign celebrating Ibn al-Haytham called '1001 Inventions and the World of Ibn al-Haytham'.

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13.

Denial of the Human rights of Assam Muslims inthe Name of NRC

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Assam, the state in Northeast India situated south of the eastern Himalayas along the Brahmaputra and Barak River valleys. The state bounded with Bhutan and the state of Arunachal Pradesh to the north; Nagaland and Manipur to the east; Meghalaya, Tripura, Mizoram and Bangladesh to the south; and West Bengal to the west via the Siliguri Corridor, a 22 kilometers (14mi) strip of land that connects the state to the rest of India. Its circumference is 78,438 sq km (30285 sq mi). the colonial Assam was a wide territorial area consist of Eastern Pakistan (today's Bangladesh), West Bengal, Meghalaya, and Nagaland.¹ According to the 2011 census, the total population in Assam was 31,169,272 and the number of Muslims is 10,679,345 forming over 34.22 per cent of its total population. So Assam is the most Muslim populous state after Kashmir, As per census of 2011. Sad to say, we have been hearing unpleasant news concerning with the reluctance onto the Muslims from every nooks and corners of the world. The news from Assam is non other than the reluctance. We keep on hearing a sad news incorporated into The National Register of Citizens for several months. So, it would be better to get a sense of it here.

A Walk down through 'NRC'

NRC is a register consisting of names of all genuine Indian citizens. It's aimed by National Register of Citizens, to identify the illegal migrants who entered Indian territories and to determine the citizenship of the applicants who have applied for inclusion of their names in the list of citizen. The necessity of carrying out NRC had raised in 1951. The Foreigners Act of 1946 that empowers the state governments to deem any person suspected to be an illegal migrant and detain him/her was in the play in 1951 when the first version of the NRC was prepared on the basis of that year's Census. The NCR came under question and the Gauhati High Court in 1970 ruled that the 1951 draft was not admissible as evidence of citizenship

In India, Assam is the only state in which carried out the NRC. The government claims this register will be used to identify and deport illegal immigrants, but

activists warn that hundreds of thousands of Muslims in Assam could be rendered stateless in the process.³ In two phases, Assam received migrants in great numbers the one out of them was during Partition days and the other out of them was around 1971 Bangladesh Liberation War. A majority of the immigrants are understood to be Muslims. Their presence in Assam has resulted in a great deal of political issue for several decades. Dearth of authentic documentation added to the problems and fanned emotive sentiments.

Following callous clashes between Bodos and Bengali Muslims in Bodoland Territorial Area Districts in 2012 causing more than 70 deaths, a plenty of petitions were filed in the Supreme Court seeking direction for speedy update of the NRC and deportation of illegal migrants. So the update process of NRC has been begun with an aim of wedding out illegal immigrants from Assam in the year 2013 under the strict monitoring of Supreme Court of India. Subsequently, Assam has published a final draft of National Register of Citizens on 30th July 2018. As per the final draft, 2.89 crore people out of 3.29 crore were approved as Indian citizen and 40 lakh people have been impressed as unduly migrant. Those who has been expelled are in anxiety⁵. That's why, NarajeGobalJoyal (author of citizenship and its discontents: An Indian History) pointed out that "those who are negated the citizenship in Assam are being hurled to unpredictable and pathetic condition"⁶

A outrage that was burst in 1979 and last long six years in proximity instigated the government to take action against the people who illegally immigrated to Assam. The problems concerning with renewing of voter ID In the wake of Lokh Sabah election in 1979 in Mangaldoy constituency, paved the way for the catastrophe that lasted long about six years. Regarding with the complaints 'a plenty of Bangladesh citizens are there in voter list', the election commission delegated a tribunal for probing the fact. As report of tribunal, about 45,000 Bangladesh citizen out of six lakh voters, were found as in voter list. The occurrence diverged to the whole Assam to agitation. ⁷

Some groups emerged in later 1970s along with political interests through agitation. A notorious group led by All Assam Students' Union, ASU (became later Assam GanaParishath, AGP), put forward an argument 'those who speaks Assam language are just enough in Assam'. The argument 'soil's sons' was part of their agenda. The agitation was strengthened by this argument. The outburst paved the way for the atrocious occurrences and death of a slew of persons.⁸The Nellie massacre where over 3000 (non officially 10000 murdered) Bengali speaking Muslim were killed in Nagaon district is a example. The ferocious occurrence is

known as a biggest massacre after the Second World War. Thanks to the treaty of the then prime minister RajiveGandi with Proffulla Kumar Mohenda, the leader of AGP, resulted in termination of the agitation in 1985. The treaty was so 'Foreigners who came to Assam on or after 25th March, 1971, shall continue to be detected, deleted and practical steps shall be taken to expel such foreigners'. The complaint of The Assam Public Works Asking for the commencement of actions concerning with upgrading list of citizenship of 1950 because of the infiltration of about 41 lakh illegal voters to the list of voters, brought into the focus of The Supreme court in 2009. This is the motive of National Registration of Citizen.⁹

The double dealing

The almost news from every nooks and corners of the world such as Palestine, Myanmar and the like is on violating human rights. Curiously enough, the news from our secular country India is none other than the news as well. However, almost the perilous occurrences are what belong to the Muslim community. The news concerning with the negation of even the basic human rights for the minority, consists of the Muslim in the name of National Registration of Citizens (NRC) is latest one. Being indispensable for every suspected and alleged emigrant to prove their real citizenship, irrespective of whether they are the Muslims or Non Muslims, NRC is what needn't to be objected. But the ruling government should not handover that as per their own will.

There were heartily veiling intimacy between the Bengali speaking Muslims and Assam in very colonial period. A slew of people had been brought by British administrative for cultivation. And they began to reside there. So almost of them has been living there for years. As per the treaty, 90 percent or above of the Muslims would be citizen of India. The central government received an injustice approach in Citizenship determination and checking documents. The tribunal is advocating favorably to the Hindus and adversely to the Muslims.¹⁰ "The officials associated with the NRC project visited many homes in our village but skipped ours. I am scared about my family being kept off the list. I am an Indian citizen. My father teaches in a school here; my grandfather has a national voter identity card too, [but I] am still petrified,"¹¹ 25-year-old Hussein Ahmed Madani, who lives in the remote Baladmari Char village in lower Assam, told Al Jazeera. The documents brought by the Muslims for proving their identity are rejected because of a silly mistake. It is seen that If a mistake was found in one's document, that would be borne upon his own family too. "Assam has long sought to preserve its

ethnic identity, but rendering millions of people stateless is not the answer,” said Meenakshi Ganguly, South Asia director at Human Rights Watch. “Indian authorities need to move swiftly to ensure the rights of Muslims and other vulnerable communities in Assam are protected from statelessness,” she said. Almost of the Bengali speaking laborers whether they are Muslims or not are those who are being hunted by ignorance and poor poverty and not aware of making inevitable documents for proving citizenship as well. The latest news is that only four lakh people could submit the prove. Being they don’t have home and land, they were compelled to reside on river shore and so occasionally flood and natural calamities resulted in loss of prove of identity. The negation of citizenship is as a part of hostility onto the Muslims.¹² Curiously enough, citizenship was denied even for the family of the former president of India, Faqrudheen Ali Ahmad. The Citizen amendment bill, in the consideration of subject committee of Parliament, is remarkable here. The bill lays down that every non muslim coming from Pakistan, Bangladesh, and Afganistan should be given citizenship unconditionally. Besides, the double dealing attitude of the officers who tackling with the registration of citizenship and their reluctance onto the Muslims is lamentable as well.¹⁴ Why are The Muslims being treated so crucially? However, the Assam Muslims are on the verge of danger. As a human, they need too get some fundamental rights. On the Central government’s assertion that coercive tactics will not be used, both the organizations pointed out that the government has not formulated an official policy for those people who are excluded from the NRC and declared foreigners by the tribunals. Also Bangladesh has not agreed to claims that these people are irregular migrants, making their deportation unlikely. India does not have an agreement on deportation with Bangladesh .

“The NRC should not become a political tool to render stateless people who have been living in India for decades and have established strong links with the country,” said Aakar Patel, Executive Director of Amnesty International India. “During the process of claims and appeals, the state government should ensure that the people excluded from the NRC are not deprived of any government services, nor targeted or stigmatized in any manner,” he said. Fact-finding reports by civil society groups have found that the NRC process is not free from error or bias. As per several reports, even people with legitimate documents proving their citizenship status have not been registered because of technical reasons such as spelling mistakes or different names being used in the various documents.¹⁵ The NRC allows those deemed “D” or “doubtful” voters to

apply for inclusion but does not include their names unless the Foreigners Tribunals statutory authorities set up to detect “illegal immigrants” in Assam declare them as non-foreigners.¹⁶

Those who were excluded from the final Draft are in panic. They don't know what the next is. Their future is a question mark before the world. A great deal of organization has sprung into life against the measure.

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14.**Upliftment of Humanity Through ThePurification Of Heart*****HusainathBeevi.A.G****BA psychology**2nd year student**Zaitoon International Girls Campus, Kottakkal.***Abstract**

The basis of human work lies in his heart. All the action performed by men is the reflection of the function of heart. Introducing the book 'Mathaharath al qulub' by Imam Mawlud', if one who finds enough time for violence and atrocities in his hectic life had thought about purification of heart at least once in his life ' that might have brought a great change to the concept of humanity itself. He considered heart as a spiritual organ. Prophet Muhammed [PBUH] says that 'if the son of Adam sins, a black spot appears in the heart and if the person repents it is erased. But if does not, it continues to grow until the whole heart becomes pitch black. Imam Mawlud says two things for the purification of heart. First we should understand the necessity of having courtesy with God. Second one must be aware of the diseases of heart. He sees miserliness, wantonness, hatred, iniquity, love of the world, negative thought and heedlessness as the diseases of the heart. Being bothered about the diseases of the heart is not just enough. That is why Imam Mawlud explain that the method of treatments to purify the heart from these diseases are important.

KEYWORDS : Purification, diseases of heart, human heart, human upliftment

Introduction

Purification of heart is the process of making it spiritually or ceremonially clean. It is an essential Islamic teaching ever since early stages of the revelation in Mecca. There is a hadith that says that 'every child is born in the state of fithra, which means that people are born inclined to faith, born with an awareness of divine purpose and in a nature built to receive the prophetic messages. One must nurture fithra and cultivate this inclination to faith and purity of heart. Purification means enlightening our mind with the light of virtues instead of the evils filled in our mind was on divine track. So observing carefully everyday on improving the state of heart help us to gain good character and spiritual purity. One of the primary method we can use to purify our heart is to perform sincere supplications and prayer according to the prophetic way. Imam Mawlud explains signs, symptoms and cures of the spiritual diseases if the heart in his book Mathaharath al qulub. Here , each section of which are more or less corresponds to the ways in which leads the heart in a righteous manner and to brought upliftment to human.

Imam Mawlud says two things for the purification of heart. First we should understand the necessity of having courtesy with God. He mentions two requisite qualities associated

with courtesy. They are modesty and humility. The Prophet muhammed [PPUH] says that every religion has a quality that is the characteristic of that religion. And the characteristic of my religion is haya the modesty. When a person realizes that God is fully aware of all that one does, says or thinks shame is elevated, to the unseen world from which there is no cover. Humility is humbleness voluntarily assumed before God, which is required for courtesy. Second, one must be aware of the diseases of the heart. When one peers into the limitless world through remembrance of God and increase in beneficial knowledge, one's concerns become more focused on the infinite world, not the finite one that is ephemeral. When people are completely immersed in the material world believing that this world is all that matters and all that exists and that they are not accountable for their actions, they affect a spiritual death of their hearts. Before the heart dies, however it shows symptoms of afflictions. These afflictions are the diseases of heart. In Islamic tradition diseases are of two categories. They are shubuhath and shahawath. Shubuhath is related to impaired understanding. If somebody is fearful that the God will not provide for him or her. This is considered as a disease of heart because a sound heart have knowledge and trust. Shahawath is related to our desires exceeding their natural state, as when people live merely to satisfy these urges and are led by them. Imam Mawlud brings definitions of these diseases their etiology and methods to cure them.

Diseases of Heart and Their Treatments

IbnTaymiyyah who is the author of the book 'The diseases of heart and their cures' says that the diseases of body is the degeneration that occurs in it causing a failure of the natural senses of perception and movement. The same is true for the disease of the heart for it is a type of degeneration that occurs in it, causing failure in its perception and desires. So with respect to its perception then this is degenerated by its being presented with doubts upon doubts until it cannot see the truth or it perceives truth incorrectly. Its desire are degenerated by its hating the truth which would be of benefit to it, and loving the falsehood that would cause it harm. Imam Gazali says sign of diseases of heart in his 'Ihyauloomudheen'. He says that every limb of body has been created for a particular purpose. If that limb does not do that function, it has got diseased. If it does that function easily, it is sound. Soul has been created for acquiring divine knowledge, love of God and finding pleasure in divine services. So he who loves anything more than God has got his soul diseased

Wantonness is a disease of heart and it is defined as excessive mirth and exuberance. The treatment of wantonness is to willfully experience hunger and to reflect seriously on death and the hereafter. The next disease of the heart is hatred. The cure for hatred is the straightforward. One should pray for the person toward whom he feels hatred and ask God to give this person good things in this life and the next. Hatred can be removed only through the love. Shaykhmumammed who is the author of the book 'The opening of

the truth' defined iniquity as a disease of harming anything in creation without just cause. Envy is the next disease and it is defined as one's desire that someone lose his blessings. Animosity, vying for the love of others, arrogance, vanity and love of leadership are the causes of envy. Holding envy against another person brings harms to themselves. Ostentation is the next disease and it means the person to obtain a place in the heart of others. Imam Mawlud outlines three signs of ostentation. Laziness, lack of action towards God's sake when one is alone and increasing one's action when praised and decreasing them in the absence of such praises. The next disease is negative thoughts which is injurious to one's own spiritual growth. It is having a bad opinion and baseless assumptions about someone who manifests righteous behavior without proof. Vanity is the next disease and it is the aggrandizing of some blessings while forgetting that it came from the God. To prevent it from entering one's heart, reflect long and hard on the fact that all blessings are entirely from the God and that we cannot produce any benefit or harm without his permission. The next disease is the anger. Imam Mawlud says two treatments to cure it. The first cure is to remember the extensive praise and goodness associated with forbearance and humility. Next is to control anger by recognizing that nothing takes place without the God's leave. Fearing or desiring anything other than God runs contrary to trust and reliance on God. This diminishes one's certain in the God. The cause of many diseases if heart can be tracked back to lack of certain and an impaired sense of faith and trust in God. The important cause of most of the diseases of the heart is the love of the world but it is praised or blamed based on what good or harm it brings to a person. If it leads to a diseased heart then it is blameworthy. If it leads to spiritual elevation and healing of the heart then it is praiseworthy.

If we are bothered about these diseases we can save our heart from falling into these and can fill the heart with generosity, compassion, humility and asceticism in their places. When someone commits a sin he does so first against his own heart, which then affects the whole human being. The person enters a state of spiritual agitation and often tries to suppress it. The root meaning of the word kufr is to cover something. Prophet Muhammed [PBUH] says that 'when a muslim commits a sin, his or her heart is covered by a stain, but it is removed by repentance and good deeds. Trials and tribulations, war and other conflicts and every act of injustice are rooted in human hearts. Every criminal, miser, abuser, scoffer and hateful person does what he or she does because of a diseased heart. If hearts were sound, these actions would no longer be a reality. Shaykh Hamza Yusuf says that if we want to change our world, we do not begin by rectifying the outward. Instead we must change the condition of our inward. Imam Mawlud says that it is impossible to rid oneself of these diseases completely. This implies that purification is a lifelong process, not something that is applied once and then forgotten. Purity of heart never survives a passive relationship. One must always guard his or her heart. The difference between someone whose heart is purified and sound and one whose heart is impure and corrupt is

the impure people oppress, and the pure-hearted not only forgive their oppressors, but elevate them in status and character.

Background of The Study

Imam Gazali defined purification of heart in his book 'Purification of soul' as completing the perfection of one's soul by cutting down its desires, and allowing its noble characteristics to evolve according to Imam Ibnkathir purification of heart is cleansing the soul from its evil characteristics and moral dirt and wastes reducing its bad habit and developing good habits and characters.

IbnThaimiyya who is the author of the book 'Diseases of heart and their cures' says that 'the heart has been singled out for the purification because it is the leader of the body and through the purification of leader the subject become purified and with his corruption they become corrupted. It can be linked with the hadith which says that 'truly in the body, there is a morsel of flesh which if it to be whole, all the body is whole and which if it to be diseased, all of it is diseased. Truly it is the heart. Allah almighty said that "he has succeeded who purifies the soul and he has failed who corrupts the soul". From the above we can understand that our success in the hereafter depends upon purification of our heart in this life. Prophet muhammed [PBUH] said that "nothing on the believer's scale is important on the day of judgement than good character. So on the day of judgement a person's good character and pure heart will matter. Because excellent character and compoment are the doorkeepers to the purification of heart. The reason for this statement is the another hadith that says that "Allah does not look at your figures, nor at your attire but he looks at your heart and accomplishment. Therefore observing carefully everyday on improving the state of heart help us to gain good character and spiritual purity. So we should pay attention to our inner thoughts. Because Allah is so close to us that even the thoughts that occur in our mind are known to Allah. Allah says that "and we have already created man and know what his soul whisper to him and we are closer to him than his jugular vein.

According to the most modern philosophies, focal point of change is the brain and the intellectual development. But according to the Islam thoughts of aql and desires of nafs are the product of the heart and so the focal point of change is the heart and the spiritual development of the heart. The two physiologists in the 1970's John and Beatrice Lacay conducted a study and found that the brain sends messages to the heart but the heart did not automatically obey the messages. Sometimes the heart sped up, while at other times it slowed down, indicating that the heart itself has its own type own intelligence. In the Islamic thought, the center of consciousness and conscience is actually the heart and not the brain as Western science tells us. Shaykh Hamza Yusuf said in recent times scientists have discovered that there are more than 40,000 neurons in the heart that communicate with the brain send messages to the heart, but the heart does the same to the brain as well. Issues regarding heart are always important, especially in the world we live today. Every criminals and every act of oppression individuals, groups, organizations or even a countryare

the outcome of a diseased heart. To change ourselves and the world around us, the very first step is to change the condition inward, the condition of one's heart. Each human were represent by their heart, no matter we are a student or non, young or old, rich or poor, each of us should realize that it is ourselves who responsible upon our heart. As a Muslim, every single work we do start from an intention which is coming from our heart. And we are accountable for this in front of Allah. Prophet Muhammed[PBUH] said "actions are based upon intentions". All deeds are thus valued according to the intentions behind them, and intentions emanate from the heart.

The word 'Thazkiya' in Arabic means to purify, but it also means to grow. When the God the exalted says that had it not been for his favor upon us, not one of us would have become purified or would have enjoyed growth [Quran: 24:21]. So purification comes about as the result of the spiritual work that God the exalted has graciously blessed humanity with, and remembrance of God plays a major role in that. Imam Gazali writes in his 'Alchemy of Happiness' "the aim of moral discipline is to purify the heart from the rust of passion and resentment till, like a clear mirror, it reflects the light of God. With the purification of heart, one takes control of their ego, greediness, anger, hatred, jealousy, injustice and all kind of heart diseases, rather than taking advantage of others due to their weakness, poverty or lack of social support. Just as men, considered as the essence of the universe, carries the joint tendencies and abilities towards good and evil, the heart which is the essence of man, endures these opposite tendencies and abilities. Muhammed thariq Ghouri says that If knowledge is gained without Thazkiya, this shall create arrogance which is extremely harmful. And we must have ability to utilize and apply the knowledge appropriately.

Discussion

All the action performed by human is the reflection of the function of heart. In the Quran the day of judgement is defined as a day in which neither whether nor children shall be of any benefit to anyone except one who comes to God with a sound heart. The sound heart is understood to be free of character defects and spiritual blemishes. It is the inner self of a person which is seat of our emotions and feelings. All of our emotions and feelings reside and dwell in and are emanate from our heart. These emotions lead our life. We live in a world of selfishness. Money and position are important to human today. In the meantime they forget to recognize themselves. Only by recognizing themselves, we are aware of the changes we need to make. In the Alchemy of Happiness Imam Gazali says that the first step to self knowledge is to know about the art composed of an outward shape called the body and an inward entity called the heart. Happiness comes from the self knowledge, the knowledge that we have a heart or spirit that is originally perfect but has become obscured by passions and desires.

The root of all of the diseases of the heart is the love of the temporal world. Life is not about accumulating money, power or fame. Life is about fulfilling God's purpose for us. We must focus, therefore, on his eternal perspective. But in the views of Ibn Atha'illah who was the master of the science of the heart, the source of all diseases is the self satisfaction. We are doing things according to our satisfaction. Such a selfish attitude leads to diseases of the heart. Tongue is the other temptation. Learning how to control the tongue is an enormous discipline. So we must focus on curbing the soul from its own excessive desires. To accomplish this one must in hunger, vigilance during the night, silence and meditation in secret. Sawm is the tool to suppress our desire and to experience hunger with good cheer and renewed gratitude. If one wishes to enliven the heart, he give it time with God in the stillness of dark with consistency. We should keep company of good people. Companionship yields two kinds of impact. One that drags a person down to the compost of the world and the other that points toward God the Exalted and an existence lasts forever. Purification of heart can be categorized into two, both of which are essential. They are emptying one's soul from any existing evil character and refilling it with good and desired character.

The heart is an organ designed to be in the state of calm which is achieved through the remembrance of God. Because god says that "most surely in the remembrance of God do heart find calm [Quran: 13:28]. Cells require oxygen to breathe us. If we stop breathing we will die. The heart also need to breath and the breath of the heart is none other than the remembrance of God. Allah says that "verily in the remembrance of Allah do heart find peace". This is the qalbunsaleemun which is drowned in the love for Allah. The person with qalbunsaleem is one who like, dislike, give and forbid for the sake of Allah. Remembrance of Allah is basis to achieve qalbunsaleem. There is a hadith that "everything has a polish. And the polish of the heart is the remembrance of Allah.

Imam Gazali has said in his book 'On discipline the soul and breaking the desire' that curing of a sick requires that one endure the bitter taste of the medicine and persevere in renouncing certain things one desire and in the treatment of heart's sickness one must endure the bitterness of struggle and steadfastness. In truth, since one can escape bodily illness through death, whereas the sickness of heart is a sickness which abides even after the death and for all eternity.

The first thing to realize in trying to take on good habits or remove bad one, is the state of our heart. This self awareness is the basis of the achievement of good. Only through reflection will we be able to know ourselves and who we really are. Second, we should understand whatever change intended to undertake should stem from the need to worship Allah better. Our raw intentions should not from our ego, desires and wants, but from the pinnacle of servant hood to him who has created us. Then we understand the nature of mankind in adopting change through gradual change not through an extreme makeover.

Man is busy to seek out many things. Even what appears non selfishness conceals selfishness. Whatever cooperation, unity and interdependence conceal selfishness. Man should have common vision-that of establishing peace, harmony and understanding. Only then we can progress materially and spiritually. With oneness we can achieve great things. But only through the purification of heart, we can achieve these things. Only the person who have the purified heart can do the things with ihsaan. The Prophet asked , “what is ihsaan?”. The Gebril replied that you observed ibaadat in such a passion and enthusiasm as if you are seeing Allah with your own eyes, and if you cannot perceive him, then at least to focus on his presence to monitor you”. Then we will have sincerity in all our deeds and we will fall into the diseases of the heart. Prophet Muhammed [PBUH] said that salvation is “to control over your tongue, to be content with your house and to weep over your errors”. So we should begin our journey of purifying heart with sincere repentance. Allah says that “Allah loves those who constantly repent”[Quran: 2:222]. We can get Allah’s blessings and love while repenting. So if we want the peace of heart and purity then remember Allah by heart. Because Allah says that “their hearts relax at the remembrance of Allah”.

Abdulla oulud hajj said in his book Storehouse of secrets that when one engages in remembrance then he should do so with every letter, One should not drag his tongue lazily, especially in reciting the Quran. If one performs remembrance properly things will happen to the inner self and it will affect the character of that person and he becomes good with the purity of the heart

Conclusion

Every action is originated from our heart. If we want to purify our deeds and to bring up upliftment to human, first we should purify our heart. For the purification of heart we must have courtesy with the God. One should aware of the diseases of the heart which repel it. Anger, hatred, derision, wantonness, miserliness, envy, rancor, vanity etc are the diseases of the heart. The root cause of all diseases is the love of the temporal world. There are treatment methods to all of these diseases. If one truly wants to purify his or her heart and root out these diseases, there must be total sincerity and conviction that these cures are effective. Remembrance of God is the vital cure for each of these diseases. There is no better treatment other than the remembrance of the God. First one should have the realization about their state of the heart. We might have brought upliftment to humanity, if everyone becomes bothered about it.

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Psychological Disruptions of Mass Conflict among Refugees

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Introduction

Refugees commonly experience traumatic events that threaten the self and close others, suggesting the possibilities that they may experience overlapping symptoms of posttraumatic stress disorder (PTSD) and separation anxiety disorder (SAD). This was seen among papera refugees displaced to Port Moresby. We also examine associations between the combined PTSD-SAD construct and indices of past trauma exposure, ongoing adversity, and five psychosocial dimensions.

The upsurge in the number of refugees ever recent years is unprecedented in the modern world. If current trends continue, one in a hundred persons will be a refugee in the near future. At present, responsibility for mental health support to refugees is shared by a network of agencies, including the United Nations High Commissioner for Refugees (UNHCR) and the World Health Organization (WHO), government and non-profit organizations, mainstream mental health and specialist refugee services and voluntary organizations. Yet, the ineluctable reality is that most refugees with mental health problems will never receive appropriate services. The chief reason for this is the scarcity and inequitable distribution of services, but other factors contribute to the situation, including difficulties in coordinating national and international efforts, barriers to accessing care even when services are available, and persisting stigma associated with being both a refugee and mentally ill.

The present paper focuses on issues of general concern amongst adult refugees.

The Refugee crisis

By recent years, there were incessant complaints about the “waves of refugees invading” Europe, and in particular Germany, in populist and social media. The “Refugee crisis” was constructed as the result of lack of management by a government with no regard for the burden caused by uncontrolled migration on state welfare and social housing provision, whilst ‘refugees’ were constructed as a threat to social cohesion. Inequalities were presented

as resulting from the arrival of refugees and conflated with racist fantasies of foreignization, a fantasy of loss of national identity and culture based on one people, race, ethnicity, religion and language.

The scale of the problem

Half of the world's refugees remain in "protracted situations", unstable and insecure locations, most commonly in dense urban areas, but also in refugee camps. For example, 314,000 persons remain displaced from Darfur in Eastern Chad, and more than a million Somalis live as displaced persons in Kenya, Ethiopia, Djibouti, and Yemen. Dadaab, a vast refugee camp in Kenya, houses families that have been sequestered in this remote and insecure location for more than three generations.

Europe confronted the largest single inflow of refugees. To place the European situation in perspective, a total of 13 million Syrians have been displaced by the war, the majority to neighbouring countries. Lebanon, a small country of 4.5 million persons, now accommodates as many Syrian refugees as the whole of Europe.

Epidemiology of mental health problems

The inclusion of post-traumatic stress disorder (PTSD) in the DSM-III set the stage for the modern era of research in the refugee field, the first studies being conducted amongst South-east Asian refugees. For example, a study conducted in a refugee camp for Cambodian survivors of the Khmer Rouge auto genocide found that half of respondents met threshold criteria for depression and 15% for PTSD.

There was a burgeoning of epidemiological studies in the refugee mental health field, prompting two systematic reviews of the cumulative findings in 2005. The first, which was limited to studies of refugees in Western countries, yielded an average prevalence of 9% for PTSD and 5% for depression, noting that lower rates were found amongst the larger, more rigorously conducted studies. These findings provided a corrective to the tendency to regard all refugees as traumatized and in need of counselling. The second review, based on studies that included comparison groups, showed that refugees had a modestly elevated risk of a range of adverse mental health amongst refugees included socio-demographic characteristics, and stressors in the post displacement environment .

As a corollary, mental health professionals keep on confronting ethical challenges when working within detention centre hierarchies, and practical questions persist regarding the effectiveness of offering counselling to persons forced to live under such restrictive conditions.

Conceptual frameworks

The formative period of the refugee mental health field was marked by spirited and at times divisive debates in relation to theory and models of intervention. The tendency by Western mental health professionals to transfer western diagnostic categories such as PTSD and associated trauma-focused therapies to the culturally distinct environments in which most refugees live. Contemporary models address these issues by providing a

comprehensive account of the refugee experience. Within these broad frameworks, mental disorder regarded as the endpoint of an imbalance in the multiplicity of countervailing environmental factors that impact on refugees rather than an expression of innate or intrapsychic problems at an individual level. An example of prevailing models includes Hobfoll's conservation of resources theory, which gives centrality to the effects of objective losses, and the shared meanings of these deprivations within each culture and context in determining mental health outcomes and resilience.

Interventions

Brief psychotherapies:

Over the past two decades, a series of brief, structured, manualized psychotherapeutic packages have been devised for use amongst refugee and post conflict populations. Most approaches use standard cognitive behavioural components including stress management, prolonged exposure, cognitive restructuring, behavioural strategies, and mindfulness or related de-arousal techniques.

Pharmacotherapies:

In general, for common patterns of major depressive disorder, PTSD and anxiety disorders, the most commonly used medications are the first generation (tricycle) drugs and, where available, the newer antidepressants, and the latter recommended for PTSD by the WHO's Mental Health Gap Action Programme (mhGAP) guidelines. There is a risk, therefore, the practices will be constrained to standard dosing and that side effects may receive inadequate attention.

Towards the future

In relation to advocacy, awareness-raising and embedding mental health programmes within the existing institutional structure, the refugee field can learn a great deal from the general field of Global Mental Health. A major challenge that the field confronts at a global level is that most refugee populations reside in locations where the resource base in mental health is extremely low. Theoretical debates aside, the reality are that, in these contexts, no single agency or programme can provide for all the inter-related psychosocial and mental health needs of refugees.

The voice of the refugee communities is vital. Mental health cannot be conferred, it must be regained by the communities that have temporarily lost their equilibrium.

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16.

Hadhrami Sayyids Across the Indian Ocean Region: Lineage, Class Status and Socio-Cultural Engagements

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Abstract

The Hadhrami Sayyid (Yemen origin) exerted vast influence disproportionate to their number as a community in Indian Ocean Regions. The high status and religious power of the Sayyid ideally fitted them to the role of spiritual leader to a degree of supreme by other individuals or communities. They encouraged local leadership at a time of intense political confrontation posed by Western expansion in Indian Ocean littorals like Malabar. The charismatic leaderships and personal talents which made the Sayyids incomparable and bestowed continuity to their Islamic religious traditions and reforming initiatives are discussed with particular references. This paper tries to understand the eminence of the Hadhrami Sayyid and their integration into local community using the religious piety and royal lineage. Again paper attempts to understand how the Sayyid community came to imagine of their scattering across the Indian Ocean regions as men of sacred network and about the Ba-Alawi Sufi order, which developed from the thirteenth century AD. which helped Sayyid families to take the spiritual leadership of host society.

Introduction

Hadhrami Sayyids are those people who migrated across the Indian Ocean rims during the course of eighteenth and nineteenth centuries, from the southern parts of Yemen. Those people were possessed high social status as they claimed the descendants of prophet. They acted as mediators in disputes between the tribes as they were from royal lineage in Hadhramaut as Ulrike Frietag opines “most Hadhrami territory is considered to belong to particular tribes. Both Sayyids and Mashāyikh claimed and were accorded religious authority. This was derived from the political function of their leaders (mansab) as mediators

in tribal disputes”.¹ Sayyids trace back their origin to Ahammad ibn Isa who migrated from Basra to Hadhramaut in 930 A.D. due to mounting attacks on Sayyid families from various corners.

The *tariqa* Alawiyya was the main social glue of Hadhrami Sayyids who followed the *shafi* school of jurisprudence. This *tariqat* was introduced by Sayyid Alawi in the fifteenth centuries and followed by his descendants. It is worth mentioning that this *tariqa* was handed over to generation to generation through the genealogical descendants. On this ground majority followers of Ba-Alawi order was the Sayyids. Anne K Bang writes: “because of the intimate link between bloodline and spiritual transmissions, Alawi Sufism also prescribes study of the forefathers as a method of purification of the soul. In Alawi manual, the lives of the pious forefathers are held forth as brilliant examples, flawless individuals embodying the essence of the prophet”.² This *tariqa* was started to spread across the Indian Ocean littorals during the course of eighteenth and nineteenth centuries through the Sayyid migration across these regions accompanying the traders or advisers in religious affairs of the traders in the ships.

Sayyid migration in the Colonial Era

Hadhrami Sayyid migration from Hadhramaut was prevalent in the eighteenth and nineteenth centuries across the Indian Ocean littorals and they themselves established in these areas through various methods like the marriage alliances. There are many documental evidences that during the course of the late 18th and 19th centuries, migration greatly increased and they were instrumental in reforming Islam across the Indian Ocean regions like the Sayyid Ali al Jamlulyl who became a prominent religious teacher and erected a famous mosque (*al Riyada*) in East Africa which became a noted center of learning in East Africa.³ The main reason behind the increasing of the migration was opening of Suez Canal in 1869 as wrote by Stark Freya that “Migration was greatly facilitated by the introduction of steamships in the Indian Ocean, particularly after the establishment of a regular service to India in 1834 and even more so after the opening of the Suez Canal in 1869. It seems that the reduced travel time and perhaps more importantly, the greater regularity of steamships which were independent from the seasonal monsoon winds attracted the migrants.”⁴ By the development of steam navigation Hadhrami Sayyid migration was increased by three times across the Indian Ocean regions. Sayyids were usually accommodated by fellow countrymen, either relatives or traders and in some occasions, they were no links existed and the mosques in the host society provided the first shelter.

Moreover, they got upbeat greetings in overseas too considering their royal lineage. Ulrike Freitag writes, “Their religious status facilitated successful migration, as descent from the prophet and learning both increased the likelihood of a positive reception overseas and thus considerably eased the risk of such a step”⁵

Wherever Hadhrami Sayyids migrated, they used their religious position and piety to get acceptance from the local population. Along with religious activities, they engaged in other acts like contracting local marriages, serving as teachers and in some areas initiating

trading activities, etc. Scholars like Ulrike Freitag opines that “the *Sada* were the one group in and from Hadhramaut which, with the establishment of mysticism in Hadhramaut and their successful claim to its representation, was the most likely to be literate and transmit their version of history. At the same time, their specific claim to religious legitimacy not only through Sufi knowledge but also through specific *sharaf* (honour) derived from their descent from the Prophet Muhammad, necessitated an interest in genealogy”.⁶ This is very obvious in their activities during the early years of migration. In spite of new migrants in the Indian Ocean territories they did not face any trouble in those areas, but they got acceptance due to their religious piety. It is worth mentioning that none of Hadhrami Sayyid migrants went back under the pressure of the colonial rulers and they were forced to return back under the pressure of colonial powers.

Dynamics of Integration

Introduction of *Tariqa Alawiyya*⁷ to the hosting society was also part of their migration. As Sufi saints, they displayed many miracles to attract the people to them. Ulrike Freitag writes, “the combination of noble lineage and adherence to the *Tariqa Alawiyya*, whose ancestors were buried in Hadhramaut, created a strong familial and spiritual bond notably for the *Sada*, (Sayyid) which for many persists to this day”.⁸ As Freitag opines, this is one of the important reasons to acquire status across the Indian Ocean territories. The knowledge about their forefathers was later publicized by the Hadhrami Sayyids. After the death of Sufi scholars (Sayyid) the host society built the dome⁹ for them and started to visit it to get the blessings from the Sufi scholar who came to be now venerated as a saint. This practice was very common wherever Hadhrami Sayyids migrated. Kazuhiro Arai writes:

“In Java, the shrine of Husayn b. Abu Bakr al-‘Aydarus (d.1756) in LuarBatang, Jakarta, still attracts numerous visitors. Likewise, the shrines of the al-Haddad of Tegal, the al-‘Attas of Bogor and Pekalongan, the al-Kaf of Solo, and the al-Habshi of Surabaya are just the most famous examples of the legacy of Hadrami saints who left their footprints in these areas. In many cases, yearly visits called *hawl* (*nercha or death anniversary*) are held around the shrines, and the story of the life and the achievements of those saints are related to visitors every year”.¹⁰

There are not many unique features in the case of Hadhrami Sayyids in certain areas. For example, one can take the *Haddad Rathib*¹¹, which is propounded by a Hadhrami scholar Muhammad ibn Alawi al Haddad, which was very popular in all localities where the Hadhrami Sayyids migrated. Therefore, the influences made by the Hadhrami Sayyids were more or less same wherever it may be.

When we consider the aspects of integration into the host society we can see religion as the basic factor of integration. For example, the Hadhrami Sayyid migrants to Africa

made their influence using their religious piety. Francoise Le Guennec-Coppens writes that the “prestigious descent of the Sharif-s (Sayyids) and their reputed piety often earned them the consideration usually given to the highest groups, the Swahili aristocracy and the Omani elite”.¹² He writes: again “their power (Sayyids) depended essentially on their religious and legal status. Thanks to this status, they at once had a respected position in coastal society and could settle in the most aristocratic districts of the cities”.¹³ In this case as Hadhramies were the new migrants to the coastal belt of East Africa they gained the position of local aristocratic people considering their genealogy and religious piety. Hence, Hadhrami Sayyid migrants were given the high status which was given to the Swahili people who were the elite Muslim group in the East Africa in those days. The same can be seen in the case of Hadhrami Sayyid migrants in Indonesia. As Martin Slamawrites: “an indication of the success of the religious integration of the Hadrami Arabs in Indonesia is the tendency among Indonesian Muslims to view them as more religious and more fit for religious office especially when they belong to the *Sadastratum*”.¹⁴ Hadhrami Sayyids succeed in acquiring such an identity in all areas where they migrated like in Malabar, East Africa, Malay Archipelago, etc.

Hadhrami Sayyids established many religious institutions and served as teachers in these institutions. This was the job they took up in the early years of migration. Some of the Sayyids concentrated their activity in the Masjids and started *Dars* for the local people. As Kazuhiro Arai says, “in the first place, they were basically scholars and *Sufis* with a charismatic character. In the host societies, they transmitted knowledge of Islam to disciples, some of whom became prominent in various places and fields of study”.¹⁵ This practice led them to achieve recognition as great scholars.

The other important factor is their ability to display miracles that played a vital role in getting acceptance in the host society. However some scholars say that the miracles played an auxiliary role to the already established power of Sayyids. But one can see that the miracles displayed by them could draw the attention of local people. Kazuhiro Arai opines that “all of the al-Attas saints (one among the Hadhrami Sayyid community) ... were somehow related with local authorities, indigenous or European, in the places they settled. The position of the saints vis-a-vis the authorities is described in miracle stories both oral and written. Although some accounts are distorted in order to highlight their piety and power as Muslims, the stories may at the same time reflect historical realities”.¹⁶ As mentioned above, the miracles had a prominent role in the history of Islam. This may be the reason behind the influence it had on local people. Ulrike Freitag also says the same thing that “miracles were the only element through which the three saints (Muhammad al-Attas and his brothers) could forge relationships with the authorities. What does this mean? Did their followers create miraculous stories in order to present their spiritual masters’ superiority over a Maharaja and colonial petty officials? Probably, some incidents that would develop into these miraculous stories really happened. However, it is quite possible that these three saints, apart from having followers, did not have any secular power to exercise their influence over these secular authorities”.¹⁷ In the history of *Al Attas* family in Indonesia it is said that they established their power using the prism of

both miracles and political ability. This political ability they earned through the marriages from the elite family.

The most important feature is that their genealogy helped to acquire such a common acceptance. This was written by most scholars who discussed Hadhrami migration. Urike Freitag writes: “the nineteenth century also witnessed the fame of the Alawī *Sāda* in Malaya, where they established contacts with ruling families and held various key positions such as those of district governors, *qadis of sharīa courts*, *muftis*, and village headmen (*Penghulu*). This recognition proves that the Sada were the only group of migrants who enjoyed such a repute as a result of their blood relations to the Prophet Muhammad. This repute also manifested itself in terms of intermarriage relations that took place between the *Sada* and the Malay princesses. The best example to be cited here is that of Sayyid Harun of Kedah. These royal intermarriage relations had strengthened the position of the *Sada* and gave them further recognition in Malay society”.¹⁸

In the same manner the medicinal practices across the land that they migrated also helped them to get the local support. As Freitag opines “charismatic Sufis (Hadhrami Sayyids) who knew how to read and write, who practiced medicine, wrote amulets and often were ascribed supernatural powers, drew Muslims and non-Muslims alike into their circles”.¹⁹ This though not the sporadic one, was a common experience of all Hadhrami Sayyids who migrated to the Indian ocean rim. As Engseong Ho writes about the Malay migrated Sayyids, “being a spiritual guide, curing disease and showing generosity are good examples of what these saints could offer to them, whether miracles were involved or not. Miracles should be interpreted as a symbol of their power over the population of their host society”.²⁰ Medicinal practices introduced by the Hadhrami Sayyids helped them to make an influence on the host society. They used to give amulets and *dikr* (chanting) to the patients as a cure to their ailments.

Besides these, their intermarriages with the local people also helped to integrate into the host society. In this case, normally they married into elite families in the host society as they claimed origin from the Prophet. In Indonesia, they married daughters of the rulers and gradually they attained political power as well as parts of hereditary rights. In the same manner, in Africa they contracted marital relations with the Swahili community who were the local elite there. Through these marital relations they could consolidate their social positions and establish harmonious relation with the local people.

Conclusion

In short, Hadhrami Sayyids were showed a common attitude in the host societies. They maintained identity of Sayyids and practiced healing practices. Being Sayyids, the host societies accepted them as their spiritual leaders. Certain common strategies adopted by the Hadhrami Sayyids across the globe played a vital role in establishing similar Islamic practices wherever they migrated. As Hadhramies were migrated from Hadhramaut, they maintained many common features. Most important is that they were followers of *Shafi* School of jurisprudence. This *Shafi* school later spread across the Indian Ocean territories by the influence of Hadhrami Sayyids. In the same manner as they were follower

of *Balawitariqat* they maintained more or less same *dikrs* and practices as a result the chanting of *Haddad Rathib* became very common across the Indian Ocean territories. Moreover commonly using chartings for the healing and *pinzhanamezhuth*²¹ were same.

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17.

DO WOMEN HAVE RIGHTS IN TALAQ ?

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ABSTRACT

The issue of triple divorce is regarded as a highly sensitive among the Muslims, not only in India but elsewhere.

Under the Sharia's, marriage is both a religious rite and civil contract. Under these practices a women can be fully divorced by the immediate pronouncement of a triple *talaq*. The question remains whether declaring the practice of triple *talaq* unconstitutional would deteriorate the condition of Muslim women more than the invalidation has done. Further such a move, would pit the right of Muslim women against her social and cultural behavior.

This article explains the different theories of divorce prevailing in the contemporary Muslim world and what checks restraints have been imposed by Islamic society over the exercise of husband's power of *talaq*. This paper studies and examine how the Sharia's and our constitution deals with triple *talaq* and personal laws.

Keywords: *talaq, Sharia', Muslimwomen*

Introduction

The delicate issue of women in Islam has been a subject plagued and manipulated by mendacious and misrepresented information. The issue of women in Islam had always been a subject that offended and fascinated me

Some may wonder what is the relationship of al-khula', as a kind of division between the husband and wife, to the comprehensive development and advancement of women as a worker and as a fundamental actor in family and social institutions? One may answer this question by referring to the possibility that certain factors may damage marriage rendering it a source of misery, and turning the couple's life into an unbearable hell. These conditions may vary from age to age and from one place to another. Social, economic, and political changes might affect family life and make it difficult and stressful for the couple to remain together.

As a result, this may encourage a woman to take urgent and crucial decisions and to request for a divorce. One means of achieving this in a relatively speedy manner in order to alleviate the pain and suffering she is enduring as a wife, is to request for separation via means of al-khula' in return for compensation or to waive part of her dowry. Some Muslim countries like Malaysia, Egypt, Pakistan, and Iran experience high rates of marital separation spouses. Malays experiencing high rate of separation as compare to other ethnic groups.

In order to facilitate the al-khula‘ request, the wife must be separated. It is obligatory for separated wife to make al-khula‘ request by stating that “she hates living with her husband and fears disbelief in Islam”, without reference to the credibility of this statement. This statement has been playing a vital role to create a broken family in Muslim societies. A woman means family and family means society. As such, the success of women in her married life entails positive advancement in all areas.

Islam sought to honor and protects women and her rights. To this end, Allah said that means, “When the female (infant), buried alive, is questioned” (al-Takwir 81:8). She was given her freedom after once being traded like commodities, “O ye who believe! Ye are forbidden to inherit women against their will” (al-Nisa’ 4:19). She was made equal with men in terms of humanity dignity, in addition to securing her rights, “And women shall have rights similar to the rights against them, according to what is equitable...” (al-Baqarah 2:228).

Among the ways Islam honours women is through its view of marriage as a partnership between spouses to achieve the lofty goal of creating pure communities, filled with love and compassion.

The concept of marriage in Islam

In this section, the institutions of marriage and divorce will be addressed. These institutions are seen as a process within an Islamic framework. The institution of marriage in Islam is regarded as one of the most virtuous and approved acts. Unlike some other religious faiths which consider celibacy as a means of salvation and a virtue, Islam does not adhere to the theory of celibacy. Muslim men and women are expected to marry unless there are cogent reasons not to do so, such as, monetary constraints or physical frailties. Marriage is not seen as a sacrament, as in Christianity; however, the marriage contract does possess spiritual and moral overtones and undertones.

Furthermore, it is provided that “And Allah has made for you your mates of you own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best”. Before the parties may enter into marriage certain requirements must be fulfilled. These requirements are: “ both parties must be sane and have reached puberty, neither party may have been breast-fed from the same women, men are not allowed to marry antecedents or descendants of his wife to be nor the descendants of any women with whom he has committed adultery.” Once all the conditions have been met the parties are now free to negotiate the conclusion of the marital contract. The Muslim marriage ceremony is referred to as the Nikkah. The nikah consists of an offer (ijab) and acceptance (qabul), before Muslim witnesses (either two males or one male and two females). The reason for having witnesses is to give the marriage publicity and to differentiate it from fornication. A Muslim marriage is seen as a contract, not a sacrament, between a man and a woman. It is advisable that the prospective husband and wife consent

to the union in a written contract. Upon marriage a Muslim woman does not lose her identity.

In the case of a woman who is a “virgin” or a woman who has not been married previously, the marriage negotiations are concluded by her guardian (wali), generally the women’s closest male relative. The guardian acts as the representative of the bride, and, in addition, protects the interests of the bride. Proponents of women’s rights are of the opinion that the bride should be allowed to negotiate her own contract without the aid of the guardian, and there are those who prefer the guardian to act on their behalf. There is an obligation on the husband is to give the prospective bride a dower known as *mahr* or *saddaq*.⁶⁰ The *mahr* is not a bridal price. The *mahr* should rather be interpreted as financial independence which the bride receives from the groom. In addition, the *mahr* becomes the exclusive property of the bride. In Islam, the *mahr* is the exclusive property of the bride and is not shared with the family.

Duties of husband and wife.

Divorce is abhorred within Islam, a Muslim couple can obtain a divorce “if good relations between the spouses become unbearable and impossible”

Upon marriage, the wife acquires the following: her *mahr*, a right to maintenance, and the right to a fair and just treatment by the husband. The husband acquires the rights to the wife’s obedience and sexual availability. The right of the husband to demand obedience from his wife has received severe criticism from women activists. The issue of obedience involves obeying all of the husband’s lawful commands throughout the marriage. A further right, which has been seen as discriminatory in nature, is that regarding sexual availability. This means that the wife has to make herself available or give her husband “free access to herself at all lawful times”.

Under the right which the wife has, namely, “fair and just treatment by the husband throughout the duration of the marriage”, we may very well postulate the following, that the husband should obey all lawful commands of his wife and that he must be sexually available to her by granting her free access to himself at all lawful times.

Another primary obligation of the husband is to provide maintenance to the wife throughout the duration of the marriage.⁶⁹ Maintenance could include: food, lodging and clothing for the wife and children during the marriage, as well as during the waiting period (*iddat*) following the termination of the marriage. “Men are the protectors and maintainers of women because God has given the one more (strength) than the other, and because they support them from their means”.

The concept of divorce in Islam

A termination of a Muslim marriage can occur in one of the following ways: by the act of the husband, referred to as *talaaq*; by mutual agreement, known as *khula* or *mubarat*; and by a judicial decree of separation at the request of the wife or the husband. According to most scholars, the *talaaq* is the dissolution of a valid marriage contract forthwith or at a

later date, by the husband, his agent or his wife duly authorized by him to do so, using the word “talaq”, or a derivative or a synonym thereof. A khula divorce, which does not resemble a talaq, is normally requested by the wife, while a mutual agreement to terminate the marriage represents the third type of divorce, namely, mabarat. The most controversial form of divorce found in Islam is the husband’s unilateral right of talaq, which can be in the form of a written document or executed orally. Islam, therefore, grants the right to both parties to divorce when the marriage relationship becomes humanly impossible, yet bearing in mind that Muhammad has cautioned: “Of all things which have been permitted, divorce is the most hated by Allah”.

Women’s right to divorce

The talaq or repudiation by the husband is not the only form of dissolution of the marital relationship. Under classical shari’ah, divorce instituted at the request of the woman is not altogether foreign to Islam, although it does cause some difficulty.¹⁰³ This difficulty “should not be overstated”, since one of the basic principles found within. Thus, inferences can be drawn from the above mentioned, that one of the core principles of Islam was the improvement of the status of women within the context of the family. Furthermore, advocates of women’s equality groups argue that women were actively involved in many spheres of society. Areas that women were particularly involved in included business, literature, religion, law and, surprisingly, warfare. In addition, the prevailing attitude was that women were individuals and not dependent persons.

Within an Islamic context a Muslim woman can obtain a divorce of her own accord. In this section we will investigate the various forms of divorce which are available to a Muslim woman.

Al-Khul’

Khul’ is a form of divorce in which the wife releases herself (from the marriage tie) by paying consideration to the husband. Khul’ is a contractual type of divorce that is initiated by the wife.

Muslim scholars have defined al-khula’ differently. Among the Hanafite, al-Zayla’i defined it as, “accepting money for dissolving marriage by using the term al-khula’.” Ibn al-Hamam defined al-khula’ as, “dissolving marriage by using the term al-khula’.” Ibn Najm defined it as, “dissolving marriage by using the term al-khula’ or a term with a similar meaning.” It is clear from the above definitions that the intended meaning of al-khula’ among Hanafite scholars is to dissolve marriage by using the word al-khula’ and accepted by both parties. A man to agree to his wife’s wish of divorce if she gives back a garden received from him as part of her mahr. A khul’ is concluded when the couple agrees to a divorce in exchange for a monetary compensation paid by the wife, which cannot exceed the value of the mahr she had received, and is generally a smaller sum or involves forfeiting the still unpaid portion. The divorce is final and irrevocable, effective when the contract is concluded. The couple cannot reconcile during the waiting period, defined as in the case of talaq, but the

husband is required to pay maintenance during its term, unless the requirement is waived by the contract. As in the case of talaq, remarriage is possible until a khul' is concluded for a third time. If the husband pressures his wife to agree to khul' instead of pronouncing talaq, which would let him avoid attendant financial responsibilities, the divorce is considered to be invalid. Like talaq, khul' takes place out of court.

i) Conditions for a Wife Seeking Khul'

There is consensus among the schools that a wife seeking khul' should be a sane adult. They also concur that the khul' of a stupid (safih) wife is not valid without the permission of her wali (guardian). The schools differ regarding the validity of khul' where the guardian has granted her the permission to seek khul'. The four schools of Islam observe Khul' as: The Hanafis observe: If the guardian undertakes to pay the consideration from his own personal assets, the khul' is valid; otherwise, the consideration is void, while the divorce takes place according to the more authentic of two traditions (Abu Zuhrah).

The Imami and the Maliki schools state: With the guardian's permission to her to pay the consideration, the khul' is valid by payment from her wealth not his. (al-Jawahir and al-Fiqh'ala' al-madhahib al-'arba'ah).

The Shafi'i and the Hanbali schools consider the khul' of a stupid wife as invalid irrespective of the guardian's permission. The Shafi'i school allows one exception to the above opinion, wherein the guardian fears the husband's squandering her wealth and grants her permission to seek a khul' from him for the protection of her property. The Shafi'is then add: Such a khul' is invalid and the divorce is revocable.

The Hanbalis say: Neither the khul' nor the divorce will take place except when the husband intends a divorce through khul' or if the khul' takes place in the words of a divorce. If a woman seeks khul' during her last illness, it is considered valid by all schools. But they differ where she pays as consideration more than a third of her wealth or more than the husband's share to be inherited from her on assumption of her death during the 'iddah. As said above, they inherit from each other in this situation.

The Imami and the Shafi'i schools state: If she seeks khul' for mahr al-mithl, it is valid and the consideration is payable from her undivided legacy. But if it exceeds mahr al-mithl, the excess will be deducted from one-third of her legacy.

The Hanafis observe: Such a khul' is valid and the divorcer is entitled to the consideration if it does not exceed either one-third of her wealth or his share of inheritance from her were she to die during the 'iddah. This means that he will take the least of the three amounts: the consideration of the khul', his share of inheritance from her, or a third of her legacy. (Therefore, if the consideration for the khul' is 5, his share of inheritance 4, and a third of her legacy 3, he shall be entitled to 3).

According to the Hanbali school, if she seeks khul' in return for a consideration equaling his share of inheritance from her or something lesser, the khul' and the

consideration are valid. But if she seeks khul' for a higher consideration, only the excess will be void (al-Mughni, vol. 7). The Imamiyyah moreover require the wife seeking khul' to fulfil all the requirements in a divorcee (such as her purity from menses, non-occurrence of intercourse in the period of purity if her marriage has been consummated, her being neither menopausal nor pregnant, her not being a minor below the age of nine). Similarly, they require the presence of two just witnesses for the khul' to be valid. But the other schools validate a khul' irrespective of the state of the wife seeking it, exactly like a divorce.

And lastly, where there is breach of contract the wife may claim a divorce. The argument is that since marriage is regarded as a contract within Islam, any breach of its provisions could result in a valid ground for divorce. To illustrate this type of divorce by way of an example, a Muslim couple could insert a stipulation in the marital contract that says the husband may not take another wife. Upon his marriage to the second woman, the first wife has grounds for a divorce. This type of divorce is at the behest of the wife. The difference between a khul and a faskh divorce is that for the former no grounds are required for the dissolution of the marriage, while for the latter the wife will have to rely on one of the grounds provided for.

Conditions for a Husband Granting Khul'

A husband granting khul' requires to be a sane adult.

Khul' granted by a discerning minor (mumayyiz) is valid, as is a divorce given by him. As mentioned at the beginning of this chapter on divorce, a divorce pronounced in jest, under duress, or in a state of intoxication, and concerning divorce pronounced in jest. A khul' granted in a state of rage is valid if the rage does not eliminate the element of intention. There is consensus among the schools concerning the validity of a khul' granted by a stupid (safih) husband. But the consideration will be given to his guardian, and its being given to him is not valid. Regarding a khul' granted by a sick husband on his death bed, it is undoubtedly valid, because when he divorces without receiving any consideration is valid, a divorce along with consideration would be more so.

The Pronouncement of Khul'

The Khul in the pronouncement, as well as implicit words (such as "bara'tuki" [I relinquish you] and "abantuki" [I separate myself from you]). The khul' by exercise of an option, and the khul' in which the pronouncement and the payment of consideration is separated by an extended time interval (such as, where a husband is away from his wife and it reaches him that she has said, "I seek a khul' for so much," and he accepts it).

The Imamiyyah have said: Khul' does not take place by using implicit words or even explicit words other than al-khul' and al-talaq. If desired, they can be used together or singly (thus, she may say: "I pay you this much for divorcing me", and he will reply: "I grant you khul' for it, and therefore you are divorced". This form of pronouncement is the safest and most suitable in the view of all Imami legists. It also

suffices if he says: “You are divorced in return for it,” or “I grant you khul’ in return for it”). The Imamiyyah require that khul’ should be unconditional, exactly as in divorce, and consider necessary the absence of any time gap between its pronouncement and payment of consideration.

Al-’Iddah

There is consensus among Muslims about the general necessity of ‘iddah. Its basis is the Qur’an and the Sunnah.

Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. The ‘iddah for every kind of separation between husband and wife, except the one by death is the ‘iddah of divorce irrespective of its being due to: khul’, li’an, annulment due to a defect, dissolution arising from rida’ (breast-feeding), or as a result of difference of religion.

Moreover, the schools concur that the ‘iddah is wajib on a wife divorced after consummation and that the ‘iddah will be one of the following kinds:

I. The five schools concur that a pregnant divorcee will observe ‘iddah till childbirth in accordance with the verse:

And as for pregnant women, their term shall end with delivery. (65:4)

If she is pregnant with more than one child, her ‘iddah will not terminate until she gives birth to the last of them, as per consensus. The schools differ concerning a miscarriage if the foetus is not completely formed: the Hanafi, the Shafi’i and the Hanbali schools observe: Her ‘iddah will not terminate by its detachment. The Imami and the Maliki schools state: It will, even if it is a lump of flesh, so far as it is a foetus.

The maximum period of gestation is two years according to the Hanafis, four years according to the Shafi’is and the Hanbalis, and five years according to the Malikis, as mentioned by al-Fiqh’alaal-madhahib al-’arba’ah. In al-Mughni, it is narrated from Malik to be four years.

A pregnant woman cannot menstruate according to the Hanafi and the Hanbali schools. The Imami, the Shafi’i and the Maliki schools allow the possibility of its occurrence.

She will observe an ‘iddah of three lunar months if she is: an adult divorcee who has not yet menstruated or a divorcee who has reached the age of menopause.² This age is seventy years according to the Malikis, fifty years according to the Hanbalis, fifty-five years according to the Hanafis, sixty-two years according to the Shafi’is, and according to the Imamiyyah fifty for ordinary women and sixty for those of Qurayshi descent.

Regarding a wife copulated with before her completing nine years, the Hanafis observe: ‘Iddah is wajib on her even if she is a child. The Maliki and the Shafi’i schools state: ‘Iddah

is not wajib on a minor incapable of intercourse, but wajib on one who is capable even if she is under nine. The Imami and the Hanbali schools do not consider 'iddahwajib on a minor under nine years even if she has the capacity for intercourse. (al-Fiqh'ala al-madhahib al-'arba'ah, vol. 4, discussion on the 'iddah of a menopausal divorcee).

A divorcee over nine who has had monthlies and is neither pregnant nor menopausal has an 'iddah of three quru', as per consensus. The Imami, the Maliki and the Shafi'i schools have interpreted the word qara' to mean purity from menses. Thus, if she is divorced at the last moment of her present period of purity, it will be counted as a part of 'iddah, which will be completed after two more of such terms of purity. The Hanafis and the Hanbalis interpret the term to mean menstruation. Thus, it is necessary that there be three monthlies after the divorce, and the monthly during which she is divorced is disregarded.(Majma' al-anhur)

If a divorcee undergoing this kind of 'iddah claims having completed the period, her word will be accepted if the period is sufficient for the completion of 'iddah. According to the Imamiyyah, the minimum period required for accepting such a claim is twenty-six days and two 'moments', by supposing that she is divorced at the last moment of her first purity, followed by three days of menses (which is the minimum period) followed by a ten-day purity period (which is the minimum period of purity according to the Imamiyyah) followed again by three days of menses, then a second ten-day purity followed by menses. The period of 'iddah comes to an end with the sole recommencement of menses, and the first moment of the third monthly is to make certain the completion of the third period of purity.

The minimum period for accepting such a claim by a divorcee is thirty-nine days according to the Hanafi school, by supposing his divorcing her at the end of her purity, and supposing again the minimum threeday period of menstruation, followed by a 15-day purity (which is the minimum in the opinion of the Hanafis). Thus, three menses, covering nine days, separated by two periods of purity, making up thirty days, make up a total of thirty-nine.

As mentioned earlier, a mature divorcee who has not yet menstruated will observe a three-month 'iddah, as per consensus. But if she menstruates and then ceases to do so - as a result of her nursing a child or due to some disease - the Hanbali and the Maliki schools observe: She will observe 'iddah for one complete year. In the later of his two opinions, al-Shafi'i has said: Her 'iddah will continue until she menstruates or reaches menopause; after this, she will observe an 'iddah of three months. (al-Mughni, vol. 7. "bab al-'idad")

If menstruation ceases due to some accidental cause the divorcee will observe an 'iddah of three months, similar to a divorcee who has never menstruated. If menses resume after the divorce, she will observe 'iddah for the shorter of the two terms. i.e. three months or three quru'.

Mahr

Mahr is a nuptial gift made by groom to the bride at the time of marriage. Upon receipt, it becomes her sole property with complete freedom of use and disposal. The marriage contract is not valid without the mahr. The amount of the mahr generally depended on the socioeconomic status of the bride. The payment of a portion of the mahr was commonly deferred and served as a deterrent to the exercise of the right of unilateral divorce by the husband, although classical jurists disagreed about the permissibility and manner of deferring payment of the mahr. Islamic jurisprudence has clear guidance on handling of mahr in the case of divorce, depending on who asks for the

divorce and whether or not the intercourse occurred. If the husband asks for a divorce and intercourse has occurred, he pays full mahr; if the husband asks for a divorce and the intercourse has not occurred, the husband pays half the dower; if the wife asks for a divorce and intercourse has occurred, the husband pays half the mahr; and if the wife asks for a divorce

Conclusion

Although the khul law's canonization is considered a feminist victory, yet what is more important than khul's law implementation is to get people to comprehend the language of the law itself, its spirit and what it is aiming for. Similarly, it is not enough to have family court reform with many amendments, but what concerns more is to get people. Of course, this entails adequate and effective mechanisms of implementation and enforcement as well as a supportive environment through working at the grassroots level, by lobbying various efforts together to build a support among different sectors of the society (religious scholars, Islamic NGOs, legislators, families and communities) through dialogue, awareness raising, and partaking in the process of imparting to new generations enlightened religious knowledge and sensibilities that are appreciative of justice and equality. Notwithstanding the jurisprudence efforts, however, the substantive reforms must be dealt with, on a long-term view, as temporary expedients and piecemeal accommodations for a foreseeable future. Invariably, the present efficacy of the amendments in tackling the khul' issue could not be denied, yet in some cases, plea to actually invoke how to practice it soundly, objectively, rationally and amicably.

The research concludes with the following results:

Al-khula' is form of separation between spouses that is permitted by both the Qur'an and the Sunnah. It is the right of women to use when she can no longer bear living with her husband and fears transgressing the laws of Allah due to her aversion for her husband.

Al-khula' as legislated by Allah is the right of women to seek divorce with certain conditions such as to have valid reasons for such a request such as fear of transgressing Allah's laws, or fear of disbelief, i.e. that al-khula' is not pursued for simple desires.

The study has demonstrated that there exists a disparity between the practice of al-khula‘ in the past and present in terms of changing economic, social and political conditions, in addition to a general deterioration in faith and religiosity.

Al-khula‘ is an important key factor in influencing the progress of women in realising comprehensive development in society and at home. The family institution is central to progress. Of course, this entails adequate and effective mechanisms of implementation and enforcement as well as a supportive environment through working at the grassroots level, by lobbying various efforts together to build a support among different sectors of the society (religious scholars, Islamic NGOs, legislators, families and communities) through dialogue, awareness raising, and partaking in the process of imparting to new generations enlightened religious knowledge and sensibilities that are appreciative of justice and equality. Notwithstanding the jurisprudence efforts, however, the substantive reforms must be dealt with, on a long-term view, as temporary expedients and piecemeal accommodations for a foreseeable future. Invariably, the present efficacy of the amendments in tackling the khul’ issue could not be denied, yet in some cases, novel provisions lie in uneasy juxtaposition with the society’s traditional beliefs, and unescapably pointing towards the direction which the future progress has to follow in all other areas.

Accordingly, it is a miss to believe that the problem lies in the khul’ law promulgation, but rather to the wrong practices of its’ implementation. It is true that the Qur’anic legislation on divorce aims at protecting women and allowing them to free themselves from the marital bond if it becomes a torture, and despite the big strides taken by the Islamic jurisprudence, yet the overall situation still remains far from perfect. Hence, more amendments in khul’ proceedings in general are still urgently and sorely needed, and a particular attention should be also directed to the investigation of the motives for khul’ on the part of both men and women.

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18.**Islamic View on Community Development and Social Empowerment*****Munas P. Y****munascheroor@gmail.com***Abstract**

Community development is being discussed in relates with its own concepts such as empowerment, participation and community potential. The concepts are often emphasized by scholars in describing the reality of community development. Islam is an extraneous in community development's discipline, but Islam actually has its own explanation in regards of those concepts. In fact, Islam gives a detailed description of how the concept should be practiced within community development and social empowerment. Empowering communities in all regions shows a reflection of the manifestations of Islamic values that appear on the socio-economic life of society. This paper is examining the concept of community development, community development in Qur'an and hadith, the philosophy of community development in Islam. This paper shows that Islam is a way of life and directly guides the community development regardless of differences among the community. This paper also shows that Islam has long been the principle and the practice of community development.

Key words: Islamic community development. Community development in Qur'an and Hadith, philosophy of community development in Islam

The Concept Of Community Development

The need for community development is widely recognized but there is an inconsistency in the definition, usage and general understanding of what community development represents. The community comes from the Latin 'communis' meaning public, shared by all or many. Tounies (1887) perceived community to be tighter and more cohesive entity within the context of the larger society due to the presence of a unity of will. he added that family and kinship were the perfect expression of community but that other shared characteristics, such as place or belief could also result in community (Kularatne,2009)

However, the concept of development generally implies a positive change in specific direction. Therefore, development means eliminating poverty, unemployment and inequality as well. Later it was recognized not only economic development but also social, cultural and political development and it should be future oriented and sustainable. Therefore, community development means improving the quality of people's lives and expanding their ability to shape their own futures through improving their access to opportunities to better themselves (**Soubbotina and Sharama, cited in Kularatne, 2009**). Hence, community development means a philanthropically gesture or initiative that is made with a view to bringing a change for the betterment of the life of community.

According to Brennan and Barnett (2009), community development should emphasize the potentials of existing communities. Capabilities and resources owned must be leveraged to develop the community. That potential in accordance to O'Leary (2006) refers to the skills and knowledge possessed by them. Potentials of the community are highlighted within the definition of community development as stated by Fey, Bregendahland Flora (2006).

According to them, the effort of emphasizing the process of community development involves in local community's decision-making and it encourages the community to become more independent by adjusting the local resources. This is consistently with the view of Fey et al. (2006) in which concluded that community development consists of participation, community potentials and empowerment concepts

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Community Development In Qur'an And Hadith

One is never erring if he says: Qur'an and hadith have come for the development of human community. This is because both Qur'an and Hadith principally yearn and aspire to change the community life for better and best, not only in this world but in the life after. Allah says in the Qur'an, "This book (meaning Qur'an) there is no doubt in it (and) it is a guide (for positive change) for those who care about Allah".

The issue of community development as bringing positive change in the community has been mentioned in several places and on many occasions in Qur'an and Hadith. Here are some examples:-

- **Qur'an:-**

1. And be good as Allah has been good to you and do not transgress on the earth, verily He (Allah) does not like those who transgress
2. I swear by the time. Verily man is at lost. Except those who believe and do well and admonish by truth and admonish by patience.
3. And you should feed the poor, destitute

- **Hadith:-**

1. Whoever among you sees something bad let him change it by his hand, and if he could not, let him change it by his tongue and if he could not, let him change it by his heart
2. Whoever helps his fellow man with his needs, Allah will help him with his needs
3. Whoever introduces a good culture (positive change) gets its reward and the reward of those who make use of it. And whoever introduces a bad culture gets its sin and the sin of those who make use of it

Therefore, you can see how Qur'an and Hadith encourage positive change in the community and there are as many examples as possible in the Qur'an and Hadith, further studies could be made on that effect.

The Philosophy Of Community Development In Islam

There is nothing comparable to philanthropical feeling in individuals, in determining the progress of a society, its fitness to live and its suitability to lead the world. Philanthropical feeling that pours well, kindness and mercy to the classes of the society in totality, including any one that lives on earth like man and animal. And humanitarian feeling is what makes the societies to become superior.

Our society (Muslim community) has reached the peak in philanthropy that no any society reaches her yet. The Western world had reached the peak in providing for social security by the use of social foundations and public social welfare packages but the Western world has not reached the peak in sincere philanthropy to God, just like our society had done during her heydays. The issue is that, there are traces of looking for pride, fame or name immortalization in the western humanitarian gestures. On the other hand, the only motivating factor for our society in humanitarian work is looking for Allah's pleasure: whether people know about it or not. A good example of this is that, Salahuddeen (Saladin) al-Ayyubi spent all of his money on philanthropical projects like mosques, schools, security and so on. And he did not name any one of the projects after his name but he named the projects after the names of his military commanders, viziers, aides and friends. This purely indicates the absence of selfishness in philanthropy.

Additionally, in the West they limit their community development projects to their citizens, while our Muslim community development are opened for the benefit of anyone without considering his race, language, country or belief. Another issue that makes a difference between Muslim community development and Western is that We Muslims have developed community development tools that the West knows none of them yet, Waqf, Khums for example (Alsiba'iy, nd)

Therefore, the philosophy behind community development in Islam is not personal or selfish; rather it is purely for the sake of the good of mankind as ordained by Allah and His messenger (s.a.w.). Allah says, "Satan (devil) makes you scared of poverty (if you make kind offerings) and he (the devil) instructs you to commit evil and Allah promises you forgiveness from Him and an increase (in your possessions if you do kind offerings out of it) and Allah is the Enlarger (of your possessions) and Most-Knowing (about what you offer for goodness).

Examples of community development offers made by muhammad (s.a.w.) And his companions

When the slaying of Allah was revealed, that says: “Who will give Allah a good debt so that He doubles it for him many times” a companion of the prophet (s.a.w.) called Abu-Dahdah said: Can Allah take debt from His servant o messenger of Allah?! He then said: Yes. Abu-Dahdah then said: Give me your hand o messenger of Allah and he informed that he gave-out his garden, that he only owned, in charity. And in the garden there were seven hundred fruit bearing date trees .He then went back to his wife who was staying with her children in the garden and told her what he did with the garden. She left, her and her children saying: your bargain has been profitable o Abu-Dahdah. (Als-ba’iy, nd)

And when the saying of Allah that says: “You will never get it right until you spend out of what you like” Abu-talhahAlansary said: O messenger of Allah the most beloved of my possessions is Bayraha’ (it is a well with fresh water) and I gave it in charity for Allah’s sake, I wish it to be rewarding and a saving with Allah. Therefore, o messenger of Allah put it where Allah shows you. S.A.W. then said: “Hurray! Hurray! This is a profitable offering! This is a profitable offering! Keep the origin and give the product in charity”. The prophet (s.a.w.) also gave-out seven gardens given to him by someone as charity for the poor, vulnerable and the needy. Umar bn Khattab gave-out his land in Khaibar as charity. Abubakr, Uthman, Aliyyu, Azzubair, Mu’az and so on gave-out their possessions as charity and there was no companion of the prophet (s.a.w.) that was spared of giving a charity out of his possessions (Alsiba’iy, nd)

Islamic Instruments For Community Development

Islam has developed and designed some instruments that are used as tools in the work of community development. The instruments include the following as Alsiba’iy (nd) and Hawwa (1988) mention:

- *The institution of zakat*
- *Charity (sadaqah)*
- *Waqf*
- *Ransome (kaffarah)*
- *One-fifth of war booty (khums al-ghana'im)*
- *Social welfare fees (from baitul-mal)*
- *Discovered ancient treasure*
- *Mosques*
- *Schools*
- *Hospitals*
- *Free accommodation (lodges, motels) for needy travelers*

- *Hostels for the homeless and poor ones*
- *Free food serving restaurants for the needy*
- *Clean water facilities on roads (e.g. wells and water canals)*
- *Foundations for roads and bridges maintenance*
- *Foundations for the deceased persons' dress (alkafn), care for the orphans, old persons, inmates*
- *Foundations for marrying the youths, poor bachelors who cannot afford to marry*
- *Community libraries*

Conclusion

Although the Islamic discipline in community development is barely well-known, its concepts and principles are not odd. Although Islam is a guide for how to complete things operationally, Simply, by going with the facts and issues presented in this paper above, Islamic community development practices are solely based on a complete submission to the will of Allah and abeyance to His command of being a useful man to one's self, to fellow man and the generality of the creatures. Community development in Islamic terms has to be completely moral and spared of selfishness, manipulation, political maneuver or any evil at the background. And Allah knows best.

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19.

Medieval Indian Migrations to Oman: Importance of Indian Ocean Trade and Oman Sea Ports.

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Abstract

India has a multifaceted relation with Arabian Gulf region from the first ever known Indian civilization, Indus valley civilization. The initial relation started in the form of trade and later it developed into different areas as social and cultural relations and later on, this familiarity motivated thousands of Indians to migrate to the Arabian Gulf region. Oman sea ports have played a vital role in the growth and development of this multifaceted relation between Arabian gulf region and India. Oman ports and its surrounding became one of the major destination of Indian migrants from the early phases of Indian migrations to the gulf region.

The history of Indian migrations to the gulf can be trace back to the early centuries. Hundreds of Indians as individuals and families migrated to the Arabian Gulf region as traders and later they settled there and became a part of Arabian culture and civilization. After the development of migration studies as a discipline, the attempts were done to study the previous migrations from a theoretical base. Actually all migrations have different motives as historical and social. There is an academic gap in the studies about migrations from this multi angles. The proposed study will try to fill the gap in the studies of Indian migrant communities to Oman from different angles. In short the Arabian Gulf countries were one of the major destinations for Indian migrants in medieval period and Oman has accommodated hundreds of Indian migrants. The Indian migrant community in Oman assimilated with the traditional culture of Oman keeping their traditional Indian culture.

This paper would be an attempt to study and analyse the early Indian migrations to the Oman and the mode of their assimilation with Arabian culture keeping their traditional Indian culture. The paper would focus on the medieval Indian migrations to Oman and how it was the developments of Indian migrant community in Oman.

Migration of Indian people and their settlement in the coastal areas of present Oman was the result of centuries long trade relation between the coastal areas of Oman and India through Indian ocean trade routes. All sea ports in Andaman sea, Arabian sea, Bay of Bengal, gulf of Aden, gulf of Kutch, gulf of Oman, Indonesian seaway, Mozambique channel, Persian gulf and red sea were the destinations of Indian ocean trade. This port was not mere a trade centre but the social and cultural exchanges between countries and states were developed through this routes. Indian ocean connected Asia, Europe and

Australia for centuries. The history of this centuries long trade relations between the different ports facing Indian ocean and the involvement of different communities from different parts of the world in this maritime trade could be traced back to the antiquity. The Arabs and Indians were the controllers of trade in Indian ocean trade until the entrance of European powers into the seen. It has been found hundreds of evidences through excavations held in India and Arabia which proved that Indian and Arab sea ports were the main trade centres of this great trade route. The main sea ports in India which exported goods were Sindh, Punjab, Kutch, Gujarat, Konkan Coast, Malabar coast, Coromandel coast and Bengal. These ports exported various kind of productions as wood, metal, cloth, rice, coffee, tea, sugar, spices, etc. these Indian products were imported in Gulf ports and some of the goods were transferred to Europe. Arabian traders exported pearls, specie, horses and dates. Pearl diving and its export was the back bone of gulf economy for long period. As a result of these continues trade and cultural exchanges between India and Arabia, people started to migrate to the both regions keeping their regional and religious identities. This paper is a study about the Indian communities who settled in the coastal areas of Oman in the medieval period.

It is a difficult task to classify periods of history as ancient, medieval and modern. The classification of period would vary according to country and state. it would be based upon different factors such as Scientific discoveries, social developments and historical turning points. In this paper I would like to define medieval period in Indian ocean trade the period where the European countries started to involve and establish their dominance on entire trade in the region. The scientific discoveries in ship building and other means of transportation and communication were widely introduced into the Indian ocean trade after the entrance of Europeans into the seen. The Indian ocean trade is classified into different periods by different historians as ancient, Islamic, Ottoman and so on. All these classifications were based up on a general transformation of the region and not a particular change in the trade. So it should be considered the entrance of European countries as traders and colonization to the Indian ocean trade as one of the major turning point in the centuries long Indian ocean trade. With the emergence of Europeans to the seen a drastic change happened in the field. The monopoly of Arab and Indian traders came to an end and European agents started to handle all trade in the region. The medieval period brought various kind of developments to the human being and witnessed its result in all aspects of human life. China and India were main producers of different kinds of products and the main market of these products were Arabian gulf states and Europe.

Oman sea ports have played a vital role in Indian ocean trade from antiquity to the modern period. Oman was the entrance to the eastern Arabia from India and China. It has been found the debris of a reed boat which used for trading with India in Ras Al Jinz and it is calculated about 4500 years old. "Magan" is considered as the centre of copper production in BC and as result of some excavations it is assumed that "Magan" was

somewhere in present Oman. Some archaeologists believe that “Magan” the source of copper for this ancient trade, was located somewhere in Oman and this argument is supported by the numerous ancient copper mining sites that have been discovered in the Hajar mountains behind Suhar¹. The major reason for the Omani presence in Indian ocean trade was the Oman’s excellent boat building capacity and marine navigation skills. Oman and its port city Muscat kept a high profile among international trade canters of the time. Traveller Lieut J R Wellsted described Muscat as a city which keep a high rank among oriental cities. “This town is entitled to a high rank among Oriental cities not only as the emporium of a very considerable trade between Arabia, India and Persia but also in reference to its extensive import of some note as the sea port of Oman”². Many old sea route maps featured a special inset highlighting the port of Muscat which emphasizes the city’s importance as an essential berth on the international trade routes of that time. For example the spice route map of 1649 AD covered the spice route from the cape of good hope to the Bengal region in India. Muscat has been marked prominently on the map. In short Oman ports generally and Muscat port specially was an important connecting link between Mediterranean world and the Indian ocean. The Importance of Omani ports is still continuing in maritime trade up to present time. The major ports of Oman in medieval period were port of Muscat, port of Salala, port of Sohar and port of Qalhat. These sea ports have played a vital role in the Indian ocean trade in medieval period between India and Arabia. The basic structure of trade and exchanges in the Arabian seas in the medieval period consisted of India delivering textiles, pepper, sugar, wood and rice to the Middle east. These commodities were mainly exchanged for silver, copper and gold as well as quasi currencies like cowry and badam³.

Indian Communities in Oman

The Indian migration and settlement in Oman was the result of centuries long trade relation between the coastal areas of these two countries. Indians have started trade contacts between Oman with the first ever known Indian civilization of Indus valley. There are no evidences about the settlement of Indians in Oman in ancient period. according to the Arab historian Abu Zayd Hasan, the first Indian settlement in Arabian gulf was in southern port of Siraf, Iran. After the decline of Siraf this community moved into the island of Kish (Qais) which replaced Siraf as the centre of the gulf’s leading port. After the decline of Kish Hormuz raised as a new trading port and this Indian merchant community relocated them in Hormuz. After Hormuz was destroyed as a trading centre by a combined Safavid-English force in 1622, the Indian community dispersed to Bandar Abbas and Muscat. The Hindu merchant community in Muscat is considered among the oldest Indian community in contemporary gulf.

The merchant communities from different parts of India have started to settle in different parts of Oman from 15th century AD onwards. The migration, settlement and their

involvement in the social and political activities are documented in different sources. The travelogue of J. R Wellsted "Travels in Arabia" gives a good description about some of the Indian communities in Muscat during his visit. He mentions generally about the inhabitants of Muscat. "the greater portion of the inhabitants of Muscat are of a mixed race. The descendants of Arabs, Persians, Indians, Syrians by the way of Baghdad and Basarah, Kurds, afghans and Beluchs who attracted by the mildness of the government have settled here either for the purpose of commerce or to avoid the despotism of the surrounding governments⁴. This is a general evaluation by Wellsted about the communities he met in Muscat. Later he describes about the Indian communities and their involvement in trade and other activities especially. He has mentioned specially about the religious freedom that they got from the Omani rulers. "There are more Banians here than in any other city of Arabia. At the period of my visit it was calculated that they amounted to 1500 and under the mild administration of Sayyid Sa'ad they were supposed to be rapidly increasing. They possess a small temple, are permitted to protect a certain number of cows, to burn the dead and to follow in all other respect the uninterested enjoyment of their respective religious tenets without any of that arbitrary distinction of dress. Here they appear to possess all privileges of Mussulman subjects⁵.

The arguments and debates on the Indian settlement in Oman could be moderated as Merchant community from Gujarat has settled in Oman in early fifteenth century. It has been mentioned in the report of De Albuquerque that Hindu merchants from Gujarat escaped from KhayrFakkan, a secondary port on the Shimaliya coast of northern Umdn before he sacked that town in 1507. It is believed that these Hindus were Kutchis.

The entrance of Portuguese to the Indian Ocean trade increased the relation between India and Oman. After the decline of Hormuz Portugal took Muscat as their headquarters for Indian ocean trade. The Portuguese captured Muscat on 1515 and held it under their control until 1650. The Indian coastal areas were under the control of Portuguese during this period. When Muscat and Indian coastal ports became under the control of Portuguese they relied heavily on Indian Hindus in their attempts to secure a monopoly of the Indian Ocean/ Arabian gulf trade. The fall of Hormuz and the emergence of Portugal were the major reasons for the Indian settlement of Oman. Following the fall of Hormuz the count of Indians increased in Bandar Abbas and Muscat. Between the 1750s and 1950s the Indian presence in Oman-Mainly Muscat and neighbouringMatrah- was the largest in the entire gulf region, followed by a steadily increasing number of communities of fluctuating size in ports throughout the region⁶.

Thatha was the major Indian business partner of Muscat during this period. Thatta was a port city in the Indus valley and current Pakistan. It was one of the major port in India which exported various kinds of goods to Middle east and central Asia. Ththta was a big coastal city with different kinds of business and crafts. There were 40,000 weavers

of Calico and loongees...and artisans of every other class and description to the number of 20,000 more, exclusive of bankers, money changers, shop keepers and sellers of grain who were estimated at 60,000 more. The major goods exported from Thattha were cloth including elegantly embroidered Kashmiri shawl, silk, cotton, yarn, opium ghee, indigo and sugar⁷. Portuguese made Muscat port as a Licencingcentre for all ships to Middle East, Central Asia and Africa after their control was imposed on Indian Ocean trade. The major income of Portuguese from the Indian Ocean trade was collected through their policy of forcing all Africa and gulf bound shipping to call at Muscat for licencing.

The Hindu merchants were the main actors of the trade between Muscat and Thattha. These merchants got full support from Portuguese and they were trading in Portuguese ships and most of them owned warehouses in Muscat. Oral traditions of Indian merchant community in Muscat allege that these Sindis were the first Banians' to settle in Muscat and they were known as Bhattiya. SindiBhattias apparently thrived under the Portuguese rulers of Masqat. The 'Umani chroniclers Ibn Ruzayq and al-Salimi both report that a Banian ' worshipper of the cow' acted as supply agent for the Portuguese garrison at Masqat, and the Portuguese commander seems to have accepted advice freely from his agent. During the end of Portuguese rule in Oman the Bhattias became dissatisfied with Portuguese rulers and helped the Ya'ariba rulers of 'Uma-n expel the Europeans from Masqat in 1650. This support of Banians to Ya'ariba helped them in many ways. They were exempted from paying the poll tax (Jizya) and permission was granted for the construction of a temple in Muscat.

These Sindi merchant community known as Banians' continued to be the major Indian community of Muscat even in the first decades of 19th century. The traveller Lieut J R Wellsted has narrated in his Travels in Arabia about the Bania community In Muscat as the Hindu community in Muscat constitute a body of the principle merchants of the port. In Muscat the Banians constitute a body of the principle merchants, who almost exclusively monopolise the pearl trade from the Persian gulf, amounting, it is calculated to fifteen lacs of dollars annually. They enter as largely into the supply of grain from India and have also most extensive dealings in Indian clothes and piece goods⁸. During the era of Portuguese hegemony in Oman (1507-1650) the wealthiest Indians in Muscat were Banians and Christians from the Portuguese colony of Diu in Gujarat. Muscat's strongest trade links with India before the economic rise of Bombay in the eighteenth century seem to have been with Gujarat. Even as late as the 1750s when Bombay began to dominate Indian ocean trade one Dutch East India Company employee in Gujarat was still able to remark that the roadsteads of Khatiawar teemed with Muscati ships and many Banians in Muscat came from Kathiawar⁹.

Arabs and Europeans called the Hindu merchant community In Oman and other part of Middle East as Banians. The merchants from Hindu community is from the second

and third cast according to the caste system which was very vibrant in India During this period. The term Baniya derived from the Gujarati word *Vaniya*(Merchant) originating from the Sanskrit *Vanija*(root). When the Portuguese established their empire in the region they adopted the name and English, Dutch and French adopted the same. In short Arabs started to call Indian Hindu merchant community as Banians and later the Portuguese and other European colonial powers adopted the same. The term Banian was commonly used in the travelogues by Europeans to mention the Hindu merchant community in Oman.

In January 1765 the Danish Explorer Carsten Niebuhr spent two weeks at Muscat as wrote about the Banian community as follows. “In no other Mahometan city are the Banians so numerous as in Muscat. Their number in the city amounts to no fewer than twelve hundred. They are permitted to live agreeably to their own laws, to bring their wives hither, to set up idols in their chambers and to burn their dead.

Even with all this positive factors for Sindhi merchant communities some continues setbacks affected them very badly. The collapse of Thattha was the major reason for the losing of Sidhis in Oman. The changing political and commercial conditions of India and Oman paved way for new communities and within the first decades of 20th century the Sindi Banians moved to Bahrain as their legacy in Oman and specially in Muscat came to an end.

Kutchi Bhattias from Kutch lying to the east of the Indus River mouth was another Indian merchant community flourished in Oman after the setback of Sindhi Banians. A series of events in the late eighteenth century encouraged the Kutch Bhattias to become active in Gulf trade. Most of the credit for this commercial expansion goes to the Kutchi ruler Godgi II (1760-78) who was extremely active in the development of Mandavi’s ship building industry¹⁰The continues natural disasters faced by Kutchi bhattias encouraged them to turn into the gulf trade and and leave the agricultural land. Mandawi flourished as a good port and Kutchi Bhattias started to appear in Muscat increasingly. These Kutchi Merchants transported some products as cotton yarn as piece goods and also they brought goods from Bombay and Gujarati ports to the Muscat and they sold these goods to Sayyids or his agents. These mediation of Omani Sayyids made their business easy. When the Sindhi Banians moved to the shores of Bahrain they were replaced with Kutchi Bhattiyas. The settlement of Kutchi Bhattias and the development of their own commercial establishments in the port of Muscat is divided into two stages. First stage was before Saa’d Sultan’s period. When Sultan Sa’ad remained in Muscut he kept a tight personal control over commercial affairs. The second stage in the development of the Kutchi community in Muscat began with Sayyid Sa’ad’s transfer of attention and residence into Zanzibar in 1830. During this period these Kutchi Bhattias started to handle Mascat’s commercial affairs. By 1840 the Kutchi Banian population had reached 2000 and as already stated by J R Wellsted the community had become the principle economic power in Muscat.

The crisis for Kutchi Bhattiaya started when the Imam Azzan bin Qays and his allies assumed control of Muscat and established Ibadi regime. Ibadi rulers removed the Bhattias from their important financial posts. Following this action from the government Indians began an exodus from Muscat and the count of Indians from 2000 came down to 250 by 1870.

Another Indian community emerged in Oman as traders were Khajas which goes by the name Luti. The Luwatiyya claim origins in Hyderabad, Sind and some where they are mentioned as Hyderabad. There is no clear historical or oral tradition when the first Luti migrated from India to Oman. However most will claim that there have been Luwatiyya in Oman for four hundred years. But there is no clear evidence for Luti settlement for this long period. Analysing the existing documents about the settlement of Luti it would be concluded as the Luti settlement in Oman was very similar to that of the Kutchi Bhattiyas. Following the re-establishment of the moderate Al-Busaid rule in 1871 a new group of Luwatiya came to Oman and started to develop. The Luwatiyachosed to Make Matrah their home in Oman.

Conclusion

The migration of Indian people to Oman was the result of centuries long trade relation between India and Gulf states through Indian Ocean. The Indian settlement in Oman widely started after 15th century AD. During the period of Portuguese dominance over the trade, Indian settlement in Oman increased into a large number. Mainly three different Indian trade communities found their settlement in Oman and they were Sindi Banians, Kutchi Bhattias and Luti.

Endnotes

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20.

Relevance of Zakat in Islamic Economic System

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Abstract

Zakat is one of the five pillars of Islam; it is a religious obligation for every adult Muslim possessing zakatable property (gold, silver, animals, etc.) to pay annually. In Islam, it is perceived as a philanthropic practice and a government tax. It is an integral part of the Islamic economic system based on the Islamic teachings. And it is aiming at economic wellbeing of the Muslim communities, universal brotherhood and equitable distribution of income. Zakat plays significant role in enhancing economic development in order 'to win' and 'to soften' the heart of the new convert to follow Islam as a way of life. It is designed to establish a community in which every individual or group is committed to social justice, equity and freedom. This paper will analyze the relevance of Zakat in Islamic economic system among the Muslim society through various aspects.

Introduction

Zakat, the third pillar of Islam is mandatory for every Muslim who is financially stable and to pay it to the poor and needy. Zakat is an act of worship which every Muslim should perform to help the underprivileged Muslims. According to Islam, zakat is meant to be paid in order to purify the wealth. Therefore, those Muslims who have enough wealth have to give a little amount, i.e. 2.5% of your wealth to the poor and needy. It is the duty of wealthy people to serve the deprived community by helping them in every possible way. Zakat is not a voluntary charity but an obligation. Muslims pay Zakat every year in order to purify their wealth and to seek blessings from Allah.

The institution of Zakat remains a pivotal pillar of the Islamic economic system being the most important socio-economic security package proposed by Islam. Zakat is the right of the poor and the needy imposed on the wealth of the rich by Allah (SAW) to ensure just circulation of wealth, reduce poverty and create mutual solidarity in the society.

The Zakat-Charity accompanies the mention of the SalatPrayer in 82 verses of the Quran. So it almost always appears in association with the Prayer, the Second (and most important) Pillar of Islam, after the testification of faith, bearing witness that God is One.

- ❖ You shall [duly] establish the Prayer. And you shall give the Zakat-Charity. And you shall bow [to God in Prayer] along with those who bow [to Him]. (Al-Baqarah,2:43)
- ❖ Rather, [duly] establish the Prayer. And give the Zakat Charity. And obey [the commandments of] God and His Messenger. (Al-Ahzab,33:33)¹
- ❖ Yet you shall [duly] establish the Prayer. And you shall give the Zakat-Charity, and [thereby] lend God a most goodly loan. For whatever good you advance for your souls, you shall find [its reward] with God [in the Hereafter; yet] it shall be far better and much greater in reward. (Al-Muzzammil,73:20)²

According to Hadith,

- ❖ The notable Companion of the Prophet (saw), Abu Hurayrah, relates that a Bedouin once asked the Prophet (saw) to instruct him in a course of action that would cause him to enter Paradise. The Prophet (saw) replied: “Worship God and join not anyone with Him (in that worship)! Resolutely establish the Salat-Prayer (in your life). Pay the Zakat-Charity (annually). And observe the fast of (the month of) Ramadan”. (Bukhari)³
- ❖ The Prophet (saw) said in this regard: “Islam is built on five (pillars): Testification that there is no God but Allah, and Muhammad is His Messenger, performing the Salat-Prayers, giving the Zakat-Charity, fasting Ramadan, and performing Hajj if one is able”. (Muslim)⁴

According to AAOIFI (Accounting and Auditing Organization for Islamic Financial Institutions), “Zakat is the right which becomes due in certain types of wealth and disbursable to specific categories of recipients”.

The Qur’an gives examples in several verses telling us how Zakat was imposed on the previous Prophets. For example:Zakat of Prophet Isma’il (AS): “Also mention in the Book (the story of) Isma’il: He was (strictly) true to what he promised, and he was an apostle (and) a prophet. He used to enjoin on his people Salat and Zakat, and he was most acceptable in the sight of his Lord.” ([Surah Mariam 19:54-55]⁵

Zakat of the Jews: “And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only) and be good to parents and to kindred and to orphans and the needy and speak kindly to mankind; and establish Salat and pay Zakat.” [Surah Al-Baqarah 2:83]⁶

In Makkah the verses on Zakat were in the general form of voluntary payments and it was left to the faith and the brotherly feelings of individuals to decide what and how much to give in Zakat. Surah Al-Ma'arij (70:24-25) advises: "And in whose wealth there is a right acknowledged, for the beggar and the destitute."⁷

It was only in the second year of Hijrah, some eighteen months after the arrival of the Prophet (peace be upon him) to Madina that Zakat became a Fard or an obligation on Muslims. Madinan verses gave clear directives, ordering the payment of Zakat and since that time the Prophet (peace be upon him) used to send out Zakat workers to collect and distribute the due Zakat.

Zakat as a Solution For Wealth Distribution And Economic Development

Wealth Distribution

The distribution of wealth is one of the most important and most controversial subjects concerning the economic life of man, which have given birth to global revolutions in the world of today, and have affected every sphere of human activity from international politics down to the private life of the individual.

The distribution of wealth is a comparison of the wealth of various members or groups in a society. It differs from the income distribution in that it looks at the distribution of ownership of the assets in a society, rather than the current income of members of that society.

Resources are not only gifts from God to all human beings but also a trust. Accordingly, Islam emphasizes an equitable distribution of income and wealth for the fulfillment of the needs of everyone. As a consequence of the application of one's skills and efforts, one's birth, location, and timing, and other factors extreme inequalities emerge between people. In the absence of adequate social restraints and mechanisms for re-distribution, wealth invariably concentrates in the hands of a few. To counter this, in part, God has enjoined the believing society with strict laws of inheritance and public disbursement of windfalls, establishing the institution of Zakat to redress extreme or highly skewed inequalities of income and wealth.

As God states it in the Quran: So that [wealth] does not merely circulate between the wealthy among you. (Al-Hashr, 59:7)

The wealth of Muslim minors is subject to Zakat because of adulthood, unlike Islam's other religious obligations, is not a limiting condition for Zakat. Since Zakat is the right of the poor in the 'wealth' of the rich, neither age nor mental competence applies. Zakatability, meaning the three conditions making Zakat on wealth due, is the only prerequisite for its

payment, whether an adult, a minor, or the insane hold it. The guardian of a child, an orphan, or a mentally incompetent person is obligated to pay Zakat on their behalf from their wealth if it is at or above the minimum threshold (nisab).

The Objectives of the Distribution of Wealth are:

- (a) The establishment of a practical system of economy.
- (b) Enabling everyone to get what is rightfully due to him.
- (c) Eradicating the concentration of wealth.

From the Islamic point of view, there are two kinds of people who have a right to wealth:

- (1) Those who have a primary right - that is to say, those who have a right to wealth directly in consequence of a participation in the process of production. In other words, it is those very “factors of production” which have taken a part in the process of producing some kind of wealth.
- (2) Those who have a secondary right - that is to say, those who have not taken a direct part in the process of production, but it has been enjoined upon the producers to make them co- sharers in their wealth. We shall discuss in some detail these two groups of people who have a right to wealth.

- Poverty Alleviation

Poverty is a state or condition in which a person or community lacks the financial resources and essentials for a minimum standard of living. Poverty alleviation is a set of measures, both economic and humanitarian, that are intended to permanently lift people out of poverty.

The people of the world who are poor today are larger in number than they were a decade ago. The difference between the poor and the rich countries of the world is increasing. The conventional economic theories, the most prominent being the ‘trickledown effect’, have failed to alleviate poverty in the world. Instead, the present economic order has led to a transfer of resources from the poor to the rich countries. The policies of the rich countries to subsidize their own farmers, the trade barriers placed by them against the commodities of the poor countries, the efforts of the poor countries to increase their commodity output out of their anxiety to generate foreign exchange to repay debts, are some of the factors which pushed the commodity prices downward during the eighties. As a result, the per capita growth rates of some of the poorest countries have even been negative during this period.

Poverty is a complex phenomenon. Islamic scholars are developing a body of doctrines to analyze and solve this problem. Some of the ideas circulated so far are:

- a) The people ought to be organized in local cooperatives and made incharge of their own affairs. They should take all the decisions relating to themselves. This would give them an incentive for self-development and would involve them in the overall development effort.
- b) Finance should be made available through cooperative banks on profit-loss sharing basis. People should be provided access to physical resources and to public organizations by encouraging them to organize themselves locally.
- c) Islam has laid great stress on honest government. Perhaps, it was for the first time in human history, that Islam introduced the distinction between private property and public property and made the rulers accountable to the people. In the present age, an Islamic society should strengthen its system of accountability in a similar manner. A number of new institutions will have to be established for this purpose.
- d) Since Islam lays great stress on the self-reliance and independence of human beings, the Islamic strategy for development should not visualize borrowing from other countries on interest, even as an ad hoc measure. However, it should encourage cooperation between different countries on the basis of equity participation in joint ventures or in the form of grants or interest-free loans.
- e) As a short-term measure, Islamic economics would recommend that as a way out of the present indebtedness the rentier nations should write off interest on their outstanding loans and convert the outstanding amounts - the principal - into equity capital of various public enterprises of the debtor countries. This will reduce the burden of the poor countries and will also reduce the outflow of resources from the poor to the rich countries.
- f) Islam does not treat human beings as a liability. -Instead, they are the most precious asset of any country. Therefore, an Islamic development strategy should be geared to develop the potentialities of the people by education and skill training and remove obstacles in their way to having access to resources of the economy.

- Taxation

Taxation is the system by which a government takes money from people and spends it on things such as education, health, and defence.

Islam has a completely different perspective on the economy and tax as the Islamic basis is different to that of capitalism. Fundamentally taxation in Islam and under the Khilafat puts the emphasis of taxation on wealth rather than income. The Islamic taxation system does not tax income, but taxes wealth. This means that the average person will be left with more disposable income and will be liable for tax on whatever wealth is left at the end of the year. This will have a significant effect on the economy.

Taxes are levied on the wealth of the Muslims which is in excess of their basic needs and their luxuries according to normal standards of living. Taxes are only collected from those who have surplus wealth and nothing is taken from those who have no surplus wealth. This is because the Messenger of Allah (saw) said: “The best Sadaqah is that given out of richness.” The richness here means what the person can afford after satisfying his needs.

The role of taxation in a country is indispensable to actualize the wealth of the nation. The government, whether it is a secular country or Islamic state, need taxes to finance their expenditures for every activity, from defence to provide education and to maintain the citizens’ quality of life. In the Muslim world, taxation has been implemented since the Prophet (PBUH) time by using various instruments. Zakat is the main instrument and complemented by other taxes such as Kharaj, Jizyah, and Ushr.

Zakat is the main instrument in Islamic taxation and one of five pillars of Islam, defined by Al-Qaradawi, as the determined share of wealth prescribed by God to be distributed among deserving categories. Some scholars object zakat to be called “tax” because it is a religious duty of each Muslim individual and done voluntarily. However, since the second year of Hijra, Zakat was made compulsory by the Prophet (PBUH) and collected by Bait Al Maal. Another reason for not labelling Zakat as tax is because it is allocated specifically for certain groups and cannot be spent by the state at its own discretion. The Quran is explicit in mentioning the obligation of Zakat for each Muslim and the groups of its beneficiaries, but the sources and rates of Zakat were specified by the Prophet (PBUH).

Jizya is the other tax besides Zakat that is explicitly mentioned in the Quran (9:29).⁸ It was a poll tax for non-Muslims living in an Islamic state and applied by the Prophet. There is no explanation about the reasons for this tax structure in the Quran, and it has been criticized in the West because of its discriminating characteristics. Muslim scholars and economists argued that Jizya was imposed only to non-Muslims because they were not subject to Zakat, exempted from military and were entitled the same rights and social services as Muslim in Islamic state. However, this tax is no longer applied in Islamic states today.

Kharaj was introduced as a land tax levied on conquered land by Caliph Umar after the conquest of Iraq. Kharaj did not have an explicit foundation in the Quran. Initially, it was imposed as a fixed amount of money per acre land based on the type of produce of the land. But later it was changed to proportionate rates based on the farmer’s harvest. This change was introduced by the ruler considering the financial needs of the state. The tax base of Kharaj had also modified from status of the owner to the status of the land. Thus, every conquered land owned by Muslim also had to pay this tax. The change was

imposed when there was a significant decrease in tax revenue from Kharaj due to many land owners in conquered areas converted to Islam to reduce their tax burden.

Ushr stands for a foreign trade tax. Like Kharaj, Ushr introduced by caliph Umar in response to similar taxes imposed by other countries on traders and did not have Quranic basis nor implemented by the Prophet. Initially, non-Muslim traders from abroad have to pay a tax of 10 percent on the value of their merchandise when they entered (import) or out of Islamic state (export). But later Ushr was charged at a rate of 5 percent for non-Muslim citizens and 2.5 percent for Muslim citizens. The method of Ushr payment was different. Muslim only had to pay Ushr once a year while non-Muslims have to pay it for each cross-border transaction. The discrimination characteristics of Ushr contradict the principle of fairness in modern taxation.

Economic Development

Economic development is the development of economic wealth of countries, regions or communities for the well-being of their inhabitants. It is the result by poverty alleviation and taxation.

The Islamic concept of development is distinct from the conventional Western approach. First, the ultimate objective of human society is to achieve *falah* and not merely material prosperity. Second, Islam emphasizes economic justice in distribution of income and wealth.

Third, Islam conceives of a development philosophy which builds on the local cultural and social traditions, relies on local talent and physical resources, and involves the entire population of the area concerned in the process.

Zakat is merely a social welfare package rather than a comprehensive mechanism that can direct the economy to the path of development, emphasizing that given its role in boosting production, distribution and consumption, Zakat needs to be placed as a significant instrument for economic development. It submits that situating Zakat in its proper socio-economic place and employing Shari'ah-compliant innovative ways in its administration can play an effective role not only in poverty reduction but also in engendering economic development.

Conclusion

As a conclusion, Zakat represents an important pillar of the Islamic economic system. Together with the prohibition of interest, the institutionalization of Zakat provides the basic foundation upon which the Islamic economic system is built. Zakat plays a great role in determining saving, consumption and investment and also

effectively facilitates increased productivity in the economy. As a distinct social welfare package, it serves as a mechanism for effective wealth distribution and poverty alleviation. Its proper collection, management and distribution provide a solid basis for directing the economy towards development.

Islam envisions a human society where people live a life of respect and dignity. It is to achieve this vision that Zakat was prescribed. To actualize that, the Islamic law allows some flexibility in how some of its teachings, especially those connected to social interactions, should be implemented. It is in keeping with this vision that Islam requires that it should be managed and disbursed in a manner that in the long-run, its payers can multiply so that more Zakat proceeds can be generated and a larger number of the poor can benefit. For Zakat to play a significant role in poverty reduction and economic development, therefore, it has to be managed in a manner that mechanisms would be put in place to not only transfer its proceeds to the poor and the needy for immediate consumption purposes but also to develop the capacity of the beneficiaries to engage in productive activities that can earn them a living in a sustainable manner.

If Zakat is to play its rightful role as an engine of economic development, the focus of Zakat administrators should always be to provide the receivers with both the wealth and the basic skills that can help them to use the wealth in a manner that they can get out of poverty permanently and even contribute subsequently towards the economic emancipation of others. The fact that eight categories of people who in real sense represent most of the segments of the society are designated as its beneficiaries, signifies that the focus of Zakat is not only to temporarily minimise the suffering of a few among the population but to rather impact significantly on the general socio-economic life of the vast of the population. This can be achieved so long as proper Shari'ah compliant initiatives are always introduced in the manner Zakat is administered.

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2. Holy Qur'an-Chapter 73:Verse 20
3. Sahih al-Bukhari 1397, Vol. 2, Book 24, Hadith 480
4. Sahih Muslim 16, Book 1, Hadith 21
5. Holy Qur'an-Chapter 19: Verse 54-55
6. Holy Qur'an-Chapter 2: Verse 83
7. Holy Qur'an-Chapter 70: Verse 24-25
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9. Holy Qur'an-Chapter 9: Verse 29

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21.

The Prospects and Challenges of E-Learning in the Perspective of Teacher-Student Relation

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Abstract

As the advent of modern technologies, the method of human life has been changed in every field. In the similar sense, e-learning shuffles the educational system of modern world. Accordingly then, it's the need of the hour to perceive upon what extend the aspirations of education is effective through e-learning. The traditional bookish learning process is being deprived. Within a single click, online learning system opens the world of information at any instant without necessity of a tutor. Being easily accessible, a paucity of knowledge is strange. However, we need to analyze that- since the deep rooting of online education is being- how long the practicability of information is accessed by students? As there's no face to face interaction, what all cultures are lapsed to generations? To build a successful youth, the teacher enrollment is inevitable. The emergence of e-learning replaces a worthy relationship between a teacher and a pupil. This psychological spacing always perils a value based education.

As a teacher, he should be in front of the example, in the middle of building creativity, and in the back of encouraging. As Imam Al-Gazzali says, a teacher should be the role model, guiding to concrete a nonpareil personality. Give and gain of knowledge make education an 'interaction' between teacher and pupil, as per the Islamic perspective.

This work explores the replacement of teacher by e-learning, through a special study with the relationship between teacher and pupil due to it. In the backdrop of Islamic pedagogy, this critical study addresses the crisis of teacher being confined solely as a guide to make access the technologies, rather than the cardinal role of inducing Thazkiya(Purification) among his fellow students highlighting the discussions in Ihya-Ulumudhin, the classical text of Imam Gazzali.

Introduction

In the age of darkness of ignorance, *tonabiyyilumiyy*, the holy verses have revealed saying to read. There vitalize the emphasis on the acquisition of knowledge. There vitalize the

emphasis on the acquisition of knowledge. At each moment, everyone is learned. Since the behavioral change is learning, whatever we sense, learning takes place. Into a more outlook, the relevance of teaching-learning process is always intensified in every age. From the lap of mother, it begins and no deadline for the process. Since different methods are for teaching and learning, the most modern method is e-learning, which considerably capsize the educational field. Reviewing the aspects of teaching and learning, inquest upon different methods on the process has done. As well it is incomplete without having much discussion on e-learning with its both challenges and prospects. Referring *IhyaUlumuddin* of Imam Ghazali, the fruitful relationship between master and pupil is studied. By then, how long the e-learning method enhance such a relationship is to be assessed since e-learning replaces the teacher in this modern age.

What is Teaching and What is Learning?

It needs to be clearly perceived that learning is “acquiring or getting of knowledge of a subject or a skill by study, experience or instruction”. More precisely, it can be defined as “Learning is a relatively permanent change in a behavioral tendency and is the result of reinforced practices.” In fact, it is a permanent change in behavior due to experiences. Retaining storage systems, memory and cognitive organization, it is definitely acquisition of something. Teaching and learning, in fact, is a process comprising many variables. Those interact each other making learners go ahead to their goals. Also this process gives new knowledge, behavior and skills that add to their range of learning experiences. Cognitive learning and Constructivist learning are there to enhance the process. Since each student is varied in their needs, cultural backgrounds, and skills, many factors including cognitive style, learning style, multiple stages of intelligence and learning are to be considered.

A learning strategy that draws students’ existing knowledge, beliefs and skills is the constructivism. From prior knowledge as well as new information, student synthesizes new understanding with a constructive approach. The role of constructivist teacher is that he setups problems and monitors student exploration, guides student inquiry and promotes new pattern of thinking. Learning by teaching is another pedagogical approach of teaching method. This method promotes students to learn their material and prepare lessons to teach it to other students as well.¹

Since old days, the method of having students teach other students has been present. Most often, this happens due to the lack of resources. For example, during the early 19th century, a popular educational method on a global scale was the Monitorial System. This was developed in parallel by Scotsman Andrew Bell who had worked in Japan and Joseph Lancaster who worked in London. What the older children had already learned, they teach younger ones was an educational method attempted to educate masses of poor children with scant resources.²

In the middle of the 20th century, systematic research for improving education, by learned by students and then teaching began.³ In the early 1980s, Jean Pol Martin systematically developed this concept of learning by teaching in the context of learning French as a foreign language. Also he gave it a theoretical background in many publications.⁴ It has to be understood that since the German educational system mainly emphasized on rote learning and discipline, the method was opposed.⁵ However, the method was widely used in Germany in secondary education and was further formalized as used in universities as well in 1990s. By the year 2008, Martin had retired then also he remained active, however, Joachim Grega took the lead in developing and promulgating LdL.⁶

In this method, students are responsible for their own learning and teaching. The new material gets divided among students having maximum three people in each unit. Along with teaching the learned material, they can teach students life skills also. The teachers used to remain actively involved, provide support and explain the matters if the teacher-students falter or the learning-students don't seem to understand the material. In fact, this method is distinct from tutoring and student teaching.

One way of learning by teaching is the Plastic Platypus learning. In this, teaching using an inanimate object which improves understanding and knowledge retention of subject topics is the technique.⁷ It is said that the advantage of learning is that learners don't need the presence of somebody else to teach the topics.

Another method of learning method is Visible learning, which is introduced by John Hattie.

As per Hattie's findings, visible learning really occurs when teachers see learning through the eyes of students that help them become their own teachers. He argues that the remarkable feature of the evidence is that greatest effects on student learning occur when teachers become learners of their own teachings and when students become their own teachers. A teacher is required to become more effective evaluators of their own operations and procedures. Having their own mind frame for teachers, they see it as their role to assess their effect on learning. As a result of this, teachers are able to make calculated interventions, also students are provided with much opportunities and alternatives to learn at both surface and deep levels. In order to ensure there is cognitive change in the student, purposeful interventions are required in the teaching process. The deliberate interferences are essential in learning intentions, knowing when success occurs, knowing prior learning, providing meaningful and challenging experiences.

There comes student-centered teaching and teacher-centered teaching methods. It is known that teacher will be the main master in the classroom in teacher-centered as students gain knowledge through continuous lecturing and direct instructions, and are finally assessed through tests and examinations. In the student-centered approach to learning, there comes equally active role to students as well in the learning process.⁸

Low- Tech Approach And High-Tech Approach To Learning

Although everything is being modernized with technologies, many educators still opt and pursue traditional method of interactive type classroom between the educator and the student. Preferring low-tech approach, they see it as a best productive method to enhance the learning process since it is molding learners by sharing experience which is mostly significant.

One of a best successful technique is kinesthetic learning, also known as tactile learning or hands-on learning. Than merely listening to lectures, engaging in kinesthetic classroom activities including hands-on experiences, role play, drawing, drama, sports, etc. produce better academic results. More than teacher-oriented system, experiencing new skills and learning new information by students point this method to student-centered.⁹ Each student is unique with their own needs. There prevails the significance of Differentiated Instruction technique as it focuses on individual student needs. Perceiving each student's levels on reading, writing and other learning skills, teachers can make students read, write or learn; also students can be made into small groups to re-teach some topics.¹⁰ Since the world is being developed progressively with the advent of modern technologies, the educational world is also still with the competitive sphere of modernity. As said, in aiding the students in their classroom learning, high tech approach to learning is utilized. Using computers, tablets and even internet, many educators provide global explorations to students.

In terms of Expeditionary Learning, G Suite (Gmail, Docs, Drive and Calendar) and internet access can help students in their research, project, presentations, etc. To make learners more engaged and active, game-based learning plays a major role. To encourage 'mastery' mindset, accomplish certain their own chosen goals and desires, games are a great way. Game software such as 3DGameLab and Classcraft provide better results rather than focusing on grades. Another interesting high tech learning process is Flipped classrooms in which teachers record their live videos instead of live lecturing in the classrooms. These recorded videos are then watched by learners at their home followed by completing their assignments and all. Inquiry-based learning increases the quest of knowing the information as teachers made them to query, then research, find information and sources. It is true that inquiry on one topic follows to another new field of topic by having questions in each topic. In this method, teacher may either act as facilitator, personal model or delegator. There come much modern technologies to access information for disabled students.

E-Learning

Outside of a traditional classroom, learning by the utilization of electronic technologies to access educational curriculum is e-learning. The term E-learning was firstly used in the professional scenario in the year 1999 at CBT Seminar at Los Angeles. Started from the

works of Sidney Pressey by 1920s, latest wave of e-learning came by 2010.¹¹ Digital world of internet, intranet, computer, laptops, satellite, TV, CDROM, audio and video resources are all accessible aids for it. Learning through online can be also known in names as electronic learning, online learning, internet learning, and many others. It can sometimes used to refer some any particular courses, degrees or program. There are some definitions regarding e-learning as ‘instruction that is delivered electronically, in part or wholly via a Web browser, through the Internet or an intranet, or through multimedia platforms such as CD-ROM or DVD’ by Brandon Hall, also Rosenberg defined as ‘e-learning refers to the use of internet technologies to deliver a broad array of solutions that enhance knowledge and performance’.¹² According to Rosenberg, e-learning is based on three fundamental criteria:

- As e-learning is networked, instantly updating, storage and retrieval, thereby distribution and sharing of information is accessible.
- E-learning is conveyed to the end-user via a computer using standard internet technologies.
- E-learning mainly focuses on broadcasting the learned material.¹³

“E-learning refers to educational processes that utilize information and communication technology to mediate synchronous as well as asynchronous learning and teaching activities” (Jereb&Šmitek, 2006). “E-learning is the use of new multimedia technologies and the Internet to improve the quality of learning by facilitating access to resources and services, as well as remote exchange and collaboration” (Alonso et al., 2005).

As then, e-learning is an easy accessible technology since related equipments for the process facilitates it. Within a single click, everything is now being easy. The learning process thus becomes advanced and effortless since the e-learning technology has become rooted and widespread.

“Your imagination is your preview of life’s coming attractions...” – Albert Einstein.

Realizing this statement, it is to evaluate what far can we preview the educational plans. When the time is taken to back, we can know that learning starts from copying, then through Hornbook, gently and gradually on a chalkboard. As the learning resources get changed, the educational system starts to get modify by the advent and the fully influence of internet that pervaded almost every aspects of education.

As we have said, transforming the way younger generation learns is e-learning, by utilizing the electronic technologies more than conventional classrooms. Since the e-learning industry is constantly evolving, up gradations in cyber and technologies provide endless possibilities for the future of e-learning.

In the educational systems, gamification, cloud-based system, big data, wearable technologies, etc. provide great platform to the generations as the new trends in e-learning. Since games enhance the power of brain as well as resolution on any problems, the modern technique motivates the learners to fulfill their best levels. Saving time, unnecessary paper works and costs are benefitted from cloud computing. In order to help the learners in tuning their way by analyzing how they digest the learned material, big data is featured. To create more interactive training experiences, wearable technologies like Virtual Reality, Google glass headsets, etc. are used.

Accessing e-learning can be possible through many ways. Chatting, video conferencing, virtual classrooms, instant messaging, etc. are the media for Synchronous e-learning that make feel the learners also as the part of the sessions. The two way communication that must be in real time and simultaneous is the peculiar of these. Usage of electronic whiteboards allows the learning material to create and modify at anytime. In Asynchronous, although two way communications occurs, there is not essentiality of being both parties online as in the cases of blog, email, discussion boards, forums, e-board, and bulletin board. Under comes Blended learning in which traditional classrooms are integrated with online learning and such a hybrid technology is most prevailing method of present educational system. Having listened to the lecture from the classroom, utilizing outside the classroom for online resources is common. Also, it is usual nowadays that the online experiences are displayed in classes. By then, everything is easily accessible to students.¹³

There come many advantages as well potential drawbacks on e-learning to both trainers and learners. In adopting e-learning, in fact, an overall reduction of cost is significant. Many trivial expenses and costs associated with instructor's salaries, room rents, etc. can be eliminated since everything is online. To the instructor, it is beneficial as it increases retention and application. The communication of expert knowledge is transmitted and proof of completion and certification is generally automated. To the learner, from wherever he can complete his works. Self pacing is one favorable feature of e-learning. Interactivity and Confidence also promote the amicable to the users.

Coming across to the downside of e-learning, the accessibility of machine/technology is a reliant matter. Sometimes, it may feel to be unsuitable for either teachers or learners. It is highly expensive for whole the procedures in related with e-learning. Notable thing is that this method of learning, to some extent, is limited only to some groups of students as there is social and economic disadvantage for it. The most crucial bother regard to e-learning is that there is no face to face communication between the learner and instructor. It is highly recommended to have efficient skill in Information and Technology. As well, it is said that visually or physically impaired ones may have little accessing ability.

Plato and Aristotle always had clear vision on education. As a means of justice, education prevails, as per Plato. As said, justice means excellence, which is in fact, virtue and virtue

is knowledge. Since Platonic philosophy of education will provide comprehensive solution to problems, then to achieve justice, modern society needs Platonic theory of education. Similarly, the greatest thoughts on education by most influential philosopher and thinker Imam Ghazali always exist. Being human mind is like a clean state, teacher can transform it with the passage of time, according to Ghazali. He always says about interaction between teacher and learner as both have their own rights and responsibilities.

It is to be clearly well perceived that Almighty Allah, Prophet (S) and many great sages have said much about the excellence of learning and teaching since these possess remarkable influences on this world (*duniya*) as well as *aakhirah*. As it is the path to Paradise, the learners are spread with wings of Angels. In Ihya, it is said that Prophet (SAW) said:” To be present in an assembly of a learned man is better than praying one thousand rak’ats, visiting one thousand sick men and attending one thousand funerals.

Prophet (PBUH) has said that the simile of guidance and knowledge with which Almighty has sent him is like that of a profuse rain falling on a certain locality. He continued that one spot became full of water and consequently abundant herbs and grasses grow therein; the ditches and canals in another spot reserve water and Almighty gives benefit to mankind therewith. Therefore, they drink water, irrigate their lands and then grow crops. He continually said that there is then a spot which neither hoards water nor grows any grass and herb. Prophet (S) uninterrupted that the first simile is that of a man who gets benefit from his knowledge. The second simile is that that a person who does benefit to others. And the third benefit is that of a person who is deprived of both the benefits. Prophet (S) remarked that one who guides towards something good is like the one who does it

A discipline was asked by his sheikh about his learning in 30 years, and he replied that he had gained eight benefits that served him well:

- 1- Doing good deeds as it makes feel good
- 2- Rejecting intense desires and disciplining one’s soul divinely
- 3- Ignoring worldly things and seeking spiritual comfort
- 4- Being pious to God because it attracts more to Him
- 5- Being satisfied with what you have
- 6- Hating none except Satan
- 7- Being most grateful to God since He is most merciful and because of His generosity, we are here
- 8- Not completely relying on materialism but trusting in God as He is most graceful to make us fulfilled and excellent

These benefits are also mentioned in the four greatbooks of religion: the Torah, the Qur'an, the Psalms, and the Gospels (Al-Ghazali, 1951, 1997).¹⁴

Everlasting benefits he has attained. In this, a major benefaction is through his sheikh. There comes the significance of master-pupil relationship. The well known medieval Muslim physician and medicine teacher was Al-Razi, who always promotes the interactive learning. Facilitating for it, he prescribed a mode in the seating arrangement of classroom. As the students sat in rows facing him, the senior most ones have to be closest to him and the least experienced students in the outer rows. Ibn Al Nadim said that Al-Razi used to bring patients to diagnose the diseases, describing the symptoms and medical conditions to the students. The least experienced students are started with diagnosing and after completing the entire rows; the disease gets diagnosed and treated. In between this, there occurs interaction between Imam Razi and students.¹⁵

This approach highly supports the interaction between both teacher-to- student as well student-to- student. It is to be well understood that this technique not only provides a way to get practice to diagnose a disease, but also an effective method to occur communication between teacher and student. Imam Ghazali (in Tritton, 1957, p. 49) says" it is better to have small classes than single students". It is meant to nurture the learner's interaction. Even the modern studies also reveal that there is a great deal of learning occurs between students more than from teacher.

In the modern times, the learning method changes by the advent of wide spread e-learning. In some terms, e-learning substitute the traditional classroom, but in another way the blended learning brings both online instruction and face to face interaction thus does not substitute the classroom. As Imam Ghazali specifically emphasizes the treat of teacher to students, it is questionable that what long there a clear interaction between student and teacher occur, of transforming culture to entire generation is successful. Smart technology is accessible to students always, as then teachers give notes always through it instead of traditional method of reading out the notes by the teachers and pointing out by the students. When once the teacher reads out, there exchange knowledge heart- to- heart. In between that there used to have clarifications and queries which gets resolved from the teacher at the moment itself. There may have sometimes spontaneous clashes among students of lower classes. This then teacher makes up through teaching 'Discipline'. But even in hybrid learning, this approach of teacher is always lost since students will be more focused on visuals in the smart projectors.

For the students, it is easy to get understand the concepts in their studies and teachers also feel comfortable of making them understand various sound subjects by projecting the concepts in video clips, info graphics, puzzles, quizzes, images, etc. But to me I feel although the concepts are getting cleared, so many traditional stories, amazements, terror

facts, etc, are lost in the teaching-learning process since those are shared only from the words of a teacher.

It is undoubtedly Prophet (PBUH) is the greatest teacher ever lived. He is charged for reciting and conveying the message of Qur'an to all. Over thousands of years ago, he has given the ideal standardization of education which is always prominent in every age. It is a common practice of differentiating students as smarter and weaker in classrooms, by then usually smarter students get much excel opportunities. But the great ideal teacher of all the age, Prophet (S) made no distinction between students based on the intelligence level, or on any other criteria. And also he made no exclusion or expulsion anyone from the religion Islam, rather delivered messages which made inclusive the whole mankind. Usually the students may not be easily apprehending everything teacher says due to inaudible, or much fastens in speaking. Such any approach never finds from the life of Muhammed (S). The ever role model, Prophet (S) was methodical in his teaching and did not ever rush in his lessons. ¹⁴ According to his beloved wife Aisha, he:

"...spoke in such a way that if one were to count his words, they could be counted." (Al-Bukhari)

Jabir ibn Abdullah (May Allah be pleased with him) has reported that the Prophet (PBUH) said:

"Allah did not send me to make things hard for people in the hope that they would make mistakes, rather He sent me to teach (as a teacher) and make things easy." (Muslim 1478).

Mu'awiyah ibn Al-Hakam (May Allah be pleased with him) said:

"By Allah I have never seen a better teacher or better teaching before or since; he (the Prophet PBUH) did not rebuke me, hit me or revile me." (Muslim 537).

In another narration he (May Allah Be Pleasued with him) said:

"And I have never seen any teacher gentler than the Messenger of Allah (PBUH)." (Abu Dawud 931).

Conclusion

We have come across the various aspects of teaching and learning, begun from the core definitions, gone through various methods along with their historically implementations. As it is remarkable in every time, whole universe is upon the educational gravity. Knowing a little from much methods of teaching, the interesting transmission of knowledge between master-pupil is tried to perceive. Emphasizing on student-centered and teacher-centered, the whole teaching methods can be distinguished. The world is no longer patient and within a single click, everything is to be obtained in their finger tip, so for that e-learning makes easier the learning process. As like everything, e-learning too possess both prospects and challenges in the current educational framework. Trying to explore Islamic approach of acquisition of knowledge, Quranic verses, Prophetic words, Holy sage sayings, etc. are

interpreted through the study. Following Muhammed (S) who's the greatest teacher of all age, gives the intimate relationship between master and pupil. Instead of completely relying upon technologies for even a daily life instant or query, let us have much more exploring tendency to be more practical in life without devaluing the ethics and moralities. Being merely smart class instructors, rather let the teachers be with the mind of students where they are, who they are, how they are, etc. As it is clearly cogitated that e-learning replaces the teacher to a large extent.

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22.

Resistance Literature: A Study on Seven Palestinian Literary Works

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Palestinian literature

Palestine literature refers to the Arabic language poems, short stories and novels by Palestinians. This characterized by the exploration and existential themes and issues of identity, refers to the resistance to occupation, exile, loss and love and longing for homeland. Palestinian literature spoke to others causes of oppression and discrimination of them across the world. Gazan kanafani is the main figure of this literature and he had a key role in this resistance literature among Palestinians. He says in his work “in my stories I give my characters the freedom to express their own position without reservations”. Palestinian resistance literature had a significant role in maintaining the Palestine identity in the period of Palestinian exodus (1948) and six day war (1967).

Palestinian Literature, up to this tragic fall had been part of the mainstream of the Arab literary movement which flourished during the first half of the century. It had got its sources from and had been influenced by Egyptian, Syrian and Lebanese writers who led the literary movement then. Even renowned Palestinian writers had been indebted for their fame mostly to the Arab capitals which used to receive them and patronize their productions. Several factors had in fact contributed to diminishing the value of Palestinian literature at a time when Palestine was enjoying a prominent position in the political arena and the struggle for Arab nationalism

Resistance poetry was at the beginning restricted to the traditional form which is easier to learn by heart and quicker to appeal to the sentiments. The first outburst was mainly characterized with love lyrics, but side by side with the traditional poetry, popular vernacular lyrics began to appear to form the first kernel of resistance manifestation .In fact, popular poetry played a big -role in the history of Palestine since the twenties and was famous all over the Arab world. Nearly every Palestinian knows and recites the popular lyric for example the lyric which was extemporized by a Palestinian struggler just before he was executed by the British Mandate in 1936.

Palestine literature is intensely political as underlined by writers like salma and liana badar. This study focus on seven major works of Palestine which had a key role in maintaining Palestinian identity and they noticed the attention of the world especially Arabic literature.they are :

- ***Rijal fi al shams* by Ghasan Kanfani**
- ***Al Waqaiu' Al Gariba Fi Ikthifa Sai'd Abi Al Nahas "Al Muthshail"* By Emilie Habibi**
- ***Thala Shathath* By Murid Al Barghouthi**
- ***Al Tanturia* By Radwa Ashour**
- ***al bahth 'anwalidmasoud* by jibraibrahimjibra**
- ***bab al shams* by iliasghori**
- ***Mudakkirath Dajaja* By Ishaq Moosa Al Husainii**

These are the major works about Palestinians and wrote in resistance literature and I selected only seven important works. these works has a important role in maintaining the condition and the atmosphere of Palestine .this resistance literature gained a notable position entire literature of world.

1. *Rijal fi al shams* by Ghasan Kanfani

This work is a novel by kanafani .It describes about three Palestinians, they are facing the death inside the tank of a car, they didn't attempt for escape but they remained inside of it without resistance. This is a short novel didn't reach its pages to 100 pages. This states the Palestinians lost their power of resistance.

2. *Al Waqaiu' Al Gariba Fi Ikthifa Sai'd Abi Al Nahas "Al Muthshail"*

By Emilie Habibi

Emile habibi sketch out the figures of Palestinians, especially in the territories of occupation during the period of military rule imposed by Israelis on the Arabs. Emile Habibi's this novel considered as one of black comedy works written by him.

3. *Thala Shathath* By Murid Al Barghouthi

Murid al barghouthi graduated from Cairo university in the same year of Israel occupation on west bank .this influenced him and it was the nature of barghouthi's writing about Palestine and diasporas .he had many works in resistance literature like "I saw Ramallah" but most prominent and notable work is "house of Diaspora"

4. *Al Tanturia* By Radwa Ashour

Radwaashour is a famous poet, focuses her writing on the struggles of generation .she had many works about Egypt and Spain . She is the wife of murid al barghouthi and the mother of the famous poet tamim al barghouthi.al tanturia is a novel written in 2010. it tell us the story of a hero born in al tanturia village of Palestine and his wife ,struggles facing by them throughout the life .

5. *al bahth 'anwalidmasoud* by jibraibrahimjibra

This is novel and it considered second ranked novel in the top 100 novels .it tell us the struggles occurred in the life of Palestinians .Ibrahimjabra wrote this in 1978.he is also a fighter against Jewish occupier.

6. *bab al shams by iliasghori*

This work is a narrative type .it arranged in a story telling method , khalil the friend of yunus tell him the stories about *nakba* and set back of 1967 and all things related to Palestine .in this work ghuri describes all events and occurrence of Palestinian society

7. *MudakkirathDajaja By IshaqMoosa Al Husaini*

It is also a novel about Palestinians .it predicts many events between Palestinian and Zionists .this wrote by ishaqmoosa and presented to taha Hussein

Conclusion

Palestinian literature is famous for resistance literature .this played a key role in maintaining the identity and it has a major role in politics also. The leader of Palestine literature is ghazankanfani .this study focuses on seven literary works on Palestine resistance .it tell us the importance of literature for resistance. they are *Rijal fi al shams* by Ghasan Kanfani , *AlWaqaiu' Al Gariba Fi Ikthifa Sai'd Abi Al Nahas "Al Muthshail"* By Emilie Habibi, *Thala Shathath* By Murid Al Barghouthi, *AlTanturia* By Radwa Ashour, *albahth 'an walid masoud* by jibra Ibrahim jibra, *bab al shams* by iliasghori, *MudakkirathDajaja* By IshaqMoosa Al Husainii.

The resistance poems and short stories impacted the society well. darweesh and kanafani showed the acceptance of society on them. resistance literature's impacts was not only in literature but also on their social ,religion ,economical and political condition .this was on different style some are narrative and others descriptive .this study is discussing only some of them .

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23.

Anti Colonial Writings of Muslim Scholars of Kerala

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India had never aspired to live in isolation. It always kept its doors open before the people and the world to enter in cultures. That's why India had a deep relation with foreign countries. Especially in commerce. In India, Kerala is more related with foreigners since olden days. Arabians, Portuguese, Britishers were among them. By this relation they aimed the cultural and commercial transmission. But some of them planned to exploit this relationship instead of developing Indian culture and trade. They used to spread their religion and rob the wealth. In such pathetic condition some of the leaders contributed the thoughts to protest against their colonial powers. Most of the leaders were belong to Muslim community. They led the society by using their pen and tongues and so on. Their writings motivated the population to protest the invaders. Let's discuss the important anti colonial writings of Muslims.

Tahrid Ahli Imaan Ala Jihadi Abadai Sulban

This is a poem written by sheikh Aboo Yahya Zainudeen bin Ali Zainudeen. Tahrid highlights the miserable state of the Muslim community during the Portuguese period. It stresses on the religious responsibility of a Muslim to carry out an armed struggles against the Portuguese and to make free their community and land from foreign hands.

At the age of poet sheikh Zainudheen Makhdoom the Muslim community of Malabar were leading a prosperous life by co existing with the non Muslims of the area. Muslim community was lavishly enjoying their life with a healthy atmosphere. At the time Portuguese realized that it is very difficulty to survive them. So they planned to destroy the social unity. Because of two reasons, the hostility towards Muslims after crusade and the Kerala commerce was handled by Muslims, Portugal made the Muslims enemies and tried to make their strength diluted.

After the higher studies Sheikh abooyahya came back to Malabar. He realized that the people of Malabar had been facing trouble. It was essential to resist their progress. He understood that the knowledge is an essential thing to form reformation. It was unfamiliar to the people. He came forward to give instructions and inspirations to the society, He

travelled through all villages and gathered the whole people and talked about the importance of jihad .He explained there is no discrimination in the name of religion and all should stand together to release our land and community from colonial hands.

He composed the poem tahrir. It gave a great motivation to stand against Portuguese . Two characteristics give more importance for this poem.

i.The declaration for jihad described in tahrir wasn't for a society having no leader, but it was for the people under a zamorin.

ii. Jihad in the poem means the struggle of unified strength of both the muslims and hindus against the colonial power under a zamorin.

We can divide the poem into two parts .the first part explains the reasons and history of the invasion of Portuguese. The second one is the declaration for the struggle.¹

Thuhfathul mujahideen

Thuhfathulmujahideen is considered as the first writing in history from Malabar . The historical work was done by Zainudheen Makhdoom on the basis of the struggle between Mappila Muslim of Malabar and Portuguese colonial forces in 16 thcentury .In the introductory part of the work the author frames the reasons which led him to compile this narrative, mainly to urge the Muslims should to fight against the foreign intruder.

The book describes the resistance put forward by the navy of KunjaliMarakkar, alongside the Zamorin of Calicut, against Portuguese attempts to colonize the Malabar Coast. The book is world widely recognized as a reference for the European colonial history. It describes the history of Kerala, the arrival of the Islam from the ages of Malik bin dinar and the caravans followed him. It also describes the establishment of the local Muslim communities headed by the jurist. It expounds the extension of the relationship of the Muslims together. It traces the socio cultural decaying of the Muslim community and the consequential Portuguese piracy occupied in Malabar. It prays for the prosperity of the state and exhorts Muslims to struggle against Portugal for the empowerment of zamorin and his army. Thuhfathul mujahedeen had played a vital role to regain the will power of Muslims even when Zamorin had tied up with imperialists. zainudheenmakhdhoom didn't try to make the Muslims emotionally diverged in the name of jihad . He explained what the jihad is before preparing the society for jihad against the invaders. He tried to keep the entity of the Muslim community by encouraging them to do virtues, and to avoid sins together with helping human beings. Gradually he promoted the Muslims to stand against the attacks and injustice.

It consists of five sections including the introductory section. The first part of the work deals with the laws pertaining to the holy war against the colonial power. The second part shows the arrival of Islam in the Malabar and the third part speaks about the certain customs practiced by Hindu inhabitants in Malabar. Then, the fourth of the advents of the frank [Portuguese] in the lands of the Malabar and also about some disgraceful acts existed here.²

FATH HUL MUBEEN

Fathulmubeen is a great contribution of qadi muhammed . He had direct connection as participant with anti colonial struggle. It's the poem having 517 lines. It is an epic of the defection of fort chaliyam, centre of Portugal strategies built in co operation with zamorin. This work shows the absolute picture of the Malabar that having no pepper even for cooking under the Portuguese colonial rule. By the monopolization of Portuguese Kerala Muslim became bankrupt in Kerala. It results to the valuable thoughts of social harmony and intensiveness of anti colonial struggle. Qadi muhammed depicts the Kerala Muslims as the lifeblood of the global Muslim. by ordering to prayer for turkey sultanate, zamorin. Turkey Sultanate appointed sulaiman pasha in order to struggle with Portuguese attack. But he joined with Portuguese and led attack against sultanate. Fearing the cheatings of their ministers and followers a lot of Muslim leaders apart from the world got out from the struggle against Portugal. This scattered all the hopes of be getting help from global Muslims. Qadi realized that the truth. But he found solution in religious harmony of Kerala. So he sought help from the nonbelievers like zamorin and his followers. this too we could to see in the poem fathhulmubeen.

He also included the admiration of zamorin. He celebrated the socio harmony through the poem. fathhulmubeenlisamiriallahiyuhibbulmuslimeen is the fuul name of the work. It means the complete victory to zamorin who loves Muslims. the work was dedicated for zamorine. The complete victory means the success of fort chaliyam .if we understand the strategies of the fort chaliyam, we would get the answer for the question why did he called the success of fort chaliyam as the complete victory. In 1531 they built a fort in chaliyam. They interested to build the fort in chaliyam in order to observe the Muslim traders and to destroy them by attacking. He aimed through the poem to spread the intensive viewpoint of zamorine towards struggle against the Portuguese and the impacts of the unity of two main religions in the society all over the world, and to make the world Muslim rulers aware about the necessity of helping the Muslims and Hindus in Kerala. Hindus too became the enemies of the Portugal as they joined with Muslims in the struggle. This is why he selected the Arab language as the medium for the work.³

Conclusion

Muslim scholars of kerala had played a vital role in resisting colonial powers from Malabar. Their writings encouraged the keralites to protest against them. So anti colonial activities occurred and they got freedom from their crucial power. Meanwhile ,some places like Goa, Pondicherry which were under the colonial powers . there were no any leaders for them to lead a campaign against them like the muslim scholars of kerala. That's why they were under the powers of colonialists for long time of period. Muslim scholars followed the traditional way of writings. That's why they able to exist the entity to avoid their powers. It is a fact that muslim scholars have the main role in every anti colonial activities. They realized the problems of society and interfered tactfully and protected the society. So the studies should go through the role muslim scholars in anti colonial activities. We should bring their contributions into the light.

End Notes

1. Sarvavijnanagosham
2. Roland miller mappilamuslims of kerala
3. MGS narayanan cultural symbiosis
4. Islamikavijnanagosham
5. Thuhfathul mujahideen translation c hamza
6. Mankadaabdulazeezmoulavifathhulmubeenparibasha
7. M .gangadaranmappilaparambaryam
8. IslamikaVijnanagosham

24.**Oriental Views on Marital Life of Prophet***Sharafudheen T**MA Islamic Studies**SAFI Institute of Advanced Studies,**Vazhayoor, Malappuram*

One of the most important part of the orientalist's criticism is based on the marital life of prophet Muhammad(pbuh). They very poorly portrayed history of the prophet and mistakenly interpreted his marriage life. If study marital reasons and historical circumstances of prophet's marriage, it is evident that the raised criticism is unfounded. Orientalists have been criticized for all the weddings of the prophet.

Some orientalist's writings on criticism of the prophet's marital ecological norms can be introduced. Almost all oriental texts refer to pertinent prophetic verses. William Montgomery Watt, Scottish historian, Orientalist, Anglican priest and academic wrote about prophet's marital life. "Muhammad was a camourie in history".

According to Islamic perspective prophetic marriages have some aims ,which are mentioned in verses of the Quran and tradition of islam. Objectives of prophetic marriages are following.

(1) calling the attention of the people to the value and significance of their marital life.

(2) Helping out the widows of his people.

(3) Increasing credibility and sources for conveying his private family life

If he only had one wife, then it would have been a tremendous responsibility on her to convey prophet's private acts of worship, family life and personal features as a prophet.

(4) Creating family bonds between him and his companions. (prophet married the daughters of Abubakr(r) and Umar(r) whereas uthman(r) and Ali (r) married his doughters. Therefore had family bonds with all the first four Caliphs.

(5) Give status of free persons to prisoners of war

(6) Teach intercaste marriages

(7) Spread the Islamic messages by uniting different clans through marriages.

(8) Educate the ladies of Arabia through his marriages

(9) Teach the marriage with a divorced woman

(10) Give example of the best husband

(11) Teach Islamic laws to world which is inconnected with women

(12) Marriage with the divorced wife of adopted son is law

We just analyze a very brief account of some important wives of messenger.

Khadeeja (r)

She was the first among all the wives of the holy prophet. At the time of her marriage she was a widow of 40 years old while the prophet was twenty-five. The prophet loved her very much and did not marry any other woman during her life time.

Sauda (r)

Lady SoudabintZamah was the second wife of the holy prophet. She was also a widow and previously married to her cousin Sukran ibn Amir. Professor Hameedullah says “the prophet has left a personal example of the revokable divorce also”. According to some historians she died in 19 AH ,during the caliphate of Umar.

Aisha bintAbubakr(r)

Aisha was only virgin girl with whom the holy prophet was married. Aisha was the daughter of Abubakr, the most intimate friend of the prophet. She was the most learned lady of her time.

Zainab bintjahsh(r)

Zainab was first given in marriage by the holy prophet to his adopted son, Zaid ibn Haritha (r). There was some dispute between her and zaid. So Zaid divorced her. After prophet married her by almighty Allah as mentioned in Qur'an.

References

1. Qur'an
2. Swaheehul Bukhari
3. Al tabaqathul Kubra - ibn sad
4. Al Sirat Al Nabawiyya- Ibn Hisham
5. Muhammad the final messenger
6. Dr Majidh Ali Khan
7. Muhammad Rasolullah
8. Prof Hameedullah
9. The preaching of Islam
10. T WArnold

25.

Trade Relation between Chaliyam and Ceylon with Special Reference to P.B Umbichi Hajee

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Abstract

This paper will concentrate on particularly the trade relation between Malabar and Ceylon with special reference to the great person P.B Umbichi Hajee, who made Chaliyam as today and offer the primary education. Chaliyam played an important role in ancient time. As part of the academic research, this paper will analyze the contribution of Umbichi in the field of education, economic, social and also his achievements.

Keywords: Uru, Khalasies, Pathemari, Pramani, Pravasi

Introduction

Chaliyam And Ceylon: A Historical Background:

Chaliyam is the small village near Feroke in Calicut. Geographically Chaliyam is like an island which is surrounded by water from all sides.

- Chaliyam in north
- Kadalundi River in south
- Cannoli Canal in east
- Arabian Sea in west

Most of the people in this area are Muslims and the majority of them are fishermen. There are some other communities like Ezhavar and Nambuthiries. The famous battle of Chaliyam was also taken place here in 1571 between Zamorin's army under *Kunjali Marakkar 3rd* and Portuguese army. The first Railway route in Malabar was Chaliyam to Thirur. The famous tourists like Ibnu Bathootha, Abdul Fidayah and Rasheed had visited this historical land of Chaliyam village.

The word Chaliyam was derived from the word "Chaliyanmar" which means "weavers"¹. In 7th century Malik bin Dinar and his followers came to Chaliyam and

preached Islam. Later his son Habeeb bin Malik along with his family lived. He built a masjid named “**PuzhakaraPalli**”. This masjid was famous among the first 12 masjid after the spread of Islam in to Kerala².

In ancient time Chaliyam itself was very famous among the foreign traders, since it was located very near to the big port Baypore. The port at Baypore was famous among the foreigners as “**Port of truth**”. The people of Calicut had started the production and construction of certain boats & ship (*uru*) even before 1500 years. Beypore and Chaliyam was the famous center of *uru* production. The *khalasis* are the main people, who making and constructing these *uruproductions*. There was built a bridge at Calicut for exporting & importing goods from and to different places.

Sri Lanka was one of the main places, which kept warm trade relation with Calicut and neighboring coastal places. It was formerly called as Ceylon. It is an island country lying in the Indian Ocean and separated from peninsular India by the Palk Strait. Proximity to the Indian subcontinent has facilitated close cultural interaction between Sri Lanka and India from ancient times. At a crossroads of maritime routes traversing the Indian Ocean, Sri Lanka has also been exposed to cultural influences from other Asian civilizations. Ancient Greek geographers called it Taprobane. Arabs referred to it as Serendib. Later European mapmakers called it Ceylon, a name still used occasionally for trade purposes.

In 1500 B.C onwards Sri Lanka exports cinnamon in high quality to Egypt. Sinhalese in Ceylon are the generation of the North Indians migrated people. Tamilar in Ceylon are the migrated people from Tamil Nadu in ancient time itself. Ceylon is the third place in the production of tea after India & China. In 1505 Ceylon witnesses for the Portuguese dominate. There are 4 ports in Ceylon named Colombo, Jaffna, and Gale & Trico- Mali. Later Dutch dominate Ceylon. On the basis of Nepoliyan war agreement, Dutch gave all places to British. Then later Ceylon got freedom in 1948 February 4 and Colombo as the capital. After independence Don Stephen Sena Nayak organizes a party UNPC (United National Party) and he became the first prime minister of Ceylon. He and his party failed in the election in 1956. The party SLEP party takes the authority of the country.

After the murder of Bandaranayke his wife became the first women prime minister in Ceylon. Then she declares Sinhala is official language & Tamil as second language. These make a great rebellion in Ceylon. In this rebellion almost 65000 peoples are died. In 1972 Ceylon changed in to Sri Lanka

Early Life Of Umbichi Haji

Sir P.B UmbichiHajee was great business man in Ceylon and a charitable person. He was born at Chaliyam in 1854. His father was Mr. PuthanVeetilAhammedKoya and mother was Kunjipathumma. Financially his family was very backward and faced lots of problems. During that time there was no formal education institutions so, he can't get proper education.

He only went to othupallies. Kannadath was the first othupalli in Chaliyam³. He also part of this othupalli. He lived with his family till him at the age of 16.

During the 18th and 19th century the people who couldn't think about migration to abroad, but Umbichi did that. He was one of the great people, who migrate during that time. At that time the people migrated to foreign countries like Malaysia, Burma and Ceylon. Umbichi migrated to Ceylon. With such courage and hardworking, he build his own business world. Then he became the business king in Ceylon. In the history of Sri Lanka, his name is written in the golden letters. He is one of the famous South Indian Muslims. The famous historian S. Mutiah, who described about Sir UmbichiHajee in his book "Indo Lankans; Their Two Hundred Years Saga"⁴

As per earlier we mention UmbichiHajee parents were, PuthanVeetilAhammed and Kunjipathumma. He is married Ponmanichakathu Khadija Beevi (Daughter of MaliyekkalMammedKoya). He had two daughters named Ayeshabee and Umbichaminabee. His elder son in law (Husband of Ayeshabee) is Mr. KunjahammedKoya. Ayshabee has three daughters and one son named P.P. Hassan koya, who was with Umbichi at last visit he did in Calicut and Chaliyam in 1936. As Umbichi his daughter Ayshabee also very nice person, who is always kind and care towards the people. She also has a nick name as '**Victoria Queen**'⁵. She has the all good qualities that his father has. His second daughter PonmanichakathUmbichaminabee is married to Karuthedath Abdullah Hajee. They have three sons and one daughter. Umbichi have a sister named PuthanVeetilMariyumma, she was lived in Chaliyam. He also adopted a son from Ceylon and named him as Hussain Koya. He also cares him as his real son.

Haji In Ceylon

At the age of 16, Sir UmbichiHajee wanted to do something for his family. So he decided to go from Chaliyam. Then he firstly went to Beypore then reached Kozhikode for searching any job. After lots of his hardworking, he finally gets a job from 'MaliyekalKunjamathaka'. The job was coir society⁶. But he cannot satisfy with this job, so he decided to go. In 1870 he saw lots of *pathemaries* in Calicut beach, were goods are exported to Kochi, Gujarat and West-Bengal from Beypore. Then he decided to visit his uncle in Kochi and searching any job or went to his cousin Mr. Aboobacker Hajee in Ceylon. Then he reached in Kochi port and find out his uncle .However his uncle gave promise to him that he will reach him Ceylon. He didn't lose his hope and determination. Then he met a Mahi citizen, who done his business in Kochi. Through him Umbichi reached Ceylon in 1870. During that period Malabar called Ceylon as Venice⁷. He has a cousin in Ceylon. So his main aim was to find out him and search some jobs. When he reached Colombo, he have only '2 Rupees and 6 paisa' in his hand⁸. He was also very sad because, he couldn't find his cousin. The next morning Umbichi believed that the day for him. The nearby port is busy with the small exporting and importing works. Then he directly went to a fish market and saw a person

named Mr. Arunachalam Shetty helps him to setup a business in Ceylon. Then he also started to buy a land. When Umbichi reached Kozhikode, he started a new business agreement to exporting dry fish and fertilize to Ceylon, then he started new company with the name “**P.B Umbichi, Ahammed Umbichi, Umibichi & Company**”⁹.

Economic Development

Before the First World War, Umbichi started to export the compost of small fishers to England from the Malabar Coast, which make more famous in Colombo Business Industry. This is the beginning of golden area of Umbichi. His main financial source is from the business of exporting “*kumbalamass*” from Mali Island to Ceylon¹⁰. During that time Umbichi also have deal with Mali Island Sultan. At the age of 30’s he have a long line of building by self from Purankotta of Colombo to Attupetti. In that time he has building which gave $\frac{3}{4}$ millions of rent, which indicates depth of his financial setup. The joined project from the business makes him millionaire and him also buys 20 hectares of oil mill in Malikavath¹¹. As his business enlarge his influence in socio-political field. During that time an import 50,000 gram gold to Ceylon. Umbichi’s personal buyer is **Wilson**. Umbichi is the first person, who introduces the Tile to the foreign market. He started his business by exporting Tile to Ceylon from Beypore and named “**Kerala Tile**”¹². Umbichi’s another business is Foreign Money Exchange, Its head office in Madras.

Social Services

How many of us know that for Umbichi is the back bone for the beginning of **Ashoka Hospital** in Calicut. The founder Ashoka Hospital is Dr. V.K Raman, whose native place is Trissur¹³. There is relationship between Raman & Umbichi is started in Ceylon. During that time Raman’s relatives are the friends of Umbichi. They love and respect Sir Umbichi very much. The financial support for Raman to take his degree from London is done by Sir P.B Umbichi Hajee and also he gave a warm welcome to Raman in Ceylon, when he come back after his studies. In connection with him, Umbichi advise him to build a hospital in Malabar. During that time the medical field is backward in Malabar. Dr. Raman obeys Umbichis’ advice and builds the first private hospital in Malabar¹⁴. Umbichi gave all support and help for it. In the very recent time, there is a special block in the hospital, which name is “**Umbichi Theater**”¹⁵

In 1983 Umbichi build a mosque named ‘**Masjid al Lafir**’ at Attu petty street¹⁶. The mosque is run under a trust. The trust has Malayalies, but its main people in the family Palale Labba (S.V) in Kayalpattanam in Tamil Nadu¹⁷. For running of this masjid, Umbichi Hajee *waqaf* a property. The mosque is running today also with the profit from it.

As per the model of Musafirgana in Bombay, Umbichi also build a shelter in bank shall market in Colombo. In normal case a person who came Colombo can live here for 7 days with all facilities in free¹⁸. Because Umbichi didn’t want a person, who suffer the things that he suffer in his early time.

Later Umbichi help Arunachalam Shetty in the name of thanking, who gave money to start business in his early time. When Umbichi pay complete payment of Arunachalam Shetty and gave his property back to him. In behalf of all this Arunachalam Shetty wrote his hecters of agricultural field in Vankitta-Mala Street in Madras to Umbichi's name before his death¹⁹. But UmbichiHajee did know about this. Later this was one of the great properties of him. Then Umbichi also formed a football team called "SONDAES"²⁰.

The magazine '*YuvajanaMithram*' published in 1927 at Thalasseri. The main source of income for the publication is done by Umbichi. He also purchases 1 hector land and *waqaf* it for 'Naduvattam Mosque'²¹. Umbichi gave his service without any caste or religion. For making "*Shri Narayan Guru Mourniment*" in Ceylon, Umbichi gave the same amount, which is given by Kochi King. As well as Umbichi also gave a lot of fund to Young Men's Christian Association (Y.M.C.A), for helping the poor people. While knowing the poverty of Mali island, Umbichi send 3 ships full of rice and other food items. Umbichi also gave lot of charity to the people in Ceylon. During the time of Ramzan, Umbilici give one *para* rice to the people of Chaliyam and Kozhikode. During the time of hajj, he helps the people from Egypt. He gave the income from two buildings named Nafsiya&Nizriya in Attu petty street for the orphans and backward peoples.

The first international airport in Colombo is made by Umbichi in his 200 hecters. Now this airport known as '**Bandaranaike International Airport**' (Bandaranaike was the formal president of Sri Lanka)²². That's why the development of Colombo and the development of Hajee mutually connected. Even in Kerala, the high class people and Britishers gave respect and love Umbichi as the common people. Because he gave a lot of financial support to them. In Colombo every Friday Umbichi gave some amount for poor family (1920-1925)²³

Educational Service

Beginning of 20th century Umbichi build a lot of business firm, educational institution, organization and mosque etc..... The only educational institution, that have the name of Umbichi is a school named "**UmbichiHajee Higher Secondary School**", which is in Chaliyam (His birth place). Umibichi didn't want to famous, that's why he didn't give his name to the school. He gave the name '*MadrasathulManar*'²⁴. But on behalf of his respect and memories in 1959 the school authority re-named to 'UmbichiHajee Higher Secondary School'. As per Umbichi's great wish to give something to his birth place, he gave such wonderful gift which is now onwards give birth to lot of legends and gave good education to more millions of people, which is stay forever.

In 1927 Umbichi's brother son Mr. M.M Kadar Hajee, who gave his land as *waqaf*. In this land Umbichi build a school and gave the name '*MadarasathulManar*'²⁵. At that time he build a Mosque near to the school for pray. Umbichi formed an organization for the development and the running of the school named '*Thanmiyathul Islam*

Association²⁶. Then in 1947-1948 the MadrasathulManar is upgraded to high school. In 2000 August the higher secondary batch also formed. Now it has a 5 batches and Government Aided School.

Zahiracollege

During that time the education of Muslim under British Government. The Zahira College is formed in 1892 as a private Muslim education center²⁷. The school is formed by the inspiration from expel of AhammedUrubi Pasha from Egypt. The Zahira College is formed by WafiMarakar and I.I.M Abdul Azeez. All building for this college is built by UmbichiHajee and also buys a ground for the college²⁸.

Umbichi did his major service in the last of 19th century & the beginning of 20th century. The first school in Kerala is VazhakkaduDarulUllom. For making this institution, Umbichi gave a fund for it. The old school in Kozhikode “Himayathul Islam School”, He gave fund for making of school. As well as Umbichi gave the fund for making M.M high school. Umbichi also build an auditorium for the college ‘**Jamal Muhammad College**’ in Thrishnapally in Tamil Nadu. Later the auditorium is named to “**UmbichiHajee Memorial Auditorium**”²⁹.

Honours&Achivements

Justice of Peace

The conflict between *Sinhalese* and *Tamilar* in Ceylon is too old. The *Tamils* argue for special state, for that they formed Liberation of Tamil Tigers Eazham (L.T.T.E). Before forming L.T.T.E there are also small issues and problems. During that time Umbichi was the mediator. The both parties (*Sinhalese & Tamilar*) don’t reject the words and decision of Umbichi. Because both peoples (*Sinhalese & Tamilar*) respect and love him. Once time the British Government also failed to make a peaceful atmosphere in Colombo, But Umbichi will do it. The decision that made by Umbichi is obey by both people (*Sinhalese & Tamilar*). For this the Sri Lankan Government honored him by giving “**Justice of Peace**”³⁰. In these incident we can understand that Umbichi was an honest person, not only for public also Government.

Umbichi Place

There is in Colombo, which name itself in Umbichi Place. This name is given by the government to remain his memory. His mosque and home are situated there.

Colombo Umbichi

The services done by Umbichi to Ceylon are incredible. Because of his good work Ceylon’s call him as ‘Colombo Umbichi’³¹.

Last Days Of Umbichi

In 1936 November 10 at 2 am Sir Umbichi, The great human is passed away. During that time Umbichi’s son in law and the famous person in Ceylon are there. A fever which lasts

for 3 days is the reason for his death. By hearing this news, people ran to Umbichi's home to see his face lastly. The next day Ceylon newspaper gives this report with the title "**THE DEATH OF THE INDIAN FINANCIAL EMPEROR**"³². The all newspaper in Ceylon is also joining with the people funeral ceremony, by giving black color to the back page of newspaper. The Malayali Association Publication named "**VEERA KERELA PATHRAM**" published a special edition on this.

Umbichi's tomb was situated in Masjid al Lafir in Attupetti, which is built by Umbichi. His death ceremony is occurred in the presence of mass of people. The Colombo Government gives all respect to him. Before his death, he get a permission to setup his tomb in his masjid from Ceylon government.

Conclusion

Umbichi was a great person not only on the basis of trade and business but as a philanthropist and a well wisher of the whole society. Quite unfortunately his memories have been remained and limited only among the people of Chaliyam. Even the new generation of Chaliyam people know him only because of the school, which given his name. However his memories and social contributions, have been kept recalling in the minds of thousands of people because of this school. Although he was born and brought up here in Malabar, his youth & lion share of life time was spend in Ceylon. So that this great person remained as a NRI (*pravasi*) among Malabar people and as a lord (*pramani*) among Ceylon people.

End Notes

1. Ashraf k.P "P.B UmbichiHajee(J.P)"p-22
2. Sadham Muhammed " ChaliyathinteCharithra Chalanagal"p-69
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26.

Refugee Crisis: Problems and Solutions

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Abstract

Refugee crisis is a world wide human crisis. Today more than 68 millions of people from distinct cultural groups are displaced from their home. Due to this crisis large number of population groups are marginalized. millions of children's educational dreams are abandoned. people are persecuted by the power of the government and civil society groups. And also deprived of their basic rights and abused. Poverty makes their life terrible. refugee camps make the disturbance among the distinct cultural groups in their attitude and behaviour. Here we want to discuss few dimension of Refugee issues like origin and nature and assess the current refugee situations across the major part of the world. Also should be analysed political historical and communal glancing of the area and some contemporary literary works by and about refugees. Perhaps we have no any sufficient solutions overcome Refugee crisis.

Key notes: Refugees and crisis, persecution, Human Rights violations, literary works.

Introduction

As per Merriam-Webster, the origin of the word refugee came directly from the French word *réfugié* with a very specific meaning: it referred to Protestants who fled France following the revocation in 1685 of the Edict of Nantes, the law that granted religious liberty and civil rights to the Protestant Huguenots for nearly a century. Within a decade, *refugee* was being used more generally in English to refer to anyone who was forced to flee to a place of safety, often because of danger or persecution because of religious or political beliefs. 24 people per minute – this is the number of people that flee their homes fearing persecution and war, in hopes of a better and safer place elsewhere. This number amounts to 34,000 people per day. This means, every day, 34,000 new people get characterised as refugees (www.care.org, N.A.).

This was the things that When it happened that the persecution, war or violence forces a person to flee his or her own country, that person becomes characterised as a refugee.it is continuously happening all over the world. A refugee has been faced fear of persecution owing to religion, race, political opinion, nationality or allegiance towards a particular social group. Most of the refugees cannot overcome or come back to their home. They are marginalized in all aspect of life. Internally Displaced Person (IDP) is another term used for refugee and it is mostly used for those who forced to shift their home but has not crossed international borders. One of the major flaws in the international legal system is that it does not recognize and protect IDPs and hence makes them ineligible to receive many types of aid. (www.care.org, N.A.)

For centuries, we can't find out that the ultimate solution for refugees to repatriate the peace and happiness in their life. Even now the flee is being done all over the world due to the violations, persecutions and racism. It has been far away from our mind that the idea of protecting and assisting refugees socially, economically and literary. Even it was sure that the responsibilities and concerning the people of a country should be provided by the government are driven out marginalizing them with aimed their own hidden agendas to establishing without any opposition. Thus, in their countries, many of the asylum-seekers facing and reached the stage of brutality of civil conflict and violence are begging in every time for helping them and expecting the hands of mercy for escaping from the problems based on socio-politico-religious matters. the authority of the central state has no any idea or suggestions to solving the issues. there is no any local authority want to come forward to providing and assisting them. This was cleared that 5 millions of refugees from more over 10 countries are displaced without any assist or help from the part of government. Even though with handling the rehabilitation policies for reducing the violence among them we can easily put in their life the expectations and thirst to live through which lead them the new path of acquiring knowledge, with adding them as the part of government to get a good job and allowing to access and healthcare opportunities. If it doesn't consider as well the new conflicts might break out.

The united nations high commission for refuge has taken up the challenge of rehabilitation of refugees. To effectively fulfill this need the nations of the world need to be prepared to adopt a kind of sympathetic and humanitarian approach. There are many reasons for a person or a community to migrate from their own countries. in 1951, the refugee definition of refugees in the united nations is for those who migrate in the name of religion or believes in other political views and other nationalities. this definition is still going. Those who bear the suffering of refugee live in that address itself. And it doesn't matter that what kind of advancement had given by the countries to the shelter and uplifting of their life. Even though they are under the label of refugees. The problems of the refugees rising in the part of African nations are related to the ethnic civil war. We see every day that the scary pictures of the thin people without eating food In refugee camps. The sorrow of the people who are still refugees in their own countries which proclaimed as one of the developed countries by itself needs to hear their saddest story. It is important to discuss that the refugee crisis all over the world. yet now there are lot of incidents which didn't come out have been covered in the history as unrevealed secrets. because all other conflicts are not getting enough media attention. A huge refugee flow from neighboring Afghanistan and Iraq has moved into neighborhoods. 38,09,600 people from Afghanistan and Iran

moved to Pakistan. About 5,54,000 people from Iraq to Iran, 5,30,000 from Burundi to Tanzania, 5,53,200 from Vietnam and China to America and 3,33,100 refugees from Eritrea to Sudan. People have become refugees from African countries such as Sudan, Uganda, Ethiopia, Congo, Kenya and the Central African Republic. The organizations involved are trying to solve the problem of refugee problem. Two major solutions are mainly proposed. One of the refugees is to bring back and rehabilitate their home country. Second, shelter them in the country where the shelter is provided, or rehabilitation in a third country. However, the refugee flow is continuing beyond solutions and restrictions. In the coming days, it is likely to increase at a tremendous level. It is impossible to explain that the origin and history of refugee crisis in all over the world in this paper due to its vast study.

Thus, here we want to mainly focusing on the problems and solutions of Rohingya-refugees who are one of the major groups victimized by the name of racism. We can understand that the dynamic area of refugee crisis with remarking this tremendous story of Rohingya refugees who have been crossed that the maximum limit of coexistence by suffering the persecution happened in their life. Also should be discussed about and pay more attention as they are neighbors and also we are obliged to them. This paper tries to look into different dynamics of the current refugee crisis in Myanmar. Also attempt to specify the major problems and it requires to hair split some problems which stand as obstacle in the way of solutions.

Myanmar: Confluence of Ethnicities

Myanmar is a Buddhist majority place besides about 135 ethnic groups including 4.5 Muslims are living there. Islam is regarded as the third religion in the country after Christianity. 87 percentage of total population of Myanmar are the followers of the MhaKasyapa who is one of the principle disciples of Gautama Buddha. Majority Muslims from their total population are living in Rakhine (former name Arakan). Muslims who are living in the Rakhine are known as Rohingya which is former name of the place they had situated. According to zealotry Buddhist, Rohingya Muslims are illegal in the nation and they are penetrating from Bangladesh and India. Myanmar Buddhists knowingly keep back Rohingya's roots and existence that was inveterate in the earth of Rakhine, Myanmar. But history teaches us that Rohingyans have been residing there for a long period ago.

Ancient Muslim Representation in Rakhine State

Rakhine is a coastal region of Myanmar in south east Asia. It borders with Bay of Bengal to west, the Indian subcontinent to its north and Burma proper to its east. It is isolated by mountain in Myanmar. This range area was armour for Myanmar which had interrupted the permanent Muslim conquest from another dominated places by Muslim King. But they permitted occasional inroads and contact between Bengal and Myanmar. Northern part of Rakhine was a easy link to contact with east Bengal for Bangalies. In addition, from very beginning of Muslim commercial shipping activity in Bay of Bengal, the Muslim trading ship had reached the shoreline of Rakhine. According to many historians and Rohingya groups, Muslims have been living in the area since as early as the 12th century when Bengal became Muslim country in 1203. In another opinion Islam reached there during the lifetime of Sa'ad bin Abiwaqas, the follower of Prophet Muhammad (PBUH).

It was marked in the writing of Arab and Persian travelers Ibn Khordadbeh and Sulaiman that Islam reached Burma in ninth century.

Pegu was Myanmar's famous seaport of Arab and Persian sailors who made it as their trade colony by the ninth century and Arab merchant's vessels had often visited there. At that time the coastal regions of lower Burma and Arakan were only two places where were known among the Arabs and Persians. Not only that the Chinese traveler also found Persian colonies on borderline of Burma as early as 860 CE. Bengal is the easy way to spread Islam to its neighbouring countries especially Burma and Rakhine ever since it became a complete Muslim country from 1203. Shortly in northern Arakan close overland ties were bounded with east Bengal a long period ago. About 48 Muslim kings of Mrauku Kingdom had ruled Myanmar for 350 years until 1785 when Arakan is conquered by Burma. Sandikhan Mosque, situating in Morahaung village in northern Rakhine State even nowadays, was built in the Muslim ruling period. It is an appropriate evidence that Islam is old religion in Rakhine and its Muslim inhabitants are primitive residents of the nation.

Rohingya : Label of The Lost Existence

We can define the Rohingya in one word answer. According to most popular human right organization in the world the Rohingya are considered as world's most persecuted minority. Rohingya is one of the Myanmar's 135 official ethnic group. But they have been absolutely denied citizenship in Myanmar since it became free from Britain. They are one of the separate minority Muslim sect among the all Muslims living in Myanmar. Currently there are about 1.1 millions Rohingya in the world. They are scattered in whole places of south east Asia besides Bangladesh and India due to horrific persecutions from Buddhist majority in Myanmar. They speak Rohingya or Ruaingga dialect that's different from other languages spoken throughout in Myanmar. Rakhine is a poorest state in the country where Rohingyans are suffering troubles day by day and living in ghetto society. Over lacks of Rohingya people have fled to neighbouring countries on account of violence and persecution yet. According to ArakanRohingyan National Organization, Rohingyas have been inhabitants in Arakan a lots of century ago. However they are denied a lack of basic services and opportunities from Myanmar government over the course of many decades. They were already tattooed as immigrants by Buddhists. But they consciously banished roots and existence of Rohingya Muslims from the whole others and brainwashed their memories about Rohingya people. They became stateless from their mother land Rakhine that was indicated as Muslim traditional territory above.

Myanmar: A Deconstruction Policy of Britain in Religious Harmony

Myanmar became a colony in 1824 under the British rule ever since they reached in the part of Southeast Asia. In this time Myanmar was more noticed in the world. Activity field of British east India company also developed and planted into Myanmar from Kolkata. At that time British administrated Myanmar As province of India and Bangladesh. This large colony including Myanmar and two other countries under the British rule was a single province. During the British ruling days a lot of slaves and prisoners from their another colonies who were captured as culprits had been accommodated by them in lands of Rakhine in which place is known as fertile soil of Myanmar. Most of the prisoners were from

Bengal. Not only that from the nineteenth century early many people reached into Rakhine from the Chittagong of Bengal seeking the job . When Myanmar got freedom from British in 1948, several ethnic tribals known as Chin, kyami and komen had also fled to Myanmar. British rulers used their policy 'divide and rule' between both majority and minority in Myanmar. But British rulers gave more favour and sympathy to migrant who were brought into Myanmar from Indian prisons through human traffic. They secondly responded Burmese people than immigrants. This course made the Burmese

More arrogant against the minority, especially Rohingya Muslims. Due to this incident they kept off the Rohingya and also believed that Rohingya are immigrants and barbarians. During Second World War an another incident also make a big split between Burmese and minority people that British rulers rallied their military recruiting the persons only from minority ethnic group against Japan. Conversely Japan helped Buddhists with their troops and arms. Therefore Buddhists formed a separate military group against Britain in collaboration with Japan. At last in 1948 British military retreated to their country after built a huge partition wall between Buddhist and minority people. All things in posterior after British rule became unsolved problems between Buddhists and minority people.

Buddhist Myanmar and Observation of Human Right Watch

Buddhists gained more strength over Myanmar and acquired supremacy after liberation from British rule. Even it was marked in constitution that "state gives a special power to Buddhism". After that constitution empowered ministry of religion to propagate Buddhist ideology in the country under cabinet. Yunu, the first prime minister of Myanmar, enforced in society many things related to Buddhist philosophy. These all things became a cause for Buddhists to disgust against Rohingya who are not illegal migrant labourers from Bengal and India. Shortly, on the basis of Human Right Watch report issued in 2000 they said Myanmar government viewed this migration that happened during British rule as illegal. According to Human Right Watch such migration was not illegal but it was considered as internal. Because British administrated Myanmar was a province of India. Therefore government refused citizenship to the Rohingya. Many Buddhist was imposed to believe that Rohingya are Bengali , refusing the reality Rohingya as a recent invasion created for political reasons.

Three Steps of Eradicating Rohingya

Union Citizens Act was passed shortly after Myanmar released from British in 1948. All ethnicities could gain citizenship. Only the Rohingya were not included in the list. Their life was more defended in 1962 after Myanmar was dominated by their own military . Rohingya were only given foreign identity card instead of giving national registration card which was given to all citizens in the country. 1982 is horrific time for each and every Rohingyans they were suffering troubles and persecutions one by one. They became completely stateless After declaration of new citizenship act by military government in 1982. Under the law Rohingya were again not recognized as one of the 135 ethnic group. They also needed some proofs that a person's family had lived in Myanmar before 1948 as well as the government rule instructed they must speak one of the national language in fluency. Meanwhile government allowed them to apply for identity card with some condition. This act gave permission only for those whose families should live in Myanmar

for at least two generations to apply for identity card. This is a trivial discount given by government to Rohingya Muslims. Rakhine is already backward and uncomfortable society for Rohingya. They are living in no education society. Thereby they are unable to make and complete such paper works needed by the government. They could not survive and overcome the government act of 1982 due to their illiteracy. Under the last law of 1982 they became afield in their motherland. There all rights absolutely blocked them by military government even the basic health services that have to be needed to a normal person was also prevented for Rohingya. As a result of the law, their rights to study, work, travel, marry and their religious practices have been and continue to be restricted. The Rohingya cannot vote, and even if they navigate the citizenship test, they must identify as “naturalized” as opposed to Rohingya, and limits are placed on them entering certain professions such as medicine or law for office.

Methodology of Human Eradication

Yale Law School Fortify Right of Yale University in America and International Crime Initiative (ICI) under the Queen Meri University are two major institutions which leaned human rights violations in Myanmar. ICI exposed a report about incommensurables violations in Rakhine and it shares the horrific incursion against Rohingya. This report titled Rohingya Face the Final Stage of Genocide, is based on the research Genocide as Social Practice of Danial Feierstei, published in 2014. Feierstei describes six stages that is needed to eradicate a society. They are stigmatization and dehumanization, harassment, violence and terror, isolation and segregation, systematic weakening, mass annihilation and removal of the victims group from collective history. Rohingya stands now in the fifth stage of eradication. In the sixth stage of eradication, they will be obliterated forever from memoirs of humanity and history. Then Rohingya will be the unfamiliar society for next generation of Myanmar that they will believe even such kinds of people had not stayed there.

Ethnic Cleansing Campaign: a Practical Method of Myanmar

Myanmar military initiated a campaign against Rohingya Muslims. They destroyed their 362 villages either completely or partly. During this crackdown many Rohingya were brutally tortured, rapped and murdered by Myanmar security forces who are to be protector from the persecution. More than fifty villages populated by Rohingya were razed and burned alliance with government. There are many sites of massacres and undisclosed mass graves in Rakhine. According to international Organisation for migration, over ten lakh Rohingya people fled to neighbouring countries. Due to ongoing violence more than six lakhs of Rohingya fled to Bangladesh since the late of 1970's until now. About 112000 Rohingya fled Malaysia through the dangerous journey. Additionally it was said there are many, over 100000, internally displaced Rohingya. They don't get even food and drinks for maintaining their life. The government undertake many riots from various places of Myanmar and entrust all responsibilities to agitate and derange chaos in populated areas of Rohingya. They are instructed by government to continue riots there without any intermission. Myanmar government is persecuting them more banning volunteer works from the side of Red Cross and other charity organizations and they also tortured victims mentally and physically. They invest more funds from its treasury for all procedures and

also use verity ways of eradication. Victims and rights groups have provided evidence of a campaign of ethnic cleansing. Myanmar security forces are accused of raping Rohingya women, tossing babies into fires, burning down entire villages and slaughtering thousands. They have not been included in census reports conducted in 2014. They have no such kinds of certificates like marriage certificate and birth certificate. Therefore they became the unproven society in all records of Myanmar government.

Solutions

Every one knows that the situation of rohingyan refugees in their homeland and misbehavior of other countries and some prominent leaders. One of the major solution is that to provide a province to live independently to make them strengthen and to uplifting their life finding good job, provide good facilities to gain higher educations for make sure literacy, find ultimate solution for wipe out poverty and tribulations within them under the control of UN. Through arranging this basic needs they will be developed step by step culturally and socially like others. Only through providing an autonomous power where they can feel safe and protection by the UN, neighbouring government of Bangladesh and others there will be an end to the unbounded problems. Each and every time there in Myanmar happening unimaginable and mishap incident which the militants of Burma had pre-planned all things for arrest and charge on them the case with claiming and imbibing the unrealistic things. One of the later incident was that based on burned homes. Also They were arrested for 10 days until they could pay the military a big bribe. This was their statement that Nobody will return unless there is forced repatriation. The refugee crisis is not a new things. for centuries, it is happening without finding an ultimate solution . current refugee crisis leads the people into the world of terrible situation.

Thus, here I want to mentioning bellow that the refugee crisis which has seen since the first world war.

Timeline of the refugee crises across the world: -

World War 1

1914-1918

- Roughly 8 million people of the Russian Tsar fled their homes

Japanese Invasion of China and Chinese revolution

1938-1949

- 90 million displaced

World War 2

1939-1945

- 60 million people displaced in Europe

Partition of India

1947

- 14.5 million displaced in India and Pakistan

Israel Palestine Conflict**Since 1948**

- 5.1 million Palestinean refugees have fled their homes

Chinese Revolution**1949**

- 90 million displaced due to the revolution that created the People's Republic of China

Korean War**1950-1953**

- 1 to 5 million refugees fled

Vietnam War**1955-1975**

- 3 million displaced

Wars in Afghanistan**Since 1979**

- 2.6 million have fled Afghanistan

Somalia**Since 1991**

- 1.1 million displaced

Democratic Republic of Congo**1994**

- 3.5 million have been displaced

Iraq**Since 2003**

- 4 million displaced

Syria**Since 2011**

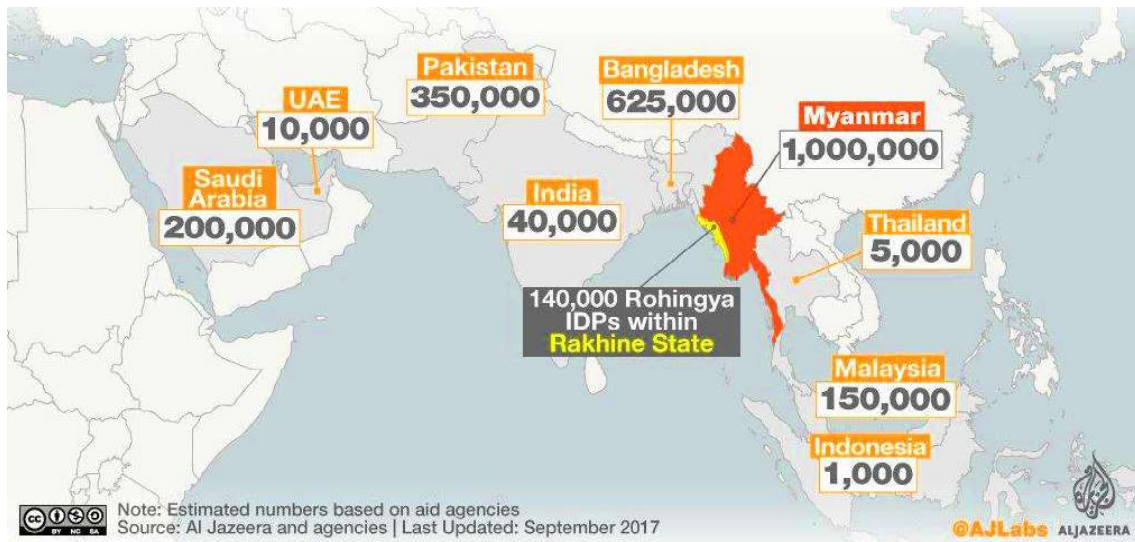
- 4 million have fled the country and 7.6 million have been internally displaced

Myanmar**2012**

- 479,000 have been displaced

Source: (The Hindu, 2015)

Following Myanmar's fleeing Rohingya since the last 1970s, nearly one million Rohingya muslims have fled Myanmar due to wide spread persecution.



Conclusion

The current situation of rohingyan refugees is going to be very difficult and their sustainable life which ever dream with peace and happiness seems to be gone much longer from their minds. The continues ignorance to the Rohingyanas by the majority of people in Burma including society and military and government has seem to be realized that they don't want consider them equal as them in giving them citizenship as well as basic human rights, like everyone else in the country. Eventually they have been betrayed and marginalized by the politicians and UN official leaders. Their deep silence lead to a horrendous conditions of rohingyans. Thus, here the only solution which i want to suggest is one that to ensure an autonomous power under the control of UN, neighbouring government of Bangladesh and others. Through this there will be an end to the unbounded problem. Also the leaders should be come to forward with rising their tongue and keep in their hands pen as a weapon which stands a voice for the life of migrants .

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27.

Impact of Violence Among Children Among Kashmir

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This study attempts to examine the situations of children in Kashmir valley in the midst of conflict and war. The armed conflict in Kashmir started in 1989 have inflicted a devastating impact on the well-being of the civilian population particularly the women and children. Women along with children constitute the majority of the refugee population. When women acting as heads of households are forced into refugee camps their vulnerability increases. And this could directly influence the psychological wellbeing of the children of the region. In the times of conflict, children are vulnerable to post traumatic stress disorder (PTSD). The present paper is an attempt to understand the impact of conflict on children in Kashmir and challenge the myth of civilian immunity to children in Kashmir. The paper also tries to highlight that children need special psychological care and attention.

Keywords: Children of Kashmir, Psychological well-being, conflict, PTSD

Introduction

Mesmerizing eye luring view, beautiful lakes, snow covered hills and springs makes Kashmir "the paradise of earth, Switzerland of India". While Kashmir is famous for its external beauty no one is concerned about its internal affairs.

The Kashmir region of Jammu & Kashmir state has been an area of dispute between India and Pakistan for more than fifty years. For the last twenty-one years there has been intense conflict which has directly and indirectly affected the lives of people. The most superficial study of current day Kashmir would reveal deep and widespread impact of violence there occur on the entire society especially on children. This research focuses impact of violence among children of Kashmir. The experienced impact of violence and trauma in Kashmir is ever present in its pattern.

While the human rights abuses against children in conflict like Palestine, Syria, Iraq and Afghanistan captured global attention. But the human rights violations in Jammu & Kashmir have not been highlighted.

Evergrowing incidents and cases of Post Traumatic Stress Disorder[PTSD] and other psychological disorders among the victims of the affects of insurgency and counter insurgency measures,particularly affecting women and children.

Children of Jammu&Kashmir facing all six grave violations underlined in CRC[convention on the rights of children]such as maiming,recruitment and use of children,sexualviolence,abduction,attacks on schools and hospitals,and denial of humanitarian access.it is perhaps the greatest crisis facing the society.because the violence or conflict of Kashmir producing trauma generations.

The report seeks to demonstrate that serious crime have been perpetrated against children in Jammu&Kashmir by persuing data of killing,arrests,sexual violence and impact of violence on the educational sector of children in Kashmir .In short, this work goes through the ongoing condition of children in Jammu &Kashmir.

Furthermore, this research seeks to examine the adverse impact on educational scenario of children. Education is the most powerful tool which is used to change the world. Schooling and healthier education is necessary to enlighten or empower a society. But formal educational systems of Kashmir has been collapsed due to the subsequent conflicts. Hundreds of educational institutions or establishments converted to military camps, bases, interrogation centres and military posts. This violates right to education of a kashmiri child.

Another point we would like to make is the negative impact on the Health sector of children. Both physical and psychological health is worsely affected. Because children in Kashmir lives the most militarised zone of the world with the presence of seven thousand troopers which is at least three times higher than at the time of America's invasion of Iraq and Afganisthan. Hence, children of Kashmir are suffering from dangerous diseases such as PTSD, anorexi nervosa, phobic anxiety and enuresis. Also those kids are the direct victims of serious psychological disorders.

This study also makes a glimpse to the sexual violence and other harmful physical challenges faced by the children of Jammu &Kashmir. This report also seeks to examine the socio-cultural challenges and the multi-dimensional challenges faced by kashmiri kids who lives in the cloud of violence.Finally, this research makes a set of recommendations appealing to the government and armed forces in respecting the rights of children.

Kashmir-The Cycle of Violence

For the last quarter of the century, Jammu &Kashmir has been passing through conflict and unrest. Such internal conflicts have a devastating impact on civilian

population, most particularly on women and children. They are directly and indirectly affected. Numberless strikes, crackdowns, search operations, bomb blasts, cross firing, cordoning off areas and killing innocent persons has not only violated human rights but shattered the economy of the state. Many children became orphans and were subjected to torture. The survivors are coping with depression. Around one Lakh people were killed and more than two lakh children orphaned. According to Milli Gazette report, 15,308 orphan children have been identified who belong to diseased militants and are ignored, neglected and discriminated against because the state and central government have a policy under which kith and kinsof millitants will not get any relief or financial assistants. These identified orphans are not being rehabilitated by the state through institutional care though they have taken birth after their death of the militant fathers. They are not knowing why their fathers took to gun and turned militants.

Children constitute thirty-eighty% of the population J&K and out of this population 2-3% are the orphans who needs special attention. Presently 1600 orphan children are staying in orphanage and Bal Ashrams as well as in NariNekaitans of the state government. Only 17 orphanages are run by different voluntary organisation in Kashmir valley wherein some hundred orphan children are being looked after educated and nourished and similarly in 17 Bal Ashrams and NariNekaitans of state government some hundred orphans are being looked after as only 25 inmates are putting up at each orphanage.

During the last 15 years the report seeks, 2003-2017 demonstrate that serious crime have been perpetrated against children in J&K by persuing data of killing , arrests sexual violence and impact of violence on the education of children.

Armed conflicts are no longer fought on well-defined battlefields, but in and around communities. As a result, communities suffer enormous material damage, such as losses of homes, schools, livelihoods, health facilities, andother infrastructure. War and violence not only disrupt social cohesion, but wreck the very foundation of communities. The burden of this social transformation fall disproportionately on children, who are defined under international law as people under 18 years of age and who comprise almost half the population in the war-torn countries. In many armed conflicts, particularly in the protracted ones that last a decade or more, children may grow up with violence as a constant part of their daily lives and have no reference point for conceptualizing peace. Violence affected Kashmir is not an exception. Since the initiation of armed conflict in Kashmir in 1989, many transformations at the micro and macro level have been evident with disastrous consequences on women and children. The nature of the Kashmir conflict is such that the exposure to actual armed conflict is limited, but its effects on the lives of children and their families are enormous in terms of repression, loss of security, income and service access, disrupted schooling, displacement, physical and psychological traumas among others. This paper brings into focus the wretched condition of children due to the armed conflict in Kashmir.

Victims of Violence

In Kashmir children are more entangled in the conflict than to their education. The blame largely lies on the state. The political climate and uncertainty have affected their personality. The political socialization over the years has created fear psychosis and uncertainty in their mind. Therefore the wealth of a nation is not so much in its economic and natural resources, but it lies decidedly in the kind and quality of it's children and youth. It is they who will be the creators and the shapers of the nation tomorrow. The children of today will be the adults of tomorrow, today's leaders and activists. The quality and personality will determine the kind of destiny that beckons the nation. The children and youth of a nation are it's powerhouses with boundless stores of energy, with capability, zeal and enthusiasm.

The mixture of oral histories with a historical and political analysis of Kashmir reveals, without a doubt, that the children of the valley in general and of the conflict zones, in particular, have suffered much more than commoners. The Kashmiri children who witness torture, detentions and trauma every day has put the next generation of Kashmir at stake. While the children in the other parts of the world enjoy the privilege of being children, the children of Kashmir have been robbed of their childhood. They are being jailed, treated as adult criminals and receive the same punishment from the authorities as are meted out to the criminals. The complete lawlessness in Kashmir has to lead to many unrecorded instances of detention and torture faced by the children. The ill behaviour towards the children in the valley has ruined them physically, mentally as well as psychologically. The children of the valley of Kashmir feel cramped, shut in a hovel, fettered and imprisoned because of the insolent doubts and fears.

The children of Kashmir in particular and the conflict zones, in general, are lacking necessary social and mental skills that facilitate growth. Deep impressions have had the conflict on the minds of the kids, let aside the elders. To add to the trouble in the ongoing video war, the most defining clip was a five-year-old boy, walking around a group of security forces on a street in Srinagar. He strikes, glares and shouts at the security personnel and then attempts to kick a soldier three or four times. This was like staring at the "Future of Kashmir", knowing the critical importance of somehow rescuing his boy from himself. The "Toy Gun" is the favourite toy of the children in the valley and the sole reason for the unconditional love for such toys is the hatred that has been inculcated deep into their minds and which now seems too difficult or one may say impossible to replace. This has to lead to the radicalization and the results are on the ground; Young Boys picking up arms against the state.

This Kashmir dispute which is claiming precious innocent lives, inviting human right violations, continues to be unresolved after more than six decades, driving the conventional nuclear arms race between the two countries India and Pakistan. The children who are the worst sufferers of conflict and prime victims of violence have been exposed to different kinds of vulnerabilities in conflict-ridden Kashmir. They have not only suffered direct injuries with bullets, with pellet guns, with pepper gas, with tear gas shells but they have been witnessed to all the gory incidents that have occurred in Kashmir. The children of this lawless land are being arrested and harassed to the level that it has traumatised their psyche. They continue to be the victims of torture. They have seen blood spill all over their neighbourhood. Unlike in other parts of the world where children share stories about the fun, in Kashmir, they do only recount the tales of horror, oppression, killings and slogans for Azadi. They heard stories of their loved ones being tortured or disappeared or killed. This all has radicalised them to the extent that this finds its expression in their behavioural problem, their emotional problem, their poor intellectual development and to their poor physical growth. All this is attributable to the violence which the children have not only seen within their homes but on the roadside, in relation to their neighbour's friends and in schools.

These children who are facing the brunt of this conflict have lost their childhood, their innocence, their hope and they will continue to be victimised until the peaceful resolution of Kashmir issue is not settled down. To take the younger generation out from the wrath of this deadly conflict, there is a prime need to look seriously into this burning issue as early as possible, the sooner the better.

While wars and conflict situations victimize people of all ages, it is children who are more vulnerable in such kind of situations. According to UNICEF estimates, in the last one decade, two million children were killed, 405 million disabled, 12 million left homeless, more than one million orphaned or separated from their parents, and 10 million psychologically traumatized across the world due to the wars and conflicts.

Kashmir, hit by one of the worst conflicts in the past three decades or so, is no different. Here, the conflict has not only left hundreds of children dead, injured and thousands orphaned, but the alarming increase in the psychiatric morbidity in general, is among the worst possible forms of suffering. Exposure to traumatic events can result in mental, behavioural and emotional problems in children and adolescents. However, unfortunately, the impact of the ongoing conflict on the children in Kashmir, has received little or no attention so far. While the parents want to have a safe and secure atmosphere for their children so that they may nurture and flourish, unfortunately, what they have to negotiate with, in Kashmir is well known to all. The children in the Valley have already lost their childhood to the turmoil and violence. The importance of human resource

development among the students in Kashmir, are the architects of our future, who have received no or little attention, by the stakeholders so far. Whatever the end result of this conflict is, the future development, in all dimensions, must be worked upon through this asset of the youth so that they craft the society towards development and progression in the future to come. Protecting and caring for children is a shared responsibility of all stakeholders and it starts with parents, involves communities and governments. The rights of children and their aspirations are of paramount importance towards an inclusive and equitable society. The children have the right to equality of opportunity, dignity and care, protection and rehabilitation by the society with both hands open to bring them into the mainstream of social life.

The psycho-social impact of conflict on the children is huge. Children caught in a war show increased signs of anxiety and may have nightmares and trouble sleeping. Older children may become anxious, feeling hopeless about their future, developing aggressive behaviour.

According to UNICEF reports, more than 25 million children between 6 and 15 years of age, or 22 per cent of children in that age group, are missing out on school in conflict zones across 22 countries. We may add children of Kashmir in that list too, who do not have access to an uninterrupted school year. For the sake of children, who live in conflict zones, we must design interventions like making provisions for catch-up education, creating informal learning opportunities, training teachers and rehabilitating and refurbishing schools at the earliest. This must be done till we reach a long-term solution. Conflict takes away many things but it must not be allowed to snuff out knowledge too.

Impact of Violence on Educational Sector

The large-scale militarization in Jammu and Kashmir in general, and Kashmir valley in particular, has a direct impact on children's unimpeded access to education as hundreds of schools and educational institutions have come under the occupation of the Indian armed forces in the last three decades of violent conflict.

The education sector has been badly hit in Kashmir Valley during the five-month-long unrest, causing "irreversible loss" to students. "Due to the closure of schools, the academic session got badly hit to the extent that it caused irreversible loss of study and tuitions to the students. The exams conducted by J&K Board of Secondary Education (JKBOSE) for 10th and 12th standard students covered only 50 per cent of the total syllabus.

"However, an option has been given to the students to appear in March (for 100 per cent syllabus coverage) also, it said 31 school buildings were gutted — 17 fully and 14 partially — during the five-month-long unrest following the killing of Hizbul Mujahideen

commander Burhan Wani in an encounter, whereas 15 school buildings were saved by employees of education department and local community from being burnt.

The exposure to violence and armed conflict reduces the quantity of education attained by children of conflict areas.

Main contributories to the lessening of attainment of quantity of education include destruction of infrastructure, fear of sending children to schools, incorporation of youth into armed groups, negative economic shocks to households and forced displacement, the report said.

The loss of 50 per cent content of the syllabus will surely have to be covered by the student community itself so that they are in a great trouble. The education sector has been badly hit in Kashmir Valley during the five-month-long unrest, causing “irreversible loss” to students.

It said 31 school buildings were gutted — 17 fully and 14 partially — during the five-month-long unrest following the killing of Hizbul Mujahideen commander Burhan Wani in an encounter, whereas 15 school buildings were saved by employees of education department and local community from being burnt. Around 95 per cent students have appeared in the 12th board exam and 99 per cent students have appeared in the 10th exam in the Valley and decision was taken by the government for relaxing Term-2 examination from classes 1st to 8th.

The total strength of the enrolled students in 10th and 12th classes in the Valley schools is of the order of 56,277 and 31,964, respectively, during academic session 2016. In higher education institutes, where the session started in March, class work could be conducted up to July 8 only and from July 9, the colleges have also been closed, resulting in loss of study of 130 days and more, the report said. The prevailing turmoil and strikes in Kashmir Valley have obvious implications on the implementation of technical education programmes. The impact of strikes has been deep and profound on the educational atmosphere in the Valley, it said.

Technical education institutions/students in the valley were not able to complete their academic/practical work fully within the prescribed period, it said.

Skill-based courses require no disruption in the process in order to guarantee easy transmission of skills. The normal skill imparting process as well as new skill development initiatives got hampered due to strikes, resulting in truncation of initiatives. This may consequently affect the formation of generation’s next workforce, the report said. The infrastructure development is a key to progress and economic development of every sector.

A good number of working days have been lost due to the prevailing strike resulting in non-creation of adequate infrastructural facilities in various institutions and slow execution of new projects/works in the valley, it said.

For proficiency and efficiency, the up-gradation of available facilities and equipment used in the teaching and learning in the technical/craft institutes, is a must.

But, due to incessant strike, action in this regard got hindered, it said. Closure of financial institutions also led to recording of low financial progress under various programmes during the period, the report said.

Impact of Violence On Health Sector

The situation in Kashmir with the insurgence since 1947 but mostly effected from 1989 things got affected. The prevailing condition from the time 1989 has not only depreciated the social setup, but the economic conditions as well (Sehgal, 2011). With the conflict in civil areas and huge deployment of armed forces, thousands have been killed, and thousands became widows and orphans, social relations have been destroyed and in addition to these people became psychologically ill, and are unable to undertake day to day functions. Family breakdown, family conflicts, unemployment, late marriages, orphanage culture, etc., raise at fast rate in these circumstances of Kashmir. Most of the educated youth of Kashmir are unemployed or underemployed. With the result most of them either switch to drugs or indulge in anti- social activities resulting damage of social and economic fiber (Dar, 2011). The emotional and psychological effect of the consequential violence is deeply felt by all, irrespective of gender, age, career and locality. The insecurity of life is usually summed up in a common utterance that once people leave house, their families are not certain if they would return. Conflict which is sometimes also known as collective violence is defined as ‘the instrumental use of [armed] violence by people who identify themselves as members of a group – whether this group is transitory or has a more permanent identity – against another group or set of individuals, in order to achieve political, economic or social objectives’. Wars are armed conflicts with more than 1,000 battlerelated deaths in any one year (Devakumar, Osrin et.al 2014). Conflict causes illness, injury and breakdown in the system that provide protective, remedial and ameliorative care. It has a deep effect on society that form a tolerant outline for the effects we describe. The mediators of loss are several, but include population dislocation and interruption of health services and schooling, on a background of financial decline and supply restriction.

Impact of Conflict on Mental Health

Children in J&K are suffering from a slow of mental disorder because of continuing violence.

Meaning of health differs from person to person and from culture to culture. In terms of the traditional Indian view, health cannot be viewed as merely a state. It is a dynamic process of striving which ensures stability between the inner, as well as, outer factors which are continuously changing and therefore has no ideal state.

According to WHO, Mental health is “a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stress of life, can work productively and fruitfully, and is able to make a contribution to his or her community”. Mental, physical and social health, are vital strands of life that are closely intertwined and severely interdependent. Defining health as physical, mental and social wellbeing. A.V. Shah stated that mental health is “the most essential and inseparable component of health

Mental Health Indicators In health care and the field of public health, a lot of stress and resources have been devoted to the screening, diagnosis, and cure of mental illness than focusing on mental health. Little has been done to guard the mental health of those free of mental illness. Investigators propose that there are signs of mental health, represented in three domains. These include the following: Emotional well-being, such as perceived life gratification, happiness, exuberance, serenity. Psychological well-being Such as self-acceptance, personal growth including openness to new experiences, optimism, expectation, purpose in life, control of one’s environment, spirituality, self-direction, and constructive relationships. Social well-being Social getting, beliefs in the potential of individuals and society as a whole, own self-worth and usefulness to society, sense of community.

The conflict situation since 1989 in J&K has brought unprecedented suffering to the people. It has affected every aspect of a common Kashmiri’s life. Thousands of families have lost their sole bread earners. Children and women of the Kashmir valley have gone through trauma over the period of seventeen years. The minds of Kashmiri people are permanently scarred. One of the biggest consequences of this conflict is the impact on the mental health of people in Kashmir. In 1989, the psychiatric hospital at Srinagar saw 1700 patients, which rose to 35,000 in 1998 and then to about 50,000 in 2002. In 2005, the patient’s number had risen to 60,000. A survey conducted by psychiatric hospital during the 90’s, reveals that during the ongoing turmoil the people firstly suffered from anxiety due to fear which later on turned into depression. There is a definite increase in the incidence and prevalence of mental disorders. Large scale of destruction of life and poverty has caused not merely the physical loss and deprivation; it has also resulted in deep emotional scars. The experience of trauma and the severity and persistence of certain symptoms has raised the graph of mental setback in valley thereby resulted the attack on resilience, social cohesion and social capital. The accompanying traumas have devastating

consequences on a whole lot of people particularly those affected directly. The health impact of conflict situation cannot be seen only along the lines of absolute number of causalities and trauma-related disorders among survivors, but also on the individual and at collective levels. Since the conflict started in valley, people die every day some of the deaths are so shocking that take longer time to overcome the grief and loss. However, the psychological damage is being understood only now. The mental health problems of the people need to be addressed keeping in mind the duration of the conflict in the Kashmir. Psychological impact and additional burden of disease, death, and disability caused by violence has put people of valley in total lost. The situation of people with mental health problems in Kashmir are facing lot of problems due to the lack of infrastructure, trained and sufficient staff and social exclusion attached to the people who suffer from mental health problems due to the conflict situation. According to a survey by 'Medical Sans Frontiers' around 1.8 million people in Kashmir, accounting for nearly 45 percent of the valley's adult population, show significant symptoms of mental distress. Mental disorders and psychosocial consequences associated with conflicts include sleeplessness, fear, nervousness, anger, aggressiveness, depression, flashbacks, alcohol and substance abuse, suicide, and domestic and sexual violence. Following a traumatic event, a large proportion of the population may experience nightmares, anxiety, and other stress-related symptoms, although these effects usually decrease in intensity over time. For some, the hopelessness and helplessness associated with persistent insecurity, statelessness and poverty will trigger ephemeral reactions such as those mentioned above. For others, conflict experiences may lead to Post-Traumatic Stress Disorder (PTSD) and chronic depression. These conditions, in turn, can lead to suicide ideation and attempts, chronic alcohol and drug abuse, interpersonal violence, and other signs of social dysfunction. Studies indicate that populations affected by conflict are not only affected by mental health problems but have associated dysfunction, which can last up to five years after the conflict. This persistent dysfunction is linked to decreased productivity, Poor nutritional, health and educational outcomes and decreased ability to participate in development efforts. The effects of mental health and psychosocial disorders in conflict-affected populations can be an important constraint in reconstruction and development efforts . Studies conducted so far clearly indicate that exposure to violence has latent implications for mental health. In areas affected by chronic strife a larger chunk of population is expected to experience mental health problems and such figures ought to apply to the people of Kashmir where high levels of psychological distress have been seen prevalent . A considerable increase in the number of people being diagnosed with acute stress reaction, depressive disorders, anxiety disorders, and post-traumatic stress disorder where the prevalence of post-traumatic stress disorder is reported to be 15.9% which is quite alarming for the state when compared to other places.

Conflict leads to the breakdown of families, social relations, trust, economy and various other aspects of the life of the people who face it. This is true more so in the Kashmir Valley where there is a total disruption of the lives of people. This has led to unemployment or the underemployment of the educated youth where they eventually turn to drugs and anti-social activities. . The conflict situation since 1989 in J&K has brought unprecedented suffering to the people and affected every aspect of their lives. Thousands of families have been broken and they face a lot of trauma. Studies clearly indicate that people in Kashmir face high levels of psychological distress. There is a considerable increase in the number of people being diagnosed with acute stress reaction, depressive disorders, anxiety disorders, and post-traumatic stress disorder which is quite alarming compared to other places.

Sexual Violence

The Sexual Violence in Armed Conflict (SVAC) database, which measures reports of the conflict-related sexual violence committed by armed actors (state forces, pro-government militias and rebel groups) all over the world during the years 1989-2009, reveals that 'globally roughly 35 percent of conflicts involved some forms of sexual violence against children'.¹⁴ In the nearly three decades long conflict in Jammu and Kashmir, rape and sexual assault of children at the hands of government forces is not uncommon. In Jammu and Kashmir, sexual crimes perpetrated against the civilian population by the state forces happen in the atmosphere of impunity and this military practice is a well-established routine among armed forces. Rape has routine been used as a weapon of war by the state in order to enforce collective punishment and to instil fear among the rebelling populace. The most recent example of rape being used as a weapon of war was in Kathua district of Jammu where a minor 8-year-old nomad Gujjar girl from the minority Muslim community was abducted, raped and murdered by personnel of police belonging to the majority Hindu community. The police investigation into the abduction, rape and murder of the minor girl revealed that it was carried out to instil fear among the nomadic Gujjar community and precipitate their migration from the area, which is dominated by the Hindu majority.

During the sample years under study i.e. between 2003 – 2017, at least 2 teenage girls were raped in Jammu and Kashmir. One of the girls was raped in 2004 by an Ikhwani, a counter-insurgent militiaman and the victim later committed suicide and the other minor girl was raped and murdered by Indian forces in 2009. It is to be noted here that the recorded cases of sexual violence against children in conflict in Jammu and Kashmir are much less than the actual figure. The data collection for sexual violence cases in Jammu and Kashmir is often rife with difficulty as the majority of the survivors of rape and sexual assault refuse to speak about the incidents due to the stigma and free of reprisals and

hopelessness from the judicial processes, which so far have failed in prosecuting any personell from armed forces. Therefore cases of sexual violence are not only under-reported but the figures are underestimated as well. The numbers are likely to be higher owing to the protracted nature of the conflict in Jammu and Kashmir.

The case of the rape of a 16-year-old girl in Bandipora in 2004 at the hands of an Ikhwani and her suicide following the rape illustrates how rape is psychologically devastating for the victims and can often lead them to take extreme steps, in some instances even taking their lives. The rape and murder of a 16-year-old girl in Shopian in 2009 at the hands of Indian armed forces is an example of violence taking place through the extreme militarization of Kashmir's landscape and its outreach on Kashmiri bodies as the minor girl and her 21-year-old sister-in-law were raped and murdered in the fields nearby their home.

One of the other reported cases of sexual molestation occurred in Handwara area of Kupwara district in April 2016 when a minor girl alleged to have been molested by an Indian armed personal outside her school. In the protests following the assault, five people were shot dead by armed forces. The subsequent detention of the girl and her forcible and false video testimony, which was leaked to the public reflected the criminal handling of the case of sexual assault by police and the state administration, which followed the usual prejudicial and victim-blaming attitude wherein not even the confidentiality of the victim was respected. The high-profile Handwara case, where state made all attempts to disallow campaigning for the minor girl,¹⁵ starkly illustrated the deep and entrenched scale of militarization in Jammu and Kashmir and its impact on people, especially school-going children.

In October 2013 in Jammu and Kashmir legislative assembly, the then Chief Minister Omar Abdullah, stated that 5,125 rape cases and 14,953 molestation cases have been registered in the state of Jammu and Kashmir since 1989. Medecins Sans Frontieres in their 2006 report Kashmir: Violence and Health found that a higher number of people in Jammu and Kashmir had experienced sexual violence than in conflict situations like Sri Lanka and Sierra Leone.

In a complaint filed before Jammu and Kashmir State Human Rights Commission in February 2018, a group of women from Support Group for Justice for KunanPoshpora Survivors and JKCCS, sought attention to the issue of sexual violence in Jammu and Kashmir and demanded 'laying down of guidelines as appropriate to the armed conflict situation' for investigation and understanding of sexual violence cases in Jammu and Kashmir. Out of the total of 143 cases of sexual violence submitted alongside the complaint, at least 17 of them are of minors and majorly at the hands of armed forces.

It is pertinent to note that while women and minor girls continue to be most affected by sexual violence in Jammu and Kashmir men, including minor boys, too have been targeted and faced sexual violence at the hands of armed forces. In a high profile case from 2009, 11 boys, between 9 to 19 years of age, from the downtown area of Srinagar accused police officials of torture and forcing them to perform sodomy on each other while being under police custody at Maharaj Gunj police station Srinagar. The boys appealed in court that they had been beaten and tortured in police custody and they were forced to undress and perform sexual acts on each other while the policemen filmed the torture and forced sodomy on their mobile phones.

The use of sexual violence by state forces in Jammu and Kashmir against civilians, including children has been used as a method of reprisal and punishment against the community at large and these crimes have usually gone Public Commission on Human Rights (PCHR), November 2009, Informative Missive unpunished as there exists systematic impunity which is perpetuated through repressive laws like Armed Forces (Special Powers) Act (AFSPA). The structural impunity enjoyed by armed forces has meant that rape and sexual assault has been perpetrated with zero accountability and usually deliberately. One of the glaring examples of this phenomena is the mass rape and torture of women and men of the twin villages of KunanPoshpora on 23 February 1991 where girls as young as 8-year-old became victims of the mass sexual assault by Indian armed forces.

The large-scale militarization in Jammu and Kashmir in general, and Kashmir. These children who are facing the brunt of this conflict have lost their childhood, their innocence, their hope and they will continue to be victimised until the peaceful resolution of Kashmir issue is not settled down. To take the younger generation out from the wrath of this deadly conflict, there is a prime need to look seriously into this burning issue as early as possible, the sooner the better.

Armed Forces In J&K

The violence during the nineties against civilians, particularly against children has to be understood within the paradigm of impunity surrounding human rights abuses committed by armed forces. The nature of state response in Jammu and Kashmir was wielded through the protection of the legal regime that existed in the region. The protection afforded to Indian armed forces under the legal framework of Jammu Kashmir Armed Forces (Special Powers) Act, 1991 (AFSPA) contributed to normalizing unaccountability for human rights abuses and allowed the armed forces to unleash violence, without differentiating between combatant and civilian, let alone between adults and children. The legal regime that still exists in Jammu and Kashmir till today provides armed forces with wide-ranging powers to kill on suspicion, and allows for a great deal of flexibility in 'defining rules of engagement during the conduct of military operations'.⁶ The direct

impact of this repressive legal regime has been on the civilian population, who has faced the brunt of Indian state's violence in the last twenty-nine years. **Conclusion**

Peaceful circumstances can contribute healthier and hopeful generation likewise disturbing or distracting circumstances moulds "Trauma Generations" and that is Kashmir of today experiences.

Above all, as mentioned throughout our research victims of this monstrous violence is always children. They are denied even their basic rights [fundamental rights]. Because of frequent violences and conflicts their right to education is also exploited. Only proper education can empower a society, only proper environment can a nation.

More than a research, this is a small 'Tribute dedicated to the little blossoms of Kashmir' who are suffering from internal conflicts. Drawing upon our research the first point we would like to emphasize is," While the human rights abuses against children in conflicts like Palestine, Syria, Iraq and Afganistan captured global attention-the human right violations against Jammu & Kashmir have not been highlighted. The experience and impact of violence and trauma in Kashmir is ever- present in its patterns. So that all the international organizations, helping foundations and well-known social workers should co-operate unanimously to wipe out the Kashmir violence. Because **these children who** are facing the brunt of this conflict have lost their childhood, their innocence, their hope and they will continue to be victimised until the peaceful resolution of Kashmir issue is not settled down. To take the younger generation out from the wrath of this deadly conflict, there is a prime need to look seriously into this burning issue as early as possible, the sooner the better.

While concluding the report, another point we would like to concern is domination and exploitation of power by armed forces is widespread in Kashmir valley, so that govt of India should implement effective approaches to eradicate those evil practices.

Again drawing upon our experience is that taking an integrated approach is necessary and will be more effective when the above mentioned recommendations come into practice. We are concluding here with the hope that our research will inform and walkout a way forward in co-operation to the suffering lives of Kashmir.

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28.

Violation of Human Rights in the Midst of War and Terrorism

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Abstract

This paper attempts to examine the extend to which rights of citizens in modern nation states are denied and violated in the context of war and conflicts. A vast collection of literature on 'war on terror' indicates that many democratic nations such as India has drastically violated the human rights of its citizens in the name of security of citizens. The state violence is the least discussed area in human right discources. The paper investigates the geneology of 'human rights' based on the works of Talal Asad and its transformation for a better conceptualization of its violation in modern nation states. Terrorism and war can be considered as the major issues related to which human rights are demanded and discussed. This study is an exploration into the role of state violence on the human rights violation in todays era.

Key words: Human rights, Talal Asad, war, terrorism

Introduction

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion or any other status. It include the right of life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, etc. As human beings, we all have these rights and they have to be protected without any violation. But some of the human rights are being completely violated so far. War and terrorism take a big room in the list of phenomena which violate human rights. War, which is generally characterized by extreme violence, aggression, destruction and morality using regular or irregular military force, is a state of armed conflict between states, governments, societies or informal paramilitary groups. The use of intentionally indiscriminate violence as a means to create terror among masses of people, or fear to achieve a financial, political, religious or ideological aim is termed as terrorism.

The violation of human rights is very clearly marked by the literatures on 'war on terror', the campaign launched by United States of America in response to the September 11 attack against organizations designed with terrorism.

Political Violence

In international law, individuals choose to commit violations. But social scientists have focused on the economic, political and cultural context of violations and have largely ignored individual choice and responsibility. Scholars are being engaged in mapping the general social, political and economic landscape of countries where governments have committed widespread violence against people under their control. These give sign to the idea fact that economic well-being leads to fewer human rights violations. The statistical evidence for the relationship between general poverty and violent governments is not more consistent, as relatively wealthy societies may degenerate into violent conflict while poorer societies may be less violent than one would have thought.

Although democracies by definition, permit freedom of association, even leaders in democracies will decide to violate the rights of their citizens under certain conditions. Where opponents use violence on citizens by legally rewarding politicians who exercise restraint. Democratic governments have supported governments that commit extreme violations and cruelties in other countries, and they have equipped and trained the security forces that do the violence.

War and Terrorism

A new impulse to moralize the use of violence as an instrument of state policy has appeared in liberal democracies since 2001. The American idea of War against Terror along with the European notion of challenging a global terrorist threat, has merged with a discourse on humanitarian military actions: the political/ moral 'responsibility to protect' is no longer to be confined to one's own citizens.

The roots of the concept of 'just war' lie in medieval Christian theory. Today, the term 'just war' is used to persuade those who might be sceptical about the use of internal violence that it is in fact both necessary and moral. Many critics of George Bush administration stressed 'the need to get inside the mind of the enemy', something they said the US had neglected in favour of direct military action. Thinking about the justification of war, we can see that all states use favourable interpretations to justify their own behaviour in legal terms, but victorious states are in the enviable position of being able to hold their defeated enemies accountable for violating the rules of just war and to dismiss those reportedly committed by their own citizens. It is not only the construction of war that is instrumentalized but also the construction of terrorism and the sensibilities that go with it. Indeed, the latter has become crucial in reinvigorating the idea of 'just war'.

Coming to the concept of terrorism, we have to speak about an age of 'new war', in which militants use transnational networks and modern technology, and adapt a strategy of sowing fear and hatred to create a climate of terror (Keldor 2002,22). As per David Rodin, terror attacks do not usually create continuous terror among ordinary people who tend not to think about the matter unless prodded to do so. It is not only terrorists who create that climate. 'Terrorism is not primarily about the people and objects attacked; it is about the construction of threat, the identification of its sources, and the response that is suitable to it. Legislatures, police, judges, scientists, intellectuals, media, etc. Also create climates of terrorism.

Coercive interrogation of prisoners, is also a type of harmings which is a part of the reign called security, which in turn is part of the 'just war' against terrorism. Nowadays it is implanted in a system of surveillance by the liberal state. It actually takes place as part of the apparatus of national security that is integral to liberal democracies. However effective surveillance requires discriminating control over an entire population within the national territory in which part of the War on Terror is fought.

According to US state Department, 'Terrorism is premeditated politically-motivated violence perpetrated against non-combatant targets by subnational groups or clandestine agents' (Department of State 2002,xvi). According to this definition, terrorism is not simply political violence but political violence that is performed without licence from the state and especially when it is directed against 'our state'.

We can find the roots of 'just war' principles of necessity and proportionality in medieval Christian theology. But some breaks in the evolution of relevant doctrine are interesting. In the early Middle Ages all killing, even in a war having church's support, were considered homicide. It was killing or maiming humans as event not as motive that mattered. But in modern warfare, where armies are embedded in the structure and functioning of society, the very idea of killing noncombatants

'intentionally' has become complicated. The category of 'just war' is not merely an expression of organized violence, but the powerful nations are able to decide for themselves whether an event is to be treated as a 'war crime'.

In modern hostilities, the direct destruction of civilians and their means of life is considered as a routine event. Many vital things like electricity, food storage, road, railways, etc are also essential to the enemy's army. But destroying such resources the enemy's capacity to fight is being destroyed. The aerial bombardment which has become normalized by the Second World War, has also been employed as a military tactic in US bombing campaigns in Vietnam, Laos, Cambodia, Iraq, Afghanistan and Somalia.

Suicide bombing can be considered as the most dramatic form of terrorism. A suicide attack is any violent attack in which the attacker expects their on

death as a direct result of the method used to harm,damage or destroy the target. The destruction of human beings and their ways of life has been essential to the formation of the modern state.

Conclusion

According to an article of Julian Lindley,'the distinctions between peacekeeping,peacemaking and warfighting are becoming rapidly meaningless in the context of a "three-block" war, that is war involving humanitarian activities,stabilisation, and highly intensity warfighting'(Lindley-French 2005).The role of state violence on the human rights violation is very crucial. Some of the human rights are partially or completely violated for some poor human beings by war and terrorism. According to American foreign policy, there are two groups in the world as those who proclaim the peace and those who encourage terrorism. By the second group's(those who encourage terrorism) activities, the human rights as per Indian constitution,namely,the rights to life(Article 2), the right of life, liberty and security of person(Article 21), the right to freedom of opinion and expression(Article 19-22) are being harmed.

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29.**Marx and Labor: A study of the man-machine relationship through a Marxian Perspective****Manuram K R**

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Abstract

This paper attempts to do an analytical criticism of the relationship between man and machine as it is understood in the 21st century through a Marxian perspective. Now, we don't have to mention Marx and his contribution to the study of labour. But in our current times where robotics and automation are increasingly threatening the employment opportunities of men, it is pertinent to study man's labour as life-activity and how it differentiates from, say a machine's labour. But this paper wouldn't just stop here, as this man-machine dichotomy has been discussed by Marxian and non-Marxian scholars for a long time. Marxian discourses have always discussed the relationship between man and machine only from the point of view of class struggle. The machine as the weapon of the bourgeois. This paper attempts to subvert this conception by introducing the machineness into man's labour, a way of understanding man's labour from the level of technicality. When looked at from such particularities what we can see is a sort of diffusion of this so-called dichotomy of man and machine. There is a technicality in man and humanness in the machine. Along with Marx, I'll also be using works by Louis Althusser, Hannah Arendt, Etienne Balibar etc. to undergo a rigorous study of the humanist ideological biases behind this distinction of man and machine. This paper thus will provide a much-needed breath of fresh air to this category where the polarity of man and machine seems to be highly rigidified.

Keywords: Marx, Labor, Alienation, Fixed Capital, Circulating Capital, Work, Humanism

A Marxist understanding of the relationship between man and machine is itself a conglomeration of various philosophical positions that the thinker himself tackled with throughout his life. There is no one uniform Marxist understanding of man-machine dichotomy. But throughout his writings what one can see is that Marx understands this relationship in an increasingly scientific manner. In the current discourses on Marx, a

division between young Marx and mature Marx has been established solely because of this reason. In this section, I will be talking about the major ruptures within the philosophy of Marx and his conception of the relationship between man and machine. Famous French scholar, Etienne Balibar talks about how Marx stood apart from all the hitherto philosophers because of his methodological approach:

“Marx’s theoretical thinking presented itself, at various points, not as a philosophy, but as an alternative to philosophy, a non-philosophy or even an anti-philosophy. And it has perhaps been the greatest anti-philosophy of the modern age. For Marx, philosophy, as he had learnt it, from the tradition which ran from Plato to Hegel, including more or less dissident materialists like Epicurus or Feuerbach, was in fact merely an individual undertaking aimed at interpreting the world. At best this led to leaving the world as it was; at worst, to transfiguring it.” (Balibar: 2)

While Marx began his philosophical pursuit by being a self-proclaimed anti-philosopher, he struggled to fully grasp what he set out to do. Being influenced by Hegelian dialectics and the Feuerbachian notion of alienation¹, Marx sets out to bring a material dialectic analysis of the movement of history. The Marxian criticism of philosophy was its tendency to idealize and romanticize the relationship between man and his milieu. The German idealism and the materialist philosophies associated with it brings a picture of the world that doesn’t provide an agency to the world so described. What Althusser calls as an “internality” always pervades the philosophical approach to understand the relationship between man and the world. The interiority of man termed as subjectivity and its representation; the Kantian phenomena. Marx breaks through this tradition to bring out a philosophy of matter, by giving more agency to the material world and stressing the validity of the ‘interaction’ between man and his environment rather than trying to look at both sides independently. We see Marx using the term ‘praxis’ in Theses on Feuerbach. It is also interesting that he never uses the term ‘class struggle’ in that work, which is a conception of a much more rigorous material analysis. Marx’s greatest understanding with praxis is that man is constantly changing the world and get changed by it in return, through his labour. But praxis is different from the later Marxist conception of production because it didn’t understand historical change through the lens of productions and relations of production. One can see in the conception of revolutionary practice a progressive and teleological connotation that every single work of labour is moving the human species forward. But this seemingly simple object gets more complicated as Marx tries to understand production as it is and the relations of production in *The German Ideology*. The class struggles emerging from the contradiction within the relations of production creates a new meaning to ideology as a concept. The criticism of Marx to the hereto philosophers was their abstraction or ideation of the real happenings of the world. Ideology takes it one step forward by not disregarding this phenomenon as a mere abstraction but an actual co-product of the relations of production. Instead of the fruitless but harmless function of consciousness, Ideology becomes a structure which maintains and propagates class

struggles and contradictions. Beyond this, it actually becomes an inevitable aspect of material dialectics. This construction which Althusser calls as “theoretical humanism” goes through stages of “revolutionary humanism” and “class humanism” or “proletarian humanism”. This turn of events where ideology is no more a weapon produced by the dominant class to hinder the formation of class consciousness among the proletariat to a scientific understanding of the relation between consciousness and the material world was detrimental to the Marxist conception of revolution. One must be really wary in terming ideology as false consciousness because it’ll again be a play by another latent and dormant ideology. But as Althusser notes ideology much subject under scientific rigorous analysis thus transforming it something he calls as real humanism. Marx fell for this trap and considered it one of the reasons for alienation and thereby creating an idealized version of history itself. As Althusser states:

“History is the alienation and production of reason in unreason, of the true man in the alienated man. Without knowing it, man realizes the essence of man in the alienated products of his labour (commodities, State. Religion). The loss of man that produces history and man must presuppose a definite pre-existing essence. At the end of history, this man, having become inhuman objectivity, has merely to re-grasp as subject his own essence alienated in property, religion and the State to become total man, true man.” (Althusser: 226)

One can obviously see the Feuerbachian influence in Marxist conception of alienation. Unlike Hegel who considers alienation as a necessary part of the dialectics and development towards the Spirit, Marx considers it as a work of ideology (religion and State) that must be brought back (to the internality of the self) through, of course, a retransformed relations of production.

Balibar correctly notes Ideology as a juridical fetishism and commodity fetishism as an economic ideology. Commodity fetishism as a concept was a result of a much more rigorous analysis of the capitalist relations of production and modes of production. The commodity fetishism is a form of fetishism formed under capitalist conditions which mask the social relations of a product by masking it as a commodity, an abstract value. This kind of fetishism where an object gains a social life of its own under a scientific analysis of the material dialectics becomes an inevitable condition. Both commodity fetishism and ideology are as Balibar states “the perception of the world of commodities as a perception of ‘sensuous things which are at the same time suprasensible’, in which aspects of the natural and the supernatural coexist uncannily” (Balibar: 59). But both concepts bring out a new way of thinking the relation between man and matter; both concepts as inadvertent co-products create an unconscious sociality. The material dialectics here enters a new realm where the production which is still anthropocentric gives way to a scientific-materialist process. Labour becomes a technical activity rather than a human activity but is still the motor of historical materialism. By understanding the material dialectics as a scientific process rather than a human-centric activity, one has to completely

break away from the teleological, linear and stagiest model of history into a history of “contradictions” and “over-determinations”.

If the relation between man and matter is mediated by labour and if this labour of man is not just a pure anthropocentric process, then it must be something else. How is labour to be understood? Is it as young Marx noted the motor of the revolutionary engine or as the mature Marx noted, labour as being at the intersection of man and matter? How is labour connected to the main theme of our essay: man vs machine? We have already briefly noted that the importance of labour in Marxist discourse. Let’s delve deeper. According to Hannah Arendt, Marx is the first philosopher of labour, who brought out the importance of labour as the phenomenon that creates man: labour as “life-activity”. According to Marx, every socially productive activity is considered labour. It is not just an activity, because when Bradley talks about the Marxian term of “human species-existence”, Marx is also talking about an exteriorizing process of human essence out into the world. But this sort of conceptualization of labor as Bradley states: “young Marx’s philosophy of technology remains recognizably Hegelian in outline: his theory of labour in the *Manuscripts* presupposes a concept of a unique human essence or ‘spirit’ seeking to actualize itself by shaping the otherwise inert matter of ‘nature’ in its own image” (Bradley: 22). But the conception of labour under mature Marx is radically different than that adopted by the young Marx. According to Bradley:

“If the young Marx remains committed to a theory of labour as the expression of human spirit in contradistinction to nature, Rabinbach goes so far to argue that the mature Marx sees no qualitative difference whatsoever between human labour and any other inorganic productive force in nature or technology: the human body is just one more thermodynamic energy-producing machine in the universe” (Bradley: 23).

But it is essentially this argument that contradicts with Marx’s idea of alienation of labour. If labour is something that works outside of human paradigmatic, then it comes as a logical consequence that the labour thus will always be alienated from man, in the traditional Marxist-Feuerbachian sense. Labour is always detached from the human body and it has an exterior existence of its own. Thus if the dialectics between man and matter is mediated through labour and if this labour its already alienated from man, then the only way man to perform labour is through tools. Thus comes the assertion of Benjamin Franklin as “man as a tool-making animal”. Every activity man does is a production of a tool which can then be used for some other tool making process. We use tools made of iron or steel to cultivate food, but this food is itself a tool for man to make something else. This is the essence of capital and its circulatory nature. Capital must be reproduced and it is reproducible because labour is cyclical in nature as Arendt stresses. Arendt distinction between labour and work and the downgrading of work to labour’s cyclical nature is the quintessential feature of the modern political economy.

“Labor is the activity which corresponds to the biological process of the human body, whose spontaneous growth, metabolism, and eventual decay are bound to the vital necessities produced and fed into the life process by labour. The human condition of labour is life itself.

Work is the activity which corresponds to the unnaturalness of human existence, which is not embedded in, and whose mortality is not compensated by, the species’ ever-recurring life cycle. Work provides an “artificial” world of things, distinctly different from all natural surroundings. Within its borders, each individual life is housed, while this world itself is meant to outlast and transcend them all. The human condition of work is worldliness” (Arendt: 7).

Marx in his less known but absolutely influential work *Grundrisse* talks about Capital in the form of fixed capital and circulating capital. He states:

“the productive power of labor into fixed capital (posited as external to labor and as existing independently of it (as object [sachlich])); and, in circulating capital, the fact that the worker himself has created the conditions for the repetition of his labour, and that the exchange of this, his labour, is mediated by the co-existing labour of others, appears in such a way that capital gives him an advance and posits the simultaneity of the branches of labour.” (Marx: 701).

If the “Living labour” has to be considered as the fixed capital and the fruits of the labour as circulatory capital; in a fully developed form of capital, this living labour must be transformed to objectified labour. The advent of machines thus placed the role of human living labor to the sidelines. As “Lauderdale believes himself to have made the great discovery that machinery doesn’t increase the productive power of labor, because it rather places the latter, or does what labor cannot do with its own power” (Marx: 702); this brings out the essential rivalry between man and machine. But this rivalry is only a co-product of the inherent contradiction present within the process of capital. That technological innovation within a capitalist economy to reduce the labor-time required for the production process doesn’t really reduce the actual work-hours or labor time is the contradiction that puts man at odds with the machine. Because the machine is invented to do the extra-human tasks, but it is also at the end an extension of the anthro-technological coupling. As Marx correctly notes: “Truly wealthy a nation, when the working day is 6 rather than 12 hours. *Wealth* is not commanded over surplus labour time’ (real wealth), ‘but rather, disposable time outside that needed in direct production, for every individual and the whole society.” (Marx: 706). The machine is the embodiment of vitalist and curious tendencies of man to interact, it is also helpful in the dialectical movement between man and matter. The latest machine is always a step forward to a future machine, and a new way of human life. Just like the first set of stone tools helped man develop his thumb in opposition to his forefingers, the development of more advanced machines is absolutely necessary for the evolutionary process of human culture. Materialist theories imbued in humanist ideology sees as a machine as a threat to human life, but this is because of the

false consciousness through which human life is separated from its immediate and mediated surroundings. Marx is right when says: “Nature builds no machines, no locomotives, railways, electric telegraphs, self-acting mules etc.” But he also says these are the products of human industry. The keyword for me is industry rather than human. Because it is not the conceived interiority of man that creates these artificial wonders, but the coming together of men and their labour on Nature. Technology thus forms at the intersection of man and nature.

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End Notes

1. The Hegelian dialectics is the master-slave dialectics conceptualized by Hegel in the *Phenomenology of Spirit*. The master-slave dialectics is fueled by the Desire for recognition by other's Desire. The master gets recognized by the slave but eventually the slave gains control by fulfilling the master's natural basic needs through his labour. The Marxist conceptualization of the class struggle was very much influenced by the master-slave dialectics. The Feuerbachian theory of alienation posits alienation as an involuntary detachment of the human essence from man, and his on-going pursuit to re-appropriate this. The Marxist conception of human emancipation is influenced by this in the sense that a re-appropriation of alienated labour to the universal working class (proletariat).

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30.

Gender Differences in Leadership Styles: A Management Perspective

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Abstract

The technological expansion in the mid-1990s has unfolded a future prospects of career in IT for girls. Most assessments unveil that, notwithstanding the in general reasonable gender mainstreaming by this sector, the finest level of gender diversity is not yet achieved at the senior level management. As more number of women are shattering the glass ceiling and entering into C-suite like never before the predominant question has altered from whether women can lead or not, to how excellently they can lead. The dynamics of gender are to be acknowledged instead of spending resources on preparing women to follow the rules created by men. The aim of this paper is to explore the ways in which women perceived leadership, and the barricades they bump into on their career path.

Keywords: Leadership, Gender Inclusivity, Information Technology, Women

Introduction

Women today represent over half of the global workforce. Moreover, they have been gradually moving up the hierarchical ladder of organizations. However, their percentage of women in top-level management positions is inadequate. The magnitude of the problem varies from country to country and from job to job. Feminine traits like such as empathy, caring and problem solving skills are devalued under the gendered arrangement of management. Organizations are at times giving a ‘damned if you do, damned if you don’t dilemma ‘situation for women.

Doing masculinity is the currently hidden norm that guides people’s behavior, outlooks, and actions in the workplace. There is significant proof telling that women and men often vary in their leadership styles and strategies. Our social conditioning expects men to behave in certain predetermined ways and women in a different way(Rasdi et al.). These differences are frequently interpreted into firm beliefs for how a woman or a man must perform their duties. These categorizations reinforce the cultural building of leadership as a gendered phenomenon.

Globally, leaders in all establishments challenges generally created gender stereotypes in their management attitudes. Gender-neutral leadership can be understood either through the equal distribution of key managerial positions to employees and or through unbiased evaluation of all work updates irrespective of who is executing the leader's role.

Objectives of The Study

- To evaluate the developing field of gender in management literature.
- To identify the theoretical and empirical void in gender studies.

Statement of the Problem

Feminine leadership and women leadership is often used interchangeably. The prefix 'Feminine' can be interpreted as women being leaders or sometimes to a particular style of leading. The disadvantage of this norm is that it brings questions like if leadership is distinguished on the basis of gender, then it would mean that leadership is not gender neutral.

Research Questions

- (i) Do men and women differ in their leadership style? If it is so, what all are the different management styles of men and women?
- (ii) What all are the strategies leaders can be used to de-gender the leadership?

Need Of the Study

Management beliefs favor the masculine outlook. The vibrant and liberal nature of the social sciences replicates the growing interest in gender studies. The idea of what makes an efficient leader is changing and becoming more gender neutral (Korcheck, and Reese,2002). The feminine leadership is still an unexplored research area. More number of women are cracking glass ceiling and making their way to top -level management. De-gendering leadership is a revolutionary concept. So the new emphasis is on understanding the impact of gender in an organization to study masculine perceptions and its acceptability.

Literature Review

Most of the studies disclose the impact of gender on leadership styles (Pflanz,2011).National Business Daily (as cited in the Beijing Review, 2007, p. 4) discloses that in general, it is very tough for fresh graduates to get a job and it is, even more, harder for female candidates.Historically managerial research has been done about male leaders and labeled leadership as a masculine concept. (Regnö, 2013, p. 16). Generally, being

sensitive is considered womanly trait. Management ethos favours masculine viewpoint is evident in all management literature (Högberg, 2015). This is mainly due to the lack of women in top-level management and policy-making positions (Rasdi et al.). Most of the organizational practices simply mirror patriarchal structures of our society Nobel and Pease (2011, p. 34).

When women climb the organizational ladder, the construction of gendered workplace changes Wahl (2014, p. 134). Researchers had studied the effects of gender stereotypes of society when it comes to feminine leadership. The results of studies show that leadership is still linked with stereotypically masculine traits such as hostility and arrogance (Pflanz, 2011). These attributes may or may not result in efficient leadership (Bond, Holmes, Byrne, Babchuck, & Kirton-Robbins, 2008).

Theoretical Framework

Women bring multiplicity in thoughts, ideas, and experiences which are deciding factors in a firm's success. A recent survey in the United Kingdom reveals that women can be effective bosses by adopting a more democratic way of leading. Having women in board improves relations between management and employees. Certain theories, concepts and constructs are found in earlier research, will be summarized in association to this study (Högberg, 2015). First, the theory of man-glorification, where society is giving men a superior position over women. Glass ceiling, a negative construction which talks about the barriers which obstruct women from climbing the corporate ladder Wahl et. al. (2011, p. 168). Scholars argue that the glass ceiling has been cracked already and others argue that it still exists. Maybe instead of a glass ceiling, women are now experiencing a glass labyrinth. Women have the opportunity to progress to key positions, but they face many hindrances on the way, unlike men. (Tanhua 2012, 69.)

'Glass escalator' is a concept which allows men to progress in professions which are usually dominated by females (Kullberg, 2013, p. 1493; Whal et al., 2011, p. 168). Gender may not be an element of leadership style (Pflanz, 2011), but it has an effect on the self-image of the leaders and on their social conditioning (Coleman, 2003). The existence of so many styles in leadership make it difficult to explain leadership (Pflanz, 2011). Feminine leadership is related with a more interactive and involved style (Pflanz, 2011) which is non-hierarchical in nature (Kezar, 2000).

The major hurdle to feminine leadership is that mind-set, which was supposed as favoring leaders who fit in a male-dominated setting (Babchuck, & Kirton-Robbins, 2008). Stereotypical masculine images still carry on about leaders and effective leadership found that inherent biases toward masculine leadership behaviors remain stout despite an increasing number of women entering into key leadership roles (Pflanz, 2011).

Recent research shows women can lead commendably (Hopewell, McNeely, Kuiler, and Hahm, 2009). However, a sea change is happening Leadership prerequisites is changing with time. Feminine leadership is derived from the changing role of women specifically on the influence of women in business life which has not happened earlier.

Methodology

The qualitative research method was used to do this study. The nature of the research was explanatory. Semi-structured interviews and a questionnaire survey were used for data collection of sample 500. Few open-ended questions were there to understand the mind-set of employees. The critical knowledge that exposes hidden tendencies and patterns were found out from the interviews (Högberg, 2015). The responses were quantified to understand the intensity of the issues which employee's experiences in their workplace. Sub-questions enclosed was constructivist in nature. The interviews contained three sections of questions were divided into major sub-themes. Diversity, inclusivity, masculine, and feminine values and cultural diversity were the four major subtheme. Traits of successful female leaders were examined to determine their leadership strategies (Pflanz, 2011).

Analysis

The aim of the research was to explore the experiences of women leaders and to understand the image of leader in worker's mind. Work experience of employees under male and female leaders were recorded. A comparative analysis of men and women leadership was conducted. Qualitative software NVivo is used for data analysis.

Findings

In general, the criteria for evaluating a female is much tough than male. The requirement for women to substantiate themselves more than men was seen as a hindrance. Social and cultural conditioning can be considered as a reason for this. By giving quotas, the situation can be improved a little.

Conclusion

Women can think in a masculine way and men can think in a feminine way. Although gender influences are there in perceiving things in a different manner, nobody makes decisions on the basis of their gender. Several researches show that men and women incline to cope contrarily as per their type casted conduct and conservative outlooks (Rasdi et al.). The gender differences in leadership style can be summarized that men managers are more prone to command-and-control style, whereas women managers are more tending toward social and interpersonal style. Most of the leaders have a multitude of styles.

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31.

Impact of Recent Judicial Developments on the Life of Sexual Minorities

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Abstract

Recently, the Supreme Court has partly struck down the Section 377 of IPC as unconstitutional in Navtej Singh Johar v. Union of India case. It is hereby recognised that one's sexual orientation or sexual identity is not his choice and it is only natural to be so. Just like Justice Indu Malhotra has said, history owes apology to this community and their families.

My study on this area is limited to the following points.

- 1) Whether the legal recognition alone brings justice to the life of the sexual minorities?*
- 2) How much the interpretation of law changed from Suresh Kousal's case to Navtej Singh case.?*
- 3) Is sexual minority status alone is the problem of the people belonging to those community or whether other social realities like caste also jointly adds to the problems faced especially by dalit sexual minorities?*

Introduction

In 1884, a man named Khairathi who used to walk and behave like a woman was followed, observed and arrested by the police within Allahabad high court's jurisdiction. This is the case of very first arrest under section 377 Indian Penal Code. The case was known as *Queen-Empress v Khairati* (Khairati was later acquitted in this case). Officially, there are 25 lakh Indians who belong to the sexual minority group. It is reported that more than 3-4 percent of people in an independent society belongs to a sexually minority group. They may be a gay, lesbian, bisexual, queer,

transgender, or asexual. In September 2018¹, by partially striking down Sec 377², what the Supreme Court has done is, recognising that one's sexual orientation or sexual identity is not his choice and it is only natural to not to be 'straight'. Just like Justice Indu Malhotra has said, history owes apology to this community and their families.

Disclosing one's sexual orientation and gender identity fearlessly to the whole world is known as the process of '*Coming Out*'. The Supreme Court judgement of decriminalising the sexual acts among LGBTQI community is a measure which makes this community a bold and strong one. The LGBTQI community in India has been given attention in the past 2 decades more than ever because of some findings related to HIV. It was found that spreading of HIV virus among gay sex workers was more and it was argued that to limit the spreading of this disease, touching and helping the lives of sexual minorities would

help. But still the nations perspective on sexual minorities was influenced by the social prejudice. In the 27th summit of United Nations Human Rights Council, which took place in May 2017, the attitude of India towards these sexual minorities was criticized.

The health perspectives of the international community towards homosexuality has got changed a lot when compare to its previous stands. In the *International Classification of Diseases (World Health Organisation)*, homosexuality was included in the list of psychiatric diseases. But in its 10th edition (ICD10), this was omitted out from the list. Many nations had decriminalised homosexuality.

Constitutional morality v Social Morality

Social morality means the morality principles and codes constructed by the majority of the society. Society has got several notions which had been inherited from generations to generations and its birth time belongs to a pre-constitutional era. The concept of morality imposed in the section 377 of IPC was the order of the day during which the concept of equality, fraternity, arbitrariness etc were unknown to the community. The social concept of morality means what all concepts are held by the majority people, whatever unscientific and unprincipled let it be, has to be followed by every members of the society. This is not the sign of a free thinking society, but a sign of a community which is rigid, narrow minded, barbaric and unscientific. The birth of the constitution has put forward the egalitarian principles of equality, reasonableness, fraternity and non- arbitrariness. This is the basis of what is called constitutional morality. It is the morality concept which is based on the constitutional principles whatsoever "*anti-social*" let it be.

The conflict of social morality and constitutional morality can be seen in the 2 supreme court cases, *Suresh Kumar Khousaland another vs NAZ Foundation*³ case and the latest *Navetej Singh Johar and others v Union of India*⁴ case. In the former the supreme court upheld the social morality over constitutional morality while the latter upheld constitutional morality. Father of the constitution Dr.B.R Ambedkar was an ambassador of the concept of constitutional morality. He had insisted always on the superiority of the constitution. He used to say that no one can say that he is alien to constitution. That means all are bound to obey the constitution and cannot say that they don't belong to constitution. English historian George Grote's explained constitutional morality as a paramount reverence for the forms of the Constitution, enforcing obedience to authority and acting under and within these forms, yet combined with the habit of openspeech⁵.

Social morality in Suresh Khousal case

Before Suresh Khousal case, the Delhi High Court in the *NazFoundation v. Government of NCT of Delhi and others* case⁶, struck down the section 377 of the Indian Penal Code. But this was overruled by the Suresh Khousal case in 2014. the two-Judge Bench in Suresh Koushal (supra) had been guided by social morality leaning on majoritarian perception. The Delhi High Court had taken the view that Article 15 of the Constitution prohibits discrimination on several enumerated grounds including sex. The High Court preferred an expansive interpretation of 'sex' so as to include prohibition of discrimination on the ground of 'sexual orientation' and that sex-discrimination cannot be limited to gender alone. The High Court viewed that, discrimination, on the basis of sexual orientation is grounded in stereotypical judgments and generalization about the conduct of either sex. The High Court categorically criticized the social exclusion of certain categories of people who have sexual orientation different from majority of the people. High court opinioned that the sense of inclusiveness displayed by a society will enable the LGBT community to live a life of dignity and non-discrimination. It has been further opined by the High Court that the Constitution does not permit any statutory criminal law to be held captive of the popular misconceptions of who the LGBTs are, as it cannot be forgotten that discrimination is the antithesis of equality and recognition of equality in its truest sense will foster the dignity of every individual⁷. In this view, the High Court struck down the section 377 of IPC as ultravires of the Articles 14, 15 and 21 of the constitution to the extent it criminalises consensual sexual acts of adults in private, whereas for non-consensual penile non-vaginal sex and penile nonvaginal sex involving minors, the High Court ruled that Section 377 IPC was valid.

In the Suresh Koushal case (supra), the court opinioned that section 377 criminalises only certain acts and it does not criminalise any person, categories

of people having a different sexual orientation or gender identity, irrespective of the age and consent. The most astonishing view of the supreme court in following the social prejudice against the LGBTQI community was that the said community of gays and lesbians only amounts to a miniscule fraction in the population and in last more than 150 years, only less than 200 persons have been prosecuted under this section. Thus the supreme court overruled the Delhi High Court verdict.

The court was actually not applying the mind while saying that twenty-five lakhs of people belonging to the LGBTQI community was actually a miniscule fraction. It is disheartening to remind that this 25 lakh people are only those who are ready to reveal their sexual orientation or gender identity and a very large number who are suffering and struggling to cover up their orientation in the fear of getting excluded from their social life. The male dominated society which sees sexual identity only in a binary form treats the sexual minorities in a step-motherly manner. When the supreme court was going

forward with the social morality perception it was actually indirectly giving a platform to the majoritarian society to harass the LGBTQI people.

Constitutional morality in Navtej Singh case

The concept of constitutional morality is very widely discussed in the case of Navtej Singh Johar. The overwhelming status of constitutional morality over social morality is clearly portrayed in this case. The view of Ambedkar about constitutional morality is cited in this case. The concept of constitutional morality is not limited to the mere observance of the core principles of constitutionalism as the magnitude and sweep of constitutional morality is not confined to the provisions and literal text which a Constitution contains, rather it embraces within itself virtues of a wide magnitude such as that of ushering a pluralistic and inclusive society, while at the same time adhering to the other principles of constitutionalism⁸. It is said in the case that the three organs of the state have the responsibility to follow the constitutional morality and the constitution aims to ensure this duty. The society as a whole has the freedom to develop its own perspectives. The concepts of society change from ages to ages. The same freedom lies even with the miniscule part of the society. They may aspire and prefer different things for themselves. The freedom to be different is there. The only thing to be taken care of this freedom to remain different should not violate any statute nor results in the abridgement of the fundamental rights of any other citizen. The preamble of the constitution aims at providing certain goals to the people

of the nation. They are: Justice, Liberty, Equality and Fraternity. These goals cannot be achieved without the devotion and commitment to the principle of constitutional morality.

The nation cannot lead a healthy life with a monotonous and homogenous principle. Any such principle which tries to overpower and overshadows the differences and deviations in the society are against the constitutional morality. The constitutional morality cannot be put on an equal platform with the popular sentiments or majoritarianism prevalent at a time in the society.

The fundamental rights like right to live with dignity, right to equality etc are vested upon the people of LGBTQI community also. If these rights are curtailed, then the judiciary which has the duty to defend constitutional morality will come into action.

We must not forget that the founding fathers adopted an inclusive Constitution with provisions that not only allowed the State, but also, at times, directed the State, to undertake affirmative action to eradicate the systematic discrimination against the backward sections of the society and the expulsion and censure of the vulnerable communities by the so-called upper caste/sections of the society that existed on a massive scale prior to coming into existence of the Constituent Assembly⁹. Through section 377, a sort of untouchability or irrational discrimination was prevailing in the

legal arena which was struck down by the court in this case using the instrument of constitutional morality.

Doctrine of Progressive Realisation of Rights

The doctrine of progressive realisation of rights is an inbuilt firewall which the Navtej Singh verdict carries. Using this legal doctrine, Chief Justice Misra has held that once a right is recognised and given to the public, it cannot be taken back by the state at a later date¹⁰. Once a step is taken forward, there is no going back. "The 'doctrine of progressive realisation of rights', as a natural corollary, gives birth to the doctrine of non-retrogression. As per this doctrine, there must not be any regression of rights ... The doctrine of non-retrogression sets forth that the State should not take measures or steps that deliberately lead to retrogression on the enjoyment of rights either under the Constitution or otherwise," Chief Justice Misra laid down in his separate opinion shared with Justice A.M. Khanwilkar for the Bench¹¹.

Is judicial recognition alone is going to save the lives of LGBTQI people

The judiciary has at last accepted that the sense of fear, the sense of regret for not belonging to the majoritarian group of sexual orientation is no more needed. But the legal recognition alone is not going to solve the problem. *National Legal Services Authority v. Union of India*¹² is a landmark decision by the Supreme Court of India, which declared transgender people to be a 'third gender', affirmed that the fundamental rights granted under the Constitution of India will be equally applicable to transgender people, and gave them the right to self-identification of their gender as male, female or third-gender. Even now, the toilet facilities for transgender is not seen everywhere. States like Kerala have adopted a transgender policy which provides an aide to the community to get some social recognition. Kochi Metro became the first government agency to hire transgender people. The Kerala government has adopted several measures to bring the life of the sexual minorities in line with the majority people. But still the problems are not solved. Pensions for transgenders above 60 may be a good measure. But does that fully solve the economical backwardness of sexual minorities?

Following are the problems which the sexual minorities are going to face even after striking down of 377.

1) The economical instability.

Since the society has not opened up their minds fully to accept the verdict of the Supreme Court, it will take time for the community to gain social acceptance. Even in the languages used by, there are not even proper words to address the divergence of sexual varieties properly. The main popular words available are often ridiculing. This shows the popular mind set. It is very difficult to continue with your corporate job in India after disclosing your sexual orientation. There is every reason to be sidelined and excluded and to be thrown out from your job. Sexual minorities have to be treated as backward classes and they need to be given reservation in government jobs. Only by this way the gap between LGBTQI people and others can be bridged and economic independence can be given to those people.

2) The Caste

Caste system is a major social evil which discriminates citizens unreasonably and provides them the status of inferiority when compared to others. There

are many people from lower castes like Scheduled castes and Scheduled Tribes who are having different sexual orientation. When sexual orientation itself is a reason to be excluded from others, there caste being a backward one will annihilate the situation of them. Even among the sexual minorities, the people belonging to SC/ST category is suffering from discrimination.

3) Getting formal education

Sexual orientation is determined even when you are just a foetus. Your sexual orientation gets revealed at least for you by your adolescent age. There are many sexual minority students who get expelled from school or will be forced to stop their education due to the reason of having a different gender identity. This is one of the main reason which forces sexual minorities to go for sex working. So the problem has to be solved from a very base level. Sex education system has to be revolutionized to educate and enlighten the student community itself. (*The B.Ed course in Bangalore University has included the subject of transgender in their syllabus*) Otherwise the intended space cannot be claimed by the sexual minority community in the social life.

Conclusion

The gene, several factors of your brain etc plays its role in determining the sexual orientation of a man. It is not your choice. In that respect, acceptance for your sexual orientation is a human rights issue. The changes which the Supreme Court has brought forward through the latest decision is a historic one as it acknowledges the human rights of LGBTQI community. Sexual orientations are not limited to a binary of male and female. There are many other variants in the nature. It is not unnatural but it is only natural. The supreme court held that there is no intelligible differentia between indeterminate terms such as natural and unnatural. This was one of the main reason for striking down the section 377. Decriminalisation itself won't bring complete equality and safety to the LGBTQI community. Their social acceptance, financial stability, the caste discrimination among the sexual minorities itself etc are matters of human rights concern and the academic, legal and administrative wings have to ponder deeply on these issues.

End Notes

¹ Navtej Singh Johar V Union of India Thr. Secretary Ministry of Law and Justice, https://www.sci.gov.in/supremecourt/2016/14961/14961_2016_Judgement_06-Sep-2018.pdf

² Act which criminalised the sexual life of sexual minorities. See Indian Penal Code, Section 377.

3 (2014) 1 SCC 1

4 Supra n1

5 Priyanka Mittal, Everyone must follow constitutional morality, says former CJI Dipak Misra, livemint, Fri, Oct 05 2018, 11:21 PM, IST, <https://www.livemint.com/Politics/C9xHmVAvoUW7ziiNhORNAO/Everyone-must-follow-constitutional-morality-says-formerCJ.html>

6 (2009) 111 DRJ 1

7 Supra n2

10 Krishnadas Rajagopal, 377 verdict has inbuilt firewall, NEW DELHI, SEPTEMBER 10, 2018 00:00 IS, [HTTPS://WWW.THEHINDU.COM/TODAYS-PAPER/TP-NATIONAL/377-VERDICT-HAS-INBUILT-](HTTPS://WWW.THEHINDU.COM/TODAYS-PAPER/TP-NATIONAL/377-VERDICT-HAS-INBUILT-FIREWALL/ARTICLE24911667.ECE)

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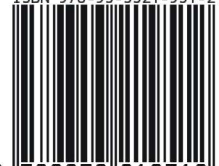
11 ibid

12 WRIT PETITION (CIVIL) NO.400 OF 2012



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