

There were no precise policies on CSR in Bangladesh prior to 2008. In 2008, Bangladesh Bank took initiatives for formulating CSR in the banking sector of Bangladesh and issued a detailed directive titled "Mainstreaming Corporate Social Responsibility (CSR) in banks and financial institutions in Bangladesh". Banks and financial institutions have to be engaged in CSR including humanitarian relief and disaster response, widening of advancement opportunities for the disadvantaged population segments with support in areas of healthcare, education and training, greening, initiatives arresting environmental degradation and so forth.

Literature review

While reviewing related literature, a researcher can answer the question of what information is already available and what the knowledge-gap is. The important fact is that there is a gap between the empirical procedures that are used in the Corporate Social responsibility literature and our institutional knowledge of how CSR is being used. A short list of previous studies is given below:

Wise and Ali (2009) pointed out that CSR is still an evolving concept that enables corporate executives to create and apply self-determined policies to best meet the needs and demands of its stakeholders. Azim et al. (2011) in a study named "Corporate Social Disclosure in Bangladesh: A Study of the Financial Sector" shows Corporate Social Responsibility is not the only ethical dilemma that financial institutions face in an atmosphere of corrupt corporate practice. These institutions are also concerned with commitment for sustainable development. A well functioning finance sector in any country can contribute directly to a healthy economy. This sector plays an important role in a country's economic development. Raynard and Forstater (2002) have opined it has generally been a pragmatic response to consumer and civil society pressures. Belal (1999) found that 77 percent of the companies included in the survey provide ethical disclosures, 97 percent made employee disclosures and 90% provide some environmental disclosures. But the study lacks detailed findings on the CSR practices in Bangladesh. Imam (2000) studies 40 annual reports of Bangladeshi companies for the year 1996-1997. It covers social and environmental disclosures under human resource, environmental issues, community involvement and consumer issues. It reports that approximately 20% of the companies are making environmental disclosures, while 100% on human resource area, 25% on community involvement and 10% on consumer issues. The literature recognizes that CSR practices differ from country to country (Adams, Hill and Roberts, 1998 b) and between developed and developing countries (Imam, 2000). Furthermore, the nature and patterns of CSR vary between types of industry (Gray, Javad, Power and Sinclair, 2001). Samina (2012) in her study "Practice of Corporate Social Responsibility in Islamic Banks of Bangladesh" tried to find the present level of mandatory and voluntary CSR of the full fledged Islamic banks in Bangladesh.

From the above literature review, it is observed that there is a major discrepancy among different researchers' views on corporate social responsibility practices in developing countries like Bangladesh. Thus, there is a research gap to find the sector wise CSR of the listed commercial banks in Bangladesh. Therefore, this study attempts to reveal the extent to which the banks in Bangladesh are practising CSR and disclosing relevant information in their annual reports according to Bangladesh Bank Guidelines.

Rationale of the Study

In a contemporary phenomenon, the business world is positively influenced by the Corporate

Social Responsibilities. It is also a modern marketing concept. That is why most of the organizations want to expand as CSR purposes which are beneficiaries to that organization in the three areas such as ensuring advertising, tax exemption and also enhancing social recognition. So, here it is very important to study about Corporate Social Responsibility of banks, financial institutions and other companies. Banks are the pioneer contributors in this regard, the study of Corporate Social Responsibility of banks is very important. We hope that this study will be more helpful for the Bangladesh Bank to formulate pragmatic policies and to take the strategic decision in the area of Corporate Social Responsibility practices of the commercial banks.

Objectives of the Study

The main objective of this study is to explore the Corporate Social Responsibility practices of different Commercial banks in Bangladesh.

To attain the key objective, the following are listed as the specific objectives:

- I. To understand the concept of Corporate Social Responsibility
- II. To find out the extent and the kind of CSR practices by commercial banks in Bangladesh
- III. To compare and analyze the contribution of CSR activities of commercial banks
- IV. To evaluate the performances of the selected banks compared to the Bangladesh Bank guidelines in this regard
- V. To provide information for future research works on Corporate Social Responsibility

Methodology of the Study

The study is exploratory in nature, which required data from the actual field. Exploratory research is used mainly to gain a deeper understanding of the paper. Secondary data are the main source for the study. The data collected for the purpose of the study encompasses the examination of annual reports for the year 2012-2013 of commercial banks, documents, magazines, books, various newspapers, and subject related websites and research documents. A list of related articles from various journals is also used to develop the basic idea about the particular topic. The five categories of banking companies considered as sample in this study include two (02) private commercial banks, two (02) state owned banks and one (01) foreign bank. They are Dutch Bangla Bank Ltd (DBBL), Islami Bank Bangladesh Ltd (IBBL), Sonali Bank Ltd (SBL), Basic Bank Ltd (BBL), HSBC Bank Ltd. To verify the collected data the researchers have conducted several statistical analyses like tabular analysis, graphical analysis, descriptive analysis, etc.

Concept of CSR

Corporate Social Responsibility (CSR) can be described as the voluntary commitment of the business organizations to contribute to social and environmental goals. Modern society presents business with immensely complicated problems it did not have in the past (Davis, 1975). There is no doubt that business is a social unit and in order to exist and survive in the society, it has to respect the ethical values of the society. It is said that, today a business lives in a 'Glass House' and that is why business has greater 'Public Visibility' (The extent that an organization's activities are known to persons outside the organization) in comparison to other institutions in the society (Davis, 1975). Society is very much eager to know the

activities of the business. The growing popularity of 'social welfare' is also compelling the business to perform some social responsibilities. That is why the concept of 'Corporate Social Responsibility (CSR)' is a burning question in today's world.

The Concept of CSR refers to economic prosperity, environmental quality and social progress and to building metrics that help measure the performance of a company not only in the economic but also social and environmental spheres.

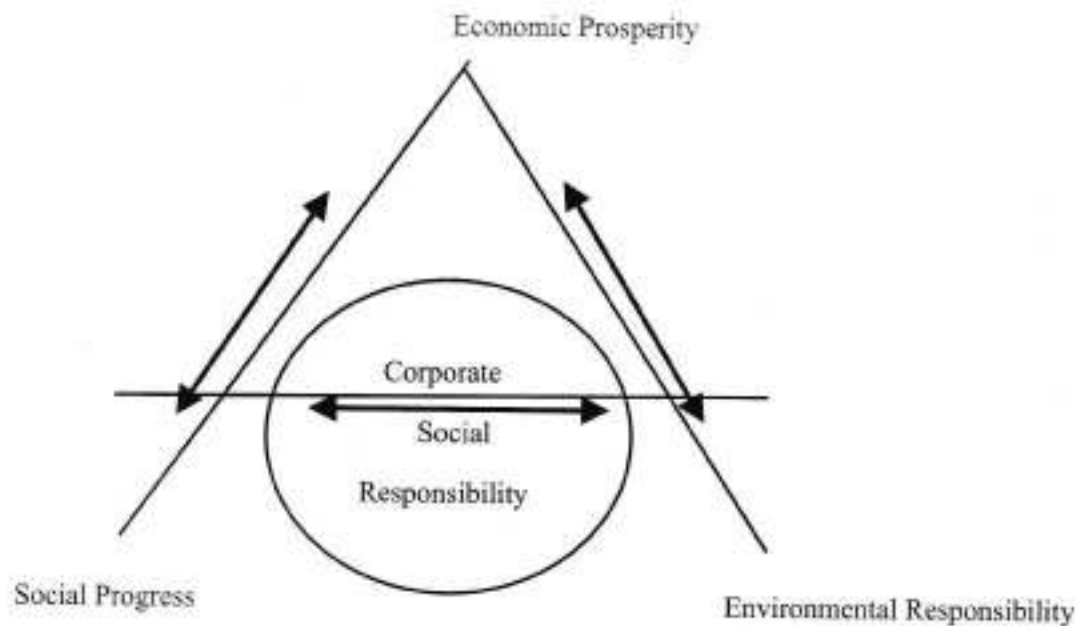


Figure: 1

Framework of CSR Areas:

Under the SRO No. 270-Ain/2010, dated 01.07.2010 is given 22 areas of CSR activities for enjoying 10% tax rebate. And each bank has to contribute minimum 30% in Education, 20% in Health, 10% in Disaster management and climate issue, 10% in Sports and culture and 30% in other areas allowed by Bangladesh Bank.

The areas include (1) Donation to organizations engaged in clean water management; (2) Donation to organizations engaged in a forestation; (3) Donation to organizations engaged in beautification of cities; (4) Donation to organizations engaged in waste management; (5) Donation for redressing the hardships caused by natural calamities such as cyclone, earthquake, tidal wave and flood challenged through Government organizations; (6) Donation to organizations engaged in establishment and management and management of old persons homes; (7) Donation to organizations engaged in the welfare of mentally or physically handicapped; (8) Donation to educational institutions run for the purpose of education of rootless children; (9) Donation to organizations engaged in projects on accommodation for the slum dwellers; (10) Donation to social organizations engaged in publicity of movements relating to women's rights and anti-dowry practices; (11) Donation to organizations engaged in feeding and clothing and sheltering and rehabilitation of orphan/rootless children; (12) Donation to organizations engaged in research on independence war, regaining and expansion of the consciousness of the independence war and the act of honorable living of the freedom fighters; (13) Donation to organizations engaged in health in some situations in Chittagong Hill Tracts, char areas and areas surrounding breaking up of bank of river; (14) Grants to organizations engaged in treating cleft lips, cataract, cancer, and leprosy; (15) Grants to the organizations engaged in treating acid victims; (16) Donation to hospitals engaged in providing free medical treatment to poor patients and specialized for developing the quality of treatment, such as cancer, liver, kidney, thalassemia, eye and cardio; (17) Donation to organizations distributing freely at the level of use of birth-control products with a view to solving the population problem and to conduct camps for voluntary sterilization; (18) Grants to Public Universities; (19) Expenditure incurred through educational institutions recognized by Government for providing technical and vocational education for meritorious poor students; (20) Money invested in establishing lab for providing training on computer or information technology and in establishing infrastructure or in purchasing educational materials for implementing English education in public and private educational institutions (under Monthly Pay Order or MPO); (21) Donation to organizations engaged in providing technical and vocational training to unskilled or semi-skilled labor for export of human resources; and (22) Donation to organizations involved with infrastructure of sports and provision of training at national level. Financial Act 2011 has described additional three areas of CSR expenditure which are (23) Donation to national level institution set up in memory of the liberation war; (24) Donation to national level institution set up in memory of Father of the nation and (25) Donation to Prime Minister's Higher Education fund.

Findings of the Study

Table 01: Field wise contribution by sample banks to CSR (in million)

Sector	DBBL	%	IBBL	%	SBL	%	Basic Bank	%	HSBC	%
Education	408.87	52.06	135.26	28.39	20.10	40.94	3.25	5.82	9.30	6.96
Financial Inclusion	-	-	-	-	5.85	11.91	-	-	11.65	8.71
Environment	-	-	22.94	4.82	0.35	0.71	0.25	0.45	8.75	6.53
Health	100.00	12.73	71.50	15	8.67	17.66	-	-	-	-
Disaster Management	191.25	24.35	140.10	29.41	-	-	1.25	2.24	-	-
Sports	7.00	0.89	78.97	16.58	-	-	0.45	0.81	-	-
Culture and Heritage	-	-	5.86	1.23	-	-	0.95	1.71	-	-
Communication and Road Safety	-	-	-	-	-	-	-	-	5.35	4.00
IT	-	-	-	-	3.35	6.82	-	-	-	-
Liberation War	-	-	-	-	1.05	2.14	-	-	-	-
Social Awareness	69.33	8.83	-	-	-	-	0.65	1.16	-	-
Others	8.95	1.14	21.79	4.57	9.73	19.82	49.00	87.81	98.75	73.8
Total	785.4		476.42		49.1		55.8		133.8	

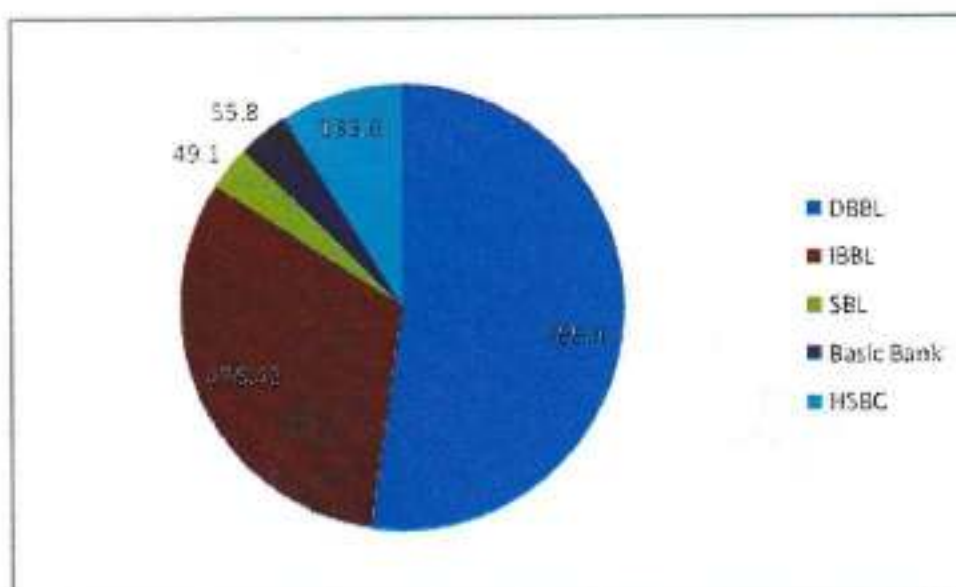


Figure 2: Total contribution to CSR activities by different Banks BDT (Million)

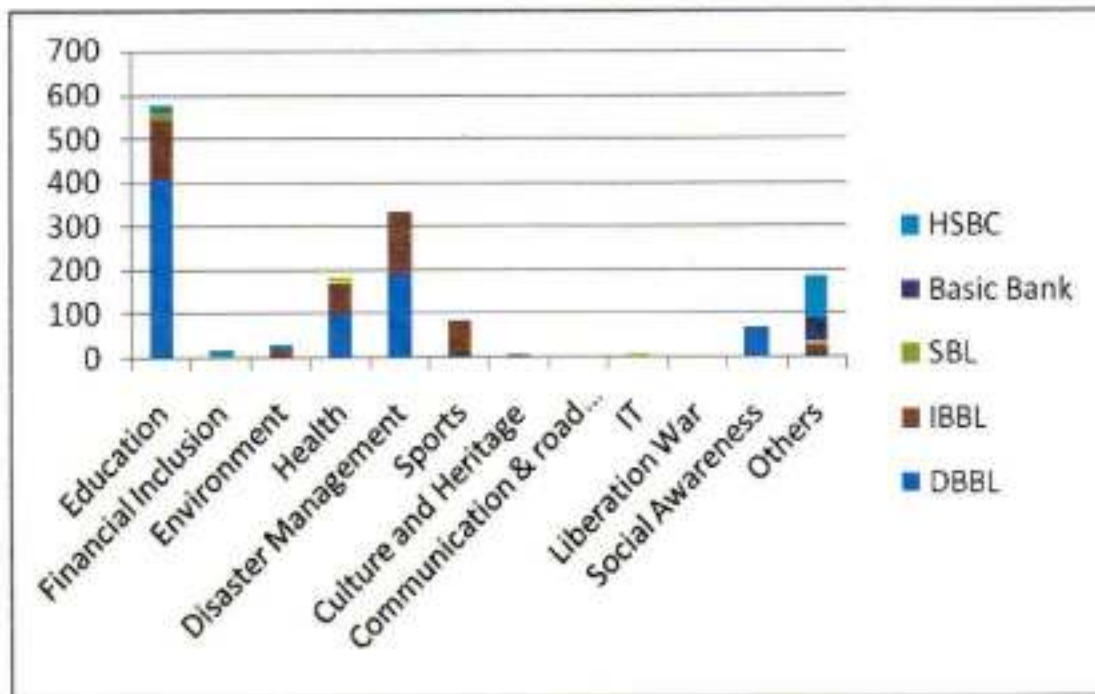


Figure 3: CSR Expenditure in different sectors BDT (million)

From the above table and graph our selected banks findings are given below:

Dutch-Bangla Bank Limited (DBBL) supports social work extensively and is one of the largest private donors in Bangladesh. This has been one of the biggest priorities for the bank since its inception. DBBL has been playing a pioneering role in implementing social and philanthropic programs to help the disadvantaged people of the country. In the year 2013, they contributed Tk. 785.4 million (see Table 2) to CSR practices where 52.06% of the money is given to education sector. They in like manner gave 24.35% of the money to disaster management, 12.73% (yet standard rate was 20%) to health, 8.83% to social care, 0.89 % (but standard rate was 10%) to sports and remaining 1.14% to other social activities. As indicated by Bangladesh Bank recommended guidelines, DBBL seeks after all ranges parallel to standard aside from wellbeing (health) and games (sports).

Islami Bank Bangladesh Limited (IBBL) has grown in size and significant in the past three decades. From their inception, IBBL has been engaging in CSR activities in diverse divisions such as education, wellbeing, environment, games, writing and social and alleviation segments. However, profit before tax has decreased by nearly 8.44 per cent in the year 2013 compared to the year 2012 but CSR contribution has been increased by 1.36 per cent. In the period of 2013, IBBL had given aggregate Tk. 476.42million (see Table 2) for CSR exercises. Out of Tk. 476.42 million CSR consumptions of the bank, IBBL had given 28.39% (however standard rate was 30%) in education segment, 15% (yet standard rate was 20%) in wellbeing sector, 29.41% disaster management, 4.82% in environment, 16.58% in game division, 1.23% writing and social segment and 4.57% in other sectors. According to the recommended guidelines of Bangladesh Bank, IBBL seeks after all ranges parallel to standard with the exception of education and health.

Sonali Bank Limited (SBL) is the largest government commercial bank in Bangladesh; it addresses social concerns that threaten the structure of society and redresses social conditions that adversely affect the well-being of people and society of Bangladesh. **SBL** believes that its responsibility to improve the living standard of the poor people, to try to alleviate poverty from the society and to carry out diverse social and philanthropic activities in the field of education, health, conservation of nature, creation of social awareness, rehabilitation of the distressed people and such other programs to redress human sufferings. In the year 2013, it has devoted Tk.49.1 million (see Table 2) for conducting its CSR activities. The highest concentration sector contributed by **SBL** is the education sector. It donated 40.94% of their total CSR donations to education sector. They also contributed 17.66 % (but standard rate was 20%) of total donation to health sector, one of the important sectors of our country, 11.91% to financial inclusion, 0.71% (but standard rate was 10%) to environment, 6.82% to IT, 2.14% to liberation war and rehabilitation and 19.82% to other sectors. According to Bangladesh Bank's prescribed rule, **SBL** pursues all areas parallel to standard except in health and climate. But sports and culture are the totally untouchable areas.

Being a state owned bank, Basic Bank Ltd. (BBL) is trying to establish as a strong and socially responsible bank in the market and society with good fundamentals. It is contributing to different sectors including education, environment, disaster management, sports, culture and heritage and social awareness. In 2013, **BBL** contributed Tk. 55.8 (see Table 2) million to CSR exercises. It contributed to education sector only 5.82% which is significantly lower amount in comparison with other banks. This contribution is also below the standard level of 10%. It contributed 0.45% in environment, 2.24% to disaster management, 1.71% cultural and heritage, 0.81% to sports, 1.16% to social awareness. It is shown that contribution to these sectors is also below the standard level. But **BBL** contributed to other social causes about 87.81% that didn't disclose how they spent this amount in which sectors.

HSBC is a foreign commercial bank operated in Bangladesh which has been contributing to the CSR activities to some large extent in comparison with our state owned banks. It is shown that in 2013, **HSBC** contributed 133.8 million (see Table 2) to CSR purpose. Like other banks **HSBC** also contributed to educational and environmental sector 6.96% and 6.53% respectively but this rate does not meet the standard level. **HSBC** contributed to some sectors like financial inclusion, communication and road safety which are different where other banks didn't contribute. Their contribution to these sectors is very negligible as they mentioned 73.8% to other sectors which have not been disclosed properly.

Comparative Analysis of CSR Practices by the Five selected Commercial Banks (2013)

The banking sector of Bangladesh has a long history of involvement in benevolent activities. But there were no prescribed contributing areas. But recently Bangladesh Bank has given a structured CSR area. The researchers have selected twenty five specified areas of CSR practices and made a comparison between the contribution areas by the banks.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	
Engaged in clean water management																										
Engaged in forestation																										
Beautification of cities																										
Engaged in waste management																										
Natural climates																										
Old persons homes																										
Mentally or physically handicapped																										
Education of rootless children																										
Accommodation for the slum dwellers																										
Women's rights and anti-dowry practices																										
Rehabilitation of orphan/rootless children																										
In research on independence war, regaining and expansion of the consciousness of the independence war																										
Sanitation in Chittagong hill tracts, char areas and areas surrounding breaking up of bank of river																										
Engaged in treating cleft lips, cataract, cancer and leprosy																										
Engaged in treating acid victims																										
Hospitals engaged in providing free medical treatment to poor patients																										
Birth control products with a view to solving the population problem																										
Grants to public universities																										
Technical and vocational education for meritorious poor student																										
Training on computer or information technology																										
Technical and vocational training to unskilled or semi skilled labor for export of human resources																										
Sports and provision of training at national level																										
Donation to national level institution set up in memory of the liberation war.																										
Donation to national level institution set up in memory of Father of the Nation.																										
Donation to Prime Minister's Higher Education fund.																										
TOTAL																										

Total issues covered by 2 PCB = 11(44%)*
 Total issues covered by 2 SOB = 11(44%)*
 Total issues covered by 1 FCB = 4(16%)*

Table 2: Comparative study of area wise contributions to CSR by the sample banks.

From the above Table No. 02, it is clear that there are 25 prescribed areas for CSR where company can get 10% tax rebate but only 13 areas (52%) are participated by 5 sample banks. That means, there is no contribution by any of the five banks in 12 areas (48%). It is shown from findings that only 2 areas (100%) where each bank took part. And, out of these 13 areas, there is 1 area (20%) where only one bank participated. Out of the five banks, 2 are private commercial banks and 2 are state owned banks and foreign commercial bank. Issues covered by PCB are 11 (44%) and by 10 SOB (44%) which is very similar but in individual performance SOBs are far behind in participating CSR activities than PCBs. Among the 5 banks, DBBL has the highest involvement in CSR areas (11 areas) and HSBC Bank Ltd. is the lowest (4 areas).

This makes a clear picture that the banks are not concerned with all areas of CSR including engaging in clean water management, in forestation, in waste management, in old persons homes, the physically handicapped, accommodation for the slum dwellers, women's right practices, health sanitation in hill tracts, birth control protection activities, technical and vocational training activities to unskilled and semi-skilled labor, donation to the memory of the Father of the Nation and donation to the Prime Minister's higher education funds. Although, most of the banks are giving more priority to education, health, sports, culture, natural disaster and environment issues, there are many important areas which should also be considered as mentioned above.

Table 03: Profit contribution of different sample banks to CSR (in million).

Banks	2012			2013			% Increase (Decrease)
	Contribution to CSR (in million)	Profit before tax (in million)	% of profit	Contribution to CSR (in million)	Profit before tax (in million)	% of profit	
DBBL	527.7	4817.1	10.95%	785.4	3547.00	22.14%	11.19
IBBL	309.1	15597	1.98%	476.42	14281.00	3.34%	1.36
SBL	26.3	(28279)	-	49.1	2423.00	2.03%	2.03
Basic Bank	32.8	2610.08	1.26%	55.8	1470.20	3.80%	2.54
HSBC	37.6	9528	0.39%	133.38	9418.00	1.42%	1.03

Table 3 demonstrates the total contribution to CSR activities of banks in the year 2013. Among the five banks, DBBL gives the highest contribution of Tk. 785.4 million (52.34%). IBBL occupies the second position by contributing Tk. 476.42million (31.76%) among the sample banks. And the contribution banks are quite insignificant in contrast to DBBL and IBBL. The lowest contribution represented by Sonali Bank Ltd that provides Tk. 49.1 (3.27%).

It also shows the relationship between profit before tax and CSR contribution of these five banks. Most of the banks have contributed a very insignificant amount to CSR in proportion

of their profit before tax. Among the 5 banks, DBBL's contribution is the highest in proportion to profit of 22.14% in the year 2013 and 10.95% in 2012. IBBL is in the second position by contributing 3.80% of their profit. HSBC bank is in the last position by contributing only 1.42% of their profit.

From the above table we see that Sonali Bank Limited contributes 2.03% of their profit as a CSR purpose in the year of 2013 which is inadequate compared to the other selected banks. Since it is government owned public Limited Bank, that is why it wants to ensure their contribution to the society whether profit earned or incurred losses. This is the real example which was mentioned in the above table of the year 2012. In 2012 they incurred losses Tk. 28279 million even though they contributed Tk. 49.1 million as the CSR purposes.

Table 04: CSR contribution by PCB's, SOB's and FCB Bank (2013)

PCB	Contribution (Tk. In million)	SOB	Contribution (Tk. In million)	FC	Contribution (Tk. In million)
DBBL	785.40	SBL	49.19	HSBC	133.38
IBBL	476.42	BBL	55.80		
Total	1261.82		104.9		133.38
Average Contribution	630.91		52.45		133.38
% of total Contribution	84.12		6.99		8.89

Table 4 illustrates the difference among PCB's, SOB's and FCB contributions to CSR activities. It is clearly found that SOBs are still lagging behind in participating to CSR areas. Average contribution by two Private Commercial Banks is Tk. 630.91 million, whereas average contribution by two state owned banks is only Tk. 52.45 million in the year 2013 which is also very negligible in comparison to foreign commercial bank. Among the three categories, 84.12% is contributed by PCB; 6.99% contributed by SOB and 8.89% contributed by FCB out of 100% respectively.

Conclusion

Through CSR activities corporate organizations can carry out social and philanthropic activities for furthering equitable and sustainable social and economic development. This study has found out that CSR activities so far are merely implemented for maintaining business policy without really nurturing social land, generous intentions and social accountability. The study that reveals the importance of corporate social responsibility as a tool to achieve competitive advantage, has a positive image in the society and also ensures economic development which ultimately effect positively in the country. Among the Banks, the selected core five banks have given more importance on the area 'Education'. Finally, the study attempted to find out the randomly selected five Commercial bank's performances of CSR in some selected important areas. In this case Dutch Bangla Bank (DBBL) is on the top most position and the IBBL, SBL, Basic Bank and HSBC bank have also a good contribution to CSR and deal with different areas of CSR. Therefore, the most of the commercial banks do

the CSR practices but not according to the Bangladesh Bank's prescribed structure. They consider only a few areas. The banks should diversify their CSR practices and considered the other important areas of the society, such as women empowerment, health development activities related to the poverty alleviation especially in hill tracts areas. This can ensure the overall development of the country. For this reason, Bangladesh Bank can monitor the CSR adoption and performance of banks and also give some directions to the banks and provide some priority areas for CSR practice. There are a number of limitations of this study as well. Use of only financial companies as a sample is the first limitation of the study. So, the result may not extend across all companies in Bangladesh. We consider this study as a starting point for such research endeavor.

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Fair-use of Copyright Works in Bangladesh: An Overview

Abstract

Uses and abuses of intellectual property are a frequent issue of discussion among the intellectuals. Human beings are not only significant creatures of Almighty, but also they are different from other species for their intellectual ability. This intellectual ability goes to those who are innovative in nature and active to create new vision. Intellectual property refers to the creation of human mind or intellect, which ordinarily includes invention, design, trademark, service mark etc. These properties are defined by the laws of respective countries. For the cultural and economic development of a country, fair-use of copyright is essential. Without proper copyright protection, smooth social and cultural development is not possible. It is our grave concern that in Bangladesh Intellectual Property (IP) right is being violated in every sphere as from drama to text book. In this endeavor we tried to focus on the prevailing law regarding violation of copyright, fair-use of copyright law and reality in fair usage of copyright works in Bangladesh. Due to the nature of research we used qualitative method to collect secondary data and to get respondents' practice.

Key Words: Book piracy, copyright, digital world, economic effect, media piracy, software piracy

Introduction

Literary, artistic or dramatic works are the creations of authors, artists or dramatists. In order to enjoy the exclusive rights upon the creative works, the creators must be provided copyright protection under a specific statute. Copyright ensures certain minimum safeguards of the rights of authors over their productions, thereby protecting and rewarding creativity. Creativity being the keystone of progress, no civilized society can afford to ignore the basic requirement of encouraging the same. Economic and social development of a society is dependent on creativity. The protection provided by copyright to the efforts of writers, artists, designers, dramatists, musicians, architects and producers of sound recordings, cinematographic films and computer software, creates an atmosphere conducive to creativity, which induces them to create more and motivates others to create.

In Bangladesh copyright is a subject-matter of statutory protection of intellectual property. Prior to 1962, there were no specific laws as regards copyright in Pakistan or the then East Pakistan. At that time different laws (the Code of Civil Procedure, 1908, Penal Code, 1860 and Specific Relief, 1877) and the British copyright system were applicable in case of copyright enforcement. In 1962, a Copyright Ordinance amalgamating the different copyright laws existing at that time, was promulgated, namely, the Copyright Ordinance of 1962.

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This Ordinance was administered up to 1999. After that, a new law containing different provisions in the line of international standard was enacted in 2000, namely, the Copyright Act, 2000 (No. 28 of 2000) and it was amended up to 2005. The Act (amended in 2005) contains, among others, the subject-matters of the TRIPS, (an agreement in respect of copyright and related rights,) computer programming, database, cinema, broadcasting rights, performer's rights, phonograms rights etc.

Bangladesh has been extending co-operation with the World Trade Organization (WTO), World Intellectual Property Organization (WIPO) and UNESCO for enriching her copyright system.

In Bangladesh the bases of present copyright protection are as follows:

1. The Copyright Act, 2000 (herein referred to as the 2000 Act)
2. The Copyright Rules, 2006
3. The Berne Convention for the Protection of Literary and Artistic Works, 1886 as revised up to 1971 since May 4, 1999
4. The Agreement on Trade-Related Aspects of Intellectual Property Rights (herein referred to as TRIPS Agreement), 1994 since January 1995

Statement of the Problem

Awareness and fair use of copyright works in Bangladesh bear not only a great deal of theoretical aspect but also a wide range of practical implementation. In the subsisting digital age of Bangladesh, copyright law and its fair use require an extensive range of study. The term of copyright is very new conception and so creates a huge problem. Only pecuniary punishment or simple imprisonment is not enough to protect the author's rights, our common people's custom is to use pirated product with cheap rate because original product is often more costly than pirated one. In the name of fair use, the authority uses it and also produces a number of copies and also gives permission to reproduce the work. In the case of compulsory license of copyright work, a certain person violates the copyright owner's right and sometimes Board of Control has not enough knowledge of copyright owner's interest on the work. In this endeavor we have tried to focus on the misconception of copyright law and its common misuse.

Objectives of the Study

The overall objective of the study is to highlight different aspects of the fair use of Copyright law in Bangladesh and the nature of its abuse. This study will be helpful in the following ways:

- i. Knowledge on prevailing law of copyright;
- ii. Unconscious practice of copyright law;
- iii. Understanding the meaning of fair use of copyright;
- iv. Rationalizing the socio-economic issues of it;
- v. Finding out the weakness of laws of copyright in Bangladesh;
- vi. Understanding different national, international laws, convention relating to copyrights;
- vii. Overall, getting an overview of copyright law and its practices.

Methodology

This micro level qualitative research has been conducted on the basis of observation and participatory observation methods. Moreover, for acquiring and generalizing relevant knowledge we had to depend on several secondary sources and collected some primary information through interview. The study is basically literary based with an overall combination of analytical reasoning. To develop congenial conception we have gone through the existing copyright laws, international agreements, different books, data of relevant organizations and different web sources. To ensure the varieties of respondents we have used purposive sampling technique for interview.

Discussion

Meaning of Copyright

Copyright subsists in creative artistic and literary works (e.g. books, movies, music, paintings, photographs and software) giving a copyright holder the exclusive right to control reproduction or adoption of such works for a certain period of time. It relates to the literary and artistic creations meaning the exclusive right to do or authorize others to do certain acts in relation to literary, dramatic, musical, cinematographic film and sound recordings. It particularly deals with that form of creativity concerned essentially with mass or public communication and not only with printed communication but also such matters as sound and television broadcasting, films for public exhibition in movies and computerized systems for the storage and retrieval of information. Copyright protects the owner's rights over his work against those who make unauthorized copy of the form of expression of the original work of the author. The copyright law protects the creativity of the author in the choice and arrangement of the words, musical notes, colors, shapes and so on.

Following types of works are protected under the law of copyright:

1. Literary works-- novels, short stories, poems, dramatic works, any other writings, etc.
2. Musical works--songs, choruses, operas, musicals, etc.
3. Artistic works--drawings, paintings, etching, lithographs, etc. or sculptures, architectural (as three dimensional), pure art, for advertisement, etc.
4. Maps and technical drawing.
5. Photographic works-- portraits, landscapes, current events, etc.
6. Motion pictures (cinematographic works) -- theatrical exhibition, television broadcasting, film, drama, documentaries, newsreels, cartoons, pictures on transparent film and pictures on electronic video tapes.
7. Others--works of applied arts (artistic jewelry, lamps, wallpaper, and furniture) and choreographic works, phonograms records, tapes and the broadcast also as works.

A copyright holder may use the works as he wishes and none can use the works without the authorization of the author. The rights vested to author as protected are described as exclusive rights. The exclusive rights include the following:

- i) The right to reproduce the work;
- ii) The right to control the public performance of the work;

- iii) The right to control the sound recording of the work;
- iv) The right of motion picture;
- v) The right to broadcast the work; and
- vi) The right to translate and adopt the works.

A copyright holder also enjoys moral rights. Enjoyment of moral right is independent of his economic rights and this right remains in force even after the transfer of right.

Moral rights denote the rights of the author to:

- i. Claim authorship to the work;
- ii. Object against distortion, mutilation or the other modification of, or other...action in relation on the work that would be prejudicial to the honor or reputation of the author.

Copyright under different Conventions

The Berne Convention for the Protection of the Literacy and Artistic Works; 1886:

The Berne Convention for the Protection of the Literacy and Artistic Works was adopted on September 09, 1886 and completed at Paris in May, 1896. It was revised and amended several times e.g. revised at Berlin on November 13, 1908; completed on March 20, 1914; revised at Rome on June 02, 1928; at Brussels on June 26, 1948; at Stockholm on July 14, 1967; at Paris on July 24, 1971 and amended on September 28, 1979. The Convention contained 38 Articles in total. The Convention was based on three basic principles and contained a series of provisions determining rights and the minimum protection to be granted, as well as special provisions available to developing countries which wanted to make use of them.

The minimum standards of protection relate to the works and rights to be protected and the duration of the protection. As to works, the protection must include "every production in the literary, scientific and artistic domain, whatever may be the mode or form of its expression."

Subject to certain permitted reservations, limitations or exceptions, the following are considered as exclusive rights of authorization:

- 1. The right to translate;
- 2. The right to make adaptations and arrangements of the work;
- 3. The right to perform in public, dramatic and musical works;
- 4. The right to recite in public, literary works;
- 5. The right to communicate to the public, the performance of such works;
- 6. The right to broadcast;
- 7. The right to make reproductions in any manner or form;
- 8. The right to use the work as a basis for an audiovisual work; and
- 9. The right to reproduce distributes, perform in public or communicate to the public, those audiovisual works.

Fair use

Fair use provisions of the copyright law allows for limited copying or the distribution of published works without the authors' permission in some cases. Examples of fair use of copyrighted materials include quotation of experts in a review or critique, or copying a small part of a work by a teacher or student to illustrate a lesson.

So fair use is:

- i. Balance rights of owners with heed of users;
- ii. Recognition that certain uses do not require permission; and
- iii. Defense to a claim of copyright infringement.

Fair use Factors and Summary Chart

Factors	It is more likely to be fair use if it is...	It is more likely to be fair use if it is...
Purpose(Is it for commercial or non-profit educational purposes)	-Not for money -For educational use -A transformation rather than a mere reproduction of the original work	-For money -Not for education use -A reproduction of the original work
Nature(Is it creative or factual?)	-A more factual work	-A more creative and/or original work
Amount(what is the proportion used in relation to the entire work?)	-Only small portion related to the whole work that is used -Directly relevant to the educational purpose.	-Substantial portions or the entirety of the work that are used -The heart of the work -Not directly relevant to educational objectives.
Market(what will the effect be on the value of the work)	-of little economic impact	-of direct economic impact on an existing or potential market for the work.

Fair use 'Rules of Thumb'

In general, the faculty members should limit the copies produced to only what are needed for class and usage should be spontaneous. Under the conditions described below and passing the four factor fair use test, the college will support the fair use of copyrighted materials. These 'Rules of Thumb' apply to a single semester of use.

Art, photographs, images, charts, diagrams, and cartoon--can be used up to five images from particular author or a photographer or 10 percent of a collected body of work.

Books-- entire book can be used for critical analysis, otherwise use up to 10 percent.

Films and videos--can be used up to 3 minutes or 10 percent.

Music--entire song, album or composition for critical analysis can be used, otherwise use up to 10 percent of the work.

News papers, magazines, online Articles--full articles for critical analysis can be used, otherwise use up to 10 percent.

Poems--full poem for critical analysis can be used, otherwise 10 percent.

Web or television broadcasts--can be used up to 10 percent for the current semester.

Only for news, the entire broadcasts for the current semester only can be used.

Fair use Checklist

The following checklist for fair use is based on a document created by Professor Kenneth Crews and the staff of the copyright management centers at Indiana University and Purdue University Indianapolis. Based on the four factors of fair use-purpose, nature, amount and effect, the checklist was created to help educators, librarians and others to evaluate the content used to determine if fair use applies. This tool provides an important means for recording your fair use analysis, which is critical to establishing 'reasonable and good-faith' attempts to apply fair use.

Purpose

Favoring Fair use	Opposing Fair use
Directly related to classroom use research Scholarship Nonprofit educational institution Criticism Comment News reporting Transformative or productive use (changes the work for new utility) Restricted access(to students or other appropriate group) Parody	Commercial Activity Profiting from the Use Entertainment Bad-faith behavior Denying credit to original author

Nature

Favoring Fair use	Opposing Fair use
Published work Factual or nonfiction based Important to favoured Educational objective	Unpublished work Highly creative work (art, music, novels, films, plays) Fiction

Amount

Favoring Fair use	Opposing Fair use
Small quantity Portion used is not central or significant Portion used is central to work or significant to entire work "heart of the work"	Large portion or whole work used Amount is inappropriate for favoured Educational purposes

Effect

Favoring Fair use	Opposing Fair use
Users own lawfully or acquired or purchased copy. One or few copies made. No significant effect on the market or potential market for copying work. No similar product marketed by the copyright holder work.	Could replace sale of copyrighted work of original work. Impair market or potential market for copyrighted work or derivative. Available licensing mechanism for use of the copyrighted work. Permission available for using copyright holder work. Numerous copies made... You made it accessible or...or in other public forum. Repeated or long term use.

Source: Recent Development Combating Software Piracy: The Soft Ling Problem

Copyright Works in the Digital Age (Bangladesh Perspective)

Subsistence of Copyright and its Nature and Scope

Copyright subsists in original literary, dramatic, musical and artistic works etc and relates to the expression of thought, but the expressions need not to be original or new. According to the section 2 (46) of the Copyright Act, 2000, literary works mean moral, religious, social and natural scientific works and shall include computer programs, tables and compilations, etc. This statutory definition is not exhaustive. Literary work covers work, which is expressed in print or written irrespective of the question whether the quality of style is high. The word literary in copyright law is to be used in a sense somehow similar to the use of the word in political or electioneering literature and refers to written or printed materials. Thus, literary works are not confined to works of literature in the commonly understood sense but includes all works expressed in writing whether they have any literary merit or not.

Computer software includes many items like the program manuals and paper, punch cards and magnetic tapes or discs required for operation of computer. Program manuals and papers and computer printouts may be considered as literary works. But the concept or ideas of algorithms, frequently used in computer programming is not capable of copyright protection. Section 2 (18) of Copyright Act, 2000 lays down that copyright subsists in original dramatic

work and is adaptation. A dramatic work includes any piece of recitation, choreographic work or entertainment in dumb show, the scenic arrangements or acting form which is fixed in writing or otherwise but does not include a cinematograph film.

Section 2 (37) of Copyright Act, 2000 provides that copyright subsists in original musical work. For the purpose of copyright musical work means a work consisting of music and includes any graphical notation of such work but does not include any word or any action, intended to be spoken or performed with the music. The original adaptation of a musical work is also entitled to copyright.

According to the Section 2 (36) Artistic work means:

- i. A painting, a sculpture, a drawing including a diagram, map, charter plan, or engraving or a photograph, whether or not any such work possessing artistic quality;
- ii. A work of architecture; and
- iii. Any other work of artistic craftsmanship.

Adaptation of an artistic work means the conversion of the work into a dramatic work by way of performance in public or otherwise.

Section 2 (14) of Copyright Act, 2000 provides that a cinematograph film is a work capable of acquiring copyright. Cinematographic film means any work of visual recording on any medium produced through a process from which moving image may be produced by any means and includes a sound recording accompanying such visual recording and cinematograph shall be construed as including any work produced by any process analogous to Cinematograph including video film. Cinematographic film is a film which, by rapid projection through an apparatus called cinematograph, produces the illusion of motion on a screen of many photographs taken successively in a long film.

There is no express stipulation in the Copyright Act, 2000 that a cinematographic film should be original as in the case of literary, dramatic, musical or artistic. But, copyright will not subsist in a cine-film if a substantial part of it is an infringement of the copyright in any other work. It would therefore follow that the originally criterion is applicable to Cinematographic film as well.

According to the section 2 (35) of Copyright Act, 2000, copyright subsists in a sound recording which means a recording of sounds from which such sounds may be produced regardless of the medium on which such recording is made or the method by which the sounds are reproduced. Copyright will subsist in a sound recording only if it is lawfully made. If the recording includes material, which is an infringement of any literary, dramatic or musical work, copyright will not subsist in the sound recording. These are the copyright works which are going on in the digital age.⁷

Piracy Problems in Digital Works (with some solutions): Bangladesh Scenario

Software Piracy in Bangladesh

The percentage of software piracy in Bangladesh is 92%, which is the highest in Asia and 2nd highest in the world. This is a thing to worry for a mid-developing country like Bangladesh. Though this is the report of 2008 published by International Data Corporation (IDC), the highest rate of piracy is in Georgia with 95% whereas the lowest piracy rate is in USA with 20%. Comparing 92% with 20% makes a huge difference.

Reasons for the Situation

Availability

To get licensed software, most of the time users purchase online. But in Bangladesh, there is not enough payment methods available like PayPal, so even if users want to buy it, they cannot. There is also not enough licensed software in local markets. Shops are full of pirated copies because they are cheaper. The availability of payment method is not good enough, and on the other hand, availability of the pirated copy of any software is more than enough. So, the rate of piracy goes up day by day.

Cost

Bangladesh is a mid-developing country and most of the users are students. It is quite impossible for a student to buy licensed software because of his budgeted allowance. A company can manage, but for a single user, it is tough. Most of the essential software is priced high for people of this country.

User Concern

Nothing in the world is free; one way or another, you have to pay for everything. People do not share the pirated version of any software free of cost. It takes great talent and time for a programmer or hacker to make a pirated version of any software. All the software might contain malicious files that may be used in sharing personal data of users. Most of the people are not concerned about this. All they care about is that they are getting something free. Computers using pirated software may be used without the creators being notified. They can cause damage to the devices too. If people would be more concerned about this, the use of pirated software would surely be lesser.

Criminal Offences in Bangladesh

It is quite interesting to note that although copyright law in Bangladesh protects software, law-enforcing agency on most of the occasions and even software developers proceed to take action against the software piracy under the Penal Code. Sources of Supreme Court of Bangladesh show that there is no law on the software piracy. However, District Judges Court in Dhaka for the first time decided a case on Software piracy in 2002. In that case more popularly known as the **Bijoy Keyboard Case**, the Court applied the Copyright Act and showed very tough view against the software piracy and illegal use of trademark of plaintiff's software (Bijoy) by the defendant. Again in another case, the Supreme Court of Bangladesh showed a very liberal approach towards the application of international IP related either conventions or treaties or agreements, as the case may be under the jurisdiction of Bangladesh.

This is a very remarkable development in Bangladesh for the effective enforcement of intellectual property laws in line with international standard like the TRIPS agreement and WCT, etc. On the basis of field reports, relevant Laws and case of laws, it is reflected that the enforcement mechanisms of Bangladesh to prevent software piracy is not satisfactory due to following reasons:

1. Lack of effective and deterrent criminal enforcement system.
2. Most of the procedural laws in Bangladesh like Code of Civil Procedure and Code of Criminal Procedure are yet to be updated, which are mostly enacted during the British

colonial time and not suitable to address the modern phenomenon of software piracy and other computer crime (hacking, cracking, virus distribution etc).

3. Lack of competent police and custom officials having expertise on Intellectual Property laws.
4. Lack of awareness among the general user regarding the gravity of Software Piracy.
5. Poor infrastructure and resources for the intellectual property teaching in general and awareness program on Piracy in particular.
6. Delay in civil and criminal adjudications and cost of litigations.
7. Despite the enactment of information technology law in 2006, to provide protection for technological measures to prevent software and to monitor internet piracy is not effective till date, due to lack of technological knowledge among the police and custom officials.
8. Extremely poor border procedure to deter software piracy from the outside of borders.
9. Less priority and ignorance about the gravity of software piracy.
10. Lack of coordination and cooperation among the officials of different bodies.
11. Last but not the least, the debate or dilemma in Bangladesh among the scholars despite its WTO membership that TRIPS may not be beneficial for Bangladesh let alone its enforcement mechanisms. For the proper implementation of the TRIPS agreement (being a member of the WTO) and for introducing the effective enforcement mechanisms government should settle this dilemma immediately on the basis of proper study.

Findings

From the perspective of the present study, it is clear that to make mass people aware of copyright law, different governments and non-government organizations are playing different roles such as distributing awakening flairs in the Book Fair by the Ministry of Cultural Affairs. From several professional segments of our society, a number of cases are carried out so that we can easily predict the real-life scenario of abuse and ignorance of copyright law in Bangladesh.

The following cases having in-depth interviews are not enigma at all, rather these are our day to day part of living. It will let us know that our eyes are open but in perception we are blind indeed.

Case 1: Sayma Jahan, age 37

She is working at the Ministry of Cultural Affairs as a section officer. After getting permission we asked her about the activities of cultural Ministry regarding the awareness of people and implementation of existing law. Firstly, she noticed that as per the shortage of working force, it is tough to circulate the messages among the mass people. Secondly, she mentioned about the existing law amended by the government. She told that for violating cinema piracy law, the victim may be sentenced for five years of imprisonment with Tk.5,00,000 as pecuniary punishment. Thirdly, she mentioned, according to the present law, violation of piracy law for other cases except cinema accuser have to face up to four years of imprisonment with 50,000 taka pecuniary punishment.

From the above mentioned case and different prevailing laws we come to understand that to protect piracy, government already launched different acts. Besides, international convention and act are also initiated against piracy.

Case 2: Abdul Baten, Age 41

Mr. Baten is a practitioner at High Court Division of the Supreme Court of Bangladesh in Dhaka and working as a freelancer adviser to different companies including a software company at Uttara, Dhaka. Initially we asked him about the cases of piracy in our country. He replied as per his knowledge on an average ten cases are filing regarding piracy issues. But, when we asked him regarding the result of such cases then he replied that there are few cases which are solved in court like Bijoy Software case. He also mentioned that such issues are really sophisticated and there is no clarification in our prevailing law that what the ultimate criterion would be for which type of productions. He urged for more sophisticated law and more extended punishment to secure intellectual property.

From the above mentioned cases we come to understand that laws are prevailing against piracy and to some extent it should be more restricted. Now let us see the awareness of users.

Case 3: Md. Sohel, Age 33

Mr. Sohel is one of the proprietors of a book stall at Islamia market, Nilkhet, Dhaka. After his consensus we asked him about the prevailing piracy law and he replied astonishingly that it is not his business part and has no interest to know it; he is more interested to make further profit. When I noticed some foreign books in his bookstall, we asked him how they have procured these, then he simply replied that they reproduced these by their own Xerox machine. When I asked him about its legal validity, he replied that they are just helping people in exchange of reasonable price.

It seems alarming from the previous case but the same experience is for others. Through one of our students we could hold a conversation with a drug seller that shows a different scenario.

Case 4: Sunil Sarker, Age 28

Mr. Sarkaer is a shopkeeper of a medicine shop at Sham Bazar, Dhaka. After a short introduction, when we asked him about the legality of different products of his shop, he replied frankly that here not all are government approved products as some of the products are illegally imported by some importers such as Viagra medicine. He also mentioned that they are selling these products as there is a big customer demand of such products. He also suggested that by approving some of such products government can earn more vat. When asked about other illegal issues, he replied that he is not sure but some miscreants illegally copying some popular products. For example – a few months back, in a legal raid a large amount of popular medicine but banned was discovered and the miscreants were punished accordingly.

After taking these interviews it is quite apparent that people are becoming more conscious about legal issues regarding piracy. To know more about the digital piracy we made another survey with a CD shop owner.

Case 5: Firoz Ahmed, Age 45

Mr. Firoz is a owner of a CD shop at Rafeen Plaza in Nilkhet, Dhaka. After a long wait we got

chance to enter into a conversation with him. At the beginning I asked him about the profit margin of different products. As he was a relative of one of our acquaintances, he replied spontaneously that profit depends on the quality of products. He frankly said that piracy is very much common in this business. People in this field are aware of piracy but it becomes a big business. As per his opinion, if the purchase price of an original CD is 100 taka, the pirated one costs only 20 taka and customer will fail to justify it. When we asked about the legal action he said there is a mutual understanding in between the businessmen and the legal controlling authority.

From the overall observations and survey we got a mixed experience regarding the piracy issues where some are avoiding legal issues even after being concerned of it; a few of them have no idea about these illegal activities and the rest have showed their thumbs to the rules and regulations. This sort of sense of absent-mindedness is prevailing all over the country. Just at the nose of the law enforcement authority, miscreants are continuing such illegal activities, and to some extent experience gathered through different sources shows that government bodies are involved in all such illegal moves.

Recommendations

After evaluating the practical scenario and horrible conditions of prevailing situations, the following suggestions, if taken into account and implemented, can stop infringement of copyright and eradication of piracy from society:

- i) Moral and ethical education should get priority at all levels of education.
- ii) Social awareness is more important than declaring more laws.
- iii) Proper implementation of the Existing Copyright Act, 2000 :

Chapter 13 of the present Copyright Act has clearly defined what the infringements of copyright works are. Chapter 14 has defined civil offences and their remedies. Chapter 15 has defined Criminal offences and their punishments. But, often these are not followed. So we think if this Act is strictly followed all over the country, then we can save our copyrightable works.

- iv) Campaign programs should be conducted to save copyrightable works everywhere in the country along with National bodies and non-organizational bodies.
- v) Effective cooperation and coordination among different governments and non-government bodies to ensure different remedies where appropriate.
- vi) Ensuring active role of the Bangladesh Police and its special unit to raid hot spots, markets and to initiate tough proceedings against infringement of copyright workers.
- vii) Establish cooperation between the law enforcing agency and the rights holders.
- viii) Practice and implementation of TRIPS Agreement, WIPO Cooperation Treaty, Berne Convention, Universal Copyright Convention and other related International Treaty is essential.
- ix) Judging of the effectiveness of the national legal measures (compliance with TRIPS).

Conclusion

The research result showing 'fair use' in our country is very much unknown in practical aspect. But, result also indicates that the importance of fair use of copyrightable matters is not negligible in the digital age. That is why for mass people it is necessary to understand the application of fair use. Moreover, socio-economic development of a country depends on the patronization and right to reserve one's creativity. In this regard, the research outcome shows government activities mostly enclaved in paper works. Eradicating piracy is not only a matter of securing intellectual property rights but also to ensure better economic development of a country. From different studies it is clear that many developed countries have already made examples of national development by ensuring IP rights of their 'innovative peoples'. Finally, for safety talents should raise their voice for self protection and government should take proper initiatives to implement fair use of copyright works.

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Touhida Sultana*

Gender Conundrum: Feminism, the Subversion of Patriarchic Identity and Fixing Patriarchy

Abstract

The Thousand Nights and One Night reads like The Canterbury Tales, a medieval masterpiece, where females try to discover a soothing precinct for themselves in the patriarchal anomaly. The anonymous author of the tales of The Arabian Nights has shown how at changeable space and epoch, the women folk, deemed to be the underdogs or the subaltern, have taken recourse to worldly wise procedures or paranormal power to interrupt an expansive power-structure spawned by those (both men and ifrit or jinni) who claim to be their superior or master. This research article endeavours to show how women attain their ends and find their status in a male-dominated society. It begets questions about various events and facts from feminist point of view, searching who are accepting patriarchic identity and who are discarding patriarchic identity for their betterment. It also shows the gender conundrum where the heroine of the frame story upholds the feminist quality, and simultaneously her role in the story questions the female's role in the family and society in a broader sense.

Key Words: *Feminism, fixing patriarchy, identity, patriarchy, subversion*

In the stories of *1001 Nights*, different female characters are shown as defenseless and much exposed to hard luck. It reveals women's ill-fortune, how they are abused by men or the society, how they try to protest and at the same time protect themselves from evils. It tells the tale of a point in time and a place where woman cannot live by herself; she must be accompanied by a man to survive safely and soundly. According to Michael Ryan, the feminist theory clings to the subordination of women originated in primitive societies in which women served as objects of exchange between father-dominated families that formed alliances through marriage (Ryan 101). From a feminist point of view, this paper attempts to give a detail picture of: a) how the female characters of *The Thousand Nights and One Night* have fallen in different unusual circumstances under patriarchic world, b) how and why they use magical or worldly tricks as weapons to save themselves and others, c) why and how they try to find new identity for themselves apart from patriarchic identity; and d) how they try to fix the patriarchic domination and malpractices. This article also illustrates how female empowerment takes place to conquer patriarchic negligence.

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It is very apparent that female protagonists are generally obsessed to build a comfortable region in a male dominated society and discard the patriarchic identity for their own interest. It explores the then social stratagem or patriarchic trap, where females come across no dwelling. They try to fix the masculine domination for their betterment. Meanwhile, the male characters gain power and wealth over others and dominate the females and prove their masculine authority. The writer of *The Thousand Nights and One Night* shows how the females try to deconstruct the power-structure of the male-dominated society to achieve their personal goal. All these aspects are brought into spotlight by this article.

Samar Attar and Gerhard Fischer in their article named "Promiscuity, Emancipation, Submission: The Civilizing Process and the Establishment of a Female Role Model in the Frame-Story of 1001 Nights" stated that it is a society seen from the perspective of men who establish their values and consolidate their control over women, i.e. the society ruled by the brother-kings who were victimized by betrayal and infidelity of some women, to claim a position of unquestioned power and dominance over women. The above authors also pointed out that the frame story does not question the king's claim to absolute control over the sexuality of his wife.

Hasan El-Shamy establishes in his article "A 'Motif Index of Alf Laylah wa Laylah': Its Relevance to the Study of Culture, Society, the Individual, and Character Transmutation" that the Zaubermärchen technique incorporates "insha", which allows the narrators to recast the characters. He shows the female submission from a different point of view. András Hátori tries to explain the enigmatic affair in the kitchen as the motif in the text titled "The Fisherman and the Jinni". According to Dane Kennedy Burton's view on the relative distribution of desire between men and women is completely different from the then Victorian society. He focuses on his article named "'Captain Burton's Oriental Muck Heap': The Book of the Thousand Nights and the Uses of Orientalism" that Burton constructed an orientalist interpretation of desire, identifying the Orient in terms of an unrestrained feminine sexuality. The Orient for Burton was chiefly an illicit space and its women convenient chattels who offered only sexual gratification denied in the Victorian home for its unseemliness. In effect, this myth of the erotic East expressed the patriarchal fantasy of freeing itself from the constraints of female will and social propriety. To explain different events from the text feminism and deconstruction theories were used.

The narrative *modus operandi* of the *1001 Nights* falls within a genre called "Zaubermärchen"—a typical narrative by females. Women narration has been interpreted by Uthmān 'Amr Ibn Bahr as "a boldly proclaimed intellectual premise that 'A woman is of sound religion, sexual-honor, and heart, unless... [motivated by scruples or lust],' thus discrediting the popular assertion that 'Women are lacking in mind and religion' (El-Shamy 238). El-Shamy states that the Zaubermärchen technique incorporates "insha", which allows the narrators to recast the characters and "[color] them with their own male-oriented world views" (El-Shamy 236). Thus, the female narration brings almost every matter or event from a feminist perspective. As a consequence the frame story and other stories of *The Thousand Nights and One Night* provide an air of female domination.

In the frame story of *The Thousand Nights and One Night*, the cuckolded husband King Shahryār is unusually vindictive and unkind who kills everyday a new bride before reaching of the dawn so as to avenge self on women (El-Shamy 241). He rapes a virgin though he

himself is not a virgin. It is mention-worthy that his non-virginity is much more superior to the life of female virgins. Females are inferior beings and underdogs forever.

It is the masculinity of a patriarchy that considers the life of a woman as meanest as a slaughtered animal. They can be sacrificed any time according to the whim of the male partner. It establishes the world of masculinity which is unfixable and un-mutable. It is a society seen, as a matter of course, from the perspective of men who establish their values and consolidate their control over women and to claim a position of unquestioned power and dominance (Attar and Gerhard 6) over women.

A society, which is built upon patriarchal principles, is threatened by the female sexuality only. It is clear that female promiscuity is posing an obvious challenge to the order of the society and is seen as a threatening the fabric and cohesion of a society in which men insist on control and domination. The frame story does not question the king's claim to absolute control over the sexuality of his wife (Attar and Gerhard 7). It is considered as a very natural and normal act. It is only in the opening tale of the *1001 Nights* where Box Woman appears in juxtaposition and contrast to the positive role model of femininity as represented in Shahrazadi. King Shahryār's mentality of dominance is perfectly contrasted by the character of Shahrazadi who subdues him by her intellect.

The father of Shahrazadi, who is also a member of the King's court, tries to refrain her daughter from marrying the King. However, Shahrazadi (or Sheherezade) offers to sacrifice herself for womankind. In the frame story of *The Thousand Nights and One Night*, the narrator Shahrazadi (or Sheherezade) tries to stave off her execution. To save her from patriarchal viciousness, she tells saga with indefinite sequel (El-Shamy 238) without using her beauty and sexuality. Thus, it upholds feminist intellect. By her skilful telling of stories she averts an embodiment of evil (i.e. King Shahryār) threatening her or her father.

However, the puzzle begins at the end of the book. The theme of this part is the relationship between lovers in case of power and the submission of the heroine. This is the submissive portrayal of the girls to their husbands and fathers. Shahrazadi (or Sheherezade) tries to escape her father's confinement but willingly embrace the brutality of her husband—shifting one patriarchal identity to another identity and while trying to fix it with her knowledge and feminine wit but also embracing another one instead. The virtues of femininity—not only beauty, charm, wisdom and wit, love and submission, but also education, intelligence and persuasive skill, persistence and purposeful action, a new and higher level of civilized society—is being established by her (Attar and Gerhard 9). The relationship between two partners begins in a sexual encounter characterized by brute violence and the threat of death of the female counterpart but it ends with the transformation of the protagonists into lovers (Attar and Gerhard 3). The *1001 Nights*, instead of becoming a romantic saga, turns into a part of classics offering at the beginning a horrific story and ending with the unison of the couple. They become husband and wife and parents to their children, resulting in a vision of romantic love within the utopia of a peaceful, harmonious society (Attar and Gerhard 4).

The opening tale of *1001 Nights* thus describes the process by which the Box Woman is replaced by Sheherezade as the sexual partner of the king, and simultaneously it describes how a society, threatened with chaos and disintegration, is saved and elevated to a higher degree of social responsibility and order (Attar and Gerhard 6). Furthermore, Shahrazadi stays at home to await the King's return whereas the King works outside all day long. All of

Shahrazad's education is only directed toward entertaining, amusing her husband (Attar and Gerhard 10). It is the gender conundrum which directly or indirectly legitimizes male rule and authority over women.

However, El-Shamy shows the female submission from a different point of view. At the end of the *1001 Nights* she kisses her husband's feet, hands, and the ground before him is an act that Sheherezade performs three times within the short duration of the final scene. With the possible exception of hand-kissing these acts are indicative of total submission and even servility (El-Shamy 263). Here, body posture indicates submission. The situation can be contrasted with the story titled "Man Who Never Laughs". Here, a queen leads a country and where only women occupy the posts of chieftainship and power while men are subordinate to woman. The queen of that country asked a man to marry her and the man stood up and kissed the ground before her, but she prevented him from doing so. Here, female sovereign forbids husband or groom-to-be from paying homage to her in demeaning manner i.e. prostrating self, kissing ground, etc. In other words, even in a make-believe country where males are the subservient sex, a man is not allowed to debase himself before the queen, his wife-to-be, by committing the very act that Shahrazadi performed repeatedly without any objection from her husband, who is argued to have already been 'transmuted' into a loving spouse (El-Shamy 264) which portrays a picture of familial bond with no love.

Sheherezade tells the tales of infidel men or women, the dominating Ifrit or Jinni, the powerful and the unprivileged ones. For telling stories of legends she employs a technique that is called *story within the story*. However, in the stories or in the *story within the story*, unlike Shahrazadi the woman characters are not only telling saga but also practising black art or witchcraft to save them from raiding, un-mutable patriarchy. The first two yarns titled "The Tale of the Merchant and the Ifrit" and "The Fisherman and the Jinni" are illustrated below with details and the stories are analyzed for female status comparing their male corresponding person, their power practice and their domination over the authoritative ones and the incapable ones.

Shahrazadi continued her storytelling with the legend of "The Tale of the Merchant and the Ifrit" (here Ifrit means one kind of Jinni). Amassing riches for being a mercantile magnet is a common theme in *Alif Laylah* (El-Shamy 256) and to gain control over the merchant's wealth is a great motivating factor to use worldly tricks or magical power by various female characters. This can be seen in the story of "The Tale of the Merchant and the Ifrit".

It shows that once upon a time there was a merchant somewhere in the Middle East who was out on a business trip. He rested in an oasis to eat but killed the child of an Ifrit accidentally. The Ifrit wanted to avenge his son's murder by killing the merchant. The merchant asked for one year to wrap things up at home. The merchant returned after one year to the oasis to be immolated. While waiting for the Ifrit, he encountered three Sheikhs. Each one of the three told a fantastic story to expiate for the blood of the child murdered by the merchant. Having heard the tales told by three Sheikhs, the Ifrit forgave the merchant. The stories are described below with the root cause of female characters' subversion of typical patriarchic domination and fixing the patriarchic identity.

The first sheikh narrates his pitiable and feeble life incidence to the Ifrit to save the good merchant from the eventual death. The central character of this chronicle is the first sheikh himself. The first sheikh married the "daughter of his paternal uncle" or "his (man's) cousin".

From feminist point of view, it is mention-worthy that at that time female could not hold a personal identity of her. She was introduced by her father's or her husband's identity. The typical patriarchic identity can be notified in the term of using the "daughter of his paternal uncle" or "his cousin", not using her name instead. She must be familiarized by her patriarchic identity. Here, the absence of the girl's own name indicates the absence of female identity. It outright curbs the woman's rights as not to be known by their own names. Such patriarchic dominating attitude carried on upcoming sagas also.

The first sheikh had passed thirty years of his married life but he was not blessed with a kid. Finally, taking his wife's consent he took a concubine and was blessed with a son. It is very important to mention here that a man can keep a concubine to satisfy his desire or to have a child but this is impossible for a female counterpart. She must live unsatisfied or childless with her man.

When his son was fifteen, the sheikh had an occasion to journey to a far city for trade and commerce. During his absence, his wife, the uncle's daughter, transformed the young boy into a calf and his mother, the concubine, into a cow by black magic. The motives behind the use of black magic by the first sheikh's wife can be judged from two points of view. One is her vindictive subconscious mind which indicates that from different occurrences of the story it is comprehended that the son and the concubine were more affectionate to the first sheikh than his first wife, "the uncle's daughter". For this she became envious and vindictive and wanted to do something evil to them. From this point of view she cast black magic on them for revenge.

Secondly, since the first sheikh was affluent and a rich person, he has plenty of property. The first wife brooded over the successor and inheritance as there was no law sanctioning property for wives. For this she grew jealous and vengeful and cast black magic on both of them. The first wife was very anxious about her future and unsure about her security. She may be deprived of the wealth of the merchant. The then society provides no social security for the women in wretched condition. The status of a wife may be compared to similar status of a maid servant.

She put the cow and calf under the care of a herdsman. After returning from the journey, the Sheikh asked about the concubine and the son. But his wife lied that the concubine had died and the son had fled. Later in the festival of sacrifice the Sheikh unknowingly ordered to slaughter the cow which was actually the bewitched concubine. However, he was not satisfied with the flesh, as it seems to be the flesh of his own concubine under the black art. So, he ordered to slay another cow which was his bewitched son. But as the calf rolled at his feet with groans and tears, he did not slay the calf and ordered his herdsman to take care of it. The herdsman took the calf at his home and came back to the first sheikh next morning with the news that the calf he had taken was in reality the son of the first sheikh. Going to the herdsman's house, the first sheikh came to know the truth from the daughter of the herdsman who had a lot of knowledge on enchantment and magic.

At that time learning magic can be considered as the way of empowerment of woman in man's world. Devoid of education, wealth and power, females are trying to take the shelter of magic for their well being. For ensuring a safer niche, both the first wife of the merchant and the daughter of the herdsman had learnt black art. On request of the Sheikh, she, herdsman's daughter, agreed to restore the calf into human's shape but gave two conditions which were:

a) she will marry his son and b) bewitch whomsoever she wants. Considering her social security she gave these two conditions. Marriage is a safest way of insurance in the then social structure. Her status will be assured, power will be enhanced and domination will be secured. Again, to have a safer future she wanted to enchant her mother-in-law. Because the mother can do harm to the herdsman's daughter or her husband by the spell of the magic. Herdsman's daughter largely used the supernatural power to construct a safe precinct for her husband and herself and to ensure that no one can do any harm to both of them in upcoming days. Thus, she is trying to fix the male dominated world to make a safer region for her and to give power to her in the patriarchic sphere.

The first sheikh agreed to her conditions. The herdsman's daughter restored the calf into a human by her magic spell. The Sheikh married his son off to the herdsman's daughter. Later, the herdsman's daughter bewitched Sheikh's wife into a gazelle which is now with him in front of the Ifrit.

In this story the second sheikh played the leading role. The second sheikh had two brothers who went to sea for business but unable to make profit. For the third time the second sheikh also went with them. Meantime, the second sheikh met a girl. She said, "Master, can you help me and save me? Well I know how to repay your goodness!" (*The Book of the Thousand and One Nights*, 16) This woman actually was a Jinniyah but this fact was unknown to the second sheikh.

It is note-worthy that Jinniyah's deliberate proposal for matrimony reflects a stringent cultural construct of the then Arab society as El-Shamy (253) states that "the character in a narrative bemoans the difficulty of keeping friendship between male and female non-sexual". In that social order a female cannot live together with a male without matrimonial bond. Thus, both of them must marry to continue their living together. Again it is very astonishing that social structure and power practice is so male-oriented and dominated that even a practitioner of necromancy, i.e. Jinniyah, depends on male's help; she cannot live by herself. This picture upholds the distress of womankind of that society and their dependent on the patriarchic identity. Girl must hold one or another patriarchic identity.

Regarding the Jinniyah's proposal, the second sheikh answered that he would help and save her but she must not think it necessary to repay him. Then, the girl told him about her poor condition and also offered herself to marry and to take her with him. The second sheikh married her and found a bewitching beauty in his possession but his brothers grew jealous of him. His brothers made a plan to kill him. To succeed in their plan they took second sheikh and his wife and threw them both into the sea water. Here, the drowning of the Jinniyah is a symbolic presentation of drowning of female power and status.

As the second sheikh's wife in reality was a Jinniyah, she saved him from death and told him everything about the plan of his brothers. She also told that she must fix this matter. After few days they started a new life at their old abode and one night the second sheikh shut his shop and went to his residence. He saw two hounds beside his wife. Then, his wife told him that these two hounds were in fact his brothers in deform and she also told him that she changed them into this form by using enchantments—"Out of which they cannot come again until ten years have passed" (*The Book of the Thousand and One Nights* 17). The second sheikh thus ended his story. The second sheikh's wife or Jinniyah mainly used the magic to create a safer zone for her husband and her and try to ensure that the brothers of the second sheikh cannot

do any more evils to them. Thus, she is trying to challenge the marauding patriarchy and fixing patriarchy to make a safer zone and to empower herself in the male-dominated world.

In another story, it is found that once the third sheikh went out for his business and returned to his house after one year. When he came back to his house he found his wife in an objectionable situation with a black slave. Here, "Manliness" is apparent in sexual matters. Far from the female serving the sexual needs of the male, it is instead the male who is obliged to serve the greater sexual needs of the female (Kennedy 332). However, the gratification of sexual desire by woman is a taboo for that time and place. Woman cannot keep "concubine" but man can only possess this capacity in the then society and thus keep "concubine". It is a word only used for woman only, not for man.

According to Dane Kennedy Burton's view on the relative distribution of desire between men and women is completely different from the then Victorian society. In contrast to the dominant Victorian view, the male is the sexual predator and the female is the passive and often passionless partner. Burton believed that the passions and the sexual powers of the females greatly exceed those of their males. The *1001 Nights* by Burton is replete with references to the sexual voracity of women. In one of his provocative footnotes, Burton declares that the Egyptians hold, and justly enough, that their women are more amorous than men and claims that the venereal requirements and reproductive powers of the female greatly exceed those of the male especially in summer climates such as in Egypt, Persia, Malabar, and, oddly enough, California (Kennedy 331). Burton constructed an orientalist interpretation of desire, identifying the Orient in terms of an unrestrained feminine sexuality. The Orient to Burton was chiefly an illicit space, and its women as convenient chattels offered only sexual gratification, denied in the Victorian home for its unseemliness. In effect, this myth of the erotic East expressed the patriarchal fantasy of freeing itself from the constraints of female will and social propriety (Kennedy 331).

The third sheikh continued as soon as she (the third sheikh's wife) had seen her husband, she came quickly and sprinkled some water on him and he turned into a dog. Third sheikh's wife applied black magic to him to hide her evil actions. She wanted to continue her bad deeds, so she used enchantment on her husband to clear her path. It indicates that to change the pattern of patriarchal composition she yields to the power of magic and tries to fix the patriarchal society according to her own whim.

Fortunately, a kind-hearted butcher took the dog with him towards the butcher's house. Butcher's daughter was good at magic and she turned the dog into its human form. The Sheikh thanked her and took some water from her to apply this to his wife. He returned to his house and found his wife asleep. He sprinkled the water over her and turned her into a mule. third sheikh applied black magic to take revenge on his wife. Here, women are chattels who exist to gratify the desires of men only (Kennedy 331). Women try to colour a world of their own. Some can do it, but others fail. Consequently they meet their ultimate damnation.

Shahrazadi kept on her storytelling with the tale of "The Fisherman and the Jinni". The story tells an account of an old, poor fisherman who got riches by the help of the Jinni. As Jinni promised earlier that he would be able to bring "the fisherman into the way of great riches" (*The Book of the Thousand and One Nights* 36) and reveals the source of four colour fishes. The fisherman sold them to the wazir of the King and got much dinar.

In the meantime, the wazir of that city bought the fishes for the King and gave these to the

cook maid. Here, the woman's work is determined as cooking. The anonymous writer of the stories predetermined to present the female activity and it is the household chores and man must be busy with fishing or mercantile or any other outdoor business.

The cook maid cleaned the fish and put them in the pan. When they were being cooked, on one side the cook maid saw a miracle. The wall opened and a young woman entered to quiz the fish-enchanted humans (which is unknown to the characters of this story)—whether they had kept their covenant and threw them into the fire when they answered 'yes'. The motif in this text is the enigmatic affair in the kitchen. Most of it, though it is still a dark matter like who the girl is. Why does she have the skillet upside down and throw the fish into the fire? etc. (Hámori 750). The magical appearance of the young woman through kitchen wall and her asking of observing the covenant imparts an air of solid black art practice generating questions to interpret the enigma. The cook maid shared this matter with the wazir. The wazir bought some coloured fish again from the fisherman and he saw the miraculous event and told this to the King. The King tried to find out what the phenomena is. The King met a young man and he disclosed his story.

The young man was the son of king "Mahmud". After his father had died, he became the Sultan and married his uncle's daughter. He passed five years with his wife happily, but his wife was a wanton sorceress. One day he heard from the maids that his wife went out every night when he was asleep. She used to mix something in his drink. After hearing this that night he followed her and caught her with a black negro in a dome outside the town. Female sexuality is a source of disorder if it is left unsatisfied. It was the obligation of men to keep it in its appropriate channels (Kennedy 332). The prince attacked the negro in his neck with his sword. He could not kill the negro but injured him badly. Then the prince left the place and took his wife with him and returned to his palace. Thus, he checked her sexuality by masculinity.

The next day the wanton witch urged her husband to build a dome in his palace. In this dome, she brought the negro. She looked after the negro in the dome every day. One day the young man was passing the dome and heard she was weeping and uttering sad love verses to negro. The Prince became very angry and he drew his sword, raised his arm to strike her. Then she muttered some unknown language and cursed the young prince to half stone and turned the four Isles into mountain and all the people of this kingdom into fishes in the lake. The King was sad after hearing the young man's sad story and asked, "Where is this woman?" The young man replied, "With the negro in the tomb under the dome" (*The Book of the Thousand and One Nights* 46).

The King went to the dome and didn't find the woman but got the negro. Without delaying he killed the negro with his sword. The King put on negro's cloths and lay below the dome. After an hour, the wanton sorceress came into the dome and told the negro, "Speak to me, O my master" (*The Book of the Thousand and One Nights* 47). Uttering the word "master" focuses on male domination over the female body and soul. It shows the intention of slavery of woman's mind for sexual desire or patriarchic domination over them. Then the supposed negro told to the sorceress to free the prince, to de-transform all the fishes in the lake into human and turn the mountain into isles as these were in the previous time. After freed all of them, she came in front of the King considering him as the negro. The King lifted his sword and pierced her and then cut her into two halves. Here, she is depicted as a devil's daughter.

Her sex appeal is the source of all evils in the story. To demolish all evil she is brutally pierced by the King—the symbol of patriarchy. Then the King came back from the dome. The young prince kissed his hand and thanked him from his sensitivity.

These circumstances can be rationalized on the subsequent argument that her husband was sexually defunct. In the patriarchal society it is man's sexual satisfaction that is counted (Attar and Gerhard 11) not the satisfaction of the female counterpart. If the young man were sexually unsatisfied, he could marry another woman or can keep a concubine openly, but the wife could do neither. Thus, the wife remained sexually dissatisfied for ages. In order to satiate her sexual desire she took a paramour secretly, which the husband did not like. For this reason she took the shelter of black magic. To empower herself she tried to fix the patriarchy but failed at the hand of the King—the epitome of marauding un-mutable patriarchy. She used necromancy to empower herself in an anti-female world which is un-mutable. It is the world that authorizes only the man to seize concubine but does not allow a female to obtain a lover. The young prince does not allow his wife to satisfy her sexual urge. By necromancy she tried her best to generate her own world where nobody can command her nor can impose hindrance on her dealings. Thus, the power of magic is used to empower a woman in the male-dominated system.

Later in the story, the King asked the prince to live with him in his palace. The prince agreed and took leave of his people for good. When the King returned to his palace, he told wazir to call the fisherman. The King asked him about his children. The fisherman replied that he had two daughters and one son. The King married one of the daughters and other daughter was married to the prince. Again, here we see that marriage is the only solution for the girls. They were not asked by anybody whether they want to marry the prince/King or not. They are considered as a burden for the father so it is better to marry them off. After the marriage of these two daughters who reach their ultimate goal through this matrimony in a male-dominated world, no one bothers about it.

Then the King satisfied the fisherman by making him "Treasurer-in-chief of the City". The King appointed his wazir as the "Sultan of the Prince's city" (*The Book of the Thousand and One Nights* 49). The King and prince lived their rest of life in the King's city. The daughters of fisherman were the wives of the kings even till the days of their death.

The study of *The Thousand Nights and One Night* not only narrates the chronicle of paranormal world but also portrays a lot of female characters of different intentions and status. Some strive to overthrow male-oriented and male-dictated world. Few attempted to find a safe niche denying patriarchic identity and other became unsuccessful to do so i.e. the wife of young man in "The Tale of the Young Man and the Fishes". Unfortunately, she was overpowered by the un-mutable patriarchy. She is the subaltern who must be punished for her protest against the male-controlled social system. This underdog could not attain her ambition of sexual gratification even by the help of practising necromancy. She even unknowingly makes her own self as the slave of a negro man by calling him as her "master". Some girls struggle to fix patriarchy, change the brutality code by her wit and knowledge, but at the end embracing the ultimate patriarchic submission—a life of slavery, a slavery of soul and body. More and more, they are welcoming patriarchic identity and losing feminist ideology and creating puzzle on gender role—whether they are accepting male domination or revolting against it.

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Humanism and Racism: A Study in Contrast with regard to E. M. Forster's *A Passage to India* and Rudyard Kipling's *Kim*

Abstract

E. M. Forster's A Passage to India highlights the humanistic approach to the friendship between the East and the West and the outcome of their realization. Along with the search of the friendship between the two races, the novel is also a discussion about an enduring problem in the Indian earth. The novelist portrays good English characters as well as bad English characters and thus suggests that men are all united by a common morality. Kim is an adventure story in which Rudyard Kipling depicts the character of a boy and later employs him in the British Secret Service Great Game, which advocates Kipling's supportive view and intelligence to control the colonized society. In the story Kim is found to seek a place in the country where he was born and struggles to create an identity for himself. Moreover, the text is a document of Kipling's recognition of British imperialism, racism and the problem of identity crisis as well. Though both writers are the British, their views and attitudes are different to the colonized Indians, which are traceable in the context of A Passage to India and Kim respectively. The writing of this paper is an attempt to find out E. M. Forster's humanism and Rudyard Kipling's racism in the context of those two texts. This study also shows the notion and temperament of the two British novelists from a point of view appearing sharply contrasted.

Key Words: Contrast, humanism, identity crisis, imperialism, racism, relationship

Introduction

E.M. Forster's (1879-1970) *A Passage to India* is a classic novel about the British Raj. This novel is one of the finest collections of the encounter between the English and the Indians. *A Passage to India* can be read post colonially but it is projected to make an understanding and building a bridge between the East and the West. Humanism is a power which helps to overcome all cultural gaps and distances that can be emphatically traced in this work. Forster's *A Passage to India* (1924) produces different characters and incidents which explore the writer's humanistic approach to the Indians. Forster, one of the influential literary figures of the twentieth century, was born in London, but he travelled to Italy and Greece and then came to India where he studied different cultures and examined multiple social classes. He experienced the rising conflicts, the stress and the strain, the political unrest across the state between the rulers and the ruled. This novel is the outcome and a document of Forster's keen

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interest and personal experience. Ronny Heaslop, the English man, who is fond of own race and culture, is criticized in this novel for the rudeness. But there are some other characters like Mrs. Moore, Adela Quested and Fielding who are regardless of the so called racial differences, rather willing as to develop relations with the Indians. In the novel Forster acknowledges that everybody's identity should be respected.

Rudyard Kipling (1865-1936) is an English novelist, short story writer and a poet who spent most of his youth in India and is best known for his outstanding children's classics. *Kim* (1901) is such a novel of Indian life and is widely known as Kipling's best work which depicts the story of an orphan boy named Kimball O'Hara. The adventure of O'Hara throughout India with an old Lama (a guru) from Tibet combines Kipling's keen observation of human interaction in India and with the Indians. *Kim* is widely regarded as the finest work, and was awarded Nobel Prize for literature in 1907. The novel tells the story of an orphan boy of a soldier serving an Irish regiment stationed in India during the British Raj. His early life varies from being a vagabond on the streets of Lahore to his adaption by his father's old regiment. In *Kim*, Kipling captures different races of people of different attitudes. The writer had spent a considerable period of his life living and working amidst the spectrum of Indian culture. During his stay he drew love and respect from the local people; not only this, he gained essential experiences about Indian culture. After returning to England while the novelist started writing this novel, he very adroitly presented the cultural clash which was evident due to the British imperialism. The novel also shows the eagerness of the locals to enjoy the blessings of civilizations imported by the British in India which promotes and explores the racism in day to day life in the colonized area.

Definition of Humanism and Racism

Humanism is a concept that deals with human mind, its values and needs, the power of human dignity and ability. Historically it means a cultural and intellectual movement that occurred during 14th-16th centuries. The term was coined by theologian Friedrich Niehammer at the beginning of the 19th century. According to Abrams:

...humanism assumed the dignity and central position of human beings in the universe; emphasized the importance in education of studying classical imaginative and philosophical literature, although with emphasis on its moral and practical rather than its aesthetic values; and insisted on the primacy, in ordering human life, of reason (considered the universal and defining human faculty) as opposed to the instinctual appetites and the "animal" passions. (Abrams, p.123)

Racism is also a concept that is concerned with unfair treatment and unwanted behavior of people who belong to a different race. It has also become a strong belief that certain race is superior to or better in all respects than others because of skin, color, language, customs, place of birth or any factor that supposedly reveals the basic human nature of that person. It has influenced wars, slavery, the formation of nations, and legal codes. According to the American Heritage College Dictionary racism has two meanings:

Firstly racism is the belief that race accounts for differences in human character or ability and that a particular race is superior to others. Secondly, racism is discrimination or prejudice based on race.

It is a kind of hatred or intolerance of another race towards other race whom they dislike for

several reasons not supported by theories of humanity. Both the elements are concerned with philosophy and ethics.

Objectives

The objective of this study is to explore Forster as a humanist and Kipling as a racist in the context of two texts-- *A Passage to India* and *Kim* where characters are both the Indians and the British.

Methodology

This study is qualitative in nature and it is based on content analysis. The data are taken from both primary and secondary sources. Primary source refers to the author's own writing, whereas the secondary refers to the works done by the others on the author. A number of relevant books, research articles and some websites have been consulted as the secondary sources for collecting data which have been analysed and presented through logical interpretation.

Literature Review

Literature is often partly constructed by the readers, who bring meaning to a piece of writing. A piece of literature dictated not only by the reader's own personal interests but also by their social position in terms of race, class and gender. It is therefore inevitable that any given text will be read differently at different times after its publication, and by different people. For Example, when *A Passage to India* was published in June 1924, it was received with enthusiasm by innumerable readers. The reviewers gave different opinions from different points of view. Forster says in his *Aspects of the Novel*, 'A novel is based on a story which is a narrative of events arranged in time sequence'. (Sen, p. 102)

The novel has presented the life of the people of India but the essential superiority and utility of the British in India is also contested lightly as well. John Beer in his essay, "The Undying Worm (1962)" has made the following comment in this context:

A reader who is looking for further meaning in the novel may well be attracted to the idea that it is intended as a piece of anti-imperialist propaganda, polemic against British rule in India. As a picture of that rule, however, it contains major distortion. At the hand of the writer it appears they need the justice and fair administration that the British give them. (Bradbury, 1986: 188)

But apart from these comments, the main focus for reviewers was the relationship between the British and the Indians in Indian soil. So, *A Passage to India* is a significant text for the study of Anglo-Indian relations.

On the other hand, 'Kipling makes countless other rash and biased generalizations about India and its people'. (Said, p. 28) The novel *Kim* embodies the attitudes towards British rule in India which cannot be appreciable and thus shows the novelist as a racist. In another context, George Orwell marks him as follows, 'Kipling is a jingo imperialist, he is morally insensitive and aesthetically disgusting.'

Edward Said says, 'The figure of Creighton is the culmination of a change taking place over generations in the personification of British power in India.' (Said, p.185) Said continues his views about Kipling thus, 'Creighton's norms are those of disinterested government, government based not upon whim or personal preference, but upon laws, principles of order

Humanism and Racism: A Study in Contrast with regard to E. M. Forster's A Passage to India and Rudyard Kipling's Kim and control. Creighton embodies the notion that you cannot govern India unless you know India, to know India means to understand India.' (Said, p.185)

Moreover, in the essay titled 'Rudyard Kipling' George Orwell calls Kim 'The Prophet of British Imperialism in its expansionist phase.' In this way different writers provide different opinions in the context of these two texts.

Reflections on the Novels

A Passage to India is the reflection of Forster's wealth of experience during his travel to India. The plot of the story, the setting of the novel and the drawing of the natural scenario have been sketched out in a way where the beauty of the novel laid in the range at each level. In the very beginning of the novel, Mrs. Moore encounters Dr. Aziz in the mosque which the next moment helps to make them reliable to each other, come closer to each other. Another plot, the Bridge Party, is not a success but the plot of the novel takes a major turn for an evening tea at Fielding's residence, and Dr. Aziz's proposal to Miss Adela Quested and to Mrs. Moore to go to the picnic at the Maravar Caves which contributes to the constitution of the major plot and action at the Maravar Caves.

At the first encounter Dr. Aziz is impressed seeing Mrs. Moore's courage and honesty that leads her to enter inside the mosque in spite of being a British woman. Next, at Maravar Caves, after visiting only one cave Mrs. Moore feels exhausted to visit any more. And after that Adela's hallucination and Aziz's imprisonment split the whole course of action into two. Along with the trial scene, the writer shows the manifestation of hatred from the both, the British and the Indians. Finally, Adela becomes convinced that whatever has occurred to her in the cave due to her illness; she has no reason to send Dr. Aziz to the jail. She withdraws her charge against Dr. Aziz that, in fact, leads to the nadir of humanism in the novel.

Kim is also written during the period of British colonial domination at the turn of the twentieth century by Rudyard Kipling where racism rather than humanism is focused. The book appeared in 1901, twelve years after Kipling had left India, the place of his birth and the country with which his name will always be associated. The novel consists of fifteen chapters. At the opening of the story, Kim who is a boy of thirteen years old lost his parents at the very early stage of his life. After that he was brought up by the support and help of a woman. Kim, as an Irish boy, has shown later the qualities of adventurousness and high spirits in every sphere of the novel.

By reading *Kim*, we easily guess the fact of the division between the white and the non-white living in India, and it has been absolute and projected throughout *Kim* with the repetition of the word 'Sahib' for the white and considering the Indians subordinate to the English officials. The author has not shown any amount of friendship for this racial difference. By giving more importance on white skin in *Kim*, Kipling keeps highlighting the racist attitude and the whole novel is paved with these racist elements. But the racism in *Kim* is a little bit different from that of the type we are accustomed to. *Kim* contains many examples that are supposed to keep up the pride of the superiority of the white. For instance, in five and six chapters, when the English soldiers capture Kim, many instances exhibiting the racial superiority are there evident. Kipling includes a huge mix of people from different nationalities and religions in this novel. He also possesses strong prejudices and assumptions about the importance of the British Raj, and brings a vivid picture of both Indian and British people living in India at that time. Kipling implemented his idea of racism in this novel by the

projection of Babu Hurre Chander Mookerjee, a native employee in the British administration. Locating of Hurre Babu in a position subordinate to Kim, highlighting importance on white skin, the presence of the spying throughout the novel, and Kim's constant search for identity are emphasized throughout the novel.

Humanism in Forster's *A Passage to India*

In the novel *A Passage to India* Forster assumes that relationships between the different races do not work properly without their mutual understanding and adjustment. Though Turton, Callender, Ronny Heaslop have dealt with the Indians in the conventional way but the relationship with Mrs. Moore, Fielding, and Adela with the native brings the changes in the mind and thoughts of the English. At the end of the novel, with Adela's statement he establishes that equality and justice can be established in any colonial area with broad outlook.

In the mosque scene it is found that when Mrs. Moore chooses to visit and in its consequence it makes Aziz shudder and he says, 'Madam, this is a mosque, you have no right here at all; you should have taken off your shoes; this is a holy place for moslems.' (Forster, p.17)

Mrs. Moore replies, 'I have taken them off.' 'If I remove my shoes, I am allowed?' (Forster, p. 17) Though Mrs. Moore belongs to the other religion, she gives a favourable answer and again she says, 'That makes no difference. God is here' (Forster, p.17). From their conversation it appears that both belonging to two different religions but like each other, respect each other's opinion even regarding religion. Moreover, by taking off her shoes, Mrs. Moore shows proper respect and thus her move is admirable. Getting such kind of impressive answer from her, Dr. Aziz says, 'I shall tell our community--my friends--about you' (Forster, p. 18). She draws the attention of Dr. Aziz and he praises a lot about her and gives her recognition in this way.

In its next scene at Fielding's residence Mrs. Moore, Adela Quested, Dr. Aziz and also Professor Godbole talked about the history of India and on various topics and later took the decision for a picnic at Maravar Caves. But unfortunately on the scheduled day Professor Godbole and Fielding missed the train. So Dr. Aziz alone took the pleasure and responsibility to make them visit the nearby caves. After visiting only one cave Mrs. Moore becomes exhausted and says, 'I'm sorry not to come too, but I am a poor walker'. (Forster, p.159) As the heat keeps increasing and becomes stifling, Mrs. Moore suddenly feels sick and expresses her unwillingness to walk any more. Because of her weakness and sickness she gently asks pardon of Dr. Aziz. The picnic takes place in the summer though the sun is at its most oppressive in the hot and humid country and this is the perfect setting for the incident in the caves. After that he says to Adela, 'So you and I will go there and leave Mrs. Moore here, and we will not be long, yet we will not hurry'. (Forster, p.159) After taking permission and approval from Miss Adela, both of them keep their visiting without Mrs. Moore. While walking Adela asks Dr. Aziz, 'I heard from Mrs. Moore how faithful you were to her in the mosque, and how interesting it was. She learned more about India in those few minutes' talk with you than in the three weeks since we landed' (Forster, p.69). Thus she expresses her fascination and belief in Dr. Aziz which she possesses for him. After entering in the second cave she becomes thoughtful for her upcoming loveless marriage with Ronny Heaslop. Gradually she finds her deep attachment and emotion for Dr. Aziz. So, she poses several questions to him, 'Are you married, Dr. Aziz?' She asks again, 'And have you children?' Are

they great pleasure to you?' (Forster, p.163) But it arises Aziz's anger when she asks, 'Have you one wife or more than one?' (Forster, p.164) Thus she tries to get more information with whom she now finds her attachment. The doctor, however, is put off by her query about the number of his wives, and therefore leaves her behind.

While Adela is in the second cave, suddenly she feels uneasiness. 'I am going to be ill'. (Forster, p.161) Adela's such sudden sickness later leads to Aziz's imprisonment considering him as the rapist in its next sequence without any investigation. The atmosphere at the Chandrapore Club is full of indignation and fear because of Adela Quested, who is the fiancé of Ronny Heaslop. 'I'm afraid I have made a mistake.' (Forster, p. 246) As she loses her temper due to the illness, she can not recur anything of what has happened with her in the second cave. As a result Dr. Aziz is imprisoned and the whole state is divided into two. But after her recovery, she feels pity for the mess of the state and realizes everything. On the trial, during the execution she exposes the truth and says, 'Dr. Aziz never followed me into the cave.' 'I withdraw everything.' (Forster, p. 246) Finally Adela's confession helps Dr. Aziz to get release from all accusations and charges and make the two groups calm and quiet. So Adela's attempt, in spite of having white skin and being the fiancé of the racist Ronny Heaslop shows her interest, fascination, belief in Dr. Aziz who is an Indian, is just praiseworthy. The writer does not do any unfair, injustice and dishonor to Dr. Aziz who is a sensible and prestigious person in the Indian society.

Moreover, Ronny Heaslop's mother and her agreeable friendship with Dr. Aziz are projected in a more convincing way that is appreciated. Again Mrs. Moore's stance for the Indians is also appreciated and pleasant. She says to Ronny, 'And Englishmen like posing as gods.' (Forster, p. 50) In this way Moore develops the relationship with the Indian community. She stands for those deprived Indians who really deserve justice.

Forster believed in international friendship. In his novel here he presented a good bonding and intimation between the English and an Indian character named Hamidullah. In chapter two of the novel, Mr. and Mrs. Bannister entrusted all of their children to Hamidullah (Forster 1924: 33) and Turton showed Hamidullah his stamp collection (Forster, 1924: 34). That is why Forster himself embodied this cross cultural relationship in his friendship with Indians. He has an Indian friend named Syed Ross Masood from aristocratic family. Forster develops the quest to know India and to become closer to the Indian culture because of having his Indian friend Masood. Later he dedicated the novel to his friend:

... He woke me up out of my suburban and academic life, showed me new horizons, and helped me towards the understanding of a continent. Until I met him, India was a vague jumble of rajahs, sahibs, and elephants, and I was not interested in such a jumble.... He made everything real and exciting as soon as he began to talk, and seventeen years later when I write *A Passage to India* I dedicated it to him out of gratitude as well as out of love, for it would never have been written without him. (Forster, p. viii)

Being an English though, Forster reads out the crying need of the Indian's independence. All the Indians during that period urge for it. Hence Forster wrote: 'India shall be a nation! No foreigners of any sort! Hindu and Moslem and Sikh and all shall be one! Hurrah! Hurrah for India! Hurrah! Hurrah!' (Forster, p. 249)

This shows Forster's liberal thinking to draw the poor condition of the colonized Indians due

to the British imperialism. Forster also sketches the relationship between the Hindus and the Muslims populating two religious groups in India which are seen coming closer after Aziz's trial is over. The crisis of the state has united all the Indians against their rulers, which is writer's humanistic approach.

Forster generally supports the idea of humanity and unity of all living beings. At the very end of the novel while the Indians talk about the friendship between the two cultures and about the British Raj, it is a matter of joy for all Indians because Aziz says again to other Indians, 'It's what I want. It's what you want.' (Forster, p. 249) Moreover, he says, 'You and I shall be the Indians' (Forster, p. 249) Thus all the English learn they should leave India. The narrator says, '...there earth did not want it. No, not yet.' And the sky said, No, not there' (Forster, p. 350) By giving the victory to the Indians, Forster brings the inner hearts of them which quest for their own independence. Thus, he mocks the English for making the native ruled, which is a great example of Forster's humanistic approach. A humanist has four leading characteristics—curiosity, a free mind, belief in good taste, and belief in the human race (*Penguin Master Studies*, p. 231) which are available in his writing. The victory of the Indian race at the end of the novel, is marked out through the friendship among Mrs. Moore, Adela, Dr. Aziz and Fielding. Their mutual understanding and adjustment, Adela's confession for Aziz on Trial, Fielding's stance on Aziz during his bad time, Mrs. Moore's argument with her own son while he parades Indian culture, religion, and race help to define E. M. Forster as a humanist.

Racism in Kipling's *Kim*

Kim provides a story that follows the adventures of Kimball O'Hara in the Himalayas and reflects the conflicts among Britain, Russia and central Asia. It is a novel of identity and conflict between two nations. If someone reads the novel critically, he realizes the result of undesirable activities of the colonizers, ultimately engendering the elements of racism. In the novel the writer projects the colonized Indians engaged in giving service to the British, which helps to figure out the writer's racist attitude. Racism is present in the language of the novel and in the sentiments of the various characters of the novel. But in turn, Kipling willingly branded them as narrow-minded, prejudiced, arrogant and ignorant people for the service of government which they had to do. This paper is highlighting the complexity and problematic issues of identity crisis and racial difference which Kipling sketches in his novel through the presence of the Raj in British India. Kim's ambivalent relationship with natives and colonizers give the vivid picture of racial differences in every part of the novel.

In the text, it is observed that the native feel blessed by giving the service to those 'sahibs'. According to the *Oxford Dictionary*, the Arabic word 'sahib' means 'friend' as well as 'master'. In *Kim*, we find the practice of both the meanings of this word through the character of Kim. When Kim goes to the native community, we find his appearance as a master to them for his white skin and we also see his participation in empire and 'The Great Game' though he is too young, merely a boy to them. On the other hand, with the Anglo-Indian community we find Kim's presence as their friend. Kim, as the ideal sahib, shows himself a man 'with two sides to his head'. One side of him is a ruler, soldier, conqueror, trained to command and the other side is a friend to all the people, the people of India, the people of the British. Kim's development can thus be taken to stand for the making of an ideal sahib, an ideal ruler. The word sahib is frequently used throughout the novel to identify the British superiority. 'A

Sahib as was he who kept the images in the Wonder House.' (Kipling, p. 79) It means Sahibs (The English) are useful to keep the decent image in one's country. Besides 'Sahib', other words like 'Mali', 'beggars' are used throughout the novel to show a kind of ignobility to the Indians.

Kipling created his central character Kim as an orphan son of an Irish soldier, who was brought up as an Indian on the streets of Lahore and he used to speak Urdu rather than English as his first language and gained the power to dominate over the natives. He belongs to white skin but looks like more 'native' than British. Kipling did it intentionally for the purpose of highlighting racism in his novel which reached at its extreme level in the chapters five and six where Kim was captured by the English soldier Bennett. The white soldier considers Kim as a native thief because of his native clothes and beat him brutally with a cleaning rod as they 'have no regard for the devils of Hind...' But Kim's speaking in English with the soldier confuses Bennett. So he comes to Father Victor and asks for suggestion, 'I believe him to be a thief. But it seems he talks English'. (Kipling, p. 74) At this Father Victor forwards quickly and opens the front of Kim's upper garment and discloses his white skin. Father Victor withdraws the punishment which has been imposed on Kim after revealing his white skin and seeks apology to Kim. After discovering Kim's identity papers, revealing that he is the son of O'Hara of their regiment, whom they knew and now they feel guilty. Bennett Says, '...I have done the boy an injustice. He is certainly white, though evidently neglected. I am sure I must have bruised him. Get him a glass of sherry.' (Kipling, p.75) Father Victor continues saying, 'No one is going to hurt you'. (Kipling, p.75) Thus Father Victor not only withdraws the punishment but also gives the assurance to that young boy that nobody will hurt him because of his having white skin. Thus the white always stand for their community not to make them exploit in front of the others. This interaction with Kim exposed the height of racism in this novel. It seems, if Kim would not have white skin, then the soldier and the Father would treat him brutally regarding him to be a thief. Kim survives only because of his white skin which is always superior to native skin and should be respected by all. By mentioning this racist incident Kipling brings the skin color as the decisive part of the novel. Along with this Kipling emphasizes the narrow mindedness of the English and their becoming surprised at Kim's appearance and manner like that of a native in chapter 5. 'Powers of Darkness below, what a country! (Kipling, p. 75)...It's O'Hara's boy, sure enough. O'Hara's boy leagued with all the powers of Darkness.' ((Kipling, p. 76) In the context Reverend Bennett is projected as an example of the worst racist authority figure while Kim resists the idea of becoming a soldier. 'You will be what you're told to be, said Bennett; 'and you should be grateful that we're going to help you.' (Kipling, p. 81) In this way Kipling manages to establish the racist attitude through a shrewd scheme by exercising his ingenuity.

There are two main characters in the novel--Lama and Kim--Indian and British respectively. It is Lama who is a native and inexperienced. He wants to reach the Holy River with the help and supervision of Kim who is too young to Lama, and not a native but intelligent as well as having his white skin. Like Lama it is Kipling's view that the Indians cannot reach or fulfil their desired goal without the help of the British rule. In *Kim* there are two vital points--one Lama's quest for the 'Great Soul', a search to find out the holy river and Kim's involvement in the 'Great Game' of spying. As a spy, Kim renounces the ordinary life. He leads a life of disguise and deception, and is never able to reveal his true motives to anyone. And as the partner of Lama's mission, he is understood by few Buddhist holy men. But, the two

companions are different in many ways. Kim, though young in age, is knowledgeable and streetwise; Lama is a native and is inexperienced. Kim is mature beyond his years while the aged Lama is childlike. And in some ways the policies they employ to achieve their aims are opposite, too. Yet Kipling brings them together and makes them easier in a way which is central and a unique plot for the remarkable work *Kim*. It could only be possible because of the marvelous portrayal of Kim who is a British.

There was political upheaval in 19th century India which is dealt with in *Kim* where the central problem was the Mutiny in the 1857. In relation to this, the function of government is to maintain order. Technology has its own importance for Kipling. So he celebrates the establishments of the British which are built by them. After the Sepoy Rebellion, the British began to build buildings, maintain good railway system, construct roads, and also establish a good education system.

Through the projection of both Lama and Kim, the writer tries to show that the land of India needs help as to be supervised by the Western. Otherwise, they may not reach their desired position by using and exploiting appropriate resources. If Indians need to become prosperous or to reach their desired goal, they need to utilize their resources with the help of those sahibs who want to give them support. This is how Kipling mentions that the British are more intellectual than the local Indians. During travelling on the train, Kim and Lama and other Indian riders praise a lot about the work of government. A Sikh man says to Lama, 'Do not be afraid... Enter! This thing is the work of the Government' (Kipling, p. 24) It means to the Indians the British government is a kind of blessing and a great gift because it works for the betterment of the country and makes them more civilized.

Kipling makes Kim the protagonist and puts Babu Hurre Chandra Mookerjee to his subordinate position and thus draws the relationship between the colonizers and the natives. Kipling is presenting to his reader Babu who faces many dilemmas. Kipling's portrayal of Babu Hurre Chandra Mookerjee, a native employee in the British Administration, is a device which is used by Kipling to depict the supremacy of imperial authority. It was Kipling's belief that it was India's own destiny to be ruled by England, 'If I had done it myself, it would not have been better...' (Kipling, p. 215). He does this by locating the educated Hurre Babu in a position that is subordinate to Kim.

In chapter 1, Kim has been grown up as an orphan looking like an Indian and living like a low caste Hindu. So right from the start he is neither wholly British nor wholly Indian but the blend of these two in him hurls him in quest of his identity. In chapter five Kim is imprisoned by the soldiers and later on admitted to the school at St. Xavier by them. It appears that the regimented life becomes intolerable to Kim. Kipling also depicts the racist attitude through the characterization of Creighton, Reverend Bennett. He employs Creighton who is an Anglo-Indian and appears wise, educated, experienced and compassionate, and Lama who appears as an opposite to him and is an aged, ill educated, inexperienced, and ignorant. And in Chapter 7, we see Kim at St. Xavier's school after getting acquainted with Colonel Creighton, then he finds himself among white people of better quality, whom he can admire and later he starts to accept and appreciate the white component for his identity. Thus, Kipling shows the credo to English community. At St. Xavier's school he specializes in surveying and map-making, essential skills for his future role as a spy, and thereafter his communication with Creighton and his agents, Mahbub Ali, Lurgan, and the Babu, who train him in the art and

science of spying. Hence, in the British context, Kim takes an enlightened and privileged position and thereafter by his association with Lama, he has gained a worthy and important position in the native context. In term of racism, therefore, Kim is the perfect incarnation of a conflict between Indian and English worlds. The British Empire sought to discover and excavate its imperial authority in India. In such a social and political context, Kipling has exposed brilliantly the ideology of racism throughout the novel. But, Kipling's unintentional representation of Kim's identity crisis actually exhibits the emptiness of the British Raj's logic of staying in India and ruling it: 'Who is Kim-Kim- Kim?' (Kipling, p. 160), 'I am Kim. I am Kim'. And what is Kim? His soul repeated it again and again...tears trickled down his nose and with an almost audible click he felt the wheels of his being lock up a new on the world without'. (Kipling, p. 241)

A Sharp Contrast between the Novelists' Views

In fact, both Forster and Kipling felt an inner urge to write these outstanding novels in the context of socio- political condition of England after the Sepoy Mutiny in India in 1857. After that a lot of changes have arrived in the land of India along with the British establishment of different infrastructures as well as their own idealism, both possess opposite views to each other. While Forster tries to bring the two groups closer to each other, Kipling in *Kim* keeps the distances between the two. Forster appeals for friendship and Kipling imposes racist attitude towards the native. Forster shows honor, respect to the Indian culture and its heritages where Kipling shows only the blessings of the British government, what they have done for the Indians. In *A Passage to India* Forster saves the image of Dr. Aziz from the utter humiliation. But in *Kim* Kipling projects Mahbub Ali as a bad muslim who likes to visit prostitutes. In *A Passage to India* Forster sings of friendship, understanding and humanism but in *Kim* there is no amount of friendship rather it shows that the Indian characters are subordinate to the English. The withdrawal of the charges against Dr. Aziz exhibits Forster's notion at the level of humanism in *A Passage to India* and the withdrawal of punishment on white-skinned Kim shows Kipling's mastery on racial antagonism in *Kim*. Thus, both the writers, though they are British, they are different in their views and attitudes. Forster's approach is to rule India on the basis of understanding, sympathy and love for humanity by examining the areas of relationships and conflicts between the East and the West where Kipling conceives that to rule the ignorant India strictly is justified.

Conclusion

The unity of the religious groups and the unity of cultural groups are important to maintain harmonious relationship in any state. But with the passage of the change of time and the social structures, difficulties and challenges come forward in keeping peace and friendship. The fact is that two different but opposing cultural groups cannot establish the true friendship. From a glimpse of those two texts, Forster's humanism can be traced but Kipling emerges as a strict racist in his own policy till the end of the novel. The projection of victory of the Indians and the humiliation of the Raj show Forster's humanistic approach throughout *A Passage to India*. Kipling's ideas on politics and government flow directly from his own narrow conception of society. Moreover, by the projection of Kim, a young British-Indian boy, the presence of the Great Game and withdrawal of the punishment of Kim because of his having white skin, making arrangement everything for Kim's schooling by the regiment, and Kipling's overall thought show the novelist's antagonistic racist attitude to the native

Indians. So, both the novelists stand diametrically opposite to each other in the projection of their individual views; thus one emerges as a humanist and the other as a racist.

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Marginalized Workers' Job Satisfaction: An Empirical Study on Tea Workers in Bangladesh

Abstract

There is no shadow of doubt about the pivotal role of workers' job satisfaction on organizational performance. Tea industry is the most important labor intensive industry in Bangladesh which is playing a pivotal role in economic development of the country. Since the industry is labor intensive, it is a very crucial task to ensure workers' job satisfaction by management for improving performance of the organization. But, job satisfaction at operational level and marginalized workers are greatly influenced by many factors. This study has tried to identify these factors and their levels of impact on job satisfaction. This study used quantitative method for completing the research works while survey techniques were used to collect data by using semi-structured questionnaire. Data were analyzed by correlation, regression, and t test among the factors by using SPSS.22 version. This study concludes that job satisfaction among the marginalized workers in tea industry is very low and needs to improve.

Key Words: Job satisfaction, management support, tea workers, tertiary level workers, working environment

Introduction

Tea industry is the most important industry in Bangladesh as tea is an important export item. Tea is the second main export oriented cash crop of Bangladesh. Presently 53 million kg (on average) of tea is being produced in 115,820.33 hectare of land under 163 tea estates. Tea sector contributes about 1% of the total GDP in Bangladesh. This sector occupies approximately 0.2 million people directly and indirectly which is about 4.4% of the country's total employment. The industry has yielded fame and wealth not only to the country but also to the nation.

Generally Tea industry is labor intensive industry and these labors are basically unskilled marginalized workers. The tea garden workers are considered to be among the poorest and most deprived section of organized labor (Sankrityayana 25).

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The following table shows the distribution of tea workers in Sylhet and Chitagong zones.

Table - 01: Population and the distribution of tea workers in tea gardens in Bangladesh

Total Population (2014)		
Men	Women	Total
203389	212233	415622

Tea Workers in Bangladesh (Sylhet and Chittagong Zone)		%
Categories	No. of Workers	
Men	50419	52%
Women	46649	48%
Total	97068	100%
Registered Labor	97068	79%
Adolescent	3775	03%
Casual	21997	18%

Source: Bangladesh Tea Board Annual Report, 2015

Table - 02: Facilities of tea workers (2014)

Labor welfare facilities		Medical facilities		Educational facilities	
Particulars	Number	Particulars	Number	Particulars	Number
Pucca Labor House	16565	Hospitals	67	School	1054
Kutcha Labor House	51979	Dispensary	147	Teachers	678
Hand tubewell	6950	Beds	687	Students	35562
Surface well	7001	Creche	278	Ratio of Teachers and School	0.64326
Deep tube well	279			Ratio of Students and Teachers	52.4513

Source: Bangladesh Tea Board Annual Report, 2015

The living standard of the tea workers has not been changed over the few decades. It is often claimed that the minimum wage levels are highly insufficient to cover basic needs, because wages in the tea plantation sector are relatively low. Even the plantation sector's standards and families of the tea workers fighting for meeting the basic needs like food, water, shelter, education, health and sanitation make them extremely vulnerable to closures. Generation after generation, they remain tied to the gardens. They are born in the gardens and they die in the gardens. They are the embodiment of modern day bonded and unfree workers (Lahiri 26). As they are not fully free in making decision or in other cases in their working place, their job satisfaction is questionable.

On the other hand, in order to boost up organizational performance and productivity, an organization constantly focuses on psychologically balanced employees as well as satisfied performers. In this post modern era, not only attracting but also retaining hard-working individuals are a great challenge. It is recognized that there is a positive correlation between job satisfaction and employee performance in organizations. Thus, it is very important to identify how the workers or employees will be satisfied. Job satisfaction as the integrated set of psychological, physiological and environmental conditions encourages employees to admit that they are satisfied or happy with their jobs (Hoppok & Spielgler 638). Further, the role of employees at workplace is emphasized as there is an influence of various elements on an employee within the organization. The result is that the emotions of employees can influence their working behaviors. Social relationships and psychological factors are the main causes of job satisfaction and productivity in employees (Robbins). Job satisfaction has many dimensions like work itself, wages, and recognition, rapport with supervisors and coworkers, and chance for advancement. Each dimension contributes to an individual's overall feeling of satisfaction with the job itself, but different people define the job differently. Again all types of employees are not equal and their motivational or influential factors also vary in different industries and at different levels.

In Bangladesh, many researchers have conducted and given importance on the biological and economic aspects of tea plantation and the marketing of tea and there is also a few study conducted on the area of factors determining job satisfaction in different industries. But, study on marginalized tea garden workers remains as still a depriving issue. The improvement of workers' job satisfaction and their contribution is very important to increase the productivity of individual worker and as a whole for tea industry. To increase the organizational performance, it is very crucial issue to study about the level of job satisfaction of marginalized workers in the tea industry in Bangladesh.

1.0 Literature Review

Marginal workers are unemployed and have looked for a job in the past, but not recently, are employed part-time for economic reasons, referring to workers who would take full-time schedules if they could (White). By considering this, our tea workers are mostly marginalized workers.

The term job satisfaction refers to the attitudes and feelings people have about their work. Positive and favorable attitudes towards the job indicate job satisfaction. Negative and unfavorable attitudes towards the job indicate job dissatisfaction (Armstrong). This satisfaction may be affective: one-dimensional subjective construct representing an overall emotional feeling individuals have about their job as a whole (Kalleberg, 127). People's

levels of degrees of job satisfaction can range from extreme satisfaction to extreme dissatisfaction. People also can have attitudes about various aspects of their jobs such as their work type, their colleagues, overseers or subordinates and their pay (George and Jhones 78). Job satisfaction is a comfortable or delightful emotional state resulting from the evaluation of individual's job experience (Locke, 1976). Job satisfaction shows up a feeling resulting from the perception that job enables the material and psychological needs (Aziri 78). Vroom emphasizes on the employees role in workplace. Therefore, he clarifies job satisfaction as affective orientations on the part of individuals toward current work roles (Vroom). The challenge today is not just retaining talented people, but fully engaging them, capturing their minds and hearts at each stage of their work lives (Lockwood 1).

Job satisfaction is affected by environmental, individual and psychological factors. Factors relating to the environment are: communication, employee recognition, management support and so on (Kraye & Westbrook 88; Weiss & Cropanzano 5), while those that relate to the individual are emotions, genetics and personality (Cote & Morgan 952). Those that are psychological in nature include one's life, family and community (Wright & Cropanzano 91). Importantly, recognition, congenial working atmosphere, individual responsibility, growth opportunity, organizational principles and policies, supervisory style, interpersonal communication skill, pay structure, status quo, safety and security issues are the influential factors.

Bangladesh has gained enough fame through exporting tea all over the world although a cruel reality exists behind the scene. Since tea industry is labor-based, maintaining a fair labor standards relating to favorable working conditions, reasonable working hours, appropriate code of conduct, fair wages, health and housing issue, status etc. are inevitable. Definitely, labor productivity and justice regarding employee's right depend on these relevant matters. Very few micro-level studies on tea workers have been done so far. Still the findings of these studies show that the tea workers are living a subhuman life both in terms of working conditions, living conditions and health security (Khan; BPML, Saha 6).

2.0 Theoretical framework for determining job satisfaction in tea industry

Based on in-depth reviewing literature, this study develops a theoretical framework for determining job satisfaction of marginalized workers:



Fig - 3.1: Factors determining job satisfaction
Source: Author's own development based on literature

The core objective of the study is to investigate the level of job satisfaction among the tea garden workers in Bangladesh.

The specific objectives are:

- i. To find out the status of individual factors that affect the job satisfaction of tea garden workers.
- ii. To find out factors affecting job satisfaction of tea garden workers in Bangladesh.
- iii. To recommend the action plan for improving job satisfaction among the marginalized workers in tea gardens in Bangladesh.

1.0 Research Methodology

In order to achieve objectives, quantitative method in particular survey techniques were used in order to collect necessary data.

- 1.1 Population and Sample: The study will examine the job satisfaction of marginalized workers of tea gardens in the different tea estates in Bangladesh. Thus, every tea estate will be considered as an individual case. So, all workers of the tea estates are the population of this study. There are 163 tea estates in Bangladesh. Among them most are located in Sylhet, Moulabi Bazaar, Habiganj, and also in Chittagong. Out of these 163 tea estates, only 05 (five) estates were selected for taking sample purposively while 330 respondents (workers) were selected for using random sampling method.
- 1.2 Sources of data and their collection: The study will consider both primary and secondary data. Primary data will be collected from the respondents (workers at operational level) using semi-structured questionnaire and the main source of secondary data will be the annual reports of the selected tea companies. Other secondary sources are journals, books and related publications.
- 1.3 Model use: For determining variables to measure job satisfaction of marginalized workers (Deery and Iverson 590) model was used. Indicators of job satisfaction were established from the reviewing latest literature in the field of organizational behavior and management.
- 1.4 Analysis of data: The data obtained through the survey are fully quantitative. Relationships between various variables were explored by using correlation and regression analysis.

2.0 Rationality of the Study

The major drawback for our tea industry is employee management system. Till now tea estates are managed by British colonial rules known as Thumb Rules which are not certainly proficient to get the confidence of the labor of the tea estates who are key contributors in the tea production. Besides this, Government, Tea Board, BTRI do not play the desired role to create the stable environment in the tea estates. In addition, investors have also lack of knowledge (fundamental and technical) about labor management. As a result, they cannot ensure higher productivity. There are some determinants which have great impact on organizational performance. Among these, one of the important factors is workers' job satisfaction. There are some factors which have direct effect on workers' job satisfaction in

the organizations. How these determinants influence the overall job satisfaction in the tea estates has been shown through the paper. Management people can take guidance for better management of their labor force by developing relationship with them; an investor can make his investment decision by taking information from this report. Moreover, the authority of this sector might find the results helpful in avoiding any unexpected catastrophe, controlling labor force, improving workers' job satisfaction and assessing the degree to which the tea industry may need to be reformed.

3.0 Results and Discussion

After collection of data by using structured questionnaire, we have processed and analyzed in accordance with the research design to achieve objectives of the study. This section highlights and discusses the results and the findings based on the analysis done on the collected data. This study focuses on the factors affecting marginalized workers' job satisfaction in the tea industry of Bangladesh. In this instance, for simplicity of analysis and findings, this part focuses on the levels of employee job satisfaction in tea industry of Bangladesh. The descriptive statistics presented in simple way gives preliminary ideas about the factors which affect workers' satisfaction on job.

Table – 03: Descriptive Statistics

Existing Scenario of Workers' Job Satisfaction					
Dimension of Job Satisfaction	N	Minimum	Maximum	Mean	Std. Deviation
Condition of management support	330	2.60	5.00	3.8844	.76186
Status of working environment	330	1.00	4.00	3.3879	.72797
Status of benefits and rewards	330	1.00	4.00	3.3394	.71880
Situation of practiced labor law	288	2.00	5.00	4.1667	.95909
Workers' overall satisfaction on Job	330	1.00	4.00	3.4848	.73643

Workers' expectation on dimensions of Job Satisfaction					
Management support needs to be changed	322	2.00	5.00	4.3789	.73153
Existing working environment needs to be changed	322	3.00	5.00	4.3478	.79139
Current benefits and rewards need to be improved	322	4.00	5.00	4.9503	.21764
Practiced labor law needs to be changed	322	3.00	5.00	4.5404	.67896

From the analysis of descriptive statistics (Table -03 and Table- A01 in Appendix part), it is very much clear that there is huge gap between workers' job satisfaction and their expectations. In case, three important dimensions of job satisfaction mean score are 3.88, 3.39, and 3.34 respectively which indicates they are not satisfied on their working areas rather very low satisfaction or neutral feeling shown in expressing their attitude on different dimensions of job satisfaction. This study tries to explore impact of age, gender, and education of respondents on overall job satisfaction which is measured by cross case analysis. All these factors are significantly related with the overall job satisfaction where mid age workers, female, and more educated have comparatively more satisfaction in them and vice versa (Table-A02).

This study has also identified that among the four dimensions, only one (practiced labor law) has low positive correlation while others have highly positive correlation internally and externally. Again the factors have significant impact on overall job satisfaction (Table 4 and 5).

Table-04: Correlation Analysis

Dimension of Job Satisfaction	Workers' overall satisfaction on Job	Status of working environment	Condition of management support	Status of benefits and rewards
Workers' overall satisfaction on Job	1			
Status of working environment	.918**	1		
Condition of management support	.652**	.525**	1	
Status of benefits and rewards	.883**	.863**	.513**	1
Situation of practiced labor law	.013*	.016	-.059	-.038
	N= 330	330	330	330

** . Correlation is significant at the 0.01 level (1-tailed)

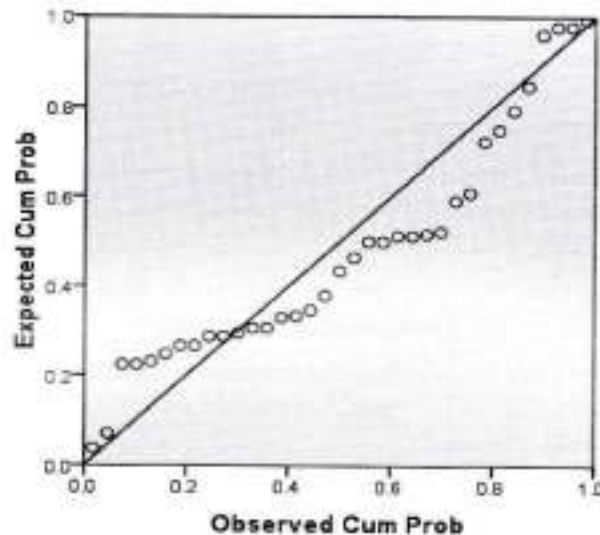
Table -05: Regression Analysis

Model Summary									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.953 ^a	.908	.907	.19252	.908	782.755	4	317	.000
a. Predictors: (Constant), Practiced labor law needs to be improved, Status of working environment, Condition of management support, Status of benefits and rewards									
ANOVA ^b									
Model		Sum of Squares	df	Mean Square	F	Sig.			
1	Regression	116.052	4	29.013	782.755	.000 ^a			
	Residual	11.750	317	.037					
	Total	127.801	321						
a. Predictors: (Constant), Practiced labor law needs to be improved, Status of working environment, Condition of management support, Status of benefits and rewards									
b. Dependent Variable: Workers' overall satisfaction on job									
Coefficients ^a									
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.			
		B	Std. Error	Beta					
1	(Constant)	-.649	.099		-6.538	.000			
	Status of benefits and rewards	.277	.030	.274	9.149	.000			
	Status of working environment	.465	.031	.465	15.230	.000			
	Condition of management support	.267	.018	.326	14.907	.000			
	Situation of practiced labor law	.135	.016	.145	8.462	.000			
a. Dependent Variable: Workers' overall satisfaction on job									

This study also finds that there is gap in expected benefits and perceived benefits (following chart) which has direct impact on overall job satisfaction of the marginalized workers' job satisfaction in the tea gardens in Bangladesh.

Normal P-P Plot of Regression Standardized Residual

Dependent Variable: Workers overall satisfaction on Job



1.0 Conclusion

This study concludes that job satisfaction of marginalized workers is not up to the mark among the tea workers in Bangladesh. They are not fully satisfied on the different dimensions which lead to satisfaction and dissatisfaction levels of the job. In most of the cases, they showed their opinions which represent low level of satisfaction on the different dimensions of job like cooperation level of top management, relationship with supervisor, communication of tea workers; if face work problems, communication of tea workers; if face personal problems, supervisor's assistance, physical working condition of the garden, work satisfaction, working condition, safe working equipment, work stress, working hour, relationship with co-workers, immediate performance feedback, salary and wages, benefits and rewards, bonus and incentive, medical facilities, paid holiday, harmonious payment for male and female, situation of practiced labor law etc. Based on the findings, this study recommends all these tea gardens need to improve different sub dimensions related to top management support, working environment, benefits and rewards (Table- A01).

These issues are very much important to improve job satisfaction within the organizations. As the workers are marginalized, their attitude is very much influential for contributing to their activities which lead to improve performance of the firm. This study has limitation which is to identify the impact of job satisfaction on organizational performance that can be done in future by the researchers themselves or others as it is very much important factor for this sector.

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Appendix

Table - A01: Detailed of Descriptive Statistics

Dimension of Job Satisfaction	N	Minimum	Maximum	Mean	Std. Deviation
Cooperation level of top management	322	1.00	5.00	3.7950	1.05380
Relationship with supervisor.	314	1.00	5.00	3.9427	.96084
Communication of tea workers, if face work problems	314	2.00	5.00	4.0573	.98709
Communication of tea workers, if face personal problems	314	1.00	5.00	3.9490	1.25780
Supervisor's assistance	322	1.00	5.00	3.7205	.97451
Condition of Management Support	330	2.60	5.00	3.8844	.76186
Physical working condition of the garden	322	1.00	5.00	3.7081	1.25124
Work satisfaction	314	1.00	5.00	3.8535	1.29297
Working condition	330	1.00	5.00	3.5939	1.38115
Safe working equipment	314	1.00	5.00	3.4777	1.24138
Work stress	306	1.00	5.00	3.4902	1.29624
Working hour	322	1.00	5.00	3.7081	1.14734
Relationship with co workers	330	3.00	5.00	4.7576	.57455
Immediate performance feedback	322	1.00	5.00	3.5839	1.30448
Status of Working Environment	330	1.00	4.00	3.3879	.72797
Salary and wages	306	1.00	5.00	2.5229	1.38888
Benefits and rewards	304	1.00	5.00	3.0000	1.27944
Bonus and incentive	306	1.00	5.00	3.2810	1.29796
Medical facilities	296	2.00	5.00	4.0811	.94251
Paid holiday	298	1.00	5.00	4.1946	1.13516

Harmonious payment for male and female	298	1.00	7.00	4.7315	1.15255
Status of Benefits and Rewards	330	1.00	4.00	3.3394	.71880
Situation of practiced Labor Law	288	2.00	5.00	4.1667	.95909
Workers' overall Satisfaction on Job	330	1.00	4.00	3.4848	.73643

Table -A02a: Age of the Respondents * Workers' overall Satisfaction on Job

Cross Tabulation						
		Workers' overall satisfaction on job				
		Highly Dissatisfied	Dissatisfied	Neutral	Satisfied	Total
Age of the respondents	Up to 20	0	8	8	8	24
	21-30	0	0	58	48	106
	31-40	0	0	24	72	96
	41-50	0	0	8	64	72
	More than 50	8	16	0	8	32
Total		8	24	98	200	330

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.647E2 ^a	12	.000
N of Valid Cases	330		

Table -A02b: Sex of the Respondents * Workers' overall Satisfaction on Job

Cross Tabulation						
		Workers' overall satisfaction on job				
		Highly Dissatisfied	Dissatisfied	Neutral	Satisfied	Total
Sex of the respondents	Male	8	0	58	128	194
	Female	0	24	40	56	120
Total		8	24	98	184	314

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	48.748 ^a	3	.000
N of Valid Cases	314		

Table -A02c: Occupation of the Respondents * Workers' overall Satisfaction on Job

Cross Tabulation						
		Workers' overall satisfaction on Job				Total
		Highly Dissatisfied	Dissatisfied	Neutral	Satisfied	
Occupation of the respondents	Pucker	0	16	40	72	128
	Plantation	0	8	0	8	16
	Employed Part-time	0	0	24	32	56
	Employed Full-time	0	0	24	56	80
	Others	8	0	10	32	50
Total		8	24	98	200	330

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.151E 2 ^a	12	.000
N of Valid Cases	330		

Table -A02d: Education of the Respondents * Workers' overall Satisfaction on Job

Cross tabulation						
		Workers' overall satisfaction on job				Total
		Highly Dissatisfied	Dissatisfied	Neutral	Satisfied	
Education of the respondents	Below PSC	8	24	82	136	250
	PSC	0	0	16	56	72
Total		8	24	98	192	322

Chi-Square Tests			
	Value	df	Asymp. Sig. (2- sided)
Pearson Chi-Square	16.395 ^a	3	.001
N of Valid Cases	322		

মোঃ জিয়াউর রহমান*

কুরআন ও সুন্নাহের আলোকে রোগ প্রতিরোধ: একটি প্রায়োগিক বিশ্লেষণ

সারসংক্ষেপ

দুনিয়ার জীবনে সুস্থতা আল্লাহতাআলার একটি বড় অনুগ্রহ। হাদীসে অসুস্থতার পূর্বে সুস্থতাকে গুরুত্ব প্রদানের নির্দেশ দেওয়া হয়েছে। অসুস্থতার কারণগুলোর মধ্যে প্রধান দুটি হলো মানুষের অনিয়ম ও অসচেতনতা। এছাড়া আল্লাহতাআলার পক্ষ থেকে পরীক্ষা হিসেবেও অনেক সময় মানুষ অসুস্থ হতে পারে। অসুস্থতার কারণ এবং তা প্রতিরোধের উপায় সম্পর্কে জানা প্রত্যেক মানুষের জন্য অত্যন্ত জরুরী। মানুষ সুস্থ থাকার জন্য সাধারণত দুইটি পদ্ধতি অবলম্বন করে (১) প্রতিকার, অর্থাৎ অসুস্থ হয়ে যাওয়ার পরে চিকিৎসার মাধ্যমে সুস্থ হওয়া, (২) প্রতিরোধ, অর্থাৎ এমনভাবে জীবন যাপন করা যাতে রোগ তৈরিই না হয়। ইসলাম তথা কুরআন ও হাদীসে প্রতিকারের চাইতে প্রতিরোধ পদ্ধতিকেই সর্বাধিক গুরুত্ব দেওয়া হয়েছে। সুস্থ থাকার জন্য কুরআন ও হাদীসে যেসব নির্দেশনা দেয়া হয়েছে এর উপর আমল করলে অসুস্থ হওয়ার সম্ভাবনা প্রায় শূন্যের কোটায় নেমে আসবে। আলোচ্য প্রবন্ধে কুরআন, হাদীস এর উদ্ধৃতিসহ বর্ণনা এবং বিশ্লেষণের মাধ্যমে অসুস্থতার কারণ ও প্রতিরোধের উপায় সম্পর্কে সুন্নাহ-সম্মত রোগ প্রতিরোধ পদ্ধতি নিয়ে বিশদ আলোচনার মাধ্যমে প্রমাণ করা হবে যে, যদি মানুষ ইসলাম নির্দেশিত পথে জীবন যাপন করে তাহলে পৃথিবীতে একটি সুস্থ সবল মানবজাতি অস্থিতশীল থাকবে।

মূলশব্দ : অপরিচ্ছন্নতা, অশ্রীলতা, মুমিনের জন্য পরীক্ষা, রোগ প্রতিরোধ পদ্ধতি, সুস্থতা।

Abstract

Soundness of body and mind in worldly life is a great Blessing of Allah the Almighty. The Hadith directs to give importance to sound health before falling ill. Of all the causes, the two major causes of falling ill are irregularity and insensibleness. Besides, many may fall ill as per Will of Allah as to test their total submission to Him. It is a pressing urgency for humans to know the causes of illness and the right ways of its prevention. People follow two ways for becoming sound in body and mind--(1) 'remedy' that means to gain recovery through treatment after falling ill, (2) 'prevention' that means to maintain livelihood in such a way that no ailments may take birth. In Islam as in the holy Quran and the Hadith, much more emphasis is laid on prevention rather than remedy. If the instructions embedded in the holy Quran and the Hadith for maintaining good health are brought into regular practices, then falling ill will be drawn down almost to naught. It is evident from the elaborate interpretation regarding the causes and prevention of illness through analysis along with the relevant quotes from the holy Quran and the Hadith in the article under discussion that if people lead their lives to the paths Islam instructs to follow, then a sound and strong mankind will remain existent in the earth.

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ভূমিকা

ইসলাম আমাদেরকে এমন একটি জীবন পদ্ধতি প্রদান করেছে যে, যদি কোনো মানুষ ইসলামের এ নিয়মগুলো ন্যূনতমভাবেও মেনে চলে তবে সুস্থতা লাভ করতে পারবে। অসুস্থতার অন্যতম কারণ হচ্ছে অপরিচ্ছন্নতা, খাদ্যাভ্যাস, অশ্রীলতা, অনিয়ন্ত্রিত জীবন যাপন ও অলসতা ইত্যাদি। মানুষের কর্মসোপে অসুস্থতা মানব জীবনের অবিচ্ছেদ্য অংশ হয়ে দাঁড়িয়েছে। দৈহিক ও মানসিক দিক থেকে একটি সুস্থ সুন্দর জীবন গঠনের জন্য অশ্রীলতা, অলসতা, পাপ বর্জন, পরিমিত খাদ্য গ্রহণ, পরিশ্রম, বিশ্রাম, বিনোদন, স্বাস্থ্য সতর্কতা, নিয়মিত ইবাদত, দুআ ইত্যাদি বিষয়ে গুরুত্বারোপ করা প্রত্যেক মানুষের একান্ত কর্তব্য। ইসলাম মানুষকে সুস্থ জীবন গঠনের নানা উপায় বাতলিয়ে দিয়েছে। সালাত, সিয়াম, কুরআন তিলাওয়াত ইত্যাদি ইবাদত পালন মানুষকে সুস্থ রাখতে সহায়তা করে। এছাড়া ইসলাম দৈনন্দিন জীবনে চলাচলের যে নীতিমালা প্রণয়ন করেছে তাও মানুষের সুস্থতা গঠনে অবশ্যই সহায়ক।

রোগ কী?

রোগ শব্দটি বিশেষ্য, এর অর্থ পীড়া; ব্যাধি; অসুখ; ব্যারাম। (আহমদ শরীফ, ২০০২, ৫০১)। সুতরাং বলা যায় যে, শারীরিক ব্যাধি ও মানসিক বৈকল্য হলো রোগ। রোগের কারণে মানব জীবন অশান্তিময় হয়ে ওঠে। এ থেকে সাধারণত উত্তরণের উপায় খুঁজতে মানুষ বিভিন্ন ধরনের চিকিৎসা পদ্ধতি গ্রহণ করে। কিন্তু রোগ প্রতিরোধে মানুষকে এতো বেশি তৎপর দেখা যায় না।

সুস্থতা

সুস্থতা শব্দটি বিশেষ্য, এর অর্থ শরীরের ভালো অবস্থা বা স্বচ্ছন্দ্য; রোগশূন্যতা। (আহমদ শরীফ, ২০০২, ৫৭০)। সুতরাং বলা যায় যে, শারীরিক ও মানসিক রোগমুক্ত থাকটাই সুস্থতা। সুস্থতা মানব জীবনকে সুন্দর ও আনন্দময় করে তোলে। এটি আল্লাহতাআলার পক্ষ থেকে একটি গুরুত্বপূর্ণ নেয়ামত। উক্ত নেয়ামতের ক্ষেত্রে সকল মুমিনকে অবশ্যই সতর্ক থাকতে হবে। এ ব্যাপারে আব্দুল্লাহ ইবনু আব্বাস রা. বলেন, রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

بِعَمَلَيْنِ مُغْلَبُونَ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصُّحَّةُ وَالْفَرَاغُ

“দুটি নিয়ামতের বিষয়ে অধিকাংশ মানুষই অসতর্ক ও প্রতারণিত তা হলো সুস্থতা ও অবসর।” (আল-বুখারী ৫/২৩৫৭)। সুস্থতা ও অসুস্থতা উভয়ের মধ্যেই মুমিনের কল্যাণ নিহিত। তবে সুস্থ, সবল, কর্মঠ, পরিশ্রমী, মানসিক ও ইমানী দিক থেকে যে ব্যাঙ্গাই অধিক শক্তিশালী, আল্লাহতাআলা তাকে অধিক ভালোবাসেন। আবু হুরায়রা রা. বলেন, রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেছেন:

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ

“দুর্বল মুমিনের চেয়ে শক্তিশালী মুমিন অধিকতর কল্যাণময় এবং আল্লাহর নিকট অধিকতর প্রিয়, তবে উভয়ের মধ্যেই কল্যাণ রয়েছে।” (মুসলিম, ৪/২০৫২)। উক্ত হাদীসে সুস্থতা অর্জন ও রক্ষায় অনুপ্রাণিত করা হয়েছে।

অসুস্থতার ধরন

মানুষ সাধারণত দু'ধরনের অসুস্থতায় ভোগে ১. শারীরিক, যেমন: জ্বর, सर्দি, কাশি, নিউমোনিয়া, ডায়রিয়া ডায়াবেটিস, গ্যাস্ট্রিক, আলসার, ক্যান্সার, এলার্জি, এইডস, দন্তরোগ ইত্যাদি ২. মানসিক ও শ্রায়ু রোগ যেমন: উন্মাদনা, বিষন্নতা, উদ্বিগ্নতা, দৃষ্টিভ্রম, মূর্খারোগ ইত্যাদি।

অসুস্থতার কারণ

সাধারণত অসুস্থতার অনেক কারণ রয়েছে (১) অপরিচ্ছন্নতা (২) খাদ্য বা খাদ্যাভ্যাস জনিত। যেমন, খাদ্যের অজ্ঞাব, ক্ষতিকর খাদ্য গ্রহণ, অতিভোজন ইত্যাদি। (৩) অশ্রীলতা। (৪) অনিয়ন্ত্রিত জীবন যাপন। (৫) অলসতা, পরিশ্রমহীনতা (৬) অতি পরিশ্রম। (৭) মানসিক অস্থিরতা ও উৎকর্ষ। (৮) অসতর্কতা। এছাড়া পর্যাপ্ত পুষ্টিমানের খাবার গ্রহণ না করা, আর্থিক অসচ্ছলতার কারণে পর্যাপ্ত খাবারের চাহিদা পূরণে ব্যর্থতা, দারিদ্র ও অর্থনৈতিক সমস্যা ইত্যাদি। আল্লাহর পক্ষ থেকে পরীক্ষারূপেও মুমিন অসুস্থতার সম্মুখীন হতে পারে।

অপরিচ্ছন্নতা জনিত রোগ ও তা প্রতিরোধের উপায়

অপরিচ্ছন্নতার কারণে নানা রোগের জন্য হয়। যেমন: ডায়েরিয়া, এলার্জি, কাশি, বোস-পাটড়া, চিকুনগুনিয়া, ডেঙ্গু, জ্বর, মুখে দুর্গন্ধ, কুঁমি ইত্যাদি। তাই পরিচ্ছন্নতার প্রতি গুরুত্বারোপ করে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

الطُّهُورُ شَطْرُ الْإِيمَانِ

“পবিত্রতা ঈমানের অর্ধাংশ।” (মুসলিম, ১/২০৩)। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম দেখে বা পোশাকে অপরিচ্ছন্ন কাটকে দেখলে আপত্তি করতেন। এক হাদীসে তিনি বলেন:

نُظِّفُوا أَرْأَهُ قَالِ أَفَيُنْكَمُ وَلَا تَتَّبِعُوا بِأَلْيَهُ

“তোমরা তোমাদের বাড়ির আসিনার সর্বনিক পরিচ্ছন্ন রাখবে, ইহুদীদের অনুকরণ করবে না, ইহুদীরা তাদের বাড়ির আসিনা পরিষ্কার করে না।” (তিরমিযী, ৫/১১১)। বাড়ি ঘর পরিষ্কার রাখার ব্যাপারে অন্য এক হাদীসে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

لَا يَنْفَعُ بَوْلٌ فِي طُسْتٍ فِي الْبَيْتِ فَلَيْسَ الْمَلَأَكَ لَا تَدْخُلُ بَيْتًا فِيهِ بَوْلٌ مَنْفَعٌ

“বাড়ির মধ্যে কোনো পাত্রে যেন পেশাব জমা না থাকে। কারণ যে বাড়িতে কোনো পেশাব জমে আছে সেই বাড়িতে ফিরিশতারা প্রবেশ করেন না।” (হাইসামী, ১/২০৪)। টয়লেটের ভিতরে জুতা ব্যবহারের প্রতি উৎসাহিত প্রদান করে আয়েশা রা, বলেন:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْمَرْفُقَ لَبَسَ حِذَاءَهُ وَغَطَّى رَأْسَهُ

“রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম শৌচাগারে প্রবেশ করতে চাইলে তাঁর জুতা পরিধান করতেন এবং মাথা আবৃত করতেন।” (বাইহাকী, শু’আবুল ইমান ৬/১৪২)। অসুস্থতার অন্যতম কারণ অপরিচ্ছন্নতা, যা ইসলামে নিষিদ্ধ করা হয়েছে। পরিচ্ছন্নতা ইসলামের মৌলিক নির্দেশনা ও ঈমানের অংশ। এটি এমন একটি বৈশিষ্ট্যপূর্ণ আমল, যা অন্য কোনো ধর্মে পরিলক্ষিত হয় না। ইস্তিজ্জা, মিসওয়াক, ওযু, গোসল, পোশাক-পরিচ্ছদের পবিত্রতা ইত্যাদি বিষয় যদি মুমিন সঠিকভাবে সুন্নত নির্দেশিত পদ্ধতিতে আদায় করেন তবে তিনি সহজেই অপরিচ্ছন্নতাজনিত রোগ-ব্যাধি থেকে সাধারণভাবে নিরাপদ থাকতে পারবেন। লগনের হার্ট স্টেটের বিশিষ্ট ডাক্তার কেনন ডেভিস সমগ্র ইউরোপীয় জাতিকে কড়া সতর্ক করে বলেছেন: তোমরা যদি এভাবেই (অর্থাৎ পায়েখানার পর টয়লেট পেপার ব্যবহার কর এবং সাথে সাথে পানি ব্যবহার না কর) জীবন যাপন করতে থাক, তা হলে নিম্নোক্ত রোগ-ব্যাধির জন্য প্রস্তুত হয়ে যাও। নিম্ন ক্যান্সার, ভগন্দর, চর্ম ইনফেকশন ও ফুসফুসের রোগ। (ডা. মুহাম্মদ তারেক মাহমুদ, ২০১৩, ১৬৩)। এ প্রসঙ্গে আয়েশা রা, থেকে বর্ণিত আছে, “তোমরা তোমাদের স্বামীদেরকে পানি দিয়ে ইস্তিজ্জা করতে নির্দেশ দাও। কারণ, আমি তাদের (মিকট এ কথা বলতে) লজ্জাবোধ করি। কারণ, রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম এটা করতেন।” (তিরমিযী, ১/১১)। মিসওয়াক ব্যবহার করা সুন্নাত। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

السُّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاءٌ لِلرَّبِّ

“মিসওয়াক মুখ পবিত্র ও পরিচ্ছন্ন করার উপকরণ, প্রতিপালকের সন্তুষ্টির কারণ।” (আহমদ, আল মাকতাবাতুশ শামেলা ৩.৫, ১/৬৩, হাদীস নং ৫৯)। মিসওয়াক দ্বারা দাঁত পরিষ্কার হয়। এর মাধ্যমে মুখের দুর্গন্ধ দূরীভূত হয়, মুখের ভিতরের রোগজীবাণু ধ্বংস করে এবং মস্তিষ্ক সতেজ হয়। ডা. মুহাম্মদ তারেক মাহমুদ সুন্নাতে রাসূল ও আধুনিক বিজ্ঞান বইয়ে বলেন যে, এক ব্যক্তি একাধিক জটিল রোগে আক্রান্ত ছিল। যেমন: যান্ত্রিক বাধা, পলায় বাধা ও জ্বালাপোড়া, গলার স্বর হ্রাস পাওয়া, মস্তিষ্ক ও স্নায়বিক হ্রাস পাওয়া, মাথা ঘুরানো ইত্যাদি। ব্রেইন স্পেশালিষ্ট, জেনারেল ফিজিশিয়ান বিশেষজ্ঞ ডাক্তার দ্বারা অনেক চিকিৎসা করা হয়েছে। কিন্তু কোনো সুফল পাওয়া গেলো না। আমি তার চিকিৎসার জন্য মিসওয়াক কেটে তা পানিতে ফুটিয়ে সেই পানি দ্বারা গড়গড়া করতে দিলাম। সাথে সাথে মিসওয়াক ব্যবহারেরও নির্দেশ দিলাম। আর গুতনীর নিচের উচ্চ অংশে কিছু ঔষধ প্রলেপের জন্য দেওয়া হলো। এভাবে খুব দ্রুত তার রোগ উপশম হলো। এভাবে চিন্তা করলে দেখা যায় যে, মিসওয়াক গালের ঘা, দাঁতের হরিদ্রতা ও মস্তিষ্কের রোগ, কানের রোগ, শ্রবণশক্তি হ্রাস ইত্যাদি রোগ প্রতিরোধে অত্যন্ত কার্যকর ভূমিকা পালন করে। (ডা. মুহাম্মদ তারেক মাহমুদ, ২০১৩, ১/৩৮-৩৯)।

ইসলাম পরিচ্ছন্নতার যতো উপায় বাতলিয়ে দিয়েছে সবগুলোই মানুষকে রোগ প্রতিরোধে সহায়তা করে। ওযু রোগ ব্যাধি প্রবেশের রাস্তাসমূহের অতঃ প্রহরী। হাত ধোত করা, কুলি করা, নাকে পানি দেওয়া, মুখ ধোত করা, মাথা মাছেহ করা, পা ধোত করা ইত্যাদি সকল পদ্ধতিই বিভিন্ন রোগের প্রতিরোধক হিসেবে কাজ করে। যেমন চর্মরোগ, ঘামাচি, টনসিল, সর্দি-কাশি, মুখের ব্রণ, চক্ষুরোগ, গলার রোগ, মস্তিষ্ক ও শ্বাসরোগ, ডায়াবেটিস ইত্যাদি।

খাদ্যাভ্যাস জনিত রোগ ও তা প্রতিরোধের উপায়

খাদ্যের অভাব, ক্ষতিকর খাদ্য গ্রহণ, অতিভোজন ইত্যাদি কারণে নানা রোগের সৃষ্টি হয়। যেমন: ডায়াবেটিস, রক্তচাপ, কুখামন্দা, হৃদরোগ, আলসার, ক্যান্সার ইত্যাদি। তাই অতিভোজন ও ক্ষতিকর খাদ্য গ্রহণের প্রতি কুরআন ও হাদীসে নিষেধ করা হয়েছে। খাবার গ্রহণের বেলায় মধ্যম পন্থা অবলম্বনের প্রতি উৎসাহ প্রদান করে আত্মা তাআলা বলেন:

(وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

“এবং তোমরা খাও ও পান কর এবং অপচয় করো না। নিশ্চয় তিনি অপচয়কারীদের পছন্দ করেন না।” (আল-কুরআন, ৭:৩১) উক্ত আয়াতে যতোটুকু প্রয়োজন ততোটুকু খাবার গ্রহণ করতে নির্দেশ দেয়া হয়েছে। অতিরিক্ত পানাহারকে নিরুৎসাহিত করা হয়েছে। ওমর রা. বলেন, “বেশি পানাহার থেকে বেঁচে থাক। কারণ, অধিক পানাহার দেহকে নষ্ট করে, রোগের জন্ম দেয় এবং কর্মে অলসতা সৃষ্টি করে। পানাহারের ক্ষেত্রে মধ্যপন্থা অবলম্বন কর।” ইবনে উমার রা. হতে বর্ণিত। তিনি বলেছেন, রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেছেন:

إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مَعَى وَاحِدٍ وَإِنَّ الْكَافِرَ أَوْ الْمُنَافِقَ فَلَا أَدْرِي أَيُّهُمَا قَلَّ غَيْبُهُ اللَّهُ يَأْكُلُ فِي سَبْعَةِ أُمْعَاءٍ

“মুসলিম ব্যক্তি এক উদরে খাদ্য গ্রহণ করে। আর কাকের অথবা মুনাবিক সাত উদরে খাদ্য গ্রহণ করে।” (বুখারী, আল মাকতাবাতুশ শামেলা, ভা. ৩.৫ হাদীস নং ৪৯৭৫)। (মুহাম্মদ শকী, পৃ. ৪৩৮)। খাদ্য জীবনের জন্য, জীবন খাদ্যের জন্য নয়। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

مَا مَلَأَ أَكْمَى وَعَاءَ شَرًّا مِنْ بَطْنٍ حَسْبُ الْإِنْسَانِ لَقِيمَاتٌ يَفْتَنُ صَبْرُهُ فَإِنْ غَلَبَتْ الْإِنْسَانِيَّةُ فَكُلْتُ لِلطَّعَامِ وَكُلْتُ لِلشَّرَابِ وَكُلْتُ لِلنَّفْسِ

“আদম সন্তান তার নিজের পেটের চেয়ে নিকটতর কোনো পাত্র পূর্ণ করেনি। দেহকে সুস্থ-সবল কর্মক্ষম রাখতে যতটুকু খাদ্য প্রয়োজন ততটুকুই একজন মানুষের জন্য যথেষ্ট। যদি কোনো মানুষের খাদ্যাস্পৃহা প্রবল হয় (বেশি খাওয়ার ইচ্ছা দমন করতে না পারে) তবে সে পেটের এক তৃতীয়াংশ খাদ্যের জন্য, এক তৃতীয়াংশ পানীয়ের জন্য ও এক তৃতীয়াংশ শ্বাস-প্রশ্বাসের জন্য রাখবে।” (ইবনু মাজাহ, ২/১১১১; হাকিম, ৪/১৩৫; তিরমিযী, ৪/৫৯০)। অতিভোজন মানুষের অধিকাংশ রোগ-ব্যাধির কারণ। সুতরাং পরিমিত আহার রোগ-ব্যাধি থেকে মুক্ত থাকতে ও রোগ হলে তা নিয়ন্ত্রণে রাখতে অত্যন্ত জরুরী। অত্যধিক পানাহারকে নিরুৎসাহিত করার পাশাপাশি সকল ক্ষতিকারক ও নোংরা খাদ্য গ্রহণ ইসলাম হারাম ঘোষণা করেছে। আত্মাহুতাআলা বলেন:

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

“আর তিনি তাদের জন্য ঘািবতীয় পবিত্র বস্তু হালাল ঘোষণা করেন ও নাপাক (নোংরা) জিনিসসমূহকে তাদের উপর হারাম ঘোষণা করেন।” (আল কুরআন: ৭: ১৫৭)।

মাদকদ্রব্য ও মদ্যপান

ইসলামের সকল প্রকার মাদকদ্রব্য ও মদ্যপান হারাম। আত্মাহুতাআলা কুরআনে ঘোষণা করেন:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ)

“হে মানুষ (তোমরা যারা ঈমান এনেছো তোমরা জেনো রেখো) মদ, জুয়া, পূজার বেদী ও ভাগ্যনির্ণায়ক শর হচ্ছে ঘৃণিত শয়তানের কাজ। অতএব তোমরা তা (সম্পূর্ণরূপে) বর্জন করো। যাতে করে তোমরা সফলকাম হতে পার।” (আল-কুরআন, ৫:৯০)। আনাস রা. হতে বর্ণিত আছে:

لَا تَخَذَلُكُمْ خَبِيرًا لَا يَخَذَلُكُمْ أَحَدٌ يَغْدِي سَمْعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَشْرَطَ السَّاعَةِ أَنْ يَقُلَ الْعَلَمُ وَيُظْهِرَ الْجَهْلُ وَ

‘আমি রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম এর নিকট একটি হাদীস শুনেছি। আমি ছাড়া আর কেউ সেটি তোমাদের কাছে বর্ণনা করবে না।’ তিনি বলেছেন, “কিয়ামতের আলামতগুলোর মধ্যে এও আছে যে, অজ্ঞতা ও মূর্খতা বেড়ে যাবে, ইলম হ্রাস পাবে, প্রকাশ্যে যেনা ব্যভিচার হবে, (অবাধে) মদ্যপান চলবে।” (বুখারী, ৫১৬৮)। আনাস রা. বলেন:

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخَمْرِ عَشْرَةَ عَصِيرَهَا وَمُعْتَصِرَهَا وَالْمَغْصُورَةَ لَهُ وَحَامِلَهَا وَالْمَحْمُولَةَ لَهُ وَبَائِعَهَا وَالْمَبْيُوعَةَ لَهُ وَ

“রাসূল সা, মদের সাথে সংশ্লিষ্ট দশ ব্যক্তিকে অভিশাপ দিয়েছেন। তারা হচ্ছে--মদ্যপায়ী, উৎপাদনকারী, বাজারজাতকারী, বহনকারী, পরিবেশনকারী, বিক্রেতা, মূল্য গ্রহণকারী, সেই মূল্য ভোগকারী, ক্রেতা ও যার জন্য তা ক্রয় করা হয়।” (ইবনে মাজাহ, মাকতাবাতুশ শামেলা, ৩.৫ হাদীস নং ৩৩৭২)। মাদকের করাল গ্রাস থেকে মুক্ত সমাজ ও রাষ্ট্রকে মুক্ত করতে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম মদ পরিহারের ঘোষণা দিয়ে বলেন:

لَا تَشْرَبِ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ

“মদ পান করো না, কেননা তা সকল পাপাচারের চাবিকাঠি” (ইবনে মাজাহ ২০০৬, ৩৩৭১)। সাধারণত বিভিন্ন মাদক দ্রব্যের প্রতি আসক্তিই হচ্ছে মাদকাসক্তি। মাদকাসক্তির ফলে নানা রোগের সৃষ্টি হয়। যেমন: রক্তক্ষততা, ক্ষুধামন্দা, হৃদরোগ, আলসার, ক্যান্সার ইত্যাদি। সমাজে হত্যা, ধর্ষণ, চাঁদাবাজি, ছিনতাই, চুরি, ডাকাতি, সমকামিতা, স্ত্রীকে তালাক প্রদান, সড়ক দুর্ঘটনাসহ অনেক অপরাধ মাদকের কারণে বৃদ্ধি পাচ্ছে। মনোবিজ্ঞানীদের মতে, মাদকদ্রব্য ভয়ঙ্কর এক সর্বনাশা ক্ষতিকর দ্রব্য। ক্ষতিকর জেনেও মানুষ কেনো মাদকাসক্ত হয়-সে বিষয়ে নানা গবেষণা ও পরীক্ষা-নিরীক্ষা হয়েছে। আসক্তির পেছনে একক কোনো কারণ দায়ী নয়; এর পেছনে বেশ কিছু মনস্তাত্ত্বিক, শারীরিক ও আর্থ-সামাজিক কারণ বিদ্যমান বলে মনোবিজ্ঞানীগণ মত দিয়েছেন। (হক ১৯৮৯, ২০১) মাদকাসক্তির পাশাপাশি তামাক ও তামাকজাত দ্রব্য, যথা-ধূমপান, জর্দা, সাদাপাতা ইত্যাদি একটি নীরব ঘাতক। এতে সামাজিক অস্থিরতা সৃষ্টি হয়। ধূমপান ও তামাকের দ্বারা নানা রোগের সৃষ্টি হয়। যেমন: দাঁতে, মুখে ও ফুসফুসে কালো আবরণ তৈরি হওয়া। ধূমপান ও তামাক বিষয়ে কুরআনে সরাসরি নিষেধাজ্ঞা না থাকলেও যেহেতু ধূমপান ও তামাকজাত দ্রব্য উপকারিতা নেই, এতে নানা ধরনের রোগ-ব্যধি হয়ে থাকে, তাই সুস্বাস্থ্যের জন্য ধূমপান, তামাক ও তামাক পাতায় তৈরী দ্রব্য সেবন থেকে বিরত থাকা প্রত্যেক মানুষের কর্তব্য। আল্লাহতাআলা কুরআনে বলেন:

(لَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ)

“তোমরা নিজেদেরকে ক্ষতের সম্মুখীন করো না, এবং তোমরা (অন্য মানুষদের সাথে দয়া) অনুগ্রহ করো, অবশ্যই আল্লাহতাআলা অনুগ্রহকারী ব্যক্তিদের ভালবাসেন।” (আল কুরআন, ২:১৯৫)। হু’আবিয়া রা. বলেন, রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেছেন:

إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا قِيلَ وَقَالَ وَإِضَاعَةُ الْمَالِ وَكَثْرَةُ السُّؤَالِ

“আল্লাহতাআলা তোমাদের জন্য তিনটি বিষয়কে অপছন্দ করেন। ১. অযথা কথাবার্তা বলা, ২. সম্পদ অপচয় করা এবং ৩। অধিক হারে প্রশ্ন করা।” (বুখারী, আল মাকতাবাতুশ শামেলা, ভা. ৩.৫, হাদীস নং ১৩৮৩)। এই আয়াত ও হাদীসে নিজেকে ক্ষতের দিকে ঠেলে দিতে ও সম্পদ বিনষ্ট করতে নিকৎসাহিত করা হয়েছে। তাই ধূমপান ও তামাক ভক্ষণ থেকে বেঁচে থাকলে আশা করা যায় উপরোক্ত আয়াত ও হাদীসের উপর আমল হবে। এতে শরীর সুস্থ থাকবে ও সম্পদের অপচয় থেকে রক্ষা পাওয়া যাবে।

অশ্লীলতা জনিত রোগ ও এর প্রতিরোধ

অশ্লীলতার কারণে নানা রোগের সৃষ্টি হয়। যেমন: এইডস। আধুনিক পাশ্চাত্য সভ্যতায় অশ্লীলতার পথ খোলা রেখে অশ্লীলতাপ্রসূত রোগ-ব্যাধিগুলি নিয়ন্ত্রণের চেষ্টা করা হয়। এ হচ্ছে ট্যাংকির নিচে ছিদ্র রেখে পানি সংরক্ষণের ব্যর্থ চেষ্টার মতোই অবান্তর কর্ম। অশ্লীলতা নিজেই একটি মারাত্মক ব্যাধি। এর মাধ্যমে অগণিত দৈহিক ও মানসিক রোগ মানুষকে আক্রান্ত করে। আল্লাহতাআলা বলেন:

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ)

“বল, আমার প্রতিপালক হারাম (নিষিদ্ধ) করেছেন সকল প্রকার অশ্লীলতা, তা প্রকাশ্য হোক আর অপ্রকাশ্য হোক।” (আল কুরআন, ৭:৩৩)। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

لَمْ تَطْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوا بِهَا إِلَّا فُتِيَ فِيهِمُ الطَّاغُوتُ
وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضْنَى فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا

“যখন কোনো জাতির মধ্যে প্রেগসহ অশ্লীলতা এমনভাবে ছড়িয়ে পড়ে যে, তারা প্রকাশ্যে অশ্লীলতায় লিপ্ত হতে থাকে, তখন তাদের মধ্যে এমন সব রোগ-ব্যাধি ছড়িয়ে পড়ে যা তাদের পূর্বপুরুষদের মধ্যে প্রসারিত ছিল না।” (ইবনু মাজাহ, ২/১৩৩২)। অশ্লীলতার কারণেই ভয়াবহ এইডস রোগসহ নানা ধরনের জটিল রোগ দিন দিন বৃদ্ধি পাচ্ছে। আল্লাহতাআলা বলেন:

(وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا)

“আর ব্যভিচারের কাছেও যোগো না। নিশ্চয় এটা অশ্লীল কাজ ও মন্দ পথ। (আল কুরআন: ১৭:৩২)। ব্যভিচার হারাম হওয়ার দুটি কারণ এখানে উল্লেখ করা হয়েছে। (১) এটি একটি অশ্লীল কাজ (২) সামাজিক অনাসৃষ্টি। ব্যভিচারের কারণে সমাজ ব্যবস্থায় শৃঙ্খলা ভেঙ্গে পড়ার পাশাপাশি চুরি-ডাকাতি, নারী নির্যাতন ও হত্যার মতো জঘন্যতম অপরাধ সংঘটিত হচ্ছে। এক দিকে যেমন সমাজ ও দেশের শান্তি ও নিরাপত্তার অন্তরায় অন্যদিকে যৌনব্যাধিসহ নানা রোগ-ব্যাধি সৃষ্টির কারণ। তাই ব্যভিচার থেকে বেঁচে থাকার মাধ্যমে মানুষ শান্তিময় জীবন পরিচালনার পাশাপাশি নানা জটিল রোগ প্রতিরোধ করতে সক্ষম হবে। বর্তমানে এইডস রোগ প্রতিরোধের জন্য ডাক্তারগণও ধর্মীয় অনুশাসন মেনে চলার পরামর্শ দিয়ে থাকেন।

অনিয়ন্ত্রিত জীবনযাপন জনিত রোগ ও এর প্রতিরোধ

সালাত, সিয়াম, ঘুম, পরিশ্রম, বিগ্রাম খাওয়া-দাওয়া ইত্যাদির মাধ্যমে আল্লাহতাআলা মুমিনদের জন্য নিয়ন্ত্রিত জীবন যাপনের জন্য নির্দেশ দিয়েছেন। আল্লাহতাআলা বলেন:

(حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ -

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمْنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ)

“তোমরা সালাতের প্রতি যত্নবান হও, বিশেষত মধ্যবর্তী সালাতের এবং আল্লাহর উদ্দেশ্যে তোমরা বিনীতভাবে দাঁড়াবে। যদি তোমরা আশঙ্কিত থাক তবে পদচাষী অথবা আরোহী অবস্থায়, আর যখন নিরাপদ বোধ করবে তখন আল্লাহর যিক্র কর। (অর্থাৎ সালাত আদায় কর) যেভাবে তিনি তোমাদের শিক্ষা দিয়েছেন, যা তোমরা জানতে না।” (আল কুরআন, ২:২৩৮-২৩৯)। ইবনু মাসউদ রা. বলেন:

مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا فَلْيَحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ حَيْثُ يَنَادِي بِهِنَ فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُنَنَ الْهُدَى وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُخَسِّنُ الطُّهُورَ ثُمَّ يَعْمُدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خَطْوَةٍ يَخْطُوهَا حَسَنَةً وَيَرْفَعُهُ بِهَا دَرَجَةً وَيَحُطُّ عَنْهُ بِهَا مَنِيئَةٌ وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومُ النِّفَاقِ وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يَهْدَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ

“যার পছন্দ হয় যে, সে আগামীকাল মুসলিম হয়ে আত্মাহুত সাধে সাফাত করবে সে যেন এ সকল সালাতগুলি সদাসর্বদা নিয়মিত সেখানে আদায় করে যেখানে এগুলির জন্য আযান দেওয়া হয়। কারণ আত্মাহুত তোমাদের নবীর (সালাতুল্লাহু আলাইহি ওয়া সাল্লাম) জন্য কিছু হেলায়তে-সুন্নাতের (বীতির) বিধান প্রদান করেছেন। আর এ সকল সালাতগুলি নিয়মিত জামাতে আদায় করা হেলায়তে-সুন্নাতের অন্যতম। যদি তোমরা তোমাদের বাড়িতে সালাত আদায় কর, যেহেতু এই পশ্চাতপদ ব্যক্তি নিজ বাড়িতে সালাত আদায় করে, তাহলে তোমরা তোমাদের নবীর (সালাতুল্লাহু আলাইহি ওয়া সাল্লাম) সুন্নাত পরিত্যাগ করবে। আর যদি তোমরা তোমাদের নবীর (সালাতুল্লাহু আলাইহি ওয়া সাল্লাম) সুন্নাত পরিত্যাগ করলে তাহলে তোমরা বিভ্রান্ত হয়ে যাবে। যখনই কোনো ব্যক্তি সুন্দররূপে গুণ বা গোসল করে পবিত্র হয় এবং এরপর সে এ সকল মসজিদের যে কোনো একটি মসজিদের উদ্দেশ্যে যাত্রা শুরু করে তখন আত্মাহুত তার ফেলা প্রতিটি পদক্ষেপের বিনিময়ে তার জন্য একটি পুণ্য লিখেন, তাকে একটি মর্যাদা বাড়িয়ে দেন এবং তার একটি পাপ ক্ষমা করে দেন। আমরা আমাদেরকে দেখছি যে, শুধুমাত্র যে মুনাফিকের মুনাফিকী সুপরিচিত সে ছাড়া কেউই জামআত থেকে পিছে পড়ত না। অনেক মানুষকে দুই ব্যক্তির কাঁধের উপর তর করে টেনে এনে সালাতের কাতারে দাঁড় করানো হতো।” (মুসলিম, ১/৪৫৩)। আত্মাহুতআলা বলেন:

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ)

“হে মানুষ, তোমরা যারা ইমান এনেছো, তোমাদের ওপর রোযা ফরয করা দেয়া হয়েছে, যেমনি করে ফরয করা হয়েছিল তোমাদের পূর্ববর্তী লোকদের ওপর, যেন তোমরা (এর মাধ্যমে) তাকওয়া অর্জন করতে পার।” (আল কুরআন, ২:১৮৩)। উপরোক্ত আয়াতগুলো থেকে আমরা বুঝতে পারি যে, আত্মাহুতআলা মানুষকে নিয়ন্ত্রিত জীবন-যাপনের নির্দেশনা দিয়েছেন। সালাত সিয়াম পালনের মাধ্যমে মানুষের জীবন নিয়ন্ত্রিত থাকবে, ফলে সে নানা রোগ-ব্যাধি থেকে নিরাপদে থাকতে পারবে। নামাযের মাধ্যমে একজন মানুষের বাহ্যিক অঙ্গ-প্রত্যঙ্গের সৌন্দর্য বৃদ্ধির পাশাপাশি অভ্যন্তরীণ অঙ্গ-প্রত্যঙ্গ যেমন- হৃৎপিণ্ড, যকৃত, মূত্রাশয়, ফসফাস, মস্তিষ্ক, নাড়িহৃৎপিণ্ড, পাকস্থলী, মেরুদণ্ড, পর্দান, বক্ষ ও সকল গ্রন্থি-কে কার্যকরী রেখে শরীরকে সুস্থ ও সুন্দর করে তোলে। রোযা সুস্বাস্থ্যের জন্য এক নবীরবিহীন পদ্ধতি।

প্রফেসর ‘মুর পান্ড দিল’ তিনি তার আত্মজীবনীতে লিখেন, “আমি বহু ইসলামি বইপত্র অধ্যয়ন করেছি। যখন রোযার অধ্যায়ে পৌঁছলাম, তখন আমি বিস্মিত হলাম যে, ইসলাম তার অনুসারীদেরকে এক মহৎ ফর্মুলা শিক্ষা দিয়েছে। ইসলাম যদি শুধু রোযার ফর্মুলাই শিক্ষা দিত, তাহলে এর চেয়ে উত্তম আর কোনো নেয়ামত তাদের জন্য হত না।” (ডাঃ মুহাম্মদ তারেক মাহমুদ ২০১৩, ১/১৪০)। ডায়াবেটিস, হৃদরোগ ও পাকস্থলী রোগে আক্রান্ত রোগীর জন্য রোযা অত্যন্ত উপকারী। এছাড়া দিনের বেলায় রোযা রাখার নজের পরিমাণ হ্রাস পাওয়ার কারণে যকৃত অনাবিল শক্তি পায়।

অলসতা, পরিশ্রমহীনতা এবং অতি পরিশ্রম জনিত রোগ ও এর প্রতিরোধ

অলসতা, পরিশ্রমহীনতা এবং অতি পরিশ্রমে নানারোগ সৃষ্টির কারণ। যেমন: ডায়াবেটিস, কিডনি রোগ ইত্যাদি। অলসতা পরিত্যাগ করা, নিয়মিত পরিশ্রম ও বিশ্রাম করা সুস্বাস্থ্যের জন্য খুবই প্রয়োজন। ইসলামে অলসতার কোনো স্থান নেই। আত্মাহুতআলা বলেন:

(إِذَا قُضِيَتِ الصَّلَاةُ فَانْتَبِهُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ)

“অতঃপর যখন নামায শেষ হয়ে যাবে তখন তোমরা (কাজকর্মে) পৃথিবীতে ছড়িয়ে পড়ো এবং আল্লাহর অনুগ্রহ তালাশ করো, আর আল্লাহকে বেশি বেশি করে স্মরণ করো, আশা করা যায় তোমরা সাফল্য লাভ করতে পারবে।” (আল-কুরআন: ৬২:১০)। হাদীসে রাসূলুল্লাহ সালাতুল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ وَإِنْ نَبِيَ اللَّهُ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ

“সব্রমে নিজের হাতে মানুষ যে উপার্জন করে এর চেয়ে উত্তম বা পবিত্রতর উপার্জন আর কিছুই হতে পারে না। আর আত্মাহুত নবী দাউদ (আ) নিজের হাতে উপার্জন করে যেতেন।” (বুখারী ২/৭৩০) এই আয়াত ও হাদীসে পরিশ্রমী হওয়ার জন্য উৎসাহিত করার পাশাপাশি হালাল জীবিকা অন্বেষণকে অপরিহার্য সাব্যস্ত করা হয়েছে।

নিয়মিত পরিশ্রমের পাশাপাশি নিয়মিত বিশ্রামও মানুষের জন্য অত্যন্ত জরুরী। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

إِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَإِنَّ لِحَسَنِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرُوحِكَ عَلَيْكَ حَقًّا وَإِنَّ لَصَدِيقِكَ عَلَيْكَ حَقًّا

“তোমার চক্ষুর প্রাপ্য অধিকার রয়েছে তোমার উপর, তোমার দেহের প্রাপ্য অধিকার রয়েছে তোমার উপর, তোমার জ্ঞান প্রাপ্য অধিকার রয়েছে তোমার উপর, তোমার মেহমানের প্রাপ্য অধিকার রয়েছে তোমার উপর এবং তোমার বন্ধুর প্রাপ্য অধিকার রয়েছে তোমার উপর।” (নাসাঈ, ৪/২১০; বুখারী, ২/৬৯৭; মুসলিম, ২/৮১৭)। উপরোক্ত হাদীস ঐসব সাহাবাদের উদ্দেশ্যে বললেন, যারা ইবানতের জন্য রাতে ঘুমাতে না এবং দিনে প্রায়ই রোযা রাখতেন। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম কিছু ঘুমাতে ও কিছু সময় নামায পড়তে এবং মাঝে মাঝে রোযা রাখতে নির্দেশ দিয়ে উপরোক্ত কথাগুলো বলেন। ইসলামে মুমিনের জন্য এমন একটি কঠিন নির্ধারণ করে দেওয়া হয়েছে যার মাধ্যমে অনিয়ন্ত্রিত জীবন যাপন বা জীবনের প্রতি স্বেচ্ছাচারিতার কোনো সুযোগ নেই।

স্বাস্থ্য বিষয়ক অসতর্কতা

বিভিন্ন হাদীসে স্বাস্থ্য বিষয়ে সতর্কতা অবলম্বন করতে নির্দেশ দেওয়া হয়েছে। যেমন খাদ্য ও পানীয় আবৃত করে রাখতে, খাদ্য বা পানিয়ার মধ্যে শ্বাস প্রশ্বাস ফেলতে বা ফুঁক দিতে নিরুৎসাহিত করা হয়েছে। ময়লা হাত পানিতে প্রবেশ না করতে এবং খাবার গ্রহণের পূর্বে ও পরে উভয় হাত পরিষ্কার করতে নির্দেশ দেওয়া হয়েছে। কুকুরের বুটি ও পাত্র মাটি কিংবা পানি দিয়ে ৭ বা ৮ বার ধৌত করতে বলা হয়েছে। আবু হুরায়রা রা. হতে বর্ণিত, রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

يُغَسَّلُ الْإِنَاءُ إِذَا وَلَغَ فِيهِ الْكَلْبُ سَبْعَ مَرَّاتٍ : أَوْ أَوْلَاهُنَّ أَوْ أَخْرَاهُنَّ بِالْثَرَابِ ،

“যে পাত্র কুকুর মুখ লাগায় সেটি সাতবার ধুয়ে নিবে। প্রথমবার অথবা শেষ বার মাটি দ্বারা ধৌত করবে।” (তিরমিযী, ১/২৭)। এখানে মাটি দ্বারা ধৌত করার কারণ হলো কুকুরের বুটির বিষাক্ত প্রভাব দূরীকরণের জন্য মাটিই একমাত্র উপাদান। তাছাড়া মাটি সর্বদা হাতের কাছে পাওয়া যায়। এ পদ্ধতি অবলম্বন করলে অনেক রোগ-ব্যাধি থেকে নিজেকে রক্ষা করা সম্ভব হবে। এছাড়া সংক্রামক ব্যাধিসহ নানা জটিল রোগ থেকে বেঁচে থাকার একমাত্র উপায় হলো স্বাস্থ্য সচেতনতা।

মানসিক অস্থিরতা জনিত রোগ ও এর প্রতিরোধ

মানসিক রোগের অনেকগুলো কারণ রয়েছে। মনের মধ্যে চেপে রাখা ক্ষোভ, মানসিক অস্থিরতা, দৃষ্টিক্তা, নিরাপত্তাহীনতা, ভয়ভীতি ইত্যাদি। মানসিক অস্থিরতা সৃষ্টি হতে পারে নানাবিধ কারণে যেমন: সামাজিক বৈষম্য, অর্থনৈতিক দৈন্যতা, দাম্পত্য কলহ, বেকারত্ব, অনিয়ন্ত্রিত আবেগ। মানসিক অস্থিরতার ফলে মানুষের জীবনে স্ট্রোকের ঝুঁকি থাকে। মানুষ মানসিক ভারসাম্য হারিয়ে ফেলে। এছাড়া মানসিক অস্থিরতার কারণে মানুষ আত্মহত্যার মতো জঘন্য পথ বেছে নেয়। ডা. মোহিত কামাল বলেন, স্ট্রোকের কারণে বাংলাদেশে মৃত্যুর হার বেড়েছে। এর ফলে সামাজিক পঙ্গুত্বের বোঝা বাড়ছে। বিশ্বব্যাপী মৃত্যুর তৃতীয় একটি কারণ স্ট্রোক। বাংলাদেশে মোট ১ কোটি ২০ লাখ প্রতিবন্ধীর বড়ো অংশই স্ট্রোকে আক্রান্ত। আমাদের দেশে ব্রেন অ্যাটাক বা স্ট্রোকের চিকিৎসা অপ্রতুল। কিন্তু ঝুঁকিপূর্ণ কারণগুলো ব্যাপকভাবে বিদ্যমান। সময়মতো সঠিক প্রতিরোধ এবং চিকিৎসা ব্যবস্থা নেওয়া সম্ভব হলে এসব পঙ্গুত্ব এড়ানো সম্ভব। (ডা. মোহিত কামাল, ২০১৬, ১৫)। স্ট্রোকের মতো জটিল রোগ প্রতিরোধে ইসলাম অত্যন্ত চমৎকার পদ্ধতি ব্যতলিয়ে দিয়েছে। ডা. মুহাম্মদ তারেক মাহমুদ সুন্নাতে রাসূল ও আধুনিক বিজ্ঞান বইয়ে লিখেন যে, মানসিক রোগীদের জন্য আল্লামা ইকবাল কলেজ হাসপাতাল লাহোরের মানসিক ও মস্তিষ্ক চিকিৎসা শাখায় এক গবেষণামূলক পদক্ষেপ গ্রহণ করা হয়। ৮ থেকে ৯ মাস ব্যাপী এ প্রোগ্রাম চলে। প্রথমে সমস্ত রোগীকে একত্রিত করে দু’টি জামাআতে বিভক্ত করা হয় এবং প্রথম ও দ্বিতীয় জামাতের নাম যথাক্রমে মুতাল্লাআত জামাত ও নেগরান জামাত রাখা হয়। মোট ৬৪ জন রোগীকে ৩২ জন করে দু’টি ভাগে ভাগ করা হয়। উল্লেখ্য যে, এসব মানসিক রোগীকে সম্ভাব্য সকল প্রকার চিকিৎসা ও বিভিন্ন ধরনের ঔষধপত্র খাওয়ানোর পরও যখন কোনো উপায় হজিল না তখনই তাদের জন্য পরীক্ষামূলকভাবে চিকিৎসার এক নব পদ্ধতি অবলম্বন করা হয়। সকল রোগীকে রাত ২ টা থেকে ৪ টা পর্যন্ত রাত্রিজাগরণ অত্যাবশ্যক করা হয়। প্রথমে মুতাল্লাআতি জামাতকে উক্ত সময়ে যিকর, কুরআন তিলাওয়াত, তাহাজ্জুদ ও নিখরিত কিছু আয়াত বার বার পাঠ করার নির্দেশ দেওয়া হয়। এসব কাজে নিষ্ঠা ও

আন্তরিকতা অবলম্বনের তাগিদ দেয়া হয়। পরে নেগরান জামাতকে ছোট খাটো কাজ-কর্ম কিংবা পড়া লেখার কাজে ব্যস্ত থাকার নির্দেশ দেওয়া হয়।

ফলাফল

	চার সপ্তাহ চিকিৎসার পর আরোগ্যলাভকারী রোগীর সংখ্যা	আরোগ্যহীন রোগীর সংখ্যা	মোট
মৃত্যুলাভাত জামাত	২৫	০৭	৩২
নেগরান জামাত	০৫	২৭	৩২
সর্বমোট	৩০	৩৪	৬৪

উপরোক্ত তালিকায় দেখা যাচ্ছে, মৃত্যুলাভাতী জামাতের ৩২ জন রোগীর মধ্যে ২৫ জন অর্থাৎ শতকরা ৭৮ জন (১৫ জন পুরুষ ও ১০ জন মহিলা) তাদের রোগ থেকে মুক্তি লাভ করেছে এবং অবশিষ্ট সাতজন রোগীর অবস্থার কোনো পরিবর্তন হয়নি। পক্ষান্তরে নেগরান জামাতের ৩২ জন রোগী থেকে মাত্র ৫ জন রোগী সুস্থ হয়েছে। আর অবশিষ্ট ২৭ জন রোগীই (শতকরা ৮৪ জন ১৬ জন পুরুষ ও ১১ জন মহিলা) সুস্থ হয়নি। (ডা. মুহাম্মদ তারেক মাহমুদ, ২০১৩, ১/৬৫-৬৬)। উক্ত রিপোর্ট থেকে প্রমাণিত হয়েছে, যিকর, কুরআন তিলাওয়াত ও সালাত মানসিক রোগের প্রতিরোধক হিসেবে কাজ করে। আত্মাহতাতালা কুরআনে বলেন:

(أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ)

“আল্লাহর স্মরণ দ্বারাই অন্তরসমূহ প্রশান্ত হয়।” (আল কুরআন: ১৩:২৮)। অন্য আয়াতে আত্মাহতাতালা বলেন:

(وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا)

“আর আমি কুরআন নাযিল করি যা মুমিনদের জন্য শিফা ও রহমত, কিন্তু তা জালিমদের ক্ষতিই বাড়িয়ে দেয়।” (আল কুরআন: ১৭:৮২)। শয়তান মানুষদেরকে আত্মাহতাতালা যিকর থেকে গাফেল রাখতে চায়। যাতে করে মানুষ হতাশা ও দুশ্চিন্তাগ্রস্ত থাকে। আত্মাহতাতালা বলেন:

(إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ)

“শয়তান শুধু মদ ও জুয়া দ্বারা তোমাদের মধ্যে শত্রুতা ও বিদ্বেষ সঞ্চার করতে চায়। আর (চায়) আত্মাহতাতালা স্মরণ ও সালাত থেকে তোমাদের বাধা দিতে। অতএব, তোমরা কি বিরত হবে না।” (আল কুরআন: ৫:৯১)।

অসুস্থতা, বিপদাপদ মুমিনের জন্য পরীক্ষা

আত্মাহতাতালা বলেন:

(وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَفْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا

أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ)

কুরআন ও সুন্নাহের আলোকে রোগ প্রতিরোধ: একটি প্রায়োগিক বিশ্লেষণ

“আমি তোমাদেরকে কিছু ভয়, ক্ষুধা, সম্পদ ও জীবনের ক্ষতি ও ফল-ফসলের ক্ষয়ক্ষতি দ্বারা অবশ্যই পরীক্ষা করব। আপনি সুসংবাদ প্রদান করুন ধৈর্যশীলদের, যারা তাদের উপর বিপদ আসলে বলে, ‘আমরা তো আল্লাহরই এবং নিশ্চিতভাবে তাঁর নিকে প্রত্যাশাধারী।’ এরাই তো তারা যাদের প্রতি তাদের রবের কাছ থেকে বিশেষ অনুগ্রহ এবং রহমত বর্ষিত হয়, আর এরা সংপথে পরিচালিত।” (আল-কুরআন, ২:১৫৫-১৫৭)। উক্ত আয়াতসমূহ দ্বারা বুঝা যায় যে, অনেক সময় বিপদাপদ, অসুস্থতা, অভাব-অনটন ইত্যাদি দ্বারা আল্লাহতাআলা মানুষকে পরীক্ষা করবেন। এমন পরীক্ষায় নিপতিত ব্যক্তির করণীয় হচ্ছে ধৈর্যধারণ করা। আর ধৈর্যশীলদের গুণাবলী সম্পর্কে বলা হয়েছে যে, তারা বিপদের সম্মুখীন হলে ‘ইন্না লিলাহি ওয়া ইন্না ইলাইহি রাজিউন’ পাঠ করে। এত দ্বারা প্রকৃতপক্ষে শিক্ষা দেয়া হচ্ছে যে, কেউ বিপদে পড়লে যেনো এ দু’আটি পাঠ করে। কেননা, এরূপ বলাতে একাধারে যেমন অসীম সওয়াব পাওয়া যায়, ঠিক তেমনি যদি অর্ধের প্রতি যথাযথ লক্ষ্য রেখে পাঠ করা হয়, তবে বিপদে আন্তরিক শান্তিলাভ এবং তা থেকে উত্তরণও সহজতর হয়ে যায়। (মুহাম্মদ শফী, ৮০)। যাবতীয় বিপদাপদ ও সংকটের প্রতিকারের ব্যাপারে আল্লাহতাআলা বলেন:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ)

“তোমরা ধৈর্য ও নামাযের মাধ্যমে সাহায্য প্রার্থনা কর। নিশ্চিতই আল্লাহতাআলা ধৈর্যশীলদের সাথে রয়েছেন।” (আল-কুরআন, ২: ৪৫)। এই আয়াতে বলা হয়েছে যে, মানুষের দুঃখ-কষ্ট, যাবতীয় প্রয়োজন ও সমস্ত সংকটের নিশ্চিত প্রতিকার দু’টি বিষয়ের মধ্যেই নিহিত। একটি ‘সবর’ বা ধৈর্য এবং অন্যটি ‘সালাত’ বা নামায। বর্ণনারীতির মধ্যে শব্দটিকে বিশেষ কোনো বিষয়ের সাথে সংশ্লিষ্ট না করে ব্যাপক অর্থে ব্যবহার করার ফলে এখানে যে মর্মার্থ দাঁড়ায় তা এই যে, মানব জাতির যে কোনো সংকট বা সমস্যার নিশ্চিত প্রতিকারই ধৈর্য ও নামায। যে কোনো প্রয়োজনেই এ দু’টি বিষয়ের দ্বারা মানুষ সাহায্য লাভ করতে পারে। (মুহাম্মদ শফী, ৭৮)।

কুরআন ও হাদীসের পরিভাষায় ‘সবর’ এর তিনটি শাখা রয়েছে। (এক) নফসকে হারাম এবং না-জায়েয বিষয়াদি থেকে বিরত রাখা (২) ইবাদত ও আনুগত্যে বাধ্য করা এবং (৩) যে কোনো বিপদ ও সংকটে ধৈর্যধারণ করা। অর্থাৎ, যে সব বিপদ-আপদ এসে উপস্থিত হয়, সেগুলোকে আল্লাহর বিধান বলে মেনে নেয়া এবং এর বিনিময়ে আল্লাহ তাআলার পক্ষ থেকে প্রতিদান প্রাপ্তির আশা রাখা। অবশ্য কষ্টে পড়ে যদি মুখ থেকে কোনো কাতর শব্দ উচ্চারিত হয়ে যায়, কিংবা অন্যের কাছে তা প্রকাশ করা হয়, তবে তা ‘সবর’-এর পরিপন্থী নয়। (মুহাম্মদ শফী, ৭৯)। আবু হুরায়রা রা. বলেন, রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُصِيبْ مِنْهُ

“আল্লাহ যার কল্যাণ চান তাকে কিছু বিপদ-কষ্ট প্রদান করেন।” (বুখারী, ২/৮৪২)। সুহাইব রা. বলেন, রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ

“মুমিনের বিষয়টি বড়ই আজব। তার সকল অবস্থাই তার জন্য কল্যাণকর। মুমিন ছাড়া অন্য কেউই এ অবস্থা অর্জন করতে পারে না। যদি সে আনন্দ-কল্যাণ লাভ করে তবে সে কৃতজ্ঞতা প্রকাশ করে এবং এর ফলে সে কল্যাণ লাভ করে। আর যদি সে বিপদ-কষ্টে পতিত হয় তবে সে ধৈর্যধারণ করে এবং এভাবে সে কল্যাণ লাভ করে।” (মুসলিম, ২/৪১০)। আবু সাঈদ খুদরী ও আবু হুরায়রা রা. বলেন, রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشُّوْكَةِ يُشَاكِبَهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ

“যে কোনো ক্লান্তি, অসুস্থতা, দুশ্চিন্তা, মনোবেদনা, কষ্ট, উৎকণ্ঠা যাই মুসলিমকে স্পর্শ করুক না কেন, এমনকি যদি একটি কাঁটাও তাকে আঘাত করে, তবে তার বিনিময়ে আল্লাহ তার গোনাহ থেকে কিছু ক্ষমা করবেন।” (আল-বুখারী, ২/৮৪৩)।

আবু হুরাইরা রা. বলেন, রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম-এর কাছে জ্বর সম্পর্কে আলোচনা করা হয়। তখন এক ব্যক্তি জ্বরকে গালি দেয় বা জ্বর সম্পর্কে বিরূপ মন্তব্য করে। তখন রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

لَا تَسُبُّهَا فَإِنَّهَا تَنْفِي الذُّنُوبَ كَمَا تَنْفِي النَّارُ حَبَّ الْحَدِيدِ

“তুমি জ্বর সম্পর্কে বিরূপ মন্তব্য করো না; কারণ আগুন যেমন লোহার ময়লা দূর করে তেমনি জ্বর পাপ দূরীভূত করে।” হাদীসটি সহীহ। (ইবনু মাজাহ, ২/২৪৮)। আবু হুসা আশ-আরী রা. বলেন, রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন:

إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا

“মানুষ সুস্থ অবস্থায় নিজ বাড়ি বা শহরে অবস্থান কালে যত নেক আমল করে তার অসুস্থতা বা সফরের অবস্থায়ও তার আমলনামায় অনুরূপ সাওয়াব লেখা হয়।” (আল-বুখারী, ২/ ৪২০) রোগমুক্তি আমাদের কাম্য। এরপরেও অনেক সময় মুমিন অসুস্থতার অফুরন্ত সাওয়াবের দিকে তাকিয়ে দুনিয়ার অস্থায়ী অসুস্থতা বেছে নেন। তাবিয়ী আতা বলেন, আব্দুল্লাহ ইবনে আব্বাস আমাকে বলেন:

أَلَا أَرَيْكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي أَصْرَعُ وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي قَالَ إِنْ شِئْتَ صَبَرْتَ وَلَكَ الْجَنَّةُ وَإِنْ شِئْتَ دَعَوْتَ اللَّهَ أَنْ يُعَافِيَكَ فَقَالَتْ أَصْبِرُ فَقَالَتْ إِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي أَنْ لَا أَتَكَشَّفُ فَدَعَا لَهَا

“আমি কি তোমাকে একজন জান্নাতী মহিলা দেখাব না? আমি বললাম: হ্যাঁ, অবশ্যই দেখাবেন। তিনি বলেন: এ কালো মহিলা (কাবা ঘরের গিলাফ সংলগ্ন লম্বা কালো এ মহিলা)। সে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম-এর নিকট এসে বলে, হে আল্লাহর রাসূল, আমি অজ্ঞান হয়ে যাই (epilepsy মুর্চারোগ/ মৃগীরোগ আক্রান্ত) এবং অচেতন অবস্থায় আমার কাপড়চোপড় সরে যায়। আল্লাহর কাছে আমার জন্য দুআ করুন। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বলেন, তুমি যদি চাও তবে ধৈর্য ধারণ কর, তাহলে তুমি জান্নাত লাভ করবে। আর তুমি যদি চাও তবে আমি তোমার জন্য আল্লাহর কাছে সুস্থতার দুআ করব। তখন মহিলা বলেন, আমি ধৈর্য ধরব; তবে অচেতন অবস্থায় আমার কাপড় সরে যায়, আপনি আল্লাহর কাছে দুআ করুন যেন আমার কাপড় সরে না যায়। তখন তিনি তার জন্য দুআ করেন।” (আল-বুখারী, ২/৮৪৪)।

এখানে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম এ মহিলাকে দুনিয়ার সাময়িক কষ্টের বিনিময়ে জান্নাতের উচ্চ মর্যাদা লাভের জন্য উৎসাহ দেন এবং মহিলাও সে পরামর্শ গ্রহণ করেন। তবে বিষয়টি ইচ্ছাধীন; কোনো মুমিন যদি ঈমানের এরূপ শক্তি অনুভব না করেন, অথবা সুস্থতার মাধ্যমে অন্যান্য ইবাদত করার সুদৃঢ় ইচ্ছা পোষণ করেন, তবে তিনি অবশ্যই চিকিৎসার চেষ্টা করবেন। সর্বাবস্থায় হতাশা বা অতীত নিয়ে মনোকষ্ট অনুভব করা যাবে না। কখনোই মনে করা যাবে না যে, যদি আমি এরূপ করতাম তাহলে হয়তো এরূপ হতো, অথবা এরূপ না করলে হয়তো এরূপ হতো না। এধরনের আফসোস মুমিনের জন্য নিষিদ্ধ। বিপদ এসে যাওয়ার পর মুমিন আর অতীতকে নিয়ে আফসোস করবেন না, বরং আল্লাহর সিদ্ধান্ত মেনে নিয়ে পরবর্তী পদক্ষেপ গ্রহণ করবেন। রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম এভাবেই নির্দেশনা দিয়েছেন। (বোন্দকার আব্দুল্লাহ জাহাজীর ২০১৩, ৫৬০)।

গবেষণার কলাফল ও আমাদের করণীয়

১. ইসলাম পরিচ্ছন্ন জীবন যাপনের নির্দেশ দিয়েছে। এ নির্দেশ মেনে চললে অপরিচ্ছন্নতা থেকে সৃষ্ট রোগ-ব্যাধি প্রতিরোধ সম্ভব।
২. ইসলামে পরিমিত খাদ্য গ্রহণের প্রতি উৎসাহিত করা হয়েছে। এ বিষয়টির প্রতি লক্ষ্য রেখে খাদ্যাভ্যাস জনিত কারণে যেসব রোগ হয় এগুলো প্রতিরোধ সম্ভব হবে।
৩. ইসলাম সর্বপ্রকার নেশাজাতীয় দ্রব্য হারাম ঘোষণা করেছে, এর ওপর আমল করলে এর থেকে সৃষ্ট শারীরিক ও মানসিক রোগ প্রতিরোধ সম্ভব। তাই আমাদের করণীয় হচ্ছে, মানকের উৎস বন্ধ করে মানকমুক্ত পরিবার, সমাজ ও জাতি গঠনে চেষ্টা করা।

৪. যৌনতার ক্ষেত্রে ইসলাম নিয়ন্ত্রিত যৌন আচরণের নির্দেশ দিয়েছে। ব্যভিচার ও সমকামিতাকে সম্পূর্ণরূপে হারাম ঘোষণা করা হয়েছে। ইসলাম নির্দেশিত পন্থা অবলম্বন করলে এ থেকে সৃষ্ট এইডস রোগসহ অনেক জটিল রোগ প্রতিরোধ সম্ভব হবে। তাই আমাদের করণীয় হলো অস্ট্রীলতা, বেহায়াপনা, ধর্ষণ ইত্যাদি বকে প্রত্যেকে নিজ নিজ অবস্থান থেকে কাজ করা।

৫. রোগ প্রতিরোধের জন্য মানসিক শক্তি ও প্রশান্তি অত্যন্ত গুরুত্বপূর্ণ, তাই কুরআন ও হাদীসে সালাত, যিকর, দুআ ইত্যাদি ইবাদতের মাধ্যমে প্রশান্তি অর্জনের নির্দেশ দেওয়া হয়েছে। এসব ইবাদত পালনে এগিয়ে আসা প্রত্যেক মুমিনের জন্য একান্ত কর্তব্য।

উপসংহার

ইসলাম একটি পূর্ণাঙ্গ জীবন ব্যবস্থা। মানব জীবনকে সুন্দর আনন্দময় করে তুলতে ও সুস্থতার সাথে জীবন যাপনে ইসলাম দৈনন্দিন জীবনে পালনীয় অনেক কর্মসূচী প্রদান করেছে। ইসলামের সকল বিধি-বিধান পালনেই মানব জীবন শক্তিময় হয়ে উঠতে পারে। মানবজাতির দৈহিক, মানসিক সুস্থত্বের পাশাপাশি আত্মিক সুস্থতা দ্বারা ইহকালীন কল্যাণ ও পরকালীন মুক্তিই হলো কুরআন নাথিলের অন্যতম একটি উদ্দেশ্য। বিভিন্ন রোগ-ব্যাদি প্রতিরোধে কুরআন-সুন্নাহ নির্দেশিত পন্থা অবলম্বন করা প্রত্যেক মানুষের জন্য কল্যাণকর। শয়তান সর্বদা মানুষকে শিরক কর্মে নিপতিত করার মাধ্যমে ও মানুষের মনে হতাশা চুকিয়ে দুনিয়ার জীবন দুর্বিষহ করে পরকালে জাহান্নামে নিয়ে যেতে চায়। তাই সুস্থতার সাথে জীবন যাপনের জন্য সর্বদা আল্লাহর যিকর, দুআ ও ইবাদত করা কর্তব্য। অসুস্থতায় পড়ে গেলে মুমিনকে সবার করে আত্মাহর কাছে তা থেকে উত্তরণের জন্য সুন্নাহসম্মত পদ্ধতিতে চেষ্টা চালাতে হবে। কোনো অবস্থাতেই অবৈধ কোনো পন্থায় বিপদ-আপদ ও রোগমুক্তি থেকে চেষ্টা করা যাবে না। আমাদের উচিত সর্বাবস্থায় রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম ও সাহাবায়ে কেরাম এবং আইয়্যামে মুজতাহিদিনদের পদ্ধতি অবলম্বন করা। এতে করেই দুনিয়া ও আখিরাতের কামিয়ারী নির্ভর করে।

তথ্য সূত্র:

আল- কুরআন: ৭:৩১।

আহমদ শরীফ, সহকৃষ্ণ বাংলা অভিধান(ঢাকা: বাংলা একাডেমী), ২০০২।

ইবনু মাজাহ, মুহাম্মদ ইবনু ইয়াযিদ (২৭৫ হি.), আস-সুনান (বৈরুত, লেবানন, দারুল ফিকর): (সেওবদ: আল মাকতাবাতুল আশরাফিয়াহ, তা. বি)।

খান্দকার আব্দুল্লাহ জাহাঙ্গীর, রাহে বেলায়াত ও রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম বিকর- ওহীফা (খিনাইনহ: আস- সুন্নাহ পাবলিকেশন, ষষ্ঠ সংস্করণ: মার্চ ২০১৩ সিনায়ী)।

ডা. মুহাম্মদ তারেক মাহমুদ, অনুবাদ ও সম্পাদনা মুহাম্মদ হাবীবুর রহমান, সুন্নাতে রাসূল সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম ও আধুনিক বিজ্ঞান (ঢাকা: আল কাউসার প্রকাশনী), জানুয়ারী ২০১৩ খ্রি.।

ডা. মোহিত কামাল, ত্রেন আটিক অনিন্দা ও মাখাবাখা (ঢাকা: বিদ্যাপ্রকাশ), সংশোধিত সংস্করণ ২০১৬।

তিরমিযী, মুহাম্মদ ইবনু টিসা (২৭৯ হি.), আস-সুনান (বৈরুত, লেবানন, দারুল এহইয়াইত কুরাস আল-আরবী): (সেওবদ: কুতুবখানা রশীদিয়া, তা. বি)।

নাসাঈ, আহমদ ইবনু ও'আইব (৩০৩ হি.), আস-সুনান (হালাব, মাকতাবাতুল মাতবু'আত আল-ইসলামিয়াহ, ২য়, ১৯৮৬।

বুখারী, মুহাম্মদ ইবনু ইসমাইল (২৫৬ হি.), আস-সহীহ (বৈরুত, দারুল কাসীর, ইয়ামাহ, দ্বিতীয় প্রকাশ, ১৯৮৭): (ঢাকা: এমদাদিয়া লাইব্রেরী, তা. বি)।

বাইহাকী, আহমদ ইবনুল হুসাইন (৪৫৮ হি.) ত'আবুল ইমান (বৈরুত, দারুল কুতুবিল ইলমিয়াহ, ১ম, ১৪১০ হি.)।

মুসলিম ইবনু হাজ্জাজ আল-কুশায়রী (২৬১ হি.), আস-সহীহ (কাইরো, মিশর, দারুল এহইয়াইল কুতুবিল আরাবিয়া): (ঢাকা: এমদাদিয়া লাইব্রেরী, তা. বি)।

মুহাম্মদ শফী, মুফতী তফসীরে মা' আরেফুল কুরআন, অনুবাদ মাও. মুহিউদ্দীন খান, মদীনা মোনাওয়ারা: খালেদুল হারামাইননিশ- শরীফাইন, তা. বি.।

মুহাম্মদ তারেক মাহমুদ, সুন্নাতে রাসূল সাল্লাল্লাহু আলাইহি ওয়া সাল্লাম ও আধুনিক বিজ্ঞান, অনুবাদক, মাও. মুহাম্মদ হাবীবুর রহমান(ঢাকা: আল কাউসার প্রকাশনী, জানুয়ারী ২০১৩ খ্রি.)।

হাইসামী, মাওয়াজিদুদ দামাদান (দামেশক, দারুল সাফাফ আল-আরাবিয়াহ, ১ম প্রকাশ, ১৯৯২)।

হক, এ.কে.এম নাযিবুল, মন ও মনোবিজ্ঞান (ঢাকা: প্র. বি), ১৯৮৯।



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6. Authors should use prescribed submission form.
7. Authors are allowed for joint publication/s.
8. Papers, approved or rejected, shall not be sent back to author/s.
9. Soft copy of the approved article should be sent to the editor's e-mail address.
10. Authors are requested to follow the instructions below for preparing paper/s:
11. Reference should be written according to the following format:

Books

- (i) Reference must include full name of the author, full title of the book (*Italic*), place and name of publisher (within bracket), year of publication, page number in order.

(Example: Kh. Md. M. Haque, *Graph Theory and its Application*, (Dhaka: University Press Limited) 2000, p.3 *Journals*

- (ii) Reference to published articles should also include name of the author, title of the article within inverted coma, volume number and year of publication (within bracket) followed by the title of the journal (*Italic*), and relevant page numbers.

(Example: Anderson, "Classification and Coercions: Themes in South Asian Legal Studies in the 1980s", 10 (1990), *South Asian Research*, pp.158-177.

- (iii) If a source is referred to more than once, then first reference should include all

(Example: Mujibur Rahman and Bangladesh, 44 (1992) DLR (AD) 111, at 115)

- (v) For reference web materials, please follow standard format and if needed consult the executive editor.
- (vi) In case of scientific article, the IEEE format should be used to prepare a manuscript.
- (vii) In case of empirical study the sequence of research (i.e., Introduction–Review of Literature–Importance of the study–Statement of the problem–Objectives–Hypotheses–Research Methodology–Results and Discussion–Findings–Recommendations–Conclusions–Scope for further research–Acknowledgements– Reference– Appendix/ Annexure) should be followed.