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<i>Research Papers in UGC listed Journals</i>	M.S. University of Baroda	ARABIC NOVEL AND NAJIB MAHFOUZ	Journal of the Oriental Institute	Single Author	Vol. 71, Issue. 01, No. 03	156-158	0030-5324		Dr. Mahbubur Rahman	Mar 31, 2022

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<i>Research Papers in UGC listed Journals</i>	Shodhasamhi ta : Journal of Fundamental & Comparative Research	NAJIB MAHFOUZ'S BAIN AL- QASRAIN: THE PORTRAYAL OF HYPOCRISY AND PATRIARCHY	Journal of Fundamental & Comparative Research	Single Author	VIII	150-154	2277- 7067		Dr. Mahbubu r Rahman	Feb 4, 2022
<i>Research Papers in UGC listed Journals</i>	Journal of Education: Rabindra Bharati University	THE EMERGENCE OF NEO- CLASSICISM IN MODERN ARABIC LITERATURE	Journal of Education	Single Author	XXIV	32-34	0972- 7175		Dr. Mahbubu r Rahman	Jan 25, 2022

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<i>Full Paper in Conference Proceedings/Other</i>	Impact of Arabic Language on Assamese	Arabic and Islamic Studies in North-East India	978-81-7435-742-7	Author	Adam Publisher& Distribution	National	Dr. Bakshi Hazrat Ali Ahmed	May 7, 2014

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**IMPACT OF ARABIC LANGUAGE
ON ASSAMESE:
A CONCISE DISCUSSION**

• Mahbubur Rahman¹

Introduction:

The Arabs, Arabic language, Islam and its Prophet Muhammad (SAS) are inseparable. The Islamic culture had exercised an immense impact on the socio-cultural life of the Muslims of Assam. It is worthwhile to mention that spread of Islam in Assam started from 13th century onwards. Muslims arrived and settled in different places at different stages of history. Similarly the conversions to Islam occurred at various point of times. The newly settled Muslims (13th to 15th A.D.) of Turk, Afghan, Arabic, Persian and other backgrounds, mingling with the newly converted Muslims, and Non-Muslims paved the way for the enhancement of language, polity, economy and society of Assam. Thus local languages and dialects became filled with new words used by the adventurer. Both Assamese and Bengali languages are full of Arabic and Persian words. So Muslims added new dimension to Assam, what every new community develops certain trends and cultural diversities in the society and polity of that land, which in turn enrich the existing one.

Besides these as a language of the Holy Qur'an, Arabic enjoyed a very special status and supplied the needed vocabulary of its theology to hundreds of millions of people, who embraced Islam in different parts of the world. Historically, for theological concepts, Assamese depended upon Arabic as English remained dependent upon Latin and Greek for

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Christian theology and its related concepts. As a result of socio-cultural synthesis and linguistic amalgamation of Arabic and Assamese, the inflow of Arabic words into Assamese vocabulary got accelerated. However, Assamese is not the only language which absorbed a large number of words of Arabic origin in its lexicon. The other languages spoken in the Indian sub-continent also received and retain a good number of words and phrases in both religious and non-religious domains in their vocabulary.

In addition to this, the contribution of Muslim invaders and spiritual scholars including Pirs, Faqirs, Awliyas were remarkable one. They established Masjids, Madrassa, Khanqahs and Dargahs in introducing and teaching Arabic.² Among them, one of the most familiar persons was Hazrat Shah Miran, popularly known as *Azan Faqir*. His contributions of devotional song as many as *Eight Scores*³ were mixed with a large number of Arabic and Persian words. His songs, *Zikir* and *Zari* have been appreciated by all sects of people in Assam irrespective of cast and religion. Mention may also be made here that the relation of Muslim Pirs and Faqir with the Vaisnava propagators and poets of Assam was very closer. A large number of Arabic Persian words were commonly used by the Faqirs and other people that some of the Vaisnava poets, writers (and propagators) also adopted and applied a number of words in their Assamese poems.⁴

There are many words which form an integral part of every-day speech. These loanwords of Arabic origin employed in the every-day vocabulary indicate their presence in almost all walks of life. The following is a considerable sample of loanwords of Arabic origin used in different socio-cultural domains. The listing of these words has been done with a view to providing a broad idea of the extent of borrowing

² Dr. Bakshi H A Ahmed, *Arabic Language: Its Impact on Assamese Language and Literature*, (New Delhi: Adam Publisher & Distributors, 2013) pp. 32- 45.

³ Syed Abdul Malik, *Azan Faqir Aru Suriya Zikir*, p- 19. And quoted in Bakshi H A Ahmed, *Ibid*, P- 45.

⁴ Dr. Bakshi H A Ahmed, *Ibid*, p- 45.

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Elements of Historical Novel in Najib Mahfouz's Palace Walk

Dr. Mahbubur Rahman

Abstract

Historical novels enacted an important role at the early stage of Arabic novel. This important literal component had completely obtained from the Western novel and literature. Najib Mahfouz the outstanding figure of Arabic literature whose works describe the life of man in relation to society. *Palace Walk*, the celebrated novel of Najib Mahfouz discusses the social, political, historical and cultural conditions of the 20th century Egyptian society. The author closely observes the people of his nation whose life styles are completely different to the faith they acknowledge. His observation reached to the individual, family and the nation as a whole. His novel also deals with the poverty, hunger, caste politics, inter-racial relations, tradition and modernity, and changing values of the modern civilization. While these are the various ingredients we find in Najib Mahfouz's novel *Palace Walk*, the present paper aims to explore the main elements i.e. historical elements.

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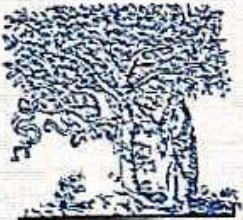
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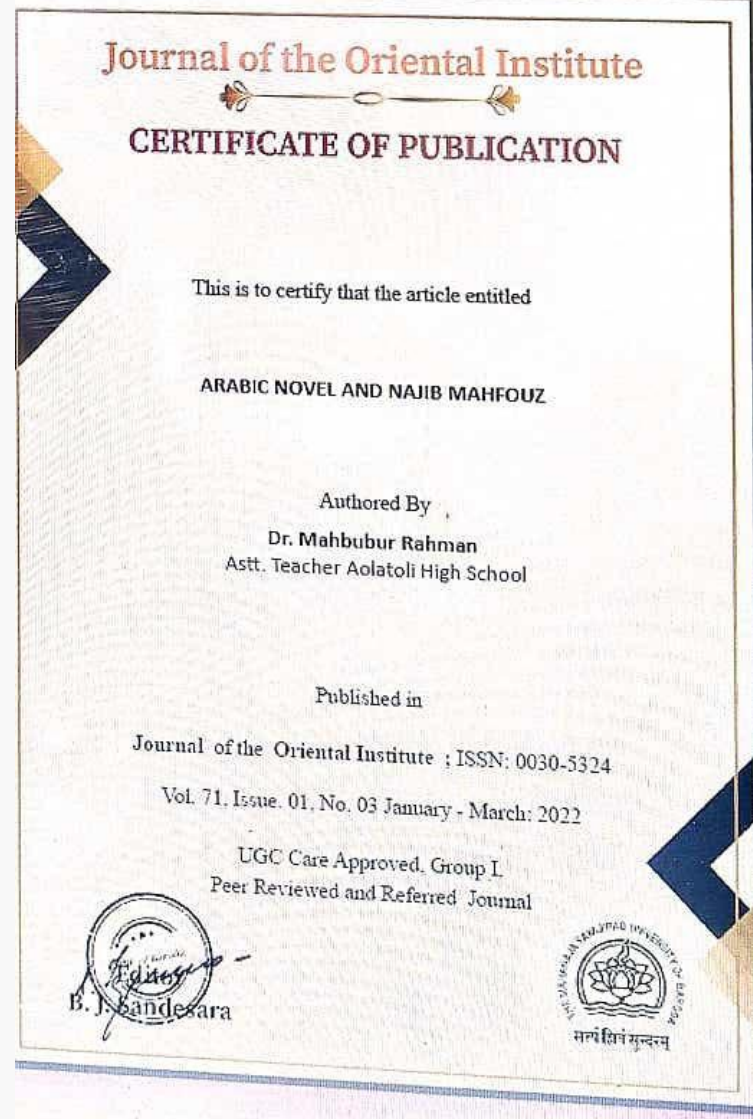
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**Najib Mahfouz's *Bain al-Qasrain*: The
Portrayal of Islamic Ethics**

Dr. Mahbubur Rahman

Najib Mahfouz (1911- 2006), the Egyptian novelist and the Nobel Prize winner for literature in 1988 contributed a huge number of works in the field of Arabic literature. Most of his works depict the life of man in relation to society. *Bain al-Qasrain*, (Palace walk) the most celebrated novel and the first volume of *al-Thulathiyya* (The Trilogy), is no exception. This very novel takes place in Cairo during and just after World War-I and it reflects the period in which it is set. The author minutely observes the people of his nation including an individual, family and the nation as a whole. His novel depicts the poverty, hunger, tensions and pretensions, caste politics, inter-racial relations, tradition and modernity, and changing values of the modern civilization. Apart from these various ingredients Najib Mahfouz's has also portrayed Islamic ethics in an attractive way like- description of prayer, respects to parents as well as elder person etc.

An attempt has been made here to discuss the Islamic ethics in different spheres of human life.

Introduction

Najib Mahfouz is an outstanding figure in the realm of Arabic literature. No other writer of the Arab world has attracted the attention of such a wide range of readers and critics as Najib Mahfouz. In the last two decades there has been a spate of books and articles on him in almost all the major languages of the world including English, Russian and French. His imprint of genius and literary talents trace out in his novel. The novels of Najib Mahfouz fill with rich emotionalism and at the same time a

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realistic portrayal of the poor and middle class people's common family problems such as polygamy, the marriage of young girls to old men, adultery, drunkenness, and the compelling by law of a wife to remain in the home of a husband she hates. In fact his novels are a microcosm of Egypt. Mahfouz is very shocked by this type of societal decadence, creates awareness against the same. In this regard he rightly holds the view believing that "literature should be more revolutionary than revolution themselves" and that writers must find the means to continue to be critical of the negative elements in the sociopolitical reality."

Bain al-Qasrain, the most celebrated novel and the first volume of *al-Thulathiyya* (The Trilogy), covers the period from 1917 to the outbreak of the Egyptian nationalist revolution led by Sa'd Zaghlul against the British authorities in 1919. This very novel takes place in Cairo during and just after World War-I and it reflects the period in which it is set. One of the eminent writers rightly hold the view that "no writer can escape the influences of his environment- social, cultural, political and intellectual, every writer is a product of the age in which he is born and bred, and in which he works and creates." Najib Mahfouz is no exception. Before independence many social changes gradually took place in Egypt and it had profound influence on Mahfouz. After all, in Cairo at the turn of the century traditions were intractable, social reforms unheard of and male dominance unquestioned. Mahfouz records all the changes in his novel *Bain al-Qasrain*. He also records the changes in the status of women for example, the changing relationship between fathers and sons, the changes in tastes and styles, and so on.

This novel (*Bain al-Qasrain*) begins with a detailed account of the family of a middle aged merchant, Ahmad Abd al-Jawwad, his wife Amina their two sons- Fahmi and Kakmal, aged 18 and 12 respectively, and two daughters- Khadija aged 20 and Aisha, 16, as well as his son by a previous marriage Yasin (in his early twenties), whose mother was divorced before he was born. Mahfouz beautifully sketches the physical and spiritual traits of the Sayyid's family, which are reflected in their actions. Amina is forty years old, of medium height and slender build. Wisp of

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Renaissance of Arabic Literature: A Brief Study

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Aulatoli High Madrasa

Abstract

Al-Nahda or renaissance started in Egypt after the invasion of Napoleon Bonaparte in 1798. The Arab world got a drastic change in every aspect from this time. Egypt began to develop and prosper almost all the fields. Napoleon Bonaparte brought with him so many human resources along with their two printing presses. These French people started activities in different fields of human life. The French occupation in Egypt did not last long. They left Egypt in 1803. After that Muhammad Ali, the architect of the modern Egyptian life continued the developmental activities of French. After the Napoleonic occupation of Egypt (1798-1801) and the subsequent establishment of a Western inspired ruling dynasty under Muhammad Ali Pasha, Egypt became the centre of the modern Arabic literary renaissance where they imported Arabic press, publication of newspapers and periodicals as well as the modernization of education. These works played a vital role in the development of Arabic literature.

Key words: Al-Nahda, Muhammad Ali, Didactic, Historical, Artistic novel.

Introduction

The term *al-Nahda* means "awakening" or "renaissance". In the history of modern Arabic literature it is known as a literary movement of Arabic literature. It is difficult to ascertain when *al-Nahda* introduced because the Arabs give different views regarding its starting point. F. Gabrieli stated that "it might be said that the Arab world, until then still wrapped in medieval slumber, was reawakened by the tread of French feet around the base of the Pyramids"¹ and P. Cachia compared the campaign with "a rock cast into a stagnant pond: the changes that have taken place in the past 150 years are the ripples and the upsurge of silt resulting from this disturbance"². It is commonly believed that *al-Nahda* started in Egypt after the invasion of Napoleon Bonaparte in 1798.

From this time the Arab world witnessed a sea change in every aspect. Egypt began to develop and prosper almost all the fields. Napoleon's prime intention was to spread out the French empire in the near east to weaken the power of the English there and to place an obstacle on the path to British India. Napoleon however brought with him groups of scientists, technicians, engineers, doctors, literary figures etc. Besides these the French brought their own printing press along with Arabic press, which is often regarded as the introduction of the printing press in Egypt in general. These French people started activities in different fields of human life. The French established military schools, publishing houses, journals etc. in Egypt. The French occupation in Egypt did not last long. In 1803 they left Egypt in a state of chaos in which an Ottoman army man named Muhammad Ali Pasha established himself as an independent ruler in Egypt in 1805. His reign lasted till 1848 and created a dynasty which ruled the country until its last descendant king Farouk.

Muhammad Ali is considered as the architect of the modern Egyptian life who continued the developmental activities of French. He not only continued the workshop of Napoleon but also started many developmental works in Egypt. Like Napoleon he wanted to become a great ruler and therefore he established military schools and translated bureau in different parts of Egypt. He imported not only Western Technicians and military advisors, but also Western forms of education and sent many Egyptian students in French to get higher education and expert in the field of army, translation, literature, history etc. He set up a number