



The Social Paradigm in the Works of Anees Jung: Critical Study

Dr Maneesh Singh
Ex-Assistant Professor of English
Jain College Bhind (M.P.)

Abstract-

Anees Jung has asserted individuality and strength despite the shackles imposed by men and women who conventionally interpret the religious edict to serve their own ends. She has abundant various aspects Indian Muslim women and crumbled the social paradigm, Hinduism and Islamism. She has identified the struggle of women in Islamic Khatoons, Begums and queens. They have suffered different complex condition to crumble by Islam, maulana, maulvi, hafeez and hazi. They all are believed Quaranic and Sariyat law. They have believed Deeni education to apply Muslim community. The social paradigm has created various social infused with a new confidence and vitality, no matter humble their circumstances or how male dominated their society.

Keywords- Individuality, strength, shackles, edicts, social, paradigm, Islamic, complex, crumble, education, infused, confidence, vitality, circumstances

Research Paper

Anees Jung has employed different alternative culture of the Islamic society. She has depicted social values, cultural norms, halala, hadood, castination, Sudanees women, masturbation purity and burqua culture. The author has exposed various sensivity and enciteness, a life of exploitation in Muslim women.

Jung has perhaps done the same in her attempt to recount the study of women in South Asia. Her journeys led her to spaces that were reasonably well-lit, where the exterior contours of lives were visible. She saw dismal poverty and a stark heroism. She could not escape the long shadows cast by religion and ritual that has robbed the women of their own shadows. She marveled at the bonds of family and community, life-giving, yet eroding the woman's sense of identity and the compelling collective will to survive, born out of the physicality of the predicament itself.

Anees Jung has exposed various culture of the Islamic scenario, she has analysed the grinding poverty and traditional sanctified by caste and religion which condemn these women to life of exploitation.

In this passage Anees Jung reveals the exploitation of Muslim women for the sake of religion:

Few women can read the Koran. But they are all religious and live lives dictated by religion, or so they are told. It is fear to God that is their religion. The mullahs take advantage of this, using the gra of religion even to stop Rukhsana from doing her works. Rukhsana is accused of interfering with the rule of religion when she advices women to do spacing. (76)

Anees Jung has explained various explanatory notes to correlate many features for sex, individualism, strategy of population and the matrimonial relationship. Really women have suffered from suppressive tendencies of various accommodations and assistance at different extents of the age of majority and convention to ready for social justification and paradigms.

Here Khetrapal reveals the constitutional reforms:

Though the constitutional commitments of the nation to women were translated through various planning processes, legislations, policies and programs over the last six decades, a situational analysis of social and economic status of women does not reflect satisfactory achievements in any of the important human development indicators. Apathy of the system, poor community based protection mechanisms and avalanche of crime against women are few of the foremost constraints in the path of women emancipation. Over the centuries, generations of women have suffered due the unwanted sexual attention and offensive behavior at work, based on their gender. The blatant and widespread phenomenon of rape and sexual assault are the more commonly recognized forms of violence against women based on gender, while the more subtle issue of Sexual Harassment can be more repressive and intimidating. (1)

Anees Jung has glorified the nature of women to correlate endorsement of the weaker sex. She has proclaimed of the Islamic women. She is a landmark of the Islamic ideology. She has depicted blackish tendency of the Dharma Gurus, maulana, maulvi, hafeez and hazi. All these Dharma Gurus have believed Islamic law and the Sharia. She has documented beaurocratic apathy of the Dharma Gurus. They like Koranic social moral values and cultural institutions.

In “Beyond the Courtyard,” Anees Jung throws light on a precarious existence in a drought-ridden land:

It is twilight, the holy hour for the Muslims of Mewat. But it is not prayer time below the hill where rests the shrine of a medieval Sufi saint, a plain stone platform open to the skies. For the Meos who lived in this rugged terrain of Haryana, forging a precarious existence in a drought-ridden land for nearly a millennium, a visit to the shrine is not a matter of faith but of survival. For most who come, it is not the shrine that

beckons but a hidden corner amidst the boulders where a long black pipe nestles, the only source of water in this barren territory. (72)

Anees Jung has described the conduct of Muslim community. She has exposed various statements to relate Islamic rituals, ceremonies and religious devices. She has portrayed different elaborating vision and tendency of the physical, mental and psychological empowerment.

Anees Jung, George Eliot, Emily Dickenson, Virginia Woolf and Pearl S. Buck have pictured various ambition and confidence of the men and women juxtaposition of the society.

In “Night of the New Moon,” Anees Jung describes the condition of Muslim women that is plightable and poor:

She quotes from one of her own stories, where she has portrayed two women fighting over the property of a husband who was killed in a communal riot. His provident fund is more important to them than his being alive. Both the wife and mother fight over it. All those aspects that suit human greed are dug out and the blame is put on religion, mourns Jilani. (62)

The Islamic women have faith from old traditions, maulanas and maulavi conceptions, Quaranic postulations and deeni views to relate limited and concised Islamic culture. The Muslim was projected halala culture to direct effect on the Islamic boundation and microcosm limitation for the inspired shepherd and uneducated civilization.

In “Breaking the Silence,” Anees Jung depicts the dominancy of husband:

Brigitte Thies in Germany reflects a gentler understanding of her mother. It may have been difficult for her. She broods, ‘for she had a dominant husband who did not allow her to work after marriage. She had been a nurse and enjoyed it but after I was born, my father absolutely forbade her to work outside. She had to say home and look after me. This is something that most German women do even to this day. (68)

Anees Jung has measured the creations of men and women. She said, all creations are related various Islamic scales parameters and circles of the life. She has perceived various community and society in Islamic perception the role women’s nature and social tendency.

Anees Jung has discussed the concept of modern women and described man-woman relationship to be a fulfilling one. The concept of freedom goes beyond the merely social or economic context to become more real in an emotional and physical relationship. She has described the condition of Muslim women in our social culture and variation of social opinion in the way of society.

Anees Jung has imbibed the deeper influence on Islamic modification and justification of men and women relationship. The element of human experience is depending on the social recognition and paradigm and mannerism. She has derived Islamic colonization and plightable condition of Muslim women of our society and family.

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