

The Analytical Study of Anees Jung's Seven Sisters

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Abstract-

Anees Jung has projected Muslim women characters traditionally and culturally. She is very conscious of the Islamic culture and place of women in the Islamic society. The Islamic culture is totally orthodox and limiting perception of the Islamic cultural bonds. She has asserted various experimental Islamic human values. The author has emerged various complexities inherent Islamic society. The image of Islamic women is very typical and conjures.

Anees Jung has depicted the condition of the Seven Sisters. She has explained social and Islamic recognition. The conception of Seven Sisters has related sufferer, liberty and various boundations by the Dharma Gurus to create fatwa by maulana and maulvi.

Keywords-

Conscious, culture, orthodox, Islamic, conjures, depicted, condition, sufferer, various, dharma, maulana, maulvi.

Research Paper

Anees Jung has illustrated Islamic culture and place of women to belong Muslim family. She has described the social and cultural

boundations of women to suffer various problems and contradictions.

Women have controlled four Islamic boundations-

1. Islamic law
2. Sariat
3. Fatwa of maulana and maulvi
4. The law of hadees

In “Seven Sisters” Anees Jung reflects on the influence that women raised voices boldly against the law and corrupt agencies but they were harassed sexually:

Women’s groups have since begun to speak boldly against the law, the corruption of investigation agencies, and the callousness of the government, the social stigma attached to rape and the under-privileged status of women that they encourage the level of violence against women. Sadly, even in the regime of a woman Prime Minister, Benazir Bhutto, Zina charges against women have not been withdrawn and they continue to be victims of violence in jails. Many of them are raped. Their protests and complaints go unheeded. Two women, who in 1989 alleged that the Punjab Provincial police beat them with leather thongs and six police officers, raped them thrusting sticks and chilies into their vaginas, remain condemned and impersonal. Their only hope lies in the efforts of women activists fighting on their behalf. (48)

Anees Jung has depicted in 'Seven Sisters' among the women of South Asia. She has concluded various ridiculous postulation for the pervasiveness, Islamic consciousness and strengthfulness. She has recounted religious myth to bond by social institutions and cultural phenomenon.

Here Anees Jung introduces freer education in rural areas:

Women in rural areas, she tells me, are freer education, according to her, isolates and introduces inhibitions. In farming families a woman inherits a piece of land, has her own roof. The man comes to live with her and if she does not want him he goes away. The children continue to stay with the mother. Like goes on. It is just that the man is not around. (35)

The 'Seven Sisters' has subjected various liberation of the Muslim women. The Muslim women have extremated various decision to the social life. The author has distinguished formal and informal recounts of the social mannerism and to controlled human tendency of the Dharma Guru.

In this passage Anees Jung reveals the importance of Buddhism to men and women:

Mother is the Buddha in a home,' says Lily de Silva, Professor of Buddhist Studies at Peredinya University in Kandy. To be a

mother is the primary urge of a woman. 'It is deeply ingrained in our psyche. We are taught and conditioned to accept the pain of life, and nurture it in face of all odds.' As average Sri Lankan, she explains, may not know the philosophy of religion but understands the five precepts of Buddhism and lives by them voluntarily, not as obligatory religions laws. The Buddha was a unique teacher who did not impose laws but gave a set of disciplinary codes for people to live by, each according to his strength and discipline. These were as applicable to men as to women. (37)

Anees Jung has explained various psychological strength and discipline of the Islamic society. The Buddhism and Islamism are contradictory perception of both religions. The perception of Buddhism is related obligatory ideology. The author has existed Buddhist ritual disciplinary codes of the Buddhism and Islamic philosophy.

Here Anees Jung reveals ritualistic aspects of Buddha and Bodhisattvas:

The ritualistic aspect of religion is left mainly to the monks while the lay people concern themselves with the simple and direct principles of Buddhism, believing in an ethical code that says sin will be accompanied by pain and virtue by happiness.

Yet living itself involves action in which sin may be committed unconsciously. To counter it, one must chant the holy mantras, fly prayer flags, turn prayer wheels, construct temples and mould figurines of the Buddha and Bodhisattvas. (33)

The gentle face of Islamic countries is related to habiba culture of the Maldives. The Burqua culture in Pakistan and in our country, halala and hadood culture disliked Muslim women. Anees Jung has pictured different semblance of love and joy, voice of tradition and voice of ritual.

In this passage Anees Jung reveals the fundamental and civil rights of women:

Many Maldivian women remain unaware of their fundamental and civil rights enshrined in their constitution. Several women I meet complain of men pronouncing ‘talaq’ and walking out without providing support or protection. The children remain with the mothers, and since the Maldives follows a matriarchal system, they are able to keep them in their homes, which they inherit. (40)

The ‘Seven Sisters’ is related identical scenario and a similar approach to transform different condition of the Muslim weaker section. The author has directed many aspects to the Muslim women.

They have resented illiteracy, polygamy, polyandry, sexual assault and various expenses the mullah and maulvi Islamic theories.

Here Anees Jung describes traditional barriers of Muslim women in male dominated society:

I meet others my wonder soars. Each woman is a story of becoming. How did a twice-widowed woman, shunned by society, find her peace? How can illiterate women write songs in their heads? How do women who break stones on roads become the barefoot doctors of the villages? How did freedom spring up in this barren and deprived earth where nothing has bloomed for years except sunflowers? (63)

The Seven Sisters has divested in the position of Muslim women. They have suffered various traditional barriers for the fighting social injustice in the social dilemma to depressive tendency for the applying of Muslim male dominated society. The Muslim women have terrified evilness of Muslim culture and scenario of Deeni education.

In this passage Anees Jung reveals Indian women's learning to cope with oppression:

We are dealing with human being not a set of blocks, 'adds Mebel. "Development needs to be seen in a way that is natural and whole. I dread using the word holistic that is being bandied

about.’ According to her when a woman is fully alive only then can she be considered developed? Indian women have learnt to cope with oppression It is only when she is free that she will be truly alive. Traditionally, the nature of her being is to cope. However, this coping often turns into strength of character. (66)

The Seven Sisters has considered to accountability for the Muslim community. It is related Islamic recognition for the unrelenting tendency of the Muslim society. The seven sisters is a suggestible work of the orthodoxical society. It is uncovered the social loopholes and weakness of the human visualization.

REFERENCES

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