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## MUSLIM WOMEN AND ELECTORAL POLITICS IN MURSHIDABAD: AN APPRAISAL

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### **Abstract:**

Despite the fact that women have had equal political rights under the Indian Constitution since 1950, women have often only been able to cast ballots in elections. A handful of women, belonging to political families, were able to contest the election, and for the Muslim women, it was a 'tower of bable'. It was after the 1990s, by the introduction of Panchayati Raj Institutions and policy of Reservation, the women, irrespective of community and caste, got the platform for contesting democratic election under party politics. However, the Muslim women of Murshidabad were not in a position to involve in electoral politics directly as they have considered educationally and economically most backward section of the society. It was by the 2010s, with the arrival of Mamata Banerjee as Chief Minister of Bengal government; women of both communities received an impetuous, and began to play an important role in rural politics. They not only enrolled as party members but also became the representatives of the Panchayat Raj Institutions. Since then, Murshidbad's politics have undergone a paradigm shift, with Muslim women representatives in many panchayat bodies outnumbering male members and competing on an equal footing with them. Hence, in this article, I have tried to highlight the nature and scope of Muslim women's participation in electoral politics, as well as the challenges that they have encountered.

**Keywords:** Muslim Women, Constitution, Electoral Politics, Panchayati Raj, Rural Politics

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## Introduction

Women's participation in politics and democratic representation, which includes their involvement in electoral processes, policy-making, and leadership positions, is one of the leading drivers of gender equality and women's empowerment. However, since India gained its independence, women have found it extremely difficult to engage in direct politics, and to assume positions of decision-making authority. Initially, only a few Indian women who came from political families and lived in cities expressed an interest in entering politics. It was after the 73rd Amendment to the Indian Constitution in 1992 that women of rural India got a wide framework to involve themselves under Panchayati Raj system.<sup>i</sup> This amendment mandated that at least one-third of the seats in Panchayats (local self-governing bodies) and one-third of the offices of Chairpersons at all levels to be reserved for women. So, this is a constitutional endeavor to give women political power by providing them with a forum to discuss topics like healthcare, education, gender-based violence, and economic independence. In this regard, the state of West Bengal has played an important role in guaranteeing women's political engagement since last two decades. In recent years several legal and organizational strides have also been made to ensure and maximize political participation of women throughout the state of West Bengal. Moreover, the emergence of Mamata Banerjee, (the first woman to hold the office) as Chief Minister of Bengal in 2011 has provided further impetus to the womenfolk of Bengal for political participation. All this collectively has changed the political scenario of rural Bengal. Since then, with no exception, the women of Murshidabad have begun to take part in politics with much enthusiasm and activeness. Hence, in this study, I have tried to understand the nature and scope of Muslim women's participation in electoral politics in Murshidabad.

To comprehend the nature of women's empowerment, several studies have been made by the various scholars and academicians on the issues of the educational and socio-economic condition of Muslim women of Murshidabad. The scholars like Soma Roy<sup>ii</sup>, Suman K. Kundu,

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Ananya Chakraborty<sup>iii</sup>, Gouri Mondal, Chandra Sekhar Sarkar<sup>iv</sup>, Lal Mohammad Saikh, Sandip Kumar Chowdhury,<sup>v</sup> and Rakibul Islam<sup>vi</sup> have highlighted the various aspects of women's empowerment like gender disparity, employability, and their socio-economic status very profoundly. However, no one has ever tried to highlight the role of Muslim women in democratic politics in Murshidabad. So, I have chosen this topic to understand the political activities of Muslim women of Murshidabad with special reference to rural electrical politics. I have tried to write this article based on various primary and secondary data, and reports, taken from Indian and West Bengal Government's sites, in compliance with the several referred works of distinguished scholars.

It has been confirmed by various government reports that Muslims of Murshidabad are marginalized on many fronts. Here, Muslims are a majority in numbers (66.27%), and after seven decades of independence they have been considered as the most backward community of the state. The data shows that Murshidabad is the classic example of women's backwardness. Majority of Muslim women are one of the most deprived, least literate, economically indigent, and politically marginalized communities.<sup>vii</sup> So, this is quite apparent that their socio-economic and educational statuses are more pathetic than the men-folk of the region. It has been seen that Muslim women are a politically powerless gender not only in Murshidabad but also in other parts of Bengal.<sup>viii</sup> They have been playing a very significant role in well-being and endurance of the families. However, for various reasons the gender disparity and marginalization are very apparent within society.<sup>ix</sup> According to Rajib Chatterjee women are suffering from both internal and external oppression. Not only the Muslim women but also the women of other religions have been facing the acute problem of social conservatism being weaker section in the society. Thus, the involvement of Muslim women in political affairs in the state is almost negligible.<sup>x</sup>

Nevertheless, the 73rd and 74th Constitutional Amendments enacted in 1992 and 1993 opened a new vista in rural women's journey towards empowerment. These two amendments paved the way for the assured entry of women in grassroots governance through 33 percent

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reservation for them in Panchayati Raj Institutions (PRIs). Since 1978, West Bengal has maintained an exceptional and consistent record of holding Panchayat elections at regular five-year intervals. Most importantly, by the end of the first decade of 21<sup>st</sup> century, the political landscape of the state underwent rapid change, and it largely impacted the Muslim minority district like Murshidabad. The three-tier structure of PRIs - the Gram Panchayat (GP), the Panchayat Samiti (PS), and the Zilla Parishad (ZP) has provided a wide scope to the people of rural areas to get involved in politics. Besides, the reservation policy of the PRIs ultimately compelled the men-folk of the villages to involve their women in politics. In this context, there are certain legitimate questions regarding the actual empowerment of women within the PRIs framework, which I have discussed in the later part of the article. Till 1992, elected women members in Gram Panchayats in the state constituted less than one percent of the total representatives. But gradually, the picture has changed when women were elected to the reserved constituencies of the GPs for the first time. Reservation for women as office-bearers in the PRIs was introduced in the Panchayat elections of 1998. The relative position of women members in the Panchayat bodies in 1998 increased considerably. In almost all instances the share of women members goes beyond the statutory 33 percent. It has also been decided that there will be a woman Sabhadhipati (chairperson of ZP) in 40 per cent of ZPs. West Bengal's record compares favorably with the situation prevailing in other states of India, except perhaps Karnataka, where women's share in GP seats was more than 43 per cent and in PSs and ZPs, about 40 and 37 per cent respectively during the 1990s. In 1997, the average percentage of women members in PRIs in India was about 27 per cent.<sup>xi</sup> In this context, we see a favorable shift in the district of Murshidabad since last decade. The representation of Muslim women in PRIs outnumbered the women of other communities, and even in most of the blocks they outnumbered the male representation.

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## Nature & Scope of Political Participation

The history of Bengali Muslim women's participation in democratic elections in Independent India is date back to the 1980s. It was Mafuja Khatun from Gangarampur of Dakshin Dinajpur, who led the path of electoral politics for Muslim women in West Bengal in 1987. She started working with the Students' Federation of India, the youth wing of the Communist Party of India. Khatun became a rare women leader in Muslim dominated district, who became the village chief in 1993. In 2001, she was elected as Member of Assembly form Kumarganj as a leftist leader. She repeated her victory in 2006, but stepped aside when Mamata Banerjee stormed to power in 2011. In May 2017, she made a curious move--switching to the Bharatiya Janata Party (BJP), and nominated candidate for Jangipur Constituency.<sup>xiii</sup>

After 2011, a paradigm shift in politics can be seen in the rural areas of Murshidabad. The rise of the Trinamool Congress (TMC), led by Mamata Banerjee, as the dominant party has significantly boosted Bengali women's political engagement. The pro-women and pro-Muslim mentality of the party has attracted the women of both Hindu and Muslim communities. On the other hand, the Communist and Congress party has gradually loosed their age long hold and domination over the people of Murshidabad, and subsequently power has shifted into the hands of the Trinamool Congress. Besides the common people, almost all political leaders have also left their respective parties and joined TMCP. To maintain its political stronghold among women, the Trinamool Congress opened an all-women party office in Murshidabad. The office is the first of its kind by any political party in Bengal, manned by women leaders and workers. Women can freely visit and register their grievances. It is running as a political women's grievance cell. To praise this initiative, president of TMC's women's wing in Murshidabad, Sahanaz Begum, stated that "This is another bold step to empower women. We are very grateful to Mamata Banerjee who is a great inspiration to the women in Bengal."<sup>xiii</sup>

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Despite that, there are many challenges facing Muslim women which have limited their participation in electoral politics. The male-dominated nature of the party workers and the existence of a patriarchal structure of power-sharing have restricted women's participation, especially in the federal election system. In addition, the lacks of political knowledge and financial insufficiency have forced them to depend on their male associates, and subsequently, they have to follow their instructions also.<sup>xiv</sup> If we talk about the political representation of Muslim women in *Bidhansabha* and *Lok Sabha* election, their numbers are very negligible as compare to the women of Hindu community in West Bengal. Till date no women have been contested any *Lok Sabha* election in Murshidabad. In 2021 *Bidhan Sabha* election, out of 240 women candidates of all parties of West Bengal, only 30 were Muslims. In this regard, the picture of Murshidabad was as such.

## Women candidates who contested 2024 Bidhan Sabha Election in Murshidabad<sup>xv</sup>

S.L. No.	Name of the Candidate	Affiliated Party	Constituency
1.	Biyamma Mondal	BJP	Domkal
2.	Firoja Begam	INC	Raninagar
3.	Firoja Bibi	IND	Raninagar
4.	Mafuja Khatun	BJP	Sagardighi
5.	Mst. Masura Khatun	BJP	Raninagar
6.	Mst. Sikha Khatun	BMP	Bhagabangola
7.	Najma Kayal	SDPI	Lalgola
8.	Nasrin Nahar Lucy	SUCI	Raninagar
9.	Rafika Sultana	IND	Jalangi
10.	Ruliya Parveen	BSP	Raninagar
11.	Sahina Mamtaj	IND	Nowda
12.	Sahina Mamtaj Khan	AITC	Nowda

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13	Saira Bibi	USP	Raninagar
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Out of these above mentioned thirteen female candidates, only Firoja Begam won the seat in 2016. Generally, Muslim women of Murshidabad have been restricted to their electoral political representation within the boundary of the Panchayati Raj system. There are very few who have struggled to acquire leading positions at the Panchayat Samiti and Zila Parishad. In the history of the Murshidabad Zila Parishad, from 1979 to till date, only two Muslim women, namely Smt. Siddika Begam (2003–2008) and Mst. Rubia Sultana (2023 to till date), have held the position of Sabhapati, whereas only one Hindu woman and eight men have been elected to this position.<sup>xvi</sup> At present, there are 30 Muslims women and 9 Hindu women members out of total 78 members of Murshidabad Zila Parishad. All these women are politically affiliated with the Trinoomul Congress Party.

### List of Muslim Women Representatives in Murshidabad ZP (formed in 2023)<sup>xvii</sup>

S. L. No.	Name of ZP members	Panchayat Samiti & No.	Political Party
1.	Fatima Khatun	Beldanga-I/ZP-68	TMCP
2.	Sahanaj Begam	Beldanga-II/ZP-66	TMCP
3.	Asia Sultana	Berhampore/ZP-47	TMCP
4.	Asha Khatun (BIBI)	Berhampore/ZP-48	TMCP
5.	Mst. Taslema Khatun	Bhagwangola-I/ZP-26	TMCP
6.	Sahanaj Begam	Bhagwangola-II/ZP-29	TMCP
7.	Selina Bibi	Bhagwangola-II/ZP-30	TMCP
8.	Mamataj Bibi	Bharatpur-I/ ZP-55	TMCP
9.	Arefa Khatun	Bharatpur-I/ ZP-57	TMCP
10.	Rina Khatun	Bharatpur-II/ ZP-63	TMCP
11.	Anjumara Khatun	Farakka/ZP-1	TMCP

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12.	Mohasena Khatun	Farakka/ZP-3	TMCP
13.	Lazina	Hariharpara/ZP-71	TMCP
14.	Senehera Bibi Sk	Kandi /ZP-58	TMCP
15.	Raosanara Begam	Khargram/ ZP-51	TMCP
16.	Surefa Bibi Khatun	Msd-Jiaganj/ZP-41	TMCP
17.	Ojifa Begam	Nabagram/ZP-43	TMCP
18.	Najima Bibi	Nabagram/ZP-45	TMCP
19.	Rijia Khatun	Nowda/ZP-75	TMCP
20.	Chesmina Parveen	Raghunathganj-I/ ZP-15	TMCP
21.	Fatema Khatun	Raghunathganj-II/ ZP-17	TMCP
22.	Aliyara Bibi	Raghunathganj-II/ ZP-18	TMCP
23.	Soma Khatun	Raninagar-I/ZP-33	TMCP
24.	Salma Sultana	Raninagar-II/ZP-35	TMCP
25.	Sajiba Khatun	Sagardighi/ ZP-23	TMCP
26.	Sabiara Khatun	Samsorganj/ ZP-5	TMCP
27.	Tahamina Bibi	Samsorganj/ZP-6	TMCP
28.	Nashima Sultana	Suti-I/ZP- 10	TMCP
29.	Rojina Samad	Suti-II/ ZP-8	TMCP
30.	Rubia Sultana	Suti-II/ ZP-9	TMCP

## Block wise name of Muslim women who are now holding the post of Panchayat Pradhan (Sarpanch) in Murshidabad since August 2023<sup>xviii</sup>

Name of the Block & Number of Total Gram Panchayat	Name of the Gram Panchayat where Muslim women are pradhan	Name of the Pradhan	Name of the Block & Number of Total Gram Panchayat	Name of the Gram Panchayat where Muslim women are pradhan	Name of the Pradhan
	1. Khargram	Fatema Bibi		1. Bhagirathpur	Sanowara Khatun
	2. Kirtipur	Mst.Nursila		2. Dhulauri	Angura Bibi

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Khargram (P-12)	3. Padamkandi	Sabnam Yasmin	Domkal (P-9)	3. Ghoramara	Arfatan Mondal
	4. Parulia	Sufiya Bibi		4. Juranpur	Minuka Khatun
	5. Sadal	Sanuyara Bibi		5. Raipur	Mina Bibi
	6. Eroali	Rebina Begum		6. Sarangpur	Manjura Bibi
	7. Indrani	Rashida Khatun			
Hariharpara (P-10)	1. Choa	Murshida Bibi	Raninagar I (P-6)	1. Hurshi	Sima Khatun
	2. Dharampur	Asmita Fordous		2. Islampur	Begum Hasina Nusrat
	3. Hariharpara	Khadija Khanam		3. Lochanpur	Sima Bibi
	4. Humaipur	Ardosa Khatun Bibi	Raninagar II (P-9)	1. Malibari II 2. Raninagar II	Amina Bibi Sefali K. Bibi

Name of the Block & Number of Total Gram Panchayat	Name of the Gram Panchayat where Muslim women are pradhan	Name of the Pradhan	Name of the Block & Number of Total Gram Panchayat	Name of the Gram Panchayat where Muslim women are pradhan	Name of the Pradhan
Beldanga I (P-13)	1. Bhabta I	Safina Bibi	Berhampur (P-17)	1. Chaighari	Hasina Khatun Bibi
	2. Chaitanya Pur I	Rozina Bibi		2. Madanpur	Sahajahan Begum
	3. Chaitanya Pur II	Sonia Mondal		3. Radharghat I	Menoka Begum
	4. Debkundu	Nasima Bibi		4. Rajdharpara	Hawanur Begum
	5. Kapsadanga	Samsun Nahar		5. Sahajadpur	Mastura Khatun
	6. Mahalu II	Mst Rubana Parveen	Bhagabang ola I (P-8)	1. Bhagabangola	Taslina Bibi
	7. Mirjapur I	Ashia Bibi		2. Habaspur	Faruka Bibi
8. Sujapur Kumarpur	Ambia Bibi	3. Kantanagar		Anjura Bibi	
Beldanga II (P-11)	1. Andulberia II	Khosnawara Begum	Bhagabang ola II (P-6)	4. Mahammadpur	Kamrunnahar Bibi
	2. Kashipur	Firoza Bibi		1. Akhriganj	Lutfu Bibi
	3. Rampara II	Rehena Parvin		2. Amdahara	Rina Bibi

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Bharatpur I (P-8)	1. Alugram	Sabina Yasmin	Bharatpur II (P-7)	1. Salar	Selina Khatun
	2. Bharatpur	Hasina Begum		2. Simulia	Sahida Begum
	3. Gadda	Bhuli Begum Molla		3. Talibpur	Lili Begum
	4. Sijgram	Rasmina Bibi			
	5. Talgram	Tuhina Khatun			

Name of the Block & Number of Total Gram Panchayat	Name of the Gram Panchayat where Muslim women are pradhan	Name of the Pradhan	Name of the Block & Number of Total Gram Panchayat	Name of the Gram Panchayat where Muslim women are pradhan	Name of the Pradhan
Burwan (P-13)	1. Burwan II	Jyotsna Khatun	Farakka (P-9)	1. Arjunpur	Wahida Khatun
	2. Kalyanpur II	Fajlima Bibi		2. Beniagram	Selima Bibi
	3. Panchthupi	Sabina Yasmin		3. Mahadebnagar	Rexona Bibi
	4. Sundarpur	Mahernika Bibi		4. Nayansukh	Sulekha Mondal
Jalangi (P-10)	1. Ghosh Para	Begam Bebi Najmin	Raghunathganj-I (P-6)	1. Dafarpur	Sarifa Bibi
	2. Khayramari	Hasina Banu		2. Jarur	Manjuri Bibi
	3. Sadikhandera h	Hafija Khatun		3. Mirjapur	Tuktuki Mondal
	4. Saheb nagar	Tamanna Yasmin		4. Raninagar	Nariya Bibi
Raghunathganj-II (P-10)	1. Barasimul Dayarampur	Beliara Bibi	Nawda (P-10)	1. Chandpur	Nurnihar Bibi
	2. Kasiadanga	Fatema Bibi		2. Kedarchandpur-I	Rimpa Bibi
	3. Lakshmi jola	Manwara Bibi		3. Kedarchandpur-II	Tanuja Bibi
	4. Mitipur	Rokiya Bibi		4. Patikabari	Chandnihar Khatun
	5. Sammatinagar	Nargish Bibi		5. Raipur	Saharon Bibi
	6. Teghari-I	Smt. Tanjira Bibi			
	1. Gokarna II	Tuhina Begum Sekh	Sagardighi (P-11)	1. Kabilpur	Laily Begum
	2. Hizole	Golsan Bibi		2. Monigram	Lal Banu Bibi
				3. Moregram	Rebina Bibi

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Kandi (P-10)	3. Kumarsanda	Tanjila Bibi	Jiagunj (P-8)	1. Tentulia	Akruma Bibi
	4. Mahalandi-I	Fatima Bibi Begum	Nabagram (P-10)	1. Nabagram	Jilani Bibi
	5. Mahalandi-II	Mamataj Begum		2. Rasulpur	Tuhina Bibi

Name of the Block & Number of Total Gram Panchayat	Name of the Gram Panchayat where Muslim women are pradhan	Name of the Pradhan	Name of the Block & Number of Total Gram Panchayat	Name of the Gram Panchayat where Muslim women are pradhan	Name of the Pradhan
Lalgola (P-12)	1. Airmari Krishnapur	Airuna Bibi	Shamsherganj (P-9)	1. Chachanda	Saira Bibi
	2. Bahadurpur	Salema Khatun		2. Dogachhi Napara	Hosna Ara Begam
	3. Jasaitala	Sahina Khatun		3. Kanchantala	Jasminara Khatun
	4. Kalmegha	Wahida Yeasmin		4. Tinpukuria	Rosula Khatun
	5. Maiya	Rehena Bibi	Suti –II (P-10)	1. Aurangabad-II	Elima Hossain
	6. Nashipur	Sabeda Bibi		2. Jagtai-I	Rojina Samad
	7. Paikapara	Bilkish Bibi		3. Kasimnagar	Najira Bibi
	8. Ramchandrapur	Sima Bibi		4. Laxmipur	Setara Bibi
Suti –I (P-6)	1. Bansabati	Rejina Bibi			
	2. Nurpur	Tahera Bibi			

The above chart shows that out of a total of 250 village panchayats under 26 Panchayat Samities in Murshidabad, Muslim women are holding the position of Pradhan (Sarpanch) in 108 panchayats, which is around 43 percent of the total posts. The rest are held by women from the Hindu community and by male members of both communities. Besides that, in most of the panchayats, the number of Muslim women as executive members is considerably higher than that of the women of the Hindu community. Every panchayat pradhan listed above is a member of the Trinamool Congress Party. In fact, this image demonstrates a startling development in rural Bengali electoral politics: women are actively participating and running for office, just like men.

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## Assessment

However, the unfortunate truth is that women's relative lack of participation in decision-making appears to be a prevalent aspect of other areas of state politics. Women are hardly visible in the high-level decision-making bodies of political parties in the state, in common with the rest of India. According to the West Bengal Commission for Women, several political parties (including the Forward Block, the Communist Party of India (CPI), and the Bharatiya Janata Party) had only a single woman in their state-level decision-making units, while the CPI-M had 8 out of a total of 28. In the PRIs, the role of women is very limited, as in most cases, their male guardians are in charge. It would not be wrong to say that these women are practically not allowed by their political makers, generally their male companions, to take part in local politics.

Though they are elected as pradhan or members of the panchayat, they do nothing except sign the documents. They merely act as a rubber stamp. This is really the dark side of Panchayati Raj in India. The low levels of political education, and the frequent absence in the GP meetings, have made these women's positions irrelevant in the panchayati system. A recent study of nine Panchayats in Birbhum district found that of the 64 women surveyed in 1997, 24 were just literate, and four could only sign their names, apart from 12 who had completed primary education. However, this group also included 9 who had passed the school final. The study also found that 25 percent of both general category and SC members, 65 percent of ST members, and 50 percent of Muslim members attended less than half of the meetings held.<sup>xix</sup> This is the common scenario of all parts of Bengal, even of India.

Since last decade, rural women are showing more activeness in casting vote, and became pivotal electoral bloc in West Bengal. Surprisingly in 2019 Lok Sabha polls, women recorded a higher voter turnout than men, with 81.79 percent of women casting their votes compared to 81.35 percent of men.<sup>xx</sup> In the last two state elections, women of Murshidabd have out-numbered the male voters in respect of casting votes. According to district election cell

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statistics, female voters were most evident in the Kandhi subdivision and the border areas like Domkal, Jalangi, Lalgola and they outnumbered male voters by huge margin.<sup>xxi</sup> The sisterly appeal of Mamata Didi and the subsequent introduction of government policies like, *Lakshmi Bhandar*, *Kanyashree*, *BardhokkoBhata* (Old-age allowance), *BidhobaBhata* (Widow-Allowance), has empowered women of Bengal economically to certain extent. The stand of Mamta Banerjee, the women chief minister of Bengal, also provides women, irrespective of caste and communities, with psychological impetuous. She has garnered the support of women, especially from marginalized backgrounds through the story of her political journey. Several initiatives, including door to door awareness campaign, separate women booths and ensuring free terror environment, were also taken by the district administration. So, collectively, these factors could convince women folk to do the trip to the poll booth. Political analysts pointed out that woman voters have traditionally been loyal supporters of TMCP. Muslim women have participated in political marches and protests across the districts, in addition to casting ballots. It has been seen that the Muslim women of Murshidabad have had an age-old trend of supporting parties like the Indian National Congress and CPI (M) before the arrival of TMCP in Murshidabad. But the magnitude of participation increased significantly after the formation of Mamata Banerjee's government in Bengal. During last Lok Sabha election, some eleven women, including few Muslims, from Murshidabad extend their support to Congress leader Adhir Ranjan Chowdhury by offering Rs 11,000 became a National news.<sup>xxii</sup> A few Muslim women, affiliated to SUCI party, can be seen very active throughout the district. Here in Murshidabad, some Muslim women are also associated with Social Democratic Party of India (SDPI). They are working for building a corruption free governance system for the sake of societal progress under the leadership of National Secretary Runa Laila and Women India Movement National President Yasmin Islam. They usually hold the street protest, rallies and strikes on different political and social issues along with their male associates. Nevertheless, in

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recent past; we didn't see their any political representation in government bodies. Gradually, they are becoming insignificant in the district politics.

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## Surveillance and Subjugation: The Politics of Criminality in 19<sup>th</sup> Century Colonial India

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### Abstract:

The British colonial enterprise in the 19<sup>th</sup> century India cannot be only defined by territorial conquest but by an intellectual project of constructing the knowledge about the colonized. This article critically examines how colonial authorities redefined criminality through a synthesis of European criminological theories and local socio-cultural frameworks. By systematically categorizing indigenous populations into groups such as ‘criminal tribes’ and habitual offenders, the British government not only justified its governance but strengthened social hierarchies which was rooted in caste and racial biases. This study shows that the imposition of pseudo-scientific theories of this period served to legitimize repressive measures including preventive policing and extensive surveillance. Such measures were further institutionalized through legislative instruments like the Criminal Tribes Act of 1871 and the implementation of biometric identification systems, which blurred the lines between deviance and social order. This article also reveals that British government was less concerned with addressing socio-economic origins of criminal behaviour and more focused on establishing control over a diverse population. The construction of criminality as an inherent trait of specific communities facilitated the use of collective punishment which in turn reinforced racial and cultural biasness. This article argues that the British perception of crime in India served dual purposes: it acted as a tool to maintain social order and as a mechanism for entrenching existing power structures.

**Keywords:** Criminal, Criminality, Colonial, Habitual, Surveillance.

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## Introduction:

The British consolidation of power in India was not merely a process of territorial conquest and imposition of foreign rule, but an intensive intellectual exercise in constructing the knowledge about the colonized. (Cohn, 1996) One of the most significant endeavours of British colonial state in the 19<sup>th</sup> century India was its attempt to define, measure and manage crime within the society. The British officials, drawing the ideas from the 19<sup>th</sup> century European criminological and anthropological ideas, redefined criminality in India not only as an individual act but as an expression of social pathology. In this context, categories such as 'criminal tribes', 'habitual offenders' emerged. These categories are imbued with the ideas of racial inferiority, cultural otherness and the inherent danger posed by certain social groups.

This research paper critically examines how colonial perceptions of crime in the 19<sup>th</sup> century India was intimately tied to existing social hierarchies like caste system and how this perception was deployed as a tool of governance and social control. By analyzing the works of eminent historians, this article will show how colonial authorities sought to civilize and subdue the indigenous population. In doing so, the British government not only rationalized their own rule but also left a legacy of surveillance and criminalization that would continue to influence modern society.

## Literature Review:

In his seminal work, *Crime and Control in Early Colonial Bengal, 1770-1860*, Basudev Chattopadhyay has shown how the British colonial administration perceived and managed criminal activities during the late 18<sup>th</sup> and early 19<sup>th</sup> centuries in Bengal. He argues that the colonial state's approach to crime was connected with its broader objectives of consolidating power and maintaining social order. He emphasizes that the British authorities implemented legal and administrative reforms not only to prevent criminal activities but also to establish a structured system of control over the indigenous population. This involved the introduction of

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the new system of police in Bengal as a tool of control that, despite its official mandate to maintain law and order, often perpetuated corruption and social disruption. The implementation of the *daroga* system exemplifies the complexities and contradictions inherent in colonial governance, where the imposition of foreign administrative structures clashed with indigenous social systems, leading to lasting impacts on the fabric of rural Bengal.

Ranjan Chakrabarti, in his comprehensive study, *Order and Disorder in Early Colonial Bengal: 1800–1860*, examines how the British Government responded to various challenges at the time of their consolidation of power in Bengal. He holds that the British administration faced numerous instances of rural violence, dacoity and local riots, which were the symptoms of deeper socio-economic issues within Bengali society. Chakrabarti argues that the colonial authorities often perceived these disturbances through a lens of racial and cultural superiority, leading to policies that prioritized the protection of British interests over the indigenous population without addressing the root causes of unrest. This perspective underscores the colonial state's tendency to implement repressive measures rather than engaging in socio-economic reforms that could alleviate the underlying tensions contributing to criminal activities. By focusing on immediate suppression of disturbances without addressing systemic socio-economic disparities, the colonial state perpetuated a cycle of unrest and repression. This not only alienated large segments of the Bengali population but also entrenched a legacy of distrust between the rulers and the ruled.

Yang's research highlights how the British authorities systematically labelled specific castes and tribes as "criminal" based on their own cultural biases and administrative convenience. This process of criminalization was formalized through legislative measures such as the Criminal Tribes Act of 1871, which designated entire communities as habitual offenders. By doing so, the colonial state sought to justify stringent methods of surveillance and control over

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these groups, and reinforcing the existing social hierarchies and facilitating the extraction of resources.

Mukul Kumar's article, "*Relationship of Caste and Crime in Colonial India: A Discourse Analysis*," observes how lower castes and aboriginal tribes were routinely classified as inherently criminal. Kumar shows that administrative discourses were not solely concerned with crime prevention but also with reinforcing the hierarchical order by associating certain communities with predispositions to lawlessness. His analysis highlights the role of colonial ideology in converting social differences into matters of criminality.

Deepak Kumar's article "*Racial Discrimination and Science in 19th Century India*" exposes how the British government sustained inequality and discrimination in India based on the assumption of their racial superiority. He has shown that British intellectuals such as Lord Roseberry and C.E. Trevelyan in their writings consistently positioned Indian society as non-scientific and irrational, thereby justifying the racial and cultural subjugation of Indians. This racialized perception provided the foundation for linking physical features and caste to a predisposition to criminality.

Milan Roy's study on "*Crime and Dacoity among the Bagdi Community in Colonial Bengal*" shows the interconnection between economic marginalization and criminal behaviour. Roy argues that dacoity or banditry emerges not much as a result individual pathology but emerges as a result of economic marginalization and unemployment. He observes that the lower-caste communities like the Bagdis were forced into criminality by economic deprivation and exclusion from legitimate means of livelihood.

Mark Brown's article, "*Crime, Governance and the Company Raj: The Discovery of Thuggee*," explores the origins of the colonial obsession with indigenous criminality. Brown explains how early efforts to "discover" and suppress thuggee not only reinforced existing prejudices but also evolved into broader strategies of state surveillance. The disappearance of

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the thug as a discrete category was replaced by more complex classifications of criminal tribes, thereby enforcing racial discrimination.

Radhika Singha's work on "*Punished by Surveillance: Policing 'Dangerousness' in Colonial India, 1872–1918*" examines the transformation of colonial policing practices. Singha demonstrates how preventive legislation such as provisions within the Code of Criminal Procedure (CrPC) and the Criminal Tribes Act legitimized widespread surveillance and punitive measures against groups labelled as "habitual offenders." Her analysis underpins the idea that criminality was not simply the result of individual acts. She has shown that criminality in India was socially constructed by legal and administrative apparatuses designed to manage dissent and control mobility.

## **Research Objectives:**

This research examines how British government in 19th century India employed European criminological theories to redefine criminality which reinforced caste and racial hierarchies. The study shows the processes of categorization and surveillance undertaken by the government which justified oppressive measures. It further explores the socio-political impacts of policies such as the Criminal Tribes Act and preventive policing on indigenous communities. Ultimately, the objective is to show how the British authorities imposed control over the diverse section of indigenous population through the coercive measures and through their definition of crime and criminality.

## **Research Methodology.**

This research paper is based on qualitative method exclusively utilizing archival documents and secondary sources like books and scholarly journals. These materials are systematically reviewed to examine the construction of criminality in 19th century colonial India. A thematic discourse analysis is applied to identify patterns in colonial narratives, focusing on racial bias,

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caste dynamics, and administrative practices. Adopting this method has enabled a comprehensive understanding of the interplay between knowledge production and state power in shaping social control.

## Findings

Colonial India in the 19<sup>th</sup> century witnessed the efforts of the British Government to gain information about indigenous customs and social practices which could be managed controlled and reformed. (Cohn, 1996) The colonial government undertook an extensive project of classification and organized the local population into categories that shows which section is more dangerous and which section is less dangerous to them. The government often conflated criminality with social pathology. This idea has the basis in early criminological theories which linked physical and behavioral traits to a predisposition to crime.

E. Durkheim (as cited in Kumar, 2004) has argued that crime is a by-product of society's collective conscience. However, in the colonial context, his ideas were selectively appropriated. Colonial administrators reinterpreted crime both as an individual aberration and a reflection of inherent characteristics of a specific community. In this framework, the marginalized communities were portrayed as naturally predisposed to criminal behavior. This dual conception of crime enabled the state to justify the extraordinary measures of surveillance and control.

The colonial government established specialized agencies, such as the Thuggee and Dacoity Departments. (Brown, 2002) This illustrates the fact that government undertook the project of categorizing and managing "suspect" populations. As colonial officials documented the activities of individuals and groups in meticulous detail, they not only constructed a narrative of pervasive criminality but also justified a rationale for further state intervention. These practices were informed by an enduring belief in the superiority of European administrative rationality over what was construed as the chaotic and unruly nature of native society.

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The British officials viewed caste system in India as a fixed and measurable entity. (Kumar, 2004) The colonial administrators in their effort to manage the social order utilized their perception of caste to demarcate the boundaries of criminality. For example, the classification of certain groups as criminal tribes was based on the assumption that criminal behaviour was hereditary and inextricably linked to membership of a specific caste. This process of criminalization of tribes served multiple purposes. Firstly, it provided the colonial state a solid justification for surveillance and regulation. By labelling entire community as habitually addicted to criminality, the colonial justified adopting coerced measures like forced labour and restriction of movement. Secondly, it reinforced the social stratification inherent in Indian society. By attributing criminality to lower castes and tribal groups, colonial authorities not only legitimized existing prejudices but also contributed to the existence of this notion in the post-colonial times also.

The use of scientific and pseudo-scientific discourses which reinforced this perception further cemented their authority. The most important of these was Cesare Lombroso's notion of the "born criminal." (Lombroso, 1876) Lombroso has argued that criminals possessed some definite physical features such as a low sloping forehead, prominent cheekbones, and lopsided skull which marked them as born degenerates. In colonial India, the British government fitted these ideas with existing orientalist stereotypes. British administrators viewed Indians as racially and culturally inferior and adopted Lombroso's theories to assert that certain Indian communities were not only predisposed to criminality but they were born with it. This concept provided a pseudo-scientific rationale for policies like the Criminal Tribes Act of 1871, which categorized entire castes and tribes as inherently criminal. It resulted in extensive surveillance and restrictions over the movement of those who were declared as criminal tribes. Moreover, British administrators were influenced by the classical theories of Cesare Beccaria who argued that crime could be deterred by a more rational system of punishment and preventive measures. (Beccaria, 1764) In India these ideas were adapted to justify both punitive measures and

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extensive surveillance. The notion that crime could be managed by “preventive police” was intertwined with these ideas, emphasizing not only retribution but also the need to prevent the “inherent” criminality of certain groups from manifesting. Additionally, theory of Sir Francis Galton further cemented the belief that criminality could be deduced from physical appearance. Galton’s composite portraits and the emerging science of physiognomy claimed that the criminals had certain facial features such as forehead width, interocular distance, nose shape, jawline, and the overall symmetry of the face which are indicative of intellectual and moral deficiencies. (Galton, 1874) This theory is much identical with Lombroso’s theories and offered colonial officials a seemingly objective method to detect predisposed criminals among the diverse Indian population. Such pseudo-scientific methods were used to stereotype entire communities as habitual criminals and thereby rationalizing repressive measures imposed by the British.

The British government were fascinated by the idea of a supposed link between physical features like flattened nose and lopsided skull with the criminality provided an objective basis of these claims. Such ideas, once incorporated within the administrative apparatus led to the inevitability to the criminalization of certain castes. Even when the Europe witnessed a shift in the ideas from biological determinism, the colonial state in India clung to these ideas to justify their policies. An ideal example is the promulgation of Criminal Tribes Act in 1871. This act was promulgated to monitor and control those groups whom the colonial group recognized as criminal and in this way Criminal Tribes Act justified a system of collective punishment and surveillance. The criteria for classification of tribes were based on residence, profession and social contiguity. This process gave confirmation to the British belief that criminality was not an isolated behaviour but a characteristic of entire social group who were deemed by the Government as criminal. This legislative framework affected the lives of numerous communities leaving a mark on the social fabric of colonial India.

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The strategy of policing in the 19<sup>th</sup> century colonial India was preventive policing. (Singha, 2015) It reflected anxieties of the colonial regime that determined to maintain its control over its vast and heterogenous population. This strategy found reflection in the enactment of CrPC or Code of Criminal Procedure and Criminal Tribes Act. A notable feature of these laws was emphasis on preventive detection. Sections of Criminal Tribes Act were designed to monitor those individuals who were deemed dangerous by the government and were likely to commit the depredations again. Therefore, it can be argued that state's approach was not only punitive but also preventive. These policies aimed at forestalling any attempt to challenge the colonial authority. These measures enabled the police to detain individuals based on their bad reputation among the common people and even suspicion. The British authority thought that these people were highly subjective and prone to abuse.

Furthermore, the government introduced biometric techniques and the fingerprint bureaus to detect the criminal more effectively which signified a move towards a more scientific mode of identification and classification. (Judicial Department, Police Branch, Proceedings no.17, June 1892, West Bengal State Archives.) These practices, however, must be understood within the context of colonial power relations. The centralization of criminal records and the emphasis on "bad-livelihood" as an indicator of criminality effectively blurred the lines between criminal behaviour and socially disapproved conduct. (Judicial Department, Police Branch, November 1881, Proceedings no.13, June 1887, West Bengal State Archives.) In doing so, the state managed to extend its reach into the everyday lives of its subjects, turning minor infractions or even mere social deviance into markers of criminality.

Radhika Singha's analysis of surveillance practices which were adopted by the colonial government emphasizes the fluidity with which categories of criminality were expanded and redefined. (Singha, 2015) The transformation of local registers, the integration of preventive measures into routine policing and eventual institutionalization of a permanent surveillance

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system all point to an ultimate objective: the consolidation of state power through the regulation of movement, association and behaviour of suspected individual. (Ibid) These measures also served to silent dissent by ensuring that any deviation from the prescribed norms would be identified quickly and punished. Therefore, preventive policing became a key mechanism for the colonial state to manage both criminality and political opposition.

## **Conclusion:**

The colonial project in India was as much about the control and management of population as much it was about the extraction of resources. By constructing categories based on caste, ethnicity and socio-economic status, the British state not only legitimized its rule in India but also sowed the seeds for persistent social and economic inequalities. The convergence of British perception of crime and criminality, racialized science and legal innovation produced a complicated system of surveillance and punishment. The legacy of these practices in colonial India is visible in the continued marginalization of certain communities in modern times.

In reflecting on these historical processes, it becomes evident that criminality in India is not fixed or inherent characteristic of any particular group but a socially constructed category whose main aim was to serve the interests of an expanding colonial state. The colonial state's obsession with the classification through the labelling of 'criminal tribes' represents a broader strategy of the government that sought to diverse social realities and reduce them to manageable statistics. This drive for order often at the expense of rights of individuals and communities often reflects the fact that modern society in India are grappling with similar issues of surveillance and the politics of exclusion.

By exploring the historical trajectories of criminalization in Colonial India, it is possible to understand in much better way between power, knowledge and social control. This research paper not only illuminates the past but also offer valuable lessons for contemporary debates on policing, minority rights and the limits of state authority. The enduring impact of colonial legal

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and administrative practices reminds us that the categories we use to define deviance and criminality are not objective truths but constructs to serve particular political and social ends of the ruling group.

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## Application of Chat GPT: AI bot overhauling the Learning Framework of Indian Education System

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### Abstract:

When an open AI chatbot and a large-scale neural network-based language model came together the concept of ChatGPT was invented. The generative pre-trained transformer tool developed by the top AI research organization in the world created the cutting-edge language model Called ChatGPT. The application of ChatGPT has the potential to change and revolutionize learning and how 21<sup>st</sup>-century students will adopt this approach in the field of education. Hence, this article highlighted the potential benefits and some of the significant aspects of the current ChatGPT version. In addition, it also identified the limitations of using ChatGPT in higher education and explores how it can be used for research purposes. Taking into consideration the research study has tried to find out the following answers- where it traces the history of ChatGPT and explored the application of ChatGPT in education with its critical aspects. In this regard, qualitative or a conceptual study is performed by using the secondary source of data as per the framed research questions. The findings of the study are helping us to identify the sophisticated uses of ChatGPT in the innovative teaching-learning system of education and as a whole.

**Keywords:** ChatGPT, teaching-learning, learners, education.

### Introduction:

Artificial intelligence (AI) has grown rapidly over the past few decades and changed many facets of life. It has the capacity of a computer system to simulate the functioning of the human

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brain. It includes obtaining information in the form of outside data, learning via instruction, and accomplishing the intended goals that are designed for learning (Montenegro-Rueda et al., 2023). The integration of artificial intelligence in education has yielded notable results, including enhanced educational process efficiency, global learning promotion, personalized learning, more intelligent content creation, and optimized educational management in terms of efficacy and efficiency. Modern technologies are essential for streamlining the teaching-learning process. Education is a process in which learning transcends the mere acquisition of knowledge rather than being confined to a single output. Thus, it can be said that artificial intelligence (AI) is a new technology that has enormous promise for the education sector. AI-based systems can support individualized learning by adjusting to the needs and interests of individual students (Laato et al., 2023). Further, owing to its potential benefits of Chat GPT it enhances the students' learning experiences and has attracted a lot of interest in the educational setting. This system is capable of meeting the specific needs of each student, giving prompt feedback, and helping students grasp difficult ideas because it responds quickly and individually. By adjusting to each student's learning rate and providing ongoing support throughout the process of acquiring knowledge, it, therefore, becomes a potentially useful instrument that encourages active engagement and cognitive growth (Lund & Wang, 2023).

Table 1 Important Areas of Chat GPT that can be incorporated in the area of higher education

<b>Attention Mechanism</b>
<b>Chatbot</b>
<b>Generative Model</b>
<b>Generative pre-trained Transformer</b>
<b>Language Model</b>
<b>Multimodal Neurons</b>
<b>Natural Language Processing</b>
<b>Neural Network</b>
<b>Supervised Fine-Tuning</b>
<b>Unsupervised Pre-Training</b>
<b>Transfer Learning</b>

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## Related Literature

Table 2, Study related to Implication of ChatGPT as Reinforcement Learning with Human Feedback (RLHF) model in the sphere of education.

Area	Authors & Year	Study Area	Findings
<b>ChatGPT as Reinforcement Learning with Human Feedback (RLHF)</b>	<b>Deep Ganguli et al. (2023).</b>	Language models trained with reinforcement learning	(RLHF) can morally self-correct by following instructions and learning complex normative concepts of harm like stereotyping, bias, and discrimination.
<b>Functions of Algorithms</b>	<b>Banghua Zhu et al. (2023).</b>	RLHF algorithms in Instruct GPT	RLHF algorithms in Instruct GPT have shown empirical success and provide new insights for algorithm design.
<b>Application of ChatGPT as RLHF model</b>	<b>David Lindner et al. (2022).</b>	Role of RLHF in Human Interactions.	ChatGPT is a Reinforcement Learning with Human Feedback (RLHF) model that learns from interacting with humans.
<b>Advantages of RLHF in Education</b>	<b>Josh Abramson et al. (2022).</b>	Reinforcement learning from human feedback (RLHF)	Reinforcement learning from human feedback (RLHF) effectively improves simulated, embodied agents' performance in complex, embodied domains without programmatic reward functions.
<b>Impact of the RLHF Model on Education</b>	<b>Yuntao Bai et al. (2022).</b>	Applying Area of RLHF	RLHF training improves performance on almost all NLP evaluations and is compatible with training for specialized skills like Python coding and summarization.

Table 3, Study related to Mechanism of AI-Assisted Language Learning Model and its impact on Higher Education.

Area	Authors & Year	Study Area	Findings
<b>Educational Implications of AI-Assisted Language Learning Model</b>	<b>T. Shaik et al.(2023).</b>	AI-Assisted Language Learning Models in Higher Education	AI-Assisted Language Learning Models in Higher Education can help identify areas of improvement in educational infrastructure, learning management systems, teaching practices, and study environments through NLP techniques like

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			sentiment annotations, entity annotations, text summarization, and topic modeling
<b>Integration of AI Technologies in Education</b>	<b>Qi Chang et al.(2022).</b>	AI-assisted integrated teaching-learning framework (AL-ITLF) in higher education	(AL-ITLF) in higher education improves efficiency, adaptability, and effectiveness, offering high accuracy, performance, and lower processing costs compared to traditional schooling.
<b>Role of ChatGPT in language learning</b>	<b>Jin Ha Woo et al.(2021).</b>	The language learning model of AI-based	AI-based language learning tools, utilizing machine learning and natural language processing, can improve language abilities and knowledge in learners.
<b>Application of ChatGPT as a language learning tool</b>	<b>Xelling Chen et al.(2021).</b>	AI-assisted personalized language learning	AI-assisted personalized language learning improves language outcomes and student satisfaction, with Taiwanese institutions leading the field and using intelligent tutoring systems, natural language processing, and artificial neural networks
<b>Integration of ML in Education</b>	<b>Valentin Kuleto et.al.(2021).</b>	AI and Machine learning	AI and ML enhance learning in higher education institutions by enhancing students' skills, collaborative learning, and an accessible research environment.

## Need of the Study

🌐 These days, the optimal use of technology resources and the delivery of services is dependent upon Information and Communication Technology (ICT) in every organization. The demand for speedier services is increasing, and artificial intelligence (AI) based solutions are being adopted by businesses worldwide, including in India. As a result, the global chatbot industry is expected to develop within the next ten years.

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Because of the rising demand for smartphones and the greater usage of messaging apps in the AI era, the chatbot market is expanding at an unprecedented rate.

- ✚ The educational sector stands to gain a great deal from the use of this technology. Inculcation of AI applications in education surely enhances productivity, communication, learning, and effective teaching support, and reducing uncertainty from interactions is all possible with it. This technology can be used as an engagement tool by a new education platform to address cutting-edge issues in education.
- ✚ Due to its numerous benefits, OpenAI's ChatGPT is swiftly gaining popularity. It has a strong creative model with the potential to transform the ways humans communicate and engage with technology. In this article author has suggested sophisticated uses of Chat GPT as a language learning mechanism and as a model of Reinforcement learning with communicative feedback support through which teachers can make the teaching-learning process more interesting and dynamic.

## Methodology:

This conceptual study is based on the application of ChatGPT and its integration into the entire process of higher education & learning. The idea of this model is taken from the various journals and literature studies related to this particular topic & and contemporary needs of education system. Hence content analysis method is adopted to perform this study.

## Research Objectives

1. To explore the application of ChatGPT as a Reinforcement Learning with Human Feedback (RLHF) model executed in different areas of education.
2. To identify the mechanism of the AI-Assisted Language Learning Model and its impact on Higher Education.

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## Analysis of Objective 1

**RO1.** To explore the application of ChatGPT as a Reinforcement Learning with Human Feedback (RLHF) model executed in different areas of education.

ChatGPT uses a method of deep learning that involves teaching a neural network to learn from a large quantity of data. The Chat GPT neural network is made up of several artificial neuronal layers that cooperate to comprehend the structure and patterns of language. The model learns the pattern and connections between words and phrases by being trained on a big corpus of text data. To enhance the ideas underpinning GPT, a two-stage procedure is used: a) generative unsupervised pre-training using unlabelled data b) discriminative supervised fine-tuning to boost performance on certain tasks (Erhan *et.al.*, 2010; Budzianowski & Vulic, 2019; Saxena & Sharma, 2023). Further, the working model of ChatGPT can be illustrated in several steps. In the first part, the user can input a command or question into the system and the model frequently generates a response as defined by the language patterns and relationship between the input variables. These reinforce & develop a relationship between the users and motivate them to satisfy their queries. The entire process is called the “Reinforcement Learning with Human Feedback (RLHF)” method of learning. The working pattern of this model will give a directive way to understand. Such as 1. Supervised fine-tuning model (SFT) 2. Reward Model (RM) 3. Supervised Fine-tuning model SFT via Proximal policy optimization (Kalla, 2023).

The overview of this model (Figure 1) configured that Natural-sounding and clear responses are what make ChatGPT so successful. Through the processing and generation of text sequences by the model, transformers enable this with ease. Additionally, the model is trained on a sizable corpus of text data, which aids in its ability to understand linguistic nuances and produce responses that are acceptable for their context. Further, the way that ChatGPT is implemented and functions is intricate and advanced. Yet, the end product is a technological ability to produce responses with diverse prompts and inquiries that resemble the human mind.

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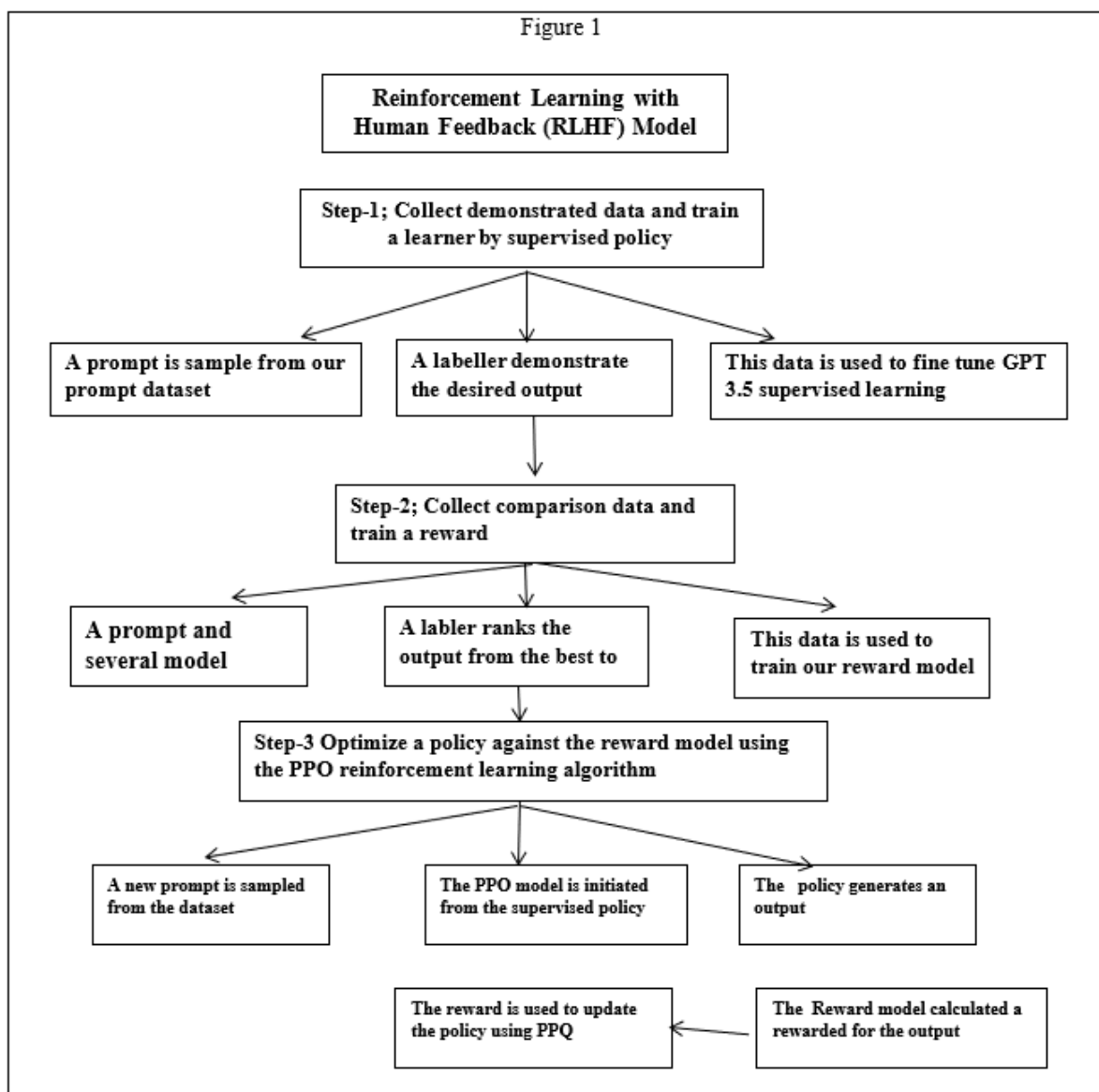
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We predict that more unique applications and use cases will surface as ChatGPT develops and gets a better version of it. Scalability is another benefit of ChatGPT, as it enables it to manage several discussions at once and produce answers rapidly. Its scalability eliminates the need for human intervention and boosts efficiency, making it the perfect solution for companies and organizations that need automated language translation or customer support. The capacity of

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ChatGPT to manage several chats at once may result in quicker response times, which will eventually increase customer satisfaction. Another important benefit of ChatGPT is its customizable nature. By modifying its training set and algorithms, it can be tailored to carry out particular functions or uses, like language translation or customer support. It is a very adaptable and versatile tool because of its flexibility, which guarantees that its responses are customized to the unique demands of the user. Moreover, customization allows companies and organizations to save time and money by automating these processes, increasing productivity and profitability.

## Analysis of Objective 2

**RO2.** To identify the mechanism of the AI-Assisted Language Learning Model and its impact on Higher Education.

By January 2023, 100 million monthly active users had already signed up for ChatGPT, an OpenAI web chatbot powered by GPT 3.5. With ChatGPT's popularity came the swift announcement of comparable services by rivals. Google, for instance, unveiled Bard, an LLM chat service that leverages its Language Model for Dialogue Applications (LaMDA) in February 2023. People in academics, business, and the general public have taken a keen interest in these LLM-based chatbots' ability to comprehend natural language and provide accurate responses to them. It's important to consider how LLM-based chat services can affect teaching and learning as they continue to advance and gain popularity.

This study suggests that AI-Assisted Language Learning Models in Higher Education improve language outcomes, personalize learning experiences, and enhance teaching efficiency by using intelligent tutoring systems, natural language processing, and machine learning techniques to analyse student feedback, recommend learning paths, and predict student performance. Hence, to answer the RO.2 the researcher has focused on Open AI, a popular tool LLM service of ChatGPT has followed the three outlined steps-

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Table 4: Three Outlined Steps

<b>Step-1 Acquaintance</b>	If students use the application of ChatGPT daily for two or three months for academic purposes then they would probably familiarize themselves with its core functionality and capabilities.
<b>Step-2 Gathering of Data</b>	The second step is gathering data and making a list of every possible use of ChatGPT in higher educational instruction and learning. Further, by sketching it out and finding the new features of ChatGPT through social media, news articles, and using the app by themselves. Although OpenAI's tool and ChatGPT served as the primary source of information especially for collecting grey literature like newspaper stories and blog postings on particular websites.
<b>Step-3 Evaluation</b>	The third step of evaluation can check and determine the potential effects of ChatGPT and identify the capabilities of ChatGPT on education and training. To do that a third analysis involved reflection and debate in postsecondary learning. <b>(Ray, 2023)</b>

Table 5, Role of ChatGPT as a Language-Assisted Tool and its impact on the higher educational learning of Students

<b>AI Chatbots</b>	ChatGPT, as an LLM designed for dialogue, assists users in exploring their ideas and enhancing their critical thinking by providing conversational feedback. It enables users to inquire about specific topics they wish to gain further insights on.
<b>Translation of Language</b>	Users can translate text in multiple languages in both directions, as well as simplify text. This feature can be particularly useful for reading text, otherwise that would be difficult to understand.
<b>Creation of text</b>	With ChatGPT, users can create text by responding to prompts. For instance, students can create comprehensive abstracts for their academic papers or comments from peer reviews,
<b>Creation of Code</b>	ChatGPT can generate computer code in different languages, much like text generation. This can speed up development work even though it's not perfect yet. For students, this creates new options in both technical and nontechnical sectors.
<b>Evaluation of Sentiment</b>	Students can more readily perform behavioral research on datasets, such as social media posts, to learn about participants' attitudes on a topic.

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<b>Recapitulating articles and essays</b>	Lengthy articles can be swiftly summarized for students without requiring them to read through all the contents. Transcripts, news stories, and social media threads can be processed in this way.
<b>Speedy Communication</b>	Students can correct their writing's grammar by using ChatGPT. Additionally, by rearranging sentences and paragraphs and offering words and phrases, ChatGPT can enhance communication in a more comprehensive way (Laato et al., 2023).

## Implication of ChatGPT in Education

Due to numerous features of OpenAI ChatGPT is swiftly gaining popularity and it serves as a natural language processing model that has the potential to transform the way humans communicate and engage with technology. However, it has a long way to go before and achieve the several ways that administer as a powerful way of learning. These are as follows-

- 1. Mechanization of Administrative Tasks:** With the help of ChatGPT routine and administrative tasks can be automated by AI tools. This can help the staff use their time productively for other important tasks.
- 2. Customized Learning:** Customized learning experiences can be created where the content can be generalized as per the individual needs. This will offer a more innovative and engaging learning environment.
- 3. Guidance & Support:** ChatGPT can be used to provide self-directed ways of learning. It can help students with homework, answer questions, and provide feedback on their work.
- 4. Innovation and Research:** Researchers can use this bot to process a large volume of data and generate conclusions, and suggestive measures which will speed up the research process and also can nurture innovation.
- 5. Development of Content:** Researchers and educators can develop learning content for teaching as well as research purposes like articles, and reports which can save time, and energy and allow teachers to focus on more important tasks like teaching-learning & research.

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## Conclusion

AI tools serve as a revolutionary change in the field of education where the whole system of education and public/private organizations are designed with the comprehensive features of AI. Hence, it is quite relevant to note that the use of ChatGPT in higher education should be implemented with caution and appropriate safeguards to ensure that it is being used ethically and responsibly. Further, a vast knowledge base is available on ChatGPT to satisfy queries. There have been chatbots and conversational agents before ChatGPT, but nothing as potent has ever been made widely accessible to the public. However, nowadays, instructors of higher education and stakeholders incorporate this technology into the education & field of learning with open arms. Many research studies have shown that using AI can optimize human capacities for better output as well as provide reinforcement cum feedback and serve as an excellent medium of communication like a human mind. Therefore it is called as RLHF model with its customized and extensive features in the form of ChatGPT. Additionally, an interface based on natural language processing allows users to construct personalized chats with ChatGPT, an AI-powered Chatbot. For any application, from customer care to sales and marketing, it is made to let users build conversations fast and simply. So through this study, it can be justified that both the model of RLHF and the Language learning model give the learner interactive answers, logical power, and skill of thinking and analytical mind that are required for 21<sup>st</sup>-century learners. In essence, NEP-2020 has made a significant attempt to rejuvenate the existing education system and initiated the vision of how education can be transformed and paradigm shift can be brought to solve the challenges of education in the modern technological era of learning. Further, more emphasis should be given to the skills of the students, because if the opportunity of AI is not captured in its right sense and adopted as a complementary tool then the system of education will land up as obsolete and ineffective skills.

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## The Contribution of Abu Bakar, The Unknown Sufi of Bengal: A Historical Review

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### Abstract:

Even though Abu Bakar is an unknown person to us, but he was one of the most prominent Sufi saints of Bengal in the late 19th and early 20th centuries. During this period, many superstitions were seen in the Muslim society in Bengal in the religious field and in the social field. In the religious field such as Shirk, Bedat, Hajat, Manat, Qawali, Pir Puja etc. For the reformation of religion, he took part in suppressing Shirk Bid'ah, formation of Anjomane Waezin, introduction of Isale Sawab, introduction of Asiyatnama, prevention of corruption in Hajj, participation in Bahas debates, giving Waj Nasiyat, giving advice to disciples etc. and in the social field, the system of dowry, caste system, child marriage, disrespect for widows etc. were prevailing. Abu Bakar and his numerous disciples tried to eliminate them. A movement developed in Bengal around them. Due to the influence of this movement, the amount of superstition in the Muslim society and religion in Bengal at that time was removed to some extent. His movement had an impact in various regions of East Bengal such as Satkhira, Bogura, Mymensingh, Noakhali, Chittagong, Barisal, Faridpur, Pabna, Jessohar, Khulna, Rangpur, Rajshahi etc. Various religious superstitions were removed from the Muslim society in West Bengal like Hooghly, Howrah, 24 Parganas, Kolkata, Medinipur, Nadia etc. under his influence. In this aspect, he can be compared with Rammohan Roy or Syed Ahmed Khan. In this Paper, an attempt has been made to carefully analysis the background, characteristics,

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impact and results of Abu Bakar's movement. For this some secondary sources and mostly primary sources have been used as material.

**Keywords:** Anjomane Waezin, Child Marriage, Caste System, Muslim Society, Superstitions, Shirk-Bedat.

## Introduction

While we are aware of Sufi saints like Rabeya Basari, Nizamuddin Auliya, Moinuddin Chisti, many of us may not be aware of Abu Bakar, who was one of the most influential Sufi saints of 19th and 20th century Bengal. Maulana Shah Sufi Md. Abu Bakar was the Pir of Furfura. At the end of the nineteenth century and the first half of the twentieth century, a movement developed among the Muslim people of Bengal around him. Where the emphasis is on building the society following the ideals of Quran and Hadith. Also emphasis is placed on eliminating shirk and innovation. Under the leadership of Abu Bakar, this movement can be identified as an important movement towards religion and social reform of the Muslim society of Furfura panthi in Bengal. Abu Bakar's austere lifestyle and lofty yet simple philosophies have characterized him as a Sufi saint in contemporary Muslim journals. He led many reforms in contemporary religion, society, education and politics. This article discusses various aspects of his career with analysis.

Furfura is a small village under Jangipara police station in Hooghly district. From the 14th century the region became a pilgrimage site for Muslims. Sufi Mansur Bagdadi arrived here in the 14th century and since then mosques, maktabas, madrasas etc. were established in this place. As a result, this region became the cradle of Muslim culture in Bengal. Abu Bakar was born in the Siddiqui clan of Furfura in the middle of the nineteenth century. He was brilliant from his childhood and by the end of the nineteenth century he became a Pir to the majority of Muslims in Bengal. He had many followers. At that time, there were various bad customs infiltration in the Muslim society of Bengal, Abu Bakar took initiative to remove them and

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build the Muslim society in imitation of Quran and Hadith. Around him, a movement developed in Bengal at the end of the nineteenth century and the beginning of the twentieth century, which can be identified as the Hanafi reform movement of Furfura. Religious reform is one of the few aspects of Abu Bakar's career. Through various efforts, he tried to eliminate the prejudices of Islam in Bengal. For this purpose he eradicated shirk bidat and formed Anjumane Waijin, introduced Isale Swab, introduced wills, prevented corruption in Hajj pilgrimage, participated in the organization of Bahasa Debate Meetings etc.

## Literature review

The research book on Abubakar has not been published. However, biographical books have several publications. The Maulana identity, first published about him in 1321 in the Ganesh book of Munshi Mozammel Haque. It focuses on the ancestry of Abu Bakar. A book was published in 1934 AD written in Urdu by Chawaneh Umri, Abu Bakr's Kaliph Abdul Mabud. However, there is a detailed discussion on him in the detailed biography of Pir Sahib written by Maulana Ruhul Amin. It was published in 1939 AD from Majediya Press, Basirhat. In the same year another Kaliph Abdus Sattar wrote the biography of Pir Saheb. All these are biographical works. While no research work on Abu Bakr has been found, there is no dearth of examples of studies on almost similar topics. AK Nizami wrote The Life and Times of Sheikh Nizamuddin Auliya in 1982, which was published by Oxford University in 1982 AD. In the same year, Barbara D. Metcalfe wrote Islamic Revival in British India: Deoband. Books on Tabligh Jamaat are written by Yoginder Sikand, The Origins and Development of the Tabligh Jamaat (1920-2000), Francis Robinson, The Ulema of Farengi Mahal (C Hubst & Co Publication). In all these books, various people related to Islam, their works, institutions and philosophies have been researched.

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## Methodology

The methodology used in writing this paper is primary material and an attempt has been made to objectively analyze the data obtained from the primary material. In some cases where primary material is lacking, secondary material has been used. Among the primary materials used are pregnancy files, government documents, interviews, field surveys, periodicals, newspapers etc. The discussion review and analysis claims are acknowledged. Along with subjective history, objective history is also targeted.

## Discussion: Religious Reforms

Abu Bakar played a leading role in eliminating the practice of shirk and Bidat in Islam in Bengal. What is shirk here say? Shirk is disrespecting the existence of God or substituting man, nature or any thing in his place. Bidat is a variety of anti-Islamic behavior that has no support in the Qur'an and Hadith. Some of these Shirk Bidats are like hajat-manat, ritual, pir puja, grave worship, lighted lamps in shrines or tombs etc. Why did Abu Bakar take the initiative to eliminate them? That is because he thought that they are destroying the true greatness of Islam and due to this various evil reforms are increasing in the Muslim society. Because while observing them, people are observing various kinds of rituals, which have no scientific composition. As a result, the society is suffering and the progress of the society is being disrupted. As a result, he took initiatives to abolish them. By observing them, the devotion of the devotees or murids towards the Lord or Pir is revealed, but since Islam emphasizes on unostentatious worship of God, he thinks that the religious characteristics are destroyed by observing them. Abu Bakar's reform movement affected all the regions like East Bengal Noakhali, Tripura, Chittagong, Barisal, Faridpur, Pabna, Jessohar, Khulna, Bogra, Rangpur, Mymensingh, Rajshahi, West Bengal Hooghly, Howrah, Undivided 24 Parganas, Kolkata, Undivided Medinipur, Nadia etc. Shirk Bidat from the Muslim community in the region Quite a bit was removed. Under Abu Bakar's leadership, Waagin institutions were not

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only involved in preaching, but in different areas of rural Bengal, they settled small cases, organized youth associations, provided aid to orphans by forming Baitul Mal Fund, established night schools, and provided education to the elderly worked etc. Apart from this, this institution worked to establish Madrasa Maktab, to attract the Muslim community to honesty and justice, and to keep them free from superstition. The institution set up a weaving school in the outskirts of Calcutta to teach handiwork to poor people. They had a printing press, from which monthly national level magazines - Muslim Philanthropy and Islam Darshan etc. were published. The organization consisted of 12-13 salaried and 150 honorary preachers, who also spoke in favor of the freedom movement. If any of the salaried propagandists opposed the Swadeshi movement, they could no longer remain with the Anjuman. Abu Bakar was a permanent president of this institution.

In 1891 AD, Abu Bakar tried to eliminate all the conflicts that were seen in the religious field by introducing the Isale Swab ceremony in his village Furfura. Although the main ritual of this event was religious observance, some of its extra-religious features cannot be denied. For example 1. Isale Sawab attempts to eliminate religious conflicts, thereby increasing religious cohesion as well as social cohesion. 2. Various contemporary social and political issues were also discussed. 3. Many non-Muslims used to attend from outside Bengal on this occasion, thereby creating an atmosphere of harmony among them. Abu Bakar did not allow the use of the microphone in Esale Sawab, which had far-reaching implications. It can be said that it was a significant step against noise pollution.

Abu Bakar wrote the book Ashyatnama and published it regularly in the Shariat Islam newspaper, for his numerous followers to remain steadfast in the path of righteousness and religion even after his death. These were basically the words of the Qur'an and Hadith or he presented them in his own language in a simple and simple manner to the illiterate and poorly educated people. They not only focused on the development of the religious path of the murids,

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but also on social, cultural and educational development. Besides, he emphasized on preaching religion through mother tongue. Abu Bakar's will can be identified as the bulwark of Hanafi (A madhhab or school of thought in Islam) doctrine within Muslim society in Bengal. Because Abu Bakar gave importance to the relatively liberal Hanafi doctrine and tried to propagate it in a simple way through Ashyatnama. The testament lays special emphasis on social reform. Special emphasis was laid on opposition to usury, caste discrimination, campaigning in favour of widow marriage etc. However, strictness was noticeable in some aspects such as firstly, sports were not accepted only for entertainment, emphasis was placed on sports for physical exercise and body building apart from entertainment. Secondly, accepting the worship of any worshiper other than the worship of one God is strictly prohibited. In fact, socio-economic issues were given importance in addition to religious importance in Abu Bakar's Ashyatnama.

Abu Bakar believed that through debate and discussion, the real truth could be established and the public could be saved from being misled. Therefore, for the purpose of uncovering the truth, he organized religious debate meetings or Bahas meetings in different parts of Bengal and participated in them himself. 1924 AD in Hajiganj of Tripura, 1934 AD in Jabaripara of Burdwan, 1911 AD in Jhowdanga of Satkhira, 1917 AD in Kachuba village of Satkhira, 1917 AD in Katakshmi village of Khulna, 1921 AD in Lakshmipur of Jessohar district, 1922 AD. He participated in the Bahasa meeting at Nawabpur in Hooghly district. Sometimes, if he could not attend Bahas debates, he would send his favorite disciple, the brilliant Maulana and expert on Hadith, Ruhul Amin. Abu Bakr used to call him Hafez of Hadith because Ruhul Amin had great knowledge about Hadith. As a result of Bahasa debates it is often possible to avoid conflict between different groups, but various details about what was debated in Bahasa debates, who was present, what was discussed and decided are found in Muslim papers, but there is no mention of it in non-Muslim papers. During his reign, religious superstitions were largely eradicated. Before Abu Bakr, the level of polytheism and bid'ah in

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South-East Bengal was very high. But as a result of his reforms, its level decreased to a certain extent. This is clearly understood from an account in the Islam Darshan magazine.

<b>Shirk and Bidat of South-East Bengal</b>		
<b>Districts :</b>	<b>Year (1846-1900)</b>	<b>Year (1901-1950)</b>
<b>Hooghly</b>	<b>70%</b>	<b>31%</b>
<b>Howrah</b>	<b>68%</b>	<b>30%</b>
<b>Nadia</b>	<b>72%</b>	<b>40%</b>
<b>Birbhum</b>	<b>85%</b>	<b>80%</b>
<b>Bankura</b>	<b>82%</b>	<b>75%</b>
<b>Medinipur</b>	<b>84%</b>	<b>75%</b>
<b>Dinajpur</b>	<b>85%</b>	<b>62%</b>
<b>Purba Banga</b>	<b>78%</b>	<b>55%</b>
<b>Total Reduced Percentage</b>	<b>78.25%</b>	<b>56%</b>

(Source : Islam Darsan, Pratham Barsa, Tritiya Sankha, 1327, Ashar, pp-143.)

## Social Reforms

Abu Bakar's achievement lies especially in the reformation of the Muslim society in Bengal. He was able to realize that the backwardness of the Muslim society in Bengal in the late 19th century and the first half of the 20th century had drained the life force of the society. Abubakar strongly opposed caste system. He said that there is no superiority of the advanced rich class over the poor and backward people, there is no superiority of Atraf over the Ashrafs or Ashrafs over the Atrafs i.e. he tried to find his superiority in the humanity of people. He wrote a book called Islahul Muminin on this subject. Abu Bakr not only emphasized theoretical propaganda against caste system, but he himself took various preventive measures in non-

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violent way to eliminate them. In the early 20th century, a scavenger's daughter converted to Islam in Satkhira, Bangladesh, and was married by Namzada Tachiruddin Sardar. In this, the Muslim community of Satkhira started such a boycott with him that all his day laborers, gharami, farmers were stopped. Maulana Ruhul Amin, Abu Bakr's Khalifa (designated representative or successor who carries on the Silsila) and Haji Maulana Sanaullah of Jessohar Bankura were present there. They tried to convince the Muslim society of Satkhira in various ways but the people of this place did not accept them. As a result, within a few years Tachiruddin became destitute. At this time, the movement led by Abubakar on behalf of Furfura was not successful! The reason was that there was a lack of education and awareness among the Muslim community in Bengal, especially in East Bengal. The rate of illiteracy was very high there. As a result, the influence of blind faith, superstition etc. was greatly seen in the society. So they could not easily abandon the blind faith of caste. As a result, despite repeated agitations on behalf of Furfura, it was not successful.

Due to social boycott in East Bengal at Satkhira, Tasharuddin Sardar and his newly converted wife were not able to live in Satkhira. They arrived at Furfura and settled there. Abu Bakr was very angry and sad at the same time. Abu Bakr said that the people of Satkhira had become so cruel that he did not know it. He took a special step to solve this problem. He ordered the said woman to go into his house and went into the house himself, and told his first wife that Give the lady of Satkhira a plate of rice and curry in two bowls, and if you want the favor of your Prophet Muhammad, eat the rice and curry of that woman. And I will eat Tacharuddin Sardar's jhuta outside. He also said that if God does not accept any other good deeds of Abu Bakr, I hope He will accept this deed. Abu Bakr's first wife obeyed Abu Bakr's order and Abu Bakr ate jhuta rice curry to prove that caste-untouchability was blind superstition. Most of the villagers of Satkhira were ashamed when this action taken by Abu Bakr was publicized among the residents of Satkhira. Among the Satkhiras who were Pir's disciples, they felt greatly humiliated. They realized that when their pir had accepted Tasharuddin, even ate his junk food,

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it would not be appropriate for them to boycott Tasharuddin Sardar. In this situation, they re-engaged their society in honor of Tharuddin Sardar. So it can be said that Abubakar was successful in eliminating social differences in the path of non-violent protest.

Abu Bakar took many other steps to resolve the differences. The Muslim Beheras did not patronize the fishmonger Sek Solaiman community in Khulna, Solapur, Shyamganj, Barrackpore etc. areas of East Bengal. Abu Bakr took various measures to solve this problem. At the end of the 19th century and the beginning of the 20th century, about 80,000 Garos, Kufis, etc. people of the Tura hills of Meghalaya region accepted Islam, but the Muslims of Assam did not give them a place in their society. They face many obstacles in the Muslim community to sit and eat together. A Bajandar Muslim from Rangpur in East Bengal was not accommodated by the Muslim community there. Because his predecessors used to play music. In the nineteenth century in Bengal and Assam, no lower class Muslims were fully subjugated by upper class Muslims. Even though Muslims like Bajia Bajadar were committed to following Shariat, the Muslim community in different regions did not engage in marriage with them. Even in the same majlis they could not wear food. Abu Bakr with his murids and caliphs started a strong movement against this system of caste discrimination in Muslim society in Bengal.

He made this movement by campaigning in different regions, showing prayers, writing books, publishing opinions in newspapers and taking various steps. However, it cannot be said that his actions against caste system were successful everywhere. Abu Bakr succeeded mainly among his caliph murids and followers, who adopted Abu Bakr's views against casteism. However, since Abu Bakr's murids were quite large in Bengal, the strictness of caste discrimination was relaxed to a large extent under Abu Bakr's influence in a large part of the larger Muslim society of Bengal. Abu Bakr vehemently protested the practice. In the Bengali Muslim society at the end of the nineteenth century and this time in the twentieth century, there was the Atrap and Ashraf classification, and the usury system can be strongly observed in these

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two classes. Especially in the Ashraf society, the tendency of usury was very high. In Ashraf society, the exchange of money was considered a symbol of nobility. Even among the Atraf class, various violent incidents were seen to happen around the adoption of Pon (betting) system. Abu Bakr took various measures to eliminate usury in Muslim society in Bengal. In the 7th section of the Wills which he introduced for the murids, he made it clear that one should not eat the dowry money of a daughter, and it would be considered haram for a person who eats and performs the rituals of his dead parents. Those who eat here will also have the sin of eating haram. He also said that if one of my caliphs eats at the house of a Kushid or the house of one who accepts money from a daughter's dowry, no one will become a murid from him. Whether this person is my khalifa or not, no one will be a follower of them.

## Results

Abu Bakar not only asked the murids to be free from usury, but he also declared it illegal to eat in the house of a usurer. He declared all marriages in which dowry was exchanged as illegal against the Shariah. He did not accept all these marriage invitations. He was strongly opposed to taking money from religious gurus, pirs and murids. He said that no one would accept discipleship from those Pirs and Maulanas who accepted Pan. He thought it desirable that the Pirs and Maulanas should become Kamils. Abu Bakr also thought that the Pirs are the leading directors of the Muslim society of Bengal, the Muslim society is governed according to their words, so they should never commit crimes like taking money. If they accept the pledge, their disciples will be inspired by their example to adopt the pledge. Therefore, Abu Bakr asked the common Muslims as well as his murids and other pirs to deviate from gambling.

Why did Abu Bakar oppose betting? How many reasons are behind this 1. Usury was strongly opposed in scriptures like Quran and Hadith. 2. He felt that Bengali Muslim society was financially backward, so the exchange of money would disrupt social development. 3. He believed that usury could adversely affect marital relations and make married life secular.

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Above all he wanted to build a balanced healthy social system where he felt that money was a silent killer. For all these reasons, he strongly opposes the banking system. Abu Bakr's efforts to abolish the Pon system met with some success. He himself strictly followed this matter. His chief caliphs also adhered to this point. He regularly urged and observed that they should abandon this practice. The caliphs again looked after all the disciples or followers under them so that they were not in any way involved in the exchange of money. As a result, they also avoided this practice, thus it is seen that Abu Bakr raised a strong protest against this practice among the caliphs, murids, and their followers. Abu Bakr's influence was widespread in Bangladesh's Noakhali, Satkhira, Comilla, Dhaka, Mymensingh, Nadia, Hooghly, Howrah, etc., so there was some restraint on the practice of this practice in all these regions. So it can be said that due to Abu Bakr's initiative in South East Bengal the flourishing of Pana system was somewhat reduced. However, in the north and west, this movement did not have any benefit.

In the first half of the 20th century, there was no special initiative regarding the practice of widow marriage in Muslim society in Bengal. The number of widows in Muslim society was high due to various reasons. Child marriage and polygamy were supported in the religious sphere in Muslim society with the inevitable consequence of increasing the number of widows. When Abu Bakr entered the world of work i.e. towards the end of the 19th century, widow marriage was considered an unforgivable sin in Muslim society as in Hindu society in Bengal and Assam. Abu Bakr tried to solve this problem. He strongly advocated widow marriage in the wajs or religious discourses he delivered in various regions. All the institutions he built like Anjumane Wayezin, Jamiate Ulamae Bangla etc. took various steps in favor of widow marriage. He used to provide financial assistance to widows, arrange marriages for widows, develop sympathetic attitude towards widows, etc. His disciples and followers of Furfura also adopted this system. In all the newspapers that were published under the initiative of Abu

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Bakar, strong propaganda was carried out in favor of widows. Abu Bakr also opposed social vices like jharfunk (blowing a broom), qawali, horse donation, etc.

## Conclusion

So it appears that Abu Bakar tried as much as possible to eliminate the various un-Islamic cultures that had developed in the field of Islam in Bengal and he achieved quite a bit of success in this regard. For this reason, it can be seen that even today, these superstitions are relatively less in Furfura and its surrounding areas than in other parts of Bengal. He also tried his best in the field of social reform. He opposed usury, child marriage, polygamy, caste discrimination, etc. He was partially successful in social reform. During his lifetime, the extent of social prejudices was somewhat reduced in the areas he influenced. Therefore, his contribution to the elimination of the backward Muslim society should not be forgotten.

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