

A COMPARATIVE STUDY OF BENGALI NOVELIST SHARATCHANDRA CHATTAPADHAI AND ASSAMESE NOVELIST SAIYAD ABDUL MALLIK'S FEMALE CHARACTERS

Abstract

Women characters playing a very important role from the very beginning of origin and development of oral literature to present day modern literature background in Bengali literature. Many authors give specific importance to women in their works. This paper is going to discuss about memorable and of utmost talent, author Sharatchandra Chattopadhyay of Bengali literature in one hand and famous author, Saiyad Abdul Mallik of Assamese literature on the other hand.

- a) "Paripurna Manusatta Satityer Chaye Baro" (Fulfilled humanity is greater than virginity)
- b) "Satitya ke Ami Tuchcho Boline, Kintu Akai Tar Nari-Jiboner Charam o Param Prayo Gyan Korakeo Kusanskar Mone Kori" (I don't ask virginity as a minor thing, but think it as a superstition to accept that virginity as the extreme quality of woman life)

Thus, two features of Sharatchandra's female characters are well expressed throughout his novels-one is their insulted, harassed and humiliated picture and another one is created out of their own self-their own personality, expression of their womanhood. Thus the universal female character of both Saiyad Abdul Mallik and Sharad Chandra Chattopadhyay are not only the expression of their dream but they seem original characters of real life society. They are the creation and inhabitants of this society only.

Keyword: Paripurna Manusatta Satityer Chaye Baro, Surajmukhir Sapno, Shubhoda.

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Women characters playing a very important role from the very beginning of origin and development of oral literature to present day modern literature background in Bengali literature. Many authors give specific importance to women in their works. This paper is going to discuss about memorable and of utmost talent, author Sharatchandra Chattopadhyay of Bengali literature in one hand and famous author, Saiyad Abdul Mallik of Assamese literature on the other hand.

Women plays a great role in most of the works of Saiyad Abdul Mallik. Women in Mallik's works are portrayed not as goddess but as practical human being. They are portrayed by Mallik various identities like:-unmarried lady, married, widow, divorcy, village women, town women, educated, uneducated etc. Mallik's Socially awareness has been carrying various news of quarrels in to the lives of women in a narrow minded social environment.

The fact behind this factor is various social reasons. Though the novel "Surajmukhir Sapno" is based on the life story of Gulchar. The hero of the novel, it becomes mostly highlighted due to the role played by the two female characters of Tara and Kopahi works as the central point of the novel. The place occupied by Chanimay, another very kind lady character is just a little away from them. Kapahi is an adult and happy in her marriage life, Tara is budding girl. Chanimai is an adult sad woman. All these ladies-Kapahi Tara and Chanimai love Gulchar equally. Kapahi loves Gulchar for certain safety. Chanimai falls in love with Gulchar as a result of the remembrance of conducting prohibited relation during adolescence period. Tara Kumari falls in love as result of beautiful dream of immature love. Though their definition of love is different from one to another, not a single one of them hesitate to submit their mind and body to Gulchar.

The continuous open expression of physical need or sexual desire to be fulfilled doesn't seem obscene but found to be natural, as women and nature are found to be united in the village environment in the novel. Each and every human being has his own secret world in the background of strict rules and regulations of society. Mallik finds out a number of women from this world to write about them or their character throughout his novels. To live a healthy life, these women revolted a lot in their life and sometimes disguised themselves as illusive and sometime they turned into devils. Champa of "Jiya gurir Ghote" is an illusive female character, who works as a prostitute. She misguides Saleh to the path of destruction by her beauty and attractive voice, just before the reader begins to hate Champa, Mallik skillfully portrays the picture of her inner beauty in which Champa's helpless, kind, and sorrowful heart is expressed so nicely.

While going to investigate the hidden physical or sexual desire of women's mind, Saiyad Abdul Mallik finds out depression of unfulfilled sexual life, illegal relationship, secret and prohibited sexual desires of the women character.

In the name of modernism, a moral degradation is found in the characters of Pari, Nina and Sagarika of the novel "Agnigarva". The female character Aparajita of "Aghori Atmar Kahini" though lives with her husband but she has an illegal relationship with another person. The sexual relationships of Sharna lata and Aparajita, the mother and daughter with minister Manthan Choudhury and his son Mrigasko Choudhury is also shown in the same novel. Out of all these beautiful, sophisticated women who take good care of their physical beauty, there are also a few other female characters some of them are orphans. As for example Jaba

of "Matir Chakir Jui". Saya of "Aghori Atmar Kahini" and Uttara of "Trishul" etc. Mallik has expressed the grief, sorrow and suffering felt by the hearts of these characters. Maina of "Mukti" Wilson of "Beya Manuhor Gouri", Tula of "Aranya Aru Moi" etc. are some of the examples of strong, powerful and shining characters. A picture full of poverty and grief is well portrayed throughout the characters of Kakali of "Hahire Chokulo Chaki" and Kanchon of "Chikaar" by Mallik. "Bivotsha Bedona" is a story to make us aware and also to discuss about women problems of modern society. A ruthless description of the insult of womanhood in the hands of hypocrites forces us to arise a question here as to whether woman has any friend in this world or not. Saiyad Abdul Mallik becomes successful here. Mallik could really understand the universal pure soul of women though he portrayed a number of characterless women in his novel.

On the other hand, Sharat Chandra Chattopadhyay has given the best places to females in his novels. The speciality of literature or novels is that he questions about the acceptance of moral restrictions of society. Sharat Chandra Chattopadhyay didn't give a detail description of the characters in his novels. On the other hand he tried to describe the real background of complete recognition of physical and sexual desire of women heart, their happiness and grief only. Only this question arises in his mind that society doesn't know how to pardon how to realize, also doesn't know whether women has any pride. Sharat Chandra tried to express women personality, womanhood and her graciousness. He himself said:-

- *"Fulfilled humanity is greater than virginity."* ("PARIPURNO MANUSATTA SATITYER CHAYE BARO")
- *"I don't ask virginity as a minor thing, but think it as a superstition to accept that virginity as the extreme quality of woman life."* ("SATITYA KE AMI TUCHCHO BOLINE, KINTU EKAI TAR NARI-JIBONER CHARAM O PARAM PRAYO GYAN KORAKEO KUSANKAR MONE KORI")

To break this superstition of virginity, Sharatchandra gives importance to the characterless ladies of the society in his writing. As for examples, the prostitute or characterless ladies and all those ladies who are forced to take prostitutions as a means of their livelihood at least for once in their lives. Sharatchandra tried to mould the womanhood of Chandramukhi, Rajlakhi, Bijali, Sabitri etc. In the dazzling light of humanity in his novels. Sharatchandra's first prostitute woman is portrayed throughout his character Kattayani in his novel, "Shubhoda". A few other woman characters of Sharatchandra like, Chandramukhi of "Devadasa" are forced to choose this path sometimes due to poverty, while at some other times due to attracted by some fascination. Though these characters are disgraced outwardly, but inwardly they are found in the depth of love and ritual by heart. Some of such characters are – Chandramukhi, Sabitri, Bijali etc. A few woman characters of Sharatchandra like Parvati, Rama, Kusum, Madabi, Soudamini and Piyari Baiji accepted sacrifices in love.

Sharatchandra well expressed the picture of strong personality of woman in the characters Narayani, Bindu, Kusum, Hemengini, Bisheshwari etc. He realized the fact that the peace and happiness of Bengali Hindu family completely achieves importance in the motherhood of a woman. Sharatchandra himself finds out a path to rescue or relieve himself

from the destruction and suffering of youth in love of his beloved woman. The life of a man do alive in the touch of such love and they can also get peace, there, and this love is always impartial to not only society but also impartial to some moral ruies and restrictions. An ideal picture of love is seen in the examples of love affairs between Shatish and Sabitri, Rahini and Abhaya, Jibananda and Shorashi, Srikanata and Rajlakshi etc. His Vision regarding woman relation is unique characteristic of his art. He himself said Haridas Shastri –“ *My Character was never bad regarding woman in the past, not even in the present*”. This experience and realizations of practical and personal life gives a unique picture to his creation of art.

AS physical problems of women characters of Saiyad Mallik becomes mostly displayed than their intellectual problems in the writings of Saiyad Mallik, so when someone talks about Malik's women characters it mostly refers to those women who are uncontrolled out of their love sex desire. But a universal truth is felt after the gradual realization of environment and situation. Malik presents before us how the expression of desire of human beings is prohibited in case of women..Therefore, inspite of the unstable, impatient and immoral, degrade female characters, Malliks gives birth to the deep emptiness, a bitterness hidden in the reader. On the other hand, in Shratchandra's realism too, this truth is not lying hidden, on the contrary, it is also found in his illusive and charming female characters. Thus, two features of Sharatchandra's female characters are well expressed throughout his novels- one is their insulted, harrassed and humiliated picture and another one is created out of their own self-their own personality, expression of their womanhood. Thus the universal female character of both Saiyad Abdul Mallik and Sharad Chandra Chttapadhay are not only the expression of their dream but they seem original characters of real life society. They are the creation and inhabitants of this society only.

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