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ଶ୍ରୀ  
ବିଷ୍ଣୁ  
ଶ୍ରୀ

ବ୍ୟାଚନମାତ୍ର  
ପାଥଲିକ  
ଶ୍ରୀ କଳା  
ଦାତା।



ଅଧ୍ୟାତ୍ମ ପ୍ରଫେନ୍ଟିପ୍ରାୟକର ରାଣୀ



যাতে কোন আমি অতির আনন্দ। কোন শিক্ষা প্রতিষ্ঠান থেকে এ-ধরনের মুখ্যপ্রকরণ পক্ষ ধরা লিঃসেবহ একটি প্রশংসনীয় উদ্দাম। এই বাধিকী আধায়নর কচি-কাচি ও কিম্বা-কিম্বাইলেব সুষ্ঠ প্রাইভেট সারিক বিকাশ ঘটাতে বিশেষ অবদান রাখত সক্ষম হবে বলে আমার বিদ্যাম। কর্মসূচিটি আমাদের ভবিষ্যত বংশধরেরা আগমনি দিনের যোগ্য নাম্বের হিসেবে গড়ে উঠার যথাপুরুষ প্রয়োজন পাবে তাহে কোন সাম্ভাব্য নেই। ইচ্ছ-হাবীবদের শাস্তিনির্দেশ, নাম্বের প্রতি ও সাইক্সের ক্ষেত্রে একটি অর্জন করে চার্চিত গঠন একাত্ত কাম। এবাবত প্রকাশনা সেই ডাইন পুরানের অঙ্গের সাক্ষা একটি বালিষ্ঠ পদক্ষেপ দান আমি আশাবাদী।

ଉତ୍ତରବାଣୀ ଉଥେ ସମୟ ଦେଖିଲୁ ଶିଳ୍ପାଶନ ଯତ୍ତ ଶିଳ୍ପୀ ପ୍ରତିଷ୍ଠନ ଏକାଟି ସୁଧାରଣା ପରିବନ୍ଧନଙ୍କିଲୁ । ଅତି ଅଛି ସମୟର ମଧ୍ୟ ଏହି ପ୍ରତିଷ୍ଠନାମାଟି ଏତମଙ୍କିଲୁ ପ୍ରଚାର ଜନପ୍ରିୟତା ଅର୍ଜନ କରାନ୍ତେ ସଫଳ ହେଲା କେବଳ ଆମ ଅଟାଇ ଆନନ୍ଦିତ ତ ଗାବିତ । ପ୍ରତିଷ୍ଠନାମାଟା ଥୋକ ଶିଳ୍ପୀ ବିଭାଗର ଜ୍ଞାନ ଏବଂ ବହୁମୂଳ୍କ ଅବଳମ୍ବନ ଯିବାପଦ୍ଧତି ଆଶାରାଜେତୁ । ତାମାମାଟ ବିଭାଗ କ୍ଷାଣ୍ଟନାମାଟ ପାରାନିକ କ୍ଷୁଣ୍ଣ ଓ କାଳେ ଯ ସତ୍ତାକାର ମାନ୍ୟ ଲଭ୍ୟ ନାହିଁ । ମାତ୍ରିକ ଶିଳ୍ପୀ ବିଭାଗର ମାଧ୍ୟମ ଜ୍ଞାନେର କାମନା କ୍ଷେତ୍ରାଳୀଶ୍ୱର ଏହାକ ଏହାଇ ଆମାର କୈକାର୍ତ୍ତିକ କାମନା ।

卷之二

(ମାହ୍ୟାମ୍ବଦ ଆକୁମ୍ ମାଲାମ ଇନଡିଗ୍ରିସ, ପିରାମାର୍ଜନ ତଥା  
ମେଜର ଜେନାରେଲ,

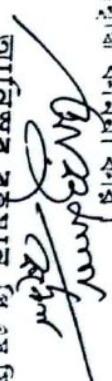


নবা পতিয়র বাণী

জেন্টেলম্যানস সালক রামক কুমার পর বাহু ক্যান্টনাম-ট পারমিক গুরুন ও কলেজ এই  
প্রথমবারের মত বাইবী '৮৭ প্রকাশ করতে যাচ্ছে ক্ষেত্রে আমি অটোষ্ট আমলিত। নিঃসন্দেহে এটা  
একটা সময়োপযোগী ও প্রশংসনীয় পৃষ্ঠাক্ষেপ। এই ক্ষেত্র সূচনা অঙ্গ প্রতিষ্ঠানের ছাত-ছাতী তথা  
শিল্পক-শিল্পকান্দের অতি আকারিক জান-চৰ্চা ও বৃক্ষিকান্দের খোরাক যোগাগত সময় হোৱ বাবে আমি  
নির্ভিত। স্বজনশৌখ প্রতিভাবে জন্ম ও বিকাশ সাধারণত হঠাৎ কৰে যাই না। তাই শিল্পাধ্যানের  
উচ্চ-তন পরিবেশ, জন আহরণের প্রগতিশীল প্রয়াস ছাউলিনিদের সূক্ষমতা ও বাধীন চিত্তাবনা  
পরিচয়ের উত্তোল সাধনের পূর্ব শক্ত। আজকর সূক্ষ্ম কৰিব, সাহিত্যিক, শিল্পী ও বৈজ্ঞানিকদের  
আগমৌড়ে স্বল্পিকৰ্তাৰ প্রেছ অবসন্ন মানুষ হিসেব ধৃত হোৱ সুবৰ্ণ সুযোগ ও সামাজিক পরিবেশ  
প্রদান আমাদের মানবিক দায়িত্ব। এই কোরামের মানুষে আমাদের সত্ত্বানো তত্ত্বাবধার প্রেছ  
মানুষে পরিপূর্ণতা লাভ কৰিব মেছে উপস্থিত মাজা হোছাৰ পদধৰনি শোনা যাচ্ছ বাবে আমি অটোষ্ট  
আশাৰদী।

কৰাতেও বিধোত প্রাচীন বাঙালি বাজধামী মহাশূন্যের অদৰে অবস্থিত বড়ো ক্যান্টনাম-ট  
পারমিক গুরুন ও কানাজ ধন্দের উত্তোলকেন্দ্ৰ ইংল-মায়দের জন্য প্রচুর সভাবামাময় ভবিষ্যাতেৰ  
আশা-আকাশেৰ প্রতিফলন ঘটাতে সক্ষম হ'ব। আৱে আমদেৱ বিষয় এই যে, সাধক মানুষকৰণ  
হয়ৰত শাহ শুল্কতানেৰ পুৰ্ব স্থানিত বিজড়িত পুণ্যাহৃন্তিতে এই নব্য প্রতিষ্ঠিত শিক্ষাগ্রন্থ ইতিমাধ্যেই  
যাথেছে গুনাম অৱৰ্জনে সক্ষম হয়োছে। এখানকাৰ দুশ্খন, শুন্দিৰ ও মানোৱন পরিবেশ নিঃসন্দেহে  
শিক্ষাদানেৰ সুস্থ পৰিহিত স্থিতি কৰোছে। এখান থেকে জন অৱৰ্জন কৰে ভবিষ্যাতেৰ মানবিকয়  
সমাজ উথা জৌবানেৰ বিশাল কৰ্মক্ষেত্ৰে সাফল্যাৰ বিজয় পতাকা বহু মিয়ে যোগে সক্ষম হ'ব—এই  
আমাদেৱ সকলেৰ কাম্য। আৱ তাৎক্ষণ্যে নিহিত আছে আমাদেৱ সদিচ্ছা ও প্রচেষ্টাৰ বাজ্বিক  
সার্থকতা।

পৰিশেষে এই বাধিকী প্ৰকাশনাৰ সাথে সংশ্লিষ্ট সকল স্বারূপ ছাত-ছাতী ও শিল্পক-শিল্পকান্দে  
জানাই আমাৰ আতৰিক কুড়েছা ও আভিনন্দন। আশা কৰি মানুষ গড়াৰ সহজ হৈ প্ৰচেষ্টাৰ আবাহন  
শোকবে। ভবিষ্যাত এই প্রচেষ্টানেৰ উত্তোল সাধিক উন্নতি ও সদৃক্ষ কাময়া কৰি

  
আতিষ্ঠৰ বইমাল পি এস সি  
কংস্লু,

নবা পতি, পৰিচালনা কমিটি।



### অধ্যাপক বাণী

আবশ্যিক কাৰ্যনামে প্ৰায়তিক সময় ও কালোজ বাধিকী শুকানি হৈ। বিদ্যালয় কলাৰ প্ৰতিষ্ঠা-সময় ধৰেক বাধিকী প্ৰকাশনাৰ আহুতিক ইচ্ছা থাবাৰ সত্ত্বেও বিজিম অনিবার্য কৌণ্ডল বশতঃ প্ৰকাশনা সম্ভব হয়নি। সেজন্য আৰম্ভা পাত্ৰজন্মাবে দৃঃশ্যিত।

এ-কথা অনুভূকাৰ্য হৈ, বাধিকীৰ আৰাধ কৰাবল মো-কলাৰ বিষয়া প্ৰতিষ্ঠানেৰ আহুতি-সিদ্ধ সুখা সাংস্কৃতিক কৃষি ও মানেৱ পৰিচয় বহন কৰে। একজন শিক্ষাধীনৰ ভেতনৰ লুকাবিহীন কৰণা ও আৰম্ভেৰ উৎ বা গীৰীগ পৰা বাধিকীৰ পাতাৰ। প্ৰাতিকৰ্ত্তিক প্ৰযোজনৰ প্ৰক্ৰিয়াৰ প্ৰযোজন। বাধিকীৰ পাতাৰ মো-কলাৰ প্ৰাথমিক অভিযোগ আনকৰটা পুৱন কৰাত সকলা হৈ। আৰম্ভা মো-কলাৰ বিদ্যেচনা কৰৰেই শিক্ষ-বিদ্যোৱ মো-কলাৰ তত্ত্ব-শিক্ষার্থীদেৱ একাত্ম নিজস্ব [মো-প্ৰযোজন]-সংস্কৰণ কৰাৰ পুৱনশোভী সার্জিস প্ৰক্ৰিয়া কৰাৰ পুৱন কৰৰেছি।

এই প্ৰকাশনা বিদ্যক সুধীজনেৰ কাৰে সমাদৃত হ'ব এটা আনন্দদণ্ড দৃঢ়-বিদ্যাস।

আৰু.ল ভাৰতাৰ  
অধ্যক্ষ,

কাৰ্যনামে প্ৰায়তিক সময় ও কালোজ  
বহুভূ।।

## পরিচালন পরিষদ



(উপবিষ্ট : বৌ থেকে) —জনাব মোঃ আবদুল হক, নিইও, সেক্রেটারী, ডঃ আমজাদ হোসেন, সদস্য, কর্ণেল আমিনুর রহমান, পিএসিসি, চেয়ারম্যান, অধ্যক্ষ আবদুল হামান, সদস্য, বেগম সুফিয়া হুসৈ, সদস্য। (দৌড়ানো) — মেজর আবদুল সালাম নিয়া, জি এস ও ২ নিক্ষা, সদস্য ( বর্তমান সেক্রেটারী ), জনাব আমজাদ হোসেন, সদস্য, জনাব মোঃ লুৎফুর রহমান (জি ই আচি), সদস্য, জনাব এ. এস, এম শামছুদ্দিন, শিক্ষক প্রতিনিধি, জনাব রেজা উল করিম নিয়া, শিক্ষক প্রতিনিধি

**পরিচালন পরিষদের চেয়ারম্যানবুদ্ধের নাম ও কার্যকোলি**

क्रमिक नं.	पदवी	नाम	ठार्ड	पर्याप्त
१	मेजर जेनारल	आमजाद आहमद टोहरी पि एस पि	०७-०९-७९	०७-१०-८०
२	मेजर जेनारल	आबदल नालाफ पि एस पि	०४-०८-८०	०२-०५-८२
३	मेजर जेनारल	आर ए एम गोलाम मुजाहिद	६३-०६-८६	२२-०८-८२
४	मेजर जेनारल	आबदुस सालाम पि एस पि	८७-०८-८२	२६-११-८२
५	कर्नल	लक्ष्मि खान पि एस पि	२७-११-८२	१७-११-८३
६	कर्नल	ए एक एम जामूस्तुदीयान	१८-०८-८५	२२-१०-८५
७	विप्रेतियार	सुलिम खान पि एस पि	१५-०८-८५	१५-०८-८५
८	कर्नल	ए एन रामताहर	१८-०८-८६	१८-०८-८६
९	कर्नल	ए, एम दिवाज पि एस पि	१९-०८-८६	१५-०८-८६
१०	विप्रेतियार	ए, एम दिवाज पि एस पि	२८-०८-८६	२८-०८-८६
११	कर्नल	आनिशुर रहमान पि एस पि	१५-०८-८७	१५-०८-८७
<u>परिचालन परिषदेर सेक्रेटारी राखने वाले नाम ओ कार्यकाल</u>				
क्रमिक नं.	नाम	कार्यकाल	ठार्ड	पर्याप्त
१	मेजर एमादाद उद्दिन आहमद, एस पि	०१-१२-७९	०७-०९-७९	०१-१२-७९
२	मेजर एम निजानुर रहमान, ई बेसल	०२-१२-७९	०३-०६-८०	०२-१२-७९
३	मेजर काजी आशराफ उद्दिन आहमद, पि एस पि सिलगाज	०२-०९-८०	०२-०१-८१	०२-०९-८०
४	मेजर एमादाद उद्दिन आहमद, एस पि	२०-०९-८१	२२-०९-८१	२०-०९-८१
५	मेजर माफूल रहमान खान, एस पि	२३-०९-८१	२३-११-८२	२३-०९-८१
६	जनाब आबदल हाजार, अध्यक्ष	२७-११-८२	०५-०३-८४	२७-११-८२
७	मेजर शीर्जा तोजामपल शासन एवग, एस पि	१५-०८-८०	१५-०८-८०	१५-०८-८०
८	जनाब नोः आबदल हाज, एस पि	१५-०८-८०	१५-०८-८०	१५-०८-८०
९	मेजर आबदल हाजार, अध्यक्ष	१५-०८-८०	१५-०८-८०	१५-०८-८०

ପରିଚାଳନ ପରିଷଦେର ସେକ୍ରେଟାରୀ ସମ୍ବନ୍ଧେର ନାମ ଓ କାର୍ଯ୍ୟକାଳ

କାର୍ଯ୍ୟକାଳୀ

ଶ୍ରୀମତେ

០១-០៩-១៩

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AA-20-70

A4-30-70

## ছাত্র-সংসদ



( ছাত্র সংসদ ) পরিষেবা  
জোড়া কলামের অধীন একটি সময়সূচী যেখানে জোড়া কলামের প্রতিবেশী  
অধীনে একটি সংগঠন অধীনে একটি সময়সূচী যেখানে জোড়া কলামের প্রতিবেশী  
কলামের অধীনে কলামের প্রতিবেশী কলামের অধীনে একটি সংগঠন—( প্রতিবেশী কলামের  
কলামের প্রতিবেশী কলামের প্রতিবেশী কলামের অধীনে একটি সংগঠন ) কলামের  
কলামের অধীনে একটি সংগঠন কলামের অধীনে একটি সংগঠন—( কলামের ) কলামের  
কলামের অধীনে একটি সংগঠন কলামের অধীনে একটি সংগঠন—( কলামের ) কলামের  
কলামের অধীনে একটি সংগঠন কলামের অধীনে একটি সংগঠন—( কলামের ) কলামের  
কলামের অধীনে একটি সংগঠন কলামের অধীনে একটি সংগঠন—( কলামের ) কলামের

## সম্পাদনা পরিষদ



(উপনিষত) —উদ্বাধাক আবী হোসেন, প্রতাপচি, অধ্যাক আবদুল হায়ান, প্রধান উপনিষত, সিমিটেক প্রতাপক  
ত্বৰ্গামী হোসেন, উপনিষত, বাইবা বিচার।

( সুর্জিমো )—পারিষাঠ রহমান, বাসন বিজাম, সম্মানিকা, প্রতাপক হাবিবুর রহমান, উপনিষত, টিকেজী  
বিজাম, আমোয়ার হোসেন, সিমিটেক সিফুক, উপনিষত, অসক্তিপ, আহসান হাবীব, কাসেল বিজাম,  
সহ-সম্পাদক।



দ্রাচ্যুনন্দা চক্ৰ



আচুনন্দা চক্ৰবৰ্তী



আচুনন্দা চক্ৰবৰ্তী

### কৃতিত্বের দাক্ষত রেখেছে খাৰা

গোহুনিদা হল : ১৯৮৭ সালে উচ্চ মাধ্যমিক পরীক্ষায় বিজ্ঞান বিভাগে ১৯ তম স্থান  
যাতো এসার্কন্দার : ১৯৮৮ সালে মাধ্যমিক পরীক্ষাত নান্দিক বিভাগে ৩৩ তম স্থান  
আফুরাজা সুবৰ্কাৰ : ১৯৮৮ সালে মাধ্যমিক পরীক্ষায় বিজ্ঞান বিভাগে ১৩ তম এবং  
চনিয়াদেৱ চান্দু চৰা ছান

সাইকুল ইনজিনিয়ার : ১৯৮৬ সালে মাধ্যমিক পরীক্ষায় বিজ্ঞান বিভাগে ১৫৫তম স্থান



କାନ୍ତିଜୀବା ଯାମଲାଙ୍କା

୧୩



କରମନ ଯାମଲ

୧୪



କାନ୍ତିଜୀବା ଯାମଲାଙ୍କା

୧୫



ନନ୍ଦଜୀବା ଏମ୍ବୁଶୀ

୧୬



କରମନ ଯାମଲ

୧୭



କରମନ - ବିନା - କମଳାଦ

୧୮



କାନ୍ତିଜୀବା ଖାନ୍ଦାନ

୧୯



କାନ୍ତିଜୀବା ଇମାନ

୨୦



କାନ୍ତିଜୀବା ଶାରଦୀନ

୨୧



କାନ୍ତିଜୀବା କମଳା

୨୨



କାନ୍ତିଜୀବା ମହିମାଧି

୨୩



ଶକ୍ତିକୁଳ ବାବୀ

୨୪

শ্রেণীতে নেধায় শীর্ষে ঘারা



রাজিস্বি আফসানা জাহান

১ম শ্রেণী



কামলুজ্জামান আবেদীন

২য় শ্রেণী



মহিমুল হাসান

৩য় শ্রেণী



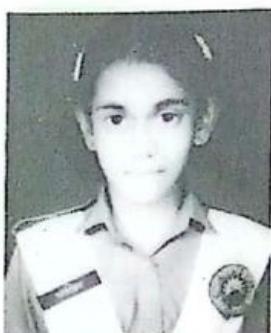
মোশরফ আলি

৪থ শ্রেণী



মনজিনা চৌধুরী

৫ম শ্রেণী



ফাতিমা খাতুন

৬ষ্ঠ শ্রেণী



রোকন-উল্লাহ-হাসান

৫ষ্ঠ শ্রেণী



শকিলুল রাহিম

৭ম শ্রেণী



তারেক-বিন-এমদাদ

৮ম শ্রেণী



ফারহানা শার্মিন

সপ্তম শ্রেণী



চমন আরা কেড়া

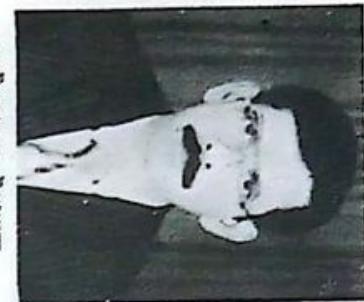
নাথারিক প্রোফেশনাল



শফিকুল হাকুম

স্বাস্থ্য শ্রেণী

প্রতিষ্ঠানের শিক্ষক-শিক্ষিকা



আলো ইসামেন, উপাধিক



হুমফুল আব্দুল্লাহ উদ্দয়নাথ  
প্রভাষক, ঈসলামের ঐতিহাস



[তেজগাঁওর যোগসেন, সিনিয়র  
প্রভাষক, বাংলা সাহিত্য]



মাদেশীন আলো, প্রভাষক, ঔপনিবে



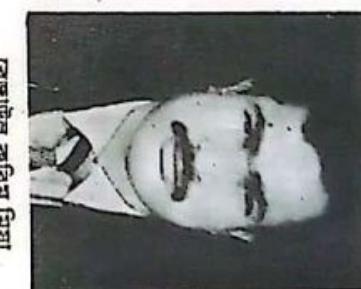
মুক্তিজুর কুমার সাহা



এন এম. শাজাহান সরকার  
প্রভাষক, অর্থনীতি  
ক্ষেত্রের বিজ্ঞান



মুক্তিজুর কুমার সাহা  
প্রভাষক, বাঙ্গালী ভাষার  
প্রতিষ্ঠান



কাজুড়ী করিম মিয়া  
প্রভাষক, পদাৰ্থ বিজ্ঞান



শারিয়ুর রহমান সরকার  
প্রভাষক, ইংরেজি সাহিত্য



জিয়ত আলো, প্রভাষক  
ক্ষেত্রের বিজ্ঞান



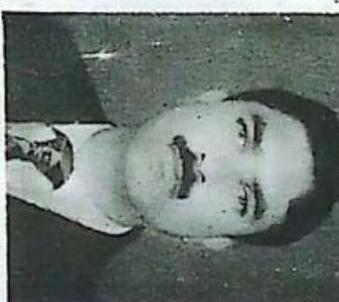
মুক্তিজুর রহমান, প্রভাষক, গণিত  
ক্ষেত্রের বিজ্ঞান



শাজাহান আলো, প্রভাষক  
বাংলা সাহিত্য



বেজাউল করিম, সিনিয়র শিক্ষক



ভাবেন আলো, সিনিয়র শিক্ষক



জনাতন চক্র শীল, সিনিয়র শিক্ষক



সার্বজেন বেগম, সিনিয়র শিক্ষ



କ୍ରମିକ ଉଦ୍‌ଯୋଗୀ, ସିନିମା ଶିଳ୍ପୀ



ବିଜେଷ୍ଟ ମତ୍ତ, ସିନିମା ଶିଳ୍ପୀ



ଶାହିରଜାନ ପାତା, ସିନିମା ଶିଳ୍ପୀ



ଶାହିରଜାନ ଆହୁମେନ, ସିନିମା ଶିଳ୍ପୀ



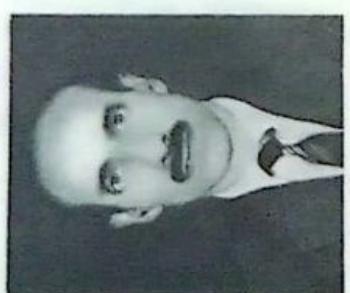
କର୍ତ୍ତାଙ୍କ ଉଦ୍‌ଯୋଗୀ, ସିନିମା ଶିଳ୍ପୀ



ନାମଦିନ ଦେବେନ, ସିନିମା ଶିଳ୍ପୀ



ଅଧିକାରୀ ଦେବେନ, ସିନିମା ଶିଳ୍ପୀ



ନାମଦିନ ଆହୁମେନ, ସିନିମା ଶିଳ୍ପୀ



କର୍ତ୍ତାଙ୍କ ଉଦ୍‌ଯୋଗୀ, ସିନିମା ଶିଳ୍ପୀ



କର୍ତ୍ତାଙ୍କ ଉଦ୍‌ଯୋଗୀ, ସିନିମା ଶିଳ୍ପୀ



ବିଜକିନ୍ଦ ଧରନାନ୍ତିର, ସିନିମା ଶିଳ୍ପୀ



ଆକାଶ ଆଚି, ସିନିମା ଶିଳ୍ପୀ



ଓର୍ବଲାଦର ବହୁମାନ, ପାତ୍ରବିନ୍ଦୁ



ଆଜାନାକ ମୃଦୁଦେବ, ସିନିମା ଶିଳ୍ପୀ



ଶଶିର କୁମାର ପାତା, ପାତ୍ରବିନ୍ଦୁ



ଏଲ. ଏମ. ମୁଖ୍ୟମୀ, ସିନିମା ଶିଳ୍ପୀ



卷之三



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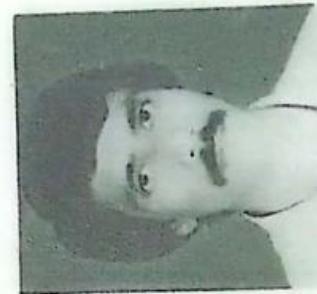
ପ୍ରକାଶକ



卷之三



四庫全書



ଜୀବନାବ ଯାତ୍ରାକୁ ଉଦ୍‌ଦେଶ୍ୟ ଆହୁମାନ



卷之三



卷之三



ମୁଦ୍ରଣ ଆବଶ୍ୟକ



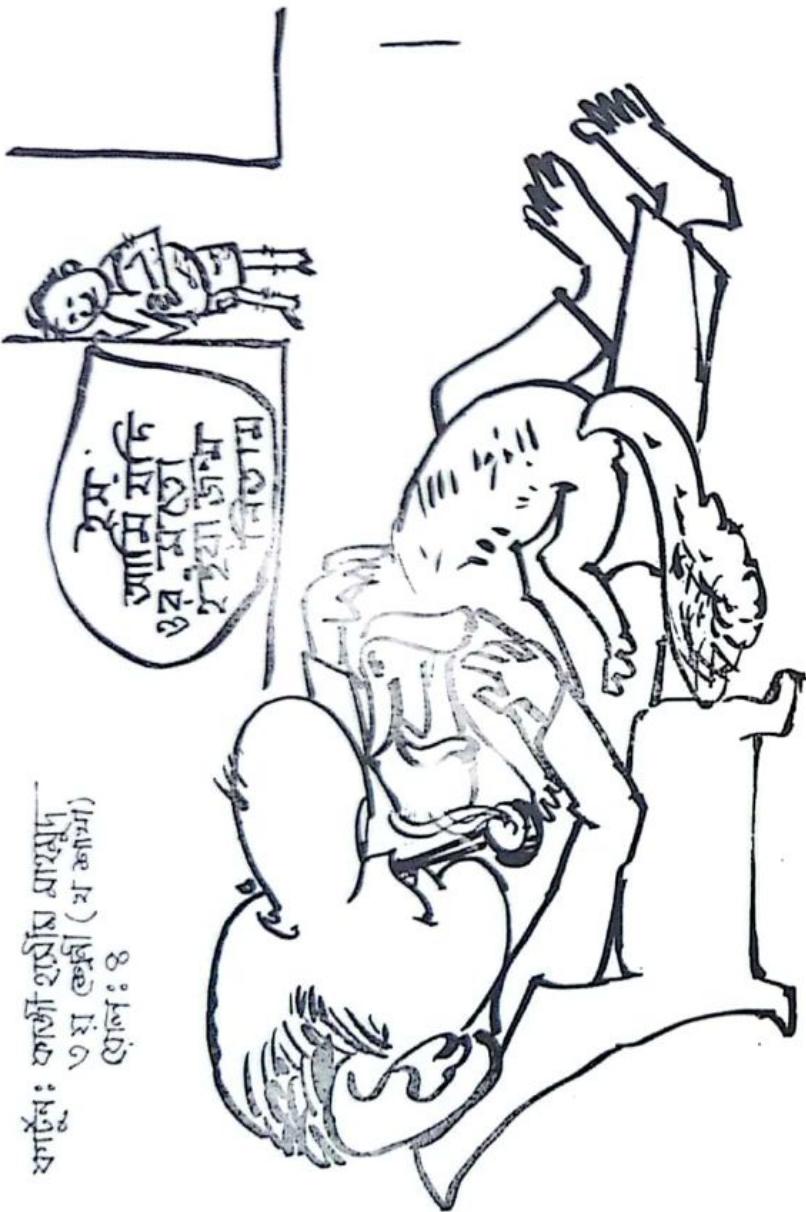
ଅନ୍ତର ମାନ୍ୟଲମ ଉକିନ



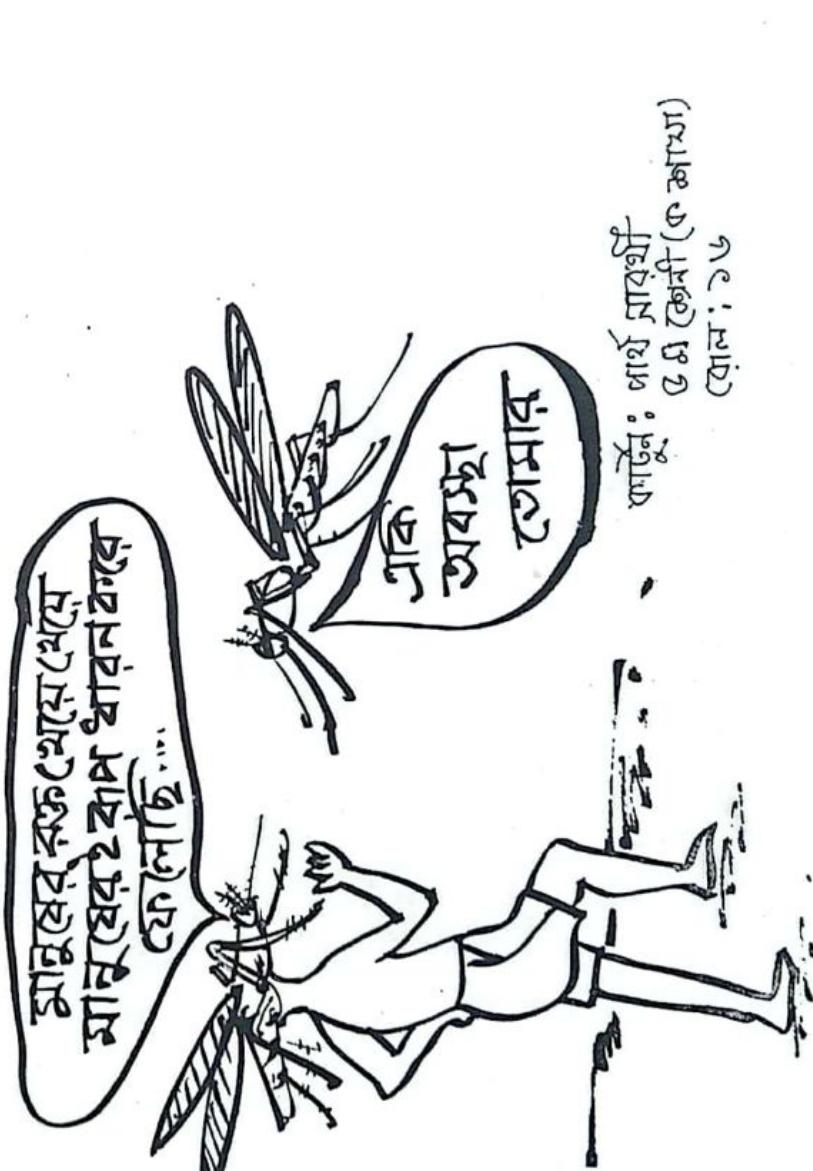
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ପ୍ରକାଶକ



ଶାର୍ଟର୍ମ୍: କାନ୍ତିମାଣ ପାଦାର୍ଥି (୨୫ ଜୁଲାଇ)  
ପେଣ୍ଟିଙ୍: ୧୨ ମୀ ଲୋକ୍ (୨୫ ଜୁଲାଇ)



ଶାର୍ଟର୍ମ୍: କାନ୍ତିମାଣ ପାଦାର୍ଥି (୨୫ ଜୁଲାଇ)  
ପେଣ୍ଟିଙ୍: ୧୮ ମୀ ଲୋକ୍ (୨୫ ଜୁଲାଇ)



ମହାନୀଳ ରାଷ୍ଟ୍ରପତିର ପାଇସନ୍

( ୧୯୫୩ ଜାନୁଆରୀ ୨୮ ରାତ୍ରିରେ )



ମହାନୀଳ ରାଷ୍ଟ୍ରପତିର ପାଇସନ୍



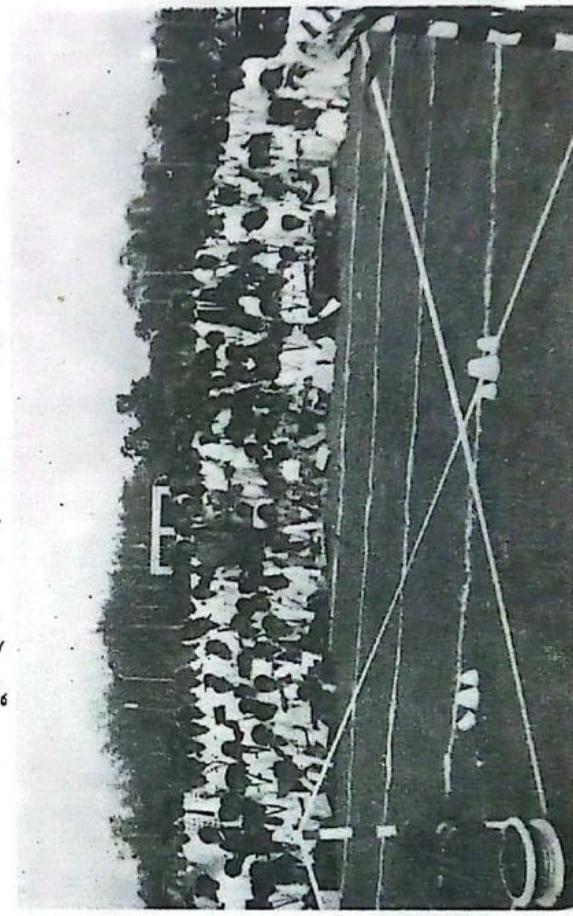
ରାଜ-ଛାତ୍ରୀଦେର ଉଦ୍‌ଦେଶ୍ୟ ରାଷ୍ଟ୍ରପତି



৭ম বার্ষিক ঝৌড়া প্রতিযোগিতায় প্রধান অতিথি উত্তরবপ্ত অঞ্চলের একিমা  
কমান্ডার মেজর জেনারেল মোহাম্মদ আব্দুস সালাম এনভিসি, পেনসিল



সাফকোর স্পন্দিত স্বীকৃতি—বিজয়ী হাউজকে  
পুরস্কৃত করছেন বেগম তাহেরা সালাম



কুদে শিল্পীদের মাঝে প্রধান অতিথি

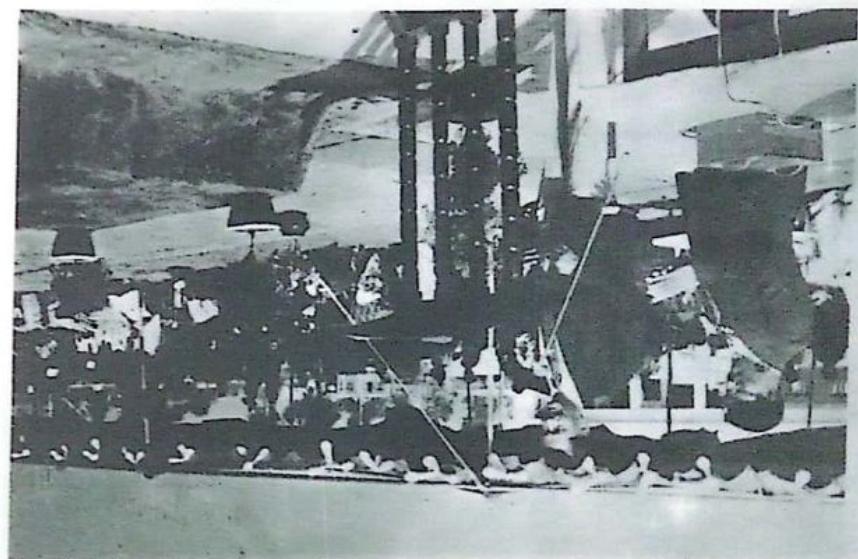
ప్రమాద భూమిక విస్తరించి ఉన్నాడను అవగాహన ప్రార్థన చేయలి  
ఎంతమంగా కూడా నీటి విషాదాన్ని తిటి పాపులు వుండి ప్రార్థన చేయాలి



శ్రీలింగం ద్వారా ప్రార్థన చేయలి అవగాహన ప్రార్థన చేయలి  
ఎంతమంగా కూడా నీటి విషాదాన్ని తిటి పాపులు వుండి ప్రార్థన చేయాలి



ప్రమాద భూమిక విస్తరించి ఉన్నాడను అవగాహన ప్రార్థన చేయలి  
ఎంతమంగా కూడా నీటి విషాదాన్ని తిటి పాపులు వుండి ప్రార్థన చేయాలి



ఏ కా ఏ క్రీడలు మాపించ బింబించి ఉన్నాడను అవగాహన ప్రార్థన చేయలి  
ఎంతమంగా కూడా నీటి విషాదాన్ని తిటి పాపులు వుండి ప్రార్థన చేయాలి



## ছাত্র-ছাত্রীদের বিভিন্ন কার্যক্রম



ফুলের স্বরাংশ একগুচ্ছ ঘেড়কগোত

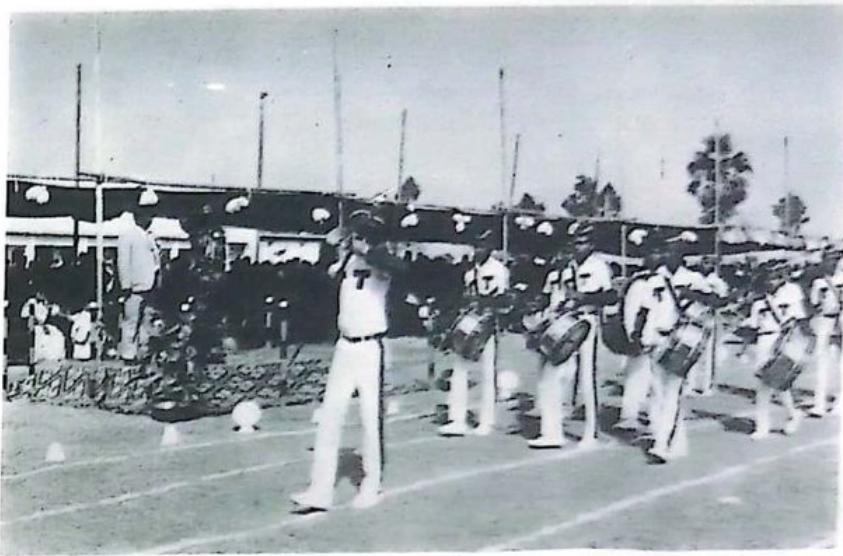


হাসে হাসে বিপুল প্রামের তরঙ্গ





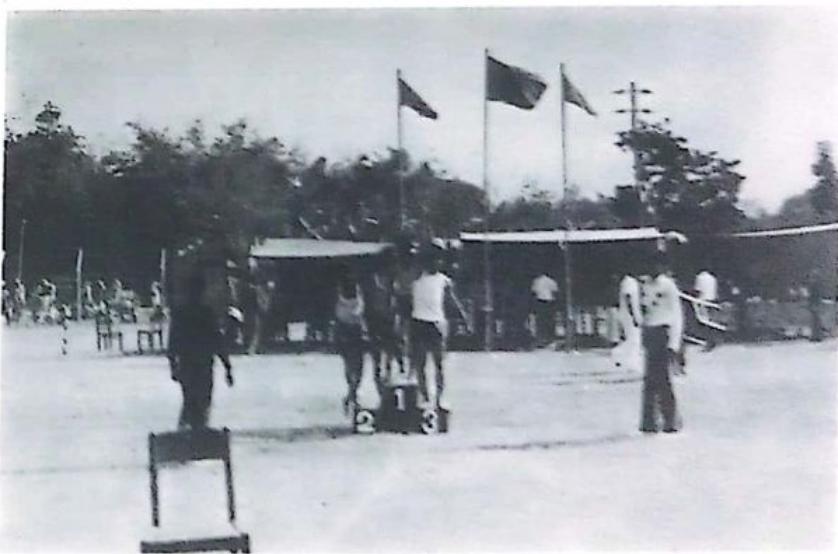
মুপুর বেজে ষায় রিনিয়িনি



অভিবাদনে চৌকস ব্যান্ড বাদক দল



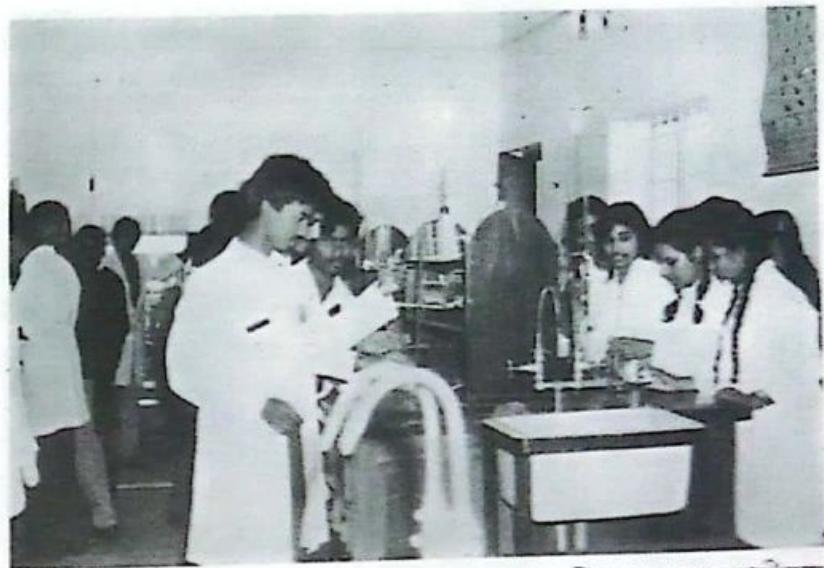
কলসী শিরে ঢলে কার খাওয়ারী



অজিত বিজয়



গ্রাহাগারে পাঠ-নিষ্ঠণ শিক্ষাধী



গ্রহবনাগারে পড়োকারত ছাত্র-ছাত্রীরদ





বাসিক বন-ভোজনে ভোজন পর্ব



প্রতিটামের ছাত্রবাস



ভোজনরত আবাসিক ছাত্রবাস



মিরনায়ক ও পরিবহন বাস

ବ୍ୟାନିକୀ ହେଲା ଶଳୀଯ ଥିଲା ତା ଅଭିନନ୍ଦ ମହାପିତା କରେଛେ ।

- ১। জন্মাব এস. এফ. নূরজাহান, নেতৃত্ব  
২। জন্মাব যোগ ইসলাতখানা আলম ( শানু ), গোবিন্দগঠি  
৩। জন্মাব এজাজুল করিম, গোবিন্দগঠি

৪। জন্মাব আবদুল রোজুল মঙ্গল, চেয়ারম্যান, গোবিন্দগঠি  
৫। জন্মাব মোখালেছুর রহমান, সুলতানগঞ্জপাড়া, বগুড়া ।  
৬। জন্মাব মাহমুদুল হাসান, কচুয়া, গাইবাদা ।  
৭। জন্মাব মোঃ মাজিদুর রহমান, চেয়ারম্যান, শেরপুর দেওরসভা, বগুড়া ।  
৮। জন্মাব তাজুল ইসলাম, নির্বাচী প্রকৌশলী, পানি উন্নয়ন বোর্ড ।  
৯। জন্মাব শামসুল আলম, গ্রাডেটেকট, গাইবাদা ।  
১০। রবেন্দ্র তহমিনা হায়দার, সুলতানগঞ্জপাড়া, বগুড়া ।  
১১। জন্মাব মোস্তাক আলী, ফুলবাড়ী, বগুড়া ।  
১২। জন্মাব আব্দুল হামিদ, শিক্ষার্পুর, বগুড়া ।  
১৩। জন্মাব আবদুল্লাহ মঙ্গল, বগুড়া ।

## **God So Great**

—Rahid Sarwar.

*Examinee, S. S. C.*

Little stars twinkle in the sky,  
 Cloud's white and gray passing by,  
 Comets come with tails of light,  
 Shine a little and go out of sight,  
 The sun comes in the morning with light,  
 And dips down into the cave of night,  
 The moon comes with a smile to ease the dark,  
 God has created these strange and great  
 One has to know these and know God so great.

## **An Old Beggar**

—Md. Sajedur Rahman

*Examinee, S.S.C.*

It was noon hot and calm,  
 The sun was bright but cruel,  
 There was a knock at the door,  
 The housewife opened the door  
 And saw an old beggar  
 With hands folded shouting  
 "Please give me a handful of food,  
 I am in a state of going without food."

Moving her head the housewife said,  
 "Have you brought your plate?"  
 "No", answered the old beggar,  
 "Please give me a broken plate, if you  
 Had any".

The housewife said,  
 "Our plate can't be set for you."  
 She shut the door,  
 And the beggar went back—  
 Weeping and weeping.

*"Beauty is truth, truth, beauty,—that is all  
 Ye know on earth, and all ye need to know."*

—John Keats, (*Ideas on a Grecian Urn*)

## Life

—Kamruzzaman

Class XII

## A Rhymless Bird

—Kazi Rahatullah,

Class XII

Life is like a candle light.

Though it is full of fight

Fight and light make life bright

Which can fulfill the need of light.

A happy life which we attain by fight.

Goes to another world on a sudden flight.

So I want to see life as a candle light.

Which many people regard as right.

A rhymless bird I am

Freedom is my home

I have no one very close

The sky is my dome.

As I wish I move

As if a free dove

Nobody loves me I trow

But everybody I love.

As I desire I fly

As I desire I sing

I love the open sky

And the bells that ring.

*"Forborn / the very word is like a bell  
To toll me back from these to my sole self."*

*John Keats, (Ode to a Nightingale)*

## Contrasts

— Fordawal Begum

Class XII

When you write melodious poems  
I mind a little girl who weeps  
When you sing some sweet strain  
I search everywhere for dry leaves.

When you travel to unknown lands  
I come close to the country scones  
When you eat some choice plates  
I eat dal, fish, and some beans.

## Flood

Nazmun Nahar Choudhury

Class XII

I soared a little  
When the snake like flood  
Swirl down to our yard  
At night,

We all with our few belongings  
Came out of the houses  
In search of a lodges where  
The snakes did not reach —  
But we were all hopeless.

Many people came to turn the snakes out,  
They desperately tried but in vain.

When you talk of foreign films  
I hear our own nice folk songs  
When you dance in an aleman style  
Know to you are done what wrongs.

When you fly on the broad air route  
I follow my own village paths  
But you and I were born equal  
Why then are these such contrasts?

"But O alas, so long, so far!  
Our bodies why do we forbear?  
They are ours, though they are not we, we are  
The intelligence, they the spheres".

—John Donne (*The Extasie*)

## **Shamshur Raahman : Life and works.**

**Moniruzzaman**

**Class XII**

Shamshur Raahman, the most famous modern poet of Bangladesh, was born at Mahuttuli of the old Dhaka on 23rd of October in 1929. His father's name was Alhaz Mukhleshur Rahman and his mother's name was Amena Begum. He spent his boyhood at the old Dhaka and the banks of the river Buriganga still bears his adolescent memories.

Shamshur Raahman was a very good student from the very start. He did his S. S. C. from Pogose High School of Dhaka in the year 1945. He passed the H. S. C. Examination from Dhaka Intermediate College in 1947. He then got himself admitted to Dhaka University in order to read an honours course in English. He studied there for long three years but he did not sit for the examination. In 1953, he obtained his B. A. (Pass course) degree. He again got his admission to Dhaka University to read M. A. in English, he passed the preliminary examination too and was placed in the 2nd class. He continued his final year in the Department of English but unfortunately enough he again failed to appear at the examination. Thus his academic career came to an end but his literary faculty began to flourish like a stream.

Shamshur Raahman chose journalism as his profession and keeping it in mind he joined the Morning News. After some days he left the Morning News and joined the then Radio Pakistan. There he acted as a programme producer. But soon he came back to journalism and joined the Morning News again. In the year 1960 he began his work as a sub-editor in the famous daily of the time, the Daily Pakistan. He continued his function as a sub-editor till 1977. It was not long ago that the great poet was the chief editor of the Dainik Bangla, the weekly Bichitra and the Ananda Bichitra.

A number of collections of poems of Shamshur Raahman have already been published. 'Unis-sho-Panchwas', the first poem of Shamshur Raahman was published in the Sonar Bangla in 1948. The 1st collection of poems was brought out in 1964 which included thirty nine poems. He dedicated his second collection of poems to his respected parents. This collection was brought out in 1963. Later on his 'Viddwastha Nili-na' and 'Niraloke Divvarath' were published and were admired by the lovers of poetry of the time.

Shamshur Raahman has devoted his life to poetry. Being a poet himself he likes the great poets of different literature. He likes Chandidas. He also admires Michael Madhusudan Dutta,

বাষ্পিকী/চৰকাৰ

Rabindranath Tagore, Dunthe, John Donne, John Keats, Mirza Galib, T. S. Eliot and the like. Shamshur Raahman's favourite writers are Rabindranath Tagore, Samoresh Bashu, Bimol Kar, Thomas Man and others. Shamshur Raahman has got his own political ideals. His favourite political leaders are Moulana Vashani, Sheikh Muzibur Rahman, and Che Guevara. The night queen and the rose are his favourite flowers. He likes the river Meghna very much. He likes man, the best creation of God. Shamshur Raahman also likes songs. His favourite song is as follows-

Godhuli gagone me he  
Dhekechilo tara.

Among his faveurite singers are Abdul Karim Khan, Foiaz Khan, Bare Golam Ali Khan and Hemonta Mukhopadhai.

Shamshur Raahman is our pride. He has contributed much to our poetry. His sincere efforts often remind us of his saying, "If I live one day, I'll write poems".

"Reading maketh a full man ; conference a ready man ; and writing an exact man."

Francis Bacon (of Studies)

বাণিজ্য/পাঁচ

## **Long Day's Journey into Night : The Tragedy of a Family.**

**Habibur Rahman Sarker**

*Lecturer in English*

O' Neill's 'Long Day's Journey into Night' discloses an American family nightmare. It faithfully draws the suffering of the Tyrone family which is typically American and which as such represents the life as is led by the people of the time. The family consists of five members—James Tyrone, the close fisted father ; Mary Tyrone, the morphine addicted wife of the above ; Jamie and Edmund, the two sons, and Cathleen, the maid servant. The play unveils the tormenting relationships that exist between the family members. It gives an extremely painful expression to the unbearable tragedy which each of them is destined to undergo. As the characters of the play are types, the play presents us a true picture of the early twentieth century American society.

As the play opens, James Tyrone and his wife, Mary, are found on the stage. James Tyrone is sixty five. His profession is acting and his face is an unmistakable stamp of his profession. As described in the stage direction, his face has begun to break down but still he is beautiful looking - a big finely shaped head ; a handsome profile ; a pair of deep set light brown eyes. He has been gifted with a resonant and flexible voice that fits into his occupation.

The actor Tyrone had not had a good start in life. By nature he is simple and unpretentious which recall the humble beginnings of his life. He was born in a poverty stricken family and as such he has worked hard all his life. By dint of his hard labour he has succeeded in achieving a studied professional technique. His professional sincerity has helped him make his way up from ignorance and poverty to the top of his profession. But he cannot forget his early life. He recollects his poor and pitiable early life. Speaking to Jamie he says, "There was no damned romance in our poverty. Twice we were evicted from the miserable hovel we called home, with my mother's few sticks of furniture thrown out in the street and my mother and sisters crying. I cried too, though I tried hard not to because I was the man of the family".

James professional life has been a great success. He has educated himself properly in his field. Speaking to Edmund of his ability and greatness as an actor he says, "I studied Shakespeare as you'd study the Bible".

বাণিকী/ছয়

"In 1874 when Edwin Booth came to the theatre in Chicago where I was leading man, I played Cassius to his Brutus one night, Brutus to his Cassius the next, Othello to his Iago and so on. The first night I played Othello, he said to our manager, 'That young man is playing Othello better than I ever did'. In the eye of his wife James had been once a matinee idol. Having seen him playing a leading part of a noble man in a play about the French Revolution, she had fallen in love with him. But a few years later James good luck made him a great money maker. The hard struggle in life made him a close fisted man.

James close-fisted nature has led the family to a total frustration. The whole family has endlessly suffered the lack of a 'real home'. The family has travelled with James season after season with week after week of one night stands and in trains and in dirty rooms of filthy hotels. Mary accuses him of depriving her of a 'real home' which she longs so earnestly. Jamie also accuses him of his negligence to his proper schooling and associations. Edmund accuses him too of his habitual stinginess because of which his proper treatment has not been possible. But James with the lessons of the harsh realities of life cannot give up his perpetual tight fisted nature.

James frustration rises also from the unfulfillment of his hope of becoming a 'fine artist'. He has always hankered after money and his success as an actor has always been a big box office success. He losses his present identity and evokes the past.

"I'd be willing to have no home but the poor house in my old age if I could look back now on having been the fine artist I might have been". He fails to see himself as he is now. His tragedy lies in the desperate efforts he makes to forget the past - the past that has made him what he now is. All his efforts proves a failure. The past haunts his path and he helplessly suffers. We are filled with pity for the old actor struggling against the reality of life. We are moved having seen the helplessness of the man whom his wife regarded as a matinee idol, whom Edwin Booth once admired and to whom Shakespeare was once more valuable than even the Bible.

Mary is sixty four. She has still a graceful figure—young, a trifle plump. Her face must once have been extremely pretty, and is still striking. She possesses a high forehead which is framed by thick and pure white hair. Her eyes are dark brown appearing black, large and beautiful with black brows and long curling lashes.

Her hands, always moving, indicate the extreme nervousness, the most striking feature of her appearance. Her look unfolds the simple and unaffected charm of a shy convent girl youthfulness which gives expression to the innate inwardly innocence she is gifted with.

Mary had been in a convent for a time during her early girlhood. Once she had gone to enjoy play with her father where she had seen James Tyrone playing the role of leading character.

The handsome looking Tyrone moved her much and she at once had fallen in love with him. Her love at first sight led to her marriage with him and she had been for a time, after her marriage, happy. But the happiness did not last long.

The sickness of Edmund shocks Mary much. Even before the certain diagnosis Mary makes out the consumption of Edmund. She knew there were no hope for Edmund acutely suffering from tuberculosis—the very disease that killed her own father. She is also shaken by the total disintegration Jamie undergoes. Jamie to her, had long ago been lost. Mary accuses her husband of all these misfortunes that the family bears.

Mary had two dreams dominating all her early life. She had a dream of becoming a concert pianist and she did not play bad. After her marriage, she tried to keep up her music but her efforts did not see any success. She had another dream and it was of becoming a nun. Her convent education gave birth to this dream in her. Her dreams, however, were never translated into a reality. Her efforts were totally hopeless and it was so because she has been deprived of a 'real home' without which she thinks, a woman cannot be real.

Mary's dismay, to speak the truth, rises from her own betrayal of her religious upbringing. She has always recalled the past that has done the things in her life which she cannot help. She makes endless endeavours to find out the identity which she has already lost. In her soliloquy, she is found to unearth the past—"You're a sentimental fool. What is so wonderful about that first meeting between a silly romantic school girl and a matinee idol. You were much happier before you knew he existed, in the convent when you used to pray to the Blessed Virgin." As her husband requests her to forget the painful past, she answers—"Why? How can I? The past is the present, isn't it? It's the future too. We all try to lie out of that but life won't let us."

Depending on morphine, Mary tries desperately to forget her lonely and frustrated existence. Her addiction to morphine gradually increases and she detaches from the family. Her going back to drugstore against the shock of reality makes each other suspect her always but they cannot help things. In the face of such total regression Jamie recites Swinburne which is painfully appropriate.

Mary is typically Irish in her characteristic traits. Her mood quickly changes from love even sentimental love to bitter hatred. She accuses her husband and at the same time she comprehends the helplessness of him. The moments when she understands her husband's misfortune are dramatically shocking and surprising—"He may have his fault. Who hasn't? But he's worked

শার্ষক/অর্থ

hard all his life'. But I suppose life has made him like that, and he cannot help it, none of us can help the things life has done to us".

Mary's strength of will surprises us. She struggles hard to get rid of the sufferings but her struggle yields no result. She helplessly suffers and we are filled with pity for the misfortune of the woman.

Jamie, the eldest son of Mary and James, undergoes a total disintegration. His proper schooling has not been possible because of the lack of a real home and the habitual stinginess of his father. His teachers once told that he had a 'fine brain' but he has been a failure to put it into use. He and his younger brother have never had chance to develop associations with people from any respectable family. Against his will his father has forced him on the stage. He has never understood the value of a dollar. He spends his salary on whores and whiskey. He has consciously tried to bring his kid brother down to his own level of failure and utter dissipation because he himself has not been properly brought up.

In a highly touching dramatic situation, Jamie confesses his will of revenge to Edmund, his loving kid brother—"I hate myself. Got to take revenge on everyone else. Especially you. Oscar Wilde's 'Reading Goal' has the dope twisted. The man was dead and so he had to kill the thing he loved"

Jamie achieves an insight that brings with it compassion and forgiveness. He forgives his kid brother. The misfortune of the brother he had once hated moves him now.

The tragedy of Edmund caused by the fatal disease tuberculosis runs parallel to the tragedy of morphine addicted Mary. As Mary's return to drug-world affects everyone else of her family, Edmund's sickness leads the family to a total despair. Mary fears that Edmund may be having consumption. She does not wait to see the certain diagnosis. She becomes sure of the illness of Edmund and his ultimate end. She rapidly slips back to the blissful regression in the dark world of morphine. It is unfortunate enough to remember that it was his mother whose need was bigger than anybody else in the world of Edmund. His fatal illness shakes his father, his brother and his mother as well. Edmund's tragedy thus looms large in the path of the family. The denial of maternal love gives rise to deep pain and resentment in Edmund. He, in turn, wishes to wound his own mother! He is not, however, totally dissipated. He succeeds in obtaining a sort of compassion and understanding with which he can estimate his parents and brother.

'Long Day's Journey into Night' is unashamedly autobiographical. O'Neill has drawn heavily from his own family. The play, true to speak, depicts the tragedy of the O'Neills with a few deviations from the actual unfortunate affairs of the playwright's family. O'Neill has written

বাষ্পিকী/নম্ব

in the dedicatory notes, it is a 'play of old sorrow written in tears and blood' Carlotta, O'Neill's wife, speaking about the writing of the play and the suffering of her husband, says, "He would come out of his study at the end of a day, gaunt and sometimes weeping. His eyes would be all red and he looked ten years older than when he went in the morning" 'The Time' comments, "He draws his drug addicted mother, his close-fisted father, his drunken and degenerate elder brother and his tormented self with a terrifying veracity which must have needed all the courage, self analysis, dissection and detachment of a man at death's door".

The play is a live family document and at the same time a painful expression of the torments of the own self of the playwright. The later is perhaps the most dominating truth about the play. This makes us greatly realise the reasons why O'Neill wished the publication of the play be delayed by twenty five years after his breathing the last.

"There is some soul of goodness in things evil,  
Would men observingly distil it out".  
—William Shakespeare

**SAARC : A Review**  
**Ambareen Chowdhury**  
**Class XI**

**1. Introduction :**

Regional co-operation conceived in the common interests of the people has been an extensive experience. Irrespective of their size and population or stage of economic development the members of the world community have attempted regional co-operation in different parts of the world particularly in the late half of the twentieth century. The experience of the European Economic Community (EEC), Council of Mutual Economic Assistance (CMEA) and Association of South East Asian Nations (ASEAN) demonstrates that the results in most of them have been profoundly impressive and mutually beneficial.

In an era of increasing inter-dependence in which co-operative and collaborative transnational activities and ties have been multiplying on bilateral, regional and in international levels, a major region such as South Asia realised that it could hardly be a non participant in such world movement. As a dialectical response to the problems that belevil the interstate relations in the region, late President Ziaur Rahman of Bangladesh mooted the idea of South Asian Association for Regional Co-operation (SAARC) in May, 1980. He discussed his concept with the Heads of Nepal, India, Pakistan and Sri Lanka during his visits to these countries in 1977–1980. Since then a long way has been traversed, a modicum of organizational structure has emerged and an integrated programme of action (IPA) in identified areas of co-operation has been launched. The Dhaka Summit (7–8 December 1985) has consolidated the process and formally launched the forum.

**2. Objectives-Principles :**

From the objectives principles as agreed upon in the Delhi Declaration on 2 Aug '83 by the foreign ministers of the member countries, SAARC is envisaged as being complementary to and not a substitute for bilateral and multilateral co-operation. It aims at the welfare of its people by improving the quality of life through socio-economic and cultural progress and by promoting self-reliance among the countries of South Asia and the basis of this co-operation is to be guided by the accepted international principles of interstate relationship namely the sovereign equality, territorial integrity, political independence, non-interference in the internal affairs of other states and mutual benefit.

শার্ষিকী/ক্ষেত্র

### **3. SAARC—its nature :**

It is the product of a co-operative agreement among seven member countries, namely Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri-Lanka. It is a new programme and agreement. It is neither a power bloc nor an alliance. It does not include any matters of regional security. It is not a super-national organization. 'Unanimity' not 'consensus' is the rule of business in all decision making progress. And no state alone or in combination with other can impose its decision on others. It is the first ever truly regional arrangement that has emerged in South Asia.

### **4. Its history :**

The Bangladesh working paper circulated in Nov '80 to other member countries formed the basis of the First Meeting of the Foreign Secretaries in Colombo, in 1981. Bangladesh paper which identified eleven potential areas of co-operation was evidently marked by optimism and determination to overcome legacies of history, the dictates of geography, legends of power and divergences in perception the Colombo meeting emphasised the need for such a regional co-operation. Two principles were accepted in this meeting ( 21-23 April, 1981 ) —

- (i) decision in the SAARC. should be taken on the basis of unanimity.
- (ii) issues relating to bilateral disputes must not be in the agenda of the meeting.

The Foreign Secretaries of the member countries again met together in Kathmandu ( 2-4 Nov '81 ) and identified seven fields of co-operation and Working Groups were formed for each field of co-operation. Islamabad ( 1-9 Aug. '82 ) and Dhaka ( 28-30 March, 1983 ) were important milestones in giving the initial of regional co-operation the present shape. In 1983 ( 1-2 Aug. '83 ) the Foreign Ministers of the member countries had a meeting in New Delhi. The meeting adopted a declaration for action. Further meeting of the Foreign Ministers in Male and Thimpu consolidated the programme of action and decided to hold a Summit Meeting in Dhaka in 1985.

#### **a) First Summit Meeting :**

The first summit conference in Dhaka was opened by the President of Bangladesh Hossain Mohammad Ershad on Dec. 7, 1985. The seven heads of states or governments attended the conference. It adopted a 14-point declaration and the charter of the SAARC. It is considered that Dhaka Summit held in Dec. 7 and 8, 1985 created the climate of trust and confidence in the region and generated necessary impetus to regional co-operation in South Asia.

#### **b) Second Summit Meeting :**

The second summit conference was held in the Indian city of Bangalore. The conference was chaired by Indian Prime Minister Mr. Rajiv Gandhi. This summit consolidated the steps taken during Dhaka summit. Mr. Rajiv Gandhi remained chairman of SAARC till 2, Nov. 1987.

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### **3. The problems of Regional Co-operation :**

In view of several political considerations, historical past, economic resource potentials, political systems, industrial and technological developments, demography and culture of the member countries, the number of impediments which come in the way of closer regional co-operation the following are important :

- a) The first category of factors causing impediment to genuine regional co-operation is the colonial legacies which are manifest in trade, technology transfers, financial investment and operations of multinational co-operation in concerned countries.
  - b) Another significant impediment is the information gap, knowledge of inadequate resource potentials and capabilities of co-operation of the other countries at the regional level.
  - c) The dichotomy of South Asia and its Indo-centric character create problems and natural impediments for equality of participation of the member countries in the regional arrangement.
  - d) The prevalent degree of political cohesion and understanding such as the feeling of insecurity and causes of conflicts relating to demarcation of borders, sharing of water flows from international rivers and so on as manifest in the orientation of foreign policies of different countries create obstruction in the scheme of regional co-operation.
  - e) The interstate conflicts and strategic dis-harmony in the region forced them into an environment where the countries of South Asia have been looking outside for support and assistance from great powers. Besides, the situation in South Asia on the score of threat perception is different from other areas of the regional groupings.
  - f) The duality of India's position, her small neighbours' fear of India's hegemonism and India's apprehension of the possible "ganging up" of the neighbours against India have led to mutually incompatible fear and insecurity apprehension and it stands in the way of closer co-operation.
  - g) Besides, the heavy dependence of the region on external aid for capital goods, industrial and agricultural inputs as well as essential consumer goods including food continue to retard the pace of structural change in desirable lines and its economic growth.
- ### **5. The prospects of co-operation :**
- Despite the problems in the already identified areas, there are other important sectors in which vast potentials exist for regional co-operation. To mention a few are the following:
- 1) In view of existing poor intra-regional trade, there lies a vast opportunity for regional co-operation in the field of trade. Improved trade relations in the region will be advantages to every country.
  - 2) The region can be made complementary for balanced independence through production planning. They can be complementary to each other in the supply of consumer goods.

- c) The member countries may examine the possibilities of establishing a common shipping and insurance services and co-ordination of existing manpower export to Middle East countries.
- d) The region being rich in hydro-power and irrigation potentials can be best utilized on the basis of joint development of the river basin by riparian states. The development of Himalayan resources including water, forestry and mineral resources holds enough scope for making up of the resources deficiencies of the region.
- e) Another important area where regional co-operation is possible is the scabbed resources. For utilization the South Asian countries may work jointly in collaboration with the foreign countries who have experienced such scientific works.
- f) While the South Asia community may undertake a master plan for a common energy grid, there lie an immense potential and necessity for a co-ordinated effort in the region for combating flood and other natural calamities. The visits of Indian Prime Minister Rajiv Gandhi, Sri-Lankan President Jayewardone, Pakistan's President General Ziaul Hoq and the sister of the King of Bhutan Princess Ashi Sonam to Urichar after the recent cyclone disaster in the month of May 1985 demonstrate deep concern and sympathy for each other among the SAARC countries which will contribute to the development of the spirit for regional co-operation.
- g) Within the region the sector of foodgrains warrants importantly a region wide arrangement. A beneficial food policy may be chalked out and a scheme be made like the "ASEAN Food Security Reserve".
- h) No less promising is the scope of co operation between the members of the regional countries in the field of sports and games, arts and culture.
- i) There lies a great deal of potential for co operation in South Asia in the fields of educational and scientific research and in subjects of common interest and concern like marine fisheries, tropical diseases, fresh water fisheries, industrial research etc. Concerted effort in these fields will contribute to foster affinity and cohesion among the peoples of the region.
- j) Transport system of the region may be developed to link the whole region by introducing zonal trains, bus or air routes like the European network of transport routes. Introduction of South Asian Bus Service with rail passes and air travel concessions will help bring the peoples closer to each other among the SAARC countries.
- k) The new security threats as caused by the Soviet presence in Afghanistan (Dec. 1979), setting up the Rapid Deployment Force (RDF) by the US in the Middle East and Persian Gulf and the Arms

বাধিকণ/চৌধুরী

proliferation and great power rivalry in the Indian Ocean warrant the South Asian countries to work for a co-ordinated and harmonized approach in their own interest. With political and strategic harmony the relations of the South Asian countries will assume a new dimension and new opportunities will be opened up for SAARC.

#### 7. Its Significance :

South Asian Association for Regional Co-operation is a unique programme for development and the countries of the region have taken a right step by launching the integrated programme of action. The prospect of such a co-operation is wide. SAARC, however, a governmental regional organization but in no way prejudicial to the interests of nations or grouping with the prevalent obstacles and difficulties in the regional environment, SAARC importantly signifies that something really is taking place in South Asia for a more genuine and hopeful co-operation. Unlike the EEC, ASEAN and GCC which are conditioned by a common threat perception, pivotal power position and a situation of polarization within the regions, in SAARC an attempt is being made for evolving a co-operation arrangement embracing the entire South Asian region. The new momentum in this direction is of very recent origin and it augurs well for the people of South Asia. Nevertheless, the SAARC exercises carried out for the last four years have been able to provide imperceptibly a new impetus to better regional understanding.

#### 8. Present State :

The third summit took place in Katmandu, the capital of the Himalayan state of Nepal, on 02, Nov. 1987 and was headed by his Majesty King Birendra Bir Bikram Shah Dev. He will remain the chairman of the SAARC till the next summit which is scheduled to take place in Colombo next year. Afghanistan is keen to become a member of the association. It carried out hectic diplomatic efforts before the third summit. Except India no other members favoured Afghanistan's inclusion because of Soviet's presence in that country. Though the association is in its infancy but it has shown a great deal of prospects and proved that SAARC has come to stay. Never in the history of South Asian countries, such a wide spectrum of areas has been explored and recommendation been made by experts with consensus of opinion for short term activities between the countries of the region.

We think, SAARC will go a long way in creating better understanding, unity, trust and co-operation among the seven countries of South Asia.

## Distribution of Wealth in Islam

A. S. M. Shamsuddin

*Senior Teacher*

Wealth is one of the most vital factors of civilized human beings. In a broad sense wealth covers both free and economic assets. The earning and distribution of the same are very important and controversial. It plays a dominant role in every sphere of human activities, starting from individual life to national and even international stages. The total income and stability of a country lie on the proper distribution of wealth. The proper distribution of wealth maintains a balance between the rich and the poor, the employers and the employees alike. So the criteria of the distribution of wealth in Islam, are designed in such a manner that the rich are not allowed to have more and more and at the same time the poor are not victimized by the clutches of poverty.

Keeping in view the significance of the proper distribution of wealth, a number of socio economic thinkers has meddled in bringing forth certain ways and means. Every one has shown one's best to maintain the balance between poverty and luxury. As a result, different theories of socialism and capitalism have come into being. However, the main goal of all of their efforts was to solve poverty, the greatest social curse. Both socialism and communism have viewed the economic problems from two different angles. On the other hand, Islam has taken the decision which is based on the middle and justified path in this regard.

No doubt, Islam believes in none of monasticism, socialism and capitalism. Monasticism strongly goes against the civilized life and civilization. It denies the reality of life and life itself. Monasticism can be termed as one of the means of escapism. In the capitalistic system of economy entrepreneurship is strongly observed and it is considered a regular factor of production. But from the Islamic point of view, all the things of the universe are gifted and as such they are the property of Allah Himself. A lion shares the gifts such as the air, the fire, the water, the light, the grass etc. These have been given equally to all men as a common trust. Human being is the beneficiary of this trust and is equally entitled to its use. But there are particular situations where the right to private property must be recognized in order to maintain the system of economy and to give incentive to the owners to work more and produce more. Islam does

বাস্তুকী/যোগ

not believe in absolute ownership and so it does not consider entrepreneur an independent factor. Islam excludes entrepreneurship on which capitalism gives much emphasis. On the contrary, socialism does not admit the idea of private property. Under this system a single big capitalist is created by liquidating a large number of small capitalists. Wealth under this system is distributed only in the form of wages. Islam does not like this system either. Because socialism deprives human labour of its born-right to individual choice and self control. Compulsion and force become indispensable in order to exploit human labour.

It is obvious that the system of distribution of wealth under the Islamic point of view is quite different from those in capitalism and socialism. Islam admits private ownership to some extent and gives comprehensive instruction regarding the use of wealth. The Holly Quran says, "Give to them from the property of Allah which He has bestowed upon you."

In another place Allah, the Almighty, says, "In their wealth there is a known right for those who ask for it and for those who have need for it."

From the verses of the Quran as stated above it becomes clear that the possessors of wealth have got no absolute ownership, and at the same time there is a specific right of the poor in the wealth of the rich. Clear instruction regarding the distribution of wealth showing all its rules, sub-rules and even the method and the proportions have been furnished in the holy Scriptures of Islam. Here, within this short space, all of those are impossible to illustrate. A few of those instructions are given below :

- (1) "Zakat" – Zakat is one of the best weapons of the distribution of wealth. In no circumstances Zakat can be compared with tax. Tax is calculated either on salary or on profit only, but 'Zakat' is calculated on capital itself. Some people think that mere money is subject to Zakat but this is not true. 'Zakat' covers the following categories of property. (a) **Zakat of camel** : Upon five camels a goat or sheep is to be given. The number and the standard of Zakat increase along with the increase of camels. (b) **Zakat of bulls, cows and buffalos** : Upon thirty calves a one year old calf is to be given and upon forty is due a two years old calf. Where the number exceeds forty Zakat is to be calculated according to the above mentioned rules. (c) **Zakat upon sheep and goats** : Upon forty goats one goat is due. Upon one hundred twenty to two hundred two goats are due and so on. (d) **Zakat upon silver and gold** : Zakat is not due upon silver of less value than two hundred dirhams. Upon two hundred dirhams Zakat is due  $2\frac{1}{2}\%$ . Upon gold Zakat is not due under the value of twenty "misquals" in  $7\frac{1}{2}$  "bhoris" of gold. When the quantity exceeds the limit Zakat will be charged only..... at  $2\frac{1}{2}\%$ . But if one uses utensils of gold and silver simultaneously he gets no benefit of exemption.

- (2) "Wshir"—is another weapon of distribution of wealth. Of everything produced from the soil one-tenth is subject to Zakat.
- (3) "Fitra"—is also a weapon of Islam to equalize wealth. It is a moral obligation of the rich to pay the same before going to Eidgah.
- (4) "Sadqa"—is another important weapon. It also plays a vital role in distributing wealth. The Holy Quran says, "Do good as Allah has done good by you."
- (5) "Warasat" (inheritance means the process of sharing deceased property. It is also another way of distribution. It discourages the centralization of wealth.

Moreover, Islam encourages spending all the properties that surpluses one's basic needs. The Holy Quran says, "They ask you as to what they should spend, say what is left over". These verses suggest that a man should not confine himself to spending only as much as he is under an obligation to, but should consider it a great blessing for himself to give everything that surpluses his basic needs to those members of his society who are destitutes. The Holy Quran and the traditions of the Prophet (SM) are full of instances of spending in the ways of Allah.

Islam, in fact, wants that wealth should not be accumulated in the hands of a few people. Wealth should be given as wide a circulation in society as possible. This is why Islam not only asks the rich to distribute wealth but also mentions the people categorically to whom it is to be distributed. Because of the healthy system of distribution which Islam has prescribed by means of those injunctions there is a little scope of an imbalanced circulation. In one hand, Islam imposes restrictions on the ways of earning, it gives clear instructions as to how that earning is to be distributed, on the other.

Therefore, we may conclude that in this world of unrest it is only Islam which can give a healthy and a universally acceptable economy and thereby can make this world peaceful and happy.

*He prayeth best, who longeth best.  
"All things both great and small."*

S. T. Coleridge (*The Rime of the Ancient Mariner*)

ଆଲୁ ଓ ଆଲୁ, ତୌଳ ମାତାକାରୀ  
ବିଶ୍ୱାସ ଅଭିଭାବ



# ମେନାମ୍ ପୌଥୁବୀ ହିକ୍ଷାଗାର ଲିଖିତେ

ବାନ୍ଦାତଳା, ବର୍ଧଣ ।



ଫୋନ ନଂ : ୦୬୧୨୪୪୯୯  
୦୬୧୨୪୪୯୯୯

বে কোন ধরনের ছাপা কাটেজের জন্য



মুকুল প্রেস এণ্ড প্যাকেজিং লিঃ  
বগুড়া ৫৩০১, ৫৩৭৬

ଆମାଦେର ଉପାଦିତ ଡିନାର ସେଟ, ଟି ସେଟ, ଫୁଲ ସେଟ, ଖେଳନ,  
ଫୁଲଦାଳୀ ଇତ୍ୟାଦି ଓ ଏନାମେଲ ସାମଗ୍ରୀ  
ସବାର କାହେ ସମାଦତ ।

## ତାଜମା ପିରାମିକ ଟୈଆଟ୍ରିଜ ଲିଂ ତାଜମା ପିରାମିଲ ଟୈଆଟ୍ରିଜ ଲିଂ

ବାଉତଳା, ବଣ୍ଡା ।

୬୬୭୦, ୬୧୮୮, ୬୧୭୯

ଶ୍ରୋକମ :

ବାଉତଳା, ବଣ୍ଡା ।

ଫୋନ—୫୧୩୯

କାଟ୍ରିନୀ :

ଶେରପୁର ରୋଡ, ବଣ୍ଡା ।

ଫୋନ—୬୧୬୦, ୬୧୮୯

ସିର୍ଟି ଅକିସ :

ଲାଲ ଭବନ

୧୮, ଟି, ଆଇ, ଟି ଏଭିନିଉ

ଚାକା ।

ଫୋନ : ୨୭୨୦୦୪  
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ଆର୍ଟ ଘାନବତାର ସେବାର ନିରୋଧିତ



# ତାଜମା ପିରାମିଲିଂ

( ଉଚ୍ଚ ଘାନସମ୍ପନ୍ନ ଭୟଥ ପ୍ରସ୍ତୁତକାରକ ଶିଳ୍ପ ଅଭିଷାନ )

ସ ଗୁ ଡା ।

ଫୋନ ନଂ—୬୮୨୭

## ପାଇଁ ମହାନ୍ତିରପାଇଁ ଲିଖିତ

ବର୍ଷା ଅଧିକା  
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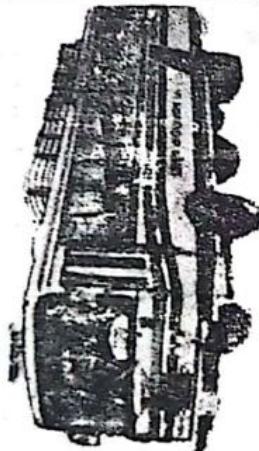
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ଦାକାର ସଫଳ ଯାଏଇ  
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