Isolation and Identification of Endophytic Fungi from some important medicinal plants of Gulbarga, Karnataka

The aim of present study was to isolate the endophytic fungi from 5 important medicinal plant of Gulbarga. During the present investigation, endophytes were isolated from the symptomless leaves & stem. A total 87 of strains were recovered from 05 medicinal plant species. Moreover the richness and diversity of the endophytic fungi were different from each plant. Frequency of colonization of endophytic fungi was found higher in the leaf segments, than the stem. In these Alternaria species was most dominant compared to other isolates. Key Words : Endophytic fungi, Medicinal plants, Boerhavia diffusa, Frequency of colonization, Gulbarga.

AZRA YASMEEN, RAJENDRA SINGH BIAS & RAMAKRISHNA

Introduction :

Endophytes are the plant-associated microorganisms that live within the living tissues of their host plants without causing any harm to them. Endophytic fungi have been found in healthy tissues of terrestrial plants taxa (Arnold, 2007). Endophytic fungi colonizing the plant tissues usually get nutrition and protection from the host plant. In turn they enhance tolerance of the host plants by producing certain functional metabolites (Redman et al, 2002). Moreover, certain endophytic fungi are capable of synthesizing the medicinal products produced in plants (Tan RX, Zou WX 2001).

Gulbarga a dry deciduous region host for several important medicinal plants. Around 167 medicinal plants have been recorded (Seetharam et al.). And a very less work have been done on the Endophytic association of these plants. Hence present studies have been taken up to isolate the endophytic fungi for their secondary metabolite production. These findings will help to discover the novel compounds for curing the Health ailments and other important compounds of pharmaceutical importance and for Agriculture Industries. In future it is possible to replace the medicinal plants by Endophytic fungi which may help to conserve the Biodiversity.

Materials and Methods :

Endophytic isolation was carried out under aseptic conditions. Different symptomless parts of the selected ethno medicinal plants such as stem cuttings, leaves, were used for the isolation of endophytes.

The collected plant material used for the isolation was first surface sterilized following the method of Santos et.al. (2003). Colonization Frequency (CF) was calculated as described by Suryanarayanan et al.,(2003).

Result & Discussion :

Five Medicinal plants (Table1) were selected for the isolation of endophytic fungi on the basis of medicinal importance (Yoganarishimhan 2000) and availability. All the plant species were found colonized with endophytic fungi. The plant tissues, specially leaves and stems are excellent reservoirs for endophytic fungi, which is accordance with the earlier reports (Pettrini, 1991; Bokhary et al., 2000). Endophytic fungi were more prevalent in leaves than the stem. Similar observations were also reported by Raviraja (2005)The highest species richness as well as frequency of colonization of endophytic fungi was found in the leaf segments, rather than the stem segments, of the host plant species.

Identification of these fungal strains was done by using standard protocol of Barnett and Hunter (1998) and Aggarwal and Hasija (1980) on the basis of their cultural and microscopic properties these fungi show different characteristics. These fungi were successfully identified (Table 2) as Alternaria alternate, Alternaria tenuissima, Aspergillus candida A.niger, A. falvus, A. fumigates , Botrytis cinerea, Cercospora heteromella,Cladosporium artu, Cladosporium herbera, Colletotrichum sp, Curvularia lunata, Fusarium miniliforme, Fusarium oxyosporium, Gliocladium sp., Nigrospora oryzae, Penicillium citrinum, Phomopsis sp, Rhizoctonia salani, Sacchromyces sp,
Trichoderma sp. Tubercularis vulgaris.

A total 87 of strains were recovered from 05 medicinal plant species of Gulbarga (Table 1). Moreover the richness and diversity of the endophytic fungi were different from each plant. The highest richness was obtained from Boerhavia diffusa Linn. (13 species) while the lowest from Hemidesmus indicus (08 species).

Trichoderma sp was found only in Hemidesmus indicus and Tubercularis vulgaris in Evolvulus alsinooides. Certain endophytic fungi may be highly host specific while others are generally distribute (Petriani 1996).

**Conclusion:**
In the present investigation preliminary work has been carried out towards the isolating Endophytic. There is need i for future the traditional methods of drug discovery may be replaced by endophytes.

**Acknowledgement:**
Authors are thankful to the UGC, University Grant Commission, Southern Regional Office, Bangalore for financial support.

### Table 1: Useful parts, uses and medicinal properties of the selected medicinal plants

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Botanical Name</th>
<th>Useful part of the plant</th>
<th>Medicinal properties and uses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Achyranthes aspera Linn.</td>
<td>Whole plant</td>
<td>used in inflammation, Urinary disease, bark is diuretic, leaf used in piles.</td>
</tr>
<tr>
<td>2</td>
<td>Alternanthera sesilis (L.) R.Br.</td>
<td>Whole plant</td>
<td>Used in an intellectual – promoting, night blindness, leprosy and fever.</td>
</tr>
<tr>
<td>3</td>
<td>Boerhavia diffusa Linn.</td>
<td>Whole plant</td>
<td>used in inflammation, Urinary disease, bark is diuretic, leaf used in piles.</td>
</tr>
<tr>
<td>4</td>
<td>Evolvulus alsinooides Linn.</td>
<td>Whole plant</td>
<td>used in hair growth, sterility in female, skin diseases cough and pile.</td>
</tr>
<tr>
<td>5</td>
<td>Hemidesmus indicus (Linn.) Scult.</td>
<td>Root</td>
<td>used in wound spider poisoning, urinary disease, skin disease, anaemia, jaundice, diabetes and glandular swelling.</td>
</tr>
</tbody>
</table>

### Table 2: Frequency of Occurrence (%) of Endophytic Fungi in Stem & Leaf of Medicinal plants

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Endophytic Fungi</th>
<th>Alternanthera sesilis</th>
<th>Achyranthes aspera</th>
<th>Boerhavia diffusa</th>
<th>Evolvulus alsinooides</th>
<th>Hemidesmus indicus</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Stem</td>
<td>leaf</td>
<td>Stem</td>
<td>leaf</td>
<td>Stem</td>
</tr>
<tr>
<td>1</td>
<td>Alternaria alternata Nees ex Fries.</td>
<td>8.23</td>
<td>14.28</td>
<td>11.50</td>
<td>18.40</td>
<td>12.30</td>
</tr>
<tr>
<td>2</td>
<td>Alternaria tenuissima (Fries) Wiltshire.</td>
<td>2.60</td>
<td>5.70</td>
<td>2.75</td>
<td>7.25</td>
<td>3.50</td>
</tr>
<tr>
<td>3</td>
<td>Aspergillus candida Link ex Fries.</td>
<td>-</td>
<td>3.80</td>
<td>5.50</td>
<td>8.00</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>Aspergillus niger Van Tieghem</td>
<td>8.50</td>
<td>12.50</td>
<td>-</td>
<td>14.75</td>
<td>5.60</td>
</tr>
<tr>
<td>5</td>
<td>Aspergillus fumigates</td>
<td>7.00</td>
<td>18.24</td>
<td>6.00</td>
<td>8.50</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>Botrytis cinerea</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3.25</td>
</tr>
<tr>
<td>7</td>
<td>Cercospora heteromella</td>
<td>-</td>
<td>-</td>
<td>12.50</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>8</td>
<td>Cladosporium arum Link.</td>
<td>3.50</td>
<td>7.50</td>
<td>-</td>
<td>-</td>
<td>2.75</td>
</tr>
<tr>
<td>9</td>
<td>Cladosporium herbarum Link ex fries.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>10</td>
<td>Colletotrichum sp.</td>
<td>-</td>
<td>-</td>
<td>7.14</td>
<td>12.75</td>
<td>-</td>
</tr>
<tr>
<td>11</td>
<td>Curvularia lunata (Wakker) Boedijn</td>
<td>5.75</td>
<td>12.53</td>
<td>-</td>
<td>15.00</td>
<td>4.50</td>
</tr>
<tr>
<td>12</td>
<td>Fusarium minitiformae</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>13</td>
<td>Fusarium oxysporum Schl.</td>
<td>7.50</td>
<td>15.66</td>
<td>-</td>
<td>10.25</td>
<td>6.83</td>
</tr>
<tr>
<td>14</td>
<td>Gliocladium sp.</td>
<td>-</td>
<td>3.50</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>15</td>
<td>Nigrospora oryzae</td>
<td>-</td>
<td>-</td>
<td>8.50</td>
<td>11.00</td>
<td>-</td>
</tr>
<tr>
<td>16</td>
<td>Penicillium citrinum</td>
<td>4.00</td>
<td>9.60</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>17</td>
<td>Phomopsis sp.</td>
<td>-</td>
<td>-</td>
<td>12.00</td>
<td>3.25</td>
<td>7.20</td>
</tr>
<tr>
<td>18</td>
<td>Rhizocronia salani Kuhn.</td>
<td>8.24</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>0.66</td>
</tr>
<tr>
<td>19</td>
<td>Saccharomyces sp.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>0.75</td>
<td>5.75</td>
</tr>
<tr>
<td>20</td>
<td>Trichoderma sp.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>21</td>
<td>Tubercularis vulgaris</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2.50</td>
</tr>
</tbody>
</table>
Fig. 1: Colonizing Frequency (%) of Endophytic Fungi isolated from the five medicinal plants

References:

FDI in Retail Sector in India

Indian retail sector has come off age and has gone through major transformation over the last decade with a noticeable shift in favour of organized retailing. Dominant domestic players have changed the landscape of retailing. With the entry of big foreign players, the Indian organized retail market has become more competitive in terms of implementing newer business models, operational formats, pricing and efficiency. The Indian retail industry has grown tremendously over the years and has become more process driven, standardized, quality assured and brand driven. However, there are no specific rules and regulations to regulate the sector and make it work for the advantage of the economy.

With strong fundamentals and changes in income levels and lifestyles India is witnessing a retail boom. Encouraged by this, many MNCs are making a beeline to enter the sector. Indian Government has allowed 51% FDI in multi brand retailing and 100% in single brand retailing. Organized retailing is attracting both domestic and foreign investment. It is expected that these investments in infrastructure, logistics, supply chain management, storage, warehousing, processing etc. will improve the working of the system and supporting sectors.

Features of FDI:

(i) 51% with the approval of Government State Government Approval.
(ii) Minimum amount of foreign investment has to be $ 100 mn.
(iii) At least 50% of first tranche to be invested in back end infrastructure within 3 years.
(iv) It should be in Greenfield assets and exclude expenditure on land cost and rentals.
(v) Mandatory sourcing of at least 30% from MSMEs, farmers co-operatives and agricultural co-operatives.
(vi) Retail sectors may be set up only in cities with approximately 10 lakhs or any other cities as per state government decision
(vii) Developing back-end infrastructure.

Entry Options:
Foreign investors have many entry options. Some of them are,
(i) Franchise Agreements (easiest track)
(ii) Cash and carry-wholesale trading
(iii) Strategic Licensing Agreement-some foreign brands give exclusive licenses and distribution rights to Indian companies to sell through their own stores or distribute the brands to franchisees.
(iv) Manufacturing and wholly owned subsidiaries (MNCs) Eg: Nike, Reebok, Adidas etc. These subsidiaries in manufacturing and retailing are treated as Indian companies.

In December 2014, Government of India has approved British Retail giant Tesco Plcs plan to invest $ 110 mn to buy 50% stake in Tata Group's Trent Hypermarket. Other foreign retailers are looking for partners.

Major global retailers well market is seen by the American MN retail … Largest-retailer in the world with operations in UK, South America, China, North America, Korea.-since long time it is trying to enter into Indian Market and entered by the joint venture with the Bharathi Enterprises.

FDI - Perceived Opportunities:
The justification for FDI in retail sector is based on the following justifications:
(i) Capital infusion, technology upgradation.
(ii) Healthy competition.
(iii) Checks inflation.
(iv) Quality and range of products, enhanced customer satisfaction.
(v) Improvement in supply chain.
(vi) Creation of employment opportunities
(vii) Benefits to farmers, MSMEs.
(viii) Development and strengthening of rural markets.
(ix) Benefits to stressed companies.
FDI - Threats and Risks:

However, there are many apprehensions. A few are as follows:

(i) Impact on domestic organized and unorganized retailers.
(ii) Labour displacing effects particularly with reference to small retailers.
(iii) Job losses due to predatory pricing strategies of large retailers.
(iv) Establishment of monopolies of global retail chains.
(v) Disintegration of domestic established supply chains.
(vi) Inability of retail sector to boost GDP by itself (it is simply an intermediate value added process).
(vii) Caters to high end consumers in metros and can not target all segments of society.
(viii) Cut throat competition does not provide level playing field and can also lead to increase in real estate prices.
(ix) Fluctuations and intrinsic complexity of retailing.
(x) Rapid price changes and low margins.
(xi) Aggressive consumerism.

Concerns:

Agriculture needs well functioning markets to drive growth, employment and economic prosperity in rural areas; May get cheaper products from different parts of the world Social disarticulation, disparities, creation of sub-standard jobs; Violation of labour rules and regulations; Induces unfair trade practices MSMEs many lose business, could be delays in payment and terms of payment may not be favorable. Further they are located away from urban centers. India may become dependent economy and may lose command over internal trade and manufacturing.

Therefore there is every justification to regulate FDI to make it work for our advantage:

(i) Liberalizing FDI with safety valves.
(ii) Should be gradual in less sensitive areas.
(iii) Foreign retailers should be mandated to bring with them technology and management know how.
(iv) Inducing them to invest in backward operations and infrastructure.
(v) Monitoring mechanism i.e., a committee to review and regulate their operations.
(vi) Measures to strengthen the capabilities of small retailers through credit, efficiency capacity building etc.
(vii) Formulation of a model central law regarding FDI in retail sector.
(viii) Directly buying from farmers and MSMEs.
(ix) Should not resort to predatory pricing or acquire monopoly tendencies.
(x) Improving the manufacturing sector.
(xi) Regulatory and monitoring mechanism.

Future Roadmap:

(i) Government is determined to go ahead and gradually liberalize the retail sector.
(ii) Domestic retailers have already set up business and it is now merely a matter of allowing bigger foreign players into the sector.
(iii) India has to derive the benefits of the retail sector. In this regard favorable government policies are needed.
(iv) Regulatory issues, specific rules and regulations in addition to general laws are absolutely necessary.
(v) Retailers have to follow region specific rules and regulations and they are required to take approvals from local bodies to carry on with their business.
(vi) Integration of rural initiatives into business models.
(vii) Corporate sector should supplement government efforts and resources.
(viii) Creating retail sectors which are rural in nature.
(ix) Measures to tap the talent in rural India.
(x) Rural areas with 70% of the total population base account for only 40% of the total consumption in India. This highlights the huge potential in terms of consumption boom.

Indian retail sector has came off age and has gone through major transformation over the last decade with a noticeable shift in favour of organized retailing. Dominant domestic players have changed the landscape of retailing. With the entry of big foreign players, the Indian organized retail market has become more competitive in terms of implementing newer business models, operational formats, pricing and efficiency. The Indian retail industry has grown tremendously over the years and has become more process driven, standardized, quality assured and brand driven. However, there are no specific rules and regulations to regulate the sector and make it work for the advantage of the economy.
Services by Students in Higher Education

The greatest leadership challenge in accountability is keeping a strong focus on improving student achievement. Instruction and curriculum must be aligned with an accountability system that is ongoing, measurable, and rigorous. Such an alignment is possible when the head of the institution, as leader, involves all members of the college community in the creation of clear performance expectations that are tied to high academic standards for all students. This involves meticulous planning, followed by reflection, evaluation and implementation.

SMT. SHOBHADEVI T.

Introduction:

21st century is an age of technology. The progress of science and technology has resulted in an outburst of knowledge. Within seconds, news or information of any type can reach any corner of the earth. This has become possible through science and technology. Boundaries of knowledge are ever widening. New openings are being made. It is inevitable that this technology should affect higher education.

The Status of Higher Education:

India has the largest educational system in the world. In the pre-independence period between 1947 and 1950 India had 25 universities, 200 colleges 1500 teachers and one lakh students. About one per cent persons were taking higher education. Today we have 296 universitites, 13,000 colleges and more than 88 lakh students out of which 83% students, are studying science, commerce and social science and in the changing scenario these students must be able to support themselves. Inspite of the tremendous increase in the number of students undergoing higher education, the entire youth is unable to get education. In the age group of 17 to 24 years only seven per cent youngsters are pursuing higher education.

Higher education in India has successfully resisted all attempts for reform that was contemplated in two National Polices (1968 and 1986); recommended by the Higher Education Commission 1948 headed by Dr. S. Radhakrishnan; and numerous committees and commissions thereafter.

If it is to remain competent, meet emerging challenges and serve the needs of the nation, it has necessarily to undergo a major revolution. Higher education needs a far reaching structural reconstruction.

In education however, there is no generally accepted single aim it is supposed to meet nor easily measurable parameters of effectiveness. There are varying expectations from it depending on one's perspective and value system. The following sample of quotations would illustrate this:

“If religion is the manifestation of divinity in man, education is the manifestation of perfection in man”.

- Vivekananda

“Education should not only make students intellectually competent and professionally skilled but also civilized in emotions and refined in purpose”

- Dr. Radhakrishnan

By analyzing above statements it is cleared that the roll of educational institutions as well as the teacher is increased in the modern times. The institution has to conduct an extraordinary service to the student's community to enable themselves to compete with globalization environment. Every educational institutions in this days has adopted number of student friendly services in the each of the academic year. Among them certain students services are innovative and significant.

Student personnel services, by no means a recent innovation in Indian Education, has evolved gradually in India over the last 50 years. This corpus of various programmes grew out of the deep conviction that education involves the whole person as an individual with his own needs and problems which must be satisfied and resolved if he is to derive the greatest possible benefit from the academic aspects of his college experience.
A Comprehensive Programme looks to the students well rounded development physical, social and emotional as well as intellectual. To these ends, a number of services administered or supervised by the Institution are regularly made available to college students throughout the country. They include the process of selecting the most promising candidates for admission into Universities / Colleges, assessing their intellectual and personal characteristics, orienting them to college life, controlling their progress towards the degree, providing adequate food and housing, maintaining discipline, attending to their physical and emotional problems, offering a profitable extracurricular programme and providing financial aid.

Need of The Students :

Many authorities do not hesitate to point to a lack of adequate student services. Undoubtedly many students feel an aimlessness, a lack of significant relationship to their college studies or the practical world of morals facing them ahead, a sense of frustration in expression of their interest and desires, a lack of knowledge and experience in relating to other people, both boys and girls. Although some students are neurotic, the percentage is small and most of the underlying problems are remediable by normal process.

Survey of Indian Students and alumni document the wide spread feeling of dissatisfaction with college life and the inadequacy of the present provisions for student services. The All India Educational and Vocational Guidance Association has recently published its survey of college students needs. The report will serve to illustrate students felt needs. Three thousand students from seven Indian Colleges responded. Eleven problems were marked by more than 50% of them.

Meaning of Student Services :

Student services refer to both an attitude and a programme. The student centered attitude is basic to everything else, for an attitude is a tendency to act. The focus of the college or university effort is the personal development of the student, the enrichment of his experience, the encouragement of a creative and responsible life.

Student Services are “all the organized services provided by college outside the curriculum which assist in a student's development- physical, social emotional as well as intellectual”. This capsule definition of Williamson, in his student service manual, can bear a lot of attention. Note that it emphasizes the systematic organization of these services and thereby the responsibility of the college demonstration. It highlights the overall development of the individual student. It points to the content of the services the aspects of the college or University which are outside classroom. We need to remember that the student spends only five or six hours of a 24 hours day in classes. What goes on the rest of the 24 hours day in classes. What goes on the rest of the time is the area of student services the intellectual efforts outside of class, physical activities, social interaction, emotional experiences, cultural programmes.

Conclusion :

Perhaps the greatest leadership challenge in accountability is keeping a strong focus on improving student achievement. Instruction and curriculum must be aligned with an accountability system that is ongoing, measurable, and rigorous. Such an alignment is possible when the head of the institution, as leader, involves all members of the college community in the creation of clear performance expectations that are tied to high academic standards for all students. This involves meticulous planning, followed by reflection, evaluation and implementation.

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(3) Clyds A. Parker : Selected Readings in Student Services for Indian Universities and College (U. S. Educational Foundation in India, New Delhi, 1973).
Cultural Unity of India as Revealed in Folklore

The Indian rural folk generally worship all the gods of the Hindu pantheon, irrespective of the faith they profess. Besides these gods, there are the local deities which are supposed to give protection against external aggression. Then there is a host of disease deities demanding the people’s constant attention by sending pestilence. Shitala is worshipped in cases of small-pox and Mari for other epidemics. The rural folk depend upon agriculture for their subsistence and the agricultural operations are dependent on timely rains. When draught sets in, the agriculturist becomes miserable and feels helpless. Then he tries to seek the mercy of the Rain God.

A foreigner making a hurried trip from Kanyakumari to Kashmir and from Kutch to Cachar either by bus or train, sojourning at metropolitan centres, is likely to be bewildered at the panoramic landscape, the varying customs and traditions of the people, dissimilar behaviours and manners, the different styles of food and clothing, the heterogeneous religions and philosophies and more than all, the variety of languages. It is no wonder if he forms an impression that India is a country of many nations rather than a single nationality. If his itinerary is re-drawn to facilitate him to visit at least a few rural parts in each state as leisurely as possible and to study the manners, the customs, the beliefs and the callings of the rural folk with sympathy and understanding, he would certainly be persuaded to appreciate the unmistakable and uninterrupted unity underlying all forms of amazing diversity. He will be pleased to discover that the gods and the godlings that the rural folk worship are not different from one another, though they are called by various names; that the aims of the religion and philosophies they profess are the same everywhere; that the customs, beliefs and superstitions that have been moulding their life have a common origin; and that the languages they speak have either the same nativity or close affinity. It is furthermore interesting to find that the great epics and Puranas, the great mountains and the rivers and the great sages, saints and heroes of the yore have been the common heritage of all Indians alike.

This nationalistic culture, if we may call it so, is very well expressed in many forms of folklore. It is in folklore that the many-faceted Indian Culture is preserved and nurtured and it is through this vital and effective medium that the diffusion of culture to the remotest parts of India has been possible from times immemorial. Indian life as a whole has been drawing sustenance from this inexhaustible source of folklore which has had a tremendous influence and impact on the entire range of Indian literature. The great galaxy of poets beginning from Valmiki has been inspired by the myriads of unknown, illiterate singers. In fact, these unsophisticated poets sing the poem whereas the sophisticated, civilised, scholarly poet composes the same. India is fabulously rich in folklore which is preserved and fostered in a huge number of languages. But this multiplicity of languages or the vastness of the country or the geographical barriers or the political divisions have not disrupted the cultural unity which is national in character and which has stood rocklike against the treacherous onslaught and monstrous aggression of alien conquerors. In fact, all these multicoloured linguistic strands blend together to make up an indivisible, harmonious mighty chord. It is really gratifying to find that while the media of expression are different, a common motive power and uniform spirit pervade the whole mass of folklore, giving an impression that it is the creation of a group genius and the manifestation of a group consciousness.

Folksong is the most ancient and the most popular form of folklore in any of the languages of India. The songs are woven generally round the motifs concerning mainly the domestic life of a villager. Love, marriage, childbirth, child-play, parental sorrow on the departure of the daughter to her husband's residence - these and other motifs are a common heritage of Indian folk literature.

Ideas and feelings overflow spontaneously and the song is composed almost involuntarily. An Assamese lover

Research Scholar (Department of Folklore), Kuvempu Institute of Kannada Studies, University of Mysore, Manasagangotri, Mysuru (Karnataka)
burning with passionate love bursts out and says:

I shall be a swan and swim in your pond,
I shall be a fish and get caught in your net,
I shall be perspiration rolling down your body,
I shall be a fly and settle on your cheek.

Severely hurt by the cupid's arrows, the lover does not get sleep at all. He is wistfully waiting for the nighfall. The whole universe is enveloped by deep darkness. The lover starts on his rendezvous.

When the rustic lover walks stealthily in the dark night
The white herons get frightened
At the bright light of the silver ring.

We may also hear the panting breath of a Gond boy overcome by the severest passions:
You are going to a far distant place,
Give me the cloth that hides your breasts,
Morning and evening
I will take it out and look at it.

A childless woman is looked upon with utter contempt in all the Indian households; she becomes the target of denunciation. The forefathers of her husband are supposed to be forced from heaven to hell on account of her barrenness. The life of such a woman is, therefore, intolerable.

Go comb your hair, tie up the knot,
Put the dark salve in your eyes,
Your body will always be barren
My bright wanton.

The same ideas find expression in a Kannada song much more clearly and dreadfully:

What is the use of the life of a childless lady?
It is likened to the drudgery of a hired ox,
And to the plantain leaf hurled into the gutter after meals.

Bless me with a son, O Lord Shiva,
I cannot bear with this miserable life,
I am ashamed of eating the rice I am not entitled to,
The curse of being barren weighs heavily on me.

Marriage songs are found in abundance in all parts of India. Most of the customs observed and the rituals performed in marriage are found to be the same everywhere but for minor variations reflecting the local conditions. "Fish is believed to increase the fertility and wealth of the family..Assam and United Provinces (the present Uttar Pradesh). Besides, there is a great repertoire of festive songs, devotional in character, often accompanied by dance, without which no festival is complete.

Religion has played an important role in integrating the Indian people who are found to have been divided into various sects, castes and communities. When a child is born or a person is dead either a plant is named after him or a sapling is planted by the side of his tomb. Even when a dog is dead, a neem or some other tree is raised where it is buried. Some trees have been raised to the status of gods and are worshipped with all splendour and pomp. The reasons for the special status of trees are not easy to guess since they are buried in antiquity.

The worship of ancestors, saints and evil spirits is quite common and as a result of this a mass of rituals has grown to such an extent that the modern thinking is completely bewildered. The belief that the life of the diseased remains in the spirit form until his sins are expiated by the good deeds of the descendants and that the spirits of the dead are reborn in the same family has been responsible for this kind of worship. Some of the evil spirits are supposed to cause distress to the living people and they are therefore propitiated by means of offerings of food or animal sacrifice. Saints and great men are deified and worshipped in all parts of India.

The Indian rural folk generally worship all the gods of the Hindu pantheon, irrespective of the faith they profess. Besides these gods, there are the local deities which are supposed to give protection against external aggression. Then there is a host of disease deities demanding the people's constant attention by sending pestilence. Shitala is worshipped in cases of small-pox and Mari for other epidemics.

The rural folk depend upon agriculture for their subsistence and the agricultural operations are dependent on timely rains. When drought sets in, the agriculturist becomes miserable and feels helpless. Then he tries to seek the mercy of the Rain God.

In Madhya Pradesh there is a ceremony according to which frog is killed and packed in green leaves and the rain invokes carry it from house to house singing and dancing. There is a persisting belief that when frogs begins to croak, rain is sure to come. The ants coming out of the holes and flying in the air and the moon being hazy are believed to portend the coming of rain. Rain compelling ceremonies are a familiar feature not only in India, but in other Asian countries also.

Leave not your land in foreign hands,
Fight like a hero on the battle field
So sings the mother as she rocks her son
Asking him to live and die with honour.

The nineteenth-century India saw the awakening of national consciousness in the minds of the Indians who rose as one man to deliver themselves from the yoke of foreign domination. The people imbued with the spirit of patriotism and a sense of self-respect were determined to face the imperialistic aggression at the cost of their lives. This thrilling heroism which pervades the entire Indian atmosphere echoes in a large number of ballads composed during the 19th century in all the languages of India.

References:
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(3) Castes on Tribes of Southern India, Samputa, p 4-5.
(4) Folk Songs of India (New Delhi, 1963), p -2.
(5) Folk songs of Chattisgarh, p.90.
(6) Folk songs Culture in Karnataka, p-10.
Introduction:

Personality development is one of the most interesting topics of discussions around the world. Personality is generally defined as the good leadership, behavior, ethical awareness, values, spiritual consciousness and character are the most important elements in Personality development. Personality development or personal development is the enhancement of some definite life skills which are essential to make the growth of happiness and in life. These life skills are like the pillars on which our whole career is set up and hence the success and the failure of our ventures depends on the choice and following those skills.

In this modern world there is lot of techniques to deal with personal and professional life. The most important of them is the issues about our own selves. We need to develop ourselves and need to realize the importance of attending good personality. If we start building our life on the basis of some incorrect skills then all is unavoidable. So for long lasting development in life in terms of happiness and success we need to develop ourselves first.

Good personality is very necessary to promote Personality development is the development of the organized pattern of behaviors and attitudes that makes a person distinctive. Personality development occurs by the ongoing interaction of temperament, character, and environment.

This article has provided with a philosophical and spirit-centered approach to the Personality Development based on ancient Indian spirituality philosophy and values, which reference to the Bhagavad-Gita.

Objective:

This article focus philosophical and ancient Indian spiritual values approach to personality development. The objective of this article is to lighten and explore the intrinsic personality development perspectives from the Bhagavad-Gita. Bhagavad-Gita is a well-known Indian spiritual and philosophical text and its teachings are universal. Bhagavad-Gita ignites inside Personality Development qualities. This article focuses on characteristics of good personality, how to develop Personality Development based on insights from the Bhagavad-Gita and also

The Bhagavad-Gita:

The Bhagavad-Gita is a sermon given by Sri Krishna to Arjuna which provides us with the essence of Vedanta. Over the centuries many renowned scholars and philosophers from all over the world have commented on the Bhagavad Gita and elucidated its teachings.

The message of the Bhagavad Gita is not only limited to spiritual development but also in other aspects of human development, including personality development. The Bhagavadgita emphasized the personality development and its importance for achieve success in life. Bhagavadgita motivates and encourages every man to overcome weakness and achieve success in life.

Gita stresses the qualities such as peacefulness, self-control, austerity, purity, honesty, knowledge, wisdom and religiousness and also identifies the qualities such as heroism, power, determination, resourcefulness, courage, generosity and leadership, fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, simplicity, onviolence, truthfulness, freedom from anger, renunciation, tranquility, aversion to faultfinding, compassion for all living entities, freedom from
covetousness, gentleness, modesty, forgiveness, fortitude, cleanliness, and freedom from envy and from the passion for honor are among the essential qualities which are needed for our self-development. These qualities are in the mode of goodness (satva guna) and are considered essential not only for Personality Development but also for own progress on the path of success.

Give up such petty weakness of heart and arise, O chastiser of the enemy. Bhagavadgita advise to cast off weakness of heart in performing duties. People who are mentally weak cannot attain an organizational mission. The mind must be firm in driving the resources towards vision and mission. He is the accomplisher of everything in life.

Chanchalam hi manah krshna
Pramathi balavad drdhham/
Tasy aham nigraham manye
Vayor iva suduskaram //6/34

“oh Krishna the mind is fickle, trubulent, powerful and unyielding to control it. I think, is a difficult as controlling the wind itself”.

Mind is very restless, strong, being sense rooted it is irresistible. I find it as hard to control as wind. no ordinary means can succeed in subjugating the mind. Mind is not easy to control. Arjuna told Sri Krishna that his mind was restless, very strong and difficult to control. He said that controlling mind was more difficult than controlling the wind. Sri Krishna agreed and said that it is possible to control the mind by constant practice and detachment without the control of mind one cannot get achieve any progress and he cannot develop personality.

Asamsayam maha baho
Mano durnigraham calam/
Abhyasena tu kaunteya
Vairagyen ca grhyate //6/35

“o mahabaho no doubt mind is restless and cannot be subdued easily. But it can be controlled through practice and renunciation”.

Though it is very difficult to control mind gita sujests ways to control an direct mind to the right path. Gita recommending both positive and indirect ways to control the mind. Method of practice and method of renunciation. Renunciation is not a negative effort, it is a positive adventure to be under taken by bright and energetic people. Renunciation withdraws the mind from desire for the sense objects, which is the main cause for the restless of mind. Practice is positive effect measure without it mind control is not possible.

Indriyasy' endriyasy arthe
Ragadvesau vyavasthitau/
Tayor na vasam agacchet
Tau hy asya paripanthisau //3/34

“All senses get attracted by favorable objects and are avers to unfavorable objects, therefore, it is best to avoid their influence because they are the real enemies of the being”. All five organs get attract by worldly materials and worldly pleasure. Definitely these attractions diverts our mind and goal. If a person wish to improve his personality he should avoid the influence of five organs.

It is natural for each organ to feel attraction or aversion in respect of objects pertaining to each sense. Appealing objects will attract then and unwelcome objects will repel them. These innate tendencies affect the character of individuals. Therefore people do not come under their sway, for they are enemies.

Udhaared atmana tmanam
N’atmanam avasadayet/
Atm aiva hy atmano bandhur
Atm’aiva ripur atmanah // 6/5

“One should uplift one’s lower self by the higher self. One should not depress or downgrade one’s self. For the self verily is both the friend and the foe of the self”.

Bhagavadgita gives a unique message to everyone. It stresses that an individual must uplift himself by his own self and he must not let himself be weakened under any circumstances or when facing a crisis. Everyone must elevate themselves by their own mind. For one who has conquered the mind, the mind is the best of friends, but for one who has failed to control their mind, the mind will be the greatest enemy. An untrained mind is very weak and unstable. As a result even a small obstacle in its way may make it lose initiative.

Bandhur atma tmanas tasya
Yen atm air’atmana jihah/
Anatmanas tu satrutve
Vartet’atm aiva satravat //6/ 6

“To him who has subdued the lower self, the self acts like a friend. But to him who has lost his higher self by the dominance of the lower one, the self function as the enemy, always hostile to him”.

The higher self is the awakened. Lower self is sense oriented mind. If a man does not use his wisdom or intellect to keep his desires under control one cannot hope to make progress on the spiritual path and such a man becomes his own enemy.

Atha cittam samadhatum
Na saknosi mayi shiram /
Abhyasa yogena tato
Man ichh aptum Dhananjaya /12/9

“If you are unable to fix your mind steadily on Me, then try to reach Me through the systematic practice of concentration”. Control of restless mind is very difficult, but practice and non attachment can control the mind. So that every one should cultivate good habits and practice them. By practicing habits it becomes perfect. Whatever the field practice makes perfection in that field. So to develop good personality practice is the best way.

Yatato hy api kaunteya
Purusasya vipascitah/
Indriyani pramathini
Haranti prasabham manah //2/60
“o, kaunteya powerful senses, as they are, overpower even the determines mind of a keen sadhak who is keenly pursuing the cause of yoga for perfection”.

A man who is an ardent seeker whose determination is firm even such a man should not take the stubborn mind and impetuous senses lightly. The only way to keep the pressure of senses at bay of by regular practice with devoted dedication.

Tasmad yasya maga baho
Nigrahirani sarvasah/
Indriyan indriy arthebhayas
Tasya prajna pratisthita //2//68

“o mighty arjuna, he who can completely restrain his senses from pursuing their objects, has his wisdom firmly set”

When senses are attached to sense objects then intellect is outwardly exposed, in such a state intellect is unfit and incapable of seeking the self. What is required is to withdraw the senses from their respective senses from their respective sense objects.

Conclusion:
Bhagavadgita is the unique literature work which deals how human beings can integrate and mould their personality. It clearly brings out and focuses on the every aspect of the mankind. Gita teaches how to face problems in life and how to face those problems with courage. It also teaches how every can acquire knowledge, skill, devotion which is very essential requirement to achieve success in every field.

The Bhagavadgita stresses the importance of Personality Development, Bhagavadgita tries to evolve a Personality that is perfect from all point of view. Bhagavadgita says one who unable to control their anger will not be able to develop himself. Besides anger one must also be able to tackle their worries, anxieties, fear and stress. The great factor in the formation of personality is love. All living beings are endowed with love. And this love can be purified as well as intensified. Pure love emanates sweetness in all its excellence. Harmonious development of heart and mind patent such personality. It has power to bind all human beings.

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(3) Swamy Tapasyananda : The Bhagavadgita the scripture of mankind.

शोध-पत्र मेजने संबंधी नियम

(1) सोप-पत्र 1500-1700 शताब्दी से अधिक नहीं होना चाहिए।
(2) हिंदी एवं मराठी माध्यम के शोधपत्रों की कृतितिव 10
(Kruti Dev 010) में टाइप करने के पैमानेर 6.5’ में भेजे।
(3) अंग्रेजी माध्यम के शोधपत्र टाइप न्यू रोगन (Times New Roman),
एचरेफॉन्ट (Arial) में टाइप करने के पैमानेर 6.5’ या माइक्रोसॉफ्ट Word में भेजे जा सकते हैं।
(4) शोधपत्र की विषय - (1) शीर्षक (2) एस्ट्रक्ट (3) की-नईस
(4) प्रस्तावना, प्रवेश (5) विषय (6) शीर्षक परीक्षण (7) शीर्षक
प्रविधि अथवा क्षेत्र (8) सारिकक तक्रीक (9) वित्तवना या वित्तवेण
(10) जुगाव (11) निर्धार एवं (12) संदर्भ यंग सूची।
(5) संदर्भ यंग सूची इस प्रकार है -

For Books:
(1) Name of Writer, "Name of Book", Publication, Place of Publication, Year of Publication, Page Number/numbers.
For Journals:
(2) Name of Writer, "Title of Article", Name of Journal, Volume ....., Issue ....., Page Numbers.
Web references:
http://utc.iath.virginia.edu/interpret/exhibits/hill/hill.html

(6) गुजराती माध्यम के शोधपत्र हरे कृष्णा,
टेराफोंट वरुमा (Terafont Varum),
टेराफोंट आकाश (Terafont Aksah)
में टाइप करने के पैमानेर 6.5’ में भेजे जा सकते हैं।
(7) शोधपत्र की साप्तकोपी सूचिकांक के ई-मेल आईडी
researchlink@yahoo.co.in पर भेजने के बाद हरे कृष्णा,
शोधपत्र के मौलिक होने के धोषण पर के साथ हस्ताक्षर कर ‘सूचिकांक’ के
कार्यालय को प्रेरित करें।
FDI and its Impact on Indian Economy

The potential benefits from allowing large retailers to enter the Indian retail market may outweigh the costs. Evidence from the United States suggests that FDI in organised retail could help tackle inflation, particularly with wholesale prices. It is also expected that technical know-how from foreign firms, such as warehousing technologies and distribution system will lend itself to improving the supply chain in India, especially for agricultural produce and industrial goods. It also create better linkages between demand and supply and has the potential to improve the price, so that Indian farmers and industrialists were benefitted. By eliminating both waste and middlemen also increase the fraction of the final sales prices that is paid to farmers.

Rajarama K. L. S.

Introduction:
The Indian economy is the third largest in the world as measured by Purchasing Power Parity, with a gross domestic product of US $5.832 trillion. When measured in USD exchange rate terms, it is the 10th largest in the world, with a GDP of US $1200.6 billion in 2014. India is the second fastest growing major economy in the world, with a GDP growth rate of 5.5% at the end of the first quarter of 2013-2014. However, India's huge population results in a per capita income of $3,300.

The Indian economy is diverse and encompasses agriculture, industry, handicrafts, manufacturing, textile, and a multitude of services. Although two-thirds of the Indian workforce still earns their livelihood directly or indirectly through agriculture, service sector is a growing one and are play an increasingly important role of India's economy. The advent of the digital age, and the large number of young and educated populace fluent in English, is gradually transforming India as an important 'back office' destination for global or multinational companies for the outsourcing of their customer services and technical support.

India adopted a socialist-inspired approach for most of its independent history, with strict government control over private sector participation, foreign trade, and foreign direct investment. However, since 1991, India has gradually opened up its markets through economic reforms by reducing government controls on foreign investment. The privatization of publicly owned industries and the opening up of some sectors to private and foreign investors has proceeded slowly amid political debate.

India faces a burgeoning population and the challenge of reducing social and economic inequality. Even though poverty remains a serious problem, it has declined considerably since independence, mainly due to the green revolution and economic reforms. FDI up to 100% is allowed under the automatic route in all activities or sectors except the sector, which will require approval of the Government.

The question that begs for an elaboration is that, is high growth and inflows of FDI solve structural imbalance of Indian economy and will it succeed in improving the lot of bottom section of the Indian economy, which are living in abysmally poor socio-economic conditions in the rural areas. The employment elasticity in the agriculture and industrial sector has gone down in the post-reform period, therefore, the creation of employment opportunities will be a gigantic task for the policy makers. FDI has come in the most capital-intensive sectors; therefore, the required employment opportunities could not be created especially for the manual and the semi skilled labour. High skilled workforce gained substantially. That is why high growth is called urban centric and thus has developed a wedge between the urban and rural economy. There is urgent need to fill this void. The process of Policy making has matured in the democratic Indian polity since the independence. It is thus predicted that the growing problems will receive mature response and policy will be articulated in such a way to use FDI the way China has used to enhance economic growth while taking more and more investment to industrialize the rural sector of the Indian economy.

Objectives of the Study:
The present study has been undertaken to find out the impact of FDI on Indian economy and the retail sector. Thus the objectives of the study were as follows;
(1) To analyze the pattern and direction of FDI flow in India.

(2) To review FDI policy of India.

(3) To make policy recommendation to improve the level of FDI.

(4) To forecast Retail sector growth in India.

(5) To Highlight liberalised FDI in retail trade and to point out its positive and negative effects on the retail sector.

The retail sector in India is organised into three categories. According to the Department of Industrial Policy and Promotion (DIPP) of the Government of India, single brand retail comprises those retailers selling products 'of a "single Brand "only, such that products should be sold under the same brand internationally. Single-brand product retailing covers only products that are branded during manufacturing. In this category, FDI is allowed to the extent of 51 Percent from 2006 to March 2010, around 94 foreign firms applied to invest through the single-brand route of which 57 were approved. Consequently, the percentage increase in FDI flows in the retail sector between 2008 and 2010 was even higher than that in sectors such as the services sector, trading and telecommunications which have a much higher share in the country's overall FDI (DIPP Report, 2014). The third segment, called 'cash and carry', refers to wholesale and retail. The government defines this segment as the 'sale of goods and merchandise to retailers, industrial, commercial, institutional or other professional business users or to other wholesalers and related subordinated service providers. In India, FDI of 100 per cent is permitted in this segment. As per the 'cash-and-carry' structure commonly in India, the wholesale and retail entities are maintained as separate entities without any cross-shareholdings. The retail entity is owned and controlled by the Indian partner while the wholesale entity can be owned by the foreign partner up to 100 per cent. Wal-Mart, for example, has already established a successful presence in this category of wholesale operations by entering into a joint venture with Bharti Enterprises Ltd. of India. The new entity, Bharti-Wal-Mart, is in operation with stores opening across the country.

Challenges for Foreign Firms in Organised Retail:

The first challenge is competition from the unorganised sector. Traditional retailing has been established in India for many centuries and is characterised by small, heterogenous and family-owned operations. Such businesses are usually very low-margin, owner-operated and are mostly negligible. Moreover, they also pay little by way of taxes. Consumer familiarity that runs from generation to generation is one big advantage for the traditional retailing sector. It is often said that the mom-and-pop store in India is more like a father-and-son enterprise. Such small shops develop strong networks with local neighbourhoods.

The informal system of credit adds to their attractiveness, with many houses 'running up a tab' with their neighbourhood kirana store, paying it off every fortnight or month. Moreover, low labour costs also allow shops to employ delivery boys, such that consumers may order their grocery list directly on the phone. These advantages are significant, though hard to quantify. In contrast, players in the organised sector have to cover big fixed costs and yet have to keep prices low enough to be able to compete with the traditional sector. Getting customers to switch their purchasing away from small neighbourhood shops and towards large-scale retailers may be a major challenge. The experience of large Indian retailers such as Big Bazaar, Reliance Mart, Nilgiris, Star Bazaar, Hyper Market, etc. shows that it is indeed possible. Anecdotal evidence of consumers who return from such shops suggests that the wholesale model provides for major bargains, which Indian consumers are always on the lookout for.

It is generally said that future is always uncertain. This saying is correct to some extent. But at the same time it is also said that exceptions are always there. This exception is about India's certain higher rate of growth in the coming future. The future of Indian economy is brighter because of its huge human resources, rapidly upcoming service sector, availability of large number of competent professionals, vast market for every product, increasing impact of consumerism, liberal licensing, interest of foreign entrepreneurs in India and existence of four hundred million middle class consumers. Even today, India is producing largest number of billionaires in a year, take over by Indian multinationals is amazing, the craze of Indians to go abroad is rapidly diminishing, and the Rupee is becoming stronger and stronger in relation to Dollar. India's say in the international diplomacy and political affairs has now become meaningful, thousands of foreigners are working as executives in India, packages are becoming lucrative and competitive and annual growth rate is highest after China.

This present picture gives some reflections of the future. But this is all in the absolute sense and not in the relative terms. A country can only grow if the Govt. policies allow more participation and is able to attract more and more Foreign Direct Investment in India. Today, India provides highest returns on FDI than any other country in the world. India is poised for further growth in manufacturing, infrastructure, automobiles, auto components, food processing sectors, real estate development, etc. In this context it is also worth mentioning that savings rate has also increased from 23% to 31% in the year 2013-14. India's continuing ambivalence on FDI, as a result, exacts a heavy toll on the economy. Undoubtedly, India is ceding billions of dollars of FDI to its neighbours each year. While China achieved actual FDI inflows of around $156.2 billion in 2014, India settled for a mere $60.8 billion. India therefore stands to win in the next few years.

Conclusion:

India’s retail sector remains off-limits to large international chains especially in multi-brand retailing. A number of concerns have been raised about opening up the retail sector to FDI in India. The first concern is the potential
impact of large foreign firms on employment in the retail sector. A second related concern raised in the DIPP report is that opening up FDI would lead to unfair competition and ultimately result in large-scale exit of domestic retailers, especially the small family-owned business. A third concern raised by domestic firms in the organised retail sector is that, this sector is under-developed and in a nascent stage.

In this paper, it is concluded that, the potential benefits from allowing large retailers to enter the Indian retail market may outweigh the costs. Evidence from the United States suggests that FDI in organised retail could help tackle inflation, particularly with wholesale prices. It is also expected that technical know-how from foreign firms, such as warehousing technologies and distribution systems will lend itself to improving the supply chain in India, especially for agricultural produce and industrial goods. It also Create better linkages between demand and supply and has the potential to improve the price, so that Indian farmers and industrialists were benefitted. By eliminating both waste and middlemen also increase the fraction of the final sales prices that is paid to farmers.

An added benefit of improved distribution and warehousing channels may also result in enhanced exports. India’s experience between the year 1991 to 2014, particularly in the telecommunications and Information Technology industries, showcases the various benefits of opening the door to large-scale investments in these sectors. It is now the turn of the retail sector.

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Life and Works of Dr. Ahmad Amin: A Study

Ahmad Amin was born October 1, 1886 in the Manshiya Quarter in the Khalifa district of Cairo, a neighborhood he describes as very little changed from medieval times. There was no electricity, and as a boy he witnessed the laying down of water lines for running water. Life in this quarter was as it had been in the middle Ages when neighbours played an important role. The approximately 30 houses represented members of the middle class, such as government employees in the Waqf or perhaps in the public records department, and lower classes, such as masons, tailors and owners of little cafes.

Introduction:
Ahmad Amin was one of the foremost Egyptian scholars and writers in the second quarter of the twentieth century and played a leading role in modern Arab Culture. Amin, the Egyptian autodidact, historian and linguist began lecturing at Cairo University in 1926 and thereafter rose to the rank of dean of its social sciences faculty. He assumes a place of honour among those Egyptian intellectuals of his generation, such as Dr. Taha Hussain, Muhammad Hussain Haykal, Salma Musa, Abbas Mahmoud al-Aqqad etc. who are largely responsible for forging the image of modern Egypt. His influence extends beyond the boundaries of Egypt; his books and his many articles were read in all the Arabic speaking countries.

Birth and Early Life:
Ahmad Amin was born October 1, 1886 in the Manshiya Quarter in the Khalifa district of Cairo, a neighborhood he describes as very little changed from medieval times. There was no electricity, and as a boy he witnessed the laying down of water lines for running water. Life in this quarter was as it had been in the middle Ages when neighbours played an important role. The approximately 30 houses represented members of the middle class, such as government employees in the Waqf or perhaps in the public records department, and lower classes, such as masons, tailors and owners of little cafes. His father had been from a small village in al-Buhayra. His family had owned a small piece of land, but harsh economic conditions had forced him and his brother to flee to Cairo. As a teacher at al-Azhar and Imam al-Shafi’i mosque as well as prayer leader in another small mosque, Amin’s father was comfortably placed in the Middle class, earning about 12 pound a year which sufficed for his family’s simple needs. His mother's family was from al-Manufiyah province and his uncles worked in the spice trade. Amin's father was a serious, deeply religious man who sternly watched over the education and moral upbringing of his six children, even sending his daughters to school. He often retreated to his room where he studied his many books, but he also encouraged his son to make use of this library.

Education:
The early educational experience of Amin in the traditional kuttab was not entirely happy. He attended four different schools over five years. The teachers were sometimes very strict while not being very competent, and he saw many a boy become broken-of-spirit because of the many beatings the child experienced. His father held another kuttab in his study, ensuring that Amin learned his lessons and something new as well. Finally, he sent his son to a government school which was more modern, teaching Qur’an and Arabic but also geography, history, arithmetic and even French. His father did not discontinue his private education but he had him read the Qur’an, memorize texts from Azhari books and poetry. Amin loved this school where he was able to put on western dress and play with children from the middle and upper classes, but after much vacillation his father decided to take him out and enrolled him at al-Azhar when Amin was 14 years old.

After an unsuccessful attempt to learn French he embarked on an effort to learn English so that he could finally see with two eyes instead of only the one eye of Arabic. Miss Powers, an older, educated English woman...
who treated him as a son as well as a pupil, made a deep impression on him as she encouraged him to be less somber and to open his eyes to aesthetic beauty around him. Under her guidance he read books on ethics and human society like Plato's Republic. This was supplemented by lessons from another Englishwoman in exchange for lessons in Arabic. He describes this opening of his mind which his knowledge of a European language made possible as critical in his development as a writer and a scholar.

It was his association with this latter committee which drew him into his brief involvement with politics. During the nationalist agitation of pre-independence, the Wafd secretary appointed him to deliver and distribute speeches in the mosques and write leaflets about important events. He took part in demonstrations, especially those which sought the conciliation of Copts and Muslims. He never became as involved in politics as some of his friends; blaming his academic temperament and pit Y for his parents should they suffer repercussions for his actions. Nonetheless, due to his association with these controversial matters, he was transferred in 1921 from his teaching position to work as a judge in the shariyah courts. This was a matter of some disappointment for him, but he did learn of some of the social problems facing Egyptian families at that time. In his decisions he tried going beyond the set prescriptions of the law and seeking reconciliation wherever possible.

Ahmad Amin As A Litterateur:

In 1926 Ahmad Amin received an invitation from his friend Taha Hussain to become a lecturer in the College of Arts at the University. Thus began his twenty year career as a full-time lecturer in Arabic literature. After the first year a friend convinced him finally to lay aside his turban and gown and adopt western dress, symbolizing outwardly the inward metamorphosis he had experienced over the past several years. He was 41 years of age. Although it was not an easy decision, it was a relief to him that he had experienced discrimination due to his dress, and he now felt that he could better blend into the university milieu. He found his new environment to be like a league of nations with the various European scholars who were professors there. Amin was quick to join in the activity which he discerned to be the main difference between the university and the Judicial School, namely research. He undertook an historical study of dictionaries. This prepared him for a proposed joint project in research with Dr. Taha Hussain and Dr. al-Abjadi; the former would study Islamic life from the aspect of literary life, Dr. al-Abjadi would specialize in history, and Ahmad Amin would cover intellectual developments. His two companions were prevented from completing their contribution to the project, but after two years Amin completed Fajr al-Islam (1928), the first of his famous series on the cultural history of Islam. Taha Hussain wrote its introduction and generously praised Amin’s meticulous method which he had learned from European sciences.

He was generally a quiet man with a shy manner but could be surprisingly outspoken when it came to defending a cause or principle he believed was right and this quality caused him problems in his professional life. Even though he did not agree with Taha Hussain on all issues, he supported the latter in the controversy which led to Hussain’s dismissal from the university in 1932 and so had difficulty in achieving the rank of full professor. Although the university’s constitution did not stipulate that instructors had to have a Ph.D to become full professors, it seems his lack of a degree was the excuse offered to Amin when denying him this status. When someone else became full professor without a Ph.D, he protested and recommended that two Orientalist professors, Schaade and Bergstrasser, examine his books Fajr al-Islam and Duha al-Islam in lieu of the degree. Their report was favorable, but the Ministry of Education suppressed it. His friends of the Committee for Authorship held a protest party in his honour, but it was not until he threatened resignation in 1936 that he achieved his goal. It is probably no coincidence that in this same year the Wafd returned to power and Taha Hussain returned to the university. Amin finally received an honorary doctoral degree, along with the Fu’ad I prize for literature, but in 1948, two years after he had retired.

He remained active in writing as well. His contributions to papers such as al-Risalah, al-Thaqafah, al-Hilal and others amounted to more than 500 essays, many of which were collected in ten volumes under the title Fayd al-khatir (The Stream of Thought).

He also assisted in the editing of classical texts, wrote books for use in schools or collaborated in writing or editing a number of other works.

After he retired at age 60 (1946) he continued teaching part-time as a visiting professor at the university, as well as numerous other positions such as those listed above. Two years later he experienced trouble with his vision and was told that the retina of his left eye had become detached. The operation was only of limited success, and soon thereafter he also suffered from waterfalls. The prolonged period of anxiety and restricted movement during which he was not allowed to read resulted in a profound depression which was more debilitating than his physical suffering. He experienced much bitterness and confusion about the values which he had previously held, and even though he recovered to some degree, he retained some of these uncertainties. In 1950 he had a mild stroke due to an accidental overdose of insulin but fortunately recovered almost completely. He was forced to secure the help of one of his sons or someone else to help him with his reading and writing as best he could.

References:

Image of Smiling in The Poetry of Imra' ul-Qays: A Study

The poet Imra' ul-Qays had a gentle heart and a sensitive soul. He wanted the best not only for himself but for all the people of his society. The freedom that he struggled for was not confined to the romantic and erotic relations between him and his beloved Fatimah, and was not limited to his demands to lift the restrictions on sexual relations between men and women, but exceeded all this, so that he was singing for the freedom of all mankind and from this point we are able to name him, the Poet of Freedom.

Ruhul Amin

Introduction:

Imra' ul-Qays is considered as the best of Pre-Islamic Arab Poets. His unparalleled poetic talent and his injurious impact on society were epitomised in the following saying of the Holy Prophet (PBUH). The Prophet of Islam remarks that he was the most poetic of all poets, and their leader to Hell. He was the imposter of the precariously north Arabian kingdom of Kinda. He is sometimes considered as the father of Arabic poetry. His qasida, or long poem, is one of the seven Mu'allaqat poems and prized the best examples of pre-Islamic Arabian verse.

Early Life of Imra' ul-Qays:

Imra' ul-Qays was born sometime around 526 AD. He was the youngest son of Hujr al-Kindhi, the king of Banu Asad and Banu Ghuffan. He began composing poetry from an early age, an activity that his father strongly disapproved of because it was not considered appropriate for the son of a king. Tahir Ahmad Makki comments that among the northern tribes, likewise, each tribe had its chief and its poet, and the two were hardly ever the same.

Another source of friction with his father was Imra' ul-Qays' excessive dedication to lewd drinking parties and his scandalous pursuit of women. One story says that, concerned with his son's lack of responsibility, Hujr tried putting Imra' ul-Qays in charge of the family's camel herds, an experiment which ended in disaster. Another story says that Hujr finally disowned his son after Imra' ul-Qays publicly courted his cousin Unayzah, and after failing to win her hand in marriage, managed to enjoy her affections in secret, which caused a considerable scandal in the family. Yet other stories say that Imra' ul-Qays may have written some lewd verses about his father's wives or concubines, and that this was the cause of their falling out. Whatever the reason, most of the stories agree that Hujr became exasperated with his son's behavior and expelled him from his kingdom. In his exile Imra' ul-Qays wandered with his group of rebellious friends from oasis to oasis, stopping to drink wine, and recite poetry, and enjoy the performance of the singing-girls, sometimes tarrying for days before packing up to wander again.

Adventures of Imra' ul-Qays with women also formed an important part of his early life. Dozens of marriages were ended badly for him. He even caused many divorced affairs. His lovers feature large in his poetry, as he praises their graces, lambasts their cruelty, and laments their absence and the longing in his heart.

Some stories tell that Imra' ul-Qays was in his father's army fighting the tribe of Asad when his father was slain, but this is not agreed by all the biographers. The most popular story comes to us from Ibn al-Kalbi (d. 826 AD). Ibn al-Kalbi holds that Imra' ul-Qays was still in exile at the time of his father's death and when the news reached him he was in the midst of a party with his friends. Upon hearing the news, he said:

My father let me stray when I was small, and now that I am grown he has burdened me with his blood. There will be no alertness today and no drunkenness tomorrow. Today is for drink, and tomorrow for serious matters.

It is told that of all his father's sons, Imra' ul-Qays was the only one to take responsibility for avenging his father. One story tells that the tribe of Asad sent him an emissary and offered him three options: either that he kill one of their nobles to equal the death of his father, or that
he accept a payment of thousands of sheep and camels, or that he make war on them, in which case they asked for one month to make ready. Imra' ul-Qays chose the third option. The tribes of Bakr and Taghlib agreed to support him and fought with him against Asad, killing many Asad tribesmen. Bakr and Taghlib withdrew their support once they judged that enough of Asad had been killed to satisfy the requirements of revenge.

The best estimates of the years of Imra' ul-Qays' embassy to Justinian and death in Anatolia are from 561 to 565 AD. It has been said that after the death of Imra' ul-Qays the Greeks made a statue of him on his tomb in 1262 AD. Nowadays it is seen in Ankara.

**Image of Smiling**

Most poems of Imra'ul-Qays have been lost and what is left is a small book of poems including about 25 odes together with some literary pieces. It was first published by Mc Guckin de Slane at Paris, in 1837. However, his most famous contribution is his Mu'allaqah (The Suspended Poem) which comprises 82 verses and starts with the following couplet:

Stop, oh my friends, let us pause to weep over the remembrance of my beloved, here was her abode on the edge of the sandy desert between Dakhool and Howmal.

The poem has been extensively written about and commented upon, over the centuries, by numerous renowned authorities, such as Ahmad bin Muhammad al-Nahhas (d. 949 A.D.), Abu 'Abd Allah Husayn bin Ahmad Zazani (d. 1091 A.D.) and Khatib Tabrizi (d. 1108 A.D.). It has also been translated, from time to time, into German, English and Persian languages.

The Mu'allaqah of Imra'ul-Qays mainly revolves around three main themes, namely, the elegiac reminiscence of love and poet's mourning at the erstwhile encampment of his beloved, the frank restatement of his amatory adventures, especially at the Durat al-Juljul, and the glimpses of whatever he had encountered in the course of his wanderings during his homelessness. This last includes beautiful portrayal of phenomena of nature such as night, thunderstorm and flood, animals like wolves and horse and his hunting exploits.

Characterized by peculiar aesthetic sensibilities, apt use of words, irresistible emotive power, one of the most important hallmarks of the poetry of Imra'ul-Qays is his exquisite employment of similes, a trait which has deservedly earned him the epithet of the creator of images. The chief characteristic of his similes is that they are sensory, a feature which is amply illustrated by the following verses of his Mu'allaqah. A picturesque pastoral scene at dusk is portrayed by him in the following terms:

We came face to face with a flock of wild cows whose ewe looked like maidens with long skirts going round the idol called DAWAR.

It will not be out of place to mention here that in Arabic poetry, women are not infrequently compared to the cows, a tradition whose originator was none other than Imra'ul-Qays. Horse being one of the most valuable possessions of the adventure-loving Arabs, Imra'ul-Qays, a seasoned huntsman as he was, had this to say about his coursers:

Fast is my steed like a top spun well by a child with a long and strong string. The waist of that horse was like that of a deer in slenderness and its shank was like that of an ostrich in height and it galloped like a wolf and jumped like a fox.

Here again the similes are sensory in nature and their tenor and vehicle both consist of single words which have been used by the poet to lay emphasis on the slenderness, height, running and jumping of his steed. The following two couplets are also in praise of his horse:

Swift to attack, to flee, to turn, yet firm as a rock, swept down by the torrent.

As he turns his head to a side, his soft and shining back looks like a bride's sweet smelling stone or like colocynt.

In short, the Mu'allaqah of Imra'ul-Qays is replete with fine and ever new similes which he uses to great effect and appeal befitting of a great poet of his stature. The renowned literary critic Ibn Sallam Jumhi dedicates a whole chapter of his Tabaqat al-Shu'ara' al-Jahiliyyah to Imra'ul-Qays and while bestowing lavish encomiums on his poetic art, as far as the coining and apt use of similes were concerned, declares him to be the most pre-eminent of pre-Islamic poets.

**Conclusion**

Imra'ul-Qays was the originator of a great many things the Arabs considered beautiful, and which were adopted by other poets. These things include calling up his companions to halt, weeping over the ruins of abandoned campsites, describing his beloved with refinement and delicacy, and using language that was easy to understand. He was the first to compare women to gazelles and eggs, and to liken horses to birds of prey and to staves. He robbled like a fusing beast and separated the erotic prelude from the body of his poem.

The poet Imra'ul-Qays had a gentle heart and a sensitive soul. He wanted the best not only for himself but for all the people of his society. The freedom that he struggled for was not confined to the romantic and erotic relations between him and his beloved Fatimah, and was not limited to his demands to lift the restrictions on sexual relations between men and women, but exceeded all this, so that he was singing for the freedom of all mankind and from this point we are able to name him, the Poet of Freedom.

**References**