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Research Paper

Smite on the Snout
Nunnation and its Stylistic Effects in the Qur'anic Chapter Al Qalam with reference to the prefixed letter N⊥n

Ahsan ur Rehman and Ayaz Afsar

This article undertakes stylistic study of the Qur'anic chapter 68; *Al Qalam* (The Pen), which begins with a single letter *N⊥n*. The main thesis of the article is that the letter *N⊥n* is a microcosm of this chapter, around which the phonology, the main theme and the structuring of the lines of the chapter move. Seemingly unrelated episodes begin to show connections when the said letter is decoded regarding its phonetic and historical connotations. The methodology followed is that the initial letter as used in the first verse, is broken down into its phonemic constituents helps to find the related consonance and assonance of the lexical items and relates the main rhyme scheme to the letter. The meanings and connotations related to the alphabet (*N⊥n*) help in relating the different topics of the three episodes and the place of articulation of the phoneme /n/ relates the traditional arrogance of the Arabs whose sole argument against the message was their pride, that is nose: the traditional metaphor of arrogance used in Arabic culture. The study, following Leech's tripartite model of stylistic analysis suggests phonological, semantic and syntactic connections between the chapter *Al Qalam* (The Pen) and the first letter *N⊥n*.

Key words: Prefixed letter, coherence, cohesion.

INTRODUCTION

The current period is witness to a new approach to the study of the Qur'anic text. In the spirit of Postmodernism, the Qur'an is studied as Text and discourse. It is open for analytical, literary studies (Haleem 1999), translation of the Qur'an is done as discourse rather than the linear translation of verses (Khalidi, 2008); Qur'anic stories are subjected to the study of Narratology (Afsar, 2006); Qur'an is studied as a literary text (Robinson, 2003; Afsar, 2006; Haleem, 1999); Cohesion and Coherence in the Qur'anic text is searched (Raof, 2001), (Robinson, 2003 and Textual Relation is traced (El Awa, 2005; Izutsu, 1959). Postmodernism in the Qur'anic studies, then, takes ideas from various branches of linguistics such as Stylistics, Text Analysis, Morphology and Syntactic Analysis. Moreover, text and context begin to play a more important role in the description of the text. In this paper, which is based on the doctoral thesis of Rehman (2012), we have undertaken to explore the

s⊥rah Al Qalam, (chapter 68 of the Qur'an) as text and discourse with special focus on the first letter of the chapter N⊥n. This takes us into the study of an intriguing subject of *Muqatta'aat*[1] (cut letters),'the prefixed letters', 'mysterious letters' or '*fawatih*' (openings) that have attracted scholars from east and west. According to Tabari (d.923), these letters are abbreviations. Similarly, Tabrasi (d.550), Mawardi (d.1058/ AH62), Baydawi (1999) and Ibne Aabbas (q. Qurtubi 2003) argue that these letters contain the great name of Allah (*Isme A'zam*).", and they uphold the abbreviation theory[2], while Ibn Abbas and Ali support the greatest Name (Ism-e A 'zam) approach. Scholars such as Shirazi and Al Shawkani (n.d.) hold that these are "the secret of God" and therefore not to be touched. Jones (1962) calls them "battle cries", Noldeke (1860 q.Jeffery1924) and Massey (1996) call them scribe markers', Loth (q.Jeffery, 1924), Goossens (q. in Seale, 1957) refer to them as "kabalistic influence on the Prophet." and "the remains of the names of *surahs*". Besides, Bellarmy (1973) highlights them as the abbreviations of *Basmala* (the verse in the beginning of every Qur'anic chapter except chapter 12 and Morris(1998) calls them *memoria technica*. Taba Tabai (1973) and Islahi (1989) underline the need for further research in this area while Suy⊥ti had earlier mentioned the presence of themes related to the chapters that contain them. For more details, (Nguyen 2012, Jeffery (1924) and Rehman 2012).

As for N⊥n is concerned, scholars have related these letters to the rhyme of the chapter Al Qalam, (Jeffery 1924), yet calling it the most unlikely solution; also, the various meanings of the letter such as inkpot, the fish (Schwally q. Jeffery1924). This article, building upon the earlier theories, comes up with some phonological, semantic angles of the letter *n⊥n* to carry out stylistic analysis of the said chapter. But before analyzing the text it is important to discuss one primary issue that is related to the study of the Qur'an as text.

1.1 Is Qur'an a Text?

The Qur'an refers to one of its chapters as the best of stories, Q.12: 3. (El Awa 2005, p.36) and raises the question whether we are to deal with the Qur'an as a communicative text or not. In her view,' Whatever the answer to the question, it does not affect the claim that the same pragmatic principles can apply to interpretation

of this text.' Traditional scholars have always referred to the poetry of ⅃ₕ hiliyya (Pre-Islamic poetry) to explain the literary beauty of the Qur'anic text. The Qur'anic challenge, as many scholars agree, arises from linguistic uniqueness: '*And if you are in any doubt concerning that which We reveal unto our servant (Mohammad), then produce a s⊥rah of the like thereof, and call your witnesses besides God if you were truthful.*' (Q 2, VV: 23). The Qur'an as text approach has encouraged different scholars to analyze Qur'an with new linguistic tools.

Postmodern writers such as Neal Robinson (2003, p.93), Rauf (2004) and El Awa (2006) base their analyses of the Qur'anic text on the principles of cohesion and coherence in the Qur'an. Robinson has devised a new approach to consider the whole Qur'anic chapter as one unit: beginning of the s⊥rah and the various units that comprise a s⊥rah into one whole. He, relevantly, points out the significance of rhyme and rhythm which, he mentions, is related to the shift in the subject matter of a s⊥rah. He mentions that "task is certainly much easier for the Arabist who can detect changes in rhyme and rhythm, and the occurrence of different structures. (2003, p99). In a similar vein, Angelika Neuwirth (2006, pp.97-114) contends that the rhymed phrases rather than just rhyme have key functions in the Qur'anic text. She points out that "Upon closer investigation, however, it is apparent that rhyme as such is not charged with this function, but there is now another device that marks the end. An entire syntactically stereotyped rhymed phrase concludes the verse" (pp. 103- 4). This is important information provided by Neuwirth, as traditionally, only rhyme was the point of ending and in English poetry it is the last syllable that produces rhyme. However, the Qur'anic text produces this effect in a rhymed phrase and this article follows Neuwirth's view of rhymed phrases for analysis. Mentioning rhyme in this context may not let anyone confuse the Qur'anic text with poetry as the Qur'an categorically denies itself as poetry, 69:41, 36:69, even condemning poets at times:

> And the Poets, It is those straying in Evil, who follow them, Seest thou not that they wander distracted in every valley? - And that they say what they practice not? (Q. 26, VV. 221 -226)[3].

> Sells[4] defends the case of the Qur'an in the following words;

> Indeed, when Mohammad first began reciting

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[1] Martin Nguyen 2012, The Exegesis of the *huruf al muqatta'a. Journal of Qur'anic Studies* (V.14. no.2 2012) pp.1-28.

[2] Abbreviation theory means that the letters join to make the name of Allah such Ar Rahman is the combination of alif, Ra, Ha, Ma and N.

[3] Abdullah Yoususf Ali's translations have been followed throughout this paper

[4] Michael Sells. (2007). *Approaching the Qur'an*, p.7 White Cloud Press. Oregon

verses of particular power and beauty, some called him a poet. A Qur'anic revelation made a distinction: poets speak out of desire and do not understand what they are saying while a Prophet speaks what is revealed to him by God. (Q.26, VV. 224-26)

Abdel Haleem (1999), writing on the themes and style of the Qur'an, points out many literary features such as the study of the use of imagery of water in the Qur'an, the use of metaphors and especially the textual analysis. He also discusses the issue of coherence and remarks:

> Although the Qur'an was not written in the form of an edited text, and the Prophet did not interfere in its revealed order, adding connecting sentences here and there, the connection between material within each s⊥rah, is understood in Arabic, either by short conjunctions or pronouns, or certain words repeated referring to the earlier material, or contrasting with it, or giving an example. (1999, p. 11)

Haleem highlights many stylistic devices such as repetition, cohesive devices, and references which have been linguistically put together under the heading of Cohesion by Halliday and used for the Model adapted by the researcher. (2013). One can, therefore, see an emphasis on the search of coherence and cohesion in the Qur'anic text which has been repeatedly asserted by writers like Noldeke and Bell in the modern period and Robinson, Neuwirth and Haleem in the Post-modern period. Haleem warns the translators of the Qur'an to be aware of this and advises them to attempt to convey the Arabic into English equivalent. He also underlines the need for work on cohesion and cohesive devices in the Qur'an, remarking, "Much work has to be done in English on the cohesive devices in the Qur'an as they work in Arabic" (1999, p. 11).

Scholars of the Qur'anic stylistics in the contemporary period have thus an opportunity to benefit from the techniques of linguistic analysis such as assonance, consonance, rhyme endings, rhyming phrases, use of conjunctions, use of pronouns as cohesive devices, organization of s⊥rahs and comprehend their possible role as cohesive devices in the Qur'anic. What is, however, missing is that the subject of the prefixed letters, occurring in almost half of the Qur'an,[5] has not received any attention with respect to the latest development in the text study and discourse analysis, therefore, these letters deserve an altogether new approach that may pave the way for a new discussion

and closer reading of the text to offer some solution to this perplexing subject[6]. This paper follows the hypothesis propounded by Rehman (2013, p.251-261) that the letters have phonological, syntactic and semantic role in the chapters they occur. That chapters with the prefaced letters[7] must be revisited regarding those letters for the study of cohesion and coherence not only within the chapters but also inter-chapter studies specific to them only. For more details see Rehman (2013).

Analysis of the Chapter

The s⊥rah opens with the following words.

> N⊥n. By the pen and by the record which (men) write Thou art not by the grace of thy Lord mad or possessed. (68:1-2)

Apparently, there are three episodes in this chapter, the first one vv 11-15, takes up the case of a person who is well off and thinks he does not need any guidance as he has got wealth and sons. When to him are recited our signs, "*Tales of the Ancient, he cries.*" The second episode, vv 17-32 relates the story of the people of the garden who lost their garden when they were thinking they were about to reap the fruit of their effort and vv 48-50 that narrates the story of the Prophet Yunus (Jonah) who left his people and was swallowed by a fish and left him on the shore[ii8]. These episodes do not seem to be related in any apparent relationship, especially, when the beginning of the Chapter is about the disbelievers' accusations of the Prophet quoted above.

The stylistic study of the chapter regarding the prefixed letter *n⊥n*, however, suggests very interesting relationship not only between the three episodes but also with the prefixed letter *n⊥n* and the whole text of the chapter. It seems as if the fabric of the chapter has been carefully woven to convey its message around various characteristic features of the prefixed letter *n⊥n*. However, to understand how this happens one must probe the letter *n⊥n* from various angles such as its historical connotation, its phonemic constituents and its grammatical and morphemic implications in different verses of the chapter. Yousuf Ali makes very interesting

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[5] The prefixed chapters make 48% of the Qur'anic text,(Rehman 2012).p 106

[6] see Jeffery, A. (1924): 5-11 and Nguyen, 'Journal of Qur'anic Studies, 14 (2), pp. 1-28

[7] Prefaced letters, the new name was proposed in the Defense of my thesis by Dr Nadeem Bukhari from University of AJK Pakistan and as the research supports it, I thankfully use it.

[8] Afsar. "A Comparative Study of the Art of Jonah/ Yunus Narrative in the Bible and the Qur'an" *Islamic Studies*, vol.48, no.3 (2009), pp.319-339.

S. No.	Template	Word	Total
	Table 1: showing /n/+/⊥/+/n/ morphemic templates in *Al-Qalam*		
1	N⊥n/ endings	*majn⊥n/* 2 *mamn⊥n/* 3 *yud-hin⊥n/* 9 *yastathn⊥n/* 18 *majn⊥n/* 51	05
2	/⊥n/	*Yas=ur⊥n/* 1 *yub∏Ir⊥rn/* 5 *maft⊥n/* 6 *n∏ 'im⊥n/* 19 *yatakh∏ fat⊥n/* 23 ⊩*⊥n/* 26 *ma⊩r⊥m⊥n/* 27 *yatah∏ wam⊥n/* 30 *r∏ ghib⊥n/* 32 *ya'lam⊥n/* 33, *ta⊩kum⊥n/* 36 *tadrus⊥n/* 37 *takhayyar⊥n* 38 *ta⊩kum⊥n/* 39 *yasta=⅃ ⊥n/* 42 *s∏ lim⊥n/* 43 *ya'lam⊥n /44 muthqal⊥n/* 46	18
3	/⅃ n/	*Muhtad⅃ n/* 7 *mukadh-dhib⅃ n/* 8, *mah⅃ n, Ban⅃ n* 14/ *'awwal⅃ n/* 15 *mu∏ bi⊩⅃ n/* 17 *mu∏ bi⅃ n/* 21 ∏∏ *rim⅃ n/* 22 / *misk⅃ n/* 24 *q∏ dir⅃ n/* 25 ⊢∏ *lim⅃ n/* 29 =∏ *gh⅃ n/* 31 *mujrim⅃ n/* 35/ ∏∏ *diq⅃ n/* 41 *mat⅃ n/* 45 ∏∏ *li⊩⅃ n/* 50 *'alam⅃ n/* 52	17
	Grand Total	Data from the whole chapter.	40

observations regarding the letter *n⊥n* which reads as under.

> *N⊥n* may mean a fish, or an ink holder, or it may be just the Arabic letter of the alphabet *n⊥n*, in this case it may *refer* to either or both of the other meanings. Note also that the Arabic rhyme in this *s⊥rah* ends in *n⊥n*. The reference to ink would be an appropriate link with the mystic pen in verse 1. The reference to the fish would be appropriate with reference to the story of Jonah in verses 48-50. (1993, p. 1707)

Yousuf Ali, in fact, sets the direction of this paper by mentioning the fish and inkpot as connotatively related to the letter. He also mentions the rhyme scheme which points to the phonology of the text. To see how far the rhyme scheme is related to the letter /n⊥n/ we have carried out a detailed study of the rhyme scheme of this chapter. However, we begin by the phonemic breakdown of the letter *n⊥n* which is as follows;

/ n/+/⊥/+/n/

/n/is a voiced, alveolar nasal sound that means air is released to pass through nose as well as mouth in the production of this sound. The following sound is a long back round vowel which, like all vowels in English, is also voiced and adds to the voiced effect of the sound /n/ providing loudness and emphasis to what is being said, the third sound, is an allophone of the /n/ and help maintain the initial nasal effect throughout the tri

phonemic sound /n⊥n/.[9]

The above information helps in tracing some connections in the text. For example, the mention of pen becomes relevant to the prefixed letter meaning an inkpot and the mention of *Dhun N⊥n* (companion of the *n⊥n*/fish: Jonah) /21:87 also gets relevance to the prefixed letter. However, the fact that phonetically /n⊥n/is described as the nasal sound which exists in Arabic language in comparison with bilabial nasal /m/ just as in English language carries further connotations[10]. The knowledge that 'nose' carries special value in Arabic language and culture provides us with further meaning to the whole chapter which has a highly dominant nasal effect and mentions the long nose of the opponents; (v.16.)*'We shall brand him on the snout* (nose). In order to see the phonology of the text, the chapter Al Qalam was thoroughly surveyed and major lexical morphemes which contained the /n+⊥+n/ or /n⊥n/ rhymed words were collected. The following table shows this collection.

The Table 1 shows density of words with long back and front vowels in this chapter which along with the nasal /n/ combine to give this chapter a nasalized sound effect accompanied by long vowels which we have attempted to explain in the following section. As noted by Malmberg (1960) the /n/ followed by vowel sound gives enhanced nasalized effect.

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[9] For a detailed discussion on the various allophonic variations of /n/ see Bertil Malmberg (1960)

[10] *Anfia,* means having a long nose and metaphorically refers to unnecessary pride in oneself. as recorded in Arabic Dictionary, *Student's English Arabic Dictionary*, Librarie Orientale. Place de I'Etoile, P.O.B. Beirut London. 1986.

S. No.	Template	Word	Total
	Table 2: Lexical Cohesion in *Al Qalam*		
1	/noun/ with /⌐/ and /⊥/.	*majn⊥n/* 2 *majn⊥n/* 51, ⌐ᵣ *'im* ⊥n/ 19 ⌐⊓ ⊥n/ 26, *ma* ⌐r⊥m⌐n/ 27, *raghib⊥n/* 32, *s*⌐ *lim⊥n/* 43, *muthqa⊥n/* 46, *mamn⊥n/* 3 *maft⊥n/* 6, *ya'lam⊥n/* 33 *yasta*⌐ᵗ ⊥n/ 42, *Muhtad⌐ n/* 7 *mukadh-dhib⌐ n/* 8, *Ban⌐ n* 14/, *'awwa⌐ n/* 15, *mu*⊓ *bi* ⌐ *n mah⌐ n/* 17 / 17, 21. *q*⊓ *dir⌐ n/* 25, ⌐⊓ *lim⌐ n/* 29 *mu*⊓ *bi* ⌐ *n/* 21 ⊓⌐ *rim⌐ n/* 22/ *misk⌐ n/* 24 =⌐ *gh⌐ n/* 31 *mujrim⌐ n/* 35/ ⊓⌐ *diq⌐ n/* 41 *mat⌐ n/* 45 ⊓ *ali* ⌐ *n/* 50 *'alam⌐ n/* 52	30
2	Pronoun	*yastathn⊥n/* 18, *tadrus⊥n/* 37 *takhayyar⊥n/* 38, *yatakh*⊓ *fat⊥n/* 23 *yatah*⌐ *wam⊥n/* 30, *ta* ⌐*kum⊥n/* 36 *yud 'awna/* 42,43,68. *yaq⊥⌐⊥na/* 36, 51 *ta* ⌐*kum⊥n/* 39, *ya'lam⊥n/* 44, *yaktub⊥na/* 47	14
3	Verb	*Yas*=*ur⊥n/* 1 *yub*⊓ *i*⌐*rn/* 5, *yud-hin⊥n/* 9	03
4	Adjective with/ ⌐ n/ and /⌐ m/.	/*mah⌐ n/* 10, /*mann*⊓ *'in/* 12, /*ath⌐ m/* 12	03
5	2nd person singular/plural	*'anta/* 2 *'inna laka/* 3, *'inna rabbaka / / tud-hinu/* 7	04
6	3rd person singular	*Man/* 7 *'an k*⌐ *na/* 13	02
7	1st person sing. And pl. Accusative	*'inn*⌐ / 17, *'inn*⌐ / 26. *na* ⌐*nu/* 27, *rabbin*⌐ / *'inn*⌐ , *kunn*⌐ / 29, *'inn*⌐ *kunn*⌐ =⌐ *gh⌐ n/*31, *rabbun*⌐ /, *yubdilan*⌐ / *'inn*⌐ *'ih*⌐ *rabbin*⌐ , ⌐⌐ *ghib⊥n/* 32,	15
8	Imperative	/*'anighd*⊥/ 22	01
9	Conjunctions	*'am,*37,39,47, 41, 46, 47 *'an/*49	07
	Total (approx.)		80

A second look at the data of *Al Qalam*/ (Table 1) shows that the s⊥*rah* contains a collection of lexico grammatical morphemes of /*n⊥n/*. It is replete with the examples of /*n⊥n* / in various aspects: lexical, grammatical and phonological. The Table 2 re-arranges the data of table 1 (and expands) into various grammatical lexical categories to show that the occurrence of/*n⊥n*/words can be patterned into grammatical categories shown in Table 2.

The Table 2 shows the presence of lexical and grammatical templates with nasal /n/ phonemes further supported by /m/ presence. The morphemic templates with long back and front vowels have been noted in eighty instances. The long back vowel is part of the prefixed letter /*n⊥n*/and occurs in the major end lines, (See 2.3) while the front vowel contrasts with it. In the following sections, we have attempted to show that different phonological, lexical, syntactic and semantic patterns move around the letter /*n⊥n*/and hence there are stylistic reasons (discussed below) for the prefixed letter to begin the chapter *Al Qalam* with.

General Theme and Style

Phonologically, it is significant to note that the endings of the lines contain the first and last phoneme of the prefixed letter *(n⊥n)* forming many of the *n⊥n* templates of the chapter. Take the example of the word *majn⊥n*, (possessed) which occurs in the beginning and end of v.2 and v. 51 of the s⊥*rah*. Similarly, words such as *mamn⊥n/*v.3 (end), *la yastathn⊥n/*v.18 (making no exception), and *yud-hin⊥n/*v.9 (so they compromise), carry the last *n⊥n* particle that consistently echoes the prefixed letter. This constant echo of the *n⊥n* embodying sounds is more than an artistic recreation of the prefixed letter. It has semantic, phonological and syntactic connections as discussed below.

Different Connections with the letter *n⊥n*

The meaning of the letter *n⊥n* is connotatively related to '*inkpot*' and '*the fish*'.[2] Verse no, 1 and 48 hint towards these connotative relationships.' "*N⊥n* (the inkpot) *and*

the pen, with which, they write. N⊥n (inkpot) is juxtaposed with the pen in the first verse which is related to inscription. Exegetes such as Islahi[11], Maudoodi[12] uniformly relate this to the fact that this implies the universal evidence that knowledge provides support to the message given by the Prophet (peace be upon him) that it is based on truth. The second reference is related to the *n⊥n* as ' the fish', verse 48 says, 'Do not be like the companion of the fish.' referring to the event of Y⊥nus 'the Prophet Jonah, who left his nation because they (his people) would not obey and ultimately ended in the belly of the fish according to the Bible and the Qur'an[13]. Verse two denies the opponents' claim of the Prophet being /*majn⊥n*/ (possessed). Its significance lies in the fact that the chapter begins with N⊥n and moves to develop a counterargument against the opponents' point of view, of the Prophet (peace be upon him) being possessed, systematically through different episodes. The phonological assonance, inflectional and derivational variants of [*n⊥n*], work together with different linguistic tools to present the counterargument. Thus, organized cohesive patterns emerge that have the /*n*/as phoneme and*, n⊥n* as a letter in focus. These patterns can be seen in the rhyme scheme, the lexical selections, syntactic choices and semantic relationships that are in cohesive and coherent relationship with the letter *n⊥n*. The possible significance is pointed out wherever necessary. However, before moving to the rhyme scheme of this chapter, it is important to explain the rhyme endings in the Qur'anic context. Neuwirth:[14] takes up this point and comments in the following words:

The early- and densely structured –parts of the Qur'an reflect an ancient Arabic linguistic pattern, termed saj; as prose style marked by very short and concise sentences with frequently changing patterns of particularly clear-cut often expressive rhymes…the rhyme end takes the form of a simple —⊥n or ⅃ n pattern. (2006, p. 103)

This distinguishes, the Qur'anic pattern of rhyme ending as not limited to the last phonemic sound but extending to the preceding vowel sound.

The Rhyme Scheme

First let us look at the rhyme scheme of the lines below. We have chosen the first twenty-nine verses out of the total fifty-two which is almost half of the chapter and representative of the whole chapter.

1)	N⊥n walqalami wam┒ yastur⊥n	a
	M┒ anta bini 'mati rabbika bi majn⊥n	a
	Wa-inna laka la-ajran ghayra mamn⊥n	a
	Wa-innaka la ' ah┐ khuluqin az⅃m	c
5)	Fa sa tub┓iru wa yub┓ir⊥n	a
	Bi-ayyikum ul maft⊥n	a
	Fah┐ tuti 'il mukadh-dhib⅃n	b
	Wadd⊥ law tudhinu fa yudhin⊥n	a
	Wah┐ tuti' kulla hal┐fin mah⅃n	b
10)	Hamm┐zin mashsh┐-in binam⅃m	c
	Mann┐ 'in lilkhayri mu'tadin ath⅃m	c
	'utullin ba'da dhalika zan⅃m	c
	An k┐na dh┐ ma┐lin waban⅃n	b
	Idh┐ tuth┐ 'alayhi ay┐tun┐ q┐la as┐=⅃ rual-awwa⊔n b
15)	Sa nasimuh⊥ 'alaalkhur=⊥m	c
Inn┐ balawn┐ hum kam┐ balawn┐ a┓ -h┐ baal jannati idh aqsam⊥ la ya┓rimunnah┐ mu┓ bi ┎⅃ n		
Wa h┐ yastathn⊥n		a
Fa =┐ fa 'alayh┐ =┐ -ifun min rabbika wahum m┐ -im⊥n a		
	Fa a┓ ba┎at kassar⅃m	c
20)	Fatan┐ daw mu┓ bih⅃n	b
	Anighd⊥ 'ah┐ ┎arthikum in kuntum ┓┐ rim┐n b
	Fan =alaq⊥ wa hum yatakh┐ fat⊥n	a
	Al h┐ yadkhulanna h┐ al-yawma 'alaykum misk⅃n b
	Wa ghadaw 'ah┐ hardin qadir⅃n	b
25)	Fa lamm┐ ra' awh┐ q┐ ┸⊥ inn┐ la ┎┐ l⊔⊥n	a
	Bal na┎nu ma┎r⊥m⊥n	a
	Q┐ la awsa=uhum alam aqullakum lawla tusabbih⊥n a
	Qa⊔ sub┎┐ na rabbin┐ inn┐ kunn┐ ┕┐ lim⅃n b
29)	Fa aqbala ba '┎uhum 'ah┐ ba┎in yatah┐ wam⊥n a

The above sample shows dominant occurrence of rhyme 'a' (⊥n) and 'b' (⅃ n) with minor variation of 'c' (⅃ m). Out of twenty-nine lines, twenty-four have the long back and long front vowels plus /n/ ending. As noted by Sells[15] '…the effect of ghunna (nunnation), is a nasalized hum that occurs with certain combinations of /n/ and /m/ or doubled n.' This organized structure added by the dominant rhyme and theme, is in contrast to what the Prophet was accused of: 'being possessed':[16] One would not expect a possessed person addressing philosophical issues such as the meaning of life[17], the source of life, the end of life and the source of knowledge of past, present and future along with producing a systematically

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[11] 1989

[12] 1981

[13] Afsar 2009

[14] Also please see 2.3.2 of this study and Bell's, *Introduction to the Qur'an*. 1958. The University Press Edinburgh on the same subject. , pp.67-73,

[15] Sells 2007, p.163

[16] Surely a possessed's speech is disorganized in structure and rhyme.

[17] Ibid P.165

developed argument with a patterned structure and claim of all the past, present and future knowledge at its back.[18] It sets the melody of the s⊥rah comprising long back and front vowel with abundant /n/ endings. Of course, it may be argued that vowels are vital part of words; however, the insistence on the choice of long back vowel instead of short and long front vowels is significant here as it mirrors the vowel of the prefixed letter, n⊥n. This consistent assonance with slight variation between back and front vowels breaks the monotony of tune and keeps the listener attented. This is related to the oral character of the Qur'an which has attracted listeners and was considered the major problem by the opponents: Abu Jahal and others have been known to be listening to the Qur'an for its oral beauty.[19]

> Abu Jahl once secretly went out by night to listen to Muhammad as he was praying in his house while Abu Sufyan b. Ḥarb and al-Akhnas b. Sharīq al-Thaqafi also did the same thing. Every one of them chose a place to sit where he could listen, and none knew where his fellow was sitting. So they passed the night listening to him, until as the dawn rose, they dispersed. On their way home they met and reproached one another, and one said to the other, 'Don't do it again, for if one of the light-minded fools sees you, you will arouse suspicion in his mind.' Yet they continued doing this for the next two days.

This is an important evidence in favour of the serene effect the Qur'an could create on the minds of staunch enemies such as Abu Jahal and Abu Sufyan. The present study looks at some of the oral effects created by the rhyme and rhythm in the chapter Al Qalam. The selective rhyme structure related to the prefixed n⊥n with the mentioning of pen and inkpot connotations begins to have 'value' gradually making it a serious work of art: an address which is poetic but not poetry (see footnote 3). It transforms the address of Mohammad (peace be upon him) a serious academic business that surpasses the flimsy remarks and deserves serious academic response rather than accusations based on prejudice, ignorance and arrogance.

Nasality[20], Nose and Arrogance

The oral symphony created through the /⊥n/ rhyme engages the opponents in a debate they started, and attempts to persuade them to its point of view. Long vowels rate highest in resonance and sonority along with nasal sounds, their combination creates a sustained persuasive effect over the listeners while the /n/ phoneme makes a phonological link with the origin of their arrogance which on the one hand is the reason of their refusal and on the other hand the target of the message: '.Soon shall We brand (the beast) on the snout!' 68:16.The real beauty is that with the consistent n⊥n sounds, it transforms the whole chapter into a long nasal rebuttal befitting the opponents' arrogance.[21] The verses are short; however, the long vowels create long verse effect giving the addressees/ listeners enough time to reflect upon the subject.

The Arab arrogance was one of the major factors in rejecting Mohammad's (peace be upon him) message.[22] The Qur'an has registered this at various places; in Q. 17:51, 40:56 and 43:31, the disbelievers are reported to address the Prophet with arrogance, the Prophet is called majn⊥n, 15:6, in this Qur'anic chapter the issue is dealt in greater detail in vv. 10-16.

> Heed not the type of despicable men, ready with oaths, a slanderer with calumnies hindering good, transgressing, beyond bounds deep in sins, he possesses wealth and (numerous) sons. When to him are rehearsed our signs, tales of the ancient, he cries, soon shall we brand (the beast) on the snout.

The last verse is sa nasimhu 'alal khurt⊥m[23]. We shall brand him on the snout. Snout recalls the proverbial usage of nose which stands for pride and arrogance in Arabic language[24]. By calling it snout the Qur'anic text notes the exaggerated pride of the disbelievers who instead of listening to the logic of the message give way to their tribal pride and cease to accept the truth. The nasality created by the repeated use of /n┐/ initially, medially and finally with long vowel, mentioning of the snout/long nose and the prefixed letter n⊥n combine to produce this effect which can only be appreciated if one looks at the phonological role of nasal /n┐/, the Arabic proverbial use of nose and the context in which the Prophet's message was first presented. The Islamic prayer, not incidentally, demands to prostrate oneself in

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[18] There is no evidence in the known history of mankind of any such literary masterpiece produced by possessed people.
[19] The Life of Muhammad: A Translation of ibn Isḥāq's Sīrat Rasul Allāh with introduction & notes by Alfred Guillaume, Oxford University Press, 1955.p 142
[20] Pronounced with the voice issuing through the nose, either partly, as in French nasal vowels, or entirely (as in m, n, or the /ng/ of song).

[21] يَرْفُض مُتَكَبِّرًا (to deny because of arrogance)
[22] See Izutsu, Toshika Ethico.   2002 Religious Concepts in the Qur'an. Pp 142-152.
[23] soon shall we brand on the snout. 68:16
[24] /anafa/ as recorded in Arabic Dictionary, Student's English Arabic Dictionary, Librarie Orientale. Place de I'Etoile, P.O.B. Beirut London. 1986.

front of God with nose touching down the ground thereby accepting the Highest Authority and His Guidance. This facility of submission and humility will be denied to those who refute it now; '*On the day when it befalls in earnest, and they are ordered to prostrate themselves but are not able*'. /42. This draws the cycle complete. First they are asked to give up arrogance and be humble but later when this facility is withdrawn, they would desire to do so but would be denied.

General Stylistic comments

The *s⊥rah* first engages the listeners by countering something they began, their accusations against the Prophet (peace be upon him), being possessed. The verse v. 2 runs *m┐ 'anta bi ni'mati rabbika bi majn⊥n*[25]. Thou art not, by the Grace of thy Lord, mad or possessed. The movement of the adjective *majn⊥n* (possessed) away from the second person pronoun '*anta you* to the end of line is significant in three ways; it distances the word *majun⊥n,* from the personality of the Prophet (peace be upon him)[26], syntactically, reinforcing what is said semantically, and keeps the rhyme of the *s⊥rah* intact which in turn maintains the *n⊥n* ending. The beginning sound of the phrase *ni'mati rabbika*, '*by the Grace of thy Lord'* is also significant as it alliterates with the prefixed letter. Furthermore, the next verse clarifies the Prophet's position as the one greatly blessed, *inna laka la 'ajran ghayra mamn⊥n*;[27]; '*Nay, verily for thee is a Reward unfailing:'*. Compare the two templates *majn⊥n 'possessed'* and *ghayra mamn⊥n 'unfailing'*, both standing at the end of lines 2 and 3 respectively creating equivalence: both contrasting in meaning. Additionally, the third phoneme of the words contrast: /j/ and /m/ making the equivalence sharper. The emphatic conjunction *inna laka 'indeed for you',* and the word *'ajran, \reward'* maintain the /n/ symphony further supported by *innaka la 'a┐ khulqin 'az⊥m , '* and *thou* (stand) *on an exalted standard of character*. The next verse /6 challenges; they will know, *bi ayyukum-ul-maft⊥n*[28] '*Which of you is afflicted with madness.*' So the tables are turned on the accusers; the template *maft⊥n*, '*the afflicted one*' may now be compared with the final templates of verse 2 and 3 which maintains the same structure, yet contrasts in meaning: *majn⊥n* versus *maft⊥n*. Till verse 6, we have had short exchange like dialogues with /⊥n/ endings with the exception of verse 4

which addresses the Prophet (peace be upon him), but the next verse 7 is long and it presents a different argument '*it is God who knows of the guidance receivers.*' Verse 8 directly addresses the Prophet (peace be upon him)' *so listen not to those who deny the truth'* The two words *muhtad┘n 'the guided ones'* and *mukadhib┘n 'the deniers'* share assonance but contrast and create opposite meanings without mentioning to the Prophet (peace be upon him) that his opponents are doomed, followed by the description of the base character of one of the staunch opponents in v v.11-16 quoted above [29](Darya Abadi 2007).

The Parable of the People of the Garden, VV 17-32

Having engaged the opponents in an argument against irrational, arrogant behaviour, the text of the chapter refers to an example from past to reinforce the present argument: the parable of the people of garden who were too proud to care for the poor. The people of garden who wanted to reap the full reward of their garden without any concern or belief for any higher authority (which necessitated share of the poor and needy). Their wealth leading them to arrogance (The nose issue), which gets them due punishment. Verse 18 *wa ┌ yastathn⊥n*, '*but they made no exception*' is a reminder for the people who consider themselves the sole authority of all their affairs. The text retains the main rhyme scheme that follows the long back vowel ending with /⊥n/. This is significant as Islahi suggests that the normal grammatical rules do not allow this and *lam yastathn⊥* for verse v. 18 would have been the preferred grammatical phrase. The addition of long back vowel and the /n/ rhyme show preference in the face of grammatical deviation. Their (the people of the garden) doom is narrated as a warning for the addressees of the Prophet (peace be upon him) in 14 *an k┐na dh┐ m┐ liw- wa ban┘n*, '*who having wealth and sons*' feel secure (think they do not need any higher guidance), should understand and pay heed.

Change of Rhyme and the subject matter

The people of the garden lost their garden and wealth and ultimately accepted their error of judgment saying; *q┐lu inn┐ ⊓ l-⊥n*,[30], ⊓ *l-⊥n* is significant for its layers of meaning; referring to physical as well as spiritual loss of path and ultimate destruction. *bal na ⊧nu ma ⊧r⊥m⊥n*[31], Now, one among the brothers reminds *alam aqullakum law ┐ tusabbi ⊧⊥n*[32], In verse 33 a comparatively long

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[25] You (O Prophet) are not by the blessings of thy Lord a possessed one.

[26] Carter, R., et all for a similar dealing of a sentence by Dickens.p144

[27] Nay for thee is a reward unfailing.68:3

[28] Which of you is afflicted with possession?

[29] Walid Ibn Mughayra or any of the kind.

[30] we have surely lost our way.Q. 68:26

[31] Indeed we are shut out (of the fruit of our harbor).Q. 68:27

[32] Did I not say why not glorify Allah? Q. 68:28

one *ka dh⌐ likal 'adh⌐ b wa la 'adh⌐ '⌐ khirati 'akbar law k⌐ n⊥ ya 'lam⊥n,*[33]. This warning is followed by the reward of the believers where we note a clear shift of the rhyme and assonance: (marking the argument and counter argument). Note the line ending /⌐m/ of v. 34 after a long spell of /⊥n/ and /⌐ n/ in vv 11-33: significant, for the change of rhyme goes with the change of addressee from disbelievers to believers. The two phonological contrasts may point to the two sides of the argument developed in this chapter: the divinely guided and the ones who consider any Divine guidance unnecessary.

The Prophet of the Fish, VV 48-50

The next episode in the following verses 35-39 refers to an altogether different reaction meted by a Prophet who was sent to a certain people, but who preferred to follow his own whims and turned away[34]. This relates to the story of Prophet Y⊥nus(Jonah) as explained below. Further note 35-39 that maintains /n/ and /⌐ n/ assonance while addressing the dissidents and then making a shift to /⊥m/ in v.48 when addressing the Prophet (peace be upon him). *fa⌐ bir li ⌐ukmi rabbika wa ⌐ takun ka ⌐⌐ ⌐ibil ⌐⊥t*[35], '*so wait with patience for the command of thy Lord and be not like the companion of the fish.*' This verse relates (the Prophet peace be upon him) to the Prophet Y⊥nus and ultimately to the brotherhood of all prophets advising him to be patient and not deterred by the trouble creators. The reference is significant, the letter/ *n⊥n*/ connotes fish and refers to *Dhan-n⊥n*, '*the companion of the /n⊥n/(the fish) or the Whale*' 21/87 and thereby provides another cohesive link not only intra textually but inter-textually that goes beyond this chapter to other chapters in the Qur'an and other revealed material of great religions (Jonah 1: 1-2). The theme of power of the higher authority connects the episodes. The three sections of the chapter are thus related by the theme of the need for humility, guidance from the higher authority and abandoning arrogance. They are related by the nasality of the letter *n⊥n* and arrogance related to the nose of Arabs; *anfia* meaning pride. The next section links the aspect of nasality further to the use of the grammatical words so emphatically laid in this chapter.

Role of Grammatical particles

Along with the lexical items which abound with the

special nasal character of the chapter, the grammatical particles equally carry the nasal echoing in Al Qalam. Conjunctions and grammatical particles are part of the four tools of cohesion (Halliday 1985, p. 309), the others being reference, ellipsis, and lexical organization. The choice of subordinate conjunction such as /in/22 and /*ann*/14 and 'an/32 along with coordinating conjunction such as /'*am*/37, /'an/49 and other grammatical particles such as accusative *inna* /3, /7, /38, *innaka*/4, /*inn*⌐ / 17, 26, 29, 31, and 32 continue to reverberate in the chapter with their nasal effect. Different subjects of the *s⊥rah* whether it is the moral support to the Prophet (peace be upon him)/3 and 4, or the punishment to be levied on the opponents of the message, 17 or the people repenting their mistakes 29, or Allah's promise of reward for the faithful, 34, or His argument with the disbelievers, 38- 39; make selective use of those particles which have /n/ common creating nasal effect. This creates phonological harmony between the verses reflecting the semantic coherence apart from performing their functional role in the text. This multiple role of language is explained by Cumming and Simmons (1983, p 7)

> One of the distinguishing characteristics of literary texts is the way in which they manipulate their sounds or letters. In ordinary texts, we expect sound and symbol to be transparent to meaning. But in literature it often happens that the sounds or symbols of the medium become important in themselves. They are not there just to encode a meaning –their peculiar arrangement constitutes part of the meaning of the text. In losing their transparency, they become objects of attention. We are forced to reflect on the features of the medium of language, not just on the meaning which the medium conveys.

This dual role can be noted in *Inna*/[36] 3, *innaka*/[37]4, *inna*/[38]7, *inn*⌐ /[39]17, *inn*⌐ /26, *inn*⌐ kunn⌐ /[40]29, *inn*⌐ kunn⌐ /31, *inna*/34, 38, 39, 45 *innahu*/[41]51. The /na/ repetition is, significant from stylistic perspective as it emphasizes the message along with /na/ symphony maintaining the overall nasality discussed above phonologically and semantically.

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[33]such is the punishment in this life, but greater is the punishment of the hereafter, if only they knew.Q. 68:33
[34]See Afsar 2009.
[35] So wait with patience for the command of thy Lord and be not like the companion of the fish.

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[36] verily
[37] Verily you.
[38] Verily We.
[39] Indeed, We.
[40] Surely we were.
[41] Indeed, he.

Significance

Explicit statement made in verse 2, *ma 'anta bi ni 'mati rabbika bi majn⊥n'* [42] gets profound meanings. The /na/ and /ma/, with their creation of the nasal schema in the chapter, address the very nature and root cause of the opposition of the Prophet (p b u h) matching matter and manner. (Mc Elroy 1888, pp 29-33). The implicit message: '*nay not you, indeed they are possessed.*' The theme of the *s⊥rah* proceeds in a systematic way from denial of what the opponents say to clarifying their actual present position which is ignorance, arrogance and insanity of response and warning them of the consequences they are about to meet. This is supported by exegetes, such as Ali, Maudoodi, Islahi, and others; however, the implicit message, stated above, is hidden in the language as explained above. The stylistic beauty lies in how the resources of language have been utilized around the letter *n⊥n* achieved with the help of different features: selection of content words/lexical items and grammatical particles, as discussed in previous section that reinforce the desired effect.

CONCLUSION

The letter /*n⊥n*/ becomes the key word to this chapter for its historical, connotative, phonological and semantic connections within and outside the text. It connects the apparently unrelated episodes of the chapter and suggests stylistic justification for the selection of lexicon in the text. Various grammatical, phonetic and semantic functions of the letter /*n⊥n*/ have been used to develop the schema of negating the accusers of the Prophet and calling the audience to the message intended for them. The place of articulation of (nasal na) relates the chapter to the Arabic arrogance (Nose-snout-*Khar⊥⊥m*)[43] which echoes throughout the end lines, lexical and grammatical selection of the lexicon, internal rhymes and /n/ consonance of the chapter. The /*ma*/ words and endings parallel and reinforce the nasal effect. The connotation of nasal/n/ with 'inkpot' and 'the fish' makes other connections possible. The former juxtaposes with the pen putting the world of knowledge as the strongest evidence behind the teachings presented by the Prophet Mohammad (pbuh) in the time to come while the latter puts the history of the brotherhood of Prophets as evidence from the past. Similarly, the episode of the people of the garden relates all these by the strongest

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[42]Thou are not by the Grace of thy Lord mad or possessed',

[43] The reference to *Khatoom* instead of nose takes the implication further as it makes those who neither have knowledge nor follow it when it arrives from +human to – human.

theme recurring throughout the Qur'an: Only 'We (Allah) have the power' (68:25, 42, 48 and 21:87).

The Holy Quran is replete with /⌐n/, /⊥n/ and / ⌐ m/ rhymes, as mentioned by Sells and Neuwirth, it also places knowledge over and above human ignorance 39/9. It may elsewhere mention the power that redeems Yunus from the belly of the fish 21/87. It also mentions the story of the owner of the garden and his fall due to his boastful remarks 18/42. However nowhere have all these been patterned into one whole, where the focus of all these has emphatically been against the opponents of the *Nabi* (The prophet) in the foregrounded environment of the letter /*n⊥n* /. This being so becomes the focus of stylistic enquiry presented in this article. A graphological deviation may perhaps help: oNly N⊥⊥N.

The above discussion demonstrates the efficacy of the text as discourse (Widdowson's 1991) approach that looks at the whole text of a chapter (*surah*) making its own context and creating meaning out. The Qur'anic coherence and cohesion can be understood better in the light of study of the text as discourse which shows that apparently jumbled episodes and lines have deeper connections which would otherwise be opaque to surface, linear reading. The prefaced letters, commonly known as *Huroof ul Muqatta'at*, therefore, seem to have a very important role to play in understanding the cohesion and coherence of the prefaced chapters and these chapters deserve a separate dealing from the non-prefaced chapters in the light of a new approach proposed here.

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Research Paper

Famine Prevention Policy: Evidences from Bahawalpur State (1866-1900)

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This article analyses the strategies, which the Bahawalpur State employed to protect itself and its people during the years of great Indian famines, when its neighbouring areas and rest of India was in the clutches of dearth, hunger and mortality. This study covers the time period of three great famines of India. The article traces the leading features of preventive and relief measures during scarcity that were coordinated with the public works. These projects served both objectives: improving the economic conditions of the people and providing relief to the immigrants in distress. The study of these historical paradigms of a State that was situated on the verge of desert will certainly help to tackle the present paucity of water and food grains in the deserts of Thar and Cholistan in Pakistan. The paper is mainly based on archival documentation mainly official reports of famine and scarcity department under Government of India.

Keywords: Indian famines, Bahawalpur, export prohibition, relief strategies, immigration.

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INTRODUCTION

The incidence of famine in the Subcontinent has a long history, occurring from time to time in different parts of the region. During the last quarter of the 19th century, India encountered severe scarcities, which affected the entire country, though different regions were affected in varying degree. [44] In the period after 1858, when British political supremacy had completely been asserted in India, 10 serious famines occurred in the country. Out of these 10 famines, three were widespread and officially recognized as 'Great Indian Famines', happening in the years of 1876-78, 1896-97, and 1899-1901.[45] It was due to this high incidence of famines in this period (1870-1901) that it has been called as the age of famines and epidemics in British India.

During the First Great famine of 1876-78, the Central and Northwestern provinces- Oudh and Punjab - were hit the hardest. The famine claimed four million lives. The Second Great drought affected the Northern India, Bengal, Burma, Madras, and Bombay, claiming more

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[44] Bhattia, B.M. (1963). *The Famines in India.* New York: Asia Publishing House, 5.

[45] Roy, Trithankar. (2011). *The Economic History of India: 1857-1947.* Oxford: Oxford University Press, 278

than five million lives.[46] The government documents showed that more than 44 million people were affected.[47] The Third Great famine was the longest in terms of duration and most devastating in terms of its impact, engulfing the regions of Punjab, Rajasthan, Northwestern and Central Provinces.[48] This famine resulted in massive casualties and major sufferers were the impoverished classes. Therefore, it was called a famine of employment. The affected population was sixty million, of which thirty-five million belonged to native states and twenty-five million from British districts. The livestock mortality was more severe.[49]

The government of India took many steps to ameliorate the situation. In 1880, the Indian Famine Commission was formed. It was the start of a regular relief system by the British in India. Famine codes were promulgated to take appropriate steps for relief work.[50] These famine codes contained the manual of instructions for provinces and native states, which were to be implemented by the local administration. Moreover, the government of India took many other important policy measures to cope with the situation, including the suspension of revenue, *takavi* grants, opening of government forests for grazing cattle, and reducing railway fares for carrying stocks. Besides, the extension of railways and increase in irrigated areas for cultivation equipped the people against famine.[51]

With regard to the causes of these famines in India, there exist different views. The government documents concluded that climate and insufficient rains were the major factors for occurrence of famines in India.[52] In contrast, Indian scholars like B. M. Bhatia, R. C. Dutt, and Luxman D. Satya, held the growing commercialization and modernization responsible for these famines, arguing that there was no food shortage in India, but prices were very high while wages were low and remained stagnant.[53] Irfan Habib has argued that severe poverty of people,

caused by the exploitative colonial political economy was the major factor that caused these famines.[54]

Climate indeed was an important factor for famines. Usually, in a great part of India, lack of monsoon rains caused large-scale destruction of *kharif* crops and fodder and then the breakout of famine. The climatic changes became the reasons for the dearth even in those few areas, which were formerly saved from famine owning to their government policies. One of them was the Princely State of Bahawalpur, which is now a division of the Punjab province in Pakistan.

Bahawalpur State and Famine

The Bahawalpur State, was one of the thirty-six Princely States under the dependency of the Punjab government.[55] Its two-third area consisted of desert tract called Cholistan.[56] The State territory was intersected by 300 miles river border of Sutlej, Chenab and Indus. Cultivation in the State entirely depended on irrigation by deluge canals taken from different rivers.[57]

The State had two diverse physical regions: the Eastern part and the Western part. The Eastern part was located on the strip of Sutlej, which was its sole source of irrigation. Its main cities were Minchinabad, Khairpur, Shehrfarid and Bahawalpur. In the Western part, irrigation was dependent on the combined waters of Sutlej, Chenab and Indus. Its main cities were Uch, Allahbad, Khanpur, Noushehra and Sadiqabad.

The ruling family was Daudpotra Abbasids. The State had hereditary form of government.[58] In 1833, the sovereignty of the State and its right on the rivers within its boundary was recognized by the paramount power, the British. This pact resulted in good relations between the State and the British Empire and had transformative impact on political and economic life of the State in the subsequent period.[59]

[46] Ibid, 277.

[47] *Agricultural Prospects, Agricultural Prospects in India, Revenue and Agriculture Department (Famine).* (July: 1897).

[48] Dutt, Romesh. (1901). *Indian Famines: Their Causes and Prevention.* London: Orchard House, 2.

[49] Dodwell, H. H. (1932). *The Cambridge History* Vol. VI. *The Indian Empire:1858-1918.* London: Cambridge University Press, 337.

[50] The Government of India, *Report of Famine Commission 1901* (Calcutta, 1901), 2.

[51] The Government of India, *Revenue and Agriculture Department (Scarcity),* (April 1900)*.*

[52] *Agricultural Prospects in India, (Famine) Revenue and Agriculture Department*,(July 1897).

[53] Satya, Luxman D. The British Empire, Ecology and Famines in late 19th century Central India. *The Journal of History and Culture.* (July: 2007), 8.

[54] Habib, Irfan. (1995) *Essays in Indian History*: *Towards a Marxist Perception.* Delhi: Tulika, 297-330.

[55] , *Report on the administration of Punjab and its dependencies for Year 1881-82* (Lahore: 1982),1.

[56] *The Annual Administration Report of the Bahawalpur State for the Year* 1874- 1875 (Lahore: 1875), 4.

[57] Burns, J. W. Notes on the Physical Geography of the Bahawalpur State. J*ournal of the Royal Geographical Society of London,* Vol 42. (1872). 391,394.

[58] Shahamet Ali, (1848). *The History of Bahawalpur, With Notices of the Adjacent countries of Sind, Afghanistan, Multan, and the West of India*. London: James Madden, 21.

[59] Atchison, C.U. (1909) *A Collection of Treaties, Engagements and Sanads Relating to India and Neighboring Countries,* Vol. III . Calcutta, 402-416.

In 1866, the *de facto* ruler of the State, Muhammad Bahawal Khan Abbassi-IV (1837-1866) died during a civil war. At that time, the crown prince Mohammad Sadiq Khan was a minor, and therefore, the British took over the management of the State till the maturity of crown prince in 1879. Again, in 1899, the British assumed the charge of the State due to the death of Muhammad Sadiq Khan-IV (1861-1899) till 1903. After a brief interval of the native rule, the State again went under the British management in 1907 and remained until 1924. In all three cases, the Government of India executed the affairs of the State through a Council of Regency.[60]

In the Pre-Agency period, there was no sign of famine because population was sparse and almost all people were connected with subsistence-based agriculture. Moreover, jungles spreading over large tracts provided pastures to their cattle and saved them from hunger. The first known scarcity took place in 1867, owing to late summer rains.[61] The second dearth occurred in 1872, which was averted by successful working of canals.[62] In both cases, scarcity was at small level and there were no signs of famine even during the First Great Indian famine.

The State faced the first famine-like situation during the Second Great Indian famine. It was largely caused by the dwindling water supply in canals owing to insufficient rainfall in Himalayas as well as due to the construction of perennial canals in the Punjab, mainly Sirhind canal.[63] The same situation appeared in 1897, when canals dried up earlier, which produced below average kh*arif* crops. Insufficient water supply devastated the cultivated areas of Minchinabad, Khairpur, Bahawalpur and Ahmadpur. It completely ruined the crops of indigo, millets, rice, and pulses.

Late rains and floods worsened the situation. A large part of cultivated area was rendered unfit for the next cultivation. Almost half of the State faced food shortage. For the first time in the State history, prices of basic commodities rose dramatically and inflation rose sharply. Its 3.36 population was distressed.[64] This situation had effected various segments of population in different ways

and at different levels, depending upon their livelihood, gender and social status. The menial class and daily workers suffered more due to the failure of crops than did the *zamindar* class. One great loss was that of livestock. These severe conditions were a forerunner of famine.

The main reason of the famine like situation was the constant arrival of immigrants mainly from the Rajasthan States, which recurrently became vulnerable to famines during the period from 1868 to 1890. Therefore, short-distance migration of their people took place in large numbers.[65] The Government of India also recognized that immigration added to the anxieties and problems in the districts adjacent to the esurient areas.[66] A large number of people from Bikaner, Jaisalmir and other districts come into Bahawalpur and became the major cause for the increase in prices. The Indian Famine Codes for Native States authorized the local governments of Native States to arrange the protective and relief measures.[67]

According to these codes, the Bahawalpur State made a careful use of its resources to overcome exacerbation. The local administration was declared as the famine control agency. The Revenue Minister was in charge of overall relief and preventive measures with the assistance of his staff. *Nazim* was the first rank responsible officer of the area concerned, and on the basis of his report the relief works were to be sanctioned.[68]

The State's policies for the prevention of famine are being analyzed in two sections: the first section deals with protective measures and the second examines the relief measures undertaken for immigrants.

Section I. Protective Measures

During the draught, the first strategy adopted by the State was instant supply of food to the affected areas**.** In this regard, the State's division into two physical parts had always been a blessing. If one part of the State produced poor crops, the shortage was made up by the abundant production in the other part, which ensured that the State's residents would have sufficient food supply.[69] Fortunately, *kardaris* of Khanpur, Sadiqabad and half of Ahmadpur produced normal crops thanks to sufficient quantity of water in Chenab and Indus rivers. Therefore,

[60] Lee, William Warner. (1910). *The Native States of India.* London: MacMillan, 334.

[61] The Government of Bahawalpur, *Re-organization Report of the Bahawalpur State 1867* (Lahore: 1867), 54.

[62] *the Annual Administration Report of the Bahawalpur State for the year 1873- 74*(Lahore: 1874) 3.

[63] *A Report Showing how far Prosperity of Bahawalpur State Riverain Territory has been injured by the construction of Sirhind Perennial Canal.* From *Wazir* Bahawalpur State to Colonel Grey on 14 October 1900.

[64] *Revenue and Agriculture Department (scarcity),Report on the Famine Relief measures adopted in the Bahawalpur Stat.* (March 1897).

[65] Roy, 281.

[66] *Report of the Indian Famine Commission* (Calcutta: 1901), 4.

[67] Revenue and Agriculture Department (Scarcity) *Abstract Famine Code for Native States,* (May 1896).

[68] *Report on the Famine Relief measures adopted in the Bahawalpur Stat.* (March 1897).

[69] *The Annual Administration Report for the Year 1873-74* (Bahawalpur: 1874) 28.

no food shortage occurred in the State. The State made immediate arrangements to purchase food grains from areas of excess production and to provide them to the scarcity-hit areas within a short span of time. For that purpose, funds amounting to 299,680 rupees were released to meet the local demand for food.[70]

Furthermore, the excise duty of two and four *annas* per *maund* was imposed on the export of the grains. The excise duty shored up the State revenue, which it would spend on the relief plans the relief plans. The duty was abolished after the objection of the British government.[71] However, of all the protective measures against the threat of famine, the most important was the policy of prohibiting grain export. There were certain circumstances that led to this step. As mentioned earlier in 1895-96, more than half of the cultivated area in the State failed to produce any crops. Khanpur and Sadiqabad were the only areas where yield of crops was good. These *kardaris* had to meet the food requirements of the rest of the State as well as to afford a large stock of grain to export to the famine stricken areas of India.[72]

The grain export caused severe shortage of food grains in the State, to the extent that they had to be imported from Montgomery district. Montgomery government, after providing grains for some time, stopped the export of grains, though only for a short span of time.[73] Resultantly, Bahawalpur found itself facing a catastrophe and unable to keep balance between supply and demand. To resolve this issue, an emergency meeting of the State Council was called, in which landowner and traders were also called to represent the public. Ultimately, a consensus was arrived to prohibit grain export so that increasing threat of food scarcity should be mitigated. The decision was also indispensable to meet the growing demand of food by constant arrival of refugees from Rajasthan States.[74]

The Bikaner Durbar protested against the prohibition policy of Bahawalpur and made several requisition to the Government of Punjab as well as the Government of India, to urge the Bahawalpur State to cancel the prohibition order.[75] Owing to logical justification, the Bahawalpur State was not willing to snatch the food from its masses and give it to others, especially at a time when it already had a problem of food shortage and was

shouldering the burden of many immigrants. Moreover, the existing stock of grain was enough for the State uses until the next harvest. The inter-state trade in scarcity days was limited merely to one thousand *maund* of wheat.

In this situation, the removal of export restriction would have resulted in a famine in the State. On the other hand, there existed some evidence that in British districts non-intervention policy in private trade added to the sufferings of the people in distress of the areas concerned. Non-interference in trade permitted the merchants to export grain even from famine-stricken districts to the markets.[76] In contrast; the native states were independent in their interim policies and generally had a hold over trade affairs. In Bahawalpur, a complete check and control was abided by till the danger of famine was over and only then the restriction policy was terminated.

In addition, the agriculture in Bahawalpur was subsistence-oriented and peasants were never forced to grow commercial crops. This step was just in contrast with the commercialization policy of the Government of India, where it was a blessing for the commercial class but was a burden for cultivators.[77] Actually, a vast area of Bahawalpur was still barren and water availability was scarce. Therefore, peasants, who were mostly self-cultivators, grew the crops according to the availability of water. Indeed, the subsistence agriculture was their first choice. Most of the peasants would first meet their own requirement of food grains, and then would send the surplus to the market. In the following years, some irrigation projects were initiated and the State encouraged the farmers to cultivate commercial crops in order to boost its agrarian economy.[78]

The landowners and merchants had always been considered the apex of the economic structure. The Bahawalpur government involved both of them in alleviating the agonies of scarcity. The landowners at Bahawalpur were encouraged to work in close cooperation with the State officials mainly on canal projects. They were asked to employ the immigrants. On the part of landowners an amount of Rs. 34,000 was paid to refugees as wages to clear the canals. In connection with merchant class, the State adopted a strict system of keeping a check on traders, and *Bunyas*. They were directed to split the hoards of grain on fixed prices and its desecration was prone to a penalty of minimum Rs.

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[70] *Report on the Famine Relief measures adopted in the Bahawalpur Stat.* (March 1897).

[71] *Revenue and Agriculture Department (Scarcity),* (*Correspondence between Chief Secretary to Government of India.* (October 1896).

[72] *Revenue and Agriculture Department* (December 1896).

[73] Ibid.

[74] Ibid.

[75] Ibid.

[76] The Government of Punjab, *Report on the Administration of Punjab and its Dependencies for 1896-1897* (Lahore: 1897), 2.

[77] Bhattia, v-vi.

[78] Auj, Nur Uz Zaman. (1995). *Legacy of Cholistan* (Multan: Carvan Book Centre, 248-259.

1000.[79]

In addition, moneylenders of Bahawalpur were bound to keep their interest rate low during scarcity days. In this connection, some examples were found in Gujarat and Rajasthan, where during the dearth moneylenders compelled the cultivators to give their lands as security. In this way, many peasants became their tenants.[80] No such incident occurred in Bahawalpur during the scarcity days. Instead, the State advanced money without interest to retain the people at work on their own land and saved them from becoming insolvent. The remissions in revenue were lavishly granted in scarcity-hit regions. Sir Theodore Morison called these sorts of precautions as Prophylactic Treatment of Famine.[81]

Section II. Relief Strategies

The system of relief provision through offering employment on public works can be traced back to 1868, when ten thousand Bikaneris were employed by the State government to excavate canals in Bahawalpur. When the threat of famine was over in the State, the relief projects were still continued for the sake of immigrants. The famine code for native states of India contained two sorts of relief work: small –scale relief work and large-scale relief work. Small-scale relief work was meant to improve communications, repair roads, wells, and cuts, clear water tanks and to improve harvesting. Large-scale relief work was aimed at providing employment to at least ten thousand persons for three months. This was started in the Bahawalpur State. The adjacent states of Rajasthan and other parts of India were still in the grip of famine and a large part of their population was moving towards the protected parts of the country, including the Bahawalpur State.[82] The movement of famine-stricken people to Bahawalpur was mainly due to two factors. First was the availability of commodities of life at cheaper rates as acknowledged by the Government of India:

'*The prices in Bahawalpur, which have been fixed by the State, are much lower*
than the British territories'.[83]

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[79] *Sadiq ul Akhbar*, 17 February 1918.

[80] Hardiman, David. *Usury, Dearth and Famine in Western India* published in Past and Present, No 152, (August: 1996) 133.

[81] Morison, Theodore . (1911) *The Economic Transition in India.* London: John Murray, 125.

[82] *Measures to stop the Immigration from Native States in the Punjab, (Scarcity).* (January 1902).

[83] *Revenue and Agriculture Department* (December 1896).

Secondly, Bahawalpur had started many relief projects not only for the locals in distress but also for the immigrants who were mostly impoverished people. Besides the epidemics, which had been widespread in drought-hit areas had not affected in the State. These conditions were very appealing for immigrants. The Bahawalpur State generally adopted a compassionate attitude towards immigrants. One of the reasons for adoption of such attitude was that several public works were going to be started in Bahawalpur, and the State government had planned to employ these immigrants to work on these projects. In this way, the public work was being done in tandem correlated with scarcity relief work.

The following table 1 depicts the number of immigrants in the State. These figures show that very few of the famine-stricken people returned to their native areas. Most of them were integrated in the State and frequently continued to be settled in the upcoming years.

Since, irrigation has always been proved to be the best protective step against famine, the construction of canals was prioritized over all other public works with the twin aims of extending the irrigation and providing relief to the immigrants. The canal works were planned at a total estimated cost of Rs. 4,00,000 with the special purpose of engaging the immigrants.[84] These works included the excavation of *Qutub wah, Bahawalwah,* and *Hussainwah* canals. The work on widening of eastern *Sadqia* canal engaged one thousand people. In addition, five thousand immigrants were employed in the building of new head works on *Fordwah* canal. Five large streams that had dried up were excavated. Overall, these projects enabled thousand of famine-stricken people to make some money.[85] The other major public work undertaken by the State was the construction of railways, which commenced in 1872 and employed a large number of refugees mainly from Bikaner State.

In every relief work, local officers were instructed to pay the laborers their wages daily, three *annas* to every male and two *annas* to every female and boy worker. Food and shelter to labourers were provided by the State. It is worth mentioning here that the persons, who were weak, old or unable to work for any other reason, were given relief without having to work. According to the instructions by the Government of India, "poor houses" or *lungars* were opened at the State expenses throughout the State. These "poor houses" were provided with several facilities including with drinking and bathing water. The State fed

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[84] Din, Muhammad. (2001). *Gazetteer of the Bahawalpur State.* Lahore: Sang e Meel, 234.

[85] Shah, Nazeer Ali. (1959) *Sadiq Nama* Lahore: Maktaba-e-Jadeed, 87.

Table: 1. The number of immigrants at Bahawalpur State 1881 to 1901.

Year	1881	1891	1901	Total	Returned to home areas	Permanently absorbed in Bahawalpur
Rajputana States, Ajmir and Merwara	10483	10842	32487	53812	1590	52222
Hissar	581	1835	1621	4057	1606	2451

Source: The Government of Punjab, *Punjab States Gazetteers: Vol. XXXVI- B. Bahawalpur State, Statistical Table, 1913* (Lahore: 1913), xii.

1,500 weak and infirm refugees daily.[86]

Apart from undertaking relief measures within its own jurisdiction, the State also contributed a sufficient amount to the Indian Famine Relief Trust.[45] The policies of restricting grain export, not forcing peasants for commercialization and involvement of human agencies in the relief process were in contrast with the policies of Government of India. Simultaneously, these steps were taken by a native State like Bahawalpur according to its indigenous socio-economic circumstances, which ultimately became a rescuer for the people.

CONCLUSION

A famine is a prolonged period of socio-economic calamity marked by hunger, disease and mortality. The strategies of Bahawalpur State clearly demonstrate that prevention is better than cure. Because of such strategies, no starvation deaths occurred in the State. Neither any migration nor any transfer of land from poor to rich owing to scarcity occurred. The decision by the State authorities to put the restrictions on food export was quite well in time.

It cannot be denied that the protective works ultimately benefitted the State. These policies and measures manifested the humanitarian character of a Princely State, which was not only entitled to take the revenue but also was generous enough to expend at a time of paucity. Such norms can be adopted to crush the present poverty and to brighten the future prospects of the present-day famished areas of Pakistan. This research examines the lesser-known aspects of the colonial period in British India through the observation of famines. It situates the political, ideological and economic process of Bahawalpur State, which paradoxically, continued to advocate laissez fair even as its humanitarian and

pragmatic concern, including fears of disorder, resulted in a series of interventionist policies.

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[86] *The Annual Administration Report of the Bahawalpur State for the Year 1908-09* (Lahore: 1909), 6

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Research Paper

Role of NGO's in Implementation of Women's Right in Pakistan

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Women are an important part of any society and in Pakistan they contribute almost more than half of the total population of the country. Women's are also having major contribution in economy, about 70% women of rural area are working in livestock and agriculture and almost 3/4th of urban women are working in non-formal sector. Although its government responsibility to implement laws and rule regarding women's right but they always need help from other institutions like non-government organization for practical implementation of these laws. The objective of this paper is to understand the contribution of NGO's about women rights. For this study secondary data is used as online data, published data of national and international institutions are helpful and productive. Data shown that NGO's working on different women's issues including forced marriage, sexual harassment, rape, violence against women and also provides support for women in according to distress and detention fund act. Other area's including women empowerment, helping relief and rehabilitation and accessing justice and legal rights and also fighting against the cruel practices like karo-kari, honor killing or etc. Previous studies showed that NGO's are facing both internal and external challenges. Internally from within the organization to work effectively and external challenges as NGOs are facing challenges from government policies, institution, religious extremist, cultural tradition of society. Government of Pakistan should take immediate action to restrain the self-made law of "Karo-Kari" (honor killing) and introduce strict punishment for this criminal act. Non-government organization should start awareness programs and electronic media should telecast programs that help to promote women right's awareness and also support to eliminate the self-made law of "karo-kari"(honor killing).

Key words: Role, implementation, women rights

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INTRODUCTION

Women are an important part of any society because of their multidimensional role in society. In Pakistan women contribute almost more than half of the total population of the country. Women's are also having major contribution in economy, about 70% women of rural area are working in livestock and agriculture and almost 3/4th of urban women are working in non-formal sector.

In constitution of Pakistan women are given all right that they deserve as human being. Like according to the

Article 25, clause 2 "there shall be no discrimination on the basis of sex alone". This article also guaranteed the equality of both men and women. Constitution also encourage the participation of women in every field of life like article 34 "the state shall ensure the participation of women in every sphere of the national life". Constitution also guaranteed security of their citizens as mention in article 28 that the "state shall be secure the wellbeing of the people irrespective of sex".

Islam give equal rights to women in every aspect of life. Main source named as Quran and hadith give the body of principle for the formation of Islamic law known as Sharia. In Quran there is verses state that

> "Every soul will be (held) in pledge for its deeds". (74:38)
> Surah Hujurat, verse 13 Quran states
> "The most noble, in eye of Allah, is the one who is in good conduct".

State of women rights in any society can be determining by the level of implementation and the rights they enjoying. In Pakistan society women are deprived of their rights that are guaranteed by both Islam and constitution of Pakistan. Due to some cultural, economic, social and political causes, rights are not given to women recognized by Islam and constitution of Pakistan.

In Pakistan women have not always been the subject to financial discrimination but also face discrimination about their basic rights as well because of the custom of the society like Karokari (honor killing), Qasas etc. Although women are contributing in the development and welfare of society but they also suffer from poor health, insecurity or sexual and physical abuses and also domestic violence. Women of rural area as compare to urban are more suffered from lack of having fundamental rights. (Malik, Hussain, 2014)

According to the World Bank development report, in Gender Empowerment Measure Pakistan ranks 82 out of 93 countries and in the gender inequality index of 2011 it ranked 115 out of 146 countries. Female literacy was 40% and violence against women increased from 7,571 in 2008 to 8, 5393 by December 2011. (Tara, M.G & Pulla, 2014)

In Pakistan the reason behind the suffered conditions of the women is lack of improper implementation of women's right by the government in society. Constitution of Pakistan gives rights to women including articles related to right to life and liberty, prohibition of slavery and forced labor, guarantee of equality and nondiscrimination, basic and religious freedom and safeguard or etc. (Bhatti et all, 2011)

Although government has the authority to make laws and rule regarding women's right but they always need the help from other institution like non-governmental organization for the practical implementation of these laws. To help the government in socio-economic and gender development of the country many NGOs are working in Pakistan.

OBJECTIVES

➢ This will help in understanding the current situation of Pakistan about women rights.
➢ This will help in understanding the contribution of NGOs on women rights.
➢ To investigate the problems of NGO's facing during the implementation of women rights.

RESEARCH QUESTION

What are the challenges faced by NGO's in implementing women rights?

LITERATURE

The researcher has gone through the bulk of past literature produced on the "role of NGOs in the implementation of women rights in Pakistan" and found the following findings.

A research held by Munir Moosa Sadruddin in July December 2012demonstrated that during last five years our government and NGOs was unable in successfully implementing children rights in the country. Like poor health, increasing illiteracy, child abuse demonstrated that children's rights were not effectively implemented in society. Although many NGOs doing impressive work in implementing and providing child right but a lot more has to be done like government should take serious step in implementation of policies and laws regarding children rights. (Munir Moosa, 2012)

A research published in April 2011 revealed that according to their capacity NGOs are doing very well regarding human rights implementation in the Pakistan. In this article they mention Punjab Rural Support Program (PRSP) that is working for the poverty alleviation and international organization Caritas which had major contribution in 8 October 2005 earthquake. This article also highlighted the weak role of government and suggests that government should coordinate with NGOs regarding the implementation of human right in the country. (Meekosha, Soldatic, 2011)

A study held on the "Role of Ngo's in Pakistan" identified that Pakistan government failed to provide proper rule and law to facilitate NGOs so that they lack in developing the trust with NGOs. Some NGOs use funding for their personal benefit rather than doing something productive in the society because due to political instability government did not have any proper check and balance on NGOs. (Ishtiaq Ahmed, 2012)

According to the research held at Hamdard University Karachi by Hameed-ur-rehman in May 2012 revealed that in providing right to education NGOs are doing their best according to their capacity in Pakistan but there is more need to develop. This article also demonstrated that there is need to properly monitor the utilization of the fund by the government. (Hameed & salima, 2012)

A research conducted by Akbar and Noor in FATA Pakistan in order to critically review the NGO's strategies for communication and for implementing plan. According to this research perception about NGO is not positive in

Pakistan particularly in rural area's NGO's specifically working for women are negatively perceived. Due to non-favorable environment NGO's adopt many strategies to communication their plan of action in order to implement their plans successfully. (Akbar, Noor, 2010)

RESEARCH METHODOLOGY

For this study secondary data is used as researches related to the NGO's role in Pakistan and their role in women rights implementation. Online data, published data of national and international institutions are helpful and productive for this study. Due to time limitation it's not possible to cover all the NGO's working in women rights implementation so selected NGO's that are currently active in providing their services.

Shirkat Gah

Shirkat Gah is a non-profit organization that is working for women empowerment in Pakistan from 1975. This organization is working on women's issues including forced marriage, sexual harassment, rape, violence against women and also provides support for women in according to distress and detention fund act.

The organization helps women regarding discrimination they are facing in everyday life. Like this organization reports a case in which they help a girl who want to continue her studies but forced by her parents to marry with an aged person. Shirkat Gah successfully handled this case by convincing and informing her parents about her rights that are guaranteed by the law. Because "forced marriage of women through coercing or compelling in any manner" is a crime according to the act of forced marriage.The person who forced women for marriage will get "Imprisonment of up to 10 years but not less than 3 years and also a fine of five hundred thousand rupees". (Section 498B, PPC)

In July 2014 Shirkat Gah report a case of child marriage, in Muzafargarh they stop the marriage of 10-year-old girl with boy of 12 by contacting local police. Because according to the constitution of Pakistan marriageable age for girls is 16 year and 18 for boys.

Shirkat Gah struggling to provide rights to women by establishing different programs like women friendly space, through this program they help women of flood affected areas in reconstruction, rehabilitation and in gender-based violence. They help women according to women in distress and detention fund act that recognized that "financial assistance shall be provided to the women's who are facing extreme hardship". By organizing awareness campaigns, they play very important role in mobilizing women about their rights. SG in collaboration with national commission on the status of women Pakistan was successfully passing domestic violence bills in December 2013.

Aurat Foundation

Aurat Foundation establish in 1986 under societies registration act 1860 as non-governmental organization. It's working for women's empowerment and for democratic governance. It's working for political, economic women empowerment, violence against women and also helps women in relief and rehabilitation and accessing justice and legal rights. Aurat foundation always had major contribution in relief and rehabilitation during disasters like Pakistan's worst ever floods in 2010, IDPs crises in 2008-2009 and also play leading role in earthquake of 2005 by providing facilities to the affected women's. This foundation also encourages women to participate in politics because constitution guaranteed equal rights "special representation shall be given to women in local government institution".

Currently Aurat foundation working on many projects including gender equity program, Waseela-e-Taleem etc. The Foundation is working on "Waseela-e-Taleem" (2012-2016) in collaboration with Benazir income support program to provide educational right to the people of lower class. The idea behind this program "Waseela-e-Taleem" funded by DFID is to assist government in achieving MGD target for universal primary education.

Pakistani Women's Human Rights Organization

Pakistani Women's Human Rights Organization is fighting for women's right and against the cruel practices like karo-kari, rape, honor killing and law like hudood ordinance and Sharia law which are badly affecting women across Pakistan. PWHRO expressed concern over the case of Asia bib a Christian woman has been sentenced to death for blasphemy in June 2009. After the claims of Muslim women against Asiya that she has made derogatory world for Muhammad S.A.W, the local cleric investigates the case and later on Asia was arrested and prosecuted under section 295 C of the Pakistan panel code that caries death penalty. PWHRO calls government to discourage such act in society because this lead to the murder of innocent people.

PWHRO reported more than 200 news in July 2014 about violence against women including gang-rape, trafficking and illegal immigration of girls, murder, honor killing, suicide attempts by the women both married and unmarried. This organization fight against the cultural practice of karo-kari in which male family member have authority to kill her girl if once she labeled as Kari means committed adultery. According to PWHRO in 2009 there were total 472 cases of karo-kari (honor killing) reported including 91 in Punjab, 220 in Sindh, 32 in NWFP and 127 in Baluchistan. (PWHRO, 2009).

NGO's Problems Regarding Women Rights Implementation

NGOs in Pakistan are facing both internal and external challenges. Externally NGOs are facing challenges from government policies, institution, religious extremist, cultural tradition of society and internally from within the organization to work effectively. All of the NGOs mention above facing problems in implementation of rights because of cultural tradition like karo-kariorhonor killing.

Government of Pakistan should enforce viable and effective laws to curb the violence against women that occur within households and workplaces and also give assurance of their observance.

Government of Pakistan should take immediate actions to restrain the self-made law of

Karokari(honor killing) by giving strict punishments. We urge the government of Pakistan to honor their obligations under international law to protect women in the country. This can be done by immediately reviewing judicial practice and criminal laws, for instance the Diyat law which allows men to escape criminal prosecution after murdering their female relatives. The Pakistan government should declare domestics violence as criminal offence.

Electronic media should telecast the programmes that may support Pakistani society to eliminate the self-made law of "Karo Kari" (honor killing), that further instigates violence against women and to promote their respect & protection and to cultivate the ethical values so that our society and country may proceed true progress and prosperity.

Social welfare organizations should start awareness programmes regarding the honor and safeguarding of the women, interfaith ethical values, and the curse of "Karo Kari" (honor killing) and remove this totally from the country.

Reports of honor killings should be investigated and prosecuted. Wide-ranging and sustained public awareness programs should also be carried out to inform all Pakistanis of women's equal rights. In particular, law enforcement and judicial personnel should be trained in order to address impartially complaints of violence committed in the society.

CONCLUSION

Women are an important part of any society because of their multidimensional role in society. In Pakistan women contribute almost more than half of the total population of the country. In Pakistan women have not always been the subject to financial discrimination but also face discrimination about their basic rights as well because of the custom of the society like Karokari (honor killing).To help the government in socio-economic and gender development of the country many NGOs are working in Pakistan.NGOs in Pakistan are facing both internal and external challenges. Externally NGOs are facing challenges from government policies, institution, religious extremist, cultural tradition of society and internally from within the organization to work effectively. State should preserve human rightsby implementing laws because people do not exist for the state but state for the people. Struggle must be continued to protect the human rights.

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Research Paper

Factors Responsible for Limiting Basic Education for Child Domestic Servants

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In Pakistan over 12.5 million children were involved in child labor. 8.52 million home-based workers in the country the number of child labors up to the age of 10 years is around 6 million. The purpose of this paper was studying their perception about child labor and education. And to investigate reasons and causes of child labor this limits basic education. The methodology used by the researcher was secondary data researches related to the factors responsible for limiting basic education for child domestic servants. Online data, published data of national and international institutions were helpful and productive for this study. The result showed that the factors that are responsible limiting basic education for child domestic servant was poverty, lack of awareness about importance of education, pressure of feudal lords and land lords that did not allow their subordinate to go for school in specific rural community.The factor that limit education among child domestic labor was the bad condition of government schools and high fees of private schools, so parents were preferred to engage their children in economic activity.

Key words: Domestic Servants, Education, Limitation, Feudal lords, Rural Society, Lack of resources.
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INTRODUCTION

"Child" defined as anyone below the age of 18 and "child labor" defined as some types of work performed by children below age 18 by the United Nations and the International Labor Organization.Domestic servant ship is the type of labor. Child domestic laborers are most likely to come from poor rural and poor urban families. (Akhter & Razzak, 2005). Child domestic servant can be defined as child below the age of 18 working in the house of other people to earn the money for livelihood. Families where the mother is a domestic labor their children also work with them, they can be found regularly come with their mother or father helpthem at work and so get pulled into domestic work. (Akhter & Razzak, 2005).

People work another's home and fulfill their daily routine work like dishwashing, laundry, cooking and cleaning of house etc against daily wages or monthly salary.Children's of lower class family highly involve in this activity. They do not g et basic education but they go for work for getting money and involve in child labor.It is very popular in Pakistan not only in rural society but also in urban society.

The current process of globalization was expected to produce considerable downward pressure on the problem of child labor in the developing countries by reducing the level of poverty (Chaudhuri, 2004)

Poverty is considered the most important causal factor for child labor in all these studies and provides valuable approaching into the supply of child labor (Khalid & Shahnaz).

The increasing in education of adults in the household

plays in reducing labor and significance of these effects are much stronger in Pakistan (Ray, 2000).

SOCIOLOGICAL SIGNIFICANCE

In Pakistan 3.3 million are economically activeaccording to Federal Bureau of Statistics (1996)., 2.4 million (73 percent of child labor force) child laborers are boys and 0.9 million (27 percent of child labor force) are girls.One in every six children aged between 5 and 17 (or 246 million children) are involved in child labor according to the report of ILO (2002) and report also report that Social cultural and economic conditions are highly involved in practicing this activity.

The family culture is also highly bothered for limiting and practicing child labor. Some families faced poverty but they are trying to provide basic education to their children. On the other side some families are in a position to provide basic education to their children but they think that education is not compulsory but bread is compulsory so they engage their children for getting bread instead of education.

RESEARCH QUESTION

What factor responsible for limiting education for child domestic servant?
What are the factors that responsible for increasing child domestic servants in urban & rural areas?

OBJECTIVES

• To studying their perception about child labor and education.
• To investigate reasons and causes of child laborthis limits basic education.
• To examine the consequences of child labor.

LITERATURE REVIEW

According to a research conducted by Toor revealed that child labor and practiced more in the area where the people have higher level of poverty and low level of education. Research also show that with the literacy rate, child labor (10-15-year age) has negative relationship. Per capita income and literacy rate has negatively influence female child labor but not the male child.(Toor, 2005)

A research conducted by Sarbajit Chaudhuri show that in foreign context, as countries are providing educational facilities and other incentive too, that ultimately discourage the children of poor families from entering in

the job market and encourage to enter in school. Both trade and investment liberalization program are supposed to reduce poverty in developing countries because it help in raising the economic growth so they both help in reducing poverty and child labor. (Chaudhuri, 2004)

A study conducted by Ranjan Ray shows that in Pakistan, the reduction in poverty rate due to child labor is greater than in Peru. In Pakistan there is strong complementarity between women and girlslabor market but in Peru labor hours of girls decrease as with the increase in men's wages. This study also agree that child welfare will be improved with the increase in adult education. (Ray, 2000)

A study highlighted the domestic child labor and in which they analyzed their socio-economic background, salaries, working arrangements and studied from both side including supply and demand side. They suggest that policy should be made to eradicate child domestic labor market at national level. (Akhter &Razzak, 2005).

A study conducted on "socio-economic cause of child labor in Nigeria" by Dimeji and Arielle to examine the causes of child labor and also investigate that how socio-economic status of parent's impact child labor. The results of the study show that children of parents of higher socio-economic background more likely to own business rather than assist their parents and these people also work for few hours than the children of lower socio-economic background. (Togunde& Carter, 2006)

A study conducted by Heather in order to review the theoretical and empirical researches regarding child labor. This paper suggestswhile eradicating child labor, factors including poverty, market imperfection and access to education also assessed in the policies for long term planning of eradicating child labor. (Fors, 2012).

A study conducted by Catherine 2012 to investigate the effect of conflict exposure on school dropout and on the child labor. The study finding revealed that armed conflict effect child decision to drop out from school and enter in labor market earlier. This study also shows that armed conflict more effect children older than 11. (Rodriguez& Sanchez, 2012)

A study conducted in district Sukkur to examine the socio-economic causes of child labor, data was collected from 50 respondents through purposive sampling. The results of this study shows that 58% respondent never enrolled in school, 84% working due to poverty, 44% earn 200-2500 per month, 60% fathers of respondents are illiterate and 80% respondents want to study instead of working.(Avais, et al, 2014)

A research was conducted in Kenya to examine that how children that are involving in domestic child laborer in Kenya, access and participate the education. The results show that both poverty and adult-initiated are the cause of child labor and children who are domestic laborer have low participation in class and also often skipped school. (Munene, & Ruto,2010)

A study conducted to examine the health problem of the child laborfrom both developed and developing countries. The researcher's shows that some hazardous occupational exposure have more impact on children than adults. This study also suggested policies to overcome harmful impact of child labor. (Fassa et al, 2013)

A article written by A.S Gulzar, Samina and Laila analyzed the determinants of child labor in Pakistani context. This study shows that there are multiple determinants of child labor in Pakistan including psych-socio-culture, environment, biological and technology. They also suggest that implementation of labor legislation is required in order to overcome the child labor. Community health nurses with collaboration of other stakeholder should establish microfinance scheme for the poor families so that they not send their children for work. (Gulzar et al, 2009)

Research study was held by Tahira and Sumera in which they used Pakistan's child protection policy and they collect data by interviewing the policymakers. In this study revealed that policymaker should consider socio-economic factors like poverty in child protection issues. They also mentioned that child wellbeing will be improved with the increase in socio-economic status of the child.(Jabeen & Jabeen, 2016)

A study was conducted by in Kenya by Peter Moyi in order to examine the magnitude and causes of child labor. This paper found that structure of household and socio-economic status has great effect on child labor. They also suggest that policymaker should focus on educational inequality. (Moyi, 2011)

RESEARCH METHODOLOGY

For this study secondary data is used as researches related to the factors responsible for limiting basic education for child domestic servants. Online data, published data of national and international institutions are helpful and productive for this study.

ANALYSIS

According to Dawn News June 13, 2016: the statement released by the Child Rights Movement (CRM) National Secretariat, In Pakistan over 12.5 million children are involved in child labor. (Dawn News, 2016). According to the figures released in the National Policy on Home-Based Workers, 8.52 million home-based workers in the country the number of child labors up to the age of 10 years is around 6 million.(Dawn News, 2016). In Pakistan the basic factor for exploitation of child's rights and access of child labor is poverty. People faced economic issues and they have no capacity to educate their

children so they engage them in household work on daily wages or monthly salary basis. In rural society this culture is very much common but in urban society of Pakistan people import children (for domestic servants) from rural areas. The parents have no option to send their children for domestic labor rather than Schools. Because they faced poverty and do not afford their school fees. So they suggest to send their children to domestic labor where they earn money and share the burden with their parents. One of other factors that limits education among child domestic servant in the rural society is pressure feudal lords and land lord that control the specific rural community. They consider themselves as superior and other people as inferior. So they create the relation of master and slave relation. They appointed the parents of poor children for the take care of their fields and land and appointed their children in their homes to take care of their children and to be done household work. They control family financially, psychologically and socially so they stops them to go for school. Because they are afraid of getting awareness among the rights of their subordinate.

The main factor that limits basic education for limiting child domestic savant is lack of awareness. The peoples who send their children to domestic labor are not aware about the importance of education and basic fundament human rights. They only focus and talk about bread and butter approach. They are below the poverty line and they said that they need enough money to purchase food and to remove their hunger. That's why they send their children to earn money and go for child domestic labor. The factor that limit education among child domestic labor in Pakistan is bad condition of government schools and high fees of private schools. The families that are poor and did not afford high fees send their children to government schools but due bad condition and absence of teachers in government schools forced these families to engage their children any other work so they send them child domestic labor side.

CONCLUSION

The major factor that effect child domestic labor is povertyPeople faced economic issues and they have no capacity to educate their children so they engage them in household work on daily wages or monthly salary basis.The main factor that limits basic education for limiting child domestic savant is lack of awareness. The peoples who send their children to domestic labor are not aware about the importance of education and basic fundament human rights.Factor that limits education among child domestic servant in the rural society is pressure feudal lords and land lord that control the specific rural community. So they do not their subordinate to send their children in schools.

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Research Paper

Focusing and Ideology in Political Media: An Investigative Study of Themes in Nigerian Newspaper Editorials on Political Issues in Nigeria

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The study examined how the messages in the editorials of three prominent Nigerian newspapers (The Punch, The Nation and The Guardian), on burning political issues between 2014 and 2016, were conveyed. Close attention was paid to the ideological implications of the choices of marked and unmarked themes in those editorials. The theoretical framework on which the work was anchored is the Halliday's Systemic Functional Linguistics (SFL).The findings showed that the use of unmarked themes was more prominent than the marked ones across the editorials. From the 313 thematic choices identified in the data, 193 were unmarked while the remaining 120 were marked. The marked themes were used by editors to place emphasis on crucial points relating to certain political issues, criticise and ridicule the corrupt practices of political leaders, capture the attention of readers and also help editors to present their views, opinion and suggestions in a way which may not attract criticism. The study concluded that the preponderance of unmarked theme was because editorials are meant to be presented as clear and succinct as possible.

Key words: theme, Nigerian newspapers, newspaper editorial, systemic functional linguistics, marked theme, unmarked theme.

BACKGROUND TO THE STUDY

Language is structured like a system because linguistic signs and symbols are not chosen at random, they are carefully selected and organised into a system. Thus, these language structures are systematically put together to achieve the purpose of effective and meaningful communication. Recent developments in the study of language have proven that linguistic systems cannot be separated from meaning. Bloor and Bloor (2004) define language as a 'system of meanings' while Halliday (2002a) asserts that:

"an account of linguistic structure that pays no attention to the demands that we make of language (i.e. functions) is lacking in perspicacity, since it offers no principles for explaining why the structure of language is organized one way rather than another" .pg 173-174.

Thus, when language is used, either in speech or writing, the language act (that is, arrangement of linguistic units

into a system) is solely intended to produce meaning. This study focuses on how meaning is organised in the print media. Traditionally, the role of the print media is that of information and it is considered to be one of the oldest media of information dissemination to a large audience. Long before the advent of other mass media outlets like the broadcast media (film, radio, or television), the digital media (internet media and mobile mass communication) and the outdoor media (billboards), the newspaper which is a form of print media has been used in history. Tilley (2007) states that the earliest newspaper known as *Acta Diurna* appeared around 59 B.C. in Rome. Newspapers have always been a medium for expressing opinions on societal issues. Some of these issues may be political, religious, cultural, economic, social, educational, medical etc. This study, however, focuses on some political issues reflected in newspaper editorials. The print media performs a crucial role in the socio-political development of any society. As regards politics, the presence and freedom of the press in any society is crucial to the practice of a democratic government. The print media helps to foster political awareness by educating, enlightening and sensitising the masses on relevant political issues such as corruption, mismanagement, misappropriation of funds, injustice and a number of illicit engagements of leaders occupying political positions, in the case of Nigeria. Furthermore, it serves as a watchdog on the activities of the governing power to ensure transparency and accountability. The main responsibility of the press is to provide information in a simple, comprehensive and analytical manner. This can be achieved when the various linguistic units that make up newspaper columns are carefully selected to construct the intended meaning appropriately. Although, the newspaper has several genres: articles, opinion, columns, headlines etc., this study only focuses on newspaper editorials (and those which relate to political issues alone).

Newspaper Editorials

A newspaper editorial is an article that presents a newspaper's opinion on an issue. It reflects the majority vote of the editorial board and the governing body of the newspaper. Ogunwale (2008: 22-23) defines an editorial as follows:

> "An editorial may be defined as a presentation of fact and opinion in concise, logical, pleasing order for the sake of entertaining, of influencing opinions, or of interpreting significant news in such a way that its importance to the average reader will be clear".

As a representation of the opinion of a newspaper

organisation, editorials are structured in a way to make for logical presentation of ideas. Editors adopt several writing styles to put across their points of view to the masses.

One of the systems in language which can be used to reflect how opinions are structured or conveyed in editorials is the system of theme. Theme is a relevant concept in grammar which stems from Halliday's Textual function of Systemic Functional Linguistics (SFL). Halliday (1994) asserts that the thematic structure gives the clause the character of a message. The author further explains this by stating that a clause attains the character of a message as a result of its organisation. This organisation is such that a part of it, called the theme, which is assigned a special status combines with the other parts of the clause (rheme) to form the message contained in a clause. It generally refers to the internal organisation of syntactic elements as strings of message.

It is widely presented in works of scholars that the thematic system consists of two major constituents which are the Theme and the Rheme. Rahim and Askari (2014) assert that the theme essentially comprises everything placed initially in a sentence right up to the first finite verb. The theme typically comes first in the clause because it is considered a pointer in a clause system. Concerning the constituents of thematic systems and the position thematic elements occupy in those systems, Downing and Locke (2006:223) state that:

> "Theme and Rheme are two components which together make up the organisational construct that is the thematic structure of the clause. The theme comes first and is identified as the first constituent in the clause. What follows is the Rheme"

Buttressing the above authors, Halliday and Mathiessen (2014:89) add that

> "the speaker chooses the Theme as his or her point of departure to guide the addressee in developing an interpretation of the message; by making part of the message prominent as Theme, the speaker enables the addressee to process the message."

In plain terms, therefore, the theme is the beginning of the message contained in a clause while the rheme bears the rest of the message. The choice of a theme is significant for both persuasive and interpretive effect on a message. The theme basically points to that aspect of the message in a clause that the speaker wishes to portray as more important.

Existing Studies on Themes across Various Texts

There exists a set of invaluable scholarship in the study of thematic relation across a large array of genre. For instance, Taiwo (2001) asserts that the study of themes has been used in the analysis of scientific reports, advertisements, simultaneous interpretation and e-mail messages. The author examined the textual organisation of newspaper reports by investigating how news writers structure and develop their texts through the thematic system. The study identified 435 thematic choices in the data out of which 405 were unmarked. Also, 368 were simple themes while 67 were multiple themes. The study concluded that the method of structuring newspaper reports is important for both the writer and the reader. For the writer, it enables him/her to be able to cluster so much information in the lead sentences and this avails the readers the opportunity to know what the column is about, without having to read through the entire report.

Akindele and Taiwo (2016) conducted a thematic analysis of speeches of Nigerian presidents made on the nation's Independence day anniversaries. The authors analysed the speeches made by three Nigerian presidents: Olusegun Obasanjo, Umaru Yar'Adua and Goodluck. The analysis focused on the choices of simple/multiple themes and marked/unmarked themes. The findings of data analysis revealed that unmarked themes and simple themes were frequently used in the speeches while marked and multiple themes were few. The study reached a conclusion that the knowledge of how thematic prominence is realised from arrangement of syntactic structures is significant for packaging information in speeches.

All these researches have made significant contributions to the study of thematic systems in various texts using different methodologies and approaches. Despite this corpus of scholarship, there is a lacuna in the analysis of themes in Nigerian newspaper editorials on burning political issues. This paper intends to extend the frontiers of knowledge in the field of grammar and an analysis of this nature will enable a study of recurrent thematic choices across different Nigerian newspaper editorials on political issues and how such help to convey the messages contained in newspaper editorials on political issues.

OBJECTIVES OF THE STUDY

The objectives of the study are to:

(a)   identify thematic patterns in the political editorials of the selected newspaper editorials;
(b)   analyse the identified thematic patterns in the selected political editorials of these newspaper editorials; and

(c)   relate the choices of thematic patterns to how political issues are conveyed in the editorials.

DATA AND METHODOLOGY

This paper focuses on the investigation of thematic patterns in editorials of Nigerian newspapers on political issues between April 2014 and August 2016. The emphasis on political issues within this period is borne out of the fact that this period marks a phase for the widespread disenchantment for the highly inveighed Jonathan regime and the clamour for a change in government which was manifested in 2015 general election. The mass expectations from the new government which have been met and those yet to be achieved also generated serious political issues in 2016. Data samples for this research are drawn mainly from secondary sources. A total of nine editorials that dwell on political issues are drawn from *The Punch, The Guardian and The Nation*. The three national Nigerian Newspapers are selected on the basis of wide coverage among Nigerian elites and plebeians. So, they maintain a wide readership in the country. Another reason for the choices of these papers is their strong influence on public opinion. One editorial each in 2014, 2015 and 2016 is selected across the three (3) papers. The study adopts a purposive data sampling technique. The editorials are chosen from specific months between 2014 and 2016 across these three newspapers. While 2014 editorials centre on the Osun State Gubernatorial election; 2015 editorials are on the 2015 general elections and 2016 editorials relate to the issue of budget padding.

The framework employed in this study is Systemic Functional Linguistics (SFL). In systemic linguistics, language is seen as a network of system. Hence, language (as well as grammar) is considered to be a system because language speakers have the opportunity to choose from several available options depending on the context of situation. Systemic functional linguistics is not only based on written language, it is a theory that focuses on both written and spoken language. Apart from the fact that it focuses on both forms of language, the spoken and written language forms which are studied are those employed in actual usage. This is why systemic functional linguistics is described by most scholars to be concerned with the study of text (an instance of language use - spoken or written). In a bid to make up for the flaw of structural grammar and transformative generative grammar, systemic functional linguists included meaning in the study of language structure, thus , leading to the study of the functional aspects of language.

Systemic functional linguistics has two aspects which are systemic grammar and functional grammar. Systemic grammar relates to the internal relationships in language as a system of network or meaning potential. The

functionality of grammar aspect deals with the functions (basically meaning) that grammatical structures serve in social interactions. Butt *et al* (1995) explains that systemic functional grammar is concerned mainly with the choices that grammar makes available to speakers and writers and these choices relate the intention of communicators to the form of language used. Thus, unlike several other approaches to the study of grammar, it is the grammar of systemic functional linguistics that makes it possible to account for the use and meaning of linguistic units. Also, Martin and Rose (2007) state that:

"SFL is called systemic because compared with other theories it foregrounds the organization of language as options for meaning and it is functional because it interprets the design of language with respect to ways people use it to live "

According to systemic functional linguistics, every form or structure that language takes is aimed at achieving a specific function. Halliday (2002a) states that language simultaneously performs three functions: the ideational metafunction, the interpersonal metafunction and the textual metafunction. This study has more to do with the textual function. The textual function relates to construction of text and this is mainly realised by the system of theme. This theoretical approach to grammatical analysis is appropriate for this work as it gives the researcher the opportunity to describe language structures through the study of choices of thematic patterns in newspaper editorials written by different editors. Also, using this framework, it is easy for the result of data analysis based on choices of thematic patterns to be related to the intentions, and leanings of the media on the aforementioned political issues.

FINDINGS AND DISCUSSION

The table 1 presents the frequency of occurrences of the different thematic choices made in the selected editorials. It serves as a reference for interpretation of the implications that the choices of marked and unmarked themes have on the messages conveyed in the editorials on political issues under study. The texts are labeled PED (The Punch Editorial), NED (The Nation Editorial) and GED (The Guardian Editorial).

The Implication of Thematic Choices on Political Issues as Conveyed in the Editorials

Table 1 shows that the unmarked themes occurred more than the marked themes in the editorials on political issues across the three Nigerian newspapers. In order to avoid ambiguity, ensure clarity and avoid obscurity in the ideas communicated in a newspaper editorial, it is necessary to maintain a straightforward and simple

sentence structure which can be realised when unmarked themes are used. In the political editorials analysed, the unmarked themes identified were used by editors to perform a number of functions.

One of these is that the unmarked themes were used in stating facts. In presenting views on political issues, editors use facts about certain political news as bases for their discussions, criticisms or evaluations. In doing this, there is a need for the provision of accurate statements regarding names of political leaders involved, organisations, and places that are crucial to the subject matter. In stating such news, these pieces of information occur in unmarked positions. Some instances include the following:

Unmarked Themes Illustrating Names of Political Leaders:

T001: President Goodluck Jonathan owes it a duty to provide an environment that is conducive to a fair, free and credible election. (*The Punch*, Concerns over Osun Governorship Polls, 07.08.2014)

T002: The President of the Senate, Dr. BukolaSaraki, has been standing trial before the code of conduct tribunal on a charge of perjury and has sought every opportunity to turn it into a circus, without vacating his exalted chair, and without the senate requesting him to do so in keeping with the best practices. (*The Nation,* Chambers of Scandal, 03.08.2016)

The use of these names in the unmarked positions serves as attention-getters, giving the readers a foreknowledge of the persons being referred to. In this case, the names mentioned belong to well-known and influential personalities in Nigeria and would naturally spring up attention in the readers. Readers do not have to wait till the mid or end of the discourse before getting a cue on the persons being talked about. This thematic structure therefore affords news organisations the logicality needed to persuade the audience and make them agree with the news paper's stance.

Unmarked Themes Indicating Names of Bodies or Organisations:

T003: The Independent National Electoral Commission's (official) listing of offences puts the tally at 66 after the March 28 presidential and April 11 governorship/state assembly polls. *(The Guardian,* 2015 and the Future of Elections, 28.04.2016)

T004: The security agencies are expected to serve the general interest of people; not that of the ruling party. (*The Nation,* Osun 2014, 28.08.2014)

In the examples above, names of organisations handling

Table 1: A Table Showing the Frequency of the Various Realisers of Marked and Unmarked Themes as Used across all the Editorials

Type of theme			PED	NED	GED	Total	%
Marked	Adjunct	Adverbial	36	25	27	88	73.3
		Preposition	14	5	12	31	25.8
	Complement		0	1	0	1	0.8
Total of marked themes			50	31	39	120	100
Unmarked	NG in declaratives		66	53	57	176	91.2
	Wh-word in Wh-question		0	3	5	8	4.1
	Clause as theme		4	0	2	6	3.1
	Finite verb in yes/no question		0	0	2	2	1.0
	Predicator in imperatives		1	0	0	1	0.5
Total of unmarked themes			71	56	66	193	100

sensitive issues are mentioned. Since the editorials understudy are those relating to corruption, budget padding and elections which naturally triggers some level of interests to Nigerian readers especially, the occurrences of these bodies are placed at strategic points (the theme) where the purpose of the editorials could be achieved.

Unmarked Themes also Make Reference to Specific Places and Concepts:

T005: Rivers states became the worst scenario where no fewer than six lives were lost in what came close to a war; gunshots were freely exchanged among other infractions. (*The Guardian,* 2015 and the Future of Election, 28.04.2015)

T006: A budget is a financial framework of revenue estimates and expenditure which only the executive arm of government is in a better stead to appreciate. (*The Punch, Dealing with Reps' Budgetary Sore*, 11.08.2016)

   Unmarked themes are also used in editorials when details are needed to be divulged about certain places and concepts. In such cases, like T005 and T006 above, the terms to be discussedare made to appear as unmarked themes since they are the points of focus. This is intended to capture the attention of readers and to eventually lead them to the views of the editors.
Furthermore, editors, who represent the voice of the news organisation on political issues, use unmarked themes to put forward their stance in relation to those issues. It is discovered that, often times, the first person plural pronoun "we" is used as the unmarked theme in clause structures that present the viewpoints, stance and opinions of news organisations on political issues. In this sense, "we" attains the focus of the message suggesting ultimately the unanimous opinion and view of a body of

people, even when the view was single-handed put up by an individual. In the editorials analysed, some of these instances include:

 T007: We insist that the military should have no place in a civil election. (*The Punch,* Concerns over Osun State Governorship Poll, 07.08.2014)

T008: We restate our position that the military has no role in the civil process of electioneering. (*The Nation,* Osun 2014, 08.08.2014)

While expressing concepts which are considered to be generally known and widely acclaimed, editors also make use of unmarked thematic structures. In cases where the news agencies intend to provide their own stance to these widely-acclaimed views, the thematised element is considered "given" and not "new". While the theme points in the direction of the rheme, the rheme position is actually the message intended to be projected. Ideologically, the thematised element functions as a "pointer". Instances include:

T009: Violence is an anathema to democracy which is predicated on the expressed will of the majority. (*The Nation,* Plug the Holes, Please, 10.04.2015).

T010: Good governance is the key to fulfilling all expectations of Nigerians. (*The Guardian,* 2015 and the Future of Elections, 28.04.2015)

 When an unmarked theme is used, no special meaning is intended as the structure is presented in its default form. It is however observed in the course of analysis that unmarked interrogatives function as relevant ideological tools in the editorials. Editors, in addition to using them to persuade readers, use these unmarked interrogatives to actively involve the audience in the political issue of

discussion. This way, readers are made to look like co-discussants while trying to persuade or lead them to buying their views. This can be seen in the example below:

> **T011:** What is happening to our lawmakers? Why is it not surprising that it is only when issues of allocation of funds are raised that we find lawmakers in this show of shame? Why is it that only matters relating to rabid material quest do we feel the vociferousness of the lawmakers? Who amongst them has come up with any insightful idea, or any quotable quote demonstrating high intellect and moral virtue? Who amongst them has stood so high in dispassionate acknowledgement of a ground breaking act of selflessness and sacrifice? (*The Guardian,* Legislators, Scandals and Distractions*,* 12.08.2017)

An editorial contains a critical discussion of pressing issues in the society. When criticisms are done, editors tend to challenge certain authorities perceived to be responsible for some societal mishaps. One of the linguistic means used to achieve this is the use of interrogatives especially the thematised WH-word. In the example above, the editor criticises a prominent political scandal which occurred in the legislative arm in Nigeria in 2016. The editor raises questions on this political malice as a means of challenging the legislators. The unmarked WH-words not only serve as a tool of criticism in political editorials, they also serve as persuasive tools. The editor uses the thematic choice to persuade readers to agree with his opinion. The interrogative probes prompt the readers to think in line with what is being discussed in the editorial. The WH-words further reinforce how editors try to involve their readers in political issues of discussion. Readers, while on the editorials, are made to ask themselves questions and provide answers to them. This thereby enforces readers' active participation in making a decisive stand (usually that of the editorial) on the issue being discussed in editorials.

Marked themes on the other hand, are significant for passing across special information. Clausal elements other than the subject are given thematic prominence, in the editorials, to enhance the presentation of editors' ideas on political issues. For example, the fronting of adverbials occurred more across the editorials. Adverbials, generally, give circumstantial information about a verb. An adverbial thus provides information about the time, place, reason, or conditions under which an action was performed. Editorials are not written without enough evidences. When editors write on political issues, they must have been able to garner sufficient and accurate information relating to the political issue. Editors are expected to give premise to their arguments

using certain circumstantial information surrounding the political issue being discussed. Adverbials are fronted in news editorials on political issues to give originality and authenticity to the claims of news editorials. This is necessary if readers would ever take such writings serious. Adverbials generally supply more or additional information in a clause structure. When ideas contained in editorials are perceived to be credible and original, it will in turn make the readers trust the editors' judgment and also to some extent help to convince readers. The dominant use of adverbials as marked theme in political editorials confirms editors' frantic effort to assure readers that their judgment is premised on accurate facts. Examples from the analysed texts are listed below.

T012: Soon after the Ekiti governorship election held in June, another opportunity has come to test the credibility of the election process in the country. (*The Nation,* Osun 2014, 08.08.2014)

T013: Barely two weeks after the election that produced a new president and members of the National Assembly, voters head to the polls once again on Saturday to elect those who will govern them at the state level. (*The Punch,* INEC: Getting it Right this Time,*09.06.2015)

T014: After meeting with President Muhammadu Buhari last Friday, he said that budget padding was not an offence. (*The Punch,* Dealing with Reps' Budgetary Sore*,* 11.08.2016)

T015: So far, in this eighth National Assembly, attempts at surpassing the vices and impunity of actions committed by earlier parliaments have been relentless as this scandal over 'budget padding' demonstrates. (*The Guardian*, Legislators, Scandals and Distractions, 12.08.2016)

Instances of the use of adverbials stated above relate to the exact time of an action. In T012- T015, attempts were made to substantiate time-related information provided in the editorials by fronting adverbs of time. The inclusion of the exact time of the incidence is crucial to how such information would by embraced by readers. The adverbials are thematised because the editors want the readers to get hold of the period before the message. This is also used to initiate logicality and eventually lead the readers to accepting the views of the news.

Apart from giving specific information about time, adverbial clauses are used in editorials to draw a conclusion, as in T015. After several premises have been made, an adverbial clause is used to introduce the editorial's final submission. This is in a way hedging the conclusions made in order to guide against criticism. Because the editorial is a sensitive write-up and the

editors may be held responsible for any outrageous conclusion, the use of thematised adverbials in these editorials on political issues often serve to mitigate the power of the statements made. It presupposes the fact that editors make conclusions based on a widely acclaimed, known, or stated fact in the early part of such an editorial. The use of certain adverbial clauses to introduce conclusions in editorials discussing political issues therefore serves as shield for protecting editors from attacks or hostility from super political powers.

T016: Given the high level of consciousness of the Osun people, it would be disastrous to take them for granted and seek to impose a candidate on them. (*The Nation,* Osun 2014*,* 08.08.2014)

T017: Given this controversy, it is obvious that the very issue many politicians seek to gloss over has now been made the crux of the matter: the moral question in Nigeria's governance. *(The Guardian, Legislators,* Scandals and Distractions, 12.08.2016)

T018: As can be observed, it is not any alien who is destroying Nigeria but Nigerian themselves. (*The Guardian,* Legislators,Scandals and Distractions, 12.08.2016)

T019: Given the way the projects are conceived andexecuted, the contracts bypass all known indices of transparency and due process as encapsulated in the Public Procurement Act passed by the parliament. (*The Punch,* Dealing with Reps' Budgetary Sore, 11.08.2016)

Editorials are considered to be social tools for wielding changes in the society. For this reason, editorials on political issues point out the weaknesses of certain governing processes, electoral practices, and so on. Across editorials analysed on the budget padding scandal in Nigeria in 2016, it is discovered that adverbial clauses and phrases are marked in the clause structures of some sentences to place emphasis on the corrupt acts of legislators in order to criticise them.

T020: Although many have argued that the revelation arising from this shameless act, of legislators washing their dirty linens in public, is a rite of passage for any virile legislature, there is no sense in turning personal animosity and misunderstanding into statecraft. (*The Guardian,*Legislators, Scandal and Distractions*,* 12.08.2016)

T021: As if that is not stain enough on the honour of the National Assembly, Drsaraki and the Deputy Senate President, Ike Ekweremadu, have been arraigned before another court along with other officials charged with forgery. (*The Nation,* Chambers of Scandal, 03.08.2016)

T022: Just to satisfy their selfish interests, the lawmakers inserted #40 billion worth of the so-called constituency projects in the budget. (*The Punch,* Dealing with Reps, Budgetary Sore, 11.08.2016)

The maarked adverbial clauses accentuate the shameful acts of legislators being criticised by the newspaper editorials. The fronting of these elements affords editors the opportunity to emphasis the object of criticism. In addition, this strategy makes it easy for reader to identify editors' objects of criticism.
Apart from adverbials which appeared most as marked themes, prepositional phrases functioning in the grammatical slot of adjuncts are also used widely as marked themes across the political editorials. Prepositional phrases may at times function as adjuncts in a clause structure. Instances of prepositional phrases identified in this analysis is limited to syntactic structures that has a prepend(P), followed by a completive (C)which has been given thematic prominence in a clause structure.

Generally, prepositional phrases that are marked in the editorials analysed are used to achieve emphasis. This way, they are used to call the attention of the readers to certain key or important issues relating to the political issue being discussed. When marked for theme, they are used in editorials to call readers' attention to information relating to place, time, and so on.

T023: By now, the police should have devised a system of guaranteeing that travelers use the major highways in a state holding an election. (*The Punch,* Concerns over Osun Governorship Poll. 07.08.2014)

T024: In Abia North, the case is even clearer. (*The Nation,* Plug the Holes, Please, 10.04.2015)
In order of presentation of ideas in editorials, when prepositional phrases on circumstantial information appear at the initial position (as in the instances above), editors use this to reflect the importance of the fronted idea to the issue being discussed. In T024, for instance, the editor, while making claims about how electioneering practices should be made authentic, cites an example of the election process in Abia state. In essence, the fronting of the prepositional phrase "In Abia North" accentuates the relevance of the information contained in that phrase to the totality of opinion expressed in the editorial of 2015 general elections. Fronted propositional groups therefore, are hints or clues to crucial information related to the political issues discussed in an editorial.

The fact that most prepositional phrases are apt makes them capture the attention of the readers. Prepositional phrases are not semantically independent, so, they arouse the readers' consciousness to read the remaining part of the clause attached to it. In a sense, prepositional phrases used in these editorials create a kind of suspense in the readers to find out the content of the

other syntactic element attached to them. In a way, prepositional phrases are used by editors as captivating devices to sustain the interest of the reader as in the examples below:

T025: Before now, we had noted that the constituency project was a veritable conduit for pillaging the public treasury. (*The Punch,* Dealing with Reps' Budgetary Sore, 11.08.2016).
T026: In the first round of the 2015 general elections, glaring shortcomings were observed in Rivers and Abia North. (*The Nation,* Plug the Holes, Please,10.04.2015).

Across the editorials analysed, apart from placing emphasis on certain information,thematised prepositional phrases are used to introduce or hint readers about editors' judgments or verdicts on political issues as seen in the examples below.

T027: By any standard, this represents a pass mark. (*The Punch,* INEC: Getting it Right this Time, 09.04.2015)
T028: In the main, the 2015 exercise passed on well and the indications now are strong enough to change negative impressions etched in the minds of the world about a people and their predilection for failed or flawed elections leading to abortion of democracy. (*The Guardian,* 2015 and the Future of Elections, 28.04.2015)

Editorials on political issues present opinions of news organisations on prominent political issues in the society. In doing this, editors pass value judgments and verdicts on certain political processes after a critical evaluation of such processes have been done. In writing an editorial however, editors guide against giving erroneous judgments. Thus, they try to introduce their judgments or verdicts with certain general statements to support them. In T027, the prepositional phrase "by any standard" suggests that the editors base judgments on available standards for declaring an electioneering process successful. Also, in T028, "in the main" is a hint to the fact that the election was not perfect but to a great extent, it was credible. This gives weight to their judgments. Also, this may save the editor from several critics as to some aspects of the election which was not credible. When prepositional phrases are used in this manner, they serve as hedges to over generalised judgments and avoid the fallacy of hasty generalisations.

Also, thematised prepositional phrases are used in editorials on political issues to introduce suggestion or opinions.

T029: At the same time, we urge the public to watch out for attempts to undermine the ballot. **For this type of high stakes contest**, politicians must have mastered all the types of plots to rig the result. (*The Punch,* Concerns

over Osun Governorship Poll*,*07.08.2014)

T030: Amidst the celebrations, however, no one must lose sight of the big room for improvement and the need to build on the current successful outing. (*The Guardian,* 2015 and the Future of Elections. 28.04.2015)

Newspaper editorials do not always only contain criticisms, evaluations and assessment. Editors also give valuable suggestions to the public as regard certain issues. In the political editorials analysed, varying suggestions of such were identified. It is however discovered that advice or suggestions contained in the main clause were sometimes introduced by prepositional phrases. This is to prevent a feeling of imposition on the readers. Editors would not like to be perceived as too overriding as readers have rights to their own personal opinions too. When suggestions in these editorials are introduced with a marked theme of prepositional phrases, the tone of the editors is more polite and less imposing on the readers. As in T030 above, a reader will find the sentence construction more polite and less imposing compared to "no one must lose sight of a big room for improvement…" Thus, prepositional phrases are marked by editors to present suggestions or opinions in a polite and less imposing manner. It is a means of working on the psyche of the learner to persuade rather than compelling them. It also may be said to serve as a convincing tool for readers to adopt the opinion expressed in the editorial.

Finally, in editorials on budget padding scandal, it is discovered that prepositional phrases are marked for theme in order to place emphasis on the ridiculing legislators.

T031: From certificate forgery to sundry financial improprieties, the country has been grizzling to no end. (*The Punch,* Dealing with Reps' Budgetary Sore, 11.08.2016)

T032: By their shameless activities, these lawmakers are destroying Nigeria inside and outside. (*The Guardian, Legislators,* Scandals and Distractions,12.08.2016).

In the instances above, editors use prepositional phrases marked as theme to make the object of criticism prominent. In these editorials, editors try to express their dissatisfaction towards the shameful acts of legislators a regards the unlawful inclusion of fake budgetary allocations in the 2016 budget planning. The fronting of prepositional phrases in T031 and T032 above are used to make the ideas (corrupt activities of leaders) which are subject of criticism prominent in the editorials.

Prepositional phrases are also used to acknowledge the sources of information contained in an editorial, otherwise called evidentials (Hyland, 2005). They serve

as evidences for the information being subjected to discussion in an editorial. This further reinforces the fact that editors do not use unproven facts. Investigations are properly carried out before conclusions are drawn.

T033: According to them, this is in addition to the #4.78 billion worth of capital project he sited in his constituency, out of the #9.23 billion provided for the entire state. (*The Punch,* Dealing with Reps' Budgetary Sore, 11.08.2016)
Generally, the use of prepositional phrases across these editorials are of high significance as their emphatic effects help to capture the mind of readers and also serve as pointer to key issues in editorials. Sparingly used in these editorials is the marked complement. It occurred the least in all the editorials analysed as it appeared only once in *The Guardian* newspaper.

T034: Not, the least, are the high hopes of Nigerians. (*The Guardian*, 2015 and the Future of Elections, 28.04.2015)
Since the aim of most editors is to accommodate a good number of readers or maintain wide readership, the use of clause structure with the complement marked is seldom used except in cases where important message contained in the complement has to be projected. In T034 above, the marked complement is used to place emphasis on the "quantified hopes" of Nigerians as regards to election processes.

CONCLUSION

The study has demonstrated the way newspaper organisations order and re-order clausal elements to suit their intentions on political issues. The findings show that the media tilt more towards the use of unmarked themes than the marked themes because it affords the opportunity to express issues clearly and unambiguously so as to get readers to agree with their points. The preponderance of the unmarked theme is also in line with the findings of Taiwo (2001) and Akindele and Taiwo (2016), who observed that news discourse is usually dominated by unmarked themes. In the study, it was observed that marked themes, however, are used by editors to achieve special purposes which help to project varying ideologies of editors on political issues. The study concludes that the thematic position is crucial to the understanding of what editors intend to communicate and how such is passed across. Also, choices of thematic structures in editorials have impacts on how readers perceive the opinions presented in this kind of writings.

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