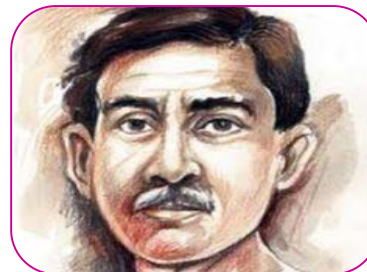




LITERATURE OF PREMCHAND AND ISLAMIC COMMANDMENTS WAS MUNSHI PREMCHAND UNAWARE OF FITRA?

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ABSTRACT

Munshi Premchand is a standout amongst the most celebrated and essential identities of present day Hindustani writing. He composed a ton of books and stories, one of them is idgah distributed in 1938 by Prem Chand.

KEYWORDS : *celebrated and essential identities , ton of books and stories.*

INTRODUCTION

In the story Premchand endeavored to uncover money related separation in a Muslim society, imagining a scene of idgah. The story has two primary characters, a youngster Hamid and his grandma Amina. Both the characters are living in extremely poor condition and the equivalent was pondered the day of 'Eid'. Everybody is by all accounts approach in the place of Allah, as every one of them stand and sit together in a line with no segregation however the genuine contrast can be found in the 'Eid reasonable soon after Salah (Namaz).

What Premchand neglected to understand that the event is called 'Eid-ul-Fitr'. The term 'Fitr or Fitra' is an Arabic expression utilized for the required philanthropy that each competent Muslim needs to provide for poor Muslims previously performing Salat-ul-'Eid', the commitment was forced by Allah since the season of Prophet Mohammad (harmony arrive) to guarantee that each Muslim, rich or poor can commend the event similarly. Fitra is to be given for the benefit of each individual from a skilled family by the leader of the house. Fitra is the privilege of poor Muslims.

As per story, Hamid and Amina were excessively poor and in the meantime Hamid was a vagrant living in a Muslim society, so they unmistakably fall in the classification of Fitra recipients. Hamid had companions and their folks were sufficiently able to pay Fitra, this is finished up by the costly toys that Hamid's companions were obtaining in reasonable. Also, as indicated by Sunnah, needy individuals near rich individuals have the more prominent directly over their (rich people's) Fitra.

Taking a gander at the aggregate situation, it was relatively inconceivable for Hamid and his grandma to stay unfit of observing 'Eid' legitimately. Anyone who really visited idgah on the event of 'Eid-ul-Fitr' having an image painted by the story idgah of Premchand will observe the story to be false.

It is entirely evident that there are poor and rich individuals in each general public yet painting just a single society with one-sided brush is very out of line.

Writing and workmanship are frequently viewed as the impression of the real world and yet the author ought to view his psyche as the mirror and ensure that the mirror isn't messy or misshaped. Since a nonrealistic reflection is generally a direct result of the mutilated mirror.

In the wake of perusing this story I began pondering the general public in which I live, and I began coordinating my encounters with the story and found that the story is making a bogus picture of Muslim

society. What's more, it made me look downward on Premchand however I don't comprehend what his aims were while composing this story.

In the wake of perusing the story I understood that it had nothing to do with the real world, particularly if discussing 'Eid' which is commended after Ramadhan, yet it is a superb remark on the structure of society which depends on money related separation.

CONCLUSION:

The story can be viewed as an incredible bit of craftsmanship which has ability to compel peruser into pondering the general public however the story was in the meantime a long way from the truth. Also, it appears as though Premchand was uninformed of pith of Eid-ul-Fitr.

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