

Rural Life and Superstitious Belief in the Selected Novels of Syed Waliullah and R. K. Narayan

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ABSTRACT

Tree without Roots is one of the most famous novels written by Syed Waliullah. Here the study is based on picture of rural life and superstitious faith in 20th-century Bangladesh and India. The analysis is developed based on rural life, root of existence, patriarchal power, illiteracy, superstitious faith, business of religion, sadism, religion as a game of money, patriarchy, baseless truth, all of which are presented in novels, Tree Without Roots by Waliullah as well as The English Teacher and The Bachelor of Arts by Narayan. Through this investigation, the practical image and grim truth of 20th-century India and Bangladesh are clearly exposed. Thus this study is carried out through the comparative discussion between Waliullah's and Narayan's treatment of society and human behavior. It would like to show a novel dimension of their literary works through art of characterization and plot-construction.

Keywords: Rural Life Style, Business of Religion, Illiteracy, Prejudice, Superstitious Belief.

INTRODUCTION

In an essay "Syed Waliullah Existentialism, Nostalgia, Nationalism" Niaz Zaman points out that Syed Waliullah was born on 15 August 1922 at Sholashahar in Chittagong. His father, Syed Ahmadullah, is a government officer whose posting takes him to different mofussil towns in Bengal: Mymensingh, Feni, Chittagong, Krishnanagar, and Kurigram. Thus, the young Waliullah, who accompanies his father, is able to learn about rural life in Bengal. Apart from one unpublished piece of fiction in English, all Waliullah's writings are set in Bengal. His most famous novel, *Lalsalu* (1948), for example, is inspired by a shrine covered with red cloth that he passes when he lives with his father in Mymensingh. (Zaman 2016)

Despite his fairly brief output, Waliullah is recognised as one of the foremost of contemporary Bengali writers. Waliullah is mostly known for his novel *Lalshalu*. The novel depicts life in rural East Bengal, and exposes the manipulations of charlatans exploiting the religious beliefs of the common people. It reveals his deep understanding of human psychology. Urdu, French and English translations of *Lalshalu*, published in 1960, 1961 and 1967: *LalShalu*, *L'Arbre Saans Racines* and *Tree without Roots* are translated

by Kalimullah, Anne-Marie Thibaud and Qaisar Sayeed, respectively.

On the other hand, R.K. Narayan is one of the most famous and widely read Indian novelists. His stories are grounded in a compassionate humanism and celebrated the humor and energy of ordinary life. The winner of Sahitya Academy Award, Narayan is one of the greatest Indian writers in English with world fame. His novels have a universal appeal. They have been translated into most of the important languages of the world. Narayan is a simple and pure artist. He is popular as 'Crusader Scholar' and idealist missionary. He has produced more than a dozen novels and *The Guide* is the best.

In each of his work, the novelist presents life with perfect sincerity and truthfulness. He believes in domestic harmony and peaceful relations. Unsocial activities and perversion do not find any place in his works. He seems a commentator on the broad tendencies of society and age. His vision of life is comic and ironic. This creates the impression that he gives only a surface view of reality. But, the fact is that he keeps very close to surface reality. He uses a pure and limpid English, easy and natural in its run and tone. His contribution to the development of Indo-Anglian literature is remarkable and memorable.

Narayan is a realist; and he presents the contemporary society realistically. His strength lies in realism and not in romance. He is aware of the great value of realism. The greater the realism, the better the image. The credit goes to him for giving the most realistic novel in Indian writing in English. He describes the life around him not only in detail but also with great accuracy. Narayan holds a unique position among the greatest Indian novelists writing in English. In his novels, Narayan depicts Indian life and sensibility in its pristine glory. He is essentially a writer of middle class characters of Malgudi, a place of his imagination in South India. He wants to shape a wide gallery of both male and female characters in his works. In each of his novel, there is at least one female character who occupies an important place in the story; and, Rosie is such a female character in the novel *The Guide*.

The reasons said above, the paper would like to focus on the different aspects of rural people and their superstitious faith regarding unknown things and religion through the comparative investigation of the novels, *Tree without Roots* by Waliullah as well as *The English Teacher* and *The Bachelor of Arts* by Narayan.

Tree without Roots is the English translation of *Lal Shalu* written by Syed Waliullah. It is published in 1948 and *Tree without Roots* is published in 1967. It is a classic novel based on the rural condition and life style of Bangladesh. In this novel, Majeed plays a very important role. As he is rootless but becomes one of the richer persons of the village Mahabhatpur through his clever knowledge. Religion is his weapon and the mysterious grave is his power to dominate the people and gradually power changes all over the village. Superiority and inferiority doesn't depend on identity rather it depends on the language he uses for the innocent villagers.

Tree without Roots is a not just a story about imagination rather it is such a novel which emphasizes on the real pictures of 20th-century Bangladesh. Waliullah wants to shape social system by writing and especially by the character of Majeed because his character is very panoramic. Though he becomes rich but he always feels lonely and rootless.

LITERATURE REVIEW

The aim of this paper is to review the literature available on this study of the rural life of Bangladesh in 20th century. It will show the

inner picture of people how did they suffer and depend on others. It will focus on some major points such as rural life of Bangladesh, patriarchal power, art of language, the effect of illiteracy, belief on superstition, existentialism, hegemony from colonial aspect, business of religion, role of sadism, etc.

In Bangladesh, men dominate, oppress and exploit women through private and public patriarchy. Private patriarchy is maintained in the family through the misinterpretation of religion and the non-recognition of unpaid work done by women at home. In the family women are considered as passive dependents and property of their husbands. Women are also excluded from economic and political power through public patriarchy. In the public arena women are only considered as sexual objects and patriarchy is maintained through sexual harassment. Capital accumulation further strengthens patriarchy in Bangladesh. Though Bangladesh is an independent country, the mentality of people are still not changed. Bangladesh is a male dominated society; they are superior to a female. In private place and public place women are always suffered. Despite living in an independent country women don't get the right opportunities. (Chowdhury, 2009)

Majid is not only financially independent but psychologically who controls over the people as well. From a vagabond desperado, he becomes a man well rooted in society. (Chakrabarty, 2018) By using religion Majeed becomes a second rich person of this village. Psychologically he controls people because they follow his advice they believe him more than themselves. The people of this village even never try to find out who he is. Where he has come from. These types of questions never come in their thinking because psychologically they break down.

Religion supports the patriarchal society along with the private property and class society. Religion influences the relationship between men and women for centuries and entrenches male domination into the social structure of society thus help reinforce patriarchy. (Attoh, 2017) Before marriage and after marriage women are always sacrificed.

Human being is nothing and will not be anything until he becomes what he makes of himself. This is the first principle of existentialism which is also called its subjectivity. Individual personal experience is based on existentialism. It is a philosophy, a

philosophy of acceptance. Human life has no value if a person does anything of himself/herself. Human identity is the main principle of human existence. (Raosaheb, 2016)

There is a close interconnection between education and efficient living, when individuals do not attend any training center or educational institute to acquire education, they are more likely to get involved in delinquent and criminal acts. Because of illiteracy they live under the belief of superstition, as a result they suffer day by day. (Kapur, 2018)

Superstitious beliefs or behaviors arising from an environment derived stimulus of fear, uncertainty, or unpredictable situation help to overcome such situations. Although superstition is not founded on scientific judgments, it exists in almost every human culture. Though this kind of belief is not logical but people believe this concept at every religion. Religion doesn't teach about these things but some misunderstanding of some people are dealt with superstition. (Mandal, 018).

RURAL LIFE IN BANGLADESH

A picture of rural Bangladesh in the early forties, *Tree without Roots* provides a picture of eternal Bangladesh, subject to the ravages of nature, of storms and floods, of cyclones and dying rivers. Through the exploitation of religion, Waliullah looks sympathetically at Majeed for whom religion means food and shelter. This novel represents the inner picture of rural life. The real picture of Bangladesh has a mixture of flow. Sometimes, it represents smoothly and sometimes in a truculent way. Some people take the chances of situation and Majeed is one of them. For him religion is different. "In Bangladesh more population are Muslims and Islam plays very important role in society" (Chowdhury, 2009). In Bangladesh almost 80% people live in villages and their main income source comes from agriculture.

Illiteracy

There is a famous saying that education is the backbone of a nation. As without food we can't live at the same time without education a nation can't live. By eating food we get nutrition and by providing education a nation gets the nutrition as well. There is a close interconnection between education and efficient living, when individuals do not attend any training center or educational institute to acquire education, they are more likely to get involved in delinquent and criminal acts. (Kapur, 2018) Because of illiteracy they are addicted to superstition. If we compare a

rich country with a poor country, behind this situation we will get the result that the main reason is educational system. When there is a problem of education in a country, the whole people will get the result and it creates lots of problems. Criminal act is one of them because most of the time people get involved into crime when they suffer from lack of money. Shelter and food is such a thing for getting this sometimes innocent people get involved into crime without their intention. "Education is not only the right but also a responsibility of all males and females" (Chowdhury, 2009).

Life Style of Mahabbatpur Village

The people of Mahabbatpur are very far from other villages. Not only the sense of distance but also this village is far from any communications. Waliullah is a well-known writer and he writes the novel *Tree without Roots* to show the hidden pictures of Bangladeshi rustic society. In 20th-century the places and pictures of the society is not developed satisfactorily.

Root of Existence

Existence is dealt with human personal needs. It is a philosophy that shows a person's identity, freedom and choice. It is based on the belief that people want to express the meaning of life in their own way. Especially it focuses on human independency. The main purposes are the importance of individual choice, social criticism, and anxiety about life, death and extreme situation.

Freedom for a man exists in two paradoxical forms, freedom of choice. Accordingly if man is free, he must be free to choose, but he can either make a right choice which really sets him free or wrong choice which enslaves him. Human being's role in the world is not predetermined and every person is compelled to make a choice. Thus choice is the ultimate evaluator and the exercise of choice is the core of authentic human existence in which a man becomes intensely aware of his own personal existence. (Raosaheb, 2016) Freedom of choice and choice of freedom these two are different. It depends on human nature either human make a right choice or wrong but it can be changed because of human evolution. The exercise of choice is a core message of human existence. By birth man gets the freedom to make a decision. Either it is right or wrong but it depends on human choice and circumstance. "We are alone, all of us, everyman is alone in

this cruel and friendless, intolerant, pitiless world” (Waliullah, p.59).

According to Waliullah human are alone because we come alone in this world and we will die alone. He writes his famous novel to show the real pictures of Bangladesh; but, at the same time, he expresses about the negative and positive side of Majeed. According to the writer, Majeed is the protagonist and antagonist as well. It doesn't matter to him which way he chooses because he wants to build up a tree by his own name. “In existential philosophy the individual realizes his aloneness. Despite having two wives and a powerful landowner as a friend, Majeed is very lonely indeed. Moreover, He can not share his secret with anyone, not even with his wives” (Chowdhury, 2010). Majeed establishes his root in Mahabhatpur and builds up his identity in his own way. He has two wives and his friend is Khaleque the richest man in Mahabhatpur. Majeed has the power because of his politics. But he is also very much alone like a rootless person because no one knows his secret even his wives never know of his weakness or the reality. The reality will be seen one day and despite knowing everything he chooses this life. His main purpose is to establish his root such a place like Mahabhatpur. Because the people of Mahabhatpur they do not have their own freedom or identity that's why Majeed chooses this place and establishes his root of existence in Mahabhatpur.

Superstitious Faith of the Rural People

Superstition is such a negative concept which destroys human identity and will have no existence:

Superstitious beliefs or behaviors arising from an environment deriving stimulus offer, uncertainty, or unpredictable situation help us to overcome such situations. Although super station is not founded on scientific judgments, it exists in almost every human culture. (Mandal, 2018)

Human adapt these things by their culture and family, specially the people who live below poverty line. Though this kind of belief is not logical but people believe this concept at every religion. Religion doesn't teach about these things but some misunderstanding of some people it creates mostly. Sometimes it takes the place more than religious believe. “Although blatant forms of prejudice and discrimination still exist and profoundly active the lives of members of low status minority group” (Dovidio & Gaertner, 2004). Especially lower class people or village

people are influenced by prejudice. Because by birth they don't get education perfectly, they can't even understand the differences between right and wrong. Prejudice exists specially in rural people.

Islamic tradition also holds that Muslims should rely on Allah alone to keep them safe from sorcery and malicious spirits rather than resorting to talismans, which are charms or amulets bearing symbols or precious stones believe to have magical powers, or other means of protection. Islam always says we should believe in Allah and Islam never teaches us about superstition. Because these are against the Al Quran. Talismans are also related to magical power which is totally against the Holy Quran. But the common people think that they are true believer of Allah and they believe that they are doing the right thing by using talismans. But they don't understand that it cannot give anything to them: “Bangladeshi patriarchal culture misinterprets Islam to control women and created values stating that Islam does not allow female education and it is a great sin to provide education to girls” (Chowdhury, 2009).

Illiteracy

Illiteracy is a curse of nation because it can easily destroy a society. It is such a curse that can't change the fate of illiterate people. The education system of Bangladesh is poor in the 20th-century. This novel discusses about dark aspect of illiteracy: “The poor and the illiterate persons are the last category of persons that suffer from unemployment and the conditions of poverty, they do not adequate food to eat and go to bed without consuming their proper nutritious diet” (Kapur, 2018). That is the main reason of poverty in Bangladesh. Syed Waliullah presents a picture of Mahabhatpur, a village that lacks of communication from other villages owing to lack of education, all people live below poverty line because they have no land to fulfill their needs, even they don't know from where food comes to them.

Akkas promotes English education—English being the language that would give learners access to the growing world of knowledge and science, and equip them to counter forces like Majeed. The question of education and its impact on society as a whole is overlooked in *Tree without Roots*. (Munasir Kamal, 2018) Akkas wants to build up a school where all the children can learn English. His planning is to educate people for their betterment because all the people of the village live below poverty. If they get the opportunity of education, they can

earn money and live happily. Akkas believes that education can change their society, he wants to empower their identity because they are not educated who believe in prejudice. But Majeed plans against Akkas because if all the people of Mahabbatpur get education, they can easily understand his plan. So that he can't dominate them.

Prejudice

Prejudice arises based on any reason or incidents; it can be an opinion which has no logical result. But people believe the speculation more than logical thought. At the same time it has no scientific result so why people believe in prejudice just based on some tales or myths. Some people believe in supernatural power as well and it misinterprets such kinds of illogical things with Islam. Bangladesh is a South Asian country and from the early century to the present century still some people live in prejudice because they follow their tradition of their elder. In the. As Bangladesh is a South Asian country, people believe in visiting shrines of Muslim saints. Even they don't understand the differences that Allah fulfills their wishes, and the people have no patient for appropriate time. They believe if they visit the shrines the saints can make their fate through their blessing. Through charismatic behavior Majid quickly establishes himself as a spiritual guide of the people, most of them are illiterate and have a blind faith. In the novel *Tree without Roots* Waliullah wants to show the real pictures of Bangladeshi rural people because they have belief in prejudice. Rural people of Bangladesh accept such kinds of incident continuously. The novel *Tree Without Roots* is a classic novel, the message of rural life in Bangladesh is easy to find it out. Majeed represents a character in this novel, he wants to influence people to receive his message and the poor innocent people believe him. It is the first fault of the whole villagers that they believe Majeed as a well-wisher.

According to Majeed,

Yes, the saint has been living amongst you unknown and uncared for, a saint who is alive even in death, a saint who has regard for you and who protects you". For his betterment he represents a tales about a saint but actually he even didn't know whose grave was this. But the villagers started to believe his tales and started to live under the prejudice. "Religious and no religious people enjoy almost equal level of belief in superstitions (Mandal, 2018).

Majeed believes in God and he is a religious person but after knowing all those things that all is wrong which he is doing but he likes to cheat the common men and women.

Religion as a Business

Religion of business is one of the most endangered businesses because the people believe that they can't get any space. This type of business is easy to make innocent people blind. Because in every religion they have a belief in God by using religion for a business make a positive result for the fake people. There is a reason that people are not educated or knowledgeable.

Waliullah portrays a character like Majeed to show the existence of the fake people, who use religion to achieve money. For these people religion is not the root of identity but a game of money. The mysterious grave is a source of his money. People give money (paisa) to the LaShalu, either they have enough food or not but to give money to the LaShalu is a part of their work. They never understand how an unknown person becomes rich suddenly: "It is said that many people of Khadem family have become a millionaire by using this money" (Mozumdar et al, 2018).

As Majeed is a Khadem of a mysterious grave and become a landowner and second rich person in the village, in 20-century Khadem and their family become rich through achieving money from the shrine. One morning an old woman comes to the Mazar with the body of her grandson. She complains against the injustice of Allah. Allah takes away her grandson whom she loves most, according to her it is an injustice, and if this Mazar is real, so tells God that she wants to send her grandson back.

Majeed utters a short prayer for the peace of her departed grandson. Before leaving her, he picks up the few coins that she flings on the floor and says that with the money he will buy a candle for the Mazar so that the saint can give him peace. He knows that the mysterious grave cannot have the ability to do anything for the dead soul of the grandson of the old woman. But he takes the money so that he may buy a candle. But Majeed becomes a professional business man and it becomes his passion through the business of religion. Substantial numbers of Muslims report that they turn to traditional religious healers when their family members are ill. Such practice is common among Muslims in sub-Saharan Africa and South Asia.

Sadism

When people get pleasure by hurting people is called sadism. It can be physically or mentally because by physical torture we can see the effect but we can't see or sometimes we can't identify the depth of mental torture. Some people satisfy if they spoil the honor by humiliating or insulting. This is also related to sadism because in this way the common people lose their strength. *Tree without Roots* is a novel written by Waliullah. Majeed is the protagonist and at the same time he is the antagonist. He has a different characteristic that he gets mental satisfaction when he does insult anybody. He is very clever, he tries to express that he wants to educate other.

The villagers are uneducated even they have no chance to get religious education, because for them food is important more than anything. No one is the guardian who guides them and Majeed knows these things even though Majeed likes to question people because he increases his power and insults people continuously.

Tara Mian is a poor old man, who is a father of Kulsum. He and his wife are always against each other. When Kulsum shares a problem with Rahima, Majeed hears and wants to ask Tara Mian. But Majeed doesn't understand that this is their family problem. He should not be involved in it. To identify the truth, Majeed calls the villagers, and starts to question Tara Mian. In front of the villagers he tries to disclose the personal matter of the family of Tara Mian what the truth is never expressed. He is an unknown man in this village who insults Tara Mian and he destroys the honor of Tara Mian in front of all the villagers who can do nothing rather they accept the decision of Majeed. As a result the old man finds his final destination and never comes back: "Patriarchy is further seen in religious laws and customs which may give women fewer rights than man, e.g. in access to divorce, how many spouses they may marry, decision making, dress codes etc" (Attah, 2017).

Patriarchy

Patriarchy is seen in religious norms as a result female gets fewer rights than male. This rule relates to the sadistic behavior. Amena is the first wife of Khaleque but she has no child and it is her only wish. But, according to Majeed her only fault is that she gives value to the *Pir's* more instead of Majeed. As a sadistic person he makes a plan and without any fault of Amena, he forces Khaleque to divorce her. A study finds

that 47% of women in Bangladesh experience physical assault by husband and men. Jamila is the second wife of Majeed who is very younger than he as Rahima treats her as her daughter. Jamila is the only person who does not accept his behavior and advice. Though she is a younger girl, Waliullah portrays such a character as a smart and independent girl, because no one has the opportunity to do something according to their needs. But Jamila is different from other women. She realizes how Majeed treats people. She is the only one person who understands the true color of Majeed. She is the only character who dares to spit on the face of Majeed because of his cruel behavior and Majeed takes step against Jamila at the last part of the novel he takes a harsh step against Jamila because Majeed wants to punish her as if she gets scared. But, Waliullah completes this novel with a hailstorm to show his readers' bad deeds can destroy one, sometimes it takes time but the people get the result whatever they do.

Baseless Truth

Tree without Roots is a novel which shows the contemporary society of a 20th-century Bangladesh. Some people lose their faith, some people take a chance in it, some people die of frustration, and some also accept situations just to blame their fate. But, no one dares to speak truth in society. Waliullah writes: "His writings concentrated on portraying the people and geography of rural Bangladesh. His major attention was to delineate the rural areas of Bangladesh" (Kabir et al, 2018). His intention is to portray the truth in society. Life style of people and the same time the characteristics also he focuses on the picture of Bangladeshi rural life because identity plays an important role for human nature. The novelist presents a rural society where people of agro-based, labor-intensive religious society of East Bengal are confused by a hypocritical businessman. His main purpose is to portray the hypocritical businessman which regards religion as a play. Because there is more than that the grain and more religious are more than the weeds. It is a very famous saying written by Waliullah in his novel *Tree without Roots* how the cheat and hypocritical people make their places in society.

Well-educated people are also trapped by the hypocrite people. *The novel* ends with a storm, perhaps intends to destroy Majeed when his fellow human beings fail to exact a suitable punishment.

Waliullah completes the novel *Tree without Roots* with a storm, because there is an end of

every bad thing. Everything gets destroyed because of the bad deeds done by Majeed and at the same time the believers who believe in superstition. They get an opportunity for changing their lot by Akkas who is a member of the village but they don't agree with him even his father as well. But they believe in Majeed who is an unknown person for them. The storm destroys their poor fate again.

Superstitious Belief in Narayan's the Bachelor of Arts and the English Teacher

R.K. Narayan is a magical story teller of imaginary Malgudi woven tragedy and humour. Human relationship is a major theme of his works, which show his way of expressing ordinary life. Love and hatred is seen in human relationship. (Raizada, 1969). In an article "Superstitious Belief in R. K. Narayan's *The Bachelor of Arts* and *The English Teacher*" Revathi Priya et al (2017) point out that in those days arranged marriage is a common phenomenon and horoscopes are often compared. This happened in Narayan's personal life. Narayan marries Rajam in spite of the fact that their horoscopes do not agree. The astrologer of the girl's side had predicts that Narayan proves a widower, but he is defeated by Narayan's own pundit who, at the sight of rupees, is all praise for horoscope. Narayan loses his after five years, and this confirms his belief's in horoscope all the more. Chandran in the novel *The Bachelor of Arts* does not marry the girl whom he loves because the horoscopes do not tally.

Most character are innocent at large pitted against an unsympathetic environment. They are traditional and superstitious. They believe that everything on the earth is preordained and that no amount of efforts eases the situation. Heroes in his novels do not control them. They are helpless creatures torn by desires and toss this way and that by the caprice of fortune. Chandran, *The Bachelor of Arts*, who is in love with Malathi, does not marry her because the horoscopes do not agree. He leaves home and becomes a saint. Chandran renounces the earthly world out of sheer reluctance to its irrational and ridiculous nature of social customs; but, he returns to his family, marries in the same old traditional way and settles down in life. Narayan does not seem to approve of their attitude or any kind of rebellion on their part. Chandran is able to lead his life while he overcomes that causes frustration in his life.

Though the progression in the field of scientific technologies, but human superstitions and belief has not changed. In the middle of the novel, the protagonist Chandran appears and becomes a

saint he comes back to his originality. He is ready to marry another girl of his parents' desire. Man does not want to hear to that kind of superstitions. It destroys peace and happiness. Men should have enough bold to break superstitious belief. They do not control under the superstitions rather it controls their conscience.

Indian culture does not attach much value to money and physical attainments. But, western influence on material acquisition is on increase in the 20th-century India. This conflict is very well presented in Narayan's works. The novel *Mr. Sampath* presents the general Indian belief in the futility of running after money. The fiction *The Financial Expert* also highlights the same philosophy. But, the materialistic philosophy of life is presented by Kailas in *The Bachelor of Arts*, who says that man has to spend forty years in making money and forty years in spending it.

However, astrology plays vital role in the day-to-day life of Indians. Psychological conflict between believers and non-believers in stars and fate are seen in Narayan's writings. In *The Bachelor of Arts* there presents a mismatch between the horoscopes of Mr. Chandran and his dream girl Malathi. In *The Financial Expert* Margayya is an assurance for a future by the astrologer. Money dictates the very stars in the short story "An Astrologer's Day," Narayan presents an astrologer who plays his role under forced circumstance.

Narayan narrates rituals, superstitions, traditions and beliefs as if they are common and credible in Indian contexts. Superstitions, rituals and belief are exploited in his writings. In the novel *The Guide* there is fasting to bring down rain, and Raju is taken to be a Mahatma by the credulous villager. Communication with the spirit of the dead is also seen in the fiction *The English Teacher*.

Indian culture respects the saints and godly-men without waiting for a proof of their virtues. The role of saint, whether as a truly remarkable and powerful holy man in *The English Teacher* and *The Tiger for Malgudi* or as a cheat in *The Guide* or merely as a wanderer in *The Bachelor of Arts*, is a recurrent theme in Narayan's fictions. Foolish veneration of a saint reaches such a height in *The Guide* that Raju, a cheat, mistaken by the villagers as a saint, is worshipped by them. Raju is compelled to live in the character by fasting for twelve days to

appease the rain gods. (Revathipriya et al, 2017)

CONCLUSION

Tree without Roots is a novel which portrays the real pictures and the places of the people how they lead their life. The rural life is simple but the people suffer from lots of trouble. They are illiterate, they don't understand the difference between right and wrong, they are not confident enough in themselves, they believe in superstition. As a result they lose their hope because of baseless belief. Mazeed is seen as a hypocritical guardian who confirms his power through the mysterious grave. Waliullah presents the real pictures of the rural life in Bangladesh. The novel *Tree without Roots* is the document of rural picture. Majeed is the antagonist-cum-protagonist and his second wife Jamila is no less important. Waliullah portrays the characters to show a difference between male and female. Waliullah's *Tree without Roots* is still very much famous and well-popular around the world. Moreover, Narayan's *The English Teacher*, *The Tiger for Malgudi*, *The Guide* and *The Bachelor of Arts* present the people's dogmatic faith of a 20th-century India.

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