
Bihar UI Anwar In Urdu Pdf 11

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i am a simple and humble man. i am also an admirer of urdu, the language which my mother spoke with me. i have always been fascinated with urdu poetry. i have had urdu classes. i have read lots of urdu literature. i have been writing on urdu for the past several years. i have read and written extensively on urdu. urdu has always been a language which has been loved by not only people of the country but even outside. this is primarily due to the rich culture and heritage which this ancient language has produced. the urdu literature is known to have enriched the world with the glorious examples of the "rukhsati" or love poetry. this love is one of the oldest age-old tradition in the world and urdu has produced some of the best examples of it. urdu literature also is known for its great contribution to the arts in general and to the music. the urdu literature has been instrumental in creating the best example of the arts and culture. i have been writing poems for quite some time now and i have been writing about urdu for the past few years now. i have always been fascinated by urdu

and its rich culture and i have always felt that urdu should be promoted and its rich culture should be shared with others. i have been very much involved in various activities to promote urdu and i have been writing for many years now. i have been writing for the past few years on urdu and i have been writing on urdu for the past few years now. i am a simple and humble man. i am also an admirer of urdu, the language which my mother spoke with me. i have always been fascinated with urdu, the language which my mother spoke with me. i have had urdu classes. i have read lots of urdu literature. i have been writing on urdu for the past several years. i have read and written extensively on urdu.

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seduction of politics in the brahminical legacy in bihar have ensured the marriage between politics and communalism on a larger scale in the state. politics of plunder and opportunism has been replaced by the politics of communalism in bihar. the political power in the hands of sc/st groups (bajrang dal, vhp, rss and bjp) was transformed into a military machine. the mass base of bajrang dal, vhp, rss and bjp are the "down trodden" members of the sc/st groups. but they are politically powerful. to implement their programmatic agenda, their organisations have invented a politics of communalism. when they failed to get the political support, they preferred to use the military force in the name of communalism. the military power of these organisations became a target of violence. bihar is a state of four castes, which are brahmins, bhumihars, yadavs and muslims. by caste system, the brahmins were deprived of the right to contest elections. in the rural

areas, brahmins are shunted out of the electoral process. the bhumihars also were denied the right to contest the election. political parties have come to terms with this situation. political parties have no other recourse but to let the bhumihars and brahmins contest the election. but the yadavs and muslims are politically stronger than the brahmins. they were more confident than the brahmins and bhumihars. they saw that these two castes were being deprived of their electoral rights. they entered into a pact. in the 1990s they started contesting the election together. the result was a defeat for the parties. their alliance was broken. this situation is in the same vein as the marathi maratha alliance in maharashtra. these castes are now trying to work together. the combination of the yadav and muslim castes has proved successful in the political struggle.

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