

Review Of Feminism In Urdu Literature

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Abstract

Exact meaning of feminism cannot be established. From male dominating society in which economic exploitation, terror, social inequality, non-compliance of legal approach, prevails. Society has become a model for its political and business matters where the concept of a model family is going to deprive all its moral values. Issue of self-identity has become the need of hour. Life is like a pivot around it all the issue are circulating.

Keywords: feminism, male dominating society, social inequality, political matters, self-identity.

Introduction

A woman is the most beautiful masterpiece of the creator of the universe, who not only has beauty, charm and adornment but also, she is bestowed with love, imagination, emotions, feelings and sophistication to be polite in household affairs. An ideal man can make his married life better with the help of a woman with the qualities for the betterment of society and pay his socially role honestly.

Metaphysics is a modern term with many complexities and confusions in its definition. In this sense, a comprehensive definition of it is not possible, however, it is a different thing that in the Western countries, feminist literature has been seen in a research and critical context. While explaining the meaning of feminism, it should be kept in mind that when we use the word feminism we mean not only the emotions, feelings, capabilities and observations of women but also the protest of women leaders. Who Raised their voices against the supremacy of men

in their oppression. They also take concrete stand for the rights of women and children. They also stand for women in the cause of proper share from property, rights in education, issues in divorce. Various Demands such as women's rights are included in educational fields. In fact, "incarnation" is the expression of a woman's self-consciousness. In this context, the feeling has become quite intense that the woman has been kept out of history and efforts have been made to deprive her of the expression of selfhood and self-realization. It is not that the woman did not have the ability to analyze her life and self, but she was not given the opportunity to express her past conscience. Various linguistic, historical, cultural, moral, philosophical, religious, political and economic factors have been dominated by men.

Garal and Angola defined feminism as an ideology, a philosophy of thought and a new intellectual concept and this thought is based on the belief that women have been marginalized in every society, whether developed or developing, on the basis of gender. How much they have been subjected to criticism. When they become aware of this mistreatment and persecution, a collective consciousness is awakened within them to get their rights. which she considers to be the main characteristics of materialism. Encyclopedia of Sociology defines socialism in these words:

"Feminism; A movement that attempts to Institute social, economic and political equality between men and women in society and end distortion in the relationship between men and women." 1

Before the birth of the Prophet ﷺ, the social status of women in Arabia was very poor. Her social life and rights were not only trampled upon but also treated with brutality. In ancient Arabia, it was a sign of ignorance, that girls were buried alive as soon as they were born. A woman had the status of a property in Arab society. After the death of her husband, she was sold. If seen in this sense, the picture of oppression and helplessness of women emerges. Sheema Mohsin writes about the social status of women in pre-Islamic Arabia:

"During the period of Jahiliya, the Arabs considered the birth of a daughter to be a source of shame. When someone gave birth to

a daughter, he would hide from people and try to get rid of her as soon as possible. Therefore, as soon as the girl was born, she was buried in the soil. I would have been suppressed. Allah will surely question the oppressors about this cruelty, because no one has the right to deprive Allah's creation of the right to life." 2

An understanding of spirituality must also acknowledge that it has a long history. Feminism is not just about the strategy under which women tried to achieve equal status with men or how women are different in terms of their psychology, feelings, language and culture. Rather, the meaning of femininity also includes how the male society presented women in different roles. The purpose is that female leaders stand against the cruel and dominating behavior of man society for centuries, under which women not only presented their problems and demands, but also asserted their importance and status. So, in the west women settled their free and independent world in which there was no place for men. Undoubtedly, in such free world, women provided wealth for history, poetry, literature, criticism and debates from books, magazines and almost every walk of life. Women's participation has surpassed men's in establishing and publishing.

Where this movement of feminism affected the literature of the world, it also had an impact on Urdu literature. India is a country in the world which is known as a country of multilingual and diverse cultures. Here, in every cultural group, there have been creative women whose words have become part of a particular culture after taking on a mythological and mythological form. For example, Meera bai's hymns and songs expressing her love for Krishna Murari are an important part of the culture not only of North India but of the entire subcontinent. In other languages of India, the words of such poets have been liked by different sections of the society. For example, the famous Kashmiri Sufi poet Lilla Arifa, who Hindus remember as Lal Deed and Lal Ishwari, is still popular today. Similarly, Habba Khatoon is also an important part of Kashmiri culture and literature.

Before independence, it will not be out of place to say that women have participated in the history of Urdu literature since the beginning, but the patriarchal society has dominated the eastern countries to such an extent that women have been rejected by men. She was not given enough opportunity to come

forward as a poet with full vigor. Although many mentions of female poets were made in the 19th century, the most intelligent female poets were sometimes called prostitutes, sometimes classified as prostitutes, and sometimes ignored as poets. Her poetic talents were sometimes dismissed as male-dominated. By the end of the 19th century, women were subjected to such unfair treatment and their seething and raging emotions became volcanoes within. Finally, in the first half of the 20th century, when modern education and national movements gained strength, a few women broke the baseless barriers and traditions of their society and moved forward, and then this caravan of poets continued to grow.

In India, women had entered the field of poetry even before the 19th century. In 1891, a Tazkra called "Shamim e Sukhn" was published. In this mention, along with the short stories and biographical information of the poets, their sample poems are also recorded. From the poetic efforts of the poets of that period, it is known that this is a writing from the pen of a woman, because in that period, their style of writing or expression was like that of men. Obviously, until that time women did not realize that as women, they also have some specific problems and negative requirements which only women can look at from their specific point of view and mold into the mold of expression. Regarding the ancient poets, Mushtaq Ahmed Wani writes in his book "Urdu Adab Mein Tanissiat":

"Among the women who have been quite famous and famous among the ancient poets is Mah Laqa-bai Chanda who is known as the first Sahib-e-Diwan poetess. Apart from this, Mani Bai Hijab, Nawab Shah Jahan Begum Shireen have been quite famous." 3

The poets who entered the field of poetry before independence do not have the protest attitude that is present in most of the poets after 1960 or sometime after independence. Most of the ancient poets were limited to the expression of beloved and romantic feelings. However, there are some who have written the oppression and oppression that happened to them in their poems. Therefore, it seems necessary to mention here those important poets with reference to their words, who gave poetic expression to their feminine emotions and feelings before independence. Among those ancient poets, the names of

Princess Zeb-un-Nisa, Begum Maqal, Jaina Begum, Bismillah, Jafri Qadri, Akhtar Zahra, Somi Naz and Soraya are worth mentioning.

Urdu poetry which had been nurtured by men for a long time. Now women are also establishing their own unique identity based on their merits and capabilities. A few of the post-independence poets have achieved such distinction in poetry that they are refusing to be inferior citizens. She no longer speaks in the language of men as before, but has her own distinct feminine lisp and tone, which shows that she now also has a tongue in her mouth. Therefore, their collective voice seems to be very strong in poetry. Commenting on the feeling and intellectual attitude of post-independence Urdu poets, Qamar Jahan writes:

"Women's tone of rebellion against the base society is gradually intensifying. Now they are emerging in a new figure instead of the "Goddess of Loyalty" and "Idol of Modesty" where the sense of their existence and identity is dominates them. It seems that the scars of a lifetime's experience of loyalty have left her in no way to forget. The fire within her has not only consumed her being, but her subtleties. and has hurt even tender feelings, and its reaction has sometimes been very dangerous." 4

The women poets who have been especially famous after independence are Ada Jafari, Kishore Naheed, Parveen Shakir, Shafiq Fatima, Fahmida Riaz, Sajda Zaidi, Zahida Zaidi, Rafia Shabnam Abidi, Balqis Zafar ul Hasan, Shahnaz Bani, Ezra Parveen, Rehana Atif, Sadiqa Nawab Sahar, Hina Ruhi, Farida Rahmatullah, Sara Shagufta, Shaheen Mufti, Safia Anjum Taj, Nusrat Ara Chaudhary, Shabnam Ishaai, Zareen Yasin, Ezra Naqvi, Rukhsana Jabin etc. These are the poets who have boldly criticized the male-dominated society. There are many forms of materialism in their poetry.

From a feminist point of view, Urdu fiction also has profound effects of theism which can be found first in the works of Nazir Ahmed. He regularly performed the primary duty of reforming and educating women and portraying the harsh aspects of their lives during that time. The fact is that instead of propagating western education and civilization, Nazir Ahmed adopted the eastern style. If the feminist trend is examined in the context of Urdu fiction, surely Nazir Ahmad's novels "Mirat-ul-

Uros", "Binatun-Nash", "Toba-tun-Nasoo", "Ibn-ul-Waqt", "Fasana-e-Ajaib", "Ayami" and "Raw ayah Sadiqa" etc. indicate feminine impressions. According to Ali Ahmed Fatemi:

"Nazir Ahmad brought to light the novel genre for the first time in Urdu and for the first-time shed light on the daily life of middle-class Muslim families, educational problems and especially the cultural and educational problems of women and girls. In some novels, the problem of widows, the problem of marriage and talent in them is presented in a very beautiful way. Nazir Ahmed also presented prostitutes in the character of Hariyali in an elegant manner." 5

As Nazir Ahmed's aim was to improve and welcome the status of women in the society through his novels. Inspired by his novels, many novels were written in Urdu on the above subject. Other sensitive and visionary novelists not only imitated him at the level of subject but also adopted the style of his novels. According to Dr. Zeenat:

"Nazir Ahmed's contribution to Urdu literature is that he elevated the social status of women who were considered as a mere source of entertainment. He made the women to realize their responsibility for the reform of their society. It was considered the main task of. Until now, woman is considered as an object of decoration and adornment in society and literature. Nazir Ahmed brought her forward as an active dynamic force while ending this status. 6

After Nazir Ahmed, we see a feminine trend in the novels of Sarshar. The status of a woman in the society of that era and the feeling of her lower status is felt at every level in Sarsar's works. Because at that time women's education was neither very common nor any reasonable arrangement. Therefore, Sarsar has made education a beacon for women. At that time, a woman was considered educated who read "Mirat-al-Uros" and "Banat-al-Naish". It was Sarsar's heartfelt desire that women should be highly educated. They should be mentally and intellectually equal to men, who would be able to deal with academic issues and problems. She should be an equal participant in the advice of the man. Because for a successful and happy married life it is very important for the wife to be highly educated like the husband. All

these emotions of hers. And the desires have been absorbed by him in the role of Hasan Ara.

From the beginning, Sharr raised his voice against the strictness of the veil in his novels and narrated incidents that prove how much the ritual of the veil was an obstacle in the way of women's progress. In his novel "Meena Bazar" he strongly opposes veil. This has also been the main theme of the novel "Badr al-Nisa's Trouble". While explaining the purpose of this novel, Sharar writes:

"Thirty years later, this short novel was first published as an article in the magazine "Taaleem-e-Nuswan" of Hyderabad, and the purpose was to inform the worthy editor of the said magazine, Maulvi Mohib Hussain Sahib, about his most important goals, i.e., Help be given to oppose." 7

Bano Qudsia is considered among the reliable among women Urdu novelists. She has shown skill and artistic flair in his novels. The theme of many of his novels has been materialism. In her novel "Shehr-e-Bay-e-Misaal" the story of a middle-class girl who gets caught up in a series of problems in a big city like Lahore is described. These are the girls who become playthings in the hands of men as old as their fathers, influenced by the Mercedes cars and bank balances of grown-ups. Dimple of the "unprecedented city" whose only source of income for an entire family is a single house that is rented out. From her appearance, dress, mannerisms and speech, it is difficult to guess that she belongs to a family of limited means:

"Dimple, with white gloves and a Long bag on the table, was as bright as the American commercials. Her smile was gleaming with teeth, her raised eyelids, her turban of hair on her head, her ears like lemon drops, everything. The dimples were as big as the new models of cars, from the hair on the head to the soles of the shoes." 8

Bano Qudsia, in the form of Dimple and Rashida, has removed the veil from the uncomfortable desires of a woman who let themselves be swept away by the flow of circumstances. On the other hand, Sammy appears as a modern educated and intelligent girl whose problem is not wealth but true and spiritual love which she does not get from her parents or lover. Sammy represents the countless girls in our society whose parents are

materialistic and an addition to a society full of contradictions. The father of this sensitive and emotional love-seeking soul of "Raja Gidh" is so engrossed in the pursuit of material comforts that he has no interest in his daughter's problems and life. He struggles with the contradictions that arise within him in trying to cope with his parents. Both of them are so busy with their personal problems that they don't have time for their children. Sammy says of her father:

"Pakistan's top bureaucrat has little idea that his daughter has problems too. He has so many personal problems that he can't even think about anyone else. When papa wakes up in the morning, the office is on his mind, files, own reputation, position, status, innumerable problems. Reaching office, he cannot work. There too phone calls, meetings, visitors, office problems. In so much debris, if he is ever happy. If he has to search, he will come running to his daughter, he will not look for a young girl." 9

Munshi Prem-Chand's name needs no introduction among the prominent novelists of Urdu. In all his important novels there is a rich depiction of materialism. If we examine his novels from a literary point of view, it is clear that Prem-Chand's mind and intellectual canvas was quite wide as compared to other writers. The position of women in Indian society was studied very deeply by Prem-Chand. In that era, the status of a woman was like a suppressed object. The terror of the husband and his dominance dominated the woman so much that she had no individual status of her own.

Prem-Chand's era can undoubtedly be called the era of political and social movements in India as the Indian National Congress was established in 1885 which was the largest political party in India. The struggle of the population of the country had intensified under that party. Gandhi's non-violent movement dispelled the fear of British rule and power. Due to the development of the industrial system, the conflict between the capitalist and the laborer had started and besides, the western way of life was becoming common with western sciences, arts, civilization, culture, thoughts and ideas. The fact is that all this was going upside down and Prem-Chand was compiling the history of his era through literature as an eyewitness of all this situation. In this regard, see this statement of Dr. Khalid Ashraf:

"The novels that made Prem-Chand the most important name in Urdu-Hindi came into existence only after 1920. His novels of that period reflected the exploitative side of Mahajan civilization and the aspirational character of capitalist industrial system. The expression of and the sense of protest against the illegitimate rule of foreign imperialism is missing in his early novels." 10

Among Prem-Chand's novels, which have a rich depiction of materialism, "Bazar-e-Husan", "Bayyah", "Nirmala", "Parda-e-Majaz", "Medan-e-Amal", "Chogan-e-Hasti" and "Gaoudaan" are particularly noteworthy. Prem Chand has discussed the problems and atrocities of women in his novels, including the painful life of widows, atrocities on women in Hindu religion and society, the life of women in the form of prostitutes and the existence of this hateful profession. Reasons for coming, rights of women in the property of parents and husband, humiliation of women in the curse of dowry, unmarried marriages, freedom and independence of women, women bound by social bonds and rituals, economic freedom of women, better education of girls. And important issues like education and equality between men and women are included.

Krishana Chandra also wrote more or less three dozen novels, but in them the repetition of themes is noticeable. In addition to the plight, poverty and innocence of the inhabitants of the villages of Kashmir, they have made many subjects of the life of the big cities, especially Mumbai, wrongdoing, economic exploitation and social corruption. According to Dr. Anwar Pasha:

"Since Krishana Chandra was a prominent leader of the progressive movement. Therefore, he has seen the Indian society in the light of Marxist philosophy and has also shown the way to its salvation. He had a good understanding of the social situation in India. North or South. Krishnachandra had an emotional attachment to the atrocities and abuses committed against the laborers and the lower classes in the feudal Indian society. " 11

Krishana Chandra's novel "Ek Ourat Hazar Dewane" also falls under the category of feminist literature. From the title of the novel itself, it is revealed that there is a female character in the novel who has thousands of fans, whose tribe is still following a thousand-year-old path even in the 21st century. There are many nomadic tribes that come and go around the suburbs of

Mumbai and for a few days they color the mind with their strange and interesting life. The novel in question is the story of a brave girl from such a tribe who proves the greatness of life at every step. Lachi is a simple coal-stealing and begging girl from a nomadic tribe, who has no ambitions. There is no lingering desire. Sometimes she lies on the platform and sometimes in the goods yard. Sometimes she is seen begging at the bus stop and sometimes she steals guavas from a fruit shop and sometimes she fights with the station master. She has no purpose in life, Neither she has any religion nor the defendant. In her blood is the blood of all and in her tongue is the tongue of all. She is lonely everywhere, but in the confines of the village she is the queen of everyone's heart. Whether young or old, babu or Quli, officer, because for Lachi the whole universe is like a bath in which everyone is naked. But Lachi does not see the nakedness of all of them, but is worried about hiding her nakedness from everyone. Lachi is surrounded by scoundrels who are even willing to burn their neighbor's roof to see the light in the courtyard of their house. Keeping this situation in mind, Lachie's thinking comes out in these words. She says:

"Oh, how happy these people look inside, despite their withered, tired, sad and sallow faces. Like lightning strikes the dark clouds. Like the scent of spring in the rosin of a fair, raw tent. So fair are the souls of these men. Every once in a while, a wax candle lights up inside the sweaty faces. Whose imagination makes their face open up like a flower that I beg and feel ashamed and my chest heaves. I wish. Even for me, someone should become tired, become a thief, be forced to such an extent that if he does not have a penny in his pocket, he will pluck a flower from a bush and bring it to me." 12

Rajendra Singh Bedi wrote most of the fictions depicting the nature and psychology of women. Bedi did not write dozens of novels like Krishan Chandra, but wrote a novelette that brought him to the heights of citizenship and popularity. The name of that novelette is "Ek Chadar Meli Si" which was published in 1964. In the novel, Bedi skillfully portrays an apathetic society in which people are distant from each other but are forced to come closer under their own compulsions. In the novel under consideration, the novelist has presented the nature and psychology of a woman in a realistic manner and the perception of a woman and her

nature is prominent at various points. A woman is also a wife, a mother, a sister, a daughter and a lover. These are the eternal forms of a woman through which she goes through life. Bedi has combined all these attitudes in his novel.

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