



LITERARY AND PATRIARCHAL FLUX: A STUDY ON NYLA, SALMA AND DURRANI

MOHD MUZAMIL SOHIL

PhD, Research Scholar

School of Comparative Languages and Culture,

Devi Ahilya Vishwavidyalaya, Indore

(MP) INDIA

ABSTRACT

Literature is one of the means of communication which became the tool of expression in the society of today. The present social circumstance has turned the world of human being into one platform. Writers have chosen the literature as a source of expression to bring out the social, cultural and political traditional beliefs in front of the world. These social happenings have inspired them about the male structured and social nostalgia existed in the society. They have not only contributed to the English literature but also depicted their social and cultural problems through the presentation of literature. These writers have shared their experiences and frustrations through their works that women have always been made to suffer from disappointment, disillusionment and frustration which arise from social restrictions. In male dominance societies women generally have had less freedom of movement and decision making on the various social issues. The restrictions on women in Muslim societies have inspired these writers to write and express anguish experiences of women. The present scenario of Muslim women is strengthened and stable as compared to the nineteen and early twentieth century. In this research paper efforts have been made to examine the works of Nyla Ali Khan, Rajathi Salma and Tehmina Durrani and interpret their social world in the context of their writings.

Keywords: Literature, Circumstance, Social, Muslim, women, Study, Scenario, Restriction and Writings and writers

INTRODUCTION

“Women don't want to hear what you think.

MOHD MUZAMIL SOHIL

1Page



Women want to hear what they think in a deeper voice.” (Billy Cosby)

Women had have framed the world of happiness through the power of regeneration and the world is beautiful because of them. It was in the past that women had been denied to be with the shoulders of men in any field of life but the present scenario of women is different and stable. They have been given equal share in the social and professional life in the world. They are trying to attain and enjoy the same status as of men in the society. They have shown the power of excellence in education, political, social and in the professional lives. Their status is changing along with the changing circumstances of the world around.

Female writers were beginning to publish their works, both through manuscript circulation and in printed books, in an enormous variety of genres including poems, plays, conversion narratives, advice books, translations, letters, devotional texts, prophecies, pamphlets, memoirs and works of philosophy and fiction. In social and political terms, too, this was an era when female rulers seen by John Knox and no doubt other contemporaries as a ‘monstrous regiment’ came to prominence. (Plain, Sellers, P, 27)

The studies and researches have captured the attention of many scholars over the last three decades to four decades. Study of women by and large is concerned with the relationship between humans and the texts produced by the women writers. Earlier theoretical and literary studies have focused on issues of social indifferences, economic instability and political inequalities but not much have been occurred in the right way of women. The study has been taken for important criteria of critical analysis on the basis of all social happenings against women in the Muslim communities. The late twentieth century has woken up and has settled to a new platform for the free and fair vision. The living experiences and social conditions of Muslim women can be accessed in their works through the lens of their expressed and engraved emotions, ideas, feelings and social sentiments in the society. All over the world women are writing, sharing their experiences through different tools of writings and through different media.

Long ago a woman who spoke about herself was considered a loose woman. To voice a pain to divulge a secret, was considered sacrilege, a breach of family trust. Today voices are raised without fear, and are heard outside the walls of homes that once kept a woman protected, and isolated. Some of the women who speak here have stepped out. Others, who have not, are beginning to be aware, eager to find expression. But let them speak for themselves. (Jung UI 109)



All through history women's voices have been suppressed, leaving them as the others. While some have accepted this dominance and some have taken refuge into silence, others like Tehmina Durrani, Salma and Nyla Ali have equipped themselves with an art to fight against male hegemony, patriarchal dominance and Islamic fundamentalism to assert power and control over their own lives. Tehmina's *My Feudal Lord* is the reflection of such an effort. She does not limit herself to the revelation of her own traumatic life, but tries to bring to light the unknown dark lives of thousands of other women leading such turbulent lives under the distorted social norms and conditions. Seeking different ways for freedom the narrators in all the texts described women would find their freedom through education, social and economic advancement. The need of strength is to educate the girls in the Muslim societies. This is the need and demand of the present age. Muslim women writers have voiced out the vulnerable position of women through the art characterization in all the stories and they have traced those reflections and related vacant patches which have been caught in the complex web of society and have been threatened by traditional and social customs of the society.

The novel by Salma presents the same theme which the Durrani and Nyla Ali have illustrated in their works. The characterizations in all the works like in *The Hour Past Midnight* characters like Zohura, Rahima and Wahida, the central character in *Blasphemy* Heer and in *The Life of Kashmiri Woman* the central figure is Akber Jhan depicted same circumstances in the different manners in the dominant society of male counter parts. It is the vision and hope that arguments made and the insights gained in this research paper will effectively contribute to the vigorous debates on the realization of human and the status of women in the social sections of the women world. There are other Muslim women writers as well whose themes and critical stand is also against the prevailing old and orthodoxy traditions in the society. These writers are like Anees jung, Tehmina Anam, Tasleema Nasreen Ghandhi and Hume Khadvi. Since the ages not only Muslim women but there are non Muslim women writers who have broken their silence against the male dominance and male structured society.

Nyla Ali Khan

Nyla Ali Khan is a Kashmiri woman writer. She was born in 1972 in New Delhi but she is raised in the Kashmir valley. She is granddaughter of Sheikh Abdullah and is the only child of her parents. She did her M.A in Postcolonial Literature and theory at the University of Oklahoma, Norman and obtained her PhD in the same institution. Khan is first Kashmiri woman to be nominated and accepted as a member of the Advisory Council for the Oklahoma Commission on the status of women in May 2015. The Council serves "as a research and information on issues related to women and gender bias". She has portrayed the real picture of Kashmiri women in her works, their hidden and unspoken issues in the Muslim society. In *The Life of Kashmiri Women: Dialectical of Resistance and Accommodation*, she has portrayed the life experiences of Akber Jhan famous Kashmiri woman and other women

MOHD MUZAMIL SOHIL

3P a g e



of Muslim society in Kashmir. She has captured the history of Kashmir and its cultural and social evolution, Nyla Ali Khan deconstructs the life of her grandmother and other women of her generation to reconceptualise woman's identity in a politically militarized zone. In her another book she has deconstructed the life of Kashmiri woman Lalla Ded and the role of women in the social and cultural life in the Kashmir. Her book *Islam, Women and Violence in Kashmir; Between India and Pakistan* is all about social, political, patriarchal and hierarchal position and the current conflictions over the land.

Tehmina Durrani

Tehmina Durrani is a Pakistani women writer, women's right activist and author. She was born on 18 February 1953. Her first book *My Feudal Lord*, caused discord in Pakistan's society by describing her abusive and traumatic marriage to Ghalum Mustafa Khar. Durrani was born in an educated and influential family. She is the daughter of a former Governor of State Bank of Pakistan and she is the granddaughter of Nawab Sir Liakat Hayat Khan, a Prime Minister of Patiala State. She was married to Anees Khan at the age of seventeen and they had one daughter. Durrani and Khan got divorced in 1976. Durrani married Khar, who was called *Lion of the Punjab*, who had been married five times. Durrani and Khar had four children. After thirteen years they separated.

Durrani a Pakistani women writer she became very famous among women of the Muslim society by her publications, her works like the *Blasphemy and My Feudal Lord*. The autobiographical truth and fictional aspects combined bravely by Tehmina Durrani in her writings to bring forth the unknown realities and unspoken plight of suppressed women in the male hegemonic society. *My Feudal Lord* is the true archetype of women's plight and their repressed condition. In her another novel *Blasphemy* she has revealed the innermost thoughts, hidden experiences, secret fantasies, family issues and unbelievable facts of Muslim male dominated society of the modern world.

Salma

Rajathi Salma was born in 1968 in Tamil Nadu India. She is an Indian Muslim author, columnist, social worker and speaker. Rajathi Salma is now a celebrated Tamil writer, her novel *The Hour Past Midnight* has been long-listed for the Man Asian Booker Prize. When Salma was 13 years old her family stopped her studies and forced her into marriage. She started composing poems on scraps of paper and sneaking them out of the house. "My husband couldn't believe it. He said, 'I thought you had stopped writing!'" Once Salma became an MLA and was required to travel and meet people constantly, her husband supported her decision to stop wearing a burqa, in the last four years. Salma has taught herself English through conversation and television. She says she would now like to use her



position to bring education and development to her village. Salma is currently the chairperson of the Tamil Nadu Social Welfare Board.

Salma is a Tamil poet and novelist. Her original work 'Irandaam Jaamathin Kadhai' is translated as '*The Hour Past Midnight*', in English by Lakshmi Holmstorm. Salma has described her childhood memories in her book. She expresses her anguish at the treatment of girls belonging to Muslim community. The novel tells the story of a community of Muslim women and men living in a Tamil village, from the perspectives of the women. The book sings with different voices, from the child Rabia, a girl who is about to come of age but as yet is still a young girl, her mother and aunt Zohra and Rahima, and the cousins, neighbors and women who make up their small and intimate community. It is a book that rings with laughter and female friendship, and yet can quickly turn heartbreaking and frightening. The novel's action takes place over a couple of weeks, as the families prepare for Ramadan and the marriage of Rahima's daughter Wahida to an older man she has never met. In the novel, we also encounter certain women characters like Maimoon and Firdaus who defy gender stereotypes. They dare to rebel against their cloistered existence not only by refusing to live with their husbands but also by engaging in illicit relationships. Through her novel, Salma gives an insight into the nuances of the growing up experiences of Muslim girls.

CONCLUSION

In the conclusion we came to know that the present position of women is better than before and they are taking part in the outer activities as well. The traditional world has accepted and is revitalizing the things in favour of women for their development and empowerment. The patriarchal society is no longer so stern and the transitional changes are occurring in the social and professional lives of women. They have started their contribution in the field of literature by printing various genres. The present study has proved that the resistances from the core of women society has changed and settled the path of progress and prosperity. Their contributions to the literature have given a sort of hope to the rest of the Muslim women world. The women of the Muslim community have started a type of regulation to put forth their pathetic conditions, not only the conditions of women of the city but also the realities of women residing in the rural areas. It is because of the consistent efforts and regular resistance of writers to change the previous prevailing traditions for the freedom of education and for the social and political equity in the society. The Muslim women writers of present generation have changed the circumstances and the position of society by their consistent struggle in the field of literature and behavior of male counterparts. The women of muslim society are aware about their rights and duties. They are trying to equalize their status with the non muslim women in the society and tare demanding their share in all walks of life. The study has attempted to gain the in depth insight about the changing stature of women in the muslim society through their contributions in the literature.

MOHD MUZAMIL SOHIL

5P a g e



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