

**Feminist Resistance in the literary works of Fehmida Riaz
(28/7/1946-21/11/2018)**



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MS. RAHAT HAMEED entitled:

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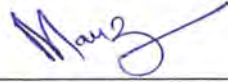
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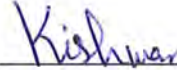
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Declaration of Work

I, **Rahat Hameed**, hereby declare that this thesis and the work presented in it is entirely my own. Where I have consulted the work of others, this is always clearly stated.



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Chapter - 1

Introduction

This dissertation will explain poetry of Fehmida Riaz regarding women's rights and role and how she used her work to express a resistance against this stereotypical approach towards women. She expressed all the emotions of any woman in her poetry. Her poetry identifies the problem of patriarchy, resistance against male dominance. She interpreted different aspects and factors affecting the women's lives and the way this approach limits them in social, political, religious and economic sphere. I have divided my dissertation into two main themes, one is Urdu literature and feminist movement and other is women's role and rights as reflected in poetry of Fehmids Riaz.

The first theme covers the literary works in Urdu which shows resistance against the oppression of women and their limited role in society. Saadat Hassan Manto was a very bold writer who wrote short stories about the real sufferings of women which he observed himself in society. He was criticized a lot for his blunt language used in his writings. His short stories like "*Khol do, thanda gosht* and *Kaali Shalwar*" had a very deep meaning showing the bitter and real face of society. But many could not get the real meanings of his stories and criticized him. Another great name is Kishwar Naheed who is a feminist poetess in Urdu literature and used her poetry to liberate women from typical male dominated society. Ismat Chughtai is known as revolutionary feminist writer. She portrayed the real face of society in her writings describing women's role in our society. Amrita Pritam is another eminent writer who wrote about sufferings of oppressed women. Parveen Shakir has also wrote about the rights and role of women in her poetry. Other eminent names includes Zahida Khatoon Sherwani, Deputy Nazir Ahmed, Faiz Ahmed Faiz, Hajira Masroor and Khadija Mastoor who wrote about women's rights in their poetry and prose writings. All of these are great writers who wrote openly and clearly on the topic of feminism. They used their writings as a resistance against the dual face of society which oppress and suppress women shamelessly.

The second theme reflects the aspects as given in poetry of Fehmida Riaz who is a progressive and feminist writer. She is also known as human rights activist. It is based on content analysis of her poetry regarding role of women. This dissertation

explains that how her literary works show different roles of women in society and how they are deprived of their basic rights. She is a valiant writer and expressed her thoughts without any hesitation in her poetry. She was accused of using erotic and sensual expressions in her poetry. She was also a leftist writer and exiled from the country with her husband in the reign of Zia-Ul Haq due to her revolutionary writings. She wrote a poem "*kaali chadar aur chaar diwari*" (Four walls and a black veil) when General Zia-Ul-Haq (1925-1988) made black veil compulsory to wear for all women in country. In this poem, she expressed resistance against forcing women to a particular type of dressing. Her first collection of poetry is known as "*Pathar ki Zaban*" which shows the thoughts and sentiments of a young girl who feels that she does not belong to this society and wants to be free. Her second collection of poetry "*Badan Dareeda*" (A Body Torn) was highly criticized by conservatives as she showed women's emotions and feelings regarding different aspects of life. The poems included aspects of religion, sex, menstruation, womanhood and pregnancy. The typical and traditional approach of Pakistani people did not have the capacity to handle book such as "*Badan Dareeda*" (Alvi, 2018). There are many other poems of her like "*Muqablae Hussan*" (Vital Statistics) which shows the dual standard and hypocrisy of society, "*Wo Ik Zan Napak hai*" (A Woman Impure) which shows the character of a woman who chooses a different path as oppose to our society advise her and that's why she is impure and sinner. Another poem of her "*Kab Tak*" (How Long) which shows the love of man to a woman is temporary and does not lasts forever when she grows old and loses her beautiful skin and fertility. She wrote a lot of literature regarding women's role, rights and place in society. To influence a larger section of society, she did not only used Urdu for spreading awareness rather, also did translations in other languages like Sindhi and Persian. (Muhammad, 1991) She wrote a large number of poems which have elements of feminism and resistance against patriarchy. My dissertation will explain the different aspects of her poetry regarding feminist approach.

1.1 Statement of the Problem

Women in Pakistan are not allowed to live their lives freely as a human being. Big and even small decisions of their lives are made by any of their male relative. They are not given sufficient rights to contribute a strong part in social, political, economic and religious life. A twenty years old girl is considered to be secured when she goes out of

home with her five years old brother. Problem can be seen here easily when women can't even go outside alone then, how is it possible they can contribute in every field of life in a healthy and active way? They are handicapped by this conservative and stereotype approach of society. Poetry of Fehmida Riaz shows gigantic resistance towards this problem.

1.2 Review of Literature

Ambreen Salaudhin, Muhammad Zakria Zakar and Ahmed Usman in their academic journal, argue that men and women spend their lives in two different circles. Women belong to home and men belong to the outer social space. So, most of the literary work which is written by men is considered to be thoughts of all humans while it only contains one perspective which is of a man while perspective of a woman is missing. So, there is need to overcome this gap between a man and a woman. In this way, women can also fully participate in literature to represent their point of view. A word "*Lakshman Rekha*" is used in the article which defines women's limits in society which are considered not to be crossed. Here is route from where this word is derived. Sita from Ramayana crossed the line marked by her husband Ram's brother, Lakshman. This line was called as Lakshman-Rekha in the story. She crossed this line and was caught by the men of Rawan in Sangal Deep. Since, it was wrong for Sita to cross the threshold which was the boundary-line for her, she was caught by Rawan i.e. she got into trouble. So it is highlighted through this tale that whenever any Sita i.e. any pious woman who is told to stay within the line or threshold and she crosses it, she will surely get into trouble for this disobedience. Breaking the barrier or crossing the Lakshman-Rekha is actually a symbol of exercising one's own will and making one's own decisions. (Ambreen Sallahudin, 2016). Many female fictions writer are mentioned in this dissertation who did their literary work and showed role of women in their native languages. Female writers like Bano Qudsia, Neelofar Iqbal, Afzal Tauseef, Tahira Iqbal, Altaf Fatima, Zahida Hina and Atiya Syed wrote short stories which represented how women are suppressed and then how some women cross their lines, become rebellious and find their own ways.

There is another aspect of patriarchy that male writers and poets have given more importance and considered to be reliable writers as compare to women. There is

a view that women are not able to write anything good rather they are popular because they are women. Male writers try to patronize female writers. It is not Zia-Ul-Haq regime which contributed this conservatism against women rather it is result of centuries. He just controlled the society using conservative approach towards women as a tool. She praised the works of Kishwar Naheed and Fehmida Riaz more than Parveen Shakir because they wrote about problems of women in true sense. Kishwar Naheed in her poem “We Sinful Women” tells about those women who don’t accept the hypocrite traditions of society and rejected to become a slave in hands of others. Kishwar Naheed when started writing poetry, began her career by writing traditional form of literature and expressions. But soon, she realized that this form of literature is not able to determine the true picture of life which women actually have. This type of poetry could not help her to express her thoughts in a fuller and true way. So, she chosed radical way to write poetry and showed great resistance towards traditionalist nature of society. (Ahmed, 1991) Sara Shagufta has showed resistance against this patronization in a stronger way through her poetry given as follows,

I wake up in the fire

Echoing in the stone

What trees will grow after the earth

Call my sorrows a child

In my hands are broken toys

And before my eyes a man

Countless bodies beg me for eyes (Ahmed, 1991)

Actually, she was greatly in pain due to biased behavior of her husband. He was a male chauvinist and used to ridicule her work in company of his male egoistic friends. In her literary work she challenged the hypocrisy, dual faces and unjust dominance of men over women who cash their gender. (Ahmed, 1991)

Dr Ayesha Siddiqi in her column “The Reluctant Feminists” compares lives of two female feminist writers named as Kishwar Naheed and Jamila Hashmi. Both were very good friends but with different ideologies of feminism. Jamila led a life

traditionally and married a man chosen by her family and became his second wife in a village. She sacrificed a lot for her husband and family. Her feminist approach is shown in her writings in which she always wrote about rights of women. All the fictional stories she wrote in her life always carried a feminist perspective. In fact, her stories always had women as heroes and protagonists. Some prominent stories of her like “*Chehra-ba-Chehra Rubaru, Atish-e-Rafta, Dasht-e-Soos and Rohi*” have women playing leading and heroic roles. (Siddiq, 2013)

On other hand, Kishwar Naheed was a liberal feminist in her literary works but again in her real life she sacrificed a lot to save her relationship with her husband. The writer herself when consulted with Kishwar about her married life problems, she replied in these words, “Women go through a lot, even get physically abused to keep their houses together. Don’t think you can’t do it”. (Siddiq, *The Reluctant Feminists II* , 2013) Aim of the article is that whatever feminist writers write about rights of women in their poetry and fiction but in real life to some extent they always try to conform to the traditions of society.

Asad Alvi in his article, “Fehmida” tells the life story of Fehmida Riaz and how she decolonized feminism. He tells that when she wrote her feminist poetry she was exiled from the country by Zia-Ul-Haq. She went to India and again in India she wrote same things and criticized the Hindus as she wrote a poem, “*Tum to hm jese hi Niqlay*”. He argues that she was not the lady connected to only one ideology. She wrote against traditionalists’ as well as modernists’ approach towards women. She did her poetry to decolonize feminism in every way possible.

Asad Alvi paid a tribute to Fehmida Riaz and translated preface of her book “*Badan Dareeda*” (A Body Torn) and some poems from the book in his article, “Fahmida Riaz, The act of translation as mourning”. This article shows Fehmida’s thoughts which she wrote in preface of her book. She tells that when poets write something they feel those sentiments deep in their hearts and then shape them into words. They don’t do it for fame or self-interest rather they write to resist against cruelty, and anything wrong happening in world. She says, “It ruptures the body of the one doing it. In between the silent existence of trauma within one’s body and actually transforming this silence into language upon one’s lips, a lot is to be lost.” (Alvi, *The*

act of translation as mourning, 2020) Some poems of her are also translated in the article which shows the emotions of motherhood and love of a woman towards a man.

Mehreen Owais argues that after 9/11 Muslim women were portrayed to be living in a very poor condition. Word Veil or *burqa* became a jargon. An image appeared that Muslim women needed to be saved from religious fundamentalists. That's why, in Pakistan feminism appeared to be as a concept of West and not welcomed here. It is thought to be anti-men and unnecessary thing. Now, there are two approaches of feminism in Pakistan, one is religious feminism and the other is secular feminism. Religious feminists seek Quran and Hadiths to solve the problems of women as Islam gave a lot of rights to women. Secular feminists talk about women rights on the base of humanism. Both approaches are right and there is need to understand feminism is not a danger for men. Our people need to be informed that feminism does not mean being anti-male or anti-Islamic. There is need to be clearer in idea of feminism by those who take stand in favour of women. They need to deliver their ideas and views in broader way that people can understand the true message out of it. So that, people can easily know that feminism does not mean to be biased against men or superiority of women. Moreover, this idea of feminism does also not go against the teachings of religion rather it talks about women's rights. Its only purpose is to make the lives of women better and easier and removal of their suppression across the world. The core idea of feminism is equality on human basis and making the world a better place than before. (Ovais, 2014)

1.3 Main Research Questions

- How the literary writings of Fehmida Riaz showed resistance against the stereotypical problems faced by women in Pakistan?

1.3.1 Supplementary Questions

- i. How Fehmida Riaz portrayed every aspect of women's lives without any pressure of societal norms?
- ii. How the poetry written by Fehmida Riaz is distinctive than other writers of Urdu literature?
- iii. What is role of Urdu literature in highlighting women's lives and their hardships?

- iv. How Fehmida Riaz provided a new direction of writing which is more progressive and resilient?

1.4 Research Methodology

Research Methodology of my research is crucial for doing scientific research and finding valid and reliable answers to the stated problems. In social sciences, methodology enables the researcher to discover phenomena and prove them scientifically which make them more reliable and specific. Research methodology of my dissertation is content analysis of poetry written by Fehmida Riaz. It is a Qualitative research. Her poetry about the role of women is main focus of my thesis. I would analyze that how she expressed her feelings about patriarchy and violation of women's rights in our society through her poetry. I would interpret her poetry which is used as a resistance against women's oppression. Primary resources which are being used in this dissertation consists of poetry and poems written by Fehmida Riaz regarding feminism. While secondary resources include books, journals, short stories, fiction, poetry, scholarly research articles and columns regarding feminism in Urdu literature. This dissertation would explain what different aspects and themes are related to women's rights expressed by writer in Fehmida's poetry. It would do critical analysis of her poetry regarding roles and lives of women in this society.

1.5 Research Objectives

This dissertation aims to show the poetry of Fehmida Riaz which is used as an obstacle against male dominancy and suppression of women on the name of traditions and culture. Another purpose of my dissertation is to show the feminist movement expressed in Urdu literature by some eminent writers and poets. This dissertation would reflect how their words tried to break stereotypical approach against women.

1.6 Significance of the Research

Significance of this research is much broader in a sense that it can play huge role in betterment of society regarding suppressed and oppressed section of society on base of their gender. Women here, face a lot of troubles and problems in life due to patriarchal and traditional mindset. But the major problem is that only few people dare to talk about

this topic as people connect it with their honor and integrity. My work is a little contribution in breaking these chains and suffocation of society. It is little contribution but surely will have some impact in this society.

Fehmida Riaz has always faced difficulties and hardships while writing such a bold poetry. She has never been welcomed for such an open poetry. Conservative military rule and common people were always bothered by her rebellious poetry. This dissertation is to appreciate her valuable work. Moreover, only this type of work can bring some positive changes in society and remove darkness of injustice. So, my dissertation is an effort to fire a candle in this utter darkness.

1.7 Limitations of Research

Limitation of my research is that Fehmida Riaz has written a wide number of prose and poetry in Urdu regarding feminism. I could only include her poetry in thesis to be specific and concise to the topic. Another limitation is that content analysis is time consuming and takes examining of large volumes of books which may lead to astray from real topic of research.

Chapter -2

Makings of the Poetess

Fehmida Riaz was a Progressive Urdu writer, poet, human rights activist and feminist of Pakistan. She authored many books regarding feminism which are considered great taboo in society. Her biography and further details is as follows.

2.1 Fehmida Riaz: A Brief Biography

Fehmida Riaz is an eminent and famous poetess of Pakistan. She has done a large number of literary work in form of poetry and prose. She is a progressive writer and has leftist ideas which are also shown in her poetry. She is a great feminist writer who wrote about women's role and rights in a unique way.

2.2 Birth and Early Life

Fehmida Riaz was born on July 28, 1946 in Meerut, India and died November 21, 2018 in Lahore at the age of 73. Her fathers' name is Riaz-ud-Din Ahmed and her mother's name is Husna Begum. Her Father worked as an educationist and his work was to bring reforms in education system of Sindh. Her family moved to Hyderabad due to transfer of her father. She was very little when her father died. So, her mother raised her and supported her in getting higher education. She had interest in writing poetry from her childhood and started writing from her college days. She wrote her first book name as "*Pathar Ki Zaban*" (Tongue of Stone) which expressed views, ideas and emotions any young girl possess.

She was diagnosed with auto-immune syndrome in last days of her life. She lived with her daughter in Lahore. In one of her last posts Riaz described the war going on in her body, "Half of your body launches attacks on the other half. But the other half does resist too. And so sometimes it's one half that wins and sometimes it's the other," (Fahmida Riaz: Pakistan poet who dared to talk about female desire, 2018)

2.3 Family, Work and Beginning of Poetic Career

Fehmida Riaz, after completing her education she also worked as newscaster in Radio Pakistan. Then, her mother arranged marriage for her and she went to UK with her

husband. In UK, she also worked with BBC Urdu service in radio. There she gave birth to a daughter. But this marriage did not last long and could not prove to be a good step in her life. She got divorced by her husband. This phase of her life was very crucial and sensitive to her in various ways. She was very young and experienced different phases in her life which carried many emotions. These emotions include romance, motherhood and recognizing her womanhood which provoked her to write poetry. In this phase of her life she wrote her second book named as "*Badan Dareeda*". This book is a reflection of her own experiences of life which also shed light on lives of other women. She expressed whatever she felt and experienced in her own personal life being a woman. Then, she returned to Pakistan and here she married to Zafar Ali Ujan who was a leftist political activist. She had two children from her second husband. Her second marriage proved to be successful and happy. (Fehmida Riaz, 2011)

2.4 Becoming a Political Activist

She started Urdu magazine named as, "*Awaz*". Later on, it was banned by the contemporary government. It was alleged to have anti-state and revolutionary content which provokes rebellious elements. Fehmida and her husband Zafar were charged with many cases and both were arrested by Zia-Ul-Haq. However, Fehmida got bail through a close friend but Zafar remained in captivity. (Fehmida Riaz Biography, n.d.) Moreover, Zia was also angry on writing a book such as "*Badan Dareeda*" because it contained feminist elements which were not acceptable by him. It was strongly opposed by Zia as he could not accept the freedom of women especially in such a bold manner in which Fehmida presented her poetry. "*Badan Dareeda*" became the first expression of decolonization which was not male and which did not exclude the female subject. Fehmida, quite literally and all by herself, heralded a new movement in the Urdu language, she practically started what my generation would call decolonial feminism. But Zia was not happy. Following the publication of this book, and a dozen other poems that she published in literary journals, Fehmida was charged with sedition under Section 124A of the Pakistan Penal Code, and labelled an Indian agent, a traitor. And thus, like all traitors, she was exiled, as outcasts are exiled from clans and clans that always operate a logic of sameness. And the other is not the same. (Ovais, 2014)

After coming back to Pakistan from UK, it was the time when Fehmida's political views started developing in a new way. Before this, she was never interested into politics and have ideas of a simple girl. This phase of her life gave her new consciousness and she became a leftist political activist. She also started writing poetry on different aspects of politics. She also wrote about bad circumstances faced in Indo-Pak partition and their impacts on innocent people. Her poetry now had revolutionary elements which enraged Zia on a greater level.

Zinat Hisam has shed light on life history of Fehmida and her journey from a simple girl to a feminist and then to political activist. She argues that Fehmida had an awareness of herself being a girl in a narrow minded society. She knew her true worth and value. She could see shallow values of society which only suffocates women. She has always been active in her whole life in writing poetry and doing debates. She wrote about women rights in a time when people of Pakistan were not even aware of word feminism. She wrote about every aspect of women's lives. Like she says, "The poems spoke of love of life, of yearnings for a beloved, of a muted sexual awakening". (Hisam, 1995) It shows her courage to write truly in a much rigid society like Pakistan. Her poetry has some unique characteristics which are rare to find in Urdu literature. However, her bold writings also caused troubles for her in military rule in Pakistan. Then, she had to face exile from country. She argues that Ismat chughtai ha also did great contribution in Urdu literature while writing about women's sexuality and sexual desires which are great taboo in this society to talk about. She wrote stories while Fehmida did poetry to break the stereotypical and traditional ideas of society. Why this society is not so good to women can be understood by real life event of Fehmida's life when she wanted divorce from her husband. She was highly criticized by her friends and society to take such decision. However, she wanted to be true to herself. This time period of marriage and divorce is also crucial to her. She wrote poems about confused emotions of women when they become mothers. In short, different life events experienced by her played an important role in her poetic insight.

2.5 Exile from the Country

When Fehmida got bail, she fled to India with the help of her Indian friends. She went to India with her children and sister. Zia's regime brought Islamisation in Pakistan

which also included many constitutional changes dangerous to women's rights i.e witness of four males in rape cases. It created a misogynist society and Pakistan had a sudden change from a liberal to conservative state. (Shehrb, 2009) Fehmida remained abroad till the death of Zia and then, returned to Pakistan. She continued her poetry in India too. According to Parveen Shakir, her poetry is heedless, limitless and careless. It knows no boundaries and precautions while criticizing discriminations and injustice on base of gender. Her style of writing earned for her many enemies. (Shahzad, 1995)

In India, she wrote her poem, "*Tum bilkul Hum Jese Niqlay*" (You, too, are like us) in which she explains that there is no difference between Indian and Pakistani people. Both have same lifestyle, same thoughts and ideas about life. She basically targeted the religious rigidness in both countries. She mentioned that the Muslim fundamentalists and the Hindu fanatics both have same mentality and there is no difference. This poem was recited by Fehmida on a Seminar, "*Hum Gunahgar Orten*". This poem was really praised by left wing political people in India and the content of the poem proved that she was not a traitor in Pakistan as she is now in India and she still dared to talk truth about Indian people too. This poem and its translation in English is given as follows,

Tum Bilkul Ham Jaise Nikle

tum bilkul ham jaise nikle
ab tak kahan chhape the bhaai
vo murakhta vo ghamad-pan
jis men ham ne sadi ganvai
akhir pahunchi dvaar tuhare
are badhai bahut badhai
priit dharm ka naach raha hai
qaaem hindu raaj karoge
saare ulte kaaj karoge
apna chaman taraj karoge

tum bhi baithe karoge socha
puuri hai vaisi tayyari
kaun hai hindu kaun nahin hai
tum bhi karoge fatva jaari
hoga kathin yahan bhi jiina
danton aa jaega pasina
jaisi-taisi kata karegi
yahan bhi sab ki saans ghutegi
bhaad men jaae shiksha-viksha
ab jahil-pan ke gun gaana
aage gadha hai ye mat dekho
vapas laao gaya zamana
mashq karo tum aa jaega
ulte paanv chalte jaana
dhyan na duuja man men aae
bas pichhe hi nazar jamana
ek jaap sa karte jaao
baram-bar yahi doharao
kaisa viir mahan tha bharat
kitna ali-shan tha bharat
phir tum log pahunch jaoge
bas parlok pahunch jaoge
ham to hain pahle se vahan par
tum bhi samay nikalte rahna

ab jis nark men jao vahan se

chitthi-vitthi Dalte rahna (Riaz, Tum bilkul ham jaise nikle, n.d.)

English translation by Shabana Mir

Turned out you were just like us.
So it turned out you were just like us!
Where were you hiding all this time, buddy?
That stupidity, that ignorance
we wallowed in for a century –
look, it arrived at your shores too!
Many congratulations to you!
Raising the flag of religion,
I guess now you'll be setting up Hindu Raj?
You too will commence to muddle everything up
You, too, will ravage your beautiful garden.

You, too, will sit and ponder –
I can tell preparations are afoot –
who is [truly] Hindu, who is not.
I guess you'll be passing fatwas soon!
Here, too, it will become hard to survive.
Here, too, you will sweat and bleed.
You'll barely make do joylessly.
You will gasp for air like us.
I used to wonder with such deep sorrow.
And now, I laugh at the idea:
it turned out you were just like us!
We weren't two nations after all!
To hell with education and learning.
Let's sing the praises of ignorance.
Don't look at the potholes in your path
bring back instead the times of yore!

Practice harder till you master
the skill of always walking backwards.
Let not a single thought of the present
break your focus upon the past!

Repeat the same thing over and over –
over and over, say only this:
How glorious was India in the past!
How sublime was India in days gone by!

Then, dear friends, you will arrive
and get to heaven after all.
Yep. We've been there for a while now.
Once you are there,
once you're in the same hell-hole,
keep in touch and tell us how it goes! (Meer, 2018)

She identifies that there is no difference between India and Pakistan. Both have religious extremism, both have the same culture, traditions, values, way of living and thinking. It's a satire on common mental approach of people of two countries who consider themselves as enemies of each other's.

2.6 Fehmida Riaz's Literary Works

First collection of her poetry is named "*Pathar ki Zaban*" (Tongue of stone). After this, she wrote many poems which were compiled in book form. Name of those literary works includes,

Badan Dareeda (Torn body) Poetry

Dhoop (Sunlight) Poetry

Kea tum pura chand na dekho gy (Would you not see full moon)

Hamrkab (Companion)

Admi ki zindagi (Life of a man)

M Khulay Dareechay Se (From an open window)

Gulabi Kabootar (The pink pigeon)

Qafle Parindon Ke (Caravan of birds)

Karachi – A Novel

Godaavari

Khatt e Marmuz – Poetry (Encrypted letter)

Adhoora Aadmi (Incomplete man)

Pathar Ki Zuban (Toungue of stone)

Halqa Meri Zanjeer Ka (Circle of my chain)

Yeh Khana e Aab O Gill (A cell of water and flower) (Raza, 2018)

Meri nazmen (My poems)

In 2011, she compiled all of her poems and poetry written in one book names as “*Sab Lal-o-Gohar, Kuliyaat*”. She have also done translation some of literary work of Shah Abdul Latif Bhittai and Shaikh Ayaz. In 1998, she got “*Hellmen/Hammet Grant*” by Human Rights Watch. In 2005, she received “*Al-Muffah Award*”. In 2010, she received “*Pride of Prformance Award for Literature*” from Sindh Government. In 2104, she is awarded with “*Kamal-i-Fun Award*” by Pakistan Academy of Letters.

Chapter - 3

Feminist Resistance in Urdu Literature

There are many notable names in Urdu literature who wrote a large number of valuable literature regarding women's role in this society. Actually, that literature portrayed actual picture of society and showed significant resistance against patriarchy. That's why, this type of literature has always been highly criticized as it attempted to break stereotypes and oppression. This chapter gives brief account of these writers and their literary writings. Purpose of the chapter is to shed light on existing literary works done in Urdu regarding feminist resistance by other writers and how much similarities or differences Fehmida have as compare to available literature. Work of Fehmida Riaz is a bit different from these writers and also have some similarities regarding certain ideas. She showed stereotypical resistance as well as displayed emotions of women regarding various aspects of life.

Saadat Hassan Manto was a very famous writer in Urdu literature who wrote many short stories and novelettes on topics which are still a big taboo to talk about. He used local words and explicit language which is common in society. That's the reason that many people turned against him. He faced judicial proceedings and immense criticism for his bold writings. Here are names of some of his controversial stories like "*Thanda Gosht, Boo, Toba Tek Singh, Tangaa, khol Do, kaali Shalwaar, Aurat Zaat, Blouse, Anaar Kali, Vo Ladki, Aulaad, Hatak, Aamina, Uskaa Pati, Dhuwaan, Baanjh, Burqe and darling*" etc. These are names of some of his stories. However, he wrote a large number of short stories about feminist resistance. In 1947, during partition of Pakistan and India, he wrote many stories about women who faced rape in that turmoil and situation of chaos. Moreover, he wrote about that section of society which is considered not respectable here. He wrote about prostitutes, call girls and dancers. He portrayed them as great human beings while unleashing the dark face of society. Fehmida Riaz appreciated Manto's feminist literary work in these words, "Manto saw women the way he saw men" (Shafique, 1999). She mentioned three categories of women in his writings. One category includes simple girls, second is homemaker or housewives and the third is prostitutes. (Rumi, 2020)

His short story "*khol do*" have very deep meanings. Actually, it represents those sections of women who accept patriarchal mindset and their suppression. They have seen this injustice all their lives. They get so used to this ill treatment that they think this is the only right behavior they can receive. The story is about a girl Sakina who got lost during riots of 1947. Her father tried hard to find her so that he can save her from any bad happening. However, she got raped by many men. Her father found her in a hospital in bad condition. When the doctor said that open the window, Sakina opens up belt of her trouser. Doctor gets embarrassed at this situation. This story derives attention of reader to mishaps and rapes done to women during partition. They faced many unbearable troubles and lost their dignity. Moreover, opening belt of trouser by girl represents those women who accept the oppression and suppression to them by society. They get so used to it that they think this is only what they can get and there is no any other path. A society like Pakistan is full of these kind of women who defend this patriarchal system. They reject any feminist movement or any literary work who talks for their betterment. The story seems to be painful and simple but have much deeper meanings to understand. It sheds light on darker side of society which people cherish with pride while in reality, it is unbearable. It also shed light on rape cases during partition. Women became an easy victim to evil and lusty desires of wicked men. They took advantage of a time of turmoil during 1947 riots. (Manto's Mirror To Partition: A Feminist Review Of 'Khol Do', 2020) Another story of Manto "*Thanda gosht*" (Dead meat) showed the oppression of women during partition. In which a man wanted to rape a girl but it was a dead body. So, he got terrified and ashamed of his act. Urdu literature is full of these kinds of stories of him which are a great slap on the face of cruel patriarchal system.

He also wrote about lives of prostitutes. This section of society have always received poor behavior and no honor by society. But Manto carrying his unique and true style of writing wrote a lot about life struggles of these women. He expressed that these women are also human beings and are much better than many honorable sections of society. But they are looked down upon by so called pious people of society. He also showed that prostitutes also have feelings, desires and wishes like a common woman. As he wrote a short story "*Kaali shalwar*" (Black trouser) which is the story of a call girl. She falls in love with a man and moved towards other city. This act of falling in

love shows that prostitutes also have feelings and desires like a house woman have. They also fell in love and have the sublime emotions of pure attachment. The story also expressed some little wishes and desires of these women. She wanted a black trouser for the event of "*Muharram*" (A religious event). She was trying to collect money and finding ways to get the clothes. This shows innocent desires of prostitutes showing them a natural human being unlike the perception of society about them. (Salati, 2020) Manto raised his voice boldly in his writings about these women. His work is a landmark in feminist resistance in Urdu literature.

Ismat chughtai also appeared to be a great feminist writer in Urdu literature. She has a very blunt and bold style of writing. There are number of her books which showed great resistance towards patriarchal system of society. She wrote explicitly about sexual desires of women and the way society suppress them. Many of her stories became controversial and she faced a lot of backlash by conservatives. For example, her story "*Lihaf*" (The quilt) which presented homosexual relationship between a woman and her maid. While, her husband was interested in teenage beautiful boys. She was left unsatisfied but she explored another side of her sexuality. This story is a satire on monogamy and limitations to spend life with one partner. So, the sexual frustration caused by it finds new and unusual ways. Ismat also faced a court trial due to this story which she won by solid arguments. However, negative comeback on her such writings which shows reality of life represent that talking about female sexual desires is a huge taboo in a society like Pakistan. She got a nickname as, "female Manto" by one of contemporary writers of her time because of her rebellious and audacious way of writing. (Naeem, Remembering Ismat Chughtai, Urdu's Wicked Woman, 2019)

Her other literary writings like *Til* (The Mole), *Gharwali* (The Homemaker), *Vocation* and *Gainda* (Marigold) were much controversial. In her stories like mentioned above, she covered topics like sexuality of women, femininity and taboos. Like in her story "The Mole", she presents a bold girl who is not afraid of showing her lusty desires. She is very naughty and colourful girl. She accepts her natural desires and shows no resistance or shyness. That's why, she is happy and content in her life. On the other hand, man in the story is not much expressive about his sexual desires and living a frustrated and miserable life. Her story "*Gianda*" presented story of a young woman who is widow. In Hindu culture, remarriage of a widow is strictly forbidden. But the

woman falls in love with a man who belongs to upper class. So, this story shows the class conflicts and limitations put by religion and culture on women. They are not able to live a normal and happy life which a human deserves. Rather, they are judged and criticized on the basis of their gender. (Upmanyu, 2017)

Kishwar Naheed is also an eminent writer of Urdu literature. She is known to be a noted poetess who appeared as a great feminist in her literary writings. She started her poetry with a traditional way of writing. But later on, she started revealing true face of society through her work. She criticized the interpretation and explanation of patriarchal trends with the help of moral values, ethics, religion and history. (Pandit) Her poems are an eye opener for this conservative approach. She witnessed exploitation of women on the base of their gender during partition riots. She remained shocked and sad at these horrific incidents. She observed suppression of women in society and became a rebel against this unjust system. She expressed her thoughts through her poetry in Urdu. Her feminist writings includes, “*Buri Aurat Ki Katha* (A Bad Woman's Story), *Lab-i-goya* (Lips that Speak), *Warq Warq Aaina* (Leaves of Reflections)” and many others which showed great resistance towards patriarchal system and oppression of women. Her work is a considerable contribution in Urdu literature regarding rights and role of women in society. Her poem, “*Yeh Hum Gunahgar Aurtain Hain*” (We sinful women), its English translation and content analysis. This poem is a great representation of women who become rebel against all forms of oppression and suppression and dare to ask for their true rights. This poem is a satire towards conventional and narrow minded approach to limit the lives of women.

Yeh Hum Gunahgar Aurtain Hain

yeh hum gunahgar aurtain hain

jo ahl-e-jubba ki tamkanat se na roab khaen

na jaan bechen

na sar jhukaen

na haath joden

yeh hum gunahgar aurtain hai

ki jin ke jismon ki fasl bechen jo log
vo sarfaraz thahren
niyabat-e-imtiya thahren
vo davar-e-ahl-e-saaz thahren
yeh hum gunahgar aurtain hai
ki sach ka parcham utha ke niklen
to jhuut se shahrahen ati mile hain
har ek dahliz pe sazaon ki dastanen rakhi mile hain
jo bol sakti thi vo zabanen katti mile hain
yeh hum gunahgar aurtain hai
ki ab taaqub mein raat bi aaye
toh yeh aankhen nahi bujhegi
ki ab jo devar gir chuki hain
use uthane ki zid na kare
yeh hum gunahgar aurtain hai
jo ahl-e-jubba ki tamkanat se na roab khaen
na jaan bechen
na sar jhukaen na haath joden

It is We Sinful Women

It is we sinful women
who are not awed by the grandeur of those who wear gowns
who don't sell our lives
who don't bow our heads
who don't fold our hands together.

It is we sinful women
while those who sell the harvests of our bodies
become exalted
become distinguished
become the just princes of the material world.

It is we sinful women
who come out raising the banner of truth
up against barricades of lies on the highways
who find stories of persecution piled on each threshold
who find that tongues which could speak have been severed.

It is we sinful women.
Now, even if the night gives chase
these eyes shall not be put out.
For the wall which has been razed
don't insist now on raising it again.

It is we sinful women
who are not awed by the grandeur of those who wear gowns
who don't sell our bodies
who don't bow our heads
who don't fold our hands together. (naheed, 2016)

The poem is about women who refuse to accept inequality and injustice on base of their gender. They are declared as sinful women by society. The women who refused to bow their heads before outdated traditions and customs which are meant to limit their lives without any solid logic. They refuse to accept a society which is not safe for them. A society which claims to be their savior but in reality is a monster. A system which is

meant to caged and suppress them. These women deny to become sheep in hands of shallow values rather they resist with their full spirit. But they are never accepted here because they are sinner for asking their rights as being a human. This poem is a great critique on traditionalist men and women who bash the feminist women who come out for their right to live a free life.

This is brief account of feminist resistance in Urdu literature. It is to be noted that there are not many feminist writers in Urdu. They are less in number but their work is much effective and challenging towards society

Chapter - 4

Fehmida Riaz's Poetry as Resistance

Poetry as resistance is when a piece of poetry is written which shows resistance against inequality, cruelty, discrimination and repression of any form. This injustice can be on basis of religion, race, color, language and gender. Much of poetry has been written on movement for liberation of women, black lives matter and civil rights. It drives the attention of authorities through power of words. Poetry used as resistance is a powerful weapon of those suffering from oppression, exploitation and tyranny. This types of poetry provides strong basis to solidarity and gather people on one platform for collective action. (Plys, 2020)

Fehmida Riaz appeared to be a feminist poetess and used her poetry as a tool of resistance against patriarchy. She struggled to stand against bigotry on base of gender. She expressed those aspects of women's lives which were never expressed before by any literary writer. In addition to this, she has strong resistance against limited, conservative and stereotypical approach against women. Her literary works played a great role in weakening the chains of patriarchal society as many humanists concerned for human rights use her poetry to express their ideas and to give strength to their point of view. Furthermore, her poetry is a ray of hope for those women who are suffering in their lives and are being suppressed and repressed by conservative social norms. Women are able to recognize their true strength with the help of this wonderful literary work which is very infrequent in this society. By studying this type of poetry, reader go through the daily life troubles a woman face. It is also a tool used as resistance as well as shows the time, scenario and culture in which it was written. (Khan, 2015)

Fehmida showed picture of women of Pakistan belonging to different social set ups but facing almost same kind of suppression in every sphere of their life. She sheds light on difficulties and barriers faced by women in this society. She faces pattern of life which does not allow her to live her life independently as a complete human being and make life's decision according to her own will. This society leaves her vulnerable by disempowering her in every aspect of life and makes her financially dependent on parents, husband and state. But the turmoil through this social set up created is really disastrous as women are never safe outside of their homes and not even

in their own homes in many cases. The problematic situation created by this system in lives of many women is expressed in her poetry without any covert language. In fact, her bold and undiplomatic way of writing is a greater slap to those who shamelessly try to culminate rights and freedom of women on basis of their gender. However, feminist's writings in Pakistan are criticized a lot by common people and society. They are blamed to contain anti-Islamic and anti-state agenda which is working on direction of West. (Jamal A. , 2005)

Fehmida also described women's romantic sentiments towards their lovers, phase of womanhood and motherhood. These aspects also show a certain type of resistance against patriarchy as women are disregarded even having so much potential in them. And again, a little literary work is done describing these magical aspects of women's lives. Reading her writings make people feel liberating in a unique way. She has written on many perspectives of women's life which includes beauty of women, stereotypical and conservative ideas, motherhood, pregnancy, womanhood, sexuality and menstruation. All of these aspects are covered and analyzed in this dissertation in light of feminist elements of her poetry.

4.1 Resistance against Traditionalist Mindset

Women in this society face a lot of hardships, difficulties and troubles just because of their gender. They are seen as inferior beings as compare to their male counter parts. Despite of having an efficient and intelligent brain, they are treated less because of their thin and lean bodies. However, this inequality and injustice do not end here. They also get objectified due to their bodies. They are seen as sex beings rather than human beings. This thing caused a lot of problems for them. Now, many people look at women as an object which is always inferior to them and are meant for sex only. While women are also taught this in their whole lives that their bodies are erotic and they have to live in homes to hide themselves and get safety. This approach creates many troubles for woman. They get excluded in almost every sphere of life and get limited to four walls of home. They always need security from a male figure of their home if they want to go out. They are not able to work confidently like a complete human being rather they are always in a constant fear. Despite of being a half part of population, they are excluded from education, politics and economy. They are easy victim of rape,

harassment, abuse, honor killings and violence. (Lund, 2019) Moreover, women get judged and criticized a lot even on small deed if they want to live their lives according to their own will. These trends create a lot of obstacles and hurdles for women in their daily lives. In fact, they get so used to this humiliation and suppression that they criticize their own gender a lot for breaking the limits as told by society. Fehmida, the brave lady, wrote reluctantlessly on these shallow bases of moral values told by society. But tragedy is that women who try to speak for their rights are bashed and labelled with nasty names. Its example can be seen in Pakistan where women participating in “Aurat March” are getting threatened with rape and murder. (Finnigan, 2019). In a conservative society like Pakistan, she is a real and courageous woman who wrote without any fear. Her writings cannot be misunderstood with selfishness by women, rather, they projected self-independence and self-supporting tendencies. (Zarnab Rana, 2020).

Fehmida is one of those writers who refused to get along with lines of patriarchy and oppression. She resisted to follow socio-cultural as well as traditional literary works. (silva, 2003) She explained how these traditions, customs, conservative approach, gender biasedness, stereotypes and objectification affect adversely women’s lives. She faced a lot of troubles like exile from country while writing these but she never gave up her true and pure work. This chapter shows her feminist resistance towards traditional and conservative approach to women. Any literary work showing resistance towards oppressors is valuable. These writings shed light on darker sides of society and provide more insight to readers. (Barnhart, 2018)

Her poems like “Aqleema, *Chadaraur aur Char Dewari* (A veil and four walls), *Ek Zan Napak* (A woman impure), *Surah Yaseen*, *Ek Zan Khana Badosh* (A nomad woman), *Ek orat ki hasni* (laughter of a woman), *Ek lerki se* (From a girl), *Muqablae husan* (Vital statistics)” shows great resistance to traditional ideas. Following is a poem “Aqleema” by her which describes how woman body is seen by society. Its translation, contextualization and content analysis is described as follows.

Aqlīmā

jo hābīl kī qābīl kī māñ-jā.ī hai

māñ-jā.ī

magar mukhtalif

muḡhtalif biich meñ rānoñ ke
aur pistānoñ ke ubhāroñ meñ
aur apne peT ke andar
apnī kokh meñ
in sab kī qismat kyuuñ hai
ik farba bheḌ ke bachche kī qurbānī
vo apne badan kī qaidī
taptī huī dhuup meñ jalte
Tiile par khaḌī huī hai
patthar par naqsh banī hai
us naqsh ko ḡhaur se dekho
lambī rānoñ se uupar
ubhre pistānoñ se uupar
pechīda kokh se uupar
aqlīmā kā sar bhī hai
allāh kabhī aqlīmā se bhī kalām kare
aur kuchh pūchhe

English Translation

Aleema, who is sister of Habeel and Qabeel
But her body is different from them
And her breasts
She has a womb
Why all these (women) have luck like a meaty lamb
She is prisoner of her own body

She standing on a hot cliff in a burning day

She is engraved on a stone

Look at her carefully

Above her long thighs, breasts and womb

She also has a head

God should talk to her too, for once

And asks her that what she wants (Riaz F. , Sab Laal-o-Gohar, 2011)

Context of this poem is based on story of Habil, Qabil and Aqleema. This is an Islamic story about how human race started expanding. Habil and Qabil were two sons of Adam and Eve. They had two sisters. Aqleema was twin sister of Qabil and Layudha was twin sister of Habil. Aqleema was more beautiful and attractive as compare to twin sister Layudha. Allah commanded Qabil to marry Layudha and Habil to marry Aqleema. But Qabil refused these orders and wanted to marry his own twin sister as she was prettier than other sister. The main aspect of above given poem related to this story is beautiful body of Aqleema. Qabil preferred to marry her because of her outer looks and attractiveness while other abilities of her remains totally ignored and unseen.

In this poem, Fehmida tried to shed light on a particular aspect in which women are generally seen by this society. Almost all of the women are judged, appreciated, valued and seen by their outside beauty and desired body shape. However, other qualities of women like their minds, mental approach, ideas, hard work, accomplishments and talents are not taken into account. They are not valued on basis of these other qualities, rather on a beautiful body. A woman is seen as a piece of meat who should be beautiful rather considering her a complete human being. Her scope to be valued is limited on one perspective which is her alluring body. This poem expresses that how society perceives a woman and deny her true strength.

Central theme of this poem is based on character of Aqleema. She is daughter of Adam and Eve. It has three main elements, one is about beautiful body of Aqleema, second is about her ability to think and third is how society perceives a woman. The poetess describes outer beauty of Aqleema. She has a charming and appealing body.

She has breasts and vagina which makes her different from their brother. She also has a complicated womb which has magical ability to create a new life. But above all of beautiful parts of her body, she has a beautiful and amazing brain too. She has the ability to think in a wonderful way about herself and the world. But she is not considered more than a pretty body which is great wastage of human heritage. She is a prisoner of her own body. Her value is same as a fat and meaty lamb who has to be cut one day because of its meat. The poetess says that Aqleema also have a brain which can think like a human. So, God should talk to her to ask her what she wants and what she thinks about herself as she is also a complete human being. Basically, this poem stress on other attributes of a woman which are highly neglected by this society. Moreover, body of a woman which is slightly different than a man becomes a great problem for her as she is not seen above of having a pretty body. In fact, she has greater potential which is not taken into consideration by anyone and she is deprived of her basic right to live freely according to her own choice.

Here is another poem of Fehmida, “*Chadar aur char dewar*” (A veil and four walls) which shows great resistance towards stereotypes about women clothing and also points fingers towards filthiness of society. The poem, its English translation and content analysis is given as follows.

Chadar Aur Chaar Dewari

huzūr maiñ is siyāh chādar kā kyā karūñgī

ye aap kyuuñ mujh ko baḳhshte haiñ ba-sad ināyat

na sog meñ huuñ kī us ko oḌhūñ

ḡham-o-alam ḳhalq ko dikhā.ūñ

na rog huuñ maiñ kī is kī tārīkiyoñ meñ ḳhiffat se Duub jā.ūñ

na maiñ gunāhgār huuñ na mujrim

kī is syāhī kī mehr apnī jabīñ pe har haal meñ lagā.ūñ

agar na gustāḳh mujh ko samjheñ

agar maiñ jaañ kī amaan pā.ūñ

to dast-basta karūñ guzārish

ki banda-parvar

huzūr ke hujra-e-ma.attar meñ ek lāsha paḌā huā hai

na jaane kab kā galā saḌā hai

ye aap se rahm chāhtā hai

huzūr itnā karam to kiije

siyāh chādar mujhe na dījiye

siyāh chādar se apne hujre kī be-kafan laash Dhāñp dījiye

ki us se phūTī hai jo ufūnat

vo kūche kūche meñ hāñptī hai

vo sar paTaktī hai chaukhaToñ par

barahnagī tan kī Dhāñptī hai

suneñ zarā dil-ķharāsh chīķheñ

banā rahī haiñ ajab hayūle

jo chādarōñ meñ bhī haiñ barahna

ye kaun haiñ jānte to hoñge

huzūr pahchānte to hoñge

ye lauñDiyāñ haiñ

ki yarġhamālī halāl shab-bhar rahe haiñ

dam-e-sub.h dar-ba-dar haiñ

huzūr ke nutfe ko mubārak ke nisf virsa se be-mo'atabar haiñ

ye bībayāñ haiñ

ki zaujagī kā ķhirāj dene

qatār-andar-qatār baarī kī muntazir haiñ

ye bachchiyāñ haiñ

ki jin ke sar par phirā jo hazrat kā dast-e-shafqat
to kam-sinī ke lahū se rīsh-e-saped rañgīn ho ga.ī hai
huzūr ke hajla-e-mo.attar meñ zindagī k̄huun ro ga.ī hai
paḌā huā hai jahāñ ye lāsha
tavīl sadiyoñ se qatl-e-insāniyat kā ye k̄hūñ-chakāñ tamāsha
ab is tamāsha ko k̄hatm kiije
huzūr ab is ko Dhāñp dījiye
siyāh chādar to ban chukī hai mirī nahīñ aap kī zarūrat
ki is zamīñ par vajūd merā nahīñ faqat ik nishān-e-shahvat
hayāt kī shāh-rāh par jagmagā rahī hai mirī zehānat
zamīn ke ruḅh par jo hai pasīna to jhilmilātī hai merī mehnat
ye chār-dīvāriyāñ ye chādar galī saḌī laash ko mubāarak
khuḷī fazāoñ meñ bādbāñ khol kar baḌhegā mirā safīna
maiñ ādam-e-nau kī ham-safar huuñ
ki jis ne jītī mirī bharosa-bharī rifāqat (Riaz, 2011)

Veil and Four Walls

What shall I do, Sir, with this black veil?
Why do you bestow on me this great favour?
I am not in mourning that I should wear it
To show the world my grief. Nor am I sick
That I should hide my shame
In its dark folds. Stamp my forehead with this
Dismal seal? If I am not too impudent, Sire

If you assure my life, may I tell you,
Most humbly: There lies, in your perfumed chamber,
A corpse that stinks. It begs for pity.
Cover that shroudless corpse. Not me.
Its stench is everywhere.
It cries for seclusion.

Listen to the heart-rending screams
Of those still naked beneath the veil.
You must know them well, these maids:
The hostage women of vanquished peoples,
Halal for a night, exiled at dawn;
The slave girls who carried your blessed seed
And brought forth children of half status only, yet
Was it not honour enough for them?
The wives who wait their precious turns
To pay homage to the conjugal couch;
The hapless, cowering girl-child
Whose blood will stain your gray beard red.

Life has no more tears to shed; it shed them all
In that fragrant chamber where, for ages now,
This sacrificial drama has played
And replayed. Please, Sire, bring it down.

The curtain. Now. You need it to cover the corpse.

I am not on this earth merely as a signet

Of your great lust.

These four walls and this black veil—

Let them bless the rotting remains.

I have spread my sails

In the open wind, on the wide seas,

And by my side a man stands,

A companion who won my trust (Sharpe, *Four Walls and a Black Veil*, 2017)

This poem is a satire on labeled approach towards women as they are seen as some sort of sex objects by society rather than an individual. On the base of this objectification, scope of her life is limited on each and every sphere of life. When we treat humans as a thing to have sex with then eventually, they are excluded from every essential need and parts of their life. They are treated like objects and commodities. This is what happens to women in conservative societies on the name of religion, values, culture and traditions. However, women use veils as a concession to get their freedom of having access to public sphere i.e. getting education, doing jobs or participating in outer activities. Other than veil, they are not allowed to do so. They have to walk along with patriarchal lines. (Riaz A. F., 2012)

This poem is a real slap on hypocrite face of this society and inhuman behavior towards women. Women are culturally enforced to wear black veils to cover their bodies. It is a symbol of a modest woman to wear veil. There is a popular idea in conservative societies that women bodies are sexually appealing and that's why they should be covered and hidden. Only then, society can remain sane and pious and otherwise there would be anarchy and people would be sexually desperate which will promote obscenity and vulgarity. To promote a less sexually frustrated societies, women are forced to wear veils, remain in homes and excluded from almost every sphere of life. In reality, this socially accepted idea to create a peaceful society is failed in many ways. In fact, it has created a sexually frustrated society where humans are

seen as sex objects and women are seen as commodities. It leads to greater exploitation of humanity. This poem criticizes this dual face of society which is unable to recognize the root problem of anarchy and focusing on something else which is not held accountable of main problem.

The poetess is addressing to those conservative groups who enforce a special kind of dress code and restricted lifestyle to women. She has criticized black veil which is considered to provide safety to humans. She wonders that why she should wear a black veil as she is not in grief and sorrow so she can show her pain to other people. She is not a criminal and wrong doer so she can hide her black deeds from world by wearing a black veil. She questions this society that what is the reason for her wearing a black veil as she is a pious and sane woman? Then, she tells about those sections of society which need black veil and need to be restrained in prison of four walls. She argues that it is not a woman's body which incites people to do sexual crimes rather it is their low mental approach and bad intentions which force them to do so. In fact, this idea needs a black veil that women are sex object rather than complete human being. There are also many women who cover themselves with black shawls but are still naked. These women are those who get raped inside a home and outside as well. These are wives who give birth to a new child every year without recognizing their true worth and are being treated as commodities. These are little girls who are forced to get married before their proper age. These are the woman even they wear black veils to hide their bodies but are still naked. This approach of society is like a dead body which is rotten and stinking now. Many precious lives are getting preyed to these outdated and conservative ideas. There is need to cover this shallow ideology with a black shawl which is creating a state of anarchy in society.

In the end section of poem, poetess stresses that body of a woman is not a sign of lust rather she possess great intelligence and abilities. She is capable of doing many things with her hard work and great mind and her life is not only limited to sex and raising children. These are little parts of her life but do not contain her whole life. A woman is a friend and partner of a man rather than a sex slave or commodity. They can create a harmonious and peaceful society together if both are being treating as equals and complete human beings rather than a secondary citizen.

There is another poem of Fehmida, "*Wo ik zan napak ha*" (A woman impure) which represents that women who chose to live their lives according to their own will are considered to be impure and sinners. The poem, its English translation and content analysis is as follows.

Wo Ik Zan Napak ha

Wo ik zan napak ha
Behte laho ki qaid main
Gardish main maho sal ki
Dehki hawas ki ag main
Apni talaab ki chah main
Zaida iblees thi
Chal di usi ki rah mein
Us manzile mohom ko
Jis ka nishan paida nhi
Sangam wo nor o nark a
Jiska pta milta nhi
Uble laho k josh mein
Pastan uske phat chuke
har nok e khar rah se
band laham sb kat chuke
uske badan ki sharm pr
taqdees ka saya nhi
lekin khudae behr o bar
esa kbi dekha nhi
farman tere sb rwa

han us zan napak k

lab pr nhi koe dua

sar mein koe sajda nhi (Riaz F. , Sab Laal-o-Gohar, 2011)

She is a Woman Impure

She is a woman impure

Trapped in the cycle of blood

In the chain of years and months

Burning in the fire of lust

Seeking her pleasures

Mistress of the devil

Following his ways

Towards that elusive goal

Which has no route

That meeting of light and fire

Which is so hard to find.

Boiling blood inside her veins

Has torn her breasts,

The thorns on her way

Have severed her womb,

On her body's shame

There is no shade of sanctity,

But, O gods who rule this earth,

You shall never see

This woman impure

With a prayer on her lips

As a supplicant at your door (Jamal, 2008)

This poem represents a woman who have all the wishes and desires humanly possible. She has a beautiful body, a tremendous mind, lusty desires and a womb. She has fire within her which incites her to live a life demanded by her own nature. But if she follows her heart and needs of her body then, she is impure and devil in eyes of society. The major condition to live in this world for a woman is to live in restrictions and limitations. There is no any other way for a woman here to breathe. These limitations includes things which are totally against a human nature. Whether man or woman, humans are born free despite of their genders. But women exclusively are considered as a symbol of sex rather a separate human being in conservative societies. That's why, they face so many restrictions in every aspect of life. She is not simply allowed to follow her heart's wishes in any way. She is not pure and pious if she crosses her limits and goes along with her desires. But she will be surely a pure and pious soul if she obeys out dated and inhuman rules of society. In fact, this poem is a satire on hypocrite face of society which makes lives of woman limited in a cage and forces them to live a miserable life by giving them good and bad titles. This poem is an effort to remove objectification of female body which is constructed by this society. Its breaks the taboo and patriarchal ideas associated with women's body. It liberates women from all forms of restrictions and enslavement. (Peters, 2017)

This poem refers to women who don't follow the right path as told by society. She is called an impure woman as she follows the path of devil. She is in prison of her own body and the passing time which covers months and years. She has to live a long life while suppressing her lusty cravings and unbridled desires. But she chose the way of devil and fulfill her impulses. She is an impure woman who is not worthy enough to meet the standards of this dual faced society. She has no righteousness and piety. She does not have any prayer for herself to ask from God. She is rejected and objectified by society but she is satisfied and peaceful within her heart.

Here is another poem of her, "*Ek aurat ki hansī*" (Laughter of a woman), its English translation and content analysis is given below.

Ek Aurat ki Hansi

pathrīle kohsār ke gaate chashmoñ meñ
guuñj rahī hai ek aurat kī narm hañsī
daulat tāqat aur shohrat sab kuchh bhī nahīñ
us ke badan meñ chhupī hai us kī āzādī
duniyā ke ma.abad ke na.e but kuchh kar leñ
sun nahīñ sakte us kī lazzat kī siskī
is bāzār meñ go har maal bikā.ū hai
koī kharīd ke laa.e zarā taskīn us kī
ik sarshārī jis se vo hī vāqif hai
chāhe bhī to us ko bech nahīñ saktī
vaadī kī āvāra havāo aa jaa
aao aur us ke chehre par bose do
apne lambe lambe baal uḍātī jaa.e
havā kī beṭī saath havā ke gaatī jaa.e

Laughter of a Woman

In stony moutains and fresh fountains
Laughter of woman is echoing
Wealth, power and fame is nothing
She has freedom in her body
No idol of any temple
Can know her joy
Everything has a price
But her peace is priceless

She knows her happiness

She cannot sell it

Air of valley kisses her face

She walk carelessly with her long hair (Riaz F. , Sab Laal-o-Gohar, 2011)

This is a very beautiful poem written in a very bewitching way. It defines inner and outer beauty of a woman. She is careless, carefree, abrupt, blunt and free in her own way. She knows no restrictions and enjoys every moment of her life without thinking what is right and what is wrong as told by society. She has attained a different and unattainable level of freedom and emancipation. She has given a long list of things and deeds not to do. But when she is living her happy moments, she forgets each and every shallow restriction told to her. The only thing she knows is that she is gaining pleasure and happiness by doing many forbidden things.

In great mountains and fresh streams, delightful sound of laughter of a woman echoes. It has unique effect in itself. It tells many untold stories and provides joy to the ears. Worldly wealth, fame and power is worthless before her fascinating beauty. Her freedom and bravery is hidden in her own body which is more valuable than anything else in this world.

Poetess presents beauty of inner liberation of a woman in a very enchanting way. A free woman have an immense feeling of peace and self-fulfillment within her. She knows her worth and value. The inner calmness she has gained is worth more than any precious thing in world. Everything can be sold but not her inner tranquility and peace. The pleasure, contentment and satisfaction she has can never be sold. Only she knows how tremendously beautiful these feelings are. She sings, dances and runs in a carefree manner and acquire enjoyment with these little things in life. She knows no boundaries which leads to restrictions. She is lost in her own free thoughts, careless acts and carefree moments which makes her happy and contented. No one in this world has power to stop her as she has unattainable charm within her. The poem shows that despite of so many restrictions and limitations, women know how to live their lives happily by forgetting every injustice and every sorrow.

Following is another poem, “*Ek lerki se*” (To a girl), its English translation and content analysis in detail.

Ek Lerki Se

sañg-dil rivājoñ kī
ye imārat-e-kohna
apne aap par nādīm
apne bojh se larzāñ
jis kā zarra zarra hai
ḳhud-shikastagī sāmāñ
sab ḳhamīda dīvāreñ
sab jhukī huī guḌiyāñ
sañg-dil rivājoñ ke
ḳhasta-hāl zindāñ meñ
ik sadā-e-mastāna
ek raqs-e-rindāna
ye imārat-e-kohna TuuT bhī to saktī hai
ye asīr-e-shahzādī chhūT bhī to saktī hai
ye asīr-e-shahzādī

To a Girl

With cruel customs and traditions
She is ashamed of herself
Unable to handle her weigh
Every inch of her body is broken
All the walls are curved

She is in prison of old customs

She is a musical voice

And crazy dance

She can break these walls

Someday, she can set herself free (Riaz F. , Sab Laal-o-Gohar, 2011)

This poem is a great critique of narrow approach towards women. The way they are treated just on the basis of their gender is an open cruelty. They are enslaved on name of customs, culture, values and traditions. Their life sphere gets a lot of restrictions which make them feel exhausted and tired of this hypocrite society. A woman here is ashamed of her own body, she feels guilty of her own lusty thoughts. She is made to feel embarrassed on every step and every wish which is not even harmful for anyone in society. She is made to feel right in a certain directed and limited way, otherwise, she is bound to feel ashamed because she is a woman. If she chooses to be free and breaks the limitations, then, she is not a good and pious woman. In fact, these ways are not accepted in any way by this conservative and stereotypical society. Because of these hidebound customs and traditions, her body and mind is exhausted. She is unable to bear this burden of unknown and untold things which makes no sense and reason to her. There is huge chance that she would break one day and become rebellious of this traditionalist and conventional society. This is the central theme and main idea of this poem which carries significant feminist resistance against hateful rules of orthodox society.

Poetess says that a woman is tired and exhausted of weight of her own body. Her body, soul and mind is a great burden for herself to carry. She is made to feel this darker way. She does not consider herself a complete human being because she has always been made to feel less than her true potential. Now, she accepts that whatever others told her is right about her. She has forgotten her true inner strength and abilities years ago. Now, she is like a dead human who is living a robotic life as told by others. She is like an old and devastated building who is about to fall at any moment. She is bowed by burden of her own weight. Her soul and happiness is about to die. Every inch of her body is exhausted and in great despair. She has no hope to live a life as she desires. But for how long she is destined to be treated like this. There is chance that she

denies all the restrictions and limitations and becomes rebellion. These out dated and old fashioned traditions are so hollow that she can lose her patience against them at any time. There is possibility that she starts thinking for herself and attains freedom for herself. There is a question that how this suffocating society would survive if humans start desiring their freedom which is their birth right.

Here is another poem, “*Ek zan khana badosh*” (A nomad woman), about the fear of a poor woman who is alone at night with her children. She has no any male figure in her home. It is representation of situation where women feel insecure and unsafe in this society. The poem, its English translation and content analysis is as follows.

Ek Zan-e-Khana-ba-dosh

tum ne dekhī hai kabhī ek zan-e-ḳhāna-ba-dosh

jis ke ḳheme se pare raat kī tārikī meñ

gursana bheḍīye ḡhurrāte haiñ

duur se aatī hai jab us kī lahū kī ḳhushbū

sansanātī haiñ darindoñ kī hañsī

aur dāñtoñ meñ kasak hotī hai

ki kareñ us kā badan sad-pāra

apne ḳheme meñ simaT kar aurat

raat āñkhoñ meñ bitā detī hai

kabhī kartī hai alaa raushan

bheḍīye duur bhagāne ke liye

kabhī kartī hai ḳhayāl

tez nukīlā jo auzār kahīñ mil jaa.e

to banā le hathiyār

us ke ḳheme meñ bhalā kyā hogā

TuuTe phūTe hue bartan do-chār
dil ke bahlāne ko shāyad ye khayāl aate haiñ
us ko mālūm hai shāyad na sahar ho paa.e
sote bachchoñ pe jamā.e nazreñ
kaan aahaT pe dhare baiThī hai
haañ dhyān us kā jo baT jaa.e kabhī
gungunātī hai koī bisrā giit
kisī banjāre kā

A Nomad Woman

Have you seen a nomad woman
Near to her tent
There are wolves
They laugh when know that she is alone
Their teeth are restless
They want to torn her body into pieces
She keeps awake in her tent
She lightens up her tent
To make wolves run away
She thinks of any weapon for safety
But she has nothing in her poor tent
She just have some broken crockery
She is passing time by thinking this
She knows that probably she cannot see morning
She is watching her sleeping children

And listens to every little sound carefully

When her attention is lost

She starts singing any song (Riaz F. , Sab Laal-o-Gohar, 2011)

This poem represents those section of women who live alone in their homes or who don't have any male figure in their homes. This society is so much unsafe and vulnerable for women that it is almost impossible for a woman to feel secure even in her own home. There are lusty and frustrated men out there to harm women. They are the ones who are never taught any moral values of humanity. In fact, they are wild animals in shape of humans who are set free and they are great danger to this society. This poem drives our attention to this dark aspect of society where women are told to be weak, to hide in homes and to wear proper dress for their own safety but men are never taught anything of humanity and morality. In result, this type of society is created where women have a constant fear of getting raped or robbed by men. Moreover, women are always taught to feel inferior and weaker than men, so, they are never taught that how can they protect themselves and be strong. This is an immensely feeble aspect of this society that it is unable to provide any type of protection and safety to women despite of claiming to have morally high values.

The poetess gives her message through an interesting character of a woman. That woman lives in a small cottage with her children. She has no any man in her home. Now, she has to spend every night alone while protecting her children. She is vulnerable and unsafe in her cottage because she is living in a society which is not for her. She keeps awake all night long in fear and worries. She wants her children to be safe. But outside of her cottage, there are savage men who are always in search of any weak and attackable victims. She thinks to make any weapon to protect her children and herself. But she does not have anything in her little cottage except some broken crockery. This poem sheds light on lives of poor and alone women and their life's troubles. She has poverty as well as fear of men as she is living in a patriarchal society.

There is another poem, "*Muqablae hussan*" (Beauty Competition) which express objectification of women's body. They are judged by their outer beauty and attractive looks and their true attributes are not taken into any consideration. The poem

is a satire on this shallow approach of society towards women. The poem, its English translation and content analysis is written below.

Muqablae Hussan

kūlhoñ meñ bhañvar jo haiñ to kyā hai
sar meñ bhī hai justujū kā jauhar
thā pārā-e-dil bhī zer-e-pstāñ
lekin mirā mol hai jo in par
ghabrā ke na yuūñ gurez-pā ho
paimā.ish merī khatm ho jab
apnā bhī koī uzv nāpo! (Riaz, Sab Laal-o-Gohar, 2011)

Beauty Competition

You have measured me,
waist, hips, breast,
and all the rest.
The curves
held a heart
and the round skull
a brain.
If I'm valued
just by the inch,
why do you shrink
from tit for tat,
When I start
to measure

some of your

parts? (Sharpe, 2017)

Central theme of the poem is that women are judged by their looks and outer beauty. They are seen as beautiful and fascinating objects rather than human beings. There are unlimited number of beauty standards for a woman. She has to be perfectly charming and pretty to be admired by this society. She is treated like a commodity or a beautiful product to be presented. There are various types of fancy dresses, make up products, jewelry and many other things available for women to enhance their outer charm. But there are many other qualities too, which a woman possess. She has many abilities, great mind, significant potential, unique dreams and energy to gain a separate status in her life. But all these valuable qualities of a woman are denied just because of their gender. This is indeed a great loss of humanity that we see and judge people on base of their certain qualities while ignoring and taken for granted all other undeniably significant qualities.

The poetess appreciates other beautiful qualities of a woman too. She has a fascinating body but she also has a wonderful mind too. She has alluring breasts but she also has a kind and desirous heart inside. She is indeed priceless and precious. In last lines of poem, poetess says that if men get some free time to stop measuring body parts of a woman, then, they should measure any of their own body part too.

“*Surah yaseen*” is another poem of Fehmida which describe fear of an alone girl who has to reach her home. It is a reflection of this society where women are vulnerable. Its English translation and critical analysis is described in detail.

Surah Yaseen

Yeh akhir shab ka sanata

Is neem andhere raste par

Jaldi main qadam berhati hoe

Main ek akeli aurat hoon

Bari dair se mere ta'aqub main

Ik chaap ha jo chali ati hai

ghar!

mera ghar!

Main apnay ghar kese pohanchoon

Sookhay halkoom aur bethe dil se sochti hoon

Shaed main rasta bhul gae hoon

Yeh rah to meri rah nahi

Is rah se main kb guzri thi

Sab galliyon par yahan nam likhy

Is gali py koe nam nhi

Aur door door tak dam sadhay

Yeh saray ghar anjane hain

Lo peely chand ka tukra bhi

Kalay patton main doobgya

Ab kuchh bhi nhi

Bas mere muh main khof se bhari or maaflooj zaban hai

Ya

Talwon se upper charhti hoe

Mere ang ang main rachi hoe

Ik khunki hai

English Translation

This is dark night

I am walking at fast speed

I am an alone woman

Someone is chasing me for long time

I can hear the sound of his steps

How will I reach my home?

My throat is dry with fear

I have lost my path

This way does not go my home

When did I walked by this path

I don't know this path

There all unknown houses

Moon has also hidden behind leaves

I can feel nothing but fear

I am feeling an utter fear and cold (Riaz, Sab Laal-o-Gohar, 2011)

The name of the poem is Surah Yaseen, which is a religious chapter in Quran recited by people when they are in any danger. The poem represents a girl who has to reach her home. It's getting dark and she is alone too. She is already afraid of darkness as women don't go out of home often. Suddenly, she feels that some men are chasing her. She starts to walk quickly to reach home. But due to anxiety, she forgets address of her home. She entered the wrong path. She feels nervousness and fear. This is a short glimpse showed in poem which indicates that how much unsafe this society is for women. They cannot go alone anywhere especially at night because of insecure environment. Moreover, it also shows that men are not taught with any morality or ethics. No doubt, women are insecure of men of this society. But bad luck is that, they are never questioned on their bad deeds and there are no restrictions put over them.

The poem shows fear of a girl who lives in a conventional and traditionalist society where people claim to be morally and ethically greater. But in reality, they only possess shallow morality and false ethics. They can only play with words or claim for having peaceful society. However, the reality is a whole different story. Their rules and customs are unable to protect any woman out there. The poem is great representation of society where rape culture is common. Women are trained to remain at homes rather

learning self-defense. On the other hand, men are encouraged to do rapes by sexualizing and objectifying women's bodies. They do victim blaming by pointing out her clothes or her fault of going out rather than bashing the traitor. In short, this patriarchal society and its norms are pathetic and not worth living for humans. However, Fehmida contributed to create awareness about this chaos of our society.

All the poems mentioned above shows a strong resistance towards stereotypical approach against women. Her works hit the basis of patriarchy, suppression and exploitation. It sheds light on real problems of women while living in a conservative and fundamentalist society. It also pointed out objectification of women's body. It presented the major defects of society which are playing significant part in making the lives of women miserable. Her work is a source of awakening and much needed in this era of despair for women. She also wrote about many other aspects of women's lives which are explained in detail as below. She also wrote about feelings and emotions of a pregnant woman and mother which is explained as follows.

4.2 Family Way and Motherhood

Fehmida, being a feminist, leftist and revolutionary poet wrote about all aspects of a woman's life. She covered all the beautiful sides of a woman which shed light on diverse characteristics of her life. When poetess herself became a mother, she experienced unique and sublime feelings of love for her child. She came to know about another beautiful gift which nature has provided to women. She has diverse feelings in this phase of life. She feels loved as well as afraid by this new experience. As a scientific research tells that women face many emotions which contain uncomfortable thoughts and bothering natural experiences. (Nerenberg, 2019) So, she feels the world and environment around her in a new and unique way. Her variety of emotions during motherhood is expressed by Fehmida in a very demonstrative way. She wrote amazing poetry on magical emotions which a woman experiences as a mother for her children.

Status of a mother is undoubtedly higher as given by religion. But society still does not acknowledge sacrifices, hard work and pure love of a mother in its true essence. However, Fehmida wrote more about noble and lofty emotions of a mother. She expressed how a mother feels when she becomes aware of this new stage of life. A lot of poems, stories and literature have been written on love of a mother but her

contribution is different in a way that it tells what a mother herself feels about her children by experiencing emotions of motherhood. She has written poems like “*Lori* (lullaby), *Meray Laal* (My dear child), *Lao hath apna lao zara* (Come and give me your hand) and *akas bail* (Mistletoe)” to express emotions of mother.

“*Lao apna hath lao zara*” (Come, give me your hand) is the poem of Fehmida Riaz which is describing the emotions of a mother as she is pregnant and can feel existence of a new life in her body. She is excited, loved and confused at the same time with this new occurrence. Following is the poem and its content analysis in detail.

Lao Hath Apna Lao Zara

lao haath apnā lao zarā

chhū ke merā badan

apne bachche ke dil kā dhᱤaknā suno

naaf ke us taraf

us kī jumbish ko mahsūs karte ho tum

bas yahīñ chhoᱤ do

thoᱤī der aur us haath ko mere ThanDe badan par yahīñ chhoᱤ do

mere be-kal nafas ko qarār aa gayā

mere iisā mire dard ke chāragar

merā har mū-e-tan

us hathelī se taskīn paane lagā

us hathelī ke nīche mirā laal karvaT sī lene lagā

uñgliyoñ se badan us kā pahchān lo

tum use jaan lo

chūmne do mujhe apnī ye uñgliyāñ

un kī har por ko chūmne do mujhe

nāᱤhunoñ ko laboñ se lagā luuñ zarā

phuul laaTī huī ye harī uᅅgliyāñ
 merī āñkhoñ se aañsū ubalte hue
 un se sīñchūñgī meñ
 phuul laaTī huī uᅅgliyoñ kī jaᅆeñ chūmne do mujhe
 apne baal apne māthe kā chāñd apne lab
 ye chamaktī huī kaalī āñkheñ
 mire kāñpte hoñT merī chhalaktī huī aañkh ko dekh kar kitnī hairān haiñ
 tum ko ma.alūm kyā tum ko ma.alūm kyā
 tum ne jaane mujhe kyā se kyā kar diyā
 mere andar añdhere kā aaseb thā
 yā karāñ tā karāñ ek anmiT ᅅhalā
 yūñhī phirtī thī maiñ
 zīist ke zā.iqe ko tarastī huī
 dil meñ aañsū bhare sab pe hañstī huī
 tum ne andar mirā is tarah bhar diyā
 phūTtī hai mire jism se raushnī
 sab muqaddas kitābeñ jo nāzil huiñ
 sab payambar jo ab tak utāre ga.e
 sab farishte ki haiñ bādaloñ se pare
 rañg sañgīt sar phuul kaliyāñ shajar
 sub.h-dam peᅆ kī jhūmtī Dāliyāñ
 un ke mafhūm jo bhī batā.e ga.e
 ᅅhaak par basne vaale bashar ko masarrat ke jitne bhī naᅅhme sunā.e ga.e
 sab rishī sab munī ambiyā auliyā

ḵhair ke devtā husn nekī ḵhudā

aaj sab par mujhe

e'tibār aa gayā e'tibār aa gayā (Riaz, Sab Laal-o-Gohar, 2011)

Come, give me your Hand

Come give me your Hand

Touch my body

And listen to the beating of your child's heart

On that side of the Navel

Can you feel its stirring?

Leave it here

For a little longer, this hand on my cold body

My restless being has found tranquility

My jesus the healer of my pain

Every pore of my body

Finds relief through this palm

Beneath this palm my precious child seems to turn

Let your fingers know its body

Get to know it

Let me kiss these fingers of yours

Let me kiss each and every fingertip

Let me touch your nails with my lips

Let me hide my face in this palm for a bit

These green fingers which bring flowers

With tears which bubble up in my eyes

I shall tend these

The roots of these fingers which bring flowers

Let me kiss them

The hair, the moon of your forehead, your lips

These shining back eyes

So amazed at my trembling lips and my brimming eye.

What do you know? What do you know?

How you have transformed me?

Within me was a haunting darkness

A limitless, endless space

I wandered around aimlessly

Longing for a taste of life

With tears filling my heart, I laughed at everyone

You filled my womb so

That light pours forth from my body

All the sacred texts that ever descended

All the prophets sent to earth

All the angles beyond the clouds

Colour, music, melody, flowers, buds and trees

At dawn the swaying branches of the trees

The meaning which was assigned to all these

All the songs of joy which have been sung to earthly beings

All the saints, all the fakirs, all the prophet, all the the visionaries

The gods of wellbeing, beauty, goodness, God-

In all of them today

I have come to believe, I have come to believe. (document],, 2012)

In this poem, a woman is overwhelmed by the emotions of love for her child which is still in her womb. She is thankful to his husband who gave her this precious gift. It seems like she gained utter peace and happiness through her motherhood. She express her new born emotions in a very different way which is unknown to other human beings. Indeed, these are the feelings of motherhood which most of the people are unaware of. She says that she has got a precious gift and now she has firm belief on nature, angels, God of kindness and all the good things happening in world.

She was empty inside before getting this new level of satisfaction and pleasure. She had darkness, sorrows and woes inside her heart. Her life was meaningless and she was in search of light and happiness. She was unable to fill this inner emptiness with anything in this world. But now she has all good and sublime emotions in herself. She is neither empty nor sad inside. She is now filled with light. She has got strange feelings which are new to her and removing all of her sorrows and pain. In short, feelings of a mother are indescribable in words. A woman get her inner peace and joy by becoming mother. These feelings are priceless and unique which everyone cannot experience.

Fehmida expressed emotions of a mother in a magical way that reader can easily understand what a mother feels for her children. This poem represents when the pregnant woman asks her husband to touch her belly and feel the presence of a new life in herself. She wants to give glimpse of her happiness to her husband through this act so that, he may able to know that what a precious gift he has given to her. She wants him to feel the magical emotions related to child she has in her belly. At the same time, she is grateful to him that he made her capable of knowing these loving emotions for her child.

Basically, this poem give us view of how a woman feels when she becomes a mother and her emotions are not understandable by common people. This is another beautiful side of a woman which society does not give full credit. This is less feminist resistance but more representing a precious side of woman. Reader can feel the beauty and charm of emotions which a mother feels. It takes us to another world which is

unexplored by many people. This poem is absolutely a unique and priceless gift for readers.

There is another poem, “*Meray laal*” (My child) representing sentiments of a mother towards her child. The poem, its translation and content analysis is as follows.

Meray Laal

Sota reh mere laal
Meri gram kokh main sota reh
Ktni door door tak phelgae jarh teri
Or bht gehri
Sary tan main tu ha
Mere lal sota reh
Dekh mere andr, bht Ghana bht bara
Rota hoa jungle
Is siyyah ban main
Tu ase agaya
Koe nag jese narm jild wala
Surkh jild wala phire sarsrata
Is udas ban mein tjhy kon laya
Is ujarh ghar ko tune q bsaya
Meray lal

My Dear Child

My dear child!
Sleep!
Sleep in my warm lap

See, how far your roots have been spread

And very deep

You are in my whole body

My dear child! Sleep!

Look! I have a dark and wide forest inside me

From where you have come here

Like a snake with soft and red skin

Who brought you to this sad and dar jungle

Why you brought happiness here

My dear child! Sleep! (Riaz, 2011)

This poem represents endless love of a mother for her child. She is trying to make him sleep and soothing him with her loving touch and calming voice. She remembers nothing any important deed of this world and the only important work for her is peaceful sleep of her child. This shows deep and intense emotions of love of a mother for her children. Moreover, she considers her child a great blessing of God. She was a sad and gloomy soul before being a mother. She had a wide and dark forests inside her which was full of confusions, sorrows and complications. But her child brought light to her and she is filled with happiness and peace inside. She wonders that how she got such a precious gift which changed her life entirely. She is astonished, surprised and overwhelmed by these new emotions which made her a cheerful soul. She is also thankful to her little child for making her a calm and happy person.

This poem presents mixed emotions of a woman being a mother. She was unaware of the wonderful feelings which she gets now and enjoy this new experience. This poem brings us to a scenario where we are able to understand excitement and pleasure of a woman which she feels as a mother. Indeed, motherhood is a precious gift which not everyone can get and enjoy. However, this poem gives us a glimpse of those feelings. It also make us realize that women are very blessed creatures of God.

Here is another poem, “*Akaas bail*” (Mistletoe) by Fehmida showing feelings of a mother with another unique perspective. The poem, its English translation and content analysis is as follows.

Akaas Bail

Tu hari bhari akaas bail
Mere tan se lpat kr barhay
Or boond boond mere ang se
Jeevan ras peeti jae
Murjha chali main, jese sookha paat
Tu jese jese khili, prgae zard
Meri sab lali, tere much gulab ko mili
Mjhy rat ki kalak mili
Tjhy bhanwar ka parkash
Main gari jaon patal main
Tjhy kheench rha akash
Mat neend se chonk k dekh mjhy
Main tjhy chaati se lgaon
Or kaampti unglia se
Tere kale bal suljhaon

Mistletoe

You are a green and lush mistletoe
Growing while holding around me
You are sucking life from me drop by drop
Im withering and you are gaining redness

I have got darkness

But you have light

I am going down

But you have your destiny in sky

Do not look at me while you are awake from sleep

I want to hug you

And untangle your hair with my fingers_(Riaz F. , Sab Laal-o-Gohar, 2011)

Name of this poem is based on name of a plant which is mistletoe. This plant has a unique property that it sucks water and other nutrients from its host tree or mother tree. In this way, it gains all of its food and grow further. In this poem, Fehmida has used this plant name as a metaphor. Actually, mistletoe is presented as a child to her mother who sucks milk from her and take his food. A mother says to her child that he is like a mistletoe and who is lush and fresh. He takes his food from her mother and growing faster while leaving her weak and withered. She has gone pale and yellowish while all of her redness has been transferred to her child. Then, she suddenly feels love for her child. She wants to hug him and kiss him. She observes innocence and beauty of her child. She is astonished and happy to see beautiful, black and little eyes of her child. He stares at her mother surprisingly and unaware of secrets of this world. His naive and pure soul attracts all the love of his mother.

This poem is an amazing representation of love of a mother for her child. She sacrifices all of her time, energy and desires just to take care of her child. She brings her up in a very loving and tender way. She gives all of her attention to her child and provide him all the basic necessities of life. She provides him milk from her body for her good growth. She keeps awake at night to take care of her child. She wants to provide good sleep and all the comforts of world to her child. Her efforts are one sided and in return she demands or wish for nothing. This is the beauty of love of a mother for her child which is represented in this poem in a very pleasing way.

The poem, “Lori” (lullaby) is another poem of Fehmida showing some strange, complicated and unresolved feelings of a woman which she is experiencing as a mother. The poem, its English translation and content analysis is as follows.

Lori

Kab se sar par tani khari ha

Kahen na jati kali rain, adhi rain

Pagal tan kyon khoj rha ha

Khoj rha ha andhyaray main

Apne ang se toota ang

Tooty ang ki mang jgati

Kahen na jati kali rain, adhi rain

Main jungle ka mor bani hu

Ansu pi kr nach rahi hu

Yun hi rhy sir pr mandlati

Kahen na jati kali rain, adhi rain

Mere seeny k piyalon main

Nach rahi ha dodh ki dhara

Meri kokh main gonj rhi ha

San san krti kali rain, adhi rain

Lullabay

This half night is always there with me

This dark night doesn't t go away?

What I am trying to find in this darkness

A part of my body is there

This part of my body is a ray of hope

This dark night doesn't go away?

I am like peacock in jungle

I am dancing while suppressing my tears

This dark night stays here

And does not go away

My breasts are filled with milk

My belly has an echo

This dark night has a beautiful sound (Riaz, 2011)

This poem is lullaby which mothers sing to their children to make them fall asleep quickly and to soothe them. It is usually sung in a specific composition and particular musical voice which have a calming effect on ears. This lullaby is telling the emotions of a pregnant woman who is soon going to experience motherhood. The poetess has resembled the child in her belly to the dark and mid night. The woman says in lullaby that these feelings of having a child in her tummy never leave her alone. She always feels the existence of a new life in herself. This dark and midnight is always with her. In fact, she is calling her dark night because she is unable to see body of this new life and only feels its presence in herself. She is experiencing many diverse emotions at that time. According to medical science, during pregnancy women become more emotional, experience mood swings and can suffer more sensitivity as compare to normal life. So, the pregnant girl is confused as well as sad that what the feelings she has got suddenly are. She has new existence in her body and her breasts are getting thick with flow of milk for her coming child. At the same time, she also have feelings of affection and love for the new life in progress in her body. So, this poem represents the feelings and emotions of a woman when she newly have the experience of being a mother. The complicated, mixed and loving emotions she have towards her child are presented beautifully in this poem.

This sub-chapter explores unconditional love of mother for her child. Fehmida expressed emotions, experience and love of a mother in a very expressive way. She

sheds light on patterns of experiences which a mother goes through. She takes the reader to another world which is still unexplored by many people of this society. Women, if they become mothers willingly or unwillingly, they have undefined and indescribable feelings for their children. Hence, it's a great troubles for women who have children without their own choice and comply with societal burden and cultural norms but still their emotions are inevitable. (Snitow, 1992) In short provide a deeper insight towards motherly feelings of women. Woman also experience romantic intimate sentiments towards opposite gender. Her poetry on this aspect and its content analysis is described as follows.

4.3 Intimate Sentiments of Women

Being a Pakistani, it is very rare for a woman to express her romantic and intimate emotions in an expressive and bold way as Fehmida did. This is a unique aspect of her poetry that she wrote about women feelings towards intimacy. As compare to other female and male poets, she has a different, straight-forward and bold style of writing. She wrote a number of poems which describes romantic and passionate emotions of a woman towards her lover. She expressed women's erotic thoughts and sensuality in many diverse ways through her writings. (Anantharam, 2009) Women have always seen as ones to be loved and not as lovers. There is very little literature available on emotions of woman as a passionate lover. She wrote emotions of women who are facing different situations and have unique love emotions according to their circumstances. She wrote on every aspect of romantic side of women towards their lovers i.e. she wrote about women who have great desire for intimacy and waiting for their lovers, women who face separation from their lovers and miss them, fire like emotions of women who are rebellious from society to get their lover in every way possible way. Kausar et al. (2015) expressed their views in these words, "She writes about the unfulfilled sexuality of women, their creative power, and their closeness to earth with outspoken candor and sometimes anger." (Khan, 2015)

She also wrote about distressed and angry women who complain about unfaithfulness and dishonesty of their lover and their desired emotions towards opposite gender. The poems she composed, were about love, romance, desirous for lovers, and sexual needs of women. She was brought up in a conservative and traditionalist society.

She had an awareness of herself, her thoughts and emotions that were suppressed in this traditional environment. That's why, she expressed her inner self and became reflection of other women's lives through her poetry. She became voice of many women of this controlled society. She criticized the restricting norms of society in a subtle way. (Hisam, 1995)

Fehmida expressed all the aspects of women sexual desires, physical intimacy and emotional connection through her poetry. These various aspect of a woman's attraction towards opposite gender expressed in her poetry are described as follows. For the first time in Urdu literature, someone dared to talk about a woman's sexual desires so openly. This is a great taboo in a society like Pakistan to talk about women's sexuality. Women are always seen as sex objects to fulfill sexual needs of men. They are considered to not to have any intimate feelings.

She wrote poems like "*Abad*" (Forever), "*Ehtraz*" (Avoidance), "*Mere or tmhare beech*" (Between you and me), "*Ek rat ki kahani*" (Story of a night) and many other showing romantic sentiments of women. In these poems, emotions of women regarding opposite gender and their cravings to experience sexual relationships with their lovers is described explicitly in a striking manner. This is another distinguish feature of her literary writings which provided a great contribution towards literature presenting women's sentiments. Women have always been portrayed in literature as beautiful beloveds who need to be loved. They are never seen as lovers or those who have any type of intimate feelings. On the other hand, in real life, women's sexuality and their sexual desires are repressed in many ways. They cannot express their emotions and passions in an open way like men can do. So, it's a huge taboo to talk about women's urge for sexual pleasure. Her poetry is a significant try to break this taboo. Her bold and sensual way of writing gives us an insight towards women's covert feelings which remained unexpressed until now. In fact, this overt display of emotions of women which are socially unaccepted and forbidden is a considerable effort of her to break the chains of patriarchy and to make eminent space for feminist resistance. Here is a poem "*Abad*" (Forever), presenting sensual emotions of women. Its translation and critical analysis is given below.

Abad

ye kaisī lazzat se jism shal ho rahā hai merā
ye kyā mazā hai ki jis se hai uzv uzv bojhal
ye kaif kyā hai ki saañs ruk ruk ke aa rahā hai
ye merī āñkhoñ meñ kaise shahvat-bhare añdhere utar rahe haiñ
lahū ke gumbad meñ koī dar hai ki vā huā hai
ye chhūTī nabz, ruktī dhaḌkan, ye hichkiyāñ sī
gulāb o kāfūr kī lapaT tez ho ga.ī hai
ye ābnūsī badan, ye bāzū, kushāda siina
mire lahū meñ simaTtā sayyāl ek nukte pe aa gayā hai
mirī naseñ aane vaale lamhe ke dhyān se khiñch ke rah ga.ī haiñ
bas ab to sarkā do ruḳh pe chādar
diye bujhā do

Forever

What is this joy wich my body is feeling
Every part of my body is feeling pleasure
My breath is breaking with joy
I am feeling great intimacy at this time
I am feeling something new
My heartbeat is stopped
I have got hiccups
Its warmth is increasing
His beautiful body, strong arms and wie chest

My blood has gathered to one point

My veins are stretched with idea of coming moment

This blanket should be moved now

And turn the lights off (Riaz, Sab Laal-o-Gohar, 2011)

This poem shows that women have much strong desires for closeness towards opposite gender. They have intense feelings of intimacy, love making and romance. Actually, these poems of hers shows great resistance towards patriarchal mindset of society which does not allow women to express their sexual needs in an open as well as covert way. But poetess wrote in a very open and bold way which is a great slap to stereotypical approach of society which objectify women rather considering them human beings. Humans who have many desires including urge for love making. This poem is a great obstacle to approach which objectify women and negate to accept them as a human with every need and every desire.

This poem expresses the emotions of a woman who is experiencing romance with her lover. She has indescribable feelings and enjoying every act with core of her heart. Every part of her body is amused by intimacy of her lover. She is actively involved in this enjoyable act and have great feelings and amorous emotions towards her lover. She is so much into the act that she is hardly able to breath. She is becoming impatience with every passing moment and want more closeness with her lover. She also have feelings of praise for beautiful body, strong arms and wide chest of her lover. These sentiments of a woman as described in poem shows that women play very active part in romance and have strong feelings towards opposite gender as oppose to tell by society. This is a unique aspect Fehmida who dared to talk about this aspect so openly. Her way of writing was unbearable and unacceptable by society which created great troubles in her life. But her work is a great contribution to feminist resistance in this suffocated society filled with superficiality and biasedness against women.

Owing to so many limitations and restrictions, women don't actually realize their true strength and sexual desires. They suppress their natural emotions and feelings due to fear of guilt and shame. It creates an imbalance society which presents women as sex objects with no or less desires while men are considered to be one enjoying this part of life. This is the sick mentality of society which Fehmida hit hard with her brave

and blunt poetry and ideas. This poem is an effort in this patriarchal society which asserts that women also have desires like men have. (Shahnawaz, 1990) They have all needs and desires which a complete human being should have. This poem presents women as a complete and separate human rather than some low energy being without any inclination.

There is another poem, “*Ehtraz*” (Avoidance), which also expresses the beautiful and romantic emotions of women. Its English translation and content analysis is described in detail.

Ehtraz

Aj ki rat ke daman main hein kea kea jadu
Khawab alood fizaon mein soe hue geet
Apke qurb ke ehsas ki ye naram si aanch
Kisi anjan si khahish se sulagta hoa chand
Kuch jhijhakti hoe sharmati hoe sard hawa
Ye meri soch ka uljhao hoa resham dora

Avoidance

This night has unknown magic
Air has sweet songs
I can feel warmth of your soft touch
The moon is burning with unknown desire
This cold air is also shy
My tangled mind has become soft woolen (Riaz, Sab Laal-o-Gohar, 2011)

Unlike other Urdu literary writers, Fehmida boldly expresses emotions of a woman towards their opposite gender. This is a basic fact that women enjoy every act of togetherness and nearness with men. They love their lovers passionately and have great emotions towards them. However, society tries to suppress these precious and natural passions of women which is great injustice to humanity. Every human, either

he is a man or a woman has the right to express their natural wants and show their humanly characteristics. But women face great constraints in this perspective of life and are not allowed to show their true nature. Indeed, these feelings are a gift of God, which society tries to hide or limit.

This poem presents fondness of a woman who is spending time with her lover. This poem presents what a woman feels and experience when she is with her beloved. She is feeling magical and pleasurable while being with her man. She feels magic in the air in those moments of love making at night. She is enjoying the infatuation so much that she can hear the sound of sweet songs. She is enjoying the warmth of her lover. She wants to love her beloved but also feels shy at the same time. She feels a sudden and beautiful change in her surroundings. Everything seems to be charming and fascinating around her. She wants closeness to her beloved. These are the feelings of a woman when she is with her lover. But women of this society never tell their true emotions. Through this poem, one can easily understand that women also have same desires as men do have. They are also human beings and have natural desires of intimacy and love. This is very rare in Urdu literature where such poetry is written which shows the sentiments of women. Her work is really a brave step and have worth in this narrow minded society.

Another poem, "*Ek Rat ki Kahani*" (Story of a night) represents dreams and fantasies of a young girl towards her newly explored love. This is also a very unique and rare work which sheds light on romantic emotions and feelings of women which most of the literary writers never did. So, the poem, its English translation and content analysis is given below in detail.

Ek Rat ki Kahani

Bari suhani si rat thi wo

Hawa main anjani khoe khoe mehak rachi thi

Bahar ki khush gawar hiddat se rat gulnar horhi thi

Ro pehlay sapny se, asman pr sahaab ban kr bikhar gae thy

Or esi ik rat

Ek angan mein koe lerki khri hoe thi

Khamosh, tanha

Wo apni nazuk haseen socho k shehar mein kho k rehgae thi

Dhanak k sb rang uski ankho main bhrgae thy

Wo esi hi rat thi k rahon mein uski moti bikhar gae thy

Hazar achuty, kanwary sapne

Nazar mein uski chamak rhy thy

Sharir si rat usko chupke se wo kahani suna rhi thi

Kay aj wo apni chorion ki khanak se shrmae jarhi thi

Story of a Night

That night was very beautiful

Air had pleasant scent

Night had pleasant effect with advent of spring

It has fascinating dreams

At that night

A girl standing in her home

Silent and alone

She was lost in her charming fantasies

She had all colors of rainbow

Pearls were spreading in her path

She had thousands of virgin dreams

Naughty night was telling her a fascinating story

She was feeling shy with sound of her own bangles (Riaz, Sab Laal-o-Gohar, 2011)

This poem shows the intense emotions of a girl who has found her love. She is day-dreaming about her lover and has some colorful fantasies about him. She is cheerful and happy by these feelings. Her soul is filled with happiness and deep sentiments towards her beloved. She is blushing with these new happenings in life which she was unaware of before.

The poetess tries to create a beautiful sketch about emotions of a young girl. That's why, first, she explains the beautiful environment and enchanting scene in which a young girl is experiencing some precious and unique emotions. It is a very pleasant night of spring and the air is filled with heartwarming scent of flowers. In this beautiful environment, there is a girl who is standing in her home. She has beautiful dreams about her lover. She is fascinated about love making with her lover. No one can see or guess her beautiful dreams which are hidden from the outer world. These lines of poem show that women also have romantic dreams and thoughts for their lovers. But they cannot express them openly as they are restricted by society.

In short, this poem takes the reader to another world which makes them aware of another beautiful aspect of women's life which society has suppressed strongly. This poem is also a great resistance against this approach of society that women do not have any romantic fantasies for their lovers. This poem is resistance towards objectifying women which only presents them as a sex object without any emotions.

"Meray or Tumhary Beech" (Between you and me) is another poem which represents intimate emotions of any woman without any resistance or shyness. This type of work can only be written by Fehmida who is a woman of true and bold nature. The poem, its English translation and content analysis is given below in detail.

Meray or Tumhary Beech

Meray or tumhary beech

Is neeli chadar k siwa to kuch bhi nhi

Phir ye akela kohra mere dil pr kese utar rha ha

Ye gehra sanata kea ha

Hr lamha q simat rha ha

Jo kuch mere dil mein ha wo rasm k rishte se jura ha

Rasmon ka ye rishta dewaron se humko jhank rha ha

Gehra sans nhi leskti

Main bechain hoe jati hu

Between You and Me

Between you and me

There is nothing but a blue blanket

Then, why I am feeling a strange fear

Why is there utter silence?

Every moment is getting narrower

Whatever my heart has is connected with customs

These customs are looking at us from walls

I cannot take deep breaths

I am restless (Riaz, Sab Laal-o-Gohar, 2011)

This poem is written on emotions of women which she feels while being intimate with her lover. With the closeness of her lover, everything seems to be so magical for her. She can feel the beauty of dark night in spring season. She can hear voice of sweet songs of love. She can smell enchanting fragrance of flowers. All she needs is love of her beloved. But with all these beautiful feelings she as an unknown and strange fear. A fear of traditions and customs which tell her to stay in limits and not make love with anyone. Second part of poem represents the helplessness of lovers which they feel before rigid rules and teachings of society. They are motivated by natural desires of romance and also feel reserved as society teach them to be in limits.

This poem shows the story of every lover in stagnant societies which do not allow them to feel happy. They stop them to express their desires and emotions. Hence, lovers also feel ignited by their emotions and they have to restrict themselves because of fear of society and norms. This poem is a true demonstration of feelings of women

in rigid societies. They are not allowed to fulfill their natural desires. They cause numberless restrictions and limitations on lovers which cause frustration in them. This frustration then leads to unbearable incidents like rape with humans and animals. In short, this poem represents mixed emotions of romance and fear of a girl.

This topic explores women's romantic sentiments. Women have strong sexual desires and fantasies. But they are not allowed to talk or feel that way. But Fehmida broke this taboo through her poetry representing sensuality of women. (Shahraz, 2002) It provides unique perspective of writing which allows to write about the things remained unsaid and unexplored by many.

4.4 Feelings of Separation from Beloved

Fehmida also expressed emotions of women who are far away from their lovers. They experience separation from their beloveds and have immense grief in their hearts. This is another unique aspect of her poetry which shows women as great lovers and not merely a thing to be loved by men. They have all the feelings and sentiments like their male counterparts have. This poetry of hers represents women a complete human being having all the diverse emotions. But majority of literary writers don't represent all emotions of women and covers only a few aspects which are acceptable and general in society. Indeed, it is not so welcomed to talk about having feelings of pain as a woman for a lover who is far away. It is considered to be unethical and indecent to feel like this as a woman. Because they are always shown as ones who need to be loved or a piece of beauty in most of literary writings. So, this chapter shows great resistance towards a fake perception of women which society builds. Society denies the fact that it is completely normal and natural for women to have all kinds of feelings. Women are supposed to have a high standard of shallow morality and standards which is meant to suppress their natural feelings and desires. There are many poems written by Fehmida on this aspect which includes, "*Pathar ki zaban* (Tongue of stone), *Majburi* (helplessness) *Pechle pehar* (Afternoon), *Akhri bar* (Last time), *Andesha* (Fear), *Sardiyon ki sham* (An evening of winters), *Yadein* (Memories) and *Soch* (Idea)". One of her poem "*Pathar ki zaban*", its English translation and content analysis is given as follows,

Patthar ki Zaban

isī akele pahāḌ par tū mujhe milā thā
yahī bulandī hai vasl terā
yahī hai patthar mirī vafā kā
ujaaḌ chaṭyal udaas vīrāñ
magar maiñ sadiyoñ se, is se lipṭī huī khaḌī huuñ
phaṭī huī oḌhnī meñ sāñseñ tirī sameṭe
havā ke vahshī bahāo par uḌ rahā hai dāman
sambhālā leṭī huuñ pattharoñ ko gale lagā kar
nukṭle patthar
jo vaqt ke saath mere siine meñ itne gahre utar ga.e haiñ
ki mere jiite lahū se sab aas paas rañgīn ho gayā hai
magar maiñ sadiyoñ se is se lipṭī huī khaḌī huuñ
aur ek ūñchī uḌaan vaale parind ke haath
tujh ko paiḡhām bheṭī huuñ
tū aa ke dekhe
to kitnā ḡhush ho
ki sañg-reze tamām yāqūt ban ga.e haiñ
damak rahe haiñ
gulāb patthar se ug rahā hai

The Tongue of a Stone

You met me on this high mountain
This height is memory of your meeting
This is stone of my loyalty

The mountain is rough, sad and alone

But I am here from centuries

My clothes are torn

There is wild wind

I take support of these stones

These stones are pinching into my body

Everything has gone colourful with my blood

I have been there for centuries

I send you message through a bird

You will be happy if come back

Red flowers are growing from stones (Riaz, Sab Laal-o-Gohar, 2011)

Fehmida wrote her poetry on sentiments of single women whose wishes and desires are unfulfilled. They express grief for being far away from their beloved. Sorrowful feelings of separation from their lovers are described in a very interesting way through her poetry. In this poem, emotions and thoughts of a girl are portrayed. She remembers the highest peak of a mountain where she met her lover for the first time. She felt pleasure and happiness by seeing his enchanting beauty. She enjoyed his magical and loving company. These memories are ever green for her. Those moments proved to be precious asset for her as she still misses that valuable time spent with her dear loved one.

The woman express sorrow because of separation from her beloved. She says that at this highest mountain, she met with him and her faithfulness towards him is also high like this peak. But she is still on that point where she met him. Fast wind tries to break her apart but she carries these black and big stones to save herself. It means, she is still in sweet memories of past days spent with her lover. She is in great dismay and dismay. But she has hopes that one day, she will get reward of her patience and wait and her lover may return to her. This poem is great representation of intense emotions of separation of women from their lovers. Here is another poem, "*Majburi*"

(Compulsion) given below representing the emotions of loneliness because of being away from her beloved. Its English translation and critical analysis is also described below.

Majburi

Wisal hijr ki baten purine qissy hn
Sikast dil to bari aam si kahani ha
Naey zamane mein jazbatiat se kam na lo
Wo ik zra si shrrarat hi kea muhabat thi
Mjhe btao to shc much yqen ha tumko
Phir ap mil na ske akhri payam k bad
Hmen bhi sabar sa aa hi gya tha ro ro k
Magar jo guzri ha dil pr wo ap kea janen
Suna ha pechle dino dosto ki mehfil mein
Chale thy ap ke trdeed jurme ishq krne
Mgr jhijhak se gae kch hmry nam k bad

Compulsion

Stories of love and separation are old
Heart break is very common
Don't be emotional in this modern time
That was not love
Do you have believe in it
I could not meet you after last message
Now I have moved on
But you have no idea of the pain I felt

In meeting of your friends

You were going to deny power of true love

But became silent after hearing my name (Riaz, Sab Laal-o-Gohar, 2011)

Again this poem is also a great representation of greived and sorrowful emotions of women when they are away from their lovers. It focuses on practicality rather than emotions. As emotions in love can only give pain and worries. But brain does not work properly when in love. So, the sufferings due to separation from beloved are inevitable. The poem express the sentiments of a woman who is in love with a man but he is far away from her. He has left her alone and left in tears. Now, she tries to forget beautiful memories spent with her lover but unable to do it. She weeps all the day while missing him. With the passage of time, she is gaining more patience and learning to live without him. But still she craves for the sweet time spent with him. In short, this poem expresses the pain and misery bore by women when they are away from their beloveds.

Another poem of Fehmida, "*Pechle pehar*" (Afternoon) presenting emotions of women while separated from their lovers. Its translation and content analysis is given as follows.

Pechle Pehar

Char su mot ka sakoot muheet

Koe ahat, na koe gonj na chap

Asman dam bakhod, zamen khamosh

Apni kam maegi se be dil chand

Hr sitara ha deeda-e-benoor

Barf sa sard or jamid waqt

Zindgi jese pathron ka dhair

Ae mere dil the kaha lejaon

Shab ka sisa pighalne wala ha

Man bhi ja wo ab na aega

Till Afternoon

There is utter silence

No sound and no echo

Sky is silent and earth too

No star has shining light

Time is frozen like snow

Life is like a pile of stones

Oh my heart! Where should I take you?

Lead of night is about to melt

He will not come back now (Riaz, Sab Laal-o-Gohar, 2011)

This poem expresses sad sentiments of women when they are away from their beloveds. Then, nothing in the world seems beautiful to them. They feel that everything in the world is mourning over their pain. Whole universe is sorrowful and can feel their loneliness and grief.

The sky is silent, the earth is in shock, stars are upset on their dim lights and the time has been prolonged. Everything seems to be boring and dull to the girl who is away from her beloved. She tries to understand that this situation cannot be changed and she has to live with these emotions. But they are temporary and she will move on with the passage of time. The poem is a great representation of powerful emotions of women when they are in love but cannot meet their lovers. It shows that women have many diverse and variety of emotions which cannot be neglected so easily.

This theme explores a new way of writing in Urdu literature. Literary writings, especially poetry in Urdu have always represented one-sided emotions of men for their beloveds. They have grief and pain in their hearts because of being away from them. But here, we can see a contradiction as compared to largely available literature. Women also have the emotions of sorrow and sadness for their lovers. They experience every emotion of life like men do. In short, it represents women's emotions who are in love.

It gives the reader an insight about the diverse sentiments of females. The following theme represent women as passionate and emotional lovers. They have greater capacity to love their beloveds but society puts restrictions and limitations on them.

4.5 Women as Passionate Lover and Restraints by Society

Fehmida's poetry shows sublime and lofty emotions of women towards their lovers. Her poems are praising beauty of male lovers by their female partners. Emotions of love and romance towards their partners are described in a very expressive and poetic way that reader can feel them deeply in their true essence. Distinctive feature of her poetry is that she expresses beauty of women's emotions towards men in a way which make reader fall in love with this beautiful bond between a man and a woman.

Moreover, her poetry gives us insight to other side of the story too as it is nearly impossible for society to accept that a woman have greater potential to be a passionate and intimate lover. She has all those emotions, feelings and sexual desires for opposite gender as men do have. But these sentiments and precious emotions are suppressed in a certain way that even women themselves don't recognize their true feelings. They get so much used to societal norms and shallow standard of morality that they are unable to see themselves as a potential lover who is ready to do anything to gain her love. They suppress their feelings, passion and sexual desires without recognizing it which is obviously a wastage of such a pure gift given to women by nature. Fear of sin and opinion of others make lives of women limited in a narrow and suffocating circle. But Fehmida's poetry removed the veil of shallowness of this society and boldly expressed women's beautiful aspect of being a passionate and faithful lover. The most interesting thing about her romantic poetry is that it takes the reader to another world of unique emotions and sentiments. A world which is never explored before by any other literary writer in Urdu and sentiments which are never addressed in such a way that can give goosebumps to reader. No doubt, her poetry is a prickle to conservative circle and an absolute feast for humanists and those who value true beauty of women.

She wrote a large number of poems on romantic sentiments of women towards their lovers like "*Jhijhak* (Hesitation), *Meri chambeli kin arm khushbu* (Soft fragrance of jasmine), *Barish* (Rain), *Kabhi kabhi*, *Dil dushman* (My heart is my enemy), *Tamana* (A wish) and *Ab sou jao* (You should sleep now)" which shows emotions of women.

One of her poem, “*AB Sou Jao*” (Oh beloved! You should sleep now) shows lovey-dovey and romantic emotions of a women towards her lover. She is praising innocent and charming beauty of her lover. She is trying to provide comfort to her lover out of love. She is asking him to leave the troubles and tensions of life behind and tell her all of his worries, sorrows and life stories which are making him feel miserable. She says to leave his hand in her hand and sleep peacefully. These sublime emotions and the efforts of lady to please her lover says a lot about her deep and intense emotions for her lover. The poem is a great display of a woman’s love for her beloved. The poem, “*Ab so Jao*” (Go to Sleep Now) and its English translation with critical analysis is given below.

Ab So Jaao

Ab so jao

aur apne haath ko mere haath meñ rahne do

tum chāñd se māthe vaale ho

aur achchhī qismat rakhte ho

bachche kī sau bholī sūrat

ab tak zid karne kī aadat

kuchh khoī khoī sī bāteñ

kuchh siine meñ chubhtī yādeñ

ab inheñ bhulā do so jaao

aur apne haath ko mere haath meñ rahne do

so jaao tum shahzāde ho

aur kitne Dheroñ pyāre ho

achchhā to koī aur bhī thī

achchhā phir baat kahāñ niklī

kuchh aur bhī yādeñ bachpan kī

kuchh apne ghar ke āñgan kī

sab batlā do phir so jaao

aur apne haath ko mere haath meñ rahne do

ye ThanDī saañs havāoñ kī

ye jhilmil kartī ḳhāmoshī

Ye Dhaltī raat sitāroñ kī

biite na kabhī tum so jaao

aur apne haath ko mere haath meñ rahne do

Oh darling! Go to sleep

Go to sleep

Let your hand be in my hand

Your forehead is like a moon

You have good luck

You have innocent face

Still, you are stubborn

You have some painful memories

Forget them and sleep

Let your hand be in my hand

You are like a prince

And very dear to me

Oh! Was there any other girl

Then, what happened further

Tell me memories of your childhood

This cold air

And shining stars

This passing night

Should never pass

And you should sleep (Riaz F. , Sab Laal-o-Gohar, 2011)

This poem represents lovely emotions of a girl for her lover. She praises his beauty and has deep feelings of love for him. Here women appear as great and passionate lovers who can love whole-heartedly and unconditionally. The girl is so deeply and madly in love with him that his every act seems to be pleasant for her. She is trying to make him asleep and providing him comfort with her love. It seems like her beloved is worried about hardships and bad events of life. So, she tries to give him relief with her sweet talks. She holds his hands and say to him that he should sleep forgetting all the worries and miseries of life.

The girl tries to talk with her beloved to make him distracted from sufferings of his life. She asks her to share sweet memories of childhood and about his past lovers. She also praise his innocent beauty. She resembles him with moon. She is blinded by her love. She is amazed at enchanting beauty of her lover. She compliments every beautiful part of his body. She wishes that this night never goes away so that her lover can sleep in peace. She has indescribable feelings of love for him. In short, this poem shows, beautiful, innocent and sublime emotions of a woman who is deeply in love. Depicting woman having all traits as a complete human being have. She has no any less quality than any man that can objectify her existence. She is the only poetess who wrote about variety of emotions of a woman so that society can accept her as a natural being rather than a thing which carrying burden of fake morality. Here is another poem of hers, “*Jhijhak*” (Hesitation), its critical analysis and English translation is as follows.

Jhijhak

Ye meri soch ki anjan kanwari lerki

Gair k samne kch kehne se shrmati ha

Apni mubhim si ibarat k dopaty main chupi

Sir jhukae hue katra k niqal jati ha

Hesitation

This strange and virgin girl of my thoughts

Is hesitant to say something before stranger

Hiding behind her veil

Passes away while her head is down (Riaz, Sab Laal-o-Gohar, 2011)

This poem express shyness of a girl who is bound to express her feelings because of many societal restrictions and limitations. She is raised in an environment where girls are not allowed to do many things. So, they lack confidence and remain reserved to express their feelings, emotions and thoughts openly. This society is full of girls like this. It is common culture of Pakistan which aims to suppress every act and every word of a girl just because of their gender. While on the other hand, boys are provided with all the freedom and nourishment which a child needs while growing up. So, they have confidence and express their thoughts and emotions boldly unlike girls. This shows that Pakistani society is pathetic for girls which lacks the ability to provide them with every basic and essential need. If a girl have any feelings of love for a boy, she will never express it and prefer to go silently. This poem which is written in a very light manner contain very deep meanings while pointing out inabilities of this society.

Following is another poem, “*Meri Chambeli ki Narm Khushbu*” (Soft fragrance of my jasmine), its English translation and content analysis.

Meri Chambeli ki Narm Khushbu

Meri chambeli ki narm khushbu

Hawa k dhary p beh rhi ha

Hawa ky hathon mein khelti ha

Tera badan dhundne chali ha

Meri chambeli ki narm khushbu

Mje to zanjeer kr chuki ha

Ulajh gae ha kalayon mein

Mere galy se lipat gae ha

Wo rat ki kohr mein chupi ha

Siyah khunki mein rachi rhi ha

Ghanery patton mein sarsrati

Tera badan dhundne chali ha

Soft Fragrance of my Jasmine

Soft fragrance of jasmine

Is flowing in air

Plays in hands of air

In search of you

Fragrance of my flower

Have chained me

Tangles with my arms

Wrapped around my neck

It is hidden in night

Making place in dark cold

Make sound in leaves

In search of you (Riaz, Sab Laal-o-Gohar, 2011)

This poem express beautiful emotions of a woman for her lover. She shows her unbridled emotions of love. Actually, “fragrance of jasmine” mentioned in poem express sentiments of love and romance of a woman. So, she says that this fragrance of love is not in her own control. It wanders here and there with the flow of wind. This fragrance is her inner passion of love for her beloved. It searches his presence which makes her happy and loved. She is helpless before her strong feelings and emotions of love. She feels that her hands are cuffed and her body is in chains. She is unable to move to resist her own strong passions of love. It has casted a spell on her. She can feel

these sentiments everywhere around her, whether it's darkness of night or the sound of leaves. She tries to find her lover everywhere.

In fact, this poem shows uncontrolled and unbridled emotions of love of a woman for her beloved. She becomes hapless before her much stronger emotions. This poem shows that women are also like normal human beings who possess natural sentiments with all of the intensity and passion. They also have feelings of love and intimacy for opposite gender. They have so much capacity to love which is unmatched. On the other hand, if we look at provided Urdu literature, it only represents women as beloveds. They are seen as someone who only needs to be loved and don't have any feelings of love for their male counter parts. Men are always seem to be one proposing any woman for marriage or showing feelings of love. However, women are never considered to show their feelings of intimacy and love towards their lovers. Fehmida tried to break this stereotype approach through her poem. She presented women as great lovers who have enormous feelings of love and romance for their beloveds.

Here is another poem of Fehmida, "*Dil dushman*" (My heart is my enemy) which shows passionate desires of a woman for her lover. Its English translation and content analysis is as follows.

Dil Dushman

Aqlon ne farmaya, dil ki bat pagalpan
Josh shoq do ik din, husn o ishq kam maya
Abo gul ki dunya main, sang jese dil kr lo
Khawb dekhne choro, phr bhi kea kre koe
Dil mein hok jab uthy, ye sada niqalti ha
Ek bar miljae, hath tham le akr
Srf ek lamhy ko, kesi hogi wo thandak
Mere pyasy hathon pr, uske lams ki shabnam
Sara drd dhul jae, ye jo jan sulagti ha

Isko chain ajae, dil k zakhm kchy hn

Phr bhi than lete hn, aqlon ki manengy

Ye fzul c baten, ab kbi na sochengy

Bs isi irade se, drd ko dabaty hn

Dil to phr bhi dukhta ha, nend bhi nhi ati

Ban gae jalan esi, zndgi ki werani

Soni soni tanhae, krwaten badalte hn

Aqlon k kehne se drd bhi dbalengy, zakhm bhi chupa lengy

Hont bheench kr apne, rokthe hn jab ansu

Ankh main khatakte hn

My Heart is My Enemy

Intelligent people said that heart is crazy

Beauty, passion and love is temporary

Make your heart a stone in this world of flowers and water

Leave the sweet dreams

But desires of hearts are uncontrolled

They make one helpless

My heart wish for closeness of beloved

Holding my hand for once

How would be tenderness of his touch

My pain will be vanished

My burning heart will be healed

Wounds of heart are still fresh

But they I listen to my heart

Now, I would listen to wiser men
I would not follow path lead by heart
These are foolish thoughts
I would repress these sentiments
But heart still have pain
I am sleepless
My life is deserted
I feel loneliness
I would suppress my pain and hide my wounds
By listening to wiser men
But when I try to control tears
They pinch me in eyes (Riaz, Sab Laal-o-Gohar, 2011)

As the name of this poem says that my heart is my enemy, one can easily assess that what this poem is about. There is a conversation between heart's desires and societal norms. The poems expresses two contrary arguments about love. As heart says that love is very pure and beautiful passion while, wiser people say that it is just wastage of time, emotions and energy. So, women and men are confused whether they should listen to heart or obey golden principles of wiser elders.

This poem shows emotions of women who have many desires in their hearts but are not allowed to fulfill them. Sometimes, they think that they should listen to advice of society which tells them to restrain from wishes of heart. A woman feels pleasure when she listens to ways as told by heart. She fantasize about closeness of her beloved. She thinks that how beautiful his presence would be. She can feel the beauty of his sweet talks, soft touch and romantic sentiments. She don't want to refuse the beauty of emotions which are told by heart. But still, she accepts the advice of people who tells her about destructions of being in love. She follows their path and does not try to achieve her lover. She denies the delightful desires of heart. She continues spending a boring and miserable life as paths of love are not allowed to her by society. But her

heart does not listen to her and becomes sad. She has to bear the pain of living a dry and emotionless life.

This poem express feelings and desires of heart of a woman. She wants to live happily with her beloved but she listens to societal norms. So, she always feels sadness and regrets by not following desires of heart. It shows woman have strong desires of love but remain restricted due to culture and face gloominess in their lives. They are not giving such type of freedom which is completely normal for any human being. Another poem of Fehmida, “*Tamana*” (A wish) represents desires of a woman for love. Its English translation and critical analysis is as follows.

Tamana

Mjhe tmse milne ki umeed kab ha
Taal musrat ki tarikion mein
Nhi khud frebi ka koe ujala
Mera hosla, sar ko zano p rakhy
Khajalat se mu asteen main chupae
Bari der se siskian lerha ha
Kbhi aa ski phans dil mein chubhi thi
So muddat hoe toot k rehgae
Mere dil mein phool ik umeed ka tha
Usy waqt k hath ne noch dala
Ab is zakhm se tjrba ris rha ha
Meri rooh ki cheekh ubharne se pehle
Labon pr mere munjmid hogae ha
Mere Charon atraf gam ka dhuan ha
Magar ik shola bhrakta ha dil mein
Lapakti hoe jski khooni zbanen

Meri rooh ko chatti jarhi hn

Ye shola abhi tk yunhi zu fishan he

Na umeed koe, na koe sahara

Bagawat ki himat na koshish ka yara

Meri bebasi mujh p zahr ha lekn

Tmhri tamana, tmhri tamana

A wish

I don't have wish to meet you

I ave no hope to meet you

I don't want to lie to myself

My courage has lost

And it's taking hiccups

Once I has hope to meet you

But now I am in despair

I had flower of hope

But time has taken that hope away

Now I am wounded

My soul is shouting

I have grief in me

But still I have spark in my heart

No hope and no support I have

I am making no efforts and no rebellion

I am aware of my hopelessness

But I have wish to meet you (Riaz, Sab Laal-o-Gohar, 2011)

This poem shows sentiments of a woman who is in hope to meet her lover. She is greatly overwhelmed by her own emotions. She has utter desire and strong wish to meet her lover. But she is helpless before traditions, customs and values of society. She has lost all the hope and happiness but still her desire is alive within her heart. The courage she had has faded away with time. The flowers of hope have withered away now. Her inner satisfaction has turned into anxiety. Her pleasure has changed to gloominess with the passing time. Her body and mind is torn with wounds of harsh experiences. Her soul is crushed with the burden of unexpected circumstances. Despite of all these heavy emotions, she still has desire to meet her lover. The only thing she has now is her beautiful wish. She is unable to let go of her desires of love for her lover. Even she has no hope and courage to become rebel but still she can't live without her colorful desire.

This poem shows the inner intense emotions of women who are in love. They don't have the power to take any step for themselves or have some courage. But they are helpless before their burning desires. It shows that women are great lovers who never let go their sublime and meaningful emotions of love despite of all the obstacles. They also feel pain and misery when their desires can't get fulfilled because of societal hurdles. They know their capacity that they can't help themselves in a society which has made them handicapped. However, they have fire of love and emotions in their hearts and express them whenever get any chance. They also accept the reality that they are not allowed to feel or think like this but they can't deny their inner nature of love. This poem represents passionate emotions of love of women even in situations where they are not allowed to do so.

This topic explores the women's sentiments and emotions as great lovers. This type of literature is less available in Urdu as no one talks about inner feelings of a woman. But Fehmida broke the taboo and wrote about it openly without any hesitation. She has given a new perspective and approach of regarding women.

4.6 Resentment for Unfaithful lover

This topic includes some poetry of Fehmida Riaz representing anger and enraged emotions of women who get deceived by their lovers. This is another aspect of women's life which Fehmida presented that women have ego and get hurt by acts of unfaithful

lovers. There is a lot of literature already available on love stories and incidents of cheating. But what makes work of Fehmida different from others is she talks about emotions of women which she feels within her heart due to cheater lover. The poetry we have seen far in Urdu literature have only mentioned emotions of men regarding unfaithfulness of their lovers. But she sheds light on these sentiments of women too. So, the reader can see inside the heart of a woman. Moreover, she herself is a woman, so, her literary work has immense importance where a woman describe her emotions in her writings. As there is more literature written by men on different aspects of women's lives which contains biasedness and a reflection of conservative society. They are not much successful in representing pure emotions of women whatever they feel in their hearts. Taking in consideration this perspective, her work has enormous significance in Urdu literature. Following are her poems about sentiments of regret and anger by women because of unfaithfulness of their lovers.

In general people mostly talk or write about suppressed women and injustice done to them by society. This also a form of resistance towards patriarchy. But Fehmida came with some new aspects. The aspects which are not thought to be real problems or real concerns for women. It is a general idea that talking about women's emotions for love, intimacy, anger for unfaithful lover and motherhood is not a part women are deprived of. They are free to express their emotions. But in reality, the picture is opposite. It is not acceptable for a woman to talk about her feelings and emotions. She is prohibited and restricted. So, this restriction on flow of natural emotions on half of population of society while giving full freedom to the other half creates a power dynamic. In this system one become victim of oppression and other enjoy blind power. This poetry of hers is a great effort to disturb this power play in this society. It gave a place to women to talk about their emotions and feel the freedom to live a normal life. Following is the poem "*Wo larki*" (That girl), its English translation and content analysis described in detail.

Wo Larki

Jin par mera dil dharka tha wo sab baten dohraty ho

Wo jane kesi larki ha tum ab jiske ghr jate ho

Mujh se kehte thy bin kajal achi lgti hn meri ankhen

Tum ab jiske ghr jaty ho kesi hongy uski ankhen
Tanhae mein chupke chupke nazuk sapne bunti hongy
Tum ab jiske ghr jate ho kea wo mujh se achi hogi?
Mujh ko tumse kea dilchaspi mein ik ik ko smjhati hu
Yad bht aty ho jb tum, yun jhuton dil behlati hu
Ik din esa bhi aega, mujhko pass nhi paoge tum
Yad aogi, yad aogi, pachtaoe, pachtaoge
Lekin mein dukh drd smaity in glion m kho jaogi
Lakh mjhe dhundogy lekhn tmhry hath kea aogi

That Girl

Your sweet talks which I loved the most
Now, someone else hear from you
I wonder how beautiful that girl you love now is
You liked my eyes without mascara
I wonder how charming would her eyes be
She must be dreaming about you
Is she better than me?
What interest do I have in you?
I make these false excuses
One day you will not be able to find me
You will miss me but will regret
But I will be lost somewhere
You will search me but not find me (Riaz, Sab Laal-o-Gohar, 2011)

This poem represents emotions of anger, jealousy and hopelessness of a girl for her lover. She remembers the amazing time spent with her lover. She adored his beauty, his sweet talks and romantic moments. But he turned out to be a cheater in love. He could not fulfil his promises of love and left her for another girl. Now, what a woman feels in this case is presented so beautifully in this poem.

Women have much stronger emotions of love and when they get deceived, they show resentment and anger. The way a woman feel in this situation is described here. She remembers the time when she was madly in love with him. But now she wonders that who would be that other girl with whom he is in love again. She thinks that she must be a beautiful girl with charming eyes. She would be in love with him with her fascinating dreams. Then, she feels jealous and thinks that the other girl must be better than her. That's why, he left her for new lover. In fact, these emotions are not merely expressed in poem. Rather, women experience these type of emotions when they get deceived by their lovers.

Women, despite of getting cheated by their lovers, still miss them. They think about all the golden memories and sweet time spent with their lovers. But with the passage of time, they move on from these feelings and start living happily. They feel no love for their faithless and untrue lovers. Even if they return back, still they show no sign of love and compassion for them. They become firm on their emotions and never forgive the deceiver. This is a light representation of emotions of women which they feel when get failed in love. This poem has an immense role in breaking the little chains of patriarchy which does not gives acceptance to diverse emotions of women. Rather considering women any emotionless thing, Fehmida expresses the true. Natural and inner emotions of women regarding any aspect of life. Moreover, they also have their own thoughts and mindset and make decision or act according to the situation. Following is another poem about unfaithfulness of lover, "*Zad-e-Rah*" (Provisions of journey), its translation and content analysis is described below.

Zad-e-Rah

Taweel rat ne anko ko krdea benor
Kbhi jo aks sehar tha sarab niqla ha
Smjhte ae thy jisko nishan manzil ka

Fraib khorda nigahon ka khawb niqla ha
Thakan se choor hain agy berhen k lot aen
Chupe hue hein andheron m waswasy kea kea
Hr ek khizar p rahzan ka shak guzerta ha
Hr asteen main khanjar dikhae deta ha
Pray sirakta hi jaega kea sehar ka ufaq
Hmari jurat e agaz bhul thi shaed
Hmry hath mein umeed ka chirag nhi ha
Ye wo chirag tha jspe hmesha rakhte thy
Hum apne sung se ahan se azm ka saya
Wohi to tha dil khasta ka ek sarmaya
Khloos or yqen se bhi hath dho bethe
Luty hn esy k hum etbar kho bethe

Provisions of Journey

A long night have made my eyes blind
He was my hope of light but he was an illusion
I thought he is my destination
But he is dream of decisive eyes
I am tired of walking
There are unknown fears in darkness
I am unable to trust anyone now
Every one seems to be dangerous to me
Is light and hope far away?
My courage was aimless

I don't have candle of hope now

The candle on which all of my dreams were dependent

It was all of my assets

I have lost all of my trust from this world (Riaz, Sab Laal-o-Gohar, 2011)

The poem is about mixed, confused and complicated emotions of a woman. She is somewhere in life, where she does not know what is right or wrong for her. Actually, she is feeling like this due to some reasons as every emotion is a response of something happening in life. Once, she was in love with a handsome young man. She loved him with all of her heart and trusted him more than herself. She was so deep in love that she lost herself. She had blind trust on his love. But the life is never merciful to anyone and her lover left her for another beautiful lady. Now, she is shattered and broken. She is in utter grief and pain. She cannot believe what has happened to her. Now, she has lost her trust for everyone. This is an everyday life story of many women. But how they feel in those moments is described in a splendid way in this poetry. Women get in an utter state of confusion, doubt and mistrust towards the world.

This also a drawback of patriarchal society where women are treated like objects. First, men promise for love, faithfulness and marriage but take advantage of her. They get their natural desires fulfilled and leave women without taking their feelings in any consideration. However, this is a part of patriarchy where many men do it but it cannot be generally applied to every man. Furthermore, women also appear as unfaithful lovers in many cases. Fehmida portrayed angry emotions of women for their lovers in a very real and impressive way.

Chapter 5

Conclusion

This dissertation sheds light on various aspects of poetry of Fehmida Riaz regarding feminist perspective. She has challenged the conventional ways and traditions which has made lives of women difficult as hell. She used her poetry as a resistance towards this patriarchal system. She also showed emotions and sentiments of women regarding different aspects which are unacceptable in this society to express. She appeared as a bold writer who dared to talk about things which receive a lot of critique and backlash. It is appreciable that she played a huge and significant part in the era of darkness where lives of women are taken for granted and have not much value. They are considered as things and commodities rather than complete human beings. However, her poetry makes the reader realize that women have the ability to think and they possess many emotions and dreams. They live a purposeful and passionate lives unlike the society portrays them. Her literary writings have more progressive thread rather than conservative approach. She presented women who have more focus on their independence and freedom of life. They want to make their lives better and happier. Many sides of women's lives are still hidden and are not allowed to talk about which Fehmida did without any fear and resistance. She showed great reluctance towards shallow traditions and customs of society which only make women's lives more chaotic and miserable rather than better.

Her style of writing is very innovative and creative. She wrote and conveyed her ideas in a way that reader can enjoy it and feel the harsh truths in it. She never showed any hesitation showing the reality in her writings. While writing about women's sexuality, femininity and womanhood, she remained blunt and straightforward. Despite of facing so many troubles in life due to her poetry, she never stopped writing about truth. Her work is great effort in betterment of women's role and rights in society. Her writings are eye opener for men and women who are struggling in their daily lives. In short, she played a gigantic role in hitting the basis of patriarchy and portraying women's role in society in a very impressive and outstanding manner. Her writings made significant impact on society while bringing awareness about gender based stereotypes. Raza Naeem praised her works in these words, "Fahmida Riaz was our new Aqleema,

one who unlike the heroine of her eponymous poem, talked back to the gods of authoritarianism, fundamentalism and patriarchy, for which she will be remembered forever.” (Naeem, 2018) Her writings proved that she is worth of valuable and strengthening remarks like this. No doubt, her works can enlighten the minds and brighten up the souls.

Most of her writings have focus on a segment of society who is more sensitive towards gender biasedness and discriminative behavior. They really are concerned with problems and obstacles faced by women just on base of their gender. This includes her books, “*Khat-e-Marmuz*” (Encrypted letter) and “*Khana-e-Abo Gul*” (A cell of water and flowers). She spent her life in a traditionalist and narrow-minded society where she experienced all the problems which are gender oriented. Being a victim of this society, she was able to put her bitter experiences and inner emotions in a much better way as compare to a male writer. She opened up her heart and sufferings through her poetry without any barrier or hesitation. She raised her voice against gender-based oppression and injustice without any fear and limitations. Her writings are bold reflection of inner face of biased side of society.

This dissertation explores a fresh way of writing as Fehmida did. She wrote on femininity, womanhood and sensuality of women in a very open manner. Most of the literature about women is created by male writers in Urdu. However, a female writer can best express the true inner soul of women. She became representative of women’s emotions and problems faced in daily life activities. She did her work with all the honesty and did not try to hide any aspect of women’s lives in covert words. She has given feminine feel to her writings. She had distinctive, bold, well defined and explicit manner of writing. Her direct way of writing is a distinguished feature as compare to other writers in Urdu literature. This is another characteristic of her works that she remained true and blunt about her expression. It helps the reader to find out many facts and aspects of women lives which are hidden or distorted by available literature.

Another prominent feature of her poetry is that she showed all the emotions and feelings of women regarding different matters of life. Whether, they are romantic emotions, feelings of motherhood, anger or grief, she wrote about everything without any limitations and restrictions. She expressed emotions and feelings of women in a more clear-cut and open manner. She did not hide anything that women experience like

traditional way of writing. She focused on openness and honesty while presenting the inner feelings of women. She presented women who have all the desires and wishes like men have. She expressed that women are not much different than men and are complete human beings with every lust and want.

She gave a new perspective to this society which is about sexuality of women. People are much naïve about sexual feelings and emotions of women. They want to see women as shy being or someone with no or less feelings or desires. Having sexual feelings as a woman is a great trouble for her while living in a conservative society. The literature created and films or dramas produced shows only one side of women while neglecting many others. They present pious women who need to obey all rules of the society. It is interesting that a woman who ask for her rights and wants to live an independent life is shown as sinner and characterless in novels, dramas and short stories of Urdu literature. However, Fehmida broke this shallow approach and crossed all the defined limits by writing about women sexuality. She presented a woman in her works which is never accepted in this society. In other words, a woman who act more like a human is strongly rejected here. But she showed woman in her poetry more as human beings rather than any restricted and brainwashed robot. She showed a woman who have all kinds of sexual desires, lust and cravings for intimacy.

Despite of facing exile from the country, many *Fatwas* (religious allegations) and act of sedition, she never gave up her honesty and bravery. She did never compromised over purity of her work. She always expressed true ideas which could make a positive and drastic impact in society. It's a failure for this state that people like her are considered to be anti-state and rebellion. A small section of society, who talks about humanity and teach people a brighter and more humane way to think is rejected here. She always wrote against injustice, suppression and discrimination inspite of gaining so much troubles in life. Her poetry have a great and significant impact on people providing them deeper insight and foresight. People like her are always a ray of hope in this darkness.

This dissertation aims to explore different roles and sides of a women's lives in this marginalized society considering poetry of Fehmida Riaz. Content analysis and critical appreciation of her poetry opened some new ways of assessing the society. It hits patriarchy and conventional approach of society towards women. This dissertation

is a mirror of this society which is pathetic towards women. The poetess introduced to some new aspects of women's lives while describing her emotions and feelings as well as sufferings and discrimination. This study has shown a distinctive way of writing poetry about portrayal of woman in society.

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