



RESEARCH PAPER

Popularity of Feminism: Impacts on Urdu Poetesses

**¹Dr. Muhammad Tahir* ²Dr. Ateeq Anwar
³Dr. Noureen Khokhar**

1. Assistant Professor, Urdu Department FC College (A Chartered University) Lahore, Punjab, Pakistan
2. Assistant Professor, Urdu Department FC College (A Chartered University) Lahore, Punjab, Pakistan
3. Chairperson, Associate Professor, Urdu Department FC College (A Chartered University) Lahore, Punjab, Pakistan

***Corresponding Author** mohammadtahir@fccollege.edu.pk

ABSTRACT

This research paper examines the ways in which feminist ideas appear in and the poetry of selected female Urdu poets of the modern era have been reviewed. The study has found that global/Western feminism has helped these writers negotiate their sense of self, and achieve self-realization through their poetry. Feminism is a movement arose as a retaliation to the socially intimidating attitude whereby women were underprivileged, self-identity-deficient and humiliated. The Urdu poetesses also mentioned the attitude of feminism and pointed out how women are discredited in society. In this way, this study develops a bridge between feminism and the evolution of Urdu poetry in female writers. This link has rekindled the female Urdu poets' community, and the community's commitment to emphasize the experiences of women.

Keywords: Feminism, Self-Identity, Urdu Poetesses

Introduction

When a movement starts, there are many motivations behind it. Every movement has many positive and negative aspects. One such movement is feminism. There are many reasons for feminism that made this movement popular all over the world. Feminism is a social, political, and cultural movement that advocates for the rights and equality of all genders. The feminist movement emerged as a response to the socially coercive attitude whereby women were deprived of self-awareness, introspection, and analysis of their own identity. For these reasons, the women had no identity of their own. Women were declared the slave of man's self and for centuries linguistic, historical, cultural, moral, philosophical, religious, social, and social factors stood in the way of women. If we look at history, there was a great thought in every period and it will not be seen that the servants of every dominant thought will stop the innovation, behind which many factors are working. Due to the hegemonic behavior of the man, the woman has only the public place and the rights that the man decides for her and the rights that the man wants for himself. Feminism strives to end oppression and marginalization against the system of women, to promote women's rights based on political, social, and economic equality, and to empower women. In fact, it speaks about the identity of a woman. If we see the Cambridge online dictionary (2016), we will find the explanation of feminism as "The belief that women should be allowed the same rights, power, and opportunities as men and be treated in the same way, or the set of activities intended to achieve this state." That is a very clear definition of Feminism. There are many important points that are raised in this definition. In the beginning, feminism started as a small movement. The aim of this was the liberation of women, but due to its lively attitude, it quickly became a famous movement. Nayyer (2021) in his book deeply describes the feminism and factors behind it. Feminism drives the effect all over the world. This research finds out why will study has been done this research what is the main point

of feminism. And what are the reasons that lead to its onset? Where did this movement start and what were the effects of feminism on Urdu Famine poetry? The impact of feminism on Urdu poetry through the poetry of Nasreen Anjum Bhatti, Sara Shagufta, and Noshi Gilani have been examined. How did they represent women's emotions?

Literature Review

The feminist movement challenged the male-centered society by adopting the principle of decentralization. In the present era, when an event happens in one part of the world, it has its effects on every region of the world. Feminism also adopted the same principle. Feminism is divided into three main periods. Feminism is divided into three periods. The first period was when its early form came out. According to Nayyer (2021), Mary Wollstonecraft wrote the book which came out after the French Revolution. The entire theme of this book is in the name itself. a vindication of the rights of women, according to Nayyer (2021) was the start of the feminist movement. Raina in his article (2017) talked about the facts that cause feminism and also about its effects on literature. Wolf, V (1929) demanded separate rooms for women. Simone de Beauvoir (1953) discussed social imbalance behavior based on sex. The third period is going on in which Angelou M., (1994), in her poems explained the fundamentals of feminism. At the same time, the discussion of literature written for women arises. Its effects, which took place all over the world, have also engulfed Urdu literature. Nasir (2015) discussed in detail which women were influenced by this movement. They included the poetry of Ada Jafari, Haba Khatun, Parveen Shakir, Zahida Zaidi, Sajida Zaidi, and Fahmida Riaz. He mentioned the attitudes of feminism. If we read the poetry of other Urdu poetesses, Sara Shagufta, Nasreen Anjum Bhatti, and Noshi Gilani we find their poetry affected by Feminist behavior. In Kuliyaat e Sara Shagufta (2020) she talked about the facts that a woman faces. Nasreen Anjum Bhatti (1994) in her book of prose poetry also pointed out the problems that women are facing. Modern poetess of Urdu Noshi Gilani (1995) also pointed out the famine behavior.

Material and Methods

If we talk about the key points of Feminism, it is about to same rights that men have, equal power like men in society, and opportunities given to men in society. The whole body of Feminism is based on these three points. Rights, power, and opportunities are only possible when women have an identity in society. When there is an imbalance in society, an irrational situation is also created from the economic point of view. Since society exists mainly through the mutual cooperation of two human beings i.e., man and woman, then both of them have the right to formulate rules for their rights within their scope. But this attitude does not show in practice and all the decisions of women seem to be made by men. Now that a man has a separate social status and a woman has a separate one. That is why both have individual statuses, so how can a man make decisions about a woman's character in society? The main point of Feminism was that as a man is not a woman, he can't make the decisions of a woman like a woman can take for a woman. This claim naturally has its own significance that when a woman is also a human being, why should anyone else make her decisions like a slave animal? While he is really unfamiliar with his feelings and conditions. The man did not accept the woman as an important member of society and he considered the woman impure, inferior, and inferior. These attitudes are still present in the world in different forms and women have always been the target of men, but the different forms of exploitation of women have been changing. If we derive the definition of feminism from the above discussion, we can say that women raised their grievances against these attitudes and we can say that feminism is a cultural identity, social role, philosophical awareness, knowledge, and practice of women in the modern world. Hooks b, a famous Feminist also talks about the facts that were caused by this revolution. She talked about gender discrimination on the basis of sexism and said that women also have the same feelings in this matter as men. So, there should not be any reason for the dominance of women. Hook (2000) in his book said "Feminists are made, not born. One does not become an advocate of feminist politics simply

by having the privilege of having been born female. Like all political positions, one becomes a believer in feminist politics through choice and action. When women first organized in groups to talk together about the issue of sexism and male domination, they were clear that females were as socialized to believe sexist thinking and values as males, the difference being simply that males benefited from sexism more than females and were as consequence less likely to want to surrender patriarchal privilege."From this, it is determined that this movement regarding the individuality of women took place due to those elements of society that exploited women's individuality. Instead of incomplete individuality, it is the name of the complete individual and a perfect character. Without the misuse of religion, women started to be considered low and low. For this, women were sacrificed to please the gods. These attitudes also awakened the consciousness of self-realization in the woman and she began to strive for self-recognition. Andrew in her book (1989) said "Arachne chose another theme. Her tapestry was alive with action, violence, and grief. She vividly painted, in picture after picture, the crimes of the Olympian gods against women. She showed Zeus as a bull carrying off Europa, as an eagle raping Asterie, and as a swan raping Leda. Not only did Arachne show the crimes of Zeus, but she also showed the weeping victims of lustful Apollo and Poseidon. Her tapestry mercilessly depicted the brutality and deception of men, and the pitiful pleas of women, carried off, away from children, family, homeland."

In 1928, Virginia Woolf, the greatest English novelist, gave lectures at the Affiliated Colleges of Cambridge University, which became so famous that they were published in written form in 1929. Before these lectures, this thought existed in society and was expressed by some writers. But these lectures became the basis of feminism and women's empowerment. We found a discussion regarding fundamental rights in it. She begins in a very serious way and points to the most fundamental point. She says that when it comes to women's literature, she wonders which literature? The literature that was written by a woman or the literature that was written about a woman written by someone else? This was the very point from which she started, that is, the literature of women was completely dominated by men at that time. Even the decision to write literature related to women is made by men as if to make women so poor in terms of understanding that they cannot even create their own literature. Demanding a room for a woman, she says in her first and second lectures that a woman has the right to be given a room that is hers alone. That is, a place where she is free and this freedom are also of understanding and conscious perception. Wolf (1929) In "A Room of One's Own" says that "The scene, if I may ask you to follow me, was now changed. The leaves were still falling, but in London now, not Oxbridge: and I must ask you to imagine a room, like many thousands, with a window looking across people's hats vans, and motorcars to other windows, and on the table inside the room a blank sheet of paper on which was written in large letters "Women and fiction", but no more."

Demanding a room during that period was a very important initiative through which women's rights were discussed. At the same time, in the creation of literature, she goes ahead and says that it is said about women that she has no part in literature. In response, she says that the reason is not necessarily that women are conscious. Rather, it is that he does not have the resources that are necessary for the creation of literature. That is a room in which they can freely create other money which is a basic need. The non-availability of these two resources is an obstacle for women in the creation of literature. In the same lecture, she further discusses social attitudes by saying that she saw a woman being beaten by a man because she considers it his right to kill, and a girl is married off to an old man without the girl's consent. These lectures are considered to be the most important turning point in the history of feminism. The second big name is Jean-Paul Sartre's lover, Simone de Beauvoir. who was a great existential thinker. Simone-de (1953) in her book says "History Has shown us that men have always kept in their hands all concrete power; since the earliest days of the patriarchate, they have thought best to keep women in a state of dependent their codes of law have been set up against her; and thus, she has been definitely established as the Other."

Simone-de-Beauvoir is one of the main founders of the feminist movement. The above quote from her book describes the attitude that defines a male society or a patriarchal society. That is, the man holds the power in his hands and makes the decisions of the woman. Apart from this, in this book, the law of the British medical journal also explained that in the specific days of a woman, she is evil and impure, and she implemented this by proving it in the light of physical legislation and analysis. Going further, they used to consider a woman's entry into any food and drink industry as unholy and impure. Now, this is where the thought is reflected: how could the society which considers women to be impure and deprived by lowering them from the level of humanity, could accept self-consciousness and other high qualities for women? These attitudes brought the woman to the point that she had to fight for her rights, which the patriarchal society took away from her only in the drunkenness of power. Simone-de-Beauvoir in her autobiographical essay "The Second Sex" says that the distinction between men and women is created by society, so she cites the incident in the hospital that when I was born, it was written on my bed: "It is a girl" and on another bed, in the same hospital a boy was born had there was written on its bed "I am a boy". She calls this a humiliation of a woman. She explains that it is because of societal attitudes that women are inferior and degraded as is evident from this incident. She herself was a liberal and free-thinking woman and believed in co-existence, yet she was forced to say that exploitation or oppression of women had become a social norm. That is, society itself has forced all these ideas on women. From the studies and ideas of these two women about the desire, position, and consciousness of a woman, it can be well estimated that until the 20th century, Europe, which is considered the most civilized nation in the world, was socially ill in this basic understanding. It was visible. He completely negates the woman's consciousness and deprives her of the ability to understand. When these two women demand these very basic rights. She said that we also have the right to realize our own identity. Self is our basic attribute and under this spirit, we possess the attributes of understanding and perception

All Feminists claim that only when they write down their problems with their personal understanding, we will be able to solve all these problems, but if our decisions are made by men, then these problems will not be solved at all. For those who are convinced of the biological point of view and consider women inferior in physical terms, feminism says that it is not a physical weakness but can be called a mental weakness. A woman has her individual identity not in terms of sex and gender but as a community and is entitled to rights. Feminists believe that society should not mean only men's society but should have equal rights on the basis of gender. We can conclude this whole discussion with Dr. Saleem Akhtar's words. Akhtar (2011) said in his book "Bahaisiyat e majmooi niswaniyat kay Alum bardaron nay is baat par zor dia hai keh marad choon ke aurat naheen isliy wo aurat kay jisam, asaab aur hasasiyatse kabhi bhi darust tour par agaah naheen ho sakta. Wo apny shair oadab main aurat ko khud sakhta mayaron par janchta hai. Is tarha mard naqdeen kisi tour bhi aurat ki takhleekat se Insaaf naheen kar sakti. Unhon nay zanana tanqeed par zour dia ta ke ghayal ki ghat ghayal jane ke misdaaq khwateen hi khwateen ki takhleekat ka tankeedimutalia karen."

Literature is particularly emphasized in the above quote because literature is related to consciousness and understanding. And literature is the foundation of society which has the ability to change attitudes. If there is only exploitation in society, it can be stopped by legislation, but if there is oppression, it cannot be stopped. What is needed to end oppression is literature. And only women can explain the oppression of women. Because the understanding of the same can describe the one on which it is based. With this discussion we can say that woman is also an individual member of society and a woman's self-consciousness; self-realization and self-realization are her essences. Therefore, the full potential of analysis is present in a woman. Mill declared her stance (2012), she said that

“The principle which regulates the existing social relations between the two sexes, the legal subordination of one sex to the other- is wrong itself, and now one of the chief hindrances to human improvement, and that it ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other.” In this passage, we find the solution to the problem as well. That is, non-discriminatory behavior should be changed. When men and women are given equal rights, this imbalance in society will end.

Recognition of a woman's self-identity is possible only when her individuality is recognized. Describing a woman as inferior only on the basis of social attitudes is itself an unconscious attitude, which cannot be acknowledged in any way. Both males and females are complete in their structure. When the physical structure is complete, there can be no defect or deficiency in the power of consciousness. We are using the word Power for consciousness because in the back of every change the power of mind and consciousness exists. This is the claim of all representatives of the feminist movement. There is no hesitation in admitting this claim and surely social improvement is possible by admitting it. In the last of our article, we will conclude with Angelou's Poem “Still I Rise” (1994). This poem covers all the themes of Feminism. The exploitation of women and the reaction against their identity is described in it. We have already mentioned that this movement influenced the literature of the whole world. Feminism became embedded in world literature as a wave of consciousness. Its effects can be seen very deeply in Urdu literature as well. In the present era, many women have appeared in Urdu poetry, whose characters can be seen prominently in their words. Nayyar mentions this in “Mabaad Jadeediyat” (2015), “Mojooda ehadh main chand aisi shyerat samny aa gae hain jo kam o besh apny sheri wajood ka ehsas dilati hain. Unhon ny apny sheri majmoye b shaya kiy hain aur adbi jirayadh main be chapti hain. In main Shaffique Fatima sheri, Adha Jafri, Kishwar Naheed, Parveen Shakir, Fahmeeda Riyaz, Sajida Zaidhi aur Parveen Shakir shamil hain. In ke baadh nasal dar nasal shayerat ka kalam dekhny ko mil rha hai.”. This quote mentions prominent women who have represented women's emotions and self-identity in poetry. We can say that these are the first female poets who openly expressed themselves in Urdu poetry. But these are not the only poetess, there are also many other poetesses who fell victim to the oppression of this society. It is not possible to mention all of them in one article. Certainly, this attitude of self-consciousness has affected a large number. We will consider it necessary to mention three major poets here and we will support our point by presenting some examples of their poetry. These poetesses include Sara Shagufta, Nasreen Anjum Bhatti and Noshi Gilani had fully represented women's emotions and identities in his poetry. We will not review the circumstances and events of his life here, but will only present examples of poetry that will explain their thoughts.

Sara Shagufta is a famous name in Urdu prose poetry. The bitter experiences of her life are very prominent in his poetry. She describes the exploitation of women's identity and the social brutality faced by women in a very bitter way in her poetry. she also accused of naked and obscene poetry, but in fact she describes the bitter realities of the society and the society does not want to accept such truth. Some part of her poem “Aurar aur Namak” (2020) is present

“izat ki buhat si qismen hain

Ghoonghat, Thapar, ghandum

Izat ke tabhoot main qaidh ki mekhen thonki gae hain

Ghar sy le kar foot path tak hamara naheen

Izat hmare guzare ki baat hai”

“Tum kis kunbe ki maan ho
 Rape ki, qaidh ki, bhatte huy jisam ki
 Ya eenton main chuni hui betyon ki
 Bazar main tumhari betyan
 Apne laho sy bhook ghoondti hain
 Aur apna goshat khati hain”

Likewise, her poems, “Besakhyan”, “main apni dewar ki akhri eent hun”, “Zilat keg ire daam tale”, and many others can present in this context. Part of her poem “Satyarathi k naam mere dukh” (2020) is presented as a rebellion against the patriarchal society, “phir log b kho gaye

Jis din maan kw chupte huy dekha
 Main chup gae
 Toou mere laho ke sans khatam huy
 Main apne baap ki qabar par
 Kutta likh aai thi”

Bhatti is also among those poetesses who openly represent themselves as feminists. Also, represent women's rights practically. Her poetry is also representative of women's self-identity and thoughts. Some examples from her poetry from her book “Bun Baas” (1994) are presented here

“Hathor eke hathon main sone ke kangan
 Jache kion naheen
 Aur taanbe ki aurat
 Tappi, tamtmai, magar muskrai, jami hi rahi
 Kion pighal naa saki
 Paon jalte rahy, wo kari dhoop main bhi khari hi rahi”
 Some parts of poem “Hum Larkiyen” (1994) of Nasreen Anjum
 “kitni taveelen kro gay Mona Liza ki akeli msukrahat ki
 Larkiyen tu dhartiyan ka roop hain
 Dukhon ki list samne diwar par Dill Roz ke nuskhe k sath
 Surakh aur kale rangon se likhi jaye gi tu manun gi”

Nasreen Anjum Bhatti has described the feelings of women in her poetry. We find the representation of women's thoughts in her poetry. This attitude shows that the influence of feminism awakened the spirit of self-awareness in women and they began to write down

their own feelings. Her poem “Shnakhat ka Din”, “Laila khalid”, and “Rone ka Haq” are very impressive poems in this context. Nasreen Anjum Bhatti has also written many Punjabi poems in this regard. After that, we consider it necessary to mention “Noshi Gilani”. She has described the emotions and feelings of women in a serious way. What women want, and what they think, it is beautifully expressed in the poetry of Noshi. Some part of her poem “Main Hazir Hoon” from her Book “Muhabten jab Shumar Karna” (1995) she writes

“Mere malik, mere khalik, dillon ke bhedh
 Zehnon ki haqeeqat janne wale
 Muje ab shehar e tohmat ki aseeri se rihai de
 Mere malik rihai dy
 Mere khalik rihai de”

In this poem, she is using the word “shehar e tohmat” that is a reflection of the black face of the society in which women face slander at every point. This is the effect of feminism that women have stood up against these attitudes. In her book “Udaas Hone ke Din naheen hain” (n.d.) in her Poem “Wirsa” she mentions the sorrows and sufferings of women. How a woman's suffering is inherited from generation to generation.

“Betian be tu maon jesi hoti hain
 Zabat ke zarad anchal main apne
 Sare darad chupa leti hain
 Rote rote hans parti hain
 Hanste hanste dil hi dil main ro leti hain”

“umar ki girti dewaron se tek lgaye
 Fasal Khushi ki boti hun
 Awr Khush fehmi kaat rahi hoon
 Jane kesi rasam se ye bhi
 Maan kion beti ko wirse main
 Apna muqadar de deti hai”

Similar thoughts can be seen in many places in her poetry. The feminist movement leaves various effects on Urdu poetry. Female poets of Urdu are expressing their feelings and thoughts through their poetry. That is the main point of feminism which no one should have permission to talk about the entire feel of women. Women should itself be able to express their problems, feelings, and thoughts. Throughout, it will be possible to resolve these issues.

Conclusion

With our whole discussion we can say that feminism has become a popular drive more over now it is a discourse. It affected not only the country where it started but also all over the world. In Urdu literature, it affects the poetry of many Female writers. Adha Jafri, Parveen Shakir, Fahmida Riaz, Kishwar Naheed, Sara Shagufta and Nasreen Anjum Bhatti, and Noshi Gilani are famous Urdu poetesses. All of them are clearly affected by the thoughts of feminism. In Urdu poetry, many other poetesses are following this trend and representing the thoughts of females. We can see that women of western culture are representing the problems that they are facing in their region and Urdu poetesses of their own. That is a positive sign because the only victim can express their feeling. If we just talk about the discrimination against women in the society and rights that should give to them, then it is a positive effect. But if it is a competition between men and women and women start to demand the right of men it will affect society badly. Every person has their own identity in society and has their rights. No other should interfere with it. Through this study, one comes to know about the effects of feminism on Urdu famine poetry and also, can understand the problems that face women in society.

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