

WOMEN'S ACCREDITATION IN PAKISTANI URDU LITERATURE: A FEMINIST STUDY OF NIMRA AHMAD'S JANNAT KEY PATTY

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ABSTRACT

This article addresses the women accreditation in Pakistani post-colonial Urdu fiction by analyzing a renowned novel Jannat Kay Patty by Nimra Ahmad. This novel seems to raise voice about the myth that women is depicted as a marginalized and oppressed entity in Pakistani Urdu literature. The analysis of the novel is carried out under the patronage of post- colonial feminist theory. The research design of this qualitative study is based on the textual analysis of regarded novel Jannat Kay Patty by analyzing the text, it has found but it is only a myth that women is outline as suppressive entity. And by analyzing, the outcome proves that although many of Urdu fictions presents the male's hegemony and imparts a message that women are subservient to the socio-cultural norms and patriarchal society. But the results were much contrary to that hypothesis; it has found out that it is only a narrative that base on only hypothesis. This article proves that this is only a myth, women are depicted empowered in Urdu literature, and even this is proven by the feminist novel writer Nimra Ahmad.

Key words: *Hyper individualism, Patriarchal society, women empowerment, Objectification, Gynotext, Socio cultural norms*

Introduction

Literature is the mirror of life. Feminism and literature always coexists. The portrayal of women in Urdu literature is always followed by the postcolonial feminism. Pakistani writers have portrayed the lives of Pakistani women as oppressed creature. In Pakistani Urdu literature where the women are depicted as marginalized personality, as the matter of fact women is also depicted empowered in most of the Urdu literature. Post-colonial Urdu literature portrayed women oppression, exploitation and marginalization. This is so because this matter is politicized by so-called agenda makers. This myth can be denied by proving some facts through the Urdu novels that women are not depicted oppressed rather they are depicted more empowered and courageous in post modern Urdu literature, because today's women is not marginalized at all and Urdu fiction depicted the same.

The need urges to discuss this agenda that in the chains of culture, religious and social norms always women are effected (Imran, 2019). They are set living standards for men and women. The literature puts big influence on the ordinary men's life. These types of subjects are always being discussed in the Urdu literature. Postcolonial women are objectified to some extent. For instance, early female writers of Urdu did not publish their writings by using their own names rather they used to publish them by using the suffix like 'wife of', 'daughter of', hiding themselves behind men's identity. This happens in back to 1900 but now after the feminist movement the scenario is totally changed. Now women write on their own behalf. But Urdu literature is criticizes still on this perspective that women are depicted exploited through Urdu fiction. But in post modern literature women is depicted more powerful and courageous. We can take the above discussion in the perspective of Nimra Ahmed novel "Jannat key Patty" That character of Haya is depicted more courageous and empowered throughout his life.

The myth that women are depicted marginalized in Urdu literature can be denied by gynocriticism and by analyzing Nimra Ahmad novel "Jannat key patty". By applying post- colonial feminism theory and by evaluating the female character of the novel "Haya" throughout her life journey in the perspective of post-colonial feminism theory this matter can be resolved that women are empowered in this postmodern world and postmodern Urdu literature also reflects the empowerment and dearness of today's women. This study will answer these questions.

- How content of Pakistani Urdu literature depicted recognition of women?
- What are Major issues of women discussed in Urdu literature?
- How Urdu literature outline women's objectification?

This Problem is more about how myth is denied that women are depicted objectified in Urdu literature and society is

prevailed over rights of women. This study also discusses women in accreditation in Pakistani Urdu literature. This article aims to explore the author's contributions in feminist literature and Outline the women as a empowered identity in patriarchal society. Muhammad Akbar and Shania Rise (2018) emphasized on language is mostly used for communication between people but there is another purpose of language according to scholars and theorists. Language is used to construct ideologies of individuals .This research paper provides different ways of language use in a masculinity system according to which there are different calibers of living for men and women .Literature is the mirror of every living society .The depiction of women in Pakistani Urdu is always a part of post-colonial criticism .The women rendition is usually like constrained ,confined and docile being .In Pakistani Urdu literature women are portrayed like miserable human being but there is always a hidden message shows that women are employer gender . Pakistani fiction writers portray the ever changing status of women in their societies that demonstrate women as successful.

In the view of Zia Ahmad (2009) every fiction is born from its society and it frequently impact on the living system of that society. In this paper says that feminism is a movement which claim equal rights for women .He claim that women should be equal contributor in the society. Pakistani Urdu literature rejects how western media and fiction depict Pakistani women image .Now many Pakistani writers came with the trend and reveal feminist approaches in their work. Due to this trend new extent of feminism spread .The portray of women in Pakistani Urdu literature should also be studied in the same context of post-colonial feminism .Former British colonies produce post colonial literature. Bill Ashcroft in his book *The empire writers back* said that this post colonial literature depict the negative image of their culture .The writers of Pakistani Urdu literature portrays the women under the shadow of religious ,cultural , economic parameters .This paper express the honored dilemma of women's oppression in Pakistani society .

In the perspective of Shazia Tasneem (2022) Feminism is clearly a movement for women to claim their social, economic or cultural writes .The concept of feminism raise in east and west .The influence of this moment seen clearly in every aspect of Pakistani society especially the "f" factor in Urdu novels and poetry .We can see the clear feminism effect in Pakistani female Urdu poets. Dr.Nuzhat Abbasi is one of the famous Urdu poet as a Pakistani female poet she explore feminism in her verses .She raise her voice for the struggle of political writes for women .Early Pakistani female writers write with the own name or avoid using their real name . Instead of their real name they use "daughter of "or "mother of ".After this "f" factor approach in Pakistani Urdu literature female writers urges for strong and empowered female characters. According to the common understanding, in Urdu literature women has a separate identity. Most of the Urdu literature is aimed at women, no matters the writer or author is male and female (Imran & Chen, 2020). When we talk about the relationship of the women and Urdu literature we came to know the fact that most of the Urdu literature focuses on women, women place and other so many issues. Even male writers and female writers in Urdu literature both aimed at women. As it shows women identity in patriarchal society. In the modernism era women status gained importance gradually. An intellectual Mumtaz Ali in the 19th century wrote a book *Tahzibu-n-Nisvan on Women right* in 1898 particularly about the title "literature address women. This book is the argument on previous position of men. But he also contended that women are not inferior to men. Another book was published by Mulana Ashraf Ali Thanavi *Bihishti Zever* (Jewel of Paradise) Published in 1905 was on the *bridle dowry*. There were references about the fact that women Always been integral part of Urdu literature specially, role society patriarchal society. Rauf Parekh (2016) highlighted that Urdu is a major language. By the end of the 19th century there was no renowned Urdu writer. But in the end of 20th century and the beginning of 21st century female writers become active, they started their literary journey by writing some poetry and novels. Generally the nature of writings by females was domestic and social. Even till now most of the subject matter of the female writers in Urdu literature is women's domestic and social issues. In novel writing women writers recognized themselves but in the field of prose writing as par as women are concerned they are not being entered in this realm.. Most of the female writers in Urdu they write on family life which is mostly inspired by Molvi Nazir Ahmed, even most of the literature is on domestic life of the women and the general issues. These were the main agenda of the writings. Female writers of the 21st century are more powerful in the 19th century. Female writers got famed by writing in common digests by pointing and highlighting the women shoes especially in patriarchal society where women have been part of the society (Iman, 2019).

Under the insight of Postcolonial feminist theory this article outlines the challenges that female identities face in patriarchal society, where religious, cultural and social norms determines gender roles. Audre Lord in (1984) created this theory in "The master tool will never dismantle the master's house". It argues that by using the term "women" as a universal term is defined by their gender not by their race, ethnicity and their preferences. Postcolonial family then also affects the women's status in fictions. In postcolonial feminism fiction women is outlined as stocked in socio-culture norms. And portal of women in fictions is depicted as distasteful as compared to western standards (Imran, 2018). Female writings should see in the sight of gynocriticism which refers to criticism with

woman as writer/producer of textual meaning, as against women as reader or feminist critique that specifically concerned with gynotext and experiences of women. The aim of this article under on subjectivity of women, female literary career and female language and also emphasizes that there should be a framework of females to evaluate literature of females, and also discovering the history of feminine writing and thinking about them it is actually about a language traits of women, there are speech, style, themes and female imaginations.

This article emphasizes on hyper - individualism of women in a value system, that all values are human centered, and morally all individuals are equal. The individuality of woman in fiction is still indicted. In most of Urdu literature females Individuality is also depicted over patriarchal society .In Urdu fiction there is hyper individualism while covering the women Portugal, but some elsewhere in typical fiction, there is systematic manifestation of women portrayal meanwhile discrimination on gender roles is also the part of post colonial Urdu literature .This fact is also equate with social cultural norms where a women in subcontinent was marginalized. These terms like oppressed women in patriarchal society where part of colonized literature. But after a while of decolonization there is an immense change in feminine writings, they blend towards the women accreditation. And subject of different female writers like Nimra Ahmad. This article follows textual analysis of fictional novel name as Jannat key party .This article follows a qualitative research methodology to exercise the accreditation of Urdu fiction more specifically in Nimra Ahmad's novel Janna Kay patty. The objective of this article here to deny, the myth that in post-colonial Urdu fiction women is outlined like a oppressed identity. The aim of the study is also highlight the awakening and empowerment of female in Urdu fiction. And this study also emphasizes on feminine literature. Among the whole novel, we selected some of the text through which we analysis that text under the sight of post-colonial feminism theory .We selected a author Nimra Ahmad who is well known nationally and internationally and have a great work in the Urdu fiction.

While doing textual analysis of *Jannat Kay Patty* the story rotates under the influence of patriarchal society but meanwhile the independence of women. The story is about a character Haya about her journey of Independency, about her life's turning points and her transformation formed a confused personality to a self contentment girl. There are a lot of phases in her life, where she has to live under a family which is elite and being under the influence of upper class's cultural imperialism. Either another fact may follow the oppression that she lives in a society where patriarchy is dominant, where a woman really feels difficult to cope with this situation.

She has an archetypal family and a husband whom she got childhood matrimony, her husband is her first cousin. She has a cousin Erum who use to wear abaya but she doesn't because her parents were of modern thoughts. Here under the insight of post-colonial feminist theory her family's step of her childhood marriage is mindset of stereotype patriarchal society, she was next reach her adultery and her family ties her under the slavery of childhood marriage, where she didn't know her husband through a journey of years. At the beginning of this novel some aspects show that the character Haya is oppressed and is of inferior rank that she doesn't allowed to use her right of marriage, but when the story goes to its climax ,it outline that her family's decision was not wrong ,so there is a myth which claim that in post colonial literature women is depicted as marginalized identity and women are hidden in a nut shell but this myth can countered by gyno-criticism that if women criticizes the textual feminine literature then creates there analysis then the gyno-text will comprises the females identity in feminine Urdu literature. Her husband Jahan Sikander in the novel reveals that how as a man in a male-dominate society makes support to her wife's turning points in life. He empowered her from her back by keeping his identity hidden. Taking account of patriarchal society and stereotype norms, this novel reveals that on a sensitive issue of video leaking incident, how he generously covers her without facing her directly. He actually is an intelligence officer and supports her throughout of her journey with the cover name of Major Ahmad. Being a man of contemporary male society he is backbone of his spouse. This novel presents Jahan Sikandar's character as a focused and generous person towards females, whether the female is his mother or wife. He has played a marvelous role in the novels to make his better-half independent. He never feels even embracement by his wife; no matter she is a fickle lovely. This novel reveals the story of an elite archetypal family where a girl with childhood marriage wanted to persuade her study in world's best university Sabanci in Turkey. The motive behind her secrete admission in university was to meet her husband whom she didn't know about him because she got married at early of her life. Her husband is her cousin who lived in Turkey whom about she and her family do not know just due to family clash. But she is curious to know about her father's sister to whom son she got married. After her marriage their family terms with her father's sister got crushed. His family wanted to hide their women in the hard walls of burqas and veil. She has a strict uncle who always influences all their family women's to make them hidden.

The story takes its verge when she receives a flower bouquet right after the confirmation e-mail of her admission in Sabanci. She strode in deep thought after reading the date which was right before the e-mail day. She doesn't wants to hide herself in the chain of burqa or shield of veil. On the other hand her all cousins use to wear abaya. After a while in her cousin's marriage function her dance video leaks out which give her a shock and meanwhile a thought

comes to her mind that give her realization about her lifestyle which was bitterly open. She with her cousin suddenly meets with “Major Ahmad”. This character sorts his problem and also helps in her turning point. Her family gives her permission by certain limitation. Haya’s family wanted her divorce and considers another proposal for her; in spite of these obstacles she went Turkey and enjoys Sabanci facilities. There she first time meet her husband. This claims the backlash of patriarchal society where a woman got married earlier of her life but she meet her husband after many years. Her husband seems like a confused personality before her. But when he meet second time to her, she finds him very generous and kind, while it was not found in first meeting, he even lend her his shoes and he himself walk with bearded foot. Haya then with her friend Khadija enjoys beauty of Sabanci and Takism Square in Turkey. They both enjoy the university life with full of heart. At Jahan’s house he suddenly has a look on Jahan’s father, when he was only allowed to bound in a room in unconscious state. She was unknown of the fact that Jahan’s father was disloyal to Pakistani army. He was an army man but later on army detained him out. Jahan went to re meet his wife, where Haya’s ginger bread house torn out into pieces by Jahan and she get even more negative about him. Haya suddenly saw the letter ARP on a name plate of a house in Buyuk Ada.

Most importantly Haya’s life turning point start when she got kidnapped and going to be smuggle in Turkey but according to her perception Abdul Rahman Pasha saves her but actually her husband saves her, but with the fact that his three characters with three identities to put his wife on right path or to realize her about *Jannat Kay Patty*. Likewise when after her kidnapping Major Ahmad asks about her to hold *Jannat Kay Patty* symbolically. The massive part of the story or motive behind holding *Jannat Kay Patty* is the transformation of Haya a properly veiled girl from a unveiled girl, where she faces so many difficulties to remain intact with her abaya and veiled. Khadija’s death is also a major reason behind her motivation toward abaya. Turkey has an insane part in her life for changing her completely when she moved towards Divinity. At the end of the story all his three character reveal after his mission in Iraq because he is an ISI’s agent where he face a lot of difficulties to clear the allegations on his father for disloyalty to country. Being a stereotype family her family members don’t accept her hijab. While taking care of her father’s business, and being a hijabi girl in a patriarchal society bound by social cultural norms, she was stocked in the suffixes like “daughter of”, “wife of”. But she recognizes herself and emerge a powerful women by the support of her husband and eventually her family.

Haya started her journey by having scholarship at world’s best university Sabanci University in turkey.

“Europe union ny mujy scholarship ky lye select kar lia hai” [The European Union has selected me for a scholarship.]

Haya is self motivated and self confident girl. It is not easy having a scholarship by Europe union and got admission in Sabanci. So here is the depiction of women who is a part of stereotype society and family but she is as empowered as the women has given the status of equality in all religions. Like in most of the Urdu feminine literature of post-colonial era, females through out of their childhood face such problem in patriarchal society like to be restricted from quality, free speech and right of decision making for their carriers. But Nimra Ahmad having a female approach and a writer of gynotext, she depicted a woman as self dependent who made their decisions of their carrier making. Nimra Ahmad give a clear status to women not like that typical Urdu fiction where is women face obstacles and marginalized in male dominating society.

“Aba nay mujy kabi sacarf leny ya sir dhapny par majboor nahi kia, theek hai Iram ghar ky bahir Sacarf leti hai .Is kay Abu Taya Furqan kuch sakth han na.”

[Dad never force me to were hijab, its all right that Iram use to were hijab outside, her father is too much strict]

Here Haya clarifies her friend that her father never emphasizes on her to take scarf or hijab to cover her head. She was not in the compound walk of burqa and hijab, on contrary to her cousin Irum; she has to cover her head by scarf and she was strictly oppressed by her father to take hijab. Haya’s uncle Mr. Furqan in male dominating society uses his tactics to oppress his family. This is not meant here that hijab is restriction for women but the thing is suggesting hijab to someone by oppressing a women by a male authority and by societal norms is wrong. In this novel Iram don’t feel comfortable in hijab but she is bounded by her father to take scarf. But Haya has a very strong narrative on wearing hijab. She is depicted clear in her decisions. She has full accreditation of her in her family. “Aba bi pata nahi itny sakth q hein? Garmi me sacarf Lena assan to nahi hai. Or phir kal mehndi KY lahengy ki bi adhi astenen rakhny nahi di. Haya ki bi to adhi astenen hen .Aba Zara bi Salman chacha jesy nahi hen.”

[I don't even know why Abu is so strict. It's not easy to get a scarf in the heat. And then yesterday, he didn't even allow me to keep half sleeves of the henna skirt. Haya is also wearing half sleeves. Aba is not like Salman chacha even a little bit.]

Here the dialogue is between Haya and Iram and Zara taking about Iram’s father Mr. Furqan, that a father must not be strict and why he is so strict and force her for wearing abaya and wanted to cover her in nut shell. Without a

women's volition in wearing abaya, it is an oppressive behavior to ask a women forcefully to cover her head. Iram's father as a part of stereotype society wanted to cover her daughter in compound walls of abaya. On contrary to this, Haya's father let her to live her way. Iram is taking about it is very hard to cover head in summers and at her cousin's wedding her father don't let her to wear half sleeves. Morally women in post colonial world are somewhere marginalized by some aspects of socio-cultural norms. But in this fiction of Nimra Ahmad a women is depicted more courageous and empowered in all her life decisions and their implementations. This fact can be deduces here that a broad minded father's daughter Haya became a successful entrepreneur and a typical father's daughters remains back in her life. Haya's father does not take seriously the male dominance and do not follow patriarchal society. And let her daughter to live like her way even when she takes decision of wearing abaya in his elite society he supports her at every movement of her life no matters, her mother being a part of typical elite society did a bit. But eventually her family supports her.

“To itna ban sanwar kar bahir mat nikla karo bibi” ek aurat ny usy dekh kar kha. [So don't go out so .A lady said to her.]

This is a dialogue of a old lady. When Zara and Haya went to metro shoes to buy her shoes for Mehndi. But at the shop she again feel uncomfortable die to the behavior of the male staff in the shop. These complete scenes show the behavior of male with the female in market places. At that place both sale man and the male at the counter availingly try to touch her .First the sales man try to touches her feet and then the male at the counter try to touch her hand .She was very upset due to the behavior of male in this make dominant society. After this she was discussing with her friend Zara the behavior of that typical male. There is an old lady passes by and says that because Haya goes to the market with open head and without hijab and abaya that's why that make misbehave with her but this was totally a wrong mind set of people in this patriarchal society. The dressing of women is nothing to do with her respect in this society.

Bap hun is ka kar Sakta hun. Fatima bi razi hai or mujy yaqeen hai Haya ko bi koi itraz nahi ho ga

[I can do this as a father and Fatima is also agreed. And I trust Haya that she don't make any argument.]

Here is another insane example of a society where a male get all the privilege and has authority to make major decisions for their women. There are set living standards for females. This dialogue is about the marriage proposal of Haya by Waleed. And Haya's father wanted that Haya should marry to Waleed .And that his final decision which Haya has to admit that. No matters that Haya is already married girls despite the fact that he never saw her husband. But this fact is not unforgettable that she is married. And now her father going to fix her engagement. This is open hypocrisy that a man with apparently co-called liberal thought is going to fix her daughter's engagement with asking her volition. Post colonial women is bounded by their socio-cultural norms which she have to consider either unwillingly Haya do not wanted separation from her husband but her family wanted so. To marginalized a female this hypocrite male dominated society use different tactics. But despite of this Nimra Ahmad presents a women like a waken identity of support system of a family. The best thing about Nimra Ahmad's novel is that she actually denied the myth that in Urdu fiction women is outlined as a suppressive identity. No doubt there are hardships for both genders but to marginalize to a specific gender is seems indecent thing. Urdu fictions especially Nimra Ahmad define women as a empowered identity.

“Is larki ky nam..... jo kabhi kesi unchahye rishty kay bnny kay khoof sy roti hai, tu kabhi ban chuky un chaye rishty Kay totny kay khoof sy”

[To Name of the girl who cries for fear of ever having an unwanted relationship.

And sometimes for fear of breaking the Wanted relationship.]

A girl is only empowered when she has a major support of a male despite of weather the male is husband weather male is father and brother. But that support which a husband provides is larger than life. This dialogue is about Haya's secret bouquet incident to whom she don't know, but as the story reveals he was her husband by a covered name of Abdul Rahman Pasha who been sent her bouquet of flowers and realizes her that there is someone who is happy for her success and wanted to see her at peak of prosperity. Even in this fiction Haya don't know who is sending her flowers but she feels somewhere good to know about there is someone who cares about her and that was her husband. Here in this dialogue when she read on a card, she feel into a deep thought that who is that personality who know her very much that she is stocked into two situations she don't want to get separated with her unseen husband. In this situation she found a patting from someone. Jahan is depicted a man who follows feminism and take account of Haya's wishes and don't follows a patriarchal norms and conditions. This is thee beauty of Nimra Ahmad's Urdu fictions that she give a true status to women and her hyper individuality. And don't take women

status for granted.

1

“Aba to mujy goli maar den gy Iram” “Mujy
to zinda garh den gy”
“Magr ye video kis ny bnai hy hum ny to video waly ko mana kia tha”
“Kisi ny chup kar bnai ho gi”
“Kuch karo Iram” wo tezi sy Iram ky qareeb ai.

[Dad, will shoot me He
will bury me alive
But who made the video; we forbade the one with the video Someone must
have made it secretly.
Do something Iram. She came close to Iram fastly.]

Here is another example of male dominant society where a video of Haya and his cousin Erum’s video get leaked. This is a video of their dance at their cousin marriage but that video get leaked because of the male video maker at the function of mehndi. Iram first find out about their video on internet. That was a shock for both of them because they clearly know about their family that is govern by males of the family .That video is also make viral by a male video maker at the wedding .Now the dialogue between Haya and Iram exactly reflect the patriarchal society that how they become panic because of the video .The dialogue of Haya that Aba to mujy mar den gye show that how much they are govern by the male of the society .Later in the novel show he character of major Ahmad show the other face if male in this patriarchal society that how he try his best to make sure that their video is no more on internet . But in the next half of novel Haya know that that Major Ahmad who helps her in the video scandal was actually her husband.

Major Ahmad kabhi koi apky liye *Jannat Kay Patty* toots KY liaya hai Haya hum
duniya walo ny janaten khan dekhi hen Major Ahmad
Major Ahmad tb hi tu hum duniya waly janti hi Ni ky jannat ky patty kesy hoty hen.
Kabhi koi apky liye tut ham liye jiye ga. Wo apko ruswa ni hony den gye

[Major Ahmed: has anyone ever brings you the leaves of heaven?

Haya: where have we, the people of the world, seen heaven?

Even Major Ahmed, we in the world do not know how the leaves of heaven are.

Sometimes they will stop you, and will not let you be disgraced.]

This is the most impactful dialogue of the novel where , the powerful character of Jahan Sikander as Major Ahmad ironically ask his wife Haya to hold *Jannat Kay Patty* if he brings to her, he is actually wanted to get her on the right path and ironically ask her to cover herself by *Jannat Kay Patty* as scarf. Here he is judging her ability to empower herself and struck on this path just. Although it is tough one to bring a lot of change in own self but till the last it is the righteous path, by the way eternal success. Here in this novel it is the most difficult situation for Haya to understand his. Because it is very difficult for a non hijabi girl to turn to hijab. It was her transformation which she has to admit. Ahmad wanted to make her a perfect empowered girl, a girl who should be recognizes as successful lady but within given status to women. If it critically be seen in the feminine perspective that seems like that her husband is not impose her on his decisions, he in fact convinces her and just told her the right thing. He just left all the things on her. He even respects her when she wears western outfits. Actually feminism is all about women’s own choice and her status. He also protected her that that *Jannat Kay Patty* will not let her alone rather they will protect her whole life. These lines reflect that women in Urdu fiction is depicted empowered because Urdu fictions have a great impact on common peoples.

Haya Salman: mere face cut aisa kay mn scarf mn achi ni lgo gi Ashy Gul:
tum kesko scarf mn achi nil go gi?

Logo ko Ashy
Gull: or..... ?

Haya Salman: or cameras ko maslan tasveero mn Ashy

Gull: or ?
Haya Salman: or khud ko

Ashy Gull: or Allah ko..... ?Hoskta hai Allah ko scarf mn achi lgti ho

Haya Salman: My fee cut is such that Hijab don't suit on me .

Ashy Gull: Who doesn't like you in scarf.

Haya Salman: People around me

And.....

In camera like in pictures.

And..... And
me as well....

Ashy Gull: And Allah

Ashy Gull: may be Allah likes you in hijab .

Here is the conversation between Haya and Ashy Gull on a sensitive topic of hijab that is hijab is recommended or obligatory. Ashy Gull actually a respectable lady was living in Turkey with her family under the patronage of Jahan. They both are discussing an issue of whether Haya should take scarf or not. Ashy politely convinces Haya towards scarf and asks what hesitates her for wearing hijab. Then she gives various reasons but Ashy convinces her very gently. And asks her that her creator loves those who obey his order and Allah gives a big status to women. And she should enjoy that status as feministic point of view a women while getting empowered have face so many obstacles by which she has to go through. This is not only with females rather to every human being that who wants to empowered in any society he or she has to go through so hurdles . If these dialogues are seen though post colonial feminism then it will be taken on negative side that a women have to cover herself and it is a hurdles, but this is a gynotext and if female critiques then there will be a transparent view of this debate will be that it is actually another aspect of women accreditation and empowerment. And this is what Nimra Ahmad wanted to depict.

Tmhy pta hai Haya tm in jannat ky patto mn bhut achi lagti ho”

Wo beghi ankho'n sy miskarai “Tum
b Major Ahmad”

“Mn? Isky chary pay uljhany'n ubhri”

“tmny kha tha Ky jannat ky patty har wo cheez hoty hen jo insane ko ruswa hony ky bad khud ko dhakny or dubara izat hasil keny ky liye orhta hai. Tu phir apni family pr lga dag dhony kay liye Jo uniform tmny phna hai, jo cap tmny li wo sb b tu jannat ky patto mn hi aajata hai”

[You know that Haya you look very good in the leaves of heaven. She smile with wet eyes.

You said that the leaves of heaven are everything that man comes to cover and honor after being disrespect. The uniform you are wearing to wash all the allegations on your family and the cap you are wearing is also leaves of paradise.....]

This dialogue is conversation between Haya and Her husband here ironically congrats her on her journey of being empowered and praises her on having Janna ky patty and being able to consistent with them. Here at this point of novel the all three characters of Haya's husband revealed. And he feels happy to see her wife for having Janet kay patty. They both are now fully satisfied that they have reached to a mile stone. Haya is recognized by her family as a successful entrepreneur and much appreciable that her husband provides too much support to her. They are talking about each other's journey that not only Haya holds Jannat ky patty Sikander also holds Jannat ky patty because he

wash out all the allegations that his family used to face for some reasons. Major reason was that his father was disloyal to the army that's Why they been criticized by whole family. By mutual support they both succeeded in their aims. As post colonial feminism theory's perspective at the beginning Haya may be depicted as a marginalized personality but if we see it in feminine point of view that we understands that Haya is outlined more empowered and courageous then all of her family boys. Nimra Ahmad's fictions took the audience or her female audiences beyond the way of stars.

“Main modern larki hun tabi to parda karti hun zmana jahliyat sy hoti to beparda hoti ”

[I am a modern girl that's why I wear hijab if was an ancient women then I am without hijab.]

This dialogue is actually from debate between Haya and a girl from his university at Sabanci .The most impactful thing in this dialogue is that Haya regain her confidence as we see in the novel when she start wearing abaya and then gradually move toward hijab and veil .She has a lot of confusion regarding her hijab .She worried that people might dislike her and she do not look good in abaya etc. But when she actually decides to take it and remove all the confusion in her mind related to it she seems very confident in abaya .All her doubts become clear at that point. When a girl at Sabanci argue with her that she was not modern and her hijab indicates that she is not educated and can't follow the world while wearing it .When her conversation starts with that girls he told her that this is the true sense of modernism .She was modern because she follows the way that Allah told her to choose .She told her that if she doesn't take hijab then she is from the absurdity. Her conversation with that girl must inspire the young girls if they pay attention towards this and find a way for themselves to present them modern in real sense.

“Ap ny theek kha tha sir humy logon ko waqt dena chahiye” un ky pass bethi aj wo sakoon sy kah rahi thi.

Yaqeen Karen sir log shuru me ap ky hijab ki jitni mukhalfat kar len. Ek waqt ata hy ky wo usy qabool kar lety han .Chahhy tab bi hijab iny itna hi napasand q na ho. Ab mujy yaqeen a gia hy ky ahista sary masail hall ho jaty hen”

We were right sir...saying peaceful

[Trust me sir, at the beginning, everyone is against hijab but there is a point where they except hijab weather they don't like it. Now I'm in the believing that eventually all the problems sorted out.]

This is the conversation between Haya and her teacher when she has the attorney of her father's business .Her uncle's family was against her attorney. Her uncle and cousin don't want her to become the boss's at the company. Actually they point out her hijab and veil that she can't work properly in abaya .This whole scene show the patriarchal society norms where the male has authority and he do not want a female to supervise her. The decision of Haya's uncle against her business also shows the male dominating thought. When they become against her hijab and make it hindrance in her journey in business world. But she prove through her confidence that she can do it very well in abaya .Then she went to her teacher and talk him about all the situation that how they were against her hijab and now they gradually start excepting it . She thought that people take time to except any change around them. She thought problems are sorted out gradually by taking time.

“Bohat pahly Aba ny apna durable power of attorney mujy dia tha or us ky mutabik ma Aba ki jagha kam kar sakti hun”pur itmad wo hamesha sy thi ab bi Taya Furqan ki rob dar shakhsyat ky samny atmad sy unhy bta rahi thi.

“Damag kharab hy Sulman ka wo esa kesy kar Sakta hai”

“Ab to wo kar chuky han akhir ma un ki beti hun un ko mujh par bharosa hai”

[Few months earlier dad gave me his power of attorney and according to that I can work in the replacement of dad ,she was always confident and she still stand in front of Mr. Furqan .

To hell with Salman how can he do that? Mr.Furqan

Now he did it and I am his daughter and he has firmly believed on me.]

This dialogue of Haya show that how much she has become empowered. Now her father has confidence on her that he even give her his power of attorney. This situation occurs when her father became ill and admits in hospital, at that time her uncle want to get power of attorney. But her husband totally support her and urge her to make the decision regarding the business of her father .This dialogue especially show the hyper individualism and patriarchal society reflection at the same time as the three different men in her life has different point of view .Her father and husband has confidence on her mad want her to become empowered on her own .But on the other hand his uncle show the typical face of male dominating society where his uncle's so called ego don't allow him to work with a women who has more power in business .But her confidence level while talking to her uncle about her decision show that she has support of her husband and father as well. They both want her to move forward in her life and become empowered.

“Haya jab us rat Tum ny mujy sari batein btai thi to ma ny tumhary bary me do raye qaim ki thi pahli ye ky Jo larki Kisi ki madad ky bagair itni kuch tanha sah sakti hy. Wo bohat mazbot larki hoti hy. Shaid chand mah qabal tum itni mazbot Na ho lekin ab ho gai ho”. WO narimi sy kahta us KY samny a khara hua.

[That night Haya when you told me everything I saw your two aspects that a girl who can bear all cruelty of that night helplessly, that girl must be very strong .probably you are not that strong few months ago but now you are.] This conversation is between Haya and Jahan when he encourage her to talk to her uncle regarding her power of attorney he make him clear that you are going to take care of her father's business .Her uncle completely show the face of male dominating patriarchal society and show anger on her decision for going to her father's office and work there as a boss. But her husband support her and break the taboo of hyper individualism where the male of family has controlling power but her husband let her make her dream come true and support her. When her uncle go back with anger her husband encourage her with these words that he knows that how brave she is and she will definitely do this .He remind her the time when she share all her thoughts about her life and hijab with Jahan. Her husband said at that time she might not that confident on herself but now she is completely different and has support of her husband and father. He tell her that she is strong now and she can do anything she want.

Koi larki buri Ni hoti

Bs is sy kabhi kabhi kuch bura ho jata hai

No girl is bad,

It just makes things worse sometimes.

These dialogues are actually essence of whole debate that not every girl is substandard, but a fact that every man is prone to mistakes. Actually this falls in post modernism that every human being has right to speak or freedom of speech. Same the case is with women that they should be fully allowed to their personal deeds. The society should let them free to their attainments. The society has set some living standards for male and females. These set rules are hard for women and liner for males. These set rules are actually hypocrisy of this counterfeit world. Everyone does makes on some of their life movements but this should not stigmatize to women. As if we analyze the character of Haya, even she made mistakes in her life journey but the way that she compensates them is magnificent. She made herself so empowered in abaya that is worthy. This is the beauty of Nimra Ahmad's novel that even in post colonial Urdu fiction she is the pioneer in depiction of women empowerment in her novels.

Insane ko koi cheez ni hara skti Jb tk
wo khud haar na man lye [Nothing
can defeat man Unless he gives up.]

This is the sum of whole debate that it depends persons own will that how a person either a male or female interpret his/her way to conduct their journey. Same like that a woman is not oppressed until she wanted to live in that situation. Women are not marginalized herself because she has given a high status of mother, sister, wife and daughter. And it is myth that only wives are oppressed identities but other women like mother, daughter and sister are also part of this society and they are also puppets in the hand of this brutal society. Even in this modern world the thoughts of females are guarded by their male Guardians .And these are the sad realities of this stereotype society. By the way this society has changed to its edge that in the very beginning mostly gynotext writers were use to write their names as covered names like wife of, daughter of etc. But Nimra Ahmad's novels claim female's supremacy and accreditation very gently. A woman would face hardships until she provides a shield to herself. She has to break the compound wall of limitations own self.

This article conclude the fact that it is only a myth that in post colonial Urdu literature ,women is depicted as a marginalized and oppressed identity, rather the fact is completely out of the way ,even most of the feminist

writers like Nimra Ahmad and other of her genre given a clear position of women accreditation in their fiction .This research work has been aimed at evaluating critically the text even in a eminent fictional novel of a feminist writers, a women in abaya and veil in a patriarchal society can be empowered by the support of her male guards. In the patriarchal societies particularly in Pakistani society, there are set living standard for women, a women is only then a good women when she is docile and tractable to their masters. This study evaluates the stereotype gender and analyzes them by a literary piece of work. The analysis of the dialogue of the selected novel reveals that post colonial women is more eminent and powerful by cantering the argument that women is oppressed identity in post colonial world and also depicted the same in Urdu fiction. The selected novel portrays the power and control of women in true sense. Nimra Ahmad through the depiction of character Haya, she verifies the entirely authorization of women in post colonial society. Haya from *Jannat Kay Patty* gets her hyper individualism by the support of her backbone or her husband Jahan Sikander. Nimra Ahmad treatment with her heroin Haya clearly depicts women as an independent entity by support of her family importantly support of husband.

Notes:

- *Jannat ky Patty* [Leaves of Paradise] is an Urdu fictional novel. Published in 2015. Synopsis of the novel is available on Google in the given link <http://afrahtahter87.blogspot.com/?m=1>

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