



RESEARCH PAPER

**Emancipation and Subjugation of Women in the Short Stories of
Rashid Jahan**

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ABSTRACT

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The motive pursuing this research venture is to discuss the short stories of Rashid Jahan which is translated by Dr. Rakhshanda Jalil in the book *A Rebel and Her Cause*. Rashid Jahan was an Urdu feminist writer in pre and post partition era of Indian subcontinent. The translator of the book Dr. Rakhshanda Jalil is a well-known Indian writer, critic and literary historian. Rashid Jahan in her writings has boldly discussed about the problems and issues a female faces in the Asian Muslim society. Her aim of writing such stories is to instigate people to think and reveal about the times they were living in. The research design adopted for this study was exploratory and qualitative which underwent meticulous investigation of the book through the lens of Feminism. Both typical and critical case sampling techniques were used to determine the sample from the book under study. The findings of this study raised the issue of gender inequality and its effects on females' social, biological, psychological and emotional life. The scope and intensity of this problem has been explored in the light of the themes and context of the primary data. Additionally, what further steps could be taken to get rid of this overrated women plight from the minds and societies have also been discussed.

Introduction

Feminism is all about discussing male chauvinism, how men look down on women. Mistreatment of women by men is not a modern invention, women is suffering this exploitation from decades. Women have been marginalized, humiliated, oppressed and subjugated throughout the history. Several movements rose to empower women but still women have to face dehumanization in every field of life.

The purpose of writing this paper is to discuss about what type of psychological problems a women face when they are suppressed and manipulated by men. The theories and impacts on feminism offer an ample variety of views on the feminist theory and practice, its ambition is to showcase what feminism is today and what it can be. It is compulsory to know that feminism talks about the social, economic and political equality of women. Women must be given equal respect; rights, wage and value like men. To understand more about the problem of feminism it is necessary to have a better understanding of the word feminism. Brown, (1995) asserts "Feminism is a struggle to correct laws and practices that prevent woman from achieving full equality with men in all aspects of domestic and public life. But the deeper struggle is against attitudes that sustain such discriminatory practices". It is acknowledged that women are treated as second class or other, feminism begins with this argument that women and men's position in the society is because of social and natural factors. Feminism basically talks about the freedom of women, freedom means that women must be having the choices like men; society must accept pluralism. But unfortunately such type of freedom is not yet given to Western societies so how can Asian women imagine about it.

Dr. Rakhshanda Jalil is a well known Indian writer, critic and literary historian. The work of Urdu feminist writer Dr Rashid Jahan 'Angarey' which she wrote in 1932 was translated by Jalil on March, 2014 and it was first published in India in 2014. Later in Pakistan it was published in 2015. Rashid Jahan whose stories will be discussed in this article was a Doctor, writer, political activist; struggling member of the Communist Party of India, Jahan was extreme in a way that she was a rebel from her social class, her companions, her peers and colleagues. Jalil paints an eye-catching portrait of Rashid Jahan deeply and passionately engaged with the great debates of her time: fascism, imperialism, nationalism, socialism and feminism. This intense commitment is reflected in every facade of her life and literature.

Mahurkar (2017) elucidated that Jahan was the first lady who wrote about the difficulties of women with courage and straightforwardness. She dared to challenge brutal societal structures. She was called with so many names like the spark that lit the fire, the rebel with the cause and she is a controversial Urdu feminist of 20th century, and was called the bad girl of Urdu literature. Another study conducted by Khanna (2018) exclaimed that Jahan and her work provide a critical window into the history and culture of Indo-Soviet collaborations which gave rise to the prominent anti colonial Muslim intelligentsia active in India during the era of decolonization what has been called the "progressive legacy" in the history of Indian aesthetic and cultural production.

According to Mabood (2016) that her sporadic plays and stories certainly make prominent the inconsolable condition of Muslim women, especially when she experienced first-hand as a doctor. She was a vigorous realistic. Despite of having well knowledge of English language she chose Urdu as the median of her works so that common people can understand. Her aim was to search for Muslim women's identity.

She voiced against the fundamentalist to uplift Muslim women. Ali (2018) intimated that Jahan's work largely contributed to feminist literature and she also personified the broader ideals of the movement of that time such as hypocrisy, religious conversation, class inequality and anti-imperialism. Moreover, Dutta (2014) probed that a new biography by Urdu critic Rakhshanda Jalil, *A Rebel and Her Cause (Women Unlimited)*, which also includes English translations of her stories and plays, attempts to re-establish Rashid Jahan as more than the *Angaarey wali*.

Literature Review

Feminism started as feminist activity in France in the late of 1880s. In it the emphasis was on women's rights and their emancipation was promised by the French revolution. Feminism is originated from the Latin word 'Femina' which means women's issues. Feminism focuses on women's oppression in a male dominated society.

Historical Feminist Perspectives

Feminism progressed through 03 salient but diversified phases in the history. First- wave of feminism started as a feminist activity in 19th& 20th century. It focused on gaining the right to vote. The word 'wave' is used to classify feminism as it illustrates the forward motion, but each wave which tried to move forward its result was often a 'backward' motion. The main focus of first wave feminism was women's equalities, especially the right to vote, so it is similar to a political theory. And also the right to vote is an essential tool for all aspects of emancipation. Second- wave feminism of the 1960-1980s focused on the issues of discrimination and equality. It lasted for two decades and spread across the Western world. Its aim was to raise consciousness about patriarchy, birth control, equal rights in economic and political realm and liberation. Second wave feminists observed women's culture and political inequalities as internally linked and encouraged women to understand aspects of their personal lines deeply. This wave constantly inspired the struggle for women's rights all across the world. Third wave of feminism emerged in 1990s. It was powered by middle-class women who expressed concerning retaining second-wave feminist agendas and tried to create new projects focusing on the issues of race and sexuality and fighting the new repercussion against feminism. Third-wave built a long lasting foundation for social activism around the country. Third wave feminists basically embraced individualism and diversity and sought to redefine what is meant to be feminist.

Each culture has their own customs and traditions related to the identity of female. Women all around the world experience subjugation in jobs, education, and sexuality and even in reproductive choice their opinion is not considered. Western women have strived to overcome all these problems and have gained a position of near equality in many social existences. As we see in United States men and women are enjoying almost equal social standing. Women have the right to have their own business, hold political office and enjoy many more rights. Laws are made for their protection and even they are given right of divorce abortion and birth control. Eastern

Feminism is actually based on the formula that justice and equality are vital principles in Islam. Human rights are equal for men and women. But such implementation cannot be seen in the society. Men don't appreciate emancipation efforts of women and watch them with suspicion. Women are suffering a lot in Eastern society. Patriarchy has exploited feminist rhetoric for strategic purpose. Males are the decision makers and women have to follow the orders whether they are right or wrong according to their ideologies. So Eastern Feminism is struggling from decades to change such customs made by men and women may be able to live a life based on their own point of view and decisions as well.

Social restraints encountered by Asian women in A Rebel and Her Cause

Asian women face the problems of patriarchy, educational inequality, economic inequality, unequal opportunities, and lack of respect. Men can have their own gender roles but women are forced to follow all those rules and regulations imposed by men. In every cultural setting men are considered superior beings and women are called inferior and other. In the work of Jahan she critically analyzed the society and that criticism can easily be seen in every story. The basic aim of writing such stories was to draw attention on all such issues which were prohibited to discuss in the society especially by a female. Gopal (2012) narrated the early work of Rashid Jahan emerged a body of fiction where gender came to have constitutive rather than simply thematic importance. By this it means that themes with a more familiar connection to the woman question of education, domesticity and familial politics came to interconnect with questions of citizenship, political responsibility, labor, sexuality, class, caste, religion and ethics. Kumar (2014) reflected as "The book on the firebrand Progressive writer Rashid Jahan by Rakhshanda Jalil reminds him of the great Indian tradition – hailed in theory but suppressed in practice – of women who questioned social norms and moral values and did not allow others to think for themselves. They were naturally viewed with suspicion and had to face stiff opposition by those who regarded status quo as the natural and desirable condition".

Srivastava (2003) illustrated that the publication of *Angarey* in 1932 caused a huge furor in the literary circles. These young writers were talking about issues like masculinity, gender and sexual politics which were outside the boundaries of common moralities and were not considered fit for literary representation. In her story 'A Tour To Delhi' she explained how men looked towards a woman sitting alone at a railway station, they passed comments, they began to circle around her, they stared 'wide-eyed', and someone in the crowd of men said 'show us your face'. In another story 'Man and Woman' she discussed about how men considered their jobs superior and the jobs of women and the wages they got from that particular job were inferior from them. She further discussed the point of view of men that women should stay at home and live a life based upon men's own terms and conditions and women must accept all of them without questioning. Jahan had not only analyzed the problems a woman faced due to patriarchy but also a woman had to suffer because of a woman, in her story 'Chhida's Mother' she scrutinized how the mother of Chhida brought new wives for her son and teased other wives and threw them out of the house after three

or four months of marriage. In the play *'Behind the Veil'* Jahan dramatized a conversation between two women, she said that she had a child every year since she was married at seventeen, poor health, a husband who insists on fulfillment of his desires whether she is unwell, divorce threats, the fear of pregnancy and anxiety about losing her looks and, consequently, the husband who gives her so much grief by saying that he wanted to get married second time because she cannot fulfill his needs.

Sisterhood (2018) demonstrated that in 1932 *"Angarey"* an anthology of ten short stories created uproar for their criticisms of Islamic orthodoxy. Rashid was targeted by conversations, bore the brunt of their ire and became a representative of the group in the popular imagination, not least because she had had the courage to discuss sexual issues directly which was a taboo for a woman.

Female subjugation in social and psychological domain

When in a society a woman is not allowed to live a life on her own terms and conditions and culture keeps a woman inferior to men and does not let them advance then this is called subjugation. The main needs of woman's life such as pregnancy, motherhood and menopause can create physical and emotional stresses for women. Negative life experiences like infertility and perinatal loss, poverty, discrimination, violence, unemployment and isolation impact on women's mental health and wellbeing. Jahan discussed all the above topics in her stories very clearly and in great detail, her main focus on writing all such stories was to draw attention of society on such sensitive issues faced by a woman and she was not even allowed to discuss openly as it was considered a shameful act of a woman to discuss or woe on such issues (Mabood, 2016). In one of her story *"That one"* a woman was suffering with an acid attack and the way the people reacted after looking at her face made her feel so bad but none dared to ask about her feelings or even to smile towards her but a character in the story gave her respect which society didn't bear and threw her out of their world of beauty to the world of ugliness which according to them she belonged to and in the end she uttered these words with tears in her eyes 'Now you know' and went away placing a question mark on society.

Chughtai (2015) explained that the realistic depiction of social taboo subjects such as class, suppressive customs and traditions and economic and political literary storm. Being a woman Rashid Jahan had to bear most of the brunt of the reaction. Her detractors disparagingly called her *Angaray Wali*. She however refused to dislodge and surrender and as a writer became a mentor to literary giant such as incomparable Ismat Chughtai. The Life and work of Rashid Jahan, was to "introduce another sort of writing", a self-conscious attempt "to shock people out of their inertia, to show how hypocrisy and sexual oppression had so crept into everyday life". Bhandare (2014) stated that "Rashid Jahan's writings in *Angarey* boldly challenged the oppression of the women of the Muslim elite and took issue with the implications of patriarchy and faith. Bano (2012) declared that although Muslim women writers were indeed suggesting reform in domestic and social life, Rashid Jahan's bold attack on cherished aspects of Muslim culture and social setup marked an important departure, bringing issues of the body and sexuality to the agenda of reform."

Women in early 90's from the eye of Rashid Jahan

“Being a woman and having written so bravely and boldly about sexual matters in a largely puritanical, patriarchal milieu, naturally, she came in for the worst ire of those who most vehemently opposed a book such as *Angarey* and all that it stood for. Obviously, different people viewed her in different ways: 'In progressive families she became a symbol of the emancipated woman; in conservative homes an example of all the worst that can occur if a woman is educated, not kept in *purdah*, and allowed to pursue a career". Jalil, (2013) expressed that in Urdu literature, the publication in 1932 of *Angarey* [Embers], a collection of prose pieces (including a drama) by four till then unknown or hardly known writers SajjadZaheer, Ahmad Ali, Rashid Jahan and her husband Mahmuduzzafar marked the beginning of 'Progressive' writings in Urdu. Noorani (2017) exclaimed that when Jahan wrote *Angarey* the women were suffering miserably in society. Women had no right to raise voice for even those rights which were bestowed by Allah almighty. They were considered inferior and their opinions had no importance for men. In the one-act play '*Woman*' husband imposed his decision of second marriage on his wife, didn't allow her to meet her relatives, ordered her to evacuate the house for his second wife although the house belonged to the wife but he insisted her to fulfill all his demands. A further story '*Mute*' conversed about the traditions of that time that girls were not allowed to use *ittar*, not allowed to touch flowers, and not allowed to make friends or meet people. They were not permitted to give an opinion about their marriages and marriages were settled by men, even after marriages the girls were not allowed to say a word about their husbands. The problems of a girl not being married were dispute over dowry money; sometimes over the amount to be spent on the entertaining; sometimes groom's parents had a flaw; sometimes an impurity would be found in his grandmother's lineage etc. Only the aged unmarried and widows were allowed to move freely and sit with the older woman. Jahan expressed the feelings of the girl of that time in the following lines, '*Ai Khuda, cut my bonds and set me free*'.

Jahan (2013) acclaimed as one of the pioneers of radical writings on women's issues. She emerged as a prominent feminist writer of 20th century as she has made a pioneering in road into the literary public sphere by claiming for herself and for other women, the authority to speak about women's bodies, sex and about modernity, science, progress, ethics that marked new phase in the interpretation of women's issues in Modern Indian literature. Singh (2015) illustrated that the purpose of Jahan was that a woman must fulfill her dreams, wishes and must have the ability to change her position not just as a daughter, wife, or a mother but rather as a normal citizen with regular rights and duties. Hussain (2014) asserted that the story "*Woman*" is notable for its unalloyed power, and "*Sale*," for its formal and thematic innovations; while the former could be a 20th century Asian response to Ibsen, the latter is remarkable, too, for its controlled style that combines lyricism and cynicism in an entirely uninfluenced manner, far ahead of its time". Ghorafati (2015) explained that Jahan was a woman far ahead of her times. The vision that she had of society and predominantly a woman living in that society was a dream that was stuck in the reality

of the times she lived in. The rest was all a protuberance of how an impartial society is supposed to be. Ali (2015) articulated that the condition of women particularly Muslim women in India was wrapped in layers of conservatism. There was great deal of discrimination and segregation that was justified in the name of religion and traditions. Education in the formal sense was also denied.

Research Questions

1. What are the social restrains encountered by the Asian women in A Rebel and her cause?
2. What are the reasons of female subjugation in social and psychological domain?
3. What were the problems faced by the women in early 90's from the eye of Rashid Jahan in A Rebel and her cause?

Material and Methods

Methodological Framework

Critical analysis was central agenda of the proposal of research. The research didn't call for any field work. The research was qualitative, and explorative. The researcher analyzed the stories of Jahan and discussed the issues of exploitation, injustice and discrimination faced by women in patriarchal society. The researcher focused on the reasons of exploitation, gave opinions of improvement and motivated the modern woman not to remain subjugated in social and psychological domain. An observation was a systematic data collection tool. Researcher examined people in natural settings or naturally occurring situations. Researcher identified problems by making an in depth analysis of the problem.

Table 1
Primary Data

Name of the book	Author	Year	Publisher
A Rebel And Her Cause, The Life And Works Of Rashid Jahan	RakhshandaJalil	2015	Oxford University Press

The purpose of this descriptive research was to observe and discuss the issues faced by women in daily life and how women can cope with such issues in future. Further the causes of psychological issues were focused and discussed. Population of Framework was explanatory and researcher did narrative analysis. By keeping in mind the objectives of the research the researcher drew conclusions through the sample of study. The techniques used for sampling were inductive and mixed purposeful sampling techniques were used in this particular work. *Inductive method* is the process in which you collect information and draw conclusions with what you observed. Mixed purposeful sampling or *Random sampling* is a way of selecting a sample of observations from a population in order to make inferences about the

population. Furthermore, the selected text was analyzed through codification. Gibbs, (2007) exclaimed that “Coding is a way of indexing and categorizing the text in order to establish a framework of thematic ideas about it”.

The book was first published in India in 2014; the researcher analyzed the book published in Pakistan in 2015. The researcher focused on analysis techniques and drew the conclusion of research. Total stories in the book were 11 and there were 2 one-act plays. Researcher took five stories and two one-act plays from the whole book for analysis. The stories taken for analysis included *A Tour to Delhi*, *Mute*, *That one (Woh) Man & Woman*, *Chidda's Mother*, *behind the veil one-act play* and *Woman one-act play*.

Framework of Analysis

The content analysis was used to organize and analyze the data. Content or document analysis technique is used to establish the presence of definite words, themes, or concepts within some given qualitative data. Using content analysis, researchers can quantify and analyze the presence, meanings and relationships of such certain words, themes, or concepts. This technique was used to discuss and analyze the text through feministic perspective.

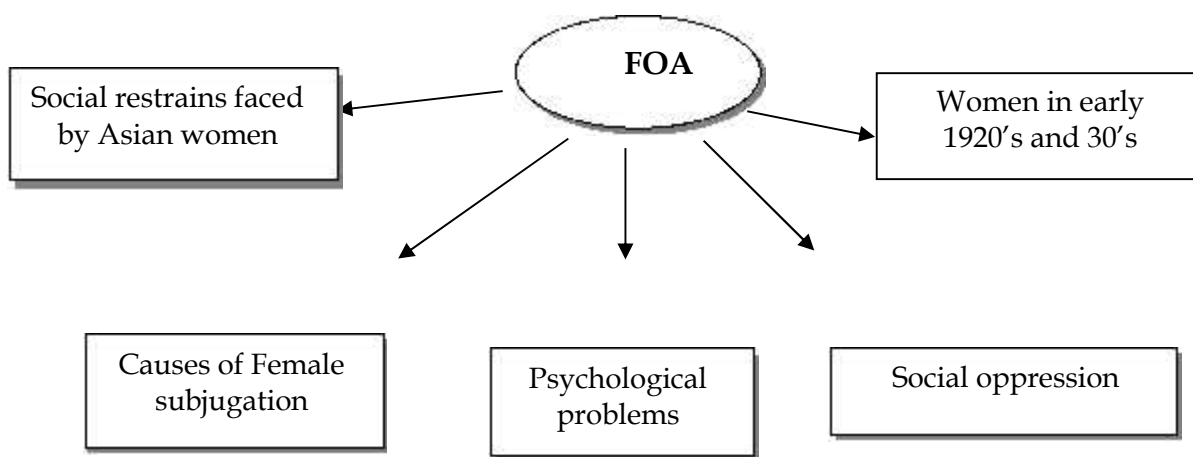


Figure 1. Framework of Analysis

Results and Discussion

The text was analyzed in the light of FOA and research questions in research methodology. Further components were discussed in framework of analysis. Primary data was book of Rakhshanda Jalil's "*A Rebel & her Cause*" based on Life and Works of

Rashid Jahan. Secondary data was taken from web articles, general and news reports. Text was codified into different categories and supporting evidence was sort-out and data was analyzed accordingly. Text was discussed in the following categories and was analyzed to explore and obtain the research objectives. Text was codified and categorized through qualitative analysis and was analyzed through feminism.

Social restraints faced by Asian Women

Jalil's main aim of translating the work of Jahan was to revisit her legacy and to examine it for both its humaneness and its individuality. Jahan in her work elucidated about women's issues such as the Peril of an isolated and cloistered life, women's reproductive health, and the need of birth control, importance of education of women, colonization and exploitation. Asian women lack social value and status in society as their role is only to remain producers and providers for men. Men are given better education and opportunities and are taught domestic skills to earn a living easily and women are kept deprived of all such facilities. In the story '*man and woman*' there is an argument between a man and woman about job. Woman wants to continue her job after marriage as this job makes her feel independent and man wants her to discontinue it because it's not her job to do. "*Man: But I cannot accept that my wife should go about working for others. And instead of looking after the house or her children, she should charge off every morning.*" (pg.188) this situation makes us feel how men try to overpower women in all social relationships. The low health status of women is due to women's lower social and cultural standing as the health of women is not considered important by men. In the story '*Behind the veil*' Jahan discussed about the life of a married woman who talked that her husband who always remained unhappy as she always remained ill because of child birth ever year, she told "*each time, I insisted that I would nurse my babies. But who listens to me? He threatens me that if I suckle my baby, he will marry another woman and bring her home.*" (pg.241) Social and familial control over women's sexuality is also a worst social restraint faced by woman all around the world and woman have to obey all such rules made by men only to save her house and kids and because a man knows about this compulsion he makes a woman easily fulfill his demands.

Causes of Female Subjugation

Female subjugation means an act of an individual or society to keep women inferior to men. The social subjugation of women has long been and remains the life's work of men subscribing to a social, economic, and political system that devalues the worth of women, diminishing their significance in society. It places women in a subordinate role forever. Women experience exploitation, low status, oppression and low self-determination in a patriarchal society. Men through history have proliferated this mindset that if the girls would be allowed to leave home to seek education they will stand beside them and it would be shameful for them so keeping a woman away from education is the main problem behind the subjugation of women. In the story '*Mute*' there is no concept of education for girls "*School education for girls was not possible in a home such as Hamid Hasan's, he vigorously opposed the education of girls*" (pg.170) shows how men snoot in making decisions for women's future. Violence against women in another challenge of the subjugation of women's rights and how

society responds to such violence is discussed in the story '*that one (woh)*' in which a prostitute who was a victim of acid attack, her appearance was described as "*her nose had completely disappeared; in its place were two large, red gaping holes. An eye was missing, and with the other, she could barely see without craning her neck*" (pg.135). Clearly shows that it's easy for a man to ruin the life of a woman, and throughout her life she suffers with pain and gaze of people around her.

Psychological Problems

Women suffer with psychological problems like anxiety, depression, and psychological stress, domestic & sexual violence all around the world. Psychological problems in women occur due to social isolation, experiencing discrimination, bereavement, loss of human rights etc. In the story '*Woman (one-act play)*' Jahan tells about a woman who is psychologically distressed by the views of her husband who wants to get married for kids and doesn't feel any anxiety of torturing his wife to let him get married, he says "*I cannot understand how my getting married a second time can possibly affect you. I have said this so many times: I will look after both of you equally. I have to, perforce, marry again because your babies don't live.*" (pg.254). This is how males treat a woman, a woman already suffers with loss of child and suffers with pain and anxiety and without concerning about her health he psychologically disturbs her by talking about second marriage. The question rises here that if the son is born alive its father's son and if he is dead then its mother's? Such type of social injustice disturbs the personality of a woman and she keeps on thinking was it her fault of not having babies?

Social Oppression

Social oppression means non achievement of basic rights. Social oppression of women means mistreatment, exploitation, marginalization, of women. The oppression of women displayed within the story of Jahan '*A Tour To Delhi*' clearly shows that a male dominated society not only lock women into lonely lives but also leave them dependent on their husbands. The narrator of the story told that how on a railway station her husband left her all alone and how males gazed her; she says "*they walk about, hand in hand, speaking in their git-pit lingo. While our Indian brothers' stare at them wide-eyed. It is a wonder that their eyes don't pop out! One of them said to me, "Show us your face"*" (pg.141). These lines clearly show the carelessness of a husband who left his wife alone among men and didn't take care about the safety and suffering of women. So it is clear here that a woman is programmed from the very beginning of her life not to say a word whatever males are doing around her, whether they are gazing her, pointing comments on her etc she shouldn't say a word otherwise she won't be called a respectable woman in society. Sometimes oppression is not only from male side it is from female side as well in the story '*Chidda's mother*' mother of Chidda wanted is son to get married with several girls and thrashed them herself; and pulled them out of the house and brought a new daughter-in-law. As her son returned home she said, "*the slut was talking to Eidu. 'Enraged, even Chhida began to beat his newly-*

wedded wife over this." (pg.224) in the play it is clearly shown that a woman sometimes becomes the cause of oppression of other woman.

Women in early 1920's and 30's

Women in early 1920's and 1930's faced different issues like education, health, unemployment, violence, gender discrimination, harassment, acid attacks etc. Women remained deprived of all the basic rights and were rated as second grade citizens in the society. It was actually due to patriarchal role that division was put into practice. Men played the role of subordinators and imposed their ideologies on women and kept them engaged in domestic chores and never allowed them to talk about all the basic rights which even Islam had bestowed and kept them ignorant. In the story '*Behind the Veil*' (One-act play) Jahan discussed how a woman suffered with health issues all alone and her husband didn't care about it, she always remained sick and had pregnancy every year and her husband complained about her condition and threatened her of second marriage without concerning that she needed love and care. Even she was not allowed to feed her children by her husband, she told that "*My husband's command is that since, by the grace of God we have enough money, why should I take the trouble of feeding babies. Whereas the truth is, it's all about his pleasure.*" (pg.240) these lines clearly show how men controlled on even the bodies of women and they were to decide what was good for a woman and what was not without concerning about their desires.

Justification of Research Questions

What are the social restrains encountered by the Asian women in A Rebel and her cause?

In "*A Rebel and Her Cause*" it can easily be seen that Asian women encountered dehumanization, degradation, marginalization, oppression, harassment, subjugation and violation. This was the beginning of patriarchal society where men gave themselves the power of imposing their self-made rules on women to make sure that they stay in a status that is below men in the same society. In the play '*Behind the veil*' the helplessness of woman can be seen that she didn't have control over her life and body and she was like a puppet in the hands of her husband who always claimed for pleasures. Throughout her life her main motive was to please her husband and fulfill his desires and forget about her own health and identity. In the story '*Mute*' no freedom of expression is discussed how girls are not allowed to sit among other ladies and girls, don't talk about education, and to whom they will get married never bring complain to parents about their husband being cruel. Bano (2012) accumulates in her article that one of her most acclaimed short stories is "[*Dilli Ki Sair*](#)" (*A Visit to Delhi*) an exceptional yet simple account of how women cannot occupy public spaces, and how the male gaze penetrates even through the confines of the burqa. The story questions male privilege in a simple and clear narration. This citation illustrates how woman have to face different issues whether they are behind the veil.

What are the reasons of female subjugation in social and psychological domain in "A Rebel and Her Cause"?

Psychological problems occur due to isolation, subjugation, anxiety, inferiority, discrimination, violence, harassment etc. Women in A Rebel & Her cause can be seen mentally and physically disturbed in their lives. In a patriarchal system women are bound to think about the satisfaction of men, whatever men do to them they never show their fears and desires otherwise it would create problems in their lives. So a woman suffers all alone throughout her life, she puts her sorrows deep inside her heart and that becomes the cause of her mental and physical suffering. Another story 'woman' husband wants to do second marriage and even hits his wife, gets angry with her, puts restrictions in her life that she was not allowed to meet her relatives, remove the lessening from upper story of the house so that he may keep his second wife in it all show how males think through hitting and threatening they can easily get what they want from women by black mailing them of their compulsion. Bhatia (2010) highlights the similar theme in the play 'Man & Woman' which draws the reader's attention towards the codes and customs which privilege men and undermine the position of women. Her women character highlights the oppressive customary patriarchal behavior when she says, "His right is that he is a man who can stoop him? Almighty God, Shariat and community have given him the right." This citation elucidates how a man subjugates a woman for not doing a job and then woman questions him of the rule made by men and imposed by men as well.

What were the problems faced by the women in early 90's from the eye of Rashid Jahan in A Rebel and her cause?

For centuries women have been subjected to exploitation and torture, physically, sexually and mentally. They faced numerous challenges and problems faced by them both at home and workplace. Bhatia (2010) said that aim to Jahan's writing these stories were, "Through the platform of her plays and short stories, she tried to examine multiple and intersecting layers embedded in the histories of colonization, social reform movements, nationalist struggle, which also entered into the private domestic realm and affected women's lives in general". Women in 90's faced the problems of education, injustice, freedom of speech, right to vote, property rights, economic rights, depression, child birth and marginalization. Women didn't feel self empowerment and could not fight against the cultural ideals and strived for the equality of rights and Opportunities. She had to fight against the severe forces of society alone. Women were confined to this socio-cultural faith that they were best suited for reproductive role instead of getting education or get a job. In the story 'Woman' Jahan discussed the issue that how male argues a woman that his job has great value and wage than her job which had no value in society. In 90s the problem of health issue of women was a burning issue as Jahan was a doctor she was deeply concerned with the physical and mental health of women she talked in her story 'Woh' about a prostitute who was suffering with swear disease and how doctors and society reacted to it, in her other stories she talked about the issues of poor health condition of mother and children an miscarriages which disturbed women emotionally and physically.

Conclusion

Jahan (2015) had a talent for the careful feministic perspective. Her works identify her sense of social responsibility and her sincerity for women. Her work in 'A Rebel & Her Cause' is a proof to the power of words and it depicts the oppression of powerless mute women. Jahan has tried to show the hidden realities and feelings of the women in her stories who suffer in a patriarchal system. The main motive of this study is to emphasize on making strong laws for the protection of women rights. The stories which are analyzed represent how women faced different problems in patriarchal society. Equality is necessary for both men and women even in religion Islam both are equal if one is considered superior then a lot of problems create. This study found out how Jahan at that time of period boldly talked about all taboos prohibited in a society to be talked by a woman and this writing was considered as a rebellious act. Jahan raised the voice of mute women in her work whose life was just confined in homes by doing their domestic chores. The stories revealed that if a woman talked against the desires of man she was not a good woman and was threatened with divorce or second marriage .but Islam gives freedom of speech to all human beings so like men women have right to talk about what she feels and can express them freely. The interpretation of the text revealed that a woman has the right of taking decisions of her life and should not be muted. So to conclude we can say that if in Islam it is taught that both men and women should be treated equally then it must be accepted as law and implemented in lives as the order of God almighty.

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