

GENDER DISPARITIES AMONG MUSLIM COMMUNITY AS PER THE READING OF SARA ABOOBAKKAR'S NOVELS

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Abstract

Literature is the portrayal of the senses of the intrinsic fragility of human society. Literature brings many imagery of life. A lyricist attempts to portray the pain and difficult he suffered in his life with the lives of people in society. Muslim writers have made a great contribution to Kannada language and literature: The first Kannada Philosopher Jannur Jalala Sab, Saint Shishunala Sharif, Boluvar Mohammad Kunhi, Fakir Mohammad Katpadi, Sara Aboobakkar, Banu Mushtaq, Abdul Rasheed have made Kannada literature unique and unfathomable and introduced Muslim sensibilities aimed at ignorance. The 1970s is a decade of many movements in the history of Kannada literature. Gender disparity is the idea and situation that women and men are not equal which refers to unequal treatment or perceptions of individuals wholly or partly due to their gender arising from differences in gender roles. The imagery, Sara Aboobakkar depicted in her novels is her own experiences which have become a feminist and real. This article depicts the pain of Muslim women, their social, economic, educational inequalities and injustice done to her because of a woman's gender. On the whole, this article focuses on the purpose of knowing the views of Sara Aboobakkar and the society about the gender disparity existed in the Muslim community in the field of education, health, marital life and various professions. Sara Aboobakkar, the novelist had concern towards women and regrets about the pain that women experience in their life. This regret is depicted in her novels. By this, the researcher would find a way out for the gender disparity in the Muslim community.

Keywords: Gender disparity, Muslim community, Sara Aboobakkar, Chandragiriya theeradalli, sahana,

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INTRODUCTION:

Literature is the depiction of man's life. This is reflection of society in which the emotion and sense of man are depicted. Literature is the portrayal of the senses of the intrinsic fragility of human society. Literature brings many imagery of life. A lyricist attempts to portray the pain and difficult he suffered in his life with the lives of people in society. Muslim writers have made a great contribution to Kannada language and literature: The first Kannada Philosopher Jannur Jalala Sab, Saint Shishunala Sharif, Boluvar Mohammad Kunhi, Fakir Mohammad Katpadi, Sara Aboobakkar, Banu Mushtaq, Abdul Rasheed have made Kannada literature unique and unfathomable and introduced Muslim sensibilities aimed at ignorance. The 1970s is a decade of many movements in the history of Kannada literature. During this time there was also recognition of sensational variations in the literary field. The most important senses in these are Muslim sensitivity, women's sensation. The most important development of the rebellious literature is the Muslim story lyrics. These writers portrayed their experiences and life in their stories.

When Muslim women had no separate platforms to express their feelings, Sara Aboobakkar expressed them through literature as a Muslim woman. She was born in Kasargod on June 30, 1936. Her major novels are, '*Chandra Giriya Theeradalli*', '*Panjara*', '*Sahana*', '*Vajragalu*', '*Suliyalli Sikkavaru*', '*Kadana Virama*', '*Thala Odeda Doni*' etc. she got inspired by the stories told by her grandmother and the idea of achieving something in literature came from her childhood itself. She was impressed by the writings of Shivarama karanta, Inamdar, Bhairappa, and other writers. Her mind was constantly flowing about the difficulties of fellow believers around her. After many years of social problems have been

drawn, she started writing after her 40 years. 'Lankesh' magazine encouraged her to become a writer. Her novels were published in the 'Lankesh' magazine. Here in her novels, the life of the Muslim women or Muslim feminism is depicted. As a Muslim women, Sara Aboobakkar, highlighted the problems of Muslim women and resistance of female atrocities.

OBJECTIVES:

- To find out the gender disparity among Muslim women in Sara Aboobakkar's Novels.
- To study the present gender disparity among Muslim community and find a solution.
- To apply the outcome of the study, and find a solution to gender disparity in the society.

PURPOSE:

- Knowing the views of Sara Aboobakkar and the society about the gender disparity existed in the Muslim community in the field of education, health, marital life and various professions.
- To find a way for the gender disparity in the Muslim community.

METHODOLOGY:

- The methodology used in the study is analytical and descriptive. The sources used are the novels of Sara Aboobakkar. They are: 1. Chandragiriya Theeradalli
2. Sahana

KEY FINDINGS:

Gender disparity in Sara Aboobakkar's novels:

Sara Aboobakkar depicted in her novels how men have misused religion and how women are exploited in the name of religion in the society. The imagery, Sara Aboobakkar depicted in her novel is her own experiences and the experiences of women in the society which have become a feminist and real. According to Sara Aboobakkar, the women in the Muslim community is exploiting in following ways:

1) Talaq System:

The first novel written by Sara Aboobakkar is "Chandragiriya Theeradalli" is about the horrific exploitation of women of getting divorce by following the nasty practice of Tripple Talaq. Here, Sara portrayed the tragic story of one of the daughters of a poor peasant family on the coast of Chandragiri. The novel consists of a plot to uphold the nasty practice of Talaq system. It describes how male pride destroys the life of female. This novel questioned the 'One Day Marriage' of a woman. The main characters of the novel are Ahmed, leading the family by harassing his wife, Fathima who is the wife of Ahmed has adopted herself to the harassment of her husband, children Nadira and Jamila. Nadira married with a young man named Rashid and got a child in their happy married life. Ahmed went to ask money with his son-in-law Rashid during the time of marriage of his second daughter. When Rashid couldn't give money, Ahmed took his daughter to his house. Rashid was worried when his wife does not return. He sent his mother and takes his baby. In this situation, the words spoken by the mother of Nadira shows her painful helplessness "What kind of men these are, who cannot understand a mother's heart and feeling" (page-45). When Ahmed was boiling with anger, he urged his son-in-law to give up his daughter and wanted to tie up her marriage with a wealthy old man of his town. Nadira opposed this. After some time Ahmed becomes ill. He repents for the destruction of his daughter's life and wanted her to re-marry Rashid. But, now it is destructed by religion. According to the Theology of

Muslims, if a girl wants to re-marry her previous husband, she should get marry with someone else for a night and get divorce from him. Nadira did not agree to be with a person for a night, despite of the desire to live with her husband “If Allah is merciful let us meet on the Day of Judgment” (page, 88) saying this Nadira jumped in to the pool of mosque.

About Triple Talaq, Ahmed Khan explained his daughter what the Maulvi said “Look, what in Quran is that once a person tells his wife ‘Talaq’ three times, the relationship between the husband and wife will ends.....” (page-66). Regarding this matter Sara is given the Quran interpretation of Triple Talaq in her novel’s foreword. This explanation is mentioned in the chapter of Quran verse 230. “And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the limits of Allah, which he makes plain for the people who have knowledge. But no one is ready to understand the purpose of the meaning of these verses. The concept of ‘Triple Talaq’ in one sitting’ or ‘Instant Talaq’ is alien to the Quran. It is clear that no Talaq can be effective without interference of reconciliation. It is clear from the quote that the concept of “Three Divorces” does not exist in the Quran. But some of the people are misusing Triple Talaq for their selfish deeds. Actually, Islam will not support the Triple Talaq system which is being followed by the people. The Quran verses from 227 to 230 explains that the act of divorce has to happen on three separate occasions and most scholars say that a divorce in the heat of anger and the husband says: “I divorce you” it is not binding. When the society, husband and wife realize the real theme of married life and their relationship, Triple Talaq will not take place and women will not get exploited in the society even in the present and also in the future.

2) POLYGAMY:

Polygamy is another way of female exploitation depicted in Sara Abobakkar's novels. In Muslim community man is considered superior than women. So the husband exploits the wife in the name of religion by marrying more wives. In the novel "Sahana" the writer describes the pain that woman suffers due to polygamy. In this novel Naseema became the victim of polygamy. When she was just 13 years old, her mother fixed her marriage with a driver named Anvar Pasha. The three dreams of her life were; to wear royal silk saree, rearing a goat and visiting the Darga of Ullal by train. But her dream couldn't fulfill till she was in her husband's house. Instead of that she fell ill because of becoming mother in her tender age and over load of work in her husband's house. Just for the reason of ill health of wife, Naseema's husband Anwar married second wife. His mother supported for his second marriage saying "In Islam there is a rule that man can marry four" (page 120). When Naseema recovered, her husband wanted to lead life with her, but she says in angry "if you have been sick and I've gone with someone else....."(page-165). Her outrage is depicted as a voice of protest of a Muslim woman against polygamy. Thus, polygamy causes destruction in the life of many women in the society.

3) EDUCATION OF MUSLIM GIRLS:

In Muslim society there are negative attitudes about female education. In the family where there are both male and female children, there is a practice of sending only boys to school where as the daughters have to do household work at home. They are not allowed to school. In the novel "Sahana", when Naseema wants to go to school to get education, her mother bursts out and said " Who will spend money for your education? Your father? Shut your mouth and do work as I say" (page-8). When she deprived of education she suffered a lot in her life. But Naseema protested the society and send her daughter to school. Her dream was to give her daughter education to fight

against the injustice which is going on the girls in the society (page-178). Here, Sara Aboobakkar is asserting a constant approach for the education of the women. According to her a woman must receive education. Awareness must be created among mothers who are uneducated and could not understand how their sons spending money for unwanted things and for their bad habits spoiling the family.

4) GENDER DISCRIMINATION IN THE FAMILY:

The women are known for sacrifice and patience and these characters are imposed on them every day. In the novel "Sahana", the mother Sakina, imposes the character 'patience' to her daughter Naseema comparing to the mother earth. She says "If you do so, Allah the almighty will defend you"(page- 31). Here the girl should be able to endure any difficulty and the society looks at her as if all the hardship is tied with her.

Generally, it is the family which discriminates between the male and female children. In many of the family the tendencies of male offspring begins before the birth of the baby itself. If a female child born, the mother will be blamed and cursed by everyone of her family including her husband and they even won't go to see the baby also. These types of sequences can be seen in Sara's novel "Sahana". When Naseema gave birth to a female child, her husband became disappointed and teased "I thought that our first child will be a male baby, but you gave birth to a female child" (page-74). When Naseema gave birth to a female child again for second time also, her husband abused her "This time also you gave birth to female one, male child will never take birth in your stomach and it is a nightmare too" (page-99). When Naseema asks her husband that what name should be kept for the child, he says "Slave" (page-99). Here we can see the contempt of man towards women.

The family which treats male as superior and female as inferior, it will also discriminate even in giving food also. Male child is provided with more and nutritious food thinking that male is the one who promote the generation insulting woman as she

is the property of others. In the novel "Sahana" female child Rosey is not given fruits and milk. But, the male child is provided with nutritious food by the grandmother. By this example, we can conclude that how discrimination and exploitation has been going on women in the society.

CONCLUSION:

According to the view of Sara Aboobakkar, all men are not considered as bad and cruel in the society. The gentleman like Rashid, the husband of Nadira will also be there. But sometimes, due to helplessness, they will become the puppets of the sequence and exploit women in many ways. When goodness of men is misused, it will become dangerous in the life of women.

When we viewed all the novels of Sara Aboobakkar, we can see that, the social evils like polygamy, gender discrimination, educational inequality and Talaq systems have been questioned by her. Even, we can see answers for all the questions in the society. As supportive of all of her effort of decades, The Central Government is going to prohibit 'Triple Talaq System' with the support of law and order. When all the people of the society irrespective of caste, religion, gender and status join their hands to eradicate the Gender Disparity among the Muslim Community, then only the dreams and desires of Sara Aboobakkar will become true and a good and healthy society will be formed.

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