

Contribution of Zaitoon Bano for raising voice of a Pashtoon Women

Dr. Naseebullah Seemab

Imran Naeem

ABSTRACT:

Zaitoon Bano is a famous name of Pashto fictions & literature. So many writers have written about Zaitoon Bano and her short stories. This research paper does not only cover the issues of sexual desires but also deprivation of rights of Pashtoon lady portrayed in her short stories, and depicted her stories' characters from different angles. Moreover, it was also evaluated that either she accomplished her obligations with complete sincerity. This research paper tries to covers cited issues. Furthermore, this will be a new invention to discuss such issues of Pashtoon female which were not highlighted by male before. Highlighting such factors about females is very courageous act of Zaitoon Bano for which she is admired amid.

Zaitoon Bano is not an ordinary name that represents individual women despite the name of expression of Pashtoon Feminine, her ideas and perception. She identifies various roles in her ideas and emotions which are expected from a female in a central Asia as a daughter, bride, wife, mother, sister, virgin, widow, mature and so on. That would not be wrong to call her mirror image of Pashtoon female.

Pashtoon lady where she is famous for her trust worthiness, proficiencies, honor, respect, and tolerance on the other hand she is having profound desires and wishes too. A pashtoon lady gains each and every facility of life and lives with honor; the only thing she cannot avail is her decision, expression, views and ideas to be expressed. Nobody knows who, when and how she is bereft of her essential rights to live her life according to her own standards. Zaitoon is the one who tries to find the reasons and to protect the rights of Pashtoon lady so that she can live as a normal human being and expresses her ideas and expressions autonomously.

“In her short stories, she brought forward the tragedies of pashtoon women with her deep observations and personal experiences. She is an artist who knows how to put and encode the harsh and bitter

experiences of life in her short stories.”i

“As Zaitoon Bano describes women in her short stories, shows that she studied women of every age with deep conscience. She not only highlighted their ethics but also their sexual desires in her short stories.”ii

A great philosopher of the twentieth century Wildivrants said in his book ‘the pleasure of philosophy’ that nature distinguished two sexes in different phases of evolution. And to bring them together, the desire for love has been infused in both of them.iii

It is love that has colored the life of human being and this shade of love differs in various relations. This very love itself has innovated hatred and adorability. In the condition of affairs in love and hatred our emotion and feelings live and nourish concomitantly.

“Emotions are of two types consisting of good and bad feelings, both have their own separate intensity but strength of emotion is the same, therefore, in both states of happiness or sadness the intensity may be little or higher but sense of feelings are the same.”iv

In the book of Zaitoon Bano ‘Da Zawandi Ghamona’ we found immensity of wisdom and categories of such feeling of happiness and sadness. Due to such feelings zaitoon bano replicates that the characters of her short stories represent the middle class women. She brings into light the psychological, sexual and domestic problem of a pashtoon woman. Like in one of her short stories ‘Wino Khwarhalai Dehwal’ she depicts the feelings of a widow who is surrounded by sorrows.

Widow Sabira who hides her lachrymose and pinch her dry lips when think about her future and she engraves her expression of grief in her own heart.v

When she portrays the joyful movements of that widow, she explains that “Sabira came out with delight and wipes her tears and hangs her husband's picture on the wall again. She cools down the ashes of her heart and mind flame with her tears.”vi

Zaitoon Bano deliberately sprang-up the inner beauty of women and her unconscious emotions like a psychologist. Such instances are mentioned in her short stories including KAKHAI, DA SHAWI PANRHA, CHULAMCHI, and SOHGAT.

She writes in SOHGAT that “whenever I (virgin girl) got alone before my marriage and my brother in law (Daiwar) called me Bhabi (Sister in law), I got embarrassed in my own existence at that time and got radish”vii SOGHAT highlights the feeling of a beautiful girl whose feeling is demolished before her marriage in a sensational

manner. In CHILAMCHI and KAKHAI she describes her characters confronting such situations where the negative image of Pashtoon society is to be faced. As the character of Khan's daughter describes in KAKHAI. "God knows that on how much money khan got rid of the life of her unmarried pregnant daughter from doctor."viii

Nobody knows the numbers of such parents who slaughter their daughters by the name of GHAI RAT (honor). Why women reach to such situation and create such circumstances? Such problems are very proficiently and courageously represented in Zaitoon Bano's short stories, in this male dominant society.

In CHILAMCHI the character of Mehtab who is affected by the male due to her soft and loving nature is described. The real tragedy is based on such females who are also equally involved in such conspiracies with men. This is the only reason why Mehtab hates the word BIBI (Ms) and she says 'YAR (Buddy) Jemi (Jamila), why do you disgrace the word mother, whereas I don't even love the word BIBI that comes with Mother even.' ix This statement shows that how deeply the writer examines the dilemma of female and declares such remarks by her stories' characters. Another statement of the same sort can also be considered 'Doctor you (male) You (male).... are very disgusting and monstrous in real?'x

These are few perceptions which highlight and reflect the thoughts of women about male in our society. Not only Zaitoon Bano deliberately state this statement by her stories' characters, but also in reality she wants to depict the perception which is hidden in the super-conscious of women about male, male that takes societal norms under his knees and rule the society. An acrid truth which she can not declare intentionally due to the social restrictions that not allow women to speak truth, however some-times come unintentionally on her tongue. Therefore, Pashtoon women are always voiceless regarding such issues.

In SHAWI PANRHA Zaitoon Bano highlights the character of Shamo a young girl about her sexual desires in such circumstances in which every girl faces, due to social norms and cultural traditions.

"Sister Shamo God forbids..... you will get married and will depart from your parents home Inshallaha..... Oho, Sharino ... while taking cool breath... ... We are not that lucky..... I mean that To be at our parents' disposal and enough" xi

The first statement which the character shamo wanted to express about the desire of getting married is the real problem of her. Getting married is the desire of every young girl in this society and being at

parents' disposal is their obligations. But the character shamo changes her statement when gets conscious, and gives priority to the obligation instead of her desires. This priority of obligations is imposed by the traditional culture and social norms in reality. And this meanness of male dominant society expands the circle in this society like a disease whose symptoms occurs at the very last stage and become so dangerous for the society and violates women rights. To write on such crucial issues in this Pashtoon society is an audacious and courageous job for which being contradicted by some writers. Yet her utmost endeavors to the extent of insight created with illustrious didactic anecdotes.

Each short story of Zaitoon Bano has an enormous impact on the regular readers of her writing; the subject directly hits their minds and emotions because that writing highlights the rigorous sentiment of the writer. The writing which contains the intensive emotions and correct way of thinking, touch the spirit of the readers. Fateh Muhammad Malik while discussing short stories of Zaitoon Bano says “Zaitoon Bano goes under the surface in the society and demonstrates a practical image of this society”.xii

Jailani Kamran while giving his opinion says “the short stories of Zaitoon Bano are like stories of encircled sorrows around human”.

As both the writers have authentic opinions but in our notion the short stories of Zaitoon Bano is like an expression of Pashtoon female and voice of all unfulfilled desires that are silent due to the societal norms, traditions and situations. When any lady confronts such situations, she goes far away from the role of guidance that nature has selected her to partake in this society. She (a lady) is born to guide a society in shape of mother, daughter, wife and sister. She performs a role of institution and that is the reason that our society is in the condition of psychological war, because the society has degraded and dishonored the guiding force. Instead of, that Pashtoon lady completes her knowledge in the evolutionary steps; which emerges under duress to the sexual and psychological sphere.

It is the proficiency of Zaitoon Bano that she represents the vulnerable minds of Pashtoon lady and acts like a psychiatrist

The weakness we found in the Zaitoon Bano's short stories is that she only represents middle class female and regarding this Dr. Azam says “Zaitoon Bano's theme highlights the problem of her own sex (female). She only represents the educated Pashtoon women of new era and their domestic circumstances”xiii

Pashtoons' tribal life style is still the same as the majority of

Pashtoons living in the rural areas. The female of rural area are facing the same problems and they are illiterate, have no learning opportunities, know not about their rights and their personality in majority. They also need a representative like Zaitoon Bano to bring forward their problems, expressions and her voice for those vulnerable and susceptible women in the vicinity is blatantly audible through empirical diction to pervade and burgeon intellectuals.

Notes and References

- i . Aseer Mangal, 'Pashtoo Afsane ke so saal', p: 42, published by the writer in 2002.
 - ii . Aseer Mangal, 'Pashtoo Afsane ke so saal', p:44, published by the writer in 2002
 - iii . Wildivrent, 'the pleasure of philosophy', translated by Dr. Muhammad Ajmal, p: 120, (Lahore: Takhlikat 1995).
 - iv . Karamat Hussain, 'Mobadiyat e Nafsiyat', P: 163, (Lahore: M.R Brothers 1973).
 - v . Zaitoon Bano, 'Zhwandi Ghamona', 3rd edition, P: 63, (Peshwar: University Book Agency 1985).
 - vi . Zaitoon Bano, 'Zhwandi Ghamona', 3rd edition, P: 65-66, (Peshwar: University Book Agency 1985).
 - vii . Zaitoon Bano, 'Zhwandi Ghamona', 3rd edition, P: 92, (Peshwar: University Book Agency 1985).
 - viii . Zaitoon Bano, 'Zhwandi Ghamona', 3rd edition, P: 142, (Peshwar: University Book Agency 1985).
 - ix . Zaitoon Bano, 'Zhwandi Ghamona', 3rd edition, P: 148, (Peshwar: University Book Agency 1985).
 - x . Zaitoon Bano, 'Zhwandi Ghamona', 3rd edition, P: 156, (Peshwar: University Book Agency 1985).
 - xi . Zaitoon Bano, 'Zhwandi Ghamona', 3rd edition, P: 116, (Peshwar: University Book Agency 1985).

 - xii .Afzal .Raza-Professor.Penza Shamay,Pashto Accadmy University of Peshawar.2006.P-257
 - xiii Mohammad Azam.Dr.Pashto Adab kay kardar nagaree .Pashto Accadmy University of Peshawar.1993.P-277
-