

Study of the Situation of Women as Shown in the Selected Stories of Sadat Hasan Manto

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ABSTRACT

The status of women at the time of partition was equivalent to that of goods and merchandise belonging to their male counterparts. Saadat Hasan Manto, in through his stories, plays the role of door - word of women victims of large-scale score. With the feminism approach, the author has tried to make light of the silence of these women and their inability to speak, it was not as if they could not speak, but the appearance of silence to discuss in this article is the freedom of expression and opposition. These women were allowed to remain silent and denied the right to speak, as did the prophet in Eliot's Wilderness. As a result, Manto portrays the unspoken suffering and misery of these women in her stories, making her one of the priority feminist readers of the century. In this article, the researcher will attempt to address aspects of the score that affect women who suffer in the most unfavorable way. The purpose of this paper is to establish Manto as a spokesperson for subalternated women who are victims of partition.

1. Introduction

Saadat Hasan Manto remained the most controversial writer of the sub - continent, whose writings send cold readers belonging to all classes. Born in 1912 in a small town in Samrala, near Ludhiana, Punjab, Manto wrote early in his writings, announcing to the world that he would be the most recognized writer on both sides of the border and that he had to be taken seriously. He possessed a strange capacity to denounce the corrupted soul of the so - called civilized people of his time and he did so with his frank and honest portrayal of oppressed, unhappy, weak and victimized peoples in his stories. Although he began writing stories for films in Mumbai, he had to leave India to go to Pakistan in 1948, a year after the partition, on common lines, and this horrible historical incident which left imprint on delicate mind. Several times vehemently, he presented his works in the horrific details of the shedding of blood, looting, rapes and abuses that occurred during the sharing, while a human sea was moved and had to migrate to the safest environment, which belonged to them in the religious lineage. The violence he describes in his writings reveals the true face of demonized people with multiple faces. Nearly one million men, women and children were massacred during the "ethnic cleansing" massacre, a reminder that Hitler perpetrated the most unsustainable and horrendous crimes against "Jews" for racial supremacy. As was the case during the war or the riots, this time too, women were the victims of the most horrendous crimes committed by frenzied fanatics.

2. Manto: A Media View

Manto, a born rebel, has never paid attention to the norms of society. He chose his own way to walk sometimes accused of being a community for his detractors, but he was responsible for revealing the inside of those who sit on the margins of the social hierarchy: domestic workers, whores, bets, the pimps, the brutes and the alcoholics who always remain unknown in a hollow society where everyone has had the same contribution in the dance of nudity. It is also believed that Manto continued to unveil the world by not allowing his pen to be obscured by

the convenience of compromise and has written about the private conflicts that men and women face because of their sexual frustrations and taboos and their consequences, on the unrequited love that leads to the jealousy that led to the torture of women; he, who was an advocate for the cause of women, heard his unwanted aspirations, until then neglected, and very significantly emphasized the sexual submission to which they were subjected, and became a male crusader to the movement which addresses the problems related to the legitimate place and the worthy survival of women in the society of their time. Manto was a personality completely misunderstood in his life and, to a certain extent, he was even after his death considered a voyeur or a narcissist who was very interested in the contours of the feminine form. But lately, this view around one, he went for a complete change. He is now recognized as one of the greatest devotees of freedom of speech and expression, whose indefatigable spirit has avoided the cause of femininity in its true sense. For an immature and average reader, Manto resembles a sensualist who deals with obscenity and vulgarity; for a sensitive mind endowed with all these human sensibilities and the best qualities of heart and mind, this agitated, indomitable but humane mind has a great understanding of human psychology and behavior, especially of women, and is involved in an incessant struggle. . with the forces that dehumanize the fragile psyche of the female world, refusing to follow the line of irrational, hollow and hypocritical forms of this supposedly civilized nobility .Ayesha Jalal stresses very intentionally painful inner Manto and self-sensitive .

The protagonists of his stories are ordinary people left to face the monumental tragedy of millions of families torn apart, losing their homes and lives in the middle of loot, rapes and murders, Manto shows us the small rays of the humanity.

3. Inhumanity to Women

Manto, the author of the masterpiece *Toba Tek Singh* in his stories, describes how humanity, people who love peace and fear God, suffers the most because of the communal

hatred that is spreading through the world. He describes scenes of countless miseries faced by defenseless people, where community fans have become laws in themselves, perpetuating the chaos of killing people on the basis of the identity of the community, regardless of sex or age. The controversial author, though accused of obscenity, debauchery, and drinking, was very perceptive and felt the pain of separation in the atmosphere of mistrust and hypocrisy that prevailed. While the stifling atmosphere of his time forced the writer to leave the place where he belonged, it's his benevolent spirit who understood and felt the pain in the eyes of men and women whose honor and dignity have been abducted, and tried to give voice to the strangled feelings and desires of his characters, especially women.

The stories of Manto are full of flesh, covetousness and explicit sex. He defines his characters, mainly women, taking into account, on the one hand, the demands of body and soul, on the other social norms and morals of the time, and weaves a motive and the thread running through both fields War and contrary humanity on the basis of religion: Hindus and Muslims. For an immature and rude reader, Manto looks like a voyeurist who likes to undress the modesty of women by presenting them as tools of pleasure. In his stories "Cold Flesh", "Detach it", "The Naked Voice" and "For God's Sake", there are enough things on the verge of obscenity as far as the representation of women is concerned which made many people frown, including the public establishment and he was accused of listening to the sex of his readers and therefore had to face prosecution in court.

At another point, he is one of the best history writers in India and Pakistan. His detailed description not only of the contours of the body, but also of the feelings and inner desires of his characters make him a very popular writer. But an ordinary citizen loves only the most basic things associated with sexual advances, and the people of his day were very critical of this open display of sex and vulgarity, and civil society often gets hurt by it and understood as ridiculed. Manto removed the facade used by the society of his time and commented on his writings, "If you find my stories dirty, the society you live in is dirty, with my stories I'm just exposing the truth." (Rakesh Kumar, *The Express Tribune*). Manto was a genius and a great psychologist who understood what was happening in the hearts of his characters, which went through their heads. Manto still has his hand on the pulse of his characters who are juxtaposed in various situations of life, fighting the evils of the society of his time. But a serious Manto student sees him as a crusader against all sorts of abuses by women because of man-made barriers that result in caste and community-based discrimination, such as violence and bloodshed suffer more. And the writer has a keen eye to see and feel nostalgia dead letter, anguish and pain of his female characters who have no identity except the community to which they belong. In spite of all their suffering and torture, physical and emotional, Manto women is located in a state of disaster, as the question of who is responsible for all bestiality and brutality baffles them. Through his stories, he expresses his concern about the terrible situation of women and, as a true feminist, he strongly, though indirectly, advocates the honor and self-esteem of his characters as battered women and bruised. He also tries to solve the puzzle as a principle

governing the relationship between men and women, inside and outside society.

4. The Misery of Women during the Partition

The story of Manto 'Cold Flesh' describes how, after the partition of 1948, women had to suffer during the community violence, since their sexual rape by thugs belonging to one community or another was on the agenda. Ishwar Singh, the main character and one of the troublemakers, is obsessed with what happened to him when he sexually attacked a young woman realizing that the girl was dead, a cold meat. Although he was well trained and robust, this incident reduced him to a defenseless, lifeless figure, and the sight of the dead girl constantly disturbs him. This story is a sharp and subtle satire on the fate of women when the author says that the Muslim girl is saved from being disturbed because she is dead. Women do not have a separate existence are for the convenience of men: the wife of Ishwar, Kulwant Kaur, is exasperated by the transgression of her husband, because you cannot think your husband escapades with any other women. The author notes that women should be offered as toys to men until they are alive; being gentle whites, they can escape this torture only after their death. The humiliation and powerlessness of the women here finds a powerful expression in the voice of Manto, who was ironically accused of obscenity for writing this story.

5. Focus on Sexual Desires and Frustrations

The Naked Voice, another typical story of Manto, revolves around the issue of sexual frustrations and social inhibitions, where the conflict between the private carnal desires of the individual, on the one hand, and the public honor of the other, mentally destroying the individual Gama, the youngest of the two brothers, previously hesitated to marry, but his desires suppressed by the company of the woman wake up in the summer when all married couples begin to sleep upstairs on the same roof where narrow curtains only protect privacy. The noises of making love in different directions during the calm night disturb Gama, alone and deprived of sex, who, lying on his bed, cannot sleep for a moment, thinking only of the events unfolding around him, resulting in a change in his previous posture of not getting married. Feeling the stress of libido, he finally asks his brother Bholu and his sister-in-law to find him a girlfriend. It seems that he does not need a partner, but a woman to satisfy his animal instinct and marriage in this sense is the only way out. But after his marriage, he cannot consume it, because he keeps thinking of people who sleep around him and his presence leaves him stunned towards his wife. Moving mentally through a torrid time since, his opinion on marital happiness and the pleasure associated with it changes. Under pressure, his repeated efforts to go to bed with his wife and develop physical relationships are unnecessary, resulting in the breakdown of the relationship. When the rumor spread that the woman has left the Gama, she becomes violent, loses his sanity and destroy all the improvised curtains to the ceiling. Manto's "The Naked Voice" is a psycho-sexual story that shows the inner conflicts that Gama faces because of sexual frigidity and lack of manliness. Women are for the good of men, to provide a welcoming environment for their men; they have no voice in fulfilling their own desires and repressed desires. Manto indicates also that a free individual life of sexual

morbidity develops healthy and becomes torn psychic personality.

Like 'Anguished anguish', 'Open it' also turns around looking for a girl, but this time a father. Sarajuddin asks everyone to help her locate her daughter Sakina, but he does not know that there is a demon in each heart. However, the young people asked for help can follow the daughter of Sarajuddin, but to the dismay of humanity, Sakina was raped by her own men, people belonging to their own religion. Manto says again and again that behind every civilized face is a monster, ready to attack anyone, even his master. That is why Sakina was assaulted by the same people who were supposed to be her rescuers, supporting Graham Green's view that betrayal is a matter of human blood and one betrays the moment he finds the opportunity to do. In the hospital, Sakina's action to untie the bottom cord (salwar, an ethnic garment with the help of a woman) when the doctor asks Sarajuddin to "open the window" is a very touching scene and presents a lamentable and very pathetic state of femininity, for she does so thinking that instead of the doctor's order, a brute has been ordered to do so in order to contaminate her again. This tells us what would have happened to him; she could have been subjected to these inhumane acts before, so even at a subconscious level. Sakina easily surrendered without protest, even without worrying that it was her own father standing at her bedside. For Manto, this scary woman's condition is repugnant because she has to endure the unspeakable not only in her body but also in her psyche, from which she can never eliminate scars.

6. Crime against Women

"For the Sake of Honor", "Deal of Loss" and "Sharifan" are additional extensions of crimes against women on common grounds. In these stories, girls belonging to the rival community are provided to the criminals, but these criminals are disturbed and ashamed when they discover the truth that these abused girls come from their own community. How ironic: very shameless people, devoid of compassion and rationality in their misdeeds, are ashamed of what they did with the unhappy girls. In "For the Sake of Honor", Chunnilal provided facilities to Harbans, the son of a Hindu officer, for mistreating Muslim girls taken away from pimps so that he could defend his own interests by developing a close relationship with the son of an officer. But one day, the world of Chunnilal collapses when he discovers that the girl that Harbans mistreated was nothing more than his own sister Rupa, who cries the "brother" when

he sees Chunnilal. Although furious at what he saw, Chunnilal did not reveal anything either Harbans to about Rupa, but Harbans could feel Chunnilal was something wrong in regard to child abuse and felt the danger for his life by Chunnilal, he silenced the voice of the latter with his own gun. And the next day, there was news in the newspaper to save Harbans from this Chunnilal committed suicide after raping his sister.

'Deal of Loss' also raises the issue of sexual abuse of women on a religious basis. In 'Sharifan', the rape and murder of Sharifan and Bimla speak of horrendous crimes against women on the basis of community fanaticism and the fate of these two victims has symbolic implications for the fate of women. WH Auden, in his poem *September!*, 1939, says philosophically of the mistrust which reigns in his time: those to whom the evil is done do evil in return. (WH Auden, at another time)

Men, Manto admits, attacking women in the rival community demonstrate their superiority and the mistakes made by members of another community reach them, but those who ultimately suffer are still women on both sides; they are the ones who lose their pride and honor; they are used as tools for the construction of one person. Ayesha Jalal related about Manto:

He wrote passionately about the inconsolable humiliation and brutality inflicted on women by men from rival Punjab communities, what religion sanctioned such abominations, who is responsible for the murder. hundreds of thousands of innocent people? (*The Hindu*)

No one cares about their feelings, because they are also human beings just like men, who imagine their own world, nourishing beautiful dreams. During wars, women always become easy targets to inflict pain and humiliation on the other side, because the horrible face of violence sees no further than innocent eyes.

7. Conclusion

Manto was a rebel not only in his thoughts but also in his actions that refused to follow the line dictated by the social norms of his time. He has always firmly defended what he felt was right in a world where decency seemed more dazzling than nudity. Manto is at its best female time when he is firmly convinced that man must see a woman of his own view, that man, to the disappointment of Manto, has not been able to do man through his unclosed stories that abound in sex and sleaze to hear the woman's voice regarding her aspiration for body and soul.

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