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## TASLIMA NASREEN—A VOICE OF ISLAMIC PROTEST

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### **Abstract:**

Taslina Nasrin is a forbidden name in Bangladesh. No one likes her. Even the women's rights activists and female writers shy away from her. A medical doctor turned writer, a Bangladeshi author, has been getting fame as a controversial writer was forced to flee Bangladesh in 1994 after her novel *Lajja* (Shame) was banned. Taslima was born in a respectable family and her father was a physician professor in a medical college in Bangladesh. Her mother is a religious housewife. Her father wasn't so much orthodox about the Islami thoughts but at the same time he didn't believe in the religious criticism just as Taslima did. She allegedly called for changes in the Quran, antagonizing sections of the country's population that prompted death threats against her. After spending 11 years in Europe and US, Nasreen moved to India in 2005. Taslima initially as a traveler and later on as a refugee has been always paying the price of exercising her freedom of expression in a democratic but patriarchal society. Taslima, fearless in print and homeless in life, she moves from her revolutionary explosive records of fanaticism, drastic truths regarding Islam religion, The Islamic teachings and condition of woman's life in man's world, to the pathetic and historical notes of exile.

**Key words:** Islamic Protest , Taslima Nasreen , medical doctor , physician professor

### **INTRODUCTION**

*Lajja* is about a Bengali family, the Duttas, who are Hindus by birth, but are atheists in their belief system. The book is written about the 1992 riots in Bangladesh following the Babri Masjid Demolition, during which there were widespread violent riots in Bangladesh, against its Hindu minority community. The novel '*Lajja*' has a hitting title- Shame- a feeling of disgrace and remorse brought upon an individual, a family through external forces around. The story proves how there is no space where class, creed and cultural ideology cannot be the norm for human interaction.

Taslima's sense of protest is equally strong as her sense of longing for fulfillment. Taslima unfolds a strong sense of isolation and distance imposed upon her by the socio- cultural and religious forces. She represents the community of exploited woman, in a distinct way by pointing out the obligation of a wanderer, suffering of a homeless, exploitation, victimization of

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women, has been the concern of writers who write for protest. According to her, there is a relation between the protest of victimized women and ethical values of society.

In one of her interview Nasreen, admits that she wrote to change society about such subjects as women's issues, the role of Islam and the partition of India. She is extrovertly courageous, outspoken and rebellious. Taslima's credo as an artist, a thinker is not biased by her own origins and not even prejudiced by the dominant ideology of religion, nation or society. According to her, "Revolution is necessary against all evil forces, against religion, with no compromises." She is a free thinker, with satanic daring to rebel against God.

I don't believe in God  
Caught at arms by the social politics  
Every house is full of religious devotees  
Who creates classes, secretly, distinguished woman and man  
Divide human existence.

According to her, women are suffering because of husband. She is a puppet of husband's hand. He always plays his tricks with her. In her poetry exhibits a consciousness that is not simply protesting and feminist. According to her woman is an object of use and abuse. If you want, get her, hold her in chains. If you don't want just say her Talaque! Today woman conflicted herself in two worlds of tradition and modernity.

Woman exported, to east west north south  
Woman exported indoor and outdoor  
Woman of black or golden hair  
Beautiful or not  
Chaste or not  
Healthy or sick  
Literate or illiterate  
Young or teenager  
Adult or old  
Talkative or dumb  
Coward or candid  
Woman is to be exported.

Taslima's sense of protest is equally strong as her sense of longing for fulfillment. She stands firmly in the centre with her pen-pointed against the collective hypocrisy and gender-discrimination. Her protest is neither mild nor confined to feminine. She tries to reveal the responsibility of women as writer that depends upon bridge the gap in two diverse forces, society and law. She unfolds a strong sense of isolation and distance imposed upon her by the socio-cultural and religious forces. She represents the community of exploited women. She pointed out the protest of victimized women and ethical values of society. The stronger desire to articulate

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the personal truth and exercise the freedom of expression leads a women from protected life of family to the isolation and exile, from a ritualistic patterning of religion and ideology, man has moved to scientific and technological upliftment where in woman's position has only changed from an exploited puppet to a helpless dependent. In her case her feminist modes of expression seem to be the basis of her exploration of society and nation. The happenings occurred in the personal life of Taslima are not her individuals. Thousands of the women in the world like as Taslima become a pray of body exploitation even in the worse ways. The sex and sexual relations are not commonly discussed. At such time the open confession of Taslima to give detail of such happenings occurred in her life reveals her personal manners but it also hurts our tardyons and assumptions. The happenings occurred in the personal life of Taslima are not her individuals. Beyond doubt, Taslima is a strong proponent of freeing women's bodies from male aggression. Taslima's writings about religion, sexual freedom, and religious pirs in Islam and her treatment of explicit sex had already angered Bangladeshi religious clerics. After the publication of Lajja and its reception in India, Taslima began to receive anonymous letters, death threats, and phone calls, an unknown fundamentalist group named Shahaba Sainik Parishad in Bangladesh issued a Fatwa and put a bounty on Taslima's head. The group demanded both a ban be placed on her books and that she is put on trial for blasphemy. As the criticism of Islam by Taslima cannot be called just similarly the actions bythe custodians of Islam are not justified. An attack by such people is inhuman. They warn Taslima to be careful about her life in future and threaten to kill her, are anti-Islamic and irreligious thoughts. Such cruel incidents are responsible for establishing Taslima as a revolutionary writer. Such incidents work to make her a hardcore revolutionary of her thoughts.

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