

## An Analytical Study of Fahmida Riaz's Novel "Godavari"

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### Abstract:

*Fahmida Riaz was born on 28 July 1946 and died on 21 November 2018. She was a Pakistani progressive writer, poet, social activist for human rights and women's rights. Among his famous works are "Godavari", "Khat Mirmooz" and "Khana*

*Aab-e-Gul". "Khana Aab-e-Gul" is an Urdu translation of the famous Masnavi of the Persian language by Maulana Room. The unique author of 15 literary books has been surrounded by controversies throughout her life. When her collection "Badan Darida" came out, she was accused of using sexy and sensitive language. She has translated the books of Shah Abdul Latif Bhitai and Sheikh Ayaz from Sindhi language into Urdu. Fed up with the dictatorship of Muhammad Zia-ul-Haq, Fahmida Riaz sought refuge in India from Pakistan, where she spent many years. Her collection of poetry is his crime and describes the persecution of General Zia-ul-Haq. She has described her experience in her collections. This Article is Written about her novel "Godavari" ..*

### Key Words

*Fahmida Riaz, 28 July 1946, 21 November 2018, Pakistani progressive writer, "Khana Aab-e-Gul", Masnavi of the Persian language, Maulana Room, author of 15 literary books, "Badan Darida", Shah Abdul Latif Bhitai, Sheikh Ayaz, Sindhi language, Dictatorship of Muhammad Zia-ul-Haq, "Aawaz", Ahmad Nadeem Qasmi's magazine "Funoon", Pathar ki Zuban", "Badan Dareeda", "Khat-e-Mirmooz", "Godavari" (1995), "Zinda Bahar "(1996), "Karachi" (1998), "Qila Faramoshi", 157-page, Asha and Ma, Baraki, Kapaki and Chiko, Englishman, welfare of humanity, dynamic woman, Mukti Bahini, Bhagti, Communist Party, reform movement, geographical background..*

### Literature Review

Fahmida Riaz started her literary life with regular magazine "Aawaz" and the first poem was published in Ahmad Nadeem Qasmi's magazine "Funoon". Her poetry collections are "Pathar ki Zuban" and "Badan Dareeda"(1).

She tried not only in poetry but also in fiction. Her Short Story collection "Khat-e-Mirmooz" and novels include "Godavari" (1995), "Zinda Bahar "(1996), "Karachi" (1998) and "Qila Faramoshi". In these novels, the tradition of the novel grew fertile. Fahmida Riaz wrote "Godavari" in March 1995, which was published by Dost Publications Islamabad. This 157-page novel is very important for its uniqueness. It is called "Godavari" Because a river named "Godavari" flows there. The choice of the name "Godavari" is also

attributed to Godavari Parvekar, a settler activist of the Communist Party in the 1980s. According to the hints found in the novel about the name “Godavari”, it is the name of a valley, a river or a woman. The novelist reveals this fact to the reader through the dialogue between the female characters of the novel, Asha and Ma. She is an Englishman and a farmer's helper, but the welfare of humanity is her goal. She is a dynamic woman.

See this quote about the geographical background of Godaravi.

مہاراشٹر کے مغربی کنارے پر اس پہاڑ پر بیسویں صدی کے آغاز میں انگریزوں، بمبئی اور سورت کے بوہڑوں، فوجوں اور اسماعیلیوں اور رپارسیوں نے بسایا تھا۔ ۲

The theme of Godavari's novel is political and historical oppression. In this novel, the novelist comes out as an ideological writer who wants to change the social system. Subjects desire to change social systems and exploitative attitudes. They want such a system, in which man is not subject to man, and man is not the enemy of man.

Godavari is an integrated novel based on human psychology, sociology and political science. The uniqueness of Godavari is in two ways: Fahmida Riaz, who held her position in the world of literature due to her versatile writings, and the second novel's prevailing character and novel. has turned away from the tradition. . Fahmida Riaz has used the travelogue technique in “Godavari”. In the novel, Fahmida does not appear as a representative of any country or religion, but as a pioneer of humanity. His subjects seem to love everyone without distinction. She condemns disputes over borders drawn on paper maps. She used to talk to a member of a group or a group simply as a human being. In the novel, the author saw the tragedy of the partition of India from the perspective of a humanitarian writer. The brutal attitude of man to man and the lack of philanthropy in the society is an expression. I regret. In veiled words, the main theme of this settlement of humans and the main themes of the novel talk about politics, history and historical and political oppression. This was the author's favorite subject and the dynamic issue of the era was also the same. Plot is fundamental in the creation of any story. Plot is the life of a story, a work of art or a novel. The different elements of the work of art are connected to each other with the help of the plot itself. The storyteller connects the different elements of the story so beautifully that the connection is not visible. If there is no gap or swing in the events, then this is the real success of the artist. This wrinkle or gap is missing in Fahmida Riaz's stories.

The plot of “Godavari” is unique. And events flow like a relay of water. The plot is coherent and complex. Events are running sequentially. The story begins with a Bengali Muslim family vacationing in Maharashtra. This hilly region is on the outskirts of Bombay, four hours from Bombay and is part of Maratha land. Bombay nobles have built bungalows here, this family also gets a villa owned by a Muslim for vacations. The members of this family are Ma, Ba and their children Baraki, Kapaki and Chiko.

Riots start to break out, and Ma and Ba take their children to Bengal to escape, where they meet Shamalji, a Sindh director of humanism and a member of the Communist Party And Ma meets them in the form of a traditional woman and tells them all the problems without hesitation and discusses the solution of these problems with Shaal Ji. Here it seems, as if suddenly the story turned into newspaper headlines. Just as Usha was introducing “Godavari”, Hindu-Muslim riots broke out. In the middle, they plan to save Ma and the children from the riots of Bhiwandi and take them to Bengal. On the way, Ma meets a film maker, but he remains curious that despite his desire to work in a film, Ma is not working in a film. Does it or does it not? Is the refugee a helper, then a homeland. Fehmida Riaz shows her artistic skills and leaves the end of the story

inconclusive so that the reader remains curious.

Apparently, the plot of the story is about the Muslim family's travel and tourism in Maharashtra, but behind the scenes another story is going on. The effects of partition of India, the problems of refugees and migration, Urdu-Hindi conflict, communal riots, migration problems, political Multifaceted topics like oppression, identity problem, presentation of civilization and culture, gender discrimination are discussed in the novel. The main theme of the novel is politics and historical oppression. From the beginning of the 20th century, the scenario of India began to change. Bad Yesi rulers had ruled for four decades, the situation had changed to a great extent after Ghadar. Cultural and political changes were taking place in Indian society. Indian civilization and society were divided into many parts but this division was on religious basis and sometimes on economic and political basis. The Indian farmer was losing money day by day despite all his hard work, while the ruling class was raking in the money, the rulers were exploiting the social, economic and freedom rights of the people through their local agents. This was the reason why the twentieth century in the second decade of the 19th century, various movements started in India to try to achieve freedom.

بیسویں صدی کے ابتدائی پچیس سال ہندوستان کی سیاسی اور اقتصادی زندگی میں اہم تبدیلیوں اور دستا خیز کے سال تھے۔ انگریز کا تعلیمی، سیاسی اور اقتصادی نظام عبوری مراحل سے گزر کر مضبوطی سے جڑ پکڑ چکا تھا۔<sup>۳</sup>

As time went on, the injustice and oppression of the whites was increasing on the local people. Due to this, the spirit of awakening and freedom was being born as a reaction in India. The missing British colonists used the local people for economic gain and seduced the local people to make war tactics successful. The Indian politician realized this conspiracy and jumped into action. During this period, there was a gap between Muslims and Hindus. In fact, this gap or gulf was built by the British so that they could succeed in their sophisticated tactics. This wave of awareness that arose in united India soon changed the entire landscape of India. Soon the freedom movement turned into the Partition of India. Hindus were outwardly against partition but inwardly they wanted partition. Finally, in 1947, the Indian sub-continent got rid of the ninety-year imprisonment and Pakistan came into being. In the novel, the freedom movement, the reaction of Muslims and Hindus and the presentation of freedom can be seen as an example:-

”تحریک کامیاب ہو گئی۔ کچھ مسلمانوں نے پڑھا لکھا اور پھر ما نے کہا۔

پھر انہوں نے پاکستان کا مطالبہ کیا اور ہندوستان کو تقسیم کرنے اور ہندو مسلمانوں نے پڑھا لکھ کر ایک دوسرے کے گلے میں بانہیں ڈال کر بہار کا گیت نہیں گایا۔“<sup>۴</sup>

Fahmida Riaz shows the face of a common citizen living in the war of power and dissension. In addition, there are hints of political repression Mukti Bahini, Bhagti, Communist Party and reform movement. I describe in detail in gestures how this half-luxury magician had magical powers. That the entire political environment of India has been turned into a metaphor of oppression and oppression, and then the peace based on the interests of the political movement is shown.

ڈیڑھ سو برس پہلے شوسینا نے بمبئی کی اسلامی جماعتوں کے ساتھ کئی تقریبات میں حصہ لیا۔ ان کو پھول پہنائے ان پھولوں کا کوئی اثر نہ ہوا ہندو مسلم مفادات تو وہیں کے وہیں رہے۔ بلکہ کاروائیوں میں شدت پیدا ہو گئی شو سینا کا بانی بال ٹھاکرے دراصل اپنے آپ کو سواجی کہا ”<sup>۵</sup>

Mr. Hind's successor thought that sometimes they used cow issue and sometimes Ganpati festival as a reasonable excuse to oppress the Muslims. On the occasion of the festival, the route of the Ganpati procession of the Hindu Marathas was decided in Bhiwandi and it was proposed to take the procession in the middle of

the Muslim areas. Green flags start waving. Political workers and Muslims used to force Hindus to play blood holi based on this self-interest. Shamalji says that-

اتحاد کی ماشاء اللہ سے کسی قسم کی کوئی گنجائش چھوڑی نہیں گئی یہاں یعنی کہ اس برصغیر میں ”۶

As indicated in the novel, Shosena was initially heated against the treatment of the Marathas in India but gradually turned into a religious fanatic and eventually emerged as a political party like the Congress, the Maratha Movement. At first, the workers and leaders were in the campaign of cleanliness, then suddenly the movement emerged refreshed, then it attracted the poor Marathas like a magnet and showed the Marathas golden dreams. The dream of renewing Maratha supremacy, the transcendental existence of the Siwaji Marathas, was looming large. They were fully convinced that they were in the right and the slogan was given to the neutral Marathas that you will not be able to get jobs or get your land back from Kuan.(6)

Bal Thackeray lured the Marathas into the atmosphere of magical evil by giving constant ambition.

Ultimately Shiv Sena, with the plan of oppression and extremism in practical politics, runs and wins in the provincial elections. This mischievous political movement called for Marathi revival and the survival of the Maratha community and ignored the common people's view that Bombay should be called by its old name Mumbai. As soon as the bill was passed in the parliament, the activists started shouting slogans on the streets.

”بمبئی نہیں موم بائی راجیو گاندھی جب بمبئی آئے تو پرچموں میں تحریر کیا گیا۔ ہم آپ کا خیر مقدم کرتے ہیں بمبئی میں نہیں موم بائی میں” ۷

Apart from Shewsenna, the mention of the Communist Party is novel. This mention the Communist Party in novel. The Communist Party was a reform society. Tayyab Bhai, Tahir Bhai Attar, father and Shamal Ji were also part of this movement. was The Communist Party was a Muslim-majority worker's party. Taib Bhai was a scholar and political activist. He was an almost full-time activist against Hindu-Muslim communalism. Although he belonged to the family of a leader of a Muslim sect, he used to take time out from time to time and lead a reform movement. Ma Tayyab Bhai Hai says that your basic work is very good and important. Why are they creating problems for themselves by reforming this sect?

”یہ تو سب سے اہم ہے اس فرقے کی اصلاح سے زیادہ ضروری ہے۔“ ۸

The political scene of the 1980s has been exposed by Fahmida Riaz with great skill and courage. In the early days, Tayyabhai and Ratahirbhai of the Communist Party decided to stop the Hindu-Muslim riots to save their followers from the bad state of the society. And Tayyabhai Panj Rafta Ghazi was a ghazi, the common Muslims were ashamed of his achievements because of his lack of knowledge, but soon his dark face came before everyone that Tahir Bhai was a part of the reform movement, so heavy taxes were imposed on him. After receiving it, they sell the graves and if there is no money, they advise to burn the dead body. From 1954 to 1974 the leading and active workers were Gwadarvis and who have been grinding the saws for a long time. The farmers were freed from the clutches of the capitalists and employees.

”گوداروی مائی، گوداروی یا رویکر دراصل گو داروی گوکھے انڈین کیمونسٹ پارٹی کے کارکن تھی ۱۹۵۴ء سے ۱۹۷۴ء تک کے دوران دو برسوں میں اسی کام نے زمینداروں کی مار کھاتے بیگار بھرتے، ان کے اور پولیس کے ہاتھوں آئے دن قتل ہونے آری واسی ورلی کسانوں کو ایک حیرت انگیز تحریک کی صورت میں منظم کر دیا۔“ ۹

In India, when the political mercury was at its peak, two types of freedom ideologies emerged during this period, in which there was a group that adopted peaceful protest and legal methods, and on the other hand, a group of terrorists and extremists came to the fore. Among the organizations that were taking root in these

unsettled conditions were the Communist Party and the Shiv Sena organization of Bal Thackeray. At the beginning of the Shiv Sanane movement, he took the Maratha boys along with the clean-up campaign and became stronger in his politics, then the army managed to threaten the Wallis and Sarathas with their land being taken away and there were Muslim Hindu riots between religion and religion. On the other hand, the Communist Party condemns communal riots and advises to work with Masjudari.

"اب بچار راج تو ہے نہیں ہمارا راج ہوتا تو ایسا نہ ہوتا۔ جہاں کیمونسٹ حکومتیں ہی وہاں کبھی منابلو فساد ہوتا کراہے بے بنگال ہے وہاں کبھی سنا۔" ۱۰

The author also shows glimpses of Pakistani politics in the novel, how the long run of the Republic of Pakistan was in the hands of dictatorship. The language of the emotional refugees presents the whole picture like this.

"اگر میں ہوتا بت دیکھتے سندھی ہدایت کار نے جوش میں آکر کہا یا سننے لگا۔ کیا دیکھتے یا کچھ بھی نہ ہوتا بھئی وہاں مارشل لاء لگا رہتا۔ زیادہ تر، اور پھر تم ہندو ہو یا ر" ۱۱

After independence, democracy reigned in Pakistan for a few years, and when Liaquat Ali Khan was killed, democracy became a threat. Then the motherland was thrown into the political arena. And so there was a dictatorship rule in Pakistan sometimes for five years and sometimes two consecutive democratic periods. Muzaffar was also called a rebel because of speaking against the dictatorship and for this he also endured the hardships of imprisonment and imprisonment. I have come to any other Muslim country. Democracy has not come here in India, but there will definitely be a revolution in Pakistan. Those people are of a different kind. I have full hope for them. (12)

A revolution took place in Russia during this period and Pakistan got the 1973 constitution. And the governments have stability and survival on ion, a democratic government was established and the God of the farmers, farmers, laborers and the settled class heard and Zulfiqar Ali Bhutto came as a savior and democracy came but Due to some frivolous decisions, a dictator hangs a democratic prime minister and becomes the master of black and white himself. Fahmida Riaz raised a Muslim revolt against this dictator and fled the country facing many cases. Khalida Hussain writes about Fahmida Riaz's democratic attitude-

"اور اس کے برعکس دور حاضر کی یہ انتہائی دماغی غیر معمولی مشاعرہ مارکنزم کو انسانیت کا نجات دہندی بھی مانتی چلی آئی ہے۔ وہ استحصال سے پاک ایک جمہوری، فلاحی، معاشرہ قائم کرنے کے لیے میدان میں اترنے کو بھی قائل ہے۔ وہ تمام اقتصادی اور مالی استحصال شدہ جمہور کے علمبردار ہیں۔ اس طرح وہ سیاست اور معاشرتی تحریکوں کی زندگی سے انہیں الگ نہیں بلکہ اس کا بنیادی جزو سمجھتی ہیں۔ اس لیے ان کے نزدیک تخلیقی فن میں اس کا اظہار کر پانا ایک فطری عمل بلکہ فن کا فریضہ ہے" ۱۳

A new link and a new subject of historical oppression emerged as communal riots. In August 1947, Hunistan was divided into two parts. Immediately after the partition, riots broke out and due to the riots, millions of people were forced to migrate and people were harassed by killings and looting. In these circumstances, all moral and humanitarian values were forgotten, millions of people were killed and the innocence of women was destroyed. Innocent children were brutally shot. Man took the form of beasts. Man became the enemy of man. After 1974, all literature is full of these incidents. The intellectual changes in the society are better expressed in the novel. That is why such topics have been discussed in this novel which brought about intellectual changes in the society. Not only this, the market for oppression by Hindus on Muslims was hot. When the laborers who came for employment from outside started working in the factories of the capitalists who spoke their own dialect or of the same religion, the people of the extremist Hindu political organization Shivsnak started looking for Muslim workers. And they get their news in the factory. UCP and lakhs of Muslims from Bihar are also brought here. The angry crowd looked far and wide. The field was green in the

distance. Then they set the field on fire and attacked them with knives and machetes.

"ہندو مسلم فسادات کو ہوا دینے میں کچھ مقامی اخباروں نے بھی اپنا حصہ ڈالا اور صورت حال کی سنگینی میں مزید اضافہ کیا جیسا کہ ناول میں فہمیدہ ریاض اشارہ کرتی ہے کہ کچھ دہوں میں بمبئی کے ایک اردو اخبار میں یہ خیر چھپی تھی کہ بال ٹھاکرے نے کسی جلسے میں مسلمانوں کی دل آزاری کے کلمات کہے اور اس نے اخبار میں لکھا کہ ایسا کسی مراٹھی اخبار میں چھپا ہے کہ اس کے بعد مراٹھی اخبار میں چھپا تھا کہ کسی اردو اخبار نے ہندوؤں کے دیوتاؤں کو برا بھلا کہا ہے۔" ۱۴

This is also a political maneuver which has created more misgivings between Hindus and Muslims. No one even considered this political conspiracy and even read the text of the original newspaper. Hindu-Muslim extremism and riots were not the only cause, but Muslims were divided into groups. They used to call each other infidels and taunt each other without any explanation. In the novel, it is said that the Shia laborers have united with other laborers against the Shia capitalists. Religious extremism was on the rise in Maharashtra. Extremists staged riots in the 1980s at this entertainment venue, and in history they were known as the Bhiwandi riots. The author points out the factors behind the riots in the novel. What was the reason? The reason may be nothing. The wing of Bal Thackeray's movement, Nino Bena, itself had spread like Maharashtra in Bombay in the last year or two.

Fahmida Riaz was very much against the capitalist way of thinking and system, she was against the practices of religious factions and political parties fighting for human rights and humanity – her communist political thinking and idealism comes out in the novel.

"دیکھو شامل جی نے کہا ب مہاراج تو بے نہیں مہاراج ہوتا تو ایسا نہ ہوتا جہاں کیمونسٹ حکومتیں ہیں وہاں کبھی سنا بلوا فساد ہوتا " "کرا لا ہے بنگال ہے میان کبھی سنا؟ ۱۵"

She escaped to India whrist on bail, with has husband and two children where she lived for seven years, She worsted as poet in residence at Jamid mida an India university during this period."16

Fahmida Riyaz felt the pain of exile and immigration very closely. The novel is also a product of this era. When Fehmida Riyaz was exiled in India in 8891, she saw the humiliation and exploitation of the refugees and especially the Muslims there, and wrote the novel Godavari. Written in the technique of a letter and in a short novel, on the one hand, it shows the inhumane atmosphere of Maharashtra and the cruel treatment of refugees. On the other hand, it also draws a good map of the plight of the refugees in Karachi. The mutual conflict between the locals and the migrants, the tricks of the ruling circle, the cry of the violation of rights and sometimes the slogan of linguistic prejudice, to bind both the local migrants to each other. According to Fehmida Riaz, the tragedy of the life of the refugees was somewhere else beyond their own. Unwillingly, they were distributed among the majority, minority, areas as cattle. They did not want to migrate from their native cities and homes and settle in a foreign country.

"صوبے کی اکثریت مسلمان تھی جس کی وجہ سے وہ پاکستان میں شامل ہو گیا۔ بعد تقسیم اسے اپنے طعنے سمیت ہندوستان آنا پڑا " اور جانے کتنی نسلوں تک ایک کبھی نہ تذکرہ کی جانے والی گھر پتھر کی طرح سخت بے وطنی کو اپنے پیٹ میں جھیلنا پڑا۔" ۱۷

Today, the situation is the same for Muhajir, in other places they are known as Peking, in other places Muhajir Bhai, at the same time, there was no value of human being, only identity, Hindu, Sikh, Parsi, and Muslim remained.

What kind of man and man are these Hindu-Muslim riots, there were no human beings in it, there were Hindus and there were Muslims, and the attempt to appeal to the humanity of man was in vain.

Fahmida Riaz had a blind eye on the history of man. In the history of the ancient man of India, she may have had a deep passion for history. His historical awareness indicates his extensive study. A writer or writer can

touch the heights of fiction with his pen. But Fahmida has this attribute that she has left a historical impact in both her poetry and prose genres. The history of the Arivas is revealed in the novel in the historical contexts of the Mughal rule and the Mughal era's conquests in India.

جب تاریخ کے پنج پر اورنگ زیب کی افواج اور مراٹھوں کی جھڑیوں کا خونیں مگر پر شکوہ ڈراما کھلا جایا رہا تھا تو اس وقت آدمی  
واسی کہاں تھے۔ جنگلوں میں چھپے تھے۔ ۱۸

Fifty years later, if you meet Marathas in uniform, you will find them as Marathas today. If we talk about the Arab immigrants who came to India, then they spread all over India from Khand Pesh Melghat, Chanda, Bastar, Sirika Kalam, Kurit, Chota Nakpur, Northern Pargand to Tarahat and Takal of Himalayas. have been In this short novel, Fahmida has depicted the historical picture of the 1980s in such a way that a historian can easily close the history of the 1980s by keeping this novel in front of him.

In the case of Fahmida Riaz, where political science, historical oppression, communal riots and other topics are frequently found, on the other hand, in terms of research, her or the feminine attitude emerged with a strong intensity and with the passage of time, no sign of change was found in it. . She takes spirituality as a way of life in every sphere of life. Oras appears in the form of compromise on behavior.

Among the great examples of intellectual prejudice that have been established in our world of literature - the artistic trial of Fahmida Riyaz is one of them. In the same way, Ismat Chaghatai and Saadat Hasan Manto, parties, quilts and khol two are considered as literature. Similarly, Fahmida Riyaz is also the poet and writer of La Alam Ala Badan, who is an ideologue whose revolutionary spirit sincerely recognized Marx and his ideas as the savior of humanity and who wants a revolutionary in his society. Let them be freed from the yoke and domination of man. Be it economic, intellectual, moral, religious or political.

"فہمیدہ ریاض نے عورت کا آرکی ٹائٹل تشخیص اجاگر کیا اور وہ عورت کے منصب اور مسائل کو جسمانی اور روحانی سرشاری کے ساتھ منسلک دیکھتی ہیں فہمیدہ ریاض عورت کو مرد کی آنکھ سے دیکھتی ہیں ایسی عورت جو روایت کے مطابق نہ ہو اسے جسم پر شرمندہ یہ۔ اور نہ ہی اسے گناہ کا مسکن بھی سمجھتی ہیں بلکہ فہمیدہ کے نزدیک عورت ذہن باشعور رہتی ہے۔ ناول گوداروی میں فہمیدہ ریاض گوداروی اشا اور ماکوپی مرکزی کردار کے طور پر سامنے آتے ہیں۔ ۱۹۶۱ء سے ۱۹۶۱ء تک کے دوران دو برسوں میں اس کے کام نے زمینداروں کے ماکھاتے، بیکار تھیڑے ان کی امداد پولیس کے بالخصوص آتے دن قتل ہوتے آدمی وادی وری کستانوں کو ایک حیرت انگیز تحریک کی صورت میں منظم کر دیا تھا۔ ۱۹

Then in Masafna 1962, Godaravi Khale had to bear hardships and sufferings due to his positive and humanitarian work. In this case, Godaravi was kept in jail and teacher for working for the welfare of the farmers of Maharashtra. Also, with the daughter of an old father, her husband had moved to Bombay to work in several films since long ago, but here the author appears to be physically related to Ashar's Swaji Tinkiwala. The true form of the author comes to everyone's ears. Apart from these two, the female character in the novel is Ma's. From Ma's mouth, the author utters such phrases that show that if someone has a national pain, it is only the decade of 1891. Me Ma, "Ma" reveals several aspects while talking to Shamal Ji. If you look at it, Shamalji is a bad person and a person who works for the welfare of humanity. But when Ma talks to them, the author's male perspective of the woman comes to the fore.

"دیکھے کیا ہو رہا ما نے شامل جی کے چھریوں بھرے ہاتھ تھام کر کیا پھر وہ غزائی اور آپ لوگ آپ لوگ کچھ نہیں کرتے۔ بوڑھے شامل جی نے حیرت بھری مسکراہٹ سے منہ پھاڑ دیا تو کیا کریں ہم ارے بھئی ہم کیا کریں۔ ۲۰

And in the same dialogue, Ma says to Shamalji that Muslims are killed, you expect those who are killed to consider the situation with understanding. Fahmida Riaz sees women as men. Rubina Shaheen writes in her

article about her attitude towards Feminist behavior by abandoning it at the age of 10 years.

"جنس کے حوالے سے فہمیدہ ریاض نے بہت احتجاج کیا ان کی نظموں پر فحاشی کا الزام بھی لگایا فہمیدہ ریاض کی ذات اور فن " پاروں پر براہ راست تنقید کی گئی اس کے باوجود ہمت نہ ہاریں اور بغاوت کو بلند رکھا۔" ۲۱

In the hope that one day or another the society will recognize the womanhood, the attitude of Fahmida Riaz is also reflected in all the prose writings. He raised the voice of protest and it was not only a voice of protest but also a declaration of rebellion and everything is the instinct to stand against the prevailing attitudes in his life which is characteristic of his personality. It's an honor to be a feminist and a feminist.

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