



The Question of Woman's Identity and Hijab: A Critical Study of Sabyn Javeri's "The Urge" (Hijabistan, 2019)

AribaJatt, Graduate in English Literature from English Department, Shaheed Benazir Bhutto University, Shaheed Benazirabad

Rameez Ali Mahesar, MPhil Scholar, Department of Media & Communication Studies, Shah Abdul latif University, Khairpur, Pakistan

Muhammad Ismail Arain, Graduate in English Literature from English Department, Shaheed Benazir Bhutto University, Shaheed Benazirabad

Sayed Rashid Asghar, Graduate in English Literature from English Department, Shaheed Benazir Bhutto University, Shaheed Benazirabad

Abstract- The present study entitled as **The Question of Woman's Identity and Hijab: A Critical Study of Sabyn Javeri's "The Urge" (Hijabistan, 2019)**. It is a critical study of women suppression in hijab from patriarchy. The study aims to explore suffrage of women in the story of Hijabistan (2019) "The Urge". The qualitative method has been applied and for discussion and findings textual analysis tool and close reading of the text has been used. The story reveal women' confused identity in hijab and it also reveals the suppression of women in the patriarchal society. The protagonists in the story of Hijabistan (2019) "The Urge" has been the victim of patriarchal pressure where a thirteen-year-old girl has been under the veil because her family male holder has pressurized her to cover herself and her womanhood relay on veiling. In the story "The Urge" a wife has been beaten by her husband when she is just hanging out with her husband's niece. Therefore, the study explores the different violence and suppression of women with the protagonist characters who suffered from confused identity in hijab and has been the victim of violence and patriarchal pressure.

Keywords: Hijab, Woman's Identity, Woman Suppression, Social Pressure, "The Urge".

I. INTRODUCTION

Identity Crises of Women

Yegenoglu (1998), Islam spares females from the desire and modern action of Western world by giving her the regard and respect by deciding her get to inside her family and inquiring her to cover up. Mehjabin (2019), Muslim women get rid of complex light on their position within the society through different ways- one their sexual orientation situating within the religious context, and their own declared identity. Their difficulties can not change on national and international context since they are recognizing as an abuser and violated. Brenner (1996), more prepared females remain acknowledged to understand who they are and the mold sharpens exist to some degree real. Further more prepared women are not as much of expected to utilize the veil for political and social action. Denora & Belcher (2000), highlights that at that time over again, energetic women frequently see clothing as to how to check out assorted aspects of staying, as infersto "increase and change their apparent characteristics and reflections". Demant (2006), mentioned that in the middle ages people judge women as a good and bad woman with their dress code.

Hijab an Object of Women Suppression and Male Hegemony

Tyson (2006) mentioned in his book about male that it is a patriarchal power where women are the object to be seen and man are looks and women are looked because they have all power to hold and to change the world, to name the things and to explain the world. Rice-Sayre (1986), highlights the reality that feminists and post feminists treated hijab as a patriarchal suppression. Harkness (2018) said the hijab micro-practices are ponder action of opposition of ladies that discover clothing compelling. The members depict that they are pressurized to don veil, that could be a style "slammer" that signifies the bigger oppression of ladies. Bashier (1980), the concept of veil and the hijab makes puzzlement when need gets to be "admirable and desirable" as it were for young and gorgeous women, but compulsory in case the woman's excellence can be the cause of enticement and captivation (Bashier, 1980). Saleem (2012), highlights Meatless Days of Suleri as a memoir protesting female oppression through wrong interpretation and ill understanding of the Islamic laws. "The memoir further seeks to explore a

patriarchal society where religion is used to circumscribe and exploit women". The *Spell and the Ever-changing Moon* by Rukhsana Ahmed and asserts that the story maintains a space in the anthology owing to its exhibition of social customs and Islamic laws misinterpreted in the Pakistani patriarchal society (Saleem, 2012).

Correlation between Religion and Hijab

Fatima (2020), highlights in her paper that religion is used as a tool to persecute women and authenticate and legitimize patriarchal oppression and according to Guha (1987), women are usually considered as objects to satisfy male ego and lust while their honor in a patriarchal society lies in her virginity where as Jalal (1991), said that women experience multiple types of violence clad in the name of religious and customary laws sometimes as a victim but mostly as a tradition of subservience and acceptance without questioning. Kirmani (2009), says you can control women in the name of religious laws due to its common rule since ethnicity age and class. Harkness (2018), quoted his interviewee who clear that here is no coordinate content in Koran and Sunnah that says women should cover themselves and never specified hijab it is just said that to dress modestly. According to her it is a supposition, that is something that is forced by men to undertake to persecute women" (Harkness, 2018). Investigate by Anjum, Kamal, and Bilwani (2019), on sexual orientation hole in females' cooperation within the workforce demonstrates that female college and college graduates from the urban centers of Pakistan are always battling to adjust devout and patriarchic standards (Anjum et al, 2018). Ruby (2006) composes that the witnesses who wear the hijab, it is going to be a non-secular commitment and the women who are not wearing it consider hijab just as the social sign. Banchefsky et al (2016), every society have few standards which shows how the women are carrying themselves like their dressing styles reflect the culture of that specific society.

Representation of Women in Sabyn's Fiction

Hijabistan (2019) is a book on feminism that talks about the life of women with veil (Javeri, 2019). By reading the book one comes to know that how the characters had achieved their goals wearing the veil and how a few characters were seeking for their identity in the veil. The book intends to remove the patriarchal system from society and talk about the womanhood their desires their achievements their laws about their own life which somehow unacceptable in a Muslim society. The author Sabyn highlighted the reality of hijab in the society, and she wrote the real usage of the hijab in right and wrong way nowadays in society. In an interview, the author Sabyn Javeri said to her reader that you can judge my book by its cover page.

II. LITERATURE REVIEW

Fatima (2020), different tradition, norms and laws are the essential parts in Pakistani patriarchal society where patriarchs exploited and suppressed to women and further customs are used in the name of religion and patriarchs give the religious color to customs and they are the holders of women subjugation and exploitation. Harkness (2018) mentioned in his study that a woman participant said, "when she is not donning hijab she feels liberate and fashionable and have more things to do and it give her confidence" further another participant Maryam clarified that I can not bungee bounce when I am in abaya even I can not ride cycle. Everything I will do when I am not in a veil.

Mehjabin (2019), in her analysis mentioned a girl's opinion that women are donning hijab just because of the male attraction but on the other hand a prostitute also hide her identity and she look a respectable lady there for this comparison of a common girl with a prostitute is disturbing for western but its authentic and relevant to any Islamic society. Bullock (2002) gives an example of the girls who are expelled from schools in Quebec and France and those Muslim women who suffer from job discrimination and harassment because they cover themselves with the veil.

Harkness (2018), in his data analysis mentioned a participant who don hijab because of her guardians request not with her own will, depicts that clothing is a jail for women. she feels that it is a command that society prevent for her. she said she is a female and have notoriety. she said she was donning hijab past nine years. Because of the social burden, she cannot truly take it off.

Chaudhry (2013), questioned the Muslim society in the reference of Sidhwa' novel "The Bride" where women are anticipated to remain inside the limits of their humble covers, four dividers and within the shadows of their men whereas men wander openly, looking, sneering, gazing at any women in locate just as Major sleeps with carol an American married girl without any guilt and shame on the other hand Nikka

another character from the novel visit to prostitutes without thinking about their religion. Therefore, men are exploiting the veil with their own interest (Chaudhry, 2013).

Alim (2017), highlights the cruel reality of the patriarchal society in the light of "A Pair of Jeans" by Qaisra Shahraz to suppress a girl who suffered with her dignity, and honor just because of her clothing that the patriarchal society has set for the women. Zia (2013), women in Pakistani patriarchal society is chained she cannot exercise her freewill and she is not let free to choose her clothes.

III. RESEARCH METHODOLOGY

A qualitative method has been applied to the current study. For conducting research there are many tools but it depends upon the topic and nature of the study that which tool is to be used. Thus, for the present study the textual analysis tool with close reading of the text has been used by the researcher for conducting her research. The researcher has gone through the numbers of different research articles, research papers, different websites, and books related to background and present knowledge about hijab its dynamics, patriarchy, and patriarchal feminism. There are different types to collect the data for the research most common are primary and secondary, this type resembles to the nature of the study. Therefore, in this present study the researcher has used the secondary type of data collection.

IV. DISCUSSION

Subordinate Women

Women's Subordination refers to the inferior position of women, their lack of access to resources, and decision making. In patriarchal domination, women are subjected to most societies. The pleasing story "The Urge" open with a subordinate female character from story collection *Hijabistan* (2019).

It hardly mattered I was going somewhere; take off my camouflage and stand out its rare at weddings, unless they were segregated, I had to wear the cumbersome garment. It is a woman's fate they told. Make the best of it they ordered (Javeri, 2019, p.14). A girl is telling about her life in abaya that how she is uncomfortable and fighting with this long and cumbersome abaya in which she lost herself completely. The householders not allowed her to take off abaya even at weddings and she felt awkward in this long black abaya which makes her guilty and old-fashioned extremist women. These lines defining women's fate in hijab and abaya. The author Javeri (2019), portraying patriarchal order where women are the inferior ones that are why their fate is in the hands of the men and women did what men can say to do. Women are told to accept this burden in the name of her fate, and she is ordered to accept and make the best of it.

Women's Confused Identity

Tyson (2006), highlighted the fact that the word woman, therefore, has the same implications as the word other. A woman is not a person in her own right. She is man's other: She is less than a man; She is a kind of alien in a man's world; She is not a fully developed human being the way a man is. The story "The Urge" has taken for portraying the women's confused identity.

It is still me, I whispered. She seemed unconvinced, so I ran inside for a quick look. In the small, scratched, rusted mirror hung high on the bedroom wall, I stared at my reflection. Someone else stared back at me. Not a girl of thirteen, but a dark, mysterious woman. This was someone else, I thought. This was a woman (Javeri, 2019, p.13). The lines showing the confused identity of a girl who is in the veil just at the age of thirteen and she felt like a woman, not a younger girl. The veil changes the real identity of the girl and makes her a mysterious woman who lost her identity; Just because of her family pressure she is unaware to find her real self. Therefore, the lines directly portraying the patriarchal order with women's confused identity. The women are pressurized by the family holder to cover themselves fully and in the long veil, they lost their identity and seeking for the real one, who they are the inferior creator in the eyes of males. The author Javeri tells how just a piece of cloth switches a thirteen-year-old girl into a mysterious woman in the patriarchal society and how males ruin the life of the childish girl for satisfying their male ego.

I began to miss my colorful clothes. I missed stealing glances at my reflection in shop mirrors and the thrill of getting compliments (Javeri, 2019, p. 14). The same girl who was in the veil look herself in the mirror now bored under the veil. The girl is missing her bright and colorful childhood clothes and agony for her adulthood which ruin her identity from a little captivated and chanted girl to a mysterious dark

woman. She is missing that how she got the compliments from the friends and relatives when she dressed up and now, she is just wearing one color and, it is not a color it is a black that is colorless comprising with her life.

Patriarchal Pressure Against Women

Hijabistan (2019), by Sabyn Javeri opens with the heartwarming story "The Urge" which shows the patriarchal pressure with the victim of a female character.

I had just turned thirteen. They held it out to me as if it were a price and perhaps it was. I tried on the patterned headscarf and the long, black, cloak-like garment that covered me like a tent. I felt hidden (Javeri, 2019, p.12). In these lines, a girl is screaming how she paid price for womanhood even when she just turned thirteen. She had to cover herself with a long black abaya which hides her from head to toe and then she felt like she is in a tent. These lines portraying how helpless, and the hopeless girl is in a Pakistani patriarchal society where even grown-up is an outrageous and shameful act that a girl had to hide from herself.

Domestic Violence Against Women

World health organization (WHO-2014), declared the fact that domestic violence against women results in physical, sexual, mental harm or suffering to women, including threats, coercion, or arbitrary deprivation of liberty occurring in public or private life and according to Tyson (2006), the public does not want to admit that women's gender is a factor in the crimes of violence committed against them. Therefore, the aspect of Domestic Violence Against Women will portray domestic violence in the short story "The Urge" from *Hijabistan (2019)* with a female character.

My uncle came home we froze at the sound. "Get out", he ordered. That night, her face matches the Violet of her dress but what could anyone does it was her fate (Javeri, 2019, p. 17). A nineteen-year-old girl (wife of an older orthodox man) was hanging out with her husband's niece and suddenly he (orthodox-husband) arrived at the home and saw them cheering-up and hangout. First the husband shout and then the other day the niece saw her aunt's face as red as her violet dress and the younger wife accept this violence in the name of her fate. What else can she do rather than accepting it as her fate. Therefore, the author Javeri (2019), trying to declare the fact of Pakistani patriarchal society where women are the victims of domestic violence and they are accepting it without broken their silence against the violence in the name of their fate.

Man's Honor

Westwood (1990) defines that the meaning of honor connected to the control of female sexuality and violence becomes a component of manhood in a collective identity reproduced in various political discourses and projects. Thus, the aspect of man's honor will be highlighted in the short story "The Urge" from *Hijabistan (2019)*.

I held the baby tightly. Just born and already wrapped in a hijab, I thought with a smile. A thing to be hidden from the rest of the world - a man's owner but not his pride (Javeri, 2019, p. 20-21). A girl (second wife) was married to a man who is already married and has children too. After married, the man prisoned her in his home because she is his honor, not his pride and no one else have the right to see her therefore he caged her in his one-room apartment. He (husband) locked the windows even the air is not crossing in the house. The husband forces her to cover herself and wear a large chaddar over her hijab and abaya even in the hot summer of Karachi. One day her daughter was born when she had a labor pain and has no phone even to contact with him to help even the doors, balcony, and windows are locked. She is lying on the floor and praying for mercy to Allah. The husband was arrived and saw her lying in a pool of blood and go to call a midwife even this emergency he did not forget to lock the door. The midwife wrapped her daughter in a hijab because she is the honor of a man but not his pride. The author Javeri (2019) shows the fact that how man's honor ruined the life of women and in the name of their male ego and patriarchal mindset snatched the pride of women. Furthermore, Javeri point-out that women should be the honor of men but not his pride because their pride is in their honor.

V. CONCLUSION

It has been found from the study regarding women's confused identity with religion and Women suppression; there for the number of elements have been found with the protagonists of the story "The Urge" that women are really confused with their religious orders and males pressurizes them to wear the hijab without knowing women's will and wish. Men are the suppressors of women in the name of religion they ruin the life of women. Javeri's narrative reveals the cruel realities of the Pakistani society where women are the object of other and males are the beholders even women are confused with their real identity Therefore, the research conclude that the patriarchal and social pressure, subordinate women, women's confused identity and violence against women has been found in the story.

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