

# Rokeya Sakhawat Hossain, a renowned name in the realm of women's empowerment, vividly visible in *Sultana's Dream* and *Padmarag*

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## Abstract

*Sultana's Dream* and *Padmarag* by Rokeya Sakhawat Hossain are two remarkable texts on feminism, where women are given the status of an independent and individual human being. Amidst fancy and imagination, the pain and pathos of female existence, caused by the crooked and diabolical patriarchal system of domination, are wonderfully highlighted. The unbearable burden and hazardous pressure faced by women are rooted in contemporary social practices and habits. However, Rokeya does not remain confined solely to highlighting the problems. Rather, she has recommended solutions to all kinds of crisis with superb skill and intelligence. She has invented various kinds of remedies by which the female folk can be given some comfort and relief from the satanic barbarism of the male-centric universe. The never-ending humiliation is given a proper answer. To Rokeya, womanhood is a matter of great pride. It fully needs tender care. She thinks subjugation of women is nothing but a perverted crime. This ill and evil male temperament has faced the most harsh and drastic encounter at the hands of Rokeya. In her *Sultana's Dream* and *Padmarag*, this flavour of feminism is reflected on every page of these books.

Keywords: Rokeya Sakhawat Hossain, Women's Upliftment, Patriarchy, Male Chauvinism, Female Empowerment.

Men and women are the two inseparable parts of every society. They are inevitable and unpreventable. Theoretically, they can not be categorised as superior and inferior. But along with the progress of civilisation, a mistake has been made by the male sex. They start considering themselves far better than the womenfolk. They prefer the term superior as their existential status. Obviously, the term inferior remains to describe only the female folk. The male sex does not leave a single opportunity to make the world of women under their control. All the crucial aspects of life, such as education, upliftment, individual opinion, decisions about marriage, separation from a husband, motherhood, and the right to property, are not considered matters of concern for womenfolk. They are not allowed to comment on these important issues. Whatever will happen in their lives will be decided by the male folk. From all possible angles, they are made inferior. Torture and trauma are the most obvious outcomes of their day-to-day living. They are on the threshold of absolute extinction.

Religion is a highly sensitive issue in the life of any human being. Obviously, it is meant to provide benefits to both sexes. But unfortunately, it is ill-used only by the menfolk. They do not forget to utilise it with a negative connotation. In this event, women are the worst sufferers. Religion is distorted for the sake of controlling the female sex in a better way. Confinement within the four walls, along with 'Pardha', is claimed as the only destiny for the world of women.

Sometimes, something different takes place. Along with male folk, a few women also become the initiators of this kind of unsympathetic sadism. They do not leave them free and independent. A trouble is consciously plotted to deprive the unfortunate with a more blunt aggression.

According to some social activists, the situation of the female folk is so bad that everything becomes hopeless and highly disappointing. Sometimes, they are recognised as enemies of society. They frequently face threats of life. Whenever they talk about women's emancipation, it is perceived as unnecessary courage and needless audacity. The road is so black that no light can penetrate the female world.

The situation is severely gloomy. Any readymade solution is not enough. It needs a thorough change and alteration. Personalities like Rokeya had raised her voice against all odds and the ill temperament of the menfolk. In all her writings, she consistently emphasises the importance of women's empowerment. According to her, it is the only path of freedom, every woman deserves. She also detects the root of all problems. Obviously, it is economic dependency. In both *Sultana's Dream* and *Padmarag*, she elaborates on why economic liberty is a fundamental need for complete well-being. She proves that economic self-sufficiency can create a magical impact. That is why the Ladyland of *Sultana's Dream* and Tarini Bhavan of *Padmarag* are totally free from any kind of subordination to men. Apart from the economy, patriarchy is another nuisance, demolishing the liberty of women. It is described as one kind of satanic device where the female folk are the most frequently available victims. It can be called a curse to womanhood. Rokeya is equally vocal about this diabolical system of society. In *Sultana's Dream*, she shows that when an unique change has been taken place regarding the authority of the state, a new era is ready to act immediately where the entire system is run by female sovereignty. This shifting of power initiates the journey of a Ladyland, free from the haunting memories of fear and frustration, the most common feature of patriarchy. It is not done by any violent battle against masculine strength. Instead, the problem is solved by the wit and intelligence of the female folk. It is a bloodless revolution done by the power of the brain. It is a wonderful achievement where the womenfolk do not hesitate to break the myth that the female being cannot do anything except childbirth. The century-old notion of a woman has undergone a profound transformation. A new power is born, which is eager to solve all kinds of hazards and hurdles faced by long-neglected female beings. Similarly, in *Padmarag*, patriarchy is active with all its selfish and self-centred ideas of life. Womenfolk could not escape the sinful implications of rules and regulations which are unnecessary and unwanted. The sisters of Tarini Bhavan face inhuman behaviour from the male part. They are not ready to give the women their due respect. Whenever they have raised their voices, it is overlooked as something ridiculous. According to them, these are nothing but a matter of fun and laughter. They cannot produce anything productive. They are poor in all respects. Their intelligence level is so low that they deserve only confinement in a room with "Pardah." It is the most common solution, which comes from the male mindset. So, just like *Sultana's Dream*, in *Padmarag*

also, *we have* experienced the immense capability of the female sex. Despite continuous insult and humiliation, they do not leave the battlefield helplessly. They fight till the last point. They do not bother about the dirty game of subjugating the women's population. They know very well that the journey is infested with nasty politics and an inhuman barbarism. Everything is made critical and puzzling. Nothing is transparent. However, they still adhere to their goal of achieving the ultimate welfare of women. They face the disgraceful evaluation of the female sex. Despite this, they do not lose their mental strength. They never stop until the goal is achieved.

Another notable aspect is that Rokeya wholeheartedly supports the need for women's empowerment. In both these texts, she explores the various levels of upliftment of the female sex. She thinks that if women cannot raise their voices against the inhuman treatment, their poor condition will never be repaired at all. They must have the strength and courage to fight back. They deserve an equal share of happiness and reputation like their male counterparts. In all spheres of life, society must acknowledge their contribution to what they are doing in spite of a lot of struggle and fighting. In the Ladyland, the women are given the supreme power by which they have created something which is having heavenly blessings. Peace and patience are reflected on every face. The most striking feature is their high level of confidence. Step-by-step progress makes everything rich, healthy, and vigorous. It has helped them build their self-respect and self-sufficiency.

In Tarini Bhavan, this same feminine strength is also very clear and visible. The female folk of this place are quite progressive and advanced. They do not pay any attention to any kind of ugly opinion of the public. They believe women must be given a wide space to grow and develop. They believe that every individual female existence deserves this progressive atmosphere to thrive in life. Care and concern should be their birthright. They need a better place to live. They must be given the opportunity to make decisions in their life. The sisters of Tarini Bhavan think dignity is everything for all women. But menfolk are not willing to give this much recognition to them. They are forced to behave like a beggar. As if they do not have that much capability to do something in their life. According to the male authority, any kind of urge or expectation of the female sex should not be entertained. Their slavery gives a sense of satisfaction to the male folk. Any kind of exposure to the outer world is not at all encouraged. If they ever gain any kind of freedom to experience the outside environment, it becomes a threat to the male population. They are fully aware that women are equally witty and intelligent, just like them.

In both *Sultana's Dream* and *Padmarag*, empowered women create magic by involving the female population in mainstream social activities. They do a miraculous job with a courageous implementation of some acts that have no connection with the pre-existing work culture, where women had not been given any assignments at all. But when the moment of crisis arrived, the female population proved that the male sex and their perception about women are not only wrong but also imperfect. Therefore, out of anxiety and insecurity, the male sex wants to continue with this women-free socio-economic world to satisfy their ego. Rokeya does not support this kind of abnormal mentality of the male population. She has magnified the shamelessness and insolence of most of the male people by exposing their inhuman thoughts and ideas. She feels that, due to their unstable temperament, the women are forced to withdraw their participation. They are taught only to stay

within their house with various restrictions. Rokeya thinks that if women are allowed, they will do the job far better than the menfolk.

Rokeya believes that if women are allowed to participate in social activities, everything will change for the better. Unless the entire universe undergoes complete decomposition. It will exacerbate societal imbalance. It is disastrous and ruinous as well. Rokeya feels the pathetic situation of the women from the very core of her heart. In her *Sultana's Dream*, she has given us the address of a dreamland where all the female folk have applied their intelligence to run the entire kingdom with dignity and determination. There is a common belief that women are less wise and less witty. They cannot proceed without help and support. But Rokeya's *Sultana's Dream* projects a different picture. Here, women have been given supreme importance. They become the ruler and controller of everything. But under pressure, they make no mistakes. Rather, they have solved all the problems step by step. Their ideas and concepts are not mere copies of the previous era. Everything is genuine and original. Their presence of mind is highly innovative. In every section of society, healthy growth and development cannot be ignored. By their presence, the ambience becomes very positive. Nowhere there is any show of pride and jealousy. They make everything smooth and polished.

Sara, the spokesperson of Dreamland, once said "We do not covet other people's land, we do not fight for a piece of diamond though it may be a thousand-fold brighter than the Koh-i-noor, nor do we grudge a ruler for his Peacock Throne." (Rokeya, *Sultana's Dream*, 14). It is uttered not out of fear or anxiety. Rather, it shows the benign temperament of the female authority. There is no unnecessary encouragement of any kind of political battle. Instead, the approach is calm, composed and tender. Greed and hunger for power are not practised with toxic plots and plans. Rather, they come as the symbol of love and compassion. Occupying everything for the sake of a dirty power game is not the agenda of their kingdom. It is a consciously taken decision of the female inhabitants of Ladyland. It does not project any kind of weakness of the womenfolk. It clearly shows their maturity and intelligence. It is evident that only a female psyche can initiate this kind of positivity in their approach and appeal. It cannot be done by any male monarch. The female ruler has openly announced their standpoint on any kind of battle or warfare. They do not hesitate to protest this kind of bloody game. It is praiseworthy that a female authority has the guts to make this kind of statement of universal brotherhood. They have followed the attitude of "live and let live" very judiciously.

Ladyland, as a kingdom, has faced an enemy attack from the neighbouring country. Surprisingly, the battle is won by the female force. In addition, it is a bloodless victory. Instead of arms and ammunition, they utilise concentrated sunlight and heat, discovered by the efficient students of Ladyland. Due to the unbearable and scorching temperature, the enemy prefers to flee from the battlefield. In this way, Rokeya proves women's intelligence is not something odd or absurd. Rather, it is very fruitful and far more beneficial.

Rokeya believes that economic self-sufficiency for women should be the primary need of every society. Based on it, a country like Ladyland is born. The queen of this region is projected as a very progressive ruler who earnestly seeks to conduct business with other countries. She freely invites foreign concerns to join in the pursuit of universal economic prosperity. The result is evident in the country's rapid development. The deplorable condition caused by the previous regime was solved by the successful business policy of the newly appointed authority. Instead of any kind of unnecessary competition, a healthy economic prosperity blesses

the entire land. It is the brainchild of the queen of the Ladyland. Rokeya has sketched this character with a determination to prove that women can do magic if they are given a chance to be the democratic rulers of any region. They are as capable as the menfolk. Because of this long-neglected hidden power, which is nothing but a matter of jokes and a source of laughter to the male folk, the female population can do any kind of work with their surprising and wonderful act of creativity.

Rokeya believes that only education can do wonders. It will make life bright and fabulous. There is no other option that can make you witty and intelligent very naturally except education. However, unfortunately, in nineteenth-century Bengal, women's education was not afforded the space to flourish. It was ignored and undermined by the male folk. They had an evil intention of making the women population deaf and dumb. To Rokeya, it was pathetic and painful. The trauma is unbearable. In her imaginary world of Ladyland, she did not forget to mention the importance of women's education. In this Dreamland, the entire female population are highly educated. Some universities are also built for the proper education of girls. They become the centre of excellence. The welfare of the land is planned and plotted by the highly educated students and professors from these places. The outcome is brilliant and awe-inspiring. From the battlefield to the domestic arena, educated women are found to play a very important role. The universities, run by female professors, did their level best to make their country a problem-free zone. All the seasons, such as summer, winter, and monsoon, along with their associated geographical hazards, are wonderfully handled by these centres of education. To them, any kind of warfare to occupy a foreign land is not their agenda. They believe only education can free any place from the curse of backwardness. According to Rokeya, education has a magical power. It is evident when anyone will watch Lady Land and its miraculous progress from a close distance.

In this Dreamland, everything is neat and clean. Health issues are wonderfully looked after. All sorts of epidemic diseases are simply exterminated. Mosquito biting becomes an invisible event. Nobody is expected to die at their young age. In this place, any kind of natural calamity does not disturb the human population. A transport accident is the rarest of rare events. In Ladyland, rainwater and the clouds are managed very scientifically. That's why any sudden calamity cannot disturb the people of this land. There are no railways or pavements in this place. Obviously, in their dictionary, any word like accident does not exist. Another innovation is the miraculous air car. It is run by electricity. It saves human life. There is no traffic jam in this land.

Rokeya does not ignore the issues of crime and punishment in the Ladyland. Through Sister Sara, we are informed that in this place, there is no need for a policeman to detect a culprit. Even though there is no office of a magistrate for judging criminal cases. The death sentence is not announced to punish any human being. Liars are advised to leave the land for the betterment of the country. They can return if their repentance is sincere. Punishment and mercy go hand in hand. The idea is very much just and judicious.

Another passion of the inhabitants of the Ladyland is making their country beautiful and well-decorated. Once Sultana finds that the pavements of the place are covered with green coloured material. It is so soft that it gives the sensation of a velvet cushion or soft carpet. But when she notices it carefully, she finds the path is covered with moss and flowers. It shows that the female folk of this land have a special attachment to horticulture. They are very much aware of how to use natural beauty for the purpose of decorating their

motherland. Sister Sara's house looks like a heart-shaped garden. Every creeper, every tomato plant is itself an ornament.

There is no coal or fire anywhere. The kitchen is surrounded by a beautiful vegetable garden. Sultana does not find any smoke or a chimney in the cooking place. It is very neat and clean. The windows are decorated with flowers. The ambience is very cool and eye soothing. Rokeya describes Sister Sara's house as "It was a bungalow with a corrugated iron roof. It was cooler and nicer than any of our rich buildings. I cannot describe how neat and how nicely furnished and how tastefully decorated it was." (Rokeya, *Sultana's Dream*, 6)

It is found not only in Sister Sara's house. It is seen everywhere in the country. It is a dust and pollution-free dreamland. It happens due to the support and foresight of the female administration. They believe a miracle is possible if nature is utilised judiciously. It has made the country free from dust and disease. The environment appears very calm and cool. It is possible because of the goodwill and determination of the female administration. A few times ago, the picture was different. Nothing was as neat and clean as the present era. They are obsessed with only one thing: how to occupy foreign lands. However, when females are given dignity and prestige, the impact becomes significantly different. A novelty is seen in every aspect of society. A special time has been devoted to planning related to nature and the environment. They feel from the core of their heart that only nature can give care and concern, just like a mother. So, worshipping nature becomes their immediate necessity. The result is positive and very fruitful. What was the most neglected area that became the centre of attention under the rule of a female monarch. Beautification and decoration have been achieved by utilising natural resources. It is possible because only a female mind can feel that nature is next to God. If anybody protects nature, she will be given lifelong blessings and benedictions from its worldwide existence. Due to this special courtesy to "Nature," Ladyland has never been attacked by any kind of epidemic disease. It remains highly aware of how to prevent mosquito bites and dust pollution. They are equally conscious of solving the problems of contaminated water and the accumulation of decomposing garbage. Obviously, the environment becomes free from any kind of health hazards. The credit goes to the female brigade of Ladyland. Moreover, they have extended the benefit to all, regardless of class, caste, or creed. Nothing remains still and stagnant. The flow of progress touches the heart of every section of society. Despite the traumatic impact of the past patriarchal autocracy, Ladyland does not restrict the development to only a few chosen persons. Instead, it is thought about all. Because they are believer in the maximum benefit for the maximum number of people. They avoid gender discrimination. They have extended their care and concern to all the living objects under the sky. In this way, they have worshipped nature as the almighty God.

In *Sultana's Dream*, Rokeya deserves special commendation for the progress she has made, step by step, in diagnosing social ailments. After that, like a true physician, she goes for recovery. In her prescription, she suggests that without women's empowerment and women's emancipation, the deaf and dumb human society will not do anything for their female folk. They will remain neglected, avoided and ignored century after century. Rokeya believes that, as a female entity, women can better understand the maladies of society. Because most of the time, they are the target of evil power. Rokeya does not hesitate to expose the stark reality faced by most of the women. They are confined blindly by the "purdah" system. They are denied the

basic need of education. Their confidence is broken with blind anger. They are made non-functional in all aspects of society. In *Sultana's Dream*, these devilish acts are wonderfully exposed.

Another remarkable work by Rokeya Sakhayet Hossain is *Padmarag*. In this text, Rokeya highlights the miserable condition of women from the very beginning of their lives to the end. Society has made them non-functional in all aspects of life. Except for household work, they are not given any special assignments, as they are considered to have no substantial gravity or dignity. They are expected to do only one thing, that is, sacrifice. They are not given any other role to play. They are instructed to fulfil some expectations purposefully designed by the so-called patriarchal authority of the society. The result is that they appear blunt and blind in all the events of life.

Rokeya has spoken about the trauma and trouble faced by many women in their day-to-day lives through the voice of Usha. But despite the wretched condition of the female population, Rokeya is not found hopeless and disheartened. She claims that if women have been given proper education, the changes will be visible in their lives very prominently. Obviously, it is a sign of progress and prosperity that has a magical impact on their lives. In *Padmarag*, it is demonstrated through the social welfare activities conducted by the inmates of Tarini Bhavan. But firstly, she reminds us all the deplorable situation of women through the voice of Usha:

“A woman is taught the principle of self-sacrifice from birth. When she is a spinster, she sacrifices her own interests for the sake of her father and her brothers. When she marries, her husband's needs take precedence. And, finally, she sacrifices her own needs to those of her children. The self-sacrifice of certain women remains confined to domestic life; that of others encompasses the whole world.” (*Padmarag*, 118)

Rokeya has given her opinion very candidly about the disastrous condition of women. It is faced by them from the very beginning of their life. According to Rokeya, it is a matter of shame that women are thought of as mere puppets in the hands of the entire society. So, she sticks to her point that only empowerment and enlightenment can accelerate the complete growth and development of womenfolk. Otherwise, their self-sacrifices do not have any greater significance. Rather, it is seen as taken for granted. As if they are compelled to do these sacrifices, which are supposed to be very petty and mundane. Consequently, they accept everything without raising a single voice. But Rokeya has tried to portray something different in *Padmarag*. It is evident in the empowerment of the Tarini Sisters. Their social welfare activities demonstrate what females can achieve when they are given the opportunity to choose their own options in life. It has provided them with the strength and power to fight against societal criticism. The basic learning has encouraged them to become a helping hand to the poor and needy people. They have established vocational training centres for the financially weak segment of society. Arranging marriages for underprivileged young girls is also a part of their schedule. They encourage educated women to teach the poverty-stricken population in the slums. The inmates of Tarini Bhavan have also demonstrated their concern for the widows, regardless of their class or caste. They are not curious about the past lives of these helpless women. Unnecessary enquiry is strictly overlooked. Instead, these wretched segment of society is shown special care and sympathy. After the death of their husbands, they are not provided with any place to live. With utmost cruelty, they are disconnected from the mainstream of society. They spend the rest of their life very pathetically. They lost their

home. Neither the father's nor the husband's house gives them any accommodation. These rootless people are forced to live on the mercy of other people. In most cases, the husbands were sadists and highly egoistic. Consequently, their wives must face terror and trauma from their nearest ones. But still, they made themselves comfortable with this kind of inhuman behaviour, regularly practised by their husbands. Despite it, after death, the memory of the spouse is considered the most precious one in their widowhood. "In a life that had thorns strewn all the way along the path, a husband's memory was a widow's only form of sustenance. When the world bloodied her soul with wounds, thoughts of her husband would act as a soothing balm. They would be her consolation. Brother-in-laws and sundry other relatives might use cunning ploys to wrest her property from her. But they would never rob her of the feeling that the husband of the devoted wife is her lord and her life's essence." (Rokeya, *Padmarag*, 187). The crisis of the widows is a dark reality of society. It is painful and pathetic. Most of the time, their life has faced a disastrous conclusion. There is nobody to give them any shelter.

In *Padmarag*, Shyama is a "widow without a home to call her own." Similarly, the widowed aunt of Latif experiences the same fate. Both of their destinies are very similar. They are a real reflection of contemporary society, where many widows encounter a similar unhappy ending to life. Society feels it is the most common and natural consequence of being a widow. It does not require any kind of alteration. It is the rule of society that nobody can break.

The members of Tarini Bhavan also conduct literacy programs for illiterate girls from impoverished sections of society. Unfortunately, the inmates are abused with false allegations by the guardians. They are threatened that very soon they will be arrested by the police. But they do not detach themselves from their goal of social work. Their continuous efforts have produced educated and knowledgeable housewives, such as Banu and Shahida. They have started this mission of enlightenment with a very noble cause. The poor girl children have been given an environment of learning. Their honesty and integrity do not go unrewarded. Instead, the blessing is found on various occasions. The complete development of a student is their only remuneration. They have given their everything to achieve the desired success. They believe that women's literacy is the primary process by which women can experience empowerment.

The inmates of Tarini Bhavan have undertaken intensive social work to improve the deplorable condition of the womenfolk. They consider it their top priority. They think this pathetic condition cannot be extended any more. The level of toxin has reached its highest degree. This is simply unbearable. Maximum of them have to pay the huge cost in terms of their physical and psychological health. They are victimised in all respects. Their contribution is simply ignored. Some of them have no idea why they are all suffering. They just carry the burden unknowingly, decade after decade. Nobody has shown them any honour or respect. They are made silent forever. They are confined in such a way that they have lost their voice long ago.

The members of Tarini Bhavan do not work only for girls. They have extended their help to all kinds of people in need. For example, the character of Dharendra Babu gets absolute relief from them when they start looking after his nine-year-old boy, suffering from diseases like malaria and an enlarged spleen, for a long time. In his home, there are no helping hands to take care of his little boy. Ultimately, he had found the right person at the right moment. The inmates of Tarini Bhavan have given their sympathy and attention to his son.

Dhirendra Babu feels very relaxed, as his little motherless boy does not have to face any kind of carelessness or indifferent attitude. Rather, their approach is very much warm, kind and full of sympathy. The child is given a mother-like attachment and affection. He is never considered a burden or disturbance. Instead, the boy has got all kinds of support from them.

The hero of *Padmarag* receives the same kind of help from the Tarini Sisters during his time of crisis. Once he is severely injured by the robbers. They snatch his chain, spectacles, watch and other valuable things. Here also, the Tarini Sisters rescue him. They restore the life of a dying man. They have demonstrated their absolute care and concern for a person they do not know. "Whenever he woke up at night, he would find what seemed like a heavenly creature seated at his bedside. It would make him feel that these were indeed sisters". (Rokeya, *Padmarag*, 46) They also arrange for money so that Latif can return home. At last, after recovery, he says, "if ever there was a place called Heaven, this was it." (Rokeya, *Padmarag*, 58)

The Tarini Sisters are engrossed in a variety of social activities. They have extended their help even to an enemy in trouble. It is perfectly visible in the case of the British coloniser Robinson. He kills the brother and nephew of Siddika. But she is made responsible for this criminal offence. Surprisingly, this lady does not hesitate to help this culprit when he has undergone a very critical period. Siddika knows the entire conspiracy, but she does not hesitate to offer her service to this Englishman who is almost on the threshold of death. She has forgotten all kinds of revenge and has opted for the path of peace and forgiveness. The person ultimately realises his fault. While dying, he has expressed his regards and gratitude to Siddika:

".....I have seen that you are alive. Now I can die in peace. But you have repaid my debt beyond what I have hoped for. I had caused you much distress, whereas you have given me back my peace of mind-you have nursed me yourself. You are to be lauded; you are a valiant young woman." (Rokeya, *Padmarag*, 166-167)

The sisters of Tarini Bhavan also participate in various relief works in areas affected by natural disasters, including famine and floods. They are highly dedicated and devoted social servants who are not guided by their personal preferences. Every problem is given the same attention so that its negative impact can be minimised as early as possible.

*Sultana's Dream* and *Padmarag* reveal Rokeya's intense yearning for a land where women will be given an equal amount of importance as menfolk used to get. It may sound Utopian, but according to the author, no other option is left for them. An ideal world can be built only by looking at men and women with an equivalent share of honour and respect. Until and unless the females have not been given an open space to exist and survive according to their own wish, till date, anarchy will be there to hamper the rights of womenfolk. The solution is female empowerment. Rokeya repeatedly emphasises the processes by which females can identify their goals and life's mottos. Anymore suppression and subjugation cannot be followed by the patriarchy as a very century-old technique of annihilating another human species. Both texts can be seen as the alarm clock and the wake-up call to the women's population. Because the situation becomes out of control. Continuous ragging, taunting and humiliation have totally degraded their confidence level. They are viewed as worthless. Their optimism is continuously negated. Not a single space is left for them. That is why Rokeya has only one craving. It is only women's empowerment. The characters of both texts are soldiers who fight against an age-old idea of erasing the female folk from human history. This barbarous and brutal attack

is highly notorious. Females remain only as females. They have not been given any human status. They are confined in a house with "purdah". They are not allowed outside. Their places are crafted with great purpose from the common human world. A peculiar, breathless situation is bestowed upon them. They do not know what to do or how to do. Helplessness becomes their lifelong companion.

Therefore, in *Sultana's Dream*, every female character is portrayed as a revolutionary. They have risen against the so-called patriarchal ambience of the society. They have proved that their decision is correct. When they have taken the power to rule, it is not chaotic and confused. Rather, it is very confident and stable. With full authority, they have solved all the problems that were encouraged by the previous ruling party. They are basically menfolk who are not at all ready to share the common space with the female population. Even the situation of the beggars is better than the womenfolk. Some sort of insecurity makes the males fierce and ferocious. They are least bothered about the development of the womenfolk. In *Sultana's Dream*, all these barriers are wonderfully handled. The menfolk are confined in a particular space named "mardana". Rokeya demonstrates that females cannot achieve fame solely by overcoming physical strength. However, they possess wit and intelligence, which enable them to recover anything. After this realisation, the path becomes clean and clear. They proceed step by step to diminish male chauvinism. When they have started controlling the entire land, they do not give any opportunity to raise questions about the recent and newly taken decisions of their government.

The Tarini Sisters are equally efficient. They have fought against the corruption, injustice, and lawlessness of society. They are known for their love, affection, humanism, and modesty. The sick people are looked after by them with motherly tenderness. Even enemies are treated with care and concern. They are eager to extend their assistance to all those in need. They do not indulge in any personal preferences. They are very much open to all kinds of maladies. They look after the patient with great devotion. They do not show any artificial and indifferent attachment. They are eager to solve not only the personal crisis. They are ready to face any kind of social ups and downs which have badly influenced many people.

Both *Sultana's Dream* and *Padmarag* are Utopian and very much ideal. But both texts are relevant and, of course, pertinent. Moreover, it is the call of a lady who wants to expose the abnormality of society, which has been encouraged by males century after century. Rokeya knows very well that this typical tendency to abolish the female folk cannot be eradicated in just one day. It requires the complete rectification of all the social rules made to subjugate the female ones. On the other hand, purification of the human mind is a need of the time. Otherwise, female folk cannot survive in this beautiful world.

In both texts, Rokeya clearly demonstrates the power of women. She feels if they are given any single chance, they will not face any trouble to prove their strength and stamina. They can control both the inside and the outside world with absolute skill and competence. The people will find in them the dignity of a ruler as well as the care and concern of a mother. That is why they are self-sufficient and a perfectly complete human being.

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