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**A CRITICAL STUDY OF NARRATING THE CULTURE OF RESISTANCE: ANISUL HUQUE'S
FREEDOMS MOTHER**

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Abstract

We can understand why the people of Bangladesh have developed a culture of resistance. When people experience anguish in their confined space, this can happen. After the partition of India and Pakistan, we can see various postures in Anisul Huque's novel "Freedoms Mother." They used to be known as Bengalis, and they were able to exist under that sign. Later, despite the fact that they belonged to Pakistan, they became symbols of East Pakistanis, and if they visited Pakistan or went to Karachi for higher education, they were treated as aliens, resulting in their confinement. Razia's husband is immediately restricted by her and talks about Shariyat when he wants to spend his life with other ladies. Despite their education, most parents prioritise the infant boy. Sultana Shekhawat Hussain had always stood up to the men's dominance.

Keywords: Battle-field,culture, Mardana, perpetrator and Shariyat,

We typically use the term "culture" to refer to intellectual and creative output such as literature, music, drama, and painting. Another meaning of culture is to define a society's beliefs and practises, especially when they are intimately related to tradition or religion. Culture, on the other hand, is an integral aspect of every society, including our own. It influences "how things are done" and our perceptions of why this is so. Gender is also tied to cultural expectations about what features and behaviours are proper for women and men, as well

as the relationships between women and men; in other words, culture shapes gender. Gender identities and gender relations are significant attributes because they have an impact on how individuals spend their lives, not only in the family but also in the community as well as at work. "Men are a piece of gold, while women are a bit of cloth," says a Cambodian proverb. Even if a piece of gold is dropped in mud, it remains a piece of gold. However, once a piece of cloth is dyed, it is permanently stained. You are no longer that virginal piece of cloth

if you are a prostitute, if you have been raped, or if you are a widow. Men, on the other hand, whether they are criminals or have cheated on their wives, are still worth their weight in gold. There is something wrong with that society when there is such a statement or perception, and that is when you want to fix it."

By refusing, Rokeya Shakawat Hossain inscribed in her *Sultana's Dream*. "As though a man doesn't have the patience to even pass the thread through a needle hole." There has been no crime or sin in our country since the Mardana system was formed; therefore, we do not require a police officer to discover a perpetrator, nor do we desire a magistrate to handle a criminal case. Like a zenana, Mardana. Because, prior to substantiating this Mardana, there was a major war in which our lady land military leaders leapt to their feet and marched out to confront the enemy. The enemy, on the other hand, was far too strong for them, despite the fact that our warriors battled valiantly. However, despite their valour, the foreign army moved forward, step by step, to attack our country. Even a sixteen-year-old boy was not left at home because nearly all of the males had gone out to fight. The majority of our men perished. After a lengthy conversation, our queen granted authority and powers to our woman principal, one of the universities.

The lady principal then marched to the battlefield with her two thousand students, where she directed all of the concentrated sunlight and heat towards the enemy. They couldn't stand the heat and light any longer. They all bolted, terrified, not understanding how to deal with the sweltering heat. They were burned down using the same sun heat when they left, leaving their firearms and other battle supplies behind. No one has attempted to invade our country since then. Our compatriots have never attempted to leave the 'Mardana' since then.

They always believe that their trip has taken them beyond their usual surroundings. East and West Pakistan used to be on opposing sides of another country. They were separated by at least a thousand miles. Everything was different: language, cuisine, culture, and customs. To be sure, they didn't need a passport or a visa to visit Karachi. In every

other regard, however, the two sections of Pakistan were distinct countries.

In a letter to his mother, Azad expressed his thoughts on the matter. The inhabitants of West Pakistan have a negative perception of the people of the east and are unaware of our existence. They don't think we're proper Muslims; in fact, they might not even think we're human. When people here learn that we are from East Pakistan, they are contemptuous of us, and there are numerous sorts of discrimination.

When we talk about 'Sharia,' what role does sharia play in current Muslim societies? At the heart of Muslim identity is adhering to the ethical principles and traditions that make up sharia. Human diversity is regarded as a gift by Muslims, rather than a demographic truth to be borne, according to the Quran.

In Anisul Hoque's novel 'Freedoms Mother,' Yunus Chowdary expresses his desire to marry another lady by telling his wife, "I have every right. I'm capable of marrying four ladies." Then there was Safia Begum's defiance. 'Absolutely not.' Blood raced to Safia's face as her voice increased. According to Sharia, a man can have four wives. However, it also states that the four spouses must be treated equally. The man will have to love them equally, not more or less than they deserve.' After expressing so much, she was a woman of few words. He can't like one's wife any more than the others. It's simply not doable. Taking a second wife is forbidden by religion.

When Yunus Chowdary's second wife entered the unwillingness of the other people, she encountered opposition from the servants of that home. She found the hostile home inhospitable, and she noticed that the servants were not pleasant to her, and that her relatives despised her. She tried everything she could to persuade everyone to like her, but she failed miserably.

Safia Begum opposes her son Azad's existence without damaging his life by inspiring him. "You are what I am living for," Safia Begum told her son Azad. "I would have died by now if it weren't for you." I'm still living to raise you. If you don't want to

be an educated man, why should I live?" She's trying to figure out who she is by following her son's progress.

Bangladeshis have always been adamant in their opposition to Pakistani soldiers' actions. Khalil told them all about seeing thick layers of stale congealed blood splattered all over the walls and floors of a police station. Khalil walked out and to the riverside, repulsed by the terrifying scene and the terrible stench of blood. Croppers floating in the river like bloated dead fish shocked him. The lake in Buriganga was carpeted with a terrible layer of bodies. From Badamtali Ghat to Shyam Bazar Ghat, hundreds of corpses lie rolling naked female bodies with evidence of molestation.

He describes Pakistani forces' harsh actions on young college ladies and women. The Pakistani troops attack the women like a pack of ravenous wolves, ripping their clothes off, laying them on the ground in front of our eyes, and unleashing their demonic hunger. The females are bound to iron rods by their hair after being rapped repeatedly throughout the day. The dogs were at it again late at night. We could hear the girls sobbing until far after midnight. When Azad and his pals heard about Khalil's tears, they were filled with rage and wanted to kill every Pakistani soldier to punish the devastation of the young flowers.

Conclusion

People in Bangladesh were always ready to fight their affiliation with Pakistan, even among their own family members. "My tombstone shall merely say: Martyr Azad's mother," Safia Begum said as she was about to die, despite the longstanding tradition that a woman's name should be written beside her husband's name on a headstone. She gave Zayed an authoritative signal. In his novel *Freedom's Mother*, Anisul Hoque explores the culture of resistance in many contexts and actions.

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