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## BHRMOR KOIGIA: A STUDY IN RADICAL EVENT ON TASLIMANASRIN

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### ABSTRACT

In ancient time, sexuality had been considered the way to bear of dozens of children. But having modified in the ultramodern and technological era, the same term had been defined 'enjoyment', taking pleasure in something. Centering this word, all story was being surrounded and got a shape of complexity. Sexuality is one of the features of Radical Feminism and this feature had been plentifully found in the book, *Bhromor Koi Gia (Hornet Go & Tell)* by Taslima Nasrin. Sexuality turned into open handed enjoyment to her. The author disguised in her heroine had discussed sexual desire throughout the story. Taslima's portrayal of sex and sexuality is one of the most rabble-raising aspects of her literatures represented her radical feminist. Western press symbolized Nasrin as autonomy of communication and of women's civil rights and labelled her a Bangladeshi female Salman Rushdie. Radical events had been flourished by the character of the heroine, Hira, in her attitude of divorce, intercourse with undocumented partner and free will of getting jobs. Becoming a feminist and anti-Islamic, she used pornographic words in her writing and developed falsehood being upset as well as jealousy caused gathering people against her and her exile from her motherland. When a man felt proud by gravely alive daughter, Islam had protected her through forbidding such dreadful activity. Islam comes for peace as other religion but after disembarking of Islam other religious belief had been supersession. There's no way to be anti-Islam.

### INTRODUCTION

The term 'feminism' have been emerged widely since 1960s and it has multiple description in different ways. Feminism is to be meant oppression, suppression and inferiority of things or persons over another things or persons; one decision

over another decision; one activity over another activity; one man over another man; one woman over another woman; one community over another community; one nation over another nation; one country over another country; one capitalism over another capitalism and so on. But a matter of strange that feminism is being considered as a movement of equality to man with a view to women's strength and social power. For example, after the British had defeated Nabab Shirajudallah in the battle of Palashi in 1757 and Indian Subcontinent had been conquered. Then, the famine condition of Indian Subcontinent and the prosperity of the British could be discussed under feminism approach namely colonization. Nowadays, feminism became a buzz word in comparison of power and secular views between male and female everywhere. From then, a brother of a sister is no longer her accessory but her oppressor. The fight for equality and for superiority began from the family at the presence of parents. Where mother accepted the domination of her husband, a sister was not ready to consider her brother in this respect.

Feminism basically revolt against patriarchy for the 'free speech' and independence. Denying the ethic of a family, females went out of the four wall and started enjoying the fresh air. *Bhromor Koi Gia*, which is going to be discussed is a short story by Taslima Nasrin, a globe intellectual, notorious feminist and double citizenship- Bangladesh and Sweden broadly portrayed the condition of a female under the parents and under husband. She had depicted her thinking and desire smoothly by Hira, revolt heroine of the short story. Only word 'enjoyment' which means getting pleasure in something can be a term for this short story, mostly her views. Centering this word, all story was being surrounded, therefore, got a shape of complexity, finally result comes off dropping a family bondage and prostitution (illegal intercourse).

It can be told that literature is a written form and gathering of imagination of an intellectual experiencing from the surrounding; especially from the family. The short story discussed in the paper has an autobiographical approach of the writer in the sense of sexuality because it is known to us that her first husband, Rudroh Mohammad Shahidullah, was an asexuality. After her marriage, he could not able to satisfy her on bed, though she offered him to consult with doctor but he denied for his name, fame and glory. Later loosen marital bondage, she had again married two times more. Her sexual dissatisfaction and its pain to a lady had been intellectually portrayed with vivid argument in the short story. It is clear to a reader when s/he reads the first line of the short story where she had used 'my'.

My father magnificently had gotten my marriage. The boy was well looking, well character, don't have addiction for wine or woman. He has well job. He has fame in studying. There is any way but like such boy. Then recently, I have finished taking part in higher secondary. (Translation by me, p-9)

But with the language of Hira, he was unable to make intercourse with her. So, she tells:

What does Altaf do with me all night? Does he actually do something? Doesn't do anything, just try to do. (Trans by me, p-15)

The above statement is another feature of being this short story autobiographical, written by self. The above statements are the affirmation of the writer herself and she herself thrown into reality in disguise of Hira and because she had formed the character of Hira. Altaf enjoyed the night but Hira

could not enjoyed his touch. And for this enjoyment, Hiraspoilt herself which can be seen in the relation with Kaiser, when ten fingers of Hira pressed and carved on the back of Kaiser.

Later analyzing the character of Hira, the word ‘enjoyment’ stood as a code which is the radical sigh in the field of literature. Only for this word, Hira left her husband’s house and even her parents because parents repeatedly sent her to Altaf’s house when she was ready to select her solitary life. Progressing the reading of the short story, a question raised to the reader. Had Hira become isolated? No, she could not. Again she returned to the lap of a male. But ‘enjoyment’ had broken the code of family; code of marriage; code of parent-child relation; code of society; code of husband-wife relation; code of creed. ‘Enjoyment’ was pronounced by the character of Rubina, Hira’s neighbor sister-in-law.

Bhabi (brother’s wife), you aren’t taking children, after further enjoyment you will take children, won’t you? (Trans by me, p-21)

Instead of consideration, enjoyment ransacked the life of both Altaf and Hira. That word indicates sexuality. The last scene of the story satisfied Hira’s, just, sexual thirsty, illegal intercourse with Kaiser. At last, the short story did not progress anymore and ended.

A relationship between husbands and wives exists in a family bondage depending on the permanency of intercourse. If one of them especially husband is a little paralyzed regarding this event, the other one can never pass sleeping night. Immature erection and sudden ejaculation of a husband seizes the luxury of a wife and it causes the conflict between them. Some question twinkles inside the heart of the wife and cannot feel comfort at any work because she is out of utmost peace at night with that she passed with sleepless eyes-closing. A wife can feel her husband’s hard labour at work place where Taslima Nasrin had spoken philosophically (through Hira):

Altaf sleeps earlier when he works hard at office. This day I have noticed that I don’t feel pain in my body. I can also sleep very easily.....doesn’t rub his lusting hand, my secret sea which is inside me doesn’t wake up. And my sleep isn’t hampered as well. (Trans by me, p-18)

Although Hira did not encounter her husband heavily on the basis of love at night, she suggested him to consult with doctor. But all time he denied her suggestion because he belonged to an aristocratic society and well known person. The ego of Altaf massacred their bondage. In a word, a woman never wants to break a bondage unless her partner disrespect her decisions, because she cannot rely on him. So, whom will she trust?

If you are a husband, can you understand own?

Once, Hira suggested him to go to a doctor along with her. Altaf refused her suggestion and rather he suggested her to meet a doctor for her problem.

- Well, go to a doctor
- Why doctor, why?
- Both of us should consult with a doctor.
- If you wish, go. I don’t need it. (Trans by me, p-31)

On the day, if he agreed with her she would be happy and could be able to console her own mind. So, how she would keep trust on a man who all time broke a woman's mind. It clearly exposed that he was neglecting woman's decision, thinking that woman are weak in taking decision and giving opinion.

Sexually dissatisfaction, one of the most important waves, creates a Taslima Nasrin. *Bhromor Koi Gia* is an outcome of her being radical feminist and secular thinker. She can never predict future because she said that she was the she what she wanted she did without thinking its result (p-23).

There are some issues uphold in this short story.

### ***Curved Attitude***

From the very beginning of the story and by describing the physical structure of Hira and Altaf, it seemed to us that they had made a well conjugal partner. Though they were physically perfect, one of them was sexually paralyzed and other had sexual thirst. So, if a cultivator could not cultivate on other, the other had remained in barren field where no crops could grow up. One of them had taken initiative to resolve the problem but the other for his reputation in the face of society and wife could not come to an agreement. Then quarrelling started. A conjugal unity had been divided into two hearts. In one side, Hira begrudged to listen any consolation because her physical ooze. On the other hand, Altaf was not confessing his disability and he did not abandon his daily activities. Curved mind had been symbolized as domination over one's decision and keeping stability on own decision.

Maternal aunts told Hira that she would get well and handsome husband. She had gotten and she confessed at her thinking.

I am not denying that he is my husband. It is further true that I like him. When he wears dress for office; sits on breakfast table; waving hand and smiling for depart, it looks well. All is those. When he comes back; gossips; smiles, I feel happy. But when touches my body by his fingers, I feel unwell.....if you can't manage all thing I want, please don't break my sleep. (Trans by me, p-18)

Getting inspiration from Rubina, Mim and Mim's father, Hira bent and left the normal life for curved and spoilt life.

We have seen her ego style and if she became egotist, never listened anyone. When her sense backed, she lamented for her egoism. For her egoism, she was ready to break the minds of Altaf's peaceful family members. She had done it and she stood up her want. Flexibility was absent in her ego all through the story.

### ***Mind Changing***

Sexual intercourse has been raised as the utmost happiness to a female. Irrespectively poverty and prosperity, it is glorious. Taslima Nasrin had given a turning situation in the mind of Hiraby providing opportunity to discuss when neighbouring Bhabi, Rubina praised the outer beauty of Altaf thinking that he also was a good performer at bed. But dissatisfied at bed, Hira protected Rubina's (wrongly) praising and indicated the separation.

If mind doesn't continue, how the paper (marriage registration) can pinup. (Trans by me, p-75)

This statement comes out of from the core of heart for staying long time barren field. Now she emphasized her relation with Altaf only existing in the form of writing; not in the form of mutual love and sympathy and this relation is not more than temporary social agreement because she could not written a mental agreement with him. Altaf tried to do so and sometime he showed console to her for realizing his disability although he never could openly confess in front of her. If he did, the story might take a U-turn. He only tried to melt mind but could not dorfor his weak strength and this issue made a change on their mind. Observing disorder in the character of Hira, Altaf doubted her. On the other hand, she had taken initiative to make him doubtless on her. A competition of doubt and innocent emerged between them. The rest of a little bondage had been thrown to the mouth of horrible atmosphere. How much Altaf changed his mind that he did not allow a single relative of Hira at his house. Again, going outside and holding telephone were totally prohibited for Hira. In the way, Altaf forgot his love for Hira with her he played like a baby.

### ***Personality***

Personality is the combination of characteristic or qualities that form an individual's distinctive character (Google definition). Personality differs from person to person and somebody is recognized among all by its individuality or personality. According to Wikipedia, personality is defined as the characteristic sets of behaviours, cognitions, and emotional patterns that evolve form biological and environmental factors. While there is no generally agreed upon definition of personality, most theories focus on motivation and psychological interactions with one's environment. *Bhromor Koi Gia* deals with not only sexuality but also personality. The intensive personality murdered the bondage of Hira and Altaf's marriage life. Altaf's personality had been disclosed by Hiraherself- handsome; well character; well established; not alcoholic and not womanholic and famous in study. He was an engineer of PWD (Public Works Department) lived at Gulshan, Dhaka. He did not abuse her. He was a great husband when he came back home called Hira several times which Hire confessed. Hira is pretty well and cool mentality. She accepted her parents' decision on marriage, which is to be defined her obedience to the patriarchy role. She was dancing when she had heard about her marriage and dreamt another world. Yes, it was another world to her with physical upset. The dream was not true to her. She did not show immediate reaction or encounter to Altaf. She advised him not to meet with a doctor alone, but she advised him to meet a doctor for both to find out whose problem it was. For the famous personality among the aristocratic people, Altaf disagreed and resisted her from this confusion. Sometime, Hira did not prepare herself sacrificed and Altaf did not want to expose his weakness in the face of all. Personality made Altaf rude but for the nature of his character he could not think about another marriage or for his orgasm's disability could not think the other way. By personal jealousy Altaf disallowed entrance of Hira's relatives. When prohibition was exposed upon Hira's movements, she became furious and disorder was created in the family. Self-respect sense worked in Altaf as it works among the famous, affluent, powerful and respectful men. These had been seen greatly in Altaf's personality. If he became flexible in this regard, all would live in calm together. Hira identified sexual dissatisfaction as offence of herself at the hand of other.

### ***Seduction***

Seduction is a term that is defined by persuading someone to have sexual intercourse willingly; without forcing. A wild sexual discussion with Rubina, Sharmin and Hira added fuel into fire. They were talking about last long intercourse with their husband. The protagonist, Hira, could unable to

understand the talking of them because she was not introduced with 'orgasm'. Hira was blamed for laying with Latif by her husband. Latif was a friend of Altaf and the blame was totally misunderstanding grown up from the jealousy of Altaf because he knew Latif's character and a change came to her when Latif felt her warm touching her forehead. The torture on this blame forced her to reach the activity of seduction. Hira got out of the house and later she found a job. When living at hostel met with Kaiser, a distance relative's cousin. Forgetting her being married, she fell in love with him and thought about his touch silently. Seduction had been taken steps when she was invited at Kaiser's house and invitation was willingly accepted because what she wanted all were present in the manner of Kaiser. Once Kaiser kissed her tightly and she felt that her thirsty was cooling and melting; forgetting that she was a married lady, not divorced even. It is a matter of wonder that Taslima Nasrin skillfully controlled the seduction scene what she did not at Hira's husband. She just has accused Altaf for his sexual disorder. Kaiser was never better than Altaf in comparison except sexuality.

### ***Denying Patriarchy and Self-Ups***

One of the most important events in *Bhromor Koi Gia* is denying patriarchy and self-ups. When Hira was not being quenched of sexual thirsty, she became angry over her husband. Sometimes she left his husband's house to her parents' house. She founded both place with similar attitude. Parents were saying that a mature girl could not live at her parents' house and it was shame for the parents. All members of her parents' family (because she was married girl) forced her to leave the place of parents to husband's house and it is a custom of human society. She severely ill-treated by her parents like she got at her husband's house. Her father and other relatives told her that her husband was giving her golden ornaments, car travelling, taking her to restaurant and what she wanted he gave her. Once when she was abused and beaten by her husband, she left the house of him. Hoping calm at father's house, she returned but she was called guilty at this house. They proposed her to go back and they would not give her shelter any more. Then she finalized to left both house. Seeking a job, she spent her life full of freedom. When her father visited her work place, she prepared herself for debate with father pulling any issue, if her father asked her leaving the job. Being self-ups/self-reliant/self-development, she started studying in Dhaka University with the help of Kaiser. She had achieved self-selection when she got employment and a earning source. She had also developed her mind with love to reduce physical upset. She considered 'people is a vague term' (p-78) and started walking in the way of life. Hira did not care, now, what people said about her and how they looked at her thinking that her suffering was not being looked by people. So, she got boldness and executed the role of patriarchy.

### **OBJECTIVES AND METHODS**

The paper attempts to find out the radical events or radical features in the short story of Taslima Nasrin's *Bhromor Koi Gia* and to formulate an acceptable decision getting rid of radical dismay. The book edition, this paper discussed with, was 2013 version, though the book had been first published by Riva Ray in 1999. The original book was used as a primary source to quote and some published articles were studied for further information related to the topic.

## DISCUSSIONS

Feminism is a talking which gives women independence proving all facilities and fulfilling their demands. It creates opportunities of women free speech and free thinking as well. It is such a term which allows women making themselves out of so called confinement at which they were never but social relation. Women argued the oppression and suppression against men. They also cried for inferior state. There are some important term in feminism. Basically two terms are more important to describe women's demand- liberal feminism and radical feminism.

Liberal feminists work with the structure of typical society to assimilate women into feminism and make the term more approachable to individual women's rights, but do not directly challenge the system itself or the ideology behind women's oppression. The movement of suffragist is a great example. On the other hand, radicalism opinionssocieties as fundamentally patriarchy in which there is domination of male as well as oppress of women. It denotes the equality between male and female; not a combination. The radical feminism trusted that society means patriarchy. In patriarchy females have less social power than male. Males harm female by intensive physical oppression. Hiraat the middle of the story started denying the acceptance of male domination because she has energy and working ability to earn livelihood. So, no needs depending on males. Sometime she supposed to slap her husband but could not because of powerless state of her, thinking that he managed food for her and so on. Radical feminism has no scope of arguing this statement. Here is women free thinkers. Sexuality in radical feminism is oppression which Hira denoted as hyena. A man comes to suck woman's body just for his satisfaction; not imagining about her well physical satisfaction; comes to make a woman cry. TaslimaNasrin refers such comment which meant abusing herself at the hand of paralyzed man. Radical feminism allows women's openly movement in the air for earning and reducing relying no men. In the short story, it is seen in the character of Hira when she came out of her husband's and father's house and got a job. She became out of control even herself control. Getting and lusting for the job stood herself against her father's speech which she had never done when she was jobless. Subordination is another feature of radical feminism. Hira's father was an advocate and her husband was an engineer. Subordinating approach makes personality noticed in the characters of such famous personnel. Restriction on inferiors must be imposed upon for avoiding ill-fame to people which is to be called subordination. Actually it is a social bondage coming from the family as it is said that religious first hand belief is to be initiated from the family; not from the society or government. So, famous and well known person avoiding denouncement the family member must be taught behaviour, etiquette and custom. Physical torture might be signified as Altaf had done but it became reversed. Radical feminism strictly talks about subordination by torture to women. It has seen mental torture in Robert Brown's poem 'My Last Duchess'. Uncertain future has been seen in Ibsen's *A Doll's House* as it is seen in Taslima's *Bhromor Koi Gia*. The book of Ibsen ended with Nora's leaving the house of her husband. The book by Taslima ended with the leaving house and the quench of sexual lust. But the books were not progressing and the fate became unknown to the readers. Mental torture and uncertainty supports by radical feminism. Metaphorically, the house of husband is compared with the house of prison cell in TaslimaNasir's *Bhromor Koi Gia*. Radical feminism tells so. But it is a matter of regret that radical feminism does not clearly mentioned how the humanity will exist; how bondage will sustain; how a family will progress. Nasrin's works are 'I will not be silenced. Everywhere I look I see

women being mistreated and their oppression justified responsibility to protest? (*Outlook* 1994, 25).

## RESULT

The work of the author, Taslima Nasrin, hesitates into double subordination- at the hand of parents and at the hand of husband. But she has no care about the public because of a sense that public will not come to resolve the mental and physical torture. They will come to suck interest of conflict. It is a way of oppression. Patriarchy is a male highlighted arena that has not only disqualified the pronouncement of women, but also subjugated them. The book attempts to authorize a community of woman through leaving the house of male and involvement into a job that rises above cultural physiognomies and topographical margins because it has a feminism approach. The result of leaving house of male is seduction at all sphere of working environment. Earning a lot, women nowadays spend money lavishly for drinking, smoking, enjoying and dancing. They are becoming drunker. Most of them cannot return home for lusting and they are delaying gotten marriage. Western press symbolized Nasrin as “freedom of expression and of women’s rights” and “labelled her a Bangladeshi female Salman Rushdie” (MacWilliam 1994). Nasrin abandoned religious faith for unfulfilling sexuality at the mouth of mother-in-law. Nasrin is a rebel writer against male domination in all sphere of life. She has an allergy on male but she always wants male touching and said that she is tired now. She has gotten three marriage. Unfortunately she could not retain a conjugal life as a wife. As she has no husband and no trust on male in the reason of sexuality as dissatisfaction of physical test is the oppression to her. Nasrin’s distresses cover multiple layers of women’s oppression. Her fight is for freeing women’s minds and bodies from men’s mechanism. She talks sexuality rather than education. She states at *Nirbachito Kolam* (Selected Column):

Look, they come to bite you, taste you, tear you; they are another name for savagery and they come to drink you up, lick you up, and smash you up. They are men. They are not human....(Das 1993, 28)

This voice of Taslima appreciated internationally rather than locally. Her desire of using words and uttering sentences juxtaposes homosexuality, where no need of opposite gender. Taslima Nasrin being the first Bangladeshi writer to have been embroiled in so many controversies, to the extent that sometimes the words ‘Taslima’ and ‘trouble’ become synonymous in the Bangladeshi media’. Controversy in her case has been shown from the written words to the spoken sentences, ‘from anti-man to anti-religion to anti-motherland. Becoming a radical feminist and anti-Islamic writer (which made her well-known worldwide), she used pornographic words in her writings and developed falsehood from upset as well as jealousy caused gathering people against her and her exile from her motherland.

How much a woman in Indian Subcontinent loved her husband, she could not love her child equally. But Taslima Nasrin stepped separation in her all works. She was totally unable to unite lives rather she formulated fight and war against male who is a component of building society. It seems that she has taken an idea from Begum Rokeya’s *Sultana’s Dream* where all males were captive inside the house and females directed the country peacefully. It seems that Begum’s work was against male; no. Any lady in her writing did not refuge the authority of men; just females were running the country and the family as well which indicates only male or only female gender needs freedom and working



space to avoid chaos of social and religious role. But she demanded education for female to develop a modern civilized mankind as ShamiBibakanando said in his *BharatiyaNari*(at 41<sup>st</sup> edition) that the ladies of America were more educated than the gents of America. The gents spend slavery life throughout life for earning money and ladies got time for their self-development (by getting education). On the other hand, Nasrin being MBBS doctor, she had gotten education from her patient who were raped and gang raped and she started writing against male. She could demand reformation of the old constitution rather she said that woman must urinal as man did! Man rapes woman, and from today woman will rape man. It is pornographic sight and rape is itstraining.

Islam is a religion which has taught people equality. It prescribes the Paradise under the feet of a mother. Education is for all as the Qur'an was revealed by the word *Iqra* (read). It is needless saying that education is needed for both male and female. But it protects unrestrained sexuality and proclaims its accountability by announcing a great punishment. How a female and a male will spend their life the Qur'an prescribes. Islam does not supports torture. It tells people standing against torture. For this reason, learning self-protection is appreciated in Islam. Strange matter is that morality is completely ignored by modern writers who had imbedded with irresponsibility for the absence of religion based education. Homosexuality flourishes, sexual morals have been cast aside. It is an age of technology and invention where abortion of school going girls is encouraged. In religion, education has a high place and the Qur'an says 'read'. It makes clear to all that education which never be seized from one by someone can give the people independence.

## CONCLUSION

It may be concluded by some advice. To protect seduction and rape, the government should follow the given instructions for governing the country smoothly.

- i. Never be modified by other nation.
- ii. Must separate boys and girls institution and work place.
- iii. Provide safety in transport by separating transport service.
- iv. Prescribe mandatory of marriage at the age of 18 for girls and at the age of 20 for boys (Consulting with Afghanistan's student in India as most of them married before B.A. completion).
- v. Prescribe death for rapist who is married and who is unmarried the government should manage his/her marriage with light punishment.
- vi. The local government should keep documents of all citizen and audit accordingly for counting age.
- vii. Announce salary for the girls who will continue family life rather than doing job- 2000 for Secondary passed girl; 3000 for Higher Secondary passed girl; 4000 for Hon's/B.A. passed girl and 5000 for M.A. passed girl.
- viii. Prescribe fired from job for those male whose wife is a govt. service holder. Only one of them will remain job holder. If husband supports his wife, he will not be paid. But if her wife resigned from the job, she will get salary according to the act VI. Then they will get double benefit. (In the sense of laziness is anti-development as well as a brother of Evil and all male will be engaged into work rather than getting free time for eve teasing or planning rape).
- ix. Traditional dress should be prescribed; not foreign resemblance.

x. The film industry must be released a moral film and the hero and the heroine must be married at the beginning of the film as if a hero cannot kill a lot of people for a girl with whom he has an illegal love affairs (The love without marriage is an illegal love).

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