

UNVEILING THE INNER SYMPHONY: JOURNEYING THROUGH THE LYRICAL LANDSCAPES OF HABBA KHATOON

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ABSTRACT: *The accomplishments of Habba Khatoon are unparalleled, considering the fact that she could transgress the social and cultural era in which she was living. Lived during the 16th century, she not only introduced 'loal' to Kashmiri poetry but championed the genre effortlessly. The recurring themes of Habba Khatoon's lyrical poetry include an extreme sense of imprisonment, the fleeting nature of existence, the desire for relinquishment, an obsession with death, nature, and memory, a desire to return to one's roots, love and longing, beauty, and pleasure, etc. Another prominent feature of her poetry was its affinity towards an egalitarian approach while exploring the inner voice in contrast to indulging in excessive religious fervour. The songs of Habba Khatoon were an attempt to effectively utilize the Kashmiri language to give expression to the repressed feelings of women and create a sense of personal independence. Khatoon attempted to portray the struggles and everyday lives of women in society via the sensitive perspective of a woman. For example, in songs such as "Why this aversion for me?", "Parental House", and "Pretty Posies I Make for you", we find a deeper sense of gender consciousness and feminist ideology depicted by the poet. The research paper aims to explore the lyrical poetry of Habba Khatoon and tries to analyse how she portrayed the interior mindscapes with the finest use of lyrical landscapes.*

KEYWORDS: *Loal, Lyrical Poetry, Kashmir, Habba Khatoon, Mindscape, Feminism*

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1. INTRODUCTION

For centuries, the Kashmir valley has been home to a distinct social and cultural philosophy known as Kashmiriyat. A blend of tolerance, inclusivity, and religious and cultural harmony defines it. Establishing a communal sense of belonging and mutual respect among the diverse populations of Kashmir, including Muslims, Hindus, Sikhs, and Buddhists, Kashmiriyat is a way of life that is rooted in the region's Sufi traditions and transcends religious and ethnic divides. For centuries, Kashmiri literature was believed to be distinguished by a unique mysticism that fostered and spread the concept of Kashmiriyat. The word 'Kashmiriyat' now refers to an ancient form of indigenous secularism of Kashmir. We need to look at the circumstances that led to its creation and how its meaning has changed over time to represent the dominant aspects of that secular ideal. We might be able to pay attention to the subtle implication by retroactively applying it to previous historical situations if we acknowledge the historical context of the term itself. In the discourse about Kashmir, the term Kashmiriyat is now extensively used. It normally signifies the sociocultural Kashmiri identity that is often considered indigenously secular. *Kashmiriyat* is fundamentally defined by focusing on the universal principles of tolerance and pluralism. As a key term in the always heated discussion on Kashmir, however, the term has been smeared with various kinds of political nationalism and sub-nationalism. Amid such political meanings' fixation on it, the term's historical context and the process of its conceptual transformation have often been neglected. A culture of non-violence and tolerance has always been at the center of the concept and encouraged by Kashmiriyat. Peaceful cohabitation amongst the region's various religious and ethnic groups has been made possible in large part by this ethos. However, militancy, political unrest, and outside influences that have strained the region's social fabric have made the concept of Kashmiriyat difficult to apply in recent decades. Many Kashmiris, who view Kashmiriyat as an essential part of their identity and the cornerstone of peace and harmony in the valley, continue to preserve and cherish these ideals despite these obstacles.

The famous Kashmiri historian Gull Mohammad Wani summarises it as:

Kashmiriyat should be understood within the broader framework of not only the rich and unique culture of Kashmir, but also unique social and political experiences of the people. Kashmiriyat is a sense of belonging to the past. It is Janus faced: one face looking to the future, the other in the past. It is an appeal to link one's mind with one's roots (Tak, 2013).

Although the word Kashmiriyat appears to have been compiled relatively recently around the 70's, its inclusive qualities date back centuries. T.N. Madan opines, "Kashmiriyat is not a Kashmiri word, and it is a recent coinage, not earlier than the 1980s" (Gull 2011).

The literature of Kashmir has a long legacy. With a centuries-long heritage of poetic expression, Kashmiri literature captures the subtleties of the region's history and culture. The integration of diverse religious traditions is one of the defining characteristics of Kashmiriyat which is subsequently also reflected in the literature of Kashmir. Islamic and Hindu components frequently coexist in the region's Sufi rituals, which are a clear example of this syncretism. This merging of spiritual traditions is embodied by the famed Sufi saints, such as Lal Ded (Lalleshwari) and Sheikh Noor-ud-din Noorani (Nund Rishi). These early Kashmiri poets like Lala Ded and Nund Rishi's poetry reflected the influence of Sufi mysticism in their works. From the very beginning, renowned academics such as Kshemendra, Kalhana, Abhinav Gupta, and many others have nurtured the land of cultural and intellectual traditions. The literature and language of Kashmir are important repositories of Kashmiriyat. The region's poetry and prose, which celebrate Kashmir's cultural diversity, also frequently focuses on themes of love, unity, and the natural beauty of the state. The diverse culture of the area is reflected in traditional Kashmiri festivals, music, art, and customs. Various communities celebrate festivals such as Navreh (Kashmiri New Year), Eid, and Shivratri, with participation extending beyond religious boundaries. A lengthy line of poets, including Rahim Sahab, Shamas Faqir, Wahab Khaar, Socha Kral, Samad Mir, and Rupa Bhawani, carried on the Sufi mystic poetry

tradition following Lal Ded and Sheikhul Aalam. Ghani Kashmiri primarily wrote in Persian. Between came poets such as Rasul Mir and Habba Kahtun, each bringing with him a unique literary style that might or could not have been associated with the strange mystic tradition. A vast spectrum of themes is covered in Kashmiri literature, from romantic and nature-inspired poetry to mystical and spiritual musings. Because of the region's violent past, a sizable body of work addressing political and social issues has been produced; literature frequently acts as a vehicle for resiliency and resistance. Kashmiri literature is evidence of the rich cultural fabric of the area and its capacity to alter and adapt over time in response to different historical and social shifts. It remains a dynamic and vital component of South Asian literary legacy, spanning from the early spiritual and mystical works to the modern and contemporary expressions of identity and resistance. Prior to Habba Khatoon, Kashmiri literature was influenced by a wide range of faiths and societies, including as Islam, Buddhism, Shaivism, and Hinduism. From classical Sanskrit works to Islamic texts influenced by Persia, the literary history developed until a unique literary and linguistic culture emerged in Kashmir. Habba Khatoon's lyrical poetry, which further enhanced Kashmiri literary legacy, was framed by this rich tapestry.

2. RATIONALE- THE LIVING LEGACY OF HABBA KHATOON

When Akbar conquered Kashmir in 1587, it eclipsed the Tsak dynasty. The Shahmiri dynasty began in 1554, of which Zain-ul-abdin (Budshah) was the most remembered king. Between these two historical periods belongs the most revered poet of Kashmir, Habba Khaatoon. Chandrahara, a village close to Pampore, is significant in history as the birthplace of the poetess Habba Khatoon, who belongs to a moderate peasant family. To comprehend the emerging literary movement that accompanied her, it is fitting to take a broad overview of the era. The feudal class, known as the *jagirdar*, was occupied only with the game of power struggles at this time of political unrest. A series of famines followed one another during this time of economic catastrophe. The people's suffering was lessened by the Mughal conquest of the valley, which provided them both economic assistance and stable governance. The final Tsak monarch, Yusuf Shah Tak, who married Habba Khatoon in 1570, twice lost his kingdom and was later banished to Bihar, where he languished.

“No authentic biography of the poetess is available anywhere. What has been written about her by various authors is based only on legends, but weeding out the romantic dross that has grown around them, the incontestable facts of her life would stand as follows; The first three references (Shaayak, Kachru, Khoihami) mention her as a great singer and mistress at the court of Yusuf Shah Tsak...She was from a moderately respectable family in Pampore which had not remained as affluent as earlier.”.(Triloki Nath 37)

Habba Khatoon, regarded as the ‘Nightingale of Kashmir’ was the most celebrated poetess from Kashmir of the 20th century, known for her delicate and deeply felt poems. In 1554, Habba, often referred to as Khatun or Khatoon, was born into a rural family in a small Pampore town. Oral tradition gave her the name Zoon, which was bestowed upon her due to her exceptional beauty. According to a different account, she was originally named Zoon and baptized on a moonlit night by a Sufi mystic. When Zoon was quite young, her father got her married off to a peasant guy. Her marriage did not last, though, and she soon filed for divorce. In addition, after getting married to him, she adopted the name ‘Habba Khatoon’. Before the Mughal conquest, Yousuf Shah Chak was the last self-governing monarch of Kashmir, and she married him. Both Quran and Persian were studied by Habba and she devoted her all to the poetry of Kashmir during the period when Persian was the language of the court.

Her poetry reveals the common people's language and feelings, revealing a wide range of emotions that the general public may understand, including passion, melody, and tenderness. She also started writing lyrics and singing with the help of her Sufi master. She was a born poet, with a lovely

voice. Poetry by Habba Khatoon reflects Kashmiri identity and ethos in addition to being an artistic expression. Her art contributes to a feeling of shared cultural heritage by capturing the power of Kashmir's natural beauty and the complexity of its people's emotions. Her memory is preserved in Kashmir's communal consciousness through the continued singing of her songs and recitation of her poetry. Primarily composed in Kashmiri, her poetry depicts her profound feelings and encounters, especially her loss and yearning when her spouse was taken prisoner and banished by Mughal ruler Akbar. A moving tale of love and sorrow set against the turbulent history of Kashmir is presented via her personal experience, which is entwined with the political upheavals of her day. The poetry of Habba Khatoon stands out for its emotional profundity, rich imagery of Kashmir's natural beauty, and simplicity. She is still revered as an iconic figure for her contribution to the poetic history of the Kashmiri people, whose work has left a lasting legacy in literature and culture. Many poets and authors in the area have been influenced by her poetry, which is known for its lyrical beauty and emotional depth. Her poetry frequently addresses themes of grief, love, and the natural world, striking a powerful chord with listeners and readers. Many media and artistic genres have drawn inspiration from the life and poems of Habba Khatoon. There have been plays, songs, and even movies based on her life story. Her legacy is preserved and new audiences are introduced to her through these adaptations. The impact of Habba Khatoon's poetry bears witness to both her brilliance and the universal subjects she tackled. She is still revered in Kashmiri culture and serves as both an inspiration and a symbol of the rich literary legacy of the area. She keeps creating art that connects the past and present while moving people who read her poetry. The legacy of Habba Khatoon is noteworthy since she is regarded as one of the first Kashmiri women poets whose works are still available. Her poetry is still recited and sung frequently in the area, providing a vital connection to Kashmiri history and culture. Her work is ageless because of her exceptional ability to convey the essence of human feeling in her verses.

3. ANALYSIS-LYRICAL LANDSCAPES OF ROMANTICISM

The poems of Habba Khatoon are the main source of knowledge about the unique poetic style known as 'Loal' (or Lol). This literary style captures the spirit of love, longing, and introspection with its lyrical and expressive quality. Loal poetry is integral to Kashmiri oral culture, frequently adapted to music and sung. The poetry's emotional depth and comprehensibility are improved by its musical quality. The poems are usually melodic and memorable because of their rhyming and rhythmic pattern. The suffering of unfulfilled or lost love is a major theme, and it is movingly conveyed through rich imagery and expressive language. The poems usually deal with the themes of being parted from a beloved and the ensuing emotional upheaval and longing. The poetry collection 'Loal' heavily draws inspiration from Kashmir's natural beauty, including its mountains, rivers, flowers, and seasons. Poets express their feelings through the metaphorical use of these components. Various emotional states are symbolized by natural elements; for example, the blooming of flowers represents joy. Loal poetry typically tells an intimate and intensely personal story in the first person. To convey a sense of immediacy and emotional intensity, poets frequently address the lover directly. Readers can establish a strong emotional connection with the poet's experiences through the poems' powerful portrayals of love, sorrow, hope, and resilience. There are frequently mystical or spiritual overtones, which represent a yearning for a closer relationship with the beloved—who might also represent a more elevated spiritual being. The language employed in Loal poetry is usually straightforward and uncomplicated, rendering the deep feelings and concepts understandable to a wide range of readers. The language, despite its simplicity, is rich in imagery and evocative, creating vivid pictures of the poet's inner world.

An example of the Loal style:-

"O beloved, where have you wandered?"

*The garden blooms, yet my heart lies fallow,
Each petal whispers your name, a song of sorrow."
"In the quiet of the night, I call to you,
The moon's soft light a witness to my tears,
My soul aches with a love that time cannot quell."
"The river flows, carrying my silent pleas,
Through the valleys and the meadows green,
In every ripple, I see the reflection of our dreams."*

A significant component of Kashmiri cultural legacy, Loal poetry captures the aesthetic and emotional diversity of the area. Loal offers a strong feminine voice that emphasizes the social and emotional problems faced by women in Kashmiri society, thanks to poets like Habba Khatoon. Loal has a strong feminine voice that highlights the emotional and social issues that women in Kashmiri society face. Habba Khatoon's poetry is a prime example of the lyrical and expressive Loal style of Kashmiri poetry, which masterfully conveys themes of love, longing, and introspection. It is a timeless and meaningful piece of Kashmiri literary heritage because of its deep emotional resonance, individual voice, and rich use of natural imagery. Loal is a song that celebrates the universal human experiences of love and longing. It is simple yet profound words and musical quality ensure its continuous relevance and emotional power.

Habba Khatoon's poetic landscape is characterized by an intense romanticism nourished by an appreciation of nature, beauty, love, and freedom. The melodic quality, rich imagery, and emotional depth of Habba Khatoon's lyrical poetry are highly praised. Her art is a tribute to her astute observation of her surroundings, her deep connection to nature, and her personal experiences with love and sorrow. Love and separation are recurring topics in Habba Khatoon's poetry. Her poetry captures the anguish of longing and separation from her beloved. She is said to have drawn inspiration for these themes from her own experiences, especially from her split from her husband Yousuf Shah Chak. Her poetry is full of vivid imagery taken from Kashmir's breathtaking natural surroundings. She expresses her feelings by using the scenery as a metaphor. The picturesque valleys, meandering rivers, blossoming flowers, and towering mountains of Kashmir are often portrayed, providing a setting that heightens the emotional impact of her poetry. Habba Khatoon was known for his musical poetry, which was intended to be sung. Her lyrics' inherent rhythm and cadence make them suitable for musical creation. In the oral tradition of Kashmiri folk music, her poetry has endured due to its melodious nature. The poetry of Khatoon has a deep emotional depth despite its straightforward and approachable style. Her work is relevant to a broad audience because she employs simple language to express complicated emotions. The poetry of Habba Khatoon is deeply intimate. Her lyrics have an autobiographical quality because she frequently writes in the first person. She speaks in a way that makes it possible for listeners and readers to get close to her and experience her pleasures and sorrows as if they were their own. Her poetry has a lot of symbolism. Frequently employed images to symbolize diverse facets of the human experience are flowers, birds, and the varying seasons. Her work gains depth from these symbols, which frequently have numerous meanings.

*Habba Khatoon
I left my home for play
Nor yet again
Returned, although the day
Sank in the West.
The name I made is hailed
On lips of men,*

*Habba Khatun! though veiled,
I found no rest.
Through crowds I found my way,
From forests, then,
The sages came, when day
Sank in the West.
(Translation by Nilla Cram Cook)*

Habba Khatoon conveys a deep sense of unmet desire and restless quest in this poetry. She starts off by telling about how she first left her house to go play, signifying the beginning of a quest or adventure. She never managed to find her way back, though, as the line "although the day / Sank in the West" suggests that she was always on the lookout for something elusive. Even after becoming well-known ("The name I made is hailed / On lips of men"), she stays veiled and restless, revealing a profound inner anguish. Her journey through life is described in the last lines ("Through crowds, I found my way, / From forests, then"). However, even when wisdom or guidance eventually shows up ("The sages came"), it does so too late because the day is almost over. The poetry encapsulates themes of yearning, the futility of fame, and the unwavering pursuit of serenity and purpose.

*Meadows I cover with flowers for you,
Come, my lover of flowers!
Come, let me gather fresh jasmine for you,
Never return these hours!
Lilacs have bloomed by the river for you,
Deeply the world is asleep,
Still, though, no answer has reached me from you,
Garlands of green I keep.
What if they speak only evil of me?
Who has been able to change destiny?
Come, my lover of flowers!*

The speaker of this poem invites her beloved, who is now away, to visit and take in the beauty she has made for him. She conveys her intense need for him. Gathering fresh jasmine to symbolize her love and dedication, she decorates meadows with flowers. Her lover hasn't responded to her, even though the world is asleep and the lilacs are flowering. Her green garlands serve as a constant reminder of her patience and hope. Recognizing that there is no turning back destiny, she brushes off other people's unfavourable remarks. "Come, my lover of flowers," is her plea, expressing her deep desire and steadfast devotion.

Habba Khatoon expresses her innermost thoughts and self thus:

*It is the middle of night, my doors wide open for you, Come and enter my gates for a while;
No doubts are there why then this misgiving Why this apathy! My tears flow in ceaseless
torrents I want to have you and you alone; Why this foregoing my ways, Why this apathy!
In treble and bass, I sing my song But you refuse to hear my wails; Where ever did I fall
short in love's bargain? Come and enjoy my pomegranate bloom. - (Quoted in Malik,9-10)*

In this poem, the speaker conveys a profound sense of yearning and heartache for an absent lover. She describes the vulnerability and openness of her heart, symbolized by her open doors at night, inviting her lover to enter. Despite her certainty of love, she is puzzled by his indifference ("Why this apathy?"). Her tears flow continuously, emphasizing her deep sorrow and desire for him alone. She

questions his avoidance and expresses her pain through song, wondering where she fell short in love. The final lines invite him to experience the beauty she has to offer, symbolized by the pomegranate bloom. In chapter three of his book *A History Of Kashmiri Literature* Raina Triloki Nath elaborates on lyricism and opines that in the 16th century, lyricism replaced mysticism. Through her poetry, Habba Khatoon aimed to spread a worldwide message of love and humanity. She's one of those poets who, uninfluenced by spiritual poetry, captured the feelings and experiences of the everyday man in their poems. Habba Khatoon's grandeur resides in her ability to retain the dignity of poetry while putting herself in danger and facing life's ills and furies. Her poems, or love rhymes, are intensely sentimental and are the only way she expresses the longings, nostalgia, anguish, loneliness, passionate feelings, disappointments, and chronic agony she endured. A crucial part of Kashmiri literature and culture is Habba Khatoon's lyrical poetry. Her ability to capture the subtleties of human emotion through the beauty of nature has left a lasting impression.

Findings- Female Consciousness in Her Poetry

Feminist lyrical poetry incorporates feminism's core themes such as gender equality, women's rights, and the investigation of female identity and experience with the intimate, frequently emotional expression that characterizes lyrical poetry. This kind of poetry often questions accepted wisdom denounces patriarchy, and gives voice to the shared experiences of women. Feminist lyrical poetry is a complex and varied genre that is still developing. It provides insightful perspectives on the experiences of women and the continuous fight for justice and equality. Feminist lyrical poetry is characterized by several distinct features that blend the emotive and personal nature of lyrical poetry with the critical and transformative aims of feminism. Some of the key features include Personal Voice and Subjectivity, First-Person Perspective, Critique of Patriarchy and Gender Norms, Challenging Stereotypes, Highlighting Oppression, Empowerment, Reclaiming Female Identity, Intersectionality, Rich Imagery, and Symbolism Symbols of Feminism, Myth and Legend, etc. Feminist lyrical poetry often adopts a deeply personal and emotive tone, reflecting the poet's individual experiences and inner thoughts. Many poems are written in the first person, emphasizing personal narrative and subjectivity. The poems frequently challenge traditional gender roles and stereotypes, questioning societal expectations placed on women. They often illuminate how patriarchy and sexism affect women's lives, both historically and in contemporary contexts. These poems work to reclaim women's voices and identities, often suppressed or marginalized in patriarchal societies. These poems celebrate female strength, resilience, and empowerment, advocating for gender equality and women's rights. Feminist lyrical poetry frequently addresses themes related to the female body, promoting body positivity and challenging objectification. The poems often explore female sexuality, advocating for sexual freedom and agency. Feminist poets use vivid and powerful imagery to convey complex emotions and ideas. Symbols such as the moon, nature, and mythical figures are often employed to represent feminist themes and narratives. They also reimagine myths and legends, presenting alternative narratives that empower female characters.

In the book *Makers of Indian Literature: Haba Khatoon*, S. L. Sadhu, claims that Habba Khatoon's genuine emotions gave her songs life. She shows uncommon spontaneity in expressing her anguish and sadness since she refuses to find solace in symbolism. "She continues to remind the 'callous' and the 'faithless' beloved of her sufferings ...her utterance is steeped in pathos which is natural" (40). She experienced severe mental anguish and physical pain, and her husband's house was not the right place for her. She wrote these lyrics to convey all of this. "I'm unhappy in my husband's home Relieve me from suffering my father's clan I went to fetch water from the stream, The earthen pot broke, my noble parents pay for it, I entreat you O else get a new one to replace it..."

Her art, which is frequently viewed from a feminist perspective, depicts the hardships and tenacity of women living in patriarchal societies. The poetry of Habba Khatoon is renowned for its intensely personal and emotional tone, which mirrors her inner struggles and experiences. She writes in the first

person for the most part, giving readers a close-up look at her emotions and experiences. Her poetry frequently challenges the patriarchal systems and social conventions that repressed women. She gives a detailed account of the difficulties that women encounter, especially when considering her personal experiences. Habba Khatoon provides a voice to the disadvantaged and disenfranchised, especially to women who have been silenced by society. She empowers herself and other women by expressing her suffering and longing and demonstrating the strength that can be found in vulnerability. She often employs nature in her poetry. Her poetry shows resilience and the ability to bear emotional suffering even though they are full of grief. In Habba Khatoon's poetry, pain is frequently expressed both physically and emotionally, with her body serving as a vehicle for both. Her poetry is deeply engrossing because she uses rich sensory descriptions to convey her inner emotional world. Her writings reveal a desire to be released from the limitations placed on her by both society and her situation. Through her poems, she quietly challenges the limitations and expectations that are put on her because she is a woman.

Here are a few lines from her poems that highlight these features:

*"Where has my love gone, leaving me to yearn?
The spring blooms mock my desolate heart,
Every petal, a token of the joy I miss."*

The poet communicates a profound sense of sorrow and longing for a departed love in this small yet moving extract. The speaker's bewilderment and grief over their beloved's disappearance are highlighted by the rhetorical question, "Where has my love gone, leaving me to yearn?" The speaker's hopeless heart is starkly contrasted with the image of spring blossoms, which are usually associated with joy and rejuvenation, highlighting their inner struggle. The speaker's emotional suffering is highlighted by the way each petal is perceived as a memory of the joy that is no longer present. The blooms' mocking quality alludes to a world that is celebrating and growing while the speaker is stuck in a state of pain and desire. The universal feeling of sadness, in which the sensation of internal loss and emptiness can be intensified by external beauty and joy, is aptly captured by this juxtaposition of vivid life and personal anguish.

*"Like a river flowing ceaselessly,
My tears carve paths down my cheeks,
A testament to the love unreturned."*

In these lines, the poet compares her continuous tears to a ceaselessly flowing river, emphasizing the relentless nature of their sorrow. The imagery of tears carving paths down their cheeks highlights the physical manifestation of their emotional pain. These paths are described as a testament to their unreturned love, symbolizing the enduring impact of unreciprocated feelings. The metaphor of the river suggests an unstoppable force, mirroring the depth and persistence of the speaker's heartache. The passage captures the profound sadness and the lasting impression that unfulfilled love leaves on the heart and soul. Habba Khatoon defied the notion that women should be mute and subservient by freely expressing her needs and emotions, which was groundbreaking for her day. Her use of autobiographical themes in her poems affirms the value of women's voices in literature and validates the experience of being a woman. Her poetry's emotional depth makes it possible for readers to identify with her situation and promotes a better knowledge of women's inner lives and challenges. Poetry by Habba Khatoon is a tribute to the everlasting ability of poetic expression to communicate issues related to women. Her work is still relevant today because it presents a moving examination of love, grief, and resiliency from a very feminine angle. Remember that Habba Khatoon focused

primarily on her experiences of day-to-day physical existence, such as love, expectation, aspiration, sorrow, longing, disappointment, and frustration. She also boldly voiced her lived reality in her verses. Her poetry is filled with intense introspection, striking imagery, and a strong sense of resiliency and longing. The poetry of Habba Khatoon captures the essence of her inner symphony and reverberates with the ageless themes of love, sorrow, and perseverance. Her writings serve as a tribute to the timeless potential of lyrical poetry to capture the most intense human emotions as well as the unwavering strength of a woman who found strength in her voice and vulnerability. Her legacy never fades and provides a glimpse into Kashmir's unique cultural and emotional terrain.

4. CONCLUSION

The writings of Habba Khatoon have had a long-lasting influence on Kashmiri literature and culture. She is admired for her ability to express the emotions and spiritual climate of her day in addition to her literary brilliance. Her life story serves as an inspiration to many, and her poetry is still honored in Kashmiri music and folklore. Her status as a timeless character in the region's literary canon has been solidified by her ability to portray in her poems the essence of her experiences and the natural beauty of Kashmir. Habba Khatoon's poetic landscapes transport the viewer on a profound journey through the emotions, beauty, and spirituality of Kashmir in the sixteenth century. Her poetry connects readers with the universal themes of love, longing, and the human experience because it is full of vivid imagery and profound emotional resonance that cuts beyond time and cultural barriers. via the natural beauty of her hometown, Habba Khatoon was able to express the intricacies of her inner world via poetry, a talent that is evident in her body of work. In addition to providing a backdrop, Kashmir's poems' recurrent environmental motifs also function as potent metaphors for her spiritual and emotional emotions. Her influence lives on in the hearts of people who value Kashmiri literature and culture. Habba Khatoon never fails to astonish and provoke awe and reflection with her poetry. Her poetry in Kashmiri honours the rich literary legacy of the area and serves as a constant reminder of the transformative power of poetry.

We are reminded of Habba Khatoon's timeless style and her ability to connect with readers of all ages as we delve further into her poetic settings. Her poetry implores us to consider our own lives, see the beauty in the natural world, and recognize the complexity of human feeling. Navigating her poetic landscapes reveals the inner symphony of a poetess whose voice is still as captivating and relevant today as it was two centuries ago. In contrast to other modern poets and authors from other areas, Habba Khatoon's poetry is firmly anchored in the unique historical and cultural background of Kashmir. Although poets from other areas may depict their customs, political views, and social concerns, Habba's poetry is distinctly Kashmiri. Habba Khatoon's poetry is incredibly intimate and passionate, frequently reflecting her own experiences and sentiments, in contrast to many other poets of her era who could have concentrated on courtly topics or religious doctrine. She differs from other writers who might have followed more formal or didactic literary traditions with her introspective, personal writing style. Habba Khatoon's poetry is incredibly intimate and passionate, frequently reflecting her own experiences and sentiments, in contrast to many other poets of her era who could have concentrated on courtly topics or religious doctrine. She differs from other writers who might have followed more formal or didactic literary traditions with her introspective, personal writing style. The poems of Habba Khatoon are renowned for their melodic brilliance; in Kashmir, they are frequently set to music and performed as folk songs. One characteristic that sets this poetry apart from the more formal or structured poetry of other places and cultures is its lyrical and melodic style. Her poems' timeless emotional power, melodic beauty, and profound simplicity will ensure that her legacy endures in the hearts of all those who appreciate Kashmiri poetry and culture. In conclusion, the strong ties Habba Khatoon's art has to the people and culture of Kashmir, its themes influenced by Sufism, and its depth of feeling is what make it so unique. Together, these components capture the

essence of Kashmiriyat and set her poetry apart from that of other poets in terms of both substance and style.

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