



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar Unand.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin Unand.

QAISRA SHAHRAZ FEMINIST THOUGHTS IN THE HOLY WOMAN

A THESIS



INSANI SEPTI GEMALA
06985021

ENGLISH DEPARTMENT
FACULTY OF HUMANITIES - ANDALAS
UNIVERSITY PADANG 2012

ABSTRAK

Skripsi ini membahas tentang pengalaman wanita dalam masyarakat Pakistan dan pemikiran feminis Qaisra Shahraz sebagaimana tercermin dalam novel yang berjudul The Holy Woman. Dalam novel ini penulis mengidentifikasi setidaknya ada 2 gambaran yang menunjukkan pengalaman wanita Pakistan dalam masyarakat tradisionalnya yang patriarkal. Gambaran itu antara lain mengenai pernikahan dengan Al-Quran dan bagaimana gaya berpakaian wanita menjadi bahan yang diperbincangkan.

Penulis juga mengidentifikasi sosok yang mandiri dan perempuan sebagai sosok pendidik dan pemimpin dalam masyarakat. Dalam melakukan analisis data utama diperoleh dari novel The Holy Woman, penulis menggunakan pendekatan *expressive* yang melihat karya sastra sebagai cerminan pengalaman, perasaan atau pemikiran penulisnya. Analisis menggunakan teori gynocriticism oleh Elaine Showalter. Dalam analisis ini penulis membagi kedalam dua sub bab yaitu mengenai pengalaman perempuan di Pakistan di lingkungan patriarki dan pemikiran feminis pengarang tentang wanita seperti tercermin dalam novel.

Berdasarkan hasil dari analisis penulis menyimpulkan bahwa bagaimana masyarakat tradisional Pakistan masih bersifat patriarkal dan member banyak tekanan atau batasan pada kaum wanita, namun wanita Pakistan sebenarnya dapat menjadi sosok yang sama baiknya dengan pria, setidaknya dalam hal kepintaran, kemandirian dan kepemimpinan.

Keywords: oppression, feminist, gynocritic



CHAPTER I

INTRODUCTION

1.1 The Background of the Research

Since the early phase of human civilization, women are always given the second position in society. Women are always treated under the oppression and control of men. Females are stereotyped as weak creatures, less intellectual and hence should act as the inferior party before their male counterparts. However, as the time goes by, women gradually realize that they are actually equally created by God as well as men. Thus, women begin to take action to gain equal rights and roles in the society. Some women begin to criticize men's works that underestimate them; some others begin to write their own literary works to make the society aware about women's ideas and feelings. This movement is later on lead to the emergence of Feminist Criticism.

Unfortunately, the abusive practice of patriarchal system takes place in various countries. One of the countries which still uphold the patriarchal system is Pakistan. In Pakistan, women are prohibited from being exposed in public space. Pakistani women are not allowed to have activities outside the house, in which they may perform their capabilities and talents that they have. It happens because the Pakistani society believes that women should be kept in the house in order to maintain their sanctity. A woman in Pakistan is considered to be more honorable if she devotes herself only in taking care of the household and trust the man to manage the other

things in life. What makes it even worse is that the Pakistani society has the tendency to use religion as an excuse for doing such patriarchal oppression. This phenomenon of justifying patriarchal oppression using religion in Pakistani society can be seen in literary works as well.

Literary works have long been one of the sources of enjoyment, which serves to refine our mind and expand our sense of life. Through literary works, human can find understanding, because they provide “the depiction of imagined experience [which] can provide authentic insights” (Perrine, 1999). However, gaining an understanding from literary works requires a particular mode of thinking, such as literary theory and literary criticism. Since literary works depict human experiences, both imaginative and real, they also portray the social phenomenon of woman’s discrimination in the society. One of the literary works that portray women’s experience in Pakistani patriarchal society is a novel entitled The Holy Woman written by Qaisra Shahraz.

Qaisra Shahraz was born in Pakistan, 1958, and has lived in Manchester since she was nine years old. She studied English and Classical Civilization at the University of Manchester and went on to gain two Master Degrees at the University of Salford: in English and European Literature and in Scriptwriting for Television and Radio. She is a Fellow of the Royal Society of Arts and a director of Gatehouse Books, publishing books written by students for Skills for Life classes. She is an advisor for the University of Lancaster for a three-year writing project entitled

'Mediating Marginalities', and has hosted and led many workshops and seminars in creative writing, abroad and in the UK (Gillett and Nicklin, 2011).

As a freelance journalist, she has contributed features and articles to various magazines and newspapers and has also had several short stories published in the UK and abroad, in particular in schools anthologies in Germany. One of her short stories, 'Perchavah', won the Ian St. James Award in 1994. She has also written plays for radio and television, including a screenplay adaptation of her first novel. Her award-winning drama serial *DilHee To Hai* (The Heart Is It) was broadcast on Pakistani Television and on Prime Television in 2003. Her works mostly concern about women and patriarchal oppression, which is why she is classified as a feminist writer (Gillett and Nicklin, 2011).

As Gillett and Nicklin (2011) says, Qaisra Shahraz has another successful career in education, working as a Quality Improvement Manager for the Manchester Adult Education Service and a consultant in education, teacher trainer and registered college inspector for the Adult Learning Inspectorate and OFSTED. She was shortlisted for the Asian Women of Achievement Awards in 2002 and for the Muslim News Awards for Excellence in 2003.

Qaisra Shahraz has written two novels. The first one is The Holy Woman (2001) which was awarded the title 'Best Book of the Month' by Water stones. The second novel is Typhoon(2003), which is a sequel set in the village of Chiraghpur (Gillett and Nicklin, 2011).The Holy Woman tells about a young woman named ZarriBano, who has refused many men to become her husband. She finally meets a

man named Sikander, who makes her falls in love. But when Zarri is going to marry Sikander, her younger brother dies and his father forces her to marry with the Qur'an, the Islamic holy book. It is because her father wants her to be the holy woman of her clan.

Furthermore, The Holy Woman portrays how men in Pakistani patriarchal society always have the upper hand and control over the family. Although a woman may be loved so much by her family, encouraged to get high education and treated like a precious treasure, but still a woman must always obey the decision made by men for her, regardless of how irrelevant that decision is. The novel also shows that tradition may sometimes also be irrelevant even to the religion it claims to be part of it. For example, Pakistani traditional society claims that Islam is a religion which becomes part of it. However, the practice of marrying Islamic holy book—the Qur'an—is never been part of Islamic teaching. Nuns are not acknowledged in Islam, and heterosexual marriage is encouraged. Yet, the tradition of marrying the Qur'an is still there, in Pakistani society. The novel suggests that this tradition is part of the Pakistani society's way of oppressing women; that is by using religious element to conduct patriarchal manipulation upon women. In addition, the novel also highlights other experiences of Zarri Bano as the main woman character who has to deal with patriarchal oppression in traditional Pakistani society.

Considering the explanation above, the writer would like to conduct a research by using Feminist criticism since this novel has woman's character which is believed to carry the feminist values within her. "Feminist criticism is a kind of

feminist movement which analyzes literary works which deals with a woman as a subject" (Guerin, 1999). In addition, feminism demands equality in all aspects of life, such as in education, marriage, and social life, in order to realize that women are valuable persons and have the same rights as men. Therefore, feminist critics try to make their own type of literature and literary criticism to talk about themselves in their own perspectives.

The writer will focus on analysis of the main female character, ZarriBano, by applying Gynocriticism (women as writer). According to Elaine Showalter, "feminist criticism can be divided into two varieties. The first type is concerned with woman as reader with woman as the consumer of male produced literature and the second type is concerned with woman as writer, with woman as the producer of textual meaning" (Newton, 268). Gynocriticism is a Feminist theory that was proposed by Elaine Showalter. It specifies in evaluating text written by woman in term of the way woman's image is constructed or framed. The writer applies Gynocriticism since the writer believes that Shahraz as a female writer has her own perspectives about woman which she wants to deliver to the reader.

All of the elaboration above encompasses the reasons for the writer to analyze Qaisra Shahraz's The Holy Woman by using Feminist criticism. The first reason is because the novel itself highlights the life of a woman under the patriarchal oppression in Pakistani traditional society, in which women are treated as inferior party who have to obey the rules that the men decided for them. The second reason is because Gynocriticism as a Feminist theory is applicable for this novel, since the

author of the novel is a woman and most of the critical analysis of her novels has been devoted to her feminist perspectives. Hence, the writer entitles her research as **“Qaisra Shahrzad Feminist Thoughts in The Holy Woman”**.

1.2. Identification of the Problem

The novel describes about the life in a Pakistani small village which is still run in traditional practices. Siraj Din is the richest landlord there, so what he considers good for the village will be accepted and done by the villagers, and nothing happens that he doesn't approve of. Zarri Bano is Siraj Din's eldest granddaughter who has studied in Karachi, has lived there on her own, and is known as a feminist in academic circles. However, she has to face the problem in the life of a young Pakistani woman: marriage. Zarri Bano is already 27 years old and still single. It is because she has not found the right person yet, until she meets Sikander Din. It turns out that Zarri's father, Habib Khan, has an excessively possessive nature and does not want any man to take away his daughter. When Jafar, Zarri's younger brother, the heir to the estate, dies in an accident, Habib Khan comes up with an outrageous idea which he has discussed with Siraj Din who fervently approves of it: Zarri Bano is to become the heiress but is also to be made a holy woman of her clan, marries to the Qur'an and is not allowed to marry a man.

From that point, it can be assumed that this novel brings the feminist issues within it. It portrays Pakistani society which is represented by Habib and Siraj Din has the tendency to use religious element as tool to conduct patriarchal manipulation

upon women. The main female character Zarri Bano is also appropriate as the object of the analysis in order to see how the author describes her female character since she is a feminist writer. Thus, the writer will investigate the main female character of the novel in order to pile up the feminist ideas of the author.

1.3 Scope of the Research

The research is focused on investigating the patriarchal manipulation through religious element in Pakistan. The aspects are patriarchal ideology and manipulative discourses that are become the core aspect to reveal. This research is dealing with uncovering the process of weakening and marginalizing the woman defectively. Hence the research will be limited to answer these respective questions:

1. How does the Patriarchy manipulate the Islamic Teaching?
2. What are Shahraz' feminist thoughts about women as seen in the novel The Holy Women?

1.4 Objective of the Research

The aim of this research is to find out the kinds of patriarchal manipulation experienced by women as found in the novel, especially in term of the use of shawl, father as a figure of God and Qur'an as the life companion. It observes the domination of male characters which influence the main female character, Zarri Bano. In this novel, this domination appears since the role puts woman as inferior character. Male characters show their domination to woman. Here, the writer shows

the influences of male characters to women's life in this novel. It studies the impact of man's domination toward woman to female character since she is stereotyped as the inferior character and male domination in her life. Intended patriarchal manipulation in Pakistani society as reflected in Qaisra Shahraz's by meaning of manipulation discourse and religious element, furthermore, this research is also aimed at disclosing the role.

1.5 Review of Previous Studies

In conducting the research the writer uses the novel entitled The Holy Woman written by Qaisra Shahraz as the primary data. The writer also needs supporting data to analyze the novel. In order to gain respective data, the writer evaluates other previous researches which are related to this research.

The first review is from Suhadinet's article entitled (2009). Suhadinet says that "Qaisra Shahraz has added a flavor into the story of Zarri Bano's internal conflict, who is an educated woman, a journalist, a redactor, and a feminist activist who often travels around the world and cares about women's problems. Despite of all her charms, she cannot deal with the required role she demanded to perform as a holy woman". Suhadinet explains that Zarri Bano has to accept the fact that she is demanded to be a submissive woman under her father's and grandfather's tyranny. In this statement, it can be seen that, Zarri Bano is powerless as a woman, that although she knows that the tradition of marrying a Qur'an has no guide in neither Sunnah or Qur'an itself but patriarchy system that exist in Pakistan make their movement

became nero because of that system must of Pakistani woman can do many things to do what they need and controlled by men.

The second review is on the thesis entitled “A Woman’s Rights to Get Better Education in A Border Passage by Leila Ahmed: A Feminist Study”, written by Lidya Pratiwi (2010). In this research, Pratiwi focuses on patriarchal religious interpretation by evaluating how women deal with education and work. As the result of the analysis, women role in education and work that lives under the patriarchal religion are still more inferior than men. Leila Ahmed as the author also supports the feminist idea in her memoir. From all, the writer concludes that is closely related with Gynocriticism theory since it is written by a woman.

1.6 Theoretical Framework

There are four main paradigms in literary criticism; one of them is Expressive paradigm which covers some theories. Abrams (1955) states that “Expressive criticism treats a literary work primarily in relation to its author”. It means that expressive theory sees the literary work as the expression of the author’s points of view, thoughts and feelings. The writer uses expressive theory because the writer wants to find out the author’s thoughts about woman which is found within the novel through the main female character.

To be more specific, the writer applies Feminist criticism which is “a kind of feminist movement which analyzes literary works which deals with a woman as a

to examine social and cultural of literary criticism. Therefore the writer applies Gynocriticism as the theory to be applied in this research to analyze the novel The Holy Woman.

The writer uses Gynocriticism since the writer would like to analyze how the female writer presents the female character in their work, whether they make it because of their experiences or they want to describe what they have thought about how women should be. As Bressler states in his book entitled Literary Criticism: An Introduction to Theory and Practice (2002):

Gynocriticism has provided critics with four models that address the nature of women's writing: the Biological, emphasizes how the female body marks itself upon a text by providing a host of literary images and a personal, intimate tone; Linguistic, concerns with female discourse, so we can investigate the differences between how men and women use language; Psychoanalytic, based on analysis of the female psyche and how an analysis affects the writing process as the opposed to male rigidity and structure; Cultural, investigates how the society in which female authors work and function shape women's goals, responses and points of view (185).

In this study, the writer will focus on the fourth model; that is cultural model. Through the cultural model, the analysis emphasizes on how the society of the author influences the ideas of her works. Therefore, the writer will investigate Qaisra's social background and analyzes the society which Qaisra creates in her novel. The

CHAPTER II

PRELIMINARY ANALYSIS OF THE HOLLY WOMAN

To understand a literary work, we must first comprehend all the fundamental aspects of the work. Therefore, in this chapter, the writer explores the intrinsic elements of the novel. The writer focuses to explain five elements: characters, theme, setting, plot and point of view. These five elements are important in analyzing a fiction, to be the basis for a deeper understanding of the literary work itself.

2.1 Characters

Characters are the imaginary object that created by the author to involve in the story with human attribute. Edgar V. Roberts in his book Writing about Literature states that character is the verbal representation of human being (2002). There are many characters that are actually involved in the story of The Holly Woman. However, the writer only explains and describes the characters that have influential roles in the development of the story.

2.1.1. Zarri Bano

Zarri Bano is the main character in the novel. She is a protagonist character in the story. "She had the reputation of being the elegant and fashionable one, on whose head the *dupatta* never stayed in place. Also, she was the one reputed to turn men's

2.1.7 Sikanber

Sikanber is a successful young man in Karachi, he has abandoned face financially because he is a successful businessman and comes from a wealthy family. He is also popular and make it as bachelor's dream. Many parents of Karachi drop up the match with his daughter Sikanber. "Sikanber was one of the most eligible bachelors in the Upper strata of Karachi society" (149). Sikanber is the only man who can make Sami Bano falls in love. Sikanber is only the man who makes Sami Bano falling in love.

2.2 Setting

Setting refers to the point of time and place of the story. According to Edgar V. Roper (2002), setting is "a work's natural, manufactured, political, cultural, and temporal environment, including everything that characters know and own." It means that situations and conditions such as time and place which is happened in the story. The setting of the novel is in the late of 20th century. In a small village of Pakistan named Sind. As the novel indicates in the early pages:

Where have you feminist beliefs and idealism disappeared too? How can a woman of your caliber, with a university degree, a former editor of magazine, at the end of twentieth century, be so blinded? (137)

Based on the quotation above the writer sees that the setting is happened at the end of the twentieth century. When a woman Sami Bano has a good position as a

former editor of a magazine in that period. This story happened when Benazir Bhuttos set a big position as a prime minister in Pakistan at the time. As we know Benazir hold a big position around 1988 until 1996. It means that this year is about the twentieth century. As found in the novel "I just not realize it, Zarri Bano. This is the age of women prime minister- Benazir Bhuttos"(137)

Furthermore, the social condition of the setting can also be indicated from this quotation: "Men, especially Badmash men, give women looks when they are as beautiful as you. You look so wanton! It creates a very bad impression. Not only of you, but of us and our father. Only naughty women do that sort of thing" (5). It suggests that in Sind, the people are holding their tradition so tight that a woman from the city who does not dress according to the traditional manner will be considered as a naughty woman who may dishonor her family.

2.3 Theme

Theme is an important element in fiction and drama. It is the main idea of a story. Kenney affirmed that, "theme is the meaning of the story (1966)". It means that theme is the core idea or issue that underlines a novel. In The Holy Woman, we can see that Qaisra describes the main character Zarri Bano as a modern and educated young woman who is forced by her father and grandfather to marry the Qur'an and to obey all of the tradition they have hold for so long. From this fact we can conclude that that the theme of this novel is the collision between woman of the young generation and men of the patriarchal old generation. Patriarchal manipulation that

exist in Pakistan society is obligated for woman to wear chador and *burca*, not allow woman to marry after marrying Qur'an and control woman movement toward not muhrim man.

2.4 Plot

Plot reveals events. As quoted from Klarer, "plot is the logical interaction of the various thematic elements of a text which lead to a change of the original situation as presented at the outset of the narrative" (15). The plot is one of interesting points in a story because the reader can get information on what the writer wants; with a plot we can see the messages, theme, and conflicts within the novel. Through the series of action, there are three patterns that develop the novel: beginning or an exposition rising action including the conflict and climax story and falling action. Thus, through the plot the reader can recognize how the story goes.

The first pattern is an exposition that provides background information. The beginning of the chapter introduces the situation of the main character; Zarri Bano is an educated girl, wealthy, modern and very beautiful. She is the eldest daughter and has a younger sister and men. The Holly Woman is started with the description of the main character in the novel. They only lived in Sind, Pakistan. Her father and her grandfather was the richest and most respected in Sind. Zarri Bano is a 27-year-old girl who was not married. Many men who came to propose her, but none are favored by her father. Her father was the one who manages all affairs Zarri Bano. Her father felt Zarri Bano is a beautiful girl, educated and come from respectable families who

Jafar's death is also a danger to Zarri Bano because her father and grandfather really wanted Zarri Bano become to be a holy woman and her father did not give blessing Zarri Bano to marry with Sikander because she feared her property all belonged Sikander. Father and grandfather's desire to make her mother did not agree, because he knows if Zarri Bano loved Sikander, and feel very happy with the wedding but Zarri Bano's mother cannot fight her husband and in-laws. Zarri's father told her mother must to support and told his wife to get used to the ancient tradition that still exists.

The climax in this story is appeared when she really wants to marry a man she choose, but her father and her grandfather told him to be *Shahzadilbadat* (Holy Woman), she is disappointed, submissive, obedient and angry with the decision of her father and grandfather. Zarri Bano is a feminist activist during her college did not dare to resist the desires of her father and grandfather. She realizes that her father had won because it has made obedient to the system made by her father and grandfather and her tradition. Slowly but surely her father intends to sell itself to the desires of patriarchy and ancient tradition in Sind, Pakistan. As a quote, "He has won ! He has psychologically managed to blackmail me"(92). From that statement can be seen the disappointment experienced by Zarri Bano against father and tradition. Being a holy woman and busy with religious activities she gets news that her sister is married with Sikander. Although she still had the feeling with Sikander but jealousy happens to make her let go with her situation and did not want to disturb her brother relationship with Sikander although the liver and its very visible disappointment.

Third pattern is falling action. The end of the story appears when Zarri's family went to Mecca, and when in Mecca during pilgrimage, Ruby and Zarri's father died. Before dying, her father gives blessing to Zarri Bano to get married. Zarri's father is disappointed in the nature of his wife and children out of anger because it is forcing his daughter to marry with Koran. Ruby already had children. Her children who feel Zarri Bano like his mother. Zarri Bano felt sorry and was married to Sikander, Zarri Bano who feel guilty by marrying Sikander finally feel pleasure because she can marry someone who first loves. Now she lives happily.

2.5 Point of View

Point of view is position from which the story is told. As Klarer says "The term point of view, or narrative perspective, characterizes the way in which a text presents persons, events and setting"(20). It means that point of view is way of the author narrator or submits her story to the omniscient third person. As the statement, "Zarri Bano watched and waited, a wave of sudden excitement coursing through her veins. Unable to make sense of her feeling when Sikander had angrily marched away from her, she had panicked" (37).

CHAPTER III
QAISRA SHAHRAZ FEMINIST THOUGHTS
IN THE HOLY WOMAN

This chapter is aimed to emphasize the analysis of the novel The Holy Woman on two main points. First is the author's description about women's experience through the character of Zarri Bano in the novel. Second is Qaisra's thoughts about women as reflected in the novel The Holy Woman. In this study, the writer focuses on see how woman's experiences influence her self development as well as to find out the author's thoughts about women as it is implied by the series of events that the female character undergoes in the novel.

The analysis in this study uses Gynocriticism, that is a criticism which "pays attention to a literary work written by female author which considered as her point of view concerning her experiences through life" (Barry, 2002). It is because Gynocriticism concerns with developing female understanding of the female experience in literary works. By using Gynocriticism, the writer focuses on the main female character, ZarriBano, which is believed as the representative of the author's ideas, thoughts and point of views upon woman; as well as the reflection of the actual condition in Pakistani traditional society. The analysis strives to see how the author describes the experience of women in Pakistani society and to see how she delivers her thoughts about woman.

3.1 Patriarchal Manipulation of the Islamic Teaching's

This chapter discusses the patriarchy manipulate the Islamic teaching, where women are dominated by men as it is shown in the novel The Holy Woman. In the first subchapter the writer discusses how the female characters in the novel are treated in the society under the patriarchal tradition. Pakistani society very strong in keeping their Islamic tradition in their country beside the Islamic teaching. In which, the writer describe the condition of the society who still believe their old tradition although it is very against from Islamic teaching. Islamic tradition obligated woman to wear hijab because it is the tradition that has been exist before, marry Qur'an if their brother died to perpetuate the wealth of their family. It means that Islamic tradition in Pakistan outweigh the woman and make their movement not as free as man. Meanwhile, Islamic teaching forbids God creature to marry Qur'an and the rule of hijab for woman is the obligation to cover their body not to follow Pakistan existing tradition. In the next subchapter, the writer analyzes Qaisra Shahraz' feminist thoughts about women as reflected in The Holy Woman.

3.1.1 Arranged Marriage with the Qur'an

Marriage is generally defined as a legal bond between man and woman to form a family or house hold which is the smallest unit in society. Marriage is a promise of willingness to bind one self to another to comply with the norms or rules of law applicable in the community. However, every culture and society has its own rules in marriage.

her community. In addition, in the neighborhood Zarri Bano is known as a girl who comes from a respectable family. To this point, Zarri Bano appears as a woman who has everything: great intellectuality, charming personality, attractive beauty and a wealthy respectable family.

Nevertheless Zarri Bano's fortune that has earned her everything does not help her to get what she wants as a woman, which is to be married to the man she loves. In the beginning, it is because Zarri Bano has not found the right person to fall in love with yet, although many men have approached her. But later on, she meets a successful young man named Sikander, and they both fall in love at the first sight. Unfortunately, Zarri Bano family has to face its misfortune. Jafar, ZarriBano's younger brother, the only son in the family who is prepared to inherit the estate of the family, dies in an accident.

In Pakistani tradition, the family wealth can only be inherited by man. If a family has no son, then the wealth will be inherited by the son in law (Rewaj, 2012). However, Habib as Zarri Bano's father does not want to let his wealth falls to someone outside his own bloodline. Realizing that his daughter wants to marry Sikander, and fearing that his wealth will be the possession of Sikander, Habib opposes Zarri Bano's will to marry. The novel shows how Habib rejects her wish. "There will be no marriage ceremony for you. I will not grant permission for you to marry this man or any other man, Zarri Bano, ever" (84). The fact that Habib can forbid his daughter from marrying is simply an evidence of father authority in

arranging the marriage for his children as it is allowed by the tradition of Pakistani society.

Habib begins to think further about the problem of who will inherit his wealth. And then, he comes up with an idea to re-practice one of Pakistani old tradition: marrying her daughter with the Qur'an to make her become the holy woman of her clan. He consults to his father, Baba Siraj, and eventually gains approval for his proposal. Thus, he tells Zarri Bano that she will be married to the Qur'an, to become the woman of her clan.

In the beginning, Zarri Bano is a good girl and dutiful to his parents. She usually obeys everything that her family sets for her life. However, Zarri Bano also wants to be a normal woman. Hence, when her father wants her to marry with the Qur'an, Zarri Bano refuses. As the quotation below shows:

I want to be a normal woman, father, and live a normal life! I want to get marriage. I am not a very religious person as you know. I am a twentieth century, modern, educated woman. I am not living in the Mughal period—a pawn in a game of male chess. Don't you see, father, I have hardly ever prayed in my life, nor opened the Holy Qur'an on a regular basis. How can I thus become a Holy Woman? I am not suited to that role. (90)

From the quotation above, it can be seen how Zarri Bano has a strong desire to be a normal woman and to have a normal life like everyone else. However Habib, Zarri Bano's father, will do anything in order to make Zarri Bano marry Al-Qur'an.

As a father, Habib's wishes cannot be violated by anyone even if there's no rule of a marriage of woman with the Qur'an in Islam.

Rules made by the father is part of the tradition which has been held from generation to generation in certain communities in Sind. Sind social customs are very strict, that no one can violate the rules that exist in the Sind. As part of the Sind community, Zarri Bano herself realizes that she cannot just refuse the rule as she wishes.

I am still a microcosm of my clan, a daughter of a wealthy and a very powerful Zemindar. Our family behavior, social etiquette is dictated by a code of ethics and customs peculiar to my clan—that you, as an outsider from another social group, cannot begin to understand. I am a part of that whole, and that is where I belong. I cannot cut myself off from that whole, it is not that simple! (138).

In the quotation above it is shown how Zarri Bano feels about herself. She is closely tied to her family and community traditions. All the rules that have been created by the tradition and her father as the man in charge in her clan must be obeyed. Zarri Bano realizes that she cannot go against Habib or the tradition because whether she likes it or not, she is part of it.

Despite of the fact that marrying the Qur'an has no justification even in Islam itself, Sind society still preserves this tradition because they have their own believe about it. As the quotation shows:

This is in order to guard our inheritance, our precious land, which will be penned to my name, by the time this day ends. I don't want the fields or to become the heiress, Sister Sakina but then, that is beside the point, isn't it? It has been willed by my father and grandfather that I will be made the heiress and The Holy Woman (160).

In the quotation above, it is explained that the purpose of arranging a marriage for the daughter of a family with the Qur'an is for the sake of the family's inheritance. They do it to make sure that they will not lose their precious possession to another man, because a family's wealth will be inherited by the man. Hence when a family has no son, it will make the daughter to marry Qur'an so that they can keep the wealth. In this case, the property and all of his father's legacy will be the responsibility of Zarri Bano, although she does not want this property. As the quotation shows:

The land is now like a millstone, a hated talisman around my neck. I have gazed at the acres of our land so many times over this past week, unable to take in the fact that my freedom, identity and woman hood has been bartered for acres of soil. The land that God has generously bestowed on to us, which my family has protected like gold dust over the centuries, means more to them than humanity itself (191).

From the quotation above it is clear that Zarri Bano does not want his father's estate. She does not feel any sincerity to accept this exchange of her freedom, her identity and her happiness with her family's financial interest. Yet Zarri Bano tries to cope with the situation. She eventually tries to adapt to new tasks and status in her new life.

Zarri's mother, Shahzada, has tried to oppose her husband's idea. However Shahzada cannot stop her husband's plan. In the end, she hates her husband. It is shown in the quotation below:

I have closed the doors to myself to him, for ever. I will never let him inside. He might as well have given me the three thalaks that he threatened me with, for we live together as strangers. I think he only talks to his father and to his acres of land, that he rides up and down in the evenings (200).

From the quotation above it can be seen that Shahzada hates her husband that she does not even care if her husband wants them to be divorced. It is because she thinks her husband is so selfish and unfair. Her husband only wants to listen to his father and only cares about his land.

The writer finds that Habib who makes rules for his daughter's to marry Al-Qur'an is constantly described as a man who has a very powerful position. In other words, Qaisra Shahraz is depicting men domination over women in Pakistani patriarchal society. So superior they are that they even can force women to marry to an object, without any religious justification, simply to secure their wealth.

The rules of marrying with Qur'an has existed for a long time in Pakistani society (Rewaj, 2005). This rules were made for cases where a family has no son in order to preserve the estate of the family. Despite of the fact that the practice of marriage with Qur'an is so heinous and detrimental to women, the men in Pakistani society insist to preserve it. Although the practice of marriage with Qur'an has absolutely nothing to do with Islam Religion, the men in Pakistani society keep on arguing that it is justifiable as part of the religious practice. In fact, marriage with Qur'an only concerns with wealth and power of the males, and do not consider the feeling or the freedom of females.

The existence of the rules of marriage with Qur'an in Pakistan has the power to make laws that will affect thousands of women in Pakistan. It especially deals with the village women who do not have good education and are easily influenced by the traditional rules. Marriage with Qur'an is unreasonable and inhumane. In which, the women which is married with Qur'an their life looks like isolate and away from a menfolk. And also have to use burqa everywhere they go then uses black burqa. The point is they are not allowed marry with anyone men. Muslim League leader, Hussain, introduced this case to the National Assembly 342, which prohibits forced marriage (2003). The bill will be discussed and studied by a parliamentary committee and will be debated in the National Assembly. Uzma Mazhar, one of the member of the Assembly, argues:

Large number of feudal in Sind had married their daughters to Quran, ceremony took place[...] after which the Quranis placed in front of himas

amanof the peoplean apology him or the ritual that would condemn her to marry but neverread the Quran everyday. In Sind, MPA ShabbirShah's brother, younger brother of former minister Murad Shah and two daughters, three daughters of Mir Awwal Shah of Matiari, daughter and sister of Sardar Dadan and Nur Khan of Lund tribe, nieces of Sardar Ghulam of Mahar tribe, and daughter of Pir of Bharchundi Sharif, are all married to the Quran to prevent them from their land and will thus avoid the redistribution of land.

This statement confirms how heinous the tradition of marriage with Qur'an which is practiced in Sindhu, Pakistan. Marriage with al-Quran is only useful for keeping the estate so it will not move to another party. Marriage with Qur'an has no justification in Islamic law, and there for these are acts of ignorance the religion itself. It shows the lack of understanding of the religion due to the low level of education in the society, which leads to misuse of authority by men in the society itself.

3.1.2 Women's Controlled Appearance

As many sources explain, the term Pakistani clothes refers to the ethnic clothing that is typically worn by individuals in the country of Pakistan and by the People of Pakistani descent (Heer, 2010). Pakistani clothes express the Culture of Pakistan, the Demographics of Pakistan and regional Cultures which include Punjabi Culture, Sind Culture, Balochi Culture, Pashtun Culture and Kashmiri Culture.

Dresses in each regional culture reflect weather conditions, way of living and distinctive style which gives it a unique identity among all cultures.

Pakistani dressing has similarities with Indian dressing because of pre-partition culture which was shared by these nations for thousand years but the religious factor was always there which makes a difference. Pakistani dressing and culture is a part of Islamic Culture which is reflected in the dresses of Pakistani men and women. With the passage of time Pakistanis are adapting modern dresses and cultural clothing, especially in big cities (Heer, 2010).

Islam is a universal religion which has rules over every aspects of human life, both for male and female. These rules also include the rule for dressing, and one of them is the suggestion of wearing hijab for women. Hijab means to cover the head, the neck and the chest of a Muslim woman. The instruction of wearing hijab is contained in Q.S Al Araaf (7): 26-27:

Hay Children of Adam, verily, we have lowered clothes to cover your private parts for jewelry and beautiful clothes. And that's a good God-fearing underwear. That is the party of the signs of the power of God, I hope they always remember. Hay Children of Adam, do not ever you may be deceived by the devil as he has issued both the mother father of heaven, he was stripped of both clothes to show to both 'private parts. In fact he and his tribe see you from where you cannot see them. Indeed we have made a devil-devil that the leaders for those who do not believe.

The importance of wearing hijab for Muslims (women) is also contained in Al-Ahzab verse 59(33:59):

Hay Prophet, say to your wives, daughters and wives of the believers: "Let them the hijab through out their bodies." That is so easy for them exceeds recognized, therefore they were not molested. And Allah is Oft-Forgiving, Most Merciful.

The verses above have warned Muslims, men and women, to cover their private body parts and not to easily be seduced by demon. The second verse also emphasizes the importance of hijab as part of a Muslims' identity, so that they are differentiable from the non-believers and are protected from negative influences and sexual harassment from men. However, in nowadays society Muslims have used many kinds of clothing.

Regardless of the explanation above, the use of hijab in the novel The Holy Woman is quite contrary to the actual prescription. As the novel suggests, the obligation to wear hijab is not for religious purpose, but more likely to be the way of preserving the existing culture. It can be seen in the following quotation in the novel: "Female modesty, and the general veiling of women is part of our faith and culture, as you know..." (157).

The quotation shows that the use of veil for women is not a requirement of Islamic teaching but it is requirement for Islamic tradition. The aim of this case is to manipulate and oppress the existence and movement of Pakistani women in society.

Norm of the religion, but rather it has a widened function in Pakistani society. Other tradition in Pakistan society can be seen in this quotation:

"According to Khabrain, a large number of feudals in Sind had married their daughters to the Quran. The ceremony took place after the girl of the family was asked to take a bath, after which a Quran was put before her as the men folk apologised to her for the ritual which would condemn the girl never to get married but to read the Quran every day. In Sindh, MPA Shabbir Shah's sister, ex-minister Murad Shah's sister and two daughters, three daughters of Mir Awwal Shah of Matiari, daughters and sisters of Sardar Dadan and Nur Khan of the Lund tribe, nieces of Sardar Ghulam of Mahar tribe, and the daughters of the Pir of Bharchundi Sharif, were all married to the Quran to prevent their share of the land going to them and thus avoid redistribution of land."(Uzma,2003).

It can be said that, marrying Qur'an is the important to do by daughter for the sake of keeping her families property. She is forced to marry Qur'an if her brother died. Although she cannot do it but the tradition must to do in Pakistan society. That function is as a tool of manipulation to oppress women in Pakistani society.

In the novel The Holy Woman, Qaisra portray show Pakistani women are forced to wear hijab and chador to cover their faces. If a woman refuses to use hijab, she will be considered as a disobedient daughter by the society, and it will be considered as a dishonor to her family. Despite of the fact that chador and burqas are not comfortable to use by most women, Pakistani society keeps insisting it on their

younger generation. The using of Hijab for Pakistan society is a heritage culture .it is a must to Pakistan woman for wearing hijab to perpetuate its culture. If a woman does not wear it, the value of culture from hijab will decreased because society will consider the woman as a wanton. One quotation shows how Pakistani people perceive women who do not wear chador: “Men, especially Badmash men, give women looks when they are as beautiful as you. You look so wanton! It creates a very bad impression. Not only of you, but of us and our father.Only naughty women do that sort of thing” (5).

Despite of the fact that Islam only teaches women to cover the nakedness and private body parts yet still showing the face and palms, the culture in Pakistani society forces women to wear the chador. It has no practical or philosophical reason; it is not simply because fathers and husbands do not want to let their daughters and wives to show their beauty in public but to oppress women still in second position so the women’s movement not wide as men. It is simply a practice of men-arrogance.

The writer finds that in the novel The Holy Woman, Qaisra describes the problem that modern Pakistani women dealing with from the depiction of the main character Zarri Bano. She is forced to wear chador and burqas by the eldest males of the family. They ignore the fact that Zarri Bano is grown in city with modern tradition, and force her to control her appearance because she is now the holy woman of the family. Asthenovel shows, Zarri expresses her feeling toward the tradition she has to obey. “I loathe this cloth, sister Sakina. It burns my body! I have never even worn a shawl, a chador, let alone a burqas in my entire life. This ting—I cannot bear

it! It is smothering the life out of me. Do you know that black was my favourite color, two months ago?" (158).

From the quotation above, the writer sees how Zarri Bano does not like to wear chador because she finds it is not comfortable, and she is not used to it. She does not like her father's wishes and aspirations, as well as the customs and habits of her family. It can be concluded that Pakistani custom is patriarchal since it always forces women to perform the men want. In this case, women's appearance is controlled by the men in the family to honor the family without concerning the women's feeling and freedom at all. Women are forced to wear chadors that cover their faces so that their beauty will not be exposed to the public. What makes it worse is the fact that the men justify this act by claiming that it is for religious purpose; while in Islam as the religion itself does not force women to cover their faces.

3.2 Qaisra Shahraz's Feminist Thoughts

Qaisra Shahraz's fictional characters, especially female characters in her novels, are supposed as her tools to distribute her own thoughts. In brief, the thoughts that Qaisra delivers through her work are actually derived from Pakistani women's experiences. Thus, in this analysis, the writer will reveal Qaisra's feminist thoughts which are contained in the novel The Holy Woman.

Since the writer employs Gynocriticism by Elaine Showalter which views woman's experience through woman character in literary work that written by female writer, thus, the analysis will be focused on the main female character Zarri Bano. As

Humm writes, “Gynocriticism begins at the point where we free ourselves from the linear absolutes of male literary history, stop trying to fit woman between the lines of the male tradition, and focus instead on the newly visible world of female culture”(1992). In other words, Gynocriticism tries to construct a framework of women based on their experience, not only in case of “ascribed status and the internalized construction of femininity, but also the occupations, interactions and consciousness of woman” (Siegel, 2010).

Furthermore, a patriarchal society has been preoccupied by the assumption that woman “must be passive, meek and humble” (Bressler, 1994). Therefore, Beauvoir states that “a woman must break the bonds of patriarchal society and define herself if she wishes to become a significant human being in her own right” (qtd in Bressler). Then, in the novel The Holy Woman, the writer sees that Qaisra empowers her woman character with at least three competences in order to break such cultural assumptions which are believed to have limited woman’s life in every aspect, they are, first one is woman as smart person, second one is woman as an independent person, third one is woman as a motivator and educator.

3.2.1 Woman as Smart Person

Education is very important for everybody because it is needed to make people become more knowledgeable in every aspect of life. Unfortunately, in a traditional patriarchal society, education is only considered to be important for men. For example, in Pakistani society every family will try their best to send their sons for

higher education, but they will not do the same for their daughters. It is because they believe that women will eventually end up managing the house, so they do not need higher education, unlike men who will have to work and become the bread-winner. However, Qaisra seems to try to challenge this paradigm by presenting female characters who are educated and smart.

In The Holy Woman, the main character Zarri Bano is described as a well-educated woman. She is lucky because she has a rich and respectable family. Although she is sent to college only because her father wants to increase the family's prestige, but Zarri Bano proves that she is actually a smart woman. As the novel describes, "Zarri Bano was one of most brilliant students, She had everything going for her, intelligence, personality, beauty, and Wealthy family behind her"(187). Furthermore, it is also told in the novel that Zarri Bano is an activist in her campus who fights for women equality. In this case, the writer concludes that Qaisra tries to suggest that if a woman is educated, she will be smart, and she can help her fellow women to achieve equality in their lives.

In addition to the idea of an educated woman may help her fellow, Qaisra also tells about Fatima and her children. Fatima is just a maid in Zarri Bano's house. Seeing Fatima's children, Zarri Bano feels sympathy and wants to help them to get better education. With Zarri Bano's aid, Fatima's children can eventually be successful. As the novel describes: "It was [Zarri's] money, however, that Sarfaraz had sent to Dubai and Eden to the Illustrious teaching college, and Salma to study for two years at a sewing colleges in the city"(108). This proves that Qaisra is actually

trying to promote that education is important for women because women are smart people, and women has great empathy toward the education of the people around.

When performing her duty as the holy woman of her clan, ZarriBano is required to has satisfactory level of knowledge about Islam as the clan's religion. As the novel tells, Zarri Bano is later on sent to Egypt to study about Islam more. Although usually only Pakistani men have that privilege to study Islam abroad, but Zarri Bano proves that she can compete with them in term of learning Islam. Zarri's sharp mind help her to masteries the knowledge in no time and allow her to become the consultant for many of her fellow Muslims. Zarri Bano even gives a lecture in foreign country about Islam. As the novel tells, "...they are expecting [Zarri Bano] at seven-thirty tomorrow evening to give the lecture at Manchester Metropolitan" (321). Here Zarri Bano become an intellectual woman who is able to broad cast religious teachings of Islam. Again, this suggests that Qaisra wants to describe woman as smart and educated person who may have the same wit with men.

3.2.2 Woman asan Independent Person

In Pakistani patriarchal society, men always force women to be submissive. They make women become the inferior party in the society. It happens mainly because women are taught to be dependent to men. This dependency occurs because the women are accustomed to rely to the men in economy and community leadership.

In The Holy Woman, Zarri Bano is described a young woman who has a high education. Furthermore, Zarri Bano is also described as an activist in her campus who

fighters for women equality when she is still a student. While being a student, Zarri Bano is already being an independent woman who lives in the city on her own. She already has the awareness of the importance of being independent woman. However, when she come back to her home town and lives with her parents, she is forced to be submissive under her father's domination.

As the story goes by, Zarri Bano later becomes the holy woman of her clan because her father forces her to marry with the Qur'an. Although she does not enjoy being the holy woman in the beginning, later on she eventually finds that there are things that she can do with her status as the holy woman of her clan. One of them is, she can live independently.

As a holy woman, Zarri Bano has no husband who oppresses her. Hence, she can manage her life by herself. In the novel it is told that Zarri Bano goes to Egypt and Malaysia for studying and spreading the teaching of Islam. She does all of that on her own, without depending on man. In fact, she becomes quite successful, that she eventually can be a head of a Madrasa. It can be proved from this quotation:

“Many of women came begging to me to pray to God to provide them with children. Others wanted me to offer prayers for their physical health. They desperately required medical help. I knew that what most of them probably needed was to see their doctors. But it was their belief in their faith, and in us as “go-between” between Allah and themselves that made them come to us”

(260)

In conclusion, Qaisra is trying to suggest that woman can be independent from men. If a woman is well educated and given the chance to use her talent, she can be as successful as a man can be. Hence, any woman in Pakistan should follow this example and break the tradition so that they will be equal to man.

3.2.3 Woman as a Motivator and Educator

Leadership issues for women is much discussed among scholars today. Lifting women become leaders in these days is reasonable because women and men have equal rights to conduct and lead anything. In addition, Quran does not forbid women to lead her fellow or to organize an event that may improve the society's condition. Both male and female are all the same as God's creatures, but are distinguished from their obedience to Allah (Surah al-Hujurat [49]: 13). In fact, both men and women are given the burden and responsibility to create a good life by doing positive work (Surah an-Nahl[16]: 97).

As describes in the novel, Zarri Bano is a smart and active woman since she becomes a university student. When she becomes the holy woman of her clan, she does not like it in the beginning. But later on when she studies more about Islam in other countries, she realizes that she can do more things for her people. She has an ambition to help her people to become better in understanding their religion, Islam. She wants to teach her people of the right way of applying their religion and be a role model for her fellow Pakistani women. As the novel says: "she will be a scholar of

Islam, a moral and religious tutor for hundreds of younger women in our town and province: a female symbol of purity and Ibadat in its purest form”(169).

Since she becomes the holy woman of her clan, people come to respect and trust her. As the novel tells, “women came with different desires and hopes, seeking [Zarri Bano’s] audience. They had heard that [Zarri Bano] was holy woman and therefore they treated [her] with great reverence. [Zarri Bano] offered prayers for them all as well as for [herself]” (260). Because of this, Zarri Bano gets the chance to teach her people and they will certainly listen to her. To fulfill her willingness to help her fellow Pakistani women, she even opens a Madrasa in the village.

Later on, the people trust in Zarri Bano’s competence becomes even greater, that they trust her to lead the Madrasa in the village. As the novel shows: “he wants me to head the village Madrasa that he and I are opening for young women to receive high quality religious education” (390). It shows that people eventually come to believe in Zarri Bano’s ability to become leader and educator of her kind.

From the elaboration above it can be concluded that Qaisra is trying to suggest that women can actually be a good leader and educator, especially for their own kind. If a woman is well educated, has self-confidence and has the chance to perform her competence, Qaisra believes that woman can be as good as man in leading and teaching the people.

CHAPTER IV

CONCLUSION

After analyzing Qaisra Shahraz's The Holy Woman by using Gynocriticism by Elaine Showalter, the writer can conclude that there are two main points that Qaisra tries to share in this novel. The first main point is Qaisra's descriptions of women experiences in traditional Pakistani society, and the second main point is Qaisra's thoughts about women's competences. These points are shown through the main character, Zarri Bano.

In the analysis, the writer found that Qaisra gives at least two descriptions of patriarchal manipulate the Islamic teaching, they are: arranged marriage with the Qur'an and controlled appearance women. Furthermore, Qaisra also shares her feminist thoughts about women's competences in three aspects. They are the competence of a woman as a smart person, independent, and as motivator and educator. In her society despite of the society's tendency to underestimate the competences of women, Qaisra believes that these competences are useful and profitable for women. Despite of the cultural stereotype which states women are worse than men in terms of intellectuality, physical power and mentality, Qaisra shows that women can also perform the same capability as men and also show that both women and men are actually equal.

It can also be conclude that in her novel, Qaisra Shahraz's wants to potray the Pakistani society especially Sind, that has manipulated the Islamic teaching into a

patriarchy system. Those teaching that has been manipulated are the marriage with Qur'an and the obligation for women to wear chador and burca.



Bibliography

- Abrams, M.H. *A Glossary of literary Terms 4th Ed.* United States of America: Norton and Peter Rushton, 1981. Print.
- Bressler, Charles E. *Literary Criticism: An Introduction to Theory and Practice, 2th ed.* New Jersey: Prentice Hall, 1994. Print.
- Barry, Peter. *Beginning Theory: An Introduction to Literary and Cultural Theory, 2nd ed.* Manchester and New York: Manchester University Press, 2002. Print.
- Guerin, L. Wilfred., et al. *A Handbook of Critical Approach to Literature, 4th ed.* New York: Oxford University Press, 1999. Print.
- Heer. "Culture of Pakistan." *Pakistan* (2010). Web. Retrieved at 18 January 2012, from www.pakistan.web.pk/culture-of-pakistan.html
- Humm, Maggie. *Feminism-A Reader.* Hertfordshire: Harvester Wheathsheaf, 1992. Print.
- Gillett, Sarrah and Susanna Nicklin. "QaisraShahraz." *Literature Matters*(2011). Web. Retrieved at 19 January 2012, from <http://literature.britishcouncil.org/qaisra-shahraz>.
- Kenney, William. *How to Analyze Fiction.* Manhattan: Monarch Press, 1966. Print.
- Mukhan, Suhadi. "QaisraShahraz-PerempuanSuci." *Suhadinet.wordpress.com* (2009). Web. Retrieved at 12february 2012, suhadinet.wordpress.com/2009/9/09/qaisra-shahraz-perempuansuci, the holy woman/

- Perrine, Laurence. *Literature: Structure, Sound and Sense*. San Diego: Harcourt Brace Jovanovich. Inc., 1999. Print.
- Pratiwi, Lidya. *A woman's rights to get better education in a border passage by lailaahmed: a feminist study*. Padang, 2010. Print.
- Rewaj, Athar Khan. "Wedding in Pakistan." *Rewaj* (2005). Web. Retrieved at 21 February 2012, from www.reawaj.com/weddings.html
- Robert, Edgar V. *Writing about Literature, 9th ed.* New Jersey: Prentice Hall, 2002. Print.
- Selden, Raman. *A Reader's Guide to Contemporary Literary Theory*. Kentucky: The University Press of Kentucky, 1993. Print.
- Shahraz, Qaisra. *The Holy Woman*. London: Blackamber, 2001. Print.
- Siegel, Dr. Kristi. "Feminism." *Hastings* (24 Oct 2010). Web. Retrieved at 20 January 2012, from http://hs.hastings.k12.mn.us/sites/6e3486ea-9f8c-4b52-bae2-7be334b7418e/uploads/critical_theory_weinberg_2.pdf.

*based on the 7th edition of the *MLA Handbook for Writers of Research Papers*
published by the Modern Language Association in 2009



MILIK
UPT PERPUSTAKAAN
UNIVERSITAS ANDALAS