

**THE STRUGGLE OF ZARRI BANO AGAINST PATRIARCHY IN
QAISRA SHAHRAZ'S "THE HOLY WOMAN"**

THESIS

By:

Tajul Mafakhir

(12320100)



ENGLISH LANGUAGE AND LETTERS DEPARTMENT

FACULTY OF HUMANITIES

STATE ISLAMIC UNIVERSITY OF MAULANA MALIK IBRAHIM

MALANG

2016

**THE STRUGGLE OF ZARRI BANO AGAINST PATRIARCHY IN
QAISRA SHAHRAZ'S "THE HOLY WOMAN"**

THESIS

Presented to

Faculty of Humanities, Maulana Malik Ibrahim State Islamic University, Malang

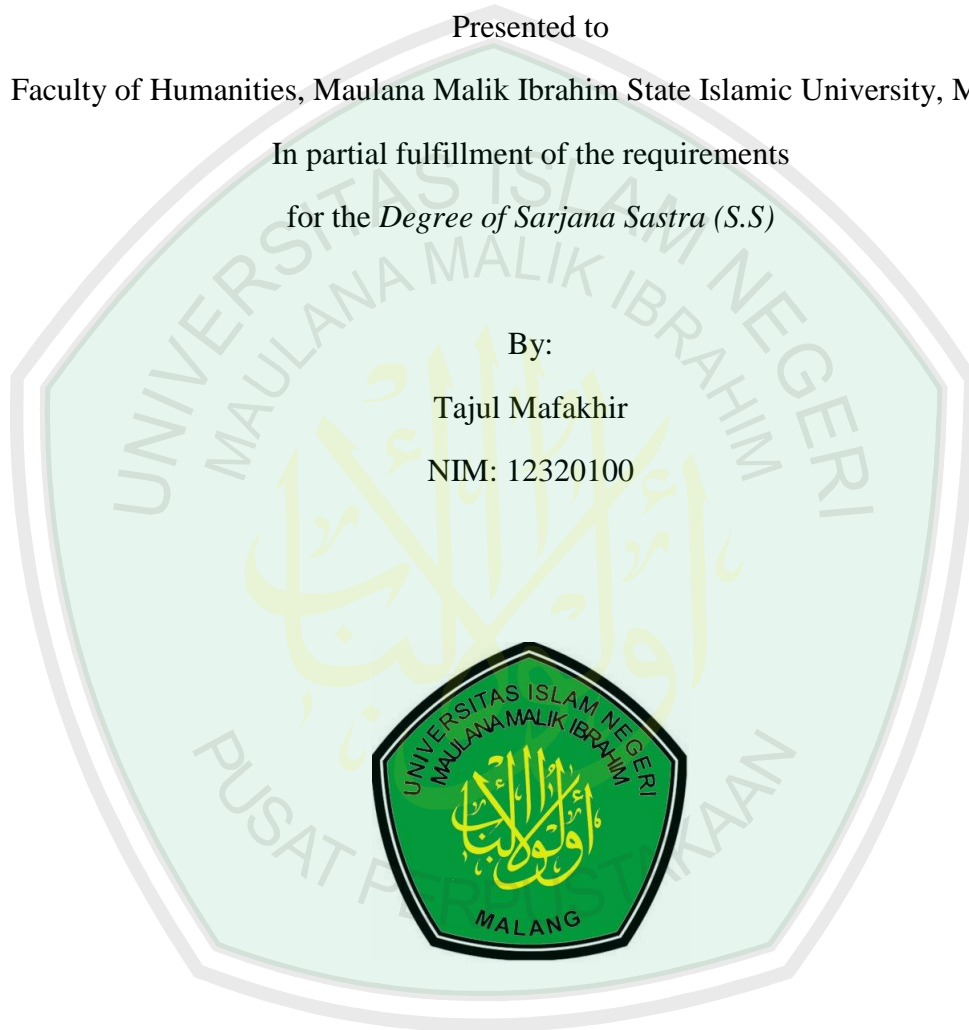
In partial fulfillment of the requirements

for the *Degree of Sarjana Sastra (S.S)*

By:

Tajul Mafakhir

NIM: 12320100



ENGLISH LANGUAGE AND LETTERS DEPARTMENT

FACULTY OF HUMANITIES

STATE ISLAMIC UNIVERSITY OF MAULANA MALIK IBRAHIM

MALANG

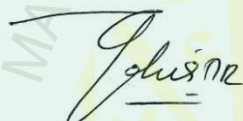
2016

APPROVAL SHEET

This is to certify that Akhmad Nasruddin thesis entitled *Persuasive Techniques Used in Apple Inc. Advertisement* has been approved by thesis advisor for further approval by the Board of Examiners.

Malang, June 21st, 2016

Approved by,
Advisor,



Hj. Galuh Nur Rohmah, M.Pd., M.Ed.
NIP 1974 0211 199803 2002

Acknowledged by,
Head of the English Language and
Letters Department,



Dr. Syamsudin, M.Hum.
NIP 1969112 200604 1 001

Dean of Humanities Faculty



Dr. Hj. Isti'adah M.A.

NIP 19670313 199203 2 002

LEGITIMATION SHEET


This is to certify that the sarjana thesis of Tajul Mafakhir, entitled The Struggle of Zarri Bano Against Patriarchy in Qaisra Shahraz's "The Holy Woman" has been approved by the advisor for further approval by the Broad of Examiners as one of the requirements for the degree of Sarjana Sastra (S.S.) in English Language and Letters Department.

Malang 27 June, 2016


The Broad Examiners

1. Muzakki Afifuddin, M.Pd (Main Examiner)
NIP.19761011 201101 1005
2. Miftahul Huda, M.Pd. (Chairman)
NIP. 19761011 201101 1005
3. Dr. Mundi Rahayu, M.Hum. (Advisor)
NIP. 19680226 200604 2001

Signatures

1. 
2. 
3. 

Approved by
The Dean of Faculty of Humanities


Dr. Hj. Istia'dah, M.A.
NIP 1970313 1992032002

STATEMENT OF AUTHENTICITY

I declare that this thesis entitled *The Struggle of Zarri Bano Against Patriarchy in Qaisra Shahraz's The Holy Woman* is truly my original work to accomplish the requirement for the degree of *Sarjana Sastra* (S.S) in English Language and Letters Department, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University, Malang. It does not incorporate any materials previously written or published by another person, except those indicated in quotations and bibliography. Due to this act, I am the only person responsible for the thesis if there is any objection or claim from others.

Malang, June 27th, 2016



Tajul Mafakhir

MOTTO

A lance of doubt exacting self-conviction



DEDICATION

THIS STUDY IS DEDICATED TO MY BELOVED FATHER AND MY
MOTHER, AND MY SISTER

“Nothing is able to show my gratitude for your support”



ACKNOWLEDGMENT

First and foremost, the writer wants to express her gratitude to Allah Almighty for the grace so that this study can be completed as requirement of achieving undergraduate degree. Shalawat and salam are always given to the great prophet Muhammad SAW who will guide us in the end of the day. The researcher also wants to express his gratitude to people who have contributed to the completion of this study.

Those great people are:

1. Dr. Mundi Rahayu, M.Hum, the writer advisor who has given her helpful correction patiently and kindly in writing this thesis.
2. Dr. Syamsudin, M.Hum, Head of English Department of Faculty of Humanities, Maulana Malik Ibrahim State Islamic University of Malang.
3. All respectful lecturers in Faculty of Humanities, especially on English Department and all staffs in Faculty of Humanities.
4. My beloved Father and Mother, and my "bigboss" sister for the delirious love, pure tears and sincere blood that have been given to the researcher.
5. Go-Beast Family and their home base; Warung Surya, Merjosari, the real entity of joy, stay moron and simple minded.
6. Students of English Department 2012, especially students of literature who have given cheerfulness and unforgettable moments to the writer's academic time.
7. Everyone who has involved and becomes the part of the writer's life.

The researcher realizes that this study is far from make this study better. Finally, the researcher hopes that this study will be useful perfect. It will be

grateful to people who will give critics and suggestions that for the readers especially for students majoring in literature.



ABSTRACT

Mafakhir, T. 2016, *The Struggle of Zarri Bano Against Patriarchy in Qaisra Shahraz's "The Holy Woman"*, Thesis, English Language and Letters Department, Faculty of Humanities, State University of Maulana Malik Ibrahim Malang.

Advisor: Dr. Mundi Rahayu, M.Hum.

Keywords: Patriarchy, struggle

The title of this thesis is "The Struggle of Zarri Bano Against Patriarchy in Qaisra Shahraz's "The Holy Woman". The Holy Woman is a novel by Qaisra Shahraz which narrates life of people in Sindh, Pakistan, who still adhere to old tradition, Patriarchy and feudalism which makes man have power to prevent inheritance in order to get better life and they seem have justification to sacrifice main character, Zarri Bano as victim for his greediness. As seen in title, This thesis focuses on analyzing the main female character Zarri Bano and her struggle against the women oppression on patriarchal culture because of men figure. The thesis to reveal how the oppression to women and how Zarri Bano's struggle to face the oppression from men characters around her as depicted in the novel.

The method which is used in this analysis is library research with, note-taking technique and descriptive method. The theories which are used in this analysis are the theory of radical feminism by Kate Millet with the concept of patriarchy. Nevertheless, the writer also use other sources concerned with the problems which are discussed in this thesis.

This study reveals that basically the novel portrays in woman differences experienced by character Zarri Bano with her role to become the holy woman in Pakistan culture. She cannot marry to man whereas in the novel, Zarri Bano has just accepted her beloved man's marriage proposal in order to undergo the holy woman role to keep her family's inheritance. I conclude that actually the *Shahzadi Ibadat* tradition has positive and negative impacts but this tradition has many contradictions to Islam, whereas this tradition is one of Islamic tradition that still used in Pakistan until this modern era by certain people

ABSTRAK

Mafakhir, T. 2016, Perjuangan Zarri Bano Terhadap Patriarki dalam Novel Perempuan Suci karya Qaisra Shahraz, Skripsi, Jurusan Bahasa dan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang,

Pembimbing: Dr. Mundi Rahayu, M.Hum.

Kata kunci: Patriarki, perjuangan

Judul skripsi ini adalah Perjuangan Zarri Bano terhadap patriarki dalam novel perempuan suci karya Qaisra Shahraz. Perempuan suci adalah novel karya Qaisra Shahraz yang menceritakan kehidupan orang-orang di Sindhu, Pakistan, yang masih memegang teguh tradisi lama, Patriarki dan feodalisme yang membuat laki-laki memiliki kekuatan untuk melindungi harta warisan dan mereka tampaknya memilih mengorbankan karakter utama, Zarri Bano, untuk memenuhi ambisi atas keserakahannya. Seperti yang terlihat dalam judul, skripsi ini berfokus pada analisis karakter wanita utama Zarri Bano dan perjuangannya melawan penindasan terhadap perempuan. Serta mengungkap bagaimana penindasan terhadap perempuan dan bagaimana perjuangan Zarri Bano menghadapi penindasan dari laki-laki seperti yang digambarkan dalam novel.

Metode yang digunakan dalam analisis ini adalah penelitian perpustakaan dengan, teknik mencatat dan metode deskriptif. Teori yang digunakan dalam analisis ini adalah teori feminisme radikal oleh Kate Millet dengan konsep patriarki. Penulis juga menggunakan sumber-sumber lain yang terkait dengan masalah yang dibahas dalam penelitian ini.

Penelitian ini mengungkapkan bahwa pada dasarnya novel tersebut menggambarkan perbedaan yang dialami oleh karakter Zarri Bano dengan perannya untuk menjadi wanita suci dalam budaya Pakistan. Dia tidak bisa menikah dengan laki-laki yang dicintainya, sedangkan di novel, Zarri Bano baru saja menerima lamaran lelaki yang dicintainya karena menjalani peran wanita suci untuk menjaga warisan keluarganya. Penulis menyimpulkan bahwa sebenarnya tradisi Shahzadi Ibadat memiliki dampak positif dan negatif tetapi tradisi ini memiliki banyak bertentangan dengan Islam, sedangkan tradisi ini merupakan salah satu tradisi Islam yang masih digunakan di Pakistan hingga era modern ini dengan orang-orang tertentu.

الملخص

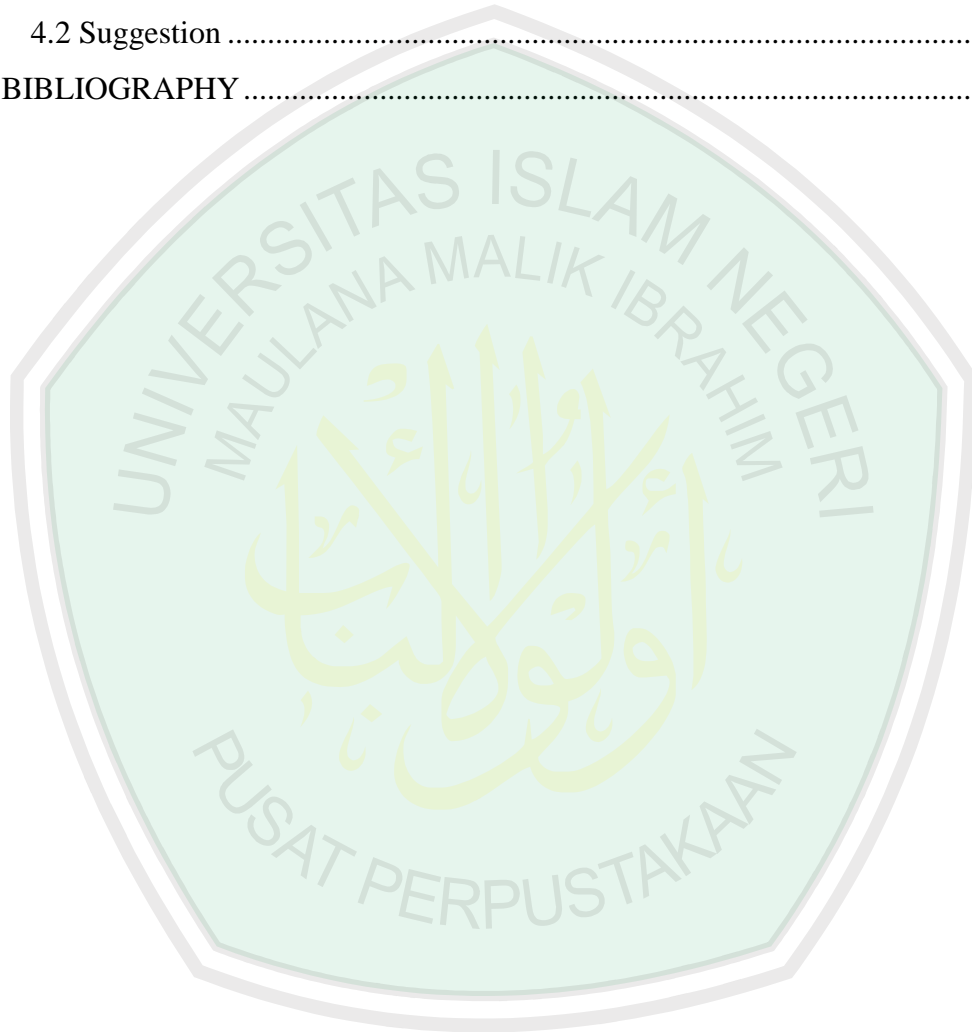
، مفاخر، ٢٠١٦، ذري بانو النضال ضد البطريكية في رواية امرأة المقدسة يعمل قيصر شهرارز . الرسالة، قسم اللغة الإنجليزية وآدابها، كلية الآداب، جامعة الدولة الإسلامية مولانا مالك إبراهيم .مالانج، المستشار: د موندي راهايو، هوم
كلمات البحث: البطريكية، والنضال

العمل شهرارز بانو ضد النظام الأبوي في الرواية النسائية ذري عنوان هذه الرسالة هو النضال الذي يروي حياة الناس في سيندهو، باكستان، التي لا تزال شهرارز المؤنث المقدس هو رواية .المقدس تلتزم التقاليد القديمة، النظام الأبوي والإقطاع التي جعلت الرجال لديهم القدرة على حماية الحوزة، كما رأينا في .بانو، لتلبية طموحات على الجشع ويبدو أنها اختيار للتضحية الشخصية الرئيسية، ذري بانو ونضاله ضد اضطهاد ذري العنوان، وتركز هذه الأطروحة على تحليل شخصية نسائية الرئيسي بانو ظلم الإنسان كما هو ذري وكذلك الكشف عن كيفية اضطهاد المرأة، وكيف أن النضال .المرأة مبین في الرواية النظرية .الطريقة المستخدمة في هذا التحليل هي مكتبة البحوث والملاحظات التقنية والمنهج الوصفي المستخدمة في هذا التحليل هي نظرية النسوية الراديكالية التي كتبها كيت ميليت مع مفهوم النظام يستخدم المؤلف أيضا مصادر أخرى تتعلق القضايا التي تمت مناقشتها في هذه الدراسة .الأبوي بانو مع دورها ذري وكشفت هذه الدراسة أن الأساس رواية تصور الخلافات التي تعيشها شخصيات وقال انه لا يمكن الزواج من الرجل الذي تحبه، بينما في .لتصبح امرأة المقدسة في الثقافة الباكستانية ذري بانو تقبل مجرد رجل اقتراح الحبيب لدور المرأة تمر مقدس للحفاظ على التراث الرواية، قد العبادات له آثار إيجابية وسلبية، ولكن هذا التقليد يخلص الكاتب إلى أن التقليد الحقيقي للشهزاد .الأسرة لديه الكثير من الصراع مع الإسلام، في حين أن هذا التقليد هو واحد من التقاليد الإسلامية التي لا تزال تستخدم في باكستان حتى العصر الحديث مع أشخاص معينين

TABLE OF CONTENTS

APPROVAL SHEET	i
LEGITIMATION SHEET	ii
STATEMENT OF AUTHENTICITY	iii
MOTTO	iv
DEDICATION	v
ACKNOWLEDGMENT	vi
ABSTRACT	viii
TABLE OF CONTENTS	xi
CHAPTER I	1
INTRODUCTION	1
1.1 Research Background	1
1.2 Research Problem	5
1.3 Research Objective	6
1.4 Research Significance	6
1.5 Research Scope	6
1.6 Research Method	7
1.6.1 Research Design	7
1.6.2 Data Collection	7
1.6.3 Data Analysis	8
1.7 Definition of Key Terms	9
CHAPTER II	10
REVIEW OF RELATED LITERATURE	10
2.1 Feminist Literary Criticism	10
2.2 The Concept of Patriarchy	13
2.3 The Culture of “ Shahzadi Ibadat” (The Holy Woman) in Pakistan	18
2.4 Previous Studies	21
CHAPTER III	23
FINDING AND DISCUSSION	23
3.1 Portrait of Zarri Bano’s character	23

3.2 Analysis on Zarri Bano's conflict	24
3.3 Zarri Bano's struggle to resist patriarchy	32
3.4 How Zarri Bano accept her father's desires	36
CHAPTER IV	47
CONCLUSION	47
4.1 Conclusion	47
4.2 Suggestion	48
BIBLIOGRAPHY	xiii



CHAPTER I

INTRODUCTION

1.1 Research Background

Literary work is a reflection of society. One reflection of social community in literature is the relationship between men and women and their respective roles in the culture. Relationship of men and women are an issue that never ends, but continuously grow up. The relation of both became a phenomenon because of the patriarchal system dominates in society. Society recognizes that men have a higher position than women. Construction is ongoing and formed cultural preserve and legalize it.

This concept puts women at a disadvantage. This resulted in many injustices which women received over the years. This injustice makes women were given stereotyped as being second class (Muthali "in 2001: 24-25). Women are considered as members of society who do not have a major role in all areas in the public domain.

The problems of women and life has always been an interesting problem to be discussed. Many authors put the heroine in his works with the aim to express their ideas in a literature. The existence of other forms of oppression, marginalization, subordination, and gender issues and emancipation, also become an interesting theme to be lifted to the surface in the form of literature. The problems experienced by the women could not be separated from a patriarchy that

surrounds, where the status of women in society is positioned below the male and is considered less important role in society.

Pakistan is one country that is still thick with patriarchal system. This patriarchal system causes many gender inequalities experienced by women. Forms of gender discrimination against Pakistani women look at habits of a Pakistani woman who throughout his life was always subject to men.

There is an assumption that seemed to have become a general public thought that as long as men are still able to perform public duties, then the better women into the party served. Actually this is not a provision that is written, but it can be a reflection of the cultural pattern that has been so deeply rooted and old in the practice of public life here that within the scope of the smallest "family" men always appear liable to bear the needs of all its members, including the women. Fields among which are considered "weak" like small children and women although it may be the status of the women were more educated than her confined to the private sphere and domestic purposes only, such as babysitting, cooking, cleaning the house, serving her husband, and even sometimes should be ready to be force to married. Despite cultural ethnic and linguistic diversity, Pakistani women have to face Strikingly similar patterns of agriculture-based tribal, feudal, clan system and kinship network (Khan, 2006).

As a social movement, feminist criticism highlights the various ways women in particular have been oppressed, suppressed and repressed...’ (Bressler 185). One of the most potent aspects of feminist literary criticism is to uncover the latent dynamics in a novel relevant to women’s inferior role in society. Feminist

Literary Criticism is the critical analysis of literary works based on feminist perspective. In particular, feminist literary critics tend to reject the patriarchal norms of literature, which privileges masculine ways of thinking/points of view and marginalizes women politically, economically and psychologically. Modern Feminist Literary critics had its roots in the post-World War II, feminist movement that spilled over into the intellectual circles of America's colleges and universities. However, the true origins of the movement can be traced as far back as the late 18th century with Mary Wollstonecraft's: 'A vindication of the rights of women' (1792).

Feminist Literary Criticism is informed by feminist theory or by the politics of feminism more broadly. Its history has been broad and varied, from classic works of 19th century women authors such as George Eliot and Margaret Fuller to cutting edge theoretical work in women's studies and gender studies by third wave authors.

The Holy Woman was the first novel by Qaisra Shahraz published in 2001. Qaisra Shahraz a female novelist Pakistani descent who lived in England. Since the age of 9 years, she lived with her family in Manchester. She studied English and Classical Civilization at the University of Manchester and continued his education at the University of Salford to take the concentration of English and European Literature and Scriptwriting for television and Radio. *The Holy Woman's* novel depicts a fictional female characters who are victims of patriarchy, Zarri Bano, eldest daughter of the family of a wealthy landowner in Pakistan, Habib Khan. She was forced to become the holy woman for the sake of replacing

her brother, that Ja'far died. The holy woman is a woman who devoted her whole life to serve to the God, made her become a woman should not be married. She must give up all her dreams in order to the wishes of her father, Habib Khan to protect the land safe.

In patriarchy, woman has rated as weak person. They do not have any power to struggle and solve any problem that appears in her whole life. These views make women become weaker and sometime also form their thought, character and behavior to be inferior to men. Zarri Bano, the main character has a mental problem. She experiences huge love to Sikandar and otherwise. But, because of a tradition, it makes she must obey it. Tasikuntan (2012) said that tradition is the result of creation and human" s works which is belief, utopian, occurrence or institution that inherited from a generation to the following generation as like mores, arts, then property that used and it is reflection of human being" s attitude and behavior that has processed for a long time and it done by generations that started their ancestors.

In Pakistan, there is one of traditions that makes woman becomes victim of tradition, called *Shahzadi Ibadat* tradition. It happens to the first daughter who does not have brother in family or because of brother" s death. Effect of this tradition, the first daughter is prevented to marry with every man. Then, she must marry to the holy Quran and she will become a holy woman which her body is closed by burqa (black veil).Perhaps, it does not fair because woman becomes victim from this tradition. Whereas, every human especially woman wants marry with their lover. Therefore, automatically every woman as like in the main

character of Zarri Bano in Novel *The Holy Woman* becomes has a mental problem because she has accepted Sikandar" s marriage proposal and she want to get married but because of *Shahzadi Ibadat*'s tradition, she is prevented marry to Sikandar.

Men and women both conform to the traditional gender roles assigned by their society. These stereotyped roles are practiced for ages. Traditionally, historically and socially women are given weaker position in society. These gender stereotypes are transmitted generation after generation. Even in today's global world, women are deprived of their due rights and they are still being oppressed. Feminists and gender theorists are raising their voice to end discrimination against women. This paper is a study of a Pakistani female novelist, Qaisra Shahraz's novel, *The Holy Woman*. The application of message and social issues through this novel is within the framework of educating and constructing the mindset of the society.

1.2 Research Problem

1. What is the problem of Zarri Bano related to patriarchy in novel *The Holy Woman* by Qaisra Shahraz ?
2. How is the struggle of Zarri Bano to resist the patriarchy in novel *The Holy Woman* by Qaisra Shahraz ?

1.3 Research Objective

The objectives are arranged based on the problems of the study. The objectives lead to something that should be found out and solved. In lines with the problem above, this research tries to find out the answers of those question, they are :

1. To describe the problem of Zarri Bano related to patriarchy in novel *The Holy woman*.
2. To explain the struggle of Zarri Bano to resist the patriarchy in novel *The Holy Woman*.

1.4 Research Significance

The significance of this research are:

1. This analysis theoretically will be useful as the reference for the readers who want to enrich their knowledge and analyze life concerned with feminism.
2. This analysis will find out the kinds of struggle of Zarri Bano to resist patriarchy.
3. This analysis practically could be used as a reference for the readers who are interested in learning about feminism. They may make this analysis as their review of related literature.

1.5 Research Scope

To limit the field which is going to be analyzed in order to focus to the problem, the writer chooses to analyze how the main character, named Zarri Bano, struggle to resist the patriarchy. In addition, this analysis would like to describe

feminism ideology that supports the struggle of Zarri Bano. The writer will analyse how far the idea of feminism occurs in the novel and how she explains the idea of feminism itself in order to struggle against patriarchy and woman's stereotype.

1.6 Research Method

In the analysis of the aspect of feminism in novel *The Holy Woman*, the writer apply library research. The writer collect the data from related books and other literature that can be connected to the object of investigation. The writer also find suitable references from the internet in doing this analysis. The writer got the source from the novel (*The Holy Woman*, by: Qaisra Shahraz, published by Black Amber Books on 2001), in this case through the patriarchal system, while source is from other books that related to radical feminism.

1.6.1 Research Design

In the analysis of the aspect of patriarchy which happen in novel *The Holy Woman*, the writer applies radical feminism theory. Radical feminism theory adopts the methods in book *Sexual Politics* by Kate Millet and later theorists to interpret texts. Kate Millet argues that patriarchal ideology exaggerated biological differences between men and women and ensure that men always masculine or dominant role, while women always played a subordinate or feminine.

1.6.2 Data Collection

In collecting the data, the researcher will use library and note-taking techniques. Library technique is technique to collect the data by

reading the object of the study in order to find the data and information which is related with the research. Then, note-taking technique is a technique where researcher writes and classifies the information he got on the note or a piece of paper.

Firstly, the researcher will read the whole part of the novel to understand the story. Secondly, after reading the whole of the story, the researcher will re-read the novel for the second time to search the data and information which is related and needed by the researcher to analyze the social and political conflicts in the novel *The Holy Woman*. At the same time, the researcher will write and classify those data and information in the note based on patriarchy. This is done to ease the researcher in analyzing the problem related to patriarchy and how the main character's struggle against patriarchy within the novel.

1.6.3 Data Analysis

In analyzing the data, firstly, the researcher will analyze the problem related to the main character, Zarri Bano and which are described in the novel *The Holy Woman*. Then, after classifying and analyzing the novel, the researcher will analyze how the main character solve the problem related to patriarchy in the novel *The Holy Woman*.

1.7 Definition of Key Terms

1. Patriarchy is a term which describes the unreasonable subordination women have had to face long time ago to this day. Patriarchy has had the effect of forcing women always to be one step behind men.
2. Radical Feminism increasingly recognizes that females from different oppressed groups experience a combination of oppressions. Class, race and disability have systematic structural impacts on different women's lives in different toxic combinations.
3. Gender is a social construction with important consequence in everybody life. Gender is constructed both socially through social interactions as well as biologically through chromosomes, brain structure, and hormonal differences.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Feminist Literary Criticism

Feminist movement was originally west motion group of women activists, which gradually became a wave of academic universities, including the islamic countries, through the program woman studies. Feminist movement in the Islamic world shows alarming levels of aggressiveness. In the last two decades has been the target of women pakistan the feminist movement. In 1975 the government of Pakistan to encourage women to follow the idea of feminism, although in 1977 when the process of Islamization and militarization has succeeded in stemming this movement, but in the 1980s, the feminist movement back sprung up in Pakistan significantly.

To find out how feminism was born and developed, we must look at the condition of the West (in this case European) in the Middle Ages, the period before the feminist voices began to be heard. In the Middle Ages, the church serves as a central force, and the Pope as the leader of the church, established itself as the center and source of power. Until the 17th century, the church still retains the position of hegemony, so many things that can shake the authority and legitimacy of the church, considered as heresy and trial concerning the inquisition. The fate of Western women did not escape from the abomination church doctrines extreme and incompatible with human nature.

According to McKay, in the decade of 1560 and 1648 was a decrease in the status of women in the European community. The reforms of the reformers of the church did not much help the fate of women. Studies conducted to renew the spiritual then Saint Paul's concept of women, that women are considered as a source of sin and a second-class beings in this world. Although some personal opinions and public law, relating to the status of women in the west quite varied, but there is strong evidence indicating that women have been regarded as inferior beings. Most of the women were treated as small children-adults who may be teased or considered irrational. Even in 1595, a professor at Wittenberg University conducted a serious debate about whether women were human or not. Prostitution is rampant and legalized by the state. Married women in the Middle Ages did not have the right to divorce from her husband for any reason.

Revolution is happening in Europe made the women's movement had the opportunity to participate voice their concerns. In the Puritan Revolution in the United Kingdom in the 17th century, women puritans trying to redefine women's activity area with interesting legitimacy of doctrines that became the authority of the father, male, clergy and political leaders. Puritan revolution has produced ferment in which all forms of hierarchies written by all members of a radical sect in the United Kingdom. In 1890, feminist word used to describe women in the general election campaign when many organizations have been established in the UK to spread liberal ideas about individual rights of women.

Gender discourse introduced by a group of feminists in London in early 1977. Since then feminists brought the concept of gender equality or gender

equality as a mainstream of their movement. Gender by Unger is a term used to encompass the social expectations associated with femininity and masculinity. Feminists argue gender is a social construct, and is different from the "sex" which refers to the biological anatomy. Gender is influenced by socio-cultural, religious, and the laws in force in the community as well as other factors.

At first feminists use the issue of "rights" and "equality" of women as the cornerstone of the struggle, but the feminism of the late 1960s using the term "repression" and "freedom" which later feminism declares himself as a "women's liberation". In general, the birth of feminism was divided into three waves which raises issues that are different.

The first wave was marked by the publication of Mary Wollstonecraft's "Vindication of the Rights of Women" in 1792 Wollstonecraft described the psychological and economic damage experienced by women due to economic dependency of women to men and the exclusion of women from the public sphere. The first wave of feminist attention is gained political rights and equal economic opportunities for women.

The second feminist wave in 1949 was marked by the emergence of the publication of Simone de Beauvoir's *The Second Sex*. Beauvoir argues that gender is not rooted in biology, but was deliberately created to reinforce the oppression of women. This statement was also reflected in his classic statement, "one is not born, but rather Becomes a woman;It is civilization as a whole that produce this creature ... which is Described as feminine. "They argue that feminism should get a full economic equality for women, and not merely to

survive economically. They fought hard to change radically every aspect of personal and political life.

Feminist third wave started in the 1980s by feminists who want women's diversity. Specifically within feminist theory and politics. For example, women of color is maintained when the first experience, interests and concerns feminists they are not represented by a second wave dominated by middle-class white women. For example, the oppression of women middle-class white women differ significantly from the oppression experienced by black women of America.

2.2 The Concept of Patriarchy

In 'The Origins of the Family, Private Property and the State', Engels refers to patriarchy as a form of the family whose essential features were the incorporation of bondsmen, and power vested in the paternalhead of the family. based on the book of, '*The Origins of the Family, Private Property and the State (1884)*', Similarly in The Communist Manifesto Marx and Engels refer to 'the little workshop of the patriarchal master'. Here patriarchy is understood as a social relation of domestic production.

However, we can see that the definition of patriarchy advanced by Marx and Engels is a limited one. Patriarchy refers to the system under pre-capitalist modes of production, in which the means of production and organisation of labour was owned and controlled by the head of household, rather than a more generalised system of female subordination and male domination. Although, they certainly did recognise that women were oppressed under capitalism they defined patriarchy at the level of the labour process within pre-capitalist modes of

production. Thus in the 'Communist Manifesto' they assert that 'the bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal idyllic relations and has left remaining no other nexus between man and man than naked self-interest, than callous "cash payment"'.

Although some feminists reject the use of the concept of patriarchy, many, if not most, 'second wave' feminists consider that it gives definition to the nature of women's subordination. Kate Millet, a leading exponent of 'radical' feminism which brought the concept of patriarchy to the forefront of contemporary feminist debate in *Sexual Politics* utilises Max Weber's concept of 'Herrschaft' a relationship of dominance and subordination to understand the concept of patriarchy. Patriarchy for Millet refers to the male domination of women, and the domination of younger males by older males. Patriarchal power is thus sex and age specific.

Shulamith Firestone, writing in *The Dialectic of Sex*, is the foremost exponent of 'revolutionary feminism' which developed the radical feminist analysis of the sexual imbalance of power which operates in the interests of men. Heidi Hartmann, the most influential exponent of the dual systems approach, describes patriarchy in *The Unhappy Marriage of Marxism and Feminism*, as 'a set of social relations between men...which, though hierarchical, establish or create interdependence and solidarity among men that enable them to dominate women'. Hartmann argues that men, through these relations, derive considerable personal and material benefits, e.g. sexual servicing and a higher standard of living in comparison to women. Christine Delphy, who attempts to develop a materialist feminism in 'The Main Enemy', and whose position is in many ways

analogous to that of the dual systems approach, understands patriarchy as a system of exploitation of women by men, through the 'marriage contract', from which men derive considerable material benefits. Similarly, Sylvia Walby who also adopts a dual systems type approach, in *Theorizing Patriarchy* defines patriarchy as 'a system of social structures and practices in which men dominate, oppress and exploit women.

We can see, though, from the above by no means exhaustive account of the various definitions of patriarchy that there is no consensus as to the exact meaning of the concept. The discussion is informed by an understanding of patriarchy as involving the economic, political and ideological domination of women by men, which may include but is by no means limited to sexual domination and paternal power. In its paternal form, especially, it is also a form of domination which can be exercised between men.

According to Walby in the book of *Theorizing Patriarchy* (1990), Walby (1990,20) has explained the patriarchal concept: "I shall define patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women...the use of the term social structures is important here, since it clearly implies rejection both of biological determinism, and the notion that every individual man is in a dominant position and every woman is subordinate one...patriarchy is composed of six structures: the patriarchal mode of production, patriarchal relations in paid work, patriarchal relation in state, male violence, patriarchal relations in sexuality, and patriarchal relations in cultural institutions..."

Radical feminists assume that the structure of society based on hierarchical relationships based on gender. Man as a social category dominating women as a social category to another, because men benefit from the subordination of women. According to the flow of radical feminists, male dominance was a common conceptual model describes the various forms of oppression to another. The radical feminism mainly focuses on two main concepts, namely patriarchy and sexuality. For the radical ideology of patriarchy defines women as a social category that functions specifically to satisfy the sexual urges of men, to give birth, and parenting. Patriarchy is not only forcing women into their mother (the children). Patriarchal ideology use as a pattern that women's sexuality appear in the form of sexual violence appears daily with symptoms of rape, pornography, sexual advertising, art capitalists, and porno-action. Most radical feminists to adopt the view that the women had been brainwashed by the type of patriarchal ideology, which produces a strong stereotype that men are strong and women are weak. This raised the issue of large flow sued all institutions that are considered detrimental to women as patriarchal considered detrimental to women, because it clearly benefit men.

Most radical feminists to adopt the view that the women had been brainwashed by this type of patriarchal ideology, that produce strong stereotype that men and women are weak (Selden, 1996: 138). At the beginning of the 19th century, it raised the issue of large flow sued all institutions that are considered detrimental to women as patriarchal considered detrimental to women, because it clearly benefit men. Moreover, among the radical feminists there are more extreme, not only the similarities rights with men, but sex equality in the sense of

sexual satisfaction may also be obtained from other women, so it tolerates (understand) the practice lesbian (Ramazanoglu via Umar, 2002: 66-67). According to him, women do not have to depend on men in terms of material fulfillment and sexual satisfaction. Women can feel the warmth, intimacy and sexual satisfaction to fellow women. Sexual gratification of men is a psychological problem. Through various exercises and habituation this satisfaction can be met from other women (Ramazanoglu via Umar, 2001: 67).

As assumed by radical feminism, that oppression of women is a result of the system of sex and gender. Thus, it is appropriate if the novel were analyzed using the approach of radical feminism. Where the feminist approach can reveal the shackles of patriarchy faced by the main character and reveal what is being done against the main characters in the patriarchal shackles. In analyzing the shackles of patriarchy happens to the main character, Kate Millet theory used. Millet stated that the root of the oppression of women has been buried in the system of sex and gender in a patriarchy. Millet also found the control of men in the public and private world lead to discrimination. Patriarchal ideology exaggerated biological differences between men and women and ensure that men always masculine or dominant role, while women always played a subordinate or feminine. Kate Millet also said that in sociology, the patriarchal system which binds the women can be seen in the institution of family and social life. Where there are different roles and opportunities between men and women.

2.3 The Culture of “Shahzadi Ibadat” (The Holy Woman) in Pakistan

In Pakistan, women is considered as the second group and not often the presence of girls is considered as ill-fated, they could not determine her own life even to marry, pakistan woman betrothed and sometimes, see her husband when the wedding held. Patriarchy factoris still very strongly felt; namely women's perspectives should not be included in social affairs, they would be more dignified if they take care of home rather than go to school regularly, and others.

Shahzadi tradition worship must avoid the man of the opposite sex, she also became a sacred and forget about his desire to get married. In this novel *The Holy Woman*, departing from a long tradition in Pakistan, Habib Khan, Zarri Bano's father, had been overbearing on her eldest daughter to be a holy woman. She should not get married, because she had married to the holy Qur'an. She was obliged to wrap her body with a black veil. In return, this tradition is for protecting the family" s inheritance in order not to become her husband later (Ningrati; 2012). It will gain *Shahzadi Ibadat* entire family legacy in the form of land and hectares of paddy fields. This tradition is run by a family that does not have a son as heir. Zarri Bano should obey it, releasing all her beautiful dreams about romance and marriage with her boyfriend, Sikandar. The women did not seem right to determine their own fate and future. Even a learned man like Zarri Bano was eventually defeated, powerless against the destiny proffered by her father.

After the death of his son, Jafar, practical Habib has only two daughter: Zarri Bano and Ruby. Before Jafar died, Habib was the type of moderate father.

He send his daughters to the bachelor's degree. He also let his daughters choose their own mate. But with death of Jafar, he turns into a tyrant. With his power barely indisputable, he forced Zarri Bano comply with his wishes become the holy woman.

So, Zarri Bano is the example of the victim of this tradition, as Zahra (2005) said that in Pakistan, women are not only subjected to financial discrimination, but they are also victims of inhuman customs and laws such as Karo Kari, Hadood ordinance, Qasas and marriage to the Quran and half witnesses according to the state law (whereby in court a female witness is only worth half a male witness).

Then, in Daily times of Pakistan (2007) states that for similar reasons, the marriage of women to trees, or sometimes to small boys or old men, has also been reported as a means to protect property. According to those who are believes this tradition states that the first daughter will become victims from the tradition. I think it just certain people that doing *Shahzadi Ibadat* tradition which usually those people who are from the high class. In Daily Times of Pakistan (2007) states that, "Despite this and other campaigns, many of Pakistan" s 160 million inhabitants remain unaware that such traditions even an exist at all." It shows that this tradition is unfamiliar to the Pakistan society, only a few people in Pakistan that knows this tradition. Moreover in case of the novel, Zarri Bano" s family is very rich.

As the title indicates the Holy Woman is a woman who goes through the ceremony of Haq Bakshish to become a Shahzadi Ibadat meaning princess of

worship or, as Shahraz calls it, a Holy Woman. The custom of marriage with the Quran is mostly practiced in the Sindh province. Uzma Mazhar (2003) in 'The Friday Times of Pakistan' (Pakistani weekly newspaper) reports:

According to Khabrain, a large number of feudals in Sindh 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 apologized to her for the ritual which would condemn the girl never to get married but to read the Quran every day. In Sindh, Shabbir Shah's sister, ex-minister Murad Shah's sister and two daughters, three daughters of Mir Awwal Shah of Mattiari, daughters and sisters of Sardar Dadan and Nur Khan of the Lund tribe, nieces of Sardar Ghulam of Maher 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. (Mazhar, 2003)

Habib Khan, Zarri Bano's father, is presented as a feudal lord who victimises his daughter to save his acres of land, by marrying her to the Quran. Zarri Bano who lives in the cosmopolitan city of Karachi and attends a co-educational university is bound to comply with this misogynist feudal custom, which proves that despite wealth and education, her life is no different to many other illiterate women living in the shadows of their male guardians.

From the example from The Friday Times above, the purpose of married to the Quran is to prevent the all kind of wealthy for not to shared or given to certain people that perhaps can receive it. Zahra (2005) also states that this law is only applied among the class of landlords. They use this only to keep and grab the

land of their sisters and daughters. When a woman as the first daughter must follow *Shahzadi Ibadat* tradition, firstly, the woman have to marry to the holy Quran.

As Mazhar (2003) in his article Married to the Quran said that, “women are not valued enough to consider how their entire lives, and any dreams or hopes they might have had... are ruined by a 'tradition' that is inhumane and beyond any rational explanation.” So, Zarri Bano” s hope is to marry with Sikandar but it cannot happen because of the tradition. Then, from Zarri Bano’s side, she really refuses her father also because it is the greed of her father, as Mazhar (2003) states in his same article, “This is obviously abusive and unIslamic. This has nothing to do with religion. This is about power, control and greed”.

So, Bano is the example of the victim of this tradition, as Zahra (2005) said that In Pakistan, women are not only subjected to financial discrimination, but they are also victims of inhuman customs and laws such as Karo Kari, Hadood ordinance, Qasas and marriage to the Quran and half witnesses according to the state law (whereby in court a female witness is only worth half a male witness).

2.4 Previous Studies

The first previous study was conducted by Sri Seventiny which the title is The Women’s Struggles for Their Ambitions as Reflected in Sidney Sheldon’s *Nothing Lasts Forever*. The research explains the power of women who want to get their indepenence and ambitions.

The second previous study was conducted by Zen Elvia br Bangun which the title is Woman's Problems and the Struggles against Man Domination as

Reflected in the ColorPurple. The research explains what the problems that are faced by Celie and how the role of women around her who help her to struggle against man dominations.

The third previous study was conducted by Aryanti Dwi Astuti which the title is The Struggle of Annisa Againts Patriarchy in Novel ‘’Perempuan Berkalung Sorban’’ By Abidah El Khalieqy. The object of the research is the main character in the Novel, Annisa, discusses about the struggle of the woman in patriarchy. The main character of this novel struggle her rights because she think that patriarchy seizes her right and freedom.

The last previous study was conducted by Eka Wahyuni entitled ‘’The Main Female Characters’ Struggle Against Taliban Laws And Patriarchal System To Get Happiness In Khaled Hosseini’s A Thousand Splendid Suns ’’. The result of the study showed that the main characters, Mariam and Laila struggle as victims of patriarchal society to reach happiness.

CHAPTER III

FINDING AND DISCUSSION

In this chapter, the writer would analyze and discuss the problem of Zarri Bano related to patriarchy and her struggle to resist patriarchy in order to get the answer to the research problem. This analysis will be mainly focusing on the depiction of the problem of Zarri Bano and her struggle as seen in *The Holy Woman* novel. In this case, the writer would like to figure out Zarri Bano's problems, that she has to marry with holy Qur'an. Moreover this analysis also digs up the reason why main characters being victims throughout several oppression that she accepts. By examining on the characters, it will gain profound knowledge about the character. Inside this analysis process, it uses feminism theory to support the analysis in order to expose the motive that leads main characters in getting oppression and as the victim under patriarchy.

3.1 Portrait of Zarri Bano's character

"A feudal landlord with great wealth, his family descended from the highest of castes, Habib Khan was also blessed with three beautiful children and acres of land to pass onto his heir (Shahraz, 2001: 35)."

Zarri Bano is a 28 year-old daughter of a rich Muslim landowner, glamorous cause she always wears up to date dress, independent woman who never bothered covering her head in a male's presence. She falls in love with business tycoon Sikandar and plans to marry him. However, her father, Habib Khan, takes an instant irrational dislike to Sikandar.

Zarri Bano got bad news when she returns to her house after going to Sikandar's place in Karachi. The tragedy begins when her only brother is killed in a freak riding accident, then, Habib Khan decides to make Zarri Bano his sole heiress, she must undergo Shahzadi Ibadat tradition that it makes her forbid to marry a man except to the holy Quran only. Her father forces her to obey the tradition from his ancestor. Zarri Bano really refuses her father's decision because she has just received Sikandar's marriage proposal. Zarri Bano goes through a drastic identity change. She is reminded of her honour to be submissive and silent. A veil must always be in her head within the presence of male guest.

3.2 Analysis on Zarri Bano's conflict

Oppression and coercion of women mainly to make profits for men who squeeze, the utilization of women using the argument of cultural preservation or honoring ancestors. Women are used as a tool for specific purposes. Millet in *sexual politics* said that women are often raised in a literary work as a business. Zarri Bano was described as a female character who is oppressed and exploited by Habib Khan so that he could carry out his life and keep his treasure from falling into the wrong hands. It is an oppression and the politicization of women on behalf of culture to sell her daughter. Implementation can be done in various ways with the feudal reasons, namely, obedient or adhere to superiors. This can be clarified in the following quote :

"You have probably heard about our tradition of a Holy Woman and heiress of clan. Well, when the only male heir dies, in our clan, the inheritance, and especially the land, goes to the next female heir. The condition is that she stays and never leaves her paternal home. In effect, she can never marry. To make this more legitimate, our forefathers concocted the notion of a Holy Woman, a

Shahzadi Ibadat. It is a measure for men like my father of ensuring that the land stays in the family (Shahraz, 2001:115)”.

The purpose of married to the Quran is to prevent the all kind of wealthy for not to shared or given to certain people that perhaps can receive it. This tradition put economic more important than religion as roots. Zahra (2005) also states that this law is only applied among the class of landlords. They use this only to keep and grab the land of their sisters and daughters.

Social status of Zarri Bano in the family has a binding body Zarri Bano with a family tradition that has been established for generations, becoming a substitute heir to preserve the family's land, if the current sole male heir died. Jafar's death, the sister Zarri Bano, who should occupy the throne and the family inheritance is a necessity for Zarri Bano not to perform marriages during her lifetime. Zarri Bano bodily existence as the oldest daughter is set to be a holy woman who during his life has always been a virgin. It has been shaped by the tradition established by his ancestors are hereditary.

“Tell Father he can start the preparation for my wedding to the Holy Quran (Shahraz, 2001: 57).”

From quotation above that the tradition forces her to marry with the Holy Quran. Which, Zarri Bano actually refuses her father's intent. She wants to breakdown the tradition patriarchy that has been existed from the ancestors. As stated by Kate Millet in *Sexual Politics* that the root of the oppression of women has been buried in the system of sex and gender in a patriarchy and patriarchal ideology exaggerated biological differences between men and women and ensure that men always masculine or dominant role, while women always played a

subordinate or feminine. It can be summed up that in patriarchy that man has higher position. From the quotation above, can be found out that one of the characteristic of the tradition is marrying to the Holy Quran, not to a man. After that, she will be crowned as the holy woman and shows that there is a ceremony of marriage same as usual marriage between man and woman,

“Oh no, she is not. I have decided! You had better tell her. I have lost a son, and I am not going to lose my inheritance to a complete stranger. I want you to support me in this. That is your duty as a wife. If you don’t do it, our ancient traditions will outweigh your opposition, so you had better get used to the idea (Shahraz, 2001: 42).”

From quotation shows how Zarri Bano’s father has power to decided who is suitable to marry her daughter, Zarri Bano. It refers to Walby in the book of *Theorizing Patriarchy* (1990,20) who has explained the patriarchal concept: “I shall define patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women”. The oppression lead to discrimination toward Zarri Bano. Such as, she could not marry to a man especially to her beloved man, Sikandar. It is for protecting their inheritance in their family.

“ In short there was no escape for her beloved daughter! Zarri Bano too, was going to be tied to a gilded cage, but she would be inside it. For unlike her mother, she could never marry, have children, enjoy the company of a husband, or lead a carefree normal life like any other woman. Her only role and duty was that of Ibadat, religious worship (Shahraz, 2001: 48).”

Talking about marriage with the holy Qur'an, Zarri Bano looked still half-heartedly accepted the concept of unification itself in the institution of marriage. Zarri Bano objected to accept marriage that offered by her father, she was forbidden to marry anyone, restricted himself to environment around her, she is supposed to keep the family heritage treasures from falling into the wrong hands.

For her, wedding was to be contains the principle of mutual benefit. Women will give her body to men who meet the criteria rather than by the holy Qur'an as handed down by ancestors. Zarri Bano has given her heart to young businessman from Karachi, Sikandar, someone who took her at first sight.

According to feminist studies, Zarri Bano was the woman seated as downtrodden by man power and hegemony of customs and cultural heritage by ancestors. Zarri Bano as the second sex after male. Zarri Bano portrayed as a woman who is weak and powerless in spite of having good education background but still not able to resist when forced become the holy woman just to keep the elder's land. It is an oppression against women.

The only one that she can be married to is Holy Quran. That is proved in the following quotation that Zarri Bano can be married only to the holy Quran and she must becomes the holy woman.

“My beautiful Zarri Bano was destined for this fate. Her brother “ s death sealed her future as a Shahzadi Ibadat. This is what has always happened when only sons died in people of our class; the inheretance then was passed on the next female member (Shahraz, 2001:42)”

Habib Khan insist that his daughter has been destined become the holy woman to continue and keep family's inheritance through Jafar's death, a son who must become the main heir of his family. Theplacement of women as second sex after men in the novel The Holy Woman by Shahraz Qaisra is positioning of Zarri Bano's father, Habib Khan and her grandfather, Siraj Din. The man looked at woman, Zarri Bano, could preserve cultural heritage to keep the land from falling into the wrong hands. It was an effort to respect the cultural heritage, as the

principal heir, the man dies, the other daughter must be the holy woman to keep the elder's land. If it observed deeply, the role of Zarri Bano actually placed more emphasis on extortion women for wealth and popularity that still exist: Habib Khan and Siraj Din in order to be respected because it has been successful existence Zarri Bano become the holy woman which oriented in wealth and popularity; materialism that is unmatched in the Sindh province. It was seen as a social political form on Zarri Bano as a woman. In the logic of patriarchy, man is always associated with excellent mind and glory soul.

This case is similar as in Daily Times (2007) reports, Fareeba, who can now never wed a man, spends most of her time studying the Holy Quran or stitching. She is a "Hafiza", or one who knows the Holy Quran by heart. So, Bano is like Fareeba but Zarri Bano becomes the holy woman and Fareeba becomes Hafiza. The only thing that she can be with is just Holy Quran (learn, reading, study Quran, etc). Then, the quotation below proves that Bano marry to the Holy Quran.

Actually, this is the strange Islamic tradition because in Islam is mentioned in the Holy Quran that human who has been reach one's majority and capable in moral and finance, it is sunnah muakad to get married even if human either woman or man who unable to restrict their own libido, so they must marry quickly in order not to sexual act outside of marriage. As it mentioned in al Hadith below:

"Abdullah Ibn Mas'ud (may Allah be pleased with him) reports the Prophet (peace be upon him) to have said, "O you young people! Whoever can afford marriage should marry, for that will help him lower his gaze and guard his

modesty (i.e. private parts from committing illegal sexual intercourse, etc.).

Whoever is not able to marry is recommended to fast, as fasting diminishes (his) sexual power." (Narrated by Al-Bukhari and Muslim)

The hadith above told that the Prophet SAW suggests the people who can afford marriage should marry to avoid them from the disgraceful act such as illegal sexual intercourse. If they cannot afford marriage yet, Prophet Muhammad SAW suggests them to fast, it also to avoid the disgraceful act.

In the problem in the novel, Zarri Bano is unusual to wear a veil like burqa and she is never wears veil correctly. Burqa is that wear by muslim women to cover their bodies. Become the holy woman, Zarri Bano is forbidden to marry and accostum her whole body in a winding burqa that prevented women typically behave normally. As like the quotation below:

„How can I wear a burqa? She moaned to herself. I will never get used to it, it not me. I who have a natural instinct for glamour and fashion, I will not smotheed alive behind it. " (Shahraz, 2001:86).

From the quotation above that Zarri Bano still cannot wear a veil correctly, she exposes her aurat in a public place. Other people is also uncertain that Zarri Bano will wear such a burqa because her cloth that she wears every day is always opened and she has never wears a veil but once times she wears a veil but it is not correctly.

Other contexts related to this is the concept burqa 'used by Zarri Bano has changed and rejects the idea that she was as a modern feminist by releasing female concepts of luxury and mode of life. Long before the death of Jafar, Zarri

Bano is an educated and modern woman. Existentialist outlook on human life in this case shows the attention to the experience of bodily experienced by Zarri Bano without attribution meaningful. That is, the literal meaning Zarri Bano did not know for sure about the concept of the body which has been formed by the patriarchy and built the father to maintain his father which indirectly replaced by Jafar, and as a representation of the physical experience Zarri Bano. Finally, Zarri Bano should be able to replace Jafar instead of heirs and the throne of Habib Khan. Then, the quotation still supports that Zarri Bano is always open her aurat in public place;

“.....aware of his bareheaded sister standing by his side. The stranger inclined his head towards them in greeting. The thick dark waves of his hair fell over his forehead, glinting in the sun. he lifted his hand in return, a smile still hovering on his lips, his eyes now very much on Zarri Bano (Shahraz, 2001: 04).”

From quotation above that actually Zarri Bano has not fulfilled yet what the holy woman tradition suggests to close her aurat and also uncertain that Zarri Bano will wear such a black veil because her cloth that she wears every day is always opened and she has never wears a veil but once times she wears a veil but it is not correctly. So, Zarri Bano really refuses the holy woman tradition.

Zarri Bano is denied her right to marriage, when her father enforces a feudal custom. Consequently, Zarri Bano's modern cause of live in the city of Karachi and has secular life style is replaced by *burqa* and religious devotion. Zarri Bano's successful spiritual and emotional journey to discover a new identity, of a veiled Muslim woman, is rewarded by the reinstatement of her right to marriage. Zarri Bano reluctantly accepts her new role and travels abroad to gain higher education

and get more understanding about religion in Egypt and England. Her journey moves beyond one of self-discovery to embrace the larger perspective of Islamic practices in day to day life including attitudes towards women.

Zarri Bano symbolized as Islamic scholars, a moral and a religious teacher for the hundreds of young women in the city and the region, a woman who became a symbol of purity and worship in its purest form. Being the holy woman is not easy. He must master the knowledge of religion very well. He is required to visit several regions and countries to convey the messages of God contained in the Qur'an. However, once again, the opportunity to enhance life with happiness in married becomes futile.

Zarri later found inner serenity through religious activities. Zarri even more diligently studying religion. He went to Cairo, Egypt to learn about Islam. He also visited many countries, including India and the United Kingdom to teach religion and bring more women muslims closer to the teachings of Al-Quran. Beside that, Zarri Bano increasingly realize that when she became a wife and mother, she will always be under the shadow of her husband, but as Shahzadi Ibadat she could becomes someone who has the full dignity as human beings.

Until one day, her father let go of his oath to Zarri Bano as a Holy Woman. However, shortly after, Habib Khan was killed along with Ruby, his daughter, in the way of family worship in the holy pilgrimage. Sikander, Ruby husband and son, Haris, who is still small and in need of care. Sikander once again offering wedding Zarri Bano. These deals bring Zarri in a dilemma, on the one hand she is

aware that her feeling of love to Sikander, while her position as Shahzadi Ibadat allow it to accept the offer.

3.3 Zarri Bano's struggle to resist patriarchy

Zarri Bano's struggle against hegemony of patriarchy in her hometown, Lahore directly resist to people who commands her, like her father, Habib Khan as the perpetrator of oppression against women. Additionally, Zarri Bano wants to prove herself as a strong woman and has an educational background as a scholar and followed to feminist organization in her university. As stated in the following quotation:

"This is madness. Father, you cannot be serious," she said steadily. "I have accepted Sikandar Sahib's marriage proposal. You yourself blessed and encouraged the match. I have decided to marry him. I want to marry him!" she was ashamed of the appeal in her voice and the color that she knew had rushed into her cheeks (Shahraz, 2001: 31)."

Zarri Bano tries to change her Father's insane mind because she is educated woman and she feels too dear if she becomes a victim of family's tradition because of inheritance. She is really want marry to Sikandar. She tries to break Shahzadi Ibadat tradition to be a holy woman. It is because she has accepted Sikandar's marriage proposal. She is always remember that in the past her father has blessed and encouraged marry to her beloved man. So, her decision to marry is really serious and she tries to break this tradition. In fact, she loves Sikandar

"No choice? I don't believe you. There is no way I will become a Holy Woman, Father," she warned him. "I know what it entails and I am not cut out for that role. As you know I have hardly ever covered my head properly. I know very little about religion. I am very much a worldly woman. I cannot become the holy woman!" (Shahraz, 2001:51).

Zarri Bano does not agree with her father's decision to make her become the holy woman, Zarri Bano aware that she does not good enough in religion, therefore she feels not appropriate if she becomes the holy woman and she does not want to wear such a veil because she never wears a veil correctly and even hardly to cover her head with a veil. She just know very little about religion and she just want to be normal woman.

"The glory? The izzat? The fame? I don " t want any of those, father. Don " t you understand? Please leave me alone! Zarri Bano shouted. „ am I banging my head against a brick wall? (Shahraz, 2001: 55)."

Zarri Bano does not want inheritance. Actually she is really disappointed and angry to her beloved father because her father cannot understand what she want but she must understand her father, this is not fair.

"I didn " t say that I wanted a man!" she spoke so quietly now that he almost couldn " t hear her. "I just want to be normal and lead a normal life, like any other woman" (Shahraz, 2001: 55)."

The statement above is seen that actually she keeps lobby on her father to stop and ignore the tradition. She tried to hide her desiring to a man, Sikandar. Because Sikandar really love her and she loves him too.

"Here I stand before you, Mother, my father's Shahzadi Ibadat. She spread her hands in a flourish. The Holy Woman. The woman he created by killing me. Did you not know that men are the true creators in our culture, Mother? They mould our lives and destinies according to their whims and desires. (The Holy Woman, p.88)."

The Holy Woman, by Qaisra Shahraz, encapsulates the limitations of life of women living under patriarchy. The Holy Woman highlights how strong the structure of the social and feudal customs, centered on the body and sexuality of women, limiting women and difficult to challenge. This review is the custom and

tradition is often maintained, strengthened and continue to live through the violent and unjust actions centered on women.

The text above shows inner pain that is felt by Zarri Bano, when her identity as a normal woman who has lacerated due to follow his father's command. She felt confined and trapped by the culture. Shahzadi Ibadat, it was Zarri Bano has been set up by his father. Zarri Bano was unwilling to accept the command.

I want to be a normal woman, Father, and live a normal life! I want to get married. 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, not opened the Holy Quran on a regular basis. How can I become a Holy Woman? I am not suited to that role. Father. " Shahraz, 2001: 54-55).

Zarri Bano was against the decision of her father, the figure represents the patriarchy, by sacrificing Zarri Bano, her daughter become The Holy Woman which contrasts with her daily life and positioning her ideoligical oppressed. Even, her grandfather also in favor of patriarchy in this context is described as a representative figure of the old man who is hungry for power and a bit pushy Habib Khan, father Zarri Bano to make Zarri Bano as the holy woman in order become successor to the throne after the death of family heir, Jafar. Zarri Bano have to deal with his grandfather and her father which both are actually the figure which must be respected because of his position in the family.

The positions held by Habib Khan as a father and have a lineage as the honorable man is one of the representations shown as a man who has power over his will just to keep the land and its riches. This can be seen when Habib forced

Zarri Bano to release his body into someone who protected from the outside world by limiting herself to not associate with any person, including Sikandar, a man she loves and then separately because she had to be the sacred feminine virginity was never touched by anyone.

“Why?” she whispered. „I don “ t want to be a Holy Woman, Father. But you don “ t mean it, do you? It is a joke –and a terrible joke at that. “ She looked at him reproachfully (Shahraz, 2001: 51).”

From quotation above that Zarri Bano want to be a normal woman so she does not want to be a holy woman because automatically she cannot marry to Sikandar. Actually, she has been protracted delirious love to Sikandar. Then, Islam recommends woman or man who has been unable restricts their own libido, they must get married immediately in order to avoid sexual act outside marriage.

“I have terrible feeling that they will marry her off to the holy Quran, to her faith. These zemindars are fierce men, like tigers and bulls. And very possessive about their womenfolk (Shahraz, 2001; 77).

Then, the very important impact of Shahzadi Ibadat tradition is many people especially Sikandar as Bano" s fiancé does not agree with the tradition and also Zarri Bano" s mother and they tries to break the tradition even Zarri Bano herself and Ruby as Zarri Bano" s young sister does not accept their father" s decision to undergo Shahzadi Ibadat tradition.

“Her father had set a trap and had captured her neatly, using sexuality as ammunition. The words thundered through her head: “what you want is man.” Zarri Bano physically recoiled, holding her arms against her chest as she recalled her own feelings for Sikandar. Yes, she desired him, but her father had cheapened and degraded marriage and what it stood for, insulting both her and the essence of

her womanhood, by his underlying insinuation that what she really craved was a man's presence in her life. Still wrestling with terrifying sensation of being at the bottom of dark pit, Zarri Banno recognized bitterly that her father had won. For she could never let him or the world know that she wanted and desired Sikandar. It was impossible situation. And there was no way out for her" (Shahraz, 2001: 55).

3.4 How Zarri Bano accept her father's desires

"I cannot let him or my family down," she sobbed. "He has won! He has psychologically managed to blackmail me. She whispered in her another " s ear: Tell father he can start the preparation for my wedding to the Holy Woman (Shahraz, 2001: 56-57)."

She could not fight the tradition, so he asked her mother to approve what her father wants. Finally, she will be a holy woman. She could not resist tradition, she gets stressed and experiencing inner conflict and she tried to cancel his marriage to Sikandar. Zarri Bano is similarly forced to remain silent because of the conditions imposed on her by patriarchy makes it impossible for her to speak. After the initial debate with her father she realized that she did not have the strength, and to understand the authority unmatched behind the decision of her father as her mother told her young daughter Ruby,

"he has his traditions, his father and male relatives to support him" (The Holy Woman, p.83).

Habib does not stand alone in his decision. As already mentioned, he had his clan to support him.

Habib Khan's sorrow is also collectively shared as his father and brother agree with his decision and facilitate the marriage to the Quran ceremony.

However, Zarri Bano finds herself alone and facing the biggest challenge of her life. This collective sense of helplessness and subordination displayed by Zarri Bano, her mother and Ruby indicates the authority of the male voice against which the female voice dies out. She realises that no woman around her is in a position to help her. It is this learned and understood sense of helplessness that enables Zarri Bano to forgive her mother and her sister,

“don’t look so sad, I absolve you of any guilt. I know you can’t help me. I do not hold you responsible for anything” (The Holy Woman, p.88).

By forgiving her mother and sister, Zarri Bano also further strengthens their sense of subordination and helplessness. She allows them to remain in their passive, weak and subordinated selves justifying their meekness through her understanding and acceptance.

What a pity Zarri Bano, she finally could not resist the tradition. She was ready to be a holy woman and undergo Shahzadi Ibadat tradition by marrying the Quran and then all of a body covered by a burqa. Actually it is difficult to Zarri Bano in living the tradition. But others, especially family and Sikandar would never know that he was getting experience mental problems, her inner conflict is always accompanied on the face of the fact that she will never get in touch to Sikandar. It's hard for her because she really felt enormous love to Sikandar. Here are some excerpts stating that Zarri Bano experiencing inner conflict in the face of reality because she has huge love to Sikandar. Eventhough, her inner conflicts is always accompanied her every day in becoming a holy woman, she did not want a lot of people know, especially family and the man she loved that she experienced inner conflict because she is always thinking about the people she loves the

most. Actually, Zarri Bano disappointed to younger sister that she had married with the man she loves, Sikandar. But, she could not do anything because she had become a holy woman who could not make the wedding happen. Her inner conflict is more complicated. She wanted to say to the younger sister, Ruby that she does not want their marriage but she can not. Her mind forbade him to act like that because she has promised to Sikandar to forget him. But in fact, although she became a holy woman she can not forget him and always thought about him. This makes him experiencing inner conflict.

The highest authority of Habib, supported by his male kin, is observed by all the women of the extended family. Zarri Bano's female cousin, Gulshan, also expresses her inability to help Zarri Bano:

What could she do, anyway, if Zarri Bano's own mother and sister had been powerless to help? She cast a surreptitious glance at her grandfather, her Uncle Habib and her father... Gulshan was a mere young woman, was just a pebble in the company of giant rocks, to be easily trodden upon and crushed if the need arose. (The Holy Woman, p.152)

Gulshan too speaks of the same helplessness that Zarri Bano, her mother and her sister experience, an ingrained sense of inferiority cemented by the centuries of voiceless subordination that 'socialises' women to accept patriarchal authority. Ghanim (2009), whilst discussing women's compliance with oppression, questions as to why women choose to continue in the violence that victimises them and in a bid to find a possible answer, to the puzzling question he raises, he claims:

Socialisation of women tends to enforce and normalise patriarchal social construct in the lives of women. A particular social construction enters into

conflict with reality and natural existence. This social construct becomes the only reality that women experience in a patriarchal system. Thus, internalisation is the process where the socially constructed appears natural to women. (Ghanim, 2009, p.12)

Zarri Bano characters exhibit what Ghanim calls to be the internalisation of male superiority - one which silences Zarri Bano's mother, her sister and later her cousin. For them, to resist is futile, as their individual voices and opinions are easily crushed and dismissed as nothing more than a mere noise. Ghanim (2009) explains how family structures binding women in dependent relationships resulting in weak and fearful women, as the mothers subordinate to the male authority of husbands and fail to offer any female model of strong, resisting and challenging character which the daughter may follow.

Professor Nighat, Zarri Bano's Professor from her previous university, who is the head of a feminist organisation, travels to meet Zarri Bano as she learns of her predicament. She ask a questions and figure out Zarri Bano's agreement to become a Holy Woman as contradicting her feminist ideals/views. The situation becomes more ironic as Zarri Bano has been an active member of the feminist organisation, fighting against the oppression of women. Caught in a painful and embarrassing situation, Zarri Bano offers the following explanation:

I could have refused. I could have turned to hundreds of people for help, if I had wanted to. I could have married my fiancé, if I had wanted to. But I didn't at the end, for the same reason thousands of other young women in our patriarchal society...For our izzat's [honour] sake, and our family's honour. (The Holy Woman, p.173).

The willingness and conscious acceptance of father's decision by Zarri Bano reflects how women are made to see themselves responsible for the family's honor and easily offer themselves, their bodies and their sexuality in sacrifice to uphold the values of patriarchal. Zarri Bano also saw herself as her father and family honor and when she identifies with the persona that her father had chosen for her, she realizes the object of her status in the eyes of her father,

"I have been living in a glass house of make-belief, Mother. Your Sleeping Beauty has been rudely awakened to taste the true world of patriarchal tyranny" (The Holy Woman, p.87).

In this real world of patriarchal tyranny, Zarri Bano realized that the family property and inheritance bring more value to the future can be easily exchanged.

"This 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 womanhood has been bartered for acres of soil. (The Holy Woman, p.172)"

Zarri Bano's father also highlights that his precious land could not be handed to a stranger. As Habib says,

"Now that I have no son, to whom am I going to bequeath all this land? I am not going to hand it over to some stranger who happens to marry my daughter. This is our land, accumulated and paid for by the sweat and toil of my forefathers, down the centuries by different generations" (The Holy Woman, p.66).

The land of Habib and his daughter are both appreciated and symbolizes honour, and therefore can not be given to a strange man. The life of Zarri Bano is also associated with acres of land his father owns. His brother's death directly impact on her life. As the only child of the family died, there was a dramatic

change and imbalance in patrilineal family structures. A large number of properties were left without an heir assumes a central position in the fate of Zarri Bano, a focal point that determines her future life. In other words, the lands became closely associated with her, because her mother when arguing with his father argued,

“so you are going to wed your daughter to our fields and to her faith”
(*The Holy Woman*, p.67) ”

Either through forced marriage, ill matched marriage, sold in marriage or as in the case of Shahraz’s Zarri Bano’s marriage to the Holy Quran the female body and sexuality is controlled by men. Zarri Bano failed to challenge the control of man despite being an active member of the feminist group at the university. It questioned the use and role of women's organizations in Pakistan and women like Zarri Bano who fail to 'voice' and refused despite holding feministic outlook based. Maybe the century of psychological and emotional subordination and inferiority ingrained in women can not be easily overcome, even by educated women like Zarri Bano, when she revealed:

I woke up one morning to find out that books, feminism, campaigns and education are all utterly useless against the patriarchal tyranny of our feudal landlords. Stupidly I had convinced myself that as an educated, urban, upper-class woman, I was different to those ‘poor’ women, lower down the strata of our society. (The Holy Woman, p.171)

Realization of Zarri Bano shows the majesty of women in different grades in a patriarchal society. It also causes the grip of patriarchy on women's bodies through a process of mental and emosional control .his indicates that education alone is This condition suggests that education alone is not enough at the time to challenge the patriarchal structure. In fact, coming to realize oppression of one's

proved to be a situation more painful than becomes ignorant of it. A similar thought is expressed by her mother who was also aware that the financial status and her husband's strong social did not empower him in any way.

Both Zarri Bano and her mother are constrained within their roles whereas Habib seems free of any restrictions. Shahzada's initial effort to challenge her husband is met with utter rage and fury by both her husband and father-in-law. Her action is condemned by her husband and her father-in-law, Siraj Din who sees her action as her attempt to challenge the conventional structures of marriage arrangements,

"Are you telling me, Shahzada, that my young, unmarried granddaughter has gone to stay, all alone, in a strange family's home and is in the company of a single young man?" (The Holy Woman, p.35).

Zarri Bano's grandfather, Siraj Din not only reprimands his daughter-in-law but reminds her of their feudal rules and customs and makes clear how valuable they are for their clan:

Alongside our land, our wives and daughters, our izzat - our honour - is the most precious thing in our lives. We never ever compromise on the issue of our women and our izzat! No matter what age we live in; no matter what the world outside dictates; no matter what evil lies outside our door...we will never let you sully our izzat or our women's honour, Shahzada. (The Holy Woman, p.37)

Siraj Din clearly points out the feudal code of conduct which holds 'women' synonymous with 'land' which in turn is associated with their family honour. Therefore, Shahzada's bold attempt to send Zarri Bano to her suitor's home is not only met with severe rebuking but it later on proves to be the basis of Habib's dislike towards Sikandar. Shahzada is also, like her daughter Zarri Bano,

awakened to taste the bitter reality that her social patriarchal structures bind women at all stages in their lives, whether single or married. It is the men that hold the ultimate power of steering their women's fate. As soon as Shahzada shows any form of agency she ceases to be the favourite daughter-in-law. Emotionally black-mailed Shahzada further receives a divorce threat from Habib as she tries to intervene in his decision of Zarri Bano's marriage with the holy Quran. Zarri Bano's status for her father is that of a 'valuable commodity' which he refuses to:

"hand it over to any stranger who happens to marry his daughter" (The Holy Woman, p.66).

He clearly understands her marriage with Sikandar as a 'circulation of his land' which he could not bear. Zarri Bano too realises the harsh reality that her father may be liberal enough to allow her to gain education and enjoy all the comforts of life however when it comes to his male ego and tribal customs he does not hesitate to sacrifice his own daughter's happiness. Zarri Bano herself explains that, "my father made me believe that he would 'sell the world for me' when in fact he eventually decided to 'sell' me to his male whims and ancient traditions" (The Holy Woman, p.87).

As she steps into her new identity, her new role, Zarri Bano goes through an emotional and physical transformation:

"I have been stripped of my identity and a stranger is taking my place. I am, at this moment in time, wrestling with the death and mourning of one woman, while preparing in fear for the birth and rise of another. I don't want Zarri Bano to die! But I cannot keep her alive. (The Holy Woman, p.146)."

In order to change new identity, she kills “the old” Zarri Bano and give ‘birth’ to a Holy Woman, Zarri Bano undergoes a physical transformation. She begins by cutting her hair and then removes all pieces of jewellery that she always wears everyday and becomes gamorous woman and wipes her face clean of all traces of makeup and then finally dresses into her black veil which encloses her body in a shapeless garb.

After hearing his mother’s speaking with Zarri Bano’s mother, his mother said that Zarri Bano will be a holy woman. Sikander who has proposed a marriage proposal is so very angry and amazed to hear that Zarri Bano will be a holy woman, Sikander does not really agree with Zarri Bano” s father decision even Zarri Bano itself has agreed with her father” s decision to be a holy woman. When he revealed:

“They can “ t do this! It is barbaric! What age, what country do they live in? In Islam there are no nuns, no such things as women married to the Holy Quran! What nonsense is this? No woman is to be denied her natural role as a wife and a mother. Who has invented these traditions? Have they studied the Holy Quran, where it categorically states that widows and divorcees should be encouraged to remarry at the first opportunity? So how can a beautiful, young maiden be deliberately denied marriage? That is the crux of the matter, isn “ t it? So that she doesn “ t marry anybody. Habib doesn “ t want her to marry me, I know it! Do they realize that they are committing a crime? Do they____.” His mother cut short his rage-filled outburst (Shahraz, 2001: 79).”

He still does not believe that Zarri Bano ready to be the Holy Woman because she has accepted his marriage proposal. He is really angry and he will not let Zarri Bano becomes a holy woman and he will tries to break the tradition. His desire to marry to Zarri Bano unchanged and he will never give up to get Zarri Bano as her wife, he is really want to break the tradition and talking to Bano” s father that undergoing the tradition is cruel thing. Sikandar is very angry to

Bano" s decision to be a holy woman because he knows that she wants to marry with him and she has accepted his marriage proposal and they has promised each other that they will get married, then he was remember again to Zarri Bano when the first times met in mela, they fall in love each other directly. He tries to change Zarri Bano's decision. He thinks that Shahzadi Ibadat tradition will makes Zarri Bano fettered especially her freedom in living, marrying and so on. She tries to change Zarri Bano's mind. Sikandar does not want their inheritance because his wealth is enough to live with Zarri Bano.

"Sikandar Sahib," she began in a low voice, coming from the depths of her heart, "For you and I, there will be no marriage nor children-at least, not with me. You have probably heard by now that I am to become a Shahzadi Ibadat. "From today, Sikandar Sahib, we have no legitimate relationship of any sort. Therefore you must no touch me. You must maintain your distance. We mean nothing to each other." She prayed that he didn " t notice the agony behind each word (Shahraz, 2001: 82).

Zarri Bano has ready to be a holy woman and she has refused Sikandar to be her husband with peacefully. Sikandar who has proposed a marriage proposal is so very angry heard Zarri Bano will be a holy woman, Sikandar does not really agree with Zarri Bano's father decision even Zarri Bano itself has agreed with her father" s decision to be a holy woman. So, Sikandar forces her to changes her mind to get married. Sikandar was angry when he hears Zarri Bano approves her father's decision in undergoing Shahzadi Ibadat tradition. He explains to her mother that the tradition deviates from Islam. I think what Sikandar said is correct because Islam does not recommends woman marry to holy Quran. Therefore, Sikandar will try influence Bano's decision.

"Yes. That is the only way for me to keep my sanity. At the moment I don " t know who I am. I am hanging perilously by a fragile thread between the

two worlds, almost like a fish out of water. Zarri Bano, the university campus woman, the feminist, fighting with the recluse, the Holy Woman, who is seeking to immerse herself totally in religious devotion (Shahraz, 2001: 118)."

The quotation above states that Zarri Bano still tries to in line with her feeling. Remember that she has become the holy woman that cannot marry to her beloved man. But her inner conflict makes her do the Shahzadi Ibadat tradition a halves. It means that although she has become the holy woman, it does not mean her willing and desire to get married and her huge love to Sikandar faded.

The sexual awakening, victimisation and emotional suppression of female sexuality highlight how women's bodies are effectively controlled and exploited through cultural traditions and the manipulation of religious rules regarding the position of men and women in society. Women centred on Zarri Bano, an educated and wealthy woman, who becomes the victim of a feudal custom remain bound within male-constructed boundaries of piety and honour whereas men hold the ultimate deciding power. Through both life and death, Zarri Bano made to sacrifice her body to uphold the family honour and values.

Zarri Bano thrown into an emotional battle to fulfil the male-oriented culturally constructed duties, guised as modesty and obedience, and an inner urge to rebel and pursue her own desire also respected as equal individuals created by almighty God. Towards the end of the novel, when Habib and Ruby are tragically killed, it is again 'desired' that Zarri Bano should leave her role as a Holy Woman and marry Sikandar, to which Zarri Bano agrees. The point to be noted is that Zarri Bano's marriage with Sikandar. This marriage is short lived as Ruby and her father both die during the holy pilgrimage in Mecca.

CHAPTER IV

CONCLUSION

4.1 Conclusion

The Holy Woman shows cultural traditions are used to exploit and victimise women that faced to the main character, Zarri Bano. Her brother's death directly impacts on Zarri Bano's life. Zarri Bano's body is sold and exchanged to *Shahzadi Ibadat* tradition in the novel *The Holy Woman*. She cannot marry to a man, whereas in the novel, Zarri Bano has just accepted her beloved man's marriage proposal and she really want to get married.

Through issues such as marriage, inheritance change to strange people, the struggle, explores how Zarri Bano struggle to construct and define her social standing and identity. The novel discussed throughout main character, Zarri Bano displaying all sorts of abilities and courage in the face of the most oppressive of circumstances. As it is an ancient family tradition upon which rests her father's honour and the wellbeing of the family, therefore, Zarri Bano silently becomes the pawn in the male game of family honour.

This novel also presents on how Zarri Bano as main character, try to resist patriarchy created by her father and grandfather. Although, Zarri Bano have accepted for becoming the holy woman and does not marry to Sikander, a man that has attracted her heart at the first sight. However, she has successfully resist patriarchy, then she could marry with her love, Sikander. The researcher has concluded that patriarchy can be resisted when finally Zarri Bano can marry to

Sikander because her father, Habib Khan and her grandfather, Siraj Din feel empty hence of the condition of the whole family member unlike before, such as, lack of happiness and smiles used to present by Zarri Bano and her sister, Ruby. Also loyalty and love which missing in Shahzada's existence.

Actually the main character Zarri Bano cannot undergo *Shahzadi Ibadat* tradition and becomes the holy woman because of she just accepted marriage proposal from her beloved man but her father forces her to follow this tradition. At first, she tries to break the tradition but finally she cannot because she trapped her father's words that makes her so shy, so she hides all the truth that she really needs a man especially Sikander she really wants to get married because she experiences a huge love to her beloved man. For hiding all her truth, she forces herself to follow her father's decision to be a holy woman and marry to the holy Quran. However, because she is forced to, finally she experiences inner conflict.

From the explanation above, it clearly can be seen that Qaisra Shahraz's as the author of the novel proves that the struggle to get the equality of woman is still exist although get some difficulties even in the small village of Chiragpur. It also proves that people still has the awareness of unequal treatments that mostly happen to women and they eager to fight for it.

4.2 Suggestion

Based on the conclusions described above, there is some suggestion that the authors were trying to convey to the reader include: analysis of the novel can be used as a lesson for women in particular to be more fighting and not simply accept the views of people who think women do not deserve to have freedom, as

men by reason of the nature of women who can do the job alone in domestic area. Through the writing of this thesis, the writer would like to suggest to the readers, especially women in order they can be brave enough to take the decisions for their life. The writer also suggests women to open their minds about the concept of feminism.

Feminism does not suggest women in order to be a perfect woman, but it is about decision making. Women are free to decide everything which is good for their life. Women may not follow the feminine characteristics which are constructed by the society because they are free to be what they want to. The writer also suggests the readers to read more about literary works. Through literary work, we can learn more about the world with many perspectives. It can enrich our knowledge and feel what others feel. To make it short, literary work can make us develop both personally and intellectually, explore and improve the subject of literary studies, particularly in feminism's problems, because the researcher evaluates that woman's problem will always interest to be discussed in literary field in order to develop the scientific knowledge in literary field.

BIBLIOGRAPHY

- Achmad, Muthali'in. 2001. *Bias Gender dalam Pendidikan*. Surakarta: Muhammadiyah University Press.
- Bressler, Charles E. 2006, *Literary Criticism: An Introduction to Theory and Practice*: Prentice Hall
- C.Delphy (translated D. Leonard). 1984. 'The Main Enemy'. in *Close to Home*, London, Hutchinson, pp. 57–77.
- Daily Times. 2007. Prominent families in Sindh and marriage to the Holy Quran
.Taken from
http://www.dailytimes.com.pk/default.asp?page=2007/03/13\story_13-3_2007_pg12_10. Retrieved on 06/05/16.
- De Beauvoir, Simone. 1989. *The Second Sex*. Translated and edited H. M. Parshley. New York: Vintage.
- F.Engels. 1884. 'The Origins of the Family, Private Property and the State', in K.Marx and F.Engels, *Selected Works*, London, Lawrence and Wishart, 1968, p. 488.
- Ghanim, D. 2009. *Gender and Violence in the Middle East*. USA: Praeger Publishers.
- J.Mitchell. 1975. *Psychoanalysis and Feminism*, Middlesex, Penguin, p.xvi.
- Junus, Umar. 1983. *Dari Peristiwa Ke Imajinasi: Wajah Sastra dan Budaya Indonesia*. Jakarta: PT Gramedia

- K.Millet. 1971. *Sexual Politics*, London, Sphere.
- Khan, Shahnaz. 2006. *Zina, Transnational Feminism, and the Moral Regulation of Pakistani Women*. Vancouver: UBC Press, pp. 74. Retrieved from <http://site.ebrary.com/lib/york/Doc?id=10214441&ppg=74>
- Mazhar, U. 2003. 'Married to the Quran'. *The Friday Times* of Pakistan. January 17-23 [online] Available at <http://www.islamawareness.net/Marriage/Quran/married.html>. Retrieved on 06-05-2016.
- McKay, John P, Bennet D. Hill and John Buckler. 1983. *A History of Western Society*, Second Edition, Houghton Mifflin Company, Boston,
- R.McDonough, and R. Harrison, 1980, 'Patriarchy and Relations of Production', in A.Kuhn and A.M.Wolpe (eds), *Feminism and Materialism*, London, Routledge & Kegan Paul, p. 40.
- S.Firestone, 1979, *The Dialectic of Sex*, London, The Women's Press; see Rosalind Delmar's Introduction, e.g. pp. 8–9.
- S.Walby, 1990, *Theorizing Patriarchy*, Oxford, Basil Blackwell, p.
- Shahraz, Q. 2001. *The Holy Woman*. Pakistan: Black Amber Books.
- Wollstonecraft, Mary. 1792: *A vindication of the rights of women*. Penguin Classics.
- Z.Eisenstein, 1979, *Capitalist Patriarchy and the Case for Socialist Feminism* New York, Monthly Review Press, p. 22.

Zahra, Sadaf. 2005. Women in Pakistan – Victims of the Social and Economic Desecration. Attached on <http://www.marxist.com/women-pakistan-victim-of-desecration.htm>. Retrieved on 06/05/16.

