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Decolonizing the Disillusionment of Binate Kyriarchy by Embodying Transformative Praxis in The Heart Divided by Mumtaz Shah Nawaz

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Abstract

This research delves into the intricate portrayal of characters such as Zohra, Mohini, and Sughra in Mumtaz Shah Nawaz's literary work, *The Heart Divided*, within the context of British colonial rule. It scrutinizes Nawaz's depiction of these women as they navigate the challenges posed by kyriarchal structures, elucidating the impediments barring them from educational attainment, marital choice, and political participation. Through the lens of Kyriarchy, the study unveils the interwoven power dynamics that sustain oppression, underscoring the inseparable correlation between women's agency and their rights. Nawaz's characterization of Zohra, Mohini, and Sughra as emblematic figures advocating for social equity and gender parity prompts readers to scrutinize both covert mechanisms and overt displays of authority, thereby illuminating the inherent contradictions within privileged and dominant systems.

Introduction

The Heart Divided is a Gyno-text reflection of female resistance against British colonizers with the construction of their identity through the persuasive and coercive form. Prominent female characters Like Mohini, Zohra, and Sughra are not only fighting male chauvinism but also external oppression by British colonizers. This study explores the very theme of "Kyriarchy" through the plot progression of the novel. Kyriarchy is a system of domination as a working network that includes a group ruling others in the extended form of ableism, sexism, racism, cissexism, heterosexism, and ageism. In kyriarchy, various types of domination on multidimensional axes are independent and interdependent accordingly. Not any one form of oppression is seen to be greater, better, or more significant than another in the world's analysis of the repressive system in which we live. We all are governed by kyriarchy, and we all gain from it. However, we all also have a piece of responsibility and culpability.

Literature Review

The Heart Divided is a novel true representation of British colonization's impacts on the lives of individuals of the Sub-continent. Many studies explore various aspects of the thematic structure of novels each with a novelty in its framework. In this section of my study, I shall be considering some important relevant themes of the novel with the decolonizing lens of Kyriarchy. Basically, Kyriarchy is a system that was rooted in feminist theological interest and also defines a non-gender-oriented system of domination against the patriarch structure of the system.

Ullah, Andama et al. (2020) define that Academic and intellectual research has been done on the British Raj in the Indian subcontinent. The indigenous political structure and culture have been significantly touched by this time. Numerous political, military, and economic factors that contributed to the rise and fall of the Empire have been cited in studies. A God in Every Stone by Kamila Shamie, published in 2014, provides a new perspective on the subject, one that has less to do with power and more to do with the colonial discourses that both stabilized and unstabilized the Indian Empire. The study looks at the role those colonial ideologies had in the establishment of the British Empire on the subcontinent. The study argues that colonial discourses, not military force, were what helped the Empire establish itself. Ironically, because of their perpetual division and frantic repetition, the same discourses also led to anticolonial struggle and the eventual fall of the Empire. In Shamsie's book, the study is based. Homi K. Bhaba's theory of Mimicry and Man: The Ambivalence of Colonial Discourse" serves as the foundation for the analysis.

Contrary to popular belief, the study concludes that colonial discourses, not just military might, were what stabilized and unstabilized the British Raj in the Indian subcontinent.

Gentles-Peart (2020) explains Decolonization is encouraged by Black feminists as a means of reclaiming Black women's humanity and dignity from racist colonialist ideology. Black feminists must specifically consider how Black women reject how thick Black female bodies have been defined by dominant white colonial cultures and how Black women of various ethnic backgrounds engage in their recovery of voluptuous Black female bodies to fully examine the emancipation of Black women. In this essay, the researcher examines how Black Caribbean women liberate their thick Black female bodies from imperialist and racist beliefs through the application of a Black feminist intersectional perspective. Specifically, the researcher looks at how these women engage in what the researcher terms emancipatory thick body politics, discourses that oppose and confront the dehumanization of thick Black female bodies, using focus groups. Findings show that Black Caribbean women redefine womanhood, engage in transgressive readings of Christian doctrine, and build sisterhood societies with other Black Caribbean women as ways of actively participating in the decolonization of thick Black female bodies.

This study offers the groundwork for an investigation of Muslim women writers from South Asia and the Middle East—a topic of comparison that is still largely unexplored. This essay examines similarities between fiction from the South Asian subcontinent and the Maghreb or "Arab" West, set against decolonizing and post-colonial settings. It focuses on how female writers from these areas, which are separated by at least 4,000 kilometers, represent a common cultural history while also projecting post-national societies. One characteristic that distinguishes feminist literature is thinking outside the nation, which imaginatively reconfigures regional and trans-regional contexts. Islam in all of its cultural, social, and spiritual facets is one of these bridging phenomena. The study analyses criticisms of patriarchal regimes that organize the domestic and public spheres in fiction written by women from each region. However, this is not the only narrative; women's creative work also depicts Islam as a source of cross-local exchange.

Schüssler Fiorenza (2009) in his study explores the connection of power domination in the term of intersection race, gender, and early Christianity studies. Despite the history of Western scholars opposing Indigenous peoples' rights to self-determination and claiming ownership of their knowledge and inventions, Indigenous activists and scholars are now transforming marginalized areas into places where resistance and optimism can grow.

The preservation of false preconceptions about Indigenous peoples, the emphasis on detrimental societal concerns, and the use of a pathologizing lens are just a few of the oppressive actions committed in the name of study (Louis 2007) Historical study has frequently dehumanized Indigenous peoples and their culture, fostering prejudice and hostility due to prior experiences with exploitation and erroneous or unfavorable representation, Indigenous populations continue to resist participating in ostensibly unbiased studies (Thambinathan and Kinsella 2021) One Indigenous leader reacted to this unwanted attention by asking, "Tell me why we are living? We know we are dying."

The concept of the margin has developed into a potent metaphor for understanding and analyzing oppression, inequality, disadvantage, and power (Thambinathan and Kinsella 2021) Many researchers consciously seek to work with marginalized areas; they decide to support social justice and collaborate with groups that are on the periphery of society (Smith 2012) Doing research with oppressed communities serves the emancipatory researcher's goal of bringing to light historically silenced voices and authentically presenting their perspectives. In other words, researchers seek to "convey the tale well, get the story properly" (Smith 2012) Researchers who are deeply involved in decolonizing theoretical viewpoints do not confine themselves to the role of a scholar but also act as activists.

This work focuses on the methodological applications of de-colonial theories, while Zavala (2013) claims decolonizing research is "less about the struggle for method and more about the places that make decolonizing research possible" (p. 55). Decolonizing places where research takes place, like the academy, is the first step in reclaiming research. According to Kovach (2010) all research must provide room for decolonizing lenses to achieve the goal of developing a decolonizing academy. Researchers who work with marginalized populations shouldn't bear the whole weight of this obligation. Ironically, community-based collaborative research participants sometimes find themselves on the primp "decolonize." There is a risk that participants in academic conversations will appropriate the word.

This interpretation is supported by Fanon's statement from 1963: "Let us accept it, the settler understands perfectly well that no phraseology can be a replacement for reality" (p. 45). It would be wise to pay attention to people who have been subjected to colonial oppression and solicit their advice on how to reestablish an anti-colonial academic community. What is higher education needs to change? What has to be unlearned in academia? The politics of decolonization are not the same as the act of decolonizing, given that this work is situated within the critical paradigm, it is appropriate to embrace Freire's observations regarding the praxis required for change to adhere to their institutions. For instance, researchers are trying to affect change in communities.

Werunga, Reimer-Kirkham et al. (2016) This paper presents the decolonizing methodological possibilities of critical views including postcolonial feminism, African feminism, and intersectionality to reexamine the Western narrative around the practice of female genital cutting, particularly in the context of migration. Additionally, a critical

consciousness that serves to inform praxis, address social determinants of health, and promote health equality is promoted. These interlocking influences on affected women's lives are also taken into account. A few long-held false assumptions about the sexuality, subjectivity, and embodiment of the African woman are further decolonized by including an African feminist perspective, a historically neglected critical perspective.

Rahman, Ali et al. (2018) explore the theme of Indian colonization and strong resistance in the form of decolonial aspects. The variety of texts published in the Parisian press on the 1947 separation of India and Pakistan and the decolonization of the Indian subcontinent have so far gone unnoticed. This omission is covered in this article. In this discussion, the portrayal of "India" in publications like *L'Humanité* and *Le Monde* is analyzed in light of discourse analysis that has already been done, particularly that of Said and Teltscher. This shows that while some aspects of current colonial discourse analysis offer adequate theories explaining how French journalists constructed India, the relationship between Britain and France and the latter's role as the subordinate colonizer on the subcontinent remains an important but underappreciated aspect of francophone Indian discourse. Politically and rhetorically, the absence of homogeneity in Francophone depictions of India is evident: it is a "contested area" that is open to simultaneous possession by opposing French ideologies. In this way, the "India" of the purportedly "fact-based" journalism is permanently cut off from its geopolitical referent of the same name and instead serves as a metaphor enhancing a longer heritage of French language discourse there. (Bibi, Shahid, et al. 2022) define how women are being portrayed by men on transportation as a subject of criticism for so many objectionable things.

Research Design and Methodology

For this study's secondary data, the Qualitative research approach is followed by a textual, critical, and thematic analysis of "The Heart Divided." Most often, qualitative research methods aim to develop a depth of knowledge Forman and Damschroder (2007) Typically, qualitative research examines and condenses the nature of a single phenomenon, action, or style that emerges every day, giving it meaning Wodak and Busch (2004) The primary source for the paper is the original text of the novel Mumtaz Shahnawaz's strong representation of women is revealed through textual analysis of the novel which also exposes the fight that women have had to overcome political kyriarchy of British colonizers. Women are frequently seen as the property of men, who are dictating when they should sleep, wake up, and eat. Women are subject to several limitations, including their right to education, and hence are double suppressed but with the development of the novel plot women strongly resist and outcaste colonial tantrums of foreigners and decolonize their identity by contributing to political activities in this study, feminist theories, and concepts from Mumtaz Shahnawaz's the Heart Divided are examined about women's struggles against sociopolitical kyriarchy. The fact that so little research has been done on this book and its main premise might also be seen as a research gap. Women's maltreatment, harassment, divorce, and honor killings have all been the subject of several studies. The current study investigates the ways that barriers to women's education have been put in place. This study discovers and concludes that a woman's right to education, independence, and self-determination are inextricably linked.

Discussion and Analysis

"The birth of a new order out of a decaying system, we are reshaping the world, my dear, shattering it to bits and remolding it closer to the heart's desire. This is how the great changes begin in the minds of thinking people". (Shahnawaz, 1957, p. 272)

This research is working through the Kyriarchy method to examine Mumtaz Shah Nawaz's *The Heart Divided* to chart the progression of Muslim women's public resistance. Three female characters—Zohra, Sughra (the siblings), and Hindu child Mohini—are central to the narrative. In a Muslim home, the domestic space is separated into Zenana (the area designated for women) and Mardana (the space for men). In the course of daily life, Muslim women are not allowed to breach this line. They must cover their faces if they ever venture outside. My claim is that Shah Nawaz considers the prospect of Muslim women participating in public life by removing the veil. The motif of marriage operates as the arena for conflict between the feminine impulse to challenge traditional Muslim patriarchal expectations and those demands. At the start of the book, Sughra values the principles of a typical Muslim woman who finds happiness in marriage. However, her perception of the typical gender roles in Muslim family structures has changed because of her experience in a loveless marriage. She seeks solace in the Muslim League's electoral campaign because she is a divorcée. Contrary to her family's expectations she was such a strong supporter of women's indulgence in politics that she proved so many women around her to outcast British hypocrisy. Furthermore, Zohra opposes the concept of forced marriage. Both figuratively and metaphorically, the shroud is lifted. Both sisters have decided to flout patriarchal expectations of conformity and engage in public life. Thus, the removal of the shroud becomes a symbol of third-wave feminism resistance to toxic masculinity, which insists on maintaining women's rights solely secluded.

Female Eccentricity as a Symbol of Rebellious Conventions in Binate Context

Most of the females of the said novel are revolutionary in their world of ideas and thought hence whenever they indulge in any open talk with the familiar person they open about their hate and rage for British colonizers and how pathetically they are ruling sub-continent people with an iron hand. In these lines, even Zohra expresses her hate for being ruled by such stooges and her strong will to outcast them firsthand. "Just imagine being ruled by those remnants of barbarism." She said. "I'll be the first one to rebel why they are only there because they are loyal British stooges and have been kept in power by them". (Shahnawaz,1957,p.431) Zohra as a non-conventional woman takes the initiative in questioning the Muslim patriarchal system. She requests her father's consent to compete in the inter-university declamation competition, in which men's colleges will also be participating, through her older brother Habib. The authorization is refused even after siding with her father before her grandfather. "You don't comprehend the problems, my son," Sheikh Jamal Uddin says. We are Muslims, and our neighborhood is pretty traditional. (Shahnawaz,1957,p.59) When she was trying her best to convince her grandfather he was getting sick and offended and cleared his stance in a clearer tone than ever to communicate that he is the sole ruler and final decision-maker in the whole household and no one can challenge his decision at the end.

Why you young going idiot, have you lost your senses? Is that what an English education has done to you? I will not have any daughter of my house going about in public with her face uncovered. not as long as I am alive. No woman shall break it while I live, 'keep your ideas to yourself. (Shahnawaz,1957, p.58)

But Zohra as a woman of rebellious attitude did not bother the disapproval of her grandfather all she needed was her own strong will to appear in a speech competition she did not consider her grandfather's reaction as any obstacle in her way to participate in the competition rather her attitude was showing that she will not bother any disapproval or restraint from her family side. "I would not mind the disapproval of my family if I wished to speak" said Zohra spiritedly, even if it is against the rules. who cares? The best people are against the rules nowadays" (Shahnawaz,1957, p. 58). Zohra wasn't just stubborn about her academic activities but with the progression of the plot she demanded to be employed as a college teacher but when her family resisted her demand moreover wanted her to marry on time she was resolute head over heels to do a job.

She knew that there would be strong opposition from the family who didn't see the necessity of her earning money when they provided her with everything but she determined to be independent her parents thought that it was high time she got married. (Shahnawaz,1957,p 294)

The female of the home is concerned well about the "evil impact" of the Western way of life even though the women of the Sheikh family rigorously observe purdah (the veil). Mehrunnisa disapproves of colonial schooling and its social customs, particularly the clothing because they pose a threat to their distinctive Muslim way of life. Thus, keeping Purdah or covering one's face becomes a sign of individuality, and disregarding this clothing rule amounts to disrespecting the Muslim customs and the sanctuary of the home. Mehrunnisa is concerned.

She was always afraid of her younger daughter in whom she could see the beginnings of those strange modern ways that had already entered some Muslim families. Besides, she did not quite approve of her friendship with Surraya whose family has cast off the veil and went to shops and restaurants with their faces uncovered. How shameless they were, and she thought, yet they belong to an old and respectable Muslim family. (Shahnawaz,1957, p. 45)

Zohra was an independent girl of modern ideas with a rebellious attitude even when her family pressured her to get married to her childhood fiancé, she not only despised the idea but often insulted her fiancé for his British job and called those who employed by British "Stooges" of English. When she was showing her negative attitude towards marriage her mother was pressing her to marry and she further insulted her husband-to-be by showing her rage through humiliating words for I.C.S officers. "She felt that a headstrong independent girl like her should not be coerced in any way, or the results would be very disastrous" (Shahnawaz,1957, p. 298).

Women as an Engineer for Decolonizing British Political Bungling

Besides Mohini, Sughra was also a strong opponent of the British. She was a strong socialite woman who wasn't only interested in domestic inequality but also the exploitation of the socio-economic resources of her beloved land. She was also against the bias of Hindus on their part for playing double cards with the Muslim Community. The Hindu community was clever for they were interested in the British education system too since they were subject to Muslim Dynasties rulers and now the British Raj, they were accustomed to being ruled but this time they were attaining the favor of the British to overthrow Muslims. "While we were crushed and oppressed by the British after the mutiny and our industries were destroyed, while we were bitter with whole west and scorned western education, the Hindu came forward went to school and became baboos" (Shahnawaz,1957, p.329) After a century of Governance by the East India Company, British Crown rule was established in India in 1858. The nearly two-year-long, £36 million-priced conflict that came before this formalization of British rule was known variously as the "Great Rebellion," the "Indian Mutiny," or the Indian Freedom War. The kind of political, social, and macroeconomic rule that the British erected in the shadow of this catastrophic rupture was irrevocably shaped by its effects. It's vital to remember that the

Government never completely occupied the subcontinent's surface. So, in the given lines, Sughra was expressing her anger for their colonization. "British had long a long record of sins of commission and omission in India" (Shahnawaz,1957,p.401) Via Sughra, Zohra, and Mohini, the text discredits the idea of nationalism. Sughra and Zohra's lifestyles are first restricted to their realms. They are still not permitted to appear in public uncovered. On the other hand, Mohini is not subject to any such limitations. In contrast to Muslim homes, hers is not segregated into Zenana and Mardana. As a result, she leads a political life that is more active than that of Muslim women. She actively participates in the Salt Movement and develops a fierce admiration for Gandhian nationalism. But the only thing which on her part was unbearable was British coercion and forced suppression of suppressed class. She was a strong lady in decolonizing British colonization. Even when she was protesting with a student British officer offended by her resolution charged and put her behind bars.

This is unlawful assembly 'cried Robert Clyde, He looked at the young girl holding the flag and she looked back at him eyes flashing—The very spirit of freedom, she began to sing 'Jhanda uoncha rahey hamara' take away the flag order policeman he was annoyed by girl's audacity. (Shahnawaz,1957, p.59)

When she was arrested her family members were to some extent disturbed and were feeling anxious. They considered her zeal as living in a fool's paradise the more she resisted British suppression the more her family condemned her for her efforts. That young fool Mohini has gone and got herself arrested 'said Dr. Kaul.Her mother after hearing the news of her arrest stated;'It is sheer selfishness. whoever heard of a schoolgirl, still in their teens, taking part in a political movement (Shahnawaz,1957, pp.3-4)

Mohini's mother thinks that despite that she still is in her teenage she is so rebellious of her conventional environment that doesn't care about anyone and eagerly takes part in politics. Though Mohini's Family was not as strict comparatively as other Muslim families restricting their girls from many things Mohini, on the other hand, was free for many things but despite that she was the subject of criticism for her socialite activism.

The barrack had no doors, but only arches with iron rods, and the cold air seemed to penetrate to our bones. we sat on the bare floor as no arrangement for cots or bedding had been made. but we huddled together for warmth, laughing and talking our enthusiasm undimmed and we spent the night singing songs and shouting slogans there in the jail with the armed might of the Government manifest all around us. (Shahnawaz,1957, p. 46)

Mohini was a strong female political activist and when she was protesting outside a British residence along with college students they first warned her but when they saw that despite their warning she was coming slower than they ordered for her arrest. After that she was put behind bars there was no proper way for them to survive nor any proper food for them to eat there was not a single door but were harsh iron rods which were reason to let in cold air inside even after that they couldn't slow down their spirit rather were eagerly singing songs. "The learning of English is not so important" (Shahnawaz,1957,p.452). On the other hand, apart from Mohini, other important female characters show their hatred for the British by insulting their language that it is not worth learning like the way Sughra considers it.

Women Instigators for Abandoning the So-Called Marriage Notion

Sughra decides to join the Muhammad Ali Jinnah-led Muslim League to participate actively in politics. She understands that there is no saving her marriage. Additionally, engaging in public life can give her the required escape from a dysfunctional family. The Muslim League welcomes her. And it is amid this political conflict that she learns how Muslim women are persuaded, in the guise of tradition and religion, to remain restricted to the home. She laments how the religious texts were altered to meet the needs of the native system of oppression. "It's our marriages that were wrong. That was the initial mistake for which we are paying they no longer fit into the fabric of our lives, these arranged marriages" (Shahnawaz,1957,p.483) Overall, Muslim female subjects were not allowed to voice their opinions on issues related to marriage, divorce, and inheritance. It's intriguing to notice that Sughra can perhaps re/imagine her orientation as a result of her dissatisfaction with her marriage. But Sughra refused to see her husband when she returned to her parents after the death of her first child and lately, she feels attracted towards Kamal, another fellow political activist in the Muslim League. She is split between wanting to withstand Helen's love for Kamal and wanting to stay honest with her former partner. She feels conflicted when he gives her his first kiss."She grows pale and thin, looking years older than her age. Mansur had come to Lahore a few days after they had brought her there but she had persistently refused to see him, and after a week he had returned to Multan" (Shahnawaz,1957, p.261).

Sughra was head to toe against the suppression of males meanwhile they were ruled by the British hence females were double suppressed. A female subject who is prepared to take charge of her life is emerging, as can be observed. She is not going to let her emotions overwhelm her. She consciously decides to continue the political effort because she thinks there may be room for significant sociopolitical change. Muslim women won't simply be marginalized in their personal lives in her envisioned "brave new society." Another figurative curtain has been lifted. The prototypically emotional and terrified Muslim woman subject expresses her wish to create a new representation

of the various equality, dignity, and freedom given to both sexes. She declines the offer of marriage. She told her uncle Saeed that I'm amazed to our Muslim men, 'they talk of Islam and forget its tenets they want to be free and make a slave of their own women-folk' (Shahnawaz,1957,p.285) Apart from Sughra Najma also suffered from a very pathetic system of marriage her husband beat her slightest pretext locked and abused her which caused the gradual downfall of her health. Even after her divorce she was psychologically disturbed and was not willing to get married to Habib again. "That's probably near the truth, anyway he blamed Najma, He began to drink, more than ever and he often shut her up in her room and let her starve, and sometimes he even beat her" (Shahnawaz,1957,p. 248).

The text's Muslim mother, who views her children as rebels because they have questioned conventional ideas of marriage and motherhood, can be applied to the underlying assumptions. She finds it impossible to accept the notion that there might be alternative ways to imagine female identity outside of the marriage as an institution. "You talk as if all of us, who have married and had happy homes, are a burden on others!" her mother exclaims as Zohra refuses to accept matrimony as the bane of feminine life. If you were a nice wife and loving mother, a woman would be delighted if you since her place is in the household (Shahnawaz,1957,p.316) "Islam had made divorce easy yet not only it was considered a terrible disgrace but under the British made law there was hardly any by which an ill-treated neglected or even abandoned wife could get it" P(Shahnawaz,1957,p.285) Najma was sad and hopeless after her divorce she left the positive concept of leading a good life. She was one of the good friends in her circle so her friends Like Zohra, Sughra, and Rajinder time and again make her realize the importance of her life and that she should lead a positive and healthy life and she shouldn't mourn her brutal husband anymore. "You were tied to a brute of a husband and you had all our sympathies. But you got a divorce and are well rid of him. Yet you go on mopping and moaning. This should stop now (Shahnawaz,1957,p.265).

Female Instigator of Political Intervention

In women, we witness the evolution of the yearning to inhabit the protagonist's position in her life. As a result, the potential of previously established gender norms in the private domain of Muslim communities opens up based on the public national independence struggle. Sughra has acknowledged her blunder. She discovers through the use of a loveless marriage that the only path to happiness is independence from previously accepted assumptions of gender roles. For Muslim female subjects, independence from colonial power is useless unless it also includes independence from gender roles in the home. "Such things are better left to men, we women must come forward and play our part in the civic and political life of the country added Sughra" (Shahnawaz,1957,p.351)

It's fascinating to observe that Sughra was outspoken in defense of hegemonic masculinity at the beginning of the tale. She lauded the conception of the "ideal woman," who is isolated from the responsibilities of social civil struggle. She learns, however, that her perceptions of the ideal Muslim woman were essentially erroneous as a byproduct of a personal tragedy. They should be updated. She then comes across "her new ideals," which inspired her to redefine her role in both the personal and the professional aspects of her life. Muhammad Ali Jinnah offers a fascinating parallel to the fictional reinterpretation of political opinions. He was granted the title of "The Ambassador of Hindu-Muslim Unity" early in his political career. "she saw that Muslim women did not enjoy those rights which their religion had given them but lived and labored under a social system that not only suppressed their liberty as citizens but even deprived them of their rights as human beings and her anger and her sympathy rose to fever pitch (Shahnawaz,1957,p.285)

Like her father, she draws inspiration from photographs of Arab invaders and heroes. She was familiar with many tales about the history of Islam, starting with the Caliphates, thanks to her grandfather. As a result, the images of her Muslim identity are built from her early experiences. When her grandfather described the stories of Omar and Ali and told her about the triumphs of Khalid, Tariq, and Babar, she was overjoyed. She defines her function as being a strong fighter for free life as a result of the effect of these myths. She is pleased with herself for adhering to Muslim victory rules. It's interesting to observe that at the start of the narrative, she was in favor of Congress but now she was in demand of overthrowing their throne.

Like all the youth of her generation, she had a passion for freedom, but the background of her family and the early influences of her grandfather had made her instantly Muslim; and that was why although she sympathizes with all that Congress has done for the freedom of India, she instinctively turned to the Muslim League for guidance. (Shahnawaz,1957, p. 270)

Decolonizing Stricture of Female Voting

In women, we observe the emergence of the desire to occupy the subject role in her life. As a result, the potential of previously established gender norms in the private domain of Muslim households opens up as a result of the public national independence movement. Sughra has realized her mistake. She learns via a loveless marriage that the only path to happiness is liberation from previously accepted assumptions of gender roles. For Muslim female subjects, independence from the colonizer is useless unless it also includes independence from gender roles in the home. It's interesting to note that Sughra was outspoken in defense of gender hierarchy at the beginning of the novel.

“The new constitution of 1935 had not only given women the vote but reserved a certain number of seats for them in each provincial legislature and several women were contesting the two seats reserved for them in Punjab Assembly” (Shahnawaz, 1957, p. 239).

She praised the concept of the "perfect wife," who is detached from the demands of public political conflict. She learns, however, that her perceptions of the ideal Muslim woman were essentially incorrect as a result of a traumatic experience. They should be updated. She then comes across "her new ideals," which inspired her to redefine her role in both the personal and professional aspects of her life. Muhammad Ali Jinnah offers a fascinating contrast to the fictional rewriting of political positions. He was granted the title of "The Ambassador of Hindu-Muslim Unity" early in his political career. However, he later lost faith in his political principles. The veil was metaphorically removed from his sight. "Punjab was in grip of election one thing, however, was new and strange and interesting; women were to vote for the first time in large numbers and excitement and enthusiasm among the women voters was higher than among men" (Shahnawaz, 1957, p. 39).

Decentralizing Praxis of Power Abuse

Sughra was taking an active part in the political need of the hour she was in favor of driving the British away from their homeland and getting rid of Hindu hypocrisy. Following World War I, Britain kept its colonial policies in place and toughened its civil rights regulations. In response, Gandhi urged strikes and other forms of nonviolent civil disobedience. Over 350 people were killed when colonial troops opened fire on a protest gathering that was gathered against British orders. The humiliating "wriggling order" and public whippings were then administered by a British general. Indians had to crawl when a British soldier reached them as a result. "Well, we all have to drive the British away, haven't we" I'll fight British imperialism in alliance with the Hindu if possible, or alone if necessary" (Shahnawaz, 1957, p. 363).

Sughra was getting agitated day by day she was not only cursing Congress but also the British Raj. She was mourning the way Congress was monopolizing Muslims but also the way they were dehumanizing Muslim rights. "but we must first be free, free from British imperialism and of Hindu domination" (Shahnawaz, 1957, p. 285) It was in the middle of the plot after her self-realization that Sughra attained her identity crises under the suppression of Hindu and British cowards. Since Muslim women were not allowed to openly take part in politics she was feeling the need for full-fledged liberty from men to take part in politics to overthrow both blocs of power abuse. "We are a slave of another race and therefore unable to change anything at all. I feel before we can even begin to change the system, we must have the liberty to do so. That was the point where the female characters of the novel realized how badly they are in need to get rid of male domination apart from British and Hindu domination. The question of freedom for women was not just in single tire rather that was two-way suppression firstly, they were dominated by males and then by external abuse abusers. They were in severe need of attaining freedom from all cages first. "Freedom must mean freedom for all" (Shahnawaz, 1957, p. 371).

Socialite Feminism

Zohra is a very rebellious character from the start of the novel she is very opposite to her expected roles she is not ready to accept conventional rolls around her. She clearly stated that in the same as Nora Helmer of "The DOLL'S HOUSE" clarifies her stance for breaking the chain of conventions. She is at one point defining her thoughts that she will not stay at home like other girls. Apart from that, she stated that I would not be bound and that I would lead a zealous life. "I for one will not be confined to the home I'm a citizen as well and have a duty to my country besides I want life and adventure and independence" (Shahnawaz 1957, p. 318) Zohra was not a girl of submission rather she tried to fight the system to every extent she was not only doing to job but also to cancel her marriage preparation and wanted to pursue her career first she stated her point to her father by saying that she wants to be independent by not depending financially on her parents. "I'm sorry Father but I have other plans. I want a career. You don't need to earn your living! It isn't that, I don't want to live with my parents I want to be independent. Preposterous. You are getting out of hand (Shahnawaz, 1957, p. 309). When Zohra cleared her will about her job and marriage that's comments her mother for her being nonconventional on her part "but she is too bit radical and independent" (Shahnawaz, 1957, p. 312).

When she defined her plan not to get married before pursuing a career, her mother judged her that she might want to get married according to her will but that was not the case rather she was just trying to attain a good and independent life for her. "Girls of respectable families don't fall in love until after marriage" (Shahnawaz, 1957, p. 396) On the other hand, when Sughra was ready to take part in Politics she also encouraged other Punjabi women who were ready to take part in politics. She said at least this thing will let them realize their self-importance moreover they can see themselves as individual's identity who can practice their right to vote. "but it shows the independent spirit of women said Sughra's that's what's so heartening the first time they go to the polls they dare to exercise their judgment rather than blindly following their menfolk" (Shahnawaz, 1957, p. 289).

Through the tension between the elder and younger generations, Shah Nawaz further examines the issue of redefining gender roles. As was mentioned at the beginning, Zohra and Sughra's mother are troubled by the way her daughter feels about the marriage establishment. To show respect for precedent, the mother requests that her daughters give up the role of the subject. The girls see tradition as an oppressive method meant to deprive them of their human rights. As a result, the same gender serves to perpetuate injustice. Without being aware of it, the mother turns into an oppressor. Simon de Beauvoir postulated the societal indoctrination of girls in *The Second Sex* under the guise of traditional gender norms. When Zohra's mother targeted her thoughts, they were processed in this way. "her radical political views were prejudicing against official belongings to the I.C.S for they were generally known to be British stooges she made up her mind to be perfectly frank and outspoken with her mother and told her she had no intentions of marrying Anwar Ahmad" (Shahnawaz,1957, p. 294).

Conclusion

In this article, the research claimed that Sughra and Zohra both serve as examples of contemporary Muslim political activist women during the colonial era. The patriarchal cultural standards that have been negotiated on a theological basis define their lives in the former part and lateral opposite to the former They are twice as isolated in their personal lives as their Hindu equivalent, Mohini. They must contest the partition of the private area into Zenana and Mardana as the first act of resistance. The known principle of the quintessential Muslim woman, who counts marital relationships as the pinnacle of her social existence, is questioned by Zohra and Sughra. Sughra chooses to join the Muhammad Ali Jinnah-led Muslim League to engage actively in politics. She understands that there is no salvaging her marriage. Apart from fighting the patriarchal system, they were fighting political rift as well, Sughra was the sole opponent of Congress and British monopolies she realized that to get rid of British dominance they first must get free from male domination to attain their rights for social and individual identity existence. "Freedom must mean freedom for all" (Shahnawaz,1957,p.271).

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