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**The Representation of Islam through
Women's Depiction in Nadeem Aslam's *Maps
for Lost Lovers***

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DEDICATION

We dedicate our humble work to our families , lovers , and friends .

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ABBREVIATIONS

MLL: Maps for Lost lovers .

CEDAW: General convention on the Elimination of all forms of Discrimination Against
Women.

ABSTRACT

Nadeem Aslam 's novel, *Maps For Lost Lovers* is a masterpiece that invests the Asian authorship within the field of English literature. It addresses the failure of British policies to integrate them within its society . The relations tie the characters of the novel are extremely sensitive and easily vulnerable to be spoiled and cut down ; within this fragility , women are portrayed as voiceless and passive characters .From an Islamic point of view ,This study aims at examining the depiction of Islam through the representation of women within foreign borders as well as exploring the experience of integration in the novel .In the light of this ,the dissertation is divided into three chapters : the first chapter deals with the movement of Islamic Feminism and its main dimensions , pillars ,and claims .The second chapter is concerned with the socio-historical context of the novel .The third chapter concentrates on women 's experience in Britain with reference to Islamic religion. The study comes up in one hand with the conclusion that Aslam in his novel is portraying and criticizing the severeness of the patriarchal social order imposed in Muslim societies , and that integration is a two-ways process wherein both the immigrants and the native settlers are ought to participate openly in . An interpretation of the results reveals that the violations ascribed to Islam are not Islamic in origins , rather ,they are social assertions and human made.

Key words: women's representation, multi-ethnic minorities, Islamic Feminism, patriarchal social order .

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GENERAL INTRODUCTION

Introduction

Since the 1990s, the term Islamic Feminism has been subjected to heated debates. Those debates are largely concerned with the ways in which the movement takes its accuracy in the wider discourses that deal primarily with Muslim women's rights in the light of Islam. The emergence of feminist movements all around the world inspired women not to keep watching their rights being taken and remain silent, they have been evoked not to accept the imposed social patriarchal order any more, men's supremacy over women on the basis of biological claims has been no longer valid or accepted. The Muslim world, in its part, has witnessed feminist waves calling for the salvation of Muslim women as well as for reforming the severe regimes, in the Muslim world, initially concerned with women's status in the structured social order of Muslim communities.

The Iranian Revolution in 1978_79 has a major impact on the formulation of the feminist movement in Iran at first, and by then, in the Islamic world as a whole. Muslim activists start questioning the patriarchal structure of the society, judging the basics on which the pillars of men's domination are cemented. The holy book of Quran, Al-Hadith, and Sunna are the Sources from which the laws and systems of governance, implemented in Muslim societies, are extracted. In their first stages of activism, feminist scholars in the Muslim countries were seen to be secular activists, wherein, they tackled the ways through which women are subjugated calling for making improvements to enhance their lives in one hand, and for giving them the right to vote and participate at the public sphere in the other one. In this context, feminist assertions had some contradictions with Islamic laws; where some of them were seen to criticize the religion and, thus, were considered as atheist activists.

Islamic feminism is a movement that differs from other feminist movements in its inclination to the sacred texts as the main source through which they build the whole theory ;the fact that Allah is the Just and the Most Merciful refutes any allegations of gender –based racism or social patriarchy ascribed to His Majesty . Their resort to the hermeneutical approaches had enriched the field and provided them the needed tools to demystify the ambiguities that surrounded the sacred texts , and which were the keystones upon which the whole patriarchal order has been taking its legitimacy . The focal point of Islamic feminism is not to challenge Allah 's words , or to defy his will, rather , it is to prove the cruelties of Muslim societies through the reinterpretation of the sacred texts , believing in Allah 's justice and well-rounded divine wisdom.

In the light of multicultural studies, this dissertation aims at examining the depiction of Islam in *Maps For Lost Lovers* from a feminist point of view, building upon the representation of women in the novel . This study focuses largely on the degree to which women are still subjected to patriarchal violations despite the fact that the community in which the novel is set in a foreign and totally different space from the one left behind .

Not far from Nadeem Aslam' s trajectory of writing ,in his *Maps For Lost Lovers* , he relentlessly continues following his distinctive footsteps in voicing the immediate hectic debates related to Muslim immigrants issues and universal concerns either . Aslam per se celebrates the grandeur of literature in formulating and changing people's principles , attitudes , and even destinies ; literature is the art of extracting mankind's humanity , rising their morals , and scouring their behaviors to what is best .In a walk with a friend talking about the social crimes threatening the stability of communities , Aslam has ended up regretfully with the conclusion that authors have the needed power to change so many horrible events of hostility and intimidation in Muslim societies through exploring the

power of words they already have, but unfortunately, they do not recognize the mission they are meant to accomplish, he shamefully states : "*If me and people like me had acted earlier, discouraged and prevented those smaller crimes, then perhaps the criminals wouldn't have had enough strength and opportunity to plan and execute the mass murder of 9/11*".(on MLL)

Aslam is regarded as one among the most impressive authors concerned in exploring and presenting the complexities of British Asian authorship .Through his carrier of writing , Aslam never hesitate making use of the Bihzad , the 1001 Nights , the Quran , Sunna, and the Urdu heritage to backbone the backgrounds of the stories he offers in his novels .In *Maps For Lost Lovers* , he skillfully presents a distinct British Asian perspective ;as he sets the events of the novel in a small , isolated , and nameless British community , named later on " Dasht-e-Tanhaii" translated into English as " the desert of loneliness " or " the wilderness of solitude ", after a real existed community left behind in the mother homeland , " Dasht-e-Tanhaii" symbolizes both linguistically and hermeneutically the discrimination and loneliness characters of the novel are most overwhelmed with .Away from Bhikhu Parekh' s vision of the so called " community of communities " , Aslam 's version of community is inclined to isolation , rather than , integration refusing to fuse itself within the national identity of the host country .

Much smartly , Aslam immunizes himself from being drawn into the same trap Salman Rushdie 's *The Satanic Verses* and Monica Ali 's *Brick Lane* had been fallen into previously . Aslam appears to be smart enough not to be dragged into the game of representation as other British Asian authors had been harshly criticized consequently of choosing to play . Aslam , through using magical realism instead of giving a real nameto the community in which he sets his novel , or giving real reference to the events of it , distances himself from being involved in any ideological discourse , he states:"*My writing*

is my way of exploring my own life and the workings of my own consciousness... there is no conscious attempt to be universal or relevant"(110) .

In an interview with Claire Chamber , Aslam confesses that he did not know about the terrorist attacks of 9/11 ,or Al-Qaeda involvements ,as he had been focusing mostly on writing his MLL: " *I'd had no idea about 9/11 on the other hand, and didn't find out until 20 September because I was writing.* (154) . However , he was seen to relate his novel to those events stating that : "that's *Maps for Lost Lovers* – that's the book I'm writing" (154). Furthermore , he refers to Islamic fundamentalism practices implemented in Afghanistan when commenting on an act ,he includes in his Maps , of breaking boys toys by elders under the claim that Islam forbids such kind of toys alleging that they are a kind of "fetishes".

Aslam represents the Islamic religion in his *Maps* as a religion of intolerance often characterized by women 's oppression , hostility , rape , polygamy , patriarchy , and fundamentalism .Almost at the same line with Gayatri Spivak 's "Can The Subaltern Speak?" ,Aslam presents the female protagonist "Kuakab" of his *Maps* as an oppressive voiceless character ; a passive representation which is, most of the time ,rendered to the severeness of the fundamentalist regime imposed in the Middle East in one hand , and that can be read as a repetition of an orientalist vision that can be distinguished from the Western colonial stereotyping of Muslim women at the other hand .Aslam 's orientalism is basically imputed to his perspective of "orientalized the oriental.

The intensified amounts of hostility and harshness associated with the representation of Islam in MLL give rise to the question of to what degree the author was objective in his depiction of Islam and Muslims ?Who is meant to be the target of such intolerant representation; is the author attacking the religion itself and by then he is truly a

traitor or does he aiming at voicing the cruelties and miseries Muslims are said to suffer from by means of nothing , only an alleged divinity given to a severe political and social systems inherited and imposed on Muslims?

Although the novel is set in a completely non- Muslim country ,the political and social order was presented as merely a severe inherited Pakistani patriarchal order .Building upon this ground , one may ask why are Muslim women's liberties , lives , and rights still taken away from them , in a time Muslim men are enjoying their full freedom , and superiority ? and by what means this patriarchal order is still inherited , defied , and cemented even in foreign countries? Is it Islam or is it the male Muslim intended misinterpretation of the sacred texts who stands behind these malicious social and political ideologies ?

The novel , as exactly its author wishes it to be , is like a Persian miniature constructed to involve overlapped themes , conflicts , and hectic issues . This diversity evokes multiple readings , critics , and interpretations to demystify the hidden meanings and points meant to be addressed through the novel .The core motivation of this study is examining the complicated living conditions imposed on the characters under the name of religion .The complexities and anxieties raised in the novel between the characters in relation to Islam stimulate us to examine the reliability of the practiced laws and norms ascribed to Islam.

From an Islamic feminist point of view ,this dissertation aims basically at investigating the main reasons behind the discrimination against women and the severe regimes they are subjected to, attempting to clarify the main sources those cruelties take their legitimacy from

This dissertation is going to be divided into three chapters . The first chapter focuses on the Islamic feminist movement , its advent ,and the way through which it gained its

accuracy and could make distinctive attributes in the feminist discourses that deals initially with Muslim women . Since the novel is said to take place within the field of multicultural studies, the second chapter explores multiculturalism and then gives a brief history of multiculturalism in Britain followed by an investigation of the emergence of Muslim British literature in the light of some decisive international events discussing the major role they played in shaping the Muslim identity and self-awareness specifically in Britain . The last chapter is devoted to the practical part where the main focus was on women's representation with reference to Islamic laws and some Quranic verses followed by investigating the policy of integration in the novel and main reasons why it fails in the novel.

CHAPTER ONE

Introduction

Muslim women's struggle to take back their rights was fierce and not an easy task to do . In their quest to prove themselves Islamic feminist activists called for reinterpreting the sacred texts from a feminist point of view . They resorted to the hermeneutical approaches to undertake their study and reach the goal they aimed at.

1. Islamic Feminism

In order to understand what the term Islamic Feminism refers to, Ziba Mir-Housseini suggests some questions that may help clarifying the term: how do Islamic feminist scholars and activists experience their faith ?what is their understanding of Islam's textual sources? how do they engage with the patriarchal legal traditions? what were their inner thought ,the experiences that shaped their feminist consciousness ,their hesitations ,their fears ,their silence?(02) .In order to answer these questions, Housseini devoted nearly three decades of her life and scholarship ,to come later on with the following definition: *"It, Islamic feminism , includes a general concern with women's issues, an awareness that women suffer discrimination at work, in the home and in society because of their gender, and action aimed at improving their lives and changing the situation."*(02) .She goes further to argues that Islamic feminism is the project by which women can look for their legal rights in relation to religion , and by then, to defy the legalized patriarchal order in societies (02)

As for religion, she distinguishes Islam from the Islamists that Islamism merely a political Islam ,that is summarized in slogans such as "Islam is the solution , or "Return to shari'a". Housseini acknowledges that the word religion is full of ambiguities, and argues that Islamists failed when talking of religion in other contexts ,to distinguish faith (and its values and principles)from organized religion (institutions, laws, and practices)

The term Islamic Feminism is a combination of two interrelated concepts that have different meanings to different people in different contexts . Generally speaking , before the advent of the Islamic religion women, in every role a woman could play, were highly oppressed, dehumanized, and treated as an object . Most of them were buried alive others were treated merely as objects ; just as accommodations subjected to sell or buy , and as parts of wealth inherited later on by sons Years after, the Islamic religion came to ensure man's salvation; glorify mankind to be the best creation ever ,shed light on the reason why he was created refuting any kind of racism or discrimination in terms of colour, ethnicity, social class ,or gender emphasizing that the only distinction between people is their good deeds , morals , and their devotion to Allah. Woman , in her turn, took a large part in the Islamic reformations as it acknowledged her to be fully a human being not less important than a man is, with all the privileges that follow; condemning underestimating her birth, outlawing burying her alive, giving her the full freedom to act and behave even in terms of Allah's worshipping, the sole criterion she was evaluated through was her faith and deeds.

As time passed , religious scientists ,in the name of Allah's orders and wishes legitimized new decrees which devaluated women and drug them back to the same old narrowed frames they were imprisoned in . As a result , gender racism ,inequality, contempt , mistreatment , dehumanization appeared again . Nevertheless, Islamic feminists ,through the same process male religious scientists used to embrace women ,stand to fight for their rights and human dignity. From Allah to him: Islamic feminists' struggle to make headway was based on rereading the Qu'ranic texts by themselves claiming that it is not Allah who dehumanized women ,but it is man who abused the sacred texts for his behalf:

The Muslim jurists claim ,and all Muslims believe ,that justice and equality are intrinsic values and cardinal principles in Islam and the sharia. If this is the case ,why are justice and quality not reflected in the laws that regulate gender relations and the rights of men and women? why do Islamic jurisprudential texts_ which define the terms of sharia _treat women as second class citizens and place them under men's domination?(Mir-Hosseini 629).

Moreover, Islamic feminists argue that sacred texts must be re-read through a female perspective and that there is nothing wrong in questioning male interpretations of the Quran and Hadiths since these interpretations and readings are human made assertions.

In fact , it is worthy to mention the difficulty to parenthesize the term of Islamic feminism under one single definition since the term contains and implies a multiplicity of discourses ,which focus on the rights and activities of women from within the Islamic framework . Using different methodologies and approaches creates heterogenic types of Islamic feminism, each one is identified with regard to the main focus it stresses and aimed at. (Isak Alak04)

2.The emergence of feminist voices in the Islamic world

Islamic feminism is widely seen as a project undertaken by Muslim feminist activists, who belong to different countries all around the world .They aimed at questioning gender justice and power distribution between men and women. This group of scholars made assertive efforts to come up with a new alternative knowledge of gender over those patriarchal laws applied within the Muslim societies .Further ,they linked their project to an ongoing efforts of building an international feminist movement ,which seeks first and foremost to ensure gender equality and justice discerned from Islamic texts .

Similarly to other feminist movements all around the world, Islamic feminists have been struggling fiercely to voice their claims and get what they deserve as human beings in the first place . Islamic feminism was an immediate response to the rapid motions and

shifts of the Islamic movements at that time. Houssieni refers to the Islamic advent and emergence as an unwanted child, further, she explains that such rapidity had paved the way to negotiate women's rights publicly as well as to point out the patriarchal laws ascribed to Islam as unjust ,she said ;

to what extent and by what means can limitations imposed on women by shari'a texts be negotiated?[...]a feminist re-reading of the shari'a is possible even becomes inevitable (...) they have to deal with the contradictory aims set by their own agenda and discourse, the resulting tension(...)opens room for novel interpretations of the shari'a's rules on a scale that has no precedent in the history of Islamic laws.(*qtd in Tonnessen3*)

According to Mir Houssieni , the year of 1979 held two crucial events that played a decisive role in changing the politics of religion ,law, and gender in the Islamic society ;the adaptation of the general Convention on the Elimination of all forms of Discrimination Against Women ; coining gender equality with a clear international legal mandate, and popular revolution in Iran .However, they movement ,through its history of emergence ,new three main trends known as :secular feminism, Muslim feminism ,and Islamic feminism.

Secular feminists called for equal citizenship between men and women within the Islamic society, and ensuring the responsiveness of the national and governmental institutions to the demands and needs of both male and female citizens ; secular feminism call for gender equality was mainly restricted to the public sphere wherein it did not intervene in people's private or personal issues such as family structure and power's distributions between the members of it. the Islamic family was typically regulated by religious authorities under a male leadership , as a consequence , patriarchal family order was seen and internalized as the reasonable and very natural order.

However ,by the late the 19th and early 20th century secular feminism got influenced by the modernist thinking and condemned men's abusive access to the unilateral divorce and polygamy, and stressed the necessity of urging and forcing men to do their duties. In some of their writings, secular feminists such as Haideh Moghissi, Shahidian Hammed, Afsanch Nojmabad considered the context of Islamic laws and norms as the main source from which Muslim men legitimize their patriarchal order and subjugation over women.

Muslim feminists main focus was calling for reformation within the Islamic society using familiar cultural concepts and religious expressions and sentences in coordination with international conventions , such as CEDAW, to achieve the targeted goals. They viewed Islam through a liberal perspective, and called for an adaptation of Islam to the modern time ,emphasising that the picture drawn inside our minds about Islam is extremely dominated by a patriarchal recognition if Islam, shedding light on the fact that this picture might not embodied what really Islam is. However ,Muslim feminists devoted their efforts in the first place on the holy Quranic passages and its teachings , suggesting that the Quran has two sorts of verses; one addresses the practical aspects of Muslims' everyday life in the primitive Arabian society ,other verses concern morality and are normative .Unlike the former group of verses whose interpretation must change in a dynamic process fitting the changes over time to reflect the present conditions of any society.

Islamic feminists stress the significance of re-reading the sacred texts from a feminist perspective ,claiming that women's miserable living conditions and the discrimination they face are not Allah's wishes or orders as it is alleged ,rather ,it is men's abusive readings and misinterpretations of the Quran, Hadith, and Sunna. Amina Wodud highlights the necessity of taking into consideration the where and when the text says what it says, she claims that the more Muslims read openly the sacred texts the more they get beneficial :*"The text is*

silent. It needs interpretation, and has always historically and currently been subjected to interpretation. We make it speak for us by asking of it. If we are narrow, we will get a narrow response or answer. If we are open, it will open us to even greater possibilities" (qtd in Tonnessen 06)

2.1.Patriarchy

The term patriarchy refers to the mental, political, economic, spiritual, and social forms applied in a society in order to ensure men's domination over women. It is the ideology and practice of distributing power between men and women unequally in the favor of men. Carole Pateman argues that the patriarchal construction of the difference between masculinity and femininity is the political difference between freedom and subjection. Through the patriarchal systems, men impose and justify their efforts to dominate over women as a natural given right based on an alleged biological superiority over women. In her book *The Second Sex*, Simone De Beauvoir claims that man is socially privileged and imposed as the centre over which woman is defined as the other. This privilege comes primarily from language which addresses his as the core standard to define not only woman, but the humanity as a whole.

Sharmon Lynnette Monagan, in his article *Patriarchy: Perpetuating the Practice of Female Genital Mutilation*, argues that women in their struggle to prove themselves are socially forced to follow men's footsteps in a manner of melting oneself within the pot not bringing to light his distinct, he states; "*Woman is defined in terms of her differences from man. Man's body is normal and woman's body is abnormal. Man's way of knowing is the standard and a woman's way of knowing is perceived as emotional and unsuitable for the public arena*" (162)

Generally speaking, it is commonly agreed on the idea that religions played a significant role in strengthening and legitimizing the patriarchal systems, the latter, became the cornerstone upon which the structural paradigm of the whole society was built. States this saying: *Adam was said to be made in God's own image whereas Eve's creation was an inferior creation of God by way of man. Eve was not said to be made in the image of God but rather from Adam's rib* (Lynnette Monagan 164). However, the Islamic religion, in comparison with other religions, is considered to be the largest gate through which the patriarchal systems are cemented in the Arabic societies.

Playing the role of the head of family, man was given a natural sacred authorization to lead, direct, decide, and control the entire family including his wife. Yet, he enjoyed the full freedom to determine what to/not to behave, what's right and what is wrong, allowed/not allowed...etc. However, woman in this context was treated as a passive member in the family, and lost her right to act without returning to her husband, express herself, discuss let alone to decide on her own.

In her book *Beyond The Veil*, Fatima Mernissi claimed that the Islamic view of the individuals is based on the Freudian concept of the libido. In western cultures, she explains, sexual inequality is based on the belief of the biological inferiority of women over men. Whereas, in Islam it is the contrary case; *"the whole system is based on the assumption that woman is a powerful and dangerous being; all sexual institutions (polygamy, repudiation, sexual segregation...etc) can be perceived as a strategy for constraining her power"* (16). Islam, in contrast with other religions and civilizations which attack sexuality itself, attacks women instead. In this regard, Islamic religion weighed men's shoulders and put him in the charge of protecting and controlling women.

2.2. The Misinterpretation of Sacred Texts

In the introduction of his book *No God But God*, Reza Aslan states that : "*Religion is the story of faith. It is an institutionalized system of symbols and metaphors that provides a common language with which a community of faith can share with other their numinous encounters with the divine presence*". If religions are stories as Aslan assumes, then the Islamic religion is a story, then woman, with all what has been said about her in the holy book and the Hadith recitations, is a tale. This tale necessitates, from Islamic feminist point view, using hermeneutical approaches when interpreting women's representations in the sacred texts. In their project of the knowledge of gender based on the Quran-centred approach, Islamic feminists urge the need of building the formulations of gender norms upon the Quran-based ethical/theological principles.

Amina Wadud, in her book *Women and Quran*, presents the Quranic ethos of God-human, and human-human relations on the basis of the tawhid's principle or "God Oneness"; this concept declares in its essence man's innate equality which must be transformed into concrete behaviours and action. In explaining the ethos of God-human relation, Wadud argues that this relationship is a vertical one, as Allah is above all, and that human's mission on the earth is seeking to know and worship him, whereas, human-human relation is a horizontal relationship; as if all people are standing on a straight line, which assures equality between one to another, negating all sorts of patriarchy or hierarchy among them. According to tawhid's principle all sorts of Discrimination and patriarchy must be annihilated.

Islamic feminist activists, by using the hermeneutical approaches, put themselves in the charge of questioning and reviewing the male narrations told about women's role and

status . A hermeneutic narration of the sacred texts is an explanation of the holy stories told in, so that people would be able to grasp the divine messages implied in the text .

However ,being an explanatory exercise of a given sacred text conditions taking into consideration the context in which the text was revealed i.e. the time and space of t the codes implied in it. The primary goal of using the hermeneutical approaches is to facilitate understanding the Quranic teachings and the Hadiths well as its implementations ;this understanding requires demystifying the ambiguities which embrace the text, so that the more the text is clear and easy to be understood the more it gets validity and accuracy: *"our understanding of the Quranic teachings is contingent on how we have ,or have not, read it; on the sorts of questions we have asked of it ;and the voices we have preferred to hear in response to our questions(Barlas 10).*

Feminist hermeneutics aims at criticizing religious misogyny and questioning the androcentrism of its traditions for the sake of decolonizing by means of deconstructing the epistemological frameworks of the religious discourses . Mohammed Taha, a Sudanese intellectual ,had raised the challenge and developed a background from which Islamic feminists could be backboneed and stand to question the patriarchal interpretations ,and the abusive laws ascribed to Islamic legitimacy. Taha assures that the Islamic recitations contain two sorts of messages: a first sort which is said to take validity over the entire Muslim nation or the so called Umma, these verses has been revealed in Mecca, the second sort consists of verses said specifically to the inhabitants of Medina who were under the leadership of prophet Muhammad, peace be upon him, however, this verses cannot be applied literally by all Muslim communities since they were said in certain conditions and circumstances.

According to Asma Barlas, talking about hermeneutical criticism would pave the way for some questions to float on surface before us:

does the Quran advocate gender differentiation ,dualism ,or inequality on the basis of sexual (biological)differences between women and men? in other words, does it privilege men over women in their biological capacity as males, or treat man as the self (normative)and woman as the other, or view women and men as binary opposites, as modern patriarchal theories of sexual differentiation and inequality do?(02).

One key methodological gap upon which Islamic feminists built their discussions, about the religious modernist understandings of the Quranic passages ,is the representation of the Islamic textual tradition as a singular entity being described as fixed and sacred ,i.e, considering the Quran, Hadith, main Fiqh's schools, and the dominant exegetical works as a singular entity. Through such a gap Islamic feminists unpack and demystify the different layers of the textual tradition.

The allegations that men is superior over women has been refuted by many thinkers and scholars insisting that the Quran proved that there is no preference between them. Many verses in the holy Quranic book celebrated equality between both genders ,for instance , Allah said:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا

عَظِيمًا (35)

Translated as:

the Muslims(those who submit to Allah in Islam) men and women , the believers men and women((who believe in Islamic monotheism), the men and women who are obedient(to Allah),the men and women who are truthful (in their speech and deeds) ,the men and women who are patient(in performing all the duties which Allah has ordered and in abstaining from all that Allah

forbidden) ,the men and women who are humble(before their Lord Allah) , the men and the women who give Sadaqat (i.e,Zaqat and Alms,...etc),the men and the women who observe (fast; the obligatory fasting during the month of Ramadan , and the optional Nawafil fasting) , the men and women who guard their chastity(from illegal sexual acts) ,and the men and the women who remember Allah much with their hearts and tongues (while sitting ,standing ,lying ,...etc, for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers)or praying extra additional Nawafil prayers of night in the last part of the night...etc)Allah has prepared for them forgiveness and a great reward(paradise) .(The Quran 33 :35)

Mernissi 's anti- attitude towards the status of Muslim women in modern time is unmistakable, therefore , she was said to criticize the early Muslim scholars for misleading people and manipulating the sacred texts according to their interests and to what serves their behaviours . During the period she was a secular feminist , she claims that Hadith narrated on the tongue of Prophet Mohammed , peace be upon him, are contrived ,and thus , are not valid to be taken as a source to legitimize the judicial laws and systems. She claims the religious scientists interpreted the Hadiths to serve them as a political weapon to maintain what they saw as vital to them, one of these being the oppression of women(KOC 176) .

3.Equality between Men and Women

In the words of Pakistani-American Asma Barlas, *"I came to the realization that women and men are equal as a result not of reading feminist texts, but of reading the Quran. This position has come to be known as Islamic feminism."*(qtd inTønnessen 2) According to Barlas, the Prophet is a role model for both men and women. The Prophet's morals have positive characteristics regarding both genders that need to be applied in real life. The actions and behaviours of the prophet with his wives indicate the tolerance of Islamic religion with women in one hand , and provide a clear vision about how women should be treated by their husbands. Basing upon Ibn Sa'd and Taberi, Mernissi studies

the Prophet's attitude towards using violence against women . Mernissi has pointed out that the Prophet's conducts with his wives were always characterized by mercy , consideration , and tolerance. Ibn Sa'd states that the Prophet never laid his hand on his wives or a slave or a person. The behavior of the Prophet was always an example for people around him , the Prophet, peace be upon him , declared that only the worst man could apply these kinds of cruel methods such as beating a woman. (KOC 179)

3.1.In Terms of Creation

In all sources of Islamic legislation equality in terms of creation between both genders is acknowledged . This equality is declared in many Quranic verses ,one among them is the following one:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا رَحِيمًا ﴿١﴾

Translated as :

"Mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship)[]. Surely, Allâh is Ever an AllWatcher over you(The Quran 3:1) .This verse confirms that there is no superiority for one sex over the other. Ibn 'Abbas states that Allah has created mankind out of one living entity, and out of it created its mate, and out of the two spread abroad a multitude of men and women. Islam elevates the demeaned status of women and grants them rights equal to those of men. The equality of women in Islam is evident by the unprecedented human rights given to them under a monotheistic religion as defined in the Quran. The Quranic verse indicated that the primary Islamic text does not include any kind of preference for

one specific sex over the other , the thing that proves gender equality in Islam . Women (Munir 5)

The fact that women and men are created from the same one can excludes and eliminates the class and racial strife suffered by all human beings . In the light of this , Wadud argues that the Islamic religion does not distinguish between male and female. Therefore, conversely they are created to complete each other , she states ;

I propose that there is no essential difference in the value attributed to women and men. There are no indications, therefore, that women have more or fewer limitations than men". The Qur'an does not consider woman a type of man in the presentation of its major themes. Man and woman are two categories of the human species given the same or equal consideration and endowed with the same or equal potential. (15)

Responsively, a number of women's organizations have advocated exclusion of gender-based discrimination and the embodiment of the principle of equality between men and women in international law. As well as the recognition of the legal protection of women's rights on foot with men and the effective protection of women through national courts against discriminatory action in all areas.

With regard to creation, 'everything created in pairs' means that the counterpart of each created thing is part of the plan of that thing. 'Glory be to Him Who created all the azwaj, of that which the earth grows, and of their own nafs, and of that which they know not.' (36:36). Each created thing is contingent upon its zawj. In this contingency, the creation of both the original parents is irrevocably and primordially linked; thus, the two are equally essential.((Wadud 21)

3.2. In terms of Responsibility

The same basic responsibilities women are put in the charge of , are imposed on men as well. The verse 71st of Surat At-Tawbah illustrates those responsibilities :

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُعِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

” Translated as :

Believers, men and women, are protectors, one of another: they enjoin what is just and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise .” (Quran 9:71). In this regard , both genders are said to be subjected to the same punishment and rewarding , each according to his good or bad behaviors and actions . Regardless to his gender, the pious peoples are going to be privileged and rewarded , whereas , sinners will be punished in the hereafter .

In the Islamic faith, both man and woman ,not only woman, were equally responsible for the fault that they perpetrated in the first stage of creation. God says: *Satan whispered to them both to expose to them what had been hidden of their private parts, and said: ‘Your Lord has only forbidden you from this tree so you would not become angels or immortals.’* And he swore to them: *‘I am indeed giving both of you sound advice’*. Thus he cunningly deluded them. And when they had tasted the fruit of the tree, their private parts became exposed to them, and they began to cover themselves with leaves from the Garden. Their Lord called out to them: *"Did I not forbid you both from this tree and tell you that Satan is surely a clear enemy to both of you ?they said :Our Lord !We have wronged ourselves ; and unless You grant us forgiveness and bestow Your mercy upon us , we shall certainly be of the losers "*. (Al Khayat 8)

Other religions have ascribed the sin of eating from the forbidden tree to Eve and most of the time was described as the sinner . Islamic religion is the only religion to acknowledge that the Satan seduced both of them to sin , and equally blamed them .

In the Islamic faith, no person is born with sinful, regardless of gender, but become sinners with the sins they commit as a result of their own faults. Islam strictly forbids the old, pre-Islamic traditions that subjected girls and women and even legitimized burying girls alive. Islamic verses and traditions indicate that man and woman are equal in every aspect. As mentioned above, a person becomes a sinner not in born with differences of gender but by sins committed afterwards. The Holy Quran depicts women as equal to men in terms of creation and rights and responsibilities . In Islamic law, a woman is not a subject of rights, but a party to rights. The verse reads "The men have share of their earnings as women have share of their earnings (Quran - Nisa 4/32) emphasizes not only the spiritual earnings, but also the material earnings of both genders "(Koc182) .

Difference between men and women in Islam are not based on preference of one gender over the other , rather ,it is based on some cultural functions which determine each role in society . Building upon this , Wadud in her book *Quran and Women* states that :*"The Quran does not propose or support a singular role definition of a set roles , exclusively , for each gender across every culture "* (8)

4.Main Issues Discussed By Islamic Feminism

4.1. Repudiation

Mernissi usage of the term repudiation is precisely concerned with the male right to divorce his wife immediately and without justifying the reasons why he had made such a decision . Building upon this , Claire Noon argues that :

Morocco is typical of Islamic states in re-enacting this seventh century Islamic law. The role of the judge is not to review the husband's decision but limited simply to registering it. Conversely, women do not have the same rights. A woman's decision to end her marriage is subjugated to the judge's decision and approval.(0 5)

Islamic activists stress the urgent need for women to negotiate their rights in the contract of marriage so that they would be protected in case they would be one day divorced . This claim comes responsively to the natural right given to man through which he has the absolute freedom to get rid of his wife without justifying his deed. According to Aziza Al-Hibri: *"In Yemen, for example, karahia (extreme dislike), without any additional reason, is one of the statutory grounds for judicial divorce or annulment. In Jordan and Kuwait, verbal abuse is a statutory ground for judicial divorce. (71)*

The Islamic rituals provides Muslims the needed tools to preserve marriage and make it a happy and lasting relationship. Marriage in Islam is a civil contract between a man and a woman to live together as husband and wife. Therefore ,they have stressed that both partners should act kindly and fairly with each other .The husband is supposed to take care, respect ,protect his wife. The most difficult and severe punishment is to get involved in the word divorce.(Bello 17)

Divorce is the termination of a marital relationship between a couple as a result of disputes that have no solution .Allah declared that the divorce is not forbidden but the most hated hallal . In this regard , divorce is the last solution resorted to by the couple after many attempts and initiatives for reconciliation. It is clear that Islam urges reconciliation between the couple . Allah gives several solutions to deal with misunderstandings before reaching a divorce to give them a new life free from conflict , he said:

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا (35)

Translated as : "They sent a ruling from his family and a ruling that they want to find a reform that will reconcile God between them."(the Quran 3: 35)

In case the married couple Reconciling them resorted to another solution is divorce. The period granted to the couple is three months , so that it is sufficient to correct the situation and calm the souls.

In case the husband has uttered the word talq for three times he will be no longer able to get his wife back unless she marries and divorces her new husband. The first husband, in this case is considered to be totally a strange man for his ex-wife ,and he lacks the right to speak or meet her again .Ahmed Bello explains this :

If a man has issued the last of three divorces, or he has divorced her once or twice and her „iddah has ended, then she becomes a stranger to him, and it is not permissible for her to be alone with him or to touch her or to look at her. The relationship of an ex-husband with his ex-wife is like his relationship with any other non-mahram woman.(19)

Religiously speaking , the divorced woman is not permitted for her to sit with ex-husband alone , and when the divorce occurs, the wife becomes foreign to the husband according to the Islamic order to preserve her dignity and give her due rights.

4.2.Marriage

In the Islamic context , marriage is highly appreciated and sacred .Reasons for glorifying marriage are numerous , yet , one chief reason among them is increasing Mohammed 's nation on the earth and saving his Umma till the doom day :

the most important purposes of marriage is Procreation... The procreational objective has four aspects: to fulfill the will of God; to seek the love of the Prophet Muhammad (Peace and blessing of Allah be upon him); to benefit from the prayer of the child; and to profit from its intercession on behalf of its parents.(Bello2)

Islamic religion has been largely criticized for its anti- attitude towards sexual intercourses outside the frame of marriage . The platform of these critics is the accusation

of neglecting an undeniable major aspect of human being , which is man 's sexual desire and need to satisfy this aspect. Arguably , these critics are by no means justified since all religions share such an attitude in one hand , and basically because in the time Islam prohibited fornication , it called for marriage and considered it the half of the religion :

by means of marriage human can fulfill his/her sexual needs free from related diseases... It also facilitates maintenance of the sense of security, self-content and chastity for both husband and wife. Men and women are created by Allah as company for one another and to procreate and live in peace and tranquility in accordance with Allah's guidance and His Messenger's directions. (Laluddin and others 140)

Similarly to other religions , marriage within the Islamic context has its rituals and laws .Both man and woman has the full freedom to except or refuse marrying the proposed one .Procedures of the marriage must be done in the presence of the guardian of the female .

Building upon the words of Allah : " *وجعل بينكم مودة ورحمة* " translated as : "*And make love and mercy among you.*"(30:21) The Islamic religion stressed the importance of choosing the most qualified partner to marry , a choice that should be basically based on religion and good morals. Criteria of qualification are listed by the prophet Mohammad who said " *if a good man which is characterized by honesty and high morals affianced you , accept his request*". Bello lists some good morals to be undertaken in this regard :

Marriages built on principles of love, honour, respect and mutual caring are far superior to temporary relationships with a variety of partners. Such marriages stabilise society by protecting its primary unit, the family. Islam therefore, advocates strongly marriage and discourages its dissolution (01)

4.3.Polygyny

Polygyny is the right given to man to have more than a wife ;in the Islamic law ,men are opted to marry for wives . Based on given men this right , Islam has been considered as a religion of inequality and racism , and it has been harshly criticized both internally and externally. Islam only sought to control and regulates the number of wives rather than give free license. In fact, historical accounts reveal that many Prophets before Muhammad, peace be upon him . Polygyny did not come from Islam but was found before in the previous nations where they were marrying more than four wives. Islam came and limited it with four Wives.

Modern Muslim scholars argue that Islam basically is monogamy, while polygamy is allowed but with some strict rules. Their belief to reject polygamy comes from the basic argument that Islam is a religion of justice , equality . the fundamentalists, who support polygamy claim that modernists have been contaminated by the western ideology (pluralism and gender) in order to attack Islamic familial foundation. The debate of polygamy between fundamentalist and modernist indicates that people in Indonesia have been divided in to two groups.

Fundamentalists believe that polygamy is allowed by Islam and it is Sunna. They build their argument as follow: ‘If you fear that you will not be able to deal justly with the orphans, marry the women of your choice, two or three or four’. On the basis of this argument , they interpret that a man can marry more than one woman and Islam gives limitation until four. They claim that as polygamy is mentioned clearly and explicit in the Qur’an, thus, there are no reasons to ignore it.

As being Muslims, people have to acknowledge and follow it without any doubts . It is true that Islam allowed men to multiply but with conditions such as justice and ability.

If a husband wants to have children and his wife is sterile, she does not have children, or one wife is not enough for him, so Islam allowed polygyny. So that the weak man does not fall into error and does not seek to divorce his wife to marry another wife. For those who reject polygamy, the fundamentalists have classified it as 'lesser evil' and have been contaminated by western ideology. Also to support their position, they cited a Hadith of the prophet: "Be married! The most blessed in Islam are those who have many wives", "Be married! The most blessed in Islam are those who have many wives"..(Rohman 69)

Some Muslim scholars who oppose polygamy, called modernist, believe that those who support polygamy have made misinterpretation to understanding the Qur'an. They argue that to understand the meaning of verses in the Qur'an, people need to consider *asbab al-nuzul* (occasions for revelation).

4.4.Shari'a and Fiqh

Islamic jurists, during the nineteenth century, acknowledge the confusion made between the two concepts of Shari'a and Fiqh, and emphasize the non-identity of both terms, however, during the classical period of the Islamic legislation, *fiqh* laws were not seen as separated or apart from *shari'a*, the thing that privileged them with the same amount of divinity. Scholars urged the need to differ *Shari'a* from *Fiqh*, Kasim Soroush is one among them, he said:

we have to make a distinction between religion and religious interpretation in the other. By religion here I mean not faith, which is the subjective part of religion, but, whereas, our interpretations of that text are subjective to evolution. The idea is not that religion can be changed, but rather, over time interpretations will change. We are always immersed in an ocean of interpretations. The text does not speak to you. You have to make it speak by asking questions of it. (qtd in Hosseini 3)

According to Ziba-Mir Houssieni, Muslims in general allege knowing what Shari'a is from what Fiqh is ,but in fact, she confirms , the term shari'a implies a multiplicity of contested meanings: in Muslim belief , Shari'a revealed law , literally the way...is the totality of God's will a revealed to the prophet Muhammad". Fazlur Rahman denotes that:"in its religious usage from the earliest period , it has meant "the highway of good life " . Kamali Hashim adds to the field and discens the meaning of sharia quranic verse, which is:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا

تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ (13)

Translate as: :

"The same religion has He enacted for you [Shara'a lakum min al din] as that which He enjoined on Noah and the one we revealed to you and that we enjoined on Abraham, Moses, and Jesus , namely that you should remain steadfast in religion and make no divisions therein.(Quran 24:13) Kamali argues that since Shari'a is a path of religion ,it is primarily concerned with a set of values that are essential to Islam and the best manner of their protection. The word "Shari'a" has two derivations; the first means to begin something ,or enact, whereas, the second one ,according to Quran commentators, refers to the belief in the oneness of Allah.

The term Fiqh refers to the religious assertions made by Islamic scientists to develop a clear understanding of the sacred texts in an attempt to extract the laws that would lead Muslims to the right path as it is ordered in the holy book. Hosseini defines the term Fiqh as follows:

Fiqh is the science of jurisprudence ,literally "understanding "and denotes the process of human endeavor to discern and extract legal rulings from the sacred sources of Islam....that is the Quran and the Sunna (the practice of the prophet, as contained in Hadith, traditions). (632)

Hosseini emphasizes that Shari'a is not Fiqh, and that the difference between them is crucial and must be determined. According to her, Shari'a is divine and holy, whereas, Fiqh is the human attempts to understand the sacred texts and by then to extract divine laws from which in her words:

Any that a specific law or legal rule is 'Shari'a', is a claim to divine authority for something that is in fact a human interpretation. I believe it is crucial to keep this distinction, to separate the sacred from the legal in the body of law that is commonly subsumed under the label of Shari'a or Islamic law. Without this distinction, reinterpretation and legal change become impossible.(632)

Hosseini explains further that the confusion made between both terms is intended, and those distortions are made purposely to make shari'a serves as an ideology to fit the advantages of the Islamist politicians, legal specialists, and others. Thus, those interpretations based on male assertions can and must be reinterpreted, she states that:

This transcendental ideal, which condemns all relations of exploitation and domination, underpins Muslim women's quest and the critique of patriarchal constructions of gender relations, which are to be found not only in the vast corpus of jurisprudential texts but also in the positive laws that are claimed to be rooted in the sacred texts.(633)

She insists that the distinction between them must be made, especially for feminists; such distinction would pave the way to contest and call for change. *Muslim women through demystifying the differences between Shari'a and Fiqh, would no longer be afraid of calling their rights and freedoms.*

4.5.The Principle of Qiwwama

The allegations that men is superior over women has been refuted by many thinkers and scholars insisting that the Quran proved that there is no preference between them.

Many verses in the holy Quranic book celebrated equality between both genders ,for instance , Allah said:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ

وَالخَاشِعِينَ وَالخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا

وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (35)

Translated as:

the Muslims(those who submit to Allah in Islam) men and women , the believers men and women((who believe in Islamic monotheism), the men and women who are obedient(to Allah),the men and women who are truthful (in their speech and deeds) ,the men and women who are patient(in performing all the duties which Allah has ordered and in abstaining from all that Allah forbidden) ,the men and women who are humble(before their Lord Allah) , the men and the women who give Sadaqat (i.e,Zaqat and Alms,...etc),the men and the women who observe (fast; the obligatory fasting during the month of Ramadan , and the optional Nawafil fasting) , the men and women who guard their chastity(from illegal sexual acts) ,and the men and the women who remember Allah much with their hearts and tongues (while sitting ,standing ,lying ,...etc, for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers)or praying extra additional Nawafil prayers of night in the last part of the night...etc)Allah has prepared for them forgiveness and a great reward(paradise) .(The Quran 33 :35)

Mernissi 's anti- attitude towards the status of Muslim women in modern time is unmistakable, therefore , she was said to criticize the early Muslim scholars for misleading people and manipulating the sacred texts according to their interests and to what serves their behaviours . During the period she was a secular feminist , she claims that Hadith narrated on the tongue of Prophet Mohammed , peace be upon him, are contrived ,and thus , are not valid to be taken as a source to legitimize the judicial laws and systems. She claims the religious scientists interpreted the Hadiths to serve them as a political weapon to

maintain what they saw as vital to them, one of these being the oppression of women(KOC 176) .

Seil Devos argues that the interpretation of men are Quwwamuna over women does not declare men's superiority over them , rather its it puts men in the charge of the taking care and protecting his wife and family , he states :"*qawwamuna over women' should be interpreted as the man having financial responsibility for his wife (and family), as well as a duty to protect or guard her*"(Devos 27)

Shaikh and Wadud explain that in order to derive the objective of verse 4:34, it is necessary to look at the Qur'anic verses proceeding and succeeding this verse :

الرجال قوامون على النساء بما فضل الله بعضهم على بعض وبما انفقوا من اموالهم فالصالحات قانتات حافظات للغيب بما حفظ الله و اللاتي تخافون نشوزهن فعضوهن واهجروهن في المضاجع و اضربوهن ضربا فان اطعنكم فلا تبغوا عليهن سبيلا ان الله كان عليا كبيرا(34)

Translated as :

Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.(The Quran 3:34)

They argue that:" *It is clear from the verses of chapter 4 in the Qur'an that the subject of this chapter is specific guidelines for marriage, divorce and the treatment of women (which is also clear from its name, Surah Al-Nisa', 'the women')*

Furthermore ,in interpreting the verse that is concerned by beating the wife " *both classical and progressive scholars have stressed that verse 4:34 only sanctions wife-beating - in a limited and non-harmful way – as a third step of the solution and a final resort, which should be seen as a restriction of the “excessive, unchecked violence against women”*(Devos 22) .

The verse provides many ways to which man is ought to restrict when facing problems with his wife .The scale of punishment gradually changes and marked an increased degrees of severeness , yet beating the wife is the last solution to resort to . However , this physical punishment is religiously determined ;man is not allowed to abuse the right of beating his wife and violations are forbidden and requires punishment in the hereafter .Siel Devos in her dissertation said:

Personally, I have trouble with the translation of qawwamuna as authority. This “authority” comes from the husband’s financial responsibility for his wife and children. I would always interpret qawwamuna as responsible or caretaking and providing. The aim of this verse was to protect women when they are vulnerable and unable to work, during pregnancy, nursing and child caring. Men and women are different and have different needs, and therefore should not be treated the same way. Islam does not try to erase gender difference.(Devos 27)

What is meant here is a kind of guardianship, which is the responsibility of man, namely that the husband must spend on his wife , which is a material aspect, but the moral aspect is the good wife's cohabitation. Spending is the first duties on men after marriage. The degree mentioned in the verse is not the degree of control and oppression of tyranny, it is the degree of Qiwwama and responsibility.

CHAPTER TWO

Introduction

The numerous waves of immigrants towards Britain with time threatened its stability, especially with their negative attitude towards integrating themselves within the host country. In the light of this, Britain was seen to adopt several approaches to solve the problem, and create a homogenous society in which both newcomers and native settlers would live peacefully together.

1. Multiculturalism

1.1. Definition of Multiculturalism

Over the last decades, the term multiculturalism came to the fore and became a dominant theory and a heated debate to discuss. Generally speaking, the term multiculturalism is used to refer to the state in which people descended from multi-ethnic origins live together in the same society; those people came from different areas and settle in the chosen country, which fits, in the first place, the main reason why they moved their own homelands. Coming from different places, immigrants bring with them different cultures, habits, customs, dialects, and traditions, creating a cultural diversity within one single country which she herself holds its own culture, historical background, language...etc, such a situation creates an uncomfortable conditions in the lives of both newcomers and the native settlers. Cultural diversity raises the question of the extent to which such diversity would be tolerated or accepted?

Bhikhu Parekh identifies the concept of cultural diversity as follows:

"Cultural diversity is an inescapable fact of modern life...a culture's system is embodied in its beliefs and practices, which collectively constitute its identity. To say that almost every modern society is culturally diverse or multicultural is to say that its members subscribe to and live by different though overlapping systems of meaning and significance"(03)

Bhikhu argues that cultural diversity comes in three forms: subcultural diversity, perspective diversity, and communal society. In order to explain the first form, he emphasizes that even though citizens of a single society ally themselves under a common culture, to which they refer as their cultural identity, they tend to enjoy doing and believing of some other principles, rituals, and practices borrowed from other cultures. In other words, people have their own cultural components which they are inclined to follow and preserve, but at the same time, they tend to be influenced by other cultures; this influence might appear in their lifestyle, clothing, sexual tendency...and so on, he said:

Cultural diversity in modern societies takes many forms... First, although members of society share a broadly common culture, they also entertain different beliefs and practices concerning certain significant areas of human life. The individuals and groups involved share and are happy with the wider culture, and are only concerned to open up appropriate spaces within it to express and live by their choices in the relevant areas of life.(27)

Even within the same culture of one society, struggles and conflicts are inescapable. Different slices of the society express their anger complaining about the cruel conditions they are surrounded by. However, those people are not able to be classified neither under the sub-cultural diversity nor under a different cultural community; they determine themselves accordingly with some common values and practices they believe in applying them so reconstitute their society for better standards of living; Parekh categorizes them as a perspective diversity:

some members of society are highly critical of the central principles and values of the dominant culture and seek to reconstitute it along appropriate lines. These and other groups represent neither subcultural nor distinct cultural communities living by their values and views of the world, but distinct perspectives on how the shared culture should be reconstituted.
(27)

The third form , according to Bhikhu , is called communal society , which refers to a society that contains different values , practices , norms , traditions , and rituals including immigrants with different religious backgrounds , he states ;"*Most modern societies also include several self-conscious and more or less well-organized communities entertaining and living by different systems of beliefs and practices. We shall call this communal diversity*(27)

Tariq Modood argues that the real essence of multiculturalism is the aspect of citizenship , not in terms of the rights citizens enjoy, nor the duties they are ought to discharge it, rather ,in terms of establishing a shared membership between the members of society , expressed within an ethnic and principled framework . This framework ,he goes further , is codified by key terms such as liberty , fraternity equality , unity and democracy ,he says ;

By citizenship here, I do not mean simply a legal framework...I mean a form of membership, a relationship with each other which has to be expressed within an ethical, principled framework. The law, legal entitlements and legal protections are part of that... This ethical framework is informed by key ideas like liberty, equality, fraternity or unity and democracy.(11)

Modood emphasizes that the concept of citizenship , in the view of liberal theories , is determined within the context of the relationship that gather the individual and the state , but there are other conceptions of citizenship , in which the relationship that ties both the citizens and the state is both vertical and horizontal determined in terms of ethics of civility ,highlighting the manner through which people relate to each other ;

There are republican conceptions of citizenship, as well as my understanding of multicultural citizenship more, in which a vertical relation between an individual and the state is complemented by a horizontal one between citizens. Citizenship, then, given the ethical framework I am talking about.(11)

According to Bhikhu Parekh , multiculturalism is best seen neither as a political doctrine nor as a philosophical theory of man , rather as a perspective on human life , explaining that this perspective has three central insights .In the first insight , he confirms that human beings acquire their culture from the community they have been born and lived in ; they got highly attached with and influenced by it ; culture regulates and organizes their lives and controls their social relationships ,however ,such fact does not mean that those people are disable , evaluate or discuss cultural values , practices ,and beliefs ,he states;

human beings are culturally embedded in the sense that they grow up and live within culturally structured world...This does not mean that they are determined by their culture in the sense of being unable to critically evaluate its beliefs and practices , but rather that they are deeply shaped by it .(336)

A best understanding of the essence of culture requires the knowledge of other cultures; viewing culture from one single perspective is insufficient since depending on one' s own culture can grasp only one part of the human totality , in this context , Parekh emphasizes the importance of getting access to other cultures as a way to enrich one's culture in one hand , and as a tool to realize a better life in the other one , he explains :

different cultures represent different systems of meaning and visions of the good life .. no culture is wholly worthless , that it deserves at least some respect because of what it means to its members and the creative energy it displays .(336)

In order to understand much more effectively the beliefs ,customs , values ,practices , and traditions of each culture conversations between cultures must be held .This step does not question the internal coherence or the identity of each culture , rather such step is undertaken in order to make efficacious interactions between them in terms of their plurality ;cultural interaction provokes the evaluation of each one of them , best appreciation of a culture would be possible only in terms of appreciating the plurality

within it , therefore , it is highly important for a culture to open itself to others, so that it would influence and got influenced back ;

Cultures grow out of conscious and unconscious interaction with each other and are at least partially multicultural in their origins ...a culture cannot appreciate the value of others it appreciates the plurality within it ; the converse is just as true . Since a closed culture defines its identity in terms its differences from others it...a culture cannot be at ease with its differences from them unless it is also at ease with its own internal differences.(Bikhu336_337)

1.2.Interculturalism

Arguably ,the recent years marked an accelerated shift in the European movement from multiculturalism towards interculturalism . Many supporters of the interculturalist movement stood behind and back-up it , one amongst them was the European council who promotes interculturalism through the publication of " the White Paper "on international dialogue "Living together as equals in dignity ". Advocates of interculturalism believe strongly that building a cohesive society can be achieved only on the basis of a shared universal values which are required in the first place.

Interculturalism aims especially to generate a strong sense of a cohesive society based on shared universal values. Some versions of interculturalism propose that :

these shared values should be developed through the process of intercultural dialogue. By contrast, from the perspective of the Council of Europe, the universal values upon which interculturalism is based are human rights, democracy, the rule of law, and the recognition that all human beings have equal dignity and are entitled to equal respect.(Barrett 15)

According to interculturalism ,members of the society, who are meant to participate in the dialogues of negotiating the differences among the members of society, are supposed to be culturally competent citizens ;"*Interculturalism also proposes that, in order to*

participate effectively in intercultural dialogue, citizens need to be equipped with intercultural competence (Barrett 15)

To be culturally competent is not an automatic process, rather, it is a dynamic one that requires an ongoing study and practice, as a condition such a citizen should be opened up to learn and practice different types of culture. Therefore, the White Paper stresses the crucial role of formal educational systems on this process, accordingly, assertive efforts to achieve the goal must be done on the primary, secondary, and high education phases. The neutrality of the legal institutional frameworks and structures are highly emphasized when designing those institutions; respecting the specific cultural needs and ensuring not to exclude the ethnic –multicultural groups are a must that should be taken into consideration;

The White Paper explicitly argues that intercultural competence is not acquired automatically: instead, it needs to be learned, practiced and maintained throughout life. Formal educational systems have a major role to play in interculturalism. This claim refers to the need of managing spaces and appropriate times for holding meetings and dialogues in one hand, and for promoting the need to enhance public awareness of the significance of those conversations and the points discussed in the other hand:

A further emphasis of interculturalism is the need for public authorities to create and support meeting places and spaces for dialogue... Public authorities should also take action to promote ethnically mixed neighborhoods, and to promote the recruitment of ethnically mixed workforces by public bodies. (Barrett28)

1.3.Multiculturalism vs Interculturalism

To come up with a new approach means to find a gap, answer blurred ambiguities, or stand against what it has been previously presented; this was the case with the interculturalists who found themselves in the face of answering the question, among many, of what makes the interculturalist suggested communication approach differs from

the multiculturalist one ? Some advocates claimed that the difference is implied in the social "openness " which , as they allege , facilitates the process of communication and makes it much fruitful ,Wood maintains ;

Multiculturalism has been founded on the belief in tolerance " between cultures... Interculturalism on the other hand requires openness as a prerequisite and, while openness in itself is not the guarantee of interculturalism, it provides the setting for interculturalism to develop".(qtd in Barrett 58)

In this context , both models of "openness" and "closedness" are defined with relevance to religions and highly associated with a focus on similarities shared between religions, rather than counting differences as an attempt to avoid struggles and terrorism under the name of religion :

" It is also an openness of another kind that is not more than a few steps away from what Smith characterizes as models of inter-religious dialogue, which encourage religious groups to focus on commonalities, in a way that seeks to eschew differences in order to elevate mutuality and sharing."(Barrett 58)

Interculturalism differs from multiculturalism in the way of tackling the cultural diversity phenomenon by far ; the multiculturalist approach encourages interaction and making dialogues in terms of political equality , but within a very cautious context in order not to intervene in others privacy and liberties .Whereas the interculturalist approach is more concerned with facilitating the process of communication in order to create a more cohesive society on the basis of common systems ;" *Multiculturalism tends to preserve a cultural heritage, while interculturalism acknowledges and enables cultures to have currency, to be exchanged, to circulate, to be modified and evolve.* "(Sze and Powell 8)

Another point in which multiculturalism varies from interculturalism is to whom each are addressing their speeches ;when a multiculturalist speaks he is addressing a determined slice of the community ,i.e, the minority ethnic groups .Conversely , an

interculturalist when he speaks he is addressing the community as a whole .Goohart describes multiculturalism as a symmetrical approach , in that it devoted a large of its focus on what divides people into various categories entitling them under the adjective different , instead of seeking after the similarities and commonalities that make them look alike in one hand ,and unify them on the other one .Owing to this , Alev welcomes the interculturalist approach for promoting cohesive community , he states ;

Participation of citizens in a common society without necessarily much contact or participative interaction. Interculturalism is therefore equivalent to mutual integration. While multiculturalism boils down to celebrating difference, interculturalism is about understanding each other's cultures, sharing them and finding common ground on which people can become more integrated. (qtd in Meer & Modood 188).

Modood in his Not Easy Being British: Colour,Culture and Citizenship , in the same course he riches the field and adds:"*strong multicultural identities are not intrinsically divisive, reactionary or subversive but they need the complement of a framework of vibrant, dynamic, national narratives which give expression to a national identity. (qtd in Meer & Modood190)*

Nasar Mear and Tariq Modood ,in their paper tried to provide an answer to Lentin' question : is interculturalism merely an" update version" of multiculturalism ? they responded negatively and listed some commonalities and a number of differences:"*multiculturalism presently surpasses interculturalism as a political orientation that is able to recognise that social life consists of individuals and groups...that both need to be provided for in the formal and informal distribution of powers, as well as reflected in an ethical conception of citizenship"*(Meer & Modood 192)

Being different in some points does not mean that interculturalism and multiculturalism are totally different , rather , they share a number of similarities . Both of

them seek to treat the dilemma of cultural diversity , and make assertive efforts to provide solutions which can help building a cohesive society and improving the standards of living for both the minorities and native settlers . Further , both approaches undertaken the aspect of equality within a multicultural society ,and examine the social , political , and economic negative effects of its absence on the lives of ethnic groups ,Martyn Barrett states that :

Interculturalism also places emphasis on integration and social inclusion. In addition, and again just like multiculturalism, interculturalism is concerned with tackling the underlying structural political, economic and social disadvantages and inequalities,, which involves taking action to counter discrimination, .(Barrett26)

2. Brief History of Multiculturalism in Britain

Having a long history of cultural diversity privileged the United Kingdom of Britain with the key extend ,and get access to its wealth in the other one .Britain has been ,all the time ,a magnetic shelter for many nations to resort to .Immigrants coming from different backgrounds ,Romans, Vikings , Anglo-Saxons , French Huguends , Jutes , enrich the British Kingdom and give it multi-ethnic dimensions . Historically speaking , Britain's acceptance to open its doors for such numerous waves of immigration necessitated a heated discussions and debates to accept or not to accept them :*Although the UK has never formally embraced multiculturalism as a basis for inter-communal relations, multiculturalism has been accepted, particularly since the 1980s, as the prevailing ethos in much of British public life".*(Heywood 01)

On April 20th 1968 , Enoch Powell presented his famous speech "Rivers of Blood "at a meeting of the British Conservative Party held in Birmingham .Powell expressed publically his adverse attitude towards hosting such large numbers of immigration , as he also stood against Multiculturalism , claiming that such uncontrolled movements inevitably

would devastate "the Britain he knew". Powell states that he had made many conversations ; sometimes with himself , others with his local electors ; the recurrent theme in those discussions was tackling the newcomers issues , problems with them , anxieties and worries .As time passed , he drawn in his mind a negative image about them ;threat and fear were proliferating deep down him because of the influx of heavy waves of immigrants .During the presentation of his speech , Powell discussed a latter ,one among many ,he received from a woman who ,as alleged, is an elderly white woman ,lives alone in a street full of strange black neighbours ,he said:

She is becoming afraid to go out. Windows are broken. She finds excreta pushed through her letterbox. When she goes to the shops, she is followed by children, charming, wide grinning piccaninnies. They cannot speak English, but one word they know. 'Racialist', they chant. When the new Race Relations Bill is passed, this woman is convinced she will go to prison.(Powell 14)

During and after his 45 minutes ,Powell was applauded ,the day after he clarified himself to the BBC's World This Weekened claiming that he selected his words very carefully ,he said ;

“I didn't wish to be misunderstood and I believe there is no room for misunderstanding (“Tory MP Speaks”). “I spoke about the deep fears, the resentments and anxieties for the future which I know existe ...Questioned about the effect of the speech: “I was speaking to the official line.” (qtd in Abrahamova 46”)

However , Powell was not the only who had expressed his fearful reluctant attitude towards hosting newcomers , Margrat Thatcher , in her turn , ever hesitated expressing her worries and anxieties concerning the flood multi-ethnic immigrants coming from abroad .Britain's first acceptance for immigrants to inhabit there was undertaken in terms of assimilating them within the British community. In 1968 the discussions resulted in the formulation of two opposing responses to immigrant groups. "Enoch Powell's *nationalistic*

response (The Conservative Party) was focused on the cultural assimilation as a condition for integration, Olga Chudickova states :

The base of his speech Rivers of Blood was actually a warning that there might be potential consequences if the government let the immigration into Britain continue and that it would be mad to allow 50 000 immigrants to come every year. To him, immigrants were a threat, fear and a problem. But sooner than other countries of the West, Britain rejected the idea of assimilation of immigrants. By denying this policy, British politics wanted to save some space for other ethnic minorities. (23)

The aspect of assimilating the immigrants and integrating them within the host country requires creating a model of national culture in which all members of the society would share in common both cultural components and concepts of life. Bhikhu claims:

That a society cannot be cohesive and stable unless its members share a common national culture. In the absence of such a shared culture, they would disagree deeply about the meanings of different human activities and relations and the values to be assigned to them, and would simply not be able to cooperate and sustain a shared life.(08)

Some assimilationists aver the hardness if not the impossibility people face in their attempts to relate or identify themselves within a heterogeneous society that is characterized by different views. In the light of this, immigrants are asked to make their choice whether to assimilate themselves within the new homeland and to avow their loyalty and belonging to their new country so that they would enjoy the full citizenship. Otherwise, if they clutch their own culture, and retain close ties with their country of origin, they should bear the costs that follow their decision and not complain about the exclusion and rejection they might face .

In his essay "Unity and Diversity in Multicultural Societies", Bhikhu defines Integration as ;"*Integration is a two-way process. Immigrants cannot integrate in a society if other*

members refuse to accept them... Immigrants must commit themselves to the society in which they have chosen to settle."(01)

Powell confesses that to integrate oneself into the British community might be a hard task for those immigrants who differ physically from native settlers, but still, he believes that integration is highly important for British future, and to ensure that Britain would not fall into the trap of communalism. Integrationists emphasise that immigrants should integrate themselves into the land they chose to live in; that they should be fully loyal to it; participate and add values to its output; and they must accept the fact that they are not living in their real homelands any more rather, they are asked to accept and respect the norms, and values of the new home.

The integrationist insist that immigrants should participate in the common life of society to become full members. Immigrants cannot expect to reproduce their country of origin in their new environment and demand to live on their own terms. Both respect for the history and identity of society and their own ability to flourish in it require that they should respect, values and norms of behaviour. (Bhikhu 08)

Unlike the integrationists, assimilationists believe strongly in morals and cultural homogeneity. They dislike cultural differences, and consider them abnormal and something provokes suspicion. They believed that the stability of a community requires sharing the common beliefs and basic values, hence they confirm the need to mould the immigrants into their society:

It is also the case that as people live together, they develop similar habits, interests, tastes, etc., sometimes spontaneously and at other times out of self-interest or in response to subtle social pressure.... The assimilationists' obsession with moral and cultural uniformity

springs from and leads to a deep suspicion of moral and cultural differences. For them these differences are departures from the norm, they are abnormal, deviant, sources of disorder.'(8)

In 1966 , Roy Jenkins defined integration as a "flattening process of assimilation , claiming that adopting the concept of integration is not neither the solution , nor what Britain really needs :

Integration is perhaps a rather loose word. I do not think we need in this country a melting pot, which will turn everybody out in a common mould, as one of a series of carbon copies of someone's misplaced vision of the stereotyped Englishman... I define integration, therefore, not as a flattening process of assimilation but as equal opportunity, coupled with cultural diversity ,in an atmosphere of mutual tolerance.(Abrahamsson 07)

As a second response to immigration mobility towards Britain , the British government inclined to implement a cultural pluralistic policy , which was established by former Labour Home Secretary Roy Jenkins , who assures that the integration of the immigrants within the British society should be based on cultural diversity , mutual tolerance , and equal opportunities.

"it seems likely that the three objectives of 'equal opportunity', 'cultural diversity' and 'mutual tolerance' will form part of official government policy towards the ethnic minorities for the ... differences of emphasis can be expected as well as varying degrees of commitment to the implementation of such policies, but a reversion to the notion of wholesale assimilation as a process that might be achieved through government pressure is now generally recognised as totally unrealistic. (Poulter 03)

Douglas Hud confirms the crucial role the aspect of equal opportunities plays when it comes to nations' stability, stressing the intentions of the government to uproot all sorts of racism and segregation ,urging the need of equipping the immigrants' children with a fluent English language ,as well as a clear understanding of the British history , confirming that ethnic minority parents have the full right to raise up their children according to their faith ,

customs , and historical background , and their right to speak their mother tongue language , he states : *"no-one is asking for you to abandon either your faith or your traditions. Britain has a long tradition of receiving immigrants ... In no case has the majority living here sought to eradicate minority customs .(Poulter03)*

The promotion of equal opportunities aspect was sonner supported through passing the Race Relation Act 1976,which reduced the practices of discrimination at many aspects of life , especially living standards fields, such as housing, education,employment...etc .

Mutual tolerance part in the speech of Roy confesses equality between all members of society , regardless to their roots and backgrounds, as no one is superior over the other in the eyes of law , hence , everyone is obliged to respect and obey the laws;

the law can assist in the creation of 'an atmosphere of mutual tolerance' by being properly enforced, in an even-handed way, so that public order is preserved. The duty placed upon everyone to obey the law imposes necessary limits upon displays of intolerant behavior, while upholding the right to peaceful protests and demonstrations.(Poulter 04)

Accepting cultural pluralistic approach requires eliminating all sorts of segregation or ethnic privileges .This approach tolerates public visibility of groups even with respect to politics.

2.1.British Muslim Fiction

Although Muslim writings has attracted a considerable academic interest , yet ,it still hard to give an exact definition to this category of Muslim writers .This difficulty can be rendered to the accounts that should be taken when deciding who to include from who to exclude in this category in one hand ,and the themes and topics undertaken by them in the other one .Halliday explains this by saying:

Any empirical study of particular individuals or migrant groups that are termed 'Muslim' will soon recognise differences of ethnic, linguistic, political and social character that these peoples, divided into at least 60 countries, exhibit, and the inadequacy, when not inaccuracy, of using terms like 'British Muslim' at all."(qtd in Ather 4-5)

In response to this difficulty , Claire Chambers opted not to use either "Islamic English Literature " , nor "Muslim Writings " , rather , she preferred using the term "Literature by Muslim heritage". The term 'heritage' moves away from essentialist interpretations of 'Muslim' which homogenize diverse communities into a solidary group .

Through her definition , Chambers widens this literary category to include not only the devout Muslim writers ,but also those called culturally Muslims , the latter can be best explained in Modood 's argument ; *being a Muslim is not necessarily about belief , but a sense of belonging "The Southan Asia I am from' he explains, 'is contoured bycommunal religious identities. It has nothing to do with belief. If you assert "I am anatheist" people will still think it meaningful to ask 'yes, but are you a Muslim, aHindu?'(ibid) .* In this view , Leila Aboulela reflects;

There are many Muslim writers and they're writing different sorts of Muslim novels...many of these writers prefer to be considered nationally as a Pakistani writer or an Egyptian writer...I do feel that I'm like them: I'm a Sudanese writer...but for me, instead of having Islam as a culture, I'm consciously presenting it as a faith" (qtd in Ather 05)

According to Amin Malak ,a Muslim writer is a person who refers to him\herself voluntarily as a Muslim writer ; *is a person who refers to his religion as a main part of his identity ; This person considers religion to be a chief component of his or her identity, rivalling other identity markers such as gender and ethnic affiliation .(qtd in Ather06)*

2.2.The Emergence of the Term

According to Philip Lewis , the real presence of Muslims in the United Kingdom of Britain can be marked in 1950s with the arrival of considerable wave of immigrants .He suggests that the movement of Muslim immigrants can be divided into four waves ; *“first, the pioneers; then ‘chainmigration’ of generally unskilled male workers from a number of villages; followedby the migration of wives and children; and finally, the emergence of a generation ofMuslims born and educated in Britain”*(Koç 20) . British Muslims during those years were seen and labeled as Asians , an attitude to which Ziauddin Sardar stand against claiming that ;" *Calling Muslims ‘Asians’ is ridiculous because Muslims consciously reject all racial and geographical categories*(upstone 03)

In his part ,Yassin Kassab adopts the same attitude of Sardar arguing that Muslim writings do exist ,just like other categories such as Gay and Black writings ;*“If you can have Black writing and Gay writing and London writing you canhave Muslim writing too. The label, like any other, is limiting if used as a box,but liberating if we use it as a springboard”* (qtd in Ather7) . Further , Ahmad and Evergeti emphasize that categorizing Muslims within this label was both imposed from outside and inside ,they state :*The label ‘Muslim’ was not simplyimposed from the outside. Muslims themselves started articulating their presence inBritain as ‘Muslim,’ ‘rather than as people whose parents have come from...Kashmir or Bangladesh or Gujarat’* (qtd in Ather 08) .This fact is best understood in the explanation of Brubaker who argues that our identity is largely influenced by the thoughts of others about us ;we see and recognize ourselves through the lenses of others , he states :

This is because self-identifications are profoundly shaped by the prevailing ways in which people are identified by others (Brubaker, 2013, 2).This argument has been proved by Fadia Faqir : in an interview with Claire Chambers ,who says that : "Wherever I went, I was told I was Muslim. *You define me* as a Muslim. Therefore I am a Muslim (Arther08)

Ahmad and Evergeti argue that the Muslim identity was shaped responsively to crucial political events ,who in their turn , played a key role in formulating Muslims' identity and provoking their sense of belongings , such as ; the Rushdie affaires , the 9/11 and its aftermath , and the 7/7 bombings .

2.3.The Rushdie Affairs

In 1988 , Salman Rushdie published his fourth novel known as" The Satanic Verses ". Rushdie , who grew up in the cosmopolitan Bombay /India , is a writer characterized by having a plural identity ; descending from an Indian cultural background , and acquiring the British culture .As a writer , Rushdie expressed his wonder of how the experience of being an immigrant has effected him , as he found himself overwhelmed with a totally new culture , language , norms , and behavioral conducts :

I am fascinated by how the classic roots of the self in language, society and place are disrupted by the act of migration: you suddenly find yourself in a new culture with different rules, and a new language, and for a while you flounder. The self forced to find different principles on which to invent itself. That's what I was really trying to write about.(Parekh 01)

The Satanic Verses novel was extremely inspired from the life of Prophet Mohammed peace be upon him; he gave the main character prophet in his novel the name Mahound who said to establish a nation in El jahiliya, and order to believe and worship one God and declare his oneness . The novel provoked the sentiments of British Muslims profoundly and regarded it as an insult.

As a reaction , British Muslims protested and expressed their anger .Meanwhile , Muslim leaders demanded not to translate the offending passages into Arabic or Urdu in order to avoid proliferating Muslims' anger outside Britain .However , either Rushdie nor his publisher took them seriously ,ending up calling them illiterate and fanatics , alleging

that they did not read the novel let alone understanding it .Although the protests never use any kind of violence ,except burning the novel , or threatened Rushdie and his wife ,they were understated as barbarians , and uncivilized people . Many writers and commentators made negative and humiliated comments on the manifestations, wondering how a great tolerated country like Britain would take the risk and open its doors again to such fanatic people to settle next door with its innocent citizens.

The Satanic Verses and its aftermath had a gigantic influence on the Muslims settling in Britain ,it unified them creating a sense of belonging and unity .they gathered themselves to gather and start attracting the international attention .A crucial factor in their trajectory was the decree declared by Ayatollah Khomeini pronouncing a death sentence on Rushdie , the decree backboned the protestors who felt that they are finally in a position of power . Within a year , the case was regarded as a national issue for British Muslims to the degree that those Muslims who did not show care at first ,felt deep down themselves that they were deceived , Parekh states ;

The national press exacerbated the situation. It sent out correspondents to Muslim areas, especially to Bradford, where they interviewed leaders and even young and confused Muslim boys and girls with leading questions, and created the overwhelming impression that the entire Muslim community was seething with a bloodthirsty spirit of vengeance. Unintentionally, the press united the Muslim community, created a new orthodoxy, and made every Muslim who wished no harm to Rushdie feel 'inauthentic' and not a 'true Muslim'. Even some of my sensible Muslim students fell into this tragic trap." (04)

Eventually , the Muslim leaders demanded to band the book and withdraw it from libraries and not to allow publishing it again .

2.4. The Events of 9/11, 2001

From the 1988 until 2001, the term "Asian" sought to be used frequently to refer to a political theory often as "hybrid British Asian culture". During this period, Britain witnessed the emergence of Muslims who constituted more than the third of the non-whites in Britain. This emergence was a result of many decisive events in the history of the Muslim in Britain, following the terrorist attacks on the United State of America in 11 September 2001, Muslims suffered a western harassment coupled with a relentless attacks led by European media which in turn visualized Muslims as terrorists; Muslims loyalty as Britain citizens was questioned, further, the question of whether integrate the Muslims within the British community or not was posed. Owing to all of this, the struggle was no longer a struggle with ethnicity, rather it turned into a war against religion.

Generally speaking, the post 09/11 marked a shift towards the position of "moderate Muslims", a missing aspect during the Rushdie affairs' time, Being a moderate Muslim is an ideology based on two criteria;

they had to be 'public' figures – visibly active as intellectuals, commentators and/or community activists ... Muslims who are anti-terrorism and who are opposed to the invocation of Islam in militant political rhetoric. More specifically, they are opposed to the 'clash of civilizations' thesis, as espoused by, for example, American neo-conservatives and radical Islamists, which claims that Islam and the West are two monoliths that are at war with each other and that the war is inevitable and stems from a deep civilizational difference and antagonism." (Modood & Ahmed 191)

Many Muslim commentators expressed their opposed attitude towards the so called "West-hating militant ideologies", claiming that terrorism is not either a part of Islam, nor it really defines who the Muslims are, rather when they had tried to cause damages and make the West suffer they, indeed, destroyed the essentialist core of the Islamic religion in the first place, Yusuf Islam, he expressed his attitude as follows:

[At the time of the Rushdie Affair] I was still learning, ill-prepared and lacking in knowledge and confidence to speak out against forms of extremism. . . . Today, I am aghast at the horror of recent events and feel it a duty to speak out. Not only did terrorists hijack planes and destroy life, they also hijacked the beautiful religion of Islam. (qtd in Modood & Ahmed 190)

A considerable number of those intellectuals refused terrorists to be gathered to gather with them under the same category, further some of the commentators referred to them as fanatics who had nothing to do with Islam, or with British Muslims. Furthermore, this moderate aspect urged to re-read Islam and the sacred texts it composed of, Modood and Fauzia explain: "*'moderates' now added a discourse about the urgency of reinterpreting or re-reading Islam in an effort to retrieve and revive notions of tolerance, equality and compassion.*" (Modood & Ahmed 190)

2.5. The 7 / 7 Bombings

In July 7, 2005 London was under an Islamist terrorist attack, often referred to as the 7/7 bombings, in which she lost 52 inhabitants and 700 injured. Rapidly and as an immediate reaction, British Muslims faced terrible waves of discrimination, negative stereotyping, and concrete violence. They were seen as terrorists regardless to their personal CV as British citizens, wherein they were regarded as a source of an unjustified suspicion, which was most of the time, coupled with a verbal or non-verbal hostility, a plain Muslim citizen among many states:

I had been travelling on the train to Moorgate [from Harrow –on the hill] every day for eighteen years and no one ever said bad things or gave me bad looks then all they [fellow commuters from the suburbs of Metro-land] were reading was Muslim terrorist this, Muslim terrorist that, and threats to land, and suicide bombs and everything and all of a sudden they see you as bad person, dangerous person...bad looks, do not sit next to me even when it's only seat...yes small things only but when you travel everyday with

these people you know straight away when things change for the worse.(Hamel 42)

Immigration was viewed as a dangerous weapon smartly used by the enemies ,therefore , it was heatedly recommended to stop welcoming new waves of immigrants ;a solution that would never be achieved under the supervision of the old political parties , rather , new parties should be established .

12 May 2011, the parliamentarian Geert Wilders presents one of his fervent speeches in Nashville at the Cornerstone Church . In his speech, Wilders never shows any kind of reluctance when expressing his attitude towards Islam, stating that his strong aversion is to Islam as a religion not for Muslims as human. He forthrightly reveals his evaluation to the decision of allowing immigrants , particularizing the Muslim immigrants as what he meant by his words , to enter and settle in Europe as a mistake that can never be fixed , or as a lost that can never be recovered , he states :

Unfortunately, however, the Europe which your fathers and grandfathers fought and died for is not the Europe we are living in today I travel the world to tell people what Europe has become. I wish I could take you all on a visit to my country and show you what Europe has become. It has changed beyond recognition as a result of mass immigration. And not just any mass immigration, but mass immigration driven by the dangerous force of Islam."
(Schwarz &Fred 02)

Wilders is best known for his attitude of being anti-multiculturalism stating that " :

acknowledges this today, but few dare say why. Let me tell you why: Multiculturalism made us tolerate the intolerant, and now intolerance is annihilating tolerance. We should, in the name of tolerance, claim the right not to tolerate the intolerant. Let us no longer be afraid and politically correct, let us be brave and bold. Let us tell the truth about Islam. (02)

He explains that Islam is an ancient ideology used to conquer the West .An ideology based basically on two main methods ; the first one, used by the prophet Mohammed himself ,is force and violence symbolized in swords; the second one is Muslim immigration ,or the so called "al-Hijra , he said :

the first method is the sword. Do you know what figures are on the flag of the Kingdom of Saudi Arabia, There is a huge sword on that flag, just below the Islamic creed. The message is clear. The second method is immigration. Islam's founder, Muhammad, himself taught his followers how to conquer through immigration when they moved from Mecca to Medina .This phenomenon of conquest through immigration is called al-Hijra." (Schwarz& Fred 02)

Responsively, British Muslims have fallen into two categories. The first one is the terrorists who repulsively resent the West and identify it as their fiend, the other one is the apologist who is concerned with advocating Islam and seek to show it the religion of peace tolerance and love. British Muslim authors, in their part , endeavour to rewrite the terrorist's identity through making use of genre writing. They profile the way a non-Western immigrants view living in the West , how the third world conceive the American worldly practices , and how it feels to pertain to a Muslim nation.

Mohsin Hamid's *The Reluctant Fundamentalism*, which may be regarded as a premiere segment of generic category, ascribes the events of 09/11 to the USA practices in the third world, plus, the discriminating, stereotyping Muslim immigrants in the West are ruthlessly subjugated to. Despite that Muslim literature is characterized by insinuated heterogeneity within the works , due to the fact of varied religious impetus and secular point views , it still linked in a way ; they share a common concerns that will keep them adjust to their backgrounds.

CHAPTER THREE

Introduction

In the light of multicultural studies , and through a feminist Islamic approach , the novel of *Maps For Lost Lovers* was studied to examine representation of women with reference to the Islamic laws .

1.Femicide :

Is It a Question of Misogyny Or Intolerance of Religion?

In English terminology , the word homicide is a noun borrowed from Latin language , and consists of two words :that combines twowords:" *homo*, man, and *caedere*, slaying. In Latin, the root *homo* belongs to the masculine gender, but in English (as well as in Spanish, Italian, French and many other modernlanguages), homicide is conceived as being gender-neutral: 'the killing of a human beingby another person' "(*Collins English Dictionary*, 1993) . Radford and Rassull brought to light the nuance distinctive fact in applying violent circumstances when killing a woman over those applied when it comes to kill a man by another man. They emphasized the urgent need to reframe the term homicide within a more special political and social problematic contexts , in one hand , and to stand in the face of the patriarchal structural social order most characterized by men 's domination and sexism , as Revira claims :

"Naming the world means putting into words what is, what was, what will be ... in order not to succumb to the crude determinism of things. It is a practice which gives order, which gives order to me' (Rivera, 2005: 1160)." Tangible and overt forms of the world around us become part of social reality, as soon as we assign words that identify and add socially meaningful content to what is 'out there' for us." (qtd in Corradi 03)

In 1992 , Radford defined the term femicide as "*the misogynous killing of women by men, motivated by hatred, contempt, pleasure or a sense of ownership of women, thus to*

be investigated 'in the context of the overall oppression of women in a patriarchal society' (*ibid*). According to her , femicide is a social phenomenon often occurs within societies most characterized by patriarchal order in which man's dominance is most celebrated over woman 's submission . In other words , it is the social and political structure of communities who give males superiority over females so that they act freely and often aggressively in an act gender role , imposing a social inferiority over women who are racially supposed to act most passively in a very passive role .

The issue of femicide took a large part of Nadeem Aslam 's concerns , to the extent that he builds the entire plot of his "*Maps For Lost Lovers* " upon the murder of the two lovers "Jugnu "and "Chunda " ,who could not legalize their relationship within the frame of marriage ,so they have decided to live together neglecting the consequences that would follow such a challenge . In each story of killing a female character by an intimate partner , Aslam negotiates the names , excuses , and sorts of social authorizations by which those murders were socially justified and even supported .

1.1. Honour killing

Generally speaking , honour killing is a debatable term which has been defined differently each in his own way of perceiving and recognizing it . However , the term can be defined as killing an intimate female by a male in the charge of having a sexual intercourse outside marriage , often regarded as the duty of a man to clean his honour scholars tend not to broaden the term , accordingly , they assume that honour killing,in the general sense , is characterized by four particularities which highlights it from other crimes committed within the familial borders , those characteristics are best set as follow :

"First, the killing is planned and carried out by a member of the victim's (typically a young woman) family of birth rather than family of marriage (e.g. a father, brother, cousin, or paternal uncle). Second, the perpetrator usually does not act alone. Rather, he has the support of a collective that is ready to reward the murder with honour. The honour is thus restored for the collective, not just the individual. Third, suspicion is usually enough to prompt the killing, and no proof or evidence of sexual transgressions is actually needed. Finally, honour killings are premeditated; these are planned crimes rather than "crimes of passion". (Shier, Shor 04)

According to Shalhoub-Kevorkian, the term femicide differs terminologically from the West to the East in that it is called crimes of passion in the West, and honour crimes in the East; this distinctive terminological reference implies within each the racial patriarchal structures of society are hidden, he said:

Naming femicide as 'crimes of passion' in the West and 'crimes of honour' in the East is one reflection of the discriminatory constructions of frames of analyses, which... hides the intersectionality among political, economic, cultural and gender factors. (Shier, Shor 05)

Plainly, just as it is indicated in its title, the events of novel are all around the two lost lovers "Jugnu" and "Chunda". The disappearance of them was the central event through which all the other characters were divided upon themselves, wherein, a part of them was highly satisfied by the ending up applying the norms supposed to be done in such cases, and the part of them were overwhelmed by the feeling of sadness and grief for the loss of them, especially for his brother Shamas:

The almost five months since the lovers disappeared have been months of a contained mourning for Shamas—but now the grief can come out. He is not a believer, so he knows that the universe is without saviours: the surface of the earth is a great shroud whose dead will not be resurrected." (MLL 19_20)

Although Aslam was seen not to narrate the story of the lovers, or to confirm their death till about the end of the novel within the chapter "A Leaf From The Book Of Fate"

, hints about the lovers , their love story , personalities , and sufferance were given fractionally through the narration of the novel .The author portrayed Jugnu as a well rounded man ; educated , dearly loved , a source of proud ,unbeliever , and womanizer .Jugnu is extremely concerned with insects , moths , butterflies , and peacocks ;a sensitive man who used to chase beauty and highly treasure it ; a particularity that made the children of Datsh-Tanhaii seek to hang out with him . Whereas , Chunda is unlucky girl who sought to suffer a lot of pain before falling in love with Jugnu , to be by then , pointed out under the terms "sinner" and "whore", and to be killed broken neck by her brother latter on .The author summarizes her story before meeting Jugnu as follow :

Chanda, the girl whose eyes changed with the seasons, was sent to Pakistanat sixteen to marry a first cousin to whom she had been promised when a baby, but the marriage had lasted only a year and her mother had been devastated by the news of the divorce. But another cousin in Pakistan took pity and agreed to marry her even though she was no longer a virgin. But he too divorced her a few months later and the girl came back to live in England, helping the family at the grocery shop all day. Then they found an illegal immigrant for her to marry: he wanted a British nationality and wasn't concerned that she had been married twice already. But he disappeared as soon as he got legal status in England".(MLL54)

According to the Islamic laws , Chunda could not marry Jugnu as she is still a married woman to her last husband who left after reconciling his civil state without divorcing her .Owning to this argument , living together without getting married was not an option for both of them , rather it was an obligation as they could not find her husband , nor they could wait that long period till the marriage would have no validity as years would pass .Despite the fact that the two lovers could do nothing , even if they relentlessly did their best to legalize their relationship , they had been killed in the charge of cleaning honor .

Aslam explains that in the eyes of West law when two unmarried adults decide to live together they enjoy the full freedom to do so, he says: *For the people in the West, an offence that did no harm to another human or to the wider society was no offence at all* (MLL 43), whereas, in the Pakistani point of view, this attitude is totally opposed. Despite the fact that killing under the name of honor is legally forbidden and considered as a crime that necessitates punishment, in Pakistan and other countries especially Islamic countries, rates of committing this crime have been increased year after year. Killing females in terms of having sexual intercourse is a conduit rendered primarily to cultural and most tribal origins, a practice used basically to control their females sexuality in one hand, and "to see the family power and ability to revenge the offender's family and to restore honor by defending its interests" (qtd in Muzafar 07) said Aase, in the other one. Baker argued that:

Cultural and personal systems of Honour, which are relative to others behaviour, are imperative part of killing of women by their male family members. The factors behind these rationales are feeling of shame and pressure exerted by the local community and tribe to compensate the honour of the family with the murder of girl."(7)

In the last pages of the novel, Aslam depicts the brothers of Chunda as brutal, barbarian, and heartless; not only in the part of killing Jugnu, but much intensified in Chunda's part; their sister a part of their hearts had been killed neck broken by her brothers whom did not show any regret, pain or shock:

Barra had broken her neck." "What's done is done," said Chotta after the next few moments had passed in silence. "Let's stay calm." Barra nodded, letting go of Chanda's wrist. The limp hand fell to the floor beside her where she was lying. The girl's eyes were open, their colour changing from second to second, very fast. (MLL355)

The two brothers did not show any kind of mercy , rather , they coupled their criminality with anger and arrogance ; with no sense of guilt they ordered the poor girl to ask forgiveness and repent for her sin :

There was a sound from Chanda's mouth at this moment, the weakest of groans. Barra leaned to her face and said, "If you can hear me, beg Allah's forgiveness for your sin before dying. And beg pardon from us and your parents for all that you put us through. And don't forget your husbands, ask forgiveness for the times you may have overlooked their concerns and comfort. The soul will leave the body easily if you repent before dying." (MLL 355)

Away from the crucial role of social and cultural factors played in pressing and pushing males to commit honor crimes , it is widely taken for granted a religious support to backbone those violations , claiming that Islam forbids lewdness and sexual intercourses "Zina " outside marriage , therefore , killing the sinner is not a crime , rather , it is the application of Allah 's orders and exegeses , a point Aslam sheds light on it several times , as when Kuakab said : *but to her—to all Muslims— there was always another party involved—Allah; He was getting hurt by Chanda and Jugnu's actions(MLL43)*.According to the Islamic religion and by then to the laws implemented in the judicial laws applied in the Muslim courts , a sexual intercourse out marriage is called "Zina ".Ziba Mir-Housseiniexplains that "Zina " is one "Hud" out of five "Hudud"which is a sin that requires punishment in the hereafter ,rather than a crime that necessitates punishment in this life. She illustrates that :

Yet there is a certain consensus in fiqh on the definition of zina, and the"rulings are clear. Zina is defined as sexual intercourse between a man and women outside a valid marriage (nikah), the semblance (shubha) of marriage, or lawful ownership of a slave woman (milk yamin). Zina can be established by confession or by the testimony of four eyewitnesses, who must have witnessed the actual act of penetration, and must concur in their accounts. The punishment is the same for men and women, but offenders are divided into two classes: muhsin, defined as free men and women,

of full age and understanding, who have been in a position to enjoy lawful wedlock; and non-muhsin, who do not fulfill these conditions."(13)

The required punishment in this case took two forms : lashing 100 lashes (mentioned in the Quran itself) , or stoning till death (taking from Sunna).There are two Quranic verses prescribe the punishment for "Zina ":the first one is :If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way (Surah an-Nisa 4: 15) .Mir_Housseini explains that:

The verse does not use the term zina but fahisha (lewdness), which most commentators understood as implying adultery and fornication. However, Yusuf Ali, one of the notable translators of the Qur'an, in a note states that fahisha \refersto unnatural crime between women, analogous to unnatural crime between men. (15)

The second Quranic verse is :no punishment is specified for the man, as would be the case when aman was involved in the crime."(Suran an-Nisa 4: 16) .Implementing "hud el Zina " requires taken into consideration two basic conditions :the first is that any accusation of Zina is called Qadf till proving the validity of it through the testimony of four witnesses or a confession of doing zina , the second one is that penal of this sin cannot be applied only by authorities otherwise , it would be recognized as a crime of murder .A crucial factor in the this lewdness crime is the repentance of the doer and accepting to be punished as a compensation for his guilt instead of being punished in the hereafter .

In his novel , Aslam clarifies that people in Pakistan support and glorify the crimes of cleaning honor which are considered as a duty that only a real brave man can accomplish. Authorities in their turn are seen to tolerate the killers , in his words , Aslam illustrates :

“It was a matter of honour.” Everyone present had agreed. Such killings were not uncommon in Pakistan, but the killers usually killed openly and were proud of their deed. Some even presented themselves to the police afterwards and said they had done what needed to be done and were now ready for whatever punishment the law of the land thought they deserved. The law of Pakistan was almost always lenient with them and they were out of jail much sooner than those who had committed other kinds of murder. And in their streets and neighborhoods, their act gave them a certain nobility in the eyes of those around them".(MLL330)

The author evokes tensions between the characters and examines the strength of their faith especially for those who allege purity. Kuakab, the daughter of a cleric man and the most character said to be a fanatic fundamentalist believer in the novel, never hesitates condemning the two lovers and considers them as sinners; she stands totally against this kind of relationships to the extent that she did not allow Jugnu's ex-white girlfriend to touch her lest she had just had a sexual intercourse before visiting her. This fanatic anti-attitude eventually had marked a shift just as things turned on and the sinner was her son "Charag", the latter, who was sent to get a good degree so he would have the chance to be a doctor, fell in love with a white girl and ended up a sinner and a father of a son out of marriage. At the beginning she opposed their relationship, but later on she blamed herself for not being a considered and tolerant mother she said:

...and if what had occurred was hard for her to accept, how hard it must have been for her son, how great the love that made him act against her teachings. Even in Pakistan everyone loved someone before marriage, but from a distance: a surreptitious glance answered by an eloquent smile. The West just gave a person the permission and opportunity to act on those feelings—it wasn't her son's fault. (MLL313)

At about ending the novel, the author provides the readers with hints about the killers. The most decisive information is the secret sexual relationship between Gotta and Kiran. In the night of the murder, Gotta as usual goes to his mistress Kiran, as he gets up-stairs he finds her with another man. In a conversation with Shamas, Kiran reveals the

secret to him and confesses that she might be a part of the crime as she provokes Ghatta anger that night ,in the words of Kiran :

And I do have to apologize to you, perhaps even ask for forgiveness. You see, that night was the night Chanda and Jugnu are thought to have been murdered. I ran after him when I had put on my clothes but couldn't find him anywhere. He must have been in a rage. I don't doubt for a moment that I contributed to the anger he unleashed on Chanda and Jugnu. (MLL285)

After discovering her betrayal , Ghatta got extremely agitated , and by then, the news that his brother had just lost a male son in an abortion operation pushed him resort to alcohol ; he was over drunk and decided to kill Kiran , ending up killing his sister : *He was on his way back to Kiran's house, saying "bitch" and "whore" to himself repeatedly, when he changed direction and found himself going towards where Chanda and Jugnu lived; what he had been saying had changed to "bitches" and "whores" some time ago"*(MLL 351) .

Smartly, Aslam poses a crucial question that shakes the floor above which all those patriarchal violations and religious allegations against women are imposed :*He and Kiran were lovers: the matter would have come up. How did he view his own illicit and, yes, sinful encounters with Kiran while condemning Chanda and Jugnu for the same thing?*(MLL287_288). Religiously speaking, to commit lewdness is a sin that requires punishment in the hereafter before the eyes of Allah . Regardless to the gender of the sinner , in order to purify his / her sin , he /she must repent and ask Allah ' s forgiveness in the first place and then confess their deed ,eventually they would be punished only under the leadership of the authority ;no one is authorized to implement the punishment , but the chief of the state , that is to say that when a father or a brother kill his daughter or sister under the name of the so called " honor killing "he is actually committing a crime which in the eyes of Allah is much bigger than lewdness :

من أجل ذلك كتبنا على بني إسرائيل أنه من قتل نفسا بغير نفس أو فساد في الأرض فكأنما قتل الناس جميعا ومن أحياها فكأنما

أحيا الناس جميعا ولقد جاءتهم رسلنا بالبينات ثم إن كثيرا منهم من بعد ذلك في الأرض لمسرفون

Translated into English as follow :

That was why we wrote for the children of Israel that whoever killed a soul ,except for a soul slain , or for sedition in the earth , should be considered as though he had killed all mankind ; and that whoever saved it should be regarded as though he had saved all mankind .Our Messengers brought them proofs ; then many of them thereafter commit excesses in the earth.(Quran 5:32)

1.2. Exorcism

Exorcism is an ancient practice often used as a spiritual remedy to cure people and immune them from demons in times people had strong beliefs in the divine miracles.The word exorcism :

Is derived from the Greek exousia, which translates as —to swear or bind by oath.This ties in with the previous discussion of the power of the name of God, and how that name is the primary weapon in the exorcist's arsenal against a possessing demon. Note also that the word does not have any connotations towards either good or evil; it is neutral."(qtd in H.Parsons 25)

Religiously speaking, Muslim people share in a common strong belief in Allah holy words to be a heal for all human troubles and illnesses .This belief does not come from nothing,rather, it is extracted from the Quran itself in which a divine declaration was said to cement the eternal validity of the Quran as well as the unlimited divine powers implied within it . Many Quranic verses backbone this declaration among them:

وننزل من القرآن ما هو شفاء ورحمة للمؤمنين ولا يزيد الظالمين إلا خسارا

Translated into English as follows :

"And We send down of the Quran which is a cure and a mercy to those who believe , and it increases the wrongdoers nothing but lose".(quran 17 :82)

Islamic religious scientists strongly believe that exorcism is, in accordance with what the Islamic legislation said to be the right way to exorcise , the effective way through which a Muslim can immune himself from Satan' s seduction , envy , witchcraft , and one 's self inner devil . Prophet Mohammed , peace be upon him , used to implement exorcism , companions and followers narrated that he used to recite Quranic verses before the patient so that to heal them , once he finishes he softly heats on the chest of the exorcised person saying "get out enemy of God". In the trace of his footsteps , from his death till nowadays , Muslims resorted to exorcism as a divine medical way .

One of the most sad stories narrated in *Maps For Lost Lovers* is the death of a poor Pakistani girl because of exorcism .Traditionally , the girl was married to a man she did not want to marry . She fell in love with a Hindu boy who loved her back ; they start dating and the more days pass the more their relation got deepened . As time passed , she started behaving strangely the thing that make her family believe that shehas been possessed by a" jinn" , responsively , they asked a cleric man to exorcise it out from her , in his turn , he ruthlessly tortured , beat , and ordered not to feed her , in the words of the author :

"The girl was taken into the cellar and the beatings lasted several days with the mother and father in the room directly above reading the Koran out loud. She was not fed or given water for the duration

and wasn't allowed to fall asleep even for five minutes, and when she soiled herself she was taken upstairs to the bathroom by her mother to be cleaned and brought back down for the beating to continue. The holy man heated a metal tray until it was red hot and forced her to stand on it. It was obvious that she was possessed because she began to speak in Punjabi, her mother-tongue, which she had never spoken with her parents, the cunning djinn inside her realizing that the holy man could not speak English and could only be reasoned with in Punjabi, pleading for mercy". (Mll 185_186)

According to the religious scientist Al Shiekh Djassem Houssein –al Oubaidli , beating the patient during exorcism is forbidden, therefore , he advises not to resort to violence except the very softly kind in a specific condition where the exorcist has a good deal of acquaintance of the patient lest he , the patient , has other physical illnesses such as heart problems , aspiration ...etc .He stands on the Islamic imperative order that obliges every Muslim to protect his corpus from any kind of danger or harm.

Torturing the girl in that barbarian way indicates to what degree the exorcist cleric man hates women , further his hatred and demean intentions could be predicted from the very beginning , wherein , he did not stop in abusing the ignorance of the family of the girl visualizing the use of force as a foregoing conclusion ,further ,he was seen to negotiate the use violence with the family and ended up killing the girl:"*The holy man reassured the family that if reasonable force was used the girl would not be affected, only the djinn, and that there was no other way to drive out the malevolent spirit than by beating the body it had entered*"(MIL185).

Aslam 'sdefensive attitude against the criminal violations Pakistani women have been suffering from is unmistakable .An attitude that can be easily proved through a clear statement included in the novel and said on the tongue of Shams : "*Pakistan is not just a wife-beating country, it's a wife-murdering one*"(MML226).As explained formerly, beating and killing women is a global phenomenon,wherein men are seen to express their

manhood through taking advantage of their biological superiority over women, yet Aslam pointed out Pakistan as a Muslim country from the whole Islamic nation, to be the country of killing and beating wives, expresses the degree to which women are oppressed and humiliated within its borders. Paradoxically, the setting of the novel is in a Britain community out of Pakistan, yet, the laws, customs, and norms of Pakistan are said to be settled and legalized to dominate the immigrant in their new homeland. This dilemma clearly manifests itself in the novel; the poor killed girl and Chunda's murder are best examples to justify.

In a country like Britain the family of the girl never thought about taking her to the doctor to diagnose her illness or try to get close to her as family members are supposed to do, rather, they resorted to a man who reveals previously how he perceives or recognizes what exorcism is about and his tyrannical way in exorcising. Without lifting a finger to hinder him, they evidently committed her death.

After killing Chuda her brothers did not miss the opportunity to land home and show off their manhood in Pakistan where they were treated as heroes and legends:

It was a matter of honour." Everyone present had agreed. Such killings were not uncommon in Pakistan, but the killers usually killed openly and were proud of their deed. Some even presented themselves to the police afterwards and said they had done what needed to be done and were now ready for whatever punishment the law of the land thought they deserved. The law of Pakistan was almost always lenient with them and they were out of jail much sooner than those who had committed other kinds of murder. And in their streets and neighborhoods, their act gave them a certain nobility in the eyes of those around them. (MLL 347-348)

In Muslim countries, femicide does not take legitimacy from religion, rather it is the score of both abusive patriarchal social order and women's silence if not their participation; it would be then their stimulation and conspiracy: "the enemy within".

Kuakab and other women did not save any effort to sentence Chunda and consider her brothers , ironically , her killers , in the same time, as her victim :

I know Chanda's brothers are innocent who commit crimes of honour give themselves up proudly, their duty done. They never deny or skulk. I am certain they will walk free after the trial in December."The matchmaker nods vehemently. "And as for Chanda: What a shameless girl she was, sister-ji, so brazen. She not only had poor Jugnu killed by moving in with him, she also ruined the lives of her own poor brothers who had to kill them.(MLL 42)

If it was a matter of implementing Allah 's law then why the killer, Ghotta, who considered his sister a " whore " and dare to kill her without hesitation alleging cleaning his honor , why did not he put an end to his life too as he had defamed the honor of the poor ill old father ? most surprisingly , why the same community ,who applauded for him once to kill his sister considering her love a sin , did not consider him an immoral sinner person who should be killed to for fornicating outside a legalized relationship ?.Islam never distinguished between woman and man in the case of having sexual intercourses outside marriage , and both are said to be punished in the same manner before Allah , then why to kill Chunda and her lover and not to kill her brother and his mistress ?and why to call her "whore " "Zaniya " and not calling him a "bastard" "Zani"? These questions had been posed by Nadeem Aslam too in his novel , he wonders :

Some people in the Muslim community were aware of the" clandestine love-affair, and hoped that Chotta would do the right thing and ask Kiran to convert to Islam and marry her. They—and Chotta himself—saw nothing in common between his secret nights with a woman he was not married to and Chanda setting up home with Jugnu. "I am a sinner," Chotta had said in the past, regarding his fondness for alcohol, "but I am not an apostate. I know I am sinning. That's the difference.(MLL 344)

2. Integration in MLL

In *Maps For Lost Lovers*, the picture drawn to Pakistan is so black and blurred; nothing is there but blackness and sorrows. People bitterly are sunk into an unbearable poverty, cruel systems of governing, discrimination, murder, and lack of rights and liberties as well, Aslam states:

Pakistan is a poor country, a harsh and disastrously unjust land, its history book full of sad stories, and life is a trial if not a punishment for most of the people born there: millions of its sons and daughters have managed to find footholds all around the globe in their search for livelihood and a semblance of dignity. Roaming the planet looking for solace, they've settled in small towns that make them feel smaller still, and in cities that have tall buildings and even taller loneliness. (MLL 09)

Datshi – Tanhahi or "the desert of loneliness" is a name given to unknown British community where waves of immigrants, coming from different sub-continental origins, chose to settle and live in. After the partition of India in 1947, and the massacres that follows, Kiran's father lost all dears, therefore, he took the only survived member in his family and immigrated to Britain. He settled in Datshe-Tanhahi, three years later, he was followed by Shamas and later his wife, and by then waves of new comers landed there to. The immigrants used to change the names of the streets and roads accordingly to their origins, but only the name of the community remained as it is expressing the wild solitude that overwhelmed them:

As more and more people came, the various nationalities of the Subcontinent have changed the names according to the specific country they themselves are from—Indian, Pakistani, Bangladeshi, Sri Lankan. Only one name has been accepted by every group, remaining unchanged. It's the name of the town itself. Dasht-e-Tanhahi. The Wilderness of Solitude. The Desert of Loneliness. (MLL29)

In " *Maps For Lost Lovers*" ,the Pakistani immigrants are portrayed as totally isolated . In order to idealise their homelands , the immigrants cemented the purity and perfection of their mother land through criticizing if not defaming the image of the host country . Alongside with the image drawn in their minds about their homeland ,Britain is described as a sinful , dirty and deplorable land . For them Britain is an unsafe country where with no room is left to feel comfortable even the children were under the threat of being attacked or sexually abused :

Every day you hear about depraved white men doing unspeakable things to little children." And the woman rang off with a sigh: "We should never have come to this deplorable country, sister-ji, this nest of devilry from where God has been exiled. No, not exiled—denied and slain. It's even worse.(MLL 30)

Britain is a land that costs the immigrants the lost of their children ;a lost that they never could overcome ; "*Kaukab hears the women. One is cursing the inventor of the wheel and ruining the day she came to England, this loathsome country that has stolen her daughter from*"(MLL 45) . To come to Britain was to lose many precious things , among them is the loss of season ; unlike in Britain , in Pakistan a year is divided into five seasons :

Among the innumerable other losses, to come to England was to lose a season, because, in the part of Pakistan that he is from, there are five seasons in a year, not four, the schoolchildren learning their names and sequence through classroom chants: Mausam-e-Sarma, Bahar, Mausam-e-Garma, Barsat, Khizan. Winter, Spring, Summer, Monsoon, Autumn".(MLL 05)

This loss was rapidly followed by losing the sense of time; a swirl in which there remains nothing but lost and loneliness:

"It is January in England, and it is January in Pakistan too. When they arrived in England, some of the migrants had become confused by the concept of time zones,and had wondered if the months too were the same at any given time in various continents. Yes,it's January in Pakistan too". (MLL 15)

It is considered chic for a nation to declare itself multicultural: airports say so enthusiastically, politicians declare it interminably, and the media celebrate it” (Mishra 134) . Britain is said to be a multicultural country who opened her doors for immigrant to an extent to which they constitute a third of the population , yet , the theoretical slogans differ from the practical implementations by far : “Show us some respect. This is our country, not yours.”(MLL178).

The negative attitude of the immigrants towards integrating themselves within the society of the host country is undeniable .Yet ,there are many reasons behind their attitude that reinforced , from the first years of their arrival , the feeling of "the other " inside them ,cementing their seclusion . In fact , the attitude of not accepting the other was exchangeable , wherein , neither the newcomers opened up themselves to the new culture and surroundings of their new homeland , nor the British native citizens welcomed them : *Maps For Lost Lover* is a novel of negotiating racism based on color , ethnicity , religion , or gender . The first wave of the Immigrants to Britain contained almost educated people , however , because they were not treated as equal as the native British citizens , only a small slice of them could obtain the jobs that fit their diplomas , whereas , the large number of them were obliged to work as taxi drivers , salesman , ...soon , or stay unemployed . Those who were lucky to work in offices side by side with the whites , were subjected to all kinds of discrimination and humiliation .This point was clearly highlighted in the novel were Aslam was seen to tackle the hardships employees in companies went through :

It was a time in England when the white attitude towards the dark-skinned foreigners was just beginning to go from I don't want to see them or work next to them to I don't mind working next to them if I'm forced to, as long as I don't have to speak to them, an attitude that would change again within the next ten years to I don't mind speaking to them when I have to in the workplace, as long as

I don't have to talk to them outside the working hours, and then in another ten years to I don't mind them socializing in the same place as me if they must, as long as I don't have to live next to them. By then it was the 1970s and because the immigrant families had to live somewhere and were moving in next door to the whites, there were calls for a ban on immigration and the repatriation of the immigrants who were already here.(MLL11)

Later on , as the number of the immigrants considerably increased , complains and threats to send them their own homelands increased too . Such circumstances created the feeling of instability inside the immigrants let alone the feeling of not belonging to Britain:" *It was 1978, and the cry in Britain was that immigrants should be sent back to the countries they had come from: Just look in the telephone directory :there are thousands of them here now*"(MLL 28) .

Immigrants were not subjugated in workplace only , rather , in everywhere they go to . It was not only a matter of competency , colour , or ethnicity , rather it was a process of refusing their existence inside Britain ; not accepting to live side by side with them . In the light of this , immigrants were obliged to watch carefully their way of talking ,smell , appearance , and behavior . Kuakab has been all the time obsessed by the impressions and thoughts of whites about them , and by then about Pakistan. Therefore, she never permitted putting coats or any cloth in kitchen lest it take the smell of the spices spread in the air :" *She takes the coat Ujala has left on the kitchen table and carries it into the pink sitting room. The smell of cooking mustn't get into the clothes. The whites call the Asians "smelly "*"(MML297). Not to be perceived as cultivated ,caring , elegant woman is a thought that weighs her in every occasion gathered her with whites , as in a meeting for all members of the family including Stella her ex-daughter in law , she felt ashamed for not brushing her teeth and for looking unhealthy before her :

"There are white specks associated with calcium-deficiency on Stella's" fingernails, and Kaukab is privately taken aback when she

notices them for the first time as she takes a chappati to the table: she is ashamed whenever these marks appear on her own nails, yet another proof for the white people that the Pakistanis are unhealthy people, disease-riddled, filthy bearers of epidemics like the smallpox they brought with them to England in the 1960s. Ever since Charag and Stella arrived she has been worried that she has forgotten to brush her teeth in time for their arrival, to get rid of any bad odour before the white girl came.(MLL 317)

Similarly, because of eating a rotten fish she had an injury in her throat, that day was her birthday; an event that totally slipped her husband's mind. In the hospital, the white doctor noticed that the day matches her birthday and made a comment. Kuakab, who did not completely care neither by the occasion, nor by the fact that her husband did not remember it, was blushed before the doctor for what he might think about Pakistani's people; her attitude did not differ from the one of her husband:

On your birthday you should have had trouble with swallowing cake not fish," the man laughs good-naturedly. "It's your birthday?" Shamas asks quietly. "You didn't know?" The doctor looks at him, amused. "I didn't remember myself," she interjects. She scrutinizes Shamas's face. Surely, he is more embarrassed about what the white man is thinking of him than upset that he'd forgotten the date that she would be hurt by it. But then she drives the wicked thought away. Out there, there was nothing but humiliation: she's hot with shame at what the white doctor would now think of Pakistanis, of Muslims—they are like animals, not even remembering or celebrating birthdays. Dumb cattle.(MLL65)

Having a poor English was one of the major reasons behind the failure of British efforts to integrate the immigrants within its society; not being competent speakers of English, the characters of the novel were disabled to interact within the British society, nor they could overcome the seclusion they were drawing in. This dilemma floated on surface at the first arrivals of the immigrants to Britain, their disability to speak in English forced them to re-name the streets, roads, shops and everything else with Pakistani names so that they could utter them correctly:

As in Lahore, a road in this town is named after Goethe. There is a Park Street here as in Calcutta, a Malabar Hill as in Bombay, and a Naag Tolla Hill as in Dhaka. Because it was difficult to pronounce the English names, the men who arrived in this town in the 1950s had re-christened everything they saw before them. They had come from across the Subcontinent, lived together ten to a room, and the name that one of them happened to give to a street or landmark was taken up by the others, regardless of where they themselves were from. But over the decades.(MLL 28-29)

The dominated seclusive atmosphere created in the novel can be rendered to the disability to communicate with others. To be integrated within a foreign country, with all the anxieties that arise, is a hard task especially for those who lacks the needed means and tools to accomplish this task. Language is a significant clue to integrate oneself successfully at the private sphere. One of the most tortured characters who were seen to suffer from harsh sorts of loneliness and seclusion is Kuakab "a picture of loneness". She, in the novel, is represented as a symbol of alienation and solitude; she used not to make acquaintances with other Asians who belong to other sub-continentals let alone going beyond the street of Datshi –Tanhaii "*I don't go there often—white people's houses start soon after that street, and even the Pakistanis there are not from our part of Pakistan*"(MLL 42).

The unfamiliarity with English language tightly encompasses the immigrants' experience in the host country, and reduced their chances to make new relationships that might somehow compensate the lost ones left behind. Kuakab's poor attempts to speak in a proper meaningful English to attract and interact with the whites, which is something very rare, embodies the living difficulty as a matter of fact being in others land. Interacting with whites requires for those, cannot speak in English fluently, to stand over the mirror and train oneself, or to wish deep down himself having the ability to express himself and participate in the dialogues instead of not saying anything only watching.

In an arranged meeting with Jugnu's ex- white girlfriend, Kuakab expressed the hardships an immigrant might be drawn in because of not being familiar to the language of the host country:

she had to restrain herself because she had also to practise her English in the mirror. And it too was hopeless: what was a person to do when even things in England spoke a different language than the one they did back in Pakistan? In England the heart said "boom boom" instead of dhak dhak; a gun said "bang!" instead of thah!; things fell with a "thud," not a dharam; small bells said "jingle" instead of chaanchaan; the trains said "choo choo" instead of chuk chuk . (MLL 35-36)

To speak in English is not just to express oneself , but to prove to himself in the first place, then to the others, that he is a very intelligent, cultured, and reasonable person." *She wishes she could've said all this in English so that Stella would know she was intelligent, a thinking person*" (MML313). Because language is the key tool not only to communicate one's thought, but also to manage his entire life, including the ordinary daily life situations, needs, and conducts, fearful emotions and embarrass colored the lives of the immigrants whom seen to not be able even change the train station or to get a taxi, this issue was addressed through Kuakab as follow:

After the initial shock of the revelation had worn off, Kaukab had walked to the train station to get on the train that would take her to Charag and his white girlfriend and their unborn child...she lost heart on being told that she would have to change trains, fearing she would be lost without her lack of English as she searched for the correct platform, too humiliated by her pronounced accent and broken words to ask someone to guide her to the connecting trains. (MLL313)

The incompetent English speakers of Datshi – Tanhahi are inclined to resort to the Community Relations Council to negotiate the whites ,otherwise they would face nothing but humiliation and contempt .The parents of Chunda were among those people , when

their sons had been arrested in the charge of killing both their sister and her beloved Jugnu, they could not resort to the CRC because its director is Shamas; the elder brother of Jugnu:

He'll tell us which forms to fill, where to go, who to see. We don't understand the procedures, and with our lack of proper English we'll probably make mistakes filling up the forms, causing useless delays...No. I know we have to find a way to ensure their safety—I am not blind, I saw how badly beaten up he was. But you are not approaching Shamas again. Just think about what you are saying! (MLL174)

In a visit to her sons, the mother was not able to speak in English, therefore, she had talked in the Pakistani language, eventually she was harshly mistreated by the guard of the prison: *"she inhales deeply to compose herself. "I wanted to ask my sons so many things today but my English isn't very good. That prison guard kept telling me not to talk to them in 'Paki language' each time I felt like saying what I truly feel. 'Speak English or shut up'"*(MLL 174).

History might be overpassed, but never forgotten, and that was the case with the Pakistani immigrants. They were highly attached with the fact that they were colonized by Britain, the latter, was regarded to be the thief that drains the wealth of its colonies and leaving them sunk into poverty:

A country that's poor because the whites stole all its wealth, beginning with the Koh-i-Noor diamond. And though the heart of every woman in the neighborhood sinks whenever there is an unscheduled "newsflash" on TV, making them think the government is about to announce that all the Asian immigrants are to be thrown out of Britain, just like they had been expelled out of Uganda two decades ago, and though the women's hearts sink for a moment, they plan to put up a fight and say they'll go back with pleasure as soon as the Queen gives back our Koh-i-Noor.(MLL 45).

In this regard , among the reason pushing the immigrants not to intergrate themselves within the host country is the colonial history of Britain in sub-continental

countries and the losses, pains, and hatred that follow; how can they ally themselves to the country of the colonizer forgetting the past when the colonizer seeded nothing but devastation and death? The losses were unnumbered and so the hurts were; *among the many things the white people stole from the Subcontinent was that ten-year-old boy's memory, back in 1919. (MML46)*

3. Womanhood in *Maps for Lost Lovers*

In the novel, Nadeem Aslam portrays women as the subjugated and oppressed gender in the community of Dats-e-Tanhai. Under the name of religion, all sorts of discrimination against the female characters in the novel take its legitimacy from the customs and traditions of the Pakistani society. Although the community is said to be settled in the British land, the immigrants impose on themselves the supremacy of the rules and norms of the homeland left behind. The restricted regime implemented in Dats-e-Tanhai weighs down the lives of the immigrants and prevents them from moving forward. In light of this, women's representation in the novel was characterized by discrimination, violence, and a total absence of liberties; this miserable condition was not restricted or specified to a particular age, social role, or circumstance, rather, from the moment a female is given birth society starts its traditional methods to encompass, subjugate, and torture her. The novel is full of sad stories that narrate the deplorable living conditions each one is said to be worse than the other.

Aslam, in the novel, addresses the parents' desire to have a male fetus rather than having a female one, shedding light on the negative attitude of the society concerning females even before they are given birth. Reading a newspaper, Shamas's eyes fell on an advertisement that promotes a product through which parents would be able to know the sex of the fetus, and thus promoting the service of getting rid of the fetus in case it was a

female one: " *The fertility clinics run by Pakistani doctors often place advertisements in the Urdu newspapers, saying, We tell you the sex of the foetus while you wait; this is innocent-seeming, yes, but Shamas knows what message is being conveyed—so that if it's female you may have it aborted quickly*" . (MLL88)

An abortion operation to get rid of a female foetus was a serious step Chunda 's brother takes as he got tired of having only daughters . After the operation Barra discovered that a mistake was made and the fetus his wife was carrying in her womb was in fact a male not a female . The news devastated him as he states "; *"I am ruined. The doctors now say they made a mistake: it was a boy she was carrying, not a girl."*(MLL349). It was too late to recover the loss when he knew that he lost his son , consequently , the anger inside him was uncontrolled to the degree in which he attacked the doctors referring to them as killers: *"Barra went on speaking quietly to himself with tears brimming in his eyes: "They killed my son, they killed my son."* *There had been a mix-up at the laboratory, and now it was too late. "The security guards were summoned when I began to shout. It was only they who stopped me from punching the doctor."* (MLL 349)

Scientifically speaking, doctors cannot tell the sex of the fetus until four months of the pregnancy pass , a period in which the fetus , whether a male or female , is given life . According to the Islamic law, operations of abortion are allowed "mobah" during the period that extends till the fetus is forth months where he is considered as totally alive; a case in which to abort him is to end a human life, which is a murder before the Islamic laws . Ironically, Barra the father who signed the papers to kill his daughter is, in the same time , the brother who had broken the neck of his sister ending up killing her . In the novel, it is not the human heart, nor the brain who is addressed , rather , it is the human consciousness who is meant ; Barra , the father who permitted aborting his daughter , is accusing the

doctors for killing his son , referring to them as killers , neglecting the fact that he himself who allowed them do the abortion operation .

Reaching the age of adultery is the start point in which Muslims are put in the charge of their deeds , sayings , and devotion in worshipping Allah. In Muslim societies,for Muslim boys reaching that age is the privilege to practice their manhood , order and be served , forbid and not being disobeyed. Whereas, for girls it conditioned of being enslaved wherein everything counted against her even a hiss might have implied meanings. According to the novel , a Muslim Female child is deprived from her childhood since she is not allowed even to enjoy her father's tenderness lest he be somehow rough and caused her physical damages that would ruin her life .

Mah-ju-bim , kaukab 's daughter , is a female character who adored freedom and longed for a life that totally differs from her mother ' one . During her childhood , she wanted to own a bicycle , but her mother refused that fearing her daughter would hurt herself ;

that she had wished to own a bicycle as a girl but it was out of the question even within the confines of the courtyard because her mother feared she would fall off and break a limb and no one would marry the cripple, so that she had bought herself a tiny pendant in the shape of a bicycle and put it around her neck on a chain, just as real bicycles are secured to trees or pillars with real chains. (MLL113)

In *Datsh-e-Tanhaii* , raising up a girl is to teach her how to serve , run the house , obey , and satisfy people surrounding her ; it is to seed inside her the needed amount of fear so that she would never say no or rebel even if a rebellion , in her case , is nothing , but a very simple right any other female would enjoy it elsewhere. When it comes to taking care of a daughter it is the physical part of her what really matters. The importance of

physical appearance lies simply in the crucial role it plays in attracting man so that he would betroth to her. Another important factor in this process is the family's reputation:

I want you to go there and see that what needs to be done is done.” She pointed to the one-year-old daughter, Mah-Jabin: “No one will marry her if your mother-ji does what he is asking. She herself never had any daughters so she doesn't realize how important it is to remain on the good side of society. But you do have a daughter now, and must place her before everybody else. A scandal like that would do irreparable damage to her chances.(MLL 81-82)

The main reason why a daughter would marry a man is to change her master; to get rid of her mother 's abuses , she is obliged to resort to marriage so that no one would judge her: " *Girls frequently sighed with relief when they got married because the husbands were less strict than the mothers had been, with whom it was as though they'd been handcuffed to dangerous lunatics at the moment of birth.*"(MLL 118)

Muslim girls , in the novel , are not given the right to choose their husbands , rather, they are sent back to Pakistan to marry the first available cousin their fathers approve them for their daughters .Chunda 's case with Jugnu , after three traditional marriages , was the only case to challenge the wills of family , and by then the cruel society . Unfortunately, the end of them , Chunda and Jugnu , was tragic and mournful ; Muslim girls are not optioned , rather they are forced :

And you would love me to go back to Pakistan to my husband, wouldn't you, back to my 'earthly god'? Or find me someone new like they did for poor Chanda. How many times had she been married before she met Uncle Jugnu? Twice?Three times? Yes, if it doesn't work once, try again, because you are bound to hit the target eventually, as long as it's you who decides what to do: if the bitch decides to take matters into her own hands and finds someone herself then raise the fucking knives and cut her to pieces. (MLL114-115)

In the last chapters of the novel, the author portrays a bitter fact about Muslim societies in which both women and men are said to suffer. The research process aimed at finding a husband for a daughter or sister is fulfilled by humiliation and indignity . This fact sheds light on the gigantic whole between theory and practice in the Muslim world . According to Islamic religion to get marry is the half of religion and , therefore , it is "fard wajib" an obligation for every Muslim whether a man or a woman . In the light of this , to marry a woman is to accomplish one's duties before Allah not doing someone a favor . The representation of Muslim sister is totally negative , a negativity which takes accuracy from the first moment she is given birth , and by then she is nothing but a burden that cannot be taken off only through finding a husband and put him in the charge of her : "*that the house you are going to—the house of your husband and in-laws—is Heaven but you are not to desert it even if it becomes Hell, that as far as the parents are concerned a daughter dies on the day of her wedding*(MLL252).

The author in the novel conveys the unbearable amounts of humitation Chunda's brothers were obliged to handle. He addresses the fact that glorifying the husband of one 's sister or daughter is a belief anchored in men 's minds , and then he listed the reasons why he , the sister 's husband , should be deified , he states : "*They had been brought up to believe that a man must respect his brother-in-law because he has taken the burden of your sister off your hands, that he is to be feared lest he take offence at anything you've said and abuse or divorce your sister*" .(MLL346). Aslam stresses the social irony implies in subcontinent countries whom are said to raise men with the duty to protect one 's honour embodied on his females whatever it costs them ,and then he should accept and respect his "sala" brother –in-law with all the contempt this word contains , Aslam addresses :

And there was deeper humiliation too: the word sala—"brother-in-law"—was a term of abuse all over the Subcontinent: to call

someone sala was to say, "I fuck your sister and you can't do anything about it!" "You can't stop me from trying my manhood on one of your women!" What could be more humiliating to men who had been brought up to defend their women's honour above all else? A man's brother-in-law was a swear-word made flesh, and, frustratingly, he had to accept it. (MLL 346-347)

A Muslim married woman is supposed to accept and bear and all sorts of submission, violence, and humiliation, otherwise, she is said to be sentenced for the failure of her marriage. In this context, a wife is obliged to do her best so that she would be able to satisfy her husband, and by then to ensure the continuity of her marriage. The misery proliferated in such lives can be best symbolized in the sufferance of Suraya which, in the novel, visualizes the hardships a wife of an addicted husband may go through; that wife is always sentenced and harshly criticized for everything and for nothing as well. Suraya had been suffering troubles of pregnancy for a long time, and beside the pain she was ought to bear, her mother-in-law never missed the chance to disgrace and humiliate her: "*You didn't even produce a child until you were in your late twenties, and even then after thousands of rupees' worth of hormones and injections that we had to pay for, my poor son having to visit you in the hospital morning-noon-and-night after you had miscarriage after miscarriage*"(MLL216).

After being a mother of a son about six years, out of suspicion, her drunk husband had uttered the word of "talq" for three times, not only ending their marriage, but also, forcing her to marry another man for a while and divorcing him so that she would be able to remarry her first husband again. Being involved in such a situation with the unbearable distance that separates her from her child, Suraya harshly criticized Allah's laws and wisdom questioning his justice:

Limitless is Allah's kindness towards his creation. Allah is not being equally compassionate towards the poor woman who is having to go through another marriage through no fault of her own

is a thought that has occasionally crossed Suraya's mind, along with It's as though Allah forgot there were women in the world when he made some of his laws, thinking only of men.(MLL150)

Despite the fact that Suraya made no fault to be divorced for , she was the partner who abusively was blamed for , eventually , she was sent to England to accomplish the mission out of her husband 's sight who declared his disability to see his wife marrying another man : *“Marry and divorce someone there, and then come back. I'd feel humiliated if you married someone here, because I don't want to see another man touch my wife, the woman I love.”*150. Suraya declared that nothing can be humiliated for a Muslim woman as the situation in which she would be obliged to give herself for another man before her husband:

being put in a situation she has no hand in , but the way to punish the husband for taking the word "talq" seriouslyAt home she had burst into tears at that. Dear Allah, why can't I understandthe reasons behind your laws? It's the man who deserves to be punished if he has uttered the word “divorce” as idle threat, in anger or while intoxicated, and, yes, the punishment for him is that he has to see his wife briefly become another man's property, being used by him. But why must the divorced wife be punished? Nothing is more abhorrent to a Muslim woman than the thought of being touched by a man other than her husband. She hides her body like a treasure. But if she wants her husband back she has to let another man touch her. (MLL166)

Under the threat of her mother in law , and the difficulty in finding a man that would accept marrying and have thrown herself into sin swallowing the humiliation that follows:

“You are an artist,” she says. “Tell me, can you paint this.” He knows that by “this” she means the humiliation she's just suffered, the despondent clumsiness to which her circumstances have reduced her, and the longing she must feel for her son and husband. “Can you?” Her pain stares out of her eyes. “I don't know,” he says quietly. “I can try.”(MLL133)

To be a mother is to love your children unconditionally , and that was the case with Kuakab . Mothers are said to be severe , and most of the time intolerated to let their children discover new and strange things and experiences . Kuakab is represented in the novel as a fanatic believer , who ,under the claim of applying Allah's wishes and orders , caused an unrepaired damages to her children ending up alone . oneamongst the unjustified and horrible things she did was making her new born son fast for the belief that he is blessed because of being born in the month that preceded the holy month of Ramadan :

" Or are you making the baby fast too? Not giving him anything—milk or water or his medicine—from dusk till dawn?" "I don't know what you mean. And don't raise your voice, please." "What I mean is that I think you have been making the baby—your holy baby!—observe Ramadan. You have been starving him during the daylight hours." "If it's true—which it isn't—then it's because he himself insists on it. He refuses to let anything pass his lips during the daylight hours. And don't make light of my beliefs: he is an exalted infant. (MLL141)

Kaukab 's fanaticism never knew an end or a limit , without hesitating she used to put in the food of her son Ujala a divine powder given to her by a cleric man to heal him . Ujala ,who knew about the powder and discovered that the powder was a bromide , left home and never forgave his mother: "*I did think it was all harmless at first, but then I found the place where she had been hiding that stuff and had it checked out. It was a bromide, the thing they put in prisoners' meals to lower their libido, to make them compliant. That was when I left.*"(MLL304)

Kuakab 's daughter was the only friend she could never do without , Mah-jobin was the only child who loved , defended , and cared for her. In her birthday , Mah-jobin was the only one who remembered the occasion and sent a gift for her , the happiness she felt was immeasurable : "*Passingly, she wishes some neighbourhood woman would drop*

by so she could show off the flowers to her with pride: "My daughter sent me these for my birthday. I am always telling her not to waste money on me, but she loves me—as you can see."(MML69). Kaukab 's relationship with her daughter was extremely intimate and profound to the degree to which she used to tell her things no one could extract from her even her mother:

My Allah," she would say, biting the corner of her veil to stopper her laughter, "I didn't tell even my mother or mother-in-law half the things you've coaxed out of me, you wretch. How can you ask me what was the first thing your father said to me on our wedding night? Have some shame." They could discuss and dissect anything with ease once Kaukab's feeble protests against her impropriety had died down. (MLL 93)

Kuakab plays the very typical role submissive mothers play ; she used to be beaten, and responsively , she beats her children : "*It's not the first beating I've taken from you. Your husband beats you and you beat your children in return.*(MML116). She is voicelessand powerless , therefore , she backbones herself taking power from her husband to control the behaviors of her children:

Oh your father will be angry, oh your father will be upset: Mah-Jabin had grown up hearing these sentences, Kaukab trying to obtain legitimacy for her own decisions by invoking his name. She wanted him to be angry, she needed him to be angry. She had cast him in the role of the head of the household and he had to act accordingly. (MLL111)

No one of Kuakab 's children was pleased by the way of living their mother imposed on them . This dissatisfaction can been touched in several cases especially in the attitude of Ujala who, at the end of the novel , faces her claiming that she , she is harmful mother and that she will not allow any kind of enlightenment to enter the house :"*She and her like don't do any harm? She has harmed every one of us. She won't allow reason to enter this house.*"(MML302)

Mothers are always put in the charge of raising up their daughters, Kaukab also took the responsibility of her Mah-jabin and raised her the way she thought is the most appropriate for her. One amongst the concepts deepened inside the girl 's mind was that ;
" *the first fifteen to twenty years of marriage belong to the man but the rest to the woman because she can turn her children against their father by telling them of all his injustices and cruelties while they are growing up, patience being the key to happiness*"(MLL96-97).

In a fierce fight with her mother , Mah-jabin had harshly criticized her mother's principles and concepts , sentencing her for not saving her from the same trap she and other women of the sub-continent had been fallen into years ago . Mah-jabin deep down herself knew that her mother " *is the most dangerous animal she'll ever have to confront*"(MML111), yet , out of anger she faced her expressing the accumulated rage she has been feeling during the past year , starting with depriving her from owning a bicycle :
"*And yet this same woman who had allowed her daughter to leave school at sixteen, hadn't allowed her to ride a bicycle lest she be ruined for life. Why?*"(MML113) , to the fact that had watched her going through the same misery she herself still stuck into and did nothing to save her :

You must be a moral cripple if you think what you did to me wasn't wrong.Didn't you once tell me that a woman's life is hard because you have to run the house during the day and listen to your husband's demands in bed atnight? So why didn't you make sure I avoided such a life? Answer me ...Answer me ... Why do you people keep doing the same things over and over again expecting a different result?(MLL113)

In the first chapters of the novel , Kuakab predicted that no one of her children would cry for her lost or pray on her soul when she dies : *Kaukab continues to weep. "I am sure none of you will come to pray on my grave when I am dead. Sometimes I become so frightened that nobody would ask Him to have mercy on my soul."*(MML99) .By the end

of the novel , she finds herself completely alone , especially after discovering that her husband has been cheating on her with another one .

CONCLUSION

Conclusion

Women's status in society has been a recurrent concern over time since their efforts to break down men's domination and violation are progressing slowly. Gender-based racism never took a single form, yet degrees, forms, and justifications claimed behind never known an end. In the Muslim world, to be a woman is to surrender to society, accept being dehumanized, and never lift a finger to rebel. In case a woman flies in the face of patriarchal order, she would be called a secular, atheist, or even disbeliever. Systems of discrimination and marginalization in the Muslim world are basically backed under the name of religion. The majority of religious scientists intended to interpret the sacred texts according to their advantages and to what serve their ideologies. To force women to act passively in the society and oblige them not to call for a right under the name of Allah is the most malicious ideology has ever been cemented in the Muslim society.

The first chapter of this study deals initially with the theory of Islamic Feminist movement in a clear attempt to present a knowledgeable framework of the advent of the movement, emergence, and assertive efforts spent to apply the theory within the practical frame. Islamic feminism is not the First wave of feminism in the Muslim world, yet, it has proved its ability to attract the global attention in one hand, and to shake the grounds under the patriarchal social order implemented in the Islamic world. Resorting to the sacred passages, to take back their robbed rights and dignities, did not afford Islamic feminists the unmistakable arguments to prove their points of view only, but also the possibility to touch and address the largest number of society since the addressee are Muslims in the first place.

Sever patriarchal discrimination does not only chase after Muslim women in the Islamic world , but all around the globe . In the light of this , multicultural studies play significant roles in addressing the main issues and concerns related to the Muslims especially those linked to Islamophobia and terrorism .The difficulty to overpass the anxieties arise from the cultural differences between one's own culture and belongings and the newly imposed one .Host countries , in their turn , suffer in managing their politics and protecting their national stability from the disagreement and conflicts proliferated between the native settlers and newcomers.

The corpus study of this work is *Maps For Lost Lovers* written by Nadeem Aslam .The novel's focal point is the disappearance of the two lovers which there story is related somehow with all the charaters . The novel is set in a nameless , isolated British community . The author names the community Datsh-e-Tanhaii translated as The desert of solitude imposing on the settlers an unbearable seclusion . Choosing not to give real name for the community , Aslam celebrates the universality of his novel ; as if Datshi-e-Tanhaii is everywhere ,and the universality of its themes , characters , and seclusion.

Women's representation in the novel depicts the misery Muslim women are drawn into.

The female characters of the novel often face oppression , segregation , violence , femicide . The severeness of such regime does not unify those women , rather , each one of them participate in the misery of the other one in a way. Among the similarities that those women share one can count their solitude , weakness , and the long for things they never attain .

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الملخص

ان النقد الأدبي لنديم أسلام في روايته , خرائط العشاق الضائعين , هو علامة بارزة في الأدب البريطاني الآسيوي لأنه يستثمر التأليف الآسيوي في الأدب الإنجليزي. حيث أنه يستكشف التراث الإسلامي للتعبير عن ادعاءات وقضايا الأقليات المسلمة متعددة الأعراق في بريطانيا. الرواية تصور بتألق وحدة وعزلة الأقليات التي غرقت فيها الأقليات المسلمة ، لتسلط الضوء على فشل السياسات المحلية البريطانية في استيعاب المهاجرين ، ثم دمجهم في المجتمع. إضافة إلى ذلك ، تتناول الرواية فشل المهاجرين في تهدئة صراعاتهم الداخلية وصراعاتهم لخلق وطن جديد لأنفسهم حتى يعوضوا ما فقدوا . العلاقات التي تربط شخصيات الرواية حساسة للغاية وعرضة للتلف والقطع بسهولة ؛ ضمن هذه الهشاشة ، يُقال إن النساء هن أكبر الخاسرات في مثل هذه اللعبة ، وتهدف هذه الدراسة إلى دراسة تصوير الإسلام من خلال تمثيل النساء الداخل والخارج وكذلك استكشاف تجربة الاندماج في الرواية. من هذا ، تنقسم الرواية إلى ثلاثة فصول ؛ حيث يتناول الفصل الأول الحركة النسوية الإسلامية وأبعادها وأركانها وادعاءاتها الرئيسية ؛ و يتعلق الفصل الثاني بالسياق الاجتماعي والتاريخي للرواية ؛ أما الفصل الثالث فيركز على تجربة المرأة في الإشارة إلى الدين الإسلامي. توصلت الدراسة من جهة إلى استنتاج مفاده أن أسلام في روايته يصور وينتقد شدة النظام الاجتماعي الأبوي المفروض في المجتمعات الإسلامية ، وأن الاندماج هو عملية ذات اتجاهين حيث يجب على كل من المهاجرين والمستوطنين الأصليين المشاركة علنا .