

I. Malala Yousafzai's *I am Malala: A Girl Stood for Education and Shot by Taliban* as an Islamic Feminist Text

This project deals with the subjugation of Muslim women and their resistance to Muslim patriarchal society as exposed in Malala Yousafzai's *I am Malala: A Girl Stood for Education and Shot by Taliban* which depicts the picture of a conservative Muslim society and its orthodox culture. The Muslim patriarchal rules and regulations in the society render women as a trope of exploitation and domination confining her in the narrow boundary of domestic walls. Women are victimized and tortured in the Muslim world of patriarchal domination despite their capacity of being perfect human being. In the Muslim societies there is a domination and exploitation of females by Muslim patriarchal society.

This project not only hovers around the domination, exploitation of female by Muslim patriarchal society, but, it also makes effort to explore the resistance of female to Muslim patriarchal norms and values, which is proved through the story of Malala. Malala is a revolutionary figure who fights for the sake of women. When Taliban takes control over Pakistan, Malala speaks for women's rights. She refuses to be silent and fights for her right to an education. When she was fifteen, she is shot by Taliban while she was going school. After her recovery, she has taken her journey from Pakistan to UN and has become the symbol of peaceful protest. This project gives the picture of Pakistan, a place where women suffer tremendously due to rigid and arbitrary application of law against women. In the name of law and its enforcement women are physically abused, tortured and killed in various ways. This is a story of oppression, in which women are treated with extreme brutality.

This book *I am Malala: A Girl Stood for Education and Shot by Taliban* is a biography of Malala Yousafzai, a Pakistani school pupil and education activist from

the Swat District of Pakistan. She is known for her education and women's rights activism in the Swat Valley, where the Taliban had at times banned girls from attending school. Malala's father has encouraged his daughter to write and attend school. Malala is educated in large part by her father, Ziauddin Yousafzai, who is a poet, school owner, and an educational activist himself, running a chain of schools known as the Khushal Public School. Being inspired by her parents, Malala fights for girls' education. From her early age she raises her voice for the rights of women.

At the age of eleven, Malala started writing articles detailing women's life under Taliban rule and putting her views promoting education for girls. She opposes the Taliban and its intolerant interpretation of Islam. Standing up for women's rights can be a risky business in countries such as Pakistan and Afghanistan, where violent Islamist extremists have a strong foothold, so, she is targeted by the members of the Taliban who objected to her education and women's rights activism in Pakistan. The Taliban is angry about Malala's public appeals for girls' rights. So, on October 9, 2012, when she was fifteen, she almost paid the ultimate price. She was shot in the head while she was returning home on a school bus. For few days she remained unconscious and in critical condition, but later her condition was improved enough when she is sent to the Queen Elizabeth Hospital in UK for intensive rehabilitation. Malala's miraculous recovery has taken her on an extraordinary journey to fight for the rights of women. So later, she become a global symbol of peaceful protest for the rights of women to get education.

This book is co-written with Christina Lamb, a veteran British journalist. She began her life as a foreign correspondent in Pakistan, journeying through Kashmir and Afghanistan. Lamb has an evident passion for Pakistan and its culture and tradition. When Malala Youfazai is shot by Taliban, she asked Christina Lamb to help to write

her story. So to make Malala's wish come true Lamb helps in writing the book *I am Malala: A Girl Stood for Education and Shot by Taliban*. This book is the story of their remarkable time together.

This book *I am Malala: A Girl Stood for Education and Shot by Taliban* is a memoir of Pakistani girl Malala Yousafzai. This book begins with Malala's drive to home from school on the day she was shot in the head. October 9, 2012 started out like most school days in the life of fifteen-year-old Malala Yousafzai. She attended class at the school which was founded by her father and had taken exams for most of the day. Her school was within walking distance from her home but Malala rode the bus, as her parents felt it was safer than walking. On her way home, the bus is stopped by two men who asks her name and then shot her in the head.

From the time when she was eleven years old, she had established herself as an international advocate for girls' education in Pakistan because of which she was targeted by the Taliban for spreading secularism. The Taliban opposed schooling for girls but Malala was attending school. She goes to school with her books hiding under her shawl. She continued to study and also started giving public speeches on behalf of education. Malala has never hidden her face, not when the Taliban insisted on it, and not when she emerged from her battle for survival. The story of Malala shows everything that is evil with the radical Taliban.

Malala loved learning and understood the value of an education. Her parents were champions of education for both girls and boys; her father had allowed a number of poor children to attend his schools for free. He often spoke out publicly against the Taliban and criticized the unwillingness of the Pakistani government to fight against the Taliban. Malala was encouraged by her parents to write and speak in favor of

education for all children. While traveling to a speaking engagement in 2011, Malala saw a young girl selling oranges and keeping track of what she sold by scratching marks on a piece of paper as she could not read or write. Then Malala took her photo and declares that she would do everything to help educate girls just like her. All the publicity from her speaking engagements had attracted attention and death threats from the Taliban toward Malala and her father. As a result, Malala no longer walked anywhere alone, and rode a rickshaw to school and a bus home from school. Still, she continued to attend classes every day, up until the day she was shot. She was shot in the head by a member of the Taliban for advocating girls' education. News of Malala's shooting soon reached all corners of the world. Malala became a symbol of hope and inspiration to all who heard her story. Since recovering, she has addressed the United Nations, and called on the world's leaders to provide free education to every child in the world. This book offers a glimpse into the lives of a Pakistani teenager and her family and the difficulties of living in a country that is in the clutches of Islamic extremists.

This research focuses on predicaments of women in Muslim community particularly in Pakistan. It tries to explore the inferior status of women in the Muslim society where patriarchal norms and values are dominant in the name of religion. It depicts the pathetic condition of women in Pakistan where they are regarded as an object to fulfill the demands of men. This book gives the picture of Pakistan, a place where women are dominated and exploited. Males consider themselves as the rulers and they play with the female body in a way they like. Malala's Yousafzai's *I am Malala: A Girl Stood for Education and Shot by Taliban* is a widely discussed text. It has drawn the attention of numerous scholars and critics since its publication. The characters and the context of the book resemble the Pakistani orthodox society. It

captures the socio-cultural scenario of Pakistan. Different Critics have tried to interpret this text from different angles and perspectives. Among them, Aalia Firdous, Tania Afzal and Sabaht Mushtaq in their article “Interdiscursive events misrepresentation in *I am Malala: A Critical Discourse analysis*” argue:

In "I am Malala" the discourse of education and peace welcome us on the very title page, “The girl who stood up for education and was shot by the Taliban.” Yet inside the book we come across that it is not only Malala who raised her voice as she herself claims at the end of the book “A Note On The Malala’s Fund” rather other voices explicitly and implicitly are prominent and beside education, directly or indirectly, many important institutions of Pakistan are discussed /criticized. So one gets totally confused whether this book really advocates education ardently or other issues are more considerable, one can easily find the ample detail of Pakistan's political history, diverse ethnic culture, even in language code mixing and code switching are prominent techniques, that testify multicultural society with different dialects. (3)

In this above abstract the critics argue that Malala does not purely advocate for the noble cause of education, other explicit or implicit voices are louder than her own voice. Education and peace are not only the discourses discussed in the text, but there are also other discourses as politics, terrorism, inequality, climate change and ethnicity and so through explicit and implicit voices some historical events are represented. Similarly, another critic, Matthew Snow in his article “When Idols Turn to Sand: How the West Nearly Killed Malala Yousafzai” puts his views as:

The relevance of the historical context is similar to the events preceding the attempted assassination of Malala Yousefzai which, like the Buddhist statues, had very little to do with radical Islam. Though the TTP of Swat did issue an edict closing schools for girls in the valley, it was an act not sanctioned by the leadership of the movement... The impact of the scene is meant to capture Malala's determination and reinforce the notion that the education system is under Taliban threat. (2)

Here the critic has viewed the text as a realistic portrayal of then Pakistani society. He argues that education system of Pakistan is under Taliban threat. The attempted assassination of Malala by Taliban reflects the contemporary historical context of Pakistan. Likewise, another critic Shakil Ahmad puts his views as:

The current assault on Malala on 9 October 2012 shows that their fears were real. Malala, a 14 year old right activist who has campaigned for girls' education in district Swat and became famous in 2009 by writing a diary for BBC Urdu about her life under the Taliban militants who had taken control of the valley, was attacked by the Taliban on her way home from school in Swat district. She got injured along with two other female students. (31)

In this above mentioned extract Ahmad has presented the text which reflects the anxieties of Pakistani people caused by terrorism. It reflects the life of common people under Taliban. Taliban punished the people who dare to go against their idea. When Malala, challenging the Taliban speaks for the need for education she is attacked by Taliban. In this way, this text has received many critical responses immediately after its publication in 2012. Critics have tried to interpret it from

different angles and perspectives but it has not been interrelated from the perspective of Muslim feminism. Since, I as a researcher analyzed the text from the perspective of Muslim feminism. This thesis explores the Social victimization of woman. It gives us the picture of Pakistan, a place where women suffer tremendously due to rigid application of law against women. In the name of law, and its enforcement, women are punished, tortured and killed in various ways. The dramatic and shocking stories, together with many which concern Muslim conservative society are prescribed on this book. Thus, the issue of Islamic feminism is used to prove the innovation of the research.

Islamic feminism tries to explore the pathetic condition of female especially in Muslim countries and societies. It advocates for the women's rights, gender equality and social justice. It is a form of feminism concerned with the rights of women and aims for the full equality of all Muslims. It is concerned with the issues like: sexual morality, marriage and family life, divorce, custody, inheritance and so on, which have a prominent place in the text of Islam. Muslim feminists questioning the patriarchal interpretation of Islam try to highlight the teaching of equality in Islamic religion. They struggle with and on behalf of all Muslim women and their right to enjoy with men. They ground their argument in Islam and its teaching and try to seek the full equality of women and men in Islamic territory.

Islamic feminism is related with the issues of women and their position in Islamic countries. Anita Kynsiletho argues: "Islamic feminism has been a widely discussed phenomenon since the emergence of the term in 1990s, oftentimes subject to a heated debate. This debate is due to the ways in which it is embedded in the wider discourses concerning women's rights and Islam" (1). Here, Kynsiletho states that Islamic feminism mainly concerned with the discourses concerning women's rights

and Islam. Islamic feminists try to highlight the deeply rooted teachings of equality in the religion questioning the patriarchal interpretation of Islamic teaching through the Quran to create more equal society. They challenging patriarchal readings of the Qu'ran and the Hadith have try to show that it is not the texts themselves but rather their interpretations that have allowed for patriarchal traditions to persist. Islamic feminists try to give an egalitarian interpretation of the texts showing the prominent role of women in Islam. Though the Quran empowered women and gave them equal status with men, Muslims were far from ready to accept gender equality. The Arab culture was too patriarchal to accept such parity. It always scales down the women's status. Often Quranic formulations were interpreted so as to make women subordinate to men and dependent entity.

In most Muslim societies and communities women are given right to choose life partners for themselves but they have to depend upon their male guardians for this decision. They have to follow the decision made by their male guardians. Forced marriages, where the consent of bride is not regarded necessary, is considered legal in most Islamic conservative societies. In this sense, Haideh Moghissi writes:

Managed independent of her desire and will, sexuality for women becomes the legal possession of the Islamic community, umma, and, by extension, of the state. Law pertaining to marriage and divorce speak clearly of women's disabilities in enjoying full legal status. The marriage contract and the termination of it, divorce, are negotiated between the state and male citizens, that is, father in the case of marriage, and husband in the case of divorce. Young virgin women, according to the Islamic Shari'a, need the permission of their fathers or guardians to enter a marriage contract; fathers to enter a marriage

contract; fathers can legally marry off their children under-age daughters for a set price, mahr; and man can end the marriage contract without the consent or even the knowledge of his wife. (21)

In above- mentioned paragraph Haideh Moghissi reveals the pathetic condition of the women in Muslim communities. It depicts that Islamic law is not only biased but also oppressive towards female. Law does not give full authority for women for their marriage and divorce rather father and husband are given authority for marriage and divorce respectively. Marriage is considered to be a contract and such is viewed as a civil agreement under Islamic Law. Females are subjected to tolerate the male domination in the Muslim patriarchal society.

This study explores the domination and the exploitation of woman in the novel *I am Malala: A Girl Stood for Education and Shot by Taliban* in terms of Muslim feminism. To prove the hypothesis, this thesis ladders upon Haideh Moghissi, Laila Ahmed and Fatima Mernissi, who dig out the negative aspects of Muslim orthodox culture and tradition. They try to depict the patriarchal domination and how it has muted the voice of female. Building the framework with Haideh Moghissi, Laila Ahmed and Fatima Mernissi's insistence on the bad impact of patriarchy this study makes use of the theoretical modality of Muslim feminism to prove the hypothesis.

The present research has been divided in three chapters. The first chapter introduces the objective of the research including literature reviews and discussing on the significant of the topic and hypothesis. The major tool is the Muslim feminism for analyzing the pathetic condition women in Muslim societies especially in Pakistan. . The second chapter analyses the novel, *I am Malala: A Girl Stood for Education and Shot by Taliban* by highlighting the victimizing of the Muslim female in the male dominated society. This chapter applies the theoretical tool to the text and proves the hypothesis. Finally the last chapter sums up the main points of the present research and finding of the researcher.

II. Issues of Exploitation of Women and Their Resistance in Malala Yousafzai's *I am Malala: A Girl Stood for Education and Shot by Taliban.*

This research focuses on predicament of women in Muslim community particularly in Pakistan by reading Malala's Yousafzai's *I am Malala: A Girl Stood for Education and Shot by Taliban* with an attempt to explore lower status of women in the society where patriarchal norms and values are dominant in the name of religion. This thesis gives the true picture of orthodox culture and tradition of Pakistani Muslim society, where women suffer tremendously due to rigid and arbitrary application of law against them. In the name of culture and tradition women are treated as inferior beings and exploited. Women are treated as playthings by the predominant patriarchal ideology of the Muslim society. But, Malala as a revolutionary figure does not follow the rigid types of norms and values of Muslim society and fights for the rights of women.

The female characters in the book, *I am Malala: A Girl Stood for Education and Shot by Taliban*, suffer a lot by the male oriented Muslim patriarchal society. Women are treated as the secondary beings in the society. Malala herself is one of the vivid examples of the exploitation and domination of women in Muslim society. Malala is shot by Taliban, in the charge of spreading secularism. She is known for her education and women's rights activism in the Swat Valley, where the Taliban have banned girls from attending school. The Taliban is angry about Malala's public appeals for girls' rights for the education. So, In October, 2012, the Pakistani Taliban shot Malala Yousafzai, a teenager known throughout Pakistan for her outspoken advocacy of woman's rights, especially a woman's right to education. To raise her voice for the rights of women is very risky in a country like Pakistan where Islamic extremists rule the society, but Malala taking risk of her life fights for the rights of

women. Malala thinks that women should realize their potentiality and empower themselves to resist the dominations that cause their identity crisis. She revolts to change the rigid norms and values existing in the society.

This study highlights the social victimization of women in the book, *I am Malala: A Girl Stood for Education and Shot by Taliban* in terms of Islamic Feminism. Islamic feminism is concerned with the role of women in Islam and its main goal is to seek the complete equality of all Muslims. It mainly states the multiple oppression of sexism and class prejudices imposed on Muslim women in the Pakistani male oriented Muslim society. It also reveals the sufferings of Muslim women caused by the multiple oppressions and provides methods to help Muslim women. The Muslim patriarchal society creates different codes of conducts to suppress and dominate females. Women in Muslim countries, especially in Pakistan are discriminated and suppressed by Muslim patriarchal society. Women are not allowed to take part whatever they want. They are considered as the secondary class having no life like the men. Muslim society has emphasized and institutionalized the gendered hierarchical voice and silenced the voice of equity and justice.

Pakistan is an Islamic state and most Pakistani people are religious and conservative. There is a clear distinction between male and female roles in society. Muslim society gives negative attributes to females by taking the help of religion. In Muslim patriarchal society, men have control over women and they determine social values as well as the structures of the society. It is man who explains, analyzes and describes and directs the female since he has the power to define everything else. Women under the Islamic religious law and under the Pakistani patriarchal society are far from enjoy their individual rights. Forced marriages, honor killing and women's

confinements to home by culture and tradition are the realities of Pakistani Muslim patriarchal society.

In this book, *I am Malala: A Girl Stood for Education and Shot by Taliban* Malala vividly depicts the harsh restrictions and torture endured by Muslim women. It describes the lives of women who live in a society where they have few rights, little control over their own lives. They are forced endure the every injustice perpetrated against them. In the Muslim patriarchal society, females are considered as an object and means to fulfill the male's desire. They are victimized sexually, physically and mentally. Muslim society treats them as the domestic slaves. They are bound by strict Muslim society which defines women as nothing more than vessel for sexual relief and breeders of children for the men. Women in Islamic culture have very pathetic condition. They are married against their will. Fathers can legally marry off their underage daughters without their consent. Forced marriages, where the consent of bride is not regarded necessary, is considered legal in the dominating schools of Islamic law. In this regards, Haideh Moghissi writes:

Managed independent of her desire and will, sexuality for women becomes the legal possession of the Islamic community, umma, and, by extension, of the state. Law pertaining to marriage and divorce speak clearly of women's disabilities in enjoying full legal status. The marriage contract and the termination of it, divorce, are negotiated between the state and male citizens, that is, father in the case of marriage, and husband in the case of divorce. Young virgin women, according to the Islamic Shari'a, need the permission of their fathers or guardians to enter a marriage contract; fathers to enter a marriage contract; fathers can legally marry off their children under-age

daughters for a set price, mahr; and man can end the marriage contract without the consent or even the knowledge of his wife. (21)

In this afore mentioned lines Haideh Moghissi remarks that in Islamic societies and communities it is very difficult for the women to seek actively a partner for themselves. They are punished if they found seeking partner for themselves. They are not given rights to discuss about the marriage contract, instead fathers or male guardians are given authority to find life partner for their children.

Islamic Law and tradition does not give authority to women for their marriage and divorce rather father and husband are given authority for marriage and divorce respectively. Father can legally marry of their children for set price. In the way Haideh Moghissi describes the pathetic condition of women in Muslim culture and tradition, in this book *I am Malala: A Girl Stood for Education and Shot by Taliban* Malala Yousafzai describes the harsh restriction endured by Muslim women in Pakistan. She puts the story of Khalida, who is sold by her father in to a marriage to a much old man:

Khalida has been sold into a marriage to an old man who used to beat her, and eventually she ran away with her three daughters. Her own family would not take her back because it is believed that a women who has left her husband has brought shame on her family. For a while her daughters had to collect rubbish to survive. Her story was like something out of the novels I had started reading. (67)

In these above lines, Malala describes the pathetic condition of Muslim women in Pakistan who are treated like no one in a society where only men are given full authority to control the society. Women are totally at the mercy of the male guardians in their life; their father, their brother or husband. Khalida is sold by her own father to

a cruel older man. Her father ignoring her wish married her to an older man for money.

In Muslim society there is an extreme domination over girls in the name of religion. Even though women are not satisfied with the male behavior, they cannot protest but simply destined to accept everything. This depicts the pathetic condition of women in Muslim country where they cannot enjoy their individual freedom and where the basic human rights to women are a still a dream. In this sense Malala puts the story of Shahida who is sold by her father to an old man: “A women named Shahida who works for us and had three small children, told me that when she was only ten years old her father had sold her to an old man who already had a wife but wanted a younger one” (54). This depicts the pathetic condition of women in Muslim country where they cannot enjoy their individual freedom and where the basic human rights to women are a still a dream.

In Muslim societies women are punished if they are found violating Muslim code and conduct. A woman cannot enjoy the right of choosing her life partner in Muslim societies. If women are found violating these rules and tradition, they are given severe punishment. Female’s body is regarded as a commodity to fulfill the needs of man. In this sense Malala puts the story of Soraya, a widow who married a widower from another village and later the couple is punished by religious authority: Malala describes the event as:

In our village there was a widow called Soraya who married a widower from another clan which had a feud with her family. Nobody can marry a widow without the permission of her family. When Soraya’s family found out about the union they were furious. They threatened the widower’s family until a Jirga was called off village elders to

resolves the dispute. The Jirga decided that the widower's family should be punished by handing over their most beautiful girl to be married to the eligible man of the rival clan. (55)

In Muslim societies nobody can marry a woman without permission of her family. In this book a widower married Soraya without the consent of Soraya's family. So when Soraya's family finds about the union they become furious and decided to punish the widower's family by handing over their most beautiful girl to be married to the eligible man of the rival clan. Women though are not satisfied with the male behavior, they cannot do anything but are compelled to accept everything. Though they find themselves dominated and exploited by males they cannot simply express anything against them. Male without carrying pleasure of women, pursues only their own pleasure. They are compelled to follow the command of their male guardians obediently.

Muslim patriarchal society always marginalizes and treats women as inferior to males from time immemorial and considers that women should serve them, obey them and stay within home circle. Female cannot raise their voice against male domination and even though they raise their voice nobody cares and listens to them. The social construction in the patriarchal mind in Muslim societies is so rigid that it does not think other than what the conservative norms dictate. Females are compelled to follow the path shown by her father, husband and the community in the name of rules and regulations or norms and values constructed in Muslim patriarchal society. In Islamic culture women are supposed to wear veil. Because of the fear of punishment many women unwillingly wear veil in many Muslim countries. In this sense, Haideh Moghissi writes:

Legislation and government rule make veiling mandatory. Improperly veiled women are subjected to harsh legal and extra legal punishment. How can these realities be reconciled with idea of the veil as a conscious and well-considered choice by 'Muslim women' designed to facilitate entry to previously barred public space? (43)

It shows that freedom of women is seized through veiling. Veiling system in Muslim communities is compulsory rather than freely chosen mode of dress. Women are forced to wear veil. The authority defend this system of wearing veil on the ground of religious and cultural practices.

In many Muslim stricter nations, women are forced to wear the veil and those who ignore to wear it are results in beatings, harassment or worse. They are forced to wear a veil out of fear of beatings, arrests or honor killings. In this sense Haideh Moghissi writes:

In the Islamic Republic of Iran, Saudi Arabia, and Afghanistan, veiling is or has been compulsory, and the authorities defend it on grounds of religious imperatives and cultural practices. Muslim women were forced to wear the veil at all times in public, because, fundamentalist Muslim men believed that "the face of a woman is a source of corruption" for men not related to them. (78)

These above lines clarifies that in the name of religion and culture women are forced to wear veil in Muslim societies. Muslim extremist believes that face of women is the source of corruption so it should be covered. It is a compulsory rather than freely chosen mode of dress. Freedom of women is seized through wearing veil. In the way Haideh Moghissi says, in the book *I am Malala: A Girl Stood for Education and Shot by Taliban* Malala Yousafzai writes that women in her village are forced to wear veil.

They have to hide their face whenever they goes outside. She writes: “Women in the village hid their faces whenever they left their purdah quarters and could not meet or speak to men who were not their close relatives” (54). In Islamic culture, women are supposed to wear veil whenever they leave their home and whenever they go. They are punished if they found without veil.

Muslim women wear veil out of fear of punishment. They are forced to wear the veil and those who ignore to wear it are results in beatings and harassment. In the book *I am Malala: A Girl Stood for Education and Shot by Taliban* Fazullah, a member of Taliban and Islamic extremist regards women as meant to fulfill their responsibilities in the home and they must wear veil:

Fazlullah’s broadcasts were often aimed at women. He must have known that many of our men were away from home, working in coal mines in the south or on building sites in the Gulf. Sometimes he would say, ‘Men, go outside now, I am talking to the women.’ Then he’d say,’ women are meant to fulfill their responsibilities in the home. Only in emergencies can they go outside, but then they must wear veil.’ (95)

The above extract vividly depicts the pathetic condition of Muslim women. They are compelled to wear veil not because they like it but because of the sole demand of male from female. Though they does not like to wear veil but they are compelled to wear it because of the fear of society. Islamic extremists believe that women must wear veil whenever they go outside. They views that women’s duty is fulfill the responsibilities of family. They must stay in home. Only in emergencies they can go outside, but then they must wear veil. Though they are victimized by the male Muslim

patriarchal ideology, they could do nothing more than criticizing the oppressive patriarchy and its demand of wearing veil.

This research also tries to explore the sexual exploitation of women in Pakistani Muslim patriarchal societies. This text shows that in Muslim male dominated society, there is always the rule of male over females. It is a trend, it is a culture and it is how the society has been formed from the time immemorial. Islam has highly strict, conservative moral laws concerning the role of women and sexuality. In many Muslim countries, a woman's status in society is linked to male family members. Women in Muslim societies are married against their will. They physically abused and raped under the sanction of the law. Their body is regarded as a vessel to fulfill demands of males. In this regards Haideh Moghissi puts her views as:

In Muslim society, the women's body generates fascination and pleasure. It is exploited for procreation, and as a symbol of communal dignity. It is manipulated and its activities are codified. It is covered and confined. It is disciplined for defiance and is mutilated in anticipation of trespassing-all this often sanctioned legally and, particularly, culturally. In Islamic societies, sexuality, the site of love, desire, sexual fulfillment and physical procreation, is, at the same time, for women, the site shame, confinement, anxiety, and compulsion. While approaching sexual pleasure, the Islamic orthodox view develops, at the same time, a justification for sexual hierarchy, with women as a sexual object at the service of men. (20)

This above extract shows the lower status of women in the society where patriarchal norms and values are dominant. In Muslim societies the status of women is very pathetic. They have been treated as commodities. Women's body is exploited for

sexual pleasure. Status of women is depends upon their beauty and their ability of procreation. Women are treated as the domestic slaves and behaved as the saleable commodity. In their family or society, they are behaved as an object where anyone can use it whenever they want. Women must endure a lot of sufferings in the society and the family.

The women in Muslim societies are victimized sexually, physically and mentally. They are frequently oppressed, exploited and silenced. The code and conduct of women are defined by males. Marriage is the legal license of female's domination in the Muslim male dominated society. Women are regarded as a sexual object to serve man. They are physically and sexually abused and it is very difficult for them to get the justice. In this sense it is very relevant to put the story of a thirteen years old girl who is raped and then send into prison for adultery. Malala in the book *I am Malala: A Girl Stood for Education and Shot by Taliban* describes the event as; "Soon our prisons were full of cases like that of a thirteen years old girl who was raped and become pregnant and was then sent into prison for adultery because she could not produce four male witnesses to prove it was a crime" (24). This event clarifies the pathetic condition of women in Pakistan where they are physically, mentally and sexually abused and all this is not considers crime. This thirteen years girl is raped and become pregnant but the concerned authority instead of punishing the man who raped her punished the victim herself. This event proves the pathetic condition of women in Muslim societies where males rule over females.

Muslim fundamentalist are brutal in their treatment of females. Women are considered as the means to fulfill the sexual passion of the males. The brutal image of female sexuality, sexual objectification and exploitation of women are the realities of Muslim societies. Women's status is depends upon their beauty and youth. In Muslim

society women are married against their will and sexually abused from the time of their marriage. In this sense Haideh Moghissi states:

The sure outcome of this palpable sexual hierarchy, incorporated into family laws in Islamic societies, is that women's very existence is serving men, sexually and economically. Women are 'tillage' for the male believer, to go to when he wishes. If a wife refuses her husband's demands, she is to be punished. Rights and obligation of women are based on the view that it is women's religious duty to submit to all sexual demands of her husband. (23)

These lines expressed by Moghissi clarifies the extreme domination of Muslim girls who are married against their will and physically abused from the time of their marriage. Men are regarded as the manager of women's life. Women are religiously compelled to fulfill all the sexual demands of their husbands. Whenever they reach in their puberty age they are married. Their body is exploited for procreation and sexual pleasure. When they get married it becomes religious duty of women to fulfill the all the demands of her husband.

In the book *I am Malala: A Girl Stood for Education and Shot by Taliban* Malala writes the story of a girl who is married in her early age and has two children. She writes:

One of the girl in my class did not return to school that year. She had been married off as soon as she entered puberty. She was big for her age but was still only thirteen. A while later we heard that she had two children. In class, when we were reciting hydrocarbon formulae during our chemistry lessons, I would daydream about what it would be like to stop going to school and instead start looking after a husband. (171)

This story of a girl who has two children but is only at the age of thirteen clarifies the pathetic condition of women in Muslim societies. They are married off as soon as they enter puberty and after their marriage it becomes their duty to fulfill all the demands of their husbands. They are destined to submit themselves to males. Injustice to women is done due to the attitude of males and the laws framed by patriarchal society. Female's body is exploited for men's vested sexual desire and procreation. Women are victimized and excluded from the different opportunities in Muslim societies. They are dominated and marginalized in the Muslim patriarchal society. They are compelled to follow what the society order. To violate the rigid norms and values is shameful activity for them. They are destined to remain under the four wall of male made rules and regulations. In the patriarchal society male are considered as superior, more intelligent and powerful than the women. The females are assigned certain task to be performed without any complain.

In Muslim societies women are suppressed and suffocated within the four walls of patriarchy. They cannot express their feelings, sentiments and emotions rather suppressed them on their inner psyche. In this regards, Miriam Cooke in her book *Women claim Islam* puts her views as; "The image of Muslim women as passive and oppressed has gained currency because it signifies beyond itself to a general category, such as a faith and a culture" (130). Male dominated patriarchal society creates different codes of conducts to suppress and dominate females. In this society women are perceived from the masculine perspective. The patriarchal society creates binaries among males and females and keeps females under their control.

In Muslim male dominated society, there is always the rule of a father over his daughter, as well as husband over his wife. The woman in such society is frequently oppressed, exploited and silenced. Woman's decision is not thought important in the

patriarchal society. It's the head of the family, the man to take every decision. Women are not allowed to make any decision at all. They are always expected to remain silent and behave as a voiceless creature. The patriarchy always dominates the women by snatching women's every right. The ill patriarchy compels the females to do whatever it likes. We find the ill treatment to the woman. The males establish the values for their own benefit ignoring the values of females. The patriarchy ignores the females' notion and imposes the unnecessary restriction upon the female body. In this sense, Valentine M. Moghadam states;

Although the sexual division of labour operates in varying degrees in most of the world, it is particularly resilient in the Arab countries.

Women remain associated primarily with their family roles, and a kind of "patriarchal gender contract" prevails across the region. The cumulative effect is gender-based discrimination and second-class citizenship for women, albeit in varying degrees across the countries of the region. (3)

Women in Muslim societies are associated with their family roles. Society creates different codes and conducts for women and they have to follow it blindly. The females who are endurable to do anything of this society have to struggle a lot. Women are pathetically treated in patriarchal society. They are physically and psychologically victimized by male dominated society that establishes certain restrictions and roles over women. The males want to dominate the females by giving the unnecessary responsibilities. The females are ordered to do what males want. Patriarchy makes the females puppets in its hand. The patriarchal system always wants to keep the females around the periphery of the society. The Muslim patriarchy treats women negatively thinking that they are weak creatures.

In Muslim society roles of female is to serve the family, do household works, rear child and remain away from outside affairs like decision making, understanding politics, getting education, working for earning and many more. They are expected to reside in the home and have to depend upon males for everything. In this regards, Malala in this book *I am Malala: A Girl Stood for Education and Shot by Taliban* writes:

I knew as we got older the girls would be expected to stay inside. We'd be expected to cook and serve our brothers and fathers. While boys and men could roam freely about town, my mother and I could not go out without a male relatives to accompany us, even if it was a five years old boy! This was the tradition...I watched my brothers running across the room, flying their kites and skillfully flicking the strings back and forth to cut each other's down. I wondered how free a daughter could ever be. (20)

This extract shows the gender discrimination prevalent in Muslim patriarchal societies. It depicts the extreme domination over women by male dominated society. In Muslim societies girls are expected to stay in the surrounding of home. Their duty is to cook and serves their brothers and fathers. Malala lives in a society where there is extreme domination over women. They even cannot go out without male relative no matter it was a five years old boy. They are forced to live under the domination of their parents and society since their birth to death. Their existence is depends in the male members of the family. In this sense Malala states the story her headmistress who in spite of being educated and strong depends entirely upon her husband. Malala writes:

In Pakistan we had had a woman prime minister and in Islamabad I had met those impressive working women, yet the fact was that we were in a country where almost all the women depend entirely upon men. My headmistress Maryam was a strong, educated women but in our society she could not live her own and come to work. She had to be living with a husband, brother or parents. (183)

These above mentioned lines depict the pathetic condition of women in Muslim society where they can enjoy their individual freedom. Almost all the women depend entirely upon men. Maryam even being educate and strong women cannot live her own. She has to be living with her male relatives. Malala further writes; “It was always our mother who shopped for our clothes and took us to hospital if we were ill, even though in our culture particularly those of us from village, a women is not supposed to do these things alone” (69). Malala describes about her culture where women are not allowed to go out and do shopping alone. They have to depend upon their male relative to do these things. She further writes; “A woman could not even open a bank account without a men’s permission” (24). This shows the pathetic condition of women in Muslim societies where their status is depends upon men. In this society males are considers as superior and the females are treated as inferior. Women in Muslim patriarchal society do not have equality and freedom. They have been made dependent on the males.

In Muslim societies women are often expected to be obedient wives and mothers staying within the family environment. But men are expected to be protectors and caretakers of the family. Women in Muslim societies are marginalized and oppressed and treated as second class citizen. They face great difficulty in enjoying their freedom. In Muslim society women are punished with other various

punishments, if they are found talking or walking with strange men. It is considered crime if women are found with unknown men. They believe Islam prohibits man or woman from being in complete near or touching to each other, with whom they are not a related. Fundamentalist Muslim believes that women must be punished if she is found with strange man. In this sense, Valentine Shakil Ahmad states:

It was made obligatory for men to grow beards and women to be veiled. Women were not allowed to work outside the home. They were not even allowed to come out of their homes without a male member of the family. The Taliban religious police used to give severe punishment on disobeying the moral orders, including public executions, amputation and stoning. (8)

The codes and conduct of Muslim culture and tradition regards status of women as miner and dependent. Muslim women are destined to follow the rule and regulations of the society which are designed by male dominated society. Malala, in her book *I am Malala: A Girl Stood for Education and Shot by Taliban* writes; “Women in the village hid their faces whenever they left their purdah quarters and could not meet or speak to men who were not their close relatives” (54). Muslim extremists believe that woman are forbidden from being in complete near or touching a strange man. This clarifies the harsh restriction against women in Pakistani Muslim patriarchal society. Women’s rights and duties are based on Islamic religious law, where women cannot enjoy their individual freedom. In this sense Malala also puts the story of a girl who is punished for walking with a strange man; “But Muslim Khan confirmed it was genuine. ‘She came out of her house with a man who was not her husband so we had to punish her.’ He said. ‘Some boundaries cannot be crossed’” (143). A girl is punished because of her guilt of walking with a man who was not husband. This event

clarifies the extreme domination of women in Muslim societies. Women suffer tremendously due to rigid and arbitrary application of law against them.

Women in Muslim societies are punished for violating Muslim norms and values.

They face great difficulty in enjoying their freedom. They are completely dominated by men, who by the grace of God are deemed superior. In Muslim society women are punished with stoning to death or with other various punishments, if they are found guilty of talking to strange men or building of pre-marital or extra-marital relations. In this sense, Vijaya Mahta writes; “There are various punishments like- stoning to death, drowning to death. Solitary confinement leading to death flogging/leading to lashes in public etc. for the crimes like females talking to strange men, their building pre- marital or extra-marital relations” (17). This reflects the harsh restriction on women in Muslim societies. They are punished if are found making the building pre-marital or extra-marital relation or violating any rules and regulations of the society. In this sense, Malala in her book *I am Malala: A Girl Stood for Education and Shot by Taliban* put the story of a girl called Seema who is poisoned by her own family because she is found flirting with a man to whom she loves:

There was a beautiful fifteen year old girl called Seema. Everyone know she was in love with a boy, and sometimes he would pass by and she would look at him from under her long dark lashes, which all girls envied. In our society for a girl to flirt with any man brings shame on the family, though it’s all right for the man. We were told she had committed suicide, but we later discovered her own family had poisoned her. (54)

This above mentioned extract depicts how tragically and painfully women are punished if they are found violating the Muslim norms and values of society. Seema’s

guilt is found because of her flirting with a man. Even though she is flirting with a man whom she loves, she is punished. Because of guilt of flirting with a man she is poisoned by her own family. Women are also not allowed to sing or dance in Muslim societies. If they are found dancing or singing Muslim orthodox society punished them. In this regards, Malala puts the story on Sabana who is shot because she is found performing dance:

People heard her screaming, 'I promise I will stop! I promise I won't sing or dance again. Leave me, for God's sake! I am a women a Muslim. Don't kill me!' Then shots rang out and her bullet ridden body was dragged to Green Chowk. So many bodies have been left there that people started calling it the Bloody Square. We heard about Shabana's death next morning. On Mullah Fm, Fazlullah said she deserved to die for her immoral character and any other girls found performing in Banar Bazaar would be killed one by one. (123)

These above lines describe the ill treatment of women in Muslim society. Muslim fundamentalist believes that women must be punished if they are found dancing or singing. Shabana is punished to death because she is found dancing and singing in Banr Bazaar, a Muslim society. It shows, how Muslim women are exploited and dominated in Muslim society in the name of religion.

This thesis depicts conservative Muslim society and orthodox culture of Pakistan in which there is a domination and exploitation of women. Equality and justice for women cannot be fully actualized within a Muslim patriarchal society. Society gives negative attributes to females by taking the help of religion. There is harsh restriction against women. Muslim patriarchal society creates different codes of conducts to suppress and dominate females. They cannot fully enjoy their individual

rights. Women are deprived of going school in Muslim societies. Islamic extremist and Taliban in Pakistan opposed people's view to educate their child. In this regards, Shakil Ahmad states:

The Taliban destroyed and damaged both girls' and boys' schools in the area. Although the Taliban did not openly oppose boys' education, still they damaged it along with girls' education...Education has been a major challenge for Pakistan, especially in rural areas that are culturally rich and rigid and where it has always been ignored as compared to urban areas. (1-14)

Ahmad argues that in Pakistani culturally rich and rigid society education for girls is not allowed. Taliban challenging the girl's education destroyed and damaged schools. They believe that going to school for girls is against Islam. So in name of religion they deprived girls rights get education. In this regards, Malala in her book *I am Malala: A Girl Stood for Education and Shot by Taliban* puts the story of Mullah Ghulamullah who opposes the education of girls. Mullah Ghulamullah says to Malala's father to close the girl's school. He said:

I am representing good Muslims and we all think your girl's school is haram and blasphemy. You should close it. Girls should not be going to school,' he continued. 'A girl is so sacred she should be in purdah, and so private that there is no lady's name in the Quran as God doesn't want her to be named. (77)

Mullah Ghulamullah, representing the voice of all Islamic extremist, argues that girls should not go to school. He believes that girl's school is haram and blasphemy. This shows the violation of women's rights in Muslim societies. Muslim society creates different code and conducts to suppress women. Women are forced to follow Muslim

norms and values strictly. In this sense, Malala also puts the story of Sufi Mohammad who speaks against girl's education; "One day Sufi Mohammad proclaimed from jail that there should be no education for women even at girls' madrasas, (97). In Muslim societies women are deprived of enjoying their individual rights. Malala also describe how her father is threatened for opening the school for girls; "When we arrived back at school after Eid, we saw a letter taped to the gate. 'Sir, the school you are running is Western and infidel,' it said. 'You teach girls and have uniform that is un- Islamic. Stop this or you will be in trouble and your children will weep and cry for you'" (100). Islamic extremist believes that to teach girls in against Islam. So they threatened Malala's father to punish if he does not stop to teach girls. In Muslim society Islamic extremist kills or gives various punishments to the people who speaks for the education of girls. Malala is shot by Taliban because she speaks for the rights of girls to get education. Malala writes:

While I was hovering between life and death, the Taliban issued a statement assuming responsibility for shooting me but denying it was because of my campaign for education. 'We carried out this attack, and anybody who speaks against us will be attacked in the same way,' said Ehsanullah Ehsan, a spokesman for the TTP. Malala has been targeted because of her pioneer role in preaching secularism. (216)

Malala Yousafzai is attacked by members of the Taliban who objected to her education and women's rights activism in Pakistan. Pakistani Taliban attempted to assassinate Malala Yousafzai, who advocates for the woman's rights, especially for the woman's right to education. This event clarifies the harsh restriction against women in Pakistan where rights of women are based on Islamic religious law.

Women are suppressed and dominated in the name of religion.

The Muslim patriarchal society creates different codes of conducts to suppress and dominate females but in this book *I am Malala: A Girl Stood for Education and Shot by Taliban*, Malala violates such male centered rules and regulations and fights for the rights of women. In Muslim patriarchal society females are treated as commodities. Muslim fundamentalist are brutal in the treatment with females. But Malala fights for women's rights in a repressive, fundamentalist Islamic society, where severe punishment is practiced for breaking social and religious laws. Malala as a revolutionary figure fights for the rights of women by breaking the Muslim traditional norms and values. In Pakistani Muslim society women are forced to wear veil but Malala going against Muslim orthodox culture and tradition does not wear. In this sense, Valentine M. Moghadam says:

Given such extreme views of gender, culture, and religion on the part of Islamists, it is not surprising that many Middle Eastern feminists responded with fierce critiques that singled out religious laws and cultural practices such as veiling as sources or symbols of women's oppression; they condemned Islamic fundamentalism as misogynist; and they called for secular and democratic political-legal frameworks as the best guarantee of citizen rights. (14)

In these above lines, Valentine M. Moghadam argues that many Middle Eastern feminists criticizing Muslim religious laws and cultural practices condemns Islamic fundamentalism as misogynist. They regards vailing as a symbol of women's oppression. Malala also challenging the Muslim norms and values does not were veil. She writes:

Women in the village hid their faces whenever they left their purdah quarters and could not meet or speak to men who were not their close

relatives. I wore more fashionable clothes and didn't cover my face even when I was teenager. One of my male cousin was angry and asked my father, 'Why isn't he covered?' (54)

The veiling of Muslim women is necessary in Pakistani Muslim society but Malala going against the Muslim norms and values does not cover her face. Even though her own male cousin is angry at Malala for not wearing veil, she does wear veil but wears more fashionable clothes. Every woman is expected to wear veil in Pakistani Muslim society but Malala challenges Muslim rights of women. Muslim fundamentalists believe that women are not allowed talk and walk with unknown man. Fazlullah says that women are meant to fulfill their responsibility in the home. They must stay at home. But Malala criticizes Fazlullah's words and says; "I was confused by Fazlullah's words. In the Holy Quran it is not written that men should go outside and women should work all day in the home" (95). Malala believes that it is the Muslim patriarchal norms and values which make women suffer in the society.

Malala also fights for the women's rights to get education. She is emerged as the advocate of the rights of children. Muslim fundamentalist believes that education for women is against their religion. So, they prevent women from getting education in Muslim societies. In this regard, Shakil Ahmad states:

After that, they started destroying boys' school buildings as well. On the other hand, the Taliban were against education for females from the beginning. One of the interviewees said that may be the Taliban were against the girls' education because of their patriarchal thinking. All of the respondents were of the view that in the beginning the Taliban were strictly against female education. They were against the co-education and the modern way of dressing of the girls. (29)

This extract shows that Taliban are against the girls' education because of their patriarchal thinking. Taliban are of the view that female education is against the law of Islam, and thus women are not allowed to receive education. So, because of their conservative and patriarchal thinking they are strictly against female education. But Malala advocates for girls' education in the face of the Taliban's suppression of the women's rights. Malala Yousafzai challenged the Taliban in Pakistan and demanded that girls be allowed to receive an education. She thinks that no one could stop women from getting education. She writes; "We believed school would start again. The Taliban could take our pens and books, but they could not stop our mind from thinking" (122). Malala thinks that Taliban could not stop women from getting education. She says that Taliban could snatch women's pen and books but they cannot snatch women's desire to get education.

In Pakistani Muslim patriarchal society it is very risky business to speak for the rights of women. Muslim patriarchal society has created different norms and values for women. The one who speaks against those norms and values is severely punished. Muslim extremist believes that women are not allowed to get education because to get education for women is against their religion. But Malala fights against the rigid norms and values of the Muslim society. She writes:

They cannot stop me. I will get my education if it's at home, school or somewhere else. This is our request to the world- to save our schools, save our Pakistan, save our Swat... 'They can stop us going to school but they cannot stop us learning,' I said. I sound hopeful but in my heart I was worried. My father and I went to Peshwar and visited lots of places to tell people what was happening. I spoke of the irony of the

Taliban wanting female teachers and doctors for women yet not letting girls go to school to qualify for these jobs. (134)

Malala challenging the Muslim norm and values speaks for the rights of women to get education. Muslim society has values women in terms of secondary object. Women are compelled to follow the path shown by the rules and regulations or norms and values constructed in Muslim patriarchal society. But Malala going against Muslim norms and values fights for the rights of women. She says that even though they are stopped from going school but no one stop them from learning. Yousafzai continued to speak out about her right, and the right of all women, to an education. She further writes; “I would do everything in my power to help educate girls just like her. This was the war I was going to fight” (182). Seeing the pathetic condition of women in Pakistan she is determined to do everything in her power to fight for the rights of women to get education. She says that she has a dream to see peace and education for every boy and every girl in all over the world, “Peace in every home, every street, every village, every country- this is my dream. Education for every boy and every girl in the world. To sit down on a chair and read my books with all my friends at school is my right. To see each and every human being with a smile of happiness is my wish” (265). The rights granted to women by Muslim society are guided by patriarchal ideology. A Muslim girl gets less freedom in education pursuit or participation in activities at home or school. Women are deprived of getting education in Muslim societies. But Malala raises her voice in support of the education and emancipation of women to complete her dream to see the education and peace for every boy and every girl in the world.

Malala raises her voice in support of women’s emancipation as well women’s education. She is an advocate of educational and social qualities for women. In the

case of education of women in Muslim societies, Malala believes that education system in Muslim societies is men made. Islamic fundamentalist believes that getting education for women is against their religion. So Women are deprived of getting education in Muslim societies. They are forced to wear veil. Women are also not allowed to talk and walk with a strange man. They are punished if they are found violating these Muslim norms and values. Women are dominated and exploited in the name of religion. But Malala goes against the Muslim norms and values and fights for the rights of women.

III. Conclusion: Predicaments of Women in Muslim Society

This thesis explores the predicaments of women in Muslim societies throughout the Malala Yousafzai's book *I am Malala: A Girl Stood for Education and Shot by Taliban*. It depicts how women have been dominated and exploited in Muslim societies especially in Pakistan. It reflects the pathetic condition of women in Muslim society where they are victimized in the hands of people who have been privileged by patriarchal Muslim norms and values. Muslim Society gives negative attributes to female by taking help of religion. They are punished if they are found violating Muslim patriarchal norms and values. It also depicts the resistance of Muslim women to Muslim patriarchal norms and values which is proved through the story of Malala. Malala as a revolutionary figure fights for the rights of women, especially she fights for the rights of women to get education. This thesis gives the picture of Pakistan where women are treated with extreme brutality in the name of religion. The society tries to put women under its control giving negative attributes to women.

This study depicts victimization of women by conservative Muslim society and its orthodox culture where Muslim patriarchal norms and values are dominant in the name of religion. It presents the bitter realities of women in Muslim society, especially in Pakistan. In the name of culture and tradition women are dominated and exploited. They are punished if they are found violating norms and values of the society. In the book *I am Malala: A Girl Stood for Education and Shot by Taliban* Malala is shot by Taliban because of her appeal for the rights of women to get education. Taliban banned the girls from going school because they think education for girls is against their religion. Women are forced to wear veil in Muslim society. Malala says that women in her village are forced to wear veil. They have to hide their face whenever they go outside.

This thesis reflects the pathetic condition of women in Muslim society. They are dominated and exploited by the Muslim patriarchal society. In the book *I am Malala: A Girl Stood for Education and Shot by Taliban* Khalida is sold by her father into a marriage to an old man. Similar is the case of Sahida who is sold by her father to an old man when she was ten years old. Her father sold her to a man who has already a wife. In Muslim societies the status of women is very pathetic. They have been treated as commodities. Women's body is exploited for sexual pleasure. In this sense Malala puts the story of a thirteen years girl who is raped and becomes pregnant but the concerned authority instead of punishing the man who raped her punished the girl. This shows the extreme domination over girls in Pakistan. Women are married off as soon as they enter puberty and after their marriage it becomes their duty to fulfill all the demands of their husbands. In this case, Malala describes the story of a thirteen years old girl who is married in her early age and has two children.

This thesis also depicts the gender discrimination prevalent in Muslim patriarchal societies. Malala lives in a society where there is extreme domination over women. They even cannot go out without male relatives. Malala lives in a society where women are expected to stay in the surrounding of home and have to depend upon their male relatives for everything. Malala states the story of her headmistress who in spite of being educated and strong depends entirely upon her husband. A woman is not supposed to do these things alone. Malala states that in her society a woman could not even open a bank account without a man's permission. In Muslim society women are punished with other various punishments, if they are found talking or walking with strange men. In this regard, Malala describes the story of a girl who is punished for walking with a strange man. Malala also puts the story of a girl called Seema who is poisoned by her own family because she is found flirting with a man to whom she

loves Women are also not allowed to sing or dance in Muslim societies. A girl named Shabana is punished to death because she is found dancing and singing in Banr Bazaar, a Muslim society. This shows how tragically women are punished if they are found violating the Muslim norms and values of society. Islamic fundamentalist also opposes the education of girls. They punish the people who speak for the education of girls. In this book, Malala is shot by Taliban because she advocates for the woman's rights, especially for the woman's right to education. This event clarifies the harsh restriction against women in Pakistan where rights of women are based on Islamic religious law.

This thesis also explores the resistance of female to Muslim patriarchal norms and values, which is proved through the story of Malala. Malala goes against the Muslim patriarchal norms and values and fights for the rights of women. Vailing is compulsory in Pakistan but Malala challenge the norms and values of the society by not wearing veil. Islamic fundamentalists believes that women's duty is to fulfill their responsibility at home. They must stay at home. But Malala criticizing the Islamic fundamentalists says that in the Holy Quran it is not written that men should go outside and women should work all day in the home. Malala also fights for the women's rights to get education. Malala thinks that no one could stop women from getting education. She says that Taliban could snatch women's pen and books but they cannot snatch women's desire of learning. In Pakistani Muslim patriarchal society it is very risky business to speak for the rights of women. But, Malala challenging the Muslim norm and values speaks for the rights of women to get education. Seeing the pathetic condition of women in Pakistan she determined to do everything in her power to fight for the girl's education. She is emerged as the advocate of the rights of children. She says that she has a dream to see peace and education for every boy and every girl in all over the world.