

I. Representation of patriarchal Domination

Joe Ferraries's novel *The Night of the Miraj* shows how Muslim women are suppressed and oppressed by their culture, religion and patriarchy and why women's resistance is necessary in order to overcome the suppression, oppression, domination and inhuman behavior. In this novel Ferraris presents the lived picture of Muslims culture where women are marginalized in every spare of life. Patriarchy tries subduing females through culture and religion, which are originated by patriarchy.

This novel reveals the story of Saudi Arab, a Muslim country. It presents the pathetic condition of Muslim women, which is wrapped up in a murder mystery. Nouf, whom they found dead in the desert and Nayir and Hizaji try to find out the murderer. We come to know from the other characters that Nouf is so rebellious, who does not want to obey what their culture and society impose up to them. She is impregnated by her own step brother Oathman. Her parents are planning to arrange her marriage, in the early teenage. Likewise, another female character Katya Hizaji is also suffering from the culture. Eventhough she receives her Ph.D, she is confined to teach in a girl's school. Abir, Nouf's sister, despite saying her problem in front of her parents, it is telegraphed that she kills her sister because Nouf is going to marry with the person whom she loves.

The story of the novel is about Saudi Arab, which presents the subordination of female. The female characters mentioned above are from Muslim community which is considered as having strict religious and cultural values.

The female characters presented in this novel belong to Muslim community; they have become victim at the hand of those cultures and religion. This community, that is Muslim community considers women not equal to man; women are treated as secondary object. Muslim society is based on the hierarchal relationship between male

and female. In this society males are powerful, they can do whatever they desire, but female, on the other hand, cannot do anything according to their will. In this society females are taken as puppet on the hand of patriarchy. Females are supposed to act according to the wills and desires of patriarchy. That is to say, female are compelled to suppress their desires and aspiration. Female's position in patriarchy is just like a caged bird. Just like a caged bird. They are confined within the four walls of their house.

Nouf, Hijazi and Abir become the victim of domestic violence, forceful marriage and unemployment. In the Muslim community girls are compelled to face forceful marriage and child marriage, Nouf is only sixteen years old and her parents are arranging her marriage. When a girl is above twenty she is supposed to be inappropriate for marriage. In Muslim community, when a girl enters into her teenage, their family hurries up to perform the marriage of their daughter. The Shrawis family is going to marry their daughter Nouf on her age of sixteen. Girls are compelled to marry whom their family chooses, they are given the several domination if they reject their parents proposal.

Although, females like Nouf and Hijazi are severely dominated in Muslim culture, they have limitation in their choices. They are not allowed to raise voices against their culture and religion. But, it does not mean that they always bear whatever their culture allows. They are not a mere object in the hand of patriarchy but they set their sense of resistance against manipulated psyche of patriarchy and biased cultural laws. With the span of the time female becomes conscious about their domination and try to raise their voice against biased rules. Because of their consciousness they become aware of their domination. They take patriarchy on the

one hand and biased cultural and religious laws on the other hand as their hindrance and set their sense of resistance against those dominating agents.

Not only patriarchy, Muslim culture is also in favor of males. All the cultural rules and laws support to dominate female in Muslim culture. In Muslim culture females are not allowed to walk alone outside, they have to go with their escort, appointed by their families. For Nouf, Mohammad is appointed as escort and Abdullah for Hijazi. Apart from that they are not allowed to expose their face to the strangers; Muslims women can show their face only to their family member. If a women walks with strangers, it is supposed to be a zina crime. According to the Muslim culture there are separate schools for girls and boys; teachers also are from the respective sex to respective schools. Women are not allowed to drive the vehicles like bikes, cars, trucks etc. People do not dear to defy the iron clad Muslim laws which are tight bounded and strict.

Since the publication of the novel *The Night of the Miraj* by Zoe Ferraris, it has received many critical appraisals. It was published in 2008. Ferraris is a American writer, born in America and married for a short time with a wealthy Saudi man. Though numbers of critics have analyzed this novel most of the critics have highly appreciate it. Being debut novel of the writer most of the critics and reviewers praise it for the writers technique of telling story. In this regard, Ed Wood reviewed this novel in *The Independent* as following:

Zoe Ferraris's debut novel arrives in timely fashion. A look at how Saudi Arab's Muslims mores and Sharia law affects gender relationship, wrapped up in a murder mystery. *The Night of the Miraj* is an antidote to the ever increasing numbers of books set in Afghanistan or Iraq with war as her subject. (17)

For Wood this novel shows the relationship between tight bound Muslim laws. Wood praises this novel because it is the first book set in Saudi Arab, Muslim country after the war in Afghanistan and Iraq.

Likewise, commenting the text *The Night of the Miraj*, Sarah Weiman writes:

Restrictive and iron clad rules. Nayir may chant “Allah Ferraris does not skimp on structural elements necessary for a good mystery imbuing the story with escalating suspense that all but makes a telegraphed revelation of the murderer’s identity. But *The Night of the Miraj* is more concerned with exposing a simmering world of heightened emotion held in cheek by the culture’s forgive me for imagining her ankles” early in the search for Nouf and he may be resigned to longing for female companionship he might never had, but he also approved of the order imposed by the Saudi society. (23)

Sarah sees Saudi society as the simmering world. For her this world is tight law bounded. According to her, not only female but male are also bounded by the Sharia law. A young man Nayir cannot imagine the body of female because of the limitation of law. Longing for opposite sex’s body is also a major crime for their culture. She sees equally pathetic condition of male and female in the Saudi society. According to her the hero of novel Nayir is equally suffering from the iron clad Muslim law as the suffering of women. Despite of their desires, in the Muslim society, they have to follow the order as imposed by the society and cultural laws.

In the similar fashion, Thalasha Ali is another reviewer of the novel.

Commenting on the text Ali says:

The first fascination of this book is that it gives a glimpse of how a wealthy Saudi family lives. The contrast between the casual worldly-

wise freedom of the man in the family and the semi insular existence of women do have a few areas where they are allowed a bit of choice. For example, they are free to go jet skiing in the sea in their Island home but they still have to wear clothing that mostly covers them.(32)

For Thalasha Ali, as presented in the story, it is a story about a wealthy Saudi family where the sexual segregation between male and female is apparent. For her, in the family males have freedom of choice, they can do whatever they like and go wherever they want but female have limitation of their choices. For Ali, in this society females have 'semi-insular' existence; their existence is confined by the male dominated Muslim society. Despite of their will they have to cover their faces by Burquas. Actually they do not want to wear such cloth which covers them, but it is the orthodox biased society which compelled them to wear it.

Similarly, Emma Hagestadt, another reviewer, commenting on the nature of the hero Nayir, she says:

Nayir is a difficult, distant man internally turns between his natural male urges and his religious beliefs: he makes for a compelling hero. As the mystery unfolds, he almost becomes a kind Muslim Rebus. His personal life and the crime get inextricably intertwined, his reputation put on the line. Touching details, such as buying a Colombo style detectives coat on a sweltering day but being too shy to wear it. Contrast with his displays of male's arrogance and intellectual timidity. (12)

Emma Hagestadt sees Nayir, the hero of the novel *The Night of the Miraj*, as a difficult character. For her he is torn between his religious faiths and his natural masculinity. At the beginning of the novel he is a Orthodox Bodeium Muslim mores, who totally follows the Muslims law by suppressing his natural males desire. But in

the course of time he is sexually attracted toward his investigation partner Katiya Hijazi. Nayir is the agent of patriarchy and tight bounded Muslim cultural and religious laws but he becomes too shy to do what other Muslim men do. That's why for Emma Nayir is a complex hero.

Though the afore-mentioned critics and reviewers have observed and interpreted the novel from different critical prospective, but non of the critics have observed it as a suppression of third world female and their sense of resistance against patriarchy and biased Muslim cultural and religious laws. That is to say, no one has critiqued it from the Third World feminist prospective. Without the proper study of this text from the perspectives of Third World feminism, the meaning of this novel will be incomplete. So that, the present research proposes to carry out the research from the Third World Feminism. Especially this research will bring the concept of prominent Third World Feminists like: Gayatri Chakravorty Spivak, Chandra Talpade Mohanty, Uma Narayan, Sara Suleri and the like.

The Night of the Miraj depicts the picture of the females who belong to the Saudi Arab that is Third World. We can clearly notice the condition of Muslim women which is, in the novel, wrapped up with the murder mystery. This novel presents how Muslim community is oppressive toward female and why females are compelled to protest against the domination, exploitation, suffering, torture, subordination etc. In order to dig out the meaning of this text it is impossible without the proper study of this text from the Third World Feminist prospective. Now a question can arise; why Third World Feminism is a suitable tool for the critical analysis of this text? This novel, *The Night of the Miraj*, is based on Saudi Arab. Saudi Arab is a Arabian Muslim country and generally Arab world falls on the category of the "Third World". As this novel depicts the unique experiences of

Muslim women, it seems contextually relevant to apply the concept of Third World Feminism. It does not become justice to analyze the text from feminism as such.

Third World Feminism is that branch of philosophy which deals with the unique experiences like: love, marriage, education, and employment etc, of the women in the so called third world countries. The feminist who are engaging in such activities are known as Third World Feminism. Third World Feminist sees the loop holes of Western feminism in its inability to address the history and heritage of the Third World. In the early 1990s, many feminist critics from Third World began to argue that Western feminism as such cannot deal with the issues and experiences of third world females. It seeks to challenge the essentialist definition of feminity of Western feminism, which are over emphasized and over generalized version of the experiences of upper middle class white women. That's why, Third World Feminist critics feel the essentiality of the establishment of their own type of critique, which is based on the experiences and feelings of Third World females. Therefore, it is claimed that Third World Feminism spreads as a branch of philosophy to response the failure of Western feminism. This branch of Philosophy applies to show the condition of so called Third World, where they are suffering from double marginalization.

Different theorists like Chandra Talpade Mohanty, Gayatri Chakravorti Spivak, Sara Suleri, Uma Narayan and others hold the view that Western feminism assumes that all of us of the same gender, class and culture are socially constitute as a homogenous group in problematic. Third World Feminist criticizes the Western feminist notion of sameness and homogeneity of their problems and experiences. For the Third World feminist, homogeneity is not the product on the basis of biological essentials, rather it is, for them, is on the basis of other sociological essentials. A Third World feminist critique departs from the Western feminist's view that all the

women all over the world share similar sorts of problem and experiences. Departing from Western feminist generalizing notion, Third World Feminist put their notion that: according to place, culture and society experiences of women also differ. Because of the cultural and social diversity the problem faced by the Western female and the Third World women do not correlated. According to Chandra Talpade Mohanty, women in the Third World feel that Western feminism bases its understanding of women own “internal racism, classism and homophobia”(49). Uma Narayan argues that, since Western feminism cannot locate the unique experiences of Third World cultural designation, it is invalid in such context, she says “Third World feminism is not a mindless mimicry of Western agenda”(13). For her there is something new in Third World Feminism which is boycotted by Western feminism.

This research also traced out the influence of Muslim culture in the novel. According to the Muslim Holy Scripture Quoran all the creatures in the world are same. Quoran also denies the demarcation between male and female. But patriarchal Muslim society going against their own scripture dominates women as if they are secondary. Arabian culture as depicted in the novel treats women as a mere object or secondary things and male as a primary subject. In this culture women have a no freedom of choice, they have to follow what their culture suggests them to do, and otherwise they are supposed to be a prostitute. Muslim culture restricts girls to choose their life partner, they are not allowed to expose their faces to the person who is not the member of their family. Women are not allowed to drive bikes, car, trucks etc. Apart from that they are not allowed to walk alone; they have to go with a escort, mostly their brother, cousin, or the person whom their family trust.

Muslim culture is generally segregated. There are some restrictions to male also but in comparison with female male have many times freedom of choice. Male

can walk alone outside the house and can go wherever they want. That is to say, Muslim society going against their holy book crates their own types of culture, which in its nutshell is in support of traditional patriarchy. Therefore, this research in its extreme, aims at foregrounding the significance of the importance of women resistance there by deconstructing the manipulated males psyche and biased Muslim cultural laws.

In this novel *The Night of the Miraj*, Zoe Ferraris depicts the Arabian society as such. In the novel female character become the victim of double marginalization, on the one hand they are suffering from the patriarchy and on the other hand from their social and cultural mechanisms. Female character becomes the victim of domestic violence, forceful marriage, unemployment and so on. In the novel female character are compelled to face these shorts of problems because they belong to Muslim community. Since Muslim society is rigid and conservative, they are compelled to bear these problems. This is the departing point of Western and Third World feminism. Women living in the Western countries do not faced such types of problems. In Western countries women are free to act according to their will, they can go wherever they likes, they are free to choose their life partners and can involve various love affairs. They are not confined inside the four walls of their house. The education system is totally different in western country and there are equal chances to get job of educated women like men. Therefore, it can be claimed that to believe all the women throughout the world share similar sorts of problem is problematic. Apart from gender, religious, cultural and social factors should be considered.

The research paper has been divided into three different chapters. The first chapter is about the general introduction of the research. This chapter focuses in the issues like patriarchy, subordination of women, influence of Muslim culture in the

primary text, *The Night of the Miraj*. It includes the general survey of the novel, hypothesis, critics and point of departure. The second chapter focuses mainly on the textual analysis of the novel on the basis of theoretical framework, the Third World Feminism. Apart from that, the same chapter also includes the importance of female resistance against their domination and sufferings. The same chapter also includes the influence of Muslim culture with reference to critical analysis. It shows the gap between male and female in Muslim world and significance of women resistance against those cultural laws. And the last chapter concludes this research paper with the explanation of textual evidence and applied theoretical modality. It indeed comes to conclusion as summary of exploitations and arguments as presented in the preceding chapter that proved Zoe Ferraris's novel to be burdened with female group suffering.

II. Suppression of Female and Women's Resistance in Zoe Ferraris's *The Night of the Miraj*

Zoe Ferraris's novel *The Night of the Miraj* excavates how Muslim women are suppressed by their culture, religion and patriarchy, and why women resistance is inevitable for them in order to overcome the domination, suppression and inhumanistic behavior. Ferraris reveals the story of Saudi Arab and shows how the women are marginalized in this society and how they try to raise their voice against the patriarchy. The female characters of the novel not only try to resist male hegemonic patriarchal society, they also try to defy the biased cultural and religious laws. In the Muslim country it is because of patriarchy, religion and culture female are suppressed.

Patriarchy is a social system in which the role of male is the primary, authority figure in central of social organization where males hold authority over property, female and children. Basically it implies the institutions of male rule and privilege. Therefore, it refers to power relation between male and female where female occupy subordinate status as worker in family and society whose creativity or productivity is exploited and appropriated by males.

The Night of the Miraj presents the condition of Muslim women, where they are underestimated, bitten and terrorized within the four walls of their house where they grew up in. Especially, it reveals the pathetic condition of Nouf, who is found dead in the desert. But the story centers on her investigation, next character of the novel Katya Hijazi is well educated, received Ph.D but did not get appropriate job. Another female character Abir, who is Nouf's sister, at the last part of the novel, it is telegraphed that Abir killed Nouf because Nouf is going to marry with Abir's lover.

The above mentioned females face pathetic condition from their own Muslim family. Since the Muslim culture is very strict and conventional, this female has become the escape goat of the very nature of the culture. In this community females are not allowed to live the live according to their wishes, rather they have to move according to the desire and interest of their families. They are not supposed to come in to the contact of public. Even they are not allowed to show their faces to the strangers. That is to say patriarchy, religion and culture chain them within the four walls of their homes. In the case of the marriage also they have to marry whom their parents choose. Making love is not regarded as usual rather they take it as a crime.

When women face excessive violence, torture, suffering, exploitation and suppression they become conscious about their domination; and they raise their voices against the biased social norms and values. Such norms and values are the by product of patriarchy. Both religion and culture are formed on behalf of male or patriarchy. Both of the system put male at the centre, where as female are on the margin. In other words, it is through culture and religion patriarchy perpetuates its ideology upon females. In order to overcome the domination, torture and violence women try to resist against the dominating factors. Females resist against patriarchy in different way. Sometime they resist making bond between them and sometime they resist personally. Especially in this text female resist personally. Nouf is most rebellious before her death, we cannot see her on stage but we come to know her character through other characters.

In patriarchal society, the relationship between male and female is like colonizer and colonized. Females are colonized in patriarchal system. Just like colonizer imposed their ideology upon colonized people, patriarchy in the similar manner imposes its ideology upon female. Colonial subject in colonization cannot

move according to their wishes; rather they are compelled to act according to the interest and the desire of colonizers. In the similar fashion in patriarchal social system women are prescribed the hierarchal norms of the society, constructed in favor of patriarchal hegemony. Patriarchy does not give them respectable position rather confined in secondary.

The society which is based on the rules and norms of patriarchy always has the tendency to utilize male's role by disempowering female. It takes women just as passive victims who stay at home and engage only in domestic activities. In patriarchal society, females are controlled and disciplined with the help of different discourses that includes stereotypes, ideal images, gender role, as well as various myths. Such discourses hegemonically rule over women. As a result, women have been compelled to play their role as passive victim rather than co-workers of society. Thus patriarchy seems to both structure and ideology according to which men is superior and all powerful to women. In this way, the relationship between male and female under patriarchy is none other than that of domination, suppression, oppression and exploitation despite the equal involvement of both in hardship and happiness.

In the Muslim society the condition of women is rather pathetic. According to the Muslim law a women is not allowed to expose her face except her family member. They have to cover their face with veil (Burkha). If a woman shows her face to stranger, in the community it is taken as a crime and a subject of severe punishment. Nayir is an orthodox Muslim so Oathman suggests Katya Hijazi to wear veil, he says: "just go with your escort and be sure to wear your Burqa. It should be fine" (150). In an another incident, while Fadah is talking with Nayir by exposing her face, her brother Tahasin scolds and chases her, he asks her "did you show him your

face?"(294). without protesting she ran away thinking that she will be punished if she remain there. In this context Mohnanty Chandra Talpade says such veiling of Muslim women in Muslim society as

To assume that the mere practice of veiling women in a number of Muslim countries indicates the universal operation of women through sexual segregation not only is analytically reductive but also proves quite useless when it comes to the elaboration of oppositional political strategy (34).

Mohanty sees patriarchal ideology behind veiling of Muslim women. For her such act of veiling of women is reductive and useless act for feminists. Thus, the veiling of women in Muslim countries is only a system of sexual segregation.

In Muslim society girls are not supposed to choose their life partner. They have to marry with the person chosen by their parents. If they choose their boyfriend or even fall in love with a person before their marriage, their society assumes it as a crime. Katya Hijazi at the beginning of the novel has attraction towards Oathmen. She makes plan to marry with him. But when father Abu Hijazi know that he is in great tension. Ferraris explains his tension "more likely, the source of Abu's tension was Abu himself and his old fashion notions that a child marriage should be a bargain between the parents"(141). Abu want to arrange Katya's marriage according to their tradition. The world tradition of the Muslims society is that, they take marriage as bargaining between customer and shopkeeper. That means girls have no permission to choose their husband or they are not allowed to move according to their will. The same is the condition in colonial period. Like the female in Muslim society colonized

people have to move according to the will of the colonizers. Bill Aschroft in this context says:

Both patriarchy and imperialism can be seen to exert analogous forms of domination over those they rendered subordination. Hence, the experiences of women in patriarchy and those of colonized subject can be paralleled in a number of respect.(101)

For Aschroft there is the parallel / same kind of relationship between patriarchy and colonization. According to him either in one or other way both of them is dominating factors. Thus, the experiences of colonized people and the females in patriarchy are same.

Even though females are suffering from patriarchal suppression, there are other factors which are playing important role as supporting materials of patriarchy. Beyond the patriarchy, culture and religion, educational institutions, socio-economic background considered as the responsible factors for women oppression and suffering. Louis Tyson, in this regard says, “while all women are subjected to patriarchal oppression, each women needs desires and problems are greatly shaped by her races, socio- economic class, sexual orientation, educational experiences, religion and nationality”(105).

Third World feminism believes that the views of white Feminists are Euro-centric towards women in the countries of the third world, they are trying to impose western model of feminism. This imposition sometimes becomes inappropriate to the particular condition of the third world countries. White feminists hesitate in legitimizing the other feminist appraisals in non- European or non- American societies or countries for they consider the non- Western feminist’s trends as mere copies of the west. Non-Western feminist hardly approve the western feminist as the

theory speaks in favour of all ranks and races. White feminists are more of imperialist than of feminist. They speak more for the right of white upper class women interest than of general women. True feminist sentiment lies in the marginalized non-western societies. White Euro- centric feminists are challengin for their essential things and universalizing theories of women's common oppressions. Regarding this issues Uma Narayan says:

While women in western context might be unfamiliar with the violence against women connected to the contemporary functioning of the institution of dowry and arranged marriages they are no strangers to batter and violence and prevalent within their own various forms of marriage and family arrangements. They are no strangers either the sense of shame that accompanies admitting victimization, social and cultural structure that pose serious impediments to women seeking assistance or to their leaving abusive relationship (13).

Third world feminists are middle class urban women who have entered formerly male professional and political spheres, combined with the fact that they often demand greater equality and participation for women in various areas of national life rather than a return to traditional roles facilities. Casting them and their political visions are embodiments of the demon westernization. Third world women engaged in struggle over women centered issues in third world context, women who are not living urban or middle class are ignored and marginalized by an insistence or seeing only urban middle class women as feminist.

Both feminist and postcolonial theories alike began with an attempt to simply invert prevailing hierarchies of gender , culture, race and they have welcomed post-

structuralism invention of refused the binary opposition up on which patriarchal-colonial authority constructs its self. Post colonial feminist theories have laid focus on the double colonization of women under imperial condition. Third world women become victims par excellence of both the imperial ideology and native and foreign patriarchy.

Post-colonial theory trends to regard liberal feminism as a type of neo-orientalism . Libral academic feminism is said to silence the native women in its pious attempts to represent and speak for her. Gayatri Spivak in her essay “ Can Subaltern Speak?” elaborates some contexts where in contesting representational system violently displace the figure of the ‘gendered subaltern’. Non western women suffer from a sense of isolation and have hard time to express their identity. They are sandwitched between two trends of domination. Gayatri puts it as between patriarchy and imperialism, subject construction and object formation, the figure of women this appears, not in to a positive nothingness, but a violent shutting which is the displaced figuration of the third world women caught between tradition and modernization.

In Ferraris’s novel *The Night of the Miraj*, also women are marginalized because of their religion, society, culture and even from educational institutions. Hijazi suffers from the Muslim culture. Although she received her Ph.D, she was unable to get appropriate job. As Ferraris writes:

She had received a Ph.D in Molecular Biology from King Abdul Aziz University, but like every other women in her programme – an all women’s programme she had finished her degree with the bitters weet knowledge ...There were very few jobs for women especially educated women. Women were allowed to work only in places where they would not interact with men or so interquently as not to draw attention

to themselves, which limited them to girl's school and women's hospital clinics (138).

Hijazi is well educated and talented but because of the cultural information she did not get any appropriate job. She is not allowed to work where ever she wants. She has to work at female's hospital and girl's school, where she cannot interact with man. Muslim culture does not allow women to talk with a man, that's why she is confined within the limitation of the society.

In Muslim society, unlike the western society women are taken as a passive object and mere observer. Because of such limitation and thoughts women did not get any appropriate places in the society. Zoe Ferraris depicts the male psyche very well in the following quotation, as she writes:

There must be a lot of official cases like this, the thought. Cases where a man has to understand a woman's life; to know the details of her last few days, weeks, months; to know where she spent her time, and why, and with whom, to know her desires, her secrets. But the job's disappointment was probably sharp. Women show used to secret undoubtedly took their mysteries to their graves (39).

Nayir, as depicted in the novel, is patriarchal agent. Being Muslim moor he takes women as subsidiary character. Males have to observe females activity very closely otherwise they may go outside, which is not acceptable in that community. Women are not what they appear, they are very mysterious. Though male should have take care their activities very closely. In this way male regards female not as primary but as a secondary social construct. In this context Mohanti in her book *Feminism without Border* writes:

The homogeneity of women as a group is produced not on the basis of biological essentials but rather on the basis of secondary social and anthropological universal. Thus for instants in any given piece of feminism analysis, women are characterized as singular group on the basis of shared oppression. What binds women together is a social sameness of their oppression. (22)

For Mohanty, the marginalization of women is not on the basis of biological necessity but it is imposed by patriarchy. Women are discarded because patriarchal thought women as secondary social construction. Patriarchal thought is that they suppose themselves as a primary source and women should follow what they impose upon them.

As mentioned earlier, the condition of the women in the so called first world or western and third world do not correlate. Western grown up girl is not as suppressed and oppressed as that of Muslim girl. Western girls are free to choose their life partner and they are not compelled to marry in teenage like in the third world. Muslim women get several dominations, sometimes even their parents, brothers beat them if they defy their command. In this context Mohanti writes : “Male violence must be theorized and interpreted within specific societies in order to both understand it better and to organized effectively to change it” (Mohanty, 24). Thus, it is problematic to generalize that all the women throughout the world share similar sorts of problem. According to the context male violence against female gets perpetuated.

Unlike the third world feminism, first world feminism takes women of all over the world as the homogeneous group. Western feminism over showing other significant factors only focuses on gender equality. In this context Mohanti and Sara

Suleri argues “Western feminism, which had assumed that gender over rode cultural differences to create a universal category of the womanly or feminine, was operating from hidden, Universalist assumption with a middle Euro-centric bias” (qtd. in Ashcroft et al,202). For them, western feminism fails to account adequately with the experience of the third world women. These critics argue that homogeneity of women is not produced on the basis of biology but, rather on the basis of secondary sociological essentials.

Patriarchy creates binaries to dominate over females in the societies. Such hierarchy or binaries includes the pair like self and other, rational and emotional, active and passive, enduring type and vulnerable, and so on. In this novel, *The Night of the Miraj*, we can find such binaries between male and female. Nayir takes women as a “Mysterious creatures” (39) while investigating the murder mystery. When Hijazi found out the details of Nouf’s life she “nodded and broke in to tears again” (303). Women are presented as an emotional and submissive in the novel. When Abir offers coffee for Nayir she becomes very nervous as Ferraris writes: “When she handed it to him, she blushed” (290).

Regarding the patriarchal binaries Simon de Beauvoir in her book *The Second Sex* argues that patriarchy has constructed notion about women, “essence stereotypically and for her, such notions are myth created to dominate female. As Beauvoir argues patriarchy creates dichotomy between male and female and in such dichotomy between male and female, male is always defined as one, first sex, primary, subject, self transcendental and with soul where as female are defined as other, second sex, secondary subject and without soul. In patriarchal society women essence precedes her existence but in reality existence precedes essence. As Beauvoir writes “Gender is not something biological or natural or innate but a social construct, a learned

behavior and a product of language, culture and institution” (295). According to Beauvoir, patriarchy always defines women in relation with man and male is always preoccupied with the notion of superiority. That tendency of creative binaries between masculinity and femininity contributes to the female’s subordinations.

Patriarchy as an ideological foundation, served the interests of men.

Commenting on the operation of patriarchy, Janet Saltzman Chafetes writes:

Patriarchy is probably the oldest forms of exploitation of one part of population by another. It probably has also served as the model for all other forms of relegation, by they on the basis of race, ethnicity, religion or class, once such as system is established, those in the high caste position, in this case males develop a vested interest in the maintenance of the basic structure and their own advantaged status that short run interest of males as males and perhaps more importantly as leaders of political, economic and cultural institution are best served by maintaining and re-informing traditional gender roles (115).

For Chafets female occupy the half part of population but this half part of women are dominated by another half part. Within any religion women are less advantaged than man in their access to society, power, status and possibilities for self actualization.

The cause of these inequalities lies in the organization of patriarchy itself.

Women, in Islamic society, are always given limited area in domestic activities. For women society is a platform where they show their performance serving patriarchy.

They are not allowed to raise any voices against the patriarchal domination, not because they are weak rather patriarchal society does not permit to do so. Thus, women obligated to internalize the patriarchal myth from the core of their heart. It is easily understood women must accept the domination in any condition. There is no

way out for women except to go along with the domination and they are never accepted intellectually equal to men. Women are never given space to raise their issues. Women are endowed in stereotypical status given by males and they are unable to question the male ideology because of the internalization of patriarchal imposition. *The Night of the Miraj* depicts women's subjugation in a patriarchal society where the women are never allowed to enjoy any free domain.

Women are captivated in Islamic society. There are no free domains for females to enjoy their freedom. In *The Night of the Miraj*, when Nouf was lost, the Shrawis family does not allow other girls, her sisters, to go out alone. Abir Nouf's sister said with Nayir in their conversation:

Our lives have changed so much since Nouf died. We have been confined on the Island; we cannot go to the mainland anymore. My brothers are afraid we will turn out like Nouf. That is what they say, but they are really afraid that we will learn something we should not (290-91).

Patriarchal thought frame all women in one category. They think that all women are same in their deep level; in their nature and behavior. When they find any weakness within a single woman, they generalize it to all others. Patriarchy has the fear that if they give freedom to women they will learn the outer world and they may revolt against their domination.

In Muslim community women and social rules are stereotypically presented and set by males. Women do not possess their own agencies. Male in this society create their own notion about norms and values for female and the females are supposed to follow them. Patriarchy wants to limit women inside the four walls of the

household activities. Islamic society does not allow women get higher education. If women take higher education they become subject of ridicules, as Ferraris writes:

For years, she had tutored high school student in chemistry. All of her students were from the school for girls just down the street. They come in pairs with their escort- usually brothers or cousins-who waited while Katya helped the girls with their homework. Everyone in while, as the girls were leaving, she had hear their escorts tease them: “Why are you studying Chemistry? Can you use it for cooking? It is not like you are going to get a job?” (137-38).

Katya teaches in a school where only girls are permitted. And in this girls school male teachers are not appointed and in boys school female teachers are not admitted. Once again women inferiority is presented as they are escorted by their brothers and cousins. The escort ridicule the girls being studied Chemistry instead of learning how to cook food, wash dishes, and other several household activities. Patriarchal thought is based on the assumption that women cannot do outside works even though they get higher education, so it is no need to take formal education but they have to learn how to keep house neat and clean.

In patriarchal society women are sexually exploited. Muslim society being misogynistic prevail male superiority over female, they exploited female not only in household activities but also sexually. After sexual contact women have to remain in remorse but man have no sense of guilty. It is the women who have to face social ridicules and punishment. In *The Night of the Miraj* also Nouf was seduced by her step-brother Oathman. Oathman has no sense of guilty and remorse as that of Nouf. Because of this incident Nouf wants to escape from that society. She wants to live in

the country where she has freedom of choice. She wants to be free from the imposed unjust full social laws and beliefs.

Nouf passionately loves Oathman, after their intercourse, but she cannot marry with him. In her diary she wrote:

Allah please forgives me, I know it is wrong to live him, I know it would chain me and make me measurable for the rest of my life, by my whole body yearn for him. I cannot stop thinking of him. I remember every little thing he does. I wish I could always see his smile, hear his voice, so soft, so secured and intelligent. I long for his touch and he KNOWs it but he doesnot act. He cannot. Neither can i. It would lead so much pain, so much danger for me and for him too, I know it. (288)

In Muslim society women are enclosed within the four walls of house. So they are unable to come in contact with outer world. In their young life they are unable to quench their thirst of sex. Most often they engage with their escort to fulfill the sexual desire. In this novel instead of escort, Nouf engages with Oathman, who is her step-brother. Nouf believes that it is wrong to love him because she will be unable to marry with him. Her whole life will become measurable because of her yearning. She is sexually so attracted that when he doesnot touch her she feels pain, torture. It again shows the inferiority of women, Nouf only believes that Oathman loves her but all over the novel there is not a single incident where he expresses his love toward her.

In Muslim community the honor of family lies on the deeds of women not on the deeds of men. Men are free to do whatever they like but women have to follow the command of their father, mother and brothers. Nouf is the victim of patriarchy. All of her friends are planning to live in America and some of them are already in

America but her parents do not allow her to do so. Nouf's parents take it as a reputation, "she was going to appal her family, perhaps even damage their reputation and all for what?"(123). Nayir being orthodox Muslim believes that she is going to damage reputation of her family, giving the torture because she was planning to escape without her parents will. This excessive imposed the law took the life of innocent Nouf. If her parents allow her to live in America, her life will be saved. Muslim culture doesnot allow girls to marry with foreigner or from other cultures, "women were not allowed to marry infidels"(117). They take others culture as infidels; they only believe that they are religious and other do not believe in god. Allah is the only god for them.

In third world countries parents want to marry their daughter with wealthy person. Even though Nouf's parents are wealthy but they are going to arrange her marriage with a wealthy boy Quazi. Nouf's sister Abir believes that "she was only marrying Quazi for the money" (343). According to her, she does not love him and so does by him. They are going to marry because of the property. Another lady Katya is also planning to marry with Oathman. Oathman is from prosperous family so that Hijazi wants to marry with him for financial support. Because of the unequal family standard her father is against their marriage. He believes that Oathman will not love her because in their marriage he will be unable to give much more dowery. Ferraris says, "Abu disapproved of her marriage plans. His disgruntlement took the form of steady, low level grumbling, a build of petty discontents about Oathman and his family"(141).

Child marriage is another vital problem in third world countries. When a girl enters into teenage their parents start to search appropriate bride-groom for her. Nouf is just sixteen years old but her parents are worrying about her marriage and they

are going to arrange her marriage very soon. Men are permitted to keep as many wives as he wished. But the condition of women is just opposite, they have to live with the person whom their parents sent. Hijazi does not marry till twenty-eight so that people think, “she was lucky at twenty-eight to have found a man who did not already have three wives and six children”(143). Hijazi’s father is also worried about her age so that he no more wants to keep her with him, because of her age Abu is ready to accept Katya’s marriage proposal with Oathman because he thinks that no one will come to ask her hand due to her age.

The protagonist of the present novel Nayir is the representative figure of patriarchal Muslim culture. He is sexually biased. He believes women are weaker than man; they have to follow the rules and regulation imposed by their culture. In the minor case of walking he is so biased that, he thinks women should walk behind men, as Ferraris says:

She took off, heading down an alley. He followed awkwardly.

Walking behind her made him feel like a child, but she was leading, so he could not walk very well in front. He would have to walk beside her, although that did not fill him either. He imagined Oathman seeing them together. Even husbands and wives did not walk side-by-side; the women would hang back as a sign of respect (146).

Nayir, being raised up in a strict rule governed Muslim culture he wants to follow all those biased laws. It is one of the extreme cases of women’s subordination in their culture. Even women are not allowed to walk side-by-side; they have to hang back not only with other males but also with her own husband. Walking side-by-side indicates that both of them are equal; there is no hierarchy between them. To make women subsidiary the male dominated society put them back even in the private walk,

if women walk side-by-side patriarchy feels un-respected, walking behind is the sign of respect in Muslim culture. Walking front indicates leading: Patriarchy never wants to see them lead by women. Being raised up in such conservative society Nayir also feels uneasy. Slowly and gradually his behavior starts to melt in front of Hijazi's generosity. He is biased towards women only because of the cultural limitation, outwardly he behaves just like before, as Ferraris says:

People only acted decently on the outside, inside they were probably all just like him, longing for things they should not. He was ashamed of himself for admiring her hands. It just went to so that men and women were not meant to be friends. Was not that the whole idea behind all the rules and laws? That men and women had different places in the world? It was not human design; it was God's message, and the basis for systems of philosophy and law. Who was he to reject it? Some kind of infidels.(253)

God is supreme for Nayir and he believes that men and women are different because of the god's design. Actually sex is biological, it is natural and inborn quality but marginalization of women is men made to put them at the centre, men always dominate women. In Muslim country religious laws are vital than patriarchy itself. In the name of the god, men try to dominate women. Nayir believes that friendship between men and women is impossible. Something wrong will happen in the friendship which is the opposite of the god's will, due to the facts that Nayir wants to keep distance between himself and women.

According to Muslim law prevalent in Saudi Arab, "women were not allowed to leave the country without an exit visa signed by their husband and parents" (118). Without the agreement with the patriarchal agent they are not allowed to leave

their country. This is another incident of women's inferiority in Muslim society. Because of such tight law of exit visa several women, who wants to leave their country and stay abroad, are affected. Patriarchal ideology is corrupted and biased. They never let women to know about the outer world.

It is only hinted that Nouf's own sister Abir killed her. It is investigated that, Aabir did so because she loves the person whom Nouf's marriage was arranged. Abir did not dare it to tell her parents that she loves him and she must have to marry with him. She fears with her parents to tell the truth, so she may take other way to get her loved one. Abir says that "man don't know anything about girls" (341). Patriarchy is unable to know about a young girl's desires and motives. She tried to convince her not to marry with her Quazi "but she did not listen" (345). Abir further says that "I wanted to marry Quazi and she had no right to marry him" (345). Neither Nouf dare to deny marry with Quazi nor Abir told her secret love with Quazi because of the fear of their parents. Girls are not free to choose their life partners. Because of the Nouf's approval Abir is jealous not toward her parents but toward her sister. It is because she cannot fight with patriarchy but she believes that she can win the game only when she takes other way. In this way in patriarchal society women become enemy of women. Because of the strict patriarchal laws women are unable to convince their family and they try to transfer their torture with another fellow woman.

Antonio Gramsci defines social hegemony as spontaneous consent given by great masses of people to the general direction imposed on social life by the dominating group. So Gramsci defines hegemony as power of superior group to convince, to dominate and subjugate other powerless or marginalized group so that their consent are the interest of all and a social class achieves a predominant influence and power, not by direct and overt means but by succeeding in making its ideological

view of society, so pervasive that subordinate people willingly accepted and participate in their own operation and marginalization. Similarly the characters like Nayir, Katya and Oathman in Ferraris's novel *The Night of the Miraj* are already governed by the norms and values of hegemonic principles. The behaviours and manners of Nayir depict him as if he is highly influenced by that patriarchy as he has already internalized norms and values of patriarchy. When Katya comes to meet him he dislikes it, in their culture women are not allowed to meet men secretly. But he is never aware about the facts that those system are only based on the grounds to show women's inferiority. Regarding this issues Chandra Talpade Mohanty writes: "The connection between women as historical subject and the representation of women produced by hegemonic discourse is not a relation of direct identity. It is an arbitrary relationship setup by particular culture"(242). In the same way as of Mohanty's statement, Nayir is guided by the hegemonic culture. As a devoted and faithful follower of the hegemonic culture, he cannot dare Katya's presence there. He is so offset that as Ferraris writes:

Ahlan wa sahan he said not sure what to do. If the neighbors saw her they would start to gossip. Who know they might even call the religious police- but he could not hide her anywhere; there was nowhere to hide, and inviting her onto the boat was out of the question. It would be like asking her to bed. Just standing beside her made him feel guilty (154).

Nayir welcomed Katya but he is afraid with the hegemonic culture, his internalized cultural law starts to confront with his present situation. He is not afraid with Katya but with the society, who takes such types of meeting as a crime. Visiting of a woman with a man alone is like going to bed according to the Muslim social system. Muslim

cultural system is unique, when women defy those laws man is afraid and when men defy those laws women are afraid, that is, because of the unjust, hegemonic cultural laws. Even though men grant more power than women in the society. When the society see a young woman with a young man they start to gossip and they can even call the religious police, and can even punish according to the law.

The whole Muslim culture is depends on their holy scripture *Quran*. According to their interpretation man should take full care of women. God made man powerful to control over women; men are biologically superior to women. For Etin Anwar it is only male hegemony to control over female. In his book, *Gender and Self in Islam* he says:

While women regularly contribute to the status quo of this public perception of the truth they have not actively been involved in the production of the knowledge that has saved the epistemological status of women in Muslim societies. Muslim jurists, mystics, theologians and scholars, who are mostly men, have been responsible for the interpretation of both the Quran and the hadith, Muslim women have not assertively produced their own interpretation, and instead, they have become the object of male power, authority and knowledge, whose effects are imprinted on their bodies. The confluence of male superiority in finance, marriage, politics and leadership generates a hierarchal gender system but also the constitution of the self. This existing gender system has benefited men, while condoning the subordination and alienation of Muslim women in most Muslim countries (19).

The interpretation of Muslim's holy scripture *Quran* and hadith are only men. Being male they interpret it according to their will, create hierarchy subordinating women. In the position of power and authority there is dominance of males so that it is only male's propaganda to put women in lower position of the rank. And because of the authority, they interpret themselves as self and women as other, who must have to follow their father, brother and husbands. In the novel *The Night of the Miraj* male are all powerful. Nouf was severely beaten by her brother Oathman when she disobeys his command. Male are judge of women's wishes, they have no freedom to speak in public sphere and even not allowed to walk alone outside. Only women have expected to be silent, obedient and subservient to what are perceived to be culturally, socially and religiously accepted behaviors, conduct and action.

Quran clearly states that the men and women are equal in their origin. But it is the male dominated society who misinterprets the Quranic view. Both men and women are person of the same society and servant of god, so that they have to respect each other. According to Islamic theology only god is a judge of deeds and misdeeds of all creatures. Opposing their holy scripture the patriarchy interprets it in their own favor and misrepresents Muslim women. They create hierarchy of center and margin only to dominate them and rule the world according to their will. If any women did wrong god himself will punish them and so is the case with men also.

Etin Anwar believes that the veiling of Muslim women is sexual segregation. In the name of seclusion Muslim women are compelled to live within four walls of house. Muslim society have deep faith on prophet and when they saw that prophet put curtain to separate his living room from outside of the Mosque, they believe that they should not expose women on the outer world, which is later accepted

it as a religious law by the Muslim patriarchy. As Anwar writes the faults of seclusion as:

The practice of seclusion generally alienates Muslim women from the rest of the world. The purpose of seclusion may be thought to be generous and benevolent because it aims at protecting women chastity and morality. However, the institution of seclusion is clearly sexist because women's honour and morality are secured and secluded on the grounds that they are women. This practice assumes that female sexuality is a constant threat to society, so that women's social life should be confined to their private spheres. On this basis, countless women have lived their lives without full access to knowledge, religion, economic, politics, culture, society and civilization (108).

The trend of seclusion keeps Muslim women apart from the rest of the world. They are unaware about the social, political, cultural changes. Women are even unaware about the condition of other women of the world which limits their knowledge. The practice of seclusion is assumed to be protecting women. They believe that women cannot keep secure themselves from the outer world. If anyone dares to come out from their house they are questioned with chastity and honour that is ultimately sexist notion of male the property and the law is equal to both creatures. But in the notion of seclusion patriarchy grabs all the rights and laws from women and handle the society according to their own will. So that the obligation of veiling in their society is only a cultural rather than religious phenomena. Female sexuality is taken as a mark of the honour of the men and the family, where in the Quran it is clearly stated that "God regulates chastity for men and women equally" (111).

Zoe Ferraris in the present novel *The Night of the Miraj* depicts the picture of Saudi Arab, where women are restricted from the outer world. Nayir is a well educated man, but being a blind follower of the Muslim culture he expects arranged marriage from his parents, as Ferraris writes:

His deepest fear was that he'd never marry. Parents arranged marriage. Parents had brothers and sisters who had children, who need to be married. They organized the complicated social visits in which a man got to meet a prospective bride (veiled, of course) but the groom could at least study her fingers and feet unless she was socked and gloved as well and learn what he could from those extraneous parts (87).

Nayir, being lost his both parents in his childhood, suspects that he will not get suitable groom. The parents should have arranged marriage of their sons and daughter. Again in their visit to the proposed bride, she should have wear veil on her face. If the bride is not well veiled the parents can cancel the engagement. They even look her feet and fingers either they are well gloved and shocked or not. Marriage should have arranged through the two way communication but the bride veiled even cannot see the face of groom and if the groom accepts she can marry with him. After such arranged marriage men are permitted to keep more than one wifes but women have to stay with him either being satisfied or dissatisfied.

In the present novel women such as Nouf and Katya Hijazi resist the patriarchy and Muslim culture and religious beliefs, which are made on the behalf of males. Nouf and Hijazi disregard the patriarchal values and norms by defying the set values. Nouf becomes pregnant before her marriage, which is not allowed by the society. Her plan to escape America is one of the evidence of the resistance. After Nouf's death Hijazi involves actively to investigate the murder mistry. She herself is a

well educated women, generally in muslim society females are not allowed to take higher education. In their society, according to their cultural law, they are not allowed to expose their face but they dare to expose their face in front of strangers. The violence is excessive in muslim society, but when the violence is excessive women not only become mere spectators of the violence, they raise their voice against the domination. In this novel women resist against their suffering personally. So that they get excessive torture and difficulty. Nouf is punished because of the patriarchy; she tries to resist the male violence so she gets death as the prize of her action.

Nouf is not actually a character in the novel but the whole story of the novel revolves around Nouf from the beginning up to the end. We come to know Nouf's revolutionary character through the mouth of other characters, most often from her escort, Mohammad, who tells about Nouf's character on the way of investigation. Before her death she had a lover which is not permitted by the Islamic law she loves him so much that she always wants to "see his smile, hear his voice, . . . I long for his touch" (282). But when she knows that she is not allowed to marry with him, she planned to escape America.

America is the dreamland for Islamic girls they are reared up in tight and restrictive law. They believe that they will be free when they reach in America. Like other Islamic girls, the case with Nouf is the same; she is fed up with her society and no more wants to stay there. But it is not easier to escape, because of the strict law of exit visa. She is so brilliant and cunning that she makes a well plan that no one knows about her plan. She just wants to marry with Quazi, her parents' chosen boy to get exit visa. She wants to, "celebrate honeymoon in New York" (120), for that she convinced Quazi. But in New York she plans to leave Quazi and escape with another

white American boy Eric Scarsberry because if she stays with Quazi she have to return Saudi Arab which is her distressed country.

In such patriarchal society all men are not wicked, some of them have sympathy toward women directly or indirectly they are helping women to get rid of patriarchy, Muslim women are not allowed to drive but it is Nouf's escort Mohammed who teach her how to drive. Mohammed taught her but "it was something we did for fun" (175). Through her childhood she is rebellious she learns to drive in the age of six. Mohammed rightly said that "she wanted to ride her motorcycle more than she wanted new cloths" (273). She was crazy to do whatever her culture forbidden. Eric also contradictorily says, "I was helping her, she had on one, I was only link to freedom" (185). This sarcastic remark of Eric shows that even though Nouf has everyone but still she is alone. She is not satisfied with what is granted, she expects something more which causes her feel alone. No one of her relatives are going to help her to fulfill the dream so she imagine that she is alone in this Muslim world, which never let her fulfill her hidden desire.

It is general trend in Muslim society to appoint an escort for a girl. For Nouf Mohammed is appointed as escort. Nouf does not like escort with her. She wants to walk/travel alone. On the day of her disappear she calls him and says that, as Ferraris writes "he said Nouf had called him that morning and told him she did not need that day, so he went out with his wife"(45).She believes that she is able to protect herself, there is no need of patriarchal agent to save her body. This fact shows that women in Muslim society are fade up of the patriarchal domination. They want to live there private life according to their own will, without the hindrance of patriarchy.

Katya Hijazi is another female character who wants to break the biased Muslim laws. In Muslim society women are not allowed to take part in

activities beyond their houses. But Katya is that shorts of women, who, challenging the society handle the case of Nouf's murder. Despite of her father's objection she is determined to handle the job. Getting appropriate job for well educated women, like her, is very difficult. As Ferraris says:

Just when it became clear that she had no choice but to find a better job the city crime lab opened a department for women and she applied. They accepted her at once, impressed with her educational background. The prospect of working in a laboratory thrilled her, but she dreaded telling her father. He did not like the idea of her teaching, and that was in a strictly female environment. Although the crime lab would be segregated, there was the chance that she would see men on occasion.

(139)

Katya is that shorts of women who dare to challenge not only the patriarchy but also the biased social values. She applied for the job without caring the society and get the job. Abu, her father, refused her proposal "come on we are not that poor" (139). At last she convinced him that he suggests her "take the job" (139) without caring enough "what other people would think about his daughter's working"(139).

Katya secretly meets Oathman which is not permitted by their society. Meeting with a unmarried man is a greatest crime in their society. If the religious person knows they will certainly punish them. Katya is a lucky enough in this case because since four months no one knows about their affair in spite of their continued to meet. Most often "they drove around in his car, where they could talk without woring about religious police"(142). She is ready to face every short of problems but is not ready to quite her lover. Without consulting with her father she is planning to marry with Oathman. She is able to win the heart of upper class boy and later on she

is able to make secret engagement with him. The trend in Muslim society is to marry in early teenage, Katya is only girl who is unmarried till her age of twenty- eight. People suspect about her but she pays less attention for those gossips.

In Muslim community women are not allowed to expose their faces in front of other person. They are only allowed to show their faces to their family members and husband. They have to wear Burqua. But, Katya is that sorts of lady who does not want to wear Burqa. She wants to expose her face to the strangers. Once “she lifted her Burqua”(161). In Nayir’s presence. Nayir, being strict followers of Muslim culture does not like it. Nayir is the true representative of the orthodox Muslim religion and also of patriarchy. Hijazi has the power to control each and every situation, and problems, she doesnot hesitate to lift her Burqua in front of Nayir.

Katya’s expectations are just opposite of their cultural beliefs. She does not want to quit her job after marriage, “I would marry a man if it means I could have all the freedom I wanted” (253). She does not want to confine within four walls of house, which is the general trend of Muslim culture. She wants “to be a wife and have a career” (254) simultaneously which is almost impossible according to existing laws and rules. After marriage the main job of women is to handle house hold activities and bear children and raise them up. Katya’s determination challenges the cultural rules where husbands never respect her work outside the house. She believes that certainly women want to be a wife and a mother; but it does not mean that she gives up her dreams of a career. Just like a man, women can have career after marriage.

Katya Hijazi even does not like her life like other women in Shrawis family. At first she admire the family, “but the more she got to know the women, the more she realized she did not want to become like them; insular and boring, consumed by the ridiculous minutiae of their easy lives” (262). Living inside house is boring for her,

she want to spend her life as that of men. She believes that other women are just killing time without any creation; they are just like infant producing machine. She knows that other women are ridiculing her job but she does not pay any attention up on those worthless gossips. She is so determined on the investigation that even she is ready to lose her job but she is not ready to abandon the investigation.

To resist patriarchy is not a joke in such a tight rule bounded Muslim society. But women like Nouf and Katya dare to raise their voice against the dominating patriarchy and biased cultural laws. When the domination, suppression, exploitation become excessive female become aware of their domination and starts to resist the dominating factors. Generally culture and the religion are the dominating factors through which patriarchy perpetuates its ideology. Both culture and religion are male construction which put them at the centre, where as female are in margin. Both institution regard women as a secondary being. When the violence is excessive they raise their voice against the dominating factors.

III. Voice Against Suppression

The project has analyzed the influence of patriarchal ideology and Muslim culture in Zoe Ferraris's novel *The Night of the Miraj*. This research has minutely analyzed the subordination of women by their culture, religion and patriarchy; and important of women's resistance in order to overcome the domination, suppression and inhuman behavior. Ferraris clearly depicts the condition of Saudi Arabian women, who are the victim of jaundiced patriarchal social system. Because of patriarchy, religion and culture women have been treated inhumanly. That is to say, these three factors treat female as if they are animals.

The Night of the Miraj is a story of rule governed and strict Muslim country, Saudi Arab. Because of the biased cultural laws and social system women have less freedom of choice than that of man. It presents the subsidiary status of women in relation to men, who are always in the power position. Female characters like Nouf, Hijazi and Abir are victim of suppression and oppression in their culture. All the character belongs to Muslim community, which is considered as strict and conservative. That is why, the females are suppressed by the very nature of their communities. Patriarchy of these communities takes female as an animal. In Muslim society women are confined within the four walls of their house. They are colonized, suppressed and exploited by the patriarchal social system, just like the colonized people are suppressed by the colonizers. Females cannot move according to their wishes rather they are supposed to act whatever their family orders. Patriarchy does not give them respectable position; they are given secondary position. To show female as a weak creature patriarchy defines themselves as self and women as other. Patriarchy creates binaries to show the hierarchy between men and women, and women always lie on the lower position of the hierarchy. Forceful and child marriage

is one of the problems rooted in Muslim communities. Most of the female of this novel are compelled to face these sorts of problem. Female position in Arabian community is so poignant that they themselves are not allowed to choose their life partners; it is their family, especially patriarchal figure who choose the husband for their growing up child. When a girl enters in to her teenage, her family starts seeking husband for their daughter and it is the daughter's duty to marry a man whom her family choose. Unlike the women in of western country, the women of third world country faces domestic violence like rape, torture etc. The problem faced by the third world or Muslim women and western female do not correlate.

The condition of women in Saudi Arab is so much heart rending that they do not have control of their own sexuality. It is the patriarchy which control female's sexuality; they are treated as a second sex, not a primary sex. In this society they are not allowed to walk with or meet men, if they do so it is taken as a greatest crime according to Muslim laws. Women are just like a puppet in the hand of patriarchy. They are supposed to be a mere object, need of some other to regulate them. Hijazi, a well educated girl is unable to find appropriate job because of her sex.

All the social and cultural system is constructed on behalf of patriarchy. The interpreter and creator of such laws are males so that they interpret existing laws from the view point of males. Women have to cover their faces by Burqua, and the society believes that the honour of their family lies in the deeds of female. Women are totally excluded from the outer world. In Muslim society women have to always respect men and obey what they order them.

This novel depicts the lived picture of the simmering Muslim world, where females have to obey the command of patriarchy and they have no freedom of choice. They are treated like animal, whose duty is either to serve or to entertain its owner.

But, it does not mean that females always admit whatever the biased cultural and the social laws imposed up on them. During the course of time, they set their sense of resistance against patriarchy and those biased laws. When they feel that those dominating factors are excessive, they try to dis away those out turned laws. Katya and Nouf, before her death, are revolutionary character, who triy to defy those biased cultural, religious, social and patriarchal values prevalent in the society.

To wrap up, *The Night of the Miraj* is the lively representation of the condition of the females of Muslim community which shows the pathetic condition of females. This novel leaves the message that when there is the extreme domination, female cannot bear such subordination and set their sense of resistance against unjust and biased cultural and religious laws which are regulating patriarchy.

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