
DECODING POLITICS, CLASS AND POWER DYNAMICS: A MARXIST ANALYSIS OF OSMAN HANEEF'S *THE VERDICT*

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Abstract

The present research study provides a Marxist analysis of Osman Haneef's The Verdict, exploring the intricate dynamics of politics, class, and power. The novel serves as a lens through which the struggles between the bourgeoisie and the proletariat are examined, highlighting the systemic exploitation and oppression of the working class. By analyzing the ways in which the bourgeoisie use legal, economic, and religious power to maintain their dominance, this study uncovers the mechanisms of control and marginalization that perpetuate class divisions. The novel also emphasizes the emergence of class consciousness among the oppressed, which is central to Marxist theory. Through a detailed examination of class struggle, alienation, and the labor theory of value, this analysis reveals the inherent inequalities of capitalist society as portrayed in the novel, shedding light on the enduring relevance of Marxist critique in understanding social and economic power dynamics. Haneef's The Verdict powerfully explores the intricacies of class and power, depicting the persistent conflict between the bourgeoisie and the proletariat. This analysis delves into various episodes within the novel where the bourgeoisie wield their power to oppress the proletariat, emphasizing the exploitation and domination carried out for their own advantage. Conversely, the proletariat endures ongoing oppression, marginalization, and discrimination, which are enforced through legal, economic, and religious structures. These oppressive experiences contribute to an increasing awareness of class, a key focus of the novel. Grounded in Marxist theory, this study highlights the theme of class struggle, which is fueled by the uneven distribution of wealth and power. Marx's labor theory of value is examined to expose the exploitation of labor under private ownership, leading to the alienation of workers from both their labor and society within the capitalist framework.

Keywords Class struggle, Leninism, Sacrilege, Marginalization, Coercion

1. Introduction

In the intricate web of society, politics, class, and power dynamics are ever-present forces that shape human relationships and societal structures. Literature, as a reflection of reality, often delves into these themes, offering a lens through which to examine the socio-political landscape. Osman Haneef's *The Verdict* (2021) provides a rich tapestry of such themes, portraying the intersection of personal and political conflicts in a society marked by deep-seated inequalities. This article embarks on a Marxist analysis of Haneef's *The Verdict* (2021), aiming to decode the underlying class struggles, the exertion of power, and the political maneuvers that drive the narrative. By exploring these dimensions, this analysis seeks to uncover the ways in which Haneef critiques the dominant class structures and illuminates the pervasive influence of political power in shaping individual and collective destinies. Through this lens, *The Verdict* emerges not just as a story, but as a commentary on the socio-economic forces that govern human lives, making it a profound study of the intricate dynamics of power and class in a contemporary setting.

Osman Haneef's *The Verdict* (2021) has garnered significant attention and acclaim within literary circles. Before delving into the novel's central themes and subject matter, it's worth noting several intriguing aspects. On the book's cover, Haneef prominently states that it "instantly reminds of *To Kill A Mockingbird*." The Marxist analysis of Haneef's *The Verdict* (2021) provides a clear depiction of how individuals are victimized by society under specific conditions. It holds literary significance and can inspire both readers and researchers to voice their concerns against the prevailing social and economic exploitation within society. This exploration will reveal how certain segments of the population experience social and economic oppression, helping them to understand the complex economic factors that contribute to their suffering. Marx argues that economic disparities are deeply ingrained and result in the division of society into two classes: the bourgeoisie, who wield control over resources, and the proletariat, who labor for the benefit of the upper echelons of society, primarily to meet their basic needs. Marx's ideas are indeed centered around the notion that societies are divided into distinct classes based on their relationship to the means of production.

In this study, the researchers applied the theoretical framework of Critical Discourse

Analysis, as outlined by Van Dijk in his socio-cognitive model, alongside Fairclough's sociocultural model from 1995, and will also incorporate elements from Edward Said's work on Orientalism. These models can assist in delving into the selected novel's text from various angles, examining how language is used to depict inferior groups in a negative light, elevate superior groups positively, and marginalize religious members within society by those in positions of power and the mainstream population. The main aim of focusing upon CDA in this research to analyze the representation of certain religious groups in the as "other" in the selected novels. As there are different types of texts having different ideologies, so there are various theoretical framework for the analysis of these texts.

Another pivotal aspect of his model is the idea of macrostructures, which encompass broader discourse patterns that reinforce social hierarchies and power dynamics. These macrostructures encompass recurring themes, narratives, and framing techniques consistently employed in discourse to advance specific ideologies. Moreover, Van Dijk's CDA underscores the significance of scrutinizing the social context in which discourse takes place. This involves examining the social actors involved, their roles, and their access to resources. By investigating who has the opportunity to speak, which topics are addressed, and how and outgroups negatively. In this regard, Van Dijk's model (2004) is very suitable to analyze the novel. Teun A. van Dijk's Critical Discourse Analysis (CDA) model is a comprehensive framework that has had a profound impact on the study of discourse and language in relation to power, ideology, and societal structures. Developed over several decades, Van Dijk's CDA offers a systematic and interdisciplinary approach for examining how discourse both reflects and shapes the dynamics of society. Here, we will explore key facets of his model. At the core of van Dijk's CDA is the recognition that discourse is not a neutral tool of communication but a potent instrument capable of perpetuating or challenging social inequities and prevailing ideologies. His model is founded on the understanding that language use is intricately entwined with social hierarchies, where certain groups hold power while others are marginalized. A fundamental component of van Dijk's CDA is the concept of cognitive structures.

1.1 Research Objectives

- To examine the connection between economic disparity and the victimization of individuals.

- To analyze the influence of external circumstances on the moral values of individuals.
- To explore and evaluate the strategies and mechanisms employed by characters in the selected novel.

2. Literature Review

Karl Marx is the German philosopher born in 1818. He was revolutionary in his ideas. He studied law and turned to philosophy later. He has radical ideas. For his views, he was expelled from Germany and reach France. There he met Frederick Engel and begins to work over the ideas which changed the world order later. Their friendship and companionship remain throughout the life. After 1840s, the idea of Marx began to take the form of revolutionary ideas which were expressed in his two books. First book which is written and published with collaboration of Engel is "Communist Manifesto" (1848) and later he wrote "Das Kapital". He went against the idea of Hegel that ideas shaped history, in fact it's the economy and material which shaped history. Karl Marx ideas pave way for the political system like Socialism, Communism to grow up on certain principles. Though his ideas aren't easy to implement yet not impossible.

Paulinus (2017) gives brief account on the Marx concept of Individual and society in which he talks about the concept of interdependence for the survival of human being. Marx also gives concept of classless society in which there is no competition, no exploitation, no poverty which is impossible as the conflict is in the human nature. Michel Foucault, a prominent French philosopher and social theorist, developed a multifaceted body of work that remarkably exert influence on different disciplines. Foucault's notion was the study of power and knowledge as interweaved phenomena in society. He focused that power is not just oppressive but also productive, shaping knowledge and managing institutions. Foucault's used archaeological method that involved exploring unseen historical discourses and study how they create social reality. He focused on examining the history of madness, criminality, and sexuality to reveal the evolution of societal norms and power structures. Overall, Michel Foucault's key concept revolves around the examining of power, knowledge, and societal control, offering a critical lens through which to understand how these dynamics shape our understanding of reality and govern our lives. His work remains

influential in fields like sociology, philosophy, and cultural studies.

Sergiu (2010) took the subject of power in account in very comprehensive way by explaining how the power relations or the concept of power of Mitchell Foucault is different from the other theorists and philosophers. Sergiu defines Foucault as the critic of the theories of power circulating at his time and specially of Marxism. It's not the power what the institutions possess and use oppressively to exploit the groups or individuals for their own benefit. Foucault concept of Power is far broader and beyond than this. Foucault defines power as plain oppression of the powerless by the powerful in a decent way. Foucault defines the relation between of individual and society is based on power which diffuse throughout the society and is not concentrated to institutions only. Such kind of definition help us to see its presence in every human interaction and every kind of resistance which results from it.

Asli Daidal (2014) compared the power and ideology relation both by Foucault and Gramsci. He wrote that both the philosophers in devising their theories, use Machiavelli's notion of "relations" of force. Both the theorist stands on the same point that power is everywhere. Asli (2014) in his paper make comparative analysis of concept of power by Gramsci and Foucault. He noted that for Gramsci power produces ideology and for Foucault it produces knowledge. Both the scholars diverge at their treatment of ideology. For Gramsci, having access to people is power which is possible only through ideology and for Foucault it's not so as he considers power is knowledge. Foucault gives no importance to the mental enslavement of people, which is actually exerting power on human bodies. Foucault emphasizes on the technology of the power that produces knowledge for human beings.

Saeed (2022) opined his views about class struggle in political psychology. Class Struggle is actually kind of conflict between different classes in society which results from their social, political and economical opposite interests. Class Struggle whether it's a political subject matter, socio economical or behavioral sciences, is problematic that has become the matter of concern for the people in this age. Class struggle accounts for different things in different fields. Class struggle can be accounted for as significant reason for treacherousness, revolution in realm of political affairs, for exploitation in realm

of economics and for inferiority complex, hatred and misconduct in the field of psychology. Class struggle can be account as source of positive criticism, sublimation, and competition. Class struggle is not only the motor of history which have so far caused political stability, there are other factors too yet economy is one of the most important substructure which influence the masses. Anyhow, class struggle isn't only limited to financial conflicts, other kinds of such socioeconomic struggles are equally important as they exist from the start.

According to Tyson (2006), from a Marxist perspective, society is primarily divided into socio-economic classes, and these divisions are considered more significant than those based on religion, race, ethnicity, or gender. Essentially, the differences among people are largely rooted in economic disparities. Marxism has been extensively applied to the analysis of literary texts. Each year, scholars around the world engage in Marxist interpretations of literature. In fact, 20th-century literary criticism has been profoundly shaped by Marxist ideologies (Malik & Batra, 2014).

Lashari (2008) analyzed the poetry of Shaikh Ayaz through a Marxist lens, concluding that the rebellious characters in Ayaz's poetry are grounded in Marxist ideology. Berchoua (2014) identified elements of class differences in Charles Dickens' novel *Hard Times*. The influence of class on life and its impact was the focus of Marxist studies conducted by Indian scholars on Thomas Hardy's novel *Tess of the d'Urbervilles* (Nazir, 2013).

Mashori and Zaib (2015) reviewed class conflict and human inequality in the Pakistani English short story *Zamindar's Wife*. They concluded that powerful landlords exploit and usurp the property of the weaker, subjugated subalterns. In the same story, the Zamindar's wife takes action, helping the weak subalterns to revolt against the dominant feudal lord.

3. Research Methodology

As it a descriptive research, it aims at describing the elements of extreme vitality such as population, phenomenon or events in the novel in a systematic way. Means of collecting data through observation, surveys, or other methods and analyzing the data to draw conclusions will make it a qualitative research as it mainly deals with the narration and analysis of events and happenings though it contains the frequency of events, some numerical data and certain digital figures within the available resources of literature. As mentioned this research is exploratory in nature as the novel writing demands and it will use to gain an understanding of underlying

reasons, overlapping opinions, and motivations defining the social structures expressed in Haneef's *The Verdict* (2021). Being the qualitative research, it commonly relies on non-numerical data such as text of novel, hearings, proceeding and debates and observations made in courtrooms. The current research study attempts to identify the underlying beliefs, ideologies, dogmatic affects and assumptions by identifying the literary nature of knowledge and the role of values and biases in research.

4. Textual Analysis

The story of the novel starts with the return of Sikander from USA to America. Who with his unsolved love, Sanah, took the charge of the case of a Christian boy, Danesh who worked at his home and was accused of blasphemy of defiling the mosque. As the story moves, we got to know that Pir Piya and Yousif were behind it as Danish's sister Mena refused to marry Yousif. The trial began but it was not a promising start. It got strength in the first trial but the defender party was strong. But during second trial the conditions became worse and ended in despair. Danesh tried to escape but was murdered by an unknown gun shooter. The novel ends with Sikander ensuring Mena and Alice safety by planning to send them Canada. Meanwhile he resolved his love with Sanah and wished her a happy life.

By using the theory of Carl Marx, the following characters can be classified as proletariat. They were Sikander, Sanah, Nazneen, Ahbey, Danesh, Alice, Mena, Zer Shan and Zeeshan. All of them were from different families and somehow connected with one another. They did not have their own means of production and this thing links them with one another. Sikander Ghaznavi was the son of a lawyer Yahya Ghanawi, who at his time had been a successful lawyer. He prospered his family and had relationships with other politicians and ministers, whose evidences were the pictures hanging at the walls of their house.

...his father's days as leading lawyer in Pakistan. Two stood with the former Attorney General, Politicians, foreign ambassadors, and key military officer. (Haneef, 2021, p. 146)

But his disease and death led his family to very dilapidated conditions. They had to sell their house and take debts for their survival. He went abroad to study law having the wish to just become like his father. And they are to spend their life in an old home and dented Suzuki.

Nazneen led Sikander through the car park to a dilapidated, grey Suzuki scared with dents and scratches along its front and passenger side. (Haneef, 2021, p.10)

Sikander mother, Nazneen struggled hard for the survival during her husband's illness as well as after his death. After losing the sole supporter of the family, who died after a long illness, she managed to send her son abroad for studies and started living in an old house and spent most the money received from her son in paying debt and even she could not buy a new car. Ahbay was Sikander's house maid. She was from lower middle class. She worked at Ghaznavi's to get economic support for her family.

Her tanned, youthful face, delicate mouth and small nose made her extremely young. However, her rough, sun-burnt, and calloused hands, obviously accustomed to manual labour, suggested she actually in her thirties. (Haneef, 2021, p.16)

She served in many bad condition to earn her livelihood. Even she was abused by his Sikander and even once he slapped her just because she touched his apparatus.

Then it happened his right hand came down and slapped Ahbay across the face. (Haneef, 2021, p.88)

Alice, a small plump woman, barely four feet, with her two children, Danesh and Mena, worked for Zer Shah's family and then she was sent to Ghaznavi's. They were from poor Christian family. Being poor and belong to Christianity brought a lot of challenges in their life.

I worked at her family's house. I was doing odd jobs_ work they needed a woman to do. But I eventually left because they didn't need me. (Haneef, 2021, p.124)

They were seduced, sexually abused and later on they were blackmailed. Danesh who was later on proclaimed as Mena's son had been a great follower of Pir Piya a member of capitalist. Mena's his proclaimed mother because of her low status is sexually abused. She had to sacrifice her honor for her brother's life.

Zer Shah also belonged to working class of the society. *He was a rich man soul born into poor man body. (Haneef, 2021, p.67)*

He had a chance to go abroad where he earned some money that helped her family to grow a little but it was not enough to change their class yet he still aimed at changing his social status.

Sikander noticed a refrigerator he has missed on the way side. It was the symbol of family's new found wealth. (Haneef, 2021, p.65)

Zeeshan, Zer Shah's son, was an unemployed man. He sometimes helped Nazneen Bibi in her household chores and she paid him a little. He was a graduated and was wondering for a job.

He is educated. He's is B.A-pass. But can't get a job. Candidates only get jobs if some has done sifarish on their behalf' (Haneef, 2021, p. 66)

He was also follower of Pir Piya but later on was he was conscious of his class he went against him and started helping the members of his own class. His marriage proposal was rejected just because he was jobless.

Farwa had rejected his marriage proposal because he didn't have a good job. (Haneef, 2021, p.195)

The members of the bourgeois stand opposite to the proletariat. They fully control the workers and the members of the proletariat class. There were two characters that in the novel who represents this class. Pir Piya who being a religious influential had a great control over the mob. His portrait was just like *portrait of Quaid-e-Azam* (Haneef, 2021, p.210). He played different cards like, religious, social, political, psychological, legal and political cards to keep his hold over the mob. His luxurious lifestyle, follow ship and relationships with the lawyers, doctors and politicians were obvious examples of it.

He's is a great holy man. He's amazing. He can cure the sick. He knows everything about everyone. He's very gentle and kind. He cares about people.' *The boy blushed. 'But the most special ability is that he can really see the future.* (Haneef, 2021, p. 49)

We clearly see use of power by him to suppressed others. This thing brought imbalance in the society. He even enforced the judge to go against the defendants of the trial. Under his influence the judge decided as he said. The police officer who arrested Danesh was also follower of Pir Piya. Even the jail officer did not go Pir Piya. The state helps the bourgeois to oppress the proletariat. The state is supposed to help the bourgeois. The same kind of legal oppression examine in Haneef's *The Verdict* (2021). The court pf justice and the police both played in the hands of the bourgeois. They made their use for their own interest and values.

In Quetta, police officers feared the civilian population. (Haneef, 2021, p.12)

This use of legal power for one's own interest can be noticed when Danesh was arrested by the police for dishonoring the Holy Prophet's name. Her sister Mena went to the police station, but there she was constantly ignored and they even did not bother to reply her.

I went to the police station but they didn't let me see Danesh. When I asked them why they had taken them, they just ignored me. Oh God. It's awful.... (Haneef, 2021, p. 90)

Even the court of justice was in their hands. The even the judge was influenced by them. He allowed the prosecution to argue or present them what they wanted even false statements or affidavit after affidavit.

He kept presenting form after form, affidavit after affidavit to the judge. (Haneef, 2021, p.130)

But when the lawyer from the defendants came to argue, due to objection from the prosecutor, his arguments were suspended just because the bourgeois didn't want so. As they falsely accused Danesh and they feared to be exposed. So they even did not want to be asked any question.

Please refrain from creating conspiracy theories..., 'the judge said. (Haneef, 2021, p. 180)

At other point the judge said. Sustained. Sanah bibi, I've already warned your co-counsel. (Haneef, 2021, p.181)

The law seemed to be in the hands of the capitalists. The judge even warned them to hold him against the court.

The speech is lovely, Sikander sahib. Are you quite done? I'm very close to holding you in contempt of court,' the judge said, deflating Sikander. (Haneef, 2021, p.240)

This legal enforcement continued till end of the novel. During the last trial the judge was not certain what to do. He worked on the notion of Pir Piya.

The judge paused and glanced at Pir Piya. He took a few seconds but then he nodded, indicating that the judge should allow Sikander to proceed-Pir Piya clearly saw no threat in another whiteboard demonstration from this awkward lawyer. (Haneef, 2021, p.237)

Overall, religious supremacy can cause power politics by creating divisions between groups, justifying political dominance, causing conflict over resources, and leading to interference in foreign affairs. To avoid power politics, it is important to promote religious tolerance and respect for all religions. The present novel also also deals with the same kind of agenda, in which religious supremacy had been used a tool to extend ones' power. Pir Piya as a religious person in order to maintain his pomp and power took the support of religion. Pir Piya having the ability to manipulate others also manipulated his followers and even the president playing his sole religious card. He was totally against the minorities. That is why he admitted,

To punish them (minorities), and reassert our Muslim supremacy. To bring back the Golden Age of Islam... (Haneef, 2021, p.111).

When Yousif, went to blackmail him and asked him to accuse Danesh, on the name of defiling

the mosque for his sister refused to marry to Yousif, becomes the part of the plan against Danesh just because he was from proletariat and believed in Christianity. This false accusation against Danesh was just they had religious supremacy over him. It rooted in much deep that even corrupt man like Yousif and Pir Piya took advantages. As they knew being Muslims and having a true blanket of Islam no one could deny them. Because it had happened in the most of the cases.

Sikander finished reviewing the details of blasphemy case where the judge had sentenced the defendant to death because his accuser was 'a young man of twenty- one, a student of B.A and a true Muslim with a beard on his face and a good outlook' In the judge's opinion there was, therefore, 'no reason to disbelieve him'. (Haneef, 2021, p.148)

The use of religion for the maintenance of ones' status in visible in Pir Piya's religious sermons. He used it to manipulate the mob and to say them to stand against Danesh and the protectors. Some other characters, under the influence of Pir Piya and Yousif, in the novel also thought the same that Danesh was destined to death because he was Christian no matter did he commit the blasphemy or not.

... What is my crime? That I was born a Christian? Does that make me less human...' (Haneef, 2021, p.211)

Breaking this cycle requires a collective effort to promote peace, justice, and human rights, and to create a society where all voices are heard and respected.

For the capitalists only matter their sole interest of maintain their power. They use each and every hectic for the maintenance of their power and social as well as economic status. The oppressors use physical tortures to achieve them aim. The proletariat are to suffer the consequences. In Haneef's *The Verdict* (2021), the oppressed were to suffer the same kind of physical oppression. They were physically tortured and assaulted and sexually seduced. When a member of proletariat class Mena refused to marry a capitalist, she had to suffer the consequences. Her brother was arrested and physically charged at the police station. His physical appearance was its evident. He was suffering just because of the bourgeois' attempt to them themselves up in the society. When Mena saw no source to save her brother, she went to Yousif and offered herself to him but she got tortured instead of her brother's life.

Mena removed the dupatta around her neck, revealing a large bruise. She raised her Kameez to show her stomach.... Her stomach represented a rainbow of purple, black, blue and sky yellow

bruises surrounding a brown burn. (Haneef, 2021, p.207)

Psychological oppression is also a tool used by the capitalists to control the mind and the action of the proletariat. They use different hectic to gain control the psychology of the oppressed. In this way the capitalists used their minds according to their own will and mold their as they want from them. In the present novel, the bourgeois by using their power, wealth and status try to keep under the changing mind from the proletariat. They though different psychological logistics dominate their psychology. They include threats, physical torture and mental attacks.

During Danesh's trial, when Sikander went to Danesh's friends, Bilal and Hassan, to ask about the incident, they even deny to accept him their friend. Because they were forbidden by Pir Piya who was under Yoosif's influence .

i've never heard of that name, 'the Bear said. (Haneef, 2021, p.95)

And he refused to help anymore by saying, What you've done to piss Pir Piya but I'm not getting in the middle of it. (Haneef, 2021, p.96)

This kind of confusion aroused in Sikander's mind and when he asked Danesh about it, he even negated to accept that Pir Piya could do anything like that. He was also psychologically under the control of Pir Piya Knowing that the same person was behind his arrest and torture.

We've been asking around and it seems that Pir Piya has scared a lot of people into not talking to us'. 'He wouldn't do that, Danesh said. I am afraid. It's true. Sikander said. He is helping his friend, Yousif, who is angry that Mena rejected him. You remember Yousif, Don't you? Danesh nodded.

And the same kind of remarks of negation he said to Sanah.

'Sanah bibi, Pir Piya is a great man. He is very wise and caring. He was always ready to help me when I needed it....' His eyes welled with tears. 'We are friends.' (Haneef, 2021, p.143)

The same kind threats were given to Sikander the defender. He received a call an unknown number. He was threatened in clear words. The need for money is closely associated with the capitalists. Through this money they maintain their power in the society. To gain money they can do everything what they need or demand. There could also be their hidden agenda. Beside this they use this earn money for their due or undue benefits. Money acts as their power. Economic power is not confined to the capitalists. Even the economically strong states also oppress the

economically weak states. The bourgeois at the cost of their economic wellbeing do what they desire. The same kind of scenario can be observed in the novel. Yousif seemed to be doing what he wanted. He seduced Mena, became the cause behind the arrest and torture of Danesh and during the trial even the judge seemed under his influence. He acquired what he desired by using money. Even Pir Piya could not overcome him and he did what Yousif demanded to do

Yousif had come to the pir with a plan to punish Mena through Danesh, Pir Piya had objected. Then Yousif told him about the rumours. He said that he didn't want to believe it but that if the pir wouldn't come to his friend's aid for a Christian, then what should Yousif believe? It had been a valid threat. Pir Piya had laughed through gritted teeth and agreed to assist Yousif.... Pir had no choice. (Haneef, 2021, p. 233)

In this context, power is obviously seen as the ability to make decisions that affect others and the ability to control resources and institutions. In this way, power politics can exacerbate existing class divisions and inequalities and create situation where class struggle becomes inevitable. Those who are less powerful may organize themselves and engage in political action in order to challenge the power of the dominant class and create a more equitable distribution of resources and opportunities. This can take various forms, such as labor strikes, protests, or political movements, and can ultimately lead to significant changes in the balance of power within society. The important phase to the class struggle is to liberate class consciousness. This consciousness is used as a tool to unite the workers into a distinct group to enhance the power of class struggle. The bourgeois were practicing the power politics through different ways. They used apiece and per capita, frenetic they could and oppressed the workers. The proletariat were even deprived of the basic needs. The thing led them to the class struggle and they were forced to stand against cruel system that was sucking their rights. This class struggle was shown from each member of the society. They welded up, struggled and bring a conscious change in them. They wanted to change their status but it was much far away.

'...there he was able to make enough money there for us to build a proper family home...of course, it would've been better if I would've been better if I could have gone to Saudia and earned some money as well.' Zeeshan said. (Haneef, 2021, p.54)

Sikander also changed his mind set when he was not doing what he was supposed to do.

He had been running away from his responsibilities. In the end, he had to come back. (Haneef,

2021, p.42)

The concept of class consciousness became more palpable when the trail against Danesh started. They all stood side by side and went for his defense. They all combined their interests and struggled to save his life and his family including his sister and mother. They had to change the mind they had for Pir Piya. Sikander realized it and said, *You are all fraud, Pir Piya*. They all, Sikander, Sanah, Zeeshan and even in the end Hassan and Bilal also came forward for Danesh.

I am like you, 'Zeeshan said, 'I pray with you and fast with you and give zakat, even when I don't have enough like you. (Haneef, 2021, p.217)

As Marx believed that the class struggle between the bourgeois and the proletariat classes ends in the favor of the proletariat. In the very end the same kind of hatred against the bourgeois. In the context of Marx theory, these lines could potentially relate to the concept of religion being used as a form of “opium of people”. Marx suggested that religion could serve as a way to distract individuals from the hardships of their material conditions by offering a sense of comfort and hope, even if their economic condition isn't favorable. In this case, the lines might be illustrating how individuals find solace in their religious practices, despite facing economic challenges.

You can't think that. What you did... What we did ...*it was very important. We fought a dangerous extremist and fraud. People will question Pir Piya. I've calls from legislators and parliamentarians and the political advocates. This case has moved people, Sikander. It was for something, said Sanah.* (Haneef, 2021, p.243)

Danesh had been murdered. He had offered his sacrifice not only for her sister but also for the whole society, clutched by the extremist and the bourgeois. It was an eye opening incident for everyone. His sister and mother were promised the safety not in Quetta but by sending them to Canada. Everyone mindset was changed even Zeeshan's who had been Pir Piya's great follower. *'I hope you're not going to Pir Piya's mosque'. 'Of course not.' Said Zeeshan.* (Haneef, 2021, p.257)

From the above discussion, it has been clear that there is power politics by the bourgeois and class struggle between the bourgeois and the proletariat but there is a great difference between their struggle. One struggle for their own basic rights and needs and they want to change their status from lower stage to the upper stage in order to survive in the society. And the

other just to sneeze the mouthpiece of their subordinates and want to hold the mean of productions in their own hands. But it is clear that the victory goes to the oppressed and it ends in some kind of revolution.

5. Findings and Conclusion

In essence, class struggle is believed and viewed as a fundamental element in the pursuit of a fair and just society based on the principles of equality regarding all the resources found in a society. If any community or group aims to establish equitable social conditions, it must address and resolve the issues stemming and originating from class conflicts. The significance and influence of money is intricately linked to the capitalists, who accumulate and utilize it to sustain and maintain their dominance and upper hand in society. They can employ any means that they consider necessary to amass wealth, potentially harboring hidden motives. Moreover, they abuse and exploit their financial power and influence for personal gains, even at the expense of others. Stating of discussion, economic power is not confined to capitalists alone, as this is often seen that economically strong nations can also subjugate and dictate weaker states. The bourgeois, driven by their economic interests, act according to their desires. This notion parallels the events depicted in the novel, where Yousif exercises his influence, seducing Mena, orchestrating the arrest and torture of Danesh, and even influencing the judge during the trial.

In Haneef's *The Verdict* (2021), the oppressed characters endured various forms of physical oppression. They were subjected to torture, assault, and sexual seduction, illustrating the harsh realities they faced under the dominion of the powerful. When Mena, a member of the proletariat class, declined to marry a capitalist, she had to bear the repercussions of her decision. Her brother was arrested and physically abused at the police station, leaving visible marks of his suffering. These acts of oppression were driven by the bourgeois' desire to assert their dominance and elevate their social standing in the society, regardless of the human cost inflicted upon the oppressed.

The proletariat's struggle is driven by the pursuit of their basic rights and necessities. They seek to elevate their social and economic status, aiming to transcend the lower stage they find themselves in, in order to lead a better life and secure their survival within society. Their struggle is one of emancipation and seeking justice for their marginalized position.

The present research study highlights the disparities between the wealthy elite and the

impoverished masses. The protagonist, Zara, finds herself entangled in a legal system that favors the rich and powerful, symbolizing the inherent class struggle within capitalist societies. The plight of the lower classes, who suffer due to systemic corruption and exploitation, is a recurring theme. This reflects Marxist ideas about the oppression of the proletariat by the bourgeoisie. Haneef delves into the mechanisms of power and how the ruling class maintains control over the state and its institutions. The judiciary, portrayed as compromised and biased, serves as an instrument of the ruling class to perpetuate their dominance. The present research study critiques the ideological control exerted by the elite, who manipulate the narrative to maintain their position of power, resonating with Marxist critiques of ideological state apparatuses.

The pervasive corruption in the legal and political systems in *The Verdict* mirrors Marxist critiques of how capitalism breeds exploitation and injustice. The novel portrays a society where the rich manipulate the law to protect their interests, leaving the poor vulnerable. Haneef's portrayal of the legal battle can be seen as a microcosm of the broader class struggle, where the working class is systematically disadvantaged.

Zara's alienation, both socially and psychologically, can be interpreted through a Marxist lens. Her sense of disconnection from a society that prioritizes wealth and power over justice reflects the alienation of individuals under capitalism. While the novel is more focused on exposing the flaws in the system rather than advocating for revolution, the characters' struggles can be seen as a form of resistance against the oppressive structures. This aligns with Marxist ideas of the necessity of challenging and ultimately overthrowing the bourgeois system. Haneef's *The Verdict* (2021) serves as a powerful critique of the socio-political and economic conditions in contemporary Pakistan, using Marxist themes to explore the impact of power, corruption, and class struggle on the lives of ordinary people. Through its characters and narrative, the novel underscores the pervasive inequalities and injustices that are central to Marxist discourse.

Haneef's *The Verdict* (2021) ultimately concludes the major concepts in the above mentioned discussions. Class struggle that is the most prominent phenomena referring to the conflict between various social classes of different origin in a society; the origin is often based on their economic interests and power dynamics as previously mentioned. There is another process of Class consciousness that refers to the awareness, knowledge and understanding that individuals have of their position within the social class system and their relationship to other

classes. Class consciousness leads to the class struggle that can either be constructive or destructive in its methods, means and relative aims. Class struggle is actually seen as something very influential and effective that can lead to the liberation of class consciousness. It does so by exposing the inequalities and injustices that exist within society. Whenever the social elements, individuals or groups are forcefully compelled to confront the power dynamics and relative orientations that underpin their social and economic positions.

In this situation, they may have to question the legitimacy of the status quo and become aware of their own class interests. People from marginalized communities who have long endured systemic discrimination might come to recognize their shared experiences and unite to demand equality and social justice. Similarly, individuals from different economic backgrounds may be compelled to question the concentration of wealth and the factors perpetuating income inequality. Indeed, the discussion highlights the existence of power politics employed by the bourgeois and the class struggle between the bourgeois and the proletariat. However, it is evident that their struggles are fundamentally different.

5.2 Recommendations

Overall, the class struggle between the bourgeois and the proletariat may be marked by distinct motivations, but it is the resilience and determination of the oppressed that ultimately paves the way for revolutionary change and progress towards a more just and equitable society. So researcher further recommend future researchers to explore the areas of justice and class differences in Pakistani societies because in Pakistani societies there is a huge gap between upper and lower classes. Due to injustice position in Pakistan many classes are living beyond the limits of justice. In Pakistani societies, cultural boundaries vary according to their own law system that's why people of these societies are unaware of their basic human rights.

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