

SILENT REVOLUTIONS: MASCULINITY, RELIGIOUS POWER, AND WOMEN'S RESILIENCE IN "THE WHISPERING CHINAR" BY ALI 'ROHILA

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ABSTRACT

*This study examines Ali Rohila's *The Whispering Chinar*, which deftly tackles problems of masculinity, spiritual validity, and the tenacity of victimized women in the medieval way of life. By using underlining cultural ideals that elevate assertiveness and strength at the same time as eroding societal stability, the novel's tale analyses how guys's unwavering quest for pleasure and honor creates competitiveness, prejudice, and narcissism. It explores how non-secular leaders distort belief systems to maintain energy, exposing their good-sized role in changing ethical norms to stifle dissent and preserve inequalities. The narrative points out the notable resilience of girls who endured extreme attacks, both bodily and mental, demonstrating diverse obstacles they face, such as destitution, social stigma, and prohibited admission to justice, at the same time as additionally emphasizing the ability for lady empowerment. The study strengthens its fundamental evaluation with supporting evidence with the aid of using number one records from the book and secondary statistics from feminist thoughts and different sources. The qualitative method of the study stresses the interplay among faith legitimacy, masculine satisfaction, and ladies' resiliency. It concludes that Rohila skillfully explores these issues through language, character development, and syntax. Further study on gender dynamics and hierarchy of power would benefit significantly from this work, which deepens our comprehension of the socio-cultural dynamics of feudal civilizations.*

Keywords: Inequalities, Masculinity pride, Patriarchal Society, Religious doctrine, Power dynamics

Introduction

Shakespeare's timeless tales continue to address today's most pressing issues, demonstrating how great literature offers unparalleled insight into the human experience across all cultures throughout history. Literature, as a form of art, is defined as the product of creative expression and reflects the complex interplay between language, culture, and society (Ramzan et al., 2023). According to Shanahan (2020), literature "is one of the major elements in the cultural domain that produces what one might call added value past the level of language acquisition" (p. 165). Additionally, Jahan (2020) highlights the significance of academic schema in reading comprehension, further emphasizing literature's role in education and cultural understanding, which aligns with Khanam et al. (2022) study.

Ali Rohila is a modern fiction author renowned for her resilient character development and vibrant narrative. In 1950, Khan's family moved from Bareilly, India, to Pakistan. Khan is an ancestor of Nawab Hafiz Rehmat Khan Rohila, the Pukhtoon monarch of Rohil Khan. identification, cultural dislocation, and the human predicament are subjects that regularly appear in his works. Lyrical prose and a deep inquiry into complex emotions symbolize Rohila's writing fashion. He has won praise from critics for his skillability in growing engrossing situations which firmly have interaction readers. subject matters from Ali Rohila's literature frequently touch on troubles of identity, cultural displacement, possessions, and human circumstances (Ramzan et al., 2023). By using problematic man or woman development and a captivating narrative, Rohila explores the intricacies of those troubles. moreover, his paintings address societal issues, frequent emotions, and the interaction of modernity and lifestyle.

eleven brief testimonies, all set in or linked to the Pakistani town of Charbagh, represent *The Whispering Chinar*. The Khan Sahib's own family, who reside within the village's ancient mansion, are first of all added inside the story's name. The front yard capabilities a Chinar tree. in step with the mythology presented inside the novel, the Chinar Tree listens closely to the whole thing that takes vicinity in its environment. If one observes meticulously, one can listen the Chinar whisper, that is an emotional response to activities in the circle of relatives and the village. *The Whispering Chinar's* memories trace the Charbagh people's development from rural to city existence, from history to modernization, from patriarchy to girl autonomy, and from imam corruption to following Allah's course. With meticulous attention to elements, Rohila develops the characters, provides a framework for actions, and startles the reader at the very stop. the unconventional has considerable characters; a few emerge again and are all related to the Khan circle of relatives in diverse approaches. however, no matter where they flow, their fates seem certain to Charbagh, Pakistan.

The difficulties of religious borders and societal conventions are often interwoven with love in the complicated tapestry of human feelings. tales of forbidden passion, unfulfilled love, and the

warfare between one's very own impulses and societal norms had been woven into stories that challenge our conceptions of morality and faith for the duration of records and throughout cultural obstacles. just like different religions, narratives set against the backdrop of Islam's precise subtleties and importance. a few boundaries, firmly anchored in non-secular doctrine and practice, live on in contemporary nations that aspire to boom and openness. Love is a force that has no bounds; hence, it frequently conflicts with those profoundly ingrained conventions. The conflict among private aspirations and social norms can provide upward thrust to stories in which characters enjoy severe passion met with apathy as they war with the repercussions of following their passions in opposition to social mores, both spiritual and cultural.

Characters with an unwavering love that surpasses cultural barriers and non-secular prohibitions are provided to us in these testimonies. With an depth past cause, their hearts burn brightly as they navigate the difficult waters of forbidden passion. but, those who surround them, who fervently uphold the traditions and non-secular dogmas, often react to their love with apathy, complacency, or outright criticism.

Readers are recommended to take into account the boundaries set through religious doctrines and societal standards, as those memories mission ethical complexity. when love goes against traditional norms, it increases questions about whether or not it is intrinsically horrific or morally incorrect to be passionate truly as it contradicts what religious leaders have prescribed. these memories spark off readers to examine their own ideals regarding morality, love, and religion.

The war between the needs of religious piety and man or woman autonomy, as well as between the pursuit of happiness and institution compliance, is on the core of these tales. The characters battle with the pressures of society and are caught among subculture's guidelines and their personal aspirations. A lifestyles of silent resignation, leaving behind personal satisfaction for the sake of social conformity, awaits individuals who select to rebellion against the repute quo and risk rejection and judgment in their quest for the elusive include of affection. There are, but, poignant and tremendously lovely moments many of the chaos and strife. All forms of love own the potential to go beyond the limitations that separate us, forming a bridge between faith and cause, lifestyle and modernity. The protagonists uncover facts approximately their society and themselves inside the crucible of forbidden passion, upending the basics of the sector they live in.

The complexity of the human circumstance is ultimately pondered in those memories of affection, maximum of which stay unrequited. those stories function a reminder that love isn't usually orderly nor strictly follows spiritual and cultural precepts. in place of that, it is erratic, disorganized, and regularly at odds with the surroundings.

within the aggressive company environment, wherein greed drives decisions and ambition policies are preferred, moments take a region that profoundly affects the minds of those who examine them. The world is marked by fierce rivalry, and the quest for prosperity frequently tramples on the values of empathy and compassion. There are, however, brief yet profoundly human moments hidden beneath the icy, metallic exterior of corporate avarice, acting as rays of light in otherwise hopeless circumstances. According to Gramsci (1971), the term subaltern refers to any person or group of people that is looked down upon because of their gender, class, ethnicity, race, sexual attitude, or religion.

The intersection between religious fanaticism and the human spirit's resiliency is at the centre of this duality. The icy harshness of religious fanaticism rears its ugly head in the halls of authority, where it is used as a weapon by those who want to establish their supremacy and strengthen their hold on power. The misuse of religion by a small number of dishonest, power-hungry people has a detrimental effect on business, leaving a sour taste of betrayal and disillusion in its wake. But even in the midst of all of this gloom, there are flashes of light. For those who dare to envision a better society, the warmth of humanity, represented by people who reject the seductive voice of greed and ambition, provides a ray of hope. Despite the widespread influence of religious extremism, these unsung heroes of the corporate world serve as a reminder that humanity will ultimately triumph via their small but meaningful acts of love and compassion.

These individuals do not waver in the face of difficulty, unwilling to sacrifice their morals in order to further the interests of a business. In an ocean of turmoil, they are the voices of reason, the moral compass that helps others navigate the choppy waters. Their acts say a thousand words, showing that moral principles like empathy, honesty, and solidarity can be upheld in even the most hostile settings.

These people encourage others to rise above the chaos, to reject the deceptive promises of status and power, and to embrace the true essence of humanity by their bravery and tenacity. They serve as a reminder that the inherent goodness of the human spirit endures and cannot be

eradicated, even in the face of the greatest efforts of those who wish to use religion as a tool for personal advantage.

The criticism of the evolving society that somehow stays the same is found in Rohila's third-person narrative. It is tense and action-packed. Abuse is the response to rationality. Characters act more based on their egos than their consciences. The emphasis on reputation highlights the remarks about society even more. There are betrayal, retaliation, psychosis, physical infirmity, love, and desire. Ultimately, individuals who witness the events taking place in the corporate world find the strongest resonance with this message of hope. There is a light of humanity that refuses to go out, a glimmer of warmth despite the harsh severity of religious fervor and the metallic sensation of blood on their mouths. It serves as an assurance that however gloomy the night may appear, a new day is always just around the corner—if only we have the bravery to embrace it.

Research Questions

The research questions of the study are:

1. How does the presence of masculine pride in feudal society contribute to the escalation of conflicts, the emergence of animosity, and the development of narcissistic tendencies among men?
2. How did religious authorities wield power and manipulate the masses in feudal societies in the novel *The Whispering Chinar*?
3. How do the abused women demonstrate tenacity in overcoming the difficulties they encounter after being exploited?

Literature Review

Themes firmly ingrained in societal narratives include women's perseverance, religious authority, and masculine pride. Traditional gender norms and expectations, which influence how people see power, leadership, and respect in communities, are frequently a manifestation of masculine pride. Religious authority, shaped by cultural interpretations, frequently establishes norms and limitations that apply to both men and women. It can support or undermine these positions. However, women's resilience shows up as a potent counterbalance, demonstrating their capacity to work around and against social restraints, dispelling myths, and paving the way for their own empowerment and self-determination. Our perception of gender, identity, and the relationship between tradition and modernity is constantly being shaped by these intricate and dynamic processes. Simone de Beauvoir, in her book *The Second Sex*, said: "The truth is that when the subject is masculine and the object feminine, the object is passive and the subject active" (Beauvoir, 1949, p. 28). This remark emphasizes the conventional roles assigned to genders, focusing on male pride and the submissive position frequently allocated to women.

Jean-François Lyotard, a French philosopher, is widely recognized for his contributions to postmodern theory. He gained notoriety with the publication of *The Postmodern Condition: A Report on Knowledge*. Lyotard's theory of metanarrative has been used by Ayesha Ashraf and Munawar Iqbal Ahmed to analyze Pakistani literature, emphasizing how postmodern ideals are relevant to readers in South Asia today. "In postmodern historiographic metafiction, the retelling of traditional history through the multiplicity of views decentralizes the conventional historical narrative" (Ashraf & Ahmed, 2019, p. 45). Their study of Pakistani literature's narrative fragmentation and diversity challenges big narratives and highlights a range of voices and perspectives. This method enhances our comprehension of Pakistani literary works by highlighting the dynamic interaction between larger postmodern ideas and local cultural circumstances.

Jean-François Lyotard defined postmodernism as the "incredulity towards metanarratives" in *The Postmodern Condition*. According to Lyotard, modernism relies on metanarratives, also known as grand récits, which are the overarching stories a community tells itself to conceal inherent contradictions and discrepancies within the social framework. He described a metanarrative as "a global or totalizing cultural narrative schema which orders and explains knowledge and experience" (Lyotard, 1979, p. 9).

The narrative serves as a story that validates authority, power, and social norms in this specific case. A grand narrative, also known as a metanarrative, is one that asserts the claim to explain a variety of historical phenomena while offering context by tying disparate events and phenomena together using some sort of shared schema or unified understanding. The concept of big narratives embraces a broad spectrum of ideas, such as universal logic, doctrines of religion, progressivism, Marxism, and others. In his 1979 book *The Postmodern Condition: A Report on*

Knowledge, Jean-François Lyotard critiqued the idea. In this essay, Lyotard refers to what he terms the postmodern situation, typified by a growing pessimism regarding the totalizing power of “metanarratives” or “grand narratives.” He states: “A metanarrative is a global or totalizing cultural narrative schema which orders and explains knowledge and experience” (Lyotard, 1979, p. 9).

Eleven short stories that are either built-in or have a hyperlink to the Pakistani town of Charbagh constitute *The Whispering Chinar*. The Khan Sahib family, who reside in an ancient mansion in the village, are described in the story’s title. In their front yard, there is a Chinar tree. The Chinar Tree is reputed to possess a mystical capacity for vigilant observation of its surroundings, purportedly responding with faint murmurs that echo events transpiring in the nearby family or village environs.

“The crisis of narrative itself in contemporary culture is not, in my opinion, adequately grasped in notions of the collapse of the great metanarratives.” The *Whispering Chinar*’s narratives trace the Charbagh people’s journey from rural to urban life, from heritage to modernization, from patriarchy to female autonomy, and from imam corruption to following Allah’s path. With meticulous attention to specifics, they develop the characters, provide a basis for action, and startle the reader at the very end. The stories in Rohila’s work feature a multitude of individuals, many of whom have connections to the Khan family in the hamlet. Regardless of their journeys, their destiny appears to be bound to Charbagh, Pakistan.

According to Beth Daniell, research in literacy studies, alternate narratives can provide a more inclusive and nuanced view of literacy, whereas dominant narratives shape our conception of it. She could, however, have left out two concepts connected to metanarrative in her writing. The influence of globalization and transnational movements on literacy narratives may not be adequately addressed by her research, to start with. Global media, international or national educational policy (Akram & Yang, 2021; Akram, 2020; Chen & Ramzan, 2024; Ramzan et al., 2023), and transnational communication networks all have an impact on local literacy practices and views, as do global metanarratives of progress, technology, and modernity. The importance of digital literacy and new media in modern literacy narratives may also be underemphasized in Daniell’s work. Daniell states, “The importance of digital literacy and new media in shaping modern literacy narratives cannot be overstated. The advent of digital technology has given rise to a new generation of literacy practices and metanarratives about identity, fundamentally altering how we engage with texts and each other” (Daniell, 2011, p. 123).

The idea of metanarrative can be loosely connected to the work of E.D. Hirsch because of his emphasis on common cultural knowledge and how it shapes educational frameworks and societal standards, especially in *Cultural Literacy: What Every American Needs to Know*. Although Hirsch does not go deeply into metanarrative theory as it is defined by theorists such as Jean-François Lyotard, his support for shared cultural literacy can be interpreted as a further explanation of the role that shared knowledge, history, and values play in forming a society’s collective identity and understanding. Thus, Hirsch’s work is consistent with ideas of overarching cultural narratives that impact social and educational institutions, even if it is not specifically defined in terms of metanarrative theory. According to E.D. Hirsch, “The cultivation of cultural literacy involves imparting a shared understanding of historical events, literary references, and societal norms that collectively form the backbone of our educational frameworks and societal standard” (Hirsch, 1987, p. 32).

Patricia Bizzell discusses rhetorical theory and literacy studies in “Arguing about Literacy,” where she implicitly addresses the idea of metanarrative. Bizzell examines how various narratives about language, literacy, and education affect society’s perspectives and academic discourse. She advocates for a greater inclusive view of literacy that takes into consideration a spread of cultural and social settings by criticizing the usual narratives that impact educational guidelines and practices, which aligns with various of studies (i.e., Akram et al., 2021, 2022; Akram & Abdelrady, 2023; Ramzan et al., 2023). Even though Bizzell doesn’t use the term ‘metanarrative’ particularly, her work questions triumphing instructional narratives and promotes crucial analysis of the way these narratives have an effect on instruction and learning. Bizzell argues that “the narratives surrounding literacy and education now not most effective replicate however additionally assemble societal norms and values, influencing each policy and exercise in profound approaches” (Bizzell, 1991, p. 45).

In *Lives on the Boundary*, Mike Rose delves in addition into metanarrative issues via combining educational study and his very own private story of training and social mobility. In his reflections on his own upbringing and experiences in school, Rose explores how institutional systems and cultural norms form narratives that often marginalize those from underprivileged origins. He

challenges the triumphing narrative approximately educational success and makes the case for a greater inclusive educational framework that takes into account the numerous getting to know styles and backgrounds of students which aligns with various of studies (i.e., Al-Adwan et al., 2022; Abdelrady & Akram, 2022). Rose's paintings exposes the intricacies of identity, social fame, and educational possibility at the same time as challenging the conventional narrative of academic success. Rose displays that "the prevailing narratives of educational achievement frequently neglect the various studying styles and backgrounds that form instructional reviews, perpetuating inequalities and proscribing opportunities for many" (Rose, 1989, p. 72).

In *A Thousand Splendid Suns* by Khaled Hosseini, Rasheed embodies conventional Afghan cultural norms with the aid of imposing strict gender roles and expectancies, substantially compelling his spouse to put on a burqa. In Afghan society, patriarchal rule and gender injustice are ubiquitous, and his character serves as a metaphor for a broader meta-narrative. Rasheed's moves display the methods in which triumphing cultural narratives shape character identities and behaviors, specifically in conditions wherein conventional values have a strong effect on societal standards. The work exposes the repressive influence of these broad narratives on women like Mariam and Laila, who balance their own goals with those of society. By showing how collective cultural narratives influence and restrict individual experiences within their cultural and social surroundings, this representation enhances the novel's examination of metanarrative theory. As Hosseini writes, "Rasheed's demand for Mariam to wear the burqa symbolizes the entrenched patriarchal control that dictates women's roles and behaviours in Afghan culture" (Hosseini, 2007, p. 132).

Further in this article, it is observed and proved that women are considered weak in a religious context by the conservative and self-asserted notions of those countries or groups where religious ideologies are strictly applied. But if the religious ideology is interpreted with open-mindedness and open-heartedly, it occurs that religion is more compassionate for gender equity. The blind interpretation of religious ideologies makes men have more power and more access than women (Silima, 2019, p. 459).

Phrases like 'traditional role' and 'gender equality' are more likely to be heard in the Pakistani context. Even in traditional roles, women have a significant role in sustaining and thriving in communities and societies. "While traditional roles often confine women to specific societal functions, these roles also underscore the vital contributions of women in maintaining and nurturing community and societal structures" (Ashraf, 2019, p. 156).

Research Methodology

This study uses a qualitative research design to analyze Ali Rohila's novel, *The Whispering Chinar*, and explore the complex dynamics of feudal culture. The research focuses on religious legitimacy, masculinity ego, and the experiences of battered women. Content analysis is used to detect frequent themes, symbols, and patterns in the text. The study uses religious dogma as a theoretical framework, dividing the information into three categories: masculine pride in feudal culture, religious doctrine in feudal society, and experiences of suppressed women in feudal context.

The current study employs Jean-François Lyotard's postmodern philosophy as a framework for analyzing the complex dynamics present in feudal civilisations. It focuses on three primary areas of interest: the effects of ecclesiastical authority, the experiences of abused women, and the role of masculine ego. The study uses Lyotard's concept of fragmented narratives and language games to understand how narratives of honor, domination, and rivalry develop and remain intact within feudal communities.

Lyotard's concept of the "incommensurable" provides insights into the role of spiritual authorities in feudal civilizations. He emphasizes the intangibility of numerous belief systems and semantic games, revealing the constraints of big narratives in portraying religious experience. The study also examines the lives of battered women in medieval societies, recognizing their autonomy and tenacity in overcoming gender-based violence. By examining meta-narratives and language games, the study reveals the fractured narratives that influence the sense of masculinity, the incompatible discourses that support religious authority, and the profound experiences of women who have been mistreated. By embracing diversity, ambiguity, and moral obligations, the study contributes to a more tolerant and empathetic interaction with the various perspectives and experiences found in feudal societies.

The intricacy of feudal societies is clarified by this theoretical framework, which is viewed through the prism of Jean-François Lyotard's postmodern philosophy. It provides insights into the rise of masculine pride, the power of religious leaders, and the trials of battered women by dismantling grand narratives and promoting plurality. This framework offers a sophisticated comprehension of the relationships between power, identity construction, and resistance in feudal societies, directing the inquiry in the direction of a more diverse and sympathetic interaction with a range of perspectives and beliefs.

Findings and Discussions

Pride and antagonism: the impact of Masculine Ego in feudal societies

Masculine pride was an influential force in medieval society that had played an essential part in the intensification of disputes, the expansion of prejudice, and the creation of egoistic traits in men. Honor and prestige were highly valued, and any alleged slight or insult frequently triggered violent reprisals, exacerbating hostilities and igniting protracted feuds. Men's incessant conflict for notoriety and authority in society intensified aggressive tendencies as they tried to outdo one another, escalating tensions and hostilities. Although the culture glorified combative bravery and deemed combat and bravery to be fundamental elements of a man's identity, it spawned a culture of recurrent and vicious conflict. Men who craved epic praise and private glory were more likely to exhibit narcissistic traits in this culture of heroism. Moreover, since preserving control and power was strongly linked with masculine pride, challenges to a man's authority frequently resulted in confrontations due to the patriarchal structure of control. Masculinity was compelled to adopt competitive and territorial attitudes by cultural standards that praised these qualities as attributes of masculine traits, which led to the growth of narcissistic traits in such people as they fought to live up to the demands of society. A vicious circle of conflict, resentment, and vanity emerged from the amalgamation of these aspects of masculine pride, which formed a society in which brutal and egocentric actions were embraced and even envied. "Women are never forgiven in our society, but men can be, Alys said." (Aly 230)

As he navigates a society where authority and power are valued highly, Khan Sahib, the protagonist of Ali Rohila's book *The Whispering Chinar*, personifies the overarching subject of masculine authority. Khushrang, the imam of the mosque, and his son depict influential people who exploit religion to push forward their personal agendas, thereby consolidating their power and control. By exhibiting how religious authority can be hijacked to promote and reinforce personal and familial influence, these figures emphasise the intersection of power and masculinity. Although the doctrine of religion is deliberately utilised by the imam and his sons to articulate and uphold their authority, their actions reflect broader cultural conventions in which power and masculine vanity are entwined with social as well as spiritual hierarchies. The novel delves into the intricacies and repercussions of power dynamics between religious and masculine authorities via Khan Sahib's interactions with them, thereby emphasising the potential for personal exploitation.

'There was a light breeze, and the whistling leaves of the chinar were desperately trying to convey something' (p. 9). Masculine competition for power and position was exacerbated by the hierarchical structure of feudal society, which stimulated a relentless pursuit of domination and fueled more conflicts. Wrath and antagonism became accepted as ways to prove one's value in this intense ambiance, which was reinforced by a parade of martial bravery. Due to the conflict between the dictates of society and male pride, medieval societies suffered by hostile circumstances where the need to adhere to and portray a manly pride fueled vicious cycles of violence and animosity.

'For him, morality was strictly confined to the followers of his faith only' (p. 40)

The detrimental effects of a masculine ego are best illustrated by Farid, the son of Saleem Khan, and Shazia. A crucial aspect of a man's identity in feudal societies, pride, suffered severe harm when Shazia turned down Farid's proposal of marriage. In the inflexible and honor-bound structure of a medieval society, Shazia's rejection of Farid wounded his dignity, which could not hold up. Retribution was deemed as being required to mend his bruised ego because such a rejection was regarded as more than just a personal offense and as a societal humiliation. Farid concocted fake accusations against Shazia with Hassan's cooperation in an attempt to mend his shattered ego and put forth his power once more. That savage killing of Shazia was one of the 'honour' killings that were legally performed to annihilate the one who might 'defame' the man and take away his 'right' to be a sexual predator. This act of violence is a great example of how hatred can or up from a man's pride. In the situations where the necessity to protect one's honor

will call for extreme measures, including the worst of sins possible, this violence is profound. Thus, if people doubt or deny truth, they suffer the worst outcomes, given that individuals' ego and peer group intertwines in these civilizations, triggering a cycle of rage and retribution. A society in which male-dominated ego deliberately threatens that any dissenting voices, more so, women's, be punished or rebuked, thus promoting aggressive, violent attitudes in the society's tapestry, the death of Shazia typifies the gravely dangerous repercussions of living in such a society. They did not understand that the negative reaction of Shazia in this particular case was not the product of her desire, but a threat to Farid's newly achieved percenter masculinity to which he was forced to revert to desperate measures to regain his social dominance. How personal pride and conformity of society mesh together, where personal pride entails that one's dignity requires severe retribution, is illustrated by the mistreatment Shazia received and the assassination she faced. This terrible denouement perfectly lends itself to the stringencies of the ethical codes envisioned throughout and the desire to maintain the dignity of males at the heart of the feudal communities and the individual lives they are founded on. All these elements are related to the retention of cycles of injustice and violence. Both a person's identity and their status in society were primarily influenced by their honor and reputation in the communities that existed throughout the medieval period. In an effort to reclaim his honor, he made it a point to respond vehemently to every perceived offense or interference with his masculinity. This usually meant reverting to cruelty or severe action, as demonstrated by Farid's choice to execute Shazia after accusing her of being a witch in order to restore his broken ego. Shazia was executed because Farid wanted to mend his broken ego. Because of the individual's desire to maintain their integrity at any cost, this society has accepted and even expected the use of violence as a means of resolving conflicts. As a result of the standards of society, masculine pride was highly respected even when there were minimal instances of unusual behavior. Those males who failed to demonstrate the customary displays of power and authority were at risk of experiencing social marginalization as well as a decline in their status. Men were under a continual need to uphold their status in society, which frequently led them to engage in activities that were considered to be serious. As a result of Hassan's undying commitment to Farid, it is abundantly obvious that these standards were maintained by individuals supporting or participating in the use of harsh measures to preserve the status quo. The extreme measures that nobles took to protect their honor, the fact that they were forced by society to conform to these standards, and the culture of persecution and hatred that emerged as a consequence are all apparent examples of the negative effects that masculine pride had in feudal civilizations. To be more specific, it firmly established systemic inequalities against women and other marginalized groups, and it badly weakened the social fabric by encouraging ongoing cycles of violence. Hobbes tackles his portrayal of humans in their primordial state in *Leviathan*, stressing their intrinsic pride and conflict. He contends that those traits breed resentment, which in turn prompts the emergence of societal frameworks to regulate and mitigate it. Feudal communities have been marked by unyielding hierarchies and an intense emphasis on honor, which feed men's vanity and impulses to compete and cause many conflicts and contests. Men in feudal contexts are often agitated because they want to be the dominant party and be acknowledged, and when their arrogance turns into egoism, it worsens conflict. Hobbes' insights are vital to grasping how feudal societies' disputes and antipathy are fueled by the elitism of men. "Christian morality inhibits the great virtues of boldness and enthusiasm, which were more prominent in medieval monarchies" (p. 39). The books *Beyond Good and Evil* and *Thus Spoke Zarathustra*, amongst other works by Nietzsche, investigate how vanity and arrogance dominate societal structures and human behavior. He criticizes how Christian morality inhibited the great virtues of boldness and enthusiasm, which were more prominent in medieval monarchies. By demonstrating the theological and ancient roots of pride-induced conflicts and arrogant conduct in such hierarchical social structures, Nietzsche's analysis reinforces the research goal by helping interpret how the unbridled masculine ego in feudal situations fostered enmity and rivalry. Elias reflects on feudal culture, stating, "In feudal societies, opulent decorum and civility emerged to subdue the opposing inclinations of the male ego" (p.28) *The Civilizing Process* by Elias addresses how social rules and practices, such as the control of aggressiveness and pride in feudal cultures emerge. He focuses on how opulent decorum and civility were created to subdue the opposing inclinations of the male ego. In his art, Elias depicts the ongoing struggle for control and reduction of the disruptive impact of arrogant conduct via cultural and social shifts. The dispute between intrinsic masculine pride and a desire for order in society is underlined.

Sacred power: unveiling the influence of religious authorities in feudal societies

In feudal cultures, religious leaders used an array of political, economic, and psychological tactics to control the general public. They fostered the ideas that social power is God-ordained and that rulers have a supreme authority, which escalated dissent to the status quo transcend democracy to the level of spiritual and ethical violation. Religious leaders enhanced their supremacy throughout numerous realms of medieval culture by frequently straddling twin obligations as spiritual and feudal lords. This eroded the distinctions between religious and ecclesiastical authority.

‘There is nothing more unfortunate than the desire to grab power behind religion. Veiled behind virtue are wicked intentions that give rise to the most unspeakable sins’ (p. 32)

Ali Rohila’s In *The Whispering Chinar* affords a fascinating dive into religious dogma and its multifaceted place in a conventional rural village. The contradictory character of religion in human civilizations is vividly explored in the novel as it tackles how spiritual ideas may function as a means of exploitation as well as an oasis of consolation.

‘So Maulana, are you still condemning people to hell, or have you found a better location for them?’ (p. 21) Abdul Aziz, the imam of the adjacent mosque, serves as an instance of how religious power may be used for one’s benefit and power in the confines of the little town of Sher Zaman. The way he exploits the villagers’ faith to manipulate them and encourage them against those who are not on board with him exposes potential hazards caused by unfettered religious power.

Abdul Aziz is a powerful figure in the hamlet owing to his imamship, granting its inhabitants unconditional trust in him. The congregation holds religious authorities in esteem, and the imam is frequently regarded as an avenue for interacting with God, offering ethics and spiritual direction. ‘It is fascinating to see your greed transcend your earthly career’ (p. 22). This strong reverence for religious leadership is a cornerstone of this confidence. Abdul Aziz starts employing his religious authority as a weapon for personal gain, profiting off of the people’s gullible beliefs.

In the bid to strengthen his hold on power, Abdul Aziz goes hunting the villagers who dissent with him or question his authority. In a society where faith is unified, labeling people heretics or non-believers is a powerful and genuine indictment. This strategy works especially well in Sher Zaman, where social integration is strongly contingent on religious being recognized. ‘The village will have two religions when your mosque becomes operational’ (p. 23) Abdul Aziz incites the residents to shun and drive out those who fail to adhere to his orders by labeling dissidents as non-Muslims, preying on their anxiety and prejudices.

‘How can this village witness the breaking of Allah’s laws with such impunity? Is there not a single honorable Muslim left to stop this depravity? As Abdul Aziz thundered, he was pleased to see the response to get’ (p. 33)

Due of their lack of knowledge and inquisitive, the villagers believe Abdul Aziz’s claims without digging into them. Their belief that speaking out against the imam would be to question their faith—a trespass that may have catastrophic spiritual repercussions—is what fuels their heedless acquiescence. ‘They weren’t too sure about Ashfaq Khan’s fault but only what they had been told by Abdul Aziz and the supporters of the two khans; it was in defence of their faith and religion’ (p. 34) By exploiting of this anxiety, Abdul Aziz makes sure that his power is never contested. The villagers’ deeds, fueled by their faith in him, indicate the perilous potential of religious power when it is abused for one’s own sake.

An amalgam of anxiety, racial prejudice and the manipulation of religious zeal constitute Abdul Aziz’s tactics. Casting oneself as the supreme arbiter of religious truth lifts him above criticism. By openly criticising his opponents, he precludes the prospect of him being restricted, making it difficult for anybody to bring him down. A culture of blind obedience is therefore nurtured, in which dispute is regarded as blasphemy and adherence to Abdul Aziz is interpreted as a sign of religiosity.

‘Khushrang’s invective had succeeded in mobilising a large crowd, who had run amok through the streets, attacking the houses of the zindiqs. The unlucky ones were pulled out of their houses and beaten to death in the narrow alleys. Nobody had cared to listen to their pleas. Ten people lost their lives and five houses were burnt down.’ (p. 34)

Abdul Aziz’s influence is apparent in the evacuation of villages who are deemed to be infidels or non-Muslims. Pursuing his commands, the villagers take people he has targeted by authority, frequently without delivering any proof or obeying the requisite legal procedures. By eliminating

discord, this not only tightens Abdul Aziz's hold on dominance but also makes the beating people fearful and enhances their reliance on him for defense and a leader.

The widespread effects of unfettered influence in denominations are brought to forefront by Abdul Aziz's exploitation of religious authority in *Sher Zaman*. It depicts how religious leaders may use their authority to dominate and manipulate societies and use religion as an avenue of accomplishing personal advantage. Abdul Aziz manages to uphold his power and execute out his plans unimpeded because of the villagers' naïve faith and lack of reasoning.

The occurrences involving Abdul Aziz in *Sher Zaman* offer an alarming instance of the abuse potential exists in professions of religious leadership. His abuse of the villagers' faith and trust in order to push his own agenda emphasises the worth of intellectual curiosity and accountability in religious groups. The peasants' ignorant submission serves as an illustration of the perils of blind faith and underscores the value of learning and thinking critically in combating the exploitation of religious beliefs for selfish benefits.

The hazards of unwavering trust and the lack of reasoning in the hamlet are depicted by Rohila in an effective way. The villagers' blind embrace of Abdul Aziz's statements emphasises how vulnerable people are in a society that adopts religious doctrine without assessment. This mindless acquiescence highlights how crucial it is to be educated and actively interact with convictions of faith in order to avoid being exploited. The book additionally explores at how religious belief may promote societal coherence as well as multiply. Shared religious convictions may bring people united by giving them a sense of self-worth and moral guidance, but when people like Abdul Aziz misuse them, they can also be used to drive a wedge between people and cause marginalisation.

The story stresses the human factor in the grasp and execution of religious concepts and shows how misinterpreted or abused religious teachings can generate enmity and strife. Abdul Aziz's personal goals and prejudices distort his views of religion, underlining how human perspectives may be erroneous and used to slant religious teaching. Rather of taking beliefs in religion at their entirety, this topic urges readers to think logically about and critique them. The tale depicts folks who oppose Abdul Aziz's deceptions despite his ubiquitous influence, indicating the fight for upright behavior within a restricted religious context. These people reflect the prospect of personal sovereignty and the quest for justice, defying harsh religious authority.

Their defiance draws spotlight on the potential for restoring religious teachings for broader, more empathetic agendas. In *The Whispering Chinar* pleads for a more deliberative and empathic interpretation of religion—one that rejects manipulation and upholds morality and justice. In spite of underlining the relevance of intellectual curiosity and moral integrity in interpreting and carrying out of religious teachings, Rohila's story acts as an appraisal of the abuse of religious power. The novel offers an in depth reflection on the potential for both beneficial and detrimental damage inherent in religious ideas and their reception through its complex layout of religious doctrine and its influence on the countryside.

In *The Whispering Chinar*, Ashfaq Khan and Junaid's dilemma perfectly portrays the catastrophic effects of defying spiritual power in a close-knit village. The awful example of Ashfaq's deportation from the hamlet shows the heights that Abdul Aziz would go to in order suppress the dissent and hold onto power. Though Ashfaq is an appreciated fellow citizen and Khan Sahib's brother-in-law, his eagerness to participate in intellectual debate makes him the target of Abdul Aziz's animosity. His forced exile serves as a stark warning that defying traditional religious doctrine can lead to exile and ostracisation, leaving people like Ashfaq marginalised and defenseless against powerful authorities in religion.

The tragic end of Ashfaq's pupil Junaid serves as another evidence of the pitfalls associated with intellectual curiosity in such a restrictive setting.

'All he wanted was for them to make use of their minds, rationally and without any bias' (p. 35). Junaid's eagerness to deeply and formally examine Islamic dogma puts him at conflict with his contemporaries, who have been indoctrinated by people like Abdul Aziz to see any deviance from the status quo as blasphemy. The horrific testimony of the corrosive climate of religious intolerance that Abdul Aziz's manipulation created is the torture that Junaid endured at the hands of his fellow students. The terrible warning of the dire repercussions of doubting religious dogma in a culture where dissension is greeted with assault and persecution is served up by Junaid's spiral into absurdity.

'In his nonchalant manner he declared, 'You don't need religion to teach morality. Humans can devise a set of moral values for themselves.'" (p. 37)

‘How can you separate religion from morality? There is no morality without religion. You will not go unpunished. This time you have gone too far, Mr Junaid. We will teach you a lesson’ (p. 37)

The Whispering Chinar is a frightening manifestation on the pitfalls of unfettered religious power and the engulfing impact it may have on liberty of thought and critical thought via the experiences of Ashfaq Khan and Junaid. Their encounters serve as a potent illustration of the value of questioning, reasoning, and sensitivity in the comprehension and execution of religion. The book encourages readers to stand up to the harsh forces of religious dogmatism and to work for a tolerant and more accepting society in which people are free to explore and express their opinions without fretting about facing penalties.

‘Desperate to redeem their souls, they were certain to receive Divine grace by killing a blasphemer.’ (p. 38)

In the framework of *The Whispering Chinar*, Abdul Aziz’s exploitation of religious doctrine might be interpreted as an instance of orientalism, as he compels the peasants to concede his strict and exclusive perspective on Islam, crushing opposing views and sustaining his authority.

The interplay of religious and political power in feudal societies is demonstrated in *The Whispering Chinar*, as Abdul Aziz controls religious doctrine to uphold both his personal authority and the village’s established hierarchy of power.

The personalities of Abdul Aziz, Ashfaq Khan, and Junaid in Ali Rohila’s *The Whispering Chinar* perfectly capture the intricate connection between religious authority, protest, and the effects of unyielding doctrine in a rural community.

As the imam of the hamlet, Abdul Aziz symbolises unbridled religious power. By fostering a culture of fear and tyranny, he exploits his deception of religious dogma to further entrench his own dominance and power over the locals. Abdul Aziz suppresses any alternative opinions and defends his own grasping of the faith by accusing people of apostasy and abandonment, fostering an environment based on submission and conformity.

Ashfaq Khan, on the other conjunction, becomes an embodiment of defiance against Abdul Aziz’s despotism. His negligent banishment from the community reflects his desire to challenge the imam’s authority and question his religious dogma. As he strives to pursue equity and facts in the face of persecution, Ashfaq illustrates the bravery of those who have the audacity to oppose unjust organisations.

Ashfaq’s pupil Junaid is an emblem of the younger generation facing the effects of religious extremism. His colleagues, who are influenced by the people like Abdul Aziz, find his queries blasphemous and are outraged by their inquisition and critical inquiry into religious doctrines. A moving perspective on the havoc caused by religious prejudice and persecution of dissent offered by Junaid’s inevitable plunge into lunacy.

‘Predestination is more powerful than free will.’ (p. 38)

The Whispering Chinar emphasises the worth of opposing dictatorial groups and the perils of unfettered religious power via the juxtaposition of these people. The book stresses the value of moral bravery, logical thinking, and seeking the facts even in the face of dogmatic doctrine. In finality, the bulbs of change are nurtured by the tenacity and audacity of people like Ashfaq Khan and Junaid, who resist the current quo while unlocking the door to a society that is more egalitarian and intelligent.

Silent strength: the resilience and challenges of abused women in feudal society in *the whispering chinar*

Ali Rohila’s *The Whispering Chinar* serves as a devastating review of tenacity, survival, and the struggles of navigating repressive groups via its portrayal of assaulted women and the obstacles they encounter follow their exploitation in feudal society. ‘Caught up in this dilemma, their parents tried to strike a balance between the old and the new by sending their sons to mixed gender English-medium institutes and their daughters to the all-girls’ Jesus and Mary schools (p. 26) The tenacity and will of persecuted women’s in a medieval culture are eloquently depicted in Ali Rohila’s *The Whispering Chinar*, revealing both their unflinching spirit and the many obstacles they encounter after being victimised. The book dives extensively into these conceal them.

‘There is no running away from fate’ (p. 11) The awful story of Saad Bibi in Ali Rohila’s *The Whispering Chinar* demonstrates the corrosive effects of inflexible societal structures and the crushing character of feudal existence. Serving as a maid at Khan Sahib’s home, Saad Bibi gets caught in a covert relationship with Fahad Khan, the influential Khan Sahib’s youngest son. A string of sad occurrences that underscore the harsh realities of class and gender discrimination

are put into effect by their clandestine relationship, which becomes complicated by their distinctive social circumstances.

Inspired by youthful enthusiasm and perhaps sincere fondness, Fahad Khan pursues a romantic relationship with Saad Bibi. But Lala, Khan Sahib's ardent servant, discovers the truth about their affair and tells his master about the brazenness. Because of his deeply integrated feeling of rank and superiority, Khan Sahib reacts in a way that upholds his family's dignity and status in society rather than out of tenderness for Saad Bibi or his young son.

Fahad is sent to the city by Khan Sahib, who takes the deliberate decision of banishing him from the situation in order to rectify this alleged disgrace. In attempts to keep Fahad and Saad Bibi apart and prevent any controversy from emerging from their relationship, they are strategically moving. Fahad's departure emphasizes Khan Sahib's callousness because it was made without taking into consideration the repercussions emotionally for either Saad Bibi or Fahad.

The harder Khan Sahib strives to remove the stain from his family's reputation, the worse things get for Saad Bibi. Khan Sahib plans for Saad Bibi to marry Javad, a guy with an extensive record of drug addiction, without first consulting her or taking her concerns into account. In addition to being another attempt to separate Saad Bibi from the Khan family, the anticipated marriage serves as an acute illustration of how women in feudal culture are viewed as nothing more than commodities, with the vagaries of strong men defining their destiny.

'Let me decide my destiny. If this is the only choice that you have for me, then I have a better one available' (p. 16) Saad Bibi suffers an enormous blow as a result of the deal with Javad. Saad Bibi sees absolutely no way out when confronted with the potential of living a life of servitude to an addict and being wrenched apart from any sort of liberty or integrity. The deep-rooted prejudice and class discrimination that permeate the society depicted in the novel manifests itself in her lack of authority and her complete disdain for her well-being.

The awful act of frustration and last-ditch proclamation of legitimacy over her own life was Saad Bibi's suicide resolution. It's an irreparable affirmation of the lengths people are willing to go to, especially lower-class women, to get out of the restrictive situations that are foisted upon them. Her death serves as a mighty critique of the feudal machine and the marginalizing impacts it has, reinforcing the pressing need for a social overhaul and greater concern for the liberty and dignity of everyone. 'they are saying the chinar had shaken violently that day, indicating a prescient warning of a few calamities. With a noose around her neck, Saad Bibi's lifeless body changed into found placed from the identical branch that she had so fondly used as a swing' (p. 17).

The violent portrayal of the interaction between elegance, gender, and strength in feudal society is obtainable by using the narrative of Saad Bibi within the *Whispering Chinar*. there may be a machine that prioritizes notoriety and rank over the lives and happiness of people, and her unlucky destiny serves as a glaring indicator of the brutality and apathy that this machine reveals. Ali Rohila draws interest to the urgent need for justice, empathy, and the elimination of oppressive societal structures that perpetuate tyranny and distress through the presentation of Saad Bibi's story.

In Ali Rohila's novel *The Whispering Chinar*, the intertwined destinies of Ali, Aqsa, Asma, and Akbar shed light on the complex and at times torturous dynamics of love, deceit, and social expectancies inside the context of a feudal society. By way of providing a demonstration of the complex nature of human emotions, as well as the repercussions of performing out of egoistic dreams and societal limitations, these links serve as an instance.

Ali, the son of Khan Sahib's eldest daughter, became first engaged to Aqsa. A prolonged engagement gives reassurance and achievement, and Aqsa, who's deeply in love with Ali, has a vision of a future in which they are collectively. however, as Ali starts to expand his emotions of affection for Asma, he decides to break his vow to Aqsa, and his emotional journey takes a sudden flip in the direction of a new course. Aqsa's expectancies are dashed because of those picks, which additionally serve to emphasize the precarious position of ladies in society. This is due to the fact the destiny of girls is frequently dependent on the wants and choices made by guys.

at the same time as Ali's feelings for Asma are moving, the plot turns into even more complex. After turning into the focal point of Ali's growing emotions, Asma finds herself caught up in an internet of political strife and psychological upheaval. ladies may be tricked and mistreated in a context that gives them limited independence and protection, and the victimization of Asma by Akbar serves as a powerful example of the way this will take place. Akbar demonstrates a strangely horrific degree of betrayal and brushes aside the psychological well-being of the humans he manipulates because he has abandoned Asma to marry Annie.

Even after Akbar wed Annie, Asma continues to undergo a terrific deal of affliction. due to the divorce that takes location between Annie and Akbar, Akbar reveals himself once again worried about Asma's lifestyle. Asma runs through the identical man who took advantage of her in the past, which results in a reunion that is both ironic and disastrous. alongside setting Asma in a hard scenario through permitting her to negotiate the nuanced emotions of reconciliation, and bitterness. Akbar's go back is a sign of his shortcomings and probably a touch of the whole effect of his acts. Asma is capable of navigating these emotions due to the fact Akbar's return permits her to do so.

inside the context of medieval society, the tale arc of those characters emphasizes the issues of deception and the recurrent sample of emotional exploitation. The consequences that resulted from Akbar's exploitation of Asma and Ali's betrayal of Aqsa illustrate how a man or woman's desires and societal conventions can start a sequence reaction that consequences in anguish and sorrow. When ladies are regarded as collateral damage in guys's efforts to acquire their targets, they enjoy a vast emotional toll. This may be visible in the broken hopes of Aqsa and the common betrayals of Asma.

The Whispering Chinar deftly navigates the complexity of choice and deceit whilst operating in the confines of the constrained norms of present-day medieval society. The interactions that take region between Ali, Aqsa, Asma, and Akbar shed mild on the complicated relationship that exists among one's private business enterprise and the feelings and norms of society. Ali Rohila brings to light the great implications of treachery and the tenacity that is required for maneuvering in a tradition where humans' goals and wellness, particularly that of girls, are frequently put in jeopardy through the moves of others via the use of their bills. so one can domesticate a society that is more equitable and compassionate, the e-book puts up the argument that there have to be a greater knowledge of, and respect for, the inner lives of folks who are affected by these events.

In a monarchy, the narrative of Nazo who was now not the biological daughter of Saleem Khan, Khan Sahib's eldest son highlights the difficult information of identification, being a part, and the fractured nature of familial bonds. Since she grew up in the Khan home, Nazo is capable of to take benefit of the rights and prestige associated with her claimed ancestry. Her swift disownment, however, follows the realisation that she is not Saleem Khan's biological daughter; this act is prompted by the family's preoccupation with dignity and heritage. The denial is a public decision that shows the family's priority for social status over devotion and tenderness, as well as to being a personal transgression. Nazo's denial underlines how rigid and deliberate familial ties are in a culture that values reputation and genealogy above all else.

'With Allah as my witness, let me make it clear to you all. Nazo is not my daughter' (p. 29) Nazo's situation gets worse after her disownment when she gets acquainted with Shuja, Sher Zaman Khan's eldest son - Khan Sahib's second eldest son. Nazo's distress worsens when Shuja, an envoy of the wealthy Khan family, takes use of her and ultimately gets her divorced. 'The sanctimonious word, talaq, repeated three times to end a relationship came in handy for the occasion, making it convenient for Farhana to reclaim the family honour' (p. 30) This series of abuse and desertion exposes the fragile status of women in feudal society, where they often serve as puppets in the struggles for dominance between powerful families.

The hierarchical and gender biases that saturate the culture portrayed in the story are seen in Shuja's exploitation of Nazo. Women such as Nazo are assets whose worth is derived from their ability to retain status in society and reinforce familial ties. It is clear through Nazo's marriage to Shuja, her exploitation, and her eventual divorce, the lack of autonomy women have and how easily they may be thrown off when they are perceived to be worthless or a risk to the family's honor.

It is viable to find a profound example of the connections that exist among sex, authority, and social magnificence inside the tragic narrative of Nazo. Her tales show how vulnerable women are to being not noted while their true identities are in contradiction with the ones of society, specifically whilst they come from families that are considered to be solid. due to the exploitation and overlook that she is subjected to, the structural inequalities and engrained patriarchal beliefs which might be the foundation of feudal lifestyles are added to light. The narrative of Nazo serves as a vehicle via which The Whispering Chinar gives a critique of inflexible societal frameworks that region a more top rate on admiration and pedigree than they do on character determination and humanity. it's far crucial to keep in mind that the exploitation that passed off previous to Nazo's disavowal serves as a reminder of the devastating repercussions that these cultural requirements have on individuals, particularly girls. The

circumstances surrounding her circumstance spotlight the need of a society this is extra egalitarian and humanitarian, and they compel an assessment of these restricting foundations.

Conclusion

There is a depiction of the intertwined themes of spiritual supremacy, patriarchal satisfaction, and the perseverance of crushed ladies in Ali Rohila's novel *The Whispering Chinar*, which takes place in opposition to the backdrop of medieval culture. Through the examination of the complexities of those social relationships through the lived reviews of its protagonists, the e-book presents a comprehensive account of the tough realities and structural inequalities that continue to exist in this sort of society.

most people of the struggle and hostility that happens at some stage in the narrative may be attributed to characters together with Khan Sahib and his sons, who are high examples of masculine pride. due to the no-means-finishing pursuit of fame and situation, violent encounters and ongoing competition are the result. This demonstrates how toxic masculinity contributes to the improvement of a society that is combative and egocentric. guys have a robust preference to maintain their dominance and uphold their reputations at whatever price, and that they normally placed their grudges in advance of communal peace and equity. This issue with masculine delight now not simplest serves to undermine the harmony that exists in some of the communities, but it additionally serves to maintain the punitive energy systems that control the society.

The reality that the imam, Abdul Aziz, plays a widespread component in the story also highlights the vast electricity that is held via the ones in positions of spiritual authority. through the manipulation of religious dogma, Abdul Aziz can strengthen his schedule by taking benefit of the peasants' unwavering faith in his valid divine authority. The identity of dissenters as heretics or non-believers, which suppresses rise and imposes conformity, is one of the ways that he makes use of faith as a weapon to manage and enhance society structures. The previous abuse of strength exemplifies the opportunity for leaders who are based on non-secular ideals to shape moral and ethical norms under their dreams, so maintaining inequality and stifling dissent to their rule. through characters like Nazo and Saad Bibi, the narrative expertly handles these repressive relationships with the aid of undertaking a psychiatric investigation into the resilience of abused women on a psychological stage.

an illustration of the importance of forming communities that offer aid and advocating for structural alternatives is furnished with the aid of *The Whispering Chinar*. this is executed that allows you to alleviate the continual injustices that girls are pressured to stumble upon during their hard instances.

In conclusion, *The Whispering Chinar* provides comprehensive and in-depth research into the legitimacy of religion, the pleasure of patriarchal societies, and the resilience of subjugated ladies in a way of life that is characterized using feudalism. The book demonstrates how the obsessive pursuit of status and standing by way of guys has the potential to purpose friction and contribute to the improvement of a narcissistic lifestyle. at the same time, spiritual rulers use their influence to suppress grievances and maintain their authority. while as compared to these restricted settings, the perseverance and tenacity of battered women stand out as especially noteworthy, highlighting both their quandary and the pressing requirement for cultural transformation.

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