



Deconstructing Social Reformation: An Islamic Feminist Critique Of Muhammad Hanif's A Case Of Exploding Mangos

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Abstract

The current research deconstructs the social reforms of Zia's regime, depicted in Muhammad Hanif's A Case of Exploding Mangoes, notably the burning issue of Zinab's stoning, which created chaos and unwanted debate. In contrast, the majority of the scholars are reluctant to reflect on the issue, leaving room for more vigilant and effective lenses to redress the matter, which is the central part of this research. The current study is qualitative. It focuses on an in-depth textual analysis of Muhammad Hanif's A Case of Exploding Mangoes, which is also based on close reading and reading carefully rather than quickly, while Saad Al Sadhwi and Azhar Nafisi's reflection of Islamic feminism with other Islamic teachings in the said have been used as the theoretical framework. In the research, Zinab's case of rape has been re-evaluated with foremost and central references from the genesis of religion. It is found that rape cases or adulterous acts need more careful investigation beyond the witnesses, which also need materials grounds. In Zinab's case, only one aspect has been redressed that is neither incorporated by the writer with expanded references from Islamic teaching for the said case nor Zia's regime provided an effective and transparent investigation; if Zia could, the issue would not have been implicated as an unjust decision that can be deconstructed as the missing lenses or lack of exposition to Islamic teaching, was the primary factor at the time of the decision, though, the fact of dictatorial power was prominent that kept people zipped to remain silent to promote social reformation through Islam.

Keywords: Deconstruction, social reforms, feminism, Islamic feminism, Rape, A case of exploding mangoes.

Introduction to and reviewing Islamic feminism.

The term 'Islamic feminism' is relatively new; it appeared for the first time due to Western feminism, and later on, it became part of both academic and literary discourses. The topic of



'Woman and Islam' emerged in the early 1990s, though it absolutely presented its discourses on Islamic teaching (Ahmad, 2015). On the other hand, Islamic intellectuals first came into contact with feminism in the early part of the twentieth century. The argument is that women have always struggled for their rights including equal rights, respect and other rights that men have already acquired. However, the struggle was not an easy one because of patriarchy. This idea develops that men hold a prestigious and influential position in society. In contrast, feminist perspective on this idea has incorporated a new paradigm shift, deconstructing the social modes not only in one part of the world but the entire globe hit the blow, but still, women are fighting for their rights that the vast majority of men consider to be only norms and convictions. The struggle resulted in a direct fight that was made even more challenging for women of color because, in addition to the challenges of sexism, they also had to contend with the obstacles of racism.

Feminism and feminist thought came into being as a response to the patriarchal social order. The first response was set by Wollstonecraft (1792) against the patriarchal world as Rousseau (1769) wrote *Emile, Or Treatise on Education*. This was a feminist stance, and thus, feminism is a philosophical approach that emphasizes the worth of women and the contributions they make. It is founded on the basic principle that women should have the same rights as men hold in society, in politics, and in economic distribution. Anyone in the population, whether male or female, girl or boy, can be placed and identified as a feminist who works for the interest of women. It is also possible to think of the movement as a revolution comprised of both men and women who want the world to be free of barriers that provide equal rights for everyone. Discrimination and biases against people based on their gender, age, marital status, and economic position are examples of these limitations or blockades, which are more commonly known as discrimination. Everyone has their unique perspective on how gender and equality should work in the world. The world, in the eyes of feminists, is not a fair and appropriate place. They advocate for the narrowing of the gender gap and the elimination of the notion that men are inherently more capable than women. In the late 1880s in France, Hubertine Auclert used the term 'feminism' in *La Citoyenne*, a newspaper (Noted in Cady et al., 1886). She used the term to question male supremacy, and further, she extended her viewpoint that the hegemonic stance of males must not deride women's rights, and they should stand by their words promised during the French Revolution (Badran, 2001). This also became a strong point for modern feminism (Cott, 1987).

Feminism is considered to have its genesis, originated in France. Since its introduction, the concept has been interpreted and defined in various ways, applied to a wide range of applications, and served as the impetus for several different movements (Offen, 1995). This is a crucial point to envisage differentiation. It is not only sufficient to say that Islamic feminism refers to a kind of feminism that originates from Muslim cultures; instead, the term refers to feminism that addresses Islamic theology, paying its way and attention to the texts which are also



canonical in practices (Ahmad, 2015). A particularly ‘Islamic’ form of feminism takes as its primary inspiration from the teachings of the Quran, which are employable to all people who are born equal and placed differently according to their cast and creeds. The instructions are based on the practical application of this theological principle in daily life. Islamic feminists are researching the fundamental scriptures of Islam in the context of actual life circumstances to extract actionable concepts. Islamic feminists employ Islamic concepts such as Ijtihad in their work (Ahmad, 2015). Different methods, such as historicizing or linguistic methodology, might be used as tools to investigate the elements of Islamic feminism. However, Islam should serve as the framework rather than some other religion. Feminism within the Islamic tradition advocates for equality and justice of women, just as Islam does. It serves as a tool to bring to people’s attention what Islam entails for women. The concept of Islamic feminism refers to the awareness movement that preaches one critical standpoint, which clearly indicates the equal rights of both women and men, grounding their roles according to the society, which are extracted from the teachings of the Quran and Hadith, more importantly, the movement of Islamic feminism re-examines the religious scriptures and teachings, and tries to deconstruct the misconstrued reality.

The term ‘Islamic feminism’ refers to this awareness movement. Some individuals who engage in this behaviour for the benefit of women do not include themselves or identify the part of this movement. Already, some people have preconceived notions and beliefs about the traditional modes of feminism. In contrast, they intaked the debate as partial a conjunction of the previous movement, which is parallel in practice, but the term very explicitly rooted its genesis during the year 1990, and stood firmly as a new movement with Islamic feminism to support the already envisaged caused in the Islamic world. In her work published in 1996 titled “Feminism and Islam”, Saudi Arabian academic Mai Yamani (1996) made use of the term (Badran, 2011). In the 1990s, Turkish academics Yesmin Arat, Feride Acar, and Nilufer Gole dominated the term to make it a strong movement in Turkey (Badran, 2001/2011). Nilufer Gol’s book *The Forbidden Modern* (1990) contributed to the movement, followed by Shamima Shaikh (1990) in South Africa to use the term Islamic feminism, which led the movement to become a prevalent phrase in the Islamic world with the name ‘Islamic feminism’ (Badran, 2001).

Islamic feminism has emerged as a response to, and critique of the patriarchy in the Islamic world that is prevalent and practised with Islamic teachings. Because there are many different interpretations of Islam and feminism, assigning a single definition to the term is impossible. One of the best ways to get a grasp of the term Islamic feminism is to examine the tactics that it is used for. Islamic feminists combat patriarchy, which is declared responsible for misconstrued ideologies of Islamic teaching, and some misconstrued practices also need reinterpretations that look back to the holy sources and the recovery of the undisputed rights of women under Islamic law. The concept of Islamic feminism has been met with a variety of strong reactions, including the rejection of traditions that, according to the Islamic feminists, are not the actual practices of

Islam. They try to deconstruct the imposed ideologies that are deriding women's disposition from the actual laid rights. Rather than accepting or opposing Islamic feminism on a fundamental level, it is essential to examine it pragmatically, based on the grounds of its strategic achievements and failures. The first tactic that is utilized is an analysis and rethinking of the canonical writings. Feminists contend that the issues that women encounter are more often erroneous analyses and interpretations of the Islamic teachings, which need revisiting. The teaching practices are in the use of men who are responsible for this misconstruction. Consequently, they believe that rereading the holy scriptures of Islam from the perspective of women can become an effective source of gender justice.

In light of this, Islamic feminists have, in recent years, turned their attention to Islamic teaching to analyze critically whether the teachings are true in the real sense or are ingrained with misogynist thoughts that are thrashing women to maintain power (Badran, 2011). Islamic feminists paid attention to Quran, Hadith and Ijtihad to revisit and analyze with true spirits in such a way that the spirit of those sources is preserved. At the same time, their physical manifestation can be reshaped to fit the requirements of the modern world (Ahmad, 2015).

The Islamic theorist Abdul Karim Soroush (Iran) developed a theory in which he differentiated between Islam's 'essential' and 'accidental' components. This theory serves as an illustration of this exercise. The previous are the pillars without which Islam stands nowhere; these beliefs have stood the test of time and do not evolve. The later aspects are dependent on factors related to society and history, and as a result, they are subject to transformation. Since the conditions in Arabia in the 7th century were substantially different from those that exist today, many of the injunctions, particularly those pertaining to the relationships between men and women, have the potential to be lawfully revised. Feminists, for instance, premised the stances according to the verses of The Quran (see theoretical framework) that grant supremacy to men, and they utilize the authority in an unambiguous manner by declaring that men are the ones who are responsible for taking care of women. This was certainly the case in the past, when having children was an unavoidable part of a woman's position, and as a result, she was considered a dependent. However, in today's world, not only do women have control over their reproductive process, but they are also frequently independent, so our perspective on this topic can undoubtedly shift to another mode of discussion that is more avoidable but true to the practice of secularist ideology of feminism.

Assia Djebar from Algeria, Fatima Mernissi from Morocco and Mernisisi contributed to the movement of Islamic feminism. These feminists argue against the exclusion of women from participation in social, religious, and community concerns in the current day by referring to an 'authentic' interpretation of Islam. Rejecting the forced marginalization prevalent in religious settings that are predominately male-defined and dominated is a significant step that has been taken to achieve better gender justice. There have been numerous attempts made by women to

carve out their territories on their terms. Islamic feminists paid attention to significant issues of women where they need equal rights, which Islam already defines such as property rights, Nikha, Marriage, contract, shame, honour, reservation against polygamy to be clarified, right to divorce, right to child custody and many other which need revisiting and reinterpretation under the Islamic laws which are valid (Ahmad, 2015).

Keeping in view of the above discussion, the current research deals with the phenomenon of social reformation of Islam, shown in Muhammad Hanif's *A Case of Exploding Mangoes* (2009) that is being analyzed in the current research, showing how Pakistani society turned into the complex and conservative teaching of Islam that is moving to social reforms through Islamization. Islam is the religion of harmony, peace, acceptance and more importantly based on evidence. However, in the case of a blind woman who was put to death after her rape for insufficient pieces of evidence to prove herself innocent, though, she is innocent but the Islamic law in the said situation turned against her and kept her to a punishment of death sentence. Following the religious laws are complex and conservative, though introduced for social reformation in Zia's region, as shown in the novel. Still, the directions were based on further exploitation and marginalization of those who were already marginalized. Therefore, the current research deals with deconstructing women's representation, using Islamic feminism as a lens, and grounding social reformation with the help of Islamization in Muhammad Hanif's *A Case of Exploding Mangos* (2009), particularly to revisit Zainab's case of stoning.

Research Statement:

Islamic reforms were introduced in Zia's regime, turned the secular society into Islamic-based practices ones which were commenced for the social reformation of the country but found unsatisfactory and turned against some innocent people, particularly women were further victimized and oppressed, such as the blind woman is depicted in Muhammad Hanif's *A Case of Exploding Mangos* who was raped but still put to death due to insufficient witness and pieces of evidence to prove her innocence. On the other hand, she lost her virginity and found guilty. The incident seems to be an unjust representation of women in the novel that is analyzed and deconstructed from an Islamic feminist perspective in the current research.

Research Objectives:

1. To show the representation of women in Muhammad Hanif's *A Case of Exploding Mangos*.
2. To highlight the society of Zia's regime turned to an Islamic one in Muhammad Hanif's *A Case of Exploding Mangos*.
3. To highlight the representation of victimized and oppressed women in Muhammad Hanif's *A Case of Exploding Mangos*, who is further marginalized based on Islamic laws.



Research Questions:

1. How women are represented in Muhammad Hanif's *A Case of Exploding Mangos*?
2. How Zia's regime turns into an Islamic one in Muhammad Hanif's *A Case of Exploding Mangos*?
3. How the victimized and oppressed women are further marginalized in Muhammad Hanif's *A Case of Exploding Mangos* based on Islamic Laws.

Significance of the research

The current research deals with the topic “deconstructing social reformation: An Islamic feminist critique of Muhammad Hanif's *A Case of Exploding Mangos*”, grounding social reformation which are appropriated to Islamic country like Pakistan but still the practices of Islam are either improbable or due to lack of knowledge, could not adequately be utilized, whereas some of the laws are being misused, particularly against women which are called the missing lens. Therefore, the current research helps researchers, scholars and readers of the said debate to become conscious and read the true laws of Islam to avoid complications in the representation of women and to prevent generic and sweeping based statements about women in Islam.

Research Methodology

The current research is qualitative. It focuses on an in-depth textual analysis of Muhammad Hanif's *A Case of Exploding Mangoes*, which is also based on close reading and reading carefully rather than quickly. The careful reading and persistent analysis of a short material is known as close reading. By paying great attention to individual words, the grammar, the sequence in which the sentences covering different concepts are unfolded, and the formal structures of the texts are being analyzed. A close reading stresses the singular and the specific context of the text. This method is also helpful to show the stances and investigation of the researchers what Hanif wants to convey through her literary creations for the readers and what the primary purposes behind their writings are, and this is the main objective of the research. However, the main argument of the research, in this study, is to show how social reformation is deconstructed through Islamic feminist critique, mainly to pay attention to the case of Zainab's death sentence in the selected text.

Theoretical framework:

Dr Azar Nafesi (2013) and Saad Al Saadwi's (1980) standpoints have been taken as primary lenses for the theoretical framework, while other representational approaches with reference to Islam are quoted to support the researchers' standpoint. If we talk about the representation of women in Islam, it becomes controversial when patriarchal society misrepresents women's position with reference to Islamic teaching such as “Men are above the women, because Allah



has given the one part superiority above the other” (Koran: Sura 4). Similarly, in Confucius, women are represented as “one hundred girls are not worth as much as one boy”. Hinduism also foresees women as “a woman must never enjoy independence”, and finally, Lorna (2012) notes that “the women shall be servants to their men who are their masters” (Christian Bible: Paul to the Ephesians in the New Testament). The representation of women in religious disposition is not merely presented to marginalize or oppress women but to define roles of both genders for a smooth life, but, largely, this representation is taken as one-sided, causing misconstruction.

The misrepresentation and misconstruction of women has become true throughout the past millennia. Women were, and still are, oppressed by religions and, consequently, by men who have been heads of almost all religions. A Woman from any religion is considered inferior and submissive (Epistemologically/Ontologically). However, the role of women and the commencement of feminism in a true sense can be traced back to the time of Muhammad (S.A.W), who gave equal rights to women; according to many scholars, Women’s current and pre-Islamic positions are considered far worse than the time of Prophet (S. A. W). In this regard, Watt (1974) explains: “at the time Islam began, the conditions of women were terrible - they had no right to own property, were supposed to be the property of the man, and if the man died, everything went to his sons. Muhammad, however, by instituting rights of property ownership, inheritance, education and divorce, gave women certain essential safeguards”. Haddad and Esposito (2004) also state that “Muhammad granted women rights and privileges in the sphere of family life, marriage, education, and economic endeavours, rights that help improve women’s status in society”. It is pretty clear with reference to these examples, that women are given actual representation rather than generalized statements based on stereotypes that do not exist in reality.

In accordance with Islamic feminism, it is a form of feminism concerned with the role of women in Islam, and aims for the full equality of all Muslims, regardless of gender, in public and private life. In contrast, secular, liberal feminism has developed that seeks to eliminate discrimination against women and to outlaw practices such as polygyny (multiple wives), purdah (seclusion in the home), and limitation of the right of divorce to the husband, which have been the major suppressive means of women by men (Redmond, Microsoft Encarta, 2008). But, to advocate the movement, it needs to seek the accentuation of deeply rooted teachings of equality in the religion and encourage a questioning of the patriarchal interpretation of Islamic teaching through the Quran (Holy book), Hadith (sayings of Prophet Muhammad) and sharia (law) towards the creation of a more equal and just society. Similarly, Azer Nafesi (2003) and Saad Al Sadwhi (1980) represent similar stances on standing for women’s rights, and they tried to deconstruct the fictitious representation into a factual one according to the teaching of Islam. Therefore, both writers start their debates like other feminists, bringing the attention of readers to not undermine the role of gender and sex in a society that is a social construction. Azar Nafesi (2003) condemns Islamic fundamentalism as the name gets changed from Iran to the Islamic Republic of Iran, and



she further intakes the position of secular feminist as a result of her consistent struggle to bring Islamic disposition of women and women banned to wearing the dresses of their choices as they have to face the punishment in case of violation. Similarly, Sadhwi stands against the social reformation, and her opinion is similar to Azar Nafesi (2003), who claims that religion is used as a tool of oppression. Therefore, both do not oppose religion, but the inclusion and exclusion of ideologies through the practices of religion are opposed.

Analysis:

The reign of General Zia is the focal point of this book, as is an investigation into the circumstances surrounding his death. The degree to which it corresponds with reality is difficult to ascertain. The narrative voice retells the story of Zia from a different perspective and challenges the conventional ideas that have been held about his administration. This raises questions about the traditional portrayal of Zia as a tyrant who possessed heroic characteristics; instead, he comes across as more of a caricature. His passion and insecurity are the driving forces behind his decisions. He utilizes religion as a tool to deceive the people of the country. The narrative voice does its best to convey a sense of what's going on inside his head. Hanif mingles history and fiction in *A Case of Exploding Mangoes* since, in the book, he fictionalizes historical events. He blurs the distinction between the truth and lies, combining history and fiction. Historiographic metafiction is characterized by a high level of self-awareness and simultaneously “installs and blurs the line between fiction and history”.

Additionally, there is simultaneous and overt assertion and crossing of boundaries (Hutcheon, 1993: 113). The characters who are depicted are somehow true to life. These generalizations are hardly more than caricatures, and they rarely consider a person's accurate qualities. However, the novel portrays the Zia dictatorship through the perspectives of these characters, despite the fact that they do not occupy significant places in mainstream history. Even in the novel, some of the characters are considered to be minor or subaltern personalities.

Hanif makes up stories based on real-life occurrences during the Zia government. Hanif weaves a compelling narrative out of the actual events, some of which are embellished with a dash of fiction for added effect, and he does this exceptionally well. It takes the readers by surprise from the outset, keeping their interest peaked throughout the entire piece. The historical happenings are portrayed in the novel in a way that is more consistent with fiction. The ‘problematic verse’ seems to indicate that the plane accident that resulted in the deaths of Zia, the United States Ambassador to Pakistan Arnold Raphael, and Brigadier General Herbert M. Wasson, who was in charge of the United States military mission in Pakistan, was a fulfillment of a prophecy. The novel's premise revolves around a conspiracy that appears to have been hatched by some evil force of destiny. Following the accident of the helicopter that was transporting Zia and several other people, a soldier travels to the desert hoping to discover some information regarding his

loss. When he finds the piece of evidence and bends over to pick it up, he comes across a copy of the Bible or another religious text.

The story is based on political benefits and national interests achieved through Islamization and, more importantly, military corruption disguised through religious improvisation. General Zia adopted a religious guise to improvise his power, whereas support from the religious group was initiated. The most significant incident in the novel is Zainab's case of stoning due to her marginalized position. She was rapped, but the culprits were freed, and she could not present solid proof and pieces of evidence for her innocence; it was confirmed that she lost her chastity, resulting in her guilt. Zia got significant support from Saudi Mufti in the case of Zainab, as his consistent telephonic conversation with Saudi 90-year-old Mufti shows the importance of the case in the novel. This is the result of Zia's Islamization to bring social reformation, which Das (2010) considers an "experiment with Muslim modernity, tied to national territory" (Das, 2010).

Zia's attire of religious fundamentalism makes him an Islamic hero, and his devotion to religion has resulted in the novel several times; at one place, one security asks him to leave alone or probes either to wade or stop, but Zia is motionless and "General Zia snivelled and buried his head in his white robe and started to pray loudly as they walked towards the black room at the centre of the compound" (Hanif, 2009, 204). It shows Zia's devotion to Islam, forcing people to consider him a very true follower of Islam who can never decide against Islam. Therefore, Zia was considered the Man of truth, faith, Jihad, and lover of windows, making the Islamic fundamentalist society, which is told that "General Zia's regime is a popular marker of Islamization".

Zia employed Islamic Sharia, unconditionally affected women and caused their marginalization, which the religious groups endorsed. The representation of Zainab's case in the light of the secular world and Islamic world shows that the novel is the depiction of para-colonialism as the country is either allies of the Western agendas while propagating the true practices of Islam, which is endorsed by Tanveer and Arif (2012) that "on the other hand, Waseem has very convincingly transformative links of the colonial civil bureaucracy with that of Pakistan" (97). It is extracted from the statement that Islamic attire was shaped for political autonomy and to get the support of the people. In accordance with Zainab's case was a burning issue in both the western and Islamic worlds as Zainab was assured in the novel that she had been printed in an American newspaper and would soon be released (Hanif, 2008: 221). The call from the West to Pakistan has been strongly heard as Aalcron et al. (1999) place Pakistan in this regard between both the enlightenment and liberalism of the West. In conjunction, Zainab's case becomes more political rather expedite in parameters of Islamic disposition as Nafisis (2003) and Saadhwi (1980) presented Muslim women as a victim of Islamic genocide of a particular subject of society with the help of Islamic practices, which are not in knowledge of the people, or people do not bother to inquire. It is why most of the Muslim communities in Pakistan leave Islamic



teaching at the disposal of Mullahs, which are being misconstrued, and the issues are misrepresented. Nafisi (2003) and Saadhwi (1980) have the same reservations and the proceeding for deconstructing the true practices to give women their rights in the premises of Islamic ideology.

Zia held very strong support from Mullahs, and the entire debate was conversant with Saudi Mufti. Whenever he called up any meeting with the subordinates or gathering with the people, he started with the firm belief in Allah that “there is no God but Allah. And since Allah Himself says there is no God, let’s abolish the word” (38). This disposition gave a belief to the people that Zia can never be wrong. Similarly, in Zainab’s case, Zia got the support of people and religion. Zainab was the outcast in prison as a result of adultery “Zainab is a blind rape survivor whom the Pakistani judicial system has failed Zainab cannot identify her rapists, prove “that she was a virgin before this horrible crime was committed” (155). Further, she cannot provide supported argument or witnesses to prove herself innocent that “four male Muslims of sound character who have witnessed the crime” (155). Therefore, it was mandatory that she must be stoned to death according to Islamic law. Here, Hanif provided contextually based information through historiography but did not incorporate any evident argument for the support of Zainab or against Zainab. Hanif likely Zia’s death leaves the debate open, which is a compassionate issue in a society like Pakistan.

However, in the novel, women raise their voices for Zainab, but Zia still gets the support of women. In contrast, women are primarily attracted to money, as shown in the novel that, “and make sure that the hundred-rupee notes are new. Those old women love the smell of fresh currency” (152). Women are stereotyped in the context of changing their opinion on any side of the power that develops their interests. Though all measured, though progressive did not support Zainab, and the strong support is the finale of Zainab’s death that came from Saudi Arabia. The coming words as “the decision was given by 90 years judge, a retired judge of Saudia Shria Court: “rotesters, when confronted with a legal dilemma like this, General Zia always picked up the phone and called ninety-year-old Qadi, his Man in Mecca who had retired as a judge of the Saudi Sharia Court thirty years ago and since then had never missed a prayer in Khana Kaaba. The Man practically lived in the House of God (156) ... You cannot pass the responsibility onto some hired executioner and think you have done Allah's work” (180).

Conclusion:

To sum up the above discussion, it is not an absolute and final to all debate that Zia’s stance of stoning Zainab was appropriate but a one-way exposition of Islamic teaching and did not foresee other factors as two of the strong references from different places are quoted here that reviewed the identical issues of rape and adulteries for further factors which could deconstruct Zainab’s case if we intake Abu Amina Elias’s (2016) quotation of two referential points as “Abdur

Rahman al-Salami reported: Umar ibn al-Khattab, may Allah be pleased with him, was asked to judge a woman who had been suffering from thirst. She had passed by a shepherd and asked him for water. The Man refused to give her anything unless she offered herself to him, so she had intercourse with him. Umar consulted the people about whether she should be punished for adultery. Ali ibn Abi Talib, may Allah be pleased with him, said, “This is compulsion. I believe you should set her free”. Thus, Umar set her free. (Source: al-Sunan al-Kubrā 15673). Further, Ibn Qudamah said, “there is no legal punishment upon a rape victim according to the general opinion of the scholars. It has been narrated from Umar, Al-Zuhri, Qatadah, Al-Thawri, Al-Shafi’i, and the people of reasoning. We do not know of any disagreement... There is no difference between rape by force, which is he had overpowered her, or rape by threat of death and so on” (Source: al-Mughnī 9/59). Thus, it is foregrounded that rape cases or adulterous acts need more careful investigation beyond the witnesses, which also need materials grounds. In Zinab’s case, only one aspect has been redressed that is neither incorporated by the writer with expanded references from Islamic teaching for the said case nor Zia’s regime provide an effective and transparent investigation; if Zia could do, the issue would not have been implicated as an unjust decision that can be deconstructed as the missing lenses or lack of exposition to Islamic teaching was the major factor at the time of the decision, though, the fact of dictatorial power was prominent that kept people zipped to remain silent to promote social reformation through Islam.

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