

Analysis of Daniyal Mueenuddin's in Other Rooms, Other Wonders: A Feministic View

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Abstract

This paper investigates how women are suppressed and oppressed through different patriarchal institutions and why women allow men to take advantage of them. In Other Rooms, Other Wonders is Daniyal Maueenddin's short story which presents the different roles of women our society. The nature of this research is purely qualitative, where the researchers employed textual analysis and close-reading techniques. Consequently, this study is guided by the feminist perspective of Gayathri Chakravarty Spivak. The current research shows that patriarchy is enforced and perpetuated through various institutions such as wifehood, sisterhood, daughterhood, and womanhood and mechanisms such as the use of language, economic dependency, and a lack of education. Furthermore, the research analyzes patriarchal institutions such as womanhood, wifehood, and sisterhood, which valorize male chauvinism by marginalizing women in In Other Rooms, Other Wonders. Female characters, such as Husna in the selected short story face severe problems at the hands of male chauvinism. They are exploited, maltreated, victimized, and oppressed by male members for their benefit. The central characters in the story face suppression at the hands of male patriarchy. The character of Husna faces suppression under the guise of wifehood, womanhood, and daughterhood. In addition, this research also shows that men take advantage of women because of socially constructed patriarchal institutions and lack of awareness among women of their fundamental rights. In women's oppression, various patriarchal intuitions and mechanisms play an essential role which leads to their permanent suppression and exploitation.

Keywords: *Feminism, Patriarchy, Suppression, Short Story, In Other Rooms, Other Wonders*

1. Introduction:

Pakistani society has different segments. The part of society living in cities enjoys more freedom and liberty than those living in rural areas. Here, the researcher of the current study talks about the female race and the problems they face in patriarchal societies. As discussed, women in cities enjoy more

facilities and a better life than women in rural areas. In urban areas, most of them are highly educated and hold high public positions. Contrary to this, the entire lifestyle and outlook of those women who live in rural areas are different from those of the cities. In most cases, they are victimized and suffer at the hands of Patriarchy (Klien, 1989, p.79).

Equally important, in rural and urban segments of Pakistan, patriarchal institutions devise and impose gender inequality and perpetuate male dominance. Through these institutions, they control women, and males keep their power over women. Even in very private, decisions are taken by male members, and they directly possess their bodies and souls. Furthermore, patriarchy has developed customs, and these manufactured customs are more substantial than law and even more robust than religion. These customs cannot be challenged. These customs are incorporated into faiths, and the followers strictly follow these customary practices (Klein, 1989). The present research work encompasses a short story, *In Other Rooms, Other Wonders*. The researchers focused on the feminist perspective of the story while analyzing the suppression of women at the hands of men.

1. Literature Review

In other instances, Facio (2013) believes that patriarchy is a kind of organization that represents a specific type of mentality, economic, cultural, social, economic, spiritual, and political institutions. When these institutions are interlinked, they decrease the status and value of women in society. Further, these institutions are profoundly interconnected and firmly support each other, which further hardens the structures of patriarchy and strengthens male dominance over women. "The next day, two men loaded the trunks onto a horse-drawn cart and carried them to the old city" (p. 21). It creates differences between humans, one being considered superior and another inferior. It makes states that respond only to the needs of a few controlling men (p. 2). "But she had neither talent nor beauty". (Mueenuddin, 2009, p. 115). Further, Ramzan et al.(2021) have indicated that there is a manipulation and exploitation of the public in the hands of politicians and powerful people. Khan et al.(2017) have expressed that print media acts as a tool in the hands of capitalists. Ramzan et al. (2023) have confirmed that the priority of students is determined by their motivation.

To illustrate, Sylvia Walby (1986) defines patriarchy as being bred through socialization. She adds that it is a social practice that starts in childhood, and thus, a child acquires and learns several habits, attitudes, customs, and values in a family and from society. Ramzan et al. (2023) have further claimed that research has implications for ESL teachers in designing effective language instruction that can help students improve their writing skills and avoid common subject-verb agreement errors. These social practices later penetrated other community institutions like religion, politics, economy, and education (Walby, 1986, p. 288). Bhutto and Ramzan (2021) have claimed that there is a collusive stance and pacifier agenda of media wrapped in the strategy of power. Nawaz et al.(2021) have said that power is striving for negative them and positive us. In the undertaken study, the researcher will examine through close reading and analysis how patriarchy works through different tools against women in the context of Mueenuddin's *In Other Rooms, Other Wonders*. Indeed, the short story *In Other Rooms, Other Wonders* exemplifies in the best possible way the permanent and lifelong suppression, violation of women's rights, and sexual abuse of women in patriarchal societies. "I should have a profession. My father can give me nothing; he is weak and has lost his connections. Everyone says I should marry, but I won't" (Mueenuddin, 2009, p. 109).

The story's name and title ironically advocate that women have no space or place to live in male-

dominated societies. Unfortunately, they live in a world of men and must follow certain artificial customs. Men are considered the owners of women and the real controllers of all women. "You are a poor thing". (Mueenuddin, 2009, p. 118). Learning attitude makes learning more enjoyable and collaborative strategies plays role (Ramzan et al., 2023). This story focuses on the shameful life of Husna, who arrives in Lahore and stays at the house of Harouni, a well-to-do man. She was in dire need of decent employment because she revolted against her family and left her family, which is a solid and prominent patriarchal institution. She dreamed of an independent life. At the end of the story, she has no place or space to live. She was breathing for life in a patriarchal system. Ramzan and Khan (2019) have suggested that stereotyped ideological constructions are enhanced by nawabs in Baluchistan.

2. Statement of the Problem

This research analyses the patriarchal institutions such as womanhood, wifehood, and sisterhood, which valorize male chauvinism by marginalizing women in *In Other Rooms, Other Wonders*. Women characters such as Husna, in the selected short story, face severe problems at the hands of male chauvinism. They are exploited, maltreated, victimized, and oppressed by male members for their benefit.

2.1. Research question

1. How are women, through different patriarchal institutions and mechanisms, suppressed *In Other Rooms in Other Wonders*?

2.2. Research Objective

1. To explore the different methods and ways through which various patriarchal institutions such as sisterhood, wifehood, and womanhood, gender roles, and mechanisms lead to the suppression of women folk *In Other Rooms and Other Wonders* by Daniyal Maueenuddin.

2.3. Research Methodology

This research study is based on a textual analysis of the short story, *In Other Rooms, Other Wonders* by Danyal Mueenuddin. The main objective of this research study is to find various patriarchal institutions and their means of propagating male dominance with a particular reference to Pakistan. The researchers used a qualitative method while employing textual analysis of the selected short story. For a well-organized research study, various sources were considered and exploited for data collection. The researchers took help from the feministic views of Gayatri Chakravorty Spivak and the interpretations and views of other authors, theorists, critics, and scholars for genuineness and validation. Thus, the researcher provides a crystal clear and vivid conception of the different mechanisms applied by patriarchy to exploit women in different ways.

Moreover, the research probes the response of various patriarchal institutions to the efforts and resistance presented by womenfolk to patriarchal trends and mechanisms. The researcher relies on close textual and contextual analysis of the targeted work *In Other Rooms, Other Wonders* by Danyal Mueenuddin. However, discourse analysis will also be constructive in finding the findings. In this regard, Patriarchy, various patriarchal set-ups, and women's objectification at the hands of patriarchal norms and society will be analyzed with the help of feministic lenses with a particular emphasis on

different patriarchal institutions.

3. Results and Discussion

The current study investigates the suppression and exploitation of women in patriarchal societies in the best possible way. The story's title, '*In Other Rooms, Other Wonders*,' is full of symbolic meaning. The title paradoxically signifies that women have no place and space to live in patriarchal societies. They live in a world of men and are obliged and answerable to men from all walks of life. They are considered the owners of everything, even women folk. Thus, women have no say, even in their personal lives and bodies. Women in male-dominated societies are always treated like animals and subjected to harsh and cruel treatment at the hands of their male counterparts. By birth, they are considered weak and sentimental (Lerner, 1988, p. 112). As the author comments about Husna, "but she had neither talent nor beauty" (Mueenuddin, 2009, p. 115). Thus, the above text proves that talent and beauty are the only yardsticks for women in male-dominated societies. Spivak has raised the same point. She says that the dominance of patriarchal social relations depends on the definition of women's reproductive bodies as legal objects, or private property, where they choose these objects and private properties according to their created specifications, laws and codes of accepting and rejecting (Spivak, 1987, p.125).

First and foremost, Daniyal's story *In Other Rooms, Other Wonders* unfolds to us the sorrowful and depressed tale of a young girl, Husna. She needed a job. In the hunt for a decent job, she reaches the house of a landlord & ex-bureaucrat K. K Harouni. She needs a job, and unlike other girls in a patriarchal society, she revolts against her family, which is the most critical & prominent institution of patriarchy. Tyson says that revolt is the first step toward a woman's liberation & independent life (Tyson, 1998, p.89). In this way, the writer has depicted Husna, who has an instinctual impulse and longing for an independent lifestyle. Husna always thought of an independent life. She never wanted to enslave herself in chains of family and marriage. The text portrays this: "I should have a profession, my father can give me nothing, he is weak and has lost his connections, everyone says I should marry, but I won't" (Mueenuddin, 2009, p.109).

According to patriarchal traditions and values, this statement from the text describes that women have no agency. But it is evident from the text that Husna wants to prove that a woman has an agency like a man, as mentioned by saying, "Everyone says I should marry, but I won't." (Mueenuddin, 2009, p.109). The reference mentioned above implicitly means that women can live an independent life without the support of men. Here again, it is worth noting that patriarchal norms are firmly embedded, and it is tough for women to live independently without the consent of males. The author refers to it by saying, "You are a poor thing" (Mueenuddin, 2009, p. 118). In the mentioned reference, she is objectified and not even considered a human but a thing with no value. Spivak has supported the same point. She argues that in patriarchal societies, women are considered inferior and weak. She calls it subaltern. A subaltern is a woman who tries to be assertive in front of others. So, it is interpreted as a subaltern, a subject in society with no voice & power of social movement (Spivak, 2006, p. 304). In this way, Husna reaches the house of K.K Harouni and discusses her issue with him. In the meanwhile, an elderly couple enters the house. Harouni introduces her to the couple. The couple is introduced as Riffat & her husband. Harouni tells the couple that she is Husna and she will graduate soon. Finally, Harouni allows Husna to work in his house. In Harouni's house, she was considered an object with no value. It is

explained in the text: "Rafit says Husna was not a guest, not even really a presence, but a recourse of a lady, to fetch and carry, to stay beside her so that the Begum would not be let alone" (Mueenuddin, 2009, p.110).

It is evident from the textual references that Husna came into the trap of job and learning typing. It is apparent from the story's narration that Husna is given false hope of a job and false consciousness of family, motherhood, wifehood, and sisterhood. She was poorly trapped, exploited and finally ruined. This sad saga of Husna is depicted in the text by saying, "Husna came every few days for typing lessons. She would sit in the dark little office of the living room" (Mueenuddin 2009, p.111). This kind of suppression and exploitation is criticized by Spivak, who argues that in patriarchal societies, women are confined to limited activities, and due to this confinement, they lead a life of suppression and deprivation. They are given no room and space, which leads to their exploitation (Spivak, 2006, p.188).

Spivak argues that women are underrated and underestimated by men in patriarchal step-ups in patriarchal societies. She says that rules, laws, and culture in society control the oppression of women in any aspect. The domination leads the women to obey them, and the community makes the men a community leader. She says these rules and laws and other artificial tactics lead to discrimination and devaluation of women (Spivak, 2006, p. 305). The argument mentioned above applies to the sad saga of Husna. She lives in a patriarchal society where a rich and influential man exploits her because of her financial needs and strict patriarchal laws. For instance, in the story, Husna's frankness with the Landlord turns into a love affair. She started regular meetings with K.K Harouni and started walking with him. During their walks, they discuss and talk about various issues. Once, while walking, they came across a puddle, and the Landlord told her to jump over it. At first, she was afraid of the jump. He compelled her to jump over the pool. When she tried to cross the puddle by jumping over it, he turned his face and scornfully laughed over her and said, "Well done, I have had ponies that could not do as well" (Mueenuddin, 2009, p.112-113). If we critically analyze the remarks of K.K Harouni, his comments are full of satire. Harouni is kind-hearted, but his words are insulting and degrading. His comments show that inside his heart is a patriarch. He does not consider her a human but compares her with his ponies. She wanted to run and escape from the glitches of patriarchy. As the text shows, "She had always believed she would escape the gloom of her parents, the unfashionable part of the city, bare concrete steps layered with dust" (Mueenuddin, 2006, p. 114).

When this (Husna) girl tried to escape and challenge the patriarchal society, she fell into the hands of another strong patriarch. She came out of her family and house. When she went to the home of Harouni, she was brutally exploited at the hands of patriarchal institutions, most explicitly womanhood. The status of her exploitation can be judged from the text by saying, "I came with nothing, I leave with nothing, I leave with the clothes on my back" (Mueenuddin, 2009, p.137). The argument of Spivak can support the above-mentioned sad saga of Husna. She says that women in patriarchal set-ups are structured as commodities & objects that satisfy men's needs while being used as sex toys, cooks, servants, homemakers, and housemaids. They face brutal violence and abuse and are considered sub-humans (Spivak, 2006, p. 250–289).

3.1. Gender-Based Discrimination in the Story *In Other Rooms, Other Wonders*

Men commit moral sins in male-dominated societies but are not judged or penalized for wrong actions. On the other hand, she is brutally punished when a woman commits a sin or challenges or revolts against patriarchal norms. Spivak elaborates on this point. She points out that it is because 'the

ideological construction of gender' in the colonial archives and the historical records of subaltern insurgency 'keeps the male-dominant.' This ideology of male dominance leads to gender-based discrimination and suppression of women (Spivak 2006: 281). Like other patriarchal males, Harouni did the same with girls. As mentioned in the text, "As a boy Harouni slept with maidservants: lost his virginity to one of them at the age of fourteen, Husna evoked those ripe first encounters" (Mueenuddin, 2009, p.116). Now, it is clear as broad daylight that it was the fake consciousness of her job that trapped Husana and due to which she was suppressed and exploited socially, mentally, and sexually. She thought she would have a decent job at K.K Harouni's house, but her search for the job and stay with Harouni brought her suppression and exploitation. Tyson mentions the same point in his book 'Critical Theory.' He notes that men sleep with bad girls, but they don't marry them, and bad girls are used and then discarded because they deserve better (Tyson, 1989, p. 90).

In patriarchal set-ups, male members suppress and exploit women through different means. They believe that female exploitation is their natural and universal right given to them by birth. This mechanism of women's suppression, exploitation, and objectification is vividly presented in the text when Husna declares, "When Begum is gone on Hajj, the servants will take liberties, they make jokes and want me to sit with them" (Mueenuddin, 2009.p. 118). Furthermore, she says that Hasan often calls her a bitch, which is evident from the text: "Hassan, in his habitual temper, addressed her as a bitch" (Mueenuddin, 2009, p.127). The above reference supports the argument that in a male-dominated society, women are treated as objects; they are not given their due rights and place; patriarchy has created gender differences, and these gender differences are promoted and strengthened by society (Spivak, 1988, p. 289).

Similarly, in the story, the reader finds that the women are brutally humiliated by their male partners in a patriarchal society. The text shows that she makes a complaint and wants to avoid being subjected to such maltreatment in the story. As Begum Harouni goes for Hajj, she shifts at Harouni's house, and there she starts sexual relations with K.K. Harouni. "A week after she moved into the annexe, Husna slept with K.K Harouni" (Mueenuddin, 2009, p.120). It is evident from the text that she wanted to escape from the chains of patriarchal society, but alas! It's not always easy for a woman to run and emancipate herself from the generated codes of patriarchy. The text also shows that other male servants treated her as an object, and she always played the traditional woman's role. This kind of male-dominant behaviour has been criticized by Spivak, who points out that in a patriarchal world, females are confined to specific functions, and they are given the roles and duties of traditional women (Spivak, 2006, p.266). Thus, KK Harouni brutally exploited her and confined her to the status of a maidservant and cook. In the same way, other male members of society confined her to specific roles; thus, different patriarchal institutions (Womanhood) made a woman do so. She was exploited, disgraced, and maltreated under the guise of patriarchal norms and codes. Mill says that meeting with a man makes her nothing except a loving, obedient slave (Mill, 1970, p. 231).

3.2.Patriarchal Institutes & Women Suppression in the Story *In Other Rooms, Other Wonders*

In male-dominated societies, various patriarchal institutions are responsible for the maltreatment, suppression, and exploitation of women. The fundamental cause of women's suppression is sisterhood, wifehood, daughterhood, and womanhood. For example, in the story of Husna, the patriarchal institution of womanhood is responsible for her brutal exploitation. Husna was a woman whose cook, Hassan and other male servants sexually exploited her. Similarly, because of her femininity, old Harouni sexually used her.

In a patriarchal world, women in general, but more specifically, women from lower and poorer strata of society, are at the horns of this dilemma. They are treated inhumanely in the worst manners. Hence, women are exploited socially, mentally, and sexually. Although there are laws in Pakistan for the protection of women, being a solid patriarchal society, no one in Pakistan has been punished for women's suppression and exploitation. Pakistan's laws make it clear that the punishment for tearing clothes off women and exposing their bodies to the public is execution or life imprisonment. Still, no single person has been awarded this punishment since 1984 (Pate, 1950, p. 433). In the story, we learn the same thing: "As a boy, Harouni slept with many maidservants and lost his virginity to one of them at fourteen" (Mueenuddin, 2009, p.117). From the above description, it is clear that even state laws cannot stop men from suppressing women, maltreatment, and objectification in male-dominated societies, as it is clear that in male-dominated societies, women are treated and given a status based on their beauty, complexion, colour, physique, and beauty and are considered commodities. Patriarchal minds have no concern for human dignity or humanism. The story is full of such instances. For instance, when Sarwat discussed the issue of Husna whether to let her go or keep her at home for work. Sarwat was the daughter of Harouni and was raised in a patriarchal environment and by a patriarchal father.

For this reason, Sarwat was against the idea of keeping Husna at home. She says, "I can imagine keeping her around but to sit and to have lunch with that too much and you are becoming eccentric, you are" (Mueenuddin, 2009, p. 125). This way, Sarwat humiliates her, but it does not stop there. She further says, "This unfortunate little thing sat without saying a word, just listening to her like a frog in the corner of its incident" (Mueenuddin, 2009, p.125). In this regard, Spivak argues that women in patriarchal societies are objectified (Spivak, 2006, p. 282). In the light of the above reference, Husna is the best example of objectification. Spivak argues that rules, laws, and culture in society control the oppression of women in any aspect. The domination of males leads women to obey them, plus society makes men leaders of the community. She says these rules and laws and other artificial tactics lead to discrimination and devaluation of women. Similarly, women in patriarchal set-ups are structured as commodities, objects that satisfy men's needs, while being used as sex toys, cooks, servants, homemakers, and housemaids. They face brutal violence and abuse and are considered sub-humans (Spivak, 2006, p.250- 286). In light of the arguments mentioned above, here we find the same situation in the story where the status of Husna is presented as humiliating and disgraceful. She has been reduced to the level of a dirty frog, which is highly insulting and shows a lost identity. Furthermore, she is not treated or considered a human being. She is insultingly compared and devalued to a frog. This way, Sarwat continues, saying, "She is neither pretty nor presentable" (Mueenuddin, 2009, p. 125).

Similarly, Hassan, who is a cook. He behaves rudely and uses incredibly insulting, humiliating, and disgraceful language for Husna. He often calls her "bitch" (Mueenuddin, 2009, p.127).

Similarly, in the story, Hassan is a cook. He is a true epitome of patriarchy. At the same time, Husna obeys their illegal demands as a woman and a servant. She has no voice of her own to reject their orders. The story shows that such kind of inhumane and oppressive behaviour negatively impacts her mind, and she becomes hysteric. She was exploited mentally, socially, and physically. Thus, the author describes her mental status as "Her mind raced during episodes of hysteria" (Mueenuddin, 2009, p.130).

In the same story, after the death of Harouni, Husna is kicked out of the home in a state of poverty and extreme misery. She was not even allowed to see the dead body of K.K Harouni. In the state of

deprivation and suffering, Husna asked, "Did uncle say anything about me before...before... Sarwat bitterly answered, there is nothing for you" (Mueenuddin 2009, p. 136). After the death of K.K Harouni, she was in a deplorable state of mind, as evident from the text: "I have no power. You are no important people, and I am nothing, and my family is nothing" (Mueenuddin, 2009, p. 136). In the final stage, we find her in deep frustration and deprivation, as mentioned in the text: "I come with nothing, I live with nothing, I leave with nothing but clothes on my back" (Mueenuddin, 2009, p.137). In this regard, Spivak argues that in patriarchal societies, women are exploited as disposable commodities. Men control and own them (Spivak, 2006.p. 296). From the references mentioned above, it is clear that women's status in patriarchal societies remains deplorable and humiliating. They are abused, used, and discarded as commodities. If they try to resist, they are defeated by the same institutions as it is as clear as daylight in the text that the voice of Husna was brutally suppressed by patriarchy when she said, I have served your family and your father for a pretty long time, you people cannot kick me out like this, but she faced a bitter response from the daughter of Harouni by saying "you have nothing to claim with us, go straight to your father house, and I don't want to discuss that matter anymore" (Mueenuddin,2009,p.135).

The above references prove that patriarchal institutions are always used to suppress and exploit women. Kamila Shamsi supports this point: "Wifhood and womanhood and motherhood are psychological traps for women" (Shamsi, 1999, p. 35). In either of the two cases discussed, women folk are exploited and, suppressed and maltreated in the guise of wifhood and motherhood. In either of the cases, a woman is brutally victimized. In the end, she is inhumanly discarded and humiliated by patriarchy in the form of her brother, father, husband, Landlord, co-workers, and any other male members of the society. It was the case of Husna, who was brutally suppressed, maltreated, and socially, physically, and sexually exploited by her employer, Harouni, and her co-worker Hassan because she was a woman.

3.3.Patriarchal Mechanism of Exploitation *In Other Rooms, Other Wonders*

When Husna says, "I should have a profession, my father can give me nothing, he is weak and has lots his connections, everyone says I should marry but I won't" (Mueenuddin, 2009, p.109). In addition, the above situation is described by Spivak. She says that in a patriarchal world, women are treated as weak and always dependent on males (Spivak, 2006, p. 284). From the references mentioned earlier in the text, it is clear that women cannot act alone in patriarchal societies. She will always need the support of a male partner. These references explain that a woman in a male-dominated society is considered fragile, sentimental & emotional.

Further, it says that with the support of a male partner, she can achieve goals and objectives. That is why Husna is told to get married because, in the patriarchal world, marriage is considered a source of protection and support for women. Moreover, in the story of Husna, she wants to join a profession and have an independent life, but she does not expect any help from her father. She revolts against the set norms and says that her father is weak. Thus, she considers herself powerful. She has the power to gain a job and challenge the rigid standards. Therefore, in a male-dominated society, a woman is supposed to be subservient and submissive while a man is superior, and thus, it is men who can earn, protect and guard a woman. Tyson develops this point. He says, "Men are strong, rational and decisive while women are weak, submissive and irrational" (Tyson, 1989, p. 85).

The patriarchal mechanism is always present in the expressions and words of K.K Harouni when he

expressed his thoughts: "First of all, you need to develop some skills. Why don't you learn to type? I will arrange for Shah Shaib to give you lessons" (Mueenuddin, 2009, p. 116). The above references support Spivak's ideas that in male-dominated societies, women are considered mentally and physically weak and are devoid of deciding what to do for themselves. (Spivak, 1998, p. 162). The story's text explains the mechanism of Patriarchy where Husna is not regarded as capable of deciding for herself. Thus, K.K Harouni chooses the lesson and profession for her. It proves that Husna, a woman, was not competent to arrange typing classes for herself; therefore, the Landlord had to set typing lessons for her. Similarly, the text's patriarchal mechanism is evident when Harouni says, "Well done, and I have had ponies that could not do as well" (Mueenuddin, 2009, p. 113). The underlying mechanism in the text is that man has the power and agency to do various things, and by the dent of their agency, they can decide and judge things. It is supported by the patriarchal ideology that men are strong and rational (Spivak, 2006, p. 191). The same is evident in the text, where Husna is depicted as weak and unable to jump over a puddle, bringing her status down to nothingness. Similarly, she is described as witless, helpless, and lacking in decision-making. It is clear from the text that he compared her with ponies after judging Husna's jumping capability. Thus, it is crystal clear that the conditions of Husna epitomize the overall condition of women in a patriarchal society. The tragedy not only happened to Husna. Instead, it has happened to every woman and is happening to every woman in a patriarchal society.

4. Conclusion and Recommendation

After the textual analysis of Daniyal Mueenuddin's work *In Other Rooms, Other Wonders*, in the light of Gayatri Chakravorty Spivak's theory of feminism, it is found that the central character Husna suffers a lot at the hands of patriarchy. The fake and false consciousness of job and, financial dependency and financial security trapped Husna in the house of K. K Harouni. She was constantly trying to escape from patriarchy's glitches and chains, and she became the victim of patriarchy for liberty. Being a solid feminist character, she tried to live an independent life. She wanted to earn her livelihood with dignity and honour, but her dream turned into a nightmare in the house of Haourni. Although the protagonist of the story, Husna, is an imaginative character, it symbolically represents women's general situation in the social strata of Pakistan. In this way, patriarchal institutions are responsible for the everlasting exploitation and worst captivity and torture of women. Husna suffers unbearable suppression and exploitation not because of men directly, but she suffers due to manufactured patriarchal institutions. As Spivak has highlighted in her argument, women are treated as objects in patriarchal societies. Thus, one may not be wrong to say that patriarchal institutions are responsible for the suppression and miseries of women in male-dominated societies. Therefore, we can say that the Daniyal Mueenuddin is a social gospel, and it can play a significant role in eradicating social evils from society. Additionally, this research recommends that a study should be conducted to examine the psychological impact of suppression on women while exploiting the existing knowledge and theories. Besides, it is also recommended to investigate why men always choose oppression as a means of controlling women using feminist ideas. Finally, a thorough understanding should be developed of the oppression of women at the hands of patriarchy.

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