Preface

Salman Rushdie and Ayaan Hirsi Ali are among the influential writers of the contemporary era who have shown a spark in their works through their writings about women. They are feminists, vehemently in favour of gender equality and women’s rights. They are the champions in representing the subjugation and marginalization of women in their works. They show woman as a powerful character in the male dominated world and support them.

They present the dilemma of the Muslim women today as they are terrified to speak up for fear of being branded anti-Islam. By staying silent, they may be bound to accept the simple expression that women are born inferior. It strives to explore respective religious fundamentalism and how the male gazes openly expose the thin veil of decency. The study analyses the root cause of women’s domination.

They supported submissive and subaltern women and present outspoken stance against Islam. The term subaltern refers as meek, marginalized, subjugated, peripheral, minor, secondary, negligible, unimportant, etc. usually the term subaltern is used for minority classes but in the present study, it is specifically applied for woman. A woman is considered as a second citizen in society. Salman Rushdie and Ayaan Hirsi Ali take rebel positions in their culture. They are criticized for promoting silences, representing stereotypes and the invisibility of women and the emergence of a gender lens. They represent that how women have been marginalized and distorted and the feeling of being alienated in their ethnic culture and dominant culture. The status of women has seen many ups and downs since ancient times to the present day. They manage to confirm this
painful sense of marginality, at the same time provide alternative ways of tackling these issues.

Hirsi Ali produces the autobiographical mode in her works. She shares her childhood and adolescence experiences of exploitation, discrimination, suppression forced marriage and above all the heinous genital mutilation. They both expose the evil face of society in common. They fabricate the fair justification for contemporary women and enable them to see a world without restricting freedom. They allow them to explore themselves and break the barrier of the conservative world of Islam and tyrannical belief system.

The current study is divided into seven parts. The first chapter is a concise introduction about Ayaan Hirsi Ali, Salman Rushdie and their strong female characters. They examine the concept of Islamic fundamentalism, Polygamy, Veil system, Marriage rights, female genital mutilation, victimization, religious life, gender roles, polyphony and dress code etc. They witness women sexual desires and stereotypical aspects of women.

The second chapter endeavors to portray the ‘second sex’ through the kaleidoscope of rebel perspective. They explain how religion dominates women and restrict them in the four walls of the house where they face domestic violence and lack of freedom of expression. If any woman steps out of the boundary, the religious leader considers it as an act of blasphemy. They are giving them space to discover and achieve new heights in a male dominate the world in their works.
The third chapter analyses the images of new women in power politics and how she emerges as a persona in command of herself. In the male dominated world, power rests with male counterparts. Women count as a secondary being. Society keeps with patriarchy, not matriarchy. They attempt to analyse the politics of gender in their works and come out with the real picture of the very existence of women.

The fourth chapter focuses upon the multiple voices of women within their works. Female voices are seemed to be noisy in the works of Salman Rushdie and Ayaan Hirsi Ali. They offer them authority to command and discover new things. They endeavour to protect Muslim women from the influence of Islamic fundamentalism. They give them voice to raise against injustice and oppression.

The fifth chapter discusses the trends of multiple sexuality in relation to women. They are struggling to eradicate stereotypes which define them as subordinate, and pointing out that in spite of the decline in man-made world, they are still subjects. If a Muslim woman shares her husband with three other wives, then why doesn’t she carry many husbands?

The sixth chapter examines the post colonial discourse in the light of Post-colonial, Post-feminism. When Europeans started colonizing other countries, they needed an ideological support system which could justify the often brutal violence that characterized colonization. Europeans were started considering the non-European as ‘other’. In this process, women come to the much lower position, in the third place. Men think them as inferior beings, lower than them. As Europeans exploit non-European same as non-Europeans exploit their women.
The seventh chapter endeavors to analyse both the writers and their works and how do they define subaltern and subjugated women in the light of contemporary criticism.