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### **Discourses on Terrorism and the Disintegrated Humanity in Mohsin Hamid's Novel, *The Reluctant Fundamentalist***

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#### Abstract

There has been a long study on terrorism in modern times. This issue peaks after the attack on the Twin Tower, USA, in September, 2001. Literally, the attack does a lot of damage and brings the moment of a tragic day in world history. In reaction to this, George W. Bush (the president of the USA at that time) declared 'The War on Terror' project, finding the suspected terrorists. Behind the scenes, this makes a 'U-turn geopolitical' chapter and divides the world with an invisible shadow line of power dominance. The US-led powers construct a discourse of terrorism to control other countries, especially those with Muslim majorities. Thus, this discourse has legalized the dominating power politics and the hegemony of back-and-forth projects. After the 9/11 event, powerful western-dominated machines like media, institutions, printing presses, etc., worked as the producers of discourses. The Muslim world became confined and fell into crises through the lens of dominant discourses. After all, the west disgorges its primitive Islamophobia through the devil hinting. The 9/11 issue has opened a new literary genre in the field of transnational and diasporic studies. The objective of this study is to analyze the justification of discourses on terrorism in the context of 9/11 and also investigate the consequences of such discourses that have resulted in fragmented personalities as depicted in post-9/11 fictional work. A Pakistan-born author, Mohsin Hamid's novel, *The Reluctant Fundamentalist*, examines these geopolitical crises of terrorism and identity, focusing on the plot and protagonist. It also determines the unstable relationship between the West and the Muslim counterpart. The research is framed by literary theories of power and ideologies, postcolonialism, neo-orientalism, and discourses. Some historical papers, political speeches, articles, and online materials are used as secondary sources for this research. However, this research opens a door of discussion on new geopolitical relationships and makes a cross-examination of discourses and related politics that ultimately result in identity crises, suspicion, trauma, and fragmented personalities.

*Keywords:* Terrorism, Ideology, Discourse, Diaspora, Neo-Orientalism

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#### 1. Introduction

After the 9/11 attack in the United States of America, there has been an incredible change in revenge policy towards the Muslim world, especially the Middle East and some third-world countries. The USA declares it the 'War on Terror' project by the name of bringing peace and solidarity only to gain economic and military power over the countries that are strategically and politically important for them.

The background of this terrorist attack is projected from Western perspectives. A significant discourse using the collapse of the Twin Towers of the World Trade Center in New York City on September 11, 2001, by hijacked passenger jets was broadcast live on television, and thus we could witness a new level

of media influence on society. It had been presented as the most severe, cruel, and devastating terrorist attack in modern history. Although terrorism is not a new phenomenon, the constant coverage of terrorist actions in the media and their global impact have made it more important than ever to reconsider the function of the media in the context of terrorism. Subsequently, the Western media and their controlled international bodies also propagated speeches, resolutions, and working papers on this attack. This is how the political discourses are constructed to confirm their control over the Muslim countries.

In the book, *The Reluctant Fundamentalist* (2007), Mohsin Hamid draws the picture of a world dominated by the military might of the United States. Changez, the protagonist, observes American military activities in Pakistan after the events of September 11 that also endanger the safety of his family. It serves as a reminder of how much of an outsider he is in his second country, the United States, even if he loves it for its opportunities and cultural diversity. He ultimately decides to return to Pakistan since his hatred for the US overcomes his love for it. This illustrates the West's political objectives and its power over other countries. This attack also ushers in a growing body of scholarship that, unintentionally, utilizes the phrase "post-9/11 literature" less as a historical marker and more as a thematic one. As a result, rather than designating all works of literature produced in the wake of the terrorist attacks of September 11, 2001, the designation applies to a specific group of texts, specifically those that actively connect with the events and their emotional and political ramifications. Thinkers are confronted with the challenge of discussing such a recent, tragic, and, for some, singular event. In order to help readers, understand life's realities, literature uses a range of characters in a number of places. This highlights various psychological, social, cultural, and political issues that have an impact on the Muslim world, which is exposed to the West.

### 1.1. Literature review

This study statement actually reflects on two parts simultaneously discourses of terrorism worldwide and the disintegrated humanity in Mohsin Hamid's *The Reluctant Fundamentalist* (2007). A lot of historical evidence of terrorism and definitions are available in many authentic resources. The fact is taken that these resources are the narrative of that contemporary period. A lot of researchers attempt to highlight the formation of terrorism and the strategies to the practical field, the negative effect on the world. Some researchers aim to depict the formation of terrorism and its movement. And the second part of my thesis focuses on disillusioned and fragmented personalities found in Mohsin Hamid's novel who faces consequences of 9/11 aftermath.

In the paper, "Discourse, War and Terrorism"(2018) Adam Hodges and Nilep Chand focus on the events of September 11, 2001, discourse has limited and affected public discourse and debate about terrorism around the world. Social actors use the language of the war on terror to explain, respond to, justify, and interpret a wide range of political, economic, and social phenomena in the Americas, Europe, Asia, the Middle East, and elsewhere. The paper examines how ideologies are created, identities are constructed, and communal understandings are developed in the wake of 9/11 in both the United States and other countries. How adversaries are defined and identified, how political figures and commoners respond, and how people in societies perceive their place in the world in regard to terrorism are all significant issues.

In the article "Talking about terrorism: A study of vernacular discourse" (2019). Richard Jackson, Gareth Hall explores the 'daily narratives' of lay people in their native language, which are a neglected aspect of the prevailing discourse on terrorism. Few studies specifically address lay discourses of terrorism, despite the fact that there are many studies of elite- and public-level discourses on terrorism, a lot of studies on public opinion and attitudes, and an increasing number of focus group studies on commonplace notions of security and citizenship. It is significant that even fewer researches use conversation analysis and discursive psychology as their main methodological framework. As a result, we do not have a lot of information regarding how common people comprehend or "know" what terrorism, is how it manifests, what its causes are, and how it should be combated in daily conversation.

In the article, "Tracing the discourses of terrorism"(2016) Ondrej Ditrych Focuses on beyond the terrorism discourse, there is no such thing as terrorism. There are prerequisites and guidelines for this discourse. This book is devoted with critiquing these requirements and regulations. In the ten years since the tragic events of 9/11, thousands of academic papers and books on the subject of terrorism have been

produced. Compared to most of them, this book takes the essay a different route. This historical analysis looks at how and under what circumstances states have expressed their views on terrorism since the 1930s, as well as the impact these statements have had on the discourses that have developed around them, including the current discourse on what will be assumed to be a dispositive of global terrorism.

In the essay thesis titled "Analyzing elite discourse on terrorism and its implications: the case of Morocco"(2019) by Valentina Bartolucci's approached terrorism as a discursive creation. The focus of the conversation is how the Moroccan government portrays terrorism. The global understanding of these phenomena and Moroccan understandings and policies are closely related. In Morocco, "radicalism" and "extremism" are constructed socially and politically as the main causes of "(Islamist) terrorism." This essay intends to shed insight on the potential repercussions of such labeling outside the scope of developing, approving, and putting into practice a counterterrorism policy. The government's appropriation of the terrorism rhetoric to achieve domestic goals and target particular groups is given special consideration. Critical Terrorism Studies are welcomed, especially for their emphasis on the artificiality of "terrorism" and for its goal "to destabilize dominant interpretations and demonstrate the inherently contested and political nature of the discourse to reveal the politics behind seemingly neutral knowledge". The first part of this article examines some of the key aspects of the political discourse on terrorism and counterterrorism as they were initially implemented during the Bush administration. Then, extending beyond the creation and acceptance of the counterterrorism policy known as the War on Terror, it focuses on the Moroccan government's appropriation of the US-led discourse as well as some of its key impacts. Its main goal is to help further establish a space for critical thinking on how to view terrorism as primarily a discourse and to highlight some of the consequences of discourse appropriation. The promotion of domestic agendas and the targeting of certain people and groups in the name of security will be the main points of emphasis. To do this, this study aims to focus on broader societal consequences rather than a narrow analysis of the discourse's effects that only considers the military and legal components. As a result, it fits into the larger discussion of the trade-off between security and liberty, and in particular, the problems democracies have when addressing security-related concerns.

### 1.2. *Statement of the Problem*

After reading and analysing post 9/11 fictions, it is found that most of the authors tend to find and work on identity crisis, geo-political clashes, cultural inferiorities, and some other modern problems of the new world order. Many researchers have undertaken the research on 9/11 terrorism and fictions with regard to disillusionment to be found in transnational conjectures. Mohsin Hamid's bestseller novel, *The Reluctant Fundamentalist* (2007) has also been attracted by many researchers. Many of them explore the East and the West conflict unmasking the issue of dominance over the third world countries. On the other hand, many researchers have perused the alienation experienced by its protagonist Changez. Issues of so-called terrorism and Islamophobia are also among the common interests of the researchers who work with 9/11 fictions.

### 1.3. *Objective of the Study*

This present study tries to investigate the post 9/11 discourses in order to focus on traumatic relationship between the USA and the Muslim world. However, the objectives of my research are:

- To determine the relationship between discourse of terrorism and colonial hegemony.
- To explore Mohsin Hamid's attempt of configuring the relationship between East and West in terms of discourses on terrorism.
- To identify the causes and effects of fragmented personality as found in the fictitious characters in post 9/11 novel.

## 2. Method

The current study is done on textual analysis predominantly based on both primary as well as secondary sources, which endeavor to explore redefining and unmasking the purpose of claiming terrorist and how

the relationship between the Americans and a Pakistani-born American becomes meaningless under the question of the war on terror project. While conducting the textual analysis, the study seeks to discover and understand the phenomenon and the process of discourse and terrorism. Concentrating on the novel *The Reluctant Fundamentalist* as primary sources, this study is conducted by analyzing the text, *The Reluctant Fundamentalist* (2007), documents, including both online and printed articles, a number of published articles. Previous research works, PhD theses, and dissertations have been consulted and used to identify the recurring patterns or common themes that overlap with the present study. Finally, the theoretical framework has been designed by contextualizing theories on the basis of Western discourses, neo-Orientalism, Islamophobia, ideological strategies, hegemony, as well as discourses of America's war on terror project after the 9/11 context.

### **3. Discussion, Analysis and Findings**

#### **3.1 Ideology**

The first presumption is that ideologies, whatever else they may be, are fundamentally belief systems or 'ideas' of some sort. This means that ideologies as such do not include the ideological practices or societal institutions, among other things. (for instance, political groups or religions) that are founded on them. It further suggests that a theorizing about ideology requires a cognitive element that can adequately explain for example, the concepts of "belief" and "belief system" as they are addressed in current cognitive science.

Secondly, there are no private ideologies, just as there are no private languages. As a result, the members of a collectivity of social actors share these belief systems on a social level. But not every group of people creates or requires an ideology, and it will be claimed that only specific types of groups can claim this. Typically, this is true in comparison to other groups rather than, for example, communities, such as communities that are linguistic, cultural, or national. . In other words, ideologies are social representations that characterize a group's social identity, i.e., its essential circumstances, modes of existence, and mechanisms for procreation.

Thirdly, ideologies are more basic or axiomatic than any type of socially accepted ideas, such as sociocultural knowledge or social attitudes. Other socially accepted ideas are governed and organized by them. Thus, a racist ideology might influence people's views on immigration, a feminist ideology might influence people's views on abortion, glass ceilings in the workplace, or knowledge of gender inequality in society, and a social ideology might encourage the State to play a bigger role in public affairs. Ideologies are hence fundamental societal concepts that tend to be broad and abstract in character. One of its cognitive purposes is to give a group's beliefs (ideological coherence) in order to make their learning and application in real-world circumstances easier. Ideologies define, among other things, what fundamental cultural ideals (such as liberty, justice, and equality) are important to the group.

#### **3.2 Function of Ideology**

Louis Althusser is a structuralist and Marxist philosopher. He reconciles Marxism, which relies on social/historical analysis, with structuralism, which focuses on a historical/asocial analysis. Althusser replies it initially with distinction between ideologies (historical/social) and ideology (structural) Althusser makes this distinction in his essay *Ideology and Ideological State Apparatuses*, which discusses the relation between the state and its subjects. Althusser wonders why there isn't a revolt or revolution against capitalism, why people obey the law, and why subjects are obedient. His concept of ideology and ideologies flows out of his understanding of the ties between state and subject, between government and citizens, so it's good to investigate those notions for a minute. According to Althusser, the state is the type of governmental structure that emerges from capitalism. A state is created to safeguard the interests of the capitalist mode of production and can be conceptualized here by

substituting the word "country." It is historically true, whether or not you are a Marxist, that the idea of nations as discrete units is coterminous with capitalism. It is also plausible that democracy, as an ideology and/or a political structure is also coterminous with capitalism, as democracy creates the 'illusion' that all people are equal, and have equal authority, and so covers relations of economic exploitation.

Althusser mentions two major mechanisms for insuring that people within a state behave according to the rules of that state, even when it's not in their best interests in regard to their class positions to do so. The first is what Althusser called the RSAs, or Repressive State Apparatus, that may impose conduct directly, such as the police and the criminal justice system. Through these 'apparatuses' the state has the capacity to force you physically to behave. More importantly for literary studies, however, is the second mechanism Althusser investigates, which he calls ISAs, or Ideological State Apparatuses. These are institutions which generate ideologies which we as individuals (and groups) then internalize, and act in accordance with. These ISAs include institutions that produce systems of ideas and values that we as individuals believe (or don't believe), such as schools, religions, the family, legal systems, political systems, the arts, and sports. The major concern of Althusser is how we get to absorb and accept the ideologies that these ISAs produce and, as a result, how we come to mistakenly see or portray ourselves as unalienated persons under capitalism. Althusser's explanation starts with the dichotomy between ideologies and ideology. Ideologies are specific, historical, and differing; we can talk about various ideologies, such as Christian ideology, democratic ideology, feminist ideology, and Marxist ideology. Ideology, however, is structural. Althusser says that ideology is a structure, and as such is 'eternal,' i.e. to be studied synchronically; this is why Althusser says that ideology has no history. He derives this idea of ideology as a structure from the Marxist idea that ideology is part of the superstructure, but he links the structure of ideology to the idea of the unconscious, from Freud and from Lacan. Because ideology is a structure, its contents will vary – you can fill it up with anything – but its form, like the structure of the unconscious, is always the same. And ideology operates 'unconsciously.' Like language, ideology is a structure/system which we inhabit, which talks us, but which gives us the illusion that we're in command, that we freely picked the content of the things we believe, and that we can discover lots of reasons why we believe those things. Althusser's first premise is that 'Ideology is a "representation" of the Imaginary Relationship of Individuals to their Real conditions of existence.' He begins his explanation of this pronouncement by looking at why people need this imaginary relation to real conditions of existence.

### **3.3 A Move from Orientalism to Neo-Orientalism**

The 9/11 terrorist attacks had a significant influence on world politics in general and the relationship between Arabs and Americans in particular, and they continue to do so. Some detractors have referred to the year 2001 as "year zero" or a "transformative moment" (BBC, 2001, <http://thefactsin9/11>) in the relationship between Arabs and Americans, at which time Americans came to view Arab Muslims as zealous, aggressive, and intolerable. However, Arab Muslims view Americans as aggressive and fanatical in addition to being self-centered, immoral, and materialistic. A century of using symbolic power against the culprits, the Arab world, began in 2001. Typically, this symbolic power refers to a capability employed by the empire to establish a hegemonic view of reality. Arab Muslims suffer from symbolic power in two ways as a result of the generalization of the term "terrorism," which is a means of creating distorted pictures of controlled people. The first is the spread of the "terrorist" moniker, which the imperial power has used to stereotype all Arab Muslims, if not all Arabs, including Christian Arabs. Ishmael, a significant Arab character in Leon Uris' book, (BBC, 2001, <http://thefactsin9/11>) describes the second method.

The Hajj: As a result, I had a solid understanding of Arab culture before I was nine. It was me and my brother going up against our father, my family up against my cousins and the clan, the tribe up against the world, and my brother and I up against each other and our family. And we're all up against the unbeliever. The introduction of a "neo" dynamism to the political arena and concerns pertaining to the Arab world, the most static and autocratic part of the world, is the 9/11 events' most significant impact on the American classical Orientalist academics. According to nineteenth-century European use, the term "Orient" refers to the region of the world that is made up of "Arabs, Turks, and

Indians". International political connections and political objectives have undergone a significant shift since the publication of *Orientalism* in 1978. Rising waves of political upheaval throughout the world have simultaneously altered the word "Orient," and as a result, its geography has been reevaluated and changed in accordance. The 9/11 terrorist attacks, American military retribution, and shifts in global politics all led to a newfound appreciation for the traditional Orient.

As a result, the 9/11 attacks were a significant symbolic event that was defined by American actions of vengeance, shifting East-West ties, and changes in global politics. The outcome of this symbolic shift is the birth of the neo-Orientalist academic movement, in which the Arab world takes on a central role while big traditional players like India, Iran, and Turkey are left off the map. Representing the neo-Orient at this time is a reflection of its political setting and social sentiments since, if the international politics altered following the 9/11 terrorist attacks, political declarations and attitudes also changed. The political and cultural output of this time period also places American viewpoints in historical perspective and reveals how historical settings affect the creation of meanings. Neo-Orientalism is more closely linked to the cultural shifts that occurred in America after September 11 and the subsequent response. The Middle East and the traditional Orientalist discourse, with its binary divide of "us" and "them," came back into emphasis after the 9/11 attacks and the so-called "War on Terror." As a result, depictions of Arab Muslims become increasingly common in post-9/11 politics, and the most common phrase for referring to this group of individuals is terrorism. As the Canadian Prime Minister stated on September 6, 2011, "Islamic terrorism is the biggest threat to Canada's security, "the war against terrorism not only entails a struggle against Arab terrorists but also dedicates significant efforts for watching and keeping an eye on every Muslim (CBC News, 2011). This perspective thinks that Islam poses a danger to the Western way of life and includes American beliefs from a variety of cultural studies departments.

For all Americans who confronted terrorism and portrayed this terrible tragedy in their own unique ways, 9/11 is a live reality. "There is only one way to begin dealing with people like these, and that is to kill some of them even if they are not immediately directly implicated in this act," former US Secretary of State Lawrence Eagleburger said CNN on September 11, 2001. (Fairness & Accuracy in Reporting, 2001). Bill O'Reilly, a well-known American television presenter, stated to the Fox News Channel on September 13 that "[i]t doesn't matter who you murder in the course of revenge against the attacks" (Fairness & Accuracy in Reporting, 2001). The same day, American lawyer Ann Coulter penned the following in Universal Press Syndicate: "We should invade their countries, kill their leaders, and convert them to Christianity. This is no time to be precious about locating the exact individuals directly involved in this particular terrorist attack" (Fairness & Accuracy in Reporting, 2001). The American media has allowed biases and insulting sentiments to frequently occur in television conversations with powerful politicians as a result of the stigmatization of Islam, Islamic countries, and Muslims. American national security and strategic interests are characterized by US policymakers as "ensuring access to Middle East oil, restricting any aspirant regional hegemony, and limiting the proliferation of weapons of mass destruction". Following the 9/11 attacks, American policy toward the Middle East underwent a significant transformation. The US has been attempting to accomplish a complicated set of aims since the 9/11 terrorist attacks through a network of official and informal measures through both direct military and cultural clashes. . Chomsky (2006) observes that despite Iraq having no connection to 9/11, the US government invaded Iraq as a limited use of force to vindicate its sovereignty: If its primary goods were lettuce and pickles, you would be aware of this if you have three active gray cells. Attacking in Iraq because of its location in the center of the global energy system and its massive, largely untapped oil reserves. Thus, if the United States is able to maintain control over Iraq, it greatly expands its strategic power. Throughout Asia and Europe, Hegemony or what Zbigniew Brzezinski refers to as its "political and cultural critical leverage," (CBC News, 2011) is at the center of all that happens in the Middle East. "Whoever controls the flow of Persian Gulf oil has a grip not just on our economy but also on the other countries of the world," said Dick Cheney in 1990 about hegemony in the Gulf area (CBC News, 2011).

### 3.4 Defining Terrorism

Many interested experts characterize terrorism as the rulers' viewpoint. They contend that definitions of terrorism have been constrained by the primarily conventional language, which portrays it as a challenge to state power by an illegal criminal organization; as a result, state violence is simply seen as legitimate and non-state violence as terrorist. There are several cases that show how governments have consistently kept a monopoly on the use of legal force, executed opponents in real life under this definition of terrorism, yet never referred to their own conduct as terrorism. For example, the authoritarian regimes in Latin America are well recognized for putting an end to the political opposition, yet they have never been associated with terrorism. According to Noam Chomsky, the term "terrorism" is now most often used by people or organizations to refer to "retail terrorism." The phrase is now only used to describe thieves who abuse the powerful, as opposed to the Emperors who once used it to refer to themselves and the entire world (Chomsky, *Pirates and Emperors, Old and New: International Terrorism in the Real World*).

Any religious movement that emphasizes the literal application of its guiding principles is known as fundamentalist. The term "fundamentalism" frequently carries negative connotations and is associated with a regressive and extremist type of Islam when referring to Muslims or the religion of Islam. (It is connected to the rigorous adherence to medieval religious laws and is frequently linked to women's repression and burqa use.) As a result of their emphasis on fundamental economic ideas, organizations like Underwood Samson are included in Hamid's reclaiming of the term "fundamentalism" in this context. The organization prioritizes the basics; people are viewed as assets and evaluated based on their financial value to the business; maximum productivity is valued above all else; and cost calculations and the economic factors that affect an asset's value are always in the forefront. Hamid, in contrast, portrays Changez as a Muslim who is purposefully not fundamental in the traditional sense; he shuns alcohol and adheres to numerous western habits.

A couple of years after 9/11, the book starts. When Changez runs into the American in Lahore, he asks him to tea and shares his life's journey leading up to and following the assaults. The core of Hamid's exquisite and terrifying little book is that monologue. He reveals that Changez wasn't exactly a radical in 2001. He had recently graduated from Princeton and was a financial analyst living and working in New York City. Before his unexpected smile in response to the attacks, he seems to have been somewhat of a cipher. Although scarcely lovable, it seems to have surprised even him and begins his story. A less educated writer would have created a one-note tale about an immigrant who becomes alienated as a result of bigotry and ignorance. Even though it has a handful of these instances, Hamid's book stands out for how it depicts Changez's class ambitions and internal conflict. He hates the American he was on his way to becoming, so at least some of his hatred is self-loathing. He claims that, in order to be an American, one must adopt a particular worldview, which he acquired in his quest to become a member of the nation's elite. But his brainwashing was never really complete. I'll start with his Changez keeps an outsider's dual viewpoint throughout his job interview at Underwood Samson, a tiny company that appraises enterprises globally, and a post-graduation trip to Greece with pals from Princeton. He falls in love with Erica, one of the other tourists, while on the trip, but he is also troubled by his wealthy friends' extravagant spending and the snobbishness with which they command anyone they've paid for a service: "I found myself wondering by what quirk of human history my companions, many of whom I would have regarded as outlaws in my own country, were in a position to act as though they were the world's ruling class, despite their lack of refinement".

Mohsin Hamid claims to want people to understand what the book's title meant ironically. We are prompted to consider if every American critic in a Muslim nation deserves the title of a fundamentalist,

or whether the phrase more appropriately represents the upper class capitalists in America. However, compared to the story itself, where the fundamentalist and prospective assassin may be seated on either side of the table, these questions appear blunter and less intriguing. *The Reluctant Fundamentalist* (2007) by Mohsin Hamid is a novel that was partially inspired by the impact and aftermath of the World Trade Center bombing (9/11/2001). It has a dramatic monologue between Changez and an American stranger. Changez returns to Pakistan as a lecturer after turning down a brilliant job as an economic fundamentalist at Underwood Samson in the United States. Hamid uses an unconventional monologue format to highlight the walls that are frequently built between individuals. Due to ingrained cultural, ethnic, or socioeconomic distinctions, Changez's love relationship to Erica reveals the same obstacles represented by Chris, the dead adversary.

### **3.5 The Issue of Identity in *The Reluctant Fundamentalism***

In the age of globalization, people deal with a variety of problems, but the identity issue is the most significant. People who move to other countries sometimes bring with them constructed identities that they created in their home countries, and these identities cause them challenges when they arrive there. Due to variations in culture, religion, and way of life, their previously established identities collide with those of other countries. Hamid looks at the struggle of a person trying to find their identity. He runs into obstacles in his quest for identification that put his identity in jeopardy. Hamid throws light on the challenges and problems that are faced by immigrants and how these issues cause a threat to the individuality of a person. Changez, the main character of *The Reluctant Fundamentalist* (2007), is introduced by Hamid. Hamid tells us about Changez's life while he lived in the US by sharing his experiences with getting an education and a job. Changez receives his education from Princeton before landing a lucrative job as an analyst in a reputable US firm. He likes his profession and is drawn to American culture and way of life.

Hamid argues that no civilization is perfect. No civilization is superior or inferior; every culture has its flaws. The only things that have created barriers between underdeveloped and developed countries are thinking and attitude. Hamid draws attention to the Westerners' partiality toward Eastern and cultural practices. An immigrant's identity is at risk due to this prejudice. Loss of identity causes communities to grow apart, much as with change. He provides services for America, but when he runs into problems due to westerners' prejudice, he returns to his native country while hiding his actual identity. Pakistani literature during the late 20th and early 21st centuries might be seen as literature of resistance against Western perceptions of Muslims as terrorists. *The Reluctant Fundamentalist* (2007) by Mohsin Hamid is a significant turning point in the 9/11 scenario. It offers a message of peace, dispelling Western stereotypes of Pakistanis. It addresses the war on terror and all forms of violence cynically. It cultivates the ominous climate of mistrust and suspicion that came after the 9/11 assaults. Early on, the novel drew unfavorable attention from readers who saw it as a political work of art and an anti-American work of literature. Changez, the novel's main character, relates his tale in a dramatic monologue to an American narrator who is eventually revealed to be a CIA operative tasked with assassinating Changez. After 9/11, Changez has seen a shift in American behavior. He departs from America for Pakistan and engages in anti-American activities there.

### **3.6 The Question on Humanity in *The Reluctant Fundamentalism***

Any religious movement that emphasizes the literal application of its guiding principles is known as fundamentalist. The term "fundamentalism" frequently carries negative connotations and is associated with a regressive and extremist type of Islam when referring to Muslims or the religion of Islam. (It is connected to the rigorous adherence to medieval religious laws and is frequently linked to women's

repression and burqa use.) As a result of their emphasis on fundamental economic ideas, organizations like Underwood Samson are included in Hamid's reclaiming of the term "fundamentalism" in this context. The organization prioritizes the basics; people are viewed as assets and evaluated based on their financial value to the business; maximum productivity is valued above all else; and cost calculations and the economic factors that affect an asset's value are always in the forefront. Hamid, in contrast, portrays Changez as a Muslim who is purposefully not fundamental in the traditional sense; he shuns alcohol and adheres to numerous western habits.

A couple of years after 9/11, the book starts. When Changez runs into the American in Lahore, he asks him to tea and shares his life's journey leading up to and following the assaults. The core of Hamid's exquisite and terrifying little book is that monologue. He reveals that Changez wasn't exactly a radical in 2001. He had recently graduated from Princeton and was a financial analyst living and working in New York City. Before his unexpected smile in response to the attacks, he seems to have been somewhat of a cipher. Although scarcely lovable, it seems to have surprised even him and begins his story. A less educated writer would have created a one-note tale about an immigrant who becomes alienated as a result of bigotry and ignorance. Even though it has a handful of these instances, Hamid's book stands out for how it depicts Changez's class ambitions and internal conflict. He hates the American he was on his way to becoming, so at least some of his hatred is self-loathing. He claims that, in order to be an American, one must adopt a particular worldview, which he acquired in his quest to become a member of the nation's elite. But his brainwashing was never really complete. I'll start with his Changez keeps an outsider's dual viewpoint throughout his job interview at Underwood Samson, a tiny company that appraises enterprises globally, and a post-graduation trip to Greece with pals from Princeton. He falls in love with Erica, one of the other tourists, while on the trip, but he is also troubled by his wealthy friends' extravagant spending and the snobbishness with which they command anyone they've paid for a service: "I found myself wondering by what quirk of human history my companions, many of whom I would have regarded as outlaws in my own country, were in a position to act as though they were the world's ruling class, despite their lack of refinement".

Changez, who hails from a high-status but lowly mobile family, acknowledges the flaws of the governing elite but still wishes to join it. That objective appears all but guaranteed given his frequently mentioned extraordinarily high aptitude for his new position and gift for persuading others. By the time he arrives in Manila, where he is assigned to evaluate a recording company, Changez finds himself attempting to assert his Americanness. He finds himself suddenly in charge of guys half his father's age. Changez is unnerved when a jeep driver looks at him angrily. He wonders what it means until he casts a peek at one of his coworkers and is overcome by his own resentment at the other man's blind focus on his work. So which do you think he is—the stupid master or the cunning subaltern? Has he given up his individuality in order to achieve status? When Changez witnesses the skyscrapers collapse, he has already started to ask himself these questions. Additionally, Changez loses interest in his job as a result of the attacks, rising tensions between India and Pakistan, and patriotic displays in the United States that he views as a risky sort of nostalgia. The publisher, who compares Changez to a janissary — one of the Christian youths captured and then conscripted by the Ottomans and forced to fight against their own civilization — spends his time with him visiting Neruda's house and having lunch with him while he is in Valparaiso, Chile, helping to appraise a publishing company. However, there is still the issue of his sweetheart, the amiable Erica. Although lamenting the loss of her ex-boyfriend Chris, who passed away from lung cancer, she is with Changez. Erica is unafraid, going topless, for example, on a Greek beach, in contrast to Changez, who is nice and proper. They get close, but after 9/11, she starts to exhibit pathological melancholy and is tormented by Chris. She arrives in a facility, then vanishes. This section of the story seems a little too handy for Erica's obsession with the past that was designed to fit in with American nostalgia and Changez's desire for a lost Lahore while her absence nicely paralleled his departure from America. Hamid, who himself attended Princeton and worked in corporate America, beautifully conveys the feeling of adversity that our hero experiences.

Ivy League meritocracy's ethos and hypocrisies are evident, but less so in terms of individual members. We never discover the identity of the American guy, although Changez frequently pauses the action to address him. Secondary characters are drawn throughout the novel rather than being distinctly

represented. Perhaps, it is alleged, he had been chasing Changez, who has become a leader of anti-American rallies. The man is allegedly "on a mission," and it's possible that he is carrying a weapon. Although I find these breaks to be too frequent, they certainly provide his story Arabian Nights-style urgency: the narrator's demise may result from the conclusion of the tale.

Mohsin Hamid claims to want people to understand what the book's title meant ironically. We are prompted to consider if every American critic in a Muslim nation deserves the title of a fundamentalist, or whether the phrase more appropriately represents the upper class capitalists in America. However, compared to the story itself, where the fundamentalist and prospective assassin may be seated on either side of the table, these questions appear blunter and less intriguing. *The Reluctant Fundamentalist* (2007) by Mohsin Hamid is a novel that was partially inspired by the impact and aftermath of the World Trade Center bombing (9/11/2001). It has a dramatic monologue between Changez and an American stranger. Changez returns to Pakistan as a lecturer after turning down a brilliant job as an economic fundamentalist at Underwood Samson in the United States. Hamid uses an unconventional monologue format to highlight the walls that are frequently built between individuals. Due to ingrained cultural, ethnic, or socioeconomic distinctions, Changez's love relationship to Erica reveals the same obstacles represented by Chris, the dead adversary.

Changez speaks in a single-sided monologue throughout Hamid's work and engages in discussion with a complete stranger from the United States that he encounters in a café in the Old Anarkali neighborhood. As Changez mediates and interprets the tension that occasionally swirls between these two strangers from different nations and different traditions, a certain amount of suspense permeates the discourse. Due to the unexpected nature of their encounter, Hamid demonstrates how both are suspicious of one other's intentions and how both, particularly the American, tend to draw hasty judgments based on their apparent disparities in ethnicity and culture. Throughout the entire discourse, it is unclear whether or not the American stranger is a potential covert assassin. The American's emotions and concerns also show that he or she appears to believe that all Pakistanis are likely to be terrorists. The American exposes his innate mistrust of Changez when he is startled by a loud noise in the distance that is likely the rickshaw's defective exhaust system. He behaves as though there were a distant gunshot. He obviously checks behind him since Changez asks someone is pursuing us. Changez continually makes his pals' inclination to reach beneath his jacket a point of discussion. The companion is startled when Changez admits to using alcohol later in the chat since he presumes from his beard that he would be a staunch fundamental Muslim." Maybe you don't understand what my beard means, which I should nevertheless make plain in case you do "(*The Reluctant Fundamentalist*,2007:36).

Hamid aims to disprove the preconceptions of the outsider, particularly those that concern Muslim customs, habits, and attitudes. As a result, he disproves the readers' presumptions regarding stereotypes. Hamid also seems to imply that the emphasis on stereotyped distinctions that breeds distrust and dread might, in tense and severe situations, result in anger and bloodshed, given the context of the 9/11 World Trade Center explosions.

#### **4. Conclusion**

This study has been an attempt to analyze the devastating aggression of the US after declaring the war on terror project on the massive destruction in 9/11. It also tries unmasking the giant, aggressive, and invisible colonial purpose of the USA through the discourse of terrorism. This study also cross-examines the purpose of discourses and the procedures of neo-oriental projects as well as scrutinizing the disintegrated human life living in the third world, the transnational and diaspora life. The 9/11 literature studies try to explore the suspected relationship between the east and the west, existential living follies, geopolitical problems, the question of absurdity, zealots, and power extremism, as well as the uncertainty of third-world countrymen. It also instigates the power chases masking through neo-oriental projects of the postmodern world. The world's politics have been divided into an invisible shadow line since 9/11. The powerful countries are competing with each other to control the satellite states and impact colonial hegemony over them. It never runs on the colonial forces directly. In modern times, the

strategic view of colonialism has changed. It focuses on the weak zone of the suspected countries and makes some discourses with “media lip service”. By this way, these discourses demonstrate legal approaches to get closer and interfere. So, tagging fundamentalists is like that project. The US political propaganda spread out through the issue of 9/11. Their War on Terror project shows a hegemonic view of the world. So, this double standard voice and the atrocities are reviled, scrutinizing the deeper intention, hegemony, moral foundation of some discourses, etc.

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