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FINDINGS

The current research began with the intention to understand the socio-politico-religious ideology of the country and the role violence plays in politics and religion. As the title suggests, through the thesis I have tried to decipher the works of Mohammad Hanif and Nadeem Aslam as they try to use the language two appropriate and reappropriate the history and resist those powers sitting in high places who use religion and politics to destroy Pakistan while dealing with the serious and highly sensitive issues of terrorism, Jihad and understand the politics behind the creation of Taliban and Al Qaeda, war and exploitation and repression.

However, as I immersed myself into the area, I realised there are much stronger forces at work and the thesis began to unfold those facets as I tread forward. Issues of PTSD, the army and government conspiracies which gave rise to terrorism, the thought processes behind the psychology of Mujahideens behind carrying out heinous crimes as well as the reality of international aid came to light and formed the very crux of the thesis.

This research explores the recent contribution of Anglophone Pakistani writers Mohammad Hanif and Nadeem Aslam in providing an alternative representational angle on the subject of Pakistani identity, terrorism, Islamophobia, Islam, and politics. Remodeling and reawakening the conventional or standard picture of the country to the international readership. However, I contend that the work of Anglophone Pakistani literature does not and should not stop here. Through this study, I intended to bring to light that this re-imagining of Pakistan operates within the chassis of “transnationalism” and is hopeful for a political state of “togetherness in difference” while negotiating and establishing the ‘self’. Moreover, through this thesis, I have attempted to find an answer to the question that Mohsin Hamid asks in his article published in *The Washington Post*, which is, "Why do they hate us?" (The Washington Post).

Foregrounding the centrality as well as the massive and overwhelming impact of “war on terror” discourses in the re-imagining of not just Pakistani Muslim identities after 9/11 but also Pakistani politics, I have tried to show the big picture of “U.S. realpolitik” in this thesis by surveying beyond 9/11 in fictional narratives by second-generation Pakistanis. My main argument is to show the post-9/11 paradigmatic shift in political and religious ideological formations while engaging with contemporary ideas of nationalism, identity politics, fascism, neoliberalism, democracy, feminism and authoritarianism and of course the flimsy yet robust relationship

between the U.S., Pakistan and Afghanistan in using and ruining each other cannot be understood in its totality without referring to 9/11 as a political construct.

However, it is my understanding that post-9/11 fiction cannot be read in isolation as it is connected to pre and post-partition literature as well as to the second-generation narratives, which are equally dedicated to the complexities of Pakistan class and culture, which includes but is not limited to corruption, misogyny, honor killings, the brutality of Taliban towards women, tribal customs, manipulation of Islam, politics, Kashmir issue, unaccounted disappearances, treatment of minorities so and so forth all the while focusing on global issues of terrorism, the U.S. led War on Terror, Taliban- Al Qaeda, Afghanistan along with debates in and around Islamophobia. Representing and dealing with the formerly mentioned complexities within Pakistan culture remains significant because these patriarchal images have tended to capture the interest of Western media since the 1980s. This formation of stereotypical representation tends to contribute to the already misrepresented state of Muslims.