

## Islamist Critique of American Society An Analysis of John Updike's *Terrorist* and Mohsin Hamid's *Reluctant Fundamentalist*

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### Abstract:

In this paper ,I will show how the American writer John Updike(1932-2009) and the Pakistani writer Mohsin Hamid(1971- ) criticize the American society. They push their readers to think hard about America's culture and place in the world. They both encourage the readers to a more extensive understanding of terrorism in the post-9/11 era , and they refuse to put all the blame on the shoulders of the terrorists .They narrate the justifications for terror in ways that invite, if not sympathy, then understanding. In this paper ,I will demonstrate how both Hamid and Updike allow for a broader, and more troubling understanding of Islamic terrorism in a time when every attempt to know how the terrorist thinks and lives was considered abomination. They argue that understanding the motivations and causes of terrorism helps to frame a comprehensive counterterrorism strategy. I have made a selection of two novels by those two culturally different writers and emphasized their similar attack of the American society.

11 September attacks have affected the life of not only the arabs but also all Muslims around the globe .Not only the American society but all Europe think that the attackers were Muslims ,therefore; the antagonism towards Muslims and Islam is increased . Since then Muslims were viewed as terrorists, offensive and awful supporters of a religion that leads its followers to destroy and torment who are non-Muslims all over the glob .

In John Updike's *Terrorist* (2006) the bprotagonist is a student in one of the American schools, but he eventually becomes a suicide bomber whom Updike presents as passionately as possible . In this novel ,the Updike refuses to see a terrorist as a monster as he is usually seen<sup>1</sup> . The writer is giving some justifications for those terrorists demonstrating the reasons that derive them to be potential terrorists.

Joseph Bottom argues:" Mr. Updike cannot quite make the turn from this confused boy to the life destroyer that a terrorist must be. " <sup>2</sup>

Talal Asad points out that terrorists are not all the same ,and they do not think and act similarly . They have different targets . Some of them are looked as lawful geopolitical heroes , while others are nothing more than robbers or thrill-kill cults. <sup>3</sup>

Updike starts his novel with : "Devils, Ahmad thinks. These devils seek to take away my God." And ends with : "These devils, Ahmad thinks, have taken away my God."<sup>4</sup>In fact, these sentences provoke many questions and make the reader wonder: Who are these devils in the beginning and who

are those in the end ?Updike gives us the answers of these questions .He studies the reasons and the motives of his protagonist that lead him to be a potential terrorist .He dives deeply into his thoughts and emotions. Not only Ahmad but also Updike think that the devils at the start are the people of the west . They both believe the westerners are the devils because their satanic values are the values of the devils.

.Ahmad secludes himself from them and he turns out to be the " other"<sup>5</sup>. There is clash between his God and these devils (Westerners) who seek to take away his God .

Alienated , he finds refuge in the Mosque where he meets the Yemeni Wahhabi Imam called Sheikh Rashid who teaches him to refuse the American society because he looks at the Americans as infidels or kafirs and categorizes them as enemies . Ahmad, under the influence of this Sheik, begins to refuse the way Americans live. Ahmad does not like the western lifestyle, morals and standards . He rejects the way women and men dress themselves up , he rejects the drinking habits of the west , and he views the Americans as " Unclean Meat"<sup>6</sup>.

Updike exposes the negative impact of the imam's teachings on Ahmad. For instance, Ahmad, who adopts the Imam's view of the Americans as infidels, becomes a pessimistic guy. This is obvious when his classmate, Joryleen, tells him: "You're looking way serious ... You should learn to smile more .... People will like you more." He replies: "I don't care about that. I don't want to be liked."<sup>7</sup> . While his American classmate tries to make him accept the US life and society, he insists on not mixing with the US people, and he even does not care to be liked by them. He secludes himself entirely from them thinking that they would stain his religion . He does no longer feel he belongs to that place . His loneliness and carelessness instigate Joryleen to attempt to induce him that his view of life is incorrect. Though Joryleen loves Ahmad and tries to convince him that he is under control of a fundamentalist discourse, and tries to save him from the wrong path he is leading . She tells him that what he is doing is wrong and he must not abhor principles or the modernity of western society ,and that he must not mix religion with culture because culture and civilization is one thing and religion is another, but he is so obstinate to listen to her . Moreover, he attacks her when he tells her that her religion , Christianity , is wrong and also it is the religion of the infidels .<sup>8</sup>

According to Tariq Ali the 9/11 attackers never felt they belonged anywhere, and Updike is writing of " A world that is treated virtually as a forbidden subject in an increasingly parochial culture vthat celebrates the virtues of ignorance , promotes the cult of stupidity and extols the present as process without alternative ."<sup>9</sup>

Ahmad, like the hijackers, is estranged. When he feels secluded with no one around him he turns to the mosque where he finds in fundamental Islam the answers of his questions and the sense of belonging that he does not find in another place.

Urdike realizes that Ahmad's alienation comes from his mixed ethnicity. He is an American but his father is Egyptian. The Americans do not accept him as one of them. Ahmad has to remind Jack Levy, "I am not a foreigner. I have never been abroad."<sup>10</sup> And while Joryleen's boyfriend, Tylenol, repeatedly refers to Ahmad as Arab. Tylenol also scoffs Ahmad with not really belonging to any group: "Black Muslims I don't diss, but you not black, you not anything but a poor shithead. You no raghead, you a shithead"<sup>11</sup>. Ahmad feels rejected. Rejection on the individual level hurts, but if it is happening on a large global scale it is incredibly painful.

Ahmad's mixed identity is the reason behind his being rejected. Susan Buck-Morss argues that, "though [Ahmad] was not the only Muslim believer at Central High, there were no others quite like him—of mixed parentage and still fervent in the faith."<sup>12</sup>

When Ahmad visits some places resided with Arabs he senses that he "would not fit in here. . . . To Ahmad these blocks feel like an underworld he is timidly visiting, an outsider among outsiders."<sup>13</sup> That is why sheik Rasheid views Ahmad as an American. That is how Ahmad loses his identity. He neither belongs to the Arabs nor does he belong to the Americans. He is occupying uncomfortable place in American society. This confusion of Ahmad increases even more after sep 11. When racism against Arabs in particular and Islam in general increases. Ahmad's mother, Terry, has to change their phone number, stating: "We were getting hate calls. Anti-Muslim."<sup>14</sup> The Secretary of Homeland Security advises Hermione to tell her sister that "she should get out of New Prospect. It's full of Arabs—Arab-Americans, so called."<sup>15</sup>

In America, one of the reasons that lead people to be radicals is the school's decline from a palace of learning to a toxic structure standing amid "rubble," this symbolizes the larger failure that has led people such as Ahmad to look in a different place for guidance or encouragement. He finds in Islam what America fails to provide him with. Levy tells Ahmad's mother, Terry:

All I'm saying is that kids like Ahmad need to have something they don't get from society anymore. Society doesn't let them be innocent anymore. The crazy Arabs are right—hedonism, nihilism, that's all we offer. Listen to the lyrics of these rock and rap

stars. . . . Kids have to make more decisions than they used to, because adults can't tell them what to do. We don't know what to do, we don't have the answers we used to; we just futz along, trying not to think<sup>16</sup>.

Updike is making it understandable that it is not astonishing that people who are marginalized, and secluded from the rest of society, like Ahmad, are drawn into the terrorist groups even if these terrorist groups' promises are false. Updike blames America for Ahmad's marginalization.

When Ahmad decides to become a martyr he is happy because, finally, the stranger, the foreigner, the marginalized, the person who is neither one identity nor another, becomes unmistakably part of a larger group: "After a life of barely belonging, he is on the shaky verge of a radiant centrality."<sup>17</sup>

Ahmad's abhorrence of America's consumer culture is authentic, the main reason he chooses to turn into a suicide bomber is not anger with America's foreign policy but a yearning to belong. Assad Moghadam argues that: "Ahmad can neither become an American nor a Muslim, and, of course, he cannot be both."<sup>18</sup>

In the meantime, Jack, the school counselor, tries to clean Ahmad from the Wahhabi Imam's teachings and recommendations which turn Ahmad reluctant of his whole life. Ahmad does not listen to any one because the influence of the sheik on him is tremendous. He also criticizes the modernity of the west, and he thinks that his religion is exposed to danger by this modernity. Thus, The Wahhabi Shiek finds it easy to persuade Ahmad to take revenge upon the infidels.

This shiek makes him believe that he is a true Muslim who should kill the people whose major fault is living the American life style. Who is responsible for the turning of Ahmad into a murderer? It is the absence of supervision. Updike urges America to keep an eye on what is being preached in the Mosques. There should be a close control on what religious men do and say because young people like Ahmad are easily brainwashed.<sup>19</sup>

Ahmad refuses to enter the college, though he seems to be talented enough, and decides to become a truck driver instead because, "more education... he feared, might weaken his faith."<sup>20</sup> Here, Updike imagines Ahmad's fear of being violated by the materialist, consumerist and colonialist nature of Western system of education. He feels alienated at his school because the students and teachers' values do not coincide with his Arabic and Islamic ones. Updike's criticism of the American society is obvious when Ahmad humiliates the girls who "sway and sneer and

expose their soft bodies and alluring hair and also those who expose their bare bellies, adorned with shining navel studs and low-down purple tattoos"<sup>21</sup>. This is similar to Syyed Qutb's description of the American women. Qutb describes American women as hypersexallized :

The American girl is well acquainted with her body's seductive capacity . She knows it lies in the face and in expressive eyes and thirsty lips . She knows seductiveness lies in the round breast and full buttocks and in the shapely thighs , sleek legs and she shows all this and she does not hide it .<sup>22</sup>

This is an indication that he does not agree with the kind of freedom that the US women believe in, which he sees as shameful and disgusting . This is because, as shown previously , Ahmad belongs to his father's culture rather than his mother's. Not only does Ahmad criticize the female colleagues, he also condemns his male classmates who "strut and saunter along and look dead-eyed...their edgy killer gestures and careless scornful laughs"<sup>23</sup>. Thus, he neither accepts the American girls, nor the boys. In addition, Ahmad's denunciation goes beyond the classmates to reach his teachers whom he considers as "weak Christians and non-observant Jews who lack true faith."<sup>24</sup> Ahmad uses this image to draw attention to their corrupted actions. He asserts that "some have the pink lids and bad breaths and puffy bodies of those who habitually drink too much. Some get divorces; some live with others unmarried. Their lives away from the school are disorderly and wanton and self-indulgent."<sup>25</sup>

Outside school Ahmad also condemns the old people , men and women as ," having forsaken all thought of dignity, make themselves ridiculous in clinging outfits of many colors and patterns.... A few steps from death, these American elders defy decorum and dress as toddlers".<sup>26</sup>

Moreover ,Updike sees another American social problem which is marriage to Arab and Muslim migrants. Updike refuses this social hybridity and that refusal instigates prejudiced attitude against the Arab and Muslim Americans in general.

I am the product of a white American mother  
and an Egyptian exchange student.... It was not  
as easy as he had been told it would be.... They  
Married well before I was born. I am  
legitimate.... My father well knew that  
marrying an American citizen, however trashy and immoral  
she was, would gain him American citizenship, and so it did, but not  
American know-how, nor the network of acquaintance that leads  
to American prosperity. Having despaired of ever earning more  
than menial living by the time I was three, he decamped.<sup>27</sup>

His American citizenship becomes in conflict with his Islamic and Arabic identity. Therefore, Updike urges American women not to marry Arab men in general and Muslims in particular because this marriage, he believes, results in hybrid characters who can not belong to one place or another. When Ahmad meets a Muslim Lebanese man, Charlie, he is also encouraged by Charlie to become a suicide bomber because Charlie, like Ahmad, does not like Western life style, and does not belong to the place he lives in. Moreover, he feels that his religion is endangered. Yet Charlie understands full well America's limitations, as shown by the debate with Charlie's father, Chehab, who seems to like America more than does he like his homeland, Lebanon. He blames his son:

America, I don't understand this hatred. I came here as a young man, married but my wife had to be left behind, just me and my brother, and nowhere was there the hatred and shooting of my own country, everybody in tribes. Christian, Jew, Arab, indifferent, black, white, in between—everybody get along. . . . I say to Maurice, 'This is honest and friendly country. We will have no problems.'<sup>28</sup>

But Charlie disagrees with his father and argues that life in America is not that glowing and optimistic as he described it. He reminds his father of the black history of America and of the time of subjugation and tyranny endured by African-Americans:

Papa, . . . there are problems. The zanj weren't given any rights, they had to fight for them. They were being lynched and not allowed in restaurants, they even had separate drinking fountains, they had to go to the Supreme Court to be considered human beings. In America, nothing is free, everything is a fight'<sup>29</sup>.

Charlie's father insists America is the direct opposite to the Middle East and Eastern Europe where life became intolerable and suffocating because of the tyranny of these countries. Even though America has problems but these problems are nothing in comparison to the problems we find in the Middle East: "Your friend Saddam Hussein, he knows prisons. The Communists, they knew prisons. The average man[in America] knows nothing about prisons."<sup>30</sup> But Charlie reminds his father that in America there are prisons which are filled with innocent people who were not given a chance to bring lawyers to defend themselves and they were subject to continuous torment and pain too: "Papa, what about our little concentration

camp down at Guantanamo Bay? Those poor bastards can't even have lawyers"<sup>31</sup>. Charlie argues that the ideals of America are always false . Updike uses Charlie to make an unexpected dispute that openly contradicts the massive majority of post-9/11 discourse on the relationship between America and AlQaeda. For President Bush and so many others, America and AlQaeda are two different polars . Al Qaeda's only goal, according to the Americans and their President is to "plot evil and destruction; they are enemies of freedom, and they attacked the United States because they hate our freedoms—our freedom of religion, our freedom of speech, our freedom to vote and assemble and disagree with each other."<sup>32</sup> But to Charlie, world-shattering America is in fact Al Qaeda's role model. He adds : " We were like Hamas. We were Al-Qaida . "<sup>33</sup>

In the Pakistani writer Mohsin Hamid's *Reluctant Fundamentalist* criticism of the American society is presented even clearly . The writer is presenting his character ,Changez, a Muslim who introduces himself to the silent American as a lover of America, but very quickly Changez is labeled anti-America because he is a Muslim. For if anti-Americanism and fundamentalism are one and the same thing then the fundamentalism of Changez is not shaped by his religion but by his experience and evaluation of America itself. He lived in America all his life, and he identified himself as a New Yorker.

Though Changez has experienced many aspects of what many consider to be the American dream, it can never be home for him. Lahore , his city in Pakistan, has a color and brightness and life and vitality he never could find in America.

The critique of American society is seen in Changez' pessimistic assessment of his Princeton education.

At the start: "*Princeton inspired in me the feeling that my life was a film in which I was the star and everything was possible.*"<sup>34</sup> But then he argues :

*Looking back now, I see the power of that system, pragmatic and effective, like so much else in America. Students like me were given visas and scholarships, complete financial aid, mind you, and invited into the ranks of the meritocracy. In return, we were expected to contribute our talents to your society, the society we were joining. And for the most part, we were happy to do so. I certainly was, at least at first.*<sup>35</sup>

Changez feels that America does not give anything without expecting something in return.

He is disturbed when he compares America and Pakistan When he is taken to New York Changez realizes he is standing in a different world from Pakistan with his feet supported by "*the most technologically*

*advanced civilization our species had ever known."*<sup>36</sup>*This technological advancements in New York instigates his resentment . He remembers the past glory of his own civilization :*

*Four thousand years ago, we, the people of the Indus River basin, had cities that were laid out on grids and boasted underground sewers, while the ancestors of those who would invade and colonize America were illiterate barbarians. Now our cities were largely unplanned, unsanitary affairs, and America had universities with individual endowments greater than our national budget for education. To be reminded of this vast disparity was, for me, to be ashamed.*<sup>37</sup>

Changez blames America for all the destruction that takes place in the middle east not only in Pakistan . He recalls a business trip to Manila where he explains the difference between him and one of his American colleagues . Changez remembers:

*I looked at him – at his fair hair and light eyes and, most of all, his obvious immersion in the minutiae of our work – and thought, you are so foreign. I felt in that moment much closer to the Filipino driver than to him; I felt I was play-acting when in reality I ought to be making my way home, like the people on the street outside.*<sup>38</sup>

This is the first time Changez feels his American citizenship is shaken . He feels that he does not belong to America and the issue of marginalization is repeated .

Therefore, when he sees the destruction of the twin towers *he asserts:"I stared as one – and then the other – of the twin towers of New York's World Trade Center collapsed. ...then I smiled. Yes, despicable as it may sound, my initial reaction was to be remarkably pleased."*<sup>39</sup>He confesses his own sense of bewilderment:

*But at that moment, my thoughts were not with the victims of the attack – death on television moves me most when it is fictitious and happens to characters with whom I have built up relationships over multiple episodes – no, I was caught up in the symbolism of it all, the fact that someone had so visibly brought America to her knees.*<sup>40</sup>

He is not happy that thousands of innocents were slaughtered but he is happy that America's pride is shaken at last. He is proud that someone is



able at last to make America a kneel down even though Changez is not at war with America:

*I was the product of an American university; I was earning a lucrative American salary; I was infatuated with an American woman. So why did part of me desire to see America harmed? I did not know, then; I knew merely that my feelings would be unacceptable to my colleagues, and I undertook to hide them as well as I could. When my team gathered in Jim's room later that evening, I feigned the same shock and anguish I saw on the faces around me.<sup>41</sup>*

After Sep 11, whenever Changez travels to any place he finds himself followed by armed guards into a room where he is forced to strip down to his boxer shorts. He is the last person to board the plane and recalls:

*I flew to New York uncomfortable in my own face: I was aware of being under suspicion; I felt guilty; I tried therefore to be as nonchalant as possible; this naturally led to my becoming stiff and self-conscious<sup>42</sup>.*

He hears rumors at the Pak-Punjab Deli that

*Pakistani cabdrivers were being beaten to within an inch of their lives; that the FBI was raiding mosques, shops, and even people's homes; Muslim men were disappearing, perhaps into the shadowy detention centers for questioning or worse<sup>43</sup>.*

Changez is angry at America's dealings with Muslim nations For two weeks after America began to bomb Afghanistan Changez avoids the evening news. Then one evening he chances to hear that America invaded Afghanistan under the pretext that they were fighting terrorism. Changez recalls:

*My reaction caught me by surprise; Afghanistan was Pakistan's neighbor, our friend, and a fellow Muslim nation besides, and the sight of what I took to be the beginning of its invasion by your countrymen caused me to tremble with fury.<sup>44</sup>*

Changez resolves to grow his beard to assert his identity:

*It was, perhaps, a form of protest on my part, a symbol of my identity, or perhaps I sought to remind myself of the reality I had just left behind; I do not now recall my precise motivations. I know only that I did not wish to blend in with the army of clean-shaven youngsters who were my co-workers, and that inside me, for multiple reasons, I was deeply angry<sup>45</sup>.*

In America he finds that his beard becomes a symbol of fundamentalism which subjects him of verbal abuse by people of the west but he refuses to shave it off.

Changez is afraid that America's invasion of Afghanistan would encourage India to invade Pakistan . He also finds confusing America's continuation of impartiality between India and Pakistan. He reasons that since American bases were already established in Pakistan, all America needed to do to end tensions was "*inform India that an attack on Pakistan would be treated as an attack on any American ally and would be responded to by the overwhelming force of America's military*"<sup>46</sup>. But America seems to side with and favor the larger of the two powers, namely India.

Changez begins to feel that America is exploiting him . His perceptive chief of the publishing company, Juan-Bautista asks him, "*Does it trouble you to make your living by disrupting the lives of others?*"<sup>45</sup> He then tells Changez about the janissaries, *Christian boys captured by the Ottomans who brainwashed these children with the teachings of Islam when the ottomans invaded a Christian nation these children were the first to fight .*

These words plunge Changez into deep introspection. He begins to think *that if he stayed in America he would be*

*a modern-day janissary, a servant of the American empire at a time when it was invading a country with a kinship to mine and was perhaps even colluding to ensure that my own country faced the threat of war. Of course I was struggling! Of course I felt torn!*<sup>47</sup>

Therefore , Changez takes a quick decisions that he would distance himself from American imperialism particularly when he realizes,  
*That finance was a primary means by which the*

*American empire exercised its power. It was right for me to refuse to participate any longer in facilitating this project of domination; the only surprise was that I had required so much time to arrive at my decision.*<sup>48</sup>

Changez' next decision is to look at America with an ex-janissary's gaze .

Sarah Kerr points out that Changez feels that he now can see better after the veil behind which all the violence and terror of America had been concealed is pushed back . He can no longer be a servant to the " wrong master. "<sup>49</sup>

Hamid is conscious of the fact that despite the janissary like duties done by Pakistan for America, America has never accepted Pakistan as a true friend. It is treated only "like a box of tissue papers."<sup>50</sup>Changez is extremely critical of American intervention in other countries on one pretext or the other. He also recalls the unreliability of America as an ally or friend .

Hamid wants America and its people to review the situation and accept the responsibility for the tension and confrontation in the world. He wishes to highlight the causes for this resentment against America. Hamid in the spirit of a postcolonial writer blames America and its society for their failure to accept the people with different cultural, religious and racial backgrounds with the openness of mind.

Now having secured a position as a university lecturer he makes it his mission on campus to persuade his students to participate in demonstrations for greater independence in Pakistan's domestic and international affairs. He observes that such demonstrations were labeled by the foreign press as anti-American.

John Freeman, stated "*that no country inflicts death so readily upon the inhabitants of other countries, frightens so many people so far away, as America.*"<sup>51</sup> .

### **Conclusion:**

Both Updike and Hamid stresses the fact that it is possible for a Muslim to develop contempt for America on substantially non-religious grounds.

Not only Mohsin Hamid but also John Updike want America to review its policy towards the Third World, especially towards Muslim countries like Pakistan. They are critical of the neo-colonial conduct and attitude of America towards Third World countries, especially the Muslim countries, because it negatively affects people and they develop extremist ideas and identities .

Hamid's *The Reluctant Fundamentalist* renders a warning message through his character, Changez, that the American domestic and international policies toward Muslims and the Islamic world after 9/11, if not changed, will turn ordinary Muslims such as Changez into radicals, and violence will breed violence.

Finally, Hamid renders a message that many Muslims, like Changez, want to live in peace, dignity, and prosperity like all other human beings in the world and it is the right time to facilitate such a healthy environment for them before it is too late

### **Notes:**

<sup>1</sup> Walter Laqueur, "reflection on Terrorism ,"in the Terrorism Reader, rev.ed Walter Laqueur and Yonah Alexander ( New York: New American Library, 1987),380

<sup>2</sup>Updike's *Terrorist* ,p, 1

<sup>3</sup>Talal Asad, *On Suicide Bombing* (New York: Columbia University Press, 2007), 72.

<sup>4</sup>ibid,p. 6

<sup>5</sup> Anna Hartnell, " Violence and the Faithful in Post 9/11 America: Updike's Terrorist Islam and the Spector of Exceptionalism " in *Modern Fiction studies* 2011,p. 478

<sup>6</sup>Updike's *Terrorist*. p. 35

<sup>7</sup>Ibid,p. 16

<sup>8</sup> Ibid, 17

<sup>9</sup> Tariq Ali, *The Clash of Fundamentalism: Crusades, Jihads and Modernity* (London: Verso, 2003), p72

<sup>10</sup> Updike 's terrorist , p.244

<sup>11</sup>Ibid ,p. 23

<sup>12</sup> Susan Buck-Morss, *Thinking Past Terror: Islamism and Critical Theory on theLeft* (London: Verso, 2003),p.33

<sup>13</sup> Updike 's terrorist ,p.25

<sup>14</sup>Ibid,p. 26

<sup>15</sup> Ibid.p.27

<sup>16</sup> Ibid,p. 33

<sup>17</sup>Ibid,p. 34

<sup>18</sup> Ibid,p.36

<sup>20</sup> Ibid,p38

<sup>21</sup> Ibid,p39

<sup>22</sup> Syeed Qutb, " The America I Have Seen : In the Scale of Human Values(1951)." In *America in an Arab Mirror : Images of America in Arabic Travel Literature, An Anthology , 1895- 1995* ed Kamal Abdel Malek( new York : St. Maetin;s , 2002), p.22

<sup>23</sup> Updik's Terrorist, P.34

<sup>24</sup> Ibid,p37

<sup>25</sup> Ibid,p38

<sup>25</sup> Ibid,p.146

<sup>26</sup> Ibid,p.147

<sup>27</sup> Ibid,p.148

<sup>28</sup> Ibid,p149

<sup>29</sup> Ibid,p180

<sup>30</sup> Ibid,p.181

<sup>31</sup> Ibid,p. 187

<sup>32</sup> Ibid,p.186

<sup>33</sup> Ibid ,p.187

<sup>34</sup> <sup>31</sup>Mohsin Hamid, *Reluctant Fundamentalist* (Karachi: Oxford University Press.2007),p.2.

<sup>35</sup> Ibid,p.65

<sup>36</sup> Ibid,p.86

<sup>37</sup> Ibid,p.83

<sup>38</sup> Ibid,p78

<sup>39</sup> Anthony, Andrew. "The Reluctant Fundamentalist by Mohsin Hamid—review." Rev. of *The Reluctant Fundamentalist*, by Mohsin Hamid. *The Observer* 22 Dec. 2012: n. pag. Web. 15 Apr. 2014.

<sup>40</sup> Hamid's Reluctant Fundamentalist. P.106

<sup>41</sup> Ibid,p.107

<sup>42</sup> Ibid,p.105

<sup>43</sup> Ibid,p.177

<sup>44</sup> Ibid,p175

<sup>45</sup> Ibid,p179

<sup>46</sup> Ibid,p173

<sup>47</sup> Ibid,p.178

<sup>48</sup> Ibid,p.188

<sup>49</sup> Sarah Kerr, In *The Terror House of Mirrors*.(New York Review of Books, October 11, 2007),p.10

<sup>50</sup> John Freeman, *Critical Outtakes: Mohsin Hamid on Camus Immigration and Love*.(Critical Mass, March 30, 2007),p.78.

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## نقد الإسلاميين على الجمعية الأمريكية تحليل للإرهابي جون أباديك

والأصولي المتردد محسن حميد

أ.م. د. أزهر حميد م.م أفرح عبد الجبار

جامعة واسط/ كلية التربية

### الملخص:

يناقش البحث العلاقة بين ثقافتين أو حضارتين مختلفتين، وعلاقة احدهما تجاه الاخرى من خلال مناقشة الاصولي الغاضب للكاتب الباكستاني محسن حامد التي صدرت عام ٢٠٠٧. ناقشت هذه الرواية اهم قضية في ذلك الوقت الا وهي صراع الحضارات . استخدم حامد المونولوج المسرحي الذي يعد انجاز فريد وجل الرواية من اكثر الروايات المثمرة والناجحة التي كتبت بعد احداث سبتمبر. سوف ناقش في هذا البحث من خلال هذا التكنيك المسرحي عملية تحويل رجل باكستاني مسلم محب لأمريكا الى رجل مهمش وغير مرغوب به واستياءه من ذلك التهميش.