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The Impact of Media and Islamophobic Practices in Shaping Muslim Identity in Contemporary American Literature: Case Study: Ayad Akhtar's *Disgraced* (2012)

A Dissertation Submitted to the Department of English in Partial Fulfilment of the Requirements
for Master Degree in Civilization and Literature

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2020-2021

Dedication

In the Name of God the Most Merciful and the Most Compassionate,

I would like to express my sincere gratitude to all those precious people who have supported me along my way and who granted me their guidance and directions;

to my parents and my best friend;

to my mother who has spent nights awake to support me;

to the person who has taught me not to give up;

to my father, my precious source of happiness and success;

to my brothers and sisters for their whole-hearted support,

encouragement, love and understanding.

I dedicate this dissertation to my best friend and Sister Chaima HAFFAF who has supported me and stood by my side in my darkest moments,

encouraging me with her beautiful smile;

to my second family Bachir El-Ibrahimi Library workers and friends;

to all of people who were there for me,

thank you for ignoring my faults and encouraging my merits;

to all those who have been supportive, caring and patient,

sometimes beyond their strength, I dedicate this humble work.

Souad CHATTA

Dedication

I dedicate this dissertation to my family and my friend Souad CHATTA.

A special feeling of gratitude to my loving parents, Hichem and Kaltoum Zater

Whom their constant words of encouragement always push me forward.

Additionally, I dedicate this work to all my special sisters and brother who have never left my side. I also dedicate this dissertation to my lovely friend who has supported me

throughout this process.

I will always appreciate all what she has done to accomplish this study and especially for helping me develop my self-esteem during our journey at this University.

Aya Chaima HAFFAF

Acknowledgments

We do express our feeling of acknowledgments to the people who have taken part in realizing this modest work. First, we would like to express our deepest gratitude to our supervisor **Aicha HOCINE**. Thank you for providing us with unwavering support, valuable suggestions and pieces of advice. We appreciate your guidance and frequent edits. This study would not be what it is without you. Thank you.

Our sincere appreciation needs to be addressed also to the board of examiners whose insightful remarks during the viva will certainly enrich this research.

Abstract:

Islamophobia can be considered one of the world's contemporary major problems. In fact, its negative impact on Muslims' identity has reached an alarming point. The current paper aimed to analyze Muslims' situation in American society through the investigation of Ayad Akhtar's play, *Disgraced* (2012). In this research, the descriptive and analytical approaches were adopted to analyze the reasons and means that helped in the incensement of it. Therefore, our study suggested that the most serious damage resulting from Islamophobia lied in blurring Muslim's culture and Islamic identity. Essentially, the next decade is likely to witness a considerable rise in Islamophobia that will lead to a direct and violent clash between Muslims and non-Muslims.

List of Abbreviations:

- **USA: The United States of America.**
- **ISIS: The Islamic State of Iraq and Syria.**
- **AMC: The American Muslim Council.**
- **ISNA: Islamic Society of North America.**
- **AMPCC: The American Muslim Political Coordination Council.**
- **NATO: North Atlantic Treaty Organization.**

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General Introduction

General Introduction

Anti-Muslim sentiment has been recently on the rise in Europe and the US, resulting in unprecedented increase in Islamophobia, the widely spread phenomenon in the world that summarizes anti-Muslim discrimination, racism and hatred that are demonstrated in physical and verbal abuses and intolerable crimes against Muslims. These sentiments have been driven by irresponsible speeches of some politicians and policymakers who have had personal, national or military interests from the situation. This category is frequently using direct as well as an indirect means that can be classified as one of the most dangerous weapons in the recent decades, media.

In addition, most of minorities are racially, religiously, linguistically or nationally distinguished from the rest of the community in which they live. Also, due to the importance given to the issues of minorities, the UN has issued a declaration in 1963 in order to eliminate all forms of racism and discrimination. Yet, all these global arrangements have not stood against political malpractices of some politicians that are reflected in minorities' problems resulting in conflicts, poverty, lack of resources and social as well as political marginalization. Muslims and Arab people have been living in a bad situation and what could direct things to worse is the 9/11 attack. Moreover, Muslims are not facing the usual problems only; also, they are facing a dangerous problem related to the cultural assimilation which they feel is most challenging among the non-Muslim societies in which they live, besides to the limitation of participation in governance and management systems.

Accordingly, the theme of this study, as it has been highlighted in Ayad Akhtar's *Disgraced* (2012), is Islamophobia and the way it is spreading among populations in the American. Hence, the subject area of this dissertation is Islam and Muslims in the United States and how media is depicting this religion. Thus, the present paper aims to investigate Muslims' identity in American society and their representation in American literature, to

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examine how they are treated as a minority living in American, especially after 9/11 attack and to discover the extent to which the Islamophobic practices and media can shape Muslim identity in Western communities today.

The choice of such a topic lies in the fact that the spread of Islamophobic practices and hatred have reached a critical level and a tricky situation due to the racial image that is displayed in articles, journals, novels and TV shows reputing Islam in an attempt to manipulate the public with publishing falsified data. Media is remarkably fuelling and reviving old negative sentiments that have consequently resulted in serious reactions towards this minority in Western societies, and then it encourages racism and discrimination to emerge. Additionally, it considers terrorism as a main component in identifying the identity of Arabs and Muslims. Hence, Arabophobia and Islamophobia have led many Muslims to take a strict step to defend their beliefs, religious practices and identities, especially in societies that are strongly against Islam. Eventually, some of these views have been demonstrated by the great author Ayad Akhtar, in his literary production *Disgraced*; in which he portrays the difficulties faced by Muslims in America and the issue of identity assimilation, which is the core of this dissertation.

the 9/11 assault was a crucial event that has impacted peoples' visions and lives. Hence, Islamophobia floats to the surface turning the world upside down, leading Muslims' situation to get worse. Since 9/11 incident, many countries have been witnessing an increase in open incidents of everyday hostility; some Muslims are hugely attacked by angry people. This exclusion and marginalization have been resulting in perceiving them as 'foreigners' who then are a threat to the society that needs to be treated with caution and suspicion. Thus, some Muslims have confessed that they should lose their identities in order to live peacefully. The issue of identity and belonging, as it is complex and multifaceted, is the core of this research. It is more important to highlight that identity and

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belonging can't be changed under any circumstances; they can be both hidden but cannot be changed.

What is more is that people give no importance or priority to the source of media's news, what motivates us to search and investigate the reasons, impacts and intentions behind the misrepresentation of Islam in media; highlighting the importance of how Western media has reputed Islam and Muslims after 9/11 attack on one hand; and clarifying the miscomprehension of *Disgraced* from the other hand; as it sheds light on social, religious and political problems that are identity crises, which is misunderstood and misinterpreted by many Western and non-Western critics as a negative criticism of Islam.

In order to achieve the aims of this research, the study formulates a substantial question:

- To what extent are Islamophobic practices and media weaponized to shape Muslim identity in American, today?

In order to deal with this research question, the study has thrown up three-sub questions in need of further investigations:

- To what extent are the different definitions of the concept of Islamophobia problematic in addressing various visions of Muslims' lives today? And how different and similar is Arabophobia from/to Islamophobia?
- How important is the event of September 11th in shaping a contemporary vision of Islam and Muslims in the U.S?
- Was Amir, as a fictional character, a victim of society or a criminal? Why is it significant to investigate the three situations to Muslims' situations in the real world?

In addition, this dissertation sets up a number of hypotheses in order to answer the main question as well as the sub-questions:

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1- The Islamophobic practices may lead the Muslims to convert to their Islamic religion or hide it to secure themselves, causing serious schizophrenia and other mental illnesses.

a-The significance of defining Islamophobia in contemporary world lies in the fact that it illustrates the debate over Muslims and Islam in social, economic and political arenas to a resolution rather than conflict.

b- 9/11 event can be considered as the focal point in shaping the contemporary vision of Islam and Muslims in the world.

c-Amir can be a victim of society, as he has been hated and treated racially because of his color and religious and cultural background, as he can be a criminal since he has been violently beating his wife turning into a hostile man. Thus, the significance of investigating these situations lies in deducing and understanding where the problem is so that the solutions can be found; also, highlighting the difference between the untold story of real Islam and what it has been introduced about it to the non-Muslim societies.

Further, a plethora of works have been done on Islamophobia. Some preliminary work was carried out in the early 1980s, such as *Orientalism* 1978 by the cultural critic Edward Said (1935-2003), who considered Islamophobia a purely European hostility and prejudice toward Arabo-Muslim people. *Orientalism* is a way of seeing the differences of Arab peoples and cultures as compared to that of Europe and the U.S. It often involves seeing Arab culture as backward, uncivilized and at times dangerous. One year after, Said added another defining aspect to this phenomenon, in which he related it to the theory of superiority and inferiority and the white supremacy. In the same path, the emeritus professor Peter Tyrer (1940-2011) argues in his book *Personality Disorder: a New Global Perspective* (2010), that Muslims are racialized on the basis of their degree of difference

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from the Whites; which seems to be reliable when taking cultural, religious, social and physical differences into account, though there are white Muslims in the world.

Furthermore, in her book *Islamophobia and the Politics of Empire* (2012), Deepa Kumar (1968) has surveyed significant aspect that most Europeans are ignorant with, the truth that ‘all Muslims are not Arabs and all Arabs are not Muslims’; investigates the difference between Arabs and Muslims; she has argued that the tragedy of 9/11 did not create the image of the "Muslim enemy" and instead examines the 900-year historic relationship between anti-Muslim racism and the agenda of empire building. More recent evidence, Muhammad Lamara (1931-2020) in his book *Islamophobia: Historical Roots and Expected Endings* (2017), proposes that Europe is using this phenomenon as an excuse to occupy the East and plunder its wealth, using roundabout roads as falsifying Islam’s image. In a major advance, the Bangladeshi author Zafar Iqbal (1952) suggests in his book *Islamophobia: History, Context and Deconstruction* (2019), that Islamophobia becomes the most talked about, however, least understood topics in the world, media and literature; which sounds true.

Although *Disgraced* is newly introduced to the world of literature, it has gained much attention. A lot of people from different backgrounds and religions have been curious about this play; each has tackled it from his/her personal point of view, as it is rich of topics that are avoided in everyday conversation as Islamophobia, anti-Semitism, cultural appropriation, racism and job discrimination. What drove us to search on this topic is its significance in contemporary American literature. Besides, it provides a better understanding of contemporary Islamophobia. Moreover, previous studies have been limited in tackling this topic the way we do, through combining many themes in one research Islamophobia and its relation to 9/11 event of US, how media misrepresentation

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helps spread this issue and how it influences Muslims' life and psyche. Thus, these themes have been investigated and analyzed in such timely masterpiece as *Disgraced* 2012.

In order to achieve the stated objectives, the descriptive analytical approach will be adopted. Some theories as Western hegemony, hybridity and Orientalism that have huge impact on minorities' lives are chosen to investigate the topic. Reports, e-books, books, website, articles are the sources that have been selected to collect data from. Conceptual and thematic analyses are the techniques used in analyzing data. The above-mentioned theories have been highlighted mostly to analyze the play, particularly in investigating the identity of the protagonist.

This research will be divided into three main chapters in which each chapter will be specifically devoted to answer one sub-question and embody the main research question. Chapter one will be theoretical; it demonstrates the previous studies and critics about Islamophobia as an ideology and a concept. It, then, illustrates the various connotations of this critical term addressing various visions of Muslims' lives today. The second chapter investigates the importance of the event of 9/11 in shaping a contemporary vision of Islam and Muslims in the world, highlighting media's impacts on their lives. The third chapter, however, examines the themes, the techniques and the literary devices that manifest in *Disgraced* and investigates the impacts of Islamophobic practices on the protagonist's attitudes and identity.

CHAPTER 01: Islamophobia: Background, Definition and Impacts

Introduction:

9/11 attack is a worldwide crucial event. It has led to the spread of hostile reactions towards Muslims in US and Western societies. Therefore, 9/11 has created a disorder in the Western psyche; which has continued to grow and strengthen in Western societies. Islamophobia, thus, will be the heart study of this dissertation. Initially, this theoretical chapter tends to define and compare both Islamophobia and Arabophobia differentiating between Arabs and Muslims. Then it gives a brief background, etymology and connotation to the concept of Islamophobia. Further, the study narrows its focus to Orientalism in media and the impacts of Western hegemony. Eventually, this theoretical chapter will pave the path of this investigation towards fulfilling its ultimate goals.

1- Arabophobia and Islamophobia :

Arabophobia and Islamophobia are both recognized as irrational fear and dislike from specific effects. The first is fear from Arabs and Arab culture; while, the other is fear from religion and its supporters. Moreover, Arabophobia as defined by Merriam Webster¹ is: “opposed to, or hostile toward Arab people and their culture.” Whereas, Islamophobia according to her is: “irrational fear of, aversion to, or discrimination against Islam or people who practice Islam.” Although Arabophobia and Islamophobia are different, they are used interchangeably by the extremists and media.

1-1- Islamophobia and Racism:

As a concept, Islamophobia was first believed to be created and used in the late of 1980s. However, Anne Sofie Roald (PhD Islamology) and Pemilla Ouis (PhD in Human

¹ <https://www.merriam-webster.com/dictionary/anti-Arab>

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Ecology) declared in their study *Muslim iSverige* (2003) that the real use of this term was till 1990s without even being labelled. Thus, Islamophobia until 2001 after the 9/11 attack in the United States was confirmed to be globally used and officially accepted as a general intolerance among nations and populations. Moreover, Islamophobia as fairly new term with old roots is merely associated with important notions such as anti-immigrant, racism and xenophobia in definition. Many authors, scholars and researchers who have studied this phenomenon carefully agreed on considering it as a type of racism which is more likely an attitude that may create conflicts on a specific ethnical or religious group Fredrickson in his book *A Short History of Racism* (2002). Additionally; some scholars claimed that Islamophobia as a type of racism is an amalgamation of race and religion (Nieu Zkerk2004, Meer 2008, Werbner 2005, Modood 2009, Dunn et. Al.2007). This, indicates the relation between both racism and Islamophobia in the extremists' minds; they both can cause someone to lose his/her life not necessarily being Muslim or not; what matters the most is his/her physical appearance, style of clothing as well as skin color. Many have argued that Islamophobia cannot be in anyway linked to race, claiming that religion is more culture than race. As a result, studies and investigations have revealed that Islamophobia is cultural racism. It is the dislike and fear of the Islamic culture itself. Rana in his book *The Story of Islamophobia. Souls. A Critical Journal of Black Politics, Culture, and Society* 2(9) (2007) defended this idea referring to religion as one of the most important components of racism, that it is exploited by cultural beliefs and ideas. So for him, it is impossible to explain Islamophobia without culture (153-154). Culture, overall, is the clue to comprehend racial differences.

2-Etymology and Connotation:

The term "Islamophobia" has not been recognized by Oxford Dictionary due to its antiquity centuries ago; yet, it has been introduced into the larger harangue on Islam by the Runnymede Trust 1997 published report. Further, in his 2004 UN conference' speech¹, Kofi Annan states that there is a necessity of unlearning the stereotypes that have become nowadays so rooted in all minds besides to media and publication; all these were occurred due to the falsification and misrepresentation of Islam's dogmas repeatedly, taking out some acts, practices, even verses from Holy Quran out of its context in order to destroy Islam's image. Media and Internet, Kofi adds, must be prevented from being a means of hate spreading; without excluding freedom of speech and opinion. Not only that, no one should let the few give a bad name to the many since it is unfair. Additionally, Kofi ends his speech: 'we live in one world. We need to understand and respect each other, live peacefully together and live up to the best of our respective traditions. That is not as easy as we might like it to be. But that is all the more reason to try harder, with all our tool and all our will"; in other words, people must free themselves from negative sentiments in order to live in peace together as one unit, as their need to understand and appreciate the differences between religions.

3- Background:

Shock, astonishment and anger were Europe's reactions to the fall of Constantinople, the centre of the Christian faith by Ottomans, the leader of the Islamic world in 1453².

¹ Secretary-General, Addressing Headquarters Seminar on Confronting Islamophobia, Stresses Importance of Leadership, Two-Way Integration, Dialogue. 7/12/2004 <https://www.un.org/press/en/2004/sgsm9637.doc.htm>

² Ottomans versus Christians | Battle for Europe | Dream of Empire <https://www.pilotguides.com/tv-shows/ottomans-vs-christians-series/ottomans-versus-christians-the-battle-for-europe/dream-of-empire/>

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Furthermore, Islam was the strongest enemy for Christianity, leading Europeans to worry from the replacement of Christianity by Islam; especially when a man like Bernard Shaw who was a playwright and a political activist, who was awarded the Nobel Prize in literature say that ‘the future religion of the West would be Islam and only Islam’. Another reason for these worries, furthermore, is the 9/11 attack against New York City and Washington D.C, which caused extensive death and destruction and triggered an enormous U.S effort to combat terrorism; this attack has created a phobia against Islam and its followers called Islamophobia. What is more, is that Islamophobia flow has been widely spreading in the past few years because of the West' intimidation of Islam. Because of Christian's defeat by Muslims in Crusades that brought forth hatred and prejudice against Islam in the West; this had some negative impacts on many European countries that worried from the increasing number of Muslims that entered the country lately which would make it an Islamic country.

Moreover, media was the first to accuse Islam and Muslims with such horrific assault; although, a white Christian male was arrested and confessed that he was in charge of the attack. This claim by the media has led American and European citizens to stereotype negatively Muslims as being terrorists, especially people who have lost their beloved ones in the attack. This can be taken as one of the most important negative impacts of media that accuse Arabs and destroy Islam's image in Western eyes. To support its claims and accusations, further, media has given American population exclusive evidence, highlighted in Osama Ben Laden and his supporters who pleaded guilty as a revenge and message for American support of Israel and continued military presence in the Middle East as well as Afghanistan; which permitted public racism by legitimizing interference with Civil laws of Arabs. In fact, this situation is not new for Muslims since they have suffered from racism

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and negative stereotypes before 9/11; resulted in a country plagued by growing Islamophobia and uncertainty regarding the threat of terrorism.

4- Comparison between Arabophobia and Islamophobia:

Islamophobia as an umbrella term covers many terms that are negative stereotyping Muslim and Arab people. Arabophobia, therefore, can be used interchangeably with Islamophobia because of the global ignorance and lack of knowledge over Islam as a religion and Arab culture. During the last decades, extremists were rising very hateful and aggressive against Arabs, Muslims and even non-Arabs such as Afghans, Bengalis, Iranians and Pakistanis because of their physical appearance and way of clothing. Also, non-Muslims can be opposed to certain kind of Islamophobic practices merely because of the appearance that might be assimilated to Arabs. However Islamophobia as many experts recognise it as a racial and cultural racism; that focuses mainly on skin color, physical appearance and the backwardation of the culture. Whereas, anti-Arabism instead focuses on stereotyping Arabs and their culture only.

4-1-Comparison between Muslims and Arabs:

Westerns, particularly media do not differentiate between a Muslim and an Arab. A Muslim¹ therefore is a person who has submitted himself to Allah (God). He/She, therefore, chooses to practice Islam as a faith and worship Allah as one creator, faithfully. Whereas, Arab² is a person who came from similar culture but does not necessarily

¹An adherent of Islam. "Muslim." *Merriam-Webster.com Dictionary*, Merriam-Webster, <https://www.merriam-webster.com/dictionary/Muslim>. Accessed 22 Jun. 2021.

² A member of an Arabic-speaking people/ a member of the Semitic people of the Arabian Peninsula. "Arab." *Merriam-Webster.com Dictionary*, Merriam-Webster, <https://www.merriam-webster.com/dictionary/Arab>. Accessed 22 Jun. 2021.

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practice Islam, as Muslims do. Generally, the defining aspects of Arab culture are: Arabic language and the common traditions of the geographic regions in: Northern Africa, Southwest Asia and Middle East. Traditionally Arab nations include twenty countries: Algeria, Bahrain, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates and Yemen. However countries such as Iran, Afghanistan, Turkey, Malaysia, Indonesia, Pakistan, Bangladesh, India and other countries are not Arabs; because they speak different languages than Arabic. An Arab is not necessarily Muslim and a Muslim is not necessarily an Arab. The majority of Arabs are Muslims; however, there are Arabs who are atheists, Christians and Jews. Thus, there are many other cultures and religions in the Middle East other than Arabs, Christians, Jews and Muslims.

5- The Significance of Orientalism:

On this basis, Islamophobic practices have a tight relationship with ideological concepts that have historical backgrounds in changing the world such: imperialism and colonialism. They were built upon beliefs such: the White's Men Burden¹ and the Manifest Destiny² that eventually announce the cultural, racial and religious differences among people and regions mainly the West and the East¹. The author and professor Edward W. Said had well explained this distinction in his book *Orientalism* (1977). For him the other, which is in this case Muslims, are put in a weak, uncivilized and inferior position in comparison with the occident that finally perceive them as others, foreigners and outsiders who do not belong to the superior and cannot be in any way (17-18). This exclusion from the

¹A duty formerly asserted by white people to manage the affairs of nonwhite people whom they believed to be less developed. "White man's burden." *Merriam-Webster.com Dictionary*, Merriam-Webster, <https://www.merriam-webster.com/dictionary/white%20man%27s%20burden>. Accessed 22 Jun. 2021.

²An ostensibly benevolent or necessary policy of imperialistic expansion. "Manifest destiny." *Merriam-Webster.com Dictionary*, Merriam-Webster, <https://www.merriam-webster.com/dictionary/manifest%20destiny>. Accessed 22 Jun. 2021.

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dominance discourses prevents Muslims from being ordinary citizens in Western societies; and threatens them as a minority; which does not belong to the majority and refuses to apply the majority's norms.

5-1-Orientalism in Media:

According to many authors; especially Edward Said, media is the responsible for the dispute between Muslims and non-Muslims. It has fuelled hatred, discrimination and violence against Islam and Muslims. After the attack on Trade Centre Tower in United States, media referred to this terrorist attack simply as 'Muslims', without any evidence. Christensen in his work *God save us from the Islam clichés* (2006) said that the responsible for spreading Islamophobia in the West is media. He, thus claims that news programs are perceived usually as 'serious' and 'truthful', because journalism is associated in the public mind with objectivity and fairness. For him, media tends to select images, news and stories regardless of the nature of the story behind them. Then it gives it to the public as an absolute truth (65-70). Also, Said in his book *Covering Islam, how the media and the experts determine how we see the rest of the world* (1997) thinks that the images of Islam in the United States' media are extremely exaggerated stereotyping and belligerent hostility (4-5).

5-2-Impact of Western Hegemony on Muslims:

Furthermore, Western hegemony² has affected Muslims hardly especially their identity and belonging. Many consider Islamophobia as fear from Muslims than their religion and culture. Hence, kinds of violence and discrimination are meant to be directed straight

¹From East to West: from or along a line of geographic latitude "Definition Of EAST-WEST". *Merriam-Webster.Com*, 2021, <https://www.merriam-webster.com/dictionary/east-west>.

²Is the dominance of one group over another, often supported by legitimating norms and ideas. It thus describes the West's influence in the global community.

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against the Muslim identity, which is assimilated to terrorism. This image has put Muslims in a permanent suspicion and therefore excluded them from multiple domains, precisely civic life. This damaged their lives, moreover shackled their Muslim identity resulting in crisis. Muslims who live abroad have to cover their reality in order to live normally. So, this issue is the gap of the current study and investigation. Plus, it appears in Ayad Akhtar's play, *Disgraced* 2012, where, Amir insists to hide his Muslim belonging as well as his identity, in order to live peacefully. Then, he can achieve his personal goals. In fact, he follows his surroundings' way of living and acts as Christian. But in the other hand, he returns to rely on his belonging and real self when he needs to. As a conclusion, the contradiction presented by the play is an example or a literary portrayal of Muslim's lives and Muslim identity, in Western societies.

6- Islamophobia's Impacts:

Islamophobia has been spreading like wildfire after 9/11 and 7/7 attacks, mainly because of Islam's thorny problem that is enthusiasm; which cannot be returned to religious matters only but also to different judgments like skin color, naming, language and attire. Additionally, it is beneficial to know that the British Orientalist "Bernard Lewis" is the first to label the conflict relationship between Islam and the West as a "clash of civilization" in his "Johns Hopkins university's speech" in 1957; later, in his writing "*the Roots of Muslims Rage*" of 1990. In addition, the most influenced category by this phenomenon is Muslim students; who were experiencing harassments and exposed to discrimination for their beliefs. Which would result in a bad manner, as experts believe, affecting negatively their mental and physical health. All these hostility and bias have resulted mostly in psychological indications, as provided by Areeza Ali, including worry, stress, isolation, fear and insecurity. Not only children but also adults are greatly impacted,

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namely women who are visibly recognizable as Muslims through their Hijab¹. As a summary, the world we live in today has been defined by 9/11 tragedy in US.

Conclusion:

In twenty - first century, Islamophobia as a polemic and neologism term is often used interchangeably with Arabophobia, discrimination, racism, racialization and stereotypes of Muslims and Islam. Fear and anxiety about Islam has created a huge sense of hate and eagerness to violence against Muslims, Arabs and even non-Muslims who look, dress, or have a historical background associated to them. Religiously and culturally, Western hegemony treats Islam as invaluable compared with other religions and cultures. This, hence, caused some impacts on Muslims' belonging and identity, especially young ones. In this chapter, the study draws a comparison between Islamophobia and Arabophobia in parallel with Arabs and Muslims. These comparisons highlight the impacts of Western hegemony and Islamophobia on Muslim identity.

¹ The traditional covering for the hair and neck that is worn by Muslim women. "Hijab." *Merriam-Webster.com Dictionary*, Merriam-Webster, <https://www.merriam-webster.com/dictionary/hijab>. Accessed 22 Jun. 2021.

CHAPTER 02: Media's Depiction of 9/11 Event

Chapter 02: Media depiction of 9/11 Event

Introduction:

One of the fundamental changes brought by the 9/11 assault is Americans' view to the Islamic world. Thus, this chapter investigates first how Muslims' life pre and post 9/11 spectacle was and what Arabs and Muslims faced as a result of this catastrophic attack; then, it will provide an overview of American media introducing the 9/11 attack's whole story; moving to the description and analysis of the way media depicted this incident with the different national and international responses resulted from this event; analyzing, further, the long term impacts of this incident on US foreign policies. At last, it will explore the lasting positive and negative impacts caused by media on Muslim's life and psyche around the world.

1- History of Muslims Before 9/11 Event in America:

In search of better conditions of living, hundreds of Muslims left their homelands running behind their hopes for a land that has long been called the Land of Freedom in an unprecedented emigration movement. Nonetheless, the owners of the land hated their coming and did not welcome them mainly because of their religion; it even led them to force Muslims to abandon their religion and adopt Christianity, but Muslims resisted and rejected all forms of violence and racism against them. They even created African-American Muslim Nationality Movement as they started building mosques and close Muslim communities. Year after year, the number of Muslims coming from different places began to rise reaching 1.1% of the total population density. The only thing that gained Muslims the confidence of American people is some celebrities of Islamic origins such as scholars, writers and athletes as Muhammad Ali; who contributed in improving the image of America and honoring it in international forums. However, after the event of 9/11, things have changed.

2- History of Muslims After 9/11 Event in America:

9/11 event is a watershed point for this group of minorities which generate a horror towards Muslims among the landowners, as Ashley Moore's statistics show that 45% of Americans believe that Islam is a religion of violence; and the source of these ideas and beliefs stems from the media that portrays Islam and Muslims as the main criminal responsible for the attack leading Muslims to suffer from many difficulties: social, governmental and institutional discrimination as Muslims are the most vulnerable group and the least chosen in terms of job offers and interviews. Also the economic difficulties resulted in the deterioration of their business in the market that reached the point of bankruptcy, mainly because of Islamophobia. What is more, is that all religions and divine books reject violence and killing, calling for peace; especially the Holy Quran, which considered it a major sin that takes the perpetrator out of the religion of Islam as a whole, and this is evident in the following verse: "whoever kills a person [unjustly] It is as though he has killed all mankind. And whoever saves a life, it is as though he had saved all mankind" (Quran, 5: 32). Yet, Islam has been misrepresented and this is the result of its misunderstanding that has been given the image of being the source of violence and terrorism.

3- Media and 9/11 Spectacle:

3-1- The 9/11 Attack "the Whole Story":

The whole story began when America supported Israel that has been killing and destroying a Muslim country called Palestine which angered Muslims and won America a lot of enemies; one of that was "Al-Qaida"¹ headed by Osama Ben Laden who stood

¹Al-Qaeda: an organization established in 1979 as a reaction to the Soviet Union invasion of Afghanistan, headed by Osama Ben Laden.

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against America in many occasions, expressing his objection on American foreign policy through issuing his Fatwas; using Islamic texts as an evidence to support his cause against America to gain Muslims' support. Thus, extremists have used jihad¹ as a justification for their violent attacks; many Modern contemporary Muslim thinkers and scholars who insist on a holistic reading of the Quran, believe that Islam rejects violence, cruelty and coercion, according to Fawzy Abdelmalek (210), non-Muslims misunderstand the verses of the Quran about jihad and the conduct of war in Islam, and according to Feisal Abdul Rauf (129), the Quran explicitly forbids the use of coercion against religion because it is considered as a violation of the right to freedom of conscience as it appears in the verse of Surat Al-Baqara (The Cow): “There is no compulsion in religion : True guidance has become distinct from error”² 256, and the verses of Surat Al-Kafirun (The Disbelievers): “Say [Prophet], disbelievers 1..... You have your religion and I have mine”³ 6; also appears in the rules of Islam in war that forbids killing: (a child, a woman, an old person, a sick person, a monk or priest, an animal except for eating, people who surrendered and people who ran away), as it forbids destroying a temple/ church/ a building, cutting a tree, disfiguring the dead, enforcing Islam and insisting on feeding prisoners and being good with them. Some scholars Said Jawdat one of them, have also identified the verse contained in the Islamic narration of the two sons of Adam, where one of them says to the other - from Surat Al-Ma'ida (The Feast): “If you raise your hand to kill me, I will not raise

¹1: a holy war waged on behalf of Islam as a religious duty; also: a personal struggle in devotion to Islam especially involving spiritual discipline.

²2: a crusade for a principle or belief.

³3 “لا إكراه في الدين قد تبين الرشد من الغي” (The QUR’AN: A new translation by M.A.S. Abdel Haleem) 256
³ “قل يا أيها الكافرون. . . لكم دينكم ولي ديني” (The QUR’AN: A new translation by M.A.S. Abdel Haleem) 6

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mine to kill you. I fear God, the Lord of all worlds”¹ 28, as an example of peace. As for Orientalists' views, Leaman Oliver (69) cited the eighth verse of Surat Al-Mumtahana (Women Tested): “And he does Not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: God loves the just”² 8, Indicating that non-Muslims of good will and of a peaceful nature cannot be targets of war just because of their religious backgrounds. Additionally, Al-Azhar observatory for combating Extremism clarified, in a discussion of it , the verses that ISIS relied on to allow itself killing and violence acts including the verse in Surat Al-Tawba (Repentance): “When the [four] forbidden months are over, wherever you encounter the idolaters, kill them, seize them, besiege them, wait for them at every lookout post ; but if they turn [the God], maintain the prayer, and pay the prescribed alms, let them go on their way, for God is most forgiving and merciful”³ 5. As these evidences used by this terrorist organization are considered fragmentary texts from their context, used inappropriately, indifferent to its predecessor or to its subsequent verse. An example of that can be cited, where they have used this verse from Chapter Al-Baqara (The Cow): “fight them until there is no more persecution, and worship is devoted to god. If they cease hostilities, there can be no (further) hostility, expect towards aggressors”⁴ 193. As an excuse to legitimize the assault on the other under the name of jihad, without looking at what preceded it and cutting verses from their original context, where God almightily says: “fight in God’s cause against those who fight you, but do not overstep the limits: God does not love those who

¹ "لئن بسطت إلي يدك لتقتلني ما أنا بباسط يدي لأقتلك إني أخاف الله رب العالمين" 28 (The QUR'AN: A new translation by M.A.S. Abdel Haleem)

² "لا ينهاكم الله عن الذين لم يقاتلوكم في الدين و لم يخرجوكم من دياركم أن تبروهم و تقسطوا إليهم إن الله يحب المقسطين" 8 (The

QUR'AN: A new translation by M.A.S. Abdel Haleem)

³ "فإذا إنسلخ الأشهر الحرم فأقتلوا المشركين حيث وجدتموهم و اقعدوا لهم كل مرصد فان تابوا و أقاموا الصلاة و آتوا الزكاة فخلوا سبيلهم إن الله غفور رحيم" 5 (The QUR'AN: A new translation by M.A.S. Abdel Haleem)

⁴ "و قاتلوهم حتى لا تكون فتنة و يكون الدين لله فان انتهوا فلا عدوان إلا على الظالمين" 193 (The QUR'AN: A new translation by M.A.S. Abdel Haleem)

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overstep the limits”¹ 190. To show that what is meant is self-defense against the aggressors and not preemption of hostility. With the increase in the number of Israeli attacks and the killing operations targeting Palestinian people, however, the amount of hatred and hidden anger against Americans, who support them increased, resulting in a huge explosion of these feelings expressed in the event of 9/11.

3-2- Media’s Depiction of 9/11 Event:

The news of 9/11 attack was repeated and the scenes of the terrorist attack were represented hundreds of times on TV channels, radio, newspapers and all sources of news transmission, as if the repetition was necessary to master a highly traumatic event. Due to the tremendous technological development accompanying this period, media became a very important tool that some consider it the main source of information people use such as its responsibility on shaping their views of 9/11 attack. Nagar (533-547) in the same path, describes this situation as a conflicting relationship; just as terrorist groups need media to spread their cause and communicate it to the world, so media in turn needs these groups to use them as a tool to blame later. Bail (855-879), further, argued that Islam has been in the spotlight since the tragedy of 9/11. Moreover, after the attack, Americans were in a state of shock and hysteria; someone had to take responsibility to help them understand what was going on and that was media and press’s job through the documentation of this event giving a clear picture to the situation; resulting in the attacks against Arab Americans as a first reaction to this incident followed by a fierce campaign of reactions against Islam.

¹ "وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ" 190 (The QUR’AN: A new translation by M.A.S.) (Abdel Haleem)

3-3- The Different International Responses on the Attack:

The world has witnessed different reactions following the event of September 11th. All opinions agreed on rejecting violence, especially since it has been threatening the security and safety of all humanity and the matter does not concern America only.

3-3-1- Bush's Response and Speech:

One of the main changes that have resulted from 9/11 attack was the announcement of the war on terrorism by the American president George Bush who had left the world in a position of choice saying: "you're either with us or against us" Shiffman (157–176); stating some goals at the top of his priority such as bringing Osama Ben Laden to justice: "Whether we bring our enemies to justice or bring justice to our enemies, justice will be done"¹; indicating that America intended to ensure justice no matter what it takes, what really matters is that justice will be done.

3-3-2- American Government's Response to the Event:

The immediate reaction to the assaults was launching war on terrorism that was considered a war against any threat against US' safety. The administration of George W. Bush took a series of acts like the declaration of the global war on terrorism that intended to represent a new phase in global political relations and has important consequences for security and human rights; also passing the American PATRIOT Act of 2001 that means 'uniting and strengthening America by providing appropriate tools required to intercept and that has been signed by President Bush obstruct terrorism act of 2001 (Britannica). Another act is the creation of the Department of Homeland Security to ensure the country's safety through the preparedness against any enemy whether terrorist or natural one. The

¹"Bush vows justice will be done". CNN. September 21, 2001.

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last act is the Creation of 9/11 Commission in 2002; that is a study group created to examine the September 11th terrorist attacks on US. What is more, this war against terrorism was so successful especially during its early years. Yet, critics believed that it was a cover to larger goals and American strategies like controlling global oil and expanding its international military presence.

3-3-3- American Population's Response to the Event of 9/11:

The morning of 9/11 was not usual or normal. People did not know what was happening; they were amazed having a lot of question marks that indicates their shock. Consequently, Americans' first and instant reactions to these catastrophic events were fear, shock, doubt, anger, besides to the feeling of unsafety and non-security. The interesting thing is that this nightmare had united American people, spreading nationalism and patriotism instead of the diversity that prevailed before as stated by Stephen Atkins (495-497). Further, American citizens have expressed their anger by attacking Muslims and destroying mosques and all what is related to Islam causing the increase of hate crimes towards Muslims and those from Middle East, Asia and Africa as reported by Esseissah (1,32-4).

3-3-4 Muslim American's Response to the Incident:

This category in particular has suffered a lot after this attack being in a position of threat. Americans, further, consider Muslim Americans as terrorists whose aim is destroying America, although they were the first to express their deep sorrow, cooperating with Arab institutions like American Muslim Council (AMC), Islamic Society of North America (ISNA) and others; which provided medical assistance, food, safe shelters for victims and launching blood drives to the injured people. Yet, their cooperation and help was useless and they were attacked harshly in a horrible way by Americans as an act of revenge expresses their deep anger.

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3-3-5- International Reactions to the Event:

Affected by the losses inflicted on a country that is not easy, but is considered one of the most important developed countries which raised eyebrows; even U.S enemies like Cuba, Iran and North Korea rushed to show their sympathy on the one hand and to please the US on the other hand; as it is one of the influential political, economic and military forces in the world. Some have sent telegrams of condolences and solidarity like Burmese government and Estonian president; others have offered assistance especially medical one such as the president of Argentina. Many have given a speech to express their grief in the name of their people such as the Canadian Prime Minister. Moreover, the Palestinian Chief Yasser Arafat had expressed that these attacks were unbelievable saying: “We completely condemn this very dangerous attack, and I convey my condolences to the American people, to the American president and to the American administration, not only in my name but on behalf of the Palestinian people”; hinting that the reason for the attack was the permanent American interference in other countries’ affairs: No doubt this is an end result of the injustice the US practices towards the susceptible in the world. As for the North Organization Atlantic Treaty (NATO), it considered this attack on one of its members as an attack on the entire organization including the countries and members it contains.

3-3-6 Obama’s Response and Policies:

Correcting America's reaction with the Islamic world was one of the most important commitments within the agenda of US President Obama during his terms in office through changing negative Muslim opinions about America. He also offered, as part of his foreign policy in the Middle East, a new direction to manage relations between America and the Islamic world through his speech at Cairo University in June 2009. Moreover, Obama was not satisfied with his country's relation with the Islamic world at all, as it was a relation

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based on the hidden hatred planted by the Bush administration, which accused Muslims of the 9/11 events regarding them as terrorists, the thing that angered Muslims, and this is what President Obama intended to do, establish friendship and brotherly relations with Islamic countries and the Middle East, working hard to strengthen these ties and show American's good and sincere intent.

3-3-7- Trump's Policies toward Muslims:

On January 20th, 2017, America welcomed its new President Donald Trump. The one who undertook the most controversial reforms that is the Extreme Vetting; where he called for tightening control over Muslims in airports saying: Keep radical Islamic terrorists out of the United States of America. Besides, Trump signed an order on January 27th, 2017 preventing citizens of seven Muslim countries from entering the United States, in what later became known as the Muslim Ban. This prompted the Federal Court to suspend the Ban on February 7th; however, this did not deter the Trump administration from releasing another Ban on March 6th. Also during his campaign, Trump stated his intention to impose a complete shutdown of Muslims preventing them from entering America.

3-3-8- Biden's Policy toward Muslim Minorities:

By November 7th, Biden was declared the winner of the 2020 presidential election. During his campaign, Biden administration listed a set of commitments that it promised to fulfill in case Biden was appointed as US president. Some of these commitments are featured as follows: ending the Muslim Ban, focusing additional resources to combat religion-based hate crimes, also expanding healthcare for Muslim Americans regardless of their income or race¹. The remarkable thing is that instantly after becoming a President,

¹Joe Biden's agenda for Muslim-American communities <https://joebiden.com/muslimamerica/>

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Biden has ended the travel ban imposed by his predecessor Donald Trump, saying: “the ban was seen as discriminatory as it singled out people on the basis of religion”¹.

4- Media’s Positive and Negative Impacts:

Media attacks on Islam have created a phobia of Muslims in Western societies that is the so called ‘Islamophobia’; all this, is not for vain, it is for political and economic goals, since Muslim countries are rich and powerful economically speaking, they turned the game religiously to destroy their strength. As economy means power, the newly- created image of Islam by media has been weaponized to lead to an identity crisis and a conflict. That is to say, destroying Islam’s image and reducing their political and economic power as most of the countries are rich of natural resources. All of these practices have had negative impacts on Muslims and Muslim countries. First of all, media representation of Muslims as terrorists leads to real negative stereotypes and misjudgments by Europeans; hence, Muslims feeling of offence and abasement. Secondly, prejudice against Arabs which has started to aggressively increase, admittedly those who have Muslim’s appearance; yet, to feel safe people have to do everything, even if they have to hide their faith, as removing Hijab, changing their names, or accent. Besides, the third impact is being unfortunate when Muslim’s identity is under attack. Likewise, the positive shiny impact as Edward Said illustrated in his article², is that all West’ intentions which intend to weaken and despise Orient, have given it instead size and capabilities that surpassed their own. Namely, the short film ‘Fitna’ that was produced in contempt and mockery of Prophet Muhammad; while the truth is thousands of people embracing Islam, the first of whom was the film producer.

¹ <https://www.orfonline.org/expert-speak/biden-rescinds-trumps-muslim-ban-pledges-to-accept-more-refugees/>

² *‘Islam through Western eyes’*

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Conclusion:

The non-forgotten 9/11 spectacle, has changed American views and policies towards Muslim communities due to media coverage that left Muslims in a position of blame, doubt and suspicion. In this chapter many themes have been investigated: Muslims' life pre and post September 11th, 9/11attacks' whole story, and how media has depicted it, analyzing its negative and positive impacts; also stating different national as well as international responses on the attacks. This chapter, in an attempt to answer its sub-question, has proven that September 11th is the event that changed the world through the formation of the contemporary vision of Islam and Muslims; highlighting media's significance as a weapon in forming this vision.

CHAPTER 03: Muslim Identity in
Disgraced

Introduction:

Ayad Akhtar's Pulitzer Prize winning play has achieved unpredictable success in both contemporary Pakistani drama, and contemporary American literature. It is, hence, the core study of this chapter. To accomplish the ultimate objectives as well as the aims of this dissertation; the investigation will focus on the impacts of Islamophobia, media and *Orientalism* on Muslim minority, especially their identity. Therefore, this chapter will introduce at first the play and its significance. Then, the focus will be narrowed down to protagonists' attitudes and their roles in the story mainly Muslims who symbolize various themes, and certainly represent Muslim minority in post 9/11 American society. At last, the chapter will conclude with a summary of the main literary devices and techniques that are employed.

1- The Play as a Genre and Its Importance:

1-1-*Disgraced* as a Play and its Significance:

In the last decades, Pakistani American literature remarkably grew tackling issues like assimilation within American society and renegotiation of identity. Particularly, it discusses the complexity of the relationship between Muslim American culture and mainstream American society in the wake of the terrorist attacks. The new wave of Pakistani American literature had suffered from marginality, especially drama. Nevertheless, it has been reintroduced via Ayad Akhtar's successful play, *Disgraced*. Significantly, it has contributed in consolidating the position of the Pakistani American theatre.

Disgraced was premiered at the American Theatre company in Chicago on January 30th, 2012. In 2013, it won the Pulitzer Prize for drama, and had occupied the top spot many times in United States. *Disgraced* is, essentially, a melodrama that draws both comedy and tragedy seeking entertainment. It is, furthermore, an open gate opportunity to variation of different interpretations, and visions. The playwright wants to relate the audience to the play

itself by freeing them from any obstacle. Significantly, there are different interpretations and opinions, particularly over the issue of Islamophobia and Muslim community.

His trials to define Muslims after 9/11 differently from the West's definition are hugely rejected and attacked from Muslims themselves. They, therefore, believe that his play is racist and attempts to manifest discrimination and negative stereotypes against Muslims. Also, it is believed that it encourages Muslims, especially young ones, to dissociate themselves from their origins, cultural and religious backgrounds that assault humanity, development and life. However, Akhtar considers his play as everyone's mirror. Basically, it reveals the inside of the person as in the example of the Scottish born Muslim woman of Pakistani descent who wrote him an email expressing her depressed feelings after watching *Disgraced* he replied: "Wow, that was a real downer, why did I write a play that is such a downer?" He, thus, resumes that art might not change the world but might change the way people see things individually¹. At last, for him *Disgraced* tends to spread awareness over the clarity of vision.

2- Name Change, Hidden Origins and Their Impact on One's Identity:

The playwright portrays Muslims in post 9/11 American society in his literary product. Certainly, numbers of notions are proposed on the ground of the play to resume the impacts of Islamophobia on both Muslims and non-Muslims; for example: racism, religious intolerance, Muslim marginalities and xenophobia. These kinds of Islamophobic practices have a great influence on Muslim identity. The daily oppression and suspicion provoke their sense of belonging and citizenship. Consequently, the assimilation into the majority's norms is a very difficult task, which eventually drives Amir and his nephew, Hussein, to change their names in order to mask the truth. They, furthermore, mimic

¹In a different and usually original way. "Individually". *Dictionary.Cambridge.Org*, 2021, <https://dictionary.cambridge.org/dictionary/english/individually>. (An interview with Ayad Akhtar in May 2013 published by Theatre Communications Group).

Chapter 03: Muslim Identity in *Disgraced*

Americans' accent, clothing and way of living. This mimicry¹, eventually, leads them to maintain double identities². Hence, the crisis of identity³ has deported them from reality. Amir desires to distance himself from his background because he wants to earn fortune. Unlike the nephew who is proudly devoted to his background and affiliation. These two characters are used to differentiate between Muslims who choose to change their names as well as their Muslim identity in favour of other interests; and others who choose to change their names though preserving the essential, Muslim identity, as a way of protection from being harmed in any way. As provided in Hadith⁴ at- Tirmidhi who categorized it as Hadith Hasan Sahih, narrated by Asma bint Yazid that the Messenger of Allah said: "it is not lawful to lie except in three cases: something the man tells his wife to please her, to lie during war, and to lie in order to bring peace between the people"(1939). In such case Muslims are allowed to lie about their origins in order to survive and avoid unpredictable risks. Similarly, in the case of eating pork when being in an empty place and have nothing to eat unless pork, Islam recognizes it as not sin. As provided in the Quran in Surat al-Baqarah (the cow): "He has forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits]. There is no sin upon him; indeed Allah is

¹Imitating the language, dress, politics, or cultural attitude of the Westerns.

²is defined as identification with both one's ethnocultural minority in-group and one's society of residence

³It is the result of having two different identities in one character; each time the character uses the standards of certain identity which then distracts him from his real self.

⁴حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو أَحْمَدَ الرَّبِيعِيُّ، حَدَّثَنَا سُهَيْبَانُ، ح قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، وَأَبُو أَحْمَدَ فَالَا حَدَّثَنَا سُهَيْبَانُ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُنَيْمٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ " لَا يَجْلُ الْكُذِبُ إِلَّا فِي ثَلَاثٍ يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيَرْضِيَهَا وَالْكَذِبُ فِي الْحَرْبِ وَالْكَذِبُ لِلْيَصْلِحِ بَيْنَ النَّاسِ " رَوَاهُ أَسْمَاءُ بِنْتُ يَزِيدَ (Sunnah.Com – Sayings of Prophet Muhammad (ﷺ) in Sunnah.Com, 2021, <https://sunnah.com/adab/21>). And Teachings Of Prophet Muhammad (ﷺ) (

forgiving and Merciful”¹ (173). However, it is undeniable that Islam as a religion does not encourage but forbids lying. And recognizes liars as dangerous who are life threatening. Moreover, the Hadith at- Tirmidhi who categorized it as Hadith Hasan Sahih confirms the fate of liars on the Judgement Day as Abdullah reported that the Prophet (may Allah bless him and grant him peace) said: “ You must be truthful. Truthfulness leads to dutifulness and dutifulness leads to the Garden. A man continues to tell the truth until he is written as a siddiq with Allah. Beware of lying. Lying leads to deviance and deviance leads to the Fire. A man continues to lie until he is written as a liar with Allah”² (386). Thus, they will be punished hardly by Allah (God) as he promises them in Sūrat Al-Jāthiyah (Kneeling) in verse 7: “woe to every sinful liar.”³ Finally and according to the Quran and the Hadith, Muslims are forbidden to lie and to eat pork. Only in necessity and in order to survive, they are forgiven and allowed. So the situation of allowance is so difficult and life threatening to the extent of choosing to hide the identity.

2-1- From a Psychological Point of View:

In *Disgraced* the characters tend to alter their names in order to avoid anger, discrimination, and hysteria of mainstream. Likely, the fear of being rejected and ignored is highly expressed by both Amir and Abe. The protagonist changes his name in favour of personal interests; Muslim identity in such important job may limit his progression. While the other, changes his full name to facilitate his life, and to relief himself from the confusion he is in, deducing that: “[He] can’t be all mixed up” (13). Considerably, changing the Pakistani family name, Abdullah, in favour of Hindu name Kapoor, to

1 إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ (البقرة 173) (The QUR’AN: A new translation by M.A.S. Abdel Haleem)
2 حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَنْ عَبْدِ اللَّهِ بْنِ دَاوُدَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَإِلِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ يَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْتَبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

3 ويل لكل أفاك أثيم. (The QUR’AN: A new translation by M.A.S. Abdel Haleem)

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conceal the roots admittedly Muslim background is a frequent phenomenon to keep away from the various forms of discrimination after 9/11.

2-2- From a Literary Point of View:

The essential theme discussed in contemporary Pakistani American literature, is the issue of amalgamation within the American society, and the difficulties attending the process of the renegotiation of identity. Further, the relationship between Muslim Americans and mainstream American society has arisen very complicated and crucial after the terrorist attack 9/11. Hence, the struggles of the protagonists have emerged against this very specific historical background, post 9/11 American society.

3- Media's Portrayal of Amir's Life:

Amir's life is quiet normal until he involves himself in the Imam's case. Because of the article published in the New York Times magazine, the entire firm and his friends know about him and who he really is. In scene two, both Emily and Amir are discussing what is written in the paper:

The defendant, surrounded by a gauntlet of attorneys, struck a defiant tone. He spoke eloquently of the injustices he'd experienced, and what he called an "unconscionable lack of due process." Amir Kapoor of Leibowitz, Bernston, Harris supported the Imam, stating, "As far as anybody knows, there isn't a case. And if the justice department has one, it's time they started making it. (Akhtar: 23; Scene 2)

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This piece of writing plays a turning point on Amir's life; as he is mentioned as one of the defence attorneys who supports fiercely the "alleged terrorist"(24). Mentioning his name just next to the prisoner before the other attorneys drives him to "look like counsel for the defence" (23). Although this is not what he had clearly explained to the journalist. In fact this stresses him over his name in hope "they'll know the name isn't Muslim" (24). For long time ago the protagonist keeps his real identity to himself. His American Dream will never be accomplished if he reveals himself as a Muslim. However, the New York Times exposes it so easily and ruins his plans. Besides, the way of mentioning the firm's name may mean different things such as: first of all, the firm may be also on the side of the Imam; and Amir is its representative; second of all, the attorney may have volunteered without the approval of his firm, thus mentioning its name may be a warning message to both the firm and its clients. "This is going to be good for you at work?"(25) This question indicates the dilemma in which he and his company fell in. Finally the protagonist loses his job because he is representing a person who funds terrorists. As a consequence, this exclusion and marginalisation represented by the playwright are fed by media which has spread negative sentiments and suspicion that eventually destroy others' lives.

3-1- The Negative Impact of Media on Non-Muslims in the Play:

Ayad Akhtar portrays, in his play, media as a double-edged sword. It leads the characters develop negative sentiments towards Islam and Muslims. What is more is that, through irrational anxiety and terror, people will doubt and suspect anything, especially when near to Muslim people; they do not trust them even if they change themselves. For example, in this play, after what is published in the New York Times, many people suspect the protagonist, and have lost trust in him like Mort and Jory. Steven, in other hands, shows his suspicions through the questions he asks over the origins and the background of Amir. Hiding the truth puts Amir in assimilation to a terrorist who plans to harm both the firm

and the workers. Thereby, being excluded with no promotion is the solution to protect the others and their interests. Nevertheless, the protagonist seems to be incapable to stand against his reality no more “it’s in the bones” (63). He defends the imam and himself as purely Muslims, who therefore need to be treated respectively and equally like others, Jews. Media, after all reveals the curtain on Amir’s true identity and affiliation.

4- Amir’s Attitudes towards His Surroundings:

Amir as a character is known to be highly anxious about both his future and his existence as a person with different religious background in American society. His origin that he tries hardly to dissociate from his profile leads him to act so weird with everyone surrounds him. It seems that he has to defend himself each time when coming across a subject he feels that is related to him personally; such as Islam, faith, and Islamophobia in general. For instance, at the airport, Amir volunteers himself to the agents to be searched, because he thinks that explaining himself to the agents may lessen the pressure and fear at least from his side. Besides, he tends to drink beers, eat pork and prevent himself from praying and practising his religion as it should be only to maintain what he wears as a mask of different culture and religion from his. Eventually this mask serves him with nothing, but destroys him deeply and leaves him with nothing but losing everything.

4-1-Amir’s Attitudes towards His Wife:

In this play, the playwright tries to highlight the differences as well as the contradictions between the characters, especially the first couple, Emily and Amir who are from different origins and different religious backgrounds. Emily is an America artist who admires the Islamic art and tradition. For her Islam is the reason behind the existence of humanity and the emergence of various civilisations, among which Greek and Roman civilisations. Whereas Amir is South Asian lawyer; he therefore, stands against anything that may

destroy his reputation, one of which his religion and culture. Even though he is a Muslim, he has opposed his wife about what she thinks about Islam. Amir then refuses to defend the Imam, and to understand the art of his wife. He, as a result, uses some Islamic teachings and practices to show how Islam as culture and religion is different. Like when he mentions the act of “beating women” he, therefore, insists on showing that Islam is violent and disrespects human beings, especially women. Actually, what he uses as evidence of harming women is not allowed in Islam and the case that is mentioned in Quran is a third level in a very specific situation. That is further was clarified and explained by Ibn Abi Hatim in his Tafsir on the authority of Ata in the saying of God Almighty: [And beat them] He said: with a toothpick and the like. And the Prophet (may God’s prayers and peace be upon him) said: “You must not tread on your bed with anyone whom you dislike, and if they do that, then beat them without severe blows,” narrated by Muslim. And it came in the Fiqh Encyclopedia: The Malikis and some of the Shafi’is and the Hanbalis said: He disciplines her by hitting her with a toothpick and the like, or with a handkerchief wrapped, or with his hand, not with a whip, or with a stick, or with a wood; because it means discipline¹. Ah. Besides, the Prophet Muhammed (May peace and blessings be upon him) has never beaten a woman in his life. Even during his last moments, he kept insisting on treating women kindly. He, further, mentioned in a Hadith at-Tirmidhi who categorized it as Hadith Hasan Sahih reported by Amr bin Al-Ahwas Al-Jushami (May Allah be pleased with him) that he had heard the Prophet (may peace and blessings be upon him) saying on his Farewell Pilgrimage, after praising and glorifying Allah and admonishing people: “Treat women kindly, they are like captives in your

¹قروى ابن أبي حاتم في تفسيره عن عطاء في قول الله تعالى: {واضربوهن} قال بالسواك ونحوه. وقد قال النبي ﷺ: لكم عليهن أن لا يوطئن فرشكم أحدا تكرهونه، فإن تقرأ ذلك، فاضربوهن ضربا غير مبرح رواه مسلم. وجاء في الموسوعة الفقهية: قال المالكية، وبعض الشافعية، والحنابلة: يؤدبها بضربها بالسواك ونحوه، أو بمنديل ملفوف، أو بيده، أو بيده، ولا بسوط، ولا بعصا، ولا بخشب؛ لأن المقصود التأديب. اهـ.

hands; you do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly but if they return to obedience, do not have recourse to anything else against them. You have rights over your wives and they have their rights over you. Your right is that they shall not permit anyone you dislike to enter your home, and their right is that you should treat them well in the matter of food and clothing”¹ (276). But at the end of the play Amir turns to be a hypocrite when he beats Emily. He, thus, misused the verse and he had to either advise her or separate from her not to beat her. Eventually, his misbehavior is forbidden and unacceptable in Islam

4-2-.Amir’s Attitudes towards his Friends and Colleagues:

Abe: Is Amir’s nephew, Amir always has to ignore him because of his religious problems such as the issue the Imam and his friend, Tariq. In the play, Amir and Abe went through many disagreements but Amir always gives him the aid needs.

Imam: The rejection of Islam and the idea of submitting the self to God are highly expressed by the protagonist, Amir. For him at the beginning, supporting the imam is far impossible to occur. The imam for him does not care about rescuing himself from prison; instead he keeps convincing him to pray again which annoys him. Moresby, providing him with the aid he needs can cause Amir to lose his reputation in his place work, and can expose his real identity to everyone at work, especially Steven who appears to be the boss.

Isaac: Is a Jewish, Amir and he do not know each other and as the play continues to proceed; the audience can find that their relationship is not that promising. Amir dislikes

¹وعن عمرو بن الأحوض الجشمي رضي الله عنه أنه سمع النبي ﷺ في حجة الوداع يقول بعد أن حمد الله تعالى، وأثنى عليه وذكر ووعظ، ثم قال: "ألا واستوصوا بالنساء خيرا فإنما هن عوانٍ عندكم ليس تملكون منهن شيئا غير ذلك إلا أن يأتين بفاحشة مبينة، فإن فعلن فاهجروهن في المضاجع، واضربوهن ضربا غير مبرح، فإن أطعنكم فلا تبغوا عليهن سبيلا، ألا إن لكم على نساتكم حقا، ولنساتكم عليكم حقا، فحَقِّقْكُمْ عليهن أن لا يوطئن فرشكم من تكرهون، ولا يأذن في بيوتكم لمن تكرهون، ألا وحقهن عليكم أن تحسنوا إليهن في كسوتهن وطعامهن" ((رواه الترمذي وقال : حديث حسن صحيح))

"Social Behaviour - Sunnah.Com - Sayings And Teachings Of Prophet Muhammad (صلى الله عليه و)". *Sunnah.Com*, 2021, <https://sunnah.com/adab/21>. (سلم)

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him before even knowing him. Their disagreement arises when Amir confesses his hatred towards Jews.

Isaac: I asked you if you like hearing it. Do you like hearing about Israel getting wiped into the ocean?

Amir: Sometimes? Yes. (Akhtar 64; Scene3)

Finally, their disagreement concludes by a fight when the relationship between Emily and Isaac was discovered.

Jory: Amir at first was kind to her, they seemed to be friends. They shared same ideas, especially about Islam, for instance:

Jory: What's wrong with dogs?

Amir: Your guess is as good as mine. (Akhtar 53; Scene3)

Jory: I had read some of it in college. All I remember is the anger.

Amir: Thank you. It's like one very long hate-mail letter to humanity.
(Akhtar 55; Scene 3)

However, their relationship declines when Jory tells Amir about being promoted instead of him. Besides, things went worse when she tells him about the betrayal of his wife and his friend, Mort. However, he resumes that she attempts to destroy his marriage as she had done with his career.

4-3- Islamophobic Practices in *Disgraced*:

Apparently, Ayad Akhtar has tackled many themes in his play, one of which is Islamophobia. The audience can trace this theme from the first scene, where Emily and her husband discuss the way of how the waiter had treated Amir. Reasonably, changing

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the name by both the uncle and his nephew means to avoid such negative stereotypes in the American society. Furthermore, the story of Imam Fareed is a good example used by the playwright to describe how dangerous is to be a Muslim in the post 9/11 American society. The Imam was caught collecting money as any head of religious centre does. However he is represented as “an alleged terrorist” (24) who is funding terrorism. The refusal of helping the imam is because of Islamophobia as well as pursuing the American Dream. The protagonist is trying to root himself from his identity and religious belonging; therefore he refuses to involve himself in such case to maintain what he hardly had gained. Moreover, Amir holds Islamophobic ideas himself such as describing his wife’s “well-intentioned” but “naïve” embraced of the Islamic traditional art.

During the party, long conversations are held over Islam, Quran, and Muslims. The Quran, for instance, is misrepresented as a book “about tribal life in a seventh century desert” (61) that ought to be the guide of recreating the world as the Taliban uses it. Accordingly, the Islam is, for the characters, violent and calls only for violence. As such, many examples are used in this context like: beating women, and wearing the veil. Such examples can clearly represent the misinterpretation and the misuse of religious texts and guidelines. Moreover, through long conversations the audience can assume the sense of suspicion that most of times leads to exclusion, as provided in the play. At first, the waiter suspects Amir because of his skin color so that he treats him impolitely. Then FBI suspects the Imam, and so does Amir. The Imam is excluded by being sent to prison, and Amir tries to neglect him. In addition, after what had been published in the Times about Amir involving in the Imam’s case; many suspicions are arisen over the reality of Amir Kapoor.

This problem finally is solved by excluding him from the firm. Next, the suspicion people have at the airport as well as flying drive the protagonist volunteers to be searched.

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Finally, the suspicions of both the girl in Starbucks as well as the FBI have over Tariq and Abe demand correction of their position in order to avoid exclusion from the country.

4-4-*Orientalism* in *Disgraced*:

The binary between “us” and “them” is expressed widely in the play. For example, Emily’s work on the Islamic traditional art is considered naïve and foolish claiming that Islam itself is backward and uncivilised that rejects the simplest means of life as well as disrespects art and artists. Moreover, the picture of Amir that is inspired from Diego Velázquez’s portrait of Juan de Pareja carries obviously the means of *Orientalism*. It places the protagonist far from his self-perception. He is assimilated to an assistant, basically a slave despite his American middle class profile and his successful status; this metaphor therefore is applied by the firm after the article of the Times. Additionally, the protagonist desires to found a new business that offers him the worth and the respect he needs that can release him from the pressure he lives in claiming “that firm will never be ours. It’s theirs. And they’re always going to remind us that we were just invited to the party.”(Akhtar 41; scene 3).

Actually, *Orientalism* comes to appear firstly in presenting the characters in terms of their physical appearance, origins and religious backgrounds. Accordingly, they are divided into two significant categories: the *Occidents* (Emily, Isaac, and Steven) and the *Orients* (Amir, Abe, the Imam and Tariq). The plot reveals to the audience the difficulties and the obstacles standing in front of the *Orients*, which finally lead to marginalisation and exclusion.

Conclusion:

Ayad Akhtar’s most significant and successful play has crossed the rules. In a unique and clever manner, *Disgraced* triggers Muslims in post 9/11 American society. This chapter highlights the issue of Muslim identity that struggles because of media, *Orientalism* and

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therefore Islamophobic practices. In this chapter the attempt to answer the question is processed chronologically. Even though the protagonist falls between the hammer and the anvil, in other words between victim and guilty in the audience's point of view, this chapter tends to provide the readers with absolute truth in contradicted manner. In other words Amir symbolises the West's definition of Islam and Muslims, whereas Abe, Emily and Isaac represent the East's definition. Through this play the playwright tends to highlight that identity and affiliation can never be changed under any circumstance.

General Conclusion

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Islam, as the youngest, fastest growing, and perhaps the most controversial, of the three monotheistic religions, is the most hated one. Many think Islam is a religion of bloodiness, destroy, and harm which threatens the human existence particularly and the world generally. In the 21st century, anxiety about Islam has had created a huge sense of harm against Muslims, or even non-Muslims who look, dress, or have a historical background associated to them. On this basis, Islamophobia has been discussed over being a kind of racial and cultural racism; that focuses mainly on the physical appearance and the backwardation of the culture. Islam as religion, culture and ideology, therefore, has incomparable values with Jewish and Christianity instead, is considered inferior in terms of race, development, education, politics and economy; which as a result has driven Muslims especially young ones to decide over recreating a new identity that allows them to pursue their interests. Actually this fact has led many to have identity crisis. Islamophobia existed long time ago, before 9/11 attack on the World Trade Centre in 2001. However, the globalization of this phenomenon has occurred just after the event. 9/11 attack brought about a greater sense of fear across Europe and United States. This attack is perceived as a dangerous threat from terrorists whose intimate goal is to destroy the “civilized notions”. This attack has reawakened phobias from foreigners, Muslims, Islam and Arabs. Additionally, the manifestation of the phobias has come to appear in form of exaggerated stereotyped news, hate speech, violent acts, and discriminatory practices; which are done and used by non-state actors as well as state officials.

Moreover, Islamophobia as a term has been defined and introduced by many scholars, researchers, politicians, writers and thinkers. These varieties of definitions provide no relevant and valid connotation to the term; however, they all share a single central idea that Islamophobia is a kind of irrational, and exaggerated negative feelings such as fear, hatred, and hostility towards Islam as whole and Muslims as part of the whole. Islamophobia,

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therefore, has continued to grow through negative stereotypes in bias discrimination, marginalization, and exclusion of Muslims from social, political and civic life. Further, this public hysteria is manifested in relation with Arabophobia, anti-immigrant sentiments, religious intolerance, racism and xenophobia. Fear, as a result, has created a huge sense of resentment and eagerness to violence against Muslims, Arabs and even non-Muslims who look, dress, or have a historical background associated to them. Western hegemony, particularly in media, has dropped the image of the Arab and Islamic minorities on the ground, exposing many young Arabs and Muslims to struggle in post 9/11 Western and American societies. Many have attempted to assimilate within the WASP's majority and its norms, but have done to them no good instead it has hybridized their characters and identities. Complicatedly, it has left them with identity crisis.

The non-forgotten 9/11 spectacle, has turned the world upside down. This attack particularly has changed American views and policies towards Muslim communities. Media as a powerful resounding weapon has blamed and doubted Muslims; and thus assimilated them to terrorism. This, as it has been proven in this dissertation, has shaped the contemporary vision of Islam and Muslims.

Some Muslims have confessed that they should lose their identities in order to live peacefully, especially young Muslim people. They think that their values are not compatible with Western values. They see that their religious values are the source of the conflict with the majority's secular values. The issue of identity and belonging as it is complex and multifaceted; is well demonstrated and portrayed in Ayad Akhtar's most significant and successful play, *Disgraced* (2012). Ayad Akhtar portrays the difficulties faced by Muslims in America who try to accomplish their dreams and to pursue the absolute happiness after 9/11. Akhtar highlights the impacts of Islamophobia, media and Orientalism on Muslim psychological and mental stability. He, therefore, presents Amir as

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an Islamophobe in an attempt to convey the definition of the Westerners, and how they think of Islam, Arabs, Muslims and therefore Quran. Whereas, the other characters such as Emily, Isaac and Abe are to explain Islamic religion and culture; to provide the readers with absolute truth through the opportunity to represent the misrepresented and voiceless. Through this play the playwright tends to highlight that identity and affiliation can never be changed under any circumstance. They can be both hidden but cannot be changed. Finally, this play is rich of information and topics which lead the reader to try to find out solutions to each problem that provokes human existence especially certain minorities.

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Glossary

Glossary:

| Term | Definition |
|-----------------------|--|
| Anxiety about Islam | An uncomfortable feeling of nervousness or worry about something that is happening or might happen in the future. "Anxiety ". <i>Dictionary.Cambridge.Org</i> , 2021, https://dictionary.cambridge.org/spellcheck/english/axiety |
| Double/ Dual Identity | Is defined as identification with both one's ethnocultural minority in-group and one's society of residence. Simon, Bernd et al. <i>When Dual Identity Becomes A Liability</i> . 2021. |
| Hijab | The traditional covering for the hair and neck that is worn by Muslim women. "Hijab." <i>Merriam-Webster.com Dictionary</i> , Merriam-Webster, https://www.merriam-webster.com/dictionary/hijab . |
| Hybridity | It refers to any mixing of east and western culture. Within colonial and postcolonial literature, it was introduced by Homi Bhabha in his essay <i>Signs Taken For Wonders</i> . "Amardeep Singh: Mimicry And Hybridity In Plain English". <i>Lehigh.Edu</i> , 2021, https://www.lehigh.edu/~amsp/2009/05/mimicry-and-hybridity-in-plain-english.html . |
| Hysteria | Exetreme fear, excitement, anger, ect that cannot be controlled. "Hysteria ". <i>Dictionary.Cambridge.Org</i> , 2021, https://dictionary.cambridge.org/dictionary/english/hysteria . |
| Identity Crisis | It is the result of having two different identities in one character; each time the character uses the standards of certain identity which then distracts him from his real self. Simon, Bernd et al. <i>When Dual Identity Becomes A Liability</i> . 2021. |
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|------------------------|---|
| Individually | In a different and usually original way. "Individually". <i>Dictionary.Cambridge.Org</i> , 2021, https://dictionary.cambridge.org/dictionary/english/individually . |
| Mimicry | Imitating the language, dress, politics, or cultural attitude of the Westerns. "Amar deep Singh: Mimicry And Hybridity In Plain English". <i>Lehigh.Edu</i> , 2021, https://www.lehigh.edu/~amsp/2009/05/mimicry-and-hybridity-in-plain-english.html . |
| Manifest Destiny | The belief or doctrine, held chiefly in the middle and latter part of the 19 th century, that it was the destiny of the U.S. to expand its territory over the whole of North America and to extend and enhance its political, social and economic influences. "Manifest Destiny Definition And Meaning Collins English Dictionary". <i>Collinsdictionary.Com</i> , 2021, https://www.collinsdictionary.com/dictionary/english/manifest-destiny . |
| The West and the East | From east to West: from or along a line of geographic latitude "Definition Of EAST-WEST". <i>Merriam-Webster.Com</i> , 2021, https://www.merriam-webster.com/dictionary/east-west . |
| The Whites' Man Burden | The alleged duty of the white peoples to bring their civilization to other peoples regarded as backward <i>phrase popularized by Kipling and other apologists for imperialism</i> . "White Man's Burden Definition And Meaning Collins English Dictionary". <i>Collinsdictionary.Com</i> , 2021, https://www.collinsdictionary.com/us/dictionary/english/white-mans-burden . |
| Western Hegemony | Is the dominance of one group over another, often supported by legitimating norms and ideas. It thus describes the West's influence in the global community. "Hegemony Definition, Theory, & Facts". <i>Encyclopedia Britannica</i> , 2021, https://www.britannica.com/topic/hegemony . |
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| Xenophobia | Is the fear or hate of who perceived foreigner or stranger. "Definition Of XENOPHOBIA". <i>Merriam-Webster.Com</i> , 2021, https://www.merriam-webster.com/dictionary/xenophobia . |
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Appendices

A portrait of Ayad Akhtar, a bald man with glasses, wearing a dark suit jacket over a dark t-shirt. He is looking slightly to the right of the camera with a neutral expression. The background is dark and out of focus.

Appendix 1: Ayad Akhtar Biography.

Ayad Akhtar was born in New York City in 1970. He is a son of Pakistani doctors who immigrated to America in the late 1960s. He studied theatre at Brown University, and film directing at Columbia University. Literature and art, therefore, were Akhtar's landscape since he was from a Muslim family. His childhood was between two different religious and cultural backgrounds; the little child wanted to engage himself into the American lifestyle but often was unwelcomed and considered as invisible in the white neighbourhood. As a result, He has put his previous experience in the American society, particularly in post 9/11 American community in his literary productions. So, he had always kept the same thematic scope that was triggered by the effect of 9/11 on the perception of Muslims in the United States. Akhtar's main task is to represent the underrepresented and often misrepresented ethnic group saying: "my community is not used to seeing itself represented, so if it is not ambiguously positive then there can be confusion." Interestingly, his works reveal to expand and complicate the limited representational repertoire such as: the novel: "*American Dervish*", the film: *the War Within*, and the play *Disgraced*. Ayad Akhtar, eventually is a screenwriter, playwright, actor, and novelist.

WINNER OF THE PULITZER PRIZE FOR DRAMA

Appendix 2: Synopsis of the Play *Disgraced* 2012.

This play set in New York City 2011-2012. It is a story of an ambitious South Asian lawyer who is married to a white American artist. Generally, *Disgraced* discusses topics that are forbidden to mention publically in America such racism, Islamophobia, orientalism, hybridity, double identity, white supremacy, and Muslim marginalisation.

During the play, the protagonist Amir presents himself as an apostate who turns his back to his cultural and religious backgrounds. He, therefore, loses his name to assimilate within his surroundings. He further refuses to defend the imam just to maintain his job and reputation that he had worked on so long...Scene two is the beginning of the struggle of the protagonist; his reality was exposed to the public especially to the Jewish firm. And events continue to progress in the third scene when Amir reveals his real intentions and feelings about 9/11 attack and Jewish people. Eventually he loses his job and his marriage because of media and many other circumstances. After all, this one-act play tends to grow awareness over miscomprehending others and their cultural belonging.

AYAD AKHTAR



République Algérienne Démocratique et Populaire
Ministère de l'Enseignement Supérieur et de la Recherche Scientifique



Université Amar Thelidji- Laghouat

FACULTE ou INSTITUT : Faculté des lettres et des langues étrangères
DEPARTEMENT : Département d'anglais

RESUME DE MEMOIRE DE MASTER

Domaine : lettres et langues étrangères

Filière : Anglais

Option : Littérature Anglaise

Thème : L'impact des Médias et des Pratiques Islamophobes dans la Formation de L'identité Musulmane dans la Littérature Américaine Contemporaine: Etude de Cas : Ayad Akhtar en "*Disgraced 2012*"

Présenté par:- Souad CHATTA

- Aya Chaima HAFFAF

Encadré par: Aicha HOCINE

Résumé:

L'islamophobie est considéré le problème du monde contemporain. Mais son impact négatif sur l'identité des Musulmans a été mis sous la menace. Le présent document présenté sous forme de mémoire vise à analyser la situation des Musulmans en Amérique. Dans cette recherche, les approches descriptive et analytique ont été adoptées pour analyser les causes et les moyens qui ont contribué à la croissance de ce phénomène. Par conséquent, notre étude suggère que le dommage le plus dangereux résultant de l'islamophobie réside dans le brouillage de la culture et de l'identité Islamique des Musulmans. Essentiellement cette étude recommandait que la poursuite et la augmentation de cette phobie conduiront à un affrontement direct et violent entre Musulmans et non Musulmans.



الجمهورية الجزائرية الديمقراطية الشعبية
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ملخص مذكرة الماستر

الميدان: لغة إنجليزية

الشعبة: لغة إنجليزية

التخصص: أدب وحضارة إنجليزية

عنوان المذكرة: تأثير وسائل الإعلام والممارسات المعادية للإسلام في تشكيل الهوية الإسلامية في الأدب الأمريكي

المعاصر: دراسة حالة: إياد أكثر "الموصوم 2012"

تقديم الطالب: - شطة سعاد

- حفاف آية شيماء

الأستاذة المؤطرة: حسين عائشة

ملخص المذكرة:

تمثل الإسلاموفوبيا مشكلة العالم المعاصر. و لكن تأثيرها السلبي على هوية المسلمين دق ناقوس الخطر. تهدف هذه المذكرة إلى تحليل وضعية المسلمين في المجتمع الأمريكي. في هذا البحث تم اعتماد المنهج الوصفي التحليلي لتحليل الأسباب و الوسائل التي ساعدت على تنامي هذه الظاهرة و انتشارها. لذلك أشارت دراستنا إلى أن أخطر الأضرار الناجمة عن الإسلاموفوبيا تكمن في طمس ثقافة المسلم وهويته الإسلامية. بشكل أساسي خلصت هذه الدراسة إلى أن استمرار وتنامي هذه الظاهرة سيؤدي إلى اصطدام عنيف و مباشر بين المسلمين و غير المسلمين.