

The novel "Khas wa Khashak Zamanay" in the context of 9/11 and terrorism

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Abstract

Mustansar Hussain Tarar's novel "Khas wa khashak zamanay" is not just a novel, it's an ocean, with many islands. Many characters rise like waves and then sink into the sea. This novel also blows you away like a "khashak". Sometimes you are in Punjab in 1940 and sometimes in Canada in 2008. Bakht Jahan's character shocks you by saying "Kadi Yawah". Sometimes the doubts of his daughter also arise in your mind. There are many characters in this novel who are full of unique colors of life. It is a history of Pakistani society and also a lamentation. You can compare this novel with the masterpieces of world literature. Despite its length, it never gets boring for a moment. Like his novel "Rakh", there are four chickens in this novel and Mustansar Hussain Tarar repeatedly explains that these four chickens have nothing to do with happiness.

Key Words: *"Khas wa khashak zamanay", Mustansar Hussain Tarar, 9/11 and terrorism, Punjab in 1940, Canada in 2008. Bakht Jahan's character, "Kadi Yawah, Inamullah, America, Muslim terrorism, "Qila Jangi", "Rakh", Afghanistan, the American media, terrorism, Taliban, Al-Qaeda, Jihad, Islamic Jihad eighty-three thousand innocent bodies.*

Literature Review

"Khas Wa Khashak Zamam" is another masterpiece novel by Mustansar Hussain Tarar. In the last part of which 9/11 and the events that happened after it were described. Tarar has immense contemporary consciousness. He has not only made history a part of his novel but also describes the social changes and individual psychology brought about by these events. The novel tells the story of a Pakistani through Inamullah, who is depressed by the American reaction against Muslims after 9/11.

Inamullah is a taxi driver who has been living in America for a long time. Inamullah has no particular attachment to religion like other Americans, yet he is often targeted by Americans because of his Islamic name.

How America spread this hatred against Islam in its society and in the entire Western world after 9/11, how it linked it with Muslim terrorism, all these changes were caused by the discourse of terrorism. Emotions like Islamophobia and hatred towards Muslims in the West are getting stronger day by day due to this discourse. This discourse of terrorism not only made the public opinion in the West violent towards Muslims, but also created a separation from Islamic identity in Pakistan, Afghanistan and other Arab countries. What is sometimes called liberalism here is presented as a fantasy, sometimes feminism and sometimes socialism. Whereas the fact is that all these behaviors in the society of Pakistan are the result of a reaction and the behavior and attitudes that are produced as a result of the reaction are more emotional than logical.

As we have seen through Mustansar Hussain Tarar's novel "Qila Jangi", the jihadism created by the interests of the world powers greatly affects the Afghan and Pakistani society. The overall demography of said society changes. Their history, ideals, culture, goals, ideals, attitudes and tendencies all become visible in the Jihadi discourse. This results in a society that dances on the toes of external oppressive forces. According to them, there is no collective goal, no social and moral values remain, and no culture of their own.

These nations fight foreign war as their own war, consider foreign culture as their own culture, take the lives of their people on foreign ideas. When the United States and its allies changed the discourse of Jihadi into the discourse of terrorism for the sake of their interests, this change proved dangerous not only for Afghanistan and Pakistan but also for the rest of the world where Muslims were living. The effects were very bad and painful. These Muslims are sometimes called terrorists, sometimes ignorant, sometimes enemies of humanity, sometimes extremists, sometimes enemies of the West, sometimes tribalists and Jihadists or rioters. These were all words that were common to the language of the West after 9/11, along with the

discourse of terrorism. Although the makers of this attitude were their own institutions and people of the West, but the general European people did not realize it. During the Afghan-Soviet war, just as Western television showed Russian atrocities in Afghanistan day and night to convince its people that it was the moral responsibility of the West and the United States to join the war, so did Nine. After 9/11, the grim picture of the Taliban and al-Qaeda was repeatedly presented to the American people, also through the American media. The 9/11 incidents, and footage of the 9/11 incident, were repeatedly televised. Due to which every American citizen started to consider himself insecure. Every Muslim living in these countries begins to see these whites as terrorists. Mustansar Hussain Tarar has described this in his novel.

”ٹیلی وژن پر اس امریکی کربلا کا ایک ایک لمحہ ہزاروں بار دہرایا جا رہا تھا اور یہ باور کرایا جا رہا۔۔۔ یہ مناظر اتنی تواتر سے سکرین پر دکھائے گئے کہ ہر امریکی کے بدن پر تصویروں کی صورت ثبت ہو گئے ، ان کے ذہنوں پر ایک ٹیٹو کی مانند گندھے گئے“ (۱)

The effect of this media propaganda was not only on the American civilian population, but the villages of America also began to spew poison in this spread hatred. Because there is no stronger weapon than language to penetrate people's minds. After 9/11, the American media, by repeating the words terrorism, Taliban, Al-Qaeda, Jihad, Islamic Jihad over and over again, convinced not only their own country but also the European world that Muslims are terrorists.

Al-Qaeda and Taliban are the biggest threat to the world. Words like terrorism, Taliban, Al-Qaeda, War, Islam, Jihad, Mullah started to provide the basis for the new discourse. Its impact was so severe and so rapid that Muslims living in Europe and America stopped going to their places of worship, whites boycotted Muslim restaurants, refused to serve anyone who was provided by a Muslim. had lived

”شیرف ہر مسلمان کے دروازے پر دستک دیتا تھا اور کہتا تھا۔۔۔ جناب میرے ڈیپارٹمنٹ نے مجھے اطلاع دی ہے کہ گیارہ ستمبر کے بعد آپ لوگ اپنی عبادت گاہ مسجد میں جانے سے جھجکتے ہیں۔ وہاں بہت کم لوگ آتے ہیں۔ میں آپ کو یقین دلاتا ہوں کہ آپ بالکل محفوظ رہیں گے۔“ (۲)

After that, the American people began to hate everything that had anything to do with Islam or Muslims. Inamullah is a taxi driver. After 9/11, such an atmosphere of fear and dread was created through the American media and literature that Inamullah could not leave his house for several days for work. When the fear of starvation in the house increases, he calls out his taxi and leaves for work. Where he gets some rides he takes them to their destination. These riders did not ask Inamullah his name, let alone talk about his faith. Inamullah's inner fear was

a little less than he took another ride. It was the epitome of American terrorism discourse. As soon as he sat down, Inamullah asked him his name. As soon as he finds out that Inamullah is a Muslim, he hates Inamullah that you guys are terrorists, get out of here

”میں کہیں نہیں جا رہا یو ٹیررسٹ۔۔ لیکن میں یہ بتا سکتا ہوں تم کہاں جا رہے ہو۔۔۔
جہنم میں۔۔۔ یو کین گوٹو بیل“ (۳)

This was typical American behavior that thousands of Muslims like Inamullah faced daily while living in America. Thousands of Muslims like Inamullah who were not even familiar with the names of Al-Qaeda and Taliban, they had no idea about Jihad or Islam, these people were Muslims in name only. It had been a long time since these people went to the mosque. These people had nothing Islamic from them except the name. Rather, most of them were so ignorant of the jihad in Afghanistan that they did not even know the names of people like Mullah Omar bin Laden al-Zawahiri. Nevertheless, because the name of these people was Islamic and these people were Arabs or Pakistanis and Afghans in terms of looks and appearance, they were targeted for religious hatred in America and other western countries. Despite this, such hatred was instilled in the minds of American citizens that they knew every Muslim as a terrorist. On that day, when Inamullah left home, the passenger in the taxi called him a terrorist.

This attitude in the West was also not due to their own concern, but was a reaction and a product of the post-9/11 discourse. In this regard, Mustansar Hussain Tarar wrote his novel in this way :

”یہ مسافر (اسلاموفوبیا کا شکار) خصوصی طور پر جارج بش اور امریکی میڈیا نے مینوفیکچر کیا تھا، یہ پروپیگنڈہ مشینری کی فخریہ پیش کش تھی، جس نے بیشتر امریکیوں کو روبروٹس میں بدل دیا تھا۔“ (۴)

Such an atmosphere of Islamophobia is established that the whole of Europe falls victim to it. Muslims are prevented from going to mosques. They face Islamophobia everywhere, in the market, in the train, in schools, colleges and universities. Just as the world was continuously brainwashed during the war against Russia, the world is continuously brainwashed with Islamophobia after 9/11. Muslims who were playing an extraordinary role in the development of European and American countries, who were serving in high positions in the parliaments and other state institutions of these countries, are being made untouchable. With whom any kind of connection was left. Every effort was made to wall them off at the social level. According to the author, the system of untouchability suddenly becomes prevalent in America in which Muslims are called untouchables. This is the West that once lamented the

discrimination of caste and race in India and Pakistan. Today, this is the system that is being attacked in their own country. The West of 9/11 alienated everything that had a Muslim identity. As a result, alienation and anxiety increase among the Muslims living there. Mustansar Hussain Tarar criticizes this attitude of the West in his novel. What kind of West is this, they say, where everything that the West once denied is happening. According to him.

”امریکہ میں یکدم اچھوت کا نظام رائج ہو گیا تھا، اچھوتوں کی تعداد میں اضافہ ہو گیا تھا۔ بلکہ دنیا بھر میں جہاں کہیں بھی موزلم آباد تھے وہ سب کے سب شودھر ہو گئے تھے۔۔۔ ان بیچ ایبل (۵)

The impact of this global discourse of terrorism was so strong that the entire West came under its influence. Along with the urban population, the rural people also started to suffer from Islamophobia. Jihad and terrorism were presented in such a way that the West could not differentiate between Islam and terrorism. In the 1980s, when the Afghan war started, war and Islam were shown to be integrated with each other in such a way that the people of Pakistan and Afghanistan lost the ability to distinguish between war and faith. America, in the same way, presented Islam and terrorism together in the West in such a way that its distinction was lost in the West. Al-Qaeda was presented as a representative image of Islam. While Islam was not only with Al-Qaeda. Even the American and Western intellectuals were unable to distinguish this. According to Mustanasir Hussain Tarar, after 9/11, Amir's robots were born who were only victims of Islamophobia. According to them, the word Muslim was synonymous with terrorist and Islam was synonymous with ignorance

”گیارہ ستمبر کے بعد امریکہ کیں جن روبوٹس نے جنم لیا وہ بھی انہیں روبوٹس کے بھائی بند تھے جو پاکستانی مدرسوں میں مینو فیکچر کیے جا رہے تھے۔“ (۶)

After September 11, all American televisions showed live the burning bodies of innocent people, the villages of Afghans turned into piles of ash as a result of the American attacks in Afghanistan. The operations of the US Air Force and its Army are presented as if it were a war-based video game. Every language was talking about the American army. At that time, every American stood at the point of extremism, where Pakistanis and Afghans once stood. Afghan people were mocked during the live show. They were treated like animals and not human beings. Like they are insects.

”تم کیا سمجھتے ہو وہ داڑھی والا پاگل شخص اس وقت اپنی مٹی کے سوراخ۔۔۔ کسی غار میں ہکا بکا بیٹھا کیا کر رہا ہو گا۔۔۔ گوہر کی آگ پر برگر بنا رہا ہو گا۔۔۔ ہم اسے گوہر بر گر کا نام دے سکتے ہیں۔“ (۷)

While at another place, Mustansar Hussain Tarar describes this scene like this: When Seerat comes to her room and turns on the television, she hears clouds of smoke, screams, and the

America, but should end all ties with it. I think this is an extreme attitude. Because we cannot be cut off from the developed world and in such a situation when most of our country's expenses are being met by these countries. Another group is those who say that we should obey America and the West to the extent that we are their colonies.

This class also stands at the other extreme. I think in this era all countries are more or less dependent on each other. We should adopt the same policy of reconciliation and develop relations with big countries like them. There should be reconciliation to the extent that national autonomy is maintained and the interests of the people are also prioritized. However,

Mustansar Hussain Tarar sums up Pakistan's involvement in this war as follows.

”نصف شب کی قربت میں جب ایک کمانڈو جنرل جس کی جرأت و شجاعت کا کچھ حساب نہ تھا ہڑ بڑا کر اپنے بستر سے اٹھتا ہے تو اٹینشن ہو جاتا ہے۔ میں سر --- یا تو آپ ہمارے ساتھ ہیں یا نہیں ہیں۔۔ اگر نہیں تو۔۔ وئی ول بومب یوٹوسٹون ایج۔۔۔۔ ہم آپ کے ساتھ ہیں سر۔“ (۱۰)

Then what happened after that, millions of Afghan Jihadists who were prepared by years of hard work, capital of the country and nation, identity, culture, ideas, were made their enemies. America was given long lists of the names of these jihadists, some were captured and handed over to America, information about the whereabouts of many, was given to America in the name of intelligence sharing, and even though many remained, America sent troops to .Pakistan. Accomplished by providing bases

On the other hand, it was poisoned in the minds of Afghans that Pakistan has given its bases to America to attack Afghanistan. Now the American planes will fly from the soil of Pakistan and bomb Afghanistan. Since there is a high risk of killing innocent people in airstrikes, most of the innocent Afghans were killed in these attacks as well. Due to which hatred for Pakistan was created in the hearts of Afghan Jihadists as well as Afghan people. Apart from the Taliban, agencies of other countries also used this hatred against Pakistan to achieve their own interests. These drones and other b. 52 The hatred of Afghans against Pakistan increased wherever there was a death from the bombers. These bombers used to fly from the airports of Peshawar in Pakistan and Jacobabad in Balochistan. These aircraft used to drop cluster bombs on Afghanistan, which are among the most inhumane bombs.

”انعام اللہ کے سر کے اوپر سے بھی گونجتے یہ طیارے پرواز کرتے چلے جا رہے۔ یہ بمبار اس لیے اسے اپنے سر کے اوپر سے گزرتے ہوئے محسوس ہو رہے تھے کہ وہ پشاور اور جیکب آباد کے امریکی ہوائی اڈوں سے ٹیک آف کر رہے تھے۔“ (۱۱)

After 9/11 many things that were common among Muslims. It was presented as a symbol of Islamic terrorism rather than Muslim identity. As in the jihadist discourse of the eighties, the gun was presented as a representative symbol of Pashtun culture. In the same way, beard and

turban were made symbols of terrorism globally. As if in western countries, long shirt, high shalwar, beard, turban, even the name of Muslims, started to be considered terrorists. It is not possible to deny the fact that Muslims who defied the interests of the West were incited to jihad and terrorism, but to present this particular group as a representative group of Islam, was the lack of knowledge of the West or its greatest hypocrisy.

Inamullah also became a victim of this hatred again and again. This hateful attitude towards Muslims was expressed from airports to streets, restaurants, university colleges and car parks. Its most humiliating form is seen at airports. Where any person would be stopped simply because of his Islamic name and would be investigated separately.

By the way, after 9/11, Western countries stopped visas for citizens of Pakistan, Afghanistan, Iraq, Syria and Lebanon. The rest of the countries that continued to restrict visas to the above countries made their entry rules stricter and more humiliating. In these countries, Muslims were discriminated against at airports, where they were subjected to unnecessary searches and interrogations, terror and Islamophobia. This humiliating behavior was a product of the discourse that the West created as a justification for attacking Afghanistan and other Islamic countries. The map of this humiliation was drawn by Mustansar Hussain Tarar in his novel as follows.

”یہ سرچ لائنٹ جنوبی امریکیوں۔۔۔ سری لنکن۔۔۔ ہندوستانیوں اور نیپالیوں وغیرہ کے سروں پر سے تو گزر جاتی تھی لیکن موز لمز کے سروں پر ٹھہر جاتی تھی۔“ (۱۲)

This discrimination was not only limited to airports, but also at the gates of shopping malls, Muslims, especially those wearing beards and salwar kameez, were stopped and subjected to unnecessary questioning. This attitude in the West was a product of the fear and dread that the Western media was showing live on their channels every day, or the headlines of the Western newspaper in which the terrorists were presented with an Islamic identity. Television, newspapers, magazines, social media, public places, etc., were being shown as Islamic terrorists everywhere, cutting throats, firing bullets, shouting slogans of Allahu Akbar. The result was that in a short time the entire West became a victim of Islamophobia. The expression of which is sometimes mild and sometimes severe. Still coming.

Pakistan and the Pakistani people also had to bear the consequences of supporting America in the Soviet-Afghan War. The people living in Pakistan paid the price of this war by lifting eighty-three thousand innocent bodies, which is still going on. In this regard, on November 14, 2000, the Foreign Minister of Pakistan said in his press conference that eighty-three thousand innocent Pakistani lives have been lost due to terrorism.

”دو ہزار ایک سے لے کر اب تک پاکستان نے ۱۹۱۳۰ دہشت گرد حملے ہوئے جس

کے نتیجے میں ۸۳ ہزار سے زیادہ قیمتی جانوں کا نقصان ہوا ہے۔“ (۱۳)

While Pakistanis working abroad endured the humiliation of being called terrorists. As mentioned above, this hatred against Muslims was increasing day by day, but this hatred against Pakistanis was a little more. Because most of the manpower was consumed in the Afghan war, in other words most Pakistani people were used as fuel in this war. Therefore, we were the biggest terrorists for the West. If any terrorist incident takes place anywhere in the world, its stalks would meet Pakistani soil. We were known in the West as exporters of terrorism. Tired of this infamy and humiliation, some Pakistanis living in western countries used to deny their identity when asked. Instead of calling themselves Pakistani, they would describe themselves as Indian or Afghani, to avoid humiliating questions.

Mustansar Hussain Tarar introduces a Pakistani by the name of Hazara Khan. Fed up with these daily questions, he refuses to be a Pakistani and calls himself Tajik and Uzbek. Apart from this, Ahmad Shah mentions his relationship with Mehsud. Whenever he attends a gathering, he tells false stories conspired with Ahmad Shah Masood to hide his identity. Ahmad Shah Masood was a tolerable man for the Americans because he was against the Taliban. At that time, the overall American and Western thought was that the person who is not against the Taliban is not with us, but is our enemy.

”ہزارہ خان سیانا تھا۔۔۔ وہ ان کی مانند اپنی پہچان کا پر چم بر سر عام نہ لہراتا وہ اپنے پاکستانی ہونے سے دستبردار ہو کر اپنا تعارف افغان از بک کے طور پر کرواتا تھا۔ احمد شاہ مسعود کے ساتھ اپنی گہری رفاقت کے قصے دہراتا تھا۔“ (۱۴)

Pakistan, once the most beloved frontline ally of America and the West, is now considered the most disliked country in the Western world. Pakistan played the role of a decisive ally in the Cold War between America and Russia. In this war, Pakistan's economy, its society, its people and its ideals, everything was at stake. What we got in return is in front of all of us. Pakistan was grey-blacklisted, exports were restricted, various restrictions were imposed. All this happened in the two years after 9/11.

There is a world of difference between any ideology and those who follow it. If we test any theory by looking at the actions of those who follow it, it will be a wrong standard to test any theory. Just as Marxism is something else in reality while appearing to be something else to those who practice it. Of course, Islam is something else in reality, while it appears to be something else to those who believe in it. Followers should be judged on the scale of ideology and not on the criteria of its followers.

This is the reason why the people who attacked America were definitely Muslims, but they were not the representatives of Islam at all. Because it was full of these people's actions which

are clearly forbidden in Islam. These people drank alcohol, committed adultery, lied, violated the rights of others, and above all, they were the ones who created problems for other people instead of peace and security. Therefore, it is untrue to associate these people with Islam. But the West has convinced the modern world on the basis of strong media propaganda by setting fire to hatred. This was the reason why half of the world agreed with the US when it invaded Afghanistan. As if Afghanistan is the biggest center of terrorism in the whole world and the world was in a hurry to end this terrorism from this country within days. It was for this reason that by attacking, the authorization of war was immediately obtained from the United Nations Assembly, and suddenly more than forty countries in the form of NATO collapsed on Afghanistan.

”تمام موزلم ٹیر ارسٹ نہیں ہیں لیکن تمام غیر رسٹ موز لم ہیں، چنانچہ میڈیا اور انتظامیہ نے ان کے بدنی نظام کمپیوٹر میں نفرت اور شک کا جو ڈیٹا بھر دیا تھا اس کے زیر اثر وہ روبوٹس ہو گئے تھے“ (۱۵)

The West presented Islam, Muslims and terrorism as integrated. The result of which was that all Muslims were declared terrorists instead of all terrorists. To avoid examining extremism in a different political and social context, it has been associated with Islam. The people who attacked the World Trade Center on 9/11 had as much to do with Islam as liberal whites living in America have to do with Christianity. But here, the West, acting hypocritically, began to incite hatred against any radical Muslim group by declaring it to be the same as Islam.

Mustansar Hussain Tarar in his novel reveals this fact and writes.

”ورلڈ ٹریڈ سینٹر، پینٹا گن اور وائٹ ہاؤس کو متکبر معتبدوں کو مسمار کرنے کی نیت رکھنے والے جو جیٹ طیارے ان کی جانب بڑھتے تھے انہیں اغوا کرنے والے قطعی طور پر شریعت کے پابند مسلمان نہ تھے۔“ (۱۶)

The jihadi discourse did not have much impact on the social level in the West before 9/11, because the jihadi discourse created in the eighties was for the Muslim world, especially for Pakistan and Afghanistan. The West was largely immune from its effects. In the West, this jihadi discourse had such an impact that there was hatred against Russia and feelings of sympathy for the Afghan fighters. While after 9/11, the discourse of terrorism not only affected the Muslim world, but Europe and America were also badly caught in its belly. On the one hand, Islamophobia against Muslims and Islam was born there; on the other hand, extraordinary changes are also seen in the social structure of the West.

Extremism first developed in the West and this extremism was against the millions of Muslims living there. When this extremism increased, the world saw attacks on Muslim mosques.

Although these attackers were related to Christianity and Judaism, the so-called liberal western countries dismissed the matter as a personal act of terrorism. While the days when a named Muslim killed innocent European people in Paris, the whole world presented it as Islamic terrorism. His person was not only associated with Islam, but he was presented as a representative of Islam. This duplicity of the West will always be remembered in history.

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