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CONFRONTING FLAMES OF ISLAMOPHOBIA AND RADICALIZATION: A REFLECTION ON MUSLIM REPRESENTATION IN SHAMSIE'S *HOME FIRE*

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Abstract

The Muslim Diaspora interminably experience political derecognition and social alienation exacerbated by racial discrimination and Islamophobia historically ingrained in the Western civilization. This paper attempts to demonstrate enormity of the economic and socio-political situations that tend to implicate Muslims into radicalization. In the context of 9/11 and 2007 terror attacks, an in-depth study of Shamsie's Home Fire (2017) documents the Muslim representation trapped in the stereotypical framing that aggrandizes worldwide extremism and spark outrage. The framework employs Membe's concepualisation of necro politics and Agamben's concept of 'homo sacer' to critically examine the issues of identity, belonging and discourse of power relations. While Sovereign states previously used power for regulation of human life, modern day wars and political systems are complicit in abusive use of power in various forms of dehumanization, violence and living death against certain population. Simultaneously, this research dismantles the meta-narratives of Islamophobia and radicalization that malign Muslims as terrorists and fundamentalists round the world through a revealing cross-examination that power stake holders merely feed their political and hegemonic motives. Finally the findings highlight the need for the creation of an alternate discourse that could foster a global tolerance for the Muslims.

Keywords: *Agamben, Biopolitics, Britishness, Diaspora, Home Fire, Homo Sacer, Islamophobia, Kamila Shamsie, Living Death, Necropolitics, Political Scrimmage, Radicalization.*

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1. Introduction

This research contributes to the corpus of literature already available in the field of diaspora and Muslim identity. It aspires to increase political and social awareness generally among the readers and particularly among the Muslims. The major focus of the study is to underscore the role of political scrimmage and structural imbalances inside a multicultural Western society that engender social exclusion and political void for minorities, especially Muslims.

Politics has unquestionably always been an integral part of human society. Power and politics are two constants of organizational existence. By distributing sources equally, fostering social cohesion and nurturing political syncretism among individuals and groups, power can have a favorable impact. History on the other side, shows how power imbalances have resulted in injustice and exploitation of the weak by the mighty. The current study is focused on how coercive use of power by the state and particular individuals breeds unrest and widens the gap between the citizens and the states. According to Foucault a distinguished French philosopher and political thinker (2003), the subjects' place in the social structure is determined by power and power relations, as well as the regulatory mechanisms such as discipline and surveillance that reflect the so-called microphysics of power.

Since the ultimate goal of sovereignty is to discipline the individual body, making him easier to control for the legal system and sovereign control, the use of power in the domain of Necropolitics, is known as the 'nocturnal body' _ a modern type of politics that is 'molecularly equipped' to continue engaging with the afterlife. In global effect, the commercialization of politics, which encompasses the politics of everyday life, results in reviving the outdated power structures, such as those that are patriarchal, sexist, racial, and class-based.

Despite its claims in sanctity of human life and a healthy society, Biopolitics has its roots firmly planted in racism, which divides people into classes (Fishel & Wilcox, 2017). Racial hierarchies, communal conflict and the politics of power that control life and Death are caused by socio-political patterns. Necropolitical behaviors and the deplorability of the weaker populace have been studied in the context of post-9/11 geopolitical realities in Shamsie's fiction. Following this prevalent thinking, the present research delves deep

into the fictional world of *Home Fire* (2017), overshadowed by a charged political climate, a security emergency, and anti-Islam prejudice following terror attacks on America. It elucidates important sociopolitical issues like Western policies of discrimination, the isolated Muslim Diaspora, and the crippling ideology of radicalization in post war effect.

Shamsie offers her readers a modern-day rendition of Antigone by Sophocles. Unfavorable circumstance in UK push Adal Pasha towards adopting the Islamic State's jihadist ideology. Tragically his subsequent detention and assassination by Britain on his way to Guantanamo Bay become historical traumas for his British children as their social identities are overshadowed by their fathers' legacy. The plot-line offers a hypothetical basis where Shamsie re-appropriates the social and political milieu of the troubled Greek city of Thebes in contemporary England with a deeply polarized British society in which Muslims are caricatured as a potential threat to the West. This study is nuanced to see how necropolitical governance and unequal power structures have an impact on the subject's disempowerment as well as individual experiences of class, gender, and political difference. The Diaspora constantly fights for social justice while navigating a complex array of moral and cultural conundrums. Politics as well as power have an intricate and profound relationship that affects how people identify as citizens and how society's socioeconomic structures are constructed. The connection between the sovereign state and its citizens is substantially impacted and determined by the embroiled political climate. It can be observed to what extent geopolitical upsurge following the 9/11 event have cornered the Muslim minority in America and Europe. Islam and Muslims have been unfairly misrepresented by the popular discourse on media. The immigration policies divide Muslim diaspora communities into two groups. They are only left with two choices: either they renounce their faith and assimilate, or they become practicing Muslims and forfeit their identity and privileges. The study lays bare the duality of Western democratic values by which they seek to combat fundamentalism by imposing a parallel rhetoric of white supremacy and cultural dominance on non-white populations. The study demonstrates that the surveillance and rigorous securitization policies only serve to dehumanize and further humiliate Muslims, and instead of thwarting radicalization, they escalate it. Biopolitical surveillance of life significantly changes into the dismal function of necro politics, which now regulates death rather than life, in the neoliberal democratic world. Achille Mbembe_ a Cameroonian historian and political critic, proposed a sociopolitical theory. Necropolitics may be summarized as 'let live and bite the dust.' It is defined as "the subjugation of life to the power of death"(Mbembe, 2003, p.39). Necropolitics works through the scheming and dispossessing of people, nations, and languages in addition to the same old prejudice. Islamophobia is a notable illustration of these new trends (Ogan et al. 2014).

This research centralizes Islamophobia and racism in its analysis of racially administered world of Britain in the text. Islamophobia, in the words of Kundnani,(2014) a scholar of race and terrorism is a form of racism whereby Muslimness, Muslim practices, and Muslim bodies are denigrated and constructed as a civilizational threat. It manifests itself in form of threatening, harassment, abuse, incitement, and intimidation of Muslim hijab-clad women and bearded men. In Arendt's words (1994), "Race is not the beginning of humanity but its end; it is not the natural birth of man but his unnatural death" (p. 151). When individuals are sucked in by prejudiced norms and ideals, Mbembe (2019) refers to this as the breaking experience of otherness, as systemic racism makes the state's murderous function possible. Arendt (1994) further says that dehumanization starts when countries start eradicating the majority of 'humanity' that is prospering, which frequently entails striping one group (social, ethnic, or strict) of its legal privileges and political status. Prejudice, in other words, "is ultimately a means of generating a breach into the realm of existence that is profoundly touched by the divide between what should live and what should pass on" (Foucault, 2003, p.127).

The present study aims to explore the entanglements of diasporic characters in the fictional portrayal of Pakistani-English Muslims in the wake of 9/11, placing the concepts of Westoxification and Fundamentalism within the framework of necro power. By critically engaging the notions of nocturnal body, death-worlds and barrel life, this study focuses on issues of structural injustice and political repression, marginalized livelihood and precarity that make Diaspora Muslims dispossessed and identity less in *Home Fire*. Mbembe's necro politics is a critical response to Foucault's biopolitics. He re-conceptualizes the dynamics of the power of politics over life, arguing that politics of sovereignty equips contemporary states of the world through anti-terror legislation to create 'the state of exception' and an absolute authority , where the right to kill those presumably 'unwanted and disposable' lives to secure 'the valuable and healthy lives' is exercised unquestionably. Muslim characters in *Home Fire* constantly come into conflict with such states of exceptions that make them unshielded and assailable in *death worlds* procured by political scrimmage of sham democracy, institutionalized racism, and Islamophobia in the post-9/11 world.

2.Literature Review

At its core, power is understood as the ability to influence others' behavior or outcomes, encompassing a range of dimensions beyond mere coercion. Several theorists provide insight into the complex relationship between power and political philosophies.

The idea of "disciplinary power" as proposed by Foucault underscores how institutions and political systems that produce knowledge wield power through mechanisms of discipline, surveillance and normalization. The role of economic relationships in structuring power dynamics, with capitalists gaining power over workers by controlling production methods.

In contrast to the repressive style of sovereign power embodied in the authority to end life, new forms of power that aimed to regulate, maximize, and promote life started to develop in the seventeenth and eighteenth centuries, Foucault's theories of biopower and biopolitics are very crucial to examining how the states today have administered tools and developed institutions to manage population in pivotal aspects related to health, reproduction and mortality. Specifying the best way to get rid of undesirable subjects is enumerated by French philosopher as:

"Death of the other, of the bad race, of the lower race (or the degenerate, or the aberrant) will improve life in general by making it healthier and purer. I don't necessarily survive just because the other person passes away since his passing ensures my safety" (Foucault, 2009, p. 255).

Hence the idea of a race war became crucial in bridging the gap between traditional methods of sovereign power and more contemporary forms of bio-power.

Commenting on Foucault's philosophy of power, Mbembe (2019) argues that determining the role of race in biopolitics is an ontological dynamic of Western thought and culture, especially in matters of political violence and hegemonic control. He contributes to the Foucauldian discourse of power by questioning the role it plays over life, death, and the human body, particularly the injured or deceased body, in society. The politicization of human existence has always been at the center of Western philosophies. The concepts of biopolitics and necro politics have increasingly gained scholarly attention, particularly in light of today's urgent and troubling issues that mark some lives as more or less worthy than others, notably the global war on terror, the migration crisis, and the economic meltdown. As per Foucault's (2003) analysis, biopower the notion of 'making life and letting die' clearly marking a significant shift from medieval sovereignty's power to 'let live and make die'(p.254). Building on Foucault's idea of 'biopower,' Mbembe(2003) contends that while 'biopolitics' is concerned with managing and regulating life, necro politics is concerned with manipulating and controlling death. He claims that the ability to murder is just as significant in many postcolonial scenarios as the ability to create life.

Mbembe's idea of living in *death-worlds* is re-appropriated by Agamben(1998) who is a leading Italian Philosopher and political thinker and is famous for his work on

the intersection between language, power, law and human life.. He conceptualizes '*bare life'* as a precarious state in which people can be reduced to a condition of exclusion from political , social and legal protections, leaving them vulnerable to death. The paradigm of 'bare life' with its minimum reach to survive, produces Agamben 'homo sacer' _a victim of Roman archaic law who lived in a constant relationship with the power that banished him precisely (ibid). It denotes a politics of disposability witnessed through 'a state of exception' (2005) where laws are suspended to reduce certain individuals to fear and punishment in the name of public protection and regularization. Without acknowledging their colonial origins, Agamben's Eurocentric theorizations of exception and bare life are founded principally on the Nazi death camps. Agamben (1998) ironically proposes the *Musselman victim* in the Nazi concentration camp who exemplifies a silent form of resistance associated with bare life.

In context of escalated state criminality, manifested in dehumanization of Palestinians on pretext of 'terror' acts, Israel's colonial-settlers' illegal regime in Palestine can be cited here as 'Agambian state of exception' and Mbembe's death-worlds.' Recently after a military clash between IDF soldiers and Hamas fighters on 3rd October , 2023 , amid continuous siege , major cities of Palestine mainly Gaza have been reduced to rubble through horrific bombardment and blockage of food and medicine supplies. The forced starvation and killing of civilians at the dystopian concentration camps like aid distribution centers are shamelessly being used as weapons of war by the aggressive, expansionist and ruthless use of power by Israel. A premeditated genocide of Palestinians is being committed just to secure the supposedly god-chosen people in the region. Haza has become land of homo saucers for whom the mere survival itself is resistance against the occupying forces.

This article delimits itself by focusing on the criminalization movement that technically got intensified in direct response to the 9/11 attacks and thus had a significant impact on the social identities, race and gender hierarchies, and power structures that define modern society.

In addition, Butler's concepts of gender performativity and vulnerability is helpful to study behavior and choice of female characters in *Home Fire*. Butler (1990) examines how power is used to create societal norms and identities, which can have fatal repercussions for oppressed groups. Gender as defined as "the mechanism by which notions of masculine and feminine are produced and naturalized, but gender might very well be the apparatus by which such terms are deconstructed and denaturalized" (p.43). Without restricting ourselves to gender roles, the idea of performativity must be maintained through various and novel performances. Butler demonstrates the malleability, adaptability, dubiousness, and reproducibility of the notion of gender. Butler gives the

example of 'Drag' to illustrate how 'reality' is not as fixed as we typically think it is. She contends that identity is repeatedly performed and that some identities are more susceptible to violence and death than others.

The idea of necro politics as an analytic has been used by researchers and critics from different perspectives. Ahmed (2021) studies *Home Fire* and applies the New Orientalism hypothesis, a progression of ideas put forth by Said, Lau, and Haggan, to break down the personalities of Aneeka and Parvaiza as the new Asians—an undesirable individual connected with psychological oppression, disloyalty, brutality, and unmistakably generalized by the West. Yebra and Revilla (2022) study *Antoon's The Corpe Washer* (2013) as a radical shift in the Iraqi literary response to the wound and suffering through the necropolitical network in which the protagonist engages himself in 'the weekly harvest of death'. Thus, biopolitical control of life and death in Saddam's regime is perfected by necropolitical violence by Allied forces. The research questions the falsity of the Western meta-narratives about democracy, rationality, and values enforced in Iraq. Ahmad (2022) examines the fictional world of Karachi in Shahid's *The Prisoner* (2013) where violent structures are used for the biopolitical administration of life the millions, but death becomes the most confronted and targeted area for law enforcement agencies and non-state forces. Imbricate ethnic, religious, ethnic, and political discourses are exploited to create 'a bare life' entangled in communal divide and rivalry among the masses in the largest city of Pakistan.

The ongoing discussion is nuanced with Islamophobia and racism as oppressive tools of state since the researcher explores the status of the British Muslims open to risks and danger of social or physical death in Home Fire. Islamophobia, according to Saeed (2007) is rooted in Western perceptions of the East as being 'other' that is manifested in stereotypes, misunderstandings, and prejudice that ultimately align Muslims with the upsurge of extremism and terrorism in the world. Put it differently, Islamophobia is a form of oppression Foucault defines as *racism against the abnormal* (Foucault, 2003). The modern form of racism has been witnessed in planned genocide of Jews during World War II. Later, another glimpse of the biased Western media was notable during the Arab-American conflicts in the 1970s which dehumanized Arabs and Muslims by portraying them as terrorists and Americans as victims.

One can argue that Islamophobia is a modern epidemic of a long standing hostility towards Islam. As Said (1978) has categorically said that anti-Islam rhetoric in the West is not new rather it has a long standing history that has its roots going as far as the Crusades. Its relationship with concepts such as cultural racism is not accepted by the West. Popular opinion prevails that since Muslims are not a race, oppressing them is not racist. Paradoxically, anti-Semitism is unacceptable, but the anti-Islamic public spat and

racial abuse are normalized. The offensive caricatures of the Prophet Muhammad (SAW) by white supremacists are an outrageous act unapologetically done in the West. This speaks volumes of hypocrisy and a mockery of humanitarian values where a lines are drawn between terrorism and self-defense on the basis of race and religion. Mbembe (2003) calls it necropolitical design of disposability and precarity to render those at the edge of life—less human than human.

Since the occurrence of the 9/11 attacks, Islamophobia has become a term widely used in both the media and popular discussions on a global scale. This has led to the accumulation of a vast array of books that perpetuate clichés, stereotypes, and folk myths about the Muslim 'Other,' which involves the racialization and demonization of Muslims (Pratt and Woodlock 2016). The increase in Islamophobia has resulted in a rise in hate crimes directed at Muslims, Arabs, Afghanis, and South Asians in North America and Europe. Reported incidents have ranged from verbal insults to physical threats, assaults, and property destruction. In addition to these individual acts of violence, practices such as double-checking, racial profiling, and fingerprinting at airports are becoming alarmingly widespread worldwide.

In short, the aforementioned theoretical perspectives offer interpretation and reinterpretation of a dynamic relationship between human life and the politics of power within a society. Foucault's concept of protecting life through 'biological caesura' and Agamben's concept of 'bare life' are further expanded through the necro politics of disposability, especially in the context of the post-9/11 era. Through Shamsie's narrative, the present study delves deep into the unjust policies of contemporary states towards non-white population that fuel the radicalization of the disillusioned Muslim Diaspora. The racist and Islamophobic coverage of matters related to Muslims in the media renders them 'outsiders' in their home country. To curtail the debate, the study critically deconstructs the Western world's role as an Islamophobic wolf whistler along with its detrimental to the cause of terrorism.

3. Theoretical Framework

This article mainly draws on Necropolitical analytic to examine how racism and Islamophobia are deployed for the instrumentalization of human existence and the material destruction of human bodies and population through power mechanism of contemporary states. Understanding Islamophobia as part of a continuum of violence, particularly continuous, everyday 'living death' will inspire radical empathy and solidarity and support systemic transformation**.** Mbembe's Necropolitics (2003) threads together a number of seemingly unrelated themes, including colonial conflicts, Islamophobia, the shadow of

modern democracy, and the "anxiety of annihilation" (p. 2). The cultural critic builds on the idea of biopower by incorporating the concepts of racism, national sovereignty, borders, prisons, and civil rights. Mbembe initially developed the theory of politics in the setting of African governments where slavery was the most heinous method of subjugating and governing the indigenous peoples referred to as 'hollows' and 'savages' (On Post Colony, 2001). Necropolitical theory explains how state and non-state actors use coercion to control particular people and groups in modern political contexts. Under the kaleidoscope of necro politics, the further away people are from that axis of privilege, the less their lives are worth. Consequently, the undesirable (the black and brown-skinned) live in precarious death worlds created through the structures of microeconomy. The excessive population produced by modern capitalism requires management by exposing them to dangers and risks. This is how thanatopolitics works where the unwanted population is exposed to risks and unlawful detention in camp (like refugees, prisons, favelas). Agamben(1998) opines that certain political systems reduce individuals to 'a bare life' viewing them as mere disposable bodies rather than respecting their full human potential. This is the cruelest type of violence since for many people, daily existence becomes a continual state of 'living death.' Taking a broader view of power dynamics, Braidotti (2007) emphasizes how minorities and vulnerable groups of a society are profoundly affected by the confluence of biopower and necro politics. These groups may be subjected to both disciplinary procedures aimed at managing their lives (biopower) and the threat of violence or exclusion leading to death (necro politics). This same is discussed by Karlin in his article: Henry. A. Giroux: *The Nightmare of Neoliberal Fascism*(2018) where he makes neo-liberalism responsible for the failure of democracy that enables the fascists to exploit terror and fear to change a situation from one of exception to one of emergency. In addition, it changes the political state into the corporate state and employs law enforcement, militarization, and monitoring against individuals deemed 'disposable.' Trump's discourse of white supremacy justified acts of racialized violence by the state against Black people, Muslims, and immigration.

Moreover, the violence against women is domesticated under a culture of cruelty that produces social abandonment is very relevant to this study as it explores the marginalized state of women through Butler's notion of performativity. Gender identity, according to Butler (1990), is built through a series of actions and behaviors that are culturally and socially defined. The study profoundly analyses female characters in *Home Fire* as they vehemently challenge and resist traditional gender norms and expectations. Particularly Aneeka's behavior shows her ambition to break free from predetermined roles and prescribed duties. Butler's concept of performativity additionally intersects with other dimensions of identity, such as race and religion. The novel's female protagonists revolt

against their gender roles and face the challenges of being Muslim women in post-9/11 world. Connected with it, Mbembe's concept of resistance within the framework of necro politics has been applied to examine how characters engage with and resist oppressive power structures, particularly in the context of contemporary issues such as racial agitation, attack on civil liberties, and Islamophobia.

To begin with, Islamophobia is a modern form of a necropolitical mechanism, a way of maintaining sociopolitical control over the targets. The association of Islam with terror, brutality, and the persecution of women contributes to a racist governmentality in public points that sends the message that Muslims are a threat to public safety and necessitate strong securitization. That race is the central elemental force in biopower analytics; racial prejudice according to Mbembe, triggers necropolitical violence and devise unlawful trappings that turn the undesired population into 'homo sacer' (Agamben, 1998). The so called war on terror spawned an ideological discourse in the aftermath of 9/11 that justified persecution and discrimination of Muslims on the basis of culture, faith and race.

Another vital segment of this study is political imbroglios that causes 'pain, anguish, and disgrace' among victims of racism, sexism, and Islamophobia in the aftermath of the 9/11 and 7/2005 terror attacks that shook the world. Necropolitics is the ultimate expression of the power and ability to decide who must live and who must die. The purpose of this research is to show the dehumanized and depoliticized existence of the Muslim Diaspora in a highly polarized world that refuses to integrate them despite their uncontested affiliation to the state.

This study critically engages with Mbembe's Necropolitical ideas in a framework that finely incorporates theories of Foucault and Agamben to demonstrate how power manages individuals and societies in the modern political structures. By exploring Shamsie's text, the researcher reveals that necropolitical policies of the state not only license Islamophobic violence and racist discourse but also indirectly push the isolated Muslims into the hell of fundamentalists. Their struggle to gain a sound political representation and self-empowerment venturing between blurring lines of the integration and exclusion.

4.Discussion and Analysis

4.1. Political Ramifications of Escalating Islamophobia and Upsurge in Radicalism in post-9/11 Britain

The study highlights the implied role of political actors and institutions in radicalizing the Muslim youth in the West. Political decision-making affects socioeconomic patterns of living both on an organizational and individual level. The regulation of power at the micro and macro levels of interactions is intertwined in the sociocultural systems. From this vantage point, *Home Fire* depicts a very volatile environment where political maneuvering via counter-terror tactics and immigration restrictions embitters racial tensions, cultural divides, and identity issues for the Muslim minority in the UK. It bespeaks how alienation and a feeling of helplessness increase when development is stymied by the ephemeral nature of majority-rule regimes imposed by international treaties and national laws. The work serves as a mirror to historical necropolitical wounds as well as the traumatizing experience of marginalized people who suffer unjustly at the hands of the state. In an essay published in 2009, Shamsie claims that following 9/11, the Secretary of State was given dictatorial authority, enabling the state to choose who would be considered non-British. To defend the state's interests, the state may leverage crisis powers to target Muslims without respect for the rule of law.

The present study emphasizes how political quagmire has a significant impact on the upsurge in radicalization. Young Muslims struggle to find their place in British society while fending off hostile and competing forces from both state and non-state entities who seek to exclude and alienate them. Parvaiz Pasha joins the so-called Islamic Jihadists for both political and personal reasons. Unable to secure financial stability and social prestige as a British, his father, Adil Pasha, violates his loyalty to the state and falls in with ISIS to further the cause of justice for the persecuted Muslim Ummah and creating an imagined paradise on earth. These ideologies may advocate for the overthrow of existing systems, the establishment of a utopian society, or the attainment of political or religious supremacy.

His declared reputation as a terrorist and an 'enemy of the state' by the British government weighs his children with unearned suffering as their lives and career are haunted by this painful legacy. Isma tells Eamonn that government officials have used intimidation tactics in response to Adil Pasha's abduction and passing, including, astonishingly, silencing his family's inquiries regarding his safety and whereabouts. Instead, it was said callously by the MP to the Pashas, "they are better off without him" (*Home Fire*,2017, p. 50). Instead of dissenting, Isma frequently emphasizes the need to comply with the state laws in order to survive as part of neo-colonial minority. This act of surrender puts her in dire conflict with her sibling Aneeka , when Parvaiz's planned departure is reported to Police by Isma in order to avoid another phase of surveillance.

Shamsie's avant-garde novel, Home fire (2017), offers a compelling investigation into the themes of radicalization, identity, and the influence of extremism on individuals

as well as families. To illustrate this point, this article shows diachronic nature of the political machination of the helpless and the controlled: the role of the state and the extremist elements. Because of his only Muslim ancestry and his father's troubled past, Parvaiz is frequently questioned by British authorities and kept on suspicion. Shamsi explains in her work how bigotry and racist stereotypes are used by sovereign states as necropolitical tools to dehumanize Muslims. Antithetical to this situation, Parvaiz falls victim to Farooq's political and ideological brainwashing primarily because of his desire to connect with his father. Instilling a false sense of pride in his father's legacy and casting a bleak picture of the West, he plays on his emotions of loss and isolation by conjuring up a ghost of his father's bravery and a fictitious world of Muslim unity.

The introvert and traumatic soul is used as a manly bravo by Farooq, who plays upon Parvaiz's vulnerable psyche by prompting him to belong to 'the world of men and weapons and not that of women.' In moments of personal crisis or social upheaval, emotional manipulation can be notably impactful. The increasing absence of his sisters from his life made him progressively susceptible to Farooq's plot. Parvaiz even sensed that he lacks an identity of his own and that his identity has been diminished to simply being known as "Aneeka's brother." (Home fire, p.124).The misogynist Farooq repeatedly invokes his masculine pride by rejecting his dictation to be dictated by his sisters. The ISIS recruiters finally send him to Raqqa, Syria, as advisor to their media wing. Contrary to the cherished world of peace and justice as he was promised, Parvaiz witnesses enigmatic side of Jihadist philosophy that swiftly leads to a de-radicalization phase of his life. Instead of the ordinary, uninteresting noises he used to hear from above his nursery shed, he now records the sounds of executions, whippings, and violence as a sound consultant for IS' media wing" (p. 52). The horrifying spectacle of the beheading triggers his final escape strategy. Soon he regrets his choice and wishes he could be with his family in London. Officers from the Metropolitan Police were conducting interrogations of his sisters back in London, and Parvaiz felt utterly helpless, filled with rage, and anxious at the thought of the pain he had inflicted on his innocent sisters, leading to his regret over his decision. He acknowledged his mistake and desired to return. Violence and extremism can provoke greater repression from authorities, public backlash, and a deeper entrenchment of the systems they sought to oppose.

The intrigue of political forces further plays upon the traumatized soul. Tragically, Parvaiz is met with retributive justice written by the necropolitical wound of his father's reality, coupled with his short-lived misadventure with an Islamic state. He internalizes his daily oppression-induced anger. As Isma gets ready to depart for America, his sense of isolation and poverty intensifies, while Aneeka becomes more engrossed in the

opportunities presented by the LSE. Following his grooming by individuals associated with ISIS, Parvaiz undergoes radicalization.

To curtail the debate, the study indicates a strong resistance against the coercive power structures by characters like Aneeka and Eamonn. Aneeka uses every strategy at her disposal to fight for political rights of his slain brother, from engaging herself in an affair with Eamonn the son of Karamat Lone to protesting through media against the undemocratic forces. Karamat Lone is marked as 'house Muslim' by the neo-liberal society. As home secretary of state, he declares Parvaiz 'denaturalized and stateless.' Enraged over his father's heartlessness, Eamonn hands over a video recording of an inflamed conversation occurred between with his father and him to media to expose the truth about Parvaiz's murder in a suicidal attack by the ISIS agents outside the British High Commission in Türkiye. Despite Lone's ultimatum that the government would not allow "those who turn against the land of the British in their lives sully that same soil in death" (Home fire, p. 188), Aneeka, playing the role of Antigone, appears adamant to assert her brother's humanity as she sits next to his "frail, ice-incased coffin in a park (Karachi)" (p.194). The war over civil rights and politics of identity is eventually played out in the park when a sister resiliently fights to humanize her twin brother under live media coverage. In doing so, Aneeka and Eamonn incur a heavy price for defying both state and non-state authorities. They become Agamben's *homo sacer* stripped of their humanity and legal rights. Towards the close of the story, the televised death scene of hostages by ISIS agents reveals the hypocrisy and bigotry of the state laws, the tyranny of the Muslim inhabitant, and the barbarism of the Islamic state, all of which have their roots in political frameworks of coercive authority. This reflects Mbembe's assay of the risks associated with dissidence in necropolitical structures.

The nexus of power and identity is highlighted by Mbembe's paradigm that generates a political scrimmage of multiple forces unjustly implicating the Muslim diaspora into an identity crisis as they are disowned both by the British and Pakistani officials as their citizens which brand them as 'ignorant, fundamentalist and fear monger' in media discourse.

By de-politicizing the identities of the Muslim Diaspora, Karamat loses his sense of self; the High Commission official mocks his callous behavior by declaring, "You are as British as they say you are" (p. 228). Karamat's initial entry into politics was mandated by his Muslim community, but his later self-centered political strategy distorts his true identity. For instance, when Eamonn's video gets viral, people start referring to him as "working class or millionaire, Muslim or ex-Muslim, proud-son-of-migrants or anti-migrant, modernist or traditionalist" (p.247). However, after undergoing a great deal of self-transformation, Karamat starts questioning the very policies, he once relentlessly tried

to enforce as representative of state. The study concludes that the intersection of sociopolitical forces in *Home Fire* disfigures diasporic experiences and identities of the oppressed and intimidated.

4.2. Racial Stereotyping and Gender Biases

This study explores the complexities of being Muslim in the modern states of Europe and America today in *Home Fire*. It particularly examines how Islamophobia intersects with broader issues, racism, xenophobia and white supremacy that cause internal split inside British society. Under the guise of the war on terrorism, revised immigration and national security policies are used as instruments to regulate the lives of Muslims, a community that has least access to social privileges and economic resources. Because they are a part of their Islamic tradition, the Pasha women are distinguished from their British counterparts by wearing a turban and a headscarf. They are oppressed daily by the White majority through micro aggressions in addition to systemic violence. In order to demonstrate their loyalty, the moderate British Muslims also distance themselves from the purportedly orthodox Muslims. In the novel understudy, Eamonn Lone is a representative of the modern Muslim dispensation, which places more stock in Western notions of liberalism and progress than in Islamic doctrine. When he first come across Isma don with turban, he promptly asks if it was a chemo or fashion issue. She tactfully responds, “You know, the only two people in Massachusetts who have ever learned anything about it both wanted to find out if it’s a chemo thing or a style thing” (p.21). Moreover, Eamonn’s contemptuous comparison of Islam to a disease says a lot about his skewed viewpoint. He continues, “It must be difficult to be a Muslim these days” (p.21), to temper the sting of his remark. Shocked over his being so remote from a Muslim identity, Isma emphatically replies, “I find it more difficult not to be Muslim”(p. 21). The contrasting behaviors of the characters in the above conversation reflect their conflicting identity patterns in terms of religion and culture. The fetishization of the hijab is an old bias that has a longer history in England than it has in America; the headscarf continues to be seen as an symbol of a traditional, rigid personality with distinct clothing choices.

Tracing the deep layered prejudice, this study foregrounds the way stereotyping can alienate people and communities. The Home Secretary’s notion of what it means to be British is not shared by Isma and Aneeka. They are categorized as Muslim ladies rather than being appraised as individuals. Isma carefully avoids bringing anything that would cause suspicion about her identity when traveling to the US: “no Quran, no family pictures, no books on her area of interest” (p.3). Despite this, she can still be distinguished from the others because of her passport and head cloth. The unavoidable happens as she misses her flight due to a two-hour interrogation about her nationality, gender, valuables, and religion

in the airport terminal. Isma is looked at by the security official as somebody who should not own expensive items, either because people in her group are usually portrayed as poor or unemployed or for any other reason that serves the purpose of stereotyping. When Isma explains that she got the jacket from her workplace, the official instantly asks, "Does the manager know you took it?" (Shamsie, p.5), implying it a stealth. Far more traumatic question thrust upon her national identity is : "But do you consider yourself British?" (p.5). A passport suffices as proof of nationality, but due to her father's legacy, Isma is forced into a stereotypical group by this particular question. Generally, Muslims are supposed to pass through such type of surveillance trials to prove their commitment to Britain. It reveals the necropolitical traps of the ruling class to limit the social and political freedom of a specific group they deem to be 'unworthy.' At another occasion, the Home Secretary addressees the Muslim pupils and emphasizes the need to relinquish their cultural and religious affiliations to identify themselves as progressive Britishers. "Do not set yourselves apart in the way you dress, the way you think, the outdated codes of behavior you cling to, or the ideologies to which you attach your loyalties"(p.87), he says. Stigmatizing Muslims and formally threatening individuals who do not fit into the prevailing society underlines the state's logic of apartheid. Shortly after this speech, Aneeka was spat at by some guys on the Tube during a racial attack.

Using Butler's concept of performativity, the study explores how gender identity is constructed and enacted through repeated performances of societal norms and expectations. By destroying the prejudices associated with being a Muslim, the female characters in *Home Fire* reconstruct and redefine their roles. The MP and the media's comparison between the headscarf and sex torments Aneeka where she is referred to as 'knickers' in a newspaper article named 'Hojabi' for wooing Eammon in order to save her brother, who has been labeled a traitor to the country. However, through her unpopular perspective on her body, she takes her hijab as a powerful political tool and transcends stereotypes of passive femininity by using agency in her relationships and decisions, illuminating the performative nature of gender. Isma does not act as a docile body during an hours long airport interrogation in the opening scene of novel, rather she avoids being apologetic and insecure about her religious affiliation, family, culture and political stance on affairs of Middle East. Both Aneeka and Isma defy and resist against the caricaturing frames of the white society as well as essentialized portrayal of women by the so-called Islamists.

In addition, the British media stereotypes and portrays Parvaiz as a terrorist who is slain while attempting to enter the British consulate (p. 188). The news network claims that "Wembley-born Pervys Pasha is the latest name in a string of Muslims from Britain who have joined ISIS" (p. 188), disregarding the information provided by Turkish officials

that he was killed in a drive-by shooting. Parvaiz struggles with his identity and eventually becomes radicalized. It is possible to see his radicalization as a performative act in which he embraces extreme behavior in an effort to identify with the particular brand of masculinity he espouses, which Farooq indoctrinates him through playing upon filial love and politicizing religious principles. Through Pervaiz's tragedy, this article emphasizes how difficult it is for young Muslims to integrate into post-9/11 England, which is rife with institutionalized racism and religious intolerance (Banerjee, 2020). It paints a picture of a stifling political climate in which nations are at odds with their expatriate populations. Political violence, Islamophobia, and stereotypes become chronic issues that militant groups exploit to target marginalized young. Through the intersection of necro power and necro politics, the study uncovers how Shamsie's work illustrates a growing discontent with the democratic constraints placed on migratory movements and political positioning of Muslim diaspora.

4.3. Diasporic Challenges for Muslims: A Conflict between Belonging and Alienation

Individuals from marginalized backgrounds frequently perceive themselves as being excluded from the dominant society, facing restricted opportunities, anxiety regarding inequality, and insufficient representation. Discrimination stemming from aspects such as race, religion, ethnicity, or social class can erode a person's sense of identity and belonging. Parvaiz, together with his family, was relegated to a condition of exception, deprived of all citizenship rights due to their history. Ongoing marginalization compels him to pursue an alternative identity and a sense of belonging with communities that provide acceptance and affirmation for their experiences.

The creators of Islamophobic discourse have placed Islam and Muslims in a monolithic bloc with a sole intention of vilification. The diversity in terms of differences and mutuality between the Muslims and non-Muslims is thwarted under a purpose. Exceeding this hatred, the terror-apocalypse of 9/11, has further divided Muslims into conformist Muslims and moderate Muslims. The latter group finds it difficult to integrate into Western culture as long as they are Muslims; the only option admissible to them is to adhere to prevailing cultural ideals and Christian customs. The tale of Pasha's family is entwined with that of Karamat Lone, who successfully assimilated into British society in the book under consideration. In order to fully embrace Western culture, Lones obliterate their traditional heritage. When his snapshot in a mosque appeared in a newspaper with a headline "Lone Wolf Pack Revealed," Karamat Lone, a member of parliament takes a defensive position and clarifies he only attends a funeral there and that he "would otherwise never be in a gendered, segregated place"(p.55). For the sake of his political

career, he gives up his true identity. The Lone family's profound level of integration is attained at the expense of their decision to discredit their ethnic roots. As a symbol of his assimilation, his son switches his Muslim name Ayman, to Irish name Eammon. He is a representation of Creon from Antigone, who goes beyond all propriety in an effort to follow the law. Karamat Lone is a hyper-enthusiastic Muslim who can surpass all ethical bounds to safeguard his British office. His detoxification is termed as 'house Muslim' who mainstreams himself as one of them and is qualified as 'good Muslim' in his political circle. However, he is denounced by his own community as an 'evil despot,' a symbol of neocolonialism that obliterates personal identities. Karamat turned citizenship into a weapon to safeguard the British society. In doing so, he heartlessly violates the Muslims' basic rights and Parvaiz becomes the victim of this state criminality amid his diasporic journey. His upbringing in a Muslim household has had a significant role in nurturing his worldview. In fact, the poor guy suffers from a double victimization—firstly by the British state and secondly by the radical forces he joins. It illuminates the cyclical nature of victimization, where structural imbalances and radical forces perpetuate a cycle of violence and marginalization, leaving people like Parvaiz stuck in the crossfire.

Shamsie investigates broader issues of identity, belonging, and the influence of societal and political influences on personal lives through his character. Regardless of their European origins, these Muslim individuals endure various traumas related to social exclusion, animosity, and xenophobia. Parvaiz's vulnerable mind is manipulated by the 'morality police' of radicalist boys ; it instigates him to drift and rebel against his oppressive circumstances. He begins to perceive the world around him as either us or them, men or women, Muslims or Christians, and faithful or traitor. His vision is so clouded by these demarcations that he criticizes Isma for choosing to pursue a Ph.D. in sociology in the United States, a country that has massacred millions of Muslims, including his father. He suspects that her sister must have bargained to align with the anti-Muslim policies of America in return for a scholarship visa. In short, his identity becomes fissured, fluid and shaky.

One can see conflicting Identity patterns in behaviors of two sisters. Isma's complicity and submission to the law contrast with Aneeka's expression of Muslim diasporic consciousness and adamant assertion of her personal agency. Aneeka is committed to provide justice to his deceased brother. Her concern is with honor more than just right and wrong. Contrary to this, Isma is ready to "accept the law, even when it's unfair" (p. 34) in order to protect her sibling from the system's repercussions. As the guardian of her family she is well aware that "the British government would withdraw all welfare benefits from any family it suspected of siding with the terrorists, including state schools and the NHS" (p. 49). In response to Aneeka's charge of betrayal to his brother,

she says, “We are in no position to have the state question our loyalties. Don’t you understand?” (p.42). Subsequently, Karamat’s official statement, ‘citizenship is a privilege, not a right or birthright’ affirms her apprehensions. For British Muslims to feel safe in their host countries in the West, as Lau and Mendes (2021) claim that they must publicly disavow their ties to their family and community in order to embrace new allegiances. Ironically, Isma’s attempts to placate the authorities fail because her family’s ties to their own country are ultimately disregarded, and they lose their Britishness. Parvaiz’s dual citizenship has been cancelled and he is denied burial rights too.

The study documents the Muslim Diaspora’s vulnerability and helplessness before the interplay of state and non-state actors. Diaspora Muslims suffer through the horrific experience of being a British Muslim as painfully voiced by Aneeka : “rendition, detention, without trial, airport interrogation, spies in your mosques, teachers reporting your children to the authorities” (p. 90). Aneeka, like her brother, is punished for defying the law by being cut off from the dialogue. Due of her political activity, Karamat Solitary refuses to grant her a visa; concurrently, the Pakistani government rejects her request for diplomatic access. The Home Secretary mocks her homelessness, saying, “Let her continue to be British, but let her be British outside Britain.” (p.230). She becomes a homo sacer, just as Parvaiz, hence the law does not apply to her. Both end up as ‘disposable bodies’ caught up in the system’s necropolitical snarls.

5.Conclusion

The study poses significant inquiries regarding the intricacies of human experiences and the quest for belonging, identity, and purpose in a world characterized by the complex nature of both Anti-Muslim discourse and radicalism. The conspicuous findings show that *Home Fire* (2017) illustrates the growing ability of fiction from Pakistani diaspora to engage in dialogue about Islamophobic depictions of Muslims . By placing issues of institutional injustices and fundamentalism in a counter discourse, this research problematizes the identity of Pakistani diaspora Muslims and explores the complex social, political, religious and psychological dynamics at work behind the political and ideological dilemmas rather than straight forward parodies of neo-liberal or radical ideals. The study, through an in depth analysis unveils the modern democracies like United Kingdom burning with fires of Islamophobia and racial smearing leaving the Muslim Diaspora politically inert and socially destitute. Sophoclean Antigone’s final lament that she is a *metic, not among the living nor the dead* reflects upon the tragedy that befalls the Pasha family, particularly Aneeka, who becomes a citizen of nowhere. Responding to a question about the thematic relevance of the title, Shamsie says that ‘Home Fire’ can mean many things for the readers. For her, it may stand for ‘a house on

fire.' Unbalanced power structures, religious bigotry, and racial stereotyping are all products of coercive state apparatus, which sets the home on fire and results in the elimination of those less human than human

The findings speak about the other side of the story how fundamentalists inject their ideologies to the targeted communities by taking advantage of political squabbles caused by structural injustice and inequality. The interwoven dynamics of religious and political narratives render it impossible to tell who a believer is and who is a manipulator for an indeterminate reasons from avarice to terror. Shamsie cautions of the fatal ramifications of this mess, adding, "The price of letting your mask slip was too high for anyone to risk" (Shamsie, p.169). The settler colony or a powerful regime exercise necro politics when " power is directed to destroying, eliminating, and dismantling" certain groups and races, " the decision about their life becomes a decision about their death" (Ghanim 2008, p.69). The study emphasizes the importance of the necropolitical framework for teaching us to recognize the fatal dynamics of politics and power in the modern world. To ensure international peace, the humanistic perspective and cultural tolerance are urgently needed.

Despite the extensive and significant contributions of the Muslim diaspora to American and European civilizations, they continue to face numerous challenges related to integration and assimilation. A more recent case of blatant use of Islamophobia has been witnessed in New York, where an American-Indian Muslim, Zohran Mamdani is the target of vile attacks by the Conservatives as well as the Jewish hardliners. Baragona(2025) reports Charlie Kirk's tweet in the Independent newspaper of United Kingdom:

'24 years ago a group of Muslims killed 2,753 people on 9/11, now a Muslim Socialist is on pace to run New York City'. The Democrat mayoral candidate faces threats of de-naturalization for his progressive politics and unpopular stance over ongoing genocide in Palestine. Muslim beliefs and practices are portrayed as anti-social and a threat to national security due to Western policies and super biased media. This research truly encompasses the trauma and cost involved in resistance to necropolitical practices , as well as the human drive to assert dignity and agency in the face of such challenges.

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