

Scrutinizing Religious Fundamentalism of Post 9/11 Scenario in The Blind Man's Garden By Aslam

Parvez Ahmed

Lecturer, Army Public School and College, Sukkur, Pakistan

Shafqat Hussain

University of Sindh, Jamshoro, Pakistan

ABSTRACT – This study analyzes Aslam's novel *The Blind Man's Garden*. It generally depicts post 9/11 scenario in which people suffer from identity crisis, trauma and religious fundamentalism. This study investigates the outcomes of religious fundamentalism in post 9/11 scenario of Pakistan. The research is designed descriptively. It follows the research method of Textual Analysis. The data are textual and collected from the novel. The gathered textual data are analyzed to answer the research question that what are the factors of post/911 religious fundamentalism and how the society suffers from them. The textual analysis is done with the theoretical framework of Religious Fundamentalism generated after reviewing previous literature. The findings of this study reveal that religiously fundamentalist people strict people, women, children and deprive them of their desired life. Youth is misguided and prepared for jihad in the name of God. Women are restricted as per their law. This ideology imposes misinterpreted laws and creates a dystopian society where no one is free to live according to their own conduct.

Keywords: Aslam, Post 9/11, Religious Fundamentalism, *The Blind Man's Garden*,

I. Introduction

The current study is conducted in the backdrop of continues studies of (Sethna, 2013; Shabnam, 2013; Martyris, 2013; Takura, 2020; Ali, 2020; and Khan, Noor & Chaudhry, 2021) who have studied the novel with general understanding and different framework. The novel, basically depicts the misuse of Islam by fundamentalists. It has a war on terror setting both in Afghanistan and Pakistan. Religious fanatic characters deceive and mislead innocent people into fighting for Islam and finding satisfaction in harming others. Terrorists are fought with American soldiers in Afghanistan's highlands. The terrorists are a cast of individuals drawn from the school where the story's Muslim originator, Rohan, currently resides. Uncompromising Islamists have controlled the school and are educating the pupils to be hardline jihadist who would combat for Islam against American soldiers.

However, this study examines the post 9/11 scenario of war on terror with respect to outcome of religious fundamentalism literally depicted by Aslam in his novel, *The Blind Man's Garden* (2013). The researcher has examined that how

religious fundamentalists restrict women to obey them, how they misguide youth for jihad, and how this ideology causes illiterate environment, which ultimately results in a socially and economically deteriorated structure of society. Additionally, the novel is mainly written in the perspective of war on terror. Therefore, the researcher, under the next heading, provides a brief and historical background of it.

A. Background

Collins (2011) describes that after the demise of Soviet invasion of Afghanistan, Taliban controlled the government. They were unable to administrate the country and the government deteriorated significantly. They were completely and generally anti-progress and anti-modernity. Because of their sharia-law based rule and restrictions over women mobility, children, music, and art and human rights' violation, UN in reaction to restricted social code of government sanctioned the country. Moreover, Osama bin Laden was a leader of Al-Qaeda and had anti-American views. He viewed America as a terrorist country which ruined Arab countries with bombs. For this revenge, he, except many historical

conspiracies against America in 1998, arranged to attack the two towers of America which caused the death of thousand innocent people on September 11, 2001 which is known as 9/11. Americans asked Taliban government to hand over bin Laden to them, but it was refused as usual. In reaction to this, America generated a discourse of shading a war against terrorism and invaded Afghanistan in a military uniform. It is known as Afghan war. During all this traumatic political scenario, Pakistan also participated. Pakistan was introduced with militants and madrassas (Islamization) which had produced religious fundamentalist who wanted to fight against America on Islamic base. Pakistan has historical roots of fundamentalism even since its inception (Fuller, 1991). This promoted the narrative of sharia-law based life which is generally based on self-interpretation of Islamic scripts and promoted religious fundamentalism (Dummett, 2002).

Moreover, the localized terminologies 'Islamic fundamentalism' along with 'Islamism' are frequently uttered interchangeably (Kramer, 2003). Islamic fundamentalism is separated from Islamism, which is defined as an approach which improves to the origins of a theological doctrine as well as the subordinating of political affairs to the priority of religion (Brettfeld and Wetzels, 2007). Fundamentalism, beyond academics, is frequently used as a synonym for radical drive that want to enforce their religious convictions upon others forcefully in adherence to Islam. The will to employ religiously inspired violence as a distinguishing element of fundamentalism too takes breath in certain academic definitions (Heitmeyer, Müller and Schröder 1997). Muslim immigrants, in comparison to the general body of population, are more likely to characterize themselves theological and to fully recognize their faith in real essence (Diehl, Koenig, and Ruckdeschel 2009; Connor 2010 & Ersanilli 2010).

II. Literature Review

This section reviews previous studies regarding the selected novel for the study, fiction of post 9/11 setting, and religious fundamentalism. The previous studies carry a gap in the existing research body of this subject. Therefore, the current study investigates the scenario of post 9/11 religious fundamentalism treated in *The Blind Man's Garden* (2013).

A. Previous Studies on Novel

In his novel Aslam alternates amid Afghanistan and Pakistan. It wonderfully narrates fictional stories of post-9/11. They retain the theme of love and war, and beautifully examines the traumatic conditions and tragedies which link to past events (Sethna, 2013). The novel is pleasing. It has exposed the dynamics of two distinct nations, as well as the numerous difficulties they face in the aftermath of 9/11 (Shabnam, 2013; Martyris, 2013). Relatively, it is investigated as fiction of trauma and identity crisis. Generally, the post 9/11 Pakistani fiction manifests the traumatic crisis of nation which leads Aslam to take inside the narrative technique of literature. The characters view things in fantasy, they are with no choice and face loss (Khan, Noor & Chaudhry, 2021).

Moreover, Aslam's novel is rebuttal towards prevalent result of "war on terror," in which new discourses of racism have evolved. Its goal is to emotionally involve its audience by creating a link between "familiar" and "unfamiliar" sentiments. It, on the other hand, avoids melodramatic tropes. It stimulates shared post-9/11 media culture experience, and encapsulates combined fury inwards the personalized narrative of guilt and wrath, while offering emotional entrance to "unfamiliar" sensations. As a result, Aslam serves as a channel for a variety of "unfamiliar" emotions felt by underprivileged individuals both in Pakistan and Afghanistan. The novel testifies to the spectrum of textual tactics used in postcolonial literatures through all this transmission of affect (Takura, 2020). It claims that Aslam excels in showing the influence of the US presidency by depicting a resistant and ubiquitous cultural pain that is unexplained by today's media frameworks and expressed geographical structure and Afghanis from all origins (Ali, 2020).

B. Post 9/11 Fiction

Since 9/11, Islam, fundamentalism, terrorism, and Muslims have all grown focal points in American and European political discussion and policy. Concerns regarding the nature of Islam and its interaction with non-Muslim countries have

gradually grown since then. Islamists in the West have been stigmatized, stereotyped, marginalized, and subjected to intense scrutiny as a result of violence, terrorist activities, and new extremist groups (Alwuraafi, 2019).

Trauma has been the prominent subject in post 9/11 Pakistani fiction. If trauma may be depicted in narration, Caruth (1995) believes, it should be depicted in literary form. There is a lot of fiction in today's writing that tells the stories of victims of trauma. This sort of literature conveys the truths of victims to others who have not personally witnessed the events. Many writers attempted to portray the trauma of those who were affected by the events after 9/11. In her stories about the 9/11 attacks, Chwartz (2002) emphasizes, the effects of trauma. She enshrined the helplessness of the time's writers. According to her, the writers were so brutal after 9/11 that they couldn't write anything about it. Kureshi, Rahimi, Rushdie, Naqvi, Hosseini, Hamid, and Aslam were among the Muslim writers who wrote extensively on the 9/11 attacks, including Pakistani and Afghan writers. Reports by Afghan writers depict the agony of Afghani people who had been mentally harmed by the three-decade-long war. A paper by Jackson (2012) details the physical and psychological repercussions of the war on Afghans. In his study, he claimed that two out of every three Afghans experiences mental disorder. Also, Hamid's novels normally deal with Islamophobia, trauma, diaspora, hybridity, exclusion, migration and fundamentalism (Tilwani, 2019; Perner, 2011; Kennedy, 2018; Javaid, Rabbani, Shahbaz, 2021; and Randa & Anwar, 2020).

Similarly, Pakistani academia has investigated the trauma of Pakistanis who were exposed to extreme emotional pain when assisting Afghans. Pakistani authors have attempted to describe survivors' experiences and the occurrences of trauma in a general way. (Khan, 2013). He has evaluated the economic, social, and political consequences of Pakistan's war on terror very generally. Pakistan has paid a high price in the never-ending political and military fight against terrorism. The political image of Pakistan was tarnished as a state which sponsors terrorism, and its people were physically and psychologically damaged (Khan, 2013).

C. Understanding Religious Fundamentalism

Religious fundamentalism primarily does not belong only to Islam. The term has its root from the movement of revival of protestants held in early 20th century in US, and it backed the 'fundaments' of Christian belief strictly in relation to, and their desired interpretation of the sacred book the Bible (Marsden 1980; Woodberry and Smith, 1998). Since then this

terminology refers to such organizations that advocate back step to theological "fundaments" or "origins," as well as rigid but explicit obedience to religious texts belonging to faiths such as Hinduism, Judaism and Islam (Armstrong 2000; Almond, Appleby, and Sivas 2003). In today's world rising challenges such as religious fundamentalism are essentially a threat to worldwide peace. It destabilizes the political establishment and imposes disorder of law (Suri, 2015). Fundamentalisms of all sort are religiously assisted, and they all use the survey to support up their claims of their truth to succeed (Appely & Marty, 2002). Religiously fundamentalist zealots are only interested in the ruling of religious lessons and cleansing (Suri, 2015). Dogma is a characteristic of religious fundamentalism which entails that who does not after his/her religious teachings, but practices other religions' are out casted and labeled as 'unbelievers', meeting ignorance and falling into darkness with almost no chance redemption (Dummett, 2002). Hindus refer to 'Hindutva' as the only course of writing conveying their teachings toward the truth, and they use it to promote their fundamentalist viewpoint in every dispute even though they have no understanding of the true and logical understanding of the verdict. (Ghosh, 1996).

Furthermore, the dread of a religious fanatic is built on existential problem, and acceptance of death is stressed more under the guise of religious convictions. Extreme fundamentalism retains a weak worldview and is more attached to mortality, whereas light fundamentalism retains a better worldview and is less attributed to death. These ideas simply lead to emptiness, resulting in anguish and desperation of suicide (Firedman and Rholes, 2005). People have become uneasy and irritated as a result of the growing influence of fundamentalism on actual doctrines. When they endeavored to determine what is wicked and what is not, and their inability to distinguish between the two, they were left in a large trench of identity crisis and loss of self-knowing (Loumagne, 2017). Social position and religious fanaticism are inextricably linked to basic political and social views. The extreme fundamentalists thus should be eliminated from political proceedings which regulate life (Quinney, 1964).

III. Research Methodology

The researcher has taken into account the following research methodology.

A. Method and Design

The research is designed descriptively. It follows Textual Analysis Method. The sample of the text is collected from the novel of Aslam, *The Blind Man's Garden* (2013). The

gathered textual excerpts are analyzed to answer the research questions. The textual analysis is done with the theoretical framework of Religious Fundamentalism generated after reviewing previous literature. The analysis is divided into four themes. Under each theme, the selected text is placed and analyzed with the theoretical concentration. Moreover, secondary data to support the research is taken from different sources like, the internet, websites, books and journals. The next heading briefly explains theoretical framework of religious fundamentalism.

B. Theoretical Framework

The most frequently recognized and followed scholarly explanation of religious fundamentalism is narrated as:

“The belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by the forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity” (Altemeyer and Hunsberger, 1992, p.118).

Religious fundamentalism refers to an individual citizen's or a community's conviction in the infallibility of a theological sacred scripture. Fundamentalists retain a faith that their belief of religion is beyond all forms of criticism. As a result, it should be prominently displayed and pressed onto others. It does not allow for any adjustments or amendments on any social or political consideration (Suri, 2015). Curtin Lee Laws used the phrase "fundamentalism" in the 1920s. Following that, Edward Farley wrote "Fundamentalism: A Theory (2005)." The definitions of divineness are offered in accordance with their unique self-centered objectives. The divine rules are sometimes interpreted as God's unfavorable view. Religious ideas have indeed been defiled across history (Farley, 2005). Religious scholars develop and embellish traits or attributes such as "evil" and "good" by supporting their standards of placements at hell and paradise (Ghosh, 1996).

IV. Textual Analysis

The researcher has already introduced the novel and research problem, has reviewed previous literature, has generated theoretical framework of religious fundamentalism, and has developed the whole methodology for qualitative textual analysis. The primary data of selected textual excerpts are brought here to analyze with respect to the research problem and conceptual framework. In this section, the researcher has generated four themes which are deemed as post 9/11 scenario's outcome of religious fundamentalism manifested in the novel. Each theme is discussed separately under its own heading.

A. Fundamentalist Jihad

Nadeem (2013) has presented the image of religious fundamentalist people who forcefully misguides the youth and convinces them to fight for the religion of God. According to the theoretical idea this is false and self-generated interpretation of their religious scripts which is used for their own political and social privilege. Here is an example from the novel by Aslam (2013).

“Did you hear how the Taliban
are putting inexperienced
Pakistani boys on the frontlines,
where they are getting
slaughtered?” (Aslam, 2013,
p.19)

This statement reveals the brutal aspects of religious fundamentalism on people and boys that is reflecting the misuse and violence against the Pakistani boys who are forcefully dragged into war instead of in schools. Fundamentalist militants are putting innocent students into war to defend because they think that defending Islam means fighting and killing the disbelievers. According to fundamentalists, it is the prime duty of every Muslim as chosen by Allah to fight for Islam and get sacrificed for it as well. Taliban are of view that they are sent directly by God and their religion is above all others and therefore must be preserved, and nobody is allowed to interpret it except them. They interpret the sacred text very poorly and misunderstand it to use for their idle and lusty desires as well as demands others to follow it at any cost Farley (2005). In the matter, they choose people, students, children and women to train them under the very shade of conservatism that they are Men of Allah sent in the world to defend Islam, fight with Americans and anti-Muslim discourse. This is the way of Taliban of interpreting the sacred Book (Ghosh 1996) to harm everybody around them and feel very much satisfied because they think that their religion is superior to all other religions of the world

and this element allows them to force everybody to follow it with or without their consent. For their needs and personal desires, they keep the folks in the fake shade of religion and use them according to it.

B. Fundamentalist Objectification

Nadeem (2013) has clearly portrayed the deteriorated image of social life. People are suffering from objectification by the fundamentalist policies. They are unwillingly asked to follow the terms and conditions of their misinterpreted law. Here are excerpts depicting the fundamentalist social subjugation.

“He hands the freed cardboard sign to Mikal, who knows Pashto. “it says, this is what happens to those who betray Allah’s beloved Taliban” (Aslam, 2013, p.44)

Killing people, open massacre, funeral of humanity and mankind around them, brutally killing and hanging the ones who deny to follow the perspective of Taliban. Aslam here, presents the misunderstanding and misinterpretation of Taliban that they are here for the Purpose of God and the Purpose of God is to kill the people who do not follow them. The writer shows their silliness and no cost of human life for them. They are above all and ought to be followed. Fundamentalists think, according to Ghosh (1996), they are sent by Allah to decide the fate of people and interpret Islam, therefore Allah’s beloveds must be followed, whosever does not, or betrays, his punishment is death. Taliban kill the people who do not follow them, who betray them, who question religion, and the ones who objectifies their brutality. A man brutally killed and kept on roadside as example with a quotation, this is what will happen to the one who rejects the beloved Taliban of Allah. Aslam’s purpose of showing this is that he is trying to awaken the mind of people to eradicate such barbarism from the world which is silencing the peace of world. The rule of Taliban leaves no body free of choice, nobody dares to raise questions and interpret the text. All the decisions are taken by them, and they force people to follow them blindly.

“Every ounce of rage, every rape, every disappearance, every hand executed..... every twelve-year-old boy pressed into battle by them and every ten-year-old girl forcibly married to a mullah eight times her age” (Aslam, 2013, p.40)

The religious fundamentalism has touched the peaks of barbarism to such a level that militants seem carefree of even little children. What seems right to them, they are to do that. Their interpretation shows merely, violence, killing, war, and brutality (Ghosh 1996). Girls who are not even grown to their adulthood, their fate of getting married to an old mullah without their consent who is already married to many women is decided by Taliban. Militants seem to be staunch followers of such barbarism whom they consider the will of God. Boys of ten age, whose age of learning, observing, playing, fun and exciting, are forcefully given weapons in hands and are said to accomplish their prime duty on sake of being Muslim, is to fight for Islam who are not even unaware of basic knowledge of religion. They are kept under the misinterpreted shade of Islam and fight for it. In the mentioned line the misuse of children, boys and girls is very much clear. By the name of God, according to their little knowledge, they destroy the peace of world, harmony and life (Suri, 2015). Aslam completely rejects this notion where Taliban are ruler who are cruel to core.

C. Fundamentalist Patriarchy

Under this heading the researcher brings textual excerpts which portray the fundamentalist patriarchal mechanism of post 9/11 society. The society which is deteriorated with women subjugation on the basis of religiously self-interpreted extremist discourse.

“Are you a Muslim or aren’t you?
Does Allah forbid women from
such things or does not He?”
(Aslam, 2013, p.48-49)

In the world of Taliban, women do not possess a free life. They receive positive judgments only on their appearance of wearing a burka and fully covered. In this line, it is shown that how women on the name of Allah are tortured and deemed to death which is totally unethical and wrong. Women are forbidden to wear jewelry and ear-rings. For fundamentalists, women remained a great deal to discuss (Farley, 2005). They have ruined so many lives and deprived them of their rights to live and love their lives. In the regime of Taliban, women are not allowed to wear different sort of clothes, jewelry and other things, because Allah forbids women to do such things. This shows the apex of fundamentalism where no one is equal, no one is free and no one is allowed to live their life according to them. They keep masses in caves and differently treat them with their little knowledge of religion. Aslam wants to remove this sort of injustice and wants reforms in the society where everyone has equal right to live life. Not the society of torture, depression, inequality, and injustice. The writer

actually wants to eradicate the world of cruelty of fundamentalists where only they are free and superior where they make all decisions, laws, rules and boundaries on the name Allah.

“Women are not allowed into graveyards according to our religion. Since when? Women have visiting graves for hundreds of years.....that is an innovation and has to be put an end, we are here for that purpose” (Aslam, 2013, p.158)

Women were never free from any sort torture from Taliban. Women is the matter of great discussion among them whom they ruin with new laws and rules made by themselves. Religious fundamentalists never allow women to have a free environment and always keep them under the brutality. Women live their whole life in a chain of religion where they just see the restrictions made by their father, brother, and husband. Taliban do not allow them to visit outside and take breathe in open air. At the age of 10 she is forcefully married to a mullah, she is not allowed to visit her relatives, and she is also forbidden to go to graveyard to say prayer for her dear near. Women’s whole life is decided by Taliban who are so called the Men of God (Suri, 2015; Farley 2005; Ghosh, 1996) to destroy others’ lives and make their own lives full of fun. This sort of hypocrisy Aslam wants to highlight and demands the removal this from society. The write wants a society without chains and man-made restrictions and implementation of misinterpreted laws and rules of Allah. Women are forgiven if they commit a mistake, fundamentalists are there to increase chains for them. Women are free to choose their life partners any woman denies to get married to a man chosen by Taliban then they are choked to death in their own veils for not obeying the Taliban.

“Every day there is news that a woman has had these things done to her in the name of honour-and-shame or Allah-and-Muhammad by her brother, father, cousin, uncle...” (Aslam, 2013, p. 97)

History is witness of subjugation of women sometimes by patriarchal norms, sometimes by physical weakness and sometimes by religious fundamentalism. From the past, less developed world and least progress, today’s women are even judged and treated on the basis of their past history and inferiority. In modern world such discrimination between men and women is useless. Women are considered dolls more than

humans. So called religious scholars debate on them and express much intellectuality by expressing fairy tales and incidents. For a fundamentalist, a good-natured woman is the one who covers herself from tip to top as states Islam doesn’t allow air to enter her burqa. But a woman who does not obey this and their perspective, does not cover herself, is considered to be a disobedient and therefore is killed mercilessly. Taliban’s guideline has influenced masses’ minds strongly to such level that a woman is killed by her father on the name of honor, by her brother, by her cousin, and by her husband. Sometimes they are murdered with razor and things sort of rope, then sunken in their own burka, or sometimes drubbed stirring. This shows the brutal misuses of religion to end the humanity by very extremists who call themselves sent by God. This is the peak of racism that (Farley, 2005) where men are free to shave their beards, listen to music, wear fashionable clothes, but women are forbidden to do any of such thing. According to the writer, such inequality and partial treatment and behavior must not be supported rather should be stood together to fight for it and remove it.

D. Fundamentalist Society

The society which is completely the victim of religious fundamentalism of Pakistani-Afghani society. The excerpts here represent the pre-war and post-war era which is negatively determined by the extremist views of fundamentalists. Here it is discussed.

“they are not going to be that discerning. You saw how these Taliban treat them. They will not leave even a sparrow alive in this place.” (Aslam, 2013, p. 50)

It is the harshness of the fundamentalist rule, in which humans were subjected to dread, misdirection, and massacre, but even birds and other living creatures like animals also weren't forgotten. Wherever fundamentalism takes hold, there is nothing but killing and violence (Suri, 2015). Nadeem Aslam has illustrated the harsh attitude of high fundamentalists that they have been breaching everything which is considered to death by the Taliban who believe they are appointed and cherished by Allah. Zealot fundamentalists are racially grown up and biased. They regard persons of their own religion as having less religious knowledge than they have. They misinterpret someone's life and thus break the world's harmony. Aslam vehemently opposes this mindset and asks that inequity, racism, terrorism, and fanaticism among religious experts be expunged from people's brains and from the globe. Fundamentalists construct their own laws and rules wherein they dominate. Even a bird would be at risk there.

This depicts the outcomes of fundamentalism at its pinnacle. As they deem themselves religiously adherents and must be revered, fundamentalists do not really handle other fellow creatures nicely. Few people read religious texts with integrity and dignity, while others are only pawns. Aslam opposes prejudice and envisions and wants world free of inequality in which all humans and birds are allowed to soar and delight themselves.

“The Taliban have fled, after looting everything in sight including six million dollars from the national bank. Afghanistan is liberated and American troops are being handed sweets and plastic flowers by the free citizens of Kabul, music shops are being reopened, but while men are shaving off beards, the women are choosing to remain hidden in their burkas for the time being.”
(Aslam, 2013, p. 127-128)

The above excerpt reveals the post war society, where people are calm and in peace when there are no Taliban controlling (Suri, 2015) over them. They remain happy and in rest. Although, the fundamentalist is collapsed but people are still in fear. Women are still in fear of wearing burka. This manifests the rule of fundamentalists as a trauma which causes their life as fearful and dominantly subjugated by patriarchal mechanism. This depicts the image of Afghanistan where music is allowed, women are free, and people are on roads. It describe the political corruption of fundamentalist's government who have only looted common people, destroyed the country, and enslaved life. But now, life is free, they have gone, social valued has triumphed, and people are greeting the soldiers of American army. Men are rejoiced, but women are metaphorically enjoying their freedom inside the homes. This is because they are not used to it since a long time, but surely, they will come out and breathe the air of liberty and freedom.

V. Discussion

Unlike (Sethna, 2013; Shabnam, 2013; Martyris, 2013; Takura, 2020; Ali, 2020; and Khan, Noor & Chaudhry, 2021), the current study is evolved through the optic of religious fundamentalism in the post 9/11 scenario. The researcher has discussed the four major issues which are dealt by Aslam in the book. Religious fundamentalism in the post 9/11 times causes fundamentalist patriarchy, jihad, objectification and

society which in general reflect the identical, racial, biased and fundamentalist authority over the common of people of society. They are misguided, deprived of basic rights of life such as education, dressing style. Also, women are marginalized because of their fundamentalist views. They cannot marry a person of their desire. They are not permitted to go outside without veil. Such discourses generally are proved a threat to the historical and existential standing of a religion. Their misinterpretation or self-interpretation of religious texts basically ruins, deconstructs, and reconstructs the image of religion as a brutish, authoritative, dictating and extreme religion. Therefore, people think of their originality fake, and they deem it as an ultimate truth which is disgusting and illegitimated. Like Suri (2015), Ghosh (1996) and Farley (2005) have argued about fundamentalists' point of view of world, Aslam has manifested as such theoretical gratification.

However, Aslam depicts religion as politics with youth, females and society in general in order to profit them through misinterpretation of sacred books. Religious fundamentalism causes, terrorism, feudality, patriarchy, unstructured society, anti-west and anti-world views. It is against anti-modernity which ultimately causes the deteriorated sphere of a society which cannot reach the growing developments of international level, and cannot compete the world in the post/postmodern society.

VI. Conclusion

The researcher concludes the study by stating that fundamentalism is escalated to the point where it may put an end to peaceful society across the world. Religious fundamentalism should be resolved as a global threat especially for the Muslim world. Furthermore, this paper will assist readers in comprehending fundamentalism and its consequences. Readers will learn how religion is exploited as a political tool. Also, the upcoming critics and researchers are welcomed to share their views on this study. Further, this research may not be final in its findings. Other researchers may conduct the similar research through the same subject with the same or different approach, method and theoretical optic.

VII. References

- [1]. Appleby, R. S., & Marty, M. E. (2002). Fundamentalism. Slate group, LLC, (128), 16-22. Retrieved from <https://www.jstor.org/stable/3183353>

- [2]. Armstrong, K. (2000). *The Battle for God. Fundamentalism in Judaism, Christianity and Islam*. New York: Alfred Knopf.
- [3]. Almond, Gabriel, A., Appleby, R. S., and Emmanuel S. (2003). *Strong Religion: The Rise of Fundamentalisms around the World*. Chicago: Chicago University Press.
- [4]. Altemeyer, B. and B. Hunsberger. (1992). Authoritarianism, Religious Fundamentalism, Quest, and Prejudice. *The International Journal for the Psychology of Religion* 2(2), 113-133.
- [5]. Aslam, N. (2013). *The Blind Man's Garden*. Faber & Faber.
- [6]. Alwuraafi, E. M. (2019). Representation of Islam and Muslims in post 9/11 Orientalist Narrative. *Annals of Language and Literature*, 3(4), 6-21. https://www.researchgate.net/publication/337394488_Representation_of_Islam_and_Muslims_in_post_911_Orientalist_Narrative
- [7]. Brettfeld, Katrin and Wetzels, P. (2007). Muslime in Deutschland. Integration, Integrationsbarrieren, Religion sowie Einstellungen zu Demokratie, Rechtsstaat und politisch-religiös motivierter Gewalt. Berlin: Bundesministerium des Innern.
- [8]. Caruth, C. (1995). *Explorations in memory*. Baltimore/London.
- [9]. Connor, P. 2010. Contexts of Immigrant Receptivity and Immigrant Religious
- [10]. Collins, J. J. (2011). *Understanding War in Afghanistan* (1st ed.). National University Defense Press.
- [11]. Dummett, M. (2002). Fundamentalism. *Wiley*, 83(975), 242-244. Retrieved from <https://www.jstor.org/stable/43249686>
- [12]. Diehl, C, Matthias. K, and Kerstin. R. (2009). Religiosity and Gender Equality. Comparing Natives and Muslim Migrants in Germany. *Ethnic and Racial Studies* 32, 278-301.
- [13]. Ersanilli, E. 2010. *Comparing Integration: Host culture adaption and ethnic retention among Turkish immigrants and their descendants in France, Germany and the Netherlands*. Amsterdam: Vrije Universiteit
- [14]. Ethridge, F. M., & Feagin, J. R. (1979). Varieties of "Fundamentalism": A Conceptual and Empirical Analysis of Two Protestant Denominations. *The Sociological Quarterly*, 20(1), 37-48. <http://www.jstor.org/stable/4106386>
- [15]. *Fundamentalism: A theory by Edward Farley*. (n.d.). CrossCurrents magazine: the best thought and writing on religion and the world. <https://www.crosscurrents.org/farley2005.htm>
- [16]. Fuller, G. E. (1991). *Islamic Fundamentalism in Pakistan: Its Character and Prospects* (R-3964 USDP). The RAND Publication Series.
- [17]. Friedman, M. & Rholes, W.S. (2008). *Religious Fundamentalism and Terror Management*. *International Journal for the Psychology of Religion*, 18(1), 36-52. <https://doi.org/10.1080/10508610701719322>
- [18]. Ghosh, A. (1996). Fundamentalism, its roots, rationale, and remedy. *Economic and political weekly*, 31(19), 1115-1116. Retrieved from <https://www.jstor.org/stable/4404110>
- [19]. Itakura, G. (2020) Screams and laughter: Transfer of affect in Nadeem Aslam's *The Blind Man's Garden*, *Journal of Postcolonial Writing*, 56:3,356-369, [https://DOI:10.1080/17449855.2020.1739292](https://doi.org/10.1080/17449855.2020.1739292)
- [20]. Heitmeyer, Wilhelm, J. and Helmut, S. (1997). *Verlockender*
- [21]. *Fundamentalismus*. Frankfurt, Suhrkamp.
- [22]. Jackson, A (2012). *Afghan Experiences of Conflict, 1978 – 2009 THE COST OF WAR*. Oxfam International.
- [23]. Javaid, S., Rabbani, M., & Shahbaz, S. (2021). Hybridity and the Politics of Location: A Study of Diaspora Space in Mohsin Hamid's *Exit West*. *Pakistan Social Sciences Review*, 5(1), 1115-1126.
- [24]. Khan, M. T. (2013). *The Social, Political and Economic Effects of the War on Terror: Pakistan 2009 to 2011*. *ISSRA PAPERS*, 65.
- [25]. Khan, M. Y., Noor, F., & Chaudhry, F. (2021). Trauma, Identity, and Narrative in fiction: A Critique of *The Blind Man's Garden* as Trauma Fiction. *Research Journal of Social Sciences & Economics Review*, 2(2), 146-152. [https://doi.org/10.36902/rjsser-vol2-iss2-2021\(146-152\)](https://doi.org/10.36902/rjsser-vol2-iss2-2021(146-152))
- [26]. Kennedy, V. (2018). Changez/Cengiz's Changing Beliefs in *The Reluctant Fundamentalist*.

- CLCWeb: *Comparative Literature and Culture*, 20(6). <https://doi.org/10.7771/1481-4374.3321>
- [27]. Khan, M. T. (2013). *The Social, Political and Economic Effects of the War on Terror: Pakistan 2009 to 2011*. ISSRA PAPERS, 65.
- [28]. Kramer, M. (2003). Coming to Terms: Fundamentalists or Islamists? *Middle East Quarterly* 10(2), 65-77.
- [29]. Loumagne, M. (2017). The rise of fundamentalism and the concept of sin. *Studies: An Irish Quarterly review*, 106(422), 183-192. Retrieved from <http://www.jstor.org/stable/10.2307/90010172>
- [30]. Marsden, George M. (1980). *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism 1870-1925*. New York: Oxford University Press.
- [31]. *Of pomegranates and grenades: Nadeem Aslam's "The blind man's garden"*. (2013, November 16). Los Angeles Review of Books. <https://lareviewofbooks.org/article/of-pomegranates-and-grenades/>
- [32]. Perner, C. (2011). Tracing the Fundamentalist in Mohsin Hamid's *Moth Smoke* and *The Reluctant Fundamentalist*. *ariel: a review of international english literature*, 41(3-4), 23-31.
- [33]. Quinney, R. (1964). Political conservatism, alienation, and fatalism: contingencies of social status and religious fundamentalism. *American sociological association*, 27(3), 372- 381. Retrieved from <https://www.jstor.org/stable/2785625>
- [34]. Randa, A., & Anwar, D. (2020). AT THE CROSSROADS OF IDENTITY IN MOHSIN HAMID'S NOVEL EXIT WEST (2017). *E-Journal of English Language & Literature*, 9(1), 88-97. <http://ejournal.unp.ac.id/index.php/ell/article/view/107587>
- [35]. Sethna, R. (2013, March 17). *Book review: The blind man's garden*. DAWN.COM. <https://www.dawn.com/news/795797/cover-story-the-blind-mans-garden-by-nadeem-aslam>
- [36]. Suri, A. W. (2015). Rise of fundamentalist discourse and the reassertion of modern ethos. *Policy perspectives*, 12(2), 105-130.
- [37]. Schwartz, L. S. (2002). "Near November." *In 110 Stories: New York Writes After September 11*, Ulrich Baer (editor), 260–262. New York: New York University Press
- [38]. The blind man's garden. (n.d.). Google Books. https://books.google.com.pk/books/about/The_Blind_Man_s_Garden.htm?hl=en&id=0c3AAAAAQBAJ&redir_esc=y
- [39]. Tilwani, S. A. (2019). Exclusion in the Reluctant Fundamentalist. *International Journal of Innovation, Creativity and Change*, 9(9), 313-328.
- [40]. *The blind man's garden by Nadeem Aslam*. (2013, April 16). The Asian Writer – Raising the profile of South Asian writers since 2007. <https://theasianwriter.co.uk/2013/04/16/the-blind-mans-garden-by-nadeem-aslam/> <https://theprelude.com.pk/2020/09/13/war-and-human-consciousness-a-trauma-study-of-nadeem-aslams-the-blind-mans-garden-ans-ali/>
- [41]. *War and human Consciousness: A trauma study of Nadeem Aslam's "The blind man's garden"-ans Ali*. (2020, September 13). The Prelude - Let the Subaltern Speak.
- [42]. Woodberry, Robert, D. and Christian, S. S. (1998). Fundamentalism et al: Conservative Protestants in America. *Annual Review of Sociology* 24, 25-56.