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Application of Persona Theory to Unearth Issues of Muslims' Religious Identification in *The Spinner's Tale* and its Future Implications for Sustainable World Peace

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ABSTRACT

The present article is about the ways Practical Muslims are represented in some post-9/11 literature and Media. It is very unfortunate that immediately after 9/11 there was hype created against Muslims across the globe and they were presented to the world as if all or at least majority of the Muslims were terrorists. These misrepresentations mislead the world and the inhabitants of the advanced countries to give way to Islamophobia. This is a very unfortunate phenomenon and Muslims across the globe need to put strong hands together to find a way to counter it.

*For the present research articles, the authors have limited their attention to *The Spinner's Tale*, a novel written by a Pakistani novelist, Shahid Hamid. Being a novel written in English, this book is widely read across the globe. Another important point to keep in mind is that the main character, Sheikh Uzair Ahmad, is depicted as a big Jihadi character who is mostly followed as a role model by the other characters in the novel. This is very unfortunate that through the depiction of the characters Muslims are misrepresented. The details of the discussion will take place in the lines to follow.*

Keywords: *Persona Theory, Pentadic Analysis, Religious Identification, Sustainable World Peace*

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Introduction

9/ 11 proved a nightmare for humanity in general in the recent past and for Muslims across the globe in particular. Right after the attacks on the Twin Towers of the World Trade Centre and the Pentagon, there was a series of abysmal reactions that made humanity suffer in the worst form. Humanity in general and Muslims in particular had to pay a very heavy and unimaginative price for it. Muslims were made to pay for it not only inside the US and Afghanistan but in almost all the countries. They had to face charges of terrorism and based upon these they faced sanctions of different types in different parts of the world. The worst among these suffering was the misrepresentation and mislabelling of Muslims as terrorists. Those who lost their lives in the reactionary attack no doubt suffered but the survivors had to carry the stigma of being treated as terrorists for years and decades to come. It took much energy and effort to lessen the effects. Still, the negative effects can be felt in the shape of Islamophobia.

In the wage of post-9/11 propaganda, news reporting and projection were made that influenced even the literary people and they started producing literature which misrepresented Muslims. The present research article is about a detailed analysis and critical discussion of one such novel produced by a Pakistani writer. This research article provides a dramatic analysis of the personae created by an important subset of these novels to highlight how contemporary fiction depicts specific kinds of images of Muslim identity. It also studies how these novels constitute assumptions about Muslim identity. Mostly, these novels portray violent Muslim identity. After reading these novels one can feel the absence of representations of peaceful, devout, pragmatic Muslims within Pakistan and across the globe for that matter. It showed how, regardless of how the motivations of characters are portrayed, Islam is associated with violence through scenic means, even though the representations of violence portrayed in these religious scenes typically violate Islamic doctrine and the history of the true followers of Islam.

Background to the Present Study

Identity is a crucial aspect of human life. It plays a very important role in determining one's individual as well as collective position and status¹. Without proper identity one loses one's place and meaning in society. ²Therefore, the researcher can say that the assertion of proper and acceptable identity has been among the major aims of human practices across history. Pratt (2005) describes the significance of identity in this way: "Identities—whether based on class, gender, religion, nationality or some other social/cultural marker—play a role in building social movements and 'framing contention' (p.1)³. It is not surprising

that identity and its different forms and aspects are depicted and portrayed in several art forms. Literature is a strong means of identity assertion. Therefore, literary writers like poets and novelists have taken up the issue of identity in detail and at length. A novel is a literary form that provides enough space to construct an identity a literary writer wishes for. Religious literature is not an exception to this as it also deals with the issue of identity in detail⁴. One cannot deny the fact that people have a very strong and unquestionable bond with religion and religious sentiments⁵. As a result, creative writers and literary artists have to acknowledge these sentiments. Tensions have, however, generally existed between religion and portrayals of religious identity. Throughout human history and in the history of literature readers can find that several writers were banned because they wrote what, according to the people in power, was against the norms of religion and the religious identity the ruling wanted these creative writers and literary figures to portray. In some cases when the writer violated these norms and went against these sentiments, they were severely punished. Some cases of the punishments might also be justified but there are many unjustified cases as well. Sadat Hassan Manto is one of the great names in this regard in the literary circles of Pakistan. He was sued in Lahore High Court for writing against religious sentiments and religious identities. He was condemned for writing things that provoked secular and sexual sentiments among readers. In the literary circles of Egypt, people can find the name of Naguib Mahfuz falling in the same category. His wonderful piece of literary artistry was never published in book form in his motherland, Egypt. His work *Awlād ḥāratinā*¹ was labelled as violating socio-religious norms and misrepresenting religious dogmas and beliefs of Muslims⁶. The novel was blamed to have displayed vulgarity while presenting the religious beliefs and religious identities of Muslims. The infamous *Satanic Verses* (1980) by Salman Rushdie is another example of a novel that touches misrepresentation of religious identity. This novel was condemned worldwide by Muslims and the writer is still hated for having written the work. It is useful to distinguish between two things: religion and religious identity. People should not mix up the two things. Religious justifications for social actions are different from having a particular religious identity⁷. If for example, people look at the history of the recent past, they may see that many wars have been fought in the name of religion in different parts of the world. But the real question which needs to be raised and unearthed is whether or not these wars were religious and theological in nature. The deep analysis of the wars will

¹Children of Our Alley

uncover the fact that in many of these, religion was used merely as a cover for political, geographic and economic interests. Researchers may bring the reality to the fore so that people have clearer ideas of what is going on in the name of religion and how religion is being manipulated across the world today. In the current world, people can see that many people use the tag of religion only to fulfil their hidden agendas and desires. Therefore, people can understand the motifs behind every big event taking place in the world. In the present world, the rich reservoir of petroleum has increased the possibility of secular wars being fought in the name of religion. There is a high probability that countries having Muslims in the majority can potentially become a battlefield to gain the maximum petroleum resources in the name of religion.⁸ People furthermore, need to be aware, as Monica Toft has described, that "Religious wars are more common than secular ones, and they are more brutal".⁹ Religion has long been attached to violence by a lot of people. This is a debatable topic which needs serious attention and scholarly discussion so that a fruitful conclusion can be reached. Any religious violence cannot be separated from its historical perspective and background. It distorts the truth to see religious violence in isolation and to do so distorts the identity of religion and religious people.¹⁰ Therefore, it is pertinent to see religious identity in connection with the pentad rather than seeing it in isolation.

Education has been understood by many scholars to play an important role in identity development. It is the key towards making or breaking societies. One can deny the importance of education in the establishment of society or groups within a society (Dean et al.). This is primarily because through the education they are given, and through the educational atmosphere students are kept in, they develop certain types of identities that in turn influence society to a great level and extent. This is also because students spend a lot of time in their respective educational institutes so they develop their particular identities there. The atmosphere of the institute combined with the curriculum taught and the behaviour of teachers play important roles in identity development hence their role should be considered while analysing the identity being developed as a result.

It is therefore not surprising that scholars and political figures have addressed the role of religious education in violence¹¹. Several people blame religious education for promoting violence and terrorism (Ghosh et al.). The focus of attention has included the religious curricula across the world but the main focus is on the curricula of Saudi Arabia and Pakistan. Recently, D. G. ISPR (Inter-Services Public Relations) spoke about bringing religious educational institutes

under the Ministry of Education. The only reason he cited for this was that some of the institutes were involved in the promotion of sectarianism and other types of religious violence. This is not the first time that the religious identity of Muslims has been linked with terrorism. This has been a repetition now, particularly in the late 20th and early 21st century. In Pakistan, people have long been talking about introducing changes in the curricula of religious schools.¹² According to the critics, some books and sections of the curricula taught at these schools were spreading sectarianism and terrorism. Political figures therefore suggest that one way to eliminate or control certain identities and to promote the desired kind of identity is to have an educational system, curricula and other related components in control. Talking exactly about this, America's former Treasury Undersecretary Stuart Levy in 2010 wrote that:

We must focus on educational reform in key locations to ensure that intolerance has no place in curricula and textbooks. ...[U]nless the next generation of children is taught to reject violent extremism; we will forever be faced with the challenge of disrupting the next group of terrorist facilitators and supporters.¹³

The Effects of Religious Identities on Society

Religious identities carry great value in social life. People tend to have very strong expressions of their religious identities. There is no doubt in the fact that people express all kinds of identities very strongly but the strongest expression is given through religious identities. This is because religious identity is not restricted to the expression of the self but it goes beyond its boundaries and overlaps with other forms of identities like political, economic and cultural identities. Individuals as well as religious groups use religious identities to gain and achieve political and other benefits. Over and over again in human history wars and revolutions have taken place because of the efforts to assert religious identities.¹⁴ Strict assertions for religious identities have caused uncountable wars in human history.

There are very different trends in writing about religious identity and the subject matter of religion itself. This is mainly because, during the last few decades, the importance of maintaining a particular religious identity has largely been dismissed or seen and discussed negatively in society and literature. There are many factors behind this situation but the main contributing factor is politics.¹⁵ The political forces have been manipulating the issue of religious identity for its gains and purposes.

It is worth noting that the effects of religious activities and religious identities vary from time to time, place to place and society to society. An activity might be considered as highly religious by some people at a given time but the same

might not be considered as religious by other people at another place during other times. As readers, we need to consider this change in the context while discussing the issue under consideration. This will make things more clear for us while we discuss the effects of religious identities on societies (Philip et al. 2009). There are of course such permanent concepts in religions that never change and they occupy a major place in religious studies. Around such concepts, all the religions of the world build their dogmas. For example, all the religions of the world talk about an invisible and spiritual world apart from this visible and material world. People are given training to not only take care of the material but the invisible and spiritual world as well. To my understanding, this amalgamation of the two-world view is the best view to develop religious identity and this can become a source of peace in this world.

Islamic Perspective on Religious Identity and Violence

Finally, it is important to juxtapose these perspectives to what Islamic doctrine says about violence. In a tradition of the holy prophet PBUH he defines a Muslim as the one from whom other fellows feel safe. It is not a trait of a Muslim to harm others in any form or by any means. This provides a very strong base for Muslim religious Identity. The tradition of the holy prophet PBUH states that

عن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "المسلم من سلم المسلمون من لسانه، ويده، والمهاجر من هجر ما نهى الله عنه" ((متفق عليه))²

In another tradition the holy prophet PBUH said that:

قَالَ رَسُولُ اللَّهِ يَقُولُ فِي خُطْبَتِهِ: أَيُّهَا النَّاسُ، إِنَّ الْعَبْدَ لَا يَكْتَبُ مِنَ الْمُسْلِمِينَ حَتَّى يَسْلَمَ النَّاسُ مِنْ يَدِهِ وَلِسَانِهِ، وَلَا يَنَالُ دَرَجَةَ الْمُؤْمِنِينَ حَتَّى يَأْمَنَ أَخُوهُ بِوَأَثْقِهِ وَجَارُهُ بِوَادَرِهِ، وَلَا يَعِدُ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ... حَذَارًا عَمَّا بِهِ الْبَأْسُ. إِنَّهُ مَنْ خَافَ الْبَيَاتِ ادْلَجَ³

Similarly, the five objectives of Islamic Shari'a are very important instruction to establish Muslim's identity. There are following five objective and goals of Islamic shari'a.

²Hazrat Abdullah bin Amar RA narrates that they holy prophet PBUH said that a Muslim is the one from whose hand and tongue others are saved (he does not harm others) and the migrant is the one who migrates from what Allah ha prohibited.

³The Messenger of Allah (S) said in one of his speeches: "O' People! Surely a servant will not be counted as one of the Muslims until other people are protected from his hand and his tongue; and he will never reach the stage of a true believer until his brother (in faith) is safe from his evil and annoyance, and his neighbour is protected and safe from his harshness and anger; and he will never reach the stage of being one with Taqwa (Allah conscious) until he keeps away from those erroneous actions which cause him to spiritually pollute himself. Surely the person who fears that he will remain asleep, keeps active and moves at night... Bihar al-Anwar, vol. 74, p. 177

مقاصد الشارع أو مقاصد الشريعة والمقاصد الشرعية كلها عبارات تستعمل بمعنى واحد، ويمكن حصر المراد

منها بالآتي

حفظ الدين

حفظ النفس

حفظ العقل

حفظ النسل

وحفظ المال⁴

From the above-quoted lines, it is clear that Islamic Shari'a is peace all in all. Islam promotes a very peaceful identity for its followers. The teachings of Islam are full of peace and it never allows its followers to be destructive in any form. This point will further be elaborated when I will quote Islamic teachings regarding the battlefield. How can a religion promote and permit terrorism while it has peace even in its teaching regarding the battlefield? If Islam does not allow unnecessary damage even during war, how can it allow terrorism?

Statement of Problem

Improper representation of the identity of a social, political or religious set of people can have drastic negative effects. If one desires for mutual and peaceful coexistence one of the most important things one can do is properly assert the identities of people especially that of a social, political or religious group of people. The present study aims at critical analysis of the portrayal of religious identities in *The Spinner's Tale* by Shahid Hamid

Research Methodology

. The researchers have applied Burkean Dramatism and Persona Theory for the study of the novel at hand and based on the theories of Dramatism and Persona Theories have carried out the detailed discussion. The results concluded are systematically derived when these two theories were applied to the text. So, it is very important to understand these two concepts before we move forward. In

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1. ⁴To preserve religion
 2. To preserve self
 3. To preserve mind
 4. To preserve race
 5. To preserve wealth.

the lines to come, we will discuss these concepts briefly for the better understanding of the readers.

Burkean Dramatism

In the 1970s Kenneth Burke offered his famous theory of dramatism for the study of literature in general and the study of novels in particular. He belonged to the field of communication studies and he offered his findings in that field. But by and large, his findings and theories are relevant to the study of literature. According to him literature and novels should be studied and understood on the dramatic pattern of human life. This is because literature and novels have similar fabrication models as that of human life. In human life, an agent performs actions in the scene using different tools having a particular aim in his mind. So, if we have to study the character of a person, we have to study him/ her about all the five elements of the arch of dramatism. If we try to study him/ her alone and not about the other dramatic elements we might fail big time in comprehending him/ her. Similarly, if we try to study any novel or other piece of literature for that matter, we have to study all the characters and actions about the five dramatic elements to have a complete understanding of the novel and to derive real meaning out of it. If we study one or the other element of the dramatic element in isolation, we would not be able to appreciate what is written on the pages. That is, human understandings of the world are structured in this form: 1) agents 2) are doing actions 3) in scenes 4) for purposes 5) using tools (agencies)(Burke). A character or an agent might have a particular purpose in mind in a given scene but the difference in the scene might bring in a different purpose as goal for the same agent. This change in the agent can potentially inspire people to follow a different pathway and they may tread in the opposite direction. This shows that pentadic elements of the dramatic arc are closely knitted and they are inseparable from each other. This is because we have understood that the five elements must be studied together if we want to study the identity of an agent or a character. If miss out even a single element out of the whole it means we are missing big things. It is important to understand that we cannot study the identity or characterization of an agent by stating one simple characteristic and saying that we have put forward the identity of the agent. For example, the mere statement that he is a tall and handsome boy doesn't say things about the identity of the person under discussion. If we want to describe the identity of a particular person, we have to combine all the five elements of the dramatic arc i.e., the agents performing actions in the scene using tools to achieve a purpose. If we are unable to combine all these five elements then it means that we are lacking the true description of an identity of a particular agent or a character.

Persona theories

Kenneth Burke presented his theory of pentadic analysis in the determining identity of an agent or character but later on scholars in the field of communication study especially Darwin Black found a gap in this study. They thought that in the determination of the identity of a character, one must study the agent from the angle of persona theory. Now what exactly is meant by persona theory? The answer to this is given below. Three personae are established by the scholars, i.e., first persona, second persona and third persona.

1st persona

First persona according to this theory refers to the mental and intellectual being rather than the physical being of the writer while producing a text. While producing a text, particularly a literary text, a writer assumes a different mindset which as well be different from his physical being. While in that mode, the author is considered to be the first persona of the text. It has a special implication in the production of the text. Change in the mindset will result in the production of a different text.

2nd persona

Edwin Black introduced the term 2nd persona in 1970. This is a very vital phenomenon which takes place in the mind of the reader or the addressee of the text. This also exhibits tremendous expertise on the part of the writer or orator. In this phenomenon, the writer or the speaker takes the reader or the addressee away from his physical being and makes him imagine himself/ herself as someone above his/ her physical being alone. Through rhetoric one imagines himself beyond his physical limitations. Only very successful writers or orators can create this phenomenon. For example, if a writer says "We as concerned citizens must take care of the environment" he invites the readers to imagine themselves as concerned citizen. In reality, they may not be as concerned about the environment but the writer makes them think so. When the thinking process changes as a result of 2nd persona then the whole scenario changes for the reader and the text is considered to be successful in communicating the desired things hence achieving what is needed by the writer.

3rd persona

Philip Wander took the task forward in the field of persona theory. In 1983 he presented his theory of 3rd persona which is equally important in the study of persona theory. This is the persona or section of a society which is either totally ignored in the discussion or is partially portrayed. Ignoring people means negating their existence or refusing their due rights. Similarly, if we mention some people not completely but partially, we are doing injustice to them. In such a case their representation is misleading and a negative image of the people is conveyed. So, total ignorance or partial portrayal of a section of a society is

always dangerous and it can raise eyebrows. An example of this is the portrayal of Sheikh Uzair Ahmad Sufi in the novel *The Spinner's Tale*. Some people might mistakenly think that all Muslims or the majority of them are hard-core people who can find joy and a taste in violence.

Research Objectives

For the present research paper, the following research objectives have been set:

1. To dig out the salient characteristic of the religious identities of Muslims as has been depicted in the novel *The Spinner's Tale*
2. To find out the second and the third personae in the novel.
3. To bring to the fore the true teachings of Islam regarding the use of force and violence and to distance Islam from any act of terrorism.

Research Questions

1. What the salient traits of the religious identities are as portrayed in the novel?
2. How does dramatic arch determine the third and second personae in the novel?
3. Is there any relevance between the identity created for Muslims and the teachings of Islam regarding actions like the brutal use of force or violence?

Methodological Procedure

For the present research papers, the authors have devised the following methodological procedure to reach a scientific conclusion which is based on logic and proof instead of following personal liking and disliking.

Step 1: To create the Pentadic Structure with a particular focus on religious identities in the novel. While doing so we first of all created a pentadic chart of each character's scenes in which they appear with the focus on determining their purposes actions they did and tools they used to achieve their goals.

Step 2: Having created the dramatic structure through the establishment of the pentadic chart, the researchers focussed their attention on the establishment of the third personae in the novel.

Step 3: After this, the researchers focussed on determining the second personae in the novel so that implied readership may be pointed out.

Step 4: Discussion and conclusion. Based on the above-mentioned steps the writers were in a better position to discuss the novel, the chief character and their religious identities in detail. This discussion led us to draw our conclusion

and to put forward our suggestion for future researchers in the field of religious identities or other related fields.

Pentadic Analysis of the Spinner's Tale

The Spinner's Tale is a novel that revolves around the life story of a young Pakistani character who was admitted to The School at an early age. There at the school, he participated in sports activities and was one of the coolest students at the school. Later on, he missed a chance to study at McGill University and secured admission to a medical college in Karachi. There he got involved in politics and violent activities and slowly and gradually with time he became a big Jihadi leader and a mark of identification for his followers. The problem is that the way he is presented and portrayed in the novel reflects the religious identities of practising Muslims and readers can potentially misunderstand as if all or at least major practising Muslims are hard-core people who believe in the excessive use of force and power. The following analysis establishes the fact that he was not a Jihadi at the first step rather he became a so-called Jihadi only to avoid the void and to fill the big gaps and lacking in his life. Keeping in view the length of the article we have limited our analysis to the protagonist of the novel who offers great insight into the portrayal of Muslims' identity concerning Islamophobia and world peace. At some other place, we may analyze the other characters as well.

Sheikh Uzair Ahmad Sufi: The Protagonist of the novel

Sheikh Uzair Ahmad Sufi is an important figure in the novel that plays a vital role in the development of the plot. He is the leading character in this artistic piece of work because the whole focus of the novelist from the beginning till the end is on Sheikh Uzair. He is considered an enigmatic character because understanding the true intentions of most of his actions is not an easy task. He is a person of multiple identities and his identification undergoes various transformations in the novel. Violence is mostly associated with his personality which drives his aims mostly. Ahmad pursues the way of violence without any set objectives. He seeks violence just for the sake of getting enjoyment. He is a man of devilish nature (p. 135) who is an expert in using language in such a persuasive way that helps him to achieve pleasure as well as make a strong appeal to the world to get his message across.

When the Sheikh was arrested and put in Hyderabad gaol the government decided to hide the news of his arrest. One reason for keeping the news secret is to prevent the occurrence of a terror attack. Second, government officials fear the leak of news, therefore, they abstain from sharing the news among themselves. (pp. 2-6)

The novelist then vividly describes the arrest scene of Sheikh. Those who were arrested with Sheikh could not stand the brutalities of the police. But Sheikh stood firm and was stubborn. His eyes were filled with hatred (p. 11). He emerged a strong man and the police failed to draw any news from him. Further, at the start of the novel, a violent scene occurs near a Madrassa and thus an attempt is made to show that religious madrassas are abode of violence and extremism. Later on in the novel such incidents in the backdrop of madrassas happened repeatedly. Through this description, the readers are prepared to link violence with religion.

In the novel, the character of Sheikh is painted as a terrorist and extremist. Though he studied in a well-reputed school the writer did not mention the name of the school because according to the writer the school education was not responsible for his violent nature. The novelist attributes his violence-mongering and his extremism to a defect in his personality that led him to violent actions. Sheikh narrated a story to his friend Eddy about the merciless killing of an English journalist with utter shamelessness. This further strengthened the view that Sheikh was a radical Islamist who knew nothing except violence. Though his brutal action was denounced by the common public as well as the other Jihadi group unlike them the Sheikh was "Always willing to take one extra step that no one else was willing to take" (p.60).

Now the question arises as to why and how the Sheikh turned into a bloody terrorist. Whether it is his school education, his relation to religious Madrassa or some defect of his personality is the driving force that made him a bloodthirsty being? Connecting his terrorism and his involvement in extremist activities with his school education and upbringing would be wrong because the novelist described the school as an abode of learning where the students acquaint themselves with innovative ideas and personal development. The school also provided high moral education where the students learnt there value of good citizenship to live their lives up to their ideals. Therefore, no one could blame the school education for the terrorist acts of the Sheikh. The writer in different sections of the book tried to connect his terrorism with his attachment to religious madrassa. However, he did not mention clearly that his religious education was solely responsible for his extremism. By focusing on the different actions and purposes of the character, the writer did indeed try to link his terrorism with religion and his involvement in jihad.

However, one can easily reject the idea of the author that Religion is responsible for the cruel acts of Sheikh after analysing the character of the protagonist. Islam and jihad have nothing to do with the terrorism and extremism

of the Sheikh. He was not serving the cause of religion by inflicting pain on innocent beings. He seeks personal pleasures and enjoyment by harming others. Shahab knows his intentions well as he tells Omar, "I don't believe he does whatever he does for religion.... And he does what he does for because he enjoys it" (p. 64). Although the Sheikh is portrayed as a heroic figure in the novel who is actively involved in the holy war against the non-believers in a real sense, he is using religion for his gains. His actions contradict Islamic teachings and the ways of jihad. But the writer mystified his character in such a way that most of the readers failed to know the real identity of the Sheikh.

By analysing some other actions of the protagonist and some scenes in the novels one can conclude that another main cause of his violent nature is his egoistic nature. The financial status of his family was not good. That was why he got admission to school on scholarship as his father could not bear the expenses of his education. He did not pursue his studies in the medical field in a foreign country owing to the same problem. When he got a chance to study at McGill, he did not have money to pay for his airfare. His friends asked him to inform his father so that he could arrange his airfare. However, due to his big ego, he did not even ask his father for financial help. His excessive ego and bigheadedness later on turned into violence and he became a killer.

After getting admission to a medical college in Karachi Sheikh became a good friend of Sohail. Sohail also belonged to a poor family. He encouraged Sheikh to join a political party. He became a part of a political party and thus actively involved in politics. In the dirty game of politics, he came to know about the corruption inside the police department as they filed cases against different political workers who were politically motivated. The police even killed many workers mercilessly in fake encounters. Thus, for the first time, he came to know about the duplicity of police specifically and society in general and what a person should do to protect himself against such injustices.

Later on in the novel we came to know that a close friend of Sheikh was murdered by the police. This incident troubled him so much that in a fit of anger, he asked the principal to close the college so that the students register their protest against the police. He even threatened the principal that if he did not do that, he would shoot him dead. This is the first instance of Sheikh terrifying innocent people in the novel. As a result of this police took action against him and he fled to the valley of Kashmir. Sheikh started raising funds to support the family of Sohail. After spending the duration of six months in Kashmir he returned and came to know that his party leader sexually abused the sister of Sohail. This upset him so much and he decided to quit politics.

After that, he got a chance to go to London on a free ticket to the organization with which he was associated. He went to London and started living there with his maternal uncle. His uncle was a strict disciplinarian because he strictly prohibited Sheikhs from involving themselves in anti-Islam activities such as going to McDonald's and eating its Kafir food etc. These restrictions on the free movement of Sheikhs in London caused greater feelings of dislike in his heart for his uncle. This highlighted the fact that the Sheikh had no spiritual affiliation with his religion. He just wanted reputation and popularity and he achieved that by becoming a leading jihadist.

The identity of the protagonist was stigmatized in Pakistan due to his involvement in politics and he started experiencing an identity crisis. He came to London to get a new self-identity. But here he failed to do so because the domineering attitude of his uncle disappointed him so much as he always forced his nephew to live his life according to the teachings of Islam. After London, his next destination was Kosovo where he decided to go along with some members of the Islamic society. There he joined jihad not as a religious zealot or fanatic but as a man who ran away from his past and was in search of a new identity. Thus, a person who did not practice even the basics of Islam joined jihad not for getting the will of Allah but for his reasons because jihad seemed to him a good way to escape the harsh realities of his previous life (p. 106). Therefore, it is necessary to analyse under what conditions he entered jihad and what were the main purposes behind it.

In Kosovo Sheikh receives the sad news of his mother's death. This news causes him greater depression. His friends and fellows make many efforts to console him but all the efforts do not affect him. He stops eating his meals even. His mother's death affected him so much because he was deeply attached to her. He realizes a sense of guilt because he failed to help her in their time of need. Though he offered her mother a funeral along with his colleagues in her absence this did not console him. His grief increases day by day as time passes. Then he meets Sheikh Saad who infuses new life in him. He encourages him and motivates him to participate in the holy war against the non-believers who occupied the lands of Muslims. He ponders deeply on the experiences and failures of his past life and concludes to accept the offer of Sheikh Saad. Therefore, he becomes a member of the holy war. But the main motivating force behind this decision is not his devotion to Islam but to cover the previous failures of his life.

The novelist in chapter 14 of the book describes in detail the active involvement of Sheikh in different activities of violence and extremism. To get training for fighting the holy war he goes to Afghanistan where he faces a tough time because

he undergoes very hard training. In the training camp, he realizes that it is just the religion which unites all the trainees. Although he abhors spending time in the camp as well as the ways of life there. In the camp, he meets another trainee whose name is Muawiya who is a Sunni. He is involved in organizing terrorist attacks against the Shias. During a conversation with Muawiya, he offers to fight against the non-believers in Kashmir. Their conversation turns into a discussion and both of them argue on different matters. Sheikh argues well and Muawiya fails to counter his arguments. Sheikh makes some sarcastic remarks during the discussion and Muawiya points them out. He tells Sheikh that his fellow members of the organization would not appreciate his sarcasm and full of humour comments because they are trained so. In response to this, he made a very horrible statement, "If you can not find humour in the business of killing, then what you can find it in?" (p. 174). It shows that killing others is a fun game for him and he enjoys it so much. Thus during his training in the camp, we came to know what motivated the Sheikh to join jihad. He is not serving the cause of religion in this holy war but just wants to achieve pleasure.

On the day of graduation, they were expecting a guest by the name of Osama to examine the passing out parade. Being the best trainee, he was allowed to lead the parade meanwhile he gave a cold response to Osama. But Osama acted maturely and masked the situation behind his smile. The cold response showed his egotistical desire to get due attention, though Osama was one of the most admired Jihadis. He explains the whole situation to Muawiya, his friend, that to get people's attention, haphazard violence is the best tactic and people will be jolted to the utmost if they want to bring change into their system and it the way how people revolutionize the world.

The aforementioned discussion depicts that he is not a righteous and sincere Jihadi because he joined Jihad not for the sake of God's will to get reward in the life hereafter but for the sake of escapism from a failed life and loss of identity. Another reason is he loved violence and used it as a weapon to grab people's attention. in a nutshell, whatever he did, was only to get personal gains and pacify his desires to be accepted, applauded and admired.

Chapter 18 further strengthens the division in religion and coming towards violent actions which symbolizes the power that draws people's attention without any hindrance. In this chapter, the story of the arrest of the sheikh by the Indian army and his severe torture has been depicted. When Pakistan wins a cricket match against India, the sheikh is tortured physically and mentally, so much so that he is even sodomized in prison brutally. But at last, he is released from prison as a bargain for the hijacked Indian passenger aeroplane by the

Taliban. Through these living examples, the writer has tried to inculcate in our minds that whatever he has done, isn't the call of God but he enjoyed doing such things to pacify his desires.

In this chapter, a complete dramatic picture of his activities has been given after his release from a prison in India. Now he is a hero and tries to maintain his heroic status via violent action and crafty use of language. Now he is in Pakistan, this strong and resilient hero has kept the people under the spell of his speeches and emotionally blackmails the people, especially via his complex and superior English to show them that he has endured hardship and has offered a big sacrifice in the way of God. Now he starts encouraging people to join a freedom movement and raises funds for the same cause. People are ready to give anything because his name has become a brand and trustworthy icon.

now sheikh has become accustomed to the dreadful and shocking actions and pacifies his animalistic desires by recollecting the beheading of a pregnant English journalist. the sheikh himself narrates the story and emphasizes the use of the English language as a medium for his wicked plans. He talks about how he deceives a lady through his refined English language makes the lady believe him a moderate and humane person and she thinks that she will be released soon from prison. But the lady doesn't know that the man exercising the tool of language. She even asks the sheikh "Where in the Qur'an does it say that it is acceptable to kidnap and threaten a pregnant woman? But he replies "No religious text does. But what can I Do? These days, we Jihadis, like you media types, are constantly pressured by the demand to do something more spectacular than our colleagues. His reply depicts his actual bloodthirsty, savage and notorious picture who kills his fellow human beings to quench the thirst of bloodshed and massacre.

3rd persona in the novel

The characters who are not part of the discussion are called the third persona. The characters who are absent from the discussion, if are included in the discussion, can make the discussion different from what is without their presence. They can enhance the depth of writing powerfully and can beautify the writing positively because they would bring diversity to the discussion. The more we diversify a discussion the more we come up with unique ideas and That's why it is said that variety is the spice of life.

In this novel, the 3rd persona is mainly depicted through successful characters. But we analyse almost all the characters of the novel, whether they are religious, secular, professional, etc. meet failure in their objective and goal. If we observe all the characters, we conclude that failure is the shared common point among all of them, i.e. all characters of the novel one way or another portray failure.

Similarly, if we take the character of the sheikh, he is one of the prominent characters of the novel who represents strength, power and violence fails in his jihadi career and personal life and utterly fails to set a streamline for his followers and disciples. His only success is to come out of jail twice, though he tries his level best to make himself alive in the memory of people. Going through his character thoroughly, one can consider him a successful personality, but diving into the depth of the character it is easily concluded that his career was not a success but a failure because he in fight with his opponents for the sake of fight and not for the sake of God. The term jihad was a tool to pursue his aim and pacify his egotistical desire. It is the decisive instruction of Islam that no one is allowed to kill women, and kids, to destroy fields and even to kill hostages.

Now coming towards the character of Omer, ASP and then SP, he also meets failure at many points though he has passed the CSS exam, but is not appointed to a place which he has targeted to become, though his socio-economic condition doesn't let him to pursue his dreams.

One of the dramas, *The Spinner's Tale*, is which evil character who uses religion and violence to feed his egoism and negative agenda. In this drama, Islam has been represented negatively and it is the symbol of no hope for humanity. Though this drama has multi-layered meaning and connotations the author encourages different readers to take the drama's thematic perspective differently, which suits them best according to their context.

The second persona in the novel

The notion of a second persona emphasises on validity of the text's implicit readership. Developing the second persona of a written piece requires the writer's imagination. Anyone can read out loud a piece of writing, such as a narrative, novel, poetry or public speech, and for a public speaker as well as an author, the most essential thing is "readership" which cannot be the particular reader, but still, the reader the writer wishes the real reader to become. Through all the construction of inferred readership, the author hopes to modify the reader's identification or connection to various kinds of individuals to more efficiently propagate their messages.

A significant second persona inside this story tackles the juvenile and naive jihadi figure for whom the sheikh serves as a mentor. The author appears to have manufactured a protagonist for such an uneducated and ignorant Jihadist in the role of the sheikh. Many ignorant and inexperienced youngsters embrace religion and religious individuals, especially religious figures (even if they are fictitious), without questioning or comprehension. Such youngsters are extremely devoted to the religious cause, yet they lack an understanding of the actual situation.

Therefore, they remain inclined to follow the much more obvious authorities. Whenever theology seems to be in danger, aggression may also be deemed permissible if it has been deemed essential. The author is aware of this propensity and develops sequences in the story where a wicked mastermind abuses everyone with an infantile mental state and portrays themselves with fictitious magnificent traits. The narrative framework of the story presents not just the sheikh as a protagonist, but also other ardent religious youth as explicit examples, such as the description of an abandoned child who is still persuaded by the sheikh to blast himself and many others to pieces. The sheikh's value as a commander is bolstered by that of the unavailability of any admirable religious or jihadi traits. Whenever an adolescent examines this work in search of a religious figure that associates with, he or she will not find any religious leaders who display a real commitment to Muslims. Their primary idea of affiliation seems to be with the sheikh, even though he may have flaws which might misidentify ordinary readers. Thus, such youths are susceptible to manipulation via the use of rhetoric and oratorical skills. The theatrical aspects; setting, aim, and action work together to create a secondary identity that could influence those highly impressionable individuals to follow even for the most violent leadership, so provided as they pretend to be pursuing religious reasons...

At the same time, nevertheless, this depiction of the triumph of such an uncompromising religious figure gives rise to a 2nd persona for anti-jihad individuals who can use sheikh as more than just a prototype and therefore proclaim to the entire globe that "jihadi" is synonymous with nasty people those who are not genuine to their causative agent and who hold nefarious intentions. All through the story, the sheikh is portrayed in a dramatic fashion, which only serves to bolster this argument. The author paints a complex picture of the sheikh's motivations through some kind of variety of settings and actions, the sheikh's remarks regarding personal intentions, as well as the views of everyone else. The novel's repeated retellings of the moment where he beheads the English reporter from the points of view of various characters show how his actions are contrary to the ideology of fighting within in the spirit of jihad. Irrespective of who has been telling the narrative, everyone agrees that the sheikh's true motivations were self-promotion, dominance, as well as an absolute adoration of bloodshed, although the public portrayed his actions as supporting warfare. This figure gives those who identify as liberals or anti-jihadists another lens through which to see the "jihadi" and reinforce their unfavourable stereotypes. These kinds of moments with a second protagonist sell like hotcakes. Always looking

for an opportunity to point out the wrongdoings of Muslims, liberals never overlook a chance to attack Islam.

By depicting various Islamic figures as disgusting, the text supports the supposed spectator as being unfavourable of Islam. The sheikh's wife provides a helpful illustration of the sort of main characters that can result in a secondary persona. She's inexperienced, ignorant, and devoted to her faith to an extreme. She insults Omar by labelling him a Kafir (disbeliever) and rejecting him outright. Why does someone donning a police uniform automatically just become a disbeliever? This secondary character is formed because the scene as well as the agency employed in it serve the dramatic purpose the author set out to achieve. The author portrays faithful Muslims in another manner that is deserving of the ridicule of something like a liberal audience through the dramatization of such a weak figure. The author has created a plausible alternative identity for individuals who are keen to speak out against Islam and Muslims.

The third character that of the moral, peaceful, and good Muslim is conspicuously lacking, compounding the difficulties this second persona causes for Pakistani society. This author shares the position of other authors who have declined to create a believable alternative identity for liberal Muslims. Those in search of such an identity run against a wall: they can't fully identify with Islam, and they can't separate themselves from it, either. They don't fit into either category, so they're kind of dangling. They wish to continue their religion's practice, but the other persona they've been thrust into is constantly finding fault with Islam and Muslims. When a Westerner is at fault, they are not urged to examine the possibility of individual or group error in the same way that they do when a Muslim is at fault. Instead, they will relentlessly devote their time and effort to pointing out the flaws of individual Muslims while casting blame on Islam and all Muslims. When angered or hurt, most people lose their composure and behave badly. As a result, public figures in Pakistan have ample opportunity to express views that should not be voiced. This is especially relevant when considering the novel's dramatic design, which includes the development of a third identity through the omission of a nice, moral, peaceful Muslim or Jihadi figure. There is always bloodshed associated with any religious scene, actor, or deed. This narrator creates a dramatic conclusion that portrays God, Islam, and jihad as synonyms for bloodshed.

Assessment

Having analysed the novel in the light of pentadic analysis and persona theory we offer the following assessment. The novel has the following points which need our careful attention.

1. In this novel religion and violence are portrayed together. In the early portrayal of the Sheikh, there is no violence in his personality and he is portrayed as a very cool, charming and attractive character. But the moment he turns to religion to get rid of the hardships of his life, he becomes someone who not disburses violence but he goes one step ahead of it. He does all the violence not to achieve some goal. He rather loves violence for the sake of violence and he finds a taste in it. This is a terrible misrepresentation of Muslims.

2. Related to the above point is that secular or non-practising Muslims are shown to be peaceful and useful members of society. This conveys a message in between the lines and some readers may think that these are the real Muslims and may find a way to associate them with such Muslim characters exclusively.

3. One missing link in the novel is the portrayal and mention of the responsible people who let these violent people prevail in society. Even after the terrorist was arrested there was no proper way to keep him in jail to investigate him further and to curb the network. This weak portrayal of the security agencies is a big concern and readers outside Pakistan may raise questions about our security agencies.

To conclude our discussion we would like to raise an important question. All the so-called Jihadis people have support from one or the other establishment(s). It is no hidden secret now that these people are promoted and nurtured for a specific purpose in time and space. Once the purpose is achieved then these people refuse to surrender and engage themselves in other activities of terrorism. They bring a bad name not only to the country but to Muslims across the globe hence Islamophobia emerges in the minds of Westerners. So, the big question is if these so-called Jihadis (mostly they are not Jihadis) are bad then what about the forces behind them? The forces who nurture them and support them should also be brought into the limelight and they should be asked to stop such things in future.

4. It is understood by the authors, as supported by the analysis, that there are countless practising peaceful Muslims across the globe. We need to give them proper identification and portrayal if we wish for world peace. This is because Muslims comprise a big portion of the world population and if injustice continues to happen then world peace will remain a dream. Instead of portraying practising Muslims as intolerant, barbaric and uncivilized, we need to bring to the fore the pleasant positive image of Muslims which the great majority of Muslims testify to.

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