THE MAKING OF THE FUNDAMENTALIST SELF: AN EXISTENTIAL-POLITICAL READING OF MARGINALIZED MUSLIMS IN *IRANIAN NIGHT* BY TARIQ ALI

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Abstract
Marginalization and barring Muslims from Western countries have been prevalent since 9/11. Muslims are beaten, subjugated, marginalized, and discriminated against due to Islamophobia. In the drama Iranian Night by Tariq Ali, a Son character is beaten and stripped naked in the street by a group of people and is stereotyped with a title such as circumcised pig. He came back to his own native country and became a fundamentalist. He started a revolt against the white class people in general and, in particular, Muslims. He wanted to change the world to Islam. The researcher has to focus on the exploitation and its effect due to the ill-treatment by the West. The researcher uses Sartre's Existentialism is Humanism and Razack's Casting Out: The Eviction of Muslims from Western Law and Politics (2008) as a theoretical framework to analyze such data. This study is qualitative in nature and uses the close reading technique as a method. The main aim of the study is to create awareness about the exploitation of Muslims in Western society and their response to it.
Keywords*: Marginalization, exploitation, discrimination, Islamophobia, neo-orientalism*

Introduction

1.1. Background to the Study

The post-9/11 era proved to be the turning point in the Western disposition regarding the Islamic World and the Muslims. The succeeding period is classified by the Muslims being the target of censure and persecution throughout the Western world. Terms such as fundamentalist and religious extremists became predominant in the rhetoric concerning Muslims throughout the world. The result was the marginalization of Muslims, characterized by political and economic sanctions and social degradation. Terminologies referring to the phenomenon have been termed Islamophobia. This article takes note of such occurrences in Western society to curb them.

Marginalization carries significant psychological and sociological devastations as investigated by Kagan & Burton (2005); accordingly, marginalization is responsible for barring individuals from leading fulfilling lives at the inter-personal and mass level. Marginalized people have little

influence over their lives and the resources available to them; they may be stigmatized and frequently face negative public attitudes. Their opportunities to contribute to society may be limited, and they may acquire low self-esteem and confidence. If they do not have a job and live with service support, they may have little opportunity to socialize and may grow isolated. They are unable to engage in local life because they lack supportive and positive interactions, which creates a vicious cycle that further isolates them. They may have comparatively limited access to important social resources like employment, housing, income, leisure activities, and health and education services due to societal laws and practices.

Ahmed, N., Quinn, S. C., Limaye, R. J., & Khan, S. (2021) define Islamophobia as an "irrational fear of, aversion to, or discrimination against Islam or people who practice Islam." Muslims of various colors and races encounter anti-Islamic behavior and remarks throughout the social spectrum, ranging from streets to workplaces and even schools. The study claims that the prejudiced media and news are propagators of such ideologies among the masses. Islamophobia in the United States appears in a variety of ways, ranging from interpersonal encounters to Islamophobic government policies, similar to how racial prejudice has been implemented and experienced by marginalized communities. According to the study participants and researchers of Islamophobia, Muslims have been "racialized," which means that preconceptions and qualities have been given to Muslims, resulting in Muslims being "otherized" and treated discriminatorily. Every human being is born into a culture, wherein they unconsciously adopt an identity, but for the Muslim folk, their identity is quickly put to the test from a young age. As an already marginalized and discriminated minority of the West this affects into a crisis of cause of existence of existential crisis. Operating as a defense mechanism, the search for a new identity or safety of the already existing identity of the Muslim is contested in extreme sensitivity towards one's own culture and faith.

Paul, J.S. (2007) argued that "This is what 'abandonment' implies: it is we, ourselves, who decide who we are to be." Sartre has argued that when faced with the question and purpose of identity accompanied by oppression, one is compelled to construct one's identity from scratch. But unfortunately, the raw material provided by the media and the West for this reconstruction of the identity is hatred and violence. The result of such an atrocity is the creation of a much wider chasm between the peace and terror that the West is so eager to bridge.

1.2. Summary of the *Iranian Night*

A Drama *Iranian Night* by Tariq Ali is about the marginalization of Muslims in Western countries. A character, Son, was studying at Cambridge University in England. One night, he was beaten by a group of white classmates and stripped naked. He returned to his native country after burning his books, left Cambridge University, and started arguing with his father about religion. Son became a religious fundamentalist and wanted to change the whole world to Islam. He became a religious fundamentalist and tried to impose his fundamentalist views in his native town. This fundamentalism was due to the inhumane treatment of the West.

1.3. Statement of the Problem

Muslims are isolated and pushed to the margins of the new world, where they have to strive for their existence. Once a symbol of peace and harmony, it has now been made into a terror by the West itself. The Western course to bend the Muslim identity and tradition to its will results in only more resistance. The Muslims of the East, pushed by the West to the extreme, are termed extremists when manifested in the world. The study showcases the flawed approach of the West

in dealing with this issue. The *Iranian Night* (1989) presents an account of such occurrences. The researcher has highlighted these issues from the text and used *Existentialism is Humanism* by Jean Paul Sartre and Razack's *Casting Out: The Eviction of Muslims from Western Law and Politics* (2008) as the theoretical framework for the study.

1.4. Research Questions

- How does the Son face violence and exclusion in the Western country in the drama *Iranian Night* by Tariq Ali?
- What is the Son's response to his marginalization in the Western society in the drama *Iranian Night* by Tariq Ali?

1.5. Research Objectives

- To analyze the Son's face violence and exclusion in the Western country in the drama *Iranian Night* by Tariq Ali.
- To discuss the Son's response to his marginalization in the Western society in the drama *Iranian Night* by Tariq Ali.

1.6. Significance of the Study

The study is important for the explanation of the longstanding stereotypes against Muslims of the world as fundamentalists and extremists. The research highlights the underlying causative elements of such stereotypes as a product of the West's biased subjectivity. The researcher has outlined the reasons why a minute fraction of Muslims adopts or are made to adopt extremist views and gain support in the Muslim masses as well. Shedding light on this burning issue helps understand and curb it, and can serve as a wake-up call for the oblivious West. As the world's largest population by religion, the exploitation and marginalization of the Muslim masses from the modern world can bring about consequences that none can afford. Similar explorations can aid in the culmination of strife and establish a more peaceful world.

Literature Review

Nathan C. Funk and Abdul Aziz Said (2004) argued that images have a mediating role in English ties with the Muslim Middle East, both the English perception of Muslims and the Middle Eastern Muslims' perception of English. These images are then incorporated into narratives, and a recurring motif in both English and Muslim narratives represents the cultural clash between "Islam" and "the West." Therefore, interactions between the Muslim Middle East and English are more significant than just political discussions or financial transactions. Both Middle Eastern and English accounts of the relationship between Islam and the West emphasize how each civilization has positioned itself against the other. The narratives' main themes are so similar that we may refer to them as a single "story" of intercultural clash, despite the fact that they differ in how they invoke historical facts. The historical recollections and imaginations of Islamic and Western civilizations tend to portray one another in oppositional roles, despite centuries of relations characterized as much by trade in goods and ideas as by sporadic conflict and violence. The "other" has frequently been seen by Muslims and Westerners as unassimilable, a "mirror on the wall" figure who speaks solely to affirm their superiority, morality, and individuality. This notion of the "other" as a lesser competitor or shadow of the "self" has resulted in dehumanizing stereotypes and selective thought habits where positive interactions are forgotten and negative ones are recalled.

Razack, H. S. (2008) stated that the 'dangerous' Muslim man, the 'imperiled' Muslim woman, and the 'civilized' European are the three archetypal characters that have come to represent the 'war on

terror'. Casting Out examines how these characterizations are used to create the idea of the family of democratic Western countries that must defend itself from a dangerous third-world population by using political, military, and judicial force. It argues that the expulsion of Muslims from the political community a process that involves bombing, torture, incarceration, surveillance, and stigmatization is justified by this myth. She describes how we become accustomed to the notion that the suspension of rights for racialized groups is justified in the interest of national security owing to 'race thinking,' a way of thinking that separates the world into those who deserve it and those who don't. She examines how the growth of both real and symbolic "camps," or locations or entities where freedoms are suspended and the rule of law does not apply, is a result of the denial of a shared relationship between Europeans and people of diverse backgrounds. Casting Out significantly contributes to contemporary debates on race and the "war on terror" and their ramifications in fields including law, politics, cultural studies, feminist and gender studies, and racial relations by fusing rigorous research with complex theoretical viewpoints.

The Runnymede Report (1997) defined Islamophobia as "unfounded hostility towards Islam" with symptoms ranging from "discrimination" to "exclusion" of Muslims. Today, the term is commonly used to describe "fear" and "hate" against Islam and Muslims.

Ali, H. (2010) highlighted the view of Muhammad Iqbal about the collection of three phobias: "racism," "prejudice," and "threat perceptions." These phobias seem to be the product of three processes: "problematization," "otherization," and "racialization." In reality, these processes make up three levels of Islamophobia, the first of which is the fundamental process of creating negative thoughts about Islam that justify the functions and symptoms of the second and third levels.

Tariq &Iqbal (2023) further suggested that Islam is seen as an existential threat triggered by Western discourses that have fostered fears of a clash of civilizations. This "fear" reaction is triggered by a "perceived threat" and is the root cause of all "phobias." According to Iqbal, fear breeds "hate" sentiments, which form the foundation of "a negative posturing toward Islam and Muslims." The most notable social expressions of Islamophobia in the US and Europe since 9/11 have been physical and verbal attacks on Muslims and Islamic artefacts. This animosity represents the individual-centred aspect of Islamophobia, which takes many forms at many societal levels and starts as "attitudinal bias" (prejudice) before evolving into "behavioural bias" (discrimination). Steuter & Wills (2010) highlighted the Western media's dehumanization of Arabs and Muslims in the post-9/11 world. The enemy, or Arabs and Muslims, were referred to by metaphors like animal, vermin, or metastatic disease.

Islamophobia, according to Kaya (2018), is an ideological construction based on social control, in which the conservative political elite uses fear as a means of enforcing compliance and submission. Dominance in power relations is linked to any uneven connection with the political elite.

Bayraklı & Hafez (2016) argued that in this web of power dynamics, Muslims are rendered submissive within an "Us versus Them" framework, barring them access to the privileged resources and rights that define and benefit the dominant ingroup of political elites.

Said, E. (1978) rendered that Orientalism is an ideology that espouses the "West-and-Islam" duality and the notion that "Others are less human." However, the globe appears to have become

much more intertwined, and the political relationship between Islam and the West has evolved significantly. This duality, while still largely present, has been moulded and redistributed differently due to the increasing waves of globalization. This new era contains certain potential shifts and some dualistic tendencies that might be used to characterize neo-Orientalism. Some new perspectives on identity, global ethics, and global civil society are proposed in order to depict a better future for our interconnected globe. To combat the terrible dangers that threaten humanity as a whole, the first measures must be to eradicate the foundations of both Orientalism and Occidentalism, as well as to accept, protect, and even promote diversity.

Kerboua (2016) asserted that scholars who are interested in highlighting the characteristics of neo-Orientalism have cited their postcolonial predecessors by asserting that neo-Orientalism, like Orientalism, functions as "a system of knowledge which creates and propagates subjective representations of the Other from the Orient. The way the West perceives and conceives non-European space is known as orientalism, and it is this lens that warps the reality of those who live in Arabian settings.

Said. E (1997) highlighted the genealogical continuity in the relationship between many textual productions and their relation to a particular reality by applying Foucault's theory of discourse analysis, which aims to "grasp other forms of regularity, other types of relations "by exposing how Orientalism become a means of representation that constructs, produces, and spreads ideas of the Arab-Orient that serve in "making statements about it, authorizing views about it, teaching it, settling it, ruling over it," (Kerboua 2016)

Sartre, J P. (1946) discussed that everyone is bestowed with unlimited freedom of power. This claim may seem contradictory in light of the clear restrictions on each person's right to free will. Our decision-making process cannot ignore social and physical limitations. This is, however, a fact which Sartre admits insofar as the for-itself is facticity. Furthermore, since freedom is not determined by one's capacity for action, this does not result in any contradiction. Freedom is rather to be viewed as characteristic of the nature of awareness, i.e., as spontaneity. However, freedom is more than that. Even though Pierre's freedom is demonstrated by his choice to either care for his sick grandmother or enlist in the French Resistance—choices for which there are no valid reasons—the choice to pursue either of these options is a significant one. In other words, choosing one over the other is not merely an impulsive choice; it has repercussions for the individual. In order to convey this, Sartre offers his idea of freedom as comparable to the ability to make decisions, whereby people are free to define themselves in repressive circumstances.

Research Methodology

3.1. Overview

This chapter deals with the research paradigm, research design, data collection, and data analysis. It also deals with the theoretical framework, such as Jean Paul Sartre's Existential is Humanism (1946) and Sherene H. Razack's work *Casting Out: The Eviction of Muslims from Western Law and Politics*.

3.2. Research Paradigm

Iranian Night by Tariq Ali is about the marginalization of Easterners in the West. A researcher has to study the discrimination, exploitation, marginalization, and subjugation of Easterners in the West. The researcher uses Jean Paul Sartre's Existential

is Humanism (1946) and Sherene H. Razack's work *Casting Out: The Eviction of Muslims from Western Law and Politics* as a theoretical framework to analyze the discriminated status and Eastern response to it.

3.3. Research Design

The current study is qualitative in approach, so there is no need for statistical data. A researcher uses the close reading technique and thematic analysis as tools to analyze the data. Researcher also uses logic and reason as tools to analyze the data.

3.4 Data Collection

Researcher uses two types of data, such as primary and secondary. The original texts, such as *Iranian Night* and Jean Paul Sartre's *Existentialism is Humanism* (1946) and Sherene H. Razack's work *Casting Out: The Eviction of Muslims from Western Law and Politics*, are primary data. While the critic views articles, journals, and other sources as secondary data.

3.5. Data Analysis

Researcher does not analyze the whole drama but selects and analyzes few passages having idea regarding marginalization, suppression, oppression and discrimination of the eastern and their response by applying theoretical frameworks such as Jean Paul Sartre's Existential is Humanism (1946) to study the response of eastern due to their ill treatment in the west, and Sherene H. Razack's work *Casting Out: The Eviction of Muslims from Western Law and Politics* to analyze down casted status of eastern in the west.

3.6 Theoretical Framework

In *Existentialism is Humanism* (1946), Jean-Paul Sartre describes his existentialist philosophy, which emphasizes personal freedom, responsibility, and the construction of meaning in a universe devoid of inherent essence or ideals. According to Sartre, people are "condemned to be free," which means that since there is no divine blueprint to direct them, it is up to them to define their essence and purpose via their acts. He criticizes both escapism and determinism, emphasizing the idea of "bad faith". According to Sartre, this freedom entails the moral duty to respect the freedom of others, which promotes a genuine interaction with the outside world. In the end, his writings establish existentialism as a humanistic theory that supports personal responsibility while acknowledging the difficult moral problems of finding purpose in an uncaring cosmos.

In *Casting Out: The Eviction of Muslims from Western Law and Politics* (2008), Sherene, H Razack critically analyzes how Muslims are treated badly in Western cultures, emphasizing how political and legal structures support their exclusion. According to Razack, Muslims are often "cast out" by discourses and policies that depict them as dangers to Western culture. In addition to symbolic exclusion through Islamophobic discourses that dehumanize and demonize Muslims, this process entails physical displacement (such as incarceration or deportation). Razack demonstrates how racial hierarchies still influence Western politics and law by relating these practices to larger white supremacist systems and colonial legacies. Her writings urge the destruction of these discriminatory structures, stressing the need to oppose Islamophobia and rethink more inclusive models of citizenship and belonging.

Analysis

4.1. Overview

This chapter deals with the analysis of The *Iranian Night* by Tariq Ali. The researcher selects a few passages with an idea regarding the marginalization of Easterners in the West and the response of Easterners. The researcher uses the theoretical framework of Jean Paul Sartre's *Existentialism*

is Humanism and Sherene H. Razack's work, *Casting Out: The Eviction of Muslims from Western Law and Politics*, for the analysis of such data.

> I am ashamed when I see you on television burning books…"Your boy is brilliant at math", so proud when you got your scholarship to Cambridge. Even when you said, 'Father, … I gave you the key to an enlightened world; you have thrown it away. And now you shout and scream murder and you and death and "Kill the poet' (p.15).

In the above passage, the father, an illiterate from Mirpur, explains to his son that once he visited his school and his teachers told him that his son is brilliant in mathematics. Father wished that his son would achieve what he had not. He sent him to Cambridge, but there his son burned his books and keys of the enlightened world due to the inhuman treatment at the hands of Western people. Here, it shows the freedom and restraint. Father considered the West a free nation where everyone could achieve their dreams, but the son wished to be a fundamentalist and tried to implement his fundamentalist thinking here in the East. Here the existence of son is quite different from his father in such a way that his son is rejecting the freedom of the west and trying to reshape his identity as a true Muslim as said by Jean Paul Sartre in his book *Existentialism is Humanism* (1946) that the casting out of Muslims through oppression and suppression from the western societies. His son's identity is shaped by systematic islamophobia and alienation in England; thus, he adopted the destructive ideologies and became a part of the bad faith as explained by Sherene H. Razack in her work *Casting Out: The Eviction of Muslims from Western Law and Politics* (2008). It is explained how a son became dehumanized because of the oppression he faced in the West. It also distorts the real potential of the son to gain the light in the form of freedom and knowledge.

> I never told you what happened at Cambridge. 1 did not want, and mother was upset, I did not want you to feel it was all in vain. I was out one night with Julia. Walking. …They stripped me naked, they spat, they kicked my balls, and called me a circumcised pig. 'Hey, this wog is a jew someone said, and then one of them... I wept that night, Father, I cried and cried. That night. I swore I never would be humiliated again. I found myself reciting the creed of my faith (p.15).

This passage explains the inhuman treatment of a son, how he was beaten by the group in the Western society and called a circumcised pig just for the sake that he was a Muslim, studied there at Cambridge, and wanted to be free and knowledgeable like the West. It shows the hatred of the Western people due to the 9/11 attacks and Islamophobia. The West never wanted the Muslims to be integrated into their culture and be like them. According to Jean Paul Sartre in his work *Existentialism is Humanism* (1946), individuals are free to define themselves in an oppressive environment. Here, a son is trying to make his own identity by getting an education there at Cambridge, but he was humiliated, dehumanized, and reduced to an object of scorn. A son then decided to build his own identity as a true Muslim and become a fundamentalist. This fundamentalist existence of the East is due to the dehumanized treatment of the West. He was otherized and stopped him to make his supremacy and identity in the West. Sherene H. Razack, in her work *Casting Out: The Eviction of Muslims from Western Law and Politics* (2008), argued that spatial exclusion, such as physical (beating him) and symbolic (calling him a circumcised pig), is evident in the above passage where a group of people beat him and excluded him from his society.

This unworthy treatment is considered worthy and legal in the West. This act of violence is based on religious prejudice, which the West cherished, and this can lead to dehumanization.

> You sent me there, Father. How could I think about Bertrand Russell or Wittgenstein? I had no identity. I was a shivering… We mustn't despair. These islands must convert to Islam. Their religion is dead. Atrophied, Corrupt, only a godless religion could make a woman a priest (P.16).

In the above passage, the son's trauma is explained when he came back from England and tried to recapitulate his own true identity as a Muslim. For this, he studied the life of our Holy Prophet (SAW), became an idealist and fundamentalist, and tried to change the whole world into Islam. *Existentialism is Humanism* (1964) by Jean Paul Sartre explained the existential anguish where an individual feels total alienation as described in the above passage, such as "I was a shriving stranger, beaten and battered". Here, the son feels otherized and in the state of exile, where a person is unable to define his/her true identity; this is also called the absurdity of existence. After such an incident and identity crisis, Son stands for his self-creation that is his identity of Islam as explained in the above passage that "I read the life of the Holy Prophet and read the Holy book" and rejecting the imposed identity of the Western culture. This is also called self-authentication by Sartre. This self-creation and self-authentication is the response to the violence and dehumanization, marginalization, and subjugation. Sherene H. Razack, in her work *Casting Out: The Eviction of Muslims from Western Law and Politics* (2008), argued that the casting out of Muslims through subjugation and exploitation can lead to self-assertion for the sake of resisting such dehumanized treatment.

> **FATHER**
> (Recovering from his shock)
> Do you mean? Will Prince Philip grow a Muslim's beard? That Princess Di and Margaret Thatcher will take the veil? That the Archbishop of Canterbury will climb on top of his Cathedral and call the faithful to prayer? …I don't like the pretense behind your beard. I don't believe you (P.16).

This passage demarcates the counter-narrative of the father, where he is asking rhetorical questions of his son about the conversion of people to Islam. Father acts as a realistic person and tries to protect his son from fundamentalism. Father knows the bad faith and its consequences, that's why he is against the son's fundamentalist and orthodox views. Father, who belongs to the East, can symbolize the Western ideologies of freedom, while the son, who belongs to the West, can symbolize the Eastern ideologies of fundamentalism. This transformation of the son is due to the rejection of the East in Western culture because of the religious prejudice and otherization. *Existentialism is Humanism* (1946) by Jean Paul Sartre believed in the denial of systematic oppression and the possibilities of transformation of identity from one state into another. Son radically changed his identity by trying to reject the oppression of the West and starting to believe in the changing of the world to Islam. Sherene H. Razack, in her work *Casting Out: The Eviction of Muslims from Western Law and Politics* (2008), argued that such change is due to the structural violence in Western societies. This is integrated in the psyche of the West to subjugate the Muslims and make them other. In response to this, Son integrated the idea of changing the Western

perspective into the Islamic perspective. Father believes that such radical change is a pipe dream and destructive by nature. The father's sarcastic questions about Prince Philip, Margaret Thatcher, and the Archbishop of Canterbury reveal his deep discomfort with the symbols of Islam that his son has adopted. Razack's theory of Othering is evident here: the father cannot comprehend a world in which Western elites adopt practices that would challenge their status as the dominant, moral authority. Father knew that such Western figures would never accept such a change, and Muslims would never rule over them. Such fundamentalism is the result of the inhumane treatment of Eastern people at the hands of Westerners.

> **SON**
> Careful, father, you stand on the frontiers of apostasy. ..for Racial Integration. Result: nothing, Friendly drinks at the pub. Result: nothing. Don't think I know where you go on Saturday nights (P.16).

In this passage, Son saw his existence in the fundamentalist views. It is demarcated in his response to his father by telling him that he would stone him if he said something against Islam or in favor of the West. Sartre's *Existentialism is Humanism* (1946) argued that inauthenticity arises when people conform to social norms without critically examining their own decisions and values, as highlighted by the son's rejection of his father's efforts. This rejection of his father's efforts was due to his father's conformity to Western ideologies and seeking freedom, but the son was completely disillusioned with it and showed his fundamentalist aggression. It is an act of deceiving himself for the sake of avoiding the truth, which is because of the existential alienation of the Son of the West. Sherene H. Razack, in her work *Casting Out: The Eviction of Muslims from Western Law and Politics* (2008), discussed that the West excluded Muslims and represented Islam as an Other. Son is showing his resistance to his father to assimilate himself in the Western culture, that's why the son is constantly telling his father that he would kill him if he said something about Islam.

> Father: You don't know who I am. You don't know who I was. It makes me sad to see you drift into unreality. Listen, boy. … a bush. Don't talk to me about them.
> SON; Stop. Stop. The clergy of God are covered in martyrs' blood. God has no clergy. That is what my religion taught me (p.16).

In this passage, the personal history of the father about the corrupt and fundamentalist mullah is portrayed. He was dissatisfied with the religious institution that shaped his early life. This was his emotional response to his son about the Son's radical interpretation of Islam. This passage also demarcates the clash between freedom and conservatism in such a way that the father wanted freedom, while the son is restricted to his radical thinking. Jean Paul Sartre's *Existentialism is Humanism* (1946) argued that individuals are responsible for making or constructing their own identity and meaning in their lives. Father's existence is portrayed differently from the Son's existence. Father stood against religious fundamentalism while the son embraced it. Both of these existences are shaped by their experiences in their lives. Father has the bad experiences of a mullah, while the son has the experiences of Western countries, where he was treated very badly. Sartre's existentialism also emphasizes how critical it is to face one's history and take accountability for one's deeds. The father's attempt to define himself outside of organized religion and his sentimental look back at his past life point to a deeper existential conflict. The parent may be opposing change

or the larger development of religious and political identity by holding onto a previous iteration of himself that was unencumbered by institutional control, but this sentimental perspective can also be interpreted as an act of ill faith.

> SON; A book burns, and the unbelievers run in fear.
> FATHER; A book burns, and we are all shamed…
> Fear is not a weapon of God.
> SON; But it works. A few threats, and the enlightenment is forgotten.
> Their intellectuals flop to the floor in pools of jelly. Sary Mr Black Man, sir, &e didn't mean to offend your religion, sir. Your Book is great, sir, much better than this punk poet…
> Feel free to fly around on your magic carpet. Free speech. They cut their tongues out.
> God is great! God is great! (p.17).

This passage demarcates the contrasting ideologies about the freedom of speech. According to Jean Paul Sartre, *Existentialism is Humanism* (1946), freedom is the result of one's choice and action rather than using fear as a tool. Son uses fear as a tool to suppress others in the name of Islam, which raises questions about the authenticity of the real image of Islam, because Islam has freedom of speech, but Son constantly suppresses others and threatens them for speaking. This fear and threatening of others by the son is demarcated by the fact that the son's responses are due to the West's inhumane treatment of the East. Son is engaging in bad faith, where he can use terror and manipulation for true freedom, but true freedom is needed to act in a way that accepts or acknowledges the freedom of others. Sherene H. Razackin, in her work *Casting Out: The Eviction of Muslims from Western Law and Politics* (2008), said that the West's desires and dreams to preserve its colonial power and show superficial respect to Islam. It is demarcated in the character of Son, where he is molded by Western ideologies to become a fundamentalist. In this way, he came to an eastern country and imposed his rules and regulations as imposed by Western people a century ago. Son treated others like others as he was treated as another in the Western countries.

Conclusion

5.1. Overview

Iranian Night is written by Tariq Ali, who depicts the picture of Islam and the West's approach towards Islam, and also discusses religious orthodoxy. This chapter deals with the conclusion based on the analysis explained in Chapter four. This chapter also explains the implications and recommendations of the research.

The research concluded with the idea that the two approaches, such as Father and Son, are different and conflicting, where the father's approach is based on freedom, enlightenment, and authentic resistance, while the son's approach is instrumental, where fear acts as a tool to suppress and subjugate others and assert power. The researcher uses Sartre's *Existentialism is Humanism* and Razack's *Casting Out: The Eviction of Muslims from Western Law and Politics* (2008) as a theoretical framework to analyze such data. From their perspective, Son uses fear as a tool to exploit others, which can lead to dehumanization and oppression that have been used against marginalized groups historically, which can be termed as bad faith. This approach of the Son is due to the inhuman treatment of the East by the hands of the West. The West is constantly exploiting, oppressing, and subjugating Muslims after 9/11, and never wishes to integrate Muslims

into its societies. The West has a religious prejudice against Muslims, as delineated in the drama, in such a way that a character, Son, was beaten and called a circumcised fig. It was their way of treating the eastern people. In response to such marginalization, Muslims become fundamentalists and wish to convert the world to Islam. Such a change among Muslims is due to the bad treatment of the West. These fundamentalists are indirect in their product, and then they exploit the innocent in the East.

5.2. Implications

This research is important for the understanding of contemporary issues regarding religion, power, and identity in post-colonial states. It creates an awareness that the true resistance must be based on ethical principles, not in the desire for power through violence and fear. It also advocates for social justice and religious identity in Western societies. It advocates the upholding of the dignity and freedom of others, not the exploitation and subjugation of others. Son is exploited and subjugated in the Western society where he did not get the social justice, which became his trauma and led him to become a fundamentalist. This research justifies the freedom of speech in the state of exploitation, as the father was told by his son that if he utters something against Islam, the Son will kill him. Such freedom of expression must be given to people and must not be taken away for their words. Rather than being a fundamentalist, there is a need to understand others' mentality, and then this world would be free from dehumanization.

5.3. Recommendation of the research

The current research is about the marginalization of Easterners in the West, but there are also other research areas in the *Iranian Night* by Tariq Ali, such as Feminism, psychoanalytical, and deconstruction.

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