



## The Impact of 9/11 on Muslim Immigrants to the USA: A Post Traumatic Study of 'Home Boy'

**Muntazar Mehdi**, Assistant Professor English, National University of Modern Languages Islamabad, Pakistan, [mmehdi@numl.edu.pk](mailto:mmehdi@numl.edu.pk)

**Dr. Afia Mehdi**, Lecturer, Islamic Studies, National University of Modern Languages Islamabad, Pakistan

**Ghazanfar Abbas**, Research Scholar, National University of Modern Languages Islamabad, Pakistan

**Abstract-** This study is based on the novel, *Home Boy*, written by H.M Naqvi. It examines the post-traumatic stress of immigrated American Muslims following the terrorist attack of September, 11, 2001. The study follows the guidelines provided by Post Traumatic Stress Injury Model proposed by Charles Carter in 2001, 2007 and the by Carter, Powers and Bradley in 2020. The data for the study is qualitative and design is descriptive. It is based on the analysis of possible aspects of traumatic stress revealed in the whole text of the novel. The content for the analysis on the relevant matter has been chosen carefully. The analysis of the text shows that Muslims scored traumatic stress, phobia and mental torture after 9/11 due to maltreatment. The incident of 9/11 affected Muslims' image very badly at the same time and it posed different challenges to the subsistence and sustenance of the Muslims of America, in particular, and the Muslims of the world in general.

**Key Words:** Muslim immigrants, 9/11, Islamophobia, traumatic stress, terrorism

### I. INTRODUCTION

As a psychological matter, curiosity is one of the traits of human nature (Kidd & Hayden, 2015). Human beings are not satisfied with what they are and what they have rather they always search for new things, situation and state of being. "They are acquisitive, ambitious, competitive and jealous; they soon tired of what they have and pine for what they have not" (Durant, 2006, p. 25). It was the curiosity which stirred Columbus discovering the "New World", America, and again it was curiosity which opened the door for colonization and immigration.

Besides curiosity, immigration takes place when people leave their homelands, native residences and properties for their better future and different other appalling and binding reasons, which are merely based on compulsion, like war, famine, unemployment, health, education and so forth. Same has been the case with the Muslim immigrants to America as they migrated to the United States from different Muslim countries in search for a better and prospective life, peace and education. According to Khan (2019) the earliest Muslims immigrant to America came as slaves from Africa. The first free Muslim immigrants migrated to the United States in the wake of late 16<sup>th</sup> century. The modern trend of Muslim immigration began a decade or two after American Civil War, 1861.

In view of this, the questions arises as to why the Muslims chose America as a better place to migrate and settle down. Similarly, why they would feel that America could meet their needs and help them interpret their dreams despite knowing that America as at least a non-Muslim state. The answers for these questions are quite simple. There are two waves of Muslims immigration to the US, Pre Civil War and Post Civil War. As for as the earliest/pre-civil war immigrants are concerned they were migrated by force, as it has been mentioned above. They were taken as slave from Africa as in South America slaves were direly needed to run the agricultural sphere. As soon as the Civil War was ended America became a place of opportunities. Slavery was abolished and democracy was adopted as a system of government. Therefore, the post-civil war Muslim immigrants chose America when they learned about the refined America and the notion of "American Dream", a notion of better life, justice and equality for all regardless of color, cast, faith, rich, poor, strong, weak and nationality. In order to benefit from this dogma, in different spheres of life, Muslims headed towards the "New World". No doubt Muslims availed this opportunity (McDougall, 2016). They settled down here and lived a full life without any restriction and discrimination. They were given constitutional rights in every sphere of life and on the other hand, they used their abilities to contribute in the progress of the country. Before 11 September, 2001, things were flowing smoothly and gradually but as soon as the dawn of 11 September, 2001 appeared in the horizon of the United State, the concept of "American Dream" was entirely changed for the Muslims (Allen, 2020).

On 11 September, 2001, the World Trade Center was attacked by the terrorists. In this terrible attack almost three thousand people were died. In the world history this incident is known as 9/11. The 9/11 was the worst episode in the world history which had marked a new era in the world politics as well as introduced a new phase in American literature. It institutionalized the official persecution of the followers of Quran and Prophet Muhammad (P.B.U.H) throughout the USA in particular and the world in general. The incident of 9/11 was as adverse for the Muslims as Holocaust for the Jews. The blasts occurred in New York City but their horrible sound shook the whole Muslim world like the burst of a volcano. This was the incident which had granted the title of “terrorist” to all the adherents of Islam, the religion of peace. The American Muslims suffered very badly. They were treated with disdain and were marginalized in different domains of life. In media Muslims were portrayed stereotypically. Hate crimes were committed against Muslims and Muslim women were harassed .Due to these inhuman treatments many Muslims suffered with post traumatic injuries and scored stress disorder for the rest of their lives.

Post war trauma or post traumatic injury is an “emotional or psychological pain” (Carter, 2007) which happens when somebody is confronted with some untoward situation like war, physical or sexual assaults, natural calamities, etc. individuals suffering with post trauma are at the brim of anxiety and stress disorder. Many prominent literary figures, including H.M.Naqvi, have depicted this psychological sate of Muslim faction of America in their works.

H.M. Naqvi sketches the traumatic situation of Muslims immigrants to the United States after 9/11 in his master piece, Home Boy, a novel. He describes both pre 9/11 and post 9/11 conditions of Muslims in America that how much prosperous Muslims were before the incident of 9/11 and how much they became deplorable after the same incident.

Hussain Muhammad Naqvi was born in 1974. He is a Pakistani writer and he lives in Karachi. He has graduated from the University of Georgetown and has done the creative wring program at Boston University, USA. He has worked at finance and taught creative writing at Boston University. He has received a Lannan fellowship prize. His most prominent works are “Reluctant Fundamentalist” and “Home Boy”.

The novel, Home Boy, is about three young Pakistani men at New York city whose names are Ali Chaudhry, for short AC, “a gangsta rap-spouting academic”; Jamshed Khan, for short Jimbo, a Pushtun deejay ; and Shahzad, known as Chuck. “In the city where origins matter less than the talent for self-invention, the three Metrostanis have the guts to claim the place as their own” (Naqvi, 2010). Before the terrorist attack of 9/11 they are leaving in peace and joy but with the occurrence of this incident they find themselves in an entirely different America: the air of America gets unpleasant for them. They are treated as suspects of the attack and are placed behind the bars for some days. One of the young men, Chuck, is forced to leave America and he is denied job to meet his end needs.

“Rollicking, bittersweet and sharply observed, Home Boy is at once an immigrant’s tale, a mystery, a story of love and loss as well as unique meditation on Americana and notions of collective identity” (Naqvi, 2010).

## **1.1 : Problem Statement**

The shocking incident of 9/11 had not only claimed the lives of thousands but it also demolished the notion of “American Dream”. Before 9/11 it was believed that America was a place where people were treated equally. All people, regardless of geography, religion, cast, color, etc. were given equal opportunity to build their careers as much as they could and to live a full life. As soon as this historical terrorist attack marked its stigma in the fabric of America, things changed dramatically. The Muslim faction of American nation was held responsible for the attack and a kind of Muslim-phobia/ Islamophobia narrative was built which led the Muslims towards post war traumatic stress. The novel, Home Boy, is the mouthpiece of the outcomes of 9/11 for the Muslims. In order to disclose the horrifying events posed for the Muslims, this study seeks the analysis of this novel.

## **1.2 Significance of the Study**

This study will be helpful for the researchers who want to research on post war trauma or relative ones in the domain of literature, especially English. This study will not only fulfill the degree requirement, but it will be considered a sort of contribution in the movement of human rights.

## **1.3 Research Objectives**

The aim of this research study is:

- To find out the effects of 9/11 on Muslims image.

#### 1.4 Research Questions

This study will seek the answer of the following question:

- What effects does 9/11 impart upon Muslims immigrant to America?

#### 1.5 Delimitation

This study is based upon the whole text of the novel, Home Boy.

## II. LITERATURE REVIEW

The incident of 9/11 stirred the Muslim immigrants towards sufferings, persecutions and marginality. These terrorist attacks increased the negative feelings in the west for Muslims (Barkdull et al. 2011). After these terrorist events Muslims throughout the world were officially blamed for spreading terror and turbulence in the west. They were blamed to be a living threat and challenge to the world peace and therefore they were excluded from public grieving process in many western countries. In addition to being held responsible for the attacks many Muslims experienced racial and religious discriminations in different spheres of life. Hate crimes were also committed against Muslims which were very severe in nature. According to Singh (202, 2003) the number of hate crimes increased against Muslims by the factor of seventeen after 9/11.

“Since 9/11, there have been numerous reported incidents of negative stereotyping, hate crimes and racial discrimination against Muslims” (Singh, 2002, 2003). The incident of September 11<sup>th</sup> marked very challenging experiences, like harassment, job discrimination, defacement of mosques, security check post at airport, etc., to the Muslims of United State (Raiya, et al. 2011). According to Shradian (2006), at the wake of 9/11 many incidents were reported by Muslims of being stared at, hearing offensive and abusive remarks at public places and negative portrayal on media.

The Twin Tower attacks fueled up the fire of preexisting Islamophobia in the west. According to Jacoby (1986) and Kostick (2013) since the Muslims conquered the Crusades and annexed the Middle East, “Islam had been seen as a religious and military enemy in the West” (p. 37). Many critiques who analysis the relationship between Islam and the West believe that the incident of 9/11 is not the founding father of Islamophobia in the west. Sharidan (2006) asserts that in the decades of 1970 and 1990 (the episodes of “The Six-Day War” and the first Gulf War) the term Islamophobia first emerged in the United State and the Great Britain. This incident, 9/11, only helped Westerns disclosing their centuries old disdain for the follower of Quran and Sunnah and they availed this golden opportunity to undermine the image of Islam and its followers. They spread schism for Muslims among different communities throughout the world and entitled them of terrorist and enemy of peace.

The purpose behind the negative portrayal of Islam is the fear of its climbing to the horizon of the West. According to US-based Pew Research Center (1997), Islam is the only religion in the world which is compelling more (and more) people to quit their faiths due to its great ethics, teachings and its simple approach to life. It is spreading faster than any other religion does and it will take over Christianity in 2050 according to one projection by Skirbekk, Connor, Stonawski and Hackett (2015). This faster spreading nature of Islam has posed tough challenges to major religions, Christianity, Judaism, etc. practiced in the West. Therefore due to this threat they have been trying to stigmatize Islam.

Cultural discriminations were also raised in the western society at the eve of 9/11. Those who had been found in Arab apparel were treated as terrorist. Having Arab appearance or wearing some special garment such as headscarf were supposed to be most closely associated with the New York attackers and they were victimized of harassment by civil and official people. Muslim women were in great trouble in terms of veil (Hijab). Wearing Hijab was considered crime. Women wearing hijab were harassed everywhere either in work place or public place (ACLU, 2008).

The stereotyping portrayal of Muslims in the media was also worth mentioning. In the aftermath of 9/11 a new trend about Muslims ran wildly in the media. When Muslims were asked about the view of their portrayal in the media in November and December 2001, two-thirds of American Muslims characterized media as biased and unjust for Muslims’ image (Schonemenn, 2013 (cited in Aziz (2015))); Center, 2011;

Ciftci, 2012). The mainstream media Muslims were depicted as most barbarian, dangerous, violent, untrustworthy, “fanatic in their religious practices” (Cooperman, 2017). The positive contributions of Muslims were kept behind the dark substantial curtain. Young Muslims were also made the target of criticism in the mass media. In the mass media young Muslims, especially males, were depicted as often associated with extremism and terrorism (Barkdull et al, 2011). Muslims religious institutions were portrayed as training hub for extremists and the holy book of Muslims, the Quran, was given the most offensive title, “Bomb making manual” (Naqvi, 2010). Muslim women were shown as being oppressed by their husbands. They were exhibited as most vulnerable, incompetent, prisoners (for they remain most of the time indoor and busy in their domestic chores) and oppressed.

In the aftermath of September 9/11, Muslims either men or women or children suffered terribly in the hands of non-Muslims faction of the American societal fabric in all spheres of the existence. Those sufferings led them to physical and psychological bruises. Muslims both men and women were attacked physically and they were tortured mentally, too. According to a research conducted by Rodriguez, Khan and Selya (2017), the behaviors of non-Muslims after 9/11 towards Muslims, such as staring, offensive remarks, disdainful attitude, lack of trust, etc., were the only factors which confronted many Muslims with stress, depression and anxiety. Another study by Rippey and Newman (2006) shows, that paranoia and schizophrenia were found in many American Muslims after the incident of 9/11.

Other studies suggest poorer mental health for American Muslims as compare to non-Muslims following the attacks of 9/11. In her study Sherdian (2006) claims that symptoms of depression were comparatively very common in many American Arabs, especially in women and children. According to Suarez (2009) the majority of Muslims were reported to have post-traumatic stress symptoms, for instance, anger, arousal, sleep deprivation, indecisiveness, lack of concentration, etc.

By gathering all the above evidences a narrative can be built about the maltreatment of Muslims in the USA following the shocking terrorist attack and that will not possess any bias attitudes towards non-Muslims of the same place. The all clues show that Muslims were treated inhumanly in all realm of life after the attack. They suffered just because of the biasness and stereotyping policy of so-called civilized people, who inflame anti-Islamic sentiments and prejudice in the minds of the world community and played a very vital role in the defamation process of Islamic values and beliefs. The American released their irrational agitation on the Muslim faction of their society by portraying them guilty for something which an ordinary American Muslim could not claim the responsibility or cannot be held responsible. Indeed, the attacks were carried out by some infidel Muslims, then why all devout Muslims indiscriminately suffered with retaliation and retribution for the crime committed by someone else? Such policies can only lead to chaos and disorder among ideological nations instead of purging the menace of terrorism.

### III. RESEARCH METHODOLOGY THEORETICAL FRAME WORK:

This research dissertation seeks the guideline provided by *Post Traumatic Stress Injury Model* henceforth PTSIM. This is a psychological theory which deals with traumatic stress. This theory was founded by Carter in 2001 and it was further improved in 2007. According to some schools of thought, this theory was designed especially considering the post 9/11 literature. If we observe the post 9/11 literature, we shall find stress, anxiety, aversion, fear, lack of confidence and indecisiveness as major themes of literature. Similarly we see these major themes as inseparable parts of PTSIM.

According to Carter (2001, 2007) traumatic stress is an emotional pain caused by some untoward situation such as natural calamities i.e. flood, avalanches, earthquake; wars, physical assaults, rape attempts, diseases, death of some loved one, betrayal, defeat, adverse financial condition, etc. Another reason for post-traumatic stress is psychological pressure such as blaming someone for some occurrence, treating somebody peripherally, showing someone inferior to others, etc. These things really help a person getting traumatic stress. When a person gets stress he/she becomes injured psychologically. He behaves abnormally in diverse matters of life.

Phobia, inferiority complex and agitation are traits as well as symptoms of post-traumatic stress. A person identified with these symptoms is a prey to the scourge of traumatic stress.

#### 3.1 Research Design

The research dissertation is text analysis; here the researcher has got data from the text of the novel and has analyzed that data in the light of the applied theory.

#### IV. DATA ANALYSIS

In this section of the dissertation the researcher analyzes the concerned data in the light of the applied theory, Post Traumatic Stress Injury Model, in order to reach the conclusion by answering satisfactorily the questions which are the base of this article. This analysis is comprised of only one part, which encompasses the persecution of American Muslims following the attack and its effect on Muslims mental health.

##### **The Persecution of Muslims in the Wake of 9/11**

As the dawn of September, 11, 2001, appeared upon the land of America the tide turned badly towards Muslims and their faith, Islam. The Muslims, no longer, were treated as an important and beautiful color in the American fabric rather they were held sole responsible for anti-American conspiracies and strategies. As a result their official ominous time was started with full strength and fury.

*"This is ridiculous. I want to make my phone call. I know my rights." "You aren't American! ... You got no...rights."*

*"And if you are lucky, we will put you on a plane... to Bumfuckistan." (Naqvi, 2010, p; 107)*

As soon as the terrorist attacks of 9/11 occurred, a Pakistani American national, Shahzad who is a Muslim by faith, is nabbed by FBI personals as a suspect as being alleged to be involved in terrorist activities across America. When he resists for the charges against him and tries to clarify his rights as a citizen, he is abused and told that he is not an American; thus, he cannot enjoy the rights what others can. The underlying story of such narration is that the Muslims are held responsible for the devastation of "twin towers" and that's why all Muslims stereotypically are treated as the anti-American actors who pose horrible threat to the well-being of American society. In addition American nationalism is assessed on the basis of anti-Muslim religions, such as Christianity, Judaism, etc. It is not an ordinary American who assesses the nationalism on the ground of religion rather it is the person who is responsible for ensuring justice and security for all American regardless of color, caste, origin and faith. If a law enforcing agency is persecuting the citizens just for difference in faith, what can be expected from common citizens? Such official nepotism and shortsightedness are parallel to the saying that "When your guard becomes assassin of yours then only death becomes your destiny". This kind of official miss-treatment induces the feeling of strangeness and insecurity in the Muhammadan faction of the American society which eventually results in traumatic stress.

Additionally, the above quoted lines, taken from the novel, Home Boy, show two kinds of psyche one is of a Muslim American national who believes that being an American national he has the same rights and privileges what other Americans have, and the other is of non-Muslim American national who thinks that those who are Muslims they do not deserve to be called themselves as Americans. Both of the lines share huge amount of disagreement at the point of nationalism which leads to conflicting circumstance between the two schools of thought of nationality, the former keeps nationality and religion separately while the latter mingles both into one whole. This ideological base conflict brings a wider gap between the two nationalist schools of thought and finally it adds to the former's woes for its minority status.

Another interpretation of the same lines can also be done that the terrorist attack of 9/11 was planned to split Muslims from the American society for good. Due to this incident the non-Muslim Americans, who perceive Islam, the faith of Muslims, as a solid thread to their religious tenets, find legal justification to suppress the Muslims under their sinister clutches. To serve this purpose those who are in authority use their standings to harass innocent Muslims for tiny reasons or even for no reason. They are placed behind the bars for long time and tortured physically and mentally, as evident from the above lines. In order to harm Muslims psychologically an abusive language is used, just like the same mentioned in the quoted lines, for example, "You have no fucking rights" and "Bumfuckistan", a slang for Pakistan. Such persecutions lead to anxiety and mental disorder which according to Carter (2007) are the results of post-traumatic stress injury.

*"In another room I was uncuffed by the guards, then commanded to strip.*

*They must have.....slipped off my jeans like a pantomime getting into a*

*Tube of hot water.....take off everything they instructed." (Naqvi, 2010, p; 108)*

In the previous lines, as already exposted, the maltreatment of a Muslim youth has been exhibited which is

centered on the persecution from the spot of arrest to the prison cell, the visible persecution. Now these lines focus on the indoor or lock up persecution which is known to very few people, especially the police and the prisoners. The lines witness that how Muslims have been harassed by the FBI following the 9/11. Islam is not only a religion for Muslims but it is a complete code of life. It has set boundaries in every sphere of life and teaches ethics about each circumstance. There are many things which the adherents of other religion can entertain openly without hesitation but in Islam those are considered taboo or even illicit. Same is the case with the phenomenon of being naked, in Islam there is a concept of *Parda*, veiling, which is most important and dear to both Muslim males and females. According to the concept of *parda*, although it is different for male and female in certain aspects, both Muslim men and women must have to cover their most private limbs from the sight of others in order to intact their virginity as well as their religious sanctity, therefore putting off ones cloth before others or stripping oneself before others is supposed to be shameful activity. And those Muslims who are forcibly made naked feel dishonor and brassiness which helps igniting the inextinguishable embers of inferiority complex in them. The above lines deal with the same situation, a Muslim youth who is arrested only on the basis of doubt taken to the prison where he is commanded to strip. When he compromises on his self-esteem by putting off all of his clothing he has to tolerate the abusive and shameful comments on the hidden parts of his body, too. This is what sprinkling salt upon injuries.

Apparently, these lines are confined to the writer's single character's person, but these lines can be generalized to the whole American Muslim population who has suffered terribly at the wake of the New York attack, 2001. The writer might be trying to point toward the incidents related to attacks on Muslim women and people with Arabic appearance for wearing hijab and headscarf respectively because these attacks, by law enforcing agencies and commoners, were very common in the US after 9/11. Due to these attacks Muslims scored fear and alienation from the society which are the core symptoms of traumatic stress.

*"Swatting the back of my head, the white guy cried, you pissed yourself..... the black guy pinned me with a knee.....I was dragged down one corridor then another....." (Naqvi, 2010, p; 112)*

These lines further take the incessant journey of the Muslim oppression by the American officials who treat their Muslim citizens in a way that provokes catharsis in every single reader of the novel regardless of any religion. This is again an indoor scene of harassment where an innocent Muslim prisoner, who very much alike of imprisoned bird, is denied of restroom (toilet) facility which is the most fundamental right and need of every human being, whether he is a convict or criminal or terrorist or murderer. The prisoner cannot move because he is shackled when he needs to urinate he has no any other option besides allowing the urine to pour down on the floor of the same chamber. When he is found pissed by the investigators, they instead of realize their mistake further punish him of their own fault. As a penalty he is thrashed at the back of his head, pinned with knee and dragged down the floor brutally. This physical torture leads to psychological one.

The writer shows through introducing such aspects that as soon as Muslims are blamed of the attack they are not only denied of their constitutional rights but also they are denied of their humanly rights. They cannot have a sigh of relieve as long as they are within the circle of Islam and do not change their faith. To subsist in such harsh circumstances is, no doubt, parallel to live in hell where tortures are parts of daily routine and nobody can escape oneself from those tortures unless and until the authority does not approve. Such inhuman treatment and the helplessness of Muslims have been resulted in psychological disorder such as traumas, aversion, cognitive disorder, sleep deprivation, inferiority complex, phobia, etc.

*"Sit your.....As per his instruction, I sat glue to the seat..... Chinese water torture.*

*I could abide the cursing and spitting and causal violence.....I found myself trembling."*

*(Naqvi, 2010, p; 112)*

It is said that "dislike easily turns into hatred, and anxiety into fear." The above quoted lines bear testimony to the cause of the later part of this adage. The Muslim youth who has already gone through different persecutions related to imprisonment such as beating, stripping, verbal abuse, etc. is now not in a state to bear any further torture mentally. The reason for this is that his thoughts are occupied by the fear of more persecutions and which is gradually leading him to mental trauma.

The degree of fear and aversion in the Muslim youth are of that extent that he fears even of those who cannot do anything wrong to him merely on the ground of suspicion. After confronting the dynamics in the prison

cell when he is taken to the final investigator, a dark spell of phobia prevails on his mind influencing the optimistic traits of his faculty, his intellect, and giving free hands to the pessimistic ones such as fear.

This mental condition of the youth can be generalized to the all Muslim immigrants to the United State who were settled over there at the hour of 9/11. As soon as this incident took place racial and religious discrimination, official retaliation and retribution turned into destiny for the immigrated Muslims. The suffering of Muslims in the hands of ideological American was this much intense that they were scared of other immigrant Americans whom they came into contact frequently. To keep out of the reach of humiliation and degradation the Muslims chose to confine their loved ones as well as their selves within the premises of their bulwark. Such ideas of precaution proved to be adverse for Muslims' health and economic conditions.

*"They kept saying we were in possession of bomb-making manuals, terrorist literature." (Naqvi, 2010, p; 206)*  
Wise people believe that there are two things which are most personal to every individual, one is political attachment and the other is religious. It won't be wrong, if it is said that these two things are the essential makings of individual's psyche, for these two along with other components lay the foundation of human emotional perception. If an unfavorable comment is made on any of these two, people feel much harmed emotionally and eventually they show severe reaction to the commenter.

The quoted lines depict the situation in which a Muslim youth is taken into custody by the FBI personnel who do not let any prescription untouched or go missing in the process of bullying the youth. They abuse the holy book, Quran, by calling it "Bomb making manual" and "terrorist literature". Being holy book, Quran holds an esteem position in the faith followed by the youth because it is considered the constitution of the faith. It is a source of guidance, beatitude and salvation to its followers. The Muslims lead their lives according to its teachings and therefore Quran is dearer to them than their lives. No impediment can subdue them when it comes to guard their faith. It is not only Muslims for whom their faith is first, rather all those who follow whatever religion feel and act the same way what Muslims do to protect their faith.

By keeping the above situation in front it can be inferred that as soon as the dawn of September 11, 2002, appeared in the horizon of the US, Islam become synonymous with terrorism and Muslims with terrorists. As a result Muslims confronted different types of harassments. They faced slangs for their religion and religious practices. Mosques and other religious institutes were vandalized. The call for pray (Azan) was banned and Quran was contempt. Due to their tarnish image Muslims had no other options rather than to tolerate the violence and this practice of toleration burnt them psychologically in form of stress.

*"I could, however, perceive fear I my eyes, fear of what would happen tonight.....I fear for my friends.....fear for my sanity."  
(Naqvi, 2010, p; 134)*

The incessant persecution of the youth, finally, shows its real effect which is not less than death in life. The harsh treatment in the jail affects the youth psychologically and consequently he falls prey to phobia. He fears of living in the changed America. He fears of his present and future as both have been turned into hell by the Americans.

By sketching such situation the writer shows that as soon as the horrific attacks of 9/11 occurred, the American Muslims got tremendous mental pressure due to the maltreatment of their fellow Americans. They were treated beastly which made them helpless. As a result they lost their mental health.

*"What do you want me to tell you, Ma? The city's changed? That there's sadness around every corner? There are cops everywhere? You know.....I feel like a marked man. I feel like an animal. That is no way to live." (Naqvi, 2010, p; 206)*

These lines divulge the extreme depressed condition of the Muslim youth who after being harassed in the hands of FBI personnel feels dishearten and broken. He falls prey to the vacillation about his former perception of the USA. Previously he was of this view that America was a land of equality, justice, freedom, where pursuit of happiness was the constitutional right of every dweller and everyone was privileged indiscriminately to color oneself in the national fabric of America but now he feels alienation in the same land. He feels gloomy and is convinced that America has changed. In addition, he feels insecurity.

After 9/11 the tide of "American Dream" was turned entirely in the opposite direction for American Muslims. Being charged of the terrorist acts the lives Muslims became very harsh in America. They faced

discriminate treatment in different corners of life. The other American wanted to clean sweep Muslims from America therefore they made different strategies of hounding such as health, education and economic privations which struck Muslims badly. Consequently, Muslims felt that they had no safe corner enriched with the instruments of subsistence in the land of America. Due to this budgeted stance of Americans the Muslims found themselves less privileged even that of animals grazing in the pastures of America. Eventually, they were tired of their deplorable lives which were not less at any angle to the breeding grounds of pessimism.

*"If I had a couple of drinks in me I might have told her about the fear, the paranoia, the profound loneliness that had become routine feature of life in the city....."*

*(Naqvi, 2010, p; 211)*

In these quoted lines the everyday life of American Muslims following the attack is very much illuminated. The daily life of Muslims after the attack is made up of different pessimistic factors such as lack of self-reliance, phobia, loneliness, alienation, etc.

Due to the scything indictment of the terrorism the Muslims image became tarnished and therefore people disliked building any tie with their fellow Muslim citizens. The Muslims were kept aside treating as barbarians, savage, violent, peace breaker, etc. The other reason for Muslims to become alienated from the society was the official threat. According to this threat if anybody, following whatever religion, was caught cherishing any kind of contact with any Muslim would have been prosecuted under the law therefore people were afraid of befriending Muslims. As a result Muslims remained in grim isolation and infected with the virus of inferiority complex and according to the *Post Traumatic Stress Injury Model*, inferiority complex is the major cause of traumatic stress.

In order to escape their worries the Muslims longed for unethical things such as drugs and tranquilizers. They were tired of their emotional pain and bruise and the only way to get rid of was immersing oneself into intoxication of different drugs. However, instead of relieving them the company of drugs pushed the poor Muslims further into the abode of darkness.

## V. CONCLUSION

Before the terrorist attacks of 9/11, America was a place of opportunity for the Muslims and this was one of the reasons that Muslim from the other parts of the world migrated to America in search of better life. The immigrant Muslims colored themselves in American society and contributed in the progress of the country. They lived a full life and chose their own way in the pursuit of happiness. However, the horrible terrorist attacks of 9/11 snatched all those privileges which once Muslims were enjoying. The incident of 9/11 affected the American Muslims very badly. It had affected Muslims both physically and psychologically. It tarnished the image of Muslims not only in America but in the whole world. It granted the Muslims with the title of terrorist. As soon as the attack occurred, the Muslims had been started, stereotypically, to be marginalized by the other citizens of America. They had been alienated from the society. It will not be wrong if it is said that Muslims were excommunicated within the society. Offensive remarks were made on Muslims. Hate crimes began to be committed against Muslims. Innocent and faultless Muslims were targeted officially and they were put behind the bars for moths without food, water and toilet facility. They had been tortured in the lock ups only on the basis of suspicion. The religion of Muslims, Islam, was abused and was given the title of the breeding ground for terrorists. The religious institutions of Muslims had been defaced and Azan had been banned. Muslims women had been harassed at work and public places and women wearing hijab had been teased in public transports. In addition, the doors of employment were shut on the faces of Muslims and therefore the financial condition of American Muslims mobilized to zero which eventually led forcibly well-to-do Muslims towards downward social mobility. Due to these discriminations Muslims suffered from besides stress and mental torture/disorder.

## REFERENCES

1. Abu-Raiya, H., Pargament, K. I., & Mahoney, A. (2011). Examining coping methods with stressful interpersonal events experienced by Muslims living in the United States following the 9/11 attacks. *Psychology of Religion and Spirituality*, 3(1), 1.
2. Abu-Raiya, H., & Pargament, K. I. (2011). Empirically based psychology of Islam: Summary and critique of the literature. *Mental Health, Religion & Culture*, 14(2), 93-115.
3. Abu-Ras, W., & Abu-Bader, S. H. (2008). The impact of the September 11, 2001, attacks on the well-being of Arab Americans in New York City. *Journal of Muslim Mental Health*, 3(2), 217-239.



4. Abu-Ras, W., & Abu-Bader, S. H. (2009). Risk factors for posttraumatic stress disorder (PTSD): The case of Arab and Muslim Americans, post-9/11. *Journal of Immigrant & Refugee Studies*.
5. Abu-Ras, W. M., & Suarez, Z. E. (2009). Muslim men and women's perception of discrimination, hate crimes, and PTSD symptoms post 9/11. *Traumatology, 15*(3), 48-63.
6. ACLU. (2008). Discrimination against Muslim Women—Fact Sheet. *American Civil Liberties Union*.
7. Allen, R. (2020). *Black Dreams: A Cultural History of the American Dream in Black Popular Culture in the 20th and 21st Centuries* (Doctoral dissertation, Rutgers The State University of New Jersey, Graduate School-Newark).
8. Aziz, H. A. L. I. S. A. T. U. (2015). *The representation of Islam in Ghanaian newspapers: a content analysis of Daily Graphic and Daily Guide* (Doctoral dissertation, University of Ghana).
9. Barkdull, C., Khaja, K., Queiro-Tajalli, I., Swart, A., Cunningham, D., & Dennis, S. (2011). Experiences of Muslims in four Western countries post—9/11. *Affilia, 26*(2), 139-153.
10. Carter, R. T. (2006). Race-based traumatic stress. *Psychiatric Times, 23*(14), 37-37.
11. Carter, R. T. (2007). Clarification and purpose of the race-based traumatic stress injury model. *The Counseling Psychologist, 35*(1), 144-154.
12. Carter, S., Powers, A., & Bradley, B. (2020). PTSD and Self-Rated Health in Urban Traumatized African American Adults: The Mediating Role of Emotion Regulation. *Psychological Trauma: Theory, Research, Practice, and Policy, 12*(1), 84.
13. Center, A. D. G. (2011). Islamophobia: understanding anti-Muslim sentiment in the West.
14. Ciftci, S. (2012). Islamophobia and threat perceptions: Explaining anti-Muslim sentiment in the West. *Journal of Muslim Minority Affairs, 32*(3), 293-309.
15. Cooperman, A. (2017). *US Muslims concerned about their place in society, but continue to believe in the American dream*. Pew Research Center.
16. Durant, W. 2006. *The Story of Philosophy*. Pocket Books Publication, New York.
17. Jacoby, D. (1986). Knightly values and class consciousness in the Crusader states of the Eastern Mediterranean. *Mediterranean Historical Review, 1*(2), 158-186.
18. Khan, S. (2019). Muslims arrived in America 400 years ago as part of the slave trade and today are vastly diverse. *The Conversation*.
19. Kidd, C., & Hayden, B. Y. (2015). The psychology and neuroscience of curiosity. *Neuron, 88*(3), 449-460.
20. Kostick, C. (2013). Courage and cowardice on the First Crusade, 1096–1099. *War in History, 20*(1), 32-49.
21. Marie, O. 2006. Islamophobia in the West after 9 September 2001. European Monitoring Centre on Racism.
22. McDougall, W. A. (2016). *The tragedy of US foreign policy*. Yale University Press.
23. Mythen, G., Walklate, S., & Khan, F. (2009). 'I'm a Muslim, but I'm not a Terrorist': Victimization, Risky Identities and the Performance of Safety. *The British Journal of Criminology, 49*(6), 736-754.
24. Naqvi, H.M. 210. *Home Boy*. HarperCollins Publishers India.
25. Rippy, A. E., & Newman, E. (2006). Perceived religious discrimination and its relationship to anxiety and paranoia among Muslim Americans. *Journal of Muslim Mental Health, 1*(1), 5-20.
26. Rodriguez Mosquera, P. M., Khan, T., & Selya, A. (2017). American Muslims' anger and sadness about in-group social image. *Frontiers in psychology, 7*, 2042.
27. Rippy, A. E., & Newman, E. (2006). Perceived religious discrimination and its relationship to anxiety and paranoia among Muslim Americans. *Journal of Muslim Mental Health, 1*(1), 5-20.
28. Sheridan, L. P. (2006). Islamophobia pre and post–September 11th, 2001. *Journal of Interpersonal Violence*.
29. Singh, A. (2002). *"We are Not the Enemy": Hate Crimes against Arabs, Muslims, and Those Perceived to be Arab Or Muslim After September 11* (Vol. 14, No. 6). Human Rights Watch.
30. Skirbekk, V., Connor, P., Stonawski, M., & Hackett, Victor, J. (2003). "We are not the enemy": hate crimes against Arabs, Muslims, and those perceived to be Arab or Muslim after September 11. *Counterpoise, 7*(1/2), 82.