

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific
Research KasdiMerbahOuargla University
Faculty of Letters and Languages
Department of Letters and English Language



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***Muslim Identities in Contemporary
English Literature.***

Presented and publicly defined by

Chaima Messaoudi

Bouthaina Sayad

Supervised by:

Mr. Mohammed KANTAOUI

Jury

Mr. Djelloul Bourahla	Ouargla University	Examiner
Mr. Mohammed Kantaoui	Ouargla University	Supervisor
Dr. Hind Hanafi	Ouargla University	Chairperson

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Dedication

This work is dedicated to Allah, the Almighty, who gave me the strength to put this work in your hands

To my beloved parents for their support, encouraging and being with me the whole journey.

To my siblings whom have been always there for me no matter what.

To the most generous and helpful friend Chirine for her motivational advices.

To all my family members.

With all my love and gratitude.

Chaima.

Dedication

In the Name of Allah, the Most Gracious, the Most Merciful

To my dear family, my parents, brothers and sisters

To the soul of my beloved grandfather and grandmother

To my dear best friends

Last, I dedicate this work to all whom I love without exception.

Bouthaina

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Abstract

Islamic identity has always been a central theme for writers as they write what they feel and experience of racism as Muslims. This is because of the common stereotypes about Islam, which led them due to the limited knowledge of it to write against it, so we explained in the first chapter what Islam is and its beliefs and how it was distorted several times by humans to meet their needs. As for identity, it is a fundamental theme for writers as it contributes to our understanding of ourselves and the outside world around us. Therefore, in the second chapter, we discussed the concept of identity, how it is formed and its characteristics. In the third chapter, we show how Islamic identity is represented in contemporary British literature and to what extent enculturation has led to the loss of Islamic identity in Britain.

Keywords: Islamic Identity, Racism , Stereotypes, Islam, Literature, Identity, Contemporary, Britain.

المخلص

لطالما كانت الهوية الإسلامية موضوعاً أساسياً للكتاب حيث يكتبون ما يشعرون وما يتعرضون له من عنصرية كمسلمين. وذلك بسبب الصور النمطية السائدة عن الإسلام مما قادهم بسبب المعرفة المحدودة له للكتابة ضده فلذلك أوضحنا في الفصل الأول ماهية الإسلام و عقائده وكيف تم تحريفه مرات عدة من قبل البشر ليوافي أغراضهم. أما بالنسبة للهوية فهي موضوع أساسي للكاتبين حيث أنها تساهم في فهمنا لأنفسنا وللعالم الخارجي من حولنا. فلذلك ناقشنا في الفصل الثاني مفهوم الهوية وكيفية تشكيلها وخصائصها. وأظهرنا في الفصل الثالث كيفية تمثيل الهوية الإسلامية في الأدب البريطاني المعاصر والى أي مدى أدى الإنثقاف إلى فقدان الهوية الإسلامية في بريطاني.

الكلمات المفتاحية الهوية الإسلامية _ العنصرية _ الصور النمطية _ الإسلام _ الأدب _ الهوية _ المعاصر _ بريطاني .

Table of Contents

Dedication	i
Dedication.....	ii
Acknowledgement.....	iii
Abstract	v
Table of Content	vi
General Introduction.....	1
Chapter I. The Abrahamic Religion	
Introduction.....	12
1. Abrahamic religion.....	12
a. Abraham life	12
2. Main concept of the Abrahamic religion	14
a. Judaism_ Christianity_ Islam.....	14
b. Islam focuses (rationality and the use of reason).....	15
c. Example of Islam miracles.....	15
3. Islamic faith.....	15
a. Pillars of Islam	15
b. Articles of Islam.....	16
4. Orthopraxy	17
a. Orthopraxy definition.....	17
b. Five pillars as the central focus in Islamic life especially (Salat).....	18

Chapter two: Understanding of Identity

1. Introduction to the concept of Identity	21
a. The role of Identity in shaping individual and collective experiences.....	22
b. The influence of (culture-history and personal experiences) on Identity formation	23
c. The greatness of Islamic identity.....	25
2. Identity formation	27
a. Identity definition.....	27
b. Personal identity	29
c. Social identity.....	29
d. Cultural identity	30
3. Characteristics of Muslim Identity.....	31
a. The diverse of Identity within Muslim communities	31
b. The relationship between Islamic identity and National identity	32

Chapter three : Representation of Muslim identities in Contemporary British Literature.

1. <i>My Name Is Salma</i> by FaqirFadia.....	34
2. <i>The Black Album</i> by KureishiHanif.....	38
3. <i>Minaret</i> by Leila Aboulela.....	42
General Conclusion	45
Works cited	47

GENERAL INTRODUCTION

The identity of any nation is itself and its existence, and the identity of the Islamic Nation has been determined since the verses of the Holy Qur'an began to be revealed to the seal of prophets, may God's prayers and peace be upon him, from the Almighty's saying: {Recite in the name of your Lord who created}96.1 to His saying: {This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as a religion} 5.3 .

In the late 20th / 21st century the Muslim Identity has become an "emergent category" due to the ever-increasing immigrant populations in Europe. In the foreground thereby were the terms, race and ethnicity. Since the 1980s, individual Muslims, as well as communities have chosen the term Muslim as their primary component of their overall identity. And as it is known, the enemies of Islam are increasing, and among them are those who represent Islam in their literature in smearing ways in order to tarnish its reputation and make it the worst religion in the eyes of the Western World.

The aim of this study is to explore how Islam is depicted and Muslim Identities are constructed in contemporary British Literature.

LITERATURE REVIEW

Muslim Identity has been and still is a pivotal issue for writers and analysts tackling the problem of the affected identity and multicultural individual. As in FaqirFadia's novel "My Name Is Salma", the crisis of a girl, is shown, who faces her own problems by immigration to find herself in a new culture, new way of living, and a multiculturalist country. Her identity was affected as soon as she got on the boat by the ladies "Asher and Rebecca " where they taught her some English language lessons and somedinnertable manners ... etc . " I had learnt how to corner the green lettuce, cut it into pieces, shove it in my mouth and eat unwillingly as if I were full. I had learnt how to butter a piece of bread, hold it with two fingers and eat it with the soup. I had learnt how to be patient and wait for others to start eating and then start after them. I had learnt how to wait for others to stop speaking before I started talking. I had learnt how to start a conversation with a comment about the weather." (124).

For some authors, the Muslim Identity was a dilemma for many reasons because it constituted an internal conflict for writers between different cultures and countries.

Hanif Kureishi, for example, describes his identity struggles in his novel "The Black Album", describing how his Pakistani origins became "a curse that I wanted to get rid of, because I wanted to be like everyone else." Shahid Hassan, the novel's protagonist, is a British Muslim of Pakistani descent who is caught between multiple identities and ideologies.

Through the protagonist Najwa, Leila Abolella's 2005 book *Minaret* was able to portray a different view of Muslim women. In contrast to many modern literary works, the British Sudanese writer succeeded in embodying the religious identity by depicting the protagonist's spiritual transformation from darkness to light in an excellent way. This female finds her support and strength in Islam rather than running away from it. The protagonist is a girl from an aristocratic family who attends university, but her main interests are Western clothing, loud music, and parties. She is Muslim, and her parents taught her to be kind by going to hospitals and children's shelters and donating money to the needy, but no one in Najwa's house prayed except for the servants. At university, Najwa has feelings for Anwar, a classmate. Anwar is a young man who expresses his intense rejection of religious beliefs and all religious practices, particularly wearing the Hijab. While Sudan was dealing with a military coup, Anwar humiliates Najwa by insulting her father in some of his works and speeches at the university. Najwa's father is imprisoned and then executed, while the rest of the family flees to Britain outside of the nation. Omar, Najwa's brother, gets a heroin habit in London. He once stabbed a police officer who was attempting to arrest him, which resulted in a long prison term. Her mother, meanwhile, suffers from a deadly illness and passes away. Another coup happened in Sudan at the same time Najwa was at her worst, forcing her partner Anwar to leave for London. Furthermore, Najwa and Anwar begin a relationship that turns into a forbidden one, but she eventually realizes that Anwar does not want to wed her. Through her friendship with several other women at the Regent's Park Mosque, where she started going and practicing Islamic rituals regularly and attending religious lectures, Najwa gains the strength to leave Anwar. It gave her a sense of bravery and strength she had never experienced before, enabling her to get over her feelings of love for Anwar and end her relationship with him. Her financial situation also forced her to work as a housekeeper and a clean lady at this time, and she did so in a number of Arab families' homes in London.

Aims and Objectives

The purpose of this study is to

- Define the elements of Islamic Identity.
- Show the importance of Islamic Identity and its role in shaping the Muslims personalities in light of contemporary change the world is witnessing.
- Investigate the way contemporary literature destroys the Muslim Identity.
- Explore how Islam is represented in contemporary literature and how Muslim identities are constructed.

Find how conflict of cultures is reflected in “The Black Album”

RESEARCH QUESTIONS

The purpose of this research is to provide answers to the following questions.

- To what extent does enculturation loosen the Muslim Identity in Britain?
- How does the writer’s personal religious commitment affect the representation of Islam and Muslims in British Literature?
- Why does identity in all its facets display inconstancy? (social_ identity_ culture.)

METHODOLOGY

We adopted in our study qualitative research to explore the theme of identity representation in contemporary British literature. The research focuses on analyzing three literary works written by immigrants authors from different regions. The used data collected from the library and the Internet. It employs two sources of data Primary data are the novels: "My Name Is Salma" by FadiaFaqir, "The Black Album" by HanifKureishi, and "Minaret" by Leila Aboulela. Secondary sources of data are "dissertation, journals, articals and websites.

Chapter One

The Abrahamic Religion

Chapter One:Abrahamic Religion

Introduction:

Religion is a set of beliefs and practices that a person associates with and follows; to each religion has its own religious rituals, such as fasting, praying, baptism, Eucharist...etc.It is common today to take the concept religion as a taxon for sets of social practices, a category-concept whose paradigmatic examples are the so-called “world” religions of Judaism, Christianity, Islam, Hinduism, Buddhism, Confucianism, and Daoism.

1. Abrahamic Religion

The Arab Sumerian Abraham Al-khalil peace be upon him was a pious and rational person from the beginning of his life. He is the founder of the monotheistic religions. He was born in the land of Babel in Iraq; he left it with his father to the land of Canaan, city of Haran. The people of this city were worshipping the seven planets, and their Qibla was towards the North Pole. After the prophet Noah peace be upon him there was no one worshipping Allah anymore, But they were praying to the Idols and Planets. Even Abraham’s folk and his father were on Shirk and misguidance. Abraham’s father was making his own idols with his hands and then pray to them. When Abraham saw him, he advised him kindly to stop that and be with the righteous. As it is mentioned in the Quran, saying: “O dear father! Why do you worship what can neither here nor see, nor benefit you at all?” He was worried about his father of Allah’s punishment. Into his saying “O dear father! I truly fear that you will be touched by a torment from the Most Compassionate.”. When Abraham more than advised his father Azar. He said to him: O Abraham, if you do not stop from cursing the gods that I worship, I will stone you to death, and now go away from me. I do not want you with me, nor do I want to see you, because I hated you and I hated what you are saying. When Ibrahim heard his father saying that, He assured him saying: you will not be harmed by me: salaam alayk, I will ask Allah forgiveness for you, My Lord is kind to me to answer my prayers, you’re my father and I’m your son. I obey you and honour you, except in what God has forbidden. Because I obey Allah before obeying you, even if you get angry with me. Abraham left his father to his sins, and went to inform his folks telling himself: maybe my people would answer to the good that I am holding. He went out to them in the night where they worship planets

in that time. Therefore, He had a debate with them about how they are praying to transient planets by day. He convinced them but they liked to be still on their Shirk because that is what their fathers were worshipping. Then Abraham went back to Babel where he was born to spread his message to other kind of people worshippers, and they were making devotion to idols. Abraham tried many times to prove them wrong, again they ignored him. Consequently, he promised them to smash the idols, and he did. Because of this incident, Abraham was brought to be burnt alive but nothing happened to him since he made dua to Allah to be protected. After Abraham despaired of raising his people's awareness that what they worship of idols is void, he decided to abandon them to a place where he could worship his Lord. He and his wife Sarah and his nephew Lut peace be upon him emigrated to the Levant and then to Egypt, where he married Hagar in order to multiply his progeny so she became pregnant from him and gave birth to a son whom they named Ishmael. As for Sarah, she was given glad tidings that she would have a boy despite her old age, she and her husband, so God blessed them with Isaac and then their grandson Jacob. Thus, Ibrahim Al-Khalil is the father of the heavenly religions.

The term "Abrahamic" is commonly used to refer to the three major monotheistic religions: Judaism, Christianity, and Islam, which share a common origin with the prophet Abraham. The term "Abrahamic" comes from the name Abraham, who is considered the father of monotheistic faiths in these religions. These religions are called Abrahamic because they all trace their spiritual lineage back to Abraham, who is considered the patriarch of these faiths. According to their respective beliefs, God revealed himself to Abraham and made a covenant with him, promising to make him the father of many nations. As a result, Judaism, Christianity, and Islam all share certain beliefs and practices that stem from their common origin with Abraham. For example, all three religions believe in one God, they share some scriptural texts, and they all have rituals and practices that reflect their shared heritage. However, both canons of Christianity and Judaism no longer believe in one God; they were distorted. Islam, on the other hand, is the only monotheistic religion on earth in the meantime.

2. The main concept of The Abrahamic religions

Judaism is the religion of the Hebrews, descendants of Abraham, peace be upon him, known as the tribes of the Children of Israel, to whom God sent Moses, peace be upon him, supported by physical miracles and was given the Torah, to be their prophet. It is a term used to describe religion that differs from the religion of truth.

Christianity is the message that was revealed to Jesus, peace and blessings be upon him, complementing the message of Moses, peace and blessings be upon him, and complementing what came in the Torah of teachings addressed to the children of Israel, calling for monotheism, virtue, and tolerance. It resists its origins, which helped extend the hand of distortion to it, so it moved very far. Christianity, nonetheless, was influenced by pagan beliefs and philosophies.

Islam is the last of the religions revealed to Muhammad, may God bless him and grant him peace - the seal of the prophets and messengers - and it was revealed to all people, nations, and civilizations, so no one is excluded. God Almighty says in the Holy Qur'an, «Indeed, the religion in the sight of Allah is Islam» which means surrender and submission. It means submitting and submissiveness to Allah through His monotheism and devotion to Him, obeying His commands, and shunning His prohibition, Among them are performing prayer, paying zakat, fasting Ramadan, performing Hajj to the House, respect towards parents, blood relationships, and abandonment of sins.

The Messenger of God Ibrahim, peace be upon him, turned to God, turning away from all else, standing by monotheism, denouncing polytheism, and rejecting condemnation, during a time when people were in disbelief and misguidance before the advent of the religion of Islam. Judaism and Christianity did not differ in terms of principles and goals from Islam, but they changed over time because of people, and that is because they modified and perverted the rules and laws that Allah revealed to His prophets according to their needs. Then, Islam came to guide them to the right path, and pinpoint the flaws and falsifications in the previous books. Allahswt said about the Quran in the Quran “Indeed, it is we who sent down the Remembrance, and indeed, we will be its guardians”. Surely, it was Allah who revealed the Qur'an to the Prophet Muhammad - may God bless him and grant him peace - and He promised to protect it so that nothing is added, taken away, or lost. As Muslim, we believe that Islam is the last thing that God brought from the heavenly religions to humanity. And as long as he focused strongly on rationality and the use of reason to understand and interpret religious teachings. It provides a complete ethical framework for living.

Focusing on justice between people, mercy and preserving human rights. Also, right and rational religion on earth for many reasons as the Holy Quran and the miracles that consists in, which scientists are discovering till now, and we can see them among our lives today. For example, the two seas that meet in many places in the world between them a barrier, and never get mixed because of their different characteristics and compositions, one is fresh and the other is saline. Which is mentioned in the Quran 1400 years ago to Allah's saying «He released the two seas, meeting side by side» 55:19. «Between them is a barrier so neither of them transgresses. »55:20. furthermore, it has been revealed that when humans lie, a region in the brain is responsible for that, "A lying, sinning forelock" 96:16. Where a group of campus researchers in Virginia made a study in 2014 suggests a region in front of the brain exerts control over lying impulses. There are also many other miracles.

3. The Islamic Faith, this sentence consists of two words which are: Islam means submission to the Will of God. Faith on the other hand is the complete; strong belief in Allah, and what He revealed to His prophet in the Quran and the Sunnah. To mention that the importance of Islamic faith play a huge role in Muslims life such as making them strong, patient, merciful to each other by believing so. This religion stands on five pillars:

- Shahada the first pillars of Islam in which you declare faith in one God and it is Allah and his messenger Muhammad pbuh, by saying "There is no god but Allah, and Muhammad is the messenger of Allah." you already have protected your face from the fire.
- Salah "the prayer" for Muslims has five prayers per day on different times towards the Kaaba in Mecca. It includes physical movements and recitation of verses from the Quran. It is considered a spiritual time to remember Allah the Creator. Its purpose is to strengthen the relationship between humans and their Creator, protection from Satan, abominations and evils.
- Zakat is a monetary donation made to those in need. It is a religious and charitable act that is considered obligatory for Muslims who have the means to give. It is a means of justice in society. It aims to help achieve

balance in the distribution of wealth in society. It also makes the Muslim aware of the blessings that God has bestowed upon him.

- Siyamis the Arabic word for Fasting. As it is known, Muslims fast in Ramadan, the ninth month of the Islamic calendar. And it is abstaining from eating, drinking, and everything else that causes a person to break his fasting from dawn to sunset. Fasting is not limited to Ramadan only, as there are those who volunteer to fast other days with the intention of forgiveness from and closeness to God.
- Hajj is the pilgrimage to the holy city of Mecca in Saudi Arabia, the fifth and final pillar of Islam. Every physically and financially capable Muslim is required to make the pilgrimage to Mecca once in their lifetime. All Muslims wish to reach to that place and perform Hajj because Allah swt will forgive all people's sins on the day of Arafat. To perform the Hajj, the Muslim must follow its steps one by one, including its rituals, putting on simple white garments called Ihram, circumambulating the Kaaba, standing and praying at Arafat Plain, and stoning the devil at the Jamarat.

In addition, the six articles of Islamic faith that must be taken seriously not by action but by heart:

- Belief in Allah as the one true God and Creator is the first article of faith. Muslims believe in the existence of only one God and is Allah, has no parents or children, and believe in His mercy, love and compassion, and that He is the Sustainer of all things.
- Belief in angels is the second pillar of faith, and angels are creatures of light created by God Almighty to carry out the work entrusted to them, so they are God's soldiers in the universe. Muslims believe that angels are invisible, but they are always present and watching over them.
- Belief in Holy Books is the third pillar of faith, and God Almighty inspired His messengers and revealed to them books that carry their message. And the heavenly books that were revealed by God Almighty to His messengers are the Torah, the Psalms, the Gospel, and the Qur'an, and they are like a platform for humans to follow until their lives are straight and they win Paradise in the Hereafter.

- Belief in messengers is the fourth pillar of faith. God Almighty sent messengers and prophets, peace be upon them, in different times and in various places to call people to worship God alone, so their message was the word of monotheism.
- Belief in the Day of Judgment is the fifth pillar of faith and the Last Day is the day when God Almighty will hold people accountable for their deeds in their lives. God will bring people out of their graves, every person will hold his book, the winners will rejoice, and the losers will regret. The Almighty said: “So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it” 99:8
- Belief in predestination is the sixth and final pillar of faith. Muslims believe that everything in the world happens according to Allah's will and plan. They believe that Allah knows everything and has already predetermined the fate of every individual.

These six articles of faith form the foundation of Islamic belief and provide Muslims with guidance and direction in their daily lives.

4. Orthopraxy

Orthopraxy is a term used in religious studies meaning acting in the correct way . Ortho stands for correct or straight. Praxis stands for practice or action; most strongly associated with worship. It is used to describe the correct or proper practice of a religion rituals, traditions, and moral code. In Islam, “As Dr. Denny says, “Islam...on the other hand, view[s] religion as a way of life and a ritual patterning of that life under God’s lordship” (Frederick Denny pages 112-136) providing that orthopraxy is very important since it is the outward expression of one’s belief in and submission to Allah, as well as achieving spiritual growth and building a spirit of community among believers. The physical act of prayer (Salat) is the central focus in Islamic life. With that, the religion of Islam is based on the methodical way by which Muslims show their devotion to Allah. The devotee stands at the beginning of the prayer before gently bending into a seated position and concluding with full prostration. A ritual that demonstrates humility and symbolizes the members' sincere devotion to Allah is bowing completely to the ground. There are at least three of the Five Pillars of

Islam—salat, Ramadan, and the hajj—are examples of the orthopraxy of Islam and provided as representatives of Muslim faith and duties. For example, prayer is given five times a day and includes prostration towards the Qibla (in Makkah Al-Mukarramah). The required rules about ritual cleansing, appropriate body covering, pure intention, and facing the Qibla must be followed. Muslims are obediently committed to these rules because they think that they strengthen one's relationship with God.

The most common religious practices among Muslims are:

- 1- Performing the five-day prayer at home or in mosques.
2. Ramadhan fasting and Zakat donations to those in need.
3. Going to the pilgrimage to Makkah Al-Mukarramah to perform the Hajj and donating to charitable organizations to help Muslims who have difficulty to make the pilgrimage.
- 4- Follow to the rules of Islamic law in a variety of situations, including business and financial dealings, marriages and divorces, heritage, and other situations
5. Studying Sharia sciences, promoting Islamic principles, and advocating Islam.
- 6-Participation in Islamic organizations and associations, as well as their events and activities, in order to serve Muslims, invite people to convert to Islam, and encourage mutual respect and love between Muslims and the rest of the community.

According to a blog post by Algharbaoui “Orthopraxy is defined simply the Islamic religion’s degrees”, which are three: first, one is Islam, which is the outer appearance of behaviors and manifests over all of the limbs. The second is faith, which is located in the heart and is the essence of actions. The highest grade among these is piety, which comes in last.

How can Islam and Muslims practice life with foreigners from Islam?

In order to answer to this question, we must first be aware of the three categories into which the verses of the Qur'an are categorized. As follows

1-presentation of beliefs: Islam's position on other people's beliefs and convictions is explained in this category. The holy verse appeared “they have certainly disbelieved who say that Allah is Christ the son of Mary say, “Then who could prevent Allah at all if he had intended to destroy Christ, the son of Mary and his mother or everyone on earth? And to Allah belongs the dominion of the heavens and the earth and whatever in between them, He creates what He wills, and Allah is over all things

competent”(17.5) To present some facts and beliefs of the Jews and Christians who oppose Islam and Islam's position on them

2-The Proof of facts: in the Quranic verse “And never will the Jews and Christians approve of you until you follow their religion. Say, “Indeed the guidance of Allah is the only guidance “. If you were to follow their desire after what has come to you of knowledge, you would have against Allah no protector or helper”(2.120) it clarifies the type of relationship between Jews, Christians, and Muslims in terms of truthful and emotional satisfaction, particularly at the time of the Prophet Muhammad, peace and blessings be upon him.

So is the meaning of presenting the beliefs of others in the eyes of Islam and their dissatisfaction with Islam as a religion that justifies hostility, conflict and exclusion for them?

In order to clarify the overall picture, we must look at the third category and identify it

3- verses of rights: God Almighty says“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes –from being righteous toward them and acting justly toward them ,indeed ,Allah loves those who act justly “(8.60) In this verse, God specifically addresses the rights of Muslims over non-Muslims. Asking Muslims to observe the rights of those who oppose them in belief and truth, as He commanded them to maintain them, so they must be observed, preserved, and not diminished from them, Allah also gave Muslims permission to have Jewish or Christian grandparents for their children as well as Jewish or Christian wives.

If the Holy Qur’an, which dictates the word of God, means conflict, exclusion, marginalization, humiliation, then how does it allow a Muslim to raise a family of diverse religious affiliation?

From here stems misunderstanding, turbulence of thoughts, and tension of feelings that leads to fierce battles that distort the message of Islam and the nature of religion, and harm human society and the unifying national identity that must accommodate all the citizen of the country.

Chapter Two

Understanding Identity

Chapter Two: Understanding of Identity

1. Introduction to the concept of identity

Over the past four decades, the concept of identity has been one of the major topics areas of both theoretical and empirical development within sociological social psychology (Burke & Stets, 2009); Scholars from numerous fields have investigated the complicated and diverse ideas of identity. Identity mostly refers to the qualities, attributes, convictions, and values that define a person. It includes both the internal, such as our personalities, ideas, and emotions, as well as the external components that shape our sense of self, such as our cultures, families, social environments.

“The fact that identity is a fluid and dynamic concept that is always evolving and changing through time is one of its key characteristics” (Erikson, 1968). The identity develops and changes because of our experiences, relationships, and interactions with others. Larger social and political factors like race, gender, class, and ethnicity can also form identity and have an impact on how we see ourselves and how others see us.

Understanding the idea of identity is essential for both social and political challenges as well as personal development. The importance of identity-related concerns, such as questions of social justice, representation, and belonging, has grown in recent years. Therefore, in order to address these significant concerns, a deeper understanding of identity and its complexity is necessary.

Identity is one of the basic aspects that affects an individual's life and determines his level of comfort and acceptance of others. Therefore, understanding identity is important in studies of psychology, sociology, culture, and the humanities in general.

Identity in general consists of a group of factors that include gender, age, religion, language, culture, and social relationships, in addition to individual personal characteristics such as personality, talent, interests, personal values, and beliefs.

-The role of identity in shaping individual and collective experiences

Identity is an important concept that forms an essential part in shaping the individual's personality and position in society. Since identity reflects everything that distinguishes an individual from others, it affects his individual and social experiences.

At the individual level, identity helps individuals understand themselves, their personal orientations, and goals. When an individual is able to identify his own identity, he can determine the values and beliefs that shape his personality and guide him in making decisions and in the direction of his life. Individual identity also influences one's personal experiences, emotions, and personal growth.

On a social level, identity affects the interactions of individuals in a society. When the individual has a clear identity, he can express himself with confidence and be independent and distinct from others in his society. When an individual has a common identity with a particular group, he or she feels a sense of belonging and coherence with that group and interacts with it better.

In addition, identity contributes to the formation of an individual's experience of the world in which he lives. “The pros of identity located in the core of the individual yet also in the core of his communal culture “(Erikson.1986)

If an individual has a certain identity, then he will look at the world in a different way from others, and he will live an experience that is unique to him

-The relationship between identity and social constitution

Many research studies indicate an individual's identity and social constitution are closely related as an “identity work perspective” (Brown.2022) an individual's personal identity depends on a number of social factors in his environment, including his family, friends, society, and religion, and is influenced by the social situations that he experiences throughout his life. In turn, the social constitution influences the determination of these factors and the determination of the social situations in which an individual can participate.

-The impact of identity on social interaction and relationships

Identity theory, in both variants, conceptualizes the Self as a collection of identities (Jasso 2002), for social interactions identity affects how we treat others because belonging to a particular culture may lead to misunderstandings or misinterpretations of social interactions. Cultural bias leads to the promotion of cultural differences between individuals, and on the other hand, cultural understanding and getting to know others can help to strengthen and improve

social relations, so there should be some caution in dealing with others and understand and respect their different identities.

- The influence of (culture, history and personal experiences) on identity formation

There are some points that spotlight the impact of culture, history, and personal experiences on the formation of identity, some of which are

Culture:In practical terms, culture, which consists when a human group establishes itself and ensures homogeneous habits, integrated traditions, and proportional tastes, is a set of background qualities and social values that affect the individual since birth and subconsciously become the relationship that links his behavior to a lifestyle in the milieu in which he was born. The human being forms his character, personality, and identity in the environment.

History:History plays the role of determining individual and collective identities, history is an“attempt to articulate and write a history of the modern identity... what it is to be a human agent: the senses of inwardness, freedom, individuality, and being embedded in nature.”(taylor.1989) it is an essential part of culture, traditions, and ethnic, religious, national, and human legacies, and identity affected by history, which based on culture, language, heritage, national belonging, and collective memory.

Personal experiences: The individual's personal experiences such as success, failure, psychological trauma, and the current challenges in his life constitute his identity, represented in a set of qualities and beliefs that distinguish each person from the other. In other words, the identity of a person arises based on the experiences and interactions that the person goes through in his life.

Introduction to Muslim identity

The Muslim identity formed through the interpretation of the Qur'anic texts and the application of Islamic law, in addition”For a long-term cultural heritage. (Associated with the existence of the Muslim with his thought, values, customs and traditions” (AbdoAssalam.p144) , which includes many basic aspects such as:

- Belief in God, belief in His oneness, and the message of Prophet Muhammad, peace and blessings be upon him.
- Appreciating the values that Islam embraces such as justice, equality, mercy, empathy, patience, integrity, and sincerity.

- Commitment to the legal principles and regulations of Islam concerning prayer, zakat, fasting, the Hajj, and other acts of worship.
- Care and attention to the family and society, and the defense of human rights and dignity
- Peaceful coexistence with different communities

Thus, it can be considered that the Muslim identity reflected in Islamic values and principles, which in turn constitute the essence of the Islamic faith, because of groups in Islamic society, including religious leaders, poets, writers, artists, and social activists, all of whom have preserved the formation and formulation of this identity throughout history. Among them are scientists, philosophers, and thinkers who contributed to its formation and codification throughout history.

Abo Hammed mentioned, "Islamic identity is the foundation and soul of Islamic society, manifested in Islamic faith, morals, and laws. Islam calls for monotheism, justice, charity, cooperation, and mercy and these Islamic values shape the identity and orientation of a Muslim in his individual and social lives. By adhering to and applying these values, Muslims can build a strong and prosperous Islamic society that reflects the tolerant and just principles of Islam." (Imam Al, Ghazali 450.505) As an important observation after dealing with a segment of those fascinated by Greek philosophy in his time, this fascination led them to contradict the Sharia.

Ibn Rushed (Averroes) mentioned the Muslim identity saying that "Islam with its teachings, morals, rulings, and principles is the basis of Islamic identity, and Muslims must preserve it and work to apply it in their lives; only in this way can they preserve their Islamic identity and contribute to building a strong and cohesive Islamic society." (Averroes)

In addition, the Muslim scholar Ibn Khaldun provided that, "Islam began its call with people from the Quraysh tribe, and these people were distinguished by reason, wisdom, leadership, and virility, and thanks to these qualities they were able to spread Islam in the Arabian Peninsula and later in the Islamic world, and thus these qualities became one of the basic elements of Islamic identity." (Ibn Khaldun)

"O people, you are among the people if you keep your religion; otherwise, you will be deceived. Islam is our identity, and everything else is dust, so whoever leaves this dust will not find another identity to compensate for it."(Imam Shafi'i)

- The greatness of Islamic identity in the world

The Islamic identity occupies an important place in the world."Because of the growth of the cultural awareness movement in Islamic countries, Islamic thought went through a phase of renewal that drew some attention to the importance of raising awareness of the identity of the Ummah.(Al-Nabhan 213.214),As Islam includes one billion people around the world, it is the second largest religion in the world after Christianity;also,it has a culture that is highly appreciated around the world for its focus on justice, equality, cooperation, and unity among human beings and its values that contribute to building good and civilized societies.

The Islamic identity has helped to achieve balance and harmony between different religions and cultures, promoted understanding and tolerance, and is an important component of the cultural and religious diversity enjoyed by the world, even in terms of contributing to economic development in the Islamic world and the whole world.

-The difference between Islamic and Western identity

The dispute is one of the constants of human creation and the whole creation system and works as the basis of human, cultural, and civilizational diversity in the world. Which gives humanity the ability to develop and learn from the experiences of each other and try to coexist, as the difference is a natural system that regulates the life of living beings on earth and must deal with, with respect and tolerance, which are the basis for dealing with it.In addition, to be accepted and respected, avoiding any discrimination or intolerance, and that people seek to promote dialogue and understanding between different cultures, civilizations, and societies. What is the difference between Islamic identity and Western identity, and what results from it?

From an empty valley in the Arabian Peninsula, Islam began to flood the universe as a guidance to the world, and the verses of the Holy Quran began to descend upon Muhammad Al-Amin, peace be upon him,“Recite in the name of your Lord who created. Created man from a clinging substance.Recite and your Lord is the most Generous. Who taught by the pen, Taught man that which he knew not” (1.2.3.4.5 -

96), Islam was the sole factor that came new to the Arabs. It is the reason that they disciplined their souls, united their words, and became, with this religion, a scholarly nation after ignorance.

Centuries pass, and the Islamic call continues to rise above the minaret, mosques spread east and west, and races enter the religion of God in groups that apply this religion and work to spread it. Then the Muslims conquered all of Persia and some of the Romans during the rule of the Umayyad,” O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware” (Al-Hujurāt-13) the map of Islam extended on earth, extending from the Atlantic Ocean to beyond India from the south and from Turkestan to the walls of Constantinople from the north.

The inhabitants of the countries in which Islam spread found peace and tolerance that they did not know during the time of oppressive rule. For this reason, it was not limited to the Arabs only, so the Romans, Persians, Indians, and Chinese converted to Islam with conviction.

The Islamic conquest and what came after it from the foundations of civilization was one of the most common reasons that alerted the European people to the need to strategize the same ploys taken by the Muslims. Therefore, they sent their messengers to the capitals of the Islamic world in order to quote science, know what Muslims have of a cultural and scientific renaissance, reveal the secrets of the universe and other sciences, and increase their closeness to Muslims through commercial trips.

“The European men of science and thought began to saturate with the sciences of Muslims until their universities competed for the acquisition of Arabic books, A group of them stated that knowledge of the Arabic language was necessary for those who wanted to know the facts of science” (Habanka37-40) Thus, the Islamic identity occupied the forefront in the world and continued to do so for a period, and then its suffering began in an unprecedented way because it lost what Europe received and established its bases from it, so it became known as the scientific European Renaissance. Moreover, the tremendous breakthrough of Western society.

Therefore, “the Islamic Ummah today is in dire need of what it has overlooked in terms of establishing contemporary jurisprudence, That concerned with the assumptions of competencies related to achieving civilizational dominance and meeting the needs of the contemporary Ummah”(Alatibi-2012).The peoples of the Islamic nation should go to verify what God directed them to do, and work with intensive effort to advance the comprehensive civilization of this nation, which God made the best nation that came out to people if it preserves its identity that God and His Messenger commanded to preserve.

2. Identity formation

Identity is a profound term with many meanings and many varieties. Identity differs from one person to another according to its concept, principles and beliefs. From the point of view of the Muslim, God has distinguished the Islamic nation from the rest of the nations with a unique identity in its sources, origins and branches that inspire pride, pride and self-confidence and increase the cohesion of society. According to the Iranian-American Islamic philosopher SeyyedHossein Nasr who views Muslim Identity as the recognition of the transcendent reality of God and the submission to His will, which is manifested in the beliefs, values, and practices of Islam.

Identity Formation is a complex process in which individuals discover themselves and what they follow, by which clearly influences personal Identity. It is concerned with the development of a strong sense of self, personality, connection to others, and individuality. According to Erik Erikson, the process of forming one's identity during adolescence entails a person's consideration of and commitment to various roles, convictions, and ideals. Through this process, people can better understand who they are, what they want to become, and where they fit in the world. Individuals can build a feeling of purpose and direction as well as meaningful interactions with others by considering several possibilities and committing to one identity. "The adolescent's task is to resolve the crisis of identity versus identity confusion by deciding who he is, what he is all about, and where he is going in life. The adolescent's main task is to acquire a sense of identity or a sense of who he is and how he fits into the world around him. This sense of identity provides the adolescent with a sense of direction and purpose, and it also serves as a basis for developing meaningful relationships with others." (Erikson, 1968, p. 22).He also said, “Identity formation has to do with the

complex manner in which human beings establish a unique view of self and is characterized by continuity and inner unity. It is therefore highly related to terms such as the self, self-concept, values, and personality development. The goal of personal identity formation is to establish a coherent view of self through the process of normal human development". As indicated by Marcia that identity formation is a theory of self-development, identity formed by a series of choices made by humans, typically throughout adolescence. These choices, regarding which ideologies, occupations, relationships, hobbies, and genders a person has incorporated into their identity, are affected by conflict and commitment. "The process of developing a coherent sense of self through exploration of different roles and commitments and through the resolution of crises or conflicts that arise during this process." For James, people go through crises that contribute to the formation and development of identity, and individuals may suffer from tensions and hesitations and search for the appropriate direction for them at these times. The identity crises referred to by Marcia involve two main concepts:

The crisis of exploration: This crisis arises when people experiment with multiple roles and practices in their lives and face difficulties in balancing these different responsibilities. Education, career, social relationships, and cultural identity may all be part of these experiences.

The crisis of commitment: This crisis arises when people decide on a certain path in life, make unambiguous commitments that reflect their genuine identity, and make decisions about values, beliefs, and personal interests while harmonizing society needs and expectations.

As proposed by Swiss developmental psychologist Jean Piaget that as children's thinking progresses from one stage to the next, so does their conduct, mirroring similar cognitive advances. His theory's stages are sequential, and each succeeding stage occurs only after the one before it. "The process of developing a sense of personal continuity and stability over time, through the integration of new experiences and information into one's existing cognitive structures" (Piaget, 1954, p. 230).

As for the American sociologist Charles Cooley (1902) who defined identity formation as "the process of reflecting on oneself and imagining how one appears to others, which involves the development of a sense of self through social interaction

and feedback" (p. 153). Muslim scholars also agreed on the necessity of preserving the Islamic identity in light of the changes taking place in society and the world and keeping pace with the age of technology without leaving a negative impact on the Islamic identity. Among these scholars is Jamal al-Din al-Afghani, who sought in all his works to call for the renewal of the Islamic mind and the modernization of Islamic thought and society while emphasizing the need to restore the identity of Muslims and confront Western interference. The Malaysian thinker Muhammad Naji Al-Attas also believed in the importance of shaping the identity of Muslims and enabling them to have intellectual and cultural independence. He called for preserving the Islamic identity, adhering to Islamic values, and benefiting from modern scientific and technological developments. Muhammad Iqbal was also an advocate for the cultural and intellectual development of Muslims, and he considered the formation and restoration of the Islamic identity among the things necessary to achieve progress and prosperity. In general, this means, that the formation of identity for Muslims depends on the individual's commitment to the teachings of Islam, adherence to the laws and legal rules, and the importance of being proud of the Islamic identity and adhering to its principles and values. Muslims must also preserve their religious identity and Islamic morals and work to strengthen and develop them. Moreover, the Islamic identity combines religious, cultural, and social elements.

Personal identity is a set of characteristics, ideas, and values that distinguishes one person from another. It is how a person views himself, how he defines himself, and what sets him apart from others. Culture, creed, life events, thinking, and individual personality all contribute to one's personal identity. An influential philosopher John Locke in the 17th century discussed personal identity in his work "An Essay Concerning Human Understanding." He pointed out that human identity is founded on consciousness and memory, and that a person's identity is inextricably linked to their ability to recall prior experiences. The self is the sum of one's experiences of the various phenomena that shape his perceptions, emotions, and ideas about his identity; it includes a person's self-perception, self-esteem, self-image, and self-worth. Self-concept plays an important role in the formation and development of one's personal identity.

Social identity is the social structure of the individual in the midst of his society and his family and his psychological identity among others. In addition, it is the sum of the

ideas and advantages that a person shows to others in society, it cannot be considered its absolute truth, because social identity changes depending on the situation and the people surrounding it. His personality and social identity with his family differ from those with his friends and from those with his profession. Social identity is the perspective, and qualities that society observes from the individual and deals with others, so they notice from him a certain behavior that he does not follow with a group of other individuals and deals with, so his social identity is in a specific place with certain characteristics, and this can be summarized as his qualities that he shows to the community, and they may be either real qualities or vulgar attributes, which he pretends to be admired by society, to be proud of, or to make those around him feel a certain feeling around him. According to the French-British sociologist and social psychologist Henri Tajfel that Social Identity is "a person's sense of who they are based on their group membership(s)."

Cultural identity is the set of ideas that an individual acquires from his culture and the customs of his society, and it is all the thoughts that he believes in and accepts, and which he learned from his surroundings and got used to because of the dominant culture in society, which formed for him a specific cultural personality that possesses specific ideas and habits acquired from culture, so he deals with them, which defines his identity for the other. Each society has its own traditions and that is what distinguish it among others. Cultural Identity often showed through cultural artifacts, such as food, clothing, and dance, and music, architecture through shared rituals, celebration and symbols.

Identity, in all its facets, can appear inconstant due to the influence of various factors that shape who we are. Identity is not homogeneous or unchangeable, but rather a dynamic and multifaceted construct that change overtime.

Firstly, while we go through life experiences, our Identity get impacted, every day we face new situations, meet other different people, and learn new things. These experiences can challenge our beliefs and values, which lead us to re-evaluate and redefine our Identity.

Secondly, the social and cultural environments in which we live shape our identity. Societies demand us to perform specific roles and to meet certain expectations. These

expectations, however, may collide with our personal desires and aspirations, causing a discrepancy between the inner self-image and the outer expectations imposed on us.

Thirdly, our identity is influenced by our relationship with others, people we interact with, like family, colleagues, and friends. They can greatly influence how we perceive ourselves. Their opinions, attitudes, and values can shape our self-image and contribute to instability in our identity.

Personal growth and self-discovery are also continual activities. Our opinions, interests, and aspirations may change as we learn more about ourselves and the world around us. This constant evolution might cause alterations in our identity, giving the impression of inconsistency.

In conclusion, identity appears inconsistent because it changes by our experiences, social and cultural surroundings, relationships, and personal development.

3. The characteristics of Muslim identity

Muslim identity is "the identity of the faith that obliges every Muslim, so under it every Muslim, regardless of his place, form, or language, is obliged, and it is not permissible for a Muslim to deviate from it. It is distinct from others because it accommodates the life of a Muslim and all aspects of his personality, binds Muslims in a close bond, and gives them pride and dignity." (Islam Web.2004) The religious character that characterizes all groups and individuals who converted to Islam and it expresses the ideas, beliefs, and values that are part of that identity. It includes commitment to the teachings of the Islamic religion and the law of Islam, as well as faith in God and His Messenger, focusing on the values of justice, mercy, and peace. Concern for science and knowledge, attention to the family and society, and coexistence with cultural and religious diversity. Islamic identity helps Muslims uphold their values and beliefs in the face of cultural, religious, and social challenges in the societies in which they live.

-The diversity of identity within Muslim communities

Islamic societies are affected by many factors that lead to cultural, linguistic, and social diversity, and this diversity includes different races, cultures, languages, traditions, religious and intellectual sects, arts, and literature. The Arab region is the

center of Islam, which originated in it in the seventh century AD, and today it is home to millions of Muslims in the world, where Muslims have diverse cultures such as Arabic, Persian, Amazigh, and others.

Moreover, the different schools of thought of the Islamic religion affect the diversity within Muslim societies, which results in different jurisprudential references in the interpretation of the Qur'an and the teaching of the rules and principles that govern the lives of Muslims. In addition, history, economics, politics, and history influence diversity within Muslim societies. "Community members acquire the culture of their society from their interactions with each other, and each community, represented by its members, is keen to preserve the cultural and civilizational heritage that constitutes their cultural identity and distinguishes them from other communities" (Al-Sadiq, 2021) As the commitment of the Muslims to their identity .

-The relationship between Islamic identity and national identity

In some countries, "constitutions and laws stipulate that Islam is the official religion of the state, which done to recognize the Islamic identity as part of the national identity" (Al-Sallabi, 2020) It is common for Muslim citizens to see their religion and homeland as part of their personal identity. At the same time, some Muslims may feel a sense of belonging to the world, and this feeling arises through interaction with the Muslim community through media and social media.

In addition, Muslims around the world speak different languages and follow different cultures, which affects the way they view Islamic and national identities.

In general, the relationship between the two identities varies according to the circumstances and variables surrounding them, and each of them has a role in shaping the identity of the Islamic community.

Chapter Three

Representation of the British Muslim Identity in Three Novels

My Name Is Salma

By

Fadia Faqir

“My Name is Salma” is the third novel of Fadia Faqir which also carries another name, A Cry of a Dove. The author put Salma to represent the suffering of women in patriarchal societies in particular and Arab societies in general. Where there are a percentage of women in the Arab world who are exposed to these incidents and the writers themselves may be describing their personal lives through novels and writings as a kind of conveying their voice or ideas in a way that attracts readers.

"My Name Is Salma" is a novel written by the British Jordanian novelist Faqir Fadia. The novel is based on a story with two dimensions, the first of which deals with honour killings and patriarchy in Arab and Islamic society, and the other follows the misery, injustice and prejudice that immigrants are exposed to in the countries of the Diaspora. Faqir Fadia was born in Jordan in 1956, she wrote this story according to her experiences as an immigrant who suffered from racism; also, according to the struggles and challenges that any women would face in the exile. The novel dives into Salma's life complexity as she navigates her connection with her strict Muslim family. This work addresses problems such as the collision of traditional values and modernity, the demands placed on women in patriarchal society, and the pursuit of personal independence and self-expression. And it portrays the British Muslim identity accurately, where the protagonist had a conflict between her acquired identity and her Jordanian background. Also, cultural and religious diversity in the British Community led her to had inner fight to keep on her religion.

“My Name is Salma” is a novel that tells the story of Salma. Where she lives in a small village called Hima, what makes her life simple and happy is her farms and her goats. Then her life takes another turn because of her love for a person named Hamdan, from whom Salma became pregnant before marriage, so she is dragged to prison in order to be protected from her family, who vows to kill her to restore their honour. At the sound of her cries and pain. She gives birth to a girl, Laila, who is taken from her right away. Immediately upon her release from prison, she flees to Lebanon, and from there, with the help of two Christian women, she travels to England, but she always thinks of her daughter, and what prevents her from returning to her country is the fear of death. In England, she married an English man and had another son. This made her imagine her daughter Laila calling her and seeking for help. After her husband's hesitations and objections to her going back, she decided to return to Hima,

only to find that her daughter had recently been killed by her brother. While she was crying over her daughter, her brother shot her.

The author mentioned that she put her personal life experiences into the novel. For example, the heroine of the story Salma was suffering from her strict father, who forced her to wear the veil. And in her "You Arrive at a Truth, Not the Truth" interview by Lindsey Moore, Faqir points out how this novel has showed part of her own difficult life. The same thing happened to Faqir as she states, "I was forced to wear the veil by my father, a reluctant tyrant. He imposed things on us like praying five times a day, a 7 p.m. curfew... all kinds of things that made me react against institutional religion. Some of my siblings and I felt like we were in a camp, a confined space, an army, and that our father treated us like cadets", (Moore 1) which gives a wrong stereotype about Islam and Muslims, even though her father is Muslim. Also, where she used to live is a Muslim village.

Furthermore, Faqir mentioned that women in the two cases in the east or west she is oppressed. In the east she is oppressed by her conservative society and what they want her to do and not to do, in the west she is exposed to racism and islamophobia, even when women try to be English by learning the language and applying the culture or getting rid of their hijab, but they still are recognized by their language tone or their skin colour. "I am English". It was like a curse upon my head; it was my fate: my accent and the color of my skin." (Faqir p.167). And that means you can't get rid of your previous Identity even if you tried, it will follow you wherever you go. Among the reasons for immigration to European countries are wars and the search for autonomy, stability, and freedom, and one of the most important of these reasons for Arab women is the patriarchal society that imposes control over them and controls the details of their lives, which led them to psychological persecution and made them harsher and braver to think of immigrating to what they claim is the land of freedom. In the story, Salma tries her best to be part of the British Community. As soon as she landed in Exeter in UK, she got a new name "Sally Asher" and a new life, which means a new identity and a new sense of belonging. "As I walk through the streets of England, I am reminded of the sights, sounds, and smells of my homeland. But it's just a distant memory now. I long for the familiar faces, the warmth of the community that I left behind. I miss the traditions, the celebrations, and the shared experiences that bonded us together. Here, I am a stranger searching for a sense of belonging."

Her journey involves reconciling her cultural heritage with the realities of living in a different society. She evolves from a young woman restricted by conventional expectations to a strong and independent individual willing to determine her own destiny. She fights for her right to make decisions about her own body, education, and relationships; she challenges the oppressive cultural norms and expectations that limit women's freedom and perpetuate inequality.

Salma's dilemma stems from the fact that she is pulled between two identities built on separate geographical areas, languages, cultures, and religions. When her adopted mom tried to convince her of an alternative religion, Salma refuses that, and insists to Sister Asher on her belonging to a Muslim background. 'I cannot take off veil, sister. My country, my language, my daughter. No piece of cloth. Feel naked me.' (Faqr, 165). This strong sense of belonging to Islam in Salma did not last long, because her friend Parvin persuaded her to give up her veil so that she would have a better chance of appearing in the Western society.

It is very important to mention that the writer's personal life had a major role in giving a wrong image of the Islamic religion in contemporary British literature. As her living in a male-dominated society that thinks of itself and pressures her in the name of Islam made her hate it. If she were instead of writing about it, it would have learned it, and it would have a benefit in this world and the hereafter. However, she went on to convey the wrong ideas and misconceptions about it through the novel. The writer Faqr and the society she used to be in have a lack of jurisprudence and lack of understanding their religion to which they belong. This particular novel has been subjected to many criticisms, and the reason is known. Therefore, the representation of Islam and Muslims in British literature is affected by many factors that go beyond the religious commitment of the individual author, including their cultural heritage, literary style and personal experiences.

The Black Album

By

Hanif Kureishi

Hanif Kureishi was born in London on the 5th of December 1954 and he is of Pakistani father and an English mother, He was subjected to racism because of his Pakistani origin.

The Black Album is the second novel by Kureishi; it's based on culture and religion themes, in which the author provides the difference between Western and Eastern societies and how immigrants are treated in the Western society. England is a multiculturalists' country, within this hybrid city, Kureishi has tried to show his Britishness by writing in favour of white culture, until he became, in Ahmed's words, "more English than the English" (Ahmed, 2004, p. 168). Kureishi himself believes that "some people turn to writing in order to locate an identity" (Kureishi, 2002a, p. 204). His rejection of being a Pakistani and having a Muslim Identity led him to stereotype negatively about Asian Muslims in his works. To avoid being described as Muslim, he proclaims atheism, and to get rid of his Pakistani side he, "exploits and resists his ethnic identity" (Ranasinha, 2007a, p. 222). Through his writing he succeeded in changing his image and inventing for himself a British identity. And because of his subjection to racism, he wanted Britain to accept the diverse colours of its citizens not their diverse of culture. It is important to note that for Kureishi racism is a matter of colour only. This limited meaning of racism affects his perspective. Also, his novels style tends to be very realistic, and to something like an autobiography, as he does not write about anything other than what he is living, not in the sense of personal details, but in the sense of knowledge and life experience as well.

The Black Album is a story about Shahid Hassan, the protagonist of the novel, a Pakistani young man after his father's death he traveled all the way to London to finish his studies at the university, where he meets a woman who will happen to be his professor and teacher, a liberal and rebellious lifestyle woman, called Deedee Sogood and fall in love with her. He finds himself in a conflict between two completely different cultures, torn between his conservative Muslim family, his emotions, his joining to the group of radical Muslim activists, and the rebellious vibrant teen culture surrounding him. In the story, Shahid struggles were to look for identity among Western people and a place to belong to with his Pakistani origin. As Bruce King describes Shahid's dilemma as "Throughout the narrative Shahid oscillates between

the two sets of values offered to him by his black friends and his white lover". For Kureishi, the colour of the skin was a major obstacle in his personal life, and this was embodied in the novel several times, including when the protagonist of the novel, Shahid, was walking around with his girlfriend Deedee in several places, where he described it "people came and went, but he was the only person there with dark skin. That would be the fact in most places he went with Deedee." It's absolutely a lack of self confidence. In which Islam does not differentiate between white and black people. As the prophet Muhammad peace be upon him describe people as equal as the teeth of a comb into his saying "There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a white over a black, nor a black over a white: except with piety, people are from Adam, and Adam is from dust."

At the beginning of the story, When Shahid is asked about his faith he answers "Yes, I have a belief. It's called working until my arse aches!" from this we conclude that Shahid is not religiously committed. And he notices that by himself when he makes friends with Riaz and Chad. Whom they practice their belief naturally and simply. He always wanted to be like them "Belong to his people". Throughout the story, Shahid gets involved in a radical group of Muslims activists who challenge him in his understanding of Islam, which it represents the open-minded secularist religion. They make it so complex to him now to question himself "Where did he belong?"

Kureishi wrote this novel on purpose to attract readers. His goal is not to write as much it is as to make money; after the success of his novel *The Buddha of Suburbia*, which made him a millionaire overnight, he decided at this moment to become a novelist. The success of this novel alerted him to the fact that there is a particular subject that attracts the reader more than others, and that is sexual scandals. So he deliberately adopted it in his work.

This novel reflects two different views on Western society and Eastern culture. The writer described the Western characters as white-skinned and blond-haired. As for the Pakistani characters, he described them as black-skinned people.

Kureishi represents neither Islam nor Muslims because Islam in his point of view is "a very, very unpleasant religion in all sorts of ways" (Kureishi, 1999, p. 51), and its ideology "is deeply abhorrent" (Kureishi, 2006, p. 7). And that "Islam is a pretty old religion [and] one can't make it compatible with what goes on now" (Kureishi, 1999, p. 51). In addition, it is "clearly not compatible with liberalism" (p. 51) and is a

“rejection of the Enlightenment and of modernity” (Kureishi, 2005a, p. 8). Islam is “strict and frequently authoritarian” (Kureishi, 2005e, p. 54) and it is “a particularly firm way of saying ‘no’ to all sorts of things” (p. 53). Turning to Islam is, for Kureishi, “a future in illusion” (p. 53). Because of Islam, “Pakistan was becoming a theocracy” and “older people [were] wishing that Britain still ruled” (Kureishi, 2005a, p. 6). Islam is a threatening religion: “Open the Koran on almost any page and there is a threat” (Kureishi, 2005e, p. 56). Kureishi has a deep disdain for Islam and a deep affection for Western culture. I believe that Islam caused him a psychological complex. This led to giving a wrong image about Islam. According to Sardar and Davis whom they described "Kureishi's Islam in general, and in the novel in particular, does not seem different from the Islam of brown sahibs" (1990, p.77) I agree, since he is fascinated with the Western culture. His works does not provide an accurate understanding of religion and its beliefs, practices and diverse experiences. Ahmed argues that Kureishi is one of those writers whose “knowledge of Islam is limited and usually derived from a cursory reading of the orientalist” (Ahmed, 2004, p. 164).

In the end, what Kureishi was seeking was achieved, which is to be called a British, not a Pakistani. His dilemma was removed by defaming Islam with narrations, and this is what the enemies of Islam like to hear. As a result, he lost his Islamic identity in the first place.

Minaret

By

Leila Abolella

The Minaret, 2005, is the third novel by Laila Abu Al-Ela after Colored Lights, 2001, and The Translator, 1999. With them, she won several literary awards and established a significant reputation. Laila Fouad Aboulela (1964), a Sudanese writer, novelist, and playwright. She was born in Cairo and grew up in the city of Khartoum, where she joined the Khartoum American School and she was the daughter of the first female demographer in Sudan. She graduated from the University of Khartoum in 1985 in economics and awarded a master's degree in statistics from the London Institute of Economics. She lived for a while in Scotland, where she wrote most of her work.

Her novel *Minaret* centered on the protagonist Najwa, who has forced to flee Sudan and live in exile in London following a coup that overthrew the regime her father, a minister, served under. Najwa's story is one of culture shock, love, Islamophobia, and immigration. It also describes a young woman's journey to survive and find a home in a new, unfamiliar environment. "Aboulela writes about herself; the image of Islam is hers, and in defending Islam, she is defending her own beliefs" (Hasan.197). "*Minaret in Regent's Park*", is a novel associated with its author, Laila Aboulela, and a reflection of her experiences, culture, and personal experience that descends from a strong sense of the harshness of life in exile and geographical and religious alienation.

The character of "Najwa" constitutes the Sudanese woman who has been forced by a sudden coup to leave her country and live in exile in Britain and constitutes a model for Muslim women who benefit from their alienation by increasing attachment to their Islamic faith and returning to their religious identity after experiencing a life of freedom. "It could be argued that Aboulela's family and education in Catholic schools are in harmony, and both helped with shaping her personality, as shown clearly through her writings, particularly in the novel *Minaret*" (hasan.198). The events of the novel are divided into chronological stages, starting in 1984 and ending in 2004. The writer explained the appearance of faith hidden in the heart of the hero Najwa when she abandons her lover Anwar and engages with a group of Muslim women at the Regent's Park Mosque, where she begins another life full of educational religious lessons.

Najwa's changing made her feel courage, strength, and relief that she did not feel before, through which she was able to overcome her feelings of love for Anwar and cut off her relationship with him, so that she accepted the idea of working as a housekeeper for a number of Arab families in London. In addition, when she wore the hijab and adhered to religious teachings, she began to see the world through a new perspective, discovered life for what it is, and re-evaluated her previous life. Thus, the author continues in "Minaret in Regent's Park", using discourse and language to paint the image of the Muslim female in Western society, which succeeded in immunizing from a fragile culture and firmly returning to the womb of authentic Islam."While wearing the hijab is the act of a conservative Muslim, Aboulela does not reject western culture for the sake of Islam. Rather, she tries to bridge the gap between the two" (hasan.200), showing the importance of representation of Muslim identity within British literature.

General Conclusion

One of the main issues that has occupied historians around the world is the subject of Identity since it is the main concern and an essential and strategic element both at the national and personal levels. The Islamic identity distinguished by its return to the Creator, which gives the Islamic community its value and preserves its cohesion because there is no pride for a Muslim without his Islamic identity. Past and contemporary history also tells about many events that passed through Islamic society, some of which helped in its expansion and spread in the world and some of which aimed at obliterating its identity and dispersing its belonging.

Hence, the role of Muslims in the modern era, developing awareness of the reality of the Islamic identity, clarifying its importance and pillars, and calling for the return of its principles that have disappeared due to Western influence by defending it and inviting the unwary to it.

Integration with other cultures, especially Muslims, with the British culture may lead to cultural turmoil. That is, some Muslims may abandon some religious values and standards in order to satisfy and appropriate Western culture. Also, lead to the dissolution of the Islamic identity in the so-called secularism. The emergence of new Islamic religious perceptions and orientations by calling for easing the pressure and Islamic militancy and the emergence of the so-called openness , living life in all its aspects without religious restrictions or limits in dealing, which makes the Muslim act with Western temperaments that have nothing to do with the Islamic religion. You find a Muslim who does taboos as ordinary things that he get used to in a non-Muslim and open society. It produces a society developed in terms of Western ideas that made the Muslim convinced that religion is only a word "I am a Muslim", thus weaken his religious identity, and reach the bottom without realizing it.

This study aims to draw attention to the importance of raising awareness of the identity of the Islamic nation by highlighting the embodiment of Islamic identity in the writings of Muslim writers imbued with Western culture using contemporary British literature.

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