



RESEARCH PAPER

A Foucauldian Discourse Analysis of Nadeem Aslam's *The Golden Legend*

¹Badar Zahoor, ²Muhammad Ilyas and ³Muhammad Ajmal*

1. M. Phil Scholar, Department of Linguistics and Literature, Qurtuba University of Science and Information Technology D. I. Khan, KP, Pakistan
2. Lecturer English at Government College Taunsa Sharif, Punjab, Pakistan
3. Associate Professor, Department of English Language and Literature, The Shaikh Ayaz University Shikarpur, Sindh, Pakistan

*Corresponding Author

muhammad.ajmal@saus.edu.pk

ABSTRACT

The Golden Legend a novel by Nadeem Aslam is subject to a Foucauldian discourse analysis in this research paper. Michel Foucault's post-structuralist concepts of discourse, power, and knowledge are employed to examine how the novel challenges and dismantles dominant discourses of modern society. The novel mainly focuses on the sufferings of marginalized faction of Pakistani society, particularly the Christian community and covers the prevailing religious extremism, hatred under the social institution of religion. Setting of the novel is in the city named Zamana near Lahore and the story revolves around protagonist's struggle for identity. The study also focuses on the novel's contemplation of how knowledge, power, and resistance intersect. New counter-discourses arise, emphasizing the work as not only a tool for resistance but also of critique. These findings underscore the text's role in deconstructing and contesting the hegemonic discourses, highlighting how literature can function to push back against established norms.

KEYWORDS

Constructed, Discourse, Foucauldian Discourse Analysis, Marginalized, Structuralist Theory

Introduction

Since *The Golden Legend* (2017) represents a society where Power and knowledge shapes ideology, which ultimately works for religiosity and ruling class ideas, therefore Foucauldian Discourse Analysis (1998) has been chosen to analyze the study. Resultantly, religiosity creates suffocating environment for religious minorities and liberals. They are marginalized and left to suffer. Their sufferings are unearned. This is the extermination of fundamental human rights, on which compromise cannot be made. This study condemns such anti human activities and raises voice for the religious minorities. The present study foregrounds the issues which have links with religion and race caused by the mingling of power and religiosity, particularly in Pakistan and generally in all over the world. By highlighting the sufferings of the religious minorities, this study restores the religious harmony, love and peace and unearths the religious discrimination that the religious minorities face in the areas where they are in minority. This study primarily focuses on the subject of religiosity, power construction, power/knowledge, discourse and ideology.

Aslam is Pakistani born British author, born in a Pakistani city, Gujranwala, on 11 July 1966. He was moved to UK along with his parentage, when he was only fourteen year old when his father hardly escaped from persecution in president Zia's regime. Up till now, he

has authored five novels and became very famous in fictional world. This study deals with his work *The Golden Legend* (2017).

The Golden Legend (2017) is his fictional work which is set in the fictitious Zamana city which is situated on the bank of fictitious river Vela. The story covers religious extremism, intolerance and righteous anger. The passions of hatred are so prevailing in the selected book that a boy who is just 11, does not accept a drink from Helen, who belongs to the marginalized Christian community. The same boy also attempts to check the color of Helen's blood because he believes that they have black blood. It is because of way he has been brought up. Nargis was a Christian by birth, assumes the Muslim identity because she wants to be treated well. She does so because she has been maltreated by Muslims on several occasions for being a Christian. When she named her as Nargis no one said that she smelled faintly of sewage. After becoming Nargis she felt relieved and had not to take her own cup, glass and spoon. Nor did anyone cut her off during the debate. As the time passes, she felt very happy with this new identity. When the novel is opened people are shifting books from old library to the new one, which was designed by Nargis and Massud. In the exchange of crossfire, Massud is shot dead by a White American. Major Burhan, a Military Intelligence Officer, asked the grief Stricken widow, Nargis, to accept blood money, instead of seeking justice. She is threatened and forced in this process. Grace, who was Helen's mother, is shot dead by a Muslim fanatic, who gets released from jail, after memorizing Koran. The upright judge, who sentenced the killer to life prison, is shot dead. Meanwhile Helen's father, Lily was involved in an affair with Ayesha, who was the wife of a militant who was found dead in Waziristan in the result of a drone attack. The affair is subsequently exposed and generates a horrid backlash. Helen, brought up by Massud and Nargis, is well learned and keeps anti-Islam views. Helen and his father Lily are considered to have committed crimes against Islam and required placards of them decorate the city. Nargis, Helen and Imran hide in an island, where many years ago, Massud and Nargis have started a building project but failed to complete. The island symbolically represents the image of Pakistan which was in the minds of architect couple.

Literature Review

The In politics and social sciences, power is known as the ability of someone who influences the behavior of other people. Critics often take power as synonymous to power and social structure takes it as legal. It is deeply rooted in human history. It can also be observed as unjust and evil. According to Sociology, power revolves around the issue of its means to enable. It also makes the social actions possible and it may compel the society in which it works. An institutional French theorist, Foucault names it as a structural expression of a complex strategic situation in a particular societal context. It also needs enablement and constraint. Different kinds of power have been discussed during the course of history and all those kinds have been taken differently. But this research deals with Foucauldian concept of power.

Foucauldian power is utterly impersonal. It does not belong to any individual rather known as a web like network of different power relations which can be found within actions, not in organization. One cannot escape from these power relations. Foucauldian power constructs truth and reality. When it is exercised, it leaves great impact on individual's personality. Foucauldian power cannot be separated to knowledge. In Foucault's (1998) views, this power depends on knowledge and it uses the knowledge for the constructions of various thoughts. Thing and ideas are not absolute but they vary individual to individual, position to position and also community to community. People do not speak and act freely. They are constrained by their surroundings. Their acts, words

and thoughts are controlled and well organized. This study aims at tracing the ways behind the suffocating environment for the minorities.

Foucault's works deal with a methodology that focuses to analyze knowledge and power. This power depends on knowledge and makes use of knowledge. Power shapes and re-produces knowledge according to its anonymous intentions. Through the exercise of knowledge, power re-shapes its own field. Foucault (1977) stresses on the relationship between power and knowledge. He (ibid) states, by reciprocating each other, knowledge produces power and power shapes knowledge. He (ibid) believes firmly on the famous saying that knowledge is power. He (ibid) also takes power as a source of sovereignty. As a repressive means, power is used to control and rule people. Power determines the routes of knowledge and shapes it friendly, for unknown intentions. Knowledge establishes norms for the society and divides people into different categories. People are meant to follow the established rules set for the people.

Visker (1995) argues that the relation between power and knowledge can be a slogan as knowledge is power. Foucault (1972) contends that every society has its own versions of reality. It has its own power relations that produce truths and realities. The connection between power and truth are highly organized. Foucault (1995) takes truth as historical and relative because it is the product of power. It varies person to person, place to place and one regime of truth to other regime of truth. It varies to social and learned discourses because it is the product of power relations. Every society has its own truth, and that regime that determines the course of truth. Knowledge and truth also exist under the circulation of power. Truth and knowledge are produced when power is exercised in society. Foucault (1975) is of the view that knowledge, discourse and idea formation are limited and governed by social forces and these forces mainly establish power structures and social and political order. Nietzsche (1998a) is of the view that no fact is there but interpretations. There are countless meanings and perspectives. It is discourse that establishes truth and it has nothing to do, how things really are.

Foucault (1977) stated that the thought of power and knowledge are inseparable and deeply connected to each other. These two are used together and depend on each other to much extent. Power determines the course of knowledge and knowledge is the product of power. This power is present everywhere and format truth accordingly (Brown & Strega, 2005). Foucault (1990) argued that power creates knowledge and constructs ideology. Knowledge is also the creation of power. Knowledge does not spring out of nothing. It is power that develops knowledge and knowledge always collaborates with power.

Sukheeja (2017) argued that violence is a negative phenomenon that is dominant in present scenario. Aslam mingles violence and hope beautifully in his work which become the major theme of it. She (ibid) concentrates on violence from different perspectives. At first, she discusses violence and decolonization and calls 20th century as the century of wars and revolutions. There are different nations, cultures and races in the world and no two individuals are the same. Even twins are not the exactly same. She (ibid) argued that there are different religions, races and cultures in the world and the primary cause of violence is lack of tolerance. There's no respect and space for other's point of view. Then she discusses violence in present scenario which is everywhere in the name of God. The religious fundamentalism brings about suffering, pain and destruction. This violent acts stem from an ideology that provide them justification for such inhuman acts. Consequently, religious minorities suffer in the hands of religious majority. Where there is violence, there is love. Love always wins over violence in the form of Helen and Imran.

Onis-Tomlinson (2017) writes a review on Aslam's work and argued that Aslam does not create universe but he is a universe creator. To him, Aslam's novels are filled with traditions, history and culture of the Muslim world of Pakistan, Afghanistan, Kashmir and India. People play politics in the name of religion. Fundamentalism is a key theme in Aslam's fictional works. The protagonist, Nargis assumed Muslim identity throughout her life to keep her safe from the dangers inflicted upon Christian minorities. The Colonel, Major Burhan forces her to publically forgive her husband's murderer, who is an American or accept blood money. He also threatens her to set her on fire. While being in the crowd, she is alone because she belongs to the religious minority of Pakistan. Pakistan has never been fitting for the religious minorities because of religious extremism. That is why, Aslam's character struggle throughout the novel.

Bilal (2017) comments that *The Golden Legend* (2017) is a window from which one can see the real picture of the area. Since its independence, Pakistan has been a tough territory for the minorities. Since independence in 1947 Pakistan had been struggling to forge an Islamic identity. This struggle has affected religious minorities on immense scale. At the time of partition they were the 23% of the total population and at present they are reduced to 3% of the total sum. Strategic persecution of the religious minorities is the main subject of *The Golden Legend* (2017). He makes the story outline and keeps his heed on the protagonist, Nargis. Being a Christian, she had to suffer from violence and pains because Pakistan has never ever been a safe place for religious minorities. The Colonel, Burhan, wants her to forgive American Killer or to accept blood money whereas the local cleric wants her not to do so. Aslam writes beautifully about fears and hopes, the dreams and desires of his characters. This novel is a timely comment on the iffy state of religious minorities in Pakistan and it is a true mirror of present Pakistani society.

Shamsie (2017) gives details to horror happening and violence present in Aslam's fictitious work. She writes that Pakistan is depicting a horrid picture. It is full of harshness, killing, violence and sadness. This novel portrays the whole scenario honestly and truly. Current day Pakistani- society is the victim of Righteous anger and self-righteousness, which lead them to extremism, hatred and suffocating environment for the marginalized minorities, particularly the Christian' community. A boy, who kills Grace, is brought up in such way that he has been taught that Christians are not Muslims, so their killing is justified. It is through discourse and contempt for others is legalized. The majority calls the minority as abhorrent.

Research Methodology and Theoretical Framework

This research is qualitative in nature and utilizes textual analysis. This research uses Foucauldian Discourse Analysis (1998) as a framework to analyze the selected work. The researchers primarily focus on the concept of Foucauldian power. It focuses on Foucauldian concept of power-knowledge that is considered to be the most dominant thought in Foucauldian studies. Power determines the course of knowledge. FDA (1998) is utterly based on the concepts of French philosopher, Michel Foucault. It keeps its focus on meaning of a given discourse. He claimed that truth is not outside power rather produced by power. No one stands outside of power. Knowledge regimes construct certain kinds of truths and society starts accepting these certain constructed truths to be true. There exists no truth without power. FDA (1998) tries to find the ways in which a discourse is developed and truth is constructed. This research is qualitative and intends to analyze the selected novel with the thoughts of religiosity with relation to power to discuss Aslam's work with Foucauldian school of thought. This method helps the researchers to analyze the work more critically. It is a qualitative research work and data have been collected on thematic grounds and this method is used for in-depth analysis of ideology and power

relations to discuss Aslam's fictional work. Qualitative method will be useful in the theorization of framework.

Data Analysis and Discussion

Applying Foucauldian Discourse Analysis (1998) on Aslam's *The Golden Legend* (2017), this study analyzes all major characters with reference to Foucauldian power, ideology and discourse. It aims at discussing discourse and other social institutions, particularly religion, involved in creating suffocating environment for the Christians of Zamana City in Aslam's selected work.

Helen

Helen is one of the major characters in *The Golden Legend* (2017). She has been numerously maltreated for not bring Muslim. Muslims consider Christians infidel. Helen gives words to her agony, "At the beginning of high school, when she was fourteen years old, a teacher had asked her to stand up in class and 'justify taking place of Muslim'" (Aslam, 2017, p. 23). In Pakistan, Non- Muslim students are maltreated by their Muslim teachers even at educational institutions. The same ill-treat Helen experienced, when she was at school.

Every religion has a bracketed truth with varies person to person, place to place and community to community. One community's truth cannot be the truth of any other community. Each community has its own versions of truth. "Every time Helen came home in distress and having been maltreated for not being a Muslim" (Aslam, 2017, p. 45). She belongs to Christian community, who has different discourse and truth regime. Her truth cannot be understood with Muslim eye. She should be understood with her own regime of truth and knowledge. Foucault responds to this very thought in such a way that there are manifold relations of power which permeate, characterize and constitute the social body and these relations of power cannot themselves be established, consolidated non-implemented without the production, accumulation, circulation and functioning of a discourse. Religion is one of the key institutions that construct a particular discourse and regime of truth. In magazine office, hooded men ask her to leave this country. "You should go and live in a Christian country" (Aslam, 2017, p. 134). In that red room, they would have ended her life where the police not arrived.

Lily's affair with the cleric's daughter, Ayesha has been revealed. "The loudspeaker has informed the listeners that the cleric's daughter (Aysha) had developed a sinful, immoral and criminal association with Lily Masih (the Christian)" (Aslam, 2017, p. 135). The excuse was enough to set fire on Christians' houses, to kill as many as possible and drag them out of Badami Bagh. Power works in way that humans cannot see the actual happening but what they want to see. Foucault describes the construction of knowledge through power relations. Power constructs knowledge and determines people's way of living. Power determines the course of knowledge. In Zamana, Muslims are in majority. The way they are brought up, it reflects from their actions and social life. Police come to arrest Helen because in an article she denies the existence of djinn. "Between ten to fifteen are dead, between seventy to eighty are injured but instead of controlling riot, police come to arrest Helen for blasphemy because she questions the existence of djinn. 'You are under arrest for blasphemy', one of the police men said. Nargis questions then "Haven't you come to stop the crimes being committed out there" (Aslam, 2017, p. 143)

Nargis

After Massud's sudden death, Nargis' life started to crumble. She bore physical as well as mental violence after her husband's death. A military officer, major Burhan visits her and orders her to forgive American killer and accept blood money. He threatens her and gives her the book which was written by Massud's father. Burhan was from a dominant discourse. He uses language to exert power on her. He states to her that *"You have to remember that the world did not end the day your husband died. Nor did it begin that day"* (Aslam, 2017, p. 46). Power and politics are closely linked. It has been observed that power constrains, represses, conceals, controls and censors. At the same time it constructs reality, produces domains of objects and rituals of truth. Being a Christian, she is helpless, voiceless and marginalized. Whereas Being an intelligence officer, Burhan is exerting power over her to accomplish the task he has been assigned.

Nargis is one of those characters who suffer the most during the course of the novel. The brutality towards Christians, in the city of Zamana, led her to pretend to be a Muslim rather than a Christian. Since she was born in a Christian family as Margaret, therefore, she remains a Christian inside throughout her life. Even she does not disclose this secret to her husband Massud. It would have been different had she been converted to Islam with proper rites and rituals. Foucault describes the impact of power relations on human life. *"We are judged, condemned, classified and determined in our undertakings destined to a certain mode of living and dying, as a function of a true discourse, which bears the specific effects of power"* (Foucault, 1972, p. 93,94). She is determined, classified and judged by power relations and discourse. She cannot escape from it. She had a view that *"everything around her life was based on a dangerous lie"* (Aslam, 2017, p. 61).

Major Burhan threatens her to disclose her actual self if she does not agree to pardon American shooter. She is a *"despised Christian in a Muslim land"* (Aslam, 2017, p. 99). She pretends to be a Muslim instead of a Christian without anybody's knowledge. Discourses define the reality of social world and the people, ideas and things that inhabit it. Nargis and her belief have already been defined through power relations of the society in which she was living. According to that dominant discourse, she was a despised Christian in Muslim land. A kind of reality has been constructed about her. It was a serious crime in the eyes of fundamentalists. It is a blasphemous act and its penalty is not less than death. In order to ensure her safety, she drags herself to the dominant discourse, where she does not feel as voiceless and marginalized. Though by heart she belongs to her previous faith, in which she was born.

Shakeel and his militant companions send cleric to Nargis not to accept blood money whereas Major Burhan visits her and empathetically asks her to pardon American shooter. She is between two fires, unable to choose either way. The Cleric instructs her, *"You must show the government that, unlike them, you face Mecca when you pray, not Washington"* (Aslam, 2017, p. 58). Shakeel and his militant companions are speaking through the cleric. On the very next page the cleric implores, *"But I implore you in the name of Islam, in the name of Pakistan which was created in the name of Islam, to not do that. You must refuse"* (Aslam, 2017, p.59).

Lily

When we analyze Lily's character, he is found trapped in power relations. He is a Christian rickshaw driver lives in Badami Bagh and his wife, Grace, is a maid at Massud's house. While replying her daughter about the future of American killer, Lily responses that *"America is a powerful country, one way or another it will get what it wants"* (Aslam, 2017, p.

42). Foucault (1954) names this concept as 'governmentality' that it "*is the way in which the conduct of individuals or of groups might be directed... To govern, in this sense, is to control the possible field of action of others*" (Aslam, 2017, p. 90). Since America is a powerful country, it can achieve its illegal aims in a legal way. Because power has the ability to present right as wrong and vice versa. When Lily's affair with Ayesha is revealed, Babur adds fuel to the fire and evokes the enraged mob to set fire on Lily's house and his rickshaw. Babur presents falsehood in religious outlook. Resultantly, Christian women are raped, their houses are set on fire and more than a dozen are dead. Babur wants tower to be erected in one of his plots. Matter, matters the most.

Lily encounters Grace's killer who was going to the cinema Firdaus while entirely absorbed, listening Indian song on his mobile phone. After spending less than a year behind the bars, he has been released as a reward because he memorized the entire Koran. As Foucault says, discourse produces reality of the world that does not present things in the actual sense. When the killer recognizes Lily, she runs and says "*Stay away from me or I'll tell the police you swore at the Prophet*" (Aslam, 2017, p. 76). Lily is voiceless as he is from the marginalized faction of the society, whereas the killer is from the dominant faction of the society, so he has got voice. Nobody would believe in Lily but the liar and in his lies. In this way power relations and discourse work in a society.

Power generates knowledge and knowledge provides the space to power to be exercised. Power, knowledge and discourse are greatly connected. The genealogist looks at discourse as "*in the field of multiple and mobile power relations*" (Aslam, 2017, p. 98). So, "*It is in discourse that power and knowledge are joined together*" (Foucault, 1975, p. 100). Through power relations, a religious discourse has been built that all Christians are infidel and God cursed. They are made to be insulted and humiliated. Aslam portrays the same thing in a way that "*They wanted to drive Christians out of Badami Bagh, kill as many of them as possible in the dead-end street*" (Aslam, 2017, p. 142). Thus, Christians are left to suffer because of the discourse of hatred and contempt.

A person named Babur presents in personal jealousy in the outlook of religion and takes revenge from Lily in the name of Islam. Religious knowledge and discourse provide shelter to his cunning thoughts. He eggs on the unruly mob to set Lily's auto-rickshaw to fire. Babur was against Lily, he erects a mobile phone tower in the backyard of his house and by this starts getting handsome income out of it as rent whereas Babur wanted this tower in one of his plots.

Mob is out there to kill Lily who is a blasphemer because he leaps into the mosque and "*he dared touch a martyr's widow with his filthy hands*" (Aslam, 2017, p. 141). The mob is not just out but it has a history in which their thoughts have been constructed systematically. Their radicalism, hate for non-Muslims and glorification for Jihadis, all has a history. In Foucault's views, human's ideologies and discourses are built in society. That is why, in Badami Bagh, "*the killer of a blasphemer became a hero to a vast number of Pakistani Muslims. His prison cell was said to smell of roses. The weapon with which he killed would be auctioned off as a holy instrument*" (Aslam, 2017, p. 141). The contempt for non-Muslims also has a history. In contemptuous tone Babur talks to Nargis about Lily that "*Ask that ugly black dog to show himself and tell us the crucifix isn't his*" (Aslam, 2017, p. 139).

Christians have had suffocating environment in the city of Zamana. They have been maltreated in every street of the city. "*During an evening of conversation some months ago, he (Lily) and seven of his friends had realized that there wasn't a single street in the entire city where they or their wives and children hadn't been abused for being Christians*" (Aslam, 2017, p. 211-212). It was the virulent series of religious discourse that has instilled contempt and disgust

in a Muslim's mind for Christians. After Friday prayer, a rally was planned against the prospect of freedom being granted to the American killer and against the blasphemous images of Muhammad in France and Denmark. The man with the loudspeaker was raising people's religious emotions and egging them on to be ruthless on Jews and Christians:

"And so on 5 February 1258, when the Mongols broke through Baghdad's city walls and the bloodshed of Muslims commenced, the Christians joined in the loot and slaughter. Over seventeen days several hundred thousand citizens met their deaths. Centuries of hidden hatred spilled out of the Christians, who defiled and destroyed mosques, turning many of them into churches. And joyful celebrations spread in Christian lands near and far at the news of the destruction of Islam's fabled city" (Aslam, 2017, p. 204).

Power has a complex web of relations. Religion is a key factor that hugely impact on individuals. It snubs their power to think and enables them to behave wildly. When one of the Lily's Muslim friends, converts to Christianity, people were searching him to get him killed. Religion has come for the betterment of mankind, so man is primary to it. Aslam depicts the frightful scene in his work as:

"One of Lily's friends was a Muslim who had converted to Christianity some years ago and was lost somewhere in Pakistan, fleeing both the police and his own family. His own brothers and father were searching for him in the towns and cities in order to kill him." (Aslam, 2017, p. 175)

His asylum application remained in an indeterminate state, so he eventually returned to Pakistan, missing his wife and four year old boy, having been away from Pakistan for twenty months. His wife had gone to live with her parents in his absence. *"A month later their son had died, poisoned, everyone suspected, for being the child of an apostate, by someone in her family. Such was the abhorrence"* (Aslam, 2017, p. 175). Literally, this was disgusting.

Babur

Babur lives in Badami Bagh and is from Muslim majority who cloaks his jealousy in the name of Islam and brings about destruction in the life of Christians. The tower that is erected in Lily's backyard, Babur wished to have it in one of his plots. When enraged mob approaches Lily's house after the announcement of Lily's secretive affair with Ayesha, Babur avenges Lily in the name of Islam. He speaks to Nargis about Lily, *"that man defiled the mosque with his presence"* (Aslam, 2017, p. 138). Religion has much to do with ideology construction. It almost blinds its followers and controls them systematically. He also says to Nargis that *"This is the matter of the dignity of Islam, no one can stop us from avenging this insult"* (Aslam, 2017, p. 139).

Religion plays a key role in the construction of ideology and in the development of an individual's personality. It almost blinds its followers and develops disgust, contempt and hatred for those who are different in terms of beliefs. It harms the social bindings on sectarian as well as across-religion level. Each individual seems to be the victim of self-righteousness. Every follower pretends to be the perfect individual and the follower of the path of righteousness. When Lily's identity is exposed at the tea stall, he got the worst treatment by the people present there. The teashop's proprietor shouts and Aslam presents the scene that *"No, no, no, he rang his ladle against the samovar and pointed to the waiter and then to the Lily's cup. . . Pick that up and bring it back. They must bring their own cup, they have to bring their own cup"* (Aslam, 2017, p. 216). The man who bought him tea, and had put his

arm around his shoulder, was staring at him. *"Pretending to be a Muslim, you black bastard"* (Aslam, 2017, p. 217). Another man records his contempt in a way that *"Look at him. . . Just look at the dirty bastard looking at me with his eyes, with his Goddamned Christian eyes"* (Aslam, 2017, p. 217).

Lily and his fellow Christians got this inhumane treatment just for being Christians. The Muslims need an excuse to inflict sufferings on them and they got one in the form of Lily's affair with the Muslim widow, Aysha. Men, women, young and children, all suffer and are punished for the sins they did not commit. Their sufferings were unearned. One of the Christian says, *"My baby girl was burnt alive because of you (Lily)"* (Aslam, 2017, p. 216). Religions came to bring betterment in human life but sarcastically it added more pains to human life. For beliefs, people are ready to die and to get one's life. This is very alarming situation. All are humans at first and should not look down to fellow humans. Religion is one of the institutions that works in power relations and constructs targeted thought. Power generates knowledge and religion possesses that kind of power. People like Babur start considering their partial truth as an absolute one and applies to the whole world. When mob enters to Lily's house he shouts, *"Bring down that phone tower"* (Aslam, 2017, p. 139).

Ayesha

The cleric's daughter (Ayesha) is in her early thirties and after her husband was killed, his father tries to arrange another marriage for her. But her husband's brother Shakeel and his militant companions are at view that a holy martyr's widow could never remarry. As Foucault's states discourses are socially constructed and do not represent things as they are in actual sense. Discourse cannot be taken as transparent window that opens to the real world. The production of discourse is controlled, selected and organized in any society. Systematically, a discourse has been developed around Ayesha. She is also a human being with physical needs, who wants to lead her life with companion. Shakeel says, *"She had to remain untainted, for her eventual re-union with her husband in paradise"* (Aslam, 2017, p. 57). Thus discourses are socially built and do not present the things as they are in real sense.

The cleric's daughter (Aysha) has a son named Billu who lost both of his legs in a drone attack in Waziristan, Pakistan. Billu's father was a militant who was also found dead in an American drone Attack. Billu is an innocent child, who wishes for little pleasures, but his uncle Shakeel wants him to choose the path, he has chosen for himself. He wishes to have toys and at home. He suffers and loses his legs because of the cruel world. He deserves to have life what his fellows were having, but he paid the huge price for what he has not done in life.

Shakeel

Shakeel is Ayesha's Husband's brother (who is a militant) lives in the mosque with his militant companions near Ayesha's home. He lives in his 'regime of truth' as everyone does. He expresses his disgust for Christians, *"Sometimes I find it hard to believe that this is Pakistan, I am surrounded by Christians. Our mosque is at stone's throw from a place that openly sells alcohol, and this no restriction on the noise they can make with their church bell on Sunday morning"* (Aslam, 2017, p. 91). The kind of discourse in which he has been brought up, has left great impact on his personality. Foucault (1978) describes the same phenomenon that *"Truth' is linked in a circular relation with systems of power which produces and sustains it, and to effects of power which it induces and which extend it. A 'regime' of truth"* (Foucault, 1978, p. 133). Human beings are socially constructed. Shakeel also got these hatred vibes from his

community. He is also self-righteous, who looks down to Christians. Throughout the novel, his contempt for the 'others' is obvious.

To Foucault (ibid), truth is historical as it is relative to discourse and it is produced by power. Truth does not come from outside, it is relative to social and learned discourses and truth is the utter product of power relations. Every society has its own regime of truth. So that truth can be produced in a society. Truth and knowledge cannot exist outside of power. Shakeel lives in his militant discourse which has strict rules for life. So that he considers his ideology as the Divine one. He wants all the people to follow his stream of thoughts and considers it as the truest one. Aslam writes about him that *"Shakeel wouldn't want her to leave the house, and he certainly wouldn't want her to visit the Charagar mausoleum. To him and his sect the place was an abomination. A den of heretics, innovators, and blasphemers"* (Aslam, 2017, p. 286).

Shakeel and his companions commend the two suicide bombers who attacked on Charagar mausoleum. When Aysha heard them, they regarded the bombers as the true heroes of Islam. *"That the forty-nine people who had died were not to be mourned because they were not real Muslims"* (Aslam, 2017, p. 304). Everyone has his own version and interpretation. Each sect defines the things according to its own interests. Aslam depicts the horrifying situation that *"Kill non-Muslims for not being Muslims. Kill Muslims for not being the right kind of Muslims"* (Aslam, 2017, p. 299). People are unable to accept differences, so killing in the name of beliefs is non-stop since decades.

Conclusion

In the course of the main argument of this study, it has been explored that Foucauldian power is one of the leading exponent of Aslam's selected work. Following results have been found in the light of research questions framed: Foucauldian Discourse Analysis (FDA) (1998) is a philosophical concept which concerns with the study of power relations, ideology, discourse, power-knowledge and resistance. Ideology and power relations are considered as the elements of Foucauldian philosophy/theory yet in recent research these have been used other terms such as discourse, power and power-knowledge. So, these terms are linked in Foucauldian Discourse Analysis and they have been considered as tool for the analysis of Aslam's selected work. Power relations are widely seen in the selected work. In the city of Zamana, because of these relations, minorities especially Christians are marginalized. They have suffocating environment in the city. All suffering characters suffer during the course of times. As a result, each marginalized character put resistance against these power relations. Religion as an institution leaves great impact on its followers. It controls their conduct and behavior in an organized way. It determines the course of their actions and provides its followers the sense of self-righteousness. It fills their hearts and minds with righteous anger. The minorities, particularly Christians, suffer in the Zamana city because of the misused religious teaching. Some decades back minorities were more than twenty per cent and at present they have been bleached to only three per cent. The thought reduced them to this horrifying level became the greater cause of their sufferings in the selected novel.

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