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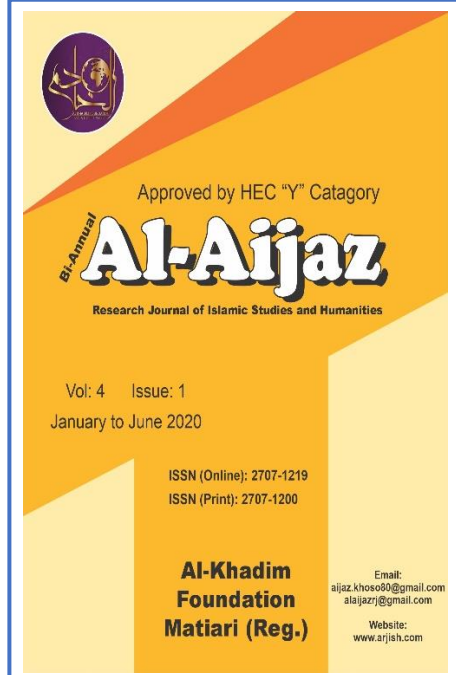
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### TOPIC:

The Collaborator, a Mirror of Indian Hegemony over Kashmiri Muslims:  
A Post-Colonial Study

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The Collaborator, a Mirror of Indian Hegemony over Kashmiri Muslims:  
A Post-Colonial Study

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**Abstract**

Mirza Waheed in 'The Collaborator' shows how power works and affects the identity of discriminated and marginalized people of Indian held Kashmir. This research focuses on the powerful use of consent and coercion to exert their power over the weak territories. Antonio Gramsci's concept of hegemony is used to explore the operation of power in Waheed' *The Collaborator* (2011). This analysis clearly identifies that this work is full of hegemonic trends and patterns of Indian government in Kashmir and Kashmiri Muslims. The study also makes us aware of the Kashmiri Muslim society which can never become autonomous. The narrative enhances its impact by expounding neglected voices of Kashmiris who are neglected both by their own people and aliens in the valley. This paper aptly finds that Indian administration is making every effort to impose its hegemony and supremacy on Kashmiri Muslims. Waheed affirms emphatically that the poor inhabitants of village Nowgam are spending tragic lives facing threats, danger and long crackdowns because of vicious and menacing behavior of Indian forces. This paper interprets the selected text of "*The Collaborator*" as a representative of hegemonic Kashmiri Muslims' narrative.

**Keywords:** Hegemony, Gramsci, Subjugation, coercion, Kashmiri Muslims, The Collaborator.

**Introduction**

Mirza Waheed (2011) is an important Kashmiri Muslim writer who follows the footsteps of Agha Shahid Ali and Bashrat Shameem who explore the role of ideology and hegemony to shape the relationship between power and impotence. The Collaborator (2011) deals with the ascendancy, dominance, subjugation, insecurity, and above all with the secrecy and coercion of proletariat and bourgeois indigenous peoples. The novel is packed with the sounds of burning, horrific murders and little indigenous people, above all with the precise depiction of the marginalized society of the occupied indigenous Kashmir. Waheed (2011) exhibits his people's voices with violence, pang, throat and torture stamped upon agony's lives. They are forced to face the war and terror of some of the so-called great nations that have the oldest world conflict. He describes the desires of the indigenous, the pain of living constantly in an alert situation in his apt style. It is the valley of the oppressed where terror has every joy and life is packed with repression. Curfews, killings, people missing are the regular atrocities of the valley. All the graves areas of Srinagar are full of graves, even the company forgets how many people came in one month. Everything in the territory is decided by exploitative rulers.

Hegemony however is a mental approach of imperial theory where the dominant controls

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politics, ways, strategies, moves and culture, using power and authority with ideology. The bulk of the population here express their consent to the manipulated ideas of those in control. This authorization paves the way for intimidation. Other than Marx, Gramsci and his main theorist go beyond the limits of economy and class superstructure. It advocates hegemony as a mixture of agreement and coercion. He treats hegemony not only as a rigid term, but also as a component of any class that wants to dominate it. It may be a capitalist or a superior class as well as a working class or a lower class. Hegemony persuades the people to obey the laws of the capitalist class. It has all the colonial and neocolonial strategies, too.

As a method, we find it a forced occupation of huge other countries with great tactics. This hegemony was established through armed combat. With the assistance of military conquest, hegemony slowly and steadily paved the way for strong, developed governments. Hegemon governs the entire population by ideological and hegemonic devices. Through force and approval, dominance cultivates the national cultural, social, religious and political structures. All the items mention how the greed for power and superiority made all of them cruel and barbarous to others and used a social structure of under-class exploitation to satisfy their desires. This dominance and superiority are the hegemonic class in fact. However, another feature of this philosophy involves forcing cultures and customs on the oppressed to exercise dominance and superscription, with the civilization of the oppressor. The principal principle of hegemony is to take advantage of the innocence of others. This is referred to as slavery, includes slave trade, male-interpretation of cultural patterns, use of self-knowledge, decline of revolutionary ideas, misleading literature and dissatisfaction patronage, etc. All this clearly shows how the ruling ruler robbed human rights and engaged in the consideration of certain human beings as property or resources for themselves, causing anarchy, tormenting and breaking up families. Words like justice, equity, equality and democracy became the words of the past in a world filled with hegemonic patterns. Hegemony produces a disabled and stiff society. Thus, the creation of creative thoughts and their expertise in embracing new events becomes the narrative of the past.

With all the violence, pang, distress, throw, torment stamped on the lives of agonized people of the valley, Waheed (2011) gives voice to his people. They are imprisoned to face the war and terror of the world's oldest wars in some so-called great nations. It is the valley of suppressed people where all happiness is haunted by terror and where life is full of crackdowns. The everyday life atrocities in the valley are curfews, assassinations, and vanishing individuals. All the cemeteries in Srinagar are packed with graves, natives there are feeling themselves as living in hell or even worse than hell. Here, government authorities and representatives of the commonalities are playing a negative role in changing the entire climate.

Consequently, The Collaborator is replete with custodial killings, goading the so-called great country, India. In the literary past of Kashmir, Waheed's (2011) debut also sparked a revolt. Waheed ends up demonstrating the idea that India is playing a secret game with Kashmir's no man's land. With the representation of his entire nation, the only thing he wants is independence from Indian occupation where the oppressors are sick on head and diminishing Kashmiri heritage, culture, and public power and, above all, basic rights to live in freedom in their own country.

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### **Literature Review**

"Kashmir will haunt India as Algeria haunts France" (Kak, 2011). Kashmiri Muslims and its fiction are registering a strong presence in global academia. The writers of even very young age are very passionate to raise their voices about their political strife. The political turmoil which still persists with the same frequency and intensity. Simultaneously we come to know that Kashmir now has such authors and proficient writers who know about the need of Kashmiri people. Waheed is one of them and he took a brave decision of narrating the gloomy and bleak tome of Nowgam to the whole world. Waheed struggled very hard to make the people familiarize with the situations happening there. The Collaborator (2011) delineates Kashmir by showing bestiality and brutishness of the Indian government with the residents of Nowgam. His monumental attempt to address the Kashmir is very brazen and full of frustration and animosity towards the Indian army. His unsettling and melancholy work showing numerous towns and villages along the border and even in the heart of Kashmir Srinagar. "We've seen this before: Kashmir's before and after story, Paradise's collapse to something worse than hell" (Penguin Viking, 2011, p. 1). "The very dedication excites us how political the anecdote is; 'For the Kashmir people'" (Silverman, 2011, p. 1). The town is gotten by bleak or sorrowful, Huzun and despairing with provocation, agony or more all wilderness and savagery of Indian Army. With his articulate aptitude Waheed depicts the savage ceremonies of death, local army aggression repulsive occurrences, and disturbance in Kashmir, through the cleanser of Nowgam. As one of reviewer states; "Kashmir has been a subject of savagery, a prisoner of fallacious hegemony and social chaos.....wretched conflict" (Qazi, 2014, p. 1).

The Collaborator has detected all the trying accomplishments of the cohort to extinguish his quest for truth, lost love, continuous military war and sorted out enormous scope slaughters, to fix his cognizance. Presumably this is the book like never under any circumstance told about Kashmir. Waheed reveals insight into the frightful attitude of administering class on subordinate class As the account proposes how hero falls before tipsy chief Kadian "He sometimes plan to not to follow up Kadian's further requests,...he has no choice but to obey" (Friday times, 2011, p. 2). He acknowledges completely wherever one is under the control of barbaric ruler than silence is best option for him. One who is the all authoritative never give chance to the powerless to open up his tongue in any matter right to say something, but in his own favor. As one of the reviewers expresses his thought. "In this world, one needs only to be silent to say whatever needs to be said."(Friday Times, 2011, p. 3).

It appears to be the inhabitants of Poshpur are compelled to confront that ungainly circumstance be reason for Indian distracted conduct. We likewise discover the locals simply the object of colonizer look. The inconspicuous persecution has grabbed away their opportunity of soul alongside their voices and characters. The locals stay mysterious, savage, mongrels, screwing fear based oppressors, and simply the weak animals, having no choice force. Indeed, even the main soul of the cleanser is an obscure/mysterious kid. Here the local's reality is made to seem impervious. With respect to the domineering conduct concerned, we find in the very title how stifled country storyteller turns into a confederate or partner for the Regnant. We come to know by perusing the novel that how a portion of the locals work together with unfamiliar or Indian workplaces tolerating their capacity and

acknowledging it as an advantage for themselves. Despite the fact that subtitle Kadian is cumbersome severe, tanked and un-endurable man to speak with yet the hero needs to catch up his requests as a supervisor because "He knows that Kadian has diminished and tamed him: that he is a kind of pet, like a goat kid saved for a while from the slaughter to play with the master's children. Until someone gets hungry" (Ms. Chatterjee, 2011, p. 20).

In fact, Indian powers overwhelmed locals with their obsessed belief system. The torment and languishing likewise structure a stage over Gramsci's hegemony and colonization. This is really an advanced or a new type of colonization where they don't have to stifle them with much power. Notwithstanding this ruler catch the minds of inhabitants with assistance of writing and electronic resources so that locals think about their misuse as an advancement and headway. The storyteller's dad is the best case of such contorted contemplations. So he chooses to live in his town even with such torture and underhanded climate of segregation. The smell of the decaying bodies tossed in the valley where he played cricket with his companions, numbs his faculties and fills him with a weak fierceness at his own vulnerable ness.

A feeling of profound helplessness pervades power of the gun is all that counts. (Maui, 2016, p. 1) Without speaking a word in front of him, protagonist since the beginning remains fearful and coward because of armed forces and particularly of Kadian yelling behavior on him. The novel gives the picture that the headman and his family easily accepts the influence of spite ruler. Ma is a most silent character and her quietness expresses a deep sign of neo-colonization in the area. That quietness becomes the part of their lives as it feels there are no conversations, but sounds of gunshots, bombs, sighs and sobbing of human beings are in the air which shows their oppression is enveloped here. One is left to feel disgrace the way they lived, the way they suffered, the tumultuous times of death and devastation they faced. "Colonization is as visible as the huge and immense mountains that surrounded Nowgam" (Bashir, 2012, p. 2).

Waheed (2011) explores that India as an exploitative ruler in the village Nowgam enslaves the natives mind and body in the name of peace, progress and establishment of good governance. By utilizing this idea ruler used to deprecate the locals and their characters. The words like dull, middles, friendless, maderchod, tricky rats, youthful blockheads, Sense of cold-ness, beast, moronic, sister screwing, screwing dolts, asses, Saala, monster looking, alien, Savage all are the illegal outline of putting down the significance of locals. *The Collaborator* fulfills all the terms and conditions of Gramsci's hegemony which is the combination of consent and coercion. Kamila Shamsi (2011) finds out Kashmir in the eyes of Waheed (2011) is the colony and a beautiful cage for the natives. The author needs to introduce an incredible reality, which is really the reality of his kin, yet the novel isn't the encapsulation of hard raw numbers. It really adapts the tides and occasions for more prominent impact

The motivation behind this research is to rethink how Waheed (2011) ascertains and portrays the account of Kashmir in his novel. This will likewise assist with exploring what sort of philosophical and domineering methods, fight standards, gadgets and tents used to lessen the local's characters, culture and political positions. Alongside this, it is additionally obvious from the audit how in current world Kashmir an overlooked land is presently turning into the most sweltering issue. In this postmodern time colonizers and sovereign

are dis-criminating aboriginals with the assistance of new hazardous gadgets and plans. The Indian government is utilizing all the procedures of neocolonialism and domineering guideline to abuse the Kashmir's or keep up its hang on them. Philosophy is utilized as a device to keep up this standard. Philosophy is splendidly communicated through the media, through different informal organizations and government assistance associations.

Hence hegemonic authority is set up and rearranged with belief system and coercive powers aggregately. A solid battle is seen all through between administering class belief system and relationship with the common laborers or lower-class meanings of the real world. Their mastery isn't only the creation of cash and forcing terms and propensities on the lower class individuals, however this is set up and won with the assistance of social matchless quality on stifled class about whom this lower class believe is the most ideal approach to serve its inclinations. It much of the time becomes sound judgment of the apparent multitude of classes. They are always unable to recognize what kind of mystery games are played with those blameless individuals. Notwithstanding to this Waheed recounted the most awful story of the young people of Kashmir left in dumbfounded state, region, unlucky deficiencies, divisions and frightful torment. It is essential to direct more investigations on the outcomes and the reasons that we learn about left on the grounds that uncommon examinations are found regarding this matter.

### **Theoretical Framework**

This analysis is based on the theoretical conception of Gramsci, the most influential and emerging theorist of Marxist and post-colonial theory. This research, carried out keeping in mind the approach of Gramscian school of thought about ideology and hegemony. These terms are introduced in the novel to show how pecking orders of social force get benefit a few while abusing others rights, culture, progress and doctrine. The lexemes, expressions, provisions and sentences of this novel have been set apart out to demonstrate that the emblematic ideas are the head contributing components in making this valley a hegemon state or other country according to power.

Gramsci overcomes the certain rigidity of Marxist theory making it more active, according to the new political demands of era. He used the term *consent* a rule which includes ideas, beliefs, opinions and theories to convince submissive class that domination of superior class is legal. The second apparatus or rule is *coerce* this specific terminology use some forcible techniques like army, civil force, imprisonment, jurisdiction to govern the local people. Gramsci likewise attests the significance of making good judgment to expand authority and philosophy as the device of influence. He calls philosophy as an arrangement of political thoughts utilized by the better class than catch the psyche of a substandard class. Gramsci considers force and philosophy are essential units of any class to grab hold on others. He builds up the hypothesis that Ideologies are utilized to convince and keep up the assent of the prevalent or administering class. As indicated by him legitimate class utilized these two as an instrument for engaging the lower classes of society. Gramsci arranges that philosophy is such a kind of thoughts and portrayal that joins the individuals on one idea. Notwithstanding, legislative issues and authority are the terms that are the advantages and disadvantages of one another. Governmental issues delegates towards a framework where social request feed, while authority shows the headings on how the force framework made

up for lost time. In this way, we come to realize that authority and legislative issues are a basic aspect of one another, to support their lives.

Gramsci's coherent statements about hegemony are most influential in the era of 21st<sup>th</sup> century. He utilizes the idea of domination and hegemony to represent how state and common society create and keep up agree to the class progressions of the industrialist society. As Cox (1993, p. 34) postulates that; "Gramsci took over ...is consensual". This invisible face of power works in the different societies to recognize and reject the oppression applied by the prime and leading class. Gramsci suggests two types of society in his theory. Gramsci calls it a *war of manoeuvre* as well as a *war of position*. Both of the concepts closely related to these types of societies. As *war of position* figures out by the dominant voice mass media and mass organizations which actively teach ideological conversion away from capitalist ideas. But against this *war of manoeuvre* belongs to the domination with the help of political support and armed insurrection against capitalism. These are actually the goal and vision of civil as well as political societies in a hegemonic area.

### **Analysis and Discussion**

Most would agree that culture art and literature of Kashmir have notable compositions in unique dialects with incredible handy. Agha Shahid Ali, Bashrat Peer, and now the capable Mirza Waheed are dynamic and delegate of their violent time. These essayists gave another inspiring incitement that gives one distinctive focal point to see the universe of writing in Kashmir. The extremely account portrays how society mirrors the sound judgment of the low class even without realizing that the shrouded plan of the privileged or governing society. India who is assuming the function of hegemon in Kashmir has served half of its military soldiers in Kashmir to keep up control on Kashmiri Muslims. The Indian government is utilizing brutal approaches to lessen the self-assurance and right of opportunity of Kashmiri Muslims. It appears to be that Jammu and Kashmir's destiny is encircled by profound and dull evenings where there is no expectation of a little chandler. The Collaborator is an account of a demilitarized zone between two nearby countries and just as foes. It is a gloomy novel introducing dazzling valley of Kashmir and its circumstances, occurring, choking out conditions or more the entirety of its defenseless individuals confronting unwanted ache, trouble, torture, hostility, slaughters, and crunches. We discover confirmations for these in the novel as "they massacre hundreds of our brothers in broad daylight..... they burn down entire localities" (Waheed, 2011, p. 33). Waheed (2011) encapsulates the thought by bringing up how Kashmiri purported authorities are playing awful games with the Kashmiri Muslims blameless public with the incredible sup-port of Indians. The Novel recommends properly the savage disposition of Kadian "He raises his voice just enough to tell me who's is boss" (Waheed, 2011, p. 1). We find here the story is an attempt to create the effect that Kashmiri's are neglected and marginalized by forced rule of India. This is how rulers use tool of consent to subjugate the innocent Muslims of Kashmir.

The very title makes such a shocking impact on pursuers, that how a legend having a solid abhorrence towards colonizers and definitive powers is compelled to co-work with them. He is collaborating treacherously with an adversary for the obliteration of his own benefits

and masses just to satisfy the Indian matchless quality. The personality of the dad certifies the indications of acknowledgment of the intensity of the bourgeoisie since he has no other choice. He who is the Sarpanch of the town doesn't avoid the legitimate conduct of outsiders. The storyteller himself turns into the partner in crime of the savage specialists, however loathes them with extreme heart. The obscure hero of the novel after four to five gatherings with Kadian set out to get some information about the quality of cadavers present downwards in the valley close to the LOC and got the snide and heart farming answer in an inquiry are we distraught that we check those degenerate rapscallions who come to battle with us. He is acting like another Changez Khan in the time of the postmodern world. It is he in the novel that made piles of carcasses and smelly human stays by shooting every single living being that crossed the LOC without con-firming their flaws and wrongdoing. He and his soldiers don't fret over their characters and callings and some other things.

Noor Khan moans and tears show how terrible he felt for his town fellow members and neighbors. He is such a fearless man, who plays with a full deck and fathoms the up comings circumstance. He is an adept in outlining of those dissidents who battle for opportunity utilizing various modes till death. Poshpur the town which is completely detached due to unbelievable destruction and hostile vanishings is a cunningly thought up case of sovereign remorselessness. The occurrences of slaughtering on fringe without knowing their identities, only for making trepidation, tumult and modesty of human lives before oppressor shows the enslavement of Kashmiri Muslims. The entire address of Imam gives the confirmations of sickening climate and antagonistic cries in Kashmir. Along these lines, India is assuming a part of remorseless heathen who is sustaining climate of dread demise and destruction by executing and kidnaping endless adolescents, children's, ladies' and even the elderly individuals with their pitiless projectiles. As the novel calls attention to, "they send thousands of our young men, your brothers, my brothers, to inhuman underground jails in India" (Waheed, 2011, p. 33). "It's a plain and simple .....all the soldiers they send to Kashmir are killer dogs" (Waheed, 2011, p. 117).

Notwithstanding, this ruthless ruler has control on press and media of the region on the grounds that newspapers and radio give totally unexpected news in comparison to these severe demonstrations. Waheed gives his thought regarding this as "I wonder how TV wallahs always manage to say ...ammunition seized had Pakistan army marking on it ... stupid" (Waheed, 2011, p. 47). Here we come to realize that how predominant class disparage and debase the privilege and intensity of sub-par class. It appears to be that the tolerance of Kashmiri Muslims is being tried by regnant all through the portrayal. The location of the stream of blood dead, dead and all dead bodies in the city, scaffolds, dividers and streets appropriately investigates the brutal real factors of mediocre class position in a domineering zone.

The story of incubate head who is named by locals as cleaner, sweeper, forager having a merciless history in Kashmir floated by Kashmiri Muslims. The novel aptly clarifies the character as, "This monster Hindustan has sent here this new governor, this zalim, this tyrant"(Waheed, 2011, p. 117). Here storyteller comprehends the very certainty that sovereign country can never have sympathy towards powerless people or representative of harmony there, however they are simply executioner canines who never prepared to show



resistance towards Kashmir. Waheed explores this part of constrain and assent acutely by digging into the fundamental character inward and external clashes. His awful and dreadful dreams, smell of dead individuals, his fever, recollections of Hussain miserable melodies, his fear of suspension of his life and oblivious gestures during discussions plainly call attention to clashes of Kashmiri Muslims going on in their minds. He now and again views himself as trickster, a militant, a road sweeper of Kadian, a janitor for dead bodies or more every one of the an indecent and bleak forager of his own ilk. He addresses himself in the novel as "By the way, what category will I be thrown into Badge runner of the Indian army.....The armed caretaker of the dead .... I don't know" (Waheed, 2011, p. 73). He is actually facing a severe identity crisis which is faced by all the Kashmiri Muslims.

The burning climate of the novel passes on the fierce conduct of the oppressor towards the lower ones. They are making that valley like a Jahannam (hell) by burning all the beautiful and alluring backwoods, mountains all the prominent and blossoming plants, and all the individuals of Kashmir will undoubtedly live in that damnation. As the storyteller stands up with a screeched voice "They are making this Jahannam we are all consigned to this hell ..... killed that mountain" (Waheed, 2011, p. 46).

Nonetheless, the images whiff air, cold air spooky fowls, pile of distress, faint light, hazy mists, dull faces, hints of thundering dead hands, aging disarray, abnormal mornings, defeatist quiet indifferent fields, chill and haze, pale appearances, bewildered houses or more all Sarpanch sahib a messed up man an image of dreadful disgrace are beneficial instances of colonizer persecution on aboriginals. The moderate and continuous relocation of individuals from the town, and their dread of being gotten and tormented by the army are the terrible scenes played by frontier rule. All through the novel an environment of Huzun or despairing spread for what it's worth. Compounder Chechi's location to the entire town and discussion with Sarpanch. "Our haughty rulers... How can I stay here?" (Waheed, 2011, p. 244). This gives our consideration towards horrid existence of Kashmir's a direct result of horrendous territory of outsiders.

Warriors shouting and locals gathering in ground like cattle's, utilization of rifle handles and residence all checking meetings are embarrassing for the occupants. An abusive light ruler for what it's worth. Waheed regrets here on the injury of his kin how they are dealt with and deprecated on their own territory. He hollers on the approaching and chocking of his kin lives by an unruly canine which is getting fat and fat by taking human tissue. Waheed obliges to utilize this Urdu stanza of Mohammed Rafi "Din dhal jaaye, raat na jaaye" (Waheed, 2011, p. 288). This refrain is fine representation of domineering pattern, that how a dim night actually stays with the oppressed individuals, since they never under any circumstance appreciate the opportunity of thought and activity.

The tortured story closes this way. Waheed gives the answer for all the savageries by saying "to hell with this all....to hell with the Indians. To hell with the killer day....to hell with jihad.... I feel satisfied for having thought of that in advance" (Waheed, 2011, pp. 300-301). It seems like that Waheed is burnt out on all the persistent and indiscriminating circumstances in Kashmir by dint of purported well-wisher ruler India. He needs to explain the entire world that Kashmir has its own voice of qualification, what's more, no other unfamiliar principle is expected to control Kashmir's. He doesn't bashful to disclose the latent disturb strategies of India in Kashmir.

## **Conclusion**

The examination shows that *The Collaborator* (2011) is precise representation of hegemonic mentality of the Indian chiefs who from the start come to Kashmir to encourage the natives. Yet, their point really is simply to develop their own strength and force on the locals. The helpless occupants of a rich heaven are experiencing trouble sufferings, ache misery, torture and anguish by dint of authoritative practices of Indian armed force. The epic investigates that Kashmiris will undoubtedly confront all the outrages on account of Indian merciless guidelines and guidelines in the nation. The key scholar with his shrewdly created hypothesis of authority gives the observers how philosophically India safeguard its animal occupations on Kashmir. This paper additionally features how controlling philosophies in Kashmir violate the essential convictions of local individuals gradually and steadily. These patterns make the occupants of Nowgam feeble before Indian government. After some time, there is a lopsided development of intensity inside the framework as new technologies and techniques are created by the coercive powers in Kashmir. The utilization of moderate patterns and principles of twenty first century in Kashmir isn't only the difference in style in scholarly history however a method of deceiving disposition for the guiltless spirits who don't know about the misleading idea of the coldblooded rulers or unrivaled countries like India.

Gramsci unloads this concealed plan of sovereigns in this moderate hypothesis of authority. He advances the thought how anguished Muslims of Kashmir caught with a channel or discard and discover no space to go anyplace. The employments of both the methods constrain and assent in the novel makes it clear outline of discretionary conduct of specialists. These particular terms of belief system and authority are actually the experts and cones of the novel, *The Collaborator* (2011) where the occupants of Nowgam are confronting philosophical and authoritative conduct of remorseless ruler Kadian.

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