

# **Analytics Of Power: A Hermeneutic Study Of Moth Smoke By Mohsin Hamid**

**Sadaf Afreen<sup>1</sup>, Madiha Jameel<sup>2</sup>, Saneen Iraj<sup>3</sup>, Mahwish Saif<sup>4</sup>**

<sup>1</sup>Lecturer in English, The University of Lahore, Sargodha Campus [Sadaf.afreen@ell.uol.edu.pk](mailto:Sadaf.afreen@ell.uol.edu.pk)

<sup>2</sup>Lecture in English (HED Punjab) [Madihajamil03@gmail.com](mailto:Madihajamil03@gmail.com)

<sup>3</sup>M. Phil Scholar, Department of English, The University of Lahore, Sargodha Campus [Saneeniraj94@gmail.com](mailto:Saneeniraj94@gmail.com)

<sup>4</sup>M. Phil Scholar, Department of English, The University of Lahore, Sargodha Campus  
[Mahwishhasnat24@gmail.com](mailto:Mahwishhasnat24@gmail.com)

## **ABSTRACT**

Power has been a source of conflict since the advent of human civilization and it is the most debatable phenomenon round the globe. The history is replete with the instances regarding war of succession and brutal murder of kith and kin for power. With the globalization of the world, the sovereignty of power has reshaped itself into modern “disciplinary” society as per Foucault’s concept of Power- Knowledge. He is of the view that “power is everywhere” and “it comes from everywhere”. This concept (Power-Knowledge) inextricably runs the system of a society in the modern times as modern states are “disciplinary”. The present research aims to study the analytics of power in a Pakistani urban society under Foucault’s concept of Power- Knowledge. The researcher selected *Moth Smoke* (2000) by Mohsin Hamid for the study as it contains most of the issues faced by an emerging Pakistani urban society. Hamid portrayed the psychological effects of power on the individuals through the protagonist of the novel, Daru. His journey from an intelligent and ambitious banker to a drug dealer exposes this relational system of power and knowledge in the current novel. Rich class exercise power on institutions as well as on individuals by the corrupted money they earned through different tactics. Hence underprivileged classes suffer along with the individuals who degenerate morally in this scenario. But through Foucault’s concept of power, it is clear that power relations are “imminent” they work from bottom up as Daru’s destroyed self affects Ozi (his best friend from upper class). Ozi suffers due to Daru’s contempt and societal pressure he (Daru) gets in the form of undue competition and institutional corruption on the part of rich class. He snatches what he could not get through proper channel in an opportunist society. At the end Ozi’s circular motion of finding the truth behind Mumtaz and Daru’s affair gives him power to exercise on Dar. He puts him behind the bars in an allegedly murder which he (Ozi) himself committed long ago. Mumtaz bears this burden of Knowledge alone and leaves home to fight against “disciplinary” tactics used by upper class in an urban society to exercise power on the people. Hence the researcher tries to find the relational systematic way of the exercise of power on people in the current study with the topic “An Analytics of Power: A Hermeneutic study *Moth Smoke* by Mohsin Hamid (2000)”.

**Keywords:** Socio-economic background, power relations, disciplinary society, psychological Strives, knowledge.

## INTRODUCTION of the study:

Power is a source of social accord and discipline in a society as it demonstrates certain rules, followed by the people, to carry the affairs of the state. Hayward takes power as boundaries that enable and constrain possibilities for action (Hayward 1998). Power is used to suppress masses and the opponents in order to rule the territory since the advent of human civilization even before this in the times of cave men. There is a certain sense of possession about power because of the early life of man spent on the belief of the survival of the fittest. This hunting and survival instinct gave rise to the possession of power by the people in order to enjoy life. This tradition is followed by the kings in the past as they hold power in their hands and that power functions as the law for kingdom. Now it takes the position of state apparatus which run the system of the modern states. But Foucault, on the contrary, sees power as an everyday, socialized and embodied phenomenon.

Foucault shifts the attention of people from 'sovereign' and 'episodic' exercise of power to the everyday use of power in his concept of power analytics. He turns away the traditionally centered feudal states; which pressurize their subjects thus to denote the sovereign rulers and power holders of the states. Foucault pointed out a new kind of 'disciplinary power' that could be observed in the administrative systems and social services. He gives examples of this relational aspect of power through 18th century Europe, such as the system of prisons, schools and mental hospitals. Their systems of surveillance and assessment no longer required force or violence, as people learned to discipline themselves and behave in expected ways. So, like before he does not call power a negative, repressive and coercive phenomenon but as a productive and positive force for the society in many cases (Gaventa 2003: 2).

“His work marks a radical departure from previous modes of conceiving power and cannot be easily integrated with previous ideas, as power is diffuse rather than concentrated, embodied and enacted rather than possessed, discursive rather than purely coercive, and constitutes agents rather than being deployed by them” (Gaventa 2003: 1).

Hamid captures these forces of power at work in the *Moth Smoke* as state apparatus is only a tool to exercise power on the characters in the novel. Power is diffused in different forms on the microscopic level of the state politics which creates a mysterious network exercising it on the people. His stories are the tales woven by the threads of a modern Pakistani society; based on the realistic and timeless issues regarding globalization and economic strife among people. These two are the widely discussed issues throughout the world. Hamid's novels whether it is “*Moth Smoke*”, “*How to get Filthy Rich in Rising Asia*” or “*The Reluctant Fundamentalist*” carry a certain current running through them which keeps them interesting and they get recognition in the whole world. The agenda of economic instability and access to global market is the most discussed aspect of his novels. Every character, whether a commoner or an elite, passes through this grind of economic upheaval globally.

## Background and Review of the Study

Bryant Scott (2014) discusses the effects of globalization in her work “*Mohsin Hamid and The Novel of Globalization*” in which she presented a comparative study of Hamid's different works like *Moth Smoke*, *How to get Filthy Rich in Rising Asia* and *The Reluctant Fundamentalist*. The researcher is of the view that Globalization has not only affected Pakistan rather whole world is under its effect. Globalization has interconnected all the countries

of the world and their cultural, social and economic interests in a way that was never before. International trade, multinational corporations and production of different cultural goods have interlinked not only cities but countries also. Economic borders outlawed geographical borders of the countries with the rise of globalization. This emerging global culture brought cohesion and similarity in different countries of the world. It breaks the set rules of narrative by picking up the humble backgrounds in contrast to elite; weaving a new web of interaction between them on capital grounds. His humble characters have the potential to address the world because they are entangled in the web of universal issues on the whole. Class difference on capital grounds raises inferiority complex in the people as a result they indulge in the crimes. They make life more miserable than before. Hamid's take on highlighting this global issue of economy attracts readers to judge his stories in the light of modern theories i.e. Foucault's power theory and nature of self. These modern theories bring forth new aspects of the text before the reader such as psychological, societal and familial.

By giving his narratives a perspective of global issues, he brings them on the front desk to put an emphasis on the related issues faced by an under developing country, Pakistan. Thus, his characters narrate their own stories to the reader in their own way; so that the readers deduct meanings according to their understanding of the story. Hamid, being a Pakistani as well as British citizen, uses his knowledge masterfully to create a unique story; a combination of antique Lahore, its values and the demands of new time. He presents a combination of old times, new needs and the issues raised by these emerging needs. His character, Daru represents old times of Lahore in the dire need of maintenance due to ever changing environment of the world. Whereas, Ozi and Mumtaz are the new attractions

for the old Lahorians as people want to be rich and stylish like them.

On a contemporary setting, Cara Cilano (2009) analyzes the theme of killing in the novel by pointing out parallels in the historical and modern settings of the stories provided in the novel. The theme of fratricide of Mughal story is replaced by the nuclear program of the country and the fear of impending war of succession between both India and Pakistan. She is of the view that the lust for throne is replaced here in the modern story of Lahore by characters' lust for power, black label and Pajero etc. Another important aspect of language is highlighted by Claire Chambers (2014) in his study "The heart, stomach and backbone of Pakistan: Lahore in novels by Bapsi Sidhwa and Mohsin Hamid". She observes that there is a hidden tension in the words of the novel which can be reminiscence or a hint of hovering hazard. As the epilogue of "Moth Smoke" shows a fight for power and throne between two brothers Aurangzaib and Darashikoh which ended on the murder of Darashikoh at the hands of Aurangzaib. Similar threat of murder and chaotic events in the lives of the characters can be seen in the different historical and contemporary writings which end in the sole purpose of attaining power. This power structure and societal pressure is observed among different countries throughout the globe whether they are progressed or under developing.

Hamid talks about the need of establishing economic interests globally. It is the need of the hour for Pakistan to find investors in the world market so that living standard of people can be upgraded. Economic instability and corruption have deadly affected Pakistani people. He considers it (economic downfall) a global issue working at the back of social conflict and cultural multiplicity. Hamid does not write about rustic and utopian ideas of life rather he talks about Pakistan specifically; its economical and global issues which should be resolved in order to

flourish as a nation. His stories do not reflect any patriotic or revolutionary kind of steps taken by the characters but he highlighted the issue of capital throughout his novels which reveals his deep concern for the country.

Hamid's debut novel *Moth Smoke* (2000) was viewed by Anita Desai (2000) as a turning point for sub continental literature as it was one of the earliest twenty-first-century novels to depart from the Indian magic realism, fashionable in the eighties and nineties and venture into darker and generically indeterminate territory inspired by his hometown Lahore (Desai 2000). A famous technique, of splitting or creating a wall between the voices of the implied narrator, is used by Kipling and Hamid in their stories. This technique not only allows the narrator to maintain the suspense in the story but also to remain oblivious to the underlying scheme of things, linking the reader and narrator in a narrative space defined by the time of reading the story.

The historical background of *Moth smoke* and the cyclical nature of war for power have been viewed differently by critics. Paul Jay (2005) writes in the "The post-post-colonial condition: Globalization and historical allegory in Mohsin Hamid's *Moth Smoke*" that Hamid took the basic story of Mughal Emperor to bypass colonialism from the novel. He centralizes the idea of economic instability and power in his novel but doing so, he actually gives a hint to the colonialism of early times even before British,

"One that includes Persian and Islamic invasions from the North forces of globalization were at work on the continent long before global capitalism and the internet came along" (Jay, 2005, p. 56).

According to Jay (2005), Hamid's narrative focuses on the economic globalization and its effects on the people; economic instability

has transformed the people of Lahore into the people he presented in his novel with chaotic surroundings and disturbed mentalities. Munnaza Yaqoob (2010) views this historical background of the narrative to emphasize the idea of imprisonment. She sees people in the novel stifling in the cage of societal pressures and individual needs.

Hamid has discussed class conflict and social problems prevailing in the city of Lahore but there is another historical fact about the importance of Lahore which is its close proximity with its rival, India, as seen in the *Moth Smoke*. Lahore's proximity with wagha border is not the only reason that people get affected but they are affected by the current rage of the governments in order to prove them powerful. Pakistan and India has a history of clashes on different grounds; they have fought wars over such issues as the undergoing issue of atomic testing from both the sides has affected the people. Since fratricide is rooted in the epilogue of novel, this atomic testing is said to be a 'figurative fratricide' (Cilano, 2009, p.188). So, not only the ecosystem but "The entire city is uneasy". Hamid narrates the expressions and linguistic effect of this situation on people and their routine lives. They even get shocked of the lightening in the month of monsoon; their

"...Teacups halt, steaming, in front of extended lips" as if something is going to happen. "Lightning's echo comes as thunder" as if thunder of the war hovering over them and put a "billion atomic souls split in half (Hamid 2000, 211)."

Pakistan and India has "an extraordinary love-hate relationship". Their separation is a historical fact which has been over shadowed by bloodshed and lost loved ones in the journey of freedom. Beside this there was also a civil war in the country which has bad impact on people's

memories. This latest incident of atomic testing has put them into a trance. The country they have achieved after so many struggles and sacrifices is again on the verge of destruction. People have been through hard times due to corrupt ruling authorities and now they would have to suffer again as authorities would be investing into production of war instruments rather on the welfare of masses. The hotness of season as well as unfulfilled dreams is making life a bit tougher for them. They take this atomic episode on their heart and soul as this is “for a wall of heat that burns Lahore with the energy of a thousand summers”. Their fears are obvious from their discussions as their conversations have been transformed to political rather mundane talk of work and day to day life. So, these environmental changes do raise fear in people which is said to be a psychological pressure of war and losing their country forever. Since author has used the word “atomic” testing in the novel; it also refers to many other incidents of the Past as atomic bombing on Hiroshima and Nagasaki (Japan). The lurking fear of destruction has made them sensitive towards life. Paul Jay, author of “Global Matters: The Transnational Turn in Literary Studies”, argues in an essay on Hamid that;

“...with its sustained focus on the effects of economic globalization, Mohsin Hamid’s *Moth Smoke* stands apart from many South Asian English language novels popular with readers and academics in the West”.

*Moth smoke* (2000) is set in the sweltering summer of 1998; it narrates the story of privileged class of the society in contrast with under privileged classes and the contemporary issues they have to face in the urban society of Pakistan. Hamid uses subtext of Mughal Empire and its downfall for this tale to highlight the political affairs of war of succession and power. In contrast to this historical allegory, he picks out a multi-culture and modern story pertaining

contemporary affairs to deal with. Along with these societal, political and psychological pressures, an individual’s struggle to make his way to success is also portrayed very beautifully. But in his journey towards his desired goal and his ambition to become a member of privileged class, called elites in common, meets a disappointed end because there are many obstacles in pursuing these dreams as presented in the novel. Hamid’s debut novel explores the connection between an urban society and an emerging adult. Daru, the protagonist of the novel, is highly educated and talented but he is threatened by the late-capitalist culture in Pakistan. He is a banker out of job now just because he annoyed a landlord who is trying to treat him like his surf. He is under the stroke of bad luck as he fails to get any job after that. While on the other hand his friend Ozi, who is the son of a corrupt millionaire, enjoys a luxurious life. They (elite class) are controlling everything in the country even Daru gets that job in a bank due to Ozi’s father, whom he calls Uncle Khurram.

The researcher explores this relation of power and knowledge in the *Moth Smoke* by analyzing the socio-economic position of the characters. As modern society works on the democratic grounds, so there is no mechanism of socialism or dictatorship although a slightest tinge of capitalism is still found in the working of society. Pakistani urban society is also shadowed by this late capitalist system of running the state in spite of it has a body of politics which supports democratic technology of power. Although state does not differentiate people into classes but still the socio-economic status of the people define their roles in the society. As rich class is economically strong and have influence on legislative body, they are directly affecting administration of the country. Because of their wealth they study abroad, have great exposure in life and most of them join politics, as a result they control the state apparatus. whether other

unprivileged classes of the society remains at the same level, although they are able and hardworking people but the corrupt elite does not give them any chance to raise themselves. They remain at the top because they learn to control masses by applying power on them. Hence, in controlling them, they learn new ways to exercise their power as per Foucault's power-knowledge mechanism.

The aforementioned delineation of the novel explicates that novel is full of social and economical stratification of different classes, seem to the researcher the direct exposition of the power employed by different people. Thus, The researcher investigates that how does these dynamics of power (as suggested by Michel Foucault) affects the characters on individual level and the society on as a whole in the current novel. This connection of corruption (of elite class) and the use of power at the institutional level is directly affecting the unprivileged classes of the society. The researcher analyzes the novel, "Moth Smoke", in the light of Michel Foucault's concept of "Power and Knowledge" and investigates it under the heading of "An Analytics of Power: A Hermeneutic study of Moth Smoke". The following study illustrates the "disciplinary" nature of the power in the modern era and the use of this medium by the rich class to confine and imprison others socially and individually.

### **Statement of the Research**

The present study aims at finding out the Analytics of power: A hermeneutic study of Moth Smoke by Mohsin Hamid. Hamid presented the elites of our society illegally exercising their power on national institutions and the people around them. They snatch the right to live from the unprivileged classes of the society by exposing their corrupt material legacy. Similarly Ozi, a godlike figure in the life of Daru, first cause him inferiority complex by showing his financially strong and luxurious life and later by exercising undue power over Daru. He suffers at

his hands when he was on a trial in a court as well. But the essential point raised by this situation is, what kind of power Daru has on Ozi that he again cyclically turns to punish Daru legally. This mechanism of power is working everywhere in the Pakistani society and the researcher aims to find out this source of power through analytics of power by Foucault.

### **Socio –Politico- Economic system watering the plant of power**

Mohsin Hamid's Moth Smoke is a critique on the powerful minority of Pakistan presenting a true picture of their lives and the lives of have nots. He presented three groups of unprivileged people in the novel; one who have all the luxuries, other having a bit of it and third deprived of almost every facility even basic necessities of life like clean water, a small house, a square meal and even hospitals. In such an underprivileged society education comes on the least end of list. It shows that there are only two classes in the society, one having an air condition and the other is deprived of it because the third group is like a burden and does not exist for them as they do not participate in the progress of the society. In spite of all this they share their state affairs and are directly affected by the policies of the government. But modern "disciplinary" society turns a deaf ear to that issue. So, the class conflict, with reference to exercise power policies, is at the backdrop of the novel.

The setting of novel in the post-colonial and post-independent Lahore which provides a backdrop to current political and economic instability in Pakistan as Hamid discusses in the Moth Smoke. The geographical importance of the city of Lahore and the historical facts attached to it reveal that Lahore is like a spiral for the characters in the current novel. They move in circular motions round it and knit a web of complex events in the present story. They are not

mere characters walking on the course of life but products of a complex political system and socio-economic events. Hamid hints out such incidents on different stages that can be considered as key factors behind the fate of characters. He knitted *Moth Smoke* with a blend of historical as well as modern yarns to keep the interest of the readers alive throughout the novel. Besides this mastery of creating complex web of situations, Hamid has intertwined the geographical and contemporary issues very cleverly. In fact he himself says in a lecture given at the Singapore Writers Festival in 2013;

“There was so much Asian literature, yet I hadn’t read anything that represented the urban reality of growing up in Lahore, which I had experiences where people were running around doing all sorts of unsavory things... I wanted to write about a world of crime, drug use, sexuality...urban noir, and not about sort of the rustic countryside, magic and these kinds of things (“Singapore”).

Keeping in view the statement of Hamid mentioned above, *Moth Smoke* is amalgamation of both modern as well as rustic piece of writing. Apparently it is a story of the life of a young man but if we read it critically, it appears to be more than just a story. Based on the story of Pakistani youth, it covers recurrent issues like social disparity, class difference and unequal distribution of wealth among people. It is a critique on Pakistani society and the situation of the people belonging to different strata of society. Hamid not only presents Pakistani but global issues of capitalization in the current novel through his art of characterization. The behavior of the characters and their life style is the reflection of their thought and the class they belonged to. *Moth Smoke* is set in Lahore and its population is divided into different classes and groups according to their economic status. This

societal and economic conflict in the modern Pakistani Urban society is the basic concern of Hamid in the current novel.

In the current novel, people are divided in two groups; one group makes law and policies but do not follow and others obey it in any case. Second group suffers mostly as they have to bear all the burden of laws and law makers unwillingly otherwise they would be punished.

Hamid illustrates this very artistically in the novel *Moth Smoke* through Ozi. His brought up in a society where he was conscious of his existence as a powerful, rich and important fellow. He was also conscious of the position of his father in the city and his influence on the powerful people around him. His education and lavish living style with a foreign degree was enough to speak about one’s consciousness about oneself. On the contrary, Daru’s consciousness about his circumstances and present jobless condition was enough to create a social gap between these two friends of the same society.

These assumptions can be applied on Daru, who was an intelligent fellow and his professor likes his ideas in the field of economics but he could not complete his PhD. He finds a job through his uncle’s connections and later fired by his manger due to his misconduct with a landlord who had half a million in his bank. He is awfully put in the back gear due to an influential person, who has links with the manger. Further, he descends from the stature of an intelligent scholar and banker to a cheater, drug addict and robber.

The characters are representatives of different classes of the society and Hamid exposes this through his art of characterization. Sudip Bose tells about their social status in the following words, ‘Ozi and Mumtaz... run with Lahore’s urban hip, the sushi-and mobile phone crowd’ (Bose, 2006). Aurangzeb, known as Ozi, and his wife Mumtaz both belong to upper class

of the society. Darashikoh Shezad, a well-educated person known as Daru belongs to middle class. Manucci (Daru's servant) and Murad Badshah belong to the lower class of society. These characters are a reflection of the position they live in, in an urban society. Orrin C. Judd (2006) describes the conflict, presented in the novel, in these words;

“The frustration and anger of the less fortunate in a country whose ruling class is thoroughly corrupt and where the economic divide is so vast that the wealthy can insulate themselves from the rules that bind the rest of the society, and can nearly avoid physical contact with the lower classes” (Judd, 2006).

Hamid does not focus on social issues only but along with it there is a large number of the issues addressed by him such as such as unemployment, terrorism, security risks, corruption, poverty, class difference, bureaucracy, drug addiction, inflation, nepotism, and bribery. He reveals economic strives, power struggles and corrupt political system affecting the lives of the characters not only in Pakistan but round the globe equally.

In the current novel, the researcher is going to find out power working in relation with the political system accustomed in Pakistan. It is of great importance to search out what is the base of this ultra-rich system which is running the country and dictating other under privileged classes. The researcher finds hints of class discrimination and economic disparity in the *Moth Smoke* at the very beginning of the novel where the readers are introduced to main characters of the story.

The first glimpse of Daru being a prisoner and “the terrible almost-hero of a great story: powerful, tragic, and dangerous (*Moth*

*Smoke*)”. All these attributes of a tragic hero are attached to Daru which have great impact on the story as they serve to be a fatal flaw in the downfall of his character. While on the other hand, the readers are introduced to Ozi through the eyes of Daru, a close friend of him. But that closeness too has a jealousy factor as Daru attributed everything “big”, “powerful” and “corrupt” to Ozi. He describes his first visit as under:

“I pull up to a big gate in a high wall that surrounds what I think is Ozi’s place. His new place, that is. His old place was smaller. I’m a little nervous because it’s been a few years, or maybe because my house is the same size it was when he left eye. Then I honk out a pair of security guards”.

Daru’s description of the house shows the difference of social and economic backgrounds of both the friends; from a smaller house to a “new place”, “big gate” and “high walls” along with the “security guards” places him out of the range for Daru himself. They are closely attached yet miles away from each other. In spite of Daru’s intelligence and competence in education, he “encountered a spot of difficulty finding a position” whereas Ozi, an average student, enjoys a lavish life just because he has wealth and power with a foreign degree. It is because his father has connections and he has earned wealth from hidden sources as Hamid illustrates this through Daru;

“I kept hearing about him, that he’d built a mansion in Gulberg, that he was being investigated by the Accountability Commission”.

It is this imbalance that invokes Daru and MuraadBaadshaa to step into the world of crime to fulfill their needs. Daru’s sunken and lean body, his struggle to get a square meal and

grim reality of having nothing to live on, encourages him to rob rich people. Muraad BaadShaa, Daru's friend, finds his rickshaw business dwindling due to the arrival of yellow taxis; as a result he thinks ethical to rob them to grow his business like before. So, in the current scenario it is right to say that "whatever a man gains, he gains at the expense of some other man's loss" (Morris 2000:32). They are the victims of a sick society where corrupt economical system gives way to a morally degenerated society. This moral degeneration supports another view that nothing is more important in life but money. And this very idea generates out of the class conflict as shown in the novel. The class conflict is based on wealth as Daru feels shadowed in the parties but secretly wish for a luxurious and wealthy life. The way he admires a ride in Pajero, the sensation of being a part of them and then the sound of different car doors remind him that he can only wish for these luxuries. It is impossible for him to achieve in a life time.

The sense of power and pride Ozi feels while discussing his family, Pajero and connections can only be wished for. This sense of superiority leads them to outlaw forbidden things which are destructive for society and for them alike as parties, alcohol, and exploitation of lower class, murder and corruption. They outlaw everything yet remain safe without any sense of punishment or shame. This is where envy and hatred takes the place of justice and contentment. Lower class tries to get this freedom and power and in order to achieve the goal they rob, murder, sell drugs and even fall a prey to adultery but they are not lucky enough to be free afterwards. They are punished at the end for every little thing they have done or not contrary to elites. As Hamid portrays this realistic picture at the very start of the novel, through a trial scene, Daru was going to be punished for the murder he actually has not committed. This can also be

taken as defiance in the Power-Knowledge perspective where lower classes become powerful as a result of this relational system of power.

Hamid depicts this social status and power of the upper class not only through their wealth but through their manners as well. Ozi is used an example which can be applied on all the elites, as Daru serves to be an example of the condition of Middle class in the society. These examples show the very condition of the system on which modern society work. When Daru describes Ozi's driving he says;

"Ozi drives by pointing it (Pajero) in one direction and stepping on the gas, trusting that everyone will get out of our way...bigger cars have the right of way".

Even because of that careless and authoritative attitude, Ozi kills a poor boy and nobody arrests him as he belongs to a powerful family. Another luxury enjoyed by the upper class is air-conditioner which poor people can't afford due to its excessive consumption of electricity. And secondly, reason is that electricity is not available most of the time in summer but rich people have power back system of generators to overcome this problem. This issue is discussed by Professor Julius Superb in his paper which he presents at the 'Seminar on Social Class in Pakistan' by following lines:

"There are two social classes in Pakistan... The first group, large and sweaty, contains those referred to as the masses. The second group is much smaller, but its members exercise vastly greater control over their immediate environment and are collectively termed the elite. The distinction between members of these two groups

is made on the basis of control of important resource air-conditioning.”

This control over resources and attitude towards poor show their callous and selfish selves that they pose to be selfish and insensitive towards other classes of society. Peter Gordon gives his opinion about this particular novel in the following words;

“The book also makes considerable use of symbolism... air-conditioning... being a proxy for class status”. (Gordon, 2006).

Daru and Murad Badshah’s dislike in this regard reveals their dislike for upper class as they both feel happy when there is no electricity. Murad Baadshah “loved load shedding for this reason” because he can imagine rich people;

“...fanning themselves in the darkness. Indeed, nothing made MuradBadshah more happy than the distress of the rich... he rebelled against the system of hereditary entitlements responsible for cooling only the laziest minority of Pakistan's population...”

So, descending from a well off family and with a foreign degree, he is enjoying best facilities in society whether he deserves it or not. Ozi’s lavish life style is the symbol of his social status and the power elite class enjoys without any restriction. Daru observes this not only through Ozi’s luxurious house and vehicle but the privileges he enjoys as a member from the rich class of the society. His mistreatment of the underprivileged class, unlawfulness and influence on the authorities, all are hall marks of this class. This creates a sense of insecurity and frustration among lower classes as seen in an urban society presented by Hamid.

This frustration can be seen in Daru’s efforts while he is trying to get a job but unable

to find any. And the one he gets at end it is just because of the connection of Mr. Khuram that he manages to get a job in a bank. The role of rich class in rewarding a trivial job to an intelligent person is the most obvious sign of their power as Daru is told during his interview. Butt Saab reveals the reason behind his job as under;

“... the boys we're hiring have connections worth more than their salaries. We're just giving them respectability of a job here in exchange for their families' business... Unless you know some really big fish... no one is going to hire you.”

Lopa Patel (2012) is of the view that “We witness Daru’s degradation from being a well-educated middle-class professional to being a common criminal”. A disloyal friend to Ozi; who wanted to get a position in society through his rich and powerful friend; life proved to be unfair to him. He is caught in the whirl of bad circumstances, driven by unknown societal pressures and corrupted culture. Finally, he lost his genuine self in this battle of power and money and totally transformed into another Daru, who is stranger for the readers and to himself.

Horney (1950) discussed a neurotic side of Daru’s case specifically and for all the people suffering due to this class conflict issue generally. He is of the view that when people feel themselves helpless and find no option to raise their societal status, they get attached to the people who are living their dreams in reality. Daru luckily got his friend (Ozi) back and started to attend high society parties to enjoy the things he could not afford on his own. So, he tries to find his way towards a better life by attaching himself to Ozi but the more he intermingles with them, the more he is getting aware of his class difference. George Luckas narrates in the “History and class consciousness” that the traits of one class can only be observed in the presence

of other classes. Hamid gives many instances to observe these aspects of both the classes in contrast to each other through Ozi and Daru. When Daru went to see Ozi he compares himself as, “But Ozi can afford the good stuff, and black label is fine by me, provided someone else is paying”. So, at the very moment he is being served with imported stuff, he is thinking about the unjust distribution of wealth and power between upper and middle classes. Similar kinds of feelings are shown in the following lines when Daru rides in a Pajero for the very first time.

“I sit in the back of Ozi’s Pajero. I’ve never been in the Pajero before. Costs more than my house and moves like a bull, powerful and single-minded”.

Horney (1950) shows another type of dimension of George Luckas’ theory of “History and class consciousness” by introducing false consciousness of Daru, attaching himself to Ozi’s subjective consciousness of being rich. He assumes himself to be the part of rich by joining their parties. But at the same time he is conscious of being poor and his self-deceiving state of mind as he is artificially portraying himself rich in front of Ozi’s friends. So, the more he hovers around them, the more he delves deep into despair and depression.

### Conclusion

It is very obvious that sovereignty of power does not exist anymore but in Foucault’s words this is done through institutions now, reflected in the selected novel. The disciplinary mechanism run by state still has power over people. The name of sovereign power is changed into disciplinary one now which controls people in the same way through different tactics. While exercising power by a hidden entity, it controls people and their actions more than sovereign system of power. As in Foucault’s opinion now certain institutions are playing the same role which was performed by

kings and rulers in the earlier times of sovereignty of power. He gives examples of hospitals, monasteries, barracks, schools, but they are promoted and nourished in the modern system and now they act as disciplines. Although they were there in the past as well but in the modern society they have become training institutes; which observe and control individuals and their activities in a certain way. Although there were present in the past but their working mechanism has been changed. *Moth Smoke* by Mohsin Hamid is the very example of the said aspects and full of such representation as analyzed.

### Book consulted and cited

1. Abedullah. (2006). Sources and consequences of environmental pollution and institution’s role in Pakistan. *Journal of Applied Sciences* 6 (15), 3134-3139.
2. Adriano, E. (2012). ‘My Split Self and My Split World: Troping Identity in Mohsin Hamid’s Fiction’. In *Metaphor and Diaspora in Contemporary Writing*, ed. Jonathan P. A. Sell. London: Palgrave Macmillan. pp. 59-79.
3. Ahmed, Z. (2009). Pakistani Feminist Fiction and the Empowerment of Women. *Pakistaniaat: A Journal of Pakistan Studies*, 1(2), 90-102. Retrieved from <http://pakistaniaat.org/~doltala/index.php/pak/article/view/24>.
4. Bates, J. (2000). ‘The Ode to Autumn’ as Ecosystem. In L. Coupe (Ed.), *Green studies reader: From romanticism to ecocriticism* (256-261). Florence, USA: Routledge.
5. Bernier, Francois. Section: [The Death of Dara Shukoh] from *Travels in the Mogul Empire, AD 1656-1668*, trans. by Archibald Constable on the basis of

- Irving Brock's version, ed. by Vincent A. Smith. Delhi: Low Price Publications, 1994 [1934].
- a. Web. 19 June, 2013. <[http://www.columbia.edu/itc/mealac/pritchett/00generallinks/bernier/txt\\_bernier\\_dara.html](http://www.columbia.edu/itc/mealac/pritchett/00generallinks/bernier/txt_bernier_dara.html)>.
6. Buell, L. (1986). *New England literary culture: From revolution through Renaissance*. Cambridge: Cambridge UP.
  7. Buell, L. (2000). Leslie Silko: Environmental apocalypticism. In L. Coupe (Ed.), *Green studies reader: From romanticism to ecocriticism* (288-292). Florence, USA: Routledge.
  8. Chambers, C. G. (2016). *Lahore Lahore Hai : Bapsi Sidhwa and Mohsin Hamid's City Fictions*. In: Chakraborty, Madhurima and Al-Wazedi, Umme, (eds.) *Postcolonial Urban Outcasts*. Routledge, New York, NY, pp. 113-30.
  9. Chambers, C. (2014). The heart, stomach and backbone of Pakistan: Lahore in novels by Bapsi Sidhwa and Mohsin Hamid. *South Asian Diaspora*. 6(2), 141-159.  
DOI:10.1080/19438192.2014.912463.
  10. Claudia, P. (2016). Tracing the Fundamentalist in Mohsin Hamid's *Moth Smoke* and *The Reluctant Fundamentalist*. *Ariel: a review of international english literature* ISSN 0004-1327 Vol. 41 No. 3-4 Pages 23–31. Retrieved from :  
<https://journalhosting.ucalgary.ca/index.php/ariel/article/viewFile/35084/28975>
  11. Crotty, M. (1998). *The foundations of social science research*. St. Leonards, New South Wales: Allen & Unwin.
  12. Desai, A. (2007). *New York Review of books*. Retrieved September 20, 2012 from  
<http://www.mohsinhamid.com/mothsmokereviews.html>.
  13. Desai, A. (2000). *Passion in Lahore*. *New York Review of Books* 21 Dec. 2000: n. pag Web. 3 Mar. 2011. Hamid, Mohsin. *Moth Smoke*. New York: Farrar, Straus and Giroux.
  14. Dilthey, W. (1988). *Introduction to the human science: An attempt to lay a foundation for the study of society and history* (R. J. Betzanos, Trans.). Detroit, MI: Wayne State University Press.
  15. Elia, A. (2012). *My split self and my split world: Troping identity in Mohsin Hamid's*
    - a. *Fiction*. In Jonathan P. A. Sell (Ed.), *Metaphor and Diaspora in Contemporary Writing* (pp. 59-79). London, UK: Palgrave Macmillan.
  16. Eliot, T.S. (1925). "The Hollow Men". Retrieved from  
.:<https://www.shmoop.com/hollow-men/poemtext.html>
  17. Fatima, N. (2014). *Mind is the Workshop of Man's Destiny. Being for itself in Mohsin Hamid's Moth Smoke*. Academia.edu. Web. 10 Dec. 2015.
  18. Foucault, M. (1991). *Discipline and Punish: the birth of a prison*. London, Penguin.
  19. Foucault, M. (1998). *The History of Sexuality: The Will to Knowledge*. London, Penguin.
  20. Foucault, M. (1981). *Histoire de la sexualité, volume 1: La volonté de savoir*, Paris, Gallimard, 1. Retrieved from:

- <http://routledgesoc.com/category/profile>  
- [tags/powerknowledge](#)
21. Foucault, M.(1981). *The History of Sexuality*, vol. 1, Harmondsworth, Penguin, 1981 (see pp. 92–102).
  22. Gadamer, H. (1981). *Reason in the age of science*. Cambridge, MA: MIT Press.
  23. Gadamer, H. G. (1975). *Truth and method*. London: Sheed & Ward.
  24. Gaventa, J. (2003). *Power after Lukes: A review of the literature*, Brighton: Institute of Development Studies.
  25. Gordon, R. (2006). *Power, Knowledge and Domination*. Copenhagen: Copenhagen Business School Press.
  26. Gordon, C. (1980) Afterword. In Foucault, M. *Power/Knowledge: Selected Interviews and Other Writings (1972-1977)*. New York: Pantheon.
  27. Gordon, P. (2006). *Moth Smoke* by Mohsin Hamid. Retrieved from: [www.asianreviewofbooks.com/arb/article.php?article=31-13k](http://www.asianreviewofbooks.com/arb/article.php?article=31-13k)→ 20 May.
  28. Hameed, A. (2006). *The 1947 Exodus from Lahore*. In 'Lahore Lahore Aye'. *The Daily Times*, Retrieved from <http://www.apnaorg.com/columns/ahameed/column-27.html>
  29. Hamid, M.(2000)..Retrieved from: <http://www.cssforum.com.pk/css-optional-subjects/group-v/english-literature/91719-book-review-moth-smoke.html>
  30. Hamid, M. (2013). *How to get Filthy Rich in Rising Asia*. New York, USA: Riverhead Books.
  31. Hamid, M.(2014). *A Home for Water Lilies. Discontent and Its Civilizations: Dispatches* from Lahore, New York, and London. India: Penguin, 2014. 27-30.
  32. Hamilton, H.(2012). Interview with Mohsin Hamid. Retrieved from: [mohsinhamid.com](http://mohsinhamid.com). Feb. 2007. Web.
  33. Harrison, E.(2006). *Unpacking the Anti-corruption Agenda: Dilemmas for Anthropologists*. Oxford Development Studies 34(1), 15-29.
  34. Hayward, Clarissa Rile (1998). *De-Facing Power*. Polity 31(1).Spring 2004.
  35. Heidegger, M. (1962). *Being and time*. New York: Harper Row
  36. Hodgson, G.M. et.al (2007). *The economics of corruption and the corruption of Economics: An institutionalist perspective*. *Journal of Economic Issues* XLI (4), 1043-1061.
  37. Holmes, R. (1987). *Introduction to Something of Myself: For my Friends Known and Unknown* by Rudyard Kipling (1936). Robert Hampson (ed). England: Penguin.
  38. Horney, K. (1947). *Karen Horney and Character Disorder: A Guide for the Modern Practitioner* (Vol. 1). New York, USA: Springer Publishing Company.
  39. Human Rights Watch (2012). *Country Summary: Zimbabwe January 2012*.
  40. Jay, P. (2005). *The post-post colonial condition: Globalization and historical allegory in Mohsin Hamid's Moth Smoke*. *ARIEL: A Review of International English Literature*, 36(1-2), 51-71. Retrieved from: <http://ariel.journalhosting.ucalgary.ca/ariel/index.php/ariel/article/viewFile/364/30>
  41. Jay, Paul. (2006) *The Post-Colonial Conditions: Globalization and Historical*

- Allegory in Mohsin Hamid's *Moth Smoke*. *Ariel: A Review of International English Literature*. 36.1-2: 51-71.
42. Makhadmeh, S.J. (2015). Motherhood, Motherland and Distributive Justice: Allegorical Implications of "The Feed" by Ahmad Nadeem Qasbi. *International Journal of Academic Research and Reflection* Vol. 3, No. 6, 2015. ISSN 2309-0405
  43. Joseph, R. (1994). *Power/Knowledge. The Cambridge Companion to Foucault*, ed. Gary Gutting (New York: Cambridge University Press, 1994), 101.
  44. Judd, O. C. (2006). *Moth Smoke* 2000. Retrieved from: [www.brothersjudd.com/index.cfm/fuseaction/reviews.detail/book\\_id/412/Moth%20Smoke.htm](http://www.brothersjudd.com/index.cfm/fuseaction/reviews.detail/book_id/412/Moth%20Smoke.htm).
  45. Kirn, S. (2013). *Identity Crisis Reflected in Reluctant Fundamentalist* by Mohsin Hamid. *International Journal of Linguistics and Communications*. Vol. 1.
  46. Kentaro, M. and Adam, Z. (2015). Socioeconomic status and corruption perceptions around the world. *Research and Politics* April-June 2015: 1-9 © DOI:10.1177/2053168015580838 [rap.sagepub.com](http://rap.sagepub.com)
  47. Koch, T. (1996). Implementation of a hermeneutic inquiry in nursing: Philosophy, rigor, and representation. *Journal of Advanced Nursing*, 24, 174-184.
  48. Koch, T. (1999). An interpretive research process: Revisiting phenomenological and hermeneutical approaches. *Nurse Researcher*, 6(3), 20-34.
  49. Lombroso, C. (1911). *Crime: Its Causes and Remedies*. Montclair, NJ: Patterson Smith. Retrieved from: <http://www.unz.org/Public/LombrosoCesar-e-1911>.
  50. Lynch, R. A. (1998). Is Power All There Is? Michel Foucault and the 'Omnipresence' of Power Relations. *Philosophy Today* 42.1 (Spring 1998): 65-70. May, Todd.
  51. Majeed, M. (2012). *Essays on corruption, inequality, and economic growth*. PhD thesis, University of Glasgow.
  52. Martin A. Hewett. *Michel Foucault: power/knowledge an epistemological prescriptions* Retrieved from: <https://www.theodysseyonline.com/moth-smoke-critique-pakistani-society>
  53. Mohan, P. (2013). *Review of Moth Smoke* by Mohsin Hamid. Retrieved from: <http://wordsnotesandfiction.blogspot.com/2013/10/review-moth-smoke-by-Hamid-hamid.html>
  54. Morey, P. (2015). *The Rules of the Game Have Changed: Mohsin Hamid's The Reluctant Fundamentalist and Post-9/11 Fiction*. *Journal of Postcolonial Writing* 47.2 (2011): 135-46. JSTOR. Web. 14 Oct. 2015.
  55. Morris, W. (2000). *Art, socialism and environment*. In L. Coupe (Ed.), *Green studies reader: From romanticism to ecocriticism* (32-36). Flanders, USA: Routledge.
  56. Null, L. and Alfred, S. (2003). *Sex, Drugs, and Deception: Review of the book Moth Smoke*. *The English Journal*. Vol, 3: 2.
  57. Essays, UK. (2018). *The Term South Asian Literature*. Retrieved from: <https://www.ukessays.com/essays/english-literature/the-term-south-asian->

- [literature-english-literature-essay.php?vref=1](#)
58. Perveen ,S. and Awan ,G.A.(2017) .The effects of Marxism on the characters in Mohsin Hamid’s novel: “Moth Smoke” and Zulfiqar Ghous’ novel: “Murder of Aziz Khan”. Global Journal of Management, Social Sciences and Humanities 749 Vol 3 (4) Oct- Dec, 2017 pp.749-772. ISSN 2520-7113 (Print) ISSN 2520-7121 Awan , G.A. and Tahir, M.Y . (2017). Social issues in the novel “How to Get Filthy Rich Rising Asia”. Global Journal of Management, Social Sciences and Humanities 458 Vol 3 (3) 2017, pp.458-481. ISSN 2520-7113 (Print) ISSN 2520-7121.
59. Rabinow, P. (1991) *The Foulcault Reader: An introduction to Foulcault’s thought*. London, Penguin.
60. Rizvi, M. (2004). *Critical Appreciation of Moth Smoke*. Retrieved from: <http://blogs.arynews.tv/mothsmoke-book-critique>
61. Rozelle, L. (2002). Ecocritical city: modernist reaction to urban environments in “Miss Lonelyhearts” and “Paterson”. *Twentieth Century Literature*, 48 (1), 100-115. Retrieved from: <http://www.jstor.org/>
62. Rushdie, S.(1991). *Imaginary Homelands: essays and criticism, 1981-1991*. London: Granta Books.
63. Schleiermacher, F. (1977). *Hermeneutics: The handwritten manuscripts* (J. Drake & J. Forstman, Trans.). Missoula, MT: Scholars Press.
64. Shahbaz, A. et, al. (2018) *Unmasking Class Stratification and Psychological Ailments through Mohsin Hamid’s “How to Get Filthy Rich in Rising Asia”* Essays, UK. The Term South Asian Literature. Retrieved from: <https://www.ukessays.com/essays/english-literature/the-term-south-asian-literature-english-literature-essay.php?vref=1>
65. Scott, B. (2014). *Mohsin Hamid and the Novel of Globalization*. Diss. East Carolina U, 2014. Retrieved from: [thescholarship.ecu.edu](http://thescholarship.ecu.edu). Web. 24 Nov. 2015.
66. Stracher, C. (2006). *Lives of the Rich and Spoiled / Hero of Pakistani novel almost seems to deserve his fall*. Retrieved from: <http://www.sfgate.com/books/article/Lives-of-the-Rich-and-Spoiled-Hero-of-Pakistani2765171.php>.
67. Warren, M. (1990). Ideology and the Self. *Theory and Society*, 19(5), 599-634. Retrieved from: <http://www.jstor.org/>
68. Weinsheimer, J. C. (1985). *Gadamer's hermeneutics: A reading of truth and method*. New Haven, CT: Yale University Press
69. Wolanski, N. (1999). Human health as an ecological problem. In M. Honari & T. Boleyn (Eds.) *Health ecology: Health, culture, and human environment interaction* (79- 81). KY, USA: Routledge.
70. Yaqoob, M. (2010) “Human Perversion and Environmental Space: An Ecocritical Reading of Mohsin Hamid’s *Moth Smoke*.” *International Research Journal of Arts & Humanities* 38: 93-104.
71. Yaqoob, M. (2010). *Ecocritical Reading of Mohsin Hamid’s Moth Smoke*.

- International Research Journal of Arts and Humanities (IRJAH). Feb. 2010. Vol: 38. ISSN: 1016- 9342.
72. Yaqoob, U.R. (2015).Retrieved from: <https://www.slideshare.net/Yaqoob63/significance-of-the-title-of-moth-smoke>.
73. Zahia, B. C. (2014). Social Classes Differences in Charles Dickens Novel “David Copperfield. Diss. Kasdi Merbah University, 2014.bu.univ-ouargla.dz. Web.20 Jan.2015.