

a particular sect to be aggressive while the other is a defender. Rather, he attacks those who carry ideas of killing giving no attention to their religious sect or identity. The characters in in Asady's novel are symbols more than they are real people. Abdul Qadir represents the brave who defend innocent people even if they are from the other sect and even if this defence leads to losing members from his family. Significantly, patriotic belief of praising Iraq as a unified country and praising Iraqis without looking at their different components occupies many sides of the novel especially through the academic speech of Dr Adil which is richer than the few comforting statements said in *Azadi* by the Muslim Barakat Ali to his Hindu friend Ram when he faces sectarian conflicts. Lovers in both novels are victims of their different sects. However, with her deadly disease, Nawal and Mahmood represent a gleam of hope for those who look at love as a power which is stronger than sectarian violence and conflict.

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you are right and others are not. He refers to a very significant idea that terrorists exploit some religious issues that killing is a way by which you can gain others. Employing his language talent, Dr Adil narrates a rich example from his cultural heritage about the historical figures who spread the spirit of tolerance. Choosing these figures attracts the attention of listeners because these figures belong to different sects. (Al-Asady, 2016, p. 272)

= on a trip to the USA, Laith expresses his ability to be totally assimilated into the American culture. There, he meets Abdul Qadir, Nawal's uncle, who migrates to escape from terrorism. Abdul Qadir, whose religious sect is different from Laith's, is from the area in which Laith's father was killed. Abul Qadir narrates a story which Laith understands as his story. Abdul Qadir and his family killed the gang that had killed Laith's father. So, Laith realizes that he is wrong in thinking that all the people from the other sect took part in killing his father and is shocked that terrorists do not belong to a specific religion. He realized that what terrorists do to his father they do to many people. (Al-Asady, 2016, p. 329)

Throughout the tragic end of Laith, Al-Asady presents several ideas. He is of the idea that barbaric revenge will bring nothing except enmity, hatred and loss. Laith, who first thinks that all the people of other sect participate in killing his father, finally knows that they participate in the

same pain he receives. However, this may not be enough to bring him a happy end after he chooses unknown vague future deceived by what is called a charming paradise in America. Nawal whom he could have had as a sincere wife but abandoned because of sectarian belief is now a victim - of cancer. In spite of this deadly disease, she is now in love with Mahmood to form a happy couple without being affected by their different sectarian beliefs.

Conclusion

It may be widely accepted that violence is a concept that no literary work lacks. But the employment of this concept takes several forms such as killing for money or because of envy and jealousy etc. What characterizes both Chaman Nahal's *Azadi* and Saad Kassim Al-Asady's *A Journey to the Remote Side of the Night* is that both novels tackle violence which is based on sectarian reasons.

In India violence comes after dividing this country into two countries: India and Pakistan. Nahal indicates that such a division delights the Muslims who start looting and killing. Despite the fact that Nahal shows some Muslims as rejecters of violence, he shows the Hindus and the Sikhs as defenders who do not start killing.

As far as *A Journey to the Remote Side of the Night* is concerned, Asady's portrays events more objectively. He does not show

The novelist adds that sectarian violence gets complicated when educated people come to have a participation in it. Dr Adil gets astonished when he hears Laith, the talented student, saying that he wishes he gets revenge.

- Doctor, I hope I have determination and insistence to revenge myself.

- It is strange that a man wishes to be a killer. Killing brings nothing but counter killing. You kill, they kill. Is this a solution?

- What is the solution then when people of our sect are slaughtered like sheep?

- The people from the two sects are killed. Solution may come through forgiveness and give no attention to mistakes.

- Believe me, doctor, if I speak that way in the street, they will accuse me of cowardice.

- It is better for you to be described as a coward than to be a criminal. My son, always remember that bravery does not mean carrying a weapon and shooting fire at others. Bravery means you love others and excuse their mistakes.

- What about that man whose father is killed, isn't bravery to kill those who kill his households?

- Killing creates a criminal, not brave.

- These are the ethic of angels, not the human beings. It is impossible to apply such ethics. (Al-Asady, 2016, p. 53)

The above conversation summarizes how Laith thinks. He generalizes the idea that he

has the right to kill anyone from the other sect since people from his sect are being killed. Such a feeling is due to a terrorist event he faced when he was young. He with his father and a lot of people from his sect were kidnapped. His father and all the others were killed, but Laith was rescued admirably. (Al-Asady, 2016, p. 60). Such sectarian violence created a spirit of hatred toward other sect, a spirit which affected all his life and dealing with others.

Laith migrates to the marshes and his hatred toward the murderers increases. He tells Mahmood that he does not know the murderers personally but he knows their sect and where their mosques are. So, he considers them all terrorists. Such a feeling of hatred escalated with the explosion of a very holy shrine of Imams Laith follows. Dr Adil is shocked when he knows how Laith's father is killed; therefore he tries to comfort Laith or at least lessen the spirit of revenge he has (Al-Asady, 2016, p. 75)

The novelist employs love as a weapon which changes Laith. Colleagues begin to have a view that Nawal and Laith are in love. Laith is gradually losing his hatred spirit (Al-Asady, 2016, p. 137) Dr Adil goes on spreading his ideas that this land is sufficient to be inhabited by people of different beliefs, cultures and ethnicities who can live together peacefully despite these differences. He tries to convince listeners that it is wrong that you always feel

eight chapters; each chapter has a title. Despite the fact that the aim of this paper is to shed light on violence as a main theme, the researcher finds it suitable to refer to the accurate and detailed description the novel presents. Despite the length of this description in many occasions, such as that of high temperature in Iraq in chapter two, it does not create a sense of boredom. Rather, it portrays a comprehensive picture of all tiny points.

In chapter one, entitled "Escape", Al-Asady starts *A Journey to the Remote Side of the Night* describing the protagonist, Laith, as a young man who has a tendency to escape or to live isolated because of violence that follows 2003. This chapter – however short it is – attracts the readers to know more about the vague character of Laith to know the reasons why he is in America. With the omniscient technique, the novelist makes a reference to the idea of refusing migration in an interior monologue Laith has with himself remembering how Iraqis help each other even if they are not asked (Al-Asady, 2016, p. 14) .

A reader keeps on asking himself to find answers about the ambiguity of Laith's character. One of these questions is that ' Why does Laith insist on migration?', a question which can be an introduction to knowing the sectarian violence he faces. The first clear reference to the reasons of displacement or migration comes in

chapter two through Dr Adil's speech. Dr Adil, a professor of English literature, indicates that the feeling of belonging is the first reason that prevents migration. If such a feeling disappears – especially when dehumanization dominates – suitcases for migration become easy to be carried by people. Also, Dr Adil observes a strange feeling of depression Laith has, a feeling which is finally known as being attributed to early sectarian violence (Al-Asady, 2016, p. 30)

The other form of migration is that of Nawal's family from the farm she was born in to Baghdad because of violence (Al-Asady, 2016, p. 39). In chapter three, the novelist makes sectarian tensions clear. Muna and Rabab ask Laith, who is a distinguished student, to clarify some language issues for them but he refuses toughly. His friend Mahmood – who gets astonished because of such a behavior – has a conversation with Laith about this incredible situation

- Haven't you felt ashamed ! What a mistake have these girls done that you treated them like that?

- Haven't you known Muna and Rabab's religious sect? Laith answers in a defending way.

- Wh.... at ? Can a man be judged according to his sect? Man's value is based on his ethics, how he loves and respects others. (Al-Asady, 2016, p. 46)

side of Islam. The relation between Ram and Ali is presented as a relation of true friends; it is Ali who comforts Ram when Ram's store was looted by the Muslim hooligans (Singh ,2022, p. 13)

Despite the fact that Nahal shows these two families as a symbol of friendship, he – at the same time – depicts the deep hatred between the two religions. He is of the idea that the communal hatred between the Muslims and the Hindus is there before the partition but it is hidden or latent. So, the circumstances do not establish such a hatred. Rather, they are causes to help this hatred to appear. Such a hatred is not only devoted to the Muslims and the Hindus.

Rather, it also includes the Sikhs who murder a lot of Muslims mercilessly. This violence takes mutual forms like shaving beards or removing turbans and kangan (Dass, 2020, p. 7).

Significantly, although Nahal is described by critics as a novelist who is not biased because he portrays two families – Hindu and Muslim – living peacefully together, comforting each other, there are some situations where he can be understood oppositely. He shows Muslims as those who start violence by burning down countless houses of the Hindus, burgling their houses, raping the Hindu women doing all the discrimination against the Hindus who cannot retaliate forcefully because there is no solidarity among themselves.

Section Two

Saad Kassim Al-Asady is an Iraqi novelist who was born in Baghdad in 1953. Being a professor in English literature who both studied and taught novels for more than four decades, Al-Asady is aware of the variety of techniques of writing. His first novel *Neeran* (2014) is a realistic experience in which he describes the events in Iraq after 2003. His *Dark Clouds* (2015) is also another realistic experience. Science fiction or dystopia also has a share among his eight novels. In *Shadows in Midday Heat* he chooses a future point to talk about what he thinks will happen in Iraq in 2064.

Some articles and newspaper essays have tackled Al-Asady's novels from different perspectives; "A Comparative Study of E. M. Forster's *A Passage to India* and Saad Kassim Al-Asadi's *Dark Cloud*" is an M.A thesis that has been submitted to the University of Mazandaran concerning one of his novels. However, Al-Asady's novels are still a fertile field for more varied studies.

Saad Kassim Al-Asady's *A Journey to the Remote Side of the Night* (2016) deals with a theme that spreads widely in the Iraqi society after 2003. This novel indicates how sectarian violence affects all sides of life negatively. It tackles how this violence is an obstacle on the way of lovers just because they belong to two different religious sects. Structurally, the novel is divided into twenty

portrays characters who refuse all forms of violence and call for communal harmony such as the Muslim Chaudari Barkat Ali who refuses anti-Hindus reactions (Wani, 2016, p. 72).

Ram's wife, Prabha Rani, takes charge and leads the ship especially when her husband is restless. Ram starts a conversation: with her saying:

'If Pakistan is created, we'll have to leave.

That is, if the Muslims spare our lives'

' There will be much killing, you think?'

' Don't you know the Muslims? There has been much killing going on for the past many months. Imagine what will happen once they are in power!'

' Listen – said Prabha Rani, showing more calm than her husband – ' you know destiny. What has to happen will happen. Put your trust in God, and don't worry too much' (Nahal, 2001, p. 28)

This conversation indicates that the division of India – from the beginning – halved in Hindu majority areas and Muslim majority areas according to sectarian rules. Miseries start with the establishment of Pakistan which forced Hindus and Sikhs families to escape. So the long patriotic fight has not resulted in a motherland for Muslims but it has created a Muslim political entity.

So, the much-awaited declaration – according to Nahal – brings nothing but horror to the people of Sialkot, which is known as an island of mutual understanding and unity. But the rumours of division shake trust and create suspicion

among the people. Before the division, the meaning of humanity and brotherhood is embodied by the Hindu and the Muslim who live together.

Suddenly, the decision of division terrifies the Hindu whereas the Muslims are so delighted that they lit lamps, do some action to express their joy. Humiliating the Hindu starts and the Hindu-Muslim violence spreads like a wildfire in a way which completely creates a Hindu distrust.

The faith the protagonist has in the English Raj has been destroyed and his dream of spending all his life in his native town is suddenly shattered and replaced by seeking a shelter in a refugee camp. In Sialkot, the sincere friendship of a Hindu family represented by Lala Kanshi Ram and a Muslim family represented by Chaudhari Barkat Ali. (Singh ,2022, p.12)

What strengthens this friendship is the intimacy and love between their children who wished to get married despite their different religions. But things do not go well with the dominion of violence caused by different religions. Arun expresses his readiness to give up his religion for the sake of Nur. Unfortunately, such ideas do not stand against holocausts which force Arun to decide contrarily. Both Kanshi Ram and Barkat Ali believe in the idea that the main aim of religion is to unify and there is no religion which has a seed of hatred and violence. Nahal portrays Chaudhari Barkat Ali as a devout Muslim who strongly believes in the humanitarian

It is the second section 'The Storm' that depicts the savage murdering among Hindus, Moslems and Sikhs. The last section 'The Aftermath or Consequence' portrays the death of Gandhi and what people faced after it. The story's actual focus is on man's worries, hopes, loves and hatred, as well as the continuous attraction of God and the Devil inside him. (Ibid). Considering *Azadi* a historical or autobiographical novel is something indicated by Nahal himself in its introduction when he says that he wants to tell a story, not write an essay about an issue. By doing so, he indicates that his aim is not pedagogic. Therefore, he takes up an average family living in a small town in India. This family is taken as a real sample of people whose life were totally changed by the partition. He describes this town, which is called Sialkot, as a town which is very close to his heart (Nahal, 2001, p. xii) During the time of violence, his sister whom he loved dearly is assassinated in a tragic scene. He employs this scene – in addition to all other tragic scenes he personally observes – as an indicator for the breakdown of the peaceful harmony which India has been known for. Talking about the Indian cultural syntheses, he adds "It did strike me that I belonged to one particular sect and had to act according to its norms. The norms by which we lived were Indian norms, accepted and acknowledged all over the country and practised as such" (Ibid) The protagonist of *Azadi*, Lala Kanshi

Ram, lives in Sialkot with his family. Ram is a wholesale grain merchant whose fame takes him years to build by working hard. A part of his happiness arises from his son Aruna, a college student, and his beloved wife, Prabha Rani. The lull is attributed to Ram who looks at Mahatma Gandhi as an idol. From the view of belief, Ram is a nationalist Hindu living in Sialkot which is inhabited by the Muslim-majority. His love for Sialkot comes from the idea that it is the town of his father and grandfathers. Ram looks at The British as those who are obliged to leave India and give azadi to the Indians.

Ram uses Panjabi for speaking, but for writing he uses Urdu which – he thinks – is not a language for Muslims only. In his mind he has no grudge against the Muslim, but he is aware of their attitude toward Hindus and Sikhs. He firmly believes in Gandhi and he has no doubt that he will not accept the idea of dividing India. However, worry dominates him that everything will be destroyed if a new country called Pakistan is established. This is what happened, as soon as the partition is done, the Muslim friends of Ram kill a number of Hindus, and then such a scene becomes a daily routine.

Muslim refugees escape from India to Sialkot in a heartbroken circumstance, narrating tragic events that happened to them, a matter which provokes the Muslim to kill Hindus who start leaving Sialkot to the camp of refugees. In spite of this, Nahal

والهند في حقبتين من الزمن. وقد اختلف الأثر الذي تركه هذا الصراع في البلدين حيث أنتج تقسيما في الهند وظهور دولة اسمها باكستان أما في العراق فقد أظهر بلداً أكثر وحدةً إلا أن العلاقات الاجتماعية في البلدين تأثرت تأثراً كبيراً إلى المستوى الذي أبعد العاشقين عن بعضهما كونهما ينتميان إلى طائفتين مختلفتين. الكلمات المفتاحية: العنف ، الصراع ، التعايش السلمي

Section One

Chaman Nahal (1927-2013) won Sahitya Akademi Award and Federation of Indian Publishers' Award for his novel *Azadi* (1975), a novel where he used history as a metaphor. This novel tells a love story which happens during the time of Indian partition and its consequences in 1947. *Azadi* narrates a story of a Hindu family's displacement to Delhi because of the violence that followed the division of India. The two lovers, a Hindu boy and a Muslim girl who had fallen in love when they used to live in a unified Indian subcontinent, separated from each other because of the sectarian violence that led to the emergence of two countries: India and Pakistan (Singh, 2012, p. 130).

Nahal presents a detailed description of how people of Pakistan used to live together peacefully. Leading such a peaceful living by people of different ethnic belongings is shaken by a British decision in June 1947 concerning the partition. Nahal indicates how mental sicknesses and psychological

depression dominate life after this partition. He also indicates that people's behaviours, feelings and thoughts are influenced by their being together and by circumstances under which these behaviours, feelings and thoughts come into being. Hence, Nahal gives a special attention to the importance of presence of others in *Azadi* in a way which presents him as the voice of time, or a novelist who can clarify that social and psychological issues left their impact on his mind (Wani, 2016, p. 71).

Nahal, who started his career writing short stories and essays for weekly journals, himself was a refugee after the division. So, he wrote this novel with a realist clear perspective depicting social life and circumstances of fierce slaughters, savage killing and plundering of possessions especially properties. He tackles these themes as extraordinary issues that destroy the lives of people and their peaceful coexistence. After the partition, there is a campaign of relocation of people from both sides. (Shrinvas, 2011, p. 6).

The novel is divided into three sections: The Lull, The Storm and The Aftermath. These sections portray how life circumstances change from a quiet period which looks like lull, passing through a stormy period that destroys everything to create social consequences (aftermath) in which atrocity is so effective that it separates lovers and families of friends who give no attention to their different ethnicities before these events.

Sectarian Violence
In Chaman Nahal's Azadi and Saad Kassim Al-Asady's A Journey to the Remote Side of the Night

**العنف الطائفي في رواية الحرية للكاتب جامان ناهال ورواية
رحلة إلى ضفة الليل البعيد للكاتب سعد قاسم الاسدي**

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The Abstract

Although they are written in two periods separated by about four decades in two different areas, Chaman Nahal's *Azadi* (1975) and Saad Kassim Al-Asady's *A Journey to the Remote Side of the Night* (2016) can be studied from both comparative and contrastive perspectives.

This study shed lights on how love and social relationships are corrupted by sectarian violence, which dominated Iraq and India in two periods of time. Despite the different results of sectarian violence; a division in India but a country which is more unified in Iraq,

social relations are segregated to the level which separates lovers who are from two different races.

Key words: violence , conflict , peaceful coexistence

الملخص

على الرغم من أنهما كتبتا في فترتين يفصل بينهما أربعة عقود يمكن دراسة رواية آزادي (١٩٧٥) للكاتب الهندي جامان ناهال ورواية رحلة إلى ضفة الليل البعيدة (١٩١٦) للكاتب العراقي سعد قاسم الأسدي من زاويتي المقارنة والتقابل. وجاءت هذه الرسالة لتسلط الضوء على مدى الأثر السلبي الذي تركه الصراع الطائفي على الحب والعلاقات الاجتماعية في العراق