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ANALYZING EGALITARIAN APPROACHES TOWARDS PLURALITY OF PERSPECTIVE IN CONTEMPORARY PAKISTANI ENGLISH FICTION

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Abstract

The undisputed progressive force behind multiple and multicultural communities is socio-political peace. This kind of egalitarian society guarantees an advanced and enlightened civilization that encourages its citizens to see beyond differences. Different sects and groups coexist in Pakistan, a multi-communal country. Its proper running requires harmony and respect for one another. The present study intends to emphasize the importance of an equitable viewpoint that ensures the pluralistic advancement of the nation. The study analyzes The Golden Legend by Nadeem Aslam which takes place in hypothetical modern civilization of Zamana and evaluates different socio-political problems which the protagonist faces and attempts to overcome them to formulate an egalitarian society by using Cosmopolitanism theory. Various characters in the novel ignore the social, cultural, political, and religious particularisms that exist in Pakistani society and work together to develop an egalitarian society that puts an end to their disagreements and fosters harmony and peace in the community. The textual analysis of the text demonstrates that many characters overlook their differences to live peacefully as one community. They want to create a civilization based on the multiplicity of perspectives and diversity of life since they are fascinated with an equitable interest. Textual analysis has been used to analyze the data that was collected. To effectively serve its goals, the research's design is analytical and descriptive. **Key Words:** Egalitarian, Multicultural, Plurality, Harmony, Peace, Community, Diversity

Introduction

Racial, religious, cultural, socioeconomic, and political bondages in the way of harmony and peace in a society are some of the biggest problems that modern world faces today. To overcome these obstacles and maintain the rule of law in their governments and guarantee sociopolitical stability, many nations use various techniques. While upholding the law, a state's government becomes strict in solving significant socio-political problems. Several contemporary South Asian authors, including Muhammad Hanif, Arundhati Roy, Nadeem Aslam, Kian Disai, and Muhsin Hamid, provide solution to these problems in their writings. The social, ethnic, linguistic, and cultural history of Pakistan is complex. However, before and after it came into existence, these numerous social, religious, linguistic, cultural, and ethnic groupings have also preserved their own traits. The religion in this region is the main cause of these problems and separation of the subcontinents (Britain colony India) in 1947. Many social and political issues also contribute to this milieu. Multicultural communities live in Pakistan and some socio-political problems are expected to exist in this context. The author of *The Golden Legend* introduces people who choose to overlook these inequalities and work to build a society that is egalitarian and based on a diversity, reciprocity, and social peace. To uncover the notion of a single community in Pakistan, the present research analyzes the novel by using the idea of cosmopolitanism. This study also examines the strategies and notions adopted to overcome these obstacles and establish relationships based on peace and harmony among people of various backgrounds. The theoretical underpinnings of cosmopolitanism suit to investigate each of these concerns. It is the notion that regardless of differences in origins, everyone should be treated equally as a member of the community. According to

cosmopolitanism, everyone is a part of a single group that upholds the same morals and ethics. A cosmopolitan scholar Kwame Antony Appiah, connections among people from different origins are based on mutual respect in cosmopolitan societies. The administrative structure, moral norms, and interpersonal relationships of a society are established on equal grounds. This way of thinking gives much value to culture shared by these communities. This paradigm best fits the results since Nadeem Aslam approaches these topics in his novel in a very observant manner. The primary objective of cosmopolitanism, according to several contemporary philosophers, including Anthony Appiah, Cohen, Kent, and [Delenty \(2009\)](#), is to advance and improve human existence in the universe. Pakistani-English novelist Nadeem Aslam portrays modern Pakistan and its societal challenges in his *The Golden Legend* (2017). Aslam criticizes Pakistan's intricate culture and political structure, where people from many religious origins coexist and generate socio-political issues for each other. He also talks about the challenges that minorities confront in Pakistan. *The Golden Legends* is one of the many works by Nadeem Aslam that explores religion, race, culture, and community from many angles.

The middle-aged architect Massud and his wife, the negotiator Nargis, are living together at the beginning of the story till he passes away. Together, they work to preserve civilization on a perilous planet while simultaneously preferring an amazing diversity of structures in the society. In the made-up city of Zamana, Massud is accidentally captured on camera during the inauguration ceremony of a new library. Because of Massud's death, Nargis and her Christian adopted daughter Helen are in immediate danger. An ISI official is after

Nargis because he wants her to publicly clear the killing of Massud.

In *The Golden Legend*, Aslam offers the lovely a more meaningful life even though he often tackles both beauty and misery in his literature. Imran, a terrorist in training from Kashmir who realizes he was supposed to commit atrocities in Pakistan but is able to escape, falls in love with Helen, the Christian girl. Aslam creates a beautiful island for Helen. To bridge the gaps between the many schools of Islam and other faiths, Nargis and Massud constructed a mosque on that island outside of Zamana. As part of the novel idea, a Hindu temple and a Christian church were to be constructed next to the mosque. Aslam permits the ideology of cosmopolitanism to develop in the narrative because coincidence and the solace they provide serve a moral perspective that is redeeming. All the characters ignore their issues and create a harmonized society could be a fit place to live for all. These are the main objectives of this study and achieved by employing cosmopolitanism.

Problem Statement

The modern, fast-paced world has numerous social problems to overcome. The class structure, violence against minorities, political unrest, and conflict in interpersonal relationships are the most noticeable problems that the modern Pakistani society is now dealing with. Egalitarian and harmonious society is unavoidable in these kind of challenges for the nation's development and progress. In *The Golden Legend*, Nadeem Aslam describes the myriad difficulties that harm interpersonal relationships in Pakistani society. Cosmopolitanism strives to create peace, and respect for the members of society despite their varied origins by rejecting fundamentalism and believing in a single community of mutual respect. The goal of the present research is to investigate the aspects of cosmopolitanism that aid in resolving these

problems and fostering an equal society that values a diversity of viewpoints.

Research Questions

1. What are different sociopolitical factors that prevent a society from existing in a plural perspective as portrayed in *The Golden Legend*?
2. How does various characters in *The Golden Legend* create an egalitarian society?

Research Objectives

1. To find out different sociopolitical factors that prevent a society from existing in a plural perspective as portrayed in *The Golden Legend*?
2. To investigate the role of various characters in *The Golden Legend* that create an egalitarian society.

Significance of the study

Reading the present article can help Pakistani society solve several existing problems which include political unrest, socioeconomic inequality, and religious extremism. It emphasizes the urgent necessity for fostering an egalitarian viewpoint among scattered community members and directing them to encourage diversity of viewpoints in society. The writers who concentrate on social issues in society and highlight the value of cooperation and harmony are also given fresh insight by this. The paper offers a thorough analysis of the cosmopolitan school of thought. It helps both professionals and students better understand the cosmopolitanism notion. A deeper insight INTO Pakistan's political system and society is provided by the present research. It outlines the shared values of humanity and respect for one another and works to promote pluralism and advancement among members of society.

Literature Review

This chapter is an attempt to examine *The Golden Legend* by Aslam and the cosmopolitanism philosophy through literary critiques to know their real literary worth. In

this chapter, the researchers also present a critical analysis of cosmopolitanism theory. Cosmopolitanism is defined as a citizen of the globe. It holds that everyone is a member of the same human family, despite racial, cultural, geographic, and political differences. According to a cosmopolitan perspective, morality and humanity unite individuals. The goal of cosmopolitanism is to build societies founded on humanism and universal morality. In *Cosmopolitanism*, Kwame Anthony Appiah (2006) makes the following claims:

I am urging that we should learn about people in other places, take an interest in their civilization, their arguments, their error, their achievements, not because that bring us agreement but because it will help us to get to use one another. (p. 23)

Two fundamental ideas that are related form the foundation of Appiah's notion of cosmopolitanism. We must first acknowledge that our duties to one another extend beyond the usual bounds of family, culture, and citizenship. The second argument is that cosmopolitanism does not adhere to an impersonal philosophy since it engages with humanity.

Cosmopolitanism views that all people are equal and a part of one civilization with values and morals that are due to all peoples. Kwame Anthony Appiah, a well-known cosmopolitan thinker, projects the case in his book *Beyond Identities* for the existence of a cosmopolitan community where people from different backgrounds can interact with one another on certain parameters based on respect for humanity despite differences in their beliefs, religions, politics, races, nations, and states.

Another source for the idea of cosmopolitanism is the ancient Greek philosopher Socrates, who believes that he is neither Athenian nor Greek; he is a citizen of the world. Geographical borders, national identities, ethnic divisions, or even cultural differences did not matter to Socrates rather

only morality and ethics did. Numerous philosophers have examined the essence of cosmopolitanism and its various facets across time, most notably Vertovic and Cohen in 2002, Delanty in 2009, and Rovisco and Novica in 2011. The many viewpoints on the various components of cosmopolitanism and how they have been interpreted in literature and social science are provided in these articles. These studies might be categorized based on the perspective they provide.

The author of the renowned book *Cosmopolitanism: Ethics in The World of Strangers* 2016, Kwame Anthony Appiah suggested that we redraw fictitious lines and borders among people not just based on race, religion, culture, country, and nation, but also to remind us of the strong links that bind individuals beyond these limits.

The late 19th and early 20th centuries saw a resurgence of cosmopolitanism, which grew in acceptance. (Delanty, 2009) examines the concept of cosmopolitanism in political and social philosophy in depth in his book (*The Cosmopolitan Imagination*, 2002) and connects it to other important social ideologies. (Turner, 2006) Argues "Cosmopolitanism can be covered by the works of various classical, social and moral theorists like Marx (Political and its relation to the ethic of care), Giddens (Theory of Globalization), Durkheim (The Moral Consequences of a Social Global world) and Hagerman (Communicative Theory of Democracy)" (Turner, 2006, p. 08).

As new concepts and viewpoints have developed throughout history, cosmopolitanism has drawn philosophers and academics who are always trying to make the world a better place for everyone. The vast and far-reaching effects of globalization, translational mobility and flows, global cities, and the purported collapse of the nation-state are all stressed by Vertovic and Cohen (2002), Beck and Sznaider (2006), and Delanty (2010).

(2006). the cosmopolitan debate highlights different methods for comprehending and putting cosmopolitanism into practice. As Beck and Sznaider suggest "Cosmopolitanism is a contested term, there is no uniform interpretation of it in the growing literature" (Beck, 2010, p. 04).

Vertovic and Cohen provide several interpretations and understandings of the cosmopolitan ideology in their book (*Concaving Cosmopolitanism*, 2002). Six different ways that they defined cosmopolitanism are presently employed in literature. Academicians believe that notwithstanding differences in social, political, cultural, national, and religious ties, all persons are equal "Citizen of the World evokes an image of holding global citizenships and forming symbolic capital; cosmopolitan ethos make them stranger nowhere in the world" (Nussbaum, 2009, p. 45). Derrida another leading philosopher in 2003 'On cosmopolitanism and forgiveness' Quotes:

"With the emergence of new world order characterized by a decline of national states, manifestation of new supranational political institutions, new pattern of migration, transnational identities and multiple citizenships, there is now resurgence of cosmopolitanism vision, followed by a common call for cosmopolitan ethos." (Derrida J. , 2001, p. 23)

Cosmopolitanism, according to the authors of postcolonial literature, is both a philosophical system and a term with set views based on both individual and societal openness to the outside world. To further cosmopolitan goals, the World Social Forum was established by postcolonial academics including (Delanty 2009, Sarbis 2007, Nussbaum 1997, Vertovic and Cohen 2006) and other significant thinkers. (Cohen, 2005) and Nussbaum outline the justifications for the global approach's potential to advance justice and human rights (2006). The pitch

technique based on the global values is argued to be successful by (Cohen, 2005). The primary duty of the international community is to ensure the existence of political institutions that act as a conduit for the advancement of humanity. As the American philosopher (Martha Nussbaum, 2009) argues, "One owes allegiance to worldwide community of human beings and the primary allegiance should be constituted by that affiliation" (p. 02). Another scholar claims that "here we are talking clearly about political hope not in the partition sense of the World, but in a sense of hope for collective communities in the world we care about whatever they are and from wherever they are" (Ingnatieff, 2018, p. 02). How crucial it is for individuals to connect from all over the world depends on cosmopolitanism. Cosmopolitanism's fundamental goal is to improve the world for everyone.

The cosmopolitan worldview, which respects variation and differences, maintains one platform for all of humanity. The idea strives to create a society in which individuals from various origins may engage in relationships characterized by respect, harmony, and peace rather than disparaging an individual's identity, culture, religion, and race.

Nadeem Aslam's (*The Golden Legend*, 2017) has a strange aspect while yet being logical and sensible. In a world of murder, sadness, intolerance, and xenophobia, it offers assurance, optimism, and hope. In the review of *The Golden Legend*, (Francesca De Onus Tomlinson, 2017) maintains "The world of Aslam's novels shines with beauty, ruined by cultural separation and injured sense of that life is supposed to be a constant ordeal. Fundamentalism is a regular theme" (Tomilanson, 2017, p. 49). As Alfred (2007) says "The nightmare Aslam has so forcefully described is, he suggests, a portrait of the most turbulent and painful aspects of

everyday life in contemporary Pakistan” (p. 13). The Golden Legend relates the story of common people who believe in mutual respect and honor of the community. They tend to love and respect others all the time. They know that “private individuals are caught up in public history” (Green, 2013, p. 192). Similarly, the author asserts that “more interested in people than in them serving as representatives of a religion, or nation, or ideology” (Green, 2013, p. 45). Early in the text, Aslam demonstrates this global network which are very helpful to interpret the collected date of the novel.

Research Methodology

Nadeem Aslam's *The Golden Legend* has been investigated utilizing cosmopolitanism as a study tool. Most modern academics that focus on a society's sociopolitical orientation use cosmopolitanism as a study tool. Examining Pakistani sociopolitical issues in *The Golden Legend* from a global viewpoint is the main objective of this research. We acquire data for the current research using both primary and secondary sources. The primary text utilized in this project is *The Golden Legend* by Nadeem Aslam. For the current study, secondary sources were employed, and they came from both print and internet sources. Numerous study articles and books on cosmopolitanism and *The Golden Legend* are available online and in several libraries. The cosmopolitan school of thought serves as the theoretical basis for this research. The equality of all persons is upheld by the cosmopolitan concept. Textual analysis has been used to analyze the data that was collected. To effectively serve its goals, the research's design is analytical and descriptive.

Discussion and Analysis

On January 3, 2017, acclaimed Pakistani-English novelist Nadeem Aslam released *The Golden Legend*, his sixth book. His books are well-read in South Asian literature. Aslam portrays Pakistan as a perilous and alluring

place, but he also highlights its vibrant personality and the steadfast desire for a brighter future. Aslam makes an effort to confront these sociopolitical concerns in *The Golden Legend*, while being demoralized by the violence and discrimination in his own country, and offers a glimmer of hope for a better life via his various characters.

Nadeem Aslam criticizes Pakistan's political structure, discrimination against minorities, and everyday issues that its people experience in *The Golden Legend*. The narrative takes place in the fictitious Pakistani metropolis of Zamana, a multicultural clone of Lahore. It is a horrific tale chock-full of suffering and brutality. Throughout the whole story, the protagonists' life is really in jeopardy. The hardness and bigotry of Pakistani society are shown in the novel. A made-up city called Zamana is comparable to Lahore. According to the story, it is rife with conflict over numerous sociopolitical concerns, corruption, and misunderstandings that lead to bloodshed making life for the residents miserable and horrible. The lives of common people are severely harmed when government officials abuse their power. Common people of the state are so much suppressed that even they cannot raise their voice against injustice because “the military intelligence agency inspires such fear that people can not dare to utter its name” (Aslam, 2017, p. 38). *The Golden Legend* has many international characters. The main protagonists of the novel who travel the globe are Nargis, Massud, Imran, and Helen. These characters serve as various literary and historical representations of cosmopolitanism throughout the whole novel.

In *The Golden Legend*, Aslam also portrays some issues which are really a big problem and hurdles in the way of global society. These problems are generated at communal, political, religious and sometimes global level. Imran is portrayed as a liberation warrior.

Imran, an American, donated blood to Massud after seeing him on fire and saving him; sadly, Massud passed away. Imran is shown by Aslam as being highly multicultural in the novel since he strives to aid hurting and fearful people like Nargis and Helen throughout the novel without taking into account their origins or beliefs:

Khala Jan my name is Imran; the boy said towards Nargis. You don't know me, but I donated blood for your husband that day. I hope you don't mind my visiting you. I really don't know why I am here. (Aslam, 2017, p. 109)

Even though Imran's personal life is full of horrors carried out by the Indian army in Kashmir, he eventually meets Nargis and Helen after escaping a jihadi camp later in the novel. He helps Helen and Nargis get to the island, saving their lives in the process. On the island, their relationship becomes closer and stronger. On the island, Imran and Helen meet and fall in love.

The island has a big role in the narrative. Here is the isolated, peaceful setting of the novel. The protagonists in the novel, whose lives are in peril, may find refuge and protection on the island. The father of Massud's novel also has a key part to play in *The Golden Legend*. The novel was prepared with a broad perspective in mind. The book also recounts episodes of great violence and misery throughout history that were caused by wars between diverse ethnic groups and civilizations:

Its title was *That They Might Know Each Other*, words inspired by the verse of Koran. A meditation on how pilgrimage, war, trade and curiosity had led to contact between cultures. Trading the umbilical connections between places. (Aslam, 2017, p. 38).

The novel was broken up into twenty-one portions and given titles like *The Book of Earth*, *The Book of Water*, *The Book of War*, *The Book of Music*, and *The Book of Book*,

among others. The economy, lack of energy, national security, the state of law and order, and political stability are Pakistan's top worries when it comes to governance. The working class and common citizens of the country are directly impacted by these issues.

Nadeem Aslam openly criticizes Pakistan's political system in his novel because it creates gap among various communities living in the county. He criticizes several governmental organizations for their negative effects on Pakistan's political system. An army officer named Burhan pressures Nargis to forgive the American who killed Massud. He says to her that:

It should not be concern of you. All you need to know is that you will appear in the court one day soon and declare that it is your free, definitive, and true wish to pardon the American man. (p. 69)

The police are portrayed in the novel as being very biased, unfair, and corrupt. It has been shown that the police in Pakistan misuse their authority to denigrate and dishonor the common people and, on occasion, to incite religious fanaticism.

The Kashmir issue has been one of the key areas of concern between Pakistan and India since their split in 1947. The two countries have been fighting for control of this disputed area since 1947. Because of this issue, there is an imbalance in the political connections between these two countries. This issue has been the catalyst for all three of the wars that have broken out between these two countries since 1947. The bulk of the population of Kashmir is Muslim, and they reject the Indian state. The documents from the partition show that it is a part of the Indian state even though there is an approximate 70% Muslim plurality there. Kashmir was a princely state under the control of the *Sikh Maharaja Hari Singh* before the partition, who annexed Kashmir to the Hindu country India. In his novel, *The Golden Legend*, Aslam often discusses the

Kashmir conflict as well as the difficult, violent, and hostile relationship between Pakistan and India. In his work, Aslam discusses the sociopolitical causes and issues that contribute to the bloodshed in Kashmir. Due to his mother's harsh mistreatment by Indian forces while pregnant, Imran was born with a shattered arm:

Twenty-three years ago, his mother was in the nine months of the pregnancy when she had demanded to know the whereabouts of her missing husband from Indian soldiers. They had beaten her so savagely that Imran born with broken arm. (p. 243)

Imran Aslam's demeanor enables him to highlight the brutality, brittleness, and barbarism of the Indian army in Kashmir. Imran's mother is tragically slain later in the story. When Imran and his elder brother were being examined when they were only teens, the Indian army mercilessly tortured them and "hanging them with the ceiling by their wrist and applying electric shock to their bodies, pouring lighter fuel on Laal's genitals and setting them on fire" (Aslam, 2017, p. 23). Laal was murdered by Indian forces one day, and his body was carried through the streets of Kashmir by military vehicles until there was nothing left of his body. To save his life, Imran had no choice but to escape from Kashmir to Pakistan. It is intolerable level of violence and cruelty shown by Indian troops in Nadeem Aslam's story. A few jihadists, including Imran's uncle, are once captured by Indian forces, who then bury them alive on a mountain. This brutality never allows the people of Kashmir to end differences and join the either side. It is a huge hurdle in the way of establishing one community. The government only follows the direction of America because at that time "America is a powerful country; Lily said. One way or another it will get what it wants" (p. 42). Many of the officers of ISI torture Nargis and threatened her as "You have to remember

that the world did not end the day your husband died, nor it begin that day (p. 30). The statements demonstrate how the government views individuals' lives as being worthless. The government considers human life to be less costly in terms of its policies and relations with other countries and it is proving as a big impediment in the way of globalization.

The Golden Legend is a novel about a Christian group living in a Muslim country surrounded by ardent religious zealots. Modern-day Pakistan is the setting for the made-up city of Zamana, which is home to both Muslims and Christians. It highlights the challenges and problems that the Christian community has in a world where Islam is dominant. In the story, on so many occasions, Christian characters are decimated by Muslims religious extremists when "Helen was fourteen years old, a teacher had asked her to stand up in the class and justify taking the place of a Muslim" (p. 23). Muslims on the other hand, are always intolerant and illiterate. Among them, "There were several witnesses to the crime, but the murderer was Muslim, and this was Pakistan" (p. 04). Christian women and children in the novel always feel anxiety and fear. In public locations and in numerous institutions, such as schools, hospitals, markets, and even police stations, The Golden Legend shows how religious discrimination prevails in Pakistan the threatens a multicultural society. Being a Christian in a society where Muslims predominate is portrayed in the novel as a hardship. In the story, religious extremists also cause a tremendous deal of mental and physical pain to Helen's father Lily; at the novel's climax, the police kill him on accusation of blasphemy. He sometimes thinks that Pakistan is not his country or that he is not a part of Pakistan since he never gets the same treatment as other Pakistani citizens, especially Muslims:

Lily sits and watched, when he was a teenager, angry at daily-sometime hourly – humiliations he had to endure at the hands of Muslims, he had often felt that if Pakistan were a person, he would kill it. Tired of being a non-citizen – a half-citizen at best. (p. 48)

Bishop Solomon, the head of a Christian church in the novel, also had to deal with the annihilation of his religion. Major Burhan interrogates him harshly and threatens to reveal Nargis' past. He kills himself because he is fed up with being abused and humiliated by the authorities and radical religious groups. Some of the hatred shown in the novel may be classified as evil deeds carried out in the name of a religion that is haram, or "prohibited," and is seen as a sin in their faith, such as harassment, torture, murder and "Kill non-Muslims for not being Muslims. Kill Muslims for not being the right kind of Muslims" (p. 220). The statement makes it quite clear that religious hatred always leads to violence and terrorism, including crimes like torture, rape, harassment, murder, and other atrocities.

The remark serves as an example of the contentious and uneasy interactions between different religious groupings, where they hold one another in disdain. In the novel, Aslam argues that every religion is misunderstood and wrongly taught, which causes misunderstandings and arguments. The Golden Legend provides two instances of causes of violence: conflicts between diverse Islamic factions and false beliefs about Christianity. The novel describes the broken relationship between Pakistan and India. Since their separation in 1947, these two countries have had a particularly tense relationship and the countries remain separate even cannot develop good ties like European countries. It is also a bad example of multiculturalism threatened because of the rivalry of two countries. Aslam criticizes the brutality and savagery of Indian army in The Golden Legend. The aforementioned remark

exemplifies how intimately Indian forces are involved in Kashmiri civilian life. Apart from these issues the characters in the novel try to establish cordial relationships with each other and try to create a global society.

The protagonist of the novel, Nargis, has been compared to a link connecting Islam and Christianity. Despite being raised as a Christian, she eventually converted to Islam. Before she marries Massud, she never discusses her early years. She keeps it a secret out of fear that Massud would leave her if he found it out. It is her love that always stops her to reveal her secret. She has a view that "everything around her life was based on a dangerous lie" (p. 62). The secret turns to be very dangerous for her after Massud's death. Major Burhan threatens her although she had converted to Islam properly but without anybody's knowledge, "despite being Christian in a Muslims land" (p. 99). Nargis's secret becomes a serious blasphemy offence in her society, which is punishable by death in the eyes of religious extremists. Aslam wants his audience to realize that sometimes influential groups and political figures in the state would take advantage of religious laws to further their own goals and objectives. This widens the gap among characters of the novel. Nargis emphasizes the concept of interconnectedness, highlighting how individuals and human interactions may resist the opposing framework of power and violence while yet upholding love, compassion, and beauty. Aslam uses Nargis to highlight the network of links between individuals at the book's conclusion:

Nargis looked towards the window, the country outside it and the world beyond, the hidden lines of force moving through the room, through her body. Everything this land and others like it were going through was about power and influence. All of it. All these struggles were not just about Pakistan, they

were about survival of the human race. They were about the whole planet. (p. 34)

The chapter discusses how Nadeem Aslam portrays Nargis as cosmopolitan. It also illustrates the novel's global reach. In the Golden Legend, Nargis adopts an identity based on Islam and presents herself as a cosmopolitan. The character of Massud and the part an American spy played in his death are important aspects of the narrative. Despite being born into an affluent family, he nevertheless manages to live a life of luxury and the intellect. Massud fights for culture and humanity in the lawless city of Zamana with his partner and wife. Massud exhibits all the characteristics of a cosmopolitan in Aslam's views. He has a flexible character and considers religion a secondary concern as compared to humanity because "Massud was not religious in any sense and not was she" (p. 56). Additionally, Massud is the owner of the island that in the Golden Legend stands for hope, love, and peace. A bridge links the island to Zamana, which is located across the river from it. Massud and Nargis construct a wide range of buildings there on the island, including mosques, temples, and churches. He works for justice in Grace's murder in a society where religion is contentious. He also exhorts Helen to focus on her academics rather than the insults and hard treatment:

All his life Massud had resisted having anything to do with those who wielded power. She had never seen him bow towards authority, those who demand respect instead of earning it. It was in his blood. (p. 55)

This claim makes a strong case for how Massud, a character in Nadeem Aslam's novel, personifies globalism. Every quality of a global persona is present in the persona. Imran is another significant figure in The Golden Legend who is seen from a global viewpoint. Former Kashmiri insurgent Imran entered Pakistan to train with gorillas. Imran leaves the program as well after finding that he

would have to commit violent crimes in Pakistan. Imran was born with a shattered arm because of the horrific torture his mother experienced while she was expecting him. He further says that "Twenty-three years ago, his mother was in the nine months of the pregnancy when she had demanded to know the whereabouts of her missing husband from Indian soldiers. They had beaten her so savagely that Imran born with broken arm" (p. 243). Imran Aslam can convey the brittleness, aggressiveness, injustice, and brutality of the Indian army in Kashmir via his demeanor. When they were just in their early teens, Imran and his older brother were subjected to terrible abuse. He was one among those who questioned Imran and his brother Laal in their hamlet at that time, dangling them from the ceiling by their wrists and shocking them with electricity while also smearing lighter fuel on Laal's genitalia and lighting them on fire (p. 243). Laal was murdered by Indian forces, who then had him carried by military vehicles through the streets of Kashmir until he was completely gone.

Pakistan is a cosmopolitan country even though it is established on religious principles. When it was founded, Muhammad Ali Jinnah declared Pakistan to be a secular republic governed by Muslims. Residents belong to a variety of religious backgrounds, including Muslims, Christians, Hindus, and Sikhs. Religious prejudice and misunderstanding of other religions cause turmoil and bloodshed in Pakistan. Nadeem Aslam portrays it a multicultural country and its people are striving towards the formation of egalitarian society.

Conclusion

The discussion above leads to the conclusion that the global viewpoint was used while writing The Golden Legend by Nadeem Aslam who has always been a harsh critic of the sociopolitical issues that the political and religious leaders in South Asian countries have

brought about. The perspective of cosmopolitanism encourages variation in quality and rejects the notion of being inferior or superior. It maintains that all humans belong to a single community known as humanity. The Golden Legend portrays the issues and power abuses that people in Pakistan and other Asian countries go through. It is a symbol of the misunderstandings and tense relationships that exist among the major ethnicities and religions of the globe. The novel discusses the difficulties that sociopolitical issues including terrorism, religious extremism, poverty, and unemployment always create hurdles in the way of global and egalitarian society. Aslam makes an effort to provide a picture of the difficulties encountered by people and minorities in the novel via his characters. His characters serve as representations of a variety of Pakistani regions and people from different religious backgrounds, especially those who come from places where the government abuses its power. These characters serve as Aslam's representation of the behaviors of cosmopolitanism. He commends them for their deeds and paints them as heroes. Imran opposes the atrocities the Kashmiri government is doing and, to live, goes to Pakistan. Aslam described Imran's persona as a typical cosmopolitan who tries for compassion in the face of bloodshed and terrorism. Nadeem Aslam wants to emphasize the importance of the need for peace and respect among those from diverse backgrounds who live in a multicultural society via the persona of Imran. Nargis, the book's protagonist, has every quality of a universal identity. Because of her experiences in life, she is a typical cosmopolitan. Aslam has shown Nargis as a symbol of hope in a violent and destructive world. She works hard to live peacefully with Massud. The character of Massud serves as another example of a global personality. Throughout the novel, he makes

the same sacrifices as his wife for humanity. In his view, individuals are more important than religion and he is an advocate for human rights. They all display characteristics of people with global outlooks. Aslam views him as a member of the global community. He is not associated with any nation's sociopolitical issues that are now impeding humanity's potential to develop. The analysis shows that Aslam is a global citizen who advocates for equality and pluralism for the sake of the country through his characters.

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