

**Effect of hypothyroidism on testosterone hormonal level and erectile dysfunction in male**

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**Abstract :**

The objective of this study deal with effect of hypothyroidism on testosterone hormonal level and erectile dysfunction in male , the study was evaluate of hypothyroidism on fertility for (10) patients , all data was collected from endocrine clinic , Refaie district – Thi-Qar province , Iraq .

The results were significant  $p < 0.05$  for hypoactive FT4 which can cause underactive of testosterone hormone , hypothyroidism mean overactive TSH hormone which cause underactive FT4 which effect on the secretion of Gonadotropin releasing hormone (GnRH) that make immature leydig cell which contribute with lower steroid hormone production . low testosterone hormone associated strongly to make erectile dysfunction with delay ejaculation .

**Keywords :** testosterone; GnRH; leydig cell; TSH and fertility.

**Introduction :**

Testosterone hormone has positive role for growth the cells, bone health, lipid metabolism and it contribute for sexual health of adult male as well contribute for growth the muscle and formation of sperms and it maturation in the epididymis .

Testosterone production by testicular leydig cell is closely regulate by the hypothalamic – pituitary – gonadal ( HPG ) axis via production of luteinizing hormone (LH) ,failure in this delicate balance can result in primary , secondary or mixed hypogonadism , once produced , testosterone circulates systemically either protein bound or unbound .

Roughly 22 % free protein bound to albumin and can uncouple to add free serum testosterone (1-2%)<sup>(1)</sup> tightly protein is the remainder bound by sex hormone binding globulin (SHBG) and physiologically interactive<sup>(3)</sup>, testosterone was active biologically can bind and regent binding protein within sertoli cells to maintain intratesticular testosterone for spermatogenesis <sup>(2)</sup>alteration the more potent androgens in nontesticular

tissue such as dihydrotestosterone via 5 $\alpha$ -reductase enzyme that convert androgen to estrogen via aromatase enzyme .

testosterone deficiency is mixed with primary and secondary hypogonadism component can do in aging human male due to many reasons .

Reduction the numbers and functions of leydig cells that will be cause decrease sensitivity of the hypothalamus –pituitary Gonadotropin (HPG ) axis to feed back inhibition and decreased LH pulse amplitude , in spite of normal pulse frequency , and effect on the levels of LH hormone in older men. <sup>(6)</sup> .

The most common systems of hypothyroidism .

- 1 –cholesterol increased
- 2 – Low blood pressure .
- 3 – Muscle stress .
- 4- erection failure

#### **Samples :**

Some of the sick men undergo an endocrine clinic to deal with the level of hormones , especially the relationship of hypothyroidism with sex hormones just with testosterone. 10 patients undergo to test at clinic and withdraw 5ml. blood from the humeral vein and make many tests of related hormones .

#### **The site and time of project :**

The project has done when 10 patients subjected to the endocrine clinic at Refaie district \ Thi-Qar province, on time started from 1<sup>st</sup> October to 30<sup>th</sup> of December 2019 .

#### **Review of previous studies :**

The Study deal with : Impact of hypothyroidism on sex hormones level , cystic ovaries and infertility in women .

The goal of our project was to evaluate hypothyroidism and its effect on sex hormones for patients women . One hundred patients had visited the endocrine clinic in the Thi-Qar province , Iraq .

TSH ( Thyroid stimulating hormone) and prolactin hormone play a critical role in the development of cystic ovaries . The article publish by Science Archive journal, INDID, 2020 .

**Objective of project :**  
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Through the state of hypothyroidism and its association or effects on sex hormones, and the emergence of pathological conditions in women, as well as impotence in men just on sertoli cell ,which contributes to the formation of sperms as well as affect on leydig cell and reduce the secretion of male hormone testosterone , causes impotence in men .

**Problem of project :**  
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The recent study deal with effect of hypothyroidism on sex hormone and erectile dysfunction , reviews a number of patients to endocrine clinic who suffer from erectile failure and immature of sperm and when the patients make different lab. test they found there was a relationship between hypothyroidism and low level of testosterone, erectile and effect on sertoli cells for production of sperm as well effect on cells of epididymis for sperm maturation .

**Importance of the research :**  
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Intent of the project we have many men review to the endocrinology clinic the patients feel infertility and erection failure .

The investigation of this situation and after a lot of lab. Test, we found the patient with hypothyroidism had cause men infertility .

**Material and Methods .**

The data was collection from endocrinal clinic Al-Rifai district , Dhi Qar province , from (10) patients were suffered from low temperature , weakness and erectal dysfunction , (5) ml blood sample have been collected from (10) patients who suffered infertility , the clinic have done different hormones test, TSH , FT3 , FT4 and testosterone .

**Analysis of data system :**

The analysis of system SAS (2012) the program was used to contribute the correlation coefficient between difference parameters of male in this study.

**Results:**

Table (1) : correlation coefficient between hypothyroidism and testosterone level in human male .

Parameters	Testosterone	Level f sig.
TSH	-0.02	NS
FT3	0.30	NS
FT4	-0.59	*

\* (P < 0.05) , NS : Non significant

The result showed a significant difference between thyroxin (FT4) and testosterone level .

**Discussion :**

The study revealed there was correlation between thyroxin (FT4) and testosterone hormone level , this result found hypoactive of thyroxin gave overlap with underactive of testosterone level this situation gave a significant differences(P < 0.05) .

Hypoactive of (FT4) can effect on leydig cell between somniferous tubules to secret testosterone which contribute for erection problem and as well on sertoli cell to suppress the formation and maturation of sperm cell that lead to increase the level of cell cycle inhibitory protein , The sertoli cells all serve as negative feedback to secretion of gonadotropin releasing hormone when inhibit the cell itself <sup>(4)</sup> .

Reduction of Thyroid hormone affects on body tissues , including changes and alter of growth hormone such as glucocorticoids, corticotrophin and gonadal function .

hypogonadism was associated with primary hypothyroidism that contribute for reduce the testosterone concentrations in men feel the primary hypothyroidism <sup>(8)</sup> .

**The plain of research:**

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The plan of our project has many notes

1 Agree with Hayes FJI , etal., (2001) .

2- Agree with Meikle AW.,(2004).

3- Agree with 3<sup>rd</sup> researcher Kupelion v. etal., (2006).

### **Conclusion:**

The study revealed that article was associated with hypothyroidism that cause hypoactive testosterone and erectile dysfunction .

### **Acknowledgment:**

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**Hybridity and Unhomeliness in Leila Aboulela's *The Kindness of Enemies*:  
Postcolonial Reading**

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**Abstract:**

This paper attempts to analyze some circumstances that lead someone to practice another culture (hybridity) as well as to discuss the period that comes before/during the shifting culture (unhomeliness). The research discusses hybridity and unhomeliness in Leila Aboulela's *The Kindness of Enemies* (2015) as two concepts mainly introduced by the postcolonial theorist Homi Bhabha. Aboulela's novel narrates events of two different stories, the first recounts the events of 2010 as witnessed by the narrator Natasha Wilson. Natasha is a Muslim professor in Scotland of a Sudanese father and a Russian mother who lives the pain and confusion of identity crisis. The second recounts the story of Imam Shamil, the nineteenth-century historical Caucasian warrior and his battle against the Russian invasion of 1839-1859. Imam Shamil is a Sufi-Muslim warrior and he derives his spiritual power from his Sufi Teacher, Sheikh Jamal el-Din al Husayni. The aforementioned novel reveals some Oriental characters who live in certain conditions that compel them to practice European cultural practices and traditions. The novel discusses some notable concepts and ideas such as Jihad, heritage, disintegration of families and suffering of Muslims in diaspora following the events of 9/11. The study shows that Aboulela in her novel, *The Kindness of Enemies*, finds Bhabha's concepts of hybridity and unhomeliness as irrelevant to the situation and circumstances of Muslims in diaspora, especially in the wake of 9/11 events.

**Keywords:** identity, hybridity, unhomeliness, Leila Aboulela, *The kindness of Enemies*

**I. Introduction**

Postcolonialism is a field that studies and analyses the cultural consequences of relations between the colonizer and the colonized during/after the colonial period. The field still struggles to find out an accommodating approach for improving the relationship between the cultures of the East and

the West. Some critics argue that the fusion of cultures leads to a new way of reducing the differences and creating a fluid relationship among the nations. However, this view is contested by some other critics believing that such a relationship would lead to the assimilation or even elimination of the marginal culture. In this regard, the present study aims to investigate the two concepts of hybridity and unhomeliness in postcolonial discourse as posited by Homi Bhabha (b. 1949), the Indian/British theorist and academic. He is considered as one of the most prominent figures in the field of postcolonial studies and the transnational social communications. He provides the postcolonial discourse with significant key concepts such as hybridity, difference, mimicry, ambivalence and in-betweeness.

Bhabha argues that the negotiation between the different cultures (the cultures of the colonizer and the colonized) opens a space to enhance their relationship. One of his most attractive projects and ideas is the hybrid culture, which he considers to be the best approach for reducing the cultural gaps. This research selects the two concepts of 'hybridity' and 'unhomeliness', as discussed by Bhabha, in reading Leila Aboulela's *The Kindness of Enemies* (2015). Leila Aboulela (b. 1964) is a Sudanese Muslim novelist of a Sudanese father and an Egyptian mother. She was born in Cairo, grew up in Khartoum, moved to live some years in Great Britain and now she lives in Qatar. Aboulela has written five riveting novels and two collections of short stories. She has written her literary works in English but they are translated into fifteen languages. Aboulela has won significant prizes, such as the 2018 Saltire Fiction Book of the Year Award, Caine Prize for African Writing, a *New York Times* 100 Notable Book of the Year and Scottish Mortgage Investment Trust Book Award and the Commonwealth Writers Prize. In her novels and short stories, she mainly concentrates on postcolonial issues and the diasporic Muslim identity. Most of her novels have, somehow, a recurrent subject, such as loyalty to Eastern traditions, retaining Islamic identity in diaspora and love for all people.

## **II. Hybridity and Unhomeliness**

Culture has been defined in various way, but it is unanimously held that it is an accumulation of experiences of our predecessors that have descended through history to us and is continually renewed and modified to touch our modern era. In his definition of culture, Avtar Brah writes, "culture may be viewed as the symbolic construction of the vast array of a social group's life

experiences. Culture is the embodiment, the chronicle of a group's history" (18 Brah). Culture is diverse and deals with different subjects and issues, such as external appearance, style, speech, gestures and clothing, or customs and traditions that are linked to wisdom or derive from religions and traditions. Culture, like language and taste, reveals a human's personality.

The definition of culture reveals that each group or nation has its own culture that differentiates them from others. So almost all individuals seek to determine their cultural affiliation in order to find their identity. This shows that since there are groups that differ in their views and life styles, so inevitably there are other cultures and different identities. In this regard, Bhabhaian hybridity has become a very common notion nowadays, due to increase of travelling among countries and development of means of communication. Bhabha discusses the issue of cultural hybridization as an attempt to create a new method that gives a better opportunity for understanding of and harmony among different cultures. Bhabha's second concept, which is adopted in the present paper, is unhomeliness. He defines the concept as a mental state that occurs when someone experiences a state of confusion due to living in another country and dealing with a different culture. Bhabha often uses the concepts of 'unhomeliness' and 'hybridity' in connection to each other. In other words, unhomeliness refers to the feeling of estrangement and confusion as a psychological state of an individual that encounters two, or more, different cultures and lives in a state of cultural hybridity. Bhabha describes the condition as an "estranging sense of the relocation of the home and the world – the unhomeliness – that is the condition of extraterritorial and cross-cultural initiations" (Bhabha 13).

Some other critics, however, have suggested some other definitions for hybridity which can more appropriately meet the present cultural conditions. The development in the concept of hybridity looks positively at the state of cultural transition and formation of identity, especially in regard of the negotiation of cultures and people living in diaspora. Although racial claims to the purity of roots have been challenged by transitional hybridity indicating that crossing ethnic and cultural boundaries is a normal characteristic of social growth, nevertheless the new approach to the question of hybridity gives more space to local traditions and cultural practices and it is more challenging to the dominant culture and the possibility of assimilation of other cultures.

In general, Homi Bhabha illustrates the state of hybrid culture by analyzing the cultures of refugees and emigrants based on the incorporation and interpretation of prevailing cultural elements. Bhabha argues about his thoughts and ideas on hybridity in his most seminal book *The Location of Culture* (1994). Bhabha presents hybridity as a privilege that serves the colonized to take an active role in the formation of his cultural identity and to make his voice heard. Bhabha insists that it is a positive case that seeks to change the Third World and its culture, from being passive and marginalized to active existence. In other words, the project of hybridity aims at defeating the arrogance and vanity of the colonizer and his claim to supremacy and having a superior culture. In his *The Location of Culture*, Bhabha describes hybridity as "the revaluation of the assumption of colonial identity through the repetition of discriminatory identity effects. It displays the necessary deformation and displacement of all sites of discrimination and domination" (Bhabha 159).

Stuart Hall et al. in agreement with Bhabha state that hybridity "construct[s] visions of community, and versions of historic memory, that give narrative form to the minority positions they occupy" (Hall, et al. 58). Robert C.J. Young also defines hybridity as a significant phenomenon that serves the colonial discourse after giving the marginalized culture an appropriate opportunity to impose itself and takes a dynamic representation (Young 21). In sum, Bhabha's hybridity is a project for the emergence of a new culture emerging from two different cultures to form a harmonious model that rejects divisions and differences.

Although there are many critics that support and attest to the significance and validity of Bhabha's theory and his notion of hybridity in particular, there are some other critics who critique Bhabha's theories and challenge his views on hybridity. One of their most notable questions is related to the emerging gap between the diasporic subject and his indigenous culture and tradition which leads either to his assimilation or alienation. Among these critics are Aijaz Ahmad, Benita Parry, Jeffrey Jerome Cohen and Abdul JanMohamed. Cohen argues that such a process of hybridity does not remove or reduce the hindrances that exist between the two different cultures, but instead leads to create panic and even further binarism (Cohen 5). In the same regard, Aijaz Ahmad contends that hybridity as a condition of a postcoloniality leaves bigger gaps behind in Homi Bhabha's attempt to treat the tangles as being

homogeneous among different cultures. Ahmad also states, according to Gyulay, that hybridity "is an example of how postcolonial theory can have a tendency to homogenize the widely different cultures it addresses" (Gyulay 637).

Aijaz Ahmad in turn divides hybridity into philosophical, cultural and political types; he argues for the validity and significance of cultural hybridity and explains that the key thought which forms the cultural notion of hybridity is based on a clear fact: "the traffic among modern cultures is now so brisk that one can hardly speak of discrete national cultures that are not fundamentally transformed by that traffic" (Ahmad 371). Abdul JanMohamed and Benita, according to Loomba, criticize Bhabha "of neglecting material conditions of colonial rule by concentrating on colonial representations" (Loomba 104).

### **III. Hybridity and Islamic Identity in *The Kindness of Enemies***

The present study has selected Leila Aboulela's *The Kindness of Enemies* to examine the state of Muslim emigrants living in diaspora, and in the United Kingdom in particular, and to see the applicability of the concepts of hybridity and unhomeliness as they are presented by Homi Bhabha, one of the most important postcolonial thinkers. Aboulela presents the characters of the novel in two separate stories. The first story deals with the events that occurred in 2010 and are narrated by Natasha Husain (later Natasha Wilson), who is a Muslim professor born in Khartoum, Sudan to a Sudanese father and a Russian mother. Natasha is a lecturer of history at one of the Universities in Scotland. She is interested in Islamic history and has written some papers on Imam Shamil, a Muslim leader and warrior from 1839 to 1859. The second story goes back to 1839 to tell the past history of Imam Shamil and his resistance against the Russian invaders in the Caucasian mountains. During one of her lectures, Natasha comes to know that one of her students, Oz, is a descendant of Imam Shamil and that his family has the sword of Imam Shamil. On an invitation by Oz to visit his mother and see the sword, Natasha accepts the invitation and on the next morning she sets out to see the sword and further develop her research on Imam Shamil.

At Malak's house, Oz's mother, snow and wind block Natasha from going back home and she is compelled to stay there for three days. They go through a long talk about some events in the present and other events related to the past, including Shamil's life and adventures. *The Kindness of Enemies*

speaks of some characters who due to living in diaspora had experienced states of hybridity and unhomeliness. During the three days of living with Oz's family, Natasha talks about herself and speaks of her unhappiness and misery for being born to a Sudanese Muslim father and an atheist Russian mother. She laments and declares her confusion for being one person with two identities:

The two sides of me that were slammed together against their will, that refused to mix. I was a failed hybrid, made up of unalloyed selves. My Russian mother who regretted marrying my Sudanese father. My African father who came to hate his white wife. My atheist mother who blotted out my Muslim heritage. (Ibid 39-40)

Natasha mentions the childhood memories while she was living among her quarrelling parents; she experienced unhomely feelings though she was living then in her own country, Sudan. She wondered whether she should follow her father and the Sudanese culture or her non-Muslim mother and her atheistic convictions. Natasha states: "Sometimes I fasted like them [i.e. the Sudanese] just so as not to be different, but it annoyed my mother" (ibid). Natasha, Malak and Oz also remember to mention the post 9/11 world events and the consequences which made them suffer at the time. Natasha changed her surname from Natasha Hussain to Natasha Wilson so as to avoid being known as a Muslim woman. Likewise, Malak did changed her son's name from Osama to Ossie (Oz what his friend called him in abbreviation).

Leila Aboulela discusses the state of cultural hybridization in the novel and argues that submitting to another culture may, sometimes, happen due to the surroundings and the new cultural environment. Such a change has occurred to Natasha during her three days staying at Malak's house. While she lives in Scotland either alone or when she meets her stepfather she drinks wine and shows no commitment to religious dogmas. However, when she is with Oz's family she behaves differently and manifests a clear change in her cultural and religious views. She speaks of the time she stayed there as "Days in which I needed neither drink nor medication. Days in which I liked myself" (ibid 148). In diaspora, to retain one's identity apparently one has to stay in a cultural atmosphere homogenous to one's traditions and with people close to their views and sensibility. Oz asks Natasha, for example, "Do you think if you stayed with us here, you would change? ... If you couldn't leave, would you come closer to faith, just by being with the two of us?" (ibid 40-41). After spending three days

in Malak's house, Natasha returns to her flat and finds it robbed. For a few days she rents a room in a hotel in case her flat needed to be fixed. In the hotel, she couldn't prevent herself to go the bar as she used to do that before. She did not do that while she was staying with Malak during those three days. She recounts, "I raided the mini bar, my body more responsive than usual after all those non-alcoholic evenings with Malak and Oz" (ibid 89). Natasha seems to follow the European cultural practices whenever she comes to an opportunity or an occasion during her stay in Scotland. After the death of her mother, for example, she goes to her stepfather's house and collects her mother possessions for donating them to a charity organization. Tony goes with her to the charity shop and on their return they both decide to stop for a drink: "Buoyed by a sense of achievement we decided to go for a drink and a bite to eat" (ibid 144).

Aboulela argues that the surrounding milieu plays an active role in changing one's views and practices. In the war that was going on in the Caucasian mountains between the Caucasian tribes and Russian troops, Imam Shamil's older son Jamaleldin was handed to the Russian troops as a guarantee for truce during the cease-fire debate. The truce debate failed and Russian troops did not honour the agreement of returning Jamaleldin to his home and rather they took him as a prisoner of war to the tsar. Jamaleldin was eight years old when he was taken away and he grew up in Russia and in the care of the tsar until he was 28 years old. The life of Jamaleldin in the court of the tsar changed totally from that which he was brought up in with his father among the Caucasians. He was now even ashamed to be referred to as one of the Avar people. Jamaleldin now has a prestigious place and position with the tsar and he is in love with Miss Daria, the Emperor Nicholas' daughter.

Meanwhile Jamaleldin was trying to behave and live as one of the Russians and mainly to win Daria's parents acceptance as a son in law. He liked the court life and changed many things about his previous life, such as dressing, shaving, speaking. For example, in his conversation with courtiers and other Russians he was very careful to speak in good and clear Russian and not to use any of the words of Avar language. Indeed, he was "worried, sometimes, that these words would slip out of him on their own accord" (ibid 50). In matter of clothes and dresses, Jamaleldin "Unlike the Central Asian princes who wore their native dress when they came to court," he "did not even wear a cherkesska" (ibid 54). However, while he was living in Russia, he had

unhomely feeling. When Shamil's name was mentioned as an ogre, Jamaleldin was feeling down and sad, but when he was hearing a heroic tale about him, he was feeling proud.

In a significant side of the novel, Aboulela reveals that it is not impossible for one to retain his own culture, religion and tradition. Malak tells her son that "We have the freedom to practice and teach and bring up our children in our own faith" (ibid 63). Aboulela contends that identity is in keeping with the history and cultural legacies and to retain it education and scholarship are necessary. Malak in this regard says, "It is the biggest loss to become religiously illiterate, to be left without a choice"(ibid). Leila Aboulela argues that the process of hybridization may cause a problem of inconsistency that generates catastrophic effects not only for the merging parties but even for successive generations. And that is what happened to Natasha's family when she expressed her incorporated thoughts and ideas to her father. Natasha neither had an Islamic identity nor was she Russian like her mother in her identity. On one occasion when she had lunch with her father, he was complaining of her mother's disloyalty and her odd behavior in having an intimate relationship with Tony, her boyfriend then. Natasha who was influenced by Russian lifestyle and so far had developed a hybrid culture could not but take side with her mother thinking that her mother after all has "a will of her own." However, she could not forget that her mother also was disloyal to her husband and indifferent to the feelings of her daughter. She remembers how she and her mother did "spend afternoons in Tony's villa, me in the swimming pool ... and the two of them upstairs, behind a locked door with the air-conditioner humming" (ibid 64). The effects were evident in Natasha's life and how the failure of her parents' marriage had devastated her life. Feeling of loss and fear haunted Natasha.

However, Natasha followed her mother's European tradition. She was more attractive to her mother even at the time when she was living in Sudan. This may indicate her father's weakness and his deviation from Islamic faith and practices. She describes him as a "Muslim in name only"; she also describes him to be too careless to follow and practice the principles of his religion. Of her father Natasha says, he was "a member of the Communist party and they gave him a scholarship to Russia where he met my mother and faith was not an issue for them" (ibid 41). It is clear enough that her mother had a

more important role to play in the formation of her identity though she lives with her father in Sudan, a Muslim country. So she states, "I wasn't brought up Muslim even though we lived in a Muslim country." However, she adds, "But I was aware of Islam around me. You can't miss it in Sudan" (ibid).

In Sudan, Natasha lives with a feeling of unhomeliness in spite of living in her indigenous country and in her own society. Natasha remembers that some years earlier while she was living in Sudan Yasha, the son of her mother's Russian friend, Grusha, who was her "first boyfriend" (ibid 90). Yasha, who is also of a Sudanese father and a Russian mother, unlike her, was more Sudanese than Russian. Remembering Grusha as her mother's closest friend Natasha writes:

Grusha who succeeded where my mother failed and Yasha ... became more Sudanese as the years passed. Perhaps we half and halves should always make a choice, one nationality instead of the other, one language instead of the other. We should nourish one identity and starve the other so that it would atrophy and drop off. (Ibid)

Once Jamaleldin and during his station in Warsaw as an officer patrolling that city which was then under the control of the Russian tsar, he had dinner in the officers' room when two officers joined him at his table. Some side conversations and banter with them brought him to contemplate and compare himself with them. He was aware of the difference from them, despite his long and tireless attempts to be one of them. The past does not leave him, and the present still haunts him. The uncanny feeling pursued him: "He yearned towards the steady ground under their feet and their one-dimensional vision. He wanted to be them and he was tired of this wanting" (ibid 109). The matter of unhomey feeling became worse when the newspapers declared that Imam Shamil had captured the Georgian Princess Anna and her son, Alexander, with some of her retinues. His father Shamil called for exchange of prisoners to get him back. But his feeling was still confused. He neither had a desire to get back home, nor could he forget his lover Daria. He felt to be a "jilted lover" when the tsar ordered him to forget her. The tsar sees that their relationship would be not appropriate and Jamaleldin should seek another girl, one perhaps of his tribe. Jamaleldin feels the instability of the ground beneath his feet as he did not feel belonging to the tsar's troops or one of his entourage. After several years of remaining in the Russian society and after losing hope of returning to his father

and home in the Caucasus, he adopted a new course in his new life and became one of the loyal soldiers of the tsar and the latter's ward. However, he was conscious that he is not one of them and that their approval and acceptance of him was only an instrument to fight the Caucasians in the future and would disappear one day. To maintain their friendship and his acceptance, he had to keep distance from certain places and refrain from doing some actions, such going to mosque or having reference to Avars or their language: "There was a mosque in Cracow but he did not visit it ... he must keep away"(ibid 110).

Jamaleldin worried that the tsar would summon him in the coming days for the exchange process. Soon he returned to his homeland in exchange for the princess's return. He adapted and admired the new life in Russia and its provinces, and he was more free here than in his original homeland, "Quick, time was running out ... The summons would come soon" (ibid 109). When Jamaleldin found the return was inevitable he was disturbed and was dismayed by the feelings of homelessness. He was not able to overcome the ordeal of the recurrent thoughts. He strived to be integrated into Russian society and their culture, and to maintain a Russian lifestyle for the sake of survival. But as soon as the news of the princess's arrest was spread, he was disturbed and knew it was the end of staying in Russia and he had to go back home. The event "altered the chemistry of the situation. The tsar was ailing and, from high up in the mountains, Shamil was calling him back" (ibid 110).

Jamaleldin's critical situation brings us to the Gloria Anzaldua who explains that such a psychological state would leave a risky aftermath, not only to the individual himself but also to his/ her community. It means that a new gap is created between the diasporic one and his indigenous people. She clarifies, "People who refuse to pick sides and identify exclusively with one group trouble the majority, disturbing the dominant discourse of race" (Anzaldua 73). Anzaldua explains the way it creates a state of unstable feeling: "You may think, 'I'm the only one who's different. I'm the only one who lives between the cracks'" (ibid). The novel reveals that Jamaleldin has passed the same situation that Anzaldua had presented as the consequences that follow someone who adopts a hybrid culture. Zeidat, one of Shamil's wives, burst out in anger talking to princess Anna: "Listen, Imam Shamil wants his son back but we've been hearing reports about Jamaleldin. What good is a man who drinks

wine and dances with half-naked women? What kind of fighter will he be?" (ibid 158).

When Shamil sent two men to spot the true intention of the Russians in returning his son, they came back with the news that Jamaleldin was now a different person, quite different from them. Through the window, they saw him drinking wine and dancing with a woman. One of them, Mikail, talked to Younis: "He's not one of us. Russian, I swear. Can't see any difference between him and an infidel" (ibid 169). In the same way, the feeling of difference was entertained by Jamaleldin who thought he did not belong to his indigenous people any longer. He saw it is so difficult to go back and live among the Caucasians after accommodating the Russian luxurious live. "Jamaleldin," as we read in the novel, "was returning to his father without confidence in the success of the highlanders" (ibid 198). It is further added that "Jamaleldin could not see his destination. He felt as if he was riding towards nothing" (ibid 199).

In the novel, Laila Aboulela presents two different models of characters, embodied by Natasha's father and the character of Shamil Imam. The contrast sheds light on the question of hybrid identity and its implications to Muslim people and in Eastern societies. Natasha describes her father as a Muslim "in name only" (41), whose behavior is rejected by the Eastern society. He risked his family's fate by getting married to a woman who does not conform to the standards of his Muslim society. He, Aboulela points out, rebels against the principles and values of his original society. Natasha, accordingly, suffers the consequences of that incongruous marriage, as she recalls the past and the memories that obsess her mind. She describes her father as an indifferent person in establishing a family, which has affected her identity. Natasha speaks of him as having a hypocritical personality that does not match with the Eastern society. She remembers her father and his ineffectual and perhaps harmful presence at home: "He with his drink and radio and I with nothing to do ... My father didn't walk indoors to the bathroom. Instead he stood up and peed into the flower bed .... He gave me a sip of his drink and it tasted like perfume" (ibid 116).

The consequences of this disastrous disintegration descended to form a weak and fragile personality. Natasha, as a result, turns out to be a person who bears a feeling of loss and disinterestedness. She speaks of her hesitation and sense of disintegration when she remembers her childhood and her relationship

with her father: "I wanted to help him but at the same time I wanted to move away. I wanted to be her daughter, not his" (ibid). On the other hand, Aboulela presents Imam Shamil as serious person who could control his family to live together in peace and affectionately, despite the difficulties surrounding them. He was loved by his wives and their offspring. He was a man of respectable personality and formidable character. He was venerated and respected not only by his family and his own people, but also by the European and his Russian enemies. Although as a warrior and leader he fought against the Russian occupation, in his civilian life he manifested the image of a good Eastern Muslim both in faith and practice. After several wars against the Russian invasion, Shamil became a prisoner and was led along with his family to Russia as hostages. The true faith of Shamil remained intact, even when he was in the hands of his enemies. He continued to practice Eastern customs and preserve his Islamic identity. It was said that "Permission was granted for Shamil to build a mosque in the garden .... As time dragged on the mosque become[s] a haven for Shamil, a place to escape to. He spent longer hours there, reciting the Qur'an" (ibid 250).

On the way to returning to his home, Jamaledin compared himself to a crab. He expressed annoyance for the mechanical way of walking like a crab such sideway, which expressed his unwillingness to go back home and his reluctance to leave the court of the Russian tsar. He wondered with melancholy "Without his Russian army uniform, without the tsar's language on his tongue, was he any different from them? They would pull him in and then take him for granted" (185). The luxurious life in the midst of the royal court had made it difficult for him to choose whether to stay where he was now or go back to his father and lead a life of a highlander. Practicing the lifestyle of the Avars had become extremely difficult for him as he wondered, "leaping over boulders, sitting on the ground to eat, wrapping his head in a turban. He would become wild like them and they were wild not because he remembered them as such but because Russia and Europe said they were" (ibid).

The news of the death of the tsar stirred Jamaledin's feelings, as he had the intuition that his staying in Russia was about to come to an end. His position had now weakened and he was no longer the godson he used to be with the ex-tsar. He was fully aware of the consequences of his future life with the Avars as he returned "to his father without confidence in the success of the

highlanders" (ibid 198). The matter came to the end after swearing an oath to the latest tsar Alexander II. The Russians of course were happy that with the return of Jamaleldin after the long years of his stay in Russia and his love for Russian people and their culture would be followed by years of stability and peace between the two nations. David, Russian officer and the husband of the captured Princess, told Jamaleldin: "I hope you will be a bridge between the two sides" (ibid). He asked repeatedly Jamaleldin: "Talk to your father about peace.... Convince him" (ibid). Seemingly, the modern life that Jamaleldin adapted in Russia and his superior position as an officer under the tsar mandate had changed his mind and made it so difficult to return to his home and homeland. Aboulela states: "Jamaleldin could not see his destination. He felt as if he was riding towards nothing" (ibid 119).

In the mid-way station of the exchange of the prisoners, Jamaleldin and Princess Anna in particular, Jamaleldin changed his dress from Russian to Chechen as being more appropriate in meeting his father. Aboulela shows Jamaledin's unhomely feeling through the image of changing clothes: "Here he was between one dress and the other, neither Russian nor Chechen, just naked and human" (ibid 200). After fifteen years of Jamaleldin's absence from his people, and after the assimilation of the Western cultural practices and lifestyle, he returned to the Caucasus mountains. But his heart and mind did not return with him. He felt that he had become different from what he was before, and since his departure he had changed into another person. He was fully aware that the environment he returned to was not what he would like to be in. Evidently his absence and practicing new lifestyle and being in a different culture were the main reasons for the emergence of these strange feelings while he was back among his people. "Without the nourishment of practice," it is stated, "Jamaleldin's faith had become insubstantial" (ibid 216). Even his family knew that Jamaleldin's state of feeling and his thoughts and ideas were the result of his refrain from practicing Islam or ignorance of his native culture and tradition while living in diaspora. Zeidat remarks: "In all his years in Russia he had never fasted, never known which Islamic month was which. He was out of practice" (ibid). Zeidat also tartly described him to be like the Princess Anna and he had become different from them. He was, she said, "completely unsuited to their way of life. The others had noticed the resemblance too and did not contradict her" (ibid 217).

His returning home did not lead to his well-being, but rather it had put him in a psychological dilemma and unhomely feeling due to huge cultural gap between him and his people. He spent days and months suffering the uncanny feeling as he also did not talk to others and he mainly found relief in isolation. As Aboulela observes, "He spent considerable time looking at the mountains. On his own he could carry out the sort of conversations he could not have with anyone else" (ibid 219). The state of isolation and haunting the mountains reflected on his mind and affected him physically and mentally, and he became "more tentative, physically weak" (ibid).

In the same sense, the uncanny feelings pursue Natasha when she states: "There was a heaviness in my chest when I thought of them. They hadn't been good parents and I hadn't been a good daughter to them" (ibid 207). Natasha charges the fate for bringing her two culturally different parents and wonders, "And what happened when mistakes couldn't be rectified? Where did one go? To what? To whom?" (ibid). When Natasha goes to Sudan, she is attracted to the other half of her cultural identity, her Islamic and Eastern identity. This is evident in her behavior when she shows her longing to meet her stepbrother, Mekki. Now she is at the verge of reconstructing or deciding on a new identity, one related to her deceased father and her newly met stepbrother. Despite the hot weather and lack of the services in Sudan, her childhood memories are still haunting Natasha and make her wonder to which side she belongs. She recalls what psychologists had said, that for a child "the first five years are the most formative" (ibid). And since she has spent the first few years in Sudan, it seems those years have left a significant impression on her identity and character in general. Once in Sudan, she toured her childhood alleys, searching for some clues to satisfy her inner yearning. Natasha is insistent that she should address her foggy memories: "I needed to see the alphabet railing, that façade that entered my childhood and changed me" (ibid).

Natasha feels comfortable and happy when she meets for the first time her stepbrother, and she feels it is a substantial part of her life and identity. She is attracted to him by a strong feeling and she begins to introduce herself to him: "I am your sister, Natasha," I said, in English because if this was one of the happiest sentences I ever said in my life, I wanted to say it in a language I was comfortable in ... I wanted to hug him" (ibid 209). Despite the years she lived in Scotland and what she gained there, she still feels fragile, anxious, lost and

even she had the intuition that she does not belong to any European society. She has lived for a long time in Scotland, has become a teacher and speaks three languages; nevertheless, she has the feeling that she is not in her home. While living in Scotland she had the feeling of being unhomey. She remembers, "it now took conscious effort to walk with my head held high. My voice became softer, my opinions muted, my actions tentative. I thought before I spoke, became wary of my students and, often, bowed my head down" (ibid 255).

During the few days on her returning to Sudan, she finds herself a convenient home. When Natasha meets her family friends in Sudan, she feels relaxed and does not need to feel she is different. She feels how comfortable she is in talking to them: "I relaxed without the need to prove, explain or distinguish myself. Nor squeeze to fit in, nor watch out of the corner of my eye the threats that my very existence could provoke in the wrong place in the wrong time among the wrong crowd" (ibid 256). Natasha expresses how sorry and disappointed she was because of the separation of her parents, which was the reason of her departure for Scotland. She regrets the divorce and says, "I [am] aware now of that parallel life I could have led if my parents' marriage hadn't ended" (ibid 255-6). Natasha blames both her fate and her parents that made her to leave and experience the unhomey and lose her sense of belonging. She remembers nostalgically: "I valued the sense of belonging they gave me, the certainty that I was not an isolated member of a species but simply one who had wandered far from the flock and still managed to survive, for better or for worse, in a different habitat" (ibid 256).

In Scotland, Natasha finds comfort and peace only with Oz's family. In their meeting Malak and she exchanged news of Imam Shamil and his previous heroism, which must be a part of her research. She remembers the state of feeling she had when they shifted the talk to the story of Shamil and the sense of relief, confidence and attachment it gave her. On her last gathering with Malak, Natasha states: "She had always given me a sense of communion with Shamil, oriented me towards the unexpected, and guided me to what could never be written down in history" (ibid). Natasha describes Malak as a Muslim woman who successfully retains her identity in diaspora. Malak explains: "I am halfway through .... The Qur'an is divided into thirty sections and, over a fortnight, I have read fifteen. Every day I go somewhere different to pray and read a section. I've travelled up and down the country" (ibid 257).

Malak seems to be conscious of and meticulous in practicing Islam and its rituals. She reports to Natasha: "Yesterday I prayed further north. In the middle of a suburb which was so artificial and depressing that I almost couldn't bear to be there. But I stuck it out, telling myself that I would be the first one there ever to say the word 'Allah'" (ibid 258). When Natasha asks Malak, "Who heard you?" Malak answers, "No one. I don't want anyone to hear me. The trees, the wind, the angels. That's enough for me" (ibid). Natasha states when Malak recited the Quran, there was "an attractive self-consciousness about her as if she were trying to please an invisible figure, an unseen audience who mattered only to her" (ibid 257). Natasha, however, unlike Malak, does not have such a hilarious experience when she recites the Quran. She says, "Not a single word was comprehensible to me. This must be how animals feel when they hear humans talk" (ibid). Malak appears to be deeply attentive to Islamic history and heritage. She finds a part of her identity there, and she tries to teach her son to recognize and remember it in diaspora.

In their conversation Malak tells Natasha about her faith and how she finds spiritual strength in visiting archaeological places. She says, "I've been to spiritual places like Stonehenge, places where I have always sensed a powerful presence" (ibid 258). Natasha seems to be embarrassed on being asked by Malak if she had experienced the same feelings. She wonders, "I did not know how to answer her. If I said 'No' it would seem ungracious. If I said 'Yes' I might be lying" (ibid). Natasha seems to be embarrassingly uncertain about her existence, culture and identity.

When Malak asks Natasha about the change which she experienced after her last visit to Sudan, Natasha reports that she has changed and is now determined to follow her oriental culture and tradition. Natasha's meeting with her friends in Sudan, as well as her stepbrother, and delving into her childhood memories prompt her to choose the right direction. She states: "Yes, it changed me. I might still not have reached home or settled where I belonged, but I was confident that there was a home, there, ahead of me (ibid 259). That frank admission by her finally seems to have defined her identity, which she had always thought was not part of her. Natasha thought that since her parents' divorce and her move with her mother to Scotland, the connection and relationship with that Eastern identity had been severed. But she finally discovers the opposite to express: "My homesickness wasn't cured but it was, I

was sure, propelling me in the right direction" (ibid). Natasha's decision to set her path according to the oriental culture pleases Malak, and in response, Malak invites Natasha to go to Orkney for practicing 'zikr' because she is aware that faith and belief need nourishment in order to be strengthened just as the human body needs food to grow.

She did so the previous time, when she went with Malak to a place in London and practiced the ritual of zikr in a gathering of a Muslim group, which she describes had left a strong spiritual impact on her that lasted for several days and nights. Natasha remembers the last time zikr: "It was powerful, heady. It haunted me, afterwards, for days and nights" (ibid). The conclusion comes when Natasha decides to unleash and express her inspiration to practice Sufism. She states:

Sufism delves into the hidden truth behind the disguise. Malak, the teacher disguised as an actor. Natasha the student, acting the part of a teacher. I had come to her today needing to connect, wanting to spend time in her company. Perhaps it was time to acknowledge that what I was after was spiritual. She was ready to be a guide and I would fight my weaknesses in order to follow. (Ibid)

Apart of her themes, Aboulela does not forget to give an awareness lesson for demonstrating the truth about Muslim suffering in diaspora. Aboulela makes a clever comparison between Imam Shamil, describing him as a respectable person, and extremists, describing them as criminals. She describes Imam Shamil as accepting surrender and submission to his enemies instead of shedding the blood of the innocent. She expresses the comparison by saying:

I wanted to compare Shamil's defeat and surrender, how he made peace with his enemies, with modern-day Islamic terrorism that promoted suicide bombings instead of accepting in Shamil's words, 'that martyrdom is Allah's prerogative to bestow'. How did this historical change in the very definition of jihad come about? (ibid 256)

In Russia where Shamil was captured with his family, he admired the modernity of their life style. He was fascinated by the sights of St. Petersburg, the mighty achievement of industry. He visited the planetarium, the Zoological Garden, Crown Jewels, a sugar factory. Shamil visited many places and felt relief and gratitude for the prisoner's treatment for him and his family. In diaspora Shamil, nevertheless, kept following and practicing Islamic rituals,

such as five times prayers and reciting the holy Quran. Shamil's son, Ghazi, liked his father retained his identity and acted as a good faithful Muslim. But it seemed that the third son of Shamil, Muhammad Sheffi, was different. He embraced the religion of the Russians, Christianity, and decided to join the Russian army.

#### IV. Conclusion

Leila Aboulela sheds light on some characters in *The Kindness of Enemies* who have experienced hybridity and unhomeliness in diaspora. It seems that the matter of faith plays an active role in this case. Natasha is the protagonist who due to certain circumstances does through hybridity and experiences the sense of unhomeliness. Family division living abroad and in a different culture make her lose her sense and belonging and feel unhomey. Natasha's father is a Sudanese Muslim but "in name only" and a member of the Communist travels to Russia and right there has opportunity to marry a Russian woman. This marriage, however, proves a failure. The consequences of this marriage which ends in divorce leave a clear trace on Natasha's identity.

After the divorce of her parents, Natasha moves with her mother to Scotland then some years later her mother dies leaving her daughter suffering the dilemma of belonging. Now she both in Sudan and Scotland feels unhomey. Although she has spent several years in Scotland and has acquired a sophisticated position as a lecturer in one of Scottish Universities with three languages to take in, yet she suffers because she is considered a girl from the third world. Natasha as a non-practicing Muslim who drinks alcohol, does not pray or recite the holy Quran, and is careless in her intimate relationships suddenly changes when she goes to Sudan on an occasion to see her dying father. There and then she is visited by her childhood memories and she frequents places that she has been yearning to see in Sudan. Her family friends and her stepbrother all seem to attract her and give her a feeling of a new identity and a sense of Eastern belonging. In Scotland as a lecturer in history and to complete her research on Imam Shamil, the leader of the resistance movement against Russian invaders from 1830 to 1859, she visits the house of Oz, a student of hers and a Muslim descendant of Imam Shamil, to know about and see the sword of the latter. On being detained for three days with Oz's family because of snow storm Natasha speaks to Malak, Oz's mother, and on

Imam Shamil in particular. This experience though short gives Natasha a sense of belonging and identity as a Muslim woman.

Jamaleldin, Shamil's son, is another pivotal character in *The Kindness of Enemies*. Since he was eight years old, Jamaleldin was taken as a hostage by the Russians after the failure of the cease-fire negotiations. In Russia, Jamaleldin begins to integrate into Russian society and develop an interest Russian culture and politics, especially in the Russian tsar, Alexander I, who sees in him the future of managing armies and subjugating the Caucasian tribes. Jamaleldin is now an officer and apparently a life of luxury and a privileged position have influences him. However, he lives a state of mental challenges and has the feeling of not belonging. Jamaleldin naturally has lost much of his Eastern identity as he drinks alcohol and is careless in his intimate relationships with women. However, on an occasion of prisoner exchange between Imam Shamil and the tsar Jamaleldin returns home who is by now twenty-three years old. Although Jamaleldin is now among his family and people, he has the feeling of unhomeliness. He has adopted a Russian culture and identity and remembers nostalgically his life as an office and in the court. He is even ostracized by some members of his family and ethnic community. Jamaleldin chooses to isolate himself from his family and people to live in a hut high in the mountains.

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