

## "Woman In The Mortuary" Psychological Review

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### Abstract

Musharraf Alam Zauqi is a famous novelist and fiction writer of Urdu literature. In "Woman in the Mortuary", the psychology of human life, social behavior, economic depression, conflicting behavior with minorities, violation of rights are presented. Musharraf Alam Zauqi gave a wide canvas to this psychological oppression and exploitation in the novel "Murda". Wrote "Woman in Box". The novel "Woman in the Mortuary" deals with psychological confusion and many issues such as gender, politics, murder, death and life struggle, which helps in presenting the novel in a multi-faceted perspective.

Keywords: musharraf alam zouqi, novelist, fiction writer, Urdu literature, psychology, society. culture. Politics.

### Introduction

You are referring to "internal conflict" or "psychological conflict." In literature, psychology focuses on a character's internal conflicts and turmoil, which frequently provide tension and diversity in their personality. It makes it possible for literature to represent different facets of society, culture, economy, politics, and every aspect of daily life. Psychology investigates the nature, behaviour, and mentality of an individual living in society, whereas literature acts as the voice of society.

It is practically impossible to separate literature and psychology because of how closely they are related. As the ones who invent literature, writers

frequently incorporate their own traits and inner problems into their creations, giving their themes and characters more nuance and complexity. Additionally, the context in which literature develops is important because it impacts the narratives and reflects societal, ethnic, and psychological aspects. The explicit recognition of psychological theories' influence on literary works led to the invention of the term "psychology in literature" in the late 19th century. But there has always been a link between psychology as well as literature since throughout history, writers have delved into the mysteries of human emotions as well as behaviours, making psychology a fundamental and natural part of literary expression.

Since Maulvi Nazir Ahmad authored the first Urdu novel in 1869, Urdu literature have begun to portray psychology. However, it wasn't until the publication of Mirza Hadi Ruswa's novel "Umrao Jaan Ada" in 1899 that the term "psychology" was widely used in literature. In this book, inner and outer conflicts were depicted in the form of character struggles and personas, demonstrating that a person's essence (psychology) could never be separated. Following this, psychological issues began to be explored in a series of Urdu novels, which increased their presence in the literature. In his work "Khawab Hasti," Mirza Muhammad Saeed delves into the psychological complexity of the characters, and Abdullah Hussain's "Adas Nisliyan" examines the psychological connections between socioeconomic and political situations that result from the battle for freedom. In their works, Rajinder Singh Bedi along with Aziz Ahmad examined how British India's division affected people's minds. "Raja Gidh" by Banu Qudsiya discussed the psychological consequences of prohibited impulses that cause generations to fail. Modern authors like Mirza Athtar Baig use psychology as a core component in their works, as seen in "Ghulam Bagh," which explores the psychological motivations for holding on to the past while attempting to move forward. There are still attempts to express contemporary psychology through literature, continuing the tradition of including psychology in novels.

Messiah Spara, the protagonist of the book "Mard-e Khana Mein Aurat," is a metaphorical person. Social pressures, injustice, psychological suffering, and political wrath weigh heavily on this guy, driving him to a point of mental and spiritual death.

"Spara felt that he is in a dead house. Here, nobody is truly alive. They all exist and yet do not exist at the same time... At this moment, being in the dead house is providing him with a sense of tranquility... He, too, is dead."

From a psychological standpoint, when a minority is subjected to the oppression of the majority, they look for ways to stop the wrongdoing and find means to be released from the restrictions that have been placed upon them. They may think of self-destruction in a frantic attempt to escape the bonds of injustice when there is no feasible path and the clouds of tyranny loom big. Messiah Spara, a symbolic figure, personifies this conflict by pronouncing himself dead in the fight for freedom from oppression. However, in societies where the majority governs, the minority's wishes are frequently unfulfilled. As a result of this imprisonment, it becomes the rule of the nation, and living as a minority among the majority is now synonymous with being imprisoned. Messiah Spara experiences a similar fate when he posts the sign "Mard-e Khana" (Dead House) on the door of his home, only to have the police tell him to take it down because a dead house cannot be built among the living.

"Dead House... Do you know that putting up this board is illegal?"

"I didn't know."

"Well, now you do. In the Rabwah area, there cannot be a dead house."

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The message being sent by this statement is that the minority within the majority does not have the right to pass away, be concealed or even to just exist as a corpse. Even if a minority member declares a desire to pass away, this wish is also not fulfilled.

Whom should we complain about this deprivation of fate?

We wanted to die, but even that didn't happen. 3

In a group, people could psychologically feel like slaves, weak, and defenceless, suffering oppression in silence, growing emotionally distant, and speaking, thinking, and understanding like a dead person. Messiah Spara, a character in the book "Mard-e Khana Mein Aurat," is a representation of this kind of group, who, rather than directly challenging the majority, internalises a sense of inferiority and powerlessness. He cuts off emotional ties and becomes emotionally paralysed, much like a dead person, by declaring himself to be dead.

"He has died, and because he has died, his connection with emotions and feelings has been severed." 4

The second group is made up of people who opt to demonstrate and speak out against injustice. The perpetrators of abuse and looting take action when the search for injustice continues and if the protests are not

heard, and this class does not hesitate to use violence when necessary. Gul Bano, who represents this group, kills Rangjit Singh Rathore (the majority) as a sign of unfairness out of exasperation with the tyranny. She arrives at Messiah Spara's defunct home in order to rescue her life. She is allowed to go into the house of the dead, where Messiah Spara tells her to keep quiet like the dead men. He starts to agree with this choice.

Gul Bano took a deep breath and said, "I have committed a murder, and I need refuge."

"There is no refuge here. This is a dead house."

"If I become dead...?"

"You cannot."

"Why...?"

"Because there is life in you."

"If I remove all signs of life?"

"Then you can stay here... but there's a condition."

"What is it?"

"You must live like the dead men."

"How do the dead live?"

"They don't think, speak, or listen."

When those who lived under oppression their entire lives without ever daring to speak up learn how to protest and stand up for equity, they can never again be counted among those who suffer under tyranny in silence. Gul Bano is one such individual. She seeks sanctuary with Masih Supra and makes the decision to cut her emotional attachments in exchange for silence. She still speaks, listens, as well as believes internally for the fate of that group despite her attempts to become dead. Masih Supra shouts, "I see the flicker of life inside her!"

"She is alive and can never belong to a dead house... Thus, she can talk, scream, and laugh whenever she wants."

The 1867 Urdu-Hindi conflict, which began when the roots of partition were planted in British India, is the source of the fundamental theme of this book. Two important minorities were created as a result of the division: Muslims in India and Hindus in Pakistan. No minority faction has ever been satisfied because both sides have consistently received

criticism and blame. This feature of being a minority is the central idea of the story. After their independence, neither we nor they are content with where we are.

Everywhere a minority exists in the globe, they are exposed to various sorts of oppression. They might have to deal with the demolition of their houses of worship, being labelled as outsiders, and many forms of oppression. All of these coercive methods are intended to integrate the minority within the majority so thoroughly that they lose sight of their unique identity. The injustices experienced by India's Muslim minority are the backdrop for this tale. It illustrates the perils that the Muslim minority faces and considers how the majority views and treats them.

Some people use an analogy of a shameless plant to represent Muslims. They see Muslims as bold, much like a plant that spreads its shoots shamelessly everywhere. These plants will now be chopped, and they will attempt to coerce them by cutting their branches and eventually crushing them.

However, it should not be considered that solely the Muslim minority is being targeted because this story is set in the background of the injustices experienced by the Muslim minority in India. Literature is beautiful because it may express universal truths while still being entrenched in a particular culture. Therefore, minorities inevitably become the subject of tyranny beneath the shadow of the majority, either they are Muslim in India or Hindu in Pakistan. In this way, Musharraf Alam Zauqi affirms this element.

"The city ordinance has come, just like in Pakistan, Hindus are treated the same way as Muslims in India."

Wherever a minority exists in the globe, identity recognition is their biggest problem. According to the laws of the universe, only individuals whose identities have been recognised are entitled to importance and rights. People's rights are frequently violated when they cannot provide convincing identification. This element can be viewed in light of the recognition-seeking initiatives taken by the Muslim minority in British India during the Lucknow Pact of 1916 and the Khilafat Movement of 1906.

In the book "Mard-e-Khane Mein Aurat," the acknowledgement of one's identity is also a major challenge for the minority. Everyone is required by the authorities to provide their identity documents; if they fail to do so, they will be classified as aliens and banished from the nation.

However, only a small percentage of people are actually in this situation. The majority will still be regarded as citizens even in the absence of valid identification documents.

We won't be uprooted, even if we have no way to establish our identity, the main character Gul Bano declares. However, Gul Bano, the routes will be blocked off for you. Your nationality will be revoked first, followed by the seizure of your belongings and eventual death in a detention facility.

This book exposes the unfair treatment minorities experience in comparison to the majority and highlights the difficulties minorities confront in forging their own identities. For the minority, the problem of identity recognition affects their rights, citizenship, and sometimes even their basic existence in the nation.

Identity becomes a serious problem for minorities because, if they are deemed outsiders and removed from the country, they must decide where to go. They can become lost in the huge planet if yet another nation rejects them as well. An illustration of this can be found in the Khilafat Movement of 1919, when Muslims were forced to return, defenceless, and in desperate need, when Afghanistan closed its borders.

The story depicts a number of incidents when the suffering of minorities and the risks of having an unrecognised identity are subtly illustrated through subtle references. Amaan, a character in the book, serves as an example of the dangers and concerns associated with not having a recognised identity.

"At this moment, there are discussions about expelling you people from this country. The only authority they have to govern the country is religion. You might be sent straight to Bangladesh, and if even Bangladesh refuses to accept you, you will be wandering across borders, facing persecution."

As was said at the beginning of the article, tyranny increasingly focuses on religious minorities. Every religion has unique rituals and traditions of its own. Different religions may practise the wearing of various hats, including turbans and tilaks. While cows are adored in one religion, beef may be devoured in another. When a nation includes residents who follow two different religions, the dominant religion frequently discriminates against the minority based on how they dress, celebrate holidays, and consume food.

The novel "Mard-e-Khane Mein Aurat" goes into great detail about the different ways that religious minorities are subjected to oppression. It

emphasises how some members of minority groups have all the required identification credentials but yet experienced discrimination simply because of their clothing. Their clothes evolved into a representation of the minority group for them. "I had all the evidence... but your attire whispered softly... we were killed because of our clothing." 12

In another novel by Musharraf Alam Zauqi, "Aatish Rafta," we also encounter the same struggle. One of the characters, Osama, is terrified because of his name.

Shakespeare once said, "What's in a name?" But here, this name became the cause of my son's troubles. Little did I know that one day this name would emerge from the shadows of time and reveal a new face - a face I wouldn't recognize.

The repressed are not provided any protection, particularly if they are members of a minority, can be recognised by name, and dress in a particular way. The ruling class rejoices when minority communities experience injustice.

I wondered, "Who will offer them refuge now? This name has become a symbol of hatred. When a name suddenly startles some people... where one ruler openly celebrates the destruction of a nation's people, and the gates of detention centers open for those with specific names."

Persecution because of clothing is a problem that affects the entire world, not just Pakistan and India. Everywhere there is a minority, they frequently experience oppression because of their clothing. Turkish authors of novels like Orhan Pamuk and Han Pamuk go into great detail about the oppression brought on by dress and religion in their book "Snow."

Veiled girls have sacrificed everything for their faith. But the secular press labels them as "veiled girls." To us, they are just Muslim girls.

Minorities are also subjected to oppression in relation to religious structures. The incident involving the Babri Masjid in India serves as a clear example of the discrimination Muslims experience, which is emphasised in this story. In such circumstances, historical landmarks disappear in addition to people getting lost. Maps are lost, structures disintegrate, houses dissolve, and even the "Masihi Supara"—a reference to a former Christian settlement—will vanish.

The idea that those in power—whether they be a small group of individuals or an entire nation—become the rulers in this defenceless world is the basis for both the oppression of minorities and the oppression of the majority. The Indian subcontinent was dominated by Muslims for a thousand years, and even after the British took control, they kept to the same principles. This notion is emphasised throughout Musharraf Alam Zauqi's novel, which also illuminates the roots of majority dictatorship and the plight of minorities.

"We were once, but not anymore. They were not before, but now they are."

Musharraf Alam Zauqi expresses the philosophy of this transient power as follows:

"Now, the winds will decide the fate of the light, What is in the lamp will be left in the lamp."

According to the law of physics, anything compressed with a particular amount of force will return with a like amount of force in reverse order. This rule applies to social and psychological constraints in addition to physical strain. When an emotion or feeling is violently silenced, it builds up resentment inside of it. This idea also holds true in light of the unfair practises minority experience.

The initial response among the minority is a yearning for freedom when the majority strives to repress the minority in numerous ways. They experience a building spark of desire for freedom. Without freedom, they start to think that life is pointless and meaningless.

"Life craves freedom... Without freedom, life becomes merely a paperweight—solid, rigid, and frozen in one place... until someone else finds its purpose."

When the majority recognises the minority's desire for freedom, they increase pressure to put out the spark before lighting the flame. As a result of this pressure, protests and finally revolutions take place. Minorities often become willing to give their lives in defence of their rights.

"We want freedom... As long as this country continues to treat us as outsiders, we will keep coming and fighting for our rights."

In the context of its time, the novel "Mard-e-Khane Mein Aurat" depicts a psychological battle between the majority and minority cultures while also symbolically illustrating the continual societal struggle and



persecution experienced by the weak. The book explores a range of societal injustices and participates in candid dialogue, which helps readers better understand the characters and their motivations.

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