

# Psychological Problems In The Novel “Terhi Lakeer”

**Dr. Raheela khurshid<sup>1</sup> , Dr Zeenat bibi<sup>2</sup> , Dr. Muhammad Nasir Afridi<sup>3</sup> , Dr. Jamila Gul<sup>4</sup>**

<sup>1</sup>Assistant Professor Department of Urdu Shaheed Benazir Bhutto Women University Peshawar.

<sup>2</sup>Assistant Professor Department of Urdu Shaheed Benazir Bhutto Women University Peshawar.

<sup>3</sup>Assistant Professor Department of Urdu Alhamd Islamic University, Islamabad.

<sup>4</sup>Department of Urdu Sarhad University Of science And Technology Peshawar.

---

## **Abstract:**

The most well-known novel by Asmat Chughtai is “Tehri Lakeer”.It was published in 1944. The representative character of the novel is Shaman .IN this novel the psychological and sexual problems of shaman are highlighted. The beautiful style of the real basis, the character building and the sexual problems is found in the novels of Asmat Chughtai.In the novel ”Tehri lakeer ”.the psychoanalysis is also presented in the best manner.

**Keywords:** Asmat chughtai, novel Tehri lakeer, psychological, sexual problems.

## **Introduction:**

Psychology is a comprehensive term that discusses the individual's consciousness on the one hand. On the other hand, it connects personal consciousness with its collective consciousness. Furthermore, modern science is declaring this knowledge to be the knowledge of the human brain and human character and is becoming a part of it along with human temperament and personality. The knowledge of psychology is the name of reaching the depths of the maze of human character and thinking. This knowledge is called science. The reason why psychology is called scientific knowledge is that it studies the individual according to the scientific method. Because science has been called the standard way to acquire knowledge. In which the methods of gathering facts are explained and the causes and effects are formally studied. More or less the same methods are used in psychology.

Just as the main purpose of science is to acquire the ability to predict the future, so to psychologists study the role of the individual and predict under what circumstances the human character will change. The term psychology is a science and is directly related to the individual.

The study of the individual is fundamental to psychology, and the study of the individual as a unit in psychology.

#### Literature Review:

The relationship of literature to psychology appeared in the early twentieth century and this interconnectedness was due to the social conditions prevailing in the twentieth century which led to internal disunity and conflict in the individual. As industrial and material development progressed in this period, cunning, deceit and deception were justified in achieving this goal. At the same time, the capitalist system has caused psychological ups and downs in the personal and social life of the individual. As a result, due to these social evils, the personality of the individual was severely distorted and resulted as a victim of various psychological disorders. These mental disorders, which were the result of mental anguish and emotional conflict, were pushing the individual into a dense jungle of anxiety and restlessness. It was necessary to find a psychological solution to these problems.

Sigmund Freud was the first psychologist to use his observations and experiences to discover the desires and problems in the human subconscious and to find solutions to the individual's psychological disorders. Freud linked his treatment to psychoanalysis. According to him, psychoanalysis is related to every individual whether that person is sick or healthy, psychoanalysis has a profound effect on human personality. This theory of Freud could not remain without influencing literature.

The theory of psychoanalysis not only played a vital role in reforming the mentally ill, but also had a profound effect on poetry and literature. After the First World War, the writer became interested in literary works in terms of psychology and the effects of the writer's internal problems became inseparable from his works. The idea of linking the writer's internal problems to his work was first proposed by Freud.

Freud not only explained the effects of psychoanalysis on literature but also the effects of the internal problems of the writer and poet in the creation of literature on poetry, plays, novels, fiction, content, and presentation. A psychological examination of Western fiction reveals that in the late nineteenth century, the profound influence of psychology on fiction was adopted by some of the writers those were H. Lawrence, Proust, and Mopsan are prominent. The influence of psychology on Urdu fiction was due to the tendencies of these writers. The psychological factors that our fiction writers have sought to adopt from Western fiction writers include the state of consciousness, gender, new ideas, and new moods that thrive on this spirit. Apart from these, the characterization immersed in psychological attraction is noteworthy.

With regard to the interrelationship between fiction and psychology, the period of 1930 and after is significant. This was the period when Freud and other psychologists influenced Urdu writers. Manto, Aziz Ahmed, Rajendra Singh Bedi, Mumtaz Mufti, Sajjad Zaheer, Qaratul Ain Haider, and Ismat Chughtai also accepted the influence of Freud's ideas.

Ismat Chughtai's novels reflect the thirsty desires suppressed in the subconscious. Infidelity describes the sexual desires and longings in a woman's heart that become part of the subconscious due to the prevailing society or superego and cause many psychological confusions. In her writings, ismat has very candidly written about the sexual problems of boys and girls. She peeked into the depths of the woman's heart and expressed her feelings in a sharp way, which she feels but is reluctant to express out of fear. Sajjad Ali Mehr has pointed out the human psyche with reference to the "Tehri Lakeer":

Ismat Chughtai's "Tehri lakeer" is in fact the first novel of its kind in Urdu literature in which the dissolution of psychology has been presented very successfully. The manner in which she has unveiled the face of the human psyche and the beauty and precision with which she has incorporated the technique of psychological analysis into her art is a testimony to her style and perfection "(1).

Ismat Chughtai's novel " Tehri lakeer " was published in 1944. The general opinion about this novel is that it was inspired by Freud's theory of sex. In this novel, Abu al-Laith writes about the effects of sex:

"Krishan Chandar's" Shikast ", Ismat Chughtai's "Tehri lakeer "and Aziz Ahmed's" Gureez "are novels in which the sexual aspect is prominent" (2).

In addition, the novel also describes the fact that the human environment is important in the development of human personality. Professor Waqar Azeem writes in this regard:

"Tehri lakeer" is based on the psychological fact that the human environment plays a major role in shaping one's morals and personality." (3)

While the human environment develops morality and personality, the human mind also becomes the center of psychological confusion by accepting the effects of the environment. The main character of the novel is Shaman, who is number ten among siblings. She is handed over to the maid as soon as she is born. The carelessness of parents and the attitude of the siblings turn Shaman into a crooked character. Shaman is psychologically surrounded by innumerable problems and confusion. No joy is expressed at the birth of Shaman until her sister expresses her feelings in this way:

"Drown! this little sister" (4)

Shaman has been suffering from a sense of deprivation since childhood. Her elder sister Manjhu is a support for Shaman. But after the marriage, Shaman is left completely alone. This loneliness creates stubbornness, alienation, hatred, and bigotry in her mood. Shaman's

circumstances lead her to homosexuality. And Shaman first feels the sexual and emotional attraction toward Miss Charan. Homosexuality refers to:

“A lesbian is homosexual women who are romantically or sexually attracted to other women. The term lesbian is also used to express sexual orientation, or as an adjective to characterize or associate nouns with female homosexuality or same-sex attraction” (5)

Shaman's homosexual tendencies are known when she is admitted to the school, where she wants to have an emotional and sexual relationship with Miss Charan. Contrary to her stubborn nature, she enjoys working in Miss Charan's house. Shaman used to enjoy Miss Charan constantly thinking while doing any work:

"Feeling about Miss Charan became a romantic thing and began to overwhelm her mind. Seeing Miss Charan, her heart would start pulling towards her, wherever she was, She would feel the sensation of Miss's existence beating like a pulse and embedding it in his veins.”(6)

Miss Charan was so obsessed with the heart and mind of the Shaman that if she passed in front of her, one or the other thing would go wrong with the Shaman and she would start uttering irrelevant sentences while talking. Shaman's deep attachment to Miss Charan may be the result of the deprivation that was part of the Shaman's temperament due to a lack of love and attention since childhood. Shaman's interest in Miss Charan was growing stronger with each passing day. Her emotions begin to reach the limits of insanity. Shaman's homosexuality helps to understand the crookedness of his personality. Khalil-ur-Rehman Azami writes:

"A sensible and capable girl from a middle-class family suffers from all sorts of psychological problems due to moral constraints in a downtrodden society. It was beautifully presented by the novelist.”  
(7)

A psychological analysis of the Shaman's character reveals the perversions and complications that have arisen in her personality and the psychological and sexual confusions that have plagued her. The events of her childhood, the fluctuations of the environment, and the surrounding conditions play an important role in this.

The Audi PAS or Alcara complex affects the child's personality in both negative and positive ways. In a positive way, the child is influenced by parents of the opposite sex, just as a boy hates his father and feels close to his mother. In the same way a girl hates her mother and wants to be emotionally close to her father whereas in a negative case the child is closer to homosexual parents just as a boy loves his father and hates his mother. It is closer to the mother. In the novel "Tehri lakeer ", Odyssey or Alcara Complex is frequently expressed. Shaman has

rivalry feelings for her sister Manjhu's groom because Manjhu's caste is equal to mother for Shaman. Shaman's happiness and tranquility is related to Manjhu's caste but after Manjhu's marriage, Shaman is left alone. She hates Manjhu's groom. Sometimes she even rejoices at the thought of his death:

May be God heard Manjhu's bad words to this unfortunate groom and one day when she found out, there was mourning in the house. Your brother-in-law has died. She impatiently asked who ... Apa's husband ... Who cared about his death? ”(8)

Shaman hated her groom more than she loved Manjhu. Manjhu talking about her groom, closing the door and sleeping with her groom intensified the fire of Shaman competition. Sometimes Shaman secretly tried to see Manjhu and her groom. Shaman's expression of unconditional love for Manjhu and her hatred of her husband on the other hand reflects the negative Electra complex.

The term persecution is common in psychology. That is to say, man is sometimes happy with the pain and punishment he gets and sometimes he calms down by causing pain to others. Salahuddin Darwish writes about torture and persecution:

"A masochist is a persecutor and a sadist is a persecutor. A (sadist) sadist is a man or a woman who gets pleasure by inflicting physical and mental harm on others." While a masochist seeks physical and mental torture from others.”(9)

According to the above quote, Shaman's childhood events prove that she feels relieved by suffering herself.

"One day, when she could not find a suitable excuse, she injured himself with a blade and then rejoiced in her deeds." (10)

On the one hand, Shaman feels pleasure by hurting herself and on the other hand, being beaten by Manjhu becomes the basis of pleasure. Manju's coming to her parent's house after marriage and ignoring Shaman because of the reunion was a source of anguish for Shaman. Shaman made her hands and clothes dirty to get Manjhu's love which made Manjhu hit her hard. But for the shamans, Manjhu's beating became a source of relief. Here is an example:

"Manjhu pulled her and hit her with two fists. The anguish of the Shaman was visible. She cried a lot not with the beating of Manju but with the sweetness of Manju's beating.”(11)

Because Manjhu is the first and last support for Shaman. Therefore, Manjhu's beating was also a means of gaining attention. Because she was intensely feeling Manju's separation. The torment of loneliness was making her suffer strangely. That is why the beating of Manjhu calms her soul.

Shaman, Rashid, Rai Sahib, Ijaz, Iftikhar and Taylor face failure in love. She does not get complete emotional relief from any of them. As a result, she claims to love many people at once to avenge her failure. She is assuring everyone of love. She deceives others and finds pleasure in deceiving herself. This self-deception is also associated with torture. Shaman chooses this path to torment herself when her dreams are shattered. Dr. Yusuf Sarmast writes:

Shaman uses "leasing" when her dreams are shattered. She makes everyone believe that she is deeply in love with them. Shaman deceives the people as well as herself. ” (12)

This aspect of Shaman's personality reveals many psychological factors. In a way, Shaman is taking revenge on herself as well as others.

Psychologically, dreams are the best way to fulfill unfulfilled desires. The same desires, the expression of which is unacceptable in the prevailing society, are the same desires which bring relief to dreams. The second type of dream is the dream of awakening which is called Daydreaming. Many people suffer from this condition. Freud called it Fantasy. The way a toy child enjoys creating his world. In the same way, the individual creates his imaginary world and decorates it at will. Dev Indra Satar writes in "adab awr Nafsiyaat":

"There is no difference between dreams, dreams of awakening and literature. All this is a modified form of fulfillment of man's unfulfilled desires. ”(13)

Many people fulfill their unfulfilled dreams by creating their favorite imaginary world. This mental illness is especially found in people who are not happy with their life or current situation. Shamans also often take refuge in imaginary worlds. For example, after Manjhu's marriage, she angrily prays for the death of Manjhu's groom in an imaginary world and is happy to talk to herself like this.

Similarly, due to his emotional attachment to Miss Charan at school, Shaman created another imaginary world. She used to get sexual pleasure by thinking of Miss Charan in her thoughts. Similarly, Najma also used to haunt her mind.

In psychology, the importance of gestures in dreams is even greater because the gestures or signs found in dreams help dissolve the psyche of individuals. Meeting Rashid and teasing her is present in Shaman's subconscious. Shamans, on the other hand, seem to hate Ijaz. But Shaman sees Ijaz in a dream as an alternative to Rashid. Seeing Ijaz in the dream as Rashid's alternative is explaining the sexual feelings and desires of Shaman, which were temporarily suppressed by Rasheed's teasing, but when Ijaz was teased, the same emotions became the cause of relief in the dream.

Prof. Rehman who loves Shaman and is well aware of the secret that Shaman is betraying Prof. Rehman along with other lovers and making false claims of love. One day Shaman and

Professor Rehman get entangled. On this occasion, Prof. Rehman realistically analyzes Shaman and openly points out that if Shaman pretends to be sensitive, then in fact Shaman is made up by the ups and downs of the situation and also claims bravery. It is a weak attempt to hide cowardice. Professor informs Shaman about the truth in these words:

"You are suffering from loneliness. So your condition is very pitiable that your example is like this lonely road on which passengers walk day and night but the road is always lonely. You laugh to deceive the world. Laughs out loud. But deceiving people is not a bad thing ... At least about your caste, act wisely."(14)

Ismat Chughtai described the psychological confusion, sexual needs, and psychological stress of girls through Shamans in a "Tehri Lakeer". The story of the Shaman is the story of every girl who goes through the evolutionary stages of life between freedom and restriction. Shaman is constantly faced with failures in love and she is well aware of these failures. She succumbs to the ups and downs of life and suffers from numerous psychiatric disorders.

#### References:

1. Sajjad Ali Mehr, urdu adab awr nafsiyaat, Mah e nov(Monthly) August1955
2. Dr. Abul Laith Siddiqui, "urdu navel per maghribi asrat" (Essay)Mah e No 1950.
3. Prof. Syed Waqar Azeem, Dastan se Afsana tak, Al-Waqar Publications Lahore, 2010 p91.
- 4- Ismat Chughtai, Tehri lakeer, Al-Hamra Publishing Islamabad, First Edition, 2002, p4.
5. EsLesbian Health, Current Assessment and directions for the Future, National Academics pre Retrieved October 16, 2013 P: 22
6. Esmat Chughtai, Tehri Lakeer, p70
7. Khalil-ur-Rehman Azmi, with reference to Neelam Farzana, Urdu adb ki KHwateen Navelnigar, Fiction House Lahore, 1992, p87.
8. Ismat Chughtai, crooked line, p
9. Salahuddin Darwish, Urdu Afsane k jinsi rujhanat, Writings: Lahore1999, p136.
10. Esmat Chughtai, Tehri Lakeer, p28.
11. Esmat Chughtai, crooked line, p87.
12. Dr. Yusuf Sarmast, Ismat Chughtai's ki Navel nigari (Article) Content: Ismat Chughtai Personality, Art, by Dr. M. Sultan Bakhsh, p 495.
13. Deoband astar, adab awr nafsiyaat, First Edition, Maktab Shahrah Delhi, April 1963, p23.
14. Esmat Chughtai, Tehri Lakeer, p30