



Burial of subaltern space beneath the hideous profaneness of religious lords in Pakistani Society: A study or representation of Tehmina Durani's novel *Blasphemy*.

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Abstract:

From the dawn of civilization till the present era although, egoistic patriarchal society as well as the religious God Father step forward with its glorious foot prints denying all the blessed hands of female folk, yet the presence of women as well as their importance cannot be discarded in an uprooting way from the world. Although, the same subaltern has been cursing from the time of God's rejection of our first parents Adam and Eve considering the later (Eve) being responsible for the abominable crime, yet pathetically the question of existence with the amalgamation of freedom of speech of the same folk was pasted out the mark from this dualistic society without concerning about their pathos. The status of women in Pakistani as well as other conservative countries varies considerably. The socio economic division is also been made with the dividing lines of rural and urban, but the conditions of women are alike everywhere. Even though, some of the Pakistani women enjoy a better lively hood than other Muslim women, yet there also lie the sounds of considerable "Gender subordination" because of which most of the female folk got deprived from the breathing in open air. The great lords of religion in order to prove their supremacy as well as to fulfill their own needs just concerned only in the exploitation of subalterns and greatness

*of these people lie in the biformity of their attitude. Thus, hiding their attitudes from the external world these lords of religion portrays a fake of self which looks like hullabaloo for the other world. Such, blasphemous attitudes of patriarchal as well as religious lords are prominent all around world for which the subaltern had to face lots of traumas which got expressed several books like *Beloved*, *The slave*, *The god of small things*, *Smaskara* etc. therefore to project the atrocities and traumas of subaltern is the central goal of the paper.*

Key Words: Subaltern; Religion; Blasphemous; Feminism; Id; Anima

Methodology: Analytical as well as conceptual methods are used over here. Analytical method is used to analyze facts or information already available and to make a critical evaluation of the material. Typing and formatting of the final draft will be done as per the latest *MLA Handbook 7th edition*.

Introduction: The condition of marginalized in this society because of the lights of modernism as well as the revolutionary glimpse of education got improved but there are some society where the situation of the same strata remains like the traditional time till today. It is because of conservative nature of the society as well as male centric system



of the whole structure where female are left apart only with the unfamed, unnamed life. In the glorious reign of patriarchy subaltern can dare to utter a single sentence of their own. In the words of *Spivak*, "A subaltern can never speak". Since, by birth he/she is the other, therefore always leads sideline life and in this othering he/she has to make a gloomy land of their own because patriarchal colonial society never allow them to borrow lights from lights from their land. Because, since they are treated as slavery, therefore, a slave is never allowed to lead of master. In their master slave relationship the poor slave always had to sacrifice all his needs. And similarly the condition of the religious lords who showing their so called eternal God gifted power always tries an attempt to exploit the devote of the same. Since, being a true devote he/she always blindly follows the stipulated norms, thus got exploited.

When we glimpse through the whole world then we can see that the condition of the female as well as these devote of the religion are similar. From times immorial till present era from India to Pakistan, from East to west every one faces the similar kinds of traumas in the name of religion which they have been facing till today and the condition of the female also undoubtedly same. Therefore, we can say that this topic has a universal approach because of which in any place, in any country any people, any literature can relate to it. This study will also help in the areas of Humanities, Social Science, Sociology, and Psychology as well. As such the problem of the topic is universal and it mainly deals with the problem of marginalized and female folk therefore it will

also help in the sociological setup. Again, the topic is analyzing the psychological traumas of characters therefore can be proved beneficial in the field of psychology.

Burial of the subaltern is the most burning question of present day world. Now a day because of having female liberation or some opportunities for the subaltern but under the catch holding of patriarchy no female is allowed to have utmost liberty. In that condition if we glimpse through the countries like Pakistan where the conditions of female are worse than the other society. They are not even allowed to utter a single word inside the world and their character like 'Heer' only passes her days in spending tears only. In the reign of patriarchy no subaltern is allowed to have free space as well as allowed to utter a single word. In the societies like Pakistan same females have the luck to enjoy the liberty of life but pathetically there are some ladies who just suffer and suffer. Authors like *Arbind Adiga*, *Arundhati Roy*, *R.K.Narayanan*, *Raja Rao*, *Mahasweta Devi*, *Sashi Deshpande*, *Kamala Das*, *Ananthamurthy* etc. has worked on the problem of subaltern and introduces the traumas of the same strata in their most remarkable works titles as *The god of small things*, *Rudali*, *Smaskara*, *Kanthapura*, *The dark holds no terrors*, *The sari shop* etc.

Although, from times immorial female part of the society is prayed as well as considered as the Goddess the utmost, supreme source of creativity but very pathetically she was also doomed towards the level of a slave. Without concerning about her mental dilemma her trauma's she was brutality tortured with utmost cruelty.



Therefore, character like 'Heer' only doomed and leads her life in the un named, un famed slavery. Tehmina Durani in her novel also portrayed the picture how Pir sain dejected as well as tormented wife through his brutality and also exploited devote of religion. The masses who truly believe Pir sain and considered him as the pious being who can convey their messages to god as well as can show the actual path to reach God in reality is the main culprit. This type of people through their cunning nature shows the duplicate reality to the masses and actual reality to the family. Therefore, to uproot these problems of hypocrisy, the traumas of female given by patriarchy one should be very much conscious about to explore the same to highlight that so that common masses can learn from it and can take proper step to come out of it, otherwise the conditions will be worse than it is.

The debut work of Mrs. Durani, *Blasphemy* was centered on the whole the whole Pakistani but remarkably "The Muslim society". As we know that the whole Muslim community is the follower of the monolithic convention, who from the core of their heart follows the teaching and the preaching of *Mohammad*. Although, no saint, no mullah or Pir ask the devotee's to go for the wrong way. But, inside their own lives they also are hypocrisy brutally torture their family as well as looted the whole masses only to fulfill their own benefits. Therefore, Durani through her writings highlighted the picture of such Muslim Community, where, firstly, there is no place for a female she is no allowed to speak a single word within her household left the matter of outside home. Secondly, *Durani*

also tries an attempt to break the conventional pious picture of religious lords who in the surface level holds one picture of purity, pioussness etc. but in another way it holds the another picture of brutality.

The book discusses the traumas and specificity of Muslim society in great deal. It also tries to explore the hypocritical picture of religious lords and the patriarchy. Although, Durani has confronted lots of criticism because of such kinds of work but it is appreciated for the same as well. Various International authors like *Toni Morrison*, *Jean Rhys*, *Margret Atwood*, *Orhan Pamuk*, *Charlot Bronte*, *Emile Bronte*, *Thomas Hardy*, *Ellice Walker* etc through their works introduces the atrocities on marginalized and also shows the degrading conditions of subaltern in the victorious reign of patriarchy. The remarkable works are *Tess of the urberville*, *Color purple*, *Snow*, *Wide Sargasso sea*, *Jean Eyre*, *Beloved* etc. In these works we have the projection of the sufferings of marginalized as well as the hypocrisies of the patriarchal lords. Tehmina Durrani made her sensational literary debut in 1991 with her controversial autobiography *My Feudal Lord*. *Blasphemy*, her next major work, promises to generate the same degree of excitement. Set in south Pakistan, the novel inspired by a true story, is a searing study of evil; an uncompromising look at the distortion of Islam by predatory religious leaders.

Tehmina Durani in her novel reflected the hypocrisy of religious lords. *Blasphemy* is set on rural Pakistan, where religious bigotry is rife. And this book describes the cruelty and injustice that has



been perpetuating in the name of religion, culminating in the revenge and murder and emancipation. It depicts the struggle of a Muslim woman against all that is contrary to what Islam stands for. It is an amalgamation of fact and fiction, blending to disguise and protect the victims of a horrible human tragedy while exposing the powerful religious imposters who prey on a wretched and powerless people. In prose of great power and intensity, the author tells the tragic story of the beautiful Heer, brutalized and corrupted by Pir Sain, the man of God, whom she is married to when barely fifteen. But the nightmare she is locked into is not hers alone; it affects the entire clan that owes allegiance to the pir. In the Pir's haveli, unspeakable horrors are perpetrated every day and every night, all in the name of Allah. Sucked into the fetid hell of her lord's making, Heer loses her dignity, her freedom, even her humanity, till a terrible resolution gives her back to herself.

Feminism, Psychoanalytical criticism with the amalgamation of *capitalism* where everything got commodified to fulfill one's own interest and the novel itself reflected the same picture of co modification where we can also solidly refer through *Karl Jung's theory of archetype*, thus imposing a novel dimension to the storyline with innovative concept. Even though in the views of several critics the portrayal of Durani's novel is nothing but a casual representation of same repetitive conditions in which the crowns of patriarchal society remains unbroken or victorious. After having a psychological journey of the protagonist Heer's inner self we will be familiarized with a world from its outer layer is very easy to cross yet in reality

equally to cross. In the words of *Helen Cixous* female should write in white ink, they should write with their body. But the question comes is it possible for a women to write in white ink, when the devil in inside her home? Here the devil itself is her God father in the name of husband who enjoys liberty without hesitating to exploit his own daughter. As we know that in the places like Pakistan where a female is born as dumb and died in repressing all her instinctive desires (i.e. *Id*). Thus, surrenders in front of her *superego* in order to glorify the name her own binary. As she cannot have the courage to deconstruct the traditional societal norms she does not have any true corresponding *anima*. The protagonist *Heer* also in goes same dilemmatic conditions as well as sufferings throughout the novel. In her life she lives with all her repressed, muffle desires fighting with the idealistic religious world, thus having inner conflict similarly becomes the victim of the neurosis. Throughout her life she fails to have any healthy partner with whom she can share all her pathos, therefore, never gets the taste of an actual *anima*.

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