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### A PSYCHOLOGICAL ANALYSIS OF HAJRA MASROUR'S FICTION "THE OTHER SIDE OF THE MOON" (چاند کی دوسری طرف)

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**Dr. Shaista Hameed Khan, Dr. Rehana Kausar, Dr Aqsa Sajid. A Psychological Analysis Of Hajra Masroure's Fiction "The Other Side Of The Moon" (چاند کی دوسری طرف) -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 19(3), 1821-1829. ISSN 1567-214x**

#### ABSTRACT

Hajra Masroor is a big and reliable name in Urdu fiction that no critic can ignore. He has given dignity and credibility to Urdu fiction. His fiction is a reflection of a moderate and balanced combination of life, art and personality. His writing includes depth of observation, maturity of consciousness and breadth of experience. He has thrown light on the psychology of most women and their problems in his fiction. She understands the psychology of her fictional characters well and presents them to the reader. She appears to satirize social problems through her fiction to work for their betterment and bring about a better civilization and a better society; Where there is equality for all and everyone has equal rights. In this article, a psychological analysis of the short-stories included in Masroor's collection of fiction "Chand Ki Dosri Taraf" is presented.

Hajra Masroor (January 17, 1929 to September 15, 2012) holds an important place in Urdu fiction. Eminent female fiction writers like Ismat Chaghatai, Hijab Imtiaz Ali, Qaratul Ain Haider, Jameela Hashmi, Khadija Mastoor and Wajida Tabsem played their role in the creation of fiction alongside male fiction writers and especially the rights and miseries of the middle class. And made Faraz the subject of his writings. Hajra Masroor has got the material of her novels and fictions from life. The academic and literary environment he got in his home allowed him to develop his creativity. Parents' encouragement honed their style and encouraged their creativity. From childhood, he focused on creative literature, especially fictional literature. Renowned fiction writer

and critic Mumtaz Sharin wrote in praise of her art: "Such a large number of good fictions have hardly been written by anyone except Hajra Masroor." (1) Hajra Masroor saw very closely the deprivations, hunger, poverty and psychological confusion of the backward class and found the women the most distressed and helpless. The tragedy of our society is that due to the supremacy of men, women have been completely deprived of their legitimate rights. He has described the oppression, helplessness and deprivation of women with great sincerity and pain. Amjad Islam Amjad writes about him:

"Shortly before Hajra Masroor, Ismat Chaghatai, Qaratul-Ain Haider and Khadija Mastoor appeared in Urdu literature and shortly after them, Bano Qudsia, Jilani Bano, Khalida Hussain and Wajda Tabasim etc. started writing, but the writings of Hajra Masroor They have such a uniqueness, depth, meaning and interest that they stand out and shine even in this galaxy." (2)

Hajra tells her story through her characters in such a mysterious way that the reader is forced to think. It seems that the author is making the reader feel and understand the facts. The influence found in his style goes down into the heart and mind. She is saddened by the indifference, unscrupulousness and opportunism found in social life, and her writings reflect this wide-ranging observation. All problems of life are reflected in his writings. She used to write openly against oppression. Her writing is the voice of oppressed women. Hajra Masroor had many ups and downs in her life but she continued her creative journey. She always made honesty and boldness a slogan. She used to insist on writing the truth without caring about the consequences. She added a lot to the wealth of Urdu fiction. Her bold tone against orthodoxy is a testimony of her reactionary nature. She was strongly against flattery and favoritism and always welcomed healthy critical views.

"Sab Afsane Mere" contains all the best of Hajra's well-received fictions and in this one, she has studied the psychology of her characters deeply and left it up to the reader to decide what to do with her. Literature and psychology is a very broad subject. The psychology of the creator is very involved in the creation of any work of art. Psychological studies study the mental conditions of the writer, which helps to understand the general behavior and psychological conditions encountered in his life. Freud's theory of the unconscious became the basis of psychological criticism and psychoanalysis has an important place in the world of literature. Social, political, scientific, religious and ethical points have been raised during the discussion on literary issues, but it is impossible to deny the fact that whenever there is a discussion on the personality of the writer and his creative process, the mention of psychology will be inevitable. Every conscious act of man is basically related to his mind. Therefore, to understand this creative process, it is necessary to study its mental structure and mental process. The writer works a lot on the psychology of the characters in his fiction. By examining his psychology, we can assess the level of this writing. In her fiction, Hajra Masroor mostly looked at the problems of women and at the same time described the social problems in which her psychological consciousness seems to be driven.

In "Standard" fiction, Hajra Masroor presents a picture of our own society where everyone is driven to outdo each other and for this purpose people do not hesitate to eat the right of others. The main character of the story is "Begum Riaz" who is a simple woman and used to teach philosophy in college. She was mostly busy with her work and living a simple life in a very calm manner until the new neighborhood brought a stir in her life. Here, Hajra Masroor has also highlighted the aspect of women's psychology, how conspiracies are hatched to get ahead of each other or to humiliate each other, which creates distortions in the society. Apparently, this story is about two families who are trying to better themselves to outdo each other. In the beginning of the story, a family is shown which is very simple. People who are busy with their work are the members of this house, including Begum Riaz and Riaz Sahib himself, but people have started coming and living in their neighborhood for whom the standard is everything and they strive for it day and night. They are successful in their goal but because of this standard of theirs, simple and innocent people seem to suffer mental torture. How Begum Riaz's servant returns from his high-class neighborhood home singing her songs:

"Khansaman Sahib came from outside and gave the news, Sir, there is such a big water cooling machine here. I cooked food and put it in it. Now if you want, eat it after eight days, nothing will rot. Sir, it is a strange thing then. Vero Jamadarni, who had just come from the neighborhood, entered the room with a broom in her hand, and the whole room was open. Begum Sahib, there are six chairs with couches and six tables with glasses, and Begum Sahab, there is also a carpet in the entire room. Is." (3)

Begum Riaz had a very simple nature, she never paid attention to material things because morals were the most important thing for her. On the other hand, they did not have enough income to replace the entire furniture of their house. Having always lived in the same house, I never thought of all these things, but with the arrival of the new neighborhood next door, I felt the lack of all these things. Hajra Masroor has pointed here to those people who themselves are attracted to materialism and want to pollute the entire pond. Here, using his own psychological awareness, he has first described the psychology of those people who are inclined towards modernity, then the psychology of Begum Riaz, how she stayed away from materialism in her home. Although they are living a happy life, but when the water is above their heads, they also start suffocating in their happy home and they are forced to think of changing their household goods and buying a motor. So will they also have to tell their husbands to take bribes? All the employees who work in her house and even her children start singing the neighborhood gun that has a standard. Then one day she decides that she too would like to meet her new neighbors. A human being is a human being, the valuables spread around in their house affect them too. Even the standard of the mistress of this house is for a few moments above all in her sight. Seeing her old candidate at Begum Riaz Salima and Rafi's house, she even started to think that I wish our relationship would continue because her candidate Mr. Zaman now had a big motor, but suddenly she realized what she was talking about. Pad Gaye Hain Money is not everything She was living her life beautifully with her husband

and would have been if the problem of standards in her neighborhood had not been highlighted. Hajra Masroor had mastery over her art. She knew the art of conveying her words to the reader in clear words. She has described the psychology of people as a psychologist in this fiction, how people want to imitate each other blindly. Dr. Masood Raza Khaki writes:

"On the whole, Hajra Masroor has put her fingers on the visible veins of our environment. She has given equal importance to the details of the subject and the artistic setting, and thus most of her fictions have become great examples of fictional art. There is psychological depth and depth of social consciousness in his fictions. His thought and art are dominated by overall progressive elements, but there is no color of propaganda in them." (4)

Materialism is the scourge of society which makes a person prone to envy and inferiority complex and this envy and inferiority complex kills a person prematurely. The increasing standard and its methods in the society somehow poison the life of a person. Then those people are not ashamed to do actions that fall from human values. Hajra Masroor has raised her voice in this fiction while discussing these changing conditions and human psychology and has succeeded to a great extent in showing the mirror of this dynamic society.

Hajra Masroor in the novel "Aqibt" draws a profound conclusion that many people agree with. In fact, she told the story of a couple who were traveling companions all their lives, had a deep bond with each other and were living a happy life. A wife spends her whole life in the service of her husband. She nurtures his offspring. She takes care of her children and serves her husband day and night, but at the last moment, the husband says that he should not cover me with the shroud he has brought, it will ruin my fate. Hajra Masroor has openly described the psychology of these characters. She describes every aspect of life in such a way that the reader doesn't even have time to blink. She takes the reader out of the colorless world and first brings the reader to the world of colors and then shocks the reader by removing the veil from the hidden reality behind these dark colors. Hajra Masroor wants to highlight the point here that a woman spends her entire life on her husband but cannot make him her own. Patras Bukhari writes in this regard:

"In the world of these relationships there is also a wonderful world. In it, people pull and push each other, and even pull with one hand and push with the other..." (5)

"Muni Mela Mein" is a masterpiece of fiction by Hajra Masroor in which she has pointed out the problems of our society which have arisen due to human beings and the same people make fun of them but they hide behind it all. No one considers the scene. In this story, Hajra Masroor pointed to that section of the society who, even after losing everything, cannot get the honor and dignity that is a woman's birthright. Sometimes events in life take a woman to a place that is not her destination. At the beginning of this story, there is a scene where the prostitute is performing her dance in front of the people to please them so that she can earn something in return. In the same play, a fictional character Kamal is also present in Abba Mian's house as a servant, who also

brought Abba Mian's girls to perform this show, and among all of them, Muni is the closest to him, whom he always calls his own.

Mini and Kamal were enjoying this spectacle immensely but when Aba Mian came to know about this, he reprimanded them but Kamal was stubborn one. To celebrate Mani and amuse himself, he planned to go out again and when no one was at home, he left the house. Mani was afraid of him because while watching the spectacle, Mani had given all the money to the prostitutes with her own hands and later on, because of her sisters, the secret was revealed to her that whoever gave money to the prostitutes, the punishment of Allah will be upon them. This was the reason why Mani was angry with Kamal, but Kamal enticed her to show him the fair and Mani agreed. Here, Hajra has looked at the psychology of the sisters, how all the sisters sometimes fall in love with each other and sometimes they start to count the bread when they fight. Hajra describes the scene of the fair as follows:

"So many people present at the fair seemed to Mani as if the toys in the potter's basket had come to life and a monkey was dancing in a circle of these toys. Somewhere a snake was playing on the tone of flute. On one side was a tot tent. There was a man outside who was inviting to see a woman with a painted face and a body of a fox. Every step of the way, Mini Bibi wanted to stop, but she was walking in Kamal's footsteps and Kamal was unlucky, forgetting all his promises. He made his way through the crowd and moved forward." (6)

Hajra Masroor has presented some such facts here that the woman whose profession is not seen with respect, but the love, affection and sincerity for the children inside her completely reminds Mini of a mother. On the other hand, it is amazing that despite the prohibition, Lakh is not willing to break the relationship with such people whose profession is considered extremely humiliating. When he reaches home, seeing the doll in Mani's hand, his mother understands Who could have made it? Because the prostitutes had put beauty like their own in this doll too, and soon after seeing it, Aba Mian also came to know about it and Kamal was badly beaten by them. Everyone was calling this prostitute as a bad woman, a bad woman, but Mani still did not understand what a bad woman is. Dr. Anwar Ahmed writes:

"...in the fiction of Hajra Masroor, the feeling of victimization of women becomes prominent. There is no doubt that many chains about women in male society have not yet been rusted, but today social and emotional relations are complicated and layered. The layers are revealed upon perception." (7)

On the one hand, Hajra Masroor has shown the victimization of prostitutes, that she also wants to live like a normal mother and keeps maternal feelings in her chest. On the other hand, she has criticized men like Kamal who reduce this thing. It is not allowed to happen and prostitutes remain a part of the society.

In "On the other side of the moon", Hajra Masroor speaks about the deceptions that happen during the relationship between a boy and a girl, how people do

not stop being deceitful even in a beautiful bond like marriage. This legend started with a person who had become a journalist. Or let's say that he had become a two-month-old crime reporter in a newspaper and his friend's father retired from the police, and given his services in the political branch, Jabbar got the job as soon as he passed his B.A. went Now Jabbar is helping his crime reporter friend like a good friend. Jabbar opened the diary and the crimes recorded in it justified the livelihood of both. Jabbar would not only write the details of the crimes reported in his police station to his friend, but also send work for his friend from other police stations. Both of them were still engaged in work when there was a noise from outside. Let me in. Let me in now. Jabbar thought that my friend should not be disturbed when Jabbar looked at his friend he said let him in I will continue my work. The person who entered the police station was none other than the killer of a daughter and he decided to kill her out of compulsion and helplessness. After which he was extremely anxious and wanted to surrender himself to the police and arrest the culprit. The stranger first acts strangely and then narrates a heart-wrenching incident. He first mentions his daughter Lali who was extremely beautiful. The name of the person who wrote the report i.e. Lali's father was "Taj Deen". He was describing in detail that Lali had gone to her mother. And then states:

"Yes, she became the mother of my children. When the eighth Lali was born, she brought Lali and put her in my lap and said, "Look, the moon has come down in your yard. Mr. Lali's mother did not put any child in my lap out of the seven children. Lali That's why I'm closest to her and that's how I fell in love with Laali." (8)

Then Hajra explains that Lali also loved her father Taj Din immensely. She would not stay away from him even for a single day. When it came to Lali's marriage after seven children, her patient mother, who never asked for anything, after much searching for a good groom for Lali, got a good boy, but the boys cheated. The boy turned out to be someone else and on the day of the wedding another man was brought as a groom. They were willing to take Zabardasti Lali with them. Taj Din's relatives asked him to leave after getting married because there was disgrace in going back. While all this was going on, Lali's mother said, "Taj Deen, do you know in what fire a girl like the moon burns with ugly people like you?" Letting my bud like Lali to fuck in front of his eyes Fazal Deen ran after Barat riding the bus. Afzal Hussain i.e. Laali's groom was standing in the doorway. Lali hugged Baba's chest and said, Baba let him go, this man was like you. How much do you want me? This man will also want me. The daughter was killed due to which she was locked up in Hawalat and everyone was shocked. Dr Sadiq writes:

"The social life of the middle and lower classes of Muslims found language in her fiction. Hagar's fiction has depth and breadth. She understands the complexities, entanglements and delicate relationships of life." (9)

In "Phawar" fiction, Hajra Masroor has made love the subject and the difference between the love of a man and a woman has been explained. He has described the psychology of love between man and woman in this myth, how a woman is slow to love and never expresses her love until the man expresses

his love for her and the man loves her. Doesn't take much time to do but doesn't express unless needed. A woman always looks forward to this expression because a woman only needs to give love and in return she agrees to sacrifice her life.

Farkhunda Khanum is the main character of this story who is feeling the falling raindrops and enjoys watching the rain while reading the book. Along with the rain scene comes the arrival of the other main character of the story. At that moment, a stranger comes out dragging rubber slippers from one side of the last room of the house at the other end of the verandah. This stranger is Ibad ur Rahman, a mathematics lecturer who is staying at his relative's house for his doctoral degree. Farkhunda Khanum seems to like Ibad al-Rahman at first sight, eventually they both get married. They stayed at Mamani's house for a couple of days after the marriage and then went away to start a new life. Farkhunda Khanum was a student of psychology. She wanted to hear Ubad al-Rahman tell her that she fell in love with him at first sight, etc., but Ibad al-Rahman did not tell her anything like that. Rather, he simply said that he did not want to marry Shamsa, Mamani Jan's daughter, because she was an immature girl. Farkhunda understood this as if forever. She never said anything against the choice of Ibad al-Rahman and even matured her immature mind for the happiness of her husband. Hajra Masroor has described the characteristics of a woman here that a woman is the name of a person devoted to the spirit of loyalty, service and motherhood. About his art of fiction, Dr. Anwar Ahmad writes:

"Sentimentality, bitterness and vexation dominate Hajra's early fiction. However, it is clear that this is a good fictional achievement... After the establishment of Pakistan, Hajra's art gradually settled down. Generally, she struck a balance. And write stories with patience." (10)

In short, Ibad al-Rahman expresses his love for Farkhunda, in which Farkhunda feels strongly protected. Hajra Masroor has described love and its expression as the most important thing in the universe. A woman who is totally faithful wants to express love and two words of love in exchange for her whole life and spend her whole life being loyal to one person.

"Sharf Cottage" is a unique story of its own style, in which Hajra has highlighted the difference between outer and inner. Through this story she conveys the message that sometimes what we see is the opposite of reality. Even behind the smiles there is pain. Behind the smiling face there are rivers of sorrow which are not easy to cross. Dr. Nighat Rehana writes about him:

"Where Hajra Masroor has taken the reader through the infamous streets of sex in her fiction, there are also waves of romance in her stories, and her style of narration is quick, sharp, funny and sarcastic." (11)

"Another Slogan" is the epitome of Hajra Masroor's fictional collection "Chand ki dosri taraf". In this story, Hajra Masroor has emphasized on the division of society, what is the position of men and women in this society. How men consider themselves superior and women inferior and want to show

that they have no status. Therefore, a woman should spend her entire life as a puppet of their hands, that is their honor. She has pointed to this social evil which has not yet been eradicated.

At the beginning of this story, a scene is seen that there is a huge field in which children, old people, young men, women, girls are all present and in some time the criminal will be punished in the form of whipping, whose crime is this. He is in love with a girl named Chanan as she was his childhood betrothed. But he did not do any work, so he was not married to Chanan, but Chanan was given in marriage to a man who was already married, but in Chanan's heart, he was only his childhood fiance. At last Chanan and his fiancee did not understand anything, so they decided to run away and in case of being caught, it was decided to flog both of them, and for this purpose, people are gathered in the form of a crowd in the field and a man gathers. I am taking their feedback from the ladies and gentlemen present, from which the mentality of these people can be estimated. Hajra Masroor has made such a psychology of men a subject and has raised her voice in favor of oppressed women.

"Ek Kahani Badi Praani" is the last story of Hajra Masroor's legendary collection in which she has clarified the position of women in the society. They have shown the ruin of woman and her helplessness in the society. A woman goes through countless stages of sacrifices in her life. But he does not get anything in the name of reward. However, humiliation and disgrace are given to her, which she never deserves, in fact, the real reason for all this is her position in the society, due to which women have been and continue to be treated this way. Is.

In this fable, Hajra Masroor shows a house with five people living in it. First of all, the main character of the story is a woman who is the spouse of the head of this house, the spouse in name only, otherwise only tears can be shed on the kind of relationship between the two. Then one is the head of this house i.e. the husband of this woman. One is a domestic worker who is released to her husband's house before marriage and two are the sons of this woman. This woman is very loyal, thrifty and takes care of her husband and children. In spite of the servant's repeated carelessness, his heart feels pity for him because he has none of his own. Therefore, whenever he starts to get angry, she also convinces him. At the beginning of the story, we see that she has a severe cough and when she goes to the bathroom, blood comes out along with phlegm. Despite this, she goes to work ignoring her health. When his housekeeper Bakshu Mian started preparing to leave once again, the woman tried to stop him, but he did not stop. Unfortunately, her husband was at home, he stopped Bakshu from going and told Begum good things and thus both of them became unbind again and they went to the office. Begum Bechari continued to beautify the house even in bad health. Seeing nothing to eat in the house, she collected the money and gave it to Bakshu Mian, brought eggs and went to the kitchen to make curry herself. In the evening, there was a Panchayat in the house and the husband complained to everyone about them, so the poor woman, while acting with patience and self-control, at first remained silent, but at the end she burst out and started reminding of her



sacrifices, which were not mentioned anywhere. And after all this, his bad-tempered, unfaithful wife divorced him. It was as if her world fell apart because she had never told her husband about her illness. Hajra Masroor has presented the abuse in the society here. In this regard, Faiza Parveen writes:

"Hajra Masroor introduced Urdu's fictional literature to the true meaning of life. This great writer, who is the bearer of Feminism, wrote about women's problems with sincerity and pain, she is her example" (12).

Summarizing this whole discussion, it can be said that in Urdu fiction, Hajra became the voice of a happy woman and presented the sacrifices of women, patience and tolerance in her fictions and also showed the point that it is the psychology of our society that women as much as women. Although sincere and loyal, she does not get the fruits of his sacrifices and has to face the harsh realities of the society.

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