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Animalistic Instinct in Human Being: Reading Hannah Shah's *The Imam's Daughter*

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Letter of Recommendation

Mr. Prashanta Khatiwada has completed his thesis entitled “Animalistic Instinct in Human Being: Reading Hannah Shah’s *The Imam’s Daughter*” under my supervision. He carried out his research from 2072/06/20 B.S. to 2072/12/03 B.S. I hereby recommend his thesis for viva.

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Approval Letter

This thesis entitled “Animalistic Instinct in Human Being: Reading Hannah Shah’s *The Imam’s Daughter*” submitted to the Central Department of English, Tribhuvan University by Mr. Prashanta Khatiwada has been approved by the undersigned members of the Research Committee.

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Abstract

This research explores brutal nature of human being inherent in their psychology in the novel *The Imam's Daughter*. It analyzes the story of an Imam from the view point of Id. It shows how the unconscious layer of human psychology makes the people barbaric, ruthless and pleasure-seeking making them sadist. The central story revolves around two characters the Imam and the protagonist Hannah where the father always rapes and gives tortures to the daughter regularly. The father enjoys abusing his daughter sexually and violently in the dark corridor of his house. Nobody in his house resists him because he is guided by the unconscious layer of the psychology which has made him a sadist. This thesis gives the picture of the connection between the unconscious and sadism inherent in human being. It shows that the unconscious is the reality and incorporates the truth. The civilization is developed by the people and can be destroyed. There is the depiction that human beings are brutal which is covered by the thin layer of civilization and can be broken easily by the blow of the tender wind of the savagery.

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I: Brutal Behavior of Imam in Shah's *The Imam's Daughter*

This thesis explores the brutal nature of the human beings in the periphery of the good civilization of Muslim community living in north England. It focuses on the revelation of brutal nature inherent in human being in the novel *The Imam's Daughter*. The story shows an Imam who regularly tortures his own daughter in the name of different things like Allah, sin, purity. He is a man of dignity in his civilization; community but rotten and crooked inside his deep core. It depicts the Imam's character who gives his daughter extreme pain particularly when he rapes her violently. If the daughter does not shout loud he does not become satisfied. He gives her such a pain that she cannot tolerate it and now even cannot communicate the pain.

On the surface, this novel is the presentation of the agony faced by the women of Muslim community but on its deep analysis through the perspectives of Freudian psychoanalysis. It is the description of the barbaric nature of human being. The novel presents the brutal nature in the character of the father of girl Hannah. Her father being grief-stricken regularly rapes her. The act of raping his own female child is the incident, which normal people cannot imagine. It means that inside the psyche of the father, there is the id, which becomes active. The cruel father cannot distinguish his family member and other. Hannah, the protagonist of the novel is an innocent girl who has been made the victim of the pleasure-seeking tendency of human being. Her life becomes a living hell because of her father's crooked psychology. Her father abuses her in the underground room of his home so countless times. Because of the extreme pain given by her own father, she creates a preparation to run away from her home.

This thesis is an exploration of the core nature of a human being. Discovering the internal individual consciousness throughout the relationship between a father and

a daughter, this research seeks for digging out barbaric nature widespread in Imam's psychology. It proves that there is no basic distinction between human beings and animals by invoking the brutal instinct of human beings. Exploring in detail the story of Imam's treatment of his own daughter as animals, this thesis shows that there is no basic difference between Imam's psychology and nature of savage animals. There is some barbaric and uncivilized nature in human psychology, which lies within the thin layer of the so-called civilization.

In the novel, *The Imams daughter*, the family is crooked and unsympathetic for the innocent girl. Their psychology, especially of the dad and the brother is occupied with the notion of the sadism. The main cause why they go to the extent of killing the innocent girl is that inner psychology comes out in the form of anger and violence. They become so much antagonistic to the innocent girl so that even Hannah does not want to think about them. When she relates her story to anyone, she becomes frustrated and angry. She becomes frightened and terrified she calls her own father a kind of savage who is going to kill the innocent animal. According to her, her father is not a human being but an animal, which lives in wild. The Imam, is savage, barbaric and violent. The father is dominated by the savage and barbaric nature. Human beings are not themselves savage; they are guided by the id, which is barbaric, and pleasure seeking. The sadism is inherent in it. Human being is in reality animal.

This novel is a true, shocking incident of a young Pakistani girl beaten up and abused by her father, a local Imam of East Street, Birmford, England, with her mother and a big family of three brothers and two sisters as spectator. Not even her mother tries to protect her, even in the feeblest of ways. The abuse starts at the age of five, lasts till sixteen or so, at which age she escapes with the help of her university teacher and social workers. The act of raping his own daughter, torturing her, trying to kill

her, not being able to distinguish family and other people like animals by the Imam in the novel *The Imam's Daughter* is the demonstration of brutal instinct inherent in human being. It is the depiction that there is no basic difference between a human being and an animal. Hannah Shah is an Imam's daughter. She lived the life of a Muslim but, for many years, her father abused her in the cellar of their home.

It deals with the negative side of human being's psychology, which is the Id. The main driving force of this study is to explore the brutal character inherent in human being. Because of the domination of Id, Imam becomes violent, pleasure seeking like animal. It depicts how a human being goes on to the extent of killing her own daughter and raping her. There is the presentation of how a father becomes the tormentors of his own daughter by the pressure of Id, which is the inner side of his psychology.

This research is severely limited in the exploration of barbaric nature inherent in human being's mind. This study is strictly limited to the excavation of the dark side of human being it is intended to the psychoanalysis of human being. How the strong domination of Id leads a human to the extent of animal. It explores the various activities of human being because of their violent nature and pleasure-seeking tendency caused by Id. By saying psychoanalysis, the research will incorporate the theory of psychoanalysis developed by Sigmund Freud.

Hannah Shah is born and brought up in England raised as an orthodox Muslim in her family. She is a girl whose father being an Imam has a good reputation in the local community. The family hold on to extreme religious believes, her life becomes a living hell as her father rapes and abuses her home as all in the family conveniently turn a deaf ear in her pains and agony because he is so much violent when anybody comes in between them while he is torturing her. To save herself from further

miseries she escapes from home when she finds out about her father's plan for an arranged marriage in Pakistan. The marriage, which her father is arranging, is a kind of force marriage where she has to be like a puppet. With the help of a friend called Skip and a social worker, Barry, she is left with no option but to fight for herself in order to survive.

The main purpose is to investigate the dark side of The Imam's psychology. It explores the primitive nature by exploring the psychology of the characters of the novel especially of the Imam. There is no basic difference between The Imam and an animal if we uncover the thin layer of civilization. By using the concept of Id, Ego and Super-ego, of Sigmund Freud, it excavates the brutal nature of Imam. By the presentation of the Imam's behaviors to her daughter, this project shows that there is no basic difference between human beings and the savage animals. There is some barbaric and uncivilized nature in human psychology, which lies within the thin layer of the so-called civilization. To explore the barbaric and brutal nature of Imam's psyche, this research views the text from the viewpoint of psychoanalysis. The main objective of this research is to explore the unconscious layer of human psyche that is why this research incorporates Freudian psychoanalysis as a theoretical modality. For analyzing this research about barbaric and uncivilized nature of human psychology sadism, especially sexual sadism would be also prominent theory that should be applied. Sadism seeks the unconscious layer of human psychology through torture, pain given to others.

The novel is a serious and painful story of a poor girl upon which a beast is exercising its brutal nature. Because of the sexual abuse, Hannah suffers. This abuse is not only an abuse of a human being but the demonstration of the beastly nature of human being hidden inside them. A critic, Esmerelda Weatherwax, relates the text

with religion and argues that she is made Hannah to release all kinds of pains and sufferings given by her father. As she argues:

Not Infidel or the Caged Virgin by Ayaan Hirsi Ali, but a selection of true gloom of the sort I described here. Her name is not Hannah as a Christian and was not Hannan in childhood and she did not grow up in Bermford. Bermford is a made up name for a real town in Northern England. She disguises real names for obvious reasons. Being born into an inward looking and rigid Pakistani Muslim community Hannah had the added burden of being the daughter of a wife beater and child molester. (352)

The word 'caged' in the above lines is the example of making animal hype of a human being. The family is treating the poor and innocent girl like an animal. In fact they are not making her cased animal but showing their brutal nature. Although Weatherwax relates the text to religion and the result of the change of religion, it is the demonstration of the human being's primitive nature. The act of giving gloom and torture to Hannah is the example of the wild nature.

John Ferwerda says that the novel is the delivery of modern Muslim culture, which is so cruel that it does not have mercy on the dearest one. He claims that from the story the females who are repressed can get inspirations and courage to fight with the brutality of their so-called dearest ones. As Ferwerdal claims:

Presenting an extraordinary gaze at the routine and attitude of her relatives, and the unyielding thoughts of embarrassment and respect they used to tyrannize her, *The Imam's Daughter* by Hannah Shah also excels a glow on modern Muslim culture. It is the inspiring story of the courage and emancipation of Hannah Shah herself. Hannah found the

courage to live her life free from shame, free from religious intolerance, and free from the abuse that haunted her childhood. (169)

Although Ferwerda relates the text with the depiction of modern Muslim culture, the brutality and wild behaviors of the relatives to their daughters is the evidence of the primitive instincts.

Earl G. Ingersoll relating the text with feminism claims that the daughters are beaten and killed in the name of the god. The female are repressed and tortured to respect the god. Therefore, there is the extreme case of female submissiveness. He comments:

He says that the fall of the Imam is likely to prove problematic for most readers; at the same time, the novel's plot is intrinsic to this narrative's subversive - one might add, "Feminist" - impulses. Agents of the Imam who apparently shoot her or stone her to death for claiming that she is either Allah's daughter or the Imam's apparently pursue Hannah, "Daughter of God," repeatedly. The segment of the narrative that focuses upon the Imam and his relationship with his inner circle seems to move forward in a more traditionally linear fashion, even though it is uncertain whether the Imam is indeed assassinated. More central to the narrative, however, is the recurring pursuit and killing of Hannah. (33)

Although Ingersoll relates the novel with feminist viewpoint, his ruthless activities of the so-called religious follower of the text are the men who have primitive nature. In that person, the Id is superior and strong. That is why these people are like wild animals.

In the novel, we can see characters who do not know the meaning of family, daughter and sister. The Imam is like a beast, he is unknown about the social ties and bond. Family is the greatest property and a precious thing to a person without which he/she cannot live. However, in the novel, it comes as warmth for a mother, affection of a father, togetherness of siblings, and it is through a family one perceives the world around him. Jim Denison, a critic says the novel is the story of a man who is out of the criticism of the society. He is a man nobody can imagine and pronounce he is so bad who rape her own daughter. The daughters in the family are afraid of claiming his crime. Denison express:

This is the compelling story of the young Muslim girl whose family came from a small rural community in Pakistan, and whose father was the local Imam. His position made him virtually untouchable, and beyond reproach in the eyes of his community. For this reason, his wife and eldest daughter endured years of physical and sexual abuse in silence, knowing that nobody in his or her own community would come to their aid, or even believe them. On top of the abuse, Hannah highlights her father's hateful, narrow-minded and prejudiced attitude towards Non-Muslims, and White British people in particular. (95)

Although the man called Imam is ideal from outside, he has his own negative quality inside his mind. It means the civilized man having brutal behavior within the thin layer of civilization. In this novel, there is a religion where women are repressed and dishonored along with that it is also like the unjustifiable pornography of a father upon his own daughter. It is like the pornographic novel where everyone sleeps with everyone else and gets drunk all the time. This is the extreme case of the violent nature of the human being, who is like an animal.

The inner nature of Imam always comes out in one or another form in the disguise of any kind of behavior. The demonstration of the aggressive and unaccepted desire is the consequence of the reaction to the identity of the unconscious, which is the storehouse of those painful desires and emotions, those wounds, fears, guilty desires and unsettled clash. These painful memories and wounds need a medium to come out. While they come out, they are not in their original form rather they are in their distorted forms. However, Hannah Shah's oppressor is guided by the id to the point that he forget that he has compassion and feel affection for his daughter. The Imam, while giving torture to the starving and innocent daughter inside the home forget that he is a human beings. In the house of the Imam there is no any kind of feeling of love not only for the daughter but also to other family members and relatives because he is a kind of wild beast at the time of torture.

The house of the Imam for the innocent girl is a kind of living hell which is surrounded by the wild animal who is nothing more than her own father. It is a primitive stage of human beings. Here the father shows his brutal instinct easily. In the time of raping his daughter, he listens to the voice of his unconscious layer of psychology. The inner part of human psychology is explored while dealing with the relation among the family members inside the house of the Imam. We can easily say that even the civilized and highly respected Imam has brutal nature in one corner of his psychology. It means the superego as Freud says: "is the representative of all moral restrictions, the advocate of the impulse toward perfection; it is as much as we have been able to apprehend psychologically of what people call the higher things in human life". The superego is morally restricted. It demands morality and civilization. The Id seeks pleasure only.

The Imam has violent and socially unfit desires, which cannot fulfill easily and openly in the civilized society. Sigmund Freud says all kinds of human activities are guided by sexuality. He puts forward the idea that human beings have all kinds of mental process guided by the unconscious. That is why they come out in their distorted forms for example in the form of tongue sleep, strange behavior, literature and irrationality. These kinds of desires and memories are repressed because of the strict moral and social rules. These sexual desires are repressed because they are considered as the powerful sexual taboos. Therefore, the unconscious is the storehouse of all those painful memories and desires, which are not fulfilled. Our activities are run by these memories and desires. However, these desires are prohibited to come out publicly because of the high social and moral standard. So human being is fully dominated by their unconscious layer of psychology.

However, ego balances both. In the social environment human being seem earnest but in their primitive level, the ego cannot balance both. Here the superego becomes too weak to give pressure to id. That is why the Imam is so violent and cruel to Hannah. He does not think that there is any compulsion to bind him by morality principle. There is no any civilization into the psychology of the Imam as he appears from outside. He behaves so wildly that he is similar to the animals. We can clearly see the brutal instinct inherent in the Imam's psychology. Psychoanalysis deals with the exploration of human psychic function and its consequent impact on the mode of living through the analysis of exploration and interpretation. Sigmund Freud as a therapy to treat the mentally ill person first introduced psychoanalysis. As a doctor, he wants to show how human mind affect the body, particularly in the form of mental illness, such as neurosis and hysteria. However, as a philosopher Freud is interested in

showing the close relationship between mental activity and the structure of human civilization.

Freud develops the concept of id, ego, and superego. Superego and ego are conscious, but they are weak. The id is powerful and violent. It is the storehouse of sexual energy and libido. It always wants to fulfill those desires, which are socially unfit. It always wants to be free from all kinds of social and moral restriction. It does not want any kinds of boundaries and prohibition. The man who is violent and pleasure-seeking must be guided by the unconscious because “the id is the source of all our aggregation and desire. It is lawless, asocial and amoral. Its function is to gratify our instinct for pleasure without regard for source of convention and, loyal ethic and moral restrictions” (Guerin102) Here, it is clear that the id is always irrational and immoral. It wants freedom from all kinds of moral restriction. It does not want to be controlled. It is violent and barbaric. That is why the human beings are irrational when they are guided by the id.

Though the id is irrational and immoral, the superego is always rational. It wants perfection and high moral standard. Ego balances both the id and the superego. The superego is always dominated by morality and principle. As Freud says in his book *The Anatomy of Mental Personality*:

The superego serves to repress or inhibit the drives of id. It pushes us to block off and thrust back into the unconscious those unacceptable impulses and over aggregation, sexual passion and the oedipal instinct. The superego is dominated by the morality principle. Where id makes us devil, the superego makes us behave as angel. It is ego that maintains the balance between those opposing forces. (105)

According to the above mentioned remark it is clear that the superego behave like an angel, the id behave like a beast. Both are not suitable in human society and order. Human cannot be an angel and their morality and principles do not let them to be beast. Ego is the mediator, which make the human being a human being. It remains in the middle of id and superego. In Hannah Shah's *The Imam's Daughter* Imam's superego and ego becomes weak and the id becomes powerful. In the dark corridor of the Imam's house where she is being tortured, there are no any kinds of social and moral boundary and morality principles especially when the father rapes the daughter violently.

Psychoanalysis deals with the functioning of human mind. Especially it deals with the functioning of the unconscious. How the unconscious and the inner side of human psychology comes out in different forms. It is a kind of therapy and the uncovering of the dark and covered part of human psyche. As Corsini comments:

Psychoanalysis, as a therapy in its inception regarded as its central task the uncovering of pathogenic memories. This gives way to search for fantasies, and with the theoretical shift away from "instinct and their vicissitudes" to the discerning of configuration of characteristically adaptive pattern of human relationship and work in particular society. (Corsini 86)

Sigmund focuses on the functioning of the unconscious. How it functions and comes out in different form. From this remark, it is clear that psychoanalysis is a kind of revelation of the unconscious. In this sense, it is the exploration of those parts of human psychology, which is painful, barbaric, violent and socially unfit.

Therefore, *The Imam's Daughter* is a kind of novel by Hannah Shah where there is the depiction of the inner core of the so-called civilized and prestigious human

being. Making the covered nature of human psychology apparent and showing the dark part of human civilization, it demonstrates the functioning of the unconscious in human mind. This research is divided in three chapters. The first chapter is the overall introduction of the research including hypothesis, objective and literature review. This chapter gives the introduction of the theory, the text and the connection of the theory to the text. The second chapter is a thorough analysis of the text including theory in embedded form. Similarly, the third chapter is the conclusion of the research, which briefly summarizes the overall project.

II: Brutal Instinct in *The Imam's Daughter*

The Imam's Daughter is a story of the father and daughter who have illicit relation because of the father. The father forces his daughter in sexual activities. He rapes her several times since a long period. There is the depiction of the inner sexual animalizing of the father. When the girl is engaged to a boy forcedly, she leaves her home. The father The Imam is a person who is determined to kill her daughter for his own honor. As there are three layers of the mind the id is active in the father's brain, it is violent, brutal, pleasure seeking and rude which is demonstrated in his behavior with the daughter. The girl does not have any kind of freedom and her own identity. She cannot marry the person of her choice; she cannot choose a religion according to her own wish. Id is the layer of human psyche, which is so much violent and indifference towards the norms of the society that it does not care about the relation and kinship.

The novel gives the account of The Imam who is civilized and perfect. Outside he is a sophisticated man who is the supporter of a civilized and harmonious society but from his inner core, he is a rapist of his own daughter. Here the rape is not only rape; it is the products of his crooked mind. Rather he goes to the extent of trying to kill his daughter for his own honor. Through the novel, the writer is revealing the inner part of her own life. The writer of the novel is a daughter of an Imam, being a Muslim girl she faced a lot of trouble and difficulties given by her religion. As Muslim religion is a rigid and respectful religion, the women should be in perfect discipline and should follow a perfect civilization but the outward layer of civilization is so much thin that it can be broken easily.

The first chapter of the novel shows that the father being violent. The very first line of the novel presents father a kind of monster. In fact, he is not a monster

physically. He does not have a monstrous shape. He has a kind of monstrous mind.

The daughter says her father a monster because his all kinds of attitude and behavior resembles to the monster. As the writer goes on writing:

Did you ever play 'monsters under the stairs'? I guess many kids when they were little. You know it is your dad but you pretend it's not. You pretend not to know that he is the monster just a make it a little more scary just to justify your running, Screaming, Crying head over heels laughter. (1)

From the above-mentioned lines it is clear that the father has guided by the inherent brutal instinct is the gift given by the wild and dangerous mind of her father. He is so wild that he cannot distinguish the difference between other girl and his own daughter.

The writer has shown the id of the antagonist of the novel. As the id is related to animals and wild beast, the father is depicted as the wild beast that has a story roar. "Then, suddenly: Roooaarr! Roooaarr! ROOOAARRR!" He is there! It's so much fun and so deliciously, wonderfully scary" (1). The roar comes from the id, which are pleasure seeking, violent and wild. The roar is the evidence of being the man similar to animal all human beings are animals because a hidden animal is inherent in their psychology. If the id becomes stronger, it resembles to a wild beast. The father has such kind of psychic layer of mind that he resembles to an animal because the id becomes more actives than the ego and super ego in his mind. Time and again the father is compared to monster. His every behavior and attitude is not like human being especially when he treats his own girl child as this line presents "Your father is the monster under the stairs, and you are his helpless child victim" (2). There is

monster hiding inside the layer of human psychology. The id hides under the thin layer of the conscious mind .It is unconscious every day and every second.

Human beings have the violent and socially unfit desires, which they cannot fulfill easily and openly in the civilized society. That is why they come out in their distorted forms for example in the form of tongue sleep, strange behavior, literature and irrationality. These kinds of desires and memories are repressed because of the strict moral and social rules. These sexual desires are repressed because they are considered as the powerful sexual taboos. Therefore, the unconscious is the storehouse of all those painful memories and desires, which are not fulfilled. Our activities are run by these memories and desires. However, these desires are prohibited to come out publicly because of the high social and moral standard. So human beings are fully dominated by their unconscious layer of psychology.

Sigmund Freud puts forward the theory that there is a triangular connection between father mother and the baby in the analysis of psychology. In the novel, also there is the triangular relationship. The Father's violent nature and his pleasure seeking tendency is supposed as the mother, his society and house and its rules, regulation is the father, and the Imam is the baby who longs for his mother and have hostility toward his father. When sometimes the father realizes his guilt this is the transformation of a baby from its infantile stage to the adult stage where he accepts all the rules and regulations of society. As M.A.R Habib argues:

After the first stage of autoeroticism, the first love object for both sexes is the mother, who is not yet perceived as distinct from the child's own body. As infancy progresses, sexual development undergoes the oedipal complex: the boy focuses his sexual wish upon his mother and develops hostile impulses towards his father . . . under

the threat of castration . . . accept the rules laid down by the father.

(575)

The Imam is emotionally involved on the way to his rawness at first in his infantile stage. When he considers about his society, he finds himself as a civilized man of honor that should go after all kinds of system and rules laid down by human beings. He develops the hostile attitude toward the society in his inner psychology and longs for the brutal pleasure with his own daughter giving her a kind of extreme torture. This is the oedipal complex of the Imam like a baby's oedipal complex toward his father.

The culture and traditional in a Muslim society is so much rigid that it is a kind of counter to show even the parts of their legs. However, the rigidity shown in the society is shallow and light. It can be broken easily as it is stroke by the wind of the uncivilized part of human body. As Hannah Shah writes:

The other taboo that it took me ages to get over was showing my legs. It would be almost two years before I finally wore a skirt out in public. A few months after getting out of the psychiatric hospital, I decided to try to make direct contact with my family again. I had phoned mum a couple of times from the hospital but I never gave her my number.

(198)

The girl who is a part of a family cannot contact her family directly. She is like an outsider made by her own father. The id inherent in her father makes her like a foreigner she becomes alien in her own home. The thin layer of ego and super ego turns into pieces when the father sees her. When he sees his daughter, he becomes wild. The animal inside him comes out easily and in a great speed.

Id, ego and super ego are the building block of our mind where the id lies inherent in human psychology. As id is violent pleasure seeking and irrational the father of Hannah is irrational regarding the way he treats his daughter. He is like a wild beast when he becomes angry and violent. He does not know the difference between his daughter and other girl. He treats his daughter as if she is a prostitute. In his overstress he becomes the slave of id. He is such a person who need pleasure and comfort for his own shake he rapes his daughter violently. As the novelist goes on writing:

During the year after my father and the mob came to attack me. I was forced to move house every three months or so. I stayed with friends, families of friends or in temporary rooms rented here and there. I was always ready to move at a moment's notice if I got warning that my family had tracked me down..... I could flee at any time. (219)

The brutal nature of human being is so much dangerous that it does not let its own family to escape. The daughter who is considered sacred and pure is now in the treat of her own father .Therefore id does not know the difference of kinship.

The Imam's consciousness in the novel is broken and the unconscious become dominant when he becomes violent. His savage behavior comes out when he become brutal. It means as the unconscious takes some route to come out his instinct comes out in the form of his anger. His powerful instinct or brutal memories are operating in his unconscious. But now, when he beat her, they come as a sudden violent act. As M.A.R Habib in his book *A History of Literary Criticism* argues:

Reasoning that everything forgotten by a patient must have been somehow distressing (alarming, painful, shameful), Freud concluded that this was precisely why it had been expunged from the conscious

memory. Freud hypothesized that, in the neurotic, any power impulse or instinct which was embarrassing continued operate in the realm of unconscious where it retained its full 'cathexis' or investment of energy. This instinct begins to seek substitutive satisfaction by circuits 'routes and would produce neurotic symptoms. This is the process that Freud called repression which he regarded as the primary mechanism defense whereby the ego was obliged to protect itself against any renewed threat the repressed impulse by a permanent investment of energy. (574)

Therefore, the power of the memories and the instinct operate in the inner layer of human psyche. They are free inside the unconscious. But it takes certain path to come out. There should be certain medium to come out for those powerful memories and impulses or behaviors. They are at first hidden by the conscious layer of psychology. Our ego or the conscious layer of psychology dominates them. They are in the forms of symptoms or some peculiar behavior when they come outside.

We cannot see kind humanity and love inherent in the inner psychology of The Imam, outward layer of the Muslim society is so hypocrites that the girls are not allow playing football. Even the games are not allowed to play in the novel so that the civilization would be good. They seem civilized and like a sage from outside but from inside they are crooked and like a beast. The restriction on game and moving are demonstrated on the following paragraph:

She was a born rebel. She and I would spend our time booting around a football in her back yard and laughing happily. But if dad caught me playing football he'd fly into a rage playing football was shame full:

he'd rant and not for good Muslim girls. We should be inside cooking and cleaning for the menfolk. (97)

The beastly nature of the father is not shown when he restricts his daughter from playing football and going out. However, when the pleasure-seeking tendency and the violent nature of inner psychology come out he becomes like an animal that cannot difference what is his daughter and what is sex. He becomes an animal and gives torture to her daughter.

Sigmund Freud, in his book *Dream Psychology: Psychoanalysis for Beginners* says that the unconscious layer of psychology is larger than the conscious. The inner truth of human being is the unconscious layer of the psychology, which is barbaric and innate,:

The unconscious is the larger circle, which includes within itself the smaller circle of the conscious; everything conscious has its preliminary step in the unconscious, whereas the unconscious may stop with this step and still claim full value as a psychic activity. Properly speaking, the unconscious is the real psychic; its inner nature is just as unknown to us as the reality of the external world, and it is just as imperfectly reported to us through the data of consciousness, as is the external world through the indications of our sensory organs. (702)

Here it is clear that the unconscious is unknown about the real world outside. It only cares about its pleasure and comfort. Like the father in the novel being an Imam does not care about his social status the id also does not care about the out world reality other people have other rules and regulations. It has its own rules and code of conduct.

When The Imam becomes violent, he becomes as if a drayman .It means the brutal nature gives the man all features of a beast that is violent. Therefore, the id is violent and terrible. All kind of negative features is gone to the father. He becomes like a wild beast, which has, angry and violent. Hannah shah as a dragon describes such a situation. As a dragon is fierce and violent, the father is also frightening. The following lines are the best example of the father demonstrating a wild figure.

It's Dad, fingers curled like a dragon's talons grabbing for your
skinny, pyjama-clad legs, As you a little five-year-old child, scream
and laugh and play act scared and try to get up to bed before he can get
you. It's dad with pillow on his head, Dad standing on a chair to make
himself look huge, Dad with his fingers in his mouth doing a wide
mouthed-frog- monster scream at you, and all the while trying to hide
the fun and the love in his eyes. It's dad .Its only dad. (2)

Dad is the name given by the ego but the monster figure is the product of the irrational mind. There is a dangerous beast under the curtain of dad. Dad is a thin covers, which cover the insane and irrational activities of the father. The kinship relation, are all the thin cover of the wild that is situated in human psychology. Human psychology is such a thinly which has three layer. Among the most frail and weakest part is ego. Human ego can shelter at any time by the id. If something pleasant and comfort comes it can be civilization. Therefore, social norms recluse and traditional all are the cover, which are covering our irrational quality and behavior.

The innocent girl wants the safety from her father. She wants to be the daughter of the father. She has the fear of losing her identity and her life. Moreover, she has the fear of not having a superior identity. Luis Tyson, in his book, *Critical Theory Today* argues:

Insecure or unstable sense of self is the inability to sustain a feeling of personal identity, to sustain a sense of knowing ourselves this core issue makes us very vulnerable to the influence of other people, and we may find ourselves continually changing the way we look or behave as we become with different individual group. (16-17)

The insecure or unstable sense of self is the loss of the capacity of sustains the feelings of personal identity. We lose the feelings that we have our own self and start to search it. In course of searching our lost identity, we are compelled to do anything because it is the nature of our psyche, which does not bother about anything when it is too much eager for something. When we come in context of different group or individual, we may find that our way of looking at other people or individual group is changing. It means we begin to behave differently or in a distinct way. That is the reason she leave her home and becomes Christian.

The father seems to be a kind person having divine and religious intellectuality in his appearance. If we go to the deeper psychology of the character, he seems a mad bull. He is such a kind a bull who is intoxicated and violent. The violent nature of the inner psychology is depicted through the behavior of the father who goes to the extent of riding and trying to kill his own daughter. He is a human being having a prestigious and honorable personality an Imam and a religions man from outside. However he is a wild beast from his inner core, He is a monster for his own daughter. Daughters respect their father from their heart. They consider their father a god. They always regard their father as an angle or their ideal personality. However, the inner psychology of the Imam hinders him to be the angle of his daughter. The thin layer of ego and super ego that make the father angle now shatters into pieces. The novel depicts the daughter of a British imam is living under police protection after receiving

death threats from her father for converting to Christianity. Her father is the leader of a mosque in Lancashire, has moved house an astonishing forty five times after relatives pledged to hunt her down and kill her.

According to Sigmund Freud's psychoanalytic theory of personality, the id is the personality component made up of unconscious psychic energy that works to satisfy basic urges, needs and desires. The id operates based on the pleasure principle, which demands immediate gratification of needs. The id is the only part of personality that is present at birth. This primitive component of personality existed wholly within the unconscious. The id acts as the driving force of personality. It not only strives to fulfill our most basic urges, many of which are tied directly to survival, it also provides all of the energy necessary to drive personality. Satisfying basic needs for food, drink and comfort are of the utmost importance.

If she cannot even express the torture given by her own father, how can she tolerate the pain given by him? This is the question, which contains its answer inside. The answer the questions gives the glimpse of sadism which clearly by the following lines said by the narrator.

How can I write this so that it does not read like scene from a horror movie? Perhaps I can't. . . . something scuttles across my feet something slithering and animal. A mouse I pray not rat. Where are my loneliness birds when I need them? As my eyes, adjust to the harsh light. The bare brick walls of the cellar materialize all around me. My prison. I am in my Prison. The prison of the nightmare of my childhood'. (2-3)

The torture and pain given by the irrational mind makes the innocent girl like a prisoner; similar to blame of a dangerous crime and imprisoned and given torture time

and again by the police. Hannah's life becomes a living hell caused both brutal instinct of the Imam, her father the beastly mind make him a wild beast and the daughter a poor victim. It makes his mind the mind of a sadist who enjoys giving extreme torture while doing sex. He becomes extremely happy when he gets the chance of giving pairs to his daughter and raping her violently.

Sadism is a kind of enjoyment that someone gets from being violent or cruel, or from causing pain especially: sexual enjoyment from hurting or punishing someone. Sadism as said by Christopher Hitchens is absolutely private. He comments: "in a place with absolutely no private or personal life, with the incessant worship of a mediocre career-sadist as the only culture, where all citizens are the permanent property of the state, the highest form of pointlessness has been achieved" (26). It is a sexual falsification, in which gratification is obtained by the infliction of physical or mental pain on others. The unconscious mind acts as a repository, a 'cauldron' of primitive wishes and impulse kept at bay and mediated by the preconscious area.

For example, Freud finds that some events and desires were often too frightening or painful for his patients to acknowledge, and believed such information was locked away in the unconscious mind. This can happen through the process of repression. According to Mosby's Medical Dictionary:

Sadism also called active algolagnic. (in psychiatry) a psychosexual disorder characterized by the infliction of physical or psychological pain or humiliation on another person, either a consenting or a no consenting partner, to achieve sexual excitement or gratification. The condition is usually chronic, is seen predominantly in men, may result from conscious or unconscious motivations or desires, and, in severe cases, can lead to rape, torture, and murder. Kinds of sadism are anal

sadism and oral sadism. Also called sexual sadism. Compare masochism. See also algolagnic, sadomasochism. (719)

The rape, beating and tearing the clothes of the innocent child is the examples of sadism in the novel. He not only rapes her violently but also beats her extremely. This is the prime example of sadism inherent in his psychology.

Mrs. Jones represents the ego and Hanna's father id if we see the characters of the novel. Mrs. Jones is the character to whom Hannah revealed a frightening secret that her father was planning to take her back to Pakistan to marry her off to a cousin. Mrs. Jones right away takes her to her own home. When went to Mrs. Jones house there is different life for the protagonist. The family of Jones openly expressed affection with one other, and with Hannah. A few weeks later, as the Jones prepared to go to church, Hannah asked if she could come. She wanted to know more about this God who led people to invite a stranger of a different race and religion into their home to protect her and love her. When Hannah's family got word of her conversion, they showed up at her house with 40 men armed with knives and hammers. This is the extreme case of the demonstration of the brutal nature by the father. They beat on the door, screaming that they were going to cut her throat. Hannah was forced to go into hiding. In time, she moved away and married a man who was also following Jesus. She began a ministry to Muslim girls who are threatened with violence and even death if they refuse an arranged marriage. There is suppression by the beastly nature of Muslim Imam but when she became free she becomes as if she is like a rabbit free from the caze of a lion.

The narrator is lonely in her own house she becomes a prisoner her life is such a kind of life where she should wait deaths several times she has to die so many times in a day, In a week or in a month. None of the father in this world would like to give

torture to his own daughter. They want happiness, peace and progress of their daughter, they seek happiness of their daughter because the id which is the representative of the brutal instinct is passive and under the cover of the thin layer of civilization. However, here the id becomes active and overcome the ego and father mind becomes violent. He seeks pleasure which making his own girl as the great, which head is cut off. She describes her own pain in this way:

I glance down at my half-necked body. It is covered in livid red scratches and dark bluish bruises. The scare of my dirty shameful, hat filled existence. I shiver if is not from the cold it's from father says it's time for you to come out of there. I hear the words from above they are spoken in a tight tense tone the voice is familiar it is my mother. She will never come down those strains face to face with my naked abuse for to do so would mean to acknowledge it and she will choose today as every day the easy path the path of wishful ignorance. (3)

It is clear here from the description above that the tortures are violent and horrible. The daughter cannot tolerate and so does the mother he becomes such a person who chooses his own daughter for his sexual need. He makes his own daughter his second wife. The mothers cannot tolerate the actives of the father and ignore it as if she does not know and unknown about it.

Shah's anonymous account of life under the hypocrisy, abuse and strict control of her Muslim father was eventually the case of the sadism. It is such a kind of life account which has become an exploration of the beastly mind of the Imam. As a result, Shah became familiar with other Muslim women and girls whose stories are similar to hers. It shows that the common people have the savage instinct. Everybody has id, ego and superego in his/her psychology. In the protagonist also there is id and

ego. The description of the upbringing of Hannah is so much touchy and heartbreaking. She explains as is she is kept like a pet with disgust. In *The Imam's Daughter*, Hannah describes her upbringing in the north of England in a Muslim neighborhood. Like all Muslim children, Hannah was taught that she must submit to Allah's will. This is the ego where the social codes of conduct have to be cared properly. But Hannah hid a terrible secret from her school friends: Her father the respected local imam was sexually abusing her. He told Hannah she was dirty and worthless, that she would never be good enough for Allah. Hannah longed to run away, but the only people she knew well were fellow Muslims who would return her to her father. Hannah also has the tendency of pleasure and to torment other but it is suppressed by the extreme pressure of the ego inside her. Whereas the father becomes wild and shows savage nature upon his own daughter.

The family is living in London. The writer is a victim who is victimized by her own father in London. It is the city, which who is example of the democracy in the world. The mother of Hannah has to be confiding inside the house cooking and cleaning. As following lines say:

My mother loved to go outdoors, but she had six children and a husband to look after. She had to do all the washing, ironing, cooking and cleaning for a household of eight children. And that took her most of her time. She would not have been able to survive such a life worth out her uncle aunts and relative around her she needed them, just like she needed the nearby shops that sold the traditional ingredients that she liked halal meat spices okra and chapatti flour. (14)

The family is rigid when they are in Pakistan. Now in London they become civilized and modern. However, when they have to follow their own culture they become wild

and savage. In the novel the mother is as if a caged animal that is confined and the savagery inside the Imam's psychology are shown in his behaviors towards his wife.

The novel makes the Imam's mind id and Hannah's mind ego where they are conflicting with each other. Directly or indirectly there is the valorization of the Christian faith and aspirations by the writer. Fortunately she did and was taken in by a nice Christian family who helped her work through her abuse issues and finds her a safe community to cure. Here the Christian becomes a kind of healing system which can heal the criminal mind of the father. This can restore to health the wounds given by the crooked tendency of the brutal mind. The reader is particularly touched by Shah's confessions about her religion and her bravery in exploring what was right and what was wrong. Hannah here is being able to run away or be victorious upon the id inherent in the Father. Many people who escape religious abuse often toss God out the window all together. Understandably since what was done to them was done in the name of God. But Shah was brave enough to confront whether what was done to her was not God at all.

Although people are civilized and good mannered from outside, they may have savage instinct inner. Yes, they are living in England but all their behaviors and attitudes reflect the tendency of their village. This is the fine example that people having savage barbaric and brutal instinct. Although they go to the city and settle there, their instinct is inclined towards of the village life. The people of the city life become lord of the entire goods product in village. Therefore, human being has their origin in the wild. They have their instinct deeply rooted in the barbaric savage and the brutal world. The narrator expresses.

Although dad was not physically living in Pakistan in his mind, he was still back in the village. In his day to day he tried to avoid anything that

mufti shatter the illusion of his Pakistani existence and north of England .He never reads anything's about England-whether newspapers, magazines or books-and tired to maintain a strict insularity. (79)

The father as described in the book is barbaric and violent. He loves to be a savage and enjoys village and wild. However, here he becomes passive and dull. It is nit his favorable place where he should be guided by the ego. Then all kind of savage should be suppressed violent. England is not a place where he cannot expose his savage behaviors. The id does not become happy in England.

The protagonist of the novel is such a type of personality who is made victimized and tortured. She is an Imam's daughter. She was actually kept in a dungeon in the basement, sexually abused by her father, and ignored by the rest of her family. There is the presentation of how the painful condition she has to bear up and how the father is excited to sleep upon his own daughter. Her abuse is much harder to confess and prove because her father had so much weight in the community. There is the threat of death and more extreme tortures if it is disclosed or made open. And living inside a north England town where no-one from the outside was in touch with what was happening inside the Muslim neighborhoods, it was tremendously terrifying to see if she would get out. There is the presentation of sadist's tendency and attitudes in the characters of the father. He stars beating her at age five and then sexually molesting and raping her after that. This continued for over ten years until Hannah was finally able to escape.

Hunted by her angry father and brothers, who were determined to make her an honor killing, she had to keep moving house to escape them. Then, worst of all, in her family's eyes, she becomes a Christian. Some Muslims say converting from Islam is

punishable by death. Her father chases her with many people, armed with hammers, sticks and knives. The people are so angry that they are eager to kill her and drink her blood as vampire. Her own father and family haunt her. She is raped and beaten many times by her own relatives. “Eros, or life instinct, helps the individual to survive; it directs life-sustaining activities such as respiration, eating and sex” (Freud 125).

In *The Imam's Daughter* the father Imam is the man who demonstrates very rude and brutal behavior upon her own daughter. He rapes her many times very cruelly. He beats her without any cause and other family members frightened to him. He behaves as if he is a wild beast. He wants to marry her daughter against her will. She escape from his cruel behaves and becomes Christian. Then he in his furry chases her to kill her for his prestige. The behavior demonstrated by the protagonist's father is not the common behaviors a human being can posses.

The victimized girl in the novel does not want to take the name of their family. She is so much hate full and disgraceful to her family. As ego make people proud of their own family, culture and society id makes it opposite, the father of Hannah's family and the brother are made savage by the brutal instinct of human being. The novelist in the following paragraph describes these kinds of facts:

I did not want it think about what my parents would do if they founded out. Dad anger would know no bounds. I d face a savage beating and worse. But I was willing to take that risk. The reward was a simple blissful sense of freedom and that was incredibly valuable to me. Everything else in my life seems to be beyond my control. Who I worshipped how I worshipped, what I thought, how I was treated physic as the de facto family slave. Even my own body was someone else to control and misuse in horrible ways. (126-127)

The tendency to use somebody's body is id, which is very dangerous. It seeks pleasure and it is very terrible. The savage beating that the girl thinks about is like the savage beating to a beast. It also wants freedom. It does not want any restriction and control. That is why the girl wants freedom to make the id happy. People have savage instinct wants outlet from certain ways. The ways are like anger, having sex, giving someone pain by raping them violently etc. Here in the novel also the father rapes his own daughter in a horrible ways.

The father who is the penetrator of Hannah is a sadist. A sadist is the contradictory of a masochist, who enjoys being in pain. A sadist is all about hurting others, usually to get off sexually. However, this word is about more than sex. Anyone who is mean and enjoys it like a bully could be considered a sadist. Anyone who tortures another human being is almost certainly a sadist. Unfortunately, we can all be a sadist at certain moments. If you've ever been mean to someone and enjoyed it, you were being a little sadistic. A critic David Cronenberg says that it is the tendency of human being to be happy in the pain of other people. They enjoy the suffering of the innocents. It means human being is by nature a sadist. All people have the innate nature of being happy in other's pain and tortures. He says that the potential inside a human being is always negative. It means people are by nature animal. There is brutal instinct in human nature. As he comments:

As an artist you look into yourself to understand the human potential to be all kinds of things that are not necessarily pleasant but are real - a criminal, a murderer, a sadist, a rapist; to be all of these things that many people are. You can't allow yourself to say, 'I'm a different species from those people.' Because you aren't the criminal as monster is kind of common. That's very convenient because you can then say,

'of course I'm not a monster, therefore I'm not a criminal therefore I have no potential in term of criminality.' And that lets you off the hook. That gives you a nice wall between yourself and them. (139)

If there is brutal makeup in human being, they must be a sadist because animals have the same kind of tendency because of which they are inclined to kill others and give pain. Here in this novel also the father has such type of personality.

The outer layer of the civilization is so thin that it can be broken easily. The Imam presented in the novel is a kind of person who has a renowned prestige in the society but his inner side is corrupted and wicked. The eldest daughter of the local imam the Muslim spiritual leader in a Pakistani community in northern England, Shah discovered early on that the slightest hint of disobedience especially from a so-called useless daughter would result in serious and painful consequence. But the beatings she suffered as a toddler paled in comparison to the sexual abuse her father inflicted on her for ten years, starting when she is five years old. Though her mother and perhaps one or more of her siblings were aware of what was going on, everyone looked the other way. After all, her father was the leader of the Pakistani Muslim community, and as such he deserved honor and respect. And of course, his wife and other children also were afraid of him and of what he would do to them if they confronted him or worse, reported his actions to the authorities.

The daughter should have to be protected from the locality because of the aggression of the unconscious layer of human psychology which is always barbaric and animalistic. Shah's anonymous account of life under the hypocrisy, abuse and strict control of her Muslim father is eventually publicized in newspapers and other media in the locality, and as a result Shah became familiar with other Muslim women and girls whose stories are similar to hers. For years, she is forced to move every few

months as her father, brothers and other Pakistani men hunted her down with the intention of killing her. Their hatred reached a crescendo when they discovered that Shah had done the unthinkable. She had converted to Christianity.

When her father rapes and beats her so many times for the first time she realizes that, human beings have two faces. She now clearly understands and read the dark side of human psychology and behavior, which is covered by the thin layer of the so-called morality and order. Shah eventually is able to escape and experience healing from this hellish childhood. Growing up in northern England and attending a public school, Hannah learned early on how very different her family was from that of English families. When she watches the abuse of her mother by her father, and then experiencing his abusive hand herself, she longs for another kind of life.

Hannah's father is an Imam who hates British calling them "Gorey", meaning white. She is abused and raped repeatedly by him and none in the family resist or call for help. This is done for holding the honor of the family high. Everything is done in the name of family's honor. She points out one dig, that as per Muslim religion no actions are bad or wrong unless one is caught during the act. This is the demonstration of the unconscious layer of human psyche. So, this text with the help of the concept of Freudian id, ego and super ego, the conscious and unconscious, the era and thantos makes clear that there is not basic difference between men and animals. Human being though they seems civilized and moral from outside, have animalistic nature in their inner psyche which is proved by Buck's transformation from a civilized dog to a violent wild dog and his master's savage activity. Therefore, the unconscious is the storehouse of all those painful memories and desires, which are not fulfilled. Our activities are run by these memories and desires. However, these desires are

prohibited to come out publicly because of the high social and moral standard. That is why human binges are fully dominated by the unconscious layer of psychology.

The concept of thanatos or homeostasis related with animals. Animals have this kind of tendency. As they are the creature having destructiveness and all kind of negativity, they have death instinct and we call it a true animalistic instinct. Here in the novel also the Imam has the tendency of thanatos. As he has the quality of a beast especially when he abuses his daughter it is demonstrated. As they are the animals, they do not have any care and tension regarding rules and codes of conduct. In their world, we can find nothing more than struggle, harshness, and destructiveness. This project through the perspective of Freudian psychoanalysis excavates the reality beneath the curtain of human psyche.

The fundamental characteristic of sexual sadism is a feeling of sexual excitement resulting from administering pain, suffering, or humiliation to another person. The pain, suffering, or humiliation inflicted on the other is real; it is not imagined and may be either physical or psychological in nature. A person with a diagnosis of sexual sadism is sometimes called a sadist. The name of the disorder is derived from the proper name of the Marquis Donatien de Sade who is a French aristocrat who became notorious for writing novels around the theme of inflicting pain as a source of sexual pleasure. In addition to the sexual pleasure or excitement derived from inflicting pain and humiliation on another, a person diagnosed with sexual sadism often experiences significant impairment or distress in functioning due to actual sadistic behaviors or sadistic fantasies. With regard to actual sadistic behavior, the person receiving the pain, suffering, or humiliation may or may not be a willing partner. Whether or not the partner is yielding, it is the very real suffering they are experiencing that is arousing to the sadist. When the sexual activity is consensual, the

behavior is sometimes referred to as sadomasochism. The consenting partner may be given a diagnosis of sexual masochism.

While talking about the sadism it is better to talk about the imam's tendency to give extreme torture to other. He tortures his own daughter by raping her brutally. The brutality shown by the father is a kind of example of sadism. He enjoys agonizing his daughter. He rapes her brutally and in a violent way. He hisses a furious snake. He loves to beat her bite her. He says he can kill her easily. The crooked psychology can make a person as an animal and like wild beasts that eat the innocent and weak animals violently. The father's behaviors and activities are described as being savage and barbaric. The following paragraphs describe the violent and terrible character of the father in this ways:

He hissed his face a mask of utter evil. 'I' will kill you, and I will enjoy doing it. You stupid, stupid, stupid, cursed. worthless, evil girl. He grabbed me by my hairy and gagged me though the kitchen. His theca opens the cellar door and shoved me headlock down the strain..... I knew what was coming and I begged him not to. However, an instant later her was over me, ripping off my clothes. There in the dark, he stripped me naked beat and kicked my body and raped me. (150)

Scene of rapes clearly portrays that The Imam is a beast. The Sadism becomes dominant. He enjoys giving his daughter unlimited agony and pain. He rapes her violently. The innocent girl feels death so many times, she begs not to repeat the same murderous, inhuman behavior to her father. The savage instinct becomes too much dominant inside his psychology and he becomes a beast.

A person who wants to give torture and pain to other are like mad while doing sex. The father there becomes animal. He rapes the innocent daughter who is compelled to drink her own blood. She is left alone inside the dark and cold corner of a room with extreme pain and agony. While raping the daughter, the father attached the body of the daughter very tightly. He beats her violently. Bloods comes from her body and the father becomes very much happy and satisfied, another people's bloods give him pleasure.

Hannah's younger sisters who came later were more dutiful and commanded a little more affection and, no obvious, abuse. Here is the presentation of Ego by the father in the treatment of her. Hannah was the middle child. She has three older brothers but as the oldest girl was unwanted and ill-treated. The Imam hated anybody who was not a Pakistani Muslim. Hannah was not allowed to visit her school friends, and on the occasions they impulsively visited her, Mrs. Shah dare not let them into the house; they played outside while the family listened in terror for the return of the Imam. The Imam would beat Mrs. Shah if his curry was not of his liking or he found a speck of dust. Her sons would ignore this and she would pretend that nothing had happened. Hannah attended the local Church of England primary school which she loved. Then Mrs. Shah took the opportunity to take English lessons from one of Hannah's teachers in a home learning scheme.

Jesus I. Aldapuerta, a critic, in sadism in his book *The Eyes: Emetic Fables from the Andalusian de Sade* comments about sadist's tendency and says that sadist wants flesh of human body and in return gives pain. Sadists are eager to embrace pain and give pains for other especially the sexual pain. He says:

Give me a cubic centimeter of your flesh and I could give you pain that would swallow you as the ocean swallows a grain of salt. And you

would always be ripe for it, from before the time of your birth to the moment of your death, we are always in season for the embrace of pain. To experience pain requires no intelligence, no maturity, no wisdom, no slow working of the hormones in the moist midnight of our innards. We are always ripe for it. All life is ripe for it, Always.

(89)

It means the mind of human being where the tendency of sadism is like the mind of an animal where there is nothing more than a criminal and pleasure seeking tendency. It needs pleasure by hook or by crook.

Hannah Shah's memoir of life in a strict, unforgiving and abusive Muslim household is as remarkable as it is compelling. Hannah is not her real name, for reasons that become noticeable. She endures such an unimaginable pain in her childhood and adolescence, which becomes her agony. The pain stands as a evidence to each person who helped her escape the cruelty of her family. She runs from her home to her own spirit and courage, and ultimately, to the redeeming feature of a Christian friend. The eldest daughter of the local imam in a Pakistani community in northern England, Shah discovers early on that the slightest hint of disobedience especially when he thinks her a useless daughter.

The religion, social status and the code of conduct of society is less important in people's life when they are guided by the unconscious layer of psychology. The protagonist says that the family is following the rules of Koran only in words. In fact, they are being violent and ruthless upon an innocent girl. There are the members of family who should be protective enough for their members now come to kill her. This is the example of the brutal instinct of the Imam's psychology.

I know the Koran says anyone who goes away from Islam should be killed “My situation is frightening, but I'm not going to let it frighten me to the extent I can't live my life.” “I pretty much feel like I've lost my family and that's very hard. “Some days I feel very low and what my father might do preys on my mind. But I regularly change my phone number to avoid him catching up with me. (203)

After analyzing the above-mentioned lines, it can be claimed that the mind of human being is a storehouse of the pleasure seeking tendency and those painful memories in someone's life. The unconscious is so violent that it even cannot mercy even upon its own dearest ones and family members. The daughter is so scared that she even does not want to chat with her father and change her mobile numbers.

However, the beatings she suffered as a toddler paled in comparison to the sexual abuse her father inflicted on her for ten years, starting when she was five years old. This is the demonstration of the brutal nature that is sadist. It takes pleasure by giving the gift of beating to the innocents. Though her mother and perhaps one or more of her siblings were aware of what was going on, everyone looked the other way. After all, her father was the leader of the Pakistani Muslim community, and as such, he deserved honor and respect. In addition, of course, his wife and other children also were afraid of him and of what he would do to them if they confronted him or worse, reported his actions to the authorities.

The Imam's Daughter is the clear example of the presentation of the detail picture of human being's psychology, which has negative and positive quality. It has the violent and pleasure-seeking id and the social and moral ego. There is the conflict between them in the mind. If the unconscious id becomes superior, the human being becomes violent, pleasure seeking and dangerous. If the ego becomes superior then

the social codes of conduct and the morality becomes superior and people begins to be conscious about the norms and values of the society.

III: Outcome of the Scrutiny of Human Mind and Brutal Instinct

After the investigation of the text from the perspective of the Freudian psychoanalysis, the researcher has concluded that there is a common nature in human being's psychology, which gives people a kind of extreme pain and tortures. It is nature where any good personality cannot escape. There is Id, Ego and Superego in human mind, which always in conflict with one another because of which there are different type of people in this world. In the novel, *The Imam's Daughter* the father represents Id whereas Mrs. Jones and the protagonist Hanna represent Ego and Super-ego. The characters have different quality. The characters that have id active in their mind are violent and dangerous. Whereas those who are passive and humble have the tendency of ego.

The father is the Imam who always rapes his own daughter giving her extreme torture and pains. He loves to give pain to her. He loves to make her a kind of creature who is caged inside a house. He is a kind of sadist who enjoys making others wounded and victimized. There is the demonstration of how the brutal nature of people makes them a sadist. If the id becomes active in human mind, it can kill anyone for the sake of its pleasure. For so many years, Hannah becomes a living dead inside the dark corridor of her own house. Other family members in her house are scared to defend her from the ruthless attack of the father who is more dangerous than a wild beast when he rapes and tortures the innocent girl child. So the id is so much violent and pleasure seeking that it can do anything for the sake of the pleasure. The father is an Imam but he does not care about his position and social status while having sex with his own daughter forcefully.

There is the presentation of the savage psychology of the father who becomes violent and goes to the extent of being a sadist who takes pleasure by raping his

daughter violently. There is the blend of sadism and the beastly tendency of human being while analyzing the attitudes and characteristic of the characters in this novel. Whatever the father does in the text is all represents the unconscious layer of human psychology. As the father does not care about the outer world, the unconscious also does not care about anything about his status and cultures in the outside world.

Analyzing the text with Freudian psychoanalysis, the thesis demonstrates the connection between the sadism and the unconscious of human psychology. The pleasure seeking tendency and the violent nature of the unconscious makes the Imam a sadist. Being a sadist, he beats and tortures his own daughter. He regularly goes to the dark corner of his house where his daughter Hannah is kept for the fulfillment of his lust. He becomes violent when he goes to the dark corner of his house. It means the inner layer of civilization is destroyed even by a tender wind of animalism. It is concluded here that the basic human tendency is barbaric. It is covered by the layer civilization, which is created by human being itself to cover the reality. The reality is covered by the man made tendency, which is not the inner core of the truth. That is why repeatedly the root tendency of human psychology comes out in different form. It may come in the form of rape, murder, sadist, criminal, pleasure, sex, etc. The demonstration of the beastly nature is only the medium, which lets the tendency to come out.

Thus, the first chapter of the thesis analyses the episodes, events, the various problems in the text. It deals with the methodology and the review of the literature with short description of the methodology of the work. There is the contextualization of the method and the textual evidences. The second chapter analyses the textual events and problems with the methodology of Freudian psychoanalysis in its imbedded form, which gives the thesis a whole shape. Ultimately, there is the conclusion that the text is the amalgamation of the savage nature of the Imam and the sadist nature.

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