

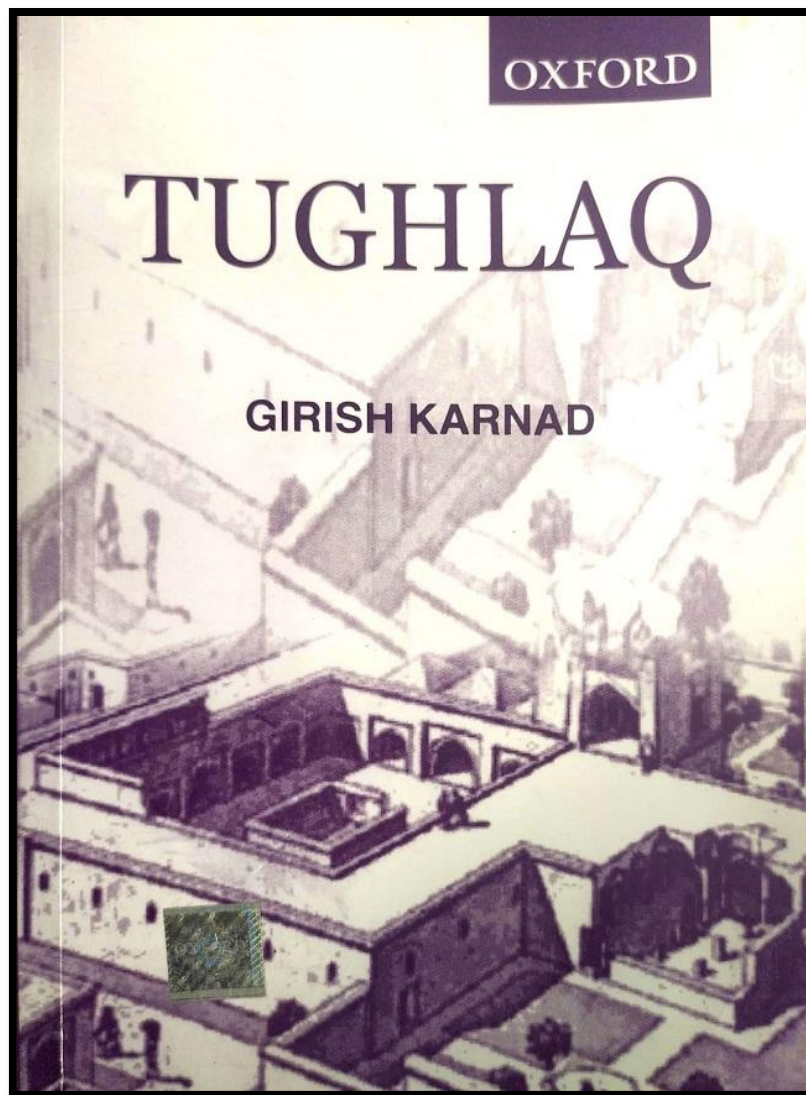


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GIRISH KARNAD'S *TUGHLAQ*: A PSYCHOANALYTICAL APPROACH
(A Book Review By)

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Girish Karnad's *Tughlaq* is a great Indian play which is remarkable since two decades. *Tughlaq* was published in 1964. It is a historical play. After reading thirteen scenes of the play very closely, I strongly consider this play as a psychoanalytical play. There are many reviews regarding this play like political allegory, historical play, portrayal of Nehruvian era etc. But from my perspective I think, is it real the ruler of 14th century Muhammad Bin Tughlaq called as "mad king" or "tyrant" for his irrational activities and taking wrong steps?

Karnad's presentation of Muhammad Bin Tughlaq was a great scholar, politician, and a good human being who wanted to make a utopian kingdom. But his shifting of capital from Delhi to Daulatabad, removing the 'Jijiya Tax' for Hindus and valuing the copper currency equal to silver dinars are all for making a utopian universe which was beyond caste, religion or creed. In this case I want to analyse some context from Sigmund Freud's theory of Psychoanalysis.

- There are three stages of our mind-Id, Ego and Superego. Our guilt or some unsocial activities gathered or is hidden in our unconscious mind (Id). These unsocial or immoral activities turned as repression and it will expose at a time.
- Superego is the morality principle just like conscience which is in contrast to Id. But 'Ego is a mediator between Id and Superego' that figures out the ways in which the primitive and pleasure based desires can be fulfilled in a socially acceptable way and without annoying the super-ego.
- Tughlaq's crimes of Patricide and fratricide are the part of Id and his ego struggles to accept those guilt or crimes in a socially acceptable way.

Tughlaq's decision of shifting his capital is not only to defend his subjects from insurgency as Delhi is a border place of India but rather a drive of superego to escape from guilt of killing his father and brother which was restored in his psychic apparatus Id. Tughlaq's stepmother and Sheikh Imam Uddin are the ego of his mind which reminds him of his guilt. Tughlaq's great advisor politician Najib is like Id which is 'pleasure Principle' to him. So the advices of Barani, the historian, are always neglected to him.

In conclusion, the greatest and best part of Karnad's *Tughlaq* is a political play. The most highlighted part of Chess play in Scene II is his diplomacy in politics. "I have just solved the most famous problem in Chess. Even al-Adli and as Sarakhi said as it was insoluble. And it's so simple-(sc ii)". But it would be an excellent resource to analyze the taking of Tughlaq's wrong steps from the psychoanalytic viewpoint. Tughlaq's all the decisions are the prime examples of his guilt which haunted him and forced him to take irrational activities. In this case, we can say that his sleepless nights (Id) are like the somnambulism or Sleeplessness of Lady Macbeth who also suffered from prick of conscience (Ego).



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