

## Exploring the Functions of Ideological State Apparatuses in “*They are in the Darkness*” and *Imprisoned Law* by Raza Rabbani

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### KEYWORDS

*Ideology*

*ISA*

*RSA*

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### ABSTRACT

Ideology plays a crucial role in shaping both individual identities and societal norms, guiding personal beliefs and collective behaviour. It is declared a crucial element in human life, and no one can lead his life without its periphery. The article seeks to investigate the functions of ideological states apparatus in prominent politics and writer Raza Rabbani’s two short stories “They are in the Darkness” and “Imprisoned Law” with the help of Liou Althusser’s concept of ideology which is about interpellation, states and subject. Through adopting Qualitative paradigm, the research is providing different questions that are revolving in society regarding functions of ideology. No one can deny the significance of ideology in human life because it is one of the major tools of his life; therefore, all and sundry will have to mould his or her life according to the dimensions of ideology. Through evaluating the characters of Irfan and Amma the research has provided that how RSA (repressive status apparatuses) or ISA (Ideological status apparatuses) operate the people and how they mould humans’ lives. It is understood that ideology is a bone of contention between “capitalism” and “socialism” and lower class has lost its desires because subaltern cannot speak due to lack of power. For proclamation of ideology, different institutions are rendering their duties and compelling human flesh in the circle of ideology.

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### Introduction

Literature is a prestigious source in recalling history and all its shades. Though people face all those incidents which happen in society, they forget them due to short memory. By exploring the literature, aspects may be revealed. Raza Rabbani’s two short stories “*They are in the Darkness*” and “*Imprisoned Law*” consist of real incidents which have happened in writer’s life. Both stories highlight many aspects of society, but the present research revolves around exploring the aspects of ideology with the assistance of Liou Althusser’s ideas. The real picture is captured in those stories by narrating different stories with different characters.

Both short stories are written to highlight the system of ideology and reveal how the institutions spread their net and how

do the institutions trap people. Text of both short stories are presenting that institutions are doing just follow the ideology from the people. The story “*They are in the Darkness*” is telling the life of those who are kidnapped through the societies due to carelessness of parents and family. In this story Irfan’s character has so much importance that he suffers whole life under the rainy day even if no one is ready to cherish his life from cruel society.

At the time of his birth, he loses his motherly love and now he starts to lead his life among those family members who consider him a subaltern. Even if his father does not agree to nourish his son has nodesire to make him educated. Now his paternal aunt refers to chaperone and transfers into an

institution which is a part of RSA. There the impact of ideology changes his life and becomes bagger in his childhood in which he begs day and night even sometimes he loots the people and brings money for obeying his master's ideology. With the help of *AlThussar's* RSA, the real picture is disclosed how do kidnapped institutions impose their ideology upon the subjugation.

The second short story "*Imprisoned Law*" is wondering around the court and police behaviors which are applied upon the lower class only for applying their powers. In this short story *Amma's* character is very important and throughout her character the story is jotted down. Her son is harassed by police due to refusing free fruit and sent him into cell by blaming that he is a thief no guarantee would be accepted regarding his dealing. Now *Amma* starts to go to the court for searching the justice and calls "where is the justice, where are the magistrate" but no one is ready to hear her regretful words even she wastes her life in circling of the court for this hope that one day she would success in her mission and find out justice but his optimistic approach changes into pessimistic. Why does she become hopeless? Because of lacking power and ideological system, she deprives of justice in that place where everyone proclaims about justice.

The nature of both short stories is to bring the agenda of ideological system which is spinning in society from a different perspective. The main purpose of conducting this research is to know about the functions of ideology and how the subject accepts all its dimensions. In this research the character of "*Irfan*" and "*Amma*" exist in present society and each member of society who have no power is treated like them in different parts of life. Apparatus is rendering their duties and working in various ways, but they are to impose the ideology upon the people

and establish the relationship between state and subject. It is fact that subaltern cannot speak before capitalism just because they have no power

Uniqueness of this research is evaluated through its data and topic because such kinds of research are the needs of present society where the people are gadding aimlessly. Nature of the research is going to explore why and how subject becomes slave of the state and what are the functions of ideology in which people are living their lives? These aspects are going to be investigated through the text of both short stories "They are in the Darkness" and "*Imprisoned Law*" with the help of *Althusser's* ideology.

### **Statement of Problem**

The study of "*They are in the Darkness*" and "*Imprisoned Law*" explores the function of ideology in society through the process of RSA and ISA.

### **Research Objectives**

Present research is designed with these objectives:

- To investigate how agencies of socialization mould the member of a society for its own vested desires
- To find out the role state institutions in shaping the characters of the society through analysis of "They are in the Darkness" and "*Imprisoned Law*" by *Raza Rabbani*

### **Research Questions**

The following are the questions of present research:

1. How do the agencies of socialization mould the member of a society for its own vested desires?

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2. What is the role of state institutions in shaping the characters of the society through the analysis of “*They are in the Darkness*” and “*Imprisoned Law*” by *Raza Rabbani*

### **Research Methodology**

Thorough research is conducted in Qualitative paradigm and is focused on investigating how ideology works in society through content analysis with the help of theoretical framework presented by *Liou Althusser*. By focusing content analysis of “*They are in the Darkness*” and “*Imprisoned Law*” it is highlighted the functions of agencies which are working under the ideology. In this research the “short story” is used as a sample in the genre and primary source of this research is a text of “*They are in the Darkness*” and “*Imprisoned Law*” but internet, journal articles, relevant books, magazines as well as newspapers articles are used as the secondary sources.

### **Theoretical Framework**

The research paper is designed with the theory of “ideology” presented by *Liou Althusser*. The theory which is presented in 1960 is the revival of “structuralism” and “Marxism” due to its distinctive perspective. Before its different scholars have given different ideas on “ideology” by using change words yet he has investigated the term “ideology” in the present perspective and designed new rules about ideology. Even his concepts of “ideology” have made an easy way to understand and interpret “Marxism” due to having broadness. It is naked truth that ideology is the basic tool of any society but before this theory each and everyone understands and accepts its positive aspects even no one can be ready to investigate its negative aspects because human beings had no broad idea about “ideology” before it.

He elaborates that ideology cannot work directly. Through RSA and ISA, any ideology is imposed in society. Before his idea about ideology no one can know how ideology works in a society and how it traps the people in its cruel net. He has used two terms ‘RSA’ and ‘ISA’ under beneath the idea of ideology and challenges that without them ideology doesn’t work and doesn’t apply its rules upon the society. RSA is an abbreviation of ‘repressive status apparatuses’ and ISA is an abbreviation of ‘Ideological state apparatuses’. He defines that RSA means those institutions which ask to follow the rules strictly and don’t have any respect toward the subjects rather they impose their ideas and ask to apply them for their might. In RSA, there are many institutions involved such as: army, police, courts, aristocratic families, cells, army institutions, kidnapped houses and so many others are busy to follow their instructions under brutality and cruelty. They have no care about the others’ rights rather they just want to share their powers upon the lower class of a society.

Besides this, he defines another term named “ISA” which means those institutions that are working in a society and applying their rules with soft way. Their purpose is not to show power before the lower class or subaltern in a harsh way. These agencies like family, religion, art, school, proverbs, educational institutions, social norms, national songs, games, peers, friends, fun and art and media which are rendering their duties by catching soft pillar of society. Although, they follow the rules, yet they have respect for others and make their mind set to accept their rules in a soft mood. These institutions are like fingers though the fingers are different yet work under one palm. The same situation is here, though there are many institutions yet working to proclaim the message of ideology.

By giving a concept of “ideology” in his own words, his purpose is to tell and mention the society that how does ideology work? How do subjects follow their rules? As well as he defines the relationship between “state” and subject” under this theory. According to him, characters are exploited through either RSA or ISA agencies. Ideology works in both styles in a society but definitely, in a harsh way a lot of people are losing their lives and becoming lifeless due to capitalism but on the contrary hand due to ISA agencies people are doing their works without receiving any cruelty.

In the present research, mostly the process RSA is used in both stories but there are hardly two and three aspects in both short stories where the ISA process is applied for interpreting the literature. Therefore, the process of RSA is spanned throughout the research paper. By evaluating the nature of short stories, the part of theory is applied so that text would highlight the real meaning and give a true picture of a society.

### **Literature Review**

The term “ideology” has been used in different words for different contexts like “myth” “imaginary consciousness” and “ideas of science”. Apparently, words which are used in the replacement of ideology are different but have many similarities and have same idea in context. Different scholars have defined the nature of “ideology” in their own perspective taking care that a reader would be capable to understand the actual meaning and use it in his actual life. Ideology is “the most elusive concept in the whole of social science” (McLellan 1986, p. 1). These attributed words show that ideology is one of the crucial concepts in human life and without its human life it is like a dead body. Denzau & North (1994) define that ideology is used for connection among those specific communities and groups which are its

addresser. Its purpose is only to merge the people into one stand so that they may lead their lives with harmony, peace and decoration of brotherhood. Even Poole & Rosenthal (2007) prescribe that it is not only the name of connection but also establishes beliefs of specific strata which would be fruitful in removing their domestic and fundamental issues. It provides a platform in which some people practice and apply it in their own lives so that they would highlight universal flesh.

Erikson says that ideology is a “set of beliefs about the proper order of society and how it can be achieved” (2003, p.64). It is one of its functions that it becomes expert of its followers regarding the society situations and even provides different rules which would be helpful in tackling the society. Therefore, those who spend their lives accordingly have no difficulty and disturbance in understanding the nature of society. Freedman (2001), Knight (2006) remark that ideology even communicate with its followers and share them specific belief, languages, religion, social norms, class rules, constitution, ethical manners etc. so that they would spend their lives differently and their lives are recognized their specific ideology because every society has different ideology and due to ideology one can seem different from another because every ideology has its own rules and regulations. Ideologies also endeavor to describe or interpret the world as it is—by making assertions or assumptions about human nature, historical events, present realities, and future possibilities—and to envision the world as it should be, specifying acceptable means of attaining social, economic, and political ideals.

According to Jost (2006) all ideologies are raising slogans about societies and improving the social culture and environments but they have competition

among themselves. Sometimes, competition destroys the societies when different ideologues are giving messages to showing patriotism in different way one will have to prove oneself wrong and wrong gives negative consequences. Larrain (1979) pushes the ambiguity with his own idea that naturally a human being cannot prove wrong of any ideology because nature of ideology is a positive but depends on social practices which define it right or wrong. Its purpose is to show just social dominancy according to its own perspective but by showing dominancy some followers commit and select wrong direction due to society and utter harsh words upon the nature of ideology.

Eagly & Chaiken, (1993) explore same idea that in the society different ideologies are existing and manipulating like racism, socialism, ecologist and neoliberalism. Due to these ideologies, people are facing different issues such as abortion, immigration, the death penalty, euthanasia or drugs, among many others. But the question is why are they facing a lot of issues although they are living in the same society? Answer is that due to “attitude” human flesh has suffered in different critical circumstances. They are highlighting the main root of the disharmony of society through their ideas and giving different instances. Downs (1957) quotes his idea about the function of ideology in these words “we define an ideology as a verbal image of the good society and of the chief means of constructing such a society” (p.96). It seems that ideology collects the “knowledge” about the world and gives its cline positively for securing its boundaries and integrity in the society. Although, ideology is designed for a different perspective which is far from the society yet it escapes it gives and shares even meager information regarding society to its followers even it also helps to know “self –

reliance” and “self- recognition” so that those who are connected with specific ideologues will recognize minimum his soul and inner self. (Lau et al., 1991).

Before Marxist study, ideology is considered in different aspects and used for different perspective but a Marxist “Althusser” defends the “ideology” in different angles and designs a definition according to his own ideas which is a real picture of a society. He leaves his remarks that ideology is “the imaginary relationship of individuals to their real conditions of existence” (2008, p.16). According to him, ideology is not only the name of ideas but also a power and pulls power with different ways. Although it provides various paths to spend the life yet it uses a power and goes to power holders. It promotes the aristocratic class as McNeill (1957) quotes.

A dominant power may legitimate itself by promoting beliefs and values congenial to it; naturalizing and universalizing such beliefs as to render them self-evident and apparently inevitable; denigrating ideas which might challenge it; excluding rival forms of thought, perhaps by some unspoken but systematic logic; and obscuring social reality in ways convenient to itself (p.23).

It means that ideology is the name of “dominant power” and secures its beliefs and galvanization through its power and authority. He elaborates that those who have power and belong to aristocratic families are called “universal truth”. No one can deny them though they have are on fault because they have power and have authority for using the power either for use in legitimate way or illegitimate way.

Further, Althusser (2008) enhances this idea and says that “Ideology interpellated concrete individuals as concrete subjects”

(p.39). Through another word “interpellation” he increases the idea about the function of ideology that it treats like an animal and imposes its rules without any restriction and obstacles. It does not work the same way in society, rather different methods are applied to bring its net and then impel them to spend their days under it. Even people who have no power become subjugated and are mistreated in their whole life. They have no gait to get rid of their net rather become like caged bird. Power holders get advantages of their power under the ideology and practice upon the peasant class.

By showing power, the purpose is to get dominant upon the subjugation and make them repressive throughout life. Where the ideology seems soft, there applies in harsh and strict way as Foucault (2002) eliminates the ambiguity by stating the idea that “it induces pleasure, forms knowledge, and produces discourse. It needs to be considered as a productive network that runs through the whole social body much more than as a negative instance whose function is repression” (p.55). He explains that power of ideology doesn’t mean to snatch the calmness and happiness rather first to become a repressive and then use them as a subjugation because ideology interpellated through different process according to Althusser (2014) interpellation is “a process by which workers, simply by going through the motions of living under the capitalism, reinforce their own place within the system. This begins before we are even born” (p.181). By rejecting the previous ideas about ideology, he is presenting a true picture that ideology is a bone of contention between “capitalism” and “socialism” because capitalists are the embodiment of power and want to govern through using their power whereas socialism lead their lives through the formula of hand to mouth but they are forced and pushed them in a dark hole. Their action

of journey remains their whole life because they used to follow the rules of ideology and ideology is a distorted communication.

According to the perspective of Habermas (1989), it is a way of breaking and eliminating communication among the people because under this both forces are living and have opposition with one another. One is a dominant and wants to impose its power upon them and wants to make slaves by using the ideology. In this way a lot of people although are living in the society become lifeless and even have died their desires and happiness just because of belonging in lower class.

The present research is conducted on “invisible people” by applying the theory of ideology which is counted a masterpiece work of Althusser. Asma (2017) gives an overview about this book that “Invisible people” is compiled with different short stories and all the stories are highlighting the concept of ideology. She gives sublime information to the reader about the book that these stories relate to the present society in which the elite class is governing, and lower class is repressed by the hand of society cruelty. Stories are telling that a lot of people are neglected due to some reasons like hunger, family problem, injustice, cruelty, brutality, corruption and harass due to misuse of ideology even she appreciates the book with this words “the book of the short stories appears in the atmosphere when literature is being ignored as it is ear of journalism but Raza Rabbani believes that it is only literature through which one could understand the society”(p.7). Even she remarks on one of the stories named “They are in the Darkness” “that the story is a real picture of kidnapped children “how the lives of those children are destroyed while talking about the camps where they have been kept and also used them for robbery as well as

begging” (p.7). Most outstanding fiction writer in the history of Pakistan, Tarar (2017) welcomes him and presents a tribute due to his masterpiece work and says, “*Raza Rabbani* used mysticism in his writings of short stories to tell the truth.” He further narrates that the book is compiled in truth in which it describes the domestic and social issues which human beings are encountering in day and night.

Dastgir (2017) welcomes his book in these words:

Yet despite the cruelty of his world, Rabbani’s writing reveals warmth and vibrancy in the lives of ordinary folk, with their melancholic belief in saints and charms, in poetry and songs and in the divine ordination that appears to determine their suffering in this world (p.237)

Yasmeen (2017 comments on short story “*Imprisoned Law*” in these words “the old woman who goes to the court daily, asking, “Qanoon kithay way, magistrate kithay way?” is a character anyone can encounter in any court in this country, where the law is deaf and blind to the pleas of the people”(p.2)

### **Content Analysis**

The chapter is going to explore the concept of ideology that affects human being’s lives. It is a naked truth that on the basis of ideology one country is different from another country because ideology is a driving force. It handles every part of life that is circling in the world like media, proverbs, social norms, national songs, games, literature, education, religion, morality rather all the institutions are wondering around a specific circle of ideology. Therefore, ideology has a splendid role in each society because society revolves around a system and any system cannot work positively in the absence of specific ideology.

In two short stories “*Imprisoned Law*” and “*They are in Darkness*” by Raza Rabbani are giving a vivid concept about ideology. Both short stories are composed in Pakistani context by exposing the circumstances of the society. When a researcher even reads those short stories in a bird’s eye view, he automatically knows how ideology through the process of RSA and ISA works in human lives and destroys the calmness of society. Some people through ideology lead their luxury lives and some are leading hand to mouth although the ideology is same but its dimension changes automatically according to the status of human beings. In “*Imprisoned Law*” through RSA, the characters have been analyzed. The title itself is giving the broad concept to understand the function of ideology by taking the help of *Althusser*’s methods of ideology. The word “*Imprisoned*” itself is metaphorically used in the title and giving the concept of cruelty, harshness, perturbing and humiliation.

It means that when an ideology is imposed through the process of RSA automatically subaltern people are caged and their lives are stunned, and they are deprived of their domestic rights. In Pakistani society, a lot of people are lifeless because they have no right to raise their voices to attain the fundamental rights rather than they are impelled to lead their lives in a specific periphery. Such a situation is discussed in the beginning of this story when *Hussain* asks the shopkeeper about the silence even before the court. The reply of the shopkeeper is fulfilling RSA points, and he says “son, maybe people have lost interest in law” (Rabbani, 21). The language of the shopkeeper is saying that people have left to go to court although court is a crucial part of society but here the writer is raising the question, that’s why the people have lost interest in law. The reply provides different aspects and one of them which is

according to the present research is the unavailability of justice. They forget the concept of freedom rather than imitate a caged bird life. Shopkeeper's wordings mould the researcher's attention that in every society the police agency is exist but why the shopkeeper utters hopeless words although its crucial work is to provide justice to everyone.

It is naked truth that the police, which is according to *Althusser* the main agency of RSA, is working day and night with dedicatedly. But when the reader reads the cruel picture of the police, at once he becomes disgusted. The main agency utilizes the authoritative way upon the subject harshly and even it does not care the fundamental rights of the human beings as the captured a picture of its authoritative style in these words: "the police van was chasing a big jeep and ran over an old man who was crossing the street"( Rabbani, 22).these words are providing a true picture of its reality that why people have lost the interest in law. These are the agencies which are working to impose their ideologies on all and sundry's lives by hook or by crook. The above action by police is very exhausted and inhumanely but the agency is ready to show the capitalism and treat like colonizers.

When the story moves forward the storyteller describes another story in which RSA agency imposes its power upon the poor creature consequently, the poor creature is deprived of to attain even the fundamental rights. The next story revolves around the pathetic situation of *Amma* (mother) whose son has been kidnapped, and she strives to find him even goes to court daily, but no one is ready to listen her call. When she goes to the court again and again, but no one is ready to listen her voice rather she is pushed badly then she utters words "main taylut gai" (my wishes are snatched) (Rabbani, 23).

Although the words are so simple, they are giving the argument on how RSA agencies work in their circles. Her apparently condition is melancholic, but she has quest to find out her innocence child even she "seemed to be suffering the rigors and burden of circumstances on her frail frame" (Rabbani, 22). Physical charming is lost but her family has become a prey of court agency and that agency is showing cruelty. That time when an ordinary man has become helpless, he has no shelter where he may lead his life peacefully ultimately, he finds out helper and says to everyone for helping but unfortunately society helps those persons who are the near the agencies of RSA. Same situation faces with "*Amma*" that she is requesting to all and Sunday for helping and solving her problem, but no one is ready to listen her voice.

In this story, *Amma's* words "toon Magistrate aain?" (Are you Magistrate?) (Rabbani, 23) are showing helplessness just because of the strong agency of RSA. She finds her caretaker so that she may take help in her case and succeed in her mission to find out about her son. Though she is uneducated, she also knows that the magistrate is the pillar of the court. Only the magistrate power can solve her problem and provide a suitable remedy for her helplessness. But the climax of the story provokes that the main power of the court does not pay attention rather the power addresses those people who have financial support and have great influence in the society. According to the theorist, court is also a great agency which treats everybody differently. Approximately, like the character of *Amma* countless affected characters are deprived of to get their rights.

The dialogues that are narrated by *Amma* show that she has become the prey of a court agency. Poor creature searches here and there but no one is ready to help her even her



eyes became not only “red but the eyelids were crusted” (Rabbani, 23). By narrating such a situation, the storyteller wants to see a vivid picture of *Althusser*'s ideology of how ideology manipulates the people. How do RSA agencies become their subject paralyzed? A person who has power must lead his life peacefully and he is free from any rules and regulations. On the contrary hand, peasant class like *Amma*, though they do not commit any mistake, but they become criminals and ultimately all the restrictions are applied to their bodies. When the ideology operates through its process, such kinds of helpless characters lose their hopes, and their faces become red. They are squeezed in the grid of power agency and have no way to utter a single word and become mentally paralyzed.

It is a phenomenon of society that people mistreat with invisible people inhumane ways no one can investigate their brutality. When *Amma* goes to *Asif* for helping that time the peon utters rude words and says, “the poor woman has lost her mind” (Rabbani, 25). Ethically, his words are against humanity though the peon is elder than *Amma*. Besides his behavior, whenever the police van appears in the court the poor woman runs toward the van for decorating hope in her mind seeing his child, but they push her strictly and consequences “her heart beats faster and her head pounds with the rush of blood” (Rabbani, 25). When the subject is mistreated from where there is hoped to seek justice at that time society cannot teach the lesson of humanity to the future of the nation. Such kinds of societies do not progress by leaps and bounds according to the present need. The fleshies, who lead their lives under these societies, are breathless.

In this short story “*Imprisoned Law*” by giving the example of the person who has not committed a single mistake, nor did break

any state rule, he has been jailed, the storyteller wants to highlight the concept that peasant class have no life, their wishes, needs, freedom and rights are under the mood of RSA agency. Even when *Amma* asks about the guilt of her son, the court staff says, “her son was picked up by the local thana because he refused to give them free fruit from the shop where he worked” (Rabbani, 25). These words are raising countless questions upon the credibility of the Police agency. The present research helps to analyze the idea with taking the help of *Althusser* ideology. Instead of giving respect of such kind of honest man, the police agency treats him like criminal although he has not created any violation regarding state, road rules, court rules and even police rules but the outcome is going to opposite side that the police officer calls him in the court such words “he’s a chor. He brought a stolen cycle. Tell him to give us the cycle and he can go free” (Rabbani, 25). Blame is imposed on his life just because of taking advantage of his poverty.

It is naked truth that all the institutions are factories, and they are producing a specific product which is near to their ideologies. By pushing down, the capitalisms are growing day by day and they are looting in different ways. Their mode of looting is different sometimes by imposing harsh behavior and sometimes by letting in soft way. Same situation is seen in the character of *Amma* even for his freedom “she sold everything she owned and was even ready to sell herself to get justice for her son, but it seemed this was not enough” (Rabbani, 26). At last, when she sacrifices each and everything in corrupted system for the sake of her son’s freedom, she gives remarks and shows the helplessness “if only she was rich, her son would be with her” (Rabbani, 26). This is the real aptitude of the present research on how agencies work and apply their rules on subjugation. When she loses

her hope, she utters remarkable words “Now qanoon was a captive of the rich and the poor were invisible” (Rabbani, 27). These words are leaving the black dots on the corrupt system of Pakistani society where the agencies show their power.

By portraying the character of *Amma*, when she sacrifices each and everything and could not find even justice that time “she was taking her case to another court- the court of Allah” (Rabbani, 29). It is the result of the RSA agency that one person who hasn't committed any crime, nor violated the rules of regulation, even he was leading her life according to his wishes and used to try to fulfill the needs of his family but as he is trapped in the net of Police agency, his life automatically stops and his wishes disappeared.

### ***They are in Darkness***

Another story named “*They are in Darkness*” is elaborating the sublime ideas of ideology through the process of ISA and RSA. By applying the method of RSA and ISA the characters are giving a clear picture to comprehend the grave meaning of ideology how ideology puts into its lap. The title of the story is very interesting regarding the research perspective in which the third pronoun has been used which is considered a passive pronoun. The pronoun “they” is modifying the people who live in passive mood. Those who could not reveal their wishes could not lead their lives by their own means. They have become the prey of RSA system and spending their lives in a cruel system. Due to RSA, they have lost their identities and even their domestic rights just because of capitalism. In capitalism, the lower class cannot demand its domestic and fundamental rights because it has no rights to raise the vices. Ideology is soft but harsh and works according to the status of people. Therefore, by portraying different characters

the writer wants to give a true picture of how ideology works and changes human life.

In the beginning of the story the researcher finds how ISA works in human beings' lives. According to *Althussar*, ISA tools work in a soft way but devastate the human personality even if they leave their effects permanently. Family is one of them which pinch human flesh in a soft way but gradually a moment comes when family tool circles the prey in its periphery. Same here in the character of *sughra* when her mother passed away and her life suffered from family tool that time, she becomes helpless and unable to demonstrate her wishes before society. When she listens her aunts' words “it means that you were promised in marriage before you were born” (Rabbani, 43) she feels exhausted as she listens the ironical words. No one can deny the importance of marriage because happiness comes not suffering but here due to the cruel system of family, for her the marriage has become a suffering. Family is considered one of the prominent institutions in which family members spend their lifestyles under ISA's agency. Though she does not want to marry her cousin, no one is ready to fulfill her desire because she has become a victim of Family tool. When the beginning travels with suffering automatically ending comes sorrows. Here, the character of *sughra* is influenced in the system of ISA and she has to spend her life under the circle of family rules because she has no shelter, her mother has been died and now her aunt has become nominee. Although her aunt is not beating her, yet she is imposing rules through languages and ultimately language is the weapon of ISA agency. Every time her aunt taunts her sometimes; she speaks to her as she does not belong to her. Due to the behavior of her aunt, she is disappointed but has not any way where she may lead her life.

When she has been married with her paternal cousin without her consent, she is not treated as the sister-in-law is treated. Despite bowing before her aunt's wish, she could not attain great status at home. Due to burden "her mind is weak because of the deprivations of her own childhood" (Rabbani, 44). Even she is not mature and is unable to perform the duties as the female does but due to the brutal system of family, she has been married, and she will have to do at any rate. Such kinds of people are passive in our society that do not have their own voices. They have neither any wish nor any charm of life. Like the character of *sughara* a lot of people are influencing society on the base of ideology because they have no awareness of the consequences of ISA or RSA agencies rather, they are trapped through different angels. Once they start their lives under capitalism then they face different tragedies which at last destroy their lives.

Even in the beginning, her aunt treats with calmness and gives her motherly love but after passage of time her mother-in-law rails "you are the curse on his house. you're nothing but a parasite, eating up all your husband's earning" (Rabbani, 44). In both dialogues, the situation is cleared that a person who traps in the hand of cruel ideology must suffer through whole life. In these words, her aunt directly attacks her basic rights, even she is calling "parasite" although she belongs to human being. Why does she utter brutish words? Does she not have any right to live her life freely? Why is she treated like criminals although she has no anyguilt? The only answer is that she has neither power nor any reference which may escape from brutality. Her parents died and even she has not any sibling who may protect her. Now she is a child of an ISA agency.

Apart from her own life, even at the time of child's birth, her in laws show rude

behavior even her "blood still remain and unwashed" (Rabbani, 44). This is a cruel picture which has been captured in these words. In subcontinent, at the time of childbirth, everyone celebrates and distributes sweets according to their own status. But here, instead of having a celebration, they are not ready to give their fundamental rights. At the time of baby birth, no one cares her ultimately, she breaths her last. When the reader reads the pathetic incident, he or she compels himself to think about whether she belongs to a human being or not? She belongs to human beings but is not treated like human beings just because of the brutal way of family ideology. She is the prey of the ISA agency; therefore, she could not survive and protect herself from brutality.

Her aunt's brutal way does not perish at her death rather than the cruel language, brutal behavior, prejudice, inferiority, hypocrisy; all the negative elements start to impose the innocent child named "*Irfan*". First, they have mistreated his mother and now they are showing their cruelty and injustice with him. Now, everyone starts to claim that "*Irfan* is a financial burden. If he were gone his father's entire inheritance would go to our children" (Rabbani, 45). Why does his grandmother utter such words? Are they his nominee? No and never. According to their minds, either "*Irfan*" should pass away or leave the house so that they snatch his father's earning positively. In this story the writer is prescribing a true picture of family circumstances that how the family members devastate their lives even if they belong to their kin, but they do not pay heed rather they work and practice their ideology upon them. Like the character of *Sughara* she has lost her life under the family ideology as well as family agenda does not stop yet is working to become prey her innocent child "*Irfan*". From birth, *Irfan*'s

life becomes miserable and influenced by ISA or RSA.

Languages, actions and behaviors are the true weapons of imposing any ideology. Initially, the story shows that *Irfan* is suffering from ISA agency and could not obtain the cherished moments of childhood. Now, when he has grown up, he has become the prey of RSA agency in which he is abolishing life. Now "*Irfan* has entered a world of various evils. These children are used for child labor, criminal activity and prostitution. Most of them are street children, experienced beyond their years in wringing a living from the urban jungle" (Rabbani, 47). Due to the cruel environment given by the family, he could not get an education. Instead of becoming a decent citizen, he is practicing how to snatch pockets, how to beg, how to misbehave with others. These are the evils which are spoiling the generation. Readers think that though *Irfan* has marvelous capabilities to pursue things, why is it striving to become a beggar? The answer is that he has countless abilities to attain each thing, yet he has neither reference nor any power which may mould his life and force him to become a good citizen. His mother dies and his father does not treat him sincerely; therefore, he is mistreated and devoid of education although he has much desire to learn the things and wants to see the school's environment but the circumstances do not permit him to become educated person.

Now, *Irfan* enters an institution where the RSA agency practices upon innocent children. For imposing the ideology, different children are doing different works which are assigned by the master as the stated in this line: "some are deforming, others with blobs of meat stitched to parts of their body to give the appearance of disease" (Rabbani, 47). They are practicing how to loot the society

and how the trick plays in which they will succeed but no one can have a meager courage to deny his order because in this institution the first rule "to be obeyed at all costs" (Rabbani, 48) hangs in the throat of everyone. *Irfan* is assigned "to the trade of beggary" (Rabbani, 48). He daily goes to the road and begs the money from every driver. Sometimes he receives some pennies and sometimes he is refused. Forgetting passion for education, now he has become much expert regarding beggary and every evening, he returns the institution with heavy rupees and trusts into his master.

Although the children are rendering their duties honestly, the chaperone is showing cruelty and harshness to the innocent children. Even the master does not allow to take a shower rather compels them to lead life with dusty environment and provides them a little quantity of meal in one time even "each child is allotted half a roti" (Rabbani, 49). This is a type of cruelty that children wander the streets the whole day and beg money from all and sundry but on the contrary hand a capitalist is showing cruelty with the children even though they have no permission to demand more than half bread. One day, when *Irfan* demands bread his master "raised his hand and *Irfan*'s head suddenly spins. Blood trickles down from the corner of his lip from slap" (Rabbani, 49). Why is he showing such kind of brutal actions to his subordinate children? Do they not feel hunger? Why does he not give them any importance although they accept all his orders? The answer is that although they earn the money, or they accept his orders, they have no power, and the master is like a capitalist and Marxist. His purpose is to snatch and rob each and everything which sees in their pockets. He is the line of RSA agency and imposing ideology through repression and creating brutality. No one can

ask him about their rights although he deprives them of their fundamental rights.

It is a fact that ideology addresses every human being, but some become subaltern, and some become capitalist. When a man becomes capitalist automatically, he does not take care of his subject rights rather he wants to become rich through snatching and looting them. Same philosophy is proved by giving the incident of *Irfan's* life when he attains 50 rupees from any car driver he and his friend go to "a food stall and order two plates of nihari, with a towering heap of rotis" (Rabbani, 52). The action which occurred by *Irfan* is showing that everyone wants to live his life freely and happily, but the circumstances and ideological rules are imposed the human beings which snatch the fundamental rights. A capitalist cannot see anyone happily because he wants to snatch it and bound him into his slavery because his circle of ideology permits him to treat in such a way. Some institutions which are practicing ideology through the process of RSA compel their subordinate into hell and even they pull them their fundamental rights.

Same idea is brought in the end of the story by portraying the character of master, who is representing the capitalist and Marxism, and the children, who are living under him, are representing lower and peasant class which have no authority to raise their voices even for their fundamental rights. When *Irfan* comes back to his job after enjoying one night with eating "nihari", his master gets fury and, on the road, and utters brutal words like "you bastard. Where have you been the whole night? Were you getting yourself fucked?" (Rabbani, 53). Why is he uttering useless words for human beings? Is it an ethical job? Does any society permit anyone touse such kind of slang language? Does *Irfan* not belong to human beings? Answer is the actual aptitude of the present

research that RSA and ISA agencies work according to the status of flesh. These agencies, by using soft and harsh ways, apply their rules and compel the flesh with their might.

### **Concluding Remarks**

After completing content analysis of both short stories named "*They are in the Darkness*" and "*Imprisoned Law*" by *Raza Rabbani* the naked truth is revealed that ideology is the basic tool of the society. Without applying it, life is impossible for all and sundry because society is processing under a system, and that system is called ideology. Throughout the present research, it is revolving around the function of ideology, how the subject follows ideology and why do they obey the rules of ideology? By applying the theory of *Althusser's* "ideology" it is revealed that through the process of RSA and ISA, ideology works in a society and the relationship between subject and state is established through the different agencies. Sometimes, these agencies appear before society in a harsh way and sometimes they are in a soft mood.

The short story writer *Raza Rabbani* advocates the idea through his two short stories "*They are in the Darkness*" and "*Imprisoned Law*" by portraying different characters in different stages. In "*They are in the Darkness*" through the character of *Irfan* he has presented the idea of RSA and has captured the true picture of kidnapped institution that how they harass the children and how they mistreat with kidnapped children. Here, *Irfan's* character symbolizes those persons who are leading their lives under capitalism and have lost their precious desires. They have been looted in the hands of ideology through the process of RSA agencies. Due to squeezing in the grind of ideology, their identities disappear automatically

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In the short story “*Imprisoned Law*” by discussing the character of *Amma* the writer has elaborated how RSA agencies are destroying the society due to corruption, injustice and brutality. The story is giving a few glimpses of court in which mostly are treated with injustice where the Barbary and corruption exist in every corner. Here in this story, the character of *Amma* is represented for those who don’t have any guilt, but the court and police declare them with the name of criminals and start to pounce them into cell where they become like caged birds and be a part of harsh ideology.

In a nutshell, under the shadow of *Althusser*’s ideology it is concluded that no one can pass his life without applying ideology and this is one of the main functions that all and sundry bow before its rules and regulations. It is also concluded that both the public and state relate to one another because they run the system and develop better aspects not for human beings but also for the whole society. States do not perform sublime performance without subjects and subjects cannot lead their life without designing state rules therefore both are crucial for one another.

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