



Intersectional Dislocation: A Crenshawian Study of Power, Erasure and Identity Collapse in Zulfiqar Ghose's *The Murder of Aziz Khan*

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ABSTRACT:

This study explores intersectional dislocation in Zulfiqar Ghose's *The Murder of Aziz Khan* (1967) through Kimberlé Crenshaw's framework of intersectionality (1989). It examines how overlapping identity signifiers—gender, economy, and rurality—combine with capitalist land acquisition, elite legal maneuvering, and institutional corruption to render Aziz Khan socially and politically invisible. The analysis also reveals intra-household oppression, where fertility functions as social currency, intensifying rivalry and capitalist desire among the Shah brothers. By situating intersectionality within a South Asian postcolonial context, the study extends the framework beyond its feminist origins, offering a new lens for understanding social exclusion across identity markers. It concludes that intersectional dislocation in Ghose's narrative is not a momentary crisis but a systemic condition, underscoring the urgency for paradigms that confront interlocking systems of domination and reimagine postcolonial justice.

Key Words: civic erasure, identity fixation, fertility politics, intersectional identities, dislocation

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1. Introduction

The nuances and complexities of human life and the fundamental truths about society we live in are significantly reflected and portrayed in Literature since its birth. Ontology, at its basis, is the study of reality and being which investigates the fundamental categories of existence and their relationship. Keeping in mind the societal power dynamics, ontology offers a framework that helps us understand the multifaceted nature of oppression, influenced by overlapping elements including gender, class, caste, and ethnicity. We can easily understand the subtleties of the relationship between the oppressor and the oppressed through literature as it provides us with the prisms that highlight the nuances of rebellion and resistance.

Looking at the power dynamics prevalent in the society, each person holds a distinct position and that position keeps shifting from the roles of oppressor and oppressed. Despite the geographic location or socioeconomic standing of people, we witness the shadow of oppression hovering over countries, communities and everywhere. Being rich in its social landscape and rich cultural terrain, the sub-continent confronts multifaceted battles of oppression that reflect the adversities of the oppressed people around the globe. Societies all around the world discriminate against and exclude specific groups based on their identity like social, religious, gender, racial, and cultural backgrounds. It is also true that over time, clear changes have been observed in the types and nature of social exclusion, oppression, and marginalization. Every country has socioeconomically disadvantaged classes, castes, religions, communities, or groups of people who are denied access to necessities and are disregarded by the higher and lower middle classes or people at the centers of society. Such classes, castes, or religions are often subjected to exploitation and manipulation. Therefore, the less fortunate members of society are socially excluded and are forbidden to participate in any kind of mainstream social activity because they don't fit as *perfect humans* in the model of social hierarchies.

Throughout history, oppression has been the omnipresent concept prevalent in the literature of all times. Human experiences reveal that every event indicates various factors that create and trigger complex discrimination among different communities. It indicates that these experiences are shaped by various intersecting factors such as race, gender, class, and more. The current study is also well-informed by a rich tradition of literature that grapples with the themes of power, oppression, and marginalization. From the historical times of immemorial literature to classical, Shakespearean to modern and contemporary, all the forms of literature were the mouthpiece for the oppressor and the oppressed.

Zulfiqar Ghose, being a notable author of South Asian literature, perfectly reflects the diversity of the culture in the region in his stories. Geographical boundaries are no more as he cuts across the globe through his writing and he stands out due to his creativity and deep thinking. Being born into the rich cultural surrounding of the Indian subcontinent, Ghose reflects the complexity of forces of the society in his work which makes his literature a keen analysis of those issues that are relevant to the operations of power. There are dominant themes of subjugation, suffering, agony and being an outsider in his works. His accounts concern a world known and unknown at the same time where tradition coexists with modernity and the spirit of people endure the toughest of times as can be seen in our text under analysis.





Abbasi says, "For Ghose reality does not mean the immediate socio-political reality only; rather he takes up the question of reality at a different level when he says that reality can be seen in diminished things" (2015, p.11). This is what exactly he has narrated in his work *The Murder of Aziz Khan* (1967). *The Murder of Aziz Khan* (1967) by Zulfiqar Ghose is a great illustration of the socioeconomic environment and it reveals the image of the exploitation, suffering, and frustrations of common people in the hands of the ruling elite. The novel is centered on the tragic downfall of Aziz Khan, who is a hard working farmer whose life is systematically ruined by the degrading behaviors of landowners and the bureaucracy. Conducting an exploration of the lives of Aziz Khan and his family, the identity crisis and intersectional dislocation experienced by individuals who are of higher class within their own class and genders within their own genders, Ghose discovers the complex relationship of the caste, the class, and the economic exploitation of individuals, and how these elements interact to marginalize and disempower them. *The Murder of Aziz Khan* (1967) is an outstanding source that explores the relationship between identity and oppression, and provides the description of a pressing necessity of a comprehensive change in the system or a way of achieving social fairness and justice.

2. Literature Review

Oppression is a power phenomenon whereby dominance and subordination, superiority and inferiority is involved in the relationship between people and groups. The central point of this phenomenon is control. Individuals in authority rule; those who lack face misery. Authority needs structured relations of social, political, and economic organizations with a system or regime of authority. This system is the existing system of power, also known as the myriads of ways that some individuals and groups exercise power over other people (Charlton, 2010).

Zulfikar Ghose in *The Murder of Aziz Khan* (1967) has produced a scathing attack on capitalism and its impact on Pakistan after independence; this perspective is further explained by Marxist perspective of Mohammad Ayub Jajja in his work, "*The Murder of Aziz Khan: A Marxist Perspective*". He points out that it is only the capitalists, the political adventurers and the opportunists who enjoy the freedom and independence (2012, p.70). Through the story by Ghose, the reader gets to know the grim truth of economic exploitation whereby the Shah Brothers, as the representatives of the wealthy elite, have uninhibited power over the people they are exploiting (2012, p.73).

The article by Tanveer Hussain, Muhammad Farhat Hayat and Muhammad Abid, "Unfolding Patriarchal and Capitalist Oppression: A Critical Discourse Analysis of *The Murder of Aziz Khan*" provides an in-depth discussion on the interaction of patriarchal and capitalist oppression as revealed in the book by Zulfiqar Ghose. The authors explore the way in which various male and female characters respond to oppression and domination through the prism of the critical discourse analysis that reveals the existing relationship between capitalism and patriarchy in Pakistani culture in the late 1960s. The Shah Brothers can be taken as the representatives of the ruling class, and Aziz Khan and factory workers are representatives of the oppressed. This is a continuous struggle between these two categories which is highlighted in the paper. It raises awareness on how the lower classes in the society are marginalized and exploited by the ruling class and this results into social unrest and oppression. The enquiry deals with the response of female characters who address oppression and challenge authority in their respective worlds, including Fareeda, Razia, and the peasant girl (2023).





Likewise, in “Ambitions Achieved or Snatched: Critical Analysis of *The White Tiger* and *The Murder of Aziz Khan*”, Zeenat Abdul Haq analyses the nuances of late capitalist civilizations and the role that they play in human ambitions and defensive processes. She does this by providing a convincing comparative analysis of two pieces of work Aravind Adiga works *The White Tiger* and Zulfikar Ghose’s *The Murder of Aziz Khan*. By addressing the issues of the psychoanalytical approach to exploring the concept of achievement, social injustice, corruption, and inequality related to classes, Haq demonstrates the destructive effects of late capitalism on both individual and social values. Haq draws upon the concepts of defense mechanisms and social conflict of Freud to understand why the characters in both stories experience anxiety and frustration and uses excuses such as displacement and rationalization to justify their behavior. Her work is critically evaluative of the way moral and ethical standards are being undermined in the late capitalism cultures as it is frequently being the case that success comes at the expense of misery in another person and the social stratification between the rich and the poor is escalating. The moral implications of personal achievement in the society that is increasingly becoming materialistic and unfair are the subject of thought in the writing of Haq (2022).

Another work related to this is “Critique of Capitalism in Zulfikar Ghose, *The Murder of Aziz Khan* and Mohsin Hamid, *Moth Smoke*”, which comes out penned by Munawar Iqbal Ahmad. This book is a keen insight into the ruthless aspects of capitalism as portrayed in the story by Ghose. Ahmad easily demonstrates how awful capitalism is in its uncontrolled form by creating a realistic image of people who live in a world with uneven wealth distribution and brutal exploitation. Ahmad brings out dehumanizing effects of profit-making interests by pointing out indifferent scorns by the capitalist elite towards the plight of the marginalized. The egocentric ambitions and greediness of the Shah Brothers analyzed by Ahmad also act as a good wake-up call on the destructive nature of capitalism on morality in general and society in particular. The critical analysis of capitalism that Ahmad presents is quite insightful and therefore compelling and makes the literature still relevant in questioning and examining the prevailing socio-economic systems (Ahmed, 2013).

There is extensive study that has been conducted with the help of the intersectionality as a theoretical framework. The work by Numaira Hamid Khan is also a masterpiece of focus on the disciplinary, cultural, and interpersonal aspects of power and an in-depth interpretation of Bapsi Sidhwa and her novel, *Water*, in the context of an intersectional feminist approach. Khan enlightens the patriarchal norms of family structures and cultural and religious ideologies that perpetuate the marginalization of the role of Hindu widows to lighten on the oppressive forces that shape the lives of the Hindu widows in colonial India. Khan, by the advanced analysis, unveils the complexity of the enslavement these women suffer, emphasizing that gender, caste, and religion all affect each other with small effects on their situation. Through academic criticisms and literary examples, such as the description of the ashram in *Water*, the study uncovers the oppressive and sub-ordinating forces of inter-religious, social, and patriarchy that lead widows to poverty and ostracism (2020).

Another case of this kind of study is done by Gabriela Salajova who uses intersectional analyses to study the short fiction of Kate Chopin, not only regarding her famous short story *The Awakening*, but also evaluating her point of view on the oppression of minorities. The intersections of gender, race, and class are the main categories of analysis that are examined in it. Depending on the





feminist interpretations of the literature previously, this approach is a development of the methodology used to interpret the works of Chopin. It also presents the intersectionality concept and follows the changing academic approaches toward the analysis of the writings of Chopin through time and her changes in the American literary canon (Salajova, 2016).

Although *The Murder of Aziz Khan* (1967) has gained enough literary attention in terms of postcolonial and South Asian studies and most of the scholarly focus has been on the themes of class conflict, rural dispossession, capitalist exploitation, and colonial legacies. All these scholarships have analyzed the text through single axis without delving deep into the complex forms of marginalizational investigations bringing the multiple identity experiences of an individual. Adding on, Crenshaw's intersectionality (1989) has been largely applied to feminist and racial studies, it has seldom been extended to the South Asian or postcolonial agrarian politics. Moreover, the concept of intersectional dislocation has not been developed by prior studies in relation to Ghose's text. This critique has treated Aziz Khan's dispossession as a profound structural and symbolic displacement that limits his agency, fixes his identity, and solidifies his civic invisibility rather than just an economic and political dispossession. The research has also examined all other characters with equal focus. It brings to light how the fertility and economic ambitions disrupt the Shah family from within. Thus, this study is a novel and significant contribution to the literary studies.

3. Research Questions

The research aims at highlighting the intersecting identities leading to the characters' civic erosion, dislocation, and paralysis collectively and will be answering the following questions.

- In what ways does the Ghose's narrative illustrate the form of identity fixation through characters' erasure from civic, cultural, and political life thus rendering them unrecognizable within the state's ideological framework?
- How does the text dramatize the social gridlock of the intersectionally marginalized characters due to the failure of legal, communal, and familial structures and what does this imply about the blocked agency of the characters?
- How does the fertility, patriarchal inheritance system, and economic ambitions coincide leading to intersectional dislocation of the Shah Family's people to reinforce intra-household hierarchies and exclusions in *The Murder of Aziz Khan*?

4. Methodology

The researcher has used qualitative research design for the analysis of the text. Data is collected after a close reading of the selected novels, majorly focusing on the passages, character interactions, and themes related to the research objectives. The researchers took detailed notes during the reading process to document observations, interactions, incidents, and patterns for analysis. Intersectionality stands as our theoretical framework that offers insights into the multifaceted nature of oppression. Having its roots in the Black feminist activist movements in the United States of the early 19th century, Intersectionality, the term originated by the activist scholar of the 1980s, Kimberlé Crenshaw, is one such analytical approach that illuminates the interconnectedness of various social categories, such as gender, race, class, religion, and disability etc. This fundamental concept in feminist theory, intersectionality highlights the complex interrelationships between many social systems to provide an intricate comprehension of social





connections. Smooth argues that this paradigm opposes the solitary study of social categories such as gender, race, and class and rejects the idea of monism. Rather, it highlights how important it is to look at how these categories overlap to understand the various ways that people are oppressed. According to Smooth, understanding the interplay between social structures is essential since the multiplicative or additive roles of individual structures are insufficient to explain the particular oppression experienced by groups who are straddling multiple identities (1989).

This forms the basis to analyze the intersecting systems of power over an individual leading to oppression. Intersectionality theory, as defined by Patricia Hill Collins and Kimberle Crenshaw, will be used in this paper which says: "As opposed to examining gender, race, class, and nation, as separate systems of oppression, intersectionality explores how these systems mutually construct one another, or how they 'articulate' one another" (2022).

In 1997, Kimberle Crenshaw expanded on the concept of intersectionality by relating it to violence against women, a problem that many believe transcends racial, socioeconomic, and disability divides. Crenshaw contends that in the US, women from underrepresented racial and ethnic groups face several structural obstacles when attempting to address the pervasive sexual assault in their lives. Due to their unique position at the intersection of gender and race, African American women's experiences with sexual violence differ significantly from those of either white women or African-American men (95-96).

In 2013, Crenshaw in her book *Towards a Field of Intersectionality Studies: Theory;Methods*, in collaboration with sociologist Leslie McCall and another Sumi Cho, a law professor, provides an updated understanding of intersectionality as a "nodal point [rather] than a closed system – a gathering place for open-ended investigations of the overlapping and conflicting dynamics of race, gender, class, sexuality, nation, and other inequalities" (2013).

Thus, the theoretical frameworks align well with the aim of the study. Though the framework has Western origin, its applicability and scope transcend geographical boundaries and provide a robust analytical lens for understanding complex social dynamics in diverse cultural context. Although Intersectionality has its roots in feminism, its relevance is not limited to gender alone that makes it particularly suitable for analyzing the interlocking axes of oppression experienced by individuals due to their multiple social identities. Thus, this theoretical framework will help us explore the individual's dislocation and erasure from the mainstream society not limited to single identity but transcends diverse identity dimensions. While intersectionality is a useful tool for highlighting overlapping oppressions, it has specific constraints. Its Western feminist roots might not adequately reflect the unique cultural and historical characteristics of South Asian societies. As a result, this study acknowledges these limits while applying intersectionality critically and adapting it to the postcolonial setting.

5. Data Analysis

Intersectionality serves as a crucial framework for understanding the deeply embedded layers of oppression among individuals in *The Murder of Aziz Khan* (1967). Zulfikar Ghose offers an emotional narrative that investigates the nuances of social dislocation, intersecting identities, and institutionalized oppression. Using Intersectionality as a framework, the following study explores how different social identities intersect to create distinctive experiences of marginalization and existential stateliness, thus exploring the experiences of important characters.





Crenshaw says that intersectionality is closely connected to the examination of power dynamics though it prioritizes categories of identity over mechanisms of inequality (1989). The class to which Aziz Khan belongs is his identity and it is this identity that overlaps with other identities producing the complex feeling of civic erosion. It is his class alongside his economic condition that primarily makes him disable, mentally, emotionally, and cognitively. Opposed by the Shah Brothers who symbolize the uncensored economic monopolies in the region of South Asia, Aziz is a landowner who does not want to sell his 70-acre land. Aziz owns a significant plot of land but the Shah brothers and a broker, Muhammad Hussain, perform menacing tactics to illuminate Aziz's economic weakness. In this sense, Aziz Khan's decision of not selling his land is not just a matter of personal rejection, but the resistance of a man against the grave forces of capitalist ambition. Aziz Khan's basic rights and autonomy are systematically thrown away due to his lower economic level and the lack of political influence. He is denied his due payment by the broker and later was denied his land showcasing the intersectional oppression.

Aziz Khan stands against the cultural norms, which the Shah brothers try to enforce upon him, due to his non-conformity with capitalism and loyalty to traditional values. He does not go towards the modern techniques and his lower economic conditions overlap bringing hardships to him and his family thus, erasing every individual from the fast-modernizing society. The Shah family's desperate economic strategies damage Aziz Khan's identity as a landowner with conventional values.

Aziz Khan's intersectional dislocation is much inclined by the crossroads of family obligation and gender roles. Aziz, the head and the master of the family, is forced to submit to the overpowering society's norms to earn a living for his family as a protector. In this manner due to the constant pressure from the Shah brothers and the rest of society this traditional gender role as the head of the household becomes increasingly problematic for him. Aziz feels helpless and a failure as a man due to the financial situation of the family and his situation is further deteriorates with the gender perspective of being the eldest male, the head of the family. These are some of the psychological changes and the manifestation of inadequacy that deteriorate as he continues receiving constant reminders of his inability to prevent family-related violence and exploitation.

The dichotomy between identity and power is a static approach to interpreting social hierarchy (Crenshaw, 1989). Aziz Khan is an illiterate man who carries out what has been passed on to him by his elders and does not want to embrace modern practices and technologies. He cannot even grasp the tricks used against him and his illiteracy complicates his state of affairs even further. "Perhaps if he had been an educated man with a subtler insight into the minds of other people, his father would not have accepted his present situation with such inertia" (Ghose, 1967), his younger son reflects. This emphasizes how this intersection of gender stereotypes and economic strain not only reduces Aziz's feeling of agency but also increases his hopelessness, therefore, highlighting the intricate network of social and personal elements supporting his marginalization.

Wife of Aziz Khan, Zakiya's health issues and the family's financial situation significantly shape her sense of boundary living. The family suffers much financially due to her kidney issues and later surgery. Zakiya's health problems coincide with the family's worsening financial





circumstances, therefore, underscoring the compounded challenges experienced by people with minimal means of getting proper healthcare. Zakiya's position inside the family as a wife and mother is also influenced by gender roles. "But still, you can't help pitying that poor woman. She has lost two sons for no mistake of their own" (Ghose, 1967, p.247) as Faridah says at one point in the novel. She is a woman who has lost her two young sons. Her whole world is almost destroyed in front of her and society expects that she should help her family emotionally and physically despite her sufferings intensifying her health problems. Zakiya's gender role and medical condition highlight the additional burdens that women bear in preserving family harmony and well-being even if they are deteriorating themselves both physically and emotionally.

Intersectionality, unlike a close system, is an adjoining point - a meeting place for free-form explorations of the interplaying and competing dynamics of gender, sexuality, nation, class, race, and other forms of inequality (Crenshaw, 1989). The attack on 13-year-old Jameela Bano and the following wrongful execution of Aziz Khan's son Rafiq highlight the integrated violence experienced by women and lower socioeconomic level individuals. She is a girl from a lower social class who is only 13 years old and gives in to Afaq's lustful and angry wants. The terrible ending for Jameela and the lack of accountability that Afaq enjoys highlight the gendered violence aggravating social disablement. The violent attack, the rape, and the terrible death of Jameela Bano serve as sobering reminders of how social position and gender intersect to expose people to extremism and injustice.

Jameela's case again points out how the intersection of gender, age, and social status identifies her as one of the most endangered populations. The legal and social structures that are supposed to protect people become instruments of oppression and show the basic flaws in these systems. Jameela's lack of revenge is far from surprising as she represents a society that hardly stands up for the rights and human dignity of young girls, most of whom grow up in unfavorable conditions. This systematic disregard not only allows such injustices to continue but also underlines the importance of systemic legal and social changes for the protection of vulnerable people from more harm.

Afaq's escape from justice which is facilitated by his family's political powers and financial well-being reveals how gendered morality and economic capacity intersect aiding in Afaq's escape from justice which is facilitated by his family's social standing and monetary strength. Other than symbolizing his evil nature, the actions of Afaq reflect the structural factors that allow such crimes to go unaddressed. Family's socio-economic standing helps the Shah family get out of legal problems which shows that the family can manipulate the law to protect Afaq from consequences. Afaq and others like him can easily continue the path of gendered violence since he is economically powerful and his gender adds to his superior status. The family's cover-up underlines the belief that we are living in a world where the elite and influential will remain shielded from legal consequences, unlike the socially disadvantaged who would suffer the consequences of their acts as it preserves already set hierarchal power relations.

The extramarital affair between Razia and Afaq reveals the given and established gender roles as presented in the narrative. Razia, a woman living in a patriarchal environment, deals with restrictions on her agency and autonomy. One can argue that her choice to have an extramarital





affair is a kind of protest against the patriarchal rules aiming at the subjugation of women. She never feels any affection or love towards the loud and dry person Ayub, her husband. She only bears him because he is the father of her children and she will become the queen of the estate. However, the affection she feels towards Afaq and the softness they experience with each other make her develop feelings for him; though there are gender dynamics and emotional intelligence at play as well in this affair. Her affair with Afaq underscores the complexity of power relations in societies where people could take advantage of their relative status to advance their own goals at the expense of others. Although she thinks Afaq is genuinely into her and they share close intimacy in England, it turns out that she has only been the means of his lustful interest. Later on, knowing the disloyal interests of Afaq after sharing the close intimacy with him, she finds out that she is pregnant with a boy after she returns to Pakistan. This also undermines that women always get exploited, either physically or emotionally, no matter who she is or at what age she is. Men hold the upper hand over women due to their gender privilege and emotional intelligence without considering the deeper repercussions of the matters.

Socioeconomic status plays a game-changing role in a capitalist society like Pakistan. People with money can take everything in their hands. Even the legal and political systems are run based on larger money packs. Society does not allow the voiceless, the less privileged people, or people from the lower stratum to demand justice. The death incidents of both sons of Aziz Khan serve as the best examples. Rafiq is forcefully killed for the unlawful crime committed by Afaq. His sad tragedy reveals the essence of legal vulnerability determined by the low level of wealth. Rafiq, the son of Aziz Khan, falls victim to the strategies by Shah brothers and the unjust society repleted with corrupt laws. His invalid accusation and subsequent death are evidence of a cruel act of injustice which are severally intertwined with his family's social and economic status. These troubles demonstrate that due to their poverty, the family cannot afford solid legal counsel, which only leaves Rafiq vulnerable to the immoral Shah family. Legal powerlessness together with his family's financial difficulties highlight how intersectional social positions can lead to oppression of people and is a clear sign of injustice done to the society.

Furthermore, by writing about Javed's killing vultuously and the unfortunate ending that he affords himself, Ghose shows that the legal and economic structures foster the social disablement of underprivileged people. His inhuman demise is an unsettling symbol of the terrible results of intersecting oppressions, where lack of legal action and monetary constraints combine to deny people their rights and dignity.

There is another extension of Intersectionality that the researchers incorporate in this research that it is not always the categorical approach, as proposed by McCall (2005), like male-female, black, and white, akin to McCall's intracategorical approach (2005), there are oppressive categories within a single category too. Within the single category of women, not all women face similar oppression, or say, not all black women face the same oppression. Black women with homes will face similar oppression and black home-less women will face different kinds of oppression. Such extension of intersectionality is also applicable in the text under study. Though Faridah and Razia, who are wives of Akram and Ayub respectively, they both somehow face oppression due to their gender as women in front of their husbands. However, they also have hegemonic dynamics at play with each other. Razia being a mother enjoys the privilege of motherhood to a great extent. She





enjoys a very respectable and high status in the family due to the gift of motherhood. On the other hand, Faridah, who is unable to bear any children despite fifteen years of her marriage, is not blessed with the gift of motherhood. Her infertility not only puts her on the weaker end of the family but also makes her less privileged compared to Razia.

As Ghose writes Razia's sole entertainment appears to be seeing Faridah suffer from jealousy (1967). Akram's family had to face oppression due to this infertility. All the fortune that has been built with the equally hard work of both Akram and Ayub will go straightaway to the heirs of the Shah family who will be the children of Ayub and Razia. Razia and Ayub even emotionally exploit Akram and his family by revealing the secret of Zarina's illegitimacy so that they can become the sole owners of the whole fortune. Thus, this motherhood and infertility also come into play when it comes to oppression and intersectionality leading to her perimeter existence. Thus, this reproductive status becomes a hidden tool of economic marginalization for the Akram and family.

This sort of oppression is not only restricted to women. Even men suffer from such kind of oppression. "In a world where men seek not equality but inequality in terms of bigger bank accounts than their neighbors" (1967, p.25) writes Ghose. Shah brothers, Aziz Khan and his sons, all are male characters but due to their bank accounts and other fortune, they face privilege and oppression respectively. But among the Shah brothers, even brothers face oppression and privilege based on their financial and cognitive skills. Afaq is subject to constant oppression due to his brothers and is first sent to England and then expelled completely from the Shah family because he is not capable of doing any work and is being fed by his brothers all his life. He was eroded from civic mobility when sent completely out of the family. He was bound to sell his car, forced to work in England, and had to live without the privileges and support of his brothers.

Akram and Ayub also face oppression on the face of each other when it comes to the mobility of one of them to the Bengal. Both of them were not willing to go to a new place because there they had to start from scratch to establish another empire there when they had already own an empire with equal hard work. Also, as Afaq is out of the league, both Akram and Ayub now want to take possession of the whole fortune by lessening other's interference in business matters. This greed leads to emotional and verbal exploitation and oppression leading to the broken family. All the estate they have formed over the years with combined efforts is now divided. Moreover, they lose all their credibility and strength thus leading to their civic impotence with the same aura.

Zulfikar Ghose's *The Murder of Aziz Khan* (1967) is an engrossing story that shows how different identities may lead to oppression and civic impotence. Aziz Khan, Zakiya, Rafiq, Javed, Afaq, Jameela Bano, Muhammad Hussain, Akram, Ayub, Faridah, Razia; each of them is analyzed through an intersectional approach as the only way to reveal the multiple shades of oppression. The text offers a rich understanding of intersectional dislocation, and civic erosion as the authors unearth the moral and financial establishments of the elites while lifting the voice and independent spirit of the oppressed.

Analyzing the events and relations portrayed in *The Murder of Aziz Khan* (1967) that shape the characters' experience, one may identify the concept of intersectional dislocation in its naked form of power relations and economic oppression. The characters undergo deliberate oblivion and otherization due to their unprivileged status. Challenging the hegemonic discourses of the





dominant form of profitable gain, Aziz Khan, the owner of the property, rejects the opportunity to sell his property to the aspiring capitalist businessman, Akram Shah. Aziz is socially crippled because of the power that Akram and the Shah family have. A person's ability to participate fully in society can be hindered by their economic power, social status, and emotional intelligence, as shown in the book. This righteous paralysis is shown by Aziz's failure to defend his family and property against the deceptive tactics of the Shah brothers. Such depiction is shown in the novel as: "Not an emptiness, surely, this man whose external world had methodically been razed to the earth, and only the earth remained, in its exposed, crumbly form, for him to call his own, the earth to which he had held on so stubbornly" (Ghose, 1967).

Aziz Khan's transformation from a landowner to a bereft and devastated human exemplifies this turmoil. His mind and body are unharmed, but he is systematically deprived of choice, opportunity, and fundamental rights by targeting his most sensitive possessions i.e. his sons, his wife, and his land. He is not murdered like any of his sons or like any other person who is killed, his murder is the murder of his land, his identity, his agency, his mental capabilities, his emotions, his comprehension his religious strength, his sense of being and his deadly life, not visibly but in silences. The novel ends with this description of the mental condition of Aziz Khan. He is thinking that when he got home, what could he say to Rafiq and Javed? He forgot to bring Zakia a gift. My kids, they don't want you. It was almost time for harvest, so there was work to be done. The train said, "They do not want you. He nodded his head. The train said they do not want you. He nodded his head. The train said, then faster, they do not, they do not, they do not. He nodded his head (Ghose, 1967, p. 313).

Therefore, it can be stated that Zulfikar Ghose's *The Murder of Aziz Khan* (1967) explores how the concept of intersectionality plays out and brings into question conventional assumptions of necessity of power relations, economic oppression, and social roles contributes to erosion of agency, which can be observed in Aziz Khan and other characters' stories. Even within Shah Family, Afaq is also expelled out and faces oppression of his brothers in different ways. Moreover, the power dynamics between Raziz and Fridah due to their provocative ability and ultimately between brothers also shatters their own world. In this analysis, attention has been drawn to how people are expelled from the processes of social interaction by societal structures through the application of Crenshaw's concept of Intersectionality (1989).

6. Conclusion

In *The Murder of Aziz Khan* (1967), the titular character Aziz Khan faces the cruel circumstances that depict a world where people like him are left victimized and brutalized by the abuse of social marginalization and economic exploitation. No matter how hardworking and honest, Aziz never stands a chance against the Shah Brothers as they methodically rob him of his land, dignity and ultimately his life. The novel is an ideal illustration of a conflict between economic deprivation and social anonymity that leads to symbolic erasure. Capitalist system cherishes profit at the expense of human decency. When people such as Aziz Khan fail to fit into the capitalistic order accordingly, they are transformed into a shocking symbol who has a deadly end. The characters undergo structural fixation because of economic subjugation and agency deprivation experiences. Further worsened by the institutional repression of the Shah brothers, characters are curtailed because of the crippling effect of systemic exploitation and financial liabilities. The fact that Aziz Khan and his family are trapped in cognitive impairments can be attributed to the stress and lack





of resources that constantly define their social position. Furthermore, the legal system caused their legal powerlessness due to the political maneuvering and the ethical rot that pervaded the system therefore depriving them of agency, rights, and dignity. Suffering was not exclusive to Aziz Khan and his family; the female characters of the novel also share the same pain due to their intersecting identity markers like gender and economy. Not alone that, even the people of the Shah Family are not immune to the poison of Capitalism between the brothers and fecundity turns into a determiner of social legitimacy, inheritance, and economic survival of the Shah brothers' families. Thus, *The Murder of Aziz Khan* (1967) is simply a murder of every underprivileged person in modern society. Ghose's account reveals how social, economic, and gendered hierarchies cumulatively impair entire communities, going beyond the narrative of Aziz Khan's personal erasure. The interlocking forces of capitalist desire, patriarchal control, and class aspiration work against the helpless farmer as well as within the oppressor's home, exposing the destructive nature of systemic exploitation. Using Crenshaw's intersectional lens, this study emphasizes how such dislocation transcends social lines, turning both the wealthy and the marginalized into shattered individuals within a cruel order. The study draws attention to the pressing need to rethink justice in postcolonial nations as an inclusive, structural, and rehabilitative process by emphasizing this spectrum of oppression.

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