

A PSYCHOANALYTICAL ANALYSIS OF *JENNICA* IN M.R. GOHAR'S NOVELETTE 'LIFE IN ILLUSIONS'

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Abstract

The main objective of this qualitative study is to explore the beliefs, feelings and personal experiences of *Jennica*, a character mentioned in novelette 'Life in illusions'. The data have been taken from e-mails by character *Jennica* to her counterpart to Mr. Thinker. The data have been analyzed through the lens of Freud Iceberg theory. The data/ e-mails provide a window into *Jennica's* emotional state. Her initial messages were filled with pride and narcissism, while her later replies show a growing sense of curiosity and acceptance. This development highlights how her emotional state evolves in direct response to Mr. Thinker's philosophical challenges. The research focuses on Mr. Thinker. His character, as presented through his e-mail responses, serves as a catalyst. Further, a deeper study can analyze his philosophical background and potential allegorical nature of his character.

Keywords: allegorical nature, catalyst, development, psychoanalytical, Jennica, pride and narcissism,

1: Introduction

The word 'novelette' is derived from the word Novel. The etymology of the word "novelette" is straightforward, as it's a modern creation formed from two existing parts: "Novel" and "-ette". Oxford English Dictionary. (n.d.). *Novelette*. In *OED Online*. Oxford University Press.

1: "Novel": This is the root word. "Novel" itself has a fascinating history. It comes from the Italian word *novella* (feminine of *Novello*), which originally meant "new story" or "news." This, in turn, is derived from the Latin *novella*, the neuter plural of *Novellus*, meaning "new, young, recent." Oxford English Dictionary. (n.d.). *Novel*. In *OED Online*. Oxford University Press.

2: "-ette": This is a French suffix that has been adopted into English. It is a diminutive suffix, meaning it indicates a smaller or lesser version of the thing it's attached to. The novelette occupies a unique and often overlooked space in the world of fiction. It's a form that's too substantial to be a short story but not long enough to be a full-fledged novel or even a novella. Moreover, "novelette" literally means a "little novel" or a "smaller novel." The term first appeared in the English language in the late 18th or early 19th century, with the Oxford English Dictionary citing its earliest use in 1780 Oxford English Dictionary. (n.d.). *Novelette*. In *OED Online*. Oxford University Press Oxford English Dictionary. (n.d.). *Novelette*. In *OED Online*. It was created to describe a work of fiction that was longer than a short story but lacked the full length and complexity of a novel. Interestingly, when it first came into use, the term "novelette" sometimes carried a slightly pejorative connotation, suggesting a work that was trivial, sentimental, or of lesser literary quality compared to a serious novel.

M.R. Gohar is the author of books 'Inside Out', 'Images', 'Metaphors', 'Yellow Leaves' and 'My Vigils'. 'Life in illusions' is his debut novelette. M.R. Gohar is an Associate Professor of English at Government Graduate College Satellite Town Gujranwala. He received his Bachelor in English Literature and Masters in English Literature with Gold Medal. His areas of research are morphology and onomastics. In addition to writing poetry and novel, he has his research articles published on native languages that can be found on google scholar (as Dr. Muhammad Riaz Gohar). Gohar, M. R. (n.d.). *Life in illusions*. Orients Social Research Consultancy. <https://osrc.org.pk/books/>

The novelette, *Life in Illusions* by M.R. Gohar, is a compelling narrative that delves into the intricacies of human perception and the subjective nature of reality. Gohar, M. R. (n.d.). *Life in illusions*. Orients Social Research Consultancy. <https://osrc.org.pk/books/>. While a relatively contemporary author, Gohar has gained recognition for his thought-provoking works that often blend philosophical inquiry with psychological character studies. His books, including *Life in Illusions*, are known for their deep introspective qualities and for exploring the inner lives of their characters. *Life in Illusions* centers on the profound psychological journey of its protagonist, Jennica. The novel is structured around an email correspondence between Jennica and a philosophical guide figure, Mr. Thinker. This unique epistolary format allows the reader to witness Jennica's transformation firsthand, from her initial state of self-assured pride to one of genuine curiosity and humility. Her character arc serves as the primary vehicle for the novel's exploration of perception, as her beliefs about herself and the world are systematically challenged and dismantled.

Jennica is the protagonist of the novelette 'Life in illusions'. Her character is the subject of qualitative study focused on exploring her beliefs, feelings and personal experiences. Her early communications, in the form of e-mails to Mr. Thinker, are characterized by pride and narcissism. As the story progresses, her character undergoes a fundamental change. Her later replies show a shift towards a growing sense of curiosity and acceptance. This indicates she is becoming more open-minded and less defensive. *Jennica's* character provides a window into novelette's central themes of perception and reality.

1.2. Research Objectives

- 1: To explore the beliefs, feelings, and personal experiences of the character Jennica as presented through her e-mail correspondence in the novelette "Life in Illusions."
- 2: To analyze the evolution of Jennica's emotional state, specifically her shift from pride and narcissism to curiosity and acceptance.
- 3: To examine the extent to which Freud's Iceberg Theory explains the hidden dimensions of Jennica's personality.

1.3. Research Questions

- 1: How does Jennica's initial e-mail correspondence reflect a state of pride and narcissism?
- 2: What specific changes in her later e-mails indicate a growing sense of curiosity and acceptance?
- 3: To what extent does Freud's Iceberg Theory provide a valid framework for understanding Jennica's emotional and behavioral development in the narrative?

1.4. Significance of Study

This study provides a new way to understand the novelette "Life in Illusions" by combining literary analysis with psychological theory. Instead of just discussing the plot, this study uses Freud's Iceberg Theory of pride to explore Jennica's character. It goes beyond simply

analyzing her actions. The study shows how her emotions change throughout the story and reveals the deeper factors behind her behavior. It reveals the hidden, unconscious reasons behind her actions and beliefs. By doing this, the study illuminates how the author, M.R. Gohar, uses Jennica's personal growth to explore complex philosophical ideas about perception and reality. This research also demonstrates that psychological theories, like Freud's, are not just for clinical use. It proves the study can be powerful tools for understanding fictional characters. By applying the theory to Jennica's emails, the study shows how a literary text can serve as a detailed case study for psychological concepts, making the theory itself more accessible and relevant. Ultimately, this study's significance lies in its ability to bridge two fields: literary criticism and psychology. It offers a fresh perspective for academics in both areas, showing how the inner world of a fictional character can be analyzed with scientific rigor, enriching our understanding of both the art of storytelling and the complexities of the human mind.

2: Literature Review

A novel that could be developed would center on the theme of epistemic crisis and the dismantling of a person's core beliefs. The protagonist, a character "Jennica," is an academic whose entire worldview has been constructed from inherited knowledge and established texts. The central conflict arises when a new, mentor, a philosopher and critical thinker, presents ideas that directly challenge her foundational knowledge, forcing her to confront the psychological dissonance between what she has been taught and a new, lived reality. The narrative arc would follow her journey as she grapples with the "unconscious" biases Freud's Iceberg Theory (1915) describes. The novel's structure would explore her inner turmoil, revealing how the sense of pride and identity she once derived from her knowledge base begins to "slacken." The plot would not be about grand external events but rather the subtle, internal drama of a mind at a crossroads, where the protagonist is forced to re-evaluate not just her understanding of history and culture, but her very sense of self. The resolution would be less about a clear answer and more about the acceptance of intellectual ambiguity and the need for continuous, critical learning, leaving the reader with a profound sense of how difficult it is to change one's mind when one's entire identity is at stake.

Psychoanalysis, stemming from Freud's work, has evolved significantly beyond a clinical treatment into a powerful tool for analyzing culture, literature, and social phenomena. In literature, it's used to interpret characters' motivations and symbolic actions by exploring their unconscious desires, repressed memories, and defense mechanisms. For example, a critic might use Freudian concepts to analyze a protagonist's recurring dreams as symbolic manifestations of unresolved childhood trauma. In sociology and cultural studies, psychoanalysis helps us understand collective anxieties, national identities, and the symbolic meanings behind rituals or political movements. It suggests that a nation's collective psyche, like an individual's, has a deep, often unexamined history that shapes its present behavior. By examining the texts exchanged between Jennica and Thinker, we see this application in action. Their debate isn't just a political disagreement; it's a revelation of how deeply ingrained, unconscious beliefs—formed by historical narratives and cultural upbringing— influence their conscious views and emotional reactions, making their intellectual conflict a microcosm of larger cultural clashes. This approach allows us to move beyond the surface-level arguments and uncover the powerful, hidden psychological forces at play.

"A Psychoanalytical analysis of Jennica in Gohar's novelette 'Life in illusions'," is a significant and unique contribution to the existing scholarship on the author. While previous studies have focused on stylistic, Marxist, and deconstructive analyses of Gohar's poetry, this work stands apart by using psychoanalytic criticism to delve into the mind of a specific character. This research is exploring the selected poems of M.R. Gohar regarding the

Capitalist class in Pakistan, as well as it is the investigation of false consciousness as shown in the selected poems of Gohar.

Ijaz, M. (2023) aims at Marxist analysis of Gohar's selected poems. The concepts of Marxism presented by Louis Althusser and Frederick Engels have been utilized to conduct this research work. The research explores Frederick Engel's and Louis Althusser's ideas about ideologies according to the Marxist point of views. The research aims at investigating the effects of the Capitalist Class and effects of false ideologies created by the rich class by propagating false consciousness under 18 the illusions of different social, economic, political and religious ideologies to rule over the poor class in Pakistan regarding the selected poems of M.R. Gohar from his two books respectively as *Images* and *Inside Out*. This article explores the evolution of Marxist literary theory generally and the idea of ideology specifically with reference to a few of Gohar's poems.

Gohar has made a place for himself, in the Pakistan literary circle, in a very short time period through his two books on Pakistani English Poetry. M. R Gohar is the author of *Inside Out* a book of English Poems. *Images* is his second one in English. There is not much criticism available on his works. He is Assistant Professor of English at Government College Gujranwala, Punjab Pakistan. He received his BA (English Literature) and MA (English Literature) from Government College Gujranwala, Punjab, Pakistan. He got his MA Urdu, MA Punjabi and MOL (Urdu) from Punjab University Lahore. He had his MPhil Linguistics from University of Gujrat and is PhD scholar in the same University. He is the sub-Editor of 'Journal of Literary and Linguistic Inquiry ([www. Jrlli.com](http://www.Jrlli.com)). in addition to writing poetry in English he has his collection of Urdu verse and a dozen of research articles published on Punjabi Linguistics.

Nazeer, I. (2023) said about *The Last Metaphor* that it is a poignant poem that explores themes of loss, hope, and love. It portrays an old woman grieving the absence of her son, who represents her last connection to her late husband. Through vivid imagery and heartfelt emotions, the poem captures the depth of her sorrow as she desperately clings to a photograph and implores a camera to bring him back. The poem beautifully depicts her unceasing tears and the inevitable fate she faces in waiting for her son's repatriation. *The Last Metaphor* is a beautifully crafted poem that skillfully weaves together emotions, vivid imagery, and metaphorical language. It explores the depths of a mother's love and her struggle to find solace in the face of overwhelming grief. The poem resonates with readers, reminding us of the fragility of life, the enduring bonds of family, and the power of love to transcend even the darkest of destinies.

Arya, S. (2023) gives his point of view in these words: In Muhammad Riaz Gohar's poem, *The Last Metaphor*, an elderly woman clings to a framed photo of her son, symbolizing her late husband's final metaphor. He represents hope for her three unmarried sisters as she desperately seeks assistance from DAWN's camera to share her story and locate her son, who journeyed to Istanbul through Karacki. A year has passed, and tears stream down her dupatta as she recounts her sorrowful tale. The pressman understands the prolonged agony that awaits, as it will take months for the Embassy to repatriate her son's lifeless body, entwining her with a dark destiny. The poet has depicted the scene very skillfully. The study endeavors to highlight the effects of Capitalism, Marxism, homelessness, exploitation of the poor by the rich, injustice, inequality, class struggle, who has power? Who lacks power? Relationship between wealth and power, who is exploited by whom and why? Social position and justice system for the poor and the rich and its impacts on the characters in a society through different Characters in his different poems such as "Law of Inheritance, Justice of the Day, Luxury, Chance, Rain, Journey, Load and Load Shedding, Humanity no More, Two Episodes, The last Metaphor, Illegal Migrations, City Horns, Load Shedding, Elections and

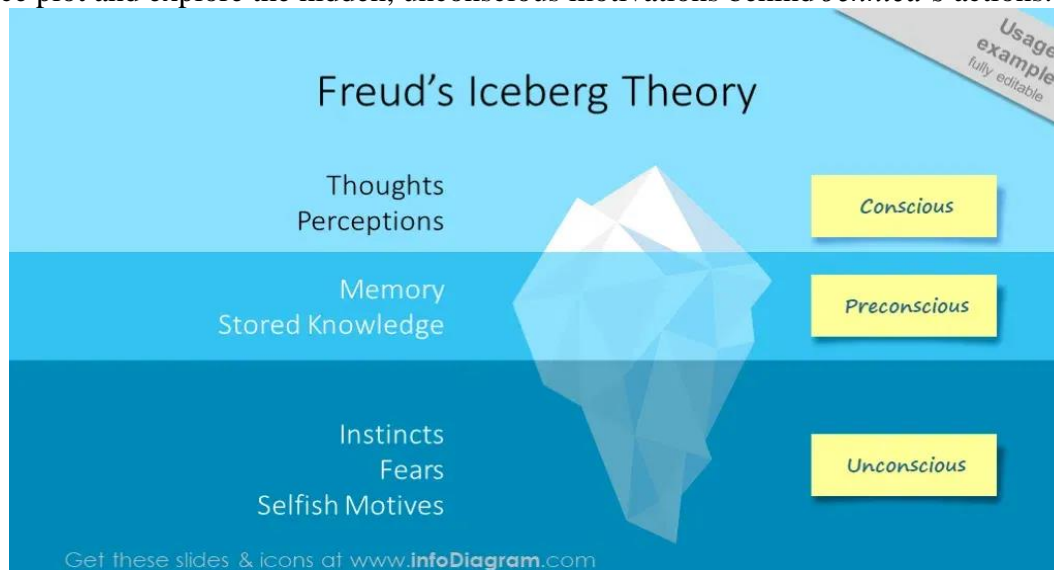
the Doomsday. Since gaining its independence, Pakistani literature has advanced significantly from its early roots in post-independence English works on the subcontinent.

Munawar, B., Parveen, T., Nazeer, I., Ahmad, K., & Ijaz, M. (2023) made research on Gohar's poetry to identify, analyze, and evaluate the systematic functional aspects included in the poem *The Last Metaphor* in relation to students' and teachers' experiences. The Systematic Functional Linguistics (SFL) theory put forward by M.A Halliday was used to analyze the purposefully selected poetry authored by Muhammad Raiz Gohar. According to the research, *The Last Metaphor* makes use of metaphors, vivid imagery, descriptive language, and textual organization to depict the experiences, feelings, and societal struggles that an elderly woman faces. The poem heavily emphasizes the concepts of loss, longing, and hope. The results demonstrate the importance of systematic functional aspects in text structure, theme development, and representation of the world and social connections through language. In this research qualitative and descriptive methods will be used to investigate the selected poems from a stylistic perspective. In qualitative method all categories are explained and are interpreted qualitatively while in descriptive method all categories are discussed in a detailed manner. In the present study the researcher will use the theory of Leech and Short. According to Leech and Short (2007) lexical categories contain nouns, adjectives, verbs and adverbs and grammatical categories consist of the sentence types and minor word classes. But the researcher has taken only minor word class to analyze the selected poems of *Inside Out*.

M.R. Gohar's poetry has received considerable scholarly attention, particularly from a linguistic perspective, there exists a notable research gap concerning his prose. Specifically, his novel, *Life in Illusions*, remains largely unexamined. Although various researchers have analyzed his poetic works, there has been no significant academic or critical engagement with this novel. This oversight presents a primary research gap, as a comprehensive analysis of Gohar's literary output is incomplete without a study of his prose fiction. The proposed research would therefore be the first dedicated work to analyze *Life in Illusions*, offering a new and necessary dimension to the understanding of Gohar's artistic and thematic range.

3. Methodology

This study applies Freud's Iceberg theory. This theory allows to move beyond the novelette's surface plot and explore the hidden, unconscious motivations behind *Jennica's* actions.



This study's core strength lies in its analysis of *Jennica's* emotional journey from pride and narcissism to curiosity and acceptance. This transformation is not just a simple character arc

but a complex psychological evolution. Her initial pride can be seen as the conscious ego creating an illusion to protect itself from deeper insecurities, while her later curiosity indicates a breakdown of these defenses and a greater awareness of her true, unconscious self. By treating the novelette as a "case study" for psychological concepts, the research effectively bridges the gap between literary criticism and psychology. This makes article a valuable resource for academics in both fields, demonstrating how the inner world of a fictional character can be analyzed with scientific rigor to illuminate the complex themes of perception and reality in Gohar's writing.

4: Data Analysis

The research is a psychoanalytical analysis of "Life in Illusions" and particularly related to psychoanalysis of *Jennica*. She is the protagonist of the novel *Life in Illusions*. Her character is the subject of qualitative study focused on exploring her beliefs, feelings and personal experiences. Her early communications, in the form of e-mails to Mr. Thinker, are characterized by pride and narcissism. As the story progresses, her character undergoes a fundamental change. Her later replies show a shift towards a growing sense of curiosity and acceptance.

The narrator of the story narrates it as,

Hi Jennica!

I'm thinker here. From Pakistan; a state that won her freedom from British colonialism in 1947. A Muslim. An English lecturer by profession. Hobby is reading books on history, religion and literature. 'Thinker' is my nick name, my college fellows used to call me in the early years of my job as a college teacher. It was an appreciation, or may be an irony I don't know exactly. The identity 'thinker' was actually generated by one of my friends in the days when I had the least access to the world of internet. He selected that lexical item for my e-mail address either by jest or in any other sense, I know not. Since those days it has been going on unchanged, and I own it now.

Wishing you a good night!

.....Thinker.....

Hi Dear thinker!

In your e-mail, highlighted words 'Pakistan' and 'Colonialism' flash so many implications in my mind. British colonialism, and then the freedom that you people won seem really parabolic as well as paradoxical. To me the things are not as you see. It's right that your country engraved its name on the map of the world and defined its territorial boundaries, but winning of freedom by you is somewhat debatable for me. The creation of Pakistan seems to me a result of historical phenomenon, but its freedom and liberty still seem in limbo. Its creation in 1947, sharply after the end of the 2nd world war, seems to me a by-product of two consecutive world wars. Its birth through the partition of the sub-continent is like a premature delivery in the gynecological sense. If you call it a freedom from the geographical point of view, you're right.

The second highlight 'colonialism' is also very particular. You have been the ex-colony of the British Empire, no doubt, but you people perhaps don't differentiate colonialism from imperialism.

The third highlight 'Muslim' seems to convey a lot from you. You seem to imply that Pakistan and Islam are deeply rooted, but official name of your state 'Islamic republic of Pakistan' means not the exact what you believe. I feel repugnance for yoking of such romantically dissimilar items. According to my information, being Islamic means something else and being republic means something other. This vast fluff presents its manifestations through your legislative, economic and social spheres of life. I get wonder struck when I think about such disparities in your systems. It's no less than some divine miracle that you are surviving.

I just want to apologize if my ideas hurt and breach your ideologies, but for me it is a ground reality. I'll appreciate you if you reply me with a text to redress my views.

With best wishes

(Jennica)

Dear Jennica!

I received your e-mail, read it carefully. All of your ideas are negotiable. We had once been the colony of the British; it's right but how can you say that we can't differentiate colonialism from imperialism. What is going to happen, right now with us by you people, is an outright imperialism, and what was in our past was simply a stubborn colonialism. We matured our separation after a long movement of struggle. The time of our coming into being was the particular postwar era, but it was not the British leniency; our destiny. We won freedom under the slogan of a sovereign Islamic state with a desire to have Islamic civilization in our roots. We coined its name as per Islamic ideology. Islam is a civilization and it outlines basic principles in almost all spheres of life. To whatever extent we are derailed, Islam remains in the bones of our civic and social life. We have our history, culture and values. We are never ashamed of our meritorious past. Though our people are going to be commercialized, their topmost priority is still their value system. We are always qualitative in our approach. We prefer values to commodities and people.

What about the USA? The United States of America was a colony of Great Britain. The 13 American colonies declared independence from Great Britain in 1776, becoming the first states of the United States. We got our freedom politically or historically, but your creation was purely on economic grounds. You are nations and not a nation. You can't claim to be a civilization. You have never been able to nurture a shared value system. To be simpler you've no culture, that is your culture. Your framework is designed just for the sake of commodities. Your genetic traits come through as many routes as you have stars on your flag. Your identity has never been clear to you even. You put commodities at the top and values at the bottom most. Your approach is always quantitative. You can scarify values and masses, and you can do that for the sake of Commodities.

Your dream of becoming a super-power can be justified in your own rights but I strongly fear that such a state with numerical and calculative approach will not mound ideologically-oriented civilizations into her own.

Christianity is your official religion and Bible is your documentary scripture. Church is there to get you gathered on Sundays. Whenever at some stage of your commercialization, you felt that you were unable to practice it as a religion you delimited it to church only. Christianity is at your mercy. You feel elated for being the citizens of human rights; failing to prove that, alas! There are fundamental differences between your side and my side. Seen from one lens, the things seen queer and awkward on the other side. How can we understand someone's parables while standing on another position? Things seem paradoxical, no doubt.

We are republic and at the same time Islamic, but we always manage and reschedule the ingredients of the republic under the frames and parameters of Islam. We rarely let the ideas of the republic jeopardize the basics infrastructure of Islam. You have rightly called it a divine miracle.

In the end, I say sorry for any discourtesy you feel from my side. Hope you will think over the matter without any colored glasses.

..... Thinker

Hi dear thinker!

The text you sent is so much revealing to me. The ideas and views regarding your identity were least in my knowledge. You know whole of the literary legacy of my grand-father and

father was transferred to me. My training under my grand-father and father let me groom in the way I am. The collection of books which I inherited, help me to read about Eastern culture. What I Know about the sub-continent is the fundamentalism, extremism and male chauvinism are all the time rampant characteristics. Almost all the texts here in my private library and in the library of my department manifest the similar findings. One thing more to add here is that the books are written not by ordinary authors; they are the creations of the worthy intellectuals of that era.

Your previous e-mail going to confuse me. I am in a fix. The set patterns and the tapestry about you people in my mind have entangled. It has quite unusual. The sense of pride in my bearings has started to slacken which seems intolerable to me in any way. It's difficult for me to disbelieve the books I've been reading for years, but on the other hand I can't even negate your ideas absolutely. I feel myself standing at a crossroad. I need more study and more learnings about the diverse realities. The books in my library seem laughing at me and I dare not touch them now-a-days.

All the best.

.....Jennica

Freud's Iceberg Theory posits that the human mind is composed of three levels of consciousness: the conscious, the preconscious, and the unconscious. The conscious mind is what's on the surface—our immediate thoughts and perceptions. The preconscious is just below the surface and holds memories and knowledge we can easily access. The unconscious is the vast, hidden part of the mind, containing repressed memories, instincts, and deep-seated beliefs that shape our behavior and thought processes without our awareness. When we apply this model to text, we can see how the different parts of the authors' minds are revealed. The conscious level is represented by the explicit arguments and opinions shared in the e-mails. "Jennica" consciously states her belief that Pakistan's freedom is debatable, that it was a by-product of world wars, and that its identity is paradoxical. She also consciously expresses her repugnance for the "yoking of such romantically dissimilar items" as "Islamic" and "republic." Similarly, "Thinker" consciously argues for Pakistan's freedom as a result of a struggle, its Islamic identity, and contrasts it with the perceived quantitative and materialistic nature of the USA. These are the surface-level, articulated thoughts.

Findings

The preconscious level is hinted at through the authors' personal histories and professional backgrounds. Jennica's preconscious is shaped by her upbringing, inheriting her grandfather and father's literary legacy, and the books in her private library. These are accessible memories and knowledge that she can readily call upon to support her views. This preconscious layer explains why she initially holds a rigid view of the sub-continent, believing "fundamentalism, extremism and male chauvinism are all the time rampant characteristics." This knowledge, while not always at the forefront of her immediate thoughts, is easily retrieved and influences her conscious opinions. Thinker's preconscious is defined by his identity as a Muslim and an English lecturer from Pakistan, and his hobby of reading history, religion, and literature. This knowledge is easily accessed and used to form his counter-arguments about Pakistan's history, its values, and its comparison with the USA.

The unconscious is where the most significant insights lie. It's revealed not by what the authors say directly, but by their emotional reactions and deep-seated fears. Jennica's final email, where she admits she is "in a fix" and "standing at a crossroad," reveals a deep psychological struggle. The books she has "been reading for years" represent her foundational, unconscious beliefs—the submerged part of her mental iceberg. When she says, "The sense of pride in my bearings has started to slacken which seems intolerable to me in any way," it shows that her core identity is tied to her intellectual framework. Her books are

not just sources of information; they are part of her ego, the part of the psyche that mediates between the conscious and unconscious. The conflicting new information from Thinker's e-mails threatens her established worldview, causing a deep-seated anxiety and forcing her to confront the unconscious biases that have been shaping her conscious beliefs. This struggle is a sign that the hidden part of her mind, which holds her most fundamental assumptions, is being challenged.

5. Conclusion

Thinker's e-mail served as more than a mere message; it was a catalyst for psychological transformation. By challenging Jennica's deep-seated assumptions, the communication didn't just alter her opinion, but it forced a confrontation with her own unconscious biases. This moment of internal conflict—what Thinker calls a "divine miracle"—is, in essence, the beginning of a profound self-revaluation. The true conclusion is that the interaction shifted the focus from an external critique of Pakistani identity to an internal examination of her own worldview and prejudices.

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