

Comparative Analysis of Psychological thoughts in Gul Pacha Ulfat's Creation

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Abstract:

Gul Pacha Ulfat's Creations (Prose and Poetry) have relationship with other knowledge; some of his sayings are related to Psychology. This article comparatively expresses the topics of his prose and poetry which can be discussed in Knowledge of Understanding oneself and exist in his prose.

Keywords: Poems, worse, psychology.

1. Introduction

Gul Pacha Ulfat is a thinker and creative author whose creations have relationship with other knowledge. Relationship of his poetry and prose with Psychology has been discussed in this article and Psychological contexts have been comparatively shown in his prose and poetry.

2. Methodology

Comparative method has been particularly used in the article.

3. Discussion

Gul Pacha Ulfat, Initiative creative and thinking author of Pashto Language is a creator whose prose and poetry contain Psychological issues. He had not studied Psychology professionally, but as the Psychology discusses the environmental impacts and the hereditary characteristics and humans are social beings who are affected by environmental impacts and hereditary characteristics, therefore his quotes sometimes unintentionally builds relationship with Psychology.

There are such ideas in his artistic prose and poetry which are related to Psychology and I will mention Psychological issues in his prose and poetry which are similar to each other. (1) Psychology focuses a lot on education and the said part comparatively exists in Gul Pacha Ulfat's Prose and Poetry:

(صحرا ته لارم يو كاني له بل سره برابر نه و.
غرونو ته وختلم، ځيني جگ او ځيني تيب و.
بنارونه مي وکتل ځيني كورونه لوی او ځيني واره وو.
په باغونو وگرځېدم ټولي ونې په يوه مېچ نه وې.
د سيندونو كبان مي وليدل يو له بل سره په تول كې برابر نه ختل.
ملايان مي وليدل د چا پگړۍ غټې او د چا وړې وې.
كتابونه مي ولټول هلته هم ډېر تفاوت موجود و.
له يوه هېواده بل ته لارم او له بل نه بل ته
په هر ځای كې تيب و پاس او لوري ژوري وې.)

I searched books and found out many differences there. I went to different countries and I saw ups and downs there. I opened God's Books and found out. Are those who know and who those who do not know, are equal? Is there any difference between blind and a seeing man? Do those who deserve paradise and those who deserve hell have any differences? Are light and dark the same? I woke up by asking these careless questions and stared at everything

around, as the turnips of a field and the melons of a plant are not the same, similarly the heads of all humans are small and big, and their mouths are the same size...) (2)

He says about rising:

(If one is healthy enough and has strong body, but is bad-mannered and commits bad actions, he does not have any benefits (for his people). If we do not reform our habits and behaviors and there bad concepts in our mind, and even if the country becomes a paradise, our bad habits, acts and culture will turn it into a hell and the fire of our conscience will burn it completely. If we pay attention to ourselves, and consider our character and our behavior, we will understand that the cruelty, ignorance that we have named our culture and traditions, are the very important factors of our misfortune...) (3)

Teacher Ulfat was a scholar, therefore, he was a proponent of education and the educational goals of awakened youth and applying them practically was one of his priorities, Olfat says:

فضيلت د انسان علم و عمل دی
 که په سر يې پټکی شال او که ململ دی
 د هر چا معنی ته گوره نه لباس ته
 ما د بنه لباس خاوند ولید مهمل دی
 په تورتم کې دې هغه سړی وي وړاندې
 چې يې لاس کې د عرفان بنايسته مشعل دی (4)

According to Islamic knowledge, educated and uneducated are not equal and also in advanced world, educated and uneducated are not equal either, but in some backward countries they are equal.

The Concept of humanity differences is that all the creature on the face of earth, including living, non-living, animals or plants, Allah has created them with a distinct size and beauty. Due to hereditary and environmental impacts, the internal and external structures of human beings are different from each other, such as tallness, weight, intelligence are all considered differences.) (5)

Under the title of (New Generation) it is a part of prose collection: (... If children were like their mothers, garnet would not come from mountains, and electricity would not be produced by waterfall, the child of a deaf, would be deaf and the child of a blind would be blind...) (6)

Born from the same parents, but most children's behaviors and external impacts are different from one another. Many of their characteristics are different from their parents and which comes under the concept of individual differences. Another characteristic of individual differences is that in internal structure thoughts are not the same, ideal people are rarely found, Ofat says about it:

(One say no-one can achieve his/her goals in offices without money, the influence of rich people and the head of village increases day by day and the poor people get weaker. Some people say there is not any a new movement or activities; some others say there are no good people and thinkers.

The poet says: There are no vivacity, freshness, happiness, feelings and emotions.

Mulla (the religious scholar) says: One cannot hear the sound of Azaan (Prayer Call) in the new city of Jalalabad. Rajab says: New City of Jalalabad is not yet built the old city was deliberately destroyed...) (7)

There are clear thinking and conceptual differences in his prose which is a great concept of individual differences and such discussions are available in psychology according to which the opinions and thinking of all the humans are not the same. One might be the member of the same house or they may be brothers, but each will have different opinions.

This issue has been discussed in his poetry collection as well:

په هر څه کي دي عيان تفاوتونه
يو شان نه وي د څپړی او لوخي اور
انسانانو کي شته څومره ډېر فرقونه
نه دي يو راز اوسېدونکي د يو کور
د گاندي کار له ټاگوره پوره نه دی
گاندي جي هم نه شي کړی کار د ټاگور
باز نه مه غواړه نغمه د بلبلانو
مه کوه په توره لو، کړه يي په لور
د چا لاس توري ته جوړ د چا هنر ته
د هر لاس د گوتو کار نه دی انځور
انساني قوه خو پوهه او تمیز دی
حيواني قوت دی بي تمیزه زور (8)

Environmental impacts are another important discussion in the Psychology which directly or indirectly affects living things.

Environmental impacts can affect the internal structure of human beings a lot, Teacher Ulfat is completely attentive to the said issue and his prose collection based on contents has such issues which clarifies the concept of environmental impacts. He says:

(Someone who has heard the word of education and rising and has considered its concepts and meanings knows that education and raising are different.

Education is almost a mystery in all over the world, but rising in every nation and country become another mystery. Education can be achieved in short time by delivering some books and translation, transferring it from into another place, but raising a child takes ages and needs a lot of tools.

Educating someone is the job of a teacher or mulla, but raising a child is the Job of environment, society, parents, the leader of a house or family...)

Also, he says about the environmental impacts in the same prose:

One can become higher through the trust of information, ideas than his society, changes his clothes and appearance, but cannot change his environmental and ethnical characteristics. The promotion that you achieve in that area cannot be achieved by ten percent. It is true that (The lizard and the mountain it is found in have the same color.) If a person does everything and cleans himself with hundred types of soaps, he still won't be able to remove his raising impacts of his country and cannot change the ways has been trained or raised in his country. You may find better Mullas in the mountainous areas than the urban areas who can even understand marginal notes of a book have popularity in logic and philosophe and have achievement in the said subjects. But they would have the characteristics of the people who live in mountainous areas and will not have any considerable difference from those people in the area of manners...) (9)

There are useful points in his poetry collection regarding it:

محيط چا نه چنگېز جوړ چا نه بودا کړ
د محيط مخلوق هم فخر هم پېغور
کله کله څوک پيدا شي په محيط کي
چې محيط ورپسي ځي که ځي هر لور (10)

In addition to it, he says about environmental impacts:

سوځوي مو اوبه هم چې په جوش راشي
اوبه اور شي که محيط يي وي سور اور

په اوار بستر کې سيند درومي ارامه
 خو په چرکې يې بيا گوره شر و شور
 په هر څه کې د محيط تاثير ته گوره
 وي بي زهرو چې اوبو کې وي منگور
 لوگي اور نه دی پيدا خو څوک نه سوخي
 د محيط اغېزه کله لري مور
 له يوه پښته رڼا او لوگي دواړه
 د يوه مخ منور او د بل تور (11)

Impacts of environment does not only affects human, but they can affect animals and plants as well and there are plenty of examples regarding it.

4. Conclusion

Gul Pacha Ulfat has a strong relationship with different knowledge (Politics, History, Linguistics, Sociology, Psychology and so on...). This topic expresses relationship of Gul Pacha Ulfat's Creations (Prose and Poetry) with Psychology and all concepts have been pointed out that have been discussed widely in Psychology which are mentioned in his sayings.

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