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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 a relationship with other sciences; 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 that exist in his prose.

Ulfat's poems and prose, like those of other Pashto poets, contain traces of psychological topics. As human beings, all poets and writers, whether they like it or not, have thoughts and ideas that have psychological points. In Ulfat's poems, if individual differences are discussed, the same view is presented in prose. In his poems and creations, there are similar discussions about education and training.

In the article, a lot of efforts have been put to express the poet's psychological thinking in his poems and prose and clarify the factors that are relatively similar in his poetry and prose. These are his thoughts, when an idea is formed in his mind and he expresses it, he presents the same thought in both poetry and prose. The reason is that the source of his thought is one place, only the way of expression is different.

Keywords: Poems, worse, psychology, creations

1. Introductions

Gul Pacha Ulfat is a thinker and creative author whose creations have relationships with other sciences. Relationships between his poetry and prose with Psychology have been discussed in this article. In addition to it, Psychological contexts have been comparatively shown in his prose and poetry.

2. The value of the subject

There are psychological traces in the poetry and prose of many poets and scholars of the world, which does not mean that they are psychologists. Psychology intentionally and unintentionally enters the human mind. As human lives in a society, any kind of social and human problems or even when the poet and writer speak from his inner world and expressed his psychological, human, and social problems, which directly and indirectly are related to psychology. There are many poets in the Pashto language whose poems and prose have this aspect. Fortunately, now we comparatively express the psychological theories in the poems and artistic proeses of a deserving poet of Pashto language and show Psychological issues have been comparatively pointed out in his poems and proeses. Psychological issues are described comparatively. The article shows the traces of the origins of literature and psychology, and comparatively, the psychological discussions have been pointed out in a poet's poetry and proeses which indicates the value of the subject.

3. Research Objectives

1. Exploring psychological issues in the poetry and prose of Gul Pacha Ulfat.
2. Research on the various theories of psychology in Ulfat's poetry and prose.
3. Analysis of Comparative Discussion of Psychological Issues in Poems and Prose of Gul Pacha Ulfat.

4. Research Questions

1. Do the poems and prose of Gul Pacha Ulfat have psychological issues?
2. Do the poems and prose of Gul Pacha Ulfat have comparatively psychological issues?
3. What psychological issues have been explored in the poetry and prose of Gul Pacha Ulfat?

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5. Methodology

This article uses the method of library research, i.e. books, journals, encyclopedias and all kinds of books have been used and comparative method has been particularly used in the article.

6. 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 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 build relationships with Psychology.

(There are such ideas in his artistic prose and poetry that 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 Pach Ulfat's Prose and Poetry:

6.1 An example of Gul Pacha Ulfat's artistic prose on education is as follows

(I went to the desert. One stone was not equal to another.)

I climbed mountains, some were high and some low
I saw cities, some houses were big and some were small
I walked around the gardens, not all the trees were the same
I saw river fish; they were not the same as each other in weight
I saw mullahs, some had big turbans and some had small ones
I searched books, there were differences
I went from my country to another and from there to another
There were ups and downs everywhere)

(I searched books and found 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 those who do not know equal? Is there any difference between a 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 not the same size.)^[2]

6.2 He says about rising

(If one is healthy enough and has a 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 their bad concepts in our minds, and even if the country becomes a paradise, our bad habits, acts and culture will turn it into 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, is 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:

Virtue is human knowledge and deed
Whether one has a shawl, turban, or jaconet on head
Look at the skill of people, not the clothes
I saw a well-dressed man, who was ignorant
In the darkness, one should be ahead
Who has a beautiful torch of education in his hand^[4].

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

The Concept of humanity's differences is that the entire creature on the face of the earth, including living, non-living, animals or plants, Allah has created with 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 (New Generation) it is a part of a prose collection: (... If children were like their mothers, garnet would not come from mountains, and electricity would not be produced by a waterfall, the child of a deaf, would be deaf and the child of a blind would be blind.)^[6]

Born from the same parents, 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, Olfat says about it:

(One says no one can achieve his/her goals in offices without money, the influence of rich people and the head of a village increases day by day and the poor people get weaker. Some people say there is not any 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.

Mullah (the religious scholar) says: One cannot hear the sound of Azaan (Prayer Call) in the new city of Jalalabad. Rajab says: the 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 a 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:

There are obvious differences in everything
The fire of oak and the fire of grass are not the same
There are so many differences in humans
The occupants of a house are not the same
Gandhi Ji's work cannot be done by Tagore

Gandhi Ji could not do the work of Tagore either
 Don't ask the eagle for the songs of the nightingale
 Don't reap with the sword, reap it with sickle
 One's hand is perfect for a sword and the other's for art
 The fingers of each hand are perfect for portrait
 Manpower is knowledge and discernment
 Animal force is distinctionless power ^[8].

Environmental impacts are another important discussion in Psychology that 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 have such issues which clarify the concept of environmental impacts. He says:

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

Education is almost a mystery all over the world, but rising in every nation and country becomes another mystery. Education can be achieved in a short time by delivering some books and translation, transferring them from another place, but raising a child takes ages and needs a lot of tools. Educating someone is the job of a teacher or mullah, but raising a child is the

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, and ideas than his society change his clothes and appearance, but cannot change his environmental and ethnic 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 raising impacts on his country and cannot change the ways has been trained or raised in his country. You may find better Mullahs 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: The environment created someone Genghis and others, Buddha.

The creatures of the environment are both proud and Shame Sometimes someone is born into the environment who the environment follows everywhere ^[10].

6.3 In addition to it, he says about environmental impacts

The water also burns when it comes to a boil
 Water turns fire if the environment is burning fire
 The river flows softly on flat areas
 But makes noise when it goes into lower places
 Look for the impact of the environment in everything
 Mango is nonpoisonous in water
 Smoke is produced by fire but it burns no one
 the influence of the environment never has a mother

Both light and smoke coming from one thing
 One's face is shiny the other's black ^[11]

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

7. Conclusion

Gul Pacha Ulfat has a strong relationship with different knowledge (Politics, History, Linguistics, Sociology, Psychology, and so on...). This topic expresses the 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 is mentioned in his sayings.

There are psychological thoughts in the poems and proses of Gul Pacha Ulfat. The author has poems and proses, he takes every thought from his heart and brain, so it is clear that the words of every science and theory have been comparatively mentioned in his speeches. When he speaks of human differences in poetry, he also mentions them in prose. If he discusses education in the proses, he also mentions in poetry that education and training are important.

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