Psychological Analysis Of Naz Muzaffarabadi's Poetry

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Abstract
How many education systems exist in the world or how many subjects are taught. Of these, Psychology is the only one that deals with human life and human problems because psychology is the study of human character and mind. On the other hand, since literature is a reflection and interpreter of society. Therefore, its relationship is also inseparable from psychology. Literature, whether in prose or in poetic form, is a symbol of deep connection with psychology. Psychological analysis of Naz Muzaffarabadi’s poetry reveals that he neatly deals with topics related to psychology in his Ghazals.

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Introduction:
The study of terrestrial activities and external character is called psychology, and the combination of external character where it is compatible with terrestrial activity is called psychology. Psychology studies every action and character. Which offer life in a variety of situations. It has to do with the way a person thinks, feels and acts. According to Crow and Crow, psychology is the study of awareness of human behavior.

“Psychology is a science that seeks to describe and explain as related to human behavior deals with thinking falling and doing and with is inherited and learned patterns of reaction, It is concerned with the basic principles that underline human behavior.”(1)
Human personality and character can be tested on the principles of psychology. These personal attributes and internal and external events together form human nature and the study of this nature is actually psychology. That is why it is called the scientific analysis of human nature and the hidden thoughts and mental states of the individual, as well as its external effects and internal and external activities. Due to the consciousness and unconsciousness in the human personality, the state of degeneration and improvement is leading to a mental evolution. Where it is called mental maturity, the search for these factors is due to psychology. In this regard, Schneider calls psychology a mental process and behavior. Schneider scientifically analyzed this mental behavior. With the help of which all the things that arise in the mind as well as the information stored in the mind is also analyzed.

It can rightly be said that psychology is a scientific science, not only living beings have been the favorite subject of this science but also all other sciences and fields of life seem to be directly and indirectly connected with psychology.

**Literature Review:**

From the point of view of psychology, the best subject for study is self-knowledge. The process of anthropology has been going on for centuries on a conscious and unconscious level. The reason is that human personality has many facets, so it is considered a challenge to describe any personality. Rakhshanda Shahnaz writes:

"The word "personality" is derived from the Latin word "persona" which means "mask". Meaning and connotation began to be used. As if personality is our mask that we wear to show others "(2)

This raises the question of whether or not there is a way to access a person's mind, actions, or character. To be able to access the mind and action of the creator. Dr. Sharib Radulvi writes about the interrelationship between psychology and the creative process of the writer:

"Psychology makes it easier to examine an artist's work. It also assesses the artist's mental state and external and internal trends in relation to his creations." (3)

The creative process in literature has to do with consciousness, the unconscious, as well as human behavior. Whenever a creator's literary works are analyzed, the creator's own psychology is of fundamental importance in this process. Because the psyche of the poet and writer is also connected with different psychological factors in terms of being human. In addition, the environment around the creator is also psychologically tense. According to Professor Sehar Ansari, no clues have yet been discovered as to what codes a person may have to know. If you want to reach someone's mind and heart, is there a way or not? A simple answer to this might be that if that person is an artist, he can be reached only through his art.

**Psycho analysis in poetry of Naz Muzzafarabadi**
A psychological analysis of Naz Muzaffarabadi's poetry reveals that he neatly deals with the psychological ups and downs of life in his ghazals and expresses human attitudes. Akhlaq Hyderabadi writes:

The manner in which Naz Muzaffarabadi has transformed psychology into poetry is not only the great poetry of Urdu but also deviates from the literature of the West. Where psychology has made love a whole life and the whole human personality .... In Urdu ghazal, consciousness and the functioning of the mind, the statement of contradictory realities of life and the interpreter of modern human behavior are features that elevate Naz Muzaffarabadi above his contemporaries.  

Naz Muzaffarabadi is a energetic, lively and creative poet whose life has a positive meaning. A prominent aspect of his poetry is the optimism which he has expressed in his speech. The search for affirmation in the chaos of life is such a central passion of his poetry that it rarely makes its presence felt among modern poets of his age and contemporaries.

Wo rutt Bhi Kya Aaegi Chaman mein
Har Ek Chehra Gulab hoga
(5)
Tabeb nuskhe Mein likhta aur kya likhta
Fakat "ummeed" likha yah Ilaaj uska tha
(6)

Naz Muzaffarabadi's poetry is devoid of contempt and despair. They are familiar with the art of living in any situation. They deal with grief with a cheerful disposition and do not suffer frustration or frustration anywhere. In spite of a thousand sufferings, it has been a constant principle of his life to continue on the path of optimism. Here are some examples of optimism:

Khilenge Phool Parinde gharon ko lautenge
Woh Ruth bhi Aaegi Mera Guman Hai Baba
(7)

Maine Taslim Kiya Tu Hai Falak Ka Suraj
Zulmat e Shab Mein ummidon Ka Diya Hun Main Bhi
(8)

Shabana Kausar writes about the optimism of Naz Muzaffarabadi:
Naz Muzaffarabadi's poetry does not contain suffocation and despair. Lamentations of grief are not heard in him nor does his voice feel muffled and suffocating. There is a feeling of openness in his poetic sentiments. This does not mean that they have lived a carefree and comfortable life on a creative level. He must have suffered an ocean of difficulties in life. The stumbling blocks of life come to them too. But because of a poor dignity, despair and helplessness do not arise in his lives. "(9)

Naz Muzaffar Abadi faces the problems of life with an open heart. His wide vision is present in his poems. Love is the passion that motivates a human being to survive and demolish the fear of negativity, pessimism and spread the color of the heavens of the optimism.

Aisa Suraj bhi Kis Roz Zameen per utare
Chashm benur Mein phir jis se zia Paida Ho
(10)

Optimism is an aspect that motivates one to adopt a positive attitude even in the hardships of life.

Literature, whether in prose or in poetic form, is a symbol of deep connection with the past. Nostalgia is somehow found in every genre of literature (be it prose or poetry). Because man cannot live without his past. The ups and downs in the emotions and feelings of human behavior has deep connection with the past. Wordsworth is rich in the connection between poetry and the past:

"Poetry is a reflexive tendency of strong emotions. Its source is the emotions of the past that are remembered in moments of peace."(11)

According to Wordsworth, poetry is related to emotions as well as to the past, because poets also consider emotions which disappear in the form of reactions and create similar new emotions and reveal the poet's psychological factors. And bring out the psychological factors of the poet. Naz Muzaffarabadi's poetry also echoes the past:

Basar Hote the Mushkil se magar Aise Na Hote the
Tumhare Shahar Mein Sham o Shahar Aise Na Hote the
Yah Basti Zalzale ke bad bhi pahchani nahin jaati
Kah Galiyan Yun Na Hoti Thin yah Ghar Aise Na Hote the
(12)

Naz Muzaffarabad has also undergone the experience of isolation. They do not come out of the intense feeling of the past. The memories of the past have established their monopoly on their minds
and hearts. For him, the past day has become a metaphor for curiosity. Let’s have a look on the nostalgic situation in the poem “SAWAN”:

Kacche gharon ko......Jalte Dekha Tha

Ghane pedon ke saye mein

Bachata bachata Barish se.... Khade the log

(13)

Ups and downs in human life is a fact that cannot be denied. Sometimes these changes cause pain. The process of migration is so painful that one can never get it out of the depths of one's heart. See also the importance of past and travel for Naz Muzaffarabadi:

Ham se Pochho Musafirat kya hai

Hum ne dukh Hijaraton Ke jhele Hain

(14)

In fact, Naz Muzaffarabadi has been dreaming of life with the help of the past.

Des chhodane wale Naz Kuch parindon ki

Jab rutain Badalti Hain wapasi Nahin Hoti

(15)

Hazar zad e Safar Se Badh kar wo aik Chhoti Si Baat Tahari

Ba waqt e rukhsat Kisi Ka Kehna safar mein Apna Khyal Rakhna

(16)

Psychological scales of narcissism are used in the psychological study of ghazals. Narcissism means unconditional love for one's self. An analysis of the poetry of ancient and modern poets reveals that almost all poets have more or less narcissism. Syed Shabia Al-Hassan expressed this view in his article "Narcissism in Ghazal":

"Narcissism in ghazals is usually more than the essential amount that is found in every human being, but this amount is not enough to make it a disease, so the narcissism of ghazals can be easily felt. It doesn't look bad ... Narcissism enters the ghazal through introspection and then becomes a part of the blood and runs through the whole body." (17)

In fact, narcissism adds to the beauty of the ghazal. The use of stanzas in ghazals is also included in the category of narcissism because in stanzas the poet uses his pseudonym to make it
personal. That is why the poets who are not showing any sign of narcissism, will still be called the psychological expression of narcissism. Because the use of tali in the passage is included in the ancient traditions. And the articles in Taali reflect narcissism. Dr. Saleem Akhtar writes:

"Talli is one of the most important traditions of ghazal. From a psychological point of view, it can be considered a literary form of narcissism that the poet also expresses his superiority and greatness over the contemporary." 18)

In the case of Naz Muzaffarabadi, psychological issues have been mentioned continuously. In addition, he deals with narcissistic factors beautifully. The narcissistic element not only makes one its lover but also brings down on the pages of the paper those qualities which lead to love for one's self. In some places their selfishness manifests itself in the form of tali. Naz Muzaffarabadi has consciously and unconsciously described the narcissistic aspect in his speech. To understand the psychological nature of Naz Muzaffarabadi's poetry, it is necessary to analyze his poetry with reference to narcissism. Here are some examples:

**Damaghon Mein Khwabon Mein Rach bas gaye hain**

Hamen Apne dil se Bhulakar to dekh

(19)

The above poem is a complete expression of the narcissistic tendency. Naz Muzaffarabadi is so sure of his love that he is openly saying that our importance is such that it is impossible to forget us from the heart.

**Manzil e Dhul thin Mere aage**

Chomta tha Adu bhi Hath Mere

Chand bhi uski justaju Mein Tha

Raat bhar Jagta tha Sath Mere

(20)

Another example of narcissism:

**Jahan minnat Ki**

**Hajat Thi**

Wahan

Ham hukm dete the

(21)
Who Naz ke Daman Pe Koi Daag lagata
Ab Hosla itna bhi sharare mein nahin tha
Sab Aaye muraat ki Ganga Mein nahane
Bus Ek Tera Naaz qaron mein nahi tha
(22)

Kabhi Fursat Mile To Humse Milna
Saliqaa shayari ka pooch lena
(23)

Shour jinko Nahin apni baat Kehne ka
wo Aaj Ban kar Mere tarjumaan Baithe Hain
(24)

According to Sigmand Freud, autonomy (self-possessiveness) and narcissism go closely hand in hand, the element of self-sufficiency in the human personality causes submission, Naz Sahib's poetry reflects his self-sufficient nature. According to the ethics Hyderabad:

"He is a self-styled man and he never compromised on self-esteem. Whatever he wants to say is said in a very bold and subtle manner and nowhere does the complicated situation get in his way"
(25).

Like every sensitive poet, Naz Muzaffarabad also accepts a profound impact on the circumstances and events of his surroundings. That is why his poetry is a full mirror of psychology and psychological attitudes. Psychological complications that appear to be prominent in our society, Naz Muzaffarabad, cannot live without feeling them and in their poetry appear to be fully understood by these psychological weaknesses.

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