

## Cultural Psychology in the Early Urdu Novels

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### Abstract:

Human psychology is not only instinctive but also cultural. Rather, in some cases, psychology, which is catered under the influence of society, becomes so deep-rooted that it even overcomes the nature of a man and changes its direction. But we also know this fact that all the societies are not alike on this planet. While having difference in their history, geography, environment, norms and values so their life style their cultural manifestations, their code of conduct and their style of expression also remain different. On this basis, each of them gets its own individual cultural recognition. So, the man who grows up in some particular social culture, his psychology also accepts the effect of that particular society.

Here, in this research article, an attempt will be made to analyze the psychology of the characters of Urdu Novel of colonial period under the impact of culture. In this way, many such aspects of Indian culture are also exposed that can be very helpful to understand the present Indian society.

**Key Words:** Culture, Psychology, Society, Values, Norms, Colonialism, Nazir Ahmad.

### Literature Review

Social psychology begins when the human psyche is described in terms of the natural and historical rather than the natural. But we know that the societies of the planet are not the same, they differ from each other in their history, geography, environment, traditions. Due to this difference, their life style, economics, behavior and physical expression also differ. It is on this basis that they acquire distinct cultural identities. So, a person who grows up in a cultural society, His psychology accepts the influence of that particular society. So, the term social psychology does not have the same meaning as the term cultural psychology.

Steven J. Heine is not wrong if he calls human beings' cultural species. (1) People who get something, derived from their culture .Their enthusiasm, the character, even the name by which they are known and it gives them their culture. Above all, their mental, intellectual and physical formation is influenced by their particular culture.

Culture is the center of human thoughts. And any individual behavior depends on the culture in which it grows. That is why, E Ortega Gasit, says: "Our life is nothing but our relationship with the world around us. It is the common aspect of our lives. (2) "World" here means the cultural world. Which surrounds the person. Although some researchers speak of a two-way process in this regard, that is, on the one hand, the natural psychological factors of man influence culture. Culture, on the other hand, has an impact on the human psyche. (3) Although this is largely true. But most thinkers agree that cultural influences play a fundamental role in human behavior and perceptions. 'Erich Fromm' says, in one of his famous book named 'The Fear of Freedom':" Human nature has no dynamism of its own and that psychological changes are to be understood in terms of the development of new 'habits' as and adaptation to new cultural patterns."(4)

So, this also indicates the deep impact of culture on human nature or psychology. That's what 'Richard Shweder' says:" Cultural psychology is the study of the way cultural traditions and social practices regulate, express, transform, and permute the human psyche."(5). In this regard, 'Wilhelm wundt', who is at the forefront of the theory of cultural psychology, He wrote in his book named, 'Elements of Folk Psychology' that '--- the idea gradually arose of combining into a unified whole the various results concerning the mental development of man as severally viewed by language, religion, and custom."(6)

Ernst E', is the only thinker after 'Wundt' to have formally analyzed the theory of cultural psychology and presented the 'Symbol Action Theory' below. This theory states that people actually live in a natural environment. They are also a symbol of the environment. The objects and sights around people have no meaning in themselves, they have the same meaning. It's what gives them and which the human mind recognizes. This is how people interact with the world around them. It is based on action and reaction. That's why, 'Boesch' says:" Culture controls the development of specific abilities and action trends."(7)

The significance of Boesch's theory lies in the fact that he did not limit himself to the social observation and experience of Europe alone, but in this regard, he also observed many societies and cultures of 'Asia' and then he developed his theory. 'Boesch' argues that culture controls human abilities and actions. One of today's writers, 'Hazel Rose Markus', who is an authoritative reference today, in the field of cultural psychology, explains in these words: "Cultures are systems of ideas, interactions, institutions that guide the actions of individuals."(8)

'Markus' developed an entire model of cultural psychology that addressed the interplay of individuality and culture and defined it as the mutual constitution between cultures and individua. Indeed, the basic instincts are the essence of human existence. There is no denying this, but the important thing is that they are controlled by the cultural forces of the society in which human existence flourishes and develops. Culture, cultural values, and incentives, how to shape and control human psychology and behavior· this is a very interesting study in its own way. In general, we know or understand that our psychology is mainly controlled by our instincts. And

the instincts are very dominant and powerful. Although it is true in its place that basic human instincts cannot be ignored at all and where they find opportunity, they also show their mouths, but this is only a partial truth in its place that instincts play a very important and powerful role in shaping human character and psychology. In fact, little thought is given to the fact that instincts are not, however, as powerful as our social and cultural systems and scapegoats. Perhaps we have not yet examined the strong influence of society and culture on the psychological life of man. In any society, our survival depends on nature more than basic nature. This is undoubtedly made by social and cultural forces.

We know very well that basic instincts are not good in themselves or not bad. They don't even know what's legal or illegal? It is a cultural system that distinguishes between good and bad. We all know that hunger does not tell us that it is wrong to snatch food from someone. Cultural or moral values tell us. Keep in mind that the number of thieves in hunger is much less than these people. We do not steal in spite of suffering from hunger, and the more important question for us, is not why a person steals in hunger? Our interest is in the question of why most people with anorexia do not steal. This was stated by William Reich in his book 'The Mass Psychology of Fascism' (9). For us, the main reason is motivation. Which are given under the values in the society? Any value system in any society is shaped by the culture in the society. This means that in any culture, the value system is the dictation, which governs the mind. Culture is also introduced through the gratification of instincts. You have to be hungry. This is the need for instinct. The taste is needed for the "perfect satisfaction" of mind and the taste of food introduces culture.

Similarly, language is the backbone of culture. It not only conveys cultural traditions and values. It establishes a social system of understanding. The life of society is based on culture. The foundation of anything is understanding, demand and meaning. It gives culture to the people. Language also plays an important role in controlling our psyche. The power of words can suddenly awaken in a person's life. For example, if you say "dog" to someone, there will be a lot of anger and a lot of reaction inside. While "dog" is the name of an animal whose loyalty everyone is convinced of, in our culture, especially, "dog" has been made a symbol of extreme loyalty. Because of which no person can remember this word for him and he has got the status of 'abusive' in the society. It is a cultural process. Meaning gives power to words. And our psychological reaction is influenced by the strength of this economic system. It's human nature to be angry, but it's cultural. Anger is defined as a human condition that is a cultural process or a manifestation of a culture in which emotions are strongly aroused. Similarly, there are many psychological issues that are considered to be human instincts. They are, in fact, the guardians of the cultural system. And they have importance in a particular society. Many emotions, feelings, thoughts also take shape under the influence of cultural environment. Peace is possible in any society. When individuals mould their instincts in such a way that cultural acceptance is achieved. We are a cultural system. At the same time, the basic human instincts are not enslaved

because the instincts weaken and the strength of the cultural values and traditions of the society dominates the weaknesses. The instincts also start behaving according to these values and habits and start reforming and reshaping themselves with their influence.

The instincts find their successful reinforcement in two ways.

First: When a person does not have confidence in his cultural values.

Second: When instincts are so valued that the survival of the organism is therefore seriously threatened.

If an individual accepts cultural values and values from the mind and those values enter into his self and become his responsibility, then despite that he remains entangled in the force of instincts, in conflict, but does not bow down to the instincts because cultural values have become a part of his heart and mind.

A novel in itself is a vast cultural narrative. The characters embody and reinforce this narrative through their actions. The novel not only describes the cultural environment, but also paints a picture of the characters, the cultural environment, and the influence of people in such a way that the society's responsibility is clearly visible. In addition, the theme of resistance to oppression examines the limits of the human struggle and shows how little the individual dares to be free at the cultural level. Even culture is worse than fate. It is also a novel. The existential novel, which is generally considered to be cut off from society, cannot escape the cultural narrative even if it is critiqued, because the entity it subjects is not the same as the one who created it. Its meaning is also derived from its cultural environment. Absurdity actually arises from a departure from the cultural environment. That is, anything that is outside of the individual, process or culture, is meaningless. Within a culture, there are certain meanings. But that's what culture has given them.

The Urdu novel also makes a narrative of its society and culture and on this basis its importance and place in the novels of other major languages can also be determined. Because the cultural environment that the Urdu novel can offer, it is not available in English, French, German or Russian. When it's called that "the novel is a product of the industrial age" can be translated to the extent of Europe. But it is not entirely true, in the sub-continent. The novel is a reminder of colonialism at the social level and colonialism at the political level. The same society was being affected by the industrial colonizers and the foundations of feudal culture were becoming less strong under their influence. But it hasn't fully happened yet. Therefore, the novel is not only necessary for the industrial society or the liberal, secular, democratic and progressive society, but the novel is also able to breathe and flourish in the semi-dead society trapped in fierce debates, under slavery and the tyrannical authoritarian stereotype. In this respect, The Urdu Novel may be distinguished from the European novel.

The social environment in which the Urdu novel begins from the middle of the 19th century, It, was an environment of intense conflict at the economic, social, psychological and moral levels. "Dr. Mumtaz Mangluri" said: "This (after 1857) was a century of conflict in which the East was at war with the West, religion with religion, civilization with civilization, and ideology with ideology. All the physical and mental forces were fighting against the conflicting physical and mental forces. (10) The arrival of modern education, industrial values and technology by the foreign British or colonizers was bringing a drastic change in the local cultural and social system. There was a glare on it that after the war of independence in 1857, the feeling among the local population had reached its zenith. This created a social crisis. The Urdu novel of this period becomes a narrative of the same rawness and vulgarity. The novels of Deputy Nazir Ahmad, the first Urdu novelist, are the best example of this.

With regard to the cultural psychology of Deputy Nazir Ahmad's novels, we have to keep in mind that Deputy Nazir Ahmad does not call these novels as novels, that is, they are not his natural creation. Thus, these creations were not excluded from society. There was no creative response. Rather, it is the result of Deputy Nazir Ahmed's thoughtful plans. (11) So here we have to look at the psyche of the novelist more than the characters. Because the kind of cultural situation in which Nazir Ahmad was trapped and the misery, they had to face that is what constitutes his ideology and that is what his ideology or in other words his cultural psychology expresses in his novels.

The agenda of national reformism and the moral education of Muslim men and women can be called the main problem of Maulvi Nazir Ahmed and the first impetus of his novels. Go to Take Lawrence's novel and the discussion of morality, (12) Nazir Ahmed's novels meet the moral standard, but he does not intend to write stories only for the sake of this duty. Rather, they also control their characters, the events that happen to the characters and the results of all according to their own intentions. It is also now a fact that no matter how much the story or novel is under the control of the author, he still finds a way to find some expression under his own words. Nazir Ahmed undoubtedly deliberately holds his story to his will, but unconsciously his stories express the real society, culture and human psyche of India at that time.

Nazir Ahmed's first novel "Mirat-ul-Uroos" was written to teach the culture of domesticity to girls. In order to understand it, it is first necessary to understand that it is actually a society formed, due to the colonial influence of the time and the mentality formed under it, rather than a national mentality. Rubina Sehgal's analysis is very pertinent in this regard. She has written a long essay titled "Deputy Nazir Ahmed: Concepts of Feminism." The conclusion of this is that after the fall of the government from the hands of the Muslims, Muslim men now had their own homes and families, children. Where they could rule, and the comfort of their homes, they saw that their peace and comfort would be maintained by a woman who was intelligent, happy in the happiness of others, obedient, and willing to sacrifice everything. Although this idea also came

from the best administrative affairs of the Nazir Ahmed Khan government, which he was very impressed with. And the reins were in the hands of Queen Victoria. There was also another factor. When Muslims saw English women walking freely out of their homes, they considered them to be morally superior, and keeping their women indoors not only made them morally superior, but also made it easier for them to form a separate sect at the national level from the English and the Hindus. Here religion also had to be included without which no reform is possible in Nazir Ahmed. At the same time, the Muslim men's domination over the women of their house had also come to compensate for the feeling of slavery of the Congressmen.(13)

That is why Akbari is portrayed as an evil or negative character who is a girl who breaks the House or destroys the peace and comfort of the house and causes pain. While Asgari becomes the heroine of the novel whose character is the opposite of Akbari, That is, the Muslim middle class plays a positive and constructive role in the housekeeping and household organization. This constructive positive characterization is in line with the values espoused by Nazir Ahmed (the novelist) and the colonial thinking of the time. The process of making it home And there is relief. Even so, in Indian cultural values, taking care of the members of the house and family, making sacrifices for it and maintaining it or maintaining unity, is considered good and acting against it is considered unhealthy. That's why people are still here today. And on the basis of these values, Prachi and Burari Bahu are interpreted.

Muhammad Naeem has raised a very good point that in this novel, women are shown to be stronger than men. (14) But the point to be noted is that this incident took place in one of Nazir Ahmed's novels. In Nazir Ahmad's novels, the woman appears to accept authority in the man's house under the same Indian cultural psyche, the greatest and most prominent example of which is the novel "Taubta an-Nusuh" that followed Nazir Ahmad's work. It is evident that in the "Marathas" a woman's visible authority is also planned. It also reinforces the point that the whole novel does not answer that the father writes a letter of congratulations to Asgari after the wedding, but why he does not fulfill this duty at the time of Akbari's marriage, when he needed such a letter more. Secondly, his mother is shown defending Akbari's stubbornness to separate from her father-in-law. There is no need for a father. That is, the mother's hand is behind Akbari's deformity While the hand of the man is clearly visible on the breast of Asgari's groom. In this epistle to Asgari, the importance of the male over the female is evident, which is consistent with the Indian masculine psyche of the time and to a large extent even today.

He writes plainly.

“عورت کا پیدا کرنا، صرف مردکی خوش دلی کے واسطے تھا اور عورت کافر ہے، ‘مرد کو خوش رکھنا’۔۔۔ مردوں کا درجہ خدا نے عورتوں پر زیادہ کیا، نہ صرف حکم دینے سے بلکہ مردوں کے جسم میں زیادہ قوت اور ان کی عقلوں میں زیادہ روشنی دی ہے۔۔۔ مردوں کو خدا نے شیر بنایا ہے۔ اگر دباو یا زبردستی سے کوئی ان کو زیر کرنا چاہے (15) ناممکن ہے بہت آسان ترکیب ان کو زیر کرنے کی خوشامد اور تابع داری ہے۔”



It is this, the masculine cultural psyche under which Asgari acts. It is another matter that she increases the amount of 'pleasure' and 'submission' so much that her husband Muhammad kamil becomes from a perfect "lion" to a "sheep" and the whole family comes under her "control." The father, of course, according to traditional thinking, declares the woman to be weak in intellect in front of the man, but Asgari seems to raise such flags of understanding that the intellect is stunned. But the question arises whether this wisdom or understanding of Asgari is his own understanding. Is this the understanding of a woman or is it the need of the hour? Which Nazir Ahmed wanted to promote? Before answering this question, it is important to quote a quotation from Fateh Muhammad Malik. He writes in one of his famous essays, "Tamiz Dar bahu ki battamizee."

“مولانا نذیر احمد اپنے اصلاحی قصوں میں حسن و خیر کے ان معیاروں کو خیر باد کہہ دیتے ہیں جو ہماری داستانوں میں امیر حمزہ ، حاتم طائی اور حسن و خوبی اور خیر و برکت کے ایسے ہی سینکڑوں دیو مالائی قسم کے پیکروں کی روح و رواں ہیں اور ان کی جگہ اپنی پست نوعت کی افادہ پرستی پر برائے نام اخلاق کارنگ چڑھا کر نہ صرف اپنی اولاد کو عنایت فرماتے ہیں بلکہ پوری قوم کے رگ و ریشے میں یہ زہر سرایت بھی کرتے جاتے ہیں اور ساتھ ہی ساتھ اصلاحی جوش و خروش کی داد بھی وصول فرماتے جاتے ہیں ۔

ایک اصغری خانم پر کیا موقوف ، ان کے ہر پسندیدہ اور مثبت کردار کی نیکی ، افادیت پسندی اور عظمت ، اس کی کامیابی سے عبارت ہے ۔ کامیابی کا مفہوم سرکاری عہدہ یا مال و دولت سے متعین ہوتا ہے اور اس نیکی کے حصول کی خاطر مصلحت پسندی ، چالوسی اور رشوت ستانی سے لے کر سرکار پرستی تک ہر حربہ صریحاً اسلامی ہے ۔ (16)

Asgari's sanity is actually psychic. Which was becoming a necessity of the colonialist culture of the time? and whom Nazir Ahmad had mentally accepted. And he wanted to pass on the success of the house to his future daughter-in-law Orbitty. The understanding in Asgari's character comes out in the form of over-act because Nazir Ahmed has adopted it intentionally. What they desire. Maulana Salahuddin was also aware of this. That's why he says:

“اصغری کی جارحانہ شخصیت مولوی صاحب ( نذیر احمد ) کی اپنی شخصیت کا عین بین چربہ ہے اور اس کے کردار کی فائدہ پرستانہ کیفیت بھی انہی کے مزاج اور نصب العین کا عکس ۔” (17)

However, this is not the purpose of the upcoming novels, so there is the woman of our Indian culture whose psyche is completely suppressed in front of her boss (man). It is also interesting to note that Muhammad Kamil got the top job in English through Asgari's "wise" advice. And she tries to do some wise and clever work there, so she reaches there to control her husband and returns with "complete arrangement." Having a husband as the guardian of the wife and having a monopoly over the husband is also a distinctive cultural psychology that we see here. Therefore, Asgari is actually a puppet of the male-dominated agenda. The colonial elements in the male-dominated Indian culture combine to create the character and psyche of the Asgari behind which Nazir Ahmed is, after all.

"Banat an-Nash" can actually be called the next episode of "Marat al-Rus." In his autobiography, Nazir Ahmad writes

کہ ”یہ کتاب (بنات النعش) اسی“ مرآة العروس کا گویا دوسرا حصہ ہے۔۔۔ مرآة العروس سے تعلیمِ اخلاق و خانہ داری مقصود تھی۔“ (18)

This is the reason why it does not have a distinct novel status, nor does it have much importance in front of Nazir Ahmed's other novels. We also just look at it, but it is important to note that at least one aspect of our meaning is very well presented here. The psychological manifestation of Indians being affected by the epidemic of the British rulers, even suffering from inferiority complex and self-realization on the basis of self-esteem, has been expressed here in such a beautiful way that it is difficult to find any other example of this level. It happens that an English family lives in the neighborhood of Halima, a student of Asgari's school. Halima's mother reluctantly, nervously and somewhat frighteningly approaches Mam. Thus, Halima and Halima's mother comes to visit to Mam Sahib's house. Both Haleema and Haleema's mother soon become obsessed with Mam Sahib's good manners and behavior and admire his chivalry. She sees that in Mam's house, each case leads to good management and good management. Not only is there a time limit on everything Mam's kids are also very friendly and polite. Everyone in the house takes care of each other. As well as cooperating and they do their own thing. A disease that affects Halima and Halima's mother they say that there is no punishment in the training of children and that Mummy is very educated, polite and good-looking. After seeing and feeling all this, the psychological condition of Halima and Halima's mother is revealed in this confessional dialogue and interpretation. Which becomes the psychology of most of the Indians of that time? Halima's confessional speech to her mother's mother and expressing her heart condition beautifully in these words:

” آگ لگے اس ملک کو جس میں بنرکانام نہیں۔ ہم لوگ شہر میں بڑے سلیقہ شعار کہلاتے ہیں مگر سچ یہ ہے کہ بنر اور سلیقہ آپ لوگوں پر ختم ہے۔“ غرض میم صاحبہ سے رخصت ہو کر گھر آنے تو جدھر آنکھ پڑتی تھی، ہر چیز حقیر اور بھونڈی نظر آتی تھی۔ میرا تو یہ حال ہوا کہ اس رات رنج کے مارے مجھ سے کھانا تک نہیں کھایا گیا۔ اگلے دن میں نے اماں جان سے کہا کہ اگر آپ فرمائیں تو میں مس روز سے کچھ سیکھوں۔“ (19)

Thus, Nazir Ahmad also aims to prove the cultural superiority of the British over the Indians. They also express the Indian mindset that was flourishing within the colonial society of the time. This is followed by the publication of Deputy Nazir Ahmed's novel "Taubta al-Nusuh." They also have an agenda for the training of children, the only difference being that the emphasis of the training is on providing pure religious education or, in other words, education. Noor Ur Hassan Naqvi says about this novel, "The author has tried to make the point that along with the upbringing of children, their best education is also the responsibility of the parents.(20) It is worthy of consideration for us. In fact, a reformer is fully aware that "Training is the tool. Social and cultural values form the core of an individual's psyche it controls the basic human instincts. Nazir Ahmed never forgets his distinction as a reformed novelist. It is clear from his novels that Nazir Ahmed was well aware of the importance of social and cultural "training. "He knew the



importance of this "training" to control human instincts. And when it's lacking there the human instincts are strong, and the mouth cannot tolerate them.

As mentioned earlier in "Taubta an-Nusayah," male authority is displayed at its peak. Nasuh is the head of the jogger. He is obsessed with getting every power in the house. A great value of the authoritarian values of our feudal and imperialist era became an essential part of our psyche that whoever is the head of the household will decide the lives of all people. This is the same Psyche we see here in "Tabta an-Nusuh." That is why when he is angry that he has neglected the education of his children, he addresses his wife Fahmida and says:

“ اگر میں اپنے کام پر آمادہ و سرگرم ہوتا تو ممکن نہ تھا کہ میں کہوں اور نہ سنیں ، میں چاہوں اور نہ کریں ۔ آخر میں ان پر ضابطہ تھا۔ میں ان پر ہر طرح کی قدرت رکھتا تھا ۔ اور نہ صرف ان پر بلکہ تم (بیوی ) پر اور سارے گھر پر۔ ” (21)

It is this, the sovereign and modern mindset of Naushad represents the feudal culture and values of contemporary India. That is why the role of Nasuh's wife here is completely opposite to that of Asghari. She has no will of her own; she is completely subject to her husband. And a plan for the education of children in the future. Fahmida treats him like a slave. The patient is suffering from diarrhea and the epidemic of 'cholera' proved to be the key to the spread of the eventful process of the novel. It promotes moral reform and religious zeal. (22) Because Nasuh's dreams during the epidemic and his escape from the epidemic form the basis of the upcoming novel.

A man dreams that he is on top of the world where his father, who was very pious and pious in his eyes, the calculation is going on and he is in God's hands. When he sees his father's face, his eyes open. Before that, he who has not brought religion into anything becomes very upset. His Adds His Wife Fahmida to His Trouble They don't just want to change themselves. They also teach religion to their children. At one time they were very good and kind the mission of the children begins. The rest of the story runs in the same vein. In which it has been shown that young children quickly take the influence of parents' advice and education, but the older children, namely, elder daughter Naima and elder son Kaleem, come up against resistance. By which Nazir Ahmed's purpose is to tell that whatever education and education a child should have, it can be easily done at an early age. As you get older, the intensity of training decreases. The short story still gets in the way, but Clem negates his existence by denying his father's religiosity, which he considers an obsession with illness. No one is ready to accept it. So Nazir Ahmed hunts him down to plan the plot in such a way that he is finally not only deprived of his legitimate right i.e. freedom. And he is forced to apologize. Rather Nazir Ahmad also makes it a symbol of martyrdom.

For us, many things here are not necessary in this regard because they are either not related to our topic or many of them have been done by other critics. The first thing about our topic is the dream of Nasuah, after seeing which the whole fictional tone of the novel has been formed. The dream itself is a branch of cultural psychology. The concepts of the next world, heaven, hell, the problems of punishment, etc., are all cultural issues and on the basis of them regrets arise. Which

is the wrath of God It is the best expression of cultural psychology. (23) A man who for a long time abstained from religion, but at the end of his childhood becomes a captive of his father's teaching and teaching, and then he decides to pass on this teaching to his children, and even succeeds in that he has all the favor of the author.

If we run through the life of Nazir Ahmad, we will know Some time before 1857, when Nazir Ahmad was passing through the educational stage, his father did not agree to teach him English in Delhi College and said to the principal, "I accept his death, his begging is acceptable, but studying English is not acceptable. (24)

This is the attitude we get when we think about it. He accepts Kaleem's death, but does not compromise on his disinterest in religion or secular way of life. That is, the influence of Nazir Ahmad's father also appears to be dominant here and the No Compromising Policy clearly looks like this. He looks like his father. Yes, it is a different matter that Nazir Ahmed himself later got the job of Englishmen and not only read English himself and raised his children, but also played an important role in encouraging others to read English along with Sir Syed Ahmed Khan. But according to MD Taseer, it is also a fact that "the maulvi who got into the habit He didn't go away completely. They could not fully accept the new ideas and social revolutions that came with the new education. This ambivalence is characteristic of the period in which Maulvi Nazir Ahmad flourished. (25) So we see that the same Maulvi prevails in "Taubta an-Nusuh."

Dr. Ijaz Hussain has analyzed the mentality of Nazir Ahmed in his paper 'Mental Analysis of Nazir Ahmed'. He writes:

"The element of religion predominates in the formation of Nazir Ahmad's religion. They don't grow without it. In every moral education there must be an inculcation of religion. He believed that religion and morality go hand in hand. It is foolishness to separate one from the other". (26)

There is an incident in the novel "Taubta-al-Nusoohh" that no one can ever forget and that is the incident of burning the books of Nasayh's Kaleem. According to Dr. Nasir Abbas Nayyar, "In the novel, if there is a climax to the conflict between Nasuh and Kaleem, it is in this context that the story unfolds. It's you the burning of kaleem's books. After the burning of the books, Nasuh is satisfied that he has uprooted the root of all evil. (27) One explanation for this process is that it is an expression of the general colonial narrative according to which the ancient books of India are considered vulgar after the English concept of "useful literature." Dr. Nasir Abbas Nayyar said, "It was Christian / European morality, which it ("Bahar e Dansh") and other such books (which Nasuh admonishes) found obscene. (28) In this case, we would say that the burning of old books demonstrates a colonial cultural mentality. For whom Persian, Arabic and old stories were of no importance.

But there is another side to this incident. That too has been done by Dr. Nasir Abbas Nayyar and which looks more authentic. He says that behind the burning of the books of the Kaleem, there is an attempt to maintain the integrity of the Kaleem. He writes that:

"Nasuh was worried about what was shaping kaleem's mental and emotional world other than her father and home environment, which forced him to stay away. Now he finds out that the real force that deposed the father's sovereignty over kaleem is not his friends. There are no demonic emotions, only images and written texts.(29)

One more thing to keep in mind is that you have a lot of confidence in yourself. That's why he always considers himself right. But this trust actually stems from the cultural preservation in it. In fact, if your ideological stance is in line with cultural norms, then you automatically get a security at the social level, which makes you confident in psychological terms, but if your ideological stance is against social and cultural norms, then a known fear in psychological terms becomes part of your personality. This difference can also be seen in the psychology of Nasuh and Kaleem.

Before discussing "Ibn al-Waqt," it is also worth noting that Nazir Ahmad's characters follow the characteristic of their names. That's what characterizes their characters. A better interpretation is William H.Gass did it. In his words: "A character, first of all, is the noise of his named, and all the sounds and rhythms that proceed from him." (30)

The first full expression of the neoliberal cultural psyche in an Urdu novel is in the form of "Ibn al-Waqt." It is Nazir Ahmed's first novel to deal specifically with the politics and society of the subcontinent since 1857. The character of Ibn al-Waqt actually represents It is the fate of a civilization that has been conquered and now the struggle of a dominant and subjugated civilization. On the one hand, there is its own civilization, which is loyal to ancient traditions but has been defeated. On the other hand, there is modern civilization which is both victorious and dominant. In such a situation, the local people are left feeling inferior in front of the victorious civilization and they also become a copy of the dominant civilization. These individuals are called "neo-colonialists" by those who speak on the knowledge of colonialism. Imitation and imitation are his destiny, but due to the same imitation, he also gets away from his civilization, which also causes him to suffer from many kinds of psychological problems. In this regard, Dr. Nasir Abbas Nayyar's analysis is worth considering. He writes:

“انجذاب کے عمل میں نو آبادیاتی باشندہ نو آباس کار کی زبان سیکھتا ہے ، اس کا لباس اختیار کرتا ہے ، اس کے طرز بود و باش کی نقل کرتا ہے ۔ نقل و تقلید میں وہ جتنا آگے جاتا ہے ، اپنی تاریخ ، ثقافت اور اپنی اصل سے اتنا ہی دور ہوتا چلا جاتا ہے ۔ اپنی اصل سے دوری اسے طبعی اور نفسیاتی سطح پر ضرر پہنچاتی ہے ، جسے وہ بہ خوشی قبول کر لیتا ہے ۔ وہ اس ضرر کو محسوس کرتا ہے ، مگر نو آباد کار جیسا بننے کی خواہش کا زور اس کے احساس پر غالب آ جاتا ہے ۔ یہ ایک پیچیدہ نفسیاتی عمل ہوتا ہے ۔” (31)

Therefore, Dr. Ashfaq Hussain is right that one of the purposes of this novel was to "somehow prevent Muslims from the defects of imitating Western civilization and society. (32) Nazir Ahmad was not in favour of Muslims blindly imitating him, nor was he convinced of adapting his style to a purely English form, despite the fact that he considered English life and education to be good. To accomplish the same goal, the character of Ibn al-Waqt was created, which is a relatively better character than his other characters.

Ibn-Ul-Waqt, who is awarded for saving the life of an Englishman Mr. Noble by accident and becomes an employee of the British government, In fact, it shows the psyche of this section of India which considers itself inferior to the Congress. And which is influenced by the lifestyle of the British and their lives. Ibn al-Waqt is so impressed that as soon as he gets a chance, he leaves his old style and soon adopts the English style to such an extent that every English type of clothing is used. That is, the walking garment is made separately. The dress for meeting is different, the dress for coming to office is different and the dress for food is different. And not only the dress, the use of knife forks while eating is also English style and the riders also keep them intimidation of the British. It also makes the uniforms of its employees similar to the uniforms of English employees. He leaves his house and takes an English-style bungalow on rent and decorates it in the same way. Just like the British had done with their bungalows. In the same way, he also takes care of many dogs after seeing the English. Even Ibn al-Waqt kept such a cook that no one else could cook better English food than him, except that Ibn al-Waqt does not fill the cupboard with these English foods and in his dreams, Indian food is seen on the plate. But despite all this, he is happy to think that:

“ صاحب لوگ مجھے ڈنر پر بلاتے ہیں ، کونسل کے ممبر نے مجھے لکھا ، کمشنر صاحب نے مجھ سے ایک سرکلر کامسودہ تیار کر ایا ،مس جوزفا کو میرے کتے بہت پسند ہیں ،ایک میم نے ولایت سے لکھا ہے کہ اپنا فوٹو بھیج دو ، اس دن میجر صاحب نے اُس کریم جموانے کے لیے میرے ملازم کو بلایا۔” (33)

It is true that Hajjat-ul-Islam, the mastermind of Nazir Ahmed's plot and his favorite character, draws Ibn al-Waqt from here, imitates him and brings him back to his civilization and culture, but as long as Ibn al-Waqt remains in his state, He best expresses the psyche of the middle class of Indian Muslims at that time.

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1. In the words of Stephen J. Henne:

“Humans are a cultural species.”

Steven J. Heine: “Cultural Psychology”, in “Advanced Social Psychology,” Edited by Roy baumeister & Eli J. Finkel, New York, Oxford University Press, 2010, Page:6

2. Gasit, Ortega E: The People's Revolt, Included: The Prisoner's Mind, Translated and Compiled by Muhammad Salim-ur-Rahman, Lahore, University of the Punjab, 1998, p.58

3. There are currently three (listed below) writes in his research paper.

Mark Schaller, Darrin R. Lehman, chai-yue Chiu:

“Psychology processes exert fundamental influences on culture, so too culture exerts fundamental influences on basic psychology processes”

(“Psychology and Culture “First Published Online as a Review in Advance on October 20, 2003, Page: 695)

“Psychology and Culture”, First Published Online as a Review on Advance on October 20, 2003, Page: 695

4. Erich Fromm: “The Fear of Freedom”, Page: 15

5. Shwederm Richard A: “Cultural Psychology- what is it?”  
<https://www.researchgate.net/publication/227648830>, July 16, 2015, Page:02

6. Wundt, Wilhelm: “Elements of Folk Psychology”, translated by Edward Leroy Schaub, London, George Allen and Unwin LTD, 1916, Page:02

7. Boesch, Ernest E: “Symbolic Action Theory and Culture Psychology”, Berlin, Heidelberg, Springer-Verlag, 1991, Page:08

8. Markus, Hazel Rose: “Culture and Motivation”, <https://www.sciencedirect.com/science/article/pii/S000186881930048>, 2019, Page: 03

9. Reich, Wilhelm: “The Mass Psychology of Fascism”, Edited by Mary Higgins & Chester M. Raphael, New York, The Noonday Press, Farrar, Straus & Giroux, 1970, Page:15

10. Mumtaz Mingori: (Litigation), Summula: "The Four Novels of Abdul Aleem Sharar," Adaptation: Tahir Mansoor, Lahore, Al-Hamad Publications, 2018, p.163

11- In the preface of Marat al-Rus, Nazir Ahmad writes:

“مجھ کو ایسی کتاب کی جستجو ہوئی جو اخلاق و نصاب سے بھری ہو اور۔۔۔ ان (عورتوں) کے خیالات کی اصلاح اور ان کی عادات کی تہذیب کرے اور کسی دلچسپ پیرائے میں ہو۔۔۔ تب میں نے اس قصے کا منصوبہ باندھا۔”

Deputy Nazir Ahmad "Marat-ul-Arus," Lahore, Maqbool Academy, 1992, p. 3

12-D.H. Lawrence writes in his paper "Morals and the Novel"-

“ناول میں اخلاق، توازن کی لرزتی ہوئی نا محکمی کانام ہے۔ جب ناول ترازو کے ایک پلڑے کو انگوٹھے سے دبا دیتا ہے تاکہ توازن کو اپنے ترجیحی میلان کی جانب جھکا دے تو یہ حرکت خلاف اخلاق ہو گی۔۔۔ اصولی طور پر، ناول خلاف اخلاق نہیں ہوتا کیوں کہ ناول نگار کسی بھی نمایاں خیال یا مقصد کا حامل ہو سکتا ہے۔ بد اخلاقی ناول نگار کی بے ہشی یا غیر شعوری میلان میں پائی جاتی ہے۔”

He writes more.

“اخلاق وہ نازک، ہر لحظہ لرزتا اور بدلتا ہوا توازن ہے جو میرے اور ہر سمت موجود کائنات کے درمیان ہے، جو ایک سچا ربط پیدا ہونے سے پہلے وجود میں آتا ہے اور اس کے ساتھ ساتھ چلتا ہے۔۔۔ ناول اس ربط باہم کی جو انسان نے

دریافت کیا ہے سب سے اونچی مثال ہے - ہر چیز اپنے وقت اور مقام پر، اپنے دائرہ احوال میں درست ہے اور اپنے وقت، مقام اور دائرہ احوال سے باہر غلط ہے۔”

D.H. Lawrence: "Fiction .Fun and Fulfillment (Selected Articles), Translator: Muzaffar Ali - Syed , Karachi, Muktaba Asloob, 1986, p.4

13-see details:-

Rubina Sehgal : Nationalism, Militancy and the Political Divide, Lahore, Fiction House, 2017, p.64

14-see details:

Muhammad Naeem: "Marahat-ul-Rus: Feminist Empowerment and Masculine Reform," Lahore, Oriental College, University of the Punjab, Issue No. 25, July-December 2014, Pages: 177 to 184

15- Deputy Nazir Ahmad: 'Marat al-Rus', pages: 43 to 44

16-Fateh Muhammad Malik: Style of View Lahore, Milestone Publications, 1999, Pages: 27 to 28

17-Salahuddin Ahmed, Maulana: "Sarir Khama" Vol. II. Fiction in Urdu, by Muezzuddin Ahmed, Lahore, Al-Maqbool Publications, 1969, p.

In this regard, we cannot but agree with Dr. Iftikhar Ahmed Siddiqui's statement that:

“ اس معاشرے میں عورت اپنے تمام حقوق سے محروم ہو کر اسیری اور غلامی کی زندگی بسر کر رہی تھی لہذا نذیر احمد نے اس کے احساس خود کو پیدا کرنے کے لیے اصغری کو مردانہ ہمت ، فراست اور فعالیت کا مثالی پیکر بنا کر پیش کیا۔“

Iftikhar Ahmed Siddiqi, Dr.: "Maulvi Nazir Ahmed Dehlvi: Facts and Figures," Lahore, Majlis-e-Developmental Literature, 2012, pp. 412

18- Nazir Ahmed: Banat an-Naish, Lahore, Feroze Sunns Limited, 1990, page: 3

19-P.S. 151

20-Naqvi, Noor Jehan: Deputy Nazir Ahmed, Karachi, Today, 2002, p.42

21-Nazir Ahmed, Deputy: "Taubta an-Nusuh," Compiler: Prof. Iftikhar Ahmed Siddiqui, Lahore, Majlis-e-Developmental Literature, 1994, page 123

22-Asif Farkhi: The Invention of the World, Karachi, Shahrzad, 2004, pp. 23

23-It is a different matter that for a man the dream is divine. Nazir said:



”نصوص اپنے خواب کے تصور میں غلطاں پیچاں تھا۔ اس کادل مان گیا تھا کہ یہ خواب میرے وہم و خیال کا بنایا ہوا تو ہر گز نہیں ہے، ہونہ ہو، یہ ایک امر من جانب اللہ ہے۔ خواب کیا ہے، روئائے صادقہ اور الہام الہی ہے۔“

(Nazirahmad, Deputy: Taubta an-Nusuh, p. 123)

یہاں غور کریں تو نصوص کا خواب کے بارے میں تصور بھی ثقافتی تشکیل کا عمدہ نمونہ ہے۔ یہ مذہبی ثقافت سے اخذ کردہ ہے جس کے تحت اس کی سوچ کام کر رہی ہے۔

24-Quoted by Dr. Md. Taseer: "Prose Taseer," Compiler, Faiz Ahmad Faiz, Islamabad, Purba Akademi, 2009, page: 80

25-On this page: 81

26-Ijaz Hussain, Dr: "Mental Analysis of Nazir Ahmed," including "Deputy Nazir Ahmed: Narratives and Archetypes," edited by Muhammad Ikram Chughtai, Lahore, Pakistan, Reuters Cooperative Society, 2013, p. 242

Nazir Ahmad in the preface of 'Taubta an-Nusuh' when he says this clearly: The news of Ejaz Hussain is confirmed.

”نئی کمی کو مذہب سے جدا کرنا ایسا ہے جیسے کوئی شخص روح کو جسم سے یا بو کو گل سے یا نور کو آفتاب سے یا عرض کو جوہر سے یا ناخن کو گوشت سے علیحدی اور منفک کرنے کا قصد کرے۔“

"(Nazir Ahmad, Deputy: "Taubta an-Nusuh," "(Pg: 84-85)."

27-Nasir Abbas Nayyar, Doctor: "The Making of Modern Urdu Literature," Karachi, Oxtard, 2016, p.122

28-On the other hand, page 88

29-Pages: 122 to 123

30-Gass, William H: 'Fiction and the Figures of Life', Boston, Nonpareil Books, 2000, P:49

31-Nasir Abbas Nayyar, Doctor: 'The Colonial Situation', Summary: 'The War of Independence of 1857 and the Zubaan War, "Compiler: Dr. Ziaul Hasan, Dr. Nasir Abbas Nayyar, Lahore, University of the Punjab, 2008, p.270

32-"Ashfaq Muhammad Khan, Dr.:" "Nazir Ahmed's Novels: Critical Review," "Lucknow, Uttar Pradesh Urdu Academy, 2007, p."73

33-Nazir Ahmad Dehlvi, Deputy: 'Ibn al-Waqt, Peer: Syed Sabat Hassan, Lahore, Majlis-e-Azadi Literature, 1995, p.133