

Psychological aspects of Pashto Landay

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ABSTRACT

Pashto landay is a great and delicious asset of folk literature that has not only gained fame and importance in the Pashtoon community, but is now emerging day by day as a good and beautiful poem in the field of international literature. Pashto landay of Pashto oral literature is a short and meaningful poem that is free from rhyme, but in terms of weight it is equal to the fifth long syllable of free poetry. The stress comes on the fourth syllable of each column. The first hemistich is nine syllables and the second one is thirteen syllables and ends with an independent sound. In this brief article it hasn't discussed on the framework of landay, but the content of landay which are the voice of the heart of the Pashtoon people are analyzed from the perspective of psychology. Pashtoons who have suffered many hardships throughout their lives have been deprived of the lawful pleasures of life due to the influence of their imposed culture and all their deprivations have been pushed from the conscious to the unconscious. As a result, they have told their deprivation in landay as a poem and made themselves happy and encouraged. These problems and deprivations are different and discussing them all is beyond the scope of an article. In order to attract the attention of researchers to this topic in the future, some obvious aspects related to human psychology have been discussed.

MOTIVE OF ESSAY WRITING

The poem is discussed from two aspects one is the form and the other is the content. In Pashto literature there have been many discussions about poetry framework in general, but its content has not been discussed as much as it should be. In today's modern literature the psychological aspect is relatively new and important, so this aspect is stronger than others in Pashto literature, because the Pashtoon are more oppressed than any other people, so this was the reason why I wrote this article. It has come so that readers of other languages will be informed about the deprivations of Pashtoons' lives by reading this article.

Keywords- Pashto landay, culture, deprivation, psychology, exploration.

I. INTRODUCTION

Literature is a part of social science and most parts of social science overlap each other that is why literature has a strong relationship with psychology. In general, all literature and poetry in particular have an inseparable relationship with psychology means that poetry is connected with the inner spirit of the poet and psychologists have also discussed this. It's good example is the discussion of the famous psychologist Zigmund Freud. "Freud's ideas are very important in psychology. These ideas are now included in the field of literature and at the moment a good literary scholar is the one who

examines literature from the perspective of psychology." (Lahoo, 2014, p. 147)

Pashto landay that are the property of the common people and are connected to the lives of the Pashtoon people. Pashto landay were written by our ancient leaders and they introduced us to landay as a short and beautiful poem and showed us their framework and weight system. In addition to this, they discussed this and related to some historical events in the light of that time and circumstances. The opinion of most literary experts about Pashto landay is that landay are actually the property of women. It means that in the past the first landay were told by women, and later men also used

landay to satisfy themselves and in the same way they also told landay. If we look at these ideas from the angle of psychology, then this matter becomes even clearer, because in the Pashtoon society women are deprived of their rights compared to men in every part of life and they have gone through a lot of hardships.

When a person is not able to reach his goals in his life and even not able to express them in a free and conscious way, then it effects on the human being spirit. Therefore, his hopes are unconsciously expressed in the form of poetry. The field of Pashto landay is very broad in terms of subject matter and the affairs related to their lives are reflected in it. It is the reason that the landay are divided into romantic, patriotic, humorous and social parts according to the topics. Our literary scholars have written about the value of landay from all sides, and this writing is valuable in its own place, but currently the request of modern literature is to analyze the old literature from the perspective of psychology, so that the feelings of a society that are linked to their life must be shown and their positive and negative aspects can be evaluated as a result. In this article the aspects of Pashto landay are explored, which psychologically shows the inner feelings of human beings, which cannot be expressed freely due to some cultural limitations and restrictions.

II. RESEARCH OBJECTIVES

1. To know Pashtuns people psychologically.
2. To express Pashtuns reflection in landay to the pains and deprivations through which they have suffered in their lives.
3. To understand whether Pashtun people have dismantled the negative culture or not.

III. RESEARCH QUESTIONS

This article attempts to answer the following questions.

1. What kind of people are Pashtuns psychologically?
2. How do Pashtuns reflect in landay to the pains and deprivations through which they have suffered in their lives?
3. Have Pashtun people defeated to their negative culture (which has been imposed on them for long time) or not?

IV. A REVIEW TO THE FRAMEWORK AND CONTENT OF PASHTO LANDAY

Pashto landay that have been written about in the past are related to the structure and content of the landay. "Landay is a two-chant poem, the first chant is short and is nine syllables and the second is thirteen syllables and stress falls on every fourth syllable" These oral songs are also called Tikai in some areas, but most Pashtuns call

them Landay and Tapa. The speakers of landay are unknown. Landay are the property of the common people. A shepherd, a camel rider, a farmer, and a large number of our rural women are involved in the invention of landay. (8:5) 4

In general, two names of Pashto landay are very popular (Landay, Tapa). Some Pashtuns call it landay and others call it Tapa. Regarding to the name of Tikai there is no explanation in the books that the Pashtuns of any region call it Tikai. Landay are the property of the Pashtun people and their speakers are not known, but as it was said above that rural women have a role in the invention of landay we can say that the landay told by women are mostly old and they have reflected their pains in it. Pashtoons who have done pure creations compared to the researches that Pashtuns have made in their lives, the life and history of Pashtuns is very less colorful and most of the researches focus on the common life, tribal division and historical events of Pashtuns. "The study of Pashtun tribes has been going on for almost four hundred years. Dozens of books and pamphlets have been published in this regard in Pashto, Persian, Urdu, English and German languages and there are other works left in this direction. (9:8)

Pashto landay have been defined by most literary scholars in terms of form and framework." landay is an incomplete two-chant rhyme, in which (a) and (b) chants are neither the same in rhyme nor equal in rhythm." (3:128)

Some work has been done on the content of the landay they include the social life of Pashtuns, humorism, religion, patriotism and some other aspects. In these landay the ones whose content is based on the social life of Pashtuns or their inner feelings are very painful. From the exploration of these landay we can find out the trends of the Pashtuns that they have taken from their lives, but they have been stored in their subconscious as a desire and pain and they have expressed their pain in landay.

V. SOME PSYCHOLOGICAL ASPECTS OF PASHTO LANDAY

The truth is that this discussion is very large and beyond the capacity of an article and we cannot provide the landay content of each part here, because the content of a landay here requires relatively much analysis and without analysis this is impossible. Psychology as a science is a subject related to human inner qualities and these qualities are not easily analyzed. I try to analyze some of the limited landay briefly and bring out many of the landay told by women.

When sisters sit, they praise their brother
When brothers sit, they talk about their sisters marriage
Fathers get sad about their daughters
They mention their helpless daughters in prayers
If my dad take care of my heart
Why would I walk around with dry lips

VI. OBJECTIVES

- 1) To know Pashtuns people psychologically.
- 2) To express Pashtuns' reflection in landay to the pains and deprivations through which they have suffered in their lives.
- 3) To understand whether Pashtuns people defeated their negative culture or not.

Marriage is the most auspicious activity in the chain of human life and related to the intellectual and psychological needs of human beings. In marriage, the divine and human laws allow both men and women to do this at their will, but in Pashtoon society men have relatively more freedom in this work than women which is evident in the above landay. Sometimes it also happens that the authority of both belongs to the heads of the family and they consider their intervention as a shame which causes them to suffer from various psychological problems after marriage. In order for them to give some kind of relief to their soul, the Pashtoon honored girls expressed this situation in a Landay and called the hidden pain of their helplessness and oppression as a slogan. From the first landay mentioned above another bad culture (which is mostly seen in rural areas where literacy is low) is revealed to us. This bad culture is the product of internal wars and atrocities among Pashtuns. When Pashtuns kill each other due to a dispute, the restoration and reconciliation takes place at the cost of the women's lives and in return for a man being killed the man forces the woman to marry the opposite party. After marriage, she lives in a very bad situation and tolerates everything. In relation to this issue, fathers are generally saddened by their children, but their bad culture and poverty have forced them to play with the lives of their female children in order to save their male children from death and turn evil into friendship. The second landay shows that fathers are saddened by their daughters, despite this, forced by their own needs, but the helpless daughters still pray for their father, because they know his compulsion.

In the third landay, a daughter complains to her father that if he had looked at the joy in my heart, then today I would have been happy in my life and I would not have had dry lips. Looking at the heart is metonym that the part (the heart) is mentioned and the meaning of it is the whole (the whole body). "Sweet lips" is a metaphor for a lot of sadness and sadness, the intended meaning of which is suffering and sadness.

My passenger love
Your sweat smells like grapes
Be sure while you are passenger
I am Pashtun I will be yours

The Pashtun community which has been economically backward for a long time has very limited opportunities for a good and luxurious life, so their men do very hard physical work to have a comfortable life. In addition to this, another problem is that many of them do

not do these things in their homeland, but they are separated from their homeland for years. There are many reasons for this the biggest reason is economic weakness, but another thing that also indicates the negative culture of Pashtuns is the excessive dowry at the time of engagement. The dowry is the money, gold and silver that is given to the girl's family by the family of boy and the responsibility of paying this debt is on the boy's shoulders. Professor Sadiqullah writes: "In some Pashtun areas the custom of dowry will increase beyond its limit and Pashtun youths will be forced to work for years to find the dowry." (1:46)

This problem can also be called the product of the negative culture that Pashtuns do for two purposes. First, they want to dress up their sister or daughter well with clothes and jewelry.

Second, some Pashtuns want to get some money due to their poverty and weak economics. Currently, many Pashtuns do not do this, but very few Pashtuns will do this. The below landay is the example for this:

When I eat meal dad gets angry
When money makes noise, he is happy and laugh

All these things will cause Pashtun youths to exile and sweat for years to get married, so that half of their youth will be sacrificed to these atrocities. This is the reason that many landays about exile and travel have been told in Pashto language, and the landays told by women are very attractive in terms of emotions. If we take a look to the above landays, it is the voice of women's dreams that a young Pashtun man is separated from his wife due to his poverty and spends the nights of traveling in another country. A Pashtun woman says to her husband for her assurance that you should travel without sorrow and I am a Pashtun and I will spend a lot of time for you so that you can return to your homeland with full hands. A lot of travel has an effect on human psychology because there are many human instincts (psychological desires) that must be fulfilled in time. One of these desires is sexual instinct. When a person (whether male or female) does not meet this desire in time, then a person faces a kind of mental disorder. Pashtun men are often separated from their wives and travel for years this is the reason why women respond to their requests in a different way and Pashtun women gave this answer in landays. "Frued in his work (Civilization and its Discontents) calls the invention of art a way to replace the sexual instinct" (4: 133).

Away from home on dark nights
Come home your mom defames me
I don't care about the laughter of the house
I will take water pot and cry on the spring

Another problem related to this is that although Pashtun women are suffering from the separation of their life partners, on the other hand, they should also pay attention to their reputation so as not to be accused of adultery and become infamous in their neighborhood. This action is considered very bad in Pashtun culture.

Sometimes it happens that due to family quarrels one woman accuses the other of insulting and these insults appear as a disturbing stimulus and Pashtun women remember them in Landay. In the first above landay, a Pashtun woman tells her husband to come home because your separation has made me a sarcasm and my mother is defaming me as a sarcasm. In the same way, when a Pashtun woman gets bored with the chores of the house and does not get a chance to laugh and be happy, then she says that there is no one in the house to make me laugh and I will take water pot because of my compulsion. I will weep on the spring until my heart is empty of sadness. This compulsion has been expressed to us in a very beautiful way by a Pashtun woman in the second above landay.

You continue your studies let me be deprived from it
You will become an officer I will become dust.

This world is built on the basis of knowledge and every person lives his life by using his ability to the extent of his knowledge. Knowledge and wisdom are necessary for both the hereafter and the worldly life and the secret of success is included in it, so a person needs to acquire knowledge for his confidence in the society and for the well-being of life. Pashtuns who have been deprived of knowledge for a long time due to their imposed culture, conflicts, insecurities and interpersonal differences, therefore the level of knowledge and wisdom between men and women is uneven. In Pashtun societies due to their ignorance, women have not been given the full right to education. One of the reasons for this is the personal characteristics of Pashtuns that they would not allow women to study because of their honor and this action would seem a great shame to them.

According to psychology, those people who are looked down upon in the family and are not given legitimate rights, have negative effects on their mind and soul, and this deprivation goes from the conscious to the subconscious and fails in proving themselves in their personality. Many people who have problems in their family think that they have no personality.

However, in the Pashtun community, the situation is not the same, and people's awareness is increasing day by day. Man naturally tries to compete with others in every work, so that his life is comfortable and his personality is either above or equal to his competitors. This feeling is not only in men, but also in women. If we look at the above landay, a Pashtun woman who cannot study because of her imposed culture and men's coercion this deprivation affects her mind and spirit and she tells her heartache in landay. This landay gives us a clear message that the speaker of landay is so desperate that she addresses the man saying that you continue your studies and let me be deprived from it. So the result of this situation will be that you will become an officer and I will become dust, in this sense He compares himself to ashes and expresses his weakness and helplessness.

Human evolution is moving from lower stages to higher stages. Man came from a mindless, unconscious, unwilling social and animal stage to the stage of individuality and personality of personal will and personal thought. The first one was lost in the world and alienated from itself, then it was lost in itself and alienated from the world. The first stage is the negation of this last stage. This last stage comes from the first one, until the human being reaches the stage where he truly knows himself and the real human individual emerges. That is, he is neither alienated from himself nor from the world, so the individual becomes a perfect human being. At this stage, the individual knows himself because he knows others. He believes in himself because he believes in others. He protects his personal interests because he considers the interests of others. He is a thinker because others are thinkers. He has his own desires because others also have desires. He is free in himself, because others are free and there are no slaves.

I will pass the heartaches in secret
I will not tell you careless
Lord! Make well my love this time
People will say that his luck is bad his friend is dying

The above two landays are contrasted in terms of the concept that this comparison shows us the helplessness and the compulsion of a Pashtun woman. In the first landay, she complained about the indifference and carelessness of her lover or life partner, and the landay writer expressed her compulsion against men's coercion. If we look at the rule of men in the Pashtun society, many illiterate people do not give their wives the rights that the holy religion of Islam gives them and use women as a tool. The holy religion of Islam commands us that a woman's husband does not have the right of feeding a child. If a woman wants that her body becomes weak, her husband is obligated to find another way for her. On the other hand, in Pashtoon society women also do men's work that is related to them, for example, working in the field, serving domestic animals, etc.

Despite all these constraints, a Pashtun woman does not have the courage to tell her secret pains openly to her husband, that's why she says, "I will keep my pains hidden in my heart, because you don't feel other people's pains and that's why you don't understand it."

You made rebel a man like pain
Hey! Painless era whose is this fault

The second landay is related to the above and is a reflection of another negative family culture of Pashtuns. It is such that a Pashtun woman has another compulsion to face all the sufferings and that compulsion is to lead a joint life with her husband, because her life general expectations are related to the life of her husband. Let's talk about what is the negative culture between husband and wife in the life of a family.

A bad culture in Pashtun rural communities is that in some cases, the burden of the husband's

misfortunes is placed on the wife. For example, if any misfortune happened to the husband of a newly married woman, the family and the people of the neighborhood say that the woman's luck is bad. Later, the cause of the husband's death is interpreted as the woman's bad luck and is referred to as sarcasm. In the above landay, the narrator of the landay has said the same thing under a compulsion that may almight Allah make you well this time because people will call me the cause of your death and this black scar will become a collar on my neck.

VII. RESULT

Human life is connected with human social environment, culture, knowledge, understanding and emotions at any time. The social environment of the society in which a person live affects his mind and spirit. Allah has created man in such a way that he is more inclined to know the world than to know himself and most of the time he is trying to gain control over the affairs of this world. But, this is completely impossible and beyond the power of man. To be the more a person wanders to know the world, the more he gets a way from himself. But when he is disappointed and his hopes are suppressed, then he refers to the imaginary world. This is the reason that literature and art also help psychology and sociology in the identification of the human being and reveal the internal characteristics of the human personality.

As many human societies live in the world, a culture is imposed on each society, and these cultures sometimes lead to the development of human life and sometimes hinder the development of human life. The Pashtun community, which is a Muslim community, also has a rich culture, but the Pashtun culture is in conflict with Islam in some cases, and some aspects of it are compatible with this religion. Pashtuns are people whose men and women are mostly uneducated and are not fully aware of religion, because Pashtuns do not know how to lead a good and comfortable life and are deprived of the sweets of life. This and other similar reasons are that the life of the Pashtun community is facing chaos. The chaos of life affects the human being mind and soul and it goes from a normal state to an abnormal state. Anyone who has strong faith and has a mental connection with God's affairs, struggles with life and uses patience and tolerance, but a person who is ignorant of religion, cannot read and write, so it is clear that his thinking is stuck in a limit and he cannot create a free living environment for himself. In such a situation, another thing that helps such people for mental relaxation and confidence is literature. We see what has happened in our country in the twenty-first

century, reflected in art and literature, and Pashtun poets and writers have taken the influence of their environment in their poems and stories.

Pashto landay is a poem written by illiterate Pashtuns and reflects their life's troubles in this short poem. When the different concepts of lanady are taken under a deep analysis, then there will not be a single event that has happened in the life of Pashtuns and it has not been reflected in landay. Pashto lanady is the mirror of social life of Pashtuns and the positive and negative sides of Pashtun culture are reflected in this mirror.

If the researchers of other world want to study the life of Pashtuns and inform themselves about their mood and habits, it is a good way to study the psychological conditions of Pashtuns.

The most important and accessible way to study and research the psychology of Pashtuns is the study of literature. Literature has a direct relationship with the psychological and inner qualities of a human being, and the personal and emotional development of a human being is based on these existing conditions. After all these statements, we come to the conclusion that the literature of a society has direct and indirect relations with sociology, politics and every aspect of social life. So, if we want to understand the political, economic, historical and cultural life of a society, we need to study the literature of that society. This reading will not only be based on enjoyment, but we will reveal its psychological aspects and after that we will be able to fully understand a society.

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