

PalArch's Journal of Archaeology
of Egypt / Egyptology

A PSYCHOLOGICAL STUDY OF WAZIR BEGUM'S CHARACTER
(IN THE CONTEXT OF THE NOVEL KAI CHAND THAY SAR-E-
ASMAN)

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Dr. Raheela Khurshid, Dr. Zeenat Bibi, Saba Ali, Dr Rukhsana Bibi, Dr Muhammad Nasir Afridi, Saeed Ur Rahman. A Psychological Study Of Wazir Begum's Character (In The Context Of The Novel Kai Chand Thay Sar-E-Asman) -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 20(2), 1679-1684. ISSN 1567-214x

Key Words: Psychological Study, Novel, Wazir Begum Character, Delhi Sultanate, Mughal Empire.

ABSTRACT

The novel “*Kai chand thay sar-e- asman* , by shams –ur-Rehman Farooqi appeared publicly in2006. This novel alludes to the stifling traditions and declining societal landscape of Mughal era. Wazir begum is the main character of the Novel, who is overwhelmed with many psychological intricacies and complications. She desires to lead her life as per her choice and uses men just for her own benefit. The character of Wazir begum reflects opposite personality traits. Wazir begum’s character, in fact is a metaphorical representation of the downfall of Delhi sultanate and Mughal Empire.

INTRODUCTION

Shamsur Raman Farooqi's novel " *kai Chand Thay Sar-e-Asman*" was published in 2006. The title of this novel is taken from Ahmed Mushtaq's poem:

"Kai chand thay Sar-e-Asman kay chamak chamak kay palat gaey
Na laho meray hi jigar mr tha na tomari zolf siyah thee"

"*kai Chand Thay Sar-e-Asman* " reflects the dying traditions and decadent society of the Mughal period.

This was the period when the Mughal Empire was dying and no one was able to stop the factors due to which the Muslim empire was slipping out of their hands and living a life of slavery despite being Muslim rulers. They were forced.

In this novel, after the arrival of the British in India, the effects of the British on the local population, war and controversy, cruelty and brutality are covered with reference to the psychological effects on the human personality. Many social, economic, civilizational and psychological factors are seen in " *kai Chand Thay Sar-e-Asman* ". In the context of her character, the situation and the historical background of Delhi have been examined. Wazir Begum is second to none in beauty and on the other hand she is unparalleled in her rebelliousness. She faces constant suffering and In the end, she is thrown out of the fort in a state of helplessness and compulsion.

LITERATURE REVIEW:

If we look at India from a historical point of view, every century is important in one way or another. Nineteenth century is given great importance due to the clash of two civilizations because different civilizations were coming together in one place during this period. It is also called and other western civilization which has been widely adopted and also disliked. In the novel "*Kai Chand Thaye Sar Asmaan*" the novelist has described the conflict between the two civilizations in the best way. The novelist has provided complete information about the political, social, economic and cultural situation of India through the character of Wazir Begum. And did not ignore the minor differences between the two civilizations. In fact, the novel is *kai chand thay sar-e-e asman* . It depicts the complete picture of India, facing different conditions in the 19th century. In the novel, the traditions, language, civilization, and culture of the subcontinent have been described in detail in such a way that it is known that we are seeing every event and scene with our own eyes. Be it the description of the first husband's dress, the first meeting with Mirza Fakhro or the mention of the picture of Bani Thani Raja's daughter, the style of the novel is unparalleled. The character of Wazir Begum is beautiful, lively and interesting. The novel is written in simple language. And the environment of the time that the novel reflects has been taken into consideration.

A Psychological Study of Wazir Begum's Character

Basically, the novel is a type of literature which is also known as Applied Psychology. Applied Psychology mean:

"Applied psychology is the use of psychological methods and findings of scientific Psychology to solve practical problems of humanbehavior and experiences(1)

The novelist has analyzed the psychological confusions from the attitudes and styles of various characters in the novel. "*kai Chand Thay Sar-e-Asman*" has Wazir Begum as the main character who is suffering from psychological confusions, confusions and complications. According to Sigmund Freud in psychology, in the form of conflict and conflict between ID, EGO, and SUPER EGO, the human personality suffers from various psychological problems. Rather, it is caused by internal contradictions. Wazir Begum also faces various psychological ups and downs. Generally, the opinion given about the character is that it should be Universal .Because in any novel, the maintenance and completion of the story and action is related to the characters. In the novel, Wazir Begum appears as universal character. The whole novel revolves around the character of Wazir Begum and the presence of Wazir Begum gives the novel a romantic touch. The novel begins with the introduction of Wazir Begum. She likes to live her own life. She is example of beauty and intelligence, but stubbornness, stubbornness and sense of superiority to such an extent that she thinks of ruling over men as a woman. She also refuses to obey her parents due to her rebellious views. The events that unfolded from childhood to boyhood are a source of concern for Wazir Khanum's father Mohammad Yusuf Sadkar. He expresses his concern in these words:

"Should I make Manjhali cry, the little one snorted? Since childhood, there was such domineeringness in her temperament that I was afraid to see her, what anger she would have when she grew up. Mother's warning, big Sister's example and love all on one side and grandmother's laddu lachhan on one side, after the age of ten he spent most of his time in grandmother's Ishrat Kade. There he must have learned a little singing or else his real education was there. It happened in these matters which the woman caste rules over the men by learning and understanding."(2)

Actually, when Wazir Khanum's father saves his life from the battle between the British and the Marathas, Akbari Bai helps him and marries her daughter to Muhammad Yusuf. Muhammad Yusuf's three daughters were born here. The youngest, Wazir Khanum, spends most of her time in the company of her grandmother, Akbari Bai, and understands the secrets of how to rule a man's heart. In psychology, the term narcissism is used to refer to the disorder of using others for one's own interests. Sajida Zaidi writes in this regard:

"Negation manifests itself in certain ways in which other people can be used for one's own purposes... or other people have different means of using other people for one's own benefit."(3)

The novelist analyzes the personality of Wazir Khanum as follows:

"She was only seven or eight years old when she realized her beauty and more than that, the power of this beauty and her unique ability to use this power.

She used to dance on the fingers of neighbors, merchants and even parents. From whom she took what she wanted, from whom she asked what she asked. She used to cry in such a way that the hearts of the onlookers were torn. When she used to pray to me, she used to frolic like a bulbul branch in Shiraz.” (4)

This is the best opinion regarding Wazir Khanum's personality and the psychological problems that may arise going forward. Wazir Khanum had the feeling of being a woman and being beautiful since childhood, but this feeling reflects the monopoly on men and using them for their own interests, such as: “Wazir Begum was aware of her beauty but because of her clear outlook on life she reserved her beauty for the right occasion and person.”(5)

From childhood, Wazir Begum was bound to live according to her will. In other words, the acceptance and pampering he received from childhood made her Attitude stubborn. She was not ready to accept any restrictions. Psychologically, Wazir Begum belonged to choleric temperament. People with this type of temperament are aggressive, stubborn, quick-tempered, impulsive and obstinate. Temperament is actually a term derived from psychology. Wazir Begum's mood can be gauged from a few sentences when her elder sister proposes marriage to her and she angrily replies:

“What do you mean, why have you placed this writ on time, on time? Should you find a home for you or not? So what do you want to say?” The elder sister said angrily.

"Listen, I will not get married," Wazir Khanum said in a polite tone. Why? Why not marry? And if she doesn't marry, what will she do? Girls are there to get married and stay at home. Have children. , stoves burn out in the mill and age prematurely. Wazir Khanum said in a mocking manner. Just do these words of Sharif Rizal's. If not, why settle girls, destroy both the religion and the world? Bring shame to the name of Amma Bava” (6)

Another example regarding Wazir Begum's behavior:

“Oh Allah, what is being sold? This is utter disbelief. A man is necessary for a woman. A woman is honorable for a man, and a man is an heir for a woman. Let her be an heir, but marriage is not necessary. So will she do haram? Girl, fear God.

Just by reading two words, what was haram became halal.”(7)

From the conversation between Wazir Khanum and her sister, the mood and psychology of both can be well estimated. The elder sister is afraid of the society along with the observance of religion and traditions. But on the other hand, Wazir Khanum presents a practical example of boldness and stubbornness. Wazir Khanum has the courage to clash with every tradition for her happiness and future. She strongly dislikes serving her husband, mother-in-law, father-in-law like an oriental woman. She wants to live her life the way she wants and is not ready to compromise on the matter:

“I do not become someone's slave. I am beautiful. My mind is sharp. My hands and feet are fine. What man am I less than? When will Allah, who

gathered all these things in me, allow me not to do something according to my ability? Just let me be a victim of men's lust.”(8)

Wazir Begum's rebellious views also highlight the status of women in the Indian environment. Wazir Begum herself is also suffering from speech disorder. She often expresses her anger in dialogue or self-talks about male dominance. According to him, whatever men do does not matter to the society, it complains to Allah about this injustice as follows:

“No one says anything to men. No matter what they do, we women even speak a little loudly. What kind of custom is that?(9)

For Wazir Khanum, social values and laws were not acceptable and workable. She propagated the idea that when Allah created men and women equal and both are subject to the same nature, then why should men oppress women? Tramples and why women are not given the right to marry of choice and love as they wish, just like men. Wazir Begum appears as such a character here. Who has the courage to raise voice for women's rights? Firoz Alam writes:

“It would not be wrong to call Wazir Begum as the holder of Feminist theories and a feminist character of Urdu fiction. (10)

In the novel, Wazir Begum presents different sides for women's rights and is determined to give women equal rights with men. He cannot bear a woman submissive to a man.

Wazir Begum's personality is also seen in the novel on a dark level because she wants such a life on the one hand. Where luxuries and the act of their will interfere. But on the other hand, the thought that marriage is a futile bond and after marriage the mother-in-law has to obey the husband brings out their conflicting behavior and thinking. In psychological terms, such a condition is called Decidophobia. , in which no individual considers any thought and decision as final. Syed Mazhar Jameel writes:

“A single contradiction has also been raised in Wazir Begum's role. On the one hand, the desire for luxury, luxury and comfort is included in his yeast, which keeps him striving for the best. On the other hand, she considers the bond of marriage as a futile ritual and considers her likes and dislikes as the final criteria in developing a relationship with a man.”(11)

In this way Wazir Begum appears to favor social concerns by negating religion and values. Feelings of loyalty, sacrifice and trust are rarely found in such people. At the end of the novel, after the death of Mirza Fakhro, Wazir Khanum becomes destitute once again and is expelled from the fort. The author has depicted the destitution and defeat of the Mughal Empire by seeing him leaving the fort in a state of destitution. Because the author wants to show the fading civilization of India and the helplessness of the so - called government through Wazir Khanum. Shamsur Rahman Farooqui has depicted the decadent society of India through Wazir Begum. He not only introduces the characters, but also brings out the mental and psychological confusion of

the characters. The main character of the novel is Wazir Begum. Who is convinced to lead a happy life since childhood. Despite facing successive accidents, there is no significant change in Wazir Khanum's mood. Where the author has mentioned the dress and manners of the British, their collective psychology has also been reflected. The main character of the novel laments the fact that human life is full of sorrows, joys, ups and downs and the problems faced in life create psychological confusion.

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