

## ANALYSIS OF REPRESENTATIVE CHARACTERS OF MAULVI NAZIR AHMED

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### **Abstract:**

Deputy Nazir Ahmad, in his novels, skilfully portrays the psychological challenges faced by his characters, particularly highlighting the struggles that lead Akbari to experience psychological distress. It is noteworthy that his novel *Mirat-ul-Uroos* holds the distinction of being the first novel in Urdu literature. The author critically examines the attitudes of young women who fail to consider their in-laws as their own family, ultimately diminishing their stature due to conflicts and discord. This article aims to explore the psychological complexities of various characters in Deputy Nazir Ahmad's works, shedding light on their internal struggles. Furthermore, the novelist ardently advocates for women's education, emphasizing the detrimental effects of its neglect. In *Taubat-un-Nasuh*, Deputy Nazir Ahmad delves into the psychological dimensions of his characters, particularly Nasuh, Kaleem, and Mirza Zahir Dar Baig, each grappling with unique psychological conflicts. Through these nuanced portrayals, the novelist not only presents the inner dilemmas of his characters but also underscores the broader societal implications of ignorance, education, and moral reform.

**Key Words:** Characters, psychology, *Mirat-ul-Uroos*, Lack of Education, negative mental state.

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### **INTRODUCTION: (ANALYSIS OF REPRESENTATIVE CHARACTERS OF MAULVI NAZIR AHMED)**

The beautiful journey of novel writing started with the novels of Deputy Nazir Ahmed whose writing aims at social reform. Nazir Ahmad's novel *Marat-ul-Uros* was published in 1869 through which an attempt was made to reform the domestic life of decadent society. Apart from this, the various problems found at the social level were made the subject of this novel. Maulvi Nazir Ahmed's novel *Marat-ul-Aros* is the first novel in Urdu. The novelist subjected education and training of women and young girls in *Marat al-Uros*. Although formal education was not organized in those times but still, in big cities, women of certain noble families used to read Quran and religious texts. After reviewing the conditions of that time, Maulvi Nazir Ahmed decided to write a didactic book to be helpful for women in the complex problems of life. Dr. Khalid Ashraf writes in "Urdu Novel in Subcontinent:

"After reviewing the cultural conditions, Deputy Nazir Ahmed made the domestic and social life of the middle class as his subject and wrote the ups and downs of life in a clear manner. Apart from this, Nazir Ahmed closely observed the psychology of women.

" (1)

Nazir Ahmed's novels reflect this conflict of his era faced by Muslims after the war of independence, 1857. If the characters of Marat al-Uros are evaluated on psychological grounds then the two female characters of the novel are reflecting the psychological conflict leading to dissatisfaction in life. Nazir Ahmed, after understanding the psychology of a woman, presented two contrasting characters in the form of Akbari Asghari. If on the one hand Akbari was presented as grumpy, obstinate, and stubborn, on the other hand, Asghari brought forth such a person who gets a high position in the in-laws with her understanding and good manners. Lack of education, Nani's undue pampering is the negative side that appears in Akbari's personality. The author covers this beautifully:

"Among the people of the family, Akbari's ill-temper, dishonesty and mischief were so famous that no supporter was found to get engaged with."(2)

Akbari's bad temper and lack of talent make her famous as temperamental daughter-in-law. Psychological assessment of any personality is done keeping in mind his temperament. Temperament is actually a term derived from psychology, a concept that has been around since ancient times. At the psychological level, there are four basic moods in any individual, which are called the Damvi, Sodavi, Safravi and Balghami moods. Akbari's bad temper and lack of talent make her famous as temperamental daughter-in-law. Psychological assessment of any personality is done keeping in mind his temperament. Temperament is actually a term derived from psychology, a concept that has been around since ancient times. At the psychological level, there are four basic moods in any individual, which are called the Damvi, sodavi, bilious and phlegmatic moods.

"Look, by God, I have told you to hold your tongue and speak to me, otherwise I will beat my stomach and spill my own blood. I will die, by God, my funeral will come out"(3)

The above quote is a good reflection of Akbari's emotional state. Akbari cannot control herself in a state of agitation and expresses her anger by breaking pots. In fact, the emotional state is the result of the immediate boiling of feeling, in which the human's ability to think and understand becomes subject to this state. According to Kant:

"a person who behaves in an uncontrolled way, does not worry about risks or danger:"(4)

Akbari's hamartia is that she doesn't care about anyone's feelings or anger by telling lies. Her purpose is only to protect herself. Apart from this, overall, the character of Akbari seems to be winning, she does not act according to logic, she does not think about benefits and harms. . The only reason for her to do any work is that she likes it. Akbari's laughter is also heard and she mourns her loss after losing everything and this is the proof of her being human.

Asghari, the second character of the novel, has many qualities in herself. It is seen not only in the family but also in the social level from the point of view of liking. From the point of view of psychology, Asghari is considered among the phlegmatic people. Professor Sajida Zaidi writes about the qualities possessed by phlegmatic people:

"In them, instead of excitement, there is calmness and instead of anger and sadness, there is cheerfulness and friendliness. Such a person is usually everyone's friend. Socially, a man of phlegmatic temperament is very popular and dear to every heart."(5)

Asghari has the qualities of Balgami temperament and because of her morals, she is dear to every heart in her family and in-laws.

"This girl was like a rose in her mother's house. God had blessed Asghari with wisdom, intelligence, literature, rules, good heart, sociability, fear of God, modesty, consideration. All the women of the neighborhood wanted her as daughters."(6)

If on the one hand, Asghari was an example of her wisdom, kindness, sociability and God-fearing, on the other hand, she also knew how to use the situation in her favor by understanding the matter. Despite her young age, how much maturity she has in her temperament that she is so aware of the situation that she does not want any kind of resentment by taking too much dowry.

Love is an innate emotion. Negative and positive emotions are found in every human being by nature. Negative emotions include anger, hatred and fear, and positive emotions include love and joy. There are different forms of expression of love which keep changing according to time and condition. Asghari uses the passion of love as a beautiful support and keeps her husband Mohammad Kamil away from sports spectacles and wasteful spending. Basically Asghari comes across as a psychologist. She knows exactly what words and behavior to use can change Muhammad Kamil's thoughts. She teaches him self-reliance like this:

"It is not a good thing to hold someone's job, even if it is a small one, but with your own strength, as if father is no one else, even in a relationship, they have a higher hand than you."(7)

Asghari Nazir Ahmed's novel Marat-ul-Uros has a basic and positive character. Psychologically, Asghari is considered one of the phlegmatic people and with her calm disposition, wisdom, fear of God and understanding of affairs, she also made a place in the heart of her in-laws and makes her house a model of heaven, because Nazir Ahmad's novels best reflect the conflict and crisis of his era.

Nazir Ahmad's novel Taubat al-Nasuh was published in 1877. Through this novel, the fact that education is necessary for children as well as the best training is necessary. Through the three characters of this novel, new layers of psychology are revealed. Nasuh can be seen as a radical and strict father. , Kaleem is one of the emotional, rebellious and arrogant characters, while Mirza Zahir Dar Baig is a person suffering from inferiority complex, who tries to reduce the intensity of this feeling by showing off and bragging.

When Nasuh wakes up from the dream, he unconsciously failed to free himself from this situation. All the events seen in the dream repeatedly force him to think. The whispers frighten him so much that he sees no improvement. In psychological terms, this condition is called Decidophobia. That refers to a condition in which a person does not consider any decision as final. Illusions and whispers prove his decision to be weak. Nasuh is also suffering from the same kind of situation. In this state of fear and hesitation, Nasuh becomes a victim of severe hopelessness and does not give an optimistic answer even after his wife's explanation, but his answer shows less courage and hesitation. See: "Small measures are useless now, the substance is hard, so even a big bangle will have to be given, which used to be done by talking, now there is no hope of getting out even by kicking a shoe." (8)

The last sentence of the above quote is reflecting Nasuh's harsh decisions, forced by guilt, it results in psychological conflict among his family members. Since Nasuh himself was ignorant of psychology, hasty behavior of the children made the situation more confusing instead of improving?. Nasuh's strict behavior and haste made Kaleem not only rebellious, stubborn and obstinate, but he also openly opposed his father's principles.

Another aspect found in Kaleem's personality is arrogance. In psychological terms, it is called schizophrenia, it is a psychological disease, so there are many symptoms of this disease, but one symptom is important to mention, which is called delusion of grandiose or superiority.

"In delusion of grandeur, the individual begins to think of himself as a king, queen, saint, superman or some other great figure" (9)

With the above definition in mind, see the excerpt on Clem's character's psychological problems:

"In Kalim's mind, there was a feeling that all the Indian governments were eager and waiting for his arrival. The warden of the side where he will walk will consider his presence as a booty" (10)

In fact, Kalim seems to need fame and popularity in every aspect of life, even if it is a gathering after his father's illness. Another symptom of schizophrenia is also found in Kalim. He begins to understand that all his family members hate him and make plans against him. On a psychological level, Kalim's life seems to be a strange conflict. Two opposing forces try to pull him towards him i.e. father wants to guide him on the right path but nature attracts him towards misguidance. Freud calls such a situation Ambivalence. In which one is at the mercy of two conflicting emotions, according to Plotnik:

"In psychology, ambivalence is defined as the mental disharmony or disconnect a person may feel when having both positive and negative feelings regarding the same individual" (11)

In Nasuh nature, the extreme attitude prevails in all matters of work, when he is absorbed in worldly affairs, then he avoids even the slightest obstacle to his children, but the sudden decision of his children to reform causes his family to suffer from mental conflict. Nasuh's family does not accept this changed attitude. In fact, he wants to impose religion in an unnatural and mechanical way, but he fails to change the conditions and problems, thus not only he himself suffers from mental and psychological pressure, but also the life of his family becomes dull. At the psychological level, in such a situation, Nasuh becomes depressed. He always wants to fulfill his desire, but the obstacles of circumstances and events make him suffer from mental disorder. Professor Morgan defines Khaibat as follows:

"If resistance is created in the character's path while achieving a goal, then the state of mind that arises in this way is called depression." (12)

This condition arises when resistance is created in the path of an individual's efforts. As quickly and enthusiastically as Nasuh decides to change his family, he becomes depressed if the desired results are not achieved.

Mirza Zahir Dar Baig was suffering from psychological diseases such as bragging and showing off. After the Jamdar's death, his heirs gave Mirza Zahir Dar Baig a small house and gave the shops in Mirza's name at a monthly rent of seven rupees, but instead of being benevolent, he was desirous of equalizing the sons of the Jamadar. Nazir Ahmad has used the word Maskhara for Mirza:

"Mirza's braggadocio on this and Namooth, this clown wanted this person to be equal to the sons of Jamadar who had a fixed income of Rs.100 per month." (13)

Psychologically, Mirza Zahir Dar Baig seems to suffer from day dreaming due to inferiority complex. Generally, all people suffer from this psychological disorder, but some people go so far in this process that they refuse to accept the world of reality and live only in their dreams. When this process goes too far, it becomes a negative mental state. Priya Tabita writes:

"Zahir Dar Baig mentally escapes from his surroundings by constructing aerial castles for himself and imagines himself in those castles. In fact, his sense of inferiority and despair due to poverty compels him to do so and he resorts to lucid dreams in an attempt to escape from the harsh reality." (14)

Mirza is so forced by the feeling of inferiority and the habit of boasting and boasting that he has made himself known as the real heir of the Jumdar in every public and private event. From a psychological point of view, such claims represent a specific tendency of the personality, which in common parlance is called verbal accumulation and in psychological terms is called Compulsive Contradiction of Personality (Compulsive Contradiction of Personality).

Mirza Zahir Dar Baig is the figure of the show who has taken on the contradictory forms of his personality in every situation. In this novel, many aspects of the nineteenth century society have been exposed and attention has been drawn towards solving the problems of personal life.

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