

## **Research on ‘Gul Sanober’ story in the light of Wilhelm Wundt’s behavioral theory**

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### **Abstract**

The story ‘Gul Sanober’ has come to Pashtu via versified translation from another language. This research aims to raise the awareness of the community through its behavioral effects, which also highlights the importance of this research. The study is in the form of library research, and its method is comparative, descriptive, and explanatory.

Every human being lives in a society and is the king of his/her family, so he/she must have a great and high goal. Life creates movement and enjoyment if you have goals. Humans without goals and objectives cannot enjoy the sweetness of life. To achieve the sweetness of life and reach the goal, every human being has to face some difficulties which are called dynamic behavior. Without problems, it is impossible to reach the goal. The ultimate goal here, though, is to achieve Gulandama but encountering a variety of characters, including humans, camels, snakes, demons, Khidhar (Peace be upon him), dogs, and so on are the outcome of their deeds. Because of this, they are given their good and bad deeds. The flowers, camels, scorpion, and thieves, for example, is the result of their evil deeds and their social behavior. The story writer presents the same message to the people of the society in a way to prevent themselves from doing bad things. The message in the characters of the first two princes is not to hurry in any task, but first tact, and after that action is essential in the execution of tasks. In the characters of Gul and Sanober, the loyalty of husband and wife, which is a mental behavior, and the happiness that arises from this work, is a behavior of excitement, and it teaches us the lesson of self-protection from evil deeds. The character of Gulandama and the prince are seen to be faithful to the promise and also the character of Feroz Shah conveys the message of high determination, courage, and bravery to achieve his goal.

Now the people who have a high goals must tolerate facing problems in addition to the means of achieving them and those who do not face problems for their goals are the poor, the humiliated, the needy, and the burden on the shoulders of their society.

## 1. Introduction

Many of these stories have been translated into Pashto in prose or poetic form with a stronger emphasis on educating the people and Gul Sanober is one of the stories of this series.

## 2. Value of Research

In the Pashtu Language, no one has ever researched these folkloric stories yet according to the point of view of psychology, therefore, I decided to research this story from the point of psychology and discuss its behavioral impact on the society which is one of its great value.

## 3. Objectives

1. Revealing the behavioral part of Gul Sanober's story
2. Raising discussion on William Wondt's Behavioral Theory in Gul Sanober's Story
3. Exploring community training from psychological aspect

## 3. Research Questions

1. Are all four psychological aspects taken into consideration in the story of Gul Sanober?
2. Does William Wundt's behavioral part exist in Gul Sanober's story?
3. Does the story of Gul Sanober train society psychologically?

## 4. Methods and Methodology

It is a library research and its method is comparative, descriptive and explanatory.

**Keywords:** Behavior, types of behavior, application of behavior in the story of Gul Sanober

## 5. Discussion

Wilhelm Maximilian Wundt was the resident of Germany who was born in 1832 and died in 1920. He was a doctor, psychologist, physiologist and lecturer at German University. He was considered to be the founder (father) of psychology. He earned his Ph.D. Degree from Heidelberg, but he gave special time to study and research physiology which made him eager to study psychology. [https://fa.wikipedia.org/wiki/Wikipedia\\_Danishnama-e-Azad](https://fa.wikipedia.org/wiki/Wikipedia_Danishnama-e-Azad)

Psychology is the scientific study of human behavior and human mental activity that was first studied by Wilhelm Wundt (1832 - 1920). He emphasized the importance of careful and precise methods of practical research. (Margaret, 2007, 40).

In the 1920s, psychology was generally known as the "scientific study of behavior." (1: 2). Today, psychology is widely defined under the title of "the study of behavioral and psychological processes." (Listeram, 2008, 10)

Since psychology discusses human behavior, four major human behaviors (mental, emotional, cultural-social, and dynamic) must be discussed first. Here we will examine the story of the Gul Sanober in the light of these four behaviors.

The story of Gul Sanober has been translated from Persian into Pashto by Abdul Rashid, known as Talib Rashid.

Khayal Bukhari's opinion in this regard is: "Among the stories which have come to Pashtunkhwa from other languages, the most famous are: Rustam and Sohrab, Gul Sanober, Laila and Majnoon, Yusuf and Zalikha, Prince Bahram Gore, Bahram and Gulandama, The King and the Beggar, Sherino and Farhad, Saif al-Muluk Badi 'al-Jamala (Badri Jamala), ..." (1:31)

Maulana Abdul Qadir writes about the value of this story and its identity in the guest rooms and guest houses of Pashtuns: “There are very few people who may not be aware of ‘Prince Bahram and Gul Andama’ or are not eager to listen to them again and again. The famous tales of Adam Durkhani, Dali Shahi, and Gul Sanober are read with great interest in every corner of the Pashtun Land...” (Fayaz, J)

Rashid translated this story into Pashtu from Persian for the easiness of Pashtun Students by the recommendation of his five friends (Akhun Sahib, Babujan, Mullah Sherwali Khan, Mullah Rahim and Mullah Wali). (Talib, 1981, 32)

### **5.1 Summary of the story**

In Greece, Gulandama, the daughter of Yusuf Shah, a king of Shadan Country, captured a Deu (a supernatural being) in the desert. She asked him to tell her something that no one has heard of so far. He told her the story of Gul Sanober. Then, the princess imprisoned the Deu in a cave. After that, Princess Gulandama drew her face on a piece of paper, and sent it to different countries, along with a note that said if anyone answered my question, I would marry him, and if he did not answer, he would be beheaded. As there are so many heroic princes in these traditional tales, many princes have been beheaded for not answering her question. Meanwhile, the Roman emperor Caesar Shah's three sons (who were granted to him by Allah after many prayers and charitable deeds) became interested in marrying Glandama. For this reason, his first son, Mamoor Shah goes to propose to Gulandama. He is beheaded after not responding to Gulandama's question. After that, his second son, Masroor Shah, also goes there to propose to her. When he fails to answer her question, he is also beheaded. Then, his third son, Feroz Shah intends to go to the princess to answer her question. He settles in a garden on the Greek island of Farkha, whose gardener's name is Saeed. On Thursdays and Fridays, Gulandama and her companions also go to the mentioned garden. Saeed was kind to Feroz Shah, so he did not want Gulandama to see him, but he wanted Feroz Shah to see Gulandama. Of course, Saeed also treated Feroz Shah as his son. When Gulandama came, Saeed told the Prince to sit on the roof. Gulandama sent her maid ‘Gulbadana’ to Saeed's house to fetch food, Gulbadana fainted when she saw the prince. Gulandama sent all her maids one after another, but none of them came back. Finally, one of the maids told the story to the Gulandama that there is a prince, any maids who sees him, faint. When the prince saw Gulandama, he fainted. When he woke up, he understood Gulandama's question and started to find the answer to the question. On the way, he comes upon an uncontrollable camel. To protect himself from it, he dives into a large and deep pit. There is a giant serpent in a cave of the pit. The serpent was in great trouble from a scorpion. The prince kills the scorpion.

In return for this kindness, the serpent kills the camel with its venom. Then, it picks the prince up from the pit, takes him to its treasury, gives him a large quantity of gold, silver, pearls, and jewels, and lets him go. On his way, the prince encounters three thieves. They ask the prince to guide them to the treasure. The prince is obliged to take the thieves to the treasure. When they arrive there, the serpent understands the issue and burns the thieves with its venom. After that, the prince reaches the Island of Dogs where the men are dogs and the women are humans. They

respect the prince and the prince asks them the question (What did Gul do with Sanober and what Sanober did with Gul?). They showed him another island where he can get his answer to his question (What did Gul do with Sanober and what did Sanober do with Gul?). Then, he goes to the Island of Zangis. He meets a Deua (female supernatural being) in a domed room. She respects him but fails to answer his question. She says when my son comes, I will ask him. Fearing that her son will kill the prince, she turns him into a pillar. When the Deua's son comes, he also does not answer his question and gives him another address where he will find the answer to the question. Then, he goes to another island. When he does not find answer to his question, he goes to the Island of Jinn. However, Khidhar (peace be upon him) instructs him how to take help from Jinns so he can make it to the Sanober's Golden Country. When he got to the Golden Country, he understood that prayer and Islamic obedience were carefully performed and practiced there. Finally, he met Sanober who was also from the species of Deu (Supernatural being). He was the king of the Golden Country. Sanober respects the prince a lot and finally, he tells him his (Sanober) and his wife (Gul) story from beginning to end. First, Gul was chained as a punishment for disloyalty and then she was killed. He says:

“Gul was my wife, she was in love with another Deu, she would go secretly to him every night. One night I and my dog chased her. When I became aware of the secret, I killed the Deu and all his friends, but a Deu ran away from me and told the story of me and Gul to Gulandama.

There are two narrations in the story that say that the Gul was tied with chains and was given the remaining food of the dog and she died later and some say that Gul was beheaded. Then Sanober and Prince pray and ask Almighty Allah. Allah accepts their prayer and gives life to Gul again. When she becomes alive, she re-marries Sanober.

The above answer is given by Prince to Gulandama and then Gulandama marries him.

Now let's come to Gul and Sonober's Story in the light of Wilhelm Wundt's Behavioral theory. He presented his opinion about psychology that we should work on the behaviors of people rather than their souls. So far, philosophers have been researching the soul, but we have not been able to find any information, so why we should spend our time on a subject that does not yield results. He divided human behavior into four types: (1) mental, (2) emotional, (3) cultural-social, and (4) dynamic which brought about a great revolution in psychology.

### 5.1.1 Mental behavior

Mental behavior is a way that pays special and serious attention to unconscious and invisible actions, such as perception, learning, remembering, memorizing, thinking, and understanding. (5: 43).

Or this is the behavior that the human mind is most preoccupied with, such as teaching or writing this article right now.

Gul Andama's question and finding its answer is itself a good example of mental behavior:

(۱) گل اندامي ويل وايه  
د گل حال راته و نمايه  
گل په صنوبر څه وکړو  
صنوبر بيا په گل څه وکړو

(Talib, 1981, 48)

**Meaning of the Poem:**

(1) Gulandama told me, “Tell me the story of Gul, what did Gul do to Sanober, and then What Sanober to do Gul.”

The answer to the above question is a mental behavior in itself and there is a great message for the betterment of society in the answer to this question. In other words, if a woman is of any being or class, she should be loyal and committed to the promise to her husband. If she breaks her promise, unexpected problems will occur. In addition to it, it also conveys the message to people to take care of their wives.

**5.1.2 Emotional behavior**

It is a behavior that a person has when he/she is happy or sad. For example, after teaching if the students understand the lesson, the teacher likes it and if they do not understand, then the teacher gets upset.

Facing Feroz Shah's camel and the fear of death with him is an emotional behavior in itself, the story continues:

**The character of Camel**

(۲) ناگهان چي يي نظر شو  
 خدای يو اوبن ور برابر کو  
 هم سـري يي ډېر خوړل  
 بيا و ده ته يي ټـوپل  
 اوبن د وروستو دی د وړاندي  
 سره زغستل مخ پر وړاندي  
 (Talib, 1981, 72)

**Meaning of the Poem:**

(2) ((While Feroz Shah was on his way, he encountered a camel. The camel used to bite people. It jumped toward Feroz Shah, but Feroz Shah ran away and the camel started chasing him))

When Feroz Shah finds out about Gulandama's response, Gulandama marries him. Due to it, all the people cheer up, but due to the beheading of Mamoor Shah and Masroor Shah, they become sad which are good examples of emotional behavior. After the meal, the marriage of the prince and Gulandama is celebrated and the excitement is shown as follows:

(۳) چي له هر څه نه ماړه شول  
 هم يي زړونه بنه ساړه شول  
 نويي بنه و جوړولـه  
 گلاندامه زما دلـه  
 شهزاده و ته يي ورکـره

په نکاح يي برابر کړه  
شـهزاده له شـوقه و وي  
دا بيتـونه گـوره ده وي  
(Talib, 1981, 127)

### Meaning of the Poem:

(3) ((When all ate the food, and got relaxed, Gulnada got well-dressed, and married Feroz Shah. The prince sang couplets to her because he was very happy.))

### Tapa:

هغه ساعت به د خوښی وي  
چي د زېړی په انگو خښ کي غاښونه  
(Talib, 1981, 127)

Meaning of the poem:

((That time would be of great happiness, when a lover kisses the cheeks of his darling.))

### 5.1.3 Cultural-Social Behavior

This approach is a combination of two words (culture and society). Culture, as we know it, is the oral and cultural heritage of the ancestors of the people of every nation and people of the world who have lived their lives with it and are the achievements of their hands and brains. The thing, which is the product of humans' hands such as structures and son on, represents the material culture, and what is produced by the human brain, such as the various sciences and branches of occupations is called spiritual culture. Society is a place where human beings live together and interact and deal with each other, so the social culture approach is a principle that relates to different social, human societies and cultures ... Many contemporary psychologists believe that the factors of social culture have a profound effect on our behavior and thoughts...

### 5.1. 4 Principles and Behavior of Social Culture

Social behaviors and cultures are a way of studying the mental and behavioral practices of human beings in the context of social and cultural contexts and examining the extent to which these human behaviors and mental practices are affected and influenced by these contexts. (Margaret, 2007, 45 and 46).

Social behavior is a type of behavior which arises from the relationships between human beings in a society, such as participation in mourning and happiness ceremonies such as Eid greetings, or other occasions that strengthen relationships.

In the story of Gul Sanober, when Feroz Shah notices the feelings of a camel and runs away to get rid of it, he falls into a pit where the camel cannot harm him. He sees a serpent lying in that pit. This is another emotional event that he encounters, where sees a scorpion that bites the serpent from time to time and causes him discomfort. Feroz Shah decides to kill the scorpion to rescue the serpent from its bite. He kills the snake with his shoe, which makes the snake happy of

Feroz Shah. In response to his help, the serpent kills the camel and three thieves who wanted to harm the prince. Then, it takes him to the place where the jewelry lies and grants the prince a lot of gold, garnets, and gemstones. Rashid depicts the scene in the following couplets:

(۵) ناگهان چي يي نظر کو  
 خدای بنامار ور برابر کو  
 شهزاده شو په زره تنگ  
 ناست و دی د مار له څنگ  
 چي ډپر ترس په ده کره شو  
 یو لرم ورته بنکاره شو  
 شهزاده ویل دا مار دی  
 له لرمه دی په ډار دی  
 په پڼه یي لرم څت کو  
 په کمر کي یي لت پت کو  
 هغه مار وپوهی دنه  
 دغه پس و خوخي دنه  
 نور یي مخ په هغه اوبن شو  
 د اوبن لور وته یي جوش شو  
 په هغو زهر و کل گنده شو  
 سر ترپایه سره لمبه شو  
 (Talib, 1981, 72 – 74)

### Meaning of the Poem:

(5) ((When Prince Feroz fell into the pit, He saw the serpent. He got unhappy, but he suddenly noticed that there is a scorpion on the back of the serpent and is biting it. The prince killed the scorpion with his shoe. This act of kindness makes the serpent happy. When the serpent saw the camel on the edge of the pit who had come to kill the Prince, it scatters its venom on it and burns it with its venom.))

After that, the serpent pulls the prince out of the deep pit and leads him to a cave that has a treasure. The serpent gives some of it to the prince and lets the prince leave in good health. When the prince is on his way, he encounters three thieves. Then the serpent kills these three thieves:

په لار تلوو ژرېدل و  
 په مقصود نه رسي دلو  
 ناگهان که یي لیدل  
 دري سري یي بیاموندل  
 همه دري واره دزدان وو  
 په غلا پس یي روان وو

شـهزاده يـي و نـيـونـه  
 پـه و هـلـ يـي و و هـنـه  
 بـيـا يـي و يـ چـي تـا مـونـدـلـي  
 خـزـانـي دـي تـا لـيـدـلـي  
 شـهزاده و يـ چـي رـوان شـئ  
 چـرـي نـه چـي پـنـيـمـان شـئ  
 اـخـر و رـغـلـو و غـار تـه  
 د غـار خـولـي و هـغـه مـار تـه  
 هـغـه مـار رـا و و تـلـو  
 شـهزاده يـي پـيـژنـدـلـو  
 هـغـه دـر يـ و تـه يـي اوش كـرو  
 سـخـت سـاعـت يـي و رـتـه پـيـش كـرو  
 سـر تـر پـايـه سـره لـمـبـه شـو  
 هـم هـالـه و تـه تـودـه شـو  
 (Talib, 1981, 74 and 75)

(When the Prince leaves the serpent, he encounters three thieves. They first beat the Prince and then ask him about the place of the treasure. The Prince take them to the treasure. The serpent comes out and recognizes the Prince, it does not harm the Prince, but Kills thieves.)

We observed the above two social actions of doing good to someone or doing evil; The one who has the character of doing evil in the society is punished with evil and the one who has the character of good in the society will be rewarded for good which makes people focus on their tasks and be interested in reform of their tasks.

### 5.1.5 Dynamic behavior

This is the behavior in which human movements play a major role, in carpentry or other occupations.

Any human behavior, whether emotional, mental, physical, or dynamic, is manifested by natural substances, motives, and phenomena that affect the human mind and brain and stimulate it or provoke any other part of the nervous system. Reactions occur as a result of the influence of a factor and motivation on the nervous system and the brain. Inevitably, each reaction in itself is influenced by a factor and motivation that causes living beings to react. (Margret, 2007, 5: 41 and 42).

The prince moves away to find the answer to Gulandama's question, leaves his kingdom, travels from island to island, encounters many difficulties, and fights with people who attack him. Finally, he finds Sanobar and finds the answer, so we can call it dynamic behavior.

## 6. Conclusion

Every human being lives in a society and is the king of his family, so he/she must have a great and lofty goal. Life creates purposeful movement and enjoyment. Humans without purposes do not know the sweetness of life. To achieve the sweetness of life and to reach the goal, every



human being has to tolerate some difficulties while achieving. Without problems, it is impossible to reach the goal.

The ultimate goal here, though, is to get Gulandama but having a variety of characters, including humans, camels, snakes, demons, Khidhar (Peace be upon him), dogs, and so on. Due to the things that they do with themselves, they are given the results of their good and bad deeds. Facing flowers, camels, scorpions, and thieves, for example, is the result of one's evil deeds. The message in the character of the first two princes is not to hurry in any task. Therefore, one must make a plan and after that he/she should act. They are essential in the execution of tasks. In the characters of Gul and Sanober, the loyalty of the husband and wife has been taught to us and the lesson of self-protection from evil deeds is embedded in it. The character of Gulandama and the prince has the commitment and keeping the promise and also the character of Feroz Shah conveys the message of high determination, courage, and bravery to achieve his goal.

Now the people, who have a lofty goal, must tolerate facing problems in addition to the means to achieve it, and those who do not want to tolerate problems for their goals are the poor, the humiliated, the needy, and burdens on the shoulder of the people in the society.

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