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**AN ANALYSIS OF EXISTENTIAL ASPECT OF G. ALLANA'S ENGLISH POETRY**

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**ABSTRACT**

*This paper on the topic "An Analysis of Existential Aspect of G. Allana's English Poetry" is textual analysis research. G. Allana variably known as Ghulam Ali Allana is a famous poet of Pakistan in English who stands among leading Pakistani English Poets and writers. His poetry retains a wide range of subjects. This research paper covers the existential aspect of his poetry through which the concept of spiritual freedom has been analyzed and evaluated. To him the concept of real freedom is the existential freedom where the individual fights and confronts the fear of void and inner conflicts. He believes even the freedom of choice is linked with the existential freedom that is based on the freedom from fear and doubt. Free Will can be maintained only on the physical and spiritual freedom. The conclusion of the whole discourse is given at the end.*

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**Keywords:** Existentialism, Freedom of choice, Free will, Nothingness, Self-realization

**INTRODUCTION**

The term existentialism is applied to the 19<sup>th</sup> and 20<sup>th</sup> century philosopher's work whereas the very traces of this thought have been found in the philosophical work of the Greek writers. When it comes to the comparative study, it is thought that such traces are found more in the works of the Danish philosopher Soren Kierkegaard than in the traditional and classical works. Therefore it is a received opinion that Kierkegaard is the originator of this philosophical thought while Jean Paul Sartre is considered to be the originator of the term existentialism. Sartre writes: "The being by which man arrived in the world must nihilate nothingness in the being and even so it still runs the risk of establishing nothingness as transcendental in the very heart of immanence unless it nihilates nothingness in its being in connections with its own being (Sartre, 1993:125).

Sartre has defined the existentialism through the element of nothingness. He says that until and unless an individual, who came in this world accidentally, negates the source of his coming here which was also an accident, he cannot establish himself as an individual in this world. Copleston explains the term existentialism thus: "Existentialism carries different definitions because the existential philosophers are not unanimous with one another on anyone definition. This term has often been seen in the

perspective of historical convenience for it was found in the works of many philosophers who were no more in the world. Generally, existentialism is considered to have originated with Soren Kierkegaard while Jean-Paul-Sartre is considered to adopt the term as self-description (Copleston, 2009:19).

Copleston, as other philosopher of the soul, thinks that definition can be attributed to the object that reveals its essence. It can be grasped from the theme of the writing. Existentialism achieved popularity after the Second World War and left its impact almost on all the disciplines such as literature, psychology, philosophy, drama, and theology. According to B.Charles “Existentialism is the self-realization of the individual, through which he tries to detach from the outer world in order to maintain his freedom so that he may pass the life according to his own will. He is responsible for his own actions by means of which he reveals his nature and maintains his identity. He feels that he has been thrown into this world and is condemned to live” (B.Charles, 2001:4). B.Charles thinks that existentialism is the inner situation and metabolism of human feelings.

#### **LITERATURE REVIEW**

The study that helps in forming a general opinion regarding the topic ranges from Jean Paul Sartre’s “Being and Nothingness” and Nietzsche’s “Joyful Wisdom”. The two books cover the features, descriptions, terms and the concepts of existential philosophy. In Existentialism is Humanism” J.P. Sartre gives a clear description of existentialism and its concepts that take the interest in human freedom. Besides G. Allana’s “The Mysterious Music of Mysticism” “The World Within”, “The Silent Hour” and “Thus Spake Man” are the other studies to be referred to. The *Mysterious Music of Mysticism* a treatise of G. Allana on Sufism helps understand the poetic works of the author.

#### **RESEARCH METHODOLOGY**

This is textual analysis research through which the poems of G. Allana have been analyzed as a primary source of research and to deduce the inference the secondary source has been used. The secondary source of research method includes the critical studies both in printed and electronic form touching the existential aspect of poetry. The APA style of citations has been featured.

#### **ANALYSING G. ALLANA’S POETRY**

G.Allana besides being a mystic poet gives touch of philosophy to his poetry. The poem “Spiritual Freedom” contains existential philosophy. Jatoi writes about his poem that it is full of such philosophy. He puts: “The poem suggests the existential theme of freedom or free will; where an individual is supposed to be free from limitations, physical and spiritual. If freedom is

either of the two, it is not freedom in real sense. Freedom of choice is conditioned on freedom from fear and doubt. The terms ‘Shackles of Limitations and Strives for Infinite’, ‘Constant Challenges’, ‘Majesty of Man’, ‘Mirror Showing the Image of mankind’ ‘Land of Mental Growth’ ‘Road to the mansions of Perfection’; ‘Voice of Inner Truth; reveal the existential theme of freedom. The shackles of limitations slacken the growth of prosperity for a bound mind cannot bring the creation in real sense, when creation does not get flourished the individual does not feel easy. The free individual feels the whole world as his own home; he can do whatever he wants; he can go wherever he wants; he can meet whoever he wants. The infinite he creates provides him with beauties of the world. The achievement of freedom is also difficult one; it requires great sacrifice and hard work and struggle through which individual fights the constant challenges some subjective and objective ones (Jatoi, 2016:133).

Jatoi aims at saying that G.Allana was a well-known poet with the very terms of existentialism. He has the clear concept regarding this philosophy which he has made the subject matter of his poetry telling how an individual can get free internally and externally. Grohol writes about human freedom and responsibility of being free thus: “A specific type of philosophy, humans are driven to meaning in their lives not by a specific type of deity or god, or by an outside authority, but internally, through our own choices, desires and pursuits. Humans are entirely free, and, therefore, entirely responsible for their own happiness or misery. It is up to each one of us to create the meaning which drives our life, whether it be through work, hobbies, charity, religion, relationships, offspring, family, or something else (Gorhol, 2008:1).

Grohol defines that there is no authority to control human actions but man himself. It is man who through his own freedom of choice shapes himself and attributes meaning to his life by adopting any profession.

**Freedom teaches the individual to realize the majesty of Man:** G.Allana says in this line that the real concept of freedom can be grasped by a complete free man. A slave or bonded of freedom and meritorious individual. As Allana says that, freedom teaches the individual to realize the majesty of man. A free man does remain not only free but also liberates man from this ordeal physically and mentally. Man’s dignity and perception power have always been hindered by un-free thought. The universal saying of J.J.Rousseau can be observed in real sense when man stays free.

**Freedom is not mirror in which one sees the image of an individual but of mankind entire:** G.Allana believes in man’s struggle for collective freedom. This concept according to Jatoi is mentioned as. “Man has struggled through the ages for freedom of mankind and that sort of freedom is considered the actual freedom for it is collective one. The individual freedom does not bring any change. Freedom is an existential phenomenon

which cannot be analyzed on scientific and logical methods for man by nature is born free who can grasp and feel freedom by coming across some existential happenings such as; dread, possibility and nothingness. Dread makes man get cut off the objective and outer world and he comes to know himself on the ground of the cut off connection. Soren Kierkegaard says that through freedom we are able to know the immortality of dread, God and soul” (Jatoi, 2016:134).

According to Jatoi freedom cannot be analyzed purely on scientific methods or there may be possibility of its psychoanalysis as it is concerned with existentialism phenomenon

**Freedom is the voice of Inner Truth, beyond the bounds of logic and wisdom:** G.Allana considers that freedom does not come under the rules of logic and wisdom through which we may be able take its meaning in and make out an idea to call a freedom; it is rather an inner truth and subjective feeling. The subjective and objective ideas are the main grounds and freedom arising there from. J.P Sartre according to Jatoi elaborates, “Subjectivism in two parts in the first it means the individual subject with its freedom and the second part means man’s living among humans along with feelings and emotions. The latter part shows the deeper concern with existentialism. When we say that man selects himself it means this choice is for every one of us. Likewise when a man desires to create himself according to his will, here he should make himself as he does. To choose between the two we go with the better for we never choose better and there is nothing better of us unless it is generally better thing. Moreover following the notion existence precedes essence, we desire to live and wish to fashion our image, unless that image is the choice of all and the entire era we live in, it will not be up to the mark. Therefore our responsibility is more than we had thought because it concerns mankind generally. The worker also chooses to join the labor group of a kind. Whatever attitude we adopt, we adopt not only for ourselves the humanity as whole. If I choose to resign the world, I choose this action for all men because my action, in consequence, is a commitment on the behalf of the entire mankind. If to take a more personal care of marriage, I desire to marry and have children, even though this desire proceeds from my state simply, thereby I am committing not only for myself but also mankind generally, to the monogamy practice. Thus I am responsible for myself and the whole humanity. Whatever image I create for all men, the fashion I choose for myself I choose for man” (Jatoi, 2016:134).

Jatoi means to say that Sartre has given point of view about the subjective boundaries of man wherein he is supposed to live. He talks about the better choice of man which they possess including happiness sorrows, laughters and tears. To him the collective cause of man lies in the subjective areas of taboos and customs of religion, culture and creed. Kant in this regard

says: “In the internal part, freedom under laws becomes the doctrine of excellence and virtue. Jurisprudence deals the formal condition of external freedom concerned with law. On the contrary, ethics plays the role in supplying us with a matter supporting the free elective will that causes pure reason, which is time conceived, come to an objectively necessary end (Kant, 2014:5)”.

This shows that the virtue for Kant lies in the internal freedom where as the ethical bondages are hurdles in the way of pure reason. Internal freedom retains universality; it is directly proportional to the formal laws. Kant adds a great value to it. Internal freedom for Kant is virtue while bondages of ethics, he considers as hurdles of pure reason. To Kant internal freedom means a lot, in the sense that internal freedom comes under formal laws and retains universality in its nature.

#### **FINDINGS**

- G.Allana considers that the real sense of freedom lies in existential freedom.
- Internal freedom is the virtue of man and the ethical bondages are hurdles.
- Freedom is subjective.
- Man cannot go beyond internal limits and subjectivity.
- Freedom of choice and freedom from fear are the traits of real freedom
- Man is subjective in choice

#### **CONCLUSION**

It is concluded that the existentialism aspect of G.Allana’s English poetry, through which it has been tried to focus the spiritual freedom on the basis of the textual analysis of the poems containing such a theme, is linked with the internal freedom. It has been known through the discourse that the real freedom of the individual is the spiritual freedom void of the external influence where even the freedom of choice is getting linked with and connected to the existential freedom. To him an individual cannot be called physically free, unless he remains spiritually free. Existentialism takes interest in the inner world rather than the outer one. G.Allana’s this thought is pure philosophical one and keeps universality in its very nature. He considers freedom as subjective matter from which man cannot run away. The freedom of choice and freedom from fear are the traits of human feelings that cannot be controlled over.

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