

Citation: Yasmin, S., Sutana, N., & Batool, S. S. (2021). Comparative Study of Daud Kamal and Sarojini Naidu's Selected Poems: An Existentialist Study. *Global Language Review*, VI(I), 307-312. [https://doi.org/10.31703/glr.2021\(VI-I\).33](https://doi.org/10.31703/glr.2021(VI-I).33)



Comparative Study of Daud Kamal and Sarojini Naidu's Selected Poems: An Existentialist Study

Samina Yasmin^{*}

Nusrat Sultana[†]

Sanniya Sara Batool[‡]

Abstract

The paper presents the comparative study of the poem Ode to Death by Daud Kamal and the Poem To Death by Sarojini Naidu. The present study tells the reality of life, which is the universal element on this earth. Life is a combination of misery and happiness. Every person has to face the hardships and sufferings in this temporary world. No one is total happiness in this world of uncertainty. Everyone is facing miscellaneous diseases and troubles. Death frees and liberates the person from these miseries of life. This death is not permanent. This is only a world from which everyone wants to get rid of it. The theoretical Frame Work of these poems is Existentialism by Jean-Paul Sartre. It is a theory that forces every person to get liberated through their own willingness. Existentialism is a faith and trust in which every person is responsible for determining his own purpose, not God. The findings of the study are uncertainty and distress in both old and young adults. Every person who is born will have to die one day. This world is transitory. It is not permanent, and man is mortal in this temporary world of existence. The recommendation of the study is Materialistic aspects.

Key Words: An Ode to Death, Daud Kamal, Death, and Life, Sarojini Naidu: Human Individuals, Eternity

Introduction

[Naidu \(1879-1949\)](#) was the original poetess familiar with amazing development in the era of English poetry. She was fitted to pre-independence times. She got perfection in the language of Colonists and wrote in it remarkably. She was refined in her writings. Sarojini Naidu wrote on the melodies of death. She has taste in culture, customs, devotion, love, and spirituality. [Naidu \(1924\)](#) says that death is a challenge for us when our near or dear one dies. She realized the fate which brings the agonies to be followed one by one. She has a significant association with life and the underground top-secret of existence, death, and affection. The poems by Naidu, especially Ode to Death, cover the explanation of life and its

association with the unidentified secret of life.

Ode to death (1970) is a sonnet. It tells us the extreme reality of life in an excellent way. It starts with exposure to life. He has quoted Conrad Aiken. He says that that Ode to Death is the leftness of a single eyebrow. The statement is about the breakdown between life and death, said Daud. E.E Cummings says that death is about the certainty of life, and its clock moves on forward to which men cannot deny. It is very difficult to deny this fact and its escape. Owen Meredith explores that everything in man's life is uncertain, and he must have to lose it.

Sartre (1943), in his philosophical masterpiece,

^{*} Lecturer, Department of English, University of Education Lahore, Punjab, Pakistan. Email: Ue.samina@gmail.com

[†] Lecturer, Department of English, University of Education Lahore, Punjab, Pakistan.

[‡] Lecturer, Department of English, Riphah International University, Faisalabad, Punjab, Pakistan.

Being and Nothingness, defines the body of perception, which exists as "in-itself," where consciousness is harmful supremacy which is called "Nothingness". It creates an absence of self-identity. Sartre reflects the decay of human beings being identified as 'fragile'. It makes decay conceivable. The Nihilation reflects being and nothingness. This control to contradict is a sign that shows our nature as free.

Indian poetess was a great Nationalist, Legislator, Speaker, and administrative Supervisor. She was the true ornament of this existing creation. She is the renowned star of this 21 century. Her birthdate is enjoyed on women's day every year. She was Hyderabad-Ian. Her father was an Organizer of Hyderabadian College and a researcher. Her mother was from Bangladesh. She was also a poetess. Our poetess got all the good qualities from her mother. She became a superstar of our nation of the Subcontinent.

Her poems are a collection of lamentations over death. Her true spirits are damaged by fate and chance. She was helpless against non-existence. She was fond of life. She experienced both happiness and misery. She wished to know about the secrets of loved ones in this-worldliness.

Every individual liked this Nationalist verse Writer very much. Her father was fond of making her math expert and a researcher, but she was a lover of rhyme writing. When she completed her education, she got married, but at that time, inter cast weddings were not allowed. Her parents were radical persons, and they did not care about this issue. The poetess was very happy about this wedding.

Scope of Death

Death is always hateful and horrible. Everyone wants to avoid it. It comes to everyone unexpectedly. Human beings see it as a fearful and powerful process. Man has illogical efforts to delay death with the use of medicine as well as other means, but still, this medicine has no initiative to lengthen life. Bacon says that humans are afraid of death as children are afraid to go in the dark.

Donne addresses death to be not proud as the death will be died one day then there will be no death anymore. Alice Bailey and Marx. E elaborates the fearful condition of the mysterious conditions in life

to prolong death as it can be possible. People try to escape and liberate themselves from death; here is the focus on the fleshly aspect of Expiry (1973; 1996).

It is a dramatic monologue. The person speaks in it un-intentionally to reveal the specific situation of death. [Staniswalis JG](#), Severini TA. We are bound to ourselves with the diagnosis of illness or other problems with goodness and unrest on economic regression (1991). Shah, E. (2005) elaborates this world as transient. He means to say that we live in a world of war and terror. We cannot deny death. We are ready to die all the time but in spite of the fact that one day we will die are not ready to die till old age. Our sad demise is certain. This is called the reality of life. We must accept it all the time in every condition.

Death is the best thing in life. Babatunde, ST surprised to discuss the situation of bloodshed about death and memory in Russia. Rahman T elaborated that Coronavirus disease is a viral disease that causes the death of millions of people worldwide. Similarly, operations caused the death of millions of ladies. Such type of death cost the failure of economic stability. It also imposed a great responsibility (2013 pp. 163-191); [Morris BD. \(1977\)](#); [Bonetti L, Campbell MA, Gilmore L \(2010\)](#); [Babatunde ST \(1995\)](#); [Crystal D \(2011\)](#) [Goddard C. \(2011\)](#); [Pervez W \(2015\)](#); [Rahman T \(2005\)](#).

[Chapman \(2020\)](#) elaborates that life is so terrible in which men are facing worries, but people are afraid of death most often. They are not ready to leave this world in their near and dear ones are living. They are dying after one other, but in spite of the fact they are decaying, they don't want to die and become a part of their relatives in the world hereafter death. People take medicines to get escape from sad demise. They don't want to die so early. They are seeing to die their neighboring friends and the persons living in other countries, but still, they have no willingness to die.

Daud (1988), in the Following Streaks of Demonstration

The "galaxies" and "seeds" represent human wishes and their desires to fulfill in this world of no exist. Their wishes are so immense that they will never be ended.

The imagery shows the wishes of human life, which are countless and dream-like to be fulfilled.

The poet points out the dark end of strong Emperors and the bravest people of their time. They, too, faced the sad demise of the end. He means to say that all human beings are doomed to death because they are fatal.

[Naidu \(1924\)](#) wrote the poem to death in a dramatic monologue. The poetess wanted to face life with its pleasure and grief before death took her away from this world. She wanted to be contented with all her human wishes. Beforehand she died; she was required to experience love and torment. In a well-founded ability to speak,

She communicated Decease to postpone: "Till all my social deprivations are contented, I had no will of sad demise (1958).

The poem is in a monologue where the poetess is speaking to loss. Expiry has been personified and has been given a human body.

The theme of death is a powerful presence in the poetry of Naidu, and it keeps us reminding's of the human's endless on mysteries of loss. Naidu's theme of Expiry is allocated in an Idealistic way. She regards new birth as a means to unite with the Inventor. Representation and a variety of imagery are strong devices jumbled by the poetess to lend grace to her poems, reflecting the varied treatment associated with the theme of death. Naidu is ranked amongst the skilled poets of Indian poetry in English, Whose poems convey seriousness and depth. Naidu's Poetry has tremendous appeal as it is the sincere utterance of the lyrical poetess. Her involvement in the arena of English verses in Indo-Anglian literature stands noteworthy.

[Naidu \(1924\)](#) shows her powerlessness in the chains of sorrow seems in life. In extricating the stealthy ecstasy and reconciliation, her viewpoint about life is not optimistic, nor is it pessimistic. Happiness, success, and sobbing are joined together. Happiness for the time is the struggle of the soul. The poetess dislikes death's recommendation to exchange her from the sting, return to happiness and concerns again, "enclosed in some renascent ecstasy." She pleads in poem *TO death* to discontinue from placing her grasps the snacks of existence till its remains and the blossom of her young age is ended, till the sobbing are shack. [Kamal \(1988\)](#) realizes that every person has to die one or the other day. It does not

bear the destruction of spirit. No man touches the soil with his family or a friend, and he has come to normal life after the sad demise of his near and dear ones. He is constantly living with the passing of his beloved ones. Every precious stone is contained of each particle which turns into an expensive boulder, pebble, or brooch he in which every individual has the wants of achievement in this short liveliness. Daud Kamal introduces the ceremonial after death: the peacefulness, continuous rest in the congregation of the island. He describes the fact of no more life's hardships. Through Muslim's religious viewpoint about the ceaseless re-existence, he tells about the no space of misery and demise of trails, agonies, and sorrowfulness of life (1988).

Sartre explores that for it is not identical with the past or future. It did not exist anyway. The negation works for itself. The coming time begins many opportunities for the liberty of for itself. It also talks about the crucial uncertainty. The identity of self for itself involves the aspect of one's own instead of the other. So the problem of identity is the basic condition to make a decision and make a representation of him. Your representation is only for yourself, not for the others, and this is the only distortion of you and self-deceiving. Sartre connects this concept with Psychoanalytical theory to provide a replacement of Freud's theory of self-deceit (1943).

She has the ability to look forward into the taste of death. For her, life and death are the elements constituted with an amalgam of survival. The existence on this earth is incomplete without both. She is not terrified to death. She revolted against death. She is actually embarrassed by the disgraced meeting of death. She arrays herself to the undeserving activity and obligation of song and provision to her nation. When she has completed it, death does not embrace any terrifying act for her. She feels comforted by death. Her gallant passion tests it for upheavals against it. Death is the tracker of her peacetime [Naidu \(1924\)](#). [Kamal \(1988\)](#) demonstrates that every human has to die and decompose in this materialistic world. Through clock, he tells us the helplessness of time in individual existence. Stephen Crane says: "Demise is a mystery of life". Existence on this earth is very short, and decay is the part of this existence. The system is fixed, permanent and everlasting. It is not about the worries of a single

individual or cultural collectiveness or a matter of any single religion. Everyone is essential to the flavor of death.

Non-existence is searching for thirstiness to be contented. This contentedness of thirstiness is not dominance and empowerment, Sartre argues, humans adhere to their wishes. Only to get satisfied life through suppression is always disappointed. He quotes prevailing methodologies to the distortions of others' psyche. This access to other's minds is impossible. The realist approach to others' psyche is just a supposition. This idealism is impossible in this real-world Sartre (, 1943).

[Naidu \(1924\)](#) has a strong belief in spiritual values. She does not feel fear of suffering. Existence on earth and the life after it are not two opposite stances but are the two approaches to life. These are challenges which the humans face every day. Her poetry does not discriminate between these two approaches, but these are the two representations given by Tagore and Aurobindo. It shows her true love for this world. She is over whelmed with the awareness of the powerlessness of her fortune. She had the wish to know the craftiest of existence. She had the experience of happiness and sadness. Her soul is weak, serious, and stubborn. She wraps her spectacle, dispossessing her audible range, severely damaged with agony, crumbled of nothingness which crippled her successful mentality. [Leech \(1967\)](#) recommended seven sorts named as Denotative, connotative, collative, affective, stylistic, mental, and linguistic procedures to reach the maximum level of the writer's message in a unique sense. The expedition from worldliness to its shrine and from tomb to the world of heaven afterward has been critically deliberated Daud (, 1988).

Sartre (1943) negates the selfhood of others in relation to the affirmation of my own self. The reliance on others self is negated in this existence. This uncertainty position is a state of conflict for our interaction with other-selves. This involvement of relation with others is called sadism, masochism, and love. This non-existence is aroused in human beings due to the inter-relation of bad faith.

The writing Style of [Naidu \(1924\)](#) elaborates love and death as the twin mysteries of life. Death has her silence of the dead ones. In an anguish of spirit,

the poetess cries:

"High dreams and hope and love are in vain,
Absolve my spirit of its poignant ills,
And cleanse me from the bondage of pain."

The emotionless trace of insensibility has no meaning for the poetess. She silently has the vision of existence, of a radiant upcoming, the foundational connection among human beings, rival to rival. Death can hasten the beat of existence. At Twilight covers this inspirational message. But the difficulty is that the passion even cannot save the darling from the pulses of expiries. Death must give way to virtuous joy [Naidu \(, 1924\)](#). The scenes begin with Sartre's investigation of human's connections looks helpless. Sartre's perspective has an optimistic response has countless liberty, and due to this, we make accurate options to get rid of wrong beliefs. We must be clear about the perspective of liberty. The writing Style of [Kamal \(1988\)](#) suggested that the manner of the whole folksong is pessimistic and skeptical, desolate and gloomy. The way of writing is shocking and serious. It is full of doubt, short, and obscure style.

Sartre's views on existence show political direction. Human's role in this way shows the development of existentialist consideration of humans with Marxism. Human beings are created, and they also make things in the copy of the original production. This social hierarchy of organization illustrates the beginning of every single human. But these humans have their own aims; they go ahead and negate what humans are originally defined to. This political and historical condition delimited the earlier philosophical direction of liberty. Sartre's theory of existentialism closely detentions the optimism with Humans: despite the non-appearance of pre-existed objective standards, we are entirely accountable for what we developed, and this puts the upcoming of humankind in our own fingers: Sartre estimates Ponge approvingly "Man is the forthcoming of man" (p.34).

Human beings are irrational. They are categorized with a wish controlled through specific schemes. Inspiration is the basic element of ultimate itself in relation of supernatural nature. So the existence lies within the realization of conscious level (1943). There must have been a struggle to interpret

his unusual selection. This hermeneutic practice has an objective to show which changes a single into a united whole. Methodology of which includes the experiential conduct, proposed at miserly the nature of unitedness.

Conclusions

The poem is in a monologue where the poetess is speaking to lose. Expiry has been personified and has been given a human body.

The theme of death is a powerful presence in the poetry of Naidu, and it keeps us reminding's of the human's endless on the mysteries of loss. Naidu's theme of Expiry is allocated in an Idealistic way. She regards new birth as a means to unite with the Inventor. Representation and a variety of imagery are strong devices jumbled by the poetess to lend grace to her poems, reflecting the varied treatment associated with the theme of death. Naidu is ranked amongst the skilled poets of Indian poetry in English, Whose poems convey seriousness and depth. Naidu's Poetry has tremendous appeal as it is the sincere utterance of the lyrical poetess. Her involvement in the arena of English verses in Indo-Anglian literature stands noteworthy.

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