

T.S. Eliot and Malang Jan: The Same Philosophies but Different Linguistic Contexts**Assistant Prof. Turayaly Mankhil**Department of English
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Abstract: Comparative study in the major of literature of various nations has been a topic for deep, critical and analytical discussion and debate for centuries among the scholars of the mentioned important discipline of humans' life. The paper logically convinces its audience that both T.S. Eliot and Malang Jan have the same philosophies regarding the values people lost for being a modern man with only a different linguistic medium (English and Pashtu). Both of them talk about the ruin of modern life of their own geographical areas. At the meantime, the study also found that both of the mentioned masterpieces awakened their people from the heavy and depth sleep of immorality. For instance, Malang Jan used his poetic diction to awaken the nation of Pashtun who used to be educated and were the founders of Durani Empire in the region, but being neglected from education and other important values, they lost the qualities of being good leaders. In the same note, T.S. Eliot too called on residents of London city to restore their lost values.

Keywords: Philosophies, Awakening, Education, Moral values, Modern man

Introduction

T.S. Eliot was born on September 26, 1888, was an American-born British essayist, publisher, playwright, literary and social critic and one of the twentieth century's major poets. He moved to England in 1914 at age twenty-five, settling, working and marrying there. He was eventually naturalized as a British subject in 1927. At age of thirty-nine, he renounced his American citizenship (Easun, 1995). Eliot attracted widespread attention for his poem "The Love Song of J. Alfred Prufrock" (1915), which is seen as a masterpiece of the Modernist movement. It was followed by some of the best-known poems in the English language, including *The Waste Land* (1922), "The Hollow Men" (1925), "Ash Wednesday" (1930) and *Four Quartets* (1945). He is also known for his seven plays, particularly *Murder in the Cathedral* (1935) (Easun, 1995). He was awarded the Nobel Prize in Literature in 1948, for his outstanding and pioneer contribution to present-day poetry.

On the other hand, Malang Jan was born in 1914 in Bihsud District of Nangarhar Province, Afghanistan. When he was only three years old, his father, Abdul Shakoor died. He was fifteen years old when he along with his family moved to Kama District searching for local studies and work. Few years later, he went to Jalalabad to serve his two-year military service. After completing his term in the military, he moved back to his home village to earn a living. While he

was in his early twenties, his first poem was published in Etihade Mashraqi Magazine. From there on, he found fame and became one of the renowned poets of his time. In 1945, he was invited to Kabul by President of Afghanistan, Mohammad Daud Khan, and in 1950 Prime Minister Shah Mahmud Khan allocated him 600 Afghanis as yearly pension. In 1953, he was re-invited to Kabul and was appointed as the manager of Pashto Music at Kabul Radio. He has left two important collections of his poems, which are Khwagay Naghmay "Beautiful Songs", and De Watan De Meenay Kajkol "Begging for the Love of Country" (Malang Jan, 1997).

Review of Literature

One can find enough information when searching for the life and work of T.S. Eliot. For instance, taking Eliot's *Waste Land* into a special account, it is most likely to say that the topic is still of a greater interest for researchers in terms of discussion and academic debate. *The Waste Land* is a metaphor for the state of the world as Eliot saw it. It does not have a plot or a story; it is a collage of pictures that show the condition of the world. The disjointed structure of the poem is typical of the Modernist age, as is the extreme self-consciousness with which Eliot wrote the poem. The poem is not only about the state of the world, it is also about the state of literature itself. Eliot is acutely aware of the immensity of the task he has set himself. The poem is divided into five sections – "The Burial of the Dead", "A Game of Chess", "The Fire Sermon", "Death by Water", and "What the Thunder Said". Ezra Pound was the editor of the poem. Eliot respected Pound so much that he allowed him to make extensive changes to the poem.

At the meantime, if one searches for the same length of information about Malang Jan: the contemporary of Eliot, it is unlikely and unfortunately to find enough literature about his work contributed to Afghan society. More importantly, if we pick up both (T.S. Eliot and Malang Jan) in the sense of comparative study, then the literature review is enough poor to give a single line about the mentioned pointers of literature of their areas. However, both of them are the figures who write for the same values of their people by different languages (English and Pashtu).

Methodology

The study is based on both library and argumentative research. In the term of library research, researchers studied and observed various books and articles regarding the philosophies of both Malang Jan and T.S. Eliot while in the term of argumentative research, Skype-interview and email communications are used as tools of data collection. In this connection, various professors and expertise of British and Pashtu literature from various recognized universities were interviewed and emailed where both English and Pashtu literature is taught. Among these universities, we can name Nangarhar University, Peshawar University, Andhra University, Malakand University and so on.

Findings

Poets and literary figures came unintentionally and extremely similar when they are researched based on a simple hypothesis. For instance, in 2016, a study conducted by Mr. Mohammad Fida Alokzay under the title of "A comparative Study on the Mysticism of Rahman Baba and Kabir Das". Rahman Baba is pioneer of mysticism school of thought in Pashtu literature while Kabir Das is the same quality poet and mystic of Hindi literature. Rahman Baba was born exactly one

century after the death of Kabir Das, but based on the study conducted, one can only differentiate their works by using two different languages (Pashtu and Hindi). It was further an important question posed by researcher whether Rahman Baba was really inspired by the mysticism of Kabir Das. The study shows that Rahman Baba even didn't know Kabir Das in his life. It was totally an intentional and imaginative similarity occurred among the poetry of both Rahman Baba and Kabir Das.

Similarly, T.S. Eliot was educated in Harvard University of the United States of America while Malang Jan was locally educated by Islamic theories and traditional concepts of Paskhtonwali in Kama District, which is famous for being Small America. Kama District is called Small America for having outstanding economics in the whole country, noble and educated people and greater civilization. It is found that both T.S. Eliot and Malang Jan were born in places where religious dogmas (Islam and Christianity), and excellent civilization have been the only source of greater inspiration for being a modern man.

The Philosophy of Time in Eliot's Poetry

T. S. Eliot's concern with the philosophy of time is evidenced from his earliest poetry. It is part of the development of his whole philosophy of life: his engagement with reality, his concept of consciousness, the function of history and myth in his life, and his concept of "something beyond", a harmony for which he is striving. Although Eliot was a serious student of philosophy, his poetry is not philosophical in the sense that he is recording already formulated ideas (Easun, 1995).

The poetry, is itself part of the process, the working out and realization of his philosophy. Eliot's concept of time includes two streams which exist simultaneously, and which intersect at significant moments. These are time temporal, in which man must live his life in the changing phenomenal world, and the Timeless, noumenal world, which he encounters in these significant moments. He may live in phenomenal time in either of two ways, without hope or purpose, so that he is "time-ridden", or he can live in time teleologically, striving for the understanding of the design into which he must fit in order to achieve the harmony of the still point at the intersection of time and the Timeless (Easun, 1995).

The harmony toward which he is striving in his dialectic struggle in time is complete wholeness of personality and spiritual transcendence. Eliot's philosophy of time and consciousness develops in three stages. In The Waste Land period, in which man is time-ridden and unconscious, he is unable to confront time and create his own being by reconciling his present with his past or "other". In Ash Wednesday, he sees his other for the first time through the Lady, the "anima" or primordial image of his own unconscious. She brings him hope and energy, and plunges him into the dialectic struggle in teleological time. Marina and the childhood memories of his "Landscape" poems give more "hints and guesses" and images for moments of "partial ecstasy" (Easun, 1995).

In Four Quartets, he reconciles all the oppositions in his life and poetry to achieve the harmony of the transcendent still point. Eliot's medium for the progress through time and the development of consciousness is a series of protagonists through which the poet casts off masks of the self, surrendering himself as he is at the moment to something more valuable. Parallel to the poet's

struggle in time to achieve the spiritual harmony of the Absolute, is his struggle in poetry to get the better of words. The conflict with words, his "raid on the inarticulate", is his struggle in time to find new ways to express changing concepts and, ultimately to present in poetry those "frontiers of consciousness beyond which words fail though meanings exist". The techniques, which he uses to achieve these aims are the continuity and growing significance of his images, his symbolism and his "mythical method", the contrasting of the sterility of contemporary life with the living myth of earlier times. Finally, it is believed that Eliot's achievement in Four Quartets is not necessarily the expression of Christian dogma, but that his striving in time for the harmony of the Absolute of the Timeless, and its realization in poetry, is an artistic creation, which is his own private myth (Easun, 1995).

The Philosophy of Time in Malang Jan's Poetry

For Malang Jan, the philosophy of time was also important. His poetry in the term of constructive criticism has always criticized his people. He asked his people that being technologically- advanced means nothing if you lose your values. He specifically directed Pashtun Nation to send their kids for getting education. His educational awakening was extremely inspired from the pathway of Prophet Mohammad (PBUH) the same as T.S. Eliot was inspired by Christianity. Prophet Mohammad (PBUH) says get education if it is in China. He further beautifully put forward that get education from the cradle to graveyard. Malang Jan believed that the solution of all problems that the Pashtun Nation has encountered is to get education. He says in one of his poems: (Malang Jan, 1996).

*"No one has seen a nonsensical British
Who has failed in school and college
Our boys are failed in dozens and dozens
And are out of schools because of their weak performance
To be precise, there is no motivation in Pashtun Nation,
Their was no motivation in their fathers and grand fathers".*

Similarly, in T.S. Eliot's Wasteland, he says that the London city is burning in luxurious life. Since interpretation various from thought to thought. Thus, the researcher interprets that Eliot criticized the people of London for the definition of their life, which was only luxury and nothing more. He asked his people that death is the ultimate reality and one has to be morally educated in order to carry something along with him or her to the life hereafter (Easun, 1995). The same message is founded in the below poem of Malang Jan: (Malang Jan, 1997).

*"Today the youths of Pashtun Nation are being observed
The entire world stands for observation
This memory will remain till the day of resurrection
So, it is the ground of to show your performance Pashtun!, the brave man".*
He further says:
"I am crying because we are dominated by the egos

I am crying because we are lifted with illiterate kids
Poor Pashtun is on the way to denomination”

Conclusion

If we critically and clinically look at the poetry of Malang Jan and the philosophical theme of T.S. Eliot's Wasteland, we will find that the poems of Malang Jan, which were taken under critical and analytical research follow the same theme of awakening people of a specific nation from ignorance towards education, religion, discipline and other social values. The study found that both Malang Jan and T.S. Eliot were morally educated personalities of their time. They were great poets of twentieth century British and Pashtu literature. The study also found that both of them suffered from the ignorance and luxurious life of their people. In Wasteland, T.S. Eliot called up on the people of London that life is not only luxury. Instead, death is the ultimate reality, and they have to restore their lost values. Moreover, T.S. Eliot in his Wasteland found the problems of his people and came up with proper solutions. The study further found Malang Jan the same as Eliot who called up on the Pashtun nation to motivate their children for getting education, and restore their lost values, as once they were highly educated, rich and people of great leadership who established Durani Empire in the region. Malang Jan found illiteracy of both religion and modern education as the only factors of Pashtun Nation who has faced with uncountable problems, and still they suffer.

Recommendations

Keeping in mind that literature is even relevant and significant in the age of digitalization. Therefore, one cannot ignore that literature has figures who have contributed the society with uncountable values that are essential for human life in terms of reforming. Thus, the study recommends the ideologies of both T.S. Eliot and Malang Jan to be considered practically as sources of social reforms to the entire human kind as general and to the Pashtun nation as specific.

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