

Historical English Poetic Comparison with Pakistani Poetical Forms in Wordsworth and Shinwari's Poetry

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Abstract

The social norms in writings were going to be changed with the new approaches which were coming in it. The writers were focusing on more and more imaginative and fanatic writings. Generally it is assumed that Literature is said to the expression of human life. The nation having strong language will have good literature and will have some positive effect on others. The literature may differ from age to age and origin to origin. There are different areas of literature which show the different cultures and the eras in the world. World is comprised of different cultures and its own ways of life in every part. For example we can say that the life style in Africa is not applicable in Europe and that of Europe is not easily followed in Asia. This study will together investigate the poetry of William Wordsworth and Ameer Hamza Shinwari in a way. The poetry of Wordsworth and Shinwari have been critically analyzed, investigated and explored from many aspects but this study is unique in the sense that it is a comparative study of a European and Pakistani poets who are poles apart in many ways but the research finds out the elements of similarity in their poetic works.

Keywords: Social norms, imaginative and fanatic writings, William Wordsworth and Ameer Hamza Shinwari, European and Pakistani poets

Introduction

The word "Literature" is derived from a Latin word "Litterae" having the meaning of "written books". So the literal meanings of Literature is "the materials which are made up of letters". Generally it is assumed that Literature is said to the expression of human life. It means that through literature human life is depicted and it also serves as a saving agent of human nature same as Chaucer's era can be studied now through the writings of his age.

According to Encyclopedia Britannica definition of Literature,

"Literature is a body of written works. The name has traditionally been applied to those imaginative works of poetry and prose distinguished by the intentions of their authors and the perceived aesthetic excellence of their execution. Literature may be classified according to a variety of systems, including language, national origin, historical period, genre, and subject matter" (Rexroth, 2015).

Mainly literature is divided in two categories. The first is Oral literature which consists the folk tales, folk songs, creation tales, myths, proverbs, life histories etc. These are transmitted orally from the previous generations. Another major category of literature is its written form. The written form consists of different genres like Drama, Novel, Poetry, Prose, etc.

In 13th century, Anglo Saxons were not well educated but some part of English Literature brought them closer to the real values of the world. This age is called as Middle age in English Literature. In this age Latin and Celtic Literature were first time introduced in English literature with the translation of different literary books. Geoffrey Chaucer is one of the most prominent and famous writer from 14th century age. He is somehow known as the father of English poetry. He discussed the social issues of that time in English Literature which helped the people to acknowledge the uneducated nation. This age of English Literature is known as "Medieval age" literature.

Early 17th century English Literature preferred to name as Metaphysical writers age. The trend in the writings from that age shows their philosophical ideas. John Donne is the prominent figure among those writers. John Donne has religious philosophy in his chunk of literature. Beside him, there were some other metaphysical writers like Andrew Marvell and others. Late 17th century literature is epical in nature.

Alexander Pope also wrote "Rape of Lock" among his master piece of works. Ben Jonson is also among the 17th century most prolific writers of the start of the century. Many of the writers wrote didactic writings with the epical tone. "Paradise Lost" by John Milton is the production of that age. This age is also called the restoration period because after 2 months King Charles Lamb II returned to London.

19th century brought the revolution in Great Britain due to which they stood up on their feet. Industrialization took place in England due to which many of the social issues were resolved and change the social picture of England. The middle class was able to replace the aristocratic class in different belongings. Although the religion was a sort of reviewed from society but moral, spiritual and philosophical believes took place in the mind of people. Beside these, a great change came in the political system of England. The people were acknowledged about their rights and duties. This age is familiar with the name of Victorian Age.

Victorian age literature brought some new trends in literature. Realism was introduced in literature. This was first practiced by Flaubert, Dostoevsky, Tolstoy and Ibsen. This style of writings portrayed a true image of life rather than fantasies and escapism. This approach paved a way to neutralism and symbolism in English literature. At mid of the 19th century, some poets made symbolism permanent in literature through their poetry. The prominent names among Victorian poets are Verlaine, Mallarme and Rimbaud. This movement based the next period of literature known as Colonial literature.

20th century literature was although a sort changes to pervious literature. Modernist writers were at the peak. American English writers from 20th century contributed a lot to this era of literature. Ezra Pound and T.S Eliot were the famous among them. Drama of 20th century was based on real norms of life and the traditional conventions were abolished into modern approaches which led to the postmodern literature (Anonymous, 2006).

Wordsworth early education was in his hometown Cockermouth Church in a school. Some of his education was in another school Barkett's institute for education located at Penirth when he was living with his maternal father's house. During this age he came in friendship with Dorothy. Wordsworth's many literary is in the experience of his childhood like "The prelude, Address from the spirit of Cockermouth Castle" etc. In 1779, the time he spent near Hawkshead also became the cause of his inspiration for writings.

In 1795, William Wordsworth was supported by Samuel Taylor Coleridge financially when he got a donation. Although Coleridge has his eyes on the sister of Wordsworth "Dorothy", therefore, as a result the two friends became great rivals when the secret was revealed to William Wordsworth. At the end, Wordsworth was criticized for his opposition in his literary works by Coleridge.

William Wordsworth was honored for his works in 19th century. In the start of 20th century he was criticized for not justified reason. The claim for the critic was his shift from liberal to conservative state of mind. Even though, William Wordsworth is a great English philosophical poet and writer who created new ways of writings. (Anonymous, The EUROPEAN Graduate School Graduate and Post Graduate Studies, 2000).

Pakhtoon areas of Pakistan belong to the Pashto speaking people which are having a very rich literature. It has been noticed that internationally the importance is not given to the writers from this region. Although, they have also written the same way as the English writers have written.

In the first decade of 20th century (1907), a child was born in the village of Lndi Kotal near the capital of Khyber Pukhtoonkhwa Peshawar. The child was Ameer Hamza from the Shinwari tribe of Pakhtoons. This was the era of subcontinent when it was ruled by British Government and India and Pakistan were one as Indo-Pak. Amir Hamza Shinwari was much fond of writing poetry since his childhood. He started his poetry first in Urdu language. He had very deep love with Pashto language which he has expressed in several of his poem. One of his couplets is, "The enemy brands it as a language of hell, to heaven I will go with Pashto" (Khan, ThePeshawar.com, 2013). Hamza translated many works of Rehman Baba into Urdu language and several works of Allama Iqbal into Pashto language. Ameer Hamza Shinwari contributed a lot to his region's literature. He worked in different fields of literature. Along poetry he wrote many fictional stories. At the end Hamza was suffering from kidney failure problem and operated several time in 1986 at Hayatabad Peshawar but was unable to get treatment anymore. On 16 of Feb 1994 his journey to this world was winded up. (Khan, ThePeshawar.com, 2013).

Gharib Nawaz is another poem of Shinwari translated into English. The theme of this poem is completely of mysticism. It is like his direct talk to God. In the very first line Hamza says that if I care about You (GOD), I don't need to upkeep about anyone else. He says that I'm not attentive towards any judgment day. Further he says that I always tried to talk about Your highness but maybe I'm not able to speak about your prestige. Hamza focuses his poems on talking about the greatness and highness of God. Hamza says that the one who want to find You can see You. Otherwise God is like an allusion to those who don't want to find him. Hamza says that the mechanism that You are hide from me is peak to be found. Further he gave a reference from Rehman Baba's poetry that if I had a strong belief on You, I could reach to Your Empyrean. At the end Hamza is showing proud for having his God and thanking Him to make Hamza able to appreciate his God.

Canto I is a poem taken from Prelude book 4 written by William Wordsworth. The poem is with the central idea of the how the people got changed and how the knowledge is valued. The poet first talks about the nature. The poet has the purpose of mystical sayings that God is not to see but he is to feel.

Literature Review

Literature is fine art, e.g. drama, dance, sculpture, etc. the uses of all these things are for the aesthetic pleasure. These may also serve as utilitarian purpose. The use of literature is for different purposes. It is used for didactic teachings and preserving of history and language. It is the expression of someone's intellect and excellence which can be saved for periods. Literature is the study of religion, natural sciences, politics and history of nations. The nation having strong language will have good literature and will some positive effect on others. The literature may differ from age to age and origin to origin. There are different areas of literature which show the

different cultures and the eras in the world. World is comprised of different cultures and its own ways of life in every part. For example we can say that the life style in Africa is not applicable in Europe and that of Europe is not easily followed in Asia. It means that every part of world has its own culture which is save through its literature. Same is the case with different ages that with the passage of time the trends in literature also changed.

Metaphysical age literature is revolving around the religion and the social conditions of Europe. John Donne and John Milton are the poets who have depicted religious theme in a way that the readers can easily get the use of irony for their social conditions. 17th century was the time of tensions for the Christianity. Many new classes emerged at the time. E.g. Protestantism and Catholicism were the two major groups of church. One was a form of conservative community and another was from the liberal class. The public of England was split down into these sects. "Paradise Lost" is the important and most famous poem from 17th century which has the tone of religion and theme of social satire (Sanders, 1994).

18th century literature mainly focused on the political issues of England. This period lasted since 1690 to 1780 in the history of England. The poets like Alexander Pope, Thomson and Akenside discussed the political reforms of England at that time. Novel emerged at the end of this period. The social norms in writings were going to be changed with the new approaches which were coming in it. The writers were focusing on more and more imaginative and fanatic writings. Goldsmith and Sheridan brought a new concept of comedy of manner which means that the literature was at its maturity and producing creative writers in the age. (Sanders, 1994).

William Wordsworth was encouraged by Coleridge and was motivated for the nearer experience with the nature. In that age, Wordsworth laid down his foundation of poetry with the composition of a poem "Ancient Mariner". After that he wrote a biographical and philosophical poem called as "Lyrical Ballads" in 1798. He also spent some time from the winter of 1798-99 along his sister Dorothy and Coleridge in Germany which promote his thinking for composing new poems like "Lucy". When they returned back, Dorothy got married to Mary Hutchinson which became cause of the conflicts between Coleridge and Wordsworth.

As we know that literature is the depiction of life, therefore, the writers from every part of the world have first discussed the social issues like conquests, class, and creed and then it leads to self-realization which brings someone nearer to religion. It is obvious that almost all the mystics were not the mystical writers at the start but after the maturity in their writings, their affinity was towards religion.

Mansor Afaq said reflections of Sufism could be seen in poetry in languages like Arabic, Persian, Punjabi, Sindhi, Pashtu and Urdu. "There are numerous examples of poets who engraved their teachings in the hearts of the masses, passionately purified their soul." He specifically mentioned Iqbal, Rumi and Rehman Baba while sharing their great poetry. He concluded that what Data Gunj Bakhsh narrated in his grand Kashful Mahjob was the essence of Sufism, asserting that the relation of literature and poetry was very much intact (Anonymous, 'Literature leads to mysticism', 2013).

Didactic visualizations and speech are unable to create a mystical experience. According to the definition there are no abnormal practices like bodily experiments or premonition etc. The relation of the mystical experiences is directly related to the human thought and the upcoming actions. There are no justifications for the statements of William James that the mystical practice should be brief and no time consuming. This may take a long part of time to practice it.

Amir Hamza Shinwari belongs to the western part of Pakistan. Western belt of Pakistan is populated with Pashto speakers. The people of this zone are "Pashtoon or Pakhtoon". They are called as "Pathan" in subcontinent and "Afghan" in the Iran or Persian perimeter. Pashto is another vast literature adjacent to Urdu which is the national language of Pakistan. Pashto has very antiquated and rooted literature. It is basically thousands years back history. The concept of paintings and few other types of literature were in usage hundreds of years before it came to West world.

Pashto literature is not existing is Pashto language. It has become a part of different other literature due to its translation version. The Pashto writers from the 20th century translated different works from other languages into Pashto which emerged a notion to translate Pashto literature into many other languages. It was because of the time that writers from 20th century have command on several other languages like English, French and Russian. Major part of Pashto is translated to English literature because of the dominance of British government in Subcontinent. The famous Pashto writers from 20th century are Hamza Shinwari, Dost Muhammad Khan, Hossain Khilji, Khan Kamil, Mir Hilal, Sanober Hussain, etc. The late 20th century produced some very competent writers like Ghani Khan, Misri Khan Khatir Afridi and Murad Shinwari etc.

Ameer Hamza Shinwari belonged to the 20th century writers from the Pakhtoon belt of Pakistan. He was very much attached to music since his childhood. He used to go to a Hindu teacher along his friends and seek instrumental music. Hamza was master of playing "Rabab" which is musical instrument used in central Asia. First he made "Rabab" by himself which was not as good as made by professionals but latter he got a real and well made "Rabab". He had that relation with "Rabab" which never ended along his life. He used to spend all his

free time with his Rabab as this instrument was like a very good friend to him. He had acknowledgment about the classical music due to his attachment to Rabab. In a latter, Hamza Shinwari has mentioned of one the story of his attachment to Rabab.

Another thing which Ameer Hamza has discussed in his poetry mainly is the attachment to the rural life. As he belonged from the rural setting of life, he was much impressed by the nature. He spent a big part of his life in the mountainous village of Landi Kotal near Peshawar. He was the friend of Ghani Khan Baba who was also the poet known as the lover of nature. Beside all, Ameer Hamza Shinwari belonged to “Chishti” school of thought. According to him, he was asked by his Pir “Sayed Abdul Satar Shah Bacha” to write. After that he started writing his literary works. He was very impressed from the works of Rehman Baba and Khoshal Khan Khattak. Many people believe that Hamza’s works are the due to his attachment to a religious school of thought. He was the follower of “Khwaja Moeen U Din Chishti (RA)” which he has confessed in his poems.

Ameer Hamza Shinwari was very much impressed by the poetry of Rehman Baba and Khoshal Khan Khattak. They both are the well known religious poets of Pashto literature. They have only discussed the love of Immense in their poetry. The mystical ideas are upto an extent that once Rehman Baba said in his poem that “Those who reach to Dominion at a step, I’ve seen the speed of those Holy peoples” (Baba). They were known as preacher of religion. Their poetry revolves around the Oneness of God, the Supremacy of Almighty (Taqi, 2011).

Research Methodology

This study has together investigated the poetry of Wordsworth and Hamza Shinwari in a way. The poetry of Wordsworth and Hamza have been critically analyzed, investigated and explored from many aspects but this study is unique in the sense that it is a comparative study of a European and Pakistani poets who are poles apart in many ways but the researcher has found the elements of similarity in their poetic works.

Essentially, this is the comparative study of two literary persons and their work and is descriptive nature of study. The themes taken by the researcher to discuss in both the poets will be tried to find out from the text. For this, some important works have been taken to be studied and to be seen from different perspectives. The major themes or the subject matters have been analyzed at the end. The researcher is having textual analysis in this research. Some of the texts are taken from the works of both the poets and is analyzed at the end.

Discussion Analysis

“Cantos 1” is a poem from “Prelude book 4” by William Wordsworth having many matching ideas with the Poem “PAKHWA” by Ameer Hamza Shinwari.

When to the blend of sand and water (Earth), the “human” came.
Came love, Came curse, a storm came.
With disheveled hair, I saw her in a dream (last night);
Her well-being I desire (from God); as worried the messenger came.
Came to know youth was a thing of use.
The beauty that I passed, its yearning came, (Ismail & Junaid).

Thus while the days flew by, and years passed on,
From Nature and her overflowing soul
I had received so much, that all my thoughts
Were steeped in feeling; I was only then (Wordsworth, The
complete poetical works of William Wordsworth, 1904).

William Wordsworth is with the view that poetry is something to remember past. In above stanzas, Ameer Hamza Shinwari and William Wordsworth have discussed the creation of mankind. They debated that how the time passed and how the time changed the world and its customs. They are basically showing their affinity for past. They are talking about the nature of the people and its situation in different ages. Wordsworth and Hamza discussed the approach towards joys and sorrows. The shift en route for exploitation is due to the revolution in time.

When the silence covers the night,
Noise is produce in my heart,
When the world is without light,
The world of poet’s heart develops light. (Ismail & Junaid)
I felt the sentiment of Being spread
O’er all that moves and all that seemeth still;
O’er all that, lost beyond the reach of thought
And human knowledge, to the human eye
Invisible, yet liveth to the heart; (Wordsworth, The complete

poetical works of William Wordsworth, 1904)

William Wordsworth talks about the intellect of human beings. In Hamza's work, there is a paradoxical statement that first he used Silence and then he used Noise which shows his intensity of thoughts. Near to him, the intellect and the knowledge cannot be seen but it can be judged. The awareness which came to the world deposits as strange values of human heart. With this he actually wants to confess that all the human knowledge fails to see the Creator. He can only see with the eyes of heart not of your intellect. Hamza Shinwari talked about the unfulfilled wishes. He exaggerated the value of darkness which fetched the joys to his home. It shows that he is not happy with the new trends due to the affinity with past.

On the other hands Hamza Shinwari is talking about the poet's intellect. He is with the belief that when there is not light in the world, when everything is silent and when the light goes off, the poet can feel something inside his heart. He refers this knowledge to the real intellect that is necessary to know God. There is no need of knowledge or light to see God but one can see him in the dark nights and in silent nature. It means that physical eyes will be failed to see The Supreme King but it will be easy to see with mystical eyes.

Awe that had left me, in awe it came.
For when I let the greed for the mirror-faced reflect onto my heart;
With friends of time; I go,
With mad men to the desert; I go. (Ismail & Junaid)

Beneath the wave, yea, in the wave itself,
And mighty depth of waters. Wonder not
If high the transport, great the joy I felt, (Wordsworth, The
complete poetical works of William Wordsworth, 1904).

Ameer Hamza Shinwari and William Wordsworth are a sort of wondered because of the swing of period. Near to them, the human nature achieved very depth due to which it is not stress-free to apprehend them and to utilize human for its actual means. Wordsworth says that I'm much relaxed when the things are in more full-fledged. According to these two writers, human beings are becoming corrupt with the passage of time. Therefore, Hamza Shinwari is willing to go with his old friends not with new ones. It basically shows his description of past and affinity with it.

To Paradise, with Pakhto, I (will) go.
That the rivals name as the tongue of Hell, (Ismail & Junaid)
Communing in this sort through earth and heaven,
With every form of creature, as it looked
If high the transport, great the joy I felt, (Wordsworth, The
complete poetical works of William Wordsworth, 1904)

Ameer Hamza and William Wordsworth have used one main thing many times in their poems. They termed "Heaven" many times. This belief shows their inclination toward their religion. Ameer Hamza Shinwari adds to his will for heaven which is his love for his language. Hamza conditioned that he will even go to heaven with his own language, while Wordsworth also lightened the theme of Heaven but in different ways. He tried to tell his feelings for Nature which are not less than his feelings for Heaven. Wordsworth assumed that my pleasures with nature are actually like pleasures with Heaven.

Beneath the wave, yea, in the wave itself,
And mighty depth of waters, Wonder not, (Wordsworth, The
complete poetical works of William Wordsworth, 1904)

Both the poets are using natural things as their poetic devices. They have tried to talk about the extreme of things. Wordsworth used the depth of water and seas while Ameer Hamza Shinwari talks about the vastness of deserts with madness, "With mad men to the desert; I go" (Ismail & Junaid). William Wordsworth used the song as melody for life and Hamza Shinwari is talked about the culture as guide for life. Both the poets have discussed fear and love at same time which shows their attention towards God.

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man,
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things (Wordsworth, A FEW MILES
ABOVE TINTERN ABBEY, 1798).

The minute I turn back to You, You become an allusion,
What You are and what You say is concealed mystery,
Those I say are just myself and my coquetry,
I'm possibility like an invaluable candle (Shinwari, Translated Poetry).

Ameer Hamza Shinwari and William Wordsworth have many times discussed the appearance of God. William Wordsworth is expressing his emotions for the Creator. He means that I feel Him inside me every time with great pleasure and joy. He further says that I can feel the presence of some One in the setting suns, the deep oceans, the vast sky. He believes that there must be someone behind these things. The presence of these things impels one to think about. The mystery can be revealed if someone thinks about these things.

Hamza Shinwari declares that if someone doesn't want to know God, and then God is an allusion for him. Nobody knows that what is God and what are His sayings. It is something very much hidden enigma. If the person starts thinking about Him, then he will find Him, because the creation of everything is the witness of Almighty. Hamza says that my saying and my doings are only the picture of me. He claims that to know the mystery of Almighty will unsolidify me like a candle.

I'm the bandage of ached hearted people,
Your Veil on appearance is my culmination,
And this covering drew me on the road to You,
But I'm unconfident of my arms
Otherwise Your Empyrean is at my hand,
My expressions not produced my arrogance,
My antimonial eyes distinguish me. (Shinwari, Translated Poetry)
Therefore am I still
A lover of the meadows and the woods
And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye, and ear, both what they half create,
And what perceive; well pleased to recognize,
In nature and the language of the sense
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being. (Wordsworth, A FEW MILES ABOVE
TINTERN ABBEY, 1798)

Hamza Shinwari talks about the duty of mankind which is part of Nature. He confessed that still I am here to serve mankind for The Supreme King. Sort of moral teachings are there in these lines. He talks about the "Veil" which he means the next world. Actually he is talking about the "Day of Judgment" that one day the curtain between us will be removed. Hamza's mystical thoughts are further explained with the statement of "Antimonial Eyes". In Pakhtoon area of Pakistan, one uses this word for showing his pride for something. Therefore, Hamza Shinwari is a sort of proud for his King. The word 'therefore' specifies here the poet is creating something new on the bases of proofs. William Wordsworth is very much happy with Nature. He still loves the Nature from all the angles. He expressed his affinity for the nature as he reminds the beauties of land, mountains, greenery of everything make him happy. The presence of these things is to sever humankind to him. The central idea in these lines is of putting him to correct path. It means that all these things serve us to realize and to accept the presence of One.

Conclusion

Subcontinent is the part of Asia which has been ruled by English people for a long time. After the departure of Britishers, their influence in many things was noticed here. In local literature, many of the trends came from English literature. Ameer Hamza Shinwari and William Wordsworth are the pole a part and having different cultural and religious backgrounds, but due to their poetic nature they are having same intentions which have been noticed at many places.

Hamza Shinwari is a Muslim poet from Pakistan and William Wordsworth is a Christian poet from England. Both of the poets were among the great admirers of Nature. Although they have different in their geography but they have cleared their messages by referring Nature many times. If one is talking about the attractiveness of Tintern Abbey, then another one has discussed the gorgeousness of mountains of Khyber.

As we know that poetry is something to remind near Wordsworth, same is the case with Ameer Hamza Shinwari. Both of the poets have talked about the past. They have their affinity with the past. When Hamza Shinwari used to talk about the arrival of human beings to the world, Wordsworth talked about his five years back journey to "Tintern Abbey". Hamza and Wordsworth were not happy with many new things in the society. It means that both of the poets have a sort of love with the past.

**When I was blessed with the love of ALI (R.A), I Hamza was sent to
Khyber's mountain as a Lion.**

The first and the important thing is the language they used. Hamza Shinwari is a Pakhtoon poet and Pakhtoon are famous for their straight forward use of language. This thing is somehow variance their style Hamza Shinwari many time use to talk in sort of direct conversation with God. On the other hand, William Wordsworth used to call Nature when he wants to talk about God. As Pakhtoon are known for their patriotism and chivalry. They have this thing in their culture which is transmitted naturally in their nature. Hamza Shinwari has expressed his love for his country and nation many times while this thing is lacking in Wordsworth poetry.

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