

The World and the Otherworldly: Death as a Metaphor of Metamorphosis in Daud Kamal's Poetry

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Abstract

The paper delves into the real and objective representation of life as it actually is, emphasizing how happy and miserable it can be. It draws attention to the difficulties and sufferings that one experiences in this fleeting life, with death being viewed as a temporary solution that can free people from their sorrows. The paper examines the selected poems of Kamal and explores the reality of life. Jean-Paul Sartre's Existentialism serves as the theoretical foundation, highlighting the significance of individual choice in defining one's purpose. The study emphasizes the fleeting character of the world by finding anxiety and uncertainty in both young and old persons. The poems An Ode to Death, Death on Faiz Ahmed Faiz, and Rough-hewn Beams by Daud Kamal examines the gloomy and philosophical sides of life and death. The research analyzes a few chunks from Daud Kamal's poems using Existentialism and an Islamic Sufism viewpoint. The research critically examines Kamal's poems using a blend of eastern and western traditions.

Keywords: Daud Kamal, Existentialism, Sufism, Death, Mortality, life after death.

1. INTRODUCTION

Death is the major reality of this universe. Many ideas exist many religions are in the world. There are some kinds of people who denied the presence of God. Some say nature is everything. Ideologies exist in this world which are rejected by all religions. The persons who denied the presence of God but they could not deny the reality of death. Death is the reality which is acceptable for human beings and all species (Usman et al., 2024). Everything is mortal. All religions believe on the reality of death, everything is mortal except God. God is forever. God is from always and live forever. Our world is full of miseries and joys. Someone believes that, this is the place of exam. Human is here for performing their paper. This life is temporary and otherworldly life is everlasting. The concept of otherworldly exists in all Divine religions. "An imaginative interpretation of human existence, the perception (not the solution) of the mystery of human life." (Keat, 2002).

1.1 Islamic view on otherworldly

Islam views Allah as the Creator of life, consisting of a temporary world and an eternal afterlife. Through His messengers and revelations, Allah created people to worship and live according to His will. Through this, they are guided and instructed on fulfilling their existential mission, discovering additional aspects that make their lives more meaningful and gratifying. The Qur'an asserts that "Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, (both) apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book (from Him)" (The Qur'an, 31:20). The verse asserts that the essence of these things can only be attained through revealed knowledge, which is beyond the reach of reason. Allah says: "And of his signs is the creation of the heavens and earth and what He has dispersed throughout them of

creatures. And He, for gathering them when He wills, is competent” (The Qur’an, 42:29). Allah says that” He created seven heavens. He created seven earths as well “(The Qur’an, 65:12).

The people in this world have yearning to know the truth and to perceive God (Usman et al., 2024). This is supported by several authentic hadiths of the Prophet (PBUH). The Prophet (PBUH) for instance, said: "Verily I see what you do not see, and I hear what you do not hear. The heaven is creaking, and it should creak, for there is no space in it the width of four fingers, but there is an angel there, prostrating to Allah. By Allah, if you knew what I know, you would laugh little and weep much, and you would never enjoy women in your beds, and you would go out in the streets, beseeching Allah" (al-Tirmidhi, 1977).

1.2 Humans and every creation know which Allah wants to know

As angels declared on behalf of all creation: "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise" (The Qur’an, 2:32). Allah says that He creates that which "you do not know" (The Qur’an, 16:8). This, too, has an infinite number of theoretical possibilities. It could be about this world or the next, the earth or the heavens, the physical or spiritual planes of existence. The subject is indefinite.

1.3 Christianity’s view

Astronomers are discovering thousands of Earth-like planets in our galaxy, with billions more believed to exist. The existence of intelligent life on these worlds has spurred both scientific speculation and science fiction. While some atheists claim that intelligent aliens would destroy organized religion or invalidate the Bible, the majority of religious people accept the concept of intelligent aliens. The Bible is still relevant in the space era, identifying God as the creator of all life. Christians can remain intrigued about life beyond Earth while celebrating every life created by God.

- **Genesis 1:28**

And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.

- **Ephesians 6:12**

For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places

- **Colossians 1:16**

For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.

- **Isaiah 45:18**

For thus says the Lord, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it empty, he formed it to be inhabited!): “I am the Lord, and there is no other.

- **Job 1:6**

Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them.

Our search for extraterrestrial life is motivated by God's unrestricted creative ability. Based on God's understanding, we can celebrate extraterrestrial life and act as inquisitive explorers. Though theologians should weigh the consequences of such discoveries, Christians might encourage scientists to investigate life beyond Earth and investigate Earth's origins. We should study God's creation with curiosity, humility, and respect for any life that may exist elsewhere in the universe because all truth is of God.

1.4 Daud Kamal life and style

Daud Kamal Born on January 4, 1935, was a Pakistani poet who wrote mostly in English. He was influenced by modernist English-language poets like as Ezra Pound, W. B. Yeats, and T. S. Eliot, Daud Kamal expresses spiritual exile and bereavement in his poems by using imagism. Among the rural topics he addresses in his poems are nature's cruelty, religious deception, war betrayal, and injustice committed by terrible kings. These emotions are expressed in a delicate and straightforward manner in Kamal's approach, which emphasizes the betrayal of society. Renowned Pakistani poet Daud Kamal had a strong connection to his past and often used imagery of monasteries, the Indus civilization, Mughal miniature paintings, traditional clothing, and antiquities in his poetry. His sculptures, especially *Reproduction*, a masterwork by Gautam Buddha, represent Pakistan's ancient civilization. Kamal employed imagism to good advantage in his poetry by keeping his language simple, lining up words with melodic expressions, and taking a direct approach. In addition, he was well-known for his existentialist ideas, mystic touch, and Sufism. His *An Ode to Death* poetry describes the divine relationship between God and humanity. Kamal is the most prominent poet from Pakistan among English-speaking poets because he employed contemporary techniques to construct distinctive syntactic patterns and rhetorical tactics (Fareeha &,Namarah, 2023).

Renowned for his fractured, rustic, and rural themes, Kamal is a unique poet who frequently addresses the harsh injustices meted out by rulers to common men. His poetry demonstrates his keen sense of detail and his affinity for the natural world. Latin American writers, W.B. Yeats, Ezra Pound, and the Imagists have all had a significant influence on Kamal's writing. His poetry is greatly influenced by his acute sensitivities and his awareness of the world around him changing. His poetry has a distinct understanding of history and the necessity for artists to establish connections with historical cultures. Kamal's writing and his connection to the universe's spirit are profoundly impacted by his sensitivity to the ways in which the world is changing. He is well-known for his moving poetry that convey the grief and spiritual upheaval he feels as a result of violence and cultural erasure. In his debut work, *Reverberations* (1970), he translated Ghalib, a well-known Urdu poet. Published in *Recognitions* (1979), *A Remote Beginning* (1985), *Rivermist* (1992), *Before the Carnations Wither* (1995), and *A Selection of Verse* (1997) are some of Kamal's original English poetry.

Existentialism is a literary and philosophical viewpoint that stresses the individuality of each person's experiences and knowledge. Following World War II, several writers and philosophers came to believe that there were no universal laws and that the world was uncaring. Existentialism holds that each person's experience of existence is unique and determined by how they relate to the world and other people. They contend that each person must decide on and make a commitment to a life's purpose and direction.

1.5 Significance of the study

This study is very important in current human life span. The study will be helpful for the human, to prepare themselves for the Day of Judgment. This type of study is the need of current materialistic approach. The study is important in many dimensions like life of beyond this world. The preparation like bestowed people. God conveys their clear message with his messengers. What is right and what is wrong. This is bit effort for the right path. The path of bestowed.

1.6 Statement of the problem

Humans despise and detest death, and they frequently use medication to postpone it. It does not, however, prolong life. According to Bacon, people fear death in the same way that kids fear the dark. Donne thinks that death will come to an end someday, and Alice Bailey and Marx E investigate the enigmatic circumstances around life that prolong death. Humans focus on the corporeal side of expiration in an attempt to free themselves from death (1973; 1996). The dramatic monologue *Expiry* emphasizes the fleshly side of death and the human desire to postpone it as long as possible. Living in a world of fear and violence is a fleeting reality. We have to accept death as an unavoidable part of life in all circumstances. The greatest thing in life is death, and it is a fact of existence.

The carnage around death and remembrance in Russia is worrisome. Economic instability has resulted from the coronavirus sickness, a viral disease that kills millions of people worldwide, as well as surgical procedures that kill millions of people. According to Wood and Robinson (1982), most people are terrified of dying because they are not prepared to leave this world behind. They're passing away. We are in materialistic era everyone wants more wealth, property and fame in the world. No one could think about the life of behind the world or the life of after death. Society indulges gaining or making more money. The life, which is immortal according to Islam and Christianity and some other religion beliefs. No one could work for that life. No one is ready to leave this world. We know that death is reality of this world. Everyone meet with death. No one could escape from death.

1.7 Objectives

1. To explore the idea and experience of death in mystical terms in Kamal's poems.
2. To unveil the horrors of surging death and what message it has for the living in Kamal's poems.
3. To explore if death is the end or metamorphosis in Kamal's poems.

1.8 Research questions

1. How does Kamal paint the picture of death and what is the metaphysics of it?
2. How does death as one of the central themes find expression in Kamal's selected poems?

2. LITERATURE REVIEW

A pessimistic analysis of Daud Kamal's poetry *An Ode to Death* is conducted using the theory of Existentialism. Renowned Pakistani poet Kamal is renowned for both his original poetry and artistic creations. Notable poets like W.B. Yeats and Ezra Pound have affected his writing, which is known for its spirituality and mysticism. The poem delves into Kamal's mental state as well as his belief that death is universal and that there is eternal life after death. The gloomy outlook and existentialism are the main influences on Kamal's poetry style analysis, which gives the poem's theme explanation more depth. The poem skillfully manipulates the reader's mind to make them think about the meaning of life and death (Fareeha and Namarah, 2023). As old as the tragedy of death itself is the custom of honoring the memory of the deceased by composing elegies or merthia-

nigari, or poetry of grief. Bukhari et al. (2024) have claimed that imbalance of power and traditional relations are also customs. Further Fatima et al. (2024) explain the cipher as a tragedy.

Poets are depicted as poetic carnations with allusions to their poetry in Urdu literary tradition. These poems, known as pastoral elegies in English versification, progressively transition from a mournful tone to one of solace and closure. This essay examines Daud Kamal's poetry "Ascent," which was composed in response to Faiz Ahmed Faiz's passing. Kamal presents his notion of the Compass of Love by fusing western and oriental traditions. The clever "eight" pattern in the poem tells us a lot about Faiz Ahmed's poetry and poetic (Shezadi, n.d). The research delves into life's realities, emphasizing the coexistence of suffering and joy in our fleeting existence. Everybody has suffering, illnesses, and problems; death is but a momentary release from these ills. Jean-Paul Sartre's Existentialism, which promotes self-emancipation via voluntary action, serves as the theoretical foundation for these poetry. Existentialism is a religion and trust in which people choose their own path rather than depending on divine intervention. The study highlights the value of individual autonomy and self-determination by finding ambiguity and anxiety in both young and old persons (Yasmin et al., 2021). Religious coping and finding meaning in both young and old gives clarity (Javaid et al., 2024 a,b,c).

In *At Twilight*, the poetess sees a bright future and existence, but death is powerless to protect her from the expiries' pulses. As Naidu (1924) implies, virtue delight must give way to death. Sartre's positive outlook on human relationships affords us many liberties and aids in our decision-making to shed false ideas. According to Kamal (1988), the folksong's composition is stunning and severe in tone, and it is pessimistic, skeptical, lonesome, and dreary. The poem has a brief, cryptic form and is full with uncertainty (Yasmin et al., 2021). Humans are illogical, subject to predetermined plans, and inspiration is the fundamental component of their ultimate life. It was difficult to understand this odd choice because existence is realized at the conscious level. Through the use of experiential conduct and the concept of unity, this hermeneutic approach seeks to demonstrate how one becomes a unified whole (Yasmin et al., 2021).

Two perspectives on life are presented in the poem *Aurobindo* by Tagore and *Aurobindo*: one is earthly, and the other is after death. Despite her lack of control over her circumstances and her experiences with both happiness and despair, the poetess conveys her love for the world. She crumbles into nothingness, losing her audible range due to her soul's weakness, seriousness, and stubbornness. She sees a bright future filled with existence, yet death can quicken its pace. The poem investigates the notion that virtue-filled joy must give way to death. Sartre offers an optimistic view of human relationships, pointing to boundless freedom and the necessity of making wise decisions in order to dispel false ideas. The poem's brief, cryptic form and pessimistic, skeptical, lonely, and dismal tone are all present. The poem's lesson is that life is a journey toward a better existence rather than an opposing viewpoint (Yasmin, Sultana & Batool, 2021).

As a "primordial scripture" of a people deceived by monarchs, priests, weather, geography, history, strangers, and one another, Carlo Coppola complimented Kamal's poetry. Kamal's daughter appreciated his love of poetry and recalled how much he loved Yeats and Pound. Kamal was a contemporary poet who wrote in free verse with a grammatical framework, as seen in his poem "Prayer Beads." His poems explored unusual subjects, such an air of antiquity, which spoke to his advanced years and acute sensitivity. His poetry, such as "Floods," demonstrated his passion for the form and his capacity to appreciate other people's compositions (Fareeha & Namarah, 2023). Daud Kamal, a prominent poet from Pakistan, used imagery from monasteries, Indus

civilization, Mughal miniature paintings, traditional clothing, and antiquities in his poetry. His sculptures, particularly Gautam Buddha's "Reproduction," represent Pakistan's ancient civilization. Kamal used imagism, simple language, melodic expressions, and direct approach in his poetry. He was known for existentialist ideas, mystic touch, and Sufism. His "An Ode to Death" poem describes the divine relationship between God and humanity. Kamal's contemporary techniques created distinctive syntactic patterns and rhetorical tactics (Fareeha & Namarah, 2023).

Muslim poet Daud Kamal incorporates Islamic and Sufi ideas of death and decay into his poetry. His poems *An Ode to Death* and *Resilience* emphasize the value of perseverance and resilience. In his poem "Two streams mingle in a forgotten river," he describes the eternal tranquility in a grave and an island of bare rocks.

3. RESEARCH METHODOLOGY

This study is pure qualitative by nature. Researcher apply technique of textual analysis on the selected verses of the Daud Kamal's three poems. Researcher analysis the selected chunks of literary text in the light of the existentialism theory and Islamic Sufism approach.

3.1 Delimitation

Researcher is bind to select some particular verses from Daud Kamal's three poems.

3.2 Theoretical framework

Existentialism is the philosophical idea that individuals are responsible for generating their own purpose and meaning in life, rather than receiving it from other sources such as Gods, governments, or schools. Søren Kierkegaard, the 'father' of existentialist, was a multidimensional thinker who emphasized the battle for authenticity, confronting existential absurdity, and understanding freedom as both a blessing and a burden. Existentialists think that education is necessary for a full person, with freedom being the most important prerequisite for self-realization and comprehension. Existentialism, a philosophical movement, was influenced by Søren Kierkegaard, Friedrich Nietzsche, Gabriel Marcel, Jean-Paul Sartre, and Albert Camus. Kierkegaard investigated existential topics such as individuality, anxiety, and subjective experience, whereas Nietzsche questioned traditional morality and objective truth. Marcel, a French philosopher, investigated existentialist topics in his writings and supported the philosophy of existence. Sartre (2015) prioritized existence over essence, as well as extreme freedom and responsibility, whereas Camus highlighted the absurdity of the human condition and the search for meaning in an uncaring universe. Existentialism is a multifaceted movement that draws on the contributions of people from various historical periods and cultural backgrounds. It has had a major impact in domains including literature, psychology, and theology, and continues to stimulate conversations concerning the human condition, freedom, responsibility, and the search for meaning in the modern world.

4. DISCUSSION

Kamal's poems "Rough-Hewn Beams," "Ode to Death," and "On the Death of Faiz Ahmad Faiz" embody existentialism theory, which was influenced by Latin American poets. It explores the issue of anxiety and dread, emphasizing the existential discomfort and dread that come with realizing one's independence and responsibility. Kamal also discusses the absurdity and meaninglessness of life in an indifferent universe, emphasizing the quest for ultimate meaning and purpose. The hunt for subjective meaning in life is often useless.

Death is a common theme in literature, evoking feelings of fear, grief, and reflection. Poetry that takes a gloomy stance on death may highlight the inevitable and final nature of death while delving into the darkest facets of mortality and the human condition. Poetry may touch on

themes of loss, hopelessness, and life's fleeting nature (Usman et al., 2024). Effective language skills, communication (Javaid et al., 2023) and expressive writing may help convey feelings (Javaid & Mahmood, 2023). Persuasive words of influencers also leave impression (Ramzan et al., 2023). A philosophical or psychological viewpoint known as pessimism is defined by a typically pessimistic outlook on life, the world, and the future. It is the antithesis of optimism, which is a positive and upbeat outlook. Pessimists sometimes highlight the constraints, hardships, and pain that come with life because they think that things won't get better or that good things happen infrequently. Pessimism can show up in a lot of different areas, including attitudes toward the future, worldview, and personal convictions. It's crucial to remember that pessimism is not always unpleasant or unjustified, but too much of it can result in low motivation, a depressed outlook, and a lack of hope or optimism.

The poem "death on Faiz Ahmad Faiz" by Daud Kamal conveys the sorrow and death of Faiz, a well-known poet in Pakistan and elsewhere. The poem describes Faiz's period of self-exile, which began in 1978 when he was appointed head editor of Lotus, the journal for Afro-Asian Writers, as a lotus fire. Many people looked up to Faiz as a ray of hope, and with his passing, that optimism has vanished.

The poem expresses feelings of loss that are too great to describe, including uncontrollable anguish, helplessness, nostalgic devotedness, dashed hopes, and shattered camaraderie. Faiz discovered in Faiz a pattern of perfection that he himself was pursuing, and everything was upended by his passing. Known as "the consummate poet," Daud Kamal wrote lines in English before translating several Urdu ghazal poems—among them, those of Faiz Ahmad Faiz—into English. When composing this poem, he appears to be combining elements of both the Occidental and Oriental literary traditions of elegies.

I know
all deaths are difficult
but you breathe
in the lotus-fire
of an astronomical hope.

I only see
petals of blood
falling, falling. (Daud Kamal, Rough Hewn Beams: lines 16-23)

The poem by Daud Kamal expresses sorrow over the 1984 death of Faiz Ahmad Faiz. The poem employs a lotus-fire metaphor to represent the time of self-exile Faiz went through, beginning in 1978 when he was appointed head editor of Lotus, a publication for Afro-Asian writers. Although Faiz was viewed as a ray of optimism, his passing has dimmed his light. Feelings of loss, despair, hopelessness, nostalgia, dreams, and shattered camaraderie are all expressed in the poem. The poem is a reflection on the depressing of sorrow and metamorphosis. This is the theme of changing world to otherworldly. The poem portrays a slow transition from a feeling of loss to finding calm again.

On the Death of Faiz Ahmad Faiz

Ancient gardens
in your eyes
and the falling snow.
We had not broken campour horses

were at pasture-
unsaddled.
Restless traveller!
Again exiled?
The valleys unfold themselves
for you. Birdsongs.
Jewelled grace
of November leaves.
Intercede for us river-forgotten
magnetic stones. (Kamal, 1995, p.73 & Hasan, 2006, p.74)

Through the use of Western pastoral tropes and imagery, the poem transitions in two brief stanzas from a profound sense of loss to hopeful hope. The poet affirms his belief in eternity, honors the deceased, and makes an appearance as a shepherd. In Kamal's representation, the visual achieves artistic excellence by conveying ideas in an imagistic approach. Daud is a poet who believes in spiritual values and embraces both earthly and afterlife approaches. Her poetry reflects her love for the world, her awareness of her powerlessness, and her desire to know the craftiest of existence. Daud (1988) critically deliberates the journey from worldliness to heaven. Daud evokes human mystery and grief in his exploration of death themes in his poems. He conveys gravity and depth with idealistic depictions and visuals. Daud is a proficient English-speaking Pakistani poet who is renowned for her heartfelt poetic expressions. Her poetry contrasts life on Earth with life after death, acknowledging the struggles that people endure on a daily basis. Daud has experienced both happiness and pain, yet her spirit is weak, serious, and unyielding. Her contributions to Indo-Anglian literature are noteworthy.

An Ode to Death

Daud Kamal's "An Ode to Death" is a stunning poem that uses lyrical poetic language to explore how people throughout the world see death. The poem primarily addresses the universal truth of death, the ambiguity of existence, and the idea of an eternal afterlife. Kamal highlights that human observation and experience may provide insight into the topic of death. Your ode to death is in the lifting of a single eyebrow. Lift it and see. (Conrad Aiken). Death is more than certain, says E. E Cummings, But the clocks go on ticking as before The first Two sentences highlight how fleeting life is and how death is always pursuing us. E.E. Cummings characterizes death as conforming, whereas Kamal highlights its universality and indisputable nature. Its harshness befalls all living things, and as Owen Meredith tells us, nothing in a man's life is certain to be lost. We have to wait for our chance to arrive and live since time waits for no one.

*And in every particle of carbon dust
There lives a diamond dream*

Although carbon is the raw material for diamonds, not all carbon dust can be transformed into diamonds. Human destiny is unpredictable, and goals cannot be achieved in a short lifetime. The line "Wishes don't come true in life" from Davis Daiches is mirrored in Mirza Ghalib's Deewan-e-Ghalib, where a thousand dreams come true but just a handful of them are fulfilled.

How many galaxies yet to be explored-

How many seeds in the pomegranate of time?

The lines illustrate the unpredictability of life by drawing a comparison between a charred matchstick and a pine tree that has experienced blasting. An old Italian saying goes, "Kings and pawns must go into the same box of burial when life ends." This explains why the burned matchstick and blasted tree in the ashtray seem alike.

The pine tree blasted by last
year's Thunderbolt

And the burn out match stick in my ashtray

Look so terribly alike

I have sat by your bedside and felt

Your sinking pulse. Are the hair and bones

Really indestructible and how long

Does it take for the eyes

To dissolve in the grave?

Two streams mingle in a forgotten river.
Between the eye and the tear

Spiritualism places a strong emphasis on the integration of the body and soul, both of which are necessary for human survival. Kamal draws attention to how easily people might lose their soulfulness and physical purity as a result of being engrossed in worldly pursuits. He contends that although contemporary people have prepared for everything, they have lost sight of their own existence and have not yet planned for their unpredictable demise.

There is the archipelago of naked rocks
Only sleep and silence there-
No anchorage for grief.

In Kamal's words, life after death is portrayed as a realm of profound quiet and slumber, with an island standing in for peril. The "place of barrel naked rocks" is a metaphor for the hereafter, when the only places left are those marked by suffering and loss.

I, too, have wandered in a forest of symbols
And clutched at the harlots of memory.
I have seen the "stars

plummet to their dark addresses”
I have felt your absence around my neck

In the second last lines of the poem, Daud Kamal admits his immoral shortcomings and imagines himself dying while surrounded by a shadowy group of sex workers. He senses the prostitutes' gloomy addresses and the stars' prayer, which serves as a sharp reminder of his history. He also feels the absence of the stars.

But let bygones be bygones
Who was the deceiver and who the deceived
Was I on a floating island
And were you on the shore?
Which one of move away.

Kamal's poetry emphasizes sadness and powerlessness in the face of death, underscoring the poem's dismal tone. The poetry provides catharsis for both the author and the reader by encouraging empathy and knowledge of human life. The poem's gloomy perspective underlines the ebbing away of everything as death approaches, emphasizing death's forlorn and helpless aspect.

5. CONCLUSION

Daud Kamal, a Muslim poet, incorporates Sufism and Islamic themes of mortality and degeneration into his poems "An Ode to Death" and "Death on Faiz Ahemd Faiz." He highlights the value of patience and resilience, as well as the relevance of sleep and stillness in the face of bereavement. Stephen Crane states in his poem that "death is a secret of life." The Quran states that every soul will experience death, and the ultimate goal is eternal life after death. Life is fragile, and neither humans nor objects can last prolonged periods of time. The Quran advises us to be scared of the day when we shall be brought back to Allah, emphasizing the brevity of life and the need of living according to our actions.

“And be afraid of the day when you shall be brought back to Allah”. (2:281)

“Every soul will taste Death”. (3:185)

“O“my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, it is the hereafter that is the Home that will last.” (40:39)

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