

Ghani Khan's Perspective of Soul's Immortality through Platonic Lens

Bakht Bibi*, Shaista Zakir†, Nadia Ramzan‡

Abstract

*The basic purpose of the present qualitative research is to comprehend the notion of human soul addressed in the poetry of Abdul Ghani Khan. It primarily aims at interpreting the aforementioned notion along with providing an explanatory account of beliefs pertaining to it, as reflected in the poetic contributions made by the forenamed poet. The theoretical framework selected by researcher to substantiate the overall analysis, centers on the theory of immortality of soul presented by Plato (trans. 1993) in his philosophical contribution *Phaedo*. The data has been analyzed through thematic analysis. The analytical tool pertaining to thematic analysis is based on Stirling's (2001) approach which revolves around an understanding developed on the basis of global, organizing and basic themes reflected through textual content. Data has been collected from the specific work of the poet Ghani Khan's (2014) *The Pilgrim of Beauty*.*

Keywords: soul, immortality, poetry, faith

Introduction

It is believed that our being consists of two parts; body and soul. Body is bound with all the worldly accountabilities and obligations. It completes its sphere of duration in this world and expires. Death of the body is called the freedom of the soul as soul is the immaterial part of the human being. In short, soul is the uncontaminated share of existence of a being. It can be considered a true or real part of the being since it does not face death.

Abdul Ghani Khan is a considerable and inspirational poet of Pashto literature written in the mid of 20th century. The characteristics of Sufism, the power of human soul and mind, soul's immortality, and love of nature can be observed in his poetry. He claims that a true person has a pure soul. His book *The Pilgrim of Beauty* (2014) is a collection of his important poems which carries important themes of his poetry. His search is the search of eternal beauty and love, purifying the soul. Soul can be developed and purified by our good deeds done sincerely without the fear of being punished. Our deeds are just the pretensions which are of no use.

*Lecturer, English Department, Baluchistan University of Information Technology, Engineering and Management Sciences (BUIITEMS), Quetta.

†Assistant Professor, English Department Sardar Bahadur Khan Women University, Quetta.

‡ SST General, Govt Girls High School Quetta.

The concept of soul, explicated in many of his renowned poetic contributions encompasses the philosophical, theological, and cultural beliefs structuring its basic essence. The present study attempts to address all of the mentioned dimensions in his work, viewed through the conceptual lens of Plato's (trans. 1993) theory of immortality of soul.

Plato presents a theory and further articulates the ordinary notion of the soul. In his book *Phaedo* he discusses the immortality of the soul that body and soul differ in kind; body is perceptible and perishable while the soul is free from destruction because of being immaterial and immortal (Bostock, 1986). Socrates, according to the cited researcher concludes that since life belongs to soul essentially, the soul must be deathless that is, immortal. Soul is not only responsible for mental or psychological functions like thought, perception and desire but it is the bearer of moral qualities as well.

Philosophers of the ancient times always sought an analysis of human soul on the basis of a clearly drawn demarcation between the body and soul (Bremmer, 1983). The body according to them is the physical object of an individual, which lives till death, and then decomposes, the soul, on the other hand, carries spiritual dimensions to its in-depth interpretation (Rowe, 1993). The debate can be interpreted in terms of two forms of existence concerned with dualism in which one is body and the other is mind (Ducasse, 1961). Dualists according to the cited researcher believe that the soul exists, and it interacts with the physical body. Ducasse (1961) holds further that an individual's identity, according to ancient philosophers, lies within his or her soul; besides, humans have an intrinsic knowledge that the soul is spiritual and knows the truth beyond the physical world of matter.

It seems natural to think that human being has two parts as Nath (2013) conveys the related ideas by claiming that every human being possesses a body and mind but there is doubt that whether infants and insane possess mind in the real sense of term. Human bodies are going to be destroyed and body is considered important place while the man is alive.

Broadie (2001) states that in many situations the variations between Plato's and Descartes' dualism may not matter but if these two theories are simply compared with each other, the differences are attractive and seem important. These similarities have to certainly maintain the fundamental pairing. Both philosophers compare the human body with something incorporeal, whether one calls it 'mind' or 'soul' and this soul is bound with the body for a time being which is the part of the physical world. Both the philosophers consider that our mind or soul actually will

survive the death of the body by which we are now present in this physical world and obvious to the individuals (Broadie, 2001).

Plato was a Greek philosopher who firstly claimed this philosophy in his book *Phaedo* (1986) and discussed the two parts of our existence in which one is body and the other soul. Lorenz (2009), in his research, contributed to Stanford *Encyclopedia of Philosophy* claims that the classical emphasis regarding immortality of soul formally appeared on intellectual horizons with Plato's *Phaedo*. Plato (trans. 1993) believed that our physical bodies are not the real selves which are transient. Souls are eternal forms and bodies are their imperfect copies. These eternal forms play the role of universals.

McComick (2006) refuses Plato's idea of immortality of soul and considers soul to be mortal. It is hence not the case that everyone in the world considers the soul to be spiritual and immortal. Many people and some of the scientists believe that soul also dies with the death of the body. McCormick (2006) is against the common mindset regarding the notion of soul and argues that humans do not have an immortal soul. The characteristics which we associate with the soul generally depend on the existence of a brain or nervous system. At the time of the death of the body brain stops working and so is the case with the soul, it also stops to exist like the body. The researcher concludes that that human does not possess immortal soul.

Kelcourse (2001) in his comprehensive critique of the issue claimed that soul is often associated with mind. Mind is associated with thought and body is associated with physical sensation. Damasio (1994), however, further claims that body and soul are truly one in this life and symbolically in the world hereafter. Soul has also been overextended out between human and animal soul. Greek writers were of the view that only humans have soul so they will be immortal and were not sure about the soul of the animals. They considered soul somewhat very loftier (Guthrie, 1981).

Statement of Problem

The present research has a qualitative mode of inquiry. It has aimed at critically analyzing the nature of human soul in the poetry of Abdul Ghani Khan. Plato's (trans. 1993) theory of the immortality of human soul, presented in *Phaedo*, has sought to substantiate the theoretical fundamentals of the overall discussion in this regard. The poetic work of Khan (2014) has been reviewed within academic and literary contexts before, keeping into consideration his aesthetic and revolutionary potentials. The abstruse notion of soul, in terms of Plato's theory of Immortality of Soul, has however, not been addressed as yet. The present

study as its main objective, shall endeavor to address the same with specific reference to philosophical, historical, theological and social beliefs, structuring the central theme in question.

Objectives of the Study

- To identify the basic beliefs concerning the concept of human soul, as reflected in the poetry of Abdul Ghani Khan
- To comprehend and elucidate the concept of human soul addressed in the poetic work of Abdul Ghani Khan through Plato's theory of the immortality of soul

Method of Research

The present qualitative research is based on the idea of understanding the concept of human soul with reference to the comparative study of Abdul Ghani Khan (2014) poetry. Thematic analysis of the textual data has been pursued through qualitative mode of inquiry. The nature of human soul in the poetry of Khan's (2014) *The Pilgrim of Beauty* has been thematically analyzed while keeping in view Plato's (trans. 1993) *theory of immortality of soul*.

Tool of the Research

In order to address the main research questions of the present study, Stirling's (2001) *Thematic networks: an analytic tool for qualitative research* has been employed by the researcher. It is also referred as web-like illustrations or networks that recapitulate the main themes instituting a portion of text. Thematic networks help us to pursue the understanding and implication of an idea. It is a method of conducting thematic analysis of the textual data. Thematic analysis through Stirling's (2001) approach is a handy and theoretically flexible approach to analyzing qualitative data. This technique of thematic analysis has provided an effective and practical procedure for conducting an analysis. It has enabled the researcher to bring the textual data on a systemized methodology which has facilitated the disclosure of each step in the analytic process and helped in organizing the analysis and its dimensions. It has also provided an insightful and rich exploration of a text and its different structures and patterns. Stirling's (2001) approach assists the researcher to divulge the different levels of themes in the text and organizing them eventually. This process develops themes from the textual data and illustrating them with a tool. This approach or thematic networks encompasses three categories:

- 1) Basic themes: This is the fundamental or lowest order evidence in text. It is a belief around a central notion and contributes to the

main theme but as whole has little importance. Reading the context within the text as a basic theme means providing it a sense.

- 2) Organizing theme: It is also known as middle-order theme when basic themes of similar issues are grouped together to summarize more concrete. It plays a crucial role in improving the meaning of the themes which unite to make a broader or comprehensive theme. These are the principles on which a super-ordinate claim is based.
- 3) Global themes: The macro themes which result in an argument after the organizing themes. Global themes conclude the final precept while summarizing the interpretation of a text. They are called super-ordinate theme capturing in the text as a whole. They become an important claim in the end. There can be more than one global theme depending on the complexity of the text. These themes are much fewer in number than the organizing and global themes. It is the central network of a thematic network.

Thematic network starts from the basic themes and develops toward a global theme. Then the salient themes are picked on each three levels. Relationship between them is shown emphasizing the interconnectivity throughout the network. This procedure is simply a technique to find rationalization and significance in the text.

Analysis of Data

Khan's most important idea is that death is the manifestation of the kindness of the Creator for man. It is death which unites man with God and is proof of God's love and mercy for mankind. He believes strongly in the world and life after death.

Oh Khayyam! You are no more,
Than life's grief personified;
You are forever on the run,
From reality of life (Khan, 2014, p. 37)

In order to pursue the overall thematic analysis of the present comparative analysis, the themes according to Stirling's (2001) analytic tool, have been divided into "global", "basic", and the "organizing" themes (p. 388).

The Global Theme Immortality of soul

The theme pertaining to the immortal nature of human soul is the global theme of the present research. All of the basic and the organizing

themes revolve around this theme so as to give rise to the central argument in question.

The very first line of Khan's poem also begins with a strong condemnation for the idea of mortality of the soul which clearly describes his strong belief in immortality. He shows anger by stating vehemently:

Oh! Away with all such nonsense,
Death is not the end of life,
If an evening is before it,
Morning always follows night,
So, life's strange and silent ocean,
Has, if far, another shore (Khan, 2014, p. 73)

The poet explains that there is an eternal destination waiting for the departed souls where they shall meet their beloved creator and shall experience true love and a profound sense of affection specific to the true Divinity. Khan (2014) in another stanza expresses his deep regard for the great heroes who sacrifice their lives for their motherlands and save her from the bad intentions of enemy. They never die but become immortal.

In laughter you departed,
This earthly life and state,
To meet with your beloved,
And to drown yourself within
The sea of radiant light!
The ignorant are mourning,
All the worldly crowns are worthless
Now before your stately state; (Khan, 2014, p. 277)

Khan (2014) represents a beautiful cycle of immortality in a metaphoric style of expression. A dying body will give the bright life to the soul. As the day of the worldly life ends in a dark night, in the same way the dark night will end and give place to the rising dawn.

"In the dying candlelight, / Mingles light of dawning day;" (Khan, 2014, p.331)

Poet considers soul to be a pure entity, devoid of the evils of physical principles of life. He believes that meeting the creator, the true Divinity is the ultimate aim of a soul. Once a soul is released from the shackles of its physical existence, then only its true potentials are revealed.

THE ORGANIZING THEMES

FAITH IN THE DIVINITY

A strong faith in true Divinity is one of the central themes in Khan's (2014) poetry. The theme reverberates throughout the metrical verses, revolving around different facets of life in an unusual artistic manner. Following is an explicit example with regard to the context:

Don't believe Him but deny!

How can I! Oh how can I!
 For within the desert sands,
 For me He has sprouted flowers,
 (Khan, 2014, p. 163)

Being a poet and belonging to art, he was very well certain of the blessings of the creator and was ever an admirer of His Nature. He enjoyed the blessings every time, whether it was the long nights of winter, long afternoons of summer, or a flower at the desert. In short, he believed that all blessings were granted by Him. Khan's (2014) faith makes him trust the things in the universe and readers get attentive when he calls God his beloved showing his sincere love for God. As he says:

“Beauty, only beauty, is, both God and the beloved” (Khan, 2014, p.197)

The poet never repents in his life despite many sorrows faced by him and entitles true beauty with God. Khan (2014) always calls God the Lord of light (Noor), this light is something which is not materialistic and which is not going to end simply; we can call it immortal. Same is the case with soul. Soul is going to meet (Rub) God. It can be the only part of our being which can communicate with God. Both of the entities would be able to exist together if they are of one material or aspects. Khan shows contentment and true love with God. He hates the hypocrisy of a priest and calls him the pious priest ironically. Teachings and meditations are just for the common masses and they never act upon their own words. He categorically expresses his views as follows:

For you, bliss in the hereafter!
 For me, bliss right here and now!
 Our appeal court is the same,
 Source of comfort also common (Khan, 2014, p. 199).

Mullah, the religious preacher also shows a strong faith in the immortality of soul and hereafter. He is convinced about the immortality of soul but his insincerity does not allow him feel the true essence of beauty and love as experienced by a human soul when it seeks a relationship with the creator. He, unfortunately, can never have a glimpse of true love, an attribute that is held in high regard by soul.

“For beauty must grow old and wane/ But love is deathless, eternal!” (Khan, 2014, p. 221).

PHILOSOPHY OF LIFE

Life is a grim test, a meditation which must be performed in the right way. Fate is reality which is decided by our creator. Good deeds are rewarded in this world or hereafter. Soul has to be purified. Beauty of soul is important. In the end, everyone has to meet God and our actual life will start after death. Concerning sufferings in his life, Khan (2014) feels pain

when he remembers his past. He has the reminiscences of hardships he faced during his way to political freedom. He surrenders to the Fate. Life according to him is full of pain, even the music of sitar has feelings which sometimes, metaphorically conceived, seems to shed tears. The death of his only son and beloved wife made his life painful.

I
Seek the sitar's plucking
And rhythm's rules;
In surrounding colors
.... I seek the answer to my life.
I'm mad, I truly am!
.... When I turn my gaze to myself,
Death,
Nothingness
Is all I see.
I'm mad, I'm mad indeed;
I seek life in death's gaze (Khan, 2014, p.12)

Irrespective of melancholic mood, we find optimism in Khan's (2014) views. Life is full of trouble but according to Khan (2014), easy life is like licking the milk which is dog's routine and it is perfect in its job but being humans, this job is not appropriate for us. Life is to achieve a lofty goal just to make our immortal soul priceless. A death with bravery is the actual death. He forbids his mother not to weep at his grave if he doesn't die in bravery and asks people to spit on his dead body. Life is a mixture of laughter and tears. If tears are not there, we cannot enjoy laughter. His poetry manifests the pride of a nationalist with regard to valor, bravery, esteem and an indefinable sense of conceit, lacking in English romantic poets. He is of the view that:

Life is not just an appetite,
Nor majestic places;
Life is one continuous movement,
To achieve a lofty goal (Khan, 2014, p. 249)

On another occasion, he expressed the thought as:

In life when you uphold these norms,
The essence of your soul transform;
Becomes the blood that life sustains,
Becomes the frame that self maintains (Khan, 2014, p.311)

Khan (2014) believes that we must not be disheartened by the difficulties, sorrows and pains of life. Every dark night is followed by a bright morning. They will end when this life ends. Faith in God and spiritual life is the way to salvation.

Ecstasy, A Communication of Soul with the Beloved

Ecstasy, according to great philosophers and saints, can be considered the state of perfection. It is a state of great happiness rather a trance-like state. Ecstasy is state when we leave the body and materialistic world and go to the place where our soul communicates with God. It is the real situation where satisfaction and contentment are on the peak. It may be the meeting with God. Such a meditative understanding has been revealed in the following verses written by Khan (2014).

“When prayer is ecstatic, / Only then is it granted” (Khan, 2014, p. 93)

Khan (2014) in the mentioned verses shares the beauty of prayer which according to him is granted when it is deeply ecstatic. Pain is oblivious to the subject if someone is in a state of ecstasy. Poet is concerned about beauty and its perfection. Beauty, according to him, is perfect and pure when it reaches the peak through ecstasy such as Mansoor's ecstasy. He expresses his belief as:

Prostrate yourself upon the earth,
The heaven's secrets to divine;
..... Ecstatic *saki* come and bring!
Come, the brimming wine-cup bring!
Smile, and into laughter break,
Come, the brimming wine-cup bring!
In the cup, expectant lies,
Youth, and youth's warm, surging blood;
Ecstasy of many kinds,
And of varied colors, hues;
I am majnoon, turn for me
Into Laila of my dreams (Khan, 2014, p. 367)

Ecstasy, according to him, is a state that reveals the secrets of heavens whereby a human is able to understand the reality of universe, the creator and the life. The state of ecstasy makes one experience an utter oblivion, it liberates an individual from the constraints of time and space. An elevated soul can feel many states of ecstasy. Khan's (2014) concept of soul's ecstasy is similar to that of Plato's; both thought soul to be confined within bodily shackles and desires to escape and return to its origin and unite with the divine.

Dual Form of Our Existence

Khan (2014) presents the dual form of our existence in which one is regarded an earth-bound form while the other is heavenly or spiritual being. The abode of the soul will be heaven and body is nothing without a soul hence it is lifeless without soul. He feels:

I, like you, sometime do soar,
Up into the Heavens high,
Leave my earth-bound form behind,
Longing and a prayer become.
Fate, however, intervenes
And cries out, "I need your head!
Son of Adam, made of dust,
To the dust confine yourself!"(Khan, 2014, p. 71)

He wants to be present at the place where his beloved God lives though he considers the world temporary. He seeks for an eternal love, the divine affection of God which may perish all of the worldly desires. In the lines mentioned below, he wants to feel the quintessence of divine existence surpassing all of the false beliefs so as to gain cognizance of the real happiness.

I my arms in love extended,
Both in longing and in prayer,
And cried out, Oh lord of beauty,
Come, this world inebriate! (Khan, 2014, p. 79)

He, then, goes on to the extent of claiming:

I shall make myself your form,
So that you can then be seen;
With my feeling I shall clothe thee,
So that you can then become,
The nonpareil of beauty
And a joy for everyone.
For your rapture and good cheer,
I shall contribute my joys;
For your hope and occupation,
All my dreams I shall forego (Khan, 2014, p. 79)

His poem searches or actually meditates upon the cause of our existence. Poet tries to find out the purpose of being alive and wonders what content or course should be included in the duration between birth and death. The Creator surely wants us to fill life with course which has been instructed by Him. We must know the difference between good and bad as we have been granted with wisdom by Allah. He moves beautifully towards eternity where our form will be changed. We will be no more dust but time will become eternal as our soul will be eternal. In these lines, Khan (2014) clearly gives the reference of Plato. He holds his head down before the philosophy of Plato. Life is a moment. The word moment beautifully describes the mortality of life which passes in our ignorance and in the end, there is nothing left but our eternal soul and life will observe

the love of the creator. The depth of his philosophy can be observed in these marvelous lines:

Attempt to search for, and to find:
Justification for existence and its course;
The cause of pain, the means for death;
In Time and in Eternity,
The bubble of our consciousness (Khan, 2014, p.x)

He further links his thoughts to the lofty claims as:

Seeking Plato in taverns of the town.
Life, ambient in the eyes of death, I see.
What is life is a lost moment of our consciousness,
It has, at least, a Loved One in Eternity.
In my own fire burn my soul;
While yet alive, to dust return;
In my own blood, asphyxiate (Khan, 2014, p.85)

Basic Themes

Death shall take the souls towards eternal Abodes

The concept of death is closely related to that of *soul*, the very ideology is held in prestige in many cultures and their concerned religious spheres. In every other poem, Khan (2014) expresses his conviction about the arrival of death which waits at every one's door and when it knocks, the person has to go sooner or later while in old age, Khan (2014) expresses his intense grief as:

When our youth has passed away,
Any time, is time to grieve!
Death is now in love with me,
Frequent are its messages,
And its salutations, too;
Saying, "let us greet each other,
Now is the time for us to meet" (Khan, 2014, p. 235)

A very proper comparison is of youth with the morning and that of old age with the evening and last hours of the day. Youth is joyous and careless period and death is considered insignificant in this age. Slowly and gradually, howbeit, a sense of spiritual self-awakens somewhere within the deep abyss of heart and the person feels its significant and undeniable presence, reminding him of meeting his creator.

Let us to Heaven ascend,
Concerns of life on earth,
The hermits lack of concern,
Let u leave both behind;
Let us forget the affairs,

Of this our everyday world;
 Turn to the sky for a change!
 And across Paradise range! (Khan, 2014, p. 255)

Khan (2014) considers life a temporary dwelling we give much importance to the short-term life which is going to end soon. For making this life comfortable, we forget our eternal abode and commit every kind of sin to pollute our soul. Khan (2014) realizes that heaven is the eternal and everlasting place for human soul to live in blissfully.

Meeting the Creator After Death Convinces Another Life

Khan's (2014) poetry manifests a mystic love with the creator; he considers reason limited to understand the nature of the creator. Real beauty is the beauty specific to the creator, a pursuance to seek the creator enlightens our soul and heart's eyes.

Reason no more than two paces can take,
 Thereafter loses itself in the maze;
 In beauty there lies your ultimate proof,

Enlightening the eyes of the heart and the soul (Khan, 2014, p.35)
 Meeting the creator is the ultimate objective of human soul whereby it can seek eternal contentment. A continuous struggle in pursuit of happiness appears to be futile, the genuine bliss and delight lies within an urge to meet the Divine. Khan (2014) clearly seems to be in love with the creator deeply and wish to meet God after death. The poet believes in the immortality of soul and addresses soul about its meeting with God in the spiritual world. He considers it the route of heart and soul and reason cannot understand it at all rather, this is the communion of soul with God.

World and life are Transitory

Khan (2014) considers this life temporary and the bodies of human beings will perish. Our tales will end with us and we will be forgotten soon like many others. The true fact is that our body is a transitory entity which shall depart this life. One must try to seek the goals that are everlasting so as to experience the true existence of the divine realities.

From a handful just of clay,
 Was I made, and shall return
 To the handful clay I was!
 Whether this worldly existence,
 Or infinity and space!
 I am no more
 Than a sod of earth,
 But restless my soul,

And pining my form (Khan, 2014, p. 291)

Our body is called a worldly existence by the poet. He, as a matter of fact, believed in the two worlds; this world and hereafter or heaven. He believed that our body has life in this world but after death the pure soul lives in a world that is called heaven. He was fed up of the man here for leading a soul less life without a consciousness which cannot be regarded a true life.

This world is no more

Than a dwelling, whose fate

Is extinction and loss;

Why fret over it! Why fret over it! (Khan, 2014, p.233)

The poet's ideology in this regard, seems to represent a similarity with regard to the ideology as expressed by Plato (trans. 1993) in *Phaedo*. World, according to the philosopher, has no importance. We pollute our soul with sins of this world which is not wisdom, we must think. While talking about his mother Khan (2014) is astonished at the role of universe and also shocked by the insignificant of our earthly beings. He is astounded that his mother once was an active lady and loved her very much. For him she was a ruby, an alive and strong lady, comparing her with a strong stone, he says:

“She was the large ruby/ Who is now no more than a dust;” (Khan, 2014, p. 333)

SOUL AND VIRTUE

Plato's (trans. 1993) belief in this regard, elaborated in his *Phaedo* reflects the virtue-based conception of ethics directed towards moralizing the basic character and the intrinsic temperament of soul. Virtue according to him, is the main disposition required to attain the desirable essentials of soul, leading towards an inner contentment, and the eternal bliss. Soul is free of all the distractions of the physical body so it can judge these attributes more profoundly. Apparent beauty is of no use as it will pass away with passage of time but significant is the true beauty and love which will remain forever as soul is everlasting.

Very fortunate, oblivious

Of the priest and of his tribe;

Unaware of fires of Hell,

Or the theory of good deeds,

Nor the concept of grave sin (Khan, 2014, p. 341)

Such an analytic skill, unfortunately is not reflected in the thoughts of religious leaders, who cannot feel the reality. They do not have the potential to transform the information into knowledge, which is the real destination of all wisdom based analytical pursuits.

From individual soul towards a collective soul

Khan (2014) is of the view that our individual soul will be reabsorbed in the world soul which is one single soul and re-absorption is actually the real life which becomes our destiny. The bright people of this temporary world may hide from the eye sight for some time but they are never extinguished such as stars complete their circular journey in their orbits. If the individual is absorbed into the Absolute, he becomes complete. He, in one of his verses, categorically announces that the search of madman reaches its final destination till he forever becomes the part of a greater sea. Here it is important to note that Plato (trans. 1993) had a firm belief in the eternal life after death:

The life and search of the madman is over now;
His own footsteps lead his weary head to the grave;
Revealing its moment of color like a flower,
He washes away like a river into the sea (Khan, 2014, p. 25).

BELIEF IN SPIRITUAL VIEW OF THE HEAVENLY WORLD

There is another world full of delight where we will be rewarded if we have been the pure souls in this world. Khan (2014) represents the same view in the following lines:

Love is fire and some light,
Heart as moulder and in flames,
Like a furnace glowing bright.
For this life I shall surrender,
Your eternal Paradise.
Every moment, hue of life
Is a helpless slave of time;
And, in heaven, says the priest,
Time, my slave is bound to be (Khan, 2014, p. 57)

Khan, specifically, regards heaven to be eternal. Here, the addressee refers to the hypocritical order prevalent in religious institutions:

When a thing becomes eternal,
It becomes a scourge, infernal.
The eternal life, existence,
Can suit You and You alone.
In a never-ending night;
And in light which is eternal,
Oh God of grace and bounty,
Make this world for me a Heaven;
And my promised youth, eternal,
In exchange I will sacrifice (Khan, 2014, p. 59)

In the present context, the poet discusses a very strange philosophy. He is surprised at the presence of joy and interest if the other world is true while

saying that the everlasting things lose their interest but at the same time, he gives surety to the readers that the other world, life and joys will be eternal. He believes in the eternal youth in the paradise which tells the readers about his belief in eternity and the temporary life here which will perish soon.

Triumph in Immortality

Khan also believes in eternal life and beautifully describes his convincing thought that he sees the eternity in death as it is a stage where we leave our temporary life and enter the eternal life which never ends. He holds:

In death, I see emerging
An eternal, lasting life;
I embrace it laughing,

While the world looks on and grieves! (Khan, 2014, p. 261)

Soul will go to its original place while going to the eternal world of the Creator. He now shares his part in one creative spirit which is the real existence leading him towards an ultimate self-consciousness.

Oh God of all beginnings and eternity
Is the caravan of love?

And of ecstasy, and self? (Khan, 2014, p. 363)

Findings

The two parts of our existence are body and soul. Death will make the soul free of the body as this life and world are impermanent. Everyone has to die so there is no use of indulging our body in different sins and making our soul corrupted. The spiritual view of the Creator and heavenly world are also convincing. Humanity is never neglected in his verses while instructing his readers. The search of real beauty and love are inexorable. Plato (trans. 1993) demarcated between the physical and the spiritual facet of the being. The death of body, according to him, cannot destroy the existence of soul, which is imperishable and immortal. Human soul evinces a deep love for wisdom; its entire self is inherently purified. Soul's true potentials are only revealed after it liberates itself from the mortal shackles of its bodily confines.

Conclusion

A close analysis of Plato's philosophy with regard to all of the themes in question revealed an understanding based on cyclical, recollected, affinity based and form-based arguments which assisted the construal of the elusive notion of soul. It was found that there existed a similitude between the mentioned poet's belief and the Platonic stance

who claimed that a firm belief in goodness of humanity shall ultimately bless us with joy and contentment which must be regarded the principle of life. Pious souls are blessed with the heaven as an eternal reward. The beings who make themselves cognizant of the ultimate truths, are undeniably blessed with an everlasting bliss. Khan (2014) believed that meeting the creator, the true Divinity, was the ultimate aim of a soul. The poet, however, believed that once a soul was released from the restraints of its physical existence, then only its true potentials were disclosed. He believed that a soul's liberation from bodily shackles, revealed its dynamic, indestructible, independent, and indivisible self. Khan's (2014) doctrine concerning immortality of soul was closely linked to his national, political, religious and social credos. He, despite his dislike for the hypocrisy within religious institutions, held his Muslim identity in high regard. Khan (2014) modestly and respectfully revealed his belief in human soul's meeting with the Divine existence, manifesting an irrefutable, magnificent, and holy domination. With regard to the philosophy of life, Khan (2014) represented an approach which can be regarded as an amalgamation of nationalistic, romantic, and spiritual dimensions of intellect. He did not explicitly reveal any specific ideology of pantheism. He held the meeting of the soul with the Divine in high regard and claimed that an eternal and everlasting sense of bliss shall be attained by the human soul after being blessed with the vision of the creator. In *Pilgrim of Beauty*, Khan (2014) preached the dual form of our existence associated with the idea of immortality of soul, the search for real beauty and love and the importance of humanity.

References

- Ackrill, J. L. (1953). Review of R. Hackforth, Plato's Phaedrus. *Mind*. 62.pp. 277-79.
- Amborn, H, & Schubert, R (2001). Soul and Personality as a Communal Bond *Anthropos*, 98 (1) . Retrieved May 31, 2016, from <http://www.jstor.org/stable/40465452>
- Arieti, J. (1986). A Dramatic Interpretation of Plato's Phaedo. *Illinois Classical Studies* 11 (2). pp. 129-42.
- Bacha & Bibi (2010). A Study of Comparative Elements in the Poetry of Keats and Ghani Khan. *Language in India* (10) 11. pp. 185-201.
- Barasch, M. (2005). The Departing Soul. The Long Life of a Medieval Creation. *Artibus Et Historiae*, 26(52), Retrieved May 31, 2016, from <http://www.jstor.org/stable/20067095>
- Bett, R. (1986). Immortality and the Nature of the Soul in the Phaedrus. *Phronesis*. 31 (1): pp. 1-26.

- Bedir, A., Aksoy, S. (2011, May). Brain Death Revisited: it is not 'Complete Death' According to Islamic Sources. *Journal of Medical Ethics*, 37(5). Retrieved from <http://www.jstor.org/stable>
- Bovon, F. (2010, October). The Soul's comeback: Immortality and Resurrection in Early Christianity. *The Harvard Theological Review*, 103(4), 20. Retrieved May 31, 2016, from <http://www.jstor.org>
- Bostock, D. (1986). *Phaedo*. Oxford: Oxford University Press.
- Braun, V. and Clarke, V. (2006) Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3 (2). pp. 77-101.
- Bremmer, J., (1983). *The Early Greek Concept of the Soul*, Princeton: Princeton University Press.
- Broadie, S. (2001). Soul and Body in Plato and Descartes. *Proceedings of the Aristotelian Society*, 101(14). Retrieved May 31, 2016, from <http://www.jstor.org/stable/4545350>
- Brandes, G. (1997). *Main Currents in Nineteenth Century Literature*. Beijing: The People Literature Press.
- Damasio, A. (1994). *Descartes' error: emotions, reason, and the human brain*. New York: Avon Books.
- Ducasse, C. J. (1961). *In Defense of Dualism" in Dimensions of Mind*. NY: Macmillan.
- Duncan, T. S. (1945, May). Plato and Poetry. *The Classical Journal*, 40 (8). Retrieved May 31, 2016, from <http://www.jstor.org/stable/3292274>
- Durrant, W. (1961). *The Story of Philosophy*. New York: Pocket Books.
- Emilsson, E. K., (1991). "Plotinus and soul-body dualism", in S. Everson (Ed.) *Psychology (Companions to Ancient Thought: 2)* pp. 148–65. New York: Cambridge University Press.
- Frantzen, A. J. (1982). The Body in "Soul and Body I". *The Chaucer Review*, 17(1), 13. Retrieved May 31, 2016, from <http://www.jstor.org/stable/25093817>
- Gavrielides, E. (2010). What is Wrong with Degenerate Souls in the Republic? *phronesis*, 55, No. 3, 24.
- Gayley, C. M. (2005). *The Classic Myth in English Literature and in Art*. Shanghai: Shanghai People's Publishing Press.
- Gibbs, B. (1976, October). Mysticism and the Soul. *The Monist* 59(1), Retrieved May 31, 2016, from <http://www.jstor.org/stable/27902446>
- Gredson, L. (2005). What is Platonism. *Journal of the History of Philosophy*, 43(3). pp. 253-276

- Hackforth, R. (1955). *Plato's Phaedo*. New York: The Syndics of the Cambridge University Press.
- Hershenov, D. B. (2006, December). Personal Identity and Purgatory. *Religious Studies*, 42(4). Retrieved May 31, 2016, from <http://www.jstor.org/stable/20006334>
- Herrick, J. (2003). *Humanism an Introduction*. New York: Prometheus Books.
- Kelcourse, F. B. (2001). Prayer and the Soul: Dialogues that Heal. *Journal of Religion and Health*, 40 (1). Retrieved May 31, 2016, from <http://www.jstor.org/stable/27511519>
- Khan, J. (2014). *The Pilgrim of Beauty*. Islamabad: Press.
- Khan, A. G. (1993). *The Pathan*. Peshawar: The Frontier Post Publications.
- Khan, A. G. (1995). *Latoon*. Peshawar: The Frontier Post Publication.
- Khan, Ghani. "Search". Life and Works of Ghani Khan. <https://ghanikhan.wordpress.com/translation/search/>
- Khan, Ghani. "Ghani Khan: Translated by Taimur Khan. https://ghanikhan.files.wordpress.com/2005/12/ghanikhan_poetry.pdf
- Lorenz, Hendrik. (2009). Ancient Theories of Soul, The Stanford Encyclopedia of Philosophy (Summer 2009 Edition), Edward N. Zalta (ed.). Retrieved from <https://plato.stanford.edu/archives/sum2009/entries/ancient-soul>
- McCormick, M. (2006). Against the Immortality of the Soul. Accessed 2 February 2017 from <http://www.csus.edu/indiv/m/mccormickm/nosouls.htm>
- Mohr, R. (1982). The World-Soul in the Platonic Cosmology. *Illinois Classical Studies*, 7(1). Retrieved May 31, 2016, from <http://www.jstor.org/stable/23061150>
- Nath, S. (2013). Ryle as Critic of Descartes' Mind- Body Dualism. *International Journal of Scientific and Research Publication*. 3 (7), pp. 1-5
- Plato (1993). *Phaedo*. (D. Gallop Trans.). New York: Oxford University Press.
- Rowe, C. (1986). *Plato: Phaedrus*. Warminster, UK: Aris and Phillip.
- Snell, B., (1975). *The Discovery of the Mind: The Greek Origins of European Thought*. Oxford: Blackwell.
- Speaks, J. (2006). Platonic Argument for the Immortality of Soul. Accessed 2 February, 2017. Retrieved from <https://www3.nd.edu/~jspeaks/courses/2006-7/20208/plato-immortality.pdf>

- Targoff, R. (2006, October). Traducing the Soul: Donne's "Second Anniversarie". PMLA, 121(5), 15. Retrieved May 31, 2016, from <http://www.jstor.org/stable/25501618>
- Topping, R. (2007). *The Concepts of the Soul in Plato's Phaedo*. United States: University Press of America.