

Existentialist Characters in Munir Ahmad Badini's Writings

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Abstract:

Munir Ahmad Badini is one of the leading novelists and short story writer in the Balochi Literature for all time. No doubt, he is a well-skilled mastery over the act of characterization.

This paper focuses and dissects some of his Novel's characters that how far they are existentialist in nature. Furthermore, it highlights how characters of Munir Badini's novels in a constant war of self-realization, vice and virtue, bad faith and anguish. Consequently, it is clear that his characters are completely germane to, or speak and act in the line of existentialist philosophy expounded by J.P. Sartre.

Introduction:

Munir Ahmad Badini is one of the prominent figures in the Balochi literature. No, doubt, the Balochi literature is mainly based on poetical works. However, in recent years, the trend of the novel and short story writing is gaining currency. In this regard, Munir Ahmad Badini is playing the role of an anchor shield. So far as now about one hundred novels are in his belt. Munir is the one and the only writer in the Balochi literature, who simultaneously writes on a particular philosophy in the Balochi literature and has adhered to it. In his novels and short stories, the Philosophy of existentialism is the leading current.

Thomas Flynn argued that existentialist philosophy characters sufferings in self-denial, it seems no agreement on his personality and action (Flynn: 2006:1).

In his novel, "*Pīl gōšānī Mirānēn Nasl*"(The dying race of elephant-eared people), the two major characters(the leader and the poet) are despite of knowing their personal and physical feature come into agreement to the enemy forces and accept their all terms and conditions to hide their physical features by denying self-identify. However, ultimately they realize this mistake and prefer

hardships and trial at the hands of invaders. When they are put behind the bars, then they discuss their past and regret. No doubt, they look extremely ugly in their physical feature and appearance, but they never deny their root and identity and existence which is very much clear in the following passage.

دومی پیل وتی رگ ء روتگ ء بیخ ء بُنیات ء گون بندوک اتان ء آ کدی
 وتی رگ ء روتگ ء وتی بُنیات
 ء بیخ ء چه انکاری نه بوت----- انچش ، چوشکه سلامتین نسل ء مردم
 وتی گوستگیں روچان چه
 انکاری اتان ء په منگ ء تیار ہم نه اتان که کدی آبت پرست بوتگان----- ء
 سیمی آکدی
 وتارا چو سلامتین مردمان چه وتی گوستگیں روچان درنه کرتان که
 پرایان چشکه ماس ء لاپ آیانی
 گوستگیں روچ اتان که بگیر آچ ایشی چشکه آیان وتی بوئگ ء، وتی
 دست ء وتی ساڑی بوئگ
 ء مارشت نه بوت.

Consequently, they come into the realization that were doing nothing except to deceive themselves by co-operating and accepting the rigorous instructions and commands of the enemy forces and withdrawing their natural rights before the will of others.

By doing so, they achieve the individual Nirvana of self-realization. The self realization is the crux of existentialism of philosophy (Flynn. R. 2006: 27). Surely by association of the leader (Samand) to national cause is the realization of his personal goal or discovering.

The principle of existentialism is that man is in fact nothing, when he assigns a task to himself; he comes into the fold of existentialist philosophy. Otherwise, man has no dignity and respect; he is no more than a table or stone. Therefore, he should scheme something or make endeavor for future course for a set goal. Similarly, he is responsible individually for being all omission and commission, but all his acts are equally for others too. Man makes a choice of a good for himself is in reality, choosing a good thing for all society (Sartre, J.P., 2007:20-25). in the same way the character ' May Dafre' "our office" is facing a similar situation, where he condemns his self and feel humiliation due to his inactive behavior, where he sees all the

wrongdoings and misdeeds like corruption in office, but despite of being an honest man he could not resist, defame and denounce such evil practices, and this tendency of his character lead him to mental disturbance. He feels as if he is aimless and burden for the world where he cannot define his true role in the society. He feels himself like a useless commodity. He recalls a Bengali Poetry, in which the poet very much excited of his character of denouncing the old and prevailing traditions and aiming for change (ibid. 77-84). Sartre further defines the existentialism as:

Man is not only that which he conceives himself to be, but that which he wills himself to be, and since he conceives of himself after existence, man is nothing other than what he makes of himself. This is the first principle of existentialism (ibid. 22).

In this regard, Jonathan said that pleasure can only be gained by choosing a right path of action (Webber, Jonnathan, 2009: 147).

Munir Ahmad Badini's novel characters are in some extent indulged in self-realization. In his short story ' *Murgānī bāl*' "flying of the birds" character like birds, desires to be free like flying birds and such ideas open new ways from the character and provides new mean and purpose to his life (Dad, A.R., 2008:13). Sebastian argued that being free is the core of existentialist philosophy and 'freedom is all of being self' for man in this world where he has to make his fortune by self-efforts rather than being dictated, thus freedom is the objective of being toward a goal (ibid. 196).

The characters in the novels of Munir of Munir Ahmad Badini the life is not a royal way to live in, rather it is full of hardship to achieve a set goal. His (Munir Ahmad Badini), the characters are always in search of self identity (Dad: 2008: 13-21) when a character repudiates a truth, in reality he or she is avoiding the reality. Sartre named such phenomenon as bad faith. Bad faith is a brazen denial of one responsibility that is a reflective defense against anguish. In a narrow sense, it is unchangeable character of one despite of knowing the reality (ibid, 73-75). the same concept run through the character formation of Munir. However, his character reaching the climax admits the reality and solely held himself responsible of his action.

Samand (the leader)discusses the political conditions of the state with Eshark (the poet). Now, no doubt, he is imprisoned bodily but he realizes that his thinking are now free and no one can confine his ideas. He becomes much satisfied with this new discovery in his personality (Badini, 2010:117). The immense sense of pleasure ' that can be gained by choosing a right way of action in man's life (Jonathan, W. p.147). this idea of existentialism is very much clear in his short story " *May Daptar- Our office*", where the character after deep anguish against the corrupt practices and his eye blinking from those evil practices at the ending line says that he may be at good face mentally when he discords these by assigning a task and aim to his life. He is speechless to discord these , because he never tried to reject this corrupt tendency.

"من بیال کُرت کہ اگان مروچی منی پادانی اوشنگ ء جہل درست بوتن تو
من وتی سنگتال گونشت
کہ اش خون واری ء من ایشی ءستا ء کُرت نہ کنیں۔۔۔۔۔ منی چپی ء وجہ
بمیش ات۔۔۔۔۔ بلکینا
منی دل ء ہما وخت آرام بیت وختیکہ منی پادانی اوشنگ ء جاہ درست بہ
بیت ء تنکہ اے جاہ درست
نہ بوتگ، منی روح ء کرار نہ یات۔!!"

The life near Munir Ahmad Badini is a constant tug of war between vice and virtue which are deeply influenced external world 'others' and character owns feelings. The characters of Munir Ahmad Badini are always in a conflict within and with the external world. But, finally, themselves as being round in character evolve themselves accordingly with the passage of time by accepting the truth (Shad Sharaf., 14-15).

This tendency is very much visible on Badini's characters. In his short story " *Kasānēn Mard ay dušmin*"(Abused of the Old man). The character, Shakir is indecisive about his life. He is aimless and directionless in life. Due to which, he is passive in life and many a time plan to commit suicide. he is sleepless at night, but an old man at a motel abuses him that makes him furious and rapacious toward the old man and decides to challenging him for duel by which he comes out of motel but found the old man nowhere. However, the

first time in life he feels happiness in his unconsciousness and when he goes to the bed he sleeps soundly (Badini.pp, 5-11).

“Man shall attain existence only when he is what he projects himself to be. Not what he would like to be. What we usually understand by” will" is a conscious decision that most of us take after we have made ourselves what we are."

Conclusion:

The philosophy of existentialism, which mainly based on the idea of self-realization ,where man is individually responsible for his deeds and the negation of one committed act lead man to mental anguish and bad faith. All such, ideas are the prevailing in Munir Badini's characters. Shortly, it can be concluded that the characters of Munir Badini are predominantly are existentialism is the man theme in his writings.

References:

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بادینی ، مُنیر-() عنكبوت۔ بلوچستان اکیڈمی تُربت
 بادینی، مُنیر()-۔ پیل گوشانی مرانیں نسل۔ نیو کالج پبلی کیشنز، کوئٹہ
 داد، اے۔آر()-۔ گپ روان کنت۔ بلوچی اکیڈمی کوئٹہ۔
 شاد، شرف()-۔ مُنیر احمد بادینی ءِ اِزم ءِ کارست۔ درانگاز۔ تاک۔۲، باقی
 بلوچ لائبریری ، بل نگر، مکران۔