

Mysticism in Gulzar's poetry

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Abstract

This paper explores Gulzar's mystic poetry. Gulzar, who is known as a writer of songs by common masses as well as by literary circles, has also written outstanding poetry covering almost all areas including mysticism. Like other mystic poets, he is also of the opinion, that to get united with God, it is necessary to spend life which will be filled with pain. So, that one may remain apart from worldly desires. Mystics do not treat death as an end of life, but union of soul with original soul (God).

Keywords: mysticism, spiritualism, expressions, existence, meditation, contemporary

Mysticism is a process to get united with God through prayer and meditation and the person who gets united with God is known as a mystic. From long times poets have written about mysticism and also in the contemporary period poets take keen interest in mysticism.

People, who are known to be the best servants of God, possess staunch belief about uniqueness of God as well as oneness of mankind. They consider it as an important step of mysticism. In every poet mysticism is found, whether a poet has only written a couplet on mysticism or on spiritualism. Gulzar, primarily known as a song writer, has also thrown light on mysticism. Even in the poetry which is written about the downtrodden, one can still find mysticism there:

Kya le jate ho tum kandhon par yaron

Is jinazza main to koye be naheen hai!

Dard hai koyi, na hasrat hai, na gham hai

Muskurahat ki alamat hai, na koyi ah na nuqta?

Koyi tahreer nigahoon ki, na awaz ka qatra?

Kya le jate ho tum kandoo par yaroo!

Sirf mitti hai yah mitti

Mitti ko mitti mein defnate huye

Roote kyon ho! (Raat Pashminey Ki 127)

What do you carry oh coffin bearers

No one is within this coffin

Neither anguish, nor a desire, nor any sorrow

No sigh of a smile and without a sigh

Eyes without anything inscribed, without a drop of sound

What do you carry oh! Coffin bearers

It is only clay

That we bury in the grave then

Why do you cry?

In Gulzar's poetry several colours and thoughts of mysticism meet. In one of his poems "Chhanh" (Shade) he has nicely portrayed mysticism as:

*Main chhanh chhanh chala tha badan
bachane ko*

Ki apni rooh ko koyi libas de pawoon

Na jis me salwat na dag chamke

Na dhoop jhulsaye jis ke dam se

Na zakhm chhue, na dard jage

Bus ik kore sahar pehna doon rooh ko main

Magar tapti dhoopher jo zakhmon ki,

Dard ki dhoop se guzra

To rooh ko chhanh milgayi hain

Ajeeb ha dard aur taskeen ka sa nijja rishta

*Mile gi chhanh to bus kahin dhoop me
milegi (Pukhraj 83)*

I walk on shady side to save my body

So to provide garment to my soul

Neither crumpled nor with stain

Scorching sun may not cause burn

No injury hurts nor a pain arise

I only want to cover my soul with pure dawn

However, the scorching heat of wounds,
while passing through sunshine pain

I find shade for my soul

Amazing is the relation between pain and satisfaction

Whenever shade will be found, it would only be in the sunshine

The combination of words as, shade in sunshine, satisfaction in pain, are the qualities of mysticism. Gulzar's interest in spiritualism can be depicted through these lines:

Dard main jadwaani ka ahsas tha

Hum na ladu sa palee khilish seena main

We felt magic in pain

We nursed pain in heart with tender love

And:

Zakhim kehta hain dil ka gehna ha

Dard dil ka libas hota ha

Wounds tell we are the ornaments of heart

Pain is the garment of heart

A group among mystic is anxious to reach truth through pain. In their opinion, after tasting drink of pain, one can have the taste of love. It is due to this fact that some best servants were always praying to God, "bestow us pain" as nicely depicted through these lines:

Dil main yu kuch sambalta hou gham

Jiise zewar samhalta hai koyi

I preserve heart pain in such a way

As one preserve jewellery.

For them 'pain' is important for purifying human soul. It can be better understood in this way, if a person is in grief, or in separation, which might lead him to

restlessness and when the lover will be restless, beloved will approach. For them pain is necessary in life, but Gulzar exceeds the limit by saying:

Mujhe to rooz kasauti par dard kasta hai

Ki jann se jisum ke bakhye audurdte rehte hain

Everyday pain tests me

I see soul disclosing the secret of my body

They are of the view, that pain is much tasteful than enjoying all the luxuries of life with ease and comfort. For them pain is the happiest treasure of their life. They don't wail, cry or complain over the troubles that they face during life, but love and embrace them gladly. For them if anyone will be longing for joy and comfort, they consider that he will move to the deserts of sorrow and grief. To become a perfect man, one has to pass through various stages of pain in life. As William Cowper says, "Grief is itself a medicine." Thus, they are keen to spend every moment of their life in pain and wait anxiously for the new one to follow. So that their worldly desires will be crashed as described in these lines:

Arzoo main behna do

Piyase ho main

Piyase rehna doo

Allow me to float in desires

I am thirsty

Let me remain thirsty

Gulzar got influenced by various poets like Kabir, Waris etc. In Gulzar's album "Ishqa Ishqa" mysticism is depicted through these lines:

Ku meri shakil pehan lata ha chupna ka liya

Ak charah koye apna to khuda ka hota

Why do you wear my form to hide

Let God have at least one face

In their opinion death is not the end of life, but beginning of a new life with which one gets connected with God. Death is nothing, but meeting of a soul with an original soul (God). Thus it can be said if a poet is an atheist; still he deals with spiritualism as Gulzar says:

Charoo turf to bus tu he tu ha

Muj sa batka ha tu

You are on all the four sides

You are strayed away from me

Gulzar has an ability to produce such expressions in his poetry and to juxtapose words in such a manner. He has an ability to create such an atmosphere through his mystic poetry, where one can ponder about his own existence, of God, of here and hereafter. Gulzar now has renounced from the films, we expect more mystic poetry from his magical pen.

References

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