



RESEARCH ARTICLE

**KASHMIRI LAL ZAKIR: A POET NEAR TO THE HEART OF HIS LAND AND CULTURE – A STUDY**

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-Urdu poetry bears the stamp of versatility when it comes to its subjectivity. Urdu poetry is read and enjoyed in vivid formats like 'Shayari', 'Ghazals' etc., the nature outside, and the nature inside that is human nature both are reflected in broad manner in Urdu poetry penned by different authors across the time and space. Poetry is the criticism of life; it renews the old patterns of experiences and unfurls the new vistas of hopes and reliable parameters of existence. The sense of nostalgia occupies a commendable space in Urdu poetry as it respects the law of change, at the same time it keeps the change under the lenses of acceptability and dependability. Indian subcontinent as it is termed 'Bharatavarsha' has seen tremendous changes which no other civilization across the globe ever experienced. Urdu literature witnessed those tumultuous changes which shaped and reshaped the civilizational process during the invasion times. Urdu poetry mirrors honestly the pain and stigma of rather rapid shifts of cultural bearings. Kashmiri Lal Zakir is the poet of honesty and humble expression. My paper would delve into the poetry of Kashmiri Lal to bring out both subjective and objective representations which are the reflections of its contemporary times.

Keywords: *Subjective, Nostalgic, Reflective, Unyielding, Optimism, Reformation*

**INTRODUCTION**

Kashmiri Lal Zakir is an Indian Urdu, Hindi poet and writer who experienced many tumultuous times during his life time and the reflections he showcased in his poetry, much of it comes from his experiences in Kashmiri legacy weather it is inside Kashmir or outside of it. He is the poet of nature, both mother nature and human nature. His gazhals occupied the prominent space in many journals and tabloids. Apart from being a poet, Zakir has penned many short stories and plays. As a playwright, Kashmiri Lal Zakir highlighted human predicament in an inhospitable environment. His novel 'Ab Mujhe Sone Do' exhibits the existential dilemma which predominates human life. Zakir has written in Hindi and in Urdu languages with equal ease. Although he began his literary career as a poet but he distinguished himself as a fiction writer and remained in close association with his contemporaries like Krishna Chander, Saadat Hasan Manto, Upender Nath Ashk, Rajinder Singh Bedi, and Bhishm Sahni. He was deeply touched by the socio-political condition of his times which is well borne out by his works like Jab Kashmir Jal Raha Tha, Angootha Ka Nishaan, Udaas Shaam Ke Aakhiri Lamhey, Khoon Phir Khoon Hai, Aik Ladki Bhatki Hui. A prolific writer on a variety of subjects, he published more than a hundred books. He received 'Padma Shri' as recognition of his contribution to the stream of Indian Literature from the government of India.

OPTIMISM AND REALISM:

Kashmiri Lal Zakir poetry represents both optimism and practical reality as optimism lacking the values of practicality sans any use. Zakir has endowed his writings with the sense of optimism which can go through the times and situations in which turmoil

and destruction take their dominance in ruining the lives of those who bear the torch of liberty and human dignity.

ye aur baat ki aage havā ke rakkhe haiñ

charāgh rakkhe haiñ jitne jalā ke rakkhe haiñ

The fire of aiming further shall not be put off, the journey is not easy, destiny is not near yet, the steps forward shall continue. The optimism of achieving desired goals shall continue till the end.

kiśī bhī shakhs ko ab ek naam yaad nahīñ

vo naam sab ne jo mil kar khudā ke rakkhe haiñ

The realism of his poetry reminisces in the above couplet. Human beings are not same always, the change is the reality of existence. The change, if it is or positive impact, that is welcome always, but the change for destructive purposes is unwelcome. God is the subject of much controversy and much fight, but men forget the reality of the roots of identities. Identities in the nature of naming differ from person to person, but in the essence they don't. Religions run after naming the essence but fail to identify their commonalities. Name game goes on. Yet still a ray of hope, the hope which can change the future course of belief systems.

RESILIENCE AND SELF CONTROL

The attitude of self control and the quality of resilience are required for future accomplishments. Patience is the main ingredient to inculcate self control in an individual. The pain of suffering wanes off slowly with patient waiting, waiting and nurturing the action in the right direction. When the hardships test a man, he comes up with more strength to face the onerous challenges.



dard kā jaam le ke jiite haiñ

zabt se kaam le ke jiite haiñ

The success is not possible when one could not encounter boldly the challenges life throws on one's face. Perseverance is the key of survival in an hostile situation. Many yield to the circumstances and become victims of self mismanagement. Here author clearly states that 'zabt' is required to steer through the hard times.

A REFLECTION OF POETRY IS PSYCHOLOGY

Kasmiri Lal Zakir is the poet of human psyche; he delves deep into the aspects of human personality, the conscious and the unconscious.

khulus dard mohabbat vafā ravādārī

ye naam ham ne kisī āshnā ke rakkhe haiñ

The purity in consciousness results in the true bearable friendship. When the mind lacks its purity in thought, it results in negative and devastating actions. Mental health and happiness depends on the sincerity of thought. 'Khulus' represents purity of soul, 'ravadari' represents 'to hold', 'to bear with'. When thoughts and intentions are clear and as pure as a child's smile, 'mohabbat', the serene love persists in human heart.

THE GRACE: A DIVINE INTERVENTION:

nazar uThā ke unheñ ek baar dekh to lo

sitāre palkoñ pe ham ne sajā ke rakkhe haiñ

The devotee is waiting to see his loved one, the time is passing, but the waiting continues, eons of time are passing like a floating boat on an endless ocean. The waiting is the devotion, eternal waiting, waiting to become one with the beloved. 'Sitare Palkon pe'

indicates that the waiting is not wastage of time and energy but it is getting ready for the final moment. When the devotee is ready the realization takes place. Zakir sahib has sequenced a magnificent meaning in a humble couplet.

EVER FLEETING TIME : THE PRESENT IS THE MOMENT:

Time is always a dynamic phenomenon, it is ever fleeting, not even a single moment comes in hand forever. The irony of life is we lament the past, worry about the future but forget to live in the present. The rhetoric device 'antithesis' is present in the following couplet in which irony of temporal dimension of human life is unveiled. 'Karenge aaj ki shab'—the line states that the writer is saying that he has to think and plan what to do today evening but in the very next line the statement reveals the intention of procrastination. The never coming tomorrow creates a hope of fulfillment.

kareñge aaj kī shab kyā ye sochnā hogā

tamām kaam to kal par uThā ke rakkhe haiñ

The soul connects to its beloved when it shines like a mirror. The world comes with various impressions and cravings; it creates never ending thirst for possessions. The dawn of truth and self realization makes the soul shine, it shines with the brightness of clean and tidy thought processes and mental caricatured impressions.

unheñ fasāne kaho dil kī dāstāneñ kaho

ye aa.ine haiñ jo kab se sajā ke rakkhe haiñ

**THE CULMINATION OF SPIRITUAL SEEKING**

The poet says that people live with many complains and excuses, they hardly comply with the divine intervention in their lives. They go by materialistic achievements rather than seeking spiritual growth. The name 'tera naam' of divine is enough to guide us into the world of spiritual essence. 'naam le ke jiite', very essence of life depends on beloved god. In Sufi mysticism, for the seeker god is both god and beloved. The devotee exercises the privilege of loving his/her beloved god wholeheartedly. Poet is expressing his desire to live for the divine by taking the holy names it has.

log jiite haiñ sau bahānoñ se

ham tirā naam le ke jiite

UNWORTHINESS OF MUNDANE DEVOID OF GOAL:

The prime age is considered as an important stage to enjoy life to its fullest extent. The senses rule over everything that is perceptible. The physicality blooms up to its zenith. But the writer says that 'miri javani udaas rahi'--- when everyone around him was enjoying the world and its comforts, writer was unhappy with his existence. He sees there is no enduring happiness or comforts exist in life. Everything is fleeting with the flow of time, impermanence is the reality. 'raas aa na saki' ---- the nectar of life, he could not taste. A sense of melancholy pervades the couplet. Melancholy is the source of investigation; it is quality that is nurtured by romantics through which they reaped the spiritual benefits by admitting to the nature as a place of refuse.

miri javāni bahāroñ meñ bhī udaas rahī

fazā-e-dard-e-tamannā ko raas aa na saki

CONCLUSION

Kashmiri Lal Zakir ruminates into various circumstantial and existential realities of life around us. His times were the times of drastic changes in the subcontinent. Sufi mysticism, life's teachings pervade his writings. He showcases the age in its vivid formats. Gazhals, short stories, novels, every literary craft is intended to bring in the existential reality, Zakir utilizes various genres to highlight his themes and motifs.

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