

Review of khayal darpan



REVIEW ON KHAYAL DARPAN BY YUSUF SAIED IN LIGHT OF FAIZ AHMAD FAIZ

“ ROLE OF ART AND CULTURE” Khayal Darpan is the quest to discover the impact of partition on classical music in Hindustan, a documentary directed by Yusuf Saied. Yusuf Saied is one of the recent scholars who are trying to revive post partition culture and art which is somehow lost due to adoption of new cultural identity. Yusuf's other works include several articles on Islamic Modernization and Muslim community in India, he also directed an international documentary named “ Tasveer Ghar” about Indian popular Culture and Art.

As mentioned by great modernist poet Faiz, the body of art is the visible representation of a national identity, however in case of Pakistan forging an identity of its own rather than adopting from Indus valley civilization was the one of the reasons why pre partition art was thrown into the abyss. 1 Khayal Darpan is well documented because it traces grounds and consequences of collapse of classical music what is named, “ ILEM-E-MOUSIQI” in movie, to it ends in very optimistic observations.

Khayal Darpan raised many vital questions about culture, nationalism and legitimacy of music in Islam. Yusuf documented some of the surviving practitioners and patrons of Classical music and observed the teaching of music in several institutions. Movie starts with very grounds of “ _Biathaks” _ and “ _Takias__” _ in Lahore where musicians from all over undivided India performed for perfection in “ ILEM-E-MOUSIQI”, with great names such as Amer Ali, Ashiq Ali, Amnat Ali, Roshanara Begum and Bade Ghulam Ali.

Yusuf journey takes him to Talwandi Gharana master practitioners of Dhrupad art of music. Things however gradually changed following partition with political identities slaughtering the art, anything with names of Hindu deities were banned on radio, names of Ragas were changed and some new Ragas were also introduced in classical music. Yusuf followed the first part of documentary with controversies during migration and its impact on music with gradual death of art and cultural exchange among two countries.

Queries were often raised in masses why to adopt something which contain names of Hindu deities, tracing to its very beginning the classical music or Dhrupad art was developed by a Muslim Sufi Ameer Khusroo, and as Faiz define_ Art as a way of expression of urges, impulses, instinct, dreams, illusions, conflicts, happiness, and unhappiness, and fulfillments and frustrations of a human group_. 2 Second part of movie focus on problems faced by Classical Music after creation of Pakistan. Anti Indian, cultural and Political policies which were imposed in Pakistan did great casualties to “ Khayal” and “ Thumra” style of music.

The Anti Indian sentiment which was induced in every Pakistani by political agents in country did great damage to culture which is now long forgotten. Indus Valley Culture was completely eliminated from post colonial society of Pakistan. Anything which relates itself to Sanskrit or Hindi was considered Indian and person practicing it was considered to be unpatriotic. This was very case in India with promotion of anti Pakistan and anti Urdu sentiment. These policies made their impacts on culture, art and literature of both countries.

Movie continue with religious attacks on Music with “ DEO BANDS” calling music forbidden in Islam completely neglecting the reality that music in South Asian society was patronized by Sufis. Moreover all of music teacher were related to red light area of Lahore “ HERA MANDI”, this was also the reason why music was made so much unpopular in local masses. There were Valiant efforts to save art and this task was taken by musician themselves but with nearly no one patronizing classical music in society other than few listeners and singers. Later movie takes in account the change of trends in music genres.

Ghazal became a popular genre in late sixties and early seventies. As Badaruzaman, classical singer from Lahore explains the reason for absurdness of old genre and denounces adoption of new genre as reason for their obscurity of classical music. However classical music was thrown into obscurity, like traditional Urdu poetry, because of stubbornness and lack of acceptance of new ideas into its regime. Classical music was not accessible and understandable to masses, like son of Tufail Niazi, folk singer explains, and how their father tried to make classical music accessible and understandable to masses.

Faiz Ahmad Faiz in his Article, “ Role of Arts & Culture”, tried to explain the factors for downfall of performing art in sub continent. According to Faiz the downfall of Mughal Empire brings arts of music and dancing to red light areas which gradually became morally unacceptable to society. The social prejudices attaching to artists of that time make art unpopular; the concert halls (Kothas) of Banaras and Lahore which was once appreciated by Nawabs

and Rajas of subcontinent became a center of prostitution rather than a place of appreciation of performing art.

Secondly he blamed imperialist rulers and colonial rule in India who sought to replace Indian culture with their own. During colonial rule national arts were held up to scorn and ridiculed and their western counterparts were popularized. After independence performing arts were apprehended by political and religious agents in both countries. _Performing art became immoral, vulgar and hence antireligious and ideologically unacceptable by both societies, however only classical music was apprehended on these religious and moral _grounds.

Thoughtless and ill advised cultural shows during military rule in Pakistan was also the main factor in disrepute of performing art in Pakistan. All these factors provided a sanctuary to western art in Indian society which was adopted by later generations in Pakistan. 3 Third part of movie focuses of “modernism”, and its effects on art, culture, and literature. There was change in nearly every sect of society, throughout the world. There was mass adoption of western (modernist) cultural trend which is usually mistaken as adoption of western culture.

Adoption of Pop and rock music became popular in new generation in Pakistan. Badaruzaman, classical singer from Lahore elucidates the reason of popularity of modern music; according to him clarity of lyrics in songs is the main reason for acceptance of Pop in Pakistani society, and deprecates the complexities of classical music for its downfall. Sarah Zaman talks about the void between traditional music and modern music which according to her is

not created in India and Pakistan. She hopes that new generation will see towards traditional music with new approach.

She also talks about the ideological differences between generations and how new generations look down upon traditional music and calls it as refutation of our cultural and traditional values. Last part of the movie compares western music with our traditional music. After World War 2 western music changes its trend and despite of ballads, sonnets and romantic songs a new genre of music were developed in western art with their lyrics mainly focusing on topics of wars, religion, society and humanity.

On other hand Indian music was still not out of “ Heer Ranja” and “ Sassi Pannu”. It is not western music which is to be blame for dilemma with our traditional music. Horn of dilemma, tradition versus modernism was not limited to performing art but in literature traditional ways were rejected by new generation poets. Tides of time change the use of art in a society, trend of “ art for art” for replaced by “ art for life”, however our classical musician were late in realizing the requirements of new generation which gave a refuge to western music in Pakistani society.

Faiz also describe the problem of national identity and relates it to the classical tradition of the arts. Traditions of dancing and music were in Indian society long before arrival of Islam in region; hence contain many ingredients which are not related to Islamic social traditions. Tradition of dancing and music also contains many ingredients from areas which are not Pakistani so this tradition cannot be exclusively Pakistani. Should this tradition then be accepted or alienated from Pakistani society?

According to Faiz there are two schools of thought in Pakistan arguing on this question. First school of thought wants to develop a complete new national identity with estranging all elements of our past, but this thought leaves a big question mark on issue relating Urdu as national language and Hockey as national. The differing view on adopting or alienating tradition is that this tradition was accepted by our forefathers and this tradition represents days of Muslim glory in South Asia. This tradition should be accepted and actively patronized. There is also another points of view in this context that a clear distinction should be must be made between non-Islamic and Anti-Islamic in arts. 4_ It is obvious from the movie and article that political and religious agencies were main reason for downfall of this tradition in Pakistan. Classical musician should also be held liable for several reasons which played important role in alienating and diluting society from this tradition