

**Treatment of Love in Kaviko Abdul Rahman's The Pollen Wing**

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**Abstract**

Abdul Rahman is a prominent and extemporaneous writer in Tamil Literature. The pollen wing is a prose composition on Ghazal themes. Ghazal traditionally invoke melancholy longings and metaphysical questions. In the pollen wing Rahman encompasses the multifarious dimensions of love themes. This article highlights the grain of truth in the Ghazal themes, the dark side of human mind as well as indicates the stark realities of life.

**Key Words:** Extemporaneous, Encompass, Multifarious, Grain of Truth, Equilibrium Mammoth, Speculate

**Introduction:**

Abdul Rahman is a prominent and extemporaneous writer in Tamil Literature. He came under the influence of Jalaludin Rumi the greatest mystic poet and studied Rumi's Masnavi's works that helped him to know more about Sufi ideas which means wisdom. Khalil Gibran's magical words influence and Oscar Wilde equilibrium of sentence structure can be found in the writings of Rahman.

The pollen wing is a prose composition on fifty-one ghazal themes of which thirty topics have been written on Love themes. The Ghazal is always written from the point of view of the unrequited love whose beloved is portrayed as unattainable. Most often either the beloved does not return the love or returns it without sincerity or else the societal circumstances do not allow it.

The Lover is aware and resigned to this fate but continues loving nonetheless. The Lyrical impetus of the Ghazal derives from this tension. In this essay Rahman exhausted each topic and conveyed his

views on each topic and rightly attributed a Ghazal to the topic quoting from the famous Ghazal poets Pankajudhas Mir, Ghulam Ali, Daagh, Dard, Faiz Ahamed Faiz, Mohamed Iqbal, Mirza Ghalib and many others.

Abdul Rahaman says "Ghazal means talking to the sweet heart. Ghazal generally sings love, particularly on love tragedy. The tragedy in love is not really tragedy, it is a pleasure. In the Ghazal love themes God becomes the sweet heart. Love in Ghazal is nothing but relishing god". (M. M.O.k-1).

In the pollen wing there here is a grain of truth in each one of the essays. Rahman says. I am going to give you the nectar that stuck to my feathers whenever I sit and suck the honey in the Ghazal flowers. (TPW – 3). The act of loving among human beings may be a reflection of love for the creator. The world is with love. Each creature is with the capacity to seek love. Abdul Rahman says "The world is made of love made for love. Planets have

been moving around by love. They will perish without this love. (TPW – 111 – 112). Love is a fire which by itself chooses two hearts to burn. If sets on fire it will not extinguish. One cannot speculate how the hidden love is exposed. Love helps man to attain maturity and gives a glance of full meaning of life.

### **Love gambling:**

Love is a Gambling. In it the hearts alone bereaved. Love never bothers about loss or gain. Frckorakpuri says what is to win or lose? (TPW-50). Man is ready to lose anything. In this gambling the loss is very little. Attainment is mammoth. Love crowns he who forfeits himself. He who bereaves, gain, he who loses, wins. Love never fails but the lovers alone fail in the gambling. Some people even stake their life for love. Even now many people remember the immortal lovers who sacrificed their lives for love. Love still rules the world because it gives a new experience and love keep's tight rein on the individuals.

### **Beauty of love:**

Love is masculine. Being loved is feminine. Women are beautiful. On seeing the bewitching beauty man falls in love with them. In the Ghazal verses too many poets depict the beauty of love. Arshadkavai says, "She came with the moving hair I understood a secret – that shadow is rich in beauty than Light". (TPW -2 7). Beauty is the inducement in love. Women simply look divine to the Ghazal poets. They find divinely beauty in them. All that created in this world – comes from beauty. So, man naturally delights in beauty.

### **God and woman in love:**

If there is no woman, life will be meaningless. Woman is a sculptor who

chisels's man. "She is a disease, and she is also, the medicine for the disease. Woman is anti-thesis – says kaviko Abdul Rahman (TPW – 124) woman is the breath of life for man and she is also death of man. Love is in man and not in woman. Woman is the love of man's life. If a man finds a sweet heart he thinks his live has begun. He thinks woman is resurrection of hope. Woman is like a thorn in the rose plant. In spite of being black in colour the mole and hair look beautiful, on their association with woman. Man thinks his life will be more lustrous if he is associated with woman. Hindu religion insists four folds of attaining salvation. (Cariyai, Kiriyai, Yogam and Gnanam).

Islam also insists four folds of attaining salvation. (Sheriyath, Tarikath, Hakkikath, Makkaripath). But suffism insists love is the best way to attain salvation. Kaviko Abdul Rahman Says "Love itself is a penance. When the feeling of 'I' leaves out there raises God. It is the penance, the wisdom which destroys the feeling of 'I'. Love does that, so that love becomes wisdom and penance (TPW – 46) God can be attained in love says kaviko Abdul Rahman in minmini kalal oru kaditham.

'I opened the  
Window of love  
God appeared (MOK – 22)

God is invisible. But he can be seen in love says poet Gigar.

O! The delightful pleasure of her  
presence  
In my tight embrace!  
I was beside myself!  
As long as she was with me"! (TPW  
– 47).

From this Ghazal it is quite evident that love destroys the arrogant feeling of I and makes one spiritually pure.

**Reminiscence of love:**

If a man is caught by love fire, then he will find his preoccupation with the reminiscence of love. Whatever he sees it reminds him of the sweet heart. Ahmed zhrur says

If the talk comes  
about the flower garden or  
about the wine.  
Sweet hearts name at once springs to  
mind. (PW – 128).

The sweet heart seems to be fragrant flower. She is tender and soft like a flower. A man who sees the flower cannot refrain from thinking of woman says kaviko (PW– 127).

In Thirukural Valluvar Says

You deemed, as you saw the flowers,  
her eyes were as flowers, my soul  
that many may see; it was surely  
some folly that over your stole (T –  
112)

Valluvar says if look at the flower the sweet. Hearts eyes spring to mind. Woman is not only a flower but also the wine. Woman is a rare wine, a wine that is drunk by eyes. She is the intoxicating wine even if one muses over (TPW – 128).

Valluvar says

Wine intoxicates who drink it, but  
lust Intoxicates, even who sees it.

The palm trees fragrant wine to those taste yields. Joys divine. But love hath rare felicity for those that only see (T- 1090). The Heart is like an inn. So many reminiscences pass through it some make happiness and some make sorrow. Some reminiscences make wounds. The reminisce of the sweet heart is haughty guest.

Never summons  
nor knocks the door  
Her reminiscences enter the heart  
With great pride (TPW – 128)

**Keep waiting in love:**

It is a pleasant occurrence in love. Women take pleasure in inflicting pain on men by keeping men waiting for them. While the lover waits for the sweet heart she throws cold water in his burning desire. Desire is man's trait. Woman's trait is to wear out the desired. Woman turns down the imagination and the dreams of a man.

To keep waiting in love is equal to live in darkness. As the objects in darkness are visible if man starts looking at it. On keeping the darkness as the address he has been waiting for the sweet heart.

Even after death  
my eyes  
Remain opening.  
Everything is just habit  
Even now I have been  
Waiting for you (TPW – 6).

**Joy and sorrow in life:**

It is an accomplished fact that love is filled with lust. Lust is personal on the portals of love. When the light is put on in all the houses in the evening the lights are being out in the lovers' bed chamber

Poet Momeen says

Put out  
These lights  
In the house of bliss  
What is the business of?

Those who are burning (TPW – 52).

Sorrow itself adorns love. The lovers take great pleasure in welcoming the sorrow. Pain is the asset in love. one wishes to be wallowing in one's grief of love instead of trying to recover from the disaster.

### **Tears in Love:**

It is a heavy burden when the pain distresses the heart. To unburden it and feel better one has to tell someone about the problems and the secrets. Love is deeply personal. It cannot be discussed openly. As a result of grief the tears roll down. Kaviko Abdul Rahman says,

“Mouth becomes dumb in Love  
Words become meaningless” (TPW  
– 60)

The mouth cannot speak as the eyes speak. The meaning of Tears is deeper than the words. Eyes bespeak what cannot be expressed in words.

In love, sorrow lasts for a long time than happy.

there is  
a rivalry  
between  
tears  
and  
smile  
in love  
the tears alone  
triumphs (M. MOK – 119).

Tears adorn love. Tears alone comforts during the separation. Lover's tears are nothing but the pearls of the ocean of love. (TPW – 109). No other gifts sublimate the ecstasy of the sweet heart as the gift of

### **References:**

1. Abdul Rahman. Miniminigalal Oru Kaditham. Kaviko Publishers, Chennai, 2002.
2. Abdul Rahman. The pollen wing National Publishers, Chennai, 2004.
3. Rev. G.U. Pope – Thirukkural – Chapter 112 – couplet - 1112
4. Ibid – chapter 109 – couplet – 1090

lover's tears. Eyes are the window of a soul. The tears which come from it may have tastes of pleasures, grief, anger, and affection. Love and tears melt even the stony heart. In Ghazal verses, mostly men shed the tragic tears.

### **Antithesis in Love:**

To be or not do be is an example of literary antithesis. The lover in Ghazal themes stating opposite ideas wished to be united with the sweet heart.

I am going to pray  
that my sweet heart  
should cast off  
because  
my prayer is  
never answered. (TPW – 13).

### **Conclusion:**

Ghazal verses highlight that men suffer greater than women in love. Beauty paves the way to see divinity. Man is the origin of beauty. Ghazal verse says – God appears in beauty. It also highlights the dark side of human mind as well as indicates the stark realities of life and makes us to think over it. Abdul Rahman's interpretation of the Ghazal songs on depicting the aspect of contemporary life has undoubtedly been a sign of striking originality.