

# Universal Humanist and Egalitarian Poet Nazrul: A Review in the light of Nazrul Poetry

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## Abstract

National Poet Kazi Nazrul Islam (1899-1976) was one of the leading poets, writers, journalists, lyricists and musicians of the Bangla language. This free-spirited man is an uncompromising fighter for equality, Justice, anti-imperialism, humanity and oppression. The abundance of creation in his literary life is unparalleled. Spontaneity in his literature has given rise to an art form distinguished by its unique beauty. He added a new dimension to Bangla literature. His poems and songs spoken the message of humanity and equality. His nature, philanthropy and devotional songs combine unique nuances of melody and lyrics to create an exquisitely dreamy atmosphere, the appeal of which is eternal and imperishable.

**Keywords:** Universalism, Humanism, Egalitarianism, Nazrul Poetry.

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The mutual harmony of castes and religions is an incomparable beacon of Nazrul's thought. He believed that the basic message of all religions is humanity. His poetry is a triumph of humanity. He did not discriminate between people throughout his life. In the poem, Manush (Human Beings) Nazrul wrote:

I sing of equality.  
There is nothing greater than a human being,  
Nothing Nobler!  
Caste, Creed, religion- there is no difference.  
Throughout all ages, all places,  
We are all a manifestation of our common  
human humanity."  
(Kamal, 2000 pp 43)  
Winston E. Langeley said:

"While Europe was buried in the shame of torture, genocide and human slaughter of a kind not known in history, this Muslim, who did not finish high school, was scarred by poverty and rejected by social elites of the subcontinent, transcended cleavages of gender, geography, race, ethnicity, religion, social origin, language and nationality, to see the protection of human dignity and the unity of humankind."

Nazrul's song "We are the Two Flowers on the Same Stem"- in which he considers Hindus and Muslims as human beings and he thinks that their origin is same.

I sing the song  
Of equality  
Where all status and class  
Become triviality  
The Rendezvous of Hindu, Buddhist,  
Muslim or those of Christianity  
I sing the song  
Of equality  
[The Egalitarian-Shammyobadi]

Kazi Nazrul Islam raised his voice for oppressed people. He practiced Secularism in his life. Nazrul's Poetry is like a meeting pilgrimage for all irrespective of caste, religion. Nazrul was the poet of humanity, the poet of equality, the poet of masses.

The other day I saw in the railway train.  
A Baboo pushed down a coolie—  
Tears welled out of my eyes.  
Should the weak be thus maltreated all over the world?"

He again said,  
Whose gifts are they?  
Whose blood makes your palace blood-red?  
Remove the cover and see it inscribed in each brick.  
You pretend not to know, but every particle of dust

Of the road knoweth the meaning of those paths, ships engines and palaces!

(Hakim, 2000, pp 312)

In an article entitled Hindu Musalman" published in *Ganabani* on 2 September 1928 Nazrul affirms:

No prophet has said, "I have come for Hindus I have come for Muslims I have come for Christians." They have said, "I have come for the humanity for everyone, like light." But the devotees of Krishna say, "Krishna is for Hindus."

The followers of Muhammad (Sm.) says, "Muhammad (Sm.) is for the Muslims". The disciples of Christ say, "Christ is for Christians". Krishna-Muhammad- Christ have become national property. This property is the root of all trouble. Men do not quarrel for light but they quarrel over cattle.

Today's world is defined by inequality. Inequality exists from country to country, nation to nation, religion to religion. Inequality exists between different socio-economic groups, between different ethnic groups, between different religious communities, between men and women.

Nazrul considered the human heart as holy as temples, mosques, churches or other places of pilgrimage in his Shammyobadi poem. If this heart is pure, if there is no enmity and hatred towards anyone, if there is sympathy for all, then the world will be a happy abode.

I sing the Hymn of Equality-  
Nothing is higher than Man, nothing nobler!  
There's no distinction of clime, age,  
And person, there's one indivisible,  
Universal Brotherhood.  
[Manus-Shammyobadi]

Nazrul's poem 'Nari' on the issue of equality between man and women is one of his thoughts. There are many strong statements about women's rights, women's position in society, women's empowerment in the poem. Nazrul has highlighted the role of women in various fields of life as a mother, as a daughter, as a bride, as a lover. He also glorified the contribution of women. He wrote:

"I don't see any difference  
Between a man and a woman  
Whatever great or benevolent  
That are in this world achievements  
Half of that was by a woman  
The other half by man.

Nazrul didn't just talk about any special class of human love, he talked about love for all classes of

people. No geographical boundaries, social ties or even religious ties could hold Nazrul back. In his Words,

And if one human being is hurt, then  
Let each of us of the whole humanity  
Feel the pain equally.  
If one human being is humiliated,  
Then let it be considered humiliation  
Of the whole humanity.  
("Coolies and Laborers" 54-59)

Those who are abused, oppressed, insulted, humiliated, neglected in the society have attracted his poetry. Coolies, laborers, fishermen, cultivators instilled in him deep affection, he painted their picture in poetry with deep compassion and amazing tenderness. The main qualities that can be seen in the poet are communist non-sectarian; Convenor of women's liberation and rebel - at the root of all this is his humanitarian pain.

He paints the picture of the sufferings of the oppressed people with extreme indignation-

His pursuit of life can in no way be separated from his pursuit of art. This saint of love and treachery sat on the towering minaret of humanity and sang the song of equality and harmony throughout his life. In poetry and songs, he used words and language from Hindu and Muslim religious traditions. But he was completely non-sectarian in mind. Touching the combined Hindu-Muslim tradition, he moved towards secularism and liberal humanity.

He was born in Churulia. He saw the struggle of the people around. Observed lifestyle. He also belongs to this category. He also had to continue a hard life struggle. He has been able to get closer to the roots of humanism by combining his own experience with reality. Four children named in a mix of Hindu-Muslim heritage -- Krishna Muhammad, Arindam Khaled, Kazi Sabyasachi and Kazi Aniruddha. He said, "I have two yellow flowers in one stem, Hindu-Muslim / Muslim is his eye-gem, Hindu is his life".

Against the scourge of humanity, human-to-human discrimination, classism, blatant forms of consumerism, violence against women, oppression of working people.

He fought with all the strength of his life and created all the excellent literature, gave Bengali literature a place of pride in various branches of art literature. Kazi Nazrul Islam is still a source of endless inspiration in various branches of art literature. Kazi Nazrul Islam is still relevant. Deep respect for the poet who brought the message.

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