

THE CONTEXT OF EQUILITY IN THE LITERATURE OF KAZI NAZRUL ISLAM

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Abstract: Apart from Rabindranath, there is a place of conscious poet Nazrul Islam in the society and time of 20th – 30th decades of the 20 centuries. At the time when he was emerging in the society of poets of Bengal, various negative events clouded Bengal as well as India. Abolition of Bengal partition, Non-Cooperation Movement, Khilafat Movement – above all various protests are being organized in the Pre- Independent India. Various protests programmes are going on against the imperialist British Govt. On the other hand, poverty, communalism, religious hypocrisy, lawlessness etc. have engulfed the society. Nazrul witnessed all the misery and also noticed the continuous flow of lawlessness and injustice within the society. The sincere emotion of feeling gave the lighting of the voice in the poet's writing. The pain and insanity of the era appeared in him strongly and it was difficult for him to stay in imaginary world. As a result, his protest against the hostile social system. On the other hand, a call for reconciliation for people who are divided in different ways. Humanism is the main basis of Nazrul literature in the context of protest tendency and co-existence.

Keyword: Protest, Equity, Humanity, Society, Literature, Poet, Fighter Independence, Hindu, Muslim.

Nazrul is a fighter since birth. Having lost his father at a young age, the intense financial pressure in running his family more him down. As a result, the whole world seems to him and he passed his way through this darkness. Nazrul who was afflicted with poverty witnessed the conspiracy of selfish people behind the creation of artificial poverty. “

The laborers who labour strenuously are unable to quench their thirst and appetite despite their hard work. On the other hand, the wealth of the laborers is gradually augmented or heaved. Hence his call – “Wake up the power of the people, O my neglected down trodden peasants, my indentured brother. Let that flow of your land Uproot this tyrannical world – Let us over turn your humans break the oppressor's palace Lift up the blood. stained red flag of your chest.”

A stubborn self – independence noticed in Nazrul's heart. Subjugation is an intolerable chain to him. Nazrul protested against not only the subjugation of British but also in the name of religion, caste and the heated communal conflict etc. In the essay ‘Navayng’ he wrote – “Russia has heard the flute of doom, Ireland has heard it – the plagned, oppressed, shackled India. “The secret of imperialist British's intrigues, exploitation policy was revealed to him, he declared is a clear voice –

Karor oi louhokopat
Bhengefelkor re lopat
Roktojomatshikhatpujarpashanbedi

(Break the iron gate of karar/jail
Shatter it, O rebel
With blood flowing, the stone of worship, the good dress.)

Nazrul was very upset and angry with the communal riots of 1926 AD. He wrote several essays on the suicidal and better consequences of these riots. On August 26, 1926, his famous article on “Mandir & Masjed”(Temples & Mosques) was published in ‘Ganbani’. The article is compiled in Nazrul's ‘Rudramangal’ The essay. In one place of the article, his words – “Kill the barbarian (non-Hindu); kill the infidels. Again, a gruesome Hindu-Muslim incidents occurred. First the fight, then, the head banging started. when they were shouting madly in order to protest the prestige of Allah and

Ma- Kali & when they were beaten and fell down, I saw that they were no longer taking the name of Allamia of Kali Thakurani. Hindu – Muslims are fell down side by side, crying in one language – Oh Father! Oh Mother! As two children of different religions, abandoned by their mother. Cry and call their mother.

The call to rise above caste and creed and rise to humanity is noticeable in Nazrul literature. The critic says- “There may be a debate about whether the manifestation of communism in the words of Nazrul’s poetry is scientific communism or socialism or not. It must be remembered that scientific socialism or socialism was not as well-known and popular as it is today in Nazrul’s contemporary Bangladesh. Nazrul Islam was inspired by the movement of the Bengali labourer-peasant and fisherman. As a result, he mobilized the communist- movement through his writing literature. At the core of this humanistic philosophy, there is also prevailing communist philosophy. He was the first to compare the wakening song of the working farmer. He is one of the early pioneers of the communist-movement in Bangla-desh.”

The communist spirit of Nazrul is a characteristic of his social thought. He is active in solving exploitive oppression, communalism, gender discrimination etc. He considered humanity above all respects. The self-practising poet, Chandidas once preached the message "Human being is above all", Nazrul also agreed with - the same thought and said, "There is nothing greater than men, nothing noble". There is no god in the temple mosque and church etc, God rests in the heart of man because man is above all and everything. The seer Nazrul declared the great truth with conviction that there is no tab temple. Kacha (Shrine) greater than human heart."

The internationalism of Nazrul is based on his nationalism. He was deeply disturbed by the sufferings of his motherland and its people. Nazrul understood that the main reason for the subjugation of the country was the division between Hindus and Muslims. In many of his songs, poems and essays, the importance and necessity of Hindu-Muslim amity and love has been openly proclaimed-

"Hindu naora. Muslim. jiggase Kun jon" (Kandari Hosier)

very few people have been able to declare with- such firmness that Hindus and Muslims are "Two yolks of the same stem". In this context, Nazrul's poems like "Hindu-Muslim yudhaja "Pather Dusha" and articles like "Mandir and Masjid, " 'Hindu-Musalman' etc. are particularly memorable. The Bengali Muslim culture that was born out of the combination of both the culture. Nazrul is a respectable poet of that culture, his immense respect and love for Muslim and Hindu culture is one of the pillars of his literature. The communism of Nazrul is coloured by the inspiration of his heart and his own Poetic imagination).

He did not accept human division. He is against the discrimination of rights between men and women. He gave humanism the highest place above all religions. He observed God in man or human heart. A firm belief in oneness of God is one of the hallmarks of Nazrul's communism. In the Poem 'Samya' He declared-

Hetha srashtarbhajona-aloyeidehaei man,
Hetha manusharbedanay tar dukkerSinhasana
Saradintiniekhanehare je name je-Keh dake,
Jemon dakiya sara Pay sisu jenamedake se make.

Nazrul Islam emerged as a luminary in the world of Bengali literature through the lens of all these dark hindrances of two world wars, famine, Colonialism, partition, unemployment, communalism etc. As a conscious poet of his era, he engaged by supporting the demand of the age counteract in one side and to search the way of escape on the other side. With a broken heart, deeply concerned about the liberation of oppressed humanity, he explored the ways of unity. Through his words, he echoed the victory of equality. Jibananda has mentioned. "From the soil of Bengal, rises. Our country's undisputed poet of the 20th century, who Truly loved. This land of day.' Nazrul Islam, the poet of uncompromising resistance, marked the end of the extremist era in the history of the late 19th century in our Country. this love for humanity and his love for the country were. the vast streams of the aforementioned century. The general people identify him as a poet friend and patriot of the country. In contemporary society, he has glorified literature by intertwining it with the essence of life.

Due to the current state of the arts and equipment's, the human-to- human connection is increasing rapidly, in proportion to which the human-to-human connection is decreasing. The distance of human Physical proximity is getting longer and longer. In such a situation, Various adverse activities are bound to affect human evaluation. Learning about Nazrul is very important even today to establish this spell of "man for man".

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