



Research Paper

“Rebel Poet Kazi Nazrul Islam Is a Symbol of Truth and Equality”

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ABSTRACT: Rebel hero Kazi Nazrul Islam was born on 24th May 1899 in Radha Bengal on the soil of the subjugated country. He died on August 29, 1986 at the age of 8 from Pix Disease. He was one of the best figures in bringing Bengali literature, society and culture to the pinnacle of development. Nazrul loved both West Bengal and Bangladesh. That is why the people of both Bengals have welcomed Nazrul's literature and music. He became the national poet of Bangladesh and was nicknamed the 'Rebel' poet because of his rebellious attitude in poetry. In this article, I have given a brief overview of Nazrul's birth, death, life and the non-communal attitude of the people towards the society and literature. In the same way that Kazi Nazrul realized the picture of the whole society in his life, he has presented it literally in his writings. He wanted to eliminate the inequalities within the people of the society and form a prosperous new society. That is why such 'Satya' and 'Sammye' poets like him are a burden to be found not only in Bengali literature but in the entire world literature.

My writing is not just an attempt to awaken the personality of the time-honored rebellious poet Kazi Nazrul, his sincerity and equality in the Bengali world and life, but also to the students and the easy way to know the full form of equality in Nazrul's life and literature.

KEY WORDS: Truth, Equality, Rebel and etc.

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I. INTRODUCTION:

Rebel poet Kazi Nazrul Islam is one of the incomparable personalities of twentieth century Bengali literature and society. Nazrul was a poet of rebellion, a poet of equality and truth, a poet of non-communal mindset. We get Nazrul not only as a poet, but also as a journalist and soldier of the country. When Nazrul was born, the country was subjugated. He has become a man in the midst of many hardships and deprivations in the land of this subjugated country. Despite being talented in studies, he could not study due to lack of money. From a young age, Nazrul did not like caste discrimination. On the soil of this subjugated country, Nazrul only saw rule and exploitation, prejudice, bigotry, sectarianism, which were against Nazrul's mind and mentality. Being a patriot of the subjugated country, Nazrul has revolted against all these communalisms all his life. This rebellion of his did not stop in his real life, the melody of his rebellion reached the court of his literature. Nazrul had literature in his mind. So nowhere in his studies, journalism, military life he forget literature. In every aspect of his literature we find his equanimity and truth. Nazrul's communism was omnipresent, omnipresent.

Birth: Kazi Nazrul Islam was born on Tuesday, May 24, 1899 in a poor Muslim family in the village of Churulia in the Asansol subdivision of the Burdwan district of undivided Bengal. His father's name is Kazi Fakir Ahmad, mother is Zaheda Khatun, grandfather is Kazi Amihullah, and grandfather's name is Munshi Toail Ali.



Life: Poet Kazi Nazrul Islam's nickname was 'Dukhumiya'. The poet's name 'Dukhumiya' later became his pseudonym in the literary world. Apart from 'Dukhumiya', many of the villagers used to call Nazrul 'Nuru', 'Khude', 'Ustad' and 'Badhangachi'. Mother Zaheda used to call Nazrul 'Nazar Ali'. Nazrul was the sixth child of his parents. Nazrul's family situation was not so good from the beginning. He spent his childhood, adolescence and youth in the midst of extreme deprivation. But in the midst of this boundless family misery, the poet never strayed from the path of his literary work. Throughout his life he has been practicing Bengali poetry and literature. No binding could stop him.

As a child, Nazrul started learning from his father Fakir Ahmed. And a few days later, he was admitted to the village Benepara school. After that Nazrul Maktabei took education from his uncle Karim. Uncle Karim taught Nazrul Arabic, Persian and Urdu. He continued his studies with his uncle Karim, but suddenly Nazrul's life took a turn for the worse. Nazrul's father died in 1908 when he was just nine years old. And Nazrul's family is in dire straits. Nazrul's education was hampered by the need to meet this shortage. At the age of only ten, he had to go down to work for a living.

Nazrul passed the preliminary examination from Maktab. In 1909, Nazrul had to start teaching in Maktab to meet the needs of his family. It was not possible to meet the needs of the family just by teaching, so Nazrul started working as the imam and muezzin of the mosque. The poet also had to join various theater groups in the hope of earning a living, at which time Nazrul composed various Leto songs and Pala songs. Nazrul had a keen interest in literature from his adolescence, so at the age of adolescence Nazrul acquired a thorough knowledge of poetry, song, drama and literature from his uncle Karim. Nazrul was very interested in his studies, so Nazrul was admitted to Mathuran High School in class six at the age of eleven. But due to lack of Nazrul's studies were repeatedly obstructed. After leaving school, Nazrul started working as a barbecue at the home of a Bengali-Christian guard, and also worked in a bread shop near Asansole station. Despite the fact that he was so tied to his studies, he kept the desire to study in the midst of various shortcomings and in one corner of his mind, so Nazrul completed his studies from Shiorsol Raj High School to the tenth grade in the midst of extreme obstacles. And it was here that he ended his studies.



Nazrul left the school in 1918 without informing anyone and joined the British Army in Karachi. While in the army, Nazrul was in the 49th Regiment for more than two years. Nazrul continued his literary and musical pursuits even while in the army. Due to the disbandment of the 49th Regiment in early 1920, Nazrul was no longer in the army. He returned to Calcutta in the hope of earning a living.



Nazrul's marriage to Nargis Asar Khanam, niece of Ali Akbar of Daulatpur, was arranged in 1921, but Nazrul left the wedding party on June 17, 1921, due to some disagreements with the couple. He is no longer married to Nargis. After that Nazrul moved to Comilla. Coming to Comilla, Nazrul grew up in Sengupta family on the banks of Kandi in Comilla. Nazrul then developed a close relationship with Ashalta Sengupta alias Duli or Dolan, the only daughter of Giribala Devi. Finally, on April 25, 1924, the poet got married to Ashalata Devi. The poet became a Muslim and married a Hindu girl, this is the specialty of Nazrul, a non-communal poet. After marriage, the new name of Ashalta is 'Premila Devi'. After marriage they had four sons. Nazrul himself named them Hindu-Muslim. They are named - Azad Kalam (Krishna Mohammad), Arindam Khaled (Bulbul), Kazi Sabhyasachi (Sunny) and Kazi Aniruddha (Nini).

In his personal life, Nazrul became a Muslim and was a man of both Hindu and Muslim religions. Nazrul respected both religions. He had no religion small or big. For this reason, in his writings we find the combination of the two religions. Nazrul never accepted caste discrimination. He has tried to combine the two religions all his life. When Nazrul was given a civic reception at the Albert Hall in Calcutta on December 15, 1929, Nazrul said in his last speech on the subject:

"There is no hatred of religion, no hatred of caste, no hatred of caste, no pride of nobility among us. We have known each other as brothers and part of the same unbroken Mahatma from the bottom of our hearts."
Nazrul also said -

"Some say my words are false, some say they are infidels. I say neither. I'm just trying to shake hands with Hindus and Muslims, trying to turn swearing into hugs. "

Nazrul never liked to fight over religion. He knew that the war of religion in the country was for the benefit of the British, the British were creating a religious war among the people of the country for the fulfillment of their own interests. So it can be seen that when Nazrul left the army life of Karachi and moved to Calcutta, he fought directly against the British Raj. And published periodicals such as his time-honored poems 'Rebel' and 'Song of Breaking' and 'Comet'. As a result, Nazrul was imprisoned. Nazrul wrote 'Rajbandi's statement' from the prisoner. The British administration in India was also invisibly behind the Hindu-Muslim riots of 1926. The public was vocal against this heinous sectarianism. Kazi Nazrul Islam has written articles on Hindu-Muslim in various issues of Ganobani - 'Hindu-Muslim', 'Temple-Mosque', 'Hindu-Muslim War', etc.



The consequences of Hindu-Muslim riots are beautifully described by the poet in his essay 'Temple-Mosque' - "Maro shala yavanadera, maro shala kaferdera" - again the Hindu-Muslim quarrel is tied. At first, after a quarrel, the head was torn. Those who had been screaming for so long to protect the prestige of Allah and Makali, when they were beaten and fell down, I saw that Allah Mian was no longer taking the name of Kali Thakurani. Hindus and Muslims are lying side by side and shouting in one language - 'Babgo mago', two children of different religions who are abandoned by their mothers, crying in one voice and calling their mother.
"



Nazrul's Truth and Equality in Literature: Nazrul saw life and society in his mirror and portrayed it like a picture in one of his poems. As a teenager, Nazrul developed a non-communal mentality, which later paved the way for him to become a communist. To Nazrul, 'equality' was true and 'inequality' was untrue. Nazrul sang the song of equality by breaking all the walls of this man-made inequality. In his life and in the field of his literature, he has seen everyone with equal eyes and wanted to spread the message of his ability among all. A large part of Nazrul's communism is covered by Swami Vivekananda's words - 'Above all, man is not above truth'. He wanted to tie everyone, Hindu, Muslim, Christian, in one thread. That is why he wrote in the poem 'Hindu-Muslim' in the hope of uniting everyone -

‘Mora is two Kusum Hindu Muslims in one stalk
The Hindu is his eye, the Muslim is his soul. ’

When Nazrul was in the British-led regiment, the proletariat was being hailed all over the world because of the Russian Revolution, at which point Nazrul also wrote his poem "Pralayollas".

‘The coming cataclysm is coming, the dance of intoxication is crazy,
The barricade was broken by a threat at the gate of Sindhupar! ’

It is with this poem that he evoked communist thought. On the other hand, if we look at the first published poem 'Mukti' in his book 'Nirjhar', we can see that it was with this 'Mukti' poem that Nazrul started his communist consciousness. In the poem he writes -

‘At the bend of Arjunpatti in Raniganj
Where Nitui swarms in the evening
Yaya urban bau kalshe with water in the road dam-
That's at the end of the turn
Three roads came from three directions
It's the same with Tribeni.

Nazrul's poem 'Mukti' was first published in the Bengal Muslim Literary Department under the name 'Kshma'. It was published in 'Bangiya Sahitya Patrika' under the name 'Mukti'. It was at this time that Nazrul met Muzaffar Ahmed, the organizer of the Bengal Muslim Literary Society. On December 25, 1925, Muzaffar Ahmad published the weekly 'Langal' as the mouthpiece of the Labor Swaraj Party and appointed Nazrul as the director of 'Langal'. Then in the first issue of 'Langal' Nazrul wrote a poem called 'Samyavadi' -

‘Gahi Samhyer Gaan -
Where all have become one
Obstacles
Where Hindu-Buddhist-Muslim-Christian are mixing.
Gahi Samdhyer Gaan! ’

Apart from 'Langal', newspapers like 'Dhumketu', 'Navajug' and 'Ganavani' published and directed by Nazrul became the mouthpiece of Nazrul's communist thought.

There was inequality among the people of the society. Nazrul's rise was to eliminate all these inequalities. In Nazrul's eyes, man is the best example of creation. To him, the beginning and the end of the world is with man, and the beauty of the world is in the midst of human happiness and peace. That is why 'Manush' wrote in the poem -

‘Gahi Samhyer Gaan-
There is nothing more sublime than man,
There is no difference between country and time
Religion,
In all countries, at all times, in every house
The human race. ’

In this way Nazrul his Samdhya, Prayollas, Vidrohi, Kandari Hushiar, Sarvahara, Samdhyer Gaan, Kuli-Majar, Ishwar, Ranaveri, Dipantarer Bandini, Shramiker Gaan, Chhatra Dal Gaan, Sabdhani Ghanta, Udbhodhan, Krishaner Gaan, Agamni, Maran Baran, Kamal Pashana , Atmasakti, Muktisebak's song, etc. He has expressed his thoughts of truth and equality in his poems.

Nazrul never neglected women's power in his literature. Rather, he portrays women as a source of strength. In Nazrul's thought, men can never win alone, men's selfishness depends on women's motivation. That is why he wrote in the poem 'Women' -

‘Sing the song of prosperity-
In my eyes, there is no difference between men and women!
All the great creations in the world are everlasting,
Half of it is done by women, half by men.

The sword of the victorious man who has never been alone,
Inspired, empowered, victorious women. ’

This rebellious hero Nazrul Islam has felt the sorrow of the people with all his being. He has seen that the root of human misery in this world is the injustice of human beings towards human beings. So he dreamed of breaking this decaying society and forming a new society. In order to fulfill that dream, Nazrul, the poet of truth and equality, has revolted all his life against injustice, oppression, untruth, exploitation-torture, misery-poverty, and inequality. He wrote with the aim of liberating the people of the country from colonial exploitation and rule and creating equality among the people of the country.

Nazrul's creative time was only 25 years. In these 25 years, Nazrul has enriched his literary treasures. But Nazrul, the worshiper of this time-honored truth and equality, and many times the people of the society have tried to divide him. One group says Nazrul is a poet of Muslims, and another group says Nazrul is a poet of Hindus. In fact, Nazrul is a poet of the people, of the people's mind, of honesty and prosperity. Poet of Bengali life.

Death: Nazrul Islam started getting sick just a few years after his marriage. He recovered due to treatment. But once the poet fell ill in 1942, he could no longer be cured. Because he loses his speech, and his mental balance is lost. For this reason, he was admitted to a mental hospital in Ranchi in 1952, but his condition did not improve. After many treatments, he was diagnosed with a neurological problem in his brain. The poet could no longer fix this problem. In this way the poet spends the rest of his life. After the independence of Bangladesh at the end of his life, the rebellious poet Kazi Nazrul Islam was brought to Bangladesh with his family on 24 May 1972 with the permission of the Government of India. After that Nazrul spent the rest of his life in Bangladesh. In 1986, he and his family were granted citizenship of Bangladesh. Finally, after suffering from a long illness, in the same year, i.e. on August 29, 1967, PG of Dhaka. At the hospital he breathed his last.

II. CONCLUSION:

"Kazi Nazrul Islam is a rebellious poet who symbolizes truth and equality." With the help of many books and letters, I have tried to prepare this writing in my own language for the readers. By reading this article, any reader will be able to know and understand Nazrul and Nazrul's 'Satya' and 'Samvyee' clearly.

In the midst of Nazrul's communism, social consciousness, anti-reform tendency and love of communism were manifested. His communism acknowledged the weakness of the people of the country and at the same time gave an indication of the formation of a new society by overcoming this weakness. Which is very important in today's violent society of money.



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