



KAZI NAZRUL ISLAM AND HIS CREATIONS IN THE FORM OF TEACHING HUMANITY, SOCIAL JUSTICE, EQUALITY AND IT'S CURRENT RELEVANCE

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ABSTRACT-

Bengalis and Indians can be proud to have an excellent writer, personality like Kazi Nazrul Islam, in the sky of Bengali literature. Before the advent of Kazi Nazrul Islam, if we compare his predecessors and successors, we will see that the influence and genre of literature of that time brought a completely different genre of Kazi Nazrul Islam to literature which distinguished him from the crowd and his talent and characteristics highlights. That is why this communist, humanist poet has adopted a special place in the heart and mind of millions and millions in the world. Kazi Nazrul Islam's main goal was to build a healthy and beautiful community in the ideals of humanity, equality for a better society. Among the characters created by Nazrul we find love, hurt, social deprivation, religious faith, life-philosophy, various social deprivation, social problems, religious fanaticism etc. Which we get it from different writings, poems, essays, short stories, songs etc. Among Nazrul's writings, we note the Hindu-Muslim fraternity, the social status of late 19th to early 20th century people of India, and the efforts to awaken against superstition and women's liberation, Hindu-Muslim unity, social injustice, in-equality in the twentieth century. His writings provides different teachings like education for moral-value development, international understanding, social injustice, inequality, communal harmony which encourages us to fight against different odds in life. This present paper mainly focuses on highlighting his teachings, messages through his creations. He was an icon of proletariat class.



KEYWORDS: Equality, Social justice, humanity, communist, education.

Methodology - In this current research paper, the researcher analyzes the information he receives from various journals and tries to highlight how Nazrul's cherished teaching of humanity and equality has spread and how it is capable of educating the next generation in humanities. In this present study the researcher follows the historical method. For writing this present article the researcher used both primary and secondary sources of data, like books, journals magazines, newspapers, e-books etc. The methodology the researcher used here is qualitative in approach, historical method with internal and external criticism of the data.

Objectives- At present, the main purpose of writing is to discuss and highlight his creations in the form of teaching humanity, social justice, equality and it's current relevance. To discuss the views of

equality perceived through Nazrul Islam's different creations the researcher has tried to shed light on the victory of humanity, social justice, equality that has been declared through Nazrul's novel, poetry etc, not a thorough analysis of any novel or poem. Another objective of this present study is to find out the current relevance and importance of Kazi Nazrul Islam and his believes according to educational perspective.

A short biography of Nazrul - Nazrul Islam was born on 25th May (24 May, Wikipedia) 1899 at Churulia in Burdwan district (now Paschim Burdwan) under Jamuria Vidhan Sabha constituency of West Bengal. His father was Fakir Ahmed, the Imam of a Mosque. Nazrul was the fifth child. In infancy all his older brothers and sister had died due to some reasons. He was nick named as 'Dukhoo Mian'. One of his ancestors had been appointed judge by a Mughal king and from hence the family adopted the honouring title 'kazi'. After his father's death Kazi Nazrul Islam had taken up a job at the early age. Nazrul Islam was a bright student. From his childhood he had great imagination power by which he composed poems and song from his early childhood. At the age of 10 he joined a band of folk performers called 'Leto' and toured with them. Due to some poor circumstances, Nazrul could not complete his school education. A strong patriotic sentiment instilled in him by one of his teachers. This sentiment he carried through out his life. Nazrul Islam started working as a muezzin of a local mosque when he was just 10 years old. He enrolled in 7th class at Darirampur School in Mymensingh district in 1914 and returned to Searsol School in 1915 and enrolled in 8th class.

In the year 1917, Nazrul Islam joined the 49th Bengal Regiment as a soldier during the First World War. From here he became a professional soldier and posted at Karachi cantonment. Here he practiced Urdu, Arabic, Farsi language and followed the great Persian poets Omar Khayyam and Hafiz. From here he wrote his first prose 'Bayunduler Atmakahini' (autobiography of a vagabond). Then he returned to Calcutta and took the job of an editor. We can say that from here his journey as a writer started.

INTRODUCTION-

Kazi Nazrul Islam's contribution to Bengali literature and culture is immense. Kazi Nazrul Islam, blessed by Rabindranath, has enriched Bengali literature with various genres. Even in today's 21st century, we cannot ignore Nazrul's literary work. Although many contemporary writers of Nazrul Islam have sunk into the darkness of history, Kazi Nazrul Islam is still shining like a star in the sky of Bengali literature. But it is very unfortunate that the literature created by Nazrul has not yet been properly evaluated, be it for political reasons or for communal corruption.

There has been very little writing and research on Nazrul, but the kind of writing that is published or disseminated to pay homage to Nazrul on his birthday and the day of his death is not quite enough for the great human being. These cannot be properly called Nazrul practices literally. It is as if we have confined the poet by tagging as 'rebel poet' to Nazrul Islam to a certain boundary somewhere. Although we see a lot of good work in 'Epar Bangla' (West Bengal) and 'Opar Bangla' (East Bengal, now Bangladesh) on Nazrul, it is not enough. Nazrul has remained behind the curtain forever which seems a cruel irony of fate. The researcher feels that there are many hidden messages in Nazrul's creations for improvement of our society, education, culture. If we could follow his teachings, messages we can learn to fight and solve many social problems.

Humanism and Nazrul –

Nazrul was a poet of eternal youth. The praise of youth can be seen in his poetry, novels, songs. He was the first poet of that time to bring poetry into the real world by liberating it from the world of imagination and romanticism. He proved that poetry is not just for imagination, love and romance, poetry is a tool against human life struggle. Poetry is not just a rhyming word, it is also a word of protest. He used the language of protest in the mouths of ordinary people of that time through the songs, poems etc. Kazi Nazrul Islam's poems, songs, novels, essays, etc., have given direction and morale

to the youth in the face of socio-political instability that has prevailed for almost four decades before India became independent.

Nazrul was an unrecognized icon, humanist. We must always acknowledge Nazrul's contribution to Bengali literature. Nazrul, blessed by Rabindranath, is a genius in Bengali literature. So, even in today's 21st century, we can't ignore the relevance of Nazrul's literature. It is safe to say that there is no literary work of Nazrul where we can not find humanism, or the triumph of humanity has not been declared. Nazrul's rebellion was founded on humanity. He believed that man is above all truth and there is no one above him. This is what Kazi Nazrul Islam has always believed and tried to express through his work. Whenever there is any unjust oppression on people and humanity, He believed that man is above all truth and there is no one above him. This is what Kazi Nazrul Islam has always believed and tried to express through his work. Whenever there is any unjust oppression on people and humanity, Nazrul's pen roars in protest. Thus Nazrul became a rebel against the humiliation of humanism.

In the thirties there was a great change in Bengali literature. On the one hand there was Tarashankar, Bibhutibhusan, Manik and on the other hand there was Annadashankar, Dhurjatiprasad. Nazrul continued to match the wings as a powerful poet of this period. When Nazrul Islam appeared in Bengali literature as a novelist, Bengali literature was perfected. In Bengali literature, it is as if youth prevailing. Returning to the war, Nazrul brought in his poems, songs and literature the experience and pain of a soldier's life. We do not find any other literary poet or writer in this age who expresses this kind of attitude which is the equivalent of Nazrul's creativity. Nazrul has seen life in the midst of suffering from a very close distance. He has seen people. He has been hurt. He felt hurt and starved, so his literary work was dominated by man and his life struggle. The characters we find in the literature he created seem to be connected to the soil with reality. With his literary work he has always flown the victory flag of humanity.

In Kazi Nazrul Islam's novels, 'Badhan Hara' (1927), 'Mrittu Khudha' (1930), and 'Kuhelika' (1931), triumphs over humanity and sheds light on human love and communal harmony. According to the eminent Nazrul researcher Shahabuddin Ahmed, we can find the poet's philosophy of life in Nazrul's novel 'Badhan Hara'. His personal thoughts are clearly reflected in this novel. Sociology and political thought are reflected in this novel also. From this novel we can understand why he is a rebel and why he believes in equality. Through Nazrul's hand, the working man takes his place in the novel through the novel of death hunger. Ordinary people, equality, revolution, hunger, poverty, etc. took place in it, which is a precious document of that time. Through the novel 'Kuhelika', the author sheds light on the Swadeshi movement in India, the liberation movement and the secret revolution and the social problems associated with it. Kazi Nazrul Islam had been a staunch supporter of humanism, communism and non-communalism and has been reflected in various activities and dreams and actions of his life. We can feel the poverty-soaked existence of ordinary Bengalis in various poems written by him like 'Coolie', 'Samya', 'Othre Chashi' etc. and the painful picture we see in Nazrul's writings is realistic and gives us a true picture of that time. We get a glimpse of Nazrul Islam's sincere feeling of humanism which is soaked in the wet feelings of his love. Nazrul's deep affection for ordinary people and their public life was natural and genuine. In Nazrul Islam's short story, essay, novels, human elements occupy a special place. In 'Badhanhara' novel, humanism has emerged in every character in it and their deeds, thoughts, feelings.

Women rights, social justice, humanism and Nazrul-

In Nazrul's writings, we can find his protest against the harsh and harsh treatment of the oppressed and exploited women of the society. We see the position of feminist women in his writings. Nazrul in his writings along with establishing women's rights and women's dignity preaches for social justice. Which belongs to the detailed range of humanism. He praised and hailed his voice for women rights in his much notable poem 'Nari'.

' Samyer gaan gai
 Amar chokhe purush-romoni kono veda vedh nai.'
 (I sing of equality
 I donot see any difference between a man and a woman.)
 [Original: Nari (Bengali)
 (Kazi Nazrul Islam–265 poems, 2012,
 Translation: Farooq (2012)]

Kazi Nazrul Islam has always tried to change the attitude of fanatical fundamentalists towards women in order to establish women's right to education. The place of women in society and the place of men is equal and women can express their talents equally if they have equal rights.

Rise Up, Women - Rise Up Like The Flaming Fire
 Rise up Women, rise up like the flaming fire!
 Rise up, O wife of the Sun-god,
 with the mark of blood on your forehead! ! !

.....
 [Translation: Kamal (2012)
 (Kazi Nazrul Islam–265 poems, 2012,)]

He was aware of the plight of the oppressed women in the society and always used his pen to change the attitude of the rest of the society towards them and always carried that message in his writings for the realization of women's rights. He realized that community development was possible if women's mental health was right and that he wanted equality to be established.

Communal harmony, humanism and Nazrul–

Another special aspect of Nazrul's writing is that communal harmony. Both Hindu-Muslim, were like brothers to him and he did not have any special position in between the temple- mosque. So he sang the song of equality, he wrote against discrimination between the upper and lower castes, so he spoke out against communalism and untouchability, and put religion of humanity in first place. In his poem ' Manush' he praised for human beings above 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. Nazrul's prose writings in particular show how deeply aware he was of the social dangers posed by the heightened communal tensions, and they also reveal his thoughts about the ways in which the spectre of communalism may be slain. In his essay 'Mandir O Masjid' ('Of Temples and Mosques'), published in the periodical Gana Bani of which he was the chief editor, Nazrul spoke about the immense futility of Hindus and Muslims fighting against each other.

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 this subject of communal unity also. It is particularly important to emphasise that Kazi Nazrul Islam propagated a completely different idea, especially in his essays. Standing against the rising tide of tension between the Hindu and the Muslim communities in the decades before India's Independence, Nazrul took a determined and principled position of his own and tried to influence the opinions of his countrymen against the dangers of religio-communal hatred.

"Come brother Hindu! Come Musalman! Come Buddhist! Come Christian! Let us transcend all barriers, let us forsake forever all smallness, all lies, all selfishness and let us call brothers as brothers. We shall quarrel no more." (Joog Bani, 1920 as cited in Mohammad, 2000)

In the poems Hindu- Musalman, Eid, Proclamation (Ghosona), Kurban, King and subject (Raja o Proja) we can notice the theme of religious unity, protest against religious mal practice, religious orthodoxy, humanism etc. which gives us lessons as well as education.

Equality and Nazrul-

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.

My Explanation

I am a poet of today, not a prophet of a future day,
Poet or worthless, call me whatever, I put up with anything you say.

.....

[Original: Amar Koifyot (Bengali),
(Kazi Nazrul Islam-265 poems, 2012,
Translator: Farooq (2012)]

Pain Of The Poor

These children-suffering
from a lack of mother's care,
in rags, their bodies covered with dirt,
faces dried up from starving all day, scornful,
their bodies feverish, skin chapped all over.

.....

[Original: Goriberbaytha, (Bengali)
(Kazi Nazrul Islam-265 poems, 2012,
Translation: Kamal (2012)]

Human Being

"I sing of equality
There nothing greater than a human being,
Nothing nobler.
Caste, creed, religion- there's no difference
Throughout all ages, all places,
We're all a manifestation of our common humanity."

.....

(Kazi Nazrul Islam-265 poems, 2012, p.141)
(Translated by Sajed Kamal)

Poet Kazi Nazrul is a loud voice for human rights and equal rights for human beings. Rising above race, religion and caste, he says that people are great and that it is not possible for them to discriminate between people.

The praise of youth can be seen in his poetry ,novels, songs. He was the first poet of that time to bring poetry into the real world by liberating it from the world of imagination and romanticism. He proved that poetry is not just for imagination, love and romance, poetry is a tool against human life struggle.

Current relevance of Nazrul's creations, teachings focusing on humanity, social justice, equality –

This chapter explores into the current relevance of Nazrul's teachings and creations in the context of present-day society, with a particular focus on social justice, equality, and humanity. It examines how his ideals and artistic expressions continue to inspire individuals and communities, paving the way for positive transformations.

One of the primary tenets of Nazrul's teachings and creations is the pursuit of social justice and equality. His writings consistently addressed the issues of poverty, exploitation, and oppression faced by the marginalized sections of society. Nazrul's works vehemently criticized the prevalent caste system, religious dogmas, and gender discrimination, calling for a society that upholds fairness and equal opportunities for all.

Even today, Nazrul's message resonates strongly, as the world continues to grapple with socio-economic disparities, discrimination, and marginalization. His poetry, songs, and essays serve as a constant reminder of the urgent need for social justice. They inspire activists, intellectuals, and individuals alike to challenge systemic inequities and work towards building inclusive societies.

Nazrul's artistic creations served as a catalyst for social change during his time, and they continue to hold significant transformative potential today. His poetry, songs, and writings were not just a means of entertainment but also powerful tools for mobilizing public opinion and galvanizing collective action. Nazrul used his art as a vehicle to challenge oppressive systems, inspire resistance, and instill a sense of hope and courage among the masses.

In the present era, where the power of art and cultural expressions is increasingly recognized, Nazrul's works provide a blueprint for harnessing creative expressions to advocate for social justice. Artists, activists, and scholars draw inspiration from Nazrul's artistic legacy, using various mediums to shed light on social issues, spark conversations, and mobilize communities.

About a hundred years ago, by the 1920s, what Nazrul had written is most relevant in contemporary society. In this disordered state of our society, he is the torchbearer to remove all the barriers among caste, class, creed, and gender. To Nazrul,

“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...” (Biswas, Bepari, & Bepari, 2021).

Kazi Nazrul Islam's teachings and creations hold immense relevance in the present society, particularly in promoting social justice, equality, and humanity. His unwavering commitment to challenging societal norms, advocating for the rights of the marginalized, and fostering a sense of empathy and unity resonates strongly even today. Nazrul's messages of social justice and equality serve as a powerful reminder of the ongoing struggles against oppression, discrimination, and inequality in our societies.

In a world still grappling with issues of poverty, caste-based discrimination, religious tensions, and gender inequality, Nazrul's works provide a source of inspiration and guidance. His writings and compositions continue to awaken consciousness, urging individuals to question prevailing systems of oppression and work towards creating a more just and egalitarian society. They ignite a sense of urgency and motivate people to actively engage in the pursuit of social change.

Findings and result – Kazi Nazrul Islam's powerful words and art to advocate for social justice, equality, and the upliftment of humanity. Despite the passing of many decades since his time, Nazrul Islam's teachings continue to resonate with contemporary society, shedding light on the pressing issues we face today. This chapter aims to explore the enduring relevance of Nazrul Islam's ideas and their impact on our understanding of social justice, equality, and humanity. Nazrul Islam's poetry and writings were fueled by a deep sense of social justice. He vehemently spoke out against oppression, discrimination, and the exploitation of the marginalized. In the context of the present day, where social inequality persists in various forms, Nazrul Islam's teachings remind us of the importance of striving for a just society that upholds the rights and well-being of all individuals. One of the central themes in Nazrul Islam's works is the concept of equality. He believed in the inherent equality of all human beings, irrespective of their caste, religion, gender, or socio-economic status. In today's world, where systemic

inequalities still prevail, Nazrul Islam's teachings inspire us to challenge prejudice, discrimination, and biases, promoting a society that values and respects the inherent worth of every individual.

Nazrul Islam's teachings on social justice, equality, and humanity continue to hold immense relevance in today's world. His poetry and writings inspire us to confront and challenge injustices, foster equality, and embrace our shared humanity. Thus in this paper the researcher tried to analyze and interpret his some valuable creations and tried to highlight Kazi Nazrul Islam's impact, educational elements through his creations. Specially on humanism, social justice, equality. The researcher also tried to highlight the current relevance of Kazi Nazrul Islam and his teachings through this paper.

Limitation and future scope of the study- The current research paper is only on Nazrul's ideals , teachings of humanity, social justice, equality and it's current relevance. Although apparently accepted as a single subject matter whose depth is infinite. So more in-depth research on this subject is needed. Researchers may not be able to cover all aspects of the current topic, so there is a need for more research on this topic from different angles and perspectives in the future, so that more and more new information will come to us and we can become richer about 'Nazrul'.

CONCLUSION –

Kazi Nazrul Islam's main goal was to build a healthy and beautiful society in the ideals of humanity. So in his creation we notice the deep true love of an eternal non-communal struggle. Among the characters created by Nazrul we find love ,hurt ,social deprivation, religion faith, life-philosophy, various social deprivation, social problems. It is these various traits that turn his characters into flesh-and-blood characters that we seem to be very familiar with. In Nazrul's novel 'Bandhanhara' we find his personal thoughts on society, individuals, religions political thoughts. 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. A thorough examination of the poems, plays, essays, short stories, novels, etc., written by Kazi Nazrul Islam, shows that the education about patriotism, education of women's independence and equal rights, the teachings of communism, the teachings of the Hindu-Muslim fraternity, the teaching of ethical ideals. Communal harmony and religious education, education for National Integration, education for child psychology and good behavior formation, formation of character of youth of the country, education against superstition, the teaching of protest against injustice.

Furthermore, Nazrul's emphasis on humanity and empathy serves as a moral compass in a world often plagued by divisiveness and lack of understanding. His artistic expressions remind us of the shared humanity that transcends boundaries of religion, nationality, and culture. They encourage us to embrace compassion, respect diversity, and build bridges of understanding, fostering a more inclusive and harmonious society.

Moreover, Nazrul's artistic legacy demonstrates the transformative power of art as a catalyst for social change. His creative works were not merely artistic expressions but also powerful tools for mobilizing communities, instilling hope, and inspiring collective action. Today, artists, activists, and scholars draw inspiration from Nazrul's approach, utilizing various art forms to address social issues, amplify marginalized voices, and ignite conversations that lead to meaningful change.

Nazrul wants to educate all of us in the greatest education which is referred to as the education of humanity. He wants to build the youth in that education. We learn this from Nazrul's novels, poems, songs, essays. The researcher tried to highlight his teachings on humanity, social justice, equality and it's current relevance through his creations. 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 these weakness. Which is very important in today's violent society.

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