

# The concept of humanity in Bengali literature contemporary writer and poets.

**Md. Humayun Reja**

State Aided College Teacher (SACT), Department Of Education, Prof. Syed Nurul Hasan College  
Murshidabad, West Bengal, India.

## **Abstract:**

While discussing literature, the one whose name came up later Rabindranath Tagore is Sarat Chandra Chattopadhyay. He surpassed many famous contemporary writers in his lifetime. The light of Bankim and Rabindra era could not fade him even today. Rabindranath had no prejudice about policy or conventional family; Bankim firmly embraced reform; Saratchandra then showed the courage of Sanskrit language. He has questioned the reciprocal policy and unforgiving society on behalf of characters like Roma, Rajalakshi, Avaya, what good have they done to the people? All the deep feelings that are born when the external events hit the conscious and semi-conscious and the mind are expressed in the poems in the story. So the author's creation remains as a remnant of the character who has a slight impression of his psyche. That's not always the case, but it can be guessed. It can be seen by looking at the character created by Saratchandra. Inside their minds the two aspects work side by side. The first is the intellect, which is found in society and reform, the second is the emotions, feelings and humanity that arise from the depths of the mind. The conscious intellect wants to control emotions. But the emergence of emotion comes from such a deep instinct that it does not always borrow from the reformed intellect. It is in this depiction of conflicting forces that the great development of Saratchandra's genius, especially the instinct for female character, has become at odds with reform. The biggest tragedy is that all the glory of women's life is being wasted in the unresolved conflict. It is through this tragedy that the sense of humanity has been manifested in his writings.

**Keywords:** Humanity, Meditative concept of humanism in literature, Deprivation, Anti-religious orthodoxy, Philanthropic, Non-sectarianism, Radically change, Extreme exploitation, Human values, Poetry and politics.

## **Introduction:**

Rajlakshmi, the widow of a Hindu family, is truly married to Srikanth, but it is not found in the marriage mantra. But when the time came for the reunion, Rajlakshmi became so aware of Dharmabuddhi that it could not be stopped, on the one hand, his love for life and on the other hand, the oppression of social power. In the meanwhile, it is a waste of life. Annadadidi, Nirudidi, Abhaya, Rajlakshmi - these women have clashed with the insensitive rules of society. But the minds of each of them are so free that there can be no law that destroys the glory of their lives. His conflict with the social reforms of the time. The author is endless in the conflict. Even though he made it, he may have believed that one day victory over heartless sentiments and humanity over ruthless social politics is inevitable. Whatever happens to the romantic desire that rises from the depths of the heart. He believed that human reformation came from outside society, civilization and religion, but he took refuge in his mind. And the clash of reformation with premlipsa is most common in women's minds. Saratchandra probably thought that all women's endeavors were based on love or affection. So Rajlakshmi's lust for power is fulfilled. After getting Srikanth, Savitri's sense of rights is limited to Satish. He portrays the mind of a woman as an ongoing conflict, where spontaneous desire is hindered by the wall of eternal snooze.

Saratchandra has consciously brought out this mental conflict. It may be the result of his personal experience or keen observation. Here the author wants to highlight the human form of women in his writings. Perhaps he meant to abhor as characterless from conventional principles, the generosity of mind which he might have excelled in the breadth of perception in the depths of the mind. Maybe the resentment he had accumulated against social reform and conduct for a long time, so he turned out to be a rebel here.

Indranath is a wonderful creation of Saratchandra. He is a true great man. He has fallen into various adverse situations, fighting in the playground, stealing fish from the Ganga, going out on the wild path of the wild boar, these are his daily tasks. His position on behalf of people wounded in the struggle for life. Imagining that he has, it seems that he is the ideal man in the fantasy world of Saratchandra. The writer himself may have imagined Indranath from the depths of his mind. Saratchandra thought of a man who would have the robustness of a great man and the agility and simplicity of a child side by side. That is the character of Indranath, who in the middle of the night, unfamiliar, can pick up the corpse for burial and say - "What is death again?" In this way we see the manifestation of his humanity in the writings of Saratchandra.

If we do not talk about Kazi Nuzrul Islam while discussing the meditative concept of humanism in literature, the writing will not be complete. The poet Kazi Nuzrul Islam started his life in an insignificant environment. He joined the British Indian Army in 1917 before finishing school. Born into a Muslim family and initiated into Islamic education as a child, he grew up with a secular identity. At the same time a rebellious being developed within him. In 1922 he was imprisoned by the British government for sedition. He became known as a poet who rebelled against undivided India under the British Empire.

Nuzrul, who was famous for his well-built body, impeccable health and lively smile, suddenly ended his activism in 1942 when he was stricken with a fatal nervous illness. As a result, he had to stay away from literary work for a long 34 years until his death in 1976. In 1972, his family was transferred from Kolkata to Dhaka by the government of Bangladesh. In 1976, he was granted the nationality of Bangladesh. He died here.

The status and importance of Kazi Nazrul Islam is immense in the minds of Bengalees of the 20th century. He is given the status of "National Poet" in Bangladesh. The popularity of his poems and songs is overwhelming among Bengali-speaking readers. His humanism, rebellion against colonial exploitation and deprivation, anti-religious orthodoxy, and respect for equality of men and women have shaped the Bengali psyche for nearly a hundred years.

The philanthropic perspective added to Nazrul's novel is the result of his personal experience. Non-sectarianism, the union of Hindus and Muslims, the upliftment of people from the lower strata of society are all part of Nazrul's humanity. Nazrul's rants against the British were not just plain. Kazi Nazrul Islam, who painted "footprints on the chest of God", ate at the bread shop on Peter Day, was an extreme realist poet, a poet of humanity, a poet of humanity. While speaking for the oppressed humanity, he had to read the chains of British rule. Had to go to jail. Nazrul's love for humanity has emerged after enduring oppression, love, rebellion and struggle throughout his life. Nazrul's rebellion is his protest against human oppression. I think that is why he is a rebel poet. The work of humanism has made Nazrul Islam's poetry more realistic, more exclusive.

The love for human beings is humanism (Humanism), he who is devoted to humanity is a humanist. This English equivalent of humanity (Humanitarian) A.S. According to Hornby Gi Oxford Advanced Learners Dictionary of Current English, the meaning of Humanitarian is -(Adj) concerned with or directed to wards improving lives of people and reducing suffering ).

This time Kazi Nazrul Islam expressed his sense of humanity in his writings and what kind of humanitarian he was.

Kazi Nazrul Islam has become a rebel while writing for humanity. Humility of rebellion played the tune of humanity. He wrote to give encouragement to the oppressed people who have always kept their heads down, whose necks have never been raised:-

Bolo beer

Bolo unnayta mama sheer!

Sheernehari amari nato sheer Oi Shikhar Himadri!

[Bidrohi]

The pain of the eternally deprived people, who lives on the way, is like the chest pain of the poet Nazrul. Kazi Nazrul Islam has become an absolute humanist by playing other people's pain without his own heart. In the poet's words:- I am the pain of the deprived wayfarer, forever homeless, like the wayfarer, I am the soft pain of the insulted, the sting of bitterness, the dear cursed chest.

Desperation from deprivation, rebellion from despair, the poet's enal of rebellion burns with a hard burning in his heart. That fire burns throughout the poet's heart throughout his life. The great hope in his soul is that he will be calm only when the spark of rebellion is extinguished, the day when the sword of a tyrant will not come to oppress an innocent man, the day when the cry of the oppressed will not be heard in the sky, in the words of the poet:-

Jabey utpiriter crondan role akshe batase

Dwnibena,

Atyacharir kharga kripan bhimron bhume ronibena

Bidrohi rono klanto

Ami seidin hobo shanto.

Nazrul was with those who were deprived of their rights all his life, his bright declaration to claim their rights:-

Fena uthe bonchito buke punjibhuta abhiman,

Ehader path nite hobe sathe dite hobe adhikar.

[Kandari Hoosier]

Kazi Nazrul Isla was a poet of extraordinary humanity. The pain of all people, regardless of caste and religion, is a storm in his chest. That storm broke his heart, his reflection in his Kandari Hushiar poem: Hindu or Muslim? Who is that question? Kandari! Say, drowned people, my mother's child. [Kandari Hoosier]

Nazrul had nothing greater than man, so Jaigan gave his poem "Manush" a form of my poem:-

Gahi Sameya gan-

Manusher cheye boro kichu nai, nohe kichu mohiyan,

Nai desh kal patrer bhed-abhed dhormo jati,

Sob deshe sob kale ghore ghore tini manusher gyati.

[Manush]

To him, the human body was more sacred than everything in the world. A sentimental humanity that is not even a novel and not equal to a scripture makes his poetry a joyous read:-

Tobu jogoter joto pobitro grontho vojonaloy,

Oi ekkhani khudro deher somoprobitro noy.

[Manush]

Nazrul's genuine love for the poverty-stricken people, his God like devotion to the beggar. Nazrul thought that the God of heaven came to people's door in the guise. To drive away a beggar is to drive away a god.

Tomar voger hrash hoy pache bhikkha musti dile ,

Dwari diya tai mar diye tumi debotar khedaile.

[Manush]

People say that Nazrul's humanity is like the generous sky. All sinners and sinners are relatives of His soul:-

Samyer gan gai,

Joto papi-tapi sob mor bon, sob mor vai.

[Pap]

Kazi Nazrul cried because of people's pain; He did no wrong even in protest, boundless sympathy for the weak and fierce protest against the injustice of the strong.

Dekhinu sedin rele,

Kuli bole ek babusab tare dil nich fele.

Chock fete elo jol,

*Copyrights @Kalahari Journals*

*Vol. 6 (Special Issue, Nov.-Dec. 2021)*

*International Journal of Mechanical Engineering*

Emoni koriya ki jagathjuriya markhabe durbol?

Kazi Nazrul could not bear the insults or torture of virgins, that's why Nazrul's poetry so many songs of victory for humanity, so much rebellion against the haters of humanity. Not only that, Nazrul prayed to the great ruler of the world and for humanity.

Ei dharonir dhuli makha tobo asohay sontan,

Mage protikar, uttor dao, ati pita vogoban!

[Foriyad]

Those who are stronger in this world's unjust wars are the biggest nations today. Killing innocent children in different countries, they immediately feel pregnant. Virdarpe's chest swells like a shameless one. Seeing this kind of misdeed, the Vishwabhadratha might be able to tolerate it. Can forgive criminals. Because He is the Most Merciful. But flesh and blood can't do that. That is why Nazrul's poetry is a plea to mix complaint and protest. Along with that he sang the praises of oppressed people:-

Anyay rone jara jot odor tara tato boro jati .

Sat moharothi shishure bdhiya fulay behaya chati.

Tomar chokro badhiyache aj

Bener roupyo chakay, ki laj

Ato anachar soye jao tumi, tumi mahomohiyan,

Pirit manob pare nako ar, sobena e apoman

Bhagoban bhagoban! [Foriyad]

Nazrul wished for the redress of the oppressed humanity in his prayer poem:-

Tomar asim ghiriya pahara ditecho kar kaman?

Hobe na sotyo doityo? Hobe na protibidhan?

Bhogoban! bhogoban!

Freedom is the symbol of the unborn aspiration of man. But that swaraj or swadhika movement and mishche with the suffering of hungry child. In his poem "My Apology" he wrote:-

Khudhatur shishu chayna sbaraj, chay duto bhat ektu nun,

Bela boye jay khyni k' bacha kochi pate tar jbole agun,

Kede chute asi pagaler pray!

Swarajer nesha kotha chute jay!

Kede boli, ogo vogoban! Tumi ajo acho ki? Kali o chun

Ken uthe nako tahader gale, jara kay ei shishur khun?

Kazi Nazrul has an immense compassion for hungry people. Oh, a terrible curse against those who satisfy their own desires by leaving others hungry:-

Parthona koro jara kere khay tetrisjh koti mukher grash,

Jen lekha hoy am rokto lekhay tader sorbonash!

[Amar koufiyot]

What could be a better example of humanism? Which poetry of Bengali literature is soaked in human love? Whose poem is called to stand next to people by drawing such "footprints on God's chest"?

In Kazi Nazrul Islam's poetry, the love of humanity is a huge topic. Poet Nazrul is a great treasure in poetry. From there, a couple of poems and a couple of lines with an example of what are the big issues that can be discussed? However, this current article is written to strengthen your understanding of the urge of the heart.

While discussing about literary humanism, we cannot mention another poet, he is Sukanta Bhattacharya. Sukanth was born on August 14, 1926 at his maternal uncle's house in Mahima Haldar Street, Kalighat, Kolkata.

Copyrights @Kalahari Journals

Vol. 6 (Special Issue, Nov.-Dec. 2021)

International Journal of Mechanical Engineering

Father Nibaran Bhattacharya was a book dealer in College Street, Kolkata. Mother Suniti Devi was a housewife. Sukanta Bhattacharya's ancestral home was in Unshia village of Amtali union in Kotali sub-district of Gopganj district. On September 27, 2006, after 59 years, the government has constructed a library and an auditorium at Sukanta's ancestral home, which was dispossessed.

Sukanta's childhood bride was poet Arunachal Bose. Arunachal Bose's mother poet Sarala Bose loved Sukanta as her son. When Sukanth lost his mother in his childhood, Sarala Basu made up for his lack of a mother to some extent. Former West Bengal Chief Minister Buddhadev Bhattacharjee is the nephew of Sukanth. Sukanta failed to pass the entrance examination in 1945.

Poet Sukanta Bhattacharya, full of human spirit, was able to radically change the prevailing context of Bengali poetry. An introverted and shy person, Sukanta faced harsh reality and analyzed the society with the help of contemporary political theory and data. Sukanth stood for the exploited deprived.

Some self-interested families in British-ruled India wanted to kindle the flames of rebellion in the minds of the common people who were subjected to extreme exploitation by the zamindar class. In the life of his poet, the famine of Bengal happened as a result of the great war and the plight of thieves. These contemporary inhuman events opened the source of Sukanta's powerful writing.

Sukanta, who was inspired by the great ideal of bridging the gap between people in the direction of communist theory in the socialist ideology, could not see the independence of India during his lifetime, he wrote the diary of his life with a weak body when he was ill.

Taking the responsibility of the youth meeting section of the Freedom Daily with the idea of new social construction, Sukanta has inspired the human values of the students and youths. Inspired by justice and human consciousness, Sukanta directly declared rebellion against injustice in his poems, songs, dramas and entire works. Sukanta's life philosophy was expressed in his poetry.

Sukanta, a committed worker of the communist movement, was written in one form of politics and poetry. And that is why no conflict was noticed between poetry and politics.

Sukanter caljoyi'Char Patra'-

Je shishu vumisto holo aj ratre

Tar mukhe khobor pelum:

Se peyeche charpatro ek,

Notun biswer dare tai bakto kore adhikar

Jonmomatro sutibro chitkare.

Khorbodeho nisohay, tobu tar mustibodho hat

Uttolit, udbhasito

Ki ek dubodhyo protigay.

Se bhasa boghe na keu .

Keu hase keu kore mridu tiroskar.

Ami kintu mone mone bujeche se bhasa -

Peyechi notun chithi asonno juger-

Porichoy-potro pori bhumisto shishur

Asposto kuyashavora chokhe;

Eseche notun shishu, take chere dite hobe sthan;

Jin prithibite bartho mrito ar dhonshostup pite .

Chole jete hobe amader.

Chole jab tabu aj jotokhon dehe ache pran,

Pranpone prithibir sorab jongo,

E biswake e shishur basjogyo kore jabo ami  
Nobojatoker kache e amar driro  
Aongikar ,  
Aboshese sob kaj sere,  
Amar deher rokto noyun shishuke  
Kore jabo ashivad,  
Tarpur hob etahas,

Sukanth wrote poems and political slogans. But the interesting thing is that with the magic touch of these poems and Sukanta's unique ordinary poet talent, the composition has become artistic and sincere.

Sukanth wrote poems on general matter. In efficiency and skills of his writings the small objects reached the minds of the people. Sukanta's poems about working people "Runner" "Farmer's Song" "Workers' Storm" etc. He composed two famous poems titled "Cigarette" and "Deslai Kathi". Wrote story "Hartal" tail story, "Bull, Donkey, Goat Talk" "Rakhaal Boy" etc. In his short life he gave a lot to Bengali literature, Rabindranath, Nazrul, Dwijendralal Roy, Jibanananda Das, etc. He was not lost among the great poets of that time. He left the mark of his merit in his talent, intellect and mind. Yasaswi and popular poet Sukanta died on May 13, 1947 due to incurable decay due to excessive work in party and organization work.

If we talk about Bengali literature, it can be seen that literature is like a deep sea and it is very difficult to find the bottom here. Yet when we discuss literary humanism, we find that "religion" has created such an idea of a humanity free from narrowness, "the idea of a humanity free from religious reform."

This is all we can say about humanity in Bengali literature. Humanism is a secular ideology that accepts reason, ethics, and justice as the basis of morality and decision-making, and rejects supernaturalism and religious scriptures.

Finally, based on this meaning, secular humanism can be called an ideology. Humanism in the modern sense therefore means the denial of miracles and divine achievements. This meaning of the term can be contrasted with the term "humanism" as used in traditional religious circles. This form of humanism arose in the context of the anti-revelation equivalency or monotheism of the Gnani movement, anti-priestly tantraism, various nineteenth-century secular movements (eg, positivism) and the spread of disruption. The main goal of humanitarian activities is to live this life well and leave a livable pleasant environment for future generations.

### **Conclusion:**

Rabindra's contemporaries and later poets and writers Saratchandra Chattopadhyay, Kazinzrul Islam Sukanta Bhattachaya and others are notable. The social picture of the lower class people of that time is found in the writings of Saratchandra Chattopadhyay. Poet Kazinzrul Islam is one of the poets who directly participated in India's freedom struggle. He worked relentlessly in favor of anti-British imperialism and harmony of communal property. Once there was an anti-imperialist meeting somewhere, the meeting started with the song of Kazi Nazrul Islam and ended with the speech of Netaji Subhash Chandra Bose. For this, poet Kazi Nazrul had to be imprisoned. Patriotism and social development values are inextricably linked. Kazinzarul Islam is also called rebel poet. Sukanta Bhattacharya appeared in Bengali literature at a time when the society was burdened with tyranny, injustice, exploitation and oppression. His poems played a particularly significant role in mobilizing the poor people. He himself felt the pangs of hunger. That is why people felt the burning sensation of hunger. Therefore, he was able to establish himself as a poet of the hungry, oppressed, deprived and proletarian people. So he is also called a revolutionary poet.

## References:

1. Sarat sahitya somogro Publisher: Ananda Publishers Pvt. Ltd.
2. Sarat rochona somogro Publisher: Ashok Book Agency.
3. Nazrul-Rachonaboli, centenary edition, 1st to 12th volume, Bengali Academy, Dakha, [www.icsbook.info](http://www.icsbook.info)
4. Nazrul Galpo-samagra by [Kazi Nazrul Islam](#), Publication date [1964](#), Topics [North](#), Collection [digitallibraryindia](#); [JaiGyan](#), Language Bengali, Book Source: [Digital Library of India Item 2015.456093](#)
5. Sukanto rochona somogro, Publisher: Shubham
6. Sukanto somogro, Publisher: Shubham
7. [www.editionnext.com](http://www.editionnext.com)
8. <https://banglanews24.com/nation>
9. <https://banglanews24.com/art-liter>
10. <https://jyotirjagat.wordpress.com/t>