

# Nazrul's Humanistic Approach in Promoting Interfaith Harmony: An Analysis of His Literary Works

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## ABSTRACT

*National poet of Bangladesh, Kazi Nazrul Islam (1899-1976), is profoundly venerated in the chronicles of Bengali literature. Furthermore, he has proved to be more than just a great litterateur. He truly emerges as a unifying force in the realm of interfaith understanding and cooperation. This paper investigates how the humanistic spirit catalyzes the poet's psyche to solidify the concept of interfaith harmony. In addition, it acknowledges his substantial contributions to the discourse on religious tolerance and the unity of mankind. This paper adopts a qualitative approach in its investigation, textual sources and semi-structured interviews with distinguished academicians with extensive knowledge of the subject matter. The paper concludes that the poet has acquired a profound sense of intercommunal belonging by incorporating humanistic ideals and syncretic beliefs. In a world frequently marked by religious discord, this further suggests that his inclusive philosophy may serve as a guiding force in promoting interfaith harmony and collaboration. Regarding the implications of this research, it has significant value in paving the way for future studies in disciplines such as religion, literature, culture, history, politics, and conflict analysis, among many others.*

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## Introduction

Kazi Nazrul Islam, referred to as *Bidrohi Kabi* in Bengali literature, embodies the personification of truth and social justice. He has always been dedicated to human liberation, as evidenced by his strong voice against all forms of human oppression and his admiration for humanity, aesthetics, and truthfulness. Nazrul, as a keen observer of reality, held a firm belief in the power of human efficacy. Regrettably, numerous critics frequently identify it as “unbelief,” ignoring its moral commitment, which is not totally accurate. His interpretation of humanism embraces the belief in the inherent worth and dignity of all individuals, a commitment to the pursuit of truth, and the ability of mankind to create a better world. In fact, humanity has consistently been the central theme of his poetry. Nazrul has placed greater emphasis on humanistic ideals than on outward religious practices. He believed that any act of religious devotion would be insufficient until individuals could transcend their religious convictions and embrace the principles of human liberation (Hye, n.d.).

Focusing on the essence of human identity, Nazrul seeks to cultivate a sense of religious harmony. His poem *Manush* opens with the declaration, “I sing of equality! There is nothing greater or more dignified than humanity!” (Islam, 1972, p.58). In his poem *Samyavadi*, he compares this heart to all holy sites where “Jesus and Moses discovered the Truth” (Islam, 1972). He aimed to transcend all the obstacles that differentiated him as an individual.

Therefore, even though he lived in his own period, his philosophy and ideals are timeless. He fought against the religious fanatics of his time who encouraged riots and social unrest in the name of religion, even though he himself was a devout theist. Nazrul's innate religiosity and cosmopolitan humanism are two dichotomous attributes that profoundly relate him to present-day Bangladeshi society, even a century after he commenced his literary career.

## Literature review

Professor June McDaniel, in her article titled *Kazi Nazrul Islam and Humanism*, published in the seventh volume of the Nazrul Institute Journal, has sought to identify connections between traditional humanism and Nazrul's brand of humanism. She correctly identified the poet as a prominent example of the “renaissance man” archetype that was present throughout the 20<sup>th</sup> century (McDaniel, 2007). After that, she addressed the similarities between the two models in specific subjects. The text contained references to Nazrul's writings that justified her opinions. It is impossible to dispute that the arguments were well-reasoned and intriguing. Nevertheless, despite significant divergence between traditional humanism and Nazrul's model of humanism, her findings suggest they have merged into one another.

Regarding Nazrul's transformation as a thinker and poet, renowned Nazrul scholar Mohammad Abdul Hye emphasizes this in his article, *Inter-religious Harmony in Nazrul's Thoughts and Writings*. The piece demonstrates how Nazrul has realized the importance of eliminating communalism and developing unity between Muslims and Hindus for the true liberation of India after reflecting on the ignorance and backwardness of society. Following this, the author provides historical context for Nazrul's birth, which occurred in British India during a period of social, religious, and communal divisions. Nevertheless, the work could have been enhanced by concentrating more on the poet's humanistic strategies to promote collaboration among individuals of diverse faiths and traditions.

Serajul Islam Choudhury, a distinguished literary critic and Emeritus Professor of the University of Dhaka, explores different aspects of Nazrul, placing him within the historical, social, political, and cultural framework of his time in his book *Kazi Nazrul Islam: Poet and More*, which was published by the Nazrul Institute in 1994 AD. He has uncovered the unique contributions Nazrul has made to Bengali society through his comprehensive study. His insightful and motivating analysis of Nazrul's conviction in "Human Identity" is equally illuminating and inspiring. However, a more thorough review of the harmony among different religions and the significance of Nazrul's humanistic message throughout could have improved the work.

### **Methodology**

This paper pursued a line of inquiry that necessitates a qualitative approach. The study used semi-structured interviews with 15 respondents. All respondents were reputed professors from universities in Bangladesh and overseas, as well as Nazrul Sangeet artists with extensive knowledge of the subject. 13 were native, and 2 had foreign affiliations. 13 interviews were conducted in person. In contrast, the other two were conducted via online platforms. The Purposeful Sampling Technique (PST) was used to select experts with extensive knowledge, experience, and competence relevant to the study, resulting in diverse and meaningful insights. This method focused on specific individuals whose perspectives were most pertinent to the research questions, while also improving the data collection process in terms of cost and time. Almost every interview lasted around thirty minutes.

The researcher contacted each respondent individually and allowed sufficient time for each to respond. After their response, the researcher discussed the research subject and the study's objective. Before supplying their information, every respondent provided their approval to participate in the research. The respondents were given a questionnaire comprising four questions as part of the research tools. All the questions were related to Nazrul's interpretation of humanism, strengthening his notion of interfaith harmony. The interviews were taped and afterwards translated into English. During data collection, the researcher made every effort to preserve respondents' anonymity.

and confidentiality.

Apart from semi-structured interviews, relevant texts, journals, yearbooks, magazines, websites, etc., were carefully analyzed in line with the research question. Most importantly, the richest Nazrul library was accessed for the textual data. Photographs of the necessary data were taken, transcribed into English and then given as input in the study. Themes were developed from the data after it was coded using a paradigm. The researcher carefully examined the interview transcriptions and textual data.

### **Conceptual Framework**

We have to admit that humanism carries broad connotations and that its definition and breadth have evolved with time. So, there is no single narrative of the term in academia for sure. Humanism historically refers to the revolutionary philosophical and literary movement in Italy during the second half of the 14th century, later spreading to the rest of Europe (Edwards, 1967). Humanism is defined in Merriam-Webster Dictionary as “a belief, attitude, or way of life oriented on human concerns or ideals”. It emphasizes the importance of human concerns in this world, in contrast to abstract reasoning. “Man is the measure of all things” (“Humanism”, 2002). Moreover, humanism holds that people have only one life and should make the most of it through creative pursuits and happiness. It also emphasizes how, with their intelligence, people can construct an enduring spirit of peace and beauty on earth (Lamont, 1997).

Nevertheless, in the context of the article, the phrase, as Nazrul views it, provides an effective framework for transcending divisions along religious, ethnic, linguistic, and gender lines by focusing on our common humanity and universal principles. It supports a vision of the world in which every person is valued and respected, emphasizing the common dignity shared by all human beings. In addition, it encourages a worldview that glorifies human potential and prioritizes the efficacy of human agency, reason, and ethics. It aims to enhance the human condition by advocating a rational and compassionate perspective on life, thereby motivating individuals to pursue both personal and societal improvement.

### **Themes and Discussions:**

Nazrul will undoubtedly be commemorated as a torchbearer for interfaith harmony in the Indian subcontinent (Das, 2021). His objective was to reconcile the division between Hindus and Muslims, which had been caused by the British administration's *Divide and Rule* policy. On the contrary, he recognized that to liberate India truly, it was necessary to eradicate communalism and foster harmony between Hindus and Muslims in pursuit of humanistic goals. Until the very last day of his normal life, he continued to sing the song of Hindu-Muslim unity, which was inspired by this vision (Hye, n.d.).

In the poem *Mora Dui Sahodor Bhai*, the poet says,

Hindu-Muslim, we are brothers  
two flowers from the same stem.  
And Bharat is our motherland.<sup>3</sup>

Nazrul expresses his wholehearted support of Hindu-Muslim unity in a letter to Principal Ibrahim Khan, a distinguished academic of his time. He encourages individuals from diverse religious backgrounds- Hindu, Muslim, and Buddhist to come together in solidarity, as articulated in an article published in the esteemed daily *Jugbaani* in 1920 AD. He passionately believes that everyone should actively participate in resolving global conflicts driven by religion.

*Agniveena*, the poet's first collection of poems, was published in October 1922 AD. The nature of Nazrul's interfaith concerns can be understood by analysing the thematic elements present in each of the twelve poems in the collection. The book illustrates interfaith harmony through various dimensions. *Kamal Pasha*, *Anwar*, *Ronobheri*, *Shat-il Arab*, *Kheyaparar Toroni*, *Korbani*, and *Muharram* exemplify the final seven poems influenced by Islamic principles. Three poems, *Proloyollash*, *Roktambardharini Maa*, and *Agamoni*, are rooted in Hindu traditions, whereas the other two, *Bidrohi* and *Dhumketu*, are inspired by egalitarian ideals.

### ***Sufi tradition in relation to the Puritan movement in Bengal:***

To better understand the inner drives that influenced Nazrul's literary thought, we will engage in a comparative analysis of the Puritan movement and the pre-existing Sufi tradition in Bengal during the 19<sup>th</sup> century. The Faraizi Movement, which was skilfully led by Haji Shariatullah in the 1820s, his son Dudu Miyan, and Titumir, will be the primary focus of discussion.

The term *Faraizi* is derived from the Arabic word *Fard* (ضرف), which means an obligatory duty in Islam. From a historical perspective, the movement resulted from the Bengali Muslim's need for "self-correction" (Khan, 1965). Following an eighteen-year residence in Mecca, Haji Shariatullah returned to Bengal and, with a firm voice, opposed all local cults, customs, and ceremonies that were not rooted in the Holy Quran and Sunnah (Ahmed, 2023). He prohibited worshipping at the sanctuaries of *Pirs* and saints, participating in the *Ratha Yatra*, sowing a banana tree on the first menstruation of a female, and so forth (Iqbal, 2011). He also referred to these practices as either *shirk* (polytheistic religious beliefs) or *bid'ah* (sinful innovations) (Jones, 1989).

In contrast, Shariatullah prioritized the observance of the five pillars of Islam: the adherence to faith (*kalimah*), daily prayers (*salah*), fasting during the sacred month

<sup>3</sup> To read the full poem, please visit <https://www.icnazrul.com/articles-on-nazrul/105-inter-religious-harmony-in-nazrul-s-thoughts-and-writings>

of Ramadan (*sawm*), pilgrimage to Mecca (*hajj*), and the payment of the poor tax (*zakat*). Indeed, his objective was for the individual Muslim to achieve salvation without the need for an intermediary between God and man. Regarding this matter, esteemed scholars such as A.R. Mallick and Muin-ud-Din Ahmad Khan, among others, have defined this movement as “out and out religious in character” (Choudhury, 2001, p.49).

Nevertheless, alternative tendencies also exist in this academic discourse. A discussion of the Puritan movement in Bengal is inadequate without consideration of the 19th-century socio-economic conditions of Bengal. Though the initial aim of the movement was religious purification, over time it became evident that it was also a socio-economic and, specifically, a political movement (Ahmed, 2023). Furthermore, both Marxists and subalternists assert that “any movement in the colonial period had an economic connection” from a class perspective, in which peasants rebelled against landlords, indigo planters, and colonial authorities (Choudhury, 2001, p. 2). The peasants’ economic deprivation and grievances were indeed expressed in religious terms. Narahari Kaviraj, in his 1982 book *Wahabi and Farazi Rebels of Bengal*, asserts that the campaign is an “agrarian” movement intended to combat feudal and colonial forms of exploitation (Kaviraj, 1982).

If we look closely, the Puritan movement was short-lived compared to the Sufi tradition in Bengal, which has been alive for centuries. Titumir’s revivalist movement concluded in 1831 AD with the invasion of the British artillery forces. Following the death of Haji Shariatullah, his son Dudu Miyan assumed leadership of the Faraizi movement in 1840 AD (Jones, 1989). However, it was only dominant in rural areas of Eastern Bengal and Assam, where most of the population was Muslim (Khan, 1965). In 1884 AD, the movement’s political momentum began to decline following the death of Noa Miyan, the son of Dudu Miyan. Iftekhar Iqbal’s book *The Bengal Delta, Ecology, State, and Social Change (1840-1943)* vividly portrays the movement’s decline, which corresponds to the climatic changes of 19th-century Bengal. The Puritans’ primary communication was hampered by deteriorating waterways, flooding, and the gradual weakening of the river system, which affected their connectivity and mobilization.

Nazrul was profoundly influenced by Bengal’s syncretic and accommodative Sufi tradition. It is undeniable that the liberal Sufi saints in Bengal were instrumental in the spread of Islam. In fact, the Sufi tradition in Bengal is a continuation of that in Northern India (Haq, 1975). Professor Muhammad Enamul Haq’s renowned work, *A History of Sufi-ism in Bengal*, extensively examines the propagation of Islam in Pandua (now Hoogly) by Makhdum Shaykh Jalalu’d-Din Tabrizi, the famous Sufi of the *Suhrawardi* order of Bengal. In this regard, it is evident that the Mazar Sharif (shrine) of Haji Palowan had a great impact on Nazrul’s development of non-communal beliefs, which began in his childhood. He has observed individuals from various religious and cultural backgrounds assembling at this shrine. He

also served as a *Khadem*, or attendant, for several years during his time at this shrine. For the poet, this encounter was likely a driving force in his understanding of cultural integration (Islam, 2005). It could have had a profound effect on his psyche and greatly influenced his literary mind:

Besides, his poetry seamlessly integrates the liberal Sufi tradition, Hindu mythologies, and the broader values of Indian civilization, resulting in a distinctive syncretistic perspective. His inclusive worldview was further solidified by his childhood immersion in the *Leto* musical ensemble, which immensely deepened his appreciation for devotional and folk traditions. He consciously molds his poetic expressions with a profound sense of harmony, drawing from the inclusivity of Sufi thought, the lyrical richness of Bengali mysticism, and the pluralistic ethos of Indian traditions. He endeavors to promote dialogue, understanding, and coexistence through his poetry, which unites various spiritual and cultural traditions.

### ***Interfaith Cooperation***

Nazrul devoted himself to promoting Hindu-Muslim unity throughout his life. He asserts with assurance that he made a conscious attempt to bring them together. Moreover, he urged them to embrace one another with acceptance and warmth instead of arguing or criticizing (Talukdar, 1994). Nevertheless, a community riot occurred on April 2nd, 1926 AD. Nazrul wrote an essay titled “Mandir O Masjid” in response. It was published on August 26<sup>th</sup>, 1926 AD, with the following preface:

Annihilate the Jobons, Annihilate the Kafirs. Again, the Hindu-Muslims problem was created— first quarrels, then battles. Those who were shouting to save the prestige of Mother Kali or Allah earlier did not remember them when they were in danger. Both the Hindus and the Muslims were groaning in the same language, ‘Oh mother, Oh father’— as two motherless children crying for the mother (Islam, 1997, p. 109).

This essay presents a strong critique of institutions that seem to bring together God and humanity, but really restrict God’s presence (Connell, 1993). In a separate piece titled *Hindu-Mussalman*, Nazrul provides a vivid explanation by writing-

The weapon of Narayan and the sword of Allah shall never clash since the two are one, and the gun held in one of His hands shall not fall upon the weapon held in another. He can be called by any name and all names have converged unto Him... Today’s fighting is also between the Pundit and the Mollah: It is not between the Hindus and the Muslims. No prophet has said, ‘I have come for Hindus, I have come for Muslims, I have come for Christians’. They said, ‘I have come for humanity, for everyone, like light (Islam, 1997, p. 115).

According to Bari (1995), individuals who knew Nazrul intimately perceived him as profoundly concerned with the unification of the two distinct cultures, Hinduism

and Islam. He regarded individuals who held differing philosophies and aspirations as fellow members of the same family. He has sought out elements from various traditions to incorporate into his writing and has treated them with equal and unbiased consideration. He never treated any particular faith preferentially. His status as a true embodiment of Hindu-Muslim unity can be deduced simply from the titles of the characters he fashioned in his literary works. The names listed include- *Shiv, Arjun, Durbasha, Bheem, Vishwamitra, Vishnu, Parshuram, Balaram, Dushashon, Bhrigu, Prahlad, Abhimanyu, Chandi, Draupadi, Kamal Pasha, Anwar, Abu Bakr, Usman, Umar, Ali, Haider, Ibrahim, Orpheus, Pluto, Shyam, Dushyanta, Shakuntala, Namrud, Iblis, Feraun, Julfiqar, Jakshapuri, Israfeel, Gibrael*, etc. (Mahmud, 2001).

Furthermore, the poet's literary debut occurred during a period of political instability on the Indian subcontinent, which must not be disregarded. During this period, communal discontent, religious separatism, political exploitation of faiths, and social unrest were common. However, his undying support for communal unity in Bengali literature cannot be denied. The poet crafted the poem *Kandari Hunshiyar* on April 2<sup>nd</sup>, 1926 AD, in response to the Hindu-Muslim conflict in Bengal. He requests that both communities unite based on their shared human identity in this poem. He declares,

Who asks this question,  
‘Are they Hindus or Muslims?’  
Tell him, Helmsman,  
Men are drowning,  
the children of my motherland.’<sup>4</sup>

Renowned scholar and critic of Nazrul, Professor Langley, asserts that Nazrul aspired to establish the *species identity* that transcended all other associations. With an emphasis on the identity of “human beings,” he sought to unite us all completely. In the poem *Manush*, the poet explicitly declares:

I sing of equality.  
There's 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.<sup>5</sup>

When it comes to the appraisal of Nazrul's contribution to interfaith cooperation, the majority of the experts are in consensus with one another.

<sup>4</sup> For details, see Sajed Kamal, *Kazi Nazrul Islam: Selected Works*, Kabi Nazrul Institute, 1999.

<sup>5</sup> See footnote 4.

Respondents 1, 5, and 9 have provided personal stories and narrated particular events from Nazrul's life that are relevant to the question being asked. Respondent 2 proposes applying the poet's teachings to resolving racial conflicts worldwide. The respondent has opined, "His dictums are so cosmopolitan that we can relate them in contemporary racial disputes". Respondent 6 has highlighted the importance of human dignity in Nazrul's thought. The respondent opines, "The idea of human dignity lies at the essence of his views on inter-faith harmony". Respondent 8 has discussed the poet's unified sensuality, a direct, sensory understanding of thoughts. He claimed, "The poet was inspired to sense interfaith peace by the poet's humanistic ideas". He further went on to say,

The poet thought faith and humanism should coexist. Besides, the poet has explicitly advocated for embracing the aspects of religion that are inherently human and rejecting those that are devoid of humanity.

However, respondent 14 has opined that he was not a humanist of the anthropocentric tradition. Respondent 4 has highlighted the poet's merging of two distinct traditions, i.e., Islam and Hinduism, in his work. Within this context, respondent 7 has expressed the following: "Nazrul believed all his life that actions speak louder than words. He did not recognize religious divides. Respondent 12 has placed significant emphasis on the personal life events the poet has experienced. He states, "In his personal life, he was liberal. He married a Hindu girl. He believed in human equality, grounded in the primacy of human efficacy".

### ***Non-communal spirit***

Some individuals may inaccurately regard non-communalism as "anti-religious," which is rather a pathetic perception. Non-communalism does not imply a stance against religion. In contemporary society, some nations prioritize religion as the exclusive basis for their development frameworks, while others categorically exclude religious influence from government. However, Nazrul opposes both approaches. He ardently critiqued the political manipulation of religion in his writings, even though he consistently championed religious values throughout his life. His viewpoint was never affected by differences in religion, among other things. He has effectively displayed a nexus between the shared identity of humanity and India's quest for independence, surpassing distinctions of caste, religion, gender, or skin color.

Nazrul held his faith in high regard. However, by disregarding the "communal traits" that divide individuals, he contributed to humanity's unity. He never regarded religion as a hindrance to worldwide harmony. The actuality, however, is quite different when we examine the history of Islam in Bengal. Paul Brass's narrative, a renowned American political scientist, is particularly relevant in this context. He analyses nationalism from the perspective of ethnic mobilization, showcasing that linguistic nationalism frequently coincides with religious nationalism when it is

politically beneficial (Brass, 1991). The linguistic unity of Bengalis was ultimately compromised by religious nationalism, resulting in the partition of the region into West Bengal and East Pakistan (now Bangladesh). His book, *Ethnicity and Nationalism, Theory and Comparison*, offers a comprehensive examination of the formation of ethnic identity, political mobilisation, and the influence of elites on nationalist movements. In this respect, the poet's beliefs may appear utopian.

Nevertheless, a more thorough examination reveals that the partition of Bengal is not solely the result of religious divisions. Numerous scholars argue that the partition of Bengal in the 20th century was primarily driven by elite political influence rather than by profound religious divisions. Bandyopadhyay (2004) argues that political leaders, regardless of their religious affiliation, strategically employed religious identities to advance their own political and economic objectives, rather than to tackle genuine communal discord. Chatterji (1994) acknowledges that the political ambitions of the Bengali elite, particularly in Calcutta, were instrumental in their advocacy of partition to safeguard their economic dominance. Bose (2005) claims that the primary motivations for the drive for partition were class and economic disparities among the Bengali elite, rather than religious ideology. Roy (2011) argues that partition was a deliberate political strategy designed to safeguard the financial interests of the elite in the urban and agrarian sectors, rather than a natural outcome of religious animosity. In the end, the partition of Bengal was less a consequence of religious antagonism and more a result of elitist political strategies that instrumentalized religion for power and privilege.

However, Nazrul possessed deep concerns regarding “communalism” (Islam, 2020). It is imperative to acknowledge that “communalism” and “religion” are not synonymous. When it comes to communalism, the religious spirit exploits humanity on the pretext of religious identity, despite its constant concern for human unity.

In all his writings, Nazrul maintained a humanistic and inclusive religious stance free of sectarian bias. His lack of preference or prejudice toward any religion has never been evident. In *Bidrohi*, he roars,

I crush under my feet  
all the bonds, rules, and disciplines!  
I don't obey any laws.<sup>6</sup>

Indeed, his unwavering devotion to his religious tradition has enabled him to understand non-communalism. Rafiqul Islam, a distinguished scholar of Nazrul, offers a highly significant perspective within this particular framework. He says,

To Nazrul, the everlasting, rational, and eternal aspect of truth was more important than too many customs and traditions. Fanaticism was

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<sup>6</sup> See footnote 4.

unacceptable to him... Nazrul was one of the few great minds who successfully apprehended that communalism is not religion and it is the greatest problem of the Indian Subcontinent (Islam, 1998, p.34).

In the poem *Satya Mantra*, Nazrul says,

Christ, the friend,  
Krishna-Muhammad and Ram have known  
What mankind is and what it's worth.<sup>7</sup>

His ability to unite the spiritual forces of diverse traditions along a single line is unparalleled in the chronicles of Bengali literature. In the broadest sense, he wished for us to comprehend that these great human liberators are genuine allies of humanity (Rashid, 2012).

Nazrul endeavored to reconcile the faiths of Hindus and Muslims to redeem his fellow beings. It came to his attention that the ruling authority consistently sustains communalism within the disadvantaged social stratum (Ghosh, 1993). By manipulating the distressed with religion, they ultimately defame religious principles. Discrimination persists due to the presence of such attitudes and the inability of the subjugated class to unite in opposition to it. The ruling class exercises governance in this way. In *Saugat*, he clarifies,

I believe in the unity of the Hindus and Muslims. That is why, to refute their tradition, I use Islamic words and take the names of Hindu gods and goddesses. Maybe it has compromised the aesthetics in my poetry. Still, I have done this consciously (Ashraf, 1967).

Respondent 3 holds the view that most people in Bangladesh have not yet fully accepted Nazrul's teachings, as they tend to take him through their own religious affiliations. According to respondent 15, "Nazrul was profoundly influenced by the humanism taught by Lalou, Kabir, which enabled him to go beyond sectarian borders". Additionally, he firmly held the view that harmony is achieved by considering non communal spirit. In this context, respondent 10 has expressed, "I think the poet's personal life portrays a significant illustration of communal harmony.

## Conclusion

Certain elements of the poet's thinking have played a key part in promoting his devotion to interfaith collaboration. These aspects have been discovered through my intensive research into Nazrul's literary works and the insights of specialists. The concept of human identity as a "species" has been the most influential among the proposed concepts.

<sup>7</sup> For full poem please visit: [https://bangodarshan.com/ratan/stock/BISHER\\_BANSHI.pdf](https://bangodarshan.com/ratan/stock/BISHER_BANSHI.pdf)

In fact, human values have played an important role in both his works and his personal life. More particularly, he has addressed human challenges to various concerns on multiple occasions in his literary initiatives. He has also addressed solutions to such issues.

The humanistic values that Nazrul upholds show an optimistic perspective on the human potential and an acceptance of the teachings of different religions. If these concepts of peace get substantial governmental and widespread endorsement, it is expected that people's capacity for tolerance would gradually increase. In addition, the poet's writings do not dismiss moral inquiries and effectively explore the unity of humanity regardless of caste, faith, gender, ethnicity, color, and so on. His writings truly aim for a cosmopolitan world of peace.

Finally, his undying trust in the inherent value of every human being and his teachings advocating empathy and compassion towards various religions may offer us the essential values needed to eradicate racial discrimination in society. Furthermore, his fearless opposition to extremists of his time may serve as a model for the necessary efforts to eliminate various forms of ethnic animosity within society. However, this research is progressing in the field.

### **Limitations**

The researchers encountered a substantial challenge in the form of time constraints, which delayed the successful completion of this study. The number of experts in the field who agreed to be interviewed would have been higher. Furthermore, translating the textual material into English was the most challenging aspect of the study. The vast majority of the textual data has been collected from Bangla- written books, journals, periodicals, and other publications. The researchers have experienced economic strain due to transportation costs for interviews and frequent library consultations at a distant corner of the capital. The discussion of the study's potential is advancing. In light of this, it is unreasonable to expect that this research will yield an immediate public benefit.

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