QAZI NAZRUL ISLAM AND THE GENESIS OF PAKISTAN MOVEMENT

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ABSTRACT

Qazi Nazrul Islam was a great poet and writer of songs. His literary activities were spread over a period of about twenty five years from 1917 to 1942. His writings exude strength and boldness. However his chequerred career was underlined with ups and downs, poverty and sufferings.

He always believed that Islam gives great importance to the spirit of independence and bravery. He was greatly impressed by Prophet Muhammad (S.A.W) and the bravery of great Muslim Generals like Khalid bin Waleed, Musa Bin Nusaire, and Tariq Bin Ziyad etc. He imbibed teachings of the Prophet and pristine achievements of the Muslim caliphs and Generals to evolve an equalitarian outlook.

In his zeal for the uplift of Muslim Bengal, Nazrul Islam wrote a large number of poems on the theme of Islamic Universal brotherhood and Muslim glory. Of recent history he regarded Mustafa Kamal Pasha 'Attaturk' as the savior and builder of Modern Turkey. Nazrul Islam believed with the ideal of Kamal Attaturks muslim prestige and political status can be regained. He revolted against the British occupation of India. British rulers put him into prison for about one year (November 23, 1922 to December 15, 1923), on charges of sedition and banned his books and writings for what they considered too radical.

Nazrul Islam's writings proved catalyst in awakening Muslim Bengal. His contributions to building Muslim identity can be equated with the poet Iqbal. Such contributions by the two undeniably paved the way for the creation of Pakistan.

Genesis of Pakistan Movement

Qazi Nazrul Islam, as a poet always commanded a highly privileged position amongst the youths of Bengal in undivided British India. He highly praised the powerful patriotic spirit of the students whom he termed as "MOOKTI SHEBOK" the "Liberation Army"[1]. The high moral and chivalrous spirits of the Muslim youth of South Asia, who once launched a powerful "Liberation Movement", were praised throughout his poems and writings. In fact, Nazrul was the "Fountain of Inspiration" to the youth of Bengal during their heroic struggle against British Colonial rule. The youths of South Asia, irrespective of their caste, creed, or religious belief, adored Nazrul as a Great Champion of Liberty. Nazrul inspired them to fight and sacrifice for freedom against all odds and impediments put up by the rigid imperialist rule of the day.

[1] Muhammad Nurul Huda, [ed.], *Poetry of Kazi Nazrul Islam*, (Dhaka: Nazrul Institute, 2000). p.263

As a political prisoner, the poet also had to suffer physical torture several times in the prison of the Royal jails. But, this did not stop his powerful and fiery songs from being played on his flute to inspire the people for freedom. His political philosophy continued to enthuse the "Youth Movement" with constant vigor. The youth worked valiantly and desperately in the politically stormy weather of the then British India. In such a vitiated political atmosphere, Nazrul sang to the great enthusiasm of young people:

"We know the straight forward deal that
We'll bring full independence to our country,
Here we unfurl the Flag of Victory!
We're sacrificing our lives to follow it;
If Death comes we'll face it boldly.[2]"

Bengali Song in Roman Bengali Script

Amra Jani Shoja Kawthha, poorno shadhin Korbo desh
Ei dodaloom bijoy-nishan, Morte achhi morbo shesh"![3]
(from Bidrohi Bani)

In another song, Nazrul Islam said:

"Everyone is eager to become a Master!
This cry of 'Swaraj' is merely a camouflage.

The whispering pretence for
A mock-show of love!
Sweet words coming out of a cruel heart!!
Must you now speak out the "TRUTH"!!![4]

Bengali Song in Roman Script:

"Kawrta hawber shaukh shawbari,
Shawraj fawraj chhawl kebal:
Faka premer foosh-mawntor,
Mookh shawral ar mawn gawrol!
Ebar tora shawtto bawl!"[5]

The emergence of Nazrul Islam on the Eastern horizon as an eminent rebel poet of the Muslim Renaissance and a spiritual and intellectual leader of the Freedom Movement is not an isolated event. It had its roots in history which made his emergence inevitable.

While discussing the achievements of Qazi Nazrul Islam and Allama Iqbal, scholar of merit, Muhammad Wajid Ali categorically pronounced: "both of them have directly appealed to the nation to apply Islamic traditions in this modern age. Both of them have

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[2] Muhammad Nurul Huda, [ed.], *Poetry of Kazi Nazrul Islam*, (Dhaka: Nazrul Institute, 2000). p.264
[3] Muhammad Nurul Huda, [ed.], *Nazrul An Evaluation*, (Dhaka: Nazrul Institute, 2000). p.264
[4] Mohammad Mahfuzullah, *Nazrul Institute Journal*, (Dhaka: Nazrul Institute, Vol-1, 1989). p.55
[5] Mohammad Wajed Ali, *Bangla Sahitye*, (Calcutta: Supreme Publishers, 1997). p.145

realized that Islam's struggle is for the overall welfare of human being and its aim is the renaissance of humanity. To reach this goal their words have stirred the minds of a great section of humanity. As a result, Pakistan has been achieved. For this reason, the Pakistani nation is grateful to them.[6]"

Another critic and research scholar Afsaruddin recalls a paralytic attack on Nazrul in 1942 and says:
"Though Nazrul did not support the Pakistan Movement directly, there was none to compete him in representing Muslim national traditions in poetry. In the Indo-Pak subcontinent Literature those who have successfully represented Muslim national tradition, among them Nazrul's name can be taken after Iqbal.[7]"

Professor Munir Chaudhury's comments:

"The political struggle that ended with the achievement of Pakistan got momentum having roots in the hearts of people through the songs of Nazrul.[8]"

Depicting the true spirit of the youth of Bengal for Independence Nazrul wrote:

"The Youths want of Battle-field'.
The Liberation-Army want command!
We do not want a 'Leader'
But a 'GENERAL' who can
Keep us busily engaged
in the blood-battle for FREEDOM![9]"

To inspire the students and cheer up the heroic struggle of the youths engaged in the LIBERATION MOVEMENT, Nazrul composed a series of martial poems and chivalrous songs.

A few noted stanzas from some of these fiery poems are quoted hereunder:

"We'll break open the door of Dawn
And flood the world with its golden gleam:
We'll dispel the darkness of gloomy night.
And mount the hurdle-hill of obstacles.[10]"

(From Song: Chawl, Chawl, Chawl")

Bengali Song in Roman Script:

"Ushar dooare hania aghat
Amora anibo ranga probhat,

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[6] Muhammad Nurul Huda, [ed.], *Nazrul An Evaluation*, (Dhaka: Nazrul Institute, 2000). p.265
[7] Afsaruddin: *Shahitta Pathe*, (Dhaka: Ahmed Publishing House, 1968). p.204
[8] Munir Chaudhry, *Nazrul Parichiti*, (Dhaka: Ahmed Publishing House, 1968). p.175
[9] Mohammad Mahfuzullah, *Nazrul Institute Journal*, (Dhaka: Nazrul Institute, Vol-1, 1989). p.57
[10] Muhammad Nurul Huda, [ed.], *Nazrul An Evaluation*, (Dhaka: Nazrul Institute, 2000). p.266

Amora tootaabo timiro rat,
Badhar 'Bindhachawl"[11].

Nazrul depicts the revolutionary temperament of our youthful generation. He believed firmly: "It is the youth who should come forward to do away with the miseries, misrules and injustices of the world and regenerate the nation by infusing new blood into the veins of the frustrated people. The youth through their revolutionary advance, shall surmount the difficult obstacles and will create a care-free sublime society full of fresh enthusiasm and happiness all around. He deposed hopes in young generations and believed his heroic martial songs would infuse life into them and asserted the revolutionary arms of youth would free the society from the bondage of foreign domination and exploitation"[12]. Such was the Dream–Land of Qazi Nazrul Islam.

Nazrul says:

"The spirited song of the "Taja-ba-Taja"
Will infuse Life to the Dead,.
We'll create a new world
With the mighty strength of our arms"[13]

(From Song: Chawl, Chawl, Chawl")

Bengali Song in Roman Script:

"Tajabatajar' gahia gan,
Sjojib Koribo gorastan,
Amra anibo nootan pran,
Bahoote nobino bawl,[14]

(From Song: Chawl, Chawl, Chawl")

To liberate a country from the iron grip of rigid foreign domination was no joke, specially in the days of colonial exploitations. Tremendous sacrifice and endeavours had to be made to achieve this end.

The national heroes who undertook such noble and most hazardous tasks were not the men or women of ordinary caliber; their paths were full of thorns and full with perils. They advanced with enough courage and strong determination like the brave soldiers in the battle-field, fought against social evils, bigotry, tyranny, oppression and successfully beat back despotic foreign colonialism. Nazrul's songs worked like the incessant beats of war-drums and solidified the minds for a separate Muslim homeland. He said those who worked for an independent homeland would receive 'all Heavenly blessings'.[15]

Such thoughts directly infused inspirations into the minds of the Muslim youth of Bengal and elsewhere in South Asia to fight against foreign domination and its coteries.

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[11] Muhammad Nurul Huda, [ed.], *Nazrul An Evaluation*, (Dhaka: Nazrul Institute, 2000). p.267
[12] Mohammad Mahfuzullah, *Nazrul Institute Journal*, (Dhaka: Nazrul Institute, Vol-1, 1989). p.58
[13] Muhammad Nurul Huda, [ed.], *Nazrul An Evaluation*, (Dhaka: Nazrul Institute, 2000). p.268
[14] Muhammad Nurul Huda, [ed.], *Nazrul An Evaluation*, (Dhaka: Nazrul Institute, 2000). p.267
[15] Mohammad Mahfuzullah, *Nazrul Institute Journal*, (Dhaka: Nazrul Institute, Vol-1, 1989). p.63

Nazrul sings:

"As they tighten the grip of repression
Sooner must split the chains of bondage:
As their eyes grow deep and deeper red
Our eyes will vigil them in caution".[16]

Bengali Song in Roman Script:

"Oder badhon jatoi shakto habe,
Moder bedhan tootbe re bhai.
Moder badhon tootbe,
Oder ankhi jatoi ranga habe,
Moder ankhi khoolbe."[17]

The then British rulers had tried in vain to suppress and crush the Freedom Movement by imprisoning the Indian National Volunteers comprising valiant youth from Muslim, Hindu, and other religious communities. They were united like a 'hill-rock'[18] under the able leadership of Messrs Mohammad Ali Jinnah, Mohammad Ali and Shawkat Ali, Gandhi, C. R. Dass and many other prominent leaders. Allama Iqbal's and Nazrul Islam's poetry together galvanized the indomitable spirit of the people and helped accelerate their struggle for Independence. In the course of the struggle many were thrown into jails across India. Nazrul's songs, composed in his undying music, inspired the political prisoners especially in Bengal, Assam and Orissa to sustain the hardship with vigor and strength.

In Nazrul's numerous poems and songs he said "the awful jingling of the prison chains could not bring frustrations to the determined minds of ... ... Volunteers; it would rather give them new inspirations for the cause of freedom and redouble their energy and irresistible vigour to attain the goal".[19]

Nazrul described the national freedom fighters as heroes. They willingly and most courageously faced the gallows for the objectives. He said they would remain evergreen in the memory of generations to come. Their names will be written in golden letters in the annals of the national history of South Asia.

Nazrul believed these immortal souls would always infuse courage and determination to setup a society free of exploitation and injustice as he cherished and dreamt all the time.

Nazrul says:

"When the cry of the oppressed

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[16] Mohammad Nurul Huda, [ed.], *Nazrul An Evaluation*, (Dhaka: Nazrul Institute, 2000). p.275
[17] Ibid. p.269
[18] Mohammad Mahfuzullah, *Nazrul Institute Journal*, (Dhaka: Nazrul Institute, Vol-1, 1989). p.66
[19] Mohammad Nurul Huda, [ed.], *Nazrul An Evaluation*, (Dhaka: Nazrul Institute, 2000). p.270

Will not rend the sky and air,
When the tyrants' bloody sword
Willn't brandish on grim field of battle,
The Great war-weary Revolutionist
Will repose then and then alone."[20]

(From:"THE REBEL")

Nazrul bemoaned that the world was torn into "Haves", and "Have-Nots"[21] and the Muslims as a community were worst afflicted with this.Hence Nazrul calls upon the new generations to come forward and accept the challenge of wrestling out the community in particular and mankind in general as enunciated in the Holy Qur'an.

"Is there any savior who can die as a Martyr?
Who can trample death with dauntless courage?
And win the laurels of Victory?"[22]

Also he says:

"March ahead ye Braves!
To quell the threat of word aggressor,
To punish the misrule,
Care not if breathing exhausts
Ye Braves! Come forward come".[23]

It may be worth to recall that when the Indian army returned from the battle field of world war, the Quaid-e-Azam was so impressed by their performance that he himself was present at the Lahore Railway Station to receive them.

Qazi Nazrul Islam's faith in the Quaid-e-Azam's leadership was immense although, he did not attach himself to any of the contemporary political parties. However in his signed article in Navojog he said:

"If I am not a member of the league, have I done less for the country than any league leader? I have given Azan all my life under the canopy of heaven to make the weak and disunited Muslims strong, united and martyr minded. I danced with delight and my sword of steel flashed, when Qaid-e-Azam declared that he would fight for India's freedom both on the Hindu and the British Front".[24]

Again in his poem "Azad", written in the context of the Muslim Freedom Movement, Nazrul envisaged the coming of a leader. He says:

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[20] Muhammad Nurul Huda, [ed.], *Nazrul An Evaluation*, (Dhaka: Nazrul Institute, 2000). p.273
[21] Nazrul Academy, Nazrul Birthday, (Karachi: *Nazrul Academy, Magazine 94*, May, 1994) p.8
[22] Azharuddin Khan, *Bangla Sahitye Nazrul*, Supreme Publishers, Kolkata, 1997, pp.104-105
[23] Mohammad Mahfuzullah, *Nazrul Institute Journal*, (Dhaka: Nazrul Institute, Vol-1, 1989). p.66
[24] Nazrul Academy, Nazrul Birthday, (Karachi: *Nazrul Academy, Magazine 94*, May, 1994) p.8

"Be ready all of you, he is coming with strength and freedom from far, carrying the new message of life from Allah."

May we see from heaven the new abode of love and pleasure built on our burial ground."[25]

These lines amply demonstrate Nazrul's vision about the personality of the Quaid-e-Azam and his ability to steer the Pakistan movement to a certain success.

Nazrul's fearless courage, dedication to a cause and love of man and God, and readiness to undergo sufferings are reflected in his statement in the court when he was charged with sedition on account of his articles in "Dhumketu".

Both, Allama Iqbal on the Western and Northern horizon of India, and Nazrul Islam on the Eastern horizon, respectively emerged as towers of strength on either side of Quaid-e-Azam Mohammad Ali Jinnah to inspire and unite the Muslims, hitherto scattered in the sub-content. The two giants sang songs eloquently in unison in different languages. Both were visionary and progressive Muslims. They always took their cue from the egalitarians of Islam and inspire the teeming Muslim population across unpartitioned South Asia.

It may be recalled that the two were pronounced 'heretics' by orthodox, conservatives and co-religionists on various occasions as they were far away from the egalitarian spirit of Islamic Philosophy. However, such comments did not change the course of the two visionaries.
The following quotations from Allama Iqbal and Nazrul throw light on their philosophy and mission:

IQBAL

The pith of life contained in action
to delight in creation is the law of the life
Arise and create a new world
Wrap thyself in flame, be an Abraham
To comply with a world that does not favour your purpose.
Is to fling away thy buckler in the field of battle
The man of strong character who is a master of
himself will find fortune complaisant.
It the world does not comply with his humour
he will try the hazard of war with heaven
he will dig up the foundation of the universe
and cast its atoms into a new mould
By his own strength he will produce
A new world which will do his pleasure[26]

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[25] Nazrul Academy, Nazrul Birthday, (Karachi: *Nazrul Academy, Magazine 94*, May, 1994) p.8
[26] Nazrul Academy, Nazrul Birthday, (Karachi: *Nazrul Academy, Magazine 94*, May, 1994) p.9

NAZRUL

Proclaim O hero
Ever high my head
I am cyclone, I am tornado
I crush down all that my path-impede
I at dance made rythm
To my own will I dance, emboyment of freedom."[27]

Major (R) Abdul Kayum in his article: "Freedom Movement and Nazrul Islam", (Published by Nazrul Academy, Karachi, May. 1994), recalls Nazrul's contributions to the creation of Pakistan and said, "On partition 1947, they both (Allama Iqbal and Nazrul Islam) became the national poets of Pakistan".[28]

Several scholars and literateurs have proved that Nazrul's contribution towards the Pakistan Movement was no less than any other Muslim poet, writer and politician who was directly or indirectly involved in the movement in those days.

Nazrul Islam's contribution to enthusing the teeming Bengali Muslims, especially the student community was immense. The Muslim population in Bengal like elsewhere, in India, was thoroughly galvanized into a force owing to the sustained efforts of Muslim intellectuals and leaders. On top of them where Allama Iqbal in the West and Nazrul in the East. The two with their soul stirring writings acquainted the Muslims in the sub-continent with their identity and made them conscious of the change that they must achieve to come out of the cob-webs.The Cob-web woven around the Muslims in South Asia as elsewhere in the Muslim dominated areas of the earth, stemmed from 'inertia' and intellectual letharginess.

Muslims in the then India suffered most from nostalgia and superstitions after the fall of Mughal rule that spread over some 700 years. Indeed during this period Muslims effected an excellent art of architecture, paintings and a well-Knit administration but lacked in the pursuance of scientific inquiries. Consequently they wasted time and energies on the frivolous. The rulers remained engaged in conspiracies to maintain their hegemony instead of galvanizing the Muslims into hard work and innovations through knowledge. Hence with the fall of their rule, Muslims became a bewildered community. Thanks to intellectuals like Sir Syed Ahmed Khan, Mohammad Wajed Ali, Moulana Hali and others who realized the need to lift the community from their 'inertia' and move then towards modern and scientific education.

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[27] Nazrul Academy, Nazrul Birthday, (Karachi: *Nazrul Academy, Magazine 94*, May, 1994) p.10

[28] Nazrul Academy, Nazrul Birthday, (Karachi: *Nazrul Academy, Magazine 94*, May, 1994) p.10

Both Allama Iqbal and Nazrul Islam appeared as comets on the Muslim literary horizon to sustain and aid the sterling efforts undertaken by preceding intellectuals and political thinkers.

The Muslim League, which was dormant since World War I, came into action under the exceptional leadership of Quaid-e-Azam Mohammad Ali Jinnah. Indeed Jinnah's own past was nationalist and he had tried for many years to effect an understanding with Congress. While many Muslim Leaders had become thoroughly disillusioned with Congress, he continued for a compromise with the Hindus and the Congress to secure safeguards for the Muslims in the future constitutional set-up. The Congress Government came up in several provinces in 1937 under the Reform Scheme of 1935.[29]

However, events later showed the futility of the Nazruls effort, for safeguarding Muslim interest hence came a change in his attitude. He gradually came to the conclusion that the answer to the needs of the Muslims was not to secure safeguards but to secure a homeland for them–an idea which had already been propounded by Allama Iqbal and Chaudry Rahmat Ali.

The Muslim league, which was dormant since World War-I, came to life when Quaid-e-Azam Muhammad Ali Jinnah undertook its reorganization in 1935. In this situation he focused his attention first on the largest single concentration of the Muslim population which happened to be in Bengal. He undertook a tour of Bengal and not only tried to win over politicians to the policy and program of the League but he also addressed numerous meetings of students at Dacca and Calcutta to bring them on the League platform. The students of the University of Dacca and the Islamia College, Calcutta, responded to him whole heartedly and whatever success the League achieved in the election of 1937 was very "largely due to the support of the student community".[30] In the political emancipation of the Muslims of Bengal the role of the students of Dacca University was indeed great. Much of the awakening in Muslim Bengal was due to these students.

During the election under the Reforms of 1935, the Muslim League did not do particularly well in Muslim majority provinces and did miserably in the Punjab. It was a different story in Bengal, However, when the League for the first time recorded a considerable success. Mr. A. K. Fazlul Haq was an accomplished politician and hence he kept his finger on the pulse of the public always. Indeed he had opposed the League at the elections and secured 35 seats for his Krishak Proja Party. But soon he realized the sweeping wave of Muslim enthusiasm in Bengal and he finally decided to join the Muslim League. This was largely became of the students' tremendous pressure who had been won over by the League.

In 1940 Mr. A. K. Fazlul Haq moved the famous Pakistan Resolution at the Lahore session of the League. Muslim Bengal cheered up the resolution with unprecedented enthusiasm. Khawaja Nazimuddin and Mr. H.S. Suhrawardy were also in the forefront of the movement of Pakistan.

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[29] Syed Ali Ashraf [Ed.] *Bengali Literary Review* (Karachi: University of Karachi, 1973). p.22
[30] Syed Ali Ashraf [Ed.] *Bengali Literary Review* (Karachi: University of Karachi, 1973). p.22

The Muslim Legislators Convention of 1946 at Delhi adopted an identical resolution for the creation of Pakistan. Mr. H.S Suhrawardy moved the Pro-Pakistan resolution at the convention. The elections of 1946 proved the powerful strength of the League. "In the elections to the Bengal Legislative Assembly the Muslim League captured 113 out of 119 Muslim seats, a record".[31] This election was in the nature of a referendum on the question of Pakistan and the Muslims of Bengal had given their unequivocal verdict in favour of Pakistan. The ideas of a Muslim nation and of Muslim solidarity were uppermost in their mind at this time. The election of 1946 led directly to Pakistan. Had Bengal not voted for Pakistan establishment it would have been quite difficult for other Muslim provinces to go for it. Facts remain on record that Pakistan owes to Bengal's over whelming and unwavering support. This is one of those 'truths' which is rarely highlighted now to acquaint the new generation.

Muslims in Bengal rallied around the Pakistan movement, because it was the first ever concrete step of muslim consensuses on political thought. Muslims in Bengal were deprived of political power after the bloody defeat at the Battle of Plassey in 1757 A.D. Following an agreement, the British East India Company secured the 'Dewani' (Financial Instrument) of Bengal from Mughal Emperor Shah Alam in 1765[32] for a paltry sum of Rs.26 lac per annum. Bengal then was a huge province that comprised Bengal, Bihar and Orissa, (now three separate states).

With this history as a backdrop, Muslims in Bengal were ever vigilant and off and on they launched efforts to counter-act the on slaught initiated by anti-Muslim and British Imperialist forces.

Since the loss of Muslim sovereignty in India in 1764 A.D. muslim nationalism was brewing with some what low intensity. However, the intensity gathered momentum later, Muslims across India openly started talking for a separate homeland by the thirties of the last century.

During this period Nazrul Islam and others were engaged in creating a sense of Islamic Renaissance among the people in Bengal. Nazrul Islam enthused Bengal's population with his fiery songs and poems and urged them to have faith and become real Muslims.

The annulment of Bengal's partition in 1911 in the wake of spreading agitations (under taken by the Hindu population and duly pampered by motivated British imperialists), assured the Muslims in India that their socio-economic salvation lay in carving out a separate homeland.

"This realization led to the founding of a political organ to safeguard their interests. The Muslim League came up in 1906 in Dhaka, East Bengal, to fulfill the role of a united platform and to combat the anti-Muslim moves. The creation of the Muslim League augured well for the overwhelming Muslims in Bengal as elsewhere as it championed the cause of their freedom.

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[31] Syed Ali Ashraf [Ed.] *Bengali Literary Review* (Karachi: University of Karachi, 1973). p.22
[32] S.R. Sharma, *Mughal Empire in India*, (India· 1934), p.442.

Nazrul Islam, endeared as hero by the youth in Bengal, was invited to preside over a conference on 21st December, 1940 at Calcutta under the auspices of the Muslim Students Federation. He accepted the invitation readily but could not make it to the conference on health grounds. However he sent a letter of regret. The letter was read out at the conference, which read:
Most beloved Muslim students,

My friends Abul Mansur, Mohiuddin and Nural Huda came to me with your invitation. I did not expect this invitation. Moreover, I am not feeling well since I returned from Dhaka. Insha Allah, I shall attend your beloved function (through this letter), tomorrow. My motto is "Iyyakana budu wa Iyyakanastaeen." I do prostate before you O my Lord, and I am seeking for your assistance. I am a slave of Allah only, I do not accept slavery of anyone else, I seek power from him only, I am a destitute, I am a beggar in the court of Allah. If I get His mercy and power – Insha Allah the drum of truth will sound not only in India, but throughout the world – the world will be flooded with eternal message of 'oneness' of Allah. The nations of the world will be united under this faith.[33]

Yours brotherly,
Nazrul Islam

Although Pakistan was fought for and achieved on a political level, the strength of the movement lay in the cultural consciousness of the Muslims. And it was in the development of this consciousness that Nazrul's contribution was immeasurably great. The Pakistan Movement gained phenomenal popularity in Bengal, the only province in India that voted a Muslim League ministry to power with an absolute majority in 1946. This can never be explained without taking into account Nazrul Islam's contributions for re-awakening in Bengal. The young writers, poets and singers as spiritual descendants of the great poet carried the message of Pakistan to the towns and villages of Bengal with great success. Hence it is rightly summed up that Nazrul Islam had succeeded in instilling 'keenness', in the youth who later made the achievement of Pakistan not only possible but also inevitable.

[33] Azharuddin Khan, *Bangla Sahitye Nazrul*, Supreme Publishers, Kolkata, 1997, p.485