

Patriotism in the Poetry and Songs of Poet Daloar

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ABSTRACT

Poet Daloar is a prominent Bengali poet. He is known as the "Poet of the Masses" because his poetry reflects the thoughts and emotions of ordinary Bangladeshis. Daloar's work is filled with patriotism, especially evident during the Bangladesh Liberation War. His poems and songs depict the love for the country and its people. He believed that poetry has the power to influence and inspire people. Daloar's work, infused with socialist ideals, calls for equality and justice, drawing inspiration from global leaders like Mandela and Lenin. Despite personal hardships, his writings remained a steadfast source of patriotic fervor. Daloar's legacy endures through his poems and songs, which continue to resonate with themes of national pride and the fight for human rights. Daloar's transformation played a significant role in both national and international platforms.

1 Introduction

Poetry is the oldest form of literature. The definition of poetry states that it is the arrangement of essential words in an inevitable way. Expressing one's thoughts perfectly with this collection of essential words is not an easy task. However, those who have managed to make this difficult task easy in the Bengali language are the shining stars in the sky of Bengali poetry. In poetry, the concept of patriotism means the simple expression of love in a complex medium. And song is the greatest medium for enchanting the human heart and inspiring the soul.

Patriotism is a noble quality of human character. The birthplace is referred to as "Janmabhumi Swargadapi Gariyasi," meaning the motherland is greater than heaven. Great individuals throughout history have all been devoted to their countries. Some have honored their nations on the global stage with their lives, while others

have done so through their work, becoming immortal in their deeds. The history of Bangladesh is filled with the pride of patriotism. The language movement of 1952, the mass uprising of 1969, the elections of 1970, and the liberation war of 1971 stand as a testament to the patriotism of our freedom fighters. Some fought on the battlefield, while others inspired the front-line warriors and instilled a love for the country in the hearts of the people through their songs, poems, and various patriotic writings. One such writer and poet is Daloar. Following the topic of discussion, I will logically present the theme of patriotism in the poems and songs of the poet Daloar.

Poet Daloar is one of the foremost poets of Bangladesh. His poetry spontaneously reflects the thoughts and emotions of the common people of Bangladesh, earning him the title of "Poet of the Masses."

On 1st January 1937, Poet Daloar was born in the ancestral residence 'Khan Manzil' in South Surma, Sylhet district.

His father's name was Maulvi Muhammad Hasan Khan, and his mother's name was Mozzammat Rahimunnesa. In 1952, he passed the school secondary examination from North Surma Raja G.C. High School in Sylhet, and in 1954, he passed the intermediate examination from M.C. College.

Poet Daloar began his professional life as a teacher but later moved to the capital and started his career in journalism. In 1967. He joined the daily newspaper 'Dainik Sangbad' as an assistant editor. After the country gained independence, he served as an assistant editor at 'Dainik Ganakantha' during 1973-74. He also held long-term positions as the president of the Sylhet branches of Udichi and Khelaghar Asar.

Daloar completed his Intermediate studies in 1954. Due to physical illness, his formal education ended there. In 1960, he married nurse Anisa Khatun.

His notable works include:

- Poetry Collections
- Jiggasha
- Oikotaan
- Udbhinno Ullash
- Pubal Hawa
- Swonishta Sonnet
- Facing the Music
- Rokte Amar Onadi Osthi
- Soprihibi Roibo Sojib
- Dui Meru Dui Dana
- Onotit Ponkthimala
- Bangla Tomar Amar
- Bangabandhu, Ami Tomar Peshadar Mitro Noi
- Nirbachito Kobita, etc.

Children's Rhyme Books

- Daloarer Shotho Chora
- Choray O A Ka Kha

Essay Collections

- Bangladesh Jommo Na Nile
- Robindronath Ki Shamprodayik

Poet Daloar was awarded the Bangla Academy Literary Award in 1980 for his contributions to poetry. In 2008, he received the Ekushey Padak for his contributions to literature.

He had been suffering from senile illnesses for a long time. On October 10, 2013, he passed away at his residence in Bharthkhala, Sylhet.

"This country is my pride,
This soil is gold to me.
Here, for the cause of liberation, Blossom
my countless dreams and countless desires."

Subhash Mukherjee

Subhash Mukherjee's "Swapner Mukulito Manush" is poet Daloar to me.

Poet Daloar was born in 1937 in Bharthkhala, South Surma, on the outskirts of Sylhet. The tumultuous period of the world during which he was born had a profound impact on his life and is deeply embedded in his work. The global waves of communism and socialism, the tide of change sweeping across the world, and the experiential struggles of countries under imperialist control marked this era. The fight of the oppressed against feudalism was causing upheaval worldwide. In this critical condition that the bearer of hope, poet Daloar, was born.

Poet Daloar naturally intertwined contemporary events into his writings. His first poem, "Chhara Boy Rakter Konaate", was published in the local magazine "Jugbheri" in 1949. When he was a first-year college student, his first poetry collection, "Jiggasha", was published in 1953. In 1954, Daloar passed his Intermediate exams from Sylhet Murarichand College. In 1956, he started his teaching

career at South Surma High School. At that time, he was also preparing for his Bachelor of Arts (BA) exams. However, due to physical illness, he was unable to sit for the BA exams. Even teaching became impossible for him due to his health issues, and he had to leave the profession. During this time, he gained recognition as a poet. During this period the inauguration of the Pakistan Radio Sylhet Center took place. Poet Daloar's song "Tumi Rohomoter Nodiya" was featured on this occasion.

Even amidst of plenty of obstacles and adversities in life, his pen remained unyielding. In 1964, his second poetry collection, "Oikotaan", was published. In 1967, due to life's needs, the poet moved to Dhaka and joined the newspaper "Dainik Sangbad" as an assistant editor. He left journalism in 1969 and returned to Sylhet. During this time, his fourth poetry collection, "Udvinno Ullash", was published. He became involved in the tumultuous events of the late 1970s, participating in the movement for democracy. He played a role in forming the "Samajik Lekhok O Shilpi Sangstha" in support of the 1970s movement. At the beginning of 1971, he formed the "Kolom Tuli Kontho Shangram Parishad". During the Liberation War of 1971, he contributed to the struggle in various ways within the country. After the independence of Bangladesh, in 1974, poet Daloar returned to Dhaka and joined the newspaper "Dainik Ganakantha."

According to some, poet Daloar's first poem, "Saifullah Hey Nazrul," was published in the weekly "Jugbheri" in 1949. His second poetry collection, "Oikotaan," was published in 1964. He has also left his mark in English writing and translation. He has translated works of renowned authors such as American poet Norman, Korean writer Mogu, German poet Kanchalau, Russian poet Aion, and Italian literary figure Morakian. Daloar, the courageous poet, stirred widespread interest with his writings and songs on language movements and the struggle for independence, both in Bangladesh and abroad.

In 1975, when poet Dilawar lost his wife Patmi Anisa, he had to return to Sylhet due to family obligations. This hindered the possibility of national recognition for him.

However, through his own writings and talent, Dilawar himself created his position on the national stage. The themes of country, land, and people beautifully resonate in Dilawar's poetry and songs, which is why he received the Bangla Academy Award for poetry in 1980. In 2008, he was awarded the Ekushey Padak for his contribution to Bangla literature.

It seems like while starting to write an article about the patriotic themes on poet Dilawar's poetry and songs the lack of research papers discussing his work despite his significant presence in Bengali literature were inadequate. Therefore, in this writing, I have sought assistance from various critiques published in different journals about the poet. Although poet Daloar hailed from the banks of the Surma River, the way human life and patriotism are depicted in his poetry and songs is rare in Bengali literature. In this essay, I will explore the presence of patriotism in the poetry and songs of poet Daloar.

In literature, among those powerful poets who have propelled Bengali literature forward, Kazi Nazrul Islam is foremost. His contribution to Bengali literature is significant, not less than that of Shamsur Rahman, Syed Shamsul Haque, Al Mahmud, Nirmalendu Goon, and Satyendranath Sen. He navigated through all branches of Bengali literature with ease. He was a poet, essayist, storyteller, lyricist, and translator simultaneously. His prolific literary works have enriched the spectrum of Bengali literature.

Poet's first published poem, "Chora Boy Rakter Kanate" and another poem, "Saifulloh Hey Nazrul," both were published in the magazine "Jugabheri" from Sylhet in 1949. Essentially, poet Daloar was considered the people's poet, and he was a follower of egalitarianism, much like Kazi Nazrul Islam. The poetic characteristics of poet Daloar are manifested in his writings and poems.

"Rakte Amar Onadi Osth" is an unforgettable poem by poet Daloar, published in 1981 from Sylhet. In this poetry collection, "Rakte Amar Onadi Osth," the poet pays homage to the sacred rivers and riversides of the Bengali homeland. The poet describes in this poem how he is a mere reflection of the continuous flow of life in Bengal,

just like the eternal flow of the rivers. He portrays the various aspects of life depicted by the meandering river's bends in his different poetry collections. He even forgets to introduce himself, symbolizing that his origin lies deep within the Bay of Bengal, the source of his strength. Therefore, the poet distinctly accepts his identity and acknowledges that his existence is intertwined with his homeland. As a patriot, he feels obligated to protect and safeguard his country.

Those who have read poet Daloar's poetry or know about his personal life will notice that, just as the poet was deeply empathetic and compassionate towards the first human child in human history. He is equally empathetic towards the children born into today's conflict-ridden or troubled world. He had a keen sense of responsibility and empathy towards them. Despite the chaotic and tumultuous world, very few poets have written poetry with such responsibility and compassion. He did not seek praise from any particular group or community, especially not for his poetry. Instead, he viewed poetry as a means of upholding the rights of humanity and expressing love towards people.

During the rough times of the mid-20th century, the birth of this human child witnessed a demonic world, including the Second World War, the partition of India, the Korean War, and various communal riots and disturbances in national life. These events had a far-reaching impact on the poet's life, expanding his sense of responsibility towards his homeland and contemporaries. Consequently, poet Daloar's poetic prowess has been strengthened by his deep sense of duty towards his country and his fellow citizens. This is why traces of patriotism are found in his poetry. Moreover, the policy of persecution by the Pakistani state, starting from birth, subjected Bengalis to immense suffering, defaming their lives and culture. By leaving everything behind and embracing an unyielding patriotism, Bengalis, through poet Daloar's poetry, found the inspiration for their nationalistic resurgence and development. Thus, the primary inspiration behind poet Daloar's poetic strength lies in his patriotism.

Poet Daloar's poetic strength was influenced by his patriotism, which was equally effective amidst the

contemporary historical events. Therefore, as a conscientious individual, he utilized his literary prowess against the contemporary injustice. It seems there was no alternative path for him other than becoming a protesting poet. Many critics compare poet Daloar to Raban from Indian mythology. Although Arja civilization portrayed Raban as a demon, in the modern era, poet Madhusudan portrayed him as a Bengali icon of 1. sacrifice, 2. struggle, and 3. patriotism. Madhusudan's Raban is defined as wise, patriotic, paternal, and a husband. His character traits elevate him to the stature of greatness. Otherwise, if not for these qualities, how could Ravana be the tragic hero? At the heart of Raban's tragedy lies his deep sense of duty towards his homeland and profound love for his children. In Raban's eyes, his beloved homeland and cheerful children are fading due to the onslaught of weakness. He witnesses his golden Lanka falling to ruin, with each of his beloved sons and national heroes succumbing to death. Thus, in the face of adversity, Raban remains helpless, duty-bound, and committed to the protection of his homeland and people. Despite being attacked by foreign enemies, he does not fear his own downfall. Instead, his relentless agony, the heart of every patriot, turning his nationalistic fervor into a burning fire.

Who fears to die for the sake of their homeland?

They are indeed foolish; they fear a more. (From "Meghnadbadh Kabbo", First Canto)

Kobi Dilowar, like the hero Raban, recites the mantras of life victory and patriotism through his poetry and songs while seated in a corner of the motherland, despite suffering from chronic bronchitis, due to attacks by foreign enemies. He has inspired the people and readers to be awakened to patriotism.

"The greatest weakness of humans is that they are human, and the greatest identity of humans is also that they are human. But we humans often forget that. However, the humanist, patriot poet Dilowar has never forgotten this identity. Dilowar has never forgotten another identity, that he is a poet. A poet of the impoverished world. The 'Human Poet' of the Bengalis dedicated to language and country. Dilowar received recognition for this statement

in his speech as the chief guest at the 2007 Murarichand College annual event. At the beginning of his speech, he introduced himself in this way — “My identity, I am the offspring of humanity, a human, and the identity of others, I am a poet.”

Jafir Sethu, asks the poet Dilawar — We see that the main goal of your poetry is 'Man' meaning the common people. What is your concept of this 'common people'? When poet Dilawar went to explain his concept of 'common people,' he said — "I study human history and see it from two perspectives, namely religious and scientific explanations. From the religious perspective, we can understand being from non-being, and from the scientific perspective, just the opposite. Religion has created a myth with Adam and Eve. And science a dance of atoms. If we consider in the light of science, I am saying from a natural perspective, this is not the last word, but in this regard, in the 'Humanity' (Literary magazine edited by Kamran Ibn Dilawar) I have a line, surely you have read it, it is 'O the journey of life ends in death beyond death.....(Dilawar's great poem - Jafir Sethu)"

Poet Dilawar is recognized as the poet of the common people among literature enthusiasts. "Kin Bridge e Suryoday" is his first poem. It's a favorite for many. Surma River flows through the heart of the city of Sylhet.

In the poet's language:

Here is a peaceful dawn. Cool breeze whispers gently,
dispelling the fatigue of night's sleep from the mind,

reviving me. Overhead, the expansive sky

Echoes the distant call of migratory birds.

Like a gentle rain of golden sunlight,

But on the bridge, a collision is averted.

The movement of the people begins.

Like the swift flow of the Surma River, the people's pace

or movement is their worship. This dynamic populace is
his own deity.

On the other hand, we see that in our history which spans ten thousands of years that the manner in which humans have evolved over ten thousand years is what defines humanity. In this context, we can bring up the ideology of T. S. Elliot. By keeping his ideology in mind, I find a strong connection. To me, the common people, the rickshaw puller, the tempo driver, am I not among them? This is just a part. A part of the fundamental consciousness of the people. The poet has found this in me and while speaking about himself, he talks about the people, talks about the country, which in essence is about patriotism. Dilawar is a poet of the bank of Surma. Even though he is a poet of Surma's banks, Dilawar is not just a poet of Sylhet, he is a Bengali language speaker, a powerful national poet. Some have called him the poet of Surma's banks. Because in Dilawar's written work "Matir Tan," critic and friend Pratim Mahbubur Rahman from Dhaka-New York said that even the arcades of Dhaka-New York could not confine Dilu Bhai. He repeatedly returned to his paternal home. In the hilly area of Surma's banks. From the time of the uprising of '71, I have seen him actively in the field. Before the Liberation War, he, as a poet, writer, artist, cultural worker, journalist, had formed a cultural group called 'Samssar'. 'Samssar' at that time had created a cultural awakening in Sylhet's literary and cultural arena. Dilawar was a poet of all inclusiveness. So, critic Mahbubur Rahman has specially designated him as the poet of humanity. Humanity's poet meaning the poet of humans. Loving humans means loving the country. So the poet is patriotic.

The desire to establish the rights of the common people has resonated in Dilawar's poetry and songs in various ways. This "common people" are not just the people of Bangladesh; they encompass all the people of the world. Even though Dilawar himself is a part of it, he has integrated the voices of oppressed people from around the world into his poetry. The poet has looked towards the shores of Thames with the perspective of Surma. He hasn't forgotten the racial discrimination prevalent in Europe. He hasn't overlooked the racial divisions between

the black people and white people that divided all of Europe. Therefore, he has included them in his poetry, those who have fought all their lives for the rights of the common people. Leaders like anti-apartheid icon Nelson Mandela of Africa, Russian leader Vladimir Lenin, Chinese leader Mao Zedong, and Bangladesh's unsung hero Sheikh Mujibur Rahman are depicted in his poetry as embodying the same ideals. Because all these leaders spoke of the right to life of immortal beings, they spoke of the country, the people of the country, because they were all patriots. Not only that, the poet has taken refuge in the struggle for the freedom of the common people from the hands of Eastern and Western and Semitic myths. The sound of this rebellion and struggle for liberation has become the melody and tone of establishing the rights of ordinary people. Above all, the idea of being human, surviving as a human, and the establishment of the rights of the common people have been repeatedly uttered in his poetry.

Dilawar experienced the aspiration for the survival of humanity and the establishment of the fundamental rights of humans amidst various forms of exploitation and oppression in society and the state. Similar to how Subhas Chandra Bose was inspired by political ideals, Dilawar did not initially take a prominent stance on any political ideology. However, it can be said that Dilawar was a politically conscious poet. In terms of ideals, he was directly influenced by the socialist policies of German sociologist Karl Marx. He embraced socialism and expressed it in his poetry, talking about socialism directly in his verses. He aimed to establish equality in the world; in his imagined world, there would be no distinction between rich and poor. His poetry calls for a society free from oppression and discrimination. In this regard, the poet has taken lessons from Marx and Lenin's ideals because socialism is another lesson of patriotism.

In the words of Dinul Islam Babul, the songs of poet Daloar contain direct examples of patriotism. During the fiery days of '69, a group of us young individuals, responding in unison to the call of poet Daloar, later joined the activities of the Samannay Lekhak o Shilpi Sangstha. Subsequently, under his leadership, we

established several organizations, including 'Kalamtuli Sangh.' To further accelerate the independence movement, we organized various cultural programs and folk music sessions in almost every neighborhood of Sylhet city. During this time, many artists, including Himanshu Biswas, Dulal Bhowmik, Himanshu Goswami, Arati Dhar, Ramkanai Das, Rakhi Chakraborty, and Subir Nandi, performed songs composed by poet Daloar. Most of these songs were composed by Ustad Ali Akbar and Ramkanai Das. Many of these songs were regularly broadcast from Swadhin Bangla Betar. The songs written by him became so popular at the time that we often heard people singing them as we walked along the streets.

“Everywhere, the crimson torches are ablaze,

The victorious people's torch, the torch of song.

The shackles of the pink rose have been broken, No longer are there any exiles in their own land, The cry of freedom echoes in millions of souls, As the ships dock, crowded with liberated hearts.

Mother holds my neck, saying,

"No more wars, my child, No more, all lives are pure now,"

Mother holds my neck and says.

Each of these songs seems to carry the essence of his deep patriotism.”

In his pride, poet Dilawar, who saw the ultimate victory of Bangladesh in the people, expressed in his poetry: "As long as you live, live free, Let the sky hear that you are alive through the voice of the earth."

Poet Dilawar is one of the foremost poets of Bangladesh. He is often referred to as the poet of the common people of Bangladesh because the thoughts of the ordinary people of Bangladesh are vividly reflected in his poetry. His songs and poems depict the country and its people in a relevant manner, serving as shining examples of his love for the country.

The poet firmly believed in the far-reaching influence of poetry, stating that:

"Now comes the day for the powerless to gain strength,
A new world will be created, pure in unity."

Poet Dilawar expressed his solidarity with humanity and the message of liberation for the oppressed. Many lines of his poetry resonate with the common people. Through poetry and songs, the recognition of his love for his homeland was evident in the awakening of the consciousness of the national liberation struggle. In the fervor of national liberation, the awakened poet proclaimed:

"I desire revolution, I desire revolution, without
revolution there is no path to freedom

Bring forth new change by discarding the old ways

We will eradicate the lineage of the exploiters at its root

Understand today that the one who is part of this earth is
attainable

Stand up, brothers, and sing the song of life

We seek the essence of life in embracing life

Without revolution, there is no way to awaken life

But give your hand in resistance, join hands

Give a roar, I will shatter the night of my nightmares."

In these verses, Dilawar's love for his homeland is vividly evident. Starting from the language movement of 1952 and continuing through the liberation struggle of 1971, Dilawar's poetry has been a source of inspiration and dissemination. His affection for the country and its people is evident in his various writings.

In verses like:

"Come, farmers, laborers, cleaners, potters, blacksmiths,

The Bengali language has called out, Bengal is yours
and mine."

Or,

When the poet writes about the Liberation War:

"Many insults, much oppression. Those whose faces
bear the scars, endure,

Victory will belong to those oppressed, the oppressors
will bow their heads

This time, the night will fade away."

The words were spoken by Bangabandhu Sheikh Mujibur Rahman, word by word, in speech— in the poet's words, Kabir Dilawar expressed it in poetic language. That's why every line of his poetry resonated with people's hearts -

"I am the Bangla of those people /

Who are not willing to be slaves anymore

Who are not willing to be prey to the demon

Who stay awake day and night /

In the entirety of morning /

To collect the tears of the oppressed."

(Excerpt from the poem "Master Saheb" by Kabir Dilawar, translated by Mo. Wazib Ulla)

2 Conclusion:

The essence of Kabir Dilawar's life and literary creation seems to revolve around humanity and humanism, or love for humanity. Not just in his poetry, but also in his compositions of songs, speeches, and arguments, the tone of freedom, progress, and unity of the human race resonates. This was also the pursuit throughout his entire life. This aspiration lay dormant in his being since childhood, which is why he was immersed in a state of longing. Due to this, he evolved from Dilawar Khan to become "Kabir Dilawar," the patriot who nurtured unity with the people's love for the country. His transformation into Dilawar played a significant role on both national and international platforms. (Source: Introduction to Kabir, National Curriculum and Textbook Board)

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