CHAPTER SEVEN

CONCLUSION
Whenever the Indian society is in trouble, then socially conscious poets are born and indicate the right path to it. They try to offer provisions for it survival. The poet Akbarbadi is such a poet who offered such a total cultural views in such time of difficulties. Nazir is treated with equal respect both in Hindee and the Urdu literatures. His poetry contains such sweet expression for which he has been regarded in the Hindee world as a great supporter of Indian life while he has been regarded in the Urdu world as the mass-poet. The reason of this is his simplicity of self and simplicity of his language. He is completely a renowned poet of Indian soul and culture. His liberal view point is the acquaintance of his greatness and gentle personality.

The personality and performances of Nazir Akbarbadi stands on the basis of co-ordination. From the point of his personality, he is neither a Hindoo nor a Musalmaan; But he is a Hindoo and a Musalmaan at once. From the point of performances or achievement, he is neither a Hindee nor an Urdu poet alone; but a combination of both. In this manner, his different aspects of personality made him a symbol of co-ordination.
Nazir Akbarbadi may be counted among those unrestrained (*Swachchhandataa*) poets who left aside the *Ritukaaleen* tradition and created a new path successfully. Because in this age, the *Urduo* poets sung about the lovers and their beloved and the *Hindee* poets expressed the beauties of different types of heroines. Nazir rejected this poetic tradition completely and showed a new tradition of writing simple and lengthy poems to the readers, In his writings there is an exposition of life of the middle ages through which the social and eternal problems of life could be solved. The poet himself was involved in the struggle of life. He was an ordinary man; but his personality was extraordinary and, therefore, extraordinariness is found in his poetry. There was greatness in his simplicity.

The Indian culture is the out come of co-ordination and admixture, which brings a new life to the nation. Prior to Nazir Akbarbadi, in spite of endeavours of many, there were two distinct streams of culture although they were liberal and great. Both of them remained independent of each other, and therefore, they were far away although they lived nearer. Nazir Akbarbadi indicated a new culture by co-ordinating the two cultures existed in his age. In this co-ordinated culture, the various festivals of both these faiths and their thinking got expression in the poetry of Nazir, which can be regarded as a beautiful picture of the new-Indian culture.

Nazir Akbarbadi is the name of such a great
genius and epoch making achievement that it is uttered much by the contemporary circles. With the demand of the time and tests, Nazir stood unique by himself. As the twentieth century advances, the people began to honour him as creating a tradition of his own. Later, the society of the Dalits began to be conscious of their culture and became organised.

The beginning of democratic consciousness and development has given importance to realistic narratives and social usefulness to Dalit literature. The zeal to look into the life in totality and to look in accordance the need of the time became more and more. Nazir's capacity to give expression to both aspects of life — tragic and comedy, added to his genius. The reason behind it was that his creations contained the then reality, his humanitarian outlook and writings in favour of the Dalits. He has given equal exposure to both the aspects of life — delight and distress. But unfortunately no attempt has been made to study and evaluate the works of Nazir in the context of Indian literature. His age was neither the age of Kabeer nor of Naanak, when it was possible means within the diversities. The age of Nazir was the age of the downfall of glory and prosperity, when hopelessness, despair and destruction was the go of the day. Therefore, individualism, loneliness, terrorism, commotion escapism etc. became the subject matter of poetry. During this period Nazir Akbarbadi was the only poet who stood on the hopelessness and destruction
and sang song of hopes and prosperity of human life.

Analysing minutely one can find that there were two types of literature in those days—one the 'Darbaaree' or the court literature and the other literature of the common masses. The writings of the first group i.e. the Darbaaree group remained limited like their feudal world. They gave primacy to prince and princess and their obscene love affairs, which they express through some mystic and spiritual colour while the other group gave birth to literature of the mass people at the back of which there was the true picture of the mass people. The duty of literature is to unite a man with another and to do away with the social differences. A literateur is always endeavouring for them. During the Bhakti Kaaleen literature of Hindee, where both the sagun and Nirgun Maargee poets were there, all of them tried to unite all the people through their poetry India is a religious state and spiritual consciousness is the life giving force here. The Aryan stream and the Islamic stream of culture here in India are the results of religious consciousness. The sons of India like Kabeer tried to unite all the Indians through spiritual binding. The poet Nazir, knowing the fervour of the Indian soil tried to unite the Indian people into one. In some cases Nazir has owned a more liberal view than that of Kabeer. Probably the reason of this might be the different needs of their ages. But the owning of this viewpoint became the cause of Nazir's greatness and nobility.

While Kabeer wanted to bring the Hindoo and
the Muslims into the orbit of the circle by analysing their defects and differences, Nazir tried to make a beautiful Guldastaa out of the cultural beliefs and elements of India. He wanted to bring unity in diversity through his poetry.

The poet Nazir has witnessed human life and the people from very near and that was why his pictures are realistic ones. Therefore, it will be fit to look on him as the last realistic artist of the Ritu Kaal an one of such artists of the present day.

The poetry of Nazir is based on realistic view point. His realistic poetry moves on the realistic context of the day. Although he made fruitful social analysis yet he did not want to divide the society. He hinted at the commendable path to the so-called realists by introducing the actual context. On the other hand they were also able to give him a really realistic path. The realistic views of Nazir was only for expressing the evils of the society and for indicating their solutions.

In his compositions regarding 'Vairaagya', there is the evidence of his high thinking and establishing of high ideals. Here, for him the life is transitory, meaningfulness and an illusion (Maayaa) only. Except of some parts of such writings, the poet did not like to enter into the philosophical world. But what he did was to make them conscious of the world. There is a balanced co-ordination of ideal and reality in his poems. In this connection it would be proper to say that the religious views and ideals of the poet was quite
balanced and humanitarian. He was definitely influenced by the co-ordinating ideal of Indian culture. He appeared to be an "Aatma-samarpit Bhakt" before the readers. From this point of view he is one of the Vaishnavite sant and Bhakt.

Probably Nazir in his poetry could not go into the deep philosophy. But he depicted India and her life in its true picture, which is still remained unchanged at the face of the changing world. In his poetry foreigners may find the heart of Indians and a picture of their life, where there is power and forbearance to overcome all the distress and dispair.

From the point of language and style, Nazir poetry is a revolutionary attempt in literature. Ordinarily, the language of poetry goes out of the reach of the common people; but Nazir established the languages of the common mass as the expression of his poetry. He also took language of the masses in both Hindi and Urdoo and gave them a particular form in his poetry, which became an ideal for cultural unity and integrity of a India. There is another feature of Nazir's language which gave a note of important forbearance to literateur of Hindee and Urdoo and their readers. He owned a language which hold good to all expression in the context of culture. Such a language did not belong to any section nor to any poet but to the context which goes side by side with cultural context. In this form Nazir's use of language was quite revolutionary in his time, which is still a hint towards a particular direction in Indian
literature. The Indian literature has been divided into different parts on the basis of language only. Under such circumstances Nazir's language becomes an ideal for us, which could bind the society and literature into one.

Most of Nazir's creations tried to establish a particular view of life. The views of life, as expressed in the poetry of Nazir satisfy the basis needs of simple life and is in favour of one open and simple life. He had a co-ordinating view of life. The basic needs of life are those which are basically required for the very existence of a man. These can never be rejected on ground of any idealist philosophy. When these basic need are fulfilled then only it would be helpful for the development of the society. The creations of Nazir contain the co-ordination of reality and idealism and express the idea of free life. His poems like the 'Rotee', 'paisaa', Muflisee, Chapaatee etc. give expression to the basic needs of life. On the other hand other poems like the Aadmee, Tan kaa jhopraa, Fakeeron kee sadaa some other poems express the ideal of life. This realistic attitude of life in Nazir's poetry gives us the future form of life on scientific basis.

Ordinarily, it is not proper to compare a poet with another; and at the same it is much difficult to ascertain the place of a poet in the context of the whole literature. The great poets are born in every era. The originality and capacity of a poet are related to emotions. So, considering them as the basis a poet can be evaluated in relation to the
poetic world. On the basis of Nazir Akbarbadi's simplicity and naturalness and 'sant-attitude' some critics of Urdu literature tried to keep him in equal status with Kabeer. Since there are differences of several centuries between Nazir and Kabeer, this comparison is not a fit one. Even considering the vastness of Nazir's creation some wanted to compare him with Shakespeare. It is a fact that some virtues of both Kabeer and Shakespeare are evident in Nazir. Therefore it is not improper to say that Nazir was the only poet in Hindee in whom the variety and unity and diversity are found at once. For him life is happiness and delight and not 'Vairaagya'. Therefore, he gave back the lost happiness to the readers. After studying certain aspects of Nazir. We can come to the conclusion that the study of various aspects of Nazir's poetry await for readers and researchers still now. His poetry comes under the poetry of all ages since it has all the virtues which are applicable to all ages, and which can illuminate the society and literature for all times to come. Finally we may conclude that Nazir's poetry is the poetry of life.

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