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# Islamic Conformity in Rumi and Nazrul Works: Searching for Elements

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ABSTRACT

*No matter which country a Muslim is a resident of, their origin is the same in Allah, Rasul and Islam. Because the Qur'an, Hadith and Fiqh are the same, most similarities are found in terms of faith and worship. However, due to traditional reasons, there are slight changes in customs. Similar similarities are evident among creative people of similar faith and belief. For example, Rumi (1207-1273) of Persia, whose beauty is admired by the whole world. And Bengal's Bulbul Nazrul, whose rebellious voice and the jingle of the harp of love is the favorite voice of liberators and lovers. The promise of spiritual initiation he received from Shams Tabrizi (1185-1248) is now the path of true lovers of God. And on this path, he collected the Qur'an and hadiths and wrote the brilliant book Masnabi. In particular, the Masnabi has been adopted as a commentary on the Qur'an. Besides, his Diwan Shams Tibrizi has the most Islamic affiliation. On the other hand, Nazrul brought a new trend in Bengali literature by using Islamic elements in his poems and songs. Especially in music. Khayyam*

*(1048-1131), Hafiz (1325-1389) Translated. Ampara has also translated poetry. The Muslim traditional atmosphere of personal life, growing up next to Pir's shrine, the companionship of elders of Karachi's Bengali Paltan gave him Islamic ideas. Maulana Rumi made him think a lot. Affected also. Such was the influence on him that he gave his hand in translation by translating Rumi's poetry into Bengali language. The essay will explore the Islamic context in the works of Rumi and Nazrul. Also Rumi's influence on Nazrul will be analyzed.*

## 1.0 Introduction:

Recognizing the Creator is a great blessing. One of the fortunate individuals who received this blessing was Maulana Jalaluddin Rumi, the bearer of universal love and the fragrance of Persia. In his early life, he strictly followed the tenets of Islamic Sharia. However, after his mysterious encounter with Shams Tabrizi, he devoted himself entirely to Sufism and the service of Islam, particularly in the realm of spirituality. He became a globally renowned scholar, a master of divine love, and a poet of unparalleled depth. The foundation of his divine love was rooted in the Holy Quran, the teachings of the Prophet, and the Hadith transmitted through the companions of the Prophet. He intricately wove Islamic themes into his poetry, but his greatest expertise lay in interpreting the Quran. His study of the Quran was so profound that he provided unique explanations of its verses through poetry, making the spiritual and poetic worlds accessible to readers. This granted him the status of a classical poet.

On the other hand, Kazi Nazrul Islam, known as the "Bulbul of Bengal," served as an attendant at a Sufi shrine, worked as a muezzin, and grew up in an environment deeply rooted in Islamic culture. At times, he even led prayers as an imam. Thus, his knowledge of Islam was intrinsic. However, his exposure to Islamic and Persian philosophical influences deepened significantly when he lived in Karachi. There, he was initiated into the study of Persian Sufism and literature by the spiritual scholar Maulana Hafiz Nurunnabi, an expert in Persian poetry. While Nazrul listened to Hafiz’s ghazals, he was first profoundly influenced by Rumi’s poetry. His reputation as a master translator began with translating Rumi’s poetry. Nazrul was deeply committed to spreading the messages of the Holy Quran and the noble ideals of Islam. His poetic translation of "Ampara" (the 30th part of the Quran) is an example of this dedication. He skillfully incorporated Islamic principles into his poetry and songs, illuminating themes of

monotheism, divine mercy, the Prophet, the caliphate, the afterlife, prayer, fasting, and ethics. His creations reflect the radiant essence of Quranic verses.

## 2.0 Rationale and Methodology of the Research:

There has been no dedicated research or comparative study exploring the similarities and differences between Maulana Jalaluddin Rumi and Kazi Nazrul Islam. In Bangladesh, India, and Pakistan, no significant research on this subject has been documented. In Iran, Professor Dr. Kazem Kahduyi is a pioneer in Persian studies on Nazrul, yet he did not explore comparative discussions between Nazrul and Persian literary figures. In Bangladesh, the influence of Hafiz and Khayyam on Nazrul, as well as his translations, have been extensively discussed. Several scholars have worked on these topics. However, any mention of similarities and differences between Rumi and Nazrul has been limited to brief references in a few scholarly articles. This research, therefore, is an entirely original endeavor and represents the first step in the comparative study of Rumi and Nazrul. Such a study will open new avenues in comparative literature and research, while also inspiring poets and writers to incorporate the shared Islamic and Quranic themes found in their works. The study will follow a comparative approach, identifying similarities and differences between Rumi and Nazrul. The conclusion will present the research findings.

## 3.0 Literature Review:

To conduct this comparative study, Rumi's *Masnavi* and Nazrul's songs and poetry will be considered primary sources. The research will seek both connections and divergences between their works.

## 4.0 Biographical Overview of Rumi and Nazrul:

### 4.1 Maulana Jalaluddin Rumi (1207–1273)

Maulana Jalaluddin Rumi, one of the greatest Sufi poets and Islamic scholars, was born in 1207 in Balkh (present-day Afghanistan) into a family of scholars and mystics. His father, Bahauddin Walad, was a renowned theologian and Sufi master, and his early teachings laid the foundation for Rumi's deep spiritual inclinations. Due to political unrest, his family migrated to different regions, eventually settling in Konya (present-day Turkey), where Rumi spent most of his life.

Initially, Rumi was a traditional Islamic scholar, excelling in Islamic jurisprudence, theology, and the Quran. However, his life took a dramatic turn when he met the wandering

dervish Shams Tabrizi in 1244. Their deep spiritual companionship led Rumi toward an intense mystical experience, transforming him from a scholar into a poet of divine love. After Shams' mysterious disappearance, Rumi's poetry became an expression of his longing and spiritual enlightenment.

Rumi's magnum opus, the *Masnavi-ye Ma'navi*, is considered one of the greatest works of Persian literature, blending Islamic teachings with Sufi philosophy. His poetry, rich with metaphors, allegories, and Quranic wisdom, emphasizes divine love, unity, and the journey of the soul. His influence transcended time and borders, inspiring countless poets, philosophers, and spiritual seekers worldwide.

### 4.2 Kazi Nazrul Islam (1899–1976)

Kazi Nazrul Islam, often called the "Rebel Poet" of Bengal, was born in 1899 in Churulia, a village in present-day West Bengal, India. Despite economic hardships, he received early education at a local madrasa, where he studied Arabic, Persian, and Islamic literature. As a young boy, he worked as a muezzin at a mosque and was exposed to Islamic teachings, which later influenced his poetry.

During his youth, Nazrul joined the British Indian Army, where he was introduced to Persian and Urdu poetry, including the works of Rumi, Hafiz, and Omar Khayyam. This exposure shaped his literary and spiritual perspectives. After leaving the army, he fully devoted himself to writing and became a revolutionary voice against British colonial rule.

Nazrul's poetry and songs reflect a fusion of Islamic, Persian, and Bengali cultural elements. His works emphasize justice, humanism, and spiritual love. He also translated and adapted Persian ghazals and Sufi poetry, introducing Bengali readers to the mystical traditions of Rumi and Hafiz. Unlike Rumi, whose poetry is primarily centered on divine love, Nazrul's writings also included themes of resistance, social justice, and equality. However, like Rumi, he sought to unite people beyond religious and societal divisions.

In his later years, Nazrul suffered from a neurological disease that silenced his voice, yet his legacy as both a poet and a spiritual thinker remains unparalleled. He was later declared the National Poet of Bangladesh.

### 4.3 The Muslim Context in the Works of Rumi and Nazrul

Maulana Jalaluddin Rumi is renowned worldwide as a bearer of love and wisdom. This love is divine love—love that seeks union with God. Loving Allah is the foremost duty of a true believer. When a person loves Allah, a sense of devotion and purity awakens in the heart,

detaching it from worldly attachments. To love Allah, one must also love His Messenger, for Allah Himself states in the Quran:

**قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ**

*"Say (O Prophet), if you love Allah, then follow me; Allah will love you and forgive your sins. And Allah is Most Forgiving, Most Merciful."* —Surah Aal-e-Imran, Ayah 31

Allah further declares:

**إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ**

*"Your true ally is only Allah, His Messenger, and those who believe—those who establish prayer and give zakat while bowing in worship."* —Surah Al-Ma'idah, Ayah 55

This means that a Muslim must love Allah and His Messenger above all else. If one cannot prioritize their love for Allah and His Messenger over their life, wealth, and family, achieving true faith is impossible. The Prophet Muhammad (PBUH) himself stated:

**لاَ يُؤْمِنُ أَحَدُكُمْ، حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ**

*"None of you can be a true believer until I become more beloved to him than his parents, children, and all of humanity."* —Bukhari 15; Muslim 69

Thus, loving Allah and His Messenger must come first. The complete understanding of Allah's nature and attributes is contained within the Quran. To understand the Prophet's (PBUH) character and way of life, one must study the Quran. When Aisha (RA) was asked about the character of the Prophet (PBUH), she gave a brief yet profound response:

**عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ سَأَلْتُ عَائِشَةَ فَقُلْتُ أَخْبِرِيْنِيْ عَنْ خُلُقِ رَسُوْلِ اللهِ ﷺ فَقَالَتْ كَانَ خُلُقُهُ الْقُرْآنَ**

*"Sa'd ibn Hisham reported that he asked Aisha (RA) about the character of the Prophet (PBUH), and she replied: 'His character was the Quran.'"* —Muslim 1773

### 4.5 Rumi's Poetry as an Exposition of the Quran

When discussing the Muslim context, the Quran is undoubtedly the primary source. Maulana Rumi dedicated years to studying it and internalizing its message. However, rather than writing a traditional tafsir (exegesis), he expressed his understanding through poetry. His poetic masterpiece, *Masnavi Ma'navi*, is often referred to as the "Quran in Persian." Famous Persian poet Abdur Rahman Zami wrote:

**مثنوی معنوی مولوی هست قرآن در زبان پهلوی**

*"The spiritual Masnavi of Maulana Is the Quran in the Persian tongue."*

To illustrate this, Rumi often incorporated direct Quranic verses into his poetry. For example, he draws from the Quranic verse:

**لَيۡسَ لِلۡاِنسَانِ اِلَّا مَا سَعٰى**

*"Man will have nothing except what he strives for."* —Surah An-Najm, Ayah 39

Rumi beautifully integrates this idea into his poetry:

**قدر همت باشد آن جهد و دعا  ليس للانسان الا ما سعى**

*"The true worth of a prayer lies in one's effort and determination, For man will receive nothing but the fruits of his own labor."*

Another major theme in the Quran is the idea that a believer must sacrifice everything—including their life and wealth—for Allah's pleasure. Allah states:

**اِنَّ اللّٰهَ اشۡتَرٰى مِنَ الۡمُؤۡمِنِيۡنَ اَنۡفُسَهُمۡ وَ اَمۡوَالَهُمۡ بِاَنَّ لَهُمُ الۡجَنَّةَ**

*"Indeed, Allah has purchased from the believers their lives and wealth in exchange for Paradise."* —Surah At-Tawbah, Ayah 111

Rumi echoes this divine transaction in his *Masnavi*:

**مشتری ماست الله اشتری  از غم هر مشتری هین برترآ مشتریی جو که جویان توست  عالم آغاز و پایان توست**

*"Our true buyer is Allah, the supreme purchaser. Rise above the sorrow of worldly buyers. Seek the one who seeks you, For He is the beginning and the end of all things."*

Through these lines, Rumi masterfully weaves Quranic messages into poetic form, making divine wisdom accessible and emotionally resonant. His *Masnavi* is thus an essential read for poetry lovers, as it not only satisfies the soul but also guides one toward divine love.

### 4.6 The Importance of Fulfilling Promises in Islam

Fulfilling promises holds great importance in Islam. Breaking a promise turns a person into a hypocrite, damages friendships, reduces social acceptance, and spreads distrust, leading to societal disorder. Islam strongly emphasizes keeping promises. Almighty Allah says in Surah Al-Ma'idah, verse 1:

**يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡۤا اَوۡفُوۡا بِالۡعُقُوۡدِ**

*"O you who believe! Fulfill [your] contracts."*

Similarly, in Surah Al-Isra, verse 34, Allah warns:

**وَ اَوۡفُوۡا بِالۡعَهۡدِ ۚ اِنَّ الۡعَهۡدَ كَانَ مَسۡـُٔوۡلًا**

*"And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned."*

There are many such verses, and Prophet Muhammad (peace be upon him) repeatedly emphasized the importance of keeping promises in hadiths. Since Mawlana Rumi was an Islamic spiritual poet, he beautifully incorporated the concept of promise-keeping into his poetry, enriching it and making it beloved among devotees of God. He expressed this Quranic principle in his verse:

**وعده ها باید وفا کردن تمام ور نخواهی کرد باشی سرد و خام وعده اهل کرم کنج روان وعده نااهل شد رنج روان در کلام خود خداوند ودود امر فرموده است اوفوا بالعقود کر نداری خوی ابلیسی بیا باش محکم بر سر عهد و وفا**

**Translation:**

*"Promises should be completely fulfilled, Otherwise, if you don't, you will be cold and immature. A noble person's promise is an eternal treasure, But a promise from the unworthy brings endless suffering. The Most Merciful has commanded in His words, "وفوا بالعقود"—*"Fulfill your promises."* *If you do not possess the nature of Satan, Then stand firm in your covenant and loyalty."*

Rumi masterfully uses Quranic verses in his poetry, illustrating the benefits of fulfilling promises and the consequences of breaking them.

### 4.7 The Reality of Death and Returning to God

Allah has declared in the Holy Quran that every soul shall taste death. No living being can escape the angel of death, Azrael (AS). Our existence began in the realm of souls (*'Alam-e-Arwah*), and after death, we will return to the realm of *Barzakh*, as per divine decree. Just as a kite's string remains in the hands of its master, our destiny is in the hands of our Creator. Allah states in the Quran:

**الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**

*"Those who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.'"* (Surah Al-Baqarah, 2:156)

This Quranic theme is reflected in Rumi's *Masnavi*:

**وز ملک هم بایدم جستن ز جو کل شیء هالک الا وجهه بار دیگر از ملک قربان شوم آنچ اندر وهم ناید آن شوم پس عدم گردم عدم چون ارغنون کویدم که انا الیه راجعون مرک دان آنک اتفاق امتست کاب حیوانی نهان در ظلمتست**

**Translation:**

*"We must seek escape from the kingdom of the material world, For everything perishes except His (Allah's) face. Once again, I sacrifice myself for the kingdom, And I become what is beyond imagination. Thus, I dissolve into nothingness, like the sound of a flute, Which says, 'Indeed,*

*we return to Him.' Death is the universal truth agreed upon by all, For the soul of animals remains hidden in darkness."*

*Mawlana Rumi's poetry is deeply rooted in Islamic teachings, emphasizing themes such as monotheism (Tawhid*), the story of Yusuf and Zulaikha, the patience of Prophet Ayyub (AS), Islamic wisdom, remembrance of God (*dhikr*), the mysteries of creation, and the purpose of human existence. These aspects elevate his poetry to a unique spiritual and literary stature.

### 4.8 Kazi Nazrul Islam: The Poet of the Muslim Spirit

Kazi Nazrul Islam was a poet deeply connected to the Muslim spirit and a unique creator of songs that resonated with the soul of the Muslim community. He was immersed—both in wakefulness and dreams—in thoughts of Allah, the Prophet Muhammad (peace be upon him), the afterlife, and the golden past of Islam. Through his creative expressions, he beautifully conveyed the essence of Islam as the ultimate path to human salvation, presenting it in an aesthetically profound manner.

Many consider Nazrul to be a non-communal poet. While it is true that he was non-communal as a human being, in matters of faith, he was firmly devoted to Islam. He proclaimed his unwavering belief in Islam in his poem **"Allah Amar Prabhu" (Allah is My Lord):**

*"Allah is my Lord, I have no fear,*
*My Prophet is Muhammad, whose praise fills the world.*
*Why should I fear anything? The Quran is my battle cry,*
*Islam is my faith, and Muslim is my identity!"*

Thus, labeling Nazrul as merely "non-communal" would not be entirely accurate. His literary works are deeply rooted in Islamic themes, and proportionally, his call to uplift Islam is significantly evident in his writings.

### 4.9 The Supremacy of Allah and the Desire for His Mercy

Above all, our supreme Lord is Allah. Who else do we have besides Him? There is no one in this world or the hereafter except Allah. If He is pleased with us, then our lives are truly blessed. Both our worldly and eternal lives will be filled with success. As believers, we recite the supplication taught by Allah:

*"O Allah! Grant us goodness in this world and goodness in the Hereafter, and save us from the torment of Hell!"*

Seeking the pleasure of Allah is the greatest fortune, and this is what Nazrul longed for in his songs:

*"On the Day of Judgment,*
*O Allah, do not put me on trial,*
*I do not seek judgment;*
*this sinner seeks only Your mercy.*
*Knowingly, I have sinned my entire life,*
*I have no hope of salvation through judgment.*
*If You are to judge, then why have You called Yourself Rahman?*
*By the virtue of that name,*
*I shall be saved—why have You given me this faith?*
*I am a poor beggar, calling upon You,*
*O Lord, can You ever turn me away empty-handed?"*

### 4.10 Nazrul's Unique Address to Allah

We know that Allah has 99 glorious names, each carrying profound beauty and meaning. A truly devout person understands the sweetness of these names. In addition to these names, Nazrul called upon Allah in a unique way—addressing Him as **"A-Namika"** (The Nameless One). In his poem **"A-Namika"** from the collection *Jhor* (*Storm*), he wrote:

*"By what name shall I call You?*
*O Nameless One, O A-Namika!*
*On water, land, and sky,*
*Your sweet name is inscribed everywhere."*

*Kazi Nazrul Islam's works are deeply infused with Islamic beliefs, spiritual devotion, and an unwavering love for Allah and His Prophet (peace be upon him). His poetry and songs continue to inspire generations of believers, reminding them of faith, submission, and divine mercy.*

This is a long text, so I'll provide a complete and accurate translation while maintaining the poetic and expressive nature of the original.

### 4.11 Our Beloved Poet Nazrul and His Praise of the Divine

Our beloved poet Kazi Nazrul Islam not only described the supremacy of our Lord but also His beauty. Regarding the beauty of Allah, he wrote in song number 64 of *Gulbagicha*:

*"O Eternal Beauty, the entire universe*
*Is but a reflection of Your enchanting form.*
*The sun, moon, and stars shine with Your radiance,*
*Your formless essence manifests in endless forms."*

Nazrul, without any hesitation, boldly proclaimed his faith in the opening lines of his poem *Maha Samar* (The Great War):

*"A great war rages today between Tawheed and polytheism, Allah Akbar proclaims that the One without a partner shall be victorious!"*

### 4.12 The Praise of the Greatest Human: Prophet Muhammad (PBUH)

The greatest human in all of existence is Prophet Muhammad (PBUH). It is through his teachings that mankind finds peace in this world and salvation in the hereafter. He led humanity out of the depths of corruption, immorality, oppression, and misguidance into the light of truth. Our Bengali-Muslim poet deeply loved the Prophet (PBUH), and his devotion occupied a vast space in his mind and heart. Just as renowned Muslim poets and singers around the world have composed poetry and songs in praise of the Prophet, so too did Nazrul, crafting timeless *na'at* (hymns) and poetry in Bengali that hold a profound place in the Muslim consciousness.

The entire universe rejoiced at the arrival of our Prophet (PBUH). Similarly, 1,329 years after his birth, the poet Nazrul, a devout admirer of the Prophet, expressed his joy through his verses:

*"Amidst the slumbering world,*
*I suddenly heard the call to prayer,*
*The sound of Takbeer stirred my soul,*
*Stepping outside, I beheld a heavenly glow,*
*The earth and sky were bathed in divine light.*
*Angels, houris, and heavenly youth sang in joy."*

Nazrul was a deeply spiritual poet, singer, and thinker. Though he may not have strictly adhered to religious rituals, his devotion and reverence for the fundamental pillars of Islam were remarkable. His yearning for *salah* (prayer), the second pillar of Islam, is evident in his poetic plea:

*"O worshiper! Pray in my home today.*

*I lay my heart at your feet as a prayer mat.*
*I am a sinner, lost and unaware,*
*But let me be blessed by the touch of your pious feet.*
*Let your ablution water cleanse my soul,*
*Let my house turn into a mosque by your sacred presence.*
*The devil who deceives me, keeping me from calling upon my Lord,*
*May he flee upon hearing the sound of Takbeer."*

### 4.13 Reflection on Death and the Afterlife

A true believer is always mindful of the afterlife, for there, only one's deeds will matter. Every human is mortal, and upon death, they are laid to rest in their grave. The moment a person dies, all their deeds cease—except for three, as stated in a hadith narrated by Abu Huraira (RA), where Prophet Muhammad (PBUH) said:

*"When a person dies, all their deeds come to an end except for three: continuous charity (sadaqah jariyah), knowledge that benefits others, and a righteous child who prays for them." – Sahih Muslim: 4310*

This means that after death, one can no longer act on their own behalf. However, if the living believers pray for the deceased, it can be a great blessing. Through such prayers, Allah may forgive the departed souls. If a worshiper sees a grave before them, their heart naturally inclines to pray for the one resting there. Nazrul, a poet with strong faith in the afterlife, expressed this longing in his song:

*"Bury me beside a mosque,*
*O brother, So that even in my grave,*
*I may hear the call to prayer.*
*Let the footsteps of worshipers pass by my grave,*
*May this humble servant hear their sacred steps.*
*Thus, may this sinner be spared from the torments of the grave."*

### 4.14 Resisting Temptation and Placing Faith in Allah

The world is filled with distractions and negative influences. For the believers, the greatest and most apparent enemy is Satan, who constantly seeks to misguide them from the path of faith. However, we must not fall into his traps. Instead, we must adhere to the teachings of Islam and seek the pleasure of Allah. Hardships will come—poverty, suffering, and trials—but we must never stray from the path of righteousness. We must never surrender to Satan's

deception. Instead, we should place all our trust in Allah, for He alone is the ultimate provider. Nazrul, with deep conviction, pleaded:

*"O Allah, hear this poor man's supplication. Grant me cool water when I thirst, simple rice and salt when I hunger. Bless the fields with golden harvests, Grant me a home filled with loved ones, Fill my heart with peace and contentment, For You alone are my eternal sustenance."*

### 4.15 Islam and the Dignity of Humanity

The core focus of Islam is humanity. The Quran, too, revolves around mankind—how they should live and what their rights and responsibilities are. Islam provides clear guidance on human dignity and equality. Nazrul, a poet deeply influenced by Islamic teachings, embraced this message in his works. The renowned Islamic poet Allama Iqbal once said:

*"True humanity lies in respecting humanity itself. One must understand the dignity of mankind!"*

Echoing this sentiment, Nazrul raised the voice of Islam's message of equality in his poem *Samyabadi* (The Song of Equality):

*"I sing the song of equality— *There is nothing greater than humanity, nothing more magnificent! No differences of race, religion, or nation, In every home, in every land, humanity is one."*

Islam has always stood against injustice, oppression, and class discrimination. It has established the greatest ideals of equality and brotherhood. Nazrul, a passionate supporter of Islam, reaffirmed this in his song *Ghoshona* (The Proclamation):

*"No one shall starve while another hoards excess food, Islam does not tolerate such injustice, Nor shall it ever!"*

Nazrul regarded translating the Holy Quran into Bengali verse as one of his life's greatest aspirations. The fact that he nurtured such a desire reflects his immense respect for the divine scripture. In the preface to *Kavya Ampara*, he wrote:

*"The greatest aspiration of my life was to translate the Holy Quran into Bengali verse. Due to lack of time and knowledge, I could not fulfill this dream earlier. However, after years of devotion, by the grace of Allah, I have finally acquired enough Arabic and Persian to understand and interpret the text. This realization fills my heart with joy."*

Nazrul Islam was not only a poet but also a deeply spiritual thinker. His works reflect a profound love for Islam, humanity, and justice. Through his poetry and songs, he conveyed

messages of equality, devotion, and resistance against injustice. His words continue to inspire believers and non-believers alike, carrying the timeless essence of faith, love, and the quest for truth.

Additionally, Kazi Nazrul Islam incorporated various Islamic themes into his poetry, including the oneness of Allah (*Tawheed*), the fulfillment of promises, prayer (*Salah*), fasting (*Sawm*), the afterlife (*Akhirah*), heaven and hell, morality, the characteristics of a true believer, spirituality, remembrance of Allah (*Dhikr*), the caliphate, and the virtues of the caliphs.

## 5.0 Conclusion

Both Rumi and Nazrul were poets and mystics deeply influenced by Islamic thought. While Nazrul, due to his creative and open-minded nature, wrote on many different subjects, we have presented ample evidence that the core themes of his poetry and songs were rooted in Islamic philosophy. Both poets were influenced by spiritual mentors (*Pirs*) and had a profound connection with the Quran. One interpreted the Quran in Persian, while the other masterfully rendered selected passages of the Quran into Bengali verse.

Themes such as *Tawheed* (monotheism), the stories and virtues of prophets, *Dhikr* (remembrance of God), reflections on the afterlife, prayer, fasting, ethics, the characteristics of a true believer, love for humanity, compassion, and the concept of the caliphate were central to their works. These elements contributed to their revolutionary impact and universal acceptance across generations.

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