CHAPTER-6

CONCLUSION

Finally we have come to concluding part of our thesis, which have completed with the help of various books of various libraries, Journals, articles and newspaper.

In the present work, we have discussed the emergence of neo-classicism in India and Egypt. The first instance of written Assamese literature is found in the Caryāpadas. Instances of pure written Assamese literature are hardly to be found in a chronological order after the Caryāpada upto the fourteenth century A.D. Of course it was in the fourteenth century itself that a number of poetic geniuses like Hem Saraswati, Rudra Kandali, Harihar Bipra, Kaviratha Saraswati and Madhava Kandali were born. The works of Hem Saraswati are generally recognized as the first written literature in Assamese language.

The literature produced during the period from the last part of the fifteenth century A.D. to the last part of the seventeenth century A.D. has been termed as the Vaishnavite or the Neo-Vaishnavite literature. The greatest period of Assamese literature was ushered in with the "Bhakti" movement started by the great Sankardev. He has huge contribution to the Assamese Literature. Another prominent figure in the field of Assamese literature during this period was Mādhavdeva (1489-1596), disciple of Saṅkardeva, who was also the authore of several books, Bargīts and Bhatimas. His major works are: Namghosha, Chordhara, Pimpora, Guchowa

and Bhumi Letowa. Contemporary of Sankardev, Azan Fakir has also gigantic contributions to the Assamese literature.

Modern Assamese Literature in India basically in Assam considered beginning in the second half of 19th century with the rise of neo-classical poetry. There are so many writers contributed their tremendous contribution in this field, our respected Poet, Ahmed Hazarika is prominent one of them.

In Arabic Literature, there are many factors and causes which led to the emergence of neo-classicism till the modernism and gave a new shape or perfect models of poetry to the modern era. The trend of modernism was continued by Mohammed Ali, who dominated Egyptian national life for the half of century till 1849 A. D. Moreover neo-classicism was the dominant literary movement in Europe during the 17th and 18th century. It sought to revive the artistic ideals of classical Greeks and Rome. Neo-classicism was to great changed terrifies by emotional restrained, order, logic, technical position, balance, elegance of diction and emphasized from over content clearly. Its appeals were to the intellect rather than to the emotion.

Modern Arabic Literature in Egypt considered beginning in the second half of 19th century with the rise of neo-classical poetry. The school of Barudi, named after the first representative of neo-classical movement. Although al-Tahtawi did make some contribution to be creation of modern journalistic style, his work did not lead to the modernization of literary prose which remained the traditional for long time. But the prominent neo-classicist, Hafiz and his contemporaries, who were deeply involved in social and political events of their respective times.

In our thesis we have discussed on the analytical studies of *Gyan Malini*. The poet of *Gyan Malini*, Ahmed Hazarika composed his poetry *Gyan Malini* in between 1814 to 1881 saka era. The great value of this book is decided by the opining of scholars. We must recognize that the *Gyan Malini* has changed the Assamese Literature without showing any negligence to any other writers at that time and how to compose high level pure and neat and clean in Assamese it showed to others. The subject matter of the book is Nature, Elegy, Social feeling, Nationalism, Eulogy, Sufism, Philosophical, and Clarity & Classic.

The principle feature of this book is pictorial description and beautiful narration. The source of *Gyan Malini* is the Dibru River. There was a deep and long relation of the poet with the river-The flower garden, the graveyard, the imagination-all have been drawn around this river.

The notable theme of *Gyan Malini* is the unity of Hindu and Muslim. None will believe that there will be chaos of Hindu and Muslim in our society after reading *Gyan Malini*. Ahmed Hazarika has beautifully portrait about the unity of Hindu and Muslim after Azan Fakir.

Here, we tried to explore a glance of the life of Mofiz and his works, this great writer was born at Dibrugarh on 30th August, 1870. His father's name was Himmat Uddin Ahmed Hazarika and mother's name was Rahnoorie. He is inherited from "Bagh Hazarika", a general of Gargaon'. They are the forefathers of Ahmed Hazarika, vividly stand in the Assam history. After finishing his education at Dibrugarh, in 1883, he was appointed in the forest department. He was appointed Tahshildar on

Lakhimpur Session Court from 1st of June 1896. He transferred to Dibrugarh Court as Civil Peshkar on 7th June, 1902 and retired in 1926. A man, who loved his country and countrymen, died on 29th October, 1958.

He is well-known by his poetry *Gyan Malini*. Another two collections of poetry are *Tatta Parijat* and *Malinir Bin*. He was elected as the president of the 12th Axom Xahitya Xabha in 1930 held at Golaghat district, Assam.

In our thesis we have discussed on the analytical studies of *Diwan al-Hafiz* of Hafiz Ibrahim. It was first published in three volumes between 1911 and 1932 and later collected into a complete edition shortly after his death. Social and political poetry, eulogy and elegy form the main core Hafiz Ibrahim's Diwan. The inter mingling of the matters of the ancient and modern, the present and the past and the eastern and the western can be found in the *Diwan* of Hafiz.

Elegy is the main genre of poetic composition. The half of *'Diwan'* of Hafiz has been covered by elegy. The poet says himself:

"I compose poem when I am in pensive mood"

Clarity is a characteristic of Hafiz Ibrahim's poetry. His verse is free from vagueness and philosophical overtones

Hafiz Ibrahim introduced variety in natural poetry. He deals with problems concerning the common man and their inspiration. Depth of social feeling characterizes most of hafiz Ibrahim's poems on the poverty of the vast majority.

Here, also we tried to explore a glance of the life of Hafiz and his works, the poet of the Nile; Hafiz Ibrahim was one of the most renowned neo-classist in the Arab world during the latter half of the 19th century. He was not only a great poet but also a great genius with a tremendous capability of possessing a photographic memory. He could memorize poems of both old and contemporary period. He could also memorize and could keep in his memory the writings of all the great scholars besides being a poet of international standard.

Hafiz Ibrahim started his career as a lawyer but later he left legal profession and took admission in a Military college of Cairo. He obtained graduate degree in Military and joined as military officer in 1896 and went to Sudan. As a military officer he did not feel comfortable. His poetic minds hanker after the field of humanism and fellow- worship which was not possible in the life of military. As a result he felt suppressed and the British officials suspected him for liberal humanitarian outlook. This developed hatred against the British Empire. His Personal experience found expression in his writings. He denounced the British imperialism. Later Hafiz took voluntary retirement from service and started composing poems based on his experience and outlook on nationalism.

In 1911 Hafiz Ibrahim was nominated as the member of the civil service commission, the then Education Minister Ahmed Hashmad Pasha was highly impressed by his nationalistic writings of Odes. Soon Hafiz was appointed the chief Liberian of famous *Khedibhi Library* (Egyptian National Library). He served there till the breathed of his last in 21 July, 1932.

Lastly, we have discussed on comparative assessment of *Gyan Malini* and *Diwan al-Hafiz*. *Gyan Malini* is one of furthermost valuable poetry book in the Assamese literature composed by Mofiz Uddin Ahmed Hazarika in the *Jonaki Age*. On the other hand *Diwan al-Hafiz* is another greatest valuable poetry book in the Modern Arabic literature composed by Hafiz Ibrahim. Though the poet of *Gyan Malini* was an Indian and the poet of *Diwan al-Hafiz* was an Egyptian still there are many similarities in both the two books.

Gyan Malini has a great contribution to the Assamese literature and Language. *Diwan al-Hafiz* has also a huge contribution to the Modern Arabic literature and language. The theme of *Gyan Malini* and Diwan al-Hafiz is very deep and the Language also suitable which has excellent rhythm. *Gyan Malini* and *Diwan al-Hafiz* proves that both the poets have the full knowledge not only in the field of Language and literature but also various areas of society. Both the poets deal with problems concerning the common man and their aspirations. They wrote on all matters concerning Islam, society and current events. In the field of elegy both the poets shown highlighted. Both the poets composed their poems with classical style. The vivid styles of nature are showed in their poetry. The verses of both poets are free from vagueness and philosophical overtones. Moreover the national feeling come out through their poetry which are bright awareness for the common people.

From the discussion made in the foregoing pages, it may safely be concluded that the works is a mental experience rather than a doctrine. It is a

way of life and a process of developing the institutive faculty in a particular direction. The poets Mofiz and Hafiz teach all men to overcome all the usual barriers between the individual and the Absolute, simultaneously with the inspiration of the feelings of love, friendship and universal brotherhood.

We hope that this thesis will get a good preference in both Arabic and Assamese poetry Literature and it may be also said that by this research work, the reader of the next generation will find concept of neo-classicism, which is the first step towards the modernism.