

Bangladesh is a Colourful...

(Continued from previous page)

Sheikh Mujibur Rahman. I pay my respect to the immortal martyrs and valiant heroes who had sacrificed their lives in the struggles of the Bangalis, including the liberation war and the language movement. At the same time, I recall with reverence the unflinching support extended by innumerable people of different regions of India including West Bengal and Tripura to our Liberation War as well as the immortal tales of heroism and self-sacrifices enacted by our co-fighters. We firmly believe – the Bangali that has emerged with a crimson contour after immersing in the river of blood will be identified in history with the infallible identity of an eternally independent nation and character.

Our strength is our culture. The indivisible contour of this culture lay in our folk roots. The vast open expanse of our lifestyle has been erected in conformity with the water-soil-air of the Ganges valley. Therefore, many cultural pioneers from different corners of the globe have sprinkled water at the base of our cultural tree after arriving here. Side by side with the extensive land-routes of Bangla, the huge water-body on the southern borders of the Bengal delta has extended liberal invitations to the international travellers. Therefore, although the origins of Bangla language emanate from the sophisticated roots of our folk culture, it has been continuously nourished by the extended domain of world culture. This realization finds profound reflection in our art, literature and creative pursuits. Our poetry, prose, drama, essays and various creative writings depict the country and the globe in a logical equation. That is why, the guru of poetry Poet Rabindranath was the



composer of our national anthem. That is why the pioneer of people's freedom Nazrul is our national poet. This Bangla belongs to me, to you, and the whole of humanity. I would like to say by rearranging the words of Tagore – We are committed to implementing the symbolic unity of mankind on the seashore of this great populace of Bangla. We are the inheritors of humanism that has been purified starting with the Charyapad to Mangalkavya, the Punthi literature, Mymensingha Geetika, Vaishnava literature and then by the creations of Michael-Rabindranath-Nazrul.

The context of literature is different today in Bangladesh, but the richness of its spirit follows this very same heritage of humanism. The free man needs to flourish freely, 'Above all else is man, there is none above him'. That extraordinary individual of Vaishnava philosophy is now being presented in a different guise as the man of gold in Bangabandhu's Golden Bangla after becoming a human-gem of Lalon Fakir. We shall build the illumined bridge of universal friendship by uniting those luminous men under the leadership of Desh-ratna Sheikh Hasina – the illustrious daughter of our Father of the Nation Bangabandhu Sheikh Mujibur Rahman.

Come, let us all – the luminous passengers of this globe – erect a bridge of lights. There is no alternative to this human bridge for building a peaceful world bereft of hunger, poverty and prejudices. Let the humans be victorious, let the liberated humanity triumph. □

Translation: *Dr. Helal Uddin Ahmed*

How the Bangalis...

(Continued from previous page)

follower of great Buddha, has emerged as the path-finder of the Bangali spirit or the victory of the Bangali nation.

Several hundred years later, during the British rule we found a Bangali Muslim peasant named Tipu Pagla in Sherpur-Jamalpur, the Hindu and Muslim rebels belonging to the community of 'fakirs' and monks, and Titumir (Mir Nisar Ali) in Narkelberia of the West Bengal. Then in 1920-30 decade we saw the leader of the Home Country Movement, Masterda Surya Sen and Pritilata Waddedader who sacrificed their lives in the armed struggle against the English and thus had an important contribution to the history of our own liberation. Later, we also found the unique tale of heroism in the Peasants' revolution in the armed struggle for liberation.

Apart from this, the contribution of our systematic politics, revolutionary politics, literature and culture to our own struggle for freedom and to the building of a Bangali national spirit was also very great. In the systematic politics, the contribution of Sree Chittaranjan Das, Bipin Chandra Pal, Sharat Chandra Basu, A.K. Fazlul Haque, Mawlana Bhashani, Huseyn Shaheed Suhrawardy, Manik Mia and so on was very large. On the other hand, in both systematic and armed struggles for freedom, the names of Shubash Chandra Basu, Sheikh Mujibur Rahman and Taj Uddin Ahmed are also memorable. Moreover, their revolutionary life and politics, and the contribution of the contemplators of folk culture were also very remarkable. Michael, Bidiya Sagar, Mir Mosharrar Hossain, World poet Rabindranath Tagore, Sharat Chandra Chatterjee, Rebel poet Kazi Nazrul Islam, Jibanananda, Dwijendra Lal Roy, Lalon Fakir, Hason Raja, Obon, Joynul, Kamrul, Satyajit and many other artists, litterateurs and photographers had an important contribution to the making of a national culture for the Bangalis. And the independent state of the Bangalis was built on the foundation of this culture. That is why, the architect of this state Sheikh Mujib could say: "Even at the time of going to the gallows I shall say that I am a Bangali and Bangla is my language."

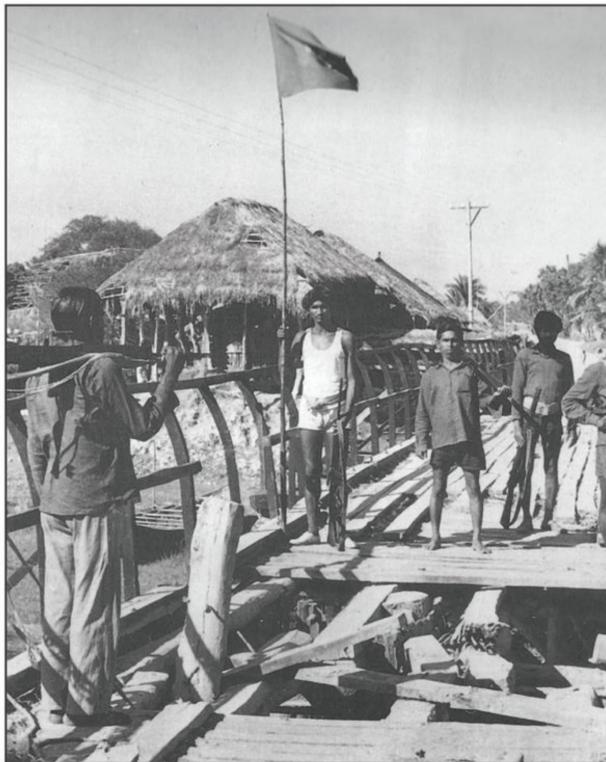
In fact the state of Bangladesh came into being mainly on the basis of Bangali culture. That is why, we do not consider only the political rebels important in creating this state but we can also think of people like Bhushuk, Abdul Hakim from the 17th century, and Mukunda Das, Ramesh Shil, Dudu Shah, Jalal Khan, Syed Ahmadullah of the path of 'Maijbandari' and people like Shukanto and Shamsur Rahman as architects of our state. Integrating all these people's thoughts, Sheikh Mujib determined the democratic, humanistic, secular and non-communal features of the state of



Bangladesh.

It is quite impossible for a petty professional to think of and make an action plan of such a huge canvas of history and thereby form a state. Here is the uniqueness of Sheikh Mujib. He created this unique nation-state of Bangladesh embracing the hundred thousand years' history, tradition and culture along with all kinds of suffering and deprivation of the Bangalis.

We have already said that the history of Bangladesh's freedom is very long. The great hero Bangabandhu declared independence in his historic speech on 7th March 1971 and he declared the emergence of Bangladesh as a free sovereign state formally on 26 March.



On the very first day of March in 1971, the entire Bangladesh loudly protested against Pakistani President Yahya's announcement for closing the Parliament session. The real existence of the state of Pakistan got erased from the psyche of the people of East Bengal and the person who mainly raised the Bangalis to this mental state was the popular political leader Bangabandhu Sheikh Mujibur Rahman. He could not make the mass people take this serious decision just through one day's announcement or through the non-cooperation movement of March 1971. He took about a quarter century to raise the Bangalis to this level.

In 1947-1948 he started the political movement against Muslim League and for modern people's interest-based Awami Muslim League under the leadership of Shamsul Haque and Mawlana Bhashani, and with the assistance of Ataur Rahman Khan. This movement, putting up with all kinds of oppression and torture, slowly had a strong impact on the mind of the people of Bangladesh.

The first victory of this trend came with the landslide defeat of the Muslim League in the 1954 United Front election. Although Suhrawardy,

Bhashani and A.K. Fazlul Haque had a key role in this defeat at this stage, the contribution of the popular young leader Sheikh Mujib was not at all less important. The role that Mujib played in the Pakistan National Assembly for Bangla and the Bangalis from a nation-based position paved the way for Bangali nationalism and the creation of a separate state for the Bangalis. In the Pakistan National Assembly addressing the Pakistani exploiters he said, "(a) *Zulum mat karo bhai* (brothers, stop your oppression). If you don't stop your oppression, we will be compelled to leave the systematic path for an unconstitutional way; (b) the word 'Bengal' has a history, has a tradition of its own. That is why, if you want to change the 'Bangla' into 'East Pakistan', you must go to East Bengal and take the consent of the people. It is possible only if they give their consent; (c) What about Bangla as state language and Coalition Election? (Speeches of Sheikh Mujibur Rahman in Pakistani Parliament, P. 12). These two things are the chief elements of the construction of the state of Bangladesh; (d) If Karachi as a single unit is included in West Pakistan (because Karachi was founded with the money coming from the jute of Bangla), then the capital of Pakistan must be transferred to Dhaka; (e) The people of Bengal are starving to death (a few days ago there was a famine in Khulna); is it the result of supporting the demand for Pakistan? The people of West Pakistan have not sacrificed so much for Pakistan. They will not understand our pains; (f) We want to be known as 'Bangali', not as 'Pakistani'; (g) I will here and now speak in Bengali and nobody can prevent me from doing that".

In 1962, he formed a nucleus with student leaders for the preparation of Bangla's independence. Its members were Sirajul Alam Khan, Fazlul Haque Moni, Abdur Razzak and Kazi Aref Ahmad. They, with the approval of Bangabandhu, chalked out different clear plans of action like the slogans (a) "Your and my address is Padma-Megha-Jamuna"; (b) "Wake up, wake up, Bangalis wake up"; (c) "Pindi or Dhaka? Dhaka, Dhaka"; and (d) the seed of incantation for the freedom of Bangla, '*Joy Bangla*' (May Bangla achieve victory). In 1966, the six-point demand became a principal weapon for the independence of Bangladesh. This deadly weapon-like six-point demand was presented by Bangabandhu at Lahore, the main centre of Pakistan's political power.

The brave fighter Mujib was then at the peak of popularity. Realising that Sheikh Mujib was coming down to one point from the six-point demand,

Victory of the Mother of Humanity

Mohammad Nurul Huda

This is the day of victory of all Bangalis, this victory is endless and decayless; This is the day of victory of all humans, this victory is endless and decayless.

Victory of all humans means the victory of the mother-earth and her homemaker: Victory of all just fighters of Bangali nation in their judicious war of human liberation; Victory of all just fighters of all nations in their judicious war of lawful reasons. Victory of the good to the humanity of all nations and their homemakers.

Victory of all humans means the victory of mother-earth and her homemaker: Victory of all rapid brigades of freedom fighters on all fronts: air, water, earth and Harikel. Victory of Mujib, who fathered freedom across Rada, Samatata and Bengal. Victory of good to humanity on all countries and territories and their mother universal.

Victory of all humans means the victory of mother-earth and her homemaker: Victory of the welfare of gregarious humanity and her much-loved mother; Victory of humanity of all individuals and their mother; victory of potent fertility of Basumoti and all her progeny; victory of humanity of universal welfare and her mother.

Victory of all humans means unerringly the victory of breathing, maturing, longevity and life-blood of this deathless universe; Victory of this orphaned universe means the relentless throbbings of her arteries; Victory of this self-born humanity means the victory of her mother's pulsations.

Victory of all humans means the victory of the fullmoon and the newmoon in sevenfold caress; Victory of saints, sages, creatures and noncreatures; Victory of humanity of wisdom and her mother.

Mother's victory means the victory of her all-tolerant nature; victory of all her clans, links, references, heirs, sons and daughters. This is the victory of an affectionate earth with no war and discrimination. Victorious all are, in this encounter, except the defeat who is decisively defeated in its final meet.

Translation: *The poet himself*

Victory in December

Alam Talukder

War-field in seventy-one affected men and their properties Everyone suffered, experienced pain and misery. Enemy-soldiers and razakars pushed this country towards darkness Killed many here and there came in front whoever. Their falsehood surprised the world. They oppressed truth, they brought its death. They destroyed greenery, they clouded the sun, And kept the courageous in prison.

In the war-field of seventy-one, tons of bullets and bombs Killed millions in moments. But the freedom-fighters resisted Them everywhere everyday. Chanting the slogan-Joy Bangla- They fought and brought peace for us.

Bangabandhu called us through his bold voice. Then every house turned into a fort. Every man turned into a patriot. Everyone stood for the war. Every fighter suffered and sacrificed his soul. A river of blood flowed like a flood. After a nine-month war the brave Bangalis won. They attacked the enemies, killed them all. Thus darkness disappeared, light did be fall. And Victory marched forward in December.

Translation: *Professor Ahmed Reza*



Ayub Khan threatened it with the language of weapons. In 1971 Pakistani occupation forces used the language of weapons against the Bangalis. In spite this deadly language of weapons, through the action plan of 1971 non-cooperation movement, Bangabandhu did not merely declare the independence of Bangladesh, but he almost freed the country from Pakistani rule by March. In July 1971, the South Asia Review in this regard said, "When the police and civil



servants joined the judges in pleading support for Mujib, a defacto transfer of power had taken place inside Bangladesh and it had happened within a week of Yahya's decision. During next three weeks Mujib's house became in effect the Secretariat of Bangladesh.

In this way, through the tempestuous path of March, Bangladesh achieved victory in the bloody liberation war on 16 December 1971 under the unique leadership of the Father of the Nation Bangabandhu Sheikh Mujibur Rahman. The independent sovereign Bangladesh emerged in the world map. □

Translation: *M. Jahurul Islam*