



Special Supplement

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**PRESIDENT**  
PEOPLE'S REPUBLIC OF BANGLADESH  
BANGAHBABAN, DHAKA  
01 Poush 1432  
16 December 2025

Message

Today, 16 December, marks our great Victory Day. This day stands as a symbol of our national pride and the culminating success of our struggle for independence. On this joyous occasion, I extend my warmest greetings and heartfelt congratulations to all Bangladeshis living at home and abroad.

Independence is our greatest achievement, founded upon a long history of exploitation, deprivation, and struggle. On this very day in 1971, we attained our long-cherished freedom and sovereignty through a nine-month-long, bloodied Liberation War. On this day, I pay my deepest respect to the valiant martyrs who sacrificed their lives in the war, the wounded freedom fighters, the mothers and sisters who lost their dignity, the families of the martyrs, and all the courageous individuals who dedicated their efforts to the cause of our independence. It is through their sacrifice that Bangladesh emerged as an independent nation.

The aim of the Liberation War was not confined merely to political independence; one of its fundamental objectives was to establish economic emancipation and social justice. Yet even after five decades, our people have not achieved complete political and socio-economic freedom. In this context, the student-led mass uprising of 2024 has rekindled hope for building a just Bangladesh, free from discrimination and corruption.

To ensure that the true benefits of independence reach every citizen, we must further strengthen and institutionalize our democracy. We must cultivate a culture of tolerance, mutual respect, and unity at every level of personal, social, and national life. Inspired by the spirit of the great Liberation War, let us commit ourselves to working together to build a prosperous Bangladesh, free from discrimination and all forms of oppression. This shall be our pledge on this glorious Victory Day.

*Md. Shahabuddin*  
Mohammed Shahabuddin

Story of Liberation War  
and the Human Society of  
Bangladesh

Mohammad Azam

Many people say that humans live through stories. Stories are their habitats; their existence; past; future. This statement is applicable even more in case of languages. Many pundits have said, language is man's habitat; man's existence. It undoubtedly has many philosophical and existentialist ramifications. But simply said, the raw materials accumulated and manifested in languages ultimately become the main refuge for human existence. Stories are the greatest among these raw materials. In other words, the subtle ingredients conserved in the shape of stories are the best suppliers of that raw material.

In this context, we can mention a speculation about early humans. Many scientists hold the view that more than one species like the Homo Sapiens had flourished on earth. Out of them, one species has survived. How? That must have happened through numerous blood-spilling struggles. But what advantages did the Homo Sapiens have in that struggle? What was the reason? It is assumed that the main reason was stories. The Homo Sapiens could advance much in life's struggle because of the accumulated stories related to their mutual and collective struggles. Besides, sudden events and favour from nature were also there.

What does a story do? From where does its big role come? The main task of a story is the creation of mutuality between individuals. Stories create an average picture by gradually reducing the innumerable distinct attributes of individual human beings. Images of life are presented through stories. People observe one another, but how much can they see? Much of the huge population remain outside their purview. However, stories present many such characters who gradually generate the concept of average human beings. Through this, man's own shape and boundary are also created. Story itself is a structure or framework. Natural and manmade structures remain present there. The collective human is also there. The individuals in the stories perform individual actions inside the diverse structures and events of collective humans. The humans can visualise themselves in this beautiful structure of collective framework. They can observe their surroundings. They become engaged and related to each other.



**CHIEF ADVISER**  
GOVERNMENT OF THE PEOPLE'S REPUBLIC OF  
BANGLADESH  
01 Poush 1432  
16 December 2025

Message

Today, 16 December, is our great Victory Day—an unforgettable and glorious chapter in the history of Bangladesh. On this day in 1971, following nine months of a bloodied Liberation War, we achieved our long-cherished victory. Through immense sacrifice and the bloodshed of countless martyrs, we secured our independent national identity and our red-and-green flag. On this occasion, I extend my warmest greetings to all Bangladeshis living at home and abroad.

I pay my deepest respect to the brave martyrs who laid down their lives during the Liberation War and throughout our long struggle for independence. Their supreme sacrifice strengthens our resolve to stand firm against injustice and oppression and guides us along the path of freedom in every crisis and struggle.

The dawn of independence that rose through the victory of 1971 has, over the years, too often been dimmed by the shadows of authoritarianism and misuse. Through the July uprising, we have once again gained the opportunity to establish a democratic system free from discrimination, corruption, and tyranny. The extensive reform initiatives undertaken by the present Interim Government to build a well-governed and progressive Bangladesh are now moving towards successful completion through the collective participation of our citizens. I hope that through these efforts, authoritarianism will be uprooted and transparency and accountability ensured, alongside people-centric and sustainable development in all spheres of the state.

May this Victory Day serve as a renewed call to national unity. Let it be a day on which we pledge to uphold, at any cost, our commitment to the true empowerment of the people and the democratic transformation that has begun, guided by the enduring spirit of the great Liberation War.

Let us work together to build a safe, happy, and beautiful Bangladesh for the new generation, fulfilling the promise of the hard-earned independence we achieved through immense struggle. Let us move forward hand in hand—irrespective of religion, ethnicity, or community—on the path of peace and prosperity.

*Professor Muhammad Yunus*  
Professor Muhammad Yunus



But it does not end there. The motley mixtures and innumerable complex collection of feelings that construct the stories also generate feelings and realizations of similar nature. Humans become aware of their dormant and obvious ideas in this way. At the same time, they enter the process of becoming one with the collective. Besides, the world of experience is always there. It is true that humans gather experiences through words or deeds only; but how far can that extend? And how far can a person stretch the boundaries of his experiences? The events or actions – whether of individual humans or of the collective – can travel very far by crossing the geographic boundaries, and can even transcend the boundaries of time if they wear the garb of stories. If the stories permit the small and big collections of experience to travel great distances, only then can individual experiences expand by accepting the companionship of the collective.

But it does not end there. The real magic of stories commences in the next phase. The words of stories routinely travel from one mouth to another. They go through a reduction process. Their shape becomes more and more complex. By breaking the boundaries of place and time, they become storehouses of multidimensional knowledge. Myths are born. From the structure of myths, many people get the raw-material for attachment to the collective. The human society grows in this kind of backdrop. They become inter-related groups of people, who consider themselves to be of similar type up to one degree or another.

New types of stories and new myths occupy the lives of modern humans in perennially new forms, in such a manner that it appears as if we have emerged from a world of stories. As if, the stories no longer have much role in the making of individuals and the existence of the collective. But the reality is not at all like that. It is not long ago that humans started to recognize and identify themselves as nations. Many theoreticians have shown decisively that the stories of religious-books, magazine-stories, especially those of novels have played a critical



role in the shaping of at least the Western nation-states. They have shown that by emerging from the glorious world of myths, humans have been living under the collective reign of new myths. Humans cannot become free from the reign of tales!

The people of Bangladesh have gone through their biggest experience in the long (or known) history of collective life during the liberation war. The period might not have been very long. But through consolidation, a comparatively brief period has given rise to long experience. The territory centring which the web of events revolved had a flawless particularity. These heartrending experiences were gathered from the particular place and populace where we live even today.

We have penned numerous accounts of those experiences. We may not have touched the refined process observed in the practice of writing world-history. But we have certainly written history. History – whether elegant or comparatively weak like ours, has an academic flow that is detached from the people. It has a spirit, which does not capture the experiences of human society in many instances. History even becomes absolutely anti-people on many occasions. However that may be, it is not comparable to the stories that emerge from the accepted and lived experiences of human society. Many branches emerge from the stories of the common people, one intersecting another. Often, rumours and propaganda become reliable partners of those stories. Individuals start to participate in the stories of the collective in line with their convenience.

What an experience the liberation war had been for the individuals! One segment was engaged in frontal combats, running from one terrain to another by betting their own lives. It was driven by an endless desire for embracing death or killing others. Another segment could observe a big part of the tale by remaining at a convenient location inside or outside the country. They may also have been controlling the situation slightly. Some were sticking to their political standpoints; others were dying before death arrived by viewing the existential crisis

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Inspiration of Victory Day in the context of July Mass-Uprising

Professor Dr. Mamun Ahmed

It was 16 December 1971; the time was 4.31 pm in the afternoon. The commander of the Pakistani Eastern Command Amir Abdullah Khan Niazi removed the honorary-applaud from his shoulder. He handed over his .38-bore revolver along with the lanyard to chief of the eastern command of Indian Army Jagjit Singh Aurora. Two drops of tears rolled down from Niazi's eyes. The freedom-seeking Bangali spectators assembled at Dhaka's Ramna Racecourse Maidan burst out in joyous celebration. A golden chapter was added to the history of this land. The day was Thursday. The roads of Dhaka were already occupied by the masses since morning. The surrender of 93,000-strong Pakistani military-men led by Niazi marked the victory of Bangladesh in the great Independence War of Bangladesh. The freedom fighters (Muktibahini) and the Indian forces had entered Dhaka via the Savar-Mirpur Road after 10.30 in the morning amid huge applause and jubilation of the masses. The common people welcomed them on the way. That was a golden day after nine-months of blood-drenched war. The sun of victory rose in the sky of Bangla at the cost of three million martyrs. Since then, over half a century has elapsed, but that pride and joy of victory remain unfaded till today.

The liberation war of Bangladesh in 1971 was by any judgement an extraordinary people's war. The pains of deprivation and the desire for freedom nurtured by seventy-five million people had coalesced on a path to freedom. The people of this land could elicit recognition of their rights following a long chapter of 190-years of British and 24-years of Pakistani misrule. That great moment of victory did not arrive all of a sudden. The trend of protest was started through the chorus of 'no, no' voiced by the students and masses after the forceful announcement by Muhammad Ali Jinnah that Urdu should be the lone state-language of Pakistan. The starting point of our great struggle for freedom also commenced from that juncture. The people of this land conveyed that they were not afraid of the blood-red eyes of tyrants. From then on, the freedom-struggle was carried forward through a long trail of agitations that was centred on the great language movement of 1952 and the subsequent movement for autonomy. The Pakistanis considered the people of Bangladesh as a weak and spineless nation. That same 'weak' and 'powerless' people displayed their proverbial valour during the nine-months of the liberation war; that bravery was written on the pages of history. Through that process arrived the golden moment of victory on 16 December 1971.

The Roman writer Publilius Syrus had said, "Where there is unity, there is always victory". This triumph of the Bangladeshis was in fact the outcome of their unity. The Pakistanis repeatedly tried to break this resistance. They tried to shatter the morale of this nation through 'Operation Searchlight' conducted on the dark night of 25 March. Through indiscriminate killings of innumerable people, burning of habitats one after



another, and turning this riverine cum fertile land into a graveyard, they left no stone unturned to subdue the people of this country. But they failed to comprehend the ever-awake spirit of freedom in the being of its people. They forgot that the people of this land were greatly inspired by the poem of a valiant son of this soil named Sukanta Bhattacharya:

When all of a sudden on the innocent soil  
The paddy of consciousness was born,  
Erasing the deaths during last famine  
The spirit of Bangladesh again returned.  
The country becomes agitated with the words:  
'Either paddy, or life',  
By dying once, they have forgotten  
The fear of death today.

The glorious Independence War of 1971 has a historical perspective. The people of this country were subjected to systemic deprivations during Pakistan's 24-year-long misrule.

The resources created through the labour of its people were transferred to West Pakistan. This amount was around Taka 300 crore per year. The condition of mills, factories, and various infrastructures in this region was very frail. Then the borders of East Pakistan were kept unguarded during the India-Pakistan War of 1965. It was as if the only task of the eastern wing was to supply raw-materials for the development of Pakistan's western wing. The culture and heritage of East Pakistan or Bangladesh was also not attached any importance. The desire for the right of self-determination that got solidified in the minds of the masses here was ignored year after year. This huge discrimination created the path for an independence struggle. It generated a confluence where the aspiration of 75 million people merged at a common point. All movements for self-determination and autonomy of the Bangladeshis conducted during the decades of 1960s and 1970s were geared towards that confluence.

Then during the fiery nine-months of 1971, the freedom-seeking people of Bangla built impenetrable fortresses on every inch of their land starting from Teknaf to Tetulia. The adolescent boy who never went beyond the boundaries of his village stepped out to join the war while his mother was asleep. Some among the innumerable freedom fighters returned, while some mingled forever with the red sun on the green of Bangla's flag. Therefore, the 9-month-long people's war and the Victory Day of 16 December were not the achievements of a lone individual. All 75-million people of Bangla had a share in that. The masses included the peasants, labourers, students, job-holders, men, women, children, the elderly, Hindus, Muslims, Buddhists, Christians, people living on the plane-lands and the hills – or everybody.

Our liberation struggle was a people's war by any judgement. Apart from anti-independence Razakars, all the people of Bangladesh irrespective of their age had participated in that war directly or indirectly. The contribution of that rural woman who hid the arms of the freedom fighters or served them cooked food was no less important than that of the fighters who went to the war with arms. The common masses raised their hands in homes praying for the victory of the freedom fighters. In many cases, the mothers themselves sent their armed offspring for ridding the country of enemies. As the tortures and repressions by the Pakistanis intensified, the spirit of resistance among the Bangladeshis became even stronger. The modern weaponry and ammunition of the Pakistanis could not be effective against that spirit.

We did obtain an independent country in exchange for lakhs of martyrs at the end of nine-month-long Independence War; but the misrule by the post-independence government and its failure to run the country properly paled the dream of independence as visualized by the common people of this land. This failure in running the statecraft

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