



THE POLITICAL IDEOLOGY AND PHILOSOPHY OF BANGABANDHU SHEIKH MUJIBUR RAHMAN IN THE CONTEXT OF FOUNDING A NATION

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Article history:	Abstract:
Received: June 11 th 2021 Accepted: July 26 th 2021 Published: August 20 th 2021	Bangabandhu Sheikh Mujibur Rahman is regarded as a "liberation emblem." He was a one-of-a-kind nationalist leader who freed the people of East Pakistan (now Bangladesh) from West Pakistan's oppression. Sheikh Mujibur Rahman has played a pivotal role in the Bangladeshi independence movement. He has been dubbed "Father of the Nation" due to his dominating role and presence. Sheikh Mujibur Rahman is the most towering figure in Bangladeshi politics has been explained, claimed, and counterclaimed by political parties and intellectuals as a secular, a Bengali, and a socialist or a mix of all. As a leader, there is no end to his merits and there is no end to writing about him. There is very little scholastic research on the ideology and political philosophy of Sheikh Mujibur Rahman, so the Primary object of this Research Paper is to identify and clarify the concept regarding the philosophy and ideology of Sheikh Mujibur Rahman which reflects the guiding principles of The Constitution of the People's Republic of Bangladesh.
Keywords: Political Ideology, Political Philosophy, Sheikh Mujibur Rahman, Political Ideology of Bangabandhu Sheikh Mujibur Rahman, Political Philosophy of Bangabandhu Sheikh Mujibur Rahman.	

INTRODUCTION:

Politics is a set of activities linked with group decision-making or other forms of power relations between individuals,² such as resource distribution or status. Political science is the discipline of social science that investigates politics and governance.³ This research paper is all about upholding the political, social, and cultural values of the greatest patriot of all time and the founder of Bangladesh Bangabandhu Sheikh Mujibur Rahman. Aim to revisit his unwavering political struggle against Pakistan's dictatorial military dictatorship so that his outstanding leadership, towering personality, unbreakable courage, and unconditional love for the country might inspire our future generation.⁴ "In the thousand-year history of Bangladesh, Sheikh Mujib is the only leader who has been a full-blooded Bengali in terms of blood, ethnicity, language, culture, and birth," journalist Cyril Dunn once stated. His physical size was enormous. His voice had a thunderous quality to it.

People were mesmerized by his magnetism. In these circumstances, his courage and charisma made him a one-of-a-kind superman. "Sheikh Mujibur Rahman was born in 1920, during the British Raj, in Tungipara, a village in the Gopalganj subdivision of Faridpur's district. He moved to Gopalganj from Madaripur due to his father's transferrable job and was enrolled in a local school in class seven. He completed his matriculation at Gopalganj Missionary School in 1942. In 1944 and 1947, he received his I.A. and B.A. from Islamia College (Calcutta). Sheikh Mujib met two famous figures who came to Gopalganj in 1938: A. K. Fazlul Huq (Prime Minister of the then coalition administration)⁵ and Huseyn Shaheed Suhrawardy (Minister for Commerce and Labor). Bangladesh was recognized by the majority of countries in the world during Bangabandhu's leadership.⁶ In the World Assembly, Bangabandhu was recognized. The Commonwealth of Nations, the Non-Aligned Movement, the Organization of the Islamic

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² Agamben, G. (2000). Means without end: Notes on politics (Vol. 20). U of Minnesota Press.

³ Gamson, W. A., Gamson, W. A. G., Gamson, W. A., & Gamson, W. A. (1992). Talking politics. Cambridge university press.

⁴ Van Schendel, W. (2020). A history of Bangladesh. Cambridge University Press.

⁵ Suykens, B. (2017). The Bangladesh party-state: a diachronic comparative analysis of party-political regimes. Commonwealth & Comparative Politics, 55(2), 187-213.

⁶ Ludden, D. (2011). The politics of independence in Bangladesh. Economic and Political Weekly, 79-85.



Conference,⁷ and the United Nations were among the international organizations to which Bangladesh became a member at the time. In international organizations' conferences and sessions, Bangabandhu was the main attraction.

RESEARCH QUESTIONNAIRES:

The goal of the study is to find answers to the following questions:

1. In the context of sub continental politics, what did political ideology and philosophy mean?
2. How is Sheikh Mujibur Rahman's political theories and ideas articulated in Bangladeshi politics by the intellectual and political communities?
3. How did Sheikh Mujibur Rahman's political theory in South East Asia change as a result of the people's demand for politics and the Pakistan movement?

RESEARCH OBJECTIVES:

The following are the study's objectives:

1. Examine the concept of political ideology and philosophy in the context of the global politics.
2. To preserve and promote the sacrifice of Bangabandhu Sheikh Mujibur Rahman towards the independence of Bangladesh
3. To examine Bangladesh's current political discourse on Sheikh Mujib's political ideology among intellectual and political communities.
4. To look into the impact of Sheikh Mujibur Rahman's movement on Bangladesh's national political ideology.

The concept of Political Ideology: A political ideology consists of a series of ideas, creeds, values, and opinions, which demonstrate a repeated model that is consciously and unintentionally in conflict with the provision of public policy plans, to justify, explain, challenge or alter the political and social arrangements

and processes of the political community. Partly conflicting conceptual interpretations are subject to the concept of ideology.⁸ For example, how is it judged that one person has or cannot control certain distress? Previously, the "Kelley cube," which combines societal standards and past conduct as two major causative inputs, was introduced. This subject is comparatively little studied. But we saw the significance of political ideology as an antecedent of causal inferences in one broader study approach. Political ideology is a system of beliefs that explains how society functions and what people are like.⁹ It also has an opinion on how things could be bettered and how they should function.¹⁰ We investigated the links between political ideology, perceived reasons, emotional reactions, and social behaviors toward the impoverished in various studies that covered both personal and external perspectives.¹¹ People only showed their political identity in the simplest of research; provided their thoughts on the poor, including their perception of the origins of this status; and displayed their emotional reactions (alarm and sympathy) and decisions on self-help and/or governmental support.¹² Political parties, on the other hand, represent a variety of principles in government, economy, education, healthcare, foreign policy, and other areas. Ideological disparities are how political parties differ from one another.¹³ One's views on the function of government in society are influenced by political philosophy.¹⁴

Political Ideologies in South East Asia: There is a continual battle over forms and degrees of political representation in both post-authoritarian and authoritarian regimes in South-East Asia. Importantly, these diverse categories of government have many of the same beliefs.¹⁵ A coherent set of opinions on politics and the role of government is a political philosophy. Coherence over a variety of matters is the characteristic

⁷ Ranjan, A. (2018). Bangladesh: A political history since independence.

⁸ Fishkin, J., Keniston, K., & McKinnon, C. (1973). Moral reasoning and political ideology. *Journal of Personality and social Psychology*, 27(1), 109.

⁹ Martin, J. L. (2015). What is ideology?. *Sociologia, Problemas e Práticas*, (77), 9-31.

¹⁰ Treier, S., & Hillegus, D. S. (2009). The nature of political ideology in the contemporary electorate. *Public Opinion Quarterly*, 73(4), 679-703.

¹¹ Dion, L. (1959). Political ideology as a tool of functional analysis in socio-political dynamics: an hypothesis. *Canadian Journal of Economics and*

Political Science/Revue canadienne de economiques et science politique, 25(1), 47-59.

¹² Panebianco, A. (1988). Political parties: organization and power. CUP Archive.

¹³ Langlois, A. J. (2001). The politics of justice and human rights: Southeast Asia and universalist theory. Cambridge University Press.

¹⁴ Lijphart, A. (1981). Political parties: ideologies and programs. *Democracy at the polls: A comparative study of competitive national elections*, 26-51.

¹⁵ Rodan, G. (2012). Competing ideologies of political representation in Southeast Asia. *Third World Quarterly*, 33(2), 311-332.



of political philosophy.¹⁶ However, given the sometimes contradicting variables to shape public opinion and political principles, there is cause to ask if citizens have any ideological views.¹⁷ The exceptions are those activists who work for specific reasons in political parties or groupings.¹⁸ Unlike other countries, globally citizens have shown little interest either in far-left, or far-right political ideas. Asian values were a 90s political ideology that described social, cultural, and historic aspects similar to the nations of Southeast and East Asia.¹⁹ It aimed at using commonalities, such as the collectivist concept for the economic and social good of individuals. We may see extensive evidence throughout South-East Asia of the seriousness of politics but with nearly no ideological moorings to give these shows any real value. Why is that like that?

A casual look at the events in this region indicates that we, South-East Asians today, have adapted ourselves to modernist technologies and trappings but have not internalized any of their ideals or ideas.²⁰ However, many scientific studies show that the true political ideology of Sheikh Mujibur Rahman (the founder of Bangladesh)²¹ should be constructed based on the context of nationalism-debate, political psychology, and political trend that he inherited, oriented with, and practices throughout his entire political career spanning the last two decades of British rule. According to the research which examined his whole political career, the Sheikh Mujibur Rahman and his political ideology are incarnations of a spirit of independence of Bangladesh.²² Although the country's founder is no longer alive, he has left us with an independent Bangladesh and a noble legacy of refusing to bow down to evil powers. When a person is driven

by a strong desire to protect their motherland, they go to extremes and become an unstoppable force. According to historical research, on the eve of our great War of Liberation in 1971,²³ every male and female on this soil, except for a few, was driven to the limit by an indestructible flame of patriotism that eventually gave birth to an independent Bangladesh, under the direction and inspiration of Sheikh Mujibur Rahman. Additionally in history, the "Asian" identity was not shared and in the twentieth century, the idea of a homogeneous geographical identity in the region was not strictly limited to Asia.²⁴ Asian values became more and more popular in the People's Republic of China, Malaysia (under Mahathir Mohamad), Singapore, Indonesia, and Japan (perhaps as early as the pre-World War II era).²⁵ In the Western world, the study of the values of Asia was regarded as a way to understand Asia and to promote greater cooperation with the region.²⁶ The notion was integrated in Malaysia and Singapore with Islam, Confucianism, and Hinduism and united since it was not western philosophy.²⁷ The idea was undisputed. Some claim that this has been able to contribute to the religious, social, cultural, and economic transformation in Asia during this century; for instance, the financial crisis in Asia and the collapse of the Suharto government in Indonesia have been successfully countered by liberal democracy.²⁸

The Concept of Political Philosophy: The discipline of philosophy deals with the notions and arguments of political thought on the most abstract

¹⁶ Christie, C. J., & Christie, C. J. (2012). *Ideology and revolution in Southeast Asia 1900-1980*. Routledge.

¹⁷ Durrenberger, E. P., & Tannenbaum, N. (1992). Household economy, political economy, and ideology: Peasants and the state in Southeast Asia. *American Anthropologist*, 94(1), 74-89.

¹⁸ Tsing, A. L. (Ed.). (2003). *Nature in the Global South: Environmental Projects in South and South-East Asia* (Vol. 7). Orient Blackswan.

¹⁹ Jayasuriya, K., & Rodan, G. (2007). Beyond hybrid regimes: More participation, less contestation in Southeast Asia. *Democratization*, 14(5), 773-794.

²⁰ Bajpai, R., & Bonura, C. (2013). South Asian and Southeast Asian Ideologies. *POLITICAL IDEOLOGIES*, 424.

²¹ Rahman, S. M. (2010). Sheikh Mujibur Rahman.

²² Siddika, A., & Khan, A. S. (2021). Sheikh Mujibur Rahman and the Understanding of Democracy: A Brief Analysis. *Sch J Arts Humanit Soc Sci*, 1, 31-37.

²³ Brass, P. R. (Ed.). (2010). *Routledge Handbook of South Asian Politics: India, Pakistan, Bangladesh, Sri Lanka, and Nepal*. Routledge.

²⁴ Smith, D. E. (2015). *South Asian politics and religion*. Princeton University Press.

²⁵ Gregory, R. G. (1993). *Quest for equality: Asian politics in East Africa, 1900-1967*. Orient Blackswan.

²⁶ Robison, R. (Ed.). (2012). *Routledge handbook of Southeast Asian politics*. Routledge.

²⁷ Smith, D. E. (2015). *South Asian politics and religion*. Princeton University Press.

²⁸ Brass, P. R. (Ed.). (2010). *Routledge Handbook of South Asian Politics: India, Pakistan, Bangladesh, Sri Lanka, and Nepal*. Routledge.



level.²⁹ Political philosophy, on the other hand, is not just irrational speculation, though it can produce highly irrational myths: it is a vitally important aspect of life that has had decisive effects on political action, for better or worse, because the assumptions on which political life is conducted clearly must influence what happens.³⁰ As a result, political philosophy is one of the most important intellectual subjects since it defines judgmental norms and specifies constructive aims for the exercise of public power.³¹ One of the main challenges in political philosophy is the meaning of the term politics.³² However, all those acts and institutions that involve government can generally be characterized as political. The primary concern of political philosophy is determining how to use or limit public power to ensure human survival and improve the quality of life.³³ But Sheikh Mujibur Rahman has correctly solved and used this public power to bring the independence of Bangladesh.³⁴ Bangabandhu's killing on August 15, 1975, however, robbed Bangladesh of its founding father at a critical juncture in the country's history. Like others, political philosophy is impacted by the surroundings, by intellectual breadth and boundaries, and by the repetitive issues that the political philosopher knows and assumes knowledge of their period. Political philosophy is more theoretical and normative than descriptive compared to political and administrative organizations.³⁵ It has a strong relation to general philosophy and it is a question of cultural Anthropology, sociology, and wisdom sociology.³⁶ As a normative study, it is concerned, although all practical political theory is inevitably linked to facts, with what should and how it can be achieved rather than with descriptions.³⁷ Consequently, there is a distinction between political

philosophy, which reflects the world views of successive thinkers and requires to know their historical context, and contemporary political science, which is empirical and descriptive in the sense that it is considered a science.³⁸

Despite this one-of-a-kind aspect of the contemporary situation, and even though ancient political philosophies emerged under very different circumstances,³⁹ their study gives information on current challenges.⁴⁰ Many questions about the goals of government, the basis of political obligation, individual rights against the state, the basis of sovereignty, the relationship between the executive and legislative power, and the nature of political liberty and social justice have been asked and answered over the centuries.⁴¹ They're all crucial to political philosophy, requiring solutions based on current knowledge and opinion.⁴² As per several scientific research papers on "justice and aims of the political Philosophy" Sheikh Mujibur Rahman has tried and utilized every legal, social, and political solution for the state for his nation and people to meet the requirements (from classical ideology to current political philosophy). Since that fateful August day, each of these fundamental principles has been challenged, if not outright refuted. This assault on the fundamental concepts of Bangladeshi nationhood has destabilized the country, jeopardized the functioning of our democratic institutions, and damaged the governance process.

BANGABANDHU SHEIKH MUJIBUR RAHMAN AND HIS POLITICAL LIFE:

Bangabandhu Sheikh Mujibur Rahman was born on 17 March 1920 at Tungipara, Gopalganj,

²⁹ Strauss, L. (1988). What is political philosophy? And other studies. University of Chicago Press.

³⁰ Kymlicka, W. (2002). Contemporary political philosophy: An introduction. Oxford: Oxford University Press.

³¹ Goodin, R. E., & Pettit, P. (Eds.). (2019). Contemporary political philosophy: an anthology. John Wiley & Sons.

³² Strauss, L. (1989). An introduction to political philosophy: Ten essays. Wayne State University Press.

³³ 47 years of Bangabandhu's Joliot-Curie Medal Saturday". Dhaka Tribune. 21 May 2020.

³⁴ "Autobiography of Mujibur handed over to Hasina". Gulf Times. 21 June 2012. Retrieved 12 September 2012.

³⁵ Raphael, D. D. (1990). Problems of political philosophy. Macmillan International Higher Education.

³⁶ Hamilton, L. A. (2003). The political philosophy of needs. Cambridge University Press.

³⁷ Strauss, L., & Cropsey, J. (Eds.). (2012). History of political philosophy. University of Chicago Press.

³⁸ Larmore, C. (2013). What is political philosophy?. Journal of Moral Philosophy, 10(3), 276-306.

³⁹ Christman, J. (2017). Social and political philosophy: A contemporary introduction. Routledge.

⁴⁰ Paley, W. (1835). The principles of moral and political philosophy. B. and S. Collins.

⁴¹ Goodin, R. E., Pettit, P., & Pogge, T. W. (Eds.). (2012). A companion to contemporary political philosophy (Vol. 105). John Wiley & Sons.

⁴² Baier, K. (1989). Justice and the aims of political philosophy. Ethics, 99(4), 771-790.



Faridpur. The third kid, Mujib, was affectionately called 'Khoka' by the Sheikh Lutfar Rahman and Sheikh Sayera Khatun. He was a sibling with Fatema Begum, Asia Begum, Amena Begum, and Khodeja Begum. As a child and adolescent, Khoka was very energetic and engaged in several student activities. He had been in jail for 4,682 days or 13 years at the age of 55. As time passed, Khoka became renowned as the nation's father since he saw and led Bangladesh to the world's map. From his school years, Sheikh Mujib started working as an active member of the Muslim Seba Samity organization. The organization collected grains from Muslim families and sold them to needy children for education. During their visit to Gopalganj in 1938, he organized a reception for Sher-e-Bangla AK Fazlul Haque, Chief of State of Bengal, and Ministers of Labor Huseyn Shaheed Suhrawardy. Sheikh Mujib also spoke about the needs of the student. He made contact with Suhrawardy during that time. He was then made Gopalganj Bengal Muslim Chhatra League Secretary and All Bengal Muslim Chhatra League Provincial Councilor of the Farid-Pur Wing.⁴³

The Gopalganj Muslim Defense Committee was elected secretary to Mujib. During his school days, he was renowned as a courageous man and a renegade. In 1942, the Bengal Muslim Chhatra Federation had elected Sheikh Mujib as its Councilor for one year. Twice that year, he was arrested. Sheikh Mujibur Rahman cleared Gopalganj Missionary School's enrolment examinations in 1942.⁴⁴ He received his diploma in 1947 from the Kolkata Islamia College currently called Moulana Azad College. He was elected to the Council of the Bengal Muslim Provincial League in 1943. He was also, undisputedly, elected general secretary of the Kolkata Islamia College Student Council in 1946. Mujib joined Suhrawardy's movement in 1947 with the aim of establishing Bengal as a sovereign and independent third country besides India and Pakistan. Though Bangabandhu dismantled the initiative afterward, he fostered his ambition of an independent kingdom based

on the notion. With his political senior, Suhrawardy, he participated in Mahatma Gandhi's peace mission.⁴⁵

In 1948, Sheikh Mujibur Rahman was enrolled in Dhaka University Law Department. It was the first-ever studies organization in Pakistan to criticize the government,⁴⁶ the East Pakistan Muslim Chhatra League. In the same year, Mujib launched a movement against the conspiracy of the Muslim League, to establish Urdu as Pakistan's single national language. At its meeting, in the Fazlul Haque Muslim Hall at Dhaka University, he suggested the "Sarbadoliyo Rashtrabhasha Sangram Parishad" or a National Language All-Party Council. In a strike on the demand to establish Bangla as the national language, Mujib and his comrades were jailed. In the face of unrest, however, the authorities had to release them. Mujib was jailed while studying at Dhaka University for his role in fighting to ensure the rights of university fourth-class workers. On June 23, 1949, when Mujib remained in prison, Awami Muslim League, now known as the Awami League was created. He was appointed Joint Organization Secretary. In 1952, Khaja Nazimuddin, then Pakistan's first minister, proclaimed "Urdu shall be Pakistan's only national language."

Protests over the decision broke out and Sheikh Mujib actively participated in the demonstrations by giving prison commands. On February 21, 1952, the Chhatra Sangram Parishad requested a general strike to urge Bangladesh to become the national language. Demonstrators set out to challenge the government imposed Section 144. Fire on Rafique, Salam, Barkat, Jabbar, Shafiur, and others, was opened by the police against the march. Sheikh Mujib was sentenced to starvation in prison and released on Feb 27 after 11 days.⁴⁷ When he was chosen secretary-general of the Awami Muslim League in 1953, Sheikh Mujibur Rahman rose to lead Bengali. On 10 Mar 1954, Eastern Pakistan's first general election took place. The election won 223 of the 237 elections, with the Awami League holding 143 seats.⁴⁸ The Awami League won a terrible triumph in the elections.⁴⁹ Sheikh Mujib was elected from the

⁴³ Rahman, M. S., Islam, M. T., & Islam, A. R. M. T. (2014). Evaluation of Charismatic Leader of Bangabandhu Sheikh Mujibur Rahman. *International Journal of Scientific and Research Publications*, 4(5), 1-6.

⁴⁴ *ibid*

⁴⁵ Rashiduzzaman, M. (1970). The Awami League in the Political Development of Pakistan.

⁴⁶ Islam, R. (1978). The Bengali language movement and the emergence of Bangladesh. *Language and*

Civilization Change in South Asia, edited by Clarence Maloney, 11, 142-154.

⁴⁷ Hossain, Amir (7 March 2013). "Historic 7th March speech of Bangabandhu". *Bangabandhu – The Man Behind the Nation (Blog)*. Retrieved 25 february 2021.

⁴⁸ Jahan, R. (1973). Bangladesh in 1972: nation building in a new state. *Asian Survey*, 13(2), 199-210.

⁴⁹ *ibid*



Gopalganj electoral district and was named the new provincial government's co-operative and agricultural minister. It was the Jukto front cabinet's youngest member. Mujib returned from Karachi to Dhaka when the cabinet was declared null and void by the Pakistan Central Government. He was subsequently detained and released on 23 December. Under Sheikh Mujibur Rahman's leadership, the word 'Muslim' was revoked and during its council of 1955, the party was renamed 'Awami League.' The general secretary of the Party was re-elected Mujib.⁵⁰ Then he became a minister in the province but only quit the cabinet to organize his party after nine months. In 1957 he was again appointed Secretary-General of the Awami League. Mujib had created a covert organization named 'Swadhin Bangla Biplabi Parishad,' together with the student leaders, to march towards his aim of Bangladesh's independence. At a special conference at Sheikh Mujib's home on Road No32 in Dhanmondi in 1964, the Awami League was reconstituted.⁵¹

The chosen president of the party was Moulana Abdur Rashid Tarkabagish and Secretary-general Sheikh Mujib. The Awami League has emerged from the Jatiya Gonotantrik Front as an independent party. Mujib had been imprisoned and detained for one year before the presidential elections. Only by high court order was he liberated. Sheikh Mujibur Rahman presented the historic 'Six-Point Charter of Demand' at the convention of the opposition parties in Lahore. The charter offered formed the basis for the Bengalis' independence.⁵² Sheikh Mujib was chosen President of the Party after serving as General Secretary in the Awami League for 15 years. He then started traveling around the country in support of the six-point charter to generate a public opinion. During that period, he was detained 8 times in 3 months. He was incarcerated all through 1967 and later imprisoned for about three years. Later on, the Government of Pakistan launched the sedative case against 35 people, accusing it of having established a separatist campaign in Pakistan with the help of India. Sheikh Mujib was the primary accuser. The 'State Agarthala Conspiracy Case' case is called 'State v

Sheikh Mujib and others'. People gathered to the streets to request the case to be withdrawn and Sheikh Mujib released. Due to the broad upheaval, the Ayub Khan Government and other inmates were released from the Agartala plot on 22 Feb 1969. On 23 Feb, at a rally attended by thousands of participants, Sheikh Mujibur Rahman was honored by Kendriya Chhatra Sangram Parishad as 'Bangabandhu' at the Race Course venue, presently called Suhrawardy Udyan. On 5 December Mujib changed the name of East Pakistan to 'Bangladesh' during the rally organized by the Awami League to honor Huseyn Shaheed Suhrawardy's death anniversary.⁵³

Six-point movement and the great role of Sheikh Mujibur Rahman in sociopolitical development of the independence of Bangladesh: Following Suhrawardy's death in 1963, Sheikh Mujibur Rahman became the leader of the Awami League, which grew to become one of Pakistan's most powerful political organizations. In a move toward secularism and a larger outreach to non-Muslim groups, the party deleted the word "Muslim" from its name.⁵⁴ Mujib was a significant figure in organizing resistance to President Ayub Khan's Basic Democracies plan, which included martial law and a one-unit program that centralized power and merged provinces. In the 1964 election, he backed opposition candidate Fatima Jinnah against Ayub Khan, working with other political groups. Sheikh Mujibur Rahman was arrested two weeks before the election, accused of sedition, and sentenced to a year in prison. During these years, East Pakistani resentment grew as a result of the Pakistani Armed Forces' atrocities against Bengalis and the ruling regime's indifference to East Pakistan's issues and demands. Bengalis were underrepresented in Pakistan's public service, police, and military, although making up the majority of the population.

There were also disagreements on revenue allocation and taxation. The 1965 conflict between India and Pakistan exposed East Pakistan's distinct

⁵⁰ Kochanek, S. (2000). Governance, Patronage Politics, and Democratic Transition in Bangladesh.

⁵¹ Makeig, D. C. (1985). Emergence of Bangladesh and Role of Awami League. By Md. Abdul Wadud Bhuiyan. Delhi: Vikas, 1982. vii, 288 pp. Tables, Select Bibliography, Index. \$30.(Distributed by Advent Books in the United States and Canada.). The Journal of Asian Studies, 44(2), 418-419.

⁵² Sheikh Mujib In Parliament, 1955-58 by Sheikh Mujibur Rahman, Shahryar Iqbal (Editor)

⁵³ US State Department, Foreign Relations of the United States, 1969-1976, Volume XI, South Asia Crisis, 1971.

⁵⁴ Rashiduzzaman, M. (1970). The Awami League in the political development of Pakistan. Asian Survey, 10(7), 574-587.



vulnerability in comparison to West Pakistan.⁵⁵ The six-point movement represents a turning point in our struggle for independence. In Bangladesh's war for independence from Pakistan, the six-point proclamation is commonly considered the "charter of liberation."⁵⁶ It was a turning point in Bangladesh's quest for independence. To end Pakistan's master-slave system, the six requirements were recommended. After India was partitioned, a new state called Pakistan was created. The majority of Pakistan's population lived in East Pakistan (later Bangladesh), and East Pakistani products (such as jute) accounted for the majority of Pakistan's export revenue.⁵⁷

THE SIX POINTS ARE:

1. The Constitution should provide for a Federation of Pakistan in its true sense based on the Lahore Resolution, and the parliamentary form of government with supremacy of a Legislature directly elected based on universal adult franchise.
2. The federal government should deal with only two subjects: Defence and Foreign Affairs, and all other residual subjects should be vested in the federating states.
3. Two separate, but freely convertible currencies for two wings should be introduced; or if this is not feasible, there should be one currency for the whole country, but effective constitutional provisions should be introduced to stop the flight of capital from East to West Pakistan. Furthermore, a separate Banking Reserve should be established and separate fiscal and monetary policy be adopted for East Pakistan.
4. The power of taxation and revenue collection should be vested in the federating units and the federal centre would have no such power. The federation would be entitled to a share in the state taxes to meet its expenditures.
5. There should be two separate accounts for the foreign exchange earnings of the two wings; the foreign exchange requirements of the federal government should be met by the two wings equally or in a ratio to be fixed; indigenous products should move free of duty

between the two wings, and the constitution should empower the units to establish trade links with foreign countries.

6. East Pakistan should have a separate military or paramilitary force, and Navy headquarters should be in East Pakistan.

[For the restored thoughtfulness we take the six-point as a literal approach]

In March 1966, Sheikh Mujibur Rahman presented his Six-Point Program, which was the climax of the Awami League's demand for regional autonomy. The influence of the Awami League's six-point demand was felt far and wide. The Pakistani central government branded it as a demand for the secession of the country's eastern wing from the rest of the country, and started a media campaign praising the central government and condemning the autonomists. The Awami League organized a province-wide hartal (strike) in East Pakistan on June 7, 1966, to urge the demands enshrined in the six-point agenda. The six-point campaign was a stepping stone to the liberation war, which was based on Bengali nationalism. The movement was intimately linked to the rise of Bengali nationalism. The six-point movement was, in fact, a watershed moment in our fight for independence. The movement's major goal was to fulfill the six objectives made by a coalition of Bengali nationalist political parties in 1966, which included ending the West Pakistani rulers' alleged exploitation of East Pakistan. Sheikh Mujibur Rahman was apprehended by the army, and after two years in prison, he was charged with sedition by a military court.

Sheikh Mujibur Rahman and 34 Bengali military commanders were charged by the government with conspiring with Indian government operatives in a conspiracy to divide Pakistan and harm its unity, order, and national security, which became known as the Agartala Conspiracy Case. The conspiracy was allegedly devised in the Indian state of Tripura, in the city of Agartala. The uproar and unrest following Mujib's arrest and sedition charge destabilized East Pakistan, resulting in major protests and strikes.

He returned to East Pakistan as a hero in the eyes of the people. He was accorded a huge reception at Racecourse Ground and granted the title

⁵⁵ Kabir, S. H. (1998). The Six Points Movement: A Factor Transforming East Pakistani Regionalism into Bangladeshi Nationalism. *Journal of the Pakistan Historical Society*, 46(1), 51.

⁵⁶ Humayun, S. (1995). Sheikh Mujib's 6-point Formula: An Analytical Study of the Breakup of Pakistan. Royal Book Company.

⁵⁷ Mustafa, G., & Nawaz, A. (2014). The separation of East Pakistan: Socio-economic factors. *Asian Journal of Multidisciplinary Studies*, 2(1), 45-51.



'Bangabandhu,' which means 'Friend of Bengal.' When Mujib attended an all-party conference organized by Ayub Khan in 1969, he requested that his six points and the requests of other political parties be accepted, and when this was denied, he walked out. At a public meeting to commemorate Suhrawardy's death anniversary on December 5, 1969, Mujib declared that East Pakistan would now be known as "Bangladesh": As a result of Mujib's declaration, tensions in the country have increased. Politicians and the military in West Pakistan began to view him as a separatist leader. His affirmation of Bengali cultural and ethnic identity also re-defined the dispute over regional autonomy in Bengali-speaking regions. It was widely considered by many historians and observers that the Bengali uprising was a way to reject the Two-Nation Theory as the basis for Pakistan's creation by affirming Bengalis' ethno cultural identity.⁵⁸ East Pakistan, which accounted for the majority of the population, was able to rally support for Sheikh Mujibur Rahman, making him one of the most influential political figures in South Asia. Due to his 6-point plan, Mujib's followers began referring to him more and more as "Bangabandhu." Sheikh Mujib was released along with the rest of the co-accused, though.⁵⁹ The Agartola case was dropped, and Bangabandhu was invited to Islamabad to participate in a Round Table Conference on the future of the country.

Pakistani President Ayub Khan invited him to take the role of Pakistan's Prime Minister. He turned down the offer, insisting on the Six Point Program instead of taking the deal.⁶⁰ There was a consensus that the Bengali nation's ethnic and cultural identity was reflected in the autonomy movement's rejection of the Two-Nation Theory. Consequently, the National Council won 167 of 169 seats in Eastern Pakistan and 298 of 310 in the Provincial Council. The national council meeting was adjourned for an indeterminate period in 1971 and the yearning for freedom was stoked by the Bengalis.⁶¹ Bangabandhu had commanded the country

from Mar 1. From then on. On 7 March, during a massive Race Course Rally, he declared 'Ebarer sangram amader muktir sangram, ebarer sangram shadinotar sangram,' this time the fight is for our freedom. Bangabandhu called the people in this momentous speech to prepare for the war of freedom.⁶² On Mar 25, a genocide against unarmed Bengali civilians was initiated by Pakistani troops. On the first hour of Mar 26, Bangabandhu announced Bangladesh's independence.⁶³ On April 17, with Bangabandhu Sheikh Mujibur Rahman as its president, the first administration of the People's Republic of Bangladesh was created.⁶⁴ In the absence of Bangabandhu and the absence of Tajuddin Ahmad, Syed Nazrul Islam was elected President acting. In Baidyanaththala, Meherpur, the government took its oath. After a blatant nine-month struggle with the surrender of the Pakistani forces on Dec 16, 1971, Bangladesh obtained its independence. In the first general election in Bangladesh held under the new constitution on Mar 7, 1973, the Awami League formed a government, with 293 out of a potential 300 seats.

POLITICAL PHILOSOPHY AND THE BANGABANDHU SHEIKH MUJIBUR RAHMAN:

Bangabandhu placed the new country on a sturdy footing throughout his reign of three and a half years. Benjamin Sheikh Mujibur Rahman, the founder of the nation Bangabandhu, is dubbed 'the greatest personality in Bengali among all the scientists, political leaders, scientists, philosophers, and writers because of his outstanding contribution towards the uplifting of Pakistani colonialism in the nation. It is Bangladeshi's most coveted nomination in the world whose leader has lost his life for his country. The world media have honored him and recognized him as a huge source of pride for us. Bangabandhu was able to unite the whole Bengali nation behind his desire for liberation and independence during a relatively brief period of four

⁵⁸ Manik, M Waheeduzzaman. "Revisiting the significance of the historic Six-Point Movement". The Daily Star. Retrieved 16 January 2018.

⁵⁹ "The historic six-point movement and its impact on the struggle for independence". The Daily Star. 7 June 2008. Retrieved 16 January 2018.

⁶⁰ "Six Points and June 7, 1966". The Daily Star. 7 June 2013. Retrieved 16 January 2021.

⁶¹ Rahman, A. R. (2008). Bangladesh Liberation War, 1971. Metro High School, Columbus, Ohio.

⁶² Rahman, M. S., Islam, M. T., & Islam, A. R. M. T. (2014). Evaluation of Charismatic Leader of

Bangabandhu Sheikh Mujibur Rahman. International Journal of Scientific and Research Publications, 4(5), 1-6.

⁶³ Sobhan, Rehman (2016). Untranquil Recollections: The Years of Fulfilment (1st ed.). SAGE Publications India. ISBN 978-93-5150-320-0. Retrieved 22 February 2021.

⁶⁴ Oldenburg, P. (1985). "A place insufficiently imagined": language, belief, and the Pakistan crisis of 1971. The Journal of Asian Studies, 44(4), 711-733.



years between 1966 and 1970. We believe that in such a short period no previous nationalist leader had mobilized so many people. It is significant that Bangabandhu was a political movement activist throughout the whole of his life and spoke of people's emancipation from exploitation and oppression.

Bangabandhu was able to unite the whole Bengali nation behind his desire for liberation and independence during a relatively brief period of four years between 1966 and 1970. We believe that in such a short period no previous nationalist leader had mobilized so many people. It is significant that Bangabandhu was a political movement activist throughout the whole of his life and spoke of people's emancipation from exploitation and oppression. In political philosophy, the conviction that a person's patriotism and allegiance to the nation-state take precedence above other personal or group interests is the foundation of nationalism.⁶⁵ Nationalism's growth is a relatively new phenomenon.⁶⁶ People have always had strong feelings about their homelands, their parents' traditions, and established territorial authorities, but it wasn't until the end of the 18th century that nationalism became a widely recognized sentiment shaping public and private life, and one of, if not the greatest, single determining factors in modern history.⁶⁷ Nationalism, because of its dynamic energy and overall quality, is sometimes mistakenly regarded as a permanent component of political behavior. At the turn of the 20th century, nationalism flourished in Asia and Africa. The 19th century in Europe was thus labeled the 'Nationalism Age,' but the formation and the fight of important national movements took place in Asia and Africa in the 20th century.

A pioneer in varied nationalist tastes realistically applicable,⁶⁸ Sheikh Mujibur Rahman, from 1947 through 1970, the Bengali nationalist movement

became stronger day by day under his leadership, yet he kept inside democratic politics.⁶⁹ He took advantage of electoral opportunities afforded by Pakistan's leadership,⁷⁰ although elections were frequently not free and fair, and attempts were made to sabotage election outcomes. In Karagarer, Rojnamchahe repeatedly highlights that authoritarian government inevitably leads to terrorist politics through reducing democratic space.⁷¹ Sheikh Mujibur Rahman and the equal rights for all citizens of Bangladesh: Patriotism is a sense of love, deep loyalty, and attachment to your country and an alliance with other citizens sharing the same passion to develop a sense of community.⁷² It is also called national pride.⁷³ The biggest patriot of Bengal and the most open champion for the equal rights of Bangladeshi citizens, he did not aim to divide and hate different ethnic groups. Many nationalist politicians employ provocative language and symbols that incite communal discord. Even in Western democratic countries, nationalist leaders who want to stir hatred and violence against minority communities are on the rise.⁷⁴ Bangabandhu's nationalist policies, on the other hand, were quite different. He was believed that people of all identities can coexist and tolerate one another, and he advocated for equal rights for all citizens. He was a staunch opponent of the community's cruelty. As Hindu Muslim unrest expanded through India in 1964, he launched a municipal campaign to avoid municipal unrest in East Bengal.⁷⁵ He even advised people to be watchful against the potential of community violence during his speech on 7 March 1971. He said: He said: "Be wary, remember that the enemy has infiltrated our ranks to work with provocateurs. Whether Bengali or not, Hindu or Muslim, all of us are our brothers and we are committed to their security." In his everyday existence, he followed Islam's preaching. However,

⁶⁵ Waldron, A. N. (1985). Theories of nationalism and historical explanation. *World Politics*, 37(3), 416-433.

⁶⁶ Bhuiyan, J. H. (2017). Secularism in the Constitution of Bangladesh. *The Journal of Legal Pluralism and Unofficial Law*, 49(2), 204-227.

⁶⁷ Grosby, S., & Grosby, S. E. (2005). *Nationalism: A very short introduction* (Vol. 134). Oxford University Press.

⁶⁸ Freedon, M. (1998). Is nationalism a distinct ideology?. *Political studies*, 46(4), 748-765.

⁶⁹ Riaz, A. (2015). Bangladesh. In *An Introduction to South Asian Politics* (pp. 58-82). Routledge.

⁷⁰ Ludden, D. (2011). The politics of independence in Bangladesh. *Economic and Political Weekly*, 79-85.

⁷¹ CHOWDURY, S. R. H., & NAFIS, M. N. (2019). Foundation of Religious Liberalism in Bangladesh: Contribution of Bangabandhu Sheikh Mujibur Rahman and Awami League. *International Journal of Social, Political and Economic Research*, 6(1), 104-132.

⁷² Westheimer, J. (2006). Politics and patriotism in education. *Phi Delta Kappan*, 87(8), 608-620.

⁷³ Canovan, M. (2000). Patriotism is not enough. *British journal of political science*, 30(3), 413-432.

⁷⁴ LUDDEN, D. (2011). The Politics of Independence in Bangladesh.

⁷⁵ Islam, M. N., & Islam, M. S. (2018). Islam, politics and secularism in Bangladesh: Contesting the dominant narratives. *Social Sciences*, 7(3), 37.



Bangabandhu was opposed to the political use of religion.⁷⁶

The behavior of the Muslim League, he said, was aimed "at which the working class, farmers and workers sacrificed themselves during the independence movement," and was against Islam's motto and the economic well-being of the people he argued.⁷⁷ Additionally, "I am not a communist, but I believe in socialism and not in capitalism, Bangabandhu states in his Unfinished Memoirs. Capital is an oppressor's tool, I think. Until capitalism is the key to economic order people worldwide will continue to be subjugated." He meant a system by socialism that frees people from exploitation and oppression and eliminates inequality.⁷⁸ In 1952, he visited China, which made a profound mark on his thoughts. In Pakistan and China, he identified enormous discrepancies in people's living conditions that he linked to contrasts in the two governmental systems. The Government's responsibility in reducing inequity and releasing people from exploitation is considered by Bangabandhu. He respected the Chinese government's aims for improving the people's socio-economic conditions. He wrote: "New institutions and colleges might come up everywhere. Education is the responsibility of the government." "The Communist government seized and divided the land belonging to the landlords among all farmers. So landless farmers became proprietors of land. China now belonged to Campesinos and workers and the dominant and exploiting class had their day." Many Historical documents assure that, He always put the problems that mattered most to ordinary people first. His politics were the politics of the people. He served at feeding centers for famine victims during the campaign for Pakistan when famine struck. In Kolkata, he assisted in the rescue of victims of communal violence. In East Bengal, he took part in public rallies calling for food security for the underprivileged. His political thought was not solely focused on gaining governmental power: he developed his political ideals by being immersed in the interests of the common people.⁷⁹

He became a pragmatist as a result of his people's orientation. In his journals, he frequently mentions situations that would have an impact on ordinary people's daily lives, such as an increase in the price of necessary commodities, a tax increase, a flood, or a famine. Bangabandhu was a man of the people on one level. From them, he learned about people's ambitions. On another level, he was the people's leader. He carried the ambitions of common people forward. He believed in humans. That is why, on March 7, 1971, he could call on people to join the liberation movement with "whatever little they have." The four guiding principles of state enshrined by our constitution embody Bangabandhu's political philosophy: nationalism, democracy, secularism, and socialism.

As a result, we may argue symbolically and legally that the constitution's guiding principles reflect Sheikh Mujibur Rahman's political ideology and philosophy. The fundamental principles of state coverage will be based on the principles of absolute confidence and faith in Almighty Allah, nationalism, democracy, and socialism, which means economic and social justice, as well as ideals developed from them. The principles outlined in the Constitution shall be fundamental to the Bangladeshi government, shall be applied by the state in the making of laws, shall be a guide to the interpretation of Bangladesh's Constitution and additional laws,⁸⁰ and shall form the foundation of the state's and citizens' work, but shall not be judicially enforceable. The Republic should be a democracy in which basic human rights and freedoms, as well as respect for the dignity and worth of the human person, are safeguarded, and effective involvement by the people through their elected representatives in government at all levels is ensured.⁸¹ In several speeches presented in parliament, party forums, and national addresses, he supported and directed these four ideals. Bangabandhu used, to sum up his entire life's work in two simple terms. He'd either declare he wants to rebuild "Shonar Bangla" or he'd say he wants to put "a smile on the destitute and miserable people's

⁷⁶ Kabir, M. G. (1987). Religion, language and nationalism in Bangladesh. *Journal of contemporary Asia*, 17(4), 473-487.

⁷⁷ Jahan, Rounaq (2000). *Bangladesh: promise and performance*. Zed Books.

⁷⁸ Ahmed, Salahuddin (2003). *Bangladesh: Past and Present*. New Delhi: A.P.H. Publishing Corporation.

⁷⁹ অসমাপ্ত আত্মজীবনী by Sheikh Mujibur Rahman, Sheikh Hasina (Preface)

⁸⁰ Hoque, R. (2018). Eternal Provisions in the Constitution of Bangladesh: A Constitution Once and for All?. In *An Unamendable Constitution?* (pp. 195-229). Springer, Cham.

⁸¹ Haque, M. E. (2011). *Protection of economic, social and cultural rights: a critical analysis of the fundamental principles of state policy in the constitution of Bangladesh* (Doctoral dissertation, Monash University).



faces.⁸² Bangabandhu never mentioned economic growth or other theoretical concerns.

THE MONTH OF NATIONAL MOURNING AND THE DARKEST EPISODE OF BANGLADESH:

We lost the father of the nation, the best friend of the oppressed people of the globe, on the 15th of August, the month of sorrow, without whose birth our country would not have been independent and we would still be enslaved by Pakistan. Year after year, this day of grief has resurfaced in a new form in our national life.⁸³ Many facets of Bangabandhu's life and activity were unveiled as a result of the actions taken on the anniversary of his birth centenary, or 'Mujib's year,' and he is shown in his grandeur today. From August 15, 1975, till before 1996, dictators instilled fear in the people and prevented Bangabandhu's trial. The river of truth has swept away those injustices. Everyone knows that the terms "Awami League," "Bangabandhu," and "Bangladesh" are profoundly linked and synonymous in the history of Bangladesh's independence. Bangabandhu's two volumes, "The Unfinished Autobiography" and "The Prison Diaries," are crucial documents in the country's history. We are grateful to Prime Minister Sheikh Hasina, Bangabandhu's daughter, for releasing these two essential publications. These two books have taught us a lot about history that we didn't know before. 'After the foundation of Pakistan, I recognized with my heart that this Pakistan was not for the Bengalis,' Bangabandhu used to declare. Bengalis will have to decide Bengal's fate one day.' He founded Chhatra League on January 4, 1948, and Awami League on June 23, 1949, with that purpose in mind. The 15th of August is a national day of sorrow. It is a day when all beings in Bengal, including nature, shed tears. Because, back in 1975, this wet August and the horrible murder of Bangabandhu seemed to reflect the sky itself weeping out of tremendous grief.

It was raining as if nature was weeping when the killers were brushed shooting all of Bangabandhu's family members at the hour immediately before daybreak. Bangladesh was all befuddled in grief and the unexpected sudden shock against the raised guns. This grief flame will continue to burn for eons to come.⁸⁴ On

that darkest night of 15th August 1975, heinous assassins killed the unprecedented leader of whole Bangali nation Bangabandhu Sheikh Mujibur Rahman, wife of Bangabandhu Sheikh Fazilatunnessa, eldest son Sheikh Kamal, Sheikh Jamal, youngest son Sheikh Russell, Sheikh Kamal's wife Sultana Kamal, Jamal's wife Rosy Jamal, brother of Bangabandhu Sheikh Naser, officer at SB Siddikur Rahman, colonel Jamil, army soldier Syed Mahbubul Haque, almost simultaneously the assassins attacked the nephew of Bangabandhu, a Juba League leader Sheikh Fazlul Haque Moni's residence and killed Sheikh Fazlul Haque Moni, his pregnant wife Arju Moni, they attacked at brother-in-law of Bangabandhu Abdur Rab Serniabat's residence and killed Serniabat and his daughter Baby, son Arif Serniabat, grandson Sukanta babu, son of Serniabat's elder brother Sajib Serniabat and a relative Bentu Khan. Nation will remember all the martyrs with deep condolence and respect. After a long 21-year wait, in 1996, when Bangabandhu's daughter Sheikh Hasina's government took power, the "Indemnity Ordinance" was repealed, and trials for the assassination of Bangabandhu were finally held. Attempts were made during the previous administration of the BNP-allied government to avoid carrying out the punishments, but once the present government was re-elected in 2009, the judgment was carried out, and five of the defendants who were sentenced to death were executed on January 27, 2010. Even Nevertheless, some of the convicted murderers are attempting to flee to other nations.⁸⁵

The assassination of Sheikh Mujibur Rahman and 16 members of his family took place on August 15, 1975, when disgruntled Bangladesh Army officials staged an early morning coup. Khondaker Mostaq Ahmad, who eventually became president and then trade minister, appeared to be serving as a spy in Sheikh Mujibur's government in a discrete and shady manner. Indeed, the killing and dethroning of the Awami League administration after independence was part of a comprehensive strategic scheme that included countries like the United States and Pakistan. Bringing the assassins to justice will require cooperation amongst the several jurisdictions involved in the assassination. Numerous studies and experimental news reports from

⁸² "BANGLADESH: Mujib's Road from Prison to Power". Time. 17 January 1972. Retrieved 1 January 2021.

⁸³ Maniruzzaman, T. (1976). Bangladesh in 1975: the fall of the Mujib regime and its aftermath. Asian Survey, 16(2), 119-129.

⁸⁴ Karim, S. A. (2005). Sheikh Mujib: Triumph and Tragedy. The University Press Limited. ISBN 9789840517374.

⁸⁵ Mujibur Rahman, Sheikh (2012). The Unfinished Memoirs. Dhaka: The University Press Limited. ISBN 9789845061100.



several countries show that Indira Gandhi was correct when she alerted Bangabandhu about a likely plan by Maj Gen Ziaur Rahman and Lt Col Faruk Rahman. Bangabandhu informed Indira that he saw them as his sons and that they would never harm him. Faruk and Col Abdur Rashid, confessed killers, revealed in an interview with Anthony Mascarenhas that Zia was aware of the coup ahead of time. The killers needed to find someone to stand in for Bangabandhu, and the obvious candidate was Zia, an army officer.⁸⁶ Many Bengali Historian assures that The assassination was not an average occurrence. The killers had the arrogance to flaunt their homicidal record in the media like proud credentials and parade it in front of an international audience, demonstrating the crime's shamelessness. They seemed intent not only on eliminating specific individuals, but also on making a mockery of all morality and ethics, and, of course, erasing as completely as possible the liberation war's ideals and beliefs.⁸⁷ On that day, they attempted to extinguish Bangladesh, Bengali nationalism, and Bangabandhu's ideas. In doing so, the liberation war's defeated force shown the guts to reintroduce the old practices of Pakistan.

CONCLUDING REMARK:

Bangabandhu is a unique figure in our country's history. He is the designer and creator of a new nation as well as a country. In our history, no one can compare to him, and no one can replace him. Bangabandhu is the best son this planet has ever produced. That is why he is known as the father of our country. We frequently come across leaders who motivate their teams to achieve great goals but do not engage them emotionally. Bangabandhu was an exception. When we compare speeches given by many international leaders to those given by Bangabandhu, one of his repeated statements, "love of people," stands out. He often spoke of his love for others and their love for him in return. In short, Bangabandhu, who spent more than 12 years in prison, is considered one of history's greatest nationalist leaders, his famous political effort should be thoroughly examined in academics. Bangabandhu, a fearless and uncompromising nationalist leader, would undoubtedly be grouped with Netaji Subhas Chandra Bose, Mahatma Gandhi, and Nelson Mandela in the annals of world politics. He should be shielded from minor political squabbles. But, of course, such a significant political person cannot escape historical scrutiny (as part of the academic study). Otherwise, he would be depicted to future generations as a one-party leader. It would be

fatal to confine Bangabandhu within the Awami League's political arena. Bangladesh's Bangabandhu Sheikh Mujib is the personification of courage, struggle, and independence. His political career has been a universal source of inspiration for millions of people fighting for freedom. In reality, all political parties in Bangladesh should come to an unmistakable agreement

**DISMISSED MILITARY COMMANDER
ABDUL MAJED CONFESSED IN A
CONFESSION BEFORE BEING HANGED IN
APRIL FOR THE 1975 ASSASSINATION OF
'BANGABANDHU' SHEIKH MUJIBUR
RAHMAN THAT FORMER BANGLADESH
ARMY CHIEF ZIAUR RAHMAN WAS
BEHIND THE ASSASSINATION. MAJED
CONFESSED THAT ZIAUR RAHMAN
ADDRESSED ALL THE JAWANS AND
OFFICERS OF DHAKA CANTONMENT THE
DAY AFTER THE MURDER.**

**(Ex-Bangladesh
Army chief behind
murder of
'Bangabandhu':
Killer's confession)**

to honor Bangabandhu as the "Father of the Nation" and mark August 15 as a terrible day in Bangladesh's history.

⁸⁶ "India, Mujibur Rahman, Bangladesh Liberation & Pakistan (A Political Treatise)

⁸⁷ *ibid*