

Student Leader Sheikh Mujib, State Consciousness and Language Movement (1941-1952)

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Abstract: A community's literature, culture, its pursuits, its lifestyle are all developed around its mother tongue. His mental world, his intellectual world is revealed through his mother tongue. The whole expression of a nation is through language. It is through language that he expresses the level of consciousness of various aspects of life, be it culture, politics, economy, his caste being anyway? Therefore, language and culture, culture and politics are closely related. From 1941 to 1952, he became a full-time worker of the Muslim League under the inspiration of Abul Hashem, a pro-progressive party of the Bengali Provincial Muslim League. As a student leader, Sheikh Mujibur Rahman worked in Langarkhana in the 1950s. During the communal riots in Kolkata in 1946, he rescued Muslim girls and nursed the injured and guarded the area. As Muslims were rescued, Hindus were also rescued and sent to safe areas. It is here that the qualities of humanity, compassion and secularism in his character blossomed. Regardless of caste and creed, people became a great religion for him. As a student leader, Sheikh Mujib was dismayed to see some of the fundamental changes in Jinnah's Lahore proposal. On the other hand, according to the Mount Batten Declaration, it was planned to divide Punjab and Bengal with India. Those who tried to create a unified and sovereign Bengal, including Mujib, failed. Sheikh Mujib was once again disappointed. In this context, as a student leader, Sheikh Mujib formed the East Pakistan Muslim Chhatra League with like-minded student leaders and activists in January 1948 to oppose the government-sponsored Nikhil East Pakistan Muslim Chhatra League. On 11th March, there was a first movement in Dhaka demanding Bengali as the state language and Mujib was arrested. He was released after a few days. The main purpose of this essay is to show the sacrifice and risk of life that Sheikh Mujib as a student leader took to make Bengali the national language and how to keep the ethnicity alive in the main essay.

Keywords: Community, Progressive, Muslim League, Secular, Sovereign, National Language.

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Introduction

A community's literature, culture, its pursuits, its lifestyle are all developed around its mother tongue. His mental world, his intellectual world is revealed through his mother tongue. The whole expression of a nation is through language. It is through language that he expresses the level of consciousness of various aspects of life, be it culture, politics, economy, his caste being anyway? Therefore, language and culture, culture and politics are closely related. Let's begin the orientation of the essay with two quotes. First (by Dr. Muhammad Shahidullah) He said,

"We are Bengalis more than we are Hindus or Muslims. This is not an ideal, this is a fact. Mother Nature has in her own hands imprinted Bengaliness on our face and language that , there is no way to cover it with mala-tilak-tiki or tupi-lungi-dari."

The second quote is from Ayub Khan (1907-1974, he was the second President of Pakistan and Pakistani military officer), he said,

"The People of Pakistan consist of a variety of race, each with its own historical background and culture. East Bengalee, who constitutes the bulk of the population, probably belong to the very original Indian races. It would be no exaggeration to say that upto the creation of Pakistan; they had not known any real freedom of sovereignty. They have been in turn ruled by caste Hindus, Mughals, Pathans or the British. In addition they had been and still are under considerable Hindu Culture and linguistic influence. As such they have all the inhibitions of down trodden races and have not found it possible to adjust psychologically to the requirements of the newborn freedom. Their popular complexes, exclusiveness suspicious and a sort of defensive aggressiveness probably emerge from their historical background".

The difference in approach to the subject between the two quotations is easily discernible. Every word of Ayub Khan's speech is indirectly associated with the smell of politics. Again, the issue of power is related to politics.⁽¹⁾ The Bengali language movement of Bangladesh is one of the most amazing events of the 20th century. For any man, his mother tongue is the language of the soul, the language of the mind, the language of the heart. Among those who took the responsibility of saving and sustaining this language, Bangabandhu Sheikh Mujibur Rahman, the chief director of the liberation struggle, good organizer, public hero, statesman, shaper of the newly born independent sovereign Bangladesh People's Republic, is notable. "You are my brothers-I am your Mujib brothers", he addressed the people in huge gatherings to uphold his ethnicity, "*Bhaiyera Amar*" - this beautiful hearted man was born. 17th March 1920 AD in Tungipara village of Faridpur district, father was a jotdar and local court najir. Hearing about the sacrifices of armed revolutionaries and learning about the revolutionary efforts of Purnachandra Das of Madaripur (a colleague of Baghayatin) near home, Mujib was drawn to the Swadeshi movement.

Two events seem to have pushed him towards Muslim separatist politics. His classmate and close neighbor Nanigopal Das took Mujib to his (uncle's) house one day and put him in the living room. Later, Nani cried and told Mujib not to go to their house. Because, to take Mujib home, his aunt (who loved Mujib very much) scolded Nani and washed her house. Later Mujib wrote, this incident 'was scarred in my mind, I have not forgotten it even today.'

The second incident was in 1938. A public meeting and exhibition was organized on the occasion of the visit of Bengal Prime Minister AK Fazlul Haque and Labor Minister Hossain

Shahid Sohraoiyardi to Gopalganj. Mujib, a student of the school, became the leader of the volunteer team. At the behest of local Congress leaders, caste Hindu youth withdrew from the event at the last minute (scheduled boys, however, remained. Because Minister Mukundabihari Mallick was also accompanying the prime minister), Mujib later wrote, "I was surprised to hear this news. For I had no such thing as a Hindu Muslim then." I was very friendly with the Hindus. We used to play music, play sports, and go out together. Despite the fear of communal riots over this reception, fortunately everything was resolved peacefully. Mujib later lamented the Hindu-Muslim divide. Because as Rabindranath, Chittaranjan Das and Subhash Chandra Bose realized, no one else did.⁽²⁾ 1927 AD admitted to Gopalganj School and passed the matriculation examination in 1942 AD. 1947 AD Passed BA from Islamia College, Calcutta and went to Dhaka in the same year. He admitted to Law College from 1948 AD to 1952 AD he was a strong leader in student movement organization.⁽³⁾

Sheikh Mujib as a Student Leader

In 1941-1942, after matriculation, Sheikh Mujib was admitted to Islamia College in Kolkata. At that time, Baker was staying in a hostel. Most of the time he was busy with politics in his own words, "Meetings, speeches, not playing sports". Only Muslim League and Chhatra League, and Muslim League must be brought or there is no way for Muslims to survive. What Azad writes in the newspaper seems to be true. In this situation, the Lahore Resolution of the Muslim League was passed. The establishment of the state of Pakistan became its philosophy. This is what Mujib understood by Pakistan as two states. One in the east, the other in the west. There were two factions in the Bengali Provincial Muslim League—one led by Mohammad Akram Khan-Khwaja Nazimuddin, The other was led by Sohawardi-Abul Hasim. The last faction was considered progressive. The members of this party wanted to transform the Muslim League into a people's institution freeing the influence of the zamindars, jotdars and Khan Bahadur Nawabs and also wanted to abolish the zamindari system. The student leaders belonged to this last faction and Abul Hasim became a lifelong worker of the Muslim League.⁽⁴⁾

During the Panchasher Manwantar, Sheikh Mujib worked at the anchorage all day, sometimes returning to the hostel late at night. Ever spent the night at the Muslim League table. In contemporary times he became a follower of Subhash Chandra Bose. However, if the Japanese occupied India, they could not be free from doubt whether they would give this country freedom. During the communal riots, the Muslim girls were rescued, the wounded were nursed, and the Hindus guarding the area were involved in rescuing and sending them to safe havens. Bhavtosh Dutta, an economics teacher at Islamia College at that time, later wrote in his memoirs that Sheikh Mujib's leadership had taken him to the limits of dangerous areas and safe areas.

Sheikh Mujib and East-Pakistan Muslim Chhatra League

In April 1947, Muhammad Ali Jinnah of the Central and Provincial Council members of the Muslim League He called the conference in Delhi. There his instructions were apparently smaller than the Lahore proposal but fundamental was reshuffled. Where there was 'States' earlier, it was made 'State'. And he proposed this Suhrawardy.⁽⁵⁾ Abul Hasim and few others opposed the amendment. But the proposal passed went as a student leader, Mujib was very disappointed. But it is possible to say that Suhrawardy is with It is not known whether he ever had any talk about this. One of the Governor Generals of India Sir Mountbatten announced that Punjab and Bengal would be partitioned. Suhrawardy and Abdul of the Muslim League Mahasim and Saratchandra

Bose and Kiran Shankar Roy of the National Congress and their efforts to create a sovereign Bengal. But their combined efforts failed. Student leader Mujib was disappointed once again. Despite all these incidents, he had faith in the Muslim League government of East Bengal for some time. But they were enraged by the activities, in January 1948 the government-sponsored Nikhil East Pakistan Muslim Chhatra League opposed The East-Pakistan Muslim Chhatra League was formed with like-minded and like-minded student leaders and activists. 11th In March, there was a movement for the first time in Dhaka to demand Bengali as the state language. And Mujib was arrested. Four days later Mujib was released.

Sheikh Mujib and East-Pakistan Awami Muslim League

In 1949 he was again sentenced to six months imprisonment. He is in prison. A new anti-government political party was formed with Maulana Abdul Hamid Khan Bhasani as its president. "East-Pakistan Awami Muslim League" ⁽⁶⁾ and Mujib were elected as its joint editor. Mujib at this stage. He was released in July and arrested again in December. This time he was sentenced to two and a half years in prison. ⁽⁷⁾ However, As soon as the Awami Muslim League was established under the leadership of Maulana Bhasani in 1949, the Muslim League was opposed. The political movement gained new momentum. After three and a half years, Suravardi joined this team. 1952 in AD, the name of the party was changed to Awami League by the initiative of Maulana Bhasani by dropping the word 'Muslim'. He is Hindu Muslims tried to make this party a strong national party with both. Many congresses and communist workers entered this group and started working. ⁽⁸⁾ This resulted in relations between Bengali Hindus and Muslims It becomes very easy and natural. They realized the necessity of jointly conducting the movement against the Muslim League.

Bengali Language Movement and B.P.C

1947 AD on 14th August, the state of Pakistan was created through the transfer of power. East and West-Pakistan were created in 1948 AD. On 31st March, Pakistan's first governor, Quaid-e-Azam Muhammad Ali Jinnah, visited East Pakistan and announced that Urdu would be the official language of the state of Pakistan. In protest of this, 1948 AD. The students started the language movement with strong protests. 1948 AD Khwaja Nazimuddin was appointed as the new governor after the death of Azam Muhammad Ali Jinnah in Quaid on 11 September. But later like Liaquat Ali, Khwaja Nazimuddin was demoted from the post of Governor General to the post of Prime Minister. At this time, a Punjabi named Ghulam Muhammad occupied the post of Governor General. Nazimuddin was kept as a puppet. The League government was busy making West-Punjab one of the most developed cities in Asia. Meanwhile, the Central League Government B.P.C. Or by forming the 'Basic Principle Committee', they took away all the rights of the people of East Bengal. B.P.C.'s report recommended Urdu as the sole state language. However, Nazimuddin was unnerved by the loss of the Governor General's seat. Efforts were made to promote Urdu language in East Bengal to sustain Gadi. 1952 AD On 26 January, Nazimuddin declared at a Muslim League rally at Dhaka's Paltan Maidan that "Urdu will be the sole state language of Pakistan." ⁽⁹⁾

Dhaka's Student Community and All-Union State Language Committee

Dhaka's student community erupted in protest at Nazimuddin's announcement. Student leader Abdul Mateen convened the '*Sangram Parishad*'. In this *Sangram Parishad*, students of all organizations like *Jubo League*, *Chhatra League*, etc., were immediately introduced to the

students of Dhaka University. Other progressive political parties of East Bengal especially Abul Hasin's Khelapat Baburani Party, Tamdun Majlish etc. joined the students. "All-Union State Language Committee" was formed with Maulana Bhasani as its Chairman. Joint Secretary of "Awami Muslim League" Sheikh Mujibur Rahman is in jail at this time. Not only that, he is under treatment at Dhaka Medical College Hospital as a prisoner. From there he gave important advice to the leaders in this language movement. He then started a hunger strike and Mujib's health deteriorated during the hunger strike and he was released. After that he was arrested many times.

Rashtrabhasa Karma Parishad and Bengali Language Movement

Rashtrabhasa Karma Parishad announced the decision to celebrate 21st February as 'Language Day'. The program was- East Bengal-wide all-out strike, processions, public meetings, East Bengal vowed to make 21st February a success. Nurul Amin, then the Chief Minister of East Bengal, his government issued Section 144 in Dhaka city. The students decided to disobey this section 144. 21st February at 9 am in University premises a gathering of about 30,000 students. The fire of rebellion in their eyes, the voice of *'I want the national language Bangla'* in their mouths. On the other hand, the students of the university got excited after learning that the police *lathi*-charged the students of Lalbagh School. Meanwhile, thousands of armed police forces of the League government have entered the university. *'Chhatra Sangmar Parishad'* decided to send ten students out in one group. The police kept arresting them one after another. Student-police clash started. ⁽¹⁰⁾ On 21st February, 1952, the police opened fire while breaking up a student procession. Twenty people were killed and four hundred people were injured. But the government had to bow down in front of a massive public protest. The demand of Bengali language has to be accepted. As a result of this language movement, the power of the Muslim League declined rapidly. In September 1952, a few groups announced plans to form a united front against the Muslim League government. ⁽¹¹⁾ The pages of history began with a bloody, painful, sad backdrop. Countless common people sacrificed their lives and the martyrdom of 5 students is really painful, the martyrs are Rafiq, Barkat, Abdul Jabbar, Salam and Safiur. East-Pakistan was in uproar on that day demanding that Bengali, the mother tongue, be made the state language. In his self-characteristics of self-aggrandizement movement. The song that was composed for the purpose of martyrdom is –

"21st February in my brother's blood can I forget Hundreds of childless mothers shed tears this February Can I forget."

The eyewitness of that day's horrific murder, student M.R. Akhtar wrote about this –

"A little later at 3:10 pm, a gruesome murder took place on the chest of Dhaka. Without any prior signal, a group of armed violent policemen ran from behind the shop on the opposite side of the road like the messengers of District Magistrate Koroshi and started 'wally fire' with a position in the hostel premises. Kabul - All six precious lives fell to the ground".

Sheikh Mujibur was then in jail when the news of this brutal murder reached him, he wept like a child and started a hunger strike in jail to protest the brutal murder. The martyrs of the 21st February language movement through their self-sacrifice established an unbreakable link between the student society and the common people. The Muslim government was finally frightened by the all-pervasive agitation of the people of East-Bengal. In an emergency meeting of the legislative assembly, Sheikh Mujibur Rahman and other imprisoned leaders were also

released after recommending the recognition of Bengali as one of the national languages. On his release, Mujibur rushed to the Azampur cemetery where the bodies of the martyrs were buried. He broke down in tears on the graves of martyrs Barkat, Rafiq, Abdul Jabbar, Salam and Safiur etc. Touching the soil of the grave, he took an oath:

"I will protect the dignity of the Bengali language forever. He will keep this oath throughout his political life Attempts that will be written in golden letters in the pages of history for ages."

On the other hand, *Sher-i-Bangal* Fazlul Haque is an embodiment of Bengali nationalism against oppression and separatism, generosity and reform-free mind. The victory song of free Bengal was first sounded in his voice. He was the first to fly the banner of struggle against the Pakistan proposal. So he is the forerunner of the renaissance of East Bengal. Maulana Bhasani, Suravardi and Mujibur Rahman raised the flag of the struggle that he flew in 1954 AD. ⁽¹²⁾ Taking over the rule of East Bengal on 15th March has been hailed by history as a witness to a very remarkable event of the liberation struggle of Bangladesh in the 20th century.

Today, arise of a biggest question, and how much has his country been able to achieve in the formation of the sovereign and people's republic of Bangladesh in the independent religious ceremony. While searching for the answer to this question, a Face book post of Professor Mizanur Rahman Khan of Rajshahi University can be found. Then it can be understood that taking power of a country does not mean freedom. Real development and public welfare of the country is impossible without change of power unless the character of the ruler is changed and the general goodwill and humanity of the people is not initiated. To form that good spirit, the largest number of people in the country should be initiated into true humanity and world brotherhood. Rabindranath was not well received as a guest as he condemned Japanese nationalism. Because Japan was blinded by such fierce nationalism.

Therefore, the unfinished tasks left by the creative Bangladesh are not only the people of Mujib's party, but the people of the whole country of Bengal. This must be remembered. However, let's take a look at the allegations raised by Professor Mizanur. That is why Mujibur Rahman will be properly remembered and honored on his birth centenary.

From Face book post of university professor Mizanur Rahman. The peasants, laborers and laborers for whom you had so much compassion - they are the most neglected, humiliated and oppressed. In your Bangladesh, through your killings, the Bangladesh state is actually moving towards taking on the character of a Pakistani state.

1. After your murder, the important pillar of the constitution of Bangladesh called 'Secularism' has been crushed. Your Awami League could not do anything. Even your Awami League is neutral don't know exactly.
2. After your assassination, *Bismillahir Rahmani Rahim* was added to the constitution of Bangladesh and 'Islam as the state religion' was added. Is your Bangladesh only Muslim Bangladesh?

3. You declared war on smugglers profiteers bribe takers. After your murder, your Awami League came to power four times but could not do anything to those abominations. Rather, this crime has increased greatly.
4. Those that you scorned as '*chatar-dal*' have proliferated.
5. The Bangladesh of your dreams was a modern progressive Bangladesh. However, after Akhand Tomar's murder, the maulveeras of the Maktab Madrasa decided the subject of the school-college textbooks in Bangladesh.
6. After your assassination, your Awami League came to power four times. But the universities of Bangladesh have become the '*world madrasa*' of Humayun Azad's language.
7. Awami League makes more mistakes in recognizing enemies than recognizing friends.
8. After your murder, what is left of Awami League, your daughter Sheikh Hasina has held on to it in the face of great adversity only with her education, honesty, intelligence and foresight?

Through your murder, the anti-Bangladesh people killed the very spirit of the independent sovereign People's Republic of Bangladesh in 1975.⁽¹³⁾

Conclusion

East Pakistan's language movement was the breeding ground for the emergence of national consciousness; from there, the national state "Bangladesh" was gradually developed and a larger state movement developed. Today, 21st February should not only be seen as the day of language movement. He should be seen as the starting point of the journey of Bangladesh's national pursuit and should be continued in our intellectual practice. So, 1952 AD. 21st February is not only a day of self-sacrifice. 21st February is self-discovery day. Tasting this fragrance of the history of Bangladesh brings many emotions to the conscious part of the mind. But few people feel its scent except creative and struggling people. In order to save the country's glory, existence, dignity, self-respect, struggle, fight, protest-resistance, movement-gathering, rebellion, war-revolution, above all, brave people have to sacrifice themselves in the state revolution. So Bangabandhu Sheikh Mujibur Rahman was able to erase these chapters from the conscious minds of a class of authoritarian people and recognized the mother tongue for life with confidence and self-esteem. It is said about Mujibur that he is a name written in the letters of the stars in the history of Bengali for thousands of years, which will shine in its own light.

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