

Bangabandhu Sheikh Mujibur Rahman: Founder of a Nation State

- ^[1]Mohammad Alam Chowdhury, ^[2]Akkas Ahamed and^{[3],[4]} Md. Sayedur Rahman
^{[1],[2]}Associate Professor, Department of Political Science,
University of Chittagong, Chittagong, Bangladesh
^[3]Assistant Professor, Department of Political Science, Faculty of Social Sciences,
Begum Rokeya University, Rangpur, Bangladesh
^[4]Masters Student, Master's Programme in Socioeconomic and Political
Development of Modern Asia, Faculty of World Economy and International
Affairs, National Research University Higher School of Economics,
Moscow, Russian Federation

Abstract. Bangabandhu Sheikh Mujibur Rahman was born in a remote village in Gopalganj of the then East Bengal in 1920. His personality grew during childhood life through active participation in so many socio-economic and political activities. He used to take initiative and lead various kinds of political, social, religious and cultural functions. All common qualities of leadership were present in his charismatic personality. The genuine leaders don't think about particular people, areas or groups. They think about the entire world and the entire human being. We find the same thing in the thought of Bangabandhu Sheikh Mujibur Rahman. This research paper is divided into these parts: (1) Introduction, (2) Leadership and Personality of Sheikh Mujibur Rahman, (3) The Quest for an Independent Bangladesh, (4) Formation of a Nation's Identity, (5) War of Liberation, (6) Bangabandhu and His Four Comrades; Four National Leaders (7) Conclusion.

Key Words: Bangabandhu Sheikh Mujibur Rahman, Sheikh Hasina, charismatic leadership, nation-state, Bangladesh, the war of liberation, 1971

Introduction

Leadership is the internal qualities of a human being which is expressed externally. Thus, the relationship between personality and leadership is inseparable. There is a debate over personality and leadership as to whether these are natural or not. But, it can be definitely said that leadership comes from the essence and spirit of personality (Kirilenko & Korshunova, 1989). Leadership is not a matter of fashion. It depends entirely on the appropriate demonstration of personality. According to Will Durant, "sometimes, own face becomes self-autobiography" (Durant, 2015). If we review world history, we observe that there emerge some great personalities in the critical period of struggle of a particular population in founding a separate nation. Citizens of those countries consider them as fathers of the nations without any hesitation. Among them George Washington (1732-1799), Kwame Nkrumah (1919-72), Mahatma Gandhi (1869-1948), and Bangabandhu Sheikh Mujibur Rahman (1920-1975) are remarkable. But, none of them was born as a political leader. They sacrificed a lot in social and political services for human beings by which made them the fathers of the nations. None is born as a leader; rather political leadership grows in the surrounding of socio-political circumstances. This statement might be found true if we look at the founders of the modern states.

Many political leaders come into politics and serve people of the country with utmost sincerity, honesty, patriotism and dedication. Because of their contributions to the people and to the country, the nation makes them leaders of their own. Leadership is also related to the thoughts of human beings and the socialization of growing up (Kirilenko & Korshunova, 1989). The strong relationship between personality and leadership makes him the superman of the current activities. Personality develops through social, political, economic, religious

and cultural activities. Personality is the simple blind-determinant of social relationships, not rubber-stamp. Also personality grows through social interaction, different goals, different values and active participation in social activities. The power of free criticism and independent evaluation in the social system, freedom of thought, freedom of work and the freedom of decision making is quite acceptable to a good personality. If a person sacrifices a lot politically, socially, economically, culturally and plays an important role for the betterment of the society and the nation, he might be regarded as great a personality. A noble personality never invades others' interests and always keeps neutral while arbitrating a conflict; and thinks about others' welfare, not the interests of his own. This is why; personality is a combination of social characteristics, which is considered an object as well as subject of social activities. In a relatively isolated society, the objective importance of a particular person might not be felt. Personality emerges in society through a historical process (Kirilenko & Korshunova, 1989).

He, Bangabandhu, wrote in his own autobiography, "as a human being, I think about the whole nation of the universe. Besides, I am deeply concerned about the issues related to Bengali since I am a Bengali. The source of this harmony is love, endless love which makes my politics and existence more significant (Hasina & Alam, 2012). The philosophy of Bangabandhu's whole life has been put succinctly in this statement. He was a leader of whole World not only of the Bengali nation but also for the population of the whole globe irrespective of their happiness and sorrow.

Study Method

To carry out this study, we used secondary data available on Bangabandhu's political life and his contributions to the creation of Bangladesh. This research is qualitative in nature. To pursue this study, relevant books, magazines, daily newspapers and journal articles on Bangabandhu have been used.

Leadership and Personality of Sheikh Mujibur Rahman

Bangabandhu Sheikh Mujibur Rahman and the history of Bengali nation is equivalent. Because he played an important role in making a nation-state for the Bengalis. It was not possible to achieve Bangladesh from the Pakistanis without his relentless efforts and struggles throughout his life. Now the Bengali nation has a separate territory where they can exercise their own power and authority through democratic practice. His dream was to make an independent nation state both politically and economically for the Bengalis of East Bengal. The political identity made by this short-lived great leader can be ever triumphing and never be vanished. He had to run along stiff way to become a great personality and great political leader. He was very serious about making a nation politically independent and economically prosperous. The dream he used to dream inside his mind and heart was not encircled with his personal interests, rather it was the core dream of the entire Bengali nation. He became a new great strategist in the history of Bangladesh. He was the key policymaker for the whole nation. Because, the emotions and dreams he used to bear up, brought him to the core of the hearts of the Bengali people. He grew into a decent character created by history. The nation awarded him the title of Bangabandhu, the friend of Bengal. He was able to interrelate with the masses because of his common quality of leadership (Hasina & Alam, 2012).

He spent his youth on the spread of an abundant dream. He sacrificed his valuable life in prison. He used to perceive dreams differently which was not equal to others. Thus, prison snatched some valuable time of his life, but could not obstruct his uninterrupted dream. The dreams inside the room of prison inspired him with the utmost rigor and courage to make the nation independent and provide the nation with a sovereign country. All of these are found in his speeches. We observe an excellent combination of emotion with common intelligence,

dream with courage, leadership with personality in the character of Bangabandhu. His speeches were the speeches of the nation. He turned himself into the symbol of the nation's faith. The Bengali nation is greatly indebted to his massive contribution. His influences can never be erased. The nation being very grateful to him conferred the title of the "Father of the Nation" on him (Hasina & Alam, 2012).

Bangabandhu's political career was like a ship struggling on the deep sea to approach the coast. At every stage of his life, the death threat traced him. He had to live in prison-like a residential home. His daughter, Sheikh Hasina, has explained elaborately on her father's political activities of whole life in the introductory part of the autobiography of Bangabandhu Sheikh Mujibur Rahman. There are very few leaders in the world who sacrificed their lives for the salvation and freedom of their nations. Sheikh Hasina further wrote, "My father, Bangabandhu Sheikh Mujibur Rahman, had to stay most of his valuable time in prison as a prisoner. He was imprisoned several times due to his outspoken role and protest against the ruling party to protect or to ensure people's demands. But he never compromised. Even, he didn't fear arrest and execution. In his life, people were the heart-core entity. He used to cry at people's grief (Hasina & Alam, 2012). The only aim of his life was to make the distressed people of Bangla happy and to materialize the golden Bangla. He worked heart and soul to ensure food, clothing, housing, education and health for Bengali people, a better life of his people. Moreover, they might be getting rid of extreme poverty and inferior and subjugated life. He always used to think about the happiness of Bengali people for whom he sacrificed his own happiness. He struggled throughout his for the deprived people as a dedicated and ideal political leader. He struggled throughout his life against the Pakistani forces and provided the Bengali nation with an independent and sovereign state. He fought to establish Bengali's due honor and dignity in the world which he achieved through the struggle for independence. He made the thousand years of a dream of the Bengali people to have a state of their own into reality (Hasina & Alam, 2012).

Bangabandhu had to be detached from his family due to his frequent imprisonment. His little children used to think that prison was their father's real residence. Bangabandhu evaluated his imprisonment and children by saying that, "eighteen-month-old Rasel doesn't smile a bit while visiting the prison. I saw that he was crying by calling Abba, Abba (Father, Father) like he used to call before. I showed affection to him standing on the window. After a while when I was going back to prison, Rasel smiled. They said that he used to look at the window until I went there by saying that it was father's home (Prison Diaries Sheikh Mujibur Rahman, 2017). In this way, he sacrificed his whole life for the salvation and freedom of a nation.

Bangladesh has had many political leaders in its thousand years of history. But the dream of having an independent state was achieved under the leadership of Bangabandhu. This is why he is the founder of Bangladesh and the father of the nation. Leadership is formed inside the history. Most of his contemporary leaders of this sub-continent were western educated. Although he was not as well-educated institutionally as most of his contemporaries, he has natural talent and leadership qualities to be a great leader. He was a self-made person. What other people used to hear by ear, he used to hear by the rhythm of his heart. He could understand the language of people's hearts. He was well enough skilled to realize the people's emotions which are hidden inside the heart and soul. This kind of natural power of understanding helped approach to the masses. His decent character, well-planned ambition, unprecedented mental strength and proactive personality tremendously impressed the people of all corners. This separated him from others and gave him unique place in history. He used to realize a nation's tongue of hope and expectation by his mind. He made this on the basis of the thousand years' history of Bengali nation (Hutchinson & Smith, 1994).

The captivity had suppressed this nation for centuries. The land of East Bengal became the hotspot of exploitation and deprivation. The sky of Bengal was clouded darkly. There was a huge crowd of helplessness everywhere. The people of this country couldn't expect justice; because they were always deprived of their due rights. Bangabandhu Sheikh Mujibur Rahman became the candid representative of its people. Under his direction, the whole nation became enthusiastically engaged in struggle and war for gaining full freedom. They fought relentlessly until the total freedom was achieved (Hutchinson & Smith, 1994).

The Quest for an Independent Bangladesh

The seeds of the dream of the Bengali nation was sown in the years 1948, 1952, 1954, 1956, 1958, 1962, 1966, 1969, 1970 and 1971. These are not merely years but also the pillars of the history of Bangladesh. These years are considered as the red-letter years of the history of Bangladesh. The language movement of 1948-52, the election of 1954 by the allied front, the constitution-making efforts of 1956, the military coup of 1958, mass agitation against the education commission of 1962, the six-points movements of 1966, the mass upsurge of 1969, landslide victory in the election of 1970, freedom movements of 1971 were important events leading to the creation of independent Bangladesh. In all of these struggles, Bangabandhu and his party Awami League played a significant role along with the mass people of this country. This is how a leader and a political party became the platform for the liberation of a whole nation (Hutchinson & Smith, 1994).

Bangabandhu Sheikh Mujibur Rahman is not merely a leader of the Bengali nation, rather he became a great source of inspiration for many exploited, oppressed and deprived around the globe. He became a prodigious source of motivation for the liberation of many nations on different continents. He courageously avoided the representatives of colonialism and imperialism by saying, "the world is divided today between two sides. I am on the side of the oppressed". The spirit of courage in his statement which we hear was spread all over the world. The freedom-seeking nations found their moral courage and uninterrupted mental strength from Bangabandhu's statement to make their countries independent (Hutchinson & Smith, 1994).

Formation of a Nation's Identity

The political biography of Bangabandhu has turned into great epic. Coming from a rural village of Tungi Para, he became an iconic personality of the whole nation. None of the threats of arrest, imprisonment, torture, stopped him from achieving his goal. He rose up again and again from absolute destruction like the bird of phoenix of Greek mythology. He was earnestly motivated by his endless love for his people and the motherland. He was invigorated with passion of patriotism. This affection was the love of making an independent state for the Bengali nation. In a nutshell, it can be said that it is a kind of affection to construct a separate political identity for the Bengali nation. Therefore, he is the father of the nation. He is the delighted predecessor of our nation. Entire feelings of his heart were entangled with his affection to the motherland. He had no personal demand (Hutchinson & Smith, 1994).

It is a very difficult task to form a nation that is residing in a particular territory. The founder of Bangladesh and the father of the nation, Bangabandhu Sheikh Mujibur Rahman did this great job. It was quite possible for him because he understood the emotion and imagination of the nation. According to Social Scientist Ernest Renan, "A nation is a soul, a spiritual principle" (Hutchinson & Smith, 1994). At some points, he was whole-hearted at his emotional speech as he captured the expectation and imagination of the Bengali people when he used to call, "my people". Bangabandhu Sheikh Mujibur Rahman played an unprecedented role as a founder of the Bengali nation. While there were ethnic conflicts in

many modern states, Bangabandhu was able to form a nation for Bengalis only one of a modern nation state of Pakistan by the qualities of his charismatic leadership. That remained the only example of that kind until the breakup of the Soviet Union in 1991. He accepted Bengali as state language; formulated and made a constitution for the country. In addition, he shaped a flag; a national anthem, a national flower; and a national fruit for Bangladesh. Besides, he chose the national poet as well (Ahsan, 1966).

The constitution of 1972 was given to the nation was an unprecedented matter for the whole nation. He introduced Bangladesh and its constitution as a non-communal state to the world. The four principles of state (nationalism, democracy, socialism and secularism) were declared as a milestone not merely for Bangladesh and South Asia, but also for the entire world. The state principles were declared based on the aspects of the history of the war of liberation. The spirit of the war of liberation which was followed in state principles was published as a vital essence of the war of liberation (Ahsan, 1966).

Bangabandhu could not understand anything except the interest of the people and the country. Even, being a statesman, he would not consider his own security by showing deep love to his fellow citizens. On his unsafe lifestyle, Professor Syed Ali Ahsan explained in his book, "Bangladesh: 1975", Sheikh Mujibur Rahman used to live in his home along with his family members without any security protocol. I heard many people have made him careful about the security issue. Some of the foreign diplomats at that time suggested him to maintain security protocol as well. Once upon a time, the then Ambassador of Soviet Union Fromin said to me, "the palace where your head of state lives, has no security measures. This is not good at all. If it remains unsafe, there might be some possibility of danger (Ahsan, 1966).

Bangabandhu loved the country and its people tremendously. On Bangabandhu's deep love and patriotism to the motherland, National Professor Abdur Razzak said in his book, "Bangladesh: State of the Nation", that the people of Bangladesh are one nation, since they want to become a nation, nothing else. As nation whatever else separated them from other nations are remaining in this Bengali nation. Altogether, eighty million people perceive the same identity and feelings in all situations, happiness or grief. Nothing else, but an uninterrupted desire to become a Bengali nation (Razzak, 2010). The essence of unity among us integrated us, and we gained the power to introduce ourselves as the Bengali nation in the world. The political and social activities of Bangabandhu made him the focal person of our time. It is also very important to know what great power had worked behind Bangabandhu who is considered a miracle personality. Why and how could he impress the nation? What are the obligations to be the central figure of the country? What so ever, why did Bangabandhu do those? Why did he become so careless about his security? This tragedy of bloodshed could have been avoided through a tiny step. But the drama has yet not been finished (Razzak, 2010). To evaluate and explain this nation each and every one has to be justified. Bangabandhu was undeniably a patriotic leader. His love for his country was supreme. He was earnestly involved with a small territory and that is golden Bengal. Two unequalled powers were fighting cruelly against each other between 25th March 1971 and 10th January 1972, where Bangabandhu was not present. This is Bangabandhu who inspired everyone to be integrated into one goal. But this was not unexpected. There was no misunderstanding among Bengali people who were going to create a new nation-state through a bloody war of liberation. Here Bangabandhu was the only symbol of unity (Razzak, 2010).

This kind of patriotism of Bangabandhu has made him the great hero of Greek tragedy by which the nation has been involved with a very bad image. The result of his affection for this nation has been repaid with a cruel bullet. Many people, many organizations hinted him about the coming danger to his life, but he never wanted to disbelieve the Bengali nation. Bangabandhu was a very highly emotional political personality with charismatic qualities. His heart and soul were full of dream of Bengali people and their rights. His dream was to

emancipate Bengali people, development, and to develop Bangladesh as a happy, prosperous and rich nation. He did not spend a single day without sharing pleasure and sadness with Bengali people. None of his speeches was delivered without the tears of his eyes. Bangladesh is flooded with the blood of the dead body of this great iconic leader. It is loaded with the world's heaviest dead body (Smertin, 1987).

The affection Bangabandhu showed to this nation helped him to become the dearest person of the nation. Thus he was surprised that, man could slaughter his own person. There is a particular similarity between the father of the nation of Ghana, Kwame Nkrumah and Bangabandhu Sheikh Mujibur Rahman. "Nkrumah loved sunsets and tried never to miss those brief, ever-exciting minutes" (Smertin, 1987). Bangabandhu used to love the usual behaviors of nature too. In the evening he used to feed rice to the fishes of Dhanmondi Lake. He would say, see the fishes of this lake love and believe me too. A liberal statesman like Bangabandhu fell into serious hazard by governing the state through emotion and heart.

The first day when I thought about Bangabandhu by heart, through all powers of eyes, all powers of observation, at that time, I was a child; my mother was able to look at the whole thing. She said to me in an emotional gesture, "The great person at whom you are looking is our father of the Nation Bangabandhu Sheikh Mujibur Rahman. The independent Bangladesh where you are growing up is his heart". Later she started to talk on an issue that I was not prepared to listen to. The greatest tragedy of the history I heard from my mother on that day. Afterward, it seems that I am the biggest criminal in the world. What crime did he commit that he had to be killed along with the entire family? The bad image that we earned as a killer of the father of the nation would never be erased (Ilias, 1972). Bangabandhu was able to understand the emotion of the general people of Bangladesh. He was wholeheartedly dedicated to construct self-identity and to remove the distresses and sufferings of the people of this country. He thought about the betterment of everyone. He was concerned about changing the plight of his countrymen. The main theme of his thought was the political freedom and economic emancipation of humankind. The constant source of his power was the love of mankind (Ilias, 1972).

It is tough to figure out how leadership grows. Some say that it is divine power gifted by God and courage. Some say that leadership grows in society at the time necessity of a society. The issue of the leadership of Bangabandhu is similarly consolidated with his time and historical necessity. But his thoughts were not restricted to any particular time frame. His beliefs and thoughts have earned a worldwide reputation and now are considered global ideologies. His leadership acquired the invaluable support of trust and love. This is why he is an extraordinary personality. In the arena of international politics, there emerged a huge number of political leaders; but very few have reminisced (Ilias, 1972). Here Bangabandhu is exception. He is not a representative of a particular party, group, community, region and class. Rather, he is for all times, for all people and universal. This is why he is the greatest Bangalee for a thousand years of history. Following his leadership and direction, the Bengali nation was able to build an independent nation. As a result, he is considered the father of the nation. He integrated himself into the dream of a nation. Bangabandhu revealed his thoughts in a statement where his entire political philosophy can be found (Ilias, 1972). He said, "My long political career since student life has been founded on some ideologies. The main object of my philosophy is to establish peace, prosperity and justice for all farmers, laborers, students, middle-class, and intellectuals of this country. I was born into a middle-class family. So I know what exploitation is! In this country, the farmers, laborers and educated persons have been exploited for many decades. The two-nation theory or political ideology of Jinnah has sown the seeds of communalism in this country. In response to his ideology, one's religion is for his own based on which the idea of secularism was included in the constitution of Bangladesh (Ilias, 1972).

In the statement above, Bangabandhu clearly distinguished his political philosophy. It is obvious that how contemporary circumstances have impressed his mindset. Bangabandhu was against all forms of exploitation. He was very harsh towards the fraudulence in the name of religion, economic criminalization, and superstition in the name of culture. He included the word 'secularism' in the constitution so that none could be subjugated in the name of religion, ethnicity and political identity. Pakistani rulers tried to be bond us with them artificially on religious ground (Jahan, 2017). Nonetheless, the freedom loving Bengali nation couldn't be controlled. The background history of the creation of Bangladesh is blood-stained. The people of this country were oppressed several times in the name of religion, language and by not giving their due socio-economic and political rights. The minds of the people of this country well-preserved the idea of secularism from that time. Their hearts were packed up with true love. The formation of the Bengali nation was shaped by of its history, culture and traditions. This is proved by this statement, 'our addresses are, Padma, Meghna and Jamuna. None of the religious identity was employed here (Jahan, 2017).

A human poster during the liberation war, said, "the Muslims, the Hindus, the Buddhists and the Christians of Bengal; we all are Bengalis. Bangabandhu Sheikh Mujibur Rahman included the notion of secularism in the constitution of Bangladesh in 1972 as one of the state principles, as he wanted to put an end to the religious skirmishes and religious politics in the country. During his tenure, he did not allow religion to be used as a source of manipulation. However, the bad luck has never disappeared from this nation; and has chased every time. As a result, the enemies of independence carried out a campaign against the idea of 'secularism' as absence of religion. Rather, secularism is, indeed the absence of giving particular preferences to religion while in public policy making. The state is for everyone and religion should be practiced privately. None could be barred from practicing his or her religion privately. The state took necessary steps so that all people of this country could observe their religious rituals with solemnity and dignity. The religious-minded people of this country were misinformed and misguided regarding the concept of secularism. This was great deceit (Jahan, 2017). Although, Bangabandhu was born in a religious family, the religious parochialism and dogmatism never affected him. Since, he would understand that, religious-darkness leads the humankind to the non-religiosity. Religion shows the way of freedom; and inspires to search for the path of truth and justice. On the other hand, religious-darkness creates obstacles to the paths of progress, freedom and justice. It stimulates reciprocate hatred and animosity. Hence, Bangabandhu accepted the idea of secularism as a state principle that weakened the spirit of religious-privileged persons. A new political ideology, namely Mujibism, was circulated and became popular locally and internationally on the basis of nationalism, democracy, socialism, and secularism (Jahan, 2017). Bangabandhu was not merely familiar and reputed in the world as head of a state but also a political thinker. The idea of secularism adopted by Bangabandhu was for the salvation of humankind from all sorts of exploitations and religious division. Bangabandhu Sheikh Mujibur Rahman was able to introduce a new political ideology in the world.

War of Liberation, Bangabandhu and the Four Comrades

The war of liberation is the greatest event in the history of the Bengali nation. The thousand-year dream of Bengalis came into reality through this event of independence. The declaration of the war of liberation was made confirmed in the speech of Bangabandhu delivered on the 7th of March in 1971. The seed of freedom was planted at the hearts of all Bengalis by this historic speech. The speech delivered on that day was about the all people of the country and Bangabandhu became an icon of expectation and inspiration of all Bengalis. Poet Nirmoledu Goon wrote his poem, 'independence' about this speech. In the poem, emphasizing Bangabandhu's speech, Goon said since that speech, the word 'Swadhinata or

independence' became ours. That is a long poem. It is an amalgamation of emotions of numerous hearts. The national four leaders were close comrades of Bangabandhu in creating Bangladesh. The Mujibnagar government was formed on the 10th of April in 1971, where Bangabandhu was appointed as President, Syed Nazrul Islam as Vice President, Taj Uddin Ahmed as Prime Minister; and Captain Mansur Ali, Khondoker Mushtaque and Kamruzzaman were members of the newly formed cabinet. They never let the nation feel the physical absence of Bangabandhu. In this great crisis, they inspired the nation towards full independence by sending the message of dream of Bangabandhu. In addition, Khondoker Mushtaque was castigated by the nation for his deceit to the nation and to Bangabandhu. Syed Nazrul Islam, Taj Uddin Ahmed, Captain Mansur Ali, and Kamruzzaman are the pillars of the history of this country. Their merit, organizational capacity, incredible courage, leadership and patriotism played a significant role in the emergence of independent Bangladesh. They made necessary progress towards the independence of Bangladesh by fighting the enemies at home and abroad; and they fought against a great enemy and they were able to defeat the greatest enemy. They turned the dream of the Bengali nation into reality. Their sacrifices would never be forgotten. Their contributions would be greatly appreciated forever. They led the country during a tremulous time towards its liberation.

On the 10th of January 1972 when Bangabandhu returned to the independent Bangladesh, there was an emotional situation which the nation had never witnessed. His four intimate associates handed over the duty of government to Bangabandhu. Bangladesh was being governed under the leadership of the father of the country. The national four leaders were working very closely with Bangabandhu with utmost sincerity, honesty and dedication. But they were alive only for 2 months and 17 days without Bangabandhu after his cruel assassination in August 1975. This is a very sad episode in the history of a nation. According to the Greek philosopher, Plato, 'justice is to provide him the due rights which he deserves by his own quality or achievement'. In his book, the Republic, Plato defined the idea of justice like this way. Everyone should be given his or her due privileges in accordance with the role played in the war of liberation. If anyone committed injustice, history would judge it. Because the truth could never be destroyed by any person. Golam Akbar Chowdhury said in his book, 'Politics of Bangladesh and the Role of Awami League', for the sake of truth, for the sake of true history, the episode of their contributions has to be written and spoken widely. Otherwise, the distortion of history will continue to spread; and the new generation would be misguided. The history has to be made safe from this falsification (Chowdhury, 1997).

"The role of four leaders in forming Bangladesh would never be forgotten. Bangabandhu gave them such sincere instructions so that they could continue the war of liberation in his absence. In fact, whether Bangabandhu was absent in the war of liberation could not be felt due to the efficient handling of the war by Bangabandhu's four comrades. I would say not at all. Because mental appearance is more important than physical attendance. The spirit in the name of Bangabandhu was employed to invigorate the whole nation. The war of liberation was carried out in the name of Bangabandhu" (Chowdhury, 1997). History is like a wave of the ocean. This is indomitable. Thus, the great heroes of history die physically, but not their thoughts, spirits and achievements. Bangabandhu Sheikh Mujibur Rahman would never die in the history of the world. He was not born in to die and will ever remain alive in the hearts and minds of hundreds of millions of Bangladeshis. He is immortal in our hearts; likewise, he would be immortal to the forthcoming generations forever. The role he played in history would be ever reminisced in the future to come with due solemnity and dignity. Likewise, Bangabandhu would remain forever as the iconic leader for the fantasizing people of the world. There are global views, humanitarian values, instructions for

freedom from all kinds of exploitations, and the power of making the millions dream in the charismatic leadership of Bangabandhu (Chowdhury, 1997).

Subsequently, whatever the change happens in terms of local and international politics, internal and external dimensions of socio-economic issues considering the circumstances of Bangladesh, Bangabandhu Sheikh Mujibur Rahman could never be ousted from his well-established position. Socialism, capitalism, or new fundamentalism whatever is established in Bangladesh, or whatever government takes control of political power, either revolutionary or reactionary, Bangabandhu Sheikh Mujibur Rahman would remain on the leaf of history of Bangladesh as an impressively dignified and fascinating leader (Chowdhury, 1997).

It seems valuable to us what has been described in the book, "The Era of Sheikh Mujibur Rahman" which is written by a Bangladeshi veteran politician, Barrister Moudud Ahmed. We are here quoting from the book: 'the emergence of Bangabandhu Sheikh Mujibur Rahman is the extraordinary event in the national history of Bangladesh. His burial was not inscribed through his death. He would reign in the politics of Bangladesh like a sculpture of fantasy. Perhaps, in the political history of Bangladesh, there might have emerged more wise, skilled, and progressive political leadership; or will emerge likewise leadership in the future to come. But none would be found who contributed to the war of liberation and construction of national identity like Bangabandhu. Sheikh Mujibur Rahman was a leader who continued his struggles to implement his dream to come true throughout his life for the sake of the nation. He was widely acknowledged as a symbol of national expectation and desire. He was an emblem of Bengali nationalism. Based on which the seed of independence and sovereign state was implanted (Ahmed, 1987).

Personality is the charismatic power of an individual. A personality is a precise object of a person which he deserves such as dream, mission and vision. An individual with this kind of magnetic power influences society to a great extent. Therefore, the person of this attractive power might be considered as a social reformer. To make society more progressive and time-oriented, a social reformer has to defeat the old ideas and has to struggle with many obstacles and difficulties. In history this kind of social reformer is uncommon. In this case, the name of a great soul, Abraham Lincoln might be cited. He played a great role to eliminate the tradition of slavery system from society (Ahmed, 1987).

Conclusion

A good number of scholars on the history of Bangladesh and the world have studied Bangabandhu's great works from different perspectives. He is a legendary leader in the case of the practice of normative politics. He was an individual who had intimate relations with society. Society carries the ultimate results of the people and organizations. The role of an individual in the formation of a society is very essential. Social transformation and development of new ideas are generated in social systems through individuals by conquering superstition, dogmatism, and religious ignorance. If social history is reviewed, we can see that individuals play a very crucial role to invigorate society by eradicating all sorts of religious dogmatism and blind-belief persistently. Here the example of the live-burial in the Indian sub-continent is deemed appropriate. The then Hindu society used to believe in this notorious custom as an integral part of their religious responsibility. But this controversial tradition was insistently removed from the Hindu society by the step of the great social reformer, Raja Ram Mohon Roy. Likewise, the instance of the re-marriage of the widows is worth mentioning. Ishwar Chandra Vidyasagar stood up against this social tradition. Society moved forward. The social fallacy was defeated through the role of an individual. Similarly, Bangabandhu played a very significant role in the liberation of the Bengali nation from a traumatic agony of subjugation for centuries and introduced the Bengali people to the world as an independent and secular nation-state. But still, the great role of Bangabandhu is

undermined in the country by a section of people. On this debate, renowned Journalist, Abdul Gaffar Chowdhury replied in a statement. He wrote, ‘debate is over whether he is the Father of nation or Architect of the independent Bangladesh? A pundit- ignorant argued that ‘he is the Architect of independence, not father’. But why not? If we accept the definition of the modern state, what is the problem to accept the architect of a nation-state as a father of the nation? There are many ill-efforts to create confusion and controversy centering on Bangabandhu. In the last few years, he was never recognized as an architect of independent Bangladesh. For the last forty years, there were ill-efforts to erase his name from history. There were also efforts to demonize him; attempts were there to cover up the history of the war of liberation. That attempt was not successful.

The people of all corners of the country didn't mistake to know about the savior of the nation, father of the nation and architect of independence. They don't make any differentiation in terms of two words, father and architect. There is no religious restriction to accept this truth. Rather it is well-supported by religion. Bangabandhu is the father of the newly formed Bengali nation, and the architect of the independence of Bangladesh (Chowdhury, 2017). The war of the liberation of Bangladesh is not an accidental event. There is huge crying to back up this event. There is the history of general people who played a tremendous role. There is the history of a man becoming the savior of the whole nation. Therefore, if we talk about the war of liberation, we need to talk unequivocally about the glorious role of the Awami League and Bangabandhu Sheikh Mujibur Rahman. An individual, a political party and the people of a country are assimilated into one and it is really difficult to separate them from each other. That is fine about Bangladesh and Bangabandhu and the people of Bangladesh (Ahamed, 2017).

Acknowledgment

We hereby acknowledge the input of every member of this team for their tireless efforts during this work.

References

- Ahamed, M. U. (October, 2017). *Awamileague: the Tale of War 1971* (2nd ed.). Dhaka: Prothoma Publication.
- Ahmed, M. (November, 1987). *Bangladesh: The Era of Sheikh Mujibur Rahman* (Jaglal Ahmed, Trans., 1st Bangla ed.). Dhaka: University Press Limited.
- Ahsan, S. A. (January, 1966). *Bangladesh: 1975 the Page of Old Diary*. Dhaka: Bird Publications.
- Chowdhury, A. G. (1997). *Bangladesh Politics and the Role of Awami League* (First Publication). Dhaka: Muktohdhara.
- Chowdhury, A. G. (15th August 2017). *Bangabandhu, the Architect of the State: the Father of the Nation* (Special Paper). Bangladesh: Protidin.
- Durant, W. (2015). *Fallen Leaves: Last Words on Life, Love, War, and God*. New York: Simon & Schuster.
- Hasina, S. & Alam, Dr. F. (21 May, 2012). *Sheikh Mujibur Rahman, Unfinished Autobiography* (First Publication). Dhaka: University Press Limited.
- Hutchinson, J. & Smith, A. D. (eds.) (1994). *Nationalism*. New York: Oxford University Press.
- Ilias, K. M. (1972). *Mujibism*. Dhaka: National Publications.
- Jahan, R. (2017). *Bangladesh Politics: Problems and Issues*. Dhaka: University Press Limited, Fourth Impression.

- Kirilenko, G. & Korshunova, L. (1989). *What Is Personality, The ABCD of Socio-Political Knowledge*. Moscow: Pragoti Publication.
- Prison Diaries Sheikh Mujibur Rahman, (2017). Sheikh Mujibur Rahman, *the Diary of Prison* (p. 93). Dhaka: Bangla Academy.
- Razzak, A. (2010). *Bangladesh: State of the Nation* (Tanvir Mukammel, Trans., 2nd ed.). Dhaka: Shahityo Prokashoni.
- Smertin, Y. (1987). *Kwame Nkruma*. Moscow: Progress Publishers.