



RESEARCH PAPER

The Magical Leadership of Bangabandhu Sheikh Mujibur Rahman

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ABSTRACT

The main purpose of the study is usually to know and analyze the magical leadership of Bangabandhu Sheikh Mujibur Rahman and his ability to lead mass people. This study was developed by descriptive qualitative research methods. The consequence exposed is what Sheikh Mujib was agitated people young and old by using his pertinence of magical leadership and immense political wisdom. His fantasy and more than that sacrifice regarding the homeland turned him to a frontrunner considering the nation. As a consequence, it can be figured out that his leadership qualities made himself the liberator of the nation-state that had long been subjugated

Introduction

Bangabandhu Sheikh Mujibur Rahman possessed the qualities of magical leadership (Ali S. M., 1973). He was the founding father of the Bengali nation (William, 2009). He led definitely the Awami League, performed clearly as the 1st President of newly born Bangladesh but later turned as Prime Minister of Bangladesh. The man is famously known as Sheikh Mujib with definitely the entitled that is Bangabandhu. It has proven to observe that "No one during the entire past of the new world excluding Mao for different sort of aspects has charmed people as Mujib did" (Bhatnagar, 1971). His own earliest daughter Sheikh Hasina is the existing Prime Minister and head of the government of Bangladesh.

He was always wearing large flowing Punjabi and Pyjama along with a dark black coat – used to known as "Mujib Coat". He was a passionate organizer, "a beloved father" as well as a reliable companion (Khan, 1996). A student leader Mujib amplified in East Pakistan's politics and contained in the ranks of the Awami League for being a magnetic as well as dynamic spokesman (Karim, 2005). Mujib demanded a complete 6-point autonomy at a time when divisive tensions were heightening, and that has been viewed as separatism in West Pakistan. It was desired enhanced

regional flexibility and became a formidable competitor of the military law of Ayub Khan. He was convicted to try in 1968 to use supposedly colluding with the Indian government however couldn't identify guilt (Frank, 2002). Despite commanding his party to the massive triumph in the 1970 elections, Mujib was not invited to form the federal govt. It was the party that finally headed the nation towards the liberation in 1971 consistently, under the leading of Sheikh Mujib, who was not only a political idol, but also the most capable guardian in the nation's crucial moments (Quayum, 2013).

During his nine-month imprisonment, federal military and Bengali nationalists united in support of the Indian government and waged a guerrilla war against the Pakistani army. The ultimate battle involving the Pakistani Military and Bangladesh-India Combined Alliance ensured the independence of The Bengali nation, immediately after his redemption, Mujib took over as prime minister, but later prime minister. The constitution was implemented by declaring socialism and democracy, but in a newly independent country, it was a significant challenge for Sheikh Mujib to prevent ever-increasing poverty, unemployment and corruption (Mascarenhas, 1986). As a consequence of the 1974 famine and rising political upheaval, he proscribed alternative political parties and the majority of the newspapers except four state-owned. He developed a one-party government (Khan, 1996). Teachers, researchers, civil society, politicians, civil servants, policymakers, different organizations, national and international NGOs (non-governmental organizations) and all associates of the country should always consider the Sheikh Mujibur Rahman issue with due significance. Besides that, "Sheikh Mujibur Rahman" has grown to become a potential subject of academic research for a large number of academics around the world today. "Sheikh Mujibur Rahman" is taught in different curricula in different universities of the world nowadays. The purpose of the study is to analyze the leadership trait of Shiekh Mujibur Rahman.

Theoretical Framework

Theories are mostly the instructions which indicate a refined procedure to function in a better logical approach. Theories are required as well as mandatory to realize the several sensitivities of given circumstances. In the same way, the Bangladesh liberation war took place in a precise strategy, and different theories can be utilized to the same even if each theory contains its limitations and can't justify the entire.

The term of leadership has been specified differently, and it has been defined based on various criteria. Barnard explains leadership basically as "Leadership is the quality of a person's behaviour by which he or she influences the public or conducts their activities." However, these do give a perception of leaders' characteristics and qualities. Plato believed that someone with a keen intellect should be the leader. But Aristotle defined "some have the characteristic of subordination and others have the characteristic of commanding from their birth." Machiavelli believed that the defence of the kingdom should follow a prince who is wise and has the capability to regulate power and wisdom. St. Paul said that no one can be a leader without being chosen

worthy by divine blessing. A large number thought The Almighty select leaders from among the royalty or the aristocracy. This is how previous theorists tried to define leadership on the basis of heredity. People's thoughts on these kinds of historical perspectives continue for generations.

Leadership can be accessed through several theories, just as Functional theory, Trait theory, Situational and contingency theories, integrated psychological theory, Attribute pattern approach, Leader-member exchange theory. The situational theory is the most significant theory that has been placed into impact in this research study. The situational theory promotes the concept that the most effective style of leadership varies from situation to situation. A leader must be able to adapt his style and perspective to different situations in order to achieve maximum efficiency and success. The theory refers that different circumstances demand multiple characteristics. The situation was somewhat similar in the case of Sheikh Mujibur Rehman because East Pakistan was furious at the growing disparity between the two parts of the then Pakistan and that crisis offered a truly advantageous atmosphere to Sheikh Mujib for welding his techniques, and finally a new emerged into existence directed by Sheikh Mujibur Rehman. Functional theory, as a second theory, contributed significantly to the paper. The primary premise of the theory is that the organizational or root-level effectiveness of a leader is desired. The core responsibility of a leader is to lead the commons and achieve the desired goal by uniting with them. Sheikh Mujib followed a similar process for the freedom struggle. He felt the heartbeat of the commons. Accordingly, he declared a final battle by uniting the Bengali nation against the constant exploitation and oppression by the government of Pakistan. As a result, he became a Liberator for the Bengali nation.

The above theoretical framework provides a clear idea of leadership as well as a good understanding of how Mujibur Rehman used his intellect to liberate the country. He applied his wit and utilized the assistance of his fellow comrades as well as their proficiency to the ultimate stage.

Findings and Discussion

Personal Life & Education of Sheikh Mujib

Sheikh Mujibur Rahman was born on March 17, 1920, as the third of six children of Sheikh Lutfar Rahman and Sheikh Sahara Khatun (Frank, 2002). His birthplace was Tungipara village in Gopalganj district of the then undivided Bengal. He started attending Gimadanga Primary School in 1927 at the age of seven. He was later admitted to Gopalganj Public School at the age of nine, and after two years, he changed schools and was admitted to Madaripur Islamia High School in class 4. (Ahmed M. , 1983). Then he completed his Matriculation from Gopalganj Missionary School in 1942. After that, he passed Intermediate from Islamia College in 1944 and BA from the same college in 1947. Soon after, he was enrolled in the law department of Dhaka University (Ali S. M., 1973). He married Sheikh Fazilatunnesa at 22 years old, and they had two daughters and three sons. A couple of vital

characteristics had been noticed in his youth, one particular quality was the conscious mind, and another class was the maximum enthusiasm for politics.

The Political life of Sheikh Mujib

Sheikh Mujib started his political career while studying at Gopalganj Missionary School. When the then Chief Minister of undivided Bengal, Fazlul Haque, visited his school in 1939 with Hussain Shaheed Suhrawardy, Sheikh Mujib, and some students, demanded that the broken roof of the school be repaired (Bhatnagar, 1971). Bangabandhu's personality traits as the most prominent leader of Bangladesh are shown in the table following next.

Table 1
The five broad personality traits are studied in Sheikh Mujib's political career

Personality Trait	Associated Tendencies
Agreeableness	Good-nature, accepting benevolent and softhearted
Conscientiousness	Trustworthy organized punctual and committed
Openness	Ingenious, imaginative, artistic and creative
Neuroticism	Worried, at risk, hostile, unshielded and frustrated
Extraversion	Active, friendly and Sociable

Source:(Goldberg, 1990; McCrae & Costa, 1987)

Sheikh Mujib started to be involved in politics after becoming a member of the All India Muslim Students Federation (Craig, 1997). When he was a student of Calcutta Islamia College, he actively participated in the movement for the creation of Pakistan. In a word, Sheikh Mujib's political career jumped up when he was a Councilor of the Muslim League in 1943. Sheikh Mujib participated in the All Bengal Muslim Students League conference, which was held in Kushtia in 1944 (Quadir, 2004). Sheikh Mujib took part in the Islamia College Student Union election in 1946 and won as General Secretary. He played a significant role in protecting Muslims from communal riots during the partition in 1947 (Craig, 1998).

Sheikh Mujib in the Initial Movement

In early 1948, new insights and political thoughts were awakened in his mind. When Sheikh Mujib was a student of Dhaka University, a movement was started in 1948 to demand that Bangla be made the state language of Pakistan. That movement was termed as the first movement on the path of independence of Bangladesh. Sheikh Mujib's political activities began with his participation in that movement (Karim, 2005).

On February 23, 1948, the Prime Minister of Pakistan, Khwaja Nazimuddin, told the Constituent Assembly that Urdu would be the only state language of Pakistan. His remarks provoked a backlash across East Pakistan. Sheikh Mujib immediately decided to protest that pre-planned decision of the Muslim League (Muhith, 2008). On March 2, 1948, a conference was held at the Fazlul Haque Hall of

Dhaka University with the leaders of different political parties. The policy of the movement against the Muslim League was discussed at the conference, in which Sheikh Mujib presented a proposal. From there it was decided to form an all-party struggle council. The strike was observed in Dhaka on March 11, 1948, at the call of that council. During the strike, Sheikh Mujib and several other political activists were arrested in front of the Secretariat building. But Sheikh Mujib and other student leaders were released on March 15, in protest of the students (Bhatnagar, 1971). On March 19, he launched a movement to demand the rights of the fourth class employees of Dhaka University. He was arrested again on September 11, 1948, and expelled (Mascarenhas, 1986). Note that on August 14, 2010, Dhaka University returned his lost studentship.

Sheikh Mujib was also imprisoned when eight protesters were shot dead by police during the language movement in February 1952, but he led the movement from inside the jail (Muhith, 2008). When the East Pakistan Awami Muslim League was formed on June 23, 1949, he was elected joint general secretary of the East Pakistan section of the party. He was made general secretary of the Awami League in 1953 (Nair, 1990).

He formed The United Front with another four parties and won a majority of seats in the provincial council elections in 1954. Sheikh Mujib joined Haque's cabinet as Minister for Agriculture, Credit, Cooperatives and Rural Development. In 1955, he joined the second Constituent Assembly of Pakistan as a member of the Constituent Assembly and was allowed to serve until 1958 (Khan, 1996). General Ayub Khan seized power in Pakistan in 1958 through a military coup. He was arrested on October 11 this year. Several baseless allegations were made against him while he was in jail. He was released after 14 months of continuous detention but was re-arrested from the prison gates (League, 2017).

The final struggle of Sheikh Mujib

Hossain Shaheed Suhrawardy died on December 5, 1963, in Beirut while undergoing treatment. After Suhrawardy's death, a meeting held at Mujib's residence on January 25, 1964, decided to reunite the Awami League. In this meeting, Sheikh Mujib was re-elected General Secretary of Awami League and Maulana Abdur Rashid Tarkabagish was elected President of the party. In the meantime, the military government has given political parties a chance to reactivate in politics. After that, the Awami League, under the leadership of Bangabandhu, started struggling for the rights of Bengalis. In 1966, at a political conference in Lahore, Bangabandhu announced a historic six-point demand. Those 6 points demanded full federal autonomy for Bangladesh with a federal state structure and a parliamentary democratic system for Pakistan (Adil, 2009). He was arrested again on May 8 of the same year for participating in a rally of jute factory workers in Narayanganj (Ali S. M., 2010).

In early 1968, Sheikh Mujib was accused of conspiring with India to divide Pakistan. A case was filed in his name on this allegation, known as the Agartala conspiracy case. He was the main accused, and 34 others were also charged (Karim, 2005). A special tribunal was constituted by amending the Criminal Procedure Code to conduct the trial of the case, and the accused were transferred from Central Jail to Kurmitola Cantonment. On June 19, 1968, the trial of 35 accused began under Section 121-A and Section 131 (Ali S. , 2001).

The mass uprising against the Agartala conspiracy case forced the Ayub Khan government to withdraw the case and released the accused unconditionally. As a result, as head of government, Ayub Khan was forced to hold roundtable meetings with political parties across Pakistan. The Agartala conspiracy case was withdrawn on February 22, 1969, and all prisoners, including Sheikh Mujibur Rahman, were released unconditionally. On February 23, 1969, the next day at a large public meeting at the Racecourse Ground in Dhaka, an open reception was given to the accused in the case, including Sheikh Mujibur Rahman. On the same day, Sheikh Mujib was conferred the title of 'Bangabandhu.' Tofail Ahmed, the then vice-president of DUCSU, conferred the title on him (Ahmed M. , 1983).

After the withdrawal of the case, the President of Pakistan Ayub Khan invited Bangabandhu to a roundtable conference and requested him to take over as the Prime Minister of Pakistan. But Bangabandhu rejected the offer and remained steadfast in his six-point demand. After failing to control the mass uprising, General Ayub Khan, the ruler of Pakistan, handed over power to Yahya Khan on March 25, 1969 (Khan, 1996).

The Declaration of Independence

Despite the political instability, Yahya Khan was late in convening the parliament. As a result, the Bengalis of East Pakistan realized that Mujib's party would not be allowed to form a government despite having a majority. At a public meeting at the Racecourse Ground on March 7, 1971, Sheikh Mujib called for independence and ordered the people to be ready for an all-out non-cooperation movement (Rashiduzzaman, 1970).

Sheikh Mujib was arrested on Yahya's order, and the Awami League was banned. The Pakistani military launched Operation Searchlight on March 25 to quell political and public discontent. When the military operation began, Mujibur Rahman declared the independence of Bangladesh on March 26, 1971. He declared independence from his house—no —32 in Dhanmondi through wireless (League, 2017).

Liberation War of 1971

Mujib Sheikh Mujib was arrested and taken to West Pakistan and kept under tight security in jail in Faisalabad. General Rahimuddin Khan from West Pakistan handled Mujib's case (Ahmad, Craig, & Ali, 1985). The actual proceedings of the case

and the verdict were never made public. Sheikh Muji-bur Rahman was the Head of State and Commander-in-Chief of the Armed Forces of the Government of Bangladesh, established on April 17, 1971, at Mujibnagar. In his absence, Deputy Prime Minister Syed Nazrul Islam acted as caretaker head of state and commander-in-chief of the armed forces (Biswas, 2005). The Pakistan Army's operation to control the situation soon turned violent and bloody. With the help of razakars, the Pakistan army attacked the ordinary people, including Bengali intellectuals, politicians, and union leaders. Due to special operations targeting Bengali and non-Bengali Hindus, large numbers of Hindus crossed the border throughout the year and took refuge in neighboring West Bengal, Assam, and Tripura (Bloob, 2002). Members of East Bengal serving in the Pakistan Army and Police Regiment quickly declared rebellion, and the League members formed the Bangladesh government in exile in Calcutta under the leadership of Tajuddin Ahmed. In East Pakistan, a major insurgency led by the Mukti Bahini began to take place. Despite international pressure, the Pakistani government kept Mujib in custody (Choudhury Z. M., 2011). Sheikh Mujib's family was under house arrest for nine months during the war of liberation. His son Sheikh Kamal is the ADC of Muhammad Ataul Gani Osmani, the Commander-in-Chief of the Mukti Bahini (Ahmad, Craig, & Ali, 1985). The battle between the Mukti Bahini and the Pakistan Bahini is known as the War of Independence of Bangladesh. After the Indian government's participation in December 1971, the Pakistan Army surrendered to a joint force of the Mukti Bahini and the Indian Army. After that, the league leaders returned to Dhaka and formed the government (Choudhury G. W., 1972).

The Return of Sheikh Mujib

Taking power as the President and Chief Military Administrator of Pakistan on December 20, 1971, Zulfikar Ali Bhutto released Mujib on January 8, 1972 (Jahan, 1973). He then returned to New Delhi via London and, after meeting Indian Prime Minister Indira Gandhi, publicly applauded her as "the people of India, the best friend of my people." He re-entered the country on January 10, 1972. Coming directly from the airport to the racecourse grounds, he gave a speech in front of about five lakh people (TIME, BANGLADESH: Mujib's Road from Prison to Power, 1972).

Governing Bangladesh

Struggle to rebuild the new state

Sheikh Mujibur Rahman was the interim president for a short time and later became the prime minister. In 1970, politicians elected to the East Pakistan Legislative Assembly formed the first parliament of the new country. The new Bangladesh Army was created with the Mukti Bahini and other militias (Khanna & Sudarshan, 1998). At his request, on March 16, 1972, the Indian forces officially left the territory of Bangladesh (Karim, 2005). He became the prime minister of a war-torn country.

On January 17, 1972, Time Magazine of the United States published a report on war-torn Bangladesh, "A World Bank inspection team visited some war-torn cities in Bangladesh, saying they looked like ghost towns. From then until the end of the war, there was no end to such destruction. Six million houses have been mixed with soil, and 2.4 million farming families do not have cows or equipment to cultivate the land. The transportation system has been completely destroyed. Roads have been damaged, there are no signs of bridges and culverts, and there are many obstacles to inland waterways. Until the surrender of the Pakistan Army a month ago, indiscriminate rape continued in the country. Towards the end of the war, Pakistani-owned businesses (virtually every business area was occupied by Pakistanis) smuggled all their wealth into West Pakistan. At the end of the war, only 118 rupees were deposited in the account of Pakistan Biman in Chittagong. The Pakistani army destroyed the banknotes and coins. As a result, ordinary people are in dire need of cash. Private cars were removed from the roads, cars belonging to car dealers were taken away and smuggled to West Pakistan just before the seaport closed."

Formulation of Constitution

Mujib tasked his interim parliament with drafting a new constitution and proclaimed "nationalism, secularism, democracy and socialism" as four principles, also known as Mujibism (Ali S. M., 1973). Mujib nationalized more than a hundred abandoned industries and companies and took the initiative to help the farmers by redistributing land by confiscating land and capital (Ahmed M. , 1983). During the liberation war, significant steps were taken to rehabilitate about 10 million refugees who took refuge in India. As a result, the economic crisis began to end, and famine was avoided (Ahmed S. , 2004).

The new constitution came into force on December 16, 1972, and parliamentary elections were held in 1973. In the election, Sheikh Mujib and his party won an absolute majority, and he formed the first elected government of Bangladesh (Ahmed M. , 1983). He expanded state activities to ensure primary education, health care, food, health, water, and electricity supply. The first five-year development plan of Bangladesh was formulated in 1973 and directed the allocation of priority government funds for the development of agriculture, rural infrastructure, and cottage industries (Adil, 2009).

Despite his state commitment to secularism, Mujib pursued Islamic discipline through his personal and state activities. Sheikh Mujib reopened the banned Islamic Academy in 1972 on charges of conspiring with Pakistani forces. He prohibited the making and marketing of alcohol and gambling in response to strict demands from Islamic tribes. Following his decision, Bangladesh became a member of the Organization of the Islamic Conference and the Islamic Development Bank (Riaz, 2004). Mujib went to Lahore, Pakistan, in 1974 to attend the OIC conference, which helped to develop relations with Pakistan to some extent and gain Pakistan's recognition. During his public appearances and speeches, Sheikh Mujib increased

the use of Islamic greetings and slogans and continued to refer to Islamic ideology. In the last few years, Mujib used to say "Khoda Hafez" preferred by the devout Muslims instead of his usual "Joy Bangla" greeting (Smith, 1976).

Economic Policy

The Mujib government faced serious challenges, including the rehabilitation of millions of refugees who fled the country in 1971, providing food and health care and other necessities. The effects of the 1970 cyclone had not decreased, and the war had wreaked havoc on the economy. Economically, Mujib undertook a wide range of nationalization activities. By the end of the year, thousands of Bengalis had left Pakistan, thousands of non-Bengalis had migrated to Pakistan, and thousands more remained in refugee camps. All significant steps were taken to rehabilitate about 10 million refugees (State Department, 2005). The economic situation gradually improved, and it was possible to prevent the threat of famine across the country. In 1973, a five-year plan was published after reviewing the state investigation report on agriculture, urban infrastructure, and cottage industries (Jahan, 1973). But then in 1974, there was a famine due to the sudden rise in rice prices. During the famine, food shortage spread in the Rangpur district. The mismanagement of the government was blamed for that at the time. During Mujib's rule, the countrymen witnessed the decline of industry as well as India's control over the Bangladeshi industry and counterfeit money scandals (Ahmed S. , 2004).

Foreign Policy

In addition to gaining recognition from major powers, Sheikh Mujib also confirmed Pakistan's recognition and membership in the OIC, the United Nations, and the Non-Aligned Movement. He travelled to the United States, the United Kingdom, and other European countries to seek humanitarian and development assistance for Bangladesh. He signed a 25-year partnership agreement with India to assure great aid in economic and human resource development. Terms of training for Bangladesh's security forces and government officials were included in the contract (Frank, 2002). Mujib maintained a close relationship with Indira Gandhi. During Mujib's lifetime, there was a mutual understanding between the two governments.

Rebellion of Left-wing

Shortly after Sheikh Mujib came to power, the left-wing rebels of the armed forces of the National Socialist Party started a revolt against the Mujib government to establish a Marxist government (Ali S. M., 1973). In response, the first cabinet meeting was held on December 18, 1971, in Dhaka. At that meeting, it was decided to form a national militia comprising various forces participating in the liberation war and former East Pakistan Rifles. A national militia board was also established at the meeting (Craig, Governance and Politics in South Asia, 1998). After Sheikh Mujibur Rahman returned to the country on January 10, 1972, the Government of

Bangladesh issued an order in this regard on January 24. Then on February 8, 1972, a government order was issued to form an elite para-military force, known as the Jatiya Rakkhi Bahini (Ahmed M. , 1983). In the beginning, the members of the Force took several effective measures to recover many weapons and smuggled goods and were able to resist the activities of stockists and black marketeers. But soon, the image of the Force began to be tarnished, as members of the Force became involved in political assassinations, kidnappings, shootings, and rapes. There was no legal way to control their activities. The members were accused of torturing, looting, and extorting money from the arrested people to confess (Jahan, 1973).

Meanwhile, on October 18, 1973, the government promulgated the Jatiya Rakkhi Bahini (Amendment) Ordinance, 1973, declaring all the Force activities as legal. Many members fled the Force due to the structural weakness and rapid deterioration of the Force. To discipline the forces, the government issued another amendment to the original order Jatiya Rakkhi Bahini (Amendment) Ordinance, 1975 (Mascarenhas, 1986).

BAKSAL

Soon after independence, Mujib's government had to deal with growing discontent. Mujib's policies of nationalization and industrial socialism were undermined by trained workforces, incompetence, excessive corruption, and weak leadership. The local government failed to gain the necessary importance as Mujib was too focused on national policy (Ahmed M. , 1983). Democracy was weakened as the Awami League, and the central government took full state control. The Awami League's political opponents included communists and Islamic fundamentalists. The declaration of Bangladesh as a secular state caused dissatisfaction among the Islamic parties (Riaz, 2004). Mujib was also accused of nepotism for appointing his relatives to essential posts (Mascarenhas, 1986). The famine of 1974 exacerbated the food crisis and destroyed agriculture, the mainstay of the economy. Mujib was criticized for lack of political leadership, price imbalances, and the failure of state-owned enterprises. Mujib also continued to increase his power as the conflict escalated due to political instability. In December 1974, Mujib declared a state of emergency (League, 2017).

In 1975, a political party called Bangladesh Krishak Sramik Awami League was formed by uniting several parties known as BAKSAL for short (Ali S. M., 2010). Under this new system, the President would be directly elected, and an elected parliament could pass legislation. Mujib declared himself President until his death. Political parties opposed to BAKSAL were banned. All but four newspapers were forbidden (Khan, 1996). The party took over the state apparatus as a representative of the people, peasants, and workers. With the help of the Jatiya Rakkhi Bahini, government forces arrested anti-Mujib political leaders and imposed strict controls on political activities across the country. Jatiya Rakkhi Bahini and the police were accused of torture and political assassination (Craig, 1997). The liberation war leaders became dissatisfied with Mujib and considered his actions as anti-democratic and anti-civil rights. Mujib's opponents rallied against the discontent and

the government's failure. However, many believe that his policy had partially controlled the instability and mostly stopped corruption, black marketeering, and illegal hoarding(Karim, 2005).

Assassination of Sheikh Mujib

On the morning of August 15, 1975, a group of army officers surrounded Dhanmondi residence of President Sheikh Mujib with tanks and killed Bangabandhu Sheikh Mujibur Rahman, his family, and his staff(League, 2017). Only his two daughters, Sheikh Hasina and Sheikh Rehana survived because of their stay in West Germany. They were prevented from returning to Bangladesh(Mascarenhas, 1986). The army coup was planned by disgruntled Awami League members and military officers. Among them was Khandaker Mushtaq Ahmed, a former colleague of Sheikh Mujib, who succeeded him.

On September 26, 1975, the Khandaker Mushtaq government issued the Indemnity Ordinance prohibiting the trial of Mujib's assassination and gave it legitimacy in the Fifth Amendment to the Constitution, led by General Ziaur Rahman and the pro-Pakistan Prime Minister Shah Azizur Rahman. That was repealed in Parliament on August 12, 1996(Karim, 2005). His body was airlifted to his birthplace Tungipara and buried under military supervision. Other members of the family were buried at Banani Cemetery in Dhaka.

After Mujib's death, the long-term political conflict began in Bangladesh. The leaders of the military coup were ousted in a short time, and coups, counter-coups, and political assassinations created an ongoing stalemate in the country. At that time, there was widespread anarchy in the army. Major General Ziaur Rahman came to power on November 7, 1975 through the third army coup(Mascarenhas, 1986). When the Awami League returned to power in 1996 after a long 21 years, 14 army officers, including Colonel Syed Faruk Rahman, one of the foremost leaders of the uprising, were arrested, and the rest fled abroad. Later in 2010, the murderer Syed Faruk Rahman and the rest of the accused were hanged.

Analysis

Independent Bangladesh was not formed overnight. The ancient heroes of this land had dreamed of an independent Bengal for thousands of years. That is why Bangabandhu cherished the dream of independent Bengal in his heart, and he sacrificed his adolescence and youth to make the dream of an independent map a reality. Sheikh Mujibur Rahman was taller than the average Bengali and had a good voice. But it is a mystery to many that by what magical leadership quality he was able to influence seventy-five million people. Although he did not study abroad or was born into an affluent family, he was a role model of leadership for educated Bangladeshis as well as illiterate and semi-educated people. He was able to inspire intellectuals and the general public alike. He did not climb to the top of politics in the beginning. He was a simple activist at the beginning of his political life. He

reached the pinnacle of popularity through great leadership as well as outstanding sacrifice and hard work and became the Bengali nation's liberator. Anyone who came in contact with him admitted that his personality, built on gentleness and firmness, had an incredible magnetic quality. He was courageous but straightforward; If necessary, he would be as strong as steel. At the same time, he was steadfast in his ideals. He was nationalist in character, democratic in behavior, socialist in faith, and secular in belief. He did what no hero could do in the thousand-year history of Bengalis. All these qualities of Bangabandhu's leadership made him the greatest Bengali of the millennium. He showed the way of liberation to the Bengali nation and gave a permanent foundation to the dreams of the Bengalis. Cyril Dunn, a journalist with the London Observer, said, "Sheikh Mujib was the only leader in the thousand-year history of Bangladesh, a full-fledged Bengali in leadership, caste, language, culture, and birth. He could impress people with his voice. His courage and charismatic leadership have made him a unique superhero of all time."

Although he led from the front during the independence struggle, immediately after independence, various groups inside the country were dissatisfied with Mujib's leadership and raised their voices against his ability. It is generally believed that Sheikh Mujibur Rahman was a good leader who could influence the people, but he was not an efficient administrator. Because after independence, he abolished the democratic system instead of strengthening the structure of democratic institutions, banned all parties, and instead allowed only one party to operate BAKSAL. This undemocratic practice put the nation in deep trouble and gave the military leader-ship a chance to intervene which ultimately paved the way for a different political culture.

Conclusion

Bangabandhu was cool in attitude and strong in personality. The governments that came to power after Mujib's death were extremely opposed to Mujib and tried to limit the recollection of Mujib, which created a kind of negative perception of Mujib in the minds of the people. After the Awami League returned to power in 1996 under the leadership of Sheikh Mujib's daughter Sheikh Hasina, August 15 was declared as the National Day of Mourning. In 2016, the Awami League government enacted a law defining any criticism of Sheikh Mujibur Rahman as a crime. Sheikh Mujibur Rahman is still the ideological symbol of the Awami League, and the party continues to hold the socialist ideology of Mujib. Mujib is widely acclaimed by Bengali intellectuals in Bangladesh, India, and around the world. He is still widely admired for his leadership against the military rule of Pakistan and communal discrimination in Pakistan and Bengal's independence movement. In 2004, the BBC Bangla Radio Service conducted a worldwide survey where Mujib was ranked as the greatest Bengali of all time. Sheikh Mujib's March 7th speech was declared as UNESCO World Heritage Site on October 30, 2017. He received the Julio Curie Peace Prize as a symbol of world peace and cooperation. People in the Third World consider him a symbol of peace and development in Asia.

Bangabandhu cherished the dream of independent and self-reliant Bangladesh all his life. As long as the words "Bangladesh" and "Bengali" will be pronounced, the name Bangabandhu will remain in people's minds.

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