



UNITED INTERNATIONAL UNIVERSITY

School of Science and Engineering

Dept. of Computer Science and Engineering (CSE)

Trimester: Fall-2023 Course Code: BDS - 1201 Course

Title: History of the Emergence of Bangladesh

Assignment-2023

Serial No.	Name of the Students	Sign	Section	Roll No.	Marks Obtained
1.	Md Miraj Rahman Pial (C)		AH		
2.	Sumaiya Islam		AH		
3.	Shahriar Zahid Emon		AH		
4.	Shamim Ara Sonam		AH		
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(a)	Assignment Title	Symphony of Sovereignty: 18 Minutes Historic Poetry by Bangabandhu on 7th March
(b)	Objectives	<p>The historic speech of Sheikh Mujibur Rahman on 7th March 1971 is indeed the turning point in history of Bangladesh.</p> <p>This speech inspired the Bengali people and wholeheartedly supported their decision to flee away from West Pakistan.</p> <p>Hence, the 18 minutes of speech aimed at not only reminding but reasserting the Assertion of Bengali Identity in demanding greater autonomy in the Pakistan government for East Pakistan and inciting the people of east-Pakistan to rise up together united and strongly in their struggle for autonomy and knowledge of their rights, an urge to reject oppression, most important a declaration of independence, Mobilization of Masses and making the world aware and involved. The March 7, 1971 speech is perhaps called the "Declaration of Independence" by many Bangladeshis, and it is celebrated every year as a land mark day in the history of the country. The objectives that were discussed in that speech marked the beginning of the later happenings that resulted in the birth of Bangladesh as an independent state.</p> <p>The following assignment traces the historical context, significance of the speech, rhetoric analysis, role in the independence movement, Impact on the Liberation War, Political and Social Implications, Comparative Analysis, Global Perspective, Media and Documentation and Reflection on Personal Perspectives etc.</p>
(c)	Relevance to the needs of department	<p>The statement made by Sheikh Mujibur Rahman on 7th March is an integral part of the developmental history of Bangladesh where he articulated the national desire of being independent. It is significant because it defines how citizens of Bangladesh are expected to identify themselves and relate with the socio-political dynamics within its borders</p> <p>The 7th March speech has been particularly significant for us because it is part of the culture of our department and also of our country. It helps us learn about the history of the country and instil patriotism. This speech spells out basic democratic tenets such as justice and equality that support the core mandates of our department.</p>

		<p>Also, an enduring force that motivates our scholarly endeavors is embedded in this address. The book also documents the hard struggle towards liberation and emphasises the significance of harmony and mutual cooperation when it comes to resolving issues. The 7 March Speech remains relevant today because it demonstrates that words can have an enormous impact on a nation as we strive within our department to teach critical thinking and responsibility to our student body.</p> <p>In addition, the themes in Sheikh Mujibur Rahman's speech are still applicable to the problems of modern society today. This call for social justice, free politics, and economic fairness echo existing attempts at establishing a progressive, all-inclusive nation. Through the examination and propagation of the underlying tenets enshrined in the 7th march speech, our department becomes a key player in developing enlightened citizens capable of contributing meaningfully towards the development of our society.</p> <p>To conclude, the 7th of March speech by Sheikh Mujibur Rahman was more than just an historical reminiscence; it was a beacon leading us towards the road to equity and affluence. Power to educate, to inspire the will to contribute to further narrative of the national development.</p>
(d)	Relevance to the needs of countries	??????????????
(e)	A brief view of the assignment done in this field with justification of the assignment proposed project	<p>Bangabandhu was an undisputed leader of Bengal who played an unforgettable role in everything from the language movement to the great liberation war. His speech on March 7 inspired the Bengalis to join the struggle for freedom and independence. Creating an assignment based on his 7th March speech is an educational task that varies according to the specific curriculum and instructions of the institution and the teacher. It requires following the academic standards and the institutional guidelines.</p> <p>The rationale for choosing the 7th March speech as the topic of the assignment is that it is a very important and high-quality speech that covers various aspects of Bangabandhu's vision and leadership. In this speech, he discussed issues such as militarism, freedom, human rights, patriotism, democracy, nation-building and development. His language was clear, logical and persuasive, and he used relevant examples that have sparked scholarly and public debates on many topics. Based on his speech, one can analyze the political, social and historical dimensions of his assignment.</p>

<p>(f)</p>	<p>Comprehensive Work Plan of Assignment</p>	<p>The Historic 7th March <u>Speech</u>: The Poem of Independence: Creating a comprehensive work plan for analyzing "The Historic 7th March Speech: The Poem of independence " could involve several key steps:</p> <p>Introduction:</p> <ul style="list-style-type: none">- Provide background information on the speech and its historical significance.- Highlight the context in which the speech was deliver. <p>Historical Context:</p> <ul style="list-style-type: none">- Explore the political and social climate during the time of the speech.- Connect specific phrases or themes in the speech to historical event. <p>Impact and Legacy:</p> <ul style="list-style-type: none">- Discuss the immediate impact of the speech on the audience and its historical consequences.- Explore how the speech is remembered and its lasting legacy. <p>Comparative Analysis:</p> <ul style="list-style-type: none">- Compare "The Historic 7th March Speech" with other significant speeches or literary works of the time.- Highlight similarities and differences in style, content, and purpose. <p>Cultural Significance:</p> <ul style="list-style-type: none">- Examine how the speech has been integrated into the cultural fabric of the community or nation.- Explore any celebrations, commemorations, or references in popular culture.
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		<p>Information gathering:</p> <ul style="list-style-type: none">-Newspapers are a powerful source of data. We gather information from newspaper.-Various book will serve as book aids. <p>Conclusion:</p> <ul style="list-style-type: none">- Summarize the main points and why the speech is remembered.-Reflect on its significance in a simple way. <p>Reference (Bangla and English) :</p> <ul style="list-style-type: none">-রমেশচন্দ্র মজুমদার (২০২১). বাংলাদেশের ইতিহাস।-মুনতাসির মামুন ও মাহবুবুর রহমান (২০১৩). স্বাধীন বাংলাদেশের অভ্যুদয়ের ইতিহাস।.
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Name and address of Supervisor	(a)	Name	
	(b)	Designation	
	(c)	Department	
	(d)	University/Institute	
	(e)	Telephone	

Date:

Signature of Group Leader



UNITED INTERNATIONAL UNIVERSITY

Assainment Title:

**Symphony of Sovereignty: 18 Minutes Historic Poetry
by Bangabandhu on 7th March**

Participants:

- 1: Md Miraj Rahman Pial***
- 2: Sumaiya Islam***
- 3: Shahriar Zahid Emon***
- 4: Shamim Ara Sonam***
- 5: Mir Adnan***
- 6 :S.M Mehedi Hasan***
- 7: Md Abir Hasan Rabby***
- 8: Md Alamin Mia***

Supervisor:

DR.Md.Abdul Alim

Words are powerful things when they are put in the hands of skillful orators. Bangabandhu Sheikh Mujibur Rahman knew exactly how to use words to inspire and invigorate a nation long under oppression to snatch freedom. The Bengal Tiger was given its roar because of Bangabandhu's stirring oration, which is perhaps his greatest legacy. His speeches during the troubled times of the late 60s and early

70s had turned the whole country upside down.

The speech delivered by Bangabandhu Sheikh Mujibur Rahman 38 years ago was a remarkable event in terms of applying communication science theories. It displayed a multitude of modern communication concepts in this historic speech by the revered Bangali leader. Bangabandhu delivered a timeless speech of 1,107 words in 19 minutes, speaking at a pace of 58 to 60 words per minute, considered ideal in broadcasting theory. The speech contained no unnecessary repetitions, focused solely on core points, and strategically reiterated certain aspects to reinforce their significance.

The opening lines of a speech are crucial, setting the tone and connecting with the audience. Bangabandhu's introduction effectively highlighted the audience's sentiments and the prevailing situation, paving the way for the main address. The speech primarily conveyed the emergence of a new state on the global map and announced the separation of the eastern region from Pakistan.

This 7th March speech became the cornerstone for an independent Bangladesh, acting as a rallying cry during the nine months of the liberation war. Bangabandhu's delivery unified the Bangalis and inspired their active participation in the war for independence, serving as a de facto declaration of Bangladesh's independence.

The speech was crafted using effective communication techniques. It engaged the audience through a conversational style, asking questions and seamlessly blending past, present, and future tenses. Bangabandhu employed shorter sentences when giving directives or warnings, adhering to communication principles advocating for concise declarative statements.

Furthermore, the speech not only informed but also inspired through logical arguments and appeals to humanitarian values. It balanced stern warnings with reassurances, showcasing Bangabandhu's blend of firmness and compassion.

Bangabandhu strategically placed essential announcements throughout the speech, ensuring a humane approach even when announcing stringent programs. He also highlighted individuals and events, emphasizing their significance within the communication context.

The speech concluded with a resolute declaration of independence, following the pattern often recommended by communication theory for impactful speeches. The

concise yet powerful conclusion echoed the speech's core message, aligning perfectly with the principles of effective communication.

Similar to notable historic speeches, Bangabandhu's address on 7th March 1971 was brief yet powerful. It remains a significant reference for researchers, communication theorists, and experts in public speaking due to its clarity, relevance, and influence in inspiring a nation towards liberation.

Background :

The downfall of President Ayub Khan in the 1979 popular uprising, the 1970 general elections held under the new military ruler President General Yahya Khan, the huge victory of the Awami League under the leadership of Bangabandhu Sheikh Mujibur Rahman, and the resort to conspiracies to thwart the verdict instead of accepting the verdict and handing over the power to Yahya's military junta. The creation of mass revolt among Bengalis against and the emergence of Bengali ethnicity etc. forms the contemporary background of March 7. This article sheds light on these issues.

The 1970 election was Pakistan's first general election. Prior to this, in 1954, the East Bengal Provincial Council election was held, which is better known as the 'United Front Election'. In spite of the landslide victory of the United Front consisting of four parties under the leadership of Awami League and the miserable defeat of the ruling Muslim League, the United Front Government of Sher-e-Bangla led by AK Fazlul Haque was able to survive for only 56 days. Then the central government of Pakistan invoked Section 92-A of the Rule of India Act of 1935 (which ruled Pakistan without a constitution until 1956) and abolished that government. In 1958, General Ayub Khan introduced a novel electoral system called 'fundamental democracy'. Its sole purpose was to perpetuate military-bureaucratic control. The president of the state, the members of the national and provincial councils were elected not by the direct vote of the people, but by the indirect system through the total of 40 thousand and 80 thousand BD (Basic Democrats) members of the two parts of Pakistan. In this system it was almost impossible for popular leaders to be elected without government support.

Due to the popular uprising of 1979, the withdrawal of the 'Agartala case' by the Ayub government and the unconditional release of all the accused, including Bangabandhu, and the fall of President Ayub, the new military president Yahya Khan announced his government's commitment to the general election in the country. In fact, the popular uprising of 1969 created such a shaky situation in the

country that Yahya's government was forced to hold elections. President Yahya Khan issued the 'Legal Framework Order (LFO)' on March 30, 1970 with the aim of holding these elections. It accepted the popular demands of Bengalis such as universal suffrage, fixing the number of seats in the National Assembly to 313 (including 13 women's seats), distributing the number of seats among different provinces in proportion to the population.

However, as a safeguard, if the people's representatives fail to draft a constitution within 120 days, the power to dissolve the National Assembly is vested in the hands of the President. In protest, some parties, especially the National Awami Party (NAP) led by Maulana Bhasani, boycotted the election. But despite the fact that the sword of LFO was vested in the hands of the President, Awami League, the then largest political party of Pakistan under the leadership of Bangabandhu, decided to participate in the elections. Apart from this, other political parties in both parts of Pakistan took a position in favor of participating in the elections.

There were two main reasons for Bangabandhu's participation in the elections. One. The right of Bengalis to speak for their demands and to determine who is their true and legitimate representative; Two. He was almost certain about the victory of the Awami League in favor of six points in the elections, which was essential to achieve the national liberation of Bengalis.

Bangabandhu entered the elections with his six-point program. In a sense, his election campaign was over long before the elections were held. That is, after adopting the six-point program, he was able to present it to the people almost everywhere in Bengal for three months. Then the Ayub government filed a sedition case (which was known as the 'Agartala Conspiracy Case') and started the trial of Bangabandhu as the number one accused for the crime of adopting the six-point program, and the mass upheaval of 1969 took place. The withdrawal of the case by the government, the unconditional release of the accused including Bangabandhu and the fall of President Ayub helped Bangabandhu to reach the top of the leadership. He was awarded the title of 'Bangabandhu' on February 23, 1969 at a reception attended by one million students at the Dhaka Race Course Maidan. Bangabandhu passed into the seat of the undisputed leader of Bengali. Even after being released from the Agartala case, Bangabandhu held public meetings in different parts of the country. Therefore, it was not necessary for him and the Awami League party to do much campaigning or organizing public meetings during the election. Despite this, Bangabandhu ran like a meteor all over the country on behalf of the party's candidates in the election campaign. On November 12, 1970, when a catastrophic cyclone and tidal wave caused hundreds of

thousands of lives and destruction in the coastal areas of the country, Bangabandhu suspended his election campaign and rushed to the dead and endangered people and arranged for the distribution of relief materials, which further strengthened his position. Elections to national and provincial councils were held on 7 and 17 December (elections to some constituencies in the Ghurnidurgat area were held on 17 January 1971). The election results show that Awami League won with a huge majority. Out of the 313 seats in the National Assembly of Pakistan, 160 of the 162 area-based seats allocated for East Bengal and all the seven reserved women's seats, i.e. 167 seats out of a total of 169 seats and 72.57 percent of the votes cast. Awami League's victory in the East Bengal Provincial Council elections was more absolute. Awami League won 288 out of 300 area-wise seats and all 10 reserved seats for women, i.e. 298 seats out of a total of 310 seats and 89 percent of the votes cast. On the other hand, in West Pakistan, Bhutto's Pakistan People's Party won 81 out of 138 regionally-based seats in the National Assembly and a total of 86 seats, including five out of six reserved seats for women. 42.2 percent of the votes cast received votes.

Analyzing the election results, it can be seen that Awami League won a single majority of seats in the Pakistan National Assembly, but all the seats it won were in East Bengal. Bhutto's People's Party, on the other hand, won more seats than any other party in West Pakistan, but the party's victory was also limited to the western part. All-Pakistan-based representative political parties are completely absent. The fact that Pakistan is practically 'one state two countries' has been reaffirmed in this election result. Bhutto claimed that there were 'two majority parties' in Pakistan namely the Awami League and its party the People's Party. The result of the election put Pakistan in a confrontational position. Hence an editorial in The Times of London after the National Assembly elections was headlined 'The First and Perhaps Last Election'.

The results of the Pakistani military junta elections, especially the single victory of the Awami League in the National Assembly, could not have been imagined. They believed that no single party would get a single majority and ultimately the elected representatives of various and conflicting political parties would not be able to draft a constitution within 120 days. In such a situation, the president will use his LFO card to dissolve parliament and continue the junta rule.

But Awami League's single victory changed all calculations. The palace conspiracy of Yahya's military junta started hand in hand with Bhutto. From the beginning of Pakistan, they could not accept that Bengalis should own the power in the state of Pakistan. They knew very well that the integrity of Pakistan could no longer be

maintained if the six-point program-based constitution was drafted. So Bangabandhu was given the prime ministership of Pakistan. Attempts were made to convince Bangabandhu in various ways to make some concessions on the six-point question. But Bangabandhu was adamant on the six-point question. He has clearly said many times during the six-point campaign, "Six points are not a matter of political negotiation", "Six points are not exchangeable items". No post or temptation could sway Bangabandhu from his stand i.e. Bengali national liberation or independence.

In fact, the rise of Bengali ethnicity began to take place during the adoption and promotion of the six-point program. It went further through the popular upheaval of the 1960s. It was during the 1970s that Bengalis began to raise slogans, 'Who are you? Bengali Bengali, 'Your address is my address, Padma-Meghna-Yamuna, Your leader is my leader, Sheikh Mujib Sheikh Mujib, 'Joy Bangla' etc.

The adjournment of the National Assembly session held on March 3, 1971, just two days before, i.e., on March 1, was adjourned by Yahya Khan. This announcement ignited the spark of rebellion in Bengali consciousness. People took to the streets in spontaneous protests. Loud slogans were raised, brave Bengalis take up arms, establish independent Bengal. On March 2nd, a large gathering of students organized by Chhatra League and Daksur in the front square of Dhaka University's Kalabhavan displayed the map-marked flag of independent Bangladesh on a red-green background. On the same day 'Independent Bangla Central Student Struggle Parishad' was formed. The next day, March 3, at a large gathering of people organized by the Chhatra League in Paltan, in the presence of Bangabandhu Sheikh Mujibur Rahman, the 'Independence Manifesto' was read, and Bangabandhu was declared the 'Supreme Commander' of the movement and the 'Father of the Nation'. Meanwhile, as per Bangabandhu's instructions, the non-cooperation movement continued throughout Bengal from March 2. Disobeying and ignoring the instructions of the Pakistan government, the people followed Bangabandhu's instructions to the letter.

Then came the historic March 7. Almost all circles believed that Bangabandhu could directly declare the independence of Bangladesh in his speech that day. In this situation, President Yahya Khan in a speech to the nation on March 6, on the one hand pointed out that his government is determined to use force to protect the integrity of Pakistan, and warned everyone concerned in strict terms, on the other hand, to keep Bangabandhu from UDI (Unilateral Declaration of Independence) on March 25 He announced the new date of the session of the National Assembly. In other words, he adopted the 'carrot and stick' policy in his speech. Bangabandhu

gave his historic speech of March 7 in the background of such a situation.

The Speech :

“ My dear brothers . . .

I have come before you today with a heavy heart.

All of you know how hard we have tried. But it is a matter of sadness that the streets of Dhaka, Chittagong, Khulna, Rangpur and Rajshahi are today being spattered with the blood of my brothers, and the cry we hear from the Bengali people is a cry for freedom a cry for survival, a cry for our rights.

You are the ones who brought about an Awami League victory so you could see a constitutional government restored. The hope was that the elected representatives of the people, sitting in the National Assembly, would formulate a constitution that would assure that people of their economic, political and cultural emancipation. But now, with great sadness in my heart, I look back on the past 23 years of our history and see nothing but a history of the shedding of the blood of the Bengali people. Ours has been a history of continual lamentation, repeated bloodshed and innocent tears.

We gave blood in 1952, we won a mandate in 1954. But we were still not allowed to take up the reins of this country. In 1958, Ayub Khan clamped Martial Law on our people and enslaved us for the next 10 years. In 1966, during the Six-Point Movement of the masses, many were the young men and women whose lives were stilled by government bullets.

After the downfall of Ayub, Mr. Yahya Khan took over with the promise that he would restore constitutional rule, that he would restore democracy and return power to the people.

We agreed. But you all know of the events that took place after that I ask you, are we the ones to blame?

As you know, I have been in contact with President Yahya Khan. As leader of the majority party in the national Assembly, I asked him to set February 15 as the day for its opening session. He did not accede to the request I made as leader of the majority party. Instead, he went along with the delay requested by the minority

leader Mr. Bhutto and announced that the Assembly would be convened on the 3rd of March.

We accepted that, agreed to join the deliberations. I even went to the extent of saying that we, despite our majority, would still listen to any sound ideas from the minority, even if it were a lone voice. I committed myself to the support of anything to bolster the restoration of a constitutional government. When Mr. Bhutto came to Dhaka, we met. We talked. He left, saying that the doors to negotiation were still open. Moulana Noorani and Moulana Mufti were among those West Pakistan parliamentarians who visited Dhaka and talked with me about an agreement on a constitutional framework.

I made it clear that could not agree to any deviation from the Six Points. That right rested with the people. Come, I said, let us sit down and resolve matters. But Bhutto's retort was that he would not allow himself to become hostage on two fronts. He predicted that if any West Pakistani members of Parliament were to come to Dhaka, the Assembly would be turned into a slaughterhouse. He added that if anyone were to participate in such a session, a countrywide agitation would be launched from Peshawar to Karachi and that every business would be shut down in protest.

I assured him that the Assembly would be convened and despite the dire threats, West Pakistani leaders did come down to Dhaka. But suddenly, on March 1, the session was cancelled.

There was an immediate outcry against this move by the people. I called for a hartal as a peaceful form of protest and the masses readily took to the streets in response. And what did we get as a response?

He turned his guns on my helpless people, a people with no arms to defend themselves. These were the same arms that had been purchased with our own money to protect us from external enemies. But it is my own people who are being fired upon today. In the past, too, each time we the numerically larger segment of Pakistan's population tried to assert our rights and control our destiny, the conspirers against us and pounced upon us.

I have asked them this before : How can you make your own brothers the target of your bullets?

Now Yahya Khan says that I had agreed to a Round Table Conference on the 10th. Let me point out that is not true.

I had said, Mr. Yahya Khan, you are the President of this country. Come to Dhaka, come and see how our poor Bengali people have been mown down by your bullets, how the laps of our mothers and sisters have been robbed and left empty and bereft, how my helpless people have been slaughtered. Come, I said, come and see for yourself and then be the judge and decide. That is what I told him.

Earlier, I had told him there would be no Round Table Conference. What Round Table Conference, whose Round Table Conference? You expect me to sit at a Round Table Conference with the very same people who have emptied the laps of my mothers and my sisters?

On the 3rd, at the Paltan, I called for a non-cooperation movement and the shutdown of offices, courts and revenue collection. You gave me full support. Then suddenly, without consulting me or even informing us, he met with one individual for five hours and then made a speech in which he trend all the blame on me, laid all the fault at the door of the Bengali people!

The deadlock was created by Bhutto, yet the Bengalis are the ones facing the bullets! We face their guns, yet its our fault. We are the ones being bit by their bullets- and its still our fault!

So, the struggle this time is a struggle for emancipation, the struggle this time is a struggle for independence! Brothers, they have now called the Assembly to assassin on March 25, with the streets not yet dry of the blood of my brothers. You have called the Assembly, but you must first agree to meet my demands. Martial Law must be withdrawn; the soldiers must return to their barracks; the murderers of my people must be redressed. And Power must be handed over to the elected representatives of the people.

Only then will we consider if we can take part in the National Assembly or not! Before these demands are met, there can be no question of our participating in this session of the Assembly. That is one right not give to me as part of my mandate from the masses.

As I told them earlier, Mujibur Rahman refuses to walk to the Assembly trading upon the fresh stains of his brothers' blood! Do you, my brothers, have complete faith in me....? Let me the tell you that the Prime Ministership is not what I seek. What I want is justice, the rights of the people of this land. They tempted me with the Prime Ministership but the failed to buy me over. Nor did the succeed in hanging me on the gallows, for your rescued me with your blood from the so-called conspiracy case. That day, right here at this racecourse, I had pledge to you

that I would pay for this blood debt with my own blood. Do you remember? I am read today to fulfill that promise!

I now declare the closure of all the courts, offices, and educational institutions for an indefinite period of time. No one will report to their offices- that is my instruction to you.

So that the poor are not inconvenienced, rickshaws, trains and other transport will ply normally-except serving any needs of the armed forces. If the army does not respect this, I shall not be responsible for the consequences.

The Secretariat, Supreme Court, High Court, Judge's Courts, and government and semi-government offices shall remain shut. Only banks may open for two hours daily for business transactions. But no money shall be transmitted from East to West Pakistan. The Bengali people must stay calm during these times. Telegraph and telephone communications will be confined within Bangladesh.

The people of this land are facing elimination, so be on guard. If need be, we will bring everything to a total standstill..... Collect your salaries on time. If the salaries are held up, if a single bullet is fired upon us henceforth, if the murder of my people does not cease, I call upon you to turn every home into a fortress against their onslaught. Use whatever you can put your hands on to confront this enemy. Every last road must be blocked. We will deprive them of food, we will deprive them of water. Even if I am not around to give you the orders, and if my associates are also not to be found, I ask you to continue your movement unabated.

I say to them again, you are my brothers, return now to the barracks where you belong and no one will bear any hostility toward you. Only do not attempt to aim any more bullets at our hearts: It will not do any good! And the seven million people of this land will not be cowed down by you or accept suppression any more. The Bengali people have learned how to die for a cause and you will not be able to bring them under your yoke of suppression!

To assist the families of the martyred and the injured, the Awami League has set up committees that will do all they can. Please donate whatever you can. Also, employers must give full pay to the workers who participated in the seven days of hartal or were not able to work because of curfews. To all government employees, I say that my directives must be followed. I had better not see any of you attending your offices. From today, until this land has been freed, no taxes will be paid to the government any more. As of now, the stop. Leave everything to me. I know how to organize movement. But be very careful. Keep in mind that the enemy has

infiltrated our ranks to engage in the work of provocateurs. Whether Bengali or non-Bengali, Hindu or Muslim, all is our brothers and it is our responsibility to ensure their safety.

I also ask you to stop listening to radio, television and the press if these media do not report news of our movement. To them, I say, “You are our brothers. I beseech you to not turn this country into a living hell. With you not have to show your faces and confront your conscience some day?

If we can peaceably settle our differences there is still hope that we can co-exist as brothers. Otherwise there is no hope. If you choose the other path, we may never come face one another again. For now, I have just one thing to ask of you: Give up any thoughts of enslaving this country under military rule again!” I ask my people to immediately set up committees under the leadership of the Awami League to carry on our struggle in every neighborhood, village, union and subdivision of this land.

You must prepare yourselves now with what little you have for the struggle ahead.

Since we have given blood, we will give more of it. But, Insha’Allah, we will free the people of this land!

The struggle this time is for emancipation! The struggle this time is for independence!

Be ready. We cannot afford to lose our momentum. Keep the movement and the struggle alive because if we fall back the will come down hard upon us.

Be disciplined. No nation’s movement can be victorious without discipline.

Joy Bangla! ”

Impact of the speech :

The historic speech on March 7th was so compelling that it gave the Bengalis the confidence they needed to begin their violent, nine-month-long fight for freedom. On this day fifty years ago, millions of Bangalis were mobilized and inspired to prepare for an independence struggle by Bangabandhu Sheikh Mujibur Rahman's momentous speech at the former Rana Race Course (now Suhrawardy Udyan). The booming

speech gave voice to the hopes of a recently added country seeking to establish its claim to sovereignty on the international scene.

The historical ramifications and rhetorical appeals of the historic 7th March speech have transcended borders and time, much like Winston Churchill's historical speech, Abraham Lincoln's Gettysburg Address, and Martin Luther King Jr.'s "I have a dream." Furthermore, the historic 7th March address has gained even more worldwide significance after UNESCO designated it as a world documentary heritage. Father of the Nation Bangabandhu Sheikh Mujibur Rahman's speech on the 7th March is a fiery and rebellious poem that planted the seed of independence among Bangladesh's people. As a result, a sea of blood was exchanged for the birth of a new nation. With the weight of the entire country on his shoulders, Bangabandhu, the political poet, yelled "Joy Bangla" in front of a sea of people. This had an instantaneous electrifying effect on them toward accomplishing a single goal, independence.

Facing a massive crowd, Bangabandhu delivered a powerful message: "Establish Sangram Parishad under Awami League's leadership in every village and neighborhood. Be ready with whatever resources you possess. We've learned to sacrifice and will give more blood to liberate our people."

In his impassioned speech, Bangabandhu exposed exploitation, emphasizing democratic principles by affirming a willingness to heed minority voices, stating, "Even if it's a solitary voice, we'll listen to any sound ideas for reinstating a constitutional government." His most significant proclamation was about the ongoing struggle for freedom and independence, using "independence" as a recurrent theme synonymous with "emancipation." He succinctly demanded justice and the rights of the populace.

During this momentous address, Bangabandhu outlined four prerequisites for attending the March 25 National Assembly meeting: immediate martial law cessation, withdrawal of military personnel to barracks, power transfer to elected representatives, and a thorough

investigation into conflict-related casualties.

He also issued directives for civil disobedience: advocating non-payment of taxes, government officials obeying only his orders, and observing strikes in East Pakistan's secretariat, government, semi-government offices, and courts, with specific exemptions mentioned.

Conclusion :

Bangabandhu Sheikh Mujibur Rahman's speech on March 7, 1971, stands as an iconic moment in Bangladesh's history. Widely hailed as one of the greatest speeches of the 20th century, it symbolizes the culmination of the Bengalis' struggle for independence against the Pakistani regime. Forty-seven years ago, this speech marked a pivotal turning point where Bangladesh vowed to fully uphold its commitment to freedom and liberty. As the clock struck midnight, Bangladesh arose to embrace a new era, marking the transition from suppression to expression.

The 7th of March in 1971 became a defining moment for Bangladesh and Bangabandhu himself. Following the 1970 national election, which resulted in a landslide victory for the Awami League under Bangabandhu's leadership, he emerged as the dominant leader in Pakistan. His leadership not only confronted the oppressive Pakistani regime but also aimed to reform the culture of the nation. Bangabandhu's monumental speech at Dhaka's Race Course Ground addressed over a million people, transforming the landscape of Bangladesh. The speech was an exposure of the malevolent forces that fueled the 1971 War, unveiling the truth behind the massacres and schemes orchestrated by the oppressive Pakistani forces. This speech defined Bangladesh's historical narrative, resonating with the spirit of the nation.

Mujib's oration on that day was a monumental moment in Bangladesh's history, a significant step toward ending Pakistani oppression and giving voice to the unified struggle for liberation. While it carried a powerful

message for the people and hinted at revolution, it predominantly emphasized peace and offered a vision that appealed to all. In closing, Bangabandhu echoed a unified call for freedom, urging every individual to contribute to this collective endeavor. The emotional intensity of Mujib's delivery, combined with his mastery of language, turned this speech into an unforgettable sermon of fervor, independence, and democracy.

This speech is worthy of extensive study due to its impactful delivery and remains an exemplar of exceptional oration by a world leader. Bangabandhu's passionate, impromptu address to a massive crowd under an open sky remains a touchstone for understanding the societal and political transformations of the time, providing a vocabulary for the nation to articulate its sentiments. His passionate arguments were poetic, revolutionary, and persuasive. Bangabandhu's use of stylistic devices like rhythm, alliteration, and repetition reinforced the speech's key points. The speech called for immediate action, advocating the fulfillment of promises made during the struggle for independence and democracy.

The legacy of Bangabandhu's address on March 7, 1971, was profound, resonating globally and marking the beginning of the end of Pakistani oppression. It was akin to dismantling a heavy wall, signifying the demise of oppression and the birth of a liberated nation. While emphasizing peace, the speech evoked emotions and offered a unifying vision. Its metaphorical language and rhetoric made the speech an enduring testament to Bangladesh's struggle for liberation. This historical address, rich in allusions and rhetorical constructs, served both political and emotional purposes, preparing the people for the impending Liberation War.

Mujib's powerful speech stirred the people's emotions, reminding them of the political deprivation and persecution while building Bangabandhu's credibility as a leader. He skillfully incorporated historical evidence to bolster his arguments. His declaration still

reverberates today, inspiring the populace to stand united and ready for liberation.

The speech on March 7, 1971, served as a crucial milestone for Bangladesh, solidifying its destiny, although the Pakistani military junta resisted handing power to Sheikh Mujib. Nevertheless, the historical significance of this speech persists as a beacon of the nation's triumphant struggle for independence. Its rhetorical appeals resonated across diverse audiences, persuading people from all walks of life. In 1971, passionate chants of "Joy Bangla" and "Amar Sonar Bangla" echoed the spirit of a new Bengal, valiantly establishing Bangladesh as an independent nation. This March, it's imperative to reflect on this freedom struggle and honor the contributions of all involved in shaping Bangladesh's destiny.

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সাতই মার্চের ভাষণ- [বাংলাপিডিয়া](#), লেখক - হেলাল উদ্দিন আহমেদ।

["ইউনেস্কোর তালিকায় বঙ্গবন্ধুর ৭ মার্চের ভাষণ"](#)। [বিবিসি বাংলা](#)।

["বঙ্গবন্ধু শেখ মুজিবুর রহমানের বছরভিত্তিক জীবনের ঘটনাপ্রবাহ"](#)। বাংলাদেশ হাউস বিল্ডিং ফাইন্যান্স কর্পোরেশন। গণপ্রজাতন্ত্রী বাংলাদেশ সরকার। সংগ্রহের তারিখ ২০ সেপ্টেম্বর ২০২০।

["এক মহাজীবন"](#)। [দৈনিক সমকাল](#)। ১৭ মার্চ ২০২০। সংগ্রহের তারিখ ২১ সেপ্টেম্বর ২০২০।

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