

Course: Bangladesh Studies

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Personality: Maulana Abdul Hamid Khan Bhasani



Background:

Abdul Hamid Khan Bhasani (1880-1976) was a politician. He is popularly known as Maulana Bhasani, who was a village based and self-educated person. Throughout his political career he won many general and local government elections since 1946 and was continuously keep himself away from his actual power. His leadership was surrounded for safeguarding the rights of the laboring classes. Maulana Bhasani was born in 1880 at village Dhanpara of Sirajganj, within the province of Bengal in British India. His father was Haji Sharafat Ali Khan and mother was Mst. Mojiron Bibi. Abdul Hamid Khan Bhasani received his early education in a Madrasa. As a boy of 12 he moved to Tangail. After completing his religious schooling at Tangail and he

became a Muslim religious mentor and enrolled himself in the Islamic Center. After a decade and a half later Maulana Bhasani stated his adventurous political life

Explanation:

At the very beginning of political career in 1919, Maulana Bhasani joined NonCooperation Movement and Khilfat Movement. Then he went to Santosh in Tangail to take up the leadership of the oppressed peasants at the time of Great Depression period. In late 1930s, he moved from Tangail to Ghagmara in Assam to defend the interests of Bengali settlers there. He saved the peasants from the scourge of annual inundation by making his debut as a leader at Bhasani Char on the Brahmaputra. For giving relief from the scourge, the local people started to call him Bhasani Shaheb and from then he has been known by that. After that the Assam government made a law restricting Bengali settlement beyond a certain geographical line. The locals had to launch a movement to oust the Bengali settlers across the so-called line. In 1937, Bhasani joined the Muslim League and became president of Assam unit of the party. Bhasani developed a hostile relation with the Assam Chief Minister, Sir Muhammad Sa'dullah by holding the "line" issue. At partition, Bhasani was in Goalpara district in Assam and was organizing the farmers against the line system while he was arrested by the government of Assam. At the end of 1947 he was released on condition that he would leave Assam for good. In 1948, Bhasani came to East Bengal and brushed to find himself again in region of political area again. He contested and won a seat defeating Khurram Khan Pani by election in the provincial assembly from south Tangail. Khurram Khan Pani was a Muslim League candidate and zaminder of Karatia. The provincial governor nullified the results of election and disqualified all the candidates from taking part in any kind of election until 1950. After this breakdown, he went to Assam again in 1949 and was arrested because of not maintaining the past warnings. He was sent to Dhubri prison but got released after a short period of time. "After the establishment of India and Pakistan in 1947, following the exit of the British, Bhasani planned his anti-establishment course of action. On 23rd June 1949, he founded East Pakistan Awami Muslim League. Bhasani was elected its president with Shamsul Huq as its General Secretary. On 24th July 1949 he organized the first meeting of Awami Muslim League at Armanitola, Dhaka, in which Yar Mohammad Khan contributed and finally established the party inside Dhaka city." [1] On the day of its birth, the party held its first public meeting at Armanitola in Dhaka. After its second meeting in the same location on October 11th, he and many other leaders of the new party were arrested while heading a procession of hunger strikers. Due to his hunger strike, his life was in risk and he was released from jail in 1950. On 21st February in 1952, students were taking part in the language movement and were killed by police firing in Dhaka. Because of strong condemn of the government and campaigned for the recognition of Bangla as a national language in Pakistan, Bhasani was arrested from his village and sent behind the bar. In the meantime, Bhasani emerged as the most vocal and respected Politician of the time of 1950s at East Bengal. In the council session on 21st -23rd October in 1953, Bhasani renamed "Awami Muslim League" as the

“Awami League”. After the Language Movement, Muslim League Government lost their popularity both in the center and the province of East Pakistan. In 1954, election was going to be held in the province and a new political party emerged to challenge the Muslim League. “As president of the Awami League, Bhasani played the crucial role in forging a unity among five opposition political parties by forming an alliance called the United Front. Other leaders of the front were AK Fazlul Huq, Huseyn Shaheed Suhrawardy, Sheikh Mujibur Rahman, Haji Mohammad Danesh. In the elections held in March 1954, the United Front won 223 seats as against the Muslim League's 7 seats.”[2] During prison life, frequent contact with the communists made Bhasani more conscious about social ideology and developed his personal political outlook and lifestyle. He became president of the Adamjee Jute Mills Mazdoor Union and the East Pakistan Railway Employees League. In 1954, he was made president of the East Pakistan Peasants' Association. Soon after, he was made president of the East Pakistan chapter of the communist-dominated International Peace Committee. “In May 1954 he went to Stockholm. He was barred from returning to East Pakistan by the government of Iskander Mirza and branded a communist. In 1956 Bhashani went on a hunger strike in demand of food for the famine affected people from 7 to 23 May.”[1] Soon after that, the United Front came to close of collapsing because of internal confliction between the Awami Muslim League and the Krishak Sramik Party over the question of power sharing. Bhasani tried his best to overcome the problems of practical politics but was failed to construct it again. Meanwhile, serious differences of opinion arose between Bhasani and Suhrawardy. Suhrawardy opposed what Bhasani was supported and Bhasani opposed Suhrawardy's pro-American foreign policy and favored close relation with China. In 1957, Bhasani called a conference of the party at Kagmari for launch a bitter attack on Suhrawardy's foreign policy. Later then, he called another conference in Dhaka of leftists from all over Pakistan and formed a new party called the National Awami Party with himself as president and Mahmudul Haque Osmani from West Pakistan as secretary general. From then, Bhasani followed left-oriented politics openly. At the time of Pakistan's army chief General Mohammad Ayub Khan seized power in 1958, Bhasani was interned once again. In 1963 he got release from confinement and soon he went to visit China and also Havana to attend the World Peace Conference in 1964. As Bhasani bitterly opposed Ayub Khan's proposal for creating a selective electorate in 1967, the socialist world split into pro-Soviet and pro-China blocs. Bhasani stated and branded the Ayub government as a lackey of imperialist forces and launched a movement to dislodge him from power. In the same year, he protested against the government ban for Rabindranath Tagore. “Bhasani organized strong resistance to the Agartala Conspiracy Case against Bangabandhu Sheikh Mujibur Rahman and created pressure for the unconditional withdrawal of the case. In the face of mounting opposition movement, Ayub Khan resigned as President of Pakistan, allowing army chief General Agha Mohammad Yahya Khan to step in. To tide over the deepening political crisis, Yahya Khan arranged for holding parliamentary elections on 7 December 1970. The Maulana boycotted the elections and concentrated on providing relief to the victims of the devastating cyclone that struck the coastal zone of Bangladesh in November 1970. The apathy of the central government towards the cyclone victims made the Maulana call openly for the separation of

East Pakistan.”[2] During Bengali liberation most of the times of nine-months, Bhasani lived in India. He irked Indira Gandhi and her government by reviving his old demand for uniting the peasantry of Assam, Bengal, and East Pakistan. “Toward the middle of November 1971, when India's intention to involve itself directly in the Bengali-Pakistani war became apparent, Bhashani advocated that Bengalis be given the chance to win their own war even if it meant prolonging their guerrilla struggle against the Pakistani military. This stand, along with his known proBeijing leanings and coupled with his pre-partition advocacy of a united front of peasantry cutting across national boundaries, made him suspect in the eyes of Indian leaders”. [3] His first demand after return to Dhaka on 22nd January in 1972 was to withdraw Indian troops from the soil of Bangladesh. In the same year on February 25 th he started publishing a weekly Haq katha and it soon gained wide circulation but soon it was banned. At the time of Jatiya Sangsad elections in 1973, Bhasani started a hunger strike to protest against the food crisis, rise of price of essential commodities. “In 1974 Bhasani founded Hukumat-e-Rabbania order and declared a zihad or holy war against the Awami League government and Indo-Soviet overlordship. In April 1974, a 6-party united front was formed under the Maulana's leadership. It served an ultimatum on the government to annul the Indo-Bangladesh border agreement, and stop all repressive actions against the opposition. On June 30 the Maulana was arrested and interned at Santosh in Tangail. He considered the Farakka agreement detrimental to the interest of Bangladesh. On 16 May 1976 he led a long march from Rajshahi towards India's Farakka Barrage to protest against plans to deprive Bangladesh of its rightful share of the Ganges waters. On 2 October 1976 he formed a new organization, Khodai Khidmatgar, and continued to work for his Islamic University at Santosh. He also set up a technical education college, a school for girls and a children's center at Santosh, Nazrul Islam College at Panchbibbi and Maulana Mohammad Ali College at Kagmari. He had earlier set up 30 educational institutions in Assam.”[2]. He died on 17 November 1976 in Dhaka, Bangladesh, aged 96, and was buried at Santosh, Tangail.

Contribution:

Bhasani sacrificed all his life doing politics for the betterment of poor and neglected people for their rights. He sacrificed his times for the region whose were seen and treated underneath. At the very beginning of his political career he went to Tangail to take the leadership of the oppressed peasants for their rights. Then he moved from Tangail to Baghmara to defend the Bengali settlers and debut as a leader at Bhasan Char. From there he gained the name “Bhasani”. - The man started his political career by helping the helpless people. That is called real humanity. By joining Muslim League as a President from Assam unit, Bhasani built a good relation with the Assam Chief Minister, Sir Muhammd Sa’dullah for the purpose of so called geographical line and soon after that was organizing the farmers against the line system while was arrested by the government of Assam. - Geographical line settlement was the main reason for building the relation. That was a political move. After the settlement of India and Pakistan, Bhasani founded Awami Muslim League. After the second meeting of newly founded party he and many other leaders were arrested while heading a procession of hunger strike. He was a

person of determination and for hunger strike his life was in risk and soon was released from jail. - Hunger strike and be in jail with a determination shows his consistency of achieving the right for what he was heading procession. During the language movement, Bhasani stated strong condemn of the government and demanded Bangla as a national language of Pakistan. For that he was arrested from his village but was emerged as the most vocal and respected Politian of the time of 1950s at East Bengal. - He was fearless when it was time to raise voice for the rights of people and for motherland. Bhasani founded the "United Front" to challenge the Muslim League at the election of 1952 and won defeating Muslim League by gaining 223 seats out of 230 seats. While Bhasani was in prison, he developed his vision of seeing the political stuffs and learned from his mistakes to do the same activities with a different approach. That was a reason to frequent contact with the communists. This changing thought gained him many position and fame in many party. He became president of the Adamjee Jute Mills Mazdoor Union, the East Pakistan Railway Employees League, East Pakistan Peasants' Association, East Pakistan chapter of the communist-dominated International Peace Committee. - Was nothing to do in prison but he developed his vision and change the mentality which teaches us to think and learn from the mistakes as well as every situation. Bhasani went on a 17 days hunger strike from 7th – 23rd May in 1956 in demand of food for the famine affected people. - With a huge determination and believing in oneself can lead him to success. By carrying this success, he was always beside the poor and neglected people without any benefit and arrogance. Bhasani also founded "National Awami Party" in 1957 with himself as president and Mahmudul Haque Osmani from West Pakistan as secretary general. From then, Bhasani followed leftoriented politics openly. In 1967, he protested against the government ban for Rabindranath Tagore. Bhasani played a very significant role in the 1969 movement against Pakistan which eventually led to the collapse of the Ayub regime and the release of Bangabandhu and others accused in the so called Agartala conspiracy case. - Political move to rescue Bangabandhu because it was the time when liberation was about to start. 7 th December 1970, Yahya Khan arranged for holding parliamentary elections but Bhasani boycotted the elections because he was providing relief to the victims of the devastating cyclone that struck the coastal zone of Bangladesh. - Boycotting election for the sake of cyclone affected people shows us his love for the people. At the time of Bengali liberation, Bhasani was in India but irked Indira Gandhi and her government by reviving his old demand for uniting the peasantry of Assam, Bengal, and East Pakistan. - Working for the country without being present in the country teaches us that if we have that much determination to achieve something then we can always will without any excuse. Bhasani did a lot when East Pakistan was independent and called Bangladesh. He demanded to withdraw Indian troops from the soil of Bangladesh. . At the time of Jatiya Sangsad elections in 1973, Bhasani started a hunger strike to protest against the food crisis, rise of price of essential commodities. He founded 6 party united front and it served an ultimatum on the government to annul the Indo-Bangladesh border agreement. He also founded 30 educational institutions in Assam. Not only for the poor people, he also worked for education purpose which is the backbone of a nation.

References:

- [1] https://en.wikipedia.org/wiki/Abdul_Hamid_Khan_Bhashani
- [2] http://en.banglapedia.org/index.php?title=Bhasani,_Maulana_Abdul_Hamid_Khan
- [3] <https://biography.yourdictionary.com/maulana-abdul-hamid-khan-bhashani>
- [4] <https://en.banglatribune.com/opinion/opinion/84653/The-politics-and-contradictions-of-Maulana>
- [5] https://upload.wikimedia.org/wikipedia/commons/6/6a/Maulana_Bhasani_in_Havana%2C_Cuba.jpg

Historical Moment: Battle of Buxar

The **Battle of Buxar** was fought on 22 October 1764, between the forces under the command of the British East India Company, led by Hector Munro, and the combined armies of Mir Qasim, Nawab of Bengal till 1764; the Nawab of Awadh Shuja-ud-Daula; and the Mughal Emperor Shah Alam II accompanied by Raja Balwant Singh of Kashi.^[4] The battle was fought at Buxar, a "small fortified town" within the territory of Bihar, located on the banks of the Ganga river about 130 kilometres west of Patna; it was a decisive victory for the British East India Company. The war was brought to an end by the Treaty of Allahabad in 1765.



Battle:

The British army engaged in the fighting numbered 7,072^[5] comprising 859 British, 5,297 Indian sepoys and 918 Indian cavalry. The alliance army's numbers were estimated to be over 40,000. According to other, the combined army of the Mughals, Awadh and Mir Qasim consisting of 40,000 men was defeated by a British army comprising 10,000 men. The Nawabs had virtually lost their military power after the battle of Buxar.

The lack of basic co-ordination among the three disparate allies was responsible for their decisive defeat.

Mirza Najaf Khan commanded the right flank of the Mughal imperial army and was the first to advance his forces against Major Hector Munro at daybreak; the British lines formed within twenty minutes and reversed the advance of the Mughals. According to the British, Durrani and Rohilla cavalry were also present and fought during the battle in various skirmishes. But by midday, the battle was over and Shuja-ud-Daula blew up large tumbrils and three massive magazines of gunpowder.

Munro divided his army into various columns and particularly pursued the Mughal Grand Vizier Shuja-ud-Daula the Nawab of Awadh, who responded by blowing up his boat-bridge after crossing the river, thus abandoning the Mughal Emperor Shah Alam II and members of his own regiment. Mir Qasim also fled with his 3 million rupees worth of Gemstones and later died in poverty in 1777. Mirza Najaf Khan reorganised formations around Shah Alam II, who retreated and then chose to negotiate with the victorious British.

Historian John William Fortescue claimed that the British casualties totalled 847: 39 killed and 64 wounded from the European regiments and 250 killed, 435 wounded and 85 missing from the East India Company's sepoys. He also claimed that the three Indian allies suffered 2,000 dead and that many more were wounded. Another source says that there were 69 European and 664 sepoy casualties on the British side and 6,000 casualties on the Mughal side. The victors captured 133 pieces of artillery and over 1 million rupees of cash. Immediately after the battle Munro decided to assist the Marathas, who were described as a "warlike race", well known for their relentless and unwavering hatred towards the Mughal Empire and its Nawabs and Mysore.

References:

1. https://en.wikipedia.org/wiki/Battle_of_Buxar

KIBRIA, RASEL
18-37797-2

Historical personality:

Fakhruddin Mubarak Shah (1338-1349):

After the death of Shamsuddin Firuz Shah, there occurred an internal conflict among his sons for power. Ghasiuddin Tughlaq, Sultan of Delhi took advantage of this situation and moved towards Bengal in 1324 A.D. His adopted son Bahram Khan was given the charge of governorship of Sonargaon. After the death of Bahram Khan, Fakhruddin, armor bearer of Bahram Khan captured the power in 1338 A.D.

Fakhruddin Mubarak Shah is credited to be the founder of independent Sultanate of Bengal, which lasted for about 200 years. He was an independent Sultan during the Delhi Sultanate of Tughlaqs and his capital was at Sonargaon. He conquered Comilla and Noakhali and extended his sway up to Sylhet in the north and Chittagong in the south.

His military initiatives included a successful naval action against Sultan Alauddin Ali Shah of Lakhnauti.

Ibn Batuta, after visiting his capital in 1346, described Shah as "a distinguished sovereign who loved strangers, particularly the fakirs and sufis."

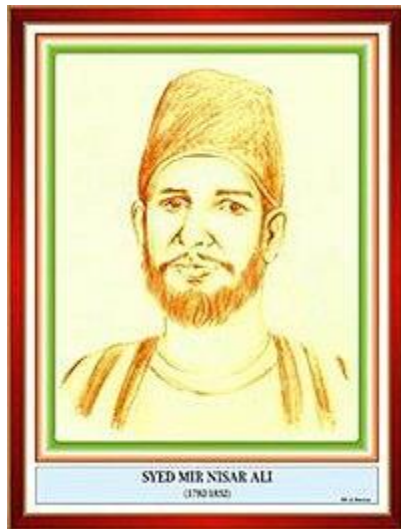


Mubarak Shah constructed a trunk road connecting Chittagong with Chandpur, raised embankments in Chandpur, and built a number of mosques and tombs in Chittagong. The great

success of this accomplished Bengal sultan rests mainly on his giving a comfortable and easy living to his people providing super-abundance and extraordinary cheapness of necessities of life.

Historical movement:

Titu Mir-er Basher Kella :



Syed Mir Nisar Ali (27 January 1782 – 19 November 1831), better known as Titumir, was a Bengali Muslim freedom fighter who led a campaign against the British rule in India during the 19th century.

Titumir opposed a number of discriminatory measures in force at that time which included taxes on mosques and the wearing of beards. Titumir filed a complaint to the East India Company against the oppression by the zamindars, but to no result. This brought him into conflict with the zamindars Krishnadeva Rai of Purha, Kaliprasanna Mukhopadhyay of Gobardanga, Rajnarayan of Taragonia, Gauri Prasad Chowdhury of Nagpur and Devanath Rai of Gobra-Govindpur.

Titumir had himself belonged to a "peyada" or martial family and himself had served under a zamindar as a lathial or lethel, a fighter with a quarterstaff or lathi, (which in Bengal is made of bamboo, not wood) and he trained his men in hand-to-hand combat and the use of the lathi. Titumir formed a "Mujahid" consisting of lathials. The increasing strength of Titumir alarmed the zamindars who attempted to involve the British in their fight against him. Being instigated by the Zamindar of Gobardanga, Davis, the English kuthial (factor) of Mollahati, advanced with his force against Titumir, but were routed.

The followers of Titumir, believed to have grown to 15,000 by that time, readied themselves for armed conflict, eventually built a large bamboo fort (Basher Kella in Bengali) at Narikelbaria, near the town of Barasat. This was surrounded by a high double curtain wall of bamboo stakes filled in with mud cladding and sun-baked bricks.

Titumir declared independence from the British, and regions comprising the current districts of 24 Parganas, Nadia and Faridpur came under his control. The private armies of the zamindars and the forces of the British met with a series of defeats at the hands of his men as a result of his strike-and-retreat guerrilla tactics.

Finally, the British forces, led by Lieutenant Colonel Stewart consisting of 100 cavalries, 300 native infantry and artillery with two cannons, mounted a concerted attack on 19 November 1831, on Titumir and his followers. Armed with nothing more than the bamboo quarterstaff and lathi and a few swords and spears, Titumir and his forces could not withstand the might of modern weapons, and were overwhelmed. The bamboo castle was destroyed, and Titumir was killed along with several of his followers. The commanding officer of the British forces noted his opponent's bravery in dispatches, and also commented on the strength and resilience of bamboo as a material for fortification, since he had had to pound it with artillery for a surprisingly long time before it gave way.

After a long-drawn trial, Golam Rasul, Titumir's nephew and second in command was hanged and some 350 others were sentenced to transportation for life.

Titumir has been a source of inspiration in the liberation for the people of Bangladesh. In 2004, Titumir was ranked number 11 in BBC's poll of the Greatest Bengali of all time.

In Dhaka, Jinnah College was renamed to Government Titumir College in 1971. Titu Mir Hall is also a dormitory of Dhaka's Bangladesh University of Engineering and Technology.

Bangladesh Navy has its principal base in Khulna named after him as 'BNS Titumir'.

An intercity train, Titumir Express runs between Rajshahi and Chilahati.

On 19 November 1992, the Government of Bangladesh issued a commemorative stamp honoring Titumir on the 161st anniversary of his death.

Reference:

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4) <https://en.wikipedia.org/wiki/Titumir>

Name: Md. Refatul Islam

ID:18-37818-2



Among all the historical and political personalities in Bangladesh, Bangabandhu Sheikh Mujibur Rahman is the greatest of all. He is the father of the nation. This great man was born in 17th of March, 1920 in Tungipara, Gopalganj. His father Sheikh Lutfar Rahman was a government clerk

and mother Sayera Khatun was a housewife. Mujib has two daughters, Sheikh Hasina and Sheikh Rehana and three sons, Sheikh Kamal, Sheikh Jamal, Sheikh Rasel. He was engaged in students politics from his student life. In 1948 he established East Pakistan Muslim Chattro League which is the current Bangladesh Chattro League. He took part in almost all the protests against the ruling Pakistan government. He also took part in the language movement in 1952 and went jail also. He played different role and positions in Bangladesh Awami League to 1971. In the election on 1970, Bangladesh Awami League got majority and Sheikh Mujibur Rahman became the president of east Pakistan but the ruling government didn't let him to ascend the throne. In 7th March, 1971 Bangabandhu delivered a speech which is known as the call of independence of Bangladesh. In 25th March, when Pakistani army started killing the mass people, Bangabandhu was also arrested. But right before this he declared the independence of Bangladesh. The historical liberation war of 1971 was started with his declaration. He was the person who inspired the whole population, to fight for their rights. He was in the jail throughout the whole nine months of war. He was the president of the Mujibnagar Government which led the whole war. The historical liberation war of 1971 was started with his declaration. He served as the first president of Bangladesh and later as the prime Minister of Bangladesh until his assassination on 15th August 1975. He is popularly dubbed for the title of Bangabandhu by the people of Bangladesh. Mujib created as an important figure in efforts to gain political autonomy to East Pakistan.

On 15 August 1975 a group of junior army officers invaded the president's residence with tanks and killed Mujib, his family and personal staff.

Only his daughters Sheikh Hasina and Sheikh Rehana who were visiting West Germany at the time escaped.

Mujib's death plunged our nation into a political turmoil.

Mujib was the person who inspired the whole nation, to fight for their rights



1971 Liberation War: History Behind the Birth of a Free Nation

liberation war of 1971 is one of the most important events in the history of Bangladesh and its birth. Its ultimate result of participation of India and Pakistan at the end of the British reign in the Indian subcontinent in 1971 considering the majority's religion. East Pakistan (today's Bangladesh) was a state of the Pakistan. From the beginning of the participation, the West Pakistan didn't take very good care of us. They tortured the whole East Pakistani population throughout their reign sometimes in the The name of language and sometimes any other reason. Bangladeshis' protest first came out in 1952, when their language was taken away. And 1971 war was the ultimate result of their breakdown of patience and tolerance. The war basically began when the Pakistan government didn't let the Bangladesh politicians to ascend the throne in spite of their being elected as majority. In the midnight of 25th March, Pakistani Army directed the 'Search Light Mission' against the East Pakistan and killed enormous Bangladeshi intellectuals and common people. Ultimately, the war began. Bangabandhu Sheikh Mujibur Rahman, the father of Bangladeshi nation declared the independence right before the got arrest in 26 of March. Long before this, in 7th March, he delivered a speech in Rescourse Maidan, where he addressed the population and ordered them to be prepare to snatch away their freedom. For the next nine months, Pakistani army and other forces killed almost 3 million of Bangladeshi people during the war. Bangladeshis'' were also formed government and force named 'Mukti Bahini'. The war time government worked really hard to train the soldiers, send the soldiers in India for training and conduct the war. Mukti Bahini started to protect Pakistani soldiers all over the country. And, at the last moment of the war Indian Army joined with the Mukti Bhini. By their combine effort, Pakistani Army were forced to surrender. And the ultimate freedom was achieved in exchange of millions of lives in 16th December, 1971. Bangladesh was born as a free nation in the map. This war is the history of our nation, our people. It has brought the respect of a fighter nation for us. And this war also brought worldwide recognition of us as a free and

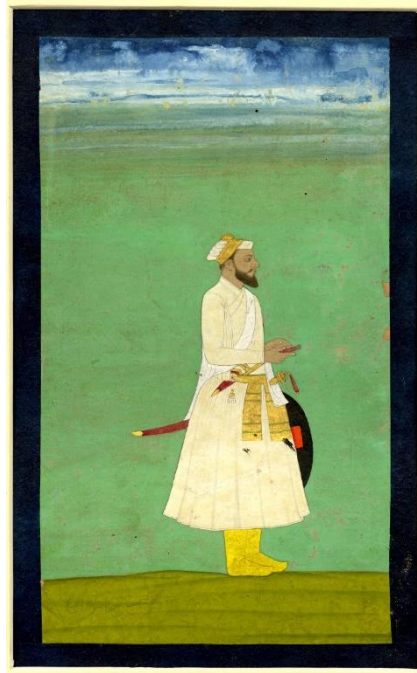
sovereign country. And this cannot be removed from our history. 1971 means Bangladesh, Bangladesh means 1971.

Sakib,Md. Sajid Al

ID;18-38085-2

Shaista khan:

Shaista was the great Mughal Subhadar He was in Bengal for 22 years. In that time there is a short break when azam khan and Prince Muhammad Azam become Subhadaras. He was a general in the Mughal army. A maternal uncle to the emperor Aurangzeb, he acted as a key figure during his reign. Shaista Khan initially governed the Deccan, where he clashed with the Maratha ruler Shivaji. However, he was most notable for his tenure as the governor of Bengal from 1664 to 1688. Under Shaista Khan's authority, the city of Dhaka and Mughal power in the province attained its greatest heights. One of this notable achievements was the Mughal conquest of Chittagong. Shaista Khan encouraged the construction of modern townships and public works in Dhaka, leading to a massive urban and economic expansion. He was a patron of the arts and encouraged the construction of majestic monuments across the province, including mosques, mausoleums and palaces that represented the finest in Indo-Saracenic and Mughal architecture. Khan greatly expanded Lalbagh Fort, Chowk Bazaar Mosque, Saat Masjid and Choto Katra.. The rule of Shaista Khan is, sometimes, considered as golden age of Bengal. It is said that eight 'mon' processed rice or 'chaal' could be bought with one taka. Still in Bangladesh, cheap price conditions are known as Reign of Shaista Khan After him Khan Jahan Bahadur become Subahadar.



Picture: Shaista khan

Battle Of Palashi:

Palashi achieved historical significance when, on 23 June 1757, the Battle of Plassey was fought between the forces of Siraj Ud Daulah, the last reigning Nawab of Bengal and the troops of the British East India Company, led by Robert Clive. Mir Jafar bribed Indian soldiers to throw away their weapons and Clive won the battle. This event, part of the Seven Years' War, ultimately led to the establishment of British rule in Bengal and, eventually, the whole Indian subcontinent. During British rule Plassey became part of Nadia District of Bengal. The main causes of the Battle of Plassey were: The British East India Company wanted to establish a puppet ruler on the throne of Bengal. The British consolidated their position in Bengal by making Mir Jafar as the Nawab of Bengal. He gifted large sums of money and 24 Parganas of Bengal to the British. But Mir Jafar could not fulfill the demand of British, therefore Britishers installed his son-in-law, Mir Qasim as the Nawab. He gives equal facilities to British and Indian merchants, which annoyed the British and they attacked him. Mir Qasim took the refuge at Awadh and the Battle of Plassey came to end.

Shil, Diponkor Chandra

ID: 18-37790-2

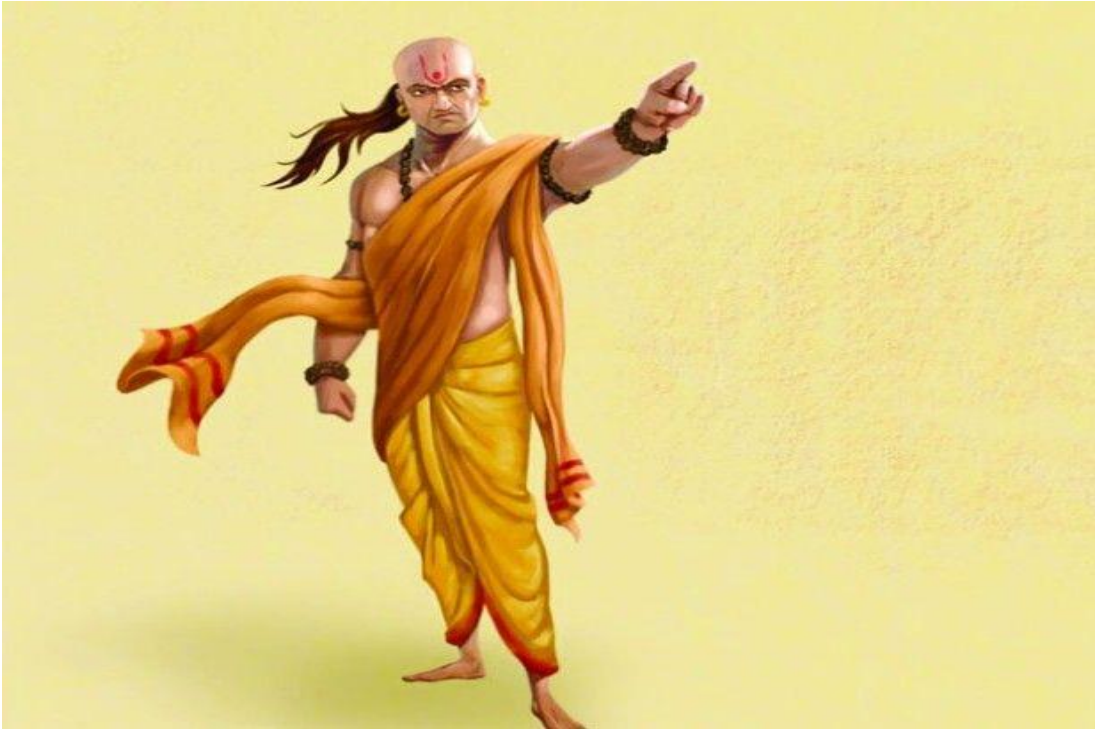


Figure: Chanakya

Short Biography:

Real Name: Chanakya

Other Names: Vishnugupta, Kautilya

Professions: Teacher, Philosopher, Economist, Jurist, Royal Advisor

Famous For: Writing 'Arthashastra' (An Indian Treasure on State-Craft)

Personal Life:

Date of Birth: 350 BCE

Birthplace: Takshashila (Present: Rawalpindi, Pakistan)

Date of Death: Around 275 BCE

Place of Death: Pataliputra (Present: Patna, India)

Age(at the time of death): Around 75 years

Death Cause: Chanakya's death cause is a mystery, but

According to some sources: He died in renunciation for Starvation.

According to other sources: He was killed in a conspirational plot attempted by his opponents.

University: Takshashila or Taxila University, Ancient India (Present: Rawalpindi, Pakistan)

Educational Fields: Studied Sociology, Politics, Economics, Philosophy etc.

Religion: Hinduism

Caste: Brahmin

Family:

Father: Rishi Chanak

Mother: Chanesvari

Short Background:

Birth: Chanakya's birthplace is a mystery. According to the Buddhist text Mahavamsa Tika, his birthplace was Taxila. Some believe, Acharya Chanakya born in Kusumpur near Pataliputra (modern day Patna) city in ancient India. According to some other Jain accounts, he was a native of South India. His father name was "Chanak".

When Chanakya was born he had a full set of teeth, which is a sign that he would become a king or an emperor. But since he was born in a Brahmin family, it was considered inappropriate. Thus, his teeth were broken and it was predicted that he would make another person a king and rule through him

Even as a child, Chanakya had the qualities of a born leader. His level of knowledge was beyond children of his age.

Education: Rishi Chanak named his son as "Chanakya". Being a teacher himself, he knew the importance of education. Taxila was one of the world centres for education. At a very early age little Chanakya started studying Vedas. The Vedas; considered to be the toughest scriptures to study were completely studied and memorized by Chanakya in his infancy. He was attracted to studies in politics. In politics Chanakya's acumen and shrewdness was visible right from childhood. He was a student of politics right from childhood. Known as a masterful political strategist, He knew how to put his own people in the opposite camp and spy the enemy without his knowledge before destroying him forever. Chanakya was an ace in turning tables in his favour irrespective of the circumstances. He never budged to pressure tactics by the

ruthless politicians. In this way after studying religion and politics, he turned his attention to economics, which remained his lifelong friend. "Nitishastra", a treatise on the ideal way of life shows his in depth study of the Indian way of life.

Life as a Student: Takshashila, (later corrupted as Taxila), one of the topmost centers of education at that time in India became Chanakya's breeding ground of acquiring knowledge in the practical and theoretical aspect. The teachers were highly knowledgeable who used to teach sons of kings. It is said that a certain teacher had 101 students and all of them were princes! The university at Taxila was well versed in teaching the subjects using the best of practical knowledge acquired by the teachers. The age of entering the university was sixteen. The branches of studies most sought after in around India ranged from law, medicine, warfare and other indigenous forms of learning. The four Vedas, archery, hunting, elephant-lore and 18 arts were taught at the university of Taxila. So prominent was the place where Chanakya received his education that it goes to show the making of the genius. The very requirements of admission filtered out the outlawed and people with lesser credentials.

After acquiring vast knowledge in various branches of study he wanted everybody to get benefited. He believed in the broadcasting of knowledge and not in the storage of it. So famous was Chanakya in the vicinity of the university that he had many nicknames. He was called variously by different people, namely – Vishnugupta, Kautilya and Chanakya. The whole nation was bewildered by the cleverness and wit of this seemingly small boy who went on to single handedly unify the country with the sheer power of his character. He lived his life working to his capacity in pursuit of his vision of a happy strong and prosperous India.



Figure: University of Taxila(Ancient India)

Move towards Pataliputra: Patliputra, (presently known as Patna) has been historically a very important city politically and strategically. Like Delhi, Patliputra has seen the ups and downs of

development and great reversals. The well known Chinese traveler Fahian, who visited the city in 399 BC described it as prosperous city endowed with rich natural resources. At the same time, another Chinese traveler Huen sang described it as a city of rubbles and ruins.

Though Chanakya was just a professor in the Taxila University which seemed to be far away from the happenings in the country, he actually was able to influence the governments in a big way. His students looked at him as an ideal teacher who inspired and exemplified great knowledge. His students respected him and were ready to fight at any moment at his orders. Two of his students who have been mentioned at various instances were Bhadrabhatt and Purushdutt. In the events that unfolded in the life of Chanakya, these two played a pivotal role in the achievement of his goals. It is rumored that they acted as spies for Chanakya, collecting information about his enemies.

Somehow, Chanakya came to know that there was a chance of foreign invasion. Europe's great warrior Salukes was readying his armies to attack the weakened republics of India. There were grave designs threatening the unity and integrity of the nation. In such a scenario the ruler of Patliputra, Mahanand was squeezing the common man of his wealth with an object of enriching his own exchequer. Chanakya was aware of the internal and external threats of the country. On the one hand, the rulers of the neighboring countries were looking for the slightest of chance to annex the prosperous regions of the country and on the other hand, foreign invaders started moving towards the country with an expectation of easily smothering the country. These thoughts gave Chanakya sleepless nights. He envisioned his country clutched in the chains of slavery and defeated because of internal squabbles and differences. So he decided on the historical day, thus saying,

"Now the time has come to leave the university. The scrupulous rulers of the country must be uprooted and there is a need to strengthen the country politically and economically. My first and foremost duty is to save the country of the foreign invaders and salvage this dangerous proposition."

With these thoughts in mind, he left Taxila University for Patliputra which paved the way for watershed changes in the politics of India and Patliputra.

Dhanananda, the ruler of Patliputra was unscrupulous and cruel by nature. He was always busy gathering money without thinking about consequences. He was always dissatisfied with the amount of money he had. Collecting taxes exorbitantly, he was a villain in the public eye. There was public outrage on the taxes which were collected on unwanted things. The main aim of collecting taxes was to serve the selfish interests of the king. There were taxes on hides, tax on wood and tax even on stone! The amount of money which Dhanananda had was unimaginable.

When Chanakya arrived at Patliputra, there was a change in the way he ran his kingdom. He gave gifts to the poor and was on the way of becoming lenient in administration. He had formed a trust or committee to administer his gifts and charities. The committee was headed

by scholars and influential people of the society. It is said that the president had the powers to make up to ten million gold coins.

Since Chanakya was a great scholar from Taxila, he was included in the committee for charity. Chanakya later on became the president of the 'Sungha' (Trust). The Sungha used to help the king in the distribution of the money allotted for charity to the different sections of the society. In the process of delegation of the funds for charity, the president of the trust had to meet the king frequently. When Chanakya met the king for the first time, he was disgusted at the ugly appearance of Chanakya. As time passed he developed contempt for Chanakya. There was no refinement in words and conduct. To increase the fire between Dhanananda and Chanakya, the courtiers dissuaded the king from having a cordial relationship with Chanakya. Chanakya acted like a thorough professional and avoided praising the king. He always spoke bluntly and tersely. The king did not like the way Chanakya behaved with him. The king removed Chanakya from the post of president without any reasons. Chanakya was enraged at the proposition of being exploited by the less knowledgeable king. So, he erupted like a volcano on the king, and said, "Arrogance in you has eroded the respect which I had for you. You have removed me from the presidentship for no fault of mine. You can't act in a way detrimental to the demeanor of a king. You think there is none to question you? You have removed me from my rightful place and I will dethrone you !"

Chanakya Meets Chandragupta and Their Relationship: Just after getting humiliated from the king, Chanakya scampered through the streets of Patliputra. In a hurried walk, he stumbled upon a stump of grass and was about to fall. Chanakya the great scholar had his own style of handling things. He looked at the roots of the grass and quickly got into action. Though he was angry, he never let his anger to get out of control. He directed the anger in the right direction. Calmly, he sat down in the burning sun, removed that grass from the roots from the earth. After making sure that not even a single strand of grass is left, he resumed his journey.

While Chanakya was engrossed in removing the grass from the ground, a young man was closely watching the act of Chanakya. The young man was Chandragupta, the would be emperor of the Mauryan Empire. He looked bright. Looking at the determination of Chanakya, he was impressed and wanted to talk to the knowledgeable man.

He went to Chanakya, addressed him respectfully, and took him into the choultry. Chanakya asked him about his family background beginning his talk by asking, "Who are you? You seem to be worried."

The young man stepped forward with great reverence and said, "Sir, my name is Chandragupta. Yes, you are correct I am in great trouble but should I trouble you with my worries?"

Chanakya calmed down the young man by saying, "You can tell me about your troubles with freewill and without any ambiguities. If I am capable enough, I'll definitely help you."

"I am the grandson of king Sarvarthasiddhi, He had two wives, Sunandadevi and Muradevi. Sunanda got nine sons called the Navanandas. Mura, had only one which was my father. The Nandas tried to kill my father time and again. We were more than hundred brothers. The Nandas out of jealousy, tried to kill all of us. Somehow I survived and I am totally disgusted with my life. I want to take revenge on the Nandas who are ruling over the country presently."

Chanakya who was freshly wounded by the Nandas found a companion to destroy the distraught king. Chanakya was greatly moved by the tale of woe. He was emotionally charged listening to the story of Chandragupta and vowed to destroy the Nandas and get Chandragupta his rightful place as a king of Patliputra. Chanakya said "I will get you the kingship, Chandragupta. From that day on Chanakya and Chandragupta worked in tandem to destroy the corrupt and unscrupulous rule of the Nandas.

Chandragupta has not been well documented. The place of birth, family background and several details regarding his life are not available. Several things have been said and written about his family and parents. Probably, he belonged to the Moria community. He might have got the name Chandragupta Maurya afterwards and his royal lineage was known as the Maurya dynasty. His mother was perhaps the daughter of a village headman. His father was the king of a forest area called Pippatavana, who died in a war. Chandragupta came to Patliputra along with his mother.

As a boy Chandragupta was a born leader. Even as a boy, he was accepted as a leader by all. As a boy he used to mimic the king's court. His bravery and shrewdness were visible right from childhood. As Chanakya was moving along the streets of Patliputra, he saw little Chandragupta enacting the king. Sitting on the large throne, the little boy shouted against injustice and corrupt practices of the kings and people in general. Looking at the bright face of Chandragupta, he was impressed at the intellect and wisdom in the boy's voice. For seven or eight years Chandragupta had his education there, and that too with selected teachers shortlisted by Chanakya himself. The art of warfare and the art of governance were mastered by Chandragupta with equal expertise.

The relationship between Chandragupta and Chanakya bloomed through the years developing into a strong force for their enemies. Most of the historical events took place right under the eyes of Chanakya and Chandragupta.

Chandragupta won several wars afterwards by Chanakya's knowledge of diplomacy at that time. Chandragupta won against the Greek invader at that time. He also defeated the Nanda King and so on. By Chanakya's policy and politics at that time Chandragupta's Kingdom has been flourished to a supreme level.

The True Aspect of Chanakya: The momentous life of Chanakya reminds us of a revengeful saga where the individual is obsessed by the idea of taking revenge. But personal revenge was not the aim of Chanakya. He wanted that the kingdom should be secure and that the administration should go on smoothly, bringing happiness to the people. He thought that there were two ways of ensuring the happiness of the people. Firstly, Amatyas (Rakshasas) had to be made Chandragupta's ministers; Secondly, a book must be written, laying down how a king should

conduct himself, how he should protect himself and the kingdom from the enemies, how to ensure law and order, and so on.

By writing "Arthashastra" and "Nitishastra", Chanakya has become a never ending phenomena. He has truly guided the generations with his wisdom . It would ideally suit the closing of the life of Chanakya with a couple of quotations by Chanakya.

"The secret task of a king is to strive for the welfare of his people incessantly. The administration of the kingdom is his religious duty. His greatest gift would be to treat all as equals."

"The happiness of the commoners is the happiness of the king. Their welfare is his welfare. A king should never think of his personal interest or welfare, but should try to find his joy in the joy of his subjects."

These words were written 2300 years ago by Chanakya, the expert statesman and wise sage. And Chanakya is also another name for courage and perseverance.

Moment: Battle of Tukaroi

The **Battle of Tukaroi**, also known as the **Battle of Bajhaura** or the **Battle of Mughulmari**,^[2] was fought between the Mughal Empire and the Bengal Sultanate on 3 March 1575 near the village of Tukaroi in present-day Balasore District of Odisha. it resulted in a Mughal victory and greatly weakened the Bengal Sultanate.

Background:

Ikhtiar uddin Muhammad bin Bakhtiyar Khilji of the Delhi Sultanate, defeated the Sena king Lakshman Sen at his capital, Nabadwip in 1203–1204 and conquered most of Bengal.^[1] The Deva family – the last Hindu dynasty to rule in Bengal – ruled briefly in East Bengal, although they were suppressed by the mid-fourteenth century.^[1]

During the early Muslim period, the former Sena Hindu kingdom became known as the **Sultanate of Bangala** and **Bihar**, ruled intermittently from the Sultanate of Delhi.^[1] The chaotic shifts in power between the Afghan and Turkish rulers of that sultanate came to an end when Mughal rule became established in Bengal during the sixteenth century.^[1]

During the reign of Mughal Emperor Jalal ud-Din Muhammad Akbar the Sultan of Bangala was **Daud Khan Karrani**, who had seized the **Fort Zamania** a frontier post of the Mughal Empire.^[1] This gave Akbar the cause for war.

Akbar who was in Gujarat when he received the news of Daud's audacity, at once dispatched orders to **Munim Khan** and the representative of the imperial power in Jaunpur to chastise the aggressor.^[1] Munim on receipt of his sovereign's instructions assembled a powerful force and marched on Patna where he was opposed by **Lodi Khan** an influential Afghan chief who had placed Daud on the throne and now served that prince as minister **Munim Khan** who was then very old had lost his energy and after some skirmishing was content to cease hostilities and grant Daud extremely lenient terms.^[1] Neither of the principal parties was pleased and Emperor Akbar thought that the **Munim Khan** had been too easy going whereas Daud was jealous of his minister Lodi Khan. The emperor accordingly deputed Raja Todar Mal to take the command in Bihar making over the Raja's civil duties as Diwan temporarily to **Rai Ram Das**.^[1] Daud treacherously killed his minister **Lodi Khan** and confiscated his property.^[1] **Munim Khan** stung by his master's censure returned rapidly to Patna and laid siege to the city.^[1] But he soon found the task of taking it to be beyond his powers and begged Mughal Emperor Jalal ud-Din Muhammad Akbar to come in person and assume charge of the campaign. Akbar who had just returned to the capital after paying his annual visit to Ajmer proceeded to Agra in March 1574 and prepared a fleet of elaborately equipped boats to proceed down the rivers.^[1]

On 15 June 1574, Akbar embarked for the river voyage and was accompanied by many of his best officers Hindu and Muslim. The names of nineteen given by Abu'l-Fazl ibn Mubarak include **Bhagwan Das**, Raja Man Singh, Raja Birbal, Shahbaz Khan and Kasim Khan, the admiral or Mir Bahr.^[1] The rainy season being then at its height the voyage was necessarily adventurous and many mishaps occurred. Several vessels foundered off **Etawah** and 11 off Allahabad.^[1]

After travelling for 26 days Akbar reached Benares where he halted for three days.^[1] He then proceeded and anchored near where the Gomti River joins the Ganges River.^[1] On the same day the army which had marched by land arrived. The whole movement evidently had been thought out and executed with consummate skill in the face of tremendous difficulties due to the weather.^[1] The ladies and children were sent to Jaunpur and Akbar in response to urgent entreaties from **Munim Khan** that he would be pleased to come in person with all speed to the front, advanced to the famous ferry at **Chaunsa** where his father, Emperor Humayun, had suffered a severe defeat in 1539.^[1] The army was then brought across to the southern bank of the river.^[1]

Battel:

The Mughal army marched into the capital of Bengal, Tanda (near Gaur), and Daud withdrew to Odisha. The action was forced on **Munim Khan** who was compelled to engage before he was ready. In the early stages of the conflict the Mughal commander received several severe wounds and victory seemed assured to the Bengal army. But later in the day the fall of Daud's general **Gujar Khan** caused fortune to change sides and brought about the total defeat of Daud who fled from the field.

Reference:

- 1) https://en.wikipedia.org/wiki/Battle_of_Tukaroi?fbclid=IwAR1baGu00K5qxIUxPU_FCZBu7TS0NbpF4u448Fv97-bchbgu0tBHrrL82U0