

The Indispensable Role Of Bengali Intellectuals In The Liberation War: Silenced But Not Subdued

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Abstract

This study investigates the crucial role Bengali intellectuals played in Bangladesh's Liberation War. The research is brought to light by focusing on a study of intellectuals and martyred intellectuals. Through a meticulous analysis of historical accounts and personal anecdotes and narratives, the paper illustrates how intellectuals used their intelligence, thoughtfulness, compassion, and influence to advance the cause of liberation, despite facing suppression and targeted violence from the Pakistani ruling class. Their journey of not being subdued epitomizes the commitment of intellectuals to education and social justice. Some were tragically martyred, serving as profound reflections of the sacrifices committed in the fight for freedom. Despite endeavors to silence them, martyred intellectuals continued to inspire future generations by embodying a steadfast spirit of resistance and perseverance in the face of injustice. The research was conducted as a literature review using the historical research method. This paper sheds light on the enduring legacy of Bengali intellectuals and their invaluable contribution to the liberation movement, reaffirming their role as the guiding lights of society.

Keywords: Role of Bengali Intellectuals; Martyred Intellectuals; Liberation War of Bangladesh; Women's Role; Silenced but not Subdued

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I. INTRODUCTION

Since prehistoric times the concept of intellectuals has been manifested in our society in different ways from different perspectives with realities during different transitions of society or on the eve of different difficult times. Different thinkers and philosophers have given different definitions of intellectual and many definitions are considered established in society. Again, many definitions have changed or evolved. Because the context and types of human problems change with time. Since people have to move forward by facing various adverse situations to survive in society, the idea of intellectuals who help with their wisdom in these various transitions of society has been used in different ways from time to time. Intellectuals dispassionately discuss the problems of the state and society from outside power and authority, question existing systems, and suggest solutions. Through this, they are accepted in the society and they get respect in the society as public figures.

But that place of respect for the idealistic and fearless intellectuals of the classical era has long been shaken. When the intellectuals, forgetting the nature of their responsibility, retreated from their position of independent and powerful expression, when they remained silent even when they saw the injustice happening before their eyes, and when they forgot the ethics and agreed with the unjust behavior of the rulers, their disrespect started basically (Munni, 2021).

The War of Liberation is the most important chapter in Bangladesh. People from different classes and professions contributed to their position in the War of Liberation. In this case, the intellectual community was

remarkable. They made a special contribution to the liberation war of Bangladesh- through their talent, mindfulness, and subjects. The creation of the state of Pakistan- the intellectuals have raised awareness among the general public by depicting the exploitation of East Pakistan and it has played a role in contributing to the liberation war. For this reason, the Pakistani ruling party begins with the scandalous enhancement of history to destroy the dreams of merit and independence in the Bengali nation.

The intellectuals and martyred intellectuals who helped to free Bangladesh by giving their valuable advice and guidance in the War of Liberation in 1971, have also defined the concept of intellectuals and martyred intellectuals in different ways. In this study, we have sought a clear explanation of the ideas of these intellectuals and martyr intellectuals and also shed light on the contribution of these intellectuals and martyr intellectuals and the sacrifice struggle of the liberation war. Along with this, the exact number of martyred intellectuals in the liberation war has also been investigated in this study.

II. OBJECTIVES OF THE STUDY

The main objective of this study is to highlight the contribution and struggle of intellectuals in the liberation war of Bangladesh. In addition, some specific objectives are

1. To discern a clear definition of the concept of intellectuals and martyred intellectuals.
2. To highlight the sacrifices of the intellectuals and martyred intellectuals of East Bengal (East Pakistan) in the liberation war of Bangladesh.

III. CONCEPTUAL AND THEORETICAL FRAMEWORK

By integrating Gramsci's theory of intellectuals, insights from postcolonial theory, and discussions on silencing and resistance, one can thoroughly understand how Bengali intellectuals played a crucial role in the Liberation War, asserting their cultural identity and challenging oppressive structures imposed by external powers. This perspective clarifies their significant contribution to the historical narrative of Bangladesh's struggle for independence.

Table 1 Conceptual and Theoretical Framework

Gramsci's Theory of Intellectuals	Postcolonial Theory	Silenced, but not Subdued
<p>Organic Intellectuals: Gramsci explains that the Bengali intelligentsia of East Pakistan, who belonged to the educated classes, voiced their desire for autonomy and independence through numerous cultural and political groups.</p> <p>Counter-Hegemonic Struggles: Gramsci emphasizes the role of organic intellectuals in arguing against hegemonic ideologies, such as Bengali intellectuals who challenged Pakistani authorities for their rights and self-determination.</p>	<p>Cultural Hegemony and Intransigence: According to postcolonial theory, such as in East Pakistan, where Urdu was imposed as the national language, colonial authorities upheld their authority by enforcing cultural hegemony. To counter it, nevertheless, Bengali intellectuals strengthened the sense of collective identification and solidarity among the Bengali people by promoting their language, culture, and identity.</p> <p>Studies of the Subaltern: Postcolonial theory emphasizes understanding history from subaltern groups' perspectives, with Bengali intellectuals documenting and preserving stories of Bengali resistance and resilience during the Liberation War.</p>	<p>Suppression of Dissent: Bengali intellectuals who supported autonomy and independence were silenced by Pakistani authorities, who used intimidation, censorship, and arrests to keep power and quell opposition.</p> <p>Modes of Opposition: The Bengali intelligentsia resisted the challenge through clandestine publications, secret meetings, cultural events, and political movements such as the Awami Party led by Sheikh Mujibur Rahman.</p> <p>Legacy of Resistance: It explores the persistent legacy of Bengali intellectuals' contributions and their resilience to the Liberation War, despite attempts to silence or marginalize their voices.</p>

IV. RESEARCH METHODOLOGY

Since this research is about the concept of intellectuals and the contribution of martyred intellectuals in the liberation war of independent Bangladesh, the research has been conducted as a literature review following qualitative research methodology. The study analyzed the important information from various books, contemporary newspapers, theses, valuable documents, and various reports as secondary sources. The research has been conducted following the historical research method.

V. INTELLECTUALS AND MARTYRED INTELLECTUALS IN INDEPENDENT BANGLADESH FROM BENGAL

A scholar is an intellectual who engages intellectually in keeping the course of social progress of human sensibility moving and guides the right direction by adding and suggesting new dimensions to society's collective or individual creation. The term intelligentsia was first used in Russia in the 1960s to refer to people of this community. A group of Russians then used the term to refer to their own heterodox. The intellectuals were a group of intelligent and influential people in Russia who believed in ideas such as revolution and atheism (Khanom, 2015). Henceforth the term intelligentsia gave rise to a radical secular, indeed anti-religious, social philosophy.

However, its meaning expanded when the word entered the English language from Russia in the 19th century. The Oxford English Dictionary defines the term as: "The class consisting of the educated portion of the population and regarded as capable of forming public opinion." Tolstoy and Chemyshevsky can be considered part of a larger intellectual community in this modern interpretation of the term. Karl Marx's theory and group-based class analysis probably conflated this intelligentsia with the bourgeoisie (Vadro, 2021).

The Concept of Intellectual

The most intelligent and well-spoken segment of society, known as the "chattering class" in the United States and Britain, is typically referred to by the phrase intelligentsia in modern English. They adhere to both religious and secular norms. Everyone in a society can have their thoughts and actions altered by a small group of highly intelligent people. Antonio Gramsci thought these smart people were really important to make big changes in society. But not all intelligent people can do this by themselves.

Gramsci, an ardent supporter of radical Marxist ideology, left an indelible mark on the intellectual landscape not only in Italy but across Europe, America, and Asia, influencing a wide range of Marxists and social thinkers. Gramsci wrote *The Prison Notebook* in several volumes over 11 years. In this book, Gramsci's thoughts and evaluations are available on various topics including Marxist politics, society, state, civil society, and education. In a chapter in this book, Gramsci also discussed intellectuals. Gramsci wrote in his *Prison Notebook*, 'All men are intellectuals, but not all men act as intellectuals in society.' According to Gramsci, every person is considered an intellectual. However, Gramsci further classified the intellectuals of society into two distinct groups. The first group consists of traditional intellectuals, such as teachers, church priests, temple saints, and mosque mawlanas. These individuals are referred to as traditional intellectuals because of their long involvement in their respective roles. Conversely, the second group, known as organic intellectuals, plays a role in various aspects of society, including class, enterprise, and production. Gramsci claims that these intellectuals are instrumental in maximizing profits, gaining greater power, and exercising control (Khanom, 2015). According to Gramsci, individuals who contribute to the development of the new culture and legal system created by capitalism, such as advertising and public relations specialists who promote the sale of products such as detergent powder or airline companies, are considered organic intellectuals. In the same vein, those engaged in forming public opinion in a democratic society are also seen by Gramsci as organic intellectuals. These bio-intellectuals are constantly active, constantly striving to change human perspectives and expand markets. Unlike teachers and pastors who stay in the same position and do the same job year after year, organic intellectuals move through a dynamic range of experiences and responsibilities.

Another 20th-century scholar of the intellectual, Julien Benda, is similar to but different from Gramsci. In his book *The Treachery of the Intellectuals*, written in 1969, he outlined various characteristics of what intellectuals would be like. According to Benda, intellectuals are philosopher-kings, special gifts from God, and moralists who work to create morality for humanity. Benda strongly condemns those intellectuals who compromise intellectual ethics by abandoning it. He mentions some of the names of those he considers intellectuals. Among these, he often mentions Socrates and Jesus. Later intellectuals whose names appear in his writings include Spinoza, Voltaire, and Ernest Renan (Vadro, 2021). According to him, the role of true intellectuals will be similar to that of the priests, because the intellectual class represents eternal truth and eternal justice - not of this earthly world. But the priest or religious master, what Benda calls the characteristic or ideal of the intellectual, should not be taken literally. He compared the intellectuals to the religious clergy, primarily to contrast them with the common people. As the common people are always busy with increasing their family income and attaining personal achievements, the aspirations of servants and intellectuals will not be the same (Panna, 2022). But under some restrictive conditions, the characteristics of the intellectual given by Benda are quite attractive and acceptable. However, Benda's *The Treason of the Intellectual* has a very conservative view of the intellectual, but according to him, an intellectual is someone who is angry, spontaneous, fiercely courageous and angry and whose criticism is not beyond the reach of any great power in the world (Rashid, 2023).

According to another philosopher, Edward Said, an intellectual is a person in society who has a specific public role that is not that of a typical professional. According to him, an intellectual would be a person who has the responsibility of conveying a certain message, a point of view, a philosophy, and an opinion to the public. The intellectual fulfills this duty or role from an eternal principle that all human beings have the right to freedom and justice and must speak out and fight bravely against the violation of these rights, whether intentional or unintentional. Edward Said in his book- *Representation of the Intellectual* says that as an intellectual, he does not present any subject in front of his audience or reader just for the sake of presenting it, but he also works for human freedom or justice as a common man. He tried to advance people's freedom and justice (Rashid, 2023).

Intellectual Noam Chomsky, one of the best thinkers in the world today, said more clearly about the responsibility of intellectuals, "The responsibility of intellectuals is to expose the lies of the state and government to the public." And they will search for the truth on behalf of the people and reveal it to the people. These intellectuals can be of any profession- Professor, Researcher, Historian, Journalist, Artist, Poet, Literary, Scientist,

Artisan, Lawyer or Political Discussant (Panna, 2022). But intellectual is not a title, not a profession, not even a matter of nature but a matter of the practice of knowledge, action, thought, and its manifestation.

Intellectuals in Bengal

The origins of Bengali intelligentsia date back to the first half of the 1800s. Young Bengal, a progressive group, and Raja Rammohan Roy at the time voiced some issues that perplexed contemporary Bengali society. However, this Bengali intellectual movement has historical roots. Bengal was mostly ruled by priests in the Hindu and Buddhist eras of intellectuals of antiquity and medieval times. Then intellectuals meant these priests and they controlled the state. Their social status motivated them to invent ways and strategies to control a larger society. The caste system was the main weapon to maintain their dominance in the society. This caste system of Hindus divides the society into several occupational communities based on birth. As a result, the practice of learning became limited only to the upper-caste Brahmins of Hindu society. On the other hand, the bulk of the population remains outside the circle of the intelligentsia due to birth. A non-caste Buddhist period created a favorable environment for learning for this non-priestly population, but even so, few were able to take advantage of it, and even fewer spoke about the issue.

As part of the Afghan and Mughal empires, Bengal was ruled by Muslim sultans and subedars from the thirteenth to the mid-eighteenth century. A large population is believed to have converted from Hinduism and Buddhism to Islam during that time. This conversion process was conducted by spiritualist and intellectual Sufis, not military commanders (Rasel, 2015). In the 19th century, the Nawabs of Bengal developed the durbar system with a combination of Amirs and Mutsuddis. Most of the mutsuddis were upper-caste educated and managerial Brahmins and the judiciary consisted of educated Muslim muftis.

During the eighteenth century, many European trading companies came to Bengal to do business. Both sides have hired lawyers and attorneys to negotiate between the company and the local government. Europeans described the Baniyas as excellent mediators. At that time, Chinese baths also played a similar role. In Chinese history, these beings were members of the intellectual community. It is clear from the Europeans' description of the Beni that they too were members of this intellectual community. However damaging their advice was from a national point of view, they were able to convince the Mughal government with considerable success that it would be beneficial for the country to grant duty-free trade facilities to the English and the zamindars of Calcutta and the government (Jahan, 1973). They also succeeded in persuading the government that it was sensible to allow British and European trading firms to open factories and commercial establishments on preferential terms in all trading centers of Bengal. By doing this they contributed significantly to the formation of the colonial state.

Intellectuals in Bangladesh

In 1972, Ahmad Chafa openly criticized the opportunism of intellectuals in Bangladesh in his book 'New Format of Intellectual Vocation'. From the Partition of 1947 to the War of Liberation in 1971 - in 24 years, the intellectuals of this region have shown mental slavery and cruelty with six facts. At that time one of his words was very popular, that is, "Bangladesh would not have been independent if we listened to what the intellectuals used to say." If you listen to what you are saying now, there will not be a radical change in the social structure of Bangladesh." According to Ahmed Chafa, the intellectuals of Bangladesh are opportunists. They are busier with their sugarcane, not the welfare of society They are not interested in spending their knowledge and intelligence on behalf of people's rights and freedom They do not move a hair outside of their interests. 'Antel', a corruption of the English equivalent of intellectual, has long been used in paradoxically to refer to intellectuals in this country (Vadro, 2021). Many people see it as an 'abuse'. In the public mind, the "sticky" people are good at making simple things difficult and are active in trying to show more than their intelligence. Some of them may act as mercenary intellectuals of the state apparatus, representing all national policies at conferences, seminars, and television talk shows (Haque, 2021a). The burden is now to find true free intellectual practitioners in Bangladesh, those who are there are also very weak under various pressures. In the meantime, the age of social media has almost turned the old world upside down Where almost everyone has expressed their opinion in the light of their judgment by reacting to various incidents (Haq, 2024).

An 'intellectual' is not a divine person or thing. The intellectual emerges from society and stands out from the crowd by manifesting his work, creativity, and sense of responsibility. But in today's controlling, intolerant society and polity, the prospect of hearing fearless intellectual voices is a kind of desperation. I don't know if the age of intellectuals is going to disappear completely in this circumstance! (Munni, 2021). According to Edward Said, the intellectual plays a role not only in what he writes or speaks. The intellectual can also play his role through music or his artwork. Then a musician, artist, or engraver is also an intellectual. There are many examples in the world where music artists or singers have resisted various injustices, and condemned and supported oppressed and downtrodden people with their songs. We talked about human rights. Organized people fight for human rights. An example should make things clear. During the Bangladesh War of Independence, his foreign friends including sitarist Ravi Shankar and George Harrison organized a concert for Bangladesh. The

purpose of organizing this concert was to support Bangladesh. Highlighting the injustice, killing, and torture committed on the people of the Bengal region in the magistrate's court. I call on the whole world to condemn and stop this torture. Artists can also take this role. We have seen massive uprisings and Bangladeshi artists condemning Pakistani oppressors through their paintings and supporting the people of the country as they struggle for freedom. Kamrul Hasan painted such a picture. He painted Yahya Khan's face in the shape of an animal and wrote: "This animal must be killed" (Rasel, 2015).

There is no intellectual practice in independent Bangladesh and the question of leading an intellectual movement is irrelevant here. Self-proclaimed intellectuals are only interested in money and power. The movement for intellectual freedom in Dhaka was manifested in the National Language Movement, the People's Uprising of 1969, and the War of Independence in 1971. In independent Bangladesh, this consciousness has disappeared. There is the anti-corruption movement, there is little concern for justice, there is the anti-fundamentalist movement, there is the feminist movement, and there is the movement demanding free and fair elections. The teachers and students of Dhaka University became intoxicated and lost the spirit of the intellectual freedom movement, the spirit of 21st February, and the spirit of freedom war (Dev, 2024). We need a renaissance, we need a new beginning, we need a rebirth. After the establishment of Dhaka University, Budhir Mukti Andolan (1926-38) aimed at the renaissance of the Islamic community in Bengal (Haque, 2021b).

A true intellectual fearlessly speaks and writes the right thing at the right time regardless of his political ideology. He does not misrepresent facts or facts even when writing on behalf of another person. However, many known intellectuals in Bangladesh are now accused of distorting information or concealing information in favor of one group or another. Its main goal is not to question power but to keep it unchallenged. When a teacher, journalist, or writer fears that he is threatened because of his speech or writing, he is afraid to question authority; finish One who compromises for various state privileges and rewards or hides the truth, or stands for falsehood, or tries to legitimize bad things - then he has no right to be called an intellectual. He may be a famous teacher. Maybe a scholarly journalist or a popular writer. But his primary duty and responsibility as an intellectual is to question his authority and speak out against injustice; If he does not know how to call white and black, then he still cannot call himself an intellectual. We cannot call him an intellectual (Rashid, 2023).

Martyred Intellectuals

In light of the recommendations of the committee formed to prepare the list of martyred intellectuals, the definition of martyred intellectuals has been determined by the Bangladesh Gazette to prepare a reliable and acceptable list of real martyred intellectuals. Those who are writers, philosophers, scientists, painters, teachers, researchers, journalists, lawyers, doctors, artists, architects, sculptors, public and private employees, politicians, philanthropists, culture, film, drama, music, and other branches of art (Dhruvo, 2023). Through them, they have contributed significantly to the development of independent Bangladesh and were martyred or disappeared forever at the hands of Pakistani occupying forces or their allies. They are martyred intellectuals. The period for the whole country is from 25th March 1971 to 16th December 1971, but in the case of Dhaka district up to 31st January 1972 (Mithu, 2017).

The greatest self-sacrifice in the history of the development of independent Bangladesh is the killing of intellectuals. During the days of misrule in Pakistan, our artists, writers, journalists, poets, and all intellectuals were vocal against inequality. They protested this inequality in various ways and made common people aware. For these reasons, Pakistanis were most angry with the intellectuals. An expression of this outrage was the planned killing of intellectuals in the War of Liberation (R. Islam, 2021).

On 14 December 1985, in the 'Shaheed Buddhijivi Kosagranth' published by Bangla Academy edited by Rashid Haider, a definition or criterion of Shaheed intellectuals was mentioned by the then Director General of Bangla Academy, Manjur Mawla.

1. "Martyrs" means those who were killed or went missing during the period 25-3-1971 to 31-01-1972 by the occupying Pakistani Army or their collaborators; and
2. Intellectuals means writers, scientists, painters, singers, teachers of all levels, researchers, journalists, politicians, lawyers, doctors, engineers, architects, sculptors, government and private employees, people associated with films and dramas, philanthropists and cultural workers" (S. Islam, 2020).

Banglapedia, the national encyclopedia published by the Bangladesh Asiatic Society, provides a list of martyred intellectuals who are listed as intellectuals: academics, journalists, writers, doctors, scientists, engineers, lawyers, artists, philosophers, and political thinkers. It defines- "Intellectuals in the general sense means professors, teachers, doctors, engineers, lawyers, artists, writers, journalists and the student society at the post-salat level" (Mahmud, 2023). Because of their intellectual contributions to Bangladesh's growth, people in the fields of theatre, music, and film were either martyred by the occupying Pakistani troops or their collaborators, or they disappeared permanently. These individuals are known as martyred intellectuals (Lava, 2019).

The Number of Martyred Intellectuals

The exact number of intellectuals who were systematically killed in the 1970s is unknown (Akhter, 2020). But in the last five decades after the liberation war, several erroneous data have been published in various places about the number of martyred intellectuals. Information that has no basis in data. The identity of all the martyred intellectuals is far away and their actual number has not yet been determined. Despite admitting this deficiency, Banglapedia gives the number of martyred intellectuals as 1111 without mentioning any reliable source. A rough number of martyrs can be established from the sources. Among them were 991 academicians, 13 journalists, 49 doctors, 42 lawyers, 9 writers and artists, 5 engineers and 2 others. So far, no research has been done on the actual number of martyred intellectuals. However, if the number of martyred intellectuals determined by the Ministry of Liberation War is taken as a standard, the actual number of martyred intellectuals will exceed several thousand (Kader, 2022).

VI. THE ROLE OF INTELLECTUALS DURING THE LIBERATION WAR

The role of intellectuals, including teachers, doctors, engineers, poets, writers, painters, musicians, and filmmakers, was unique in energizing the Bengali nation in every movement and struggle of the country. Their role was not limited to the nine months of the war. They played a leading role in every struggle for the rights of the Bengali nation against subjugation during the British period. They were inspirations in the language movement, the autonomy movement, and the mass uprising of 1969. Some are in the front row. They informed the common people about the exploitation and oppression of the West Pakistanis by the Bengali nation. Everyone knew that a huge amount of wealth was going to West Pakistan from Bangladesh (Jahan, 1973). However, economists made the truth clear to the public through various tables. They were the first to talk about the creation of two separate economies in East and West Pakistan. Bengali journalists have highlighted every news story of the movement, and artists and writers have made the people aware of basic democratic and economic rights through writing stories, novels, dramas, and songs. Students of various educational institutions, including universities, sometimes individually and sometimes simultaneously, have protested. In this way, the intellectuals directly or indirectly contributed to the creation of the context of the liberation war.

To spread Education and keep the Education Program Dynamic during the Liberation War

Under the leadership of the intellectuals who took refuge in India, the 'Bangladesh Teachers' Association' was formed, whose president was Dr. Azizur Rahman Mallick. He later became the vice chancellor of Chittagong University. Apart from this, the Intellectual Struggle Council was formed with him as the president and Zahir Raihan as the general secretary. An organization of intellectuals formed a planning cell under the Mujibnagar government. They played a role in providing information about Bangladesh's liberation war to intellectuals around the world, meeting with university parliamentary parties of various countries, giving speeches in various international forums, encouraging refugees, etc. Under the initiative of the Refugee Camp Teachers Association, 56 schools were opened to provide education to the children of the refugees. Swadhin Bangla Betar Kendra was formed by Bengali intellectuals and students, which was a source of motivation for Bengali freedom fighters and freedom seekers. In this way, Bengali intellectuals contributed to the liberation war at various stages (Mukul, 1998).

Public Awareness and the Unmasking of Rulers

Intellectuals were killed in a well-planned manner due to their leading role in the national awakening. Since the creation of Pakistan, they have started unmasking Pakistanis and awakened the common people by highlighting the endless exploitation and discrimination of Pakistanis. So, they became eyesores for the Pakistani rulers and their local allies. After nine months of killings, when the killers realized that defeat was imminent, they made the last attempt to cripple the Bengali nation intellectually and mentally (Asad, 2022). Since 1947, politicians have united people, but intellectuals have done it to inspire and motivate people. Considering students, intellectuals have played a major role in all fields, from language movement to students. The murder of the massacre began with the Operation Searchlight plan on March 7. Many teachers of Dhaka University were martyred in the planned attack of the Pakistan Army on March 23 and 26. Aatur Rahman Khan Khadim was a teacher at the Physics Department of Dhaka University and a martyred intellectual of the massacre on March 25 (Parvez, 2017). Khan Khadim intensely criticized the guilt of social misconduct, exploitation, deprivation, corruption, and parasitism. Social order and society would have been injured in self-immolation, thinking that the social order and the social system would be cleared (Khadim, 2024). That is why he would often become mentally ill. When the Pakistani invaders entered Dhaka University through the Chankharpool area, they attacked directly and attacked the Shahidullah Hall. Aatur Rahman Khan Khadim was martyred during this time. But how he was martyred by the Pakistani army was not known (Sengupto, 2018).

In Making Background to the Freedom of Language Movement

The Liberation War of 1971 lasted more than just nine months. Following 1948, Bengalis rose against the Pakistani ruling group's discrimination and misrule, culminating in the 1952 language movement. Throughout the language movement, intellectuals maintained a consistent and united viewpoint, as demonstrated by history. The demand for the formation of the Bengali language, particularly among Dhaka University lecturers and students, was turned from an independence struggle into a political movement. In subsequent history, including the United Front elections of 1954, the education movement of 1962, the six points of 1966, the popular uprising of 1969, the elections of 1970, and, most importantly, the liberation war of 1971, intellectual society sparked a social and cultural revolution in Bengali nationalism. The intellectuals, on the one hand, highlighted West Pakistan's economic and political unfairness to East Pakistan while also hastening the Bengali cultural struggle (Sadia, 2021). Even before the independence struggle, intellectuals became the most vehement opponents of Pakistan's political leadership and military regime.

Cultural and Literary Awakening

Novels, poems, songs, dramas, and articles were all written with the same slogan: We are all Bengalis. The manifestation of this distinct identity gives our country an entirely different paradigm than the rest of the globe. The 'identity' earned from the linguistic movement and cultural fight of the 1971 independence war was Bangladesh's greatest triumph. The Liberation War is a tale about people's conflicts. It was the product of a cultural movement, including intellectuals and politicians of the period. Bangabandhu Sheikh Mujibur Rahman, the Father of the Nation, made a solid political decision. Intellectuals from the grassroots started the effort to unite the ordinary people. As a result, they had a long-standing attraction to the enemy. Intellectuals were targeted from their different workplaces until the war. Almost all of the activities that led to the establishment of Bengali nationalism and non-communal consciousness after partition were the result of intellectual and cultural movements that eventually evolved into political movements. Intellectuals have led from the front by being the beacons in every united movement (Khatun, 2013).

Contribution of Musicians in the Liberation War

On that day, poets, writers, intellectuals, and sensitive, humanistic, progressive people around the world expressed their solidarity with the Bengali sentiments of the 1970s. The support of those people crashed like a tidal wave in the crowd. One after another, songs and poems, art, and what more! In 1971, poets, artists, literary intellectuals, and thinkers from all over the world were mainly vocal in their praise of Bangladesh, which was burning in the fire of resistance. 'Concert for Bangladesh' was organized by Pandit Ravi Shankar and George Harrison at Madison Square Garden in America in support of the Liberation War. As a result, although the administration of the Western state apparatus took a stand against the liberation struggle in Bangladesh, the newly awakened young society in the West was in favor of the liberation masses. Therefore, the Bengali liberation war gained a different resonance in the world (Lava, 2019). Thousands of people took to the streets in support. Humanist poets, artists, and intellectuals around the world saw a huge amount of humanity and justice in the liberation struggle of Bangladesh, so our liberation war became everyone's and the world's.

Diplomacy and Gaining a Worldview

The intellectuals of this country also play an outstanding role in shaping public opinion in favor of Bangladesh in the outside world, which is a shining part of our glorious history. Bengali diplomats opened a diplomatic front. A diplomatic front also operated in New York. Former Bangladesh Foreign Minister AH Mahmud Ali, the then Vice Consul of the Consulate General, resigned on April 26. Former Finance Minister Abul Mal Abdul Muhith, Economic Counselor at the Pakistan Embassy in Washington, resigned on June 30. Enayet Karim and SAMS Kibria resigned on August 4. Later, many more officers left the service of the genocidal Pakistani government and joined the diplomatic front. In 1971, the world-shaking bravery of our patriotic ambassadors and diplomats accelerated the progress of the war of independence (Mukul, 1998).

Intellectual Support for the Postwar Government

The intellectuals of this country also played an outstanding role in the management of the administration during the liberation war and in shaping public opinion in favor of Bangladesh in the outside world, which is a shining part of our glorious history. By providing the Mujibnagar government during the conflict with intellectual guidance to further the great liberation war, intellectuals have made an exceptional contribution. By applying their talent and wisdom, practicing art and literature, and writing, our intellectuals have made a remarkable contribution to the triumph of the great liberation war. They advised the Mujibnagar government during the war and shaped public opinion in favor of the liberation war. Thus, on this day in 1971, on the verge of the ultimate victory, numerous bright people, including academics, physicians, writers, journalists, and artists, were mercilessly murdered by the Pakistani army and their local collaborators (Haq, 2023).

Awaking the Dream of an Independent Land and the sense of Bengali Nationalism

Right from the birth of Pakistan, the western part attacked the language and culture of the Bengalis in the eastern part and started playing the role of economic, political, and social exploitation of the people, which continued until the birth of independent Bangladesh. As a result, Bengalis became angry and started a political and cultural movement against this injustice. All these movements were led by intellectuals from all levels of society. Socially and culturally, they encouraged Bengalis to feel Bengali nationalism. As a result of their cultural movements, the people gradually became aware of their demands and rights, which later led to political movements. The role of writers, scientists, painters, singers, teachers of all levels, researchers, journalists, politicians, lawyers, doctors, engineers, architects, sculptors, people associated with films and dramas, philanthropists, and cultural workers of this country in this awakening of Bengalis is undeniable (Hossain, 2021).

First Martyred Intellectual Female Poet

Poet Mehrunnessa is the first female poet to be a martyred intellectual who sacrificed her life to mourn the blood debt of three million martyrs in Bangladesh. She will live on from generation to generation. Mehrunnessa was born on August 20, 1942, at 63/1, Khidirpur Pipe Road, West Bengal. His father's name is Abdur Razzaq, and his mother's name is Nurunnessa. Meher was the second of their four children. Meher was affectionately called Ranu by her parents. From 1954 to 1971, most of the poet Meher's poems were published in Saptahik Begum. However, in the 1960s, her writing began to change. She started writing poems about patriotism, the spirit of Ekush, and the dream of freedom. Even during the fierce anti-Rabind time in Pakistan, she did not stop. At that time, she was associated with the action committee in the Mirpur area. Her role in awakening to the liberation war is unparalleled. Her poetry has been frequented in the language movement, the 1966 six-point movement, the Agartala Conspiracy, the 1969 Mass Uprising, the 1970 Elections, and the 1971 Struggle. During the 1971 non-cooperation movement, her last poem—'Janata Jegeche'—was published in mid-March. The first two lines of which—In English: "We are fierce dauntless, bright with the oath of liberation". Seven crore brave people have woken up; this is the victory of Bengal (Mithu, 2017). In the 1960s of the last century, political thinkers and economists like Mozaffar Ahmad Chowdhury, Rehman Sobhan, Anisur Rahman, and Akhlakur Rahman inspired Bangabandhu's six-point independence movement in various ways.

The Heroic Story of Doctors in the Liberation War

Doctors are one of the sun children of the nation behind the creation of today's independent, sovereign Bangladesh. In the fight for the freedom of Bangladesh, where humanity was lost in the hands of the Pakistani Army, the doctors stood by that endangered humanity with all their strength. As they fought on the battlefield, they also provided medical care to the wounded freedom fighters and common people outside the battlefield. In March 1971, East Pakistan was in dire straits. A large part of expatriate Bengali doctors living in the UK at this critical stage of the country are ophthalmologists. A. H. Dr. Saidur Rahman is the president and vascular surgeon. The Bangladesh Medical Association (BMA-UK) was formed with Zafrullah Chowdhury as its general secretary. Zafrullah and another young doctor, Dr. M. A. Mobin was sent to Tripura, India, to help the freedom fighters. Both of them first joined the liberation war as guerilla fighters and later started providing medical care to injured freedom fighters and refugee Bengalis in Tripura. Later, they established a hospital in collaboration with Major Khaled Musharraf and Major Akhtar Ahmed. Finally, Major Khaled Musharraf's proposal was accepted, and a refugee camp was set up at 'Habul Banerjee's Lychee Garden' at a place called Melaghar near Savanthganj, south of Agartala city. This place was later transformed into a hospital. The hospital came to be known as 'Bangladesh Field Hospital', 'Bangladesh Forces Hospital', or simply 'Bangladesh Hospital'. Just like the contributions and sacrifices of the country's doctors in the service of the war victims outside the borders of the country, so many more doctors inside the country gave up their night's sleep to relieve the pain of the bullet-ridden and wounded bodies of the freedom-mad sons of the country. The wounded freedom fighters were secretly brought to the doctor's chamber and provided with the necessary treatment. In the dark of night, he used to visit the different areas of Dhaka to treat the injured freedom fighters (Asad, 2022).

Role of the Independent Bangla Betar (Radio) Center and Intellectuals in the Liberation War

Swadhin Bangla Betar Kendra and the intellectuals engaged in its management played a very important role in the Liberation War. Since this radio center was established on March 26, it has played a large role in the Liberation War, which deserves discussion and research.

News Coverage

When Pakistani radio stations were broadcasting false news, Swadhin Bengali Radio Station stood against their false propaganda. For example, two companies (about 220) of freedom fighters participated in the Battle of Kamalpur. 31 of them were martyred. But the Pakistani government announced that almost 400 people

died! It means that the Pakistani radio stations were trying to destroy the morale of the people. But here lies the success of Swadhin Bangla Betar Kendra: they provided objective news (J. J. Khan, 2024).

Help in Recreation and Pastime

Liberation War Swadhin Bangla Betar Kendra was a good medium for Mukti Bahini and other people. In particular, a talk show called Chramapatra got a good response. This show got a lot of response from house to house in Bengal. This program brought smiles to the faces of many in such danger. Broadcasting various songs, news, and other programs provides a way for many people to pass their free time (A. A. Khan, 2023b). As a result, Swadhin Bangla Betar Kendra played a very important role in keeping one's mind away from bad thoughts.

Creating Awareness

Swadhin Bangla Betar Kendra played a very important role in informing people about their actions. Besides, the wireless center played an important role in informing the people about the activities of the Mukti Bahini (A. A. Khan, 2023a).

Morale and Psychological Warfare

One country opened a whole wireless center at the beginning of the war. If one thinks about this word, he will understand how important it was in boosting the morale of the people of that time. Again, if a Pakistani thinks this, fear will enter his mind. Because this proves that his enemy is well-organized and that enemy he cannot see (J. J. Khan, 2024). An invisible and well-organized enemy is very dangerous. Again, music affects people's minds; it can increase their morale (A. A. Khan, 2023a).

VII. CONCLUSION

The intellectuals are the best equivalent of the nation. They are the guide of a society, country, or nation. However, intellectuals must be beach, devoted, wise, and free. They work for the country's sovereignty by utilizing their knowledge, diligence, and beaches. In the liberation war of Bangladesh, the contribution of intellectuals like different classes of professions was unexplainable and irreplaceable in shaping Bangladesh's path to independence. Their courage, intellect, and unwavering commitment to their people's aspirations exemplified the transformative impact of intellectual resistance in the face of oppression. For this reason, the Pakistani rulers initiated the killing of planned and hateful intellectuals to turn the country into a merit and crippled state. Evidence and data of various data show that the liberation war of Bangladesh was started through the killing of many people, and literary-journalists and, ended with the killing of intellectuals. In the early part of the War of Liberation, the killings of numerous intellectuals agitated the liberated people across the country. As a result, despite the oppression of the Pakistani rulers, Bangladesh became independent in only nine months in the courageous fight of the freedom fighters. That is why the martyr intellectuals will be the source of motivation for the liberated people for ages. Their story serves as a poignant reminder of the enduring power of ideas and the indomitable spirit of those who strive for freedom and justice against all odds.

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