

CHAPTER

5

Festival

- A. Religious Festival
- B. National Festival
- C. Social Festival

A. Religious Festival

The people of Bangladesh celebrate various festivals in each month. There is a proverb that there are thirteen festivals in twelve months. Naturally the two most important traditional Muslim festivals are *Eid-ul-Fitr* and *Eid-ul-Azha*. *Eid-ul-Fitr* marks the end of Ramadan, at the sighting of the new moon. Muslims follow a 'lunar' calendar based on the cycles of the moon. *Eid-ul-Azha* takes place sixty-nine days after *Eid-ul-Fitr*. It signifies Prophet Abraham's willingness to sacrifice his son to Almighty Allah. *Eid-ul-Fitr* also heralds the beginning of the Hajj,¹ the annual pilgrimage to Holy Mecca. In *Eid-ul-Fitr* all Muslims celebrate with great joy. *Eid* (means coming back) fills Muslims heart with exceeding joy. They believe that on the occasion of *Eid* the blessings of Allah come back to mankind.

The month of Ramadan is the month of fasting and prayer. It is a month of self-denial and devotion. Each evening at the time of *Eifter* (breaking time of the fasting) all children and adults break their fasting with traditional foods (Chira, Muri, Popcorn-made of rice, Green peas, Grabanzo beans, Singara, Chowmusa, Halim etc). A Muslim passes through all the trials and rigours of the month. People try not to argue and remain quiet during Ramadan. They get themselves purified in heart and disciplined in character. At the end of this month, *Eid-ul-Fitr* takes place. On this day all rise very early. Children pass the night in excitement and make various preparations. They recite poet Nazrul's song:

Ramjaner-ee Rojar Shashe
Aloh Khushir Eid
Nijeke Aws Biliay Dhebo
Asmane Thaahid.
[A Bengali Song]

[At the ending of Ramadan
Comes Eid with pleasure
We are ready to sacrifice for mankind.]

The people become delighted at the sight of the new moon at the end of the month of Ramadan and greet the moon with the word, "Assalamu

¹Hajj: The pilgrimage to Mecca that every Muslim all over the world, who has ability, must make once. *Hajj* is the fifth pillar of Islam. It is to worship Allah and honor the Prophet Muhammad (saw). After this pilgrimage, hajji is added to the pilgrim's name. The spiritual center of Muslim, the Ka'ba is located in Mecca, Arabia. The Ka'ba, pilgrimage center was built by the Prophet Abraham.

Alaikum" (may Allah keeps the moon in peaces). In the early morning of Eid, everybody takes bath (shower) and then dress themselves with new clothes. Girls and women often decorate their hands with raddish brown Mehndi patterns. These might look like trailing flowers and leaves or simply twirling abstract shapes. Some of the rich people use fireworks decorate and illuminate their houses. Meanwhile the womenfolk prepare shemai and other kinds of traditional sweets. All the people eat sweets with great joy and merriment. Sweets are also distributed among the poor, friends and relatives. Poor people gather at the houses of the rich and the rich give them money and clothes. This is called *Zakatt-ul-Fitr*. Paying Zakat is one of the five pillars of Islam. Zakat helps people who can't earn enough money for them. Then all proceed towards the *Eidgah Maidan* (prayer ground) to offer prayers in congregation. Children also gather there in large number to see the assembly of the people. It is really an imposing sight when thousands of devout heads bow down to Almighty and rise again in unison. At the end of prayer people embrace one another forgetting all enmity and social rivalry among them. On that day a sense of unity and universal brotherhood grows in the mind of the people. They come back to their respective houses where their mothers, wives, and sisters greet them. People exchange gifts on this holy occasion a token of love. People give various colorful Eid greeting cards to friends and relatives. Children often prefer to make their own. They commonly bow and touch the feet of older people in the extended family to show respect and get their blessing. The older people give the children gifts, usually money. People hug each other and say *Eid-Mubarrak* (the traditional Eid greeting, which means 'Holiday Blessings'). In the evening people visit the houses of their relatives and friends. Everywhere they are received with cordiality and hospitality. Feasts and dinners are served in various places.

Eid-ul-Azha, the feast of the sacrifice is also another important function of the Muslims. The animal slaughter reminds pilgrims that Prophet Ibrahim (Abraham) was willing to sacrifice his son to Allah's command. On that day the Muslims sacrifice cows, goats, camels and sheep according to Islamic laws. People customarily give away one third to the poor, one third to the relatives, and keep the last portion for them. On the occasion of Eid-ul-Azha, the heads and bodies of the cows, goats, sheep etc, which are marketed in the cattle market (i.e. the market meant for the purchase and sale of cattle to be slaughtered on the occasion of Eid-ul-Azha as a mark of supreme sacrifice of the beloved for the cause of Allah) are decorated with different varieties of color and colorful clothes.

Shab-i-Barat is a special night for Muslims for asking blessing of Allah. During Shab-i-Barat (festival of the bestowal of fate) neighbors exchange sweets. The practice of illuminating the house for the celebration of Shab-i-

Barat is similar to a custom derived from the Hindu practices at Diwali (festival of lights). *Eid-e-Milladunnabi* is also another religious festival of Muslim. It is celebrated on the day of the Greatest Prophet Mohammed (SAW) was born and died. People also observe the memory of the martyrdom of Imam Hossain (ra) and his companions in the tenth of the month of *Muharram* (the first month of the Hijree Year). *Lailat-al-Qadar* (the night of power) is usually observed on the 27th night of Ramadan. *Zumatul Bida* is also take place in everywhere.

The Muslims do not forget their relatives, friends and general Muslims as well who are dead. They feed the poor, make good to the distressed and offer prayer to the Almighty for the well being of the Muslims passing days at the graves. They do *Isal-e-Sauwab* (prayer for the dead) always as a part of their duties to the dead. The death anniversary of a *Pir* is also observed annually in Bangladesh. A large number of devotees attend anniversary ceremonies, which are festival occasions enjoyed by the followers of the *Pir* as well as orthodox Muslims.



Baitul Mukarram, the national Mosque in Dhaka

Durga Puja (community worshipping of goddess Durga) is one of the greatest festivals of the Hindus. The occasion (ten day in October) of puja is a period of joy and amusement. At this time music and other amusements are performed. Friends and relatives are also invited to dinner. All Hindus celebrate the puja with pomp and splendor. The goddess Durga is worshiped

twice a year: once in the month of Aswin, which is called autumnal worship and other in Chaitra, which is called vernal worship. The Durga ceremony is known as the Bijoya greetings. The Hindu make the images of goddess Durga killing Mahishasura symbolized in clay, straw, daub the idols in paint and make them wear bright clothes. *Diwali*, the festival of lights comes at the beginning of winter. During *Diwali*, hundreds of tiny candles are lighted at night, which makes a magical glow. The waters of the Ganges River are thought to be sacred and Hindus will travel hundreds of miles to bathe. An Indian name for Ganges is 'Lok-mata', mother of the people. The Bangladeshi Hindu community takes also sacred bath. The Hindus observe *Kali Puja*, *Sarasvati Puja*, *Janmashami*, and other *puja*. In September Buddhists acknowledge *Kathin Chibar Daan* (presentation of yellow robes to the monks or *Bhikkhus*). Buddha Purnima is the great festival of the Buddhists. They also celebrate Baisakhi Purnima, Ashari Prunima, Aswini Purnima, Chaitra-Sankranti festivals. On December 25th, the Christian communities observe Christmas, called "*Bara Din*", illumination of Churches, decorating the Christmas tree and other functions.

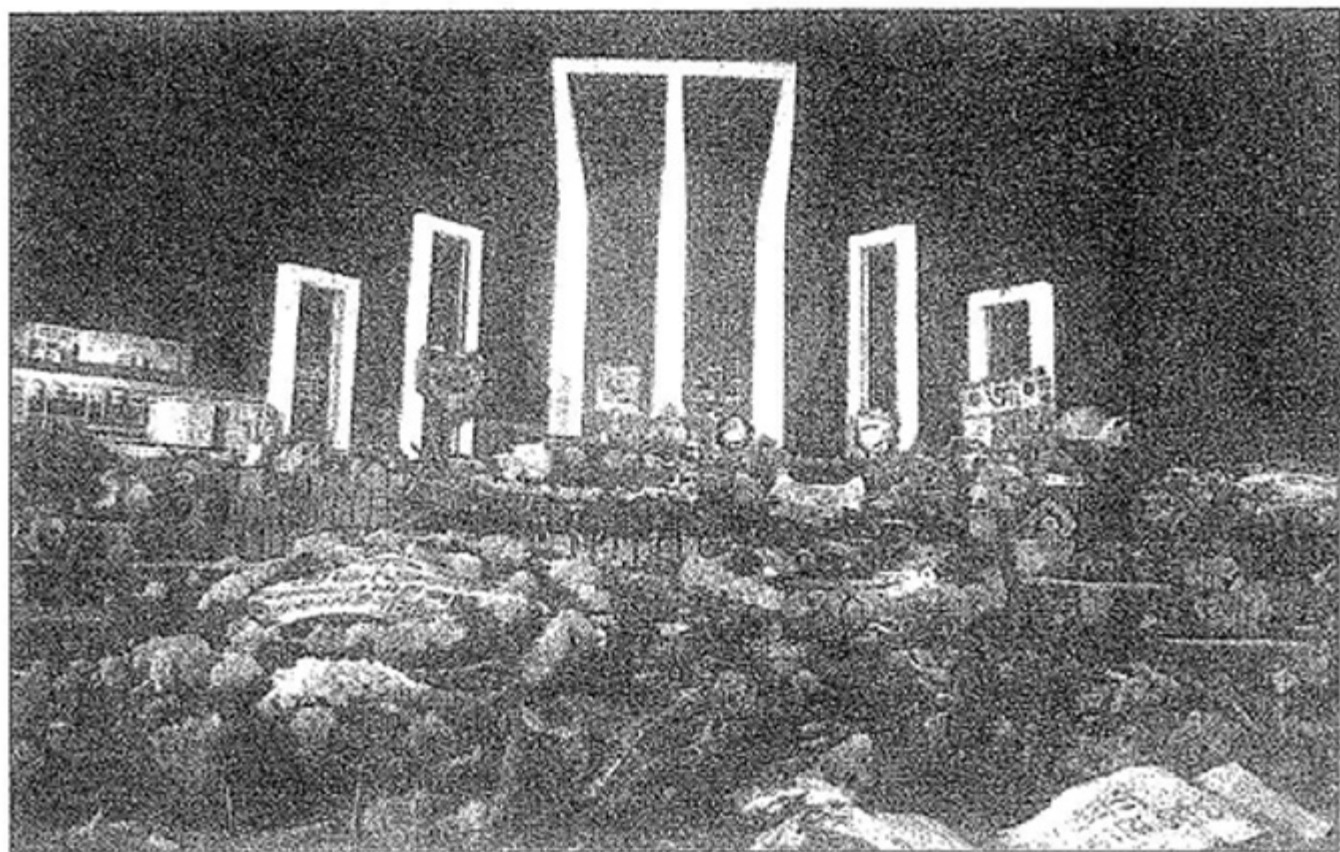
B. National Festival

Independence Day, on March 26, is a day of immense National pride, which has developed its own customs. A 21-gun salute is followed by parades. Artistic presentations and sporting events are organized including the amusing boat race in the river Buriganga, by the national institutions and other socio-cultural organizations. Independence Day is celebrated nation wide. *Victory Day* on December 16 symbolizes the triumph of justice over tyranny, truth over falsehood, humanity over brutality. It was on this day that Bangladesh came into existence with a new order of society. The whole country remembers the day when the Pakistani army surrendered their arms to the joint forces of Indian army and the freedom fighters. People listen to the song all over the country:

Ak Sagor Rakter Binimay
Banglar Shadinatha Anlao Zara
Amra Tomader Bholbo Na
[A Bengali song]

[We will never forget
Those Spirits who brought freedom for
The Independence of Bengal
At the cost of a sea of blood]

A most remarkable occasion of the history of Bengal is the Bengali Language Movement Day or *Shaheed Dibash* on February 21st (*Ekushey February*) 1952, when eight people Salam (peon of a government office), Barkat (a student of Dhaka University), Rafiq (a college student), Jabber (a tailor), Shafiur Rahman (an employee of high court), Abdul Awwal (a ten year old boy), Wahidullah (a boy of eight or nine) and others sacrificed their lives for the mother language.²



Shaheed Minar, monument for the martyrs' of 1952 Ekushey February Language Movement

Soon after independence, in 1947 the Pakistan Constituent Assembly initiated a bill on language. Urdu and English were the proposed state languages for Pakistan whereas no mention of 'Bangla' was made in the Assembly. In October 1947 East Pakistan (Bangladesh) students formed the 'Bangla Language Action Committee' a platform wherefrom they deliberately made strong demand for a constitutional commitment for Bangla. On September 15, 1947 the first book of language movement named: "*The State Language of Pakistan Bangla or Urdu*" published by Tamaddun Majlis (estd. September 1st, 1947) at Dhaka. Professor Kazi Motahar Hossain, Abul Monsur Ahmed (the article titled, 'Bengali would be the state language'), Professor Abul Quasem wrote in the above mentioned book. On the behalf of acknowledgement of the book, Professor Abul Quasem stated an excellent and balanced proposal regarding the state language, which made the theoretical framework of the language movement.³ Regarding language movement Dr. Mohammed Shahidullah⁴ said, "*Bangla must be essential*

⁴Dr. Mohammed Shahidullah (1885-1969): A world famous linguist and Professor of Bengali department, University of Dhaka.

elementary educational language for every Hindu and Muslim. Bengali should be the national language for East-Pakistan".⁵ It may be mentioned here that at the beginning of the nineteenth century a system of liberal English-language schools based on the British model was instituted in the Bengal. The emphasis on British education led to the growth of an elite class that provided clerical and administrative support to the colonial administration. The British made plan, English as an official language. In 1911 Syed Nowab Ali Chowdhury stated on his presidential speech in the education convention at Rangpur, "Bengali language is the mother tongue of the Bengali Muslims. It's our national language". In 1921 he proposed to the British Government, 'Bengali might be the state language of Bengal'. In 1937 Moulana Akram Kha remarked, "Bengali is the greatest among all of the provincial languages." (Mahfuz, 2001).⁶

An education convention was held at Karachi in the first week of December 1947. Central Education Minister Fazlur Rahman stated that the objective of the convention, "to create an elite will determine the equality of new civilization". Habibullah Bahar, Minister of East Bengal and Abdul Hamid participated in the convention. The convention proposed and decided that 'Urdu will be the state language of Pakistan'. The 'Morning News' published this statement on December 6, 1947. The students of Dhaka Intermediate College, Jagannath Intermediate College and other Colleges along with the students of Dhaka University arranged a protest meeting at Dhaka University Campus. The meeting was presided over by Professor Abul Quasem, department of physics, University of Dhaka. Professor Monir Chowdhury and A.K.M. Ahsan also delivered a speech. This was the first student meeting regarding language movement. (Hanan, 1992).⁷

However, in early 50s Language Movement took place. Quadi-e-Azam Mohammad Ali Jinnah (1876-1948),⁸ the first Governor General of Pakistan came to Dhaka on March 11, 1948. He declared from the Race-Course Maidan (now Suhrawardy Uddyan) at Dhaka that Urdu would be the state language of the country although the majority peoples' language was Bangla (Urdu 7.1%, Bangla 54.6%, Balus 1.4%, Posthu 5.1%, Punjabi 26.4%, Hindi 3.6%, English 1.8%, 1951 Census). In a special convocation ceremony hosted by the Dhaka University in his honor again he repeated his decision. The students of Dhaka University protested Jinnah's declaration and the

⁸Mohammad Ali Jinnah (1876-1948): He is a Muslim politician and founder of Pakistan, born in Karachi, India (now Pakistan). He studied in Bombay and London, was called to the bar in 1897. He practiced in Bombay and became a member of the Indian National Congress (1906) and the Muslim League in 1913. He supported Hindu-Muslim unity until 1930, when he resigned from the Congress in opposition to Gandhi's policy of civil disobedience. His advocacy of a separate state for Muslims led to the creation of Pakistan in 1947, and he became its first governor general.

movement took a massive shape on March 11, 1948. The students came forward to demonstrate against the Pakistani attempt of imposing Urdu. Abdur Rahman Chowdhury, VP-Salimullah Muslim Hall, was entrusted with the task of preparing and writing a historic memorandum. Student leader Gulam Azam (GS-1947 to 1949 in DUCSU: Dhaka University Central Students' Union) read and submitted the historic memorandum to the Prime Minister Liaquat Ali Khan (1895-1956), protesting against unfair and unjust endeavor on November 27th, 1948 at gymnasium maidan. He was directly involved with Bengali Language Movement from the very beginning of the independence of Pakistan. He was arrested on March 11, 1948 along with other students as he was protesting the decision to make Urdu as official language of whole Pakistan.⁹

The memorandum was in fact a charter of demands on behalf of the people of East Bengal, which demanded the recognition of Bengali as the State Language of Pakistan.



Poet Forrukh Ahmed emphasized the importance of Bengali language, wrote sonnet and article. He stated that, "the state language of whole Pakistan should be Bengali in the light of democratic values. Those people who are ill motivated want the state language to be the provincial language of the East Pakistan. If another language is made as the state language of East Pakistan, Islamic culture would be destroyed in this country." (Ahmed, 1354 B.D.).¹⁰ Syed Mujtaba Ali points out: "If Urdu is forced to be the state language of East Pakistan without their consent, then the people will enter into a revolution, and naturally make the separation from the West Pakistan regime." (Ali, 1970).¹¹ Dr. Enamul Huque observed Urdu as an unknown and foreign language in the article, "Urdu or Bangla: In Perspective of the State Language of East Pakistan".¹² The poet Abdul Hakim (1620-1690) of the seventeenth century expressed his deep love for mother language in the following poem titled 'Bangabani'.

<p><i>Je Jon Banghate Jonmee Hingsee Banghabanee SheaShob kahar Jonmo Nirnaey Na Janee Deshee Bhasha Bidda Jar Mone Na Jorhoy Nij Desh Taygee Keno Bidesh Na Jhi Mata pitamoha Krame Banghat Bosatee Ashi Bhasha Uopadesh Mone Hita Oatee.</i></p>	<p>[Whoever hates the verses of the Bangla Being born in the soil of the land It is unknown to determine the essence of their birth. He, who is not satisfied with his own language and learning Shouldn't he migrate the country for a foreign land? Our parents and grand parents live in the Bengal through generations. The language of the land brings pleasure in the heart.] (Translation: Jahangir Dickens)</p>
--	---

The poet Atul Prashad wrote the following verses: 'Our pride and our hope, Oh my dying mother tongue.' Syed Ali Ahsan along with others and Comrade Mujaffar Ahmed involved themselves in the language movement. The poet Syed Ali Ahsan expressed his deep love for mother language in the poem titled 'Amar Purbo Bangla'(My East Bengal).¹³

In 1948-50 the Government of Pakistan took up a language program countrywide. In fact, they were trying to gag the voice of Bangladeshi Nationalism. Consequently the historic Language Movement started. In the Movement a number of Bangalee students laid down their lives for the cause of their language and culture on February 21st, 1952. The Government of Nurul Amin in East Pakistan prohibited public gathering, procession at Dhaka and declared 144 ordinance. In the meeting of 'All Parties Alliance Sangram Parishad' presided by Abul Hasim, decided they were not going to breakdown 144 ordinance on February 21, 1952 (three members disagreed, Oli Ahad is one. Mohammed Toaha (comrade) didn't participate in voting). But student forum became adamant to breakdown. Student leader Gajiul

Hoque called to students to breakdown 144 ordinance.¹⁴ Students gathered in front of Dhaka Medical College. However, Police opened fire when the students tried to demonstrate their cause for mother tongue breaking section 144. This movement gave tremendous inputs to Bangladeshi nationalism, which found its culmination in the creation of an independent Bangladesh in 1971. The genesis of the historic language movement, which ensued since September 1947 with the students in the vanguard backed by intellectuals, cultural activists and patriotic elements, was the first spurt of Bengali nationalistic upsurge culminating in the event of February 21st, 1952. On February 22, 1952 the first Journal of Ekushey February published at Chittagong from Chittagong Kuhnur Electric Press. Mahbub-ul-Alam, a journalist and writer, wrote a poem about Ekushey February entitled "We aren't for cry, but for embracing death".

The role of late Justice Abdur Rahman Chowdhury, late Principal Abul Quasem, Abdul Matin, Oli Ahad, Abdul Hoque, Nurul Hoque Bhuiyan (convenor of sangram parishad), Dr. Obiyedur Rahman, Kamruddin Ahmad, Shamsul Hoque, Shahed Ali, Journalist Abdul Gofur, Sanuullah Noori, Principal Dewan Mohammed Azraf, Moulana Abdul Hamid Khan Bhashani and others in the language movement is unforgettable. The role of 'Tamaddun Majlis'¹⁵ is also notable.

Ekushey February got recognition as 'International Mother Language Day' at the 30th general conference of the UNESCO was held on November 17, 1999. The resolution of the UNESCO stated:

*'21 February be proclaimed International Mother Language Day throughout the world to commemorate the martyrs who sacrificed their lives on this very day in 1952.'*¹⁶

Bengali language movement has earned a special place in the history of mankind. It is a great dignity and glorious recognition of Bengali Language. Spotlight on recognition, it may be mentioned here that "Gaffargaon Theatre" under Mymensing district in Bangladesh had published a booklet at first on the eve of 21st February in 1997, raised the demand for declaration of an International Mother Language Day and International recognition of 21st February'. In Canada, an organization named "Mother Language Lover of the World" appreciated the roles of its members for the international recognition. There are ten English, Kutchi, Cantonese, German, Filipino, Bengali and Hindi speaking members in the organization. Rafiqul Islam and Abdus Salam are two Bangladeshi members of the organization. 'MLLW' took initiative to communicate with the secretary general of UN and UNESCO for international recognition of language movement. On January 9, 1998 Rafiqul Islam wrote a letter to the secretary

general of UN, Mr. Kofi Annan, explaining the importance of February 21st as the 'International Language Day'. On March 29, 1998 'MLLW' organization sent a formal letter with a proposal to the Canadian Ambassador of the UN. On February 19, 1999, the UN office sent a letter to the language division of the UNESCO at Paris, and the secretary of the UNESCO, language division, Ms. Ana Maria Myloff took initiative for this attempt. In May 1999 Rafiqul Islam and Abdus Salam communicated with the member countries of the UNESCO National Commission and also contacted with the education minister of Bangladesh, A.H.S.K.Sadek. The government of Bangladesh took all possible actions and supplied all relevant documents. The education minister, education secretary, and the representative of Bangladesh National Commission for UNESCO, Professor Kofil Uddin went to Paris on September 1999. Counselor Esteluk Chowdhury, Advisor Tojammel Haque, and Syed Moajjem Ali attempted to propose to the technical committee of UNESCO. Professor Kofil Uddin gave the proposal formally. On October 12, 1999 twenty-nine countries supported the proposal, 'Ekushey February as the International Mother Language Day'. As a result, the proposal was approved at the 30th general conference of the UNESCO with 188 votes.¹⁷

Now Ekushey February will be observed all over the world as the "International Mother Language Day". To commemorate the day and to show respect to those who laid down their lives for language, thousands of people gather every year with floral wreaths on February 21st in front of Shahid Minar. Celebration begins at zero hour of midnight. A separate TV channel named 'Ekushey TV' already introduced in Bangladesh. Gajiul Haque, Abdul Gaffar Chowdhury, Abdul Latif ("Ora Amar Mukher Bhasha, Kaira Neite Chi"; a historic song), and others wrote songs on the event of Ekushey February. People recite the song of sorrow in chorus:

<i>Amar Bhaiyer Raktey Rangano</i>	<i>[How could I forget</i>
<i>Ekushey February</i>	<i>The blood stained 21st February</i>
<i>Amee Khe Bholetay Paree.</i>	<i>Of my brethren.]</i>
<i>[A Bengali Song, Written by A. Gaffar Chowdhury]</i>	

The memory of liberation war and Ekushey February became the people's lifeline, as the source of sorrow and pleasure. They send their love to those people who sacrificed their lives for the nation by the tune of songs.

C. Social Festival

Bengali New Year's day, *Pahela Baishakh* is gaily observed in the cities and villages of the country. The day (mid-April) is celebrated colorfully at Ramna Park, Dhaka, D.C.Hill, Chittagong and other places. It is a day when



Celebration of Bengali New Year's Day

peoples from various walks of life enjoy poetry, music, drama and dance. The day starts with partaking of a breakfast of cheera, gur and yogurt. Then people get dressed to go to the fairs at an appointed place. The fair brings commodities of every sort, food of every variety and sweets of endless kinds. The sight of clay dolls and toys made of plastic and rubber delights the children. Gradually Pahela Baishakh has been becoming popular with the rise of national consciousness.

The festival of the new harvest called 'Nabanna' takes place mostly in the Bangla month Agrahayan (Nov-Dec) in the rural areas. The people of the villages celebrate harvesting of the corn as farmers come back home with loads of golden paddy on their head. There is joy everywhere the children frisk in the yard as the cattle go round and round thrashing the paddy, separating it from the stalks. The nabanna brings a ripple of joy. The women prepare the customary rice gruel sweetened with Patali, date-palm juice, to be served to all the neighbours.

The people of the rural areas celebrate 'Halkhata' in the village market every year. The shop owners decorate their shops and arrange sweet for his customers. Usually village market occupies a large area. It stands in an open field under a large banian tree. The bazar sits in the afternoon and breaks up at dusk. It sits twice a week. All things of daily use are available in the bazar. There are two kinds of shop; permanent and temporary sheds in the bazar. The owners of the permanent shop often sell their goods on

credit. Thus they keep a friendly relationship with villagers. At the end of the year they celebrate *Halkhata*, when they open their credit books and the villagers pay their debt. *Eid re-union* is also one of the greatest festivals in Bangladesh. A large number of people assemble together and exchange greetings.



Cultural Festival of Bengali New Year in Bangladesh.

Notes and References

- ¹Hajj: Mandatory pilgrimage to Makkah (Mecca).
- ²D.I.G of Dhaka Range Police, A .Z. Obidullah. Ref. 'Weekly Bangladesh', NY.Vol.2, Issue 47, February 2000.
- ³Hafiz, Asad Bin. *Dan-Bam Rajnity O Vasa Andoloner Eytihash (History of Language Movement and Politics in Left-Right)*. Preeti Publication. Dhaka. 1990.p.75.
- ⁴Dr. Mohammed Shahidullah: He was born under the district Sobbish Porgana, in the village named Payera in 1885. He passed from Calcutta University in linguistics in 1912. He obtained D. Lit. from Paris University and acquired a diploma in phonetics. However, he was the first Muslim language scientist in sub-continent. He was taught on Bengali language and literature during 30 years at the University of Dhaka. He wrote some valuable books: (1) Language and Literature, (2) Talks on Bengali Literature, (3) Perspective in Bengali Literature. He also edited "Phadmawati", which written by poet Alawal and translated to 'Omar Khayyam'. Dr. Shahidullah died on July 13, 1969.
- ⁵The Azad, July 1947.
- ⁶Mahfuz, Absar. 'International Mother Language Day: Complete Recognition of Bangalee Nationality' *The Alokdhara-A Monthly Journal of Multidisciplinary Studies*. Issue No.2. Six years. February 2001. pp.8-9.
- ⁷Hanan, Mohammed Ph.D. *Bangladesher Moktjuddher Itihash: History of Bangladesh Liberation War*. Student Ways, 9 Bangla Bazar. Dhaka. February 1992. pp.52-53.
- ⁸Mohammed Ali Jinnah: The first Governor General of Pakistan.
- ⁹Kamal, Mustafa. *The Diary of Language Movement*. Chatadal Publication Limited. Bangla Bazar, 1989, Dhaka. p.6.
- ¹⁰Ahmed, Forrukh .Pakistan: *State Language and Literature.. The Soughat*. 1354 B.D.
- ¹¹Ali, Syed Mujtuba. *State Language of East Pakistan.. Calcutta* 1970. P.81
- ¹²Kristi (Monthly Journal), Narayanganj, 1354 B.D.
- ¹³Ahsan, Professor Syed Ali. *Interview of a Poet*. University Campus. Salim Sikdar. 1st Year, 4th-5th Issue. 1988. p.35.
- ¹⁴Matin, Abdul. *Weekly Ganashaktee*,. February 21 Issue, 1981.
- ¹⁵Tamaddun Majlis & Principal Abul Quasem: On September 1st, 1947, during the language movement Professor Abul Quasem, department of Physics, the University of Dhaka, along with some Professors and students was formed Tamaddun Majlis. The constitution of Tamaddun Majlis emphasized four objectives, which are in order:
 - (1) To build up healthy and nice culture removing superstition, immutability and reactionary forces.
 - (2) To proceed the human society towards overall beautiful equalism based on religion and established over logicalism.
 - (3) To help build up new society and state through literaature and art over human values.
 - (4) To help develop the members of the public through the formation of explicit character.

In context of language movement, the role of Tamaddun Majlis was notable. The

book titled, "The State Language of Pakistan Bangla or Urdu" published by Tamaddun Majlis on September 15, 1947. Professor Abul Quasem has been remarked four historical proposal, which identified the status and position of Bengali language and indicated the objectives of language movement. The proposal are as follows:

- (1) The Bengali language shall be the language of education, court and offices in East Pakistan.
- (2) The language of the Federal Government of Pakistan shall be two: Bengali and Urdu.
- (3) The first language of the education department of East Pakistan shall be Bengali, second language shall be Urdu and third language is supposed be English.
- (4) For the benefit of administration and scientific education both the language of English and Bengali might be used in East Pakistan for a short time being. Meanwhile, the development of the Bengali language would be in motion as need arise.

Tamaddun Majlis regularly published, "The Weekly Saynik" from November 14, 1948 to 1954. Firstly, Professor Shayed Ali (1925-2001) served as the editor but later Professor Abdul Gofur was the President of editors. Tamaddun Majlis organized a 'Islamic Cultural Conference' on October 17 to 20, 1952. Principal Abul Quasem established "Bengali College" in Bangladesh. From 1948 to 1953 he taught at Dhaka University. He wrote almost twenty seven books regarding different discipline of science. He made 2000 technical Bengali terminology of scientific words.

Further information please see: Dan-Bam Rajnity O Vasa Andoloner Eytihash (History of Language Movement and Politics in Left-Right). Asad Bin Hafiz. Preeti Publication. Dhaka. 1990.pp.73-81.

¹⁶ www.bangladeshgov.org

¹⁷ Mahfuz, Absar. 'International Mother Language Day: Complete Recognition of Bangalee Nationality.' *The Alokdhara-A Monthly Journal of Multidisciplinary Studies*. Issue No.2. Six years. February 2001. pp.10-12.