

Rajshahi College in the Making of its Glory

(a) Contributions in Socio-political life in Colonial and Post-colonial Period

The Rajshahi College has already completed its centenary year in 1973, and within this time the college has achieved many credentials as being a center of learning. There may be differences in opinion regarding the nature of achievement of the college but fact remains that there were various occasions when the college has had the role to play in the socio-political life of Bengal. Its achievements were, however, in the field of learning and might be big or small, but its role can be assessed in a situation when it could produce educated youths at a circumstances when there were very few colleges of Bengal as a whole to diffuse education.

During the period of our consideration i.e. 1873-1973 there has been phenomenal development of Rajshahi College and this development was the outcome of the academic activities and programmes of its teachers and student. It may be recalled that this college had initially started with six students and in 1973 the roll strength had gone upto 2883.¹ In the beginning, there was no college building as such and the first college building (i.e. the main Arts building) was constructed in 1884. Gradually the college building, teaching staff and number of faculties expanded. During the British period and after, the college produced numerous students and some of them were even acclaimed as national pride by virtue of their academic merits. Many teachers of the college carried on intensive researches and some of its teachers like Radhagabinda Basak, Srikumar Banerjee, Suboth Sengupta, Golam Maksud Hilali, Abu Hena, Azizur Rahman Mallick, Suidur Rahman, Muhammad Abdul Hye, Shib. Prasanna Lahiri, Muklesur Rahman, Kazi Abdul Mannan, Abdullah Al-Muti, Abu Hena Mustafa Kamal had own international recognition.² It may be noted here that some of the members of the teaching staff were and still are the products of college. Some of the outstanding students have the credit to teach other colleges and universities. In addition this college has provided all along some extraordinary people in various human faculties of this subcontinent including present Bangladesh.

It is not denying that with the establishment of Rajshahi College in 1873, a new life had started in Rajshahi and the adjoining region with the emergence of a new class of educated intellectuals who began to play a significant role in the socio-political life of the then Bengal. The presence of teachers from different parts of Bengal and the coming of students from both urban and rural areas created an atmosphere of academic activities. Apart from this the public and popular lectures were held in different occasions and debates and literary competitions of the students and teachers led to the rise of a new society in and around Rajshahi. The college as being a centre of learning could draw the attention of some great intellectual of the day like Rabindranath Tagore, Kazi Nazrul Islam, Hussain Shaheed Suhrawardi, A. K. Fazlul Haq, Khawza Nazimuddin, Sir Bijoy Singh Roy and so on. Incidentally Rabindranath Tagore visited the college on November, 26, 1892 and delivered a lecture on the subject of education entitled *Shiksha Herfer* and the gathering was chaired by Maharaja of Natore.³ In the same way we are reported that the rebel poet Kazi Nazrul Islam had an occasion to visit the college sometime in 1929 and performed a cultural programme organised by the student of the college.⁴ These sort of examples may be multiplied and as the matter stands the college was definitely enlightened by the personalities who earned reputation in various fields of academic world.

The achievements of the college will remain in complete if the initiative of the teachers and students to publish the college magazine is not mentions. In fact the students and the teachers of the college felt the need of a magazine to exercise their academic quaries. Thus in the beginning of first decade of 20th century (approximately, 1910) the college published its magazine and till date it is being continued. Thus when Calcutta was a centre of literary and intellectual activities and Dacca was not in the picture, Rajshahi was brought to the scene by the Rajshahi College and a rural based city once again appeared in the limelight of Indian history.

Social Impact:

It is worth-mentioning that the establishment of Rajshahi College in 1873 was landmark in the history of the progress of higher education in colonial Bengal. It had the credit to extent educational facilities to such a section of Indian people who were stepped in illiteracy from a long time. The backward region of Rajshahi came

in touch of the light of modern education and pushed up the promising youths for a better society. In a sense the existence of such a college in the region could break the barrier of conservatism of the society in Eastern Bengal in respect of higher education and co-education in the college. It is again notable that just in the beginning (1873) there was at least one Muslim student and in course of time within the first quarter of the 20th century the figure rose to 215. ⁵ It was no doubt a breakthrough for the college as well as for the Muslim society which was indifferent and in a sense opposed to western education. The admission of Akshay Maitreya in the college in 1878 and his completion of F.A. and B.L. here was definitely an inspiring source to the growing youths of the region. The education of Sir Jadunath Sarkar, an eminent historian and that of Rajanikanta Sen, Bengali poet Pramath Bishi, famous essayist of Bengali literature and also of Jagadindranath Ray, zamindar of Natore ushered a new era of higher education in colonial Bengal. The response of the Muslim society for higher education centering Rajshahi College is significant for a prospectful educated Muslim Society in contemporary Bengal. The education of Chayanuddin, Khanbahadur Emad-uddin Ahmed, Kazi Motahar Hussain, Muhammad Barkatullah, Muhammad Mansuruddin, Mother Baksh, Abdul Haque, Muklesur Rahman, Anowar Pasha, Nazma Jesmin Chowdhury and few other Muslim academics no doubt infused a new life to the Muslims of Bengal. ⁶

The third decade of 20th century is a memorial period in the history of the college. It was for the first time in 1933 the college got a lift as one of the leading centres of higher education for the advancement of female education. In fact the first Muslim female student who crossed the border of age long backwardness in terms of higher education was Akhtarinnesa Khanam who got admitted in I. A. class in the midsts of strong opposition and criticism. What ever may be the case, the college began to flourish in such a beginning and in course of time larger number of students were attracted towards collegiate education and thereby sowed the seeds of progress towards western learning. The Rajshahi College and its teachers designed schemes of higher education in a way that was exceptable to all communities of Bengal and it is no less significant that the college had started a journey at a time when a few reputed colleges namely Presidency College of Calcutta, Hooghli College, Dacca College had considerable share in catering higher education.

Another remarkable side of contribution of the Rajshahi College was to initiate a social atmosphere in Rajshahi which was reflected in various activities in relation to social progress. It has been noted how the college as a whole came to the notice of the people by virtue of its various programmes in addition to education. Being trained in the college, the students began to reflect their experiences and training in their social life. Thus their activities and role in the Saraswati Puja (for the Hindus) and even in the holding Milad Sharif (for the Muslims) are worthy of mention. Likewise the establishment of the 'Gita Society' by the Hindu students of the college in 1930 was another step to linkup the college with the level of rural society of the region.⁷ Lectures were delivered on religious issues by members of the teaching staff in order to uplift religious attachment of the Hindu students so that they might be treated as disciplined and sensible citizen of their motherland.

In literary and academic programmes the Rajshahi College has ever played a role side by side with other similar academic forums of undivided Bengal. In fact during a few decades approaching to Indian independence, the students and teachers of Rajshahi College got involved in various academic activities. We are thus fairly reported that in 1941, the 'Rajshahi College Rabindra Sahitya Parisad'⁸ was established and since it was in memory of the great poet Rabindranath Tagore it was directly patronised and attended by the Tagore-lovers and followers. In this respect we may refer the first gathering of the memorial year (1942) on the occasion of the demise of Rabindranath. On this day it is said, the well known literateur named Kazi Abdul Wadud and the famous literary critic Sajanikanta Das were invited and the whole function was dedicated to memorise the great-poet Rabindranath Tagore and his achievements.

After the partition of India in 1947 the Rajshahi College could continue its tradition and glamour as a centre of learning and its role for the cause of social progress was as ever. For the purpose of up gradation of Bengali literature, culture, media and scientific activities, the college authority and its students felt the need of an association. In fact it was the background of the establishment 'Rajshahi College Bangla Sahitya Majlis' (Association for the Bengali literary activities) in 1948.⁹ It was establish by Dr. Muhammad Enamul Haque, one of the leading personalities in the

field of Bengali literature and language of the then Bengal. This Association was attended by the students of Rajshahi College and among them Mazharul Islam, Kazi Abdul Mannan and the like were worthy of mention. Beside this there were Muhammad Akramul Hoque, Shib Prasanna Lahiri, R.K. Sharma and Mahammad Edris Ali who equally contributed much for the name and fame of the association. The Association had a periodical named 'Sahityiki' through which the activities of the Association were popularised. The contributions of Mahammad Habibar Rahman, Shelley and Abdullah Al-Muti Sharfniddin did a lot for its publications and to popularize its programmes to the readers and littérateurs. Although it was mainly a research-oriental periodical but it bears the testimony of the nature of its activities undertaken by the members and the organisers of Bangla Sahitya Majlish.

Rajshahi College and the Rise of a Middle Class Society.

In every society there are certain transforming elements which cause change in the long run. Indian society is not an exception of this process and education happens to be one of the important factors leading to change. In this respect the introduction of western education in India and consequently Indian society witnessed changes in various spheres. According to A. R. Desai, 'The British brought the Indian people in contact with the extensive and profound achievements of the modern west in the sphere of scientific and social scientific knowledge'.¹⁰ This situation had no doubt opened the process of social transformation. B. B. Misra says, 'The progress of education and the advancement of technology, even though delayed, were tending towards the goal of a middle-class society'.¹¹

In the light of the above and keeping in view the elements of social change as well as rise of middle class the importance of education and educational institutions cannot be underestimated. The role of Rajshahi College in this respect is a pertinent issue for the growth of a middle class society in the region under consideration. Particularly its role for boosting up higher education in the rural areas populated by the Muslims in majority and a few backward classes in addition to upper caste Hindus may be a vital issue of investigation. From some records of the college it appears that from the beginning most of the students who came to study in the college belonged to mostly ordinary families. Only a few had come from the families of small talukdars,

zamindars and service holders. There were acute problems of lodging and accommodation, but a few local people came forward to share the problems of the students and thus it was sorted out. In this respect we may recall here how Barrister Ashraf Ali Chowdhury had to maintain lodge (i.e., Chowdhury Lodge) for the students coming from abroad. With small means and strong commitment, the students of the Rajshahi College carried on their studies. But their inspiration and commitment made them famous afterwards. Within a generation there educated youths of the college got qualified themselves as teachers for schools, colleges and even in the universities. A few of them were even recruited in the Government offices. The group of scholars under the able guidance of Akshy Kumar Maitreya and Kazi Motahar Husain definitely justified the contributions of Rajshahi College for the sake of an emerging middle class. All the Muslim community as a whole was enlightened by the products of the college and it may be presumed that an educated and politically conscious middle class Muslim society emerged during our period of study. The personalities like Khan Bahadur Emaduddin, Haji Lal Muhammed Sardar, Mother Baksh and a few others of the Muslim society are among a few who came out popular figures as a result of the progressive trend centring Rajshahi College. The establishment of Varendra Research Museum in 1910¹² and master hands behind such a noble initiative indicates clearly the creative temperament of the then middle class society as a whole. It may be noted here that the products of this college and the new generation after education were imbued with the spirit of socio-cultural activities. They were conscious of their cultural tradition and political rights and in the long run they could aspire a rightful place in the socio-political life of the country. The Muslim as well as Hindu students and intelligentsia had a prominent share in the Indian Freedom Movement and also in the Liberation War of Bangladesh during the post independent period. Incidentally we may refer to the patriotic songs of Rajanikanta Sen, one of the brilliant products of the college which had inspired the Bengali people for the cause of the Swadeshi Movement of 1905.

Political and National Movements

As the situation stands in the light of above experiences it is expected that the Rajshahi College, its teaching staffs and students would have some role in the national movements as well as in the Liberation War of Bangladesh. At the outset it should

be noted that Rajshahi was comparatively a backward city and teachers and the students were least concerned about all national or international issues and problems. During the colonial period there were more than one occasions when the students of academic institutions had to get involved directly or indirectly as the situation demanded. The Rajshahi Collage and its students and teachers had some occasions but their involvement and concern were not so prominent as was be experienced in the cases of Presidency College, Calcutta University, Dacca College and Dacca University. In such a position most of the national incidents right from the first partition of Bengal (1905) down to the Indian partition (1947), the wave of the events were just 'passing storm' for Rajshahi College and its people concerned. It is, however, worth-mentioning that the college as a whole became a centre of politics during the Language Movement and even in the days of Liberation war. The teachers and the students were, as if the guiding forces for the masses and their qualitative leadership did a lot to mobilize the people of Rajshahi and its surrounding areas to fight and oppose the Pak-armies. In spite of this we are able to record some evidences which can show that the students and the teachers of the college were not mere spectators of the national problems.

That the Muslim students of the Rajshahi College were identified with politics can be justified from the involvement of Ashraf Ali Khan Chowdhury a student of the college with the political programmes of the All India Muslim League. His association with 'Purbabanga, Assam Pradeshik Musalman Shiksha Samiti' (The Provincial Muslim Educational Association of East Bengal and Assam) and the All India Muslim League – testify his inclination in Indian politics.¹³ It is said that Ashraf Ali Khan Chowdhury was one of the leading and active members of the All India Muslim League and he is said to have organised the league politics as a leading member from 1905-1909 and in this respect he formulated his course of action in collaboration with Nawab Ali Chaudhury Again he was to represent Tangail as a member of the Bengal Legislative Assembly and here too, his political programmes were by and large influenced by the leading politician Nawab Ali Chowdhury.¹⁴ During the non co-operation days 1920-21 a peculiar situation is said to have dominated whole of Rajshahi. From the 'Memoir' of an eye-witness named Abu Hena, an English teacher, Rajshahi College, it appears that although the mandate of

non-co-operation was not visible any where in Rajshahi but the “non violently” violent mentality swayed not only the lawyers but also the students.¹⁵

Before the partition of India there was only one single incident which may draw one’s attention as to the popularity of Gandhiji among the students. From the memoir of Abu Hena we come to know that “In the opening months of the academic session, 1930 to 1931, there was the six-week strike in the college over Gandhi-British Raj Class.....”¹⁶ According to his (Abu Hena) information the students of Rajshahi College were also influenced by the incident of Chittagong Armoury-Raid in the 1930’s.

Thus these are some of the references as to the involvement of Rajshahi College in the political events of India upto 1947. The post-partition days started with some inevitable problems which generated a national feeling of the Bengalis of-East Pakistan and in course of time it was turned into a war a liberation. With a long experienced of colonial exploitation the Bengalis of this part of Bengal first of all experience discrimination in terms of language and culture. The imposition of Urdu as the only state language created reaction and the great Language Movement started as a consequence.

Students Role in the Language Movement

During the British Rule amongst all the leading educational institutions of Assam and Bengal, the Rajshahi College enjoyed a second position after Presidency College of Calcutta. The upright and intelligent students of this institution have all along played a significant role in various socio-economic and political movements along with cultural activities. Their spontaneous response and participation in the Language Movement of Bangladesh is not an exception of the old tradition. In spite of the fact that the first echo of Language Movement was heard in Dacca, the students of academic institutions of Rajshahi as a whole and those of Rajshahi College in particular came forward to lead the movement to a particular dimension.

Soon after the birth of Pakistan and even before, the educated middle class Bengli’s tried to restore the right place of Bengali language in a state where it is spoken by more than half of its population.¹⁷ On 1st September 1945, the “Tamuddin

Majlish' (Cultural Society) was formed by the writers, journalists and scholars who had a strong fascination towards Islamic ideology. The Tamuddin Majlish in a booklet entitled 'Pakistaner Rashtra Bhasha, Bangla Na Urdu?' (State language of Pakistan Bengali or Urdu?) first demanded that Bengali be recognised as one of the state Languages of Pakistan. It also demanded in East Pakistan Bengali should also be the medium of instruction and medium of court and office communication.¹⁸ The supporters of this organisation formed a political party known as the 'Khilafat Rabbani Party'.

However, the people of East Pakistan shocked to see that Bangali was not considered in any communication rather it was excluded in the newly issued coins, stamps, money, office forms of the Government of Pakistan. This was too much and in October, 1947 different students and cultural organisations of Dacca the 'Rastrabhasha Sangram Parishad' (The State Language Action Committee).¹⁹ From this time onward events moved very fast. Protests meetings were organised by the teachers of Dacca University, on 15th December, 1947. On 6th December there was another protest meeting against the recommendation of the education conference held in Karachi in favour of Urdu as the only state language of Pakistan. These development shocked the students of Dacca University and in February, 1948 East Pakistan Muslim Students League' was formed under the leadership (as one of the convenors) of Sheik Mujibur Rahman, the Banga Bandhu (the friend of Bengal) and then a Law student of University Dacca.²⁰ In fact the formation of this organisation is a landmark in the history of Bangladesh because it ultimately led to the birth of the Awami League under Sheikh Mujibur Rahman who became the president of Bangladesh in 1971.

It is a fact that till 1948 the Language Movement was cultural in character and after that year it assumed a political colour when on the 25th February 1948, Pakistan prime Minister Liaquate Ali Khan declared, "Pakistan is a Muslim state, and it must have its *Lingua Franca*, the language of a Muslim nation. It is necessary for a nation to have one language and that language can only be Urdu and no other language".²¹

Incidentally, in the Pakistan Constituent Assembly session, 25th February 1948, Dhirendranath Datta²² demanded the use of Bengali along with English and Urdu

for conducting its proceedings.²³ But his proposal was refused and the then Chief Minister of East Pakistan, Khawza Nazimuddin, pleaded for Urdu as the only state language of Pakistan. When this decision spread out, the student of Dacca University called for a strike as a mark of its protest on 11th March, 1948.²⁴ Incidentally the students of Rajshahi College observed strike in support of Mother Language in most of the schools and college in and around of Rajshahi. It is a fact that at that time Rajshahi College was the only College of higher education in Rajshahi. Rajshahi University, Medical College and Degree Colleges of Present Day were not established. It is interesting that majority of the students staying in the Rajshahi College hostel responded to the strike of 11th March, 1948.²⁵ As per only information the student leaders who organised the strike were Mohammad Sultan, Golam Rahman, Golam Tawab, Tafazzal Hussain Pradhan and many others. It is some thing surprising that most of the hostel students of Rajshahi College were outsiders. But their participation and leadership created a history by their nature of protest. They were however assisted by a few local students namely Mahammad Akramul Hoque, Abul Kashem Choudhury, Kasimuddin Ahmed, Nurul Islam, Habibur Rahman Shelley and a few others.²⁶

We may recall here that on 21st March 1948, Muhammad Ali Jinnah, the founder of Pakistan announced to the students of Dacca University in public gathering at Racecourse Maidan, “that Urdu alone would be the state language of Pakistan”.²⁷ The students of the then East-Pakistan raised voice of protest immediately and may be said that the historic Language Movement started. In course of time the movement to recognise Bengali as a State Language of East Bengal gained momentum. The valiant students of Rajshahi College timely responded the call and appeal of the students of Dacca and accordingly set on the ground of Language Movement in Rajshahi. They organised strikes, pickets and demonstrations in various academic institutions and public places including schools. At long last the students of Rajshahi College arranged a public meeting which was chaired by Mohammad Sultan, a graduate student of Rajshahi College.²⁸

In that gathering a student leader named Muhammad Akramul Hoque made a brilliant speech in favour of Bengali Language and his arguments overwhelmed the audience. He appealed thus, “our Mother Tongue is Bengali, it is our Mother Language

and if Bengali was not recognised as State Language, we would be lagging behind in the race of getting our position in the social, political and economic life of the country. We would also be deprived in getting state services in our country accordingly".²⁹

The year 1949 is a landmark in the history of Rajshahi College in the light of its role in the history of Language Movement of Bangladesh. A group of new leaders came to the forefront to boost up the Language Movement in the region and in this respect those who had devoted much were S. A. Bari A. T., Gholam Arif Tipu, Ahmadullah, Mahsin Paramanik and so on. All these leaders had the credit to continue the movement keeping pace with that of whole East Pakistan.³⁰

From 1952 onward a few students called non-communal progressive student's came to the forefront of student politics and they expedited the course of Bengali Language Movement in collaboration with the political activists dedicated for this cause. Accordingly, the democratic forces behind such an all round movement got a new life in the history of the movement. This wave of Language Movement gradually moulded the mind of a few critics of the movement and in course of time it was experienced that the opposition forces began to compromise with the leaders of Language Movement. In course of time when there was a call of strike from the *Chhatra Sangram Parishad of Dacca* during February 1952, there was a spontaneous outburst in the city of Rajshahi on 21st February, 1952. It may be noted that in response to this strike the students of Rajshahi College, Medical School and a few schools boycotted their classes and thereby they gave a new life to the moment on language question of the country.³¹ On the evening of the same date (i.e., 21st Feb.) news came from Dacca that a huge number of students of Dacca University were the victims of police torture and lost their lives. This incident had generated reaction of the students of Rajshahi as a whole and particularly the students of Rajshahi College were deeply shocked in such a circumstances.³²

On the same date (i.e., 21st Feb.) at night a general meeting was held in the hostel complex of Rajshahi College and as a course of action one '*Chhatra Sangram Parishad*' was formed in which S. M. Gaffar of Rajshahi Medical School was made the president and two students of Rajshahi College namely Habibur Rahman Shelley and Golam Arif Tipu were made secretary and joint-secretary respectively.³³ The

parishad decided that the 22nd February would be observed a hortal (strike) in order to condemn the heinous incident of Dacca and that their reactions and also that protests would be expressed through procession and public gathering throughout Rajshahi city. Accordingly there were huge posters condemning the Dacca incident and when there was a public meeting at Bhuban Mohan park, located in the heart of the Rajshahi town, on 22nd February. Leaders like Mother Baksh and others attended it. It is said that the students of Rajshahi College gave firing speeches against the Dacca incident and the level of protest along with the political leaders of Rajshahi was something historic in the course of Liberation War of Bangladesh. It may be mentioned that one Abdus Sattar, a popular teacher of a primary school of Rajshahi Municipality, came forward to the respective dias of the gathering and with a thrill addressed to the gathering that, "Hellow, Nurul Amin (obviously the then Governor of East Pakistan) how much blood do you want? If you need more, we are ready to donate gallons of blood for the cause of Bengali as a State Language."³⁴ This presentation stimulated the students, teachers and even the common people of Rajshahi.

The main characteristics of the strike held on 22nd February, 1952 were that it was the first time when the people of Rajshahi could experience the participation of a huge number of girl students. From the available sources it may come to the notice that the whole procession of the girl students was led by Mahsina Begum, a student of Rajshahi Medical School.³⁵

But the movement in favour of Mother Language did not go without the reaction of the Government of East Pakistan. Large scale arrest of leaders involved and inhuman torture in the jails started. On 29th February, 1952 one popular student leader Muhammad Akramul Hoque was arrested by the police.³⁶ Beside this, at least 35 student leaders were jailed and among them the students of Rajshahi College S. M. Gaffar and Habibur Rahman Shelley deserve special mention. But the spirit of the Language Movement could not be stopped. In course of time the students of Rajshahi popularised movement in the rural areas of the then East Pakistan and the response of alarming for the ruling Government of Pakistan. It may be noted that in this way the course of Language Movement of Present Bangladesh was turned into a full-fledged peoples' movement. This movement was no doubt a significant step

for the cause of the Bengalis. Because their dreams were being flashed out gradually to a particular goal, i.e., a liberated nation and state for the Bengalis of East Pakistan.

Before conclusion we may refer to here a few names of the student leaders of Rajshahi in general and Rajshahi College in particular who led the whole Language Movement upto 1971 and contributed for a meaningful end of the efforts for a separate state.

It may be relevant here to present a clear picture of the victims who were either inhumanly tortured or had to sacrifice their lives.

Name of the students	Identity and Institutions
(a) S. S. Gaffar	- A leading and popular student leader of Rajshahi College.
(b) Habibur Rahman Habib	- Student of Rajshahi College.
(c) Mumtaz-Uddin Ahmed	- Student of Rajshahi College.
(d) Abdur Rehman	- Do
(e) Lutfar Rahman Mallick	- Do
(f) Abul Kalam Choudhury	- Do
(g) Syed Uddin Ahmed	- Do
(h) Abu Sayed	- Do
(i) Abul Hossain	- Do
(j) Mahsina Begum	- Student of Rajshahi Medical School.

Source: Bhasha-Andoloner Artha-Samajic Patabhumi (Socio-Economic background of the Language Movement), ed. By Atiur Rahman, Dhaka, 2000, P. 94. (Appendix Kb. 5)

Note : It may be mentioned that there are certain differences of names available in some sources.

In the conclusion it remains to say that although the main centre of Language Movement 1948-52 was in Dacca, a good number of modern researches have fairly proved that Rajshahi as a divisional city of the then East Pakistan was equally turned into a furnace during the movement. The students of Rajshahi College organised the Language Movement and their dedication and commitment for the interest of Mother Language became guiding spirit for the common men for the recognition of Bengali as one of the State Languages of Pakistan. In this light the students of Rajshahi College created a glorious history for their motherland and after the sacrifice of their lives and blood set an example of nationalism in the history of the world.

Lastly it is relevant to note here that 21st February, 1952 was significant date as a date of the movement for the recognition of Bengali as one of the state Languages. This issue generated a feeling of nationalism among the Bengalis of East Pakistan. The course of action on this issue in the long run fulfilled the aspirations of the people concerned who became free from the grip and command of the Government of Pakistan. After the Liberation Movement a new state was born called Bangladesh in 1971 and in course of time Bengali has been recognised as one of the international Languages and accordingly 21st February has now been accepted as an international day of Mother Language. It is being celebrated from 1999 as an international Day of Mother Language (*Antarjatic Matribhasa Dibas*) too.

Students Role in the Liberation Movement:

The student community has a glorious role in any democratic movement of the world.³⁷ The history of Bangladesh and its Liberation Movement in the 1950's onward till 1971 it is not an exception. The students of Bangladesh, previously East Pakistan have recorded their contributions and sacrifice for the cause of the motherland. As it happens in any democratic movement, the students of East Pakistan did never compromise in any undemocratic means of the Government of Pakistan and they are fairly credited with the movements of 1952, 1954, 1962, 1969, 1970 and 1971. In 1971 the students of the colleges and the universities had shaken the foundation of the Pakistani regime and sacrificed much to save the people of present Bangladesh from the exploitation of the Pakistan Government.

We have already noticed how the students of Rajshahi College and University

of Dacca of East Pakistan had a vital role in the Language Movement of Bangladesh. Infact the seed of 'Bengali nationhood' was first spread in 1952 State Language Movement.³⁸ It is because of their whole hearted support and participation in the Language Movement, the Muslim League got a shattering blow in the General Election of East Pakistan in 1954. The distrust and discriminatory policy were apotheosized through the constitution and this was sufficient to antagonize the students of East Pakistan as a whole. The students of Rajshahi College not only responded to challenge the autocratic rule of Pakistan Government by they mobilized the mass against the injustice. This situation was reflected in the 1954 General Election as we have seen and that they proved their organized effort to manage the victory of M. Ataur Rahman, who contested the election from the jail. In 1969 when there was a peoples movement, one popular teacher of the Chemistry Department named Dr. Sumsuzzoha of Rajshahi University lost his life by the Pak armies.³⁹ It was a dangerous moment from Rajshahi College itself and the student. Many unknown students of Rajshahi College took part in the 1969 movement and their collaboration and co-operation of a few teachers brought the movement to a prospectful position. In fact the death news of Dr. Zoha had created an extraordinary sentiment among the students and the 1969 movement got fired out of this event. Many incidents like that of the life sacrifice of Dr. Zoha had in fact directed up the course of the Liberation Movement of Bangladesh to its desired goal.

After 1969 the course of action for the cause of a separate state in the name of Bangladesh got a serious dimension. It is noteworthy that the students of Rajshahi College responded timely and organised all category of people for a separate state delinked from West Pakistan. The role of the students can be assessed by their whole hearted efforts to mobilize the people of the region to fight the Pak armies at any cost for the sake of their motherland.⁴⁰

It may be noted that the declaration of war for a separate state of Bangladesh in 1971 was the last phase of the series of movements right from 1948. The people of Bangladesh could not tolerate the exploitation and oppression of the Pakistan Government and when they (i.e., the Govt.) attempted to "enchain" them by various methods they took up the Language issue which ultimately turned into a War of Liberation. The students of Rajshahi College had ever responded to any issue as

such and prepared the ground by various means by their active participation. Their sacrifices are recorded in various documents and the short sketch of their life history and participation are may be relevant in this respect.

1. Washim-uz-Zaman :

In the night of 25th March 1971, the Pak armies made a sudden raid of the Rajshahi city and they attacked the residences of Abdus Salam, the renounced lawyer of Rajshahi. It is said that the raiders could not do any harm to Mr. Salam as he was out of station and accordingly they caught hold of his two sons named Shahid-uz-Zaman Selim (Babu) and Washim-uz-Zaman.⁴¹ Incidentally Shahid-uz-Zaman was a student of Dacca Engineering University and his brother Washim-uz-Zaman was a student of Rajshahi College. Both of them were inhumanly tortured and murdered afterwards.

2. A. K. Muhammad Saiful Islam Thandu :

Saiful Islam Thandu was a student of class XI of Rajshahi College and he was a resident of Panchani, Rajshahi. Being inspired by the Liberation Movement of Bangladesh, he took part in the various programme and got him registered as an activist under Major Shafiq.⁴² Under the instruction of Shafiq, a group of five liberators including Saiful made an operation to Charghat P. S. It was a time of rainy season and when on 1st July 1971, while traveling on a boat, they were suddenly attacked by the Pak armies. All the members were wounded but surprisingly Saiful alone fought like a hero with the granade. At the long last he was attacked by the Pak armies and the fireguns and had severe wounds on his body. The result was shoking death of Saiful on 2nd July, 1971.

3. Abdul Mannan Akanda:

Abdul Mannan Akanda was from Gaibanda, P. S. Gobindagonj. He was a student of commerce graduate and a very good foot baller, but he could not escape himself from the call of the nation. One may recall that there was a violent fight against the Pak armies at Kanthakhali Bridge near Dinajpur and Mannan lost his life by the hands of Pak armies in that confrontation on 27th March 1971. Thus a life of a student as well as a promising footballer came to an end before it could blossom.

4. Pradip Kumar Raha:

Pradip Kumar Raha was one of the brilliant students of Rajshahi College who could prove his worth within a short time in his study of Honours in Chemistry Department. He was equally popular and recognised in games and sports. He came for higher study in this college from a remote village named Satintala, Sirajgonj District. As he was a supporter of Liberation Movement, his whole family was victimized and subject of inhuman torture. It is said that because of an offence of his association with the war, the Pak armies got set their residential house on fire and all the more the female members of Pradip Kumar Raha were raped by them (i.e., Pak armies). In the month of July, 1971 the whole village of Pradip Raha was under siege and Pradip was arrested. At last he was murdered by the Pak armies.⁴³

The history of Liberation War of Bangladesh will remain incomplete without the reference to the sacrifices of the students of various academic institutions of Bangladesh (previously East Pakistan.). The students of Rajshahi College could not remain silent but responded at the best of their capacity in any circumstances. The Pak armies tortured them in order to divert themselves from such programmes. But the students of Rajshahi as well as of present Bangladesh were so adamant and responsive that they not only protested but also stood by the people of Bangladesh in order to save their brethren and sister from the chains of the Pakistan Government. They were inspired by their sister-fellows of their respective institutions and in Rajshahi College itself we come across the names of Aleya, Champa Chowdhury, Hamida Begum, Shahida and the like who did not bother to come out to support their brothers. Beside this, there was an organised effort of some unknown students of the college who formed a forum called 'Jangi Mukhtisena' (Jinguist student force of Liberation Movement) and stood by the liberations of Bangladesh. It is said that they utilized the chemicals of the college laboratories and secretly supplied to the liberation armies of Bangladesh. Their contributions are no doubt praiseworthy as because this was a rare example of sacrifice of the students of an academic institutions for the cause of the nation.

The sacrifices of the students of Rajshahi College are no doubt memorable because with a mind of the victims of injustice and torture, they ventured to oppose

the Government by all possible means. For this cause they were the true followers of the deceased professor Samsuzzoha and Professor Fazlul Haque, who were brutally killed by the Pak armies and their sacrifices became a source of inspiration for the cause of democracy and rights of men.

B. Rajshahi College and its First Generation- Selected Studies.

Akshay Kumar Maitreya (1861-1930)

The famous historian Akshay Kumar Maitreya was born on the 1st March of 1861 in the village Simla, thana Nawapara in the the district of Nadiya. His Father's name was Mathuranath Maitreya and Mother was Sowdamini Devi. Baidyanath Bagchi, a very prominent man of Rajshahi, well versed in Sanskrit and Persian was his maternal grand father. They belonged to the Maitreya family of the village Gurnai in the district of Rajshahi. One of the members of his family named Kam Dev married in the zamindar's family of Faridpur in the village Meghna. Since then their Rajshahi residence was abandoned.⁴⁴

After his birth his father came to Rajshahi for B.L. Examination but the examination did not take place in that year and ultimately he secured a government empyment and settled in Rajshahi. In his boyhood Akshay Kumar sometimes lived at Rajshahi Bauleah School for English education. In 1874 he started learning Sanskrit from eminent scholars like Chandra Kumar Tarkabagish, Ram Kumar Bidyaratna (Swami Ramananda Bharati) and Bijoy Krishna Goswami beside his school teachers. In 1878 he passed the Entrance examination with first division having stood first in Rajshahi Division and obtained a Government scholarship of Rs. 15.⁴⁵

In 1880 he passed the F.A. examination with second division and secured the top-most position in he Rajshahi Division and received a scholarship of Rs. 20. Later on he passed the B.A examination in 1882 with third division from the Presidency College, Calcutta. He also completed the M.A course in Chemistry but his health broke down and he abandoned the idea of appearing in the M.A. Examination at the advice of his father. He came back to Rajshahi with his father and appeared the B.L. Examination from the Rajshahi College. He passed the B.L. examination in 1885 with second Division.⁴⁶

From his boyhood he developed the habit of writing. In his boyhood days, he contributed articles in the 'Hindu Ranjika' published from Rajshahi and 'Gram Barta' of Kumarkhali. Later on, he became the editor of the 'Gram Barta'. While he was studying at Rajshahi College, he very often came in conflict with Mr. F.T. Dowding the then Principal and Professor on various problems of the history of Bengal. His class fellows being moved with his conversation with Mr. F.T. Dowding urged him to write books. At first he decided to write the biography of Rani Bhawani of Natore. But he was delayed. Then he wrote the historical account of Serajud-Dowla which was published in the 'Sadhana' edited by poet Rabindranath Tagore. But as a result of the winding up of the 'Sadhana' his entire work did not appear in that paper. The rest of it was published in the 'Bharati'. At that time, Sita Ram's historical picture was published in the 'Sahitya'.⁴⁷

Later on, the first part of Rani Bhownai was published in the 'Sahitya' and in the 'Bharati' the entire Mir Kasim was published. Some part of Mir Kasim also appeared in the Sahitya in the name of Mir Zafar. When Rabindranath Tagore undertook the task of editing the 'Bharati', he, at the suggestion of Rabindranath, became the editor of 'Oaitehasik Chitra'. When Lord Curzon came to visit Gour he expressed his desire know the condition of Gour under the Hindus. At the request of Maharaja Surjya Kanta Acharay Chaudhuri he wrote an essay entitled 'Gauda under the Hindus for the sake of Lord Curzon and a few others. He also published articles on the silver inscription of Laksman Sen in the Asiatic Society Journal. He was also a member of that society.

Akshay Kumar Maitreya was also connected with many associations, such as Rajshahi Chatra Sava, Calcutta Students Association, Indian Association etc. He was also the Secretary of the Rajshahi Association for long seven years. Beside these, he was the member of the Rajshahi Municipality, Local Board, District Board for a long period. He staged the Sanskrit Drama named Sakuntalas, Beni Sangha etc. at Rajshahi many Sanskrit scholars like Madan Gopal Goswami, Jadaveshwar Tarkaratna. Harinath Bedanta Bagish (Principal of Burdwan Raj Sanskrit College) highly acclaimed his performance and erudition. He was equally at home in the game of cricket and in painting. He also attained proficiency in silk industry. He was praised by the Government for his works on the silk industry. He was one of the founder-members of the Varendra Research Society.

In the Bengali year of 1311 the Bangiya Sahitya Parishad elected him Vice-President and in 1318 elected him a member. The Government also awarded him 'Kaisar-i-Hind Sawarna Padak' in 1915 and offered him the title C.I.E. All these honours bear testimony to his scholastic attainments. Upto the last days of his life he contributed articles in the 'Sahitya', 'Bharati', 'Pradip', 'Utsaha', 'Oitehasik Chitra', 'Bango Darshan', 'Prabasi', 'Bangabhasa', 'Manasi', 'Marma Bani', and 'Bharatbarsha'. He died on the 10th of February 1930 at the age of 70.⁴⁸

His valuable contributions in the field of history and literature are given below:-

- | | | |
|---------------------------|----------------------|------------------|
| 1. Samar Singha | (Historical picture) | September, 1883. |
| 2. Sirajud-Dowla | do | January, 1898. |
| 3. Sita Ram Ray | do | May, 1898. |
| 4. Mir Kasim | do | February, 1906. |
| 5. Gauro Lekhomala | | September, 1912. |
| 6. Firingi Banik | | July, 1922. |
| 7. Aggeyo Bad (criticism) | | 1928. |

Rajanikanta Sen (1865-1910)

Rajnikanta Sen one of the greatest saint poets of Bengali literature and songs, lyricist was born in the Baidyh family of the Bhangabari village in the greater Pabna district on the 26th July of 1865. His father's name was Guruprasad Sen and his Mother's name was Monomohoni Devi.⁴⁹ Guruprasad Sen was a Munsef and he had to live in the places like Kalna, Katoya, Rangpur, Dinajpur, Bhagulpur, Munger during his service life. Guruprasad Sen was also an expert Musician. He was the composer of the Kirtan book known as 'Padachintamani' and the writer of the lyrics called 'Abhyabihar'. The mother of Rajanikanta Monomohoni Devi knew how to read and write and she too took part with the poet in the discussion of literature. Rajanikanta was the third child of his parents.

The childhood of Rajanikanta was spend with his mother in his father's place of service. The language of Nabadwip region was acquaintance by him. Love for

music, skill in recitation and acting were found in his very childhood. Such a glow would come for which body as would attract the attention of all. This power of attracting the mind of all increased many times with the advancement of his age.⁵⁰

The Primary of education of Rajanikanta started at Rajshahi and he finished the first part of his college education. After passing the Entrance examination from Cooch Bihar Jenkins School in 1883, Rajanikanta got himself admitted in F.A class in Rajshahi College. The passed F.A. examination from Rajshahi College in 1885. Afterward he passed B.A. in 1889 and B.L. in 1891 from Calcutta City College. His father died when he was studying B.A.

After passing the B.L examination Rajanikanta Sen started practicing as a Lawyer at Rajshahi court and supported the family. He acted as a temporary Munsef at Natore and Naogoan. But the cultivation of literature and cultural attracted him more than doing the professional duties and he got the advantage of the favorable atmosphere of Rajshahi. He developed acquaintance friendship with historian Akshay Kumar Maitreya, doctor Akshay Chandra Bhaduri. Beside this, when the poet and dramatist D.L. Ray came to Rajshahi as the inspector of customs department, he made an acquaintance with him and being inspired by him, he composed songs of laughter and became famous.⁵¹

During the time of his study at Rajshahi College, the poetic talent of Rajanikanta expressed itself. At the leisure time after classes he used to engage himself in humorous and light discussion with his class mates. He started writing poems and songs from this time. In that poems and songs of his early age, the distinctive features of his offerings and personal lyrical sweetness are noticed. He composed the inaugural song for the meeting held at Rajshahi in remembrance of Bankim. He became popular with all lovers of literature by composing songs and poems in different functions and made his position strong in the field of literature- culture and songs.

In composing songs, Rajanikanta Sen proved extraordinary power. He was a sweet singer of self-composed songs. His songs are divided into four groups on the basis of theme: (i) Patriotic songs (ii) devotional songs (iii) love songs and (iv) songs of laughter. The appeal of his patriotic songs is very wide. During the Swadeshi Movement from 1905 to 1911, he composed the song “the coarse cloth given by the

mother, should be put on the head” (Mayer deoya mota kapar mathai tuley nerey bhai) and created unprecedented force among the people. The scientist Prafullh Chandra Ray, the essayist Ramendrasundar Tribadi and great men like them expressed their admiration of Rajanikanta’s patriotism and published their comment in the news papers. According to Dr. Sukumar Sen, the historic value of the song is very great though its literary value may not be great.⁵²

Rajanikanta Sen earned much reputation as a poet also. His songs and poems are rich in pure emotion and soft tone. Most of his books like ‘Bani’ (1902), ‘Kalyani’ (1905), ‘Amrita’ (1910), ‘Anandamya’ (1910), ‘Avaya’ (1910), ‘Bishram’ (1910), ‘Swadbab Kusum’ (1913), and ‘Shes Dan’ are books of songs. ‘Bani’ & ‘Kalyani’ are his collection of songs.⁵³ His book of songs called ‘Bani’ is graded into three parts like conversation, rambling talks and lamentation. It was published in 1902 under the editorship of Akshay kumar Maitreya. His Book of pomes known as ‘Kalyani’ was dedicated to the memory of his teacher of boyhood Gopal Chandra Lahiri and it was published in 1905. Here some songs are written in imitation of the tone and rhythm of D.L Ray, some in imitation of the tone and rhythm of Baul. It has increased the variety of the book.

The poet Rajanikanta Sen lived for a short time. He lived for only 45 years and in his life he shone as a bright star in the world of songs and literature of Bengal. The variety of his creation is marked by distinctiveness of his art and deep sincerity. He was attacked with an incurable disease and went to Calcutta in 1909 in the month of September. His vocal cord was infected with cancer and after the operation he lost his power of speaking. After suffering from the paint of the disease for a long time, he died on 13th September, 1910.⁵⁴ Thus Rajanikanta Sen who was called the D.L Ray of Rajshahi Passed away.

A big characteristic of the character of Rajanikanta Sen was his extraordinary popularity. He was given the title ‘Festival King’ at Rajshahi. There was such sweetness, softness, simplicity, politeness, tenderness, sincerity in him as made him dear to all in moment.

Jadunath Sarkar (1870-1958)

The reputed historian Jadunath Sarkar was born on 10th December, 1870 at

Karachmaria village of grater Rajshahi. His father's name was Rajkumar Sarkar and his mothers name was Kadambini Devi. Jadunath's father was a little zamindar. But he was better known as a lover of learning and a man of culture. The large part of Jadunath's education career was spent in Rajshahi. His early education started in the village pathsala under Shambhunath Pandit when he was a child of four or five. When Jadunath was eight years old, his father Rajkumar Sarkar brought him from the village and got him admitted in the Collegiate School of Rajshahi. Jadunath passed his Entrance examination from this school occupying the 6th place in 1887. After passing the Entrance examination, he got himself admitted in Rajshahi College winning government scholarship. He stood 10th in the F.A. examination. Then he went to Calcutta for higher education and got admission Calcutta Presidency College.

In 1891 Jadunath passed B.A. Honours in two subjects— English literature and History. His teacher Percival was so impressed while examining his English scripts that he advised Jadunath to study English in M.A. Class. According to the Advice of his teacher, he studied M.A. in English and obtained record marks (90%) and stood first in the first class.⁵⁵

After passing M.A. examination, Jadunath at the request of the Surendranath joined his Ripon College as a Lecturer in English in 1893. At this time among other famous Professors, there were Ramendrasundar Tribadi, Krishanakamal Bhattacharyya, Janakinath Bhattacharyya etc. After serving as teacher for three years at Ripon College, he joined the Metropolitan College of Iswarchandra Vidyasagar in 1896. After serving for two years there, he appeared at the test of Provincial Education Service for entering government service and passed this test. His first appointment as Lecturer was at Presidency College, Calcutta. It is noteworthy that during this time he passed the scholarship examination for 'Premchand Raychand' scholarship and won a gold medal and ten thousand rupees.⁵⁶

After serving as lecturer for only one year at Presidency College, Jadunath was transferred to Patna College. This Patna became Jadunath's second motherland. In the middle, though he came to Presidency College again only for six months, he had to return to Patna College for the interest of Principal D.C.A Wilson. It is to be noted that Wilson himself was a famous historian. He was honoured every where for his book 'The Early Annals of the English in Bengal'. From here in 1901 Jadunath published his Premchand Raychand thesis 'India of Aurangzib'.

Jadunath served his Professorship at Benares Hindu University from 1917 to 1919 he retired from Patna College as Professor in 1926. After his retirement from Patna College, at the invitation of Sir Stanley Jackson, Jadunath joined the post of Vice-Chancellor of Calcutta University in 1926.⁵⁷ But during this time, there was almost no order and discipline in Calcutta University. The office of Registrar was full of irregularity and corruption. He took strong steps to removed the disorder.

Jadunath was an internationally reputed historian. He showed great scholarship, sincerity and perseverance in the writing of the history of the Mughal empire. History of Aurangzib was his epoch making research work. He learnt Urdu, Persian, Marathi and Sanskrit and collected many rare puthi, manuscripts and deeds and documents from different places in order to write authentic, objective and true history. The number of books written by him as about fifty. His famous books were :⁵⁸

- (i) India of Aurangzib: Topography, Statistics and Roads (1901).
- (ii) Economics of British India (1909)
- (iii) History of Aurangzib (Vol-1 & II 1912, Vol- III, 1916, Vol- IV 1919, Vol. V-1924).
- (iv) Anecdotes of Aurangzib and Historical Essays (1912).
- (v) Chatanya: His Pilgrimages and Teachings (1913).
- (vi) Shivaji and His Times (1919).
- (vii) Studies of Mughal India (1919).
- (viii) Mughal Administration (1st series 1920, 2nd series 1925).
- (ix) Later Mughals (1928).
- (x) India Through the Ages (1928).
- (xi) A Short History of Aurangzib (1930).
- (xii) Bihar and Orissa During the Fall of the Mughal Empire (1932).

- (xiii) Fall of the Mughal Empire (Vol I- 1932, Vol. 2- 1934, Vol.- III, 1938, Vol. IV-1950).
- (xiv) Studies in Aurangzib's Reign (1933).
- (xv) House of Shivaji (1940), History of Bengal (Vol.- II, Published by Dhaka University, 1948).
- (xvi) Bengal Nawabs (1952).
- (xvii) Military History of India (1961), Nadir Shah in India (1973).

In recognition of his talent he earned exceptional honours. He got the title of C.I.E. in 1926 and he was conferred the title of Knight in 1926. He was conferred the degree of D.Lit by Calcutta University in 1936 and by Patna University in 1944. He was dedicated members of the Royal Historical Society of London. He was elected President of 'Bangya Sahitya Parishad' for three times.

Sir Jadunath Sarkar died of a disease caused by the gall bladder inflammation on 19th May 1958⁵⁹ in Calcutta at the age of 88. Jadunath Saarker was not only the pride of his parents, he was also the pride of his educational institution such as Rajshahi College. As his parents received endless joy for his achievements, as also his teachers who imparted education to him recieved the same kind of delight.

Khan Bahadur Emaduddin (1875 - 1936)

Khan Bahadur Emaduddin was one of the all too few but indispensable landmarks of the place and when that was swept away it looked dreary desolate. He was the single star of the local Muslim firmament and with his sinking he beateous show has become a hideous void. For thirty years he had served the people of Rajshahi multitude of capacities and with a simplicity that had a lyrical grandeur about it all its own.

Emaduddin was born in 1875 in the village Rajarampur of Chapai-Nawabganj under the district of Malda in the undivided Bengal. His father Muhammad Hemayetulla had four sons of whom Emaduddin was the youngest. He prosecuted his primary education in his village pathsala and secured scholarship from there.⁵⁹

After completing his primary education, he studied in Nawabganj Middle English School and completed his course within two years instead of 3 of 4 years. Then he studied in the Malda Zilla School. After two years he came to the Rajshahi Collegiate School for his own convenience. He passed the Entrance examination in 1898 from the Collegiate School. In the Rajshahi Collegiate School centenary records of successful students to he is mentioned with some amount of pride and prominence. During the Diamond Jubilee Celebrations of Rajshahi College in 1933 he himself gave an interesting version of his academic career at Rajshahi College from F.A. to B.L.⁶⁰

After completing his education Emaduddin served the Jalpaiguri Zilla School as a teacher for sometime and in 1905 he came back to Rajshahi and joined the Judges Court as a lawyer. He earned reputation as a lawyer here. He worked for 18 years as Vice-Chairman and Chairman of the Zilla Board. He also adorned the chair of Vice-Chairman of Rajshahi Municipality for several years. In 1922, the Government awarded him the title 'Khan Bahadur' for his social services. He was also elected member of the Bangiyo Organisational Committee (Sabha) twice. Before his death, he was elected Deputy President of that 'Sabha'. He was a member of the Governing Body of the Rajshahi College, Rajshahi Collegiate School, P.N. Girls School and also a member of the Managing Committee of the Rajshahi Senior Madrasa. He was also the founder of Rajshahi Junior Girls Madrasa, the first of its kind in Bengal. He realised subscriptions from different corners for the erection of Muslim Hostels at Rajshahi, led representation on behalf of the Muslim community of Rajshahi to high government officials and strongly advocated the case of Muslim education.

Khan Bhadur Emaduddin died on 7th May, 1936 and then he was 61 years of old. His success as a lawyer, legislator leader did not warp the essential goodness of his soul. His outlook on life was one of reasonableness in all circumstances; his cherished ideal peaceful, ordered progress. He had consecrated his whole being to the service of the people. He would go through the varied duties of his life with a classic regularity and idyllic simplicity.

Kazi Motahar Husain (1897-1981)

Kazi Motahar Husain was born on July 30, 1897 in a village of Kushtia, now in

Bangladesh. He was the eldest son of his parents. Since his father Kazi Gaohar Uddin was an employee under the Government of India (i.e., an inspector of land settlement) he got acquainted with various places of Bengal. As the monthly earning of Kazi Gaohar was insufficient for the family, Kazi Motahar Husain had to suffer from immense poverty and hardships during his student days. Although he could remove his financial difficulties by the Government grants as a recognition of his merit, in fact Motahar Husain had the credit to meet the expenses from his own means and sometime he had to prefer giving tuitions to his fellow student mates.⁶²

In 1915 Kazi Motahar Husain passed Matriculation from the Kushtia English School and afterwards got admitted in I.Sc. in Presidency College, Calcutta. Incidentally he could not continue his study there and under an unavoidable circumstances he came back to Rajshahi College to complete I.Sc. second year. In course of time he passed graduation with Honours in Physics from Dacca College and M.sc. from Calcutta University in the same Subject in 1921. It is said that in most of his examinations he ever stood first among all the successful candidates.⁶³

Kazi Motahar Husain started his service life as a demonstrator in newly established Dacca University and fortunately got an opportunity to carry on research in statistics under the supervision of great Statistician Prof. P.C. Mahalanavish. He was, however, appointed as a Lecturer in physics but his fortune smiled on him when he was appointed as a Lecturer in Statistics in Dacca University in 1939, then Statistics became a separate and independent subject in post-graduate class of Dacca University. He was given the charge of the new department.⁶⁴

In 1950 Motahar Husain was awarded Ph.D. Degree in Statistics and was promoted to the post of Professor in 1954 of the Department of Statistics. He retired in 1964, but for the benefit of the Department he had to continue his service as Supernumerary Professor and then Professor Emeritus respectively. In 1975⁶⁵ he was offered the National Professorship on behalf of the Bangladesh Government. He breathed his last on 9th October, 1981 when he was 84 years of his age. It is a fact that during and after his service he was associated with numerous social and academic institutions.

Although Kazi Motahar Husain had a little time to pass at Rajshahi College, yet

the college itself has the reason to be honoured as being institution to produce such an illustrious student. His fame as one of the founder-members of 'Muslim Sahitya Samaj' (1926) and as an editor of the short lived periodical 'Shikha' is still a matter of prestige of Rajshahi Collge.

Kazi Mothahar Husain wrote many books and articles like 'Sancharan'(1937) (collection of articles), 'Nazrul Kabya Parachiti' (1955), 'Sei path Lakshya Kare' (1958), Alope Vijnan, (1974) and 'Tatthya Ganit' etc. are worthy of mention. Modern scholars recognize him as a scholar with rational thinking. Motahar Husain was received various recognition and award for his valuable contribntions in Bengali literature and his writings on science and technology. Thus for his outstanling literary activities he was honored with Bangla Academy Award (1966) and Swadhinata Award (1979).⁶⁶

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11. B. B. Misra – The Indian Middle Classes, Oxford U. P. New Delhi, 1983, P. 11.
12. Tasiqul Islam, Barendra Ancale Bhasha Andalan (Language Movement of North Bengal in Bangladesh), Dhaka, 1995, P. 18.
13. Rajshahi Pratibha, Vol., I ed. By Saifuddin Chowdhry and Tasiqul Islam, Rajshahi, 2000, P. 261.
14. Loc. cit.
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16. Abu Hena, op. cit., P. 68.

17. Major Languages spoken in Pakistan & the Percentage of the population speaking those in 1950's.

Language	Percentage
Bengali	54.6
Panjabi	27.1
Pushtu	6.1
Urdu	6.0
Sindhi	4.8
English	1.4
Total	100.00

Source : Population Census of Pakistan, 1961. vol. I. PP. 30-35.

18. Rafiqul Islam, "The Language Movement," Bangladesh History & Culture. vol.I South Asian Series 12. S.R. Chakravarty & Narain Virindra PP. 147-148.
19. Bangladesh History & Culture, vol. I P. 148.
20. Sheikh Mujibur Rahman was one of the student who had come over from Calcutta to Dhaka after the partition of India in 1947. As a student Sheikh Mujibur Rahman was deeply involved in politics.
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22. Dhirendranath Datta was elected a member of the Bengali Legislative Council on Congress ticket in 1946 and later on he was a member of the Pakistan Constituent Assembly from East Bengal to prepared the constitution of Pakistan. Dhirendranath was a non-communal politician of East Bengal.
23. Banglapedia, Vol. 3, (National Encyclopedia of Bangladesh) Dhaka 2003, P. 231; also Bangladesher Mukti Sangramer Itihas (1947-1971), ed. By Salatuddin Ahmed etl., Dhaka, 1997, P. 40.
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37. P. G. Elbatch –“India and the World University crisis” in P. G. Elbatch (ed) The Students Revolution: A Global Analysis, Bombay, 1970, PP. 5-6.
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39. Incidentally this incident brought a shocking news for Rajshahi City College, because one Nurul Islam of the same college was shot dead by the Pakistani Army.
40. For details see 'Akattarer Muktiyuddha' Rafiqul Islam. Dhaka, 1993.

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