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Muzzafarabad Genocide

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Mahbub Ul Alam, author of the book titled *Bangalir Muktijudher Itibritta* wrote, "If you want to see and know what is genocide, please go to the village Muzzafarabad." Journalist and researcher of the Liberation War, Nasiruddin Choudhuri, wrote, "I have not seen My Lai, but I have seen Muzaffarabad. If giving one's life for the freedom of the country is the highest cost and sacrifice, then no other village other than Muzzafarbad has given more".

The village of Muzzafarabad lies four kilometers south of the headquarters of the sub-district Patiya, adjacent to the Arakan highway. The village is very much like a picture. In terms of education and culture, this village is unique; you do not encounter such a village in Chattagram and the whole country. Possibly, the post-1971 situation has taught Muzzafarabad's residents to become self-sufficient and to conquer adversities.

May 3rd, 1971 is the most accursed day in the history of Muzzafarabad; possibly, it could also be the day of its pride and resolution. On that day, the vicious Pakistani army, in eight hours, indulged in terrible violence and committed unspeakable atrocities. They killed 300 villagers, humiliated and raped around 200 women, and burnt the entire village. The Rajakars also took an active part in this killing spree and acts of torture in equal measure. But, now, if you see the village, you could hardly guess what took place in this village 43 years ago. The village destroyed and desecrated by the Pakistani army and Rajakars 43 years ago has turned around completely.

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I went to the village after 43 long years and found no trace of the past carnage. Once you see the village at present, you can hardly understand what a tragedy was enacted here 43 years ago. The sorrow of losing near ones and dear ones have been transformed into strength and resolution. Because of this, perhaps, the rate of literacy and education in Muzzafarabad is 100 percent. Doctors, engineers, teachers, bankers, social activists, politicians – you find everyone here. I was pleasantly surprised to hear those six candidates coming from this village qualified for the latest BCS examination and joined the said administrative service.

It was so difficult for me to restrain or control my emotion when I was talking with the sufferers, victims, and eye-witnesses, when I heard their oral descriptions of the gruesome mayhem that occurred on May 3rd, 1971. Along with the Pakistani army, the local Razakars and headmen of the Muslim League indulged in indiscriminate killing, burning, looting, torture, and rape women. The depth and extent of this assault were so severe that it provoked one of the most scarred and scandalous phases in human history.

I was born in South Chittagong, on the bank of the Sankha river, close to Muzaffarabad. Hence my work and research centering on Muzzafarabad were prompted by a certain sense of commitment. But I have to admit that I was ignorant of what had taken place here for a considerable length of time. Therefore, my specific effort was to state and present the genocide, identity of the attackers and killers, and widespread torture to the coming generation. When the '1971: Genocide – Torture Archive and Museum' was established in Khulna and it took the initiative to publish a series of monographs on genocide – torture, I selected Muzzafarabad as my first site for research and inquiry.

Geographical

Muzaffarabad is a self-contained and model village in Patiya upazila of Chittagong district. It is the only village in South Chittagong, which has 2 colleges, 2 high schools, 5 government primary schools and where the literacy rate is 99%. The picturesque village situated beside the Chittagong-Cox's Bazar Highway, has a tragic history. Until May 2, 1971, Muzaffarabad was an ordinary village just like the other 68,000 villages in Bangladesh. Then, on May 3, a tragic incident took place in Muzaffarabad, which turned the village into an extra ordinary one. The village turned into ashes and became the site of genocide perpetrated by the Pakistani brutes just within 8 hours. It became the village of humiliation, crudity, brutality, a place full of crying of the assaulted women, a place of shame for humankind. In the face of the endless flames of guns, bayonets, bombs and machine guns, the ordinary innocent people fought with their empty hands like heroes and this gave the village the honor of extraordinary courage and heroic glory.

Muzaffarabad can easily be identified as the 'village of martyrs', where every area and each family has sacrificed its sons. In fact, its dust and soil were mixed with the blood of martyrs, the air carried the moans of the victims, the village of 300 martyrs. Indeed, it should not have any other name, 'Martyr Palli' claims to be its appropriate name.

The Pakistani invaders turned the village into a huge mass killing site. Whenever such brutality is revealed, we compare it to 'My Lai'. Journalist and Liberation War researcher Nasiruddin Chowdhury has said. "There is no need to go to My Lai to see the stain of brutality and cruelty unleashed, they can go to Muzaffarabad. The Pakistanis sprinkled gunpowder and set the vil lage on fire. Humans, trees, animals-birds all were burnt to ashes.

Maps of Patiya Upazila Courtesy : *Banglapedia*

Muzaffarabad in 1971

Muzaffarabad is located in Kharna Union of Patiya Upazila in Chittagong. At that time, there were three wards in the 17 no Kharna Union. Muzaffarabad village was on ward no 3. This Hindu majority village adjoins Chittagong Cox's Bazar Highway, 4 km south of Patiya Upazila town. 792 families were living in this village in 1971. The total population was more than 4 thousand. However, the total number of voters was around 2800. Almost all the families were Hindu, except 3 Muslim families. The main occupation of the villagers was agriculture. But there were people of different professions in this village, especially teachers. Most of the teachers in the surrounding village schools were from Muzaffarabad. The Kharna canal was once a creek. The name of the union Kharna is derived from this kharna Creek, which flows by the mountains. The exact history behind the naming of Muzaffarabad village is not known. However, it has been said that the village was named after a noble Muslim named Muzaffar. Previously, this village was Hindu dominated. Mr. Muzaffar first started Muslim settlement in this village. Later, many Muslim families started to live here. It is believed that he was associated with the Mughal army.

17 No Khorna Union Porishod

The Background of Genocide-Torture

After the night of March 25, Muzaffarabad village became involved with the Liberation War of Bangladesh. The villagers blocked the Arakan road several times during this time. The youth of this village used to supply food regularly to the Bangali Army camp in Patiya. They decided to get training for Liberation War; many fled to India for guerrilla training.

Many went to freedom camps at Patiya College and helped the Mukti Bahini in various ways. Until April 16, Muzaffarabad was running independently. But, South Chittagong, including Muzaffarabad, went under the control of the Pakistani Army through the fall of Patiya. The people in Muzaffarabad became terrified. In the village, the Shanti Bahini (Peace force: collaborators of the Pakistani Army) started to come, and they spread anarchy.

The youths of Muzaffarabad village guarded at 20 places at night, 20 courageous young males guarded each village border each night. A bronze dish is kept in each guard center to alarm the villagers through sound. On April 20, the people of the Peace Committee (collaborators of the Pakistani Army) set fire to the Tamalatla Ashram at the entrance of Muzaffarabad. After this incident, the people of Muzaffarabad panicked and were alarmed. But they could not stand to the last.

Fall of Patiya

On April 16, Patiya fell. On that day, the Pakistani Army attacked various places of Patiya, and mass attacks were carried out in Patiya College Freedom Fighter Camp. The Pakistani Air Force bombed Patiya. With the fall of Patiya, the whole of South Chittagong came under the control of the Pakistani Army. While passing Arakan Road besides Muzaffarabad, the Pakistan Army greeted everyone they saw. But after the military vehicle reached Raushanhat, a sudden shelling started on Muzaffarabad village. The whole village became terrified. A shelling splinter injured an elderly woman of the southern area on that day. About the attack, Dulal Kumar Sarkar said, "The purpose of the shelling was to get an idea about the storage ammunition in the village. Because

informers informed the Pakistani Army that all the villagers in Muzaffarabad are Hindus and supporters of the Awami League, they thought soldiers of the East Bengal Regiment are hiding. The youths of the village are being trained here, and there are many weapons in this village. But there was no counter-attack from Muzaffarabad on that day, so the Pakistani Army moved to Dohazari".

Description of Genocide-Torture

May 3, 1971 (Monday). That day was Monday. It was drizzling the previous night. After guarding overnight, the youths of the village were asleep. The elderly of the village came back home from hide-outs or the safe shelters. The local Peace Committee (collaborators of the Pakistani Army) informed the villagers about a meeting the next day to discuss how this Hindu-populated village could be saved from the Pakistani invasion. Most people in the village returned home in the morning from safe shelters.

Ashutosh Dutta, an octogenarian teacher of the village, shared his horrible experience "It was five past eight o'clock in the morning; I was listening to the news of the Akaash Vani. Panicked shouts came from here and there. "Punjabi came," "Run Run" shouts arose from the terrified running villagers. Among all the shouting and noise, camne the sound of firing. With the help of local Razakars (who had arranged the meeting on the previous day), the Pakistani Army surrounded the village from three sides. They set up six heavy cannons on the Arakan road to the east of the village and set machine guns to the northern border of the village in front of the Tamalatala Ashram, to the west, so that no one can do so could escape from east and north. At the same time, the Pakistani Army surrounded the village with heavy machine guns and LMGs along the Batala, near the eastern, southern border of the village, so that no one could escape to the south side of the village. The west side of the village was unblocked; hundreds of people were saved on that day through this way. The invading forces entered through the main road of Muzaffarabad with heavy weapons. According to

eyewitnesses, the Pakistani Army came to the Muzaffarabad village from Dohazari camp by 3 jeeps. About fifty locals Razakars, along with hundreds of Pakistani soldiers, participated in this vicious operation.

They came up with complete preparation for war. They were informed that Muzaffarabad had turned into a fortified fort of the freedom fighters and stored many weapons brought from India. Several youngs were being given guerrilla training here. The purpose of the local razakars was to loot this quiet town inhabited by the minority community. Therefore, the Pakistani Army was incited by false rumors and reports.

However, there is disagreement about the timing of the attack. Many people say this time is 6 am or 6:15 am. However, the timing would be between 6-6:30, according to eyewitness and local interviews.

The Pakistani Army stayed in the village until about 2 pm. After about 8 hours of destruction, the Pakistani Army killed around 300 people in the village, burnt down 600 houses, and raped more than 200 women. The Pakistani Army shot whoever they found in front of them.

Most of the people of the village fled to the neighboring Muslim villages. Some brave young men stayed behind to protect the elderly, women, and children. But the brutal Army did not spare anyone. The villagers hid in the canals, bushes, barn, worship place, roofs to save their lives. But with the help of the Razakars, the Pakistani Army found out the hidden Bengalis from every hideout, and then they were shot dead. They could not hide inside the secret tunnel. The Pakistani Army killed all the helpless people by bursting grenades or by fire or by burning. Many men and women were burnt alive inside their houses. They even did not spare worshipping priests in the temples and innocent old persons. They inserted rifles into the rectums and killed heartlessly. The soil of Muzaffarabad got soaked in the blood of the martyrs on that day. It was such a tragic scene.

An anchorite person named Nabin Baidya used to go from home to home and recite the Holy Gita and guide the people towards salvation. The soldiers captured this pious old man and told him to say, "Joy Bangla." Nabin Baidya clearly said 'Joy Bangla', and the Pakistani Army shot inside his mouth right then. He was a renowned saint of Muzaffarabad; his father's name was Jitendra Baidya.

Tortured Sobha Rani Kar at Muzaffarabad Genocide

In the same way, the Pakistani army killed an older woman named Rajni coming from the east side of Muzaffarabad. Nirmal Sen and his father Upendra Sen, Khetramohan Majumder, Annacharan Baidya, Khemesh Chowdhury, Sattya Ranjan Kar, and Roy Mohan Chowdhury were caught and tortured by the Pakistani army. Then they were shot dead. The tin of the house of Pari Mohan Das turned red with flames. Moreover, Khetra Mohan was thrown on the burning container and shot later. Some more half-burnt bodies were found left in the house of Shamcharan Mahajan at Madhapara. Besides, hundreds of decomposed bodies of martyrs were found dead beside the road, on the canal, on the pond. Raymohan Biswas was well known as Raymohan Master in Muzaffarabad village. He had a unique role in spreading education in his and neighboring Muslim areas. The previous night, he was

guarding the village and went fishing in the morning besides his house. The Pakistani army surrounded him at that moment. The Razakars identified him as a 'teacher' and a 'Hindu'. Hearing this, the soldiers tied his hands and shot him in front of his wife and daughters. Even his two brothers, Rajbihari Biswas and Pranhari Biswas, begged for his life, but they were also shot. After independence, the road between Muzaffarabad was named after him as 'Raymohan Biswas Road.' His nephew Samar Kanti Biswas, the assistant headteacher of Aasia High School, said about the killings, "After killing Raymohan master, the Razakars thought no teacher would be born in this village. But from his sacred blood, hundreds of teachers are born in this village." Raymohan Chowdhury was the son of the late Jatra Mohan Chowdhury.

Shova told the tragic story of the killing of his father, Satyarajan Kar, and Uncle Rohini Dutt. Her uncle, Rohini Dutt, was hiding in a large pond. But the Pakistani army found him there and shot him dead. The body was swollen and buried later. Manindra Baidya and his brother also hid in the canal, but around 2 pm, they were killed together. Abola Bala Chowdhury, the mother-in-law of Ratala Rani Chowdhury, was also killed in a demonic manner. 10-15 brave souls from Majumdar's house tried to stop the invaders with a knife, spear, and sword. The Pakistani army got up to play cat and mouse games with them. Finally, when their resistance stopped, the army shot them dead. Hundreds of martyrs, including them, were buried in a mass grave. Dr. Surendra Sen of Milon Sen's house wanted to save his young son Deepak Sen by holding him, but the Pakistani army killed this father-son duo with a single bullet.

Minati Sen, a sexagenarian woman, held her young son Bankimchandra Sen to the chest to save his life, but they were felled together by a single bullet. Three brothers of North Muzaffarabad, Nikhunj Das, Ashwini Das, and Banamali Das, were shot standing in a line. Fortunately, Banamali Das managed to survive somehow. Moreover, some priests were tied up and taken to the temple. They were told to break all the shrines in the temple. They did so to save their lives. Yet this could not evoke kindness in the hearts of those cowards. They were also killed. The Pakistani rapists raped the mother and daughter, later set them on

fire, and burnt them alive to ashes. They raped the wife in front of her husband, hiding, but he could not bear this and came out of the hideout. To save his wife's honor, he fought with empty hands but shot another Pakistani soldier. The wife was raped, killed and the rapists left her body beside her husband's. When the air became heavy with the smell of human burning, the beasts of the Pakistani army burst into joy and laughter.

Nirmal Sen was a brave young man of Muzaffarabad. He was hiding in the bushes to protect himself from the fury of the Pakistani army. Feeling that they have gone, he rushed out to Upendra Nag's house and saw the Pakistani beasts trying to abuse some women. Sen could not bear it anymore and jumped over the guarded beast and grabbed him down. But unfortunately, he was seen by the other guards and captured by them. The Pakistani army started to torture Nirmal Sen inhumanly. Then his father, Upendra Sen, who was hiding in the nearby bushes, could not endure it and came out and begged for his son's life. But the Pakistani army shot the father and son together. The dead body of Nirmal Sen was found in the north canal.

Shankar Sen was a very popular social worker in the village. He fled, but his children could not. He was caught and brutally killed by the military while meeting his children. The bodies of several others, including Virendra Dutta, Kamini Dutta, Sarda Sen, and Kali Kumar Dutta, were found in a large pond of south Dutta Para. Niranjan Biswas was hiding under the bed, but to save his daughter from being raped and tortured in front of his eyes, he came out and implored the Pakistani military to spare his daughter. The brutal army shot him like an animal. Surbala, a widow from West Para, along with her 16-16 year's old autistic boy, got hit on their way to East Para. The dead body of the young boy was on his mother's chest. Surendra Sen of Madhupara was escaping with his son in his lap. A father was running carrying his son; they also were shot dead. Disfigured corpses were strewn here and there all over Muzaffarabad.

While escaping, Niranjan Chowdhury of Mohuri's house got captured in front of Nikunj Master's house, where the Loknath Temple and Seva Ashram were situated. The Pakistani army shot him from

very close. The bullet entered through his chest and went out through his back. Drowning in blood, he was waiting for his death. Later, he said, "I'm dying very soon; so, I pretended to be dead. The military came few times to check if I was dead or not. After a while, I saw Boka Pishi (aunt), Late Saudamini Biswas. She thought that Niranjan was dead. I was crying for water. I said to aunt, 'I did not die. Please give me some water. 'Boka aunt was shocked and did not get anything near her hand. So, she went to the pond, soaked her cloth, and brought water to my mouth. Later some men came and took me to my sister's house on the west para. After the evening, Dr. Deshbandhu came and put pillow cotton inside my wound and bandaged it."

After 8 hours of continuous killing and destruction, the Pakistani army left the village at around 4 pm. The silence of the grave was prevailing in the ruined village. Still, some houses were flaming and emitting smoke. Crying, woe and grief were heard in the entire village. Yet time does not stop, and life must go on; no matter how sad or horrific the pain is, it has to be ended.

Similarly, the worst day of Muzaffarabad also ended. But the suffering of Muzaffarabad was not over. The Razakars, the collaborators of the Pakistani army, appeared in the pack very early in the morning. The Razakars came upon the imperiled survivors who were still alive. The rest of the people were slaughtered, beaten. They beat Upendralal Chowdhury of Barada's master's house and threw him off the roof. Notun Chandra Chowdhury also died in the same way. In the meantime, they tortured the distressed and abused girls and women again. And their looting continued throughout the day. When their oppression broke its limit, the villagers were bound to leave the land of their ancestors, and they fled to India as refugees. Many of them died of starvation and toil while on that journey.

The Main Planner of the Genocide

After 43 years of Muzaffarabad genocide, I went to Muzaffarabad village. While talking to the people of the village, I asked, 'Who incited the genocide'? They all said that one of the most influential

leaders of the then-Muslim League was the main culprit. But, strangely, no one was uttering his name. In memory of the Muzaffarabad genocide, a local 'Sammonnoy Club' published a memorial book in 2010. It published writings of 17 local people. Most of the authors singled out a local influential Muslim League leader as the architect and protagonist of this brutal genocide. But even after four decades of independence, the minority community in Muzaffarabad did not get the courage to write the name. The name of the villain is Ramiz Ahmed Chowdhury. He was the then Muslim League president in the Patiya region and former chairman of the Kharna Union.

His bitterness with the villagers of Muzaffarabad on some issues began before the Liberation War. Advocate Ramiz Ahmed Chowdhury was the chairperson of the management committee of Muzaffarabad N J High School from 01-07-1961 to 31-12-1961. During this time, he took the initiative to 'correct' the name of the school. The school was established in 1926 and named after the prominent local educationist, Late Jatra Mohan Chowdhury, and businessman Alhaj Nuruzzaman Saudagar. The first one established the school and the second one renovated. That is why the locals renamed Muzaffarabad N J High School. This time Ramiz Ahmed wanted to add the initials' R' of his name with N J. The youth community in the area severely reacted to this. Therefore, the change was no longer possible in the face of their protests. As a result, an enormous animosity towards the villagers was formed in the mind of Ramiz Ahmed.

This animosity was aggravated by another incident in 1970. In this village, there was a bank named 'Kharna Union Multipurpose.' Muslim League leader Ramiz Ahmed had filed a case against the bank manager Amulla Sen for allegedly defaming the Pakistani flag at the bank. Following this, the police arrested Amulla Ranjan Sen and sent him to jail. Later he was released on bail after everything turned out to be false in the investigation. But Ramiz Mia could not take the matter lightly. He sought an opportunity to punish the villagers. When the Pakistani forces were on their way to

Dohazari through the Arakan road after the fall of Patiya on April 16, Ramiz Mia and his men provoked them with information about the village. That is why they were shelling at a safe distance from this village.

At his command, the local Tamalatla Ashram was set on fire on April 20. Ramiz Ahmed and his men were able to convince the Pakistani commanders of the Patiya and Dohazari camps that the freedom fighters were making a large base here. They informed the military force that military training was being provided in this village by bringing many weapons from the Indian border. Besides, Pakistani comrades were informed that there are some beautiful young women in this Hindu-dominated village. Mainly on the persuasion of Ramiz Mia and his associates, the Pakistani army camp in Dohazari and Patiya jointly attacked Muzaffarabad on May 3. Ramiz Mia knew that the area's youth did not live in the village for fear of attack. So on May 3, a false meeting was announced so that the village youth could come back home.

Muzaffarabad village burnt in the flame of revenge lit by Ramiz Mia on May 3. The Pakistani army killed about 300 innocent villagers and raped about 200 women. Pakistani army raped girls before their family members. Along with the Pakistani military, followers of Ramiz Mia participated in torture and looting. On May 3, Ramiz Mia was standing on Arakan road in front of Muzaffarabad village, saying that the Pakistani army did not burn the village properly as he could not see through the west for some trees.

Also, Nuru Box and Sultan have emerged as Ramiz Mia's associates in the description of eyewitnesses and victims.

List and Identity of the Martyrs

On 3 May, the Pakistani army killed more than 300 villagers within 8 hours of Muzaffarabad genocide. From the three-year-old child to the hundred-year-old, no one was exempt from the brutality of the Pakistani army. About one hundred women were martyred. The

Pakistani army tortured most of them before shooting them dead. Among 300 martyrs, the name of 255 martyrs has been collected. The following is the important list.

Sl. no	Names of the Martyr	Names of the Father/ Husband
1	Roy Mohan Biswas	Kamini Biswas
2	Raj Bihari Biswas	Mongla Biswas
3	Shankar Sen	Sourendra Sen
4	Rohini Dutt	Kamini Dutt
5	Roy Mohan Chowdhury	Hariyam Chowdhury
6	Sattya Ranjan Kar	Debobrotra Kar
7	Yogendra Lal Chowdhury	Gyanendra Lal Chowdhury
8	Khemesh Chandra Chowdhury	Umesh Chandra Chowdhury
9	Upendra Lal Sen	Adhir Majumdar
10	Nirmal Sen	Khetra Mohan Sen
11	Surendra Sen	Okhil Chandra Sen
12	Deepak Sen	Rajendra Sen
13	Uttam Sen	Abiram sen
14	Sur Bala Sen	Jyotindra Mohan Sen
15	Rajni Sen	Ram Kumar Sen
16	Manik Chowdhury	Mahendra Chowdhury
17	Hariram Chowdhury	Tejendra Chowdhury
18	Khetromohan Ghosh	Ramcharan Ghosh
19	Niranjan Chowdhury	Nagendra Chowdhury
20	Nabin Vaidya	Jatindra Vaidya
21	Master Barendra Roy Chowdhury	Vinod Bihari Chowdhury
22	Kamini Ghosh	Govinda Ghosh
23	Nikhil Chowdhury	
24	Sarda Sen	pattern Sen
25	Pran Hari Biswas Hari Krishna Biswas	Pran Hari Biswas

26	Fulu Rani Sen	Rebati Sen
27	Virendra Dutta	Ashwini Dutta
28	Niranjan Biswas	Dasaratha Biswas
29	Sumati Bal	Mohan Bal
30	Sarda Sen	Sarda Sen
31	Bimola Chowdhury	Shuba Ram Chowdhury
32	Sarubala Sen	Hari Mohan Sen
33	Dulal Sen	Babul Sen
34	Sarubala Sen	Ranjit Sen
35	Notun Ghosh	Milan Ghosh
36	Azla Ghosh	Badal Ghosh
37	Sona Das	Arvinda Das
38	Bankim Sen	Debendra Sen
39	Annacharan Vaidya	Bipani Chandra Vaidya
40	Kali Bala Sundori	Tara Kar
41	Kali Mohan Ghosh	Nagendra Ghosh
42	Abola Bala Majumder	Mahendra Majumder
43	Shailabala Chowdhury	Shamcharan Chowdhury
44	Kusumbala Sen	Kalitara Sen
45	Manindralal Vaidya	Kamini Vaidya
46	Manmohan Majumdar	Dasorath Majumdar
47	Mahendra Majumdar	Tremohan Majumdar
48	Virendra Majumdar	Bhagoban Majumdar
49	Dashrath Sen	Devendra Sen
50	Nagendra Chowdhury	Hirendra Sen Chowdhury
51	Niranjan Vaidya	Surjo Vaidya
52	Monmohan Chowdhury	Sourendra Chowdhury
53	Bhagoban Chandra Kar	Manindra Lal Kar
54	Chandbala Majumdar	Nirmal Majumdar
55	Niyatibala Sen	Annacharan Sen
56	Yashodabala Kar	Nirm Annacharan Sen al Kar
57	Haridhan Das	Bipin Chandra Das
58	Akshay Kumar Ghosh	
56	Yashodabala Kar	Nirm Annacharan Sen al Kar
57	Haridhan Das	Bipin Chandra Das
58	Akshay Kumar Ghosh	
59	Yogesh Chowdhury	Bankim Chandra Chowdhury
60	Mallika Majumdar	Khemsh Chandra Majumdar

61	Shamacharan Das	is Mahendra Kumar Das
62	Kali Tara Das	Uttam Das
63	Nagendra Sen	Subrata Sen
64	Virendra Sen	Manendra Sen
65	Ashwini Kumar Das	Sourendra Das
66	Nikunja Kumar Das	Sunil Kumar Das
67	Rajni Chowdhury	Annada Charan Chowdhury
68	Sona Majumdar	Mahendra Majumdar
69	Swarnabala Chowdhury	Rasraj Chowdhury
70	Arannabala Chowdhury	Harekrishna Chowdhury
71	Banamali Das	Sunil Kumar Das
72	Jamini Ranjan De	Dukhi Ram De
73	Arjuna De	Jatra Mohan De
74	Runi Dutta	Sourendra Dutta
75	Milon Sen	Harimohan Sen
76	Jatra Mohan Chowdhury	Gagan Chandra Chowdhury
77	Savitri Bala Biswas	Ramesh Biswas
78	Birza Bala Sen	Shamacharan Sen
79	Ranjit Sen	Ramesh Chandra Sen
80	Surasibala Sen	Annada Charan Sen
81	Nibaranchandra Dhar	Subalchandra Dhar
82	Nikunja Bihari Dhar	Subol Chandra Dhar
83	Dr. Umesh Chandra Sen	Akhil Chandra Sen
84	Sarda Chandra Sen	Shamacharan Sen
85	Nirada Bala Sen	Surendra Vijay Sen
86	Sukendu Vikas Sen	Rajni Kant Sen
87	Ramesh Chandra Sen	Pran Krishna Sen
88	Rashik Chandra Sen	Mirtunjay Sen
89	Mahamaya Sen	Shashibhushan Sen
90	Prafullaranjan Roy	Shyamacharan Roy
89	Mahamaya Sen	Shashibhushan Sen
90	Prafullaranjan Roy	Shyamacharan Roy
91	Narayan Chandra Roy	Shyamacharan Roy
92	Malati Rani Roy	Arpana Charan Roy
93	Rabindra Lal Ghosh	Ukil Chandra Ghosh
94	Niranjan Ghosh	Ukil Chandra Ghosh
95	Shaila Bala Ghosh	Bertiranjan Ghosh
96	Binodoni Sen	Surendra Bikash Sen
97	Geeta Rani Sen	Panchkari Sen

98	Nirmal Chowdhury	Bankim Chandra Chowdhury
99	Harikrishna Sen	Nirmal Sen
100	Kamini Chowdhury	Mahendra Lal Chowdhury
101	Ranjit Sen	Dulal Sen
102	Mahendra Nath	Surja Kumar Nath
103	Surja Chowdhury	Mirtunjay Chowdhury
104	Mahendra Das	Revati Das
105	Debendra Das Revati Das	Revati Das
106	Mahendra Chowdhury	Manmohan Chowdhury
107	Virendra Chowdhury	Manmohan Chowdhury
108	Kamini Nath	Tremohan Nath
109	Bipin Sen	Yogesh Chandra Sen
110	Surendra Chowdhury Roy	Mohan Chowdhury
111	Hari Mohan Sen	Virendra Sen
112	Roy Mohan Das	Nabin Chandra Das
113	Shanti Bala Ghosh	Dulal Chandra Ghosh
114	Maloti Rani Roy	Ranjit Roy
115	Rabindra Lal Ghosh	Nikunji Bihari Ghosh
116	Niranjan Ghosh	Ramesh Chandra Ghosh
117	Subonchandra Dhar	Binodh Dhar
118	Revati Ghosh	Rasik Chandra Ghosh
119	Sujit Nath	Upendralal Nath
120	Uttam Nath	Yogesh Chandra Nath
121	Kusum Bala Roy	Haripad Roy
122	Neotun Chandra Roy	Pranhari Roy
123	Surshi Bala Ghosh	Upendra Lal Ghosh
125	Hira Bala Roy	Kalicharan Roy
126	Harishchandra Pal	Devendra Pal
127	Upendra Lal	Devendra Charan Pal
128	Manmohan Sen	Shamacharan Sen
129	Surendra Lal Ghosh	Mahendra Lal Ghosh
130	Bama Charan Ghosh	Kamini Charan Ghosh
131	Kusum Bala Das	Sharat Bala Das
132	Khetra Mohan Nandi	Ramesh Chandra Nandi
133	Ashwani Ghosh	Chandra Mohan Ghosh
134	Notun Chandra Nandi	Jatra Mohan Nandi
135	Gagan Chandra Nandi	Yogesh Chandra Nandi
136	Yogendra Ghosh Roy	Bhuban Chandra Ghosh Roy
137	Kamini Singha	Ashwani Singha

138	Manind Lal Ghosh	Dashat Ghosh Roy
139	Khetra Mohan Nandi	Ramesh Chandra Nandi
140	Nikunja De	Orbindu De
141	Taruni Ghosh	Jatindra Ghosh
142	Tarapod Nandi	Tarapad Nandi
143	Sona Nandi	Revati Nandi
144	Surendra Vijay Chowdhury	Kamini Chowdhury
145	Shiv Prasad Sen	Rebati Sen
146	Manindra Lal Nandi	Paresh Chandra Nandi
147	Bhuban Chowdhury	Rakhal Chowdhury
148	Manmohan Gupta	Lalit Kumar Gupta
149	Lalit Biswas	Shivu Prasad Biswas
150	Shankar Kumar Sen	Pran Hari Sen
151	Ohi Bhushan Sen	Bipin Chandra Sen
152	Pratap Chandra Sen	Bipin Chandra Sen
153	Dhirendra Lal Dutta	Ashwini Kumar Dutta
154	Roy Mohan Chowdhury	Jatra Mohan Chowdhury
155	Banmali Chowdhury	Bama Charan Chowdhury
156	Hari Mohan Das	Khemesh Chandra Das
157	Notun Chowdhury	Surendra Chowdhury
158	Roy Mohan Chowdhury	Jatra Mohan Chowdhury
159	Anil Chakraborty	Umesh Chandra Chakraborty
160	Nikunja Das	Annacharan Das
161	Ashwini Das	Annacharan Das
162	Nirmal Sen	Narayan Sen
163	Umesh Sen	Banamali Sen
164	Khemesh Chowdhury	Aranna Chowdhury
165	Ketra Majumdar	Nirmal Majumdar
166	Shobha Rani Chowdhury	Hare Krishna Chowdhury
167	Anil Chowdhury	Saratchandra Chowdhury
168	Kali Kumar Majumdar	Rasik Chandra Majumdar
169	Surendra Majumdar	Rasik Chandra Majumdar
170	Kamini Ghosh	Govinda Ghosh
171	Rajni Ghosh	Narayan Chandra Ghosh
172	Bama Sundari Roy	Uttar Kumar Roy
173	Jhunu Dey	Notun Chandra Dey
174	Harina Rani Chowdhury	Kamini Kumar Chowdhury
175	Gita Sadhu	
176	Jatra Mohan Ghosh	Anil Chandra Ghosh

177	Dulal Chandra Ghosh	Niranjan Chandra Ghosh
178	Nikhil Chandra Dutta	Swarupa Charan Dutta
179	Namit Rani Dutta	Subal Chandra Dutta
180	Niruda Bala Roy	Pran Krishna Roy
181	Malati Rani Roy	Ramesh Chandra Dutta
182	Sharda Charan Dey	Akil Chandra Dey
183	Geeta Rani Dutta	Panchkari Dutta
184	Master Runi Sen	Kamini Sen
185	Chandra Mohan Ghosh	Nagen Ghosh
186	Dulal Majumdar	Shashi Majumdar
187	Malati Rani Ghosh	Sukhendu Bikash Ghosh
188	Nibaran Ghosh	Rajinikanth Ghosh
189	Arobindo Ghosh	Manmohan Ghosh
190	Sharda Sen	Ram Kumar Sen
191	Manik Sen	Mahendra Sen
192	Pranhari Sen	Virendra Sen
193	Sukumar Roy	Jitendra Mohan Sen
194	Notun Ghosh	Pranhari Ghosh
194	Sharda Ghosh	Dulal Ghosh
195	Sona Roy	Kamini Roy
196	Hari Mohan Dutta	Khemmohan Dutta
197	Notun Chandra Par	Raymohan Pal
198	Jatra Mohan Dutta	Umesh Chandra Dutta
199	Ashwini Sen	Surendra Sen
200	Anil Chandra Das	Akhil Chandra Das
201	Kali Kumar Das	Rebati Das
202	Shobha Rani Pal	Surendra Lal Pal
203	Ram Charan Ghosh	Surendra Lal Ghosh
204	Niranjan Chowdhury	Govinda Chowdhury
205	Notun Chandra Ghosh Banamali Ghosh	Banamali Ghosh
206	Narayan Chandra Biswas	Nagendra Biswas
207	Rajini Pal	Uttam Pal
208	Kamini Pal	Uttam Pal
209	Geeta Roy	Umesh Roy
210	Shobha Roy	Tremohan Roy
211	Shanta Chowdhury	Narayan Chowdhury
212	Annada Chowdhury	Kamini Chowdhury
213	Shosthi Charan Das	Nikunja Bihari Das

214	Aronno Chowdhury	Hare Krishna Chowdhury
215	RAJANI CHOWDHURY	Dhukhi Ram Chowdhury
216	Awasini Kumar Dutta	Nikunja Bihari Dutta
217	Arjun Dey	Jatra Mohan Dey
218	Satish kar	Arabindu kar
219	Yudhisthir Ghosh	Rebati Ghosh
220	Surendra Panto	Milan Panto
221	Surendra Vijay Pal	Birendra Pal
222	Sudhanshu Dutta	Aurobindu Dutta
223	Ram Mohan Sen	Milon Sen
224	Krishna Chowdhury	Deepak Chowdhury
225	Saraswati Sen	Manindra Sen
226	Satis Sen	Sudhir Sen
227	Harimohan Ghosh	Rebati Ghosh
228	Arjun Chowdhury	Ganon Chowdhury
229	Subrata Chowdhury	Virendra Chowdhury
230	Notun Chowdhury	Milon Chowdhury
231	Kutubala Chowdhury	Tremohan Chowdhury
232	Moni Bala Ghosh	Tremohan Ghosh
233	Nirada Bala Kar	kamini Kar
234	Mon Mohan Vaidya	Yogendra Lal Vaidya
235	Hari Ram Majumder	Virender Lal Majumder
236	Mallika Dey	Ranjan Dey
237	Kusum Bala Kar	Mahendra Lal Kar
238	Harimahon Kar	Deepak Kar
239	Upendralal kar	Kamini Kar
240	Yashoda Bala Dutta	Bankim Chandra Dutta
241	Hirendra Lal Sen	Yogendra Lal Sen
242	Manindra Lal Dutta	Hari Mohan Dutta
243	Niyati Lal Kar	Ajay Kumar Kar
244	Manmohan Das	Bhagwan Chandra Das
245	Mohini Sen	Arvinda Sen
246	Sailobala Kar	Monmohon Kar
247	Surya Mohan Dutta	Notun Kumar Dutta
248	Hari Krishna Dutta	Surendra Lal Dutta
249	Pranhari Dutta	Manindra Lal Dutta
250	Dosorat Sen	Kamini Sen
251	Rajini Kumar Dutta	Pranhari Dutta
252	Rajini Kumar Dutta	Vinod Bihari Dutta
253	Notun Chandra Roy	Pranhari Roy
254	Banamali Roy	Rajmohan Roy
255	Devendra Das	

The list of martyrs has been compiled from the *Daily Purbadesh*. The same list is contained in the book *Muktijuddhe Chttogram* by Nasiruddin Chowdhury (edited), and Gazi Saleh Uddin's *Pramanno Dolil Muktijuddhe Chttogram*. The following four martyr have been named twice in the list –

Serial No	Name of the Martyr	Names of the Father
01	Kamili Ghosh	Govinda Ghosh
02	Ray Mohan Chowdhury	Jatra Mohan Chowdhury
03	Arjun Dey	Jatra Mohan Dey
04	Khetra Mohan Nandi	Ramesh Chandra Nandi

That is, the list is of 251 martyrs. Another 12 new names of the martyrs are collated.

Serial No	Name of the Martyr	Names of the Father
01	Kali Kumar Dutta	
02	Kamini Dutta(Uncle of Asutosh Dutta)	
03	Sunil Chowdhury	
04	Dulal Chowdhury	
05	Anil Chowdhury	
06	Kali Kumar Dutta	
07	Haradhan Vaidya	Manindra Vaidya
08	Deepak Sen	Sunendra Sen
09	Minoti Sen	
10	Nikunja Das	Annacharan Das
11	Surendra Sen	
12	Manindra Vaidya	

A former teacher in N J High School at Muzaffarabad, Dulal Kumar Sarkar, has discovered the identity of two new martyrs.

1. Parsonath Dutta
2. Anil Chakraborty

Among the martyrs of Muzaffarabad, many are from outside the village. Probably they took refuge in this village from the sur-

rounding Hindu-dominated areas, considering it was a safe shelter. Especially some women, not from Muzaffarabad village, became martyrs here. Still, we think this list is not complete.

Witnesses, Victims and Relatives Version

Muzaffarabad genocide has been stressed and restressed in the reports of several eyewitnesses and victims of Muzaffarabad village. Some of these experiences are narrated below.

Santosh Kumar Nandi (59)

Occupation - Job, Father - Late Arjun Chandra Nandi, Village - Muzaffarabad, Union - Kharna, Upazila - Patiya, District - Chittagong. Place and Date of Interview: Agrani Insurance Limited, Chittagong Office, Agrabad, Chittagong, 10 September 2014

It was 6:00 or 6:30 in the morning; I was then a student of class 8. In the morning, I went to the pond to wash myself. There was a drizzle last night. Suddenly the whole village rumbled in fear. Everyone panicked and lost the sense of where to go and what to say. At that moment, I realized that my father, mother and sisters had fled to the west, because that side was considered to be safe and closer from our house. I was the only son of my parents yet they forgot about me and ran away to preserve the honour of my sisters. I did not know what to do. Looking to the east I saw the land of my ancestors burning. There was smell of ammo in the air, sound of crying and lamentation. I saw 4 Pakistani armymen were approaching our house with guns. So I started to run desperately backwards. I understood what the situation was in the east and in the middle of our village - our house was on the western edge.

There is another village behind us named Asata. Thousands of people who had taken refuge in the canal were bleeding, screaming and crying for help. Houses were burning; it seemed that hell was let loose on the earth. Along with the Pakistani army, the Razakar and Al Badar looted money, gold, silver, wood, furniture, door-window, fruits-fish and even everyday chores. The Pakistani troops were abusing the women on the streets. It was so difficult to imagine how inhuman those brutes could be. From 6am to 4pm, the Pakistani army attacked every single villager from the young onwards to eighty-year-olds; they did not escape from bullets and bayonets. At 4pm, the Pakistani invaders left the village but they left a burning ground. Dogs and foxes were dragging the corpses. We thought there would be some relief after the Pakistani army left. But hundreds of looters came and looted whatever they found in the ravaged village. There was none to resist. Nobody's life was safe, be he a Hindu or the Awami League supporter Muslim. At around 7 pm in the evening, a number of social workers came to our village with Muslim friends from the neighboring village. They started to rescue us with great courage. Then some progressive liberal leaders from neighboring village of Kharna, Shobandandi, Asata, Rashidabad, Kanchanabad and Azimpur village joined the rescue work.

Shaheed Smriti Primary School built in memory of more than three hundred martyrs

It was the dark night of May 3. Trees and houses turned red in the blaze, the village was flaming throughout the whole night; there were corpses lying here and there. Father and son were killed together with bayonet daughters were raped in front of their parents, and women were raped and killed by bayonets. The smell of corpses was in the air, foxes were feasting on them. Many brave young men returned at night. There was a horrible atmosphere all around with the wailing of the injured, wives were weeping for their dead husbands, mothers were lamenting for their lost children. A volunteer team was formed to treat the injured. In one place, there were more than 100 bodies killed by bayonets and bullets. Most of the bodies were left in the pond or on the roadside. More than 50 people were burnt alive in their houses. We are remembering May 3 as the most brutal day in the history of Muzaffarabad. The Pakistani army had killed more than 300 men-women and children from a single village on that day. More than 400 men-women were injured; about 600 houses were burnt down and there was indiscriminate loot and plunder. There was not a single family amongst 800 in the village which was not affected. None could sleep or eat. Today Bangladesh is independent; we can hold our heads high and claim that our 300 martyrs are an integral part of the 3 million martyrs. We have our freedom fighters who have fought for the country for 9 months. Today the party which supported the Liberation War is wielding democratic power. The government is observing the day as Muzaffarabad Genocide Day on 3rd May. In order to preserve the memory of the 300 martyrs a Shaheed Memorial has been built in the middle of the Government Primary School. But, those who were directly involved in the May 3 mayhem, looting and killing, are still alive. Now war criminals are being tried in the country. We want punishment for the murderous, rapist, robbers who are still living in pride. Only if the present Government can ensure the punishment of the killers and looters, the departed souls of 300 martyrs killed on May 3 will rest in peace. Relatives of the abused women will have the justice.

Harimohan Kar (84)

Profession-Job holder (Retd.), Village - Muzaffarabad, Union - Kharna, Upazila - Patiya, District - Chittagong. Place and Date of Interview: Own Home, Muzaffarabad, Patiya, 12 Nov 2014

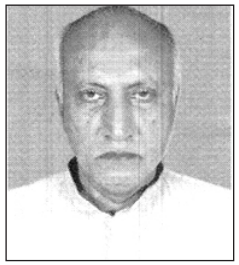
He was 40 years old in 1971. He worked as a public health officer at Fatikchari. When the Liberation War started, he came to the village. He lost his elder brother Satyanandan Kar on May 3. Satyanandan Kar was 50 years old and worked in a bakery at Patiya. His daughter Shoba Rani Kar became the victim of the Pakistani army on this day. When the village was attacked, he saved his life by hiding in the pond next to the house. According to him, about 300 Pakistani soldiers had participated in the Muzaffarabad operation on 3 trucks. In the afternoon, after the departure of the Pakistani army, he came and arranged funeral for the relatives.

'We buried 8-10 people in a single hole. The Razakars persisted with looting after the Pakistani army had left. They took away cattle, cash, golds and even kitchen chores.

Sunil Sen (75)

Village- Muzaffarabad, Union- Kharna, Upazila- Patiya, District-Chittagong. Place and Date of Interview: Own Home,

Muzaffarabad, Patiya, 12 Nov 2014
Interviewed by: Tapan Palit, Assistant Professor, Department of History, Jagannath University
Many men-women and children of the village were brutally martyred following the attack of the Pakistani army that morning. Among those slaughtered were Nirmal Sen and his father Upendra Sen. They were killed and had to suffer demonic torture. Nirmal Sen hid in a bush beside the house when the village was attacked. Suddenly, the screams of the tortured women came from the adjoining house. Nirmal Sen could not withstand these screams and went towards the women. He saw a Pakistani soldier guarding the yard. Nirmal Sen fought with the man without any weapon for a long time. 2 Pakistani soldiers came from inside the house and attacked Nirmal Sen and tied his hands and feet. Then he cried for help from his father. His father came on the wings of the wind and begged for his son's life. But this frantic appeal did not change the mind of the Pakistani army. On the north side of the canal, father and son were shot dead brutally. Upendra Sen sacrificed his life to save his son, in vain.



Haradhan Ghosh Roy (63)
Village - Muzaffarabad, Union - Kharna, Upazila - Patiya, District - Chittagong. Place and Date of Interview: Own Home, Muzaffarabad, Patiya, 8 September 2014
Haradhan Ghosh was a student of Kanungo Para College Intermediate in 1971. When the Liberation War started, he came to the village. He used to guard the village at night with the other youths of the village. On May 3, like many others, he escaped and could save his life. According to him, along with the people of

Muzaffarabad, people from from the Hindu community in neighboring villages, especially women, took shelter in this village. The Pakistani army brutally tortured them.
Describing the genocide on May 3, he said that it was Monday. At around 6 a.m. in the morning, the Pakistani army launched a three-way attack by entering through three entrances of the village. Around 50 Razakars of Kharna Union participated in this vicious attack with the Pakistani army. They attacked the village with a map and they started shelling. The villagers sleeping, woke up and started to flee.
He then goes on to describe how brutally people were killed. He mentioned the involvement of the then Muslim League leader Ramiz Ahmed behind the Muzaffarabad attack. He also mentioned Ramiz Ahmed's outrage when the village rejected his plea to change the name of the school from N. J. to N. J. R by adding his initial R. In fact, this refusal created a massive reaction among the young community in the area. His desire was not fulfilled under the pressure of this young community of Muzaffarabad. Then, when he lost the case with the multipurpose bank of Kharna, he let loose his vengeful rage on the people of Muzaffarabad village.
Gauranga Pad Ghosh (72), Village - Muzaffarabad, Union - Kharna, Upazila - Patiya, District - Chittagong. Place and Date of Interview: Own Home, Muzaffarabad, Patiya, September 8, 2014
He was 28 years old in 1971. He was a teacher at Satbariya Bahrampara Government Primary School. Gauranga returned to the village in early April when the Liberation War began. He was at his home on the day of the Muzaffarabad genocide on May 3. He hid and took shelter in the surrounding pond out of fear. He was hiding almost all day long. His father Kamini Kumar Ghosh was shot dead by the Pakistani army. In 1995, this injured freedom fighter died. I wanted to know from Gauranga about the cause of the attack by the Pakistani army.
His simple answer was, "The Pakistani army invaded this village at the instigation of the Muslim League leader of Kharna. Their aim was to destroy the camp of the freedom fighter in Muzaffarabad."
In response to the question how many people were martyred on May 3, he said, 'the number is about 350'. Gouranga described the

gathering of all the people in the area as the local Muslim League leader Ramiz Mia called for the meeting. How women were tortured came in his description as well. He recalled various incidents of looting by the Razakars besides describing the brutality of the Pakistani army.

Dulal Kumar Sarkar (72)
Village - Muzaffarabad, Union- Kharna, Upazila- Patiya, District-Chittagong.

Muzaffarabad is a Hindu-inhabitant village of around 5,000 Hindus, situated near Cox's Bazar Highway, 4 km south of Patiya Upazila. In the very early hours of that day, members of the Pakistani army and paramilitary forces indiscriminately shot dead 300 innocent villagers of the village. They raped and tortured numerous girls and women of the village.

It was May 3 on Monday in 1971. Those who lived in the city took refuge in villages. I used to guard the village at night. We did not know that the flame of war would spread in the villages too. Innocent people living in peace used to spend their happy time under the green shadow of the village. Their only crime was that they were Hindus. Hindu killings started in Bangladesh in 1971, because the Pakistani army was brainwashed that the Hindus were Pakistan's major enemy and they are the agents of India. The participation of Hindus was one of the reasons behind the victory of the Awami League in the elections in 1970 .Therefore, they thought if the Hindus of East Pakistan can be destroyed, the Awami League will no longer be able to raise its head. So wherever there is a Hindu, there is an attack by the Pakistani army. The Pakistani army used to ask in Urdu randomly, 'Tum Hindu Hai?' (Are you Hindu?).

They were ordered to kill each and every Hindu in the land.

When the Pakistan Army's armoured car was passing by Arakan Road beside Muzaffarabad after the fall of Patiya, they greeted everyone they saw on the road. But after reaching Raushanhat I do not know what happened to them! They started sudden shelling from Raushanhat on Muzaffarabad village. As in other days, we were spending time watching military cars ride by the pond beside the house of Milan Ghosh. During the shelling, we were fleeing to the side of the road and to the bushes. An elderly woman was injured by splinter. The purpose of the shelling of that day was to find out if any response of gun fire was found from the village. The Pakistani army gave an impression that all of the villagers in Muzaffarabad are Hindus and Awami League supporters. Here many from East Bengal Regiment were hiding and training the youth of the village. There were many weapons in this village too. The Pakistani army trusted the news. Later they went to Dohazari and set up camps there.

On May 3, the Pakistani army shot and killed anyone they found in the village. The inmates never experienced such brutal killing. Nabin Baidya, an anchorite person, who used to go home to home every morning and recited the Holy Gita also guided the people towards salvation. The militants captured this pious old man and ordered him to say, "Joy Bangla." The simple believer did so. The Pakistani army shot inside his mouth right then. In the same way, the Pakistani army killed the elderly man Rajni Sen on the east side of Muzaffarabad. Nirmal Sen and his father Upendra Sen, Khetramohan Majumder, Annacharan Baidya, Khemesh Chowdhury, Sattya Ranjan Kar and Roy Mohan Chowdhury were caught and were tortured brutally by the Pakistani army. They killed like beasts. Then the tin of the house of Pari Mohan Das was burnt. Khetra Mohan was thrown to the burning tin and later shot. Some more half-burnt bodies were found in the house of Shamcharan Mahajan at Madhapara. Besides, hundreds of decomposed bodies of martyrs were found dead beside the road, on the canal, on the pond. The number of dead was uncountable and cannot be written.

Nirmal Sen and his father hid in the bushes near the house. Some

people hid under the bed of the dark room. It was very early in the morning, so no one could run away when the military arrived. The collaborators of the military found Nirmal. Nirmal's father cried and said, "Kill me, but don't kill my son, please." His father begged and wept. Then he was shot in front of his wife and son. The dead body of Nirmal Sen was found in North Canal. He was mercilessly tortured before being killed. My body trembles with fear when I recall this mayhem.

Respected teacher Raymohan Biswas was fishing in the pond in front of his house that morning. This popular teacher and actor was shot dead in the pond. Then Manik Chowdhury was killed in the same house. Shankar Sen was a very popular social worker in the village. He fled, but his children could not. He was caught and brutally killed by the military while meeting his children. The bodies of several others, including Virendra Dutta, Kamini Dutta, Sarda Sen and Kali Kumar Dutta were found in a large pond of south Dutta Para. Niranjan Biswas was hiding under the bed but to save his daughter from being raped and tortured in front of his eyes, he came out and fervently appealed to the Pakistani military. The brutal army shot him like an animal. Rohini Chowdhury hid under the bed. But he was caught by the military. The brave Rohini grabbed a military rifle and jumped into the pond with him. Meanwhile, other soldiers came and shot him. Surbala, a widow from West Para, along with her 16 year-old autistic boy were shot on their way to East Para. The dead body of the young boy was on his mother's chest. Surendra Sen of Madhupara was escaping with his son in his lap. A father was running carrying his son; they were also shot dead. Disfigured corpses were lying here and there all over Muzaffarabad. Banamali Das, Ashwini Das, Nikunj Das and other 5/6 were lined up beside the pond and brushfired.

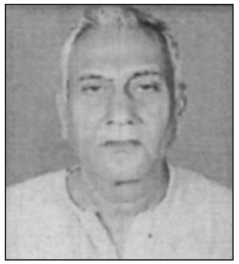
While escaping, Niranjan Chowdhury of Mohuri's house got captured in front of the Nikunj Master's house, where the Loknath Temple and Seva Ashram stood. The Pakistani army shot him from very close. What god wills no frost can kill. The bullet entered through his chest and went out from his back. Drowning in blood, he was counting his death. Later, he said, "I'm dying very soon; so, I pretended to be dead. The military came few times to check if I

was dead or not. After a while I saw Boka Pishi (aunt), Late Saudamini Biswas. She thought that Niranjan was dead. Then I was crying for water. I said to the aunt 'I did not die. Give me some water'. 'Boka aunt was shocked and did not get anything near her hand and went to the pond soaked her cloth and brought water to my mouth. Later some men came and took me to my sister's house on the west para. After the evening, Dr. Deshbandhu came and put pillow cotton inside my wound and bandaged it. "

After December 16, four prominent journalists Anil Sen, Dinesh Dasgupta, Bhupen Roy and editors of The Hindustan Times came from India to visit the war-ravaged Muzaffarabad village. They visited the whole village. The burnt houses of the village mixed with the soaked soil in rain. Green grass was grown in the homestead. Seeing this, Anil Sen said, "Such destruction had been going on here. How did such a place become a desert in nine months?" There were still refugees in high school. After hearing the tragic story of Dr. Vinod Babu and of the tragic murder of his son Baren Roy, the editor of The Hindustan Times hugged him and almost cried. I said this is not the end, his eldest son Shaheed Bibhuti Roy Chowdhury became martyred in the food movement of 60's in West Bengal. On hearing this, their heads bowed with respect. Hearing of the tragic killing of Muzaffarabad village, Dinesh Das Gupta and Bhupen Roy said, "Imperious Pakistani soldiers showed their valor by killing innocent people in the village"! Anil Sen, editor of Amrit Bazar, said, "We are shocked to hear your tragic description. We will write on this tragic story in our newspapers in India".

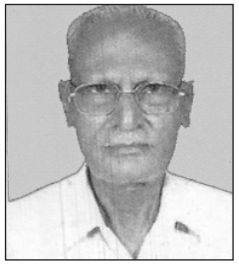
After a few days, a group of 6 people came from Switzerland to visit devastated Bangladesh. Among them, I had the responsibility of showing Professor Schwarz of Zurich University some villages in Chittagong. On the day we came to the village, Hemanta Chowdhury was killed. While we were there, Professor Nurul Islam Chowdhury came. Schwarz wondered if the war was still going on in Bangladesh. Writer Mahbub-ul-Alam writes in his book, "When you go to Muzaffarabad village of Patiya, it is understood what genocide is." There, the Pakistani army killed people like birds.

There is no count of lives that have been lost in the procession of death on 3rd May. Hundreds of martyrs were mass-graved on the banks of Modhopara Hutum Pond. Many bodies were burnt together in a cremation ground at late night.
[Text compiled by Uttal, Muzaffarabad Coordination Club Magazine, 2010]



Bidhan Roy Chowdhury
Village- Muzaffarabad, Union- Kharna, Upazila- Patiya, District-Chittagong (Former President, Kharna UP Awami League)
It was five o'clock in the morning on Monday 3rd May, with little rain. The idea that the Pakistan army could not come anymore today was in my mind. At that time, suddenly there was a fire in our village's Uttarpara Ashram. I heard that the Pakistani army had entered the village. They attacked the village from 3 sides. When the firing began, some women shouted, "The Punjabi army has arrived, everyone run." All of us ran in random directions. Dhana Ghosh and I ran together and were weeping for our families. We could only hear the sound of bullets and scream of the villagers from that area and could see the blue flames of the fire. That day, till 5pm, the Pakistani army, Razakar, Al-Badr (from the neighboring village) and the Bihari forces completely ousted the villagers. On that day the Pakistani Army displayed what oppression and torture meant. After 5 pm I left the place and at 5 pm entered the village. Then I saw only dead bodies on the road. Still mother-father, brother-sister were not found. In this situation, we took shelter in Binod's house in West para. Only those who have seen the sight of these terrible scenes can tell how dreadful this could be. As long as I live, I will never forget this dreadful scene. We took shelter in

Rashidabad village. We are so grateful to the villagers of Rashidabad, Shovondandi for their help. Then I moved to India, came back after nine months and set up a relief camp at Muzaffarabad High School.
[Written by Uttal, Muzaffarabad Coordination Club Magazine, 2010]



Milon Kanti Chowdhury
Village- Muzaffarabad, Union- Kharna, Upazila- Patiya, District-Chittagong.
Bangabandhu's March 7 speech "The struggle this time is for emancipation. The struggle this time is for independence." directed the Bengalis towards liberation and Muzaffarabad was waiting and preparing for the next directive of the leader. Finally, people of all walks of life in Muzaffarabad, like other progressives of the country, were overjoyed at the declaration given on March 26. The struggle was going on, so did the preparation. The villagers of Muzaffarabad were self-assured and self-confident. Freedom-yearning villagers never thought that those who were motivated by the speech "Joy Bangla", voted the Awami League upto 98%, could collaborate with the Pakistani army to kill and loot the Hindus in the village.

From March 26 to May 2, some local goons tried to loot villages and set fire to homes several times. But they were not successful. 20 camps were set up at the border around the village, where more than 20 people were guarding each camp. Every night there was a strong group of 50 armed men in the middle of the village. Moreover, in the 20 camps there were 20 with needed weapons. If

any part of the village was attacked bell-metals were played. At the same time, the 20 bell-metals of the 20 camps were played together. As a result, all the villagers woke up and reached the affected area immediately. That was how many attacks were defended several times. Therefore, some local hooligans under the influence of Muslim League leader of the Khurna Union were seeking opportunity to carry out their evil deeds. The message of unity of the village was preached among the minority Hindus. So to save lives, many Hindu families came to Muzaffarabad village and took shelter. The preparations for the war continued. When several EPR soldiers, including Captain Karim, took shelter in Patiya, the youth of the village collected food for them, carried it to the cart, and brought to it Patiya College. Various preparations, training and self-defence were under way to defend the village when the Pakistani army occupied Chittagong city and encamped in Patiya and Dohazari. The people of the village believed in the propaganda of the revolutionary radio station and kept following all the instructions of Bangabandhu. In the meantime, the collaborators secretly contacted the Pakistani army of the Patiya and Dohazari camps to convince them that 'all the villagers of Muzaffarabad are freedom fighters and all of them are Hindus and agents of India'.

The villagers, tired of guarding the village overnight, returned home early in the morning to take some rest. Some were resting or preparing for their work. At about 5 o'clock in the morning, 3 platoon full savage Pakistani troops started moving from east to west, firing machine guns from three sides of the village. There were armed men without uniform too. It seemed that they were among those Razakars who indiscriminately killed the villagers on that day. They were accompanied by some local middlemen. They helped to kill and loot on that day. A machine gun was installed at the entrane to the village and the Razakar and Pakistani army fired through machine guns proceeding from east to west in 3 jeeps. They killed people like birds and burnt down houses with gunpowder. The helpless villagers were killed and looted according to the plan before they could understand anything. All those who tried to escape were also killed. The village was burning, innocent people were dying, women were raped, and people were screaming and

crying, the sky became heavy with the sound of gunfire. The genocide, rape and robbery went on from 5am to 2pm. Meanwhile, about 300 people were killed, and almost all the houses in the village burnt by the invaders.

After May 3, the local robberies and genocides continued. Villagers were always in awe of looters and Razakars. Eventually, the helpless villagers were forced to leave their beloved homeland. The villagers of Muzaffarabad became refugees in Aizawl, the state of Assam in India. There is no account of how many people died on the way to the refugee camp.

[Written by Uttam, Muzaffarabad Coordination Club Magazine 2010]

Suman Sen (51)

Father - Shaheed Shankar Prasad Sen, Village - Muzaffarabad, Union - Kharna, Upazila - Patia, District - Chittagong

There are some memories in everyone's life that one cannot forget even if one wants to. Such is my father's memory. I am the youngest of the four siblings and the most adorable one to my parents. I was only 5 and I don't remember much about that day. Here I gathered the courage to write about these while combining the realistic experience of my proud and fighter mother. After so many years of independence, the heartbreaking memories are on the way to oblivion. I am trying to recollect those memories, which are very close to my heart, the memory of my father. On May 2 in 1971, hundreds of bombs exploded at Patia police headquarters. Our ancestors had a clothing store (in front of the old court building). My father used to handle it, so on that day he closed shop and

returned home. Everyone kept saying "Punjabis are coming, Punjabis are coming." Then helpless and hopeless people started to leave the village through the west. Like many others, father told my mother, "Let's go somewhere safe." Just ten minutes after leaving, my father got tired and said, "I can't walk, you move on." Immediately he ordered my brothers to move to unknown destination to the west. And I, along with my mother, hid opposite Babu Dulal Chakraborty's house. Going inside the bush, we saw more (10-12) people like us. They were screaming and were frightened. Seeing us, they were relieved and made us room. After some time in Muzaffarabad, a bearded man (Razakar) and 8-10 armed Pakistani army entered. I was on my mother's lap and father was counting his hours. The Pakistani army told all men to stand in line in their language. Though not everyone understood those words, the Razakars acted as interpreters. As everyone else, my father, said goodbye to my mother and stood in line. We looked on in silence. Mother did not know that this was the last time she saw my father. Right at that moment there were sounds of several bullets. The vicious animals shot all the men. My father and others were left dead. Then in the evening, relatives of the martyrs had taken the dead bodies to their own land, and so did we. Our neighbors brought my father's body at home. When we came home, we that saw the Razakars had looted all our belongings and the rest were burnt. In such a situation, it was not possible to inter father. We had a tunnel made by our father on the south of the pond. It was a safe shelter for my sisters. Finally, father was buried in the tunnel. We will ever be thankful to the Babu Jitendra Lal Nandi, the founder of Women's College in our village. He gave shelter to my mother and me for a month and completed my father's funeral rites. We will always remember him with respect. In the meantime, my elder brothers returned home from India. We dreamed of a new life. My proud mother had struggled a lot to feed us and educate us. I respectfully remember my late mother, and at the same time, I am proud of my father. He made such a sacrifice for the country.

Killing Field

Swapan Kanti Dutta

Village- Muzaffarabad, Union- Kharna, Upazila- Patiya, District- Chittagong.

The Pakistani army attacked the village at around 4am on that day. The villagers went to the neighboring village to take shelter. My elder brother Advocate Sujit Bikash Dutta, my younger brother Tapan Dutta, my father and I were listening to the news in the morning. My brother Nirod Dutta slept on the roof as the guard at night. Suddenly we heard that the Pakistani army had arrived. Father told us to run away and we headed towards Rashidabad, the neighbouring village. The whole village was shaken by the sound of ammunition. My brother took shelter on a tree. Everywhere there were dead bodies Here, I am sharing some of the incidents of that day. At around 4pm we entered the village boundary from the southern side and we saw those who hid in the bushes. First, we saw Birendra Dutta (Sagar's father), he was shot in the mouth, Sudhanshu Dutta, Sarda Sen (Nitu Sen's father), Kamini Dutta (Ashutosh Dutta's Uncle). The villagers were crying and lamenting in grief for their lost dear ones and families. Then I heard the tragic story of Niranjan Biswas and Rohini Dutta in the west side of our village and heard about many more deaths. Besides, others names

must be taken; the master Raimohan Biswas, Raj Bihari Biswas, Nikhil Chowdhury, Anil Chowdhury, Dulal Chowdhury, Sunil Chowdhury, Shankar Sen, Rajni Sen and many others. My brother Nirad Dutta was a very brave and social person. He completed the funeral rites of Birendra Dutta, Sarda Sen, Sudhanshu Dutta and Kamini Dutta. The next day, at night, with the encouragement of my brother Engineer Arun Dutta, we left the village for India together. We spent 2-3 months as refugees in different refugee camps in India. Then I used to make some living with the help of some Indian relatives. We could not expect the proper status of relatives as we were penniless. However, 9 months were spent in such painful situation. When 16 December was announced Victory Day, I became delighted at the prospect of returning home. I came at the end of December, and found no trees there. All the trees had been cut down by the neighboring villages. It became difficult to find our own home. However, from the burnt ground, the village turned into a locality again and many doctors, engineers, advocates, teachers increased the glory of the village by holding the highest degrees in the country. Besides, many educational and religious institutions were established and I am so proud of those.

Babul Biswas

Village- Muzaffarabad, Union- Kharna, Upazila- Patiya, District-Chittagong.

3rd May is the day of the greatest sacrifice and bloodshed. On May 2, after acting as nightguards, the villagers were doing their daily chores, while someone was sleeping. Just before the dawn of May 3, the Pakistani army attacked with heavy weapons. The attack took place on the east side of the village, from the north-south wide Chittagong-Cox's Bazar road to the road that joins the Arakan road, about 3 kilometers to the west. The village is located on the western side of Chittagong-Cox's Bazar Road or Arakan Road. Through the north, central and south sides of the village, three roads enter the village from Arakan Road. The invading force opened fire on the roads with heavy weapons. The rest of the soldiers fired and headed west. Thus, the genocide began.

At the same time a group of Pakistani supporters started looting the village. The robbers were busy looting all the goods like crops, cattle, gold ornaments, utensils, furniture, etc. Murder, looting, torture of women continued throughout the day. What was even more tragic is that some young girls were able to escape by hiding but ultimately they could not escape from the Razakars. They lost their honour that day. On that day, young women of this village were forced to lose their honour at the hands of the western invaders, as they could not run very far.

The devastation continued until 4 in the afternoon on that day. As the Punjabi and Baluchi invaders left the village, some of the villagers tried to come back in the village, but the looters threatened them and pushed them way. They continued to loot and oppress women. Already many villagers had taken shelter in the neighboring villages. However, most of the villagers were forced to take shelter in open areas in the western part of the village and its courtyard. Both bodies and minds were broken after daylong exhaustion and starvation. Even there was no place for shelter. They were again upset at the idea of escaping again, the loss of their loved ones and the agony of the situation. It is very difficult to accept that we are a civilized nation in the developed world. However, some kind people, the supporters of the Liberation War helped to bring food items from the neighboring villages. Their help on that day is still remembered with due honour. The whole village was burnt. The black night passed with starvation, lament and sufferings. Meanwhile the looters were busy looting. They started to come very early in the morning. They took fishes, crops, trees, cattle everything they found. Even they competed for the crops and land. Villagers living in the western part of the village did not have the power to protest that day. Everyone had to look on helplessly.

According to my knowledge, the Razakars and al-Badr forces from the neighboring villages killed Late Baba Jatra Mohan Chowdhury. [Written by Uttal, Muzaffarabad Coordination Club Magazine, 2010]

Gauri Shankar Chowdhury (60)

Father- Dr. Shamacharan Chowdhury, Village- Muzaffarabad, Union- Kharna, Upazila- Patiya, District- Chittagong.

Then I was very young, I do not remember all the incidents. But I remember that a few days before May 3, Tamalatla ashram at the northern end of the village was burnt by the Pakistani collaborators of the neighboring village, even though, the vigilant youth had guarded the village all the time. Almost every day it was rumored that the Punjabis were arriving and the young were guarding overnight. Women were busy with household chores and some were asleep or preparing for sleep. At that time, a disaster broke out in Muzaffarabad village. It was a shameful day of extreme sadness for the village.

On that day, the Punjabis took position by installing 3 heavy machine guns at the entrance of the village. Our home was situated few hundred yards away from the Punjabis. Seeing the location of Punjabis from home, I ran to one of my relative's houses to the south invoking the Almighty. I saw many random bullets around me. Later, I took shelter in a Muslim house. That Muslim family helped me a lot at that time. I will always remember their generosity and kindness. During that time, I was praying repeatedly to the Almighty for the sake of seeing my family. I was praying to see my family members alive and unharmed. I was merely a kid and could not think much beyond my own family. The Punjabis continued the havoc until 5pm and then left. The sky was trembling with the lament of the families who had lost their dear ones. Many of our mothers and sisters had lost their honour. On my way to return home, I noticed that almost all the houses were on fire.

There was nothing left inside the room. Everything was looted and

the the houses were set on fire. I found my brother, Dr. Niranjan Chowdhury, who fought till his death. The tragic scene of losing loved ones still haunts my heart. Victory was announced on 19 December in 1971. I felt like floating on cloud seven with joy. India also joined with the joy of victory. I came at the end of December, and found no trees there. All the trees had been cut down by the neighboring villages. It became difficult to find our own home. However, from the brunt ground, the village turned into a locality again and many doctors, engineer advocates, teachers have increased the glory of the village by holding the highest degrees in the country. Besides, there are many educational, religious institutions established now, and I am so proud of those.

[Written by Uttal, Muzaffarabad Coordination Club Magazine, 2010]

Ardendu Bikash Nandi (60)

Father - Sarda Charan Nandi, Village - Muzaffarabad, Union - Kharna, Upazila - Patiya, District - Chittagong

Unlike everyday, on May 2, 1971 night watch began with the terror of attack in Muzaffarabad, the ideal and self-reliant village. May 3, at 5:20 in the morning, the Pakistani soldiers entered the village by firing machine guns and they started genocide, looting and raping. Air became heavy with the screaming of the villagers. The blazes of flames around the fire began to dazzle. The Pakistani invaders started shooting indiscriminately at unarmed people. Those who survived by escaping saw countless dead bodies here and there. Babul Kanti Dutta, Ranjit Kumar Chowdhury, Sunil Kanti Biswas, Narayan Kar, Aurobindu Sen and many more young men of the village along with me gathered and buried some dead bodies in the

present mass killing site in the middle of Muzaffarabad. Later, we left Bangladesh (the five friends mentioned) for India. After three days of walking, we reached Ramgarh and entered India. After the armed training (33 days) in the city of Ampi, from Sabarum, we returned to the Harina camp. Then we came to Chhagalnaiya and spent 13 days in the front war against the Pakistani invaders. Later, as a special group of Chittagong (Chittagong Metropolis, South Chittagong and North Chittagong) we fought valiantly in different battlefields.

[Written by Uttal, Muzaffarabad Coordination Club Magazine, 2010]

Ajay Kumar Biswas (Bapi)

Father- Shahid Raimohan Biswas, Village- Muzaffarabad, Union-kharna, Upazila- Patiya, District- Chittagong. Identity: Manager, Sonali Bank Limited, Lohagara Branch, Chittagong

May 3, 1971 (Monday). History marked out this day. The people of the village, even till now traumatized, remember the hellish genocide that took place in Muzaffarabad village. On that day, the whole village was turned into a crypt by the torture and killing of the Pakistani army and their collaborators. When the people of the village were in sleep at dawn, the invading forces and the Razakars surrounded the whole village. Then they started the hellish genocide. On that day, about 300 innocent villagers were killed. All the houses in the village were burnt to ashes. Within a moment, the beautiful ideal village became a crypt. Dead bodies were seen everywhere. Everywhere was the smell of burnt ground and of burnt people in the air. The terrible memories of that day are still burning in my mind. My father, honourable Masterda, was brutally

martyred by the invading forces. The aggressor did not stop firing; his entire body was injured by rifle thrusts. They threw my grandfather Ras Bihari Biswas (father's uncle) in the fire and burnt him alive. Within minutes, he turned into coal. This incident is never to be forgotton. The dead bodies of my father and grandfather were buried with the help of my father's friend Nur Ahmad Sahib and his brothers. Animals feasted on the dead bodies. Later the country became independent. Every year May 3, 1971 is recalled in the village. However, no one communicates with the martyrs' family members. It is my request to the new generation, those who have not seen the Liberation War, should hold the spirit of it aloft so that the memory of the martyrs does not get lost and the souls of the martyrs may find peace. The martyr family can proudly should that we are the proud members of the martyr family.

[Text compiled from the commemoration of the centenary anniversary of the Muzaffarabad universal Kali temple, 2014]

Interview of an abused woman, the identity of the interviewee is not being revealed at her request. Village- Muzaffarabad, Union-Kharna, Upazila- Patiya, District- Chittagong. Place and Date of Interview: Own home, Muzaffarabad, Patiya, November 12, 2014).

I was 16 then. I was not married yet. After the starting of the Liberation War my father would not let me out of the house for fear of the Razakars. I was beautiful. Therefore, my restrained life started from the beginning of the Liberation War. After all these things, I could not save myself. On May 3, I did not wake up when the Pakistani army invaded the village. I woke up with father's scream. I hurried to hide under the bottom of the bed. I was there for about an hour. Then the Pakistani army attacked our house. Pulling me out of the bed, three Pakistani soldiers raped me periodically. I almost fell like dead.

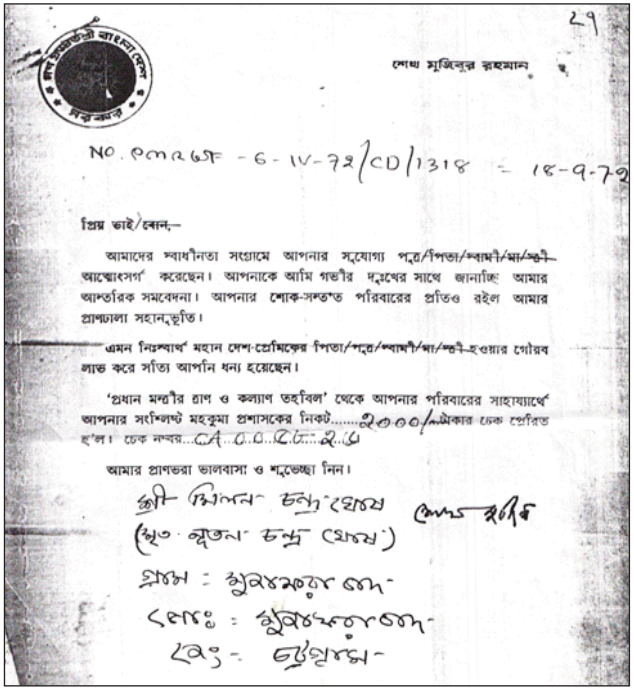
After evening, when members of my family returned, they rescued me and provided first aid. Apart from the Pakistani army, the Razakars also tortured me. Two of whom I had known before. Because of brutal torture, I became sick and was in the village for some time. Later, in fear of the Razakars, I would often hide in the jungle covering my face with ink. I escaped from the village. Then I took refuge in several places. Finally escaped to Silchar in India.

(She has given many descriptions of torture in Chittagong's regional language. The description of this inhuman, barbaric demonism is not possible to publish.)

Preserving the memory of the genocide

To commemorate the memory of the Muzaffarabad genocide on 3 May, the local primary school was renamed 'Shaheed Smriti Primary School' in 1972. To recollect that tragic mayhem, May 3 is observed as "Genocide Day" in Muzaffarabad every year. To honour the departed souls of the martyrs, a ceremony is held every year by the local Vivekananda Sangha.

However, the martyrs' families of Muzaffarabad did not receive any significant aid from the government. In 1972, the Bangabandhu Government gave Tk 2000 to the families of the martyrs. Some families were helped in their effort to build houses.



শেখ মুজিবুর রহমান

NO. PMRGF - 6-IV-72/CD/1318 = 18-9-72

প্রিয় ভাই/বোন,—

আমাদের স্বাধীনতা সংগ্রামে আপনার সুযোগ্য পুত্র/পিতা/স্বামী/মা/স্ত্রী আত্মোৎসর্গ করেছেন। আপনাকে আমি গভীর দুঃখের সাথে জানাচ্ছি আমার আন্তরিক সমবেদনা। আপনার শোক-সন্তপ্ত পরিবারের প্রতিও রইল আমার প্রাণঢালা সহানুভূতি।

এমন নিঃস্বার্থ মহান দেশ-প্রেমিকের পিতা/পুত্র/স্বামী/মা/স্ত্রী হওয়ার গৌরব লাভ করে সত্যি আপনি ধন্য হয়েছেন।

'প্রধান মন্ত্রীর ত্রাণ ও কল্যাণ তহবিল' থেকে আপনার পরিবারের সাহায্যার্থে আপনার সংশ্লিষ্ট মহকুমা প্রশাসকের নিকট.....2000/- টাকার চেক প্রেরিত হ'ল। চেক নম্বর...CA 00 CG 26

আমার প্রাণভরা ভালবাসা ও শুভেচ্ছা নিন।

শ্রী মিলন চন্দ্র ঘোষ
(মৃত নূতন চন্দ্র ঘোষ)
গ্রাম : মুজাফরাবাদ
পোঃ : মুজাফরাবাদ
জেঃ : চট্টগ্রাম

Letter of check of tk 2000 to the martyrs sent by Bangabandhu in 1972.

Many raped, abused women left the village in shame. Many have committed suicide. Many families of young victims moved to India. In the description of eyewitnesses, three Birangonas (war heroine) emerged. Among them, 2 fled to India to avoid public shame.

Memorial

Later, almost after three decades, a Shaheed Memorial was built next to this school. Local MP Shamsul Islam and Begum Chemon Ara Tayab, reserved female member, played an important role in building this beautiful monument. Currently, the local administra-

tion officially observes the day. On this day, people of the village observe fast to honour the martyrs. No houses in the village light their stoves to cook on this day. All the heroic martyrs are remembered with due respect and love.

However, this mass killing site remains unprotected. It has been preserved with a slight barbed wire fence on one side. There is a small plate made of tin in the tree called 'Muzaffarabad Genocide'. Although the foundation has been done, no attempt has been made to preserve it.

Memorial

The people of the area demanded the construction of a nameplate comprising the names and identities of more than 300 martyrs in the mass killing site, and set up security posts around the mass killing site. The mass killing site should be preserved by erecting a memorial and library in memory of the martyrs.

Conclusion

The Muzaffarabad genocide is a bloody chapter of the Liberation War. Analyzing the nature of this genocide, one could conclude that it was a planned genocide. The local Muslim League leaders of the Kharna Union prepared the blueprint of this genocide. The main motive for this genocide was the killing of the Hindus and the torture of Hindu women. They also looted their houses, properties, and lands. The local Razakar forces incited the Pakistani army to attack Muzaffarabad by telling them that the armed troops are being trained in the village and bringing weapons are being brought from India to the camps of the freedom fighters. In May, 300 villagers were killed in an 8-hour attack by the Pakistani army. Local Muslim League leaders Ramiz Mia and Nuru took part in the brutal genocide with the Pakistani military. They, too, tortured and robbed in equal measure.

Local Razakars and Al-Badr destroyed Muzaffarabad. Due to this, the survivors of the village crossed the border into Tripura, India. Some of them joined the Liberation War. After the Liberation War, the refugees who had taken shelter in India, freedom fighters who had taken part in the battlefield returned to Muzaffarabad. The grieving families reunited and turned around again. Their journey began with a new dream, though having the trauma of May 3, 1971. The local youth set up a coordination club to preserve this memory. The club was established in 1987. It observes "Muzaffarabad Genocide Day" on May 3 every year.

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* *Translated from Bangla: Shuvoranjan Dasgupta .*