History of Bangladesh and World Civilization

Classes Nine and Ten






National Curriculum and Textbook Board, Bangladesh

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Revised for the year 2026

National Curriculum and Textbook Board, Bangladesh

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Preface

The importance of formal education is diversified. The prime goal of modern education is not to impart knowledge only but to build a prosperous nation by developing skilled human resources. At the same time, education is the best means of developing a society free from superstitions and adheres to science and facts. To stand as a developed nation in the science and technology-driven world of the 21st century, we need to ensure quality education. A well-planned education is essential for enabling our new generation to face the challenges of the age and to motivate them with the strength of patriotism, values, and ethics. In this context, the government is determined to ensure education as per the demand of the age.

Education is the backbone of a nation and a curriculum provides the essence of formal education. Again, the most important tool for implementing a curriculum is the textbook. The National Curriculum 2012 has been adopted to achieve the goals of the National Education Policy 2010. In light of this, the National Curriculum and Textbook Board (NCTB) has been persistently working on developing, printing, and distributing quality textbooks. This organization also reviews and revises the curriculum, textbook, and assessment methods according to needs and realities.

Secondary education is a vital stage in our education system. This textbook is catered to the age, aptitude, and endless inquisitiveness of the students at this level, as well as to achieve the aims and objectives of the curriculum. It is believed that the book written and meticulously edited by experienced and skilled teachers and experts will be conducive to a joyful experience for the students. It is hoped that the book will play a significant role in promoting creative and aesthetic spirits among students along with subject knowledge and skills.

The **History of Bangladesh and World Civilization** is an elective subject for grade IX and X students in the humanities group of the secondary level. Every citizen of an independent country needs to know about the various stages of the continuous progress of his country and nation. History reflects successive socio-economic, political, geographical, and cultural evolution. Historical awarness helps a citizen to know and understand the social background, culture, ethnicity, heritage, and civilization of his country. Therefore, by studying history, students can learn about their society, state, and other nations and civilizations of the world. Special emphasis has been given in the History of Bangladesh and Global Civilization to develop patriotic, humanistic, and global citizens.

It may be mentioned here that due to the changing situation in 2024 and as per the needs the textbook has been reviewed and revised for the academic year 2026. It is mentionable here that the last version of the textbook developed according to the curriculum 2012 has been taken as the basis. Meticulous attention has been paid to the textbook to make it more learner-friendly and error-free. However, any suggestions for further improvement of this book will be appreciated.

Finally, I would like to thank all of those who have contributed to the book as writers, editors, reviewers, illustrators and graphic designers.

October, 2025

Professor Robiul Kabir Chowdhury
Chairman (Additional Charge)
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Chapter One
Introduction to History

One has to study and practice history in order to know the struggle of the Bengali nations to ensure the right to self-determination. They should also know the history of the great glorious liberation war side by side to explore oneself and to explore the identity of the nation. As history represents the investigated, researched and established truth of the events, so, in order to do a deep investigation of history one has to also know the elements and classification of history.

For this first we have to know what history is. Besides, we have to know how many ways history can be written and classified. And what is the necessity of studying history. These things are discussed in this chapter.



Figure-1.1 Celebration of the victory of Bangladesh

At the end of this chapter we will be able to–

- explain concepts, nature and scope of history and heritage;
- describe elements and classification of history;
- discuss the usefulness of studying history;
- be curious about history and heritage.

The concept of history and heritage

Itihas (History) originates from the word 'itho' meaning heritage. Heritage refers to habits, education, language, art, culture and literature of the past which are preserved for the future. History is a means to pass traditions from generation to generation.

Historian E.H. Carr defines history as an endless conversation between the present and the past.

All the present events have been constructed on the basis of change of events of the past and of its heritage. At present history also narrates contemporary events which is known as contemporary history. Hence the span of history is extended from the remote past to the present.

The Bengali word of history, "Itihas" is a combination of two fragments 'itiho+ as'. It means it was like this or it happened. The similar opinion is also expressed by another historian Dr Johnson. He says that History is what has happened. Anything that does not happen is not history.

The English word 'History' comes from a Greek word 'Historia'. The Bengali synonym of it is ‘ Itihas’. This word was first used by the famous Greek historian, Herodotus (5th century BC)

It is he who first used the term ‘History’ to name one of his research works, Herodotus believed that the ultimate objective of history is to seek and record what exactly existed or had happened. In his research, Herodotus analysed different aspects of the war between the Greeks and the Persians. In it he recorded collected information, important events and the victory of the Greeks. His objective was to inspire next generations for bravery and heroic deeds.



Figure-1.2: Herodotus

Herodotus was the first person who combined the two concepts-history and research together. Thus History turned to science, became completely information based and a subject to research. Historian Rapson thinks that history is the continuous and scientific description of events.

The father of modern History, the German historian Leopold von Ranke thinks that History means the exploration and the true description of what took place. History is written on the basis of justification of existing facts and evidence, but it has always had the opportunity to be rewritten based on new evidence and changing historical perspectives.

Sources of history

Sources of history refer to the facts and findings used to establish historical truth. These elements can be divided into two categories, namely written sources and unwritten sources.

1.Written Elements: The written sources of recording history include literature, foriegn affairs-accounts, documents, etc. Local and foreign literary works of different times are also good sources of collecting information about that particular time. For example, the Vedas, Arthashashtra by Kautilya, Rajtarangini by Kalahana, Tabaqat-i-Nasiri by Minhaj-us-Siraj, Ain-i-Akbari by Abul Fazal, etc. have good historical sources.

Again, the descriptions of foreign travelers are always considered as the important sources of history. The descriptions of the Chinese travelers, Fa-Hien, Hiuen-Tsang and Itsing respectively who came to Bengal from the fifth to seventh century are some of the wonderful written sources of history. The descriptions of this region are also available in the writings of African traveler Ibn-Battuta and others. We can learn about the society, economy, politics, religious practices, rituals and customs of that time of this region from these descriptions.



Figure-1.3: Hiuen-Tsang

Literary sources

a. Biographical writings: 'Ramcharit' by Shandhakar Nandi, Harshcharita of Banbhatya, Charyapada, Mangalkabya, Baburnama etc.

b. Native literature: 'Rajtarangini' by Kalahana, 'Meghdut' by Kalidas

c. Description of foreign travelers: Indica by Megasthenes, Fo-Kuo-Ki by Fa-hien and Si-Yu-Ki by Huen Sang, The Rihla by Ibn Battuta etc.

d. Ancient religious scriptures: 'The Ramayana', 'The Mahabharata', 'Purana', Bible

e. Other source: Ancient manuscripts, Treaties, Arthashastra, Shahnama etc.

2. Unwritten Elements

Archaeological artifacts are the objects or materials from which we obtain various types of historical information about a particular time, place, or people. These are basically unwritten material.



Figure-1.4.1: Gold coin of Gupta Era



Figure-1.4.2: Gold coin of Sasanka

a. Ancient inscriptions: Government documents: government documents, warfare, land allocation, king's order, King's name, conquering kingdoms, regime, religious beliefs etc. Unofficial inscriptions: usually inscribed on temple stone.

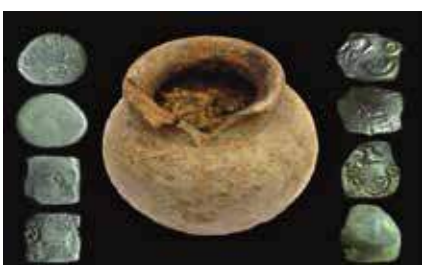


Figure-1.5: Inscription of Silver coin and pot found in Wari Bateshwar

b. Coins: King's name, date and year, King's image, idol of gods and goddesses were engraved on the coins that could tell us about the king's tenure, economic prosperity, social system and religious ideas.

c. Architecture, sculpture and monuments: Old shrine, tomb, monuments, antique art, idols of gods and goddesses, pottery and utensils are termed as archaeological

instances gotten from archaeological centres. These tell us about the advancement in civilization and also about the aesthetic sense and cultural taste.

d. Archaeological relics: Mahasthangar in Bogura, Wari Bateshwar in Narsingdi etc.

e. Common beliefs or rituals: Fairy tales, Mythes, songs and folktales etc. Initially Vedas was an oral tradition where the disciples used to learn it from the mentors. That's why it was called Sruti. Later on many writers like sage Vaishista, Vardawaj, Bamdev and others composed Veda in a long time.

f. Puthi: It was also common as an oral story telling tradition. We can get a clear picture about the political, social and economic status of the people of that period by conducting scientific research and analysis of these archeological artifacts. It becomes possible to conceptualize about civilizations, religions, livelihood, urbanization, the daily used utensils, status of trade and converse, agricultural materials etc. of the ancient inhabitants. For example, we may think about the archeological sites of the Indus civilization as well as those of Mahastangarh, Paharpur and Mainamati of Bangladesh. The new archeological discoveries can change even the history of a nation. For instance, we can consider the new discoveries of Wari Bateshwar in Narsingdi. This discovery is going to open a new horizon about the ancient civilization in the Bengal. Since the discovery is changing many old ideas, the history of the Bengal needs to be written afresh in near future. .

Individual Work: Write which elements can be used to investigate history.

Classification of History

With the advancement of human civilization, people have been writing history on many new events. As a result, the scopes of History are expanding. History is ceaselessly representing the past events to the present generation. In that case, it is difficult to classify History. In addition, people, their society, civilization and life-style lie close to each other as the subject-matter of History.

Yet, for the sake of study, discussion and research, history can be divided into two groups-Geographical History and Thematic History.

1. **Geographical History:** History can again be divided into three groups for the advantage of understanding from the perspective of geographical situation. Like as local history, National history, International history.

2. **Thematic History:** Thematic History refers to the history which is written on the basis of a particular subject. The scope of thematic History is very wide. Yet, it can generally be divided into five parts, such as Political History, Social History, Economie History, Cultural History and Contemporary History.

Subject matters of History

History is the evidences and written documents of chronological changes of human, their society and civilization. One of the modem historians, Vico believes that the origin and growth of human society and institutions are the subject matters of history.

Therefore, all the important achievements that contribute to the development and progress of human society and civilization are the subject-matter of history. For example, art, culture, literature, philosophy, sculpture, politics, warfare, religions, laws etc. which as a whole directly or indirectly influence the society and civilization are the parts of History.

Nature of History

History is different from other branches of knowledge. Its formation and presentation are also different. A discussion on the nature of history will give a clear conception about it.

Firstly. History reconstructs the past through authentic informations.

Secondly. The focus of History is the chronological progress of human society and civilization.

Thirdly. History never stops; it is dynamic and ever-flowing. For this reasons, it is difficult to divide history as the Ancient, the Middle and the Modem period, etc. Again, the trends of changes did not take place in all countries at the same time.

Fourthly. History is to uphold a perfect account of events that had taken place to the next generation. If the presentation of an event is not neutral, it cannot be authentic History.

Individual Work:	The charateristics of history is to reconstruct the past through authentic information— explain.

Scope of History

History includes every aspect of human life that they spent. The edge of history is extended to all branches of human thinking, planning and activities. For example, during the first phase of pre-historic period, man's activities were limited to collecting foods. As a result, the scope of History was extended to the activities of food collection. With the passage of time, th more scientific approach in the study of History has been followed. Thus, everyday new branches of history are opening and expanding the scope of History. In the nineteenth century though history was regarded as a subject only to study politics, after the spread of Marxism, historians started to exploring history of economics, history of social evolution, history of fine arts, etc. During the fourteenth century Ibn Khaldun includes the group life of human beings, their culture and production methods as the subject of study of history. Thus successive subjects are included to history and its scope and size are also expanding. So for the interest of the country and the nation and for the necessity of human being it is very imperative to study history.

Necessity of Studying History

History is the representation of research based facts of the evolution of human society and civilization. Studying history helps to understand the present in the light of the past and to make assumption for future. We learn about the progressive development of human society and the trends in the growth of human civilization.

Increases knowledge and self-esteem: Narrating the past helps increase the scope of human knowledge. Knowing historical events or the progress of people's social life increases self-esteem.

Enhancing awareness: Knowledge of History increases awareness among people. Humans can easily understand the difference between good and the bad if they know the causes of ups and downs of different civilizations and the causes behind them. Therefore, they become aware of the consequences of their deeds.

Giving lessons from a paradigm: The applied aspects of History is unlimited. By studying history, people could learn a lot from the past events. This lesson can be applied to better the present.

The study of History enhances the capacity of our judgment and analysis which helps form philosophical outlook. Consequently, there grows an interest in acquiring and inculcating knowledge.

Group Work: Identify the historical sources of a historical place or sight in your locality by visiting it.

Sample Questions

Multiple Choice Questions

1. Who is called the father of modern history?

a. Herodotus b. Leopold von Ranke
c. Toynbeed E. H. Carr

2. What is meant by Research?

a. Partial description of an event
b. Description of an organized war
c. Correct investigation
d. Description of limited information

Read the passage below and answer questions 3 and 4:
Rima went to visit the Mainamati Museum with her parents during the Eid holidays. There she saw coins, inscriptions, pillars, copper plates, buildings, etc. Through this, Rima learned a lot about our history.

3. What kind of historical element did Rima see in the museum?

a. Written
b. Unwritten
c. Literary
d. Tourist's description

4. The history that can be known through the elements seen by Rima is-

i. Social history
ii. Economic history
iii. National history

Which of the following is correct?

a. i & ii
b. ii & iii
c. i & iii
d. i, ii & iii

Creative Questions

Mamun goes to the public library with his uncle. There he reads various books. Although Mamun is a science student, he likes history books. He collects and reads history books from various sources. Seeing this, one of Mamun's friends, Sajal, told him, “Why are you reading so many extra books?”

a. What did E. H. Carr say about history?
b. Explain how the scope of history is expanding with the evolution of time.
c. What kind of historical elements did Mamun see in the public library? Explain.
d. Do you agree with Sajal’s mentality? Justify with reference to the textbook.

Short Answer Questions

1. What kind of history does cultural history belong to? Explain.
2. History is dynamic and continuous - explain.
3. Why might the history of ancient Bengali civilization change?

Chapter Two

World Civilization

Primitive people did not know agriculture. The society depended on hunting and gathering. Then man mastered the use of fire. They learned to make sharp weapons by breaking stones. This period of Stone Age can be divided into three phases. Old Stone Age or Upper Paleolithic Age, Middle Paleolithic and Neolithic Age respectively. During the late Neolithic period, humans developed permanent settlements apparently through horticulture, animal husbandry, etc. Later, agrarian societies developed on the river banks. This is the beginning of human civilization.

Through cultural development, people gradually get used to a complex social system. Suitable urbanization, architecture, writing style, ethnic identity, government system, religious discipline, and other developments have been created by man what is known as civilization. Renowned history researcher Arnold Joseph Toynbee has vividly described various aspects of the rise of civilization in his book 'A study of History'. He thinks that the world civilization emerged by facing various challenges and adversities. It will be clear if we discuss Mesopotamia, Indus, Egypt, China, Greek, Rome, Maya, Inca or Aztec as civilizations developed in different parts of the world.

At the end of this chapter, we will be able to-

- describe the important achievements of the Mesopotamian civilization;
- describe the inventions, urbanization, and architecture of the Indus Civilization
- explain the unique features of Egyptian civilization;
- explain the basic characteristics of Chinese civilization;
- explain the reasons that made the Greek civilization important in world history
- describe the important achievements of Roman civilization;
- explain the special aspects of Maya civilization;
- describe the achievements of the Inca civilization;
- analyze the important aspects of the Aztec civilization;
- analyze the comparative discucussions among civilization.

Mesopotamian civilization

'Mesopotamia' comes from the Greek words Mesos means 'between' and Potamos means river. In simple, We can say 'Mesopotamia' means 'the land between two rivers'. Mesopotamian civilization extended in the alluvial fertile land between the two rivers Tigris-Euphrates. On the map, this fertile landscape looked like a crescent or curved moon. Hence its name 'Fertile Crescent'. This Fertile Crescent expands in Iraq, Syria, Lebanon, Palestine, and Jordan. Many have identified the northern part of Kuwait, the southeastern part of Turkiye, and the western part of Iran as this Fertile Crescent landform or Fertile Crescent.

The combined form of Sumerian, Babylonian, Assyrian, and Chaldean civilizations is known as Mesopotamian civilization. This civilization started around 5000 BC. This civilization covered almost the whole of the Fertile Crescent beginning with present-day Iraq. The area where this civilization flourished was the mountainous region of Armenia to the north, the Arabian Desert to the west and south, the Persian Gulf to the southeast, the Elam Mountains to the east, and the Mediterranean Sea to the west. High mountains to the north and east gave Mesopotamia the advantage of natural walls. Using that opportunity, the Sumerian, Akkadian, Amorite, Kassite, Assyrian, and Chaldean ethnic groups built an advanced civilization in this land in ancient times.

The Sumerians were the first to lead the settlement of the region. Archaeological excavations have found a few settlements in the Ubaid region of Mesopotamia. Like the Ubaids, the Warka culture is known as Uruk in Sumerian and Erech in Semitic. This culture refers to early literate (Protoliterate) Mesopotamia. As an early culture, Warka has evidence of high-quality pottery. The temple of the god Anu at Yanna and the ziggurat or White Temple at Uruk are significant architectural monuments of this culture.

The period of initial development of Mesopotamian civilization along the Tigris Euphrates River is considered 3500-3000 BC. Then the first traces of culture were found in the low plains of this region. It is believed that a few groups of people settled in the region as late as 4000 BC. Several city-states developed in early Mesopotamia like Ur, Uruk, Lagash, Umma, etc. These city-states were much larger than the ancient villages. Besides, the center of economic and political activities was also developed here.

The great achievements of civilization

The dawn of civilization is considered the time before 3000 BC. By this time, the Mesopotamians began to dam the water of the Tigris and Euphrates rivers and use them for irrigation. They managed to prevent flooding by digging many canals. One of the key inventions of ancient Mesopotamia was the wheel. They mastered the use of wheels and tried to build roads to drive carts for carrying crops. Most of the roads built within the city were wide.

Agriculture and animal husbandry

Farmers of this region used wooden plows and stone axes as tools. Their main crop was barley. The majority of domestic animals were sheep and goats. However, the shepherds often used dogs for security reasons during herding. In Mesopotamia, gardens were built by earthen walls or hedges of date trees. Basically, they wanted to keep this garden safe from outside herbivores. It is known that the people of Mesopotamia planted various fruit trees in these gardens. Donkeys were their main

vehicle for transporting crops from agricultural land to different cities. But in water ways, they used small and big rafts.

Science and Technology

The invention and development of mathematics was of special importance to the Mesopotamian civilization. After collecting the harvest, the priests would make marks on the walls of the temples and keep an account of it. Their numbers were six or sixty centered. From there, they started counting sixty minutes in an hour and sixty seconds in a minute. They started calculating the year by dividing it into 12 months and a month into 30 days. Apart from dividing the earth by 360 degrees, they also started the calculation of the zodiac. Along with the discovery of bronze, they started using glass three thousand and five hundred years ago.

Language and Literature

The people of Mesopotamia used Semitic languages. In addition to communication, administrative and religious activities were carried out in this language. They invented a primitive writing system for this language through some meaningful pictures. In this pictorial manner, they wrote on the clay with the pointed head of a reed and later dried it. Written alphabets dating back approximately 5,500 years have been found in Mesopotamia. They wrote the epic Gilgamesh in their language.

The city

Most of Mesopotamia's cities were situated on the banks of rivers, and their centers were fortified. The walls of the fort were made of sun-dried bricks. They had not yet mastered the power of burning these bricks. In particular, it was possible to discover a 6-mile-long fortified area in Yuruk city. Archaeologists believe that the legendary hero King Gilgamesh built this fort. Most of the cities built during this period had city gates. A strong army were deployed in front of each pylon to guard it.

Law and Justice

A monument made of black-green stone was unearthed in the fort of Sippar in Persia. The famous Laws of Hammurabi were compiled on this stone. Today, the stone pillar is preserved in the Louvre Museum in Paris. There is a sculpture on the top of this 8-foot-high stone. 282 articles of law are written on the bottom of this stone. This law was introduced to establish law and order in the country and to protect the weak by destroying the wicked and dishonest.

Religion

The primary religion of the people of ancient Mesopotamia was primarily earthly. They had little idea about the existence of life after death. The practice of burying dead bodies was simple as they did not think about the importance of the afterlife. Morality

and spirituality did not get prominence in Sumerian religion. It is assumed that they followed a simple religion oriented to life. A temple near the city is found as evidence of their religious beliefs. These temples made of mountain-like steps were called Ziggurat.

Ancient Mesopotamian worshiped sun god Shamash; Enlil, god of rain, wind and flood; Enki, the god of water; Inanna, also known as Ishtar, the fertility goddess of love; Nargal, the god of plague. They used to offer oil, butter, vegetables, fruits, flowers, food, etc. to the deities. In the ziggurat of their main shrine lived their priest. From there he used to run the 'Pateji' religion.

Political aspects

At various times, external forces attacked and weakened this civilization. Its political history revolved around mutual attacks and counter-attacks by neighboring states. Hence, the ethnicity of the region was a mixture of different races. Its social and economic life developed in a slightly different way according to time and space.

Group Work: Identify the main achievements of Mesopotamian civilization.

Indus Civilization

Background: As this civilization emerged on the basin of the Indus River so it is called the Indus civilization. The culture of the Indus civilization is also known as the Harappan culture or the Harappan civilization. The story of the discovery of this civilization is very interesting. There were many hills in the city of Mohenjodaro in the Larkana district in the present day Sind province of Pakistan. The local people called these hills 'the hill of the dead'. (the meaning of Mahenjo-daro is the same). Under the guidence of the Bangalee acheologist Rakhaldas Bandopadhay, people of the archeology department started to excavate the hills thinking they would find some ruin site of Buddhist temples. Unexpectedly, they came across specimen of the Bronze Age civilization. At the same time in 1922-23 AD, by the efforts of Daya Ram Sahni, another excavation in Harappa in the Montogomary district in the West Punjab took place where ancient civilization was discovered. Under the guidance of John Marshal, many other sites were discovered by the archeology department.

Geographical Location: Although the Indus civilization is the earliest civilization of the subcontinent, it spread over a large area. The biggest sites that revealed the most specimen of this civilization were Mohenjodaro and Harappa; yet, this civilization was not restricted to only these two cities. From Pakistan's Punjab and Sind province to India's Punjab, Rajasthan and in different places of Gujarat there have been discoveries of the evidence of this civilization. Historians believe that from the Punjab to the Arabian Sea the Indus civilization expanded to a large area.

Individual Works: In which regions of India and Pakistan has the specimen of the Indus civilization been found? Make separate lists of the regions of each country.

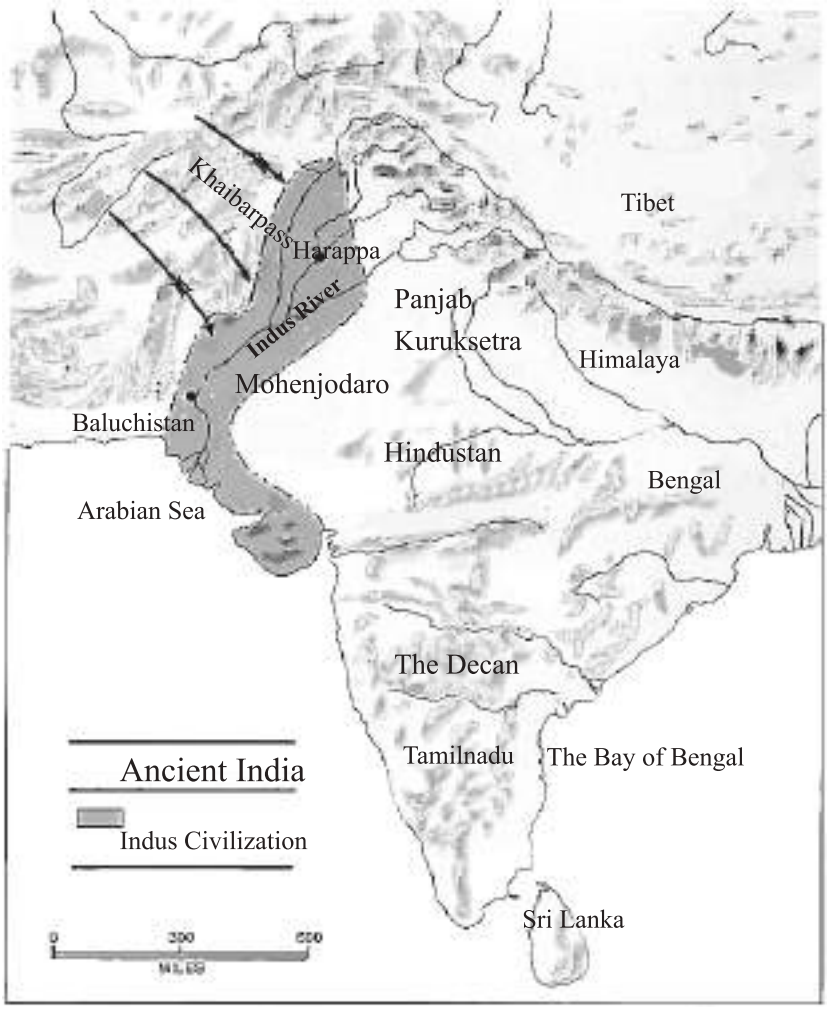


Figure-2.1: Map : Indus civilization

Time Frame: There are different opinions among the historians about the time frame of the Indus civilization. According to the experts, 3500 B.C to 1500 B.C is the period of the rise and fall of this civilization. However, there are again different views among the experts regarding the fall of this civilization. Historian Mortimer Wheeler believes that this civilization existed from 2500 B.C to 1500 B.C.

Political Conditions: Nothing is certainly known about the political life and the governing system of the Indus civilization. The urban design of both Mohenjodaro and Harappa were quite the same. A careful observation of the ruins of both the cities reveals that the cities were built premeditatedly on high foundations. A city fortress was built in a platform at one side of the city. The city was protected by a

wall. The rulers of the city lived inside the city fortress. The administrative houses were also situated within the fortress. The city had an entrance gate. The fortress and the large buildings indicated a centralized government system that had ruled the two cities for several years. This centralized administration controlled the lives of the common people.

Social Conditions

People lived together as a community in the Indus civilization. Nuclear family system was a very common custom. The society was divided into social classes. All men did not enjoy the equal rights. There were mainly two classes in society: the rich and the poor. The farmers lived in the villages. There is evidence of two different types of households in the city for the rich and the labour classes.

For clothes they usually used cotton and wool. The Indus civilization was matriarchal. Women of this civilization had a very refined taste. They loved wearing ornaments. The popular ornaments for women were necklace, bracelet, rings, ear rings, waistbands, armlet, bangles, anklets, etc. They wore long embroidered clothes. Men also wore ornaments.

Economic Condition: The main basis of economy of the Indus civilization was on agriculture and produced crops. Animal husbandry is another important part of their economy. Aside from the subsistence of agriculture and animal husbandry, the Indus people supported themselves by pottery, metal work, weaving, making ornaments, and working with valuable stones. The trades of the Indus Civilization maintained commercial communication with the foreign countries to export their high quality goods. They maintained regular trading relations with the traders of Afghanistan, Baluchistan, Central Asia, Persia, Mesopotamia, Southern India Rajputara, and Gujarat.

Religious Condition: As there is no evidence of any temple or monastery in the Indus civilization, it is not clear what religious views the Indus people harbored. Although there is no existence of temple and places for worship, in view of the large number of female terracotta figures found in the Indus valley, some scholars believe that the Indus people worshipped goddesses. Mother-worshiping was very popular among the Indus people. They also worshiped trees, stones, snakes, birds and animals as gods and goddesses. They believed in the afterlife and for that reason they put everyday items and ornaments of the dead in their graves.

Individual Work

1. Make a list of the popular ornaments of the women of the Indus civilization.
2. What is the relationship between the prosperity of the crafts and that of trade in the Indus civilization?

Contributions of the Indus civilization: One of the earliest civilizations of the world is the Indus civilization. The contributions of this civilization are as follow:

Town Planning: Harappa and Mohenjodaro are the two biggest cities found among the ancient cities in the region believed to be the Indus civilization. All the houses in both the cities were made of terracotta and sun-burnt bricks. A sophisticated and technologically advanced urban culture is evident in the Indus civilization. The quality of municipal town planning suggests the knowledge of urban planning and efficient municipal governments. The design of both Mohenjodaro and Harappa were the same. Major streets ran across the cities. The streets were straight. Every house had open courtyards, wells and bathrooms. Waste water was directed through smaller drains to the main covered drains, which lined the major streets. The drainage system helped keep the streets clean. There were lamp posts in both sides of the streets.

Measurement System: The people of the Indus civilazation were the inventors of weight of goods. Their invention is considered a great contribution to civilization. They used various types and sizes of weights for measuring different goods. They also knew the system of measuring length through tick off scale.

Industry: The first thing that comes to mind when we talk about the industries in the Indus civilization is their pottery industry. They knew how to use the potter's wheel and made beautiful earthen pots with it. They also drew attractive designs on the pots. The weavers were expert in weaving and knitting. Furniture, weapons and ornaments were made out of metal. They learned to make bronze from the mixture of copper and tin. The craftsmen made utensils out of silver, copper and bronze.

They were used to make ornaments out of gold, silver, copper, electrum and bronze. The mentionable ornaments were rings, bangles, nose ring, necklace, ear rings, armlets, etc. The Indus people did not know the use of iron. Apart from metal, Indus people were able to make ornaments with valuable stones as well. They were expert craftsmen in handicrafts made from elephant tusks.

Group Work: Make a list of industries that the people of the Indus civilization were good at.

Architecture and Sculpture: The Indus civilization has left a very important and amazing contribution to the field of architecture. We have found from two room houses to twenty five room houses. In some places three storied houses were found. The most significant specimen of architecture in Mohenjodaro was the Assembly Hall that was 80 feet long. Besides a big palace had also been found. In Harappa there was a big Granary. 'The Great Bath' found in Mohenjodaro was a water reservoir that was suitable for indoor swimming.



Figure-2.2: The Great Bath

In the art of sculpting the Indus cıvılızation also left its mark of excellence. Although the stone statues found were very few in number, the quality and the craftsmanship in them were exquisite. So far 13 sculpture status and one limestone more head of a status were found from this civilization. In Mohenjodaro, one dancing female figure was found.

Besides many small human and animal figures were also found that belonged to this civilization. 2500 seals were also found form the excavations at Harappa and Mohenjodaro. These were used for trading and religious purposes.



Figure-2.3: Seal

Work: Fill in the chart ঃ

Architectures of the Indus Civilization	Location of the source

Egyptian Civilization

Background: The country location in the North-east side of the African continent is Egypt. From 5000 B.C to 3200 B.C, one state emerged on the banks of the Nile River is called Egyptian Civilization. From this time onwards, Egypt began to influence the ancient civilizations through many contributions.

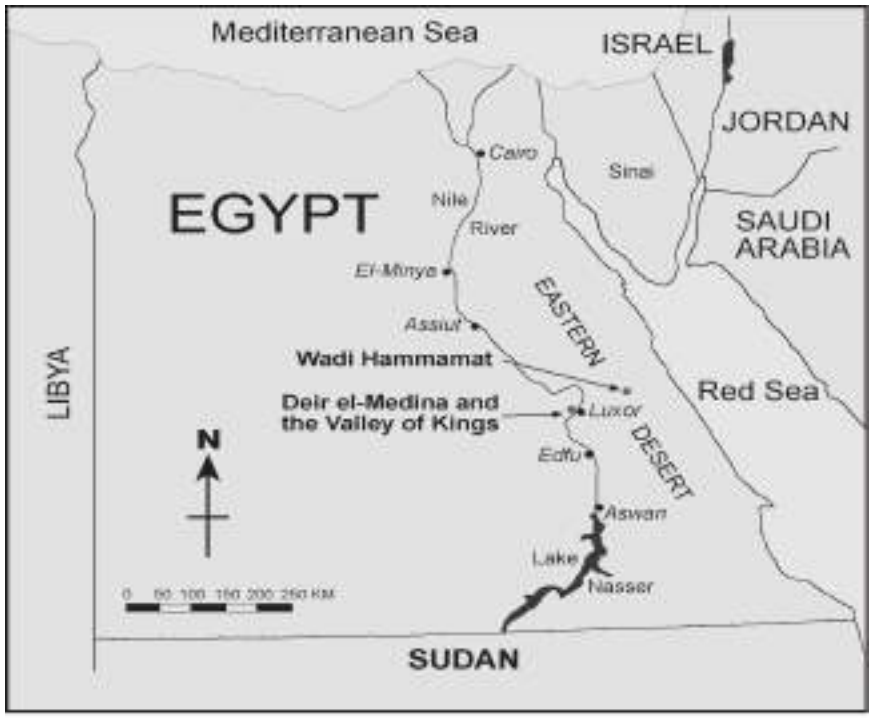


Figure-2.4: Map of Ancient Egyptian Civilization

For example periods from 3200 B.C the Early Dynastic Period began which marked the beginning of the historical eras of Egypt. In this period, Narmer or Menes (known by both names) became the first ruler and priest of Egypt. He received the honor of being the first Pharaoh. Hence Egypt under the rules of the Pharaohs began to flourish and left its mark in the world civilizations with important contributions.

Geographical Location: From a geographical point of view Egypt was situated in a very important location with three continents surrounding it. The country was situated on the coast of the Mediterranean Sea, surrounded by Asia, Africa and Europe. In the north of Egypt is the Mediterranean Sea, in the east the Red Sea, in the west the Sahara

Desert and Sudan and other African countries in the south. It has a total area of nearly 4, 00,000 square miles.

Time Frame: The Egyptian civilization continued for more than 2500 years. The long and sustaining history of Egypt began in 5000 B.C. particularly in the Neolithic Age.

However, fame of Egypt was founded under the leadership of Menes and maintained its glory and zenith for 3000 years. In the 10th century B.C a warrior nation of Libya took over the throne from Pharaohs. In 670-662 B.C the Assyrians spread their dominance over Egypt. But in 525 B.C Persians took over Egypt and the glorious sun of the ancient Egyptian civilization an end.

State and Society: In the Pre-dynastic period Egypt was divided into small administrative regions. They were called Nomes. The first ruler or the first Pharaoh, Menes or Narmer, in 3200 B.C united the entire Egypt into one state and made Memphis, located in South Egypt, the capital. From then on, Egypt became a unified state and the dynastic rule emerged. The title Pharaoh originated from the Egyptian term 'Per-o' The Pharaohs were very powerful. They believed that they were the decedents of the Sun god. The title 'Pharaoh' was hereditary. Only the son of a Pharaoh could inherit the title Pharaoh.

The Egyptians could be divided into particular classes based on their professions; such as, royal family, priests, elites, scribes, traders, artists, the farmers and slaves to the lands.

Economy: The economy of Egypt was basically agriculture based. The staple agricultural products were wheat, barley, cotton, onion, peach, etc. In trade and commerce they were equally advanced. The cultivated wheat, sheets of linen, earthen pots, etc. from Egypt were exported to Crete Islands, Phoenicia, Palestine and Syria. The Egyptians imported gold, silver, elephant tusks, wood from different countries.

The River Nile: The river Nile originated from Victoria Lake of Africa. From there the river ran through different countries and finally through Egypt it fell into the Mediterranean Sea. The father of history Herodotus aptly said, "Egypt is the gift of the Nile". Without the Nile river Egypt would have been nothing but a desert. In ancient times, the Nile river flooded every year. After the flood, the land on both sides of the banks would be fertile with the black silt and Egyptians would cultivate many crops in the silt left behind by the flood water.

Contributions of the Egyptians to Civilization: There is no way to dispute the contribution made by the Egyptians to ancient civilization. Their religious beliefs, art, sculpture, script writing, invention of paper, the study of science and knowledge everything has been enriched by their tremendous contributions. A very unique characteristic of the Egyptians was that every sphere of their lives was influenced by their religious thoughts and beliefs.

Religious Beliefs of the Egyptians: Probably there is no nation among the ancient civilizations that was more involved and influenced by the religious rituals than the Egyptians. Because of this, many of the philosophical ideas, rules and regulations, rites and rituals of human civilization came from the Egyptians. They worshipped inanimate objects, idols and also animals. Though there have been many changes in their religious views, they had a firm belief that the Sun god 'Ray' or 'Aman Ray' and the god of nature, grain and the river Nile 'Osiris' together ruled over the entire world. However, the most important God to the Egyptians was the Sun god 'Ray'.

Individual Work: Draw a chart of the exported cash crops and the imported trade products of Egypt.

The Egyptians believed that the dead will come back to life again. Therefore, they used to keep dead bodies fresh by making mommies of the dead bodies and created Pyramids to protect the mommies. The Pharaohs ruled the nation as the representatives of God on earth. They were the chief priests and they appointed other priests in different services.



Figure-2.5: Pyramid

Craft: The paintings and art of the Egyptians are very diverse and historically important. Similar to other countries the art and painting spurred from the religious beliefs of the Egyptians. They first started the painting to decorate their pyramids and their tombs. The popular colors of the time were black and white. In the tombs, pyramids, temples, palace, gardens and even in the walls of common households, the Egyptian artists used to draw beautiful and spectacular pictures. These pictures depicted the political, religious, social and family lives of ancient Egypt.

The Egyptian artists also had tremendous achievements in curving and sculpting. The furniture, earthen potware, gold, silver and valuable stone plates, ornaments, mummy's faces, everyday tools, elephant tusks, etc. bore the mark of excellence of the Egyptian craftsmanship.

Individual Work: Draw a chart of the murals illustrated in the wall by the artists of Egypt with their subject matters.

Sculpture: No other civilization has been able to make such a contribution as the Egyptians in the art of sculpting. The greatness of size, diversity of style and the religious fervor found in the large scale statues reflect the excellence of the sculpting art of the Egyptians. All the statues are influenced by the religious feelings, rituals and philosophy of life and death. Each and every sculpture in some way or the other bears and piritual artisanship. The greatest specimen of Egyptian sculpture is the Sphinx in Giza. The Sphinx is a statue that has the body of a lion and the head of a man. The biggest Pyramid in Egypt is Pharaoh Khufu's pyramid. The temples of Egypt also reflect the beautiful work of sculpting of this great civilization.



Figure-2.6: Sphinx

Writing System and the Invention of Paper: One important features of the Egyptian civilization was the invention of written characters and letters. The writing system in Egypt emerged with the spread of urbanization. 5000 years ago they were the first to invent a 24 consonant alphabet system. At the very beginning, they communicated and expressed their feelings by drawing pictures. This type of writing system was known as 'Hieroglyphic' or sacred alphabet.

The Egyptians learned to make paper from the mash of reed-like plant. They wrote on this paper. The Greeks called this paper papyrus. The English word “paper” came from the word papyrus. It is noteworthy that Napoleon Bonaparte in his campaign to Egypt discovered a stone plate that is known as the Rosetta stone. On this stone was encrypted in Greek and Hieroglyphic language that conveyed much information about ancient Egypt.

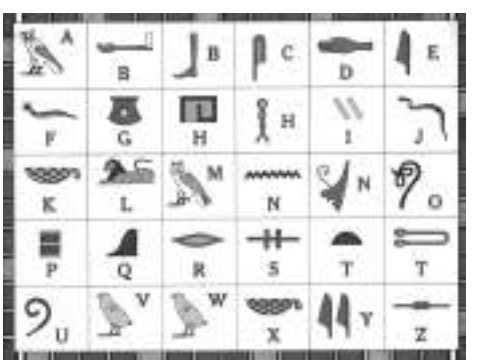


Figure-2.7: Hieroglyphic Inscription

Science: It has been said that the Egyptian civilization was based on agriculture. So the flood, the navigability, the measurement of current, ebb and flow of the river Nile and the measurement of land were very important for the Egyptians. Therefore, astrology and mathematics had a deep connection with these measurements. So the Egyptians

managed to master this two disciplines. They introduced two branches of mathematics: Geomatry and Arithmatic. The Egyptians knew how to add, substract and divide. In 4200 B.C the Egyptians invented the first solar calander of the world. They also came up with the concept of 365 days for a year. The ancient Egyptians invented sun dials, shadow dials and water dials to measure time.

The Egyptians were interested in applied science for their faith in religion. They believed in the after life and believed that the Pharoahs will be emperors in the next life. So they invented ways to prevent the dead body of the Pharoahs from decaying. From this practice they came up with the process of mummification. The Egyptian scientists found out ways to stop the body from decomposing using chemicals and other proceduers.

The ancient Egyptians were also advanced in medical science. They knew how to diagnose diseases of the eye, teeth, stomach, etc. They also knew how to cure diseases through surgery. They could successfully attach broken bones, read the pulse and measure the heart beats.

The Egyptians practised philosophy and literature. Their work of literature did not contain sorrows or sufferings. They were very optimistic. Their literature exubarates happiness and prosperity.

Indıvıdual Work. What is the relationship between Astronomy and mathematics with Egyptian agriculture.

CHINESE CIVILIZATION

Geographically, China covers about four-fifths of the country in vast hills, mountains, and plateaus. Ancient Chinese civilization is essentially the achievement of two distinct dynasties. In a sense, some aspects of the ancient Chinese civilization can be gained if some of the achievements of the 'Shang' and 'Chou' periods are highlighted separately. However, the main reasons behind the survival of the ancient Chinese civilization so successfully for so long are both geographical and historical.

Although China was isolated geographically from other countries, it was fairly prosperous in many ways. As a result, the Chinese did not have to focus on expanding their empire for the shortage of food and shelter. Neighboring Tibet, Xinjiang, Mongolia and Manchuria were geographically connected to China. Evolutionary history researchers began to discuss Chinese history and civilization since the discovery of Peking man (Sinanthropus Pekinesis) remains.

In ancient China, civilization developed around three regions centered on rivers originating from the western highlands. The first civilization developed in the Huang Ho coastal region, the second in the Yangtze River region, and the third in the vast expanses of southern China.

The slow flow of the Huang Ho has created extensive alluvial plains on its banks. However, life and crops were often destroyed by floods that overflowed the two rivers during monsoons. That's why Huang Ho is called the Sorrow of China in history. The Yangtze River, flowing in the south of China, is one of the largest rivers in the world. The mountainous region of southern China was rich in mineral resources. As important seaports developed in the south, it became a center of foreign trade. China's cultural characteristics can also be easily distinguished from others by its apparent isolation from all other civilizations.

Achievements and contributions of civilization

Chinese philosophy sees the two forces of 'Yang' and 'Yin' as representing the source of creation through encircling a circle. One part of the circle was white and the other black. Brightness, warmth, and performance are symbolized by the Chinese as 'Yang' or male entity, and its opposite 'Yin' as darkness, silence, coldness, and tenderness as a female entity in imagination. According to them the union of this 'Yang' and 'Yin' gave birth to Panku, a mythical human. They believed that this Panku developed into the ancient world.

In Chinese belief, Panku's assistants were Turtles, Quilins, 'Dragon' and 'Fining'. The name of Huang Ti (Huang Ti/ Huangdi) can be said to be the ruler of the mythical era, who was chosen by the various races of China four thousand years ago. He established a kingdom in the valley of the Huang Ho River. On the other hand, during the time of Huang Ti, also known as The Yellow Emperor/Yellow Thearch, the people of China mastered the art of cultivating silk worms, making boats, and carts. Their writing system also started then. 'Yao', 'Sun', and 'Wu' then became their kings.

The kings of China invented a way to escape the flood during the terrible flooding of the Huang Ho River. They even gave ideas on writing, fishing, music, painting, animal husbandry, and sericulture. On the other hand, they had a good idea about agriculture, trade, and medicine for a long time. In addition, inscriptions written on bones are found as a source of Chinese history.

The Huang Ho River in China used to cause floods a lot. This flood forced the Chinese to move the capital five times. Agriculture was the mainstay of the Chinese economy, despite the use of very primitive agricultural methods and materials. Although wheat and barley were the main crops, they also cultivated some rice. They met their needs for meat through hunting and animal husbandry. Common people of that time kept dogs, pigs, goats, sheep, bulls, horses, poultry, buffaloes, monkeys and elephants as animals. Like pork, dog meat is part of their popular diet. The Shang people were not nomadic as they were familiar with agriculture and animal husbandry. They lived in mud houses or pits.

As far as is known, the Chinese king combined control of the army, supervision of civil affairs and leadership in religious affairs. Priests then practiced astrology apart from

their religious duties. They also played a role in making the calendar. Priests have made significant contributions to numeracy and mathematics. As early as fourteen BC, the Chinese were able to determine the timing of solar and lunar eclipses, which was remarkable.

Greek Civilization

Background: The greek civilazation is one of the greatest ancient urban civilizations situated in the Aegean archipelago and the west coast of Asia Minor. The ruins of hundred cities including the epic city of Troy, were discovered. This was known as the Aegean Civilization or the pre-classical Greek civilization.

It is bounded by the Greek mainland on the west, Asia Minor (now Turkie) on the east, the island of Crete on the south including the small islands of the Aegean Sea. The Greeks were the part of a very prosperous and culturally enriched nation. This civilization can be divided into two parts-

1.The Minoar civilization: The evolution of this civilization was in Crete. The time period of this civilization is from 3000 B.C to 1400 B.C.

2. Mycenean or Achaean civilization: The second is called Mycenean or Achaean civilization. This civilization was named after the name of the Mycenae city, situated on the southern region of the mainland of Greece. This civilization existed from 1600 B.C to 1100 B.C. It is believed that flood or foreign invasion brought a decline to this civilization.

Geographical Location and Time Frame: Greece is surrounded by the Adriatic Sea, the Mediterranean and the Aegean Sea. There are two terms that go complimentary with the Greek civilization. One is 'Hellenic' and the other is 'Hellenistic'. The Hellenic culture flourished in the capital city of Athens in the Greek peninsula. On the other hand, the Hellenistic culture flourished with the amalgamation of Greek and the Non- Greek cultures in Alexandria in Egypt under the rule of Greek emperor Alexander the Great.

Sparta, the Military State: Sparta is one of the many city states that emerged in ancient Greece. This city state was situated in the south of Greece in the area known as Peloponnese. Sparta was different from other city states. A close observation into the lives of the Spartans reveals that they were influenced by military actions and war tactics. Their focus was to increase the military resources of the city rather than to improve the quality of life for the citizens. In 800 B.C after a long battle, the Dorian soldiers were able to take over Sparta. The local people who were defeated in the war were called land slaves or the 'helots'. They used to revolt when they got any chance.

The defeated inhabitants who were forced to become land slaves were large in number. To sustain their rule the rulers of Sparta had only one thing in mind- to supress their uprising.

The Spartans' lives were dedicated to save Sparta. The Spartan society emerged from the necessity of war. The rulers of Sparta were dedicated to prepare its citizens for war and to lead the army. For their war-driven attitudes, the Spartans were left behind in social, political, economic and cultural advancement.

Athens, the City State: In ancient Greece, the first democratic state to emerge was Athens. But in the earlier days Athens was a monarchy. In the 7th century B.C, the monarchy declined and a form of aristocracy emerged. The power came in the hands of a few elites. They only looked at their own interests in the name of ruling the state. As a result, agitation grew up among the mass people even though they failed to attain power. But some people attained power using them. They were called 'Tyrants'. Gradual disappointment among the common people and the deprivation of the farmers were turning into a possibility of an uproar, a revolution. Consequently, in the 7th century B.C there was a reform in the state administration. Earlier the members of the noble families were thought to be aristocrats. But after the reform, wealth became the primary standard of aristocracy. In the time of crisis, all the people of the state unanimously nominated a few people to bring reform to the state. Among those few people, the most famous of the aristocrats was Solon. He introduced some new laws and minimized the strictness of the previous laws. He passed the law to free the farmers from debts. He was also responsible for bringing economic reforms to the state of Athens.

After Solon, Peasistratas and Cleisthenes were the ones who came forward to establish the rights of the people of Athens. They both worked to reform the laws and to bring prosperity and peace to the people of the state. However, Athens saw the zenith of democracy at the time of Pericles. His time is known as the “golden age” of Greece. In 460 B.C, he came to power and ruled for 30 years. He accepted all the political demands of his citizens. During his time, he gave his citizens right to fully participate in the administrative, legislative and judicial system of the state. The members of the jury who gave the verdict of the trial were chosen from the common citizens. Athens reached the height of success in every field during the time of Pericles.



Figure-2.8: Pericles

In 430 B.C, one fourth of the people of Athens died in a terrible plague. Pericles also died in the plague. After his death, Athens lost its former glory and decline became inevitable. Athens, the state that had great achievements in science, philosophy, literature and politics fell to the military state of Sparta. The longtime war that went on between the two states was known as the Peloponesian War. The Peloponesian War (460 - 404 B.C) was fought three times between the two leading city-states in ancient Greece, Athens and Sparta. The two states formed coalition with their respective allies. Athens formed the Delian League with its allies. Peloponesian League was lead by the Spartans. As a result of the war, Athens lost its prosperity and independence. In 369 B.C. Athens went under Sparta. After this city-state Thebes was taken away by Athens. In 338 B.C. the Macedonian King Philip took over Thebes and Athens came under the Macedonian rule.

Group work: Make a list of those great persons of Athens who brought various refroms and passed laws for the welfare of the people of the state.

Contributions of Greece to Civilization: Although for the geographical location the Greek city states were separated from each other, their culture was the same. They believed that they inherited the same cultural trends in spite of the political difference. Their language, religion, literature and games and sports united the whole Greece together. Athens played a dominating role in defining the culture of Greece. They gave the name of this culture Hellenic Culture.

Education: The Greek scholars had much idea about education. They gave importance to moral and spiritual education. Some of them thought that the responsibility of ruling the state should be in the hands of educated citizens. The education system should reflect the philosophy and the goals of the government. The main purpose of education is to teach discipline and obedience. Greek boys started going to school at the age of seven. The boys from the rich family were educated formally until they were 18 years of age. The boys of the farmers and the craftsmen used to receive the primary education. The children of the slaves were prohibited from going to schools. The girls were not allowed for any institutional education.

Group Work: Fill in the chart

What did they do for the welfare of the citizens of Athenians?	
Solon	
Pericles	

Literature: The contribution of ancient Greece to literature is a great gift to human race. Homer's famous epics 'Iliyad' and 'Odyssey' are still famous specimens of the great works of literature. The Greek achieved the highest success in literature especially in the genre of drama. They were particularly experts in tragedy. Aeschylus is known as the father of tragedy. His famous drama was 'Prometheus Bound'. However, the greatest dramatist in Greek civilization was Sophocles. He wrote over a hundred dramas. The Greeks also showed their credit in writing history first. History writing started during this time. Herodotus was known as the Father of History. The first history book of Herodotus was written on the war between Persia and Greece. Thucydides was the father of scientific history. His famous book was The Peloponnesian War.

Religion: The Greeks had twelve gods and goddesses. They worshiped natural forces as well as famous warriors. Zeus was the father of the gods. Apollo was the sun god, Poseidon was the sea god. Athena was the goddess of knowledge. Among the twelve gods and goddesses, these four were the greatest. The priests looked over the religious matters by order of the government. People from different city-states gathered together and worshiped the sun God Apollo in his famous temple of Delphi in Delos.

Philosophy: Greece made a significant contribution to the field of philosophy. Philosophy emerged as the Greeks searched for answers to the questions about the origin of the universe, how the change is taking place in the world, etc. Thales was one of the earlier philosophers. He was the first to explain the reason for eclipse of the sun. After him didactic philosophy was introduced in Greece. This sort of philosophers were known as the Sophists. They believed that there was no absolute truth in this world. Pericles was a follower of this branch of philosophers. Socrates was the most famous among these philosophers. The main goal of his education was to create an ideal state and ideal citizens. His teaching included speaking out against tyranny. Plato, the famous student of Socrates took Greek philosophy to a peak of excellence. Aristotle, Plato's student was also a very famous philosopher of the time.



Figure-2.9: Socrates

Science : The Greeks first started practising science in 600 B.C. The Greek scientists were among the first to draw the map of the world. They were the first to prove that the world is one of the planets in the universe and it is revolving in its own orbit. The

Greek astrologers were also able to explain the reason behind the solar and lunar eclipse. They were also the ones to first identify that the moon does not have any light of its own and that the lightening and the thunder was not a result of Zeus's anger, but it was a natural cause and effect. Euclid, a geometrician was an expert in physics. The famous mathematician Pythagoras, physician Hippocrates were also much famous.

Architecture and Sculpture: Greek civilization was well developed in architecture and sculpture. The evidence of the excellence of the Greek art can be found in the carvings and designs on the earthen wares. We can see specimens of Greek architecture around the country. They built large palaces on tall pillars having beautiful, detailed sculpting on them. One of the greatest examples of the excellence of Greek architecture is the temple of Parthenon or the Goddess Athena's temple. In Athens one can still find the beautiful works of Greek architecture in the ruins of Acropolis.

The Greek sculpture gave birth to a golden era in the world of art. The famous sculptors of the time were Myron, Fidias and Praxiteles.

Games and Sports: The Greeks paid special attention to the games and sports of the children. They had their initiations in games and sports in the schools. The Greeks had tremendous interests in physical training and sports. In different festivals, the Greeks arranged sports competitions. Among them the most popular competition was the one they did in honor of Zeus.

The most popular sportsmen in Greece took part in the Olympics. In the Olympics they organized sports like race, wrestling, spear throwing, boxing, etc. The winners were congratulated with garlands of olive branches and leaves. The Olympics was held every four years. It was a very prestigious competition and sportsmen from other city-states would come to Athens to take part in it. Olympics were renowned for creating solidarity among the participants coming from other city-states instead of enmity.

Individual Work: Make a list of the famous scholars of the Greek Civilization.

Roman Civilization

Background: Before the declenation of the Greek civilization, another great empire and civilization emerged on the banks of the Tiber river in Italy. This civilization was known as the Roman civilization as it centered around the city of Rome. In the earlier days Rome was under the rule of one king. There were also a Senate and a Council. In 510 B.C, when the king became a tyrant he was dethroned and a republic was established.

Geographical Location and Time Frame: Rome is situated in the western part of central Italy. Italy expanded from the Mediterranean in the south of Italy to the Alps

in the north. The Adriatic Sea is between Italy and Yugoslavia. On the beaches of the Adriatic Sea, in the north-eastern side of Italy is the ancient sea port, Adria. The Mediterranean is also in the western side of Italy. This part of the sea was known in the ancient times as the Etruscan sea. Rome was an agriculture based city because of its favorable agricultural conditions. As a result of this, the frequent conflicts between the inhabitants and the invaders were common in Rome. These conflicts turned the Romans nation into expert soldiers.

If we analyze the history of Rome, we will see that through all the ups and downs, the conflict and struggle eventually Rome was established in 753 B.C. In 476 B.C,the Roman finally saw its end in the hands of the warrior German nations.

Rome and the Roman Rule: The city of Rome is situated on the top of seven mountains, twelve to thirteen miles away from the origin spot of the river Tiber. And so this city is known as the city of seven mountains. In 2000 B.C, a group of people who belonged to the Indo-European family started living in Italy. They were the Latinos. Their language 'Latin' is named after them as well. The Latin King Romulus founded the city of Rome. The city is named after him.

Rome did not become a democratic country in a day. Step by step, through many struggles and conflicts Rome came to be a democratic state. The historians divided Rome into particular phases. For example, from 753-510 B.C was called the period of kingdom. In this period seven kings ruled over the country. During this period the last emperor Tarquinius Supercus was overthrown and the Republic began. The republican system sustained from 500 B.C to 60 B.C. As the Republican system emerged, the people of Rome nominated their revolutionary leader Brutus and another man as representatives of the state. After the fall of the Monarchy the people of the state were divided into two groups. They were the Partricians, who were the aristocrats and the Plebians, who were the commoners. Small farmers, craftsman, traders were members of the Plebian group.

Individual Work: Make a list of the rivers, seas and mountains that were used to describe the Roman civilization and point out the places they are situated on a map.

In the first two hundred years of the republican state was the history of warfare between the Patricians and the Plebians. The Plebians were the deprived group.They continually revolted for their rights.

Due to their revolt, the Roman laws started to be written. In 450 B.C the Plebians wrote 12 laws on a bronze plate. As a final victory of the revolution one member from the two Plebian counselors were selected to stand for election. Thus the Roman Republic headed for a democratic transformation.

Although Rome was a Republican state, it gradually emerged as an imperialist power. In a very short time, Rome was able to create dominance over entire Italy. Form 146 B.C to 46 B.C. the Roman Empire underwent a dark age. Rome became agitated and conflicted with the frequent power struggles between rich and poor, revolutions of the slaves and violence and bloodshed for power.

The Roman economy depended on the slaves. The slaves were no longer able to tolerate the inhuman torture on them and revolted under the leadership of Spartacus. They were able to continue their revolt for two years. After the murder of Spartacus in 71 B.C the revolt finally came to an end. Unbearable torture and misery came down upon the salves.

Apart from the internal conflict, Rome became involved in a bloody war. As a result, the ambitious generals took over the power and civil war spread in the entire country. At one stage of the power struggle, three leaders came to power in a mutual understanding. The large Roman Empire was divided into three parts among three Generals: Octavious Caesar, Mark Antony and Lepidus took over the rule which was known as the triumvirate. Lepidus was the ruler of the African Provinces; Octavious Caesar was ruler of the Italian Empire and the western part of Italy and Antony was the ruler of the eastern part of the country. However, the triumvirate did not work for long, because the three had the ambition to become the one and only ruler of the Roman Empire. Consequently, in a short time the power struggle began again. Octavian Caesar defeated Lepidus and Mark Antony increased his power by marrying the princess of Egypt Cleopatra. But in the end, he was defeated by Octavious Caesar in the power struggle. Octavious Ceasar came to power and took the name Augustus Caesar. He is known in history by this very name. Augustus Caesar died in 14 AD. The most significant incident of his time is the birth of Jesus Christ. After the death of Augustus Caesar, Rome again fell into conflict and chaos. The foreign invasions particularly the frequent attacks of the german barbaric tribes become more and more catastrophic. Apart from that the internal conflict in Rome gradually weakened the entire country. Rome fell in 476 A.D. as the last Roman emperor Romulus Augustulus failed to defend the empire from the attack of the warrior Germanic tribes. In the mean time, Christianity prospered and the Germanic tribes emerged.

Contributions of Rome to Civilization: Rome was influenced by the Greek in art, literature, philosophy and architecture. They imitated and followed the Greeks in these aspects. However, they achieved superiority over the Greeks and other nations in the fields of military organizations, administrations, law and engineering. The modern world is truely indebted to the Romans for their contributions in these fields.

Education, Literature Writing System: During this period education refers to games and sports and the narrations of saga of the heroes. Rome emerged as a state through warfare's. So all their activities centered on war. However, the Roman aristocrats learnt Greek language as a fashion. As a result, many among them achieved the skill to

translate Greek literature into Latin language. The upper class youths of Rome used to enroll themselves in different Greek Academies to receive education.

Group Work: Write in the chart the names of the three emperors of the triumvirate and the places they were in charge of :

Name of the Emperor	Places they were in charge of.
1.	
2.	
3.	

Pelotas and Terence were very famous for their contributions in literature in this era. They both left great marks in composing comedies of the time. The greatest achievement in literature was found in the period of Augustus Caesar. Horace and poet Virgil were very popular during that period. Virgil's famous work Aeneid is still the one of the best translated works of the world. Ovid and Livi were famous poets of the time too. Livi was also a famous historian. The famous historian Tacitus was born in this time.

Architecture, Sculpture and Science:

One of the most significant characteristics of the Roman architecture is its enormity. The temple 'Pantheon' made by emperor Hardin is one of the astonishing examples of Roman architecture. In 80 A.D. the Roman emperor Titus built the Colosseum, a theater that could house 50000 spectators at a time. The art of sculpting also flourished beside the blooming field of architecture. The sculptors of Rome created figures and sculptures of gods and goddesses, emperors and many mythical characters out of marble.



Figure-2.10: Colosseum

Some of the scientists left their marks in this field. Among them, Pliny developed an Encyclopedia of science. In this Encyclopedia nearly 500 scientist's works have been included. The Romans also had contribution in the field of medicine. Salsas, a famous scientist wrote a book on medicine. Gallon Rufus has also contributed significantly in medical science.

Religion, Philosophy and Law: The Romans were influenced by the Greeks in the field of religion. Many of the Greek gods and goddesses have been adapted to the Roman culture with a different name. The principal god for the Romans was Jupiter. Other important gods and goddesses are: Juno, Neptune, Mars, Vulcan, Venus, Minerva, Bacchus, etc. The Chief Priest of the temples oversaw the religious rituals. But, the Romans did not believe in the afterlife. From the time of Augustus Caesar, the

custom of worshiping the emperor as the supreme god began. It is noteworthy that during this time the Messiah of the Christian religion Jesus Christ was born. In the later years Christianity spread side by side of the Roman religion. Many Romans were converted into Christianity. The Roman emperor was furious at this popularity of the new religion, because according to the Christian sacrament, the emperor could not be worshiped as equal to God. In consequence, the Roman emperors put a ban on the preaching of the new religion and inflicted torture on the converted Romans. However, Emperor Constantine was converted to Christianity and made Christianity the official religion of the state.

Many people believe that the Roman philosophy is influenced by the Greek philosophy. However, Cicero and Lucretius (98 B.C.-55 A.D.) were able to give many well established concepts and ideas in Roman Philosophy. In Rome the philosophical trend of Stoicism was very popular. In 140 B.C, Pontius in the island of Rhodes first started this trend of philosophy.

In the world civilization, the most significant and important contribution of the Romans was its law. In the mid- 5th century B.C. the Romans were able to formulate the criminal and civil laws. Emperor Justinian in 540 B.C. wrote these laws in 12 bronze plates and these plates were hung in public places for the people to see. According to the Roman law, all men are equal. The Roman laws are divided into three sections. They are:

1. Civil Law: This law was obligatory for the Roman people. This law was both in written and unwritten forms.

2. People's Law : This law was applicable for all the citizens of the nation. This law also included the protection of individual rights. This law acknowledged slavery. Cicero was the legislator of this law.

3. Natural Law: This law talks about the basic rights of the citizens. The modern world relies heavily on the Roman laws. In the 6th century B.C, Justinian first compiled all the Roman laws and legislatures in one place and published it.

Maya Civilization

The three civilizations of America are the Maya, Aztec, and Inca civilizations. The Maya civilization was a prosperous settlement located in eastern Guatemala and Mexico. Manuscripts reveal that the people of the Maya region used a language to communicate. Their written form of the language was very much like hieroglyphics, using pictures or symbols. They popularized this script with over 800 symbols. From these writings of the Mayans, we learn about their civilization. They made books called codex from paper made from tree bark.

Achievement

Experts believe that in the first millennium BC, the people of the Maya region

developed the Neolithic culture by mastering agriculture, making pottery, etc. Then through continuous development of culture they created civilization. The history of the Maya civilization is divided into two phases - a. First Phase (317-987 AD) b. Last Phase (987-1697 AD). Evidence of the Mayan civilization has recently been found in Cuello, Belize. The radiocarbon test of the material expressed the dating of the civilization. That period is around 2600 BC. It was then that they built wonderful architectural structures. Also, the calendar was important in the Maya civilization.

Agriculture

It is believed that around 2000 BC the people of the Maya region started farming. The rural culture based on agriculture originated earlier. The first Maya settlements were established in the Soconusco region on the Pacific coast around 1800 BC. They acquired skills such as pottery, farming, and making clay idols.

Many researchers believe that the Mayan civilization first emerged in the lowlands of the Pitén region in present-day Guatemala around 317 AD. Natives settled by clearing the deep forests. They worked hard to make the land arable. As a result, farmers in the Maya region were reportedly able to grow beans, corn, tomatoes, gourds, sweet potatoes, cassava, etc. Then the mysterious Maya civilization centered around the cities of Tikal, Copan, Pale, etc. At that time, the centers of the Maya civilization were located in Guatemala. On the other hand, the city of Pale was situated in the territory of Mexico.

Much of the Maya civilization's information was written on gold plate. These precious metal inscriptions, written on gold plate. were looted by Europeans during their invasion. They melted the leaves and took the gold to Europe. As a result, many important documents of Maya history were destroyed at that time.

Group work: Make a list of the main achievements of Maya culture and agriculture.

Inca Civilization

The Urubamba River flows down from the high green mountains of Peru, a Latin American country. It is in this mountainous area that the ancient Inca city of Machu Picchu is located. Here, at an altitude of about 2400 feet above the ground, the lost city of the Incas in Latin America is located. In 1911, American historian Hiram Bingham discovered the remains of this civilization.

He initially thought that Machu Picchu was Vilca Bamba. However, it soon became clear that the area he discovered was Machu Picchu, not Vilca Bamba. Because the

Spanish bandits led by Francisco Pizarro, in addition to looting, razed the entire Vilca Bamba to the ground and then founded the new city of Lima. The construction of the Inca city of Machu Picchu, located far above sea level, was completed in 1450. It is believed that this construction was carried out under the orders of the Inca Emperor Pachacuti. However, the city was abandoned within a hundred years. Some claim that Machu Picchu was hit by a plague during the European invasion. The Inca city of Machu Picchu was abandoned after a terrible plague killed most of its inhabitants. Many historians claim that Machu Picchu was not destroyed by the plague. The Spanish invaders killed most of the inhabitants when they tried to capture the Inca city.

The Spanish conquistador Francisco Pizarro invaded the Inca Empire in 1532. At that time, the capital of the Inca Emperor Atahualpa was in the city of Cuzco, in present-day Peru. The Inca Empire had by then spread across the entire Andes Mountains, from Ecuador in the north to central Chile in the south. A review of the political history of the Incas shows that they settled in the Cuzco Valley around 1200 AD. Although Capac was the first Inca emperor, the ninth Inca emperor Pachacuti began the expansion of the Inca Empire around 1438. His ability and warlike policies allowed the Inca to expand 2,700 miles north-south. Some of the notable Inca rulers were Manco Capac, Mayta Capac, Yahuar Huaca, Pachacuti Inca, Topa Inca, and Huayna Capac.

Although Manco Capac is claimed to be the first emperor of the Incas, historians have doubts about him. At the end of the successive reign, during the reign of Atahualpa, Spanish bandits attacked the Inca cities. They looted and destroyed the well-equipped cities and prosperous civilization of the Incas.

Food and Agriculture

In addition to guinea pig and llama meat, they also ate sea fish if they could catch them, boiled or burned them. The fish of the Pacific Ocean and the world-famous Lake Titicaca in the west were their favorite. In addition, the Incas made a kind of drink called chicha by grinding corn.
Being mostly vegetarians, the potato was the main food grain of the Incas. They cultivated corn, various types of beans, sweet potatoes, tomatoes, gourds, green peppers, etc. Except for gourds, all other vegetables and grains were almost unknown in Europe, Africa or Asia. The main food of the mountain people was potatoes. The main food grain of the people living in the middle altitudes was corn.

The Incas i.e., Peru at that time had four species of camelids. Their names were llama, alpaca, vicuna, and guanaco. Although the first two animals were quite large in size, vicuna and guanaco were quite small, more like goats. However, llamas or alpacas are also very small compared to camels.

In addition to using llamas as pack animals like donkeys, they also raised alpacas for their wool. They made warm clothes from the dark brown or black wool of alpaca.

Along with llamas and alpacas, they raised dogs, guinea pigs, and ducks. The Incas ate guinea pig meat. They wore shoes and sandals to protect their feet when walking on mountain paths. Inca women wore special clothes made of a long piece of cloth. The cloth covered the entire body from the shoulders to the ankles.

Religion and other achievements

Women kept their hair long and parted it in the middle of their heads. Men cut their hair short in the front. However, it was quite long in the back. Inca women of all classes wore necklaces around their necks, while only elite Inca men wore special jewelry in their ears.

It is believed that in every city of Inca Kingdom there were the temples of Sun-god. The worships were held on the yard located outside of the temple. The priests collected the worshipping materials from inside of the temple and arranged the worship on the open yard.

The largest sun temple in the Inca kingdom was in the city of Cuzco. All temples had several buildings to house priests and temple servants. Nuns or holy women lived in a separate house adjacent to the temple. The virgin nuns named Surya Kumari or Manakuna and the chosen women or Aklakunas lived here.

Group work: Make a list of the famous sites of the Incas and write why they are famous.

Aztec civilization

Spanish invaders discovered a thriving Aztec city in central Mexico around 1519. They looted various resources from this rich city. The name of the Aztec nation can be heard from the folklore and legends of the region of Mexico long before their invasion. They first settled in the Azaltan region. The place was somewhere in the north or northwest of Mexico. The Aztecs were nomads at the beginning of their civilization. Their population was not that large.

In the 9th century AD, when the Mayan civilization flourished in Guatemala as well as in the Yucatan region, another flourishing civilization developed around the city of Teotihuacan in central Mexico. About twenty-five miles northwest of the present-day 'Mexico City' is the city of Teotihuacan. On the other hand, the Toltec nation developed a new civilization in central Mexico. They built many big cities there. Their capital was the city of Tolan, now known as Tula.

About a mile northwest of Mexico City is the city of Tolan, where large buildings, temples, and pyramids were built. They mastered the technique of writing in imitation of the Mayas and could even make calendars.

City

As urban trade expanded, the Aztecs built rich cities and architecture. Around 1000 AD, their civilization was destroyed by the invasion of some Nahuatl speaking nations. The Culhua Nation's city of Culhuacan was built on the southern shore of Lake Texcoco. Then another prosperous city named Texcoco was built on the eastern shore of this lake. They also spoke Nahuatl.

Many believe that the people of the Culhua nation built the Aztec civilization in central Mexico. Beginning shortly after 1000, other local indigenous groups, including the Culhua, Tetzcoco, Tepanec, and other indigenous groups, developed essentially uniform civilizations and cultures in the Central Valley of Mexico. This rich culture developed by them was later named the Aztec civilization.

In the 13th century, another Nahuatl-speaking tribe called the Tenochcas came and settled in the land of the Aztecs. They also lived on an island in the middle of Lake Texcoco. In 1325, they founded a city called Tenochtitlan. Later these Tenochcas were introduced as Aztecs. Their capital was Tenochtitlan. And right on top of its ruins, the current capital city of Mexico 'Mexico City' was built. And from that point of view, the development of the Aztec ethnic group happened from the Tenochcas. And similarly, 'Mexico City' stands on the ruins of Tenochtitlan.

During the colonial period, the Spanish invaded Mexico around 1519. Then they noticed the absolute dominance of the Tenochcas over the entire Central Mexico region. They faced the greatest resistance mainly from these Tenochca kings. In their written history, the Tenochca kings became known as the Aztecs. Even today, the Aztecs refer to the Tenochca kings. About 11 kings ruled there starting from Acamapichtli.

Achievements: Despite spending most of their time in various wars, the Aztecs made some important contributions to world civilization. They developed a special type of calendar. They are also credited with creating beautiful floating gardens. They connected their cities by building wide roads. The Ollama of the Aztecs is considered to be the prototype of football and soccer, the most popular sport in the world today.

Individual task: Make a list in which city the relics of the Aztec civilization are found.

Sample Questions

Multiple Choice Questions

1. Who is the father of scientific history?

a. Herodotus b. Sophocles c. Thucydides d. Pericles

2. What was the religious belief in the Egyptian civilization?

a. All aspects of life were influenced by religious rules.
b. The Egyptians did not believe in the afterlife.
c. There was a tradition of self-worship.
d. The priests performed their duties under the direction of the state.

Read the passage below and answer questions 3 and 4:

Seema participates in a district-level sports competition. There, chaos arises regarding the rules of the game. The sports teacher said that the game must be played according to the rules; otherwise, he will take the students away from the game.

3. Going to play at the district level, which civilization does Seema remember?

a. Roman b. Greek c. Chinese d. Indus

4. The attitude of the sports teacher is related to which branch of law of ancient civilization?

a. It was both written and unwritten.
b. It recognized slavery.
c. It recognized the fundamental rights of citizens.
d. It was created by the priests.

Creative Questions

Scenario 1: Due to excessive rain, the road got flooded, and Nova came home wading through the water. Her grandfather said that there was a civilization whose city planning was such that water would not accumulate anywhere due to rain.
Scenario 2: A documentary on medical science was being shown on the Geography channel. Jarif's father told Jarif that in one civilization, medical science was so advanced that they even performed surgery.

a. What is the pre-classical Greek civilization called?
b. From which script is much of the history of ancient Egypt known? Explain.
c. In scenario 1, which civilization's city did the grandfather tell Nova about? Explain.
d. Discuss a comparative analysis of the medical system of the civilization described in scenario 2 with the medical systems of other civilizations.

Short Answer Questions

1. Why was the Mesoptamian called as ‘Fertile Land’?
2. Why was Egypt called as gift of the Nile?
3. Write about the civilization whose history was written on gold plate?

Chapter Three

Janapadas of Ancient Bengal

The historians think that 500 B.C to 1300 A.D is the ancient age of Bengal history. Meanwhile, some others think that 500 B.C to 600 A.D should be treated as early historic period as well as the time frame from 700 A.D. to 1300 A.D would mention as pre-medieval era. The ancient Janapadas of Bengal are discussed in this chapter.

At the end of this chapter we will be able to –

- identify the present locations of the Janapadas of ancient Bengal;
- explain the importance of the Janapadas by investigating information of ancient Bengal;
- become interested to know the importance of the Janapadas in acquiring knowledge about the history of ancient Bengal;
- explain the geographical features of ancient Bengal.

Geography of Bengal and its Influences

The politics of Regional Bengal has changed many times since ancient times. As a result many changes have come in its land area. The great Himalaya is situated on the north of Bangladesh while the Bay of Bengal's widespread blue water is on southern part. Except the south-eastern part adjacent to Myanmar, the whole country is surrounded by India. Most of the landscape all over this country is plain land. A. number of rivers-chanels and canal-lakes found spread all over this country. The main rivers here are the Padma, the Brahmmaputra, the Meghna, the Jamuna, the Tista and the Karotoa.

The lifestyle and history of a country are influenced largely by its geographical location. This is why, in the different parts of world we can notice different types of livelihood, customs and varied ways of life. Here the connectivity and transportation of goods depend on river as we have them in plenty. Again, an agrarian society was also formed here on the basin of fertile land.

The weather here is tropical. Geographical condition of this land enables the people to be calm and polite. On the other hand, due to the variation in climate, the people here also get used to fighting against the disasters such as storm and cyclone that make them brave. This is why they had to struggle for decades to establish their basic rights. Therefore, it is said not only the character but also the food habit, dress, housing pattern of people here are influenced by geographical features. This variation of landscape also gives us some extra benefits for our defence. The rivers keep our land safe form the greedy look of foreign powers After all, the 1500 km distance also played a vital role in the emergence of Bangladesh in 1971.

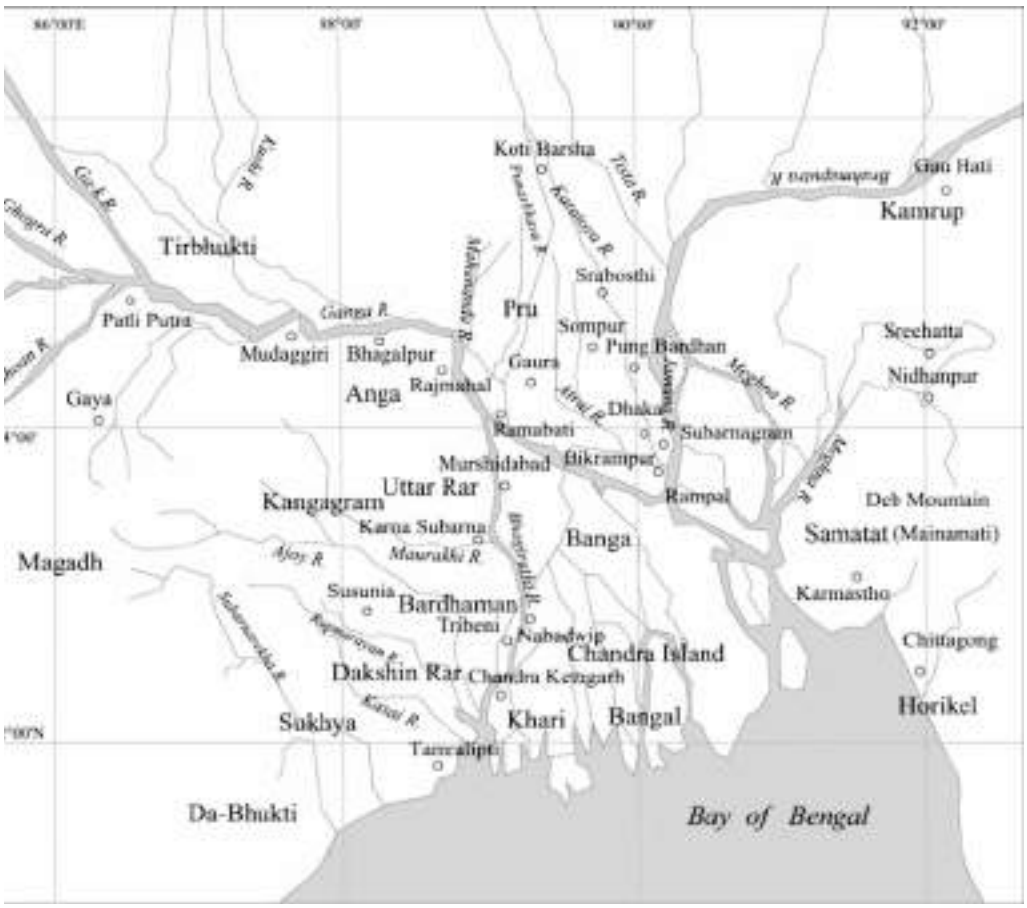


Figure-3.1: Janapadas of Ancient Bengal

Janapadas

Bengal in ancient time was not unique and unified like Bangladesh today. Bengal was divided into many small parts and ruled before the starting of territorial or central government. These populated and agriculture based small parts in ancient Bengal were called Janapada.

Some notable Janapadas are described below:

Gaur:

Gaur was known to be an independent state to the north and north-west of Bengal in the seventh century. In the 7th century, Sasanka was called the Gaurraj (King of Gaur). His capital was Karnasubarna. It was located in Murshidabad district of West Bengal's north and north western parts in present day. Lakshmanavati in Maldhah district was also called Gaur sometime before the take over of Bengal by Turkie people.

Banga: Banga an ancient janapada or human settlement. A region called Banga Janapada was formed in the east and south-east of the present Bangladesh. It is assumed that a race called Banga lived here. Hence the race is known as 'Banga'. Ancient inscriptions mention the names of two regions of Bengal - one is Vikrampur and the other is Navya. It is assumed that Dhaka, Mymensingh, Faridpur, Bakherganj and Patuakhali are included in this new area. The names of five kings are found in the kingdom of Bengal. They are: Dharmadipta, Dvadshadipta, Sudhanyadipta, Gopachandra and Samachar Dev.

Pundra: The word 'Pundra' means sugarcane. Most probably Pundra was one of the most important Janapadas of ancient Bengal. It is said that a nation called Pundra built up this Janapada. Pundra of that time was extended at least across the regions of Bogra, Rangpur, Dinajpur and Rajshahi. Pundranagar was the name of the capital of the Pundras. Subsequently it became known as Mahasthangar. Experts infer that Mahasthangar, seven miles away from Bogra is the ruins of the ancient Pundravardhana. It was Pundra which was the most prosperous urban civilization of ancient Bengal from the perspective of ancient evidences. The inscriptions found on the stone wheels here called Mahastan Brahmalipi are perhaps the most ancient in Bangladesh.



Figure-3.2: Remains of ancient Pundranagar

Harikela: Some writers have described about on independent locality named Harikela which existed in the timespan from the 6th or 7th to the 10th or 11th century. Harikela was situated at the end of eastern Bengal. It can be assumed that Harikela spread from Sylhet to Chittagong at the present time.

Samatata: Samatata was situated in the East and South-east Bengal of Banga. The capital of Samatata, Bara Kamata and Devparvat is situated in the Lalmai Hills of Cumilla. The coastal region extending from the eastern shore of Ganges- Padma to the tributary of the Meghna was probably called Samatata. Some ancient remnants have been found at Mainamati, Cumilla. The Shalbana Bihara is one of them. Some people think that Samatata is the ancient name of Cumilla.

Barendra: Another Janapada of ancient Bengal could be known in the name of Barendree, Barendra or Barendra Bhumi. It was also a Janapada of North Bengal. It is thought that Barendra was located in the vast area of Pundra. The Barendra region was extended across a vast area of Bogra, Dinajpur and Rajshahi region as well as probably of Pabna region.

Tamralipta: Tamralipta Janapada was situated to the north of Harikela. Tomluk in the region of present Medinipur was the heart of Tamralipta. It started to be known as Dandobhukti since the seventh century.

Chandradeep: Apart from the Janapadas mentioned above, there was another tinier Janapada in ancient Bengal. This was Chandradeep. The very Barisal region of today was the mainland and the heart of Chandradeep. This ancient Janapada was situated in the place between the Baleshwar and the Meghna.

We could get a fair conception of geographical shape, demarcation, political characteristics of the then Bengal from the Janapadas of ancient Bengal. Then there was no political unity in ancient Bengal. The powerful rulers would gain ruling power over more than one Janapada through extending their domination.

Individual work: Make a list of any four Janapadas of ancient Bengal and indicate their location.

Sample Questions

Multiple Choice Questions

1. Where was the capital of Gauda?

a. Karnasuvarna b. Navya
c. Bikrampur d. Harikela

2. The oldest inscription found in Bangladesh, which features a janapada (territory), is located in which region of Bangladesh?

a. East and Southeast b. North and Northwest
c. East region d. Northern region

Read the passage below and answer questions 3 and 4:

Nafisa went to visit her grandfather's house in Bogura during the winter holidays and saw historical monuments. On the other hand, Nafisa's friend Mimi went to visit her grandfather's house in the region between two rivers during the holidays.

3. The monument seen by Nafisa in Bogura indicates which ancient janapda?

a. Gauda
b. Pundra
c. Samatata
d. Harikela

4. The characteristics of Mimi's grandfather's house's janapada were

i. It is located in the southern part of Bangladesh.
ii. It is a very ancient janapada.
iii. It is a small janapada.

Which of the following is correct?

a. i
b. ii & iii
c. i & iii
d. i, ii & iii

Creative Questions

1. Afsana goes to Comilla with her father during the summer vacation. There she visits the historic Shalban Vihar. On the other hand, Afsana's younger sister Roksana goes to her uncle's house in Faridpur. There too she sees some ancient traditions. Both of them are thrilled to see the information of ancient history.

a. What is a Janapada?
b. What advantages did the diverse natural location give to the people of Bengal? Explain.
c. Which ancient Janapada did the place Afsana visited in the stimulus belong to? Explain.
d. Do you think the ancient Janapada that Roksana visited had importance in the history of ancient Bengal? Give your arguments in favor of your opinion.

Short Answer Questions

1. How does geographical features impact on the lifestyle of the people of Bangladesh?
2. Explain what the small settlements of ancient Bengal were called.
3. Write in which ancient Janapada was Barisal included?

Chapter Four

Political History of Ancient Bengal (326 B.C. -1204 A.D.)

There are several notable dynasties in ancient Bengal. The first notable dynasty was the Mauryan dynasty. Then the Sungas, Kushans, Guptas ruled successively. After the Maurya regime and during the end of Gupta dynasty, many small territories became significant. among them Sasanka of Gaura was the most powerful. King Sasanka did not have any permanent worthy successor. So, after Sasanka's death there was anarchy and disorder in Bengal. Then the Pala dynasty came to the throne and ruled for four hundred years. Sena dynasty from Karnataka of India established their kingdom in Bengal. In 1204, during the first decade of thirteenth century the Sena reign yielded to a group of Muslim warriors from the Turkiye. A new chapter named 'Middle Age' started in the history of Bengal.

At the end of this chapter, we will be able to -

- give an account of the important dynasties of ancient Bengal and their regimes;
- explain the political condition of Bengal prior to the Pala age ;
- analyze the administrative and social system of ancient Bengal;
- evaluate the political history of ancient Bengal.
- give an account of the kingdoms of South-east Bengal.

Important Dynasties of Ancient Bengal and Administrative System

Bengal during the Age of the Maurya and the Gupta

There were no sources available to write any chronological history of ancient Bengal prior to the age of the Mauryan because people of that time were not used to writing history like those of today. We get a few sources of history from various source in Indian and foreign literatures about Bengal at that time. In fact, in 327 B.C.-326 B.C. during the invasion of India by Greek warrior Alexander, history took its original form. In the writings of Greek writers there was a powerful kingdom named 'Gongaridoi' in Bengal. The nation 'Gongaridoi' inhabited in the region between the two streams of the Ganges now known as the Bhagirathi and the Padma.

The Greek writers referred to another nation called 'Prasioy' in addition to 'Gongaridoi'. From the descriptions of the Greek writers, it can be thought that the two kings united to resist a possible invasion by Alexander. It is noted that Alexander returned from the banks of the Visaka river in present-day Pakistan.

Just after two years of the return of Alexander from India in 321 B.C. Maurya king Chandragupta Maurya established the rule on of the Maurya Dynasty on a vast region of India. During the reign of Emperor Ashoka (269B.C.-232 B.C.) the Maurya rule was

established in North Bengal. The Bangla turned to a province of the Mauryas. Ancient Pundranagar was the capital of this province. Besides north Bengal, Maurya rule was established in Karnasuvarna (Murshidabad), Tamralipi (Tamluk district of present West Bengal) and Samatata (South-east Bengal). The Mauryes were the first imperial power in India.

After the end of the Mauryan Empire, India was divided into small parts and ruled under a number of small dynsties. Then several fortune seeking warrier tribes entered India. Among them Hun, Saka, Pahlava, Kushana are mentionable. But, it is not certain whether they individually came upto Bengal.

The role of the imperial Guptas was established in India in 320 A.D. Then some independent kingdoms came into being in Bengal. Among them Samatata of South-east Bengal and Puskorona of West Bengal are mentionable. Some areas of North Bengal came under the possession of the Gupta empire during the reign of Gupta emperor Chandragupta I. Though whole Bengal was conquered during the reign of Samudragupta, Samatata was a vassal kingdom. Since the reign of Samudragupta up to the middle of the sixth century, North Bengal was used to be considered as a 'Province' or 'Bhukti' of the Gupta Empire. Like the Mauryas, Pundrangar of Mahasthangar was the capital of the Guptas.

Bengal in the Post-Gupta Period

The Gupta rule came to an end in the first half of the 6th century in conflicts and clashes with various warrior nations. After the end of the great Gupta Empire, there was the emergence of small independent kingdoms in North India. With that chance two independent kingdoms came into being in Bengal. One of them was Banga. It was situated in the South-east Bengal and in the southern region of West Bengal. The second kingdom was Gaur. It's location was in the western and northern regions of Bengal. The capital of Gaur was Karnashuvarna which was located in Murshidabad district of West Bengal.

The independent Kingdom of Banga

An independent kingdom emerged in the Banga Janapada with the advantage of the weaknesses of the Gupta Empire. It is known from 'Copper Inscription' declarations that five kings, named Dharmadipta, Dhadasadipta, Sudhanndipta, Gopalchandra and Samachardeva ruled independent Bengal. All of them assumed the title 'Moharajadhiraj'. Their regime was between 525A.D.-600 A.D. When and how the independent and powerful Banga kingdom collapsed is not clear. There is a notion that Kirtivarmana, the king belonging to the Chalukya dynasty brought about the downfall of independent Banga kingdom.

Those who do not hold similar opinion say that due to the rise of independent Gaur kingdom, the Banga kingdom collapsed. The rise of some feudal kings is also held responsible for the fall of independent Bengal. Before the seventh century independent and feudal kings belonging to Bhadra, Kharga, Dev, Rat, Nath dynasty rose in the kingdom Samatata of south Bengal.

The Independent Kingdom of Gaur

After the end of the Gupta dynasty in the sixth century, the kings known as the 'Later Gupta Dynasty' with the title 'Gupta' extended their domination in North Bengal, northern side of West Bengal and Magadha. In the middle of the sixth century Gaur became known as a Janapada in this very region. The Gupta kings in Bengal became weak due to continuous attacks by Moukhri and Chalukya kings. A feudal king named Sasanka grabbed the power of Gaur region and established the Gaur kingdom at the beginning of 7th century.

Sasanka: Lack of proper source the identity, rise and the life of Sasanka are not yet clear to the scholars. A ruler of a large region under the Gupta kings was called 'Mahasamanta'. It is thought that Sasanka was a 'Mahasamanta' of the Gupta king Mahasenagupta.

The capital of Sasanka was Karnasubarna. After strengthening his possession in Gaur he started to extend his kingdom. He extended his kingdom conquering Dandobhukti (Medinipur), Utkal of Odisha (north Odisha) and Konghod (South Odisha), Magadha of Bihar and Varanosi in the west. At that time there were two powerful state in North India. One was Thaneswar belonging to Pushyabhuti dynasty and the other was Kanyakubza belonging to the Maukhari dynasty. However, due to the nuptial bond of Rajjyoshree, the daughter of Prabhakarvardhan, the king of Thaneshwar with Grahavarmana, the Maukhari king of Kanauj, there emerged an alliance between Kanauj and Thenshawar Rajjyoshree had two brothers named Rajyovardhana and Harshavardhana. With a view to ousting the Maukhari, Sasanka moved forward. As a counter step Sasanka also enhanced his power in diplomatic ways making friendship with Devagupta, the king of Malaba.

Before Sasanka had reached to the north, Devagupta, the king of Malaba defeated and killed Maukhariraj Grahavarmana the king of Kanauj. His wife, Rajyoshree became a captive. Then Devagupta started to march towards Thaneswar. On the way Devagupta was defeated and killed by Rajyovardhana. Rajyovardhana then moved towards Kanauj. But, he had been killed by Sasanka before he could exercise his lordship over Kanauj.

After the death of Rajyovardhana, Harshavardhana ascended to the throne of Kanauj and Thaneswar. Without any delay, he started a military expedition against Sasanka to rescue Rajyoshree and to take revenge on him. But, it is not perfectly known about the result of fight or whether there was any fight between them. Sasanka died sometime before 637 A.D. Sasanka was a follower of Shaiba religion. Hiuen-Tsang criticized him various ways, including anti Buddhism. But, there is no strong evidence about the matter till today. Sasanka is a notable name in the seventh century history of Bengal.

Work : Make a list of the rivals who Sasanka fought with.

Matsyanayam and the Pala Dynasty (750A.D.-1161 A.D.)

Bengal remained without any competent ruler for hundred years. As a result, there was anarchy and disorder in the kingdom. In one hand, Harshavardwan and Bhaskarvarman, on the other hand, every landlord was locked in clash with one another with a view to becoming the king of Bengal. There was no one to take care of the central power with an iron hand. This period of anarchy has been called 'Matsyanayam' in Dharmapala's Khalimpur Pala copper inscription. 'Matsyanayam' refers to a condition of anarchy and disorder like when the big fishes catch and swallow the small fishes in a pond. The powerful kings of Bengal took complete control over small regions in such a way. In the middle of the eigth century this anarchy and disorder came to an end with the rise of the Pala reign.

The mind of the people of Bengal was embittered with long standing anarchy and disorder. In order to get rid of such extreme sufferings, the senior leaders of the country made up their mind that forgetting all strife and conflict they would elect one for the position of king and all of them would accept his lordship. The people of the country also accepted this proposal gladly. As a result, a man named Gopala was elected for the position of king. During the reign of the subsequent ruler Dharmapala, this selection story of Gopala was derived from the copper inscriptions of Khalimpur.

Gopal established the Pala dynasty. The name of Gopala's father was Bapyot. His grandfather was Doitovishnu. No royal title was seen before their names. So, it is thought that they were ordinary persons. The Pala reign began in Bengal with Gopala's ascending to the throne. The kings of Pala dynasty ruled this country for 400 years at a stretch. No other dynasty ruled this country so long as the Pala dynasty. Ascending to the throne, Gopala paid attention to extend his kingdom. He brought nearly the whole region of North and East Bengal under his rule. Researchers think that Gopala ruled the state from 756A.D. to 781 A.D.

Individual work: What does 'Matsynayam' mean? What was the nature of 'Matsynayam' in the society?

After the death of Gopala, Dharmapala (781A.D. -821A.D.) ascended to the throne of Bengal. He was the most famous of all the Pala kings. His rule was established throughout Bengal and Bihar. During that time a competition was going on among three dynasties on exercising domination in North India. One was the Pala dynasty of Bengal, the other was Gurjarpratihara of Rajputana and the third one was Rashtrakutas of the Deccan. In history, this fight is known as 'the Tripartite Struggle'. This fight started at the end of the eighth century. The first fight took place between Dharmapala and Vatsaraja belonging to Pratihara dynasty. Dharmapala was defeated in this fight. Yet, Dharmapala conquered quite a number of regions beyond Bengal. He extended his kingdom to the region between the Ganges and the Jamuna, conquering Varanasi and Proyaga. Although Dharmapala was defeated several times in the trilateral conflict, he suffered no major losses. Taking advantage of various circumastances and weaknesses during the various phases of the tripertite conflict, he expanded his sphere influence and completed his coronation at Kanyakunj. It is known from other sources including Tamrashasana that he installed chakrayudha on the throne of Kanyakunj with the gesture of his eyes. Dharma pala again got the opportunity of extending his domination. Some historians also think that Dharmapala conquered Nepal. He reigned nearly 40 years . Dharmapala was a follower of Buddhist religion.

Among the Pala kings he assumed the highest sovereign title 'Parameswara, Paramavattaraka Maharajadhiraja'. He built a Buddhist monastery 39 km east of Bhagalpur. Dharmapalas second name was Vikromshila. According to this name the vihar is known as ‘Vikramshil vihar’. Like Nalanda, Vikromshil Vihara also gained name and fame throughout Vihar and Bangla. It was known as a famous Buddhist center of learning throughout India from the nineth century to twelveth century.



Figure- 4.1: Somapura Maha Vihara, Naoagaon

Many Buddhist monk of Tibet used to come here to study and many famous Buddhist scholars preached Buddhism in Tibet. Dharmapala built an enormous Vihara at Paharpur in the district of Noagaon also. It is known as 'Somapura Maha Vihara'. This architectural work has been recognized by the UNESCO as a World Heritage Site. No other stupendous

Vihara like it has yet been discovered anywhere in India. He probably built a Vihara in Udantapura. According to Tarnath, Dharmapala built 50 study centers for the learning of Buddhism.

As a king, one of the characteristics of the Pala age is to patronize the subjects of all religions equally. For that reason, though he was a Buddhist, Dharmapala did not have any abhorrence towards other religions. He believed that there is no relation between individual religion of the king and the running of the kingdom. So, he would abide by the obligations of the scriptures and he would take care so that people of every religion could practise their respective religions. He gave a land free from tax to build a Hindu temple of Narayana. Most of those whom he gave land were the Brahmmins. The Prime Minister of Dharmapala, Garga, was a Brahmmin. His generations were employed to the position of the Prime Minister of the Pala kings for ages.Dharmapala was one of the most famous rulers in the history of ancient Bengal. The country which was once the playground of anarchy and oppression suddenly became extremely powerful under his leadership and was able to establish his lordship in Northern India.

Individual work : Dharmapala was one of the most famous rulers. Mention three characteristics in favor of this statement.

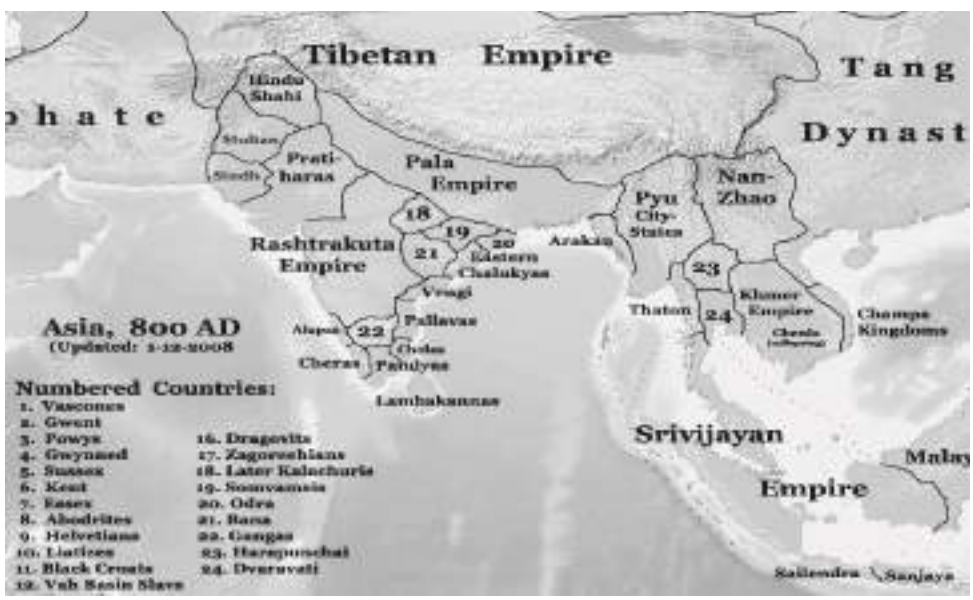


Figure-4.2: Map : Pala Empire

After the death of Dharmapala, his son Devapala (821A.D.-861 A.D.) ascended to the throne. Like his father, he was focused on expanding his name, age, fame and kingdom. Devapala directed successful military expeditions against the kings of Pratihara and the Rastrakuta in northern India. He occupied a some areas of Northern India. He was also able to extend his domination on Odisha and Kamrupa.

Devapala was a patron of Buddhism. It was he who repaired the Buddhist monasteries of Magadha. He built a monastery in Nalanda and an enormous temple in Buddhagaya. He established a new capital in Munger. He permitted Balputradeva, the great king belonging to Shailendra dynasty of Java, Sumatra and Malaya to build a monastery in Nalanda. In addition to that, five villages were also given to bear the expenses of this monastery. From this event, we can get the proof of intimate relationship between Bengal and the archipelago of South-east Asia.

Devapala was very respectful to learning and the learned. Buddhist scholars of different countries adorned his royal courtyard. Under the patronization of Devapala Nalanda University then became the main center of Buddhist culture in whole Asia. He employed Indragupta, a Brahmmin, expert in Buddhist scriptures to the post of Chancellor of Nalanda University. Buddhism was active again in northern India centering round this Nalanda University during his rule which was nearly lost.

Since the death of Devapala the fall of the Pala empire began. After his death some heirs ascended to the throne. They could not keep up the glory and power of the Pala empire. During the time of these weak kings, the Pala empire suffered huge losses at the attack of the kings belonging to Chandela and Kalachuri dynasties of northern India. As a result, inside the Pala empire there was the rise of the Kamboja dynasty in particular sections of North-west Bengal.

Thus with the Pala empire at the face of ruin, then Mahipala I (supposedly 995A.D.-1043A.D.), competent son of Vigrahapala II came forward with a beam of hope. The most mentionable achievement of his life was driving away the Kamboja and restablishing the Pala empire after occupying East Bengal. Then he concentrated on conquering other kingdoms. His empire expanded from east Bengal to Varanasi and Mithila. He could maintain his own domination in most of the places in the kingdom from the attack of two strong royal powers of India of that time- Tamil king Rajendra Chola and the Chedi king Gangeyodeva.

Mahipala was a follower of Buddhism. He was a generous patron of Buddhism from his heart. He was careful in protecting the olden monuments. He built an enormous Buddhist monastery at Nalanda. Some Buddhist monasteries were also built in Vanarasi during his time. During his fifty years reign, Mahipala was attentive to humanitarian activities. Many large ponds and cities are still associated with his name. He founded many cities and dug many large ponds. The cities are Mahigonj of Rangpur district, Mahipur of Bogra district, Mahisontosh of Dinajpur district and Mahipala City of Murshidabad district. Among the 'dighis' Mahipala Dighi of Dinajpur and Sagar

Dighi of Mahipala in Murshidabad are famous. Probably, Mahipala got his popularity through his mass welfare activities.

Group work: Make a list of towns and ponds founded by Mahipala I mentioning their names and locations.

During the reign of the weak kings after Mahipala, the Pala empire became exhausted due to facing overseas attacks one after another for a long time. Again opposition and disagreement were noticed inside the country. With this chance small independent kingdoms came into being. Vihara which was beyond Bengal started to move from the control of the Pala kings. Thus, during Vigrahapala III the Pala empire of Bengal got broken into in many independent parts.

Mahipala II, son of Vigrahapala III, ascended to the throne of the Pala dynasty. During his reign the disastrous condition intensified more. At this time the feudal lords openly declared revolt in the Varendra region of north Bengal. This revolt is known as 'Kaivarta Revolt' in history. The leader of this revolt was Kaivarta hero Divyak or Divya. He occupied Varendra by killing Mahipala II and established his own rule.

When Varendra region was occupied by the Kaivartas, Rampala (supposedly 1082A.D.-1124 A.D.), the younger brother of Mahipala II ascended to the throne of the Pala dynasty. It was he who was their last successful ruler. Biography of Ramapala can be known from 'Ramcharita' written by Sandhakar Nandi, an ancient Bangalee poet. Ramapala, just after taking the responsibility of the kingdom, made attempts to regain Varendra.

To this end, the kings of fourteen kingdoms including Rastrakuta, Magadha, Rahr came forward to help Ramapala with soldiers, arms and money. In this battle, Kaivarta king Bhim was defeated and killed. Then he set up a new capital named 'Ramavati' near present Maldah. During the rule of subsequent kings 'Ramavati' itself was the capital of the empire. After establishing power in Varendra, he established his domination over Magadha, Odisha and Kamrupa in order to bring back the lost glory of the empire.

The bad luck of the Pala dynasty was that the subsequent rulers were very weak. As a result, they could not take hold of the Pala dynasty strictly. During this time, warfare was a common affair. At last, at the second phase of the twelveth century, Bijoy Sena established the rule of the Sena dynasty, destroying the existence of the Pala empire.

Group work: Identify what steps did Rampala take to bring back the lost golory of the Pala empire.

Independent Kingdoms of South-east Bengal

South-east Bengal was independent during most of the periods of the Pala age. Then this part was included in Banga 'Janapada'. From the middle of the eighth century quite a number of kings of dynasties sometimes ruled their areas independently revolting against the Pala kings. Sometimes they would accept submission of the Pala kings.

The Khadga Dynasty: Subsequent kings belonging to the Gupta dynasty established their authority in Magadha and Gaur in the second half of the seventhth century. At this time, the kings of the Khadga dynasty Jata Khadga, Deva Khadga, Rajabhatta Khadga gave birth to an independent kingdom in South-east Bengal. Their capital was 'Karmanta Vasaka'. 'Karmanta Vasaka is the ancient name of Comilla district. The possession of the Khadgas was extended to Tripura and Noakhali region.

The Deva Dynasty: After the rule of Khadga dynasty there was the rıse of the Deva dynasty in the same place at the start of the eighth century. We get the names of four kings of this dynasty. They were Sree Santideva, Sree Birdeva, Sree Anandadeva and Sree Bhabadeva. The Deva kings were very powerful. So, they attached big titles such as Paramasaugata, Paramavattaraka, Prameshwara, Maharajadhiraja, etc. with their names. Their capital was Devaparbata near Moinamoti Comilla. The kingdom of the Devas was extended across the whole Samatata areas. The Deva kings ruled supposedly from 740A.D. to 800 A.D. Like the Pala kings, the Deva kings were Buddhists.

Kantideva: An independent kingdom emerged in the 9th century in the janapada of Harikela in south-east Bengal. Kantidev was the king. It is not known whether Kantideva had any connection with the Deva dynasty. Current Sylhet was under the rule of Kantidev. The name of his capital was Bardhanpur. Presently, no state exists by this name. At this time, a new power known as the Chandra dynasty emerged in South-East Bengal.

The Chandra Dynasty: The Chandra dynasty was the most powerful independent dynasty of south-east Bengal. The kings of this dynasty ruled for one hundred and fifty years from the beginning of the tenth century to the middle of the eleventh century. The first king of the Chandra dynasty Purnachandra and his son Subarnachandra were probably the landlords of Rohitgiri. His title was 'Maharajadhiraja'. Troilakyachandra

established the name of his own dynasty in Horikela, Chandradwip (Barisal and adjoining area), Banga and Samatata i.e. in whole east and south-east Bengal. Lalmai mountain was the main centre of the Chandra kings. This mountain was known as Rohitgiri hear comilla in ancient time. He ruled supposedly for 30 years (900A.D.-930A.D.). Troilakyachandra's deserving heir was his son Sreechandra. During his rule honour and power of the Chandra dynasty reached the pinnacle. Undoubtedly, he was the best ruler of this dynasty.

He assumed the title 'Parameshwara Parama Vattaraka Maharajadhiraja'. His kingdom was extended to North-east Kamrupa and Gaur in the North in addition to South-east Bengal. He established his capital in Vikrampura in the district of present Munshiganj. Sreechandra supposedly ruled with glory for 45 years (930-975 A.D).

Sreechandra's son Kallyan Chandra (supposedly 975A.D.-1000A.D.) and grandson Ladaha Chandra kept the glory of the Chandra dynasty intact. Govinda Chandra, son of Ladaha Chandra was the last king of the Chandra dynasty. During his reign Rajendra Chola, king of the Chola and Karna, kings of the Kolochuri attacked Banga. These two external attacks lessened the power of king Chandra and put an end to their rule.

The Varma Dynasty

The Pala administrative power having become weak at the last phase of the eleventh century, a dynasty with the title 'Varma' shaped itself in south-east Bengal. He who laid the foundation of this dynesty in Banga was Brojovarma's son Jatavarma. It seems that Varmas came to this country with the Kolochuri king. During Kaibarta revolt, he established an independent kingdom in South-east Bengal with the help and support of his father-in-law, Karna, the Kolochuri king. The capital of the Varmas was Vikrampura of Munshiganj district. After Jatvarma, his eldest son Harivarma ruled 46 years at a stretch. He was on good terms with the Pala kings.

Individual work: Arrange the following dynasty in chronological order

Serial	Name of dynasty	Time of establishment
1	Chandra dynasty	Eighth century
2	The kingdom of Kantideva	Eleventh century
3	Khadga dynasty	Tenth century
4	Varma dynasty	Nineth century
5	Deva dynasty	Seventhth century

The Sena dynasty (1061A.D. -1204 A.D.) :

After the fall of the Pala dynasty, Sena dynasty started their rule in Bengal in the second half of the twelveth century. It is supposed that they were intruders to this country. The original abode of their forefathers was in Karnataka of the Deccan. The founder of the Sena dynasty in Bengal was Samanta Sena. He showed heroism in his youth and first settled down in Rahr region on the Ganges at the last years of his life. Since he did not establish any kingdom, the dignity of the first king is given to Hemanta Sena, son of Samanta Sena. It is supposed that he was a feudal king under Ramapala.

After the death of Hemanta Sena, his son Vijoy Sena (1098A.D.-1160A.D.) ascended to the throne. During his long reign itself, the rule of the Sena dynasty was established on a strong footing. It is he who probably established himself as an independent king from a feudal king. During Kaivarta revolt, he helped Ramapala. South Rahr was under the Sura dynasty in the eleventh century. He married Bilash Devi, the princess of this dynasty. Vijoy Sena got recognition of being independent in exchange of helping Ramapala to regain Varendra. Again, Rahr came under the possession of Bijoy Sena due to nuptial relation with the Sura dynasty of South Rahr. Then Vijoy Sena brought South and East Bengal under his possession defeating the king of the Varma. Taking the advantage of the weaknesses of the last kings of the Pala dynasty, Vijoy Sena extended his lordship by defeating Madanpala and driving away the Palas from the South and south-east Bengal. Then, he launched an attack on Kamrupa, Kalinga and Mithila. Vijaypura situated in Triveni of Hoogly district was the first capital ofVijoy Sena. The second capital was established in Vikrampura in the distrct of Munshiganj. Vijoy Sena assumed the titles like Parama Maheshwara, Parameshwara Parama Bhattaraka Maha-rajadhiraja, Auriraj-Brishava-Shankara, etc. The whole Bengal was under a single king first for a long time under only the Sena dynasty. Vijoy Sena was a follower of Shaiba religion.

After the reign of Vijoy Sena, his son Vallal Sena (1160A.D.-1178A.D.) ascended to the throne. During his reign he not only protected the kingdom of his father, but also established Sena rule on a strong foundation by bringing Magadha and Mithila under it. He married Chalukya princess, Ramadevi. Along with other titles Vallal Sena assumed the title 'Auriraj Nishanka Shankara'. At the old age, he handed over the charge of running the kingdom on his son Lakhsmana Sena and passed rest of his life following 'Banprastha' with his wife near Triveni on the Ganges.

Vallal Sena was a great scholar. He had great fascination towards learning and the learned. He studied Veda, Smriti, Purana, etc. He had a big library. As a poet and a writer, his contribution to Sanskrit literature is endless. Before him, there was no

ancient king in the history of Bengal who could manifest such extraordinary merit in literature. Vallal Sena composed two books named 'Dansagara' and 'Advutsagara'. The unfinished part of 'Advutsagara' was completed by his son Lakhsmana Sena. These two books are invaluable symbols of his reign in history. He established a new capital in Rampala. Vallal Sena was a great patronizer of Hinduism. As a result, during his reign while the Brahmmana religion became stronger, Buddhism became weaker. It is assumed that with a view to reshaping the Hindu society, he introduced a custom called 'Koulinyo'. As a result of that, the aristocrats of the society had to maintain some social regulations in practicing social rituals, wedding ceremonies, etc.

Individual work: Mention what did Vallal Sena do to enrich Sanskrit Leterature ?

After Vallal Sena his son Lakhsmana Sena (ll78A.D.-1204A.D.) ascended to the throne at the age of 60. Like his father and grandfather, Lakhsmana Sena was a skilled warrior and showed his skills in the battlefield. He brought Prag-Jotish, Gaur, Kalinga, Kashi, Magadha, etc. under the Sena empire. But, he could not pass the last part of his life happily. At last he became inattentive to running of the kingdom due to long-standing warfare, old age and others. He started to reside in the second capital Nabodwipa on the Ganges like his father. As a result, Gaur turned into a playground of fearful intrigue and internal conflicts and there grew internal disorder. Taking the advantage of the situation, Domman Pala revolted and gave birth to an independent kingdom in the Sundarban region in 1196 A.D.

Lakhsmana Sena himself was a scholar and had eagerness to education. He completed his father's unfinished book 'Adbvut Sagara'. Some verses (sloke) written by him were also found. Many scholars and wise men would assemble in his royal court.

It appears that Lakhsmana Sena was converted to Vaishnaba religion from Shaiba religion of his father and grandfather. He assumed the title Parambaishnaba instead of Parama Maheshwara of his father and grandfather.

Bakhtiar Khalji attacked Nadia at the beginning of the 13th century. Lakhsmana Sena did not withstand this attack; rather he took shelter in Bikrampura of present Munshiganj district, going there by river. Bakhtiar Khalji easily occupied north and north-west Bengal. Muslim empire was established in Bengal centering round Lakhsmanabati (Gaur). Living in south-east Bengal, Lakhsmana Sena rules 3-4 years more. Very probably, he died in 1206A.D. (1205A.D. in another view). After the death of Lakhsmana Sena, his two sons Biswarupa Sena and Keshova Sena ruled east Bengal for some time (till 1230A.D.). Yet, it can be said that Sena rule came to an end in Bengal with the defeat of Laxmana Sena.

During the Sena dynasty, Hinduism got huge support and the influence of the upper caste Hindu and Sanskrit language became dominant.

Group work: Why the rulers of ancient Bengal had taken different titles ? Give a list of these tiles .

Administrative System of Ancient Bengal

No accurate account of the administrative system of ancient Bengal is available before the Gupta reign. Before the establishment of the Gupta rule in this country, the Kauma society was all in all. Then there was no king; so there was no kingdom. Yet, there was administrative system at a minimum level. Then people lived together. Among the Kauma people, in the Panchayet system a leader seclected by the Panchayet would lead local Kauma administrative system. The Kauma system in Bengal did not last for good. Before the fourth century B.C., Kauma system broke down and monarchy reached its full development.

A clear account of the administrative system in Bengal during the Gupta regime is available. Supposedly, in the second-thirdth century north Bengal was brought under the Maurya empire.

Later some parts of Bengal came under the empire. However, some parts of Bengal were not directly under the rule of the Guptas. Mahasamantas bearing the title of Maharaja ruled almost independently and separately, abiding by the authority of the Gupta emperor.

Rulers of Bhukti comparable to present-day divisions were appointed by the Gupta kings themselves. Preference was given to appointing these 'upriks' or Bhukti Patis from princes or royal families. Governors of subjects comparable to present-day districts were appointed by the supreme maharaja or the emperor himself.

The sections of Bengal which were not under the direct rule of the Gupta emperor were divided into a few administrative departments. Of them the largest department was 'Bhukti'. Again, every Bhukti was devided into some 'Bishoys; every 'Bishoy' in some 'Mandals; every 'Mandal' in some Bithis and every 'Bithi' was divided into some villages. The village itself was the smallest unit of administration.

The Gupta rule came to an end in north-west Bengal in the sixth century. Bengal became established as an independent and separate state. The new system that was developed in the then Bengal was just like the provincial administrative system. The monarchy during the Gupta period was dependent on the feudal kings. It has not been changed yet in this age. Rather, feudal system has been wider. The feudal kings of Bengal also assumed the title 'Maharajadhiraja' like the Gupta kings. They would also recruit many employees from different classes.

A new age started with the establishment of the Pala dynasty. During the Pala rule of four hundred years they had their administrative system well established in Bengal. Like before, the main thing of administrative system even in the Pala regime was monarchy. The king himself was the head of the administration of the central government. The son of the king would be the king. In spite of this rule prevailing, there were strifes and conflicts among brothers and other close relatives in the dynasty about ascending to the throne. Since then comes the reference of a Prime Minister or Chief Secretary. He was the chief of all royal employees.

There was a definite number of administrative divisions to conduct all types of governance. A chief would be recruited for each of its departments. In spite of father being alive, the prince in many cases could conduct governance.

The central government had different sources of income such as vaga, vogakar, hiranya, uparikar, etc. were imposed on crops produced in the country. Sometimes one-sixth portion of some production was collected as revenue. Taxes were also collected to protect businessmen from burglars and gangsters. This type of commercial taxes including the levy earned from ferry ghats, were some sourch of earning for the government. Forests being the properties of the state were the sources of the state-revenue too.

Different types of employees were engaged for revenue collection. There was monitoring of revenue collection and expenditure as well as department for deeds and documents. Special emphasis was given on land survey to fix up land tax. Revenue was collected either in currency or in crops. During the Pala dynasty judiciary and police department were quite effective. This period also witnessed secret service for espionage. The defense comprised of infantry, cavalry, elephantry and fleet.

There are also references of feudal kings in the time of the Pala dynasty like the Guptas. They had different titles. The feudal kings were under compulsion to submit to the power and strength of the central rule. Of course, in many cases they would declare independence taking the advantage of the weaknesses of the central rule. The power of the Pala rulers depended to a great extent on the help and co-operation of these feudal kings.

The administrative system which was introduced in the Pala kingdom was recognized as an ideal for ruling the country during small dynasties and the Sena dynasty in the subsequent periods. During this time the Queen would be given royal dignity. The princes had enough influence on administering the kingdom. The eldest son of the king would be the crown prince.

Group work : Give a list of sources of income of the government of ancient Bengal.

Sample Questions

Multiple Choice Questions

1. When was the Gupta Empire established in India?

a. 229 AD b. 327 AD
c. 320 AD d. 232 AD

2. What was the reason for the formation of the Pala dynasty?

a. The Gupta kings became weak.
b. Mutual disagreement among weak kings.
c. The end of a period of anarchy.
d. Ruling in Bengal for a long time.

Read the passage below and answer questions 3 and 4

Fouad used to live peacefully in his area, Rayganj Union, by working hard daily because the former chairman of his area had earned a good reputation for his work in education and public welfare. But a few years later, when Mr. Selim from the same chairman's family became the chairman, dissatisfaction arose among the local people due to his various activities. At one point, the working people became fed up and, under Fouad's leadership, rebelled and removed Chairman Selim from his post.

3. The ideal of which rebel leader from history is reflected in Fouad of Rayganj Union?

a. Bhima : b. Mahipala II
c. Divya d. Vigrahapala

4. The reasons for the dethronement of a leader like the chairman in history were

i. Failure to resist the attacks of weak kings.
ii. Creation of many independent kingdoms in Bengal.
iii. Being bound by a treaty of friendship with King Devagupta of Malava.

Which of the following is correct?

a. i b. i & ii c. ii d. ii & iii

Creative Questions

Scene-1: Mr. Ajay, after becoming the ruler of Nabinnagar, established large libraries for the people of the area along with social development. Because he liked to read books and write books himself. He was a religious man. He followed the rituals of his own religion and forced the people to follow them.

Scene-2 : Soumen Barua, the chairman of Rajnagar municipality, established an educational institution in his area. The educational institution created opportunities for students from home and abroad to get an education. He also paid attention to the convenience of the people of his area to practice their own religion. He also managed to establish peace and order in his municipality. As a result, he got the opportunity to rule the municipality for a long time.

a. What is Matsyanyaya?
b. Why did the influence of high-caste Hindus increase greatly during the Sena rule?
c. Which ruler of the Pala dynasty is reflected in the actions of the ruler of Nabinnagar, Mr. Ajay? Explain.
d. Evaluate the social condition of the reign of the ruler of the Pala dynasty, whose ideals Soumen Barua was inspired by to be a chairman for a long time.

Short Answer Questions

1.Why did the conflict of three parties happen?
2. Why was Sompura Mahavihara recognized as a World Heritage Site?
3. Why was the independent Gauda state established?
4. What was the contribution of Vallal Sen as a writer? Explain.
5. What was the administrative system of the post-Gupta Pala period like?

Chapter Five

Social, Economic and Cultural History of Ancient Bengal

There were many significant changes occured in the progress of Murya, Shunga, Kushan, Ghupta, Pala, and Sena dynasty regarded social, economic and cultural aspects of society. In this respect, study of social history is important.

At the end of this chapter we will be able to -

- give an account of the socio-economic conditions of Bengal;
- give an account of art, architecture, sculpture and painting of ancient Bengal;
- explain the origin and development of language and literature of ancient Bengal;
- explain values and beliefs of the people reflected in religious practices, occasions, festivals and rituals of ancient Bengal;
- describe about the contributions of the dynasties in the socio-economic and cultural practices;

Social life in Ancient Bengal

Before the Maurya rule no political identity grew up in the people of Bengal in true sense. During this time the society was divided in different classes.

Some religious thoughts prevailing before the arrival of the Aryans spread among the Hindus afterwards. Remarkable Among them are 'Karmafala' (consequences of one's actions, especially of previous birth that governs one's weal and woe), belief in rebirth, practice of yoga, etc. The influence of many customs and manners of this age are noticed in Hindu society in the later periods. For example, entertaining the guests with betel leaves and nuts, singing for the Shiva, Saffron ceremony in marriage, putting on 'dhuti-shari' (white cotton sari with narrow border of any color put on by widows of Hindu society or by Brahmins or worshippers) and using vermillion in the forehead of married women, etc.

The caste system was a very essenatial part of Aryan society. As a result of their living here for a long time, this system was also introduced in Bengal. There were four castes in Bengal in the ancient time Brahmmanas, Kshatriya, Vaishya and Sudra. In the later period, more varieties of crossbred people originated. Every caste in the society had particular occupation. Studying, teaching and performing religious activities were the jobs of the Brahmmins. They would get the highest dignity in the society. The kshatriyas belong to warrior community. Trade and commerce were done by the Vaishyas. The Sudras of the lowest class would generally do agricultural work, fishing and other lower jobs. People of all other castes except the Brahmmins would associate with one another. Generally, marriage would take place within the same caste, but the system of

inter-caste marriage was also in vogue between a groom of higher class and a bride of lower class. But, in the later, period strict rules were imposed on this matter.

Bangalee women had fame for their good qualities. The girls would receive education. In those days there was no system of putting on veils. Taking only one wife was the social rule. But, men could keep more than one wife. A widow had to take food without animal protein and give up luxury. The husband being dead, the wife would go to Sahamarana (dying or burning with the husband on his pyre). This system is called 'Satidaha Pratha'. Women did not have any right on wealth and property.

Like present time, in those days the staple food of the Banglees were rice, fish, meat, vegetables, milk, curd, ghee, kheer, etc. Different types of tasty pies were also popular. However, Bangalee Brahmmanas would eat protein. Then all types of fish were available. In the East Bengal, Hilsa and dried fish were very popular foods. Vegetables such as brinjal, gourd, pumpkins, rubbed gourd, tease gourd, kakrul, arum, etc. were produced. Fruits such as mangoes, jackfruits, palms, coconuts, were available. Sugarcane was also available. But there is nothing written about pulses. In addition, different kinds of drink like milk, coconut water, juice of sugarcane, palm juice were commonly used. After meal, there was a custom of chewing betel with spices.

Regarding dresses there was no pomp and gorgeousness except kings and rich people. Men and women in Bengal would put on 'dhuti' and 'urna' respectively. Sometimes men used wrapper and girls used 'urna' (a piece of cloth covering chest). Arrangements were there for special dress on occasions. The custom of using ornaments was common among both men and women. They put on earring, necklace, bangles, mol, etc. Only women used to wear bangles of conch along with other bangles in their hands. The rich used ornaments made of gems and jewels, gold and silver. Women put up hair in a bun in different styles. Men had hair hanging above their shoulder. Perfume with cosmetics like camphor, sandal, etc. were widely in use. Lac-dye, vermillion, kumkum (a ball filled with red powder and scented water for sprinkling) were used in the dressing up of women. Men sometimes used clogs made of wood and leather sandals. The use of umbrella was also common then.

There were arrangements for different types of sports and amusement in those days. Playing chess and pasha were also popular. But, singing and dancing were more frequent. Vina, flute, mridango, dhak, dhol, khol, kartal, even earthenware were used as musical instruments. Wrestling, hunting, exercise, boat racing and juggling were very popular with men. Amusements like gardening, swimming were also in practice among women.

'Annoprashna' (when a baby eats rice for the first time), marriage, obituary, etc. social occasions were customary in those days too. On these occasions there were arrangements of festivals and *amusements. Like the present time, Vhatriditiya, Nabanno,*

Rathjyatra, Astomisnan, Holi, Jonmastomi (birthday of Lord Krishna), Dashhara', 'Akhyatritia', 'Gangansnan (bathing in the Ganges as religious ritual), etc. were celebrated in those days. Beside these, various amusements and festivals, worldly occasions occupied a special place in the social life in ancient times. Garvadhan, Simontonayon, etc. programs were celebrated for the welfare of the baby to be born. After birth, some programs like naming the baby, 'annoprashna', etc. would take place. The influence of the religious scriptures on the daily life of the people of ancient Bengal was very strong. There were strict rules for forbidden food, fasting, wedding, child

The main form of transport of the people of ancient Bengal was cart drawn by oxen, and boat. Shafts like *raft* and *donga* were used to move through canals and marshes. People would cross canals by small bridge made of bamboo. The rich would use elephants, horses, horse-drawn cart as forms of transport. Their wives and female family members would go from one places to another by *Palki* or boat. After marriage a bride would go to her father-in-law's house by cart drivern by oxen or *Palki.* After all it seems that there was no difference between the lifestyle of modern village life and that of the previous time.

As an agricultural country, people of Bengal lived in villages. People had more or less happy life, though there were stories of miseries of the poor people. The main power was in the hands of the upper class of people i.e. the Brahmmins. Only the Brahmmins could practice the knowledge of scriptures. The oppressions of the Brahmmins were intolerable to the common people. It went to its peak for the Buddhists. General people were very displeased at the oppressions of the Sena rulers at the later stages. During Sena regime distress descended on the Buddhist society and culture. During the Sena rule, ordinary Hindu society got weak as a result of the influence of the Brahmmanas.

In this situation the Turkish and the Persian Muslims started attacking the Bengal The establishment of the muslim society inagurated through the intrevertion of the Muslims. During this time the picture of the society and culture of Bengal got changed.

Individual Task: Make a list of dresses, ornaments, musical instruments and sports and games of ancient Bengal.

The economic condition of Ancient Bengal

Bengal is always an agricultural country. Most of the people of Bengal in ancient time lived in villages. They maintained their families by cultivating the surrounding lands of the villages. So, the economy of the country was built up depending on agriculture. Paddy was the main crop of Bengal. Besides, Bengal had fame for jute, sugarcane,

cotton, indigo, mustard and betel cultivation. Fruit-bearing trees were mango, jackfruit, coconut, betel-nut, pomegranate, banana, lemon, fig, dates, etc. Cardamom, cloves, etc. were also produced in Bengal. Domestic animals were cow, goat, ram, poultry, dog, etc. Salt and dried fish were produced in some parts of the country.

Ancient Bengal was very rich in cottage industry. All things necessary for village people were produced in the village itself. Things made of earth were pitcher, small pitcher-shaped water-pot, cooking pots, dishes, etc. Things made of iron were chopper, axe, spade, spud, small spud, plough, etc. Besides, water-pot and mililay weapons like arrow, spear, sword, etc. were produced. Gold industry, gems and jewelery industry developed much for luxury. Wood industry was also very developed. Furniture used in families, houses, temples, palaanquin, cart drawn by horse and cow, rath etc. were made of wood itself. Moreover, different types of boat to move in rivers and big boats and ships to move in the sea were made of wood.

Though Bengal was an agricultural country, different kinds of industrial goods were produced in ancient time. Bengal became famous for textile industry in the very ancient time. Famous 'Moslin' cloth was produced in Bengal from the very ancient time. This cloth was so delicate that 20 yards of Moslin could be stuffed into a fire box. Bengal was also noted for sophisticated and delicate clothes made from cotton and silk. Coarse cloth made from cotton and hemp was produced. It is amazing that tin was available in Bengal at that time.

Agricultural and industrial goods were in plenty in Bengal. Again, these goods were in great demand in different regions of India and in many countries of the world. So, Bengal would conduct business with many countries of the world in ancient time. Export oriented products of Bengal such as cotton and silk cloth, sugar, molasses, salt, cassia leaves and other spices, rice, coconut, betel-nut, medicinary plants, different types of diamonds, pearls, emerald, etc. were worth mentioning.

Trade and commerce of Bengal widely expanded with the development of industries. Commercial exchanges were done through both road and water ways. In addition to trade inside the country, Bengal specially developed in foreign trade that time. Bengal conducted exchange of goods with other regions of India through roads and waterways. That is why big cities and commercial ports were established in many places of Bengal. These are Nabyavashika, Kotivarsha, Pundravardhana, Tamrolipto, Karnasuvarna, Saptagrama etc. In addition to cities, trade and commerce was conducted in village markets. In these village markets, the daily necessaries produced in the villages were bought and sold. Bengal would conduct exchanges of goods with countries such as Ceylon, Burma (Myanmar), Champa, Kamboj, Javadwip, Malaya, Shyam, Sumatra, China, etc. by sea. Trades were conducted with China, Nepala, Bhutan, Tibet and central Asia by road.

As a result of industrial development and expansion of trade and commerce, riches and wealth of Bengal increased tremendously. May be barter system was used for sale and

purchase, trade and commerce. Probably, before the fourth century B.C. usage of currency started in Bengal. Though different types of currency were prevalent in different times in Bengal, here cowries were used as the smallest denomination.

Individual work: Make a list of the economic conditions that prevailed in ancient Bengal.
Group work: Show in a table which countries had commercial relation by the sea and road with ancient bengal.

Architecture and sculpture

Most of the ancient structures found in various places in Bangladesh are religious architecture. There are stupas, viharas and temples among them. Later in the Middle Ages, it was seen that most of the architectural monuments found at that time were religious architecture for mosques or tombs. As an archeological site of Ancient Bengal, the architectural monuments of the early period have been found from Chandraketugarh, Bangar, Mangalkot, Tamralipti, Mahasthangarh or Wari-Bateshwar. But due to the lack of appropriate information, enough ideas are not found about architectural design, construction methods and raw materials of the monuments found there.

Buddhism developed in Bangladesh directly under the patronage of various dynasties. The followers of this religion persisted as a socio-cultural force till the 12th century. Many important Buddhist-architectures have been found as the sign of their enriched flourishment in different regions like Lalmai-Mainamati in Cumilla district, Paharpur in Naogaon district, Mahasthangarh region of Bogra district, Dinajpur, Rajshahi, Bharat Bhayana of Jessore, Savar of Dhaka, Jagajjivanpur of West Bengal, Nalanda in Bihar, etc. Among these artifacts found as piles or mounds of decayed bricks the number of excavated structures is not very high. The Kutila Mura of Maynamati can be talked about as a monument of early period. Three Chaita-halls along with rooms have been found here at the east side in front of three stupas.

Stupa-Architecture: Most of the stupas found in Buddhist-architecture as the most ancient monuments are also found in the vicinity of Buddha Vihara.
As the signs of earlier times, Kutilamura, Itakhola Mura, Bhojbihar, Rupbanmura in Comilla as well as Satyapir Vita located at the east side of Paharpur Bihar in Badalgachi police station of Naoga district can be mentioned here.

On the other hand, the ruins of Buruj Stupa of Harish-raja of Savar locally known as Dogmura is also a unique symbol Stupa architecture of Bangladesh.

Vihar: Vihar is famous as the abode of religious pilgrims and renunciant Buddhist monks. According to the Buddhist scripture Vinaya Pitaka, a large architectural structure for the residence of monks and a well-organized hermitage is called a vihara. Many Bihar architectures have been discovered from various places in Bangladesh. In this case, we can talk about Bharat Bhayana located on the west bank of Buribhadra river in Keshabpur police station of Jessore district.

Shalbon Vihar is one of the examples of Vihar architecture in Bangladesh, located at the middle of Lalmai Hills adjacent to Kotbari in Cumilla. King Bhavadeva built this 115-room vihara around the end of the 7th century. On the other hand, Ananda Vihar is two miles north of Shalvan Vihar in Cumilla. Anand Dev built this Bihar, the second largest discovered in Bangladesh, in the early 8th century. There is also a large cruciform mandir in the middle of an open courtyard in Bihar. Paharpur Vihar i.e. Sompur Mahavihar is located in Paharpur village of Badalgachi police station of Naogaon district which is listed as world heritage sites by UNESCO. In the 8th century, the Pala emperor Dharmapala built this mostly square shaped temple. Of the 177 rooms here, there are 45 rooms in the north wing and 44 rooms in each of the other three wings. The cruciform central temple of Bihar is built in three ascending steps. Several offering stupas of various shapes and sizes, central portraits, five temples, kitchens and dining rooms, paved drains and wells have been discovered from here. A number of terracotta artefacts have also been found. Along with Paharpur Vihar, Jagdal Mahavihar located in Dhamirhat Upazila of Naogaon district can be mentioned. These are important architectural monuments of ancient Bengal.

Among the other viharas discovered from various places in Bangladesh, Vasubihar is located in Shibganj police station of Bogra district. Located in the west of Mahasthangarh, this vihar has about 26 Bhikkhukaskhas with brick as the building material and mud as mortar. Apart from this, Sitakot Vihar located in Nawabganj police station of Dinajpur district, Bihar Dhap i.e. Totaram Pandit's house, Chaprakot Vihar in Lonipara village, Shalibahan Raja's house in Arola village of Kahalu upazila in Bogura district, Harishchandra Raja's palace located in Savar police station of Dhaka district can be mentioned.

Art: Various pottery decorations, terracotta patterns and sculptures can be mentioned as the art forms of ancient Bengal. Various archaeological specimens of this type have been discovered in excavations at various archaeological sites

in Bangladesh. Many times such materials have been found while digging ponds in different areas. From these we get an idea about the art of ancient Bengal. Besides, the earliest artefacts have been found from Wari Bateshwar, Mahasthangarh, Sompur Vihar, Shalbon Vihar, Anand Vihar, Itakhola Mura and Bihar Dhap in Bangladesh. Beads, amulets and lockets made of many less costly stones have also been found. It is believed that less precious stones like agate, carnelian, quartz, amethyst have been used most in making them. A number of stamped silver coins have been found at Wari Bateshwar and Mahasthangarh as early evidence of currency used as a medium of exchange. These engraved symbols can also be considered as elements of art. A special type of Yakshamurti has been found from Wari Bateshwar. The black and raktim earthenware or the northern black smooth earthenware, which has been discovered as early evidence of pottery, is variously ornamented. Along with circular or straight linear scratches, arched designs can also be seen here.

Unique examples of Bangladeshi art are terracotta figurines and plaques. The portraits of gods and goddesses presented here are very three-dimensional as in stone sculptures. Here Hindu gods and goddesses include Brahma, Vishnu, Shiva, Surya, Ganesha, etc. Besides, different types of Shivlinga made of terracotta have been found from different places. On the other hand, many terracotta artifacts have been discovered from archaeological sites like Paharpur Vihar, Mahasthangarh, Mainamati, Rupbanmura Vihar etc. An 8th century terracotta statue of Har Parvati was found at Sreepur in Gazipur and is now housed in the National Museum of Bangladesh.

Apart from the idols of various gods and goddesses, there are also many general art forms here. Among them, portraits of various animals, birds and plants can be seen. A large number of stone sculptures of the Pre-Gupta, Gupta, Post-Gupta and Pala-Sen periods have been found from various places in Bangladesh considering the four consecutive periods. Most of these were images of Hindu goddesses and Mahamati Buddha in various coins. Besides, various types of Bodhisattva idols have been found from various places in Bengal.

Bengali Language and Literature: Origin and Development

Austric was the language of the ancient people of Bengal. After the arrival of the Aryans, this language gradually disappeared. The name of the language of the Aryans is ancient Vedic language. In the later period, this language was reformed. As the ancient language was reformed, so the name of this language was to be called Sanskrit. Many believe that Bangla is derived from the Sanskrit language.

But scholars have declined this idea. So, the language that the Aryans used in the most ancient time and the language in which Vedic books were written experienced many changes due to differences of time and places. Later Sankskrit turns to 'Prakrito' and 'Prakrito' turns to 'Apobhrongsho', Bangla language originated from 'Apobhrongsho' in the eighth century. For example: Krishno>Kanu>Kanai.

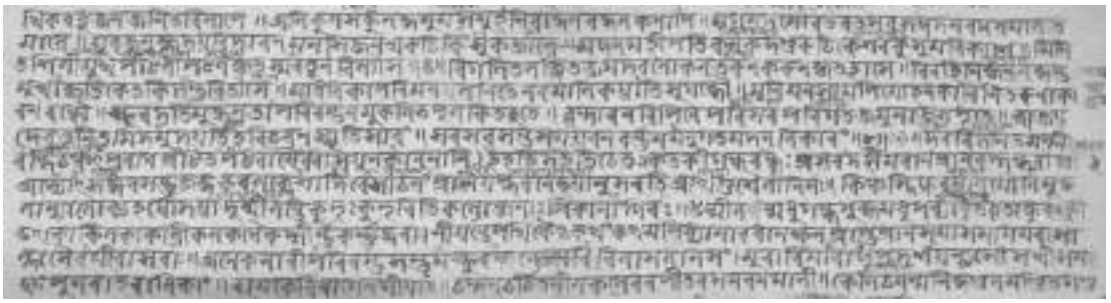


Figure-5.1: Charyapada

The examples of such language are found in four ancient Buddhist 'puthis' collected from Nepal by Haraprasad Shasri. They are known as 'Charyapada'. Bengali literature is originated from this Charyapada. Therefore, the importance of these 'Charyapadas' are invaluable in terms of the history of Bengali language and literature.

Religious Conditions of Ancient Bengal

Whether there was any other religion before Vedic religion in ancient Bengal is not known for certain. But at that time people of different ethnicities believed in nature worship, prejudice and tradition. The nature of faith was not the same. Their religious practices vary according to caste, clan and janapada. However, in general, religious folklore, Mansa Puja, Vriksha Puja, etc. were common. People of ethnicities like Khasia, Munda, Santal, Buno Rajbanshi Shabar, etc. still worship trees, rocks, mountains, animals, birds, fruits, roots as their deity.

From the very fourth century Bengal came under the ınfluence of three great relıgıons of the sub-continent: Vedic, Buddhism and Jainism. There was no spread of Aryan-Vedic religion and culture here up to the third or fourth century. It is known from copper inscriptions that the Brahmmins settled down in many places of Bengal coming from 'North India'. Thus, the waves of the Vedic religion and culture reached the eastern frontier of Bengal in the sixth century.

The influence and power of the Vedic religion in the Pala regime remained undamaged. Almost all of the Barma and the Pala kings believed in Brahmmin religion. During that time Buddhism got damaged to a great extent. The influence and power of the Vedic religion in the Pala regime remained undamaged. Almost all of the kings and the Maharajas believed in Brahmmin religion. During that time Buddhism lost its glamour somehow. The practice of bathing-charity-meditation at special lunar moments as well

as burnt offerings for gods and goddesses began as Vedic occasions. Gradually different rituals like *jatkarma, niskramana, annaprashana* (first hard food for the child), *churantakarana, upanayana, somabartana, vivah* (wedding), *grihaprobesha* (entering a new house for the first time), etc. spread in the Brahmmin society of Bengal. The Brahmmins were patronized by the state to spread these rituals all over the country.

Though Vedic and Brahmmin religions spread very fast in Bengal, there was evolution in course of time. Worship of new gods and goddesses started. The new gods and goddesses were basically the gods and goddesses depicted in the Puranas and epics. So, this religion is called 'Pouranic Religion'. The 'Purohitas'(priests) got all-out responsibility to conduct religious activities. The complexities of religious activities increased. The custom of sacrificing animals instead of offerings of milk and ghee at the altars of deities spread further. Various types of superstitions appeared as a part of religion. A few religion originated from the rituals of mythical worshipping. Vaishnaba religion was the most remarkable among them. Shaiva religion was also practised during the Gupta reign. In addition to these gods and goddesses there were many other deities to worship in Bengal. Among them the most remarkable were the worshipping of the Sun and that of Power. The Jainism was noticed in north Bengal.

In the religious world of ancient Bengal Buddhism has occupied a special place. With the active patronage of the Palas and the rules afterwards for a long period of four hundred years or so this religion gained international dignity and recognition crossing Bengal and Bihar.

During the Sena rule, worshipping of Gods and Goddesses such as Vishnu, Shiva, Parbati, etc. started and many Hindu temples were built. As a result, the decline of Buddhism started in Bengal.

Individual Work: Mention the names of religious communities of ancient Bengal.

Rituals, Festivals, Customs and Practices of Ancient Bengal

There were enough arrangements for worshipping, celebrations and festivities in ancient Bengal. *Durga Puja* was a huge celebration in the Varendra areas. A kind of musical dance called *'sarodotshoba'* was arranged on the day of *Bijoya Doshomi. Holka* which is called Holy now was one of the biggest festivals. Everybody irrespective of male and female took part in that festivity. Occasions like *akashprodip, jonmashtomi, akshai tritiya, doshohara, gangasnan, bramhaputrasnan* on the day of *mohastomi,* etc. which are celebrated now were celebrated at that time too.

In addition to festivals on the occasion of worshipping, many mundane rituals occupied a special place in the social life of ancient Bengal. Rituals like *garvadhana, pungsabana, simantonnoyana, shoshyontihome* were common practices to wish for the upcoming baby. While after the baby was born different rituals would follow. They were *jatkarma, nishkromona, namkarana, poustikkarma, annaprashana,* etc.

There was strong influence of scriptures on the daily life of the Hindus of Bengal. People would strictly follow the directives of the scriptures regarding food and work for specific hours of the day and for fasting, marriage, study, overseas travel, pilgrimage, etc. Similarly, killing men, drinking, stealing, illicit relation with another man's wife, etc. were considered great sins. There had been an arrangement of atonement and punishment for that.

Sample Questions

Multiple Choice Questions

1. What was the profession of the Kshatriyas in ancient Bengal?

a. Teaching b. Business - Commerce
c. War d. Agriculture

2. The reason for calling the religion of ancient Bengal Puranic religion

i. The Brahmins alone conducted religious activities.
ii. Besides Hindus, followers of other religions were sidelined.
iii. Religious rituals were conducted very easily.

Which of the following is correct?

a. i b. ii
c. i & ii d. ii & iii

Read the passage below and answer questions 3 and 4

Amina, on a trip to her village home during the summer holidays, was thrilled to see a monastery on the World Heritage list and its many terracotta artifacts. Before that, she had heard a story about another piece of architecture from her friend Fatima. There, in

the middle of the Vihara, was a tall, cross-shaped temple, surrounded by 115 rooms for Buddhist monks.

3 With which monument of ancient Bengal is there a similarity to the monument seen by Amina?

a. Mainamati b. Paharpur
c. Bahulara d. Shalban Vihar

4. The features observed in the ancient Vihara seen by Fatima are

i. The central temple is built in three ascending steps.
ii. It's a place of religious and knowledge practice.
iii. Built in the late seventh century.

Which of the following is correct?

a. i & ii b. i, ii & iii
c. ii & iii d. i & iii

Creative Questions

Neha has come to her friend Neela's village home for her wedding. Neela's father is a wealthy businessman in the village. He exports silk and cotton textiles, medicines, and fine rice abroad. Many cottage industries have developed in their village. Many necessary things are made in the village itself. Neha is fascinated by a wedding ceremony in such a village. On the wedding day, Neha, like everyone else, wore a gold bracelet with her saree. She looked beautiful with alta on her feet, kumkum on her forehead, and a veil over her head with her hair in a bun.

a. What is the Sati system?
b. How was the Bengali language created? Explain.
c. Explain which period of Bengal's financial structure is reflected in Neela's village.
d. Analyze the social conditions of that time that are similar to the clothes Neha wore at the wedding.

Short Answer Questions

1. What was the condition of women in ancient Bengal?
2. Why was muslin cloth world-famous?
3. What were the festivals like in ancient Bengal?

Chapter Six

Political History of Bengal in the Middle Age (1204-1757 A.D.)

History requires certain epoch-making changes to pass from one stage to another. The Middle Age in Bengal began with the conquest of Bengal by Bakhtiyar Khalji. The fact that the Muslim conquest in Bengal not only brought political changes, but also made revolutionary changes in the life of the people of this country in different fields including society, religion, language, literature and art.

At the end of this chapter we will be able to –

- identify the important aspects of the establishment of Muslim rule in Bengal of Middle Age;
- explain the political achievements and contribution during Sultanate Period;
- narrate Afghan rule in Bengal and their achievements;
- give an introduction to the Barao Bhuiyans in Bengal;
- analyze the political aspects of the rule of the Subadars and Nawabs during the Mughal reign;
- describe the political history of the Muslim rulers in Bengal chronologically in the Middle Age.
- analyze the importance of the Muslim rulers of the Middle Age in the emergence of Bangladesh as a state

Beginning of Muslim rule in Bengal

Ikhtiyar Uddin Muhammad-bin-Bakhtiyar Khalji

At the beginning of the thirteenth century, the Turkish warrior lkhtiyar Uddin Muhammad-bin-Bakhtiyar Khalji ended the Sena rule in north and North-west part of Bengal and began the Muslim rule. In history, he is mostly known as Bakhtiyar Khalji. Very little is known about his lineage. He belonged to the Turkish race, the Khalji family, and was a soldier by profession.

Bakhtiyar Khalji believed in his own ability. Leaving behind his beloved motherland, he came to Ghazni in 1195A.D. In search of a living. Here he tried to get himself enrolled in the army of Shihabuddin Ghori, but failed. Bakhtiyar had failed to impress the army chief because of his short stature, long arm and unpleasant appearance. Such physical features were regarded as inauspicious by the Turks. Being unsuccessful in Ghazni, Bakhtiyar appeared at the court of Qutubuddin, the Sultan of Delhi. He failed to get an employment this time too. Then he went to Badaun. The ruler of that place, Malik Hizbaruddin appointed him to his army on monthly salary basis. The ambitious Bakhtiyar, however, could be stay content to hold the post of a soldier with so small a salary. He left Badaun within a short time and went to Ajodhya. Under the ruler Husamuddin there he took up the task of supervision.

Being impressed with Bakhtiyar's courage and intelligence, Husamuddin awarded him two rent-free Parganas to the south cost corner – Bhagbat and Viuly of the present

district of Mirzapur. Here Bakhtiyar found the key to his future prosperity. Bhagbat and Viuly became his source of power. Gathering a few soldiers, Bakhtiyar began to raid and conquered the small neighboured Hindu kingdoms. During this time the news of his heroic deeds spread very rapidly. Many Muslim soldiers joined his group. So, the number of Bakhtiyar's soldiers increased. Thus continuing such raids in the adjacent areas, he came to a castle surrounded by wall in the southern Bihar and attacked it. His opposition could made little resistance. After conquering the castle, he found all the people there with shaven head and the castle full of books. After an enquiry, he came to know that it was a Buddhist monastery (Vihara). It was the Odanta or Odantapuri Vihara. Since that time the Muslims called the place Bihar. It is known as Bihar till today.

After the conquest of Bihar, Bakhtiyar called on Sultan Qutubuddin Aibek with lots of riches and jewels. Being honoured by the sultan he returned to Bihar. Procuring more soldiers he attacked Navadwip or Nadia next year. That time the King of Bengal, Laxsman Sena was staying at Nadia. Gour was his capital and Nadia was his second capital. The conquest of Odantapuri Bihar by Bakhtiyar terrified the Sen a kingdom very much. The diviners, pundits and Brahmmins advised King Lakhsman Sena to leave the capital. They advised that because there was clear indication of the conquest of Bengal by the Turkish army in their seriptures. Besides, the description of the conqueror given in the scriptures strictly coincided with the physical appearance of Bakhtiyar. Despite this King Lakhsman Sena did not leave Nadia.

In order to enter Bengal from Bihar, two mountain passes Teliagarh and Shikharigar were to be used. These two mountain passes were well-protected. He did not take the common passage. Advancing through the paths in the forest, Bakhtiyar's soldiers moved in smaller groups. Escaping the attention of the enemy when Bakhtiyar got to the entrance of Nadia, he had only 17 or 18 cavaliers with him. It is said that he advanced with such swiftness that only 17 or 18 soldiers could follow him. The rest of the main army fell behind him.

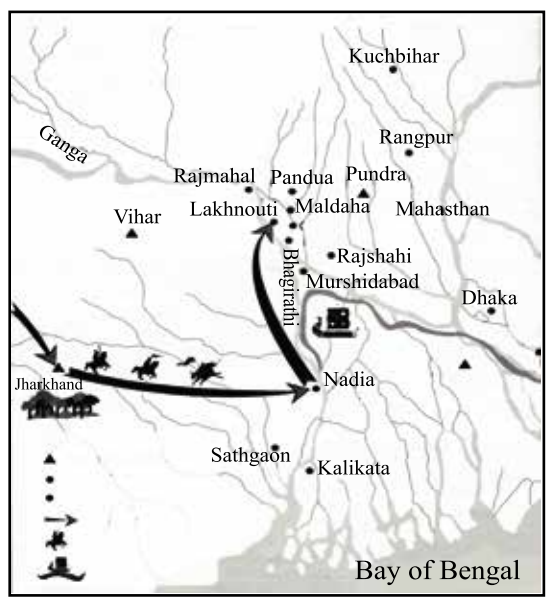


Figure-6.1: Bakhtiyar khalji's route to invade Bengal

It was noon when the king was busy at his lunch. The palace guards were relaxing and the people were doing their daily chores. This sudden attack raised a

hue and cry all around. Leaving the palace unprotected everybody ran away in fear of death. Meanwhile, the second squad of Bakhtiyar penetrated inside of the city and the third squad reached the archway. Then the whole city was almost under siege. The people were terrified and alarmed. In such a situation King Lakhsman Sena got disheartened. Finding no means to defend himself against the enemy's attack, he along with his family secretly fled on bare foot through the back door and went by boat to Bikrampur of Munshiganj district of East Bengal and took shelter there. Within a while, the soldiers of Bakhtiyar who had fallen behind also arrived. Thus without any hindrance Nadia and the adjacent areas came to the possession of the Muslims. The historians have differing opinions relating to the exact date of Bakhtiyar's conquest of Nadia. At present, however, 1204 A.D is accepted as the year of Nadia conquest.

After this, Bakhtiyar left Nadia and advanced towards Laxsmanabati (Gaur). Taking possession of Laxsmanabati, he made it his capital. This Laxsmanabati came to be known as Lakhnauti during the Muslim period. After conquering Gaur, Bakhtiyar moved to the further east and established his own authority in Barendra or East Bengal. It is to be mentioned here that Bakhtiyar became the head of an independent Kingdom after the conquest of Nadia. But he could not establish his dominion in whole Bengal. In East Bengal, the rule of Lakhsman Sena was unaffected. After his death his descendants ruled East Bengal for some time more.

Two years after the conquest of Gaur or Lakhnauti, Bakhtiyar went out on Tibet mission. This Tibet mission was the last military expedition of his life. But failing in this mission he went back to Devkota. Here, he fell ill and reached in a dying state in 1206A.D. It is conjectured that he was killed by an Ameer (rich noble man) named Ali Mardan.

The name of Ikhtiyr Uddin Muhammad-bin-Bakhtiyar Khalji is especially partinent in the history of Muslim rule in Bengal. The establishment of first Muslim rule in this country was due to his efforts. This rule lasted almost more than five hundred years and a half (1204A.D.-1757 A.D.). He was not satisfied only conquering kingdom. He also took proper steps to set up his administration in the conquered reigns. He has significant roles in promoting Islam and Muslim culture. During his reign many Madrshas, Muqtabs and Mosques were established.

History of Turkish rule in Bengal

Bakhtiyar Khalji initiated the Muslim rule in Bengal. The first phase of it was from 1204A.D. to 1338A.D . It cannot be said that the rulers of this period were entirely independent. Some of them were Bakhtiyar's co-warriors Khalji lords. Again, some were rulers from the Turkish dynasty. All of them were rulers of Bengal under the Delhi Sultans. Later, many of them rebelled against Delhi and tried to be independent. Their rebellion did not succeed at last due to the attacks by Delhi. This period of Muslim rule was full of revolts and chaos. So, the historian Ziauddin Barani named Bangladesh as 'Bulgakpur' which means 'City of Rebellion'.

After the death of Bakhtiyar Khalji, conflicts ensured among his co-warriors regarding power. The names of his three co-warriors are known. They were Muhammad Shiran Khalji, Ali Mardan Khalji and Husamuddin lwaj Khalji. Many thought that Ali Mardan Khalji was the murderer of Bakhtiyar Khalji. For this reason, Khalji Ameers and soldiers chose Muhammad Shiran Khalji as their leader. He was able to bring back order to some extent. Ali Mardan Khalji was imprisoned. Later on, Ali Mardan fled away and gained the co-operation of Qutubuddin, the sultan of Delhi. Ali Mardan Khalji came back after two years with of Delhi co-operation. Iwaj Khilji willingly handed over power to him. Ali Mardan Khalji declared independence in 1210A.D. and changed his name to Alauddin Ali Mardan Khalji. He was a very strict administrator. So, agitation against him escalated high. The Khalji Maliks unitedly rebelled against him and he was killed by them.

Sultan Ghiyasuddin Iwaj Khalji

Sultan Ghiyasuddin Iwaj Khalji was undoubtedly one of the best among the Khalji rulers. He made efforts to strengthen and stabilize the Muslim kingdom of Bengal established by Bakhtiyar. He transferred his capital from Devakot to Gaur or Lakhnauti for the ease of administration. He built a fort named Basankote to strengthen the defence for the capital. Lakhnauti, standing on a river had the advantage of trade and commerce. Moreover, Iwaj Khalji perceived that the territory of the river oriented Bengal could not be extended with only the cavalry. For this, a strong naval force was necessary. Naval force was also needed to sustain the rule of Bengal. So, it can be concluded that of all the Muslim rulers of Bengal, Iwaj Khalji laid the foundation of the naval force. Wide and deep tranch was dug round the capital for its security. He dug many canals and built bridges to save Lakhnauti and adjacent places from the yearly flood. He built roads so that the soldiers could move and the commodity could be carried from one place to another easily. The construction of highway not only facilitated the administration of the kingdom and trade and commerce, but it was also like a blessing to the people because it protected their house and corn-field from the yearly flood.

Gaiyasuddin Iwaj Khalji can be regarded as a good administrator for the above mentioned activities. He also concentrated on the extension of his kingdom. The Hindu Kings of the neighbouring kingdoms like Kamrup, Odisha, Banga (south-east Bengal) were compelled to send him tax. The Abbasi Caliph, Al Nasir recognized Gaiyasuddin Iwaj Khalji as a valid Sultan in a letter.

Iltutmish, the Sultan of Delhi, never liked the extension of the power of the muslim kingdom in Lakhnau under Ghiyasuddin Iwaj Khalji. But at the beginning of his reign, it was not possible for him to pay attention to Bengal as he had immediate dangers and problems to solve. When those were gone in 1224 A.D., he paid attention to Bengal. In 1225 A.D. both armies of Sultan Iltutmish and Ghiyasuddin came accross each other near the mountains of Munger or Shokreegoli, Iwaj proposed for a treaty and a treaty was signed. Being pleased Iltutmish appointed Malik Alauddin Jani as the ruler of Bihar and kept Iwaj Khalji as the ruler of Bengal. Then he went back to Delhi. But immediately after the Sultan had returned to Delhi, Iwaj Khalji again declared independence. He attacked Bihar and drove out its ruler Alauddin Jani. Coming back to Lakhnauti, Iwaj Khalji could realize that Iltutmish would attack Bengal again. He stayed in the capital for about one year with preparation and waited for counter attack. At this time the royal force of Delhi got engaged in managing rebellion in Ajodhya. Iwaj Khalji thought that the Delhi soldiers were not in a position to attack Bengal in such circumstances. So, he decided to attack East Bengal in that situation. His capital Lakhnauti was so to say unprotected. Meanwhile, Sultan Iltutmish directed his son Nasiruddin Mahmood to attack Lakhnauti. Taking the advantage of Iwaj Khalji's absence, Nasiruddin Mahmood attacked Lakhnauti, the capital of Bengal. Hearing this news Iwaj came back to the capital with a small member of soldiers. The enemy soldiers had already occupied his Basankot Fort. Iwaj Khalji was defeated in the battle and taken prisoner. Later he was killed. After his defeat and fall Bengal completely came under the dominion of the Sultan of Delhi. Nasiruddin Mahmud was appointed the ruler of Bengal.

Iwaj Khalji was a patronizer of art and literature. Under his patronization, the Zuma mosque of Gaur and several other mosques were built. During his reign, many Muslim Sufis and Saiyads from Central Asia took shelter in his court. These sufis and distinguished people greatly co-operated in preaching Islam. Their presence and the patronization of Iwaj Khalji made Lakhnauti a centre of Muslim education and culture.

Since the death of Iwaj Khalji to 1287 A.D., a timespace of 60 years, Bengal remained a province under the Muslim rulers of Delhi. During this time fifteen rulers ruled Bengal. Ten of them were slaves. The slaves were called ‘Mamluk’. For this reason, the sixty years reign in Bengal is regarded as rule of the slave or ‘Mamluk rule’ by many people. But all these fifteen rulers belonged to the Turkish race. During the Turkish reign, there was internal trouble in Delhi. As a result, it was not possible for the Sultans to concentrate on the distant provinces like Bengal. So, the Turkish rulers of Bengal could rule pretty independently.

History of Independent Sultanate rule in Bengal

The Sultans of Delhi could not keep Bengal under their control from 1338 A.D to 1538 A.D. In the early years,the army of the Sultans of Delhi made attacks. They tried to bring Bengal to their own possession. Being unsuccessful, they gave up at last. So, the Sultans of Bengal succeeded in ruling Bengal with freedom and ease. Although the beginning of independence in Bengal was made by Fakhruddin Mubarak Shah, the Sultans of the Illiyas Shahi dynasty first brought stability to Bengal.

Independent Sultanate Reign (1338A.D.-1538A.D.)

The ruler of Sonargaon Bahram Khan died in 1338. The keeper of Bahram Khan's armourer Fakhrah, was a royal employee. He declared independence after his master's death and came to the throne of Sonargaon with the name 'Fakhruddin Mubarak Shah'. Thus began the independent Sultanate period in Bengal. During this time Muhammad-bin-Tughlak of Delhi had no way to pay attention to the far-off Bengal. As a result, though the beginning of independence was in Sonargaon the independent regions got extended more and more. No one could take away this independence in the next two hundred years.

The rulers of Delhi did not look favorably on the declaration of independence by Fakhruddin Kader Khan, the ruler of Lakhnauti and Izzauddin, the ruler of Satgaon, jointly attacked Sonargaon. But they did not succeed. Kadar Khan was defeated and killed by the army of Fakhruddin.

Fakhruddin, as an independent Sultan, issued coin after his own name. According to the date engraved on his coin, it can be assumed that he ruled Sonargaon from 1338 A.D. to 1349 A.D. Fakhruddin Mubarak Shah extended his territory to some extent towards the South-east. It was he who conquered Chittagong first. It is known that Fakhruddin Mubarak Shah constructed a highway from Chandpur to Chittagong. Coins with the name of Ikhtiyar Uddin Gazi Shah engraved on them were issued from Sonargaon mint. Time up to 1352 A.D. is found on the coins with the name of Gazi Shah, So it is understood that Fakruddin' s son Gazi Shah succeeded to the throne as the independent Sultan of Sonargaon after his father's death and ruled about three years till 1352A.D.

Individual work

1. Point out the causes of conflict between Ghiyasuddin Iwaj Khalji and the Sultan of Delhi, Iltutmish.
2. Who established the independent Sultanate of Bengal? When and how did he do it?

Illiyas Shahi Dynasty

When Fakhruddin Mubarak Shah was the independent Sultan in Sonargaon, Ali Mubarak, the commander-in-chief usurped the throne of Lakhnauti. Coming to the throne, he took the title 'Alauddin Ali Shah'. He also established an independent kingdom in Lakhnauti. Later he shifted his capital to Pandua (Firozabad). Ali Shah had been in power till 1342 A.D. Hazi Illiyas was his 'Dudhbhai' (a person considered someone's brother because he was breast fed by his mother). He defeated and killed Ali Shah and established a dynasty in Bengal. The name of this dynasty is Illiyas Shahi dynasty. Subsequently, the descendants of Illiyas Shah ruled Bengal for a long time. Hindu kingdom flourished in the mid period for some time.

Sultan Shamsuddin Illiyas Shah became the head of North and North-west Bengal in 1342 A.D. through taking possession of the throne of Firozabad. Sonargaon and Satgaon were still then beyond his rule. Illiyas Shah had the dream to be the ruler of the whole of Bengal. He first paid attention to West Bengal. Satgaon came under his control before 1346 A.D.. He attacked Nepal in 1350 A.D. and obtained huge treasure. During this time, he conquered some part of Trihut or North Bihar and took possession of a lot of riches and jewels. Odisha also came to his dominion. But the most significant success of Illiyas Shah was his taking possession of East Bengal.

Ikhtiyar Uddin Gazi Shah was defeated by Illiyas Shah in Sonargaon in 1352 A.D. As Sonargaon was occupied, the whole Bengal was conquered. Therefore, though Fakhruddin Mubarak Shah had the main role for the birth of independent Bengal, it was Illiyas Shah who established the actual independence in 1352 A.D .. Illiyas Shah also conquered some parts outside Bengal, namely Champaron, Gorakhsapur and Kashi. He conquered some parts of Kamrupa as well. The bottom line is that his territory extended from Assam to Varanasi. Cutting off the tie with Delhi, Illiyas Shah introduced 'Khutba Path' (religious sermon) and new coins with his own name. This made Sultan Firuz Shah Tughlak much infuriated.

At the beginning the Sultan of Delhi did not accept this liberty of Bengal. Sultan Firuz Shah Tughlak led a war against Illiyas Shah from 1353 A.D. to 1354 A.D. His effort was directed to subjugate Bengal to Delhi. But he failed. Illiyas Shah took shelter in the impenetrable Ekdala fort. On the other hand, there was little possibility of victory in the rainy season. So, Firuz Shah accepted the independence of Bengal through treaty and established friendly relation with Illiyas Shah. Then he returned to Delhi.

As a ruler Illiyas Shah was sagacious and popular. There was peace and discipline during his reign. There was amity between the Hindus and the Muslims. He founded a city named Hajipur. It was he who constructed a huge 'hammakhana' (kind of washroom) in Firuzabad. Architecture and cultural activities got much patronization during this period. He was a devoted Muslim. He had great respect for religious devotees like 'Fakirs' and 'dervishes'.

Although Illiyas Shah occupied Bengal as the ruler of Lakhnauti, he established a greater Bengal joining the two lands. Since this time, all the inhabitants of Bengal came

to be known as Bangalee. Illiyas Shah recived the titles 'Shah-i-Bangala' and' Shah-i-Bangaleean'.

Individual work: Evaluate Sultan Shamsuddin Illiyas Shah as the founder of Bengalee nationalism.

After the death of Shamsuddin Illiyas Shah, his son Sikandar Shah (1358 A.D.-1393 A.D.) came to the throne of Bengal. He was an efficient and powerful ruler like his father. Sultan of Delhi Firoz Shah again attacked Bengal from 1358 A.D. to 1360 A.D. But Firoz Shah Tughlak failed this time as wall. Sikandar Shah had also to take shelter in the Ekdala fort like his father. Conflict was resolved through treaty between the two sides. According to the conditions of the treaty, Zafar Khan was given the administrative power in Sonargaon. But Zafar Khan refused this post. He also returned to Delhi with Firoz Shah Tughlaq. The authority of Sikandar Shah in Sonargaon and Lakhanti remained as it was before. The independent sultanate rule which Illiyas Shah had established was set on a stronger footing by Sikandar Shah.

After the death of Sultan Sikandar Shah, his son Ghiyasuddin assumed the title 'Azam Shah' and succeeded to the throne (1393A.D.-1411A.D.). Illiyas Shah and Sikandar Shah showed their efficiency in warfare and defending independence. But Ghiyasuddin Azam Shah's achievements were different. He gained fame for his pleasing personality liked by his subjects. During his reign, he led an abortive attack on Asam. He established a friendly relation with the king of Jainpur, Khan Jahan. The Chinese Emperor Ianglo sent delegates to his court. In return he also sent to the Chinese Emperor rich gifts as a token of regards. The main point is that although Azam Shah did not engage himself in any war, he was able to sustain the vast kingdom built by his father and grandfather. Sultan Ghiyasuddin Azam Shah was a righteous judge too. A brilliant story about his justice has been narrated in the book 'Riaz-us-Salatin'.

Sultan Ghiyasuddin Azam was well-famous as a patronize of education and culture. He admired and respected the poets and writers. He was fond of poetry and he himself composed poems in Persian language. He used to communicate through letters with the famous Persian poet Hafiz.

Ghiyasuddin Azam Shah has a special place in the history of Bengal for developing Muslim education and culture and the patronization of Bengali literature. It is during his reign that the first Muslim Bengali poet Shah Muhammad Sageer composed a long poem 'Yusuf-Julekha'. During the reign of Azam Shah, another famous sufeee devotee Nur Qutub-ul-Alam set his abode in Pandua. As a result, Pandua had the good reputation to be the centre of Islamic education and culture in India. The Sultan also spent money to build mosques and madrasas in Mecca and Medina. Despite some faults and failures in certain fields, Ghiyasuddin Azam Shah was one of the best Sultans of Bengal and he was the last Sultan of Illiyas Shah dynasty. Since his death, the fall of this dynasty began.

King Ganesh and the Habshi Reign

It is generally said that the two hundred years (1338 A.D.-1538 A.D.) is the period of independent reign of the Muslim Sultans. Yet, sometime in the mid part of this two hundred years there was a little break. After the death of Ghiyasuddin Azam Shah, his son Saifuddin Hamza Shah came to the throne. But that time there was conspiracy among the aristocrats about seizing power. Having ruled one year, he was murdered by his slave Shihabuddin in 1412 A.D. Being the Sultan, Shaihabuddin adopted the name 'Shihabuddin Byazid Shah'; But after two years (1414 A.D.-1415 A.D.) he was killed by some other conspirators. Taking the advantage of this situation, the Hindu aristocratic king Ganesh seized the power in Bengal.

The Sultans of Bengal appointed the Hindus to most of the high posts. King Ganesh too was a high-ranking courtier of Azam Shah. It is known that Ganesh was at first a king of Vatulia region in Dinajpur. He got an employment in the court of the Sultan. Just after having the employment, he started to gather strength secretly. His desire was to turn out the Muslims and establish the Hindus in power. With this very aim he came to power uprooting the Illiyas Shahi dynasty. Ganesh killed many sufee devotees. The leader of the Muslim devotees Nur Qutub-ul-Alam appealed to the Sultan of Jainpur, Ibrahim Sarki to protect the Muslims. As Ibrahim Sarki came to Bengal equipped with army, Ganesh was terrified. At last he made a compromise with the Muslim saint Nur Qutub-ul-Alam. As per the conditions, Ganesh converted his son Jadu into Muslim and left the throne of Bengal to his son. After Jadu had become a Muslim, his name was changed to Jalaluddin Mahmud. Sultan Ibrahim Sharki set Jalaluddin to the throne of Bengal and returned to his own land- Jaunapur.

Ganesh came to the throne twice. First time he was in power only for a few months. In the middle of 1415A.D. Ibrahim Sharki placed Jalaluddin Mahmud Shah to the throne. As Ibrahim Sharki returned, Ganesh felt secured. Through many rites and rituals, he again converted his son to Hinduism. Ganesh died in 1418A.D. After the death of king Ganesh, the Hindu courtiers placed Mahendre Dev, another son of Ganesh, to the throne of Bengal. But shortly Jalaluddin ousted Mahendradeva and came to the throne for the second time. At this stage he was uninterruptedly in power till 1431. During the time of this very competent administrator, the territory of Bengal had a great extension. The whole Bengal, parts of Tripura and south Bihar, except Arakan were within his kingdom at least for some time. Coins with his name were issued from various mints of his kingdom. He shifted his capital from Pandua to Gaur. After the death of Jalaluddin Mahumud Shah, his eldest son Shamsuddin Ahmad Shah succeded to the throne. Falling a victim to the plot of the courtiers, he was murdered by the salves Sadi Khan and Nasir Khan. Thus, the 30 (thirty) years reign of king Ganesh and his descendants came to an end.

Individual work

1. Prove the fact that Sultan Ghiyasuddin Azam Shah was a patronizer of education and culture.
2. Analyse the causes of the rise of King Ganesh.

Rule of the Later Illiyas Shahi Dynasty

After the death of Shamsuddin Ahamad Shah, his murderer, a slave Nasir Khan came to the throne of Bengal. But the aristocrats who instigated Nasir Khan to kill Ahmad Shah, did not kindly take to his ascending the throne gladly. Probably the authority of a slave was humiliating to them. So they unitedly killed Nasir Khan.

After the death of Nasir Khan, the throne of Gaur remained vacant for some time. Ahmad Shad had no son. Then the aristocrats placed a descendant of Illiyas Shah named Mahmud in 1452A.D. to the throne of Gaur. He is known as Nasiruddin Mahmud Shah in history. Thus the Shahi descendants again began an independent rule in Bengal. So this period is called 'Later Illiyas Shahi dynasty'. Nasiruddin was a skilled commander-in-chief and just ruler. During the reign of Nasiruddin Mahmud, Jessore and Khulna areas were included in the Muslim kingdom. West Bengal, East Bengal, North Bengal and parts of Bihar were within his kingdom. He also issued coins with his own name.

Nasiruddin Mahmud Shah died in 1459 A.D., Then his son Rukanuddin Barbak Shah succeeded to the throne of Bengal. Since his father's reign, Barbak Shah proved himself an efficient ruler. That time he was the ruler of Satgaon. During his reign, the territory of Bengal got extended. The northern part of the Ganges was within his territory. During his reign. Bhagalpur came under Muslim rule. There was trouble about the authority of Chittagong. It was under the Arakan kingdom towards the beginning of Barbak Shah's reign. But Barbak Shah restored it towards the end. Jessore and Khulna were under his authority too. He also extended his territory towards the south.

It was Barbak Shah who first gathered a lot of Abyssinian slaves (Habshi slaves) and appointed them to military posts and important posts in the palace. The number of appointed slaves were eight thousands. Probably he made a group of these Habshis in order to form his own party. But this step brought jeopardy for the Kingdom later.

Sultan Rukanuddin Barbak Shah was a great scholar. In many stone inscriptions 'Al-Fazil' and 'Al-Kamil' are used. Those proved that Barbak Shah attained the highest appellation in the field of education. He was not only a scholar, but also a patron of literature. He patronized the learned and the scholars of both the Hindus and the Muslims. That he was a king of liberal and non-communial outlook is proved by the fact that he patronized the Hindu poets and scholars and appointed many Hindus to the high posts of the royal court. In this regard, a ruler of liberal mind like Barbak Shah is rare not only in the history of Bengal, but also of India.

Barbak Shah was a true lover of beauty. It was Barbak Shah who construted the massive and beautiful arch known as 'Dakhil Darwaza' in Gaur. At this times two mosques were built in Mirzagonj of Chittagong and Patuakhali districts. In the light of these activities, Barbak Shah can be considered the best among the Sultans of Bengal.

Barbak Shah passed away in 1474 A.D. Then his son Shamsuddin Abu Muzaffar Yusuf Shah (1474 A.D.-1481 A.D.) became the Sultan of Bengal. The vast kingdom built by his father and grandfather was unimpaired during his time. His territory was extended up to Odisha to the West and Sylhet to the east.

The death of Yusuf Shah was followed by his son Sikandar Shah to the throne. As he fell ill, he was dismissed. Barbak Shah's younger brother Hussain took on the title 'Jalauddin Fateh Shah' and came to the throne (1481 A.D.-1487 A.D.). He issued coins in his own name. But this time, there was trouble in the royal court. The Habshi slaves became very powerful at this time. Jalauddin Fateh Shah tried to curb their strength. This made all the Habshi slaves begin conspiracies against the Sultan unitedly. Sultan Shahjada was the head of the palace guards. Through temptation, the slaves persuaded Sultan Shahzada and his subordinate pikes to join their group. Shahzada killed Fateh Shah inside the palace. With the murder of Fateh Shah, the reign of Illiyas Shahi dynasty in Bengal came to an end. Thus the reign of the Habshi began in Bengal.

Individual Work: Find out the steps that was beneficial for the people taken by Sultan Rukanuddin Barbak Shah .

Habshi Rule

The Habshi rule in Bengal lasted only six years (1487A.D.-1493 A.D.). The history of this country during this period abounds with wrongs, injustice, revolt, conspiracy and disappointment. All the three of the four Habshi Sultans of this period were murdered.

Habshi leader Sultan Shahzada adopted the title 'Barbak Shah' and began to rule Bengal first. But within a few months, he was killed by Habshi commander-in-chief Malik Andil. Malik Andil assumed the title 'Saifuddin Firuz Shah' and came to the throne. Only his three years reign (1487A.D.-1490 A.D.) was a little pre-eminent in history.

His death was followed by Nasiruddin Mahmud Shah II. But after a short rule (1490 A.D.-1491 A.D.), he was killed. A Habshi leader killed him and came to the throne with the name 'Shamsuddin Muzaffar Shah' (1491 A.D.-1493 A.D.). He was notorious as a tyrant and killer. Consequently, the aristocrats of Gaur revolted against Muzaffar Shah. Sayed Hossain, an adviser to Muzaffar Shah joined the rebels. At last Muzaffar Shah was killed. With his death, the Habshi rule in Bengal ended.

Hussain Shahi Dynasty

Getting rid of the Habshi rule, Syed Hussain came to the throne of Bengal. As he became the Sultan, he took the title 'Alauddin Hussain Shah'. Thus the rule of a new dynasty named 'Hussain Shahi dynasty' began in Bengal. Of the reigns of the independent Sultans of Bengal, Hussain Shahi reign (1493 A.D.-1538 A.D.) was the most glorious period.

Sultan Alauddin Hussain Shah was the best Sultan of the Hussain Shahi period. He came from Mecca to Bengal with his father Sayed Ashraf-al-Hussain and brother Yusuf. He first set his adobe in the village Chandpara of Rahr. Later, Hussain Shah went to the capital Gaur and got employment under Muzaffar Shah. Then he became an adviser. Thus, he came to power in Bengal.

There was anarchy and chaos in the kingdom since Alauddin Hussain Shah ascended the throne. After taking up the responsibility of the kingdom, he engaged himself in bringing peace and discipline. There was anarchy in the country due to the maladministration of the Habsli community. They had the main role in the murder of every Sultan. Coming to the throne, Hussain Shah gave directions to the Habshis to stop such activities. But as they disobeyed his order, he gave command to kill them.

This severe measure taken by Hussain Shah made twelve thousand Habshis to lose their lives. The rest of the Habshis were driven out of the kingdom. The next step of Alauddin Hussain Shah was to diminish the power of the bodyguard pikes. This regiment of pikes played the most vital role in all the conspiracies of the palace. Hussain Shah dissolved the regiment of the pikes. In their place, he formed a new regiment of guards consisting of aristocratic Hindus and Muslims.

Alauddin Hussain Shah tried to make politics and social systems free from the Habshi influence for the welfare of the kingdom. He also strengthened the administration by shifting the capital to a place near Gaur. Of all the Sultans of Bengal only he established his capital in a place other than in Pandua and Gaur. Severe measures were taken to punish the aristocrats and courtiers who tried to create anarchy during the Habshi rule. All the oppressive servants with low birth were dismissed. On the other hand, he appointed the Sayeds, Mongols, Afghans and Hindus to different important and high posts of the administration. These measures brought within a short time peace and discipline in the country.

During the time of Alauddin Hussain Shah, the boundary of Bengal got maximum extension. He conquered Kamrupa and Kamta. Some parts of Odisha and Tripura also came to his possession and so came some parts of South Bihar. He drove out the Arakanese from Chittagong. At this time he resisted the attack on Bengal made by the Sultan of Delhi, Sikandar Lodi. Only in Assam mission, he was unsuccessful. Hussain Shah succeeded in ensuring all kinds of security in his vast kingdom. He ruled long twenty six years (1493 A.D.-1519 A.D.). with success and died in 1519 A.D.

Alauddin Hussain Shah was a good administrator and a far-sighted politician. He showed great enthusiasm, sincerity and prudence in reshaping his administrative system and public welfare. He realized that conquering kingdom is not the final thing for the king, but a up to date and justice-based administrative system was essential. He was impartial in respect of race and religion in his administration and protection of his subjects. His object was to establish a well-organized, impeccable and benevolent administration by promoting a loving and friendly relation between the Hindus and the Muslims. For this reason, despite being a conservative Sunni, he appointed different Hindus to administrative posts according to their merit. He also awarded different appellations to the Hindus to encourage them. This magnanimity of Hussain Shah to the Hindus was effective for good administration and helped the Bengalee to build their own tradition. It is also a testimony to his political farsightedness. This religious broad mindedness of Hussain Shah also inspired his descendants. During his peaceful reign, his subjects lived in peace and happiness.


Figure-6.2: Sreechaitanya

The effort of Hussain Shah to create a relation of amity between the Hindus and the Muslims also made an impact on the social life of the people of that time. During his time appeared Sreechaitanya the founder of the 'Vaishnava religion'. Hussain Shah showed a liberal attitude to him and directed his men to co-operate with him. Worship on the Sattyapir (true saint) was another significant incident of the Hussain Shah's reign. Worship of the Sattyapir was a brilliant effort at the establishment of amity between the Hindus and the Muslims.

The development and manifestation of Bengali literature had made Hussain Shah's reign immortal. His generous patronization undoubtedly increased the splendor of Bengali literature. Hussain Shah gave the talented poets and authors rewards in order to encourage them. Of the famous poets and writers Rup Goshwami, Sanatan Goshwami, Maladhar Bose, Bijoygupta, Bipradas, Paragal Khan and Yashoraj Khan were noteworthy . They wrote numerous books with the patronization of Hussain Shah. Their relentless efforts in literature have enriched the history of Bengal. During this time Maladhar Bose translated 'Shreemadvagabata' and 'Purana' and Parameshwar 'Mahavarata' into Bengali. Alauddin Hussain Shah was also a generous patronizer of Arabic and Persian languages.

Hussain Shah was a devoted Muslim. He had infinite sincerity and devotion to his own religion and the Sufee devotees. A huge number of mosques were built in different

places of the country. Of these mosques, 'Choto Sona Mosjid' of Gaur is notable. Many 'Khankashs' and Madrashas were built in the kingdom for the development of Islamic culture. Hussain Shah spent a lot of money for the preservation of the shrine of the Muslim saint Qutub-ul-Alam of Pandua. He constructed a citadel and an arch in Gaur, a school and a bridge in Maladaha. These mosques, madrasas, citadel, arch bear testimony to Hussain Shah's love for architecture. During his twenty six years reign, knowledge and science and arts had astonishing development in Bengal. For this reason, his reign is called the 'Golden Era' in the history of Muslim rule in Bengal.

After the death of Alauddin Hussain Shah, his eldest son Nusrat Shah, adopted the title 'Nasiruddin Abul Muzaffar Nusrat Shah' (1519 A.D.-1532 A.D.) and came to the throne of Bengal. Being impressed with his efficiency, Hussain Shah during his own reign handed over some powers to Nusrat Shah. Coming to the throne he was able to show skills like his father. This time, the whole Bihar was under his dominion. During his time the Mughal empire was established in India. The first Mughal Emperor Babar sent troops for expedition to Bengal. At first Nusrat Shah made friendly relation with Babar. Later when there was war, he saved the throne of Bengal by making treaty. Nusrat Shah was killed by some miscreants in 1532 A.D.

Sultan Nusrat Shah was a noteworthy ruler of his time. He was patient and kind to his people. He dug wells and ponds in many places of his kingdom to remove the water problem of his subjects. The 'Mitha Pukur' (sweet pond) bears the hallmark of the achievement till today. The humane qualities of Nusrat Shah made him popular to his subjects. The Hindus also received justice in his kingdom. The amity between the Hindus and the Muslims was a characteristic of this time. In this regard, he kept his father's achievement unfaded.

Many of the architectural work during Nusrat Shah's reign show his enthusiasm and patronization in the fields of art and culture. He constructed a platform in a cell of the farmous 'Kadam Rasul' building of Gaur. A black marble altar with artistic design and the footprint of Hazrat Muhammad (sm) was set on it. The famous 'Bara Sona Masjid' or 'Baraduari Masjid' was a work of his time. He constructed two mosques in Mongolkota city of Burdwan district and in a place named Bagha in Rajshahi. The foundation of the glorious shrine of the great devotee Makhdum Akhi Sirajuddin in Sadullapur is another example of his great achievements.

The great poet Parameshwar translated part of Mahavarata into Bengali following the orders of Nusrat Shah. During his reign, Shreekar Nandi translated into Bengali Ashwamedha chapter of Mahavarat. Shreedhar also translated Mahavarata into Bengali. Nusrat Shah also set up libraries in different parts of the country to expand knowledge and learning.

The next Sultan of Bengal was Alauddin Firuz Shah, son of Nusrat Shah. He had been in power for about one year. Since the time of Nusrat Shah, Bengal had conflict with

the kingdom of Ahoma. It continued in the time of Firuz Shah. Since the time ofNustat Shah, the fall of the independent Sultanate began. The descendants of Nusrat Shah were weak. His younger brother Ghiyasuddin Mahmud Shah killed his brother's son Firuz Shah in 1533 A.D. and ascended the throne. But this brought no change to the situation. Rather the decay which began in the kingdom of Nusrat Shah, ended during the reign of Mahmud Shah. The significant incident of his five years rule was his conflict with the Afghan leader Sher Shah Shur. At last when Sher Shah took Bengal in 1538 A.D., the independent sultanate era of two hundred years in Bengal came to an end.

Individual work: Ascertain the truth of the statement that the liberal attitude of Alauddin Hussain Shah to his administrative policies was beneficial to his country.

Group work: Make a list of works for public welfare and the works of architecture during the reign of Sultan Nusrat Shah.

Afghan Rule and the Bara Bhiuyans (1538 A.D.-1576 A.D.)

As the independent Sultanate era in Bengal came to an end, foreign powers gradually grabbed up Bengal. The Mughal emperor Humayun established his authority in Bengal for some time. But at last he had to accept the defeat at the hands of the Afghan leader Sher Shah. Bengal and Bihar straightaway came to the authority of the Afghans. The two sects of the Afghans, namely Shur Afghan and Karrani Afghan ruled Bengal for quite some time. At last the Mughal Emperor Akbar snatched away the power of Bengal from the Afgans. Although the Mughals occupied the capital, they failed to establish actual power inside Bengal. During this time there were many powerful independent Zamidars in Bengal. These Zamidars Known as 'Baro Bhuiyans' could not accept the Mughal authority. During the time of Emperor Akbar, the Mughal Subadars tried to suppress these Zamndars but failed. The 'Baro Bhuiyans' were suppressed at the time of Jahangir.

The Afghan Rule

Mughal Emperor Babar and his son Humayun tried to bring Bengal under the Mughal authority since the later part of the Hussain Shahi period. But the Mughals could not attain this object at the beginning because of the Afghans. Emperor Humayun got involved in a war with the afghan leader Sher Khan Shur. Hasan Khan, father of Sher Khan, was a fief-holder in Sasaram area of Bihar. After his father's death he got appointed as a fief-holder or Jaigidar. At this time the fief-holder Jalal Khan of Bihar took the guardianship of minor Sher Khan.

Sher Khan had the dream to be the head of whole India. So, he secretly kept increasing his strength. With this aim in view, Sher Khan took possession of the strong fort of Chunar and Bihar. In 1537 A.D. he attacked Gaur, the capital of Bengal twice. This

time the Mughal Emperor Humayun became alert. He chased Sher Khan and captured Gaur, the capital of Bengal. Being charmed with the wonderful palace and the natural beauty of Gaur, Hamayun named it 'Jannatabad'. The Emperor engaged himself in amusement in Gaur for six months. In these circumstances, Sher Khan kept on increassing his strength. A message from Delhi informed him that Humayun's step-brother Hindal was plotting to occupy the throne. Having received this message, Humayun started for Delhi. Sher Khan utilized this opportunity. He lay in waits in Chausa near Buxar. As Humayun reached this place near the Ganges, Sher Khan attacked on him. The unprepared Humayun was defeated.

Defeating The Mughal Emperor Humayum, Sher Khan took on the title 'Sher Shah'. He declared himself the independent Sultan of Bihar. Then he paid attention to Bengal. In 1540 A.D. he defeated the Mughal ruler Ali Kuli and occupied Bengal. This year he finally defeated Humayun in the battle of Bilgram near Kanauj and occupied the throne of Delhi. Thus after a long time, Bengal was again under the rule of Delhi. The empire of Sher Shah included the whole Bengal upto Chittagong and Sylhet. As Sher Shah belonged to the Shur dynasty, the rule of Bengal at this time was the rule of Shur Afghan dynasty.

After the death of Sher Shah, his son Jalal Khan adopted the name 'Islam Khan' and succeeded to the throne of Delhi. He ruled eight years (1545 A.D.-1553 A.D.). But after the death of Islam Khan, his minor son Firoz Khan came to the throne and immediately there was grouping in the Shur dynasty. The nephew of Sher Khan, Mubariz Khan killed Firoz Khan and adopted the name, 'Muhammad Adil' and came to the throne of Delhi.

Bengal at this time was not detached from the political events of the Indian subcontinent. So, just after the death of Islam Khan, the Afghan ruler of Bengal, Muhammad Khan Shur declared independence. He assumed the title 'Muhammad Shah Shur'. Since this time Bengal was independent for the next twenty years. In order to extend territory in North India, Muhammad Shah Shur engaged himself in a contest with Adil Shah Shur. Conquering Jaunapur, he advanced towards Agra. But at the final stage, he was defeated and killed.

As Muhammad Shah Shur was killed, the emperor of Delhi, Adil Shah appointed Shahbaz Khan the ruler of Bengal. Muhammad Shah's son Khizir Khan was staying at Alahabad that time. Immediately after hearing the news of his father's death, he adopted the title 'Giayasuddin Bahadur Shah' and declared himself the independent Sultan of Bengal. After a few days, he defeated Shahbaz Khan and ascended to the throne of Bengal.

During this time, the political situation in Delhi become much complicated. Exploiting

the weakness of Sher Shah's descendants, Sultan Humayun restored his own kingdom. But though he established his authority in Delhi, he got no chance to do the same in Bengal. After the death of Humayun, his son Akbar succeeded to the throne of Delhi and advanced to suppress the Afghan leaders of the Shur dynasty one by one. In the second battle of Panipath (1556 A.D.), Himu, the Commander in-chief of Adil Shah, was defeated and killed by the Mughal soldiers. Adil Shah was much debilitated by this. Then he fled towards Bengal. On the way, he was defeated and killed by Sultan Ghiyasuddin Bahadur Shah in Fatehpur near Surajgar (1557 A.D.).

Afghan Sultan Ghiyasuddin Bahadur Shah, conqueror of Bengal, when advanced towards Jaunapur, Mughal commander Khan-i-Zaman barred his movement. The diplomatic Bahadur Shah made alliance with Khan-i-Zaman and returned to Bengal. After this, he did not make any expedition outside Bengal. He died in 1560 A.D.

After the death of Ghiyasuddin Bahadur Shah, his brother Jalaluddin Shur took the tittle 'Ghiyasuddin II' and succeeded to the throne of Bengal. Like his brother, he also maintained friendly relation with the Mughal. As he breathed his last in 1563 A.D., his only son ascended the throne of Bengal. But his name could not be known. After he ruled for only seven months, an Afghan leader named Ghiyasuddin III killed him and came to the throne of Bengal. But he could not rule long either. Taz Khan, the king of the Karrani dynasty killed Ghiyasuddin and ascended to the throne of Bengal.

Taz Khan Karrani and Sulayman Shah Karrani were the commander of Sher Khan. Due to praiseworthy contributions in the battle of Kanauj, Sher Shah gave them rent-free land Jaigeer in South Bihar. During the reign of Islam Khan, Taz Khan Karrani showed much efficiency as the commander-in-chief and diplomatic adviser. During the time of Firuz, the minor son and successor of Islam Shah, Taz Khan was appointed the Wazir. Killing Firuz, his maternal uncle Muhammad Adil Shur came to the throne. At this time, Taz Khan Karrani fled away and with the help of his brothers he established his dominion in South Bihar. In 1557 A.D. Taz Khan Karrani merely acknowledged loyalty to the Sultan of Bengal, Bahadur Shah Shur. After a certain time, he became totally independent.

He had also fascination for the throne of Bengal. He was waiting for an opportunity. When the unknown Ghiyasuddin occupied the throne of the Shur dynasty, taking advantage of the situation, Taz Khan and his brothers defeated and killed Ghiyasuddin and seized Gaur. Thus Taz Khan Karrani established the rule of the Karrani dynasty in Bengal.

After the death of Taz Khan Karrani in 1565 A.D., his brother Sulayman Khan Karrani became the Sultan of Bengal. This competent ruler included the Afghan leaders in his group. Thus most of the places of Bengal and Bihar became parts of his territory.

He maintained good relationship with the Mughal Empereor Akbar. First of all, he shifted his capital from Gaur to Tanda, situated 15 miles to the south-west of Maldaha. After the death of Sulayman Karrani in 1572 A.D., his son Bayazid ascended the throne. But within a short time, the Afghan leaders killed this tyrant Sultan. This time Daud Karrani the second son of Sulayman Karrani, came to the throne. He was the last Afghan ruler in Bengal. Daud Karrani was a very short-sighted ruler. Seeing the vast empire and abundant wealth, he thought himself equal to Emperor Akbar. So far, the Afghan rulers of Bengal and Bihar openly expressed their loyalty to the Mughal Emperors. But like an independent Emperor, Daud adopted the title 'Badshah' (the king) and introduced sermonising his name before prayer and issued coins with his own name.

The Afgans were quite antagonistic to the Mughals for long. Besides Emperor Akbar was not at ease as the Mughals didn't have any possessions of Bengal and Bihar. He was also annoyed with the self-indulgent attitude of Daud Karrani. This is why Akbar initially ordered Munim Kahn, one of his subordinates and the ruler of Jounapur to attack the kingdom of Karrani. Munim Khan didn't do that instantly. Munim Khan had good terms with Lodi Khan, the Wazir of Daud Khan Karrani. Being advised by Lodi, Daud Khan Korrani did some compromise with Munim Khan in exchange of some wealth and riches for the time being. But this compromise didn't last long. Daud was misled by some conspirators to suspect his Wazir, Lodi. As a result, he persecuted death penalty to Lodi. So far Bengal and Bihar were not attacked by the Mughals due to Lodi's wisdom and friendly relation with Munim Khan. After his death, Munim Khan was unrestricted. He forced the Afgans out from Bihar in 1573. The Afgans, in the meantime, got to be a deceased power due to internal conflicts. Munim Khan took the chance and advanced for Bengal. Afgans fled to Saptagram in Hugli district leaving Tanda, the capital of Bengal. Capturing Tanda, the Mughal soldiers rushed to Saptagram under the leadership of Munim Khan. Daud Khan fled to Odisha. Munim Khan established Tanda as the capital of Mughal Bengal. At this time plague broke out in Tanda and it took away lives of many Mughal soldiers including Munim Khan. Munim Khan's death created chaos in Bengal. This created opportunities for Daud Karrani to recapture the west and north of Bengal. On the other hand, one of the Zamindars of low lying areas in Bengal, Isha Khan, pushed the Mughal soldiers from East Bengal. They took shelter in Bihar.

When the death news of Munim Khan reached Agra, Emperor Akbar sent Khan Jahan Hussain Kuli Khan to Bengal as its ruler. King Todarmal was appointed Kuli Khan's deputy. When Kuli Khan was heading forward, he was resisted by Daud Khan at

Rajmahal, the gateway to Bengal. Muzaffar Khan Turbati, the ruler of Bihar, came forward to help the Mughals. There was a severe battle between the Mughals and the Afghans near Rajmahal in 1576 A.D. Daud Karrani suffered the final defeat at the battle of Rajmahal. Later he was sentenced to death. Thus, the Karrani (Afghan) rule ended and Mughal rule began. But it is also true that the Mughal rule did not go far in the face of resistance made by the Bara Bhuiyans.

Individual work: Discuss how the Afghan rule was established in Bengal.

History of the Baro Bhuiyans

Emperor Akbar could not establish his authority over the whole Bengal. The powerful Zamindars of Bengal could not accept the dominance of the Mughals. The Zamindars were independent in their own region. They had powerful army and fleet. They used to attack the Mughal commanders unitedly to defend independence. These Zamindars are known as the 'Baro Bhuiyans' in the history of Bengal.

This 'Baro' does not mean twelve. It is assumed that this 'Baro' refers to the countless number of Zaminders. In the history of Bengal, the existence 'Baro Bhuiyans' are found from the middle of the sixteenth century to the middle of the seventeenth century. During that period, those who struggled for freedom against the Mughals are called 'Baro Bhuyians' from the historical perspective. Besides, there were many more less Zaminders in Bengal. They also rebelled against the Mughals. But later they accepted the Mughal authority.

The noteworthy Bhuiyans were:

Name of the Baro Bhuiyans	Areas to dominate
Isha Khan, Musa Khan	Most of Dhaka, almost whole of Mymensingh district, some parts of the distrits of Pabna, Bogra, Rangpur.
Chand Roy and Kedar Roy	Sreepur (Bikrimpur, Munshiganj)
Bahadur Gazi	Bhawal
Sona Gazi	Sarail (at the northern bordar of Tripura)
Osman Khan	Bokainagar (Sylhet)
Beer Hamir	Bishnupur (Bakura)
Laxman Manikya	Bhulua (Noakhali)
Paramananda Roy	Chandradeep (Barisal)
Vinod Roy, Madhu Roy	Chandpratap (Manikganj)
Mukundaram, Satrajit	Bhushana (Faridpur)
Raja Kandarpa Narayan, Ramchandra	Part of Barisal

At the beginning, the leader of the Baro Bhuiyans was Isha Khan. As the Hussain Shahi dynasty came to an end. Sulayman Khan, father of Isha Khan, established his Zamindari (office of the Zaminder) in the locality of Sonargaon. Khizirpur fort was the centre of his strength. Katrabu near Sonargan and Khizirpur was his capital. After the fall of Daud Karrani, he established his capital at Sonargaon.

Emperor Akbar paid particular attention to suppress the Baro Bhuiyans. For this reason, he sent to Bengal Shahbaz Khan in 1583 A.D., Sadik Khan in 1585, Uzir Khan in 1586 and King Man Singh in 1594 A.D. as Subadar of Bengal. They were engaged in war in many times with Isha Khan and other small Zamindars. But it was not possible to defeat Isha khan completely. As a return for his loyalty to emperor Akbar, he maintained his own authority. On the other hand, he declared independence against the Mughals and assumed the title 'Masnad-i-Ala.'

As Isha Khan died in 1599 A.D., his son Musa Khan became the leader of the Baro Bhuiyans. Man Singh was sent to Bengal for the second time. This time Man Singh was successful to some extent. Musa Khan was defeated by Man Singh in a naval war in 1603 A.D. But, before having the final victory, news of the illness of Emperor Akbar reached. Being summoned by the Emperor, Man Singh returned to Agra.

After the death of Emperor Akbar, his son Selim adopted the name 'Jahangir' and succeeded to the throne of Delhi. He again sent Man Singh to Bengal. After one year Qutubuddin Koka was appoined Subadar in Bengal in 1606 A.D. Qutubuddin was killed by Sher Afkun. After one year his successor Subadar Jahangir Kuli Khan died. Afterwards, Islam Khan was appointed the Subadar of Bengal in 1608 A.D.

It was Emperor Jahangir's achievement to suppress the Baro Bhuiyans in Bengal and to establish Mughal rule. Subadar Islam Khan (1608 A.D.-1613 A.D.) deserves appreciation in this regard. Taking up the administration, he realized if he could bring down the Baro Bhuiyan leader Musa Khan, it would be easy to subdue the other Zamindars. For that reason, he decided to shift his capital from Rajmahal to Dhaka. He realised that the stronghold of Musa Khan was situated at Sonargaon which was near Dhaka. Returning from Rajmahal, the capital of Bengal to Dhaka Islam Khan won the loyalty of some Jaminders.

Islam Khan built powerful fleet to face the Baro Bhuiyans. Fight with Musa Khan took place first in 1609 at Jatrapur, on the northern bank of river Korotoa. Musa Khan had fort here. In the battle, Musa Khan and other Zamindars retreated at last. In 1610 A.D. Dhaka became the capital of Bengal. According to the name of the Emperor, Dhaka was named 'Jahangirnagar'.

After this, the fleets of the Zamindars gathered again at The Shitalakhya river under the leadership of Musa Khan in order to resist the Mughals. Islam Khan sent army and fleet to different places of its western bank. A battle between Islam Khan and the Zamindars began in 1611 A.D. The forts including the Kadam Rasul of Musa Khan on the eastern bank of the river came to the control of the Mughals. As the situation worsened, Musa Khan went to Sonargaon. As he realized the capital being insecured, he took shelter in Ibrahimpur an island in the Meghna. The Mughal army took control of Sonargaon. This compelled the Zamindars to surrender. Finding no other way, Musa Khan also surrendered to the Mughals finally. Like other Zamindars, Islam Khan also gave Musa Khan the charge in his estate under the Mughal authority. After this, Musa Khan passed the rest of his life as the loyal fiedholder of the Emperor. Being disheartened by the surrender of Musa Khan, other Zamindars accepted the authority of the Emperor. Thus the rule of Baro Bhuiyans came to an end in Bengal.

Pair work-1: Match the names of the Baro Bhuiyans with the places they ruled mentioned below.

Names of Baro Bhuiyans	Places they ruled
Isha Khan, Musa Khan	Bhawal
Chand Roy and Kedar Roy	Bhushana (Faridpur)
Bahadur Gazi	Bhulua (Noakhali)
Laxman Manikya	Sreepur (Bikrompur, Munshiganj)
Mukundaram Satragit	Most of Dhaka, almost whole of Mymensingh, some parts of districts of Pabna, Bogra, Rangpur.

Pair work -2: Investigate how the name of Dhaka was changed to Jahangirnagar.

Pair work -3: Investigate why Subadar Islam Khan transferred his capital from Rajmahal to Dhaka.

The Mughal Rule (1576 A.D.-1757 A.D.)

The Mughal rule in Bengal passed in two phases, namely, Subadari and Nawabi. After the suppression of the Baro Bhuiyans the rule of the Subadar was established in the whole of Bengal. The Mughal provinces were known as 'Subahs.' Bengal was one of the Subahs of the Mughals. The golden period of the Subadari rule was from the beginning of the seventeenth century to the beginning of the eighteenth century. After Emperor Aurangazeb the Mughal rule became powerless during the time of the weak descendants of Delhi. In such a situation, the Subadars ruled Bengal almost independently. This period of the Mughal rule is known as the 'Nawabi Era'.

Reign of the Subadars

Suppressing the Bhuiyans in 1610 A.D., Subadar Islam Khan established Subadari rule in the whole of Bengal. After his death in 1613 A.D., quite a number of Subadars took power in Bengal. But no Subadar could play any important role until Subadar Mir Jumla took the power. Islam Khan Chisti (1617 A.D. -1624 A.D.) and the brother of the Empress of Delhi Nur Jahan, Ibrahim Khan Fateh Jang (1617 A.D.-1624 A.D.) served as the Subadars of Bengal. Then for a very short time, Darar Khan, Mahabbat Khan, Mukarram Khan and Fitai Khan were appointed Subadars.

After coming to power, Emperor Shahjahan, appointed Kasim Khan Juiny the Subadar of Bengal in 1628 A.D. Since the Hussain Shahi period the Portugeese were engaged in trades in Bengal. During this time, the influence of the Portugese merchants greatly increased. Gradually it became a threat to Bengal. Kasim Khan Juiny supperssed the Portugese with an iron hand.

After Kasim Khan, Subadar Islam Khan Mashadi (1635 A.D.-1639 A.D.) ruled for four years. Then Emperor Shahjahan sent his second son Shah Shuja to Bengal as Subadar. Shuja had been in charge for twenty years. The reign of Shuja was more or less peaceful. During this period, the English merchants gained some extra advantages from the Subadar in comparison to other foreign traders. It increased the strength of the Englishmen besides their trade. Later when Emperor Shahjahan fell ill in 1657, each of his four sons revolted to become the emperer. At this time, a conflict began between Aurangazeb and Shah Shuja and gradually it turned to a battle between the two brothers. In 1659 A.D. Shuja was defeated. After the defeat, he went to Arakan where he was killed later along with his family.

The commander of Aurangazeb, Mir Jumla came up to Jahangimagar, the capital of Bengal to control Shuja. So, Emperor Aurangazeb appointed Mir Jumla the Subadar of Bengal (1660 A.D.-1663 A.D.). The conquest of Koochbihar and Assam by Mir Zumla bears boret estimony of his military talent. During his time, Koochbihar entirely came

under the Mughal empire. Through Assam expedition, he extended the border of the Mughal empire upto Assam .

Shayesta Khan

After the death of Mir Jumla, first Dilir Khan and then Daud Khan ruled Bengal as the provisional Subadars. In 1664, Aurangazeb's maternal uncle Shayesta Khan was appointed the Subadar of Bengal. He was in power up to 1688.

Shaeysta Khan was an efficient commander and a farsighted ruler. He occupied Swandeep and Chittagong and uprooted the Arakanian pirates. Subader Shaeysta Khan established Mughal rule in Koochbihar, Kamrup, Tripura and other places in an organized manner. Measures were also taken to ensure security in the border areas. In fear of him, the king of Assam did not dare to antagonize the Mughals. Towards the end of the Subadari rule, Shayesta Khan had conflict with the English East India Company. The power of the English increased so much that they appeared to be a menace to this country. After efforts for long time, Shayesta Khan drove out the English from Bengal. After Sheyasta Khan, Khan-i-Jahan Bahadur, Ibrahim Khan and Azimuddin became the Subadars of Bengal respectively. During their time, the history of Bengal was not very eventful.



Figure-6.3: Shayesta Khan

Shaeysta Khan is memorable for his various public welfare activities during his reign. Many inns, roads and bridge were built everywhere in his province. He made immense development in the fields of economy and agriculture in the province. He attained fame not only in Bengal but also in the whole of Indian sub-continent for his benevolent administration. During his time, the price of commodity was so cheap that eight maund (nearly six quintal) of rice would cost only one taka.

Bengal's prosperity in economy during the reign of Shaeysta Khan includes the expansion of industry, trade and commerce. Besides agriculture, there was sufficient development of industry, trade and commerce during this period. Shaeysta Khan also encouraged the foreign merchants in trade and commerce.

The reign of Shaeysta Khan is particularly notable for architecture in Bengal. Adorned with various monuments, magnificent Dhaka of that time is a testimony to his profound love for architecture. This period can be tamed 'the golden era' of the Mughals for the architectural developments. Of the architectural constructions in his reign, Choto Katra, Lalbagh Kella, Tomb of Pari Bibi, Hussaini Building, Mosque of Safi Khan, Mosque of the Ganges, Chalk Mosque and others deserve appreciations. The main point is that no other Subadar or ruler could leave behind so brilliant an image of himself like Shaeysta Khan. Practically, Dhaka was the city of Shaeysta Khan.

Nawabi Period

Nawab Murshidkuli Khan


Figure-6.4: Murshid Kuli Khan

In 1700, Murshidkuli Khan as a capable Subadar, came to the power of Bengal. At first, he was appointed the revenue collector of Bengal or Diwan. The functions of the Diwan were to collect revenue of the Suba and control financial affairs. During the reign of Emperor Farruk Shiyar, Murshid Kuli Khan was appointed the Subadar of Bengal. When Murshid Kuli Khan came to Bengal, the political and economic condition of Bengal was miserable. In the face of such a situation, he tried to restore Mughal rule in Bengal with great courage. He changed the course of the history of Bengal by his personality, prudence and intelligence. After the death of Emperor Aurangazeb, the weak Mughal Emperors could not pay much attention to the distant Subas. As a result, the Subadars of those places ruled their provinces with some independence. Murshid Kuli khan also became independent to some extent. He merely expressed loyalty to the emperor and sent one core three lakh taka revenue annually.

Since the time of Nawab Murshid Kuli Khan, the Suba of Bengal became almost independent. During this time, Suba was called 'Nizamat' and instead of Subadar the title was 'Nazim'. The post of Nazim became hereditary. Coming to the throne, the Subadars and Nazims of Bengal took an approval only from the Emperor. So, the history of Mughal rule in Bengal during the eighteenth century is known as the period of the Nizams or Nawabs. The rulers who were almost independent were known as 'Nawab'.

The reformation of the revenue system was the most memorable achievement of Murshid Kuli Khan. Surveying land, he fixed the revenue according to the ability of the tenants. He took proper stepts to ensure and regularize revenue collection. With the help of the employees, he gathered accurate information about the actual productivity of the land and business tariff. In this system, the middlemen could by no means harass the subjects.

Murshid Kuli Khan deeply felt the importance of the expansion of trade and commerce for the economic development of the country. He encouraged the English, French and Persian businessmen irrespective of race or religion. He gave directives to his subordinates to ensure appropriate tariff and justice for the businessmen. Due to his

patronization trades and commerce extended to a great extent. Calcultta, Chuchura and Chandannagar became centres of business of different foreign merchants. He died in 1727 A.D.

Sujauddin Khan

With the dignity of an independent Nawab, Sujauddin came to the throne. He was a competent ruler. He was the Nawab of all the three provinces of Bengal, Bihar and Odisha. He gave high posts to his relatives and trustworthy people. He also made a good relationship with the Zamindars. But the last part of Sujauddin's life did not pass happily. Many of the palaces officials plotted against him. But he faced the crisis with an expert hand. After the death of Sujauddin, his son Sarfaraz Khan became the Nawab of Bengal-Bihar-Odisha. There was chaos all over the country due to his inefficiency. Taking advantage of this situation, the Nayeb-i-Nazim Alivardi Khan attacked Sarfaraz. Sarfaraz was defeated and killed.

Alivardi Khan

Alivardi Khan seized the power of Bengal not with the approval of the Mughal Emperor, but with his own strength. Peace was established in Bengal during the reign of Alivardi Khan (1740 A.D.-1756 A.D.).

For a long time, the Marathi robbers known as 'Bargi' had been attacking different parts of Bengal and plagued people's life. Alivardi Khan resisted them for ten years, from 1742 A.D.-1751 A.D.. Finally he was able to drive out the Bargis from the country. As the Afghan army revolted during his reign, he suppressed them with an iron had. During the time of Alivardi, many European merchants including the English carried on commercial activities in different parts of Bengal. At the same time, they went on gathering military power. Alivardi Khan strongly checked their initiatives.

Nawab Sirajuddaula

Alivardi Khan chose Sirajuddaula the son of his youngest daughter Amena Begum, as his heir. The first daughter of Alivardi, Ghasheti Begum had the expectation that the son of her second sister, Shawkat Jang would be the Nawab. Consequently, she started conspiracy against Sirajuddaula. Ghasheti Begum gained support from some aristocrats. Like Roydurlav, Mir Jafar, Umichand, Rajballav and others can be mentioned. The shrewd English merchants who came to Bengal for trade, exploited this conspiracy inside the palace. They joined hands with the conspirators. At last, there was a battle between the Nawab and the English. On June 23, 1757 A.D. in the battle of Plassey, the commander-in-chief of the Nawab, Mir Jafar treacherously abstained himself from taking part in the battle. Sirajuddaula helplessly suffered defeat. Thus, through the battle of Plassey, the foundation of the English rule was laid in Bengal. And with this the Middle age ended in Bengal.

Individual work:

1. Mention what happened to Subadar Shah Suja at last ?
2. Mention the relics of architecture during the time of Subadar Shaeysta Khan.
3. Explain the role of Subadar Murshid Kuli Khan in establishing independent Nawabi rule.

Group work: Arrange chronologically the names of the following rulers:

Serial No.	Name of ruler	Names to be arranged chronologically
1	Islam Khan	
2	Iwaj Khalji	
3	Shayesta Khan	
4	Alauddin Hussain Shah	
5	Shamsuddin Illiyas Shah	

Sample Questions

Multiple Choice Questions

1. Who named Gauda 'Jannatabad'?

a. Sher Shah b. Humayun
c. Jahangir d. Akbar

2. Among the special tactics of Subahdar Islam Khan in suppressing the Baro-Bhuiyans was-

i. Forming alliances with other zamindars
ii. Relocating the capital to a convenient place
iii. Sending cavalry to different places

Which of the following is correct?

a. i & ii b. i & iii
c. ii & iii d. i, ii & iii

Read the passage below and answer questions 3 and 4

The elected member of Hazirhat village always thinks about the welfare of the public; he arranges for the sale of all food items at a low price in the market. No one goes hungry. The elected chairman of the neighboring village, Noman Saheb, is also popular. Both Hindu and Muslim communities live in his area. Although he is a Muslim

himself, he gives responsibilities for various tasks to Hindus according to their qualifications. As a result of his religious tolerance, communal harmony has been created in the area.

3. The education of which ruler of the medieval period inspired the Member of Hazirhat village?
a. Islam Khan
b. Ghiyasuddin Azam Shah
c. Shayesta Khan
d. Alauddin Firoz Shah

4. The characteristics of the reign of the Sultan whose education inspired Noman Saheb are, that during his time-
i. The practice of Bengali literature gained new momentum
ii. The Mughal Empire was established in India
iii. The Arakanese were driven out of Chittagong

Which of the following is correct?
a. i & ii b. ii & iii
c. i & iii d. i, ii & iii

Creative Questions
1. Sohel's area's chairman always gave justice to the people. He liked to read and write poetry. He honored writers and encouraged them to write. Everyone loved him. One day, Sohel was watching a war movie on television. He saw a general planning an attack by dividing his soldiers into various sub-groups of 10/15 people as a war strategy. The general, with these soldiers, secretly and very covertly attacked the palace of the opposing party through the jungle path and captured the palace. This reminded him of his history book.

a. What is the Maljamini system?
b. Why was the capital shifted from Rajmahal to Dhaka?
c. Which ruler's character of the Ilyas Shahi dynasty is reflected in the activities of Sohel's area chairman? Explain.
d. Analyze the specialty of the reign of the ruler whose reflection is in the general's war strategy in the movie described in the stimulus, based on the textbook.

Short Answer Questions
1.How did Dhaka get the name 'Jahangirnagar'?
2.Why was Bengal called 'Bulgakhpur'?
3.Explain why the Bara-Bhuiyans appeared in the history of Bengal.
4.Explain an important deed of Murshid Kuli Khan's reign.
5.How did the independent Sultanate period in Bengal begin?

Chapter Seven

Social, Economic and Cultural History of the Medieval Bengal

The royal power of Bengal came to the Muslim through the fall of the Sena dynasty and the conquest of Bengal by Ikhtiyaruddin Muhammad Bakhtiyar Khalji. As a result, the Medieval period of Bengal started. The Medieval period means period of Muslim rule. From the eleventh century Sufi devotees to come to Bengal to preach Islam. Many ordinary Hindus and Buddhists of Bengal became converted to Islam. Thus in Bengal an Islamic social structure started to form. During this time in Bengal, Hindus and Muslims were living in parity. So their lifestyle, ways of thinking, ideas and manners mixed and thus a culture flourished in Bengal culture.

At the end of this chapter we will be able to –

- explain the contributions of the Sultan and the Mughal rulers in the socio-economic and cultural changes in the Medieval period of Bengal;
- evaluate the contributions of the Sultans and the Mughal rulers in flourishing trades and commerce, architecture and fine arts during this period.
- describe the religious condition of Bengal in the Medieval period .
- describe the information regarding the origin and development of the Bengali language and literature in the Medieval period .
- describe the positive changes in Bengalee lifestyles and intellectual faciletres with the advent of the Muslims in the Medieval period .
- describe the historical importance of achievements and architectural testimony of the Sultani and the Mughal regime.

Social and Cultural Life

In the Middle Age, the influence of two religions- Hinduism and Islam prevailed in the social system of Bengal. In fact, social customs and practices were introduced centering round these two religions.

The sultans had the heighest social esteem during the Medieval period and Muslim rule in Bengal. The ruler, the Sultan, had some special responsibilities. He had to join different social programs as a leader of the Muslim society. The rulers would build mosques, madrasas, 'khankas', etc. in their respective kingdom to spread unity and religious spirit among the Muslims.

Muslim rulers lived in gorgeous palaces. Their capitals were also adorned with different impressive edifices. In addition to opulence and formalities, a special trait of the palace was the assembly of wise and qualified people. The rulers were generous patrons of knowledge and science as well as art and culture.

Muslim society of Bengal had three tires in the middle age- higher,middle and lower class. Sayeed, Ulema and similar classes were quite influential in the society. People used to respect religious and educated people a lot. The Muslim rulers too had special respect for them. They were privileged with allowances and lands as tokens of respect from the rulers.

The Ulemas were experienced in Islamic education. Kazi, Imam, Muajjin and other religious staff were appointed out of them. The Sheikhs would impart the public religious and spiritual education. They had remarkable contributions to the progress of Muslim society in Bengal.

An aristocratic community grew up during this period. They shaped themselves as an exclusive class of people in comparison to the common people by dint of talent and knowledge. Any person could hold a dignified position of the state by means of competence and talent. In this case,the example of Sultan Ghiyasuddin Iwaj Khalji and Subadar Murshid Kuli Khan are remarkable. Of course, in the later period there were exceptions to this rule. The custom of inheriting dignified government positions was introduced. In this age, the aristocratic class consisted of employees of high positions in military and judicial departments. The middle class consisted of lower-class government employees. The third class comprised farmers, weavers and different types of workers. Most of the farmers were Hindus. There were some occupations which were mostly deserved by Muslims.

Some social festivals were celebrated in Muslim society. Till today the Muslims celebrate these festivals. The Muslims used to observe a program called 'Akika' celebrating the naming of the new born baby. 'Khatna' (circumcision) was a very familiar custom in the Muslim society. Marriage was a festive occasion for the Muslims. The Moulavis would perform marriage formalities according to Muslim customs and practices. The Muslims followed some religious and social customs in different times for the burial of the dead body and departed souls. They buried the dead body and cited verses from the holy Quran followed by 'Milad' (special prayer) for the peace of the departed soul.

'Peer' or 'Fakir' community known as 'Sufi' and 'Saint' had much influence in the Muslim society. General people would use different kinds of religious amulets given by them to get rid of different problems.

Many people of different religious beliefs living in the Bengal region gradually began to lean towards Islam

A huge number of Hindus and Buddhists of Bengal were converted to Islam. The converted people could not give up some of the beliefs and prejudices of previous religions. Thus, beliefs in the teachings of spiritual leaders (Gurubad) of Hindu society entered Muslim society. It was a common phenomenon to light candles in the evening and give 'shinni' (a kind of home-made sweet) at the 'dargah' (graveyard) of the 'peer' (religious scholar).

The elite Muslims had fascination for delicious food. Their menu was full of different types of fish, meat and pickles. They would commonly eat delicious foods such as different types of kabab, rejala, korma, and foods cooked in ghee. The common Muslims used to take plain rice, fish and vegetables. Some people also used to take rooti (hand-made bread). Hotchpotch was also a popular food in that time.

The aristocratic Muslims would put on pajama and round-necked shirt. They also wore 'pagri' (turbine) on their head and leather shoes embroidered with silk or gold thread. They wore rings with pearls and stones on their fingers. They used to put on pajama, shirt and religious cap. Poor and lower-class Muslims would put on 'lungi' and 'tupi'. The aristocratic muslim ladies put on salwar and kamiz. The use of cosmetics was not a common practice. The aristocratic muslim ladies put on golden ornaments on their arms and wrists and golden rings in their fingers.

At the beginning of this age, the Muslims earned special fame for their moral qualities and honesty. In the later period, they failed to keep up that strict moral standard in religious manners. As a result, corruption and non-Islamic activities intruded into Muslim society. The moral degradation of the Muslims in their social life also affected their ruling system.

Hindu Society and Culture

The influence, customs and trends of the Muslims of Bengal in the Middle Age influenced the Hindu society. Yet there was no change in the main principles of Hindu society and its general social system. A caste driven society was prevalent in this age. This custom was originated from different occupations. There were four remarkable castes in the society , 'Brahmmin', 'Kayastha', 'Baishyo' and 'Shudra'. There was no social integration among these four castes. The caste system was strictly followed then. As a result, inter-caste marriage and communication was prohibited. The Brahmmins had absolute authority on religious activities.

In medieval Bengal, many diverse social customs and rituals were observed on the occasions of birth, marriage, and death. The social occasions those were in vogue at that time are also noticed in the conservative Hindu society in the present time. Just after the birth of a baby, it would be washed with the water brought from the Ganges. 'Shosti Puja' would be arranged on the sixth day. There was a custom in the society of observing regular fasts and Ekadashi.

Marriage is a remarkable social occasion in Hindu society. In the Hindu society of Bengal, most of the families were extended. After the death of a father, the eldest son would take the responsibilities of the family. Devotion to husband was a remarkable trait of Hindu society.

The women of Hindu society did not have adequate rights during this time in Bengal. The husband considered his wife as his property. Daughters, wives and widows were respectively dependent on parents, husband and children. Girls could not go out of the houses without the permission of the master of the house. 'Satidaha' system (a system where the widow was burned live along with the dead husband) was in vogue in the society. In spite of all these circumstances, many women of this age were able to develop their independent entity by dint of own competence and intelligence. The achievement of women of this age in the cultural field was quite significant. There was regular practice of art and culture in rich families. The women of this age were skilled in playing 'Bina', 'Tanpura' and other musical instruments.

Women used clothes made of jute and cotton, rings, necklace, nakpasha, earring, bracelet made of gold, conch of gold, nose ring, armlet, etc. as dresses and ornaments. Rich women used ornaments. These ornaments were made of gold, silver, tusk of elephants and budded with precious jewels and stones. Married women used vermillion, collyrium, musk mixed with sandal as cosmetics. Many of them used anklet

with small bells. Only on special occasions these ornaments and cosmetics were used. Ordinary girls adorned themselves with ordinary attire in their respective houses. Sari was their everyday attire. The males used to wear dhuti. Aristocratic and educated persons would use a sheet of cloth worn over the body, and turban. Rich people, especially the merchants used necklace, earring and rings.

There is no remarkable difference between the foods of Hindu society of Bengal in the Middle Age and those of present Hindu society. Rice was their staple food. In addition, fish, meat, vegetables, milk, curd, ghee, and 'kheer' were in their menu. Different pies made from rice were very popular. Different types of Bengalee Brahmmins used to eat proteins. Then all kinds of fish were available.

Hilsa fish and dried fish were very popular food in east Bengal. Vegetables such as brinjal, gourd, pumpkin, jhinge, kakral and arum would be produced. Fruits, such as, mangoes, jackfruits, bananas, palm, papaya, coconut, etc. and sugarcane were available. It is mentionable that there was not much difference between the menu of the Hindus and that of the Muslims of that time.

There was 'Kaulinyo' system in the Hindu society. As a result, various bad manners were intruded in the society. The system was widely prevalent among Brahmmins, Baiddyas and Kayasthas. The system of polygamy was introduced because of the Kaulino system. Some social beliefs originated in Hindu and Muslim society in the Middle Age. The astrologers determined the auspicious time by searching and researching calendars and books. During this age people believed in necromancy and black art or magic.

Single Work

1. Mention the social and relgious festivals and customs during medieval Bengal.
2. What was the dress code during medieval Bengal.
3. Describe the diverse food habit during medieval Bengal.

Economic Condition and Trade and Commerce

The land of riverine Bengal was always unusually fertile. The produced crops in the Middle Age included paddy, wheat, cotton, sugarcane, jute, ginger, millet, sesame, beans, mustard and pulse. Among agricultural products onion, garlic, turmeric, cucumber, etc. were remarkable. Mango, jackfruit, banana, mosabbar, dates, etc. were produced in plenty. Betel-leaves, nuts, coconuts were also produced in good quantity. 'Gala' was also produced abundantly. Jute and silk started to be produced in Bengal from the very Muslim rule.

The main source of economic prosperity of Bengal was agriculture. Though agricultural products were in abundance in Bengal, the method of cultivation was not developed. There was no arrangement of irrigation in those days like today. Farmers had to depend on rainfall for irrigation most of the time.

Bengal being an agriculture country, a large part of its people were farmers . There was abundance of agricultural products in Bengal. As a result, the surplus products were exported to other countries. In course of time, these commercial activities expanded also in industries. During Muslim rule, textile industry, sugar industry, boat making factory were set up in Bengal.

The prosperity in textile industry was especially remarkable in Bengal. Clothes made here were very famous for quality and standard. So, they had great demand in foreign countries. Here colored and printed clothes were made for domestic use and white clothes for exporting abroad. Dhaka was famous for Moslin, a kind of very fine cloths and its industries. Moslin was in great demand in Europe. This cloth was so subtle that 20 yards of 'Moslin' could be put into a snuff box. The achievement of Bengal in making jute and silk clothes was also remarkable. Sugar, molasses and shipping industry also spread widely in Bengal.

Small Industries of Bengal

The middle age of Bengal had its own varieties of small industries. During this time the metal industries were very prominent. It was a time when goods made of iron were widely in use. The blacksmiths would make different kinds of agricultural tools. They would also make everyday metal objects such as double edged swords, knives, scissors, spades, etc. People of this country would make cannons at Kasimbazar and Kolkata. In addition, Bengal was famous for paper, carpets, steel and salt industries. The country had the community of goldsmiths. They could show their special craftsmanship on the work of gold, silver, bronze, wood, stones, and elephant-tasks. Dhaka was also very famous for conch-industries. Shakhari Patti of Dhaka still reminds those memories.

Export goods

The commercial activities of Bengal during Muslim rule had unprecedented expansion in foreign countries as a result of the abundance of agricultural and industrial goods of Bengal and their great demand in foreign countries. Of the export oriented goods of Bengal cotton cloth, Moslin, silk cloth, rice, sugar, molasses, ginger, chilly, etc. were remarkable. Among the agricultural products rice, tobacco, nuts, jute, fruits, etc. were

exported. Besides various agricultural and industrial products, including salt, vine, opmm, different spices, medicine, etc. were sent to different places of India and foreign countries. There was the slave system in the society of Bengal.

Import items

Most of the part of trade and commerce was export oriented. A very small amount of goods was imported. Cotton was imported as raw material due to increasing demand of cloth in Bengal. The Bengalee merchants would import cotton from Gujrat, silk from China, luxurious goods from Iran. Gold, silver and precious stones were also imported in Bengal.

Port

In the middle ages quite a number of sea ports and river ports were built in Bengal. Chittagong was a famous sea port that time. Odisha, Sonargoan, Gaur, Bakla (Barisal), Murshidasbad, Kashimbazar, Hoogly, Patna of Bihar and Piply of Odisha were remarkable commercial ports.

With the expansion of trade and commerce, there was an increase in transactions of goods and money as well as keeping accounts. So, in course of time banking system evolved. During this time transactions were made in foreign countries through 'Hundi'. Goods were available and cheap in Bengal during the whole of the middle age.

In Bengal's industry, trade, commerce, and other economic fields, there was a disparity between the elite class of society and the common people. The local traders and dealers did not have any control over trade and commerce. The Arabian and Persian merchants controlled trade and commerce of this country. They had monopoly over trade by river. In the later periods, the Portuguese and other European merchants became influential in the field of business.

Individual work: Make a list of agricultural and industrial goods produced in Bengal in the Middle Age.

Architecture and the art of Painting

In the middle ages, there were built many palaces, mosques, graveyards, dargahs (graves of religiously important people), etc. in different places of Bengal in different times in order to establish the glory of Islam and make their conquests and regimes memorable. There are still many reminiscences found in the ruins of the buildings constructed during the regimes of the Sultans.



Figure-7.1: Adina Mosque, Gaur

The capital of the Sultans of independent Bengal was first in Gaur, then Pandua and again in Gaur. So, the architectural art of Muslim Bengal developed in these two cities. Sultan Sikander Shah built 'Adina Mosque' in 1369 A.D. The graveyard of Sikander Shah was built just to the north side of the mosque.

There is a graveyard of Ghiyasuddin Azam Shah (1410 A.D.) in Sonargaon, 15 miles away from present Dhaka. There are five 'dargahs' and five mosques very near this graveyard. These are known as 'Panch Peerer Dargah'. The tomb of Sultan Giasuddin Azam Shah is a nice testimony of the art of architecture.



Figure-7.2: Graveyard of Ghiyasuddin Azam Shah, Sonarga

A remarkable achievement of the regime of Sultan Jalaluddin is 'Eklakhi Mosque' situated in Pandua. It was built between 1418 and 1423 A.D. There is a hearsay that the mosque was built at the cost of taka one lakh at that time. So, it has been known as 'Eklakhi Mosque'. This mosque is actually a tomb. He, his sons and his wife were buried in this mausoleum. The reflection of Hindu architecture is noticed in the arts of this mosque.



Figure-7.3: Eklakhi Mosque, Pandua.

Another name of 'Bara Sona Mosque' is 'Baroduari Mosque'. There were twelve big doors in this mosque. There was inlay of gold gilt in this mosque. Probably so it was called 'Gold Mosque'. This was the biggest mosque of Gaur. Hossain Shah built this mosque to make Assam conquest memorable. Nusrat Shah finished its construction in 1527 A.D.



Figure-7.4: Bara Sona Mosque (Baroduari Mosque) Gaur.

'Choto Sona Mosque' was built at present Firujibad village in the last south end of Gaur. This mosque was small in size. Yet, there was also an inlay of gilt of gold in this mosque. Probably, it is known as 'Choto Sona Mosque' for this reason. Wali Mohammad was the founder of this mosque during the time of Alauddin Hossain Shah.



Figure-7.5: Choto Sona Mosque Gaur

The tomb of Khan Jahan Ali was built in the district of Bagerhat. According to legend, a 'peer' named Khan Jahan Ali settled down at that place. He died in the very place in 1459A.D. He was a contemporary of Sultan Nasiruddin Illiyas.



Figure-7.6: The Tomb of Khan Jahan Ali, Bagerhat

The 'Shat (Sixty) Gombuj Mosque' of the district of Bagerhat has increased the glory of the regime of the Muslims of Bengal. The 'Shat Gombuj Mosque' is situated three miles south-east of the tomb of Khan Jahan Ali. It is interesting that it has 77 domes, not 60. It was built in the middle of the 15th century. Ulukh Khan Jahan, a Turkish general and an earnest devotee of Islam, built this mosque. This architectural work has been recognized as a 'World Heritage Site' by the UNESCO.



Figure-7.7: Shat Gombuj Mosque, Bagerhat

'Kadam Rasul' is situated in Gaur. This building was built to show respect to the footprint of the Prophet. Nusrat Shah built this in 1531 A.D. A piece of stone with the footprint of Hazrat Mohammad (Sm) was steadied on a stone of black inlays in a room of this building.



Figure-7.8: Kadam Rasul, Gaur

'Baba Adamer Mosque' is situated in Rampala in Dhaka district. It was built during the reign of Malik Kafur Fateh Shah in 1483 A.D. In addition to these, there are many mosques and tombs in different places of Bengal.



Figure-7.9: Baba Adamer Mosque, Rampala, Dhaka

In addition to mosques and mausoleums, different rooms with gates and minarets constructed in this age are the excellent testimonies to architectural art of Bengal. Among them the 'Dakhil Darwaza' constructed by Rukunuddin Barbak Shah in Gaur and tomb-gate of Alauddin Hossain Shah are specially remarkable. 'Firuj Minar' of Gaur is another excellent testimony to architectural art. Many think that Habshi Sultan Saifuddin Firuj Shah built it.



Figure-7.10: Dakhil Darwaza, Gaur

During Mughal period, the rulers of Bengal made wonderful contribution to art. Still today there are inscriptions of fondness of Mughal rulers for art. Because of their patronage many mosques, tombs, mausoleums, *majar,* forts, columns and gates were built. This age is called the golden age of the Mughals in Bengal for the development of architectural art.



Figure-7.11: Bara Katra, Dhaka

During the Mughal period quite a number of buildings named 'Katra' were built. There were guest rooms. 'Bara Katra' of Dhaka was built by Shah Suja. It was situated on the bank of Buriganga on the south of Chawk Bazar.



Figure-7.12: Choto Katra, Dhaka.



Figure-7.13: Shahi Mosque of Lalbagh, Dhaka.



Figure-7.14: Hajigonj Fort (Khijirpur Fort), Narayangonj.

Hajigonj Fort (at present known as Khijirpur Fort) situated on the north shore of the Sitalakhya in the district of Narayangonj was probably established by Subadar Mir Jumla (1660-1663 A.D). The fort was made to prevent the attack of the Mog and the Portuguese pirates.



Figure-7.15: Fort of Lalbagh, Dhaka.

Subadar Shahjada Azam built a number of buildings. He built an enormous 'Katra' nearing the edge of the river Buriganga. During his reign, the Shahi Mosque of Lalbag was built too.

The name of Sayesta Khan is especially remarkable in the spread of Mughal art in Bengal. Sayesta Khan built 'Choto Katra' in 1663 A.D. It is situated 200 yards away from 'Bara Katra'. There is a mosque and a dome inside it. The Lalbag Kella still reminds us of the rule of Sayesta Khan. Its construction work started before his rule. He took steps to complete it. Its construction work started in 1690 A.D. during the rule of Ibrahim Khan.



Figure-7.16: Hosseni Dalan, Dhaka.

The mausoleum of Bibi Pori, the daughter of Sayesta Khan is inside the Lalbag fort. The marble-made tomb is still considered the most beautiful Muslim monuments. Sayesta Khan built *Hosseni Dalan* in 1676 A.D. The name of Sayesta Khan is also associated with the mosque at Chakbazar, the mosque of Sayesta Khan situated on the Buriganga and Shatgombuj mosque.

Many edifices were also made during the rule of the Nawabs of Bengal. Gingira Palace is their architectural achievement. Begum Bazar mosque was made during the time of Murshid Kuli Khan. In Murshidabad he built a Katra and a mosque. A palace named *Chehel Setun* was also built in his time. It was an enormous building for meetings. In addition to these buildings many forts, *eidgahs, hammamkhana, chillakhana* and bridges were contructed during the Mughal regime. These artistic achievements of Mughal rule cast a far-reaching influence on the cultural life of Bengal.



Figure-7.17: The mausoleum-tomb of Bibi Pori, Dhaka

Group Work: The table shows some architechtural sights. Their locations are jumbled. Match the location with the architectural sights.

SL No.	Name of the architectures	Location
01	Adina Mosque	Dhaka
02	Bara Sona Mosque	Bagerhat
03	Tomb of Bibi Pori	Gaur
04	Shatgombuj Mosque	Sonarga
05	Tomb of Ghiyasuddin Azam Shah	Pandua
06	Hajiganj port	Narayanganj

Religious Condition

Like the present age the people of those days also practised different types of religious customs and occasions. The Hindus worshiped different Gods and Goddesses in pomp and gorgeousness. Among them *Laxmi, Sharaswati, Ganesh, Shiba, Chandi, Monosa, Bishnu, Krishna, Surjo, Madan, Narayan, Brahmma, Agni, Shitala, Shasthi, Ganga,* etc. were remarkable. The Durga Puja is particularly remarkable in the social life of

Bangalee Hindus. The Hindus would consider *Dashhara, Ganga Snan, Astomi Snan* and *Maghi Saptami Snan* sanctimonious. The water of the Ganges was very holy to the devout Hindus. They would celebrate religious festivals such as *Doljatra, Rathjatra, Holi,* etc.

There were a number of religious communities in the Hindu society besides caste system, such as *Shaiba, Shakto,* etc. The influence of Vaishnavism among the Hindus was also significant during this time.

The Muslims used to perform various religious customs and occasions as they do it even at the present time. Eid-ul-Fitre and Eid-ul-Ajha were the main religious festivals in Muslim society. Every devout Muslim used to keep fasting during the month of holy Ramadan and pass the night of Shab-e-Barat and Shab-e-Kadr in prayer and oblation. They dressed themselves in new and clean clothes at different festivals. Exchanging pleasantries and invitations going to each other's house was a go of the day as symbols of friendship and brotherhood.

Sultans, Subadars and Nawabs would come close to general people on the occasions of religious festivals. The Muslims would celebrate the birthday of the Prophet (sm) with special pomp. 'Moharram' was observed in the Middle Age as it is being observed now. It is known as a main religious festival of the Shiah community. On this occasion the Shiah would make 'Tajia'.

A remarkable trait of the Muslim society was love for religion. The devout Muslims would perform their prayer five times a day. Besides, they would recite the holy Quran and Hadith regularly. Special importance would be given to religious education. Both boys and girls would be sent to Maktab for the purpose of religious education. *'Moulavi'* community would be given special importance for religious knowledge and for conducting religious programs in the society. The *'Moulavies'* would suggest performing actions as per the directions of the holy Quran and Hadith in different matters and solving problems. The presence of *'Moulavi'* community in religious festivals and social programs like marriage was indispensable in the village life.

The *'peer'* and *'fakir'* community named *'sufi'* and *'saints'* had enough influence on the Muslim society. They were well versed in religious scriptures and always absorbed in spiritual devotion. They built *'dargahs'* at different places to practise religion. They were respected by the rulers and general people.

With the spread of Islam in Bengal, the Muslim society also started to expand. There were two special classes noticed in the Muslim society in Bengal. One was the Muslims who came from other countries and the other was the converted Muslims. Despite differences of customs and heritage between the Muslims of other countries and the local Muslims, there were no instances of clash among them. This was because of the generosity of the Muslim rulers and their patronage towards local culture and heritage.

Individual Work:
What were the religious customs and occasions of the Muslims of the Middle Age?

Language and Literature

The contribution of the Sultanate and the Mughal regime to development and promotion of Bengali literature and language is remarkable as like Pala and Sena region. In this field the name that can be mentioned first is Sultan Giyasuddin Azam Shah (1393-1411) belonging to Illiyas Shahi dynasty. It was his regime when first Bengali Muslim poet Shah Mohammad Sagir wrote his 'Yusuf-Julekha' or aromance written in poetic form. It was a translation from Persian. Some more poets of the Sultan regime also translated Persian poems. Among them the names of Daulot Uzir Baharam Khan and Dona Gazi are remarkable.

The contribution of Hindu and Muslims as the pioneer in writing historical literature in Bengali is unforgettable. Many Muslim poets being inspired by the idealism of Islam wrote poems about invasion and conquest. Among the writers of conquest-verses, Joynuddin the writer of 'Rasul Bijoy' was famous. The Muslim poets of Bengal also wrote collections of verses describing different stories. They were called padaboli. Chand Gazi was the creator of Podaboli of Bengali literature. Many poets of this age wrote poems in Bengali describing the greatness of the 'peers' (religious guru).The Muslim leaders also inculcated music in Bengali. Poet Faizullah wrote the first book on music 'Ragmala', (a collection of ragas) in Bengali literature. Poet Mozammel wrote books named 'Neetishastro Barta' (book on ethics) and 'Satnama'.

The Muslim poets also made great contributions to the prosperity of Bengali language and enhancement of Bengali literature. They used many Arabian and Persian words in Bengali language. 'Allah', 'Khoda', 'Nabi', 'Poygambar', 'kitab', etc. used by the poets of those time have enriched Bengali vocabulary.

During the Sultanate period the Hindu poets also made great contribution to literature. In this case, inspiration and patronage of Muslim rulers inspired the Hindus. The development and promotion of Bengali literature has immortalized the regime of Hussain Shah. Undoubtedly, his generous patronage has increased the beauty of Bengali literature.

Among the Hindus writers and poets of this age Rupgoswami, Sonaton Goswami, Maladhar Basu, Bijoygupta, Biprodas and Joshoraj Khan were remarkable. During that time Maladhar Basu translated 'Sreematbhagbat' and 'Purana' into Bengali. Kabindra Parameswar translated Mahabharata into Bengali with the patronage of Sultan Hussain Shah and Nasiruddin Nusrat Shah.

The name Brindaban Das as a Baishnab poet is particularly remarkable. It was he who first wrote biographical book 'Chaitanyo-Bhagbat', which is a kind of autobioghaphy of Sreechaitanyodeb. Another poet Chandrabati wrote the famous' Monosha Mongol' in verse.

The Muslim Sultans had significant contribution on Sanskrit literature also. Sanskrit and Bengali are closely related languages. That is why many Muslim rulers had interest in it. Many of them practiced Sanskrit language individually. During Muslim rule Bengal was a center for the inculcation of Sanskrit literature. Not only Bengali and Sanskrit, there was an air of studying Arabian and Persian poetry during the Sultanate.

There was an obvious development in Bengali literature and culture during the Mughal period. However, unlike the rulers of Sultani era, the Mughal rulers did not extend much cooperation in the field of language and literature. Rather it was the Zaminders of Bengal who carried on that tradition by their own attempts.

During the Muslim rule Bengal had political relation with its neibouring country, Arakan. As a result, Bengali literature started to spread and expand to Arakan. Daulat Gazi was one of the greatest poets of the royal court of Arakan. Alawal was another poet of that royal court. Of his six poetry books 'Padmabati' was the best. He translated some Persian books of poetry in Bengali. Besides, he wrote a book on music named 'Ragnama'.

Besides Baharam Khan wrote the book of poetry, 'Laily-Majnu'. 'Jangnama' and 'Hitogyan Banee' were written by Kazi Hayat Mahmud. Poet Shah Garibullah was also a famous ancient manuscript writer during this era.

Education and Culture

In the middle age the rule of Bengal had parallel contributions in the field of sociopolitical as well as in the field of political, social education. At that time education was open to all. The 'Khankahs' of the Sheiks and the houses of the 'Ulemas' became the centers for education. During the Muslim rule countless number of 'muktabs' and 'madrasas' along with these mosques. Boys and girls together would study in these 'muktabs' and 'pathshalas'. The learners of 'muktabs' and ' madrasas' would receive higher education. Female education was not much that common. Secondary

education was not also compulsory for girls. As a result, the general Muslim girls were deprived of higher education. The language of the rulers was Persian. Therefore, this language had state dignity. Many Hindus received education in Persian language with a view to getting government jobs. During this time, Bengali language attained particular prosperity. Many books were also written in Bengali so that those who were ignorant of Arabic and Persian could understand the thoughts and ideas of Islam. These works of literature have enriched the store of Bengali language and literature.

Before the middle age, the Brahmmins had monopoly in the field of knowledge, wisdom and education in the Hindu society of East Bengal. In the middle age, the door became open to all. Hindu boys and girls would receive primary education in the 'pathshalas'. 'Patshalas' would sit in the abode of the guru or in the house of the wealthy people. Sometimes, 'muktab' and 'pathshala' would sit under the same roof of a room. In the morning, 'munsi' and in the afternoon 'guru' would teach their students respectively. The wealthy persons would bear the expenses of the 'pathshalas'. In this case, Boys and girls had to receive education in the 'pathshalas' for six years.

There was a system of 'toul' for higher education. The learners would have to receive education through Sanskrit. Nabadwip and Burdwan were remarkable for the inculcation of Sanskrit literature. Many women had shown their own achievements in the practise of education and Sanskrit this age. A class of the Brahmmins would always devote themselves in astrology and astronomy. In addition to different educational institutions, there were different ways to develop several methods in vogue, such as religious songs, popular folk and drama-ballads for the purpose of developing knowledge and intellect among the people.

Sample Questions

Multiple Choice Questions

1. Which poem is a translation of a Persian work?

a. Rasul Vijay b. Ragmala
c. Yusuf-Zulekha d. Satnama

2. The main reason for the economic prosperity of Bengal in the Medieval period was-

i. The soil of Bengal was suitable for agriculture.
ii. The clothing industry was developed in Bengal at this time.
iii. Art and culture were practiced in wealthy families.

Which of the following is correct?

a. i & ii b. i & iii
c. ii & iii d. i, ii & iii

Read the passage below and answer questions 3 and 4

Taslima and Nasima passed the fifth grade from primary school at the same time. Taslima got admitted to the sixth grade in a secondary school. But Nasima's poor father, due to his own special thinking, strongly disliked his daughter studying in a secondary school. So he stopped Nasima's education and married her off. But she had a great interest in learning about music. She also liked to read various books and Puthis (manuscripts).

3. The decision of Nasima's father in the stimulus reflects which condition of the Medieval period?

a. Language and literature
b. Education and culture
c. Religious condition
d. Economic condition

4. The characteristics of the era of the Middle Ages that are reflected in Nasima's favorite subjects are-

i. Sanskrit and Bengali languages are closely related.
ii. Capable people bore the cost of education.
iii. Both Hindus and Muslims contributed to the composition of Bengali literature.

Which of the following is correct?

a. i & ii
b. i & iii
c. ii & iii
d. i, ii & iii

Creative Questions

Habiba often participates in various family and social functions of her classmates. One day she went to a wedding ceremony and saw that everyone was wearing beautiful clothes. Almost everyone had gold bracelets on their hands, silver anklets on their feet, gold necklaces around their necks, and veils on their heads. She found this very interesting. The food menu included fish, meat, polao, rezala, and kebabs, along with khichuri. She also saw a dried fish curry. There was a separate food arrangement for her.

a. What is Lalbagh Fort?
b. How were Muslim social festivals celebrated in medieval Bengal? Explain.
c. Which period of Bengal does the wedding ceremony's clothes described in the stimulus resemble? Explain.
d. Compare the food habits of the age related to the social system of the wedding ceremony Habiba saw with the food habits of the present time.

Short Answer Questions

1. What was the condition of women in Hindu society in the medieval period?
2. Why is Kadam Rasool famous? Explain.
3. What is meant by the Ek Lakhi Masjid?

Chapter Eight

The Beginning of British Rule in Bengal

From ancient time, Indian subcontinent, especially the Bengal region was full of wealth and riches. At that time, everything needed for human subsistence was available in the self-sufficient villages of this area. The peasants of these self-sufficient villages had fields full of crops, granary full of paddy, ponds abounding with fish. These villages were also rich in cottage industry. The cloth hand-woven by the weavers was of a higher quality than European cloth. Among them the Maslin was world renowned. Moreover, other regions of the sub-continent were famous for various types of commercial products and spices. Attracted by these products, many came to trade with this country. The English East India Company also came to the Indian subcontinent for trade and commerce. Later, they were able to seize the state power of this country. This chapter highlights how the English trading company initiated English rule in the region by defeating other European companies that came to this country and by conspiring in various ways against the local rulers.

At the end of this chapter, we will be able to –

- explain the background of English rule in Bengal;
- evaluate the causes and effects of the battle of Palassy and Buxer;
- explain the importance of Diwani in establishing English rule;
- explain the background and the effects of Permanent Settlement;
- realize the political changes in Bengal as a result of English rule.

Arrival of the Europeans

From the 7th century, the Arabian merchants had monopoly business with this region. They traded mainly by sea. In 1453 A.D., Constantinople was captured by the Turks. As a result, trade and commerce with the sub-continent by sea came to an-end. Therefore, discovery of new water ways became necessary for maintaining business between the East and the West. Basically, this is the reason for which the European powers started expeditions by sea to come to the sub-continent.

The Portuguese

The first who came to this country by sea, his name was Vasco da Gama. He arrived at Kalikot port on the western coast of India on 27 May in 1498. His arrival in this country introduced a new age in the field of trade and commerce and communication.

In fact, the Portuguese by degrees tended to expand the empire in this country in the guise of trade and commerce. Within a short time these Portuguese merchants had been able to establish offices at Kalikot, Choul, Bombay, Saalcity, Basin, Kochin, Goa, Dornon, Diu, etc. ports of the western coast of subcontinent.

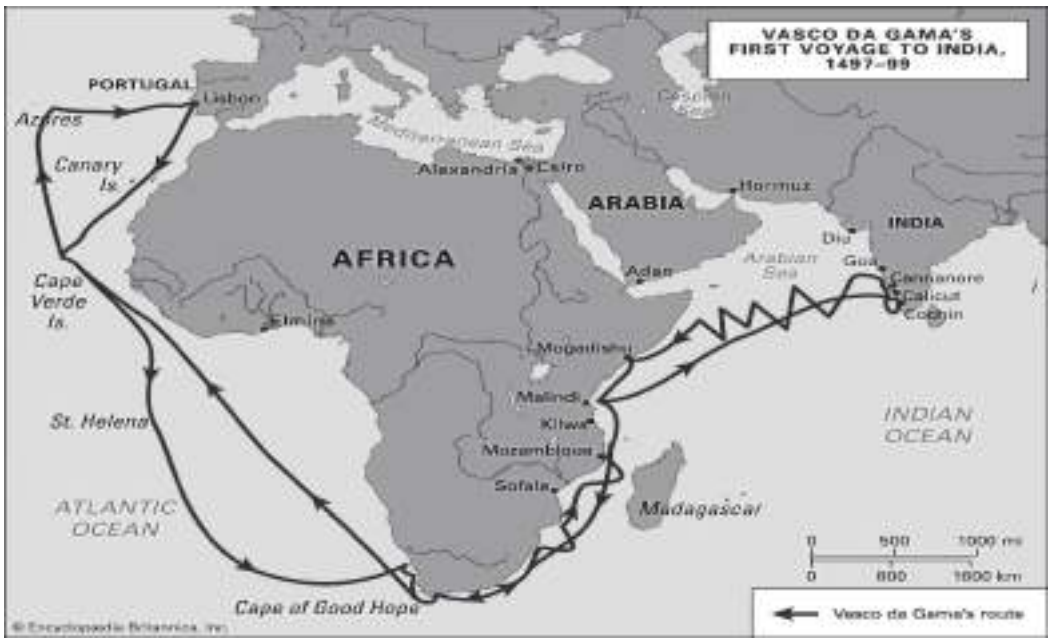


Figure-8.1: Vasco-da-Gam's route to India

In 1538 A.D. they got permission to set up a commercial house in Chittagong and Satgaon. In 1579 A.D. they built up a colony in Hoogly. Then they expanded their habitats in Odisha and in some regions of Bengal. Though the Portuguese played a pioneering role in setting up commercial offices in different regions of the sub-continent including Bengal, because of their misdeeds and piret like behaviour Sayesta Khan, the Subadar of Bengal, drove them away by occupying their bases of Chittagong and Swandwip. Besides, the Portuguese were also defeated by other European powers in competitions. As a result, they were bound to leave this country.

The Dutch

The inhabitants of Holland, the Dutch, formed the Dutch East India Company and came to this subcontinent in 1602 for commercial purposes. According to the Charter of the company, they set up their commercial offices in Kalikot, Nagapattam, Chuchura and Bakura of Bengal. Besides, they also set up offices at Balasore, Kashimbazar and Baranagar. There started a clash between the Dutch and the other European power including the English, about trade and commerce. At the same time they were locked in opposition with the rulers of Bengal. They were miserably defeated by the English in the battle of Bidara in 1759 A.D. It forced them to leave India closing all their commercial centers. First, the Portuguese, then the fall of the Dutch power eased the rise of the English power.

The Dinemar

A group of merchants of Denmark formed 'Danish East India Company' in order to do business. They set up commercial office in Tribankur in the district of Tanjore of South

India in 1620 A.D. and in Sreerampur of Bengal in 1676 A.D. But they failed to make profits from their business in this country. In 1845 A.D. they sold their commercial offices to the English and left this country without any commercial success.

Group Work: Make a list of commercial offices set up in the sub-continent by the Portuguese, the Dutch and the Danish.

The English

The success of the European merchants by sea and the abundance of wealth and resources in the East also inspired the English merchants to conduct trade and commerce in this region. This led a group of merchants of England to form an association named East India Company. This association of merchants received a certificate from the Queen Elizabeth in 1608 A.D. to conduct monopoly business in the East for 15 years. The representatives of the company appeared at the court of Emperor Jahangir with this certificate with the hope of getting commercial benefits. After that Captain Hawkins with the recommendation letter from James met Emperor Jahangir in 1608 A.D. with a view to expanding trade with the Royal permission. Later a commercial hub (banijjyo kuthi) was set up in Surat in 1612. Later in 1615 A.D. Sir Thomas Roe, a representative of James I, came to the court of Emperor Jahangir. He succeeded to get commercial benefits from the Emperor for the English. The company established their second commercial offices in Maslipattam. Afterwards, they set up another commercial office in Balasore of Bengal. When their power started to increase by degrees, they became able to build a fort on the Karmandal coast. They built a commercial office in Hoogly in 1658 A.D. with the approval from Shah Suja, a Subadar of Bengal. Thus, the company built commercial offices in Kashimbazar, Dhaka and Maldah.

In 1668, King Charles II of England received the city of Bombay (present-day Mumbai) as dowry for his marriage to the Portuguese princess Catherine. For want of money, Charles sold the city to East India Company at the cost of fifty thousand pounds. In the later periods this city of Bombay became the main commercial center of the company. Another Englishman named Job Charnak gained the possession of Zamindari of three villages named, Kolkata, Sutanati and Govindapur at the cost of Tk. 1200 in 1690 A.D. In the later periods the city of Kolkata came into being centering round these three villages on the river Bhagirathi. Just here the company built Fort William after the name of the King of England, William III in 1700 A.D. Gradually it turned to a powerful center for keeping the interest of the English and for the expansion of political interest.

The power of the English Company increased further when the Emperor of Delhi Farruk Shiyar gave them the right of duty free trade in Bengal, Bombay and Madras. Based on this, the company used to give *Dastak* or trade permits to their

representatives. Showing this Dastak, they could trade in Bengal without duty. At the same time, the company also got the right to issue its currency. This decree of the emperor is referred to as the company's charter or Magna Carta. Having obtained this right, the English East India Company began to advance at an unstoppable pace. At the same time the company got the right to introducing their own currency.

Individual Work:

1. Make a list of three villages centering round which the city of Kolkata came into being.
2. Why is the certificate given to the English by the Emperor Farruk Shiyar called Magna Carta? Write down the causes.

The French East India Company

The last European merchant company that came to the sub-continent is the French East India Company. This merchant company was formed in 1664 A.D. In 1668 A.D. the company set up commercial offices first in Surat and in the following year in Muslimpatnam. French colony was built up in Pandichery in 1673 A.D.

Since 1674 A.D. they expanded commercial activities in Bengal. The company bought the village Chandannagar, situated on the bank of the Ganges from Sayesta Khan, the Subadar of Bengal. Chandannagar turned to a powerful protected French commercial office between 1690 A.D. and 1692 A.D. The company enabled to build a powerful fort here in 1696 A.D. On the condition of paying duty at a fixed rate, the French got the right of conducting trade and commerce in Bihar and Odisha in 1693 A.D. In the later periods, they were able to set up a commercial office in Balasore in Kashimbazar. When English merchants were running trade in full swing, the French came to this country. In this state they found it difficult to sustain in competition with the English. Like other European merchants, the French started dreaming about setting up of empire here. As a result, collision became inevitable between the French and the English. The French were defeated to the intrigues, clever diplomacy and advanced military strategies of the English. The French supported the Nawab of Bengal against the English in the battle of Plassey in 1757. The victory of the English in this battle made the French more distressed. As a result, the French offices in engal went under the possession of the English. When the French company was defeated in the wars of the Deccan, they left the country. Thus the English became an unparallel power in India.

Individual Task: Mention the reasons for the failure of the French East India Company.

The Battle of Plassey

Alivardi Khan was the Nawab of Bengal, Bihar and Odisha from 1740 A.D. to 1756 A.D. He ruled the kingdom successfully even in adverse circumstances. He became successful in suppressing the Marathas and the Bargis. He controlled the merchants of the British East India Company tactfully. But after his death, extreme chaos arose in the politics of Bengal.

Before his death, the Nawab nominated Siraj-ud-Daulah, the son of his youngest daughter Amena Begum, as the heir to the throne of Bengal. When Alivardi Khan died in 1756, his beloved grandson Siraj-ud-Daulah assumed the power of the Nawab at the young age of only 22. From the moment he ascended the throne, he had to face various conspiracies and problems. His first problem was his aunt, Ghaseti Begum, who, being disappointed with the succession, engaged in a conspiracy against him. She was joined by her Diwan, Raja Rajballabh. When Siraj's cousin, Shaukat Jang, the ruler of Purnia, rebelled, Siraj-ud-Daulah defeated and killed him in a battle and captured Purnia.

Although the Nawab skillfully suppressed the family conspiracies, another web of external conspiracy began to spread against him. Local and foreign merchant classes and influential nobles of the Nawab's court got involved in this and began to conspire against the Nawab. These conspirators started to create the backdrop for the Battle of Plassey.

The Causes of the Battle of Plassey

The battle of Plassey was such an event for the people of this region that can cause fearful disaster in the fate of the people of a country. The causes of this event are mentioned below:

- As per tradition, the English did not send any gift to new Nawab after Sirjuddaula ascended to the throne of Bengal and did not pay a courtesy visit. Nawab became very angry at such misconduct of the English.
- The English kept building their fort despite his prohibition.
- The English company having abused the trade conditions, the national merchants started to be losers. Nawab forbade abusing the conditions and ordered to abide by. The company also defied that order.
- The English refused to pay tax by breaching the agreement with Alivardi Khan. Besides, they also showed arrogance to repress the public.



Figure-8.2: Nawab Sirajuddaula

- Krishnodas, son of Raja Rajballab, together with the family members taking a lot of riches took shelter to the English in Kolkata. Nawab sent messenger to the English to send him back. But English governor insulted the messenger of the Nawab and drove him away. Earlier, during Shaukat Jang's rebellion, the English had also supported the rebels against the Nawab.

The manners of arrogance and disobedience of the English one after another infuriated the Nawab. In order to teach them a good lesson Nawab occupied Kolkata at the beginning of June, 1757. On the way, he also occupied the commercial office of Kashimbazar. At the abrupt attack of the Nawab, the English fled away leaving Fort William. A good number of English including Halwell had to surrender. Acquitted of captivity, Halwell spread a propaganda to debase Nawab which is in history known as 'Andhakup Hattya' (Killing in dark well). In the propaganda, it was said that 146 English men were kept arrested in a room of 18 feet length and 10.14 feet wide. Out of them 123 died of suffocation due to tremendous heat. This propaganda traveled up to Madras. As a result, agitated Watson and Clive came from Madras to occupy Kolkata. They defeated the Nawab's commander, Manikchand, and captured Calcutta. The Nawab, surrounded by conspiracies and enemies, was forced to sign a submissive and humiliating treaty with the English. This is known in history as the 'Treaty of Alinagar'.

Clive's ambition soared high after getting all types of privileges provided in Alinagar Treaty. Taking the advantage of the weaknesses of the Nawab, the English occupied Chandannagar Kuthi belonging to the French on the excuse of a Seven Years War in Europe. In this state Nawab made alliance with the French to teach the English a good lesson. At this Clive became furious and involved himself in conspiracy to depose the Nawab.

In this conspiracy, Clive was supported by Jagatsheth, Raydurlav, Umichand, Raja Rajballav and the chief of army Mirjafar.

The Event of the Battle of Plassey

The battle of Plassey is an important event for Bengal, on even for the sub-continent. This battle took place in the mango orchard of Plassey on the bank of the Bhagirathi. By this time, Robert Clive steadied his condition and declared battle against Sirajuddoula on the excuse of breaching the treaty. Patriot Mirmadan, Mohonlal and

French chief of army Sean Frey fought heart and soul in favour of the Nawab. Mirmadan was killed in the battle. Mir Jafar conspiratorially stopped fighting sensing the imminent victory of the Nawab. The death of Mirmadan and non-cooperation of Mir Jafar tensed the Nawab.

Mir Jafar, the army chief of the Nawab, acted like a silent spectator with his non-cooperation in the battle field. Mir Jafar did not stop conspiring despite the Nawab getting him swear by touching the holy Quran. When the soldiers of Nawab were taking rest, the English soldiers descended on them at the gesticulation of Mir Jafar . The inevitable result of which was the defeat of the Nawab.

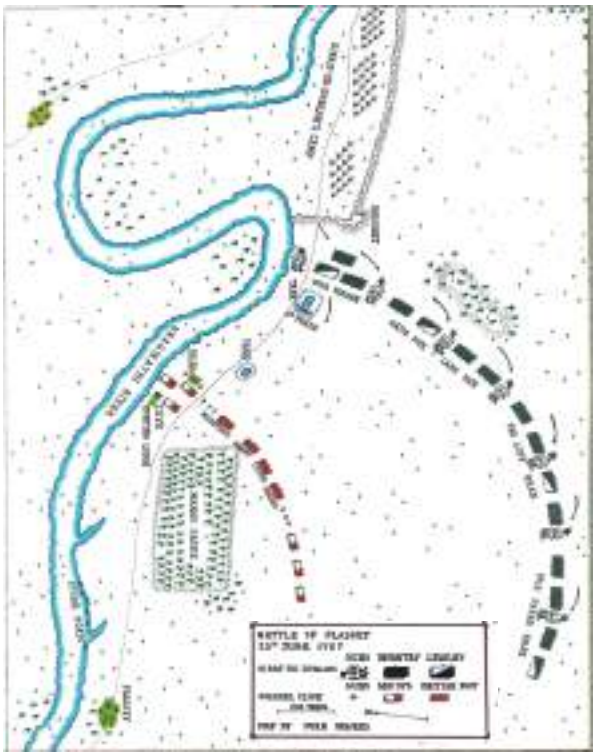


Figure-8.3: The Battlefield of Plassey

The Causes of the fall of The Nawab

- Treachery and non-cooperation of the army chief of the Nawab and their abettors in the battle field.
- Everyone from the army chief of the Nawab to his courtiers sacrificed the interest of the country for their own interest.
- Young Nawab was deficient of experience, prudence, intelligence and steadiness. He failed to take quick decision in the battlefield.
- He depended on Mir Jafar again and again despite his knowledge about the conspiracy of Mir Jafar .
- Sirajuddoula did not evaluate the warning and advice of Alivardi Khan about the conspiracy of the English and the French.
- The enemies of the Nawab were united and the had better fighting strategy.
- Robert Clive had prudence and subtle cunningness.

The Results of the Battle of Plassey

- The defeat and the death of Sirajuddaula ended the muslim rule in Bengal and eased the way to the direct colonial rule.
- As a result of the battle though Mir Jafar was made to ascend to the throne though he was mere a Nawab; Robert Clive held the actual power.
- As a result of the battle of Plassey the English got the right of conducting monopoly business in Bengal. The French was bound to leave this country.
- After this battle the socio-economic and political changes of this country started to take place in favor of the interest of the English.
- The far-reaching effect of the battle of Plassey was the establishment of the rule of the company in the sub-continent. Thus the independence of Bengal even India wallowed on the ground.

Therefore, it is seen that though the battle of Palassey was a partial battle, it has unlimited importance in the politics of Bengal, even for the whole subcontinent.

Group Work: Draw a picture showing the positions of the army of the Nawab and the English in the battlefield of Plassey.

The Battle of Buxar (1764)

The purpose for which the English merchant company got Mir Jafar to ascend to the throne could not be successful. The new Nawab became bankrupt failing to pay the Company its due money. He had to depend on Robert Clive again and again to protect his power also. In contrast, Nawab did not like frequent interference of Clive in the administration of the state. Mir Jafar made entente with another European company, the Dutch. The matter could not be hidden from the English. Mir Jafar was deposed with the allegation of inefficiency, inability to pay additional money and entente with the Dutch. In 1760 A.D. English Governor Vancitart deposed Mir Jafar and seated Mir Qasim on the throne on certain conditions. After ascending to power Mir Qasim opted for independent rule. So he could not avoid the ultimate conflicts with the English.

The Causes of the Battle of Buxar

Mir Qasim was an efficient ruler, a prudent politician and a free will person. He was careful of the welfare of his subjects. He wanted to overcome economic and military weaknesses saving the interest of Bengal from English in a respectful way. To this end the measures adopted by him at last became the causes of the battle of Buxar.

- Mir Qasim first took steps to stop political interference of the English and make the administration free from their influence. For this purpose he transferred the capital from Murshidabad to Munger. He built forts and dug trenches around the capital for safety.
- He appointed two European soldiers as trainers to resist probable attack form the English and to teach the soldiers European military strategies.
- He made arrangements to make canons, rifles, etc. in the capital so that he would not have to depend on others for arms and ammunitions.
- The ruler of Bihar Ramnarayan having shown interest towards the English, Mir Qasim terminated him from his post and confiscated his property.
- The English started to abuse the privileges given in the declarations (farman) by the Mughal Emperor in 1717 A.D. to conduct business. The local businessmen started to be affected as a result of the abuse of the license called 'Dastak'. As a result, Nawab adopted only one system for all and withdrew all duties from internal business. Consequently, the employees of the English Company experienced difficulties in their profitable and monopoly business. As The Nawab did not want to compromise in this matter, collision with the English became inevitable.
- All the steps taken by the Nawab were for the interest of country and its people but against the interest of the English. So, the angry English were taking preparation to get relief of it.
- In 1763 A.D. the chief of 'Patna Kuthi' Elice having been angry attacked Patna and occupied it. So, Nawab did not have any other alternatives to taking up arms against the English. Mir Qasim drove away Elice from Patna through successful resistance. In 1763 A.D.,the Kolkata Council declared battle against the Nawab. Nawab was miserably defeated in the battles of Giria, Katoa and Udaynala by the English army sent under the command of Major Adams.

By this time, the English made Mir jafar ascend on the throne of Bengal. Though Mir Qasim was defeated but not disappointed. Nawab started taking preparation to encounter the English. He made alliance with Nawab Shuja-ud-daulah of Oudh and Mughal Emperor Shah Alam and took part in the extreme test of power against the English in a place of Bihar named Buxar in 1764 A.D. Unfortunately, the allied forces were extremely defeated by Major Monroe.

Due to the defeat of Mir Qasim the last attempt to recover the sovereignty of Bengal turned to a failure. The English started to expand their power at an irresistible speed in Bengal even everywhere in Indian sub-continent. This is why in the history of the sub-continent, the battle of Buxar is much more important .

Individual Work: Arrange the information in the table correctly .	
Participants' name with country of the Battle of Buxar	
Name	Country
Mir Qasim	England
Emperor Shah Alam	Bengal
Major Monroe	Ayodhya
Sujauddaulah	Delhi

Results of the Battle of Buxar

1. As a result of this battle, the last attempt to save the independence by Mir Qasim turned to a failure.

2. Being defeated in this battle, Sujauddaulah , Nawab of Oudh fled to Rohilakhand. The emperor of Delhi, Shah Alam, joined the English. Defeated Mir Qasim hid himself. He died in 1777 A.D.

3. The English enabled to get Kara and Elahabad handed over to him from the Nawab of Oudh .

4. As a result of this battle, not only Nawab of Bengal but also his allies Emperor of India Shah Alam and Nawab of Oudh , Sujauddaulah were also defeated. The defeat of this tri-power together increased the dignity and the power of the English.

5. As a result of this war, Robert Clive formally obtained the Diwani of Bengal, Bihar, and Orissa from the Delhi Emperor. Consequently, the English authority in Bengal was legally recognized, and they started to become immensely powerful. This marked the beginning of direct colonial rule.

Receiving of Diwani by the Company

In 1765 after the death of Mir Jafar , his son Najm-ud-Daulah was placed on the throne of Bengal on condition. The condition was that according to the old own 'dastak' he, like his father, would allow the English to make duty-free unrestricted business and cancel the privilege of unrestricted trade for the local merchants. After the battle of Buxar, the way to the English rule in Bengal became easy. At this time the English Company got complete power to collect revenues of Bengal from Mughal Emperor. In 1765 after receiving Diwani, the English actually exposed themselves as the true ruler of Bengal. But after the battle of Buxar in 1765, Clive's second coming to India, the situation changed.

Returning to the country, Clive at first paid attention to the defeated Nawab of Oudh and the Emperor of Delhi. He made alliance with the defeated Nawab of Oudh. In return, he took away the districts of Kara and Alahabad. As compensation of the battle he realized five million taka. On the other hand, he signed two agreements attached with the conditions of Diwani. One agreement was with Shah Alam, the Emperor of Delhi. According to the agreement the Diwani of Bengal, Bihar and Odisha was given to the company. In return, Nawab would send Tk. 26 lakh to the Emperor. The company would be the guarantor of sending this money regularly.

The other treaty was signed with the immature son of Mir Jafar ,Najm-ud-Daulah Nawab complied with the conditions of getting Diwani with a view to receiving 53 lakh taka annually. For these treaties the power of the company increased as monopoly. The whole power was occupied by the company.

The importance of Diwani that,

1. Receiving Diwani by the company was not only a great political victory but also an economic victory.
2. Both Emperor and Nawab turned to powerless rulers. Actually they became pension-holder employees of the company.
3. As a result of achieving Diwani and because of duty-free trade as per conditions set by Nawab, the employees of the company became desperate. Their greed for money increased day by day. The local merchants and the general people started to be affected. Their economic backbone broke down completely.
4. As a result of acquiring the Diwani, a vast amount of wealth and resources began to be drained from Bengal to England. The volume was so immense that this wealth is considered to have prepared the ground for England's Industrial Revolution.

Group Work: 'Receiving Diwani was the most important event in the beginning of English rule.' (Group Debate)

Dual Administration

Robert Clive gained sole authority of robbing wealth in the name of Diwani certificate. A dual administration developed as the merchant company was given this power from Delhi. As a result, the company gained authority without responsibility and the Nawab turned to a powerless ruler, whereas, the Nawab had to carry on full responsibility. As a result, there arose an unprecedented administrative complexity in Bengal and the general people of the country had to pay for that. There was a fearful famine in the summer of 1770 (1176 in Bangla calender year) which is known in history as 'Monontor of 76'. In the words of Murshidabad representative of the company Richard Betcher, 'That the people alive in some places are eating the dead people is not a rumor, but a fact'. One-third of the people of Bengal had to face death in this famine.



Figure-8.4: Robert Clive

The amount of annual revenue collected from 1765 to 1770 was nearly equivalent to the revenue collected in the year of famine. As a result, the people of Bengal became extremely poor and helpless due to extreme exploitation. In the dual system, the Nawab due to inadequate money, failed completely to run the administration. There started disorder all over the country. In this situation in 1772 Waren Hestings did away with the Dual Administration system. He became the first Governor General.

Permanent Settlement

Lord Cornwallis was sent with the charge of Governor-General and army chief in 1786 to make the administration corruption free and organized. He introduced permanent settlement or permanent land system in 1793. On 22 March of the same year he gave permanent possession to the Zaminders of Bengal, Bihar and Odisha on their land. This settlement of land is called 'Permanent Settlement'.

Features

- The Permanent Settlement made the zamindars the permanent owners of the land, and they acquired ownership rights to the land.
- By fixing the amount of revenue, the zamindars gained the perpetual right to enjoy their zamindari (landed estate) in exchange for regular payment of revenue.
- With the introduction of this system, the administrative powers of the zamindars were abolished. The government itself took on the responsibility for maintaining peace and security.

- If the revenue payment was in arrears, there was a system to collect the revenue by selling a portion of the zamindar's land.
- A new class of zamindars emerged, who had almost no relationship with the peasants (praja).
- The majority of this zamindar class were emerging capitalists. They were one of the main supporting classes and the foundation of British rule.

Results

The Permanent Settlement cast far-reaching influence on the socio-economic structure of Bengal. Cornwallis himself was a Zaminder. He wanted to form a Zaminder class even in a country like England. But socio-economic structure of Europe and the subcontinent and the fashion of its development were not the same. As a result, disadvantages were more noticed than advantages in this system imposed from outside.

Advantages

- The main advantage of this system was that the government could be sure of the amount of its income. As a result, implementation of budgets and various plans became easy for the government.
- As a result of the Permanent Settlement, the newly created Zaminder class turned to be devoted supporters of the company. Consequently, the Zaminders were able to play an important role in steadying and strengthening the British rule.
- As the permanent ownership of land by the zamindars was recognized, many of them engaged in various philanthropic activities in their respective areas. They arranged for the cultivation of jungle-covered lands, which led to an increase in production and, consequently, an improvement in the country's financial condition.

Demerits

As a result of the Permanent Settlement, the interest of the Zaminders was well protected. They gradually turned to a wealthy class. On the other hand, the previous right of the subjects on land was abolished. A Zaminder could oust them from land. At the beginning, since there was no law of public rights, people had to depend on the Zaminders.

- In the Permanent Settlement there was no arrangement for accurate survey. Sometimes more revenue would be imposed on the tax-free lands. Since there was no land demarcation, clashes and suits about land was very common.
- Due to the strictness of the Sunset Law, which required revenue to be paid by sunset on a specified date, many large zamindaris were wiped out.
- Being sure about Zamindary income and possession, the Zaminders started to live in cities putting the responsibility on their rent-collectors and stewards. In absence of these Zaminders, the subjects became irritated at the oppression of their rent-collectors and stewards. As a result, the production of land started to decline,

the economic condition of villages also started to worsen.

- The lands of the Indian subcontinent were a symbol of aristocracy. As a result, many people of lower classes and general people who had been the owners of vast wealth by conducting business with the company became busy at gaining dignity of aristocracy by purchasing Zamindary. Consequently, the possibility of the building up of local capital and industry was destroyed. On the other hand, the company also could avoid the probable competition in this country.
- Most of Zaminders were Hindu and the subjects were Muslims in East Bengal. There for, the nagitive out come of Permanent Settlement was commnul disharmony.

The Permanent Settlement led to the direct exploitation of the peasants by the zamindars. At the same time, an educated class developed in society, having received the patronage of this same zamindar class.

Individual Work: How was the economy of Bengal affected by the Permanent Settlement?

Sample Questions

Multiple Choice Questions

1.Who became the unrivaled power in India?

a. Portuguese b. Dutch
c. Danes d. English

2.What happened as a result of granting irresponsible power to the Company?

a. The country's economy became strong.
b. The Nawab became a puppet ruler.
c. The Emperor and the Nawab got the benefit of the Company's pension.
d. Direct colonial rule began.

Read the passage below and answer questions 3 and 4

Mr. Khalek goes to another district to conduct NGO activities for financial prosperity. When local public discontent arises due to his activities, the local authorities shut down his NGO and expel him from the area. But his friend Mr. Rahman says that his ancestors went abroad with a letter of recommendation from the local zamindar and met with the authorities there in the hope of gaining commercial benefits. They leased a few villages on the bank of a river in exchange for money and established a settlement. The local authorities also gave Mr. Rahman and his group the right to trade without taxes.

3.The measures taken by Mr. Khalek match the trade activities of which nation in your textbook?

a. Portuguese b. Dutch
c. Danes d. English

4.The result of the event in history to which the activities of Mr. Rahman and his friends are related is-

i. Establishment of Danish trading posts in the subcontinent.
ii. English occupation of French trading posts.
iii. The French leaving India.

Which of the following is correct?

a. i & ii b. i & iii
c. ii & iii d. i, ii & iii

Creative Questions

1.Hasan and Jamal, two brothers in Al-Mamun's area, adopted a different approach to running their family business. Hasan was in charge of running the business, and Jamal took care of the financial aspects. Jamal gave Hasan a specific amount of money as a monthly expense. On the other hand, as soon as Al-Mamun took power of the business, he became a victim of a conspiracy by his close relatives. His close associates secretly joined hands with outsiders to overthrow him. At one point, when the outsiders became reckless, there was a conflict between them and Al-Mamun. Due to Al-Mamun's short-sightedness and the lack of cooperation from his own people, he was defeated and overthrown.

a. What is the Treaty of Alinagar?

b. Why were the Dutch forced to leave India?

c. With which topic of the British rule period is the family business of the two brothers, Hasan and Jamal, in the stimulus related? Explain.

d. Analyze the historical significance of the historical event of the Nawab rule period that Al-Mamun's defeat is similar to.

Short Answer Questions

1. Why did the Europeans come to the subcontinent by sea?

2. Why were the Portuguese defeated? Explain.

3. How did the East India Company obtain the Diwani?

4. Explain who the beneficiaries of the Permanent Settlement were.

Chapter Nine

Resistance, Renaissance and Reform Movements in Bengal during British Rule

The arrival of European merchant communities in the sixteenth century gradually began to strip away the joy and festivities from the lives of Bengali peasants. This process reached its culmination through the rise and establishment of the English merchants as a political power. The English merchants first destroyed the cottage industries and then increased the revenue on the fertile lands of Bengal. Consequently, the peasants and common people of Bengal suffered. For this reason, the people of this region could not initially accept English rule and built up resistance and movements. Subsequently, reform movements also emerged under the influence of Western education. Certain individuals played a significant role in the renaissance and reform movements of the people of this region.

At the end of this chapter, we will be able to–

- analyze the context and significance of the resistance movements in Bengal during the English rule.
- evaluate the contributions of notable individuals to the 'Renaissance' and reform movements.
- evaluate the contributions of particular persons to renaissance and reform movements;

Resistance Movement

Fakir-Sannyasi Movement

The *Fakir-Sannyasi* movement (the movement led by the religious devotee the Fakir, and the Sannyasi) of Bengal was a movement against the British. This movement started after the Battle of Plassey. Before that Nawab Mir Qasim wanted help from fakirs and monks in the battle against the English. Responding to this call, fakirs and monks fought in favour of the Nawab. Though Mir Qasim fled away being defeated in the battle, fakirs and monks continued their movement against the British. Since they helped the Nawab, the English kept an eye on their activities.

According to the traditional practice, fakirs and monks lived on charity. They would travel from one place to another on the occasions of religious festivals and pilgrimage. They had with them light arms for their safety. They had been free and independent before the establishment of the British rule in Bengal. But the British government kept interrupting their unrestricted movement. They imposed tax on pilgrimage and declared their activites as illegal. Besides, they called them robbers and pirates. As a result, fakirs and monks took part in a long-standing movement against the English. The name of the leader of rebellious fakir groups was Majnu Shah. The name of the leader of the monks was Bhabani Pathak. The targets of their attacks were Zaminder's court of law and the houses of tax collectors. The monks first started rebellion against the English in the district of Bardwan of West Bengal in 1760 A.D.

Majnu Shah started activities against the English in the whole of North Bengal in 1771 A.D. Majnu Shah was involved in many collisions with the English in the districts of Rangpur, Rajshahi, Dinajpur and Mymensingh from 1777 A.D. to 1786 A.D. And his fighting strategy was guerilla strategy i.e. sudden attacks and sneak away in safety. It was never possible to defeat him completely in any fight against the English. He died in 1787 A.D. Then fakirs Musa Shah, Sohban Shah, Cherag Ali, Karim Shah including Mother Bakhs took the leadership of the rebellion. These leaders kept English administration unsettled for some years. In 1800 A.D. they were completely defeated. On the other hand Bhabani Pathak, the leader of monk rebellion was killed along with two assistants by a group of British soldiers under the leadership of Lieutenant Brenan in 1787 A.D. He was the main leader of monk rebellion. Monk movement came to an end with his death.

Individual Work: What is the relation bettween strict observation of the English towards fakirs and monks and the defeat of Mir Kashim? What were its consequences ?

The Struggle of Titumir

Mir Nisar Ali alias Titumir was born in the village Chandpur in Barasat sub-division in the district of 24 Parganas. In the 19th century in India, a religious reformation movement started in Bengal one was famous Wahabi or Muhammadia Movement and the other was famous as Faraizi Movement. The main purpose of both of the movements were to direct the Muslims to the true paths of religious edicts by eradicating religious superstitions from the society. The Wahabis organized themselves under the leadership of Titumir. Tarikaye Muhammadia Movement led by Titumir was imbued with the ideology of Sir Sayed Ahmed Shaheed of north India.



Figure-9.1: Titumir

In 1827 Titumir returned from the Haj and devoted himself to religious activities. His religious reformation movement was responded by many Muslims especially by many farmers, weavers of 24 Parganas and the district of Nadia. As a result, the Zaminders put various kinds of injunctions on tenants and started oppressive behavior toward them. Titumir failed in getting peaceful justice from the authority against this oppression. At last he and his followers adopted the path of armed resistance. Titumir

set up his first base in the village Narikelbaria in 1831. He built a strong bamboo fort. He formed a skilled strong battalion of stick-fighters under the leadership of Golam Rasul.

Farmers, oppressed by the English, Zaminders and indigo planters joined the battalion of Titumir in groups. Thus, the movement of religious reformation turned into a huge farmers' movement. As a result, ruling and exploiting Zaminder classes were alarmed at the unity of the farmers and the increase in the strength of Titumir. At last, the government sent a large skilled army against Titumir in 1831 A.D. This army led by Major Scott attacked Titumir's Bamboo-Fort of Narikelbaria. Titumir's force was defeated after fighting heroically against the cannons and guns of the English. He was killed in the battle. The Bamboo-Fort was blown away using canons. Thus, an organized farmer movement came to an end. Titumir was able to form a huge farmer's movement through religious reformation movement. His bamboo-fort was the symbol of the united resistance against bullets and blows of the English, indigo-planters and Zaminders which provided the Bengalees with courage against different oppression and injustice from time to time; encouraged them to be patriotic and go ahead on the paths of freedom.

Individual Work:

1. List the actions of Titu Mir that are symbols of his courage and patriotism.
2. Investigate the reasons why the religious reform movement evolved into a peasant movement.

The Indigo Revolt

The English came to this country to do business. Due to the weaknesses of the rulers of the sub-continent, they became the rulers of this country. But they were always alert with their business acumen. Due to this alertness, they became greedy about the fertile land of this country. They became interested in producing commercial crops rather than food crops in these fertile lands. Indigo was that commercial crop that interested them the most. At that time, indigo business was very lucrative. In fact, with the progress of Textile industry the demand of indigo in England rose so high in order to dye clothes. Besides, due to British colonies in America being independent, indigo cultivation by the English merchants ceased there. As a result, Bengal became the main center of indigo supply. Indigo cultivation started in Bengal in British rule between 1770 A.D. and 1780 A.D.

The indigo planters would select the best lands of the farmers for indigo cultivation. They would compel the farmers to take advanced money for indigo cultivation. And the advanced money once taken, the farmers could never pay off the loan even generation after generation. If the farmers were not agreed to indigo cultivation, they would be inflicted extreme oppression. The English merchants did the monopoly business of

indigo. Indigo was cultivated widely in Faridpur, Jessore, Dhaka, Pabna, Rajshahi, Nadia and Murshidabad.

With the increase in prices of things, the cost of indigo production also increased. The indigo-planters did not bother that. Besides, though in the beginning they supplied seeds to the farmers free of cost, they stopped supplying that in the later stages. As a result, continuation of indigo production became impossible for the farmers.

There was no means of liberating the farmers from deprivation stated above. Laws were beyond their reach. Most of the law enforcer were friends of indigo-planters or they came from the same country. Moreover, many times the indigo planters were appointed as honorary magistrates. So, the farmers could not take any safeguard or Justice. Under the circumstances, the indigo planters exposed themselves not only as merchants in the villages but also as very powerful strange oppressive Zaminders. They got so cruel and desperate that they did not even hesitate to kill the disobedient farmers.

As the indigo cultivators having no other means to resist the oppression of the English they burst into tremendous revolt in 1859 A.D. Farmers in villages started to get organized and united. All the revolts were led by indigo cultivators themselves. The leaders of the Indigo revolt in Jessore were two brothers-Nabin Madhab and Beni Madhab. Baidyanath and Biswanath Sarder led the revolted in Hoogly. Megha Sarker was in the leadership in Nadia again, two brothers Vishucharan Biswas and Digwambar Biswas were in the leadership of Chowgasa, Nadia.. The fire of revolt spread in Bengal under local leadership. The farmers took their firm position not to cultivate indigo. Even they defied the order of English magistrate. The people of educated middle class started to express their sympathetic attitudes towards the farmers. Reports on the oppression by the indigo planters on the farmers continued to be published in different newspapers. The story of the play 'Nildarpan' written by Dinobandhu Mitra spread too far and wide.

At last the struggling farmers of Bengal won the victory. In 1860 A.D. British government formed Indigo Commission. Based on the recommendation of the commission, indigo cultivation was declared as 'under the will' of the farmers. Besides, indigo contract was abolished. In this perspective, indigo revolt came to an end. In the later periods, artificial indigo alternative to original indigo having been invented, indigo cultivation ceased for good in1892 in this country.

Individual Work: 1. Prepare a case study on the perspectives on which indigo revolt took place.
2. Show the background of the end of indigo cultivation in Bengal forever.

Faraizi Movement

The founder of the Faraizi Movement Hazi Shariatullah was born in the village Shashail in the district of Faridpur in 1782 A.D. He stayed in Mecca for twenty years. He became a profound scholar studying there on Islam.

Returning home, he came to understand that the Muslims of Bengal have moved away too far from the real teachings of Islam. Non-Islamic practices, superstitions, malpractices have engulfed them. He was determined to make Islam free from superstitions and these non-Islamic malpractices. Out of this determination, in the first half of the 19th century he intitiated a religious and social reformation movement among the Muslims. The name of this religious reformation movement of Shariatullah is called the 'Faraizi Movement'.

The word 'Faraizi' has come from Arabic word 'Faraz' (compulsory duty). Those who perform 'Faraz' are called the 'Faraizi' and those who were the followers of Hazi Shariatullah in Bengal are called the 'Faraizi' in history. He called upon the Muslim society to perform ever what are obligatory to be done in Islam giving up all non-Islamic beliefs, practices, manners and ceremonies. He could not comply with the British rule in Bengal that is in India. He used to criticised the British rule. He declared even India as 'Darul Harab' (country of atheists). He asked his Muslim followers to give up 'Zuma' and prayer of two Eids in the country ruled by the rulers of other religion.

The exploited, oppressed poor rayots, farmers, weavers and 'teli' communities spontaneously joined this movement. The faith and belief of the poor people on Shariatullahh and his extraordinary success formed a firm unity among the people of lower classes. The Zaminders started to put hindrances on the religious ceremonies and practices of the Muslims. Shariatullah suggested the tenants to refrain from paying illegal tax and took preparation to form resistance against all oppression of Zaminders. While the country was undergoing famine like situation, he demanded for plain rice with salt.

When the Zaminders started oppressing the Faraizi followers on different excuses, he decided to form a stick-fighting battalion to protect the tenants. In 1839 A.D. a police injunction was imposed on him. He died in 1840 A.D. After his death, his worthy son Muhammad Muhsinuddin Ahmed ali as Dudu Mia took the charge of the Faraizi Movement. He was born in 1819 A.D. Though he was not so erudite like his father, his organizing capacity was extraordinary.

Individual work: Make a list of deeds of Hazi Shariatullah why he supported the people.

Faraizi Movement under the leadership of Dudu Mia turned into an armed struggle of freedom from exploitation of the peasantry along with a religious reformation movement. The farmers upset with extreme economic exploitation of the English rulers took part in this anti-exploitation movement directly. Thousands of farmers and hundreds of Zaminders joined the movement in order to survive from the oppression of indigo-planters.

Dudu Mia was the master of the Faraizis. After the death of his father he resorted armed struggle giving up his father's peaceful principle. He learned how to move sticks with a view to strengthen the resistance struggle of the Faraizis. He appointed Jalaluddin Molla, a lathial (a fighter skilled with a bamboo staff) from his father's time, as the commander and formed a highly skilled lathial force. Its purpose was to arrange resistance against illegal tax imposed by the Zaminders and oppression of indigo-planters. It should be noted here that the Muslim-majority regions such as Faridpur, Pabna, Rajshahi, Jessore, Murshidabad, and Nadia were excellent for indigo cultivation. The degree of oppression of the indigo planters were also intolerable. Independent government was formed under his leadership in villages. An army (stick fighting battalion) of the independent government was also formed of tenants who were farmers.

East Bengal was divided into some areas in the government system of the Faraizis Dudu Mia together with his followers continued struggle for a long time against the Zaminders and the indigo planters. Local Zaminders in alliance with foreign rulers and indigo planters kept lodging criminal cases against him. But they had to acquit him for the want of witnesses. At last in 1857 A.D. for the first time the fire of Sipoy Mutiny or Indian Independence War having been kindled, the British government was intimidated. The alarmed English government imprisoned Dudu Miyan in a Calcutta jail, holding him as a political prisoner. He came out of the prison in 1860 A.D. and this revolting patriot died in 1862 A.D. After his death, Faraizi Movement became weak for the want of competent leadership.

Individual Work: Being alarmed during the Independence War of India in 1857 A.D., the British government imprisoned Dudu Mia. Arrange its causes in sequence.

Renaissance and Reform Movement

Renaissance

After the battle of Plassey in 1757 A.D., there was a far-reaching implication of economic and political changes in Bengal. Again, the Industrial Revolution at the later half of the 18th century in England and French Revolution (in 1789) also influenced politics and economy of this region. At that time some people of

Bengal came in contact with these revolutionary changes. The influence of European. socio-economy and politics introduced renaissance in the minds of the educated people of Bengal. The origin of renaissance in Bengal took place among these very novelties. As a result, Bengal became the center of modern thoughts and spirit in whole India. The Bengalees turned to be the custodians of western civilization and culture under the influence of English education and western trends of thoughts. Many of the intellectuals of Bengal gave up the thoughts of the Middle Age and turned into modern humans by embracing rationalism, individual liberty and scientific outlook. Some generous administrators of the East India Company had contributions to the spread of the new trend of thoughts. They showed great interests in the development of local language and literature. Besides, printing press founded by Christian missionaries also contributed remarkably to the spread of the thoughts of modem education.

Raja Rammohun Roy

Raja Rammohun Roy was one of the pioneers of the Bengal Renaissance. He was born in 1774 in the village of Radhanagar in Hooghly district. Rammohun Roy had extraordinary erudition. He gained great mastery especially over English, Bangla, Arabic, French, Urdu, Latin and Greek languages. He published the translations of 'Vedantasutra' and 'Vedantasar' including Upanishad. His other writings included 'Tuhfatul Muzahhiddeen' (belief in singleness of God)' Manzaratul Adian' (discussion on different religions), Justice with Bhatracharya, imagistic religious practices of the Hindus, Etc. Besides, he was the publisher of three magazines Sambad Kaumodi, Miratul Akhbar and Brahmmanikal Magazine. Raja Rammohun Roy, the transformer of modern India, deeply observed the social and political trends of the then society. He endeavoured to build up a new society in the light of his own trends of thoughts.



Figure-9.2: Raja Rammohun Roy

He made efforts to abolish Sati (the practice of widow immolation), child marriage, the Kulin system, and other superstitions from Hindu society. Besides, he wanted to rebuild ancient belief in the singleness of God by removing all superstitions. He formed an association named 'Atmio Sabha'(Meeting of the relatives) with a view to preaching

the reformation of Hinduism, that is his own religious doctrine. He established the society of Brahmmins on 20 August in 1828 A.D. Then he founded the prayer house of the society of the Brahmmins.

His establishment of the Brahmo Samaj initiated a new era in the religious history of the subcontinent. He contributed not only to social and religious affairs, but also to the spread of education. He believed that English was necessary for the countrymen. For this reason, despite being a scholar in Sanskrit, he opposed the proposed establishment of Government Sanskrit College. Raja Rammohun Roy established 'Anglo-Hindu School' in 1822 A.D., where there was arrangement for teaching English, Philosophy, and modern science. He wrote a letter to Lord Amhurst explaining the importance of teaching science and philosophy instead of Sanskrit education. Besides, he applied to spend one lac taka allocated by the Indian government for the Indians in modern education, instead of Sanskrit and Madrasah education.

This great man, Raja Rammohun Roy died in 1833 A.D. His dream came true two years after his death. The government decision to educate the Indians in western language English was approved.

Work: Make a list of the books written and magazines published by Raja Rammohun Roy.

Derozio and the Young Bengal Movement


Figure-9.3: Henry Louis Derozio

Henry Louis Derozio was born in Calcutta (Kolkata) on 18 April in 1809 A.D. His father was Portuguese and his mother was Bengalee. Derozio started to receive education at Dharmatala Academy of David Dramond, an English school. The ideals of this teacher kept Derozio influenced from his childhood till death. This is why Derozio because a competent successor of Raja Rammohun Roy. He was the initiator of 'Young Bengal' Movement stirring the young generation in the age of renaissance. He had a deep knowledge in History, English, Literature and Philophy though he was young. His farsightedness, eloquence and analytical power influenced the then young generation greatly. The members of the East Bengal Movement time and again wanted to mean that they were being ruled and exploited by the British. This is why these youths completely opposed the activities that went against the interests of the Indians. For example, they sharply criticized the Press Law, export of Indian labours to Mauritius, Charter Act of 1833.

In order to change the old thinking of the young generation, Academy Association established in 1828 A.D. by Derozio played an important role. The youths of the Academy were taught that "Irrational belief is equivalent to death." The youths influenced by the new thinking hit the religious beliefs of old-fashioned Hindus and Christian bigots. The students of Hindu College inspired by Derozio published an English magazine named 'Parthenon' in 1830 A.D. When it began to publish condemnatory criticisms against society, religion, and various superstitions, the college authorities shut it down. He also edited a magazine named 'Hispabash' and published a daily named 'East India' in 1831. He died in December that year at the age of only twenty three. Even after his death, his followers shaped by himself kept going on his shown paths. After the death of Derozio, his student followers kept contributing to different fields. The remarkable among them were Ramtanu Lahiri, Radhanath Sikder, Pyarichand Mitra, Krishnomohan Banarjee. Though Michael Modhusudan Dutta was not his student, he too was deeply influened by his ideals. The movement of the followers of Derozio also influenced Ishwarchandra Vidyasagar.

Individual Work: Evaluate the activities of Derozio in light of the statement, 'Unreasoned belief is equal to death'.

Ishwarchandra Vidyasagar

This extraordinary epoch maker was born in 1820 A.D. in the village of Birsingha in the district of Medinipur. He inherited his spirit and truthfulness from his indigent Brahmmin father, Thakurdas Banarjee. On the other hand, he inherited soft-heartedness from his mother Bhagabati Devi. Due to poverty he had not the ability to study lighting the lamp at night. As a result, child Ishwarchandra would study under the lamp-post of the road after evening till late at night. He learned counting English numbers on the way to Kolkata from his village with his father, counting the roadside milestones.



Figure-9.4: Ishwarchandra Vidyasagar

He acquired huge knowledge in Sanskrit literature, grammar, ethics, Vedanta, the Smriti, rhetoric, etc. only at the age of twenty one by dint of his extraordinary genius and perseverance. He took the post of Pandit in Fort William College at this age. At the same time, he performed the responsibility of School Inspector.

As soon as he entered his professional life, he paid more efforts to the study of literature. Noticing scarcity of quality textbooks in Bangla, he started writing Bangla

prose. In fact, he gave a new dimension to Bangla prose as a result of which he is rightly called the father of this genre (Bangla prose). He wrote Introduction to Bangla Alphabet part 1 and part 2 with a view to making child education easier. He also wrote a preface for Sanskrit grammar to simplify the learning of Sanskrit language. Additionally he translated a number of books in Bangla.

Not only in literature, his achievement is extraordinary in the spread of education. Infact, he has outsanding achievement in reformation of Sanskrit education, foundation of Bengali education and pioneering role in the spread of female education. Not only that, he built twenty model schools and thirty five girls' schools in villages and towns during his tenure as a School Inspector. Metropoliton Institution, was the most remarkable among the academic institutions established by him. It is now famous as Vidyasagar College.

He was also a successful social reformer. He protested against different types of prejudices governed the society. He struggled against killing baby girls and the custom of polygamy. He strongly advocated widow marriage in Hindu society. The law of widow marriage was passed in 1856 A.D. by the ascent of Governor-General due to his diligent efforts.

Vidyasagar was renowned for his charity and generosity. For this reason, he was called 'Dayar Sagar' (an ocean of kindness). Though he was not adequately solvent, many students would pursue education staying in his house. While Michael Madhusudan was in extreme financial hardship, Vidyasagar supported him with huge financial help. Poet Nabin Chandra Sen received his education in his youth with the financial support of Vidyasagar. His devotion to mother was extraordinary. He built charitable hospitals and schools at the will of his mother. Responding to the call of his mother, he once rushed to her by crossing the Damodor River at night swimming in a full rainy season. This social worker and great scholar died in 1891 A.D. at the age of 71.

Individual Work: Look into the causes of calling Vidyasagar the father of prose literature.

Hazi Muhammad Mohsin

Hazi Muhammad Mohsin was born in 1732 A.D in Hoogly in West Bengal. His father's name was Muhammad Faizullah. His mother's name was Jaynab Khanam. Their original abode was in Persia. The predecessors of Hazi Muhammad Mohsin came to Hoogly in search of good luck and started living there.

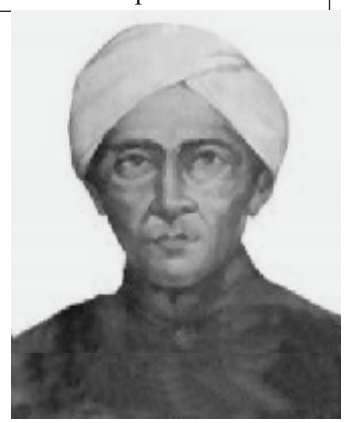


Figure-9.5: Hazi Muhammad Mohsin

The early education of Mohsin started in Hoogly. His private tutor Aga Siraji was a scholar. He learned Arabic and Persian from him. He learned playing 'setar' (a three-

stringed musical instrument) and music from a musician named Ostad Bholanath. His higher education started in Murshidabad. After the death of his father, he returned to Hoogly and went out to travel different countries. He went to Mecca and Madina and performed Haj. He returned home after 27 years traveling Arabia, Egypt and Persia. He had profound knowledge in Arbic, French, Urdu, English and History as well as Algebra.

His only sister having no heir died in 1803 A.D., and he became the possessor of vast property. He led a very simple life. Then the Muslims of Bengal were in extreme hard up. They hardly had ability to pursue their education by spending money. Therefore, he spent all his money for the spread of education for receiving treatments and also for helping the poor.

He built a school in Hoogly. He gave a lot of money to develop 'madrashas' in different places like Dhaka, Chittagong, Jessore, etc. Six years before his death in 1806 A.D. forming a fund he bestowed all his property for welfare activities. With the money from Mohsin Fund after his death in 1836 A.D. Hoogly Mohsin College Fund, Hoogly Charitable Hospital and in 1848 A.D. Imambara in Hoogly were established. Thousands of Muslim youths got the opportunity of higher education at the money from Mohsin Fund. Sir Amir Ali, was also one of the pioneers of the Muslim society who showed the way of western education in Bengal. Thus, even after his death, he paved the way of education for the Muslims in Bengal. This generous, great man who was a real patron of education died in Hoogly on 29 November in 1812.

Work: Make a list to show where the money of Haji Muhammaed Mohsin fund was spent for welfare activities.

Nawab Abdul Latif



Figure-9.6: Nawab Abdul Latif

Abdul Latif was born in the district of Faridpur in 1828. He received English education in Kolkata Madrasha. After the completion of his education, he taught at first in Dhaka Collegiate School and then Kolkata Madrasha. He joined the position of Deputy Magistrate in 1849 A.D. He was promoted to the post of Kokata Presidency Magistrate in 1877 A.D. He retired from government service in 1884 A.D. Government conferred on him the titles at first Khan Bahadur and then Nawab for his achievement in his professional life.

Among the Muslims of Bengal, he could understand the necessity and importance of the spread of English education. So, he made efforts to help the Muslims of Bengal educate in modern education. He arranged an essay competition entitled 'The benefits of English education for Muslim students' in 1853 A.D. in order to form public opinion. Anglo-Persian Department was opened in Kolkata Madrasah due to his efforts. An arrangement was also made to learn Urdu and Bengal there. He placed the problems of Muslim students in receiving higher education to the government.

As Hindu College was transformed into Presidency College at his attempts, the Muslim students got the opportunity of pursuing their study there. He built madrashas in different places like Dhaka, Rajshahi, Chittagong, etc. The decision that money

from Mohsin Fund would be spent only for the Muslims of Bengal was approved in 1873 A.D. at the efforts of Abdul Latif. In the madrasah established by him, English and modem western education were introduced along with religious education. The remarkable achievement of Abdul Latif is the establishment of Mohammedan Literary Society in Calcullta in 1863.

The main purposes of the life-long activities of Abdul Latif were three:

1. To remove malice of British Government against the Muslims;
2. To take necessary steps for the development and progress of the Muslim society; and
3. To establish alliance between the Hindu and the Muslim community.

Individual Work: Narrate, in brief, the purposes of the activities of Abdul Latif.

Syed Ameer Ali

In the last half of 19th century the person who made the most important contributions to the renaissance of the Muslim society of Bengal was Sir Syed Ameer Ali. Syed Ameer Ali was born in a noble Muslim family in Hoogly in 1849 A.D. He obtained M.A. and B.L. from Calcutta University. He passed Bar-at-Law from Lincolns Inn of London in 1873 A.D. and returned home. He worked in different responsible posts in his life. He was employed as a judge of Kolkata High Court in 1890 A.D. He became a member of Privy Council in London in 1909A.D.



Figure-9.7: Syed Ameer Ali

He was the first Muslim leader in Bengal, in other words, in India who believed that there should be a political organization for the Muslims. He believed that there should be a respective political organization for the interests of the Muslims to draw attention of the government to their demands. For this purpose, he formed an association named Central Mohammedan Association in Kolkata in 1877 A.D. He wrote in different dailies and magazines about the Muslims falling back in education and in different fields. As a result, the government took some steps for the progress of education of the Muslims in 1885 A.D. This is why he encouraged English education at the college level at Kolkata Madrasah and established a college in Karachi in 1884 A.D. Scientific explanation and the past glory of Islam have been upheld in his two famous books "The Spirit of Islam' and 'A Short History of Saracens'. He believed that Hindu and Muslim., both the communities are required to work together for the development of modem India. He welcomed the establishment of Muslim League in 1906 A.D. He was elected Secretary of Muslim League in 1912. Syed Ameer Ali was also conscious about the rights of women.

Individual Work: Make a list of what Syed Ameer Ali did for the progress of the Muslims.

Nawab Faizunnesa Choudhurani

Nawab Faizunnesa Choudhurani was a promoter of women's education, a social worker and a writer. She was born in 1834 at Paschimgaon in Homanabad Pargana (present Laksam) of Cumilla. Her father Ahmad Ali Chowdhury was a landlord of Homanabad-Paschimgaon. She was educated in a family environment under the supervision of a tutor. Apart from Bengali, Faizunnesa acquired special knowledge in Arabic, Persian and Urdu languages.

Faizunnesa was a prudent, efficient, and intelligent woman. After her father's death, she inherited the landlordship of Paschimgaon. After the death of her mother Arafannessa, she inherited the maternal property and became the owner of a large estate. She successfully managed this estate and gained special fame. Faizunnesa was a prajavatsal(tenant friendly) zamindar. She established a girls' school in Cumilla in 1873 with the aim of promoting women's education. It is one of the privately established women's educational institutions in the Indian subcontinent. In course of time, it was converted into a college and named as Nawab 'Faizunnesa College'. She established a charitable hospital in her village to treat poor women. She set up a hospital called 'Faizunnesa Zenana Hospital'. She also spent a lot of money in building many primary schools, mosques and madrasah etc. in her zamindari area. She has made important contributions in philanthropic works like construction of roads for ease of transportation, digging of Dighi-Pushkarini etc.

Faizunnesa's creative genius lies in her literary works. Apart from the autobiographical novel Rupjalal, she also wrote books such as Tattva and Jatiya Sangeet, Sangeet Sar and Sangeet Lahri. Faizunnesa patronized various newspapers and periodicals at the same time. Newspapers such as Bandhav, Dhaka Prakash, Musalman Bandhu, Sudhakar, Islam Pracharak etc. received her financial support.

Queen Victoria conferred the title of 'Nawab' on Faizunnesa in 1889 in recognition of the promotion of women's education and philanthropic activities. She is the first Indian woman to receive this prestigious title. She died in her village in 1903. In 2004, the Government of Bangladesh honored Faizunnesa Choudhurani with 'Ekushey Padak' (posthumously).

Begum Rokeya



Figure-9.8: Begum Rokeya

At the beginning of the 20th century when the light of education was advancing, the Muslim girls of Bengal were still fallen back. The girls of Muslim society were deprived of all rights. Receiving education was almost restricted for them.

The one who called for the liberation of Muslim girls from this captivity, her name is Rokeya Sakhawat Hussain who is with honour remembered as Begum Rokeya. She was born in the village Payrabandh in the upazila of Mithapukur in the district of Rangpur in 1880 A.D. Her father's name was Jahiruddin Mohammad Abu Ali Saber. Her mother's name was Mst. Bahatanesa Sabera Chowdhurani. In this region, Saber family was very noble and conservative. The girls were very careful of not exposing themselves. Begum Rokeya received education from her elder brother Ibrahim Saber and elder sister Karimunnesa. She had to study very late at night so that nobody could sense that. She learned Urdu, Arabic, French, Bengali and English at the sincere encouragement of her elder brother. Though she could not receive education at school, she achieved much proficiency in Bangla. She concentrated on the practice of literature from her Youth.

The theme of her literary practice was women folk. She had witnessed the superstitions of the society, the pathetic pictures of deprivation and negligence of women folk.

She expressed in her writings what she realized. She wanted to point to the society the pathetic condition of women and discriminatory treatment towards them. Her books 'Aborodhbasini', 'Padmoraag', 'Matichur', 'Sultanar Swapno', etc. bear those pictures.

In her matrimonial life, she got encouragement from her husband to practise knowledge. After the death of her husband, she passed rest of her life for female education and social work. She built a primary girls' school in Bhagalpur in the name of her husband. She established Shakhawat Memorial Primary School in Kolkata in 1911 A.D. It was raised to Girls' English High School in 1931 A.D. Till her death she simultaneously carried out the responsibilities of head teacher and superintendent.

For the establishment of the rights of women she established 'Anjuman Khauatine Islam' (Muslim Women Association) in Kolkata in 1916 A.D. The association was able to play a strong role in female education, employment and in establishing legal rights under her leadership. This great woman died in Kolkata in 1932 A.D.

Individual Work: Make a list of books written by Begum Rokeya mentioning the pathetic condition of women.

Group Work:
Extempore Speech: Extempore speech about reformers of the Renaissance Movement (selection through lottery).

Sample Questions

Multiple Choice Questions

1. Who was the publisher of the Sambad Kaumudi newspaper?
a. Michael Madhusudan Dutt
b. Vidyasagar
c. Raja Rammohun Roy
d. Haji Shariatullah

2. Why did the Fakir-Sannyasis engage in a long movement against the English?
a. Because the English considered them terrorists.
b. For social reform of that time.
c. To profit from indigo cultivation themselves.
d. For economic reform.

Read the passage below and answer questions 3 and 4

After completing his education, Shariful Islam took the initiative to do various social works in his area. The local people responded to this work. As a result, the public representatives oppressed them. In protest, Shariful Islam built a resistance movement. The people of the neighboring village of Rasulpur also became accustomed to various superstitions and un-Islamic practices. His friend Abdullah came forward to show the right path to the people of this superstitious region.

3. By applying the education of which reformer's life did Shariful Islam advance the resistance movement?
a. Haji Shariatullah
b. Dudu Miah
c. Titumir
d. Golam Masum

4. The purpose of Abdullah's reform movement, which has similarities with the movement in the textbook, was -

i. To refrain from un-Islamic activities.
ii. To encourage obligatory duties.
iii. To spread modern educational ideas.

Which of the following is correct?

a. i & ii
b. i & iii
c. ii & iii
d. i, ii & iii

Creative Questions

Scenario-1: Tobacco is grown in the Chittagong Hill Tracts. But the British American Company forced the locals to cultivate tobacco. When the local tobacco farmers, led by them, united and protested against tobacco cultivation, the authorities declared that tobacco cultivation was optional based on an investigation.
Scenario-2: On the other hand, Sultanpur is a remote area. Various social superstitions prevail there. It was forbidden for girls of that area to go outside the house. To get rid of this situation, Jamila Begum tried to bring the girls out of the darkness by building a primary school.
a. What is the Renaissance?
b. What was the purpose of forming the 'Central Mohammedan Association'?
c. Which movement of the British era is similar to the incident in Scenario-1? Explain.
d. Analyze which great woman's activities Jamila's activities in Scenario-2 represent, based on the textbook.

Short Answer Questions

1. Under whose leadership did a large-scale peasant movement take place during the British era? Explain.
2. How did Ishwarchandra Vidyasagar give a new life to Bengali prose literature?
3. How did Haji Muhammad Mohsin create opportunities for Muslim youths to get higher education? Explain.

Chapter Ten

Movements for Right to Self-determination in Bengal during British Period

The inhabitants of Bengal could never accept the English rulers. Consequently, various anti-British rebellions were organized in this region immediately after the Battle of Plassey. The Bengalis played the most glorious role in the subcontinent's movement for self-rule. This chapter briefly describes the history of glory and self-sacrifice of the Bengalis, and indeed the people of India at that time, in the first war of independence in 1857 and the subsequent movements.

At the end of this chapter, we will be able to –

- evaluate the struggles for the achievements of the political movement and right to self determination in Bengal and its consequent results;
- analyze the details, background, and significance of the Lahore Resolution.
- gain an understanding of the final context behind the emergence of Pakistan and India:

The Struggle for Independence in 1857

The great armed movement led mainly by the common soldiers in the Northern and Eastern parts of India a hundred years after the battle at Plassey is considered the First Independence Movement of India. The long political and economic injustice, social dishonour, violation of the religious sentiment and above all the disparity towards the Indian soldiers created the background of great mutiny or the first independence struggle. The reasons behind the first independence struggle are explained below.

Political: Since the war at Plassey, the imperialistic attitudes of the East India Company, such as acquiring the Indian states one after another under different pretexts gave birth to fear, dissatisfaction and sheer agitation among the native kings. According to the policy of 'Doctrine of Lapse', Lord Dalhousie included the native states like Satara, Jhasi, Nagpur, Sambalpur, Vagat, Udaypur, etc. within the territory of the British empire. According to the 'Doctrine of Lapse' an adopted son was not considered the lawful heir to the crown or wealth. Ayodhya was brought under the empire on the excuse of misuse of powers. All these annoyed the native Kings very much.

Economic: An extreme economic aggression developed the rule of the East India Company developed. The Company had destroyed the native industries before acquiring political power. After the acquisition of power by the East India Company, the economic backbone of the peasants was also destroyed in the name of the Land Revenue Policy. Many Zamindars or the feudal lords were thus economically and socially undermined. The peasants became ruined by borrowing from the money lenders. In one hand, there was destruction of the local industries in the name of capturing the market. On the other hand, with a view to acquiring more profits, lands were given lease. As a result, the economic structure of Bengal ruined absolutely. The common people who were the victims of this circumstance became rebellious against the rule and torture of the company.

Social and Religious: Social and religious issues played important roles behind the mass upsurge in the Indian subcontinent. Various social and religious reformations also infuriated the believers in both of the religions.

Military issues: The distinction between the Indian and the British soldiers in the army was one of the main reasons behind the struggle. There was a vast gap in salary and rank between the Indian and the British soldiers in the army. The Indians were less privileged. Besides they were also deprived of their promotions. Moreover, the partiality and audacious behavior of the British officers inflamed the fire of mutiny among the soldiers.

Besides, a new type of rifles called Enfield was introduced for the use of both Hindu and Muslim soldiers. The bullets of this weapon were to be inserted into the gun after the cartridges were removed by the teeth. The rumor spread widely among the soldiers that these cartridges were mixed with cow and pig fat. As a result, soldiers of both of the religions grew rebellious as they believed that the act was sacrilegious.

Struggle for Independence: The first flame of independence grew at Barrackpur in West Bengal. A sepoy named Mongol Pandey started the mutiny by firing a gun shot. It extended in the whole Indian sub-continent including Mirat, Kanpur, Panjab, Uttar Pradesh, Madhya Pradesh, Bihar and Bengal. In present Bangladesh the mutiny took place in Dhaka, Chittagong, Jessore, Sylhet, Rangpur, Dinajpur and Rajshahi.

Individual Work: Draw a map of Bangladesh and show the places where this movement spread.

The mutineers occupying Delhi declared Mughal Emperor Bahadur Shah II as the emperor of India. Many aggrieved and deprived Indians like Nana Shahib, the Queen of Jhansi Laxmi Bai, Begum Hazrat Mahol of Aodhya, Moulovi Ahmadullah and other native feudal lords also took part in this war. The Indian sepoys and rebel soldiers were defeated after fighting hard. Most of the participants in the war were either killed or hanged.



Figure-10.1:Bahadur Shah Park

Mughal Emperor Bahadur Shah II was exiled in Rangoon (Myanmar). Queen Laxmi Bai was killed in the war. Nana Shaheb disappeared after the defeat.The defeated soldiers faced inhuman tortures. The dead bodies of the defeated soldiers were seen hanging at the Bahadur Shah Park in Dhaka. The rulers created such a ruthless event with a view to creating terror among the people. Through this the first struggle for Indian independence ended. Everything ended within July 1858 though the event left far reaching impacts.

The Significance of the First Struggle for Independence: This struggle had an instant significance. This ended the rule of the Company. The British government took over the responsibility of ruling India itself.

The Doctrine of Lapse and its related rules were declared null and void on 1 November 1858 A.D. by a proclamation of Queen Victoria. It also ensured the employment of the Indians and their religious freedom as well as an amnesty for the mutineers.

Bahadur Shah was sent on exile in Rangoon.The long term impact of this struggle was that the grievance did not stop. People became conscious due to this mutiny and the English rule ended in 1947 after various movements and struggles.

Individual Work: Point out the reasons for which the sepoys revoled in Indian subcontinent in 1857.

Partition of Bengal (1905 -1911)

The impact of the Partition of Bengal was far reaching in the political history of Bengal. The communal harmony between the Hindus and Muslims became poor because of the separation of Bengal. They began to consider each other as enemies. The level of disbelief increased between the two. The disbelief and enmity between of the two communities ended with the partition of Indian subcontinent in 1947.

The largest part of Hindu community did not support the Bengal Partition and the biggest part of Muslim community stood beside the decision.

Background

The Governor General of India Lord Curzon. divided Bengal on October 16 in 1905. This division is known as the Partition of Bengal in history. Before the partition, the Bengal Province or the Bangla Presidency consisted of Bengal, Bihar, Odisha, Madhya Pradesh, Meghalya, Tripura and some parts of Assam. The plan to divide Bengal started much earlier. Since the area of Bengal Presidency was too large, various proposals for the resheduling its area was presented from 1853 to 1903 to the British government. In the true sense, the plan to divide Bengal was accepted in 1903. The Secretary for India approved it in 1904 and the plan became public in July of 1905. The plan was implemented in October in the same year. According to this plan East Bengal and Assam province was created with Dhaka, Rajshahi, Chittagong of Bangladesh, Assam, Jolpaiguri, Tripura Hills and Maldoho. Dhaka became the capital of this province. On the other hand, West Bengal, Bihar, Odisha. made West Bengal which had its capital in Kolkata.

Causes of the Partition of Bengal: There were a number of reasons behind the partition, which are stated below.

Administrative Reasons: During the period of Lord Curzon, the division of Bengal was an administrative reformation. One-third of the population of India lived in Bengal Presidency. It was hard to run the law and order situation and lead administration in the eastern part properly from Kolkata. This was why Curzon considered it an irrational task to keep such a vast area in a single administrative unit. So, he planned to divide Bengal in two parts in 1903 and it was implemented in 1905.

Socio-economic Reasons: There were also other reasons behind the Partition of Bengal, one of which was economic and the other one was social. During that time Kolkata became the centre for socio-economic activities. Mills and factories, trade and commerce, courts-offices, education institutions., everything was established centring Kolkata. But there was no appropriate transportation system for the raw materials. As a result, the economic condition of Bengal worsened gradually. The population of this area remained uneducated as they failed to receive education or higher education due to the scarsity of educational institutions they needed. So, unemployment grew up day by day. Considering these the partition of Bengal was inevitable.

Political Reasons: Lord Curzon did not divide Bengal only considering the advantages of administration or the welfare of the people of East Bengal, it also involved a far reaching political interest of the British government. The middle class Bangalee intellectuals were gradually becoming conscious of nationalism and politics.

The issue could not escape the consideration of Lord Curzon. The Congress leaders led the all India movement from Kolkata. Therefore, its main objective was to stop all anti-British movements that centered upon Kolkata. The united strength of the Hindu-Muslim solidarity and the united Bengal were threats for the British rulers. Therefore, he wanted to kill two birds with one stone. As the strength of the Bangalees was made weak, again, the Muslim community was also made happy in the name of the development of East Bengal. Thus, Curzon divided Bengal more to sustain the British rule than to do welfare in East Bengal according to his 'divide and rule' policy. In this way, arrangements were made to weaken the Indian national unity.

The Reactions to the Partition: There was a mixed reaction among the people against the partition. The Muslims in East Bengal led by Nawab Salimullah welcomed the partition. Even the Muslim newspapers also expressed their satisfaction in the partition of Bengal. Therefore, they gave an absolute support to the partition with the view that the under developed Muslim community of East Bengal would get advantage in education as well as in administrative and economic sectors.

On the other hand, there was an extreme reaction among the aristocrate Muslims Hindus against the Partition of Bengal. Some historians suggest that the elevated class of the Hindu community i.e. the capitalists, lawyers, owners of the newspapers, politicians opposed the partition because the move would hamper their interests. However, the anti-partition movement became irresistible no matter whether they were guided by their personal interests or by the ideals of national unity. Leaders like Surendranath Banerjee, Bipin Chandra Pal, Arbinda Ghosh, Ashwini Kumar Datta, Balgongadhar Tilak and even the liberal leaders like Gokhle also took part in the movement. Suendranath Banerjee defined the partition as a national calamity. The anti-partition movement gradually assumed the character of Swadeshi movements. Armed activities were also involved in this movement because of some extremist leaders. King George V declared the abolition of the Partition of Bengal in Delhi in 1911 while he was in a visit in India.

As a result of the annulment of the Partition of Bengal, a section of the elite from both religions considered it their victory. However, the common people, irrespective of religion and caste, were deeply hurt by the annulment. The people of East Bengal lost their faith in the British government and the elite leadership. They began to believe that none of the contemporary leaders would protect the interests of the common people. A group of liberal leaders considered it an example.

Individual Work: Mark the political objectives of the British government behind the Partition of Bengal .

Swadeshi Movement

The movement developed by the extremists among the Congress leadership after the failure of the lawful movement against partition of Bengal by the British Goverment is called the Swadeshi Movement. This movement focused on two types of activities- boycotting and being nativist.

The boycott movement aimed at giving up the English goods. Gradually the word boycott assumed a broader use. The activity not only boycotted the English goods, but also included a program like refusing English education system. Thus, the Swadeshi movement assumed the spirit of a national education movement. Many students were expelled from schools and colleges for taking part in the movement which raised the necessity of establishing national education institutions. For the national education movement there grew a number of national schools and a few vocational institutions at different parts of the country.

The Swadeshi movement soon spread at different parts of Bengal. Various actions were taken to boycott English goods like boycotting English education. Oaths were taken through meetings and seminars at different parts in the country to boycott English goods and education. Congress leaders openly encouraged people in the remote areas to burn English goods and to use native products. So, the demand of English goods decreased. During this time, native cotton, soap, salt, sugar and leather industries developed at different places of the country.

Different classes of people became involved in the Swadeshi movement. Various organizations were formed to increase the popularity of the movement among which *Anushilon* in Dhaka, *Jugantar Samity* in Kolkata, *Swadeshi Bandhob* in Barisal, *Brati* in Faridpur, *Shadhona* in Mymenshingh were remarkable. Writers and poets wrote various articles in magazines to excite patriotic spirits among people. In this regard Rabindranath Tagore, Dijendralal Roy and Rajanikanta Sen played pioneer roles. Bard Mukunda Chandra Dev of Barisal succeeded in exciting the patriotic feelings among the villagers singing songs in the villages. Different magazines also contributed a lot in the anti-partition and Swadeshi movements. Newspapers like the Bengali, the Sanjiboni, the Jugantor, the Amritbazar, the Sayandha, the Hitobadhi and many other English-Bengali newspapers published various articles highlighting the spirits of Bengalee nationalism. The women folk also began to take part in the political activities through their participation in the Swadeshi movement.

Group Work: Make a list of the newspapers and journals which opposed the partition of Bengal. Mention the areas where the revolutionary groups developed for the Swadeshi movement.

The movement also failed to mature because of the distance of the Muslim community from it. Common people, even the poor class, peasants also did not try to understand the spirit of this movement. So, neither the movement could take a national shape nor could it be an universal movement. Moreover, there were extreme tortures of the British government and the police on the supporters and activists of the Swadeshi movement. All these caused the ultimate failure of the movement.

Though the Swadeshi movement could not achieve any instant success, it could create a long term impact. This movement created mass awareness. This movement pioneered the anti-British movement and hence the independence movement. As a result of the student's involvement in this movement, as the importance of the students became significant; they also grew politically conscious. It also opened avenues for students to be involved in other movements in India later on. This movement had economic significance too. It increased the enthusiasm for establishing native industries, mills and factories. The native rich people began to establish mills and factories. For example, various mills and factories were establised at in different parts of the country for the production of native cotton, soap, salt, sugar, paper and leather goods. Modern industries like The Bengal Chemical Company were established during this time. The famous Mahini Mills was also founded at Kustia in 1908 AD. Many other small industries were also founded during this time. Literally there was significant increase of nourishing local values in the fields of science, education, language and literature, culture, etc. The patriotic and nationalistic songs of Rabindranath Tagore, Dijendralal Roy, Rajanikant, Mukunda Das were composed during that period. This time Rabindranath composed his famous song *'amar sonar bangla ami tomai valobashi'* (My Bengal of gold, I love you) which is our national anthem.

The frustrating aspect of the Swadeshi movement is that there developed bitterness in the harmonious relation between the Hindus and the Muslims. This bitterness gradually increased through various events and accidents. The bitterness which generated during the anti-partition movement became bitterer in the Swadeshi movement. It left an all-out negative influence upon political, social and national activities which ended with the dividing of India in two countries.

Individual Work: Make a list of the mills and factories which were established as a result of the Swadeshi movement.

Khilafat and Non-cooperation Movements

In the political history of India the combined struggles of the Hindus and the Muslims in the Khilafat and the Non-cooperation movements are quite significant. These are the first wide and nation-wide mass movement. This combined movement of the Hindus and the Muslims shook the foundation of the British empire. The Indian Muslim community started this movement in order to uphold the dignity of the Turkish Caliph and the integrity of Turkey. On the other hand, the aim of the Non-cooperation movement was to achieve self-governance in India.

Reasons behind the Khilafat Movement: The Muslims of India respected the Caliph of Turkey as the Caliph or religious leader of the Muslim world. But the Indian Muslims were embarrassed when the Sultan of Turkey had supported the anti-British power Germany. Historically they were loyal to the Caliph for religious obedience and to the British government on political grounds. The Muslims extended their support for the British government as their own government in the First World War. But they had the condition that the British government would do no harm against the Caliph of Turkey. When Germany was defeated in the war, misfortune also fell upon Turkey. As a punishment for supporting Germany in the war, it was planned that Turkey would be divided into various parts according to the Treatly of Severs. This disappointed the Indian Muslims, and to protect the prestige of the Caliph and the integrity of Turkey, they built up a massive movement, which is famous in history as the Khilafat Movement. The two brothers Maulana Mohammad Ali and Maulana Shawkat Ali led this movement.

The Khilafat and Non-cooperation Movements in Bengal

The leaders of the Khilafat movement Moulana Shawkat Ali and Maulana Abul Kalam Azad came to Dhaka in March in 1920. The people of Dhaka welcomed them chanting the slogans like "Allahu Akbar" and "Bonde Mataram". The Muslims also observed 'Roza' (fasting) and the Hidus also kept 'uposh' (fasting) on March 19, the day scheduled for observing hartal. A public meeting was also held in Dhaka on this day. The meeting declared that it was impossible for the Muslims to remain loyal to the British government unless the Khilafat was safe. A meeting was held on April 13 in 1920 to remember the Jaliwanwalabag massacre. Other programs taken in the light of the Khilafat and Non-cooperation Movements were also observed simultaneously.

Non-cooperation Movement

Mahatma Gandhi called for a Non-cooperation movement in 1920 AD. The Reform Act of 1919 failed to meet the expectations of the Indians. In addition, the extreme repressive measures of the British Government gave birth to a new mode of anti-British movements. In 1919 the government passed the Raolat Act. This Act empowered the police to arrest anyone without any warrant and sentence anyone in the court. The act aggrieved all classes of people in India. A hartal was observed on April 6, 1919 as a protest against this deterrent act called by Mahatma Gandhi. Like many other places this movements also spread in Punjab. In Amritsar of Punjab, many unarmed people were killed on April 13 on General Diear's order. This brutal killing has been termed as Jalianwalabag Massacre. Congress formed an investigation committee with a number of distinguished leaders. Rabindranath boycotted his Knight title in a protest against the massacre. Censorship upon the newspapers also went on in rampant along with the policy of repression. This situation was further fuelled by the price hike owing to the economic recession caused by World War II. In this circumstance, Gandhiji was successful to unite the Hindu and the Muslim leaders and called for a total movement in 1923 AD. The leaders of the Khilafat and the Non-cooperation Movements harnessed an all-out movement through their united programmes. This movement assumed the spirit of all India mass movement until 1921-22.

Significance of the Khilafat and the Non-cooperation Movements

The Khilafat and the Non-cooperation Movements are significant for various reasons. Due to this joint movement the British policy of 'divide and rule' failed to function for a while. It paved the way of a political and communal solidarity between the Hindus and the Muslims. In contrast, this solidarity frightened the British government. This movement succeeded in spreading the political spirit not only among the young Muslims but also among the whole Indian community. But both the movement and the unity were temporary. With the end of the movement, a distance once again began to form between the educated elites of the two communities.

The Armed Movement in Bengal (1911 A.D.- 1930 A.D.)

The failure in the boycott and Swadeshi movements led the young people of the Bengal to the ways of armed revolution. The secret armed activities taken with a view to liberating the country were known as the Armed Movement in Bengal. This movement gradually became frequent by the activities like sudden bomb attacks, killings of high government officers, small battles in the guerrilla style, etc.

Though the movement sustained from 1911 to 1930, it had started much earlier. The armed revolutionary movement made its debut in 1908 with the bomb attack by the young Bengali youth, Khudiram, in an attempt to kill the English magistrate Kingsford.

The movement originally ended in 1930. But there were such attacks even after the time.

The first phase of the Armed Movement in Bengal weakened even before the Partition of Bengal was nullified in 1911. The top leaders of the first phase of this movement were Arbinda Ghosh, Rabindra Ghosh, Bhupendra Nath Datta and so on. Pulin Bihari Das was the leading organizer of the Onushilon Samity in Dhaka. They were involved in various revolutionary activities including making bombs to collecting arms of various types. They made the government restless with armed attacks and secret killings. An effort was also taken to kill Lieutenant Governor Fuller. Prafulla Chaki, an associate of Khudiram to kill English Magistrate Kingsford, committed suicide. Khudiram was hanged after he had been arrested. This time a number of revolutionaries were hanged at different charges including the bomb attack in Maniktola and other places. A number of revolutionaries were also given banishment in the distant islands and many were imprisoned. For such an extreme policy of repression the first phase of the armed revolution became timid. The second phase of the revolutionary movement started in 1912. Though the movement was Kolkata based, it broke out at different parts in East Bengal as well. This time the revolutionaries resumed killing, bomb attack robbery, etc. With this objective an explosive factory was founded in Kolkata. In the meantime, a number of robbery took place in Kolkata, and in different parts in the East Bengal such as Jessore, Khulna, etc. By the end of 1912, Lord Harding was bomb attacked in Delhi under the plan of Rasbihari Basu. Harding escaped the attack but the English government declared an award of taka one lakh to capture Rasbihari Basu.

Many revolutionaries of Bengal dared to collect arms from the foreign countries in the context of the First World War. Their objective was to achieve independence through a battle against the English power. They included Bagha Jatin (Jatindranath Roy), Dr Jadu Gopal Mukhopadhyay, Norendranath Bhattacharya and some others. They were promised by Germany, the enemy of England, to get arms. The government arrested all including Bagha Jatin when the secret was exposed to the government. A revolutionary, Chittopriyo was killed in a battle against police when the revolutionaries confronted them. Bagha Jatin was arrested along with three other revolutionaries. He died during the trial. Two of his comrades were hanged and another one received lifelong imprisonment.

Neither the death penalty, life imprisonment, nor brutal torture could deter the revolutionaries from their path. Their anti-British revolutionary activities continued. Skirmishes with the police, covert attacks, and bombings persisted unabated. In October 1924, the English government promulgated the Bengal Ordinance. As many revolutionaries were imprisoned under this ordinance, revolutionary activities subsided to some extent.

In 1930, Mahatma Gandhi launched the Civil Disobedience Movement. Along with this movement, revolutionary activities in Bengal experienced a resurgence. Notably, the revolutionary movement was stronger in Bengal at that time, and the Bengalis kept the English administration constantly preoccupied. Defying the fear of death, Bengali youths plunged into the armed struggle time and again.

Such a brave revolutionary was Masterda, who was originally Surya Sen (1894-1934) by name. He came across the revolutionaries when he was a student in a college. After graduation, he joined Umatara Higher English School as a teacher. In the meantime he was popularly known as Masterda. He himself and his organization were repeatedly arrested as a result of their involvement in the revolutionary activities, but they were released every time for the lack of any proof.

Masterda formed The Chittagong Revolutionary Force to free Chittagong from the English rule. This was later turned into Chittagong Revolutionary Army. This force captured government offices in Chittagong one after another. Last of all they robbed the Chittagong Arms Depot. They also declared 'Independent Chittagong Government' as well as a war against the British government. This was a war between two unequal forces. The English government engaged a huge force against Surya Sen and his allies. The last war took place in the Jalalabad Hills. A number of young people were killed in this battle and many other. The revolutionaries took shelter in the houses of the peasants. Surjya Sen was arrested in 1933 and he was sentenced to death after a summary trial. After some brutal tortures, he was hanged on January 12 in 1934 and his dead body was drowned in the sea.



Figure-10.2: Surya Sen

Surya Sen's revolutionary army also had women soldiers. Among them the most remarkable ones were Kalpana Dutta and Pritilota Waddedar. An uncommonly brilliant student Pritilota stood first in the Intermediate Examination in 1900 and passed B.A. Examination with distinctions. In the meantime, she involved herself in the revolutionary activities and came across the organization of Surya Sen. Pritilota was assigned to lead the attack on 'Pahartoli European Club' because of her efficiency. After a successful operation there, she helped her companions to escape the place safely, but committed suicide before being captured. Pritilota has been an icon in the history of all revolutionary movements in Bengal.


Figure-10.3:Pritilota Waddedar

Like the revolutionaries of Chittagong, the Jugantor Samity in Kolkata was also very active. The efforts to kill Charles Tegart in the Dalhousi Square in Kolkata failed in 1930. In the same year Inspector-General of Prison Simpson was killed in the Writer's Building in Kolkata. Before that tyrant police officer Loman was killed by Binoy Basu. Binoy and Badal, two accomplices in this operation committed suicide and Dinesh was hanged. The effort to kill the Governor of Bengal, Jackson, was failed. An accomplice in this operation Bina Das was given a lifelong imprisonment. Three consecutive English Magistrates were killed in Medinipur by the revolutionaries. Though the revolutionary activities subsided by 1930, the revolutionaries in Chittagong continued their operations one after another. The revolutionaries succeeded to make people aware of their existence by an operation on the Cricket Ground in Chittagong on January 7, 1934. Two revolutionaries were killed on that day and two more were killed after being captured.

Reasons Behind the Failure of the Armed Movement

One of the reasons behind the failure of the armed revolution was its disintegration with the common people. This movement was led by the hidden organizations. Some educated conscious young people were involved with them. All revolutionary activities were run secretly. Common people had no idea about their activities. To the common people, armed attack, bombing, killing - all these meant terrorism and violence. For this they stayed far from them.

The majority of the population of Bengal remained at a distance from this movement. Since there were some Hindu rituals like taking oath by touching the Geeta, reciting verses in front of the goddess Kali were mandatory for revolutionaries, the Muslims felt obstacles to take part in the revolution.

The revolutionary groups had to work in small units for the sake of security and confidentiality. No groups could know the activities of others.So, there grew a distance among them. Due to the lack of coordination, there occurred leadership crisis. Besides the secret units worked individually. There was hardly and relationship existed between the units. As there was no single leadership, the armed revolution , occurred isolatedly across the country. This separation among the revolutionaries caused the failure of the revolution.

Moreover, the firmness of the government in tackling the movement and the disintegration of the revolutionaries with the common people made them helpless and cornered. Not only that, as division and enmity among the group leaders made the armed revolution weak, it also gave birth to extreme disliking for each other. In this

context a number of revolutionaries joined Communist Party when it was formed in India.

Though the revolutionary movement could not be successful, the self-sacrifice of the revolutionaries, their patriotism, courage captivated Bangalees or even the Indians more for freedom. Although the movement was not directly successful, the ideals of the revolutionaries inspired subsequent movements.

Individual Work	1. Make a list of the leaders related to armed revolutionary movement. 2. Write a report on the life and activities of Pritilota?

Swaraj and Bengal Pact

Many Congress leaders were released from the jail after Gandhi had withdrawn his non-cooperation program. This time he faced differences in opinion with the released leaders Chittaranjan Das (C.R. Das) and Motilal Nehru regarding the future activities of Congress. In this context Swaraj Party was formed in 1922 by C.R. Das with the support of a section of the Congress leadership. C.R. Das became the President of the party while Motilal Nehru became one of the Secretaries.

Those who supported Swaraj Party to achieve self-governance were called pro-changers and those opposed the Swaraj Party were known as no-changers. These two groups had no other difference in their objectives other than determining the means to achieve independence.

The opponents of Swaraj Party were rigid in continuing the non-cooperation movement towards forming a law violating movement. On the other hand, many revolutionaries like Subhash Chandra Basu, Hossein Shahid Suharawardi and other young leaders joined the Swaraj Party.

The Programs of Swaraj Party

1. To oppose government activities in the legislative council sessions and make the Reformation Act of 1919 null and void;
2. To refuge government budget and make the cabinet fall;
3. To strengthen nationalist spirit and activities through the introduction of various proposals and bills; and
4. To make the foreign rule impossible.

The Activities of Swaraj Party

In accordance with the Government of India Act of 1919, also known as the Montague-Chelmsford Reforms, the second election was held in 1923. The

Swaraj Party participated in the election according to its program and achieved unexpected success. Particularly in Bengal and the Central Provinces, the Swaraj Party emerged as the majority party in the central legislature in this election. Due to the support of the Muslims, the Swaraj Party's foundation in the legislative assembly was strengthened, and it was possible to obstruct various government measures as per its program. The credit for the unprecedented victory of the Swaraj Party in Bengal belonged to the party's president, Chittaranjan Das. His secularism and liberal policies were able to win the trust of the majority Muslim population of Bengal. The support of the Muslim community made him and his party stronger.

Bengal Pact (December, 1923)

Swaraj Party leader Chittaranjan Das successfully realized the Hindu-Muslim crisis deeply. This is why the foresighted leader made a treaty which is known historically as the Bengal Pact or Bengal Treaty. So far the Bengal Pact was the most significant incident in the history of Bengal. Undoubtedly his efforts paved the ways for the unity of Hindus and Muslims in India. The pact was signed on 16 December, 1923.

The most famous leaders who played a significant role to formulate the famous pact popularly known as C.R. Das formula were Abdul Karim, Mujibur Rahman, Akram Khan, and Moniruzzaman Islamabadi. Sir Abdur Rahim, A.K.Fazlul Haq, Huseyn Shaheed Suhrawardi also helped formulate the treaty and signed in it. Bengal Congress leader Subhash Chandra Bose also signed in the pact. The Bengal Pact was approved by their combined efforts.

The treaty ensured various advantages for the Muslim community. These were:

1. All religious groups would enjoy their rights once autonomy would have enacted. In a separate electoral process Bengal Legislative Council will elect their representatives according to the ratio of population.
2. 60% representations will come from the majority group and 40% representations will come from the minority groups in all local autonomous institutions in each district.
3. 55% of appointments in government offices would be preserved for the Muslims.
4. If any law related to any religion would be enacted, three-fourths majority of the representatives of that religion should support that to pass the bill.
5. No slogan or rallies with music could pass any mosque and there would be no intervention in slaughtering of cows.

Individual Work: Arrange the non-communal spirits reflected in the Bengal Pact choronologically.

The End of the Bengal Pact

The Bengal Pact or the Bengal Treaty was a document in favour of religious harmony between the Hindus and the Muslims. Swaraj Party was successful to bag the majority in the election for the confidence of the Muslims upon them due to the content of this document. Not only that when Huseyn Shaheed Suhrawardi was elected the Deputy Mayor of Kolkata, the Muslims got employment in the Corporation. Thus, the Bengal Pact or the Bengal Treaty which was initiated by C. R. Das to solve the problem of Hindu-Muslim crisis was equally pragmatic and praiseworthy. But unfortunately, some conservative newspapers, religious community, Gandhi supporters in Congress and other opponent parties opposed the Bengal Pact strongly. Additionally all means of the Hindu-Muslim unity came to an end for ever with the untimely death of Chittaranjan Das on June 16, 1925. The Congress leaders and others kept silent about the Bengal Pact afterwards. The following year, in 1926, the Hindu-Muslim riots in Calcutta and later in Dhaka destroyed the harmony between the two communities, blocking all paths to the implementation of this agreement.

Individual Work: Whose death did shut the doors of Hindu-Muslim unity? Make a list of his contributions for this unity.

The Background of Lahore Resolution

In August 1928, the committee formed under the leadership of Motilal Nehru submitted a report. The report, known as the Nehru Report, recommended the following: granting British Dominion status to India instead of independence, forming a responsible government, and creating the provinces of Sindh and Karnataka. Furthermore, it recommended the abolition of the system of reserved seats in the legislative assemblies of Bengal and Punjab. As the Nehru Report recommended the abolition of the separate electorate system for Muslims, Muslim leaders, irrespective of their party affiliations, strongly protested against this report. Consequently, the attempt to bring about Hindu-Muslim unity through the Nehru Report also failed. After failing in his efforts to establish unity between the two communities, Mohammad Ali Jinnah presented his famous 14 points in 1929. Among these, the issue of protecting the interests of the Muslim community gained special importance. In the context of these events, communal consciousness began to grow stronger, and the distance between the two communities continued to increase. Under these circumstances all political parties refused the Symon Commission report in 1930. Three consecutive round-table conferences in London between 1930 to 1932 ended without any decision as no consensus was reached in those meetings regarding the reservation of seats for the minority communities. This time leaders of different communities created pressure on the British Prime Minister to solve this crisis. In this context, the British Prime Minister Ramsey Macdonald declared the 'Communal Award' to solve the crisis. In that charter there was a provision to hold separate elections keeping a number of seats reserved.

The 'Communal Award' created a sharp reaction among different communities and parties. Though the Muslims too were critical about the award, they decided to go with the idea. Afterwards the British parliament accepted the India Act of 1935 which included federal system of government and provincial autonomy. Though the Act was an important document in the administrative history of India, the federal government system could not be enacted according to it. Jinnah made a harsh criticism of the proposed federal system. Congress President Rajendraprasad also criticizing it bitterly commented that there was no sign of natural development towards the autonomy of the provinces. Both the parties demanded extended legislative and political reforms. On the other hand, Hindu Mohasova opposed the Act. Despite the adverse reactions of the political parties the proposed provincial autonomy became effective under this act in 1937. In the provincial elections Congress bagged the majority of seats in most of the provinces. In this circumstance, Congress formed provincial governments in the Muslim majority provinces without any dialogue with Muslim League. Later Congress President Jawharlal Nehru in his post electoral comments told that in India the existence of two powers were obvious-one was Congress and the other was the government. Such remark caused a harsh and adverse reaction among the Muslim leaders. Mr. Jinnah, who had a long effort to ensure the communal harmony between Hindus and Muslims, adopted a new way in politics due to the statement of the Congress President. In 1938 in a meeting of the provincial Muslim League in Sindh, he termed the Muslims and the Hindus two different nations. Thus, before the Lahore resolution was presented, the view that the Muslims and the Hindus were two different nations paved the idea of creating two separate states for them. The practical example of this view was the Lahore Resolution.

Lahore Resolution

Allama Iqbal, who was a poet, mentioned the prospect of a different state for the Muslims much earlier than the presentation of the Lahore Resolution. Chowdhury Rahmat Ali, a student of the Cambridge University, drew the picture of an independent state called Pakistan to be created comprising the Muslim majority states in the north-western India. Mohammad Ali Jinnah did not speak of a separate state for the Muslims till 1937-38. But the bitter experiences in the election of 1937 and also for the winner Congress President he realized that the interest and hopes of the Muslim community would never reach its goal under the Hindu leadership. Considering over all political situation, the bitter experiences of the past and the interest of the Muslims, Jinnah stated his much discussed and criticized Two Nations Theory in 1939. The Lahore Resolution in 1940 only gave direction to achieve the practical form of his theory.

Since this proposal was accepted in the Lahore Council of Muslim League in 1940, it was known as the Lahore Resolution in history, which is an extremely significant issue in the political history of the sub-continent Muslims. Mohammad Ali Jinnah chaired this session. It was A. K. Fazlul Haque who presented his proposal in the session on March 23. Lahore resolution stated that no constitutional plan could function unless that was based upon the basic principles of the Lahore Resolution.



Figure-10.4: A. K. Fazlul Haque

The Principal Clauses of the Lahore Resolution

a. Independent states to be formed with the Muslim majority regions in the North-Western and Eastern India.
b. These independent states will be autonomous and sovereign.
c. Sufficient measures must be taken in the constitution to ensure the rights and interests of the minority groups after discussing with them.
d. Powers of defense, foreign affairs, communication would be bestowed upon the concerned subsidiary states.

In the above mentioned clauses, there is no mention of Pakistan. But, in that times, newspaper published Lahore Resolution as “the Pakistan resolution” therefore, it became popular as the Pakistan reslution.

In the Lahore Resolution,it was suggested to form states with the Muslim majority regions. For this the Bengalee Muslims dreamt of an 'independent Bengal state'. But on April 9, 1946 in Delhi Mr. Jinnah presented a different proposal in a convention of the Muslim League Legislative Council Members. There he made some amendments to the 'Lahore Resolution'. In this proposal, suggestion came for forming a single state with the Muslim majority provinces.

The Importance of the Lahore Resolution

There was a sharp reaction among the Congress leaders on Lahore Resolution. Pandit Jawharlal Nehru condemned the proposal bitterly. But historically it is true that the Muslims began to dream for an independent homeland after the Lahore Resolution. A new stream in Indian politico-constitutional movement began to flow because of this proposal. Mohammad Ali Jinnah began to identify the Muslims as a different nation. For that the establishment of a new state for the Muslims became a matter of time only.

Pre-Partition Politics of East Bengal (1937-1947)

The death of Chittaranjan Das in 1925 and the Kolkata riot in 1926 created an adverse situation for the Hindu-Muslim relation. In this circumstance Muslim leaders like Moulana Akram Khan and Tamij Uddin Khan left Congress.

A decision was taken to form a party named Nikhil Bongo Proja Samity in 1929 after the provincial legislative election. The principal objective of this party was to improve the condition of the poor peasants of Bengal. As a result, there grew a new stream in peasants movement and politics. In 1935 A.K.Fazlul Hoque was elected the President of Nikhil Bongo Proja Samity in the council in Mymensingh.

The party had a new name 'Krishok Proja Party' in the next year. Krishok Proja Party was absolutely an individual and provincial political party. There was a very close competition between Krishok Proja Party and Muslim league in the general election in

March 1937. But both of the parties failed to bag required number of seats to form government. A.K. Fazlul Hoque proposed for coalition government to the Congress party. They refused the proposal but Muslim League accepted the proposal of forming the government with A. K. Fazlul Hoque as the Chief Minister. Fazlul Hoque was elected the Chief Minister and took the charge of Education Ministry.

Fazlul Hoque resigned from Muslim League in 1941 following disagreements with Jinnah. Since Fazlul Hoque had the support of the majority, he formed his second cabinet in December in the same year. This new cabinet was an assembly of various political parties. Fazlul Hoque initiated a new political trend in Bengal by forming such a cabinet. This new trend aimed to solve the crisis trough establishing a communal harmony between the Hindus and the Muslims in Bengal. Fazlul Hoque's new cabinet was in power from 1941 to 1943. He had to resign because of his failure to solve the crisis created by a great famine in 1943.

Khawja Nazimuddin formed his cabinet on April 13, 1943 in the context of the state wide famine. It is thought that more than three million of people died in this devastating famine. Nazimuddin cabinet fell down in 1945.

The Muslim League of Bengal was divided into two factions in 1946 on the issues like the provincial election and the leadership of the party. At last Suhrawardy became the leader of the Muslim League of Bengal. Muslim League bagged 114 seats in the election which in other means reflected the desire of the Muslims and the lower caste Hindus of Bengal very clearly.

In the political history of Bengal this election and its result was very much significant. Suhrawardy formed the government on April 24, 1946. In the true sense the tenure of Suhrawardy cabinet marked the transition in the history of Bengal and India. The end of the British rule, riot in Kolkata in the context of dividing India, the attempts to form a united Bengal, and the Partition of India were the significant events of this time.

Attempts to Form a United Bengal

The Hindu-Muslim relation turned to a severe riot in 1946. The British government completely failed to manage the crisis in such an extreme situation and expressed desire to transfer power to the Indians. In this situation the Chief Minister of Bengal Huseyn Shaheed Suhrawardy presented the proposal to form a Joint Bengal state. Sharat Chandra Bose took a strong stance in favour of the proposal. The proposal was known as the Bose-Suhrawrady pact in the history of this subcontinent.

In a press conference in Delhi on April 27, in 1947 Huseyn Shaheed Suhrawardy announced the issue of forming an independent and sovereign undivided Bengal state in his speech and also expressed strong arguments in favour of this proposal. Muslim League leader Abul Hashim formulated a framework for this greater Bengal state too. Later in a speech Sharat Chandra Bose called upon to make Bengal a Socialist Republic.



Figure-10.5: Huseyn Shaheed Suhrawardy

Bose-Suhrawardy Pact

A meeting was held in the house of Congress leader Sharat Bose on May 20, 1947 in favour of a united Bengal. A pact was signed to form an independent sovereign united Bengal in that meeting. For the greater Bengal state the pact was signed by Abul Hasim on behalf of Muslim League and Sharat Chandra Bose on behalf of Congress. Muslim league leaders like Huseyn Shaheed Suhrawardy, Abul Hashim, Fazlur Rahman, Mohammad Ali, A.M. Malik were present in that meeting. On the other hand, Sharat Chandra Basu, Kiron Shankar Roy and Satya Ranjan Bakhshi were present among the Hindu leaders. Here is the summary of the pact.

1. Bengal would be an independent and sovereign state. The state itself will decide the type of its relation with the other parts of India.

2. The seats of the legislative council will be decided on the ratio of the number of Hindu and Muslim population and the council will be elected by the votes of the adult people.

3. Once the proposal for independent Bengal had been accepted, the present cabinet would be dissolved. An interim cabinet would be formed. The posts in that cabinet will be equally distributed between the Hindu and the Muslim communities except the position of the Prime Minister.

4. Hindus and Muslims would be equal in number in all services including the Military and Police departments. Such jobs would be restricted only for the Bengalees.

5. There would a representatives' council consisting of 30 members to formulate the constitution. Among them 16 members would be Muslim and 14 would be Hindus.

The Failure of the Proposal of a United Bengal

There was an adverse reaction among the Congress and the Muslim League leaders. Initially the Muslim league leaders were in favour of the treaty. At the primary level even Mahatma Gandhi and Mohammad Ali Jinnah also kept silence in support of this proposal. But the issue became complex for the opposition of the top ranking Hindu Congress leaders. As a result, both Mahatma Gandhi and Mohammad Ali Jinnah changed their attitudes. Though the Muslim League leaders were initially its supporters, later they, in particular Khawja Nazimuddin and Akram Khan started demanding to make united Bengal a part of Pakistan.

The idea of forming a united independent Bengal or the Basu-Suhrawrady Pact faced equal strong opposition from the Congress hierarchy from the very beginning. Many Congress leaders including Jawharlal Nehru and Sardar Ballovbhai Patel opposed the plan. They were not prepared to lose Kolkata in independent India. They also didn't want to lose Assam which was rich in petrol and other mineral resources. Furthermore, Congress was concerned with the security of the Hindu community in the Muslim majority state of the united Bengal. Shyamaprasad of the Hindu Mohasava was in extreme opposition against the united Bengal. As a result, the idea of united Bengal lost the support of the Congress.

Even, the Hindu intellectuals in Dhaka were also active against it. In this circumstance the central leadership of Congress refused the independent Bengal plan. On the other side, Lord Mountbatten presented his plan to divide Bengal and the Punjab on June 03 in his declaration of dividing India. As most of the members in the Bengal legislative council voted in favour of the division of Bengal on June 20, the division became inevitable. The Indian Independence Act, 1947 stated the division of Bengal and the Punjab. Accordingly India was divided on August 14, 1947 when an artificial state Pakistan was born. The next day, on 15th August India got freedom. East Bengal became a part of Pakistan which later on came to be known as East Pakistan. West Bengal was attached to India. In this way the dream for forming a united independent Bengal came to an end.

Individual Work: Find out the reasons behind the opposition against the united Bengal by its opponents.

The End of the British Rule

The Birth of India and Pakistan

When all concerned refused to accept the Cripps Mission proposal in1942, a serious dissatisfaction developed in whole India. There came deep frustration even in politics. Outside India the world was facing the destructions of the Second World War. The Indians felt a panic on the prospect of an attack upon India by Japan, a close allies of Germany. Gandhi marked the presence of British government in India as the reason behind the supposed cause of the Japanese attack. Therefore, in the Allahabad conference of the Congress he proposed the British government to leave India in the view that it might change Japan's objective to attack India. Congress started 'Quit India Movement'. People became involved in this movement. The movement spread throughout India and assumed the nature of a strong anti-British attitude. Mahatma Gandhi declared in the historical session of All India Congress Conference in Bombay (presently Mumbai), 'I want freedom. Even I want it within this night, if possible before the dawn" on August 08 in 1942. He also said, "We will achieve independence by struggles. And this will be our last struggle".

But the English government was not prepared then to hand over power to the Indians. Rather the government resolved to stop the movement in an iron hand. Many top ranking Congress leaders like Gandhi, Moulana Abul Kalam Azad, Jawharlal Nehru were arrested overnight. The government declared Congress an illegal organization and almost all leaders were arrested within a week.

The non-violent movement turned violent. Hartals and general strikes were observed in mills-factories and in schools and colleges to press the demand of the release of the imprisoned leaders. Agitated people became involved themselves in the terrorist activities like picking up railway lines, throwing stones upon the running trains, setting fire on the government establishment and railway stations, etc. A movement without leadership developed and spread in whole India beyond any control of the authority. Somewhere people formed interim governments or even the national governments in their own discretion. A perilous situation took place while Tamluk police station was captured. An old Indian woman named Matongini Hazra got martyrdom because she strongly upheld the flag of India despite being shot by the police. Immediately after this movement people became aimless for the fake famine in 1943. Besides, an extreme inflation, corruptions, price hike all together caused the destruction of the economic conditions. As a result the anti-British sentiment spread among the frustrated population

Individual Work: Asses the reasons behind Mahatma Gandhi's Quit India Movement.

When there was an extreme frustration in the domestic political circle in India and all life-risk struggles had failed, an organization named Azad Hind Fouz or Indian National Army (INA) was formed outside the country. Netaji Subhash Chandra Bose led this Army. Another Bengalee revolutionary Rasbihari Basu helped form this army. An erstwhile President of Congress and the founder of the Forward Block Party Shubhash Chandra Bose opposed the compromising attitude of the Congress politics. He differed with Mahatma Gandhi from the beginning in determining the means to achieve independence. Subhash Bose opposed Gandhi's nonviolent movement since his adolescent days. Though Gandhi himself had nominated Subhash Chandra Bose to become the President of Congress in 1937, it is Gandhi himself who did not nominate Subhash Bose for the Presidential candidate for the second term. Subhash Bose competed for the post denying the sanction by Gandhi and was re-elected as the President of Congress. The winner in such a challenge against Gandhi later failed to win Gandhi's support in Congress politics. Being frustrated, Subhash Bose formed the Forward Block Party. His politics advanced towards an uncompromising destination.

The British government arrested him repeatedly from a sense of fear. At last he left the country in the innocence of all in 1941 after being free from jail. It was the time of the Second World War. He first went to Germany, the enemy land of the British government. There he liaised with the German government and tried to form an army. He was the first Indian politician who tried to achieve independence with the help of a foreign power. Since the situation was not in his favour he came to Japan by an adventurous submarine journey crossing the Atlantic and the Indian oceans. There he formed the Azad Hind Fouz with the war prisoner Indian soldiers together with another exiled brave leader Rasbihari Basu. He took the leadership of this force in 1943 and in the same year formed the exiled Azad Hind Government or the exiled Independent Indian Government. This force fought bravely against the English power in different frontiers in India till 1945. Azad Hind Fouz and Subhash Chandra Bose were nightmares to the British government during that period. The armed movement of Subhash Chandra Bose shook the foundation of the British government. Azad Hind Fouz entered India in 1944 from Burma (presently Myanmar) led by this great commander. Azad Hind Fouz captured Kohima-Imphol regions by fighting bravely in those frontiers. Unfortunately when the Japaneese had to retreat following their failure to face the extreme attacks from the English force, Azad Hind Fouz also had to retreat from this place. The departure of the Japanese forces from Rangoon (presently Yangoon) in 1945 and the victory of the Allied Force caused the stopping of the advancement of Azad Hind Fouz.

Thus, a brave and patriot Bengalee's effort ended to rescue the lost freedom of the motherland. Indian history of struggles for independence would have been written differently if Netaji Subhash Chandra Bose had been successful.

Subhash Bose's Azad Hind Government was non-communal. This government had many potential officers and soldiers who were Muslims. He had a very faithful commander named Shahnewaz. This progressive Bengalee commander with non-communal spirit disappeared after the end of the Second World War. Though there are a number of rumours regarding his disappearance, the undiscovered truth behind his disappearance is still subject of research. Though his adventure failed, it excited the feelings of confidence and courage among the common people in India. As he was successful to bring a division among the native soldiers in British-Indian army, similarly he was successful in inspiring them to revolt against the foreign rule.

Group work: Make a chronological list of the countries Netaji had to go for the independence of India.

A marine mutiny grew in Bombay in 1946 after the failure of the Azad Hind Fouz. These evidences prove that it was going beyond the British government to sustain its control upon the Indians. To overcome such adversities the British government took many initiatives. Attempts were also taken to solve crisis during the Second World War. Governor-General Lord Wavelle presented a plan in the presence of Indian leaders in 1945 in Simla which is known as 'Wavelle Plan'. The Wavelle Plan failed because of the sharp contrast in opinion between the leaders of Congress and Muslim League regarding the number of representatives from each community in the interim Government.

The Labour Party won in the British general elections after the end of the Second World War. The change in British politics left an influence upon the Indian politics as well. The Labour Party was sympathetic towards giving independence to India and to the desire of the Indians for self-control. Thinking this object the new Prime Minister of England Atlee declared a general election in India in 1946. The Provincial Muslim League of Bengal became divided into two factions ahead the election. Khawja Nazimuddin was the leader of the business community and the conservative section. On the other hand, Abul Hashim and Huseyn Shaheed Suhrawardy were the leaders of progressive young group of Bengal. Ultimately Suhrawardy became the leader of the Bengal Muslim League. Muslim young community supported Muslim League in this election. Muslim League bagged an unpredicted success in the election by giving priority to the demand for the establishment of Pakistan. This election was very much significant in the history of this country. Hence through the opinion of Bengalee Muslims and lower caste Hindus in favour of Pakistan was clearly expressed and Muslim League also successfully proved itself as the only party to represent the Muslims of Bengal. It is noteworthy that Muslim League could not bag majority votes in the present Pakistan part. It means that the proposal for Pakistan was approved by the vote of Bengali Muslims. Huseyn Shaheed Suhrawardy contributed most to this victory.

The prospect of a different situation in the politics in this sub-continent became prominent in the post-election period. The wise government of Atlee realized that it

would not be possible for Britain to rule India for long with honour. Therefore, a delegation led by Pathic Lawrence, the Secretary for India, came to India in 1946. This delegation is called the Cabinet Mission. This time the Delhi convention of Muslim League asked the Cabinet Mission to solve the situation by accepting the demand for Pakistan. Discussing with the Muslim League and Congress leaders the Cabinet Mission presented some definite proposals in May on the future Constitution of India.

The proposed plan of the Cabinet mission suggested establishing a federal state with three tires. For example-

a. To form an interim central government.

b. To form an autonomous Indian union with the British Indian native states.

c. It was proposed that the provinces be demarcated into three groups: a Hindu-majority group, a Muslim-majority group, and a group consisting of Bengal and Assam. A separate constituent assembly was to be established for each respective group. However, a condition was imposed that the plan must be accepted in its totality and not in part.

Though the demand for Pakistan was ignored in the Cabinet Mission plan, Muslim League accepted the proposal. Muslim League realized that the prospect of the establishment of Pakistan existed in the plan. Congress also saw the reflection of creating an undivided India through forming a common central government in this plan. Congress was ready to accept the plan in its own perception of it. But Muslim League refused the plan when Congress had refused it at last. As a result the proposals of the Cabinet Mission to solve the political crisis became null and void.

Governor-General Wavell asked the Muslim League and the Congress to join the interim government. Muslim League cancelled its previous decision to join the interim government on account of a comment made by the newly elected Congress President Jawharlal Nehru. But Nehru took the initiative to form a government according to the call of Wavell. In its protest Muslim League declared August 16, 1946 as 'the Direct Action Day'. Thousands of innocent people died on this day in the riot. The British government announced its decision to transfer power to the Indians following the riot and the serious deterioration of the relation between the Hindus and the Muslims.

British Prime Minister Atlee announced in the month of February in 1947 that power would be transferred to the Indians before June, 1948. To discharge the responsibility of transferring power Lord Mountbatten was sent to India as the Governor General in the place of Lord Wavell.

Lord Mountbatten decided to divide India on the basis of his dialogues with the Congress and the Muslim League leaders. In order to protect the country from communal riots the leaders at last agreed to divide India. Mountbatten announced the plan of dividing India on June 03 clearly. He also announced that power would be

transferred to the Indians sharply before 1948. Muslim League expressed their satisfaction for accepting the demand of Pakistan.

An announcement of the House of Commons in London suggested on July 15, 1947 that two dominions would be established in the names of India and Pakistan. To ascertain the border areas of the two countries a committee was formed under the leadership of Sir Radcliff. Radcliff submitted his report of finalizing the border areas to the Viceroy on August 09 after completing his task. But for some mysterious reasons the report did not see the light of the day. 'Indian Independence Act' was formulated on July 18, 1947 which determined the end of the British rule in India. Two new countries named Pakistan and India were born respectively on August 14 and 15, 1947.

Group Work: Why were two countries born on the basis of 'Indian Independence Act'?. Show the reasons.

Sample Questions

Multiple Choice Questions

1. Who partitioned Bengal in 1905?

a. Lord Cornwallis
b. Lord Curzon
c. Lord Chelmsford
d. Lord Reading

2. What was the purpose of Masterda Surya Sen?

a. To carry on secret killings.
b. To be on the path of non-cooperation movement.
c. To free the motherland from the enemy.
d. To obstruct the armed movement of the revolutionaries.

Read the passage below and answer questions 3 and 4

At the Nishapur tea garden, the tea workers were protesting on the street at the call of the revolutionary leader Kiran to protest their low wages. A brave female worker was active in that revolutionary movement. She committed suicide after getting an indication of being caught by the tea owners. On the other hand, Kiran's friend Shyamol, being angry with the systematic movement, established an organization and built a resistance movement through it.

3. Which female revolutionary from history do you think influenced Kiran's associate, the brave female worker?

a. Kalpana Datta
b. Masterda Surya Sen
c. Chittaranjan Das
d. Pritilata Waddedar

4. The subjects included in the organization established by Shyamol, which has similarities with the organization in your textbook, are-

a. To proceed on the path of uncompromising demand fulfillment.
b. To form a strong revolutionary force.
c. To take the initiative to form a sovereign state.
d. To form an autonomous Indian unit.

Creative Questions

Scenario-1: Keya and Kona, two sisters, go to the market for Eid shopping. Keya put foreign cosmetics on her favorite list, but Kona was against buying foreign cosmetics. After Kona explained the matter well, her sister gave up on buying foreign cosmetics.
Scenario-2: Salehpur Union is located on the bank of a river. Last year, the flood caused extensive damage to crops and roads. Due to its large size, there were problems in relief activities and various development works. To solve this problem, the union was divided into two separate units. This caused dissatisfaction among the union's residents.

a. What is the Doctrine of Lapse?
b. Why did the 'Enfield' rifle make the soldiers rebellious?
c. Which movement's teachings inspired Kona not to buy foreign cosmetics? Explain.
d. Identify the event in your textbook that is similar to the incident in Salehpur and analyze what its outcome was in history.

Short Answer Questions

1. Why did Lord Curzon apply the policy of divide and rule?
2. How did the Swadeshi movement turn into a national education movement?
3. How did the Bengal Pact come to an end?

Chapter Eleven

The Language Movement and Subsequent Political Events

Indian sub-continent saw the partition in 1947 based on Two Nations theory. Two separate independent states, Pakistan (14 august, 1947) and India (15 august, 1947) emerged. East Bengal of that time became a part of Pakistan and later was named as East Pakistan.

At its emergence, Pakistan had 56% of total population speaking in Bangla while 3.27% people were from Urdu. In spite of that, the rulers by force tried to establish Urdu as the state language. Very soon, the Bangalee intellectuals protested against this unfair and discriminatory decision. The world saw the martyrs in demand of the honor of language - Salam, Barkat, Rafiq, Jabbar, Shafiur and others.

1947 to 1971- during this period, the language movement created the background of building independent Bangladesh. This movement energized the Bangalees for the demand of freedom. Through its inspiration, Bangladesh appeared as a sovereign independent country after a long struggle and huge sacrifices.

At the end of this chapter, we will be able to –

- pay homage to the language martyrs by showing respect for the Language Movement ;
- evaluate the formation of the United Front and the subsequent events ;
- be enthusiastic about exchanging views on political movements and will also encourage others
- describe the context of the recognition of 21st February as International Mother Language Day and its significance .

The Background of the Language Movement

Partition of the Indian sub-continent in 1947 resulted the formation of Pakistan. The then East Bengal became a dominion of the newly formed state Pakistan. The two parts of Pakistan had no similarity in respect of history, tradition, culture, and language. Despite West Pakistan and East Pakistan having situated thousand miles apart, they become one on the basis of only religion. As a result, the rulling class of this newly formed country 'Pakistan' stroke the first bolt on its language as a measure of their intention to exploit eastern dominion. The question of 'what would be the state language of Pakistan' arose before the creation of Pakistan in 1947. At that time, the

influential leaders from Muslim League and scholars opined favoring Urdu to be the state language of Pakistan. Instantly, the scholars and writers including veteran language specialist of the sub-continent, Dr. Muhammad Shahidullah protested the idea. Just after creation of Pakistan, Tamaddun Majlish was formed by Abul Kashem, a Professor of Physics Department, University of Dhaka. This was the first organization for language movement. The first published pamphlet by this organization was 'The State Language of Pakistan is Bangla or Urdu' was published on 15 September 1947. The publication stated logics in it favoring Bangla to be the state language. At the initiative of Tamaddun Majlish, the first 'Rashtrabhasha Sangram Parishad' (State Language Action Committee) was formed in December 1947 to give the Language Movement a political shape, with Professor Nurul Huq Bhuiyan of Dhaka University nominated as its convener. Alongside the State Language Action Committee, the Pakistan Democratic Youth League, the East Bengal Intelligentsia Society, and the Journalists' Association raised the demand to make Bengali a state language in various meetings and assemblies. Ignoring all this, the declaration of the Education Conference held in Karachi in December recommended to the Constituent Assembly that Urdu be recognized as the state language.

From the very beginning of 1948, the educated Bengali society became vocal with the demand for the Bengali language. During this time, a proposal was made at a meeting of the State Language Action Committee to adopt Bengali as the medium of instruction from the primary to the higher secondary level of education. On February 23, 1948, when the first session of the Pakistan Constituent Assembly commenced its proceedings in English and Urdu, Dhirendranath Datta of Cumilla, a member of the East Bengal Congress Party, protested this and demanded that Bengali also be included as one of the languages of the assembly. However, all members of the Muslim League rejected this demand. This incident caused students in East Bengal to protest widely. On February 26 and 29, 1948, strikes were observed in all educational institutions in Dhaka. On March 2nd, in the presence of the country's students and intellectuals, the 'Sarbadaliya Rashtrabhasha Sangram Parishad' (All-Party State Language Action Committee) was formed for the second time.

The new committee for the National Language Action called for strike on 11 March. Their demand was to declare Bangla as one of the State Language of Pakistan and official language for East Pakistan Government. During the procession for the demand of Bangla as the state language, many people were injured by the police battening. Many of them were arrested including Sham-sul Haque, Oli Ahad, Kazi Golam Mahbub, Sheikh Mujibur Rahman . As a result of this, strike was again observed on 13-15 of March. At this time, not only Dhaka, but also the whole country observed the strike. On the height of the severe potest, the Chief Minister Khja Nazimuddin signed a contract with the student leaders.

This contract included various issues like releasing the arrestees, forming an investigation committee, accepting Bangla as the medium of education, and a proposal to raise in the legislative assembly demanding Bangla as the state language.

The Governor-General of Pakistan Mohammed Ali Jinnah had arrived Dhaka on 19th March, 1948. He made speech on the Race Course (presently Suhrawardy Uddan) Ground on 21 March and at Curzon Hall at the Convocation of University of Dhaka on 24 March. In both the occasions, he declared Urdu as the state Language of Pakistan defying the demand for Bangla. During his speech at convocation he declared, "Urdu, and only Urdu shall be the state language of Pakistan". The students present there erupted in denial saying 'No'. The language movement spread all over East Bengal. During the visit of Prime Minister Liakat Ali Khan on 27 of November 1948. He again declared urdu as the sole state language. Students protested as before this time too with rejection.

In 1948 at the All Pakistan Education Summit, it was proposed to write the Bangla language in Arabic letter. Dr. Mohammad Shahidullah protested it. With the conspiracy to write Bangla in Arabic letter 'East Bengal Language Committee' was formed on March, 1949. Strong protest came from the University of Dhaka. On 11th March, 1950 'University of Dhaka National Language Action Committee' was formed with Mr. Abdul Matin as the Convener. In the National Assembly held in 1950 it was suggested by the Principal Committee to make only Urdu as the state language of Pakistan. Countrywide rallies- procession were being held. When in 1951, Liakat Ali Khan was assassinated, Khaja Nazimudin became the Prime Minister of Pakistan. In 1952 at Dhaka, Nazimuddin echoed Jinnah's statement regarding the state language. It added a new dimension in the language movement and gave it a final shape.

The Final Stage of the Language Movement

The Dhaka University State Language Action Committee called for a meeting and a student strike on January 30th. On January 31st, the 'All-Party Central State Language Action Committee' was formed at an all-party meeting of various political groups, presided over by Maulana Abdul Hamid Khan Bhashani, the president of the Awami Muslim League. In this meeting, various programs were scheduled for February 4th and 21st. A decision was made to hold strikes, nationwide public meetings, and protest rallies. At this time, the Chief Minister of East Pakistan, Nurul Amin, suddenly imposed Section 144 in Dhaka city, banning all types of meetings, gatherings, and protest rallies. As soon as this government announcement was made, tension spread across Dhaka. The students refused to accept Section 144 under any circumstances.

On the 20 February, a meeting of the All-party Rashtrobhasha Shangram Parishad was held at the central office of Awami Muslaim League. A contradiction rose against the

breaking of section 144. Most of the members initially did not think of violating section 144. But, Abdul Matin, Oli Ahad, Mohammad Towaha ,Golam Mahbub isuch leaders were resolute to defy the section 144. At last decision was taken in favour of breaking the section 144.

On the morning of 21 February at 11.00 a.m. at the Amtola of University of Dhaka (at present Dhaka Medical College) students gathering became a sea of mass. Thousands of students from various schools and colleges of Dhaka city gathered there. Some of the leaders urged the students not to defy section 144. But, the student leaders were determined on their decision. In the meeting they decided to break section 144 in rallies of small groups. When students begun their rally enchanting, *'Rashtro Bhasha Bangla Chai'* (Bangla as state language) police started battening and lobbing of tear shell.

In return, students also started to throw pebbles and stones to the police. Agitated students gathered near the Dhaka Medical College and started to advance towards the East Bengal Legislative Assembly. Police opened fire at the students. Abdus Salam, Abul Barkat, Rafiq Uddin Ahmed, Abdul Jabbar took martyrdom on the spot. At that time the Legislative Assembly was on going. Hearing about the fire, along with some legislative members Abdur Rashid Tawrkabagish left the assembly and reached the place of incident.


Abdus Salam


Abul Barkat


Abdul Jabbar


Shafiur Rahman


Rafiq Uddin Ahmed

The next day on 22 February, a mass protest broke out against the brutality. People brought out mourning rallies for the martyrs. Police and military again battened the mass, opened fire and used bayonet. As a result, many died including Shafur Rahman. Many were arrested. Other students made a monument (Shahid Meenar) during the night before 23 February at the place where the students were killed. Later, police demolished the monument. In 1963, Shahid Meenar was constructed with the design and planning of artist Hamidur Rahman in place of the temporary Shahid Meenar. During the Liberation War, the Pakistani army again demolished the Shahid Meenar. It was again reconstructed in 1972 as per the same design.


Figure-11.1: Central Shahid Meenar

Language Movement was still in action. Bengali was included as the state language for Pakistan in the Pakistan National Assembly in face of severe protest and campaign A bill was passed accepting Bangla as the state language along with Urdu from a proposal made by a member of National Assembly, Adel Uddin Ahmed. Bangla had been honoured by its inclusion as one of the state languages in the constitution of 1956.

Women in the Language Movement

Women in our country were intricately involved in the activities and happenings before and after the Language Movement from 1947 to 1952. They participated in rally and meeting along with men. During the Language Movement in 1948 students of different schools and colleges, especially the students of Qamrunnesa School and Eden College had glorious contributions. They were very vocal in meetings and seminars in favour of the dignity of Bangla language. Nadira Begum and some other women leaders were involved in writing posters and festoons as a part of the movement.

Women outside Dhaka also took courageous and unique roles in this regard. Hamida Rahman was one of such women leaders in Jessore. Rahima Khatun, Saleha Khatun and some others were quite prominent in Bogra. The women in Sylhet had also paraiseworthy roles in this regard. Hajera Mahmud, Zobeda Khatun Chowdhury, Sahera Banu, Sayeda Lutfunnesa Khatun, Sayada Najirunnessa Khatun, Rabeya Khatun along with some others took leading roles in this Movement. Another women-Leader, Lilly Chakraborty kept the movement ongoing through poster and leaflets. As a result, she was arrested on 13 August 1949. Apart from all these revolutionary activities, many women at places individually contributed to the Language Movement. Among the Nibedita Nag, Sara Toifur Mahmud and Sahera Vanu are praiseworthy.

Anwara Khatun was one of them who abstained from the East Bengal Legislative Council on 21 February 1952 as a protest. She stood strongly in favour of Bangla language. Equally the girls of Dhaka University contributed significantly in the Language Movement of 1952. Shamsunnahar, Rawshan Ara Bacchu, Sufia Ibrahim and some others had the courage to break even Article 144 on 21 February. Besides, the arrest of Mumtaz Begum, another Language Movement leader in Narayanganj sparked a huge conflict between the civilians and the police.

The Significance of the Language Movement

The Language Movement of 1952 is an extraordinary event in the history of Bengal. It was the first protest and rebellion of the Bengali nation against the discriminatory policies of the Pakistani state and the primary inspiration for Bengali nationalism. Ever since the creation of Pakistan in 1947, the Bengali people were being crushed under the yoke of neglect, deprivation, and exploitation by the West Pakistani government. The contempt shown towards their mother tongue, Bengali, profoundly stirred the minds of the Bengalis. They came to realize that in the hands of the Pakistanis, their language, culture, and economy were not safe. The ultimate culmination of this was the birth of the independent state of Bangladesh in 1971.

Group Work: Arrange the role of the student community in the Language Movement according to the year (1947-1952).

Importance of Shahid Day and International Mother Language Day

From the year following the 1952 Language Movement, the twenty-first of February has been observed annually as the Martyrs' Day of the Bengalis. Since the creation of Bangladesh, at 12:01 AM on February 21st, the President, Prime Minister, and people from all walks of life pay homage to the language martyrs by laying floral wreaths at the Central Shaheed Minar. The 'Ekusher Probhat Pheri' (the dawn procession of the 21st) and its accompanying songs have become an inseparable part of Bengali culture. After Bangladesh became independent, February 21st was declared a public holiday. On this day, the process of nurturing the Bengali spirit is continued through various programs that highlight the significance of Martyrs' Day.

As the first step toward gaining this international recognition, a multilingual and multinational group of language enthusiasts from Vancouver, Canada, named "Mother Language Lovers of the World," submitted an application to UN Secretary-General Kofi Annan on March 28, 1998. Citing Article 27 of the UN's International Covenant on Civil and Political Rights, they stated in their application that numerous ethnic groups across South America, Asia, and Africa were being forced to not use their mother tongues and to forget them, which is a direct violation of the International Covenant on Economic, Social, and Cultural Rights. In the letter, to underscore the importance of preserving the mother tongue of every ethnic group, they highlighted the bloody history of the Bengalis' 21st of February, 1952, which is unique in the world. They appealed for February 21st to be recognized as an international day, so that every ethnic group would have a special day to show respect and honor to their mother tongue.

This appeal was signed by ten individuals from different linguistic backgrounds. Following this, UNESCO accepted the proposal from Bangladesh. Twenty-eight countries gave written support to Bangladesh's proposal, which was then marked as Draft Resolution-35 and sent to the Executive Board.

On November 17, 1999, at the UNESCO General Conference, the member states unanimously declared February 21st as International Mother Language Day, and a resolution was adopted for all member states to celebrate the day. As a result, the 21st of February, which had been exclusively ours since 1952, received recognition from the international community. The Bengali movement and sacrifice for a state language were acknowledged, and the pride of Bangladesh, the Bengali language, took its place among the languages of the world. Since the year 2000, February 21st has been observed worldwide as International Mother Language Day. Now, February 21st no longer speaks only for the people of Bangladesh or for the mother tongue of a single ethnic group—it speaks for everyone's language.

Individual Work:

1. Identify the political significance of the Language Movement.
2. Identify the reasons for calling Martyrs' Day 'International Mother Language Day'

Political Activities

There were mainly three political parties or ideologies during the creation of Pakistan in 1947.

1. Muslim League representing political conduct on the basis of muslim ideology
2. National Congress of noncommunal and non-muslim philosophy
3. Communist Party of the Revolutionary and sociolistic ideology

Muslim League

After the independence of Pakistan in 1947, the All India Muslim League was renamed as Pakistan Muslim League. Muslim League started its journey as the ruling party of a new government. The Muslim League leaders from West Pakistan adopted the policy of disparity against the Bangalee and started to oppress them in various issues forgetting the efforts, initiatives and self-sacrifice made by Bangalee leaders during the partition for a separate state. The dedicated Bangalee leaders of Muslim League such as AK Fazlul Haque, Hossain Shaheed Suhrawardy, Abul Hasim had been ignored. Gradually, Muslim League was alienated from the mass.

During the period after 1947, the Muslim League in Bengal became entangled im internal conflict. The party became divided into two different ideologies. One was the follower of Suhrawardi-Hashim and the other one was the follower of Khaja Nazimuddin-Akram Khan. Followers of the first ideology were generous, democratic, reformative and the later one were the submissive associates of the conservative West Pakistanis. This internal conflict made the party weak as an organization. Besides, the ruler West-Pakistan always tried to repress and oppress these leaders desiring reformation. Severe crisis broke out in the country due to the faulty policy of the Muslim League. The government was not interested in the development of East Bengal at all. Gradually, their differentiating attitude towards East Bengal got prominent. The disparity was remarkable in every sector of economy, politics, culture, etc. Public support favoring Muslim League started to deplete rapidly after 1948.

Awami Muslim League

The group in the Muslim League believing in democracy and reformation were oppressed and deprived of by the other group of leaders This reactive part of the ruling party was gradually detached from the mass people because of their incapability to run the state. On the other hand, public support for the deprived group of the Muslim League was increasing. Among the national leaders, Suhrawardi, Abul Hashim, Maulana Abdul Hamid Khan Bhashani started to protest against the traditional policy of the Muslim League and they felt the necessity to organize a new political party. After these initiatives and preparations, a workers' conference was held at a house named the Rose Garden in Dhaka on 23-24 June in 1949. 300 top level representatives participated in that conference. Here it was decided unanimously to form a new political party named 'East Pakistan Awami Muslim League'. A forty member committee was also formed having Maulana Bhashani as Chairman, Shamsul Haque as Secretary. The first public meeting of this newly formed political party was held at Armanitola, Dhaka.

In 1955, the Awami Muslim League dropped the word 'Muslim' to adopt the name Awami League'.

United Front Coalition & Provincial Election (1954)

The United Front Coalition was another important milestone in political history of Bengal. In fact, the election was a 'revolution through ballot' against the exploitation of the ruler and their alliance of Pakistan. It became necessary to form a new political organization due to grouping within the Muslim League, internal conflict, failure in administration, differentiated policy for individual regions since the very beginning of Pakistan. Because of the acute failure of Muslim League in the eastern dominion, various parties were formed such as Awami Muslim League, Peasants-Workers Party, East Pakistan Communist Party, Nizam-E-Islami, Pakistan National Congress, etc. Though, it was decided previously to hold the election for the East Pakistan Constituent Assembly in 1951, the Muslim League Government postponed the date of election time on vague grounds from their anxiety of defeat. At last the date for the election in East Pakistan was fixed on 8-12 March 1954.

The Background of Formation of United Front Coalition and its 21-Points Charter

Muslim League was the oldest and largest among the political parties in East Bengal before the election of 1954. Besides, Muslim League was leading the provincial government of East Bengal. As a result, the newly formed parties in East Pakistan planned to form a coalition as a strategy to defeat Muslim League in the election of 1954. Resultantly, the decision to form United Front Coalition was taken at the council of Awami Muslim League in Mymensing on 4th November, 1953. The coalition consisted of five main opposition parties; 1. Awami Muslim League led by Maulana Abdul Hamid Khan Bhashani, 2. Krishak Sromik Party led by AK Fazlul Haque, 3. Nezam-E-Islami of Maulana Atahar Ali, 4. the leftist Democratic Party of Hazi Danesh and 5. Khilafat-E-Rabbani. The electoral symbol for the United Front Coalition was 'Boat'. The coalition declared 21-point charter of election manifesto by selecting the main demands made on the 42 point election manifesto of Awami Muslim League. Abul Mansur Ahmed was the main person to write the 21-point charter with the view to reflecting the hopes and aspirations of the mass people of East Bengal.

The main points are briefly mentioned below:

- To Establish Bangla as one of the state languages of Pakistan;
- To dissolute the Zamidari System without compensation and distribute the surplus land among the landless people;
- To nationalize the Jute Industry,
- To establish co-operative agricultural system to develop agriculture;
- To introduce free and compulsory primary education;

- Education through mother tongue (language),
- To construct a monument commemorating the martyrs of 52's Language Movement;
- To declare 21st February as government holiday considering it as Shaheed Dibosh;
- To provide full autonomy to East Bengal as per 1940-Lahore Resolution;
- In no way the validity of the Legislative Assembly is to be extended;
- If any seats in the Legislative Assembly become vacant, it should be filled in within three months through by-election.

Result of the Election

The election of in 1954 was the first general election held in East Bengal with exercise of unrestrained and universal voting right. 37.19% voters voted in the election. Officially the result of the election was declared on 2nd April. The coalition attained 223 seats out of the total 237 Muslim seats. The ruling party Muslim League obtained 9 seats.

Huge unreliabilityon towards Muslim League and non-Bangalee leaders took place among the mind of the people of East Bengal. They realized that their freedom is not possible by the West Pakistani and their associates in this country. For this reason, the inhabitants of East Bengal fully supported the autonomy on the basis of their ideology of Bangalee nationality.

The Afterward Episodes of the Election

A fourteen member cabinet was formed by the United Front Coalition under the leadership of A K Fazlul Haque. The unprecedented victory of the United Front Coalition was not perceived positively by the Muslim League. They started conspiring against the coalition government. The declaration of 21st February as Public Holiday and Burdawan House as Bangla Language Research Centre also annoyed the central government. They were searching for the opportunity to topple the coalition cabinet. Meantime, there occurred bloody riot in front of the Central Jail between the jail authority and the local people and a huge clash broke out at Adamjee Jute Mill between the Bengalee and Bihari workes. As a result the central government started condemning

the coalition cabinet for their failure to maintain law and order situation. During the time a interview of A.K. Fazlul Haque was distortedly published in the Newyork Times mentioning that he wanted the independence of East Bengal. On this ground, the Muslim League government declared him a traitor to the state. At last, the central Muslim League government initiated the Governor's rule in East Bengal cancelling the cabinet of United Front Coalition in May, 1954 on the basis of Section 92 (Ka) under India Administration Act 1935. The administration of the coalition cabinet lasted till 2nd June 1955. The rule of the United Front Coalition cabinet came to an end after 56 days mainly, because of the conspiracy of the Muslim League and the Central Government and internal clash within the coalition. The government tended to change frequently. Within four years, the cabinet was changed for seven times. The central government declared Governor's rule for three times. The democratic system could not be evolved due to the clash for power in the coalition and conspiracy from the central government.

Individual Work: Describe the result of 1954 Provincial Election.

The Constitution of 1956

Constitution is the supreme law of a country. The administration of a country is run by its constitution. The demand was raised at different stages for drafting the constitution immediately after the birth of Pakistan in 1947. The demand was more prominent from East Bengal. There were claims and expectations from the mass people of East Bengal for a new constitution so that the provincial autonomy could be achieved. But, the ruling Muslim League wanted to change East Bengal into a colony to them. Initially, the new country, Pakistan was run by the Government of India Act 1947. Pakistan Constituent Assembly was formed by the public representatives elected in 1946. The assembly was responsible to act as the new parliament and frame the constitution of Pakistan. But, the task of the assembly used to be disrupted by the disinclination of the ruling bodies. At last, to frame the constitution of Pakistan, the Constituent Assembly formed a Committee of Basic Principle on March 1949. In this committee there were few representatives from East Bengal. After much delay, the committee submitted its proposition and report after long eighteen months. On the various suggestions in the report again the people of East Bengal were deprived in different aspects. As a result, when the report was published in September 1950, it caused huge protest in East

Bengal and they denied the suggestions made by the report. Afterwards, the committee submitted its second report in 1952 and the third report in 1953. But, the adoption of the constitution remained unresolved. At last, the Governor General of Pakistan took the responsibility to draft the constitution for the country. The leaders from both of the dominion were able to reach an accord in this regard. On the basis of this the constitution was written in 1956. After adoption, the constitution had been active for only two years. In 1958, when President General Iskander Mirza proclaimed Martial Law in the country, the constitution was declared unworkable and with this the constitutional rule came to an end in Pakistan.

Sample Questions

Multiple Choice Questions

1. Who was the Chief-Minister of United Front Cabinet?
a. Huseyn Shaheed Suhrawardy
b. Maulana Bhashani
c. Abul Hashim
d. A. K. Fazlul Huq

2. Leaders like Shamsunnahar, Raushan Ara, and Mamtaj Begum -

i. Broke Section 144 to uphold the dignity of their mother tongue.
ii. Kept the movement going by writing in various newspapers.
iii. Protested against writing Bengali in Arabic script.

Which of the following is correct?

a. i b. ii
c. i & iii d. ii & iii

Read the passage below and answer questions 3 and 4

Scenario-1: A folk music program was being broadcast on television. Mithila was watching the program with great interest. But her younger brother Labib was constantly changing the channel, trying to watch English cartoons. According to Labib , the audience for those songs are village people. But Mithila did not like her brother's mentality.

Scenario-2: The people of the Nazirpur region, being fed up with the oppression and deprivation of the chairman, decided to respond through the vote in the upcoming election. The people put up their favorite person in the election. To confront and defeat the candidate of the ruling influential party, they also presented a future plan focusing on the overall development of the people. As a result, the chairman was defeated.

3. What was the first organization of the movement whose spirit is observed in Mithila?

a. Rashtrabhasha Sangram Parishad
b. Tamaddun Majlish
c. East Bengal Language Committee
d. All-Party Central State Language Action Committee

4. What was the context of the election in history, like the election of the Nazirpur region?

a. To prevent the internal conflicts of the Muslim League.
b. To emphasize provincial autonomy.
c. To emphasize only the national language.
d. To free East Pakistan from the exploitation of the Pakistani rulers.

Creative Questions

In the election of the Green City region, to confront and defeat the leader of the influential ruling party, small parties united. They published an election manifesto. The people, having full faith in the alliance, elected them. Later, the general public and the ruling party came to an understanding and agreed to enact laws to run the administration of the Green City.

a. What did Mohammad Ali Jinnah declare at the Dhaka University convocation?
b. Why was the United Front formed?
c. Which election from the pre-independence period is similar to the election in Green City? Explain.
d. Evaluate the political significance of the historical event that the activities of the general public and the ruling party in the stimulus are related to.

Short Answer Questions

1. Why was Section 144 imposed?
2. What was the role of women in the language movement?
3. Why was the 1956 constitution enacted?

Chapter Twelve

Military Rule and the Movements for Right of Self-determination (1958 - 1969 A.D.)

Since its emergence, the administrative system in Pakistan was always seemed to be overpowered by autocracy and bureaucracy. Apart from this, the influence of army was also evident and this gradually intensified. Army was looking for the opportunity to grab power. General Iskander Mirza was selected as the first President of the Islamic Republic of Pakistan on 23 March, 1956. During his regime, the army started overshadowing the politics in Pakistan. Iskander Mirza obstructed democratic practices in various ways. His conspiracy prompted the central cabinet to fall several times. The confrontation between the Awami League and the Krishak Sramik Party reached to its peak in East Pakistan. At one stage Deputy Speaker Shahed Ali succumbed to death due to a head injury from the opposition parliament members during a session of the Assembly in East Pakistan. His death resulted chaos in the politics of Pakistan and paved the way of Iskander Mirza to proclaim the Martial Law.

At the end of this chapter we will be able to -

- describe the situation ensued from military intervention;
- describe the contexts and effects of India-Pakistan war in 1965;
- explain the disparities between East and West Pakistan;
- analyze the impacts of Six Points demand in Bangalees' movement for autonomy;
- describe the 11 Points and its importance;
- describe the background and effects of Mass Upsurge in 1969.

Martial Law in 1958

President Iskander Mirza proclaimed Martial Law by compelling the parliamentary government of Malik Feroz Khan to step down on 7 October, 1958. He abolished the constitution, central and provincial assemblies and dismissed the cabinet. He banned the political parties. He appointed General Ayub Khan as the Chief Martial Law Administrator. Major General Omrao Khan was appointed the Martial Law Administrator in East Pakistan. But within a few days, General Ayub Khan assumed the Presidency through a coup against Iskander Mirza

Basic Democracy of Ayub Khan

After consolidating the power in 1958, General Ayub Khan initiated to bring about absolute changes in the administrative system and politics in Pakistan. He abandoned

the traditional democratic practices and introduced a strange and new electoral process. It was based on a concept called 'Basic Democracy'. Basic Democracy is a kind of restricted democracy in which a few number of people would enjoy the privilege of electing the President. An ordinance was proclaimed to introduce Basic Democracy in 1959. Initially Basic Democracy had four tires, (down to top) such as:

1. Union Council (in the villages) and Town and Union Committees (in urban areas);
2. Thana Council in East Pakistan and Tahsil Council in West Pakistan;
3. District Council;
4. Divisional Council.

The Councils were consisted of elected and nominated members as well.

There were 40000 basic democrats in each part of Pakistan totaling the number to 80000 in the country. The members of this Basic Democracy were the Basic Democrats or BD members. People's participation was limited in electing BD members. BD members were the valid electors. None but these BD members could elect the President and the members of the National and Provincial Legislative Councils. Ayub Khan became the President for the following five years after winning the confidence votes of these members. Thus, he also gained the authority to formulate a constitution for the country. The new constitution was made to public on 1 March 1962 and the Martial Law was withdrawn on 8 June.

Individual work: Prepare a concept of Ayub Khan's Basic Democracy.

Movement against Military Rule

Huseyn Shaheed Suhrwardy was taken into custody on 30 January 1962 for his alleged anti-state conspiracy. The news of Suhrawardy's arrest sparked students" reactions in East Pakistan. They called for strike on 1 February and brought out processions. The strike continued at a stretch till 5 February. This student program originated anti-Ayub movement in East Pakistan. The government closed the University of Dhaka sine die. Students confronted huge policing activities on them including arrests and tortures. When Ayub Khan announced the enactment of a new constitution on March 1, the student communities in East Pakistan staged demonstrations and abstained from attending classes. Intellectuals, teachers, politicians and others extended their supports to the students' movement opposing the new constitution. Ayub Khan and the East Pakistan Governor Monaem Khan took strict oppressive measures to control the student movement.

Education Movement in 1962

Student movement got momentum when the Sharif Commission Report on education was published in August 1962. The recommendations in the report poised threat

of jeopardizing students' interests and rights. This resulted in a massive student movement. This movement is known as the 'Education Movement '. There were demonstrations every day from 15 August to 10 September. While a hartal was being observed on 17 September, several persons were killed and hundreds of people were injured in police shootouts. This movement forced the government to suspend the recommendations of the Sharif Commission. As a result of this incident, students turned to a very vital force in anti-Ayub movement.

Formation of NDF and COP

When the Martial Law was suspended on 8 June 1962, rights for politics under the banner of political parties revived. Ayub Khan himself formed a political party named the Convention Muslim League. At the same time Huseyn Shaheed Suhrawardy urged all the opposition parties to be united to form a coalition. As a result, National Democratic Front or NDF was formed comprising Awami League, Nezam-e-Islami, National Awami Party, Council Muslim League and Muslim League of Nurul Amin. The aim of this front was to regain democracy and to switch back to the constitution of 1956. This front became popular very quickly.

Huseyn Shaheed Suhrawardy died on 5th December 1963. Awami League deserted NDF at the beginning of 1964. Sheikh Mujibur Rahman was elected the General Secretary of the party. Awami League started its new journey under his leadership. It made NDF inactive. On January 2nd, 1965, to put forward a single candidate against Ayub Khan in the presidential election, parties such as the Awami League, NAP, Council Muslim League, and Nezam-e-Islam once again formed a coalition or COP (Combined Opposition Party). COP nominated Fatima Jinnah, the younger sister of Mohammed Ali Jinnah to contest for the Presidency of Pakistan. Ayub Khan managed to have supports of the Basic Democrats to his side before the election. Though people expressed their enthusiasm about Fatima Jinnah, Ayub Khan won the election race and became the President. National and Provincial Legislative Council elections was held after the Presidential election. Ayub Khan's Convention Muslim League won the majority in this election too.

India-Pakistan War in 1965

When India and Pakistan emerged as two separate countries in 1947, an enmity ensued between them centering Kashmir. Both India and Pakistan considered Kashmir as their inseparable part. The first war between these two countries occurred regarding the control of Kashmir. But the war ended as the United Nations intervened and mediated. The second war between these two countries happened again about Kashmir in 1965. Tension aroused in the Indian part of Kashmir when the Kashmiri leader Shiekh Abdullah was arrested. He attempted to create rowdiness in Kashmir sending armed guerilla at first. At last, when Pakistan forces attacked Indian territory on 6th September the war began. The Indian forced back Pakistani

soldiers marched forward to Lahore. In such a deplorable situation of Pakistan, Bangalee soldiers fought with great courage and saved Lahore from a fall. Some western countries and the Soviet Union intervened and used diplomatic tools to mediate a ceasefire. The war was halted after 17 days with the intervention of Western powers and the Soviet Union. In January 1966, a ceasefire agreement was signed between India and Pakistan in the city of Tashkent, through the mediation of Soviet Premier Kosygin.

The second Kashmir war aroused a strong anti-Ayub stance among the common people of East Pakistan. The reason behind this was the obvious absence of any defense mechanism in East Pakistan. This unguarded land could be invaded by Indian forces anytime. During this time even the administrative communications between the East and the West parts of Pakistan were totally cut off. Ayub Khan failed to ensure the security of East Pakistan despite the life risking valiant contributions of the Bangalee soldiers to protect Lahore.

Discriminations Against East Pakistan

Political Discrimination

Since its inception in 1947, East Pakistan was made crippled politically and was dependent on West Pakistan. Though it was mentioned in the Lahore Resolution that the states were to be autonomous, Pakistani rulers were reluctant to this matter from the very beginning. They defied democracy and continued ruling the country through autocracy and military rule. They imposed colonial rule on East Pakistan and worked for the prosperity of West Pakistan by depriving the East in every field of social, political and economic activities. They created stalemate in the political atmosphere of East Pakistan by oppressing and suppressing the political leaders. They repeatedly sent the national leaders to illegitimate imprisonments. In spite of being majority, Bangalees had a very few representatives in the Cabinet of Pakistan. To create hindrance for the democratic process, Pakistani rulers showed their disinclination to hold elections for the National and Provincial Legislative Assemblies. They removed the elected government of United Front from the power unlawfully in 1954. The elected government of the United Front was unjustly ousted in 1954. By repeatedly dissolving subsequent ministries, the administration of East Pakistan was brought to a standstill. Finally, the Government of Pakistan imposed Martial Law and withheld people's democratic rights.

Administrative Discrimination

The officials of the civil service were the key force in the Pakistani administration. In 1962 there were only 119 Bangalees among 954 high ranking officials in the Ministries. In the central government offices there were 42000 employees, among them

only 2900 were Bangalees. As the capital was set up in Karachi in 1947, the West Pakistanis got employment in a large scale in all government offices. It may be mentioned that the West Pakistanis enjoyed the absolute right to hold almost all high positions in the central government offices. All the head-offices were in West Pakistan. It was not possible for Banglaees to go there to compete for a job because of the geographical distance. As Bangla did not get the status of the state language in Pakistan till 1956, success in the competitive examinations for government jobs was not easy for the Bangalee students.

Discrimination in the Army

Disparity of the West Pakistanis over East Pakistan was clearly marked in the military affairs. Representation of Bangalees in the army was very negligible. From the very beginning, Punjabis had been occupying the top posts of the army. They resorted to the policy of keeping a distance from the Bangalee. In the recruitment policy of the army they adopted a quota system allocating 60% Punjabis, 35% Pathans and only 5% from other parts of the whole Pakistan including East Pakistan. There was a very negligible increase in the number as a consequence of the pressing demands of the Bangalee. A census in 1955 revealed that among 2211 army officers Bangalees were only 82. In 1966 there was only one Bangalee among the 17 top ranking officials. During Ayub Khan's regime 60% of the total outlay of the government was allocated for the army. East Pakistan was liable for supplying the major part of the budget, but the defense of East Pakistan suffered from negligence.

Economic Disparity

East Pakistan suffered from the highest disparity caused by West Pakistan in economic affairs. The degree of exploitation by West Pakistan was terrible. As a result East Pakistan could never be economically self-sufficient. Provincial government did not have any authority to control currency management and economic control. Under the supervision of the central government, all types of income of East Pakistan was drained to West Pakistan. Head-offices of banks, insurance and commercial organizations including The Central Bank were in West Pakistan. For this money was laundered to West Pakistan very easily. East Pakistan had to rely on West Pakistan for the required monetary allocations. The surplus financial savings remained deposited in West Pakistan. For this, East Pakistan never had any growth in the capital formation.

All types of planning were designed and prepared in the Headquarters of the Central Government in West Pakistan. As there was no representatives of the Bangalee, West

Pakistani rulers deprived East Pakistanis of their lawful rights. Since the inception, three five-year plans were adopted in Pakistan. In the first one the government outlay from budget allocations in East and West Pakistan was 113 crore and 500 crore respectively. In the second one the budget allocations were 950 crore for East Pakistan and 1350 crore for West Pakistan. In the third five-year plan the budget allotments were 36% and 63% respectively for East and West Pakistan. The maximum portion of the allocated outlay for the renovation and development of the capital was for West Pakistan. 570 crore taka was spent in 1956 for the development works in Karachi, which was 56.4% of the total government expenditure. At that time the rate of total government expenditure in East Pakistan was 5.10%. 300 crore taka was spent for constructing Islamabad till 1967; whereas, the money spent for Dhaka was 25 crore taka. Though the low-cost raw materials were available in East Pakistan, most of the mills and factories were set up in West Pakistan. Even the few industries that grew in East Pakistan were owned by West Pakistanis. So for industrial matters East Pakistan had to rely on West. There were no restrictions on taking gold and money from East Pakistan to West Pakistan. However, the government imposed restrictions on bringing gold and money from West Pakistan to East Pakistan.

Disparity in Education

Bangalees experienced discrimination in the field of education too. West Pakistan wanted at heart the backwardness of the Bangalee in the field of education, whereas they chalked out massive plans for the spread of education in West Pakistan. So, they did not undertake any plan for the improvement of education in East Pakistan.

They did not undertake any plan for the improvement of education in East Pakistan. Besides, they attempted to strike the education system of East Pakistan by replacing Bangla with Urdu as the medium of education. They also conspired to introduce a system of writing Bangla in Arabic language. In the matter of allocating budget for education, extreme disparity was maintained between the two wings of Pakistan. From the total allocation for education during the period of 1955 to 1967, a sum of 2084 million rupees was allotted for West Pakistan in contrast to 797 million rupees for East Pakistan. West Pakistan got 30 scholarships out of the total 35 in Pakistan and East Pakistan received only the remaining 5.

Social Discrimination

West Pakistanis enjoyed more privileges than Bangalees in the field of roads and highways, school-colleges, courts and offices, hospitals, postal services, telephone,

telegraph, electricity, etc. Most of the West Pakistanis got the benefit of social welfare and service oriented activities. As a result, West Pakistanis enjoyed a better living standard.

Cultural Disparity

Language, literature and culture of the two wings of Pakistan were quite different. East Pakistan had 56% of the total population. Moreover, Bangla language and culture had the heritage of thousands of years. On the other hand, 45% of the total population lived in West Pakistan, but there existed different languages, nationalities, and cultures. Urdu speaking people were only 3.27%. West Pakistani rulers engaged themselves in conspiring to wipe out Bangla language which the majority people used to speak as well as the highly enriched Bangalee culture. At the very beginning, they tried to eradicate Bangla language and had the attempt to use Arabic alphabets in writing Bangla and literatures heightened Bangalee culture, they attempted to forbid with a view to giving a blow to Bangalee culture. They even tried to create hindrance in the celebration of Pahela Baishakh.

Group work: Graphically show the disparity of the Central Government of Pakistan toward East Pakistan in the field of military, economic and education.

Six Points

To get rid of the colonial rule and exploitation of the Pakistanis, Sheikh Mujibur Rahman announced the Six Points program in 1966. The purpose of Sheikh Mujib was to free East Pakistan from the discrimination through realising Six Points demand. Basically after the end of the war between India and Pakistan, Sheikh Mujib raised voice against the extreme negligence of the West Pakistan Government to the security of East Pakistan and limitless disparity toward East Pakistan. Opposition leaders convened a conference on 5-6 February in 1966 in Lahore. Sheikh Mujib reached Lahore along with the top Awami League leaders. In the conference Sheikh Mujib presented the 'Six Points' demand which was rejected by the leaders in the conference. Sheikh Mujib walked out of the conference and returned to Dhaka disclosing Six Points to the press. On 21st February a pamphlet titled 'Amader Bachar Dabi: Chhoy Dafa Karmashuchi' was published in the name of Sheikh Mujib. The Six Points were as follows:

1. The constitution should provide for a Federation of Pakistan in its true sense on the basis of the Lahore Resolution and the parliamentary form of government with supremacy of a Legislature directly elected on the basis of universal adult franchise.

2. The federal government should deal with only two subjects: Defense and Foreign Affairs. All other residuary subjects shall be vested in the federal states.
3. Two separate, but freely convertible currencies for two wings should be introduced; or if this is not feasible, there should be one currency for the whole country. But effective constitutional provisions should be introduced to stop the flight of capital from East to West Pakistan.



Figure-12.1: Demonstration in favour of Six Points

Alternatively, there will be one currency for the two regions, but the constitution must include provisions to prevent the flight of currency and capital from one region to the other. There will be one Federal Reserve Bank and two regional Reserve Banks.

4. The power of taxation and revenue collection shall be vested in the regional government. The regional will be entitled to deposit a certain portion in the federal fund. The federal government shall use this fund to meet its expenditures.

5. The provincial units shall have the full authority to regulate foreign exchange earnings and trade links. The foreign exchange requirements of the federal government should be met by the two wings equally or in a ratio to be fixed.

6. To safeguard regional solidarity and national security the provinces should have the authority to form and control their own militia or paramilitary force.

The Significance of Six Points

The Six Points of Sheikh Mujibur Rahman was accepted in the Working Committee meeting of the Awami League held on 18-20 March 1966. Then Sheikh Mujib campaigned for creating public opinion in favor of the Six Points. From 20 March to 8 May, he went to different places and delivered speech in 32 pablic meetings on this. He termed these Six Points as 'our demand for survival.' As a result of Sheikh Mujib's campaign, Six Points gained public support very rapidly. Being scared the Government of Ayub Khan started arresting the leaders and activists of the Awami League. During this time Ayub Khan visited East Pakistan and delivered speech in various public meetings where he termed Six Points as seditious and a threat to unity. The Government of Ayub Khan arrested Sheikh Mujib on 9 May in 1966 as Six Points gained popularity day by day. On 7 June a general strike was observed to protest the arrest of Sheikh Mujib. During hartal, a number of individuals were killed in police firing. In protest of this killing opposition staged walk out from the Provincial Assembly on 8 June. In 1968 the Government put Sheikh Mujib on trial accusing him in the historic Agartala Case. The case led to mass upsurge in 1969 and the Government was forced to release Sheikh Mujibur Rahman. The Awami League sought public mandate in favor of the Six Points program in the general elections of 1970. A landslide victory was gained with the absolute mandate from the people of East Pakistan in favor of Six-Point program.

Agartala Conspiracy Case

Meanwhile, few Bangalee officers and soldiers were getting organized for armed revolution to protest the existing disparity in the army. But, the matter was uncovered by Inter-Services Intelligence of Pakistani government. 1500 Bengalees were arrested in Pakistan. Sheikh Mujibur Rahman was implicated as the main accused of this conspiracy and he was in jail then. A case was filed in January 1968. The Government framed the charged saying Sheikh Mujib led a secret meeting with the Indian government officials in Agartala. In the meeting a plan was designed to liberate East Pakistan through armed movement with the assistance from the Government of India. This is why it became known as 'Agartala Case'. But officially the case was termed 'The State versus Sheikh Mujibur Rahman and others'. But the Pakistani government campaigned it as "Agartala Conspiracy Case".

35 persons were accused in this case. Sheikh Mujib was the main accused in this case. Along with him on the other 34 accused were Lt. Commander Moazzem Hossain, Steward Mujibur Rahman, LS Sultanuddin Ahmad, Nur Mohammad, Ahmed Fazlur Rahman CSP, Flight Sergeant Mahfizullah, A. B. M. Abdus Samad, Habildar Dalil Uddin Hawlader, Ruhul Quddus CSP, Flight Sergeant Md. Fazlul Haq, Bhupati Bhushan Chowdhury alias Manik Chowdhury, Bidhan Krishna Sen, Subedar Abdur Razzaque, Habildar Mujibur Rahman, Flight Sergeant Md. Abdur Razzaque, Sergeant Zahurul Haq, A.B.M. Khurshid, Khan Mohammad Shamsur Rahman CSP, AKM Shamsul Haque, Habildar Azizul Haq, Mahfuzul Bari, Sergeant Shamsul Haq, Risaldar A. K. M. Shamsul Hoque, Habildar Azizul Haque, Mahfuzul Bari, Sergeant Shamsul Haque, Major Dr. Shamsul Alam, Captain Md. Abdul Motaleb, Captain Shawkat Ali, Captain Khondkar Nazmul Huda, Captain A. S. M. Nuruzzaman, Flight Sergeant Abdul Jalil, Mahbub Uddin Chowdhury, Lt. M. M. M. Rahman, Subedar A. K. M. Tajul Islam, Md. Ali Reza, Captain Dr. Khurshid Uddin Ahmed and Lt. Abdur Rauf.

A special tribunal was formed for the disposal of the Agartala Case. The hearing of the case started at 11 a.m. on 19 June 1968 in a chamber inside Dhaka Cantonment. Anti-Ayub agitation was getting momentum in both the wings of Pakistan during the trial. In East Pakistan people's voice became stronger to realize the demand for the release of Sheikh Mujibur Rahman and the withdrawal of the case. Gradually the mass movement in East Pakistan turned to mass upsurge in 1969.

At last in the face of the mass movement, the Ayub government was ultimately compelled to withdraw the Agartala Case. All the accused Sheikh Mujib were released on 22 February 1969. On the occasion of the release of a grand public reception rally was organized at the Race Course Maidan on 23 February 1969. At that public rally, the then student leader, Tofael Ahmed, conferred the title of 'Bangabandhu' upon Sheikh Mujibur Rahman.

11 Points Movement

During the period of 1968 to 1969 the anti-Ayub mass movement in East Pakistan reached its peak. The momentum of the movement was slowed down as the Awami League leaders got arrested for their roles in the mass movement. In this situation students took the leadership of the movement. At the joint initiative of Chhatra League, Chhatra Union (Matia and Menon group) and Dhaka University Central Students Union (DUCSU), student leaders sat together at DUCSU office on 5 January 1969 and formed a united front known as Sarbadaliya Chhatra Sangram Parishad (All Party Student's Action Committee) under the leadership of Tofael Ahmed, the then Vice-President of DUCSU (Dhaka University Central Students Union).

Chhatra Sangram Parishad called for mass upsurge based on their 11 Points demand. This 11 Points program inspired not only the students but also mass people for the movement. The 11 Points demand of the students also included the Six Points of Awami League other important demands included the increase of educational facilities

with the withdrawal of notorious Dhaka University Ordinance, freedom of speech, individual freedom, freedom of the press, nationalization of large industries, fair wage for labourers, right to form trade union, flood control and proper use of water resources, withdrawal of acts for promulgation of curfew, emergency and other repressive measures, unbiased foreign policy, immediate release of leaders and activists.

Mass Upsurge in 1969

The movement that developed centering students' unrest in November 1968 was no longer confined to students only. It turned into a mass movement with the participation of workers, peasants and general people. A very strong movement against the autocracy of Ayub Khan started and the movement soon engulfed the whole of the then East Pakistan turning it to a mass upsurge. Focusing on the downfall of Ayub Khan, people of both the wings of Pakistan participated together in anti-Ayub movement for the first time. These movements were against the racial repressions, deprivation and disparity done to East Pakistan since the inception of Pakistan. The student unrest of November 1968, under the leadership of Maulana Bhashani, evolved into a mass movement. On December 6th, to observe 'Zulum Protirodh Dibosh' (Day of Resistance against Oppression), the National Awami Party, East Pakistan Sramik Federation (Workers' Federation), and East Pakistan Krishak Samity (Peasants' Association) jointly organized a public meeting at Paltan Maidan. Following the meeting, a large procession besieged the Governor's House, leading to extensive clashes between the protestors and the police. In response, Maulana Bhashani called for a hartal (general strike) in Dhaka city. On December 8th, a hartal was observed throughout East Pakistan at the call of the major opposition parties. On January 4, 1969, the Sarbadaliya Chhatra Sangram Parishad (All-Party Student Action Committee) was formed. The Student Action Committee presented an 11-point demand.



Figure-12.2: That turmoiled day of the Mass Uprising of 1969

During the turbulent times of 1969, this 11-point demand of the Student Action Committee was very timely. As a result, unity among the opposition parties was quickly established, centering on this program. On January 8, eight political parties of Pakistan formed a coalition named the 'Ganotantrik Sangram Parishad' (Democratic Action Committee - DAC) and put forward an 8-point demand.



Figure-12.3: Martyred student leader Asad

From then on, a widespread mass movement developed in East Pakistan through the joint initiatives of DUCSU (Dhaka University Central Students' Union) and the Student Action Committee. At the call of DUCSU, the Student Action Committee observed a strike on January 14 to protest police brutality. During the strike, there were extensive clashes between students and the police. On January 20, students observed a hartal in East Pakistan to protest the oppression. During the hartal, student leader Asaduzzaman Asad was killed in police firing in front of Dhaka Medical College. In protest of Asad's killing, extensive programs were announced for the 22nd, 23rd, and 24th. During the nationwide hartal on the 24th, there was a massive turnout of people from all walks of life. The participation of the people transformed the movement into a mass uprising.

On January 24, a ninth-grade student, Kishore Matiur Rahman, was killed in police firing, and countless others were injured. Subsequently, the enraged mob set fire to the offices of the government newspaper, the Daily Pakistan Morning News. The city of Dhaka fell out of government control. From January 24 onwards, many people were killed and injured in police and army firing during continuous movements and hartals

Sergeant Zahurul Haque, an under-trial prisoner in the Agartala Case was killed brutally by gun shot in Dhaka Cantonment on 15 February. The movement triggered off in protest of the killing of Zahurul Haque on 16 February. Mob set fire on the residence of the Chief Judge of the Agartala Tribunal. In the afternoon Maulana Bhashani declared in a public meeting, 'Implement 11 Points in two months and release all political detainees. Finding no other alternative, the Government imposed curfew in Dhaka. On 18 February, the army bayoneted Dr. Mohammad Shamsuzzoha, the then Proctor of Rajshahi University and killed him.

After 18 February the movement spread like a wild fire and the overall situation of the country deteriorated. The opposition leaders rejected Ayub Khan's call for a round table meeting. Ayub Khan could realize that the situation would go beyond control unless the Agartala Case was withdrawn and the accused people were released. Yielding to the pressure of mass upsurge, on 21st February Ayub khan declared that he would not be a candidate in the next presidential election.

Meanwhile, anti-Ayub movement spread in West Pakistan too. Round table meetings failed repeatedly. Law and order situation worsened in the whole country. In March, 90 people died as the army fired on the demonstratrators. Finally, in a meeting held on 10 March, Ayub Khan declared that he would introduce Parliamentary Form of Government and the elections would be held ensuring voting rights of the adults. On 22 March Ayub Khan removed Monaem Khan from the post of Governor of East Pakistan. Still the mass movement could not be tamed; rather it became irresistible. On 25 March Ayub Khan handed over power to the Army Chief General Yahya Khan. Thus anti-Ayub mass upsurge in East Pakistan gained success. The mass upsurge of 1969 developed a sense of class consciousness among the peasants and workers of the rural and the urban areas too. Craving for a free sovereign state intensified among the people of East Pakistan.

Sample Questions

Multiple Choice Questions

1. Who was appointed the military administrator of East Bengal?

a. Mohammad Ali Jinnah
b. Iskander Mirza
c. Ayub Khan
d. Major General Umrao Khan

2. What was the main reason for the 1962 education movement?

a. Demand for reform of the student examination system
b. Opposition to the education-related report announced by the Pakistan government
c. Protest against the increase in the cost of higher education
d. Opposition to making religious education compulsory in educational institutions

Read the passage below and answer questions 3 and 4

In protest against the stubborn attitude and non-cooperative activities of the president of the Agrani Club, the members, submitted their demands to the president. The president and his supporters rejected the matter, considering it unreasonable. To establish their just rights, all members continued the movement. Later mass members also attended in the movement against president. Finally, the president resigned from his post.

3. The reflection of which historical event is observed in the step taken by members?

a. The Education movement
b. The formation of the National Democratic Front
c. The anti-Ayub movement
d. The raising of the eleven-point demand

4. In the context of the historical event that is reflected in the activities of the club president-

i. The anti-Ayub movement.
ii. Mass Uprising
iii. Bangladesh moved towards the struggle for independence

Which of the following is correct?

a. i & ii b. ii & iii
c. i & iii d. i, ii & iii

Creative Questions

Rafiq was watching a film in which the students of a university in a region were being tortured and oppressed. The students were demonstrating in protest against an education report. Despite the wealth of the people of that region, they are deprived of jobs, education, and various economic sectors due to the one-sided policies of the government. The students and the masses united to free themselves from deprivation and exploitation. Then they formed a movement. The intensity of the movement led to a change in the power regime.

a. What is Basic Democracy?
b. Why were the recommendations of the Sharif Commission suspended?
c. Which historical movement is reflected in the student movement described in the stimulus? Explain.
d. Analyze the importance of the movement mentioned in the stem that has in common with the mass movement of the students and the masses in history.

Short Answer Questions

1. Explain the context of the enactment of Basic Democracy.
2. For what purpose was the All-Party Student Action Committee formed?
3. What was the discrimination against East Pakistan in the field of education?

Chapter Thirteen

The Liberation War of Bangladesh and Mass Movements

The election of 1970 has great significance in the history of the liberation movement of Bangladesh. When the military rulers of Pakistan enforced oppressive measures on the people and leaders of East Pakistan, the people of this country organized movements against them. This was resulted in the mass uprising of 1969. As Ayub Khan stepped down following this uprising of 25 March, his successor General Yahya Khan promised re-establishment of democracy in Pakistan. He declared that the military government would delegate power to the elected public representatives. Following this route, a general election was held in 1970. Despite election, the rulers of Pakistan were reluctant to hand over power to the elected representatives. At one stage, they fabricated various pretexts to grip the power and at a later stage launched dreadful attacks on the innocent people of this country. People responded against this attack and started fight. As the Pakistani Army surrendered on 16 December, 1971, Bangladesh got free from enemy possession. Bangladesh started its journey with the aspiration of democracy, equality, and freedom from exploitation. But even after independence, the people of this country have had to struggle for freedom from exploitation. Two such struggles and mass movements are the 1990 mass uprising and the July 2024 mass uprising

At the end of this chapter, we will be able to –

- analyse the impact of the general election of 1970;
- describe the role of provisional government in leading the liberation war;
- evaluate the contributions of the freedom fighters;
- make the national flag and describe the methods of using it;
- narrate the history of the national anthem of Bangladesh;
- explain the significance of various memorials on the liberation war;
- be inspired with patriotism realizing the importance of the liberation war;
- explain the events and significance of the mass uprising of the Nineties;
- analyze the background, events, and significance of the July Mass Uprising.

The General Election of 1970 and the Later Events

Coming to power Yahya khan in a radio address promised to hand over power through the next election to the elected representatives. As a result, political activities were permitted and all sorts of restrictions were lifted from 1 Januarty of 1970. At the same time polling for election to the National Assembly and the Provincial Assemblies were declared to be commenced on 5 October and 22 October respectively. Though the polling dates for the elections were declared, they were rather delayed and finally held on 7 and 17 December respectively. However, elections in several areas dealyed by the devastating cyclone and tidal bore on 12 November were held on 17 January in 1971.

The Legal Framework Order

Yahya Khan, in an address to the nation on 28 March, 1970, announced the basic principles of the Legal Framework Order relating to election. In that address, he focused on the number of seats to be allocated for the Parliament and Provincial Legislative Assemblies, the procedures of polling, the time specified for the elected assembly to frame a constitution and some special measures to bring into line the two parts of Pakistan. The highlights of his speech were as follows:

1. The one unit scheme in West Pakistan shall be abolished to re-establish the provinces those existed earlier. These provinces shall come into being on 1 July, 1970.
2. There shall be a National Assembly of Pakistan consisting of 313 members of whom 13 shall be women and the five Provincial Legislative Assemblies will be composed of 621 members.

Distribution of seats for the National and the Provincial Assembly

Regions	National Assembly			Provincial Assembly		
	General	Women	Total	General	Women	Total
East Pakistan	162	7	169	300	10	310
West Pakistan	138	6	144	300	11	311

3. The principle of one person one vote was adopted for the election.
4. The economic and legal responsibilities and power of the two parts of Pakistan shall lie with the elected representatives.
5. The list of voters shall be prepared by June, 1970.
6. A fixed period of 120 days from the commencement of the first session of the assembly was specified for framing the constitution. It was mentioned that if the assembly failed to accomplish the task within that time, it would be dissolved and new election schedule would be announced. It was also mentioned that the Martial Law would persist until the creation and authentication of the constitution. There were directives on the election as well as the foundation of the constitution. The six basic fundamental principles of the constitution were spelt out in article 20 of the Legislative Framework Order, which were;
   a. Pakistan shall be a federal republic;
   b. Islamic ideology shall form the base of the state;
   c. Legislative members shall be elected through direct elections on the basis of population and adult franchise;
   d. The fundamental rights of the citizens shall be guaranteed;
   e. Within a specified period, economic and all other disparities between different provinces and areas shall be removed;
   f. The independence of the judiciary shall be secured.

In the Legislative Framework Order of Yahya Khan, an outline of a weak parliament instead of a supreme parliament was recommended. Hence, it had been much criticized by the political parties of East Pakistan. They demanded abolition of the undemocratic articles of that order.

Election Management

On 2 July, 1969, as per the announcement of Yahya Khan, an Election Commission was formed which was headed by justice Abdus Sattar, a justice of Pakistan Supreme Court. The initial task of that Election Commission was to prepare a wide-ranging voter list. Out of the total registered voters in this list, 3,12,14,935 were from East Pakistan and 2,52,06,263 from West Pakistan. The members of ethnic minority groups were included in that voter list.

Political Parties taking part in the Election

Though the pro-Awami League parties were interested in forming an alliance with the Awami League to participate in the election of 1970, the party leader Sheikh Mujibur Rahman declared to compete in the election independently. As a result, the political parties nominated their candidates separately for the election of 1970. A total of 781 candidates filed nomination papers for that election. The parties contested in the election were, Awami League Pakistan People's Party (PPP) All Pakistan Central Jamiatul Ulema and Nejame Islam, Islamic Democratic Party, Jamaat-e-Islami Pakistan, Pakistan Democratic Party, Pakistan Muslim League (Convention), Pakistan Muslim League (Council), Pakistan Muslim League (Qayyum), etc. National Awami Party led by Mawlana Abdul Hamid Khan Bhashani along with someother political parties boycotted the election.

Election Results

Awami League won 160 out of 162 seats in the National Assembly in the election of 1970. Awami League emerged as the single largest party in the National Assembly by winning a majority 167 seats that included the reserved seats for women. On the other hand, in East Pakistan Provincial Assembly, Awami League held absolute majority by bagging 298 out of a total of 310 seats. During that time the nembers of the National Assembly and the members of the Provincial Assembly were known as MNA and MPA respectively. An analysis of the election results

shows that, in National Assembly, Awami League won 75.10% of the total votes whereas in Provincial Assembly, they got 70.48% of the total vote. Such an elections outcome manifested East Pakistan as a unique region and the Banglaees as people with distinctive features.

Awami League earned the right to initiate the formation of government by dint of its absolute majority in the National and Provincial Assemblies. But the military ruler of Pakistan Yahya Khan started to show his reluctance in handing over the power to Awami League. He was provoked by Zulfikar Ali Bhutto to declare the meeting of National Assembly scheduled on 3 March adjourned. As soon as the declaration came, the common people of East Pakistan including students, workers, government and non-government officers and employees burst into violent protest. Pakistani soldiers attacked at different places. Many people were killed and injured due to the clashes. On that day 'Swadhin Bangla Chattro Sangram Parishad' was fromed. This organization called for a countrywide general strike on 2 March. The flag of Bangladesh was hoisted by V.P. of DUCSU A.S.M. Abdur Rab on this very day at a student rally at Dhaka University. Student leader Shahjahan Siraj read out the manifesto of independence in the meeting at Paltan Maidan.

The workers, officers and employees extended their support to that call of the students and observed hartal actively. The artists of Dhaka Betar (Radio) and Television stayed away from taking part in TV programmes. Students, teachers and lawyers left their workplaces to show their adherence to the movement. The movement all over the country including Dhaka got momentum by those three days of hartal. Many people were gunned down and injured as the police fired at many places during those public-police clashes. Yahya khan got frightened at the circumstances and on 6 march on a radio (betar) address he was bound to announce the convention of the National Assembly on 25 March. But his announcement could not reassure the fuming wrath of the people of East Pakistan. Consequently, a grand rally was arranged on 7 March at the Racecourse Ground to organize stronger movements protesting the military rule.

Significance of the Election

The election of 1970 had enormous significance for the emergence of an independent Bangladesh. That was the most free and fair election after the election of 1954. The Bengali people, who had been demanding freedom in all areas of language, literature, and culture since 1947, achieved victory in the 1970 elections. In addition, the demand for autonomy that the people of the eastern region had been making was declared illegal by the western region government. The results of this election proved the legitimacy of the demand for autonomy based on six points. But Yahya Khan refused to transfer power when the time was due. Instead he directed military attacks on the innocent Bangalees. That was the beginning of the armed struggle for the liberation of the people of Bengal, which eventually resulted in the emergence of Bangladesh.

7 March Speech

There was an agitation in the political arena of Pakistan as the military rulers had not transferred power to the elected representatives of 1970 election. The historic speech of Sheikh Mujibur Rahman came as an obvious guideline for the nation, amid lots of anxieties and thrills prevailing all over the country. As the meeting was announced earlier, the Racecourse Maidan (at present, Suhrawardy Uddyan) was overflowed with millions of people on 7th March, 1971. The speech that Sheikh Mujibur Rahman delivered in this gathering is one of the best in world history. His speech included four key demands:

1. lifting of the prevailing martial law;
2. withdrawal of the soldiers to their barracks.
3. inquiry of the mass killing;
4. transfer of power to the elected representatives.



Figure-13.1: 7 March Speech by Sheikh Mujibur Rahman

In addition, several more demands were voiced in the speech of Sheikh Mujib. He declared the closure of all the courts, offices and educational institutions for an indefinite period. In that historic speech Sheikh Mujib said, "You must prepare yourselves with what little you have. Keep in mind, since we have given blood, we will give more of it, we will free the people of this land, inshallah. The struggle this time is for our emancipation. The struggle this time is for our independence." He also gave directives to all to get prepared for the struggle of independence and urged them to commit the greatest sacrifice to liberate the country from its enemies. This speech of him was aired from Swadhin Bangla Betar Kendra as, Bajrokantho' (Thunder Voice). In 2017, the UNESCO recognised 7 March Speech' of Sheikh Mujibur Rahman as a world documentary heritage.

Final Stage of the Non-cooperation Movement

Massive movements started countrywide from the next day of the speech of Sheikh Mujib on 7 March. The schools and colleges, offices, courts, mills and factories closed down following his directives. The agitated mass started to resist the members of Pakistan army in various places. The realization of taxes and excises was brought to a halt. Under this circumstance,Yahya Khan appointed Tikka Khan as the Governor of East Pakistan. The government issued a military order and asked all officers and employees to join their workplaces. Despite that the people of East Pakistan continued the non-cooperation movement. The government imposed Martial Law once again on March 13. On March 14 Zulfiker Ali Bhutto, a leader of West Pakistan, suggested an

unrealistic formula to hand over power to the majority parties in East and West Pakistan. However, without paying heed to these, Sheikh Mujib introduced the 35 points demand on that very day. That included various directives for the mass people to continue the movements.

Comprehending the seriousness of the situation Yahya Khan came to visit Dhaka on March 15. There he suggested holding a discussion with Sheikh Mujib on the political crisis, Sheikh Mujib agreed to take part in the discussion but did not withdraw the non-co-operation movement. The Yahiya-Mujib talk commenced from March 16. Then Zulfiker Ali Bhutto came to Dhaka abruptly and joined the discussion. Meanwhile, on 19 March, Pakistani Army fired at some innocent people at Joydevpur and that incident had its effects on Mujib-Yahiya talks. In fact, the discussion ended up with no results. On March 23, the Republic Day of Pakistan, the flag of independent Bangladesh was hoisted in the houses of this country instead of the flag of Pakistan. On March 24 the leaders of Pakistan tried for the last time to negotiate the conflict. But Yahya Khan departed Dhaka on the sly leaving the discussion unfinished giving directives to the military force to launch attacks on the unarmed Bangalees.

The Genocide of 25 March and Liberation War

A disgraceful chapter opened up in the history of the Bangalee as well as the world at the midnight of March 25. It is known is “Black Night” at that time, the Pakistan army attacked the unarmed, innocent, freedom loving, common people of East Pakistan and committed indiscriminate killing. Pakistan named that mission 'Operation Searchlight'. Though that operation was launched on March 25, they had planned the attack in the beginning of March. On 18 March Tikka Khan and Rao Farman Ali designed the blue print of the ruthless killing of Bangalees known as Operation Searchlight. The disarmament of the Bangalee soldiers of East Bengall Regiment started from March 19 in East Pakistan. On March 20 the government issued an order to surrender weapons. On that very day, the military preparation in Dhaka cantonment was given a complete



Figure-13.2: The genocide of 25 March, 1971

shape by General Yahya Khan, his military advisor Hamid Khan, Tikka Khan, General Peerjada, General Omor Faruk and others. During that time 6 to 17 PIA flights Boeing 707 flew to Dhaka everyday carrying soldiers, arms and amunitions; while ships were anchored Chittagong port loaded with soldiers and weapons. The unloading of weapons and foodstuff from MV Sowat started on March 24 at Chittagong port. When all preparations were made, March 25 was chosen for launching the genocide. Major General Rao Farman Ali was assigned with of Operation Searchlight of Dhaka city.

Attacks on Dhaka University dormitories started at dead of night. Acts of killing and brutal assaults continued in Jahurul Hoque Hall, Jagannath Hall and Rokeya Hall. Mass killing was taking place in the same fashion in EPR Head Quarter, Rajarbag Police Lines, old Dhaka, Kachukhet, Tejgaon, Indira Road, Mirpur, Mohammadpur, inside Dhaka airport, Rayer Bazaar, Ganaktuli, Dhanmondi, Kalabagan, Kathalbagan and other places of the country. Massive genocide also started in other places of the country.

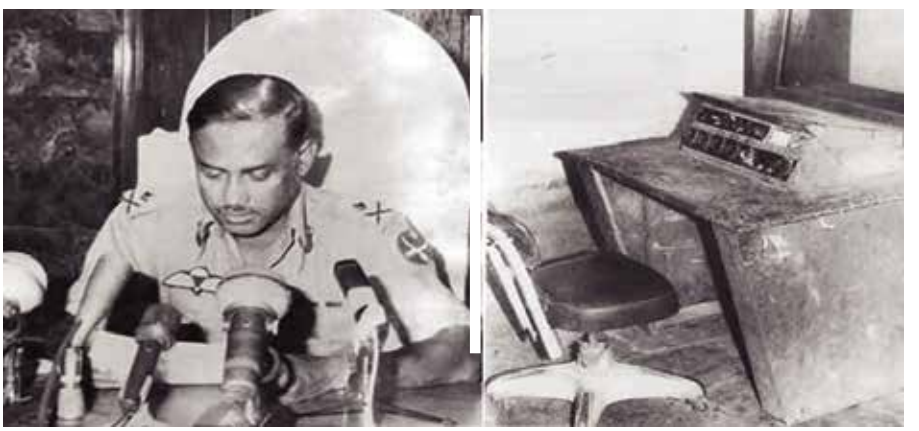


Figure-13.3: The declaration of Independence by Major Ziaur Rahman

Declaration of Independence

On March 26, 1971, Major Ziaur Rahman declared the independence of Bangladesh from the Kalurghat radio station in Chittagong. Then, on March 27, he again declared independence on behalf of Sheikh Mujibur Rahman. The freedom-loving people were inspired by the news of support and participation from Bengali military, paramilitary, and civil forces for his declaration of independence.

Group work

Investigate the reasons why the liberation war started and prepare a report.

Formation of the Bangladesh Government (Mujibnagar Government)



Figure-13.4:Guard of Honor to the Acting President Syed Nazrul Islam

As the Pakistan military force started genocide on March 25, 1971, the Bangalees posed random resistance against them. In order to administer the liberation war efficiently, the first provisional government of Bangladesh was formed on April 10. The formal swearing in ceremony was held on April 17 at Vaidynathtala in Meherpur district. A large number of local and foreign journalists and other dignitaries attended this ceremony. Sheikh Mujibur Rahman was the president of the government. The village Vaidynathtala was renamed Mujibnagar after his name and the provisional government also came to be popularly termed as Mujibnagar Government. However, the aircraft of Pakistan Air Force bombed Mujibnagar and took control of Meherpur just after two hours of formation of this government. Hence, the headquarters of Mujibnagar government was shifted to 8 Theatre Road in Kolkata.

An advisory council was formed to assit the expatriate government, consisted of Mawlana Abdul Hamid Khan Bhashani, Prof. Mozzarfar Ahmad, Comrade Moni Singha, Sree Manaranjan Dhar, Tajuddin Ahmad, Khandakar Mushtaq Ahmad and others. The Prime Minister of the Mujibnagar Government, Tajuddin Ahmad, showed great patience and prudence, and took the struggle for independence of Bangladesh towards its goal.

Government of Bangladesh (The Mujibnagar Government)

President	Sheikh Mujibur Rahman
Vice President	Syed Nazrul Islam
Prime Minister	Tajuddin Ahmad
Finance Minister	M. Mansur Ali
Home, Agriculture, Relief and Rehabilitation Minister	A. H. M. Kamaruzzaman
Foreign, Law and Parliamentary Affairs Minister	Khondokar Moshtaq Ahmed
Commander-in-Chief	Colonel (Rtd.) M. A. G. Osmani
Chief of Staff	Lt. Colonel (Rtd.) Abdur Rob
Deputy Chief of Staff	Group Captain A. K. Khondokar

Administration under the Government of Bangladesh (The Mujibnagar Government)

The Government of Bangladesh (The Mujibnagar Government) included the winners of the 1970-71 elections to the National Assembly and the Provincial Assembly. The main objectives of that government was to lead the war of liberation and earn worldwide support in favour of independent Bangladesh.

The government ran its administration by the Bangalee officers. It had 12 ministries or divisions. These were Ministry of Defense, Ministry of Foreign Affairs, Ministry of Finance-Industry and Commerce, Cabinet Secretariat, General Administration, Health and Welfare Division, Relief and Rehabilitation Division, Engineering Division, Planning Commission, Control Board for the Youth and Reception camp, etc. Mujibnagar Government established missions of Bangladesh government in the important cities (Kolkata, Delhi, London, Washington, New York, Stockholm) of different countries of the world. These missions tried to run campaigns in favour of Bangladesh and earn support for the government of Bangladesh. The government appointed Justice Abu Sayeed Chowdhury the special envoy. He devoted his service to mobilise public opinion as well as world support in favour of the liberation war. After founding of the Mujibnagar government on 10 April, initiative was taken to form a freedom fighter force including military, civil and mass people to carry out the struggle for independence. On 10 April, the government divided Bangladesh into four military zones and appointed four Sector-Commanders.

Later, it was reorganized and divided into 11 sectors. Besides these, 64 sub-sectors and three brigade forces named Z, K, and S were formed. Bengali military officers, soldiers, police, EPR, and members of the navy and air force who were serving in the Pakistan Army joined these sectors. Every sector had regular soldiers, guerrillas, and general fighters. They were known as "Muktijoddha" or "Mukti Fouj" (freedom fighters). People from various walks of life, including students, youths, women, farmers, political party activists and supporters, and laborers, participated in these forces. After receiving training in various camps in India, the fighters entered the country and attacked Pakistani military camps or bases. In addition to the various forces under the government during the Liberation War, several regional forces spontaneously emerged within the country.These organizations made significant contributions to the war locally against the Pakistani forces. For example, the Kaderia Bahini in Tangail and the Akbar Bahini in Magura are memorable. In 1971, under the leadership of the Mujibnagar government, the freedom fighters fought on the battlefield to liberate the country from Pakistani occupation; many were injured, and many gave their lives for the country.

Group Work: Identify the activities of the Mujibnagar Government.

Besieged Bangladesh and Genocide

The Pakistan military force engaged in a fiesta of assault, murder and destructions all over Bangladesh from March 25 to December 16. The main targets of the mass killing venture that started in Dhaka with the code name, 'Operation Searchlight' were the students of this country including the students of Dhaka University and the educated middle class.

Though Pakistan army was scheduled to start their operation at the 'zero hour' of March 25, the army left cantonment at about half past eleven at night for pre-determined destinations. The Pakistani force started widespread operation all over the country including Dhaka. They attacked the Zahurul Haque Hall, Salimullah Muslim Hall, Jagannath Hall, Rokeya Hall and in the residential buildings of many teachers and killed many of them. They attacked with tanks, cannons and machine guns in different areas of Dhaka including Rajarbag Police Line and the EPR (East Pakistan Rifles), at present BGB (Border Guard of Bangladesh) headquarters at Pilkhana. Thus, the most atrocious genocide in the history began.The EPR and Police forces showed resistance with boundless bravery. But the Pakistani army equipped with modern weapons so that they easily broke the resistance.

It can be assumed from the malicious mass killing, assaults and the demolition inflicted on the Hindu community living at Nawabpur, Tatibazar and Sakharibazar areas in Old Dhaka that Pakistani rulers had a more hostile attitude towards them. Due to the abrupt nature of the attack, the innocent and helpless city dwellers had no measures to defend themselves.



Figure-13.5: Genocide in the War of Libaration

Dhaka University became the target of the wrath of the Pakistan Army due to its anti-govememnt movements. Hundreds of students were slaughtered along with professor Gobinda Chandra Dev, Dr. Muniruzzaman and other teachers. Dr. Jyotirmoy Guha Thakurta suffered bullet injury and died after two days in Dhaka Medical College.

Pakistan army did not confine themselves within Dhaka city, but spread out to the far off villages. The intrusive Pakistan force and their collaborators killed 30 lakh Bangalees and more than two lakh of mothers and sisters fell to their cruel lust. In order to make this country intellectually barren, the Pak army cruelly annihilated the eminent writers, artists, poets, journalists, physicians and engineers in a planned way.

The Pakistan Army, following a 'scorched earth policy,' sought to destroy all of Bangladesh's resources and institutions. For this reason, educational institutions, shops, houses, hospitals, mosques, and temples—nothing was spared from their hands. Their goal was to kill the people of this territory and simply take over the land. In June 1971, Lt. General Tikka Khan issued the 'East Pakistan Razakar Ordinance.' Initially, this force was formed with members of the Ansars and Mujahids. Later, many pro-Pakistan individuals joined this force. General Niazi played a significant role in its formation. The training period for the Razakars was one week. The Pakistan Army trained the Razakars. As collaborators of the occupying force, they worked against the liberation war. Besides the Razakar force, there were two other forces named Al-Badr and Al-Shams. They also assisted the invading forces in various ways. The first organization formed to oppose the liberation war was the 'Shanti Committee' (Peace Committee). Peace Committees were formed throughout the country, including in the capital, Dhaka.

Individual Work
Make an investigative report on genocide by Pakistani army.

Liberation War and Refugee Crisis

Just at the beginning of our liberation war, we started facing the refugee crisis. When in the dark of night, on 25 March, genocide began, millions of people took shelter through different routes in the border villages and towns of India to save their lives. A majority of the refugees got shelter in West Bengal. Others are in Tripura and Asam. Till 5th December 1971, the



Figure-13.6: The Refugees-1971

number of refugees was 98,99,305. The refugees were mostly Hindus. The refugee camps faced scarcity of food, potable water and medicine. In 1971, UNHCR Chief Sadruddin Aga khan presented this refugee issue in the UN as the biggest contemporary problem. In fact, after the formation, it was the first case when UN came forward with. significant humanitarian support in the disaster of Bangladesh. The severity of our refu-gee crisis raised world sympathy for Bangladesh. Indian Prime Minister Indira Gandhi visited West Bengal, Asam and Tripura refugee camps on 16 May. In a meeting at Ranikhet on 18 May, Indira Gandhi urged the leaders of the world powers to realize the gravity of refugee problem. India, not only helped the refugees, but also pledged the external world to contribute in the same way. Till June, 1971, the amount of financial support from UN and other sources was 263 million US dollar. It was the biggest aid by air in the history of UN. Besides, USA, West Germany, Britain, Austra-lia, Japan, Soviet Union and Eastern European countries sent aids. India allotted a significant portion of financial aid from their own treasury. In Tripura, the number of refugee was 1.4 million which was equal to the original number of the inhab-itants there. Schools and colleges remained closed there.

The Role of People from Different Occupations and Classes

Liberation War of Bangladesh was a People's War. People from every section of the society such as students, farmers, workers, women, teachers, poets, journalists, physicians and artists joined the struggle for freedom.

Students

Among the freedom fighters, students were the highest in number. The students were the forerunners in demonstrating initial resistance against the Pakistani force at different areas of the country. Even the school going adolescents took part in the war of liberation along with the college and university students. They crossed the border to get war training. Government of Bangladesh which was in charge of leading the war of liberation provided with the arms and training for the students and youths. In most cases, equipped with only three weeks of training and light weapons, the freedom fighters chased the enemies stirred by unlimited courage, motivation and patriotic zeals.



Figure-13.7: Students in Liberation Movement

Farmers

The farmers had glorious contributions to the war of liberation. They were ready to make any sacrifice in order to achieve freedom. They acted as dedicated individuals in each attack towards the enemies. They were not concerned with personal gain or loss. They had just one goal-to achieve freedom at any cost.

Women

The women played a glorious role in the liberation war. Women, especially the female students participated spontaneously in the Sangram Parishad that was formed in the very beginning of March, 1971 in each region. Women had valuable contributions beside the males in liberating the country. During the nine months of war thousands of mothers and sisters fell victim to the torture of Pakistan army. In addition to that a huge number of women helped the freedom fighters in many ways by providing shelter, food, nursing and hiding weapons even at the risks of their own lives. Even the instances of women taking part in direct battles are not less in number. As a result, two women have been awarded the title 'Bir Protik' in recognition of their gallantry in the liberation war. One of them is Taramon Bibi and another person is Dr. Sitara Begum. Many more women freedom fighters faced the Pakistani forces in the battle fields all over the country.

Mass Media

The role of mass media in the liberation war of Bangladesh was boundless. Newspapers and Swadhin Bangla Betar Kendro played the leading role in this respect. The artists and cultural activists of Chittagong Betar introduced the Swadhin Bangla Betar Kendro on 26 March. Later it was run under the supervision of Mujibnagar Government. Swadhin Bangla Betar Kendro inspired common people to take part in the war by broadcasting news bulletins, patriotic songs, heroic tales of the freedom fighters, various incidents of battlefield, etc.Thus, it paved the way of victory by encouraging the freedom fighters. Besides, the newspaper published under the supervision of the transmission cell of the Mujibnagar government played a special role in this respect.

Expatriate Bangladeshi

The expatriate Bangladeshi extended their helping hands to the liberation war in various ways. In different countries they collected funds for the liberation war. They rushed to the members of parliaments to earn support for Bangladesh, sent delegates to various international organizations, appealed to the government not to supply Pakistan with arms and ammunition. In these respect, the role of the expatriate Bangladeshi in Britain deserves worth mentioning. They worked in order to create public opinion in favour of the liberation war.

Artists-Writers-Intellectuals

The main driving force behind the liberation war was the mass people. However, the contributions of artists, writers, intellectuals and different cultural activists in motivating people during war were much commendable. They helped the freedom fighters in various ways even at the risks of their own lives. Writing in newspapers, the news bulletins of Swadhin Bangla Betar Kendro, patriotic songs, liberation war based songs, recitation of poems, plays and talks on the theme of liberation war, the very popular 'Charampatra' programme of M. R. Akter Mukul and 'Jallader Darbar' etc. helped the liberation war much to go ahead. These helped the freedom fighters sustain emotional and moral strengths in the battlefields, provided courage and ignited indomitable spirits among people against their rivals.

Mass People

It was possible to achieve independence by the Bangalee in just nine months due to the help and co-operation of the common people and their sincere craving for independence. Everyone, except some few collaborators of Pakistani invading force took part in the liberation war in some way or other. The common people gave the freedom fighters shelters, helped them with information on the positions and movements of their opponents, supplied food and medicine, did nursing and gave information. People from small tribal groups also took part in the liberation war of Bangladesh alongside common people. Many of them became martyrs in the liberation war. The number of common people was more among the thirty lakh martyrs of our liberation war.

World Opinion and the Role of Different Countries in the Liberation War

The heinous horror caused by the occupying Pakistani armed forces in 1971 stirred the world conscience. The world mandate came around to protest the acts of ransacking, arson, rapes and extermination committed by the Pakistan forces and their anti-liberation native collaborators. Different countries condemned and protested and conveyed supports to the liberation war. The world voice became louder to protest the acts of the dark night of March 25 and the brutal atrocities afterwards. People from all over the world conferred their support to the liberation war of Bangladesh.

Role of India

The credit for India's historic role in our liberation war goes to Mrs. Indira Gandhi. She was at Bangladesh's side with her prudence and wisdom. She overruled the threats of world powers and played the most important role to ensure international support, to evoke sympathy among the world communities in favor of Bangladesh. For this, she visited several countries, wrote to many world leaders. She started with moral support, later on she provided indirect support and lastly, she came up with direct support and cooperation.

India helped us by giving shelter to the refegees and providing arms to our freedom fighters. We understand that Mrs. Indira Gandhi immensely contributed in the emergence of independent Bangladesh. Bhutan at first and India later recognized Bangladesh as an Independent state on December 6, 1971.

Role of the Soviet Union and the Communist States: After India, the highest contributions to the liberation war of Bangladesh was made by the then Soviet Union (Now, Russia). The Soviet Head of the State, urged the Pakistan President Yahya Khan to put an end to the genocide, blazing of public property and atrocities towards women in Bangladesh by Pakistan forces. He also asked Yahya Khan to transfer power to the elected representatives of Bangladesh. The Soviet newspapers and media helped create the global mandate by publishing stories on the barbarousness of Pakistani forces in Bangladesh and the advancements of the liberation war. Soviet Union exercised 'veto' to discard the proposal of putting an end to the war which was put forwarded by the United States in favour of Pakistan. The socialist countries of that time such as, Cuba, Yugoslavia, Poland, Hungary, Bulgaria, Czechoslovakia, East Germany, etc. also supported the liberation war of Bangladesh.

Role of Great Britain, Western World and Other Countries : Starting from the post-election period of 1970 to the days of liberation war in 1971, the media of Britain, especially, BBC and the newspapers published from London made the people of the world aware of the brutality of Pakistani occupying force, the resistance and struggles of the Bangalees, the miserable conditions of the refugees sheltered in India, the genocide of Pakistani forces and the developments of liberation war. The British Government was also very compassionate towards our liberation war. It may be mentioned that London was the main centre abroad for the campaigning in favour of liberation war. West Germany, France, Italy, Japan and Canada helped formation of world mandate against the Pakistani forces. Iraq supported the cause of the liberation war of Bangladesh. The people of the United States, media and many Congressmen were vocal in creating opinion in favour of the liberation war of this country. However, the US goverment, China, Iran, Saudi Arabia and other muslim countries in the middle East were against the liberation war of Bangladesh. Yet, the London-born noted singer George Harrison performed songs on the acts against humanity during the liberation war of Bangladesh in front of a crowd of 40,000 in New York in the United States to create awareness in favour of the liberation war.

Role of the United Nations: The main aim and objective of the United Nations is to protect world peace and security. When Yahya Khan was busy annihilating the Banglaees instead of handing over power to the elected public representatives, the United Nations played the role of almost a silent observer. The United Nations could not take any step against the heinous atrocities and violation of fundamental human rights. But UN provided huge support to the refugees.

The Emergence of Independent Bangladesh


Figure-13.8: Surrender of the Pakistan Army

The liberation war of Bangladesh is a very significant chapter in world history. Bangladesh was the first country in the third world which achieved independence through an armed struggle.

India contributed and helped us a lot from the beginning of the liberation war. Particularly on November 21, 1971, the formation of the 'Allied Forces' combining the Mukti Bahini and the Indian Forces was a very significant event. The war intensified after Pakistan attacked India on December 03. Indian Army, Air Force and navy also participated in the war along with the liberation force of Bangladesh from December 6 to 16.

As a result of a strong planned attack the occupying Pakistani force was defeated morally before the formal surrender. At last the commander of the Eastern Command of Pakistani Army Lieutenant General Ameer Abdullah Khan Niazi surrendered along with 93 thousand Pakistani soldiers to Lieutenant General Jagjit Singh Aurora, the Commander of the Eastern Command of the Indian Army at thirty one minutes past four in the afternoon of December 16, 1971. Group Captain A. K. Khondakar represented the Bangladesh Government there.

The History of the Name of Bangladesh

We know that the name of our country is Bangladesh. However, the constitutional name of Bangladesh is People's Republic of Bangladesh. There is a history behind this name that we need to know. In fact, the land boundary of a nation is closely related to the naming of any country. The land boundary of Bangladesh changed time to time.

It has been discussed in the previous chapters how Bangladesh was divided in various localities in the ancient and middle ages. In Oitoreyo Aronnok, we got the name ‘Banga’ at first. Much later in 1352 Shamsuddin Illiyas Shah established independent Bengal for the first time uniting three centers of Bengal like Lakhnauti or Laxmanaboti (Gour), Satgaon (Rarh) and Sonargaon (Bengal). This independence existed for 200 years. The titles of Illiyas Shah were 'Shah-E Bangla', 'Shah-E Bangalian', and 'Sultan-E- Bangala'. From that time the whole Bengal region came to be known as 'Bangala'. Its capital was Sonargaon. Bengal got the identity of 'Subah Bangla'

during the era of the Mughal Empire when Akbar was the Emperor. But the Europeans, particularly the Portoguese named this region 'Bengala'. But the English called it 'Bengal'.

During the rule of the East India company a separate province was made with the name Bengal. Bihar, Odisha, and Choto Nagpur were the parts of Bengal. Later in 1905 another new province was formed with the name 'East Bengal and Assam' with East Bengal and Assam of India. In the context of movements the proposal for the partition of Bengal was nullified by the English government after six years. After the end of the British rule in 1947, West Bengal was included in India and East Bengal in Pakistan. Even in the Pakistan days today's Bangladesh was known as East Bengal. Later in 1956 Pakistani government renamed East Bengal to East Pakistan. Bangladesh found its position in the world map after a great blood-shedding liberation war in 1971 and started journey as 'People's Republic of Bangladesh'.

History Of the National Flag

The national flag of Bangladesh is the symbol of our pride and dignity. The people of this country achieved this red-green flag through an ocean of blood and a lot of sacrifice. The green rectangle is the symbol of the green nature of Bangladesh and red circle stands for the blood sacrificed by the martyrs in the liberation war. The flag that was used during the Liberation War in 1971 had a map of Bangladesh on its red circle. With this map in the flag, the emergance of a new country named Bangladesh was made clear to the whole world. The flag with a map of Bangladesh made us organized, focused and united.

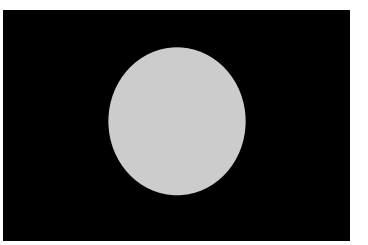


Figure-13.9: The present national flag

The responsible persons for making the flag were A.S.M. Abdur Rab, Shajahan Siraj, Kaji Aref Ahamd, Monirul Islam, Shiva Narayan Das and Kamrul Alam khan khasru. The decision of the making of the flag was done very confidentially in room number 116 of Zahurul Haque Hall (the then Iqubal Hall) in Dhaka University in the midnight of June 06, 1970. The National flag was sewed at Pak Fashion Tailors situated at Balaka Building.

When the whole country was turbulent in the burning March 2 in 1971, students leader A.S.M. Abdur Rab hoisted the flag of Bangladesh for the first time at the west gate of Arts Building of Dhaka University. It was like refusing Pakistan state before the formal declaration of independence of Bangladesh.

National flag of Pakistan was burned in different towns including Dhaka. Bangladeshi national flag was hoisted on many buildings. The refused flag of Pakistan could return no more. Three million martyrs sacrificed their lives to save the dignity of the national flag. After the independence, Artist Kamrul Hasan finalised the design of the national flag. Our national flag got the present design in the hands of artist Kamrul Hasan.

National flag is the symbol of a nation's hopes and desires. The dignity and honour of the country is integrated with the dignity and honour of its national flag. It is our sacred duty to defend the dignity of this flag as the citizen of Bangladesh.

Individual Work: Mark the reasons behind the comment— ' National flag is the symbol of the sovereignty of Bangladesh'.

History Of the National Anthem

Amar shonar Bangla / Ami tomae bhalobashi (My Bengal of Gold / I love you.) is our national anthem. In 1905 the British government tried to divide Bengal for creating a new province 'The East Bengal and Assam'. In its consequence Rabindranath Tagore composed this song in 1906. In the first two decades of the twentieth century this song was very much popular during the Swadeshi movement. Exiled Mujibnagar Government recognized the song as the national anthem and it was regularly broadcasted from Swadhin Bangla Betar Kendra. After the liberation the song 'Amar Sonar Bangla' was declared as national anthem of the People's Republic of Bangladesh by the constitution (article 4.1). It was suggested that the first ten lines of the song should be sung vocally and the first four lines should be played on instruments.

The National Anthem of Bangladesh

Bangla Lyrics	English Translation
Amar shonar Bangla, Ami tomae bhalobashi.	My Bengal of Gold, I love you.
Chirodin tomar akash,Tomar batash Amar prane bajae bashi.	Forever your skies, Your air set my heart in tune As if it were a flute.
O ma, Phagune tor amer bone Ghrane pagol kare, Mori hae, hae re—	In spring, O mother mine, The fragrance from your mango groves Makes me wild with joy, Ah, what a thrill!

O ma,Oghrane tor bhôra khete
Ami ki dekhechhi modhur hashi.

Ki shobha, ki chhaea go,
Ki sneho, ki maya go–
Ki achol bichhaeechho
Boter mule,
Nodir kule kule!

Ma, tor mukher bani
Amar kane lage,
Shudhar moto,
Mori hae, hae re–
Ma, tor bodonkhani molin hole,
Ami noeon jole bhashi.

In autumn, O mother mine,
In the full blossomed paddy fields
I have seen spread all over sweet smiles.

Ah, what a beauty, what shades,
What an affection, and what a tenderness!
What a quilt have you spread
At the feet of banyan trees
And along the banks of rivers!

O mother mine, words from your lips
Are like nectar to my ears.
Ah, what a thrill!
If sadness, O mother mine,
Casts a gloom on your face,
My eyes are filled with tears!

Formalities of Playing National Anthem

a. Full national anthem will be sung on special occasions like the Independence Day, the Victory Day and the Martyrs Day.

b. Full national anthem will be sung in the functions where the President/the Prime Minister will be the chief guest at the moments of their arrival and departure.

c. Full national anthem will be sung during the Guard of Honour ceremony for a visiting Head of the State at the time of saluting the Head of State. In such ceremonies the national anthem of the visitor's state will be sung first and the national anthem of Bangladesh will be sung afterwards. But only the first four lines will be sung if the guest is the Head of the Government, not the Head of the State.

d. Only first four lines of the national anthem will be sung in foreign embassies in Bangladesh. In such a function the national anthem of Bangladesh will be sung first and the national anthem of the concerned state will be sung afterwards.

e. The national anthem of Bangladesh will be played in other ceremonies or special ceremonies or in public meetings of the President, the Prime Minister or the diplomatic missions as per the approved rules.

National Monumentals

National Martyrs Memorial

Jatiya Smritisoudha was built in order to glorify the immortal memories of millions of martyrs in the war of liberation. It is situated in Savar, 35 kilometers away from Dhaka in the north-west. Architect Moinul Islam designed this mausoleum. The pick of the mausoleum is 150 feet high with seven pairs of triangular walls rising step by step in order of small to big.



Figure-13.10: National Martyr Memorial

Various objects were used to increase the beauty and gravity of the mausoleum. In order to reach the main point of it, one has to walk a long undulating way, pavement and a bridge upon an artificial lake. There is a mass graveyard beside the place where lie many who sacrificed their valuable lives for our independence. Seven pairs of walls in the main mausoleum practically symbolize the proud struggles of the Bangalees. These political events were 1952, 1954, 1956, 1962, 1966, 1969, and 1971. In fact, the history of our struggles for independence are located in these seven important years. The Bangalees were successful to achieve indepen-dence from the chain of domination through the events happened between 1952 to 1971. The National Mausoleum again and again reminds us those great martyrs. The construction of the National Mausoleum started in 1972 and was completed in 1982 in three phases. The Mausoleum is the symbol of the pride, boast and dignity of the Bangalees.

Oporajeo Bangla

Oporajeo Bangla is the symbol of the protesting attitude of the Bangalees and the spirit of the freedom fighters. It was constructed in the Arts building premise in Dhaka University on a six feet high pulpit. The main sculpture is twelve feet high, eight feet wide and six feet in radius. The students community contributed a lot in all movements and struggles for democracy. Oporajeo Bangla was built in order to immortalize the proud sacrifice of the students in all struggles from the Language Movement of 52 to the liberation war of '71. Freedom fighter and sculptor Khaled Abdullah made this sculpture. Its construction continued from 1973 to 1979. The structure of three young uncommonly brave freedom fighters has been reflected in this sculpture in a very skilled manner. Two young freedoms fighters stand for the determination to face the



Figure-13.11: Oporajeo Bangla

enemy and the young girl with a first-aid bag stands for the services rendered to the injured freedom fighters during the liberation war. Oporajeo Bangla will ever remain as a source of inspiration for the students community of Bangladesh.

Mujibnagar Smritisoudha (Mujibnagar Monument)

This monumental structure was built in Meherpur (At present district) in order to honour the memory of the Mujibnagar Government which led the liberation war. The stucture has 24 triangular walls gradually becoming higher making the highest at the last. These 24 triangular walls are the symbol of twenty four years of exploitation of the colonial Pakistani rule. The people of this country gradually organized themselves in order to assert their rights since 1947. At a stage they freed their country by dint of strong will and determination. The first government of independent Bangladesh first took oath here. Its architect was Tanveer Karim.



Figure-13.12: Mujibnagar Smritisoudha

Budhdhijibi Smritisoudha (The Intellectuals Mausoleum)

As a part of the conspiracy to make Bangalees meritless innumerable intellectuals were killed during the liberation war. The Rajakar and the Al-badr forces helped the Pakistan Army to kill these intellectuals brutally. Two days prior to the final defeat the Pakistan Army killed innumerable intellectuals on December 14. In order to immortalize their memory Budhdhijibi Smriti Soudha (The Intellectuals Mausoleum) was built in Mirpur in Dhaka . Its architect was Mustafa Ali Quddas. Its construction completed in 1972.

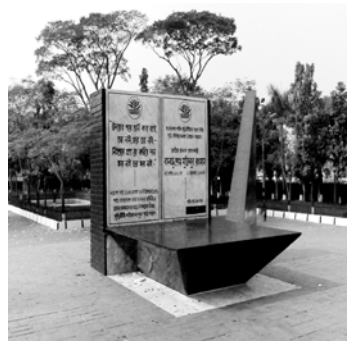


Figure-13.13: Budhdhijibi Smriti Soudha

Shikha Chironton (Flame Elernal)

Shikha Chironton (Flame Elernal) was built in the Suharawardy Uddayan on March 26, 1997 to immortalize the memorable martyrs who sacrificed their lives in the Liberation war.The occupying Pakistan Army surrendered on December 16 in Suhrawardy Uddayan after a nine months bloodshed in the war. Shikha Chironton was founded to celebrate the silver jubilee of the independence of Bangladesh.



Figure-13.14: Shikha Chironton

Rayer Bazar Bodhyobhoomi (Rayer Bazar Scaffold)


Figure-13.15: Rayer Bazar Bodhyo Bhoomi

At the time of Liberation war the Pakistan Army and their allies in Bangladesh killed millions of people. Mass graveyards and scaffolds were scattered all over the country. In 1971 the Rayer Bazar area in Dhaka was very calm and quiet. In that time, this area was almost desolate. The area covers some three kilometers from Kalu Shah Pukurpar to Goal Masjid. Rayer Bazar became a scaffold from the month of March. Not only people were killed here but also innumerable dead bodies were brought to this place. People living here did not dare to move around the brick field of this place. Rayer Bazar Bodhyobhoomi was discovered on December 18, 1971. A huge number of rotten and deformed dead bodies were recovered from the holes of this scaffold. The best sons of the country were killed here brutally. Among them the dead bodies of professors, journalists, writers, physicians were majority in number. Razakars and Al-Badrs played a major role in the killing of the intellectuals. Dead bodies found here were so much deformed that they could not be identified. Yet only a few number of dead bodies of the intellectuals like Professor Munir Chowdhury, Journalist Selina Parvin, Dr. Fazle Rabbi, eminent eye specialist Dr. Alim Chowdhury and some others could be identified.

Liberation War Museum


Figure-13.16: Liberation War Museum, Dhaka

In a rented house at Segunbagicha, Dhaka, Liberation War Museum started on 22 March, 1996. Then on 16 April, 2017 this was shifted to its permanent building at Agargaon, Dhaka. This museum aims at collecting and preserving war memento and to display them. It intends to raise awareness on liberation war among the youngsters so that they feel proud of their motherland, they are energized by liberation war spirit and patriotic feelings. At the same time they are expected to learn liberal, non-communal and democratic essence. This museum conducts different programs on liberation war. With the initiatives of eight trustee members, this museum endeavors to collect, preserve and display historical items. People's support and cooperation make this activity a smooth one.

Genocide Museum

To introduce the memory of torture and genocide during the liberation war, a non-government initiative was taken in Khulna named '1971: Genocide-Torture Archive and museum' in 2014. In short, it is termed as Genocide Museum. This is

the only one in South Asia that is working to preserve and display memory of brutality in 1971. It is also working to ensure international recognition of this genocide. It runs under a trustee board of 11 members. Different memories of the martyrs in 1971 and features of mass killing are displayed here. The photography and artistic portrays on the wall demonstrate the sacrifice, torture and cruelty of mass killing during the liberation war. Visitors like the students or overseas tourists remain shocked to see the features of extreme violence.



Figure-13.17: The Genocide Museum

Mass Movements in Bangladesh

The history of Bangladesh is rich with mass movements and struggles. From the Language Movement to the Liberation War and the Anti-Dictatorship Mass Uprising of the Nineties and the anti-fascist July Mass Uprising– these movements represent glorious chapters in the history of Bangladesh. Each of these mass movements brought not only regime change but also greatly strengthened the aspiration to build a just and equitable Bangladesh.

The 1990 Mass Uprising

The 1990 Mass Uprising, also known as the Nineties' Mass Uprising, was a significant event in political history. It was a spontaneous protest by people from all walks of life against the long-standing autocratic rule, political oppression, corruption, and the suppression of fundamental rights by the then-autocratic ruler, Hussain Muhammad Ershad.

Timeline of the 1990 Mass Uprising

The Mass Uprising of 1990 was not a sudden event. It was the result of continuous protests, demonstrations, and movements by the people against the misrule that had persisted since Hussain Muhammad Ershad's illegal seizure of power in 1982. The first major protest against General Ershad's military rule came from students. On February 14, 1983, several students were killed by police gunfire during a demonstration against Ershad's education policy. From 1984, the country's main political parties began to unite against Ershad's military rule and held regular programs demanding the formation of a democratic government through elections. In this context, General Ershad attempted to legitimise his power by holding two rounds of elections, but the people rejected them. As a result of the Ershad government's repression during these general programs, the intensity of the movement increased. Police killed a young man in

Dhaka named Noor Hossain during a procession on November 10, 1987. He had the slogans "Down with autocracy, let democracy be free" painted on his chest and back. Martyr Noor Hossain became a symbol of the anti-Ershad movement. Alongside the united programs of the anti-Ershad student community, similar programs by the eight-party alliance, seven-party alliance, and five-party alliances of the political parties gave the movement a national character. On October 10, 1990, during the anti-Ershad mass movement, K.M. Nazir Uddin Jehad, a student leader, was martyred by police gunfire at Paltan in Dhaka. This event ignited the public's resentment. "All-Party Students' Unity" was formed with the coordination of 24 student organisations. At this time, the three major political alliances jointly published the "Three Alliances' Framework," which demanded a free and fair election under a non-partisan caretaker government. When supporters of Ershad killed Dhaka Medical College teacher Dr. Shamsul Alam Khan Milon on November 27 at Dhaka University area, the mass movement reached its final stage. Under these circumstances, the Ershad government declared nationwide state of emergency on the same day. Disregarding the state of emergency, people took to the streets. Various professional organisations, and even government officials and employees, joined the movement. The military also withdrew its support for the Ershad government. The situation spiralled out of Ershad's control. Finally, on December 6, 1990, the autocratic ruler Ershad formally resigned from power. He transferred power to a non-partisan interim government formed under the leadership of Justice Shahabuddin Ahmed. Under the election of this caretaker government, the Bangladesh Nationalist Party (BNP) formed the government in 1991.

Significance of the Mass Uprising of 1990

The Mass Uprising of 1990 was a pivotal event with multifaceted significance. Its first and foremost significance was the fall of the nine-year autocratic rule of Hussain Muhammad Ershad and the end of his tyrannical regime. Through this mass uprising, democracy was re-established in Bangladesh. Following Ershad's resignation, a non-partisan government was formed under the leadership of Justice Shahabuddin Ahmed, which organised a free and fair election in 1991, paving the way for parliamentary democracy. This caretaker government system served as a model for fair and acceptable elections in Bangladesh in later periods. Another important aspect of this mass movement was that it established unity among political parties and student organisations. Students, political parties, various professional groups, and ordinary people stood together in the fight against autocracy, exemplifying unity among political parties for the national interest.

July Mass Uprising

In Bangladesh, the mass movement of students and mass people against the fascist Sheikh Hasina government in July–August 2024 is known as the July Mass Uprising. It is also referred to as the 'July Revolution.'

Background of the July Mass Uprising

The July Mass Uprising was an outburst of anger resulting from many years of political, social, and economic dissatisfaction. The background of this mass uprising is as follows:

1. Demand for Quota Reform and Abolish Discrimination: The July Mass Uprising began on June 5, 2024, in protest against the reinstatement of quotas in government jobs. However, the history of the movement demanding quota reform is long. Anti-quota debates began in 1997 when the government included the children of freedom fighters under the freedom fighter quota. Following the 2001 elections, Dhaka University and other universities organized movements demanding quota reform in 2001 and also in 2008. These movements failed in the face of repression. In 2013, when quotas were applied to the results of the 34th BCS preliminary examination, job seekers organized a movement demanding quota reform. In the face of this movement, the 34th BCS preliminary results were canceled and republished, but the quota system remained in place. The quota reform movement took on a larger scale in 2018. In response to continuous protests and ongoing programs, the Sheikh Hasina government announced the cancellation of quotas and later issued a circular. When that canceled quota system was reinstated by a High Court ruling on June 5, 2024, students took to the streets under the banner of the ‘Students Against Discrimination,’ which ended with the fall of the fascist Sheikh Hasina government.

2. Political Repression and Fascist Rule: The Awami League government's repression, lawsuits, forced disappearances, and murders, constituting a de facto fascist rule, created widespread anger among the general populace. As a result, when an opportunity for protest arose, people took to the streets.

3. Electoral Farce and Deprivation of Voting Rights: The parliamentary elections held in 2014, 2018, and 2024 were highly controversial. Through these farcical elections, citizens were robbed of their right to vote, which intensified the public's outrage.

4. Economic Hardship and Livelihood Crisis: Excessive corruption, plunder, money laundering, and mismanagement in the banking sector led the country's economy into a state of decline. High inflation and unemployment made the lives of ordinary people unbearable.

5. Discrimination and the Anger of the Youth: For a long time, students were victims of discrimination due to the quota system in government jobs. Furthermore, the youth were angered by the politicisation of jobs, the question paper leaks, torture by pro-government student organizations in educational institutions and other issues. These factors fueled their drive toward a movement.

6. Non-partisan and Spontaneous Movement: People from all walks of life, including students, had been victims of Sheikh Hasina's fascist rule. This situation sparked a new awakening among people of all professions and classes, and this spontaneous awakening evolved into a mass uprising.

7. Repression of the Student Movement and Reaction to Killings: During the movement, the barbaric attacks and killings of students and citizens by members of the Chhatra League, Jubo League, Awami League, and law enforcement agencies enraged the entire country. This turned the public's anger into an explosive force, and the quota reform movement evolved into an anti-fascist movement.

Timeline of the July Mass Uprising

The "July Mass Uprising" is a prime example of how a peaceful student movement can swiftly transform into an anti-fascist mass uprising. The protests were fundamentally triggered on June 5, 2024, when the High Court declared the 2018 circular nullifying the freedom fighter quota in government jobs illegal. Students immediately organized a protest at Dhaka University. The next day, the demand spread to various university campuses across the country. On July 1, a platform called the "Students Against Discrimination" was launched, giving the movement an organized structure. Under the leadership of the Students Against Discrimination, a nationwide "Bangla Blockade" was enforced on July 7, with students from different parts of the country spontaneously participating in blockading major roads and highways.

On July 14, the movement gained momentum when the Prime Minister Sheikh Hasina made a sarcastic comment about the quota reform movement during a press conference. Her remark—"If the grandchildren of freedom fighters don't get job, will the grandchildren of Rajakars get it?"—enraged the students. In response, students marched in protest on campuses with slogans like "Who are you, who am I? The slogans included "Rajakar, Rajakar," and "Who said, who said?" Autocrat, autocrat." The next day, on July 15, many, including female students, were injured in a brutal attack by the Chhatra League on protesting students at Dhaka University. This barbaric assault on female students created intense anger nationwide. On July 16, a brutal attack was again launched on students across the country. Six people lost their lives, including

Abu Sayeed in Rangpur due to police firing and Wasim Akram in Chittagong during a Chhatra League attack. The movement subsequently grew rapidly. On July 18, the movement reached a new peak with the observation of a "Complete Shutdown." Many others lost their lives on that day, including Mir Mahfuzur Rahman Mugdho in Uttara, Dhaka, and Farhan Faiyaaz in Dhanmondi. The participation of students from schools, colleges, madrasahs, and private universities gave the movement a universal character. The fascist Sheikh Hasina government adopted brutal repression to suppress the movement, including shutting down the internet, conducting mass arrests, firing bullets, and even firing from helicopters during a curfew. Even though hundreds were victims of mass killings, the movement did not stop; instead, students, the general public, laborers, professionals, expatriate Bangladeshis, and people from all classes and professions joined in. Although the government declared a state day of mourning on July 30, the protesters termed it a farce and announced their intention to continue the movement. Following this, the "March for Justice" and "Remembering Our Heroes" programs involved people from all levels of society. On August 3, a one-point demand for the resignation of Sheikh Hasina and her cabinet was announced from a public meeting at the Central Shaheed Minar on behalf of the ‘Students Against Discrimination.’ On August 4, terrorists from the Awami League party and government forces carried out a horrific massacrein all over the country, resulting in the deaths of over a hundred protesters. The coordinators of the "Students Against Discrimination" announced a "March to Dhaka" program to be observed on August 5. In implementing this program, millions of people took to the streets of Dhaka. Fascist Sheikh Hasina was forced to resign and flee in response to the mass uprising that included students, the public, and people from all classes and professions. Thus, Sheikh Hasina's decade and a half of fascist rule ended. The students, excited by the joy of victory, took control of Ganabhaban, the Prime Minister's Office, and the Parliament Building; new history was written. On August 8, an interim government was formed under the leadership of Nobel laureate economist Dr Muhammad Yunus; the journey to a new Bangladesh has begun.

Statistics of Martyrs and Injured People in the July Mass Uprising

A horrific massacre was carried out during July-August 2024 under the direction of Fascist Sheikh Hasina. At this time, nearly one and a half thousand people were killed by gunfire from law enforcement agencies and Awami League leaders and activists. According to a fact-finding report by the Office of the United Nations High Commissioner for Human Rights, approximately 1,400 people were killed in the July Mass Uprising between July 15 and August 5, 2024. In a speech given on the occasion of the interim government's 100-day anniversary, chief advisor Dr. Muhammad Yunus stated that approximately 1,500 people were martyred and 19,931 were injured in the July Mass Uprising.

In recent history, there is no record of such a large number of killings occurring in just 21 days outside of a war situation.

July Declaration

The July Declaration is an official declaration recognizing the July Mass Uprising. On August 5, 2025, the first anniversary of the mass uprising, the interim government's chief advisor, Dr. Muhammad Yunus, read out the declaration in front of the National Parliament Building. In the declaration, those killed in the July Mass Uprising were honored as national heroes, and a commitment was made to provide all legal protections to the injured. This declaration was formulated as a reflection of the aspirations of the victorious people of Bangladesh in the mass uprising on August 5, 2024.

Significance of the July Mass Uprising

The July Mass Uprising signifies not only a change in political power but also signals for political, social, and cultural rejuvenation. The most significant outcome of this mass uprising is the downfall of Sheikh Hasina's fascist and autocratic rule and the restoration of the people's sovereignty. The July Mass Uprising demonstrated that no autocratic power can survive if the country's youth and general public unite. Similar to 1952, 1969, and 1990, this movement exemplifies the combined strength of students and the public. This mass uprising's non-partisan nature, signifying political revitalization, is another crucial aspect. The July Mass Uprising marks the beginning of a new chapter in the restoration of democracy for the people who have long been deprived of their right to vote. The public's resistance against the mass killings during the movement and the aspiration to establish justice made this uprising even more significant. Finally, this uprising ignited the prospect of building a new Bangladesh, where democracy, justice, and accountability are guaranteed. Thus, the July Mass Uprising is not merely a change in political power; it is a victory of the people's united strength, a revival of democracy, and a manifestation of the spirit to build a new Bangladesh.

Group Work	
1.Prepare a Chart:	
Advantages of Democratic Governance	Disadvantages of Fascist Governance

Sample Questions

Multiple Choice Questions

1. What was the total number of seats for East Pakistan in the 1970 National Assembly election?

a. 160 b. 169

c. 298 d. 162

2. What is the reason for the formation of the Mujibnagar Government?

a. Not handing over power to the elected representatives

b. Leading liberation war

c. Increasing the admission fees for university students

d. Withdrawing martial law

Read the passage below and answer questions 3 and 4

Mohor, while visiting Dhaka with her parents, saw a historical place in a secluded area. He learned that there are graves of many unknown people like doctors, journalists, and professors here. His father said that it was created during a war over an election result. He remembered that although the 'Rajanigandha Samiti' (a local association) of their village was formed at the time of an election, the current committee members are now procrastinating instead of holding an election. Even though an election was held under pressure from the members, the current committee members conspired in various ways not to relinquish power after being defeated. This caused a lot of trouble. Some people died and the association suffered a lot of damage.

3. Which of the following has a similarity with the historical place seen by Mohor?

a. Martyred Intellectuals Memorial

b. Rayer Bazar Killing Field

c. Genocide Museum

d. Liberation War Museum

4. As a result of the war in the history of Bangladesh, like the election of the Rajanigandha Samiti-

i. The Legal Framework Order was announced.

ii. The Independent Bengal Student Action Council was formed.

iii. A separate state was formed.

Which of the following is correct?

a. i b. iii c . ii d. i, ii & iii

Creative Question

Scenario-1: Robi and his friends visit a historical site with their school history teacher. There they see a massive and impressive monument. The teacher says that the monument reminds us of the glorious story of our independence. It is a reflection of the sacrifices of the nation at different times.
Scenario 2: Raisa read in the newspaper that Algeria fought for independence from 1954 to 1962. In that struggle, women and students played a heroic role. Finally, in 1962, the people of Algeria achieved independence at a great cost of lives.

a. What is the Non-Cooperation Movement?
b. What does 'Operation Searchlight' mean?
c. Describe the monument that Robi and his friends saw when they visited the historical site.
d. Evaluate which event in Bangladesh is similar to the event Raisa read about, and what was the role of the students in that event?

Short Answer Questions

1. Why is the 25th of March called the dark night?
2. The liberation war is a people's war - explain.
3. Why was the National Memorial built?
4. What was the purpose of building the Liberation War Museum?
5. Make a list of the different classes and professions of people who participated in the July Mass Uprising.
6. Briefly highlight the inherent significance of the July Mass Uprising.

The End

2026 Academic Year

Classes Nine and Ten : History of Bangladesh and World Civilization

মুক্তিযোদ্ধারা দেশের শ্রেষ্ঠ সন্তান।



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