

Cover Amoy Taralap

Partition of Bengal and its repeal

In the year of Allah

Price is for the price.

It was seen as a direct result that contributed to the formation of a new middle class. Thus, due to the surplus money and new employment opportunities for the educated class, farmers and educated Muslims accepted the Partition of Bengal as a blessing.

Secondly, trade and commerce, especially export trade, improved greatly. It can be seen that in the first year foreign trade increased from 29,827,397 to 3,777,846 taka, which is 1,950,449 taka more than before. This increase occurred in both import and export trade. The sea-based trade of the province was expanded through the Chittagong port. In the financial year 1905-1906, the amount of foreign trade through this port was 317.76 lakh taka. An administrative report of the province states that this amount is "More than four times what it was before 1901-2" and "With the impetus it will receive under the new government, the prospect of its further development in the near future seems hopeful."

Thirdly, the new administration also focused on improving the province's ailing transport system. Although most of the expenditure in this sector was in Assam, which was less developed than East Bengal, only 3 lakh rupees were allocated for the province's roads in 1911.

Reaction to the partition of Bengal

1. Reaction of middle-class Bengali Hindus and caste Hindus: Protests against the partition of Bengal began soon after the proposal for partition was first published in late 1903. However, when the partition of Bengal was completed, there was a mixed reaction in the Hindu community. The general middle-class Bengali Hindus and caste Hindus centered in Kolkata opposed the partition of Bengal. The educated middle-class and upper-caste Hindus of Kolkata, especially the landlords, politicians, industrialists,

Businessmen, lawyers and journalists all took a stand in favour of this movement. They called the partition of Bengal an attack on national unity and political movement. Hindu leaders described it as anti-Bengali, anti-nationalism and mutilation of Mother Bengal. Renowned politician Surendranath Banerjee commented that Hindus were insulted and humiliated by the partition of Bengal. They gave it a communal character, calling it the British government's bias towards Muslims and an attempt to establish Muslim supremacy. Caste Hindus organised a protest meeting on 7 August 1905 at the Town Hall in Calcutta under the chairmanship of Maharaja Mahendra Chandra Nandi, the landowner of Kashimbazar. The gathering spread beyond the meeting venue to the nearby Maidan area and newspapers claimed that one lakh people participated in it. In the president's speech, the Maharaja said that Muslims would be the majority in the new province.

And Bengali Hindus will be a minority. As a result, we will be expatriates in our own country. On the other hand, intellectuals consider it an attack on Bengali language and literature. Among the politicians, the anti-partition movement was led by Surendranath Banerjee, Gangadhar Tilak, Aurobindo Ghosh, Bipin Chandra Pal, Ashwini Kumar Dutta, etc.

The main reason for the opposition of the upper caste Hindus and the Bengali Hindu middle class against the partition of Bengal was self-interest. They were against it because they feared that if the capital of the new province was established in Dhaka, industries would develop in the new province, and if a new capitalist class was born, the monopoly of the industrialists and businessmen centered in Kolkata would be disrupted. Business organizations such as the Bengal National Chamber of Commerce, the British Indian Association, the Calcutta Baled Jute Association, the Indian Jute Mills Association, the Indian Mining Association, etc. sent letters of protest and protest against the partition of Bengal. The educated middle class, lawyers, and journalists were also afraid for similar reasons. Lawyers in particular felt that their legal business would suffer if the new High Court was established in Dhaka. Because most of their clients were from East Bengal.

2. Congress response: Indian government with support and cooperation from Hindu community

The National Congress launched an all-out movement against the partition of Bengal. Congress leaders participated in every protest meeting and demanded the cancellation of the partition of Bengal. Despite being a non-communal party, the Congress's identity as a non-communal organization gradually disappeared as it joined this movement. However, focusing on the partition of Bengal, the Congress gave the opportunity to use the mentality of Bengali-speaking Hindus for its own interests and emerged as a powerful Hindu organization. In 1904, the year before the partition of Bengal was announced, the plan to partition Bengal was called a plan to fragment the Bengali nation at the Bombay Congress session. In order to strengthen the movement, two months before the partition of Bengal was implemented, the Congress called for a Swadeshi movement from a public meeting in Calcutta on 7 August. Although this protest by Congress Hindus was initially directed against the British government, it transformed into a pro-Bengali opposition movement.

3. Various programs of the Hindu community and the beginning of Hindu-Muslim conflict: 1905

On 16 October 1916, the day the Partition of Bengal was implemented, the Hindu community observed a day of mourning, went on a hunger strike, boycotted all kinds of work, and went barefoot to bathe in the Ganges. Earlier, on 22 September, poet Rabindranath Tagore led a new program by wearing a 'Rakhibandhan' or a red ribbon on the arm, a symbol of Bengali unity and brotherhood. Hindus in Bengal continued to propagate that the Partition of Bengal meant the dismemberment of Mother Bengal and that it was an act of worship to Goddess Kali

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It is an insult. In Hinduism, Kali is the symbol of the motherland. That is why the opponents of the partition of Bengal made 'Vande Mataram' their national slogan and national anthem.

The protesters started playing this anti-Muslim song and used it extensively in their meetings, which hurt the sentiments of Muslims. As a result, the

anti-Partition movement gradually turned into an anti-Muslim movement. The anti-Partition movement of the Hindu community in Bengal and outside Bengal strengthened. As a result, communal harmony was threatened. Riots broke out in many places in East Bengal including Comilla, Dhaka, Faridpur, Jamalpur, Rajshahi, Mymensingh, Pabna in 1906-1907. Many people were killed in these riots. In October 1905, the first anniversary of the Partition of Bengal was observed as a day of mourning by the Congress and Hindus.

4. Newspaper reaction: Most of the newspapers in Kolkata were owned by

The middle class or landlords. They thought that if new newspapers were published from Dhaka, the capital of the new province, their business and influence would gradually decrease. For this reason, Hindu-owned newspapers played an anti-Partition role from the very beginning and put pressure on the British government to cancel the Partition of Bengal. The Bengali newspaper, under the management of Surendranath Banerjee, identified the Partition of Bengal as a 'grave national disaster'. The Sanjeevani newspaper, edited by Krishnakumar Mitra, supported the boycott against the British government. The Hitavadi newspaper severely criticized the Partition of Bengal. In addition, the 'Jugantar' newspaper, edited by Bhupendranath Das, created public opinion against the Partition of Bengal and supported the Swadeshi movement. Motilal Ghosh's Amritbazar Patrika was very vocal against the Partition of Bengal. However, the extremist daily Bandemataram went a step further in this regard and identified the anti-Partition movement as a nationalist movement. On 8 August, the day after the Town Hall meeting on 7 August 1905, the newspaper commented, "The 7th of August was the birthday of Indian nationalism. Nationalism means two things the self consecration to the Gospel of national freedom and practice of Independence. Boycott is the practice of Independence." A daily newspaper called Sandhya by Brahmabandhab Upadhyay published news against the partition of Bengal. It was very popular among the less educated people of the city, suburbs, villages and towns.

5. Beginning of the Swadeshi Movement: Before the partition of Bengal was officially launched, a comprehensive program was launched against it. On July 17, 1905, a 'boycott' resolution was adopted against the British. Through this, a program of boycotting British products, setting fire to British products and boycotting educational institutions by students was adopted. On July 7, 1905

The movement took the form of an anti-British movement. The Swadeshi movement aroused a huge response among Hindus in 150 cities, 24 cities of Bombay Presidency, 20 districts of Punjab and Madras by announcing the Swadeshi movement in August at the Calcutta Town Hall against the partition of Bengal. Apart from Bengal, this movement spread to 23 districts of the United Provinces and 13 districts of Madhya Pradesh. Some therefore identified the Swadeshi movement as a 'revolution'. Will Durant said, "It was in 1905, then that the Indian Revolution began." This movement became the sole demand for Swaraj or the end of foreign rule the following year (1906). In September 1906, Bipin Chandra Pal said without hesitation, "Our ideal is full freedom, which means absence of all foreign control. Mahatma Gandhi himself commented in 1908, "The real awakening of India took place only after the partition of Bengal. "This partition of Bengal will be the cause of the division of the British Empire." The intensity of the movement increased terrorist activity. Due to the increasing Hindu-Muslim riots, the British government finally gave in, and in 1906, the Lieutenant Governor of East Bengal and Assam Province, Fuller, was forced to resign.

6. Reaction of lower caste Hindus: All upper caste Hindus opposed the partition of Bengal.

However, the lower caste Hindus, especially the Nama Shudras, welcomed the partition of Bengal. In East Bengal, the Nama Shudras were the majority among the Hindu community. There were two million Nama Shudras in Bengal and Assam. Shekhar Bandopadhyay mentioned that at that time, Hindus were 32.62% of the total population in Dhaka, Rajshahi, and Chittagong, of which Nama Shudras were 16.5%. In Jessore and Khulna, 13.78% of the total Hindu population were Nama Shudras. In East Bengal, 90% of the Hindu farmers were Nama Shudras. They were backward due to the hatred of the Hindu Brahmins, Vaishyas, and Kayasthas. They did not find any interest in the political aspirations of the caste Hindus, so they supported the partition of Bengal. The Nama Shudras of Bakherganj and Faridpur expressed their strong opinion in support of the partition of Bengal.

7. Reaction of Muslims: With some exceptions, the majority of Muslims in East Bengal were in favor of the partition of Bengal. The proposed partition of Bengal in 1903 was opposed by everyone, even the Muslims. Nawab Salimullah himself opposed it at that time. Although Lord Curzon's visit to East Bengal in 1904 and the revised partition were welcomed by the people of East Bengal. Except for a few landlords and lawyers, the vast majority of the people of East Bengal, who were mostly Muslims, supported it. When a strong movement against the partition of Bengal started in 1905, Nawab Salimullah of Dhaka played a role in shaping Muslim public opinion in favor of the partition of Bengal. In 1906, on his initiative