

Introduction

Abul Kasem Fazlul Huq (1873-1962) popularly known as *Sher-e-Bangla* or ‘Hak Saheb’ was a seasoned statesman, a very charismatic, influential and incessantly active figure in Bengal politics in the first half of the twentieth century. It was he who by his own capacity, to a great extent, controlled, guided, dominated, moulded and shaped Bengal politics for almost three decades and gave a new dimension to provincial politics by mobilizing the peasants and tenants and forming a political party (known as the Krishak Praja Party or the KPP) for their cause. His feel for the masses, his understanding of their problems, his earnest effort for the betterment of their living conditions made him very popular among the down-trodden people which altogether paved the way for getting havoc success in the elections of 1937 and his coming to power in Bengal. Fazlul Huq was perhaps, the most widely acclaimed and accepted but at the same time one of the most discussed, debated, controversial and unpredictable Chief Ministers (then known as the Premiers under the Government of India Act, 1935) of undivided Bengal. As the Premier of Bengal, he not only made his existence felt in provincial politics but also he left his impression and registered his voice in national politics particularly in all-India Muslim politics. But this highly-rated political personality went into a rivalry with the ‘League Supremo’ (i.e. M.A. Jinnah), entered into a confrontation with the H.E. the Governor of Bengal (J.A. Herbert), lost his Premiership and his Krishak Praja Party faced a debacle in the elections of 1946. Fazlul Huq ultimately turned into a tragic figure in Bengal politics before the second partition of the province in 1947 and sank into oblivion within a few years after his death.

The proposed study with the title *A.K Fazlul Huq and Bengal Politics Between the two Partitions (1905-1947): Currents and Cross-Currents* attempts to review and explore certain aspects of Bengal politics centering Fazlul Huq with reference to his life, mission, vision, his identity with the poor masses particularly with the Bengal peasantry and his shifting political activities from provincial to national levels and vice-versa. It also tries to focus on his vacillating political stances as he oscillated between the Muslim League, the Indian National Congress and his own made Krishak

Praja Party. The proposed study intends to bring out in surface the underlying truth behind his contrastive, volatile attitude and activities and also to make a rational, unbiased, thorough and critical assessment of this great personality as well as his political steps and activities. Although a good number of books were written on the life, career and activities of Fazlul Huq, unfortunately most of them are either eulogies or incomplete or biased and the majority of these works fail to help us in impartially judging the man, his mind and his political activities, perfectly representing the time and thus to a great extent, do not satisfy our thirst for knowledge. The proposed study takes this responsibility to make an honest attempt to focus into all these aspects. Although a very few books on Bengal politics and society were written in the first half of the twentieth century (for example, Sir M. Azizul Huque, former Speaker of the Bengal Legislative Assembly and former Vice – Chancellor of the University of Calcutta, wrote the book entitled *The Man Behind The Plough* in 1939, Fazlul Huq portrayed the then Bengal scenario in his own *Bengal To-day* in 1944 and Santipriya Basu vividly depicted the life of the Bengal peasant in the Bengali book entitled *Banglar Chasi* which came out in 1944), a large number of publications centering Fazlul Huq and contemporary Bengal politics came to the surface particularly during the second half of the twentieth century. But in most of these books, the authors on a large scale made no critical and impartial assessment of this political activist of Bengal and in majority of these books, the focus was not absolutely given on Fazlul Huq and his politics. Since 1962, a good number of research works were done on the life, career and political activities of Fazlul Huq. In that year, two important books were published: B.D. Habibullah's *Sher-e-Bangla* (in Bengali, Barishal) and Khondokar Abdul Khalek's *Ek Shatabdi* (in Bengali, Dacca) both of which only highlighted Fazlul Huq's eventful political activities. Four years later (i.e. in 1966), A.S.M. Abdur Rab had written a biography of Huq, entitled, *Life and Achievements of A.K. Fazlul Huq* wherein the author only appreciated the activities of Huq Saheb without making any critical assessment. He wrote another biography entitled *Sahid Suhrawardy* (in Bengali, Dacca, 1968) which mainly highlighted Suhrawardy and his political activities. But probably the most classical work of that time was Kalipada Biswas's *Yukta Banglar Shesh Adhyay* (in Bengali, Calcutta, 1966) in which he carefully and aptly analyzed the political developments during the last decade of undivided Bengal. Shila Sen and Kamala Sarkar too selected the same period of Bengal politics to make an in- depth study and wrote the books

entitled *Muslim Politics in Bengal 1937-1947* (New Delhi, 1976) and *Bengal Politics 1937-1947* (Calcutta, 1990) respectively, wherein they tried their best to understand the Muslim mind in the context of changing political scenario of Bengal during the period mentioned above. A very important feather to the study of Bengal politics was added by J.H. Broomfield in the book entitled *Elite Conflict in a Plural Society: Twentieth Century Bengal* (California, 1968) in which the author put much emphasis on the conflicting attitudes of the political elites of Bengal (from 1906-'47) and concentrated more on the Hindu politics between 1912 and 1927. Humayun Kabir made an extensive research on Muslim politics and the outcome was *Muslim Politics 1906-47 and Other Essays* (Calcutta, 1969) in which he explained the growing popularity of the Muslim League in Bengal and how Fazlul Huq was an instrumental to it and how he was 'forced into the arms of Muslim League'. Similarly Bhola Chatterjee concentrated on Bengal politics particularly in the 1930s and highlighted its different aspects in his book entitled *Aspects of Bengal Politics in the 1930s* (Calcutta, 1969). Kazi Ahmed Kamal made an intensive study on the three very prominent politicians of Bengal and also brought out their inside stories in his book entitled *Politicians and Inside Stories: A Glimpse Mainly into the Lives of Fazlul Huq, Shaheed Suhrawardy and Moulana Bhashani* (Dacca, 1970) but did not fully concentrate on Fazlul Huq and his Praja movement. Kamruddin Ahmad took social history as his area of research and the outcome was the book entitled *A Social History of Bengal* (Dacca, 1970) which provides us different aspects of the then Bengali society. In 1974 from New Delhi, L.A. Gordon wrote *Bengal: The Nationalist Movement (1876-1940)* which mainly dealt with the Hindu politics and put more weightage on the nationalist movement and contemporary Bengal politics upto 1940. His another important contribution to Bengal politics was his great work entitled *Brothers Against the Raj: A Biography of Indian Nationalists Sarat and Subhas Chandra Bose* (New Delhi, 1990) in which he made focus primarily on Sarat and Subhas Chandra Bose and concentrated on their politics against the British.

In the seventies of the twentieth century, two important political diaries were written by two very eminent political personalities of Bengal. Abul Mansur Ahmed in his *Amar Dekha Rajnitir Panchas Bachhar* (in Bengali, Dacca, 1968) and Abul Hashim in his book entitled *In Retrospection* (Dacca, 1974) tried to narrate the then political developments in Bengal and also brought to light the controversial political

character of Fazlul Huq. As they were the eyewitnesses of contemporary Bengal politics and side by side strong political activists of undivided Bengal, their writings, reminiscences provide us very valuable information to judge Fazlul Huq and his different political activities. In the meantime, Humaira Momen wrote a book entitled *Muslim Politics in Bengal: A Study of Krishak Praja Party and the Elections of 1937* (Dacca, 1972) wherein the author concentrated more on the activities of Fazlul Huq and his *Krishak Praja Party* and its success in the elections of 1937 but he did not go further. Sumit Sarkar made an extensive research work on the aftermath of the partition of Bengal (1905) and the outcome was *The Swadeshi Movement in Bengal, 1903-1908* (People's Publishing House, New Delhi, 1973) wherein he explained the genesis of the Swadeshi Movement in Bengal and brought to light its different trends and its socio-economic and cultural impact on the contemporary Bengali society. His finishing point is almost the starting point of my desired research but serves as a very useful background. Kenneth McPherson's *The Muslim Microcosm: Calcutta 1918-36* (Wiesbaden, 1974) dealt (as the title primarily suggests) with the urban politics of the Muslims in a metropolitan city like Calcutta. On the other hand, Hossainur Rahaman analyzed the Hindu-Muslim relations in Bengal between the two partitions in his book entitled *Hindu-Muslim Relations in Bengal, 1905-1947* (Bombay, 1974). In 1974 Amalendu De wrote two pioneering works entitled *Bangali Buddhijibi O Bichhinnatabad* (in Bengali, Calcutta) and *Roots Of Separatism in Nineteenth Century Bengal* (Calcutta). Next year, his another extensive research work came to light entitled *Swadhin Bangabhumi Gathaner Parikalpana: Prayash O Parinati* (in Bengali, Calcutta, 1975) wherein he highlighted on the scheme of 'Independent Bengal' and mainly concentrated on the events that were taken place in between January-20th June, 1947. In 1976 Bangladesh Itihas Samity published a very important book on Fazlul Huq entitled *Fazlul Huq speaks in Council, 1913-1916* which mainly dealt with the speeches given by Fazlul Huq in the Legislative Council between 1913 and 1916 but it provides us important information on his thought and action. In *The Muslim Society and Politics in Bengal, 1757-1947* (Dacca, 1978), Mohammad Abdur Rahim tried to highlight the then Bengali Muslim society and politics and he did not concentrate solely on Fazlul Huq and his political activities. In 1980, S.M. Azizul Huq Shahjahan, an active supporter and admirer of Fazlul Huq, wrote *Shatabdir Kanthaswar, Abul Kasem Fazlul Huq* (in Bengali) in which the author only highlighted Mr. Huq's life and achievements and unearthed some of his unpublished

speeches and correspondence. In *The Bengal Muslims 1871-1906: A Quest for Identity* (New Delhi, 1981), Rafiuddin Ahmed dealt with the sources of Muslim separatism in Bengal which went beyond politics and ended where my research is going to be started. On the other hand, Enayetur Rahim concentrated on the Government of India Act, 1935 with special reference to provincial autonomy in his book entitled *Provincial Autonomy in Bengal, 1937- 1943* (Dacca, 1981). In 1984, several outstanding research works were published on Bengal and its electoral politics. For example, Gautam Chattopadhyay's *Bengal Electoral Politics and Freedom Struggle (1862-1947)*, dealt with the complex but highly significant issue of the relationship between Bengal electoral politics and freedom struggle and the focus was not solely on Fazlul Huq and his politics. Gitasree Bandyopadhyay in her *Constraints in Bengal Politics (1921-1941): Gandhian Leadership* (Calcutta, 1984) made an analytical study of the issues that raised controversies lasting over two decades, between the nationalist leaders of Bengal on the one hand and Gandhiji on the other and did not pay any attention to Fazlul Huq and his *Praja Movement*. Partha Chatterjee in his *Bengal 1920-1947: The Land Question* (Calcutta, 1984) made a comprehensive analysis of the changes in the agrarian structure of Bengal that were taken place in the first half of the twentieth century and analyzed the connection between agrarian relations and politics in Bengal. Rajat Kanta Ray in his *Social Conflict and Political Unrest in Bengal 1875-1927* (Calcutta, 1984) made a detailed and exhaustive study of the complex socio-economic relationship between the centre and the periphery – between Calcutta and its hinterland. Jayanti Maitra in her *Muslim Politics in Bengal 1855-1906* (Calcutta, 1984) only examined the first phase of the Muslim separatism in Bengal. In the book entitled *The Sole Spokesman: Jinnah, the Muslim League and the Demand for Pakistan* (Cambridge, 1985) Ayesha Jalal added a new dimension to the study of Jinnah and his politics and brought into light the relationship between Jinnah and Fazlul Huq without making any critical assessment of Huq's vacillating political stances. Similarly, Stanley Wolpert wrote *Jinnah of Pakistan* (New Delhi, 1985) where he put more emphasis on Jinnah and discussed Fazlul Huq's confrontation with Jinnah from a new angle. Sugata Bose made a careful research on agrarian Bengal which resulted in writing the book entitled *Agrarian Bengal: Economy, Social Structure and Politics 1919-1947* (Cambridge University Press, 1986). He pointed out a very interesting fact that until the early decades of the twentieth century, the peasantry of East Bengal (who were predominantly Muslims)

had a 'symbiotic relationship' with the predominantly Hindu landlords, moneylenders and traders but the prolonged depression of the 1930s completely changed 'the balance of class power in the peasant's favour'. Badruddin Umar stated similarly in his book entitled *Banga-bhanga O Sampradayik Rajniti* (in Bengali, Calcutta, 1987) that the partition of Bengal in 1947 'became possible because of the presence of certain non-antagonistic contradictions in the country which were converted into antagonistic contradictions by the British rulers'. Tanika Sarkar in her *Bengal 1928-1934: The Politics of Protest* (New Delhi, 1987) highlighted mainly the protest movement in Bengal during the aforesaid period and did not fully concentrate on Fazlul Huq and his peasant politics. Similarly Bazlur Rahaman Khan in his *Politics in Bengal, 1927-1936* (Asiatic Society of Bangladesh, 1987), concentrated only on the course of Bengal politics with special emphasis on the peasant politics and praja movement during the period mentioned above but he did not go further. Harun-or-Rashid in his *The Foreshadowing of Bangladesh: Bengal Muslim League and Muslim Politics, 1906-1947* (Asiatic Society of Bangladesh, Dhaka, 1987) carefully explained the emergence of Bangladesh and mainly concentrated on the decline of the Krishak Praja Party, the tensions within the leadership of the Bengal Provincial Muslim League and the move for an Independent Greater Bengal, floated by the Suhrawardy-Hashim faction in the late 1940s. He wrote, 'there was existing a sub-national dimension among the Bengali Muslims' (p. 344) and according to him, the creation of Bangladesh was 'the partial fulfillment of the 1940s dream of an Independent Greater Bengal' (p. 346). Rajmohan Gandhi also made a 'dispassionate analysis of the making of Indian Muslims' psyche' through his biographical sketches of eight prominent Muslims (Fazlul Huq was one of them) in his book entitled *Understanding The Muslim Mind* (New Delhi, 1987).

After making a detailed study on the life and activities of Fazlul Huq, Amalendu De wrote *Pakistan Prastab O Fazlul Huq* (in Bengali, Calcutta, 1989) in which he carefully analyzed the controversy between Fazlul Huq and Jinnah, pointed out the latter's 'Two-Nation theory' and exclusively focused on the Lahore Resolution (1940), popularly known as the 'Pakistan Resolution' (Prastab) which was moved by Fazlul Huq himself. Prof. De, to some extent, was sympathetic towards Fazlul Huq and remained almost silent on his inner contradictions and his unpredictable and shifting political moves. Around this time, Pradip Kumar Lahiri

tried to understand the Bengali Muslim mind and thought in his book entitled *Bengali Muslim Thought (1818-1947): Its Liberal and Rational Trends* (Calcutta, 1989). Sekhar Bandyopadhyay analyzed whether caste played a very important factor in Bengal politics and the British attitude towards it in his *Caste, Politics and the Raj: Bengal 1872-1937* (Calcutta, 1990). Chandiprasad Sarkar in his *The Bengali Muslims: A Study in their Politicization, 1912-1929* (Calcutta, 1991) highlighted the growth and development of the autonomous character of the Bengali Muslims along with their long and laborious search for their dual identity-not only as Muslims but as Bengalis as well. Similarly Saokata Ara Hosena highlighted Bengal society and politics in her *Politics and Society in Bengal, 1921-1936* (Bangla Academy, Dhaka, 1991). Suranjan Das in his *Communal Riots in Bengal 1905-1947* (Delhi, 1991) made only communal riots (between the two partitions), as his focal point of research and as a result, Fazlul Huq and his Praja Movement were not taken into his consideration. Soumitra De in his book entitled *Nationalism and Separatism in Bengal: A Study of India's Partition* (Har Anand Publication, 1992) made an in-depth analysis of Bengal politics with an emphasis on cultural nationalism and separatist politics prior to the partition of India. Jahanara Begum in her book entitled *The Last Decade of Undivided Bengal: Parties, Politics & Personalities* (Calcutta, 1994) analyzed only the important issues like land, labour, detinue question, the Hindu-Muslim communal problem, the great famine of 1943 etc., different legislations thereof and reflections and reactions to them inside and outside the House. But she concentrated mainly on the events that were taken place in the last decade of the 20th century. In the same year, Taj-ul-Islam Hashmi's *Peasant Utopia: The Communalisation of Class Politics in East – Bengal, 1920-1947* (Dacca, 1994) revealed the peasant questions, class character and rural politics along with the activities of the different political parties but did not make any critical analysis on the divisions and schisms of the peasant parties. Soumitra Sinha's *The Quest For Modernity and The Bengali Muslims, 1921-1947* (Calcutta, 1995), tried to investigate and explore whether there was any quest for modernity among the Bengali Muslims before the attainment of independence. In the list of research works on Bengal and Bengal politics, Joya Chatterji's *Bengal Divided: Hindu Communalism and Partition, 1932-1947* (Cambridge, 1995) and Tazeen M. Murshid's *The Sacred and The Secular: Bengal Muslim Discourses, 1871-1977* (Calcutta, 1995) deserve special mention. But both of them remained silent on Fazlul Huq's ambiguities and the issue that had there been a favorable situation if Mr. Huq was given due weightage

and honour in contemporary Bengal politics. In her research work Joya Chatterji made her observation that ‘communalism in Bengal was essentially a Muslim phenomenon’ and that ‘a parallel Hindu communalism did not emerge’ (according to her, it was built up in Bengal from the 1930s), ‘or that if it did, it was too limited and peripheral to have contributed in any significant way to the conflicts that led to Pakistan’ (p. 152).

Similarly scholars from both India and abroad, took keen interest to study Bengal politics somehow or other connected with Fazlul Huq or his Krishak Praja Party. Thus *Sher-e -Bangla A.K. Fazlul Huq* (in Bengali, Dhaka, 1997) by Sirajuddin Ahmed and *Fazlul Huq: Jiban O Rajniti* (in Bengali, Calcutta, 2001) by Saccitananda Banerjee, had come down to us and covered various sides of the life and activities of Fazlul Huq but both these works did not properly highlight his ambiguous, inconsistent and volatile character and activities. Likewise, Manzur Ahsan in his thesis entitled *Fazlul Huq: Spokesman For The Bengal Peasantry Under The Colonial Regime* (Aligarh, 2000) highlighted Fazlul Huq’s activities mainly in the economic sphere and his involvement with the Bengal peasantry but he did not make any critical analysis on his political motives, his plan of action, his ambiguities, the mystery of his success in the Elections of 1937 and the author failed more or less to identify the issues which led to the gradual decline of Huq’s political hold over Bengal within a few years after his Premiership. Suniti Kumar Ghosh in his book entitled *Bangla Bibhajaner Arthaniti- Rajniti* (in Bengali, Calcutta, 2001) analyzed the partition of Bengal as well as India, in 1947 and tried to mark the people who were responsible for both of these partitions and gave focus on their vested interests. On the other hand, Srilata Chatterjee mainly concentrated on the Bengal politics led by the Congress between the two World Wars in her book entitled *Congress Politics in Bengal 1919-1939* (London, 2002). In *Bangasanghar Ebong, 1946-1950* (in Bengali, Calcutta, 2002), Sukharanjan Sengupta highlighted the roles of H.S. Suhrawardy and Fazlul Huq in the Great Calcutta Killing of 1946 and analyzed the Noakhali Riot (October 1946), the transfer of power in 1947 and the communal riot in East Bengal in 1950. He aptly narrated the events that were taken place in Bengal in between 1946 and 1950 but the political activities of Fazlul Huq prior to 1946 remained completely untouched. Likely Rakesh Batabyal in his book entitled *Communalism in Bengal: From Famine to Noakhali, 1943-47* (New Delhi, 2005) mainly concentrated on the

emergence of communalism in between the great Bengal Famine of 1943 and the hatred communal riot that was taken place at Noakhali in 1946. In this context Avik Kumar Dey's *Nirmal Kumar Basu: Satchallisher Diary* (in Bengali, Kolkata, 2009) and Sandip Bandyopadhyay's *Itihashe Dike Phire: Chhechallisher Danga* (in Bengali, Kolkata, 2010) deserve special mention. Both these books were almost political diaries and the authors mainly concentrated on the Calcutta Riots (1946) and the incidents that happened in Bengal prior to the final division and partition of India in 1947. Interestingly, Suniti Kumar Ghosh in his book entitled *The Tragic Partition of Bengal* (Kolkata, 2010) made detailed analysis of the traumatic experience of the partition of Bengal in 1947 but did not duly consider Fazlul Huq's political activities as a whole and his fight for the Bengal peasantry. Special mention also should be made to the research work done by Samindra Mohan Biswas. He in his book entitled *Sher-E-Bangla Fazlul Huq (1906-1947): In the Cross-Currents of Provincial and National Politics of India* (Kolkata, 2011) portrayed the life and activities of Fazlul Huq, his contradictions and the shifts in his political career. But in his study, he did not make any reference to the scheme of a 'united Independent Bengal' and the response of Fazlul Huq towards this scheme. In his research, he did not properly highlight the land question, the genesis of the Praja movement and its culmination in the formation of the Krishak Praja Party, the role of Fazlul Huq in the KPP's success in the Elections of 1937 and also in its gradual decline. Very recently noted historian Sabyasachi Bhattacharya in his book entitled *The Defining Moments in Bengal 1920-1947* (OUP, New Delhi, 2014) tried to explore 'some of the constitutive elements in the life and mind of Bengal in the twentieth century' and closely examined the momentous changes that took place in the economy, politics, society and cultural life of Bengal in between 1920 and 1947. In his analysis, he made reference to Fazlul Huq, his Krishak Praja Party, Peasant Movements and the Left, Muslim community and the politics of the Middle – Class, the scheme of 'United Independent Bengal' etc. but his research work was not primarily based on Fazlul Huq and his political activities and his role in provincial vis-à-vis national politics.

Side by side, a huge number of books or research works were published on the partition of India and the making of Pakistan or the transfer of power. Here mention should be made of: 1) Choudhury Khaliqzaman's *Pathway to Pakistan* (Lahore, 1961); 2) Penderel Moon's *Divide and Quit (1961)* and 3) *The Partition Omnibus* (New

Delhi, 2002); 4) Khalid B.Sayeed's *Pakistan: The Formative Phase (1857-1948)*, OUP, 1968; 5) S.S. Pirzada's *Foundations of Pakistan: All- India Muslim League Documents, 1906-1947*, Vol. II 1924-1947 (Karachi,1970); 6)R.J. Moore's *Churchill, Cripps, and India: 1939-45* (Oxford, 1979) and his 7) *Escape from Empire: The Attlee Government and the Indian Problem* (Oxford, 1983); 8) David Page's *Prelude to Partition* (Oxford, 1982); 9) Maulana Abul Kalam Azad's *India Wins Freedom* (Calcutta, 1959); 10) David Gilmartin's *Empire and Islam: Punjab and the Making of Pakistan* (New Delhi, 1989); 11) Mushirul Hasan's *India's Partition: Process, Strategy and Mobilization* (New Delhi, 1993); 12) V.P. Menon's *Transfer of Power in India* (Hyderabad, 1993); 13) Sucheta Mahajan's *Independence and Partition: The Erosion of Colonial Power in India* (New Delhi, 2000); 14) Amrik Singh's (ed.) *The Partition in Retrospect* (New Delhi, 2000); 15) D.N. Panigrahi's *India's Partition: The Story of Imperialism in Retreat* (London & New York, 2004), & his 16) *The Partition Omnibus* (New Delhi, 2007); 17) Narendra Singh Sarila's *The Shadow of the Great Game: The Unfold Story of India's Partition* (New Delhi, 2005); 18) Yasmin Khan's *The Great Partition: The Making of India and Pakistan* (New Delhi, 2007); 19) Satish Saberwal's *Spirals of Contention: Why India was Partitioned in 1947* (New Delhi, 2008); 20) Neeti Nair's *Changing Homelands: Hindu Politics and the Partition of India* (Ranikhet, 2011); 21) Kaushik Roy's (ed.) *Partition of India, Why 1947* (New Delhi, 2012) and so on and so forth. There may be more useful and important works on the theme of partition of India than these but in all these books the authors have analyzed the issue of partition from an all-India perspective rather than that of Bengal and as a result, Fazlul Huq or Bengal politics was not their focal point of discussion rather it came to them as a case study.

Having gone through all the above mentioned books and research works, it can be said without any doubt that most of these works did not impartially explain or properly highlight Fazlul Huq and his political activities between the two partitions of Bengal (1905-1947), his involvement with the *krishaks* and *prajas*, his role in the Praja movement which led to the formation of the KPP and the factors of his success and failure in the provincial vis-à-vis national politics. Most of these works did not properly assess his fight for the indebted peasantry of Bengal and his contribution in the field of Debt Settlement, his politics of *Dal –Bhat* which gave him (and his party KPP) immense popularity and success in the Bengal Assembly Elections of 1937 and

its gradual decline in the later years and at the same time, did not fully throw light on his contrasts, ambiguities, inconsistency and his volatile character and activities. Although a very few research works were carried out in this part of Bengal (West Bengal) vis-à-vis India absolutely on Fazlul Huq but most of them failed to critically analyze the man and his political activities, to explain whether he was guided by whims or 'political opportunism' and whether he was very power-hungry for which Fazlul Huq on several occasions, made compromises with different political groups or organizations which led to his gradual loss of self-made image and his credibility. At the same time, most of these works also did not properly reveal the truth that how far he was 'secular' and to what extent, he played the 'communal card' whenever and wherever needed in building of his political career and to remain in power. The present study endeavours to cover all these issues so far untouched, unattended or overlooked. It is also to be seen that to what extent, Fazlul Huq in most of the cases, enjoyed the freedom to take all his decisions, whether he was under any compulsion of coalition politics or more importantly, whether he was at the mercy of the highest bidders (within the Muslim League) who tried to 'use' and 'utilize' Huq's popular image for the fulfillment of their vested interests or party-demands showing almost no respect for this man, his plan of action and the promises which he kept before the common people of Bengal. So a fresh look into all these aspects of Fazlul Huq is certainly needed to explore and investigate properly and impartially Fazlul Huq's shifting political activities as he often drifted from provincial to national politics and the vice-versa along with his vacillating political stance and course of action and finally the 'currents' which helped him to come to power in Bengal and the 'cross-currents' which 'dethroned' him from power-politics within the League and also at the regional and national levels. Along with these, it is the aim of the present study to project Fazlul Huq as a meaningful, potential and incessantly active political force in the regional and national arena during the period under consideration and make an impartial assessment of his life and political activities in the cross-currents of regional and national politics between the two partitions of Bengal (1905-1947).