

# The Partition of India: A Silent Agony No One Talks About

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## ABSTRACT

**This article mainly reflects on how human rights violations committed against a huge number of religious minorities have been addressed in the state of East Pakistan. It expresses deep concern over the breach of religious freedom, humanity and co-existence among the inter communities. Bangladesh is a country with rich cultural diversity like that of India in some extent. Major portion of Bangladesh comprises of converted Muslims from lower class Hindu communities. The perspectives and reasons of this conversation is another matter of discourse that deserves another platform. We do not intend to enter into this discourse seeking another detailed analysis of socio-economic politics. In Bangladesh, there are Muslims, mostly converted, lower and upper class Hindus, Christians, Ahmadia (denied as non-Muslims for long time) indigenous people, mostly living in hilly regions of the country, and some other ethnic minorities.**

**Key word: - Religious, Muslim, Hindu, Communities, Cultural**

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## INTRODUCTION

"Injustice anywhere is a threat to justice everywhere" -Martine Luther King Jr. Life with its infinite journey is larger than the mere creation of life itself in ancient times. A dynasty might emerge and collapse, a lie might be written, an individual might not have met with his or her companion but life keeps its strenuous struggle for existence and continuous course towards its infinite destination from time immemorial. Human beings do not have the full knowledge about the history of human civilization since it began its rising, but, today also the world suffering from racial superiority took shelter in the myths of vain citadels walled with narrow racial and religious dogma. The aggression of civilization, culture, faith deviated human beings from the path of traditional course of their peaceful lives. The question of the existence of an individual has now being turned into the question of existence of the whole human civilization. In the "Mahavarata" Pitamaha Bhishma on the bed of arrows said Yudhishthira that human being is superior to all irrespective of its class, caste, creed and colour. The value of life and the dignity of human being deserve utmost priority in all perspectives. The partition of India in 1947 was the division of British India into two independent dominion states- The Union of India and The Dominion of Pakistan in Indian subcontinent. The present context mainly ruminates on the plight and predicament the people of East Pakistan had to suffer during and after the British colonial power had withdrawn from the subcontinent. The Hindu Brahmins in East Pakistan (now Bangladesh) thought that they might have easy accession to West Bengal. The Hindu Brahmins already there (in West Bengal) will accept them as their guests. In this way they will save themselves from the attacks of Muslim aggression and the Sudras (lower class Hindus) as well because the Hindu Sudras have been suffering from the atrocities, exploitation, and humiliation since long. The Hindu Brahmins and upper class Hindus do not have extra sympathy for them in East Pakistan. There was also a psychological aspect of leaving East Pakistan by the upper class Hindus and that was political assurance from the central party leaders of Congress. Jaminder, barristers, doctors, businessmen, teachers, politicians, mostly the upper class Hindu community, - all were leaving the country. For them it was a matter of self respect as well as the security of dignity. The Muslims who never dare to talk to them with head uplift and who never dare to sit beside them were seen boarding on their parlor without waiting for invitation by the upper class Hindus. They were converted Muslims from the Hindu lower class in East Pakistan. And it was intolerable for the people like upper class Hindus, specifically Brahmins. It is this circumstances that compelled them to escape from the country (East Pakistan or East Bengal) another reason of abandoning their country was ofcourse the loosing of the administrative, economic and social grip of power which were then controlled by them. And now it was under the grip of the new converted Muslims who happened to be the new competitors to the middle and upper class Hindus. This was the main reason of leaving their country. But the most surprising and shocking incident is that the mass exodus by the down trodden and the toiling masses in East Pakistan who mostly belong to the lower class Hindus or Sudras or Scheduled Castes from their native land during and after Independence. Because, what was the question of dignity and self respect for the Brahmins or other upper class Hindus could not be applicable to the case of the lower class Sudras in East Pakistan. The vast majority of converted Muslims in newly formed East Pakistan started thinking the Hindu Sudras as the foreigners or '

kafirs ' though both of them carry same class interests and status, but bear separate religious interests and identities for being two separate religious entities based on ethnic distinction. They had forgotten who they were and the historical fact facts of their origin. They didn't differentiate between the Brahmins and the Sudras. This context does not intend to go through the communal riots happened during that period. That is another history A number this kind of history are, though of small quantities, written in many novels, poems, and drama, stories etc based on the events of that miserable and humane disaster. The minutes of Shekhar Bannerjee's papers have been archived in the library of India Office. That the refugees from East Pakistan created a great pandemonium on so economic and political arena that resulted in the degradation of society and environment is known to all. Many people are, even today, seen ruminating on it. Recently, we have "Ardhek Jivan" a serial composition by Sunil Gangopadhyaya (Desh, 18 March, 2018) In his writing he wanted to show us that even many Muslim communities migrated to East Pakistan because of being victims of communal riots in West Bengal. But, according to the report in this regard based statistical records, it could not be compared to the number of the Hindu refugees being victimized immigrated to West Bengal (Nehru - Liaquat Pact ?)

### **The Causes of Mass Exodus by The Lower Class Hindus from East Pakistan**

The minorities of East Pakistan consist of mostly Hindu Sudras. They were deprived, exploited by the upper class Hindus for ages and now they had to face a new threat and insecurity, and succumbed to the hands of the most dominant class of people who comprises of the major portion of the population in Bangladesh. The lower class Hindus got liberation from the clutches upper class of Hindus recently due to their (Brahmins) exits from East Pakistan to the state of West Bengal. Those left are now without sharp claws and teeth to regulate assault on the lower class Hindus some of them have vanity for their racial superiority but they have no power to impose torture and exploitation upon the lower class Hindus. But the lower class Hindus have to face fresh attacks from the converted Muslims who once belonged to the lower class of Hindu society. Lower class Hindus are now grave victims of Islamic sectarian extremism. This is shown with detailed analysis by Sirajul Choudhury, an eminent Bangladeshi literary critic, public intellectual, social and political activist and analyst, historian..... But the question is - why was the lower class Hindus victimized in Bangladesh with communal treatment at the hands of the converted Muslims coming from lower class Hindus? Bangladesh the converted Muslims are also poor and exploited. But they pounce upon the lower class Hindus again and again. The class interests could not function here to change the circumstances. There is another reason and that is the education systems in Bangladesh. They are being educated at village Madras and Maktab where they are being taught pure Islamic teachings devoid of any morality based modern out. They are taught the concept of 'Jannat'(Paradise) and 'Jahannam'(Hell).They are taught why the "Kafirs"(Non-Muslims) is to be hated and why a pure Muslim should not accept a Kafir as his friend. According to them the infidels and idol worshippers should be eradicated from the country. The system of Madrasa education can never make a man modern, even if one tries to develop it for the modern age, it can never create philanthropic values and views among the people. Though there are some exceptions in this concern but the statistical records in relation to the development and correlation of the Madrasa education are not satisfactory. The Bangladesh Government has been giving much importance on Madrasa education and it has been increasing day by day. It also ushers in the benefits to the ruling class. Neither of the philanthropist institution nor any intellectual are seen protesting against this tradition except Bodruddin Umar, Muntasir Mamun and few others like them. Recently Bangladeshi Bloggers and "Muktamona", "Sangshay dot Com, and some other anti - fundamentalist organizations have been working on it. There are some socialist parties in Bangladesh but they are hardly seen peaking against these issues. They are in the opinion that proper education, abolition of economic disparities and the progress of cultural activities can abolish the curse of communalism from Bangladesh as they thought in case of Hindu social divisions based on casteism through labour and peasant movements (Socialist Revolution) in connection with economic bases in India. The course of communism and social disparities cannot be eliminated simply because neither of the people belonging to different religions can be united by providing them with some economic opportunities and status or demand. We do not have also such instances this respect. The Marxist and other socialist parties existed in the country themselves are struggling for their existence. They have to compromise with the majority of religion in the country. They do not pay heed to the religious and social problems of the minorities.

Post Modernist thinkers like Facault, Deirda are in the opinion that Marxism is unable to solve the problems of religious fanaticism, social disparities, the deprivation of minorities, reciprocal relationships in variance with the tendency of effeminacy and the degradation of environment.

### **Development of Communalism in Indian subcontinent:-**

Communalism is basically an ideology consisting of three pivotal elements. It is a belief that people who follow the same religion have common sectarian interests. They have same political, social and economic interests. It results in the socio-political commonalities. There are some stages of communalism- 01) the first stage was the rise of the Nationalist Hindu, Muslim, Sikh etc.02) the second stage was the rise of liberal communalism who believed in the communal politics, but liberal in democratic, humanist and nationalist view. For example, Organization like Hindu Mahasava, Muslim League etc.. 03) The third stage was the extreme communalism that bears a fascist syndrome. Based on the concept of racial and sectarian superiority and hatred towards other sects and minorities It demands a separate states/nation devoid of heterogeneous sects, religion. They are against the concept of pluralism. Human beings are in dilemma relating to their existence The existence of the large number of people belonging to different cultures and faiths is in danger. Their main and only identities are "Kafirs " or infidels.

Here, we now intend to reflect on the status of the minorities in West Pakistan. It is very shocking that none of the political parties or persons talk about the social issues of the minorities in Pakistan. The political figures of Pakistan thought neither of the lower class Hindus nor of the non-Muslims living the lives of uncertainty, threat and lassitude.

They also do not think of the backward classes' muslim communities in relation to secure them with reservations or other financial assurance. They think it as un-Islamic. The difference between the poor-rich, mean-gentle (Arafat) in the society is perennial Islam does not come to abolish this discrimination Islam emphasizes on the union of differences, but not to eliminate it. (Golam Mustafa\*) But he did not give any explanation of how the union among the communities could achieve its goal without eliminating the economic and social barriers. Of course, we should not dare to interfere with the social economic issues of the backward Muslims in an Islamic country.

However, "Nehru-Liaquat Pact" (1950, April 08) signed in the capital city of Delhi included a number of clauses and sub-clauses with a view to secure the civic life of the people living in India and Pakistan. But, Pakistan is never interested in utilizing the pact mentioned. If Pakistan would show any respect or liability to the pact, Jogendranath Mondal did not need to leave Pakistan. (Jogendranath Mondal \*) In 1950, 29th April and 30th July, Tandon, the former Congress president of India, suggested three formulae in All India Refugee Conference : 01) The formation of undivided Bengal, 02) Exchange of citizens with compensation and 03) Any region to be handed over from East Pakistan with the purpose of providing the refugees with suitable accommodation, but Nehru this proposal totally and he said that it was against his great ideals because he did not, as he always said, believe in the theory of two nations But, surprisingly he accepted the proposal of exchanging the citizens of two Punjab (Sunil Ganguli, Desh, 18th March, 2018)

#### **Reality Islamic Fundamentalism:-**

Islam has been following mainly two kinds of ways of its doctrines for spreading Islam.- Makki Islam (Surahs that were revealed in Mecca) and other Madani Islam (Surahs that were revealed in Medina) Makki Surahs, according to Islamic scholars, generally contain the information of Tawheed, Prophethood, hereafter, the words of comforts and peace for the Prophet, incidents narrated from the past. The messages or Surahs that were propagated during this period were, according to critics on Islam, peaceful. Of course, there were some obvious reasons in this concern. The main reason was that Islam was in neither majority nor it was in power during this time. According to Islamic sources, maximum 50 to 100 people accept Islam during Mahammad's staying in Mecca for preaching Islam. It was the first stage of Islam that had to undertake this path. So, Islam had to follow, as all religions normally did, the principles of peace and co-existence, not violence, conflict and war in Makkah period. But after it, the Quranic verses in the time of Madani period, the Makkah status of Islam is completely wiped out. Islam was now in power because Mahammad gathered a vast number of followers in Madani period. The Surahs revealed in this period were proved to be cruel and inhumane for the non-Muslims or kafirs. They had to face a dire cruelty and massacre.

#### **The Refugees created a Pandemonium in the State of West Bengal:-**

After the partition, the state of West Bengal had to face a dire situation of refugee problems in the sphere of political and socio-economic environment. The ruling parties either leftist or capitalist took advantage by politicizing the issues of refugee crisis. But in this situation the toiling masses mostly belonging to the Hindu lower class migrated from the East Pakistan had been the worst victims. They wanted to be liberated from the clutches of the upper class dominant Hindu society, desired to stay with the lower class Muslim society.

But after the partition they were convinced that they were foreigners and they had to leave their ancestors' houses, lands, businesses etc.. The villagers where they were born had been no longer their native places. Consequently they had to take shelter in the state of West Bengal followed by the Hindu upper class. But the problem arises with them. Because there was not enough space in West Bengal to accommodate them all in this emergency period within a short time.. And, therefore, Brahmins, Baidya, Kayastha etc. were accepted but nomo-sudra, Kshatrya-pondo, Chamar-muchhi, Dom etc. had been denied. Finding no other suitable accommodation they were forced to go to Dandiyakaranya, the place infested with jungle sand and stone. It is a country of rivers, canals and greenery. They could not accept the rude and harsh nature of Dandiyakaranya. Neither the upper and elite society of the Hindus nor the political parties perceived the langour and lassitude borne by the victims.

They left their native places for fear of their lives, but in Dandiyakaranya they had experienced with life styles exhaustion. They had become from poorer to poorer. Jogendranath Mondal felt his mistakes after a lapse of time. He did not believe in Hindu Brahmins. He thought he would be liberated from the grip of upper class Hindu Chauvinism. He took lower class Muslims for his brothers. But he did not notice the grim form of upper class Muslim Chauvinism.

The ideals of newly formed state of Pakistan had never been favorable to the Hindus, Sikhs, Buddhist, Christian, aborigines and other ethnic minorities. In Islamic country there had not been equal rights for the non-Muslims Islamic ideology provide the non-Muslims with life security on some conditions But, it is not sufficient for a man who desires to live in his native land A non-Muslim is forced to be loyal as a 'jimmy' who can never demand equal rights of

citizenship a Muslim can. Because, it is against the principles of Islamic Ideology to give equal rights and opportunities to the non Muslim in an Islamic country.

### **Equality for the Non-Muslims in Islamic Perspectives or the Lower Class Hindus lost their freedom in East Pakistan:-**

One point must be reminded that though there was a question of loyalties of the upper class Hindus in East Pakistan, none could deny the loyalties and patriotism of the lower class Hindus for the country. During the communal riots in East Pakistan in 1950 Dr A. M. Malek, cabinet minister, Dept of Minority, East Pakistan, while mentioning the issues of the Hindus made a reference about the liberalism of Prophet Muhammad He said "Even Prophet Muhammad had given religious freedom to the Jews in Arabia " In response to his comments, Moulana Akram Khan wrote an editorial page reminding him of that it was the first stage of Islam when the Jews in Arabia had been given religious freedom.

But at the last stage of Islam that means when Islam was in full power, Prophet Muhammad ordered to drive all the Jews out from the land of Arabia. Moulana Akram Khan was one of the eminent person in the history of journalism in Pakistan He established "Dainik Azad"and "Masik Mohammadi "These Journals reverential position in the history of Muslim politics of Bengali. In a word, he is regarded as one of the elite class leaders in Muslim politics in Bengali. By the reference of the Prophet Muhammad of roustating all the Jews From the land of Arabi he means to say that all the Hindus irrespective of upper caste or lower caste would be driven out from East Pakistan. Jogendranat Mondal resigned from the ministry of East Pakistan after realizing the reality of the leaders of Muslim League of East Pakistan. Afterwards Jogendranath Mondal and his co-partners also perceived the reality of Islam:- "Hindus of Pakistan have to all intents and purposes been rendered "Stateless in their own houses. They have no other fault than that they profess Hindu religion. Declarations are being repeatedly made by Muslim League leaders that Pakistan is and shall be an Islamic State. Islam is being offered as the sovereign remedy for all earthly evil. In the ruthless dialectics of capitalism and socialism you present the exhilarating democratic synthesis of Islamic equality and fraternity. In that grand setting of Shariat, Muslims alone are rulers while Hindus and other minorities are jimmies who are entitled to protection at a price.....

What that price is after anxious and prolonged thought I have come to the conclusion that Pakistan is no place for the Hindus to live in and their future is darkened by the ominous shadow of conversion and liquidation. The bulk of the upper class Hindus and politically conscious scheduled castes have left East Bengal. These Hindus who will continue to in the accursed province and for that matter in Pakistan will. I am afraid, by gradual stages and in a planned manner be either converted to Islam or completely exterminated”

### **Ethnic Cleansing upon Other Communities in Indian Subcontinent:-**

The atrocities upon the masses by the state are not only the sole issues nowadays in East or West Pakistan. States organized massacre has been frequently seen in the city of Colombo, Jaffna upon the Tamils in the 80's ,90's and even in 2009 by the Lankan Government The recent massacre against the Tamils in Sri Lanka and their migration to India is the recurrent issues in Indian subcontinent and it has a deep impact in Indian politics .The Myanmar Government also conducted the military operation against Rohingyas in Rakhine district recently(2017-2018).The UNO and many human rights activists condemned this kind of genocide against the innocent Tamils and Rohingyas and they call it ethnic cleansing by the states.

But the case of Tamils and Rohingyas cannot be compared to in case of Bengali genocide and their migration from the native land of East Pakistan during Indian Independence and the Independence of Bangladesh in 1971. There are many reasons to differentiate the issues of Bengali genocide and the atrocities caused upon the Rohingyas and the Tamils.

There are totally two different perspectives. In Sri Lanka the Tamils and the Rohingyas in Myanmar demanded separate states and organizing liberation army (LTTE and ARSA respectively) they waged war against a sovereign state.

Besides, they involved themselves in criminal activities such as murdering, rapping plundering, etc. But neither of the single incidents relating to these kinds of activities can be found against the Bengal Hindus during partition of India and the Independence of Bangladesh.

### **Collapse of rights for the indigenous:-**

Differences in culture, ethnic heritage and nationalities the indigenous people in Bangladesh are the peoples belonging to non- Bengali ethnic minorities in south eastern, north-eastern, north- western region of the country. These regions include the Chittagong Hill Tract (CHT), Sylhete Division, Rajsahi Division and Mymensingh District. They are diverse ethnic communities including 01) Tibeto -Burman,02) Austric Davidian people. According to 2011 census report of Bangladesh ,the country's indigenous populations comprises approximately 1.8% of the country's total population and consists of 45 indigenous communities who speak about 26 different languages They basically belong to the communities below- The Chamas, The Marams, The Tripuras, The Tanchangya, The Moorangs, The Santhals The Khasi People, The Jaianta, The Garos, The Monipuries, The Koibarta, though of some less Muslim tribes. But the Indigenous people in Bangladesh claim that their population is approximately 5 millions. These people having district



cultural traditions and languages are supposedly migrated to Bangladesh from Modern Mynmur and central India before the British period. Being culturally racially, ethically and linguistically distinct from the majority Bengali population of the country these people have been facing similar kinds of threats from the Islamic extremism and are helpless to protect their distinction, land and way of traditional livelihood.

### CONCLUSION

A little known place in Bangladesh where the great beauty is the back drop to a sordid brutality. Bangladesh's trajectory in the details since its independence has been shrinking in its religious diversities reflected in the relative decline of religious minorities from 23% of the population in 1971 to 9.6% today, a contraction largely due to the mass exodus of its Hindu population because Bangladeshi's minorities born most of the burn attacks, this violence has been the last chapter of long history of discrimination and segregation that sketches back to the country's and the legacy of colonialism, the 1947 partition and the bloody civil war in 1971 during which the Hindu population in particular had been targeted. Consequently though the recent attacks have been highlighted the lack of protection of minority rights in the context of rising Islamic extremism, their situation is also informed by wider structural issues within the society of Bangladesh including political instability and marginalization, social prejudice and economic opportunism. The variety of abuses they experienced from forced abductions and sexual assault to land grabbing and arson have offensive, the perpetrators go unpunished.

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