

আবুল মনসুর আহমদ ও বাংলা মুসলিম মানসের ক্রমবিবর্তন (১৯৪০-১৯৭০)

Abul Mansur Ahmed o Bangali Muslim Manas er Kromobiborton(1940-1970)

Dr. Rajarshi Chakrabarty
Department of History
The University of Burdwan
West Bengal, India

Abstract

The continuous process of construction and reconstruction of Bengali Muslim identity during the three decade period from 1940 to 1970 will be mainly discussed in this paper. As an entry point to the discussion two books would be taken into account - one is Abul Mansur Ahmed's *Amar Dekha Rajnitir Ponchas Bochor* and the other Hasan Azizul Haq's *Agunpakhi*. If the two books are read simultaneously various nuances of Bengali Muslim identity formation come to the forefront. The Partition of Bengal in 1947 was a blow to the syncretic culture of Bengal which is brought out in Avijit Sen's *Ruhu Chandal er Har*. The Partition was a blow not only to collective living but also to the collective memory of the Bengali speaking people living in the Indian subcontinent.

The first attacks that the Bengali speaking peoples faced immediately Partition was on their language, whether that was in East Bengal or *Kachar* or *Manbhum*. Both Hindu and Muslim Bengalis initiated protests against domination by Urdu or Hindi or Asamese in their own ways.

After Partition, the Bengali Hindus were no longer the significant other of the Bengali Muslim in East Bengal. Their place was taken by the Punjabi Muslims of West Pakistan. On the other hand to the Muslims of West Bengal, the Hindu Bengalis continued to be the significant others. The Muslims residing in the two parts of Bengal developed separate ideologies, politics and world views in the decades after Partition.

An attempt would be made to understand the similarities and differences of Muslims residing in the two parts of Bengal in the decades after Partition till the eve of the formation of Bangladesh as an independent country in 1971.