



# Swadesh Samhati Sambad

News bulletin of Hindu Samhati

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*Special Diwali edition*

## Hindu Samhati pays homage to Gopal Mukhopadhyay



(Left) Present on dais, left to right, Sw. Agamanandaji, Samir Guha Roy, Amitabha Ghosh, Dr. Radhasyam Brahmachari, Santanu Mukherjee. (Right) The event was organized at a packed Bharat Sabha Hall in Kolkata on 16<sup>th</sup> August.

The first ever “Gopal Mukherjee Memorial Day” was celebrated this year on 16<sup>th</sup> August under the auspices of Hindu Samhati. Right before the partition of India on 16<sup>th</sup> August 1946, the Muslim League had called for Direct Action to carve out a homeland for Muslims from colonial India. Under the leadership of chief minister S. H. Suhrawardy, Islamist goons pounced upon the Hindus of Kolkata, unleashing an unprecedented bloodbath, murder, arson, destruction of home and business. Countless women were raped and many were murdered. The death toll mounted to over five thousand in the first three days of mayhem. The first person to rise up to the occasion and directly respond to this inhuman violence was Sri Gopal Mukherjee. He understood well that direct retaliation against the aggressor was the only answer to

a carnage. Having consolidated over eight hundred strong followers, he rose up to the challenge by retaliating against the Islamist attackers. Soon the Islamic offensive was waning and chief minister Suhrawardy himself had to plead to the central government for his physical protection. The resistance organized by Sri Mukherjee not only saved the honour and lives of countless Hindus, it also defeated the Muslim League conspiracy to drive out Hindus from Kolkata. In effect, his action has ensured the future of Hindus in the city – a fact that no one remembers to this day. It was then to honour this legendary son of Bengal and commemorate his resistance that Hindu Samhati, under the astute leadership of Sri Tapan Kumar Ghosh, organized a memorial day in his honour.

President Ghosh in his inaugural lecture unequivocally eulogised

the contribution of Sri Mukherjee during the dark hours of Bengal even though secular activists and politicians declared as a communal goon. In continuation of the current efforts to commemorate Sri Mukherjee's contribution, Sri Ghosh declared the date of 16<sup>th</sup> August as a “Hindu Resistance Day”.

The chief guest of the programme was Sri Shantanu Mukherjee, the grandson of Sri Gopal Mukherjee. The audience was mesmerised by recounting of events by Sri Amitava Ghosh, special guest of honour and an eye witness of the carnage. The event was also blessed by dignitaries like Dr. Radhasyam Brahmachari and Swami Agamanandaji Maharaj who briefly mentioned the need to build up resistance whenever Hindus come under attack without any hope of justice from the administration and the political authority.

## Women's conference

Hindu Samhati organized its 2<sup>nd</sup> Women's Conference on 22<sup>nd</sup> June at Bharat Sabha Hall, Kolkata. The event witnessed enormous support of Hindu sisters from districts across West Bengal with over 300 participants. Noted social worker and member of the Prohini Foundation, USA, Mrs. Mumu De Talukdar was the chief guest of



A woman delegate addresses the conference

the programme. However, most encouraging outcome of the programme was the enthusiastic and vocal participation of the Hindu sisters, many of whom have come to realize that remaining silent against Islamist zealots would only worsen their situation. Speakers

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## Love Jihad in Kulpi P.S.

Fuleshwari Mandal, resident of Kulpi P.S., S. 24 Parganas district, was a class VIII student and a victim of *love jihad*. After her father passed away, her mother took care of the family of three, which included her mentally challenged brother, by working as domestic help in Kolkata. Fuleshwari was befriended by Debu alias Zakir, resident of Falta P.S. and lured into marriage after a brief romance.

On the fateful day, she accompanied Debu to his friend's house in Howrah where she came to know the real identity of Debu and tried to leave their company, in vain. Zakir and his friend then raped her, following which they tried to take her away, probably to sell her. Fortunately, they were caught by pass-

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## Mosque construction averted, Hindus secure tactical victory in Gazikhali, S. 24 Pgs, W.B.

The nondescript village of Gazikhali, Sandeshkhali P.S., South 24 Parganas, recently caught the attention of Kolkata-based media after it displayed rare Hindu resistance against demands from the Muslim community surrounding the construction of a mosque that has now been halted. Around 200 Hindu households and

10 Muslim families dot the village. Bereft of a mosque, Muslims had, for years, offered prayers inside their houses and went to a mosque in the nearby village of Sarberia. After reversal of political fortune in the recent assembly election, two CPI(M) loyalists, Boro Mian (Shakda) & Zulfikar instigated the local Muslims to demand for

a mosque in the village and in the process, 6 Kathas of vacant land was occupied.

This development concerned the local Hindus due to its close proximity to two temples, one Kali temple and another Radha-Krishna temple. Moreover, since the proposed mosque was adjacent to the

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## From the president's desk ...

### Assam riots : Bengal's lesson



The recent riots in Assam are a warning bell for Hindus in West Bengal. The Hindus of Assam have been shaken up from slumber, but that cannot be said for their counterparts in Bengal. A large fraction of Hindus from rural Bengal and a small urban populace seem to have taken note. But the political parties have a lot to lose if the Hindus truly wake up. While the Trinamool Congress appears to have taken a lead, others are not lagging far behind. The Muslim leadership has been politically pragmatic, keeping their votes bankable. With a goal to secure minority votes, a slew of steps taken by the chief minister herself, seem to defy sanity.

Hindus of Assam have indeed woken up. But it may be too late to make a difference in many places including southern Assam and Barak valley. In Kokrajhar and Chirang districts, Muslims faced severe retaliation and was overwhelmed by Bodo tribals although non-Bodo Hindus remained muted spectators. Interestingly and quite uniquely, the state government led by the chief minister Tarun Gogoi went against conventional wisdom of appeasing the Muslim vote-bank over the month long riot. On the contrary, in many cases he came out in support of the Bodo Hindus. Needless to say, as a shrewd politi-

cian, his actions are driven by political pragmatism rather than love for Hindus. A bit of introspection bring out the obvious. After being traditionally Congress supporters, the Muslims had recently flouted an Islamic political party (AIUFD) lead by Badruddin Ajmal, which secured 18 legislative assembly seats and became the second largest political entity. In effect, it decimated the Congress' dependence of Muslim votes forcing a seasoned politician like Gogoi to target and secure the Hindu votes for political survival. As a result of consolidation of Hindu votes, Congress lead Gogoi secured 78 of 126 seats – a comfortable majority that also strengthened his position in Delhi in spite of losing minority votes.

In contrast, the chief minister of West Bengal has moved in the opposite direction of appeasement. She has already promised to rehabilitate the illegal Bangladeshi immigrants fleeing Assam. The rationale behind her actions seem to be to pay the highest possible price to secure the Muslim vote-bank, while the Hindu votes remain divided. Consequently, the condition of Hindus in 75 blocks spread across 10 districts became turned from bad to worse. Herein lies the lesson for Bengali Hindus. Assamese Hindus have shown enormous foresight in hedging their future on Congress. Their calculations could very well have gone wrong. A divided Hindu vote, resulting in anything short of a clear majority would have forced Congress to seek a coalition government with the Islamist AIUFD, making them vulnerable to Ajmal's demands. In the end, the Hindus in Assam have secured a tactical victory. The BJP on the other hand, had their seats reduced from 10 to 5 pursuing the mirage of minority votes. While not resorting to violence as in Assam, Hindus here must take cue from unfolding incidents in Assam to secure its future.

### **2<sup>nd</sup> Women's conference**

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from Sankrail, Bongaon, Bagda, Swarupnagar and Chanditala and Basanti blocks described harrowing tales of persecution at the hands of Muslim miscreants. The enthusiasm of women supporters from Baruiapur was on display while they proudly marched their way to the venue behind the Hindu Samhati banner from Sealdah station.

### **Love Jihad in Kulpi P.S.**

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ers-by who suspected the matter and upon confirmation by Fuleshwari, the culprits were handed over to the police. Unfortunately for the victim, the matter became public and unable to bear the shame, she committed suicide by immolating her. At the time of death, Fuleshwari was just 15 years old.

## Dalit village attacked in Deganga, North 24 Parganas; complicity of administration exposed.



(Left) Mr. Nimai Parui recuperating at Barasat Hospital. (Right) Mr. Amal Parui suffered injuries in left arm in the assault.

A village belonging to the dalit *Barga kshatriya* community was attacked exposing an active collusion between the local administration and Islamic culprits. The village of Moulopota is located in Deganga police station area of North 24 Parganas district in West Bengal. It is also the only village in Deganga where Hindus are a majority whereas the rest of the villages are Muslim majority ones. While the village has been a constant target of local Muslim criminal gangs for quite some time, an opportunity to unleash violence was innocuously provided by the actions of a member of the Hindu community from another village. The primary culprit of the episode, Mr. Dilip Mandal and resident of nearby Chatra village, has been allegedly pestering Mrs Arpita Parui, wife of Mr. Haran Parui, over phone for a while. Unable to stop the nuisance, Mrs. Parui was advised by his husband to convene a meeting with Mr. Mandal on 24th August in Lebutala Halt railway station. According to the plan, Mr. Parui and his friends would covertly stand guard to nab the culprit and hand him over to the police. Mr. Mandal arrived as expected and was promptly caught by Mr. Parui which lead to serious altercation. Taking advantage of the situation, Nasir Malik, Dustu Malik and few other from the neighbouring Nazrul Sangha club came to the spot, rescued Mr. Mandal away while beating up the Paruis and their compatriots. Following this, the Hindus made a hasty retreat from the spot. However, the next morning they lodged a general diary (G.D. No. 1940/121) with the Deganga police station.

However, this was not to be the end of the conflict. The local market at Lebutala Halt also happens to be the nearest one for residents of Moulopota village and the Muslims took advantage of this. While shopping the next day, residents of

Moulopota village were severely beaten up by the same culprits of Nazrul Sangha club, primarily Mr. Nasir Malik. This time, however, his atrocities were boosted by a timely support from a mob of over a hundred local Muslims lead by Mr. Khalek, husband of the local panchayet leader, Ms. Manoara Bibi belonging to the CPI(M) party. Those suffering massive physical casualties included Nitya Parui, Biswajit Sardar, Bishnu Mandal, Bharat Parui, Tapas Parui, Amal Parui, Mangal Parui and Bapi Parui.

The next morning when the victims approached police officials to lodge report, eleven of them were arrested by the officers on basis of earlier complaints by the opposing Muslims. Among those detained was Mr. Nimai Parui, who had already suffered significant injuries, including a fracture of his right arm. However upon seeing his condition, police were left with no other option but to release him. Following this, Mr. Parui had to be admitted to Barasat hospital and is still recuperating at the time of reporting. Additionally, the stiff opposition of the police and administration to even register formal complaints by the injured Hindus exposed their complicity with the assaulting Islamist forces. In face of stiff opposition, the Hindu victim decided to file a suit (Case No 2199/2012) in local court. Nevertheless, none of the culprits belonging to the Muslim community were either arrested or presented before the court, till the time of reporting. On the contrary, the criminals have been freely moving around in the locality and their action continue to intimidate the victims. At the end, it must also be noted that Deganga has been under repeated assault by Islamist forces, often aided and abetted by cross-border anti-social elements and the 2010 Deganga riots bring back grim memories of Islamic assault on hapless Hindus.

## Clarion Call

Bengal is poised on a calamitous precipice, the cultural, religious and physical existence of its Hindus hanging in the balance. The tentacles of Islamic encirclement of West Bengal are spreading rapidly, from the border regions to its towns and cities, not least vast swathes of Kolkata itself. These areas are beyond the reach of established authority either to administer, police or tax. Non Muslims must think twice before entering these mini Pakistans, which they usually have no reason to visit since virtually all Hindu activity in such areas of West Bengal has been extinguished. The expansion of the Muslim population prompts the flight of Hindus, ethnic cleansing through structural duress. In fact, border areas of West Bengal are also experiencing the violent physical expulsion of Bengali Hindus, preceded by abduction, rape of Hindu women and girls, seizures of land, desecration of temples and the triumphant slaughter of cows.

The one remaining hope of saving Bengal and its Hindu people seems to be the prodigious advance of the Hindu Samhati under its remarkable President, Shri Tapan Ghosh. He is carrying the banner of Bengal's militant *Rishis*, Bankim, Vivekananda and Aurobindo, giving flesh to their cry to fight for the survival of Hinduism in Bengal. Tapan Ghosh and his co-workers have been rushing from village to village, encouraging resistance to Islamic Jihadis. The Jihadis are usually protected by the authorities and activists of the Hindu Samhati offer succour to besieged Hindus. Despite harassment by the police, other established political parties and paucity of resources, Hindu Samhati activists are displaying a combination of immense personal courage and political astuteness in their unbending efforts to mobilise Hindus.

Already the political life of Bengal is dominated by the demands of the Muslim clergy, expelling the brave woman writer Taslima Nasreen from the city and repeated sieges of its main thoroughfares for reasons completely unconnected to either Bengal or indeed India. Such is the power of the Islamic capture of West Bengal that its two dominant political parties have virtually adopted the Jihadi platform of the murderous Muslim League. This is the same Muslim League that demanded West Bengal be handed over to Islamic Pakistan and then unleashed the horrors of Direction



In the period that communism flourished in Bengal, it systematically destroyed Bengali high culture, the legacy of the Tagores and Bankim. In its place, they sponsored the spread of medieval Arab Islam, hostile to all aesthetic creativity, writes Dr. Gautam Sen.

Action Day in August 1946 on its Hindus. Some of the minor Left parties are thoroughly Islamised and will battle in the trenches with the Ummah should the occasion require.

The destruction of Bengal during the twentieth century was begun by Lord Curzon, angered by the nationalist revolt in Bengal, in which heroes like *Rishi* Aurobindo and so many more participated with great valour. One British colonial response was to sponsor the Muslim League as a counter to what they regarded as Hindu nationalism against their rule. The discreet recruitment of Mahatma Gandhi by the British administration was a masterstroke that destroyed violent Bengali resistance and thwarted the militancy of the nationalist movement, first rooted in Bengal, with a collaborationist and intellectually anaemic nationalism. But it was British recruitment of Hindu communists during the Second World War, as agents of their colonial rule that proved devastating for Bengal and India. Hindu communists supported partition although the formidable leader of the British communists, Rajani Palme Dutt, part Bengali himself, condemned its communal rationale as absurd. Hindu communists subsequently supported the Pakistani army's genocide and mass rapes in their eastern province in 1970-71, in which Hindus were major victims, only ended by the military victory over Pakistani Jihadis by General JFR Jacob of Bengal.

In the period that communism of all senseless stripes has flourished in Bengal, it systematically destroyed Bengali *bhadrolok* high culture, the legacy of the Tagores and Bankim and so many others. In its place, they sponsored the spread of medieval Arab Islam, hostile to all aesthetic creativity, acting as its advance guard. The so-called rural reform of Operation Barga launched in 1979, disempowered Hindu landlords and created Muslim peasant dominance in the countryside. Operation Barga may have introduced more equity and had some positive impact on production, but it was communally biased

against Hindus. The Naxalites, in their turn, took to murdering Hindu traders and landlords, however small and were essentially acting as agents of Islam and Pakistan. This is no surprise because China and Pakistan became allies in the late 1950s and both were determined to harm India. After the massacres in Mumbai on 26/11 Kolkata's Naxalite leaders congratulated the Pakistani Jihadis and only regretted that any Muslims were killed during the assault.

Communists and their allies spent more than thirty years destroying Bengal's educational accomplishments, established by seers like Sir Ashutosh Mukherjee, its essentially Hindu culture and ruled in alliance with the Islamic Ummah. It seems the Trinamul is no different in this regard, indeed even more cavalier, in some respects, about the future of Bengal. The Chief Minister is engaged in disgraceful chicanery, even denying rapes of Hindu women and girls by supporters belonging to her beloved Ummah in Kolkata itself leave alone their routine prevalence in less prominent parts of the State. Indeed she transferred an honest police officer investigating a notorious instance of rape in the heart of Kolkata and taken to unleashing law enforcement agencies against poor tribal Hindus. The most shocking of all is the complicity of law enforcement authorities in the slaughter of cows despite firm Constitutional injunctions and stern Supreme Court decrees.

There are no great scientists of the calibre of Jagdish or Satyen Bose, Meghnad Saha or profound creative geniuses like Ritwik Ghatak and Satyajit Ray. Instead there is mawkish self-indulgence about progress and freedom, while society is collapsing all around and the economy has already imploded. Pretensions of creativity seem to mainly produce endless self-flagellation about oppressive traditions, though only of the Hindu past rather than Islam, which actually arouses bottomless fear in these dregs of desolation. And activist artistes spew third-rate drawing room sentimentality, forever on the look out for a solitary alleged in-

justice against some member of the minority community in order it turn it into a mediocre film, drama or execrable novella. Yet the most despicable crimes of rape against Hindu women and girls elicit supercilious indifference and repeated desecration of sacred Hindu objects apparently induces some sort of perversely cruel self-satisfaction. Bengali society has become mired in deep immorality and produced a criminal intelligentsia, capable to providing a class analysis when one's own mother is raped. Many of these Leftists are now in America, earning handsomely and pontificating about their wretched erstwhile Hindu community in a language that no more than a score of similarly self-important and vacuous individuals can comprehend.

The threat to the great heritage of Bengal because of the restoration of medieval Islamic barbarism cannot be allowed to prevail. Bengal is the land of countless saints and towering intellectuals from, Chaitanya Mahaprabhu and its most exalted reformer, Raja Ram Mohun Roy to innumerable renaissance savants like the divine poet, Rabindranath Tagore and the ocean of compassion that was Ishwarchandra Vidyasaagar. It was Ram Mohun Roy who publicly thanked the Almighty for the ending of Muslim rule by the British. This banner of self-assertion took pointed guise in the writings of Bankim Chandra Chatterjee. The warrior monk, Swami Vivekananda held up the universal and timeless appeal of Hinduism, inspired by his mentor, the saint Ramakrishna Paramahansa. This Bengal is still alive though submerged by Islamic assault and the fear of it that has poisoned political life in Bengal. Yet Bengalis, everywhere, from Bangalore and New Delhi to London and the USA, are flourishing. These creative energies must be revived again in Bengal itself. A second renaissance is called for and the noble endeavours of Shri Tapan Ghosh of the Hindu Samhati are a brave gesture to begin the long march to reach that divine goal.

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Tensions between the Hindus and Muslims have been simmering for a while in Kharagpur. On 21<sup>st</sup> August, the day after *Id-ul-fitr*, it seemed to boil over. It started with an assault on a milk merchant, Mr. Umesh Yadav. Even though Umesh was not involved or known to any of the armed assailants, he was attacked by miscreants who “wanted to punish Hindus”, giving a sharp communal colour to the incident. Armed with revolver, they beat poor Umesh and till he fell down bleeding on the road. The spot where he fell is a busy thoroughfare and close to CPI(M)’s party office. But his cries fell on deaf ears of the commuters, including two on-duty policemen, till his brother Gangasagar took him to Kharagpur sub-divisional hospital. He was discharged from hospital ten days later. Even though local Hindus protested in front of police station and sub-divisional

## Hindus under assault in Kharagpur



Injuries on the back of Umesh Yadav

office, no one was arrested.

The rise in terror in Kharagpur town can be attributed to local gangster-brothers, Sheikh Amjed and Sayeed, aided and abetted by CPI leader Arif Mian and Md. Bilal of old market masjid committee. They also enjoy political patronage; when police raided their hideouts, TMC leader Tushar Chowdhury came in for their rescue. Their ne-

farious activities include extorting poor Hindu shopkeepers. The genesis of the assault on Umesh originates from a bitter incident during the Akhara procession by the Hindus on the day of *Ramanavami* that was stopped by illegal Bangladeshi Muslims while passing through Muslim locality, which included an illegally constructed mosque on government land. The altercation

fast proceeded to stone-pelting by both sides, some of which hit the mosque as well. In order to take revenge for the incident, Muslims reportedly snatched mobile phones and motor-bike keys from Hindus before beating them up. When police approached the crime scene, Muslim women blocked the route in protest. The victims were, however, rescued after a while by local Hindus. The police, under pressure from Trinamool administration, have behaved in an extremely partisan manner; instead of taking stern action against rogue elements, they have threatened the victims to withdraw official complaints.

The list of atrocities on Hindus is long and frequent; the day Umesh was attacked, Hindu girls were assaulted in Sajwal and in Bhanipur area behind Golbazar, a Hindu was pushed down from his motor-bike and badly beaten up by Muslim miscreants.

Shiakhala Bazar in Hoogly is a few kilometres away from Furfura Sharif, a revered spot for local Muslims. The shrine commemorates the early invaders of Bengal who had defeated the *Barga* (Bagdi) king, centuries back. On 5<sup>th</sup> July, a collision between a truck and motor-bike flamed up tensions between two communities. Soon after the accident, locals caught hold of the

## Islamic appeasement reaches its pinnacle at Shiakhala, Hoogly

Hindu truck driver whereas the motor-biker, who was a Muslim, was critically wounded. However, the truck driver soon escaped and took refuge in a local sweet shop.

Within half an hour, about 1500 agitated Muslims assembled in area, beat up a milkman Sonelal Roy and started to attack the sweet shop that was still open. A handful

of local Hindu Trinamool activists tried to protest but were chased away by the armed mob. Shockingly, police arrested Sonelal Roy angering the Hindus. They contacted Hindu Samhati to organize a protest in the locality. On 1<sup>st</sup> August, Hindu Samhati organized a home meeting that was attended by 150 activists. Almost a week later, Hoo-

gly district’s D.I.B. officials started inquiry about Samhati’s involvement. However, prudent answering by Samhti’s activist in face of stiff interrogation left the officials flabbergasted. Eventually, the D.I.B. officials ordered them to seek prior permission even to hold meetings inside their home. Needless to say, the administration under political pressure, will go to any extent to satisfy the Muslims.

## Mandal family suffers Islamist atrocities, administration silent

On 21<sup>st</sup> August, Patanu Mandal and his family were brutally assaulted by Muslim thugs lead by noted criminal Jabbar Sheikh. Mandal hails from Nuradipur village in Gazole police station of Maldah district. The genesis of the attack dates back a year when Jabbar had arranged for a job for Patanu’s sons, Sanu, Bhanu and Kanu Mandal. For this, the Mandal family owed money to Jabbar, which Patanu’s sons were gradually paying back to Jabbar. Recently, Jabbar had asked them to shell out an extra 500 which they denied to pay, leading to a stand-off. On 21<sup>st</sup> morning, Jabbar came to the Mandal household seeking the money but had to leave after being denied the same. However, he came back after a while along with some 40 Muslim thugs fully armed for an assault.

Under attack from the gang, Patanu’s sons took shelter at the house of their uncle, Kamalesh Mandal. Unable to find them, the attackers

hurled verbal abuses at old Patanu and his wife. Eventually, they found out that the sons were hiding at their uncle’s residence. The gang then drew out the sons from hiding and brutally assaulted the three of them. The injured boys were taken to Maldah sub-divisional hospital. After being denied admission, the victims who were bleeding severely from the injuries, were taken to Maldah district hospital for treatment.

As can be expected, political forces with an eye on minority votes queued up to gain some mileage. Jabbar used to be a CPI(M) leader, but has switched over to the Trinamool Congress with the change in government. No wonder that the Mandal family got no support from the local leaders. Even the police, instead of taking action against the criminal gang, asked Mandal to “settle” the case, peacefully. The Mandal family is spending their days in this helpless condition

## Mosque construction averted (contd ... from page 1)

main road, the Hindus felt deeply apprehensive whether they could carry procession during funeral or festivities after its completion. So, the concerned Hindus submitted a petition to the police station. Initially, the police refused to pay attention and even threatened the petitioners with dire consequences should they continue with their demand. However, as the locals pursued the matter diligently, the administration washed its hands off the matter. It was then that the Hindus approached Hindu Samhati for guidance.

Hindu Samhati district committee members, Sri Pradip Kumar Das & Sri Pradip Mandal, visited the area and advised them to stick to their demands. Bolstered by the support, the Hindus then directly opposed the construction, raising the mercury up a notch in the locality. The police, who had been a bystander so far, visited the place and called a meeting on 4<sup>th</sup> June, at the BDO’s Office at Najat

where 6 representatives from both communities were present. Hindu representatives included members from Hindu Samhati as well. The meeting also attended by the BDO of Sandeshkhali Block 1, BLRO, OC and CI of local police station, president of *panchayet samiti* and representatives of Health & Land departments. In expression of solidarity, hundreds of Hindu youth assembled outside the office, forcing the administration to physically escort the Muslim representatives to and from the meeting. After listening to the views expressed by the concerned representatives, it was decided that no construction would be made in that area and *status quo* to be maintained. When a Muslim representative demanded to build a mosque inside a Muslim’s house, the BDO categorically stated that even for constructing the mosque inside a house, prior approval is required. The unfolding of events resulted in a significant tactical victory for the Hindus.