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**ISLAM AS DEPICTED IN TASLIMA NASRIN'S *LAJJA*:
ITS RELEVANCE IN THE 21ST CENTURY**

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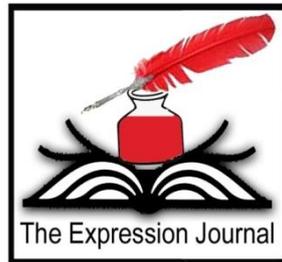
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Abstract

Taslina Nasrin was born in East Pakistan (now Bangladesh) in 1962. She is well-known for her controversial writings like Salman Rushdie who is also criticized for his *Satanic Verses* (1988). Her father was a doctor and she also took this profession but she did not continue and stopped working in 1993. After that she took writing as a career. She has written just contrary what is in Muslim practices. Her trimmed hair, wearing no burka, smoking cigarettes, criticism of men, sexual subject matter and the liberation of women outraged strict Muslims and in 1992, some Muslim people attacked on Bookstores in Dhaka where Nasrin's books were available. Her novel *Lajja* is a groundbreaking work that depicts the merciless persecution of a Hindu family by Muslims. She became very bold and she challenged the *Quran* stating that it should be revised thoroughly. This statement was more than sufficient for Muslim people and the Muslims decided even to kill her. Even a bounty was also offered for anybody who can murder her. She was arrested for her views and was later released on bail. She went to Sweden and remained in hiding there. She told that when she will feel safe, she would come to Bangladesh and would fight for the women's rights. Her ideology made her life very troublesome and wherever she went, she was criticized. The present paper also attempts to shed light on the dark aspects of Islam through her novels *Lajja*.

Keywords

Religion, Islam, Dark Aspect, Socio-religious Aspects, Migrant Literature.



ISLAM AS DEPICTED IN TASLIMA NASRIN'S *LAJJA*: ITS RELEVANCE IN THE 21ST CENTURY

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Lajja (Shame) was written by Taslima Nasrin. She wrote this novel in the disturbed period, when on 6 December, 1992, the disputed and dilapidated structure of Ram Janmabhoomi/ Babri Masjid was demolished by a mob of Hindu Kar Sewaks. While writing the novel Nasrin was swayed by two influences. First influence on her was of leftist historians and a group of Indian politicians, who call themselves 'secular'. They believe and propagate that the disputed structure was of Babri Masjid. This group of secular 'Communist' was so powerful that they made the world to believe in this school of thought, so as Taslima Nasrin. She completely ignored the other school of thought that a Mughal warlord Babur destroyed a Ram Mandir at Ayodhya and got a mosque constructed with the wreckage of the temple. Later on that mosque came to know as Babri Masjid.

Majority of the Hindus worldwide believe in this school of thought and after independence in 1947 a regular puja was being performed according to the Hindu rituals. So it was a subject of great debate that how Hindus had razed their own temple and why?

The first group of thought was very powerful and they were experts in disinformation campaign and rumour mongering. Taslima Nasrin was also swayed by this school of thought and media propaganda that the structure was demolished by Hindu Kar Sewaks. Here she ignored the other side of the dispute. They say that agents of Pakistan Intelligence Agency, ISI in flirted with the Kar Sewaks and got the structure demolished to instigate Muslims, world over to massacre Hindus. The then Minister Mr. Arjun Singh had received report about such plans of the ISI and

forwarded them to the Home Ministry (Dev 6). This school of thought has got substance because Muslims have got the history with their side. World over for the last hundreds of years, they have been indulging in the destructions of temples, churches, etc., and Nasrin herself witnessed this character of Muslims in Bangladesh too. As regular Puja (obeisance) was being performed regularly since independence, ISI agents might have prudently thought to demolish this structure. In and around 1992, the subversive activities by Pakistan supported terrorists were, at its peak in India especially in Jammu & Kashmir and Punjab. Otherwise also Hindus do not have this type of destructive and violent history. Never before, they had indulged in such type of acts. They are peace loving, and tolerant people.

Then came the doom's day. On television, CNN had telecast in dazzling features, the demolition of Ram Mandir/ Babri Masjid, on 6 December 1992. Media Mughals as well as CNN forgot their duty as human beings. Without going into the factual history of Ram Janmabhoomi or Ayodhya, the factual version was telecast. The bloodbath and mayhem could have been avoided had they tried to educate about the importance of Ram and Ayodhya in the lives of Hindus and the real history of this disputed structure. They also failed to deliver the message that the constitution of India, the Justice System of India, the Indian model of democracy and secularism are the real culprits for this act of demolition, not the Kar Sewaks, because after waiting for more than four decades, Hindus could not construct their Ram Temple in Ayodhya. Can any other religion in the world, tolerate such stupidity in the name of secularism, democracy or justice? The answer is clearly "No".

In the light of the provocative and violent character of Muslims, world over, it was all the more important to be cautious, while telecasting, anything featuring Islam and related aspects. But media mullahs completely ignored this responsibility as human beings that their act can jeopardize the life and honor of corers of Hindus world over. They acted as lifeless puppet of this commercial system. It was a one sided, biased media reporting in which Hindus were shown as culprits. In the modern world of, information technology, where the world has become very small, the responsibility of media has increased manifold. This message of Taslima Nasrin and her *Lajja* is highly relevant for the Media people for the peace and safety of the people.

All said and done about the background of the novel, Taslima Nasrin has shown tremendous courage to show the world, the black deeds of the riotous temple-breaking mobs, in her own country. They have destroyed countless temples, raped thousands of women and killed a large number of Hindus and forced a big Hindu population to take refuge in India:

Why should he flee his home simply because, his name was Suranjan Dutta? Was it necessary for his family—Sudhamoy, his father, Kironmoyee, his mother and Nilanjana, his sister—to run away like fugitives just because of their names? (1)

After the publication of the novel in 1993, *Lajja* was banned and the book, as well as the writer had to face all sort of suppression, and denial of liberty and dignity of human right. The then government of Bangladesh used all its powers to crush the brave and true voice of the novel simply because it highlights the communal character of the government of Bangladesh and its people. It was very sad on the part of the government of Bangladesh that large number of people had to suffer badly, simply because they were of different religion, and entire government machinery was a mute partner in this outrage of humanity by the tyranny of fellow human being:

‘Chittagong’s temples at Tulsidhaam, Panchanan-dhaam and Kaibolyadhaam were broken to pieces. The entire temple in Malipara, Samshan mandir, Korbanigunj, Kalibari, Chatteswari, Bishnu mandir, Hajari lane and Fakirpara were set ablaze. Ironically there were processions at the same time pleading for communal harmony’. (29)

Such atrocities have been very common in history and these have been committed against Hindus and one of which was atrocities against Hindus after the demolition of the Ram Mandir/ Babri structure. Nobody came for the rescue of Hindus against this savagery and barbarism. Only Taslima Nasreen raised her voice against the Muslim fanatics. On this Muslim clergies reacted bitterly and offered a reward for her head. In fact progressing thoughts are dangerous for the Islamic world as well as for Bangladesh:

The mullahs who would murder me will kill everything progressive in Bangladesh if they are allowed to prevail. (ix)

Taslima is not the lone case in the Islamic world. In the Islamic countries there are many examples of this kind. Salman Rushdie’s novel, the *Satanic Verses* aroused aggressive reaction among Muslims, although majority of Islamists were illiterate. The design behind all these attacks was to crush Hindus because people at levels and stages were conscious of their rights as human beings and took active interest in the functioning of the state. Thus Taslima engaged herself in her writing *Lajja* to highlight the Muslim communalism in Bangladesh:

‘... Goutam had gone out in the afternoon to buy some eggs and the local Muslim boys beat him up. Two of his front teeth were broken. And I believe they broke of his legs’. (54)

Sometimes in the Muslim countries non-Muslims are killed, even on minor provocation. Even in the Muslim dominated areas in democratic countries; this

seems to be a common phenomenon. But in Bangladesh many things were supported by the government, (there may be any reason for it). Hindus were being massacred and nobody came to save them:

Some days after this, Nemaï said to him, 'Sudha-da, the army is out on the streets. They are catching Hindus and killing them'. (9)

Police force was also seen there. The police did not make much attempt to stop them. Even during the rule of Pakistan, Hindus were targeted. Even the Muslim mob was testifying by opening the lungi off. One of the man said gruffly 'Open your lungi,' Before Sudhamoy could do anything about it, 'they yanked his lungi off themselves' (p. 10). Muslims tried to convert Sudhamoy to Islam forcefully. For this he was tortured badly. When he refused finally, his tormentors, decided to make a Muslim out of him:

One day, after Sudhamoy had again thwarted their efforts, they jerked up his lungi and mutilated his penis. (65-66)

In *Lajja*, another deeply humiliating situation cannot escape the people's notice. This is the horrible situation of Hindu women in Bangladesh. Violence, against women is used as a weapon to subjugate women and humiliate their men and race. Rape on Hindu women was a very common scene in Bangladesh. Otherwise also, rape on non-Muslim women has been a very popular game. Even the Mughal warlord Babur, on whose name this disputed structure, was named and who was an icon of Indian secularists; used to encourage his soldiers to rape Hindu women. History repeated itself in Bangladesh, when Hindu Kar Sewak, tried to correct the crime committed by Babar four centuries ago:

When Gouranga Mondol's wife, Benu, had tried to stop them the policemen took her into the house and took turns raping her.... Sanatan Mondol's daughter, Rina, was also forcefully raped. (44)

Hindu girls were highly insecure in Bangladesh. They used to receive anonymous letters that threatened to kidnap Maya. (p. 15) Hindu women were afraid even to use their religious symbols like bindi, syndoor, sankha etc., because of identification as Hindu woman. They were of the view, 'it's better to safe than sorry' (p. 36).

Almost all the political parties in Bangladesh support an agenda of Islamicization, points to the deep roots of fascism. The notorious communal ideology uses the institution of parliamentary democracy to grow, often being dangerously successful in its efforts. But the kind of Islamic fascism not only poisoned the political realm but also the social one.

Long before, the demolition of Ram Janambhoomi/ Babri Masjid, a hate campaign was going on against the Hindus in Bangladesh. Hindus were plotted to eat beef:

... Faronkh had taken him aside during the lunch break and said, 'I have brought something delicious to eat, I won't tell anyone about it; you and I will eat quietly upon the roof, okay?' It was not as though Suranjan was famished, but he had approved of Faroukh's proposal....To his surprise, once they had finished eating Faroukh had cheered aloud. Before Suranjan could react, he was bounding down the stairs, and before long he and the rest of the class were yelling with joy over the fact that Faroukh had made Suranjan eat beef. (63-64)

Islamic Fascism would not be a big threat if it were restricted to political outfits. It is more dangerous when a big population starts supporting to this agenda. This was amply demonstrated by the participation of large mobs in the killing and raping of Hindus amidst the total approval of Muslim community in the country. Even when a Hindu asked for water, urine was given him to drink. Nasrin writes about all this:

When they begged for water, the sadistic guards would laugh at him. One day, however, they did give him water. They took off his blindfold and forced him to watch them urinate into a jug. When the jug was put to Sudhamoy's lips, he had turned his head away in disgust, but one of them had forced his mouth open while the other poured the contents of the jug in. (65)

In *Lajja*, Taslima Nasrin has given ample evidences about the communal and sadistic approach of the government administration and the justice system towards Hindus. At every level, they were harassed and haunted. Their system blindly favours the Muslims and Islamic communalism.

It was almost impossible for the Hindus to get jobs or admissions in educational institutions. If they were appointed, they were harassed at all levels and then their due promotions were denied. Even the justice system was biased and communal:

He had lived in the Akur Takur area in Tangail and a Muslim neighbour called Jamir Munshi had claimed a yard of his land. The matter had been taken to court. Five years later, the suit has been decided in favor of the neighbour. Sudhamoy's uncle, Tarapada Ghoshal, was compelled to leave Bangladesh and migrate to India. (19)

Similarly, Hindus have to face a lot of harassment and torture in the administration as stated in the novel:

In Dhaka, Sudhamoy had applied for a senior government job, one that would be a promotion on the official position he had in Mymensingh. But whenever he went to the Ministry to check on the fate of his application, they would keep him waiting in a small room, among the clerical staff.

Sometimes, he was allowed to sit and wait in the Assistant Private Secretary's room...Later he had discovered that officers junior to him had got their promotion..., 'It is not right to expect too many benefits in a Muslim Country. (20-21)

In the field of education Hindus suffer serious problems because of the communal attitude of the authorities. They were forced to attend the Islamic classes. If any complaint was lodged by Hindu students, no attention was paid to it, "Indeed she was so taken with religious instructions, even when she played alone; she could be heard chanting 'Alhamdo Lillahe Rabbil Aalemino.'" (72)

Taslina Nasrin, in *Lajja* has shown the ugly face of communist people. She has very intelligently exposed their Janus face. Sudhamoy was the leading character in *Lajja* and ironically he was a communist and naturally, an atheist, which is a very common fashion with Hindu Communist to boost their intellectualism and liberal attitude. He even encouraged his family members to eat beef:

Kironmoyee had cooked the beef after a good deal of cajoling on Sudhamoy's part who had explained to his wife, at great length the futility and illogicality of observing such customs. (64)

But all his Muslim communist friends were hardliners and practicing Muslims who even supported communalization of Bangladesh:

Often, if he went to a Muslim friend's house he would be met with statement like 'Sudhamoy, please sit in the other room while I finish with my namaaz;' As his leftist friends grew older, they had begun to turn to religion. (19-20)

Fanatism in tactics, combined with oneness of purpose is the basic theme in both Islam and the Communist operations. Islam's main traits in Bangladesh are hostilities towards Hindus, anti intellectualism, intellectual bankruptcy and moral blindness. Islamists and their cabal preach that Hinduism is a threat to Muslims and Bangladesh, as well as to the whole Islamic world. Neither Islamists nor Communist accept man as man, but submit him to the certain prescribed tests, determined in one instance by Maulvies and Mullahs and in the other by politburo and hence 'Suranjan was sure that the word Hindu was as derogatory as swine or dog; (p.2 5), because Suranjan was the son of a Comrade who sees 'that in this country justice was done to the Hindus' (p. 62).

But once again Taslina Nasrin describes the communal attitude of a Muslim Communist:

'The children next door, who used to play with Alok everyday, have refused to play with him today. It seems the Hujur asked them not to mix with Hindu children'.

'Who is this Hujur?'

'Hujur is the Maulvi who comes to their house to teach the children Arabic'.

'But the man next door is Anis Ahmed, isn't? He is with the Communist Party. Are you saying that he's teaching his children Arabic?' (71)

Communist in *Lajja* have been described as artificially secular, as Suranjan feels 'He could not remember having ever prayed in his life. Nor had he ever visited a temple' (p. 59) but 'Suranjan clenched his fists in disgust at the Hindu fanatics' (p. 88) but he was so afraid of Muslims that Sudhamoy asked his wife not to use sindur, loha and sankha on her wrist and he too had given up his beloved dhuti; (p. 97) but he could not dare to ask his Muslim comrades to shun fanaticism. He only murmurs and always accuses others but does nothing because this is the typical nature of the communists.

Taslima Nasrin was highly critical of the opportunist and coward behavior of Communist of Bangladesh. The main character of the novel Suranjan, who belongs to a Communist family; no longer had any faith in the Socialist party or in any communist leader, He'd even heard among leftist leaders swearing:

When Hindus were referred to 'Bloody swine, they'd say. Even Hindus in the communist party were bowing to the current mood. Krishna Binod Roy was now Kabir Bhai and Barin Dutta, has had his name changed to Abdus Salaam; (184-85)

Muslim communists bowed completely to the wishes of Islamic fanatics, their surrender was full and final:

When Comrade Farahd passed away, a Quran Khani and Milad Mehfil were organized by the CPB office.../ why did communists have to take shelter under the Islamic flag? Because they wanted to escape the misplaced accusation of the public, that they were non-believers, wasn't that so? He blamed the so called leftist leaders, who were themselves completely bewildered and lost. (184)

It was a bitter irony that Muslims of Bangladesh now support that Islamic communalist who opposed the independence of Bangladesh. These fanatics did nothing for the country, who was now the masters of their destiny:

... Fundamentalist who had once opposed the freedom movement in 1971....Now rules the roost. (12)

These people want to destroy everything which is either related with India or Hindus. But surprisingly these fanatics got tremendous support in the country. The administration was made in active so that the communalist can get free hand to fulfil their nefarious designs. Communalists are always on the lookout for an 'enemy' for their own business. Such fanatics are determined to clean the Bangladesh off the Hindus as is stated in the novel. These fascists' forces crush the minority's right to practice their religion and their freedom of expression.

Nasrin blames the selfish and coward nature of Hindus and the weakness of the Government of India for the plight of Hindus in Bangladesh. She also blames, though mildly the policies and outlook of Pt. Jawahar Lal Nehru, towards Muslims. Nasrin says that 'The Muslims know very well that the Hindus of this country will achieve nothing by, showing their anger' (p. 55). She further questions:

Has any Hindu been able to touch a single mosque? The temple at Naya Bazar has been laying in ruins for the last two years. Children jump and play on top of it, they piss on it. Does one Hindu have the courage to fist a couple of blows on the shining walls of a mosque? (56)

She herself has rebuked those intellectuals who 'believed that communal riots in Bangladesh were far fewer than those in India; Admitting the weakness and coward nature of Hindus her analysis that in Bangladesh the whole thing was one sided. In India the Muslim retaliated, but in Bangladesh the Hindus did not (p. 179). Muslims were sure that there was no danger of Hindu backlash; hence they were free to plunder, murder and rape them.

The then Prime Minister of India Pt. Jawahar Lal Nehru signed a number of treaties with Pakistan. 'The Indian and Pakistan governments came up with the 'Nehru - Liaquat Pact', (p. 190) under this act in both the countries, the minorities will be allowed to enjoy equal rights and there will not be any discrimination on the basis of religion. But in practice while in India, Muslim became very powerful due to the vote Bank polices of Nehru, but in Pakistan the condition of Hindus were worsened. And Pt. Nehru could not dare to ask the then government of Pakistan to honor this Pact; fearing, losing his secular level and subsequently Muslim votes.

Nehru was an internationalist. Such issues like 'pogrom of Hindus in Pakistan' were not much important issues to him. As a result of the callous attitude of Pt. Nehru towards Hindus, they were very heavily loser in every field. Hence role of subsequent government in India have come under mild criticism from Taslima Nasrin. Right from Nehru till 1992, none of the Indian governments dared to open their mouth on the mayhem of Hindus in Bangladesh. On the other hand due to democracy and over dose of secularism, Muslims are so powerful in India that 'the Muslim minorities have the right to retaliate' (p. 187) that too in a much crueller manner but in Bangladesh, 'Hindus don't have the right to touch Muslims; (p. 187).

This is the hollowness of Indian democracy and secularism. That is why Indian model of democracy and secularism has become the laboratory of Muslim communalism and fanaticism and sectarian and communal thoughts flaws from Indian to the outer world. Never in the history of free India, her leader have taken any firm step to check Islamic terrorism in the sub-continent, hence, Muslim in Bangladesh also understand this farce of secularism:

“The Muslims in India are in a position to fight, because India is a secular state. Here, power is in the hands of the fundamentalists. There is no scope to fight in this country. The Hindus here are second class citizens. Since when do second class citizens have the power to fight’. (81)

The success of communal propaganda is not based on an appeal to the rational mind or establishment of facts through scientific data. A large number of Muslim in Bangladesh feel that ‘Muslims and their establishment are being attacked in India’, although that has no basis at all. It is a disinformation campaign let loose by secular outfits and commentators against Hindus. This opportunism of Indian leaders is responsible for the sad plight of Hindus in Bangladesh. Nobody wants to challenge the communalism of Muslims. That is why they feel encouraged.

“In India, it is not the BJP but the congress that is responsible for the riots.” Do you know who made this statement? The Nizami himself at the Baitul Mokarram Congregation’. (111)

Taslima Nasrin indirectly blames the weakness of India, which is responsible for this communalism. She says, “India isn’t a Secular state since it doesn’t have a Uniform Civil Code”. (*TOI* p. 2)

After partition of the sub-continent, subsequent Indian governments never tried to stop the Muslim fanaticism. Immediately after 1947, the then government of East Pakistan started acquiring the property of Hindus. But government of India did nothing to stop this. Fanatics of Bangladesh were so sure about the coward and inactive nature of the government of India that, ‘They intend to walk upto India and rebuild the Babri Masjid.’ In their mind there was no fear and respect for India.

Even the most liberal leader of Bangladesh Mrs. Sheikh Hasina was free to speak about the safety of the Muslim in India, but the leaders and government of India has no courage to speak about the safety of Hindus in Bangladesh. Although it is an open fact that in India Muslim has got much more rights and privileges in comparison to Hindus. For Indian leaders Muslim votes are the main concern and not the country or Hindus. But in Bangladesh, only Muslims were considered as the only human being in the country:

It was not necessary any more to look for alleys in which to rape Hindus, they could now rape women openly just as they could loot and burn openly. This was possible because of the indirect support of the government. It was the interest of the fundamentalists that were being espoused. Why did Sheikh Hasina have to think of the safety of the Muslims in India? As citizens of this country didn’t the Hindus of Bangladesh have the right to expect an atmosphere of communal harmony? (177)

Taslima Nasrin has tried to give the solution of this communal frenzy. She feels that Indian leaders care for Muslims more than Hindus because they can

retaliate and are united as Muslims, not as human being. So she feels that neither the democracy nor the secularism can bring peace or strength, but it is the unity as Hindus and courage to retaliate fiercely. She echoes these sentiments through Suranjan, after he denounced his communism.

Suranjan asked, 'Debabrata, can't we burn a mosque?'

'Mosque? Are you crazy?'

'Come, let's go and set the Tara masjid on fire tonight!'

... 'There are twenty million Hindus in this country. If we had wanted to, we could even have burnt up Baitul Mokarram!'

'... yes, I used to call myself a human being, and I believed in humanism. But these Muslims did not let me stay human. They made me a Hindu'. 'Even if we don't gain anything. We can at least prove that we too can destroy. Shouldn't we make it known that we too are capable of being angry?... But Chaitanyadeb's house was five hundred year old monuments in this country too? I feel like tearing down the Sobhanbagh mosque. The mosque as Gulshan Part One was constructed by the Saudi Arabians. Why don't we build a temple?' (163)

He further says about the solution of this type of Islamic fanaticism, that one should be powerful enough to destroy his enemy:

... 'This is the only solution that I am looking for. I too want choppers, daggers and pistols in my hands. I want thick rods. Didn't they go and piss on the ruins of a mandir in old Dhaka? I also want to piss on their mosque. 164)

Then he tried to convert his thought into real action. Suranjan brought a Muslim whore Shamina to his house to take revenge because her sister Maya was also raped by Muslims:

Suranjan, however, did not look upon Shamina as a whore. To him, she was a girl, who belonged to the majority community. He was longing to rape one of them, in revenge for what they had done to his sister....He threw the girl on the floor and stripped her of all her clothes... as he dug his nails into the girl's flesh. He bit her breasts, relentlessly he pulled her hair, bit her on the check, neck and breasts. He scratched her buttocks and her thigh with his sharp nails. As Suranjan attacked her naked body, the girl moaned with pain, ... Suranjan laughed with savage satisfaction. (200-1)

Suranjan, as well as Taslima Nasrin consider it victory—At least one of the victims could take revenge, "Shamina left Suranjan relaxed. He had promised himself he would not feel sorry for him today. Today was victory Day" (202). Describing the courageous and bold attitude of Taslima Nasrin Priyanka Das Gupta commented in *The Times of India*:

Her characteristically frank and irreverent writing roused the ire of Islamic fundamentals and soon they launched an anti-Taslina campaign in 1990. They broke into newspaper offices that published her articles and even physically assaulted her. In 1993, a fundamental organization called Soldiers of Islamic issued a fatwa against her and set a price on her criticism of Islam. The Bangladeshi government confiscated her passport and asked her to quit writing if she hoped to keep her job as a Doctor at the Dhaka Medical College Hospital. (1)

Taslina Nasrin and her *Lajja* was relevant in 1992 and both are highly relevant in 21st century. The threat of Islamic fanaticism has increased many times. Earlier it was only Hindus who were the target of the hatred, but now it is the entire world. Now this is a global danger. This fire of hatred has engulfed India, America, England, Russia, and Pakistan very badly. Nasrin is of the firm opinion that Lenin, Marx, Nehru or democracy and secularism cannot bring peace, safety and honoUr to the people. It is the power, unity and strength which can give them peace. All the organs of the system failed in the Islamic world. So if we do not take the message of *Lajja* and Taslima Nasrin seriously, world peace will be in danger. Many mullahs are directly or indirectly murdering and killing many non-Muslims, in Bangladesh and it may be very serious issue in future. Taslima Nasrin writes everything about it.

For her brave and candid writing, she has to suffer very heavily. She narrates her own trauma and sufferings when her mother died in 1998 and she went to Bangladesh without the permission of government. She says:

“When my mother died, nobody came from any mosque to lead her funeral. Her ‘crime’ was that she was the mother of an ‘infidel’. (TOI 2)

As conclusive remarks, Taslima Nasrin has been very bitter in the depiction of the plights of Hindus in Bangladesh. She has criticized the Muslim society and I have tried to depict honestly only what she wanted to say in her novel without giving my personal views on it. Many critics also have used sarcastic language for Muslims as Ravindra Kumar also writes, “Thus the book portrays the whole Muslim Community as savage and barbarian. Not a single hand comes forward to help the helpless Hindus in Taslima’s *Lajja*.” (Kumar 113)

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