1. **When did the Urdu speaking population come to Bangladesh and why did they come to bangladesh?**

=> The Urdu-speaking population, often referred to as "Biharis," came to Bangladesh during the 1947 partition of India. They migrated to what was then East Pakistan, the eastern part of Pakistan. The main reason for their migration was the idea of creating a new nation called Pakistan, which was meant to be a homeland for Muslims after India gained independence. Many Urdu-speaking people believed in this vision and made the move to East Pakistan to help build a new nation.

Reference: "In 1947, the Urdu-speaking Muslim migrant workers—known as Biharis—came to East Pakistan during the partition of India. They believed in the creation of Pakistan as a homeland for Muslims, which led them to make this challenging journey to East Pakistan as an act of sacrifice to build the new nation." (Dina Siddiqi's article, 'Left Behind by the Nation: Stranded Pakistanis in Bangladesh,' 2013)

“Javed Hasan’s Coming to the East was a sacrifice that Muslims were called on to make, to help build the new nation. [from actual book]”

Minority in bihar

Google:

In fear of communal violence following the partition of India in 1947, Indian Muslims fled into what became East Pakistan. Many were Urdu-speaking Muslims from the state of Bihar and Uttar Pradesh. (Nowhere people)

1. **Why could the Urdu speaking population not leave east pakistan after its liberation war?**

=>

Security concerns,

lack of recognition ,( They were in a state of limbo, neither citizens of Pakistan nor Bangladesh.)

uncertain prospects in Pakistan, (Leaving Bangladesh did not guarantee them a place in Pakistan.)

confinement to protection camps, (Many Urdu-speaking people were placed in protection camps in Bangladesh, which restricted their movement.)

and the practical challenges of relocation

Book refer: "The stranded Pakistanis, often referred to as Biharis, faced significant challenges after the liberation war of Bangladesh in 1971. Security concerns, lack of recognition, uncertain prospects in Pakistan, confinement to protection camps, and the practical challenges of relocation all contributed to their inability to leave Bangladesh at that time." (Dina Siddiqi's article, 'Left Behind by the Nation: Stranded Pakistanis in Bangladesh,' 2013)

1. **Why could the Urdu speaking population not be citizens of Bangladesh or Pakistan?**

**=>**

The Urdu-speaking population could not become citizens of Bangladesh due to issues related to their role during the 1971 conflict and the lack of recognition by the Bangladeshi government.. They also faced difficulties in becoming citizens of Pakistan due to the complex political situation and the absence of a clear legal framework. This left them in a state of exclusion, neither citizens of Bangladesh or Pakistan

Refer: "The Urdu-speaking population found themselves in a precarious situation, neither recognized as citizens of Bangladesh nor Pakistan. The historical context, issues of recognition, involuntary resettlement in protection camps, complex political dynamics, and the absence of a legal framework all contributed to their excluded status." (Dina Siddiqi's article, 'Left Behind by the Nation: Stranded Pakistanis in Bangladesh,' 2013)

1. **How did society treat these standard pakistanis? What references are there of their societal treatment in the article ?**

=> The stranded Pakistanis in Bangladesh faced social exclusion, marginalization, limited economic opportunities, identity complexities, discrimination, and a lack of clear legal and political provisions for their status. These challenges shaped their treatment in Bangladeshi society.

Book:   
"The stranded Pakistanis lived in precarious conditions, marginalized by Bangladeshi society due to their association with the Pakistani military during the 1971 conflict. They struggled to access education and economic opportunities, and their cultural identity eroded over the years."

1. **How did the state/ Bangladesh treat these standard pakistanis? What references are there of their legal/state level treatment in the article ?**

=> The state of Bangladesh treated the stranded Pakistanis with legal and political ambiguity, resulting in their undeclared citizenship and lack of clear recognition. This had implications for their access to education, economic opportunities, and the integration of their community into Bangladeshi society.

Book:

"Their status remained a subject of political debate, and the absence of a comprehensive legal framework further hindered their integration into society."

"The government's stance on their citizenship was unclear, leading to continued ambiguity in their treatment."

Book lines:

“This population has many names but, until 2003, had no national identity or

citizenship papers. For all intents and purposes, they were civilly dead. Labeled

as non-locals by some, government offices refer to them as non-Bengalis.” p-164

Google:

From 1971 until 2008, Urdu speakers, many of whom had sided with Pakistan in the Liberation War and had registered to be “repatriated” to Pakistan after 1971, were not recognized as falling under the terms of Bangladeshi citizenship legislation and were thus stateless. In 2008, however, the Supreme Court of Bangladesh held that they had always qualified as Bangladeshi nationals under domestic legislation.

**Extra:**

According to recent estimates, the Urdu-speaking community in Bangladesh numbers some 250,000 persons, with over 151,000 residing in 116 open camps and settlements.6 Exact figures are not available given that no census of the Urdu-speaking population in the country, especially those persons living outside the camps and settlements, has been carried out. <https://www.refworld.org/pdfid/4b2b90c32.pdf>