

## INDUS AND GANGES CLASH OF VALLEYS IN ASIAN CENTURY

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### Abstract

*Pakistan and India represent two distinct riparian civilisations that flourished around River Indus and River Ganges almost 4000 years ago. For last 2000 years these two valleys have been at a perpetual state of animosity. Since 1947, Pakistan and India have fought conventional wars in 1947, 1965, 1971, and a non-conventional conflict over Siachen is going on since 1982. Both adversaries have attained nuclear capabilities in 1998 and fought another war in Kargil in 1999. Since then an uneasy peace is prevailing between the two nations. This paper looks at the relations between these nations in a geo-historical perspective and is an effort to prove that it is from 'Current of History' that a logical path based upon pure reason for Asian Century is predicted.*

**Key Words:** *Pakistan, India, Ganges, Indus, Kargil. Asian Century.*

### Geography

India has two main riparian areas running from north to south, moving from west to the east. The first one is the River Indus<sup>1</sup> which has engulfed about seven major rivers before it falls into the Arabian Sea. It originates from an elevation of 22000 feet from Lake Mansowar in Tibet known as Sin-ka-bab (Lion's mouth). Indus Valley is 950 miles long and 700 miles wide. The slope of Indus valley goes as deep as 1:7,000 feet nearly double of the slope covered by Egyptian civilization surrounding Nile River. About 4500 years ago human development reached a striking peak in the Indus Valley cities of Harappa and Mohenjo-Daro.<sup>2</sup> All those rivers whose water falls into river Indus are part of Indus Valley, thus rivers like Gilgit, Kabul, Kurram, Kaitu, Tochi, Shaktu, Gomal and Zhob all are integral part of Indus Valley. The direction of these rivers is from west to eastwards.

Apart from Indus there are over a dozen of rivers which originate

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<sup>1</sup> Rob Bowden, *Celebrating Rivers through Time, Settlement of Indus River*, (Chicago: Heinmen, 2005), pp.5-6.

<sup>2</sup> *Encyclopaedia of South Asia*, (Cambridge: University of Cambridge Press, 1982), p-9.

from the deep mysterious beauty of Himalayas, the abode of snow. The other significant river is Jhelum followed by Chenab, Ravi, Sutlej, Beas, Jumna and Ganges. However, there is one mark difference among all these rivers as per flow, apart from the Jumna and the Ganges all rivers flow in a north-south direction and join the Indus forming Eastern Indus Valley.

The Jumna and Ganges flow in a west-east direction. Though, Ganges originates at an elevation of 14000 feet from a glacier where it comes out of mountains at a place called Suki and is initially called Baghiretti and it is at Allahabad that Jumna joins it after Ganges have covered a distance of 670 miles. Ganges flows for another 140 miles and at Benares, it is joined by Gumti wherefrom Ganges flow towards the east and mix with Brahmaputra forming Sunderban's delta. The total length of Ganges is 1500 miles and it is navigable for 1300 miles.

Brahmaputra is another important river as it defines the India's eastern frontier. It originates from the same source as that of Indus and Sutlej; flows in an easterly direction for almost 800 miles where it is known as Sanpu River. It takes southern route near Assam under the name of Dihang River and ultimately joins with Ganges; its total length is 1,750 miles (including 800 miles as Sanpu).<sup>3</sup> Thus Indus Valley has no physical link with Ganges or Brahmaputra Valley but Ganges & Brahmaputra culture is hybrid in nature.

## **Vedas of Aryans**

Contrary to the rich heritage of the Nile and Euphrates civilizations, there was nothing in India in the form of hard physical evidence till 1922. Before accidental discovery of the Indus civilization of Mohenjo-Daro and Harappa there was only an oral history of India available. This history conveys that there was a culture, a civilization that existed on the banks of the River Sindhu and inhabited by the dark skinned inhabitants who were destroyed and forced to leave the area by a superior race (Aryans) which was white in colour and much more refined than the aborigines.

Aryans had their gods, they love music and gambling and they were generally scared of their mother in laws and wives, they had a culture in which man and woman were tied in nuptial bonds, all this history comes down to us through the Vedas, (means knowledge) which are four in series the first one was composed in 11<sup>th</sup> or 12<sup>th</sup> century BC and is called Rig-Veda. Thus Rig Veda is not only a poem but a history'.<sup>4</sup> The knowledge about the Aryan way of life is more or less transmitted orally;

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<sup>3</sup> George Duncan, *Geography of India*, (Madras: Higgin Brothers, 1880), pp-1-5. Also see James Burghess *Geography of India for the use of Higher Classes in Schools and Private Students*, (Bombay: Nelson, 1871) pp-5-6. Sir Alexander Cunningham, *Ancient Geography of India including the Campaigns of Alexander and the Travels of Hwen-Thsang*, (London: Trubner & Co. 1871) pp-9,11, 38, 220, 207 and 264.

<sup>4</sup> Raeshwar Gupta, *The Rig Veda: a History* (Chittagong: Jogendra Nath,1904),p- 12.

they used to sacrifice human life occasionally but generally it was in the form of cattle and horses,<sup>5</sup> for an Aryan his horse was the most sacred and he used it in a chariot. Vedas gives an insight into the life of Aryans and of that period which exists between 1700-900 B.C. The Vedas thus reflects on the cultural and life pattern of the Aryans and from them one can assume that Aryans were a happy and cheerful race. Aryans had no temples Aryans had many gods similar to the other two riparian civilizations.

The Vedas speak of the battles that took place between the Aryans and the Dravidians. Aryan was fond of warfare and Varuna was god of Aryans which looked after the sun and sky 'sun and stars were his eyes'. Aryan concept of creation of the earth is quite similar to the Chaldean concept as shown in the hymn of creation.

*Then when was neither non-existent nor existent: there was no realm of air, no sky beyond it. What covered in, and where? And what gave shelter? Was water there, unfathomed All that existed then was void and form less: by the great power of Warmth was born that Unit.<sup>6</sup>*

The Vedas at least made it certain that this migration was not from the east towards the west. The cultural life that has been deciphered indicates that Aryans were racial in nature and their classification of the people was initially based upon the colour or Varna; they forbade marriage outside their own clan, had small villages demarking territorial area of a clan, clans formed tribes and tribes were collectively forming the state ruled by a central ruler who was not autocratic in nature and bounded by the council of warriors. It was believed that women must enjoy freedom and respect. They were honoured and adored by their father, brothers, husbands and brothers in laws.

Dravidians are believed to be the original inhabitants among those of the Indus valley and they practiced animistic religion.<sup>7</sup> Indus Valley was already in knowledge of the Persians<sup>8</sup> who in fact named River Sindhu as Hindu because of the Persian language pronouncing 'S' as 'H'; it seems that whole of Indus valley was under them. The head of the Indus Valley was at Taxila or Tashkila where the Indus enters the plains from the mountains. Tashkila was the most prosperous of all the Persian cities and the revenue from here surpassed all the revenue from other cities. According to Herodotus the Indians were the most in number in terms of population in

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<sup>5</sup> John Keay, *India: A History*, (New York: Grover Press, 2000), p-32.

<sup>6</sup> Kisari Mohan Ganguli, *The Mahabharata of Krishna-Dwaipayana Vyasa*, (Trans.) 2005 (EBook #7864), p. 5.

<sup>7</sup> George Rawlinson in Manuel Komroff (Ed.) *The History of Herodotus Translated* (New York: Tudor, 1928) p-183.

<sup>8</sup> Jawaharlal Nehru, *Glimpses of World History* (New York: John Day, 1934), p-104 also see Pliny *Natural History Book VI*, p-30.

all the world and the tax which they were paying was the largest and most numerous of all the Darius's twenty satrapies, they (Tashkila) were paying 360 gold dust talent<sup>9</sup> whereas the Bactrian were paying 360 silver talents and the value of gold was 13<sup>th</sup> times more than the silver.

Herodotus made many other observations about India, in his observation, there existed tribes east of the Indus which had no sense of death or life and were cannibal in nature, within the tribe there were no sick people as when any person fell sick the others will take him to one side and eat him up. Men will do this to men and women to the women. In another case the person who fell sick will leave the tribe and go to an isolated place and just wait for the death.<sup>10</sup> Darius had no power over these tribes which were probably in the south India, Herodotus mentioned another tribe which was opposite to the one described above as they ate no animal meat, and they sow no corn and were strict vegetarians. Another tribe which Herodotus has pointed out was living near the city of Caspatyrus in the country of Pactyica; these people dwell northward of all the rest of the Indians and follow the same code of life as the Bactrian's, they are the most war like tribe.<sup>11</sup> At some time in 516 B.C., Darius commissioned Skylax, a Greek seaman of Karyandu, to explore the course of the River Indus,<sup>12</sup> during which not only the river was explored but the people living astride were also made subjects under rule of the Persians.<sup>13</sup>

There is no documented tradition or evidence of civilisation existing on Ganges and Brahmaputra. Thus Indus valley is the mother of all civilisations in India and so has a notion of superiority over all others. By 5th Century BC, two distinct civilisations emerged on respective rivers with a lateral trade route. In the same time period a son was born to Suddhodana King of Magadha on Gangesat Kapila, he named his son as Sakyamuni Gautama; he is universally known as Siddhartha Buddha.<sup>14</sup> Magadha was one of the leading and rather the most powerful kingdom of the eastern India which existed at that time. It comprehended all the Gangetic provinces.<sup>15</sup> Thus it seems that whereas the area astride the Indus was under the Persian the Ganges plains were under the

<sup>9</sup> Herodotus, *The History*, p-182, also see Olaf Caroe, *Pathan: 550 B.C.-1957. A.D.* (NewYork: McMillan, ,1965), p-28.

<sup>10</sup> Ibid, p-183.

<sup>11</sup> Ibid, p-184. Also see Micheal Woods, *Story of India: A video*, (London: British Broadcasting Corporations,1998).

<sup>12</sup> Imperial Gazetteer of India, *Provincial series NWFP*, (Calcutta: Government of India, 1908) Vol. 20, p-13.

<sup>13</sup> Peshawar belonged to the Gandharan Satrapy, see Charles Miller, *Khyber, British India's North West Frontier: The Story of an Imperial Migrane* (New York: McMillan,1977), p-xiii-7.

<sup>14</sup> Dough Vincent, *A Buddhist Reading*, approved but unpublished Thesis, University of Western Ontario, 2007 also see, Otto Kistner, *Buddha & His Doctrines: A Bibliographical Essay*, (London: Trubnar & Company,1869), pp. 40-45.

<sup>15</sup> James Cowles Prichard, *Researches into the Physical History of Mankind*, (Third Edition), Vol. IV, (London: 1844), p 113.

descendants of the Aryans from where a new social system was taking birth in the form of Buddhism.

Buddha was a revolutionary probably the first socialist of the world he was against the caste and promoted a classless society free of rituals and rites, where all were equal and this made the existing establishment his enemy and probably being the king's son saved him from destruction. Buddha died in 543 B.C., and it was almost 235 years after his death that his teachings were collected under the reign of Asoka in 200 B.C. However, later the Buddhism was divided into two main sects one is called Hinayana and other is Mahayana. Hinayana does not believe in his divinity and neither worship him in the form of images while Mahayana makes images of Buddha and considers him divine, it is Mahayana which spreads in China and in India thus the engravings of Buddha in these areas.

### **Emergence of Strategic Military Cultures: Indus & Ganges Valley**

The invasion of India by Alexander the Great in 323 BC has been the starting point to elaborate history of the region almost by all historical inquiries. One reason for this obsession with Alexander the Great may be inaptness of Indian people to record their history themselves.<sup>16</sup> When Alexander came in 327 B.C.,<sup>17</sup> Indus Civilisation had no political unity but their valiant stand against Alexander the Great became a historical entity that stands valid even today.

It will remain a mystery of the history as to the actual cause of the Alexander's troops mutiny near Lahore, was it due to the fatigue as written or was it due to the incessant casualties being suffered at the hands of the native tribes and warriors; but the demoralising effect of constant casualties cannot be over ruled. Alexander did announce his intention to withdraw and as an Aryan has put it the only defeat he suffered was at the hands of his own decisions.<sup>18</sup> Intriguingly for a researcher of history all the battles with/against Alexander were fought in the areas that are part of present day Pakistan.<sup>19</sup>

Alexander's campaigns in India as are written by his own countrymen, brought forward certain facts which in a way corroborate the early oral history of the India i.e. primarily the history of the Indus. The fighting character of the region is martial in nature as dictated by the constant battles offered to Alexander despite very high rate of attrition. It confirms the existence of the martial civilization on River Indus;

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<sup>16</sup> Jawaharlal Nehru, *The Discovery of India*, (New York: John Day, 1945], p-92.

<sup>17</sup> Alexander the Great sacked Turkey in 334-333 BC, Phoenicians in 333-332, Persepolis in 331-330 and pushed into Arachosia (Afghanistan & Sogdia (Uzbekistan) in 329-328 BC, he was in vicinity of Kabul in 327 BC.

<sup>18</sup> Aubrey de Selincourt, (Trans.) *Aryan: The Campaigns of Alexander*, (Penguin, 1971), p-194 and p-292.

<sup>19</sup> Ibid, p-5, 9, and 16.

unfortunately Ganges does not enjoy the same reputation because it never had the opportunity to prove its mettle. It is this tag which haunts it even today.

### **Asoka - Sin of Nonviolence**

The upper India came under the Chandra Gupta Maurya in 321 BC after retreat of Alexander. Maurya has been quoted by many historians to be present at the court of Alexander at Taxila along with his friend and mentor Chankya Kautalya. Chankya was a Brahmin in the court of Nanda and was reportedly insulted and in retaliation was keen to take revenge and this brought these two together. Their first attempt at creating a rebellion failed but later they succeeded to create very first Gangetic Indian empire of a magnitude. Consequently, Asoka was enthroned in 260 BC, he created his influence in the vast empire and remained commendable in the region. He was the very first Ganges ruler who detested the violence and the misery coming as an essential aftermath of conquest. His edicts, his laws and orders were engraved on the rocks in all corners of his empire and thus he has been able to preserve the history of the India.<sup>20</sup>

*On conquering Kalinga the beloved of god felt remorse .... slaughter, death and deportation of the people is extremely grievous to the beloved of the gods .... this inscription of dharma has been engraved so that any sons or great grandsons ... should not think of gaining new conquests .... they should only consider conquests of dharma.<sup>2121</sup>*

Over hundred thousand people were reportedly killed in this campaign of Ashoka this it was the deadliest conflict of the history in Ganges belt. The emperor felt remorse; he became a Buddhist and adopted a nonviolent policy or 'dharma' as the philosophy of his life and government. This policy seems to be the driving force of the Ganges from him onward. And India had to pay a heavy price for this, it seems to be the dilemma of humanity that abstain from violence has much more serious repercussions for the society as a whole than having the violence as way of life and this was aptly proved in the coming centuries. It will not be the out of the contest to point out that for over 1500 years the Ganges suffered from this policy of nonviolence, there is nothing wrong with this policy but this put the inhabitants in a constant peril from militant cultures. Events of history from 700AD-1800 AD are ample proof of this imbalance of ideology that existed between the Indus and Ganges Valley.

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<sup>20</sup> Keay, *History of India*. p-88.

<sup>21</sup> *Ibid*, p-92.

## 'Islamic Aryans'

The very first Islamic army had knocked on the doors of the Central Asia when they were in the hunt of the Firuz the emperor of Persia. Muslims had settled at Merv by 646 AD. Qutaibah Ibn Muslim was the governor of Khurasan the north eastern part of Persia who between 710-715 A.D., conquered the Central Asia especially the Bactra and Ferghana Valley (the heart land of the Turks). Turk was the name given by Arabs to all nomadic tribes of Central Asia, thus it does not represent any particular ethnic tribe. In 751 A.D., a decisive battle took place between the Muslims and the Turks who also had the support of the Chinese army, not only the Turks were defeated but it also put an end to the Chinese rule in the area for another thousand years. Resultantly almost all Turk tribes accepted Islam.

The embracement of Islam in Indus Valley by Aryans was in two directions; one in north and other in south. In Southern Indus Valley the Arab Muslims came under Muhammad Bin Qasim, a seventeen years old general who followed the retreating route of Alexander the Great to enter Indus Valley. The inhabitants of valley put up a traditional militant spirited fight in 712 AD before embracing Islam and by 1000 AD, there were Islamic kingdoms all along Indus from Thatta till Multan. Upper valley was under the domain of non-Muslim Aryans who were distinct from Ganges Valley nonviolent Hindus.

In North, the founder of the dynasty was Sebuktegin (977-997 A.D.) a Turk slave who rose to distinction and it was he who like earlier Aryans claimed his territory to the natural boundary of Indus. This frontier including Kabul was under Hindu Shahi kingdoms. He first invaded India and defeated the Hindu Shahis (989 & in 991 AD) who started giving tribute to Ghazna. After his death his son Mahmud of Ghazna continued the conquest (1000-1030 AD). The successive humiliation of the Hindu states year after year created a psychological impact on the overall non-Muslim population; it created a myth of geographical & ideological superiority between the plain dwellers of Ganges Valley who were ruthlessly being subdued by the Indus Valley people. The nomadic tribes and Turks were after all nothing else but part of Indus Valley. Wealth taken at will from the Hindu temples helped in creating the Ghazna culture which became the symbol of the Turkish people. On the historic note it was the culmination point of the Aryans who almost 2000 years ago had humiliated the Dravidians. Ganga-Jumna Valley in practical term was just a vassal state of Ghazna. as its very capital of Harsha empire Kanauj was sacked by Mahmud in 1018, in 1024 Mahmud's most severe psychological blow came with his almost 500 miles deep expedition to the southern Dravidian sacred temple at Somnath:

*it had 1000 Brahmins, 300 barbers and 350 temple prostitutes in*

*constant attendance and chief idol a huge lingam the phallic symbol of Shiva was washed in water from the sacred Ganges carried over 750 miles.*<sup>2222</sup>

For Hindu nation it was a knockout blow, an ultimate defeat of Dravidian culture's and religious surrender. The destruction of the myth and symbol of Brahmin and Hindu identity was a mental surrender, from this state of mind Hindus never recovered right till the end when India was divided on the religious line.

Ganges-Jumna Valley from this point onwards became subservient to the Indus Valley. The fact that Indus Aryans had accepted and embraced Islam thus bonded Indus Valley, Persia and Central Asia into one spectrum, which all has historically blood lines. On the other hand the inhabitants of Ganges became a home of non-Muslim Aryans and in southern India the Dravidians retained their ancient Dravidian culture. The line between the Brahmanism and Dravidians started becoming thinner and thinner.

Tamerlane in 1398 struck another fatal blow to the overall mind set of Hinduism when no less than 1,00,000 Hindu women, children and old men were slaughtered in a single night on the banks of Jumna.<sup>2323</sup> This was the first holocaust. Later Mughuls (Arayan - Turks) descended from the same area from where their ancestors Aryans started migration; they ruled Ganges, Jumna, Indus and more importantly Brahmaputra in Far East and also establish their writ in the south of India for another 300 years from 1500 AD onwards. Mughals opted to have the capital on Ganges.

The founder of Mughal Dynasty, Zaheerudin Babur (d1530) had an ample support of Pathans in his battle against Ibrahim Lodhi who himself was an Afghan. A constant armed friction and attrition remained among the Mughals and Pathans throughout the former's rule. One source of this ill feeling was the Emperor Akbar's patronage of non-Muslims in which Maan Singh was made the governor of Kabul in 1585 A.D; the Mughal forces were inflicted humiliating defeats first in 1587 at Swat/ Bajaur than in 1620 another crushing defeat was inflicted upon the Mughals at Torah. Mughals were able to bring Peshawar under their control in 1630. Raja Jagat Singh kept Kohat & Bannu under Mughal sphere to keep communication open towards Kabul through Northern Waziristan. It was at Khyber where that Mughals faced the worst defeat when over 40,000 troops were annihilated in 1672 followed by defeat at Gandak in 1673 and

<sup>22</sup> Woodbridge, Hilary & Frank, *A History of Asia, Formation of Civilisations from Antiquity to 1600*, Vol. 1 (Boston: Allyn, 1964), p-208.

<sup>23</sup> *The Islamic World to 1600: The Mongol Invasions*, the Timuri Empire. Ucalgary.ca. Retrieved 2012-05-22. "Timur's Account of His Invasion of India and Sack of Delhi". British Raj. Retrieved 11 December 2012. ^ Hunter, Sir William Wilson (1909). "The Indian Empire: Timur's invasion 1398". *The Imperial Gazetteer of India* .p. 366.



then another defeat in 1674 at Khapash. All these battles highlight the resilient culture of the Pathans. Throughout their 300 years of rule, they had much more trouble in Indus Valley than at any other part.

Brahmaputra River was the farthest extent of Mughal Empire or in other words the eastern most limit of Islam. The province of Bengal thus became a seat of Dravidian Muslims. Short in height & dark in colour, the Brahmaputra Muslims are of Dravidian descend whereas the Indus Valley Muslims are Aryans.

## **The British (1800-1947)**

On the 31<sup>st</sup> December 1600, Queen Elizabeth granted a charter to 'The Company of Merchants of London trading unto the East Indies.' It was called British East India Company (BEIC). On 11<sup>th</sup> January 1613 the Mughal Emperor Jahangir issued a 'Farman' that allowed British to establish a factory at Seurat; later these areas became the presidencies Bombay, Madras and Bengal; each having its own army.

The political and military rivalry of European continent also had its effects on the sub continental politics, initially British had apprehensions about the Napoleon's advance towards the India which were later replaced by the Russians after the treaty of Vienna in 1815. British, in order to keep an eye on the affairs, wanted to have a friendly and a subservient ruler in Kabul which at that time was under control of a Pathan, Dost Muhammad (1793 – 1863). British marched onto Afghanistan in 1839, out of the original 16000 troops only one escaped death to narrate the events; this was the single worst military disaster that felt upon the BEIC since their formation.<sup>24</sup>

## **Indus Valley- Sikhism**

Sikhism took birth in the eastern tributaries of Indus Valley, thus they are part of it. Muslim teachings and thoughts hugely affected the Sikh thoughts; it was a Muslim saint Mian Mir who laid the foundation stone of Sikhism's most reverend shrine, the 'Golden Temple' at Amritsar. Sikhism took birth in Punjab in 1520 A.D; and despite having Muslim Sufi saints teachings as part of their religion they were treated at times harshly by the Mughals notably by the Aurangzeb not purely on religious grounds but it also had the spice of royal politics as well. Ahmad Shah Abdalli's forces on their way back after plundering Delhi were attacked by the Sikh Misl. In 1799 Sikh's under Ranjeet Singh entered into Lahore and slowly but gradually the Afghan Empire started shrinking. In 1834, Sikhs overpowered Afghans at Nowshehra and Peshawar along with Kohat came under their control. It was at Jamrud in 1837 that this tide was checked.<sup>25</sup>

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<sup>24</sup> Hayat Azmat *The Durand Line: its Geostrategic Importance*, (University of Peshawar,m 2000), pp. 63-64.

<sup>25</sup> Khullar, *Maharaja Ranjit Singh*. (New Delhi: Hem, 1980). pp-48-52 and pp 121-129.

British never really had a firm control over Indus Valley. After the death of Ranjeet Singh, first Sindh was annexed in 1842 and later Punjab was annexed in 1849. But this should not be taken as a surrender of Indus valley rather the later events proved its historical validity. First of all, the Sikh empire fought two brave wars where result hanged by a thread. When the British made a move towards west of River Indus they encountered the Aryan Pathan Muslim tribes. For another ninety years these tribes remained defiant and never came under the British reign. In 1947, Indus Valley achieved freedom along with the Ganges Valley. It is interesting to note that despite having numerical superiority the Ganges was unable to keep Indus Valley under its control and it had to accept that demands of Muslim League the political party which become the voice of Indus Valley.

### **History repeats itself (1947-2000)**

Indus Valley inhabitants were the first to take initiative days after both valleys attained independence. This is not to delve into the prism of war to highlight the constitutional aspect rather the very fact that Tribes simply invaded Kashmir at their own simply to take the revenge of atrocities carried upon Muslims by Hindus and Dogras is the reflection of the bond that exists between the Indus Valley inhabitants. Pakistan was able to wrest away a sizeable chunk of territory from far numerical superior Indians. That is the military character of Pakistan that it did not subdued to Ganges under this numerical factor. For next eighteen years, Pakistan kept the notion of victory with it.

Nineteen Sixty Five (1965) was a watershed year in the history of Pakistan and its armed forces. The newly born state was able to challenge the bigger rival India for the hegemony of the subcontinent through a fine blend of diplomacy, strategic planning, deception and above all determination of entire nation. Her soldiers, airmen and sailors fought bravely against a bigger adversary.

It was Pakistan which initiated the military proceedings by challenging the existing boundary in Rann of Kutch in April 1965. It led to a series of operations with Pakistan launching Operation Gibraltar in August 1965 and subsequent Operation Grand Slam on 1st September; it nearly achieved its aim of crippling Indian forces in occupied Kashmir. India retaliated with a full scale war on 6th September but it failed short of achieving anything worth mentioning.

The separation of East Pakistan or Brahmaputra valley was a political and military misfortune. What is important is to understand the whole issue not from the angle of these two factors but in the light of historical factors. East Pakistan or Dravidian Muslims were in slight majority and West Pakistan Aryan Muslims had area superiority. Under the existing democratic system the power had to be handed over to the numerical superiors and this is one thing which has not occurred since the

Aryan invasion of Indus Valley; they have never been subservient to any of the other two riparian civilizations. Thus this historical factor in the end became more decisive than any other consideration.

Indus Valley inhabitants cannot live with other riparian's being subservience to them. Brahmaputra Civilization was more in number but mere numbers cannot subdue Indus Valley inhabitants and this has remained the pattern in sub-continent, the moment Jumna-Ganges got hold of nuclear weapons and upset the historical inferiority in same very moment the Indus Valley also conducted nuclear test there by resorting millenniums old superiority.<sup>2626</sup> Ganges inhabitants despite gaining an upper hand in 1971 were not able to assert themselves over the Pakistan. Despite having a nuclear edge they could not dictate their terms. Siachen Glacier conflict which erupted in 1979 is still going on.

Kargil is another example where Pakistan Indian militaries tested their military muscles. India was unable to respond across the whole breadth of Pakistan's frontier.

### **Conclusion: The Asian Century**

Thus Indus Valley has a notion of superiority over the other eastern riparian cultures and that was exhibited by the almost thousand years of rule of western India over the rest of India, thus creation of Pakistan in 1947 becomes a logical deduction of the parting of ways by the Indus Civilisation on equal footing retaining notion of victory. The very fact that despite having a numerical superiority outnumbering Muslims by almost double still Ganges Valley could not impose its will. It was also politically viable to reinstate the Muslim monarchy at Delhi as a constitutional head and retaining the integrity of India as a whole. In this option the two nation theory still provides ample space in Muslim dominated western and eastern provinces, however breaking and severing of all ties with Ganges were preferred.

Pakistan can live peacefully with India only on equal terms. Pakistan can never accept Indian hegemony in the subcontinent for the mere reason that for last five thousand years it has never been under the shadow of Ganges. And India must understand these historical values. Ganges flourishing depends upon the good will of Indus Valley, this is how it was in past and this is likely to remain the pattern in this century as well. Geography has always dictated fates of states and so it will and foreseeable future.

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<sup>26</sup> India conducted first nuclear tests in 1974 i.e. peaceful nuclear explosion and later in May 1998. Pakistan responded with declaring its nuclear capability by conducting nuclear tests in same month.

