CHAPTER - II

The impact of Islamic Revivalism upon thoughts of the Bengali Muslims in the Nineteenth Century

The inauguration of Islamic reform movements introduced a profound transformation in the religious and political ideas of the Bengali Muslims in the latter half of the nineteenth century. The Bengali Muslim society witnessed a new change in their religious ideology and society. The Tarigah-i-Muhammadiya (The way of Muhammad) and the Faraizi movements were the most important among a series of religious reform movements. The socio-religious reform movements of the Tarigah-i-Muhammadiya and the Faraizi were mainly concerned with the purification of Islam in Bengal. The Tarigah movement has been erroneously described by some historians as Indian Wahhabism. The movements were directed to remove un-Islamic forces from Islam. Both the movements originated out of socio-religious considerations but gradually assumed political and economic colour. The Tarigah-Faraizi movements strengthened the process of Islamization and assumed in the process anti-feudal and anti-colonial character.

1 I.H. Qureshi, The Muslim Community of the Indo-Pakistan Sub-continent 610-1947, A Brief Historical Analysis, pp. 206-207;
Muin-ud-din Ahmad Khan, History of the Faraidi Movement in Bengal, 1818-1906, pp. xxxvii-xxxix;
Anisuzzaman, Muslim Manas O Bangla Sahitya 1857-1918, Introduction, pp. 1,6;
Bengal Muslims, p. 38.

2 Aziz Ahmad, Studies in Islamic Culture in the Indian Environment, p. 211;
Bengal Muslims, p. 59;
Roots of Separatism, p. 75.

3 Roots of Separatism, p. 75.
Unlike the socio-religious movements of the Bengali Hindus in the nineteenth century, these movements assumed militant character which resulted in armed conflict with the British Government and subsequently the movements were suppressed by the British in 1871. The Tariqah and the Faraizi movements worked in different phases. The Tariqah movement subsided in 1871 when it was crushed by the British Government but the Faraizi movement survived as a movement up to 1906. Afterwards, the Faraizis remained as a regional group up to 1947.

We can not ignore the influence of the reform movements of the eighteenth century upon the Tariqah-Faraizi movements of Bengal in the nineteenth century. The reform movements of the nineteenth century were directed against the un-Islamic forces. Islam in India and especially in Bengal, adopted new features. The popular features which Islam in India developed in the 18th and 19th centuries were the outcome of social, political and religious forces. Islam in India underwent a change which was looked upon by an orthodox section as a deviation from the path of Islam. The reformists regarded these accretions as abuses or innovations in religion and criticized the mode of performing religious duties and worship. These abuses must be avoided as 'they constituted aberrations from orthodox Islam'.

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A treatise of Sayyid Ahmad 'Hidayatul Mominin' of the early 19th century noticed with concern that 'Islam and Kufr being mixed up like Khichri in India'. The reformists believed that the programme 'to cleanse the worship of God' would bring 'mundane glory in its train'. They also believed that the decay set in the economic, political and social spheres was the outcome of religious degeneration. The reformists undertook the programme of religious regeneration and the work of defending the faith of Islam against its enemies.

The impact of the ideas of Shah Waliullah (1703-1762), a Sufi scholar of Delhi, was of great significance upon the organizers of the fundamentalist movements of Bengal in the nineteenth century. He was a contemporary of Muhammad ibn Abdul Wahhab (1703-1787) of Najd in Arabia. Both Shah Waliullah and Muhammad ibn Wahhab of Najd took education in the holy cities of Mecca and Medina. Abdul Wahhab was a Sunni belonging to the school of Hanbal (as interpreted by Ahmad Ibn Taimiya). Abdul Wahhab believed in pure theism, condemned 'the profligacy and mummeries which defiled the Holy cities'. They rejected 'innovations and mystical tendencies among the mass of Muslims'. The Wahhabis were puritans but maintained the right to

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5 This view was shared by Sir Muhammad Iqbal in the present century. *Ibid.*

interpret the Quran (Ajtihad) and Hadis (Traditions). The Wahhabis condemned innovations (Bidst), intercession, cult worship and four schools of the canon law. Their sole emphasis like the unitarians (Muwahhidin) on tauhid or unity of God.\(^7\)

Shah Waliullah was moderate in his views. He was tolerant. His Islam was flexible than Wahhabism. He attempted to save the Indian Islam from its conflict and socio-economic decay. His aim was to bring unity in the Muslim community. He deviated from the orthodox ideas of Aurongzeb (as enunciated in Fatawa-i-Alamgiri) and supported interpretation. He tried to bridge the gulf between the Shias and the Sunnis, and restore 'social morality' and 'economic equilibrium' as a method to upgrade the morals of the Muslims. He tried to restore Islam free from un-Islamic forces which Islam in India adopted from the Hindus. He believed that the Muslims had a right to restore political authority.\(^8\)

The Tariqah-i-Muhammadiya and the Faraizi movements inaugurated an era of socio-religious reforms in Bengal. The Tariqah movement was inaugurated by Shah Sayyid Ahmad of Rao Bareli (1786-1831) and Shah Ismail Shahid (1782-1831) in India. Sayyid Ahmad of Rao Bareli was a disciple of Shah Abdul Aziz (1746-1834) (son of Shah Waliullah) who declared India as dar-ul-harb or zone of war and sponsored the cause of jihad or holy war as a measure

\(^7\) J.N. Sarkar, op. cit., p. 43.

\(^8\) J.N. Sarkar, op. cit., pp. 45-46; P. Hardy, The Muslims of British India, pp. 29-30; Bengal Muslims, 41.
to defend Islam. The Tarigah movement brought in its purview the large areas of Northern and Eastern India.

Both Sayyid Ahmad and Ismail Shahid (grandson of Shah Waliullah) visited Mecca (1822-1823) and were influenced by the Wahhabi movement of Arabia. Sayyid Ahmad’s ideas were preached in Bengal under the guidance of Titu Mir (1782-1821) and the Patna Caliphs — Maulanas Inayet Ali (1794-1858) and Wilayet Ali (1791-1835). Maulana Karamat Ali (1800-1874) was originally a preacher of the Tarigah ideas but subsequently withdrew himself to take up the missionary work and founded the Talyunl Group. Karamat Ali was opposed to the Wahhabi ideas of Arabia and advocacy of war against the Sikhs. The ideas of Sayyid Ahmad Khan roused consciousness among the Bengali Muslims and his impact was discernible in the movement launched by Titu Mir.

9 Sayyid Ahmad of Rae Bareli advocated restoration of classical Islam free from un-Islamic forces and innovations. He supported the unity of God or Tauhid, condemned the saint worship and Shi’as. Sayyid Ahmad wanted to overthrow the Sikhs in the Punjab and the British in Bengal.

British Paramountcy, pp. 883-886;
Bengali Buddhijibi, p. 93.

10 M.A. Khan, op. cit., p. lxviii;
Q. Ahmad, The Wahhabi Movement in India, pp. 103, 105;
Bengali Buddhijibi, p. 97.

11 Karamat Ali developed Sayyid Ahmad’s reform movement. He belonged to a Sheikh family. He was born at Jaunpur and his father was a Sarishtadar in Jaunpur Collectorate. He studied under Shah Abdul Aziz, mubaddis of Delhi. He was a follower of Sayyid Ahmad. After 1835 the Muslims of eastern India were plunged in superstitious beliefs. Karamat Ali worked for revival of Islam in Bengal and Bihar. He was an orthodox reformer.

Wazir Ali, Moslem Ratnahar, p. 9;
Bengali Muslims, p. 39.

12 W.W. Hunter, Indian Misalmans, Chs. I-III;
Z.H. Faruqi, The Deobond School and the Demand for Pakistan, Ch.I;
Contd. ...
Like the Tariqah-i-Muhammadiya movement the Faraizi movement organized the indigenous reformist-revivalist movements. The Faraizi movement was a fundamentalist movement dealing with the poorer sections of the agrarian society. It was associated with the socio-economic problems of the rural Muslims. The Faraizi movement wanted to purge the Muslim society of un-Islamic beliefs, practices and customs. It urged the Muslims to follow 'obligatory duties' as enunciated in the Quran. The five fundamental institutions (bina) were to be observed by the Faraizis. The Faraizis maintained link with Arabia in the early part of the nineteenth century and adopted some of the ideas of the Wahhabis. Like the Wahhabis, the Faraizis condemned all un-Islamic forces and maintained the unity of God. They were the followers of the Hanafi School of Abu Hanifa (one of the four commentators of the Quran).

The Faraizis did not emphasize on the traditions. The Faraizis differed from the Sunnis and rejected the traditional Islam. They depended on the Quran and did not share the political views of the Tariqahs. They did not advocate open confrontation with the British but the Faraizis had to involve in the political conflict with

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13 Dunbar explained the word 'Faraizi' as "Ferz - Commandment of God - Feraizi (plural) Commandments of God - from which, Ferazee, one who acts up to the Commandments of God."
    P.J.D., O.C. No. 99, 7 April 1847, p. 143;
    M.A. Khan, op. cit., p. xxxii;
    Bangali Buddhijibi, p. 64.

14 The obligatory duties of the Faraizis are as follows:
    (a) profession of faith (Kalimah),
    (b) five daily prayers (Namaz),
    (c) fasting during the Ramzan,
    (d) paying poor tax (zakat),
    (e) pilgrimage to Mecca (Hajj).

J.N. Sarkar, OP. cit., p. 52.
the British when they took up the cause of the oppressed peasantry. The Farazi movement had a distinct character. It had separate organizations and ideas. The Farazis never merged with the Tariqah movement. Some writers suggested merger of the two communities. The cooperation between the Tariqahs and the Farazis was visible on some occasions and particularly during the jihad campaigns. The distinction between the Tariqah and the Farazi movements was not clear to the common people because of the confused religio-political ideas of the reformists.

Haji Shariatullah or Shariat Allah (1781-1840) was the founder of the Farazi sect in Bengal. He belonged to a talukdar family of Shamail village in Madaripur subdivision (Bangladesh). He studied Arabic and Persian at Purfura (Hooghly District) and visited Mecca twice (1799-1813 and 1820-1821). He studied Sufism under the Hanafi jurist Tuhir Shambal. He condemned the un-Islamic forces and the congregation prayers of Jumah (Friday prayers) and Id as he regarded India as dar-ul-harb. He opposed the British rule and his followers continued opposition to the British rule. The reformists put emphasis on the unity of God and restoration of the

15 W.W. Hunter suggested that the Patna School led by Maulvi Yahya Ali 'amalgamated the Farazis of the lower Bengal with the Wahabis of North India.

W.W. Hunter, op. cit., p. 100;
Q. Ahmad, op. cit., p. 88;
Bengal Muslims, p. 40.

16 Q. Ahmad, op. cit., p. 88;
Bengal Muslims, p. 40.

17 Muhammad Mallick, Akhbar-i-Marifat, pp. 12, 13, 19;
Abdul Qadir, Akhbar-i-Pir-i-Najdi, p. 3;
Bengal Muslims, p. 41.

18 J.N. Sarkar, op. cit., pp. 56-60.
original purity of Islam. They condemned the worship of the saints, Pir\textsuperscript{s} and idolatrous practices. Titu Mir of the Tariqah group urged his co-religionists to grow beards and wear 'dhuties' in a Katchakhola fashion (underclad; it means lack of culture).

The reformists took up the cause of the oppressed peasantry and tried to enlist support of the Hindu cultivators against the zamindars and indigo planters. Titu Mir on occasions made speeches urging both the Hindus and the Muslims to put a common resistance against the Hindu zamindars and indigo planters.\textsuperscript{19} The growing conflict between the reformists and the Hindu zamindars on the issue of imposing fines on the Tariqahs and the Faraizis became a dominant features in the movement. The opposition of the Hindu zamindars towards the establishment of the mosques and the cow-slaughter led Titu Mir to involve in armed conflict with the Hindu zamindars.\textsuperscript{20} The Hindu zamindars with the help of European planters and clergymen entered into a conspiracy against the Tariqahs. Titu Mir attempted a compromise with the zamindars but failed. He even failed to secure the help of the judicial machinery of the British Government. In the movement of the Tariqahs against

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\textsuperscript{19} J.N. Sarkar, \textit{op. cit.}, p. 61; Abdul Gafur Siddiqi, \textit{Shahid Titu Mir}, pp. 44-49; Bangali Buddhijibi, pp. 104-105.

Nasir Ali, alias Titu Mir belonged to Chandipur, South-west of Narkulberia in Baraset Sub-division. He became a professional wrestler in Calcutta and was employed as a lathal by Hindu zamindars of Nadia. He became a disciple of Sayyid Ahmad in 1822.

\textsuperscript{20} The zamindar and planter Krishna Deb Roy of Purwa introduced taxes on the Tariqahs for keeping beards, constructing mosques and changing the name of their wards according to Arabic language after conversion.
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the Hindu zamindars, the Hindus were murdered and the blood of the slaughtered cows were sprinkled on the Hindu temples. In retaliation the burning of the mosques took place. The affrays of the Tarigahs were met by the British Government culminating in the death of Titu Mir in 1831. The Government conducted trials and punished the Tarigahs.21

The Farazis under Shariat Allah tried to save the Muslim peasants from the pecuniary liabilities imposed on them by the Hindu zamindars. He even instigated his followers to perform the cow slaughter violating the ordinance of the Hindu zamindars which resulted in the loss of revenues and religious indignation for the Hindu zamindars. The religious movement of the Farazis was entangled with the economic and communal forces. Shariat Allah had to leave his native village, Nayabari (in Dacca District) due to confrontation with the Hindu zamindars. Even then, he was successful in maintaining the reformative character of the movement.22 The successor of Shariat Allah was Dudu Miyan (1819-1862) who added new dimension to the

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21 In 1831 Sayyid Ahmad was killed in an encounter with the Sikhs. His followers — the Patna Caliphs continued the jihad campaigns first against the Sikhs and after that against the British. The British crushed the Wahhabi movement by 1870-71 in India.

22 The Sahi Muslim (who did not belong to the reformed sects or were not Shias) did not accept the views of the reformists. The urban Ashraf and the educated Muslims did not accept the views of the reformists.
Faraizi movement. He added political and economic features to the ideas of the movement. He introduced the traditional panchayat system for securing social justice to the Muslims. He organized eastern Bengal by dividing it into different circles (halqas) and appointed Siyasi Khalifas (deputy spiritual leader) for proper co-ordination in each circle.

Dudu Miyan imposed a tax to sustain the Faraizi organization. The zamindars and indigo-planters found it hard to cope with the movement of the Faraizis. It became difficult for them to impose taxes on the Faraizis. He united both the Hindus and the Muslims under the banner of Faraizi movement against the zamindars. The Muslim zamindars enjoyed no concessions from the Faraizis. Some of the Muslim zamindars came to an agreement with the Faraizis conceding their demands. In the peasant-zamindar conflict the traditionalists supported the stand of the zamindars by issuing fatwas declaring the ideas of the reformists as un-Islamic.

A few zamindars (both among the Hindus and the Muslims) distributed lands at a fixed rent to the wealthy ryots in order to create

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P.J.D., O.C. No. 99, 7 April 1847, p. 144;
A.K. Mallick, op. cit., p. 69;
M.A. Khan, op. cit., pp. 17-19;
J.N. Sarkar, op. cit., pp. 56-57;
Bangali Buddhijibi, p. 68.
23 P.J.D., O.C. Nos. 21-25, 29 May, 1843 and P.J.D, O.C. No. 99, 7 April 1847;
James Wise, Notes on the Races Castes and Trades of Eastern Bengal, p. 25;
Nobin Charma Sen, Amar Jibani, p. III, pp. 142-150;
Bangali Buddhijibi, p. 72.
24 Bangali Buddhijibi, p. 72.
25 W.W. Hunter, op. cit., pp. 109, 144;
Bengal Muslims, p. 45.
an intermediate class between them and the Faraizi ryots. This initiative was appreciated by the British. The reformists advocated total withdrawal of taxes and condemned the illegal cesses (23 in numbers) imposed by the Hindu zamindars. Dudu Miyan even went to the extent to state that 'no man has a right to levy taxes on God's earth'.

The confrontation with the British Government was another important feature in the ideas of the reformists. The Tarigahs openly declared jihad against the British Government. The Faraizis came into direct confrontation with the British Government when they took up the cause of the oppressed peasantry against the zamindars and the indigo-planters. The Hindus and a section among the Muslims apprehended that the Faraizis were determined to oust the British in order to restore the Muslim power. This was corroborated by the Magistrate who noticed aversion of the Faraizis to the British Government. The Faraizis raised subscriptions for the jihad campaigns against the British Government.

26 Bengal Muslims, p. 45.
28 P.J.D., O.C. No. 99, 7 April 1847, pp. 145-146; Bangali Buddhijibi, p. 72.
29 P.J.D., O.C. No. 25, 29 May 1843, p. 462; Bangali Buddhijibi, p. 71.
It was generally believed that the Faraidzs wanted to expel the alien rulers and to restore Muslim power. It was alleged that the indigo-planters initiated proceedings against the Faraidzs by influencing the local Magistrate and the reformists found no relief by making complaints to the British against the oppression of the zamindars and indigo-planters. The anti-British character of the movement hastened its downfall.

The reformist movement cannot be explained in terms of the communal ideas. It is argued that the reformists organized the poorer Muslims by means of a religious ideology. The reformists did not utilize the poorer Muslims communally against the poorer Hindus. They made no attempt to maintain a consolidated group comprising both the richer and poorer classes of the Muslims on the basis of a common economic programmes. The Tariqahs and the Faraidzs sided with the rural Muslim community against the zamindars and the indigo-planters. The reformists came to an agreement with the Muslim zamindars as soon as they conceded their demands. This was not possible for the Hindu zamindars. The reformist movement assumed militant character. The Tariqahs and the Faraidzs performed

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31 M.A. Khan, op. cit., pp. 35-37; Bangali Buddhijibi, pp. 75-76.

32 Bengal Muslims, p. 45; Bangali Buddhijibi, pp. 129-131.
cow slaughter, spoiled the sacred character of the Hindu temples and looted the Hindu villages. Some papers controlled by the Hindus described the tensions prevailed in the rural Hindu society. The Hindu zamindars were the victims of the communal aggression of the reformists. The Hindu zamindars solicited co-operation of the European indigo-planters and the British Government to suppress the reformists. The religion oriented movement of the reformists could not combine the Hindu and the Muslim ryots against the combined forces of the zamindars, indigo-planters and the British Government. The movement though assumed communal character in relation to conflict with the Hindu zamindars and their employees but the common Hindu masses were not the victims of their communal outrage. On some occasions, the Hindus had to quit their homes out of fear of the reformist’s aggression for a short period. They had not to leave their homes for good. It may be added that the Hindus also associated themselves with the Wahhabi movement after 1847 when the Wahhabis started their direct confrontation against the British. The British Government also arrested a few Hindus for their association with the Wahhabi movement.  


34 British Paramountcy, pp. 899-901, 954; Bangali Buddhijibi, pp. 130-131.
movements were not wholly anti-Hindu or communal movements which could be inferred from an unprecedented unity among the Hindu, Muslim and Christian peasants at the time of Indigo Revolt.\textsuperscript{35}

The reform movements were composite in character. The movements originated as a purification movement in Islam. The concept of class struggle is not found in the economic programme of the Tarigah-Faraizi movements. The reformists organized the lower class Muslims against the zamindars in order to relieve them from exploitation. The leaders of the movements instigated lower class Muslims against one another out of 'doctrinal and ideological' considerations. This widened the social and cultural difference between the Hindu and the Muslim poorer classes. The leaders of the movements did not use the poorer Muslims against the poorer Hindus. The movements made no attempt to combine the richer and lower class Muslims out of economic issues. The leaders tried to bring the greater section of the Muslim community within the purview of reformist movements propagating promises of economic emancipation. The same motive added militant character to the movements. In spite of that a section among the Muslims refused to join the reformists and sided with the traditionalists. The economic factor as well as the religious consideration helped to develop ideas of the reformists.

\textsuperscript{35} Calcutta Review, March–June 1861;
Blair, B Kling, Blue Mitiny, the Indigo Disturbances in Bengal 1859-1862;
Promode Sengupta, Neel Bidrohe O Bangali Samaj;
Nirmal Kumar Bose, Modern Bengal, Ch. 7;
Roots of Separatism, p. 77.
The Marxian concept accepting 'class attitudes and class consciousness as fundamentally a reflection of economic conditions' can hardly be applied in explaining the confrontation between the reformists and the rural land-holding classes.\(^{36}\)

The impact of the reform movements on the thought process of the Muslims was not of tremendous nature. Some of the Puthis of the late nineteenth century claimed for a total success of the reform movements.\(^{37}\) The Puthis claimed that many of the innovations and veneration for the Pirs, Idols and Shrines were abolished. The British officials and a few Puthis regarded the movement as a partial success.\(^{38}\) The Muslims observed the Hindu ceremonies and the Brahmanical ways even undertaking a movement by the reformists for half a century. The traditional trend remained active in the Muslim society. A section among the Muslims in the rural Bengal did not appreciate the fundamentalists.\(^{39}\) The Mullah and Pirs who represented the traditional Islam, opposed the movement when they found that the reformists had attacked their institutions and means of livelihood. The impact of the traditional trend remained active in the orthodox group of the urban Muslim political intellectuals in the present century.

\(^{36}\) Bengal Muslims, pp. 45-46.
\(^{37}\) Abdul Aziz, Tarigah-i-Muhammediya, pp. 5-6; Bengal Muslims, p. 53.
\(^{38}\) Munshi Samiruddin, Bedar al-Ghafilin, p. 72; James Wise in J.A.S.B. lxiii : i (1894), p. 57;
\(^{39}\) W.W. Hunter, op. cit., 74-75; Abdul Qadir, op. cit., p. 3; Muhammad Mallick, op. cit., p. 13; Bengal Muslims, pp. 54-55.
The reform movements had very little influence over the rural Ashraf Muslims. The poorer sections in the society gave leadership to the reform movements and affected the interests of the rural Muslims. The urban gentry could not trace any cause which could involve them with the ideas of the movement. The Ashraf Muslims appreciated the ideas of the reformists but did not like to have a revolutionary change in the society. Many urban Muslims accepted the 'scriptural validity of the reformist stand' and regarded India as dar-ul-harb. They did not like to deviate from their loyalist stand. The urban elite were very eager to have favour from the British Government and found no reason in the jihad campaigns of the reformists. 40

In the late nineteenth century the urban elite and the Ulamas came forward to solicit co-operation of the British and condemned the reformists. At the instance of Lord Mayo (1869-1872), the Viceroy, a section of the Ulamas declared India as dar-ul-Islam or abode of Islam. 41 The Muslim elite of Calcutta led by Abdool Luteef criticized the reformists as ignorant and misguided. The reformists towards the close of the nineteenth century modified

40 W.W. Hunter, op. cit., p. 143.
41 W.W. Hunter, op. cit., p. 143;
Anil Seal, The Emergence of Indian Nationalism, p. 13;
P. Hardy, op. cit., p. 110.
Bengal Muslims, pp. 51-57.
their orthodox ideas and adopted a liberal and compromising attitude. Towards the end of his career, Noan Miyan (1852-1884), the Faraizi leader of Bengal, adopted a co-operative attitude towards the British Government. He even agreed to help the local administration and to put less emphasis on the socio-economic programmes of the Faraizis. Saijuddin Khan Bahadur (1855-1906), the successor of Noan Miyan adopted a compromising attitude towards the British Government. His loyalty and moderation in the outlook were appreciated by the British who honoured him with the title of Khan Bahadur. Karamat Ali, a follower of Shah Abdul Aziz and Sayyid Ahmad, regarded India as dar-ul-Islam and observances of prayers as lawful. Opposing the Faraizi school, Karamat Ali urged his followers to regard the congregational prayers as lawful and obligatory. He regarded jihad against the British Government as rebellion forbidden by the Muhammadan law. He was moderate in his ideas, believed in peaceful propagation of religious ideas and reformation in the society. In spite of changes in the thoughts of the reformists towards a liberal direction it must be admitted that the fundamentalist reform movements hampered the

42 M.A. Khan, op. cit., pp. 46-47.
43 N.C. Sen, op. cit., p. 282; Bengal Muslims, p. 52.
44 Karamat Ali worked in the districts of East Bengal. After his death his son Maulvi Hafiz Ahmad and nephew Muhammad Mohsin propagated his ideas.
J.N. Sarkar, op. cit., pp. 67-70, 74;
M.A. Khan, op. cit., pp. 98-99; 147-148;
Bangali Buddhijibi, pp. 123-125.
growth of a modern Bengali nationality. It served a blow to the
development of a liberal trend in the thought process of the Muslims.
A normal and easy relations could develop in the rural Bengal between
the Hindus and the Muslims. During the Hussain Shahi Bengal in the
medieval period cordial relations between the two communities deve­
loped. This liberal trend continued uninterrupted for many centuries.
The fundamentalist movement retarded the progress of the liberal
trend. Some socio-religious groups appeared in the 18th century
in Bengal. These religious groups were established either by the
non-Brahmin preachers or the Muslim reformers who propagated liberal
humanistic ideas and maintained normal relations between the Hindus
and the Muslims. The reformist or fundamentalist movements gave a
set-back to the growing process of the assimilation between the
two communities and the development of a liberal trend in the thoughts
of the Muslims. The religious peace and unity of the country suffered
greatly. The un-Islamic forces and superstitions could not be wiped
out by the movement.

45 F. Buchanan, An Account of the District of Purnea, Part II, Ch.IV;
F. Buchanan, An Account of the Districts of Bihar and Patna, pp. 305-312;
Framatha Chaudhuri, Prachin Barga Sahitya Hindu Musalman;
M.R. Tarafdar, Hussain Shahi Bengal 1494-1538;
Jadu Nath Sarkar (ed.), The History of Bengal, Vol. 11;
Roots of Separatism, p. 72.

46 Liberal and humanist socio-religious groups in the 18th century
Bengal, viz., Kartabhaja, Balarami, Khushibiswasi, Sahebdhani,
Ramballabi Aul, Baul, Sain and others.
Akshoy Kumar Datta, Bharatbarshaya Upashak Sampraday, Part I, pp. 151-156;
Kshitimohan Sen, (i) Bharatiya Madhajuga Sadhaner Dhara;
(ii) Bharate Hindu Musalmaner Jukta Sadhana;
Muhammad Mansur Uddin (ed.), Haramani Lokesangit Sangraha;
Roots of Separatism, pp. 72-73.