INTRODUCTION
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The 18th Century played an important role in the History of Bengal. It brought about the socio-political and cultural changes. In fact, it is the Renaissance. The Renaissance introduces itself through religious reforms and in undivided India it did not recede from its aim.

Among those Muslim leaders who brought the message of reforms for the Muslims in this sub-continent, Muhammad Ruhul Amin was remarkable. He was well-educated, rationalistic, social reformer and a renowned writer. To know him well, we should probe into the political, economic, educational, social and religious background of Bengal.

POLITICAL ENVIRONMENT

With the death of Aurangzib in 1707 A.D. the decline of the Mughal Empire began in India. Before his death the unity of the Mughal Empire was in question because of the absence of a strong ruler at the centre. Some Subaders refused to accept the leadership of Delhi. The permanent appointment of Murshid
Kuli Khan as Diwan in Bengal in 1717 gave rise to an independent Nawab dynasty. After ten years the son-in-law of Murshid Kuli Khan Sujjuddala Asad Jang became the Nawab and after that his son Sarfaraz Khan succeeded the throne. But the most ambitious, Mir Muhammad Ali commonly known as Alivardi Khan murdered Sarfaraz and took over the throne (1740-56). After the death of Alivardi Khan his grandson, Siraj-ud-dawla retained his throne only for a year. The cunning British defeated Siraj in the mock battle of Plassey on 23rd of June in 1757 and became the ruler of Bengal.

1. Murshid Kuli Khan was a Brahmin. Haji Safi Ispahani purchased him and took him to his country and converted him to Islam. After the death of Haji Safi, Murshid Kuli came back to India. (Jadu Nath Sarkar - History of Bengal, Dacca University, 1948, Vol. II, P. 400). Murshid Kuli Khan set up a big Madrasah named Katra Madrasah in Murshidabad and also founded a library adjacent to it. (N.N. Law - Promotion of learning in India during Mohammedan Rule, London 1916, P. 112).

2. Alivardi Khan was a worshipper of learning. He invited Muslim scholars from Patna to Murshidabad. Among them Mir Muhammad Ali had a huge library. There was two thousand books in that Library (Abul Hasanat Nadvi-Hindustan ki Qadim Islami Dersgähen, Azamgarh, 1936/1355 H. P. 58).
After the battle of Plassey Mir Jafar became the Nawab and lasted for only three years (1757-60). He could not stay at his throne because of the ever-increasing craving for money of the English. And as such Lord Clive forced him to step down. Whatever treasures he had, accompanied with sixty Begums the "Weight carrying Ass" took shelter in the Fort William. Mir Qasim became the Nawab. He was dethroned and outcast as he wanted to save his people from over-taxation by the evil blood-suckers of the East India Company.

Although it is assumed that with the end of Siraj the glory of the Muslims came to an end, yet it can be said that the last defender was Mir Qasim. The honour and freedom movement of the country is a glorious tradition. Yet the over-all fall of the Muslims started in 1793 with the Permanent Settlement. With this the Muslims began to lose their Zamindaris and the Hindus began to gather power. But as rulers the Hindus began to dominate during the rule of Murshid Kuli Khan. After this, to save the

legal Muslim successors from encroachment, Alivardi Khan began to appoint the Hindu bureaucrats at the highest levels of administration.

The Hindus accepted the English rule wholeheartedly, as they thought that English rule was nothing more than changing of the states. The English realised that suppression of the Muslims is a must to save the empire. So they began to take oppressive measures against the Muslims. At this time when they got the Hindu helping hands, they began to deem it as a piece of good luck.

The Permanent Settlement in 1793 by Lord Cornwallis and the abolition of 'Lakhiraj' in 1797 was the aim to suppress in the Muslims strongly and vehemently. Yet this suppression could not achieve its aim for long. And the flow for reformation arrived at last that led to the revolution in Indian history, popularly known as Parâ'idi and Wahhâbi movement.

4. Hâji Shariyatullah was the founder of this movement.
5. The founder of the movement was 'Abdul Wahhâb of Najd in Central Arabia.
The Fara'i'di movement started in India in 1818. This was based on religious reformation. The impact of Hindu religion and culture brought disaster to the Muslim religious life giving rise to this revolution. Haji Shariyatullah (1781-1840) was the founder of this movement. He was born in 1781 in Shamahal in the district of Faridpur of Bangladesh. He completed his formal education from Murshidabad and Furfura Sharif of Hooghly district of West Bengal.\(^1\) At the age of eighteen he went on a pilgrimage to Makka and stayed there for twenty years. On his way back to India his influence spread over the districts of Faridpur, Bakarganj, Dacca and Mymensingh.

The chief innovations introduced by him were the non-observance of Friday prayers and the two 'Id's as such prayers could only be performed and such festivals observed in a land ruled by the Muslims, non-participation in the festival of Muharram as being a sinful innovation; the replacement of the terms 'Pir' and 'Murid', in most common use for long to designate the spiritual guide and his disciple, by the titles 'Ustād' and 'Shaagird', because they did not imply complete submission of the pupil to the religious preceptor, as the other terms did\(^2\). The equality of the followers of the reformed sect was again and again emphasised and the worship of the saints and servile devotion to either the Prophet or to the Pirs were most emphatically denounced.\(^3\) He prohibited

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3. Ibid, P.80.
further the laying on the hands which was hitherto customery at the initiation of a disciple but required instead tauba or repentance for past sins and a determination to lead a more religious life in future, well pleasing to God. None of these ideas excited so much opposition as did his declaration that it was a deadly sin and a practice derived from the Hindus to allow a midwife to cut the navel cord of a new-born child, such being the obvious duty of the father. Striking as it did at the long standing custom this aroused much opposition. But his emphasis on the doctrine of the equality of men could not but attract the lower orders of the society to become members of the reformed sect.

This doctrine of the equality of the followers of the same faith which bound the Muslim peasantry together as one man alarmed the Zamindars and the Indigo planters.

Shariyatullah's son Muhammad Moḥsin, alias, Dudhu Miyān (1819-1862), was a political minded man and though not so remarkable a personality, exerted an influence far surpassing that of his father. The reformed faith under him stepped beyond its original boundary of a few districts and spread over almost the whole of eastern Bengal, making him name a household word. Born in 1819,

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The economic aspect of the movement appeared as a positive threat to Landlords and Indigo Planters. The Landlords of Bengal were mostly Hindus and the Indigo Planters and their subordinate staffs were Christians and Hindus respectively. This accidental grouping unfortunately deepened the hatred and roused the fanatical zeal of Dudhu Miyān's followers. It was, however, against the illegal and irreligious cesses levied upon the Muslim tenants by the British Policy, P.82.
Hindú Zamindars that Dudhu made the most determined stand. The levying of contributions towards the decoration of the image of Durgā or towards the supporters of any of the idolatrous rites of the Hindú Landlords came to be looked upon as intolerable acts of oppression; the only apology for which was antiquity and timid submission in the past. He advanced a step further and proclaimed that the earth belonged to God and that no one had any right to inherit ownership of land or to levy any tax on it. "The peasantry were, therefore, persuaded to settle on Khās Mahal (private apartment) land managed directly by Government and thus escape the payment of any taxes but that of the land revenue, claimed by the State.\textsuperscript{1} The movement caused a great headache to the prevailing rulers.

After the death of Dudhu Miyān his son Bādshāh Miyān was elected the leader. But he did not uphold the idea for revolution for which his brother 'Abdul Gafūr alias Noa Miyān (1852-1883) became the successful leader of the Farāīdi movement. In the old age Noa Miyān turned his efforts in religious reformation. He argued with Maulana Karamat Ali Jaumpuri (1800-1873) against the 'Jumā Namaz'. Because he believed that India was "Dārul Ḥarb" (a land ruled by an anti-Muslim law).

\begin{itemize}
\item[1.] British Policy, P.P. - 84-85.
\item[2.] He wrote 41 books. Among them 37 are in Urdu and 4 in Arabic.
\end{itemize}
With the Ṣalāḥi'ī movement Wahhābi Movement also gained momentum in the national level. Muslim society in India became decadent with the decline of the political authority of the Mughals. It was against this morbid condition of the society that the great reformer Shāh Waliullah of Delhi (1702-60) interpreted Islam in terms of Philosophy and advocated that the intrinsic value of the Islamic creed was too great to be assailed by the reasoning. His work was carried on by his son Shāh 'Abdul 'Azīz and it was through the latter that the reformist zeal was handed down to Sayyid Ahmad Bareli.

The Wahhābī movements of India and Arabia are not the same. Sayyid Ahmad's movement took a different track. Shāh Waliullah and Shāh 'Abdul 'Azīz were great men of learning and piety who chose to serve the Indian Muslims through lectures and writings, Sayyid Ahmad was primarily a man of action and actually launched a religious war against the Sikhs, in vindication of the rights of the Muslims under that Government. In this sphere of activities,

1. There was no 'Tariqa' (rites) or 'Madhhab'(doctrine) called 'wahhābi'. The English called it Wahhābi Movement only to undermine it. The reform movement was named after Muḥammad ibn 'Abdul Wahhāb, an Arab. In fact, Muḥammad ibn 'Abdul Wahhāb belonged to 'Humbali' Madhhab. A lot of Alims issued decrees against the Wahhābis because they preached against 'Pirism', called India as 'Dūrul Ḥarb', spoke against the Jum'a prayer etc.
his movement was but the counterpart of the one in Arabia.  

Again in taking up active programme, Sayyid Ahmad is to Shāh Waliuliah and ʿAbdul ʿAziz, what Lenin is to Karl Marx².

Sayyid Ahmad was born in 1201 A.H. (24 Oct.1786) in the District of Rai Bāreli. At the age of 22, he became the disciple of Shāh ʿAbdul ʿAziz. At this time Shāh ʿAbdul ʿAziz was the most learned theologian of India, whose fame had spread for beyond India and who was called even by Arab writers "The sun of India".

Sayyid Ahmad called his order "Tariqa-i-Muḥammadiyah" - The order of Muḥammad - and claimed for himself the right and power of recruiting disciples according to all four principal Sufi orders in India - Chishtiyah, Qudiriyyah, Naqsh-bandiyah, Mujaddidiyyah - as according to him these were only four stages leading to his own. Such worldly actions as marriage, educating one's children, commerce, trade, even clothing oneself was considered by him as being done in pursuit of the ideal of elevating one's soul. The making of a pilgrimage and fighting a Jihād (holy war) were to the same end.

The Sikh Government of Punjab was undoubtedly very oppressive to the Muslims. Dr. A.R. Mullick giving the causes of Ranjit Singh's popularity among the Hindūs speaks of the reverence

2. Ibid.
which he showed for cows, the slaughter of which was punishable with death and also "his dreadful ill-treatment of the Mussalmans in his territories" who besides suffering from various other disabilities, were not allowed to cry their Azān - call to prayer - or publicly say their prayers. "This exclusion of the Mussalmans from their religious ceremonies is considered by every Hindū as an act of great piety". The cases of the forcible conversion of Muslim women and their marriage with Sikhs were not uncommon. As a result, the pilgrims from India to Makka could not take a route through Sikh territory. The call for a religious war against such an 'infidel' and oppressive government received the enthusiastic support of those Muslims who saw in it the prospect for earning for themselves religious merit and also of securing for their brothers in foreign land religious and political freedom.

Sayyid Ahmad proclaimed a Jihad against the Sikhs by the circulation of a pamphlet, 'Targhib-al-Jihād' (incitement to religious war), dated 21st December 1826 - throughout Northern India.

He was able to form a sort of government in the frontier. The 'Ulama-learned men - from Hindustān in conjunction with

2. Ibid.
some leading Pathan chiefs decided to establish a Khilāfat and Imamat and on Jumada II, 1242 A.H. (February 1827), all took allegiance to Sayyid Aḥmad as their Khalifā. Obedience to Sayyid Aḥmad was declared obligatory on the part of all Muslims and people opposed to him were branded as rebels. The Khutba, Friday sermon, too, was read in his name.¹

In some scattered clashes he won, but in 1831 he died in the battle of Balakot. His movement later on took the shape anti-British movement. In 1871, this movement got suppressed.

In the national level when Sayyid Aḥmad was leading the movement at that time in East Bengal ʿUṣūl al-Farāḍi movement and in West Bengal a different reformation movement was going on. The movement started as one of the religious reform, got itself entangled in an agrarian insurrection and subsequently defied the Government. The movement was led by Sayyid Nisār Āli Ṭituṭ Miṭu (1782 - 1831). He was born in a remote rural village of North 24-Parganas called Haidarpur in A.D. 1782/B.S. 1188.²

¹ The reading of Khutba in the name of a person has great political significance. The sovereignty of the place where it is done is supposed to be vested in the person so honoured.

Titc Mir suddenly and dramatically came to the forefront as a rural leader and religious reformer. His preachings of a reformed doctrine and his endeavour to improve the social and spiritual life of the Muslims, however, drew him nearer and nearer to the economic woes and sufferings of the down-trodden peasantry, who were reduced to abject poverty under the trade monopolies of the East India company and by the system of the forced cultivation of Indigo and permanent Settlement of the Zamindaries introduced by the Company's Government in Bengal. Especially, the Permanent Settlement of 1793, cast down the former Zamindars, who were revenue farmers and tax-collectors under the Mughal revenue system, and replaced them by a new class of parvenus who grabbed Zamindary with commercial motives by speculation and who, by virtue of the new Regulating Act, became for all practical purposes the owners of the Zamindaries or farm-lords and Land barons. This somewhat European continental air in the new revenue policy of Bengal also drove the peasantry into the predicament of near serfdom.

2. Ibid., P. 280
3. Ibid. P.P. 280-81.
Like his Farālīḍī contemporary Ḥāji Shariyātullah, Titu Mir passionately believed that every human being had the right to enjoy the fruits of his own labour which was propounded openly by his younger contemporary Dūdhu Mīyān, in the precise formula of "the owner of plough is the owner of the land". He believed that the right to enjoy the fruits of one's labour is a fundamental and natural right of every human being as conferred upon him by Allāh, which the Shari'āt or Islamic law (still supposed to be constitutionally the law of the land) entitled him to enjoy.

He also aimed at purging the faith of various idolaters and superstitious practices which time and long contact with Hindūism had resulted in; in furtherance of this aim of reverting the Muslims of Bengal to their original faith, he attacked the most cherished observances like the ceremony of Muharram and summarily denounced the most common custom, the worship at the tombs of the saints.

Titu Mir had launched his religious reforms in Bengal about the year 1827 A.D. and by 1331. In a direct clash against the Hindūs and the English he became a martyr.

These movements encouraged the Hindu middle class to demand for Independence and even the Hindu community began to rise against the British Empire.¹

Before the dusk of Farā'iḍi and wahhābi Movement, the Sepoy Mutiny took place. Although Hindu-Muslim-Sikhs took the joint efforts in this mutiny, yet the role of the Muslims was significant². The British rigorously suppressed this mutiny,

When the Sepoy Mutiny was on the move the Hindu reformation was upsurging. Raja Ram Mohan Roy headed this reformation. He established the 'Brahamo Samaj' in 1828 as its first step. To be sure, the Hindu consciousness intensified with the establishment of 'Aryya Samaj' directed by Daya Nanda Saraswati, an inhabitant of Punjab. This movement was a wrathful one and communal in nature. His reformatory zeal was full of religious fanaticism, narrowness and violence of communalism.³

2. Muslim Manash - P. 55.
3. Moḥammadi, Monthly (edited by Muḥammad Akram Khan, 10th year, 1st issue, Kartick, B.S. 1343 (October, 1936), Calcutta.
In later times the followers of Daya Nanda Saraswati became blunt haters of Muslims. Their slogan was, the Aryya Samaj was only for the Indian Hindus. To fulfil its aim, he led a purification programme with a view to converting the non-Hindus. In 1883 Swami Daya Nanda Saraswati passed away.

With the Governmental effort the National Congress was established in 1885. The blind supporter of Aryya Samaj namely, Bal Gangadhar Tilak, Lallaj Hamsraj and Lala Lajpat Roy joined the Congress with the aim to establish Hinduraj in India. Muslim attraction towards it was being increased. But gradually the attendance of the Muslim members began to decrease.

In 1901 Nawab Muhsin-ul-Mulk and Nawab Vicar-ul-Mulk founded a Samity at Aligarh for the upliftment of the muslims in social and political sphere. But it crumbled down due to the Governmental obstacles.

   Shaikh Osman Ali - Congress-O-Muslim Jati, Hafez (Monthly) February, 1897.
2. Muslim community - Appendix C. 388
To retain the division, between the Hindus and Muslims the British empire took the decision to divide Bengal. In 1905 on the 16th October this decision was confirmed. Many Muslims took part in the 'Banga Bhanga Andolan'.

On 31st December 1906 Muslim League established under the leadership of Muhsin-ul-Mulk in Dacca. The leadership of the Muslim League belonged to the elite Muslims. The down trodden Muslims who took part in the Wahhabi Movement or in the Sepoy Mutiny had no place in the Muslim League.

On 12th December 1911 the Banga Bhanga Law was withdrawn and in 1915, the Muslim League - Congress meet was held in Bombay. The President of this meeting Mr. Mazharul Haq for the first time announced with the blunt sharpness - "We want freedom! We want to open our eyes in a free country, we want to live in our huts like a free man." It is proud for us that Mr. Haq was a Bengali. Like a hungry lion the British ruler began to imprison many such Muslim leaders.

In 1916 the Congress and the Muslim League signed an agreement in Lucknow. In 1918 the Turks and the Germans were defeated in the world war. The English divided among themselves much of the Turkish land and forced to sign a shameful agreement. This created a sensation reactionary to the sentiment of Indian Muslims. They again engaged themselves in another revolution popularly known as 'Khilafat' revolution.

In the same year (1918 A.D) with the leadership of Maulana Mahmudul Hassan Saikul Hind "Jamiat-E-Ulama-E-Hind " was established. Their aim was to organise revolution against foreign rulers and exploiters.

In the year 1919, 3rd March the British Empire released a suppressive act in the style of "Raolat Law " with the leadership of Gandhiji the Congress decided to oppose against such an act. Both the Khilafat Committee and the Jamiat-E-Ulama-E-Hind decided to support the Congress. In 1920 the Khilafat and the non-co-operation movement joined their hands for a forceful joint movement.
ECONOMIC CONDITION

Economic stability supplies the strength of a nation. The idea of the English was to demoralising the strength of the Muslims by destroying the sources of economy and as such the Permanent Settlement emerged.

Taking over the rule, the East India Company deployed their power to renovate the tax and Diwāni system of the land. Before the English this was handled by the Muslims. The English undertook many changes from 1708 to 1793 in the prevailing Diwāni system etc. This system took the worst turn in the hands of Lord Cornwallis (1786-93) through the Permanent Settlement. As a result of this the Muslims lost their Zamindary. On the other hand with their grace the Hindus became the Landlords or the Zamindars. Many Muslim Zamindar families were destroyed. In this way Hindu Zamindary system emerged, to which Ram Mohan Ray also consented and gave his moral sanction1.

Another aspect for complete destruction of the Muslim Zamindary system was the "Cease of Lākhirāj". From the time of Badshāh, many Muslim families enjoyed the Lākhirāj (rent free) lands

which also economically fed the educational institutions.

In 1797 Lord Cornwallis banned the Lākhnāwī system. As a result, a new class of landless Muslim community emerged. This was done with a view to suppress the Muslims.

During the Muslim reign, the ruling of the country, Diwānī System, Court (judgement), soldiers etc. were solely enjoyed by the Muslims. This fed innumerable Muslims and after losing their dominion they began to get uprooted and were replaced by the Hindūs. To have a clear picture Hunter published a Gazetteed List. The list was as follows:

1. The Indian Musalmans, P.P. 139 - 140.
2. Indian Mussalmans, P. 114.
3. Ibid., P. 126.
<table>
<thead>
<tr>
<th>Position</th>
<th>Europeans</th>
<th>Hindus</th>
<th>Muslims</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contact Civil Service (Her Majesty's Order from London)</td>
<td>260</td>
<td>0</td>
<td>0</td>
<td>260</td>
</tr>
<tr>
<td>District Level Judge etc. Officers</td>
<td>47</td>
<td>0</td>
<td>0</td>
<td>47</td>
</tr>
<tr>
<td>Extra Asst. Commissioner</td>
<td>26</td>
<td>7</td>
<td>0</td>
<td>33</td>
</tr>
<tr>
<td>Deputy D.M. and Deputy Collector</td>
<td>53</td>
<td>113</td>
<td>30</td>
<td>196</td>
</tr>
<tr>
<td>Income Tax Assessor</td>
<td>11</td>
<td>43</td>
<td>6</td>
<td>60</td>
</tr>
<tr>
<td>Registration Deptt.</td>
<td>33</td>
<td>25</td>
<td>2</td>
<td>60</td>
</tr>
<tr>
<td>Small Causes Court Judge and Sub-Ordinate Judge</td>
<td>14</td>
<td>25</td>
<td>8</td>
<td>47</td>
</tr>
<tr>
<td>Munsef</td>
<td>0</td>
<td>178</td>
<td>38</td>
<td>216</td>
</tr>
<tr>
<td>Police, Gazetted Officer</td>
<td>106</td>
<td>3</td>
<td>0</td>
<td>109</td>
</tr>
<tr>
<td>Engineering Establishment</td>
<td>154</td>
<td>19</td>
<td>0</td>
<td>173</td>
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<tr>
<td>Accounts Establishment</td>
<td>22</td>
<td>54</td>
<td>0</td>
<td>76</td>
</tr>
<tr>
<td>Medical Deptt. Medical College, Dist. Medical Officer etc.</td>
<td>89</td>
<td>65</td>
<td>4</td>
<td>158</td>
</tr>
<tr>
<td>Public Education</td>
<td>38</td>
<td>14</td>
<td>1</td>
<td>53</td>
</tr>
<tr>
<td>Tax, Boat Service, Measurement</td>
<td>412</td>
<td>10</td>
<td>0</td>
<td>422</td>
</tr>
<tr>
<td>Subordinate Establishment etc.</td>
<td>72</td>
<td>125</td>
<td>4</td>
<td>201</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1338</strong></td>
<td><strong>681</strong></td>
<td><strong>92</strong></td>
<td><strong>2111</strong></td>
</tr>
</tbody>
</table>
From the beginning of the nineteenth century most of the ruling powers were captured by the Hindus. The English Government refused to depute the Muslims in government job. The only idea they had in their mind that the Muslims belonged to, rather came down from the Badsah family. If they got any opportunity in the administrative line they would probably ousted the English from the country.

Commenting on the abnormal wretched condition of the elite Muslim class Hunter writes -

"A hundred and seventy years ago it was almost impossible for a well born Musalman in Bengal to become poor: at present it is almost impossible for him to continue rich."

Even the middle class were not spared from such oppression. Muslim Zamindars and employers were replaced by oppressive Hindu Zamindars and tax collectors, who even collected tax illegally inspite of rigorous oppressions. Even the Muslims were forced to pay donations for Hindu marriage, birthday ceremony etc. Some Hindu Zamindars demanded 'Jamai Kharcha' for their daughters and son-in-laws.

2. Ibid., P. 117.
The peasants of India were harassed and impoverished by another class of exploiters - the Indigo Planters. The cultivation of Indigo plant had been practised in India from early times. The British first took up the cultivation of Indigo in their American and West Indian Colonies. When these colonies were lost, Bengal became the principal supplier of Indigo dye. By the middle of the nineteenth century Indigo plantation under British supervision and became extensive in Bihar and Bengal, specially in Muslim majority districts of Bengal, Faridpur, Dacca, Rajahahi, Patna, Nadia, Murshidabad and Jessore. But the price offered by the English planters was so low, that a cultivator with a good harvest had still to put up with a loss of Rs. 7 per bigha which was equivalent to seven times the rent of the land itself. Indigo, thus, became a forced crop, implying oppression.

In their eagerness to obtain Indigo, "the planters took advantage of the cupidity, distress or timidity of the ryots" to induce them "to enter into disadvantageous contracts". Their cattle were frequently pounded, and if these were found insufficient, violence was employed.

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1. Indian dye was first imported to Europe in the middle of the Seventeenth century.
the ryot seized, confined or beaten until he consented to enter into contracts. Arson, too, was frequently resorted to. These failing, contracts were forged, the lands seized and cultivated by the planter's servants. "Not a chest of Indigo reached England without being stained with human blood #1.

As Indigo plantation was quite extensive in Muslim majority areas, and as large portions of Muslim population were cultivators, the areas connected with Indigo plantation aggravated the distress of the lower cadre of the Muslim society#2.

The fate of the other major section of the Muslims in the lower cadre of society - the weavers - was equally unfortunate. Weaving was carried on for a long time throughout the country, each district producing a distinct kind of cloth. This industry was so prosperous and the quantity of cloth manufactured so prodigious that Bengal, though a rich cotton-producing province, had to import cotton from Bombay and Surat, to supply the needs of her looms. The cloth manufactured was of various qualities ranging from the coarsest to the finest. The coarse varieties had a flourishing market in India, while the delicate and unrivalled Muslin of Dacca, fostered by Muslim rulers,

2. British Policy, P. 64.
maintained their unabated celebrity, even in Europe, for two centuries. In the manufacture of these cloths, coarse and fine, Muslim weavers played a great part.

The prices received from Company's agents would often be 15 p.c. or even 40 p.c. less than the market value. The lot of poor weavers who were forced to weave more than what they could and when the oppression reached the maximum level these weavers wilfully cut off their thumbs and some fled from their lands while some had to sell their children and wives.

The demand for Dacca cloth manufacture showed rapid signs of decline since 1789. In 1817, the export of Dacca Muslins to England almost ceased and the commercial residency of the place was abolished.

2. Ibid, P. 65.
Bengal thus ceased to be a flourishing centre of cloth industry. The weavers as a class, lost their source of income; neither was there land enough to fall back upon. There was also no industrial revolution and no consequent growth of factories or cloth mills in the country to absorb these displaced weavers, most of whom were Muslims. As late as 1891, when weaving had altogether ceased to be a profitable occupation, census Report enumerates 771,237 Muslims as weaver by profession in Bengal and Bihar\(^1\) this total, however, does not include those in Nadia, Dinajpur, Kangpur, Bogra, Jalpaiguri, Bakarganj, Noakhali, Tippers and Chittagong, figures for which are not, however, available. The number of Muslim weavers during the period under discussion, when weaving was the settled occupation for many, must have been considerably greater. The state of affairs, discussed above, must, therefore, have had a serious effect upon the economic life of the Muslim community.

The co-operation of the Hindu with the servants of the Company, was, however, closest in the field of commerce. The company's gumāstas (agents) belonged to Hindu community and the native commissioners of Calcutta about the year 1758 were all, with two or three exceptions, Hindus. The relatives and friends of these commissioners secured special privileges

\(^1\) British Policy, P.P. 67-68.
from the Company on account of their connection. In this way the economy and social order of life crushed down among the Muslims. Uptil 905 this condition existed at the same level.

EDUCATION AND CULTURE

Acquisition of knowledge is a religious duty of the Muslims enjoined as it is in the Tradition of the Prophet. The Prophet of Islam was directed by Allah to instruct the people and he acted as a teacher. The learned all over the Muslim world had a distinguished place in the society and by tradition, a Muslim father, rich or poor, was expected to discharge this religious obligation to educate his children to the best of his ability.

Islamic education in India began from pre-historic age. Adam (Peace be on Him), the father of mankind, alighted on the peak, later on called after him Jabal Adam, a mountain of Ceylon, in India. It may be said that the first revelation came to him in this land and he issued religious and public instructions from India.

2. Jalāluddin Abūd-রa m-ą--sūyūtī-ą-d-durrul manthūr-į-ą-t-
"afṣir bil-wathur. vol. 1, p. 55.
The relation of India with Arabia re-established during the days of the Prophet Muhammad (SAW)\textsuperscript{1}. To spread the Islamic teachings he sent many learned men in various countries. The commander of the first Arab expedition by sea, was 'Uthman Hakim b. Abul 'As ath-Thaqafi, a companion of the Prophet\textsuperscript{2}. A few Sahaba and Tabi'yun came to India in connection with the Arab expedition of India, as Hakim b. Jabala al-'Adibi and Muhallab b. Abu Sufra respectively. Wherever the Islamic scholars went they taught the teachings of Islam because every Muslim is a self-preacher of Islam\textsuperscript{3}.

In 711 A.D. Muhammad bin Qasim invaded India. With him many learned scholars came to India\textsuperscript{4}. The Debal port became the main centre of Islamic education and culture. A good number of Maktabs were housed in the Mosques.

\begin{itemize}
\item[1.] Qadi Athar Mubarakpur-Al-Iqduph thamin, P.14.
\item[2.] 'Abdul Hay Lakhnawi-Nuzhatul Khawatir Wa Bahjatul Masame'
\item[3.] Dr. Muhammad Enamul Haq—Bangladesh Bistar, Muhammadi (Monthly), 10th year, 1st issue, Kartick 1343 B.S. 1936, P.52.
\end{itemize}
There were some Madrasahs (of Secondary stage) in Debal. The Madarris of such Madrasahs had relation with the famous erudites of the Arab world. Khatib Baghdadi has mentioned the Madrasah of Imam 'Ali b. Musa Debali in his book Tarikh Baghdadi, at which Imam Khalif b. Muhammad Debali received his education in Hadith. 'Amar, son of Kasim and Qadi Abul 'Abbas Ahmad al-Mansuri established a Madrasah at Mansurah. Al-Mansuri was seen by al-Maqdisi to deliver lectures on Hadith in this Madrasah, when he visited the city in 983 A.D.².

Multan was the most important centre of Islamic learning after Mansurah. There was a great Mosque at Multan, which played an important role as a Madrasah during the Arab rule. Abul Hasan 'Ali b. Hakam was a verse tile genius of Multan and the founder of a great Madrasah. Abul 'Ath Abdu Samad and 'Amr b. Sa'iu were two scholar teachers of Multan, who earned fame as teachers of Arabic literature in the first half of the ⅠⅠth century.

1. Ionun Nadim-Kitāb ul Fihrist. Tabata Rahmania, Cahira,1348 H. P. 316; Hafiz Abu Bakr Ahmad bin Ali Khati Baghdadi - Tarikh Baghdâd, Cairo, 1931/1349 H.

2. Hafiz Muhammad Muqdisi - Ahsan ul Taqasim fi Ma'rifatil Aqalim, p. 481.
Sultan Mahmud of Ghazna was a great patron of learning and his Court became a rendezvous of learned scholars from all corners of the world. The Ghurid Sultan introduced in India a system of Madrasah education, the structure, curricular and syllabus of which were laid down in Baghdad by Nizamul Mulk for the Nizamia Madrasah, founded in 1065 - 67 A.D.

Sultan Mas'ud, the successor and son of Sultan Mahmud, founded many Madrasahs in several towns of his large dominion. The study of Fiqh was developed in India during the Ghuri period (1186-1206). With the conquests of Qutbuddin Aibak and his successors, the seat of Islamic learning was shifted from Kanore to Delhi. At this time the important centres were Kiruiziya Madrasah of Uchh, the Mu'izziya Madrasah and Nasiriyya Madrasah of Delhi.

In this way at the close of the 17th century the Firingi Mahal madrasan in Lucknow and in the second half of the 19th century,

1. Promotion of Learning, P. 12.
2. Dr. M. Isnaque - India's contribution to the study of Hadith Literature, Dacca, 1925, P. 48.
the celebrated Deabond Madrasah were established. The Saharanpur madrasah also came into existence at that time.

Let us now turn back to Bengal.

In 1201-3 A.D. Muhammad bin Bakhtiar Khalji conquered a great part of the western and northern Bengal. He established an independent state stretching from Gaur to Nadia. As a substitute for Nadia he set up a new city at Rangpur and built a masjid, khankah and madrasah. These were the centres of learning in Bengal for the Muslims.¹

In the first half of the 13th century, Maulana Taqiuddin 'Arabi came to Bengal and began to teach at Mahisun (Mahi Santosh) in Rajshahi.²

During the reign of Ghiasuddin Balban (1266-1287) Allamah Shaikh Sharfuddin Abu Tawaman came to Bengal at the instance of the Sultan, who belonged to Bukhara, now in Russia and devoted himself to teaching. He, for the first time, began to teach 'Sahihain' (Sahih Bukhari and Sahih Muslim).³

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3. Ibid. 98-100; Noor Muhammad Azmi-Hadither Tatta-O-Itihas, Dacca, 1966, P.P. 260-61.
Many educational institutions were established for the Islamic knowledge, Science and Literature under the patronage of the Nawabs of Murshidabad. Murshid Kuli Khan (1717-27) set up the Katra Madrasah in Murshidabad and a Library. The book 'Siyarul Muta'akhkerin' by Gulam Hussain Faustabay relates that Ali terdi Khan was a lover of knowledge and learning. During his reign (1740-56) he invited the Alim, Fazils from Ajimgad (Patna) to Murshidabad. Among those learned men were Mir Muhammad Ali, Husain Khan, Ali Ibrahim Khan, Haji Muhammad Khan, Mir Muhammad Ali owned a huge library which had more than 2,000 books.

Sitapur Endowment Madrasah was established by Wawab 'Alivardi Khan in 1751, in Hooghly, W.B. with a waqf of 10,000 bigha land property.

The Buhar Madrasah, and its library in the district of Burdwan was established by the famous Zamindar Munshi Sadruddin Ahmad that was famous for the culture of Arabic and Persian Languages. More than 16 years before the foundation of the Calcutta Madrasah (1780) this institution was established with the help of the East India Company in 1764 - 65. This Madrasah

1. Promotion of learning, P. 112.
2. Qadim Darsgahen, P. 58.
and its library is well-known for its role as a seat of learning the Arabic and Persian Language and Literature. Munshi Sadruddin called Maulana 'Abdul 'Alim sanrul 'Ulum of the Fingi Manal (Lucknow) to teach here. He was given a salary of Rs. 400/- per month for his job. Sadruddin also allotted stipends for his one hundred followers. With the lapse of time this Madrasah was closed down and its huge library was handed over to the British Imperial library (now National Library). Still now it retains the name of "Buhar Section". Here one can find many rare manuscripts of Arabic and Persian language. A Madrasah and a huge library was founded in Burdwan. This library was handed over to the Calcutta Madrasah. Now it is in Dacca 'Alia Madrasah Library with the name "Mangolkote Section".

The other famous Madrasahs were "Darsbadi Madrasah" at Umarpur (Gaur), Sonargaon Madrasah near Dacca, Pakhartali Madrasah by the side of Buri Ganga, the Masjid and Madrasah of Knan Muhammad Mirdha, Azimapur Madrasah etc.

2. Recently this section has been shifted to Asian Language Department of the National Library, Calcutta.
In the second half of the 19th century, Mazahir-i-'Ulum Madrasah (1866) at Saharanpur and at Deoband 'Darul'Ulim Madrasah (1866), Rampur Madrasah at Rampur and Nadwatul 'Ulim (1898) at Lucknow etc. came into existence.

Let us now study the method of teaching, curriculum, the objective of education, the syllabus etc. Now a days the syllabus is split over for several years and time schedule is maintained but in the past no such schedule was maintained. Splitting up of syllabus also was not there. At that time the reading materials were divided into three categories according to their standard. (1) High, (2) Middle and (3) Low. According to the standards of the books the entire course of learning for students was divided into groups. The students were considered to be promoted to next higher groups of study after the completion of one group.

Some reforms were made in the curriculum of the Madrasah by Sbn Waliullah Dihlavi, the great divine, scholar and philosopher of India. But it was left to his contemporary Mulla Nizamuddin of Sihal to set up a landmark in the

MUHAMMAD RUHUL AMIN: HIS LIFE AND WORKS

History of Madrasah Education in India. The syllabus framed by him, called Dars-i-Nizami, laid greater emphasis on the theological sciences, grammar, philosophy, and logic. It was almost universally introduced in the Madrasahs throughout the country and it was in vogue till the beginning of the 19th century.

With the establishment of the Muslim rule in this subcontinent and up to the beginning of the English rule, the syllabus followed in the Madrasahs according to the chronology Abul Hasanat Nadvi divided into five stages.

FIRST AGE

This age stretches from the 13th century up to the 16th century. In this stage, the standard of learning depended upon the study of 'Sarf', 'Balaghat', 'Fiqh', 'Usul-i-Fiqh', 'Mantiq', 'Kalam', 'Tasawwuf', 'Tafsir', Hadith etc. The key to become learned depended upon the learning of 'Fiqh' and 'Usul-i-Fiqh'. It was enough to study 'Mashariqul Anwar' from Hadith Literature.

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1. Qadim Darsgahen, P.P. 89-100.
If luckily anybody could get the opportunity to study the 'Masabih' he was awarded the title of Imam of the Hadith World. No stress was laid on literature only 'Maqamat-i-Hariri' was made to learnt by heart.

SECOND AGE

This age stretches from the 16th to 17th century. The syllabus was improved. With the syllabus of the previous age were added "Matali Mouakif" by Qadi Ayad and 'Miftahul Ulum' by Saqafi. Further additions were 'Sharh-i-Matali', 'Sharh-i-Mawaqif Mut'awwal', 'Mukhtasarul Ma'ani', 'Talbih', 'Sharh-i-Aqaid-i-Nasafi', 'Sharh-i-Wiqaya', and 'Sharh-i-Jami'.

THIRD AGE

This age stretches from the 17th century to the 18th century. Sháh Waliullah introduced an additional syllabus which could not retain its popularity. This was due to the fall of the Muslim Era. The learning centre of Delhi experienced its wave.

1. Qadim Darsgahen, P. 89.
2. Ibid., P. 90.
3. Ibid., P. 94.
but in Lucknow Mollah Qutbuddin and his son Mollah Nizamuddin's establishment flourished. Because of the introduction of Philosophy and logic as new subjects in the syllabus, people got attracted. People did not pay much attention to learning Arabic or Persian literature in this age.

FOURTH AGE

This age started in the 16th century. In this age Dars-i-Nizamia by Mollah Nizamuddin influenced the Arabic educational system in the sub-continent, which caused the decrease in the influence of Baghdad's Dars-i-Nizamia.

FIFTH AGE

This is the tragic fall of the Muslim rule; with this the Arabic centres for learning vanished into darkness. The curriculum that was adopted in this age can be termed as some modified form of Dars-e-Nizamia of Lucknow. The education system was faulty. Much of the logic was taught and from the Tafsir literature two books were taught, Tafsir-i-Baydawi and

1. Qadim Darsgahen P.P. 96-97.
2. Shibli No'mani - Maqalat-i-Shibli (3rd), Ma'arif Press, Azamgarh, 1932, P. 43.
Tafsir-i-Jalalayn. There were limitations for learning Arabic literature and Arabic language. There were no scope for learning History, Geography etc.

On the 12th of August 1765 the second Shāh‘Alam (1759-1806) handed over the Diwāni to the East India Company. No hurry steps were then taken towards the administrative aspect. The Court language was 'Persian'. The laws were followed as laid down in the Shariyat. To meet the administrative demands Warren Hastings, the second Governor General of the East India Company, established Calcutta Madrasah in the capital, on October 7, 1780, as the first Government College of India1 under the supervision of Maulana Mazood Din2, who studied at the feet of Maulana Nizamuddin, the founder of the Dars-i-Nizamia system of Madrasah Education. Like other institutions Dars-i-Nizamiya system was adopted till 1790 A.D. Under the leadership of Mr. Norman educational reforms report was placed and changes in the syllabus took place accordingly. Till 1872 the syllabus as laid down was followed in Calcutta Madrasah, Hooghly Madrasah and all Madrasahs affiliated to Calcutta Madrasah, covering almost all Madrasahs in Bengal (including Assam), Bihar and Orissa.

2. Ibid.
The courses of study were modified by its Governing Body which consisted of (1) Natural Philosophy (2) Theology (3) Islamic Law (4) Logic (5) Grammar and Rhetoric (6) Arabic Literature (7) Arithmetic (8) Geometry (9) Astronomy and (10) Persian. Hadith and Tafsir were not included in the syllabus. There was no scope for studying history, geography or even the students' mother tongue.

Attempts were made in 1826, 1829 and 1833 by the authorities, to introduce English in the syllabus, in place of Persian, but with little success. In 1835 with the efforts of Mr. Macaulay the Company Govt. decided that English would be the medium for higher education. This caused much distress to the Madrasahs. In 1844 it was said that in service, English would be an advantage for the pupils. With such circular came the tragic end of the Calcutta Madrasah after 60 years. The last scratch was made in 1864 when the 'Qadi' system was abolished. Attempts were made in 1826, 1829 and 1833 by the authorities, to introduce English in the syllabus, in place of Persian, but with little success. In 1837, the Govt. abolished Persian to make room for English as official language and in 1839 opened Anglo-Arabic Department in this
college to teach English. In 1854 this Anglo-Arabic Department was abolished and instead, Anglo-Persian Department was opened. *Na‘īb ‘Abdul Latif comments on this aspect as¹:

"Let it not be supposed that the combined study of the English with the Persian and Arabic will be any evil. On the contrary, the fruits of English education will show off to the best advantage, in conjunction with scholarship in the Mehomedan classics. Unless a Mehomedan is a Persian and Arabic scholar, he can not attain a respectable position in Mehomedan society, i.e. he will not be regarded or respected as a scholar, and unless he has such a position, he can have no influence in the Mehomedan community. Consequently a Mehomedan who has received an English education, and has omitted the study of the Persian and Arabic, is little able to import the benefits of that education to the members of his community: he can not persuade others into an appreciation of the beneficience of the British rule, and the greatness of the British power. But, if he knows Persian and Arabic along with English, he acquires influence in society, and is of course sure to use his influence in the interests of the Government. The Govt. should therefore, in my humble opinion, devise such means where by the Menomedans may be taught at once English and Persian and Arabic."

A committee was appointed in 1869 and certain changes took place in the Madrasah education in Bengal. Again in 1871, a madrasah Committee was appointed with Justice Normann as President and Nawab 'Audul Latif as Secretary. In 1872, the British Government commented:

"The Kuslems have not been very fairly treated in regard to our educational machinery."

In another report the Government said: "It is much to be regretted that so large and important a class, possessing a classical literature taplet with works of profound learning and great value, and counting among its members a section specially devoted to the acquisition and diffusion of knowledge, should stand aloof from active co-operation with our educational system and should lose the advantages, both material and social which others enjoy."


2. Ibid., P.7.
In the year 1907, an Arl conference was held in Calcutta and according to the recommendations of that conference a 3 year title course of lost Graduate level was opened in 1909 A.D.

In literature the Muslim writers of Bengal seem to have been greatly influenced by their contacts with the Hindus, whose mythology, custom and belief are stamped upon their work. In fact, this fusion of Islamic and Hindu ideas in the literary works of the Muslim's in clearly visible down to the middle of the nineteenth century. Apart from their greater use of Persian and Arabic words, they wrote in, as sanskritised a style, as their contemporaries. They took themes, modes, images and ideas from Sanskrit as unhesitatingly as did Hindu poets and they accepted the Hindu mythology and wrote on Hindu deities "with as much enthusiasm and reverence as any Hindu could have done." 2

1. It was only after the reform movement in India had begun, especially the Wahhabi movement, that this tendency gave away to literary activities which can be called Islamic.

Some Muslim writers wrote on purely Hindu themes as for example did Shaikh Faydullan whose ballad on the glorification of ‘Goraksha’ abounds with the mystic beliefs and practices of the Nāthe cult of Bengal. The works of Abd al-Shukur and Sayyid Sultan are similarly imbued with the ideas of the Śaiva cult and mystic tantrism. Other typical examples of this class of literature are furnished by 'Alaul, who sang the praises of Śiva, and Mirdha Husain, who composed hymns in honour of goddess Kāli.

Even while dealing with Muslim themes, some continued to draw upon Hindu mythology. In Nabi Vansa (Geneology of Prophets), Sayyid Sultan goes to the length of including Brahma, Vishnu, Śiva and Krishna—all Hindu gods—in his list of Prophets.

2. Ibid., P.P. 593, 760-1.
friends of Ghāzi, the Muslim hero. Hindu cults, such as Vaishnavism also influenced Muslim writers deeply, and the popular Radhā-Krishnā legend became the central theme.

A change in the outlook of Muslim writers becomes noticeable, however, in the second quarter of the nineteenth century, after the Wahhābis had started a vigorous campaign to purge Islam of alien practices. Muslim writers began to write about Islamic theology in Bengali. But they became contradictory to each other.

SOCIAL AND RELIGIOUS CONDITIONS

Just as other great conquering races of the world were affected by those whom they subdued, the Muslims of India were greatly influenced by the conquered Hindus. In few other countries had the Muslims embodied so many infidel rites and customs in their own creed as India - particularly was it true of Bengal and Bihar, where the Muslims were numerous but where corrupt and irreligious practices gained considerable ground. The numerous pilgrimages to the tombs of the holy personages, some of whom

were not even Muslims, the semi-pagan festivals instituted in honour of such personages, the pomp and grandeur which invariably crept into Muslim social functions along with pagan rites, exemplify this trend. New ones were instituted or borrowed from Hinduism - for instance, the solemn observances consecrated to the memory of the Pirs or Saints "who are to the Muslims of India what the 'deotas' (Gods) are to the Hindüs".

Akbar the great paid adoration to sun and fire and on the full moon of Sha'ban employed Brahmans to fasten 'rakhi' on his wrist. He cultivated matrimonial relationship with the great Hindu houses of India, and this example was followed, later, by other Muslim rulers whose wives undoubtedly brought with them their beliefs and manners, uninterfered in most cases, to their new homes, to accelerate the process of corruption. Akbar's son Jahangir observed Diwali Pūjā, invited yogis to dine with him during Sivarūtri and in the eight year of reign,

3. Ibid., Emperor Akbar celebrated the Hom (a kind of fire worship) from his affection towards his Hindu wives.
celebrated his father's Srāddha in the Mausoleum at Sikandra. Dārā Shikoh, the eldest son of Shāh Jahān, composed a work called Majma' al- Bahrayn or the meeting of the two seas, having for its object the union of Hindū and Muslim religious systems.

By the middle of the eighteenth century this process of assimilation, in Bengal and Bihar particularly, had greatly advanced. Snanamat jang and Sawlat Jang (nephews of Alīvardi Khān) once celebrated the holi festival for seven days in the garden of Motijhil, where coloured water and heaps of 'abīra (red powder) and saffron had been prepared for the festivities. After the treaty of Alinagar Nawāb Sirāj-ud-dawla went to Murshidabad and enjoyed the Holi festival in the palace of Mansūrganj. Nawāb Mir J'afar crossed the Ganges with all the gentry of the town and in similar manner took part in the holi festival and on his death bed, he drank a few drops of water poured in libation over the idol of Krittesvari.

3. Ibid.,
4. Ibid.
Mixed practices and beliefs, in the rural areas especially, may, to a great extent, be accounted for this. The burning of the Muslim widows and inter-marriage with the Hindūs was practised in some parts of India during the reign of Jahāngir¹.

With the passing of the Diwāni into the hands of the East India Company great changes took place. The Qadīs stripped of their powers ceased to be a terror to evil-doers. The ignorant Muslims in the densely populated districts of the interior were thus left free to incorporate corrupt practices and customs in their religious and social life. For three generations these people without a shephered receded more and more from their national faith and conformed to every superstitious rite of the Hindūs².

The following description of festivals and peculiarities of belief and customs among the Muslims of India based on contemporary accounts will show the extent of deviation from the original faith which Islam in India in the nineteenth century had undergone.

1. British Policy - P. 8
2. Ibid., P. 9.
The festival of *Muharram* which commemorated the martyrdom of Husain, the grandson of the Prophet, used to be celebrated with much pomp and splendour. The representation of the tomb of Husain or the chapel which enclosed the tomb, bearing the metaphorical name of *Tafziyah* or simply *Tabut*, were richly ornamented. They were carried in procession in the streets, "the devotees making silly demonstrations of grief" on the tenth day, and were then deposited in the earth, or cast into river or tank or if too costly to be destroyed were carried back and placed in the *Imambara*. The preparation of the *Tafziyah* was carried on in every Muslim village of Bengal and "Hindu Zamindars subscribed towards its expenses as the Muhammadan Landlords did to Durga image. Hindus, besides participating in the procession, showed profound respect to the *Tafziah* and bowed their heads with much solemn gravity. The processionists besides uttering "piercing cries and mournful groans" performed such extravagant feats as piercing their cheeks or padlocking their mouths.1

At the beginning of the nineteenth century, the belief in the efficacy of prayers to saints had become almost universal among the Muslims. When a ryot has reaped an unusually abundant harvest, he, in gratitude, presents a few bundles of ripe rice at the tomb. If any calamity,

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as the illness of a member of his family, is threatened he brings rice or batasa (sugar cakes) and prays to the saint to avert the affliction.¹

In Bengal Pir Badar was invoked by every sailor and fisherman when starting on a voyage or when overtaken by storm².

Besides these, Panch Pir, Ghāzi Pir, Madar Pir, Satya Pir, etc. were invoked³.

Thus long years of association with the non-Muslims who far outnumbered them, cut off from the original home of Islam, and living with half converts from Hinduism, the Muslims had greatly deviated from the original faith and had become 'Indianised'. This deviation from the faith apart, the Indian Muslims in adopting the caste system of the Hindus had given a disastrous blow to the Islamic conception of brotherhood and equality in which their strength had rested in the past, and present, thus, in the nineteenth century the picture of a

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¹ British Policy - P. 14.
² Bengla Sahityer Itibritta - P.P. 6-7.
³ Ibid.
disrupted society, degenerated and weakened by division and subdivision to a degree, it seemed, beyond the possibility of repair. No wonder, Sir Muhammad Iqbal said: "Surely we have out-Hindúed the Hindū himself; we are suffering from a double caste system - religious caste system, sectarianism and the social caste system, which we have either learned or inherited from the Hindūs. This is one of the quiet ways in which the conquered nation revenged themselves on their conquerors."  

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