

CLASS – X HISTORY

1. State the differences between the Wahabi and Faraizi movement.

Ans.: Both Wahabi and Faraizi were peasants' revolt. The main objective was to purify Islam but features can be differentiated.

Wahabi meant 'renaissance'. In 18th century Abdul Wahab started Tarika-I-Muhammadiya or purification movement along the lines shown by prophet Muhammad. Following which, Syed Ahmed came out as the real initiator of the movement in India and Titu Mir played a significant role in spreading the movement.

In Arabic language 'Faraizi' means 'obligatory duties enjoined by Allah'. Hazi Shariatullah had founded a religious community named Faraizi in Bahadurpur village of Faridpur district in undivided Bengal. He declared India as Dar-ul-Harla or land of the enemy. After his death in 1837, his son Md. Mohsin or Dudu Mian gave the leadership of the movement. After the death of Dudu Mian in 1862, his son Noa Mian became the leader. In Wahabi movement Titu Mir united both poor hindu and muslim peasants of Nadia, 24 parganas, Malda, Jessore, Pabna etc. by setting up an administrative system in order to protest against the torture and exploitations of the Zaminders and the Mahajans. Although he declared himself as 'Badshah' and constructed a bamboo fortress but atlast he lost his life while fighting with the army of Lord Bentinck in 1831.

On the other hand, the Faraizi movement although started as a religious movement but it turned into a peasant movement. Appointment of spies and lathials and setting up a panchayat system and above all establishment of equality and order gave the movement a political character. Still the poor muslim peasants of Faridpur, Dhaka, Kumilla, 24 parganas mainly took part in the movement.

Both the movements had anti-British aspect and it was the lack of leadership, anti-Hindu character and attack of the Zaminders, indigo-planters and the British brought an end to the Faraizi movement.

2. Was the Sanyasi-Fakir revolt a peasant revolt?

Ans.: From the time of the Mughals, the Hindu sannasis and Muslim fakir of Uttar Pradesh used to come to different parts of Bengal and Bihar as pilgrims. At the time of returns, they took donations from the landlords and Zamindars and many of them settled permanently and agriculture became their main occupation.

In 1757, the English East India Company gained political power in Bengal. The company banned the religious practices of the sannyasis and fakirs in groups and wearing religious garbs. Owing to the grant of Diwani, land revenue increased in Bengal and as a consequence, the donation paid by the landlords and Zamindars got reduced pilgrim tax was imposed on them, land tax was increased and above all torture and exploitation made by the government and Zamindars worsened the condition.

In 1771, nearly 150 peasants were killed which made the sannyasis and fakirs agitated. They resorted to armed movement which was the first organised peasant movement in India against the British exploitation. Irrespective of the Hindus and Muslims, ordinary poor peasants participated in the revolt.

Debi Chowdhurani, Bhabani Pathak, Majnu Shah, Chirag Ali etc. gave the leadership. From 1763 to 1800, the movement spread in Dacca, Malda, Dinajpur, Faridpur, Medinipur and other places. Although it achieved success primarily but they could not resist the British attack for longer period with traditional weapons. It was a matter of time when the revolt would be finally crushed down. In this background of the sannyasi-fakir revolt of 1770, Bankim Chandra Chatterjee composed his famous novel 'Anandamath' (1882).