

## Medieval India's Tolerance and Counter Narratives a Bengal Sultanate Social Phenomenon

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### ABSTRACT

Muhammad-bin-Tughlaq, the last powerful Tughlaq king, was consumed by several uprisings, which finally caused Bengal to secede from Delhi's hegemonic rule in 1338 AD. One of the Delhi Sultanate's nobles, Ilyas Khan, had taken Bengal's crown by seizing Sonargaon and Lakhnauti. During this research time, two noteworthy occurrences emerged: first, the Bengal area managed to maintain its own identity against the Delhi Sultanate's influence despite several incursions and conflicts; and second, a distinct socio-cultural environment emerged. Actually, Bengal had changed into a new composite aspect with the arrival of this government, and it was now a dynamic force in the development of Bengali heritage. However, a single narrative does not serve as the primary means of objectively assessing any historical issue; hence, appropriate appropriation is required. Therefore, I will attempt to present my issue in this article in both a conventional and a counter-narrative on the socio-cultural effects of this era.

**KEYWORDS:** Bengal, Hussain Shahi, Ilyas Shahi, Medieval, Sultanate

### INTRODUCTION

To have a clear perspective on our research, we must first describe the features of current society. The Indo-Buddhist culture had persisted in spreading over the world on the brink of the Muslim invasion, and the image of Bengal showed how this region had disintegrated because they were said to have surrendered to Brahmanic ceremonies. However, due to the subsequent transmission of this religion in some Bengali dynasties, this fact was really not permissible. However, the main tendency of a number of subsequent strong dynasties, like the Varman (1075–1150 AD) and the Sena (1097–1223 AD), was the growing support for Brahmanism<sup>1</sup>. The entrance and, to some extent, the facilitation of the process of localizing Islam in Bengal were brought about by the formation of governmental power and the mystic preaching of Sufi saints.

We should provide a summary of modern society in our critique. From the 13th to the 16th centuries, Muslim civilization was mostly urban, with notable towns like Lakhnauti, Pandua, and Gaur serving as its main centers. Known as the Ashraf or Muslim aristocrats, Duarte Barbosa described in his account a small group of wealthy Arabs, Iranians, Abyssinians, and possibly the Muslim inhabitants of Gaur, whom he referred to as "the respectable Moors"(those travelers were primarily connected with a particular Muslim community of Africa who were identified as Moors; ultimately, it

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**Medieval India's Tolerance and Counter Narratives A Bengal Sultanate Social Phenomenon**

*Dr. Nagendra Kumar*

had become their misconception that all Muslims were moors). In terms of occupation, this class consists of foreign-born corps or officials, merchants, ulema, Sufis, and lords. The "Mullahs," or regular rural Muslim preachers, who were responsible for upholding the public order of both Muslims and non-Muslims, were ranked below this level. However, there were several native Muslim communities that were converted and referred to as non-Ashrafs outside of the powerful Ashrafs. We must examine current Bengali sources for making this assessment. Muslim jatis such jola, mukeri, pithari, kabari, garasai, sanakar, hajam, tirakar, kagaji, kalandar, darji, and kasai, among others, were listed by Mukundaramin in his "Chandimangal." Based on the facts provided by Mukundaram, it is evident that the non-Ashraf classes have fully assimilated into mainstream Bengali culture. The question of why they bonded so quickly should now be a familiar one. We must not deny the harsh reality of a long-standing ethnic, racial, and cultural incongruity between native Muslims and Muslims with foreign roots; in fact, the simple act of converting from Hinduism to Islam did not initiate the deep psychological ties in the name of Islamic fraternity in medieval Bengal. Specifically, the previously mentioned Jatis were mostly from professional classes and originated from Hindu culture, which I will analyze later.

I want to evaluate the character of Hindu society. The inability of the early Turkish rulers to fulfill the goal of the so-called "Islamic em-pire" in the Indian subcontinent, where Hindus remained a majoritarian and dominant community, is undeniable in one category, regardless of personal preference. As a result, the policies were strictly implemented without affecting the habits, beliefs, and other social behaviors of non-Muslims. Hindu Siva-Sakta sects in Bengal have significantly improved throughout the time we have been studying. In the Vedic religion, female goddesses were subservient to male deities, which were heavily stressed. Under the supremacy of Brahmins, the Senarulers had supported Sivacult before to the rise of Turkish rule. The cosmic merger of male and female deities gave rise to a very novel idea: pure awareness is the masculine principle whereby pure energy manifested female spirit. Over time, this idea evolved into the dynamic locomotives of Saiva-Saktaorder.

However, there have been several claims that attribute the non-Muslim religious problem primarily to the Turkish invasion. Most intriguingly, however, the emergence of goddess worship seems to have been much enhanced at that time; hence, it would be improper to proceed with the argument of priori.

The Mangalkavya literary tradition emerged at this time, and it is from this that we discovered a wealth of knowledge on goddess cults including Manasa, Chandi, Sitala, Kali, and others. Among these, the cult of Ma-nasai, also known as the snake goddess, was widely practiced and established under the Bengal sultanate. In contrast, this era saw interactions with another branch of Hinduism known as "Vaishnavism," which flourished as both a religion and a dynamic force in society. Prior to the arrival of the Turks, the Vishnu religion was enjoying royal patronage, and it gained significant support under the Bengal Sultanate. Because of its egalitarian and ecumenical atmosphere, the notable elements must be characterized in two ways: first, the liberal attitude and affiliation of a small number of Sultans with this developing mystic movement; and second, the unplanned reaction of the populace to the preachers, regardless of castes, creeds, or communities.

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### **Medieval India's Tolerance and Counter Narratives A Bengal Sultanate Social Phenomenon**

*Dr. Nagendra Kumar*

The widespread adoption of Vaishnavism both disproved the long-term influence of ceremonial programs and contributed to the development of vernacular writing as a branch of devotional themes. With the use of Kirtana and Bhakti Gitias, the sole medium that can explain the lord's devotion, Sri Chaitanya's ultimate appeal dramatically expanded across rural Bengal. The higher castes also began to follow Chaitanya's path in the last ten years of the 16th century with the goal of redefining it; in essence, they imposed the maintenance of orthodox belief and internal devotional practices. Geographically speaking, the Vaishnava movement is based in Western Bengal, whereas the Goddess groups are found specifically in South and East Bengal.<sup>8</sup> My talk is now shifting to a different point of view.

According to our traditional history, the Bengal Sultans were kind and tolerant to people of all religions. We also have a few examples from modern sources that show how these friendly relations have been shown. However, less attention has been paid to the opposite, when a number of violent or narrow instances are listed. In order to properly resolve the "liberal" or "fanatic" actions of the Bengal Sultans, we must now pursue all sides. To recount the first story, we need examine a number of theories in order to determine if the Muslim rulers really promoted concord and peaceful coexistence with non-Muslims. Prominent contemporary academics such as Shahidul Hasan have maintained that the Bengali Sultans had embraced a lot of tolerant views in order to allow people of different religions to coexist peacefully<sup>9</sup>. The similar argument was supported by Professor Shah Noor Rahman<sup>10</sup>. Additionally, the Sultans' practice of assigning non-Muslims to government positions had been brought to light. Several instances from the time of Alauddin Hussain Shah, whose prime minister (wazir) was Hindu, can be cited in this regard. For example, there are examples of two Hindu brothers, Rupa and Sanatana, who were appointed to the positions of state minister (sakarmalik) and sultan's secretary (dabir-i-khas), respectively.

Although we have evidence claiming that Alauddin Hussain Shahto is the founder of Satya Pirveneration, we are unsure about its reality. Sul-tan's fame is based on his generous cooperation and involvement in the Sri Chaitanya movement. The pleased Bengali Hindus bestowed upon him two honorary titles, Jagat Bhushan (adornment of the world) and Nipati Tilak (crown of kings), in recognition of his tolerant and personal religious practices. Furthermore, he was hailed by the renowned Hindu poet Vijaya Gupta as the embodiment of Krishna<sup>12</sup>. In exchange for all of these actions, we are informed that the Bengal Sultans awarded several Hindu Zamindars, military leaders, and chiefs by virtue of striking a balance between authority and social structure.

Akbar Ali Khan, a distinguished scholar, claimed that Sultan Ilyas Shah had appointed a large number of Hindus to his army between 1339 and 1358 AD. He also noted that Muslim rulers during this time did not impose Islamic rule on non-Muslims, as demonstrated by the numerous influential Zamindars, such as Pratapapati in Jessore, Kandarpa Narayana, and Ram Chandra of Barishal, who continued to operate independently outside of Sultanate authority. According to Muhammad Akram Khan, the Muslim sultans of Gaur's efforts were a major factor in the resurgence of Hinduism in this century. Although the aforementioned instances have provided a remarkable explanation of the tremendous actions of the Bengal Sultans, I will now take a different approach to examine the underlying motivations of the Muslim ruling classes, which seems to be historically crucial to our

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### **Medieval India's Tolerance and Counter Narratives A Bengal Sultanate Social Phenomenon**

*Dr. Nagendra Kumar*

understanding.

In Bengal, the emergence of Turkish domination and a significant shift in power led to an ongoing conflict between Brahmanism and Islam. First, the decline of Buddhism and its transformation into Tantricism created an opportunity for Islam and Brahmanism to fill the void. Under the right conditions, Islam's inherent benefits led to its widespread declaration that casteism, which had been a tenet of the Brahmanas's condition, was prohibited. However, Barbosa, a foreign visitor, gave a quite different narrative, claiming that Hindus were routinely adopting Islam in order to gain an auspicious royal position<sup>15</sup>. Prior to the arrival of the Turks, Brahmanas ruled over Indian society, but this was overthrown by the powerful influence of localized Islam.

In the meantime, new anti-Brahman forces were growing within Hinduism, as previously mentioned by the minor cults and most notably Vaishnavism. They were allowed to destroy their main Brahmin opponents by the governing factions who were in power at the time. The establishment of Nyaya School and the writing of Smriti writings by Raghunandan and his contemporaries<sup>16</sup> are two examples of how the Brahmanas attempted to restore their grandeur under the right conditions. Through the ascent of Raja Ganesh in the middle of the 15th century, several eminent academics attempted to pinpoint another element, which they have promoted as the revival of Hindu authority.

However, since Raja Ganesh's emergence was socially isolated and unrelated to mainstream Bengali politics, it was inconvenient for history to make a comment on the basis of *lat-ter*. To a certain extent, the Brahmanas had collaborated with Raja Ganesh to ensure his success. In fact, the Brahmanas of Navadipa had developed a tendency to ascend to the Gaur throne, which is evident in the writings of Brindabanadas and Chaitanya-manal of Jayananda<sup>17</sup>. We cannot dispute the existence of several distinguished Brahman academics at the court of Hussain Shahi sultans, such as Rupa, Sanatana, Jagai, and Madhai<sup>18</sup>, apart from such instances.

An intriguing fact is that during an encounter with Sri Chaitanya, Rupa and Sanatan were said to have punished those who slaughtered cows for their association with Muslim rulers, and animosity toward the Brahmanas was widespread<sup>19</sup>. In the same way that the Brahmanas reacted without monopoly, the Muslim ruling classes contextually need the Brahman to power the administrative machinery. However, the inclusion of sufficient numbers of Kayasthas in the Gaur court was another noteworthy development at this time. Examples in the literary field include Vijaya Gupta, Yashoraj Khan, Shrikara Nandian, and Kavindra Parameshvara, all of whom were vernacular Kayastapoets, which reduced the value of Brahmanas. A few prominent modern authors have argued that Muslim sultans secretly worked together to develop Bengali literature as a platform for Kayasthas. Ramchandra Khan and Hiranya Majumdar of South West Bengal under Hussain Shahi rule are notable examples of how this Kayastha appeasement tactic was repeated with the gradual growth of their land lordship. In the 16th century, Abul Fazal observed that many of the Zamindars who were thriving in various Sarkars of Bengal were Kayasthas. It is still unclear whether the rulers had any motivation to back the Kayasthas in order to keep the Brahmanas out, but as they grew, the Brahmanas must have experienced a setback from social supremacy.

The account of Mahuan, who had noted the predominance of Bengali and Persian at the royal court

---

### Medieval India's Tolerance and Counter Narratives A Bengal Sultanate Social Phenomenon

*Dr. Nagendra Kumar*

rather than Sanskrit, must be used to reframe this thesis. It is safe to infer that the general public did not accept Sanskrit; maybe Mahuan was unaware of this. Furthermore, Hussain Shah had highlighted the antagonism to the Brahmans of Navadipahad that was generated by Chaitanya followers as a direct impetus. As a result, the Brahman spirituality had declined due to two threats: the first was the Muslim conversion movement in rural areas, and the second was the many fragmented Hindu pantheons that aimed to completely eradicate Brahmanism. As a result, they had begun to isolate themselves from the general public, although this was feasible because of their inescapable relationship with Muslims and lower caste Hindus. This situation may be traced back to Kulaji literature, which depicts how the strict rules of Kaulinism were abandoned. Oddly, anybody from the Brahman family who interacted with non-Kulins was seen as an outcast.

With this chance, modern academics split the Radhiya Brahmins into 36 me-las and developed the mela system, which led to the classification of the Brahmans into several Patisor groupings. Devivara was one of these famous figures. As a result, it had degraded into a tradition that someone may lose their social standing as a Kulin. My conversation now shifted to another controversial offshoot: the Islamization process and the interactions between Muslims and Hindus in the Sultanate of Bengal, which had been the subject of significant dispute. There are four main hypotheses on the conversion in Bengal. The first is that an invalid process has been shown that the majority of Muslims in India are derived from other Muslims who either moved from Iranian land or arrived in India via the Arabian Sea. Since most Hindus in the Sultanate of Bengal converted to Islam and all people there share the same culture, it is difficult to apply the aforementioned explanation to the situation in Bengal. For this reason, Richard Eaton referred to it as the immigration theory rather than Islamization; second, by following the lead of Hindu nationalist scholars like K.S. Lal, A.I. Another important consideration is Sri Vastava's religion of sword thesis, which places a strong emphasis on coercive conversion to Islam. The last two theories were developed under the authorship of Muslim nationalist history. The third is the theory of religious patronage, which tells us in numerous secondary works that non-Muslims came under the shelter of Islam in order to achieve the favors of the Muslim ruling class, promotion, and exemption from high poll taxes. Fourth, according to British historical framework, Muslim nationalists, and on some angels the so-called Marxist group, had attempted upon the theory of social liberation, which emphasized that the lower-class non-Muslims were the depressed and humiliated class of the Indian subcontinent, remaining under the asylum of Islam.

I want to draw attention to a few noteworthy facts. The main difficulty here is that none of the four theories of Islamization fit Bengal's relationships. It is reasonable to conclude that Ashraf Muslims, who mostly resided in metropolitan areas, are not authentically Bengali Muslims due to their foreign heritage. When Ibn Batutatrav traveled to Sylhet in 1345 to see the well-known Sufi mystic Shah Jalal, he noted that Shah Jalal<sup>28</sup> had converted the locals to Islam. He described the mountain of peoples, but he did not include the people on the plain, who he identified as Hindus. A Chinese adventurer named Mahun arrived in the Bengal Delta and traveled far from Chittagaong to Sonargaong to Pandua. "The king's place and the large and small places of the nobility and temples, are all in the city," he observed in the Pandua instance. They're Muslims."

From their accounts, we may draw two conclusions, most importantly that Sufism serves as a force

### **Medieval India's Tolerance and Counter Narratives A Bengal Sultanate Social Phenomenon**

*Dr. Nagendra Kumar*

for conversion among the subaltern peoples. Here, we should be aware that Islam was not as fundamental as it is practiced in the Arab world, and that the ordinary people's reaction may have been prompted by the impressively humble manner in which Muslim mysticism was practiced. According to Lat-ter's enunciation of Mahuanstarkly, the temples were technically present, side by side, and the majority of Panduacity's population was Muslim. They were unquestionably indigenous, with non-Muslim ancestors who were unquestionably not of alien descent. Vasco Da Gama was the European who provided us with the first knowledge about Ben-gal. Between 1503 and 1508 AD, he made his visit. "This city was one of the best that I had hitherto great realm," Ludovico di Varthema said, adding that all 200,000 of the Sultan's soldiers were Muslims<sup>30</sup>. In 1512 and 1515, Tome Pires, a trader who had been to Bengal, stated that the monarch "is very faithful Mohammeden, and kings of this kingdom turned Mohammeden three hundred years ago." We may also point out the shortcomings of these visualizations. None of them made inroads into the Muslim population of rural Bengal; hence, it is incorrect to assume that whole populations were converted based only on the appearance of towns, sultans, and armies. Furthermore, it is really pointless<sup>31</sup> that the monarchs of this nation went to Muhammad three hundred years ago, as Tome Pier already out. There is no hard proof that all Hindu rulers abandoned their faith three hundred years ago. The lone instance of Islamization's political patronage was found in Duarte Barbosa's narrative, which provided us with sufficient information about the Muslims of Gaur, whom he referred to as "moors." I have already examined this connection to Bengali Muslims. "Respectable moors," "clad in white cotton smocks with their cloth girdles, silk scarves, and daggers gar-nished with silver and gold," "strangers from many lands such as Arab, Persian, Abexis, and Indian," and—most remarkably—"the heathen of these parts daily become moors to gain the favor of their rulers" are some of words he used. The final declaration confirms the previously observed conversion propensity. Determining who those Muslims were and what made them different from other Ashraf strata is more crucial than determining if the conversion or Islamization process was initiated by people under the aforementioned circumstances or whether it was an illogical, spontaneous process. Numerous discourses have been written on this topic, but none have yet to openly acknowledge that Bengali Muslims are entirely indigenous and initially converted from Buddhism or Hinduism. With all due respect, we must take a look at a few cases. Initially, the Bengali Muslims were not fully regulated by religious changes, and they have remained consistent in their culture, behavior, and mother tongue up to this point, with the exception of theological practices.

A person or group of individuals may get high praise for Islamic brotherhood based on a rudimentary perception, but psychological underpinnings cannot be changed; this was cruelly discovered by the Bangladeshi independence struggle. Despite the ongoing declaration of equality above all else, it is not widely accepted in everyday life, as seen by the current situation where Muslims in Uttar Pradesh refuse to marry into Bengali Muslim households. Additionally, there was a fundamental backdrop since the Ash-rafs claimed to be born Muslims, whereas the Bengalis were newcomers and mostly linked with Hindu rituals; hence, they have not been recognized. Compared to Muslims from higher castes, Bengali Muslims are undoubtedly more psychologically at ease with their Hindu neighbors. I have already expounded on the Bengal Sultanate's big myth of its accommodating dress for other

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### Medieval India's Tolerance and Counter Narratives A Bengal Sultanate Social Phenomenon

*Dr. Nagendra Kumar*

religions, but many incidents had been purposefully overlooked or downplayed. However, in order to ensure the "approximation of truth" premise, we must include them in our research. I would like to draw your kind attention to the involvement of Muslim writers in Bengali literature. Because of the prejudice that existed between local and foreign Muslims in their day-to-day activities, those Muslims persisted in assimilating Bengali. Ku-tubun, a poet of this era, wrote a romantic Hindu novel called "Mrigabati." It is likely that no Gaur Muslim poet had ever made such an effort before him<sup>32</sup>. The Sufi-inspired romance, which seemed to be a transformation from the everyday to the extraordinary world and a heavenly attachment of the heart via humanistic learning, can be found in many of the works of Bengali poets from the 16th century. According to new findings, Shah Muhammad Sagir, Jainuddin, and Mujammel were the primary scribes of those texts, which helped to create a composite literary heritage.

I've made an effort to somewhat resent the initial tale based on "Chandimangal." Our study's 16th-century poet, Dvijam-adhab Acharya, is said to have fled his birthplace and relocated to Chattogram as a result of the continuing Mughal-Pathan conflict<sup>33</sup>. Additionally, another distinguished poet of "Chandimangal" has disclosed a heartbreaking sad tale that is believed to have occurred in his own life. His work is often referred to as "Abhayamangal." He was Kabi Kankan Mukundaram Chakraborty. He is thought to have come from a Daminna village in Bardham and had a better life with agricultural occupation, but the fall of the Karrani dynasty and the Mughal invasion caused unfavorable sociopolitical unrest in Gaur, which ultimately led to power-hungry individuals taking advantage of the weaker. According to the poet, there was a Mahmud Sharif in such situation who deliberately tormented him and forced him to flee his home for his safety.

His statements "Mape kone dia dara, paner kathai kura" and "khil bhumi likha lal" are what I'm quoting. A lot of evidence regarding a compatible antagonistic relationship between Hindus and Muslims can be found in Vaishnava literature. According to these texts, there had been sporadic campaigns to destroy the temples in Oddisa, and as a result of this Sultanate policy, Sanatana Gosvamin, a high minister at Hussain Shah's court, quit his position<sup>36</sup>. Although it is unclear whether Hussain Shah destroyed this temple or not, Chaitanya Charitamrita provides a contradictory account of his relationship with Hindus: "Subuddhi Rayahad was a former ruler of Gaura, and Husain Shah Sayed was his servant." He commissioned him to dig a tank, but when he erred, Raya whipped him. Later, after Husain Shah had ascended to the throne of Gaura, he showed Subuddhi Raya a great deal of respect. His wife instructed the monarch to lash Subuddhi Raya after seeing the signs of the beating on his body. However, the king said that Raya was like a father to him and protected him. It is inappropriate for me to hit him. His wife then said, "Take his caste if you won't take his life." The monarch said, "If I take his caste, he will not live"<sup>37</sup>. There are also accounts of Muslims visiting the homes of uncooperative Hindu officials and offering cow sacrifices at Chandi Mandapa.

For instance, a Muslim Qazi brutally tortured a brilliant Vaishnava man named Haridasa for refusing to learn the Quran even though he was born into a Muslim family<sup>38</sup>. In the same context, we have a well-known story of how Chaitanya Mahaprabhus initiated his Sankritana movement, which involves singing the name of God in devotion, and encouraged every household to do this on a regular basis. The local Muslims were being disturbed by the constant chanting, so they filed an official complaint

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### Medieval India's Tolerance and Counter Narratives A Bengal Sultanate Social Phenomenon

*Dr. Nagendra Kumar*

with Chand Qazito, the governor of Navadipa, to have it stopped. According to a report, Sultan Hussain Shah's spiritual master, Chand Qazi, intended to forbid Chaintanya followers. There was a strange tradition in place at the time: if a Muslim just sprinkled water on a Hindu's body, it was assumed that the Hindu had converted to Islam and had no possibility of ever practicing his or her original religion again.

Actually, Chand Qazi was believed to have tried to convert them by using this straightforward, traditional method of dousing their bodies with water. With Prabhu Nit-yananda by his side, Lord Chaitanya started guiding hundreds of thousands of people down the Ganga River. He danced energetically at Madhai Ghat, Barakona Ghat, and Na-gariya Ghat after first going to his personal bathing spot, Mahaprabhu Ghat. thereafter proceeded to Simulia, the residence of Chand Qazi. Qazi despatched his spies to investigate the reason after hearing the disturbance. Meanwhile, when the procession approached, they claimed that he had run away. As the Hari Nam became louder, the Qazi felt very frightened. "Where is that mischievous person Chand Qazi who attempted to halt my Sankirtana movement?" someone yelled among them. have taken on human form in order to spread the practice of reciting Lord Krishna's sacred names in congregations. I am always there when my devotees joyfully recite my sacred titles! How could he possibly violate the mridanga that goes with mysankirtan? How could he stand in the way of what I have started to make this planet better? Bring the scoundrel to me right now, and now smash down the doors. Take out everybody who is in our path!

As a result of a heavenly miracle, Mahaprabhus claimed to have suddenly become lenient and sought a compromise by sending a number of esteemed Brahmanical community members. They discovered him, terrified, in a corner of his home. After that, he approached Chaitanty and lowered his head. According to the Krishnalila, Chand Qazi was his maternal uncle, Kamsa; as a result, he referred to him as uncle. "You have come in anger; I remained hidden to pacify you," he said to Chaitanya. I've come to meet you now that you've been calmed down. It is my excellent fortune to have a visitor like you there. My father's brother is Cakravarti, also known as Caitanya's maternal grandpa; a community bond is more powerful than a blood one. You are my nephew as your mother's father is Nilambara Cakravarti. The Lord gave him the teaching, "Go dughdha khao, gavi tomar mata" (you drink cow's milk; thus, the cow is your mother).

A maternal uncle always bears the wrath of his nephew, and a nephew does not take offense at his maternal uncle. After that, Qazi was questioned about why he murdered and consumed cows. The cow generously shares her milk with everyone. How is it OK to murder and consume such a mother? It is known from text that the Muslim Qazi con-cluded by saying "Sahaja Yavana-sastre adrdha vicara" (the reasoning and arguments in the scriptures of meat-eaters is not based on very sound judgement". Now, these above facts are counter narratives on which incommensurate recapitulation has been carried out. It is true that royal objects did superficial enliven to implement the composite leaning of Bengal, but we don't know how far it had been actuated throughout the regions.

The contradictory facts indicated above, provides a negative picture of our period of study. In terms of generalization, we have few query -firstly, the one and two scattered events cannot bring the

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### Medieval India's Tolerance and Counter Narratives A Bengal Sultanate Social Phenomenon

*Dr. Nagendra Kumar*

credibility of latter's narrative. Secondly, earlier scholars never desired to include this subject or at best we can argue they have avoided this to continue the positive views about all. I dare not to rely widely on literature which sometime defines exaggeration that may be a threat towards objectivity. Nevertheless, to figure out the contemporary society these portions like-Chand Qazi, sacrifice cow at Chandi Mandapa, Vaishnava fellow Haridasa, case of Sanatana Gosvamin, Dvijamadhab Acharya and Kabi Kankan Mukundaram Chakraborty are drastically inseparable. Simultaneously, one should not determine historicity of Bengal Sultanate merely banking on the counter narratives, otherwise, our preference for appropriation of truth would be at stake.

The major crisis now a days is the failure of comparative analysis on reflecting the nature of a particular society in historical evaluation. Until now no question has raised about the growth of casteism among the Bengali Muslims who has been suffering from identity crisis. Scholars of this period always putting one in-stinct deduction that Sufism played a pivotal role for Islamization. But there are uncountable textual as well as narratives, and literary sources which clearly accepted that forceful conversion had similarly taken place. Recent deterioration of sociological perceptions has a deep root in our past. Perhaps, history as a discipline of social science still not received significant reverence. If we look at the reason then this could be the failure of historians, and academicians who merely confined this subject in institutions and research. Why not it can reach among the peoples? Notwithstanding, the detachments of commoners from their historical memory always leads to vehement crisis of disorder in everyday life. That's why, it's a prime responsibility of us to disseminate true history among all. Our present is connected to past and that creates many annals and counter-narratives.

Furthermore, the biasness in writings and grouping among the scholars also internally defecting the scientific methodology, truly it is impossible to exempt from this kind of categorizations. As we know that whenever somebody use a hypothesis which may not be unbiased but he or she is pre-determined to proceed, ultimatum could be the distortion of facts. On this same angle, we have to walk forward with all like, -composite perceptions, tolerances and antagonism while revising any aspects of medieval society. The same goes to Bengal's case in which the converted Muslims and Hindus are all "son of the soil", and can never be discriminated by heart and soul. According to our village folklore, where a Hindu deity become more gorgeous in an excellence of Muslim artist, likewise, a Muslim can-not break his fasting without the banana and milk of neighbor Hindu. Indisputably, such seen is beyond imagination to the other parts of earth.

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**Medieval India's Tolerance and Counter Narratives A Bengal Sultanate Social Phenomenon**

*Dr. Nagendra Kumar*

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**Medieval India's Tolerance and Counter Narratives A Bengal Sultanate Social Phenomenon**

*Dr. Nagendra Kumar*

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