

# Tolerance and Counter- Narratives in Medieval India: A social Phenomenon of Bengal Sultanate



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## ABSTRACT

The last mighty Tughlaq monarch *Muhammad-bin-Tughlaq* was preoccupied with various rebellions which ultimately led to the broke away of Bengal from the centric dominance of Delhi in 1338AD. *Ilyas Khan*, one of the noble of Delhi sultanate had ascended the throne of Bengal by capturing **Lakhnauti** and **Sonargaon**. In this period of study, we have two most remarkable phenomena – firstly, Bengal region secured its distinctiveness from the sway of Delhi Sultanate despite numerous inroads and skirmishes; secondly, the emergence of a divergent socio-cultural atmosphere. In fact, with the advent of this regime Bengal had been transformed into a new composite facet which had become a dynamic force towards the formation of Bengali heritage. However, one formulated narrative does not play the prime key role to impartially evaluate any theme of history, so that we must need proper appropriation. In this paper, therefore, I shall try to project my topic in both common and counter narrative about the socio-cultural repercussions of this age.

## KEY WORDS

Medieval, Sultanate, Hussain Shahi, Ilyas Shahi, Bengal

## INTRODUCTION

It is necessary to define the characteristics of contemporary society to have a proper outlook of our study. On the eve of Muslim conquest, one hand the Indo-Buddhist civilization had continued to be spread across the overseas, wherein the picture of Bengal observed the disintegration of this section, as they said to have submitted the rites under Brahmanism. Although, this fact was actually not admissible because of the succession of this faith in some Bengali dynasties afterward. But, increasing patronage of Brahmanism had become the pivotal trend of several later dominant dynasties, such as-the **Varmans**(1075-1150AD) and the **Senas**(1097-1223AD)<sup>1</sup>. The establishment of political authority and considerable mystic preaching of Sufi saints led to the accession, and do some extend, facilitate the process of localization of Islam in Bengal.

In our analysis we should provide an overview of contemporary society. The Muslim society from 13<sup>th</sup> to 16<sup>th</sup> century was overwhelmingly urban, and largely centered in the remarkable cities (present Malda) like – **Lakhnauti**, **Pandua** and **Gaur**. **Duarte Barbosa** described in his account about few wealthy Arabs, Iranian, Abyssinians and possibly the Muslim inhabitants of Gaur, whom he called ‘the respectable Moors’<sup>2</sup> (those travelers were mostly communicated with a particular Muslim community of

Africa who were identified as Moors; eventually, it had become their misconception that all Muslims were moors), known as the Ashraf or Muslim aristocrats. In the context of profession, these class composed of nobles, merchants, Ulema, Sufi and foreign-originated corps or officials. While Below status of this category was the 'Mullahs' i.e., the ordinary rural Muslim preachers who had to maintain public orders of both Muslims and non-Muslims<sup>3</sup>. But, outside the influential Ashrafs there existed a large number of indigenous Muslim groups who were converted and known as non-Ashraf. In this consideration, we have to look at the contemporary Bengali sources. *Mukundaram* in his '*Chandimangal*' mentioned a list of Muslim jatis such as- *jola, mukeri, pithari, kabari, garasai, sanakar, hajam, tirakar, kagaji, kalandar, darji, and kasai etc*<sup>4</sup>. In accordance to Mukundaram's information, it is transparent to regard that those non-Ashraf classes had completely been absorbed in mainstream Bengali society. Now, a common query should bring forward about why they attached so rapidly. We must not refute a cruel reality of an elongated ethnical, racial and cultural inconsistency between the indigenous and foreign rooted Muslims; indeed, mere conversion from Hinduism to Islam didn't actuated the profound psychological bonding in the name of Islamic brotherhood in medieval Bengal. In particular, the earlier alluded *jatis* were mostly professional classes, actually emanated from Hindu society on which I shall do my analysis later.

I would like to appraise the nature of Hindu society. If we deal with the affairs of early Turkish rulers, then it is certain in one categorization beyond any dissidence that they were unable to replete the destination of so called 'Islamic empire' in Indian sub-continent, where the Hindus were still a pre-dominant and majoritarian community. Hence, very scrupulously the policies had been conducted without interfering in the hereditary customs, faiths and other social behaviors of non-Muslims. During our period of

study, we have seen the significant amelioration of Hindu *Siva-Sakta* sects in Bengal. The Vedic religion had widely emphasized on male deities under this female' goddesses were subordinated. Before the coming of Turkish power, *Siva* cult had been patronized by the *Sena* rulers under the paramountcy of Brahmins<sup>5</sup>. A significantly new notion emerged with the cosmic reunion between male and female deities; the pure consciousness represents the male principle wherein pure energy manifested female spirit, gradually this concept became the dynamic locomotives of *Saiva-Sakta* order<sup>6</sup>. Although, there has been many allegations that holds the Turkish invasion as the prime factor for the crisis of non-Muslim religion. But most interestingly, the rise of goddess cult seems to have been profoundly augmented in that period, hence, it would be inappropriate to succeed the argument of priori. In this period, the *Mangalkavya* literary tradition outcropped from where we found numerous information of those Goddess cults such as, -*Manasa, Chandi, Sitala* and *Kali* etc. Among them the cult of *Manasa* i.e., snake Goddess had extensively reached, and well settled under the Bengal sultanate.

In contrary to this believes, this period had interacted with another complex of Hinduism popularly conversant as '*Vaishnavism*', which had thrived not merely as religion but also a dynamic force of society. The Vishnu cult had been accomplishing royal patronage former to Turkish advent, and received much boost during Bengal Sultanate<sup>7</sup>. The notable factors have to be defined on two lines, - firstly, the liberal approach and association of few Sultans with this evolving mystic movement, and secondly, the spontaneous people's response towards the preachers irrespective of castes, creeds and communities, because of its ecumenical and egalitarian ambience. The solid penetration of Vaishnavism played an influential role for the upbringing of vernacular literature as an offshoot of devotional theme, and simultaneously

refuted the long-term sway of ritualistic programs. The ultimate appeal of Sri Chaitanya through *Kirtana* and *Bhakti Giti* as the only medium to be enigma for lord's devotion was dramatically sprung up in every remotest corners of rural Bengal. During last decade of 16<sup>th</sup> century, the upper castes also started to imbibing in Chaitanya's path with a redefining intention, basically enforced the continuation of orthodox perception along with inside devotional rites. In terms of geographical track, the Vaishnava movement located in Western Bengal, whereas the Goddess sects situated precisely in the South and the East Bengal<sup>8</sup>.

My discussion now turning into a divergent perspective. As our conventional history regarded the Bengal Sultans being tolerant and compassionate to other faiths; Also, we have selective illustrations appeared from contemporary sources, whereby such cordial relationship had been manifested. But less emphasis has elaborated inversely, where several narrow or violent cases are enumerated. Henceforth, we must pursue in both edges to reach in the proper resolution of 'liberal' or 'fanatic' actions of Bengal Sultans. In order to relate the first narrative, we should go through various explanations to assess that the Muslim rulers said to have conveyed the attitude of harmony, and peaceful co-existence with non-Muslims. We have prominent modern scholars like Shahidul Hasan, who have argued that the Bengali Sultans had adopted much friendly opinion so that the peoples of others religion could comfortably live together<sup>9</sup>. Professor Shah Noor Rahman opined in favor of the same argument<sup>10</sup>. Also, another policy of appointing the non-Muslims in government post by the Sultans had been highlighted. In this regard, several examples can be cited from the reign of **Alauddin Hussain Shah** whose prime minister(wazir) was a Hindu; we have instances rather about the two Hindu bothers named, - *Rupa* and *Sanatana* had been ascribed for the post of *dabir-i-khas* (sultan's secretary) and

*sakarmalik*(state minister), respectively<sup>11</sup>. Sultan's reputation lies in his generous cooperation and participation in Sri Chaitanya movement, moreover, we do have an information which claimed **Alauddin Hussain Shah** to be the founder of **Satya Pir** veneration, but we are uncertain about its veracity. On account of such tolerant and intimate religious behaviors the satiated Bengali Hindus entrusted him with two honorary designations, - **Nripati Tilak** (crown of Kings), and **Jagat Bhushan** (adornment of the universe). In addition, the estimable Hindu poet Vijaya Gupta praised him being the incarnation of *Krishna*<sup>12</sup>.

In lieu of these all conducts, we are told that Bengal Sultans rewarded many Hindu Zamindars, military commanders and chiefs by virtue of balancing the power and social set up. A distinguished scholar, Akbar Ali Khan stated that Sultan Ilyas Shah had nominated number of Hindus in his army from 1339-1358AD, again he has ascertained the manner of Muslim monarchs in this period didn't imposed Islamic rule upon the non-Muslims<sup>13</sup>; as it has been evident from many powerful Zamindars for example, - **Pratapaditya** in Jessore, **Kandarpa Narayana**, and **Ram Chandra** of Barishal who remained independently out of Sultanate control. **Muhammad Akram Khan** defined the exertion of Muslim sultans of Gaur as a driving force for the revival of Hinduism in this century<sup>14</sup>. The above cases have remarkably elucidated the great deeds of Bengal Sultans, but I am now proceeding through a divergent angle to look into the deep-rooted motives of Muslim ruling classes behind these all, which seems to be historically essential for our analysis. The rise of Turkish dominance and pivotal transformation of power generated an incessant clash between Brahmanism, and crystalizing Islam in Bengal. Initially, with the decay of Buddhism and its alteration into **Tantricism** had opened a scope two both Islam and Brahmanism for covering up the gap. In due circumstances, the natural advantages directed to Islam which commonly

proclaimed to forbade casteism that had been a dogmatic demerit on condition for the Brahmanas. But foreign traveler *Barbosa* narrated quite differently in his account, where he said that the Hindus were regularly embracing Islam in order to acquire auspicious royal position<sup>15</sup>. Before the arrival of Turkish, Brahmanas used to have mastery over Indian society which had been crushed due to the impressive interference of localized Islam.

Meanwhile, various new anti-Brahman forces were amplifying within Hinduism, as mentioned earlier the minor cults and prominently Vaishnavism. The existing ruling groups, perchance, sheltered them to annihilate their major Brahmin opponents. In due circumstances, the Brahmanas tried to revive their glory that can be exemplified from the foundation of *Nyaya* school, and composition of Smriti texts by *Raghunandan* and his contemporaries<sup>16</sup>. Some prominent scholars sought to identify another aspect though the rise of *Raja Ganesh* in the midst of 15<sup>th</sup> century, which they have promulgated as the rejuvenate of Hindu power. But it appeared to be inconvenience for historicity to remark something on the ground of latter, because the emersion of *Raja Ganesh* was socially isolated and had no conjunction with mainstream Bengal politics. Do some extend, the Brahmanas had cooperated towards the success of *Raja Ganesh*, even a trend had been inculcated among the Brahmanas of *Navadipa* to occupy the throne of Gaur that is reflected in the work of *Brindabanadas* and *Chaitanya-manal* of Jayananda<sup>17</sup>. Except such incidents, we can't deny the presence of some renowned Brahman scholars at the court of *Hussain Shahi* sultans like, - *Rupa, Sanatana, Jagai* and *Madhai*<sup>18</sup>. An interesting fact should be appended, while an interaction with *Sri-Chaitanya, Rupa* and *Sanatana* reported to have penanced that they did abominable job on account of their union with Muslim rulers to those slaughtering cows, and hostility against the *Brahmanas* were common<sup>19</sup>.

The Muslim ruling classes contextually needed the Brahman for driving the administrative machinery, equally the Brahmanas also responded without having monopoly. But we have seen another notable factor during this period, was the incorporation of adequate numbers of *Kayasthas* in the court of Gaur. Examples can be marked in the field of literature- *Vijaya Gupta, Yashoraj Khan, Shrikara Nandi* and *Kavindra Parameshvara* were all vernacular *Kayastha* poets<sup>20</sup>; this in turn, curtailed the value of Brahmanas. In this consideration, few notable modern authors have argued that the Muslim sultans covertly collaborated towards the evolution of Bengali literature as an opportunity for *Kayasthas*. This strategy of *Kayastha* appeasement had again been reiterated with the gradual expansion of their land lordship, noticeable instances were *Ramchandra Khan* and *Hiranya Majumdar* of South West Bengal during *Hussain Shahi* rule. *Abul Fazal* witnessed in 16<sup>th</sup> century that many Zamindars flourishing in different *Sarkars* of Bengal were *kayasthas*<sup>21</sup>. Whether the rulers had any objective to support the *Kayasthas* or to prevent the Brahmanas is no certain still, but due to their growth the Brahmanas must have suffered a setback from social pre-dominance. This analysis has to be recast by the description of *Mahuan*, who had observed the prevalence of Bengali and Persian in royal court and not Sanskrit<sup>22</sup>. Sooth to say, Sanskrit had no general acceptance among the ordinary peoples, perhaps, *Mahuan* missed to notice it. Again, another fact was the opposition engendered from the side of *Chaitanya* follower against the Brahmanas of *Navadipa* had been identified as a direct instigation by Hussain Shah. Thus, the Brahman solidarity had become wane because of twin threat- firstly, the ruralized conversion mission of Muslims, and secondly, varied forms of fragmented Hindu pantheons which sought an all-out suppression of Brahmanism. Consequently, they had started to be secluded and self-centered from popular society, but it was possible

as the relation with Muslims and lower caste Hindus was unavoidable. This scenario can be traced from *Kulaji* literature in which it has been portrayed that the rigid norms of *Kaulinism* came into extinction, peculiarly, whosoever from Brahman family came in touch of non-*Kulins* were treated as outcastes<sup>23</sup>. Having such an opportunity, the contemporary scholars had classified the Brahmans into various *Patils* or groups- a prominent among them was *Devivara* who introduced the mela system and divided the *Radhiya* Brahmans into 36 melas. Subsequently, it had become a degenerated custom, defying of which somebody could lose the social status being a Kulin<sup>24</sup>.

My discussion now redirected to another contrary offshoot- the process of Islamization as well as the dealing of Muslims with the Hindus of Sultanate Bengal on which intense level of controversy had been centered round. We have four leading theories about the conversion in Bengal – firstly, an invalid process has shown which claimed that the mass of Indian Muslims was descended from other Muslims, who had either migrated from Iranian territory or reached in India through Arabian sea. Now, hardly we can relate this above explanation in Bengal's case because in Sultanate Bengal mostly the Hindus embraced Islam and all are culturally equal, therefore, Richard Eaton called it as the immigration theory and not Islamization<sup>25</sup>; Secondly, following the steps of Hindu nationalist scholars like *-K.S. Lal, A.I. Srivastava* another factor has to visit, was the religion of sword thesis, in which the forceful conversion into Islam is largely emphasized. Last two more theories have been formulated under the authorship of Muslim nationalist historiography; Thirdly, the theory of religious patronage, we are told in many secondary works that in order to accomplish the favors of Muslim ruling class, promotion and exemption from huge poll tax the non-Muslims came under the shelter of Islam<sup>26</sup>; Fourthly, abiding by the British historical framework the Muslim nationalists,

and on some angle the so-called Marxist group had endeavored upon the theory of social liberation which underlined that the lower-class non-Muslim were the depressed and humiliated class of Indian sub-continent, remaining under the asylum of Islam they sought to have a freedom from dominant classes<sup>27</sup>.

I would like to point out few notable facts, the problematic issue here is that the four theories of Islamization do not suit in any co-relation of Bengal. The foreign origin of Bengali Muslims does not outwardly authentic; it could justly be discerned on the Ashraf Muslims who were resided mostly in urban areas. *Ibn Batuta* travelled to Sylhet to meet the renowned sufi saint *Shah Jalal* in 1345, recorded that the inhabitants of these mountains had embraced Islam by the hand of *Shah Jalal*<sup>28</sup>. Although he narrated the mountain of peoples but not those who were in plain, and from his identification they were Hindus. *Mahun*, a Chinese traveler, reached in Bengal delta and extensively wandered from *Chittagaong* to *Sonargaong* to *Pandua*. He noted in the case of *Pandua* that “the king's place and the large and small places of the nobility and temples, are all in the city. They are Musalmans.”<sup>29</sup>. We can extract two depiction from their descriptions notably, - the role of Sufism among the subaltern peoples as a force of conversion. Here we should know that this Islam was not fundamental as practiced in Arab, and occurrence of commoner's response might have provoked due to the impressive modest way of Muslim mysticism. Latter's enunciation of *Mahuan* starkly delineated that the temples were formally existed, side by side, major population of *Pandua* city were Muslims and beyond dispute they were indigenous whose forefathers were non-Muslims and assuredly not foreign origin. The European from whom we get the first information of Bengal was *Vasco Da Gama*. He visited in between 1503 and 1508 AD. *Ludovico di Varthema* excerpted that “this city was one of the best that I had hitherto great realm”, including Sultan's



entire army, two hundred thousand men, were Muslims<sup>30</sup>. *Tome Pires*, a merchant came in Bengal and wrote in 1512 and 1515 that the king 'is very faithful *Mohammaden*, and 'kings of this kingdom turned *Mohammaden* three hundred years ago'. We can indicate the shortcomings from these visualizations as well. None of them penetrated into rural Bengal's Muslim demography, looking at the cities, armies and Sultans one should not determine that whole inhabitants were converted. Moreover, as mentioned by *Tome Pier* that the kings of this kingdom turned *Mohammaden* three hundred years ago is actually futile<sup>31</sup>. We have no concrete evidence to show that three hundred years ago all Hindu kings left their religion. The only political patronage of Islamization appeared from the account of *Duarte Barbosa*, who adequately let us know about the Muslims of *Gaur* whom he called as 'moors', this connotation on Bengali Muslims I have analyzed before. He used specific terms like- 'respectable moors', 'clad in white cotton smocks with their cloth girdles, silk scarves, and daggers garnished with silver and gold' and 'strangers from many lands such as Arab, Persians, Abexis and Indian', most remarkably- 'the heathen of these parts daily become moors to gain the favor of their rulers'. The last statement supports such tendency of conversion as mentioned earlier.

However, whether the journey of conversion or Islamization followed by those above conditions or it was a spontaneous procedure that does not make sense, more important is to define who were those Muslims and what's their distinctiveness than other strata of *Ashrafs*. There has been various discursive related to this aspect, but still now none have posed admittedly that the Muslims of Bengal are all indigenous and originally converted from either Hinduism or Buddhism. In due respect, we must pay glance in few cases- initially, mere changes of religion didn't fully regulate any hardcore Islamic rite among the Bengali Muslims, and until now they remained same in

accordance to culture, behavior and mother tongue except theological practices. Somebody or a group of people can loftily acclaim on Islamic brotherhood as per as the primitive perception but psychological roots are unchangeable; the freedom movement of Bangladesh had ascertained this bitterly. Although the proclamation of equality above all has been continuing, but very deficiently it is adopted in common life which can be noticeable from present circumstances when UP Muslims rejecting to getting married with Bengali Muslim families. Also, a basic background adjoined as the *Ashrafs* claimed themselves to be born Muslims whereas, the Bengalis were new comer and largely associated with Hindu customs, naturally, to them they have not received recognition. To be sure, Bengali Muslims are more mentally convenient with their Hindu neighbors rather than upper caste Muslims.

There is always a grand narrative of Bengal Sultanate about its tolerant attire for others religions which I have elaborated before, but numerous events had been avoided or sub-sided intentionally. But we must incorporate them in our study to assure the principle - 'approximation of truth'. I want to bring kind notice about the participation of Muslim authors in Bengali literary activity - the discrimination prevailed between the outsider and local Muslims in terms of their daily behaviors, therefore, those Muslims continued to imbibe Bengali. Poet *Kutubun* of this period, composed a romantic Hindu annal called '*Mrigabati*', probably, before him no instance of any *Gaur* Muslim poet to have such exertion<sup>32</sup>. In many works of 16<sup>th</sup> century Bengali poets, we can find the Sufi oriented romance which was seemingly a transformation from mundane to extra-mundane world, and divine attachment of heart through humanistic lore. In fact, recent discoveries have claimed that Shah *Muhammed Sagir*, *Jainuddin* and *Mujammel* were the leading scribe of those writings, and successfully led to the formation of composite literary tradition.

On the basis of '*Chandimangal*' I have tried a little to reluctant the first narrative. *Dvijam-**adhab Acharya***, a 16<sup>th</sup> century poet of our study assumed to have left his birth place and settled at Chattogram due to ongoing Mughal-Pathan conflict<sup>33</sup>. Furthermore, an intense tragic story has been revealed in another distinguished poet of '*Chandimangal*', which presumed to be happened in his own life. He was *Kabi Kankan Mukundaram Chakraborty* and his work popularly known as '*Abhayamangal*'. It is assumptive that he was from a *Daminna* village of *Bardhaman* and better lived with agricultural occupation, but the decline of *Kar-rani* dynasty and invasion of Mughals generated adverse socio-political turmoil at Gaur, which ultimately resultant the exploitation over the weaker by power mongers. In that situation, as mentioned by poet there was some *Mahmud Sharif*, purposely tortured him and he was compelled to left own house for safety<sup>34</sup>. I am citing his lines – "*Mape kone dia dara, paner kathai kura*" and "*khil bhumi likha la!*"<sup>35</sup>. Mostly the Vaishnava literature provides ample evidences about a compatible antagonism between Hindus and Muslims – these texts reported that an occasional campaign for destructing the temples had been conducted for *Oddisa*, on account of this Sultanate policy, *Sanatana Gosvamin*, a high minister at the court of Hussain Shah left his post<sup>36</sup>. It is not clear whether Hussain Shah demolished this temple or not but *Chaitanya Charitamrita* has included a contrary story about his relation with Hindus-

"*Subuddhi Raya* had been a ruler in Gaura, formerly, and Husain Shah Sayed was his servant. He gave him a commission, to excavate a tank; he made a mistake, and Raya hit him with a whip. Afterwards, when Husain Shah himself had become king of Gaura, he paid much respect to Subuddhi Raya. His wife, seeing the marks of the whipping on his body, told the king to whip Subuddhi Raya. But the king said: Raya was my protector and was like a father. It

is not proper that I should strike him. And his wife said: If you will not take his life, take his caste. And the king replied: If I take his caste, he will not live"<sup>37</sup>.

There are also stories of how Muslims would come to the house of intractable Hindu officials and sacrifice cow at *Chandi Mandapa*. Even, example of a Muslim Qazi who harshly tortured a great Vaishnava fellow *Haridasa*, because of his defiance of reading Quran despite being born in a Muslim family<sup>38</sup>. In this same consideration, we have a very popular fable – when *Chaitanya Mahaprabhu* started his *Sankritana* movement (devotional chanting of God's name), and advocated in every family to perform this regularly. Hearing such continuous chanting the local Muslims were getting disturbed, and submitted a formal complain to the governor of *Navadipa* named *Chand Qazi* to have a remission. A rumor said that Chand Qazi was the spiritual Master of *Sultan Hussain Shah* and wanted to prohibit *Chaintanya* followers. At that time, a peculiar custom was prevalent, if a Muslim simply sprinkled water on the body of a Hindu, then it was believed that the Hindu had become a Muslim and no chance to return in own religion again. As a matter of fact, *Chand Qazi* supposed to have used this simple orthodox process of sprinkling water on their bodies in an aim to proselytize them. Lord *Chaitanya*, with *Prabhu Nit-yananda* his close company, began to leading hundreds of thousands of people along the Ganga river. First, to his own bathing place called *Mahaprabhu ghat* and danced ecstatically at *Madhai Ghat, Barakona Ghat* and *Nagariya Ghat*. Then went to *Simulia* where the *Chand Qazi* resided. While Qazi heard the commotion, he sent his spies to explore the cause. In the meantime, when the procession getting nearer and they reported him to fled away. The Qazi became so frighten, listening the louder Hari Nam. Somebody shouted among them- "Where is that mischief monger Chand Qazi who tried to stop my *Sankirtana* movement? I

have incarnated to propagate the congregational chanting of the holy names of Lord Krishna. I am always present where my devotees ecstatically chant my holy names! How dare he break the *mridanga* that accompanies my *sankirtan*? How dare he obstruct what I have inaugurated to redeem this world? Now break down the doors and bring that rascal to me without delay. Destroy anyone that stands in our way!"<sup>39</sup>

Suddenly, for divine miracle **Mahaprabhu** said to have become merciful and sought compromise by sending several reverent members of Brahmanical community. They found him in a corner of his house, thrilling in fear. Thereafter, he came in front of *Chaitanya* bowing down his head. It is enumerated that *Chand Qazi* was his maternal uncle, Kamsa, in *Krishna lila*, therefore, he addressed him as uncle. He replied to Chaitanya –

"You have come in anger; I remained hidden to pacify you. Now you have been pacified, and I have come to meet you. It is my good fortune that I have received such a guest as you. By village relationship *Cakravarti* [i.e., Caitanya's maternal grandfather] is my father's brother; village relationship is stronger than blood-ties. *Nilambara Cakravarti* is your mother's father, and so you are my nephew. A maternal uncle always endures the anger of his nephew, and a nephew does not take offense at his maternal uncle."<sup>40</sup>

Lord prescribed him "***Go dughdha khao, gavi tomar mata***" (you drink cow's milk; therefore, the cow is your mother)<sup>41</sup>. Then, asked Qazi that why he killed and ate cows. The cow unselfishly gives everyone her own milk. How can one justify killing and eating such a mother? It is known from text that the Muslim Qazi concluded by saying "***Sahaja Yavana-sastre adrdha vicara***" (the reasoning and arguments in the scriptures of meat-eaters is not based on very sound judgement"<sup>42</sup>.

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 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 instinct 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 responsibly 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 re-vising 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 cannot break his fasting without the banana and milk of neighbor Hindu. Indisputably, such seen is beyond imagination to the other parts of earth. I would like to conclude with the statement of Amir Khusrau - "it is so moderate that a poor peasant spends the nights in the pasture-land grazing his flock with only a single worn-out cloak wrapped around him, a **Brahman** can take his bath in the cold water of the river early in the morning, where a mere branch of tree is enough to shade the poor of the country".

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