**Faraizi movement**

The Faraizi movement was founded in 1819 (1st half of 19th century) in East Bengal by [Haji Shariatullah](https://en.wikipedia.org/wiki/Haji_Shariatullah) to give up [un-Islamic practices](https://en.wikipedia.org/wiki/Bidah) and act upon their duties as Muslims ([*fard*](https://en.wikipedia.org/wiki/Fard)). The movement protected the rights of tenants to a great extent.

The Faraizis adhered to the [Hanafi](https://en.wikipedia.org/wiki/Hanafi) school with certain differences in practices.

* [Tawbah](https://en.wikipedia.org/wiki/Tawbah) i.e. to be penitent for past sins as a measure for the purification of soul
* To observe strictly the obligatory duties of [Faraiz](https://en.wikipedia.org/wiki/Fard)
* Strict adherence to [Tawhid](https://en.wikipedia.org/wiki/Tawhid)
* India being [Dar al Harb](https://en.wikipedia.org/wiki/Dar_al_Harb), [Friday prayers](https://en.wikipedia.org/wiki/Friday_prayers) and [Eid](https://en.wikipedia.org/wiki/Eid_al-Adha) prayers were not obligatory.
* Denouncing all cultural rights and ceremonies, which had no reference to the [Quran](https://en.wikipedia.org/wiki/Quran) and [Sunnah](https://en.wikipedia.org/wiki/Sunnah), as [bidah](https://en.wikipedia.org/wiki/Bidah) or sinful innovations.

The leader of the Faraizis was called *Ustad* or teacher, and his disciple’s *xagird* or students, instead of using the terms like *pir* and *murid*. A person so initiated into the Faraizi fold was called *Tawbar Muslim* or *Mumin*. It was a religious reform movement founded in rural areas of East Bengal. It was initially peaceful but later turned violent. The basic aim was to discard un-Islamic practices. Its epicentre was in Faridpur. The Faraizi movement was widely received in the districts of [Dhaka](https://en.wikipedia.org/wiki/Dhaka), [Faridpur](https://en.wikipedia.org/wiki/Faridpur_District), [Barisal](https://en.wikipedia.org/wiki/Barisal), [Mymensingh](https://en.wikipedia.org/wiki/Mymensingh) and [Comilla](https://en.wikipedia.org/wiki/Comilla).

Some Muslims, on the other hand, particularly the landlords of Dhaka, hence, reacted sharply against him, which caused a riot in Nayabari, [Dhaka District](https://en.wikipedia.org/wiki/Dhaka_District). Due to the reaction of these landlords and Hindu landlords and European [indigo](https://en.wikipedia.org/wiki/Indigo) planters, this movement swelled into a socio-economic issue.

The landlords levied numerous *abwabs* (plural form of the Arabic term *bab*, signifying a door, a section, a chapter, a title). During [Mughal India](https://en.wikipedia.org/wiki/Mughal_Empire), all temporary and conditional taxes and impositions levied by the government over and above regular taxes were referred to as abwabs. More explicitly, abwab stood for all irregular impositions on Raiyats above the established assessment of land in the Pargana. Such abwabs were horribly dishonest in the eye of law. Several abwabs were of a religious nature. Haji Shariatullah then intervened to object to such a practice and commanded his disciples not to pay these dishonest cesses to the landlords. The landlords even inflicted a ban on the slaughter of cows, especially on the occasion of [Eid](https://en.wikipedia.org/wiki/Eid_al-Adha). The Faraizis ordained their peasant followers not to obey such a ban. All these heated instances added up to tensed and stressed relationships amongst the Faraizis and the landlords, who were all [Hindus](https://en.wikipedia.org/wiki/Hindus).

The Islamic-led Faraizi movement could be witnessed in various parts of Bengal, with overwhelming English-Bengali agreement for perhaps the very first time. The outraged landlords built up a propaganda campaign with the British officials, incriminating the Faraizis with a mutinous mood. In 1837, these Hindu landlords indicted Haji Shariatullah of attempting to build up a kingdom of his own. They also brought several lawsuits against the Faraizis, in which they benefitted dynamic co-operation of the European indigo planters. Shariatullah was placed under the detention of the police in more than one instance, for purportedly inciting agrarian turbulence in Faridpur.

After the death of [Haji Shariatullah](https://en.wikipedia.org/wiki/Haji_Shariatullah), his son, [Dudu Miyan](https://en.wikipedia.org/wiki/Dudu_Miyan), led the movement to a more agrarian character. He organised the oppressed peasantry against the oppressive landlords. In retaliation, the landlords and indigo planters tried to contain Dudu Miyan by instituting false cases against him. However, he became so popular with the peasantry that in the cases, courts seldom found a witness against Dudu Miyan.