CHAPTER-II

BARAK VALLEY: ISLAMIC INSTITUTIONS

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2 .1: Concept of Islamic Institution or *Madrasa:*

The dictionary meaning of the word *madrasa* is school. The word is derived from Arabic word '*darasa*' which means to impart lesson. To this word '*darasa*,' the syllable '*ma*' is added as a prefix and as per the Arabic grammar, with this addition the word madrasa implies the place at which the act (of imparting lessons) is performed. In other words, *madrasa* means the place of imparting Knowledge. In common language, educational institutions like pre-primary, primary and secondary schools and even part -time centers of Qur'nic education attached to mosques and fulltime and residential institutions of Islamic education are called *madrasa*. But technically the term *madrasa* is used for institutions of Islamic education, which are generally fulltime residential schools; which impart education of Islamic Theology and law .Further, there are part-time morning or evening centers of basic Islamic education covering recitation and reading of the Qur'an and learning of basic tenants of Islam orally. They are attached to mosques. They are usually called *maktabs.*[1]

2.2: Need or Importance of *Madrasa* Education:

As per a survey made by UNI (United News of India) published in its weekly UNI Backgrounder April 2, 1992, There are 12,000 *madrasas* in India. So the question arises as to what is the relevance of these

madrasas in a secular nation which is preparing itself to emerge as one of the most modern countries of the 21st century.

I think the best way to find out the exact and correct answer of this question will be to examine the role of *madrasa* education.

Accoring to Dr. Za'farul Islam Islahi; (Reader; Department of Islamic Studies A.M.U. Aligarh) 'The reality is that *Madrasa* are the factories to develop the character in tune with the Holy Qur'an and *Hadith*; and they are established with a view to supply the Muslim community the experts in the Qur'an, *Hadith*, *Fiqh*, Islamic laws and also provide with it the servants of religion, teachers, preachers and reformers of misdeeds'.

The said tark itself portrays the importance of *madrasa* education. It is because of this importance; that there is not a single Muslim habitation how so ever small, without a *madrasa* or *Maktab*. It is as important as the mosque itself. These *madrasas* and *maktabs* serves as the pillar of Islam.

The history of *madrasa* education in India is a significant part of history of Muslim education. It starts from the arrival of Muslims India. According to the views of the scholars; *Madrasa* education in India was officially established in the period of Qutubuddin Aibak. Hundreds of mosques during his period were the centre of education. Oudh, Multan, Lahore. Jaunpur, Khariradad, Patna, Surat, Delhi, Agra etc. were the main centers of *madrasa* education. The number of *madrasas* and *maktabs*

were multiplied during the time of Ilturmish, Alauddin Khilji, Tuglaq and Sikandar Lodhi, and others. According to the historian *Farishta*, 'The first well known *Madrasa* in India was established in 1191 at Azmer. It was established by Muhammad Ghouri.

As per the report of UNI Backgrounder the first madrasa was established in 1710. It was known as Madrasa-e-Ghaziuddin and the same Madrasa was later known as Delhi College. This doesn't seem to be correct. It might have been the first centre of higher learning. The Mughal period starting from Babar till Aurangzeb and other emperors was a glorious period of *madrasa* education. The structures of various mosques, forts and *madrasas* found even today remind as the past of *madrasa* education during the *Mughal* period. Sir Syed Ahmed Khan in his book '*Aasar-us-Sanadid*' writes that there was a network of madrasa and *maktabs* throughout the length and breadth of the country during the Mughal period. He further writes; 'The downfall of Mughal empire started during the period of Aurangzeb ; but the establishments of *madrasas* and their assistance towards *madrasas* continued till the last Mughal king.' [2].

The British period is generally considered a period of strong set back to Indian educational system. But we find that *madrasa* education continued, flourished and saved Indian Muslim from being affected by the western culture. It was during the period that several well-known seminaries were established. They include *Darul-Ul-Uloom, Deobond (1866)*; *Nadwat-Ul-Ulama, Lucknow*, (1894) and even *Jamia Arabia Islamia, Nagpur, (1983.)*

After achieving Independence, India became a democratic and secular country. They are many persons who believe that due to the influence of secularism religious educational centers lost their relevance. But in fact the madrasa education is still strong and has been progressing by leaps and bounds in the country. Mr. Madhavrao Schindia , the then Minister of Human Resources Development,(HRD) while addressing in a Muslim education conference held in Delhi on may 7,1995, stated that there were 12,000 *madrasas* in India.

The report of all India survey by Hamolard education society published in June; 1996 confirms the said figure.[3]

Besides the figures, the contribution of *Madrasa* education in India has been so important that it cannot be imagined the educational development of Muslim community by neglecting the *Madrasas* and *Maktabs*. *Ulama* produced by these *Madrasas* even now provide leadership not only in religious matters but also in social and political sphere as well. Starting from Shah Waliullah to the great *Ulama* like Molana Abul Ala Maududi, Moulana Quasim Nanutwi, Moulana Abul Kalam Azad and Moulana sayed Abul Hasan Ali Nadwee have been the most prominent figures from among Muslim leaders. They were basically associated with *Madrasas* in some or the other way.

It is because of this important role of *Madrasas,* the common masses as well as the people of intellectual groups call the *Madrasas* as

the castles of Islam and pay proper tribute and homage to these institutions.

2.3: The Barak Valley:-

The present Barak Valley of the State of Assam is a location created by natural boundaries and has a unique geographical entity containing linguistic cultural attributes distinctly different from that of *Brahmaputar valley* and its adjacent hilly areas. In details it was created by natural boundaries and apportionment caused by the Redeliffe Award that divided the district of Sylhet of Surma Valley of the British period in 1947 following a referendum in Sylhet along with the partition of India. The valley is bounded by the high mountains of North Cachar Hills district on the north, the *Angami Naga* hills and Manipur state on the east and the hills of Mizoram and Tripura on the south. [4]

The river system of the valley has played a remarkable role in this region. The main river *Barak* originates from the Angami Naga Hills, a high range mountain making the northern boundary of Manipur state. Descending from the high mountains to the plain of Jiribam it takes a zigzag course across the Cachar district and a small portion of Hailakandi district to reach Badarpur in Karimganj district, flowing again west and near Bhanga; it divides itself into two and the mainstream assumes the name *Kushiara* which enters Bangladesh in downstream; touching Karimganj town and flowing for some distance as the boundary between Karimganj district of India and Sylhet district of Bangladesh. The other branch of river Barak that originates near Bhanga flows northwards and meets the original course of Surma in Jaintia Pargana by assuming the

name of Surma. The Surma taking the main streams of Barak in its down ward flow takes the name Dhaleswari and flows to the old course of the Brahmaputra near Bhairab Bazar. During its long course of 800km, the River Barak with its different names & branches in downstream receives various tributaries from N.C. Hills, Mizoram and Tripura. [5]

But on the other hand; the Surma receives a plenty numbers of small rivers from the Khasi, Jaintia and Barail Hills and ultimately meets the mainstream of Barak before merging with Meghna. The most noteworthy feature of the Barak Valley is that it is a small geographical unit of different social strata, economic classes and ethnic, cultural, religious and linguistic entities and identities.

The most fascinating feature of this particular valley populated by about 3 million human beings who posses different religious identities. Muslims from about 45% of the total population; but they comprise of Bengali, Manipuri and Hindi speaking linguistic groups, Overwhelming majority of the Muslims are linguistically *Bangalies*. [6]

2.4: The advent of Islam & the establishment of Islamic Institutions In Barak Valley

First of all, one thing is obviously clear that the Arabic language teaching in non-nativ countries is basically and primarily related with the spread of Islam and its theological studies.

So the advent of Islam naturally marked the beginning of Arabic teaching in Assam. It is found that Islam made its arrival formally in the 13th and 14th centuries in the Bhamaputra Valley and the Barak Valley respectively.

At the time when Islam made its appearance in Brahmaputra Valley, it was known as Kamrup, a separate kingdom from the rest of present Assam. Islam appeared in the Valley through two ways.

1. By military expedition initiated by the commander of the *Sultan* of Delhi.
2. Preaching activities and movements of the *Sufi* saints.

The first Muhamadan invasion was led by Ikhtiaruddin Muhammad bin Bakhtiar Kilji, a general of Muhammad Ghuri, Sultan of Delhi, in the year 1205-6 A.D., into the kingdom of Kamrupa in the region of Prithu. This invasion was not succeeded and Ikhtiaruddin returned to Gaurh (Gauda) in 1206 after facing defeat and troubles. Several hundred soldiers were killed and others were captived [7]

In the year 1227 A.D. Hisamuddin Iwaz who is also known as Ghyasuddin Bakhtiar, the then governor of Bengal invaded Kamrup while king Prithu was still on the throne. Iwans was, too defeated in a battle and was forced back by the king Prithu.[8] Thus, the first two Muslim invasions of the Kamrupa Kingdom were unsuccessful, but strengthened the path for future Muslim conquests.

After the third Muhammadan invasion led by Malik Yuzbeg in 1257 A.D. the city of Kamrupnagar. (Present North Guwahati) was captured. As Raja of Kamrupa (Propably Sandhya) fled away to the adjacent hills after having failed to oppose the Muslim soldiers, MalikYuzbeg announced himself the ruler. He built a mosque in Kamrupnagar. [9] It is an well known tradition through out the Islamic world that where there is a mosque there is a *Maktab* attached to it for teaching the Muslim children the holy Qur'an and imparting teaching of other subjects related to the holy Qur'an and tradition *(Sunnah).* So it is natural that there might have been *a Maktab* attached to the Mosque in Kamrupnagar for the same purpose, and this Mosque would have been the first Mosque in the Brahmapata Valley and also the first Islamic educational institution in the valley.

In this process another mosque was reportedly established in late 13th or early 14th century in Assam. It was well known 'Bura Masjid' in Guwahati city at Ambari near A.G.P. Office. [10] In such way Islam appeared with its actual mission throughout the activities of *Sufi* saints. In the last part of the 5th century A.D. when Hussain Shah, the Muslim ruler of Bengal occupied Kamtapur by defeating Nilambar, a new era of Muslim settlement opened in this region though Hussain Shah's conquest; though it did not last long;[11] but it opened the door for the Muslim settlement by virtue of which; the *Sufi* saints got their ground for preaching Islam and teaching the lesson of Islam .Muslims, in large in numbers, were found to have settled in Hajo and other adjacent regions of Kamatapur after the conquest.[12] And side by side they started Islamic education permanently through establishing various Masques and

Maktabs in the various part of the valley like in Pua Makkah at Hajo,[13] Kaliabor, and in Nagaon district and so on.

These are a short beginning of Arabic teaching in Brahmaputra Valley in the pre-colonial period. It is summed up that in Brhmaputra valley Arabic teaching remained confined within the boundary of Mosque attached *Maktabs* during the pre-colonial period.

Apart from the Brahmaputtra Valley, there has been a vast land being the part of Assam known as Barak valley comprising three districts of Cachar, Karimganj and Hilakandi. Cachar and Hilakandi had been a part of Cachari Kingdom and Karimganj district was a part of Sylhet which had been a part of Bengal during the pre-colonial period as mentioned earlier.

To investigate the existence of institutions for imparting Arabic education during the pre-colonial period in the Barak Valley, we have to draw our attention to the political extent of the valley at that time.

It is found in the study that the present Karimganj district was divided into a number of small kingdoms. [14] Its western part was under Gaurh; a small independent kingdom. Its northern part was under Jaytia Kingdom and the southern part was under the Tripura kingdom.

When Gaurh was conqured by the successful military cum spiritual expedition led by the all time celebrated *Sufi Saint* Hazrat Shahjalal (Shah Jalaluddin) Mujarrad al- Yemeni in association with the army chief

Sikandar Ghazi in 1303 AD. [15] against the king Govinda of Gaurh, the flag of Islam was hoisted in this region.

After the conquest of Gaurh, Shahjalal settled down at Sythet which became the main centre of preaching Islam and disseminating its teaching in the eastern part of Bengal as a whole; and in the Barak Valley in particular.

So we find, Islam made its formal arrival in this valley gradually processing from the western borders, i.e. Karimganj district as it was a part of greater Sylhet, in other words, a part of the remaining Gaurh.

Again, the southern part, which was a part of Tripura Kingdom, came under Muslim rule when Malik Muhammad Turagli conquered Pratapgarh[16]

The 360 *Awlia* or the disciples of Hazrat Shahjalal Mujarrad were engaged in preaching Islam and spreading its relevant aspect of teaching in every nook and corner of the region [17]. A group of disciples of Hazrat[18] Shahjalal were engaged in different parts of present Barak Valley whose presence are supported by the existing shrines of the Valley.The renowned among them are:-

Hazrat Shah Badar (ative in 1346AD):-

The most renowned *Sufi* saint who entered the present boundary of karimganj district of Barak Valley is Hazrat Shah Badar or Shah Badruddin who first settled at Bundashil village near Badarpur. Tradation

goes that Shah Jalal himself had once come to Bundashil on his stress. The surrounding of Bundashil later assumed the name 'Badarpur' after Shah Badruddin, and Shah Badar finally stayed at his *Dargah* in the present Fort of Badarpur Ghat; near the present Duk Bungalow and Circle Office .[19]

Shah Adam Khaki: - Another spiritual representative of Shah Jalal and the contemporaries of Hazrat Shah Badr was Hazrat Adam Khaki or kaki whose *Dargah* is situated at the western part of Badarpur, adjacent to the National Highway (NH)44 about 1K.M. towards Krimganj from Badarpur police station. Hindus and Muslims alike visit and offer homage to this prominent *Sufi Saint.* It seems that he was a living symbol and embodiment of Hindu Muslim unity.

Shah Diyauddin: - Shah Diyauddin was a renowned companion of Shah Badr, whom *Hazrat* Shahjalal Mujarrad had specially sent to this place to impart education and training of religious customs among the common masses, was a *Sufi* of high rank and position. He performed the order of his *Sheikh* and propagated Islam among the people till his last days. He founded a mosque near khadiman village and a *Maktab* there with which were swept away along with his tomb by the water of *Barak* River. [20]

In a nutshell, we have studied that the dwelling places of the *Sufi saints* i.e. the *khanqas or Dargahs* flourished in various places through the advent of the disciples of Hazrat Shahjalal Majjarad al-Yemani. And these *khanqahs* or *Dargas* are the centre of religion learning as well as spiritual training which came into existence in those initial stages. The

Sufis used to teach their disciples or followers on the basis of the fundamental teachings of Islam. They taught what the Qur'an imposes on a Muslim and the tradition of prophet Muhammad (SA) about the proper performing of Islamic culture and righteous activities by a Muslim, were the contents of the elementary lessons in *Khanqahs.*

The mass people who embraced Islam within this boundary of Assam, like the neo-Muslims of other part of this world, needed to learn the lesson of the holy Qur'an, the contents which are quite essential for performing daily prayers. He has to maintain the routine work directed by the saints on whose call he embraced Islam. People often went to him to get lesson. He prescribed some extolments of Allah or some contents in Arabic about the praises of Allah. He is also asked to recite some special *'Suras'* (chapters of Qur'an) in some particular moment daily; and *Kalmias, Tassahhud, Dua-e-Qunut* etc. were also to be taught in those *khanqahs.* Otherwise the Muslims did not have any way of learning these lessons. And without these; Islam was useless to the new comers in Islam itself. Some disciples were in sound mind and could learn the elementary lessons very quickly and the saint or the *Pir Sahib* directed them to organize a teaching course including the Arabic alphabet, Arabic words spelling, reading *Suras* (Qur'anic Chapters) with syllables. This way teaching and learning of primary knowledge of Arabic in the *Khanqahs* came into existence.

In course of time as the number of Muslims increased the mosques began to be established in various places. In those days mosques were used not only for performing *Namaz* (prayer) but for imparting primary

Arabic teaching to the neo-Muslims as well as to their children in this region as happend in other part of the world.

In 1692, a mosque was established at the village Bakharsharl in the district of Karimganj by two saintly brothers Badruddin Muhammad and Kamal Muhammad, who came from Parchak Pargona of Sylhet and settled here to preach Islam. This mosque had a *Maktab* attached to it that has been functioning till the date. The two saintly brothers were the promoters of learning among the Muslim Children. Later on their descendents took interest to establish a *Madrasa* in the 19th century that will be discussed in appropriate section. [21]

The process of building mosques was initiated by the spiritual leaders or *Sufis* or local people or even by the ruler himself. Some of the most ancient mosques are still surviving while some others are lost leaving some valuable evidence of their past existence.

2.5: Institutions Imparting Arabic and Islamic Studies in Barak Valley:

It has already been stated that the Arabic language teaching in India before the advent of the British rule was conducted in two levels:

a. Traditional Maktabs **b. Madrasas.**

a) *Maktabs*: Traditional *Maktabs* are the extension centers of *Khanqahs* or *Dargahs.* With the advent of Islam in this country, arrangement of Arabic learning began through *Makatib* (plural of *Maktab*) because "*Makatib* and Madaris were the elementary schools

which were located in the Mosque premises and saintly establishments – the *Rabats* and *Khanqahs* of different orders and individuals" [22]

With the advant of Islam to India as a permanent political force in the last decade of the 12th century, it brought in its wake its own system of education and in the succeeding years, educational institutions on that pattern came into existence[23]. Under the patronage of the great Mughals, *Maktab* and *Madrasas* were established and run by the state and the individual alike [24].

Maktabs were very common during the Mughal period .Elementary education was thus imparted in *Maktabs* often attached to masques. It is observed that *Maktabs* of pre-Mughal period and that of the Mughal period have a slight difference in respect of their syllabi. Of course, Arabic was the main subject of study with other religious and secular subjects. This system prevailed in the boundary of Assam province of British India where Islam began its appearance in the 13th century.

With the above discussion, we may easily come to a conclusion that in the pre-colonial period wherever a mosque was established, a traditional *Maktab* necessarily came into existence. As in other parts of the world the beginning of the *Maktab* took place in the premises of the concerned mosque. Gradually a separate house came into existence for shifting the *Maktab*.

As there was no easy communication system available, and no organization of modern form originated; hence, *Maktabs* were run according to the design of the local people and the suggestions of the *Moulvi.*

The subject matter of teaching in *Maktabs* generally continued memorization of *Kalimah's* verses and chapters of the holy Qur'an, occasional and non-occasional supplications & other necessary contents for prayer and religious activities. The syllabus included the Arabic alphabet, words, its spellings and reading of *Surahs* (Qura'nic chapter) with syllable analysis. In some places, the syllabus included writing of the Arabic words and sentences that inspired the learners to pursue higher learning, in later period, in Arabic as well Islamic Studies.[25]

b). Madrasas: Behind the establishment of Madrasa, a long evolutionary process continued in this region in the pre-colonial period with the passing of time, population grew up, and need for *"Imam"* arose. In the beginning Moulavies were coming from North India. This situation prevails in both the Brahmaputra valley and Barak Valley. This is evident from the fact that in most of the *Maktab* was introduced along with Arabic and other subjects. This tradition of Urdu learning is still observed in many places of Assam.[26]

The mosque attached *Maktabs* played the vital role in originating the idea of Madrasa education and establising *Madrasas* in this region. The *Imams* of the mosques who completed their studies in North Indian Madrasa were the pioneers in establishing primary Madrasa in this

region. Initially the mosques were the premises where Madrasa were started. [27]

As the situation changed, so the regional feeling naturally arose and people of this region felt prestige and proud in being Imam of mosques and even in delivering lectures in various religious occasions. So, the learners after completion of their *maktab* education they were send to North India for perusing higher studies in Madrasas especially in Rampur, Delhi, Lahoor, Karachi etc. [28] The task of sending children to those places was not an easy one. So the number of learners was very small in comparison with the number of learners from other parts of the country.

The above mentioned process was a bit more advanced in the Surma Barak valley than in the Brahmaputra valley, because the former had been a part of Bengal and hence the part of Delhi Sultanate and in later period a part of Mughal India. The Barahmaputara Valley and Cachari Kingdom was independent Kingdom. Again, the impact of Shahjalal Mujarrad's spiritual activities was directly functioning in the Surma Barak Valley.The size of Muslim population was increasing far and far in the Surma Barak valley than in the Brahmarputra Valley and the Cachari Kingdom.

During the pre-colonial period, it is only the Surma Barak Valley where we find that a number of madrasas were established. The oldest *Madrasa* established in this region is the Phoolbari Alia Madrassa at phoolbari near Sylhet which was established during the Sultani period. [29]

This *Madrasa* became a famous centre of Islamic religious and spiritual learning in Greater East and North Sylhet. A discussion on the history of chronological development of Islamic institutions and Arabic language teaching in Barak Valley is made in the following passage. For convenience of discussion the whole matter is chronologically devided into four sections viz.

A) Turko-Afghan Period.

B) The Mughal period.

C) The Colonial period.

D) Post Colonial period.

A). THE TURKO- AFGHAN PERIOD

Though the advent of the Muslims along with it, the teaching of Arabic took place in Northern and North Western India in the 8th century A.D. or a bit earlier, the advent of Muslim in Barak Valley was held before the 13th century. In the early 14th century Sylhet including modern Karimganj district of Barak Valley went under the sway of the Turko Afgan rule; but the other two district of the valley, viz. Cachar and Hailakandi remained out side the domain of the Turko-Afgan rules. According to tradition Shah Jalal and their disciple's spred over the whole region including Bangladesh and few of them went further to the places situated within the boundaries of modern Cachar and Hailakandi.

The Sultanate period, either the rule of Delhi or the Bengal Sultanate continued in Sylhet including karimganj up to1612 A.D. During

this period (1303-1612) the disciples and disciple's disciples of Shah Jalal spread not only over the whole area now covered by the district of karimganj , but also the adjoining territories, at present covered by the district of Cachar and Hailakandi. Thus the seats of Muslim saints developed at Bundashil, Deorail, Panchgram, Notanpur etc. Among the disciples of Shah Jalal; Shah Badruddin, Shah Adam khaki, Shah Diyauddin and Shah Abdul Malik made their seats around Bundashil. A saint named Mir- ul -Arefin, a disciple of Shah Jalal is said to have passed a part of his life in meditation with severe austerity at a place on the top of a hillock where an ablution house and a mosque were built on the bank of Dhaleswari which falls to the Barak.[30] The place is situated in the neighbourhood of panchgram under the territorial jurisdiction of the district of Hailakandi. Shah Natan whose *dargah* is situated at a village named Natanpur, was also a great saint who crossed Barak and made his seat near Jalalpur, Gomrah, in the district of modern Cachar.[31] the village in which the *dargah* of Shah Natan is located seems to have assumed its name after the saint.

The history of all these saints are corroborated by *Suhl-e-Yeamin*, the oldest biography of Shah Jalal composed in the early 18th century. Leaving aside the possible poetical exaggeration of the book, it is certainly the mosques were built at the seats of all these saints. It is also said that a mosque was developed by Sah Sikandar at the Village Garkhapan in the neighbourhood of Bundashil.[32]

Most of these remains contain the traces of mosques built by saints. Besides, there are remains of mosques built by the royal personalities

during the Turko-Afghan period. Some epigraphic sources are available in support of these constructions. A short chronological discussion of these epigraphic sources is relevant here to ascertain the antiquity of the teaching of Arabic in Barak valley.

Of the epigraphic remains belong to Sultanate period so far discovered in Barak valley, the inscription found at Hatkhola, a village near Patherkandi of Karimganj district chronologically comes first.(Plate-I .Fig.1).

[PLATE- I, Fig. - I]

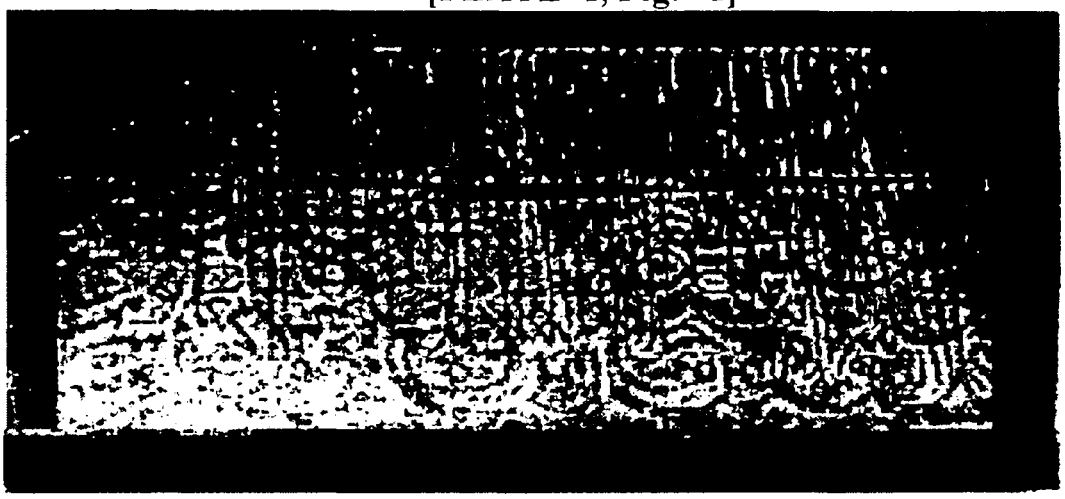

Fig. I. Epigraph found near Asimganj.

It was issued Arabic language and character in 868 A.H.(1463 A.D.) by the care taker of royal place of Sultan Ruknuddin Barbak Shah (1459-1474)[33]. The inscription is at present installed on the wall of a modern mosque building.[34] this inscription and some other archaeological remains lying in the site testify that a mosque was built at the site by the royal servant as described in the inscription.

Another inscription of the same date issued by the same authority is said to have been discovered at Anair haor, a vast low-lying tract of land in between Bhanga and Chargola Railway stations of the Badarpur-Karimganj sector of the NF Railways. The inscription has been referred to by Fayzhur Rahman in his Bengali Publication entitled *'Sihleter Mati Sileter Manush*".[35] According to Rahman, the inscription on a stone slab refers the construction of a mosque at the site, and the inscription ends with a name Ulugh Khan, *Khan-e-Jahan.* But Rahman, though provides some details about the epigraph, does neither refer to his source of information nor does mention the present state of its preservation. However, presence of heaps of bricks lying scattered and signs of human habitation like tanks remains of plinths, raised places indicating homesteads etc. The whole traces do not negate the probability of erection of mosques at the site.

The remains of a small mosque including an inscription were unearthed by local people at a village named Surjadas situated near Kaliganj Basic Training Centre in karimganj district. The inscription written in Arabic language and character (in *Tughar* style) was issued in 909 A.H. (1502 A.D.) and is now preserved in a local mosque at Bagbari.

[PLATE – II, FIG. III] [36].

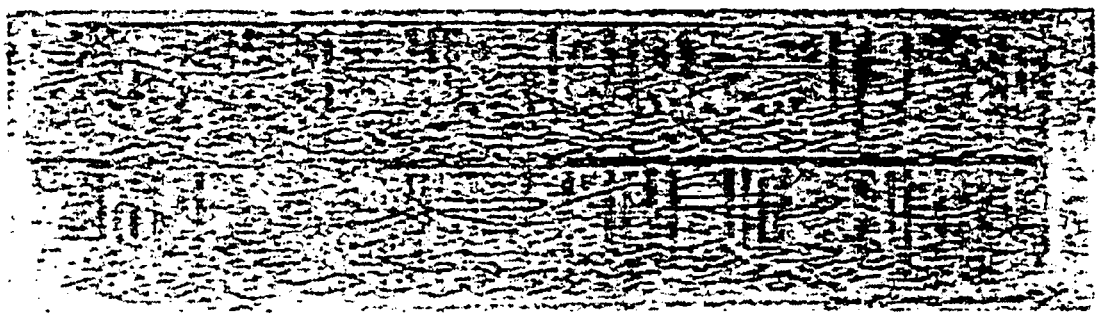

Fig. II. Epigraph found near Kaliganj.

The inscription states that the mosque was erected under the order of Alauddin Hussain Shah, the Sultan of Bengal.

Another inscription preserved in a kali temple at a village named Pirnaga (now pronounced as Pinnagar) about 10 K.M. Southward from Karimganj town is also an important source testifying erection of a mosque.It states that one of the Generals of Muhammad Shah, son of Hussain Shah built a mosque at this place in 1539 A.D.

[PLATE-III FIG-3].

[Fig .III. Epigraph found near Suprakandi]

The epigraphic information of mosque is in extant but the building could not survive the wear and tear of time.

Thus the traces of mosque built by saints and officials are discovered in the west part of the valley. It was quite possible that mosque were built by Muslim inhabitants themselves in this region Due

to the migration of Muslims from West, settlement of Muslim saints and officials, large scale conversation, modern Karimganj district, the portion of Barka Vally became preponderatingly Muslim majority in the Turko-Afgan period; consequently many mosques were erected in villages of Karimganj district. But in all possibility, these were not brick made permanent buildings. So the traces of these mosques of Turko-Afgan period are now not available. It has already been stated the mosques were centres of imparting preliminary knowledge in Arabic language with a views to meet the religious obligation. So, it is likely that primary education in Arabic during the period under review was available in the region. But no trace of higher education provided by madrasas belonging to the Turko-Afgan period has been found so far.

B. THE MUGHAL PERIOD:

The Mughal rule was exended to the western part of the region, i.e. modern Karimganj district in 1612 virtually lasted upto the third decade of the eighteen centaury when Mursid Quli khan became the independent Nowab of Bengal. Karimganj remained under the independent Nowabs of Bengal up to 1765. But the rest of the Valley, i.e. modern Hailakandi and Chchar districts remained outside of the spell of the Mughal Emperors or the Bengal Nowabs. However no epigraphic traces belonging to this period is found in the region to prove the mosques or madrasas were built with royal patronage in the region during the period under review. Some remains of mosques with undecipherable inscriptions are found at different places of Karimganj including Maizdihi situated on the Western part of Karimganj twon and Uzandihi at about 5k.m. from Karimganj

town etc. may be taken for traces of mosques belonging to the Mughal period. The movements of Afgan chiefs of Bengal in the region after the occupation of Bengal by the Mughals are well known. Hence, these remain may be the traces of mosques erected by the Pathan chiefs who later settled in this region. And naturally these were the centres of teaching of Arabic in primary level. Every mosque was attached with a *Maktab* to impart teaching in Arabic language, of course, so far necessary for religious purpose.

During the Mughal period of Indian history, though the region now covered by the district of Cachar and Hailakandi remained outside the Mughal Empires and was ruled by the *Dimasas,* Muslim villages developed in some parts of the region due to patronization of the *Dimasa* rulers. According to historical sources available, the Muslim villages were established in Cachar before Lakshmi Chandra who reigned during the fifth and sixth decodes of 18th century.But during the period of his reign, the number of Muslim settlers particularly, from Sylhet was increased to a large extent. Thus Muslim villages developed and as a corollary of this development mosques were built at every village. These mosques were attached with *maktabs* for imparting instruction in Arabic language only to meet the religious obligation.

However on trace of madrasa for imparting higher education in Arabic language belonging to the Mughal period has so far been discovered in the valley.

C. THE COLONIAL PERIOD

With acquiring of the *Dewani* of Bengal by the East India Company the district of Sylhet including modern Karimganj went under the virtual rule of the company. In other words, the British rule was established over modern Karimganj district in 1765. But the British rule was extended to other parts of BarakValley which includes Cachar and Hailakandi district in 1830 A.D.

To retrospect, the teaching of Arabic language had developed slowly in the region under review during the pre colonial period, and this development had been a corollary the Muslim settlement.The centres of teaching Arabic was developed along with mosques and *dargahs* and *Khanqahs*. The traces of development of independent institution for teaching Arabic have yet not been discovered. But with the establishment of the British rule over the valley, a trend of conscious development of teaching of Arabic can be observed. To study this trend the whole period, i.e. from 1765 to 1947 may be chronologically divided into two phases; (1) The early colonial period from 1765 to the Revolt of 1857 and (2) the later colonial period from the Queen's proclamation in 1858 to independence of India in 1947.

The Early Colonial Period: - During the early colonial period the adition of teaching Arabic in the *maktabs* attached to mosques was mostly followed in the valley. The system of establishing Madrasa had already developed in northern India during the pre colonial period and *Madrasas* at Rampur, Muradabad and other places in northern India were the

famous centres of teaching Arabic language in that part of the country. We find that a number of *Madrasas* was established during the early colonial period in the district of Sylhet of which modern Karimganj district had been a part of the country. Among these Phoolbari Alia Madrasa, Taraf Madrasa, Mufti Madrass, Syedpur Shamsia Madrasa were famous. Scholars completing their education in northern India and/or in these *Madrasas* of Sylhet would become the *Imams* of the mosques of the region now covered by Barak Valley. They imparted teaching of preliminary knowledge in Arabic language in the *Maktabs* attached to the mosques.

However, the mosque attached *Maktabs* played a vital rule in originating the idea of *Madrasa* education and establishing *Madrasas* in the region under review during the early colonial period. The *Imams* of mosques who completed their studies in Northe Indian *Madrasas* were pioneers in establishing primary *Madrasas* in this region. Initially the mosques were the premises where *Madrasa* were started.[38]

So we can say in colonial period in Assam particularly in Barak Valley, the Islamic institution where Arabic got its place are classified as follows.

a) Qaumi Madrssa

b) Government Madssa.

a. *Qaumi Madrssa* and its Development

The *Madrasas* which are established by the Islamic scholars with the financial support of the philanthropists of the concerned area and

ventured for the social, educational, moral and spiritual upliftment of the Muslim masses are known as *Qaumia Madrasa*.

During the colonial period no Government initiative was taken to establish any *Madrasa* in this region. It may be mentioned here that the British Colonial Government run by the East India Company had adopted the policy of introducing *Madrasa* education system for their own administrative interest with the British company's assumption of power of the acquisition of Dewani of Bengal following their victory in the Battle of Boxer there started a new dimension in the history of education in India. When the civil administration had come into the hand of the East India company, every English Judge was supposed to be ignorant to the people, their affairs and manners and Islamic laws ; so had a *Maulavi* in his court to assist in his work.[39] But it was difficult to have an intelligent Maulavi with a view to meet crisis and partly to reconcile the Muslim to the British rule and order Lord Warren Hastings, the Governor General ordered to establish the Madrasa Alia (Culcutta Madrassa) in 1780 which had been a celebrated institution in the history of education in the Sub-continent and since it has been not only one of the very prominent and leading institution in the eastern part of the country but also the unique distinction of it to being a teaching institution itself, an affiliating body for the various large and small *Madrasas* for teaching Arabic in the Presidency of Bengal which include the district of Sylhet including Karimganj; Cachar and Hailakandi.

Though the establishment of Calcutta Madrasa was an important milestone in the progress of education in India, the purpose of its

establishment was doubted by a large section of Muslim learned man called *Ulama* as the management of it was in the hands of British scholars. Over and above, when Lord Bentinck adopted the policy of resumption of rent free tenures granted to the Muslim scholars during the Mughal period to run the educational institutions namely *Madrasas*, the doubt that had germinated in the minds of Muslim scholars during the early years of the colonial rule became firmed. The replacement of Persian by English as court language in 1835 made a good numbers of Muslim scholars jobless which increased the fear and doubt among Muslim masses about the attitude of the colonial rules about *Madrasa* education. The Muslim scholars began to realize that colonial rulers were planning for abolishing *Madrasa* Education system. So, they came forward to establish *Madrasa* with the help and assistance from the community. This kind of *Madrasas* set up by the people of the community was given the named code '***Qaumia Madrasa***' aiming at imparting teaching on theology, Arabic and Persian language and literatures; and also to develop the Muslim masses morally, socially and spiritually of the concered locality.

No traces of *Madrasas* affiliated to Culcutta Madrasa established in Barak Valley are found. However, traces of *Qaumi Madrasas* are not lacking in this Valley.Traces of some madrasa which were flourished in the area before the Revolt of 1857 are detailed below:

i) **Kanakpur Faiz-e-Aam Alia and Hafizia Madrasa:** The Madrassa was established in 1842 at the village Kanakpur in the district of Karimganj, which was the part of the district of Sylhet under the Dacca

Division of the Bengal Presidency of the British India. It is reported by Md. Najmul Islam the Secretary of the managing committee, that Moulana Muhammad Alim of Madhya Kanakpur who came from Makkah, established the *Madrasa* with a view to spreading Islamic education in general.So, he objectified the Madrasa as ***"Faiz-e-Aam."*** Muhammad Alim was known as *"Bora Moulavi"* and his younger brother, Moulana Ishaq was termed as ***"Huru Moulovi"*** in the locality that means the elder *Moulovi* and the younger *Moulavi* respectively. The first appointed teacher was Moulavi Wazid Ali of Kaliganj who taught there for a few decades. Moulana Abdur Rahman is the present Head Moulana of the Madrasa. The Madrasa runs up to *'Kafia'* and the academic activities are controlled by the "All Assam *Tanzim Madaris Qaumia."* The present Karimganj district was a part of Sylhet since the pre-Mughal period, and as such, it was a part of Bengal Province of British India. This madrasa served the purpose of feeder section to renowed Phoolbari Madrasa in Sylhet and other North Indian *Madrasas.* Many scholars are reported to have begun their primary Madrasa education here at this Madrasa and then preceded for further studies at Phoolbari near Sylhet or at Rampur in North India.[40]

ii) **Ashraful Ulum Ratanpur Madrasa:** The madrasa was established in 1856 at Ratanpur. Eralier Ratanpur was under Cachar district, administered under Dacca commission. Now the place is located under Hailakandi district. It was narrated that one Moulana Azraf Ali (R) was an *Imam* in a local Mosque. He came in this place from Jaintiapur of Sylhet. He made all arrangement for establishing this *Madrasa* at Ratanpur. At the initial stage another Moulana Sadar Ali came back from

Rampur Oriental College after completing his studies there. And Sadar Ali along with the Imam Moulana Azraf Ali established the Madrasa in the Mosque at Rampur on the Bank of the river Katakhal, 5km. eastwards from Hailakandi. Then it was decided to establish the permanent house of the Madrasa on a piece of land on the bank of the river Katakhal. But a dispute took place among the pro-*Madrasa* and anti-*Madrasa* groups. Then some generous persons came forward to materialize the idea of Moulana Sadar Ali and Moulana Azraf Ali. They were (1) Gholam Yazdani Choudhury, (2) Irfan Ali Laskar of Nitainagar, (3) Arzad Ali Mazumdar of Bandukmara, (4) Master Ashraf Ali and others who purchased the land and donated to the Madrasa and a permanent building was constructed and the Madrasa was shifted there[41]. The Madrasa still exists and became a centre of higher education of Islamic Studies including Arabic Language.

(iii) **Nayagram Ahmadia Madrasa:** This Madrasa was established in 1870 at Nayagram near Tantoo, a village in the present Hailakandi district of Barak Valley.The influential family of the Late Maulana Azizur Rahman, a *Sufi* of Naqshbandia order, patronized in establishing the Madrasa. The establishment of this Madrasa was the result of the wind of Deoband movement that had reached the region.

iv) **Madinatul Uloom Baghbari**: This is a prominent Madrasa situated at Baghbari a village 2km. away from Karimganj town. It was established in 1873. The *Madrasa* was established by Late Moulana Najib Ali (R) whose ancestors came from ***Ghour***, a province of Afganistan in Mughal period and settled down at this place. Moulana Najib Ali was a disciple of

Late Haji Imdadullah Muhajir-e-Makki (R), a Saint of *Chistia Naqsbhandia* order. After the revolt of 1857, Najib Ali migrated to Makkah. There he saw a dream at one night that the prophet Muhammad (Peace be upon him) directed him to return to Hindistant and continue the mission of preaching Islam and spreading Islamic education. Gradually he was ready to come back to India. After coming back, he started the Madrasa at his own house at Baghbari; [42] the Madrssa was named after him as *Madrasa-e-Najibia*. It continued its functioning in the same house near about century. In 1960, the Madrasa was shifted to its present site and is still continuing its service to the nation for a period of about one century and two decade, the level of study was upto ***Shar-e-jami.*** In 1992 ***Dawra-e-Hadith*** was introduced in the Madrasa. This Madrasa played a vital role in producing scholars of Arabic language during a period of seven decades in whole of the Sylhet district before independence and still retains its reputation in doing so.

v) **Purahuria Alia Madrasa:** The Madrasa was established in the year 1877 AD at Purahuria village near Fakirer Bazar; a Bazar in western part of Kairimganj District. Moulana Late Firoze Ali Choudhury and others were behind the establishment of this Madrasa. It is narrated by Mr. Abdus Salam Choudhury a grand son of Moulana Firoze Ali Choudhury[43] that the latter had first pursued for higher education at Rampur Alia Madrasa and then he went to Darul Uloom, Deoband. After completing his education he came back to his native place and inspired people to be associated with him, to establish a *Madrasa* for imparting Arabic and Islamic education. The Madrasa still exists and serves as a premier institute in the western part of Karimganj district. The Madrasa at present

under went the different changes along with different steps taken by the Government in respect of Madrasa education. At present this Madrassa has been provincialised and affiliated to the State Madrassa Education Board; Assam.

vi) **Cheraghia Qaumia Ali Madrasa**: This Madrasa was established in 1882 to follow the ideals and motto that Darul Uloom Deoband propagated. The Madrasa is situarted at Sherpur village near Baraigram Railway junction in the district of Karimganj. The exact place where the Madrasa is situated at present is called Cheraghi or Cheraghi Bazar. It is said that Late Manulana Munshi Sharif Hussain, a renowned personality of Arjanpur village near Cheraghia once saw in a dream that a lamp was burning at Arjunpur near the site where the Madrasa is at present situated and the general masses were coming to the light to get themselves benefited from the light. Next morning he united the local people and explained his dream and saught their suggestions. Finally he himself interpreted the dream and opined that the light of knowledge should be distributed from the site and such the arrangement of Madrasa be made so that the purpose would be served and fulfilled. All the people who were present in this assembly supported him overwhelmingly and the *Madrasa-e-Qaumia* came into existence. The Persian version of the 'Light' is '*Cherag*' that was seen in dream, so the Madrassa was named as *Cheraghia Qaumia Alia Madrssa*.[44] Many renowned scholars studied in this Madrasa that has been serving the society. The Madrasa is one of the oldest centres in Barak Valley which has been imparting Arabic and Islamic education for about one century and three decades since inception.

[Fig – 1] An External view of newly shaped Cheragia Quamia Ali Madrassa

vii) **Madrassa-e-Nasiria**: The Madrasa was established in 1885 at the village of Bakarshal, five kilometers eastward from Karimganj district. Late *Qari and Sufi* Nasir Uddin, who was a disciple of Haji Imadullah Muhajir-e-Makki, has established the Madrasa. After Qari Nasir Uddin, his son late Moulana Jalal Uddin took over the charges of the Madrasa and continued the functioning of the Madrassa upto 1955. As Maulana Jalal Uddin was associated with *Jamiat Ulama-e-Hind;* as its secretary of Assam provincial Unit, he had to travel though out the state for organizational works. As such, he could not look after the Madrasa properly. Therefore the Madrasa was closed in 1955.[45]

viii) Rabbania Madrasa: It was established in the year 1886. The Madrsa is located at West Hasanpur Village, a part of greater Mahakal village. This was established by the Zamindar family of Mahakal. The Madrasa was named after its founder Ghulam Rabbani Choudhury, the

founder of the Hasanpur Estate. It is reported by the president of the Madrasa Manging Committee that the renowned Islamic shcolar and *Sufi* Late Maulana Ahmed Ali was an alumnus of the Rabbania Madrasa. Now this Madrasa got Government recognisation and has been converted to a Senior Madrassa and in the verge of provincialization.

ix) Asima Alia Madrasa: It was established in 1895. At the beginning, it was started as a *Maktab* by Asim Shah at the holy shirine of Hasan Shah, a disciple of Hazrat Shahjalal Mujarrad. Later this *Maktab* was upgraded by Muhammad Alim, the adopted son of Asim Shah. After the passage of few years the Madrasa was shifted at Bagarshangan; a village near Asimganj Bazar. Again this Madrasa was shifted at to the present Asimganj Bazar in a Kachcha house. In 1942, the Madrasa was burnt down by fire, after this incident; the Mdrassa was built where at present the Madrasa is situated.[46] It is to be mention here that this Madrasa was recognized by the Government of Assam in 1943 as asserted by the present Superintendent by showing documents. In 1965, this Madrasa was provided deficit grant in Aid along with other Madrasas of Assam. The madrasa in a premier Islamic institution in Eastern India that produced several hundred scholars who served and have been serving the society and the nation in various designs. Moulana Abdur Raquib my father was the first superintendent of the Madrasa from 1942 to 1972 and Maulana Sajidul Haque was the Asstt. Superintendent of this Madrasa till 1971. At present near about 500 hundred student enrolled in the Madrasa.

[Fig – II] An External view of Asimia Alia Madrasa.

IX) **Gandhai Bazar Rafiul Islam Alia Madrasa:** This Madrasa was established in 1890 by some prominent and distinguished Islamic scholars as reported by the *Muhtamim* of the Madrasa; Moulana Muslehuddin. This Madrasa couldnot flourished properly at any age from its starting but some how it is continues on his weak axis. [48]

X) **Darul Uloom Banskandi**: It is one of the famous Madrasa of Eastern India, established in 1897 at Banskandi of Cachar district. One poroninent person namely Hafiz Akbar Ali of Banskandi; a disciple of Haji Imdaullaf Muhajir-e-Makki went to Makkah for pilgrimage in 1894. After performing *Hajj*, he stayed there for two years and submitted his two hands to celebrated *Sufi* Haji Imdeadullah Muhajir .He taught him lesson on spiritual ideology. After three years the *Sufi* saint asked Hafiz Akbar Ali to leave for India and to spread Islamic education. After this instruction Hafiz Akbar Ali came to Bashkandi and met the prominent persons of the locality. Such as Hafiz Ali, Noor Ali and Nena Dhan Mia

and expressed his desire to establish a *madrasa* there. They together started the Darul Uloom, under a teree to follow the beginning circumstance of the famous Darul Uloom, Deoband. Hafiz Akbar Ali Pioneered the Madrasa as its teacher while Nena Dhan Mia was the President. This Madrasa was remained upto middle stage till 1947.

After 1947, a new trend came to the Madrasa education system followed by the Darul Uloom Deoband. This trend reached to Barak Valley also; and this Madrasa was upgraded to *Alia* level in 1950. Then the meetings and conventions of *Jamit Ulama* were held frequently at the locality, and the Madrasa got a new life with the touch of those celebrated *Ulama*, especially with the visits of learned *Sufi* Shaikul Islam Syed Hussain Ahmed Madani.[49]

After independence, many developments took place in the realm of *Madrssa* education scenario. The followers of Deobond movement under the leadership of Maulana Syed Hussain Ahmed Madani family opined that *madrasa* education should be kept outside the control of the Government. It was firmly decided that Darul Uloom Banskandi should remain a *Qaumia Madrasa*. Moulana Ahmed Ali was one of the disciples of Shaikhul Islam. So he was asked by his celebrated saint to work as a teacher in Darul Uloom, Banskandi. After observations of the formalities, Moulana Ahmad Ali was appointed as *Mudaddith* at the Madrasa in 1950. In 1957, the *Dawrah-e-Hadith* section was inaugurated formally by Shakhul Islam Syed Hussain Ahmed Madani during his past visit to Assam. The late Sayed Madani wished the Madrasa to be the second Darul Uloom or the Darul Uloom of Eastern India. The long time

Muhtamim of the Madrassa was Haji Mia Dhan Mia and Moulana Ahmed Ali had been the longest time *Shaikhul Hadith* till his departure for hereafter in 2000 AD. This Madrasa is a full fledged residential one and the only Madrasa of this genre in Assam till the date. About 1500 students and around 50 teachers, all are residing inside the campus are provided free fooding and lodging. Hon'ble President of India. Late Fakhruddin Ali Ahmed once visited this *Madrasa* in 1975. At present Moulana Usman Bashir Aziami is the *Shaikhul Hadith,* while Maulana Yahya the son of Lt. Moulana Ahmed Ali is the present Rector of the Madrasa.[51]

[Fig – III] An External view of renovated Darul Uloom Baskandi, Baskandi, Cachar.

xi) **Deorail Alia Madrasa**: It was established in 1898 at Bundashil by Moulana Yaqub Badarpuri. After a few months it was again started, at the present site near NH-44(at present NH-6) at Deorail in Present Badarpur, in 1931. In 1942 this Madrasa was provisionally recognized by the Government and such it was converted into a Senior Madrasa. In 1938 ***Dawrah-e-Hadith*** was started where Moulana Mushahid Biompuri was a *Muhaddith.* Afterwards in 1947 the Title Madrassa section was totally separated from Deorail Alia Madrasa.

[Fg-IV] An External view of Deorail Title Madrassa,.Badarpur, Karimganj.

Xii) **Bhanga Sharif Markazul Uloom Madrasa**: This Madrasa is also a *Qaumi* one; established in 1942 following the pattern of of Deobond. It was established at a place adjacent to Bhanga Motor stand and at a walking distance from Bhanga railway station. The madrasa has acquired a premier position in this region.

xiii.) **Idgha Ishatul Islam Madrasa:** The Madrassa was established in 1920 at the village Singaria near Mullaganj Bazar. Now it has become a provincialised Senior Madrassa and has been running smoothly to fulfill the need of the time.

xiv.) **Kazir Bazar Alia Madrasa**: It was established in 1922 at Kazir Bazar one Kilometrere awaya from Ratabari police station. It has also become a provincialised senior Madrasa at present.

xv.) **Hailakandi Alia Madrasa:** The Madrasa was established in 1938 at the eastern part of the town. Till the end of the British rule, this Madrasa served as *Qaumi Madrasa*. After Independence, in the year 1961 this Madrasa was recognized as a Senior Madrasa and provincialised along with other Madrasas in 1992. The celebrated *Sufi* scholar Moulana Tayyeebur Rahman Barbhuiya was a student there in post independent era. He also served in this Madrasa as a teacher as well as superintendent respectively for more than 35 years.

D) POST COLONIAL PERIOD

After attaining the independence in 1947, the *Madrasa* education system in India and more particularly in Assam got a new dimension prior to Independence, *Madrasa* was dependent on the charity of Muslim society except few Government Madrasas. It is worth mentioning here that no Government *Madrasa* was established in the present territory of Barak before the Independence. After Independence

the Government began to encourage Madrasa education system and the influence of Deoband began to spread more effectively in Muslim Society which made the members of the society more active in establishing *madrasas* without any assistance from the state.

As discussed earlier that state *madrasa* education system in the colonial period, has been categorically are of two types **(1) *Qaumia*** and **(2) Government Madrasa:** This system also continued in post colonial period also. A study on the development of both the types of Islamic Institutions in Barak Valley during the post colonial period is as follows:

a) *Qaumia Madrasa*: In discussing *Madrasa* education system imparting teaching of Arabic along with Islamic education in Barak Valley the *Qaumi Madrasa* is older than that of the Government madrasa .During the Colonial Period the establishment of *Qaumia Madrasa* was prompted by a thought of training up groups of Muslim youths who would be God fearing and adherents to the principles of the Islamic life envisaged in the Qur'an and *Hadith*. Besides, the students of the *Madrasas* were trained to oppose the Colonial rule with their character and simple way of life.

In the principle of establishing and running *Qaumi Madrasas*, co-operation with Government and nobility was looked down as hideous for attaining the goal. In pertaining education the *Qaumi Madrasa* followed the syllabi of *Dars-e-Nizami* which includes the traditional sciences. After independence this trend of establishing *madrasa* became very popular and persons educated and trained in this system with much

vigour and supports from the society. The pioneers of *Qaumi* Madrasa assert that these Madrasas are the producing centers of good *Ulamas* who are the real descendents of the prophetic knowledge and wisdom. In post colonial period, the *Ulama* attached with *Qaumi Madrasas*, developed the *Maktabs, Safela,* (junior) and even *Dawra-e-Hadith* in same places. Their target was to spread institutional primary Islamic education to the society in general way. They believed that substance and extracts of Islam are hidden only in Islamic religious education is the main spirit behind establishing new *madrasa* .of course, the earning of subsistence for the *Qaumi Madrasa* educated youths is no way less important cause of multiplication of *Qaumi Madrasas*.

The prominent *Qaumi Madrasas* which were established in Barak Valley during the Colonial Period have already been mentioned. They were being flourished rapidly in one hand, and new *madrasas* were being established on the other. Though the *Qaumi Madrasas* were being established to impart education in traditional science of Islam and teaching of Arabic language, a marked trend developed in the closing quarter of the twentieth century for including elements of modern science and technology along with the syllabi of the *Qaumi Madrasas*. Another point that deserves mentioning is the attempt of organizing Boards for holding examinations of the the Valley and also in the state of Assam during the post independence period. An attempt is being made in the following passages to discuss the development of *Qaumi Madrasas* in the valley during the post Independent period and also the development of examinations systems of different stages.

In establishing Boards or Centres for formulating syllabi and conducting examinations, the *Jamiat-Ulama-e-Hind* took an initiative in the early frothier of the 20th century i.e. during the closing year of Colonial Rule. This All India organization of the Islamic scholars lanuched a programme for common syllabus for all *Qaumi Madrasas* following *Darse-Nizami* in the last forties and early fifties of the last century. ***Jamiat*** began to act as a guardian of the *Qaumi Madrasas* comprising small and large i.e. *Safial, Alia* and *Dawra-e-Hadith* all over India. Their efforts in establishing *Qaumi Madrasas* with a common syllabus and curriculum was crowned with such success that at the close of 20th century there were five hundred small and large *Madrasas* in Assam. As the establishment of an autonomous board for controlling the academic activities of these *Qaumi Madrasas* was felt an extreme necessity, a board named *Tanjim Madaris-e-Qaumiya* was established in 1955 under aegis of the Assam Provincial *Jamiat-Ulema-e-Hind.* But because of no permanent office and lack of co-operation from the management of many *Madrasas* the board could not run properly. However after a passage of time it was reorganized and renamed in 1984 with a permanent office at Nilbagan near Hojai in the district of Nagaon. In 1984 the institution was renamed as "***All Assam Tanjim Madaris Quawmiya***."[52] With this change in the organisation of the *Tanjim Board* the *Qaumi Madrasas* in large number came forward and got themselves registered with the ***Tanzim Board*** and began sending their students to appear at the different Examinations of Board conducted at the end of different courses of education. The ***Tanjim* Board** prescribed four courses of studies for a full fledged *Qaumi Madrasas*. These courses are as follows:-

1) The Lower primary level is called ***Diniyat.*** These are two or three classes in this course which, may be called in other words; preparatory course for learning in a *Qaumi Madrasa* system.
2) The next higher course is called ***Sanuviyah.*** This is a 5 year course consists of 5 classes named as ***Farsi*** (*Fersian*) 1st year and second year, and Arabi (Arabic) First, Second and Third years.
3) Next higher course is called ***Alia*** which consists of 4 classes, Viz. Arbi (Arabic) Fourth, Fifth, Sixth and Seventh year.
4) Highest course is the Degree course called ***Fadil***. It is a one year course which is commonly known as ***Dawra-e-Hadith***.

5)'*The All Assam Tanjim Madaris Quawmiya*' conducts three examinations at the end of three courses Viz. (1) ***Sanuviyah,*** (2) ***Alia*** and (3) ***Fadil.***

The *Qaumi Madrasas* in Barak Valley and also in Assam imperting teaching of Arabic are of three kinds. Some are full fledged Madrasas provide teaching in all courses of education prescribed by the ***Tanjim Board***, some provide teaching up to *Alia* level and some only in *Diniat* and *Sanuviyah* level. In the following passages the *Qaumi Madrasas* of Barak Valley under the *Tanjim Board* are discussed in classified different categories according to the course of studies they offer.

Category I: The *madrasas* offer all courses of studies as prescribed by the *All Assam Tanjim Madaris Quawmiya* commonly called ***Tanjim Board*** are classed in category-1. In Barak Valley there are only three *Madrasas* which may be listed in this category. These include **Ashraful**

uloom Darul Hadith, Ratanpur in the District of Hailakandi, **Darul Uloom Banskandi** and **Jamia Qurania Islamia Khanqah-e-Madani** in the district of Cachar. Among these three; two were established during the Colonial period and **Jamia Qurania Islamia Khanqah-e-Madani** was established at Purba Govindapur in the district of Cachar during the Post Independent Period.[53]

An internal learning view of children at Jamia Qurania Islamia Khanqah-e-Madani

However, Ashraful Uloom Ratanpur Madrasa though follows the courses, curricula of the *Tanjim Board* is not in list of *madrasas* affiliated to the Board.

Category II: The Second category includes those *Madrasas* which impart teaching up to *Alia* level. In this category there are 8 *Madrasas* which follow the course, syllabi and curriculae of the *Tanjim Board*. Among these eight *Madrasas* three are viz. **Markazul Uloom Bhanga Sharif**, **Madinatul Uloom Bagbari** and **Charagia *Qaumiya Alia Madrasas*** were established during the colonial period. **Faizul Uloom**

Mohammadia Alia Madrasa Roypur and **Boytul Uloom Jorer Bazar** in the district Karimganj, **Darul Uloom Sahabad** and **Al Jamiathul Muhammadia** Saklarpur of Hailakandi district, and **Silchar Alia Madrasa** of Cachar district were established during the post Independence period. **Silchar Alia Madrasa**, though follow the syllabus and curriculum of the *Tanjim Board*; but is not affiliated to the Board.

Category III: This Category of the *Qaumi Madrasas* provides teaching of the courses of *Diniyat* and *Sanovia*. There are 35 Madrsas of this categary in Barak Valley affiliated to the All Assam *Tanjim Madris Qaumiya* or *Tanjim Board*. In addition, there are some *Madrasas* of this category which Follow the syllabi and curricula of the *Tanjim Board* but not affiliated to it. Of these 35 Madrasas affiliated to the *Tanjim* Board, 18 are situated in Karimganj district. These are ***Nayargram Qaumi Madrasa, Jannatul Uloom Qaumi Madrasa, Basla, Hadiqatul Uloom Bashail. Imamganj Alia Madrasa, Darul Uloom Jayibia Asadia, Kanaibazar, Asraful Uloom Patharkandi, Qasimul Uloom Husainia Madrasa, Bandarkuna, Asraful Uloom Jalalia Madrasa, Lakhibazar, Kanakpur, Faize Aam Alia and Hafijia Madrasa, Anwarul Uloom Aral Alia madrasa, Chandkhani, Anwarul Uloom Alia and Qaumia Madrasa, Panighat, Markaz-e- Rahmatia Alia madrasa, Katamoni Hussainia Qaumiya Madrasa, Ranirpar Ghuashpur Muhammadia Madrasa, Ghansamarchok Husania Qaumiya Madrasa, Darul uloom Defalala, Nayabazar Alia Haizia Qaumiya Madrasa and Imdadia Alia Madrasa, Anipur.***

Nine *madrasas* of this category affiliated to the *Tanjim Board* are situated in the Hailakandi district. These are ***Anwarul Uloom Krisnapur, Nayagram Ahamadia Madrasa, Ashatul Islam Jamira Madrasa, Bahrul Uloom Balichara Islamia Madrasa, Panchgram Qaumia Alia Madrasa, and Gausia Ahmadia Islamia, Algapur.*** The rest of the Madrasas belonging to this category are situated in the district of Cachar. The prominent among them are ***Jamia Islamia Tupkhana Madrassa, Shamsul Ulum Kanakpur, Dasksin kanchanpur Ahmadia Madrasa, Majahirul Uloom Jaynagar, Darul Faeez Rajghat and Darul Islamia Didar Khush*** etc.

Hafiza Madrasa: It is also a type of *Qaumia Madrasa* where the Holy Qur'an is memorized by the student in correct order. Almost with every *Madrasas* as above mentioned a *Hafizia* section is attached. Over and above, there are 25 *Hafizia* Madrasa laying scatterdly in Barak Valley which are affiliated to the ***Tanjim Board.***

Madrasatul Banat: This category of *Madrasa* is a new venture in Assam. It provides teaching Arabic to the girls' students such a *Madrasa* providing Arabic & Islamic teaching up to *sanuvia* level is situated at Asimganj and another one is located at village Bataiya, Near NH-44 & Mullaganj AOC.[54]

Besides these, there is another Board of *Qaumi Madrasa* which conducts the examination of the institutions affiliated to it. This board was developed centering Mirabari J'amiul Uloom

Furkania Madrassa at Mirabari near Nilambazar in the district of Karimganj. A brief discussion of this Madrasa logicallsy precedes that on the development of the Board.

Mirabari Ja'meeul Uloom Furkania madrasa:

It was established in 1973 at Mirabari, 1K.M. north from Nilambazar in the district of Karimganj. The foundation stone of the Madrasa was laid down by Moulana Ojihuddin khan of Rampur Furkania Madrasa. Moulana Abdur Noor is the present *Muhtamim* of the Madrasa. It started a Girls' Senior Madrasa under its banner. It also started a Computer Education Centre of its own where the girls' students of the Senior Madrasas will learn the basic knowledge of computer.[55]

At present this Madrasa has a network of *madrasas* in the state of Assam. By centering this Madrasa an autonomous Board for formulating syllabi for different standards and conducting examinations was set up. The name of the Board is ***Assam Edara-e-Islamia***. This Board of *Edara* was registered under Societies Registration Act. 1860 in the year 1995-96. This *Edara* has formulated syllabi starting from *Maktab* level upto *Dawrah-e-Hadith*. (Primary to Degree level) The syllabi that formulated by this *Edara* or Board are some what a mixture or composition of ***Dars-e-Nizami*** and that of the new scheme of *Madrasa* education

Board controlled and run by Government of Assam. The various levels of studies designed by the *Edara* include 5 standards.

1. ***Maktab*** (Primary stage) 4 classes.
2. ***Dakhil*** (Secondary stage) 6 classes.
3. ***Alim*** (Higher secondary stage) 2 classes.
4. ***Fadil*** (Grduation) 2 classes.

In lower levels Arabic is taught as a language and in higher levels subjects prescribed for studies are in Arabic.

Besides *Jamiul Uloom Mirabari,* there are 3 (three) *Madrasas* permanently affiliated to this *Edara,* out of which two are in Barak Valley and remaining one is in the Darrang District of Brahmaputra valley. The permanently affiliated *Madasas* in Barak Valley are:

A. **Parent Madrsas**

(1.) Jamiul Uloom Furkania Madrasa, Mirabari, Nilambazar, Dist-Karimganj.

B.Permanently affiliated Madrasa:

(2) Jamiul Uloom Nizamia Madrasa, Dalugang;

P.O. - Bidyanagar, Ramkrishna Nagar.

District: Karimganj.

(3.) Kharupetia Madrasa-e- Tanjimia, Ujhangoan;
P.O.Kharupetia, District: Darang.

(4.) Shah Chattawala Darus Sunnah Madrassa,
Bichingcha, P.O. - Hailakandi, Dist- Karimganj

C. Temporarily Affiliated Madrasa:

There are 9 (nine) temporarily affiliated Madrasas under the *Edara* out of which 8 (eight) are in Barak Valley, and the remaining one is in the Bongaigaon district of Brhamaputra Valley. The temporarily affiliated Madrasas in Barak Valley are as follows:

1) Al -Jamia Millia Islamia Madrasa, Kanakpur.
P.O. - Nilambazar, Dist- Karimganj.
2) Darul Hifz Madrasatul Banat, Barbandh.
Dist- Hailakandi.
3) Jamial Uloom Nizamia Alia Madrasa,
Ratabari, District: Karimganj.
4) Jatua Purahuria Alia Madrasa, P.O. - Manikganj, Dist
Kaimaganj.
5) Kalacherra Muhsinia Phoolbari Madrasa,
Phoolbari, Dist- Karimganj.
6) Mohonpur Ahmadia Qaumia Madrasa, Ratanpur;
P.O. - Bazartill, District: Hailakandi.
7) Shah Jalal Emoni Alia Madrasa, Jalalnagar.
District: Karimganj.

8) Sonapur Khalaila Madrasa, Sonapur.

District: Hailkandi.

9) Hatiputa Darul Uloom Hanafia Madrassa, Hatiputa.

District: Bongaigaon.

Apart from the above mentioned *Madrasas,* there are 37 *Maktabs* under the *Edara.* All those *Maktabs* are in the district of Karimganj.

Besides theses affiliated Madrasas with these two Boards, there are some *Qaumi Madrasas also* exist in Barak Valley is not negligible. But such *Madrasas* are now a days not functioning properly.[56]

B) GOVERNMENT MADRASA:

'Government Madrasa' doesn't' strictly mean only those *Madrasas* which are established and run by the state Government or central Government. This term has a loose connotation. In the state of Assam 'GOVERNMENT MADRASA' includes those *Madrasas* of the state which follow the course, syllabi and curricula of the Assam State Madrasas Education Board.The development of such Madrasa after independence has a brief history to explain. This history deserves reference in discussion of the teaching of Arabic in the Government *Madrasas* in Barak valley vis-à-vis in the state of Assam.

It has already been stated along with the development of teaching of Arabic in Colonial Period that the Government had established a *Madrasa* Board in Assam with its head quarters at Sylhet. The partition of the country in 1947 was a major stumbling block to the functioning of the Government recognized Madrasa of Assam including these of Barak Valley. The partition of the country in 1947 brought a sever setback to the on going development of *Madrasa* education in Assam. Though Sylhet was pushed to Pakistan following the result of the Referendum, three and a half Thanas of Karimganj subdivision of the district of Sylhet remained with the state of Assam of Indian union under the provisions of the Redicliffe Commission. These three and a half Thaana constituted the Karimganj sub-division and was adopted with the district of Cachar. Three *Madrasas,* already recognized by the Government of Assam and affiliated to the Assam State Madrasa Board, Sylhet were situated within the territorial boundary of the reorganized Karimganj Sub-division boundary of Assam. These are (1) **Asimia Senior Madrasa** (Recognised in 1943), (2) **Deorail Senior Madrasa** (Recognised in 1943 and (3) **Deorail Title Madrasa** (Recognised in 1946 and peramanently recognized in 1948). Because of the partition of the country some of the Islamic scholars who had been the members of the teaching community and belonging to the places pushed to Pakistan left Karimganj Sub-division and went back to their original homes in Pakistan. One of such scholars was Maulana Mushahid who had

been the Principal (*Muhtamim and sheikul Hadith)* of Deorail Title Madrasa, left for his home at Biompur in the district of Sylhed pushed to Pakistan. With such a setback, there was another difficulty that *Madrasas* were in India and the headquarters of the State Madrasa Board was in Pakistan. So, the Government had to take very quick decision to solve the problem. With these setbacks; the Government Madrasas in Assam, Particularly those of Barak Valley began their new lives in Independent India.

At this juncture Maulana Abdul Jalil Choudhury, a congress activist and General Security of *Jamiat-Ulama-e-Hind,* Assam provincial committee; and a reputed freedom fighter migrated from his native village Turk Khola in Sylhet to India and settled at Badarpur and took over the charge of *Muhaddith and Shaikhul Hadith* of Deorail Title Madrasa. With this incident the Government recognized *Madrasas* got a new lease of life as the Government of Assam constituted the State Madrasa Board at the initiative of the Maulana. The state Madrasa Board was entrusted with the duty of conducting examinations and of formulating curricula and syllabi. After constitution of the State Madrasa Board, Government recognition was again extended to the Deorail Senior Madrasa, Asima Senior Madrasa and Deorail Title Madrasa. The Deorail Title Madrasa got permanent recognition in 1948. In 1961 the Government of Assam extended recognition to other six new *Madrasas* of Assam among which three were in Barak Valley

which include Hailakandi Senior Madrasa, Sonai Senior Madrasa and Idgah A.I. Senior Madrasa. Up to 1961, Deorail Title Madrasa remained as the only Title Madrasa in Assam and produced many celebrated Muslim religious scholars as well as Graduates in Arabic language that served and have been serving as teachers of Arabic not only in Madrasas, but also in schools, colleges and universities.

In the year 1965, six *madrasas* from Barak Valley and rest 3 (three) madrasas from Bhampaputra valley were extended full Deficit Grant in Aid By the Government of Assam. The six Madrasas in Barak Valley were Deorail Senior Madrasa. Asimia senior Madrasa, Deorail title madrasa,Idgah A.I. Senior madrasa, Hailakandi Senior madrasa and Sonai Senior Madrasa, such step from the Government side towards *Madrasa* education served as an impetus for establishing new *Madrasas* with a hope for getting deficit in aid from the Government and a trend of venturing Senior Madrasas were developed.

Pre Senior Madrasas: This genre of *madrasas* in Assam and particularly in Barak Valley was started in 1983. This type of madrasa is a 3 year pre-senior course as preparatory classes for taking admission into senior madrasa courses. The Government of Assam came forward with recognition and financial assistance to these pre- senior sections attached to the senior *Madrasas* in 1984.

The curriculum and syllabus of this kind of *Madrasa* are that of an M.E. School with compulsory Arabic literature and grammar, and Urdu subjects. In 1996, the Government of Assam allowed the establishment of Pre-Senior *Madrasas* independently and a good number of such institutions flourished in the villages of Barak Valley. These institutions served the purpose of feeder institutions to Senior *Madrasas.* Thus in the sphere of government Madrasas there are three categories of *Madrasas* exist in Barak Valley, viz, Pre-senior, Senior and Title *Madrasas.* All of which impart teaching of Arabic language and literature. In the mid Twenthieth century a trend of establishing Pre-senior *Madrasa* were seen. These Madrasas were established with an aim of getting recognition from the Government, financial aid and ultimately provincialisation.

On the basis of above discussion on Barak Valley; the *Madrasas* may be divided into two classes (1) Provincialised *Madrasas* & (2) Ventured and Government recognized *Madrasa.* The provicialised Madrasas are totally under taken by the Government so far a salary, scale of pay and other infra-structure development etc. While on the other hand; ventured and recognized *Madrasas* being established by public, are exerting their last efforts to be provincialised by the Government. And the present Govt. has passed an Act on 5th September 2011 (The Assam Venture Educational Institutions Provincialisation of Services) for

the provincialisation of such kind of institutions from 1st Jan. 2013 on wards in a phase manner.[57]

A list of provincialised and recognized *Madrasas* of the three districts of Barak Valley viz Cachar, Karimganj & Hailkandi is given below for reference:

1. CACHAR DISTRICT

Provincialised Madrasas:

A) **Title Madrasas** - Nil

B) Senior Madrasa

1. Kalain senior Madrasa.
2. Ganirgram Senior Madrasa.
3. Ganirgram Senior Madrasa.
4. Sonai Senior Madrasa.
5. Bam Senior mdrasa.
6. Phoolbari Senior madrasa.

Recognised Madrasas:

A. Title Madrasas:

1. Cachar Title Madrasa, Ganirgram.

B. Senior Madrassas:

1. Borkhala A.U. Senior Madrasa.
2. Silchar Senior Madrasa.

In addition, there are 22 Pre-senior *Madrasas* were established in the district during the period of 1966-1998. Which have been recognized by the Govt. of Assam and soon will be provincialised.

2 HAILAKANDI DISTRICT

PROVINCIALISED MADRASAS:

A. Title Madrasas :-

1. Hailakandi Title Madrasa Hailakandi.

B. Senior Madrasas.

1. Hailakandi Senior Madrasa.
2. Bualipar Senior Madrasa, Bualipur.
3. Jamira Senior Madrasa, Jamira.
4. Bashertila Senior Madrasa.

Recognised Madrasa:

A. Title Madrasas.

1. Jamira Title Madrasa.

B. Senior Madrasa:

1. Baro Hailakandi Senior Madrasa.
2. Uttar Hailakandi Senior Madrasa.
3. Muhammadia Senior Madrasa.
4. Mubeswar Ali Memorial Senior Madrasa
5. Polarpar Girls' Senior Madrasa.

In addition, there are 45 Pre-senior *Madrasas* were established during the period from 1996 to 1998 which are recognized by the Government of Assam and now in the verge of provincialisation.

3. KARIMGANJ DISTRICT:

Provincialised Madrasas:

A. Title Madrasas:

1. Deorail Title Madrasa.
2. Asimia Title Madrasa.

B. Senior Madrasa:

1. Deorail Senior Madrasa, Badarpur.
2. Asimia Senior Madrasa, Asimganj.
3. Idgah A.I. Senior Madrasa, Mullaganj.
4. Ghulchera Muhammadia Senior Madrasa, Gulchara.
5. Kazir Bazar Senior Madrasa, Ratabari.
6. Purahuria Senior Madrasa, Fakira Bazar.
7. W.K. Vitargool Senior Madrasa, Vitrargool.
8. Ahmedia Senior Madrasa, Shanibari Bazar.
9. Anwarul Ulum Senior Madrasa, Asholkandi (Roghurtook).

Recognised Madrasas:

1. Rabbania Senior Madrasa; Mahakal.
2. Rahimpur Senior Madrasa; Rahimpur.

3. Taltala Senior Madrasa; Janakalyan Bazar.
4. Nilambazar Senior Madrasa; Nilambazar.
5. Jafargari M.U. Senior Madrasa; Moina.
6. South Kaliganj Faize Jalalia Sr. Madrasa; Khagail.
7. Akbar Pur D.S. Senior Madrasa; Akbarpur.
8. Eraligool Senior Madrasa; Eraligool.
9. Asia Khatun Memorial Senior Madrasa; Chandkira.
10. Khataltali Senior Madrasa; Khatalati.
11. Ratabari Senior Madrasa; Ratabari.
12. Bazarghat Modani nagar Senior Madrasa; Bazarghat.
13. Hussaina Senior Madrasa; Katamoni.
14. South Karimganj Faiz Jalil Senior Madrasa; Dalur Band.

Besides these there are 32 recognised Pre-Senior *Madrasass* in Karimganj District imparting Islamic & Arabic education in the district.

Lastly, it may be mentioned here that at the time of Independence there was only one Government recognized Title *Madrasa,* the highest institution for imparting teaching of Arabic in Barak Valley, now, the number has been increased to 5 in the Valley.

Moreover, the number of senior *madrasas* at the time of Independence of Barak Valley was only 2 (two) and at the end of 20th century it has been multiplied and reached at 39.

And with the introduction and launching of new model Pre-senior Courses; there are 99 Independent Pre-Senior Madrasas have been established in the Valley which have been rendering their services in spreding Arabic and Islamic education in the Valley.

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End Notes:

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7. Acharyya, N.N; **A Brief History of Assam** Pp-52-3
8. **Ibid P**-26.
9. **Ibid**-p-54.
10. **Field Survey:** I visited the Masjid on 15th Sept. 2012 and met the Secretary and collected the information.
11. Acharyya, N. N. **A Brief History of Assam**. P-66.
12. **Ibid.**
13. **Ibid.**
14. Dey, Haran; Karimganj 1976 **Totha 20 Dota karma Suchi** Ed. (Bengali) P.2.
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16. Dey, Haran (ed): Karimganj. 1976 Totha 20 Dofa karma shuchi (Beng)-P-2.
17. Quddus, Abdul; Hazrat Shahjalal (R) Bengali, Furkania Kutub Khana; Badarpur-P-60.
18. Tamizi, Dr. Md. Yahya; **The Sufi Movement in Eastern India**. P-85.
19. **Ibid**-p-86.
20. **Ibid**-P.8.
21. **Field survey:** I met with Hafiz Sayeed Asstt. Prof. karimganj College; who information the matter.
22. Desai, Ziya uddin A; **Centers of Islamic learning in India**-P-5.
23. **Ibid**-P.9.

24. Srivastava, S.P, **Social Life under the Great Mughal**, P-110.
25. I visited Moulana Usman Ali of Asimganj and asked about the condition of Maktab Education. He narrated the matter referring various aspect of Maktab Education.
26. A hand written copy of Maktab Syllabus of 17th Century adopted by Pholbari .Madrasa is found and observed, which has been preserved in Kanakpur Faiz-e- Aam Madrasa in Nilambazar of karimganj District.
27. Rahman, Fazlul, **Sylheter Mati; Sylheter Manush** (Beng) P-153.
28. Azraf, Dewan Muhammad: **Sylheter Islam** (Bengali.) p-110.
29. Desai,Ziya Uddin; A; **Centers Arabic Learning in India** P-9
30. Tamizi Mohd. Yahya. **Sufi Movement in Eastern India.** Delhi, 1992. P-88.
31. **Ibid.**
32. **Ibid**-P-89.
33. Ahmed Kamal Uddin- **Sources of the History of Medieval Shlhet**-P.21.
34. Ahmed Kamal Uddin, **The Art and Architecture of Assam**, Delhi-1994-P-75.
35. Rahman Fazlur: ***Sylheter Mati, Sylhter Manush***. (Beng.) Moulovi Bazar-Dakha-1991. P-74.
36. Ahmed Kamal Uddin, **Sources of the History of Medieval Sylhet**. History and Heritage-P.22.
37. **Ibid**.P.23.
38. Rahman Fazlur: **Sylheter Mati, Sylheter Manush** (Bengali), Moulovi Bazar, Dakha. 1991. P-74.
39. Sastri Pandit Shivnath:- **A History of the Renaissance** in Bengali. P-49.
40. I visited the Madrasa and collected this information from the local masses.
41. **Field Survey**: I visited the Madrasa and found the information after searching the scattered documents of the Madrasa.
42. Muhtamim, Madinatul Uloom Baghbari, Kaliganj- Baghbari Madrasar Itibritya (Beng.) p 3-6.
43. **Field survey**: I visited the area and collected this information from the resource persons of the locality.

44. **Field Survey**: I met with the Head Moulana and others and collected the information.

45. Field Survey:

46. Usman Abu Muhammad;***Asimia Senior Madrassar Itibrity*** (Bengali) an Article published in '**Al-Ittihad**'-a yearly magazine published in 2006.

47. **Field survey:** I met with Moulana Usman a renowned teacher of the madrasa, who gave me the information.

48. **Field survey:** Information collected from the local people.

49. Muhtamim "*Darul Uloom Banskandi*" a documentary book preserved in the Madrasa in (Bengali) p.-4-9.

50. **Field survey**: the Present superintendent, narrated all the facts of the madrasa,

51. **Field Survey:** narrated by Moulana A. bari, the shaikhul Hadith of the Madrasa.

52. Introduction to the List of Madrasa, affitiated to All Assam Tanzim Madraris Quamiya. Published by the Board. P.o- Nilbagan Dist- Noagaon, Assam.

53. Ibid.

54. **Field Survey**: I visited these Madrasa.

55. **Field Survey:** I visited the Madrasa, and met the present *Muhtamim*. He gave me the information showing all the relevant testimonials.

56. **Field Survey:** Cachar, Karimganj & Hailakandi .

57. The Assam GAZETTE No 292. Dispur 5th Sept. 2011.

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