CHAPTER-III

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Barak Valley is an important part of the state of Assam having a separate geographical entity containing linguistic and cultural attributes distinctly different from that of Brahmaputra valley and the hilly areas. It comprises three districts of Cachar; Karimganj and Hailakandi.And Karimganj district was partially a part of greater Sylhet which had been also a part of Bengal during the Pre-Colonial period.

To investigate the existence of institutions for imparting Islamic education in this Valley and the contribution and roles of prominent *Ulama* of the valley are studied in this chapter.

When Gaurh was conquered by the successful military cum-spiritual expedition led by all time celebrated *Sufi* saint Hazrat Shahjalal (Shah Jalal Uddin) Mujarrad al-yemani in association with the army chief Sikandar Ghazi in 1303 AD against the king Govinda of Gaurh, the flag of Islam was hoisted in this region.

After the conquest of Gaurh, Shahjalal settled down at Sylhet which became the main centre of Islamic activities and started from here the preaching of Islam in the eastern part of Bengal as a whole and in the Surma-Barak Valley in Particular.

The 360 *Awlia* or the disciples of Hazrat Shahjalal Mujarrad were engaged in preaching Islam and spreading relevant teaching in every nook and corner of the region. A group of disciples of Hazrat Shahjalal were deputed to various part of present Barak Valley whose presence is supported by the shrines established by them till today.

In addition, we have observed that the abodes of the Sufi saints, i.e. the *Khanqahs* or *Dargahs* flourished in various places. These *Khanqahs* or *Daragahs* are the centers of religious 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. What the Qur'an imposes on a Muslim and the traditions of the prophet Muhammad (SA) directs, to perform for continuing the life as a Muslim, were the contents of elementary lessons in Khanqahs. The people, who embraced Islam within this boundary of Assam, like the neo-Muslims of other parts of the world, needed to learn the lessons 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 saint on whose call he embraced Islam. People often went to him to get lessons. He prescribed some extolments of Allah or some contents in Arabic praising Allah. He asked to recite some special *Suras* or chapters in some particular moments daily. Kalimas, *Tassahhud, Dua-e-Qunut* etc. were to be taught in those *Khanqahs*. Otherwise the Muslims did not have any way of learning these. 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 Saheeb* directed them to organize a teaching course including the Arabic

alphabet, Arabic words spelling, reading *Surahs* (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* (Salah) but for imparting primary Arabic teaching to the neo-Muslims as well as to their children in this region as happened in other parts of the world.

In this regard, some enthusiastic *Ulama* and Socio-religious workers endeavoured in setting up different Islamic institutions to develop the system of Islamic Studies in the Valley in Twentieth century A.D. It is necessary to discuss here the role of the most prominent *Ulama* and religious activists who played salient role in the development of Islamic studies and culture in the valley.

3.1. *Contribution of Ulama and others in the development of Islamic Studies in Barak Valley.*

The *Ulama* and Muslim Missionaries, comprising of *Pirs, Faquirs* and other dedicated souls of the Valley who came to the Valley with the invaders or conquerers, or some times Islamic learning and its rites and rituals, Among them the prominent saints and renowned *Ulama* who played an important and vital role in this regard are discussed below :-

3.2. Hazrat Shah Badar (Alive in 1346 AD) [1]

He is one of the most prominent disciples of Hazrat Shah Jalal Mujarrad al-Yeomani and also the most celebrated Sufi Saint who entered the present boundary of Karimganj district of Barak Valley. He has first stayed at Bundashil village near Bardarpur and he established a *Darga* in the presently near the fort of Badarpurghat; near Duk Bunglow and the circle office of Badarpur. [2]

Through establishing his *Dargah* Shah Badar started the spreading of the basic knowledge and foundamental maxims of Islam among the common masses of the locality. It may be mentioned here that, on his stress and the request of other disciples once Hazart Shah Jalal came to Bundashil village and taught the people about Islam and Sufism. His role in spreading the Islamic knowledge in the valley is noteworthy and he had played a premiership role in this regard.

3.3 Shah Adam Khaki (alive in 1349 AD):

He is also a celebrated *Sufi* saint and among the contemporaries of Hazrat Shah Badar and a distinguished disciple of Hazrat Shah Jalal Mujjarard, entered in the Valley and started to reside at the western part of Badarpur, and later he established here a *Dargah* which is well know as *Mukam* of *Adam Khaki*. The '*Mukam*' (Shrine) is situated adjacent to NH 44, at present NH-6 at the western part of Badarpur. Both Hindus and Muslims alike visit and pray homage to this celebrated *Sufi* saint. It proves that he is a living symbol and embodiment of Hindu Muslim unity.

Adam Khaki was restless and selfless social worker who engaged himself major time in guiding the people through forwarding the lessons of *Sufism* and spiritualism. He taught the desciples how to get salvation and reward of Allah and to attain the goal of life through theirs respective *'Tariqahs'* (method).

3.4. Shah Diya Uddin: (alive in 1352 AD.)

Another important early contributor of Islamic studies of the Valley was Shah Diauddin, whom Hazrat Shahjalal Mujarred had specially sent to the Valley to impart training religious lesson and rituals among the people. He was a *Sufi* of high rank and position. He acted upon the order of his *Shaikh* and propagated Islam among the people of the Valley till his last breath. He established a mosque near Khadiman village and a *Maktab* therewith which were later swept away along with his tomb by the aggressive alter of the river Barak.[3]

Such way *Dargahs, Khankqahs* of the Valley contributed to a great extent in spreading of Islamic and Arabic education in the valley. *Dargas* and *khanqahs* are the Persian words, which are used for Mahammedans Shrines and tombs of some reputed saints and *Sufi* persons; which are objects of adoration.[4] Dr. Tamizi, a renowned scholar of Sufism observes. 'It *(Khanqah)* is a Training centre for the mystics, a house for the poor, a shelter for travelers; a place of mixing with each other for all including Muslim and non-Muslims and the rank and file of the society.'[5] The system of teaching and learning through these institutions has been continued from generation after generation together for centuries. It is significant to know that the most of the '*Sabaq*' (lesson) of *Sufi* orders are

imported in Arabic language, which are eagerly learnt by the disciples by heart.[6]

3.5. Moulana Masaddar Ali Laskar: (1911-1988.)

The renowned *Sufi* saint as well as the prominent Islamic scholar and thinker of the valley, Moulana Mosaddar Ali Laskar (R) was born in 1911 in the village of East Gobindapur near Banskandi of Cachar district. His father's name was Munshi Md. Abu Bakkar and mother's name was Monwara Bibi. His father was died when he was a child of only three years and lost his beloved mother when he was in 11 years.

The orphan child Musaddar started to learn the primary religious education in the local *Maktabs*. He then started to memorise the Holy Qur'an and completed the memorization of whole Qur'an at the age of fourteen.[7]

After completing the *Hifz* of Qur'an Moulana got admitted into Banskandi Madrasa and completed the course up to *'Sharhe -Jami'* with an extra ordinary name and fame. After completing the course he went the Asia's famous institution Darul Uloom Deobond in 1931 when he was a young boy of 21 years and studied the Books of *Shiha Sittah* under the supervision and guidance of prominent and renowned *Muhaddith* of the Madrasa and then he returned to his native place with a deep knowledge of Qur'an and *Hadith* (Traditions).

Serivce: - After returning from Deobond, Moulana had started his service at Baskandi Islamic Madrasa; presently Darul Uloom Banskandi

in 1935 and continuously served in this Madrasa about 33 years. At that time the wave of Freedom Movement of India was in extreme position. And *Jamit-Ulama-e-Hind* and Indian National congress had played the prominent role in anti British movement. So to follow the verdict of Hazart Shaik-ul-Islam Hussain Ahmed Madani; all his followers strongly participated in this movement. And accordingly Moulana Masaddar also followed the path of other disciples of *Shaikhul Islam* and strongly participated in the freedom Movement of India.

Moulana Masaddar Ali was the son of the soil of Banskandi as well as a dynamic personality and a renowned teacher of the Valley. He served 33 years constantly to develop the Banskandi Madrasa. He was the second dedicated soul for the well establishment of the said Madrasa. His relentless services and later on by the earnest effort of Moulana Ahmed Ali, the Madrasa achived a rank among the 1st listed Islamic Universities of the nation.

Moulana Masaddar also was a famous *Sufi saint* and a dedicated soul in spiritual line. He was treated an epoch maker of spiritual world in this Valley. He was also an eminent disciple of the world famous scholar Shaikhul Islam Hazat Hussain Ahmed Madani. Due to this reason he became a famous *Sufi* saint and prtformed the task of *'Biayat'* of 137 people of the different parts of Assam under his jurisdiction and guidance. He also established a *Khanka* at Gobindapur to perform the *Sufi* activities smoothly in it. Later the *Khanka* was popularly known as *khanka-e-Masaddaria*.

In addition to the above, he was also a devoted figure in establishing *khankas* and madrasa in the different part of the state. It is be mentioned that near about two hundred *Maktabs* and *Khankas* had been established by him in the different parts of the region.

Besides these, he was an amicable man and spoke very little except the necessity. He used to engage himself most of the time in meditation and other *Sufi* activities. He died on 11th January 1988 and was buried near the side of present Ja'miatul Islamia Khank-e-Gobindapur. Many of his disciples visit his shrine and pay honour to him till the date.[7]

3.6: Moulana Abdur Raquib. (1912-1988.)

Moulana Abdur Raquib was a renowned Islamic scholar and a pioneer of spreading *Arabo- Islamic* education in the Valley. He was born probably [8] in 1913 at the village Kandigram; 4 Kilometers westward from Nilambazar of Karimganj district. His father's name was Md. Alim who was a very pious and religious man.

Maulana started his *Maktab* and primary education in the village Nogaria, which is situated near Baraigram rail junction, under the supervision of Moulana Azfar Ali Shaheb of Singaria village. He was an extra ordinary talented boy from his early childhood. Due to this reason he was very much affectionate to his teachers. Moulana had lost his father and mother at his early age and became an orphan child, so the teachers as well as the local philanthropists helped him by giving necessary cloths and lodging and foodings and also provided him the total expenditures of his studies.

After completing the primary education he got admitted into Gandhai Rafiul Islam Madrasa, situated at Gandhai Bazar under Nilambazar circle. After continuing few years of study in this Madrasa he and his classmate Moulana Ansar of Balia went to Rampur in UP state for acquiring higher education, following the advice of their reverend teachers Moulana Azfar Ali and Moulana Hazim Ali; a prominent personalities of Singaria village. Both Moulana Ansar and Abdur Raquib got admitted into Oriental College at Rampur, and he passed the first examination of this college with name and fame and acquired a scholarship by which he maintained the study expenditure here. Lastly he passed the highest class Examination of Arabic from this institution securing 1st division and stood 2nd in order of merit. After passing the final examination he went to Mirat city and got admitted into a Madrasa near Cumvu gate and passed the *Alim*, *Fadil* and Title Examination under Allahabad University Arabic Branch. After passing the examination, he again came back to Rampur and met the Principal Janab Fazl-e-Hoque, who was very much affectionate towards him and proposed him to serve as a teacher in a Madrasa at Berali. But the nostalgic feeling towards his motherland didn't permit him to serve here in this *Madrasa* and came back to his native land.

Service: - At the very outset of his service life, he was appointed at Idgah A.I. Sr. Madrasa. After few days later he came to Shingibill Madrasa in Dharmanagar by the request of the local people. After few months of service he again came back to his native land and started his service on temporary basis at Nilambazar Madrasa. After that the *Muhtamim* of Jaintya Gasbari Alia Madrasa requested him to join here

and to teach the most difficult subject of Arabic like '*Foraid*' and '*Boidawid*'. And accordingly he went to this Madrasa and started teaching of these famous and difficult *Kitabs*. But the remuneration which was paid by the Madrasa authority was insufficient for him to maintain the livelihood so he gave up the service and returned to his native place. After that the renowned *Sufi* and scholar Moulana Yakub Ali of Bundashil (village situated in Badarpur) appointed him as a teacher of Arabic subjects at Deorail Alia Madrasa for a month. After that one day he went to Hailakandi and met with the *Zamidar* of the town Irfan Ali Laskar and with a highly reputed Barrister *Moulbi* Abdul Mutlib Mazumder (MA.LLB) who was a long-term Minister of Assam Legislative Assembly. After an introduction to them, they requested him to establish a Madrasa in the east part of the town where an institution was situated namely 'Khadimul Insan'. Then Moulana Raquib had stayed at the residence of Abdul Mutlib Mazumder and started the mission of establishing a *madrasa* there and primarily started teaching in an aluminium sheeted house, which is now famous as Hailakandi Senior Madrasa. The founder principal of Asimia Title Madrasa Imdadur Rahman was the student of this Madrasa at that time. Gradually the Madrasa started to flourish and was running depending on the charity of the people. And at the fight of 1942 had stated he had left the Madrasa and came back to his house.

After few days later, he met with prominent persons of Pratapgarh namely Moulana Tahir Ali of Deobari, (Asimganj) Hazi Musabbir Ali Sharpancha; Moulvi Asadur Raja Chy. Hazi abdur Rahim Tapader and others and started a discussion for starting a Madrasa at Asimganj.In this

connection he forwarded a proposal for establishment of an Alia Madrasa and the whole people unanimously accepted the proposal of the Moulana and built a *kuccha* house with bamboo and cane and started teaching in this house. After passage of few years the managing committee of this Madrasa appointed him as Head Moulana and he also served in this post till his superannuation on 31st. March, 1973.

It is because of his deep realization into the awful backwardness of the Valley in Islamic education and also for his having an ardent desire of serving the cause of humanity; he took keen interest in the spread of Islamic education among the mass illiterate people and also worked seriously to develop their Islamic Knowledge and tried to produce them as the real citizen of Free-India. Thus for his active service and participation in establishment of a number of Islamic institutions and also the scholary knowledge in the field of Arabic as well as Islamic knowledge he became a popular and highly reputed scholar of the Valley in particular and Assam in general.

Moulana Raquib has had a close affinity with politics. He used to attend in various political party meeting. He was also very actively associated With-*Jamiat-Ulama-e-Hind* and Indian National Congress because the two organizations had played the most remarkable role for attaining the Freedom. He also participated strongly for keeping India undivided for thus he had fled away to Tripura also.

Beside these, *Moulana* also was very much interested for the improvement of education and socio-economic condition of the people of

the locality. He was appointed in 1947 as the last govt. nominee of Local Board of Karimganj sub division. He was also served several times as a prominent member of Assam State Madrasa Board and also an examiner and moderator of various examination conducted by Assam Madrasa Board. Baising his immense popularity and social activities people of his locality elected him as Councellor in 1974 from Faramphasa *Gaon Panchyat* and also he was elected as Chairman of the Advisory board of South Karimganj Development Block. In addition, he was closely associated with the management of different institutions of the area. He was also the long timed president of Idgah High School, Idgah A.I. Sr. Madrasa. It is also further known that he had a good affinity and relation with different local and political leaders irrespective of caste and creed and also they had paid due honour and respect to him.

Lastly to conclude, it may be worth mentioning here, that the research scholar of present work namely A.H. Monjurul Haque is the only son of the said Moulana. His dedication and contribution toward the development of Islamic and Arabic studies in the Valley will be kept as an unforgotten history of the valley.[9] He died on 4th April, 1988 and buried in the regional graveyard situated near the A.O.C of Mullaganj Bazar.

3.7: Moulana Ansar (1913-1972.)

He was a well known scholar in Arabic and a renowned *Sufi* of the Valley who had played a vital role for the development of *Arabo - Islamic* education in Karimganj area. He was born in a hilly and backward village namely Amdhar of Karimganj district under Ratabari

Police Station in the year 1913. His father's name was Halim Ali who died before his birth.

Maulana started his Primary education from Gandhai Madrasa situated near Nilambazar. After completion of his primary education, he went to Rampur and completed his *Alim, Fadil* Examination with name and fame. After that in 1935 he got admitted into Rampur Oriental College and passed the final examination securing 1st class 1st position and hence he was awarded gold medal.

He was very much ambitious and a real lover of education and Islamic knowledge. After returning from Rampur he joined primarily at Idgah A.I. Senior Madrasa Mullaganj. After few months of service he went to Gangajal Madrasa (at present in Bangladesh) and after partition he came back to his native village and joined as an Arabic teacher at Asimia Senior Madrasa.

Moulana Ansar was a devoted teacher of Arabic as well as Islamic studies. He has a wide knowledge in the realm of Qur'an and *Hadith.* Due to his restless and selfless services he became very much popular among the elite and common masses of the society and became famous and wellknown as 'Baliar *Huzur'* irrespective of cast creed and religion.

By dint of his popularity among the masses the then Superintended of the Madrasa Moulana Abdur Raquib, vested upon him all the tasks of prayers, *Durud;* recitation; primary medical treatment for common people with help of Qur'an and *Hadith.*

Moulana Ansar was also a renowned *Sufi* of the Valley. Mention may be made that sometimes people found in him many miraculous deeds and activities. In time of any calamity like shortfall of rains, draught, and other harmful activities caused by wild animals like elephants, monkies, and grasshoppers people used to rush to him and sought his help from this type of critical calamities, such in a situation *Moulana* just prayed for that and people relieved from the problems and calamities easily.

In addition, *Moulana* also served as a renowned reformer of the Valley. He was also a good orator and engaged himself mostly in the oratory in various Islamic congregations and also spreading of Islam and its values among the people. *Moulana* also paid a special attention to all-round development of the society he belonged to. He was closely associated with the foundation of a number of Islamic educational institutions in his locality. His social works undoubtedly considered as a valuable contribution to the development of Islamic education in the valley particularly in presenting a reformed Muslim society with a new light his vision of Islam. It is believed that his name will be kept alive forever by his yeoman contribution to the field of Islamic Studies in this particular Valley. He breathed his last on 20th November; 1972 and buried in their local graveyard situated at village Balia. [10]

3.8: Moulana Ahmed Ali (1915-2000)

The renowned *Sufi* Saint as well as the distinguished Islamic scholar and thinker, and the great disciple of Shaikul Islam Syed Husain Ahmed Madani, Moulana Ahmed Ali was born in 1915 in a noble house at village Khadiman, of Badarpur of Karimganj district.

He took his primary education in his house under the guidance of the renowned scholar Moulana Mujjamil Ali. Then he got admitted at Deorail Madrasa at Badarpur and studies here till 1938. After that he went to Sylhet Alia Madrasa for his higher study and also acquired a deep and vast knowledge in Islamic and Arabic studies from the distinguished teachers and completed his study in the year 1939. During that period Moulana also passed *'Proveshika'* examination in First Division and then he went to Darul Uloom Deobond in the year 1940 for acqruing the knowledge of *'Sihah Sittah'* from this famous Institution. But his fate of fortune disagreed with him; and he returned from Deobond from the same year due to his illness and stayed at home from 1941 to 1950. Then he again went to Deobond and completed the study of the Traditions of the Prophets (SA) and side by side he also acquired the sufficient knowledge in *Tafsir, Hadith* and other branches of knowledge. It is worth mentioning here that he also memorized the Holy Qur'an within the period of 2 years and six months. After coming back from Deobond, he traveled to Makkha and Madinah and attached himself in the study of Qur'an and *Hadith* in there and then returned to his native country with a deep and wide knowledge and lights of religious knowledge and *Sufism.*

Service: - Moulana Ahmed Ali started his service at Banskandi Madrasa in the year 1955. The Madrasa at that time was a very small one. But after a few years the Madrasa attained a reputation and high position in North East India due to the restless and selfless service of Moulana Ahmed. And lastly study of *'Sihah Sittah'* had been started in this Madrasa in the year 1957 by the hand of Shaikul Islam Husain Ahmed Madani, and Moulana Ahmed attached himself with the teaching of *Hadith* from 1950.

And from 1957 to till his last, he was the ***Shaikul Hadith*** of the same Madrasa. He died on November, 11, 2000.

Works: - Moulana Ahmed Ali was a renowned Islamic scholar with nation level reputation. He was well known for his extra ordinary talent and spirit and a sound knowledge in different languages and literature like Arabic, English, Urdu, Persian and Assamese. He had also a deep knowledge in *Fiqh, Tafsir and Hadith* Literature. He was also a well conversant scholar of Arabic and Urdu language. Molana wrote many books on several issues and topic related to religious, social, historical as well as spiritual aspects. Most of his works are found in Bengali, English and Urdu languages. His famous and noble works are:-

(i) 'Mashaek Charito' (ii) 'Thalasil-e-Tayyiba'. (iii) 'Alom-e-Barjakh' (iv) 'Alom-e- Akirat' (v) 'Tarikul Masjid' (vi.) 'Nujul-e- Esa-O-Juhur-e-Mehdi' (Urdu) (vii) 'Khaatimun- Nabbieen' (Urdu) (viii) 'Fuyuz-e- Madani'. (ix) 'Jamiat-Ulama-e-Hind' (Eglish).[11]

Lastly, it may be said that Moulana had left a strong and beautiful legacy of works and contribution towards the development of Islamic studies in this Valley. His efforts will remain as an undying asset for generation to generation.

3.9: Moulana Imdadur Rahman (1921-1995.)

He was a renowned and well know scholar in Arabic and Islamic knowledge, who played a vital role for the development of Islamic education in this region. He was born in 1921 in the village of Dullabpur under Patherkandi Police Station of Karimganj district.

He took his primary education under the guidance of the renowned *Alim* Moulana Sajidul Haque. Then he went to Shylet Alia Madrasa for higher studies and passed Intermediate examination in 1942 securing 1st Division and first position. Then he passed Madrasa Final (F.M) Examination from the same Madrasa in 1944 and achieved an extra ordinary rank and position in the Examination. After that he went to Deobond according to the advice of their most respected teacher Moulana Moshaid Shaheb, Baimpuri and completed *Hadith* study under the guidance of Shaikhul Islam Hazrat Hussain Ahmed Madani (RA). After that he went to Lahore (at present in Pakistan) for the study of *Tafsir* Literature, and after completed the study here with name and fame he returned to his native village in 1946.

Services: - Moulana Imdad was a noted social worker having a keen interest in spreading Islamic knowledge and learning. At first he has started his service at Bualipar Alia Madrasa and then he came to Asimganj Alia Madrasa abiding by the requests of his two *Ustad* (teacher) Moulana Abdur Raquib; the then Superintendent of Asimia Alia Madrasa and Moulana Sajidul Haque of Muradpur. After serving here few years, he again joined at Deorail Title Madrasa as a *Muhaddith* in 1950. After a long dedicated service of 22 years in Deorail Title Madrasa, he came back to Asimganj with a zeal to establish a Title Madrasa at Asimganj, with a motto to develop the educational atmosphere of the area and accordingly with the sincere help and collaboration of the local people and philanthropists, he established a Madrasa namely Asimia Title Madrasa in the year 1972 and started *Hadith* teaching in this Madrasa with three student at the initial stage. He served in this Madrasa without

any remuneration from 1972 to 1976; and in 1976 the Madrasa became provincialised and side by side Moulana had started a new service life.

Moulana Imdad also a selfless and restless social activists and renowned reformer who actively participated to eradiate the evil and anti-Islamic customs which were prevailed in the society like excess expenses in marriage ceremony, addiction and '*Qiam*' system etc. Besides this, *Moulana* also basically engaged himself in various progressive and development activities from his early age. He had a remarkable contribution in the establishment of various educational institutions in his locality like Asimia M.E. Madrasa, Asimia M.V.School, Asimia Higher Secondary School and also Patherkandi College. He was also the founder secretary of Asimia Bazar Jame Masjid and the President of Asimganj Bazar Development Committee.

In conclusion it may be said that his dedicated soul and noble character as well as selfless social services for the development and upliftment of Muslim society and spreading of Islamic education in this region has created an undying history for the Valley. None can deny it easily. [12]

3.10: Moulana Tahir (1924- 1994)

Moulana Tahir the most prolific Islamic writer of Bengal and the renowned scholar of Islamic line was born in 1924 at village Singaria of karimganj district. He took his primary education from his village L.P. school. After completing his primary education he got admitted into Shylet Govt. Alia Madrasa and passed Assam Madrasa Intermediate,

Madrasa Final (F.M) Examination in 1942 and 1944 respectively with name fame and position. After that he went to Deobond and got admitted into Darul Uloom Deobon according to the advice of his most respected and reverend teacher Moulana Moshaid Shaheb of Baimpur (Present Bangladesh) and acquired the wide knowledge about *Tafsir* and *Hadith* Literature under the guidance of world famous scholar, Shaikhul Islam Hazrat Hussain Ahmed Madani (RA).

After his return from Deobond he joined at Deorail Title Madrasa as a *Muhaddith* in 1946. In the year 1950, he was requested by Moulana Abul Kalam Azad, the first Education Minister of Independent India to join the Calcutta Madrasa. And accordingly; he went there and served as *Muhaddith.* And till his last he had continued his valuable services in Kolkata.

Moulana Tahir is one of the forgotten heroes in Indian society who had sacrified their lives for the sake of Indian Freedom and emancipation of Indian society from the orthodox superstitions. He invented various techniques and methodologies to educate Indian Muslims and strived to misbelieve. He established a number of educational institutions among which one *Jamia Islamia* has achieved the status of University. Therefore, it is highly imperative to study about to which Indian society has been indebted.

Tahir's effort in Restoration of Peace in Tripura:-

In 1959, when communal riot broke out in various part of India the people of Tripura were busy in selling their lands and belongings and

started leaving to Pakistan. Moulana Mohammad Tahir accompanied by Maulana Asad Madani went there and visited various villages and arranged a number of meetings and preached the people of Tripura to be patient and should not sell their lands, graveyard of their Masjid's and other religious places. His efforts to restore peace and security had so deep impact that most of the Muslims in Tripura decided to stay there. In same way in 1962, again communal riot broke out in Tripura. At that time also Moulana Mohammad Tahir went there along with some other persons went there and abled to restore peace in the same way. His rational speches made them understand that their staying and presence in India would be more fruitful than leaving it.

His works: - In addition to his remarkable social services, he was also well known for his literary talent and spirit. He was well conversant scholar of both Arabic and Bengali language. He has occupied an outstanding position among the writers of Bengal for his attractive, productive and well ornamented language and decorated diction of his writings. He wrote more than twenty five books on various important Islamic topics and themes. He had also an erudite hand in the field of translation. He wrote books on the translation of holy Qur'an with explanation in Bengali language which contains five volumes. He also wrote a translatory book on *Hadith* Literature namely *'Al-Manar'* where he made an elaborations and translations of various important *Hadiths* (tradition) from *'Mishkatul Matabih'* besides these translatory works, Moulana Tahir also wrote various creative writings on different Islamic aspects, problems and their solutions. Mention may be made the name of the following books as his masterpieces of writings :- ***(a) 'Inkelab' (b)***

'Shadhona-wa-Shangbidhan'(c)'Somashya-OShomadhan'(d)'Romonir Man' (e) 'Islamer Tan' (g) 'Moroner Pore' (h) 'Malter Bandhir' *and others.*

The writer has succeeded an outstanding success in his noble thoughts and views through his precious works of various contents, themes and tastes. His writing skill and extra ordinary geniuses and the immense contribution in the development of Islamic studies exceeded the expected limits and jurisdictions of surprises. He may be treated as the tiger of Bengal in the realm of Islamic writings world.[13]

3.11: Moulana Abdul Jalil Choudhury (1925-1989.)

Moulana Abdul Jalil Choudhury was born in 1925 in the village Turkkhola of present Bangladesh. His father name was Muhammad Asgar Ali and mother's name was Shamsun Nessa .Samsun Nessa was a very pious lady who taught Moulana Jalil the primary Islamic lessons and education . Moulana started his primary education in his village school. After completing his primary education he got admitted in Syhlet Govt. Alia Madrasa and passed *Alia* Final Examination in 1931 and stood in 1st Division. He also passed F.M. Examination in 1939 securing 1st class 2nd position. Then he passed the Title examination from Syhlet Title Madrasa in 1941 securing the 1st class 2nd position in the examination and awarded with silver medal. Then he went to world famous Islamic learning Centre 'Darul Uloom Deobond' and completed his *Hadith* study and returned to his native land.[14]

Service: - At the very outset of his service life he started service as a temporary teacher of Persian subject at Syhlet High School. Then he was appointed as the Superintendent of Bangladesh Joshore Senior Madrasa. After few days of service he again joined as Assistant Teacher in *Arabic* at Fulbari Azizia Senior Madrasa. At there he became a renowned teacher among the student of the Madrasa. He served four year in this Madrasa. During this time he also associated with the freedom fighting movement of India. As a result; he became to the victim of enimity of the followers of Muslim League party of East Pakistan and hence he fled away from his native place to Badarpur of Karimganj sub division and stayed permanently in this place. At that time he had joined as *Muhaddith* at Deorail Title Madrasa Badarpur in 1947 and later he became *Shaikhul Hadith* of this Madrasa and continued his service as a renowned and distinguish *Muhadith* of the Valley till his superannuation from service.[15]

Political Life: - Moulana Abdul Jalil was closely associated with politics from his early student life. He was an active member of Indian National Congress and Jamiat Ulama-e-Hind (from 1337). He attached himself in Indian Freedom Movement when he had been serving as a teacher at Fulbari Senior Madrasa (present Bangladesh). He was also an active participant for the development and upliftment of Muslim society. In Quit India Movement 1942, he was arrested first time and captived in Naini Jail of UP. In the same year he was again arrested for anti British movement and jailed at Agra Fort Jail.

Moulana Jalil was an active and dynamic leader of Indian National Congress. He was related with Indian National Congress and *Jamiat-Ulama-e-Hind* from 1937. He was also selected as the member of

Traditional Congress Committee and a member of School Board of Karimganj in 1948. And from 1950 to 1954 he was the Vice-chairman of the Local Board of Karimganj. He was elected as an MLA in the first Legislative election of Post Independent India in the year 1952. He was elected six times as a member of Assam Legislative Assembly viz. in 1952, 1957, 1962, 1967, 1972, &1983. He was also the General Secretary of Assam Provincial *Jamat Ulama* from 1943 to 1960.

Other social activities: - Moulana Jalil was one of the outstanding disciples of Shaikhul Islam Sayed Hussain Ahmed Madani. He had been in centre of the movement for preserving the chastity of *madrasa* education in Assam. In the year 1960 when Madrasa Board of Assam wanted to reform and modernize the course curriculum of *Madrasa* Education, by subtracting some important Arabic courses and adding some general subjects, at that time Moulana Jalil vehemently protested this reformation as an active member of the Board. But he failed to attain the goal. When Moulana observed that through this reformed syllabus, *Madrasa* education will loose their mainstream and original entity; suddenly he started a new mission according to the advice and suggestion of the Central Committee of North East- India *Emarat-e Shariah and Nadwatut Tam'mer*; Badarpur. And started a new syllabus based *madrasa* from primary level to Title Madrasa level. His new pattern of *Madrasa* and reformed syllabus attracted the attention and appreciation from Darul Uloom, Deobond (UP) Jamia Millia, Delhi, Nadwatut Ulama- Lucknow, and others. He also attained the recognition and equivalency of its certificate under State Madrasa Education Board, Assam.

In addition to the above, Moulana Jalil Chowdhury was also a leading pioneer of the reformation of *Maktab* education in primary level. He introduced a new syllabus and systematic curricula for the children of *Sobahi Maktabs*. This reformed and new syllabus has been followed now a day by *Imams* to teach the children of *Sobahi Maktab* of the Valley.

Moulana Jalil chowdhury was also a restless and selfless social reformer and worker. He established many Islamic organizations; like establishment of *'Darul Qaza,' 'Baitul Mal'* etc. He was the forerunner in the establishment of *'Darul Qaza'* in North-East India. He was also the pioneer of establishing Islamic Treasury *(Baitul Mal)* in North-east India with a zeal to help the poor meritorious student for attaining higher education and widows, orphans, distressed and poors also get financial supports and benefits from this venture. These historical steps are now playing a remarkable role in the development of socio-economic conditions of the poors and and distressed humanity to a great extent.

Moulana Jalil also was a renowned *Sufi Saint* and perfect *'Oli'* (spiritual leader) of the Valley. He used to give the spiritual lesson to his disciples regularly and established a *Khanka* at Alakulipar near his residence to pertain the eternal meditation and other spiritual activities along with his disciples. Later after his demise, the activities are running by his representative, the famous scholar of the valley Moulana Tayyeebur Rahman Barbhuiya, who is the Present *Imir-e- Shariat and Ameer -se- Nadwatut Tam'mer* of North East India. [16]

To conclude, it may be said that his unique and incomparable contribution in Islamic, Political and social field to develop and serve the community and nation has surpassed the limit of general expectation explanation. His name, fame and activities will remain undying from generation to generation. The famous scholar has died on 19th December 1989 and buried in the graveyard adjacent to his house and the southern part of NH 44 at present NH 6.

3.12: Molulana Ataur Rahman Majarbhuiya (b. 1952--------)

Moulana Ataur Rahman Majarbhuiya is a renowned scholar of the Valley in Arabic and Islamic line. He was born in 1952 in the village Dudpur part-III of P.S. Katigarah of Cachar District and at present residing in Berenga part-II of (Club Road) Silchar- 5. He is the present MLA of Katigarah Constituencyof Silchar.

Moulana Ataur had started his primary education from his local village L.P. school. After completion of primary education he got admitted into Deorail Senior Madrasa and passed the Assam Madrasa Intermediate and Madrasa Final (F.M) Exam from the same institution with extra ordinary name and fame. He also passed Title Final (M.M) Examination from Deorail Title Madrasa; Badarpur.

Works & Services: - After completion of his study, Moulana started his service as a classical teacher at J.R.H.S. School; Gonirgram, after few years of service he had been transferred at Jilakadar Ali H.S. School, Arunachal; Silchar, and then he again shifted at Silchar Town High School, Silchar as a Persian teacher. And lastly, he joined at Kalain

Senior Madrasa as a teacher of Arabic and served relentlessly and acquired a unique position in teaching of Arabic language and literature. He is well known for his extra ordinary talent and spirit in the field of Arabic and Islamic Knowledge. He is also a well conversant scholar of Arabic language and a distinguished orator both in Islamic as well as political line. His oratory sometimes makes the people astonished. He is two times MLA from Katigarah LAC, and performing a valuable contribution in the Valley through his farsighted vision about the development of minorities and other backward classes of the Valley. Moulana is treated as a unique champion and the mouth piece of AIUDF Party (All India United Democratic Front). He is playing a prominent role in Assam Legislative Assembly by his rigorous and vigorous presentations of the burning problems of the people of Assam particularly about the sufferings of the distressed and other backward minority communities.

In addition to his valuable services, it is also worth mentioning here that he is a good writer and editor. He composed many books in various languages. The famous biography of Moulana Abdul Jalil choudhury was written by Moulana Ataur Rahman and Mr. F.R. Laskar jointly. They depicted the life of the said scholar in a well arranged manner so that the reader can digest the contents of the book in an easy manner. Their work had achieved a great popularity among the readers of the Valley.

Besides this, Moulana is also the Chief Editor of the famous monthly magazine ***'Need-e-Deen'*** published by North East India *Emarat-*

e-shariah & Nadwatut Tam'mer;Badarpur He is also a prominent member of All India Muslim Personal Law Board; and a member of All India *Milli Council,* and the Secretary of North-East-India *Nadwatut Ta'mmer.* In the entire mentioned field he is rendering unique and incomparable services for the development of socio-economic as well as socio-cultural and socio-religious condition of the people of Barak Valley. His yeoman endeavors and spontenious services in this respect; culminated him in a unique position among the outstanding personalities of the Valley, and Assam as well.[17]

3.13: Dr. Moulana Fajlur Rahman Laska.(b.1965---------)

Dr. Fajlur Rahman is a devoted Associate Professor of Arabic and a compiler and writer of several books relating to Arabic as well as Islamic studies in the Valley. He was born in 1965 at the village Gonirgram part-I of Cachar District. He started his primary education in his village primary school. Then he studied at Gonirgram Senior Madrasa from class VI to Sr. 4th yr. and passed the Intermediate examination in 1981 from this Madrasa securing 1st Division First Position in Assam. Then he passed *Madrasa* Final (F.M) Examination in the year 1995 from Sonapur Senior Madrasa (Kamrup) as a private candidate and came out successfully securing the 1st division and the first position in Assam. Then he got admitted into Deorail Title Madrasa, Badarpur and passed the Title Examination securing 1st. class 5th position. Dr. F.R. Laskar also is an erudite student and got admitted into Sirajul Ali H.S. School, Borjatrapur (Cachar) and passed the Matriculation in IInd division. He did his H.S. Examination from the same institution and passed in 1st division and stood in 5th position. He also passed his B.A in

1987 from Cotton College; Guwahati with Arabic honours and obtained the first class 1st. position in the university. F.R Laskar again got admitted into Guwahati University for his Post Graduate study and passed MA Final Examination in Arabic in 1990 securing 1st class 1st position in the Examination. He also did his Ph.D. work under the supervision of Dr. Md. Yahya Tamizi and Dr. R. Mazumder of Guwahati University.

Dr. F.Rahman initially started his service as an Assistant Teacher at Bolleshwar H.S. School at Jalalpur and spent two years here. Then he shifted at Rangpur High school at Silchar and served here from 1992-1996. But his merit and knowledge couldn't able to confine him within the area of the school classes. He was appointed as a Lecturer in Arabic at N.C. College; Badarpur and now hold the post as an Associate Professor cum HOD, of the Department of Arabic f the College.

Dr. F.R. Laskar is a noted social worker having a profound knowledge and interest in spreading Islamic knowledge and learning. In his teaching life he felt that the students of Arabic have been suffering from the want of standard guide books. So he started to write and compile several books in this regard. Among his books and publications- ***:(a) A guide books of Arabic for H.S. 1st yr and 2nd year***—it is a guide work of Arabic prose and poetry compiled by the unique attempt of the author. ***(b) Arabi Quidah:*** - A text book for Primary *Maktab* students. ***(c) Urdu Qaidah-*** also serves as a text book to learn Urdu language by the *Maktab* students.

It need to be mentioned here that Prof. Laskar also took a marvelous step in writing two other books about the life and activity of Lt. Moulana Abdul Jalil Choudhury, the renowned Islamic scholar and six times MLA of Assam Legislative Assembly. The books are ***(I) 'Bhasha Andulan-e- Moulana Jaliler Obdhan' (II) Amir-e-shariar Abdul Jalil Choudhury-*** a biographical book authored by Dr. F.R. Laskar and Moulana Ataur Rahman Majarbhuiya. He also wrote another book for proper understanding of Islam and its rites and rituals for the student of Primary *Maktab* Students. This book is very much helpful for the *Maktab children.*

In addition to this valuable works, he also engaged himself in various social activities for the promotion and upliftment of Muslim society. He is at present (a) an important member of Academic Council of Assam University; Silchar. (b) An important member of All India Muslim Personal Law Board. (c) Secretary; *All India Milli Council* (Assam province) and (d) Secretary; North East India *Emart-e-shariah and Nadwatut Ta'mmer;*

To conclude, it may be said that his unique and incomparable contribution to the field of Islamic and Arabic studies in the Valley would not be ignored at any cost.[18]

3.14: Moulana Ahmed Sayeed (b.1960.....).

Moulana Ahmed sayeed Laskar was born in 1967 at the village of West-Gobindopur near Banskandi of Cachar district. His father was Moulana Masaddar Ali, who was a renowned Islamic scholar and a great

Sufi. He started his primary education at 348 no. Gobindpur Maktab. After completion of his primary education he started the noble task of memorization of Quran under the supervision of Hafiz Mustaqim Ali Shaheb. He also learnt the appropriate recitation of the holy Quran under the supervision of Assam famous Quari, Mutahir Ali Baghardori. He also learnt *'Gulesta* and *Bustan'* of two Persian books under the supervision of Moulana Ala Uddin of Bageshwari and also learnt *'Nohmir'* under the guidance of Moulana Foeez Ahmed. He also learnt *Kafia* and *Hadayatun Noho* under the supervision of Moulana Noor of Gobindapur. And lastly he completed *Hadith* study under Moulana Masaddar Ali in *Madrasa-e-Khankah Modoni;* Gobindpur.

Services: - After completing his studies he started his career as an *ustad* of *Hifz & Qirat* in 1986 in the same Madrasa where he studied. Later he has started teaching the other classical Arabic books and literature and in 1996 he has started his service as *Muhadith* of *Al- Jamiatul Islamia Khankha-e-Modoni* and continuing his valuable service as a *Muhaddith* till the date.

His Works: - Moulana Ahmed Sayeed is a real seeker of Knowledge and a founder of a number of educational institutions both in Barak and Brahmaputra Valley. He established two hundred *'Khankas'* in the different parts of Assam and North East India for spiritual upliftments of Muslim masses of the region. Like *Khankh-e- Masaddaria,* in Dubri, Shildubi, Sonapur and Manipur and others. He also established 50 *Madrasas* in the various backward places of Assam for spreading Islamic and Arabic knowledge and education to the people. He is also a

forerunner of female education and established 15nos. of Girls' *Madrasas* for pertaining value education for the Muslim girls. He is the founder of Moulana Masaddar Ali Academy; Gobindpur. Mention may be made that all the institutions established by his patronage or by him are dealing with Arabic and Islamic Studies.

In addition to the above, he is also a noteworthy writer and wrote many books in Arabic, Arabic-Urdu, and in Bengali language also. The important works are (i) ***'Minhazul Mustaqim'*** ***(ii) 'Quran- O- Biggan'*** ***(iii) 'Zikrullah'*** all of the books have been published and well accepted by the readers. The writer at present engaged himself in writings and one important book in Urdu- Arabic language is going to be completed soon namely ***'Zawahir –ul- Hadith'***. His Arabic work which is not yet been completed is ***'Muatakhab- Al- Bukhari'*** which is going to be published in few days. Besides these he is the founder patron of the Magazine ***'Shantir-Supan'*** which is about the society, literature & philosophy of Islam; Published by Shanti Prakashani private Ltd. Gubindpur from 2003 on wards. He is also the chief editor of ***'Insaniat'*** the monthly magazine published by *khankha-e- Masaddari* Gobindpur.

Besides these, Moulana Ahmed Sayeed is a famous and well known Islamic ortator of the Valley. He travels many places for the purpose of Islamic oration. His meaningful and ornamented lecture on the various important topics and the burning problems of Muslim community of the Valley are really praiseworthy. He is an unbeaten and indomitable soldier of Islamic reformation movement and also an outstanding pioneer and founder of various Islamic educational institutions in Assam,

Megalaya and Manipur. His dedication and contribution can't be ignored at any circumstances. [19]

3.15: Some other scholars:-

In addition to the above some other Islamic scholars have also contributed to the field of Islamic studies by their heartening and dedicated efforts. In this regard, it is worth mentioning the name of the following distinguished scholars:-

(A) Moulana Shaikh Abdul Bari: The renowned scholar and the ancestor of Lt. Moulana Ahmed Ali was born in Nitainagar in 1926; a village in Hailakandi district. He completed his higher Study in Deobond and served as a teacher of Mozahirul Uloom Madrasa; Deobond; and later in he also served as a teacher of the famous *Darul Uloom Deobond*; according to the command of his *Shaikh* Hussain Ahmed Madani.

Maulana A.Bari also served as a *Muhadith* at *Darul Uloom* Banskandi from 1957 and after the death of Moulana Ahmed Ali (R) he became the *Shaikhul Hadith* of the Madrasa .He has a wide knowledge in *Hadith* Literature and he was popularly known as *"Shaikh Huzur"*. He was a relentless worker and a prolific writer of Islamic books as well as a well conversant scholar of Arabic language and wrote many books on the different important aspect of Islamic religion in Bengali .Among his important books are: - ***(I) 'khuda premik' (II) 'Moroner Pore' (III) 'Haram Sharifer Itihash' (IV) 'Mosjider Itibrtlha' (V) 'Namajer Ahkam.'*** All the books have been published and widely read by the readers of the Valley. He was died on 29th may 2013.[20]

B. Moulana Abu Muhammad Abdul Noor (1923-2006.):- He was born and brought up at village Bakarshal of karimganj district. He passed the Assam Title Madrasa Examination (MM) in 1943 from *Sylhet Govt. Alia Madrasa.* In 1956; he became the Superintendent of karimganj High Madrasa. He also passed B.A. Examination in 1968 and also passed M.A. in Arabic from Guwahati University in 1972, as a teacher private candidate. He was conferred the National Award in 1988. He performed a remarkable role in the valley in spreading Islamic education among the rural masses of the region.

C. Moulana Tayyeeb Qasim (1931-2005.):- He was the prominent student of *Darul Uloom Banskandi,* and later he acquired his higher education from the famous *Darul Uloom Deobond.* After completing his higher education, he return to his native land and engaged himself in the teaching activities in *Darul Uloom Banskandi.* He served at this Madrasa till his last. Primarily he was the Controller of Examination of this Madrasa and later he became the *Muhtamim* of this Madrasa. He was so prominent *Muhaddith* that people called him ***'Hakimul Ummah'*** of the period.

Moulana Qasim tried his level best to develop the institution in a high rank and position. He also restlessly worked for the development of Islamic education in the Valley through preaching and orations and other philanthropic activities.

In addition, adopting his own style and teaching he wrote a book in Arabic about Banskandi Madrasa; namely ***'Al Jamiatul Islamia, Darul Ullom Banskand; its aims, objects & targets'***.

The style and diction of the book is very much pedantic .The book is treated as a documentary evidence of Darul Uloom Banskandi.

Lastly he died on 31st October 2005 in the holy night of '*Qadar*' (Luck) of the month of holy '*Ramdhan*' in the holy city of Makkah al Mukarramah; and he was buried in '*Jannatul Mu'alla*' graveyard.[21]

5. Moulana Usman Ali: - He was born at Village Isamoti near Baraigram railway Junction.He started his primary education from Cheragia *Qumia Ali Madrasa*. Then he got admitted into Asimia Senior Madrasa and passed Assam Madrasa Intermediate and Madrasa Final (F.M.) Examination in 1964 and 1966 respectively; and in both the examination he stood in 1st Division 5th, and 2nd position respectively. Later he went to Deorail Title Madrasa and passed MM Final Examination in 1979. Then he went to Deobond for higher study. After completing *Dawrae Hadith*, *Takmil, Adab* and *Iftwa* Examination from here; he returned to his native place and joined as an Assistant Teacher at Asimia Senior Madrasa in 1972 and superannuated from his service on 19/4/2009.[22]

Moulana Usman was a devoted teacher especially of Arabic literature and other book of jurisprudence *(fiqh.)* He is also a well-known and reputed social worker and a compiler and writers of several books in various Islamic themes. He wrote a book namely '***Hajje Mabrur***', in Bengali language where he narrated all the important activities of *Hajj* in a simple and serene Bengali language. His book '***Islamic Buniadi Shiksha***' which is designed for the students of primary *Maktabs*. This book is well accepted by the teachers and students of *Sobahi Maktabs*.

In addition to the above; Moulana Usman has played a pioneering role in the establishment of a girls' Madrasa at Hanifabad, near Asimganj Gate namely ***Moriam Ajmal Memorial Girls'*** *Madrasa*. The Madrasa has been serving spontaneously to educate the Muslim girls in Islamic and Arabic lines. Besides these; Moulana is also a strong supporter and an active worker of *Jamiat Ulama e-Hind.* His contribution and efforts regarding the spreading of Islamic and Arabic studies is undoubtedly prominent and praisworty.

Conclusion: -

The thorough discussion has made one thing clear that the scholars, *Sufi, saints*, and other Islamic thinkers have played a vital and remarkable role in the development of Islamic studies in the Valley.

It is revealed from our investigation that the Islamic institutions which are now a days offer the luminous rays in the realm of Islamic knowledge and education are the results and fruits of the hard works of these above mentioned personalities of the Valley. It they didn't strive in this regard, the Valley would remain in pagan darkness till today. Hence the role played by these scholars, writers and other *sufi* saints may be considered to be the valuable contribution to the Islamic and Arabic studies of the Valley during twentieth century.

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End Notes:-

1. Tamizi, Dr. Md. Yahya. ***The Sufi Movement in Eastern Indian.*** P – 85.
2. **Ibid** – P. 86.
3. **Ibid** – P.8
4. T.P. Hughes, Op. cit., P. 69.
5. Dr. M. Y. Tamizi, ***Sufi Movement in Eastern India***, New Delhi, p-149.
6. Dr. B.A. Ahmed: Arabic Studies in Brahmaputra Valley During 20th Century. (An unpublished thesis).
7. ***Field survey***: - *I met with his son Moulana Ahmed Sayeed at his madrasa on* 25/03/2013 and interviwed him, and he give a book on biography of Lt. Musaddar Ali, (his father) and his father adding some extra information about him.
8. Actual date of Birth was not found. It is an imaginary figure basing on his biography.
9. **Field survey**. I found the auto biography of Moulana Abdul Raquib, my father, and collected all the information and datas for this biography.
10. Reminisce on Moulana Ansar in Samayik Prasanga on 10th.Feb.2012, by A.H. Chy; presently Deputy Registrar, Assam University. Silchar.
11. ***'Contribution of the Ulama in Barak Valley'*** an M. Phil Thesis done by Shamsul Haque.
12. Article written by A. H. Lukman in Dainik Nababarta prasanga, Karimganj. 12 Feb. 2009. on the occasion of *Khatme-Bukhari* at Asimia Title Madrasa.
13. ***'Adarsha Jiban Charito: Moulana Md. Tahir'***: by Moulana Abu Nasar Abdur Rouf .
14. ***Al-Jalil,*** a yearly *Sharanika* edited and published by the farewell students' of the Deorail Title Madrasa 2010
15. *Dainik Samayik Prasanga*, article written by Moulana Asab Uddin, 14th Feb. 2010.
16. ***Abdul Jalil Chy- Life Hitory***: Composed by Moulana Md. Ataur Rahman Majarbhuiya & Dr. Moulana Fajlul Rahman.

17. Information collected from the internet in a Google search www.AtaurRahman.Majarbhuiya.com
18. **Field Survey:** - I met with Dr.F.R. Laskar on Deorail Title Madara on 25/4/2013, and he has kind enough to provide me the information regarding important dates and events of his life in an interview.
19. **Field Survey:** - I met with Moulana Ahmed Sayeed Laskar in his institution at Gobindpur and interview him in his office premises on 20/4/2013 and collected all the information and dates from him in a written format.
20. **Field Survey:** - I met with the *Shaikh* few days earlier of his death. But, he is unable to speak anything. His son Moulana Shakir, a teacher of Darul Uloom Banskandi has kindly provided all the data's & information regarding his life and activities.
21. **Field Survey:** - I met with his son Hussain Ahmed, who is a teacher of *Darul Uloom Banskandi* in his residence on 25/3/2013 and colleted all the related data's and information from him.
22. **Field survey:** - I met with Maulana Usman ;one of my reverend teacher;on 23/4/2013 at his residence at Asimganj Bazar and accumulated all the informations and data from him.

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