CHAPTER - 2

CHAPTER-2

ORIGIN AND HISTORY OF SHER SHAH ABADI COMMUNITY

2.1. Origin of Sher Shah Abadi Community and its Formation

The particular Muslim group of people, whose forefathers had been living at so called Shershahbad Pargana, are called as the Sher Shah Abadis. A geographical sketch is found about the Shershahbad Pargana on the statistical account of Maldah - "This Pargana which is the most extensive in the district, is very irregularly shaped, and has many detached fragments. One of these fragments is situated on the farther side of the Ganges, within the District of Murshidabad, and another on the eastern bank of the Mahananda; but the central portion lies between these two rivers, and surrounds the ruins of Gaur. The Pagla is the only river which intersects it in any part; but there are besides several large nalas flowing from the numerous jhils. The towns are Ranihati, Sibganj (a thana or police station), Daulatpur, and Kansat. The two last are marts of very old standing for all sorts of native produce. There is a large indigo concern at Tartipur, and a silk filature, belonging to Messrs. Watson & Co., at Baru Ghana. The soil produces all manner of crops without irrigation, and does not require much tillage, owing to its loose nature"[1]

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[1] W.W. Hunter, *A Statistical Account Of Bengal, Maldah,* Trubner & Co., London, 1876. (reprinted by N. L. Publishers, page 126, 2012)

There are available historical data about the emperor Sher Shah and his invasions of Gaur, the capital city of then Bengal. He tried to capture Gaur several times and fought many diplomatic battles against Mahmud Shah, the independent king of then Bengal as well as Humayun, the emperor of Delhi. The following words throw a light on the historical backgrounds of Shershahbad Pargana - "In 1540 C.E. Sher Khan again defeated Humayun and made himself Emperor. He appointed Khizir Khan as his Governor in Gaur and on the attempt of Khizir Khan to make himself independent, Sher Khan defeated him and divided Bengal into several provinces to which he appointed his Lieutenants. In the reorganisation of the provinces, Sher Shah introduced the fiscal division of the pargana into Bengal: that in which Gaur lies bears the name Shershabad."[2]

Documentary historical references exist regarding the Sher Shah Abadi Community and its relations with Shershahbad Pargana from the British period. As M.O. Carter maintains that - "The name (Sher Shah Abadi) is derived from Shershabad pargana of Murshidabad district from which they were forced to emigrate owing to the erosion of the Ganges. There are several theories about their origin. One is that they were originally Mahrattas, who came to Bengal with the Mahratta invaders. It is said that a number of them were made prisoners and forced to accept Islam. Their appearance however is unlike that of the typical Mahratta, and it seems more likely that they are descendants of the army of Sher

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[2] G.E. Lambourn, ESQ., I. C.S. *Bengal District Gazetteers Malda*, The Bengal Secretariat Book Depot, Calcutta, 1918 (reprint by N. L. Publishers, page-22)

Shah, one of the Afghan kings. Whatever their origin may be it is certainly not Bengali."[3]

It is to be noted that the term 'Sher Shah Abadi' had few distorted forms. According to G.E.Lambourn the term was that - ".....especially amongst the Mahomedans known as Shershabadis."[4] According to M.O.Carter the term was that - "The Shersabadiyas, among the Muhammadan agriculturists, the most remarkable people are those known as the Shersabadiyas, or more generally as the Badiyas."[5]According to P. C. Roy the term was - "This class of people were named after Shershah and known as Shershahabadia."[6]

There exists another view about the origin of the Sher Shah Abadis - "Amongst the Mahomedans the differences of nationality are not so well defined but their affinities are for the most part with the castes of lower Bengal, though it is said that the Mahomedans of the Shershabad pargana of Sibganj police-station, known as Shershabadis, show traces of descent from the foreign immigration of the time of the Mahomedan dynasties."[7]

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[3] M.O. Carter. M.C., I.C.S., Final *Report on the Survey and Settlement Operations in the District of Malda*, 1928-1935, Bengal Government Press, Alipore, Bengal, page 45, 1938

[4] Ibid, G.E.Lambourn, page-28

[5] Ibid, M.O.Carter, page 45

[6] P. C. Roy Chaudhury. Bihar District Gazetters, Purnea, Revenue Department, Bihar, Patna,page-151, 1963

[7] G.E.Lambourn, ESQ, I.C.S. *Bengal District Gazetteers, Malda*, The Bengal Secretariat Book Depot, Calcutta, 1918. (reprint by N. L. Publishers, page 29)

In the context of Shershahbad Pargana and the migration period of the Sher shah Abadis of Murshidabad to Malda, we can add the following valuable reference- "Lately there has been a movement of immigration on the part of the Shershabadi Mahomedans, so called from the pargana of Shershabad where they are found in large numbers, into the duba and tal lands of the district."[8]

Towards the beginning of the 20th century, a large number of Sher Shah Abadis of Murshidabad gradually migrated to Malda along the upward river-stream of the Ganges, resulting in sudden manifold increase in the population of Malda. As the Census of Malda in 1911 C.E. shows that - "Immigration has been constant from the Sonthal Parganas and there has been a considerable increase of population in the Diara tracts, especially amongst the Mahomedans known as Shershabadis. The Ganges has also receded to the west with the result that large numbers of cultivators from Murshidabad have followed their Chars into the district."[9]

It is also to be noted that most probably after the above mentioned period the Sher Shah Abadis moved more upward river stream areas and gradually entered into greater Purnea (that included the present Katihar, Purnea, Araria, Soupal, Saharsa and Kishanganj districts). G.E. Lambourn, in his book 'Bengal District Gazetteers Malda', made a mention of the migration as well as historical background of the Sher

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[8] Ibid, page 26

[9] Ibid, G.E.Lambourn, page 28

Shah Abadis, taking cues from the Census Report of 1911.Whereas, 'The Bengal District Gazetteers Purnea', published in 1911 by L.S.S. Malley, who himself acknowledged - "I have derived from the final Report on the Survey and Settlement Operation in Purnea (1901-1908) by Mr. J. Byrne, I.C.S., from which much of the information contained in this volume has been reproduced"[10], did not provide any information about the Sher Shah Abadis. So it can be deduced that the Sher Shah Abadis migrated to greater Purnea after 1911 C.E. However, the historical evidence of the existence of the Community in greater Purnea in later years is available. As P.C. Roy Chaudhury in the 'Bihar District Gazetteers Purnea', writes: "It appears that they (Sher Shah Abadis) may have originally come from Western India, i.e. the East Punjab and West Pakistan"[11]

It is historically proved that from the very beginning of the 13th Century Muslims from Arab, Turk, Iran, Afganisthan came to Bengal. The invasion of Ikktiaruddin Muhammad bin Bakhtiar Khilji was the prelude to these immigrations. It is important to note that near about half century before Sher Shah's invasion to Gaur, the capital of Bengal, many Abysinians also came to Bengal and they established Habsi dynasty (1487-1493 C.E.) in Bengal. And after that Alauddin Hosain Shah (1493-1519) was of Arabian origin. However, the Muslim immigrants loved this

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[10] L. S. S. O' Malley. *Bengal District Gazetteers Purnea*, Bengal Secretariat Book Depot, Calcutta, preface, 1911

[11] P.C. Roy Chaudhury. *Bihar District Gazetteers Purnea*, Gazetteer Revision Section, Revenue Department, Bihar, Patna, page- 151, 1963

country wholeheartedly. Never thinking to return elsewhere they adopted this country as their permanent abode.

When the rule of Husain shahi dynasty (1493-1538) ended in Gaur and the political power gradually passed into the hands of Sher Shahi rulers, the numbers of Afghan, Pathan soldiers along with other immigrants increased astonishingly to high numbers. But after a few decades the empirical army of Akbar, under the command of Man Singh, captured not only the capital cities of Gaur and Pandua but almost the entire Bengal. But it looks like that the Mughal army who was not interested in incorporating the Afghan soldiers and other earlier immigrants, who were employed previously by Bengal sultans and Sher Shahi rulers of Bengal. Then they slowly and gradually started dispersing around the fertile land on both sides of the Ganges at so called Shershahbad Pargona. During the Mughal rule nothing usual development happened among the Sher Shah Abadis, who seemed to remain in the periphery of Bengal politics, mainly due to shifting of capital to Dhaka far away from Gaur and Pandua, earlier pre-Mughal capitals of the Bengal. So, hardly any historical records are found about the Sher Shah Abadis during these eras.

The available mentioned data of the British period indicate that the Sher Shah Abadi community were the descendents of the Afgan soldiers who lived in Shershabad pargana that Sher Shah established for the settlement of his army in 1540s.The British surveyors were unable to define the actual origin of Sher Shah Abadis. While tracing the origin of this Community the British surveyors laid emphasis on their physical appearance & traits, and while doing so they completely ignored the

culture of the Community & the language used by them. Had their survey been based on linguistic aspects, they could have successfully traced the origin of the Sher Shah Abadi Community. The profuse use of Arabic vocabularies in their language is indicative of their Arab origin.

The British surveyors almost confirmed that the forefathers of Sher Shah Abadis came to Bengal from Afghanistan, but the exact part of Afghanistan could not be ascertained. Our research work enables us to zero in on Nuristan as the exact place of their origin. Although it is not possible for us to undertake field work to know about the language of Nuristani people, because it is in foreign country but we have gathered secondary source of data about socio- cultural conditions of that particular area. In this regard a reference can be mentioned that - "Abdur Rahman Kilani, who mentioned in his book, 'Sargujaste Nuristan', page no 37-41, that the people of Nuristan claim themselves as Quraish-origin, of Saudi Arabia and they are *Ahle Hadith*. Nuristan is situated on the Eastern sides of Afghanistan, consisted of 12 thousands squire miles areas of Kunar and Lugman states."[12]

We also came to know about their migration period that - "The forefathers of Nuristani people started to escape from Mecca during the conquest of Mecca by the Prophet Muhammad in about 631 C.E. At first they took shelter in Iraq and from there they reached to Kunardh and

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[12] Muhammad Asadullah Al-Ghalib, *Ahle Hadeeth Andolon; Utpatti O Krama Bikash; Dakkhin Asiar prekkhit Shaha* (Ahlehadeeth Movement: It's origin and development; with special reference to the south Asian region), Hadeeth Foundation Bangladesh, 2nd edition, page-287, 2011

Lagman states of Afghanistan."[13] Although these people earlier did not accept Muhammad as the prophet of Islam and during the victory of Mecca escaped from there, but later, by the will of Allah they adopted pure Islamic principles without any compromise with others. They have separate Nuristani language. A comparative analysis of that language and Sher Shah Abadi language may clear the connection between them.

It is also may be presumed that the Sher Shah Abadis are not the descendents of other Afghani, Irani, Turki, Parshi originated soldiers and other administrative officials rather they may be the descendents of Nurishthani soldiers of Afganisthan. It can be said because, there are many descendents of different races who till now exist in Bengal bear their forefathers' *Majhabi*, *Shrik*, *Bidati* activities in their religious practices, except the Sher Shah Abadis. They have no mentality to reform and accept true Islamic principles. On the other hand, the Sher Shah Abadis have a mindset to adopt true Islamic fundamental laws. The people of Nurishthan are much pious, orthodox as Sher Shah Abadis. Socio-cultural lives are also very simple like them. Naturally there are many similarities in religious point of views between them. Mr. M.O. Carter also mentioned about the religious qualities of Sher Shah Abadis that - "In religious matters they are pious and orthodox."[14]

So it can be said that the Sher Shah Abadi Community was the descendents of Afgan soldiers in general. However considering the

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[13]Ibid, page-499

[14]Ibid, M.O. Carter , page- 45

Arabic influence on its dialect, it can be presumed that their ancestors were the Nuristhani people in Afganisthan. At first they migrated from an Arab region to Nurishthan via Iraq in 630s C.E, invaded Bengal as soldiers of Sher Shah and might have permanently settled in Shershahbad Pargana in 1540s C.E. Further study needs to authenticate the fact.

2.2. Emergence of Sher Shah Abadi Community during British rule

When the East India Company captured Bengal after the battle of Palasi in 1757 C.E., the Sher Shah Abadis as well as other farmers were the victims of unreasonable taxes. So the oppressed farming population were more closely consolidated under the banner of Wahabi Movement & this movement continued up to freedom struggle against the colonial power that exploited all the existing resources of the Sher Shah Abadi population in various forms. This movement gave the Sher Shah Abadi community a particular identity. During colonial period, the name Sher Shah Abadi was applied by the British, both officially and unofficially. Colonial rules brought a disaster to their natural way of living and they also faced frequent feminine every now and then. The hostile attitude of colonial power alienated them.

The Sher Shah Abadis of south Malda played a pivotal role of anti-British movement like renowned Wahabi movement. So it is much necessary to discuss the historical and geographical background of Maldah and Murshidabad. As for the sake of administration, “The district was formed of outlying portion of the Purnea and Dinajpur districts in

1813 C.E, though it did not formally come on independent administrative unit till 1859 C.E."[15] English Bazar, situated at the centre of the district, was the chief town and administrative head quarter. Maldah was consisted of fifteen Police stations and out of them, five police station areas of Kaliachak, Kharba, Gargariba, Bholahat and Shibganj were from Purnia district in which most of the areas were naturally full of heavy jungle, bushy and Marshy areas. The two different geographical situations existed in two parts of Maldah. More over the southern Maldah was progressive and developed than northern Maldah.

2.2.1. Role of Narayanpur

The Sher Shah Abadis of Panka, Narayanpur, etc. and its surrounding villages that were adjacent areas of Shibganj police station of south Maldah, established anti British outpost in about 1840s C.E. Many fighters and funds from Bengal were being supplied to 'Sittana', the battle field of Wahabi movement. During the *Dawa* Mission of Enayat Ali, Maulana Rafi Mondal, a famous Sher Shah Abadi personality, was appointed as the leader of Narayanpur Maldah District Centre. It was Rafi Mondal who got the responsibility of spreading the Movement as well as reforming the Muslim society from *Beedat* and superstitions in North Bengal.

Narayanpur, under Shershahbad Pargana, was situated near the bank of the river Padma and was a well connected place in northern

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[15] Ibid, G.E. Lambourn, page-1

Bengal. Freedom fighters, funds, ammunitions etc. were collected from wide areas by boat through river ways and were gathered at first in Narayanpur centre and then forwarded to Patna centre by boat.

Rafi Mondal was so energetic figure that a considerable number of fighters were increased by his active efforts within a few years in 1843 C.E. We can guess his activeness from Hunter's reports where he says - "The head of the Bengal police reported that a single one of their preachers had gathered together some eighty thousand followers, who asserted complete equality among themselves looked upon the cause of each as that of the whole sect, and considered nothing criminal if done in behalf of a brother in distress. (letters, no. 1001, dated 13th may1843, and no. 50 of 1847, from the commissioner of police for Bengal)".[16]

Here Rafi Mondal was referred to as "the single preacher". Although he was a member of Sher Shah Abadi community but he did not confine himself to his community rather he led an anti-British Mission almost all over the Bengal. He was also involved in indigo revolt. At last he was targeted by the British government in 1853. As Hunter reported that: "....For many years he carried on his business undisturbed, but about 1853, the magistrate's suspicions were aroused.....and his connection with the Holy war."[17] He was arrested and after a few days he was released. Criticising the British Government for such a light punishment, Mr. Hunter arouse: "The District-Centre was arrested, but with our usual

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[16] W.W.Hunter, The Indian Musalmans, London, Trubner and Company, third edition, Page-100, 1876

[17] Ibid, W.W.Hunter, The Indian Musalmans, page-79

contempt for petty conspirators, was shortly afterwards released."[18] After getting released from jail, Rafi Mondal handed over his responsibility of organizing the Movement to his son Amiruddin. Hunter also mentioned this in his report. As "...and resigned his office as religious tax-gatherer to his son (Maulavi Amiruddin of Maldah).[19] After handovering his responsibility, he died at Narayanpur in 1853 C.E. After his death a few of his disciples led the movement in various places of undivided Bengal. The most famous of them were 1) Maulavi Amiruddin, son of Rafi Mondal. He was the responsible leader of Malda District. He also organized Masjid and Madrasa of Narayanpur circle and its wide surrounding areas. 2) Maulavi Abdul Karim, Basudebpuri. He was the leader of Rajshahi and Murshidabad. 3) Ibrahim Mondal. He was the leader of Dilalpur Centre of Dumka District in undivided Bihar.[20] Although Mr Al Galib addresses Rafi Mandal and his successors as the followers of Ahle Hadeeth but it is their later additional identity. Their foremost identity was Sher Shah Abadis that Mr Al Galib ignored.

The distance between Bengal and Sittana, the battle field of Wahabi Movement, is more than two thousand kilometres. Yet Sher Shah Abadi as well as other Muslim fighters and different voluntary subscription of Muslim Funds were sent there regularly from various parts of Bengal. Rafi Mondal's successors led the Wahabi Movement in

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[18] Ibid, page-80

[19] Ibid, page-80

[20] Ibid, Muhammad Asadullah Al- Ghalib, Ahle Hadeeth Andolon, page-411

Malda to a great extent in about 1866 C.E. and consequently it became a mass-revolt. According to Lambourn: "With the exception of Wahabi Movement, in the course of which some men were prosecuted in 1866 for waging war against the Queen, no political movement appears to have affected the district during British rule till the agitation against the partition of Bengal in 1905 C.E."[21]

There is no complete written history of the activities of the Sher Shah Abadi leaders of Wahabi Movement, like Rafi Mondal and Amiruddin, except the ones penned by the British historians. Although Mr Hunter ascribed Rafi Mondal and his son Amiruddin as religious tax collectors who used to send funds to Sittana through Patna centre very systematically. In this regard, the relation between the Narayanpur, Malda District Centre and Patna main centre is proved by Hunter's report: "...the state Trial at Patna in 1865 disclosed the Malda District Centre's share in the general conspiracy. In spite of this warning, however, he (Amiruddin) continued his levies of money and men for the Frontier war; openly went from village to village preaching rebellion"[22]

The mentioned reference addresses the activities of Maulavi Amiruddin. He was a very brave Sher Shah Abadi personality and having immense management capability that really deserves admiration. His most favourable supporters were Muslim farmers, i.e. the Sher Shah Abadis. In this context the following data can be added:

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[21] Ibid, G. E. Lambourn, page-37

[22] Ibid, W.W.Hunter,The Indian Musalman, page-80

"His jurisdiction extended over three separate districts (Including the whole of Maldah, and parts of the Districts of Murshidabad and Rajshahi); and for several days journey down the Ganges the ignorant Musalman peasantry on both banks, and on the islands which the river has thrown up in its bed, owned his control. The number of recruits whom he sent to the Frontier Camp can never be ascertained; but at a single one of the Traitor outpost on our Frontier, containing 430 fighting men, more than ten percent had been supplied from his jurisdiction."[23]

The above mentioned geographical areas were the abodes of Sher Shah Abadis, although this fact is not clearly expressed in Hunter's report. The Muslim farmers who lived in the village adjacent to both sides of the Ganges were dominated only by the Sher Shah Abadis. They developed systematic collections of Zakat, Osor, Fitre, and other voluntary subscriptions from these areas. They also invented a new system of collecting fund, i.e. "Mutthi". Mr Hunter addressed Patna Kalif as the inventor of such kind of subscription. Hunter Maintains: "...He also invented a new tax, from which even the poorest could not escape. He commanded every head of a family to put aside a handful (Mutthi) of rice for each member of his household at every meal, and to deposit it after the Friday prayers with the village collector. In this way stores of grain were gathered together, and publicly sold on behalf of the Holy war."[24]

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[23] Ibid, W.W.Hunter, The Indian Musalman, page-81

[24] Ibid, ,Page-82

The "*Mutthi*" is not the principle of Islamic *Sharia* like *Zakat*, *Osur*, *Fitra* etc. It was only invented for the cause of developing fund to launch anti-British Movement. From that time onwards this system of collecting handful of rice (*Mutthi)* still exists in Sher Shah Abadi villages.

But now this fund of *Mutthi* is spent to pay the salary of the Imam of the Mosques and to run *Maqtabs* and *Madrasas*. This custom is rarely noticed in the Muslim society other than the Sher Shah Abadi Community.

Although, the Wahabi movement spread all over Bengal and more or less all the District Centres were providing funds and freedom fighters to the Frontier. But the British Government was particularly anxious about the people of lower Bengal & the north-west part of Bengal. Of these areas, the Sher Shah Abadi populated Narayanpur, the Maldah District Centre was turned out to be very dangerous for the British. This Centre was the heart of seditious activities against the British in Bengal. As Mr Hunter mentioned: "....and formed a halting place for every seditious preacher who travelled up and down."[25]

It can be said that the compact-populated Sher Shah Abadi areas of Narayanpur and its surrounding areas of Murshidabad that belonged to Shershahbad Pargana were culturally developed. Mr Hunter referred Narayanpur as town. He gives a vivid description of the Narayanpur, Malda District Centre & its earlier location and the post destruction

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[25] Ibid, W.W.Hunter, The Indian Musalman, page-83

condition of the places: "...His town (Narayanpur) formerly lay on the right bank of the Ganges, at a distance from the Head quarters of the District, or from any police village belonging to it. Even the great convulsions of nature which destroyed the town helped to spread the cause. The Ganges, in one of its huge writhing backward and forwards across the country, ate away the land on its right bank, so that not a vestige of the Wahabi settlement remains. The inhabitants dispersed, some to a newly formed island near the left bank of the river, others to various inland hamlets; and wherever they went, each little party became a centre of sedition. As the river throws new land, a Wahabi colony immediately takes possession, and forms the nucleus of a new village."[26]

The above mentioned descriptions present the situation of Sher Shah Abadis very clearly. Although, Mr Hunter did not refer to the population as Sher Shah Abadis, rather he mentioned them as Wahabis. But the localities of that particular places and the geographical situation define the Sher Shah Abadis beyond doubt. The British government was so afraid about the above mentioned localities of the Sher Shah Abadis that we can guess from the comment, mentioned below:

"It may well be supposed that so permanent and so widely spread disaffection has caused grave anxiety to the Indian government"[27]

In 1868 C.E the anti British movements were extending so far and wide in a well integrated manner that the British government faced great

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[26] Ibid, W.W.Hunter, The Indian Musalman, page-83

[27] Ibid, page-83

difficulties for maintenances and suppression. In this regard Mr. Hunter noted that: "....and a special establishment had to be organised to deal with the conspiracy. At this moment the cost of watching the Wahabis, and keeping them within bounds, amounts in a single province(Bengal) to as much as would suffice for the administration, judicial and criminal, of a British District containing one-third of the whole population of Scotland. The evil had so widely diffused itself, that it was difficult to know where to begin. Each District-Centre spreads disaffection through thousands of families; but the only possible witnesses against him is his own converts, who would prefer death to the betrayal of their master"[28]

2.2.2. Role of Dilalpur

Dilalpur was another Sher Shah Abadi dominated anti-British Wahabi Centre in undivided Bihar. Due to the erosion of the Ganges the Narayanpur, Malda District Centre was totally demolished. After that Dilalpur Centre gained prominence in anti British activities. It was established in 1850s C.E by Ibrahim Mandal who took pledge from Rafi Mandal. The original abode of Ibrahim Mandal was Jhaudanga of Murshidabad, the district of West Bangal. Due to the erosion of the Ganges as well as for the cause of establishing new anti-British training field, Ibrahim Mandal moved to Islampur near Dilalpur of present Sahebganj, in Jharkhand. The actual year of his migration can not be defined. But according to Dr Muhammad Asadullah Al-Ghalib - "Ibrahim Mandal migrated to Islampur of then Dumka, the district of Bihar in

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[28] Ibid, W.W.Hunter, The Indian Musalman, page-101

between 1840 to 1853 C.E."[29] The surrounded areas of Dilalpur are populated by the Sher Shah Abadis. The area of Dilalpur and its surrounding places were very suitable for the training of the freedom fighters against the British Government, due to geographical barrier. As one side covers the long flow of river and on the other side exists wide spread hills. So the administration could not control these areas comfortably. Ibrahim Mandal took great efforts to spread seditious activities and to reform Muslim society that was indulged in various *Bidyati* activities. He used to communicate with Patna Main Centre and there established a Madrasa, named *Jamia al Shams al Huda al Salafia*. This Madrasa was more familiar by Dilalpur Madrasa rather than its original name and by the side of providing Islamic knowledge it used to regulate training of freedom fighters against the British Government.

The conspiracy case of Rajmahal, October 1870 proved the role of the Sher Shah Abadis in such anti British Movement. In that case, the famous Sher Shah Abadi Wahabi leader of Dilalpur centre, Ibrahim Mandal was awarded lifetime exile to Andaman. He was charged with supplying immense funds to Frontier battle-field. He was so honest and pious in his areas that the government was unable to manage witness against him. He was freed by the order of Lord Liton in 1878 C.E.[30] Till now the generations of Ibrahim Mandal are living at Islampur under Barhawra Block in the district of Sahebganj, Jharkhand. An interview had

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[29] Ibid, Muhammad Asadullah Al- Ghalib, Ahle Hadeeth Andolon page- 440

[30] Amolendu Dey, *Bangalee Budhijibi O Bichhinnotabad*, Calcutta, page- 119, 1987

been held with Jamirul Hoque, an advocate of Patna High Court, resident of Islampur. He asserted that he was the 5th descendant of Ibrahim Mandal (i.e. Ibrahim Mandal whose son was Rahim Box. His son was Mohibbul Hoque whose son was Mainul Hoque. His son is Jamirul Hoque, father of Dr Mustafijur Rahman) and belonged to Sher Shah Abadi Community. His generation had been continued to be selected the Sardar of Dilalpur Madrasa, from Ibrahim Mandal to Jamirul Hoque uninterruptedly. He also added that they are Ahle Hadeeth in terms of religious point of view.[31]

The contribution of the Sher Shah Abadis to anti British movement, like Wahabi Movement, is proved through the references of the imprisonment of their leaders, as in the conspiracy case of Malda September 1870. In that case, Moulabi Amiruddin was sentenced to death by hanging and he was glad and welcomed to accept it. As a result, it annoyed the British judge. So the judge amended the judgement and ordered to seize his all properties and sent him to Andaman in exile, in 1872 C.E[32]. After 11 years he was released in January in 1883 C.E.[33] He died at Narayanpur, a village of Sahebganj district in Jharkhand. His descendants have been living in the same place till now. An interview was held with Moulana Muhammad Ashraful Hoque, son of Alhaj Ismail whose father was Abdul Karim. His father was Maulabi Amiruddin

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[31] Field study on 16-02-2013

[32] Ibid, Amolendu Dey, *Bangalee Budhijibi O Bichhinnotabad*, page- 118

[33] Ibid, Muhammad Asadullah Al- Ghalib, Ahle Hadeeth Andolon, page-419

whose father was Rafi Mondal. Maulana Muhammad Ashraful Haque supplied the above mentioned chronicle. He noted that his forefather, Maulavi Amiruddin, the famous Wahabi leader, migrated from Narayanpur Malda District Wahabi centre to Agloy of Sahebganj due to erosion of the Ganges as well as British suppression policy. Later they also named this place as Agloy Narayanpur for remembrance of their forefather's birth place. Maualna Ashraful Hoque acknowledged that their forefathers led revolutionary Movements against the British and chronologically they are Sher Shah Abadi. But in the religious point of view they are Ahle hadeeth[34]

Moreover, some Sher Shah Abadi prisoners, martyrs and Gajis of Malda are mentioned below:

"1. Shukruddin Gaji, S/O Rafi Mandol, 2. Abdul Ali Darji (Malda), 3. Haidar Ali (Itahar, Uttor Dinajpur), he went to Khorasan and didnot return. 4. Gaji Abdur Rauf (Dhuniku-Malda). 5. Somruddin (Karbona-Malda). 6. Belayat Ali (Karbona-Malda). 7. Gaji Maulana Abdul Wahab Salafi. His nickname was 'Musha Commander'. It was hearsay that he went to Amritsar and cut off the head of Iswar Sing who used to stand on the holy Quran, as the lecture post, during delivering his lecture for he was the chief priest of Amritsar Temple. Musha commander belong to Sher shah Abadi community. He was the resident of the village Karbona of Ratua police station in the district of Malda. He died at Dihot village of Rani Shankail police station, in the district Thakurgaun of Bangladesh in

[34] Field study on 15/02/2013

1989 C.E. 8.Tafirullah Gaji (Batna, Malda) 9.Gaji Usman (Shimultala, Bhado, Malda) 10.Farjant Ali (Shimultala, Bhado, Malda), 11.Daud Gaji (Bishanpur, Malda) 12. Sirajuddin Gaji (Bishanpur, Malda)"[35]

2.3. Migrations of Sher Shah Abadis during British Suppressions

During the suppression period of the British government, the Sher Shah Abadis began to migrate from their formative areas (i.e Narayanpur and its adjacent areas that were under Shershahbad Pargana) to backward & far flung areas, full of jungle, bushy, marshy, uncultivated lands, near rivers, cannels, bills etc of north-western Malda. They chose such kind of place where administration could not reach comfortably. A group of the generations of Amiruddin, son of Rafi mondal reached to then Dumka. Till now his generation exists at Agloi, Narayanpur in the district of Sahebganj, Jharkhand. On the other way a large number of the Sher Shah Abadis moved towards greater Purnea, even they reached to Shunsari district of Nepal. Large groups of Sher Shah Abadis moved to Dinajpur and Kishanganj even they reached to Jhapa, a district of Nepal. In these areas the Sher Shah Abadis are also called as Bhatia due to their movements were Bhati (downward) to Ujan (upward). In this regard, it can be noted that the generation of Rafi Mandal are now living at Shrimantapur, the village under Itahar Block in the district of Uttar Dinajpur, West Bengal. They migrated from Narayanpur to Dinajpur in 1322 Bengali Era. Among them, Maulana Ahmad Hossain Shrimantapuri was a well known personality.

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[35] Ibid, Muhammad Asadullah Al- Ghalib, *Ahle Hadeeth Andolon*, page- 420

It is also to be noted that a large number of Sher Shah Abadis occupied the Tal, Diara areas and its nearby places of Malda. The Tal area is defined by geographical sketch, as approximately bordered by three rivers--the Fulhar is on the western side, the Mahanada is on the eastern side and the Kalindri is on the southern side. Manikchak, Ratua and Harishchandrapur police stations almost cover the Tal and Diara areas. These areas are almost dominated by the Sher Shah Abadis. Before the advent of the Sher Shah Abadis, these areas were uncultivated and almost full of jungle. They took shelter there and formed new centre of Wahabi outpost. According to A.K. Bhatyachariya there were many Wahabi outposts in Northern Malda but following are the Sher Shah Abadi Wahabi out posts: "Mathurapur, Kamalpur, and Bhutnidiyara etc. were in Manikchak, Samsi, Kandaron, Sambalpur, Batna, Maharajpur, Gobindapur etc. were in Ratua, Maliour, Talsur, Belsur, Talbangura, Daulatpur, Islampur, Kumedpur, Talgram etc. were in Harishchandrapur."[36]

For the erosion of the Ganges that destroyed their abodes and agricultural lands as well as the suppression policy of the British government chased a large number of Sher Shah Abadis towards greater Purnia. They also adventured into 'Tapu'. It covers about 400 square miles areas. This vast area was full of jungle, situated near the Koshi river of Nepal. They frequently used to change their residence for safety from administration. Later they were changing their abodes for seeking lands in

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[36] Arun Kanti Bhatyachariya, *Maldohe Wahabi Andolon*, Maldar Khabor, 2nd March 2007

the districts of Katihar, Purnia, Araria, Supaul etc. Even they reached Shunsary District in Koshi Zone of Nepal through Araria.

The migration of Sher Shah Abadis from Malda and Murshidabad to Bihar was due to the erosion of the Ganges that earlier mentioned by W.W. Hunter. The period of migration of the Sher Shah Abadis in undivided Bihar and the description of the Wahabis of Malda and Murshidabad by Mr Hunter have certain relation. It is also to be noted that the migrations of the Sher Shah Abadis were not straightforward, rather they had many intervals. In this regard the following few survey data would clear the fact.

Data were collected from Moulana Kalimuddin of 75years old, father of Associate prof. Abdul Quddus, the village of Baidanathpur and Maulana Serajuddin of 70 Years old, the village of chharramori under the police station of Amtabad in Katihar. Both of them are ex-teachers of Govt. High Madrasa. They told that about 150 years ago, the forefathers of Bholamari, Gobinpur (Kataha), Bablabona, Porhabandh, Jhabbutola, Subedartola, Baluatola, Yusuftola, Chharramari, Tilokidara, Baidanathpur, Halbaida (G.P.), Varnathi, Bharatpol, Jholabatna, Roshna, Kamiruddintola, Garodtola, Bharotkol, etc villages came from Malda and Lalgola of Murshidabad[37]

Field study had been occurred in Tapu. It is a flat and vast cultivated area thickly populated by Sher Shah Abadis. This 'Tapu'

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[37] Field study on 29/10/2012

belongs to Araria and saupol, the two districts of Bihar. The villages or localities of Sher Shah Abadis are called “Maldohia para by the people of other communities in Tapu. Data were collected from Harun Master of 50 years old, of Basmotia in Araria. He told that his forefathers had come from Malda about 150 years ago. So they are renowned as Maldohia.[38]

Amirul Hoda, Asst. Prof. Millat College, Birpur, is the resident of Bara Babuwan in the district of Araria. He is the active member of ‘All Bihar Shershah Abadi Association’.He told that his predecessors had come from Malda to Tapu near about 150 years ago.[39]

Interview was taken from Mujaffar Hossain of 85 years old. His father was Ayyub Ali whose father was Chand Molla. His father was Bikol Mondal whose father was Alal Mondal. He told that his forefathers had come from chakla, Paharpur etc. of Murshidabad to Tapu of Araria near about two hundred years ago.[40]

Opinions had been collected from Maulana Akhtar Salafi of village- Chilmilia, P.O. Shankarpur, dist. Saupoul. He is the chairman of ‘Faisal Educational Society’ as well as the present president of ‘All Bihar Shershah Abadi Association’. He opined that the forefathers of all the

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[38] Field study on 07/02/2013

[39] Field study on 07/02/2013

[40] Field study on 07/02/2013

Shershah Abadis of Bihar had come from Malda and Murshidabad that had belonged to Shershahbad Pargana about 150 years ago.[41]

Reports had been collected from Md Ehya shams, ex- teacher of High School. His address is, village- Konchgama, P.O. Bhagbanpur, dist. Saupol. His father was Haji Abu Bakkar who died at the age of 108 years in 'Tapu'. His forefathers came from Malda. He mentioned few places i.e. Ruhimari, Bilaimari, Tilokidara, Porabandh, Ratua etc. of Malda. He also added that the year of their departure was in 1919 A.D. from Malda.[42]

Data collected from Md. Ismail of 70 years old at his residence of village- Chhota Tapu, in the district of Supaul. He reported that his forefather had come from Lalgola of Mursidabad to Bilaimari of Malda and later from Bilaimari they migrated to Supaul.[43]

Interviews had been taken from Habibur Rahaman. His father was Sifatullah, whose father was Tufani Molla. His father was Mokarim Molla, whose father was Sonu Deowan. His father was Monu Deowan. His present address is at Babuwan in the district of Supaul. His forefathers migrated from Danadanpur of Lalgola in the district of Murshidabad to Tilokidara of Amtabad in the district of Katihar. From

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[41] Field study on 08/02/2013

[42] Field study on 08/02/2013

[43] Field study on 09/02/2013

Amtabad they migrated to Supaul. Their migration started near about 200 years ago.[44]

Reports had been collected from Haji Jahiruddin of 77 years old. His Father was Haji Abdul Aziz whose father was Haji Kurhan. His residence is, village- Dhulaurhi, P.O. Konchgama, dist. Supaul. Haji Jahiruddin is a paternal uncle of prof. Sanaullah Nadvi, Aligarh Muslim University. Mr.Jahiruddin reported that his grandfather, Haji Kurhan Came from Lalgola of Murshidabad near about 150 years ago to 'Tapu' for the sake of cheapland. He also added that Khurhan Haji's contemporaries who came from Murshidabad and settled at different places of 'Tapu' i.e. Yusuf Haji settled at Paterewa, Titu Haji settled at Konchgama, Khashbar Haji settled at Balbhadarpur and Abdul Alim Haji settled at Narhi.[45]

Data had been collected from Sirajuddin, the eldest brother of Engineer Abdul Jabber, S.D.O. of Shasaram, Bihar. His father was Ahmad Ali whose father was Haji Rejaullah. His Father was Sakim Haji, whose father was Masiullah. His father was Sahadullah whose father was Abu bakkar. Mr Sirajuddin reported that his forefather Abu Bakkar was the dwellers of Ilsamari that might have under the Shershahbad Pargana of Malda and Murshidabad. They migrated near about 200 years ago to

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[44] Field study on 09/02/2013

[45] Field study on 09/02/2013

Fulka-Diara then to Tapu. From there they retreated to Kursel of Mansahi in Katihar.[46]

Reports had been collected from Md Hajrat Ali, s/o Haji Abdur Rahman, village- Soraghat Islampur, under Jalalgarh block, Purnia. He reported that his forefathers migrated from Kumedpur of Malda in1940s.[47]

The present Kishanganj district was in undivided Purnia and the Sher Shah Abadis of Kishanganj migrated from Malda and Murshidabad via uttar Dinajpur of West Bengal, Katihar, Purnia of Bihar during the above mentioned migration periods.

Report had been collected from Abdul Khalek of 50 years old, son of Abdul Wadud, at the village, named Shishuwa in Shunsari district, Nepal. He is a renowned social worker and one of the most active organizers of "Al-Hera Educational society". He is well known about the background of the Sher Shah Abadis in Nepal. The Shershah Abadis of Morang and Shunsari districts that belong to Koshi- Zone, came from Lalgola of Murshidabad through Dumka, Katihar and Purnia etc. less than two hundred years ago. He also added that the Sher Shah Abadis of

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[46] Field study on 10/02/2013

[47] Field study on 13/04/2013

Jhapa, the district of Nepal, came from Malda through Uttar Dinajpur and Siliguri within a century.[48]

The above mentioned data about the migration period of the Sher Shah Abadis from Malda and Murshidabad to Bihar and consequently to Nepal, connect the relation to the description of W.W. Hunter, in his book "The Indian Musalmans" published in 1872 C.E. More over there are common queries why the Sher Shah Abadis migrated to too much backward places like Tapu. What is the reason behind this? Had they want of places in Malda and Murshidabad to resettle after the erosion of rivers? The major reason behind the queries was that the Sher Shah Abadis were actively involved with anti British Movements i.e. the Wahabi Movement. They would generate the movement by supplying money from their Baitulmal as well as freedom fighters to Patna Wahabi Centre and consequently to Sittana, the battle field of Wahabi Movement that was beyond the realization of the administration. When the leaders of Wahabi Movement were arrested, the organizational activities were collapsed. Then the supporting networks of the Sher Shah Abadis as well as other Muslims were flashed by the administration. Later they were tortured by the British government. So, for the cause of keeping safe the Sher Shah Abadis migrated to such backward places. Gradually, almost all the Sher Shah Abadis of West Bengal, Jharkhand, Bihar, Bangladesh and Nepal absorbed in cultivation whole heartedly. During the partition of

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[48] Field study on 05/02/2013

India, most of them did not care of it and did not move to East Pakistan. Rather they supported the National Congress and remained stand still.

2.4. Sher Shah Abadi Community as a Distinct Group

There are innumerable communities in India. Every community has its own criteria that signify its identity very easily. So the Sher Shah Abadi community has also a large number of distinguishing characteristics that differentiate definitely from the other groups of people, living in the same places. The demonstrations of the very typical characteristics of physical appearance, profession and economic contributions, religious identity, educational condition, position of women and their specializations, present dwelling places etc. that would portray the recognitions of the Sher Shah Abadis as a whole.

2.4.1. Physical Appearance

All the Sher Shah Abadis are identified as Bengalees; because their language is one of the Bengali dialects. But their physical appearances differentiate them from other Bengalees. A data has been found about the Sher Shah Abadi Community on the point of physical condition- "It would appear, however, that the physical advantages which these people enjoy can be partly ascribed to the healthiness of the climate of the Gangetic chars.....Amongst the cultivators, however, the Shershabadis form a distinct group."[49]

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[49] Ibid, G.E. Lambourn, page-30

There has been found many documentary sources about the physic of the Sher Shah Abadis from the British Period. In that period, the settlement and survey officer, M.O. Cater opines that "Whatever their origin may be, it is certainly not Bengali."[50] It implies that the Sher Shah Abadis are of foreign origin. Though their name is relevant to Sher Shah, one of the Afghan kings and it is historically proved that their formative land was 'Shershahbad Pargana'. But their language is concerned with Arabic as many grass rooted Arabic vocabuleries are found in their daily conversation. It can be said that there may be some relation with the Arab-origin. Moreover their physic do not completely resemble to that of Afghani people. Ambiguity had been found about the physic of the Sher Shah Abadis in considering the origin of this community. So it is to be needed to find out the similarity of the physic of Arabians with Sher Shah Abadis. There is a historical record that many Arab merchants and fortune-seekers migrated to Bengal along with Afghans and other foreigners in the middle ages.

Mr. M.O. Cater mentioned the physical appearance in this way that- "They are for most part big men, of fine physique, with full black beards and with deepest eyes."[51] He concentrated on the body structure of Sher Shah Abadis and demonstrated that why their health was so unique. In this regard, another reference can be added that- "Marriage with any other Muhammadan sect is prohibited, which is one reason why their

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[50] Ibid, M.O Carter, page - 45

[51] Ibid, M.O Carter, page - 45

social unity and fine physique have been preserved."[52] Through the mentioned references, it can be realised and imagined that from the beginning period of the formation of Sher Shah Abadi community up to British period how they bore their unique physical identity.

Mr P.C. Roy Chaudhury also mentioned about the Sher Shah Abadi Community that- "Generally these people are six to seven feet tall and have got well-build physique in contrast to the physique of the average Muslims of Purnea."[53] Till now it has been observed the health conditions of the Sher Shah Abadis that they are strong and hardy what is perceived by a single glance. Their health is able for hard labour and pains-taking activities. They have also haughty behaviour and revenge-taking temperament. In this regard, it can be added that- "It is said that they are generally of variable temperament and may even commit murder on slightest provocation."[54] In this respect, this kind of temperament of the Sher Shah Abadis may be compared with the temper of the Ahle-Badiya of Arabia.

One of the most important physical elements of bodily identity is the head. The structure of head of the Sher Shah Abadis is almost wide and roundish and sometimes slightly tall. In most cases the eyes are blackish, deep and keen-sighted. According to Mr M.O. Cater, they have

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[52] Ibid, M.O Carter, page - 46

[53] P.C.Roy Chaudhury , Bihar District Gazetteers-PURNEA, page- 151, 1963

[54] Ibid, page-151

"....deepest eyes"[55] Their noses are mostly of medium size with some exception of tall noses. Lips are neither delicate nor plum. The whole appearance of face is specious for the healthy persons and for the delicate slightly tall appearance with full black beard. Their heights are mostly of medium size. Body colours in more cases are moderate to fair.

As the formation place of Sher Shah Abadi community was 'Shershahbad Pargana'. But later, they had been migrating to different places. So, at present, there appears much complexity about their physical appearances. It is due to the changing of places and climates. It can be said that now they have almost stopped their migration to different places. But nowadays they can hardly preserved completely marital relation within themselves. It is noteworthy that the Sher Shah Abadis of south-Malda and northern side of Murshidabad have been marrying other than Sher Shah Abadi girls, especially in Uprathia and Khottha communities at Sujapur and Kaliachak areas of south-Malda. So the Sher Shah Abadis of these areas could not able to preserve pure Sher Shah Abadi physic.

But on the other hand, except the above mentioned localities, all the Sher Shah Abadis of West Bengal, Jharkhand, Bihar, Bangladesh and Nepal almost protect original Sher Shah Abadi physic. For, till now they almost confine their marriage to their own community.

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[55] Ibid, M.O Carter, page - 45

From the formation period the Sher Shah Abadis have been still existing for more than six centuries. Nevertheless they keep their distinct appearance and body structure that differentiate them very easily from other Bengali Muslims and non-Muslims people. Somewhat variable echo balance of physique, mental temperament and straight forward language are common in them. These three criteria are reflected on over all looking that would make realize the distinctive nature very easily. So they are unique in this respect.

2.4.2. Profession and Economical Contribution

There are the natural rules that any improvement or degradation depends on some casual effects. The contribution of the Sher shah Abadi Community to the economic development of Bengal, Bihar and Jharkhand is noteworthy. The people of this community are so much hard working, painstaking and expert in cultivation that there is no scope for comparison with others. According to Mr. Carter, “They are very good agriculturists and will spend much time and labour on the reclamation of land which the ordinary cultivator would not attempt to clear. Most of the Tal area in Ratua and Harishchandrapur thanas was brought under cultivation by them, and more recently they have taken up the “dubas” or valleys of the Tangan and Purnabhaba rivers. In cultivating methods, they are superior in every respect to their neighbours. They seem to understand better the nature and properties of the soil, and how to get the best results from it.”[56] It may be said that they were the pioneer in the field of

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[56] Ibid, M.O. Carter, page-45

agricultural development in the districts of Malda, Murshidabad, Dinajpur of West Bengal, Pakur, Sahebganj, Rajmahal of Jharkhand, Katihar, Purnea, Araria, Soupol, Kishanganj of Bihar, Shunsari, Morang and Jhapa of Nepal. Due to the hard labour of the Sher shah Abadis the broad areas of the mentioned districts that were grassy and bushy lands, across the Ganges and its branch rivers, converted into suitable lands for cultivation. Those conversions into the fertile lands were unimaginable to the people of Bengal, Bihar and Jharkhand. Even they produce different crops in the same land in different seasons in the same year. Mr. Carter reported that, "They are extremely industrious. They rise very early in the morning and are at work before dawn, probably two hours before the average cultivator appears. Their ploughing is finished a couple of hours or so before midday, and they spend the rest of the day doing odd jobs, repairing their agricultural implements and so forth. They never waste time in talk but are busy from morning till night."[57]

From that early period still the contribution of the Sher shah Abadis in the field of agricultural development is continuing uninterruptedly. But nowadays the modern technology like tractors, high breed seeds of different crops, use of chemical manure and poison, etc helps this Community as well as others in this respect. As a result not only they remove the deficiency of foods in west Bengal, Bihar and Jharkhand but also export a large quantity of various crops to other states as well as abroad.

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[57] Ibid, M.O. Carter ,page-45

In addition to cultivation, nowadays, the Sher Shah Abadis are gradually getting involved in the business of Mangoes, Bidi manufacturing, Silk- producing, Jute Producing and supplying, fish producing and supplying business, shopping of different goods etc. In the field of Government employment they are getting very few chances. In many cases, they are deprived of Government jobs. Moreover, a few number of Sher shah Abadis are found in the teaching profession in schools, colleges, and Universities and also in other lucrative professions but their numbers are very few and countable at a glance.

2.4.3. Religious Identity

The influence of Arabic on Sher Shah Abadi dialect has motivated us to take inference that the forefathers of the Sher Shah Abadis originally belonged to Arab regions. So from the religious point of view the Sher Shah Abadis believed in Allah naturally from the very beginning. The Arab races would worship many goddesses as mediums of worshipping Allah. These kinds of worshipping are called *Shrik* (sharing one with Allah) according to Islamic principle. The prophet, Muhammad calls the human being to pray only to Allah avoiding all kinds of idolatry. His birth race was Quraish, the renowned lineage of Arabia. Most of the people of Quraish opposed the Prophet. So he moved to Madina and there formed an Islamic state. Later he along with his sahabahs (comrades) faced many obstacles and fought many battles. Finally, the prophet Muhammad conquers Mecca in 631 C.E. During that period a large number of people, from Arab regions migrated from Mecca to Irak and from there they moved towards Afghanistan. They settled in Kunar and Lugman regions that are presently known as Nuristan in Afghanistan. The people of

Nuristan may be the forefathers of the Sher Shah Abadi Community who might have invaded Gaur, the capital city of Bengal, during Sher Shah.

There is no evidence about the religious activities of the Sher Shah Abadis during the formation of this community. It is supposed that gradually they had indulged in Hindu culture and practices. In this way they had been living through various striking and re-striking conditions in Shershabad Pargana. They passed few centuries adopting many *Shrik* and *Bidaty* culture. But when the pure Islamic reformation movement, *Tarika-ee- Muhammadia* of Shah Ismail and Sayeed Ahmad Sahid (1818- 1831) was launched , it spread over almost the whole of India.The Sher Shah Abadis along with other Bengalees got interested in it. But at the beginning period the involvement of Sher Shah Abadis was not clear. It is found from the recorded information that after the upheaval of Bala court in 1831, Belayat Ali, the khalifa of Patna sent his brother Enayat Ali to Bengal to reform the Bengalee Muslims from various superstations. At that time the Sher Shah Abadis accepted the reformation activities and involved in anti-British Movements. Consequently Moulana Rafik Mondal, the representative of Sher Shah Abadis, was selected a khalifa of *Tarika ee Muhammadi* i.e. Wahabi Movement in Narayanpur, the Maldah District Centre in about 1840s. It is recorded by W.W.Hunter, in his book ‘The Indian Musalmans’.

The Muslims of North Bengal were involved in many superstitions and Hindu cultures. So in this regard the Sher Shah Abadis may have also been involved in such kinds of activities. Till now they have been reforming their religious and social customs. Before the description of the reformation among the Sher Shah Abadis, it is necessary to know that-

"After the death of Sayeed Ahmad, one of the leaders of *Tarika-ee-Muhammadi* (Wahabi Movement) divided into two major groups as 1) Patna School. 2) *Taueni* Movement. The leaders of Patna School were Belayat Ali and Enayat Ali and the leader of Taueni Movement was Keramat Ali (1800-1873), the disciple of Sayeed Ahmad at Jainpur. Within few years, a part of Patna School, revealed as *Ahle Hadeeth* i.e. the followers of Prophetic Tradition. This group took effective efforts to spread *Ahle Hadeeth* influence in Bengal."[58] So from the middle of the 19th century the Sher Shah Abadis became *Ahle Hadeeth*. Under the banner of *Ahle Hadeeth*, they reformed their religious wrong practices and customs. Some references can be mentioned as- "Rafi Mondal, the leader of Narayanpur Malda District Centre who took *Jehadi* oath from Ibrahim Mondal who had Tiki on his head. Rafi Mondal cut Ibrahim Mondal's Tiki by his own hand. As a result, it created marriage problems of Ibrahim Mondal's two daughters. As such, Rafi Mondal arranged to solve the problems by marrying his two sons Kamiruddin and Shamsuddin to the daughters of Ibrahim Mondal."[59] Both Rafi Mondal and Ibrahim Mondal were Sher Shah Abadis and their descendents are still living in Jharkhand and West Bengal. Besides this, cutting bamboo on Sunday was prohibited. Marriage in Bhadra, the Bengali month was restricted etc. From the above description, it is easily presumed that before the middle of the 19th century the Sher Shah Abadis were indulged in many superstitions, *Shrik* and *Bidat*. Actually after the subdual of

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[58] Amolendu Dey, *Bangalee Budhdhijibi O Bichhinnotabad*, Calcutta, page -122, 1987

[59]Ibid, Muhammad Asadullah Al- Ghalib, *Ahle Hadeeth Andolon*, page - 460

Wahabi Movement in 1871 the Sher Shah Abadis gave their identity as *Ahle Hadeeth* i.e. prophetic tradition.

On the other hand, if it is supposed that the forefathers of the Sher Shah Abadi Community were *Quraish* originated Nuristani people of Afghanistan, it is needed to know the religious and other social relevant background of Nuristani people to find the religious origin of Sher Shah Abadis. As "They (Nuristani people) have separate own Nuristani language that differs from Afghani languages. There is existed the systems of buying and selling in exchange of things. Pakistani and Afghani coins are also used as currency. The legal actions are taken according to the holy Quran and *Sahi Hadeeth* in the courts. Till now there are no facilities of electricity, telephone, modern postal communication etc. Taking and giving interests is strictly prohibited there. Wearing veils among the women is compulsory at the outdoors. Only one Juma Masjid is existed in each village. Females also participate with males in praying *Salat* of *Juma* on Friday through separate accommodations. Marriage system is very simple. Shaving beard is a kind of crime there. Beardless men do not get the opportunity of Government jobs. It is considered a social crime if one does not exchange *Salam* (salutation) among people during crossing the street. Their hospitalities are very much renounced. Singing, dancing, and the exhibition of naked and obscene pictures are strictly prohibited. When the women go outsides they wear large *Chador* (coverings). There are no vehicles except the

horse, ass, and *khachchor*. Most of the cases they travel on foot. Even there is no existence of radio station."[60]

Many similarities are found between the Sher Shah Abadis and the Nuristani people of Afghanistan in respect of their social and religious customs and practices. The choice and desire of Sher Shah Abadis somewhat relates to the same of Nuristani people. According to British Survey the Sher Shah Abadis are the descendents of Pathan Soldiers of Afghanistan who came to Gaur, the capital city of Bengal during the invasion of Sher Shah in about 1537 C.E. But resemblance of Sher Shah Abadis with Noorishthani people is more prominent than with the Pathan soldiers of Afghanistan.

Presently, it is found the foremost relations of Sher Shah Abadis with the Nuristani people as well as the Arabians in the field of daily Islamic practices. As, in *Salat* they similarly make *Rafeidain* in each *Rakat* and pronounce *Ameen* after ending the recitation of *Sura Fatiha* with the Imam. They do not admit *Majhabi* (divisions of practice) doctrine in Islam. Rather they acknowledge their religious identity as the followers of the holy Quran and the *Sahi Hadeeth* i.e. *Ahle Hadeeth*.

As a result, the *Majhabi* groups criticize the Sher Shah Abadis as '*La-majhabi*' i.e. those who do not follow *Majhabs* (separate divisions in Islam). It is to be noted that almost all the Sher Shah Abadis are *Ahle Hadeeth* but all the *Ahle Hadeeth* are not Sher Shah Abadis. The Sher

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[60] Ibid, Muhammad Asadullah Al- Ghalib, *Ahle Hadeeth Andolon*, page-499

Shah Abadis are far different from other Muslims. Almost all the descendants of Muslim dynasties of Gaur, Pandua, Tanda, Rajmahal i.e. the capital cities of Bengal in middle age, were Hanafis except the Sher Shah Abadis. They prefer Fiqhas (religious doctrines) and Mazars (grave tombs) in their day-to-day rituals. But the Sher Shah Abadis prefer the holy Quran and Sahi Hadiths in their daily religious practices. In this context, we can refer to G.E. Lambourn, who maintains: "All the Mahomedans are Sunnis and with the exception of numbers of the Shershabadis, of the *Hanafi* persuation. The prevailing doctrine amongst the Shershabadis is that known as Farazi, though different groups are known by such names as *Lamazhabis, Wahabis, Hadayat*. The common feature of these schisms is that they profess to base themselves on the text of the Koran and do not adhere to any of the regular schools of doctrine into which the Mahomedan religious world is divided."[61]

The stated references imply that the Sher Shah Abadis have heritage mentality to admit documentary Islamic principles that might get directly from genetic infiltrations from the Arab regions.They were not the descendents of other Afghani, Irani, Turki, Parshi etc. origins, because the descendants of those races who still exist in Bengal bear their forefathers' *Majhabi, Shrik, Bidat* activities in their religious practices except the Sher Shah Abadis. They have no mentality to reform and accept true Islamic principles. On the other hand, the Sher Shah Abadis have a mindset to adopt true Islamic fundamental laws. So there is very

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[61] Ibid, G.E. Lambourn, page- 31

possibility that they might be the descendants of the people of Nuristan, an autonomous state of Afghanistan. In British survey report, Mr. M.O. Carter also mentioned the religious qualities of Sher Shah Abadis that- "In religious matters they are pious and orthodox."[62]

In this context, we came to know that Noorishthan is the free and self administrative state of Afghanistan. This state is governed by *Ahle Hadeeth* principles and its official name is 'Daulate Inkilabe Islami Afghanistan.' The people of this state are much pious and conservative. Their socio-cultural lives are also very simple. Naturally there are many similarities between the people of Nuristan and the Sher Shah Abadi Community in religious point of views. It is possible only due to genetic relations of them. So we can presume that the Sher shah Abadis are the descendants of the Arab originated people through the Nuristan of Afghanistan.

2.4.4. Positions of Sher Shah Abadi Women

The fundamental source of spreading family lineage is the mother. Through the mother the human being continues its extent consequently. So, to depict a community it is needed to know the role of women in that particular community. Without the real description of females it is impossible to demonstrate the condition of a community. The women of Sher Shah Abadi community play somewhat exceptional roles in this respect. Comparatively the women of this community are more honorary.

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[62] Ibid, M.O. Carter, page- 45

Just for example, they are not responsible to earn any livelihood for the family. The males have the duty to provide food, dresses, and other essential requirements. But the females are excessive laborious in household activities. For example, they used to prepare rice in *Dheki* in place of rice-mill and grind wheat in *Jata* to make flour. In comparison to other communities the Sher Shah Abadi women are more hard working, enduring, forbearing, bashful, moral, and dutiful in the workshop of a family. The positions and roles of females in the Sher Shah Abadi community can be outlined under the following three phases:

First phase: After birth, female children grow up under the affectionate care of the mother. Gradually they adapt themselves to the environment. They learn house-hold activities. They make play like making houses with dust and many other trifling articles. They imitate surrounding happenings. In this way they systematically get familiar with real life. Then they become the helping hand of their mothers. They join their mothers in different domestic chores like sweeping, washing-cloths, grinding-spices, boiling-rice, keeping away cow-dung, etc. Consequently the Sher Shah Abadi girls become very expert in above mentioned house hold works from their early ages. But they are deprived of formal educations in schools and colleges. Nevertheless, they are imparted the lessons of the recitation of the holy Quran and Feqha in Urdu at Masjid muqtab. In Moktub they memorize the *Kalamas*, *Suras* of the holy Quran, different *Dowas* and know basic rules and principles of *Salat* (*Namaj*) and *Shiyam* (*Roza)*. They were married off at very early ages. Sometimes the bride grooms were too younger that they could not understand the functions and effects of marriage. In those cases of child marriage the

grandfather and grandmother of bride grooms accept the marriage bond. It can be noted that these kinds of marriages were the cause of backwardness and prevalence of superstition among the Sher Shah Abadis. The reason for child marriage was the spreading of a rumor that marriage would be prohibited in the next 10/12 years. So the guardians of boys and girls were inclined to give marriage very eagerly. The parents of girls were very much sincere to protect the virginity of their daughters. They were always worried about any disrepute and moral vitiation of their daughters. So they used to give marriage at an early age. But in case of younger brides they grew up either in parent's house or in father in law's house under the care of mother in law.

Second phase: In conjugal life the Sher Shah Abadi women sincerely cared for their husbands as well as they were obedient to their father in law and mother in law. In this regard they had to obey triangular orders. More over as the Sher Shah Abadis live in joint family, they had were criticized by the aunts, grandmothers of their husbands as well as other female neighbors if there was any mistake. As a housewife Sher Shah Abadi woman would remain alert to tread every foot-step. So they learned sincerity, discipline, and at the same time acquire endurance capabilities. Such kinds of social principles matured the housewives' competence to take care of their children and serve their husbands. The life of women was very much pathetic in this stage. They woke up before dawn to prepare rice in *dheki* (manual instrument of preparing rice) and to grind wheat, rice etc. in jata (manual instrument of grinding). Then they were fully involved in house hold works too restlessly that they had even no comfortable moment to take breakfast, lunch and dinner, upto go to

bed at night. The male take first priority of taking foods. Most of the cases the female are deprived to take quality and quantity of foods. Moreover they were dominated by the males so cruelly in doing house works that some times the house wives eagerly welcomed minor diseases like fever to get rid of the burdens of uninterrupted labours. As a result there was no scope to become lazy.

Third phase: In this stage a house wife becomes herself a house keeper after giving marriage to her own son to another girl. Consequently it was observed two types of manner of a house keeper. Most cases they behaved just like they were tortured by their own mother in laws. Always they are alert to find faults and to hatch a series of faults for insult their daughter in laws. A sort of revenge taking attitude motivates them to do so. Such chain of crimes is continued even today in Sher Shah Abadi society. In this way the females are also tortured by the females. On the other hand it can be noticed in many exceptional cases that housekeepers or mother in laws are soft hearted and kind enough to their sons' wives even though they were mentally tortured and criticized earlier by their own mother in laws. In this respect their intentions is to change the trend of revenge taking attitude.

2.4.5. Spiritual Life of Sher Shah Abadi Women

From the spiritual point of view the Sher Shah Abadi women deserve higher position. They are much advanced in practicing the primary or fundamental Islamic principles like praying *Salat* (*Namaj)*, keeping *Shiyam* (*Roza*), reciting of *Kalemas* (acknowledgement of faith to adhere Allah as only one worshiper). They also memorize and practice many

Duwas before starting different kinds of daily works .Most of them learn these *Duwas* and reading the holy Quran from *Moktab* at Mosque. Earlier they could read Pershi along with Urdu. Because these two languages were the media of acquiring Islamic knowledge but they were not able to write. The situations are changing day-by-day. Nowadays the Sher Shah Abadi girls of West Bengal do not give importance to Urdu and Parshi as media of taking Islamic knowledge. Because, recently there are plenty of Bengali books on Islamic literature based on the holy Quran and *Sahi Hadeeth*. Besides this, the translations and explanations of the Holy Quran and *Sahi Hadeeth* in Bengali are also available. So they begin to study Islam privately in place of going to Mosque and *Maktob*. Peace tv Bangla, a TV channel, also promotes Islamic views to a great extent. They are inclined to modern education excessively. The Sher Shah Abadi girls of Jharkhand, Bihar and Nepal preserve Urdu as medium of learning Islamic knowledge. They take modern education in Hindi and Urdu in different govt. schools and in society managed girls' *madrasas*. Education accelerates the proper spiritual qualities of all the Sher Shah Abadi girls very rapidly. Earlier the women of this community were too serious about Islam and its relevance that even they did not pronounce the name of the holy Quran, rather they called it as "Boro Jinish" (Great Thing). They would not utter the name of their husbands and if they were compelled to say it for official purposes, they hired other persons to tell the name of their husbands. They were always fearful about the hereafter life. If they got any opportunity to give *Dan* (charitable contributions) for the cause of Islam i.e. for the development of *Mosques* and *Madrasas* or other pious deeds, they even sacrificed their ornaments for getting the pleasure of Allah. Such kinds of activities prove their spiritual superiority.

2.4.6. Property Right of Sher Shah Abadi Women

The Sher Shah Abadi women get the shares of properties of their parents according to Muslim law. From the very beginning they are aware about *Mirash* (share after expiring of parents, husband and other close relatives). They do not compromise with other share holders, especially with brothers. If they confront any difficulties, at first they seek help from the society. If social management fails to give their rights then they move to court. In this way they continue struggle until they acquire it. Their indomitable efforts encourage other neighboring Muslims and non-Muslim women to get property rights.

2.4.7. Specialization of Sher Shah Abadi Women

The Sher Shah Abadi women are incomparable and may be said unique in the following fields.

1. Making Qantha (Sewing rag with artistic design)
2. Making Kuthi, large drum made of hard mud that is used for keeping rice and other seasonal crops.
3. In case of making foods the most famous and tasty bread made of from the component flour of rice and Kolay (One kind of pulse seed) that is renowned as Chail- Kalayer Routi. The women other than Sher Shah Abadi unable to make such quality of taste and big size of Chail- Kalayer Routi.
4. Preparing Chhatu of Jau and Badam, Maize, etc.
5. Making of Chitay, one kind food that is made of rice flour. It is somewhat similar of South Indian Dhosa.

6. Making of “Andharsha”. It is a fried dish made of rice flour with molasses or sugar.
7. Cooking of “Kalayer Dail”. It is a kind of pulse that scented the much distance areas.
8. Cooking of “Chhuttir Shag” and different mixture herbs

2.4.8. Present Situations of Sher Shah Abadi Women

The social conditions are changing frequently. The impacts of globalization can be seen in the remote village life.Advent of Electronic devices and development of road communications have led to cultural advancement. There are available private and government institutions where the Sher Shah Abadi girls acquire Islamic knowledge as well as formal mainstream education. Moreover they also get admission into many co-educational institutions, schools, and colleges. At the same time they learn privately Arabic reading for the recitation of the Holy Quran. Now they not only recite the holy Quran but also try to understand the meaning and explanations of the texts through translation of renowned *Mufassir* and *Muhaddeeth.* As a result the Sher Shah Abadi women are trying to follow the principles of the holy Quran and *Sahi Hadeeth* in their true spirit. They came to know that Islam does not support joint family. During the period of prophet and *Sahaba*, joint family did not exist. Actually it is a barrier to practice Islamic personal principles. Modern culture also impresses upon the Sher Shah Abadi joint family to divide into small units.

The Sher Shah Abadi women begin to take advantages of technical innovations in household activities. So they have more time now. They

start to take educations freely as daughters. As a house wife they get rid of the bondage of hard laboring and get free from the disturbances of joint family. As a house keeper they expand their lives without extra burdening responsibilities. Rather they begin to live under the care of their daughter in laws.

2.5. Educational Conditions of the Sher Shah Abadis

From the very beginning of the world, the progress of human civilization is associated with education. Education promotes all kinds of development. The first revelation word of the holy Qur'an is "Read". It emphasizes the importance of education in Islam. Without education a male or female cannot be a proper Muslim. Taking education is obligatory in Islam. *Musjide Nababi* (Mosque of the prophet) was a parallel place of worshiping as well as an educational institution for the Muslim. Baitullah (House of Allah) also played a pivotal role in propagation of education throughout the world. So the Mosques and the Madrasas are the inseparable parts of Islam for the Muslims. Madrasa is derived from the Arabic word *darasa* (درس) that's meaning is to take educations and *mim* (م) prefix is added to form Madrasa whose meaning is that a place where educations are given i.e. educational institution.

Mosques and Madrasas were built from the very beginning of Muslims adventure in India. At least a Mosque is needed for each small society or village to pray daily five times *Salat (Namaj).* There is an appointed *Imam* to organize the *Salat*. The *Imam* manages morning and evening elementary school for teaching to read the holy Qur'an and to get memorizations of *Qalemas*, *Dowas*, and aware about other Islamic

principles etc. that is called *Maktab*. The *Maktab* is the foremost elementary educational institution of the Sher Shah Abadi Community. It can be certainly said that their learning mediums were Arabic and Persian languages and course curriculums were based on Islamic *Shariya*.

The formation place of Sher Shah Abadi community was Shershabad Pargana that's major portion belonged to surrounding the Gaur, the capital city of Bengal in middle age i.e.1540s. The ruins of Gaur are still existed at present Malda in West Bengal. The ruins of most of the buildings except a few mosques are not easily discernible. It is hearsay that the smugglers used to supply the bricks and stones during rainy season or flood by boats in each year. Those substances were also smuggled even to Calcutta during the formation of Calcutta city. It is guessed that perhaps the criminals hesitated to touch the mosques as it was religious symbols. As it was a well arranged city and the existence of mosques leads us to surmise that there certainly remained educational institutions side by side different mosques.

The remaining ruins of the Mosques prove that during the formation of Sher Shah Abadi community in Shersabad Pargana either there were the Madrasas or the mosques that might have been the centers for education. It is a historical truth that civilizations were interchanged by evolutions and devolution naturally. From the very beginning the Sher Shah Abadis spent their lives through various clashes. As the Sher Shah and Sur empires (1538-1564 C.E.) in Bengal did hardly exist for a quarter century and then the Mughals recaptured the power of Delhi as well as Bengal, the Sher Shah Abadis were deprived of their professions and endured the malignity by the administration. So gradually they lagged

behind socially and economically and educationally. Its effect degraded their educational and cultural condition.

British rule brought a disaster to their natural way of living and they also faced frequent femines every now and then. The hostile attitude of British power alienated them. Consequently they started looking towards their fellow religious groups or population in northern India for salvation. Finally they saw the ray of hope on the anti British struggle of Sayeed Ahamad Shahid Brelowi. Many of Sher Shah Abadi community started travelling to north India in search of seditious inspiration to get rid of the yank of the British rules. Many of them enrolled themselves in North Indian religious seminaries such as Deubandh, Shaharanpur, Lakhnow, Madrasha Rahmania etc. This was also the era when the Sher Shah Abadi felt strong motivation to the original pre-set time teaching of Islam that was preserved the form of sayings of the Prophet known as *Hadeeth.* This newly emerging ideology was known sometimes as *Salafi*, way of belief, and the community that practice *Hadeeth* in their day to day life without any compromise were known as *Ahle-Hadeeth*. The Sher Shah Abadi *Ulemas* (men of letters), after returning from North India after their formal training in famous religious seminaries such as Madrasa Rahmania, Darul Uloom Deoband etc., set up their own Madrasas in their local communities in the districts like Malda, Murshidabad and Rajshahi. Very few of Sher Shah Abadi adopted regular education offered by the Government institutions in British period. Thus the ratio of unemployment always remained high in this community and very few of them ascended to lucrative high Government positions.

During the British period the Sher Shah Abadis were victimized by the government. So they hated all kinds of government policies. The *Ulemas* (the learned persons) gave *Fatwa* not to study in government recognized institutions. They realized the need of establishing self managed institutions or *Madrasas*. Earlier they would take elementary educations in the *Maktabs* of the mosques. They had no complete concept of Islam. So they indulged in neighboring Hindu culture. That mix culture of all Bengali Muslims as well as the Sher Shah Abadis continues till the middle of the 19th century. In that period Tarika e Muhammadi (Wahabi Movement), later Ahle Hadeeth, Islamic reformation movements promoted curiosity for learning among the Sher Shah Abadis. The endeavor of Sher Shah Abadis about Islamic education was remarkable. At first they perhaps established educational institutions at Panka Narayanpur along with Islamic reformation, named by the British as Wahabi Movement. But the continuous erosions of the Ganges and the Mohananda abolished almost all the localities in 1860s. It has no historical records. But it is found in historical data that the Sher Shah Abadis later occupied north-eastern sides of Murshidabad, East-northern side of present Pakur and Sahebganj districts in Jharkhand and western side of Malda. Then groups of Sher Shah Abadis moved to Uttar Dinajpur and Kishanganj up to Jhapa of Nepal. Other groups of Sher Shah Abadis moved to Katihar, Purnia, Saupal, Araria, up to Birat Nagar of Nepal.

From the very beginning up to the end of 20th century the majority of Sher Shah Abadis used to take education through self managed *Maktabs* and *Madrasas* through the mediums of Arabic, Persia and later Urdu. Course curriculums were confined to the holy Quran, Hadeeth, and

Islamic jurisdictions devoid of modern sciences. But very few conscious Sher Shah Abadis parents would admit their sons and daughters into government institutions. At the end of 20th century the general majority Sher Shah Abadis began to realize the cause of their backwardness. After that the trend of taking modern educations started among the Sher Shah Abadis. As a result the numbers of students in *maktabs* and *madrasas* began to decrease. The *madrasa* authorities have found out the reasons and they have included modern sciences, Bengali and English languages in the course curriculum. Now the *madrasa* education systems are going to be the mainstream of modern educations. Post British government recognized madrasas also updated the Sher Shah Abadis along with the other Muslims. More over public schools are opening nowadays at a large scale in Sher Shah Abadi villages also. It can be mentioned state and district wise solely managed institutions by the society of Sher Shah Abadis without financial support of the government. It will clear the endeavors of the Sher Shah Abadi community to education.

2.5.1. Education in Jharkhand

It has already been mentioned that the Narayanpur was the pre -British Sher Shah Abadi centre for education, culture and the castle of the Wahabi Movement of Malda District. But due to the erosion of the Ganges as well as the British suppression policy, the Sher Shah Abadis were scattered towards different directions. So the groups of Sher Shah Abadis chose Dilalpur as the centre of educations and culture. Dilalpur is presently situated at Sahebganj district in Jharkhand. They established a Madrasa, named ‘Jamiah Shams al-Huda al-Salafia’, in 1877 C.E. It is popularly known as ‘Dilalpur Madrasa.’ According to our field study it

was the first recognized institution governed by the Sher Shah Abadis in Jharkhand, Bihar, West Bengal and Nepal, after the Narayanpur Malda District Centre. It also provided anti British freedom fighters in large numbers. Before the establishment of this Madrasa education was confined to maktab (elementary school) of the Mosques. During British period the Sher Shah Abadis hardly took education from Governmental institutions. Even after Independence they completely remained absorbed in cultivation. The common belief, "What benefit would we get after acquiring education rather it would create the burdens of jobless persons So it would be better to plough the land. ", prevailed upon Sher Shah Abadi community. This kind of thinking existed till the end of 20th century. Nowadays, the old belief has begun to erode. They are eager to learn in Govt. aided institutions. Beside this, plenty of Nursery schools are being established where English and modern sciences are taught. Each Sher Shah Abadi managed Madrasa has included English and modern sciences in curriculum. The institutions managed by this community have been providing free of cost education. Their sacrifice and piousness are matchless in compare with other communities. The following madrasas of Sahebganj and Pakur bear the existence of such contributions in the educational field.

Sahebganj District:

1. Jamiah Shams al-Huda al-Salafia, established in 1877 C.E. Situated at Dilalpur, P.O. Binad pur. Founders-Ibrahim Mondal of Islampur and Maulana Ahamadullah Khan of Ajimabad, Patna. The present president is Maulana Jamirul Hoque Mondal. Present course curriculum is Dini (Islamic theology) combined

with modern syllabus. Numbers of classes are from primary to Fajilat.

2. Al Jamiah al-Islamia Al-Salafia, established in 1940 C.E. Situated at Abdullahpur, P.O. Agloi. Founder members are Maulana Shamsul Huda, Alhaj Abdus Satter, Alhaj Mumtaj Ali. The present president is Alamgir Alam, M.L.A. present course of syllabus are based on the holy Quran and pure Hadeeth combined with modern arts and sciences. Class starts from primary and end to Fajilat.
3. Madrasa al-Ta'lim al-Qur'an, established in 1985 C.E. Situated at village and P.O. Shrikhand. The name of the founder is Maulana Md Taimur Islam. The present president is Md Taimur Islam. Combined syllabus is adopted as course curriculum. Classes are up to secondary.
4. Kulliatu Abu Bakr al-Siddique, established in 1990C.E. situated at Shrikhand. Founder and president is Aqil Akhtar Yusuf. Classes are up to Fajilat. Religious and Modern subjects are taught.
5. Madrasa Umar bin Khattab, established in 1997C.E. Situated at Rafatullah Tola and P.O. is Jamnagar. Founder is Aqil Akhtar Yusuf. Classes are up to Madhyamic. Syllabus is combined.
6. Kulliatu Ayesha al-Siddiqa, established in 1998C.E. Situated at Shrikhand. Founder and president is Aqil Akhtar Yusuf, M.L.A. Classes are from primary to Fajilat. Religious and modern sciences are taught.
7. Mahad al-Rahmat Lil aitam, established in 1999C.E. It is co-educated institution for orphan boys and girls. Situated at

Chandpur, P.O. Agloi. Combined syllabus is adopted. It is secondary label institution.

8. Markaj al-‘Ahsa, established in 2000 C.E. Situated at Ramnagar, P.O. Jampur. It is primary label institution.

Pakur District:

The Sher Shah Abadi educational institutions of Pakur district in Jharkhand are as follow.

1. Jamiah Dar al-Islam, established in 1945 C.E. Situated at Taranagar, P.O. Alami. Founders were Maulana Nijamuddin, Maulana Musha, Alhaj Bahauddin etc. The present president is Jalal Ahmad. Courses are from primary up to Fajilat. Combined syllabus is adopted.
2. Jamia Islamia Najm al-Huda, established in 1957 C.E. Situated at village and P.O. Muhinpur. Founders were Maulana Sadeq Ali, Abdur Rahman, Abu Taher etc. The present president is Abdur Rahman. Class category primary to Alimiat. It is a co-educational institution and combined syllabus is taught here.
3. Al- Jamiah al- Arabia Dar al- Uloom al-Salafia, established in 1968 C.E. Situated at Deutola Ladhupara, P.O. Jikar Hati. Founders are Najir Hossain Reaji, Alhaj Sayeed Ali, Alhaj Harmonj Mondal, Gouhar Ali Biswas etc. The president is Md Saifuddin. Course curriculum is primary to fajilat and the syllabus is combined.

4. Madrasa Reaj al-Uloom, established in 1975 C.E. Situated at village and P.O. Jhikar Hati. Founders were Najir Hossain and Alhaj Babour Ali. The present is Abdul Jalil. It is co-educational institutions. Modern subjects and Islamic knowledge based on the holy Qur'an and Sahee Hadith are combined as syllabus.
5. Madrasa Nur al-Huda, established in 1976 C.E. Situated at village and P.O. Amali. Founders were Haji waresullah, Maulana Abdullah, Haji Amjad Ali etc. The president is Jillur Rahman. Classes are primary to Fajilat and combined course are arranged as syllabus.
6. Madrasa Badr al- Huda, established in 1980 C.E. Situated at Hathkathi, P.O. Hiranpur. Co-educational institution based on combined courses. Classes are up to secondary.
7. Salafi Islami Markaj, established in 1982 C.E. Situated at Bartola, P.O. Jambad. Classes are from primary to secondary. Co-educational institution based on combined courses.
8. Madrasa Hamidih Dar al-Hadeeth, established in 1985 C.E. Situated at village and P.O. Bhawanipur. Class starts from primary to Fajilat and syllabus is based on combined courses.
9. Al-Jamiah al-Salafia, established in 1986 C.E. Situated at village and P.O. Hiranpur. Classes are from primary to secondary and based on combined courses.
10. Mahad Umme Salma lilbanat, established in 1998 C.E. Situated at Amtola, P.O. Mohanpur. It is only for girls.

Classes are from primary to secondary and based on combined courses.

11. Madrasa Fatima al-Jahara Lilbanat, established in 2003 C.E. Situated at Manjhala Daiha, P.O. Jambad. It starts from primary to secondary and only for girls.

2.5.2. Education in West Bengal

The Sher Shah Abadis of this state were much eager to education. But they believed that the religious education was obligatory. They took education in two ways - *Dini* (religious) and *Duniyabi* (worldly). From the very beginning their elementary education was confined to *maktabs* of Mosques. But it was not complete in form. As a consequence they have remained deprived in Mughal, British, and post independence periods. They felt it was needless for them to learn modern languages, social sciences, general sciences etc. They established madrasas and the media of instruction were Arabic, Pershi, Urdu, and syllabi were confined to the holy Quran and *Sahi Hadeeth* and different Islamic jurisdictions. Moreover the numbers of learners were very few. Although from the post independence period the West Bengal Board of Madrasa Education has been governing junior, senior, high, Alia madrasa. But in the last four decades the quality of Arabic studies was reached into bottom due to the negligence of the government. On the other hand, the madrasas managed by Sher Shah Abadi society were providing quality Arabic studies much better than government aided madrasas. Nevertheless, the majority Sher Shah Abadis did not care to learn neither in govt. aided institutions nor Sher Shah Abadi managed madrasas. They simply used to utter “Shall we hope to get jobs after acquiring the higher education?”

Like other Muslims the Sher Shah Abadis of West Bengal have found the ray of hope after the formations of School Service Commission and Madrasa Service Commission that conduct competitive exams for appointments in teaching and non teaching posts in a fair manner. There are lots of opportunities to get jobs but as there are no scopes of fair selections through competitive exams, the Sher Shah Abadis, like other Muslims, are deprived of those posts.

Nowadays the scenarios are changing.The numbers of Sher Shah Abadi students are increasing in govt. aided madrasas and schools in place of Sher Shah Abadi society managed madrasas for the convenience of getting teaching jobs in govt. schools and madrasas. So the madrasa authorities of Sher Shah Abadi society have been compelled to change the course curriculum. They have adopted the syllabi of nursery school in madrasa curriculum of study by incorporating Bengali and English as compulsory subjects along with Arabic and Urdu, general and social sciences. In this way the madrasas, managed by Sher Shah Abadi societies still exist and that deserve admiration for their valuable contribution to the society. There is a need for proper counselling and aid from the respective government so that these madrasas are able to run parallel with the main stream modern education systems. The madrasas govern by Sher Shah Abadi society at Malda, Murshidabad and Uttar Dinajpur are mentioned below:

Malda District:

1. Jamiah Majhar al-Uloom, established in 1889 C.E. Situated at village and P.O. Batna. Founders were Maulana Abdul Hakim and

Abdus Shukur. Courses are Ibtedayee of 3 years, Mutawaseta of 3 years, Sanube of 2 years, Alimiat of 2 years, Fajiliat of 2 years.

2. Jamia Islamia Education Society, established in 1905 C.E. Situated at village and P.O. Haripur. Founders were Abdul Halim, Abdul Gaffer, Moharullah etc. Courses are primary (Ibtedaye) to higher secondary (Fajilat).
3. Madrasa Dar al-Uloom, established in 1907 C.E. Situated at village and P.O. Budhiya. Founder was Rafatullah Mondal. Courses are primary to higher secondary.
4. Jamiah Manbi al-Uloom al-Islamia, established in 1940 C.E. Situated at Khanpur, P.O. Gaolpara. Founders were Maulana Badiruddin Ahamad and Alhaj Shamsuddin Munshi. Courses are primary to higher secondary.
5. Jamiah Dar al-Uloom, established in 1945 C.E. Situated at Mitna, P.O. Talsur. Founders were Maulana Md Shuaibur Rahman Rahmani, Maulana Musha Simraha, Maulana Abdul Gafur Rahmani etc. Courses are primary to higher secondary.
6. Madrasa Dar al-Uloom, established in 1945 C.E. Situated at village and P.O. Talbangura. Founders were Maulana Usman Ansary and Alhaj Sham Muhammad. Courses are primary to higher secondary. It has separate co education system.
7. Jamiah Islah al-Muslemin, established in 1948 C.E. Situated at Shimultola, P.O. Bhado. Founders were Maulana Abdus Satter Rahmani, Maulana Muslim Rahmani, Maulana Abdul Mannan etc. It has separate co education system. Courses are primary to higher secondary.

8. Al Jamiat al-Muhammadia Dar al-Hadeeth, established in 1949 C.E. Situated at village and P.O. Damaipur. Founders were Maulana Abdul Gafur bin Farjand Ali and Alhaj Dosth Muhammad bin Tamijuddin. . Courses are primary to higher secondary. It has separate co education system.
9. Jamiah Shams al-Huda, established in 1950 C.E. Situated at Islampur, P.O. Sambalpur (Tal). Founders were Jabed Ali, Abbas Ali, Asgar Ali etc. It has separate co education system. Courses are primary to higher secondary.
10. Al-Jamiatur Rahmania Dar al- Uloom, established in 1957 C.E. It is situated at village and P.O. Katlamari Kheria. Founders were Maulana Abdur Rahim and Maulana Aiyub Ali. Courses are primary to higher secondary. It has separate co education system.
11. Jamia al-Talim al-Dini, established in 1974 C.E. Situated at Shripur, P.O. Milangarh. Founders are Abdullah Salafi, Dr Jakarea, Abdus Samad etc. Courses are Ibtedaye (primary) to Alimiat (matriculation).
12. Al-Jamia al-Islamia Dar al-Uloom, established in 1976 C.E. Situated at village and P.O. Deunapur. Courses are primary to higher secondary.
13. Madrasa Nijamiah Miftah al-Uloom, established in 1976 C.E. Situated at Baluaghat, P.O. Maliur. Founders were Maulana Nurul Islam and Alhaj Ainul Hoque. Courses are primary to higher secondary.
14. Al-Jamia al- Arabia, established in 1980 C.E. Situated at Babupur, P.O. Budhia. Founders were Maulana Nurul Islam, Alhaj

Abdul Wahid, Alhaj Israil etc. Courses are primary to higher secondary. It has separate co education system.

15. Madrasa Dar al-Uloom Majidia, established in 1985 C.E. Situated at Rangaipur, P.O. Bidaulatpur. Founders are Maimul Hoque, Abdul Matin and Kalimuddin. Courses are Ibtedaye (primary) to Alimiat (matriculation)
16. Al-Jamia al-Islamia Meraj al-Uloom, established in 1985 C.E. Situated at Jalalpur, P.O. Hajratpur Jalalpur. Founder was Alhaj Safiuddin Ahmad. Courses are primary to higher secondary. It has separate co education system.
17. Madrasa Falah al-Muslemin, established in 1987 C.E. Situated at Haldibari, P.O. Dhangarah. Founders were Maulana Hussain Salafi, Abdus Salam Nadvi, Maulana Jillur Rahman Madani etc. Courses are Ibtedaye (primary) to Fajilat (higher secondary)
18. Madrasa Nijamia Dar al-Uloom, established in 1988 C.E. Situated at Raja Ram Chauk, P.O. Mahakalbona. Founder was Alhaj Shamayun Mia. Courses are Ibtedaye (primary) to Alimiat (matriculation). It has separate co education system.
19. Madrasa Dar al-Huda, established in 1992 C.E. Situated at village and P.O. Talgachhi. Founder was Maulana Sahrab Ali. Courses are Ibtedaye (primary) to Alimiat (matriculation).
20. Jamiah Khadija al-Kubrah, established in 1993 C.E. Situated at Tauhidnagar, P.O. Kandaron. Founders are Abdur Rajjak, Yeasin, Jillur Rahman Madani. It is only for female students. . Courses are Ibtedaye (primary) to Fajilat (higher secondary).
21. Markaj al-Talim (lilbanat), established in 1993 C.E. Situated at Jakarianagar, P.O. Milangarh. Founders are Shaker Ali, Md

Shamim Akhtar Nadvi and Abdus Samad. It is only for female students. Courses are Ibtedaye (primary) to sanubih (secondary).

22. Markaj al-Talim wad Dawat Li-abdullah bin Abbas, established in 1993 C.E. Situated at Makaya, P.O. Balupur. Founders are Maulana Abdul Latif Nadvi, Md Alauddin. Courses are Ibtedaye (primary) to Alimiat (matriculation). It has separate co education system.
23. Madrasa al-Banat, established in 1994 C.E. Situated at Tiyurparha, P.O. Malekpur. Founder was Abdul Hannan and Abdul Quiyum. . It is only for female students. Courses are Ibtedaye (primary) to sanubih (secondary).
24. Mahad al-Tauhid, established in 1994 C.E. Situated at Motiganj, P.O. Shamsi. Founders are Maulana Md Idrish Majhari, Maulana Abdul Wahab Majhari, Master Mujaffar Hossain etc. Courses are Ibtedaye (primary) to Alimiat (matriculation). It has separate co education system.
25. Madrasa Reaj al-Uloom, established in 1997 C.E. Situated at Chandpur Chandipur, P.O. Miahat. Founder was Maulana Sohrab Ali. Courses are Ibtedaye (primary) to Alimiat (matriculation).
26. Al-Markaj al-Ameen Lil talim al-Islami, established in 2002 C.E. Situated at Latasi, P.O. Dahwa. Founders are Md Sajjad Ali, Abdul Malek bin Deen Muhammad, Muhammad Hossain. Courses are Ibtedaye (primary) to Alimiat (matriculation). It has separate co education system.

Murshidabad District:

The following are the Sher Shah Abadis' own institutions.

1. Al-Jamiat al- Arabia Hemayeat al-Islam, established in 1892 C.E. Situated at Shitarampur, Shangarghat, P.O. Dogachhi. Founder was Maulana Abdul Jabber Rahmani. Classes are primary to higher secondary label.
2. Madrasa Siraj al-Uloom, established in 1905 C.E. Situated at Chhakon Nagar, P.O. Kulan Radhakantapur. Founders were Alhaj Ahmad Biswas and Riajuddin Mondal. Classes are primary to secondary label.
3. Al-Mahad al-Salafi, established in 1906 C.E. situated at Lalgola, P.O. Lalgola. The present president is Dr Md Naimuddin. Classes are primary to higher secondary label.
4. Madrasa Reaj al-Uloom, established in 1906 C.E. situated at Babupur, P.O. Gangaprosad. Founders were Alhaj Md Tamseruddin Sardar. Classes are primary to secondary.
5. Jamiah Muhammadiah Dar al-Uloom, established in 1942 C.E. situated at village and P.O. Loharpur, via Nimtita. Founders were Shaikhul Hadeeth Shamsujjoha Qasimi, Shaikhul Hadeeth Muslim Rahmani, Giasuddin etc. Classes are primary to higher secondary.
6. Al-Jamia al-Tabligiah Najm al-Huda, established in 1943 C.E. Situated at village and P.O. Amtala. Founders were Munsi Alimuddin, Maulana Afan Salafi, Mofijuddin Mondal etc. Classes are primary to higher secondary.
7. Madrasa Dar al-Huda Bashiriah, established in 1945 C.E. Situated at Imamnagar, P.O. Ninsakh. Founder was Lahbari Biswas. Classes are primary to higher secondary.

8. Madrasa Kamr al-Huda, established in 1955 C.E. Situated at village and P.O. Baniageram. Founders were Qurban Ali, Alhaj Md Ismail, Shamsuddin, etc. Classes are primary to higher secondary.
9. Madrasa Dar al-Salam, established in 1966 C.E. Situated at village and P.O. Shankarpur. Founders were Maulana Sham Muhammad, Maulana Niajuddin and Maulana Sultan. Classes are primary to higher secondary.
10. Jamiah Tanjim al-Uloom, established in 1974 C.E. Situated at Tophapur, Shib Nagar P.O. Arjunpur. Founders were Abdul Jabbar Biswas, Maulana Ajijur Rahman, Master Abdus Shamed etc. Classes are primary to higher secondary.
11. Jamiah Salafia Bahr al-Uloom, established in 1975 C.E. Situated at village and P.O. Shankarpur. Founder was Dost Muhammad Mondal. Classes are primary to higher secondary.
12. Al-Jamia al- Salafiatul Markaj Khair al-Uloom, established in 1982 C.E. Situated at Madna, P.O. Raghunathour. Founders were Abdus Salam, Sajjad Hossain, Naimuddin, Classes are Primary (Ibtedia) to higher secondary (Fajilat).
13. Madrasa Dar al-Huda D.S.G.I, established in 1982 C.E. Situated at Diudaspur, P.O. Kankuria. Founder was Maulana Fajlur Rahman. Classes are primary to secondary label and separate co education facilities are available.
14. Al-Jamia al-Rahmania, established in 1984 C.E. Situated at Jamahnagar P.O. Ratanpur. Founder was Abdul Wahid Salafi, Benaras (Former all India president of Jamate Ahe Hadeeth). Classes are primary to higher secondary label with separate co

education system. The present president is Maulana Ainul Bari Aliabi, Kolkata.

15. Jamia Rahmania, established in 1984 C.E. Situated at village and P.O. Dhuliyan. Founder was Abdul Wahid Salafi, Benaras. Classes are primary to higher secondary label with separate co education system. The present president is Maulana Ainul Bari Aliabi.
16. Madrasa Dar al-Tablig, established in 1986 C.E. Situated at village and P.O. Sahajadpur. Founders are Ainul Bari, Abul Qasim, Alhaj Ramjan etc. Classes are primary to matriculation label with separate co education system.
17. Jamia Salafia Dar al-Salam, established in 1986 C.E. Situated at Chhaitoni, P.O. Mauya. Founders were Alhaj Warestullah and Abdul Gafur. Classes are primary to higher secondary label.
18. Markajud Dawat al-Salafia, established in 1990 C.E. Situated at Chandrabara, P.O. Purapara. Founder was Mortuja bin Ayesh. Classes are primary to Matriculation.

Uttar Dinajpur District:

There are the following Sher Shah Abadi managed institutions.

1. Jamiah Matla al-Uloom, established in 1954 C.E. Situated at Khari Gopalpur, P.O. Bhatol. Founders were Maulana Abdul Aziz, Maulana Abdur Rauf, Alhaj Enayatullah. Courses are primary to higher secondary. It has separate co education system.
2. Al-Jamia al-Salafia Ashraf al-Uloom, established in 1960 C.E. Situated at Kaludanga, P.O. Raghunathpur. Founder was Alhaj

Sirajuddin. It has separate co education system. Courses are primary to higher secondary.

3. Jamiah Reaj al-Uloom, established in 1975 C.E. Situated at Shrimanta pur, P.O. Hatgachhi. Founders were Maulna Ahmad Hussain Qasemi, Maulana Sajjad Ali, Master Bani Israil etc. Courses are primary to higher secondary. It has separate co education system.
4. Al-Jamia al-Islamia, established in 1978 C.E. Situated at Bhulki P.O. Domohona. Founders are Maulana Jillur Rahman, Abdul Mannan and Nijamuddin. Courses are primary to higher secondary.
5. Jamiah Muhammadia wa Kulliatu Ayeasah al-Siddika, established in 1990 C.E. Situated at Fatahpur, P.O. Mangnabhita. Founder was Maulana Md Idrish. Courses are primary to higher secondary. It has separate co education system.
6. Sunnat Educational Society, established in 2003 C.E. Situated at Tauhidnagar Lahanrha, P.O. Malegaun. Founder is Najrul Islam Almuhammadi. Courses are Ibtedaye (primary) to Alimiat (matriculation). It has separate co education system.

2.5.3. Education in Bihar

Due to living in far countryside and poor road communication system the Sher Shah Abadi of this state were compelled to remain detached from education. As most of the Sher Shah Abadis are engaged in cultivation and day laboring, the lack of consciousness about yhe importance of education naturally prevailed upon them. So they had no future plan. Nevertheless few of them who take education, acquire lucrative jobs. The

people of this community speak Bengali dialect but their dialect is influenced by Urdu and Hindi because of academic and official languages of Bihar. The Sher Shah Abadis of Bihar had migrated from Malda and Murshidabad of West Bengal hardly a century ago. The uneducated people of this community have been preserved much more pure Sher Shah Abadi Bengali dialect than the educated Sher Shah Abadis. They maintain allegiance to their mother tongue. On the other hand, the educated Sher Shah Abadis are trying to adopt Urdu as their mother tongue. They don't care for mother tongue rather they try to ignore Bengali language either intentionally or unintentionally. Earlier, the Sher Shah Abadis of Bihar also did not care for including English and modern sciences in the course programs of their self managed madrasas. And the inclusion of Bengali language as medium of education is far beyond their realization.

Nowadays, the Sher Shah Abadi boys and girls are eager to get admission into society managed madrasas, govt. aided madrasas, general schools and colleges. Moreover, the sacrifice of this community in the field of spreading education is noteworthy. The following society managed madrasas bear the extra ordinary responsibilities:

Purnia District:

There are the following Sher Shah Abadi institutions.

1. Madrasa Faij al-Gurba, established in 1940 C.E. Situated at Chimnibazar, P.O. Purnia City. Founder was Alhaj Sadiq Hossain. Courses are Ibtedaye (primary) to Sanuwi (Secondary) with separate co-educational management.

2. Jamiatu Dar al-Salam, established in 1950 C.E. Situated at Dangra Ghat, P.O. Gangarghus.
3. Madrasa Jea al-Uloom, established in 1978 C.E. Situated at Shreepur Dangra, Dakhintola, Purubpara, P.O. Chirhia Murh. Founder was Maulana Altaf Hossain Salafi. Courses are Ibtedaye (primary) to Mutawassat (Secondary) with separate co-educational management.
4. Madrasa Dar al-Salam al-Rahmania, established in 1980 C.E. Situated at Baigampur, P.O. Parwara. Founders were Najmul Hoque, Maulana Ismail, Abdur Rauf etc. Courses are Ibtedaye (primary) to Sanuwi (Secondary) with separate co-educational management.
5. Madrasa Dar al-Huda, established in 1982C.E. Situated at Maharajpur, P.O. Pukuria. Courses are Ibtedaye (primary) to Mutawassat (Secondary) with separate co-educational management.
6. Jamiah Anwar al-Uloom, established in 1986 C.E. Situated at Dumukha Ghat, P.O. Angar Hat. Courses are Ibtedaye (primary) to Sanuwi (Secondary) with separate co-educational management.
7. Madrasa Dar al-Aitam, established in 1987 C.E. Situated at Manuhar, P.O. Rautara. Courses are Ibtedaye (primary) to Mutawassat (Secondary) with separate co-educational management.
8. Madrasa al-Talim wa Tahfij al-Quran, established in 1997 C.E. Situated at Ramghat, P.O. Ranipatra. Courses are Ibtedaye

(primary) to Mutawassat (Secondary) with separate co-educational management.

9. Markaj Tauba al-Talimi, established in 2000 C.E. Situated at Faruknagar, P.O. Jalalgarh. Courses are Ibtedaye (primary) to Mutawassat (Secondary).
10. Mahadul Quran al-Qarim, established in 2000 C.E. Situated at Surahghat Islampur, P.O. Gairha. Courses are Ibtedaye (primary) to Mutawassat (Secondary) with separate co-educational management.
11. Khadijat al-Kubrah, established in 2002 C.E. Situated at Dangra Ghat, P.O. Charaiya. It is only for girls. Courses are Ibtedaye (primary) to Mutawassat (Secondary).
12. Madrasa Dar al-Uloom Azizia, established in 2004 C.E. Situated at Pipra, P.O. Rautara. Courses are Ibtedaye (primary) to Mutawassat (Secondary) with separate co-educational management.

Katihar District:

There are the following Sher Shah Abadi Institutions.

1. Mahad al-Talim al-Islami, established in 1960 C.E. Situated at Bawara, P.O. Kaurhaha. Founders were Md Yeasin, Ainuddin and Naimuddin. Courses are Ibtedaye (primary) to Mutawassat (Secondary) with separate co-educational management.
2. Madrasa Faid al-Gurbah, established in 1961 C.E. Situated at Dhumgarh, P.O. Haria Bhirbashanpur. Founder was Maulana

Md Muslim Azad. Courses are primary to higher secondary. It has separate co-educational management system.

3. Madrasa Dar al-Huda, established in 1963 C.E. Situated at Champi, P.O. Rautara. Founders were Alhaj Chan Muhammad, Khurshid, Johak etc. Courses are primary to higher secondary. It has separate co-education system.
4. Madrasa Dar al-Huda, established in1976 C.E. Situated at Kursel, P.O. Manshahi. Founders were Alhaj Muhammad Idrish, Maulana Md Ismail Faiji. Courses are Ibtedaye (primary) to Sanuwi (Secondary) with separate co-educational management.
5. Madrasa Dar al-Hadeeth, established in 1980 C.E. Situated at Ratni, P.O. Parbhili. Founders were few honorary persons. Courses are Ibtedaye (primary) to Sanuwi (Secondary) with separate co-educational management.
6. Madrasa Siraj al-Uloom, established in 1980 C.E. Situated at Halbaidda, P.O. Raushna. Founder was Alhaj Ser Muhammad. Courses are Ibtedaye (primary) to Sanuwi (Secondary) with separate co-educational management.
7. Madrasa Siraj al-Uloom, established in 1980 C.E. Situated at Kastahaur, P.O. Mashija. Founder was Md Muslim. Courses are Ibtedaye (primary) to Sanuwi (Secondary) with separate co-educational management Madrasa Hefjul Quran Sultanea, established in 1984 C.E. Situated at Kebalah, P.O. Kehunia.
8. Madrasa Islah al-Mumenin, established in 1986 C.E. Situated at Bharnathi P.O. Raushna. Founder was Maulana Obaidur

Rahman. Courses are Ibtedaye (primary) to Sanuwi (Secondary) with separate co-educational management.

9. Mahad al-Talim al-Islami, established in 1987 C.E. Situated at Arhwa, Baghabari, P.O. Hussain Ganj. Founders were Abdur Rahman, Md Ekram Ali, Mansur Ali. Courses are Ibtedaye (primary) to Sanuwi (Secondary) with separate co-educational management Al Jamiatus Salafia, established in 1987 C.E. Situated at Babarsi Islampur, P.O. Jigru Chauk.
10. Madrasa Tahfij al-Quran Jahur al-Uloom, established in 1987 C.E. Situated at Sirajganj, Mungra, P.O. Dalan.
11. Madrasa Ibne Qiyumul Jaujia, established in 1987 C.E. Situated at Danipur, P.O. Rautara.
12. Al-Jamia al-Salafia, established in 1992 C.E. Situated at Ghashia ghat, P.O. Delli Dewanganj.
13. Madrasa Reaj al-Uloom, established in 1997 C.E. Situated at Jagawati, P.O. Kamaripur.
14. Mahad Ali bin Abi Talib, established in 1997 C.E. Situated at Sharif Ganj, P.O. Dahariamel.
15. Mahad Hafsa Binte Umar, established in1997 C.E. Sitiuated at Hajipur, P.O. Katihar Kurat.
16. Jamia Salafia Dar al-Uloom, established in 1998 C.E. Situated at Ghuski Dargapur, P.O. Sukhasen.
17. Mahad Abi bin Kab, established in 1998 C.E. Situated at village and P.O. Naima.
18. Madrasa Fallah al-Muslemin wa Yeatimkhana, established in 1999 C.E. Situated at Fulkawara, P.O. Marghya.

19. Madrasa Misbah al-Uloom, established in 1999 C.E. Situated at Waribhita, P.O. Phatahpur.
20. Madrasa Dar al-Huda Hefj al-Quran, established in 1999 C.E. Situated at Bharnathi, P.O. Raushna.
21. Jamia al-Islamia, established in 2000 C.E. Situated at Ajimpur, P.O. Sukhasin.
22. Maulana Abul Kalam Azad Mission, established in 2002 C.E. Situated at Selim Chauk, P.O. Raushna Bazar.
23. Madrasa Umm al-Mumenin Ayeshah (for girl), established in 2003 C.E. Situated at Nawadi, Magribitola, P.O. Kantanagar.
24. Madrasa Islahul Muslemin, established in 2003 C.E. Situated at Chandnighat, Pulsatola, P.O. Khadna Rupeaupur.
25. Jamiah Fatimah Ajjahara (Fatima Girls School), established in 2005 C.E. Situated at Officer Coloni, P.O. Marchibari.

Supaul District:

There are the following Sher Shah Abadi institutions.

1. Mahad al-Huda Al-Islami, established in 1957 C.E. Situated at Abdullahpur, P.O. Balbhadarpur (Tapu). Founder was Alhaj Abdullah Biswas. Courses are Ibtedaye (primary) to Sanuwi (Secondary) with separate co-educational management.
2. Al-Jamia al-Salafia Meftah al-Uloom, established in 1966 C.E. Situated at Biria Kamal, P.O. Balbhadarpur (Tapu). Founders were Maulana Shahid Bilal Ahmad and Maulana Amjad Hossain Majhari. Courses are Ibtedaye (primary) to Alimiat (Mattriculation) with separate co-educational management.

3. Al Jamiat al-Faijia, established in 1980 C.E. Situated at Islamnagar Katayea, P.O. Sahaban. Courses are Ibtedaye (primary) to Sanuwi (Secondary).
4. Jamiah Islamia Reaj al-Uloom, established in 1987 C.E. Situated at Shankarpur, P.O. Balbhadarpur (Tapu). Founder is Md Akhtar Alam Salafi. Courses are Ibtedaye (primary) to Alimiat (Mattriculation).
5. Jamia al-Banat al-Islamia, established in 1992 C.E. Situated at Shankarpur, P.O. Balbhadarpur (Tapu). Founder is Md Akhtar Alam Salafi. Courses are Ibtedaye (primary) to Alimiat (Mattriculation). It is only for girls.
6. Al-Jamiat al-Islamiah Madinat al-Uloom, established in 1993 C.E. Situated at Hamidnagar, Babuwan, P.O. Basmotia Bazar. Courses are Ibtedaye (primary) to Sanuwi (Secondary).
7. Al-Mahad al-Islami Ubai Bin Ka'b, established in 1995 C.E. Situated at village and P.O. Subhankerpur. Courses are Ibtedaye (primary) to Sanuwi (Secondary).
8. Mahad Khadija al-Kubrah, established in 1996 C.E. Situated at Islampur, P.O. Balbhadarpur. Courses are Ibtedaye (primary) to Sanuwi (Secondary). It is only for girls.
9. Milli Model Academy, established in 1997 C.E. Situated at Kauchgawa, P.O. Balbhardarpur. Founder was Amjad Gaji. Courses are Ibtedaye (primary) to Alimiat (Mattriculation).
10. Dar al-Uloom Saiyedena Abu Obaida bin Jarrah, established in 1997 C.E. Situated at Shankarpur, P.O. Balbhadarpur. Courses are Ibtedaye (primary) to Sanuwi (Secondary).

11. Al-Jamiat al-Salafih Meftah al-Uloom, established in 1998 C.E. Situated at Muslimpur, P.O Balbhardarpur. Courses are Ibtedaye (primary) to Sanuwi (Secondary).
12. Mahad Ayesha al-Siddika (girls), established in 1999 C.E. Situated at Chhota Tapu, Subhankarpur, P.O. Balbhadarpur. Courses are Ibtedaye (primary) to Sanuwi (Secondary).
13. Mahad al-Talim al-Islami, established in 1999 C.E. Situated at Phulkatola, Kaunchgama, P.O. Balbhadar pur. Courses are Ibtedaye (primary) to Mutawassat (Secondary) with separate co education management.
14. Mahad Ayesha al-Siddiqa, established in 2001C.E. Situated at Kalyanpur, Kataya, P.O. Saheban. Courses are Ibtedaye (primary) to Sanuwi (Secondary)
15. Jamiah Ummuhat al-Mumenin, established in 2002C.E. Situated at Mubarakpur (Lalpur Ghat), P.O.Balwabazar. Courses are Ibtedaye (primary) to Alimiat (Mattriculation) with separate co-educational management
16. Mahad al-Amanil Masali, Situated at Gushpur, P.O. Balbhadarpur. Courses are Ibtedaye (primary) to Mutawassat (Secondary) with separate co-educational management.

Araria District:

Sher Shah Abadi institutions of this district are as follows.

1. Madrasa ‘Ain al-Uloom Salafia, established in 1962C.E. Situated at Dumra, P.O. Bangama. Founders were Alhaj Maulana Abdul

Wadud, Maulana Dr Akramul Haq Islahi, Alhaj Maulana Ibrahim. Courses are Ibtedaye (primary) to Mutawassat (Secondary) with separate co-educational management

2. Jamiah Nur al-Huda, established in 1962 C.E. Situated at Ashabhag, Batraha P.O. Batraha.
3. Darsgah Islamia, established in 1965C.E. Situated at village and P.O. Basmotia. Courses are Ibtedaye (primary) to Sanuwi (Secondary).
4. Madrasa Dar al-Huda, established in1976 C.E. Situated at Khuragachh, Islampur, P.O. Parria.
5. Madrasa Nashr al-Uloom, established in 1980 C.E. Situated at Akrha, P.O. Karnakia.
6. Al-Mahad al-Islami, established in 1980 C.E. Situated at Muslem Tola, P.O. Batraha.
7. Madrasa Islah al-Muslemin, established in 1985 C.E. Situated at village and P.O. Bangama.
8. Madrasa Islah al-Muslemin, established in 1990 C.E. Situated at Babuwan, P.O. Gharnabazar.
9. Jamiah Rahmania, established in 1991 C.E. Situated at village and P.O.Karnakia.
10. Madrasah Ayesha al-Siddiqa Rahmania, established in 1991 C.E. Situated at Khoragachh, Islampur, P.O. Pararia.
11. Al Jamia al-Islamia Madina al-Uloom, 1993 C.E. Situated at Hamidnagar, Babuwan, P.O. Basmotia Bazar.
12. Madrasa Meftah al-Uloom, established in 1993 C.E. Situated at Kheruganj, P.O. Bangama.

13. Madrasa Faij al-Uloom, established in 1994 C.E. Situated at Tinkhamba, P.O. Baila.
14. Madrasa Islah al-Muslemin, established in 1994 C.E. Situated at Bhattabari, P.O. Dharamganj.
15. Jamiah Rashidiah Asria, established in 1995 C.E. Situated at Maharnagar, P.O. Araria.
16. Madrasa Dar al-Uioom Salafia, established in 1996 C.E. Situated at Bagladangi, P.O. Pararia.
17. Madrasa Sabil al-Salam, established in 1999 C.E. Situated at Nurnagar, Dumria, P.O. Ashabhag, Batraha.
18. Jamiat al-Hilal Attalimi Walkhairi, established in 1999 C.E. Situated at Aulabari, P.O. Pararia.
19. Mahad Sayeedana Ibrahim, established in 2000 C.E. Situated at Aulabari, P.O. Parariah.
20. Al -Falah Oriental Public School, established in 2002 C.E. Situated at Alemtola, word no 15, P.O. Farbishganj.Mahad Usman bin Affan, established in 2002 C.E. Situated at village and P.O. Basmotia.

Kishanganj District:

There are the following Sher Shah Abadi institutions.

1. Madrasa Nijamiat al-Hayah, established in 1977 C.E. Situated at Galgalipul, P.O. Taiyebpur. Courses are Ibtedaye (primary) to Sanuwi (Secondary) with separate co-educational management.
2. Madrasa Nijamia Dar al-Salam, established in 1979 C.E. Situated at Kulamani, P.O. Sanghia. Courses are Ibtedaye

(primary) to Mutawassat (Secondary) with separate co-educational management.

3. Madrasa Islah al-Muslemin, established in 1987 C.E. Situated at Chhagolia, P.O. Belwa Hat. Founder was Md Abdur Rashid Salafi. Courses are Ibtedaye (primary) to Mutawassat (Secondary) with separate co-educational management.
4. Jamiat al-Imam al-Bukhari, established in 1988 C.E. Situated at Mahadabad, P.O. Kishanganj. Founder was Maulana Abdul Matin Abdur Rahman Salafi. Courses are primary to higher secondary. It has separate co education system.
5. Madrasa Nijamia Enayat al-Quran, established in 1989 C.E. Situated at Golahbari, P.O.Jiahpukhar. Courses are Ibtedaye (primary) to Mutawassat (Secondary) with separate co-educational management
6. Madrasa Ahmadia Arabia, established in 1992 C.E. Situated at Katibhabani Ganj, P.O.Katigola. Courses are Ibtedaye (primary) to Mutawassat (Secondary) with separate co-educational management
7. Abul Kalam Azad Educational Society, established in 1995 C.E. Situated at Bailbari, P.O. Puwakhali. Courses are Ibtedaye (primary) to Sanuwi (Secondary) with separate co-educational management.

2.5.4. Education in Nepal

The Sher Shah Abadis of this country are careful about education. Although they are not able to establish institutions independently, they founded “Al Hera Educational Society” in collaboration with

other Muslim communities. The course curriculum is combined with the holy Quran and sahi Hadeeth and modern sciences. This society organizes more than twenty schools. But the Sher Shah Abadi boys and girls are learning in the following institutions:

1. Islamic Public School, established in 1997
   Vill-Shishuwa, Dharampur, Gabesha- Basantpur, Dist- Shunsari
2. Dar al-Huda al-Salafia
   Vill- Kumyeahi, Gabesha- Shripur Jabdi, Dist- Shunsari
3. Al-Falah Public School
   Vill- Kumyeahi, Gabesha- Shripur Jabdi, Dist- Shunsari
4. Jamia Islamia, situated at Biratnagar, Dist- Murang
5. Madrasa Muhammadia
   Vill- Rahmatpur, Gabesa- Daimia, Dist- Murang.
6. Madrasa Siraj al-Uloom
   Vill & Gabesa- Indrapur, Dist- Murang
7. Madrasa Islamia
   Vill- Ruhimary, Gabesa- Damonddoba, Dist- Jhapa

2.6. Sher Shah Abadis Faced Controversies on Post Independence

Almost all the Sher Shah Abadis of West Bengal, Jharkhand, Bihar, and Nepal got absorbed in cultivation whole heartedly. During the partition of India, they unlike many other Muslims did not move to East Pakistan. Rather they supported the National Congress, and remained here forever as they sacrificed their lives, wealth and energy to free India from the British rule and challenged the foreign oppressors in many ways. About seventy years of the independence of India have passed but they are

lagging behind others in respect of socio-economic indicators like education, employment, businesses etc.

After the independence of India the anti Muslim organisations very cunningly hatched conspiracy against the Muslims, especially against the Sher Shah Abadis in Bihar. So they faced many difficulties, as the allegation of outsider or Bangladeshi was imposed upon them. Very shamefully, being influenced by the conspirators, the Bihar government directed the Sher Shah Abadis to prove their nationality. At that period, Mubarak Hussain, then M.L.A of Katihar constituency led a movement to face all kinds of allegations and formed “All Bihar Sher Shah Abadis Association” in 1982 C.E. Under the banner of this association, the Sher Shah Abadis assembled frequently and lunched conventions for mass gathering to challenge all the allegations against them. They proved their nationality and origin to the ministers of Bihar government with the historical documents that satisfied the queries of the state and central government. Later on, they also got the reservation of O.B.C category with the approval of the government. After that, the Sher Shah Abadis of West Bengal also acquired the same facility of achieving O.B.C reservation. Now all the people of this community have begun to realize the importance of getting established in various fields like education, economy and politics etc.

2.7. Present Dwelling Places of Sher Shah Abadis

As most of the people of this community depend on cultivation, for the sake of cheep lands, transfer their abodes more frequently. Consequently they are found in the following regions. For the convenience of depiction

of the locations it can be mentioned as Gram Panchayats under the Blocks and the Blocks under the Districts and the Districts under the states. It is to be noted that each Gram Panchayat is consisted multiple villages that are not mentioned here.

WEST BENGAL

MURSHIDABAD DISTRICT

Lalgola Block: 1) Bahadurpur, 2) Nosipur, 3) Moya Pondithpur, 4) Bilborha Koprha, 5) Paik Parha, 6) Dewan Sarai

Sagardighi Block: 1) Kabilpur, 2) Baliya, 3) Monigram, 4) Patkel Danga.

Raghunath Ganj-1 Block: 1) Rani Nagar, 2) Mirjapur, 3) Daforpur, 4) Jorur 5) Kanupur

Raghunath Ganj-2 Block: 1) Sakandora, 2) Giriya, 3) Mithipur, 4) Borho Shimul Doyarampur, 5) Jothkomol, 6) Teghori-1, 7) Teghori-2, 8) Laxmijola 9) Jangipur Municipality

Suti-1 Block: 1) Bohutali, 2) Harhuwa, 3) Ahiron, 4) Sadikpur, 5) Nurpur, 6) Bansho Bati

Suti-2 Block: 1) Umarpur, 2) Kashim Nagar, 3) Moheshail-1, 4) Moheshail-2, 5) Jagdai-1, 6) Jagdai-2, 7) Aurangabad-1, 8) Aurangabad-2, 9) Bajitpur, 10) Laxmipur

Somsherganj Block: 1) Nimtita, 2) Chachondo, 3) Protabganj, 4) Bogdad Nagar, 5) Tinpakurhia, 6) Kanchantola, 7) Malancha, 8) Bhasai Paikurh, 9) Dogachi 10) Dhuliyan Municilality

Farakka Block: 1) Mahadeb Nagar, 2) Mohishpur, 3) Arjunpur, 4) Nayonsuk, 5) Imam Nagar, 6) Beniagram, 7) Bahadurpur, 8) Bewa-1, 9) Bewa-2

MALDA DISTRICT

Kaliachak-3 Block: 1) Birnagar-1, 2) Birnagar-2, 3) Laxmipur, 4) Bedrabad, 5) Sahabanchak, 6) Krishnopur, 7) Bhagobanpur, 8) Sahabajpur, 9) Akunda Barhia, 10) Golapganj,11) Choria Anandapur, 12) Kumbhira, 13) Bakhrabad, 14) Pardeona Pur

Kaliachak-2 Block: 1) Panchananda pur-1, 2) Panchananda pur-2, 3) Bangitola, 4) Rathbari, 5) Mothabari, 6) Uttor Laxmipur, 7) Hamidpur

Kaliachak-1Block: 1) Jaluabadha

English Bazar Block: 1) Mohdipur, 2) Jadupur-1, 3) Jadupur-2, 4) Milki, 5) Shovanagar

Old Malda Block: 1) Mangalbari, 2) Mahishbathani, 3) Sahapur

Babungola Block: 1) Madnapati

Gajol Block: 1) Boirgachhi-1, 2) Boirgachhi-2, 3) Alal

Manikchak Block: 1) Gopalpur, 2) Dakshin Chandipur, 3) Uttor Chandipur, 4) Dharompur, 5) Manikchak

Ratua-1 Block: 1) Bilaimari, 2) Mahanando Tola, 3) Debipur, 4) Kahala, 5) Baharal, 6) Ratua, 7) Bhado, 8) Samsi, 9) Chandmoni-1, 10) Chandmoni-2

Ratua-2 Block: 1) Shripur-1, 2) Shripur-2, 3) Sambalpur Tal, 4) Maharajpur, 5) Pirganj, 6) Paranpur, 7) Pukuria

Chanchal-2 Block: 1) Dhangarha Bishonpur, 2) Jalalpur, 3) Chandraparha, 4) Kshempur

Harishchandrapur-1 Block: There is only one G. P. in this block where the Sher Shah Abadis are lived. It is Harishchandrapur G.P.

Harishchandrapur-2 Block: 1) Sultannagar, 2) Sadlichak, 3) Maliour-1, 4) Maliour-2, 5) Islampur, 6) Daulatnagar, 7) Bhaluka, 8) Mashaldoho, 9) Daulatpur

UTTAR DINAJPUR

Itahar Block: 1) Gulondor-1, 2) Gulandor-2, 3) Kapasia, 4) Marnai, 5) Durgapur, 6) Itahar

Raiganj Block: 1) Jagdishpur-1, 2) Jagdishpur-2

Korondighi Block: 1) Bazargau-1, 2) Bazargau-2, 3) Korondighi-1, 4) Korondighi-2, 5) Rautarha-1, 6) Rautarha-2, 7) Dalkolha-1, 8) Dalkolha-2,

Choprha Block: 1) Dasparha

Islampur Block: 1) Matikunda-1, 2) Matikunda-2, 3) Islampur

Gowalpokhor-1 Block: 1) Dhorampur-1, 2) Dhorampur-2, 3) Panjiparha, 4) Pukhuria, 5) Khagurh, 6) Gowalpokhor, 7) Sahapur-1, 8) Sahapur-2, 9) Goti, 10) Gowagaun-1, 11) Gowagaun-2

Chakulia Block: 1) Sahapur-1, 2) Sahapur-2, 3) Chakulia, 4) Belon, 5) Torial 6) Kanki 7) Sujapur-1, 8) Sujapur-2, 9) Bidyanandapur, 10) Nijampur-1, 11) Nijampur-2

DAKSHIN DINAJPUR

Tapon Block: 1) Ramparha Chachrha, 2) Ramchandrapur, 3) Gurhail

Harirampur Block: 1) Balihara, 2) Nahit

JHARKHAND

PAKUR DISTRICT

Pakur Block: 1) Taranagar, 2) Ilami, 3) Nauda, 4) Monirampur, 5) Prithinagar, 6) Hariganj, 7) Bhabanipur, 8) Rahashpur, 9) Ishakpur, 10) Sangrampur, 11) Naruttampur, 12) Changadanga, 13) Jhikorhati, 14) Shitapaharhi, 15) Gaganpaharhi, 16) Beldanga, 17) Manika Parha, 18) Jaykrishnopur,

Hironpur Block: 1) Hironpur

SAHEBGANJ DISTRICT

Barhowra Block: 1) Agloi, 2) Madhuwa Parha, 3) Harihara, 4) Shrikhand, 5) Palashbona, 6) Nakshimol, 7) Hastiparha, 8) Outgram, 9) Daryapur, 10) Birnathpur, 11) Mehendidanga, 12) Rupospur, 13) Kanaigram, 14) Mirjapur, 15) Sherashin,

Uduwa Diyara Block: 1) Radha Nagar, 2) Dakshin Begamganj, 3) Uttar Begamganj, 4) Kathal Barhi, 5) Shridhar, 6) Purbi Paranpur, 7) Paschimi

Paranpur, 8) Uttar Palashgachhi, 9) Dakshin Palashgachhi, 10) Uttar Pierpur, 11) Dakshin Pierpur, 12) Madho Pierpur, 13) Amanot, 14) Purbi Uduwa Diyara, 15) Paschimi Uduwa Diyara, 16) Utter Sarfarajganj, 17)) Dakshin Sarfarajganj, 18) Purbi Udhuwa, 19) Paschimi Udhuwa, 20) Patorha, 21) Mohonpur, 22) Jonka, 23) Mashna, 24) Chand Shohor.

Rajmahal Block: 1) Dahu Tola, 2) Purbi Jamnagar, 3) Paschimi Jamnagar, 4) Purbi Narayanpur, 5) Madho Narayanpur, 6) Paschimi Narayanpur, 7) Ghat Jamni, 8) Gadai Maharajpur Diyari, 9) Mokimpur, 10) Saiyedpur, 11) Mahashinpur, 12) Khuthari, 13) Pararia, 14) Tetulia, 15) Tinpaharh, 16) Paranpur, 17) Laxmipur, 18) Samaspur.

Sahebganj Block: 1) Makmalpur Diyera, 2) Babupur Diyera, 3) Chhoti Kodachonna, 4) Barhi Kodachonna, 5) Madanshahi, 6) Lalbathani, 7) Mirja Chauki

BIHAR

KATIHAR DISTRICT

Amtabad Block: 1) Hal Baida, 2) Jhangla Tal, 3) Pardiyara, 4) Bholamari, 5) Karimapur, 6) Lakhanpur, 7) Jiamari, 8) Baidanathpur, 9) Dakshin Amdabad, 10) Kishanpur, 11) Bhawanipur, 12) Basantpur,

Paranpur Block: 1) Kewala, 2) Paranpur, 3) Shajha, 4) Katghar, 5) Kehunia, 6) Uttari Lalganj, 7) Dakchhini Lalganj, 8) Gauripur.

Manihari Block: 1) Fatahnagar, 2) Nima, 3) Guwagachhi, 4) Narayanpur, 5) Manuhar, 6) Bhatkola, 7) Ratanpur, 8) Raghupur, 9) Bolia, 10) Jagarnathpur

Mansahi Block: 1) Bherhwa, 2) Foolhara, 3) Sahebganj 4) Mirkaha 5) Mohanpur, 6) Polia

Katihar Sadar Block: 1) Chilmara, 2) Mogra, 3) Samserganj, 4) Barbeganj, 5) Hajipur, 6) Bherhiarahika, 7) Katihar Nagarnigam-Sharifganj, Buddhuchaok, Officers' colony, Ramparha, Mahmudchaok

Barari Block: 1) Purvi Babrinagar, 2) Pashchim Babrinagar, 3) Jagdishpur, 4) Sikat, 5) Kanthnagar, 6) Rajapakhar, 7) Semapur 8) Kabarkothi 9) Pachhmamulk, 10) Mohonachandpur, 11) Mansasiya, 12) Barari, 13) Baisagobindpur, 14) Sukhasan, 15) Garhmela, 16) Bashgarha, 17) Nawadi, 18) Durgapur

Falka Block: 1) Sikorna, 2) Bharosia, 3) Hathwara, 4) Makheli.

Korhha Block: 1) Harishpur, 2) Bhatwara, 3) Bawanganj, 4) Simoria, 5) Tinpania ,6) Sadalpur, 7) Danipur ,8) Chandwa, 9) Mashuwa, 10) Mamdalpur, 11) Haripur, 12) Basanthpur, 13) Chandighat, 14) Raksi, 15) Rampur, 16) Deghri.

Hasanganj Block: 1) Jagarnathpur, 2) Rampur, 3) Belwa, 4) Kalsar, 5) Bherhwa.

Kaduwa Block: 1) Pelagarh, 2) Parveli, 3) Chauni, 4) Gethora, 5) Kumhari, 6) Sikorna, 7) Kantadi, 8) Dandkhora, 9) Manjheli, 10) Raniganj, 11) Teliabad, 12) Kursel, 13) Gosaipur,

Balarampur Block: 1) Fathapur, 2) Bhamiyal, 3) Sahagawn, 4) Sharifnagar, 5) Dangraghat.

PURNIA DISTRICT

Purnia East Block: 1) Harda, 2) Kawaiya, 3)Biyerpur, 4) Rajiganj, 5) Lalganj, 6) Maharajpur,7) Rampur, 8) Bhogakariyoat, 9) Abdullahnagar, 10) Chandi, 11) Sikandarpur, 12) Virpur, 13) Vikrampur, 14) Gaura, 15) Hansda, 16) Purvi Maranga, 17) Belauri, 18) Purnia Nagarnigam- Chimni Bazar, Kanwa Bazar , Madhoparha, Madhubani, Shisabarhi, Line Bazar, Khuskibag, Joka, Mehdipur, Miyam Bazar.

Kasba Block: 1) Banaili, 2) Gurhi, 3) Shadhuweli, 4) Bhamralagan, 5) Mohonitikapur, 6) Ghorhdaurh, 7) Sabdalpur, 8) Sanjheli, 9) Bareta, 10) Malharia

Jalalgarh Block: 1) Dimia, 2) Sarsouni, 3) Dansar, 4) Nijgehunwa, 5) Jalalgarh, 6) Chak Mahiyarpur, 7) Sauntha.

Shrinagar Block: 1) Khokha Uttar, 2) Khokha Dakshin, 3) Chanka, 4) Jagaili, 5) Khutti Hasaili, 6) Garhiya Balwa, 7) Jhunnikala.

Kirtianand Nagar Block: 1) Bela Rikabganj, 2) Banbhag Chunapur, 3) Pothiarampur, 4) Parora, 5) Gowasi

Dagruwa Block: 1) Harkheli, 2) Rampur, 3) Dariapur, 4) Babhni, 5) Mathur, 6) Adhkeli, 7) Ichali, 8) Dubaili, 9) Belgachhi, 10) Barsauni, 11) Mahindarpur

Baishi Block: 1) Malharia, 2) Khapda, 3) Baisi, 4) Shadipur Bhutha, 5) Charaiya, 6) Bangama, 7) Shripur Malhatoli, 8) Minapur, 9) Marhwa.

ARARIA DISTRICT

Araria Block: 1) Gairha, 2) Deuria, 3) Bangama, 4) Chikni, 5) Kusiargawn, 6) Chatar, 7) Chandardei, 8) Rampur, 9) Lahna, 10) Araria Nagarpalika

Raniganj Block: 1) Farkia, 2) Ghaghri, 3) Mohoni, 4) Dhubinia, 5) Rampur.

Shikti Block: 1) Muraripur, 2) Khoragachh, 3) Kuchha, 4) Bokantari.

Palashi Block: 1) Dharamganj, 2) Pipra

Narpathganj Block: 1) Basmotia, 2) Bela

Farbishganj Block: 1) Baghmara, 2) Gurhmi, 3) Shiktia.

Jokihat Block: 1) Bagnagar, 2) Kakorhuwa.

SUPAUL DISTRICT

Birpur Block: Birpur Nagar Panchayet

Chhatapur Block: 1) Lalganj, 2) Udhampur.

Basanthpur Block: 1) Parmanandpur, 2) Kochgama, 3) Balbhadarpur, 4) Kushhar, 5) Dinbandhi, 6) Bhimnagar

KISANGANJ DISTRICT

Kisanganj Block: 1) Halamala, 2) Motihara Taluka, 3) Beluwa, 4) Singhiya Kolamoni, 5) Gachparha, 6) Teoonsa, 7) Chakla, 8) Mahingawn, 9) Daula, 10) Kishanganj Nagarpalika

Bahadurganj Block: 1) Bahadurganj Nagar Panchayet, 2) Guwabarhi, 3) Chikkabarhi.

Kocha Dhaman Block: 1) Deramari, 2) Patkoi, 3) Bualda, 4) Modho, 5) Kutti, 6) Himmatnagar, 7) Bagalbarhi.

Pothia Block: 1) Fala, 2) Mirjapur, 3) Gorurkhal, 4) Kaswa Kaliaganj, 5) Burhhnoyi, 6) Nawkatta, 7) Sarogorha, 8) Budhra, 9) Udgarha, 10) Bhotathana, 11) Chhattargachh, 12) Satalpur, 13) Poltha, 14) Raipur, 15) Parlabarhi, 16) Damalbarhi.

Thakurganj Block: 1) Bandarjhula, 2) Chauwa Bhitha, 3) Kadogawn, 4) Dumarya, 5) Khanabarhi, 6) Pawwakhali, 7) Rasiya, 8) Barha Chawandi, 9) Bhog Dawar, 10) Jirangachh, 11) Ruidhansa, 12) Dogachhi, 13) Churri, 14) Kanakpur, 15) Sakhuwadali.

Dighal Bank Block: 1) Dhantola, 2) Karwamani, 3) Mangura, 4) Sighimari, 5) Dighalbank, 6) Pattharghatti, 7) Jagirpadampur, 8) Sathkawua, 9) Dahibhat, 10) Tulsia, 11) Autgachhia, 12) Lakshmipur, 13) Lohagarhha.

BANGLADESH

Sher Shah Abadis are living at large scale at Rajsahi and Chapai Nababganj districts in Bangladesh. The areas of Kansat, Mobarokpur, Sahabajpur, Shampur, Chakritipur, Monakosha, Uttor Ujikpur, Daipukuria, Ranihati, khaserhat that are under Shibganj police station, are thickly populated by the Sher Shah Abadis. It is to be noted that Sibganj was a centre place of the Sher Shah Abadis and before the partition of India it was under Malda district of West Bengal. During British period they left Sibganj due to the erosion of the Ganges in 1860s. Thence their migration onward had been continued to the upward places of the river streams. It is the very common criteria of the Sher Shah Abadis that they prefer to move the upward places, not to the downward places of the river streams. They are resided at Bholahat, Nachal, and Gomostapur in scattered manner.

NEPAL

There are fourteen (14) Zones in Nepal. Each zone has few districts and each district has many “Gaon Bikash Samiti” and each “Gaon Bikash Samiti” has few villages or localities.

Machi zone

Jhapa District: “Damondoba”, “Sarnamoti” and “Kumarkhod” are the three Sher Shah Abadi dwelling Goan Bikash Samity of Jhapa in Machi zone. Ruhimari (three localities in the same name), Chartagachhi, Vamtoli, Khorbona, Shimuldagi etc are in Damondoba. Chhatabasti,

Shukumbasi etc in Sarnamoti. Shalmara, Ammarkholi, kumarkhol, Bilatibadi are in Kumarkhod.

Koshi Zone

Morang District: ‘Indropur’ is the only Shershah Abadi dwelling Goan Bikash Samity of Moran. Sholakpur, Gobindopur, Rahmatpur etc are the localities of this Samity.

Shunsari District: ‘Shreepur Jabdi’ and ‘Basantipur’ are the two Sher Shah Abadi dwelling Gaon Bikash Samities of Shunsari. Kumyahi, Judhganj, Kumyahi Hudkitola etc. are the localities in ‘Shreepur Jabdi’ Shishuwa, and Dharampur etc. are the localities in Basantipur.