

CHAPTER: 1

INTRODUCTION

GEOGRAPHICAL EXTENT OF BARAK VALLEY: Assam is geographically divided into three parts: (i) Brahmaputra Valley (ii) Barak Valley (iii) Hilly region comprising two districts of Borail Range. The Barak Valley is known as south Assam, located in the southern region of the Indian state of Assam. The region is named after the Barak River.¹ It consists of three administrative districts of Assam viz- Cachar, Karimganj and Hailakandi. Among these districts, Cachar and Hailakandi belonged to the former Cachar district in British India; on the contrary, Karimganj belonged to the Sylhet district of Bangladesh. Karimganj was separated from Sylhet after the 1947 referendum, with the rest of Sylhet falling under East Pakistan (Bangladesh) and Karimganj under India.² Formerly, it was called Surma Valley which consisted of modern Barak Valley's three districts, North Cachar, Jiribam of Manipur, Kailasahar-Dharmanagar area of Tripura and four districts of Bangladesh, viz- SadarSylhet, Maulavi Bazar, Habiganj and Sunamganj. Karimganj, SadarSylhet, Maulavi Bazar, Habiganj and Sunamganj were all sub-divisions of the Sylhet district in the British period when Silchar, Hailakandi and North Cachar (Haflong) were sub-divisions of Cachar district, while these two districts (Sylhet and Cachar) together formed the Surma Valley division ever since these were transferred to Assam in 1874.³ This chunk of land of modern Barak Valley is bounded by remarkable mountains of North Cachar Hill District on the North, the Angami Naga Hills and Manipur state on the

¹BazlurRahman Khan, *Assam Muslim History: A Brief Outlines*, This small piece of writing encompasses Muslim history from beginning to colonial period and geographical-historical realities that shaped Muslims destiny in the pages of history, 2012, P-2., Quoted in SujitChoudhury, *The Barak Valley: A Historical Outline*, P-1.

²BazlurRahman Khan, *Madrasa Education System in South Assam*, the Milli Gazette, 2012, P-01.

³ J. B. Bhattacharjee, *Geographical Dimension of Historical Analysis: The Ancient Barak Valley in the Context*, Historical Review, Vol-1, 1997, P-5.

East, the Hills of Mizoram and Tripura on the South and Surma Valley of Bangladesh on the West.⁴ The most striking characteristic of Barak Valley is that it is a part of geographical unit providing the habitation for about 4 million human beings (3715774 according to 2011 census) of different social strata and economic classes and ethnic and cultural identities and linguistic identities who profess various religions. Muslims form about 48% of the total population⁵ but they came of Bengali, Manipuri and Hindi speaking linguistic groups. Overwhelming majority of the Muslims is linguistically Bengalese.⁶

HISTORICAL BACKGROUND OF BARAK VALLEY: Concerning the historical background of Barak Valley, we find no remarkable traces about this region prior to 6th century A.D. Most ancient epigraphic evidences are the Nidhanpur Copper Plates of Kumar BhaskarVarman, the king of Kamrupa, shows that the geographical location of present day Barak Valley was under Kamrupa during 6th century A.D. Various evidences namely literary, numismatic and epigraphic study show that the ancient boundaries of Srihatta, Kamarupa, Samatata, Tripura and Harikela states extended and co-existed in Barak Valley up to the end of the ninth century A.D.⁷

However, the Paschimbhag Copper plate of Sri Chandra indicates that some major parts of modern Karimganj and Cachar districts were under the jurisdiction of Chandra rulers while the southern part of Karimganj district namely Patharkandi and Ratabari Police Stations remained under the state of Tripura kings. Modern Cachar and Hailakandi districts of Barak Valley went under the jurisdiction of Tripura Rajas after the decline of the Srihattarajya that continued up to the 16th century. During the Koch invasions of 1562 Cachar and Hailakandi went under the jurisdiction of Dimasa Kings,

⁴ Md. MatiurRahman, *Teaching of Arabic Language in Barak Valley: A Historical Study (14TH TO 20TH Century)*, Thesis submitted to the Assam University, Silchar for Award of Ph.D. Degree in the Department of Arabic, 2009, P-1., Quoted in SujitChoudhury, *The Barak Valley: A Historical Outline*, P-1.

⁵ https://en.wikipedia.org/wiki/Barak_Valley#Religion

⁶ Md. MatiurRahman, op. cit., p-3, Quoted in SuhasChatterjee, A socio Economic History of South Assam, 2000, Jaipur, Printwell Publishers Distributors, P-165, BazlurRahman Khan, *Madrassa Education System in South Assam*, the Milli Gazette, 2012, P-01.

⁷ Ibid, PP- 4-5., Quoted in BazlurRahman Khan, op. cit., PP-28., FazlurRahman, *SylheterMati-SylheterManush*, Dhaka Cantt.Bangladesh, Paper Converting and Packeting Limited, 1992, P- 25.

ruling from Maibong. The Dimasa kingdom flourished over modern North Cachar Hills, Cachar and Hailakandi until 1832 before its annexation by the British rulers. After the annexation, a separate district was formed with headquarters at Silchar which was transferred to the Dacca division in 1836 A.D.⁸

The great Sufi Saint Shah Jalal *Mujarrad* arrived in Sylhet in the early part of the 14th century that marks a milestone in the history of Barak Valley. Sylhet, including a large portion of present Karimganj, went under the jurisdiction of Delhi Sultanate forming a unit under the administration of the Bengal Sultan. During the last phase of Mughal rule, Sylhet was a *Chakla*, a revenue unit under Nawab of Bengal that continued up to 1765 till the assumption of *Dewani* of Bengal by the East India Company. In the year 1874, both Sylhet and Cachar districts were separated from Bengal and included in the newly created province of Assam under a Chief Commissioner. However, both the districts constituted a separate entity named Surma Valley. Sylhet district was divided into some sub-divisions and thus Karimganj sub-division was formed in 1878 with the area of modern Karimganj district.⁹ The entity of Surma Valley including Sylhet and Cachar districts continued up to 1947. In 1947 India became independent through partition. The partition caused a great change in the geo-physical structure of this region. Though Cachar district remained intact in India, yet, the greater portion of Sylhet was included under Pakistan following a referendum. This portion was included in Cachar district as fourth sub-division. Afterwards, the North Cachar sub-division was separated from Cachar in 1952, Karimganj sub-division was transformed into a separate district in 1983 and Hailakandi was separated as a district in 1989. These

⁸Kamaluddin Ahmed, *Karimganj Itihas*, Silchar, 2013, P-51., Quoted in Md. MatiurRahman, op. cit., PP-5-7., BazlurRahman Khan, op. cit., PP-28-30.

⁹ Md. MatiurRahman. P- 7, Quoted in Kamaluddin Ahmed, PP-44-48., SSD, File, 127 D.C., ASAD, SujitChoudhury, op. cit., PP-1-3.

three districts-Cachar, Karimganj and Hailakandi are continuing to exist under a common name “Barak Valley”.¹⁰

STATEMENT OF THE PROBLEM

The Muslims occupied a unique position in Assam. Due to the coming of the Sufis in Barak Valley, the number of Muslims increased and with the settlement of the Muslims in the different parts of Barak Valley, a good number of *Mosque* and *Dargahs* were set up both in Villages and Urban areas. In Cachar, a large number of Mosques were set up and among them 12 notable *Mosques* are Paikan Boro *Mosjid* (1700 A.D.) in Gumrah, Borkhola Pacca *Mosjid* (1705 A.D.), Buribail Old Jame *Mosjid* (1707 A.D.), Kanakpur Puratan Pacca *Mosjid*, Cachari *Mosjid*, in Silchar town, Silchar Boro *Mosjid* (1884 A.D.), Fatak bazar Jame *Mosjid* (1890 A.D.), Banskandi Madrassa *Mosjid* (1897 A.D.), Ghaniwala Markaz *Mosjid* (1925 A.D.), Madhurbond Boro *Mosjid* (1903 A.D.), Udharbond Bazar *Mosjid* (1930 A.D.), and Bhaga Bazar Jame *Mosjid* (1948 A.D.) etc.

In the district of Karimganj, a large number of *Mosques* were established and among them 17 noted *Mosques* are Bundashil Jame *Mosjid*, Gorekafan Jame *Mosjid*, Khadiman Jame *Mosjid*, and Khadimpara Jame *Mosjid*. These *Mosques* were established in the early part of 14th century. Hatkhala Jame *Mosjid* (1463 A.D.) in Asimganj, *Mosjid* at Kaliganj (1502 A.D.), *Mosjid* Tilla Jame *Mosjid* (1531 A.D.) in Ballia, Latu Jame *Mosjid* (1556-1605 A.D.), Fakirtila Goivi *Mosjid* (1630 A.D.) in Sarifnagar, Kachukhauri Mukambari Jame *Mosjid*, Kanishail Jame *Mosjid* (1700 A.D.), Singaria Jame *Mosjid* (1705 A.D.), Satghori Jame *Mosjid* (1718 A.D.), Ratabari Jame *Mosjid* (1795 A.D.),

¹⁰Kamaluddin Ahmed, Sources of History of the Medieval Surma-Barak Valley, Historical Review, Vol-1, 1997, PP-24-25., Quoted in Matiur Rahman, op. cit., P-8.

HulashnagarPaccaMosjid(1810 A.D.), GanshahmarchakDarus Salam JameMosjid(1864 A.D.), BiskutJameMosjid(1890 A.D.) etc.

In Hailakandi district, a large number of *Mosques* were set up and among them 10 famous *Mosques* are MuhammadpurJameMosjid, BarnagodJameMosjid in Algapur, MatijuriJameMosjid(1815 A.D.), Boalipar Bazar Mosjid(1895 A.D.), Sahabad Madrassa JameMosjid(1899 A.D.) HailakandiCachariMosjid(1907 A.D.), Lalabazar Town Mosjid(1908 A.D.), HailakandiPuran Bazar Mosjid(1914 A.D.), Hailakandi College Mosjid (1960 A.D.) and Gharmurah BazarMosjid(1979 A.D.) etc.

Along with the *Mosques*, some *Dargahs* were also established in many parts of Barak Valley. *Dargahs* are the holy shrines of the Sufis, where they were buried and out of respect, tombs were also built in memory of these dedicated souls. These *Dargahs* (shrines) were built in different scattered places of this region. In Cachar, a few *Dargahs* were established and among them 06 prominent *Dargahs* are Shah Nathan in Nathanpur, Shah Chand Ali &Pata Shah in Dargakuna, Langar Shah in Pullerttal, Bakhar Shah (1943 A.D.) in Madhurbond, Charki Shah (1952 A.D.) in Saidpur, Makha Shah (1973 A.D.) in Ghoniwala etc.

In the district of Karimganj, a few *Dargahs* were established and among them 05 prominent *Dargahs* are Shah BadarUddin, Shah Sikandar, Shah Zia Uddin, Shah Adam Khaki, and Shah Abdul Malik. These *Dargahs* were established in the early part of 14th century and these were set up by the disciples of *Hazrat* Shah Jalal.

In Hailakandi district, a few *Dargahs* were established and among them 04 memorable *Dargahs* are Mir-Ul-Arifeen in Panchgram, Shah Noor in Charakuri, Ambaar Ali (1964 A.D.) in Visingsa and Abdul Aziz Chourdhy (1984 A.D.) in Tantoo etc.

However, gradually these *Dargahs* lost their religious identities and became centers of meeting ground of different religious communities. People of different faiths like Hindus, Muslim, Buddhist, Jains etc. visit these holy shrines to fulfill their dreams and to pay homage to these great departed souls. This type of scenery is quite visible in the

shrine of Adam Khaki *Dargah* of Badarpur; Mir-ulAreefin*Mukam* of Panchgram and Bakhar Shah *Dargah* of Silchar.

But it is a matter of great regret that no due attention has been given to the development, administration of *Mosque* and *Dargahs* and to the impact of *Dargahs* particularly on the society; and the architectural style of *Mosque* and *Dargahs*, which is very important for archeological studies. Many works on the earliest *Mosques* and on the Indian Sufis and their shrines have been published at national level but no such work at Barak Valley level has so far been written and nobody has given keen interest to take a comprehensive view of the subject. Keeping all these in mind, the present scholar has selected the topic entitled “A Socio-Historical Study on the Development of *Mosques* and *Dargahs* in Barak Valley from 14th to 20th Century A.D.” to make Comprehensive study on the subject.

REVIEW OF LITERATURE

Assam has been a Centre of *Sufis* and *Sanyasis* from time immemorial. They left a vast legacy behind them and particularly their shrines (*Dargahs*) which were later on built in memory of these departed souls attracted the attention of the scholars and historians. Consequently, in spite of difficulties and paucity of sources, a number of works have been published on the advent of Sufis and their activities and the *Mosques* developed along with the *Shrines*. Among them mention may be made of the work of S. L. Baruah’s A Comprehensive History of Assam, Malik Mohamed’s The Foundations of the Composite Culture in India, Edward Gait’s A History of Assam, Percy Brown’s Indian Architecture, Mohd. Assad UzZaman’s Sufi Tradition and Culture, Kamaluddin

Ahmed's KarimganjerItihas, AchyutCharanChoudhary'sSreehatterItibrita, Mohammed YahyaTamizi's Sufi Movements in Eastern India and so on.

Although an extensive review of literature is made to conduct the present study, here a few important ones are discussed briefly.

S.L.Baruah in his work "*A Comprehensive History of Assam*" focuses on the advent of *Sufis* and Muslim settlement in Assam. Muslim archaeological remains of medieval Assam consist of the ruins of *Mosque* and *Dargahs*. When Assam had come into conflict with the Turko-Afghans and Mughals and when as a result of their frequent attacks Muslim population grew up in western Assam and slowly spread into eastern Assam, *Mosques* and *Dargahs* were also introduced. Muslim Sufis and *Peers* came to Assam, and many of them breathed their last here, where sprang up the *Dargahs*. All these are living proof to the cultural history of the period. In numismatic sources, he mentioned a good number of coins, all silver and belonging to various Muslim rulers of India have been found in various parts of the Assam. The Ahom kings encouraged Islam and made land-grants to the Muslim Sufis, preachers and *Mosques*. Islam which had a mass appeal charmed a large numbers of the people to its fold and secured a fair conversion. This it gave an impetus to the Bhakti Movement. During medieval period of Assam, even Islam was not looked upon as an alien element. In that time, Mir Jumla's chronicler was surprised at the assimilation of the Muslims with the indigenous inhabitants. Hindu paid homage to Muslim *pirs* and the Muslims participated in the *Nama-Kirtanas* and as such developed a smooth fellow feeling and harmony among the people of various religions and culture. He also defined the *Dargah*, *pir*, *Id*, *Idgah* and *Namaj* in glossary of the book.

Malik Mohamed in his work "*The Foundations of the Composite Culture in India*" mentioned the process of establishment of Hindu-Muslim unity as a result of historical, social and cultural factors over a period of a few centuries. Searching this era, he discloses how the Muhammadan rulers contributed such harmony and how the

two cultures changed and received each other's doctrines in order to improve and formulated a multiple Indian culture. With the objective of exploring the foundations on which the multiple culture of India rests, the author examines the contribution of Sufism which inherently connotes syncretism and abidance as well as the contemporaneous rise of the Bhakti Movement in medieval India.

Percy Brown in his work "*Indian Architecture (Islamic Period)*" focuses on architectural styles of the *Mosque* and *Dargahs* during the Sultanate period and Mughal period as well as various provincial style like Bengal Provincial style was briefly discussed in his work.

Edward Gait in his work "*A History of Assam*" mentioned the conquest of Sylhet by the Muslims is ascribed by tradition to Shah Jalal of Yemen. *Hazrat* Shah Jalal is said to have come to Delhi during the reign of sultan AlaUddain (1296-1316 AD) and to have gone to Sylhet with the army commanded by Sikandar Shah, the sultan's nephew. This usage is verified by a Muslim inscription of 1512 A.D. in which it is said that the conquest of Sylhet was originated by Sikandar Khan Ghazi in the reign of Firuz Shah of Bengal in 1303 A.D. It may therefore be terminated that the north-west part of Sylhet

Fell into the hands of the Muslims in the early part of the 14th century.

AchyutCharanChoudhury in his work "*SreehatterItibrita- Purbangsho*" described spread of Islam in Sylhet and its adjoining areas under the able leadership of *Hazrat* Shah Jalal and 360 disciples in the early part of the 14th century. He also described the story of BurhanUddin and Nuruddin who were living in Gaur and Taraf respectively before advent of *Hazrat* Shah Jalal in Sylhet. He mentioned list of 360 disciples of Shah Jalal in his book.

Mohd. Assad UzZaman in his thesis "*Sufi Tradition and Culture: A Study of Sufi Saints and Growth of Syncretic Shrines in Medieval North East India*" examined the

geographical location and brief history of medieval Assam, arrival of various Sufi saints and their order (*silsilah*) in various parts of the region and establishment of *Dargahs* and *Khankahs*. He also discussed teachings and attitude of the Sufi Saints to the society and state during medieval period in Assam, Sufism and Bhakti Movement in the region and their mutual interaction and emergence of syncretic shrines and cult.

Kamaluddin Ahmed in his research paper “*Sources of History of the Medieval Surma Barak Valley*” highlighted concerning geographical extent of the region, various source materials including documentary and oral. Moreover, he also discussed the documentary sources include- literary, epigraphic and numismatic sources. In literary source, he mentioned about the Rehla, the Raja-Mala of Tripura, KirataJanakirti, and various Persian sources like-Ain-i-Akbari, Baharistan-i-Ghaybi, and Riyaz –us-Salatin,. Among the Buranji, he also discussed the DeodhaiAsomBuranji, the KachariBuranji, the TungkhungiaBuranji, JayantiaBuranji and Tripura Buranji. In epigraphic sources, he highlighted various stone inscriptions which were found in Barak Valley of Assam and abroad. In numismatic sources, he mentioned about 177 coins which were found in Karimganj district of Barak Valley during the medieval period of this region.

BazlurRahman Khan in his work “*Muslims in Assam History*” mentioned that the history and cultural heritage of each and every community of a place express the composite nature of that place and its greatness. Barak valley of Assam for its rich diversity in religion, language, ethnicity and culture form a distinct and interesting identity in the history and heritage of India. The Muslims legacy is a significant part of it. He also focuses on early Muslim society and Muslims in the political affairs of Barak Valley. The advent of Sufis and Muslim settlement in Barak Valley as well as Brahmaputra Valley is an important subject in his book. He has also made an effort to highlight the life and activities of the Sufi saints of Barak Valley as well as Assam and

their role both in the proliferation of Islam and creating a mosaic culture paving the way for communal harmony.

Ali HaidarLaskar, in his work “*A History of the Muslims and the Barak Valley*” made an attempt to analyze the advent of Islam, Sufis and its impact on the socio-cultural life of people of the Barak Valley. Sylhet district being a part of Bengal came in Political contact with Muhammadan power since the advent of Muhammadans in Bengal during early part of thirteenth century. Cachar district came under Muslim political power only for a small period during the role of Aga Muhammad Reza (1799-1801) A.D. Arab Merchants, saints and preachers reached Sylhet and Cachar through river roads via Chittagong much earlier to Bengal conquest by Muslims during the first decade of 13th century. In his book, he narrated that there were Muslims settlements in Sylhet region much before arrival of *Hazrat* Shah Jalal in the 14th century. Mass scale conversion to Islam from natives of Sylhet took place due to influence of high spiritual values of Shah Jalal and 360 companions accompanying him and Sylhet became a Muslim majority area.

MahammadYahyaTamizi, in his work “*Sufi Movements in Eastern India*” focuses on history of Sufism, political and social conditions of India, advent of Sufis in India including important Sufi orders (*Silshila*) of India and the world. He also mentioned the Sufis of eastern India and their lives, times and activities. Among the Sufis in eastern India, he narrated Sufis of Bihar, West Bengal, Bangladesh and Assam. He also narrated the notable Sufis, who flourished in Barak Valley. Some of them were *Hazrat* Shah Badar, Shah Adam Kaki, Shah Diyau-Din, Shah Abdul Malik, Shah Sikandar, Mir-ulArefeen, Shah Natawan, and so on. In the last chapter of the book, he cited the religious lives and practices of the Sufis and their influence on thoughts and culture of eastern India including Barak Valley of Assam.

Abdul Karim in his article “*Advent of Islam in Sylhet and Hazrat Shah Jalal*”, (Ed.) ShrifUddin Ahmed, Sylhet: History and Heritage, highlighted about the spread of Islam in Sylhet and its adjoining areas under the spiritual leader of *Hazrat Shah Jalal* and his 360 companions in the early part of the 14th century. He also mentioned in detail the story of BurhanUddin in Gaur kingdom as well as the conquest of Sylhet by the Muslims under joint leadership of *SipahsalarNasirUddin* and *Hazrat Shah Jalal*. The author mentioned the inscriptions found in Shah Jalal’s *dargah* area which are the vivid documentary proof of Muslims Existence in that region

Kamaluddin Ahmed in his work “*KarimganjerItihas*” in Bengali described political background of Karimganj sub-division of Sylhet district of Bangladesh including archeological remains, the role of *Hazrat Shah Jalal Mujarrad* and his disciples for the spread of Islam in Barak Valley.

Abdul SukkurBarbhuiya in his work “*BarakerPirPhakirr*” discussed about the role of Sufis of Barak Valley to restore the spread of Islam and Communal harmony among the people of Barak Valley. It is an attempt to highlight the life and activities of the Sufis saints of Barak and their role both in the Proliferation of Islam and creating a mosaic culture paving the way for communal harmony and peacemaking.

Kamaluddin Ahmed in his work “*The Art and Architecture of Assam*” focuses on the Islamic architecture in a broad area of Assam including modern Kamrup, Dhubri, Goalpara and Karimganj district of Barak Valley would constitute the eastern region of the Bengal subah under the Turko-Afghan rulers. But the architectural remains of the Muslims so far discovered are those of the religious buildings and not a secular one has so far been traced. Hence, the term Islamic Architecture to the remains of building created by the Muslims in Assam is more appropriate than the terms Indo-Islamic or Bengal Provincial Muslims styles. The religious architecture of the Muslims contains two types of the buildings, i.e., *Mosque* and *Dargah*. In Barak Valley, numerous sites with ruins of *Mosques* in Karimganj district alone have begun to show the attention of the scholars. The other Islamic religious architecture is the *Dargah* lying scattered in

Barak Valley. He also discussed the architectural styles of both *Mosque* and *Dargahs* during medieval period.

“*The Masjid its Role and Etiquette*” published by Idara Isha’at-e-Diniyat (P) Ltd. is an empirical study to understand the importance of *Mosjid* and its role in society. The *Mosjid* is neither merely place of prayer nor a symbol of Islam, but it also conducts multi-purpose role in the Muslim community. It works as monitoring agent for the socio-cultural and spiritual progress of the Muslim community. It has all encompassing and an ongoing relationship with day to day deeds of the Muslims.

But, the topic of research bears only basic hints from those above mentioned books and not any detailed review of literature.

Similarly, Barak Valley of Assam also witnessed a good number of Sufis coming from distant parts of India. With Sufis, many *Mosques* and *Dargahs* were set up. But the literatures so far have been published are not sufficient to discuss in details on the theme. More historical facts and valuable information on the subject is still untouched. It is out of historical enquiry, the present scholar has undertaken the research on the topic “A Socio-Historical Study on the Development of Mosques and Dargahs in Barak Valley from 14th to 20th century A.D.”

OBJECTIVES OF THE STUDY

The study has been conducted with the following objectives:

1. To explore the advent of Sufism and Settlement of Muslims in Barak Valley.
2. To find out the development of *Mosques* and *Dargahs* in Barak Valley during the period under review.

3. To find out the trends in running the administration of *Mosques* and *Dargahs* in Barak Valley.
4. To find out the architectural style of the early *Mosques* and *Dargahs* and the changes experienced in the later years.
5. To find out the impact and role of *Mosques* and *Dargahs* in spiritual, social and cultural progress of Society in Barak Valley.

RESEARCH QUESTIONS

1. Was Sufism the forerunner for the Muslim Settlement in Barak Valley?
2. Which Muslim religious institutions were developed in Barak Valley during the period under review?
3. What are the administrative process of *Mosques* and *Dargahs* in Barak Valley?
4. What types of architectural styles were used in making *Mosques* and *Dargahs* in Barak Valley?
5. What are the influences of *Mosques* and *Dargahs* in the society of Barak Valley?

METHODOLOGY

The study is basically descriptive and exploratory research. To fulfill the objectives, deliberate review of literature has been conducted. In this study analytical method is followed and thereby visited archives, record rooms, libraries and undertaken extensive fieldwork through interaction with personalities connected with the study. Subsequently, both primary and secondary sources were explored and analyzed to complete the research work.

ORGANIZATION

Chapter: 1, Introduction

The introductory chapter (Chapter-1) consists of the geographical extent and historical background of Barak Valley, statement of the problem, review of literature, objectives of the study, research questions and methodology. A brief description of chapters is also given in the 'Introduction' in the form of Organization.

Chapter: 2, Advent of Sufism and Muslim Settlement in Barak Valley

In the second chapter, the prime emphasis has been given upon the advent of Sufism and Muslim settlement in Barak Valley. This chapter also shows how and when the various Sufi saints arrived to spread Islam in this region as a result of which, the *Mosque* and *Dargahs* were established and spread in Barak Valley.

Chapter: 3, Mosques and Dargahs in Barak Valley

This chapter throws light on, when and how various Mosques and Dargahs were established in Barak Valley during the period under study. For convenience of the discussion, this chapter has been divided into three sections. Section-I deals with the *Mosque* and *Dargahs* of Cachar district, section-II deals with the *Mosque* and *Dargahs* of Karimganj district, while section-III, deals with the *Mosque* and *Dargahs* of Haliakandi district respectively.

Chapter: 4, Administration of Mosques and Dargahs in Barak Valley

The fourth chapter deals with the administrative system of *Mosque* and *Dargahs* in Barak Valley which it is based on purely democratic principles.

Chapter: 5, Architectural Style of Mosques and Dargahs in Barak Valley

This chapter deals with the architectural style of *Mosque* and *Dargahs* in Barak Valley. A comparative study on the *Mosque* and *Dargahs* architectural style between earlier and latter phase are discussed in this chapter.

Chapter: 6, Influence of Mosques and Dargahs in the Society

The sixth chapter deals with the influence of *Mosque* and *Dargahs* on the socio-cultural and spiritual progress in the society of Barak Valley.

Chapter: 7, Conclusion

In the last chapter, the summary of the study is presented with a brief discussion of each chapter.