

## CHAPTER: 3

# MOSQUES AND DARGAHS IN BARAK VALLEY

In this chapter, the researcher would like to highlight a brief case study on the *Mosque* and *Dargahs* in Barak Valley covering the period from 14th to 20th century. However, it is intended to collect, examine and verify the authentic information regarding the establishment of various *Mosques* and *Dargahs* during the period under review. For the convenience of presentation, this chapter has been divided into three sections. Section - I, deals with the *Mosques* and *Dargahs* of Cachar District, Section - II, deals with the *Mosques* and *Dargahs* of Karimganj District, while Section - III deals with the *Mosques* and *Dargahs* of Hailakandi District.

### **History of Mosques and Dargahs, People and Artisan groups of Mosques and Dargahs of Barak Valley:**

Muslims occupy a unique position in Barak Valley. Settlement of Muslims in different parts of Barak Valley started in the first half of the 14<sup>th</sup> century A.D. With the settlement of Muslims and due to the coming of Sufis in different parts of Barak Valley, a good number of Mosques and Dargahs were set up both in village and urban areas to satisfy the spiritual needs and forsanctification of the immortal soul. The aim was to perform Salat and rectify the soul through fulltime reminiscence of Allah. Meditation as the way to reach Allah spread of spiritual knowledge and Islamic teachings were also the aims behind the establishment of Mosques and Dargahs. Accordingly, with the passage of time a large number of Mosques and Dargahs were set up in different parts of Barak Valley in different years.

Below are the 12 notable Mosques of Cachar district established by the pious people of concerned localities and with the donations received from local people of these localities-

PaikanBoro*Mosjid* (1700 A.D.) in Gumrah, BorkholaPacca*Mosjid* (1705 A.D.), Buribail Old Jame*Mosjid* (1707 A.D.), KanakpurPuratanPacca*Mosjid*, Cachari*Mosjid* (1876 A.D.) in Silchar town, SilcharBoro*Mosjid* (1884 A.D.), FatakazarJame*Mosjid* (1890 A.D.), Banskandi Madrassa *Mosjid* (1897 A.D.), GhaniwalaMarkaz*Mosjid* (1925 A.D.), MadhurbondBoro*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 –BundashilJame*Mosjid*, GorekafanJame*Mosjid*, KhadimanJame*Mosjid*, Khadimpara Jame *Mosjid*, all these are in Badarpur. (These *Mosques* were established in the early part of 14<sup>th</sup> century which is evident from the field study.) HatkhalaJame*Mosjid*(1463 A.D.) in Asimganj, *Mosjid* at Kaliganj (1502 A.D.), *Mosjid*TillaJame*Mosjid*(1531 A.D.) in Ballia, LatuJame*Mosjid*(1556-1605 A.D.), FakirtilaGoivi*Mosjid*(1630 A.D.) in Sarifnagar, KachukhauriMukambariJame*Mosjid*(1518 A.D.), KanishailJame*Mosjid*(1700 A.D.), SingariaJame*Mosjid*(1705 A.D.), SatghoriJame*Mosjid*(1718 A.D.), RatabariJame*Mosjid*(1795 A.D.), HulashnagarPacca*Mosjid*(1810 A.D.), GanshahmarchakDarus Salam Jame*Mosjid*(1864 A.D.), BiskutJame*Mosjid*(1890 A.D.) etc. The mentioned *Mosques* were established by the people of concerned localities with donations received from the people of the localities.

In Hailakandi district, a large number of *Mosques* were set up and among them 10 famous *Mosques* are MuhammadpurJame*Mosjid*, BarnagodJame*Mosjid* in Algapur, (This *Mosjid* was established during the first inhabitants of the locality) MatijuriJame*Mosjid*(1815 A.D.), Boalipar Bazar *Mosjid*(1895 A.D.), Sahabad Madrassa Jame*Mosjid*(1899 A.D.) HailakandiCachari*Mosjid*(1907 A.D.), Lalabazar Town *Mosjid*(1908 A.D.), HailakandiPuran Bazar *Mosjid*(1914 A.D.), Hailakandi College *Mosjid* (1960 A.D.) and Gharmurah Bazar*Mosjid*(1979 A.D.) etc. . The

mentioned Mosques were established by the people of concerned localities with donations received from the people of the localities.

Along with the *Mosques*, some *Dargahs* were also established in many parts of Barak Valley in different years. *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* is 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 14<sup>th</sup> century and these were set up by the disciples of *Hazrat* Shah Jalal, which is evident from the field study.

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. The Mukam of Mir-Ul-Arefeen in Pachgram under Hailakandi district was established in the early part of 14<sup>th</sup> century and this was set up by the disciple of *Hazrat* Shah Jalal and the rest were set up in a gradual process.

People belong to Islam are the worshipers of these Mosques. They belong to Muslim community. There are different divisions among the Muslims of Barak Valley like- Sylheti Muslims, Cachari Muslims, AdiVhasi Muslims, Manipuri Muslims and Assamese Muslims etc. Again there are different titles among the Muslim people of Barak Valley like- Syed, Khan, Chowdhury, Talukdar, Tapadar, Laskar, Bhuyia, Barbhuyia, Mazarbhuyia, Rajbarbhuyia, Jagirdar, Sodial, Ansari, Bora and Shek etc. These divisions and categories were made by the Britisher's during their rule. But,

when they perform prayers and Salat in Mosques, there exist no divisions and categories.

Originally though the worshipers of Dargahs were the Muslim people but gradually these Dargahs lost their religious identities and became the centers of meeting ground of different religious communities. People of different faiths like- Hindus, Muslim, Buddhist, and 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 shrines of Barak Valley, even the scholar seen it during field visit.

Artisans of these Mosques and Dargahs were the skilled workers who built these Mosques and Dargahs with their hands. The craftsmanship of these artisans was no doubt praiseworthy. Originally these artisans were brought by the rulers of Delhi Sultanate and Mughal during their regime. These imported artisans built the Mosques and Dargahs of Barak Valley but with the passage of time, the Masons of Barak Valley came and contract with them and mastered the techniques and styles and began to build Mosques and Dargahs following their techniques and styles. With the increase in number of Muslim population, the dome type Mosques could not accommodate the Mussallis, so the necessity of reconstruction of these Mosques arose. Accordingly, these dome type Mosques are being replaced with the modern multi-storied R.C.C. buildings. The artisans of these modern multi-storied R.C.C. Mosques are the expert masons of Barak Valley. These days the artisans of Mosques and Dargahs of Barak Valley are no more imported.

## Section - I

# Mosques of Cachar

Figure: 3.01

Gate View of PaikanBoroMosjid



This is the Gate view of PaikanBoroMosjid, the oldest Mosjid of Cachar district. The gate was constructed in 2006 as told by the inhabitants of the locality. It bears the year of establishment of the said Mosjid.

Figure: 3.02

**PaikanBoroMosjid (1700)**

This is the oldest *Mosque* of Cachar district situated at Gumrah in Katigorah Constituency.<sup>53</sup> It was established in 1700 A.D. during the Mughal rule in India. At present, it is a three storied building that can provide accommodation for about 900 *Musallis* to perform *Namaz*. There is an extra underground complex for ladies to perform *Namaz*. It is one of the most attractive and technically developed *Mosjids* in this region. As regards the income of the *Mosjid*, its administrative committee had constructed a donation box and a few shops in front of the *Mosjid* premises and its monthly rent forms a big part of *Masjid's* income.<sup>54</sup> It is clear from the fact that the establishment of the *Mosjid* during the medieval period proved the Muslim settlement in Cachar who had been living in this remote region of Barak Valley since long past.

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<sup>53</sup> Observation from field visits.

<sup>54</sup> Reported by Salique Ahmed Laskar, on 28.12.2017, age-49, Cashier of the *Mosjid*.

Figure: 3.03

**Borkhola Pacca Masjid (1705)**

This *Mosjid* is situated at Borkhola part-1 and adjacent to Borkhola-Kalain road under Borkhola constituency of Cachar district of Barak Valley. It was established in the year 1705 A.D. primarily with tin roof wooden structure during the Mughal period in India. In 1945 A.D. the *Mosque* was built with a mixture of lime, bricks and sand etc. which was known as *Chun-Churky*. The *mosjid* is called *Borkhola Pacca Masjid*, because it was first built with such a mixture in the whole locality. This traditional building was decayed in course of time and it was replaced by the present multistoried building structure of the *Mosjid* is under construction which was started in 2008 A.D.<sup>55</sup> Within the *Mosjid* campus there is a *Hafizia* Madrassa.<sup>56</sup> The establishment of *Mosjid* in 1705 A.D. indicates that there was a Muslim society in this remote region of Cachar district of Barak Valley.

<sup>55</sup> Jointly Reported by Hazi Sirajul Islam Muzamder, age-77, Hazi Edris Ali Barbhuiya, age -74, and Moulana Hazi Nurazzaman Barbhuiya, age -67, on 27.12.2017, during field visit.

<sup>56</sup> Personal visit to the *Mosjid* on 27.12.2017.



Figure: 3.04

**Buribail Old JameMosjid (1707)**

This is one of the oldest *Mosques* in Cachar district of Barak Valley established in 1707 A.D during Mughal period in India. It is situated at Buribail part-III, under Bhorkhola constituency of Cachar district and adjacent to river Barak. There were 350 Muslim families living in a vast area and it is one of the largest villages of Cachar district. Due to the gradual increase of population, at present, six sub-mosques have been constructed within the former jurisdiction of the Buribail Old Jame*Mosjid*.<sup>57</sup> The establishment of *Mosjid* during that time indicates that there was a Muslim society in this remote region of Cachar district of Barak Valley.

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<sup>57</sup> Reported by a local Social activist of this locality named Mr. FaizulHoqueMuzamder, age -75, on 27.04.2017, during field visit.



Figure: 3.05

**KanakpurPuratanPaccaMosjid**

This ancient *Mosjid* is situated at Kanakpur village about 5/6 K.M. away from Silchar town.<sup>58</sup> It was established in around the last quarter of the 18th century. There was an interesting legend concerning the construction of this *Mosjid*. It tells that the local people made monetary collection for the construction of *Mosjid* in the village and afterwards to justify the purity of the donated money, they wrapped them up in a cloth sack and dropped it in to the nearest river Barak. A few days later, a fisherman caught a big fish and found the money intact within its stomach. It is believed that the *Mosjid* was erected eventually with that retrieved donation. At present, this *Mosjid* is standing as an R.C.C. building as one of the most ancient *Mosjids* of the district.<sup>59</sup>

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<sup>58</sup> Information Collected from Khadim of the Mosjid on 16.11.2015, during field visit.

<sup>59</sup> Information collected from Mr. Saleh Ahmed on 16.11.2015. Member of Mosjid Committee, Kanakpur, Silchar.

Figure: 3.06

**Gate View of CachariMosjid**

This is the gate of CachariMosjid, Sadarghat, Silchar. The gate was built in 2008 as reported by the Mosjid Committee. It bears the year of establishment of thisMosjid.

Figure: 3.07

**CachariMosjid (1876)**

The most ancient *Mosjid* of Silchar town is Sadarghat Cachari *Mosjid*. This *Mosjid* was established in the year 1876, situated between the river Barak and Silchar court covering around five and half *kathas* of land. At the beginning, the *Mosjid* was started by the Muslim lawyers, govt. officials, employees and businessmen to perform *salat* during their tour to Silchar for judicial and other purposes. It was started as a tin roofed *kachcha* house which at present standing as a three storied R.C.C. building providing accommodation for about 1000 *musallis* to perform *Namaz*.<sup>60</sup>

Figure: 3.08

### Gate View of SilcharBoroMosjid



This is the gate of SilcharBoroMosjid, Silchar. It was built in 2005 and founded by Star Cement. It shows that SilcharBoroMosjid was established in 1884 A.D.

<sup>60</sup> Personal visit to the *Mosjid* on 26.01.2016, Quoted in Sanat Kr. Koiri, “*Cachharher Nana Itihas*”, Puja Publication, 53 Sunil Sarkar Lane, Hospital Road, Silchar, Cachar, Assam, 2013, p-115.

Figure: 3.09

**SilcharBoroMosjid (1884)**

This remarkable *Mosjid* is situated in the central hub of the main town of Silchar. In the year 1884 the *Mosque* was primarily constructed with a tin roof wooden structure. The *Mosjid* was reconstructed in the year 1974, foundation stone being laid by Mr. *Alhaj*Moulana Oji Uddin Ahmed Khan (Rampuri) on 24th March, 1974 Saturday.<sup>61</sup> At present, the *Mosjid* is standing as a multistoried complex accommodating about 3000 people in performing prayer at a time.<sup>62</sup> It is one of the most attractive and technically developed *Mosjid* in this region. In this *Mosjid*, there is an underground complex, ladies accommodation fasciitis for resting and *Namaz* and *Musafirkhana*. As regards the income of the *Mosjid*, its administrative committee had constructed some shops and *musafirghanain* front of its *Mosjid* premises and its monthly rent forms a small part of *Mosjid's* income.<sup>63</sup>

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<sup>61</sup> Researcher personally Visited to the *Mosjid* on 26-11-2017 and collected information from cashier, HaziAltafHussain, age-51.

<sup>62</sup> Information collected from the *Khadims* of the *Mosjid* during field visit.

<sup>63</sup> Information gathered from secretary of the *Mosjid* committee named *Mr. Pear UddinMuzamder*, age-76, on 26.11.2017.



**Figure: 3.10**  
**Fatakbazar Jame Mosjid (1890)**



This *Mosjid* is located in Fatakbazar, the central zone of Silchar town and standing near Silcharsadar police station. It was established in 1890 A.D. This *Mosjid* is also called the *KarkhanaMosjid* and it is patronized by specially businessmen of this locality. At present the *Mosjid* is standing as a multistoried building providing a room for about 1000 *musallis* to perform prayer.<sup>64</sup>

<sup>64</sup> Personal visit to the *Mosjid* on 17.11.2015, information collected from Mr. MehbubHussain, age-63, (Ex Accountant of S.B.I.), secretary of the *Mosjid*.

Figure: 3.11

**Banskandi Madrassa Masjid (1897)**

It is located at Banskandi adjacent to Silchar-Jiribum national highway under Lakshipur constituency in Cachar district of Barak Valley. Banskandi of Cachar district is famous for its Islamic university *DarulUlumBanskandi* which is the largest Islamic University of North East India. This *Mosjid* was founded along with a Madrassa in the year 1897. It was initiated by the great Islamic scholar *Hazi Akbar Ali Choudhury* in collaboration with the then famous social activist of this locality - *Hazi Nena Mia Laskar*. This attractive *Mosjid* is within the Islamic University complex and to perform *Namaz* particularly for the staff and students of the Madrassa.<sup>65</sup> About 1500 students studies in this Madrassa. There is a grave of famous Sufi saint *Hazrat Maulana Ahmed Ali* near the *Mosjid*. He was the main architect behind the development of it as a largest Islamic University in NE region.<sup>66</sup>

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<sup>65</sup> Personal visit to the Masjid on 16.11.2015, Quoted in Sanat Kr. Koiri, “*Cachharher Nana Itihas*”, Puja Publication, 53 Sunil Sarkar Lane, Hospital Road, Silchar, Cachar, Assam, 2013, pp-146-47.

<sup>66</sup> Information collected from Maulana Fuzail Ahmed of this Madrassa on 16.11.2015.

Figure: 3.12

**MadhurbondBoroMosjid (1903)**

It is located at Madhurbond adjacent to Silchar-Barenga road under Silchar constituency of Cachar district. It was established in 1903 A.D. with tin roof wooden structure and a few years later, it was again constructed with a structure traditionally followed by Mughal architecture with bricks and lime (*Chun-Churky*) composition. At present, the *Mosjid* stands as a three storied modern R.C.C building accommodating about 1500 people performing *Namaz* at a time which is reconstructed in 2014 A.D. replacing the old building structure. There is a *minar* within the boundary from where the faithfuls are called for prayers. It is under construction for all sorts of facility.<sup>67</sup>

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<sup>67</sup> Information collected from a local inhabitant named Dr. Habibullah Muzamdar, Asst. Prof. in History, Assam University, Silchar, on 27.06.2018, during field visit.



Figure: 3.13

**GhoniwalaMarkazMosjid (1925)**

The *Mosjid* is situated at Ghoniwala, nearly 02 K.M away from Silchar town and it was established by the local people in 1925 AD., with a structure traditionally followed by Mughal architecture with bricks and lime (*Chun – Churky*) composition without any iron rods.<sup>68</sup> At present, the *Mosjid* stands as a multistoried complex accommodating about 2500 people performing prayer at a time. It is the headquarters (*Markaz*) of *TablighiJamaat* of Cachar district. Every Saturday about 900 people assemble here in this *Mosjid* from inside & outside the district for bringing about a reawakening of faith in Islam among the Muslims as well as to spread the message of the prophet. For that reason, People from inside & outside the country also come in this *Mosjid* and preach in various other *Mosjid* in Barak Valley.<sup>69</sup>

<sup>68</sup> Information collected from Shamim Ahmed Laskar, a local inhabitant, on 17.11.2015, during field visit.

<sup>69</sup> Information collected from a native citizen named Dr. ShahedulHoqueLaskar, Associate Prof. In Electrical & Instrumentation Engineering, of N.I.T., Silchar, on 17.11.2015, Quoted in M.S.A. Rao, *Social Movements in India: Studies in Peasant, Backward Classes, Sect nan, Tribal and Women's Movements*, New Delhi, Manohan Publications, 1984, P-304.

Figure: 3.14

**Udharbond Bazar Masjid (1930)**

It is known as *Abdul Mia Wakf State Masjid*, located at Udharbond Bazar adjacent to Silchar-Airport road under Udharbond constituency of Cachar district in Barak Valley. The land of the *Mosjid* was donated by Abdul Mia, the grandfather of Jamal Uddin (*Haru Mia*) present president of *Mosjid* Managing Committee. Formerly, it was established with ordinary structure of bamboo in the year 1930 A.D. Later, in 1952 A.D., it was reconstructed as a *pacca* structure traditionally following Mughal architecture with lime and bricks and the traditional model of the *Mosjid* was decayed in course of time and replaced by another four storied building structure at present which was started in 2011 A.D. A tradition is there that the president of the managing committee generally to be selected from among the legal heir of the land donor.<sup>70</sup>

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<sup>70</sup> Information collected from HaziJama l Uddin locally named Haru Mia, age- 75, present president of the *Mosjid* Managing committee on 27.12.2017, during field visit.

Figure: 3.15

**Gate View of Bhaga Bazar JameMosjid**

The Figure 3.15 shows the gate of Bhaga Bazar JameMosjid established in 1948 and reconstructed in 1997 A.D. This magnificent gate was also built in 2004 A.D. as told the president of the Mosjid Committee.

Figure: 3. 16

**Bhaga Bazar JameMosjid (1948)**

This noticeable ultra-modern *Mosjid* is situated at Bhagabazar, adjacent to Silchar-Aizawl road, under Dholai constituency of Cachar district in Barak Valley. It was established in 1948 A.D. with a mixture of *Chun- Churky* composition. Due to the gradual increase of population under the jurisdiction of *Mosjid*, its administrative committee reconstructed the *Mosjid* in 1997 A.D. as a three-storied R.C.C building structure. At present, it is one of the beautiful as well as technically developed *Mosjids* in Barak Valley. The whole campus is under *CCTV* surveillance and decorated with flowerbed and moral sayings. There is a private residential *Madrassa* named *BhagabazarDarulFaiz Madrassa* within the boundary which was established in 1924 A.D. There is a computer room for the students, *musafirkhana* and cool drinking water facilities are available in the *Mosjid*. There are one thousand families enlisted under the jurisdiction of this *Mosjid*. As regards the income of the *Mosjid*, its administrative committee had constructed eight shops in front of the *Mosjid* and there is a marshy land near the *Mosjid* premises and its yearly rent forms a big part of its income. <sup>71</sup>

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<sup>71</sup> Jointly reported by Mr. Jalal UddainChowdhury, age-70 & Mr. Sabir Ahmed Chowdhury, age-59, (Asst. prof. cum Head in English, M.C.D. College, Sonai,Cachar), secretary of the *Mosjid*, on 16.04.2018, during field visit.



## Dargahs of Cachar:

Figure: 3.17

### Dargah of Shah Nathan



*Dargah* of Shah Nathan is located at Nathanpur, about 60 K.M. away from Silchar and it is under Katigorah constituency of Cachar district. There are four graveyards lying on a hillock, namely-*Hazrat* Shah Nathan, Batuni Shah, Kura Shah and Kala Shah.<sup>72</sup> He is also known as Jalal pir. It seems both Natawanpur and Jalalpur are named after him. Naming of the place suggests his popularity in these western areas of Cachar, bordering Sylhet district of Bangladesh. Shah Natawan is believed to be a companion of Shah Jalal *Mujarrad* who was deputed to propagate the spirit of Islam in Cachar. People still visit his *Dargah* in large numbers irrespective of caste and creed and offer prayer and many other things. His *Dargah* is a symbol of communal harmony.<sup>73</sup>

Figure: 3.18

<sup>72</sup> Ali Haidar Laskar, *A History of the Muslims and the Barak Valley*, Guwahati, 2013, p-131, Quoted in Abdul Sukkur Barbhuiya, *Baraker Pir Phakir*, Silchar, 2008, P-129.

<sup>73</sup> Bazlur Rahman Khan, "*Muslims in Assam History*" New Generation Press, Delhi, 2009 p.137, Quoted in Dilwar Hussain Talukdar, *Role of Sufismazars of Barak Valley to restore communal harmony among people*, (ed.) Islam Uddin Barbhuiya & Dr. Abdul Khalique Laskar, *Role of Sufis in Assam to spread communal harmony and brotherhood amongst the populace of Assam: A bond of fraternity*, Silchar, Assam, Natun Diganta Prakashni, 2017, P-174.

### Dargah of Shah Chand Ali and Pata Shah



Shah Chand Ali and Pata Shah *Dargah* are situated at Dargakuna adjacent to Silchar-Hailakandi road and 02 K.M. away from Assam University. It seems Dargakuna is named after the establishment of their *Dargah*. Naming of the place indicates their popularity in these Southern areas of Cachar and they are believed to be companions of *Hazrat* Shah Jalal, who were deputed to propagate the spirit of Islam in Cachar.<sup>74</sup> Hindus and Muslims used to visit the *Dargah* of Shah Chand Ali and Pata Shah and offer *shirni* and lit candles from generation to generation as a token of respect for the late secular Sufis. On every Thursday night hundreds of people flock to this *Dargah* from far off areas and offer prayers there.<sup>75</sup> Both the Hindus and the Muslims visit and offer *nazar-o-niyas*. There is no denying of the fact that they were a living symbol and embodiment of Hindu-Muslim unity.<sup>76</sup>

Figure: 3.19

<sup>74</sup> Abdul SukkurBarbhuiya, op. cit., PP-54-55.

<sup>75</sup> Reported by Mr. Kabir Ahmed Laskar, age-55, Khadim of the Dargah, on 17.11.2015.

<sup>76</sup> Personal visit and eye witness in the Dargah's campus on 17.11.2015.

### Gate View of Dargah of Langar Shah



The *Mukam* of Langar Shah is existed at Fulertal, adjacent to Silchar- Imphal road under Lakhipur police station. There is a *mosque*, *maktab* and dwelling house of *ofkhadims* encompassing the *mukam*. Thousands of people irrespective of caste and creed visit the *mukam* at the time of *Urs* and even every day for getting relief from unidentified diseases by the blessings from him.<sup>77</sup> Some people believe that he was a disciple of Shah Jalal *Mujarrad* while other believes that he came after Shah Jalal. As per legend, the king of Manipur met him on his way to Burma. The king had no son. On prayer of the saint, a son was born to the king who was named “*GaribNayaz*” as per wishes of the saint.<sup>78</sup>

Figure: 3.20

<sup>77</sup>Information collected from Maulana Ahmed Syed, age-55, during field visit, Quoted in Abdul SukkurBarbhuiya, op. cit., P-35.

<sup>78</sup> AliHaidarLaskar, op. cit., pp.128, Quoted in Abdul SukkurBarbhuiya, ibid, P-35.



### Dargah of Bakhar Shah (1943)



Shamsudin Ghazi, known as Bakhar Shah was a day labourer of Barakhai Tea Estate under Hailakandi district. The life of Bakhar Shah was full of mystery and miracle. Countless supernatural events were taken place in his life.<sup>79</sup> Due to his supernatural power, the manager of the said Tea Garden released him from the duty. He went to Madhurbon, Silchar and as he was a religious man and used to engage himself in prayer and meditation. People behaved him gently. He used to impart education to the children for some time. Then he turned to be an ascetic. People flocked at his *Dargah* with *nazar-e-niyaz* and got their desires fulfilled.<sup>80</sup> People of all faith visit this sacred place. At the time of his death anniversary (*Urs*) most of the population of its surroundings and other parts of the Barak Valley visits and stays in the *Dargah* complex. A pond, a *Mosjid* and a *Hafizi Madrassa* are lying inside the *Dargah* campus.<sup>81</sup>

<sup>79</sup> Reported by Asir Rahman Mazumdar, Age-72, Ex-Asst. Project Officer, DRDA, Silchar, on 16.11.2015, during field visit, Quoted in Abdul Sukkur Barbhuiya, *ibid*, P-60, Dilwar Hussain Talukdar, *op. cit.*, P-174.

<sup>80</sup> Mohammad Yahya Tamizi, "*Sufi Movements in Eastern India*", Idarah-I-Adabiyat, Delhi, 2009. P-113, Quoted in Abdul Sukkur Barbhuiya, *ibid*, PP-60-61.

<sup>81</sup> Abdul Sukkur Barbhuiya, *ibid*. P-61.

Figure: 3.21

**Gate View of Dargah of Charki Shah**

The *Dargah* of Sufi saint Charki Shah lying at Saidpur adjacent to Silchar- Aizawl road. Reportedly he possessed a stick which he used to revolve in circle and accordingly he was known to people as Charki Shah. Many people offer the money to donation box in their way of journey when they cross through the Silchar -Aizawl road. People irrespective of caste and creed visit his *dargah* every day for fulfilling their desires.<sup>82</sup> He died on 26<sup>th</sup> July of 1952.<sup>83</sup>

Figure: 3.22

**Dargah of Makha Shah (1973)**


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<sup>82</sup>Information collected from a local Inhabitant, HaziFaizUddinLaskar, age-75, Retired Teacher of 782 No. Saidpur L. P. S., on 17.11.2015 during field visit, Quoted in AliHaidarLaskar, op. cit., pp.144-45, Abdul SukkurBarbhuiya, ibid, P-54, Dilwar Hussain Talukdar, op. cit., P-175.

<sup>83</sup> Ali HaidarLaskar, op. cit., P-144.



The name 'Makha Shah' is very popular in Cachar district of Barak Valley and he was known to people as 'Mamu'. His *Dargah* is situated at Ghoniala, Silchar adjacent to the bank of the river Barak. Makha Shah was a messenger of Hindu Muslim unity and both Hindu Muslims have preserved the photo of Makha Shah in their houses. People irrespective of caste and creed visit the *Dargah* and offer many things.<sup>84</sup> At the time of his death anniversary (*Urs*) thousands of people visit the *Dargah*.<sup>85</sup> Within the *dargah* complex there is a *Mosque*, *Maktab* and dwelling house of *Khadims*.<sup>86</sup>

## Section-II

### Mosques of Karimganj

<sup>84</sup> Abdul SukkurBarbhuiya, *ibid*, P-36, Quoted in AliHaidarLaskar, *ibid*. p-148, Dilwar Hussain Talukdar, *ibid*. PP-174-75.

<sup>85</sup> Reported by, Shamim Ahmed Laskar, Age-45, A Shop Keeper near the Dargah, on 17.11.2015.

<sup>86</sup> Personal visit to the Dargah on 17.11.2015.

Figure: 3.23

**Bundashil Jame Masjid**

The Budashil village on the bank of the river Barak was a famous and renowned place during the 14th century A.D. when *Hazrat* Shah Jalal sent his followers or companions to the various places of this greater region for spreading Islam. As a result, Islam was spread out and expanded during his life time to the interior places like present Badarpur and its surrounding areas. This reference is cited in the famous book “*Suhail-e-yemani*”.<sup>87</sup>

*Hazrat* Shah Diyauddin, reached to Bundashil and started religious preaching. His practices of Islam along with other four companions and their miraculous and spiritual activities greatly attracted the local people. The light of Islam thus spread out in the remote region of Bundashil and its nearby areas. Subsequently, a *Mosjid* was constructed at Bundashil by Shah Diyauddin to make room for religious performance

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<sup>87</sup> Personal visit on 22.04.2015, Quoted in Dr. Kamaluddin Ahmed, “*Karimganjertlithas*”, NotunDiganta Publisher, Silchar, 2013, P-49.



of newly converted Muslims of this region. The present structure of the *Mosjid* building was constructed in 1971 A.D.<sup>88</sup>

Figure: 3.24

**GorekafanJameMosjid**



This ancient *Mosjid* is situated at Gorekafan which is located now at the western part of Badarpur Sub-urban near Bundashil. This *Mosjid* was established during first half of the 14th century by *Hazrat* Shah Sikandar, one of 360 renowned companions of *Hazrat* Shah Jalal *Mujarrad*. Shah Sikandar was advised by his guide *Hazrat* Shah Jalal to propagate Islam and accordingly, he settled in this remote region of the then Karimganj Sub-division of Sylhet District of Bangladesh. For that purposes to launch his mission of Islam Shah Sikandar constructed a *Mosjid* in Gorekafan village.<sup>89</sup>

The traditional ancient model of the *Mosjid* was decayed in course of time and was replaced with another structure in 1912. The structure traditionally followed Mughal architecture with bricks and lime (*Chun-Churky*) composition without any iron rods.

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<sup>88</sup> Information collected from Mr. *Bilal Ahmed*, Asst. Prof. of MoinulHoqueChoudhuryMemorial Science College, Algapur, Hailakandi.

<sup>89</sup> Personal visit to the *Mosjid* on 22.04.2015, Quoted in MohammadYeyhaTamizi, *Sufi Movements in Eastern India*, Idarah-I-Adabiyat-I-Delhi, 2009, P-87.

However a new construction of the *Mosjid* building started in 2012 replacing the age old building structure.<sup>90</sup>

Figure: 3. 25

**KhadimanJameMosjid**



*Hazrat* Dিয়াউদ্দিন was a close companion of *Hazrat* Shah Jalal *Mujarrad* during his visit to Sylhet and conquest of Srihatta and Taraf states. After the conquest, *Hazrat* Shah Jalal deputed this grand companion to Karimganj sub-division, Sylhet district of Bangladesh to propagate Islam in this region. Accordingly Shah Dিয়াউদ্দিন arrived at Karimganj sub-division and settled in a place for his establishment on the bank of the river Barak near Bundashil under Badarpur police station. The people of surrounding were greatly inspired by the spiritual power of Shah Dিয়াউদ্দিন and showed a whole hearted respect to this spiritual saint. The local inhabitant took Shah Dিয়াউদ্দিন as their spiritual leader or *Guru* and vested to him all their whole hearted devotion and became *khadims* (caretakers) of Shah Dিয়াউদ্দিন and his spiritual ideals. The dwelling

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<sup>90</sup>Information collected from a native citizen Mr. Shakil Ahmed, Asst. Prof. of Abdul Latif Choudhury College, Algapur, Hailakandi, on 22.04.2015, during field visit.

place of this caretakers or disciples locally termed as Khadiman which is in course of time gave birth to the village Khadiman. Eventually, Shah Diyauddin built a *Mosjid* within his residing place which is presently known as KhadimanJame*Mosjid*.<sup>91</sup> The land for the present multistoried *Mosjid* constructed in 1988 was donated by a local childless devotee Muhammad Razi.<sup>92</sup>

Figure: 3. 26

**KhadimparaJameMosjid**

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<sup>91</sup> Abdul Quddus, "Hazrat Shah Jalal", FurqaniaKutubkhana, Badarpur, Karimganj, Assam, 2004, p110.

<sup>92</sup> Information gathered from Mr. Nurul Huda, Asst. Prof.ofBadarpur N.C. College, Badarpur, Karimganj, during field visit.





*Hazrat* Shah Adam Khaki whose *Dargah* (shrine) is existing at Deorail in Badarpur, adjacent to Karimganj-Badarpur National Highway was one of the most outstanding 360 companions of *Hazrat* Shah Jalal *Mujarrad*. Being advised by his spiritual leader Shah Jalal, Shah Adam Khaki arrived at the then Karimganj sub-division of Sylhet district of Bangladesh and started residing at a place near Badarpur police station which at present is known as Khadimpara. This Khadimpara village was the inhabitation of Shah Adam Khaki where the local people paid their routine visit to receive the religious guidance of Islam from that saint. Shah Adam Khaki thus started Preaching Islam in this locality by influencing the local people with his spiritual miracles.

Eventually, Shah Adam Khaki established a *Mosjid* at the second half of the 14th century which was later on known as Khadimpara *Jame Masjid*. It is said that the local people in earlier times to fulfill their hopes and aspirations offered celestial feast (*Shirni*) by the name of Allah after performing *salat* and *durud* in a company or group recitation from the Quran and other religious performance was a regular activity in the *Dargah* (Shrine) of Shah Adam Khaki.

To look after the needs and necessities of Shah Adam Khaki, some local people offered themselves as Khadims (caretakers) to *Hazrat* Shah Akam Khaki. Gradually the importance of this *Dargah* became higher and higher and people from surrounding areas started gathering around the *Asthana* (Shelter place) of Shah Adam Khaki. The people of this village were engaged in taking care of this spiritual *dervish*. As a result, the place was named as village of caretakers which was locally termed as Khadimpara.<sup>93</sup> At present, the Khadimpara *Mosjid* covers an area that comprises of Khadimpara, Khunapara, Deorail, Umarpur and Srigouri etc. The present multistoried building structure of the *Mosjid* was constructed in 2009 replacing the traditional ancient structure.<sup>94</sup>

Figure: 3.27

**HatkhalajameMosjid (1463)**

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<sup>93</sup> Abdul Quddus, "Hazrat Shah Jalal", Furqania Kutubkhana, Badarpur, Karimganj, Assam, 2004, PP-96-97.

<sup>94</sup> Information Collected from Moulana Abdul Khaliq, age-68, Retired Shekhul Hadith, Aljamiatul Arabiyatul Islamia, Badarpur, during field visit.



Hatkhala Jame *Mosjid* is situated at village Hatkhala adjacent to Ashimganj under Patharkandi Development Block of Karimganj District. This *Mosjid* is perhaps one of the first *Mosjid* establishments of mediaeval period in Karimganj District as well as of Barak Valley. This bears one of the five stone inscriptions found in Karimganj district that proves the date of establishment as 1463 under the reign of RuknuddinBarbak Shah (1459-1474) the Sultan of Bengal.<sup>95</sup> From the historical references it is found that the stone inscription borne by this *Mosjid* is similar to other four stone inscriptions discovered at various times in Karimganj district which bears two segment of inscription. The first line carry a popular hadith of Prophet Muhammad and second lines express the date of establishment and the ruler under whom it was constructed. From this evidence, it is clear that Islamism in Muslim community existed in that greater region during the reign of RukanuddinBarbak Shah of Bengal Sultanate at the first half of 15th century. The building of such a *Mosjid* in this area carried a lot of significance in public and spiritual life of people. It indicates that the *Mosjid* was established at the time when Islam\ was getting deep rooted establishment under the influence of great spiritual saint *Hazrat* Shah Jalal *Mujarrad* and his companions.

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<sup>95</sup> Dr. Kamal Uddin Ahmed, “*KarimganjerItihas*”, NotunDiganta Publisher, Silchar, 2013.p.22.

Near the *Mosjid* existed a *Mukam* and grave-yard of *Hazrat Khaza Hasan*, one of the 360 companions of *Hazrat Shah Jalal Mujarrad* and so this age old *Mosjid* is known as *Hatkhalamukambari JameMosjid*.<sup>96</sup> Unfortunately, the primary building of the *Mosjid* is beyond any trace today. However, the renovated construction of the building took place perhaps in early part of the 19th century. It bears the traditional architecture of Mughal Empire with a dome above the ceiling and thick brick walls three feet's breadths constructed with lime and dust mixture (*Chun-Churky*), without using any iron rods. R.C.C. construction of the multistoried *Mosjid* building is going on which started from 2013. The area of the *Mosjid* comprises several villages like *Hatkhalamullagaon*, *Ashimganj* and *Bandarbari* etc.<sup>97</sup> There is a Mohammedan burial ground at *Tatirband* village about one kilometer away from this *Mosjid* and it get land grant from the then government.<sup>98</sup> (Appendix- C)

Figure: 3.28  
**Mosjid at Kaliganj (1502)**

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<sup>96</sup> AbdurSukkurBarbhuiya, BarakerPirPhakir, Arishini Publisher, Tarapur, Silchar, Cachar, Assam, 2008, P-69.

<sup>97</sup> Information Collected from a local inhabitant, Mr. Abdul Khaliq, age 57, office bearer, Ratabari Higher Secondary School, Ratabari, Karimganj, during field visit.

<sup>98</sup> ASAD, file no-xxix-70/20, visited on 21.10.2014 & 10.05.2018.



The ancient relics and some important linking's of an ancient *Mosjid* is recently discovered in the village Suryadas at Kaliganj under Karimganj district. The stone inscription of the *Mosjid* indicates that it was established in 1502 A.D. during the period from 1498 to 1519 under the reign of Bengal Sultanate AlauddinHussain Shah.<sup>99</sup> A team from Archeological survey of India visited the spot and assured the antiquity of this newly discovered *Mosjid*. The relics indicate that it was established in this region after the arrival of Hazrat Shah Jalal and his companions in Sylhet.

Surprisingly, a Hindu Kalimandir is still existed adjacent to the compound of this age old *Mosjid*. It reflects the tradition of cultural unity and communal harmony of medieval India. An excavation was made by local people in February 2016 that

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<sup>99</sup>Personal visit to the place, Quoted in Dr. Kamal Uddin Ahmed, "*KarimganjerItihas*", NotunDiganta Publisher, Silchar, 2013.p.23.

revealed the foundation of the *Mosjid* in ancient *Turko-Afgan* structure and design.<sup>100</sup> Researcher visited the spot after excavation and collected some photographic witness of the same (attached below). It is obvious from the discovery that Muslim habitation had been existing in this part of Karimganj district of Barak Valley during that period.<sup>101</sup>

Figure: 3.29

**Ruins and Remains of Mosjid Tilla Jame Mosjid (1531)**

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<sup>100</sup>*Dainik Nabarta Prasanga*, Reported News on 16.02.2016 and 20.02.2016, PP-1-2. (Appendix-A)

<sup>101</sup>Personal visit of the spot on 22.02.2016 and information collected from the local people regarding the origin of the Mosjid.





A stone relic of an ancient *Mosjid* was discovered while leveling a small hill (*Tilla*) by Bulldozer with the purpose of constructing a house in a remote lonely area in Ballia, west of Nilambazar under Karimganj district. The stone inscription resembles with the other stones found in other places of this district namely Hatkhala, Suryadas, Pirnagar, Settlement Bazar *Mosjid* and the inscription indicates that the *Mosjid* was established in 1531 A.D. during the reign of Sultan Nusrat Shah.<sup>102</sup> The finding spot suggests that Nusrat Shah's rule was extended in the east up to Karimganj in Barak Valley. The construction of *Mosjid* indicates the spread of Islam and Muslim settlement in the region during the part of early 16th century.

Figure: 3.30

### **LatuJameMosjid (1556-1605)**

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<sup>102</sup>Personal visit to the place, Quoted in *Al-Shurooq Al-Hindi*, A refereed journal of Arabic Language and literature, No-1, Vol.2, Feb. 2014, PP- 94-95.(Published by Alumni Association, Dept. of Arabic, Assam University, Silchar.)





This *Mosjid* is situated on nearly Bangladesh-India international Border at Latu village under Karimganj revenue circle.<sup>103</sup> The first *Mosjid* building was constructed with ordinary structure made of bamboo during the reign of Mughal emperor Akbar (1556 - 1605). There is a pond in front of the *Mosjid* which was dug during that medieval period of Indian history. The present structure of the *Mosjid* building was established in 1920 A.D. during the time of Non-Co-operation movement of British India and now the *Mosjid* is under construction which started in 2014. The area of the *Mosjid* consists of several villages like Chaliyadi, Jabda, Jatua, Kurikhala, Lalbhaturi, Latu, Latuchok, Nandanbond, Tesuya etc.<sup>104</sup> The name of Latu is written in golden letters in Indian history because it was a centre place of sepoy mutiny from where Indian sepoy fought against the British.<sup>105</sup> There is a *minar* within the *Mosjid* campus from where the Faithfull's are called for prayers.

Figure: 3. 31

<sup>103</sup> List of all villages in Karimganj Revenue Circle, Karimganj District, CIRCCK,(Document no): 02101.

<sup>104</sup> Reported by *Abdul Malik*, age-63, Retired Teacher of Latu High School, Latu, Karimganj, on 23.05.2015, during field visit.

<sup>105</sup> K.N.Dutta, "*Landmarks of the Freedom Struggle in Assam*", Guwahati, 1993, P-25.

### FakirtilaGoiviMosjid (1630)



This *Mosjid* is located at Fakirtila in Sarifnagar village about 7/8 K. M. south west of Karimganj town. It was build (7<sup>th</sup> August 1630) under the divine instruction about 400 years ago. There is a heresy that a local mason was ordered in dream to construct the *Mosjid*. Accordingly, the mason constructed the *Mosjid* in its original form i.e about 30 X 15 feet. It is at present encircled by its enlarged new structure built in 2000 A.D. It is also believed that the mason received the expenditure of construction of the *Mosjid* from a pot miraculously floating in the river *Khakra*, adjacent to the *Mosjid*.<sup>106</sup> It should be mentioned here that a stone relic in the form of a pillar is preserved outside the *Mosjid* building. Mythical story relating to this stone is that it was come floated through river

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<sup>106</sup>Personal visit to the *Mosjid* and consulted with the HaziForidUddin, president of the *Mosjid* regarding the origin of the *Mosjid*, on 04.05.2015.

*Khakra* from Sylhet. The local people believed that the stone has great medicinal value which is used as a means of care from diseases by both Hindu and Muslim alike.<sup>107</sup>

Figure: 3. 32

**KachukhauriMukambariJameMosjid**



About 500 years ago a leading Sufi Saint named Shah Bakshah Ali arrived at Kachukhauri village of Ratabari from Iraq. He had tremendous miraculous power that greatly attracted the local people who gathered around him regularly. Shah Bakshah Ali started preaching Islamic religious value and for that purposes established a *Mosque* or *Mosjid* that ultimately known as KachukhauriMukambariJame*Mosjid*.<sup>108</sup> The *Mosjid* is about 500 years old though its present structure was built 124 years ago in 1892 A.D. The *Mosjid* presently covers more than 300 families under villages Kachukhauri,

<sup>107</sup> Reported by HaziTazomul Ali, age-80, Khadim of this *Mosjid*, on 04.05.2015.

<sup>108</sup> Abdul SukkurBarbhuiya , op. cit.,pp-99-102



Nitainagar, Chagikhauri, Muliala, Bethubari, Sarkaribari, Tongibari etc.<sup>109</sup> This *Mosjid* is enlisted under Ramkrishna Nagar Revenue circle of Karimganj district.<sup>110</sup>

Figure: 3.33

**KanishailJameMosjid (1700)**



The KanishailJame*Mosjid*, known as *KanishailMarkajMosjid* situated at Kanishail adjacent to Silchar- Agartala national highway. It was established by local people primarily with a tin roof wooden structure in 1700 A.D. during Mughal rule in India. The *Mosjid* was reconstructed in the year 1955 A.D. with a structure traditionally followed by Mughal architecture with bricks and lime (*Chun-Churky*) composition. Later, in the year 1999 A.D. the new four storied building was constructed replacing the old traditional one, accommodating about 2500 people performing *salat* at a time with entire satisfaction along with all sorts of facilities.<sup>111</sup> The Mosque was selected as the

<sup>109</sup> Reported by Abdur Noor, age-69, Retired, Teacher of 812 No Kachukhuri LPS, on 18.04.2015, during field visit.

<sup>110</sup> List of all villages in Ramkrishna Nagar Revenue Circle, Karimganj District, and CIRCCRN (Document no): O2105.

<sup>111</sup> Information collected from a local historian Late *Dr. Kamaluddin Ahmed*, age-74, Ex-Principal, & Head, History, Karimganj College, on 11.02.2017, during field visit.

*Markaj*(centre) of *TablighiJamaat* of Karimganj district. Every Thursday about 1000 people assemble here in this *Mosjid* from inside and outside the district for bringing about a reawakening of faith in Islam among the Muslims as well as to spread the message of the prophet.<sup>112</sup> For that reason, first Sunday of every month, people from inside and outside the district also come to this *Mosjid* and scatter to various other *Mosjid* in Barak Valley for preaching. It is also the place of *Haz* training center of Karimganj district. There is a *Hafizia* Madrassa within the *Mosjid* campus.<sup>113</sup>

Figure: 3.34

**SingariaJameMosjid (1705)**

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<sup>112</sup> M.S.A. Rao, *Social Movements in India: Studies in Peasant, Backward Classes, Sect Nan, Tribal and Women's Movements*, New Delhi, Manohan Publications, 1984, P-304.

<sup>113</sup> Information collected from a local citizen named *Dr. Abdul Aziz*, age-56, Asst. Prof. in Physics, Karimganj College, on 11.02.2017.





Singaria Jame *Mosjid* was established in 1705 A.D. during the reign of Mughal emperor Aurangazeb.<sup>114</sup> It is located at Singaria under Nilambazar Revenue circle of Karimganj district.<sup>115</sup> The present building of *Mosjid* was constructed in 1964 A.D., as reported by local people. At present, the *Mosjid* covers 300 families. There is a *minar* within the *Mosjid* campus from where the Faithfull's are called for prayers.<sup>116</sup> The establishment of *Mosjid* in 1705 A.D. indicates the spread of Islam and Muslim communities in the area as early as 18th century.

Figure: 3.35

### Satghori Jame Masjid

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<sup>114</sup>Reported by local people during field visit.

<sup>115</sup> List of all villages in *Nilambazar Revenue Circle*, Karimganj District, and CIRCCN (Document no): 02103.

<sup>116</sup>Personal visit to the *Mosjid* on 20.04.2015.



The *Mosjid* is situated at village Satghori, about 02 K.M. away from Asimganj under Patharkandi revenue circle.<sup>117</sup> It was established nearly 300 years ago, during the Mughal period.<sup>118</sup> The *Mosjid* covered formerly several villages but at present some other *Mosjids* are built under this *Mosjid*. The present building structure of the *Mosjid* was constructed in 1940 A.D. in traditional Mughal architecture with *Chun-Churky*. At present, the *Mosjid* covers 250 families.<sup>119</sup> The establishment of this *Mosjid* during the medieval period indicates that Islam and Muslim community had been living in this border area of Karimganj district of Barak Valley.

Figure: 3.36

### **Ratabari Jame Masjid (1795)**

<sup>117</sup> List of all villages in *Patharkandi Revenue Circle*, Karimganj District, and CIRCCP (Document no): 02104.

<sup>118</sup> Informatin collected from Moulana *MozirUddin*, age-59, Teacher of *AssimiaH.S. School* on 25.04.2015, during field visit.

<sup>119</sup> Reported by *MoinUddin*, age-72, *Satghori, Krimganj*, on 25.04.2015.



The *Mosjid* is located at Ratabari, about 04 K.M. away from Ratabari Police Station under South Karimganj Constituency. It was established in 1795 A.D.<sup>120</sup> The *Mosjid* was situated in a village which is at present one of the largest Muslim villages of Karimganj district. This *Mosjid* is also known as *Lama RatabariBoroMosjid*. The present multistoried building structure of the *Mosjid* is under construction foundation stone was laid by MaulanaBadaruddinAjmal (M.P.ofDhubri), the then president of JamiatUlama Hind of Assam on15th January, Friday 2016.<sup>121</sup> The gradual increase of population, at present nearly eight sub-*mosques* have constructed within the former jurisdiction of the RatabariJame*Mosjid*. It is under Ramkrishnanagar Revenue circle of Karimganj district.<sup>122</sup>

Figure: 3.37

<sup>120</sup> Information collected from my father *HaziAbdurRouf*, age-70, Retired Teacher, Ratabari Higher Secondary School and a senior citizen of this village *Mr. Arjed Ali*, age-95, Retired teacher of 621 No. Lama Ratabari L.P School on 06.04.2018.

<sup>121</sup> Personal visit to the *Mosjid* on 15.01.2016.

<sup>122</sup> List of all villages in Ramkrishna Nagar Revenue Circle, Karimganj District, and CIRCCRN (Document no): 02105.



### HulashnagarpaccaMosjid (1810)



The habitation of Hulashnagar and its surrounding was started in the 17th century A.D., though exploiting a deep forest area by the then Muslim habitation of the region. At first, a bamboo structure *Mosque* was made by the local Muslims in 1810 A.D. In 1940 the *Mosque* was built with a mixture of lime, bricks, and sand etc. which was known as *Chun Churky*. The breadth of the walls was three feet each. The roof of the *Mosque* was also prepared with such mixture. The *Mosque* was called Hulashnagarpacca*Mosjid* because it was first built by such mixture in the entire locality. The surrounding areas like Pechala, Patiala, Sattrishhal, Anipur etc. The present multistoried building structure of the *Mosjid* is under constitution which was started in 2012 replacing the traditional ancient structure.<sup>123</sup> The establishment of *Mosjid* in 1810 A.D. indicates that there was a Muslim society in this remote region of

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<sup>123</sup> Information gathered from Hazi Abdul Khaliq, Age-85, Retired LPS teacher and president of the *Mosjid*, on 18.04.2015, during field visit.

Karimganj district of Barak Valley. This *Mosjid* is enlisted under the Ramkrishna Nagar Revenue Circle of Karimganj district.<sup>124</sup>

Figure: 3. 38

**Gate View of GanshahmarchakDarus Salam Jame Masjid**



The Gate of above Mosque was construction in 2011 A.D. as reported by the local inhabitants. It bears the year of establishment of the said Mosque.

Figure: 3. 39

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<sup>124</sup> Reported by NazimUddin, Asst. Prof. Cum HOD, Dept. of English of Nilambazar College. Karimganj, on 18.04.2015, Quoted in, List of all villages in Ramkrishna Nagar Revenue Circle, Karimganj District, and CIRCCRN(Document no): 02105.



### GanshahmarchakDarus Salam Jame Mosjid (1864)



This Jame *Mosjid* was constructed in 1864 during the British reign in India. This *Mosjid* is also known as BrahmanshasanJame*Mosjid* that covers more than 400 Muslim families.<sup>125</sup> The present multistoried building structure of the *Mosjid* building is under construction that started in 2011 A.D.<sup>126</sup>.

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<sup>125</sup>Information Collected from *HaziAbulHussain*, Age-60, President of the *Mosjid*, on 04.05.2015.

<sup>126</sup> Information gathered from Mr.JoynalHussain, age-50, Asst. Prof. of Nilambazar College, on 04.05.2015, during field visit.

Figure: 3. 40

**BiskutJameMosjid (1890)**

Biskut is a village in Karimganj district of Assam, nearly 7/8 K.M. away from Karimganj town. This beautiful *Mosjid* building was constructed in 1965 replacing the ancient traditional building which was erected in 1890 A.D. The *Mosjid* covers several villages like -Gandhak, Bedrong, and Maizgram etc. The establishment of the *Mosjid* in this remote hilly area indicates that there was a Muslim society in that hilly area of Karimganj district as early as 1890 A.D.<sup>127</sup>

## Dargahs of Karimganj

<sup>127</sup> Reported by a local inhabitant Mr. Shakil Ahmed, age-58, on 24.05.2015, during field visit.

### Shah Badaruddin

The first prominent *Sufi* in Barak Valley of Assam to have received some attention from modern scholars is Shah Badaruddin. He came to Sylhet with his spiritual leader *Hazrat* Shah Jalal *Mujarrad* who entered the territory of undivided Surma Barak Valley from Arab land.<sup>128</sup> Badarpur was a border area of Sylhet district at present under the district of Karimganj, Assam. It is clear that the statement of “*Suhail-e-Yemani*” is correct that Shah Jalal *Mujarrad* had come Bundashil village, near the present Madrassa Alia of Badarpur along with Shah Badar to propagate Islam.<sup>129</sup> *Hazrat* Shah Jalal *Mujarrad* once visited Bundashil prior to his earthy demise in C. 1346. Certain Historical references state that the surrounding area of Bundashil was victimized by the nuisance of giant locally term as *dew* or *danob*. This disturbance could not be controlled by the spiritual power of the local companions of Shah Jalal *Mujarrad* namely Shah Diyauddin, Shah Badaruddin, Shah Sikandar, *Hazrat* Shah Adam Khaki, Abdul Malik. Hence, to save the public life from the destruction of this *dew* or *danob*, they wrote a letter to their spiritual leader *Hazrat* Shah Jalal *Mujarrad* seeking the way of redress. Accordingly, he came to Badarpur and slaughtered this *dew* or giant and saved the life of the local people with his spiritual power.<sup>130</sup> There is a heresy that the water of the river Barak flowing beside Bundashil was undrinkable and *Hazrat* Shah Jalal during his stay at Bundashil miraculously purified the water of the Barak by his spiritual power. We do not have much information about him and his activities but it is certain that he preached Islam in Karimganj, Cachar and Hailakandi as per instruction of his spiritual guide *Hazrat* Shah Jalal. The presence of a large number of Muslims in Barak Valley actually suggests the influence of Shah Badar and his fellows. His grave is located in the old fort complex of Badarpur Ghat, near the

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<sup>128</sup> Mohammad Yahya Tamizi, “Sufi Movement in Eastern India”, Idarah-I-Adabiyat, Delhi, 2009, PP- 85-86.

<sup>129</sup> Ibid. P- 86.

<sup>130</sup> . Dr. Kamal Uddin Ahmed, *Karimganjertihis*, Notun Diganta Publisher, Silchar, 2013. PP. 48-49.

present *Dak-Bunlawof* Badarpur in Karimganj district. But due to the erosion of the Barak River Shah Bandar's grave got washed away.<sup>131</sup>

Figure: 3. 41

### Dargah of Hazrat Shah Adam Khaki



*Hazrat* Shah Adam Khaki whose *Dargah* is existing at Deorail adjacent to Karimganj - Badarpur National Highway was one of the most outstanding 360 companions of *Hazrat* Shah Jalal *Mujarrad*. Being advised by his spiritual guide Shah Jalal, Shah Adam khaki arrived at the then Karimganj sub-division of Sylhet district of Bangladesh and started residing at a place near Badarpur police station which is at present known as Khadimpara. This Khadimpara village was the habitation of Shah Adam Khaki. The local people paid their routine visit to receive the religious guidance of Islam from that Saint. Shah Adam Khaki thus started preaching of Islam in this

<sup>131</sup>BazlurRahman Khan, *Muslims in Assam History*, New generation Press, Delhi, 2009, P-135.

locality.<sup>132</sup> One of the eminent Sufi saints who had appeared during medieval period in the present Barak Valley of Assam was *Hazrat* Shah Adam Khaki.<sup>133</sup> People belonging to Khadimbari claim themselves to be his posterity. Both Hindus and Muslims visit his *Dargah* at Deorail in Badarpur and offer *nazar-o-niyas*. It appears that people have been considering Adam Khaki as a harbinger of communal harmony and peacemaking for a long time.<sup>134</sup>

Figure: 3.42

### **Half Piece of Bangle of Shah Sikandar**

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<sup>132</sup> MohammadYahyaTamizi, op. cit., 2009. P- 86, Quoted in Dilwar Hussain Talukdar, op. cit., P-172.

<sup>133</sup> Mohd. Assad UZ Zaman, *Sufi Tradition and Culture: A Study of Sufi Saints and Growth of Syncretic Shrines in Medieval North East India*, A Ph.D. thesis submitted in fulfillment of the requirement for the award of the degree of doctor of philosophy, Department of History, Assam University, Silchar, 2006, Chapter 03, p. 52.

<sup>134</sup> Dilwar Hussain Talukdar, *A Study on Sufi saints in Karimganj District of Assam, 1346-1947*, Pratidhwani the Echo, APRIJHSS, ISSN: 2278-5264(Online) 2321-9319(Print), Vol-III, Issue-IV 2015, P- 89.





This was found in the Dargah of Shah Sikandar in Bodarpur under Karimganj District.

#### **Dargah of Shah Sikandar**

Passing reference may be made to him, who is said to be the nephew of a Sultan of Delhi. Shah Sikandar, the Sultan's nephew had gone to Sylhet with an army. This tradition is verified by a Muslim inscription of 1512 A.D., in which it is said that the conquest of Sylhet was effected by Sikandar Khan Ghazi in the reign of Shamsuddin Firoz Shah of Bengal (1301-1322) in 1303 A.D.<sup>135</sup> Shah Sikandar was advised by his mentor *Hazrat* Shah Jalal to propagate Islam and accordingly he settled in this remote region of the then Karimganj sub-division of Sylhet district of Bangladesh. At Gorekafan, a *Mosjid* was constructed by him to make room for religious performance of the Muslims of this locality.<sup>136</sup>

<sup>135</sup> Mohammad Yahya Tamizi, op. cit., P-87.

<sup>136</sup> Ibid, P-87, Quoted in Bazlur Rahman Khan, op. cit., P-136, Dilwar Hussain Talukdar, op. cit., PP-172-73.

Information concerning the life of Shah Sikandar is very meager. According to local traditions he was drowned in the Surma River while crossing it by a boat. Hence his *dargah* is not found. But he is even today, remembered by the local people, particularly by the fishermen. Some people say that his *Dargah* is situated at Saftamgram.<sup>137</sup> At present, at village Gorekafan his *Mukam*, rest house and a bangle is available. People irrespective of caste and creed visit his *Mukam* which is situated at village Gorekafan of Badarpur on the bank of the river Barak.<sup>138</sup>

### **Dargah of Shah Diyauddin**

*Hazrat* Shah Diyauddin was a constant companion of *Hazrat* Shah Jalal *Mujarrad* during his visit to Sylhet and the conquest of Srihatta and Taraf states. He was also deputed to Karimganj district of Barak Valley for missionary activities. He established a Madrassa for the teaching and training of people so that the trained people would make others aware about Islam. The erosion of Barak taken away the Madrassa and *Mosjid* founded by him at Khadiman, it also washed away his *Dargah* near that place.<sup>139</sup>

### **Dargah of Abdul Malik**

He was a disciple of Shah Jalal, who was also sent to Badarpur region of Karigmanj district by his spiritual leader, for the assistance of Shah Diyauddin in teaching and

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<sup>137</sup> Mohammad Yahya Tamizi, *ibid.* P-87, Quoted in Bazlur Rahman Khan, *ibid.* P-136.

<sup>138</sup> Personal visit to the Mukam at Gorekafan on 22.04.2015.

<sup>139</sup> Bazlur Rahman Khan, *op. cit.*, PP-136-37, Quoted in Bazlur Rahman Khan, *Madrassa Education System in South Assam*, the Milli Gazette, 2012, P-01.

imparting education among the Muslims. Shah Abdul Malik according to the order of Shah Jalal devoted his whole life in missionary activities. His *Dargah* was located near Badarpur Bazar. People irrespective of religions respect his *Dargah*.<sup>140</sup> But a few years ago, people built building on his *Dargah* .Now there is no identification of his *Dargah*.<sup>141</sup>

### **Section – III**

## **Mosques of Hailakandi**

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<sup>140</sup> Ibid. P -137.

<sup>141</sup>Personal visit to the Place on 22.04.2015.

Figure: 3.43

### MuhammadpurJameMosjid



This *Mosjid* is one of the most ancient *Mosjids* of Hailakandi district. It was established in the last decade of 18th century in the village Muhammadpur outskirts of Lala town. The *Mosjid* was built primarily with tin roofed *kachcha* structure but in 1966 A.D. (1373 Bangla) as per year written on the wall of the *minar*, it was reconstructed as *pacca* structure with lime, sand and bricks mixture (*Chun -Churky*). The old building got decayed in course of time. At present an RCC multistoried building is under construction since 2016 AD. It is reputed for covering a large area with about eight smaller *Mosjids* under its jurisdiction.<sup>142</sup>

Figure: 3.44

### BarnagodJameMosjid

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<sup>142</sup> Information collected from a native citizen named Mr. SirajUddinLaskar, age -74, Retired Head Teacher, Muhammadpur M.E. School ( Krishnapur) on 09.04 .2018, during field visit.



The BarnagodJame*Mosjid* is located in the south west of Algapur Bazar under Algapur constituency of Haliakandi district.<sup>143</sup> The most significant matter is that in this *Mosjid* only five people perform *salat(namaz)* at a time including *Imam*& perhaps this is the exceptional *Mosjid* in Hailakandi district.<sup>144</sup> At Present, it is deserted due to the lack of

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<sup>143</sup> Information collected from Dr. KowsurAlamLaskar, Asst. Prof of MoynulHoqueChoudhury Memorial Science College, Algapur, on 15.04.2017.

<sup>144</sup> Reported by a local inhabitant, Mr. Sokat Ali Laskar, Age-59, Live-stock Inspector, Veterinary Dept. Hailakandi on 15.04.2017.



communication facility. It remains only an image of *Mosjid* and covered with moss and creepers.

Figure: 3.45

**Matijuri Jame Mosjid (1815)**



The *Mosjid* is located at Matijuri adjacent to Hailakandi- Silchar national highway and on the bank of river *Khatakhal*, is one of the oldest *Mosjid* in Hailakandi district. The habitation of Matijuri and its surrounding was started in the 17<sup>th</sup> century A.D. and people say that it was deep forest and cut down the forest by the Muslim inhabitants with a view to perform religious prayer, at first a bamboo structure *Mosque* was made by the local Muslims in 1815 A.D., as reported by old aged people. In 1945 A.D. the *Mosque* was rebuilt with a mixture of lime, bricks and sand etc. which was known as *Chun-Churky*.<sup>145</sup> The breadth of the walls was three feet each. The roof of the *Mosjid* having three domes was also prepared with such mixture. It is called *Matijuri Pacca Mosjid* because it is first built by such mixture in the entire locality. The

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<sup>145</sup> Reported by a local inhabitant Hazi Asman Ali Muzamder, age-69, Rtd. L.P. school Teacher, on 16.04.2015, during field visit.

establishment of *Mosjid* in 1815 A.D. indicates that there was a Muslim society in this region of Hailakandi district of Barak Valley.<sup>146</sup>

Figure: 3. 46

### Boalipar Bazar Mosjid



This *Mosjid* is located in Boalipar Bazar adjacent to Hailakandi-Mizoram national highway. It was established in the last decade of 19th century. The *Mosjid* was constructed primarily with tin roofed wooden structure. The *Mosjid* was reconstructed in the year 1965 as a *pacca* structure with lime and stone mixture (*Chun Churky*)

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<sup>146</sup> Personal visit to the Mosjid at Matijurion 16.04.2015.

having breadth of the walls three feet each. The roof of the *Mosjid* is also prepared with such mixture.<sup>147</sup>

Figure: 3.47

**Sahabad Madrassa JameMosjid (1899)**



It is located at Sahabad adjacent to Hailakandi-Mizoram national highway under Katlicheera constituency of Hailakandi district in Barak Valley. The Madrassa was founded along with a *Mosjid* in the year 1899 A.D. and the Madrassa is within the *Mosjid* campus. It is called *DarulUlmSahabad Madrassa*. It was initiated by *Hazi*

<sup>147</sup>Reported by A local Inhabitant, HifzurRahmanLaskar, Asst. Prof. of A .L.C College, Algapur, on 12.10.2015, during field visit.

Late Abdul Azim Laskar in collaboration with his brothers. At present, the *Mosjid* is standing as a multistoried building providing a room for around 1500 peoples to perform prayer *Namazat* a time.<sup>148</sup>

**Figure: 3.48**

**Hailakandi Cachari Masjid (1907)**



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<sup>148</sup> Reported by Moulana Monir Uddin Laskar, age-74, Head Mahtamim (Principal) of said Madrassa, on 26.12.2017, during field visit.



It is located in the heart of Hailakandi town under ward No.12 of Hailakandi town municipality. The *Mosjid* was running ordinarily with *kaccha* house/structure since long. It is learnt that the land of the mosque was donated by Gulal Mia Laskar with the request of Zamindar, Mr. Gulam Raja Choudhury of Barhailakandi in the year 1907 and *mosque* was renovated and *Pakka* construction was made. Now, it is known as *BoroMosjid* of Hailakkandi. Later, in the year 1928 Gulam Raja Choudhury donated 39 *Bighas* land for smooth running of the *Mosque*. Considering the better accommodation, in 1975 the *Mosque* was extended by the then civil S.D.O, Mr. Abdul Malik with the help of local people. With a view to reconstruct the *Mosjid* building, *MoulanaTayeeburRahmanBarbhuiya* being the president of the *mosque* committee along with the cooperation of all other members the *Mosque* was demolished in 1994. A multistoried, wide *Mosque* building was newly constructed which was founded by *MoulanaAsadMadani* being the president of the then *JamiatUlama Hind*.<sup>149</sup>

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<sup>149</sup> Reported by Mr. AkramRasulLaskar, secretary of the *Mosjid* (Teacher of Boalipar High School, Hailakandi), on 19.05. 2017, during field visit.

Figure: 3.49

**Lalabazar Town Mosjid**



This *Mosjid* is located at Lalabazar town adjacent to the Lala-Mizoram national highway. At present, the *Mosjid* is standing as a multistoried complex within which

there is a *Quomia* Madrassa named *QuasimulUlumQuami and Hafizia Madrassa*. This *Mosjid* is patronized by the Muslim of Lala town and the people of surrounding area.<sup>150</sup>

Figure: 3.50

**HailakandiPuran Bazar Mosjid (1914)**



This *Mosjid* is situated in Marawari patty and on the Bank of the Dalhesri River & standing near HailakandiSadar Police Station.<sup>151</sup> It was constructed in 1914 A.D. with a mixture of lime, bricks and sand etc. which was known as *Chun -Churky*. The

<sup>150</sup> Reported by Secretary of the Mosjid, Mr. KutubUddainBarbhuiya, age-65, senior blocks development officer, panchayat& rural development, govt. of Assam, on 12.12.2017, during field visit.

<sup>151</sup> Information collected from MujiburRahman, Khadim of the Mosjid, on 15.04.2017 during field visit.

breadth of the walls three feet each and the roof was built with dome. This is also called Pura Bazar Jama*Mosjid*& it is patronized by specially businessmen of this locality.<sup>152</sup>

Figure: 3.51

**Hailakandi College Masjid (1960)**



The *Mosjid* is located near Hailakandi S.S College, known as college *Mosjid* and to perform *Salat* particularly for the staff and students of the college. The Mosque land was donated by late Abdul Khaliq Mira, Sipaot Ali Mira & Intaz Ali Mira, and the forefather of SirajUddin Mira Present President of *Mosque* managing Committee. Formerly, it was established with an ordinary structure of bamboo in 1960. Later in 1980 the new building was constructed replacing the old traditional one. The *mosque* is now selected as the *markazMosjid* of Hailakandi district. In every Thursday a

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<sup>152</sup> Information collected from Maulana SarimulHohqueLaskar, age-59, president of the *Mosjid*, on 15.04.2017.



congregation of more than 1000 person happens here with a view to preach Islam and adopt and invite for the Islamic life style, exemplified by *Hazrat* Muhammad in its perfection.<sup>153</sup> There is a managing committee comprising of 17 member headed by SirajUddin Mira as President.<sup>154</sup>

Figure: 3.52

**Gharmurah Bazar Masjid (1979)**



It is situated at Gharmurah bazar and on the bank of river *Deleswari*, a few K.M. away from Mizoram border. It is also known as *Gharmurah Bus Station Masjid*. This *Mosjid*

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<sup>153</sup> Information collected from President and Secretary of the Masjid on 17.05.2015, during field visit, Quoted in M.S.A. Rao, *Social Movements in India: Studies in Peasant, Backward Classes, Sect nan, Tribal and Women's Movements*, New Delhi, Manohan Publications, 1984, P-304.

<sup>154</sup> Information collected from SirajUddin Mira & Nazrul Islam Mira, President and Secretary of the Masjid Committee on 17.05.2015.

is established in the year 1979 A.D. and it is patronized by specially businessmen of this locality.<sup>155</sup>

### **Dargahs of Hailakandi**

Figure: 3.53

### **Foot Prints of Mir-Ul- Arefin**



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<sup>155</sup> Information collected from Mr. Abdul KalamLaskar, age-58, a local citizen on 26.11.2017, during field visit.

### Mukam of Mir-ul-Arefin

Among the other comrades of Shah Badaruddin and followers of *Hazrat* Shah Jalal, Mir-ul-Arefin deserves special mention. He was a Sufi of high rank. The place where he passed a part of his life in prayer and meditation has become a centre of pilgrimage.<sup>156</sup> He had performed missionary activities among the people of Hailakandi district for propagating Islam. People believe that he used to sit on top of a hill near Panchgram paper mill for devotion and *Zikir* of Allah.<sup>157</sup> His foot-prints still can be seen on a big stone, which is believed to be his prayer carpet. Hindus and Muslims visit to this sacred place for the fulfillment of their wishes.<sup>158</sup>

Figure: 3.54

### Dargah of Shah Noor



<sup>156</sup> Md. YahyaTamizi, op. cit., P- 88, Quoted in Dilwar Hussain Talukdar, op. cit., P-173.

<sup>157</sup> BazlurRahman Khan, *Muslims in Assam History*, op. cit, P- 137.

<sup>158</sup> Md. YahyaTamizi, op. cit., P-88, Quoted in *Ali HaidarLaskar*, op. cit., P- 122, Personal visit to the Mukam on 12.10.2015.

*Hazrat* Shah Noor was a close companion to Shah Jalal during his visit to Sylhet and the conquest of Srihatta&Taraf states. As per legend, after the conquest, Shah Jalal deputed him to Hailakandi sub-division of Cachar district of modern Barak Valley to propagate Islam in this region.<sup>159</sup> His *Dargah* lies at the right side of Hailakandi – Ratanpur road near Barjapur on a hillock near Charakuri, a small marshy land.<sup>160</sup> People irrespective of caste and creed visit his *Dargah* every day with a view to fulfill their various hearts’ desire, especially blessings from various diseases. But there is an unusual rush on the three odd day’s i.e. on the 10<sup>th</sup> of *Muharram*, on *Shab-i-Baraat* and on *Shab-i- Qodar*. The *UrsMubarak* (death anniversary) is celebrated as an annual festival in the month of February every year.<sup>161</sup>

Figure: 3.55

**Dargah of Ambaar Ali (1964)**



<sup>159</sup> AbdusSukkurBarbhuiya, “BarakerPirPhakir”, Cachar, 2008, PP- 42-43.

<sup>160</sup> Personal visit to the Dargah on 16.04.2015, Quoted in Ali HaidarLaskar, “*A History of the Muslims & the Barak Valley*”, Guwahati, 2013, P-122.

<sup>161</sup> Information collected from Mr. AzirUddinChoudhury, president of the Dargah managing committee, on 16.04.2015.



The *Dargah* of Sufi saint Ambaar Ali known as Chatawala stands at visingsa adjacent to Hailakandi town. He always used *Chatta* (Umbrella) on his head and thereby people called him *Chattawala*.<sup>162</sup> People irrespective of caste and creed etc. keep thronging at *Dargah* with a view to seek the blessings of Ambaar Ali. The life of Ambaar Ali was full of mystery and miracle. Various supernatural events were taken place in his life time. People passerby donates money while passing the *Dargah* with a view to safe and secure their journey. His *Dargah* is a symbol of communal harmony among the people of Hailakandi as well as in Barak Valley.<sup>163</sup>

Figure: 3.56

**Dargah of Abdul Aziz Choudhury (1984)**



Sufi saint Abdul Aziz Choudhury known as “*TantooerSaheb*” was born in the village Tantoo, about 7/8 K.M. away from Lala town of Hailakandi district.<sup>164</sup> The life of Abdul Aziz Choudhury was full of mystery and miracle. Countless supernatural events

<sup>162</sup> Abdul SukkurBharbhuiya, op. cit, P-86.

<sup>163</sup> Personal visit to the Dargah on 15.04.2017 and information collected from Dr. BaharUddinLaskar, Asst. Prof. of A.L.C. College, Algapur.

<sup>164</sup> Information collected from MoinulHoqueLaskar, Age-61, Rtd. M.E. School Teacher of the locality, on 16.10.2015, during field visit.

were taken place in his life. His *dargah* is a symbol of communal harmony.<sup>165</sup> He died on 30<sup>th</sup> March of 1984 at 02 P.M, after Friday prayer.<sup>166</sup> People irrespective of caste and creed visit his *dargah* every day for blessings. Thousands of people from different parts of Barak Valley and other regions visit his *dargah* at the time of his death anniversary (*Urs*).<sup>167</sup> Besides, many minister including Lt. Prime Minister Mrs. Indira Gandhi, Ex-chief Minister SyedaAnwaraTaimur visited him seeking his blessings (*dua*).<sup>168</sup> It is to be noted that on the occasion of Mrs. Indira Gandhi's visit to Tantoo, the road from national High-way to Tantoo village was constructed on a war-footing manner.<sup>169</sup>

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<sup>165</sup>HabiburRahmanMazumdar, *TantooerPirShaeb, Abdul Aziz choudhury*, India Publishers, Tantoo, Hailakandi, 1994, PP- 21-28.

<sup>166</sup>Ibid.,PP-75-76.

<sup>167</sup>Dilwar Hussain Talukdar, op. cit., P-173.

<sup>168</sup> Reported by a local inhabitant, HaziForasUddinLaskar, age-68, Retired Teacher of A.K.Azad High Madrassa, Natun bazaar, Tantoo, on 15.10.2015, Quoted in Ali HaidarLaskar, op. cit., PP-135-36.

<sup>169</sup>Information collected from Miss. Saifa Begum Choudhury, age-51, a local citizen on 15.10.2015.