

Historical Emergence of Islam in Greater Mymensingh District: The Role of Sufis, Muslim Scholars, Madrasah and Mosques

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ABSTRACT

Despite the fact that the greater Mymensingh is a vast region in Bangladesh, very few records are found written in English language on the historical emergence of Islam in this region. This Mymensingh was established in 1787AD as a district but Islam came here long ago with the hands of Sufis, and Islamic scholars (Ulama). This paper discusses firstly, how Islam came into Mymensingh with the hands of Sufis in its early period and secondly, how Islam was later maintained at the recent past by the hands of renowned Ulama of the Mymensingh. This chapter also discusses the geographical discussion of this great area. This paper gives historical account of how Sufis, Ulama, Madrasah and mosques developed in Mymensingh and how they are still playing its role in the spread of Islam. Both Madrasa and mosque serve the Muslim community through education; while Ulama are spiritually motivating for self improvement in the path of religion. They also teach their followers the morality and ethics. Therefore, this paper has ultimately shows how Islam spread in this region with the help of Ulama, Madrasah and mosque. The main contribution was accomplished by the Sufi and saints who came many centuries ago.

Keywords: Mymensingh, Madrasah, Sufi, Muslim Scholars, Mosques

INTRODUCTION

Islam did not emerge in Greater Mymensingh all of a sudden. History says that Sufis, Muslim scholars (Ulama), Madrasah and Mosques played an important role in the spread of Islam. This paper discusses firstly, how Islam came into Mymensingh with the hands of Sufis in its early period and secondly, how Islam was later maintained at the recent past by the hands of

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renowned Ulama of the Mymensingh. This chapter also discusses the geographical discussion of this great area. This paper gives historical account of how Sufis, Ulama, Madrasah and mosques developed in Mymensingh and how they are still playing its role in the spread of Islam. Both Madrasa and mosque serve the Muslim community through education; while Ulama are spiritually motivating for self improvement in the path of religion. They also teach their followers the morality and ethics. Therefore, this paper will ultimately show how Islam spread in this region with the help of Ulama, Madrasah and mosque.

Mymensingh District: A Description

Mymensingh district is now located by the Northern side of Bangladesh. It is bounded by Garo Pahar, Meghalaya state of India, and Goalpara district of Assam on the north, by Maniganj, Dhaka, Gazipur, Narsingdi district on the south, by B. Baria, Habiganj and Sunamganj district on the east, by Padma Sirajgaonj, Bogra, Gaibanda and Lalmonirhat District on the west. Geographically Mymensingh is located in between 24°15' and 25°12' north latitudes and in between 90°04' and 90°49' east longitudes (S. Islam, 2003). Among the total population of 4489726; males are 2297302, females are 2192424; Muslims are 4289789, Hindu are 168135, Buddhist are 27999, Christian are 330 and others are 3473. Indigenous communities such as Garo, Koch, Dalu, Barman and Hajong belong to this district. Presently, Mymensingh's area has been divided into six independent districts, Mymensingh, Netrokona, Kishoreganj, Tangail, Sherpur and Jamalpur (A. R. G. Rahman, 2007).

Origin of Mymensingh District

The name of the district well stretched by the northern border of Bangladesh is Mymensingh. For the administration purpose, Mymensingh district was formed in 1787AD. This district is very old, and during the time of Moghol Empire it was brought under Moghol administration. This Mymensingh is the golden symbol of many glories, once upon a time, this district is the huge of historical golden chapter Islamic tradition literature culture (Sattar, 2004). Long ago, the Greater Mymensingh was very large, but it was merged with Sylhet, Pabna, Dhaka in the course of time thus becomes smaller.

However, the birth place of many greatest personages like national poet Kazi Nazrul Islam, Mowlana Abdul Hamid Khan Bhasani, Syed Abdul Munsur Ahmed, heroic freedom fighter Syed Nazrul Islam, Comrade Moni Singh and historian Sree Kedarnath Majumder is in Mymensingh. The soil of Mymensingh produced in famous litterateurs, journalist and researchers like late Rowshan, Yasdani, Sirajuddin, Kashimpuri, Dr. Ashraf Siddique, Syed Abdul Monsur Ahmed, Modabber and Dr. Wakil Ahmed. Besides historical Islam preacher greatest ingenious Shah Sultan Kamruddin Rumi (Rh) (Wahab, 2011). advented in this soil. The Pioneers of Fakir Monk movement Karam Shah "Tipu Shah, Safati Shah and noted Islam preachers

Mawlana Athahar Ali, Mawlana Shamsul Huda Panchbagi, Mowlanda Fayejur Rahman, Mawlana Dhowlat Ali, Mowlanda Monjurul Haque, Mawlana Ahmed Ali Fadirchouri, Mawlana Mohiuddin Khan etc. are worthy sons of this soil (M. A. Rahman, 2012).

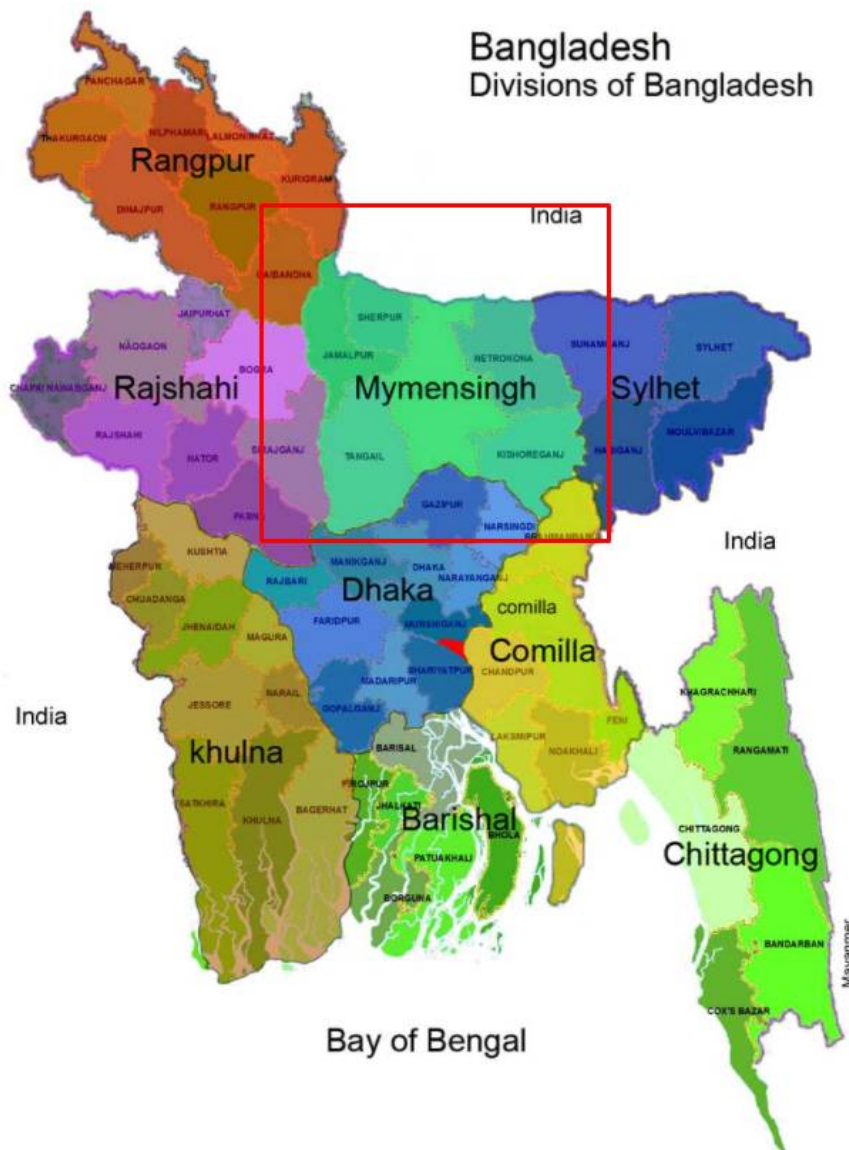


Figure 1: Mymensingh in the Map of Bangladesh

The Madrasah, Mosques and Islamic centers played a great role in spreading the teachings of the Quran and Hadith. However, preaching of Islam was started in Mymensingh by the arrival of some devoted Islamic pious persons saints in the Mymensingh regions. They sacrificed

themselves in the preaching of universal equity policy of Islam and with a view to establishing Islamic ideals and preaching the message of equality in Islam. Like whole Bangladesh in Mymensingh district too Islam was preached mutually by through Sufi Saint, Pir, Fakir, Oli, Awlia and Arab Traders, Presently in the remote areas of greater Mymensingh. Scattered outnumbered mosques, Madrasah, Shrines of Sufi-Saints, Mazar and Islamic organizations have been bearing the silent witnesses (A. R. G. Rahman, 2007). Especially Mymensingh district tipped the list of all districts except one or two districts of Bangladesh in the field of preaching and expansion of Islam in what way the culmination of Quran and Hadith was done. When Hazrat Shah Sultan Kamruddin (R) advented to Bangladesh, then there was no existence of any Muslim ruler in total Mymensingh region. How far is known from the historical information data that in it by what way Islam advented in East Bengal First that by 874 Hazrat Bayezid Bostami (R) came to Chittagong by 1047 AD. Shah Sultan (Mahi Sawar) came to Mahastan of Bogra by 1053 AD, adverting greater Mymensingh Shah Sultan Kamaruddin Rumi (R) Preached Islam and message of equality (Mojumdar, 2011).

Islam in Mymensingh District: An Analysis

Bangladesh which is on the basin of this two gigantic rivers Gaunga and Brahmaputra, has formed a small country in this world map surrounded by the land of two countries and geographically, yet the country is filled with the tradition of history and Islam always prosperous with minerals and soft water. The country has been containing nearly seventeen corers of human race. The name of the district well stretched by the northern border of Bangladesh is Mymensingh. This Mymensingh is the golden symbol of many glories, once upon a time, this district is the huge of historical golden chapter Islamic tradition literature culture (A. R. G. Rahman, 2007) This Mymensingh district got the title of greatest district. Though Mymensingh has been divided into six parts, yet still to mean Mymensingh peoples understand the very greater Mymensingh Surrounded by mountain, rivers, forests, green, heavenly natural beauties looking this Mymensingh well-watered, well crops yielding green crops fields. The Picturesque of perpetual green Bangladesh is visualized. All together today's greater Mymensingh is a historical, traditional colorful people habitat (Mojumdar, 2011).

Brahmanputra flooded the soil of Mymensingh is very fertile. By what way climate and nature has been rearing and flourishing up literature and culture by that way has been fostering the roles. The birth place of many greatest personages like national poet Kazi Nazrul Islam, Mowlana Abdul Hamid Khan Bhasani, Syed Abdul Munsur Ahmed, heroic freedom fighter Syed Nazrul Islam, Comrade Moni Singh and historian Sree Kedarnath Majumder is in Mymensingh. The soil of Mymensingh produced in famous litterateurs, journalists and researchers like late Roshan,

Yasdani, Sirajuddin, Kashimpuri, Dr. Ashraf Siddique, Syed Abdul Monsur Ahmed, Modabber and Dr. Wakil Ahmed Besides, historical Islam preacher greatest ingenious Shah Sultan Kamar Uddin Rumi (Rh) advented in this soil. The Pioneers of Fakir Monk movement Karam Shah “Tipu Shah, Safati Shah and noted Islam preachers Mowlana Athahar Ali, Mowlana Shamsul Huda Panchbagi, Mowlana Fayejur Rahman, Mowlana Dhowlat Ali, Mowlana Monjurul Haque, Mowlana Ahmed Ali Fadirchouri, Mowlana Mohiuddin Khan etc. are worthy sons of this soil (S. M. A. Islam, 2014). They played important role in the multilateral looking after of Islam, in culminating the Quran and Health in the said soil along with the nine month long bloody freedom fighting during 1971 in addition to Comrade Monisingh’s Tong movement and almost dozens small and grand freedom fighting was held in the soil of this Mymensingh. Those matters kept the history of Mymensingh unique dynamic and set-up lively one sample (Sattar, 2004).

Arrival of Islam in Mymensingh District

Islam religion is the very religion selected by Allah. The great Rabbul Al Al-Amin pronounced in the Quran clearly that “I revealed the Quran and I of course will look after it” Now question is that how Allah will maintain this Islam religion or this Quran up to the hereafter. The Answer will be easily in this way that if looking towards all Madrasah, Mosques and Islamic centers, it will be observed that how widen way, and the culmination of Quran and Hadith has been going on. By what way, in every country of the world, remote areas, town-port, Hat-Ghat in village and Ganj, teaching, construe and culmination of the Quran and Hadith is going on, that is very rare for other religion in the world. Mainly when Islam was of Preaching in Mymensingh was started it is difficult to say by the normal procedure of history, by the advent of some devoted Islamic pious persons saints in the Mymensingh regions (E. H. Khan, 2005).

They sacrificed themselves in the preaching of universal equity policy of Islam and with a view to establishing Islamic ideals and preaching the message of equality in Islam. Like whole Bangladesh in Mymensingh district too Islam was preached mutually by through Sufi Saint, Pir, Fakir, Oli, Awlia and Arab Traders, Presently in the remote areas of greater Mymensingh. Scattered outnumbered mosques, Madrasah, Shrines of Sufi-Saints, Mazar and Fulgeat, Samples of Islamic organization have been bearing the silent witnesses. Especially Mymensingh district tipped the list of all districts except one or two districts of Bangladesh in the field of preaching and expansion of Islam in what way the culmination of Quran and Hadith was done (S. M. A. Islam, 2014). When Hazrat Shah Sultan Kamruddin (R) advented to Bangladesh, then there was no existence of any Muslim ruler in total Mymensingh region. How far is known from the historical information data that in it by what way Islam advented in East Bengal First that by 874 Hazrat Bayezid Bostami (R) came to Chittagong

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The Arrival of Islam in the subcontinent (700-800 AD)

Only Islam is the very selected religion to the Almighty Allah as a peaceful religion (Newby, 2004). In the era of Aiame Jahalia that is in the time of most tyranny, depression and Dark Age, Almighty Allah revealed Islam religion and world prophet to the world. To enlighten that Dark Age Islam was revaluated as the peaceful religion. At very inception of the establishment of Islam, The great Prophet Hazrat Mohammad (S) visited the holy Madina Munawara. He (S) tried heart and soul to expand Islam throughout the world. Since then, that system has been in vogue. From the Pre-Islamic era, Arab merchants coming to ports by the Indian Ocean and Mediterranean Sea with a view to trading, purchasing Sandal wood, tusk, spices, cotton cloth, dampening by the ship took to their own country. Specialist Islamic researcher of India Syed Sulaiman Nadvi (R) wrote in his research book "Arab and Hindke Ta Alhukat" (E. H. Khan, 2005). That Arab used to move from Egypt will-distant China by water consequently with this systematic, Islam was advented to Bangladesh via India. From the ancient period, Arabs had communications with Bengal through sea road. On way to China via India west coast bank Arab merchants Ships used to cross Bay of Bangle. That time was during 700-800 AD. During this time the fast message of Islam entered into Bengle. From different sources it is known that during the life time of Hazrat Muhammad (Sm) message of Islam entered into Bangladesh via Chattagram Sea Port and Dhaka Sea Port. Life rule of Islam actually ushered in the minds of human. Due to that very reason, Islam spread through the nock and corner of Bangladesh its influence escalated in Mymensingh too (A. R. G. Rahman, 2007).

CONTRIBUTION OF SUFIS AND SAINTS

The arrival of Shah Sultan Kamar Uddin into Bangladesh:

There said something about the advent of Shah Sultan Kamar Uddin Rumi (R) into granter Mymensingh that he was the provincial administrator of Turkey (Wahab, 2011). During his region, one maidservant entered into his room to clean his bed. In this scope of Sultan's absence to take little comfort in his bed, the maid servant felt asleep. Seeing the maid servant in this condition, Sultan burst into anger and canned her seven times. At the canning being wounded the maid servant kept herself laughing. Being surprised Sultan asked her the reason of laughing "The maid servant told "For my little comfort, you canned me seven times, you have been enjoying comfort up to your this young for a long time, for that amount of canning will be her word turning point of his life revolved. Maid servants that word turned him restless, wounded his mind like the stroke of one thousand canning. Giving up the royal happiness, he absorbed himself in spiritual meditations (Sattar, 2004). He started learning spiritual teaching from

Shayak Surkhul Ambia Sutani (R) on his marriage arrangement by his family's he expressed his dissidence at it. Being accompanied by his own pir and teacher Sayed Surkul Ambia Sultani and 120 companions staired, voyages to unknown destination with a boat. Drifting Boat through the path of Ganga river, they reached into the region of Bangladesh through Rajshahi Distict, Rowing Brahmaputra they reached "Bukai Nagar Capital of Coachraj, Bukai,Coach, Being influenced by his heart reading story. Bukai Coach and his family embraced Islam. From here, he started to Madan Coach state reaching there staying at different places from sometimes, he preached the peaceful Messages of Islam. Reaching at the bank of Jitai river west of Madam coach capital (S. M. A. Islam, 2014).

Miracle of Shah Sultan Kamar Uddin Rumi (R)

He said his prayer and became absorbed in meditation. After meditation, suddenly he pronounced that "here is the end of my tour". There remains mentioned that, when Hazrat Shah Sultan Kamar Uddin Rumi (R) entered into Bangladesh there was no room of Muslim administration. There found no deed or evidence of Muslim rule advent in Bengal during 1053 AD (445 Hijree). He had to last entirely on his preaching on of ruling power, even there found no proof of existing mentionable Muslim (Wahab, 2011).

On proposing to donate the place where Hazrat Shah Sultan Kamar Uddin (R) said his prayers without terms and conditions sent loyal servant Rups Mallick to Madam Coach in his royal court as messenger for the first time, showing the fear of human killing his sister Nandini, he rejected at, when second time applied for place equivalent to the area of jainamaz (cloth on which prayer is said), then in a negligence he granted it. Next moment king became suspicious thinking that foreigner found secret wealth in the place of Jainamaz immediately king appeared on the doubted place accompanied by his soldiers on eding Namaz, Madan Coach ordered his soldiers to dig the place below the Jainamaz (A. R. G. Rahman, 2007). But no secret wealth was found understanding the suspicious Madam Coach Hazrat Shah Sultan Kamar Uddin Rumi immediately. solders on edingNamaz, Madan Coach ordered his soldiers to dig the place below the Jainamaz (Mojumdar, 2011).

But no secret wealth was found understanding the suspicion of Madam Coach Hazrat Shah Sultan Kamar Uddin Rumi immediately; he tired to remove his suspicion and immediately threw the Jainamaz to the sky. Soon the Jainamaz started expanding in the sky looking like the fire sparkling or look like thousand shakes with swollen mouth with hizziibssound covered the state of Madan coach turning it into dark being frightened and almost senseless, madan coach appealed to survive. Hazrat Shah Sultan Rumi (R), issued three proposal to Madan coach (S. M. A. Islam, 2014): 1. Embrace Islam 2. Surrender 3. War. It was convened to select any one madam couch conceded to embrace Islam, the first proposal.

Protection from Madan Coach's Mixing Poison in Raj Dinner:

Next day on the occasion of king's conversion to religion, to attend a dinner party Hazrat Shah Sultan Rumi (R) and his councilor was invited. Hazrat Shah Sultan Rumi (R) accepted the invitation and brought the Jainamaz into normal position. Next day, he along with his companions, became present in the Kings palace. Before the embracing Islam by the king seeing the dinner party suspicious arouse in the mind of Hazrat Shah Sultan Rumi (R) immediately to perceive the matter correctly he absorbed in the spiritual meditation, Remaining in meditation for some time, he uttered a cautionary message about kings dinner and told that in the dinner poison was mixed (Aiyub, 2007). Therefore, none of us will eat it. Despite of having poison mixed in the King dinner Madam Coach, denied it and told that poison was certainly not. He turned down the message of Hazrat Shah Sultan Rumi (R) as false and conferred on him a promise breaker, suppressing the fact, taking the shelter of lying, Madan Coach remained firm. Hazrat Shah Sutlan Rumi (R) told that as he promised to take the Raj dinner he will only have it but not by others. Next he briefed Sayed Mohi Uddin Surkhul Ambia Surtani (R) everything and told that in the food there was poison, on eating action of poison will be started. On having food, poison will act of course so on my becoming senseless, you, on the help of hoping raising water of spiritual raising over my body I will yet regain sense (Abdullah, 2002)

Preaching Islam in Mymensingh at Madanpur

After setting in Madanpur, he began to attract local people toward Islam through his many miracle activities. There is saying that the person who met saying that the person who met him once, embraced Islam religion and became his life sacrificing disciple, within few days coach king heard this. He called the saint into Raj Court, being present in the king court, he invited the king and his counselors to embrace Islam (A. R. G. Rahman, 2007). To prove the greatness of Islam, the king gave the saint one pot of poison of drink & allowed his rest disciples to drink the rest poison little by little. No mischief was happened to the saint and his followers. Seeing this kind and his counselors' and the present all persons in the court embraced Islam. Being spell bound with the miracle power of the saint the said coach king donated the saint the whole Madanpur village as the post peer asset, Next Hazrat Shah Sultan Kamar Uddin Rumi (R) dispatched many inviting groups to preach Islam in different parts of Mymensingh. In the Bukai Nagar his one Shrine (Khanka) was established, centering this place, Islam was being preached around. In the area of the east of Brahmanputa River, Bakai Nagar was the main centre of preaching Islam. Here the message of Islam spread slowly through the whole Mymensingh region. This famous greatest person at the last leg of his life at the place Madanpur in the Netrokona sub-division breathed his last. Still today at the soil of his Madanpur grave has been the lively history in favour of the grant preacher of Islam (S. Islam, 2003).

The 14th to 17th Century's Islam preached by Many great Saints

On searching history, it is evident that mainly Hazrat Shah Sultan Rumi (R) was the first and main Islam Preacher in this area. Since then, the king Zaminders of statue worshipper started embracing Islam slowly slowly. The evidence of this was proved by the statement of his succeeding Shah Suja's certificate there found so much coincidence in the description of the legend. After the extreme and absolute success of this greatest legend and following his principles of Islam preaching taking the reference of this systemized at the inception of the 14th century at the time of Shamsuddin Firoz Shah, this region entirely came under totally Islamic rule. After his death his son Giasuddin Bahadur Shah became his successor. Afterwards defeating him in a war, Bahran Shah ruled Momen Shah region as the representative of Delhi (Karim, 2002).

At the middle of the 14th century Fakir Uddin Mobarak Shah and Ektiar Uddin Gazi Shah conducted the ruling of this region. Next for a long time, the Sultan of Elias Shahi Tribes ruled this region for a long time. From 1493 to 1538 the Sultans of Hossain Shahi Tribes were able to sustain their ruling. Then at the middle of the sixteenth century at the eastern Momen Shahi, Sulaiman Khan established independent Kingdom. Afterwards, the unique Isakha out of Baro Bhuiyan ruled in Islamic tradition then referring to the systematic by 1611, whole Momenshahi district came under Moghal rule (E. H. Khan, 2005).

CONTRIBUTION OF ULAMA IN THE SPREAD OF ISLAM

Contribution of Ulama at a Glance

In the available Bengali literature the names of various prominent Ulama and Islamic scholars are mentioned. They are: Maulana Atahar Ali (R) (1891-1976), Maulana Syed Faizur Rahman (1894-1997), Maulana Zakaria (R) (1896-1993), Maulana Abul Mohsin Mohammad Abdur Rahman (R) (1899-1977), Maulana Sayed musleh Uddin (R) (1903/1906-1989), Maulana Manzurul Haqueue (R) (1903-1992), Maulana Mohammad Abdul Jabbar (R) (19903-1980), Maulana Ahmed Ali Khan R) (1904-1982), Hazrat Maulana Arif Rabbani (R) (1911-1997), Maulana Ashraf Ali (R) (1919-1996), Maulana Manzurul Haqueue (R) (1921-1990), Hafiz Qari Maulana Sayed Hossain Ahmed (R) (1923), Maulana Mohammad Enayetullah (R) (1925-1988), Maulana Abdullah Bin Fazal (R) (1935-1984), Hazrat Maulana Naim Uddin (R) (1838-1908), Hazrat Maulana Shah Abbas Ali Fakir Laxmipuri (R) (1874-1920), Maulana Abdul Hamid Deepeshwari (R) (1880-1981). The discussion on the biography and contribution of each of the Ulama is given below.

Maulana Atahar Ali (R) (1891-1976)

Maulana Atahar Ali was born in 1891 in an aristocratic family of Ghungadia village under Beani bazar police station in Sylhet district. His

father's name was Maulana Mohammad Abdul Aziz Khan and he was a religious figure. He was the fourth of five brothers and three sisters. One of his predecessors was known as Ashiq Khan and he first came to Hindustan from distant Iran for the purpose of propagating Islam and later settled permanently in the village of Gungadia in Beanibazar. He started his early religious education at home. His father was a teacher at a local maktab. As a result, he got the opportunity to recite the Qur'an first in his maktab. He then enrolled in a madrasah in his village to acquire basic knowledge in Urdu and Persian. He then started studying Nahu, Chharaf and Arabic grammar books in Arabic. He studied at various religious institutions, such as Alia Madrasah in the Moradabad Estate in India and Saharanpur Mozaherul Uloom Madrasah in the United Provinces. He then studied for some time at Rampur Alia Madrasah in India. Later, he went to Darul Uloom Deoband Madrasah in search of a deeper knowledge of the Qur'an and Hadith (S. M. A. Islam, 2014).

He was able to acquire a deep knowledge of the Qur'an and Hadith in the company of qualified teachers of Darul Uloom Deoband. It is known that he got the opportunity to study Hadith from Allama Anwar Shah Kashmiri Rahmatullah Alai, the world famous Muhaddis, Allama Sabbir Ahmed Usmani Rah and many others. After spending a long time in pursuit of knowledge, he returned to his area after completing his education. Early in his career, he joined the Jhingabari Madrasah under the Kanaihat Police Station in Sylhet as the Chief Mudarris and was engaged in the service of the Qur'an and Hadith. Word of his wonderful teaching methods and da'wah activities spread in different places. There were many requests from different regions to take him. Eventually he joined Comilla Jamia Millia Madrasah as a Muhaddith (Aiyub, 2007, p. 241).

Maulana Syed Faizur Rahman (1894-1997)

Maulana Faizur Rahman was born in 1894 in an aristocratic religious family in Gomgaon village of Rupshi union under Fulpur police station in Mymensingh district to a pious and Syed family. His father's name was Maulana Syed Md. Abdul Jabbar. For his honesty, ideal religious education and piety, their family still deserves special status. Maulana Faizur Rahman started his primary education at home. After being admitted to Ruposhi Primary School and studying for two years, he moved to his uncle's house in a big house and was admitted to Balia Primary School and passed the primary examination with distinction. He learned the basics of Bengali, English as well as Arabic, Urdu, Persian language books and the pure teachings of the Holy Quran from Maulana Khalilur Rahman (Karim, 2002).

Then he was admitted to Fulpur High School and studied with distinction. When he passed the ninth grade, his mind suddenly became poisoned with secular education. Mentally disturbed and poisoned, he left

school during Gandhiji's non-cooperation movement and moved to Lau Gaon in Assam. From there he decided that he would no longer study in school but would take the true Islamic teachings to build his life on the teachings of Allah Almighty and the ideals guided by the Holy Prophet (Karim, 2002).

As far as is known, he left home with a strong desire to learn Islam. He had written a letter to his father from the Indian state of Assam informing him of his decision. His father's wish was that his handsome boy Syed Faizur Rahman should be educated in modern education and become a police officer. He did not return home even after receiving a letter from his father. Eventually, his father went and brought him, promising to teach him Islamic education (M. A. Rahman, 2012).

It was good that Rahman expressed his desire to teach the religion of Islam to his grandfather Maulana Abdul Hadi (R). Seeing such interest in religious education, his grandfather Maulana Abdul Hamid Rahmatullah Alai taught him religious matters for some time. His grandfather Abdul Hadi was a dear student and follower of Hakimul Ummah Hazrat Maulana Ashraf Ali Thanvi Rahmatullah Alaihi. He was overjoyed to see this wish of his grandson and prayed for him with all his heart and decided to send him to the court of Hazrat Thanvi (R) to after teaching him own self for some time (E. H. Khan, 2005).

Maulana Syed Faizur Rahman (R) was a renowned Aalem and a prominent social worker and philanthropist in the country. He used to call for Taharat, Salah and Taqwa for the establishment of a just society. He also used to sit on the verandah of the big mosque after the Asr prayers almost every day and listen to the recitations of the students studying in Hafizia Madrasah .Maulana Faizur Rahman Rahmatullah Alai died on 24 May 1997, ending his long career. He had 4 sons and 3 daughters (Karim, 2002).

Maulana Zakaria (R) (1896-1993)

Maulana Zakaria Rahmatullah Alai was born in 1896 in an aristocratic Muslim family in the village of Rayer (Nighurkanda) under the Trishal police station in Mymensingh district. His father's name was Alhaj Maulana Mohammad Hanif. Maulana Zakaria (Rah) started his education in the primary school of his village. Her father died while studying in the third grade at that school. At that time Maulana Zakaria's elder brother Hafez Kari Siddiqur Rahman was a teacher at Nizami Madrasah in Lucknow, India. His elder brother brought him to him and admitted him to the Forkania section of the madrasah under his supervision. He later studied at Lucknow Madrasah till Sharhe Jami and completed Kirat Saab A and Ashara (E. H. Khan, 2005).

After completing his education, he began his career as a mosque imam. He conducted Quran teaching activities. Many pious Muslims came there to learn the Qur'an. For some time he was the imam of Mandel's 'Yun' mosque. Thus he served as Imamate in Myanmar for a total of 17 years and tried to spread the great teachings of Islam among the common people. At that time he tried to expand the work of Islamic medicine through various meeting committees and Waz Nasihat. When the Second World War broke out in 1942, he crossed the Chittagong border and moved to Bangladesh. After coming to the country, he relentlessly continued the work of teaching the Qur'an in different regions and began to expand the activities of Islamic Dawah in different regions.

Expansion of education in different districts of Bangladesh

It is to be noted that the narrator Md. Zakariya (R) felt that it is not possible to do the work of propagating Islam properly without knowing how to study the Holy Qur'an properly. He died at Dhaka PG Hospital in May 1993 and was buried in his own village (E. H. Khan, 2005).

Maulana Abul Mohsin Mohammad Abdur Rahman (R) (1899-1977)

He was a renowned Islamic scholar and social worker. Maulana Abul Hossain Mohammad Abdur Rahman was born on January 1899 in an aristocratic family of Kutur Gaon village under Fulpur police station in Mymensingh district. His father Yusuf Ali Munshi was well known in the society as a devout man at the contemporary time. He was very fond of religious activities from his childhood. After acquiring basic religious knowledge in the family environment and local maktab, he was admitted to Tarakandi Senior Madrasah, an ancient and traditional Islamic educational institution in Kishoreganj. After studying there for some time, he went to Calcutta Alia Madrasah to pursue a higher degree in Islamic education. From there he passed the Alim examination in 1925, Fazil examination in 1927 and Kamil examination in 1929 (Karim, 2002).

After completing his education, he returned to the country and joined a high school in Tangail in 1930 as the head Maulana. After teaching there for two years with efficiency and success, he established Alia Madrasah in his father's backyard naming after his father in 1932 to spread Islamic teachings in his area and to carry out overall activities related to Islamic Dawah. He was the principal of the madrasah from its inception (1932-197) until his death and contributed immensely to the Islamic da'wah activities in the area (Karim, 2002).

His spiritual strength was keen. That is why no one in the area dared to commit theft, robbery and un-Islamic activities. The wicked and the wicked were afraid of him. In his area he is better known as Maulana Sahib of Kutura village. He had one son and two daughters. He died at his

residence on September 3, 1977 and was buried in the family cemetery adjacent to the madrasah (E. H. Khan, 2005).

Maulana Sayed Musleh Uddin (R) (1903/1906-1989)

He is one of the renowned Alem Politician and social reformer. Hazrat Maulana Syed Musleuddin Rahmatullah Alai was born in 1903/1906 in the Syed family of Masihata village in Brahmanbaria district. His father's name was Maulana Syed Yakubur Rahman. Maulana Syed Muslim received his early education in Arabic, Urdu and Persian in his family environment from his childhood. Then he was admitted to Jamia Yunusiya in Brahmanbaria. Then went to Darul Uloom Moinul Islam to study at Hathazari. After completing his studies there, he was admitted to Darul Uloom Deoband, the best Islamic educational institution in the subcontinent, for a higher degree. He completed his student life in 1913 by taking higher education in Quran-Hadith from Dhabil Madrasah in Bombay (Karim, 2002).

In 1949 he was elected vice-president of the Jamiat Ulama. The Second Annual Conference and Council of Jamiat Ulama Islam was held on 18, 19 and 20 February 1950 at Masihata, Brahmanbaria. The conference was attended by many scholars from sixteen districts of the then East Pakistan. As a result, the great conference was able to unite the Haqueqani Ulama-Pir-Mashayekh. A strong working committee is formed by the appropriate representatives of all parties. The conference paved the way for the elders of Tariqat and Shariat and Sayyid Ahmad Shaheed (R) to bring the scholars, modern sciences and English-educated Islamic thinkers under one flag. And the above work was possible only due to the tireless work of Maulana Sayyid Mosleuddin Rahmatullah Alaihi. He made history by gathering scholars at his home (Karim, 2002).

In 1996, he was elected president of the Pakistan Democratic Movement (PDM), a political party. He was later nominated as the Vice-President of the Pakistan Democratic Party (PDP). In the by-election of 1971, he was declared a member of the National Assembly from Kishoreganj Karimganj area. This long life and political life came to an end when he died at noon on Sunday, July 30, 1989 at a clinic in Dhaka. He was buried in his family cemetery in Masihata. He had four sons and four daughters (E. H. Khan, 2005).

Maulana Manzurul Haqueue (R) (1903-1992)

In the twentieth century, Hazrat Maulana Manzurul Haque was one of the great leading figures in the propagation of Islam in Bangladesh. He was known all over Bengal as 'Mujahideen Millat'. He was born in 1903 in an aristocratic and well-educated Muslim family in Bhugapara village under Atpara police station in Netrokona district. His father's name was Maulana Alim Uddin Ahmed. He was a renowned scholar and eminent Islamic thinker of his contemporary time. It is known from the historical

information that Nawab Salimullah Bahadur came to Netrokona town in 1901 to visit the place and the mosque and maktab established by him in his vacation place Maulana Alim Uddin was the founding imam of that mosque. At present it is a big mosque in Netrokona town. He has been preaching Islam in that mosque all his life as the Imam and Khatib. He also served as the head Maulana of Netrokona Government Anjuman Adarsh school for the rest of his life (Karim, 2002).

The junior madrasah which was adjacent to the big mosque at that time also spread Islamic education in the area through the management of Maulana Alimuddin.

The Awoken Alem society of the time called him a "Mujahideen Millat" for his contribution to Islamic Dawah. He was conferred the title at a gathering of millions of people at the historic Paltan Maidan. He was also vocal in politics at that time as he made a great contribution to the spread of Islamic teachings and Dawah. In the 1954 East Bengal provincial elections, he was nominated by the United Front from the Mohanganj Atpara and Barhatta constituency against the Muslim League. He died in Netrokona on Wednesday, September 2, 1992. He was buried at Jamia Ashraful Ulum Madrasah premises (Karim, 2002).

Maulana Mohammad Abdul Jabbar (R) (1903-1980)

Maulana Md. Abdul Jabbar (R) was born in 1903 in an aristocratic Muslim family in Konadahar village of Bishkakuni union of Purbadhala thana of Netrokona district. His father's name was Alhaj Lal Mohammad Khan. He studied for a while in a madrasah in Comilla district and went to Saharanpur Madrasah in India to pursue higher studies in Hadith. From there he learned Da'wah Hadith. After completing his education, he returned to the country and established the Purbadhala Jame Mosque and a madrasah adjacent to the mosque. For six long years he was the Imam of the mosque for six years long. Later, he established Purbadhala Eidgah ground with the help of local social workers Bashir Uddin Akand and Refaz Uddin Akand. He established Dhala Jatrabari Madrasah, Guatala Babul Uloom Madrasah and Sharifpur Islamia Madrasah in the continuation of Islamic education and da'wah work in Purbadhala police station. His da'wah activities began with the establishment of an Eidgah ground at Dumarkul in the Indian state of Assam (E. H. Khan, 2005).

He established the Agia Eidgah ground in Purbadhala and the Guadala Eidgah ground. He later established a Jami Masjid near Gudraghat in Bishkakuni. Maulana Md. Abdul Jabbar was endowed with keen memory. He had memorized innumerable poems of famous writers in Bengali, Urdu, Persian and Arabic. He had a deep knowledge of Tafsir, Hadith, Fiqh, Tasawwuf etc. In her family, two sons and five daughters

were born. He performed Hajj twice. He died in Makkah in 1980 after performing the second Hajj (Karim, 2002).

Maulana Ahmed Ali Khan R) (1904-1982)

Maulana Ahmad Ali Khan was born in 1904 in an aristocratic Muslim family in Hatkabila village under Itna police station in Kishoreganj district. To everyone in the village he was known as Sahib Huzur. His father's name was Alhaj Maulana Ibarat Khan and his grandfather's name was Alhaj Lal Khan. His father Ibarat Khan was born in about 1855. He received his higher Islamic education from the Firingi Mahal Madrasah in Lucknow, India. After obtaining a higher degree in Islamic education, he returned to his homeland and devoted himself to the propagation of Islamic education in the lower reaches of Sylhet and Kishoreganj. He used to spread the message of Islam among the common people from village to village on horseback in remote areas where communication was cut off. He was accompanied by a distinguished scholar from Banaras, India, who was a Hafez in the Qur'an. He was known as Hafez Saheb of Banaras to the people of Kishoreganj. He established maktab-madrasahs and mosques as part of his da'wah work. Among the notable religious educational institutions at that time were Jayasiddhi, Ghagra, Ashtagram, Guptadighi and Singpur Madrasah (Karim, 2002).

During the Mughal rule, a group of Mujahid and preacher of Islam from Persia and Afghanistan migrated to the northern districts of Bengal for the purpose of propagating Islam. One of them was a preacher of Islam who came and settled in Bhati, an area reminiscent of Masnad-i-Ala Isha Khan, which covers a large area of Mymensingh and Sylhet. His great-grandfather was Bahadur Khan, a leading nobleman of that group. It has already been mentioned that his father, Alhaj Maulana Ibarat Khan, was a pioneer of da'wah, teaching and preaching in the entire Bhati region at the contemporary time. It may be mentioned that Maulana Ahmad Ali Khan studied in Karimganj for some time after getting his primary education in his own village (Karim, 2002).

Then he successfully passed the Alim from Mangalbaria Alia Madrasah, the oldest traditional educational institution in the then Kishoreganj. He then enrolled at Calcutta Alia Madrasah, one of the highest schools in the subcontinent, for higher studies. After receiving education in various religious subjects, he successfully completed his madrasah education from Calcutta Alia Madrasah in 1927. After completing his education, he started thinking about society because; he was born in such a society which was far from religious and Islamic teachings and pursuits. Maulana Ahmad Ali Khan was appointed as the teacher and imam of the mosque at Boulai Zamindarbari for conducting Islamic da'wah activities in the area. Reviewing his da'wah activities, it is seen that there is

no result in the whole Kishoreganj area where he did not do the work of da'wah teaching of Islamic religion (Karim, 2002).

Hazrat Maulana Arif Rabbani (R) (1911-1997)

Maulana Arif Rabbani (R) was born in 1911 on Saturday in Fakirbari of Maizbari village in Mymensingh. He was a worthy successor of Hussain Ahmad Madani. The first man to come from Iran was Shah Barat Ullah. He arrived in India at a young age with his partner from his native Iran through the foothills of Afghanistan. He came to Mymensingh from Sylhet, India and started staying at his Maizbari. His companion concentrated on preaching in the southern part of Muktagachha (Karim, 2002).

Baratullah (R), the ancestor of Maulana Rabbani (R), was endowed with unprecedented beauty and good looks. He spoke Persian and no one in the area could understand his language. At that time a resident of Majbari was working in Dhaka and he had a good knowledge of Persian language. He could talk to Baratullah (R) and find out from which country how and for what purpose he travels to the country. What was the reason for leaving the country? He left the country out of resentment at the persecution of the king of the Shiite community in Iran. The villagers first built a small mosque. Within a few days, Shah Baratullah (R) mastered the Bengali language and started a mission of preaching Islam in a large area. As a result, a large number of people began to follow the path of the Islamic religion (E. H. Khan, 2005).

Maulana Ashraf Ali (R) (1919-1996)

He was an eminent scholars, orators, imams and social workers. Maulana Ashraf Ali (R) was born in 1919 in Munshibari, a traditional religious family of Galgonda village in Mymensingh city. His Father's name is Munshi Amanullah. During the British rule, a member of this Munshibari passed the law examination and became a member of the district bar. He went to the court and returned home after seeing the shameless lies of some of his colleagues. And never set foot on the court-kachari path. The lawyer Munshi Habibullah was the brother of Maulana Ashraf Ali's grandfather. It is known that during the ancient Muslim rule, some elders including Shah Abdul Quader, the founder of Munshibari, came from distant Persia. Just as the real history is covered by the curtain of time due to natural causes, so the history of many traditional families of this country has been lost in the darkness of oblivion and ignorance. Maulana Ashraf Ali lost his father when he was only six years old. Maulana Ashraf Ali, a motherly orphan, was admitted to the school along with all the other boys of the house when he reached the age of education. But Panditamshai was very angry with him for not agreeing to wear dhoti instead of the Lungi (Karim, 2002).

Shortly afterwards, Maulana Syed Faizur Rahman married Maulana Ashraf Ali's cousin and became a new relative in Munshi's house. The boy

Ashraf Ali developed a sincere friendship with his new brother-in-law at the first meeting. Maulana Syed Faizur Rahman (R) saw an exceptional talent in Ashraf Ali who was inattentive to go to school. In order to acquire Islamic knowledge, he left his village and went to Fulpur Balia with his brother-in-law. He successfully completed the primary levels of Islamic education at Balia Madrasah for three years. He completed his madrasah education in this institute. He studied for a long time up to the highest level of madrasah education and gained a reputation as a skilled scholar in external knowledge. Then he felt the need to figure out spiritual pursuits. Therefore, he remained engrossed in spiritual pursuits for a long time with the bayat of Shaykh Fazlur Rahman Ganjemodarabadi (R) and Maulana Zafar Ahmad Usmani (R). Later he got the caliphate of Ijazat of Hazrat Maulana Zafar Ahmad Usmani (E. H. Khan, 2005).

Maulana Manzurul Haqueue (R) (1921-1990)

Maulana Manzurul Haqueue (R) was born in 1921 in an aristocratic Muslim family of Kazibari in Galganda village of Mymensingh district. His father's name was Kazi Ibrahim. He received his early education in a family environment. Then in 1935 he passed Entrance in the first class from Mymensingh District School. Manzurul Haqueue (R) was the real example of "acquire knowledge from the cradle to the grave". After passing the secondary examination, when he saw that the education he was learning could not save him in the final day of judgement and make him forget remembrance of Allah, he got admitted into the Ashraful Ulum Boro Katra Madrasah in Dhaka amidst hundreds of obstacles with the promise of acquiring Islamic education (Karim, 2002).

A few days later he went to Saharanpur Madrasah in India to pursue higher studies. From there he acquired a vast knowledge of the Islamic way of life. While studying at Saharanpur Madrasah, he used to visit the court of Hazrat Maulana Ashraf Ali Thanvi Rahmatullah Alaihi regularly. After completing his education, he returned to his homeland to spread Islam. Mymensingh was then the abode of prejudice. Seeing a city without a madrasah mosque, he first concentrated on establishing a mosque and then a madrasah. He established Masjidul Aman (Ganginarpar Mosque), New Market Mosque, several mosques including the big mosque in Muktagachha town (Karim, 2002).

Among his established madrasahs are Jamia Islamia Momenshahi Madrasah, Jamia Ashrafia Khagdahar, Kazigram Qawmi Madrasah, Basua Kabirpur Qawmi Madrasah, Peyarpur Qawmi Madrasah. In his last years he founded Jamia Arabia Makhzanul Uloom. He devoted all his life to building it as a famous religious institution. Maulana Manzurul Haque (R) was a very pious scholar. He was equally knowledgeable in Arabic, Persian and Urdu. His possession was also deep in Nahu Sarfe. He is still remembered today as a result of the spread of Islamic teachings in the

Mymensingh region. Due to his various reformative works and social welfare work, he remained alive in the hearts of the Tawheed people. One son and two daughters were born in the family of Maulana Manzurul Haque. He died in December 1990 at his home in Galgonda. And he was buried in front of the Hefz Khana of Makhzanul Uloom Madrasah (Karim, 2002).

Hafiz Qari Maulana Sayed Hossain Ahmed (R) (1923)

Maulana Syed Hossain Ahmad (R) was born in 1923 in an aristocratic Muslim family in Kashimpur village of Ishwarganj thana in Mymensingh district. His father's name was Syed Ghulam Maula. Maulana Syed Hossain Ahmad completed his primary education in the local maktab and became a Quran Hafiz from Trishal Hafizia Madrasah. He then studied Fununat and Hadith at Jamia Arabia Ashraful Ulum Balia Madrasah and Dhaka Ashraful Ulum Madrasah . He got special knowledge about Hadith from Maulana Shamsul Haque Faridpuri Rahmatullahi. After completing his education, he served Hadith in various madrasah s. He established Sohagi Qawmi Madrasah in Mymensingh district in 1359 BS and made a great contribution to the propagation of Islamic education in the area (Karim, 2002).

Maulana Mohammad Enayetullah (R) (1925-1988)

Maulana Muhammad Enayetullah was born in 1925 in Katma village under Islampur police station in Jamalpur district. He completed his primary and secondary education in a local madrasah. He then passed Fazil from Bogra Government Mustafabia Alia Madrasah. He then passed Kamil from Sarsina Darussunnat Alia Madrasah in Barisal. He was included in the merit list with merit in Alem Fazil examination. After completing his education, he joined Jharkata High School under Madarganj Police Station in Jamalpur district as Head Maulana. After that he was the head Maulana of Balijuri High School for 30 years. At the end of his career, he joined Chinaduri Madrasah of Islampur Police Station as a lecturer and retired from there in early 1988. His contribution to the establishment of mosques and madrasah s in his area was unique. He died on 9 October 1988 at his residence. He had two sons and four daughters (Karim, 2002).

Maulana Abdullah Bin Fazal (R) (1935-1984)

Maulana Abdullah bin Fazl was born in an aristocratic Muslim family in Chaurashi Khalifa Para village of Jamalpur district. His father's name was Abul Fazl. He passed Dakhil from local traditional Kamal Khan Hat Senior Madrasah and Alim and Fazil from Aramnagar Alia Madrasah. Later from Madrasah -i-Alia Dhaka he passed Kamil in two subjects. Maulana

Abdullah bin Fazl completed his education and devoted himself to the work of Islamic Dawah. He was an eloquent speaker. Maulana Abdullah bin Fazl Rahmatullah Alai is a well-known name in the world of speech in Bangladesh. He was very famous as an eminent scholar (E. H. Khan, 2005).

In an effort to expose the society in the light of unadulterated Tawheed and Sunnah by eradicating Shirk Bidat, he has relentlessly rushed to the remote areas of the country. Through him, Allah Almighty has given the truth to many people. Hundreds of Islamic educational institutions have been established with his help. Maulana Abdullah bin Fazl established the Jami Masjid in Charshi Khalifa Para to institutionalize the teaching of the Qur'an in his own village. He established Ashcheffa Pharmacy and provided free medical services to ordinary people. The busiest man at the moment picked up his sharp speech, Waz Nasihat as well as a pen. His published books: Sahi Namaz Shiksha which ends in three volumes, "Karagor noy Sikhsa or not prison education", "Subhe Sadiq which ends in three volumes" (Karim, 2002).

Manuscripts published by him:

1. Islam jube jugeot in the age of Islam
2. Gayn Somudre or Al-quran of the ocean of knowledge

Maulana Abdullah bin Fazl Waz carried out extensive propoganda of Islam through mahfils and speeches. He died on April 22, 1984, while delivering a powerful speech at a gathering (E. H. Khan, 2005).

Hazrat Maulana Naim Uddin (R) (1838-1908)

Maulana Mohammad Naimuddin was born in 1838 in the village of Suruj in Tangail district in an aristocratic Muslim family. As a child, he received the necessary home education from his father, after which he received a student scholarship from the village Madhya Bangla Vidyalaya. Then in 1846 he came to Dhaka to study Arabic and Islamic education. For a long period of eight years, he acquired deep knowledge about Quran, Tafsir, Hadith Usule, Hadith, Fiqh, Usule Fiqh, Aqeedah, Mantik, Balagat etc. from a prominent scholar. He then returned to the country after receiving the title of "Alimuddahar" from eminent scholars in Murshidabad, Allahabad Bihar, Jainpur, Agra, Gazipur, Delhi and other places (Karim, 2002).

Maulana Naeem Uddin published an article in his newspaper "Akhbare Islamia" with a fatwa of disbelief on the contemporary writer Mir Mosharraf Hossain. Mir Mosharraf Hossain started writing various articles against the protesting Maulana Naeem Uddin Rahmatula and filed a defamation suit. Besides, Maulana Mohammad Neyamtullah wrote a book called "Dhokabhanjan" or "Bhraam Khandan" which had about 138 pages in protest against the statement made in the book "Rafayidayan" published by Maulana Naeem Uddin (R) (E. H. Khan, 2005).

Just as there was fierce opposition between the Brahmins and the traditional Hindus of Momenshahi, so there was a fierce conflict between the Hanafis and the Ahmadis in Tangail. Maulana Naeem Uddin issued a fatwa against Abdul Hamid Khan Yusuf Jai, the spokesman of Ahmadiyya and editor of Ahmadi newspaper, as a non-Muslim and a Kafr (Karim, 2002).

Hazrat Maulana Shah Abbas Ali Fakir Laxmipuri (R) (1874-1920)

Maulana Abbas Ali Fakir (R) was born in about 1874 in the village of Laxmipur in the Deokhola Union of Fulbaria Thana in Mymensingh. His father's name was Maulvi Shah Fayez Ali Fakir. His house is still known as Laxmipur Maulvi Bari (E. H. Khan, 2005).

Education

Maulana Abbas Ali received his primary education from his father at his home. Among his masters, the renowned scholar Maulana Ashraf Ali of Comilla is particularly noteworthy. He was then admitted to the Alia Madrasah in Calcutta for higher studies. From here he started his education and studied very carefully. He passed the highest degree title with distinction from that institution. He was the first to receive a gold medal as a meritorious student of East Bengal by securing the first place in the first class in the merit list. Even then his thirst for knowledge was not quenched. To satisfy his thirst for knowledge, he was admitted to Darul Uloom Deoband, the highest Islamic educational institution in the Pak-Indian subcontinent. He was well versed in Hadith, Tafsir, Fiqh, Aqeedah, Mantik, and Falsafa. He had a very close relationship with Maulana Mahmudul Hasan (R) and Hazrat Maulana Ashraf Ali Thanvi (R) (Karim, 2002).

Invitation and preaching Islam

Besides teaching in formal education, Hazrat Maulana Abbas Ali (R) used to go from house to house and teach ordinary Muslims about the basic activities of Islam, Iman Aqeedah, Salah, Siam, Hajj, Zakat and other things that Muslims should not do. So that the correct knowledge of Islam is created in they and they can live as pure Muslims. He will invite non-Muslims in the Muslim society as well as non-Muslims to take refuge in the cool shade of Islam. He went to Susang Durgapur Garo Hills in Netrokona district to spread the message of Islam among the tribes. And in front of them he presented the correct identity of Islam and Muslims (E. H. Khan, 2005).

These tribes agreed to convert to Islam on one condition. The condition is that after their conversion to Islam, they have to arrange the marriage of their daughters in the Muslim society. He accepted this condition. As a result, some of them converted to Islam. Later, in order to fulfill this condition, he went from house to house in different parts of Momenshahi, emphasizing the importance of this issue and encouraging

them to marry the daughters of tribal neo-Muslims. As a result of his continued efforts, many tribals converted to Islam (Karim, 2002).

Miracle:

Once, a fake Pir came to the house of Musa Sarkar in Selimpur village of Trishal police station. Uneducated people of the area used to come in groups to meet him and get stuck in his clutches. One day Shah Maulana Abbas Ali (R) was riding a horse in front of Musa Sarkar's house. He saw the deceiver sitting in a corner of the mosque with a curtain (Karim, 2002).

His fans were serving him. Seeing him, Musa Sarkar asked him, "How is this man?" He told Musa Sarkar that the man was a horse thief. It was seen that after ten days, the fake Pir was disappeared from the area stealing the seven horses. Thus the words of Maulana Abbas Ali Rahmatullah Alai's words had come true eventually. There was a shop of Maulana Abbas Ali Rahmatullah Alaihi in Momenshahi Bara Bazar. One evening he went to the store. The staff gladly arranged for him to have a good meal. He left his bag with an employee and went to pray. After the prayers in the mosque, he was a little late to recite Ajifa and Tasbeeh Tahlil. The staff waited and fell asleep. In this situation Maulana Abbas Ali came to the shop and knocked on the door. At first no one noticed. After a while when the door was opened they did not see anyone. He could not be found even after searching. The employee, on the other hand, noticed that he did not have his bag, so they became worried. Later, when they saw the bag near him, they asked him and he said, "Allah Himself has arranged it." All the work becomes easy for the one When Allah Himself is the guardian of him" (Karim, 2002).

Maulana Abdul Hamid Deepeshwari (R) (1880-1981)

Maulana Abdul Hamid Deepeshwari (R) was born in 1880/81 in an aristocratic Muslim family in Deepeshwar village of Arabaria union of Hossainpur police station in Kishoreganj district. His father's name was Munshi Md. Abdul Jalil and his grandfather's name was Sabir Uddin Mandal. His father was well known in the society as a Sufi man. Maulana Abdul Hamid was the second child of three brothers and three sisters. Maulana Abdul Hamid completed his primary education at the local Minor School. When the Swadeshi movement was held centered on the Partition of Bengal in 1905, he actively participated in this movement. He was then arrested. He was later released on appeal by the Congress. He then went to Hindustan to meet Gandhiji. He also took part in various movements in Calcutta. As a result, his studies were disrupted till 1911. Later he was admitted to Mangalbaria Alia Madrasah, an ancient and traditional educational institution in Kishoreganj. After studying for some time, he passed the entrance examinatio (Karim, 2002).

Social Service:

Maulana Abdul Hamid Deepeshwari preached the religion of Allah and the message of Islamic life to the people all over Bengal. He served the country, society and the nation in order to work for the propagation of Islam. Even a few years before his death, leaving behind his disability, he used to ride his bicycle far and wide to perform waz mahfil. The attraction of his lectures in Bengale and Assam was that people were greatly encouraged to donate land, money, etc. to schools and madrasah s. He was elected chairman of the union council for three times. That is the reason behind the establishment of numerous mosques and madrasah s. Maulana Abdul Hamid Deepeshwari (R) got married four times one by one. He currently has four sons and three daughters (E. H. Khan, 2005).

CONTRIBUTION OF MADRASAH IN THE SPREAD OF ISLAM

Madrasa is the Arabic word for any type of educational institution, secular or religious, whether for elementary instruction or higher learning. However, in this paper Madrasah means Islamic religious institutions as this meaning got popularity in Indian subcontinent (Zayed, 2016).

Mymensingh Katlasen Quaderia Alia Madrasah (Est. 1890), Muktagachha Abbasia Alia Madrasah (Est. 1933), Kuturgoan Yusufia senior Madrasah Fulpur, Churkhai Islamic Senior Madrasah (Est. 1933), Trisal Abbasia Senior (Fazil) Madrasah (Est. 1935), Jamia Arabia Asraful Ulum Bali's Madrasah (Est. 1935), Chor Gua Danga Fazil Madrasah Fulpur Mymensingh (Est. 1915), Katuli Emdadia Fazil Madrasah (Est. 1st January 1944), Panduli Senior (Alim) Madrasah, Tilatia, Tarakanda, Mymensingh (Est. 1946), Jamia Islamic Momenshahi (Est. 1942), Harinadi Emdadia Fazil Madrasah Fulpur Mymensingh (Est. 1947), Fulpur Kaziakanda Kamil Madrasah (Est. 1952), Shymganj Islamic Senior Madrasah (Est. 1945), Al-Jamiatul Mahmudia Darussalam Sohagi, Oswarganj, Mymensingh (Est. 1952), Raghampur Rahmania Fazil Senior Madrasah , Sadar, Mymensingh (Est. 1955), Mymensingh D. S. Alia Madrasah Kristopur, Mmensingh (Est. 1965), Fulpur Mohila Alim Madrasah Fulpur, Mymensingh (Est. 1975), Shushuti Senior (Alim) Madrasah (Est. 1955), Baldihata Senior Madrasah, Modhupur, Tangail (Est. 1969), Kanchanpur Senior Madrasah (Est. 1941), Porabari public Fazil Madrasah, Ghatail (Est. 1945), Shahar Gopinpur Senior (Fazil) Madrasah (Est. 1945) Ghatail, Mangalbaria Kamil Madrasaah, Pakundia (Est. 1872), Tarakandi Senior Fazil Madrasah, Pakundia (Est. 1919), Auliapara Senior Madrasah, Kishorganj (Est. 1921), Gobia Ishaytul Ulum Senior Madrasah, Kuliyaarchar (Est. 1923),

Mothkhola Senor (Fazil) Madrasah, Hossainpur (Est. 1929), Hazratnagar A.U. Alia Madrasah (Est. 1934), Mathia E.U Senior (Fazil) Madrasah (Est. 1943), Jamia Emdadia, Kishorganj, (Est. 1945), Qurua islamia Senior Fazil Madrasah, Sherpur (Est. 1945), Sribordi Islamia Kamil Madrasah (Est. 1962), Nimtola Ahmadia Hafizia Madrasah, Puratan Thanaghat, Sherpur, Jamia Siddiqia, Terabazar, Sherpur, Taraganj Senior

Madrasah, Nalitabari, Sherpur (Est 1950), Jamalpur Aramnagar Alia Madrasah, Sarisabari (Est. 1922), Kamalkhanhat Dimukhi Senior Madrasah (Est. 1931), Singua Darul Huda Senior Madrasah, Baroipatal (Est. 1931), Battrajor K.R.I. Senior (Fazil) Dimukhi Madrasah, Bakshiganj (Est. 1937), Jamalpur Beltia Alia Madrasah (Est. 1947), Dewawnganj Alia Madrasah (Est. 1948), Jamia Miftahul Ulum (Est. 1942), Dhara Dakhil Madrasah, Purbadhala (Est. 1944), N. Akanda Alia Madrasah (Est. 1965)

THE CONTRIBUTION OF MOSQUES IS THE SPREAD OF ISLAM

The masjid played a great role for teaching Islamic sciences and knowledge right upto the 3rd century of Islam. Masjids are important places of learning, and also places of worship. The masjids or mosques were instrumental in disseminating Islamic education model and Islamic awareness. Mosques are 'Islam's oldest and most omnipresent learning institution of educated scholars sharing their knowledge with others.' In general, teaching and learning takes place in schools, while one-to-one teaching has occurred (Hassim, 2010).

In general, the Qur'anic teacher is a well-known and respected community member who learned the Qur'an by the same methods. The mosque was the centerpiece of Islamic religious science transmission in Islam's early history: e.g., Quranic exegesis, hadith research (or the practices of the prophet), and jurisprudence, among others. Madina's Prophet's mosque (in Saudi Arabia) is the oldest mosque. Even the Islamic world had other influential mosques. Most prominent are Al Aqsa Mosque (Jerusalem), Umayyad Mosque (Syria), Qarawiyyin Mosque (Morocco), and Zaytun Mosque (Tunisia). Established in the 10th century, Al-Azhar Mosque in Cairo remains one of the most influential Islamic learning centers to date.

However, with Islam expanding and extending beyond the Arab Peninsula as early as the 7th century in Asia (e.g., Indonesia, Malaysia, Persia, India, and China), Europe (including Spain, Greece, etc.) and Africa (West Africa, East Africa, or North Africa), the Muslim world came into contact with other cultures (Riaz, 2008). Contacts between these disparate cultures resulted in different forms of borrowing and cross-influencing. Islamic knowledge, e.g. Islamic theory and science, has been implemented in Asia. Simultaneously, Muslims enhanced their knowledge and science and then applied it to other cultures, such as European civilizations. Muslim thinkers and scholars such as al-Kindi (d. 873 CE), al-Farabi (d. 950 CE) and Ibn Sina (d. 1037 CE) contributed greatly to the growth of Islamic science, philosophy, critical reasoning and knowledge development between 10th and 11th CE. These Muslim intellectuals not only contributed enormously to Islamic thought, but also tried to influence the use of logic, critical thinking, viewing and analyzing religious and non-religious problems in Islamic science and religious communities

(Marshall, 2012, p. 182). Contributions of various Masjids as well as history of those mosques in Mymensingh District are discussed below:

Prominent Masjids of Greater Mymensingh

Shahidi Masjid, Pagla mosque, Hazrat Nagar Dewan Bari Masjid, Sadi Masjid, Kutubshah Mosque, Jannal Bari Masjid, Vagalpur Dewan Bari Masjid, Sholakia Eidgah Maidan, Chak Bazar Jame Masjid (Boro Masjid), Ganginar Par Masjidul Aman, Shymganj Bazar Jame Masjid, Gouripur, Atia Jame Masjid, Aila Jelar Masjid, Khamarpara Masjid, Dhonbari Masjid, Aramnagar Masjid, Dewangonj Bazar Jame Masjid, Baroduari Masjid, Mia sahebar masjid, Sribordi Bazar Jame Masjid, Panch Kahnia Jame Masjid

CONCLUSION

This brief conclusion shows that the transformation of Muslim society and population has happened in Mymensingh during the last three to four centuries. The Sufis and great scholars have brought the people from ignorance to the wisdom and from the darkness to the light. An example may be given that before 80 years finding a bearded man in the village was rare while now a days, they are many in the villages. However, it is appreciated by the Prophet of Islam to keep beard by the Men. Secondly, while some dead Muslims were buried once upon a time without funeral because none was found to do this, but now in the place of greater Mymensingh a lot of religious institutions are available to perform this funeral (R. A. Khan, 2012).

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