



ISLAM IN SOUTH ASIA: A BRIEF OVERVIEW ON HISTORICAL DEVELOPMENT OF ISLAM IN INDIA, PAKISTAN, AND BANGLADESH

Sulasman

Faculty of Adab and Humanities, Sunan Gunung Djati State Islamic University Bandung, Indonesia

ABSTRACT

Islam as a religion of Rahmatan Lil'alamin was brought by Prophet Muhammad contain a proselytizing mission that must be propagated to all of mankind. This is evidenced by the presence of a brilliant civilization and history in the past. We can see how the struggle of the Prophet Muhammad and his companions in doing such a great expansion of territory in the spread of Islam, so that Islamic civilization in the past so highly developed and rapidly. Among the expansion of the territory once conquered by Islam and "islamized" is the South Asia region, the countries included in this region are India, Pakistan, Bangladesh, Sri Lanka and the Maldives. Islam was introduced in the region is in the form of a civilization that has developed a culture characterized by agriculture, trade and organized religious establishment. Islam is not the first force that can control this area, but with the entrance and the rule of Islam in the region over the past three centuries, Islam was capable of contributing to the local culture. Because the region is comprised of various racial, ancestry, and the resulting group is easy to be ruled by outside forces. South Asia region has its own characteristics or identity and especially in relations between countries.

© 2013 AESS Publications. All Rights Reserved.

Keywords: Islam, India, Pakistan, Bangladesh.

1. INTRODUCTION

This paper discusses only the region or the State of India, Pakistan and Bangladesh based on terms of culture before the coming of Islam, the entry of Islam into the region, as well as the Islamic government that once ruled this region with the progress achieved with the retreat, the rule of Islam in South Asia that is especially regions of India, Pakistan and Bangladesh.

1.1. Early Islam in South Asia

Since the days of Prophet Muhammad, in South Asia where India has had a number of major ports so that there is interaction between India and Arab Muslims. Therefore, trade and missionary activities together in one so that the *King Kadangalur and Cheraman Perumal* converted to Islam

and changed his name to Tajudin (Maryam Siti, 2003). At the time of Umar Ibn Al-Khottob, Mughirah seeking to conquer Sin (India) but the effort failed (643-644 AD). At the time of Uthman ibn Affan and Ali ibn Abi Talib sent a messenger to learn the customs and roads leading to South Asia (India). At the time of Muawiyah I, Muhammad ibn Qasim conquered Sind and appointed Amir and Punjab. Sin and leadership in Punjab held by Muhammad Ibn Qasim after he managed to extinguish the robberies against Muslims there. Due to internal disputes between Hajjaj and Sulaeman dynasty weakened, and when in a weakened state, the dynasty was conquered by the dynasty Gazni.

In the reign of Al-Ma'mun (Khalifah dynasty of Bani Abbas) has done to conquest of South Asia, with the appointment of a number of emirs to lead the regions. Among those believed to be *amir* was Asad ibn Saman for Transixiana area. He was appointed emir after successfully helping Khalifah dynasty conquered Bani Abbas in safari, based in Khurasan (Ibnu Atsir, 1965).

Saman Dynasty (874-999 AD) became *amir* Aliptigin raised in Khurasan. Aliptigin was succeeded by his son Isaac. Isaac coup by baligtigin; baligtigin replaced by Firri and firri dropped by Subuktigin. Subuktigin Gazna master and then set up Gaznawi dynasty (963-1191 AD). Gaznawi Dynasty conquered by Guri (1191 M). after death, Muhammad Guri was replaced by his commander, QuthbuddinAibek (because Muhammad Guri has no sons). Quthbuddin Aibek is the slave who was freed by Muhammad Guri and he became sultan since 1206 AD, since it stood the Sultanate of Delhi (India). The Sultanate of Delhi consists of: (a). Mamluk dynasty of Delhi (1206-1290 AD), (b) Khalji Dynasty (1290-1320 AD), (c) Tughkuq Dynasty (1320-1414 AD), (d) Sayyed Dynasty (1414-1451 AD) and (e) Lodi dynasty (1451-1526 AD).

In addition, Islam came to South Asia before the Muslim invasion of India. Islamic influence first came to South Asia was at the beginning of the 7th century with the advent of Arab traders. Arab traders who came to South Asia used to visit the Malabar region, which is an area which relate them to the port in Southeast Asia. According to Historians Elliot and Dowson in their book, The History of India as told by the historians themselves. they come with the first ship carrying Muslim tourists look on the coast of India since 630 AD HG Rawlinson, in his book: Ancient and Medieval India he said that the first Muslim Arabs living on the coast of India in the last part of the 7th century AD. J. Sturrock in his South Kanara and Madras Districts Manuals. that with the advent of Islam the Arabs who became a leading cultural force in the world. Arab traders and merchants to be carriers of the new religion and they spread it wherever they go.

South Asia encompasses India, Pakistan and Bangladesh that its width is about 2075 miles from north and 2120 miles from east to west. Adjacent to the North, the region bordering Tibet (China) and Afghanistan, while the southern border with Indonesia Ocean Sea, eastward border with Burma and adjacent western border with Persia (Iran). Their economies are based on a combination of planting the grain in the puzzle that most of the fields irrigated and plowed by the use of breeding bulls and bullocks, buffaloes, sheep, goats and donkeys.

1.2. The Center of Islam Spread in South Asia

Islam as the Teachings principle as brought by Muhammad, has been incised ink brilliant civilization in the past. We can see the struggle of Muhammad and his companions to do the

expansion or extension of the realm is so great. so that the Islamic civilization in the past, with the rapid advance.

Among the region once conquered by Islam is the region of South Asia, particularly India, Pakistan, Bangladesh, Sri Lanka. Islam was introduced in the form of a civilization that has developed a culture characterized by an organized religious establishment. While it is religious in South Asia marked by the caste system, Hinduism Brahmanik, and Buddhist beliefs, and stained with the dominance of elite Rajput and other Hindu political elite (Lapidus, 2007). Islam is not the first force that can control this region, but with the reign of Islam in the region over the past three centuries, Islam was capable of contributing to the local culture. Because the region is comprised of various racial, ancestry, and the resulting group is easy to be ruled by outside forces, including Islam.

Among the countries that once conquered by Islam include India. India's name was drawn from the river's name Sindi, one of the major rivers on the continent of India, which now is the government there tried going back to the original name, that is Bharat. Because of that it is also called India Sind. And Sind has also become the name of the center seat of the present State of Pakistan: Karachi.

The Muslims know this area as the Sind since the 711M, precisely when the Umayyad commander Muhammad bin Qasim invaded this region. During the three-year reign of the Umayyad occupied this region, namely the Indus region precisely at the time of Caliph al-Walid (Thohir Ajid dan Ading Kusdiana, 2006). At this time Islam has not fully mastered the important areas for focus caliphate based in Damascus is still fragmented in the region of Central Asia, North Africa to Spain. About 750M years during the reign of the Abbasid also occur the same steps, but the caliph did not give full support to develop the region's territory. This is because the Abbasids focused prefer to foster socio-cultural forces inside. When the Abbasids began to incorporate new people into the Turkish power elite, they were given such an important task. Turkish people are given the power to conquer the South Asia region, especially India is Mahmud Ghazna. From this then became the ruler of Islam began to emerge India to the reign of dynasties in turn.

General description of the people of India when Islam entered the region, shows indication of a very difficult process of Islamization. This shows that how strong cultural influence and domination that has been established by the predecessor and its ruler in creating religious ideology and culture sentiment. Looking at this condition, a prominent Muslim historian Al-Biruni is (d. 1048 AD at Ghazna, Afghanistan) he argued that there are five important things that a point of concern and also become the hallmark of Indian society in rejecting something that comes from outside, namely Language , religious traditions, customs, bigotry (hatred of foreigners), and the pride in the culture (Thohir Ajid dan Ading Kusdiana, 2006)

1.3. The Existence of Mughal Empire

Ibrahim Lodi (Lodi sultan's grandson), last Delhi sultan imprisoned a number of nobles who opposed him. That triggered a battle between Babur Ibrahim Lodi with Zahirudin (grandson of Tamerlane) in Panipazh (1526 M). Ibrahim Lodi was killed and his power went into the hands Zahirudin Babur; since the Mughal dynasty was established in India, and Delhi made capital (Maryam Siti, 2003). After he died, Zahirudin Babur was replaced by his son, Humayun

Nashirudin (1530-1556 AD), and Nashirudin replaced again by his son Humayun Akbar Khan (1556-1605 AD). In his day, Mughal dynasty reached the height of glory (Mubarak Jaih, 2008).

1.4. Internal Conflict and the Decrease of Mughal Empire

Akbar Khan runs the government is militaristic. The central government led by the king; government led by chief commander (Sipah Salar) and sub-regional governments led by a commander (Faudzan) (Mubarak Jaih, 2008). Akbar applies political system sulh e-kul (universal tolerance), namely the view that all people are the same degree. In addition, Din Akbar formed the Divine (the effort to build religious tolerance in India) and Akbar also founded Mansabdhari (public service agencies are obliged to prepare all the affairs of the kingdom, including setting up a number of forces).

After he died, his son Akbar is replaced by Jahangir (1605-1627 AD). Which was dropped by his son Jahangir Shah Jehan (1627-1658 AD). Shah Jehan is captured by his son Aurangzeb, Shah Jehan after being arrested at the jail under the ground. Finally, there was civil war between Aurangzeb with his eldest brother, Dara. Dara was defeated by his brother thus became Sultan Mughal Aurangzeb (1658-1707 AD) with the title of Padshah Ghazi Alamghir. Among the policies of Aurangzeb are: (1) prohibits gambling, liquor, prostitution and narcotics (1659 M), (2) prohibits the practice of Sati (the practice of a widow burning herself over the death by her husband) (1664 M), (3) memprakasai destruction of Hindu temples and (4) initiated a modification of a product of Islamic law came to be called al-fitr be given? Alamghir (Al-Fatawa Al-Lamgiriyat; Al-Fatawa Al-Hindiyat).]

After death, Aurangzeb replaced by a weak-weak sultan. Mughal sultans after Aurangzeb are: (a) Baharudin Shah (1707-1712 AD), (b) Azimus Shah (1712 AD), Tihandar Shah (1713 AD), (d) FarukhSiyar (1713-1719 AD), (e) Muhammad Shah (1719-1748 AD), (f) Ahmad Shah (1748-1754 AD), (g) Alamghir II (1754-1759 AD) (h) Legal Nature (1761-1806 AD). and finally Mughal attacked by Ahmad Shah Durani from Afgan and Mughal slowly disappeared from India, especially after the last Mughal emperor Shah Baharudin was expelled from the palace by the British (1857 M).

Mughal kingdom experienced a gradual decline after the reign of Sultan Aurangzeb. Many later kings who drowned in luxury and grandeur of the palace. Apart from the kingdoms of the Brahmin who wanted to break away, the threat also comes from the kingdom of Iran, led by Nadir Shah. After Nadir Shah can master the power of heredity, Shafawiyarises a desire to master the Mongol empire in Delhi Agra. With a blind attack the *kalahlah* Muhammad Shah by Nadir Shah, and finally he confessed submission and surrender to Nadir Shah. Population at that time was very sorry to defeat the insurgency and eventually held, but Nadir Shah mercilessly punishes the inhabitants of the fight. Looking at the Sultan Mohammed Shah incident cannot do nothing but ask for forgiveness and protection. His request was granted on condition of paying a fine, which is very expensive (Hamka, 1994).

After the death of Muhammad Shah Alam replaced position by Sultan Shah. At the time, there was an attack by the Afghan government that led to the defeat of the Mongols. After that, there was no war with Britain forever. Since then the Mongol power weakened, but rather the more powerful English by studying the weaknesses of India. See in India consists of many religions and sects; it is

a milestone for the British to divide the unity of India. Reconciliation subject and conducted by the British sovereign Shah Alam consequences for India to hand over customs charges. The fate of the Sultan Alam Shah was so very sad, after he lost to England he was imprisoned and punished by the commanders by prying eyes. With the death of the Sultan Alam Shah, the more chaotic condition of India thus opening great opportunities for the British to conquer India soon. After the death of Sultan Alam Shah, substituted his position by his son, named Bahadur Shah. Same fate as his father, the power available to him does not mean anything because he was only given a salary by the British. By using divisive politics, the UK can control most of India. From day to day the people of India began to feel the pressure is so overwhelming inward heart. Good people who are Hindus or Muslims all feel the same way. Like fire in the husk, the desire to break away from colonial rule was eventually turned into a major insurgency. The whole people of India are aware, they all develop the strength to fight the British. For that the rebels asked Bahadur Shah became a symbol of their struggle. They are going to restore the spirit of freedom and greatness of India under the banner of Islam Mongol empire. Bahadur Shah heard the statement expressed willingness to be a symbol for their cause. Rebellion which occurred in 1857 is called rebellion Sipahi (Hamka, 1994). In such conditions made running topsyturvy Britain, but with the help of the kings who had sided with the British finally suppressed the rebellion can be. At that time Britain was hurt avenge the rebellion by killing the people who make a resistance with no mercy. After the British captured the last Mughal emperor, Bahadur Shah to Burma and banished him to the death in 1858M (Ahmad Al-Usairy, 2008). Then the emperor, the emperor who had helped England beat Bahadur Shah and his followers had the grandeur and power by means of inheritance, and given the title of the stars. Be Victoria inaugurated as emperor of India.

After the death of Bahadur Shah and the appointment of Victoria became Emperor of India it was finished the Mongol rule in India. Seeing such a long struggle of the Mughal empire in India will give us insight into the development of Islam in this land of Hindustan. We know that the struggle to establish a civilization is not easy. A rule of the king of the next king has the particularity of each in the running wheels of government. With this power will also lead to successive powers in accordance with the power of the then ruling king. Moreover, if the kings of the ruling have been possessed by a sense of love of luxury and grandeur it can be ascertained that the strength of a country or empire will slowly decline. Not infrequently happens is the king of seduction tergodanya women can also lead to weakening of the force.

1.5. British's Authority in South Asia

British trade in India through the British East India Company (BEIC) by setting up factories in Madras, Bombay and Calcutta (1612-1690 AD) that produce silk and woven fabrics. In the 18th century AD, a battle took place between England and France because of fighting over colonies in Asia. England wins and then conquered areas in India one by one.

At the time of Akbar II England through the British East India Company (BEIC) were given the freedom to develop its business in India, and in return Britain are obliged to ensure the life of the king and royal family. British finally conquered by the Mughal dynasty drove Bahadur Shah (last Mughal Emperor), and make the conquest of India.

1.6. Hindu-Muslim Relations and Response Muslims Against British Rule

In the days of British rule in India there are two major political parties, namely the Congress Party led by Jawaharlal Nehru. Members of this party consists of Hindus and Muslims, and Muslim League of India, the party set up to accommodate the Muslim vote. Two of the party is never a single vision and mission for different interests.

Response to British Muslims into three groups: first, non-cooperative groups led by the traditional clergy Deoband; both cooperative groups led by Sayyid Ahmad Khan and third, the Abstain group (the group that did not oppose and do not work well) led by the University Aligarh is the follow Ahmad Khan (Maryam Siti, 2003).

In 1857 AD there Multiny Revolution, the peak resistance against British Muslims. This revolution was triggered by British attitude that does not include Islam and Hinduism in the parliament. This revolution then push the UK to embrace the Hindus and Muslims isolate. In such an atmosphere, Sayyid Ahmad Khan tried to save the Muslims through cooperative attitude toward the British government. Sayyid Ahmad Khan's efforts are: (a). The agency established the Translation Society, to translate the books of art and science, (b). form Tahdheeb magazine Al-Akhlaq (1870) to improve the moral or morals, and (c). founded the Mohammadan Anglo Oriental college College (1875 M) is then converted to Aligarh University (1920 M) by using a curriculum from the West.

In 1940, India Muslim League party formed an agreement whose content is that populated regions such as the Muslim majority zones of West and East India, should be incorporated as an independent country. Union of regions is then called the State of Pakistan.

1.7. Islam in Pakistan

Islamic State of Pakistan before coming to this country to separate from the State of India, Islam arrived in the area now known as Pakistan in the year 711 AD, when the Umayyad Arab Muslim dynasty sent a army led by warrior Muhammad IbnQasim against the ruler of Sindh, Raja Dahir. This was due to the fact that Raja Dahir had given shelter to many Princes Zoroastrians who fled the Islamic conquest of Iran.

The experience of Pakistan regarding the interaction of religion and politics is unique because it is integrally related to the idea of a separate homeland for Indian Muslims who emerged in the late 1930's. Since then, since the founding of Pakistan in 1947, however, influenced by the political development of Islam and may remain so in the future.

Pakistan is a country founded for Muslims, was proclaimed on August 14, 1947. The birth of this country is the fruit of long struggle of Muslims in India to escape the domination of the majority Hindus. Pakistan states that the architect was a dream of an ideological state, where the Muslims were able to apply the teachings of Islam and live in harmony with the instructions. Furthermore, this new country is a democracy with the concept of popular sovereignty as a base. Therefore, the Ijma 'as the implementation of collective Ijtihad is necessary so that the scholars agreed into the legislative council to assist and lead the conversation, talk about issues related to the law, at least in the intermediate levels to Islamic law has been modernized. These ideas that later became the basis of political thought Pakistan Muslim modernists.

Pakistan standing and independence from Britain on August 14, 1947. He is a combination of the five provinces of which are Balukistan India, Sind, Punjab, Bengal, and Assam. Pakistan is a beginning designer Muhammad Iqbal (1873-1938 AD) and which embodies the design is the Muhammad Ali Jinah (1876-1948 AD).

Modernist figures who supported the establishment of Pakistan is Ahmad Khan, Syed Amir Ali, and Muhammad Iqbal. In addition, the establishment of Pakistan State also has the support of (a). Jama'ah Tabliq leader Muhammad Ilyas, (b). Ashraf Ali Sufi movement led Tsanvi; (c). Jama'ahIslamiyah leader Abu Al-A'la Al-Mawdudi, (d).Khilafah movement headed by Muhammad Ali Jauhar (e).Khaksar motion Inayatullah Al-Masyruqi leadership.

The first is the President of Pakistan Muhammad Ali Jinah to death (1948 AD). after the death of Muhammad Ali Jinah, Muslim Pakistan are faced with the contradictions that occur due to: first Liaqot Ali Khan, the successor to Ali Jinah lacks clear authority. And two Muslims are divided into two groups, namely the modernist (western educated Muslims) and traditionalists (who want the relationship between religion and state regulation is based on Islamic Shari'ah). This conflict gave birth to the Constitution 1956 (as a compromise) that determines: (a). form is a democratic state based on Islamic Shari'ah principles, (b). the head of state should be Muslim, and (c). research center established to help government (Nasution Harun, 1986).

Ayub Khan to power in a coup in 1958. In his days, the constitution was amended by the 1956 changes: (a). Islam liberation from superstition and promote these through the development of science, and (b). established the Advisory Council of Islamic ideology (Islamic Research Institute). This policy was opposed by traditional scholars.

Ayub Khan was replaced by Yahya Khan; Yahya Khan and Zulfikar Ali Bhutto was replaced by; and Zulfikar Ali Bhutto by Zia ulHaq's coup (5 July 1977). ZiaulHaq tried to realize the Islamic Shari'ah through: (a). establishment of the Committee and the collector and distributor of the Zakat tax, (b). Establishment of Sharia Court, (c). elimination of Riba in the banking system, and (d). revision of textbooks in schools and colleges.

1.8. The Rises of Islam in Pakistan

The Rises of Islam in Pakistan in recent years, seen in various areas of collective life. Field of politics, the Islamic parties and the government has rejected Western parliamentary model of democratic legitimacy and even tried to introduce a political system based on Islamic principles. One such effort is a national referendum, which sought a mandate for further Islamization, it is summed up in it, the extension of presidential term to five years, together with non-party elections for national and provincial councils.

In economy, the rise of Islam expresses itself in actions such as the obligation to collect alm and taxation, and the Bank introduced a system of interest-free investments, legal restrictions on private property levies, denationalization of certain businesses and industrial companies. In the field of law, the resurrection means to introduce Islamic criminal law and Islamic law of evidence. Further rules have been completed to establish Shariah Courts Federal Court also Qodi to solve criminal cases and civil rights based on Islamic law.

Islamic resurgence in culture, including the ban on dance clubs, the imposition of strict sexual morality, obedience to the moral standards of Islam in the production and broadcast of television

programs, revision of school text books and universities to disclose the Islamic custom, the allocation of increases for the teaching of Arabic and Islam, the establishment of International Islamic University in Islamabad, said Friday as legal holidays replaces Sunday, setting a clock-hour break for prayer during the working hours of office-government and private offices, emphasizing language urdu and national dress at the office-office and disclosure premerintahan moral aversion to Western culture (Hunter Shireen, 2001).

1.9. Islam in Bangladesh

People's Republic of Bangladesh is a country in South Asia bordering India in the West, North and East, with Myanmar in the southeast and the Bay of Bengal to the south. Bangladesh, along with West Bengal in India, forming the ethno-linguistic region of Bengal. Bangladesh literally means "Country of Bangla". The capital and largest city of Bangladesh is Dhaka.

Bangladesh border defined by the separation of India in 1947. This country is the eastern wing of Pakistan (East Pakistan) that is separate from the west wing as far as 1,600 kilometers. Political discrimination, language, and the economy caused the split between the two wings, which led to the outbreak of the war of independence in 1971 and the establishment of Bangladesh. The years after independence was marked by famine, natural disasters, poverty, political turmoil, corruption and military coups. Bangladesh has the eighth largest population in the world and is one of the world's most populous country with high poverty levels. However, Bangladesh's per capita income has doubled since 1975 and the poverty rate dropped 20% since the early 1990's. The country is included as one part of the "Next Eleven". The capital Dhaka and other urban areas become the main drivers behind this growth.

Muslims already menginjakan foot in Bengal since the time of Umar Ibn Al-Khathab (637 M). in the year 711 (era still Umar), Muhammad Ibn Al-Qosim already conquered Sind (West Pakistan); territory expanded again in the days of Bani Abbas. In the year 871 AD, Muslims already settled there. Government (Dynasty) who ruled the Islamic Bengal is Mahmud Gaznawi of central Asia (Afghanistan) in 1001 AD then Bengal ruled by the Sultanate of Delhi. In the year 1341 AD, Bengal break away from the Delhi Sultanate and declared independence under the leadership of Ilyas Syamsudin until the year 1541 AD after the Afghan dominion over, and then Bengal conquered by Akbar (Mughal) in the year 1676 AD Bengal was then under Mughal Empire; leader called the Nawab of Bengal (Governor). After the weak Mughal Bengal became independent (1699 M). however, later ruled by the British Bengal (1757 M). when it became independent from Britain, merged with the State of Pakistan Bengal.

After Britain granted independence, Pakistan is divided into two: West Pakistan and East Pakistan. Injustices of culture, politics, and economics began to be felt by the population of East Pakistan. In addition, the population of Bengal was exploited by West Pakistan. East Pakistan received only 36% of total national income, only 13% of the people of Bengal who are employees of government, and less than 13% of the Bengal army. In terms of language (culture) of West Pakistan to impose Urdu language, 'but they have their own language (Hunter Shireen, 2001).

Discontent against the culture of people of East Pakistan, political, and economic Pakistan and finally crystallized, Mujiburrahman (in 1971 AD) led a revolt that demanded independence. Mujiburrahman later became Bangladesh's first president. Bangladesh does not claim to be an

Islamic state even though the majority of the population is Muslim. The 1972 constitution stated that the basic principles of Bangladesh is secular, and prohibit political party formed by Religious Affiliation.

In 1975, Mujiburrahman replaced by Ziaur Rahman (1975-1981 AD). in 1977, Ziaur Rahman article substitute secularism in the constitution of 1972 and replace it with faith in God almighty. At this time also established the Department of Religion, the Islamic Research Council, and the planned establishment of the Islamic University. Ziaur Rahman was replaced by HM Ershad (1982-1991 AD). in 1988 the National Assembly passed a constitutional amendment which states that Islam is the official state religion of Bangladesh.

Syncretism of Islam with Hindu into society under Islamic religious shades (Rural) in Bangladesh. Religious syncretism in Bangladesh quite severe due to the exchange of worship. It can be seen in the sermon, sermons, performances of certain lyrics, and shamans cure diseases by using the power drawn from the Qur'an and Krishna (Hindu religion). Such circumstances lead to the distance or gap between the Muslim religion professed by the lower classes (rural or atraf), the local community, the Muslim upper class (elite or ashraf), people who claim to be from the Middle East. This situation is bridged by religious leaders to introduce the orthodox teachings of Islam and Hinduism harmonize with the teachings of Islam through the introduction of cosmology, mysticism, and traditions.

Syncretism also spawned a movement Faraidi (1818 M) led by Haji Syari'atullah against syncretism, and in 1900 AD they openly calls on Muslims to reject syncretism. Other movements are Tariqh I Muhammadiyah. This movement is a continuation of the Wahabis in Arabia. I Tariqh Muhammadiyah movement introduced by Titus dibengal Mir (1782-1831 AD). the goal is to implement the teachings of Islam in a pure no mortar is mixed with a culture that exists.

The largest congregation of his followers in Bangladesh is Qadiriyya. The majority of the people are Sunni Hanafis. In 1961 AD, set Ordonasi family law. Among its contents are the records of marriage and the permissibility of polygamy upon the approval of the Court of Arbitration. Arbitration is a representative member of the husband, the representative of the wife, and a neutral arbitrator selected by the local government. Islamic education in three levels and areas which are: first, the basic pendidikan dimesjid called maktab implemented. Field of science that is studied religious education. Second, continuing education, called madrassas. Field of science studied is moral education. And third, higher education or university; fields of science are studied Arts Professions (Professional).

2. CONCLUSION

Islam came to South Asia since the time of the Prophet Muhammad, brought by Arab traders through a number of major ports in India, so there is interaction between the people of India by Arab traders. Therefore, the trade brought by the Arabs and the preaching together in an activity so that there is one king and the king Kadangalur Cheraman Pertamal to Islam and changed his name to Tajudin. After the Prophet Muhammad died were spread of Islam in this region continues, as is evident in the time of Umar Bin Khottob, Uthman ibn Affan and Ali Bin Abi Talib sent a messenger to learn the customs and the road leading to south asia especially in India.

Even in the reign of Al-Ma'mun (Bani Abbas dynasty) has done to the region conquest of South Asia, with the appointment of a number of emirs to lead in these areas. Areas including the south Asia is India, Pakistan and Bangladesh. Islam was introduced in the form of a civilization that has developed a culture characterized by an organized religious establishment. While it is religious in south Asia colored with caste system, Hinduism Brahmanik, and Buddhist beliefs, and stained with the dominance of elite Rajput and other Hindu political elite. Islam is not the first force that can control this region, but with the reign of Islam in the region over the past three centuries, Islam was capable of contributing to the local culture. Because the region is comprised of various racial, ancestry, and the resulting group is easy to be ruled by outside forces, including Islam.

REFERENCES

- Ahmad Al-Usairy, 2008. Sejarah Islam Sejak Zaman Nabi Adam Hingga Abad XX Akbar Media Eka Sarana, Jakarta.
- Hamka, 1994. Sejarah Umat Islam. Bulan Bintang, Jakarta.
- Hunter Shireen, T., 2001. Politik Kebangkitan Islam. Tiara Wacana, Yogya
- Ibnu Atsir, 1965. Al-Kamil Fi al-Tarikh, Bairut: Dar al-Shadr.
- Lapidus, I.M., 2007. Sejarah Sosial Ummat Islam Bagian kesatu dan Dua, PT Raja Grafindo Persada, Jakarta.
- Maryam Siti, 2003. Sejarah Peradaban Islam Dari Klasik Hingga Modern. Yogyakarta: Jurusan SPI Fakultas Adab IAIN Sunan Kalijaga.
- Mubarak Jaih, 2008. Sejarah Peradaban Islam. Pustaka Islami, Bandung.
- Nasution Harun, 1986. Islam ditinjau dari Berbagai Aspek, Jilid II. UI Press, Jakarta
- Thohir Ajid dan Ading Kusdiana, 2006. Islam di Asia Selatan; Melacak Perkembangan Sosial, Politik Islam di India, Pakistan, dan Bangladesh. Humaniora. Bandung.

Views and opinions expressed in this article are the views and opinions of the authors, International Journal of Asian Social Science shall not be responsible or answerable for any loss, damage or liability etc. caused in relation to/arising out of the use of the content.