

Islam in Bangladesh: The Legacy of Hazrat Shah Jalal and the Spread of Islam in Bengal

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Abstract

This study examines the influential role of Hazrat Shah Jalal, a renowned Sufi saint, in the spread of Islam in Bengal, particularly in present-day Bangladesh. By applying the diffusion of religious ideas theory, this research explores how his missionary approach rooted in cultural adaptation, moral integrity, and spiritual guidance, facilitated the peaceful propagation of Islam. Utilising historical analysis, the study critically examines archival records, including manuscripts, inscriptions, historical chronicles, and colonial documents, to assess Shah Jalal's contributions. The findings reveal that his teachings significantly shaped Bengal's religious and cultural landscape by influencing local customs, integrating Islamic traditions, and fostering educational advancements. His disciples played a pivotal role in continuing his mission, establishing Islamic centres, and promoting Islamic scholarship, which contributed to Bengal's emergence as a centre for Islamic learning. The study underscores the lasting sociopolitical impact of Shah Jalal's teachings, which helped shape the region's Islamic identity. By addressing gaps in existing scholarship, this research enhances understanding of the historical roots of Islam in Bengal and provides valuable insights into religious diffusion, cultural integration, and historical sociology.

Keywords: Hazrat Shah Jalal, Bangladesh, Islam, Bengal, religious spread

Introduction

The history of Islam in Bangladesh is intricately tied to the legacy of Hazrat Shah Jalal, a revered Sufi saint of Yemeni origin known for his spiritual scholarship and missionary endeavours. His early training in Sufism and association with influential scholars shaped his distinct approach to religious propagation. His arrival in Sylhet, accompanied by his followers, is considered a seminal moment in the region's conversion to Islam.¹ Over centuries, Islam in Bangladesh has evolved into a defining cultural, social, and religious force, influencing the socio-political landscape of the region. Today, Bangladesh has the fourth largest Muslim population in the world, underscoring the historical and cultural significance of Islam in the country. Unlike many other Sufi figures of his time, Shah Jalal's approach emphasised deep engagement with local traditions, integrating Islamic teachings with existing cultural practices to facilitate acceptance and long-term religious transformation.² The study of Islam's spread in this region, and particularly the role of Hazrat Shah Jalal, remains an area of scholarly interest due to its profound

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¹ Md. Nurul Islam et al., "Islamization of Knowledge: A Case of International Islamic University Chittagong, Bangladesh," in *Proceedings of the International Conference in Technology, Humanities and Management (ICTHM 2023), 12-13 June, 2023, Istanbul, Turkey*, vol. 131, 2023, 92–102, <https://doi.org/10.15405/epsbs.2023.11.8>; Sholihul Anwar et al., "Development of the Concept of Islamic Education to Build and Improve the Personality of School-Age Children," *Multidisciplinary Reviews* 7, no. 8 (May 2024): 2024139, <https://doi.org/10.31893/multirev.2024139>.

² Mohd Roslan Mohd Nor, Issa Khan, and Mohammad Elius, "Analysing the Conceptual Framework of Religious Freedom And interreligious Relationship in Islam," *Indonesian Journal of Islam and Muslim Societies* 8, no. 2 (2018): 309–34, <https://doi.org/10.18326/ijims.v8i2.309-334>.

impact on Bangladesh's religious and cultural identity.³ Understanding the legacy of Hazrat Shah Jalal is crucial not only for comprehending the religious history of Bangladesh but also for appreciating the broader patterns of Islamic expansion in South Asia.

The Sufi tradition, distinguished by its emphasis on spiritual leadership and peaceful propagation, played a central role in this process, offering an alternative to conquest-driven or coercive methods of religious spread. This study explores how Shah Jalal's missionary approach, which blended spiritual guidance with cultural adaptation, contributed to the spread of Islam in Bengal. By examining his role in fostering religious tolerance, syncretism, and communal identity, this research highlights how Sufi figures like Shah Jalal influenced local governance, cultural practices, and the region's evolving social structure. His impact laid the foundation for Islam's lasting presence in modern-day Bangladesh.⁴

While there have been various studies on the spread of Islam in South Asia, particularly in regions like India and Pakistan, there is relatively less focus on the specific role of Hazrat Shah Jalal in Bangladesh. Existing scholarship often overlooks the regional complexities of Islam's spread in Bengal, the unique cultural interactions, and the nuanced ways in which Sufism adapted to the local context. Furthermore, many historical accounts tend to focus on the political aspects of Islamic expansion, leaving the religious and spiritual dimensions underexplored.⁵ This research addresses these gaps by providing a focused study on Hazrat Shah Jalal's influence and his role in the Islamisation of Bengal while also examining how his legacy continues to shape the religious landscape of Bangladesh.⁶

This study brings a fresh perspective by combining historical analysis with examining oral traditions, local folklore, and the role of Sufi networks in the region. By focusing specifically on the contributions of Hazrat Shah Jalal, this research highlights the spiritual dynamics behind the spread of Islam in Bengal, an aspect often overshadowed by political narratives. The study also utilises new archival sources, including historical manuscripts and regional historiographies, to shed light on the sociocultural transformations under Shah Jalal's influence. Additionally, the research engages with contemporary discussions on religious identity in Bangladesh, offering a historical lens to current Islamic practice and cultural integration issues.⁷

The primary objective of this research is to critically examine the role of Hazrat Shah Jalal in the spread of Islam in Bangladesh and to analyse the lasting impact of his legacy on the region's religious and cultural identity. This study aims to:

1. Explore the historical context of Shah Jalal's arrival in Bengal and his methods of Islamic propagation.
2. Investigate the cultural syncretism facilitated by Sufism and its role in the peaceful spread of Islam in Bengal.
3. Analyse the socio-political implications of Shah Jalal's influence on local governance and society.
4. Examine how Shah Jalal's legacy is preserved and commemorated in contemporary Bangladesh, not only in religious practices but also in cultural narratives, educational institutions, and public discourse on Islamic identity.

³ Mohammad Sayed Noor and Narariya Dita Handani, "Exploring Factors and Customer Perceptions of Airport Services: A Quantitative Textual Analysis," *Smart Tourism* 5, no. 1 (March 2024): 2485, <https://doi.org/10.54517/st.v5i1.2485>.

⁴ Carimo Mohamed, "Becoming Modern and Secular: A Review Essay on Recent Work on Islam and South Asia," *Journal of Law and Religion* 39, no. 2 (May 2024): 270–84, <https://doi.org/10.1017/jlr.2024.11>; Ali Riaz, "More Than Meets The Eye: The Narratives Of Secularism And Islam In Bangladesh," *Asian Affairs* 49, no. 2 (April 2018): 301–18, <https://doi.org/10.1080/03068374.2018.1467659>.

⁵ Issa Khan et al., "A Critical Appraisal of Interreligious Dialogue in Islam," *Sage Open* 10, no. 4 (October 2020), <https://doi.org/10.1177/2158244020970560>.

⁶ Riaz, "More Than Meets The Eye: The Narratives Of Secularism And Islam In Bangladesh"; Nurbaiti, "Islamic Education: The Main Path of Islamization in Southeast Asia," *Jurnal Pendidikan Islam* 8, no. 2 (June 23, 2020): 345–74, <https://doi.org/10.14421/jpi.2019.82.345-374>.

⁷ Mahmudulhassan et al., "A Moral-Based Curriculum to Improve Civilization and Human Resource Development in Bangladesh," *Multidisciplinary Reviews* 7, no. 8 (May 2024): 2024137, <https://doi.org/10.31893/multirev.2024137>.

By addressing these objectives, this study will contribute to a deeper understanding of Islam's historical and spiritual dimensions in Bangladesh. Furthermore, it highlights how Shah Jalal's teachings continue to shape modern Islamic practices, the role of Sufi shrines, and contemporary religious discourse in Bangladesh.

Literature Review

Literature review on "Islam in Bangladesh: The Legacy of Hazrat Shah Jalal and the Spread of Islam in Bengal":

Shah Jalal's Role in the Spread of Islam in Bengal

The role of Hazrat Shah Jalal in the Islamisation of Bengal has been a subject of scholarly focus. Studies emphasise his contributions as a Turkish Sufi who actively shaped the religious and social landscape of Bengal through peaceful missionary efforts and spiritual guidance. His ability to adapt to local cultures facilitated the widespread acceptance of Islam. One study highlights how Shah Jalal's teachings and his network of disciples helped solidify Islamic influence in Bengal, making it a lasting cultural and religious force.⁸ Additionally, his arrival and subsequent activities are often linked with the broader Sufi movement, which played a critical role in Bengal's Islamisation.⁹

Sufi Influence and Cultural Syncretism

Islam's spread in Bengal was deeply intertwined with Sufi teachings that encouraged syncretism and cultural adaptation. Research shows that Sufis like Shah Jalal facilitated the blending of Islamic principles with local Bengali traditions, contributing to the development of a unique Bengali-Muslim identity.¹⁰ The artistic and linguistic impacts of this syncretism are evident in Islamic architectural motifs and Persian-influenced linguistic elements in Bengali culture.¹¹ Furthermore, the egalitarian values promoted by Sufi sheikhs helped Islam gain traction among marginalised communities, overcoming caste-based social structures.^{12, 13} These findings suggest that Islam's integration in Bengal was not solely due to religious conversion but also a result of deep socio-cultural interactions.¹⁴

Political, Social, and Educational Impacts of Islamisation

Beyond religious influence, Sufi missionaries also played a pivotal role in shaping Bengal's social and political structures. Research has identified that Shah Jalal and his disciples contributed to local governance, fostering a system that incorporated Islamic values into administration.¹⁵ The spread of Islamic education under early Muslim rule, often linked with Sufi-led institutions, further strengthened the intellectual and religious development of the region.¹⁶ These educational reforms helped spread

⁸ Abdur Rahman FUAD, "Bengal Bölgesinin İslamlaşmasında Şah Celal'in Rolü," *İSTEM*, no. 39 (June 2022): 95–114, <https://doi.org/10.31591/istem.1137678>.

⁹ Md Nazrul Islam and Md Saidul Islam, "The Advent of Islam and Growth of Muslim Society in Bengal," in *Islam and Democracy in South Asia* (Cham: Springer International Publishing, 2020), 103–35, https://doi.org/10.1007/978-3-030-42909-6_5.

¹⁰ S. Uddin, "Constructing Bangladesh: Religion, Ethnicity, and Language in an Islamic Nation," *Choice Reviews Online* 44, no. 03 (November 2006): 44-1691-44-1691, <https://doi.org/10.5860/CHOICE.44-1691>.

¹¹ FUAD, "Bengal Bölgesinin İslamlaşmasında Şah Celal'in Rolü."

¹² FUAD.

¹³ Layli Uddin, "Casteist Demons and Working-Class Prophets: Subaltern Islam in Bengal, circa 1872–1928," *Journal of the Royal Asiatic Society* 33, no. 4 (October 2023): 1051–75, <https://doi.org/10.1017/S1356186323000366>.

¹⁴ Muhammad Maga Sule and Yahaya Sulaiman, "Enhancing Islamic Da'Wah and Spread of Knowledge Via Social Media Platforms," *Jurnal Ilmiah Peuradeun* 9, no. 1 (2021): 145–60, <https://doi.org/10.26811/peuradeun.v9i1.549>.

¹⁵ Md Nazrul Islam and Md Saidul Islam, "Political Islam in Pre-Independent Bangladesh: Puritanism, Muslim Nationalism, and Ethno-Nationalism," in *Islam and Democracy in South Asia* (Cham: Springer International Publishing, 2020), 137–66, https://doi.org/10.1007/978-3-030-42909-6_6.

¹⁶ Md. Thowhidul Islam, "An Outline Of Educational System Developed In Muslim Bengal Under The Turko-Afghan Sultanate (1204-1576)," *UMRAN - International Journal of Islamic and Civilizational Studies* 4, no. 2 (July 2017), <https://doi.org/10.11113/umran2017.4n2.107>.

Islamic teachings and positioned Bengal as a significant centre for Islamic scholarship in South Asia.¹⁷ Additionally, parallels between Shah Jalal and other Sufi figures, such as Bulbul Shah in Kashmir, highlight how Sufis engaged in social reforms which contributed to voluntary conversions and societal transformation.¹⁸

Theories of Islamisation

Different theories attempt to explain the spread of Islam in Bengal. A major perspective argues that the peaceful proselytisation by Sufi missionaries like Shah Jalal was a primary driver of Islamisation.¹⁹ Another study suggests economic factors played a crucial role, particularly trade interactions that facilitated the early introduction of Islamic beliefs. These theories suggest that Islam's spread in Bengal was not a monolithic process but rather a complex process shaped by religious, economic, and socio-cultural elements. While political expansion has often been cited as a reason for Islamisation in South Asia, research suggests that in Bengal, conversion was largely a result of spiritual appeal and the inclusive nature of Sufi teachings.²⁰

Local Resistance and Adaptation

While Islam spread extensively in Bengal, its acceptance was not without resistance. Some communities resisted full conversion, instead adopting Islamic practices while maintaining indigenous beliefs. Studies indicate that this hybridisation of religious practices led to distinctive Islamic traditions within Bengal.²¹ Moreover, the gradual acceptance of Islamic teachings was facilitated by the Sufi emphasis on moral integrity and social justice, which resonated with local populations facing caste-based inequalities. Despite resistance, the enduring legacy of Shah Jalal's teachings continues to shape the religious and cultural landscape of Bangladesh today.²²

Research Method

This study employs a qualitative historical research approach, utilising archival materials, primary manuscripts, historical chronicles, and secondary literature to analyse the role of Hazrat Shah Jalal in the spread of Islam in Bengal. Given the historical nature of the study, a qualitative method is best suited to explore the spiritual, social, and cultural impact of Shah Jalal, which cannot be easily quantified.

Source Selection

This study examines manuscripts, travelogues, and hagiographies that document Shah Jalal's life and influence to ensure a comprehensive and credible analysis. These sources were selected based on historical relevance, authenticity, and scholarly recognition in previous research. Colonial records, inscriptions, and early Islamic literature were also reviewed to provide a broader historical context.

Additionally, semi-structured interviews were conducted with historians, religious scholars, and academics specialising in Bengali history and Sufism to incorporate expert perspectives and enhance the study's depth. The interviews focused on the interpretations of Shah Jalal's legacy, his influence on contemporary Islamic identity, and the role of Sufism in Bengal's religious transformation.

Study Structure

The research is organised into two major sections:

¹⁷ Vahit Göktaş and Saeyd Rashed Hasan Chowdury, "Districts of Bangladesh Named After Sufis Manifesting the Great Impact of Sufism on Bengal Civilization: A Qualitative Study," *Journal of Islamic Thought and Civilization* 13, no. 1 (June 2023): 320–27, <https://doi.org/10.32350/jitc.131.22>.

¹⁸ Yoginder Sikand, "Hazrat Bulbul Shah: The First Known Muslim Missionary in Kashmir," *Journal of Muslim Minority Affairs* 20, no. 2 (October 2000): 361–67, <https://doi.org/10.1080/713680363>.

¹⁹ Nayeem Asif et al., "Rethinking the Institution of Masjid as a Community Development Center in Bangladesh," *Journal of Islamic Architecture* 8, no. 2 (December 2024): 437–49, <https://doi.org/10.18860/jia.v8i2.21275>.

²⁰ Md Thowhidul Islam, "The Advent of Islam in Bengal; An Economic Perspective," *IIUC Studies* 7 (October 2012): 91–106, <https://doi.org/10.3329/iiucs.v7i0.12262>.

²¹ Mohammad Bilal Hossain, "Transformation of Bengal after Arrival of Muslims," *Journal of the Asiatic Society of Bangladesh, Humanities* 69, no. 2 (December 2024): 175–201, <https://doi.org/10.3329/jasbh.v69i2.78646>.

²² Islam, "An Outline Of Educational System Developed In Muslim Bengal Under The Turko-Afghan Sultanate (1204-1576)."

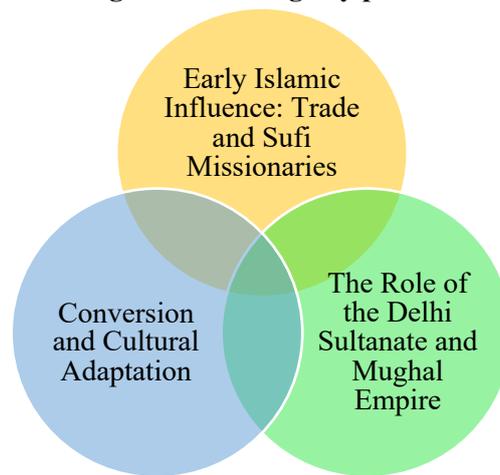
1. Pre-Islamic Bengal and Early Muslim Influence – Examining the historical landscape before Shah Jalal’s arrival, including existing religious dynamics and early Islamic influences.
2. Shah Jalal’s Leadership and Lasting Impact – Analysing his spiritual mission, the establishment of Sufi institutions, and his long-term influence on religious, cultural, and socio-political developments in Bengal.

By integrating historical texts, oral histories, and thematic analysis, this study aims to provide a nuanced understanding of Shah Jalal’s role in the Islamisation of Bengal, filling gaps in existing scholarship.

Results And Discussion

The history of Islamic growth in South Asia is closely linked to the spread of Islam in Bengal, which is now Bangladesh. This process began with the arrival of Arab missionaries and traders along the Indian coast in the 7th century.²³ However, Islam did not significantly spread over the Bengal region until the 12th century, when the Delhi Sultanate was in power. The introduction of Islam as a dominant religion was made possible by Bakhtiyar Khilji’s political conquest of Bengal in 1204, which established Islamic dominance in the region.²⁴

Figure 1: Finding key points



Early Islamic Influence: Trade and Sufi Missionaries

Islam first came into contact with Bengal through trade before political conquests. Along the Indian Ocean’s sea lanes, Arab and Persian traders founded communities along Bengal’s coastlines, bringing with them not just products but also the Islamic faith.²⁵ These traders promoted cross-cultural interaction, and their impact prepared the way for Islam’s subsequent expansion.²⁶

While trade played a crucial role in Islam’s early presence, the efforts of Sufi missionaries were instrumental in firmly establishing the religion in Bengal. Sufi saints such as Hazrat Shah Jalal adopted a spiritual and nonviolent approach to proselytisation, significantly accelerating the process of Islamisation. Building upon the early influence of merchants, these Sufi missionaries introduced a more structured and spiritual approach to conversion, shifting the spread of Islam from commercial

²³ Uddin, “Casteist Demons and Working-Class Prophets: Subaltern Islam in Bengal, circa 1872–1928.”

²⁴ MD. Cholem Ullah, “Determining the Contribution of Abdul Karim Searching the History of Bara–Bhuiyans against Mughal Empire in Bengal,” *Saudi Journal of Humanities and Social Sciences* 6, no. 2 (February 2021): 78–89, <https://doi.org/10.36348/sjhss.2021.v06i02.006>; Göktaş and Chowdury, “Districts of Bangladesh Named After Sufis Manifesting the Great Impact of Sufism on Bengal Civilization: A Qualitative Study.”

²⁵ Christopher Mark Joll and Srawut Aree, “Tok Takia’s Legacy in Ayutthaya, Thailand: Tracing Qadriyyah Circulations through the Bay of Bengal,” *Studia Islamika* 29, no. 3 (December 2022): 425–49, <https://doi.org/10.36712/sdi.v29i3.20625>.

²⁶ Suchandra Ghosh, “Crossings and Contacts across the Bay of Bengal: A Connected History of Ports in Early South and Southeast Asia,” *Journal of the Indian Ocean Region* 15, no. 3 (September 2019): 281–96, <https://doi.org/10.1080/19480881.2019.1640577>; Kenneth R. Hall, “Fifteenth-Century Melaka’s Networked Ports-of-Trade and Maritime Diasporas in the Bay of Bengal and Western Indian Ocean,” *Journal of the Economic and Social History of the Orient* 65, no. 3 (May 2022): 446–70, <https://doi.org/10.1163/15685209-12341573>.

interactions to dedicated missionary efforts. In contrast to the top-down strategy of military conquest, these Sufi missionaries focused on peaceful proselytisation. Their teachings resonated with the local populace, especially those disadvantaged by the prevalent Hindu caste system, as they emphasised moral behaviour, almsgiving, and a relationship with God via mystical activities.²⁷ The Sufi orders provided an inclusive spiritual community that transcended social divisions, making Islam appealing to many.²⁸

The Role of the Delhi Sultanate and Mughal Empire

The Delhi Sultanate and then the Mughal Empire further solidified Islamic control over Bengal. Bengal joined the broader Islamic governmental system of North India after Bakhtiyar Khilji's conquest. An Islamic cultural and religious presence grew as a result of the Muslim monarchs' encouragement of the establishment of Islamic scholars, Sufi saints, and administrators in the area. With the establishment of Islamic institutions, laws, and governance structures over time—including mosques and madrasas—Islam became a recognised official religion.²⁹

The Mughals' arrival in the 16th century further enhanced Islam's influence in Bengal. The Mughals encouraged cultural syncretism and used official policy to advance Islam. They encouraged Persian as the administrative language, backed the establishment of mosques and Islamic educational facilities, and further incorporated Islam into Bengal's sociopolitical structure.³⁰

Conversion and Cultural Adaptation

The character of religious conversion was one of the distinctive aspects of the expansion of Islam in Bengal. According to scholars, the expansion of Islam in Bengal was aided by Sufi missionaries and the local social dynamics rather than being mostly accomplished by force. According to Richard Eaton, Sufism's focus on social justice, mysticism, and personal piety matched the spiritual requirements of the local populace, especially in rural areas. Bengal's peasantry became more Islamised as a result of this slow and peaceful process, which was sped up by the financial rewards of siding with Muslim rulers.³¹

A major factor in the broad adoption of Islam was blending Sufi traditions with preexisting religious beliefs and adapting Islamic procedures to local customs. Sufi saints were frequently worshipped similarly to Hindu saints, resulting in a hybrid religious culture that made it easier for many locals to convert to Islam. The local architecture, language, and religious customs, which combine Islamic and Indigenous components, are clear examples of the cultural syncretism that developed during this time.³²

A mix of political conquest, Sufi missionary activity, and trade define the historical background of Islam in Bengal. The process of the region's conversion to Islam was not uniform or monolithic; rather, it was influenced by charismatic Sufi saints like Hazrat Shah Jalal, cultural adaptation, and gradual conversion.

²⁷ Ahmad Asroni, "The History of Indonesian Islam (From the Early Period to Emergence of Islamic Kingdoms)," *LITERATUS* 4, no. 1 (May 2022): 104–17, <https://doi.org/10.37010/lit.v4i1.678>; Jamal Malik, "Cultural Integration towards a Politics of Universal Dominion: The Mughals (Approx. 1450–1650)," in *Islam in South Asia* (BRILL, 2020), 202–54, https://doi.org/10.1163/9789004422711_007.

²⁸ Marduati Mukhtar et al., "Involvement of Families as Owners of Cultural Heritage Improving Religious Tourism in Banda Aceh: Perspective of Maslahah Theory," *Samarah* 6, no. 2 (2022): 655–77, <https://doi.org/10.22373/sjkh.v6i2.12537>.

²⁹ Ulfyiani Mungasiroh and Kholid Mawardi, "Development of Science in the Mughal Dynasty in India," *FONDATIA* 7, no. 2 (June 2023): 500–513, <https://doi.org/10.36088/fondatia.v7i2.3477>; Margrit Pernau, "The King and the People: Sovereignty and Popular Politics in Mughal Delhi . By Abhishek Kaicker," *Journal of Islamic Studies* 33, no. 2 (April 2022): 266–69, <https://doi.org/10.1093/jis/etab078>.

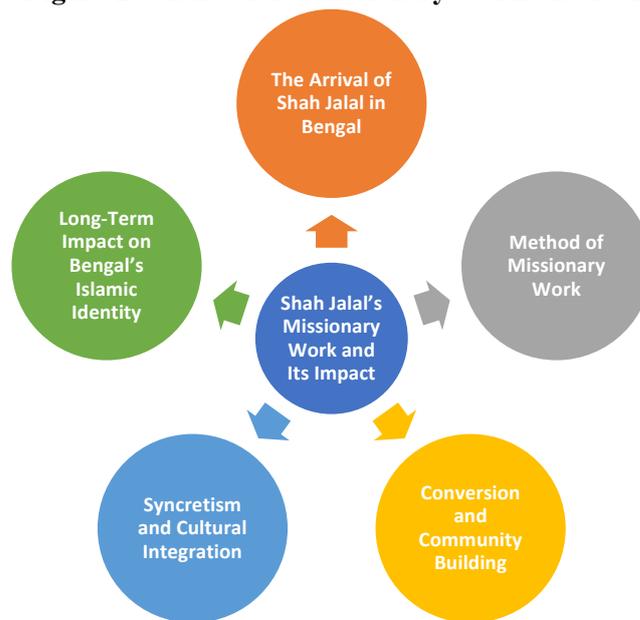
³⁰ Tadd Fernee, "'The Quarrel of the Universe Let Be': The Akbarian 'Universal Peace' (Sul-i-Kul) Experiment in 16th Century Mughal India," *Academia Letters*, no. June 2021 (2021): 1–8, <https://doi.org/10.20935/al1025>.

³¹ M Elius et al., "Muslim Treatment of Other Religions in Medieval Bengal," *SAGE Open* 10, no. 4 (2020), <https://doi.org/10.1177/2158244020970546>; A. N. Andri Nirwana et al., "Human Rights and Social Justice in Quranic Contexts: A Global Trend," *Legality: Jurnal Ilmiah Hukum* 32, no. 2 (2024): 453–71, <https://doi.org/10.22219/ljih.v32i2.35088>.

³² Waston et al., "Islamophobia and Communism: Perpetual Prejudice in Contemporary Indonesia," *Revista de Gestão Social e Ambiental* 18, no. 2 (February 2024): e04875, <https://doi.org/10.24857/rgsa.v18n2-075>.

Islam gradually assimilated into Bengal's sociopolitical and cultural landscape, establishing the groundwork for the country's current predominately Muslim populace.³³

Figure 2: Shah Jalal's Missionary Work and Its Impact



The Arrival of Shah Jalal in Bengal

One of the most well-known individuals connected to the development of Islam in Bengal is the famed Sufi saint Hazrat Shah Jalal. Shah Jalal was born in Yemen in the thirteenth century, and his entrance into Bengal—more especially, the Sylhet region—marks a turning point in the local history of Islam. He came to Sylhet with 360 of his followers in 1303 AD, according to historical chronicles, to promote Islam. The locals held him in high regard because of his spiritual approach, which was based on Sufi mysticism, even if his entrance coincided with the political changes of the time.³⁴

Method of Missionary Work

The peaceful spread of Islamic principles via Sufi practices—which emphasised moral behaviour, simplicity, and spiritual devotion—was a defining feature of Shah Jalal's missionary effort. He concentrated on gaining the hearts and minds of the locals via spiritual advice, charitable deeds, and personal piety rather than using force or political influence to promote Islam. Shah Jalal's inclusive proselytising strategy and reputation for compassion and humility drew adherents from a wide range of social and religious backgrounds.³⁵

Shah Jalal belonged to a profoundly mystical and inclusive Sufi tradition that provided a spiritual experience beyond strict doctrinal rituals. Bengal's rural inhabitants, who were frequently left out of the established social and religious organisations, found this especially poignant. Shah Jalal was able to make Islam understandable and appealing to the local populace by incorporating regional traditions and

³³ Gulshan Iqbal, "Sufi Culture of District Muzaffargarh ; a Case Study on the Historicity and Festivity" 2024, no. 02 (2024): 34–51; Mahmudhassan et al., "A Moral-Based Curriculum to Improve Civilization and Human Resource Development in Bangladesh."

³⁴ Mohammad Mahmudul Hasan Khan, Ahsan Habib, and Abu B. Siddiq, "Turkic Acculturation and the Emergence of Bengali Identity," *CenRaPS Journal of Social Sciences* 4, no. 1 (April 2022): 1–17, <https://doi.org/10.46291/cenraps.v4i1.72>; Feyza Burak-Adli, "The Portrait of an Alla Franca Shaykh: Sufism, Modernity, and Class in Turkey," *International Journal of Middle East Studies* 56, no. 2 (May 2024): 207–26, <https://doi.org/10.1017/S0020743824000631>.

³⁵ Abdelqadir Houti and Issam Okleh, "Philosophy of Indic and Sufi Thought in Islamic World:" 14, no. 2 (2024); Saroosh Ahmad Mir, "The Doctrine Of Sufi Philosophy As A Powerful Antidote To Global Terrorism," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 10, no. 1 (June 2024): 1–18, <https://doi.org/10.20871/kpjipm.v10i1.247>.

customs into his teachings. His involvement with the people's daily life and his use of regional dialects were crucial in assimilating Islam into the Bengali culture.³⁶

Conversion and Community Building

Shah Jalal's work in fostering community was one of his most significant contributions to the expansion of Islam in Bengal. He placed more emphasis on building unified, spiritually motivated communities than he did on religious conversion. He founded educational institutions, mosques, and madrasas (Islamic schools), which served as hubs for Islamic social structure and teachings in the area. These establishments advocated social justice and communal well-being in addition to being places of worship. Shah Jalal's supporters sought to improve the local populace by tackling issues of marginalisation, poverty, and inequality through these institutions.³⁷

Shah Jalal's disciples carried on his legacy long after his passing, further supporting the spread of Islam through his missionary activities. His followers, many of whom were knowledgeable about Sufi mysticism as well as Islamic theology, dispersed throughout Bengal, founding new Islamic educational institutions and carrying on the proselytisation efforts. For the Islamic teachings that Shah Jalal brought to Bengal to take hold and thrive, this network of Sufi saints and scholars was essential.³⁸

Syncretism and Cultural Integration

The blending of Islamic teachings with regional cultural customs was a defining feature of Shah Jalal's missionary efforts. Rather than imposing a rigid form of Islam, Shah Jalal and his followers embraced a flexible approach that allowed for the incorporation of existing traditions into Islamic practice. Local customs and beliefs were integrated into Islamic activities through a degree of syncretism made possible by the Sufi approach, which was more adaptable than orthodox Islam. The local populace found Islam more acceptable as a result of this cultural adaption, especially those who were already familiar with the mystic and devotional spiritual traditions of Buddhism and Hinduism.³⁹

For example, instead of outright rejecting local customs, Shah Jalal and his disciples integrated elements of pre-Islamic practices into Islamic rituals. One notable instance is the reverence of Sufi saints, which closely mirrored the way Bengali communities had long venerated Hindu and Buddhist ascetics. Over time, the concept of visiting Sufi shrines (*mazars*) became ingrained in the Bengali Muslim culture, much like earlier pilgrimage traditions. Additionally, aspects of Bengali music and poetry, such as Baul songs, absorbed Sufi themes of divine love and spiritual longing, further reinforcing Islam's appeal through familiar cultural expressions.⁴⁰

³⁶ Zuhridin Juraev and Boburjon Rajavaliyev, "Glorifying Human Qualities and Condemning Vices in Sufi Ahmad Yasawi's Poems," *Cogent Arts and Humanities* 10, no. 1 (2023), <https://doi.org/10.1080/23311983.2023.2257019>; Md Mijanur Rahman, "Linguistic Diversity and Social Justice in (Bangla)Desh: A Socio-Historical and Language Ideological Perspective," *Journal of Multilingual and Multicultural Development* 41, no. 4 (April 2020): 289–304, <https://doi.org/10.1080/01434632.2019.1617296>.

³⁷ Sajeela Perveen, Sohail Akhtar, and Muhammad Usman Niaz, "English-2 The Socio-Political & Economic Contribution of Sufis in Society; A Case of District Muzaffargarh," *Al-Aijaz Research Journal of Islamic Studies & Humanities* 5, no. 2 (2021): 14–27, [https://doi.org/10.53575/english2.v5.02\(21\).14-27](https://doi.org/10.53575/english2.v5.02(21).14-27); Paola Velasco-Herrejon and Thomas Bauwens, "Energy Justice from the Bottom up: A Capability Approach to Community Acceptance of Wind Energy in Mexico," *Energy Research & Social Science* 70 (December 2020): 101711, <https://doi.org/10.1016/j.erss.2020.101711>.

³⁸ D Abenante, "Inherited Charisma and Personal Qualities: Sayyids and Religious Reform in Nineteenth Century Multan," *Journal of the Royal Asiatic Society* 30, no. 3 (2020): 417–32, <https://doi.org/10.1017/S1356186320000103>; Dejan Aždajić, "Theology in Action: Gaining Interdisciplinary Insights from a Sufi Perspective," *Practical Theology* 13, no. 5 (September 2020): 452–65, <https://doi.org/10.1080/1756073X.2020.1778250>.

³⁹ Muhammad Mumtaz Ali Khan, Mazher Hussain, and Khushbakht Bibi, "Religio-Political Dynamism in the 20th Century Colonial India and Subsequent Muslim Response: A Case Study of the Punjab Province," *Journal of Languages, Culture and Civilization* 5, no. 2 (2023): 135–42, <https://doi.org/10.47067/jlcc.v5i2.154>; Akhsanul Fuadi and Suyatno Suyatno, "Integration of Nationalistic and Religious Values in Islamic Education: Study in Integrated Islamic School," *Randwick International of Social Science Journal* 1, no. 3 (October 2020): 555–70, <https://doi.org/10.47175/rissj.v1i3.108>.

⁴⁰ Nasir R Khan, "English The Origin and Development of Sufism in Bengal and Assam in India," *Journal Intellectual Sufism Research (JISR)* 4, no. 1 (2021): 9–21, <https://doi.org/10.52032/jisr.v4i1.107>; Uttaran Dutta,

This fusion of traditions contributed to the development of a distinctive form of Islam in Bengal—one that was deeply rooted in the region’s historical and cultural fabric. The success of this approach highlights the role of Sufi adaptability in fostering religious transformation, allowing Islam to take hold in a way that resonated with the indigenous population. Consequently, the gradual acceptance of Islamic beliefs in Bengal was not solely a result of religious doctrine but also a product of social and cultural accommodation.⁴¹

Long-Term Impact on Bengal’s Islamic Identity

Shah Jalal had a significant and enduring influence on Bengal’s religious scene. His efforts set the stage for the centuries-long process of the region becoming more and more Islamic. Islam had grown to be a powerful spiritual force in Bengal by the time of his death, eventually taking over as the predominant religion in the area. Shah Jalal is now seen as a spiritual leader and a representation of Bengal’s Islamic identity. His shrine in Sylhet continues to draw millions of worshippers from all over the Muslim world, making it one of Bangladesh’s most significant pilgrimage destinations.⁴²

Moreover, long after Shah Jalal’s passing, Bengal’s spiritual and cultural identity was still shaped by the Sufi culture he promoted. His missionary works’ emphasis on inclusivity, spirituality, and good behaviour became defining characteristics of Bengali Islamic practice. In Bangladesh, where many Muslims still worship Sufi saints and follow customs that date back to Shah Jalal’s teachings, the influence of Sufi is still very much present today.⁴³

The missionary effort of Shah Jalal was crucial to the spread of Islam in Bengal. Islam was well accepted in the area thanks to his nonviolent proselytising strategies, focus on creating spiritual communities, and incorporation of regional customs.⁴⁴ The religious and cultural life of contemporary Bangladesh is still influenced by his legacy, which has been upheld by his followers and the organisations he founded. The long-term success of Shah Jalal’s missionary endeavours was guaranteed by his Sufi-based approach to Islam, which offered a spiritual and inclusive route to conversion that connected with the Indigenous populace.⁴⁵

The Legacy of Hazrat Shah Jalal

One of the most significant Sufi saints in Bengali history, Hazrat Shah Jalal, left behind a lasting legacy that has persisted for centuries. He has gained respect not just in Bangladesh but also throughout the larger Islamic world for his efforts to propagate Islam, build educational and religious institutions, and advance social justice in Bengal. His legacy has several facets, including social, cultural, and religious aspects that still influence Bangladeshis’ identity and spirituality.⁴⁶

“Sufi and Bhakti Performers and Followers at the Margins of the Global South: Communication Strategies to Negotiate Situated Adversities,” *Religions* 10, no. 3 (March 2019): 206, <https://doi.org/10.3390/rel10030206>.

⁴¹ Ismaiza Busti and Riki Saputra, “The Axiological Foundations of Knowledge : A Comparison of Western and Islamic Perspectives and Their Integration in Supporting the Achievement of SDGs,” *Profetika: Jurnal Studi Islam* 25, no. 2 (2024): 421–32; Universitas Islam Indonesia, “Existence and Optimization of Zakat , Infaq , Sadaqah in Indonesia for Sustainable Development Goals (SDGs),” *Profetika: Jurnal Studi Islam* 25, no. 2 (2024): 337–50.

⁴² D Bhattacharjee, “Towards a Contingent High Muslim Political History of Bengal, 1937–1947,” *History Compass* 19, no. 10 (2021), <https://doi.org/10.1111/hic3.12658>; Dharitri Bhattacharjee, “Towards a Contingent High Muslim Political History of Bengal, 1937–1947,” *History Compass* 19, no. 10 (October 2021): 1937–47, <https://doi.org/10.1111/hic3.12658>.

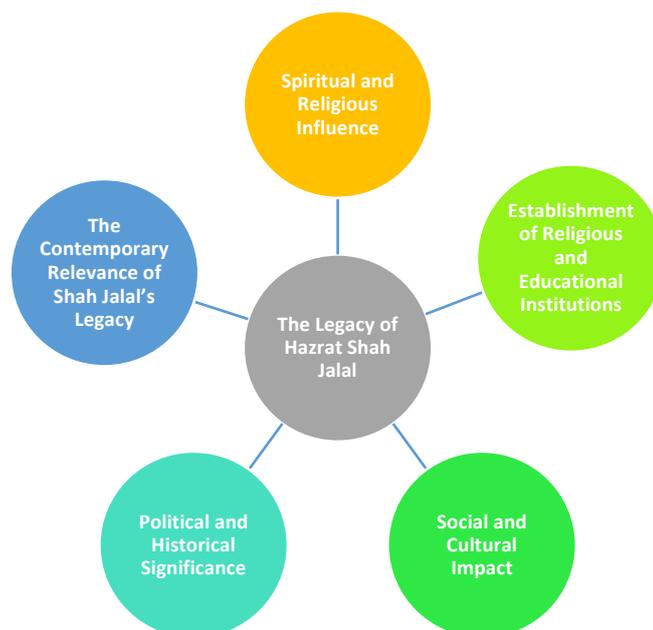
⁴³ Guzel Ferdinandovna Mratkhozina et al., “Sufism: Spiritual and Cultural Traditions in India,” *Journal of History Culture and Art Research* 8, no. 3 (2019): 434, <https://doi.org/10.7596/taksad.v8i3.2258>; Sariya Cheruvallil-Contractor, Alison Halford, and Mphatso Boti Phiri, “The Salience of Islam to Muslim Heritage Children’s Experiences of Identity, Family, and Well-Being in Foster Care,” *Religions* 12, no. 6 (May 2021): 381, <https://doi.org/10.3390/rel12060381>.

⁴⁴ Saif Uddin Ahmed Khondoker Waston and Mahmudulhassan Muthoifin, Andri Nirwana An, “The Role Of Faith-Based Education In Bangladesh ‘ S Multicultural System And Its Impact On The Sustainable Development Goals (Sdgs),” *Journal of Lifestyle and SDG’S Review* 5 (2025): 1–19.

⁴⁵ Md Nazrul Islam, “Political Islam in South Asia: A Critical Appraisal of the Bangladesh Jamaat-e-Islami,” *International Area Studies Review* 24, no. 4 (2021): 314–34, <https://doi.org/10.1177/22338659211018320>.

⁴⁶ Siti Rahmawati Mohamad Ali, Waston, Muthoifin, Fauziyah Qurrota A’yun Tamami, Elbanna Mariam, and Andri Nirwana AN, Mahmudulhassan, “Tracking Education Transformation Towards Sustainable Development Goals : A Bibliometric Review On The Influence Of Socioeconomic Factors In The Education Ecosystem,”

Figure 3: The Legacy of Hazrat Shah Jalal



Spiritual and Religious Influence

Among Hazrat Shah Jalal's contributions to the area, his spiritual impact is arguably the most enduring. As a Sufi saint, his teachings promoted spirituality, moral purity, and devotion to God by emphasising Islam's inner, mystical aspects. Sufism's emphasis on individual piety, almsgiving, and compassion struck a chord with Bengal's populace, many of whom had been disenfranchised by the strict framework of Hindu caste-based society. Because of Shah Jalal's compassionate and inclusive views on Islam, the faith was able to grow in a way that was both peaceful and socially cohesive.⁴⁷

Shah Jalal and his adherents founded Sufi groups, which attracted members from all areas of life and developed into hubs for spiritual counselling and religious instruction. Shah Jalal's spiritual impact persisted long after his passing, thanks mainly to these orders, which were instrumental in spreading Islamic teachings throughout Bengal and beyond. Islam became more widely accepted in the area as a result of the Sufi emphasis on a person's relationship with God and the accessibility of religious activities, which appealed to both the affluent and the general public.⁴⁸

Establishment of Religious and Educational Institutions

Establishing mosques, *madrasas* (Islamic schools), and *khanqahs* (Sufi lodges) was a major part of Shah Jalal's legacy and played a crucial role in forming Bengal's religious and educational environment. These establishments functioned as educational hubs that taught Sufi mysticism, Islamic theology, and jurisprudence in addition to being houses of worship. A generation of Islamic scholars and leaders who carried on the faith's dissemination in Bengal were nurtured by the *madrasas* established by Shah Jalal and his adherents, who offered religious instruction to nearby people.⁴⁹

Journal of Lifestyle and SDG'S Review 5 (2025): 1–23; Muthoifin Muthoifin, "The Phenomenon of the Rise of Online Transactions : A Case Study Tokopedia . Com and Bukalapak . Com," *Multidisciplinary Reviews*, 2024.

⁴⁷ N Kirabaev and O Chistyakova, "Knowing God in Eastern Christianity and Islamic Tradition: A Comparative Study," *Religions* 11, no. 12 (2020): 1–16, <https://doi.org/10.3390/rel11120675>; Dawn M Hawthorne and Shirley C Gordon, "The Invisibility of Spiritual Nursing Care in Clinical Practice," *Journal of Holistic Nursing* 38, no. 1 (March 2020): 147–55, <https://doi.org/10.1177/0898010119889704>.

⁴⁸ W R Dickson, "Sufism and Shari'a: Contextualizing Contemporary Sufi Expressions," *Religions* 13, no. 5 (2022), <https://doi.org/10.3390/rel13050449>; Christian Blake Pye, "The Sufi Method behind the Mughal 'Peace with All' Religions: A Study of Ibn 'Arabi's ' Taḥqīq ' in Abu Al-Fazl's Preface to the Razmnāma," *Modern Asian Studies* 56, no. 3 (May 2022): 902–23, <https://doi.org/10.1017/S0026749X21000275>.

⁴⁹ Anna Halafoff et al., "Religious Literacy of Australia's Gen Z Teens: Diversity and Social Inclusion," *Journal of Beliefs and Values* 41, no. 2 (2020): 195–213, <https://doi.org/10.1080/13617672.2019.1698862>; SAADIA SUMBAL, "The Jamaat of Allah's Friends: Maulana Allahyar's Reformist Movement and Sacralising the Space of the Armed Forces of Pakistan," *Journal of the Royal Asiatic Society* 31, no. 1 (January 2021): 173–93, <https://doi.org/10.1017/S1356186320000541>.

One example of Hazrat Shah Jalal's lasting influence is the shrine he established in Sylhet during his lifetime. With millions of tourists each year, the shrine is one of Bangladesh's most significant pilgrimage destinations. It continues the customs of community service that Shah Jalal himself promoted by acting as a hub for Islamic education and almsgiving in addition to being a site of spiritual contemplation and adoration. Islam was further woven into the Bengali culture by the establishment of organisations that sprouted up around his shrine and served as centres for the spread of Islamic doctrine and the advancement of social welfare.⁵⁰

Social and Cultural Impact

Hazrat Shah Jalal's influence also touches the social and cultural spheres. He was a Sufi saint who fought to end poverty, social injustice, and inequality because he cared a great deal about the welfare of the local populace. His teachings, which strongly emphasised social justice, generosity, and the virtue of helping others, resonated with the local populace, especially those marginalised by the established social structures. By providing an open spiritual community where everyone was welcome regardless of social status, Shah Jalal's presence in Bengal contributed to the dismantling of some of the strict social structures, especially those connected to the Hindu caste system.⁵¹

The incorporation of regional traditions and customs into Islamic rituals in Bengal is an example of Shah Jalal's cultural influence. A unique kind of Islam emerged in the area as a result of the syncretism that emerged between Sufi Islam and the local Bengali culture. This type of Islam blended the mystical aspects of Sufism with local religious customs. Islam was accepted and propagated more easily by the indigenous populace because of this cultural mixing. Shah Jalal's legacy is now intricately woven into Bengali culture, especially in the Sylhet region, where it is evident in regional music, art, festivals, and religious customs.⁵²

Political and Historical Significance

Shah Jalal did not participate in politics directly, but his influence and spiritual power had a significant political impact. His visit to Bengal came at the same time when the Delhi Sultanate and then the Mughal Empire established Islamic governance over the area.⁵³ Shah Jalal was a person of significant political power because of his moral authority and the respect he received from the local populace as well as the governing class.⁵⁴ He became a significant counsellor to local rulers and further ingrained Islam in Bengal's political and social institutions by supporting justice and equitable governance, which was consistent with Islamic governance principles.⁵⁵

⁵⁰ Basharat Hossain And Syed Naimul Wadood, "Potential Unexplored? Tourism and Economic Growth of Bangladesh," *Journal of Tourismology*, August 2020, 63–77, <https://doi.org/10.26650/jot.2020.6.1.0031>; Mohammad Abu Horaira and Aparna Devi, "Cultural Tourism in Bangladesh, a Potential and Profound Tourism Destination: Developing a Model for Cultural Tourism Development in Bangladesh," *International Tourism and Hospitality Journal*, no. October (2021), <https://doi.org/10.37227/ithj-2021-08-1187/>.

⁵¹ Abdul Azim Ahmed and Mansur Ali, "In Search of Sylhet—The Fultoli Tradition in Britain," *Religions* 10, no. 10 (2019), <https://doi.org/10.3390/rel10100572>; Anustup Basu, "Orientalism's Hinduism, Orientalism's Islam, and the Twilight of the Subcontinental Imagination," *Religions* 14, no. 8 (August 2023): 1034, <https://doi.org/10.3390/rel14081034>.

⁵² ASHFAQUE HOSSAIN, "The Making and Unmaking of Assam-Bengal Borders and the Sylhet Referendum," *Modern Asian Studies* 47, no. 1 (January 2013): 250–87, <https://doi.org/10.1017/S0026749X1200056X>; Sagheer Ahmad et al., "Political Economy of Tourism Growth in Developing Countries: A Comparative Study of Pakistan and Bangladesh," *Pakistan Journal of Humanities and Social Sciences* 12, no. 1 (March 2024): 815–25, <https://doi.org/10.52131/pjhss.2024.v12i1.2143>.

⁵³ Ikramul Haque, "Writing the Past, Writing the Present: Abd Al-Qadir Badauni's Narrative of the History of the Delhi Sultanate," *The Indian Economic & Social History Review* 61, no. 3 (July 2024): 325–48, <https://doi.org/10.1177/09749284241263937>.

⁵⁴ Siswoyo Aris Munandar and Saifuddin Amin, "Contemporary Interpretation of Religious Moderation in the Qur'an: Thought Analysis Quraish Shihab and Its Relevance in the Indonesian Context," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (2023): 290–309, <https://doi.org/10.23917/qist.v2i3.1448>.

⁵⁵ Syed Umair Jalal, "The Post-Revolutionary Israeli-Iranian Rivalry and Iran's Nuclear Program," *Journal of Regional Studies Review* 2, no. 1 (2023): 1–9, <https://doi.org/10.62843/jrsr/2023.94501>; Sukisno et al., "Parenting Problems in the Digital Age and Their Solution Development in the Frame of Value Education," *Multidisciplinary Reviews* 7, no. 8 (April 2024): 2024163, <https://doi.org/10.31893/multirev.2024163>.

Over time, Bangladesh's national identity has also evoked Shah Jalal's legacy. His mausoleum and the organisations erected around it have come to represent the nation's Islamic history, and his ideas on inclusivity and social justice still influence discussions about religious identity and national cohesion today. Shah Jalal is revered as a national hero and a representation of the nonviolent expansion of Islam in the area of contemporary Bangladesh.⁵⁶

The Contemporary Relevance of Shah Jalal's Legacy

Hazrat Shah Jalal's legacy is still very much relevant in modern-day Bangladesh. His lessons on spiritual dedication, tolerance, and inclusivity are still relevant in a nation with a diverse population and a long history of religious and cultural diversity. Many people in Bangladesh continue to worship Sufi saints and take part in Sufi-related festivals and rituals, demonstrating the strength of the Sufi traditions that Shah Jalal promoted.⁵⁷ The continuous initiatives of Islamic organisations in Bangladesh to offer social assistance, healthcare, and education to underprivileged groups also reflect the values of social justice and community service that Muhammad promoted.⁵⁸

In addition, the shrine of Hazrat Shah Jalal in Sylhet remains a popular destination for pilgrims from all around Bangladesh and beyond. It represents the social and spiritual heritage that Shah Jalal left behind and acts as a hub for religious and cultural life in the area. His mausoleum has evolved into a gathering spot for people from all walks of life as well as a representation of Bangladesh's Islamic heritage, demonstrating the inclusivity and universality of his teachings.⁵⁹

Hazrat Shah Jalal left behind a broad and enduring legacy that includes social, cultural, religious, and spiritual aspects. His contributions to the development of religious and educational institutions, the propagation of Islam in Bengal, and the advancement of social justice have permanently altered the history and identity of the area. In addition to being a highly regarded Sufi saint, Shah Jalal is now seen as a representation of Bangladesh's Islamic past and an advocate for social justice, inclusivity, and compassion. Generations have been inspired by his teachings, and his shrine continues to be an essential hub of Bangladeshi spiritual and cultural life.⁶⁰

Conclusion

The various elements that aided in the spread of Islam in Bengal are highlighted in this review of the literature, with Hazrat Shah Jalal's peaceful missionary efforts playing a pivotal role in this process. His influence was not limited to religious conversion but extended into socio-political structures, cultural adaptation, and educational reforms, shaping the distinct Bengali-Muslim identity that continues today. By emphasising moral integrity, spiritual inclusivity, and social justice, Shah Jalal and the Sufi orders facilitated Islam's acceptance across different segments of society, particularly among marginalised communities. This study has addressed the central research question by demonstrating how Shah Jalal's legacy fits within the broader historical context of Islam's spread in Bengal. His approach differed from

⁵⁶ Mascha Schulz, "Performing the Party. National Holiday Events and Politics at a Public University Campus in Bangladesh," *South Asia Multidisciplinary Academic Journal*, no. 22 (2019): 0–22, <https://doi.org/10.4000/samaj.6508>; Muthoifin et al., "Fostering Multicultural Community Harmony To Enhance Peace and Sustainable Development Goals (Sdg'S)," *Journal of Lifestyle and SDG'S Review* 5, no. 1 (2025): 1–20, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n01.pe01687>.

⁵⁷ Saeed Rashed Hasan Chowdury, "Unveiling Sufi Legacies in Dhaka of Bangladesh: A Chronological Discourse on Islamic Heritage," *Ulumuna* 28, no. 2 (December 2024): 585–6119, <https://doi.org/10.20414/ujis.v28i2.873>.

⁵⁸ Muhammad Naveed Akhtar, "Darul Ulum Deoband: Preserving Religious and Cultural Integrity of South Asian Muslims Through Structural and Strategic Innovations," *Hamdard Islamicus* 45, no. 3 (2022): 79–100, <https://doi.org/10.57144/hi.v45i3.326>; Muhammad Muhtar Arifin Sholeh et al., "The Reasons of Lifelong Education for the Sustainable Development Goals (SDGs): The Islamic Epistemology Perspective," *Journal of Lifestyle and SDGs Review* 5, no. 2 (November 2024): e02988, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe02988>.

⁵⁹ Nazia Binte Mahmud, "Faithful Stories: Exploring Shrine Veneration in Bangladesh in A New Light An Anthropological Study," 2023, 250; Bryan Dewsbury and Cynthia J. Brame, "Inclusive Teaching," *CBE—Life Sciences Education* 18, no. 2 (June 2019): fe2, <https://doi.org/10.1187/cbe.19-01-0021>.

⁶⁰ A. N. Andri Nirwana et al., "A Historical Review on Mapping the Evolution and Direction of Leadership in Islam: Challenges and Development Opportunities," *Multidisciplinary Reviews* 7, no. 6 (2024), <https://doi.org/10.31893/multirev.2024124>; Noor and Handani, "Exploring Factors and Customer Perceptions of Airport Services: A Quantitative Textual Analysis."

political or military-driven expansion, instead relying on spiritual guidance, social integration, and syncretic adaptation to resonate with local populations. Additionally, the interplay between economic networks, Sufi teachings, and local cultural practices reinforced Islam's long-term establishment in the region. While this review provides a comprehensive synthesis of existing research, further studies could explore Shah Jalal's ongoing influence in contemporary Bangladesh, particularly concerning modern Sufi practices, shrine culture, and the continued role of Islamic institutions in shaping Bengali society. Expanding research in these areas would offer deeper insights into the enduring legacy of Islamisation in Bengal and its relevance in the present day.

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