

FOLK-RELIGION OF ABHAYNAGAR: A STUDY

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ABSTRACT:

Abhaynagar is a very important part of Jessore District of Bangladesh. It is very important business and industrious area where there make up dozen-dozen industrial sectors as of the biggest sectors of the Bangladesh industry. It not only renamed as industry area but also it is renamed as the welfare folk religion of Jessore District of Bangladesh. The folk culture and folk-tale of Abhaynagar is very rich-full area in the sector for the folk-religions where there occurs a revolutionary development in the field of folk-religious sections in the socio-cultural development of Abhaynagar. The soil of Abhaynagar produces great famous folk-religious leaders who are born in this area and they try to develop the Bengal Muslim ruling power and folk culture. They are Rup, Sanatan, Jiv Goswami, Kazi Abdur Rawaf Shah, Noapara Pir Family, Moulovai Messer Ali and the female Pir Amena Khatun. The Vaishnava, Matua, Satsanga and Islamic Pirs who are the wonder's of the folk-cultural symbol who play a vital role to develop the folklore and anthropological and folk-archaeological contributions to develop our local folk religious culture which will help to remake our national folk-religious sections. This is the case of the grassroots of the syncretism in Vaishnavism of Abhanagar. This national elements seek how can study and develop the global folk-religion. This paper seeks only for Abhaynagar folk-religious sects where people learn their folk-culture and moral lessons.

KEYWORDS: Nomenclature-Geography, Folk Hindu, Folk Islam and Results.

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1. Introduction:

Abhaynagar is a rich house of folk religion. Folk culture, rituals and folk beliefs are the best assets of Bengal folk culture. It is made up of the Bengal culture. In the grassroots, there are many folk religions which are the best aspects to remake our socio-cultural life where there make up social configuration. In this regard, it is clear that folk religion of Abhaynagar is mixed up in a large scale that have played a great role to build up our socio-economic-cultural charts which seek up for the symbol of the development of folk culture of Bangladesh. In this paper, the grassroots syncretism in folk religion will be discovered to develop our society.

1.1. Aims and Objectives:

This paper seeks that the grassroots syncretism in folk religion will be book-shed for the building of the history where there local history makes the national history. The local history is the main elements to remake the national history and the national history inspire to study in the world folk religion. It is to study of the folk religion of Abhaynagar, aiming at discovering the traditional life of the traditional life of the people, start in the proto period. The basis of such a study is the urge for revaluation of the history and the aesthetics for uncovering Bengal's vanished glory. This paper will try to remake the world history. It is the main aims and objectives where the studiers will find out a latest finding. To enlist the local folk religions will research globally in a large scale reviewing platform.

1.2. Research Question:

All know that Bengal culture depends on folk religions because it recreates the high syncretism in mixing up the Aryan religion and Non-Aryan religion which are the main elements to rebuild the high folk religion that are separated into two guys in the form that are a great tradition and a folk culture where this paper will seek, what is the best approach of the folk religion of Abhaynagar?

1.3. Research Methodology:

This paper follows the historical methodology where there will apply an empirical and analytical methodology. For the rationale study of this matter, there will use the surveys and interviews

method. Folk religion is studied in Bengal by welling up. This is case where the researchers mainly use the historical paper based method.

1.4. Review of Related Literature:

Asaduzzaman Asad: He has edited a book about Jessore and its name is "Jessore Parichiti" which is published on the 3rd special number, 2nd edition in 1985. Here doesn't discuss about the folk religion of Jessore. **Mohammad Amin:** He written a book about Abhaynagar and its name is " Abhaynagarer Itihas" which is published by Agamee Publication on the first publication February in 2006. Here he tries to study about the main history of Abhaynagar but he has failed to study about the folk religion of Abhaynagar. **James Westland:** He has written a book and its name is "A Report on the District of Jessore: Its Antiquities, Its History And Its Commerce". It is published by Calcutta: Printed at the Secretariat Office in 1871. Here does not describe about folk religion of Jessore. Here only has described about the history, antiquities and commerce and the specific leaders of Muslims. **L.S.S. O'Malley:** He has written a book and its name is " Bengal District Gazetteers: Jessore". It is published by Calcutta: Bengal Secretariat Book Depot in 1912. Here does not discuss about folk religions of Jessore. **Satish Chandro Mitra:** He has written a book which name is " Jessore- Khulnar Itihas, Vol-1, Vol-2". It is published by Bangladesh, Dhaka: Lekhok Samabai in 2006. Here does not mention about the folk religion of Jessore. **Dr. Mohammed Mohibullah Siddiquee:** He has written two books. One is studied about the social-economical history of Jessore and that book is "Socio-Economic Development of A Bengal District: A Study of Jessore-1883-1923". It is published by IBS, Rajshahi University, Rajshahi, Bangladesh in 1997. Here does not discuss about folk religion of Jessore. The other book is " Jasarer Itihas Prasango" which is published by Bangladesh, Dhaka: Ahmed Publishing House in 2010. Here does not mention about the folk religions of Jessore. **Dr. Md. Mahbubur Rahman:** He has studied about the greater Jessore District's folk Islam that book is " Effect of the Pirs and Awlia on Muslim Society: Perspective Greater Jessore". Here he has tried to invent the folk Islam of Jessore. It is unpublished PhD thesis by Bangladesh, Gazeepur: Arts Group, National University in 2010. **Dr. Anupam Hira Mandal:** He has studied about folk religion of Bangladesh. The book is " Bangladesher Lokodharmo: Darshan O Samajtattyo". He does not point out about the folk Islam of Bangladesh. He can not mention about the district wise folk religion. This book is published by Bangladesh, Dhaka: Bangla Academy, in 2010. **Dr.**

Golam Saklayen: He has written a book which name is " Bangladesher Sufi-Sadhak". It is published by Bangladesh, Dhaka: Bangladesh Islamic Foundation in 2011. Here has described in a few about folk Islamic leaders of Jessore. **Shamsuzzaman Khan:** Here there are many editors who have edited a book about the folklore's culture of Jessore. The book name is "Bangladesher Lokojo Sanskriti Gronthamala: Jessore. Here does not describe about folk religion of Jessore. This book is published by Bangladesh, Dhaka: Bangla Academy in 2014.

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2. Discussion:

If someone wants to study about the folk religions of Abhaynagar, they have to study about the nomenclature of the place, geo-nature of the place and people of the place. These will focus into study the folk culture and folk beliefs and folk religious sentiment of the upazila Abhaynagar. This pa-rata will discuss on the paper as much as possible.

2.1. Nomenclature and Geography:

The name of Abhaynagar ^[1] is very recently renamed. Before Abhaynagar, this place is known as Naupara. ^[2] This paper uses it as Abhaynagar. The thana sadar is established at the Abhaynagar Mouja, Baghutia Union on 16 March in 1875 and then it is known as Abhaynagar. ^[3] To name of Abhaynagar, there is a daughter whose name is "Abhaya". She is the daughter of Nilkantha Roy or Raja Pratapaditya. Mohammed Amin acknowledges that this place's nomenclature is turned into "Abhaya" queen who is a daughter of Nilkantha Roy. It is not acceptable Jessore is ruled by Raja Prataoditya. His daughter name is "Abhaya". It is learnt that the upazila is named it

Abhaynagar after the name of Abhaya Rani who gets the ownership of this *Taluk* as a gift from her father Raja Pratapaditya. ^[4] It is clear and it is acknowledged by the historians and the scholars. It is obviously correct and this is why this paper uses it as Abhaynagar. The upazila Abhaynagar occupies an area of 247.21 sq. km. It is located between 23⁰15' and 23⁰07' north latitudes and between 89⁰18' and 89⁰34' east longitudes. The upazila is bounded on the north by Jessore Sadar and Narail Sadar thana on the east by Kalia thana of Narail zila, on the south by Phultala and Daulatpur thanas of Khulna zila and on the west by Manirampur upazila. ^[5] There is a time when the Ganga, the Bhairav and the Padma are the main rivers of Abhaynagar. ^[6] Now the Bhairav and the Sree River are the rivers of Abhaynagar.

3. Definition and Classification of Folk-religion:

The part of folk religion is classified into many sections. Two folk religions of them are very important and very much demandable where the scholars trace out fantastic equipments where there make up the national folk religions. Most of the cases, the folk religions of Abhaynagar are divided into two sections. These are given below in describing in a nut shell. People of Abhaynagar love popular and vernacular religion beside the official religions and the special scholars who play a good role to develop the thinking guys by the way of pew and pulp where people find out a condolence power to pass and meet up with apology and parlous moments. This is the main system where people take consent and condolence to review out their belief and thoughts and it is called folk religion. There are many people, who have provided many opinions about folk religion. Some are acceptable and some are not acceptable but the researches opine about folk religion where people love their own vernacular religion and try to retell about the plain truth about popular religion by the shadowing of the official religion.

3.1. Folk Hindu:

Folk Hindu is a large part of folk religion in the Abhaynagar upazila where there are born a great national figure in Bangladesh who would work in the ruling time of the Sultanate Bengal as in the period of the dynasty of Alauddin Hussen Shah and they play a great role to rule in the Bengal empire and the last rest of the time of Alauddin Hussen Shah's economical department and the treasurer department of the Bengal Sultanate period. In this field, the researchers can identify about the folk Hindu religions. These are pointed out in a classification parade ground.

3.1.1 Vaishnavism:

Abhaynagar^[7] is a great rich in folk religion. There are three great saints in Vaishnava. The great Vaishnava saints such as Sanatan^[8], Rupa^[9], and Jiv^[10] who are still remembered with reverend. Both of three saints have played a great role to preach and to establish as strong foundation for Vaishnava. They preach, compose and dig seven ponds for the welfare for the people of the Premvagg areas. Many people use them for their necessities. These ponds are: (a) Sadar pond, (b) Chal Dhuanir pond, (c) Vaman pond, (d) Kana pond, (e) Dhopar pond, (f) Chhoto pond and (g) Itt pond.^[11] Now Sanatan, Rup and Jiv details are described in giving below.

3.1.1.1 Sree Sanatan:



The Worship House of Rup-Sanatan Rup-Sanatan Dham

At last he breathes his last breath in 1558. He was born at Premvagg village, Premvagg Union, Abhaynagar upazila in Jessore. His father name is Sree Kumar Dev. His boyhood name is Sree Amar. His birth date is 1480^[12] or 1488.^[13] His birth date 1480 is pointed out by Sree Tarapada Das and Muhameed Shahdat Ali Ansari. They are not correct. But 1488^[14] is acceptable because it is accredited by the great Vaishnava, Sreemuktidayee Nitai Das. Sree Sanatan is a great scholar in logic.^[15] He studies Sanskrit, Persian and Arabic.^[16] The persons, who teach him, are Sreevidyabhushanpada, Sreevidyavasapati, Sreeparamanda and Sreerampada Bhandrapaddy. ^[17] Beside these, he studies Persian near Fakaruddin at Saptagram.^[18] These are: (a) To compose devotees books, (b) To preach devotees and truths, (c) To expose losing pilgrimages and (d) To express the beauties of the idolaters.^[19] In this regard, he writes: Vrihatbhagavatmrita, Vrihatvaishnavatoshin, Lilavastav, Haribhaktivilash and Digdarshan.^[20]

Seeing his knowledge, Hussen Shah recruits him as the chief minister at the parliament of Hussen Shah. Hussen Shah is renamed him as " Sakar Mallik". He tries to preach Vaishnava at a large scale. He is escaped by the king order. After setting free from the jail, he stays all times with Chaitanya Dev. He always tried in hard to preach Vaishnava in the Bengal tracking areas. He writes many books about Vaishnava-ism. Going to Nilachale by Chaitanya Dev, he takes many advices.

3.1.1.2 Sree Rup:

He is an international famous Vaishnava saint. His father name is Sree Kumar Dev. His senior brother name is Sree Sanatan. His father given name and boyhood name is Sree Santash. His birth village is at Premvagg, Premvagg Union, Abhaynagar Upazila in Jessore. His birth date is 1489. ^[21] He is junior to Sree Sanatan and it is one year. He takes name of Vaishnava through the teaching of Sanatan from Chaitanya Dev. He is renamed as Sree Rup by Chaitanya Dev. He is good at Sanskrit, Persian and Arabic. The persons, who teach him, are Sreevidyabhushanpada, Sreevidyavasaspati, Sreeparamanda and Sreerampada Bhandrapaddya. He is a secretary of revenue of the Hussen Shah administration. To see his scholar and good ability, Alauddin Hussen Shah is renamed him as "Davir Khas". ^[22] He leaves the government service. He wanders to preach Krishna naming among the Bengal people. At the time of going to Vrindavan by Chaitanya, he gains his philosophical meets. Then Chaitanya provides him a name as Sree Rup. Getting orders and there he composes as a dozen valuable books about the path of Vaishnava such as: Hangsadoot, Udnhavsandesh, Vidagdhamadhav, Lalitamadhav, Dankellikumudi, Bhaktirasramritasindhu, Ujjalnilmani, Natakchandrika, Vilapkusumanjali, Upadeshamrita, Govindavirudavali, Astadashilila and Radhakrishnagannouddyashay. ^[23] Up to death, he finds out the Krishna name and the world love for the people of the Bengal where there is no cast-ism and Scheduled cast-ism and there is not touching and un-touching. All are in equal according to God Krishna. It is the main theme of the Vaishnava. He breathes his last breath in 1564. ^[24]

3.1.1.3 Sree Vallabh:

He is a junior brother of Rup-Sanatan. He is a great Ujir of the parliament of Alauddin Hussen Shah. He is recruited as a "Mallik" that is a secretary of the money Bank. At taking the religion of Vaishnava, he is renamed as Anupam. He is a great follower of Vaishanva. He tries to provide

the opportunities about preaching the Vaishnava religion. His son is Sree Jiv, who is an international famous Vaishnava religious holder.

3.1.1.4 Sree Jiv:

Perhaps his birth date is 1514. ^[25] His father name is Sree Vallabh and Sree Vallabh is a junior brother of Sanatan-Rup. His grandfather name is Sree Kumar. Sree Vallabh leaves his birth place Premvagg and he would live in Barisal. He would work at the Alauddin Hussen Shah administration as a Mallik such as a treasurer. There he produces a son. The son name is Sree Jiv. At the young age, he leaves Barisal. He finds out the birth place of his father. He finds his father place coming into Premvagg. He stays here. He takes the lessons of Vaishnava. He never returns into Barisal. He is introduced by his uncles Sanatan and Rup. He meets up them. He worships into the name of the Krishna Name as Vaishnava. He leaves all things in life such as wife, relatives, housing, enjoyments and wealth and he believes only in Vaishnava miracle-ism. After Premvagg, he goes to Nadia. There he meets up with Nitynanda. He takes his Vaishnava lessons and teachings and he comes into matua-ism only for loving Krishna name. His saint-ism has been written in the book of Bhaktiratnakar. This is: "*Je Haite Gosawmi Gelen Vrindavane*

Sei Haite Sreejiver Kiva Hailo Mane.

Nana Ratnabhusha Paridheyo Sukkhovas

Apurvva Shayaon-Sajjya Bhojonvilash.

A Sav Chharilo Kichu Nahi Bhai Chite

Rajyadi Visay-Varta Na Pare Shunite." ^[26]

He leaves Nadia. He reaches to Kashi. There he meets up with a great scholar whose name is Madhusudan Bachaspati. ^[27] After the death of Sanatan-Ruo, he leads the Gourio Vaishnava religion. He would love to worship at the idolater of the Krishna and it is the left sight wrapped the Radha idolater. He has written many books and many books' notes about Vaishnava books. His famous philosophical book is "Satosandarbha". ^[28] This book is a real great philosophical book where he explains about the philosophy of Vaishnava. He writes: Gopalchampoo, Hainamamritavyakalana, Dhatusutramalika, Madhavmahautsav, Sangkalpakalp-adrum and

Sarsangrah. Ujjalinilmani, Bhaktirasamritrasindhu, Gopaltapani and Bhagavat are noted by him. ^[29] At last, perhaps he breaths his breath in 1609.

3.1.2 Matuaism:

The people of Abhaynagar follow the philosophy of Matua-ism. The people, who follow the Matua religion, are the lowest caste Hindu who is in deception by the cast-ism and by the power of Brahmanism. They revolt against the Brahmanism and want to live with freedom and rights. They can go to worship into temple and they can recite the Veda and the Gueeta. They believe that all human is equal. Here is no cast-ism. In this regard they take Matua-ism. Sree Harichand Thakur, Guruchand Thakur and Tarakchand Thakur are the great pioneer to set free them free from cast-ism and deception free society. They all rise to revolt against the Brahmanism. They believe the twelve orders of Harichand Thakur. Four of these are: (a) Truthfulness, (b) The accompany of the saint, (c) Leaving-Religion, (d) Work on hand and (e) Worship on Mouth. ^[30] Hari Music is their main religious song like the song of Baaul-ism. The lowest scheduled caste Hindu people of Abhaynagar are in a large number who follow the Matua religion.

3.1.3 Satsangaism:

Sree Anukul Thakur establishes Satsanga. It is giving revolt against the Brahmanism and the torture of them. They also believe that all human is equal in the supreme creator. They do all actions in the figure of the plain truth. The lowest caste Hindu takes this religion to lead their life for gaining all rights from the society and culture. They believe that they all can enter into the whole places to gain their needs.

This type of people is small in number in the Abhaynagar upazila. They sing Anukul Sat-thinking songs like the Baaul-ism. This religion acknowledges the human rights and there are no places to review the cast-ism and Brahman-ism. Here there negates about all kinds of deceptions and torture and cast-ism. Here all can recite the Veda and the Gueeta. There are no restrictions to touch and to recite about the official religious books. All religions on earth are truth. All want to establish happiness and peace in everywhere. They believe all official religions are in the truth but the Aryans divide the Bengal society such as Brahmanism, Khatrios, Bassyos and Sudras. These are classified by the Manusamhitā and Upanishad. It is not corrected but all human is the

truth. All folk Hindu religions want to make a world peace and happiness where there will not keep up and meet up any deception and cast-ism. The religion of the Satsanga wants to preach their truth philosophical point which will lead a happy society and culture and where there will not be cast-ism.

3.1. 4 Sheetaladevism:



The Temple Of Sheetala Devi Boonar Ma House

Abhaynagar is full of Saty Pir, Trilokyo Pir, Mushkill Ashan Pir, Wala Vivi Gazze-Kalu and Sheetala Devi. ^[31] The Sheetala Devi temple stands on the pond at Shankarpasha Boono Mayer Bari, Post Office: Noapara, Union: Sreedharpur , Upazila: Abhaynagar in Jessore. The people of Abhaynagar worship to Sheetala Devi. Sheetala Goddess is the symbol of the disease curer or destroyer. She sets free from any kinds of diseases. ^[32] All kinds of people come here to get rid of free from diseases. This Goddess is known as the folk Goddess. She rescues and survives the persons who have been suffering from pox and fever. Hindus and Muslims come to this temple to become curing free from many kinds of diseases. As she provides cool step for the sick persons, it is called Sheetala. The worship of Sheetla Devi holds only in Abhaynagar of the Jessore district. But any place of Jessore does not worship to Sheetala Goddess only for the place of Abhaynagar. In the folk belief, the Goddess Sheetala has two sisters. One is Sheetala Goddess and other is Wala Goddess ^[33] The people believe that if anyone worships to Sheetala Goddess, there will not create pox diseases. ^[34] At the six day of the Bengal month of Magh holds the Sheetala Devi Puja.

3.2 Folk Islam:

After capturing the Bengal by Malik IKhtiar Uddin Muhammed Ibn Bakhtiar Khiljee, Bengal culture is mixed with Muslim culture and this is caused a new culture which is produced by the Bengal culture and Muslim culture that is called as folk Islam. Islam has come to Bangladesh with the four stages that are: (a) Traders: At the age of the sixth Christian era and the time of Islam, there are many Arabs who would travel and come in trading from the heavenly resourceful ground Bengal, and they are called as the traders. They preach here their Arabians culture and the Arabians thinking in a many places of Bengal. People of Bengal come to them.

They are introduced as new nation and a new culture by Arabs. (b) Momeen Muslim: After founding the Islamic State as Madina, Many *Momeen* Muslims, who go away to spread out into the world to preach their new religion as Islam. Islam is the complete code of life here are no deceptions and cast-ism about the classes of the human societies. They preach Islam as a great kindness and they say "All men and women are equal." They are recalled as the *Momeen* Muslim. (c) Gazee: At the time of the seven hundred and the twelve century Muslim comes to fight against the King Dahir. The King Dahir is defeated and the Muslims warriors are won in the battle. With the connection of that Muslims fighters come to dominate the whole India as in Bengal renaming as the Sultanate Bengal. They come here. They win here.

They dominate here. They preach their religion here. They mix with the local Bengal people in simply. They are called as *Gazee* or Winner. And (d) to take shelter: When the Mongals start expedition into India, Many Muslims come to the many local place of Bengal to take shelter free from the expansion from the Mongals. These types of people stay in Bengal many places that is local and national places of Bengal. They preach Islam. They are called as the Taker in shelter. Above mentioned Muslims people play a role to magnify the folk Islam. At the mixing of the four stages, Bengal Muslim culture is recalled as the folk Islam. By the mixture of Bengal culture, there are many Muslims who come in the local township of Bengal where they found their housing and they preach Islam among the local people where from many people come in the Shade of Islam. They become Muslim and they lead their life in happy and peaceful guidance. In this regard, the place of Abhaynagar upazila produces many Islamic scholars who preach the Islamic invitation and Islamic culture where people come to cure from diseases and

learn Islamic knowledge. Most cases, the Islamic Scholars, who have played a good role to develop the Bengal culture and Islamic laws and they are called as the folk Islamic holders. Now it will be discussed in below.

3.2.1 Shah Irani:

Khaja Mohammed Ali arrives at Naupara Bazar, Naupara Municipality, Abhaynagar Upazila in Jessore in 1900 C.E. ^[35] He is a mainly follower of the Islamic school of Kaderia Tarika. He preaches Islam in this area. He teaches Islamic fundamental knowledge to his devotees by the house of Madrashah or the house of *Darsey*. He founds the Naupara Jameya Arabia Mohiul Islam Pir Bari Madrashah in 1918. His established *Darsey* Nijame Madrashah is playing a great role to preach the Islamic knowledge and Islamic dictations. ^[36] There is established the Hamidia Dawa Khana. There is a myth and rumor about him. At arriving time of him, he sits under a date tree on the bank of the Bhairav. Then it rains cats and dogs. He does not wet with a drop of rain. To see the facts, people think that he is a great spiritual Islamic leader. Hearing this many people come to his *Khankah* and many people take Islamic lesson. ^[37] Many people come here to get rid of their various diseases and to learn Islamic knowledge. His genealogist Pir has also today. They are working to preach Islamic *Daw'ah*.

3.2.2 Khaja Abdul Majid:

His birth date is 1907. His birth place is Naupara, Abhaynagar Upazila in Jessore. He is a real Islamic spiritual saint, who is familiarized with well-known man of letters and the devoted to literature and a great social reformer. He always thinks that only Islamic knowledge can drive out superstition, orthodox and savagery facts such as *Jaheliate*. At the time of 1950, he tries to establish Islamic institutions where people learn about the Islamic knowledge. His established Madrashahs are Shahbad Majidia Alia Madrashah, Jameya Arabia Mohiul Islam Madrashah, Ula Majidia Islamia Alim Madrashah, Bhulabaria Islamia Madrasha, Gaughara Islamia Madrasha, Gazendra Islamia Madrshah, Khalsi Islamia Madrashah, Shubhasini Islamia Madrashah, Kota Islamia Madrashah, Tulna Islamia Madrashah and Lautara Islamia Madrashah. ^[38] He writes Islamic books about literature, culture and history. They are Siratul Moumeen, Islam Darshan, Dawat, Jihader Dack, Prattyoy, Ishara, Khowabnama and Koran Mookoot. ^[39]

3.2.3 Shah Sufi Abdur Rouf Shah Kalbia:



The Mazaar of Pir Kazi Abdur Rouf Shah Kalbia

Pir Kazi Mizanul Haque

His birth date is 1843 C.E. and his death date is 1958. ^[40] His birth village is Siddipasha, Post Office: Siddipasha, Union: Siddipasha, Upazila: Abhaynagar in Jessore. He is follower of the folk Islamic school of Kaderia. He takes the Bayat from the Naupara Pir.

He has been worshiping for twelve years in the grave, for twelve years in the rivers and for twelve years in the forest. ^[41] He founds the Gazezur Kamil Madrashah. He does not like singing and music's with musical instruments. Many people take the *Bayat* from him. The followers of him would take away many things to his *Darvar* such as goats, cows and other things. When the devotees think to take away these things to his Khankah, the animals go to reach there by owning without ailing. ^[42] He preaches Islam from Jessore, Khulna and to Narail. He has two *Khalipha* who have taken as the Khilaphat from him. Kazi Mizanul Haque is the present Pir. He takes care of the *Mazaar* and the Khankah. He says: "I do not any fame on the earth. The persons, ^{who} are known as good by the people, they are loved by Allah." Here holds *Uros* n two times in a year. One is the Bengal month of Falgoon and the other is the Bengal month of Magh. Pir Abdur Rouf Shah Kalbia has also a famous Khalipha. His name is Shah Sufi Moulavi Kazi Meser Ali. He has taken the Khilaphat from the Pir. His father name is Fazar Ali Biswas. His village and post office is Gazezur, Union: Rajghat, Upazila: Abhaynagar in Jessore. He is a great episode in the myth. He is now alive and sick. He is famous for the *Kathal Pata Pora*. Many people, who are in sick, go there to take treatment. He gives prescription to the leaves of jackfruit. He exorcises evil or cures an illness by uttering charms and incantations in miracle to leaves of the jackfruit. It is known by all in the people of all places of Jessore. People get rid of from the diseases. At the

Khankah of Gazeepur Pir, Many people sell the leaves of the jackfruit as the price of one taka note. ^[43] *Jaadu, Tona, Ban* and the shadowing of Genie are driven out and got rid of from these by the Pir puffing leaves of jackfruits. It is the folk-belief of the popular people. He gives the patients as *tabiz, kaboz* and puffing water and oil. All get rid of from these diseases.

3.2.4 Pir Noor Mohammed:



The Mazaar of Pir Amena Khatun

His birth date is not studied but his birth place is Purakhali, Post Office: Sreedharpur, Union: Sreedharpur, Upazila: Abhaynagar in Jessore. His father name is Abu Taher Mallik and his mother name is Amena Khatun. Amena Khatun is a real spiritual Islamic leader. She has brought many people in the philosophy of her. After her death, her son Pir Noor Mohammed founds the Mother's Mazzar. At the southern sight of her Mazzar, he establishes the Bisaw Bandhur Shanti Assram. He says his philosophy that it is the Real Religion such as Saty Dharma. They believe as their Kalima such as Imman: "La Ilaha Illallahu Noor Mohammed Salleala." They believe more: "From the lineage of Adam. Who have come, all are the lineage connectors of this Pir." They sing songs with musical instruments. Their school is the Chistia Noor Tarika. They do not keep fasting 30 days or a month of Ramadan. They say: "You all keep fasting some days." They say their Pir as "Abba". They explain as *Salat* means the praise of the creator and *Siam* means some days worship to the creator. ^[44] They keep fasting at the Bengal month of Chaitra. They inform giving and taking from anyone about the information at Friday in a week. ^[45] They sing for the worship like Baul. They think all time that singing is the main worship of the Creator.

They sing:

Moorshid Preme Ato Jala

Amar Aggey Jana Chhilona

Prem Kare Jalsi Go Ami

Tabu Dhara Dilena Keno Dilena

Bandhu Haye Kachhey Ale

Ar Kachhe Base Prem Shikhale

Akhon Tomar Preme Jalsi

Tabu Kachhe Tomai Pelamna. ^[46]

4. Results:

All Bangladesh is in the land of folk religion. Jessore is the main part of Bangladesh. Jessore is famous for folk religion and folklore. In this case, Abhaynagar is a wonder of folk religion. Here is established Folk Hindu and Folk Islam. But why these are made up of here. It is simple answer. All have wanted to remake the world peace. Here will not remain Brahmanism and caste-ism. All are equal. Rup, Sanatan, Vallabh and Jiv are the real assets for global Vaishnava. Becoming Vaishnava, all they play a good role to rule the Muslim Bengal under the period of the Sultan Alauddin Hussen Shah. They have worked to develop the Bengal history and culture. They want that all men and women are equal by the supreme creator God. Worshiping to Krishna all can get a high spiritual configuration. Both of them are the real scholastic scholars and erudite saints who have in dived in the large field of Vaishnava. It is eager to enlist in the Bengal History what they have provided the contribution to remake the socio-cultural development. In the other hand folk Islam is played a great role to preach Islamic knowledge. For them, here is established Madrashah, Mosques, *Khnakah*, *Dargah* and *Assram*. Muslim come here to get a condolence about their diseases and thirsty of Islamic Knowledge. Hindu and Muslim culture mix one after another and here is created a peaceful culture and social tradition where there is no deception. Hundred years and hundred years, they live in a peaceful community and here is no conflict against one after another. All of folk religion holders in Abhaynagar think and believe that Men and women are the greatest creation of God and all are created by One God. All worship to God. But here is no difference to worship to God. But here is changing only for types of worshiping style. So folk Hindu and folk Islam are the same wire binding for the aim of worshiping to God. Recently the unknown religious Muslim blind such as

JMB and terrorists believe that to kill the other religious people like Hindu, Christian, Buddhist and secular people. They believe if they kill these types of people, they will go to the heaven. They believe more that to kill and to die for this action are to be the martyrs to enter the heaven. Especially the blind Muslim and the terrorists class kill the Hindu clergy and Buddhist priests as assassination. They want to recreate the inter-religious conflict. They do not believe the peaceful moment and all men and women are equal. These types of people are not Muslim but these are the terrorists. Islam does not allow to kill anyone in unjust. Bengalees have forgotten the teaching of folk religion and official religious dictations. It is high time that all should study folk religions of Bangladesh. The soil of the temple, *Mazaar* is pure and where from, the people take soil from the Rup-Sanatan *Dham* and they make international Vaishnava center in Ramsara. In this way, Temple and *Mazaar* are the solid purification place. They believe that they are the real pious. Many of them cry to get rid of these sins and apologies. The folk religious social archaeology make up there. They find out a freedom condolence place. In the phase of this archaeology, they keep up their bodies for freedom free from their deeds. So this is reason that the people love it to get rid of their deeds. Folk religions foster it. Muslims go to pilgrimage to Mecca and Medina to travel the Rasul's *Rowja*. In this regard many folk religious Muslims love the *Mazaar* of their Pirs. In accordance of folk religious social archaeology, people love and devote it. All times, they love to stay with the *Mazaar* of them. Most cases, people of Abhaynagar make up temple and *Mazaar* to get a great mental condolence. So, people and folk religious holders play a good role to develop the socio-cultural assets as the Bengal cultural equipments. Last of all think that folk religions of Abhaynagar are the best assets for the Bengal anthropology.

5. Conclusion:

In summing up, the researcher has tried to discuss about the folk religions of Ahaynagar. Here Rup, Sanatan, Vallabh and Jiv are described as possible as they need. They are the greatest sons of this soil of Abhaynagar. They rule the Muslim administration such as Sultan Alauddin Hussen Shah. They work as the chief minister of the Bengal, as the chief treasurer of the Muslim Bengal and as the secretary of finance of the Muslim Bengal. Here is no restriction with taking the religion though both of them are Hindu. On the other hand they work as a hard to develop the Vaishnava religion. Vaishnava religion is a kind of rebirth of Hindu religion. They try to keep up

the Hindu religion with their great efforts as a movement as Vaishnava. The researcher tries to discover about the folk Islam of Abhaynagar. Irani Pir, Khaja Abdul Majid Shah, Kazi Abdur Rouf Shah Kalbia, Kazi Mizanul Haque, Pir Shah Sufi Moulavi Meser Ali, Pir Amena Khatun and Pir Noor Mohammed are the stars of the Abhaynagar upazila. Here the teaching of the folk religious holders applies to develop the socio-cultural assets of the upazila Abhaynagar.

Most cases, here is made up of many Mazaars and temples which are the savior to re-cure from the diseases and praying matters which are applied by them. The temple of SHEETLA DEVI works as to finish the diseases from the people who pray to Goddess Sheetala Devi and she grants their praying matters. For the development of the folk religious social archaeological improvement is the symbol of the people's praying matters where all they get a great condolence. The researcher thinks that the scholars, historians, critic, anthropologists and archaeologists find a latest finding to study about the new theory about the upazila Abhaynagar. They can renew and re-research about the folk religion of the upazila Abhaynagar.

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