

FOLK-RELIGION OF JESSORE SADAR: A STUDY

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ABSTRACT:

Jessore Sadar Upazila is a land of folk Islam of Bangladesh. Not only folk Islam but also folk Hindu is very important glimpse for the national anthropology and international anthropology. This folk religious culture is an asset for the national folk religion. It will help to remake the national and international folk religious parlor that is mixed up with the vernacular people of Jessore which are the best approaches in Bangladesh. The paper seeks the novelty of folk religious fundamental achievements where all people of Jessore practice folk religion that all are in under the shadow of the official religions. This article will focus on a tremendous role to intervention in the society of Jessore where people of the Jessore Sadar Upazila of Bangladesh. Here are very interesting folk religions which are played by all people of Jessore. They are folk Islam and that are cultivated by the Pirs, Sufis, Saints and Islamic leaders. The folk Hindu, which is played by all Hindu people of Jessore that are performed by Gosai, Maharaj, Rittik, Saadhu, Santa and religious preceptors. They are Vaidik Society, Matua, Santsangya and Vaishnava. Here all will find out latest findings for folk culture and folk religions in the department of the anthropology and social folk religious archaeology. It is very remarkable and demandable to study about the folk religions of the upazila Jessore Sadar. The local folk religious archaeology makes the national folk religious social archaeology. The national folk religious social archaeology remakes the international folk religious social archaeology. These folk religions of the Jessore Sadar Upazila have created for the parlous pain of the cast-ism and touching movements. This article seeks that pain and movements in these regions.

Keywords: Nomenclature, Geographical Account, Folk Islam, Folk Hindu, Folk Religious , Culture and Folk Religious Social Archaeology

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1. Introduction:

Every township of the country relies on its condition value and its history depends on the actions which are performed by the elite and ruling society. They play a good role to discover the new path of the history that some are known and some are unknown and unseen. In this regard, people and scholars try to invent a new way to redesign the human history. As researchers, they throw their intervention to remake their tradition and culture where there make up a thousand years after years' outstanding contribution that help to reshape the human life culture. Most cases, here will seek about the folk religion of the Jessore Sadar Upazila. It is the main research paper.

1.1 Aims:

To aim is to deter a wealthy folk religious culture in an international configuration where the folk religious preceptors show a neat and clean path where there will not stay cast-ism, deception and pain-ism. Here it is seen that the global people know the unknown.

1.2 Objectives:

The main objective is to pick up the undetermined and thousands folk culture. This field will be showed the new path to discover the original Bengalee. There are many places in Bangladesh where there are tearing away the assets which are the main parts to scale the anthropology. In this way, all scholars have to take a research way. There will be invented an unknown folk religions. This is to need that the author tries to lead all who will discover the folk religions of the Jessore Sadar Upazila of Jessore in Bangladesh.

1.3 Research Question:

The researchers try to invent a folk religious field where the people of Bangladesh foster the ancient belief from the ancestor period. This field is not studied by the best methodologically. In this perception, the authors prefer a question that is "What is the role of folk religions of the Jessore Sadar Upazila in the department of the socio-cultural development?" This field is very essential to evaluate the own culture what is the main mixed to play and to lead the Bengalee cultural life where there is piled up a great assets to remake our own nation.

1.4 Rationale for the Study:

Here is a question why we have interested to study about the folk religions of the Jessore Sadar Upazila. It is no matter because this matter is very demandable to remake our socio-

cultural life and religious focus. After studying about it, people find out a latest finding and unseen anthropological and folklore assets to make the future generation. In this situation, the researchers argue to design the paper to envelop the matter by nationally and globally. Oneday it will be seen that many scholars will come a-heading to discover the novelty of the folk religious social archaeology. The archaeologists will find out a social framework and religious genre of the township of the Jessore Sadar Upazila.

1.5 Review of Literature:

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 Sonskriti Gronthamala: Jessore. Here does not describe about folk religion of Jessore. This book is published by Bangladesh, Dhaka: Bangla Academy in 2014.

1.6 Research Methodology:

This field rationale for study is tough because there is none studied book. The nation Bengalee is a nation who does not want to write their culture and events from the fares ancient period. To study this field, the researcher will follow the interview based with field survey, sociological based, historical based and few paper based method. This will be enlisted an empirical and analytical apply. The researchers will find out latest findings but most of the facts are not book-shed and the elements of this field are in the myth or folktale and rumor. As finally, the researchers follow the historical method.

1.7 Acknowledgement:

At the outset, the researchers are giving acknowledgement to the super power ALLAH. They are encouraged to study this paper by his pious parents Md. Noab Ali and mother Mouree Begum. He is inspired by the African Robin Dale Hadaway, Bangladeshi Professor Dr. Enamul Haque and Assistant Professor Dr. Anupam Hira Mandal to discover this field. He is directed to study the field of the folk religion by Professor Dr. R.K.M. Saleh, Professor Dr. A.H.M. Aktarul Islam, Associate Professor Dr. Mahfizur Rahman and Shamsuzzaman Khan. If the researcher does not acknowledge his pious and loving wife Nazmunnahar, the research article value will be incomplete. Shapla Khatun also inspires him to study this article. Lecturer, Selina Akter acknowledges her pious parents Md. Abdus Sattar and Mst. Kohinoor Begum. She is inspired by Dr. Mahbubur Rahman and Associate Professor Dr. Abdul Gafur Gazee who always help to guide her. She acknowledges her child Mahjabin Islam and Jawad Sabit.

2. Discussion:

2.1 Nomenclature and Geographical Account:

Geographically, historically, anthropologically and archaeologically, there are many opinions about the nomenclature of Jessore. People provide naming many names which they are

needed. These names come to the people because of various aims and objectives. These become into various types. People rename their own name, place name, Ward name, Union name, Upazila name, district name, county name and country name, why they rename it. There are many causes in renaming. These are political causes, religious causes, economical causes, behavioral causes and natural disasters causes. The nomenclature of Jessore is very interesting. It has a long history because this township is made up with the 25th thousand years ago. Many people dominate this township. Mainly this area is made up of with flora and fauna. The name is " Jessore" is ancient but "Joshohar or Zashohor " which is mispronunciation. Here it will show about the naming culture of Jessore by the periodical ages. For this reason, its capital is established in many places in many times such as Sankanat or Senhati or Samatata, Murali, Barobazar and Dhumghat. Now it will provide as a brief description. Jessore is a very old state. ^[1] It is established among the communal heart such as the Padma, the Ganga and the Brahmaputra. This vast deltaic region is called as Senhati ^[2] or Sankanat and its capital is Murali. ^[3] Jessore is much familiarized as the part of the Gangariddia State. ^[4] The whole area of Jessore is known as the Kalakvan ^[5] which is renamed Sundarvan. Jessore is a part of the Bengal Township. Kritivarman ^[6] would rule it. Jessovarman ^[7] is a regional ruler of the Gupta. He is founded the Jessore state by the boundary of the Brahmaputra and Samatata and taking with the Kalinga area. He is renamed it as Jessore. The name of Jessore is to sustain up to the Pala and the Sena. The emperor Chand Khan would rule Jessore. He tries to rename it as Chandikan. On the period of the Sultan, the Muslims Sufi , traders and saints come to Bengal. They come to Jessore. Then the communication of Jessore is water-linked vehicles.

They see the thousand areas which are wooden bridge and they call it as Jasar. From that this area is renamed as Jessore or Jasar. At the age of Uligh Khan Jahan Ali, this place is renamed as Jasar or Jessore. After falling the Karray dynasty, by the Mughals, Jasar or Jessore ^[8] comes under the Mughal government. Mr. Pratappaditya is recruited as a ruler of Subeh Bangla by Toddormal and by the Mughal. He founds a Jessore state which capital is at Dhumghat. Before the Sena, there are many Arabians travel into Bengal, and they come to the Kalakvan. They rename it as Jasar or Jessore. They found a state in Jasar. They found their capital at Barobazar. After Barobazar, they re-cure Murali. From that this place is renamed as Jasar or Jessore. There is a very interesting talk that Pratapaditya snatches away the vast wealth of Gour. Joshohar is established by him. He deprives the glory of Gour. For this reason, it renames into Joshohar or the depriver of the glory. ^[9] It is not correct but only

the assumption. In this regard, under the Mughal, this area renames into Jessore(Rasulpur).^[10] It is very interesting that the name of Muslim and the name of Jashovarman sustain in the Bengal map as Jasar or Jessore. After Siraj-ud-dowla, Jessore comes under the British ruling. They found it as the first district of Bengal as Jessore. They establish the Jessore Court at Murali. After British and Pakistan, Bangladesh becomes independent. Jessore is the main part of Bangladesh. Jessore Sadar Upazila forms in 1983. From that, today is the Jessore Sadar Upazila which is the main heart of Jessore district. Here is proved that Jessore is an ancient township and this name is mixed up with Arabic word. Jessore or Jasar means bridge. It is correct and historically proved. This Upazila occupies an area of 435.22 sq.km. It is located between 23⁰04' and 23⁰20' north longitudes between 89⁰06' and 84⁰06' east longitudes.^[11] The principal town and the administrative headquarters of the district is Jessore, situated on the Bhairav River in 23⁰10' N and 89⁰13' E.^[12] This Upazila has also a river which name is Mukteswaree.^[13] The Upazila is bounded on the north Kaliganj Upazila, on the east by Bagherpara upazila and Narail sadar Upazila, on the south by Manirampur and Abhoynagar Upazila and on the west by Chaugachha Upazila and Jhikargachha Upazila.^[14] The annual average temperature is minimum 37.1⁰C and maximum is 11.2⁰C and the annual rain fall is 1537 mm.^[15] There are many water-links where people cultivate fishing. They are Jalesware bil, Arol bil, Book Bhara Baor and Harinar bil.

2.2 Definition of Folk Religion:

Folk religion means that is deviated from the established theme which is practiced by the folk society.^[16] It makes up beside the official religion. It is made up of with humanity, love, passion, alliance and affection. Man is the main worship of the folk religion.^[17] There are no boundaries in folk beliefs in the fence of geography and there are no boundaries for the official religions.^[18] It revolts against *Shariah* and Brahmanism.^[19] The persons, who practice folk religions, they do not believe in the holy Veda, they holy Koran and in the temple-mosque. All try to realize about the folk religion. People believe that there is no deception, there is no cast-ism, there is no parlous event, there is no *Shariah*, there is no protect of the Veda-ism, and there is only own culture and vernacular religion of Bangladesh. This is called as folk religion. At the present time, people have to know what is called the folk religion of Jessore. People of Jessore believe the Bengal culture. They do not believe in the belief of the holy Veda, they do not believe in the belief of the holy Koran, they do not believe in the other language except Bengali with somebody believes in the holy Koran and they do not believe in the belief of the temple- mosque but they only believe in the man-made

soul and heart. This is called the folk religion of Jessore Sadar Upazila. In this regard, it is said by the opinions of the famous folklorist Don Yoder said by: "Folk religion exists between official religion and traditional folk culture. It exists in relation with organized religion." ^[20] And more says: "It views and practices that exist among the people apart from and alongside the strictly theological and liturgical forms of the official religion." ^[21] The most cases, the folk religion is divided into different culture wise differentiating. In Bangladesh or Jessore Sadar Upazila, the folk religions are divided into many cults. These will be shown in the coming chapter.

3. Stratification of Folk-religion:

Folk religions of Jessore Sadar Upazila are very interesting to study in every sphere of beliefs of thinking and practicing. All official religions of Bangladesh have come from the Aryan society. For this reason, some are Christian, Some are Muslims and some are Hindus. But the religions of the Buddhist and Jain are Indian religion. Here there will be shown the two kinds of folk religions of the Jessore Sadar Upazila. Here there are two kinds of folk religions. They are in two kinds such as Folk Islam and Folk Hindu. In this regard, here make up many folk Islamic schools. They play a vital role to make up a strong socio-cultural development. These are Chistia, Kaderia, Nakshabandia, Mujaddia, Wayasia, Madaria, Sui-ism, Baul, Sattaria, Haidaria, Maazbhandaria and Bahai. In below, here will be studied about Folk Islam of Jessore Sadar Upazila.

3.1 Folk Islam:

Folk Islam has been brought and fostered by Islamic saint, Sufi or Islamic leaders, who follow the Islamic rules by mixing up the Bengal culture of Jessore Sadar Upazila. Folk Islam is called by Dr. Enamul Haque at first in the Bengal history. It is prepared to meet up any eventuality beyond of the official Islam, they are Sufis, who add to the Islamic thoughts with this Bengal thoughts, and they capture the heart of this country's popular class of Muslims. For this reason, it is to be fruitfully that here is born a new kind of Islam among the Bengal popular class of Muslims and it is called or renamed into the folk Islam. ^[22] The official Islam is the same in all countries but folk Islam turns into differentiating into different countries. ^[23] Folk Islam is the spiritual son for the Bengal Muslims. ^[24] The daughters or wives of the Bengal Muslims becoming into the grain of dust, there dances , sings songs, in the color of the feast on the first appearance of a bride's menses by the clad of the paddy, to kill the ducks or cocks by the name of Pirs or folk god or goddess, the various celebrations on the marriage

with a coat of mail with the yellowish, to play the holly with coloring, to worship of Dargah or Pirs, to celebrate the dead days of the Pirs -Darvishes, Melaad, Manat, Sinni, the musical instruments of Muharram and the procession of the valorous of Muharram, new rice, Mantra-Tanra or Spell-bounds, Jharfook, Pani-para, Tabij-kaboj Dharan, according to folk goddess, Satya Pir, Van vivi, Vara khan, Gazee, Pir Gorachand, Badar Pir, Walavivi which are various types of Pirs-Goddesses and Mazaar building and these are behavioral beliefs and prejudices which make up Folk Islam. ^[25] The folk religion of Jessore Sadar Upazila is the same in the Bengal Folk Islam. There are many folk Islamic schools in Jessore Sadar Upazila which will be discussed in below.

Khan Jahan Ali: He comes to preach Islam to the Jessore Sadar upazila including 60 thousands followers. He reaches here at first in Barobazar. After staying here, a few days, he travels to Murali. To stay here, he preaches Islam to the people of Jessore. Here he divides his followers into two sections. One section is for Jessore and the other section is for Khulna-Bagherhat. There are many people who accept Islam by the greatest efforts of Khan Jahan Ali. ^[26] He digs many lakes and tanks and he makes roads in Jessore. He is immortal guys for the people of the Jessore district. His main followers, who are Pir Borhan Uddin Shah or Bahram Shah and Pir Gharib Shah, whose have to keep away here to preach Islam among the people? ^[27] People are resorted to them, and even now resort to their shrines to pay their vows and make known their wishes. ^[28]

Pir Borhan Uddin Shah: He is great devotee of the Pir Khan Jahan Ali. He preaches Islam in the Puratan Kashba of Jessore. What is his birth date, place and dead date which are not studied well up. His *Mazaar* is seen at the Karabala of the Jessore Sadar upazila. There is a myth and folktale that he digs a tank which is on the *Mazzar* of him and it is stood in memorizing for the people of Jessore. At present, there has built a mosque, Karbala complex and a Hafezee Madrasha. Both of them are in the north side of the *Mazaar* of him. The complex is under the deputy commissioner of Jessore who is the present president of the Karbala complex committee. One of the followers of the Pir Borhan Uddin Shah builds this present mosque. ^[29]

Pir Gharib Shah: His family condition, birth date and place and his death date are not studied well up. None can mention it. It is clear that he is died on the bank of the Bhairav River. The *Mazaar* of the Gharib Shah Pir stands on the north-west side of the present Faujadary court of Jessore. His *Mazaar* is like a mosque and it has a dome. The all side of the

Mazaar of him is wreathed by the red color dress. People do *Manat* to the name of the Pir Gharib Shah. He preaches Islam to the people of Jessore. People believe that the soil of Gharib Shah *Mazaar* will not tolerate the torture by unjust. ^[30] Today many people cry out to get rid of free from many diseases and dangers by playing at the *Mazaar* of the Pir Gharib Shah.

Pir Sadar Uddin Pagla: His birth date is 1900 C.E. His birth village is Jogahati in Jessore Sadar Upazila. His father name is Badar Dhalee. He is a house free saint. He stays at Ghurulia in Noapra union in Jessore Sadar Upazila. He has gained the wisdom in the holy Koran and Al-Hadith. He never breaks his saying prayer. He would do *Jikir* with musical instruments. He is mainly a good connector of the Chistia sects. There is myth. That is: " One day including Ator Ali, some people present at the house of Ijhar Ali at Ghurulia. Ator Ali does not introduce Pir Sadar Uddin Pagla. Ator Ali Says: Today will prove how the spiritual fakir as Sadar Uddin Pagla is. If he can know his house, it will prove that Pir Sadar Uddin pagla is the best Pir or Olee of Allah. Hearing it, Sadar Pagla starts to travel to know his bed room and house of Mr. Ator Ali. At the end of the journey, the house of Ator Ali is known by Sadar Uddin Pagla." He could retail to alive the dead fish. He breaths his last breathe in 1984 C.E. His dead body is buried at Ghurulia at the house of Ijhar Ali. There holds *Uros* in every December in a year. He has written many Islamic songs. ^[31]

Pir Sadek Pagla: His birth date is 1940 C.E. His village name is Pachaani, Changarchar Union, Motleb Upazila in Comilla. His father name is Dudth Mia Fakir and his grandfather name is Anar Ali Shah Fakir. He is a follower of Langta Fakir. He entertains his Jikir with the sects of Chistia. He comes to Jessore. He would live at Baulia , Fatepur Union, Jessore Sadar Upazila in Jessore. He learns the holy Koran and Al-Hadith in scholarly. He would do Jikir with musical instruments. He would fast regularly. He is died in 1973 C.E. His *Mazaar* is at Baulia. There holds *Uros* on the Bengal Month of the 13th Achiwn. ^[32]

Nurannesa Pagli: Her birth date is 1950 C.E. Her birth village is Lebutala. Her father name is Abed Ali Biswas and Her mother name is Khadja Vivi. At the age of twelve, she has to marry with Mr. Ajeem Biswas at Bir Narayonpur, Lebutala Union, Jessore Sadar Upazila in Jessore. She gains the Islamic Knowledge with the holy Koran and Al-Hadith. She takes *Bayat* from the Pir Bahadur Shah. After Bahadur Shah, she takes *Bayat* to the Pir of Shaban Munshi. She is a high scale in Sufi-ism. She provides treatment from the diseases where

many people would come to take *Tabiz-kaboz*. She breathes her last breath in 2013 C.E. Her *Mazaar* stands on the Bir Narayonpur where there holds *Uros* in two times in a year such as 5th of the Bengal month of Chaitra and 25th day of the Bengal of Kartik. ^[33]

Pakhi Shah: None can his name and where he is born and about his family. But people say: He is died at the year of 1976 C.E. at the Churamonkathi union parishad veranda. There is a myth. After his death, who will bury him? Thinking by it, there come a flock of birds. There are four birds of them picking up ten taka note. They put it on the dead body of him. Seeing it, people manage to bury him at the south side of the Churamankathi rail station. He is a spiritual Sufi. There makes up a *Mazaar* at the banyan tree. Given money by the birds, he is called him as Pakhi Shah. There holds *Uros* in two times in a year. One is in the Bengal month of Falgoon and the other is in the Bengal month of Bhadra. ^[34]

Pir Bagan Shah: His birth date, place, family condition, father name and mother name and his death date are not studied by. His line-age connector, Eunush says: About 1750 C.E., he has to pick up at the Hamidpur Baor by the Bisaws family. At childhood, he spends at Chandpara. He would graze the goats as a cowboy at the house of Sikderbary. At that time, he cuts the jackfruit trees. Seeing it, the owner of the trees feels angry and furious against him. He provides the trees to be alive. ^[35] At the playing of goats in field, one-day he sleeps at a deep sleep. There is cobra which is giving the shadow of him. This fact is seen by the daughter of Kanu Ghosh. She feels into love with him. He is married of her. ^[36] Most of the times, he would live and stay and do *Jikir* in the forest of Tarofder at the village of Arpara, Noapra union, Jessore Sadar Upazila in Jessore. For this reason, he is called as Pir Bagan or Baganey Pir or Bagan Shah Fakir. At the folktale, he gives as birth two sons such as Jabbar Fakir and Fakir Ahmed ^[37] or Van Fakir. He is a truth Pir in Tasawaaf. There holds *Uros* in every year two times such as Thursday of the Bengal month of Paush and Thursday in the Bengal month of Maagh.

Khan Bahadur Ahmed Ali Enayetpuree: His birth date is 1898 C.E. His village name is Enayetpur, Haibetpu union, Jessore Sdar Upazila in Jessore. His father name is Md. Abed Ali. He is a famous Pir and a famous Islamic book writer. He breathes his last breath in 1959 C.E. He has written many items of Books. They are: Fatwaye Islamia, Tafsire -i-sura-Yasin, Wazifaye Ershadia Siddiquia, Talime Muslim, Dafayea Joolmat, Karamate Awlia and Akamatus Salat. He edits a magazine and its name is " Shariate Islam". ^[38]

Shah Sufi Muhammed Khabir Uddin: His birth date is 1907 C.E. His birth place is Birat Village at the Calcutta rail station in Kolkata in India. He graduated from the Repon College of Calcutta in 1935 C.E. He would work in the Calcutta railway. Laughing at, putting up on the head's cap and making long beard, he is reined from the railway service. He comes to the Rajarhat Picnic corner at Jessore Sadar Upazila in Jessore. He takes Bayat from the Foorfoora Pir community. The Foorfoora Pir community is renamed him as Waysia Pir. He is a real Olee of Allah. He has established many mosques and madrashas in the Jessore Sadar Upazila in Jessore. He has also established the Khankaye Waysia. He breathes his last breath on October 8, in 2004 C.E. Here holds *Uros* and *Ichhale Chhawab* in the 27th and 28th Bengal month of Maagh. ^[39]

Pir Hazrat Maulana Shah Muhammad Abdul Matin: He is a great famous Pir of Kharki of the Jessore Municipality in Jessore. He is the seventh Pir of his lineage connection. This Pir family is originated from the Mughal period in 1576 C.E. He is a Pir holder of the Chistia sects. ^[40] He preaches Islam into the jungle of Kharki areas. There many people come to him to take Islam and take *Bayat* from him.

Shah Sufi Mohammed Abdul Karim: He is a star of Jessore Sadar as a Pir who is engaged to preach Islam. He is a real Islam preacher when Jessore is dominated by the greater hindu Saver community. His birth date is 1852 C.E and death date is 1945 C.E. He has written a famous miracle book which name is "Ershadia Khalekia". ^[41]

Pir Bahdur Shah: Perhaps his birth date is 1882 C.E. ^[42] His birth village is Ratanpur, Cahriarbil, Shailokupa Upazila in Jhenaidah. He is an officer in charge of collection of revenue of a circle. He comes to Foolbari village, Jessore Sadar Upazila in Jessore. He stays here before his death. He is a Pir of the Kaderia Haideria sects. He would do *Jikir* with musical instruments. He is died on May 28, in 1987 C.E. ^[43] He has composed many spiritual songs. He has showed many miracle events. One of them is: One-day a cobra bites him. He never feels any tension. He throws a split to his biting spot. The poison is disappeared. The follower of him says to kill the snake. He replies with negative. Let us do our work and let it do its work. ^[44]

Siddin Awlia: There is a myth and a rumor. The king of Brahmanangar is Dharma Raja. He has six daughters. His six number daughter when she grows up. He could not imagine. One day he sees his daughter. Seeing it, he hits upon a plan. Tomorrow who will come to door, he will marry off his daughter. After one day, a beggar comes to beg to his door. He says to the king: He wants his daughter. The king, that has taken a promise.

Hearing this fact, the king gives his daughter to him. He is married up with the king's daughter. He produces two sons in the womb of her. The senior son is Siddin. He becomes *Awlia* and the junior son is Middin. Both of two brothers are the famous *Awlia*. They dig a tank for the welfare of the people of this area. Many people come to get rid of from diseases and problems. The persons who come to the real mind with name of the Siddin Awlia and Middin Awlia, they must succeed to cure diseases and free from the dangers. ^[45] There is a *Mazaar* at Foolbari, Lebutala Union, Jessore Sadar Upazila in Jessore. Their birth and death dates are not studied.

Bahai Religion: They live in Puratan Kashba at Akij miar Road. They are in a few numbers. There are four families who take Bahai religion. This religion is founded by Maulana Baha Uddin Baha Ullah in Iran. Their religious scripture is Kitabul Akdash. They believe that Mohammed (SM) is a *Rassol* who is created by Allah. They believe that here comes a prophet who has been sent by Allah from 1000 years. Every 1000 years, Allah sends his pious leader to show the forgetting movement which will be shown the right way. Here is a case that they believe all religious and scientific rules are changed. For this reason, preached by Bahauallah's religion is a must right which is believable by them who are in the belief of Bahai religion. Baha Ullah is their prophet after Hazrat Mohammed (Peace be Upon Him). There is a center of Bahai which is at Puratan Kasba in Jessore Municipality which will be shown in the picture column.

Other: There are many folk religious schools in Jessore Sadar Upazila. They are inter-district folk religious schools. They are Aatrashi, Manikganj, Charmonai, Fooltalee, Foorfoora, Maazbhandary, Sureshawree, Dewan Bag, Chandrapuree and Sharshoona. All want to make up a peaceful country and world.

3.2 Folk Hindu:

There are many folk religions in Hindu religion. The folk Hindu schools are: Vaishnava, Satsanga and Matua. These folk religions are originated for peaceful society and deception

free society. The Jessore Sadar Upazila is full of Vaishnava-ism. Matua-ism is not increased at a high scale. The matua folk religion is giving learning that all men and women are in the same. Here is no place for Cast-ism in Matua. The persons, who have gained the education of Matua, are called the Gosai. The Vaishnava religion starts a revolution against cast-ism and touching and un-touching system. But the present Vaishnava starts a cast-ism. They think about touching and un-touching. They are four steps to learn about the Vaishnavism education. They are: Gosawmi, temple based followers, Maharaj and Babajee. Satsanga is religion where they all perform truth work for the welfare of the women and men of the universe. They have three steps such as general follower, Assistant Rittik and Rittik. Babu Bimal Roy Chowdhary is a famous Rittik.

Vaidic Society: The Vedic society is fully free from politics. It is established by Acharya Subhash Sastri. Its head-quarter is at Bhatpara, Sutighata, Jessore Sadar Upazila in Jessore. A large of people, who are Sudras, it is established for protecting them. Dr. V.R. Ambedkar says: "There is being born as Sudra but will not die being Sudra." For this reason, the Vedic society wants to be great for the Sudra society. ^[46] It is founded on November in 1985. ^[47]

Aims and Objectives of the Vaidic Society: It is a fully a Sonatan group which only preaches the Sonatani religion and the speech of the Veda. The persons, who are, all Sonaton religious holders, they can get their rights to protect the universal rights and that are their aims. There does not worship to throne as goddesses such as Man, Guru, Avatar, Idolaters, trees, beasts-birds and things. ^[48]

The Characters of the Vaidic Society: There are ten genres of the *Vaidic Society*. They are: (a) All must be given up stealing, dacoit, snatching, demanding and any kind of terrorist works. (b) All must be kept patient in any problems, matters and all will solve in a good thinking. (c) All must make up forgiveness in own-self. (d) All will be self-restrained in the world religion and all will lead their life style in eating food and expensing money. (e) All will purify their body and mind. (f) Alls own sexual intercourse will be self-restrained. (g) All will be applied brain-ship for all work and matters. (h) All will be cared to earn knowledge and thoughts. (i) Always speak the truth. (j) All have to remake the human life of angry-less. ^[49]

The Other Important Things: Satguru: The person, who drives the darkness and provides lights, is called a *Satguru*. **Worship to Idolaters:** There are no words to worship to idolaters in the holy Veda, the Upanishad and the Gueeta. All worship to God not Goddess or Gods. **raddhapratha:** It means there nurses to live parents with respect, devotion and nursing. **Upashana:** God is always body-less in the Universe but there is no physical figure in the Universe. **Working Actions:** There will not be believed into cast-ism by the birth but all be a great by working. **Upavash:** There are no rules to keep *Upavash* in the holy Veda. All will not keep fasting. **Namjoggya:** All will not play *Namjoggya* but all will play in *Homejoggya*. **Pranam:** There is none will not abstain to the men by touching forehead with his leg or mud. It is prohibited. **Economical Freedom:** All will not be hated any profession or work. All should take any work in respect. **Education:** All will play a role to spread education among the people to get rid of from prejudices. **Shamijee or Maharaj or Prabhu or Mahaprabhu:** There is no position as the above mentioned them in the holy Veda. **President:** All have to select a president to perform a meeting. **The Veda Reciting:** All will recite the holy Veda for celebrating any meeting. **Dikkhya:** At the age of eight, all have to take the Vedic spell-bounds. **Pilgrimage:** All will not perform pilgrimage and the bathing in the Ganga. **Temple:** All have to make the Vedic temple in every society.

3.3 Folk Religious Culture:

Uros: The Muslim Pir, who are died but their followers are alive. They play it in two times in a year. There holds a meeting for the communal refiguring to focus the miracle aims to spread among the Muslims. The devotees of the Pirs take cows, buffalos, cocks, ducks, rice, pulses, money and wealth to the house of the Pirs. There holds *Ichhale Chhawab, Jikir-Azkar*, discussion about the life of the Pirs. **Melaad:** The devotees come to the house of the Pirs and they play a *Melaad* for being the well work. When they celebrate it, they think good wishes to the supreme creator of Allah. There holds reciting the holy Koran, the doorood sharif and Islamic *Kawali*. Finally there all pray to Allah that the persons who manage to the will of mind, their well wishing to get from the supreme creator of Allah. **Manat:** The devotees pray to the Pirs that he and she will pray to Allah because she or he is a pious person. If she or he prays to Allah, He will accept their prayers. In this regard, all devotees do *Manat* to get rid free from the dangers and problems and diseases. For this reason all do *Manat* many kinds of things and wealth. When they set free from the dangers, they go take them to the house of the Pirs or *Dargah* or *Khankah* or *Mazaar*. **Jhaarfook:** When anyone suffers from any diseases, they go to take him or her to the Pirs that time Pirs do *Jharfook* with reciting the

holy Koranic *Ayat* and *Dooa-Doorood* with *Tel-Para*, *PaniPara*, *Tabiz-Kabaz* and *Maadoly*. It is their beliefs that all they must cure from the diseases. **Namjoggya:** Especially the Hindu people play *Namjoggya* to get the purification from the almighty creator. It is done with name of their parents and the Guru with 16 names and 32 letters as for the name of Krishnan such as Hare Krishna and Hare Ram. They do it to protect from the past and future dangers and problems. Many have died. They can get a free satisfaction with name of Krishna. In this regard, the persons who are Vaishnav, they do it. This celebration holds in the type four times or eight times or sixteen times. **Mhautsav:** It is done by Matua devotees. It is their religious celebration. At the day of *Mahautsav*, they all forget Cast-ism and Brahman-ism. They think all men and women are equal. To play the god naming is for all in equal. They hold it in any time in a year. They ring the win drum bit as a strong sound. All cry out as the name of *Hari-vol* or *Hari-Say*. **Harivasar:** It is done by Vaishnav. It is held by them in a weekly celebration. The persons who are Vaishnava, and house holder in Vaishnav, they play it to call or say the name of Krishna. They all pick up demanding from their living alongside as begging. They hold it as a religious celebration as the weekly program. Here they all announce that all men and women are equal to live and say the Krishna name.

4. Folkreligious Social Archaeology:

Mazaar: The devotees of the Pirs think and believe that their Pirs is really a pious person. He or she has no sins. He or she does not die but he or she is always alive. He or she always can contact with the creator. His or her all bodies are pure because he or she will tell to the creator for their needs. They think the *Mazaar* is their *Kaba*. It is their Pilgrimage's head quarter. In this regard, the people make *Mazaar* with the name of their Pirs. All they go to the *Mazaar* and pray to him or her to get rid of dangers and problems. For this reason, they always stay to the *Mazaar*. They cry to forgive free from their sins. Most of the people come to the *Mazaar* to fill up their will of mind. For this reason, they believe there are no distances between *Kaba* and *Mazaar*. The pictures of the *Mazaars* are designed in the References chapter. **Temple or Shevaashram:** The devotees of the temple are mainly the Hindus. The Muslims gains the Mazaarship pattern from the Hindus and Christian. The followers of Matua, Vaishnav and Satsanga display it to pray the creator where there will not stay the cast-ism but all are in equal. In this regard, they make temple such as *Hari* temple, *Kali* temple, Vaishnav Service Center and Satsanga Service *Dham* that all are equal. They believe that all kinds of people will come, will sit, will pray to the creator and will forgive for sinning works.

5. Results:

The folk religions of the Jessore Sadar Upazila are very interesting to study in the field of the socio-cultural development. They compose the evangelic songs which are the Bengal literary assets that are point out. Here there is mentioned about the cultural equipments there are played a great soliciting pagan where anyone can rectify the heartedly believe. All Pirs and religious holders want to make national and international peace where there will not be anarchy and terrorists. All will live in a peaceful world. They want remake that all men and women are equal. Here will not be cast-ism and all will be raised to say the supreme creator of God. All should manage to reproduce the plain truth where there will be arisen the heavenly peace. To aim this all Pirs and religious leaders want to remake the Bengal culture and religion that must be worked for the human welfare. Every Pirs and religious leaders love the miracle songs where there is no restrictions about the religious worshipping. All they try to recompose the Bengal literature to mix with the Aryan culture. Bahadur Shah composes:

Transliteration:

Swachipurer Achin Pakhi

Acintya Tar Prakriti

Key Valive Tar Akriti.

Nitya Pakhir Doyal Shawabhav

Pakhir Avar Kisher Abhav

Chare Diva-Rati.

Bhumandale Ki Nabhmandale

Shav-i Pakhir Karu-Kriti.

Tarulata Ki Vrindavan

Kan Vane Naai Nidarshan

Aman Kono Smriti.

Kato Fanduala Fandia

Fand Shunnytye Bharti.

Vanya Ak Jhoolanta Dolna

Vaise Sadai Khelse Khelna

Akar Prakar Ni-Surati.

Ajooa Voojee Tar Mati-Gati

Pagal Vale Janaki. ^[50]

Translation:

The transparent Land's the Unknown Bird

Un-think its Nature

Who will Say Its Figure?

The Eternal Bird Kind in Genre

What does Want of Birds?

Twinkle at Days- Nights.

Is Ground or Sky-land

All by Birds are in Ethics.

Are Trees and the Trees-land

Even as The Memory.

How Trapper's Trap

At Zero in Filling Trap.

Making a Hanging Rock

Sitting on Always Playing Toys Track

Figure in How Non-Physique.

Now Don't Realize Its Gist's

Say Thinker; Know Tells.

In this way the Pirs and Religious leaders want to remake our society and culture free from the deception where will stay the humanity and love for all. And there will look forward a track only the supreme creator who is the best shelter for all. But here is a great tragedy for the Pirs and the other religious leaders of Bangladesh. They are being killed by the assassination group and blind terrorist with name of the Islamic religious blind group who think that dying and killing will be taken up in a heaven. They will get a certificate with taking it, they can enter into the so called heaven of the universe. To kill men and women is a great sin and it is the moral teaching of the holy Koran.

6. CONCLUSION:

In summing up, it can be said that the folk religions of the Jessore Sadar Upazila are un-invented but it is high time to study it well up for the national folk religion of Bangladesh. Here the paper seeks the originality of the anthropology of the place of the Jessore Sadar Upazila. To study this field is very demandable for the socio-cultural development for the people of the Jessore Sadar Upazila. Here there is discussed about the folk Islam of the

Jessore Sadar Upazila and the Mazaar of the Pirs are displayed here after the next references chapter. This paper has sought about the folk religions of the Jessore Sadar Upazila which are studied well up for the enlisting by the national folk culture of Bangladesh. It will inspire them who want to discover the folk religion of the local areas of Bangladesh. The scholars, novel thinkers, researchers and critic will find out a latest way to invent the social and cultural assets for remaking the national folk culture. This paper is studied about the social folk religious archaeological culture which is in the *Mazaar* and temple that have been seen in the picture paramount in legal archives.

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[Mazaar and Temple Pictures are shown in the below pages where people can study them]





