

FOLK-RELIGION OF BAGHERPARA: AN ANALYSIS

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ABSTRACT:

The Upazila Bagherpara is a famous administrative section of the district Jessore. It is an en-village township from the far past period. This place is playing a good role in the socio-cultural development in the section of the folk religion that is a very important element for the Bengal folk-culture. The culture of folk religion will help to remake the local folk religion and the local folk religion will help to rebuild the national folk religion. This chapter is not studied by the well scholars and the researchers. For the time being, the researcher tries to study about the role of folk religion of Bagherpara which will focus on a great objectives to remake the national folk religion. This township is derived from Folk Islam, Folk Hindu, Folk Vaishnava and Folk religious beliefs that are very interesting point of view for the Sociology, Anthropology and Folklore. Folk Islam means Pir or Saint or Sufi or Darvesh communities. Specially the researcher will find out a place where the people gather to provide their loves for the accordance to cure their soul love and diseases from the bad omen sources. Here the scholars and studiers will find out an essential method and life story where there are mixed up a good number of strategy for the development of the socio-cultural stratification. The people of Bagherpara believe the far past belief of Bengali culture. It is the main origination and the truth real organs of the folk religious schools that are the famous popular believing parts of the folk religions. The people who bear the tragedy, happiness, peace, sadness, revolt and derisiveness' and discrimination, that are their main beliefs of their lives.

Keywords: Nomenclature, Definition, Folk Hindu, Folk Islam, Causes and Results

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1. INTRODUCTION:

The folk religions of Bagherpara is a very important part of the Bengal folk religious culture that is the road map of the folklore. All places of the world have their own folk religions where they believe and lead their life with the turning timing and glazing. In this regard, the researcher is landed down to study about the folk religion of Bagherpara. This work is hard because here are no articles about the studied matter. He has to take a challenge to discover the valiant struggling to invent a new theory which is very important cultural valuing stages. Above mentioned paraphrases, the author will try to record files. In this situation, the author will pen through a question and methodology.

1.1 RESEARCH QUESTION:

The researcher tries 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 author prefer a question that is "What is the role of folk religions of Bagherpara 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.

1.2 AIMS:

To aim is to discover the Bengalee folk religious culture and the genre of the society. It will help to redesign the local folk culture which is the main soul of the original Bengalee. It has been culturing for ages after ages but none know the importance of the folk religious culture.

1.3 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 Bangladesh.

1.4 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 own culture and events from the fares ancient period. To study this field, the researcher will follow the interview based, sociological based, historical based and few paper based method. This will be enlisted an empirical apply. The researcher will find out a latest findings but most of the facts are not book-shed and the elements of this field are folktale and rumor.

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1.6 REVIEW OF LELATED LITERATURE:

1.6.1 Dr. Anupam Hira Mandal:

He is a pioneer to study the folk religion of Bangladesh. He has studied about the folk religion of Bangladesh in his book entitled of "Bangladesher Lokodharmo: Darshan O Samajtatto". The book is published by Bangla Academy on April in 2010. He tries to discover the whole folk religious cults in Bangladesh. He avoids folk Islam, folk Hindu, folk Buddhist and folk Non-Aryan. He has been failed to study the whole folk religious schools in Bangladesh such as local folk religion and Upazila based folk religions in Bangladesh. The vast local area of Bangladesh is related into folk religious culture which is made up of our society. He can't divide the folk religious schools in his book. In this regard, the researcher tries to study and to divide the folk religions of Bangladesh. Here is not mentioned about the folk religions of the greater district Jessore such as Magura, Narail and Jhenidah local areas where are gapped to study by him.

Finally, the researcher is very keen to study the every Upazila based folk religion especially Bagherpara Upazila.

1.6.2 Shamsuzzaman Khan:

Mr. Shamsuzzaman Khan is a chief editor, Md. Altaf Hossain is an executive editor and Mr. Aminur Rahman Sultan, who are combined to study the folk culture of Jessore. They have tried to invent the folk culture of Jessore. They compose a book entitled of "Bangladesher Lokojo Sanskriti Gronthamala: Jessore". It is published by Lokojo Sanskritir Bikash Karmashuchi, Bangla Academy on June in 2014. There is no mentioned about folk religion of Jessore in their book. Here is no description about the folk religion with Upazila wise of the district Jessore. Here is a page budgeted for the folk religion which is about Matua that is inscribed for the page of that book, which is 287. But this book has been inspired to study the folk religions of the district Jessore. Folk Islam, Folk Hindu, Folk Buddhist, Folk Christian and Folk Non-Aryan belief are not mentioned and classified. For this reason, the researcher tries to study about the folk religion of the every Upazila of Jessore. At the outset, he has chosen his own Upazila Bagherpara to invent the folk religion of it. This local folk belief and folk religion will help to rebuild the national folk religion.

2.DISCUSSION:

There are many kinds of folk religions and folk beliefs in every village of Bangladesh. Bagherpara is a township in Jessore of Bangladesh. Here has folk religion. It is not studied by the best rules of research methodology. The researcher is very interested to study about the folk religion of Bagherpara. To study of the folk religion of Bagherpara needs to study about the history of Bagherpara, Nomenclature, Geo-nature, People and folk religion. Above mentioned these matters and problems will be described in below by the stratification wise and step.

2.1 History:

The village Bagherpara is ruled by the Pala, the Sena, the Sultanese, the Mughals, the Landlords, the Nowab, the Pakistanese and the English. Ages after ages this township is made up of folktale. The Bengalee nation is free from written history. They do not want to write their own history and culture. The Pathan emperor Sher Shah captures Bangladesh and then Jessore becomes under his

kingdom. ^[1] The Shershak Sarak ^[2] or Grand Trunk Road is flown in the heart of Bagherpara. Bagherpara is under "Kalakvan" in the ancient period, in Greek period Bagherpara under "Deltaic" , in Buddhist period Bagherpara under "Sankanat" or "Samatata" and in the Muslim period under Jessore.

Khajura^[3] Narikelbaria^[4] and Basantia^[5] are the very important part of the English ruling history. Bagherpara is enlisted as a thana under the English ruling and Bagarpara, twelve miles north-east of Jessore, one of the police stations erects in 1863^[6] and it is founded as the first thana police station^[7] on the bank of the Chitra. The press club of Bagherepara is established in 1978^[8] and it is founded as a thana in 1983^[9] and finally it is opened as a Upazila for the administrative decentralization in 1983^[10] Before 1983, Bagherpara leads its tracking area is under Sadar Jessore.

2.2 Nomenclature of the Upazila:

There are many places in the world whose name are depicted by the administration, by the placing, by the individual and by the animal. To record on this view of point that Bagherpara is renamed as its rumor. For this purposes, Mr. James Westland uses it as Bagarpara and Mr. L.S.S. O'Malley uses it as Bagharpara^[11] But the researcher is using it as Bagherpara because the government record uses it as Bagherpara. Bagherpara becomes into Thana in 1982 and it turns into Upazila in 1983^[12] A countryside thana, most of the villages is full of jungles. Sometimes, it is seen the irritation of the leopards ; This causing the genius pro-persons are renamed its are as Bagherpara^[13] Bagherpara is a place which is a part of Sundarvan. The fossil of deer, alligators and a big elephant abound in Galgalia in Bagherpara^[14] In the farest ancient, Bagherpara is full of deep jungles. There are a good numbers of tigers which live in jungles. So it is caused into renaming Bagherpara^[15]

It is very interesting that it is learnt that in the past this area is a part of deep jungles which is famous as an abode of ferocious panthers. In course of time the human habitation is developed in this area which becomes known as Bagherpara^[16] The whole ancient boundary of Jessore is full of jungles. The bank of the Chitra which is seen by the foot print of the tigers^[17] The foot print of the tigers comes to rename Bagherpara^[18]

2.3 Geo-nature and People:

The upazila occupies an area of 308.29 sq.km. It is located between 23⁰08' and 23⁰21' north latitudes and between 89⁰13' and 89⁰26' east longitudes^[19] According to anthropology, the people of Bagherpara are like a greater people of Bangladesh. Here greater people are made up of with mixing with Non-Aryan, Aryan, Dravid, Mongoloid, Veddy, Austroloid and Turkish. The utterance of the people are different from 4 sq. km. to 4 sq.km. They are groups of people live here who are Buddhist, Hindu, Muslims and tribal groups. The Muslims investigate their 10 number pro-grandpa. They will find that 10 number pro-grandpa is Buddhist and Hindu. To say Muslims, they are mainly Poundra, Chandal group where from they are converted into Islam; they are changed religion and they become Muslims^[20] The inhabitants of the Gangetic State are Bagdi who are Non-Aryan groups^[21] Their present existence is at Telkup village where are 35 families and Jahapur village where are 35 families at Jaharpur Union, Teledhanyapura village where are 8 families and Gaedghat village where there are 14 families at Bandabila Union, and Ramchandrapur village at Basuari Union where there are 40 families in Bagherpara.^[22] They are the original tribal in Bangladesh. Sudras are at Saadipur and Shookdevpur in Bagherpara. Among the people, they are Bagdi, Bedey, Rishi, Muchi, Jeley, Moira, Patni, Malo, Kalu, Kahar, Hazam, Rajvangshi and Beney groups.^[23] Here are Jola and Tati. Jola is a kind of Muslim cult. Here is very interesting fact that Jola cult does not provide marriage with the ordinary Muslim such as Molla, Munshi, Biswas, Seyed etc.

Here is seen a cast-ism in Muslim like Hindu. Oneday here in Khajura would buy and sell the merman and mermaid. Oneday here would transact with the local money as Kary. There are many kinds of folk Islam that are made up of here. The persons who are their devotee, only they can relate and communicate with them. Folk Islam means Pir and Saint. Folk Hindu means Matua and Vaishnava. Folk Baul means Muslim and Hindu. This geo-nature creates them to keep up for peace and deep faith in the people of Bagherpara. Here who first settle to live and lead their life. It is impossible to think and to say in truth. It seems that Bagdi, Sudras and Bedey are the first settlers on the bank of the Chitra where is developed to communicate with others for housing and transportation and this why they are built up their housing. In this regard, Khajura is an island which is under "Latua" island.^[24] The chief river of Bagherpara is Chitra and Bhairav. Chitra means "Spica" .^[25] The river Kapatakkhya from the eastern part of Singia is flown

between Bagherpara and Pattahata to Mohammadpur. ^[26] This area is under the undetermined numbers of water-link spots. They are: In the middle of the Chitra and Bhairav, Jaleswar is the north of Jessore. ^[27] Besides these, there are many water-link spots which are Afra Khal, Daitala Khal, Habillar Khal, Manushmarir Beel, Padder Beel, Soolar Beel, Chamtar Beel, Khairer Beel, Boaliar Beel, Kumarkotar Beel and Katlamarir Beel.

All of them are very famous because, when the British would rule Bengal, they managed to communicate from one place to another by boating. Boat, Ship and Launch ply from Narikelbaria to Khulna. ^[28] A large place is Bagherpara which is full of vast forests, bushes, trees and bamboos. Every village of Bagherpara like a water-link into the Chitra as a Khal is flown away. The climate and weather of Bagherpara are very moderate and modest. Here is soil which is middle class-based that has created a vast diversified folk belief and folk religious culture. Here is made up of a large folk religious belief by the ruling of foreigners. Not only the people of Bagherpara but also the people of Bangladesh do not want to write about their own history, tradition and culture. They do not keep up with a record from the ancient period for their own generation. So, this causes that the historical deeds search very hard. The researchers and the scholars are to stop to find out a latest source. From door to door, they have to go to collect their historical and sociological elements from the folk-talk and rumor. Bagherpara is also called as the jungle of sundry trees, flora and fauna. Mixing with them, here is created folk religion as a novel culture which is the original culture of Bangladesh.

3. FOLK-RELIGION:

The world is turning round. In this way, the religion of the earth is magnifying. Every religion in the earth is changing away by the fleeting of time. With the scriptural religion, the folk-religions are also rotating by the time phrasing. Folk-religion of Bagherpara is made up of apologetic, polemic, parlous, affection, passion and connectivity with others. Folk-religion means that is cultivated and cultured by the popular people. The religion, which works in the guise of the pew and pulp under the official religions. Don Yoder says: " Views and practices of religion that exist among the people apart from and alongside the strictly Theological and Liturgical forms of the official religion. ^[29] In this regard, folk-religions of Bagherpara are divided into two sections. They are: Folk Hindu and Folk Islam.

3.1 FOLK HINDU:

There are good numbers of people, who are mainly born under the lineage connection of the Hindu religion. They mainly follow the folk Hindu religions doctrines. They hit upon a plan as for the revolution against the official Hindu religion. Hindu religion is divided into three cults. They are: Vaishnava, Matua, Satsanga, Ecological Puja and Kali Puja. These cults are in Bandaila Union, Roypur Union, Narikelbaria Union, Darajhat Union, Basuary Union, Dhalgram Union, Dohakula Union and Jamdia Union. Most of the Hindu habited village has in a large number which first is Matua and in second is Vaishnava cult.

3.1.1 Vaishnava:

The Vaishnava of Bagherpara is a large number of Hindu people. All they follow the dictation of Sree Gouranga Mahaprobhu. Every Hindu habited village's people of Bagherpara follow the Vaishnava. They are mainly Malo and Vaishaya cults. For this worshipping to Vaishnava theory, there are two big Shevaashram in Bagherpara. They are: Barakhudra Malo Para Sree Nitai Gouranga Shevaashram and Nimta Gouranga Shevaashram. Barakhudra temple is dominated and taught by Mr. Hare Krishna Das who is a principal of this temple and the Nimta temple is operated by Sree Shantiram Babajee who is a principal of this temple.

3.1.1.1 Class of Vaishnava:

The followers of Vaishnava are classified into two sections. They are : Temple Liver and House Liver. **Temple Liver:** The persons who live in temple or Shevaashram, do not marry and do not take touching food by the non-Vaishnava, is called Temple Liver. He is called as Maharaj. **House Liver:** The persons who live in house with wife and their children and follow the fundamental teaching of Vaishnava, is called House Liver. He is called as Goswami.

3.1.1.2 Worshipping Style:

The Vaishnavas believe that God is alive and everywhere. Without God, there is no need to live. ^[30] The persons who do not take fish and meat, is called as Saattik Eater. Without marriage, God can create all things on the universe. If anyone wants to get God, He or She has to abide by the five things. They are: Shanta ^[31], Dashya ^[32], Shakhya [33], Batshalya^[34] and Madhur. ^[35] They pray to God saying this: Sixteen name and thirty two letters. These are:

" Hare Krishna Hare Krishna, Krishna Krishna Hare Hare,
Hare Rama Hare Rama, Rama Rama Hare Hare. " All they recite the holy Gueeta in everyday. They pray in every week. This day is every Monday. It is called "Hari Vasar".^[36] They also celebrate Namjogya.^[37] Here they sing Hari song with the sixteenth moment based. They wear the wreath of the Tulosy. Here is no differences between man and woman. All are equal. Swami Sarupananda says: " Call on all in the earth, none is no others. Self-quarrelling is the religion of the dog." They perform a narration in praise three times in everyday. They celebrate the various things. They are: Aarati, Guru Vandana, Pancha Tawaya, Tulosy Kritan and Madan Gopal.

Besides these, they perform in good. They are: Ananda Kritan, Vaishnavio Bhagabat Kritan, Name Sangkritan, Prasad Vitaran and Vegetarian Khichury. Here is very interesting that the theory of Chaitanya is not worshipping into the idolaters but it is present. There is no cast-ism in Vaishnava but it is present. They worship as Puja. There are five pillars of Vaishnava. They are: Sree Chaitanya, Sree Nitya Nanda, Sree Adaiwytya, Sree Gadadhar and Sreevash. Beside five pillars, there are two idolaters. They are: Radha-Krishna and Gopal. They believe that Guru is the God or Bhagavan. The persons who worship to their Guru, and finally the Guru becomes their God or Bhagavan.

3.1.2 Matua:

Hari Chand Thakur preaches the new doctrine of the religion to raise the dolit class of people in the Hindu society. His established method of the religion is called Matu-ism. Matua class of Bagherpara play a great role to sustain a freedom from the cast-ism of the Brahmin society of Bagherpara. The Brahmin tortures the untouchable Sudra or Chandal. There is a mythology about Matua. In this regard, Chaitanya Mahaprobhu says his mother that he will bear two times in the Bengal to survive them as Hari. Tarak Chandra Sarkar says in his book the Harililamrita:

Transliteration: Shesh Lila Karivo Ami Oyshan Kone

Nicha Hoye Karivo Ami Nicher Uddhar

Ati Nimne Na Namile Kise Ovatat.

Translation: Ending activities I will perform in the north-east,

Be bereft I will survive the bereft

If I down in very what kind of God.

3.1.2.1 Worshipping Style:

Most of the cobblers and Nomo:Sudra of Bagherpara take Matua religion in teaming after teaming. All they accept the doctrines of Matua. Here is no cast-ism among the Matua followers. All are equal. They do not pray to idolater. They pray to the supreme God by the twelve orders of Matua. They love every class of people. They worship every day in their praying such as: The doctrine of incarnation, Re-birth-ism, Guru-ism, The doctrine affirming the world to be illusion, Love-ism, Devotee-ism, The highest truth, Name-ism, Race-ism, Crete-ism and The honor of Hari for the congregation of devotees to pick up. They perform Mahutsav. They ring the shouts of the name of Hari as drum bit. It is known to all to come on the shadow of Matua. Hari Chand Thakur is the herald of Matua-ism^[38] The persons who take naming of Matua in first, are called as Acharjya. After worshipping a few years he is called as Gosai. They pray to God in all time. They all say: Hari say. Here is no guru-ism like Sanatan. They all are Guru.

The Matua followers are in a great numbers in Bagherpara than Vaishnava. Barapukuria Bhita at Darajhat union in Bagherpara has a temple of Hari Chand. Its name is " Sree Sree Hari Mandir". There is a line where is depicted in the temple's wall that is " Hari Chand, Guru Chand, Tarak Chand Bhrasha". They do not worship to idolater but they are seated a photo of Hari Chand Thakur for the time of worshipping.

3.1.3 Satsanga:

Sree Sree Anukul Thakur has founded the theory of Satsanga in Pubna. By the timing, it is spread out in all places not only Bangladesh but also in India. This religion's followers are in few in Bagherpara. They have temple at Pukuria Bhita in Darajhat Union in Bagherpara. Most of the people are literate, who take the theory of the Satsanga. Here is no cast-ism. They have rebelled against the cast-ism. There is none Satsanga without giving up Sanatan. Satsanga is in Sanatan.

3.1.3.1 Worshipping Style:

They believe that honesty, charming and lovejoy are the religion. The persons who take the teaching of the Satsanga, are called in a various types of their sections. They are:

Sawstainee: The persons who do not take fish, meat and onion, are called as Sawstainee.

Jajak: The persons who are involved to preach the truth speech and truth thoughts to the human, are called as Jajak or parson.

Adharjoo: The persons who always speak the truth and do not be impatient to speak the truth, are called as Adharjoo or Impatient.

Assistant Rittik: The persons who get a certificate and can add with the God, are called as Assistant Rittik.

Rittik: The persons who have collected the speeches of the God, are called as Rittik. [39]

They celebrate an occasion in every Friday in a week. It is called as an assembly or Adhibition. Here they perform: Vinati prayer, Discussion on religious speech, Truth sing and Religious meeting. Beside this, they celebrate two religious meeting in a year. One is the birth anniversary of Anukul Thakur's in the Bengal month of Bhadra. And the other is the dead anniversary of him in the Bengal month of the moonlit-night Maagh. They take vegetarian one day in a week. They follow the five rules. They are: Pure food, Naming on God from dawn to evening, Nurse to other's peace and sad, Try to do well act and Provide a wealth to the God as Muslim's Zakat.

3.2 FOLK ISLAM:

The people, who are born by the genealogical connection of Islam. They follow the special popular religion under Islam as the shadowing in umbrella. As a result of view that the religious beliefs of the common people in Islam and it is expected and confined into folk Islam. There are many preceptors in Bangladesh, who are founded folk Islam. Specially the folk religion of Bagherpara is divided into many cults. They are : Chand Shah, Panju Shah, Momin Pir, Keshobpurer Pir, Da, Doirampurer Pir, Golam Bhandary, Charmonai, Manikganj, Aatrashi, Foorfoora and Mazhbhandary.

3.2.1 Sufi Based Pir:

There are three sections of Pir or Sufi in Bagherpara. They play a great role to sustain the Islamic culture that is mixed with social stratification of Bangladesh. In this regard the researcher tries their features to develop the archaeology of the upazila Bagherpara.

3.2.1.1 Basharat Ullah Chand Shah Awlia:

He comes of a Muslim family at Shekherbatan of the Roypur Union of Bagherpara in the Bengali year in 1330. His father name is *Maulana* Shah Sufi Saleh Uddin and he is a famous *alim*. He is good at the Koran, *Al-hadith* and *Fiqha*. He obtains the higher degree from the University of Al-Azhar in Egypt. He takes the doctrines of the Nakshabandia tarika of Maulana Arshad Hassan. He is the highest spiritual Muslim leader. He would perform his *Jikir* with the musical instrument and with *samasong*, *murshidee* and *marafati* song. His maazar is situated at Ichhali-pajbaria in Jessore sadar upazila. He breathes his last breath in the Bengal year in 1296.

[40]

3.2.1.2 Sufi Panju Shah Awlia:

He comes of a Muslim family at Hingarpara in the Jaharpur Union of Bagherpara in 1895. His father name is Sabdul Biswas and his mother name is Avirannesa. He does not have any children. He would foster a daughter named Rahela Khatun. He take the doctrines of Taser Shah. Taser Shah is a great spiritual leader. Sufi Panju Shah Awlia sings with musical instruments. He says his prayer as Fazar and Maghrib. He would provide a prayer the living man. He would take vegetarian and milk. He breathes his sigh in 1979. Mr. Fakir Didar becomes his follower. At present he preaches his doctrines.^[41]

3.2.1.3 Golam Bhandary:

He is a spiritual Muslim leader. He comes of a rich family at Khordabangram in the Roypur Union of the Bagherpara upazila. His father name is Abdul Kader. He is very solicited in miracle in mythological apparent. He would *Jikir* with musical instruments. He takes the spiritual doctrines from the Maazbhandar sharif of Chittagang. He visits the azmir sharif in many times. Mr. Ajit Bhandary takes his *bayat* from Golam Bhandary who comes of the Bangram village in the Roypur Union of Bagherpara. He leaves his family, wife and children for up to dead, he is alone. He would pray to One God for twelve years.

3.2.2 Foorfoora Based Pir:

The Foorfoora Pir community spread their doctrines in all over Bangladesh. They are the path finders to preach Islam as the type of Pir or saint or Darvish. In this way, there are many Pirs in

Bangladesh. Most of the cases, there are three Pirs in Bagherpara for the followers of the Foorfoora Sharif. Below is described about the Pirs of Bagherpara.

3.2.2.1 Pir Abdur Rahim:

He comes of a rich Muslim family at Narikelbaria village in the Narikarbaria Union of Bagherpara in 1901. His father name is Moulavi Md. Eusuf who is a famous Kamil Awlia. This genealogical Pir community takes Bayat from the Foorfoora Sharif's Bara Pir Abu Bakar Siddiquee. He studies and obtains the great scholar in the field of the holy Koran, Al-hadith and Fikha. He has established many Madrashes and Mosques to preach Islamic knowledge among the people of the Bagherpara Upazila. One of them is Bagherpara Siddiqueeia Fazil Degree Madrasha. He breathes his last breath on March 25 in 1965. ^[42] His first son Mr. Md. Ashraf Uddin is the present Pir who has gained the caliphate from his father Pir Abdur Rahim. He is founded the Dairampur Fazil Degree Madrasha at Dairampur in the Narikelbaria Union of Bagherpara. The khnkah of Pir is situated at Dairampur. This Pir community is known to all Mahiraner Pir because Mr. Abdur Rahim would live a few days in Mahiran. There is held an annual celebration as the Ichhale Sawab in the time of the Shabe-Barat. In this day, here holds Jikir, Bayan and Ibadate-Bandagy. ^[43]

3.2.1.2 Sufi Abdul Kader Sheikh:

He is a great famous saint who comes of the village Keshovpur at the Bandabila Union of the Bagherpara Upazila. He keeps fasting for all days long except five days in the year. That days are Eidul-Fitr-one day, Eidul-Azha-one day and after Eidul Azha-three days. He takes Bayat from the Foorfoora Sharif in the Kaderia Tarikat. He preaches his doctrines to the people of Narail , Magura, Jhenaidah and Jessore. He founds many Madrashes and Mosques such as Kavirpur Mosque, Kavirpur Madrasha, Chandipur Madrasha and Sholua Mosque. He breathes his last sigh on March 7 in 1997. He was alive about 100 years. He does not provide Caliphate to anyone. Amazing that Daud Sufi at Krishnanagar of the Roypur Union of Bagherpara claims caliphate that he is got certificate by the Sufi Abdul Kader. At present his son Mr. Saint Md, Abdul Motaleb dominates the Khankah and preaches the Islamic thoughts to the people who come to the *Darbar* in everyday as the hundreds people. Here is held monthly *Mahfil*. The annual *Ichhale Sawab* holds on Wednesday and Thursday in a year. There holds: *Waazmahfil*,

Jikir-Azkar, Tabarak Bitaran or distribute foods, which is made up of with *Dal*, meat beef and mutton chop mixed food. After testing the food by the Sufi, the food is distributed in equal for the followers of the *Khankah*.^[44]

3.2.1.3 Eusuf Pir:

He come of a rich Muslim family at the village of Krishnagar in the union of Roypur of the Bagherpara Upazila in 1930. His father name is Hazrat Alim Biswas and His Mother name is Samattaban. He takes the Bayat from the Foorfoora Pir Hazrat Abu Bakar. He is very good at the holy Koran and Al-Hadith. He is very scholar in miracle-ism. He knows and practices the one hundred and twenty two the tarikat Sabak. Mainly he follows the Nakshabandia Sabak. He provides his followers the Nakshabandia Sabak. In his Khankah, there holds an annual Uros in a day of the Bengal month of Poush in a year. He advises his followers: " Take Bayat, Learn Knowledge, Work on the Islamic Religion, Lead on a truth way, Say prayer in five times, Do not spoil another entity."^[45]

4. CAUSES:

Above mentioned folk religions are very popular for the people, who are fraudulent to get their rightness. Most of them are untouchable person in the high class society in all society like in cast-ism. The rich are receptors' and torturers to the lowest income people final out a freedom path to earn their rights. The people suffer from parlous diseases. They find out a freedom way to get rid of the right way. The lowest cast people do not get allow to study in the educational institution and they could not enter into the temple and can not touch the holy book such the Veda and the Sreematbhagabatgueeta. Where there is no restrictions, who enter to take the peace and love in co-sharing. There are times when they can not produce children, then they would go to the preceptors who are the founder of the folk-religions.

They have to go to them for curing from the un-curable diseases. Then they look forward a folk religion. The people of Bagherpara trace out a freedom way to get their dignity and honor. They can cure from the panic condition. Above mentioned causes, the people of Bagherpara choose folk religion. They hit upon a freedom rout and can play a vital role to adapt a Bengal new

culture where there will not stay a division between rich and poor. All become equal. In these regard, folk religions of Bagherpara provide a novel theory to meet up a deception free society.

5. RESULTS:

The folk-religions of Bagherpara have played an important role to reshape the Bengal socio-cultural development where the people find out a latest achievement to discover the plain truth social, anthropological and cultural contribution to remake the national socio-cultural history. The followers of the folk-religions want to re-design their own mother culture that are mixed with this soil of Bangladesh. In this most cases, the researcher has found out these following phrases which have mixed with all spheres of Bengal society in culture. These social -cultural assets have made a re-birth for a timing movement. These are describing in brief.

5.1 Folk Hindu Religious Social Culture:

5.2.1 Harivasar -Namjoggyo:

Harivasar is a weekend worshipping day of the Vaishnava folk-religion. In this day, the followers of Vaishnava present to worship to the god as Krishan. In this day they pray to the loving creator as the name of Krishan. They hold it in their Para or Mahalla or Village. They eat in the day as the vegetarian food. It is seen in the place of Bagherpara. It is entailed by the people of the Hindu. They mainly follow the doctrines of Vaishnava folk-religion. They follow the teachings of the great guru Chaitanyo Mahaprobhu. They pray a monthly praying celebration. It is called Namjoggyo. It is designed by the servant of Vaishnava and the Goswami and Maharaaj of the Vaishnava folk-religion. In this day, they manage a huge eating in food item which is a must be in non-meat and in non-fish.

Here is no difference among rich, poor, Hindu, Muslim, Matua, Lalon, Baaul, Buddhist, Christian and caste in colors. Here all are equal. Here is sung as Sangkriton. This Sangkriton is also the assets for Bengali literature.

5.2.2 Adheevash-Mahautsav:

Aadheevash and Mahautsav are the religious festival for the people of the Matua folk-religion. The followers of Matua folk-religion play and run the two types of the festival. One is weekend

which is called Aaddheevash. The other is Mahautsav which is monthly and in the day of the dead anniversary of Sree Hari Chand Thakur. In this day, the followers of Matua ring the shouts of victory drum bit. They follow the twelve orders of Sree Hari Chand Thakur. Here there are mainly the lowest cast people who follow the Matua-ism. The cobblers, the Rishi cults, Naath cults, Vaishyo cults and Nomo-Shudra and the un-touchable cults have taken the doctrines of Sree Hari Chand Thakur in teaming by teaming in guise. They all say "Hari-Vol " or " Hari Say" in all-to-gathering. They play Hari Sangkriton.

5.2.3 Religious Meeting:

The followers of the Hindu folk religions run the folk religious meeting for preaching their religious doctrines. Here they recite Sree Chaitanya Chartamrita and Sree Hari Charita. Sometimes they celebrate the dead anniversary to their great folk religious leaders who have played a great role to precept the folk-religions. It has no special day, week, month and year. When they mind, they all gather to each other. They take a decision to perform their folk-religious meeting.

5.2.4 Language:

It is very interesting that the folk religions use in Bengali. Their theory is written in Bengali. The Charjapada of Chaitanya is written in Bengali. This religious book is Sree Sree Chaitanya Cahriamrita. It is the holy book of Vaishnava. Haricharitamrita is written in Bengali. It is the holy book of Matua. Satsangkritan is written in Bengali. It is also the holy book of Satsanga religion.

5.2. Folk-religions Archaeological Social Culture:

Every building has architecture with the flora based that is brought away by the thousand years after years. The archaeologists believe that all in all in the things of the earth has folk religious archaeological social culture that are designed by the scholar people of the society. In this regard, all want to discover the novelty for their social archaeological culture monument. This monument is drawn in our culture. These are described in a nut shell.

5.2.1 Waazmahfil:

The Islamic religious meeting is called as *Waazmahfil*. There is no ward in Bagherpara Muslim inhabited areas where there do not hold Islamic *waazmahfil*. It is become into a historical tradition. There are thousands of people who come to hear the Islamic speech or Islamic *Jalsha*. The people celebrate it by collecting subscription from the popular Muslim. The people perform it politically and spiritually. They mind that it will help to get heaven ticket. With it, they can enter into heaven as easily.

5.2.2 Meladmahfil:

Meladmahfil is also a kind of villaged Islamic tradition. When the people make new house, anyone can die, anyone can win, anyone can cure from diseases and anyone produce new baby, all they perform *meladmahfil* by Islamic leaders. In this occasion, the Muslim recite the holy Koran and Islamic Song and finally there is prayed to the supreme creator ALLAH. ALLAH grants and forgives their wants and sins.

5.2.3 Uros:

It is held in Muslim shrine house. When it holds in shrine house, it looks all festive in delighting. It is held in shrine house in a one time of the year. Here the *waazmahfil* states, describe the discussion on the Pir's doctrine and the method of the teaching method of worshipping. Here speaks through up to dawn by *Salat, Jikir* and *Monajat*. And finally all devotees of the Pirs of Bagherpara come to take prizes which will gift to their Pirs. These things are rice, cock, hens, cows, goats, wealth and money and so on. Sometimes there is seen that it is going on for three days in a restless. The Pir house looks like a bridal house and heavenly house. Here is no sad but here is present only peace and peace and peace of the supernatural events. There is no Pirs in Bangladesh where there does not hold Uros. The place of Bagherpara, people who follow the doctrines of the Pirs, they lead an Uros and it looks like a festive and love-joy-able.

5.2.4 Manat:

The followers and devotees of the Pirs bring the prizes. They are food, rice, wealth, money and various types of things. They bring cocks hens, goats, cows and the fresh heart if the Pirs feel

satisfy they can be cured from diseases and parlous moment. The Pirs can provide a certificate to enter into the heaven. This is reason the followers bring *Manat*.

5.2.5 Mazzar:

Maazzar means where the Pirs are buried by, it is called Maazzar. The followers seem and imagine and believe that their Pirs do not die but all they replace their bodies. This is reason that they believe that they are the pious people if they pray to God, God will listen to them. This is why all people come to Maazzar. All they cry to cure diseases and free from the dangerous moments.

5.2.6 Temple:

All kinds of the Hindu people come to the temple to perform their wants. They believe that their truth men and God live here. So they come to here free from the danger and diseases. They draw their desiring idolaters who are their freedom for their win and defeated cultures.

6. CONCLUSION:

The folk religions of Bagherpara are very interesting to invent the anthropological and folklore culture. That are penned through in this research article. The people of Bagherpara follow the Vaishnva, Matua, Satsanga, Pir community such as Baul based and Foorfoora based religious group. They play a vital role to lead a rich cultural and social archaeological in the best balance which must be showed a land mark to enrich our local history. The researcher tries to discover they new way to the folk Islam and Folk Hindu. Both of the folk religions have made their doctrines by the shadowing their official religions. In the guise of the official religion are thrown from the foreign culture. In this cases, Bengali culture is made up of with the foreign culture and it is called folk religion. When the official religion of the Hindu mixes with the own local culture , it is called a new theory and finally it is called as Hindu folk religion. When the official religion of Islam mixes with the Bengal culture it is called Folk Islam. The researcher have tried to invent the folk religion of Bagherpara in thoroughly. In future the researcher, scholars and critic persons will find out a good latest sources to rediscover the folk religion of Bagherpara.

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Age: 40, Education:Class Six, Profesion: Agriculture, Chairman: Adivasi Kalyan Trust,
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- [23] Professor, Mr. Gopikanto Sarkar, Father: Late Govindachandra Sarkar, Grand Father:
Late Ramchandra Sarkar,Shahid Siraj Uddin Degree College, Teachers Lounge, Khajura
Bagherpara, Time: 3:50 PM, 21-04-2016
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Age: 75, Education: Matriculation, Profession: Chaitanya Activities, Time: 5.40 pm,
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Upazila: Bagherpara, District: Jessore,
- [31] " Shanta" means appeased.
- [32] "Dashya" means a state of being a servant.
- [33] "Shakhya" means entering into alliance with.
- [34] "Batshalya" means offspring.
- [35] "Madhur" means mellifluous.
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