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**FOLK-RELIGION OF MANIRAMPUR: AN ANALYSIS**

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**ABSTRACT:**

Religion has to play a role not only in private but also in public life, values-orientation is a necessity, tolerance needs to be practiced in a more pro-active way and liberalism has to become more holistic, integrating values other than freedom and so on. In this regard, folk religions of Manirampur are very interesting to reshape the socio-economic-cultural and religious development where Bangladesh finds out deep and accredit-able elements to rebuild the cultural and folk religious development. Manirampur is a great part of the Jessore district of Bangladesh, which is the main source of remaking the anthropology of this deltaic township. Bhagabania religion plays a great role to sustain the social structure. This folk religion starts a new movement to establish the own culture and own tradition. Besides these, there are many folk religious holders, who play a great role to make the Bengal socio-cultural-folk-religious achievement where people will find a new dynamic speed and how they lead their religious life and all these, they will know it well up. Folk Islam mixes with the popular people where people make up a new sponsor and new path to guide the people. These are Matuaism, Vaishnavism and Bhagabania-ism. This is why it is re-made and here is a simple answer because these recreate for getting up and gaining up their rights from the social cast-ism and creed-ism.

**Keywords:** Nomenclature, Geography, Bhagabania, Vaishnavism, Matuaism, Folk Islam and Results

**1. INTRODUCTION:**

Religion makes up with their thinking tanks by the universal culture. The culture is more developed; the folk religion is more developed. Folk religions make up of the shadowing umbrella of the official religion. The official religion is more advance to mix with the various culture, there is more build up folk religions. Folk religion of Manirampur is a main source of the social and cultural development of Bangladesh. Folk Islam and Folk Hindu are the main tracking areas of Manirampur. This paper seeks about the folk religions of Manirampur. These are describing in below in a brief.

**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 Manirampur, 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 vast scale, which is reviewing platform. It finds out if the resolution of Manirampur's multifarious challenges, the perennial conflicts arising from its diversity

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hinges on the adoption and practice of parliamentary constitution and secularism and to assess the role of folk religious social culture and secularism in stabilizing a nation such as Manirampur with its divisive and conflictive internal dynamics of ethno-cultural and religious plurality. It is to determine if Manirampur's developing challenge is functional related to its diversity.

### 1.2. Research Question:

All know that Bengal culture depends on folk religions. 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 Manirampur?

### 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. The nature of this study is notably complex as it is shaped by historical, economic, political, sociological, folk-culture, religious and anthropological factors, thus giving it an interdisciplinary outlook. Primary Data collects, through face-to-face communication with all participants from all the selected area. The study will also rely on extant literature as well as information and data from secondary sources-published and unpublished books, journals, government papers, pamphlets, newspaper reports, internet, periodicals, dissertations, and theses et cetera, as a first line of enquiry. Folk religion studies in Bengal by welling up. This is a 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 third special number, second edition in 1985. Here does not discuss about the folk religion of Jessore. **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". That 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". Calcutta Bengal Secretariat Book Depot publishes it 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*". These publish in 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. Mahbur 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 cannot mention about the district wise folk religion. It publishes in Bangladesh, Dhaka Bangla Academy, in 2010. **Dr. Golam Saklayen:** He has written a book which name is "*Bangladesher Sufi-Sadhak*". It publishes 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

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religion of Jessore. This book publishes in Bangladesh, Dhaka Bangla Academy in 2014. He does not mention about the specific upazila as Manirampur.

### **1.5. Acknowledgement:**

With all praise to the supreme creator ALLAH, I want to first deeply appreciate ALLAH and acknowledge His faithfulness, grace, love, and mercy in the course of this research paper here in Manirampur, Jessore. To Him alone is all the glory. I am also using this opportunity to acknowledge with thanks the commitment of my amiable research guider, Assistant Professor, Md. Kohinoor Hossain to my producing a quality work. This commitment exemplifies his enlightened, useful, helpful comments and invaluable suggestions in every-phase of this study. I will remain eternally grateful to you sir. I wish to thank Professor, Dr. Ruhul Kuddus Mohammed Saleh and Associate Professor Dr. Abdul Gafur Gazee for his constructive criticisms and valuable comments that have greatly enhanced the quality of this work after the defense. I am also sincerely grateful to him for his recommendation and for facilitating the publication of this work. God bless you sir. I wish to thank my beloved father, Md. Abdus Sattar, my mother Mst. Kohinoor Begum, my two children Mahjabin Islam and Jawad Sabit, and our respective families for their support and prayers. I love you. I cannot but acknowledge with deep appreciation. All commitments of your and sacrifice are greatly appreciated.

### **1.6 Significance of the Study**

Manirampur's heterogeneity has its implications for incessant conflicts, insecurity, and political instability that have stifled its political development as well as economic growth and development. The study of this nature is of invaluable significance because it concerns phenomena. These globally know, and experiences, and which are mainly chaotic, destructive, and regressive in nature. Several scholars and researchers have conducted countless researches on conflict and political instability in a bid to proffer solutions to them. This study is another contribution to the ongoing research. Beyond this, the study is significant: This is as a revelation to the folk religious leadership that, for peaceful, harmonious co-existence, national progress and unity in diversity, Manirampur of Jessore must acknowledge that adoption of and implementation and secularism is sine-qua-non. Finally, it is, as it will show that the unitary surface structure currently in operation in Manirampur is dysfunctional, but that the adoption and operation of social-religious structure could be a functional tool for cordiality, peaceful co-existence and enhanced national economic growth and development.

## **2. Discussion:**

As is for the study of folk religion of Manirampur, this is very demandable to make our national history, cult-urology, anthropology, theology, and folk-theology. This paper seeks that only plays an important role to redefine about the folk religion. The place of Manirampur of Jessore is very interesting theme where there sways an important folk-theology where there studies about folk Hindu. The folk Hindu is in Vaishnavism, Matuatism, Satsangaism and Bhagabaniaism. These folk schools will explain as an analysis. Folk Islam will explain with a great observation as an analysis. At first, the researcher has to study about the nomenclature and geography of Manirampur.

### **2.1 Nomenclature and Geography:**

Every place has many legends about the naming. This place names for its human, animal, and place. This name makes up of political, historical, sociological, anthropological, archaeological, geographical, and economical phase. This is having a cause of Manirampur. This nomenclature will point out in a brief. There are many researchers, who have tried about the name of Manirampur. These opinions will analyze in the qualitative way, which is acceptable by the scholars and researchers. The naming paramount is very necessary for researching about the selected area. The coming paraphrase explains about nomenclature and geography. There are many opinions about Manirampur. Some are acceptable

and some are not acceptable. This nomenclature names as the legend. This name makes up of folk tale and rumor about human, animal, trees and place that are the main source for the nomenclature. The rename of Manirampur has a long history. This seeks to discover the main nomenclature. Manirampur, a small town and a very small bazaar that is thirteen miles south of Jessore, on the Harihar, now a dried up river. <sup>[1]</sup> It contains a thana, sub-registry office and a large tank dug 100 years ago or more by Rani Kasiswari, a lady of the Raja of Chanchra's family; a market is here twice a week on Monday and Friday. <sup>[2]</sup> It is famous for sugar factory. <sup>[3]</sup> Khanpur <sup>[4]</sup> and Rajgonj <sup>[5]</sup> are notable villages. It comes into existence in 1916. <sup>[6]</sup> Manirampur press club founds in 1983. <sup>[7]</sup> Administration Manirampur thana is turned into an upazila in 1983. <sup>[8]</sup> Manirampur municipality forms on 10 November 1997. <sup>[9]</sup> There were two brothers, who are Mani and Ram. <sup>[10]</sup> From that, Manirampur originates both of the two brothers. The Raja of Chanchra has done the settlement of survey work of this place by Sitaram Mani and Ram. <sup>[11]</sup> This is causing that it renames into Manirampur. These are not acceptable because here it proves that there lived an influential zamindar name Maniram Babu and it generally believes that the upazila name might have derived from the name of that zamindar. <sup>[12]</sup> Its area 444.72 sq.km., located in between 22°55' and 23°06' north latitudes and in between 89°09' and 89°22' east longitudes. It is bounded by Jessore Sadar on the north, Kalaroa, Keshobpur and Dumuria upazilas on the south, Abhaynagar upazila on the east, Jhikargacha upazila on the west. <sup>[13]</sup> There are many water bodies' main rivers, which are Kobadak, Mukuleshwari, Muktehwari, Harihar, Panidahra Beel, Jialdah Beel, Khajura Baor, Khatra Baor, Hariharnagar Baor, Jhanpa Baor <sup>[14]</sup>, Bokor Beel and Rampur Baor. <sup>[15]</sup> This place is the lowest part of Jessore. Joypur village is the archaeological emblem. Here the water links and the natural scenery make the people to be curious to remake the folk religious culture.

## 2.2 Definition of Folk-religion:

The folk-religion is a religion where there has official religion and vernacular religion in every nation of the world. This tries to expose the plain truth of the own national tradition. This calls as the folk-religion. There is no country in the world where there is not folk religion. Every nation of the world has own folk-religion. As nation, Bangladesh has folk-religion. The district Jessore has folk religion. Manirampur is the second largest upazila in Bangladesh. There has folk-religion. This folk-religion makes up a strong socio-cultural achievement where there are not accepted the terrorist and restriction against the welfare for the humankind and womankind.

## 3. Classification of Folk-religion:

The folk religion of Manirampur is in two kinds. These are folk Hindu and folk Islam. Folk Hindu is in three kinds. These are Vaishnava, Bhagabania and Matua. Folk Islam is very interesting to play a new culture in Bangladesh. These mentioned folk religions of Manirampur investigate to put up their social achievement and cultural contribution to make the non-sectarian society where there will not be present the cast-ism and Brahmanism. Most cases, the researcher explores to study about the folk religion of Manirampur. There mainly will describe about them who have played a great role to survive their doctrine and to get the identity and rights but there is demanded the cast-ism by the cast-Hindus and political rescued by the Muslims. This paper seeks them who have worked for the welfare of the people of Manirampur.

### 3.1.1 Vaishnava:

The Vaishnava community originates for getting rid of the cast-ism by the higher class-made theory. There all sects in human are equal. The people of Manirampur make international Vaishnava cult where there will not keep about cast-ism, all can say and pray to the God Krishnan. One-day, lower class of Hindu could not touch the Veda, they could not go to the temple, and they could not hear the speech of the religious occasion. Sree Sree Chaitany Mahapravu starts a movement that is for all that Hare Krishan and Hare Ram. Many people take the doctrine of Vaishnava.

### 3.1.2 Bhagabania:

One class of people refuses to record themselves as either caste Hindus or Scheduled castes. They profess themselves to be Bhagabania by religion. <sup>[16]</sup> Bhagabania religion is very interesting to study in a large scale. It comes from Kartabhaja religion. It is a kind of Vaishnava religion. This religion is precept by Fakir Aul Chand Thakur. The doctrines of Aul Chand Thakur rename into Kartabhaja. Philosophically Karta means God. Seed is the main source of sacred speech. One gets beatitude called winning preceptors in truth or perfect preceptors in truth Mahapravu. <sup>[17]</sup> This doctrine calls as Kartabhaja in the west Bengal in India. When India divides into two parts such as Pakistan and India, Pakistan divides into two parts. One part is East Pakistan and other part is West Pakistan. East Pakistan means East Bengal. Then Kartabhja doctrine slows down. Aul Chand has twenty-two famous Fakirs. They have accelerated the doctrine of Aul Chand Thakur. One of the famous Fakirs is Fakir Shibiram Thakur. He starts to preach the doctrines of Aul Chand Thakur in Jessore. It historically proves that the preaching doctrines of Fakir Shibiram Thakur name as the Bhagabania religion in Manirampur of Jessore. There is a village named Bhagameny in Manirampur Municipality. All kinds of people like Hindu and Muslims take his philosophy. Here is no cast-ism. All human is equal in the doctrine of Bhagabania. They make up an inspiration for the unity of Bhagabania. Saty Sadananga Sardar is the present pioneer to preach Bhagabania religion. They mainly come from Hindus and Muslims. They are either Hindus or Muslims. <sup>[18]</sup> The oppression of the Brahmins becomes extreme. The peace-loving innocent people of the lower caste are seeking a way of salvation. There is appeared a community of the class Koibarta, Pod or Chamunda. The Brahmins create a class distinction and announce strict rule of the communal attitude. The lower caste people dream of establishing by salvation. They count on true worship at times. <sup>[19]</sup> In this regard, Fakir Shibiram Thakur comes a-heading to get rid of them. They preach a cosmopolitan society.

They make up a free from communal feeling or prejudice. The persons who are in Jessore of Bangladesh follow the doctrines of Fakir Shibiram Thakur. The followers of Fakir Shibiram Thakur Chand Mahanta calls Bhagabania. Idealism or Mystic attract their minds to control semen is the main doctrine of them. <sup>[20]</sup> They have no worshipping kinds. They take one true core, worldly river can be crossed that means they will not do anything what they had. As is saying, so is doing, going, eating, blindness, deafness hap, Kopi, leprosy disease, dumbness, barrenness, wealth of the hapless giving life, to dead to inform that men are the characteristics of this religion. <sup>[21]</sup> They have many social doctrines. They do not take food touched by any other class. Their religion confirms mostly to Brahmoism. They are not idolaters and believe in an invisible God. <sup>[22]</sup> Their marriage system is prevalent only among the Bhagabania followers. There is no spinster marriage. The wives use vermin on their forehead where they wear armllets and Shakha. They do not rear other birds and animals. They take meal two times in the morning and in the evening. The dead body graves with prayer and holy words like Muslims. Legs of the dead body keep in the southward and head is in the northward; Face keeps in the upward. <sup>[23]</sup> Their religious doctrines divide into four steps. They are *Sithul, Prabarta, Sadhak and Siddhi*. All religious appeals are in true and all rites are in true. God is a single entity but exposes into the different names. <sup>[24]</sup> They have more doctrines to play and to lead their philosophical life. There are many *Makam* or stages in their religious metaphor. They are: (a) God is one. He abides in Karta in disguise. (b) At mystic preceptor is all for a disciple. (c) This community will worship five times in a day and in a night. This prayer is the way of getting their wordily enrichment and in spiritual salvation. (d) Wine and meat should be shun strictly. (e) Friday will deem as a holy and this day should pass away with religious practice and religious discussion. (f) There will be no class distinction. (g) The people of this community need no outer symbol and (h) Whole-hearted love and devotion are only responsibilities. <sup>[25]</sup> Dr. M.A. Rahim says more about the doctrines of Bhagabania. These are very interesting to study back. They are: A. Do not lust unlawful sexual intercourse. B. Do not steal. C. Do not kill. D. Do not think to take unlawful sexual intercourse. E. Do not lust for other wealth. F. Do not bear to kill others. G. Do not tell a lie. H. Do not use rough words

to others. I. Do not tell in meaningless words and J. Do not tell in idle talk. <sup>[26]</sup> They start a non-communal inspiration. They think that Brahmin-ism and cast-ism are not acceptable. All men are the Thakur. Human is for human. The situation of the supreme spirit is among all. There says in the famous book of Bhavergueetee. This is:

Transliteration:

*Dekho Chhatrish Varna Chaar Jaati Karan Khan Na Tini,  
Varna Maddhey Kon Varna Shooni Avar Manush Nishani,  
Taar Hukumey Makam Karey Shawkam Kare Taygg,  
Taare-I Hav Taare-I Sheba Lawne Taateye Anurag.* <sup>[27]</sup>

In this song, it greatly proves that Bhagabania is a must nonsectarian social religious cult in Bangladesh. Here says that mind is to be clarification in a fresh. To drive the blacking guard of mind means the love of the human. <sup>[28]</sup> There are many ways where this cult plays and leads a non-communal inspiration. <sup>[29]</sup>

### 3.1.3 Matua-ism:

The matua religion of Manurampur is the soul of Sudra. Most of the Hindu people are Sudra in Manirampur. They cannot go to the temple. They cannot ride to the palanquin. They cannot put up shoes in the leg. They cannot touch the Veda. They cannot listen and read the Veda. Because of being, they are the scheduled caste people in the society. They cannot go to school. They cannot join the government service. In this regard, many people come a-heading to get rid of them. They start a movement to found the social dignity and prides. One of them is **Roycharan Majumder Babu** who is a great social reformer in Manirampur. He is a great follower to play the doctrine of Matua. He is a valiant disciple of Guru Chand Thakur. He tries to establish the schools where the scheduled castes people will go to school. They will gather knowledge and social prestige. In this regard, they try to move in a firing scale to get their rights. They get their social rights and they start a peasant movement. They do not want to work as a disposal as the demand of the high-class society. This paper seeks the people who come forward to getting rid of the social restrictions.

This great man, Roycharan Majumder was born at the village of Poradanga, 15 no. Kultia Union, Manirampur upazila in Jessore. He is a great saint or Gosai of Matua religion. He takes the name of Matua philosophy from Guru Chand Thakur. He tries to establish many schools. He founds Mashihati Higher School in 1918. At that time, it recognizes to all, he has been established 1067 schools only in the Dhaka division. <sup>[30]</sup> The people of Mashihati do not forget the name of Roycharan Majumder. He is a *Mahalder*. His aim and life objectives are to sway the epoch to spread the light of education and he tries to set up the social and religious rights for the lower class people such as the scheduled caste Sudra. There is a well-known poem about Roycharan Majumder, which is composed by the blind poet. His life profile does not study in history. This poem is:

Transliteration:

*Jaar Booketey Darai Achhei,  
Praner School Ghar,  
Oshey School Garlo Babu  
Roycharan Majumder.* <sup>[31]</sup>

Before 1906, there is a banded description in the government service where the so-called lowest caste people would not allow appointing in the service. For this reason, they would deprive of the rights of socio-economical achievement.

Therefore, he starts a movement to educate his followers especially the scheduled caste people who are mainly the Sudras. Roycharan Majumder (*Mahalder*), Azgar Ali and Munshi Meherulla lead the "*Tebhaga*" movement in the lower part of the district Jessore and the last border area of the Khulna district. <sup>[32]</sup> As a result, he tries to found the social, economical, cultural and religious rights of the ninety-six area and in the specially the lowest caste people of the Manirampur upazila. The people of Manirampur upazila become extreme protesters and bellicose. The farmer class people of Manirampur

do not agree to provide the tax of the *tahsilder* and they make up a challenge in lighting a movement against a tenure-holder under a Zeminder. By leading him, they get their social, economical, religious, and cultural rights. They serve a good service to develop the nation and society. They become educated and more literate. This has come to true for the welfare of the folk religion of Matua.

### 3.2 Folk Islam:

Bengalee is a sentimental nation. For the sentimental fusion, the Gourio Vaishnava splashes up from their fundamental ideology and a team of Sufi of Bangla starts splashing up from their compulsory ideas in the scriptural rules. In this case, folk Islam makes up Bengal termination. There are many causes to establish folk Islam in Bangladesh. The researcher intends to study why this folk Islam. Three causes of the total causes are: (a) Convert in Religion: The people of Bangla accept or convert into Islam by the initiation of the Sufi. The ancient customs and rules, prejudice, behavior, and un-Islamic rules lead in a customary in them such as Shirk and *Bedayat*. It creates folk Islam. (b) The Dominance of the Hindu Assistant of the Manager of a Play: At the Aryan and Non-Aryan mixing up a new developed time, Islamic people live in the Hindu environment. For this reason, folk Islam increases in a high rate. (c) The Waking of the Secret Mentality: There makes up a mixing culture with Non-Aryan, Aryan, Hindu, and Islam Bengal. In this case, folk Islam grows in Bangladesh.<sup>[33]</sup> Manirampur is a part of the Jessore district, which is the famous administrative part of Bangladesh. Above-mentioned causes make up folk Islam in Manirampur. To play folk Islam, there are many Sufi-saints, who try to remake the socio-economical-religious-cultural development. The saints who have played a great role to establish the Islamic socio-religious and cultural wave where the people get freedom in human-ism for religion as folk Islam and these describe in a short.

#### 3.2.1 Sufi Mohammad Eusuf:

Mohammad Eusuf was born at the village of Kashipur, Ramnagar union of Manirampur upazila in the Bengal year of 1289. His family is a famous Muslim family. His father name is Taribullah Khan. At the childhood, he loses his father. As an orphan, he studies the primary education. After finishing his primary education, he fosters, by the house of Foorfoora Sharif under the *Pir* Abu Bakar Siddiquee as the passionate son. He has been glorifying of a deity about Islamic mystic philosophy at the house of the Foorfoora Sharif for 15 years. He takes the folk Islamic Caliphate from the Foorfoora Sharif. He devotes to preach and stretch out Islam. He gains how to keep truthfulness, patience, to lead the middle way, shaming style and to keep purification of the rationality. At last, he breathes his last sigh in the Bengal year of 1352 at the Foorfoora Sharif. His dead body graves at the Foorfoora Sharif's family graveyard. His generation Md. Hafizur Rahman is the present *Pir*<sup>[34]</sup>, who serves his father philosophy.

#### 3.2.2 Maulana Noor Mohammad:

He was born in a famous Muslim family. He studies the Madrasha education. History cannot discover about his father, mother, and family condition. He has worked in many ways to spread and to stretch out the Islamic education in Manirampur upazila. He establishes the Ramnagar Junior Madrasha at the village of Laury, Shamkur union of Manirampur upazila. This institution is famous for the strong tradition. This Madrasha grants as the Kamil Madrasha by the Bangladesh Madrasha Education Board Dhaka in 1988.<sup>[35]</sup>

This institution plays a role to preach Islamic knowledge, Islamic history, and Islamic culture. Many people are aware about Shirk and *Bedayat* by this sway of educational re-flourish. All in Manirampur as the famous *Pir* know Maulana Noor Mohammad. His contributions lead a movement to set up a cast free and *Kouliny* free society in Manirampur.

#### 3.2.3 Sufi Paresh Ullah:

Paresh Ullah was born in the famous Muslim family. His birthplace is Gopalpur village, Khanpur union of the Manirampur upazila of the Jessore district. He cannot study more. He studies up to primary. Form his boy-hood, he tries to gain the Islamic *Tassawaf*. He leads a simple life. He is a great saint, who has gained how to keep up the truthfulness, how to keep up patience, and how to drive up the prejudice

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from the Manirampur areas society. He always tries how to educate the people of Manirampur about the knowing the Islamic education. He loves in equal even as other religious people. For this reason, he establishes a Junior Madrasha at the village of Gopalpur in 1940<sup>[36]</sup>, where the learners come to study Islamic knowledge. This Madrasha grants as the government in 1950.

#### 4. Results:

There are many results of Manirampur's folk religions. Here makes up a mixing culture with Hindu-Muslim-Aryan-Non-Aryan. The people of Hindus, who have created Brahmin-ism, they are defeated by the scheduled castes movement. One-day they would be tortured, oppressed and deprived by them to get social economical, religious and cultural rights. They would not go to the temple. They could not wear shoes. They could not ride into palanquin. They could not study the religious books. They could not touch the holy books of religions. According to the rules of Matua, the scheduled castes and especially the Sudras society get rights by the movement of Matua. Today they can touch the holy book of the Veda. They can go to the temple. They can play and lead the cultural rights. They can wear shoes to the legs. They can ride into the palanquin. They remake the widow marriage into the scheduled castes class people of Manirampur upazila. They can say their religious discussions. They can plough their cultivable lands with freedom. They can fish in the water link spots of Manirampur upazila. Here there makes up a rebirth among the scheduled castes people of Manirampur upazila. They can study into the schools, colleges, and universities in Bangladesh. They can join into the Bangladesh government service and all other sections. Here folk Islam creates a Bengal rebirth to sustain the vernacular social, religious, economical, educational, and cultural rebirth with a flourish to Manirampur. The influence of folk Islam makes truthfulness, patience, shaming, Sufi-ism, *Ikhlas*, *Ihsan* and *Insaaf*. The Muslim people make up a new culture to produce a high social religious development where there creates a non-sectarian movement in Manirampur. All people mind that all kinds of people are equal in folk Islam. Here is no cast-ism and Brahman-ism. They may be Hindus and they may be Muslim. All they play their contributions for the welfare of the people. Folk religion of Manirampur plays a non-communal movement. This is why folk Islam is the spiritual son in the Bengal main culture to study in the field of anthropology. Folk Hindu and the folk Islam teach a high sentimental rank among the people of Manirampur upazila where there announces a movement against the terrorists and violence such as Is, JMB, Hугee and Ansarullah Bangla team. If the folk-religions of Manirampur get the assistance, grants, and services from the people's republic of Bangladesh, here does not produce any terrorists. Allah says in the holy and glorious Koran: "There shall no compulsion in the religion." Most cases, it thinks that all men and women are in equal. Folk religions of Manirampur always play a non-sectarian thinking. It is the valuable focus to make a peaceful Bangladesh.

#### 5. Conclusion:

In summing up, the researcher says that folk religions of Manirampur have played a great role to develop the social, economical, religious, and cultural stages. Matua and Bhagabania religious cults play a great role to establish the rights of their own. They seek a non-sectarian feeling and appeal where all kinds of people can join to get their rights and dignities. Folk Islam feels the movement of the non-sectarian society. In recommendation, the government of Bangladesh should come forward to helping, sustaining, protecting, surviving and compulsory studying in the text of the education sectors where they are only the another studying subject about the folk religions of Bangladesh. All folk religions of Bangladesh should study in the class standard. This paper seeks them who try to discover the novelty where the nation and world nations make up the new path and new policy making for the development of the nation. In this regard, researchers, reviewers, scholars, critics, readers, teachers, professors,



learners, and thinkers find out a latest finding to study more in coming future. Therefore, folk Hindus and folk Islam of Manirampur upazila are very interesting sectors for them who want to redesign the folk religions of Manirampur where all men and women rethink a freethinking and human-ism. These folk religions are the valuable sources for the Bangalee culture and literature and those are real assets in the Bengal folk religious history.

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