



---

## THE VALLIANT WARRIOR OF THE INSOMNIA OF BENGALI MUSLIM: A STUDY OF MAHAMMAD MEHERULLA

Md. Mohirul Islam\*

---

**Abstract:** *A good number of scholars still cherishes in the world for their valuable and outstanding contribution to human. One such a self-iterated ageless great man comes in the field of re-birth of the Bengal Society in the middle phase of the nineteenth century. Mahammad Meherulla is a starling star. He is the father of the insomnia of the society, multilingual Scholar, religious reformer, Social reformer, educational reformer, political reformer, and the eminent great man of letters. He himself devoted into keeping up the awakening to the Hindu and Muslim Society by educating between Islam and English learning. He has established the multi-types educational institutions. This paper attempts to study of Mahammad Meherulla's vision of the English, Bengal and Christian missionary society. He tries to set free from prejudice and Christian religion's stemming from a sinister motive to the Bengali nation. He Start the movement to remake the righteousness and sophistry, Freedom and variety of educational institution and to preach religion in Bengali language. Our paper will study about his life profile and his reforming activities. He is an orient-list. He preaches Islam in Bengali language to the West Bengal, Assam and East Bengal to the remote village and gives regaining consciousness to the Bengal society. He is a non-sectarian Muslim. We will try and discuss about Mahammad Meherulla's multifariousness life and multi-sects reforming index in this dissertation. As a result, he is the greatest ascetic and the noble birth for awakening the Bengal.*

**Key words:** *Life profile, Reformative activities, Religion, Society, Education, Economics, Politics, Literature and Culture.*

---

\*English Teacher, Cantonment Board School, Jessore Cantonment, Bangladesh



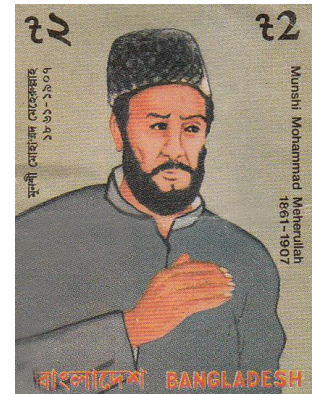
## 1. INTRODUCTION:

The foreigners come to Bengal areas to trade, to travel, to loot and to preach religion for ages to ages. The Bengali nation is mixed with various cultures and thinking. After long time ruling by Muslim's in the Bengal they become the Muslim ruling state-less on 23 June in 1757. The People of the west Bengal, Bihar, Orissa, Assam and the East Bengal become perplexed nation by the refractory of the English and severe torture of Christian Parsons.

To get lost Muslim State, they start movement such as: Beralbhi, Wahavi, Azadi, Faraedi, Peasant and subjects. Above these movements become failed. There makes up variety of ominous culture in the Bengal Society. Here makes up the name of Islam in vogue the various engrossed in superstition, Missionaries activities, Brahma movement and freedom form defilement revolution. <sup>[1]</sup>

The native nation is behind in education and they are marred in socially, politically and economically. <sup>[2]</sup> The power of society and state is mere under the ruling of the English. The Hindus become into their greatest friend. It starts the dual or conflicts among Oriental-ism, Middle-East-ism and East-ism. The Muslims are literate-d into Arabic, Persian and Urdu. The Hindus are educated in Sanskrit, Arabic, Persian, Urdu and English. The persons who are engaged to study about Language, religion, art, Culture and civilization of the West, are called them as orient-list. <sup>[3]</sup> The

Hindu society is full of caste-ism such as: Brahmmin, Khaitryo, Baydias and Shudras the Muslim Society is turned into Cast-ism such as: Ashraf, Atraf, Ajlat, Momin, Jola and sheikh. Most of them were converted Muslim. <sup>[4]</sup> As a result, Atraf-Asharf, coming from outside local, Pure-converted Muslim etc. Contrasts are living in the society for long times. <sup>[5]</sup> These conflict and struggle are to run in the society. Ultimately, the Bengali think that we want to go the development step of the civilization, in this case we have to learn about the education and culture of the British. European missionaries and the Christian priests begin to preach their religious doctrines in the Bengal society. From groups to groups, the Hindus and the Bengali Muslim take Christian religion by the Christian parsons provided blunder explanation and falsehood ship against Islamic belief. On the



**MAHAMMAD MEHERULLA  
(1861-1907)**



other-hand, the Hindu orient-lists hold pen writing against the Muslims. They establish Jessore Hindu Rakkhini Samiti, young Bengal and Brahma Samaj. <sup>[6]</sup> The Muslim nation in Bengal does not await more. They accept the oriental education. They devote themselves to save the Muslim society and the Bengali. Mahammad Meherulla is a shining star among the Bengali linguistic intellectuals. He is the awakener for the Bengali woman rising, free will think preceptor Multi-linguistic, Journalist, Poet, Preacher of religion and social reformer. <sup>[7]</sup> He devotes himself into Islam with the English education. He is crowned in the discovering history as Munshi Mohammad Meherulla. He will be depicted in the page of the history with golden letters for the re-bearing of Islam and Muslim society. It is created as the Modern disputation in Bengal known as *Waaz-mahful* by his teaching. This paper will to study as Mahammad Meherulla from Munshi Mohammad Meherulla. His preaching, education and philosophy are the key of freedom of the puzzled Bengali Muslim. We will try to prove that he is the valiant warrior and a precursor for the insomnia of the Bengali in this article. The relics of the past make the novel artistic and historical deeds. Novelty is better than repetition. Tradition it's a matter of much wider significance. It can not be inherited, and if you want it you must obtain it by great labor. It involves, in the first place, the historical sense. <sup>[8]</sup>

## 2. OBJECTIVES OF RESEARCH:

Mahammad Meherulla has been labored as a relentless worker for the insomnia of the Bengal like Socrates by composing the prose, poem and *Waaz-mahfil*. He is a great bard of the Bengal. His life struggle is to be kept unknown to the world society. With taking the poverty he has to be worked as a restless working in the way of village path, field, town and city. A many is called to him as a communal. We try to study that he is a real Muslim, Bengali-loving-patriot and a non-sectarian man. His neo-rising in Bengal Society is to reshape the national and religious life with taking Islam and oriental education. This local history will help to make the national and international history. To make every nation in the world helps to the local history and theses sources will help to study the world history.

## 3. DISCUSSION:

### 3.1 LIFE PROFILE:

This age-less, Mahammad Meherulla was born at the maternal house, Ghop village near historical Barobazar, Jhenaidah subdivision, in Jessore, on Monday, 26 December in 1861.



His father's name is Waares Uddin and his grandfather's name is Nasir Mamood. His father's family is Muslim and poor. His mother's family is Muslim, Self-sufficient and rich. He is a son of his parents and he has three sisters. He is the fourth son of his parents. His father house is at Satiantala Village, Kotowali Thana in Jessore. At the age of six months, his mother comes to his father house with taking him. His father is a religious and public spirited man. He is always joined for the welfare of the Society. He is used to saying his prayer in five times in day and night. This epoch making leader comes to this poor family. Who knows? This boy, Mahammad Meherulla would be one day a spiritual guide for the freedom of the people of the Bengal. Father, Waares Uddin would dream that his son, Mahammad Meherulla would be a great man by studying. The poverty of this family would be driven away. One day he originated found and assemble the meetings-Conferences in the Bengal Society, He has been uprooted and extracted the fangs of the Christian priests and Christians by writing theological books about Christian religion; he has sacrificed his life to improve Islam and to develop the Society, this line-age diamond, orator, the pride of a family Munshi Mahammad Meherulla. <sup>[9]</sup> The fate of his father is not succeeded to see this development. At the age of his five years old, he has to admit into the *Pathsala* of this village. Mahammad Meherulla studies the Barna Parichoi-step-1 and step-2 by Ishawr Chandra Bidya Sagar. He finishes the half of Bodhodoi by Ishawr Chandra Biddya Sagar as the third step. His father's joys know no bounds. In that time Mahammad Meherulla has lost his father. The darkness comes down to his mother's house-hold. She has to manage his family. She is an erudite, pious, simple, fighter, Cultivation of learning, devout and ideal women. <sup>[10]</sup> After the death of her husband, she has to face these problems. These are: (a) Poverty in the household (b) Pain for husband (c) Loan of money-lender (d) To manage family e) To marry off her daughters f) To study of Mahammad Meherulla. In spite of having these problems, she doesn't defeat to the luck. She wants to study of Mahammad Meherulla. Her father's family is active and rich. She prays helping to her father's family. They give all kinds of solvency for her family. Mahammad Meherulla grows up day by day. To take this name, there are many opinions among the followers of him and the successors of his lineage have been introduced him as Munshi Mahammad Meherulla or Munshi Mahammad Meherulla. Nasir Helal says: 'The author that it is in orthography or that man it is in spelling, his name has been written or signed that it should be written in that



orthography surely. We have collected the signature of Munshi Saheb, There he has written his name spelling Mahammad Meherulla < ḡṇṁṣṁ ṁṁṁṁṁṁ >. <sup>[10]</sup> There is a more problem to accept the name `Munshi`. He is Munshi Saheb forever! For the whole life is known, for the whole life is treated, for the whole life is felicitied Munshi Mahammad Meherulla.<sup>[11]</sup> Muhammad Meherulla and Mahammad Meherulla are not same man but Munsii; Munshi are not same. `Munshi` is an Arabic word-spelling *Mim Noon Shin Eya*. It means writer or author. <sup>[12]</sup> In singing in turning into tongue to tongue of the human, this song (the music of marlines) but one day when it refigures to write the language of mind, that day these songs is written. The persons, who would write, are called them as `Munshi`. <sup>[13]</sup> The Munshi word uses in the meaning of lettered. <sup>[14]</sup> Mahammad Meherulla would not like Munshi before his name. There was a time when he gave a ring to make with his own name in a gold coin shop. To get introduction of his name, the ring makers have added the Munshi word into his name of the past. During the usage time of ring, but Mr. Munshi had been shifted himself. <sup>[15]</sup> Above these discussion, I can identify that Munshi is not connected with the termination of his lineage. He likes the best name Mahammad Meherulla. In that contemporary, there were more two Mahammad Meherulla. One is in Pabna now in Sirajganj. Other is in Khulna now in Satkhira. I mean that the collected signature of Munshi Meherulla by Nasir Helal is correct. Our paper will use Mahammad Meherulla. During the period of Mughal, the past generation of his group, Monu Khan comes to Satiantala. None lived here before. This area is full of jungle and sundry trees. To cut tress he starts living in this village. Seven generations of Monu Khan lived in this village. Mahammad Meherulla has preferred two ways to win the giant of poverty. They are: **(a)** to acquire the Knowledge. **(b)** to work as a free will agent. He gains the etymology in the field of Bengali, English, Urdu, Persian, Arabic and Sanskrit. He masters about society, religion, culture, politics and comparatively religion. He studies thoroughly: The holy and the glorious Koran, Hadeeth, The Veda, The Old Testament, The New Testament, The Bible, The Zend-Avesta, The Tripitak, The Grothosaheb, Ramayon, Mahabharat and the books of Hindu religion. He accepts the teaching of Molovi Mahammad Ismail of Karchia in Jessore such as: The holy and the glorious Koran, Hadith, Golesta and Bosta of sheikh Saadi and some Urdu language. <sup>[16]</sup> He spends three years for studying. At fourteen, he learns to Moulavi Moshab Uddin of KailKhali, Bagharpara, Jessore for three years such as: Arabic, Urdu and Persian language



and literature. <sup>[17]</sup> He used to exercise Urdu and Persian under Munshi Tazmahmood.<sup>[18]</sup> He obtains the proficiency of Bengali, Arabic, Persian Urdu even in English by the real inspiration of his learned mother and his own attempt-ion . <sup>[19]</sup> To gain the lot in busy Mahammad Meherulla is looking forward a work to win the poverty. He at first has to learn the tailoring at the name of Khojarhat, Kotowali Thana in Jessore. <sup>[20]</sup> To learn with tailoring he finds out latest tailoring master. He starts learning about the tailoring to go to Jessore by Asgar Mia. <sup>[21]</sup> He learns the high methodology of tailoring from the famous tailor master Jaha Box Mridha. <sup>[22]</sup> Mr Jaha Box is a master for Sahib Bari (English house) of Kharki.

This working hero is learned by Jahan Boks of Khajura about the tailoring work. He works in tailoring to the English house of Kharki. He becomes good at tailoring. He becomes treated by all as the best tailor master. His behavior and working proficiency are delighted by all kinds of people such as: Magistrate, District Magistrate, Judge, Christian parsons and European missionaries. All would come to make cloth, to tell him and to test his witty. At last he opens a tailoring shop at Daratana on the Bhairav in Jessore town. He gains the patronization of the English. They would praise him. All activities of him are dear to them. To get patronized by them he gets a job in the district board as a clerk as thirty taka per month. It would not get free from the field of the grasping of poverty. After few days he reigns from the post of a Clerk. Again he starts tailoring. The undetermined numbers of people, tailor masters and groups to groups leave the apostasy and become Christian. There are many techniques of them to accept the religion. These are: To build dispensary, school, orphanage, nursing home, medical care center and to blunder the Muslims by writing and mistaking anti-Islamic books. They explain about the holy and the glorious Koran, Hadeeth and Hazrat Mohammad (sm.). Their writings: Mizanul Haque, Islam Darshan, Taalime Mohammadi , Islam Darpan and Tahkikal Islam. <sup>[23]</sup> The Hindus and the Muslims have lost their developing ways. The want of Muslim books in Bengali, natural calamities, famine, the torture of the English and the created Hindu Zaminders and to help the beneficiary are to be apostate. Above these books are to help to accept Christian religion. Mahammad Meherulla has become attracted to convert into Christian religion. Hearing the preacher of the Christian priest of Annanda Babu and studying above books, the Bible and Christian religious terminated books, he dislikes Islam terminated books and he prefers taking Christian religion. <sup>[24]</sup> He will be baptized. He makes the Christian dress. <sup>[25]</sup> There calls on the flood of



enjoying in the locally Christian society that Meherulla of Jessore and Sheikh Jamir Uddin of Kuchbihar would be converted into Christian religion on 25 December in 1881. <sup>[26]</sup> Sheikh Jamir Uddin becomes John Reverend Jamir Uddin. The condition of Mahammad Meherulla does not express in the history. He would go to Darjeeling with the priests frequently. He goes away to Darjeeling but he does not deny Christian religion. He opens there a tailoring work. He becomes popularized within a few days. He is patronized by the priests. There he starts studying about the various types of theology. He studies the book of “*Khristan Dharmer Asarato*” by Hafiz Niamat Ullha. <sup>[27]</sup> He studies the book which is written by Babu (Mr) Eshanchandra Mandal ‘*Enjile Hazrat Mohommad (Sm:) Ar Khabor Achhe.*’ <sup>[28]</sup> He more studies these books which are : Mansure Mohammadi published from Mysore, “*Keno Ami Amar Paitrik Dharmo Tyag Korechhilam*” Written by Hazrat Soliaman Waarsi, “*Keno Ami Islam Dharme Biswasi Hoyechhilam and Prokrito Satyo Kothai*” <sup>[29]</sup> After reading these books, his mind starts sobbing and howling which awaken his heart with untold sniffles and pains . He asks his own mind what I am done. He takes by studying about the faults of different religions in fully from the Urdu book” *Tohfatul Muktdi*” <sup>[30]</sup> He cannot forget the belief of Islam from his heart. At last he denies all patronizing and pelf and money of the priests. He returns to Jessore Daratana from Darjeeling shop. That Daratana becomes the Islamic research among Islam and other religions he re-comes into Islam fully. Where the priests preach their doctrines, there he exposes the real truth against them. This news is spread to all places in Bengal with in a few days. He is devoted himself into preaching Islam and to save the Bengali people from hypocrite priests of Christian religion.

Golam Rabbani <sup>[31]</sup> Mohammad Ibrahim of Ghop of Jessore city and Mohammad Kashem <sup>[32]</sup> of Ghurulia village, and Sheikh Jamir Uddin<sup>[33]</sup> are being accompanied with Mahammad Meherulla for all times. He sacrifices his total life to save Muslim and to preach Islam by Bengali language to the township of the East Bengal, the West Bengal, Assam and Kuchbihar. He starts a war against the Christian priests with *Bahas* (disputation) and by penning writing. He has risen to the Bengal society. He composes the research articles and speeches against the superstition only to save the Hindu-Muslim Bengal society. This versatile age-less great leader’s life and philosophical thinking will help to remake their Islamic and Hindu Bengal life and to reshape the Bengali nation for centuries after centuries. He accepts *Bayath* (oath) of Pir Hazrat Abu Bakar of Furfura and of Pir Hazrat Abdul Karim





Shah of Kharki of Jessore. Mahammad Meherulla gets married of two wives. He at first has married to the Chandutia village of Jessore and the second in Kushtia. To preach Islam after a long time he breathes his last sigh on the day of Friday (Jumma), 7<sup>th</sup> June 1907. The causes of his death are of pneumonia and diabetes diseases. The fixed order of things takes away him at inauspicious time. He is kept away older mother, two wives, three sons, three daughters, undetermined devotees followers; the spell of insomniac method of Bengal society and the sensation of spark of fire for Islamic movement. I will explain and expose about reforming activities of this valorous hero in a nut shell.

### **3.2 HISTORICAL CAUSES:**

The history of Bengal is very fares ancient. The Sultanate, Mughal and Nowab periods make an important chapter in the history of the world. The English capture the Bengal power because of this country's traitors. It starts the disintegration of the history. There are three kinds of social revolution such as: Calcutta wise, Dacca wise and the pastoral wise. The Hindus become their best friend but Muslims become their notorious enemies. The Hindus never provide the good place in the society to the amphibious inhabitants of this delta. The Muslims gave the full rights of Islam to the Brahmin and low-caste-creeds equally. <sup>[34]</sup> In the period of the British ruling the Muslims are sustained a loss in the high rate. <sup>[35]</sup> To gain wealth for the Muslims are: Military division, Dewayne Division, Court division and Ruling division. To lose all they become hopeless. There is Turk of the Muslim Bengal edifice, Persian of the court and Arabic of religion language. <sup>[36]</sup> All on a sudden, the English change Persian and English becomes the Court language. <sup>[37]</sup> The English employ the Bengali Muslims as the post of Chaprashi , Daptary, Khansama, Khalaassey, Tentle, Sareng and become into the peasant classes in 1874. <sup>[38]</sup> There are two (Judge Hindu) Judges in the high court of Bangladesh but Muslim not in one. <sup>[39]</sup> Here make up Zamindars and the aristocratic societies. Here starts the fair of Hindu and the festival of Shivajee. The Muslims realize the importance of the oriental education. They take their education and they accept their job. <sup>[40]</sup> The movement of Bercalbhi, Wahavi, Nil Mutiny in 1831 <sup>[41]</sup>, Sepoy Mutiny in 1857 are failed. The confliction among Hanafee, Mohammadi, Shia'a and Caste-ism in Muslim Bengal are grasped to damage the Muslim Bengal Social Unity. In this situation, the Muslims are fully failed to gain their goal. They try to become taller the English education. To be different to the religion, society and nature, they can not arrest to be offered by Christian





missionaries the best greed. <sup>[42]</sup> The Muslim prefers to establish meetings in Bengali such as *Bahas*, to write books and to study English.

To break the Christian missionary's misinterpretation, the Muslims start struggling against the priests to save the Bengal Muslim and Hindu community. Mahammad Meherulla is a presage hero of that fighting.

### 3.3 REFORMATIVE ACTIVITIES:

#### A. RELIGION:

Hearing the falsehood by the Christian priests at Daratana, Mahammad Meherulla has been a protestor against them. They would preach their religious doctrines in Hut, Bazar by lecturing. They would tarnish Islam. <sup>[43]</sup> He would dispute against the aberration of the priests. He would expose the real cause by pointing out an amenable reason. Where the priests would do meetings, there he would speak by delivering the lectures. The priests would sit to preach their religion but Mahammad Meherulla would sit to dispute against their theology in the opposite. After ending the meeting of the priests, the people would come to heat and to realize the doctrine of Mahammad Meherulla. To attract the people in meeting, he would put on bangle of bells for the ankle so that they would realize in the easy that Mahammad Meherulla would have been present <sup>[44]</sup> He at first would preach Islam, *Waaz Mahfil* and speeches in Bengali. He would give *salam: Assala Mualaikum*. He would sing: To sing all Muslims, to praise Prophet, to make public in full heart, to praise *Salle-ala*. He would speak his lectures with mixing of Arabic, Urdu, Persian and Bengali. It seems that he would preach in pastoral tongue. Leaving tailoring work he is himself appointed into preaching Islam to the whole Bengal. He used to get disputed against the Christian Priests by Pen war in the daily paper. John Reverend Jamir Uddin would start a struggle against Islam. Many Hindu and Muslim would come into Christian. He writes an article entitled of Asal Koran Kothai, in the Christian friend ship paper. It has quoted six questions. Mahammad Meherulla replies them in the Sudhakar paper entitled of " Sarbotroi Asal Koran, Reading it, John Reverend Jamir Uddin becomes silent and he does not reply against him. He comes back into Islam. In this only the *Bahas* would grow up against the priests, they would defeat, he collects the outstanding with in the Christian theology. <sup>[45]</sup> There are no districts where does not go there. There would conflict away among Islamic school such as: Hanafee, Mohammadi and Shia'a. Their school conflicts would be solved by Mahammad Meherulla.



He would argue and discuss Islam in all places of Bengal Such as: Rana Ghat , Noakhali, Kushtia Kumar Khali, Rajbari, Pubna, chatmahor, Sirajgonj, Bogra, Kartia, Goalanda, Kuchvihar, Diamond Harbar, Nadia , Jessore, Khulna, 24 Parganas, Barisal <sup>[46]</sup>, Pirojpur, Assam, Rangpur, Maldah, Hoogli and Jalpaiguri. He holds many meetings above these places. Mahammad Meherulla's urges and wisdom is so sharp that the priests are defeated in unanimously by him such as: Priest Mile, Priest Eshanchandra Mandal and Priest Hossain Ali <sup>[47]</sup>. He could not tolerate this propaganda. As a protest published a book named `Khristan Dharmer Asarata. <sup>[48]</sup> And he established an institution named `Islam Dharmouttejika.<sup>[49]</sup> He would teach Islam in Bengali that the people would realize in easy. Hearing his Bengali *Waazmahfil*, group to group Bengali come back into Islam and about two, thousands other religion's people come back into Islam. To save Islam, this main praying is to reform the existing religion. <sup>[50]</sup> He has closed the propaganda of the priests and had to keep in soar of the best and dignity of Islam to present to the people in every place of Bengal, Assam by delivering *Waazmahfil, Bahas*, Meetings and a mass movement. <sup>[51]</sup>

He would point out the superstition of the Hindu Society so that they would come true. Many of them come into Islam. He follows the dictations of Keramat Ali of Jouno-pur, Abu Bakar of, Furfura, Shah Abdul Karim of Jessore and Sir Syed Ahmed. He would find out a mystical way to get rid of paining.

#### **B. SOCIO- ECONOMY:**

The condition of the socio-economic of the Bengal is untold which is very pathetic during the British period. There are two classes between Hindu and Muslim. The Muslims would learn Arabic, Urdu, Persian, Bengali and English. This is why they do not become good at English. The Hindus would learn two languages such as Sanskrit or Bengali and English. As a result they become very good at English. As a government service holders their numbers become grown but the number of Muslim is out of counting. In this situation, poverty, loan and lending money have grasped up the Muslim Bengal society. The *Mahajans* (money lenders) levy the usury at the extra in high rate. <sup>[52]</sup> W. Hunter says: It has to pay for the gold coin tax in extremely high; because of it the poor are being vanished away. <sup>[53]</sup> The soldier using a long Musket (*Shikdar*), Tenant, *Zamindar*, the owner of a *Taluk (Talukder)* , Lord and leaseholder are to involve in danger to the villager's life. Their life is bound with wheel of



poverty, revenue and tax. Mahammad Meherulla is always busy to reform of the socio-economic. He is a well-known Islam preacher, orator, rare speaker, writer and social reformer. <sup>[54]</sup> He becomes made effort to improve the religion and society. <sup>[55]</sup> To hear the *Wazz* (speech) thousands and thousands people have been pious and have given up share-ism and innovation in religion; thousands and thousands Non-prayers have been saying their prayer. <sup>[56]</sup> The Usury-holders have been given up Usury in the society. Many non-curtain women have been becoming containers by hearing his *Nasihah* (speech) Many Muslims have made up their mind to do trade and commerce. Many *Nayara* Fakirs and demented Muslims have been treasured in trading and Commerce. <sup>[57]</sup> There established a sweet shop at Daratana by supervising of Mahammad Meherulla. In this condition he has given good suggestions and good inspiration to develop the society and house-hold. He is an awakening leader. He inspires to exercise own country's industry, trade-business and to remake the society and nation free from disillusionment exploited, deprived of, reprimanded, down-trodden, oppressed and assailed conditions. He has written the tragedy of the Hindu-women who are widows. Their life is full to brim by the saddest harassed conditions. He tries to help them to get rid of suffrages and sufferings. He has shown in the same right for all among Hindus and Muslims. He protests against the worship of Pir, the worship of grave and the worship of shrines. He is selected as a president by the District Board. He would good-nurse the union for his area. He has spent all for socio-economical reforming which has been earned by him. He does not deposit for his successors. He has written the tragedy of the women. He writes: "The widow who would negate to die with pyre with husband. She has to throw into burning fire by binding hands-legs by Hindus. They would never pay heed to their speeches. None heart could notice affection and passion for her and this is why there would ring and beat drums and tom-toms and they would cry out: *Haribol! Haribol!* Or Hindus spring festive at the approach of the vernal equinox speech" The Hindus think of the women would be alive, they would do abominable practice, venereal bad practice and bizarre-create which would be a must to stigmatize the society.

He follows the doctrines about widow marriage by Raja Rammahon. He preaches it to save the Hindu women. He discovers the novelty to design the exploitation and superstition free socio-economic.



### C. EDUCATION AND CULTURE:

All parts of the Bengal are controlled and ruled by the English such as: Society, Culture, Economic, Education and State. The Muslim Bengali starts to regain the native movement. The British ruler is called them as the terrorists. They shoot the Bengali and Muslim Bengali as the bird and hang them to the gallows. The Bengal Society can not sound a bit against the English. The Bengali is tortured and exploited by their steam ruling. It is sure that they found at first the Bengal printing machine and they open the English education. They divide the Bengali society into two sections. They are the first founder for the awakening of the Hindu. They make the Muslim as the beck and call. The Muslim culture and education of the thousand years become into the triviality as the relics. One of the English says: The Muslims were not only the matter of the dominion, but also they were the greatest nation in the field of education in India. <sup>[58]</sup> This condition of the Muslim is full of crying. The curve design of the limestone from the walls of the roof-less Mosques has fallen off in many times past; the full of rivulet and a big grove has become into full of jungle and but into the field of paddy. Today their ponds with full of fishes have regarded into the stinking-hole. <sup>[59]</sup> This picture and the superstitious customs have been played as strongly to be converted by the English fostering Christian missionary and the priests. A great Man, Mahammad Mehrulla has been saved the Muslim Bengali by providing the disputation against them. On the other hand, *Mufti*, *Maulana* and *Moulovi* get feared to do something against them. None can come forward to saving the Bengal Muslim Society. Mahammad Meherulla comes to save Muslim and Islam and he founds many kinds of institutions such as School, Madrasha and *Baitul Ma'al*. He establishes Karamatia Madrasa in 1900, Art school and English Medium School. He tries to spread the art and culture by establishing of Bangio Sahitye Bisoieni Muslim Samiti in 1899 <sup>[60]</sup> Anjumane Nurul Islam and Bargio Pradeshik Musalman Shikkha Samiti and Nikhil Bharat Islam Prochar Samiti. Hindus admit into his founded institution and he helps them to study there. Bengali and English are the best important subjects of his institutions. He does not join into any other politics. To spread education and culture he joins into the various types of printing media as representative such Mihir and Shudhakar. He is a regular writer in this journal. As a representative, he would go to deliver his lecture. Munshi Mohammed Meherullah is edited Nurul Islam a yearly published from Jessore in 1901. <sup>[61]</sup> He presents in the Shikkhya Samiti Dibarsik Sammelon in Tepera Pashim Gaon on



April 1905. To break the sub-continent movement begins from Bengal. All India Muslim League comes out in public at first in Bengal on December, 1906 in Dhaka. He joins there. There accepts fourteen proposal. The important of these: To establish education fund, To protest the part less of Bengali Language, Religious education for Muslim boys and to good-use of the economic of Mohsin Fund. <sup>[62]</sup> Mahammad Meherulla speaks his lectures at 12 pm such as: Trading-Commerce, Women education, important of education, Foundation of *Moktab*, Madrasha and School, education of Art, to establish of religious soul, physical exercise, the importance of Sabah Somiti, to found *Baitul Ma'al*, the fault of early marriage, imprudent, to find out the way of developing the society and extremely own native movement. <sup>[63]</sup> He breaks the existing custom of the society. He tries to set free from the invasion of the Christian priests.

#### **D. LITERATURE:**

Mahammad Meherulla is a self-educated and advanced leader. He is a well-known writer in the field of Language, literature-culture, economic, political thinking and foreign policy especially in Bengali and English. To protect against the priests he has been refigured as the writer in the various types of Magazines, Journals, Lectures, Replying Lectures and works. He is mainly to be an author be the inspiration of the world famous Shekh Sa'adi. He commits to memory Sheikh Sa'adi's books of *Golista*, *Bosta* and *Pandeynama* of Farid Uddin. He translates it into Bengali. While delivering extempore speeches he used to punctuate with poetic verse. <sup>[64]</sup> The rebel poet, Nazrul follows the theory of communism and he writes about the imperialistic creation. Mahammad Meherulla also creates his works with copy of Sheik Sa'adi. He writes his creation by prose, poem, having a melodious voice and reciting type of books and papers. He has written a dozen of articles and books. We will discuss and review those books in a very short. Before discussing these books we have to point out another Mohammed Meherullah. The second Mohammed Meherullah is in Sirajgong (Pabna). He has written these books such as: *Islamic Bakritamala*, *Bangla Bibaher Bismoi Fall*, *Eslahul Kawm Ba Samaj-sansker*, *Manabjiboner Kartobye*, *Maha Bakyabali*, *Bangla Koran Sharif v-1*, *Sholokmala*, *Upadeshmala* and *Haq Nasihat*. <sup>[65]</sup> The third Mohammed Meherulla is in Satkhira (Khulna). He has written a book on *Islam Koumudi* in 1914. <sup>[66]</sup> Now extremely we will try to review his works and literatures.



**D. (a) Khristio Dharmer Asarata (1887):**

This book is published on 13 March, 1887. This book is published from Satiantala, Jessore. It is composed to protect the Christian Missionary's movement against Islam. This book is not got. It is designed by Nasir Helal (Ed), Munshi Meherulla Foundation, October-1999, the page no: Fourteen. In this time Mahammad Meherulla establishes Islam Dharma Uttejika Samiti, Jessore.

**D. (b) Esaiee Ba Khristani Dhoka Banjan (1892-1893):**

This article is column writing between Christian Bandhab and Shudhakar Monthly journal. Jhon Reverend Sheikh Jamir Uddin writes on article about "Asal Koran Kothai." In replying Mahammad Meherulla writes an article title of "Asal Koran Sarbatroy." This article is a solution of Questions and Answers.

**D. (c) Radde Khristan O Daliul Islam(1895):**

This book is full of questions of Christian religion and answers according to the holy and the glorious Koran. Mahammad Meherulla Studies about comparative religion between the Koran and the Bible. This book is a high quality of researching. It is started by Allahu-akbar o Allah is the greatest-at first but 2<sup>nd</sup> it is designed by the name of the book. The third stanza is started by the name of Allah, the mercy, the kind. The fourth is Introduction. He has written about his book in the first, and he declares. Islam is for Genie and human beings. He says Islam is accepted by the Europeans, American and African. He explains about Freedom, Religion, Jisu and the soul of Allah is not a creator. This book is under fifteen Chapters. Here is discussed about Jesus, Trinity, John, Luke, Mathew and Injil. Here is pointed out sixteen cases-questions and its answers.

**D. (d) Meherul Islam (1895):**

This book is to start by the name of Allah as the prayer to Allah known as *Manajat*. He has explained about Islam, *Iman*, Koran, *Hadith*, *Ijma* and *Qias*. He suggests to the people in this book who want to get free in human life, have to take Islam. There are four *Hadith* which have been explained with the type of Poem. It is started secondly by a poem which is known as *Naate Rasul*. *Iman*, *Wahdaniat*, Heaven, Hell and the punishment of the grave are discussed. The name of a Bengali meter in which each line consists of fourteen Syllables, Bengali Poetical meter, Islam and *Sunnah*, *Loghu tripoti*, *Salath the Aakli* deeds the letters of Bengali are mentioned in this book. He uses the holy and the glorious Koran such as The



Sura Name: Al-Baqarah. The verse No: 3. The Surah Name: Al-Hijor, The verse no: 10, The Sura Name: The Sura Name: Al-Yasin, The verse No: 4, The Sura Name: At-Taha, The verse No: 13 and The Surah Name: Al-Hud, The verse No: 5. This is ended a poem the titled of "Attyoupodesh". It has a deep philosophical termination that "fve gb `fg `g, ivnv `~i tejv Kg". The translation: To think to mind is breathing into breathing, The path is fa-rest away but time is hastening.

**D. (e) Bidhaba Ganjona Ba Bisadbhander(1897) :**

This book is divided into two sections such as first chapter: He is explained about the variety of Social religious customs of Hindus. Most of them are in explanation of Hindus creating caste-ism. The main gist is to be married of widows of the Hindu society that is described in this book. Second Chapter: S.M called her as mother. The word mother is used in about thirty times in this book. He is renamed her as the queen of India. I can find out a very interesting thing that he is never revolted against the English. He is always revolted against the Christian priests. He has written a poem entitled of "Mata Maharani Bharetshawree". It has 115 lines. He has written another poem that is 'Kenona Ma' in this book. In spite of those he has drawn a picture about the entitled of "Doyar Sagar Pandit Iswarchandra Bidyasagar." It has ten stanzas. Every stanza has four lines. The total lines are in forty. This poem is fully flattered of Ishawrchandra Bidyasagar. This book is banned by the session Judge on 28 July, 1909. The book is needed between Hindu and Muslim widows. Both of them are to set free from the existing Widow-ism. So, we can't deny that it is a best source to play against a religion and society.

**D. (f) Jawabunnessara (1898):**

It is not a book but it is a bundle of question and answer speeches. The questions which are asked by the priests. Mahammad Meherulla has given and exposed the plain truth. This is related into Noakhali district. The lectures of Mahammad Meherulla are published as the book in Noakhali. It is full of logical answer and scholarship. In reply the priests can not more quest to convert because he has requested them not to create miss-interpretation. This book under discussion that every speech or every book or every *Waaz Mahafil* has designed by some poems and some prose's like Sheikh Sa'adi. He has written his books with the classical Language. It is published by Akhlake Ahmedia. In this book Mahammad Meherulla has replied that: "We saw especially in discussing that these questions were full of





unawareness and duping. I hoped you never tried to mislead the simple devotee believers of Allah by printing this type in full of beguiling questions more.”

**D. (g) Hindu Dharmo Rahosy O Devlila (1909):**

He has drawn the picture of the nature of the religious service: Dharmodev, Parashor, Devdaysh Character, Mooni, Balistho, Indradev, Surjodev, Pandu and Kunti. He has analyzed about the character of Radha and Krishnan. He has composed according to the researching of the Veda, Upanishad, Monusangheeta, Purana, Gueeta, Mahabharat and Ramayana. It has been written within the mixing of prose and poem. It has been that he has seen that he has hurt against a religion. Every religion on the earth is full of humanity. Allah says: There shall be no compulsion in the religion. [Al-Koran, The Baqara, The verse No: 256] He is depicted that “Find out, Find out, Find out, to pursuit real Religion, Give up, Give up, renouncing false Reigion.” He writes it in replying of Knishnakater Will, Rajsingho, ‘Mrinalini, Kavita Pustak, by Babu Bankim Chandra Chattrapaddya, Kavita Sangraho by Poet Iswar Chandra Gupta,Pratapsingh by Damodar Mukhopadhaya and Jamai Barik by Babu Dinobandhu Mitra. These Babu misinterpret about Muslim in their books. For this reason he does not wait. He composes the real truth about the religion of them. He tries to prove that Hindu is not a name of religion. It has no scriptural proof. It is Persian. Hindu means Slave or Servant. This book is ended by some questions. The last question is “The person who is speaker, he is an eater.” This book is written by the prose and poem. Most of the doctrines are from the Hindu religious scripture.

**4. REVIEW OF RELATED LITERATURE:**

Muhammad Abu Talib, Mr. Nasir Helal, Dr. Md Johurul Islam and Sheikh Jamiruddin are the main researcher about Mahammad Meherulla. Mr. Sheikh Habibur Rahman is the essential document to study this article. Most of the books are in Bengali. All above them have tried to praise about Mahammad Meherulla’s life style. Mr. Anisuzzaman has explained his literature reviewing. Doctor Mokbular Rahman is tried to innovate the new concept about this article. I have tried to study about his motto of life. During the period of studying time the few steps of Mahammad Meherulla’s life is Un-opened. It is to face a problem that this paper can not identify about his wives life and when he goes to Darjeeling and he returns from Darjeeling to Jessore. One day will come that a novel researcher can find out this problem. Kazi Shawkat Shahi A zaman and Mohammad Shadat Ali Ansary have pointed out



his life feature. I am indebted in Encyclopedia of Islam, Banglapedia, Ataul Haque, Dr. Sital Ghosh, M.A Majid, Mahmud Hussain and Dr. Wakil Ahmed. Dr. Atiar Rahman is the best Inspirer. William Hunter and K.G.M. Latiful Bari help to study this article. Dr. Md. Shahidul Islam Noori, Dr.Ali Jarisha, Mr. Panchanan Shaha and T.S. Eliot also inspirer to design this article.

A.F.M Abdul Jalil and Gholam Hussain Salim also help to remake it active. At last I can't deny the importance of Munshi Meherullah commemorative complision-2009 which is the best source to design and to study this article.

## **5. METHODOLOGY:**

To study this article takes a help and follows the historical and social method. Especially most of these books and sources are in Bengali. A few numbers of books are in English. I have used transliteration method to compose my paper.

## **6. ACKNOWLEDGEMENT:**

All praise to Allah to study this article. My pious mother, Hazera Khatun and my pious father, Md. Motaleb Molla have given a great inspiration to study this article to focus on the earth. It will remain incomplete if my dearest wife Rozy Akter has not inspired to research this paper. I am indebted to Professor Md. Kohinoor Hossain because at first he inspires me to research dissertation. Doctor Mokbular Rahman, grand son of Mahammad Meherulla has given me information about his grand father. Lecturer, Md. Anowar Hossain and Mr. Towhidul Islam Fittu have helped to collect information by providing books and journals.

## **7. CONCLUSION:**

In fine it can be said that Mahammad Meherulla is an age-less multi-versatile, peculiar Bengali Muslim. To dispute against the Christian priests, a self-educated and a tailor master becomes a great scholar in Bengal. He becomes a great orator and he is founded at first *Waaz-Mahfil* in Bengali in the Bengal. He has reformed the society, religion, economic, education, culture and literature. His reformative activities have helped to save the Bengali Muslims in spell bound and he is an eternal example to remake a harassed nation. K. M. A. Rob says: Late Munshi Mahammad Meherullah is a humanitarian, Hindu, Muslim, Christian social reformer. <sup>[67]</sup> We can more identify that Muslim history in Bengal during the British period Mahammad Meherulla is the pioneer of the insomnia of the Bengal society. Meherulla was a magnanimous, philanthropist, devoted to literature and famous eloquent



speaker. <sup>[68]</sup> The historians, readers, researchers and students will get a novel finding which will help to rebuild the present Bengal as Bangladesh. Munshi Meherullah is the unceasing lamp of Islamic literature. <sup>[69]</sup> Mahammad Meherulla does not protest against the English because they are open-hearted, obedient, tolerant and candor. <sup>[70]</sup> In this regard he protects to break the falsehood of the priests. Breaking the doctrines of them, his name spread over the villages after villages of Bengal like folktale. <sup>[71]</sup> Mahammad Meherulla holds an undetermined numbers of religious meetings in Bengal. He has taught patriotism to the Bengal by religious meetings. This will keep in the Bengal history for the thousands years as the lustrous speeches. Those types of religious meetings have taught patriotism to the Bengali. It has inspired to lead as honest line for the Bengali. The Bengali has learnt to bring up to their parents as the devotion by dint of munificence. [72] Mahammad Meherulla used to say: ‘What I have done, all have been possible by my only mother’s satisfaction.’ So, Mahammad Meherulla is an age-less Muslim Valliant Warrior to save Islam from the Christian parsons.

#### REFERENCES:

- 1) Noori, Dr. Md. Shahidul Islam, “*Banglai Muslim Sampadito Sangbadpatrer Prothom Samporkito Akti Porjolocho*” (in Bangla). (The Islamic University Studies, Islamic University, Kustia, Bangladesh. Special Issue No: 1), June, 2013, Page no: 56
- 2) Ibid.
- 3) Jarisha, Dr. Ali, *Al-ittijahatul tfkriah Al-Muasrah* (in Arabic) (Bairut, Lebanon: 1985), Page no: 15
- 4) Report on the Census of Bengal. 1812, PP. 130-136
- 5) Saha, Panchanon, *Hindu-Muslim Samporkito: Notun Bhaban*, (in Bangali), (Kolkata, India, 1992), Page no: 83
- 6) Gupta, Dr. Shushil Kumar, *Unobingsho Shatabdite Banglar Novojagoron* (in Bengali), (Kolkata, India: First Publication, July 1959), Page no: 20
- 7) Islam, Shirajul (Ch-ed), *Banglapedia, Bangladesh Jatyo Gyankosh*, Volume-8 (in Bengali), (Dhaka Bangladesh: Bangladesh Islamic Society, First Published, March, 2003), Page No: 248
- 8) Eliot, T.S. , *Tradition and the individual Talent: Points of View*, (London, UK: Faber & Faber, 1951) , Page no: 24



- 9) Quoted, Talib, Muhammad Abu, *Munshi Mohammad Meherullah: Desh Kal Samaj*, (in Bengali), (Dacca, Bangladesh: Islamic Foundation Bangladesh, First Publication, December, 1983) Page No: 7
- 10) Helal, Nasir, (ed.) *Munshi Meherulla: Jibon-Karmo*, (in Bengali), (Dhaka Bangladesh: Adhunik Prokashoni, First Publication, November 2000), Page No: 14
- 11) Shahityeratno, Sheikh Habibur Rahman, *Karmo-bir Munshi Mohammad Meherulla*, (ed.by) Helal, Nasir (In Bengali), (Dhaka Bangladesh) Zalhaz Ali, Surid Publication, 2<sup>nd</sup> Publication, July, 2010), Page No: 80
- 12) Ahmad, D.F. , “Munshi Meherulla: Ak ovistrito Manishi, (ed.by) Helal, Nasir, op.cit” , Page No: 57
- 13) Ghosh, Dr. Sital, *Engraji Shahitter Itihash*(in Bengali) (Dhaka Bangladesh: Friends Book Corner, First Publication, May, 2003), Page No: 11
- 14) Ahmad D.H, *op. cit*, Page No: 57
- 15) Shahityeratno, Sheikh Habibur Rahman, *op.cit*, Page No: 80
- 16) Haque, Ataul, “Islam Procharok” , *Agropathik, Islamic Foundation Bangladesh*, 3 year, 51 Number, 29 December, 1988, Page No: 25
- 17) Ansari, Muhammad Shahadat Ali, *Bangal Shahitye Jessorer ovoidan*, (in Bengali), (Professor Samsunnahar Lili, Professor Kamrunnahar Joly, Hashmat Ali khokon, Place-less, Printing: Purbachal Press, Jessore, December, 1987), Page No 55
- 18) Ibid.
- 19) Rahman, Doctor Mokbular, “ Ajker Bangladesh O Munshi Meher Ullah”, Smranika, Jhaudia, Jessore: Munshi Meher Ullah Academy, 1999, Page No: 31
- 20) The Board of Editors, (com. Ed.), *Supplement to the Sharter Encyclopedia of Islam*, (in Bengali), (Dhaka, Bangladesh: Islamic Foundation Bangladesh, August, 1985), Page No: 90
- 21) Jamiruddin, Munshi Sheikh, “*Munshi Meherullah Sangkhipto Jiboni*” , *Munshi Meherulla Smarak Sonkolon, Munshi Meherullah Foundation, Satiantala*, Jessore, December, 2009, Page No:10
- 22) The Board of Editors (com. Ed.), *op.cit.* , Page: 90
- 23) Islam, Dr. Johorul Islam, *Munshi Mahammad Meherullah: Jibon Karmo*, (in Bengali), PhD Thesis, Unpublished, Islamic University, Kushtia.



- 24) The Board of Editors, (com. Ed), *Supplement to the Shorter Encyclopedia of Islam, op. cit.* , Page No: 90
- 25) Rahman, Doctor Mokbular, He is a grand son of Mahammad Meherulla. I and Professor Md. Kohinoor Hossain go to his house in 12/12/2013. He points out it.
- 26) Majid, M.A, *Chotoder Munshi Mohammad Meher Ullah*, (in Bengali), (Dhaka, Bangladesh: Madina Publication, First Publication, August, 1999), Page No: 36
- 27) Ibid.
- 28) Ibid, Page No: 37
- 29) Shahi, Kazi Shawkat, *Sanskritikbacktitya Khulna-Jessore-Kushtia*, (in Bengali) (Jessore, Bangladesh: Akashdip Prokashani, 14<sup>th</sup> April, 2003) Page No: 26
- 30) Ansari, Muhammad Shahadat Ali, *op. cit.* , Page No: 57
- 31) Anisuzzaman, *Muslim-Manas O Bangla Shahitya 1757-1918*, (in Bengali), (Dhaka Bangladesh, Charulipi Prokashona, First Charulipi Edition, February, 2012), Page No: 271
- 32) Ibid
- 33) Ibid, Page No: 276
- 34) Hunter, William, *The Indian Musalman's*, (Trans) Moudood, Abdul, (in Bengali), (Dhaka Bangladesh: Ahmed Publishing House, 5<sup>th</sup> edition, 2010), Page No: 101
- 35) Ibid, Page No: 103
- 36) *Ajraf, Dewan Mohammad*, "Munshi Mohammad Meherullah" ,(Munshi Meherulla Smark Sankolon, Jessore, Bangladesh: Munshi Meherulla Foundation, December, 2010) Page No: 13
- 37) Ibid
- 38) Ibid Page No: 14
- 39) Hunter, William, *op. cit*, Page No: 112
- 40) Hussain, Mahammad, (ed) *History of the Freedom Movement 1*, (Karachi, Pakistan: 1957), Page No: 540
- 41) Anisuzzaman, *op. cit*, Page No: 64
- 42) Talib, Muhammad Abu, *op. cit.* , Page No: 12
- 43) Anisuzzaman, *op.cit.* , Page No: 27



- 44) Rahman, Doctor Mokbular, 7/12/13. To discuss and to inform about Mahammad Meherulla.
- 45) Sahityeratna, Sheikh Habibor, *op. cit.* , Page No: 30
- 46) Haque, Ataul, *op.cit.* , Page No: 26
- 47) Majid, M.A, *op.cit.* , Page No: 79
- 48) Salient Features of Commemorative Postage Stamps, Munshi Mohammad Meherullah, 07/06/1995.
- 49) Ibid
- 50) Ali, Abu Sayed Muhammad Omar, Munshi Meherullah, Helal Nasir(ed) *op.cit*, Page No: 79
- 51) Kayum, Professor Hossain Abdul, Jatyo Jagoroner: Biplovi Nokiv Meherullah, Helal, Nasir(Ed), *op.cit.* , Page No: 194
- 52) Hunter, W, *The Annals of Rural Bengal*, (Trans) Gani, Osman, (in Bengali), (Dhaka Bangladesh, Dibbye Prokashon, First Dibbyeprokash Edition, Ind printing, February, 2012), Page No: 197
- 53) Ibid
- 54) Rahman, Dr. Atiar, *Dokkin Banglar Ovijit Sreni*, (in Bengai), (Dhaka Bangladesh kathaprokash, First Published, February, 2010), Page No: 109
- 55) Ibid
- 56) Talib Muhammad Abu, *op.cit.* , Page No: 73
- 57) Haque, Ataul, *op.cit.* , Page No: 27
- 58) Hunter, W, *The Indian Musalmans*, Page No: 116
- 59) Ibid, Page No: 102
- 60) Doctor Mokbular Rahman, Page no: 102
- 61) Bari, K.G.M, Latiful, (ed) *Bangladesh District Gazetteers Jessore*, (Dacca, Bangladesh: Bangladesh Government Press, 1979), Page No: 229
- 62) Ahmed, Dr. Wakil, *Banglar Muslim Sabha Somitir Itihash (1655-1947)*, (in Bengali) (Dhaka, Bangladesh: Dipti Prokashoni, First Published, Frbruary 2004), Page No: 49
- 63) Quoted, Anisuzzaman, *op.cit.* , Page No: 273
- 64) Salient Features of Commemorative Postage Stamps, *op.cit.* , 07/06/1995.
- 65) Anisuzzaman, *op.cit.* , Page No: 279



- 66) Ibid, Page No: 280
- 67) Meherullah, Munshi Mohammad, *Radde Khristan O Dalilul Islam* (ed) M.A Majid, (in Bengali) (Dhaka, Bangladesh: Munshi Meherulla Research Academy, March, 1997), Introduction Page No: 7
- 68) Jalil, A.F.M. Abdul, *Sundarbaner Itihash*, (in Bengali), (Dhaka Bangladesh: Ahmed Polishing house, August, 2008), Page No: 566
- 69) Ibid
- 70) Salim, Gholam Hossain, *Reaz-us Salatin*, (Trans) Akbar-Uddin, Banglar Itihas, (in Bengali), (Dhaka, Bangladesh: Absar, First Abosor Edition, February, 2008), Page No: 205
- 71) Zaman, A, *Songwriter & Dramatist of Jessore*, Vol-1, (in Bengali) (Jessore, Bangladesh: ABM Ashrafuzzaman, 1<sup>st</sup> Published, 27<sup>th</sup> October, 1998), Page No: 119
- 72) Haque, Mufti Mahfizul, "Dharmoshobha Theke Islami Sammelon" , The Daily Samakal, Dhaka, Bangladesh, Friday, 27 December, 2013, Page No: 5