

## **Contemporary Bengali Muslim Society in the Literary Works of Kazi Motahar Hossain: Thoughts on Education and Society**

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### **Abstract**

Kazi Motahar Hossain was one of the writers who considered social responsibility as the key in bringing the Muslim society of Bengal in the 20th century into the trend of progress. As a keen observer of contemporary events, he engaged in literary work to express his thoughts on social education, culture and religion. The social humanity he showed in removing the shadow of decadent values that stood as an obstacle to the progress of the Bengali Muslim society, has been highlighted in the article under discussion. Where there are contemporary Bengali Muslim societies ideas, the development of the middle class, their mentality, religious beliefs, reformation and reformation efforts. His memoirs and literary works and other bibliographies have been used as material in the present essay.

Kazi Motahar Hossain (1897-1981), one of the messengers of the renaissance in the Muslim society of Bengal in the 20th century, was an educator, scientist, mathematician, numerologist, thinker, writer, musician, and chess player<sup>1</sup>. His career continued to cover various topics including religion, education, society, literature, culture and sports. Kazi Motahar Hossain's profound scholarship and knowledge can be found in his literary works. Rachnabali is a bright sign of open mind, liberal thinking, thoughtfulness, humanism, non-sectarian sense of life.

His keen interest in literature was evident from childhood. He got his first taste of literature from the Palligram's Punthipath event. Literary practice began during his studies at Kushtia High School. His writing was inspired by the teacher Jyotindra Mohan Roy. Nazrul's companionship and closeness left a deep impression on Motahar's mind.<sup>2</sup> The influence of the Shika group in the formation of Motahar Hossain's personality and psyche is particularly noteworthy. Motahar Hossain's open-mindedness, strong thinking and

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fearlessness in expressing his speech and comments on various social and cultural issues originated from the Shika group. Motahar Hossain himself has raised the issue: The goals and objectives with which we fought with an orthodox, culture-bound, progressive society have been very successful—it can be said by looking at the progressive society of Bangladesh today. But what we said that day was very difficult to say. But to have integrity in our consciousness and we believe in the larger society's interest in changing the status quo I did not hesitate to read it. (*Motahar Hossain Rachnaboli*, 1st Vol., 1976:6)

That writing has a strong social value, that the writer also has a social responsibility, should remain, standing in the midst of adverse times and environment; Kazi Motahar Hossain held pen with firm conviction after absorbing this fact at the beginning of the writer's life. His first work 'Galileo' was published in *Saugat* magazine. A collection of transmission essays was published in 1937. In 1955, *Nazrul Kavya-Parichiti* was published. The book is basically a compilation of various parts of Nazrul Islam's songs and poems. It came out in 1951 *Aiming at that path*. Hazrat Abu Bakr RA. And the death of Hazrat Omar. Biographical essay inserted. *Selected Essays* was published in 1976 containing 24 essays. Notable among his translation works are *Symposium* (Original Plato), (1965) *Nivedan*, (Original Kazi Ashraf Mahmud's Hindi Poetry Invitation), *Dataganj Baksh* (Original Shaikh Abdur Rashid's biography *Life and Teachings of Hazrat data Ganj Baksh*, 1968, *Birahi* Original Kazi Ashraf Mahmud Hindi Poems *Biyogi*, 1968, *Kutzmala* (Original Kazi Ashraf Mahmud's Hindi Poems Kutz', 1968 etc. Apart from books on literature, he also wrote essential textbooks for several schools, colleges and universities. Among them *Modern Geography* (1990), *Sahitya Vikas* (1951) *Introduction to Geometry* (1951), *Introduction to Bengali Grammar* (1952), *Pakistan and Earth* (1952), *Elements of Statistics* (1955), *Literature* (1957), *History of Islam*, *Data-Mathematics* (1969), *History of Mathematics* (1970), *Light Science*, Volume 1, (1975), his poem 'Asa-Jawa' published in *Agrahayan* was compiled in *Kavya Malanche* edited by Kavi Abdul Qadir and Karim.

His works were original, translated and textbook. However, in the field of literature, Kazi Motahar Hossain is better known as an essayist and critic. Most of the articles are related to society, literature and culture. He also wrote some poems separately. The frank identity of the writer's personality and character is found in his memoirs. Associated with this were two essays on music, science and philosophy of life.<sup>3</sup> The *Sancharan* Prabandha collection received special praise from Rabindranath, Pramath Chowdhury, Upendranath Gangopadhyay and others. Rabindranath's comment is quite suggestive:

I am satisfied to read the articles that you have published in your 'Sancharan' book in which you have translated the various ideas and topics of discussion into clear language. Your

courage and originality of thought deserve applause. I wish you success in your pursuit of literature. (*Motahar Hossain Rachnaboli*, 4th vol.1992:333)

The modern education system developed in Bengal in the early part of the 20th century gave life to the renaissance, but its vibrancy in the Muslim society arose later. Bengali Muslim society in the second decade not interested in the scientific method in the field of education, got education in the medieval method in Maktab-Madrassa. naturally detached from modern life and world. The schools were dilapidated, most of the primary teachers were poorly educated and unskilled and their teaching methods and school curriculum were not up to date in many cases. Writing practice started with clay on the floor. In later stages, writing was taught on palm leaves, palm leaves etc. Pieces of straw or reed, bamboo Kanchi, bird, peacock and goose feathers etc. were used as pens. The matter is reflected in the memories of these contemporary Maktab Pathshalas. Kazi Motahar Hossain has presented such a picture:

Our kali is not the ink of quinque, hero, pilot or black pill-it is dry bamboo bark burnt and the ashes placed in a patil (or chapin) and first kneaded with a 'nakur (small stick), then a little dry acacia gum and little by little that ink is obtained by repeated mixing with water, not raw ink. The duaat to keep them was a kind of muda duaat, which is still seen from time to time among the deed-writers. Our paper was mainly banana leaves, but sometimes long palm leaves were also used. The advantage of this is that once it is written, it can be reused again and again by throwing it in hot water and removing the stains. In this rustic simple system we have completed primary education almost free of cost. (Motahar, *smritikatha*, 2007:19)

As the infrastructure of primary education became largely religious, a student had to acquire religious education before receiving general education. As a result, Muslim students used to go to school later than Hindu students. Most students were irregular in attendance and dropped out before completing primary school and relapsed into illiteracy. In the work of Kazi Motahar Hossain, the picture of schools, colleges, etc. educational institutions in different regions of Bengal becomes clear in this way:

The number of Muslim students was almost negligible. Apart from myself, cousin Belayet and Baker Sheikh of Balrampur, no other Muslim student is mentioned. Amanat Mallik of Bahadurpur and Jafar Sheikh Jadu Gachhu of Jaikrishtapur passed from Bagmara Lower Primary School ... (7)

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Around 1917, Kazi Motahar Hossain was admitted to Dhaka College. In his description of that time, it can be seen that among the students in the hostel, there were about 270 Hindus and about 70 Muslims. That is, the ratio of Hindu students to Muslim students in the hostel was roughly 4:1. And this ratio of the entire Dhaka College will be around 7:1. This is because many Hindu students attended college from home, but the number of Muslim students attending college from home was negligible. Again, the total number of Hindu Muslim students in the college was about 850, out of which the number of Muslim students was less than 110. However, at the time of the establishment of Dhaka University in 1921, the total ratio of Hindu-Muslim students was about 3:1. "(53)

It may be mentioned that in the beginning of the 20th century, some political measures taken by the British government in Bengal accelerated the spread of education. During this period of British policy i.e. II. In the third decade, schools, colleges and universities were built in the place of tol-chatushpathi, maktab, madrasa. As a result, a middle class gradually emerged in Bengal. These individuals played an important role in the progress of education by highlighting the obstacles of Muslims in the field of education in various ways. Kazi Motahar Hossain highlighted the issue:

Sometime before this, the British Government had been somewhat sympathetic towards the Muslims; Because of that, a large number of highly educated Muslims have appeared, who can serve the country and their people by being employed in government jobs. ... Names of particularly notable Muslim thinkers. Nawab Sir Salimullah, Sir Syed Ahmad Khan, Nawab Bahadur Abdul Latif, Hakim Habibur Rahman, Abul Kashem Fazlul Haque, Nawab Ali Chowdhury, Khawaja Nazimuddin, Ismail Hossain Sirazi, Abdur Karim, Nawab Yusufjan Sahib, Yakub Ali Chowdhury, Rawshan Ali, Munshi Meherullah, Munshi Maziruddin, Syed Abdul Quddus Rumi, Sir A. F. Rahman, Prof. Maulana Mohammad Erfan, Prof. Feda Ali Khan, Prof. Abdur Rahman Khan, Dr. Muhammad Shahidullah, Mr. Fakhruddin Ahmad, et al. Among them were sadasaya zamindars, rank-and-file officials, professors, orators and personal advisors. (9)

Kazi Motahar Hossain while highlighting the expansion of education in Kushtia region said that in 1912, a man named Aminul Islam became Deputy Magistrate. It was during his tenure that 'Ezekiel Muslim Hostel' was established for Muslim students on the western side adjacent to Kushtia School. He used to pay a substantial amount from his own pocket to the superintendent of the said hostel for Muslim boys during the Eid Bakris for the feast of the students; And among the meritorious students, he introduced a system of discounting the accommodation and food expenses of three or four students. On that occasion, Kazi Motahar Hossain used to get a discount on hostel accommodation (Taka two per month) and food cost (Taka five-six per month). Instead these students are called 'monitors' or

Sardar's students. Their duties were to keep a record of attendance and absence in the daily attendance register, and to provide some assistance to the hostel superintendent by supervising the work of the cooks and other servants and to maintain peace and order in the student community."(31)

Kazi Motahar Hossain has also highlighted the pattern of punishment by teachers in his childhood memories. As the government's generous attitude towards the teachers is revealed, the nature of the teachers at that time also becomes clear in front of us: 'Ashu babu was a master of English, a tough guy. If he could not read, he would press the student's two fingers with a pencil, sometimes he would hit the head and body with a scale, and sometimes he would hit him with his umbrella'. During the discussion, many of the teachers have fulfilled their professional responsibilities with commitment. He could remove the dust of complexity from a very complex subject through simple elements and present it to the students in simple language. In this case their only objective was the welfare of the students. In 1917, Kazi Motahar Hossain highlighted how many teachers employed them to instill moral thought in the minds of students: He often asked non-academic questions and listened to our answers, but did not make any comments himself. One day, he raised a question in the class, "Look, the Hindu boys will pray in the evening, and the Muslim boys will also pray in the Maghrib, when it was seen that a house was on fire." Then which of you will go first to put out the fire, and who will finish the worship first?" Some of us gave judgment on one side and some on the other side. I voted for Sandhya Ahnik or Namaz. He only saw and heard, said nothing. Twenty or thirty years later, I met him once in Kushtia and said, "Sir, you once asked us all a question while teaching in the fourth grade, I understand now, I gave the wrong answer." He smiled and asked, "What's the question?" I said, "Sir, I will first go to put out the fire, then go home and perform the 'Qaza' prayer." He patted me on the back and said, "Good, good." (36)

The reminiscences of student life by many eminent scholars in their writings show that the personal influence of teachers on their self-development was far-reaching. The deep erudition and strong personality of a large section of contemporary teachers mesmerized the students. As a proverbial man of penance, many have kept alive the memory of their teacher in their writings where it can be seen that they made a wonderful combination of generosity with piety and kindness with dutifulness. He was deeply seated in the hearts of students and colleagues. Kazi Motahar Hossain said:

When I think of Kushtia School, I first think of my beloved teacher Jyotin Babu. His full name is Jyotindra Mohan Roy, Bardhishnu Nagar Bari Prame belongs to Pabna. When In (1911) was

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a student of the fourth standard, he used to teach us geography. I studied the geometry with him in third grade ... In fourth grade my water springs: On hearing the news, my father came to school to take me home. I was in class at that time. Jyoti Babu stopped teaching for a while and called my father and told me in detail, what should I eat or what should I eat? How to always keep mosquitos away from mosquitos, how to apply medicine and ointment, etc. I saw two drops of water falling from Jyoti Babu's eyes. I realized how much he loves me, what special love and care he has for me, how much he strives for my healing. One day, in third grade I was late to school. In the afternoon he called me from the hostel. I thought he would scold me for being late to school today. So I approached him with fear. He said, "I saw your clothes (washer) a little wet today." You don't have any clothes, so it was late to dry the clothes? I remained silent. I thought to myself, how did he feel? After that, he made a puppet and said, "This is it." I have brought a dhoti, shirt and genji for you. He hesitated and said, "What are you ashamed of? Did your father give Nitin? I see all of you as my own sons." After that, can we not take love gifts? (34)

Kazi Motahar Hossain expressed his opinion very clearly and fearlessly for being associated with the progressive cultural movement of the country. He protested against all forms of social state injustice, communalism, conservatism and reactionism. In 1953, his free-spirited speech at the literature fair held at Santiniketan caught the attention of the elite society. In this context the progressive literature of Kolkata *Natun Sahityapatra* in its report mentions:

Dr. Kazi Motahar Hussain, in a crisp, simple, erudite speech, declared one key point-which will be remembered by all: his warning against the Hinduization or based Islamization of literature. He said-"Literature will not be caste biased if water is referred to as water-it will be caste if Jalchouki is Panichowki, water path is Jalpath, Jalyoga is Paniyoga, Jalpani or water-seeker is called water-seeker."(Quoted in: *Motahar Hossain Rachnaboli*, 4th vol.1992:345-46)

Kazi Motahar Hossain in his memoirs of Kushtia mentions how mutual harmony and compassion flowed towards each other in hundreds of ways, breaking the barriers of touching the strictness and prohibitions of various customs from outside:

Not to mention a word about Phanindranath. We appeared at the matriculation exam to 23 students from Kushtia School. Due to the onset of spring in Calcutta, arrangements are made to hold the exam at the Pabna center. Our accommodation at Pabna Collegiate School was that we did not know the mosquito infestation there. So many of us did not take mosquito nets with us. Only Fonindra brought mosquito nets. Everyone will be bitten by mosquitoes, and Fanindra

will sleep with mosquito nets? And only me or how to get in the mosquito net. So, Fanindra and Mushari do not sleep; Let everyone speed. How many people can consider such? This is definitely a sign of great character. (Motahar, 2007:42)

When the sky of Bengal's politics is filled with the poison of communalism, the Muslim Literary Society was born in the beginning of 1926 with the aim of involving the society mind in the progress of the age by keeping liberal and rational ideals in front. Kazi Motahar Hossain, a member of this society, said:

As one of the patrons of free intellect in 1926, a public organization called 'Muslim Literary Society' was established. The question may arise here, how can it be called universal when the first word of this organization is 'Muslim'? Answer: Kazi Abdul Odud (brain), Syed Abul Hussain (hands-feet-body) Kazi Motahar Hussain heart); The words in brackets were introduced by Surendranath Maitra, Principal of Dhaka Intermediate College. He was present at almost all our meetings, and gave lectures from time to time. The mouthpiece of this society was an annual magazine called *Shikha*; It recorded all the papers read at the Annual Meeting and the President's Address and the Editor's comments. Many articles read in other meetings were published in magazines such as *Saugat*, *Mohammadi*, *Pravasi*, *Bharat Varsha* etc. None of these articles were sectarian or promoted the superiority of any particular religion. However, the cautionary word 'Muslim' was included at the beginning (perhaps) so that the backward Muslim society of the time would not think of us as Christians, atheists, Jews or pagans, as intelligence and knowledge were highly valued. This warning is probably Syed Abul Hussain's manipulation; However, it is not that we have to endure less trouble. Only the names of the first, second and third men identified by Maitra Mashay are mentioned above. Besides, many others small and large, were associated with the 'Shikha group'. (66)

In reference to the family of Retired Magistrate Shri Girish Chandra Nag, Kazi Motahar Hossain's reminiscence reveals the contemporary social psyche. Leela Nag used to study one class below her in Dhaka College. He never seen a socialite and dignified woman like her. The theory of which is that women must be earners, otherwise they will never be respected by men. So, he arranged for sale by painting beautiful designs on girls' handkerchiefs, tablecloths, etc. By selling all these, he opened up a way of earning for the girls. Their friends used to help in selling all these works. They had a union. Leela and Kazi Motahar were the joint vice presidents of the association, Mrs. Sujatha Roy's husband

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Mr. Satyendra Kumar Roy (Professor of English) was the president. Not only this, he also created Armanitola Girls' School, Kamrunnesa Girls' High School at Tikatuli and the 'Nari Shiksha Mandir' on the other side of the then Nawabi Bridge for girls' education. Ori opened a primary girls' school near her house in Kayetuli. It gradually expanded to become the present two-storied college covering the whole of Girish Nag's old house. This place still seems to be a sacred place of pilgrimage to him. As soon as Kazi Motahar Hossain appeared, Girish Babu used to call the housewife and say, "Look, our Kazi Sahib is coming, arrange his food soon". There was always an allocation of milk, curd, chire, murki, khai for him. Every year from 1930 onwards, he stayed as an overseas lecturer (invited guest) at the Indian Statistical Institute in Barahnagar area of North Kolkata. Leela Devi used to come to meet him when he got news; And he invited him to his house and fed him Khichuri Polao etc. Even in Dhaka, when they lived in Bharate Bari (Rented house) in their village, Kazi Motahar's wife used to go to their house, he also came to meet them, and discussed with his wife about women mangal and women's status. (58)

Kazi Motahar Hossain did not hesitate to express his opinion regarding the national language, language reform, font change etc. In contemporary times, a strong tendency to ignore Bengali language and adopt Urdu as their own language can be noticed. There was a belief and idea prevalent among a section of the Bengali Muslim community that Muslims did not need to learn Bengali language. Foreign languages like English should not be learned at all but Arabic language must be learned. Many people in the society had the idea that the mother tongue of Bengali Muslims is not Bengali. Motahar Hossain's speech regarding the national language was the most revolutionary, clear and fearless. He unequivocally states:

... It is natural and appropriate that East Pakistan's royal language or state language be Bengali. Some forward-looking Bengalis are already hearing the sound of Urdu. But their judgement cannot be appreciated. ... All these sayings are expressions of the ignorant and malnourished mind of the "koler manush". This will break the national backbone of Bengali. As a result of this, Bengali Hindu-Muslims will be freed from the hands of British-Raj and will fall under the control of Punjab-Sindhu-Baluchi Raj. In the blind frenzy of religion, many are shouting Urdu. But as I have already said, if not through the Bengali language, the true sense of religion or traditional knowledge will never enter the heart of a Bengali. (*Motahar Rachanaboli*, 4<sup>th</sup> vol., 1976: 58)



According to him, we have to spend Mohabesh. You have to verify the subject and matter with your eyes. That movement will be our true independent movement. The only help for this is the proper practice of the mother tongue and the acquisition of its correct knowledge through the medium of some beautiful attractive or attractive mother tongue. In his article 'State language and the language problem of East Pakistan' published within a month of the establishment of Pakistan on September 15, 1947, he identified indifference towards the mother tongue as the reason for the decline of Bengali Muslim society. In this context, he mentions two more reasons in the discussion article. One. Neglect of mother tongue Bengali; Two. Urdu language is considered related to religious language Undue attraction or infatuation. He mentioned: Motahar Hossain demanding to make the mother tongue the vehicle of education mentioned in the context of education, "The mother tongue will be the vehicle of education in the university as well." Then knowing English will not be necessary for higher education assistance... (59)

In 1947 and 1971, he spoke out against the attempts of the West Pakistani ruling class to make Urdu the state language. Because smoldering discontent cannot be suppressed for long. Soon, then, there is a danger that East-West relations will end. (59) Through the course of history, this cautionary saying has gained extreme truth value. Because in fact the language movement was mainly responsible for the mental separation and gap between East and West Pakistan.

Motahar's work presents a piecemeal picture of the degenerate values of prejudice, child marriage, polygamy, concubinage, in-law torture, lack of education, etc. prevailing in the contemporary Bengali Muslim women's society and the history of its evolution. Violence against women is not an isolated incident in the Muslim society during the period under discussion. The subject is depicted in various ways in many places in his works. While drawing a pathetic picture of a poor and helpless woman named Kulsoom in the story 'Samajchitra', he mentions:

... Kulsoom used to arrange all the affairs of Nasir miya with such painstaking care that even a temperamental person like him could not get upset with her. Instead, after six months, he

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'exposed' Kulsoom. He wanted to leave Kulsoom there when he resigned from his job as Nasir Mia and returned to the country after four years. Sharif people of that time had such custom; Wherever they went, whenever they got a chance, they would greet Araf's daughter, and suddenly one day they would leave. He did not feel it necessary to think about what will happen to the poor person. But Kulsum did not leave the company of her husband. But if she has to promise that she will not be able to reveal Nick's words to anyone, she will have to live like a maid in every way, and she will have to earn and eat by working ten times. Fearing Nasir Mia's disgrace or loss of caste, Kulsoom renounced all rights from that day—her tears turned into condensed shadows ... Her name is Panchi's ma` (Sirazul,1983:416)

Music was not viewed favorably in the society. There were two reasons for the obstruction. The reluctance of the Muslim society about sensitive subjects like fine arts due to the contemporary political situation. Religious restrictions. However, the members of Dhaka's 'Muslim Sahitya Samaj' (Muslim Literary Society) were the first to comment in favor of music practice. They present music as the patron of Sukumar scholarship. He also expressed the opinion that cultural practice is a way to improve the overall quality of Bengali Muslims. As a member of this society, Motahar Hossain's passion for music as well as literature was noticeable. Muslims in music, Bengali songs, Rabindranath in music, my friend Nazrul in his songs, his essays and discussions about musical tone of music testify to his love and passion and expertise towards music as well as made the contemporary Muslim society shine. According to him, the Muslim society has deprived itself of joy for a long time and thus they are homeless in a sense. When he is homeless, people call him a homeless person. Muslim society is real, so homeless people yearn for a little happiness but they don't get it. A The people of the society are also a little happy, greedy, thirsty, but where to get it? One of the reasons why a Muslim does not have a home is the lack of means of pleasure. Muslims don't sing. Will not paint, in a word, will not be in any form of interesting fine art. He mentions in the article 'Ananda and Muslim Homes': 'If you don't see joy and profession in the world, then come and go to this Muslim society of Bengal. You must obey the command of this call: and you must be happy in it. If you want to get pleasure in any other way, it will be bed'at and haram'. (*Shikha*:1334, Quoted in Sirazul,1983:534-36)

In 1927, Nazrul performed the opening song of the first annual conference of the 'Muslim Literary Society in Dhaka' and the audience even Mullah-Maulbira were captivated by the

euphoria of that song. Then Kazi Motahar Hossain was also hypnotized by that magical effect. He read an essay on 'Muslims in Music Practice' at the literary conference. And the words that came out of the mouths of the Mullah community after listening to his article were: "Babbaah! Even in the beard, so much kufr?" And the words that came out after listening to Nazrul's song were: "Ba! Ba! What a beautiful Islamic song-just like a ghazal!" It should be noted that Nazrul's gathering of well-known allegories of Urdu-Persian literature, Sanai of Shahi Durbar, Nupur Jhankar of Rupwali, Shiri-Farhad and Laili-Majnoon Majlis overflowing from 'Palash Ashok' in the joy of the festival, Hinduani's 'Ful Dalite' A slight odor was not detected.<sup>4</sup> (Motahar, 2007:91-92) He said in *Sancharan*: The essence of national life is revealed through music. The deep feeling of the heart, which has an unpredictable shadowy form, is best expressed through the obscurity of music. ... The play of musical tones is like stirring a cotton ball and awakens the imagination of a complete beauty or form in the mind. (Motahar, 1969: 67)

Various traditional reforms and superstitions prevailing in the society take a complex shape in the contemporary Bengali Muslim society. The lower middleclass Muslims understood religion only as superstition and bigotry. There was no argument between them about religion. As the reason for the backwardness of the society, this issue has emerged obliquely like other subjects in his writings:

...we want to remove the ingrained superstitions and long-accumulated rubbish of the present Muslim society. We don't want to dream of happiness while drowning in the fascination of the past - we want to jump into the stream of action and glorify the future of Islam. We want to show our sense of responsibility by steering the way of thinking of the society from the crooked and crooked path to the simple true path of love and beauty. (*Shikha* Quoted in: Laila, 1989:120)

In a conservative, fanatical social environment, his science minded thinking was revolutionary against the background of the time. can be said in the essay 'Religion and Society' his bold voice of conscience echoes:

As long as Sanskar keeps pace with intelligence, he can create many things with his living energy. But when this reform overshadows reason and judgment, it turns into superstition. Common people forget the real essence of religion and consider all these external reforms as religion - these are dearer than their lives. In fact, these are the religions for them ... (*Motahar Rachanabali*, Ist vol.,1985:140)

That refers, failing to understand the true meaning of religion, they consider external reforms as religion. He talked about analyzing religion in terms of age and accepting it in life. If scriptures or religious beliefs are considered immutable, the main purpose of religion-inspiration which is peace and profit, is destroyed. Religion in conflict with science and reason (i.e. with the progressive development of knowledge, judgment and intellect) A slight change in accessory beliefs is not harmful, but rather necessary. Like this, the real religion is not scratched by the change. (141)

### Conclusion

Kazi Motahar Hossain's writings are an excellent attempt to prepare the field of social progress through the spread of contemporary education, the practice of logic, patriotism, humanity, open minded practice, sports -programs and above all the creation of modern ideas. His role in the establishment of liberal humanism was unique in the introduction of progressive ideas in the formation of society in the pursuit of knowledge. It depicts the evolution of the Bengali Muslim society of that time. This eminent writer and literary man was able to identify the superstitions that kept the Muslim society stagnant in the first half of the 19th century and tried to move the society forward by expressing his experienced thoughts through writing. He was always trying to build a society of humanity and liberal thinking.

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<sup>1</sup>. 1. In 1915, he passed the first division entrance examination from the Kushtia High English School. In 1917, he passed ISC from Rajshahi College by securing fourteenth rank in the first division. In 1919 from Dhaka College with honors in Physics B. SC and M. in 1921 from Calcutta University in second class in the same subject. Passed SC. He received his Ph. D. degree from Dhaka University in 1950 in computer science without the help of a supervisor. His career began in 1921. In June of this year, he joined Dhaka University as a lecturer in the Department of Physics. He taught till 1975. In 1975 he got the status of National Professor of Bangladesh. From 1926 to 1935, he was associated with the 'Buddhir Mukti Movement' and the society's mouthpiece *Shikha* as a member of the 'Muslim Literary Society'. Edited Dilruba magazine since 1950. From 1949 to 1958 served as the President of the 'Pakistan Literary Council'. He received Bangla Academy

Literary Award (1966), Dhaka University Honorary DSC (1974), Independence Day Award (1979) besides Nasiruddin Gold Medal (1977), Muktaadhara Sahitya Award (1980), etc.

<sup>2</sup> . In this regard, He mentioned: The days of intimacy with Nazrul are invaluable assets of my literary life. Acuity in vision (as a scientist) was already there, but coming in contact with Nazrul, I learned to think of people closer, closer. If this rare human feeling has really come to some extent, then at least 12 if not 16 years of it have been influenced by Nazrul.

<sup>3</sup> . At various times, his articles, speeches, book reviews, interviews have been published in various literary anthologies including *Bangla Academy Patrika*, *Bangla Development Board Patrika*, *Sahitya Patrika*, *Nazrul Academy Parikram Book*, *Samakal*, *Maheno*, *Ittefaq*, *Dainik Pakistan*, *Dilruba*, *Lok Sahitya Patrika*, etc. Many of his works have been published in *Pravasi*, *Sawgat*, *Mohammadi*, *Shikha*, *Bulbul*, *Moazzin* newspapers in the past. Kazi Motahar Hossain has also translated several poetry books of Kazi Ashraf Mahmud including a poem by Maxim Gorky under the name 'Jhoro Bajer Gan'. 1336

<sup>4</sup> . Kazi Motahar Hossain mentioned in the commemoration of Dhaka University - "Taja Batajar" singer poet Nazrul Islam in his famous song "Asile ke go guest Uaye Nishan Sonali Navin threw flower branches on his way. It is surprising that everyone present is a supporter. Whether he was a Saugat Panthi or Mohammadi Panthi was completely enthralled by the song. All the Majlis became guljars. At least at that time, no one raised the question whether the music was permissible or not. (Motahar, 2007:92)

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