



The District Jessore And The Peasant Society

Md. Kohinoor Hossain
Department of Islamic History & Culture
Dargahpur Fazil Degree Madrasah
Bagharpara , Jessore , Bagladesh

Abstract:

Jessore is a big hamlet district .From age to age the farmers society have been tortured .Here this article is rescued in reviving to research for the novel finders .The demand for good research article professionally and nationally is mammoth and in the using by the day in global-wide .The foreigners use to pressure that the peasants might have produced Indigo and Betel-leaf .The abroad snatches away the peasant's own field , land, wealth and asset . To bind them with usury , Dad an and borrowing have been disgusted and disgraced their lives . They become landless , exploited and Raiyats . They start fighting for freedoms and lay down their lives and bear unbearable sufferings and suffrages . They now do not get their rights and just-get tings . They are born in the earth as an alive sinners . It reviews the discussed movements of farmers and their livelihood . This article is comparable study in local history between past and present which helps to compose a world history in the current affairs of peasants with the written documents and living eyes .

Introduction

Regarded as a river silted area Bengal is running by the agricultural country got introduced from the ancient times . The well-riches of Bengal have attracted to come to settle here permanently and robbed by the foreigners . The foreign commercials have not only battues away but also the landlords have made the share cropping tillers and peasants with opaque and un-padded .The have built them borrower and they have made the palace of wealth from times to times .Especially , after the cause of the serious disruption of Plessey in 1757 , The British Colonial Power with the help of this country's traitors have rapines the magnificent of Bengal and they have broken the backbone of the peasant society . This super power has invented the different administrative law-acts to create the despotism landlords who are able to act their pillaging activities . They have extorted or desiccated the farm-living people with the help of them . In case of that , against The English Colonial Rule , The peasant society and all kinds of laborious classes with altogether have stood up to drive away that oppressors abroad power and the autocracy landlords of this country . The just-decision and good-wishing personalities of this land have a headed to help the peasant society and have led to strengthen their mental force to get rid of the agriculture and the laboring class of the people from the hand of the absorbent society .The District , Jessore , The southern part of Bengal is not infringement . This research article's main objective is to reproduce and to innovate against the harassed landlords in this area . The persons who are risen and started mutiny , are the agriculture , the tiller , the peasant and the peasant-subjects .

Engineering Of Literature

An undetermined numbers of the case study have been undertaken for studying and analyzing of efficient in multi-disciplinary and reusing the analytical methodology . Every field study varies and differs its scope , cause and of solution for remaking the tiller society . Mohammed Mohibullah Siddquee awakes to know the history of Jessore(1997,2010) . James, W. L. mentions and researches the history of Jessore(1874) . Professor S.I identifies the colonial ruling and sectors (2002) . Mr. Mosharraf Hossain and Dinobandhu Mitra spread out the burning sorrows with writing Jamidar Darpan and Nil Darpan . Mr. Sharif Atikuzzaman helps to study The Ta-bhaga movement (2009) . Mr. Percival Griffiths finds out the British impact (1965) . Mr. Amjad Hossain is explained the history of the peasant movement of Bangladesh(2003) . Mr. Mahbub Talukder publishes and edited in Bengali the District Jessore Gazetteer (1998) . Mr. Ali Nawaz shows the factors of land system and land reforming (2002) . Mr. Binoy Ghosh gives rising for Bengal (1402 ,Bengali Year) .And Mr. L.S.S.O'Malley also inspires the peasant society of Jessore (1912) . Dr. Sirajul Islam , Professor Sirajul Islam , Shuprokash Roy , Chaiya Dasgupta , Zulfikar Haider , A.F.M. Abdul Jalil , Moontasir Mamun, Gazi Shamsur Rahman,

Satishchandra Mitra , Ashish Mondal , A.K.M.Abdul Alim, Asaduzzaman Asad , Md. Wahedul Islam , Akramuzzaman Miloo , Abn Golam Samad , Md. Belayet Hossain, Rajia Khatun Chowdhurani , F.Korovokin and Enaytur Rahim are the written inspirers of this article which have helped to re-write the case study . Professor Emeritus Dr.A.K.M.Yakub Ali helps not only for designing this article but also Dr.K.M.R.Saleh advises to remake the information and its good faculties runs on the interest for the scholars and researchers . This case study focuses on the world peasants and continues onlookers for a freedom for the peasant society like the peasant of Jessore .

Administration- Causes –Suffrages

In 1786 , The creation of The Greater District Jessore consists of Jessore , Magura, Narail, Jhenaidah, Khulna , Bagerhat and Satkhira area . The masses livelihood , vitality of the parts of the village rely on agriculture . But they are not padded from the case of the economic development . Because money-lenders, land-lords, and ruler classes always have kept them to dependent on others . For the high rates of rent and the right manner of its collection, the peasant had often to borrow money for the payment of rent [1] .The English has recruited many kinds of agents such as Collector , Commissioner , Judge , Dew- an , Governor , Jotdar , Chakladar ,Tarafdar ,Gatidar ,Taluksar , Jaigirdar , Shikdar , Chowdhury , Dihidar , Mustajirs , Manager , Assistant manager , Gomasta , Quanungo , Nayeb , Amen , Sardar , Ozandar , Tagitdar , Tahshildar , Ruffians , Iزارadar , Munsef , Banian , Muttsuddi , Pattani , Mourasy , Sepattain , Ganathee , Middle Estate Sharer , Payeek , Barkandaj , Peeada and Kheejandar . The peasant-subjects are tortured , victimized and oppressed by the above kinds of them .They do dream a dream to set free a will , from the hand of torturing by them . They are looking forward an antipodal language against them . They would have run their households taking credit from money-lenders and land-lords . After the production of harvesting crops , They have to sell their crops in the cheap rates to the money-lenders . If the farmer would not pay the revenue , In this offence his owning land has been snatched away [2] .The English give up the salty land area . They select the best area where Sweet-water landed area is there , They would bring into practice Indigo on the river side . Indigo Cultivating begins in 1772 . A French Named Luis Banana establishes a indigo factory at Chandannagar . Indigo factory at Chuchrai in 1773 . Mr. Bloom mentions the beneficiaries aspects of Indigo cultivation to The English Government in 1778 . The peasants who grow Indigo , They need that money for cultivating Indigo in 1803 in lieu of the Company gives advanced money to the Indigo planter in the cheap rates .

In the Indigo planting namely Usury given Credit amount by the Company is one core Sicca Taka from 1796 to 1803 . The Company buys all indigo in cheap price and sells them in Europe with high rates .They buy per pound with one Taka and four Annas from the peasants and sell them per pound five-seven Taka . Above half of the indigo production of the total production of the sub-continent grow in

Jessore and Nadia district . With taking several factories in indigo planting make up a Concern . Every Concern is included the several officers of The Manager , The assistant Manager , Dew an , Gomasta , Overshare , Hoodlum or Ruffian . There are powerful Concerns in Jessore such as Mr. B. Larmour in Nadia and James Foreland in Jessore . This Indigo planters discover the two ways for the sucking up the peasant . They are : Interested Indigo planters giving the permission to plant rice , tobacco and other crops with Indigo growing by turning and filling up soul-corrupted , they have to bind to plant Indigo. They always play their duties with carefully when Indigo plants and persecute the Raiyats .The owner of the land and the sound power the land are the might-right of the state-lord of the king . Yet , the tiller –subjects being the owner of the land and the pastoral society are the only owner of the land like the Mug- Hal land system wise by The English appointed supervisors [3] . In the result of five-years land management agriculture and ploughed society are vanished away in fully .Because the permanent settlement in 1793 , agricultural land becomes the private estate for the land-lords [4] . Losing the own land the peasant becomes foreigners in the own country as the subjects [5].The production of the crops of the land of Ten-Eleven will give for the Government , Other one share will be gotten for the land-lords and all uncultivated land is given to the land-lords [6] .The English differentiate the Raiyats in two sections such as : New system in land revenue .And to prevail coin in lieu of land revenue .By this system the peasant society of Jessore of the village that place , cultivator-subjects of the Bengal become pulverized and this hurt persuades in order to kill them re-back .In the right of housing and landing based in the eighteenth century's Tax system , The Raiyats divide into two classes such as : Khodkanto: The Raiyats who live in that village and they plough in that village . In the deed of lease of the land-lords recognizes their right .They have to keep that land in planting with giving the scheduled amount of the taxes for the years after years [7] . And Paikanto : The Raiyats who live in own village and they till land in other village . There are no rights and ownership for them in that land .They are known by them as : Othbandi Raiyats .To take tax system from the subjects are : Harri : May grow crops or May not grow crops in the land . They have to give per Bigha scheduled rate tax for the land . Fassaly : The crop produced in the land wise has to give tax . Khamary : One part of the production of the crops has to give as tax .Besides this main deposit based the land-lords use to toll up tax from the peasants . Their paying tax rate is the half of the production of the crops . The land-lords take tax from the name of Subadary , Abwabs, Poll-tax , Ransom , land-lords tax expenses , Mangon , Ganda and The deed of the lease . Want for per Bighead land planting of the peasant-subjects introduced by the methodological reviewing are followed :

Sl. No:	Name of items of Costs	Taka or Annas
1	Planting	1.00
2	Tax	0.10
3	Seed	0.04
4	Sow	0.04
5	Signature in Deed Stamp	0.02
		3.00
	Total Cost	Three Taka

Table 1: Shown the past cost of planting .

[Footnote: Annas Bengali Coin means Paisa and 16 Annas Mean 1 Taka .]

One Bighead land grows from Eight to Eleven bundles Indigo . For this reason in per Bighead Land of the peasants does not earn more than two taka [8] . The end of the eighteenth century , Rice , wheat and barley-corn Per Mound is 1 taka , One Sher of Ghee is 0.03 Annas and a cow is 5.00 taka . A sharer cultivator of the grown crops uses to get a half but taking an agricultural laborer earns less or few . The daily labor cost of a tilling laborer is one Annas . Then the six members of the planter family are expensed 4 Mound Rice , 1 Mound pulse and 3 Sher and a half of the salt for a month . But comparing to need the income of the peasants is very short . The revenue collectors are Ban-i-an and Muttsuddi [9] . The land-lords gain the rights to parch the peasants [10] . Then it makes up City-trader , Nayeb , Gomasta and Izaradar [11] . The land-lords are empowered by rights and they can arrest and pertain to distraight of goods from the Raiyats [12] There originates land-lord , great-king and Pattani system [13] . The state of being the middle sharer is rebuilt by the Pattani system . There create also Taluk , Pattani , Darpattani , Sepattani , Mourasy , Ganathee , Jott , Gatti and Izara units of the state of being the middle and Sub mediocrity sharer [14] . The wealthy farmer and a tenure holder under a land-lord are created by the Bengal Subject-state of being Acts . There are rests of being created the rent of free land possessed by a Brahmin , the rent free land possessed by a fellow disciple , the rent free land and the tax free land with destitution by the state being of middle sharer . In this way , The British despotism state power considers to land-less peasants society of Jessore . They make them share-planter and agricultural field laborer . The peasants under the Izaradar state are the most tyrannized than land-lords . Because of the rules of the British East India Company and the natural disasters happen the terrible horror “Famine Of Seventy Six” in the history of Bengal [15] . There are no more ways except money- credit taking in

case of the natural calamities or other causes being shortened the production of the crops . To become helpless , the peasant-subjects and marginal farmers take a loan at a high rates from the illustrious class or the money lender business classes . In the counter and liabilities of credit and usury the illustrious class use to hand the all production of the crops of the peasants . The land-lords would borrow money from the money-lending business class . They would fail to pay they money , they would have given the moneylenders from some lands of Raiyats . As a result , Raiyats , peasants , marginal farmers and agricultural laborers become the land sharer cultivator . For that cause , the peasants society are to be hanged out by the deadline of suicide in the frame by the company , landlords and moneylenders with tax and usury like the sentence to death by hanging . Payeek ,Pecada ,Ruffian and landlords are appointed to oppress the peasant society . To pay the burden tax in the negative impression , the persons who do it, has to act of tearing up by the roots from their lands and living houses . Recruited by land-lord's workers catch red handed the peasants to the court of the justice . It would will , they would beat them seriously . Like their own will , they use to increase the tax and Mangon use to bind –bow for the members of the family , Hindu ceremony in honor and for the benefit of the dead-relatives , wedding occasion , religious worship and prayers and traveling of pilgrimage . They use to schedule Abwabs on the houses , sons . Eating and traveling of the peasants . The peasants use to stream fast without labor cost for digging ponds and lake and constructing roads for the land-lords . All kinds of peasants of Bengal being called Raiyats by the Subject-Act , land-lords have no unjust and become set free to do exploitation in the line of cording peasants . These acts are : Without the law of Government land-lords can imprison the subjects . With the view of collecting still unpaid or undone , land-lords can foreclose the possessions of the Raiyats .To recollect the still undone tax , land-lords can uproot the living house of the subjects . Land-lords can enforce in the obligation to the subjects to come to the court of justice .They can torment in the physical function to them and the Raiyats can not file a law-suit . In this way , the peasants persecuting are being run . To call on the peasants society to the court of justice are tormented by the lack of human qualities to be made up of untold sufferings but they are beyond of expression in words and helpless in bereft of all feelings . Land-lords , British autocracy power and their favorite agents are drunkard and greed for women . If the wills of land-lords do not fill up , they are imprisoned with wife and daughter of the peasants-subjects as a lease or mortgage to the jail in the court of justice . They undo feel sorry to kill the captives . They become paralyzed or disabled in a body by the land-lords and their agents . Placing in authority by the British orders group go down their causing the hair to bristle in history with a short . Bellow this horrendous facts reading , it can be realized easily what their nature is in of . The tormenting of the pieces of the portrait of feature is bellow: To be stood up and to be o for their own lanceted and mace of an officer .To be beaten by making up one hand with the skin shoes .To be made a person lying at full length in between two

bamboo Poles and then roll the poles oppressively as a punishment and To be driven in a bamboo-stick into the anus . To be adomed nose and ear with the piece of a earthen broken pot or a seized by the palm .To be snub-nosed in the ground soil . To be bound and beaten with wrapping out of base . To be enchained with hands-legs . To be run by catching with ear with active .To be pressured to the hand by chopping bamboo-slates .To be bent with colas on the base and given brick on the knee in season of summer as denoting a feeling of dreary emptiness or loneliness with ray of the sun .To be punished with blazing-water in the winter season for a long night . To be built with tree and to be lengthened with pulling out . To be restrained in the granary in the Bengal month of Bhadra-Ashawin .To be imprisoned in the jail –house by starving to death .House-arresting to be blended them with dried pepper powder , smoke and juice .The land-lords are very good at rapping the women . Seeing the lovely young women , they offers to forgery to cons- ump the brutality . Land-lords , with their tamed –dogs kept to imprison the Raiyats. Land-lords said , “ Your wife and daughters fill up my will , You will set free from the court of justice”. These are various fields where the pregnant mother agrees to fill up land-lord’s will . She serves herself and then after she is died or done suicide . On the other side Indigo planting of Jessore starts in 1795 . Mr. Bond establishes the indigo –factory at Rupdia in Jessore .

Mr. Taylor builds a several indigo factories in 1800 .Mr. Anderson also establishes the indigo factory at Barandipara and Nilganj in Jessore in 1801 . The fields of indigo are founded at Mirpoor in Jhenaidah , Na-hata in Magura , Pubna, Kushtia and Faridpur . Mr.Taft establishes indigo factory at Mahmoodshahi in 1796 . Many indigo factories which are founded at Mollar-hat-17 , at Hajrapoor -14, at Sinduria-14 , Joradah , Khorgara , Mahishakunda , Babukhali , Shreekhanda , Shreekal , Ramnagar , Madandhary and at Bagharpara on the Chitra Khajura , Narikelbaria , Gayedghat , Roypoor and Naldangeon . The other parts of Jessore establish indigo factory in undetermined number in 1811 [16] . There is a concern named Kathgara at chowgacha . This concern has six indigo-factories such as Guatali, Kadbila and Ilishmary [17] . There is a concern named Khajura bazaar at Bagharpara . This concern consists of eight or nine areas . Indigo factory spreads out in Kushtia , Nadia , Khulna and Bakerganj . Indigo factory also flourishes in building up Khalishpur , Daulatpur , Talimpur , Bamankhali , Narail , Laskmipasha , Singia , Gobra , Dighalia , Shalnagar , Kalabaria ,Gazidanga and Bousena . The owner of Mollarhat’s concern of James Farlong and Larmour , Hajrapoor of Henry Russel and Thomas Tuedy , Na-hata of Sevy and Selvy , Babukhali of Saipan and W. Bray , Bamannagar of Thomas Oman , Madandhary of J.E. and Pauran of R.S. are also there .This indigo factories with five or fourteen make up a concern . The concern has a owner , a manager and an assistant . Nayeb, Dew an , Gomasta , Ruffian , Amen , Ozandar , Tagitdar , Sardar and Jamaddar are under of this two manager . Gomasta gets fifty taka payment . They tortures up the peasants . The ruffians earns some money by using the malpractice and bribery . There is a khamar where the ruffians keep themselves laborer who cultivates

their lands . There is known as Dad- an ,among the peasants who plant indigo by taking advanced money . The Raiyats subjects take Dad- an for indigo planting . The peasants has to harvest indigo with their own expenditure to bind bundle and to reach to indigo factory by cart or boat . The place where the indigo trees gather , is known as Nilkhola . To give the Dad- an of indigo appointed workers are malpractice .The peasants earn only two or four Annas by indigo planting as per a bighead land . The peasants work hard for day and night but they do no get just price . The ruffians show fear beating and obligating to plant indigo with might-right power . They do might to sign in the blank paper by written the deed and record . Cutting date trees , they have to cultivate indigo in mighty .The peasants inform in the negative that their living houses are uprooted . The indigo planters break the peasants living houses and they plant indigo . With power of body and power of money the indigo traders in mighty planted indigo in the land of the peasants giving with the banner . The indigo planters show threatening to take up the seven factory's water . They come to catch them and beat them with stick . Tagitdar preaches that A hammer –like weapon law has passed as a punishment . To affirm in negative planting indigo, they shoot to kill the peasants and uproots out the villages . By mixing the blood-shedding of the peasants with the box of indigo is used to send to England . Indigo planter Mr. Keny snatches away the bride-groom from the bridal stage for indigo planting . The indigo planter of Khulna , Rainy catches in might the peasants and gets the work-done by her own without giving the any labor cost . The area of Jessore indigo plants in two times in a year such as : In the season of comprising of the two months of Kartik and Agrahayan of Bengali year and the other is in the spring .

The amount of seed and income	Price or Taka
One Mound	4.00
Income	2.00
Total	6.00
	Six Taka only

Table 2: Shown in the income of the past

Sl. No.	Lists	Taka
1	The expenses of expenses	3.00
2	Dad an	2.00
	Total	5.00
		Five taka only

Table 3: Shown total expenses in the past

Sl. No.	Lists	Taka
1	Income	6.00
2	Expenses	5.00
	Total Balance	1.00 (One taka only)

Table 4: Shown the balance one taka in the past [18]

Movements

The peasants who rely on only indigo planting, have lost them all. In the case of that the peasants denies indigo planting, then the indigo peasants fire their houses and catches handed their domestic animals. These are taking by arresting to the court of justice's jail. There would make mallet to seize the peasants –subjects, They are called 'Ramakanto' and 'Shaymakanto'. Because of taking the land of the peasants for indigo planting. The peasants society of Jessore become into landless, houseless and agricultural laborer. The torments of land-lords and Indigo traders are wreathed in the same sources. They make the peasants such as asset-less, sons-less and wife-less but usury, credit and Dadan become their eternal sentence to death. These autocracy state power take away their all wealth and rebuild the palace of money and the curved palace. There is passed away tax-act and returned the lands for the Raiyats by the subject-share act in 1859. With the passage of times the vested interests begin in procrastination. The peasant society, Raiyats, marginal farmers and subjects begin movements to fill up their just demand which have lost fro their lives. These movements are called 'The Peasant Mutiny, Subjects Mutiny, Farayejee Mutiny, Sepoy Mutiny, Ohabee Mutiny and Ta-bhaga Mutiny'. Above the causes of pain of mind, affliction and bearing heartache, The peasant society has mutinied, laid down their lives, driven out by ban-i-an, snatching away their free land, home, language and liberty. They do not get freedom yet state power that means Government does not evaluate and count them have s. They have un-flashed their heartache and all pains for age after age. They can not keep in un-flashing sufferings and torments. They have stood up their head upright in soar by re-back removed style and have started fighting or mutiny. It is figured as a mutiny against British ruling frequently from 1763 to 1800. Fakir-Siannas Mutiny rises up the peasant society of all Bengal. Mr. Quashem defeats in the battle of Boxer and the English ban-i-an receive the duty of revenue collection of Bengal in 1764. The English Administrative unit in Jessore creates a dual –conflicting condition between Hindu and Muslim communities [19]. For the torture of ban-i-an has seen the terrible famine in Bengal in 1769. The shamefaced peasant lives rely on agriculture. The un-told sufferings and disgraced toiling come down in the life of peasant because of colonizing ruling. The land-lord, Kalishankar of Narail joins the

group of peasant society to eradicate the sufferings from the of peasants-Raiyats . Mr. Henkel is angered and sent the troops . There becomes fought between thousands of peasants –subjects , fourteen thousands of ruffians of Kalishankar and the English soldiers . The English is defeated in the battle . The English Government arrests Kalishankar in 1796 . The Raiyats of Jessore –Khulna start uprising and insurrection , call on movement and declare for looting and decoying . This treason is to be cold and the English Government is to get rid of Mr. Kalishankar . For the cause of the Government revenue collectors become irresistible . The Government is sold by auction Rasulpoor parganah in 1796 , Rangodia , Jatia , Ramchandrapoor , Chengutia , Emadpoor and Sayedpoor in 1797 . The marginal farmers and the Raiyats make up a strong group altogether in assembly in case of land-sharer’s torment in seriously rejoinder against the bad-behavioral Gomasta . Repaying revenue is an invalid declaration and legal paying is also announced in closing . The tax of land is to give failure as it is sold by auction in 1809 . There are two classes of land-lords such as : Large estate which number is 122 .And small estate which number is 39 .There creates new land-lords in this century . Its number is 5,044 . They are seen-grouping against their torturing . The peasant reprises revolting still Ohabee revolution is refigured up at a great speed in 1831 . Mir Nissar Ali known as Teetumir is the main hero of this revolution . Mir Gauhar Ali , Mr. Torab Ali and Mr. Golam Masud under the leading of Teetumir make up a revolt-root in the middle place between the Yamuna and the Ichamati . Accompanied with his followers the peasant-subjects invade the land-lord of Lawhati . Mr. Law with his own family is gone yo walk on foot The Basher Kella .Mr. Bloud pardons to the revolutionists . The agitating fighters break in cracking the indigo factory of Hoogli and Baroghar . They capture the elephants and the penance boat of Mr. Andrews . In hearing this news land-lords of Satkhira , Nadia and Gabardanga are assembled and attack The Basher Kella . Mr. Teetumir becomes martyr in the battle field and eight hundreds are imprisoned . The land-lords and the Government give incarceration to the forty and sentence to death to Mr. Golam Masud . This sacrifice of them is hearing in a air with setting free a song to the freedom loving peasant and has taught the spell bound of the independence . Haji Shariat-ullah calls on the Farayeji movement to en-free the peasant society of Jessore in 1838 . For uprooting land-lords and protecting the peasant society , Dudu Mian declares , “ All men and women are created by Allah, so all are equal. The other has no rights to fixed tax without Allah by his creation in this world . ” This message catches firing to the farmer and worker classes . There has to struggle away against The English ban-i-an in everywhere . The peasants of Jessore arise a new rising in this spell-bound . To make up dominated by another the English governing and exploiting free Bengal , the teaching of Sepoy Mutiny creates a new revolutionary inspiration among the peasants , which inspires inherent the indigo mutiny [20] . This is the first open revolt against The English that becomes birth to catch the source of Pakistan , India and Bangladesh . To sentence to death to Mangal Pandey and Ishawry Pandey of

Barakpoor , The English can not put out the burn of the mutiny on 29 March in this century [21] .The peasants of Bengal in a body starts struggling to give up indigo farming in 1858 . At first it originates from Barasat swiftly and spreads in Nadia , Jessore , Pubna , Murshidabad and other districts . This is seen to the northern and southern parts of Jessore at a glance in the maiden . Bishnu Charan Biswas and Digambar Biswas of Chowgacha give the leading of the indigo mutiny in Jessore in 1859 . Both of two are appointed as Jotdar at Bashbaria concern of Nadia . They have seen in their own eyes the tyranny by the indigo planters . For this sad they resign for the post . They devote their lives for getting rid of this sorrows . They make funds to loan –free to the peasants and make up a group against indigo planters . They bring the ruffians from Barisal to train management for the marginal farmers and the peasants . With the elephant troops of indigo planter William attack the training center of the two Biswas . They are defeated and fled away . Both of two come to Tahirpoor . They come here and make up a group with strong and powerful . Thousand and thousand peasants fight a struggle against indigo planting . Then there some indigo factories alive in Jessore in this century . The torture of ruffians becomes in trance out . Twenty five ruffians come to arrest Panchu Sheikh of Mallikpoor and there is fought where they kill him in 1860 . Mir or Amen of indigo factory goes to survey land to the village in 1860 . The peasants –subjects catch handed and beat him seriously . They attack the indigo factory of Leons . He shoots fire on the people , Ruffian Babu kills two persons and injures five people . Re-revolting is seen in Jessore in 1889 [22] . The Government has to close indigo planting and trading in 1895 . Indigo planting is run also in 1903 . The peasants of Khajura becoming helpless by torturing kill the manager of Gayedghat . The Raiyats of Narail kill a Gomasta[23] . Although Major Criminal matters were reserved for the District Judge , the Collector or Deputy Commissioner as he was called in the lower Provinces , became the pivot of District Administration and in popular language , this probably depicted him as the Ma-Bap [24] . The religious literature based Muslim co-operative establishes in Jessore in 1899 . Muslim league is founded in 1906 . The different election management for Morly-minto Government is built in 1909 . The great leaders , for peasant mutiny , Bagha Jotin and Hira dacoit start conflicting against the English . Mr. Jotin is died in the battle field . The Shawraj party in 1919 and The Communist party in 1930 make up in Jessore . Sayed Nawsher Ali is elected and joined the Fazlul Haque ministry council in 1937 [25] . Betel leaf planting in Narail becomes the one line business for The East India Company in 1767 [26] . Mr. Nawsher Ali calls on a movement against the English as an emblem of the spilt and produce it , eat but not give up eating betel leaf . The communist leaders make up a peasant society in Jessore with several areas such as Pazi , Narail , Agarokhani , Dumoortala , Chandpoor and Dargahpoor in 1946 . The start driving out land-lord and begin Ta-bhaga Movement . Fifteen thousands peasants executive of forty villages draw a conclusion for Ta-bhaga Movement . Shishir Kumar Ghosh of Magura joins the revolt of this peasants .The

principal , Mr. Dambal , the owner of Bijlee factory tortures away in a beggar description to the marginal farmers . The marginal farmers of forty eight villages , land-lord Banku Bihari and Mr. Basanto Kumar Mitra with leading persons are connected with assembly . The peasant society is combined with gathering in Para , Village , Ganj , Urban city , Mahalla and City-town against the protest of land-lord . All kinds of castes and religious people make up a road map with fighting in greater District Jessore . Especially the peasant of village , laborer and cottage makers take part in this rebellion . There two sections in mutiny such as : One is Hindu Section Other is Muslim Section . But all are assembled for insurgence in Bakri of Bagharpara , Comrade Amaisen , as the main headquarter, the peasant committee . The women leader Sarola Pal and Anima Pal are the adage for the Ta-bhaga Movement . The two women committee and troops are in Guakhali and in Pazia and Garbhanga . They keep broom in hand and dried capsicum powder when the police come to arrest them , they pour it in the air to the eye of the police . They attack them frequently in failing . Their demands are : Two –Third parts of the production of the crops are to serve in term in sharer and the rest of the part of in one is to distributed in the land owner . The rafter of the planter is to give possessor -ship in the sharing land . The rates of the usury will not exceed one part in eight parts in the line of any loan on rice or taka . Five Sher in one Mound will not collect more . The Government granary house has to found in every Union for taking borrow money . Any kind of Abwabs wii noy be collected . It will not collect rice from any share-planter without the receive copy [27] . Besides above the discussed demands are : To harvest paddy in the own yard . Not half , Want Ta-bhaga . A loan rice has no Usury [28] . There are undetermined number of peasants who have laid down their lives in struggling such as mention-ably Mother Mondal , Ramakanto Bayen and Satish Bayen . The peasant society is appointed by forcible seizure their rights by doing in offensive , malignant , communal and communist movement . On the other side Ilamitra of Jessore calls on a Ta-bhaga movement in Nachol and is imprisoned .

Results

To catch on the path of the movements The peasants still all kinds of people are assembled to take away the liberty and Bangladesh becomes independence in 1971 . The peasant society does not get freedom yet . Their life caravan is led by the hand of the master of a family like British ban-i-an . A great merchant , middleman and political leader in society do not think a good word for rising of their future . It is showed for the development of the peasant society like in fully hundred one in the time of voting winning . There are peasant groups or party in every major or minor party in the present Bangladesh . The peasant society will answer how many just demands or rights have given or filled up for their developing in Jessore also all villages in Bangladesh . They have to suicide in fear of usury and installment of the Banks or N.G.O . The political parties being bind formulating with their party's

activities are playing in a funny tale to the peasant society . The peasants who are in lion's share still they are classified to form a name different parties and exploited in lieu of The great figure in our country is rebuilding the palace of money like land-lord and the English autocracy ban -i- an . N.G.O. as the name of developing travels to exploit in the peasant society as a great friend and a great maker of their destiny . The village people , peasants , marginal farmers and day laborers are ruled , rapines and tortured by the N.G.O. based credit giant like the past ban-i-an .In the present time the peasant society is playing their lives with want , poverty , burden of credit and usury for sentencing to death . Doing social business in peasant society and laborer classes , someone want to make *The Poverty Museum* and are gaining Nobel prize if gets money from the world aids . On the other side The Government treats an impact with the foreigners for enthrone on the state power for good by any way and cost .The famous economist Brawl Probes says , “ If an under developing agricultural country plays on a trading with a developing country , The agricultural country always becomes spoilt [29] . ” Mr. Stalin declares , “ His troops perhaps may capture land as possible , There his social system will be put on a firm footings in 1945 .” The Government gives nourishment as seven thousands and four hundreds and ninety two corer taka in the agriculture in 2011-2012 economic-budget year but it submits an increasing budget as eleven corer taka in 2012-2013 economic budget year [30] .

Methodological Reviewing

The peasant needs fertilizer , pesticides , elements of agriculture , irrigation , oil , kerosene and hi-tech seeds and breeding . These elements price's are in fire . Now they have expensed up to six hundreds taka for the production of one mound paddy [31] . In analyzing a peasant how to move away his life style to observe the table's feature , someone must comprehend in easily . Inspiration of the study of the peasant society is analyzed by the engineers of the past and present results . These floating –sufferings and pillaging life are shown in the table no. 1, 2, 3 , 4, 5 ,6 , 7, 8, 9 and 10 . These help to make up their life in right position . It is high time the new inventor created the reacts in main pavements for the peasants what they want what they need and what they are deprived of from the world civil society .

Sl. No.	Lists	Mound/ Kawn	Price	Total	Price
1	Paddy	21	540	540*21	11340
2	Straw	3	800	800*3	2400
				Total	13740

Table 5: Shown total production income for share plant Per Bigha on June 4 in 2012

Sl. No.	Lists	Amount	2-3	Price	Total price
1	Paddy	21	14	540	7560
2	Straw	3	2	800	1600
					9160
				Total	Nine Thousands and one hundred sixty taka .

Table 6: Shown from the production got by the share planting on June 4 in 2012

Sl. No.	Lists	Amount of money
1	Total production price	13740
2	Got Share price	9160
	Total balance	4580 taka only

Table 7: Shown the Main Income on June 4 in 2012

Sl. No.	Lists	Total Costs & Balance	
1.	Production cost per mound	21*600	12,600.00
2.	Benefit Balance	-	9160.00
		Total	3440.00

Table 8: Shown the shortage of balance on June 4, 2012

Sl. No.	Lists	Amount	Price	Total taka
1	Rice	40 kg	25.00	1000.00
2	Meat	4 kg	250.00	1000.00
3	Oil	2 kg	130.00	260.00
4	Fish	4 kg	100.00	400.00
5	Pulse	2 kg	80.00	160.00
6	Vegetable and others			600.00
7	Medicine/ Cloths			700.00
8	Communicate			400.00
			Total	4520.00
			Total	4520.00

Table 9: Shown the monthly expenses of the three members of the Planting family on June 4 in 2012

Sl. No.	Lists	Amount of Shortage
1.	Shortage of Balance	3440.00
2.	Monthly expenses	4520.00
	Total	7960.00

Table 10: Shown the household's management of the shortage balance on June 4, 2012

Conclusion

The paper of this research is known as *The District And The Peasant Society*. Above the discussed stories, it is realized that the peasant society is neglected for good. The torture of the peasant society has not yet been stopped. The sad of peasant life does not close up but they have to set free from sorrows in that time Mir Mosharraf Hossain, Mr. Dinobandhu Mitra and Michael Madhusudan Datta have caught the pen against land-lords and The East India Company. *Jamidar Darpan* and *Nil Darpan* are published then the peasant is risen. The main view of *Jamidar Darpan* is controlled by the influence of dissoluteness, exploitation, policies and subjects-torturing of land-lords [32]. O! Hard hearted indigo planting. No more tolerate in soul in this indigo tormenting [33]. The peasant is running their life being exploited and defrauded same as the British ban-i-an in the peasant also. The life of peasant of the district Jessore being wreathed with the garland is a-heading the way back like The net of usury and credit. This exploiting persons are like British who are refigured in this country's Government, its bureaucratic officer, Banker, N. G. O., Wholesaler, Dealer and industrious owner, whose hands are full of the hill of money. Be aware to get just demand like The English appointed agents are seized. The aggression is floating on the peasant society. The minstrel officers declare to exploit, to beat and to shoot on fire to the peasant society, agricultural laborer, field laborer, industrious laborer and day laborer discriminately. Jessore, the land is very fertile to produce the crops [34]. The peasant of greater Jessore, the peasants society is the greatest producers in Bangladesh. The industrial producers who have that the life style, the peasants have no developmental life condition in more than ten percent. The saint, but great saint my country's planter. The mother, but country, freedom peace-loving fighter that is a will wisher [35]. The districts of Bengal are dependent on agricultural based among Jessore which is the best one. All men in the earth are the peasants in the lineage connection from Adam and Eve. But none can think about the peasant society who tries speaking about their lives and he has banned his voice and writing in the wrong way in the world. Refuge of the poverty, want and shortage of the peasant society are tolerating into a bit by bit. This research article is designed to introduce the world and this elements help to make up a world history. It interests to innovate for the discoverer and novel onlooker to find out a latest findings for getting rid of the peasant society but Jessore's peasant society. The areas of Jessore have occurred revolutions above the causes and suffrages by the influence of the movements and like the movement of the religious amendment of this area is somewhat more strong [36]. Tracing out and inventing the foot prints, the human life was really from the fares past [37]. There is a question when and why the peasant starts movement. It is sure that where there is capitalism and imperialism society is theorized as being organized into three 'Estate' those who work, those who pray and those who fight. For century after century, the famous vivid in a burning sensation with setting fire's voice declares, "Adam delve and Eve span who was then the

gentleman ? ” [38] The scholars of the global civil societies come a-heading to innovate and to help with spreading out of sorts doing captions . The peasant society is burning and howling from the birth in the world . This society wants driving out darkness and goes to peaceful life with friendship but not conflict . So it is said that it comes out of focusing as a milestone for the world researchers and innovators’ .

Reference

1. Mohammed, M.S. , (1997,June) . SOCIO-ECONOMIC DEVELOPMENT OF A BENGAL DISTRICT : A Study of Jessore -1883-1925, Institute of Bangladesh Studies . Rajshahi, Bangladesh, P. 8.
2. James , W. ,(1874) . A Report on the District of Jessore : Its Antiquities , Its History and Its Commerce , Bengal Secretariat Press . Calcutta, India . P.99.
3. Professor, S.I. , (2002) . Banglar Itihas :Opombeshik Shashan , Kathamala Choinika . Dhaka , Bangladesh . P.55.
4. Shuprokash , R. , (1996) . Bharoter Baipalabik Itihas , Book World . Calcutta , India . P.6.
5. Chaiya , D. , (1985) . Bharotey Krishni Shomparko-1790-1947 , West Bengal Rajay Pustok Porsad . Calcutta, India . P.2.
6. Binoy , G. , (1402 Bengal) . Banglar Nobojagritee , Orient Longman Ltd. Calcutta , India . P. 45.
7. Zulfikar , H. , (2004 , August) . Banglar Sasatra Krishok Sangram , Adorn Publication . Dhaka , Bangladesh . P. 26.
8. A.F.M. Abdul , J. , (1986 ,February) . Sundarbaner Itihas , Ahmed Publishing House . Dhaka , Bangladesh . P.502.
9. Sirajul , I. , (2004) . Banglapedia , Vol- 7, Bangladesh Asiatic Society , Fifth Report . Dhaka , Bangladesh . P.155.
10. Moontasir , M. , (2002) . Chirosthayeebandabasto And Bangla Somaj , Mowla Brothers . Dhaka, Bangladesh . P.69.
11. Ali , N. , (2002) .Bangladesher Bhumi Babstha And Bhumi Sansker : Oytihasiik Parjalochona , Sociology Research Council , Planning Secretariat . Dhaka ,Bangladesh . P.23.
12. Sirajul , I. , (1976-1977) . “Chirosthayee Bandabastey Jamidarder Protikar ” , Itihas Samiti Potrika . Dhaka , Bangladesh . Number-5th and 6th . P.145.
13. Dr. S.I. ,(1978) . Bangladesher Bhumi Babstha and Samajik Sammassay, Samaj Nrikhon Kendra, Dhaka , Bangladesh . P.88.
14. L.S.S.O’M. , (1912) . Bengal District Gazetteer Jessore , Bengal Secretariat Book Depot . Calcutta , India . P.527.
15. Shuprokash , R. , (1989) . Mukti Judhey Bharoter Krishok, Bharotio Book Stall. Calcutta , India . P.8.
16. Gazi , S.R. , Bhumi Ayner Bhassay , Paper Processing and Packaging Ltd. Dhaka , Bangladesh. Introduction-P.3.
17. Shuprokash , R. , (1993) . Bharoter Krishok Bidroh and Ganotantrik Sangram , New Edition . Calcutta , India . PP.995-996.
18. Satishchandra , M. , (2001 , July) . Jassahor-Khulner Itihas , Vol-2, Lekhok Co-operative . Dhaka , Bangladesh .P.502.
19. Mahbub , T. , Ed. (1998) . Bengal District Gazetteer Greater Jessore , Government Printing Press . Dhaka , Bangladesh .P.63.
20. Ashish , M. , (1401, Bengal Year) . Baharampoor In Sepoy Mutiny , Book House , Kadai , Baharampoor . Murshidabad , India . P.16.
21. A.K.M. Abdul , A. , (1996) . Bharotey Muslim Rajotyer Itihas , Bangla Academy, First Reprint . Dhaka , Bangladesh . P.424.
22. Asaduzzaman, A. , (1999) . Jessore Jillar Itihas , Kakoli Publication . Dhaka , Bangladesh . P.240.

23. Printing Proceedings (General), (1904, October) . National Archive of Bangladesh, Vol-418 . Dhaka , Bangladesh . P.532.
24. Percival , G . , (1965) . The British Impact On India , Frank Cass and Company Ltd. London. P.163.
25. M.Wahedul, I . , (2010) . “ Narailer Pan Barjon Andolon ” , Islamic Research Journal , Number-Fifth, Rajshahi . Rajshahi, Bangladesh . P.60.
26. Akramuzzaman, M. , (2001) . Narail Jillar Atit and Bartoman , Mahisa ParaHouse . Narail , Bangladesh . P.39.
27. Sharif, A. , (2009 , February) . Shilpo Shahitye Ta-bhaga Andolon , Oytiojjay Prokashoni . Dhaka , Bangladesh . P.11.
28. Amjad, H. , (2003 , October) . Bangladesher Krishok Andoloner Itihas , Vol-1 ,Parua . Dhaka , Bangladesh . P.147.
29. Abn, G.S. , (2012, June 4, Monday) . “ Amader Orthonaytik Dhayn Dharona ” ,The Daily Naya Diganto . Dhaka , Bangladesh . P.6.
30. M.Belayet, H. , (2012, June 4, Monday) . “ Krishokra Tader Dhan Chaley Najay Mullay Pacheyna ” , The Daily Naya Diganto . Dhaka , Bangladesh . P.7.
31. “ Krishitye 1100 Koti Taka Budget Bridhi ” , (2012, May 26, Saturday) . The Daily a. Bangladesh Protidin . Dhaka , Bangladesh . P.12.
32. Dr.Abul, A.C. , (1999, October) . Mir Mosharraf Hossainer Nattay Somogro , Bangla Academy . Dhaka ,Bangladesh . P.Introduction-5.
33. Dinobandhu , M. , ed.Khander , S.H., (2008, April) . Nil Darpan , Rep. Obokash Prokashoni Sangstha .Dhaka , Bangladesh . PP.61-62.
34. M. Kohinoor, H. ,(2012, June) . “ Aspects Of Bhagabani Religion : A Study Of Jessore ” , Vol-2, Issue-6 , IJSS, ISSN: 2249-5894 . P.531. www.ijmra.us
35. Rajia, K.C. , (2010, July) . “ Chacshi ” , Chapter- Poetry , Bengali Literature , Class Seven, BMEB .Dhaka, Bangladesh . P.111.
36. Enaytur , R. , (1981) . Provincial Autonomy in Bengal -1937-1943 , Institute Of Bangladesh Studies . Rajshahi , Bangladesh . P.3.
37. F.Korovokin, (1986) . History of the world : Ancient Age , Progati Publication . Moscow , Russia . P.7.
38. “ Peasant ” , Definition . Wikipedia .

[Footnote : Above The Numbers such as 1, 2, 14, 23, 24, 34 , 36 and 38 are written documents in English and the others are in Bengali that is done by English letters of Bengali spelling .]