Maulana Muhammad Akram Khan's literary contributions are mainly in Bengali. He composed many poems in Arabic and Persian during his student-life. It has been stated that he had a copy full of Arabic, Persian and Bengali poems composed by him starting from his student life. His maternal cousin, Abdur Rahman Khan, B.A., did not like that Maulana Muhammad Akram Khan should devote himself to poetry writing. So he burnt the manuscript of the poems written by Maulana Muhammad Akram Khan. Moreover, he said addressing Maulana Khan, "Do not deplore for the burnt copy which was full of poems by you! I admonish you not to compose poems henceforward; and if you do so, cannot prosper in your life." Later on, Abdur Rahman Khan commented on the incident and said, "had Maulana Muhammad Akram Khan been writing poems continuously, would never been a great man, he would rather suffer in life". Maulana Muhammad Akram Khan, however, acted in accordance with his cousin's advice and never engaged himself in writing poems.

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2 Tahjib monthly: Pous 1380; p.41.
poems solely. During his student life Maulana Khan wrote a number of articles in the 'Muhammadi Akhbar,' established by Maulana Qâdi Abdul Khalîq.\(^1\)

**IN THE FIELD OF JOURNALISM:**

Muhammerdî

Maulana Muhammammad Akram Khan's literary works include his contributions to Bengali journalism. He was the founder editor of the 'Muhammerdî Quarterly\(^2\), 'Muhammerdî' monthly, 'Muhammerdî' fortnightly\(^3\), 'Muhammerdî' weekly, also 'Muhammerdî' daily\(^4\); the English weekly 'Comrade', the Urdu daily 'Zamana', the Bengali weekly, later on daily 'Sebak' and that of the 'Azad'. According to Dr. Abul Qâsim, the Bengali news-magazine 'Muhammerdî' was first published in 1901 as a quarterly.\(^5\) Dr. Anisuzzaman said that Maulana Muhammad Akram Khan started his career as an editor of the 'Muhammerdî' monthly in 1903 and in 1908 he edited and published the 'Muhammerdî' with a weekly frequency.\(^6\) Following Maulana Muhammad Akram Khan's

\(^{1}\) Maulana Akram Khan: Abu Jafar, p.17.
\(^{2}\) Ibid, p.21.
\(^{3}\) Ibid.
\(^{4}\) Ibid, p.37.
\(^{5}\) Ibid, p.21.
\(^{6}\) Ibid, p.22.
imprisonment in 1921, the weekly 'Muhammadi' was converted into daily 'Muhammadi' for some time till the daily 'Sebak' reappeared.\footnote{Maulana Akram Khan: Abu Jafar, p.37.} Abul Kalam Shamsuddin used to write regularly a satiric column in the daily 'Muhammadi' under caption 'Harek Rakom'. Another satiric column under caption 'Katukutu' was regularly published in the paper by Qazi Nazrul Islam (1899-1976).\footnote{See also, Atit Diner Smritis Abul Kalam Shamsuddin. Banglabazar, Dhaka: Mauroz Kitabistan; 1968 (1st. edition), pp.76-77.} The first issue of the 'Muhammadi' monthly was published by Munshi Karim Bakhsh from 1, Haq Lane, Tanti Bagan, Calcutta-14. The date of the issue was 18th August 1903 whose size was demy 1/12, total page 30, number of the copy published 500 and the price for the issue was four annas.\footnote{Jibani Granthamala, vol.I (on Maulana Muhammad Akram Khan): Muhammad Jahangir. Bangla Academy Dhaka, first edition 1987; p.14.} Later on, 'Muhammadi' monthly transformed into a fortnightly and towards 1907 a weekly.\footnote{Ibid; p.15.} In 1908 'Muhammadi' weekly was published from 29, Upper Circular Road, Calcutta bearing Maulana Muhammad Akram Khan's name as its editor. There is a great deal of controversy on the date of publication of the weekly 'Muhammadi'. Some were of opinion that the weekly was published in 1907, some said that the year was 1908 while
others held it was published in 1910. Later on, Nazir Ahmad Choudhuri and Muhammad Khairul Anam Khan (son of Maulana Muhammad Akram Khan) became editor of the 'Muhammadi' weekly respectively. Its publication was continued in Calcutta even after the formation of Pakistan in 1947. Following the Partition in 1947 Maulana Muhammad Akram Khan took 'Muhammadi' monthly and 'Azad' daily to Dhaka and left 'Muhammadi' weekly in Calcutta giving its editorship to his eldest son Maulana Muhammad Khairul Anam Khan, who lived in Calcutta. Within a very short span of time weekly 'Muhammadi' became a popular magazine to the Muslims of Bengal, Assam and Burma. Three renowned scholars as well as political leaders of the Indian sub-continent, Maulana Muniruzzaman Islamabad, Maulana Muhammad Ali and Maulana Abul Kalam Azad, extended their hands of co-operation and helped much for the publication of the 'Muhammadi' during the nineteen hundred and twenties. The weekly 'Muhammadi' was famous mainly for its news items; literary elegance was scarce in it. Consequently, scope for literary cultivation was limited with this newsmagazine. Maulana Muhammad Akram Khan felt necessity for a literary magazine in order to activate the Bengali Muslim

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2 Jibani Granthamala; vol.1, p.15.
3 Interview with Maulana Abdul Qaiyum Khan, President, West Bengal Jamiyat-e Ahle Hadith; interview taken on 13 August 1988.
4 Ibid, p.16.
writers. He published monthly 'Muhammadi' on 6 November 1927. The different issues of monthly 'Muhammadi' were full of articles related to social, cultural, historical and religious aspects of the Bengali Muslims. The 'Muhammadi' monthly edited by Maulana Muhammad Akram Khan played a prominent role in the anti-shripadma movement connected with the emblem of the University of Calcutta during later nineteen thirties. Many articles were published in the monthly 'Muhammadi' on this issue and others (giz. Question papers, appointments of Teachers etc.) connected with the said University. No body of the six Muslim Ministers, even Prime Minister cum Education Minister, Fażlul Haq did attend the annual convocation of Calcutta University of 1938. Nor the Muslim students attended the function.

3 'Probasi' Chaitra 1344 issue, p.884.
4 Ibid.
### 'Muhammadi' at a glance: vicissitude in frequency worth notice

<table>
<thead>
<tr>
<th>Sequence</th>
<th>Name of the periodical</th>
<th>Frequency</th>
<th>First published</th>
<th>Editor</th>
<th>Publisher</th>
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<tbody>
<tr>
<td>I</td>
<td>Akhbar-e-Muhammadi</td>
<td>Monthly</td>
<td>4 June 1877</td>
<td>Qazi Abdul Khaliq</td>
<td>Same as editor.</td>
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<tr>
<td>II</td>
<td>Muhammadi Akhbar</td>
<td>Weekly</td>
<td>29 March</td>
<td>Chief editor: Same as above.</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>Asstt. editor: Maulana Muhammad Akram Khan (towards 1901)</td>
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<tr>
<td>Note: Qazi Abdul Khaliq handed over the proprietorship of the periodical to Maulana Muhammad Akram Khan. The later renamed it simply as 'Muhammadi'.</td>
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<tr>
<td>III</td>
<td>Muhammadi</td>
<td>Quarterly</td>
<td>1901</td>
<td>Maulana Muhammad Akram Khan</td>
<td>Same as editor.</td>
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<tr>
<td>IV</td>
<td>Muhammadi</td>
<td>Monthly</td>
<td>18 August 1903</td>
<td>Do</td>
<td>Muhammad Abbas Ali (first issue); Al-Hajj Abdullah (Second issue and onwards).</td>
</tr>
<tr>
<td>V</td>
<td>Muhammadi</td>
<td>Fortnightly</td>
<td>1904</td>
<td>Do</td>
<td>Al-Hajj Abdullah.</td>
</tr>
<tr>
<td>Note: Al-Hajj Abdullah, owner of the Altafi Press, sold the proprietorship of Muhammadi to Maulana Muhammad Akram Khan.</td>
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<td>VI</td>
<td>Muhammadi</td>
<td>Weekly</td>
<td>1907*</td>
<td>Maulana Muhammad Akram Khan</td>
<td>Khairul Anam Khan.</td>
</tr>
<tr>
<td>VII</td>
<td>Muhammadi</td>
<td>Daily</td>
<td>1922</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>VIII</td>
<td>Muhammadi</td>
<td>Monthly</td>
<td>6 Nov. 1927</td>
<td>Do</td>
<td>Do</td>
</tr>
</tbody>
</table>

* According to other version of opinion, the year was 1908.
Maulana Muhammad Akram Khan published a religious illustrative Bengali monthly — 'Al-Islam' in April-May, 1915 (circa Baishakh, 1322 B.S.) as the mouthpiece of the 'Anjuman-e-Ulama-e-Bangala' formed at village Dhania of district Bogura (now in Bangladesh) in 1913. Maulana Muhammad Akram Khan was selected its Chief Secretary. The other members were A.K. Fazlul Haq, Maulana Abdul Kalam Azad, Maulana Abdurahil Bæqi, Maulana Muniruzzaman Islamabadi and Dr. Muhammad Shahidullah. From the second year of the publication of 'Al-Islam' Maulana Muniruzzaman Islamabadi (1875-1950) became its editor. Dr. Muhammad Shahidullah (1885-1969) was its Assistant Editor. The periodical continued for six years. Maulana Muhammad Akram Khan got an unique opportunity of publishing his views and ideas through the journal. Many other scholars contributed to this 'Al-Islam'. It was a journal run by the scholars. Maulana Muhammad Akram Khan contributed 'two principles of the Quran', 'Where is the original Bible?' and the like. The journal was illustrated with the help of some pictures viz. mosque, Madrasah buildings etc. Name of its editor was not mentioned in the journal, only the name of Muhammad Mujaffaruddin was printed as its publisher.

1 Maulana Akram Khan; a versatile genius, p.32.
2 Ibid.
Comrade

Maulana Muhammad Akram Khan published an English weekly, 'Comrade' by name. 'Comrade' was first published by Maulana Muhammad Ali, its founder-editor at the second decade of the present century (i.e. 20th century). The paper ceased publication just after the partition of India. After partition in 1947, the mode in Indian politics was changing rapidly. Maulana Muhammad Akram Khan wanted to publish an English weekly in order to march ahead with the changing circumstances. His second son, Sadrul Anam Khan purchased the proprietorship of the weekly 'Comrade' from Khwaja Nuruddin, brother-in-law of Khwaja Nazimuddin. Khwaja Nuruddin bought the ownership and good-will of the paper from Maulana Muhammad Ali (1878-1931). In its second phase, the Comrade was first published from the Azad Office of Calcutta under the editorship of Mujibur Rahman Khan. Dr. Sayyid Sajjad Husain was a regular contributor to the paper. Maulana Muhammad Akram Khan contributed a number of articles on 'Cultural history of Muslim India'. Maulana used to request Dr. Sayyid Sajjad Husain, who himself was the paper's regular contributor, for translation of those articles which were written in Bengali, into English. The English version of the articles on cultural history of Muslim India, were published in the 'Comrade' weekly. Before sending the articles written by Maulana, to the press, the
translator, Dr. Sayyid Sajjad Husain had to read the English version of the articles, rendered by him, in front of Maulana Muhammad Akram Khan who used to rectify those versions wisely and properly. In fact, Maulana had no regular practice of writing English. Yet he could understand English well. He could easily understand the defects of a sentence and used to dictate the proper word in its proper place.\(^1\) Hundreds of extracts from English books, quoted frequently in his 'Mustafa Charit' bear ample testimony to his verve in English.

**Zamana** (An Urdu Daily)

During the period of the Khilafat and Non-cooperation Movements, Maulana Muhammad Akram Khan played his role as a dedicated worker. With a view to put forward the causes behind the movements mentioned above, he published an Urdu morninger, 'Zamana' on 14th May 1920.\(^2\) The paper continued for four years. The daily played a vital role in Urdu journalism. The guiding principle of the paper was the unification of the Muslims irrespective of their language or place of residence, and to achieve freedom. The messages of Maulana Abul Kalam Azad were published in daily 'Zamana' regularly.

\(^1\) Maulana Akram Khan: Abu Jafar, p.33. See also Jibani Granthamala; vol.I, p.25.

\(^2\) Ibid, p.33.
Almost all the famous leaders of the country helped, encouraged and backed the paper from every possible aspect. For long four years the daily carried the message of the Khilafat as well as Non-cooperation Movements to the nation. The paper ceased publication as soon as the aforesaid movements were lifted. The caption, in the first editorial comment, was 'Hum Aur Hamare Usulen' (i.e. we and our principle). Following is an extract, after English version, from the editorial column: "... Praise be to Allah, the Almighty! At last 'Zamana' by the grace of Allah has got an opportunity to appear today as a morninger to serve the nation. As a general rule, it has become a convention to express the principles and ideals to be followed by a paper when it first published, so that one can imagine the nature and activities of the paper. For this reason, I want to present before the readers the principles and ideals to be followed by the Daily 'Zamana'.

What is our principle? In answering the question, I feel enough to say: Thirteen hundred years ago from today our Prophet Haḍrat Muhammad (pbuh) said, 'I am leaving behind two things for you — nobody could mislead you so long you hold these two firmly; one is the Book of Allah and the other

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1 Maulana Akram Khan, p.34.
is the 'Sunnah' of His Prophet.' Being a Muslim, we have no alternatives but to follow it. Few words we have selected from the Quran as our guide and line of action. It is enough to say that we are Muslims and at the same time Indians. So it is the sacred responsibility of the Daily 'Zamana' to serve our own religion and our own country. ... To sum up, if there is any one living in the thorny iceland of Newzealand or in the burning desert, who is guided by the creed — There is no god but Allah and Hadrat Muhamma (sm) is His Prophet', he is our brother. To love him, to share in his sorrows and joys are the mutual rights and obligations as laid down by Allah and His Prophet to the Community collectively. The responsibility, therefore, fall on us mutually.¹

Sebak daily and Muhammadi daily

Maulana Muhammad Akram Khan published a Bengali news-letter, the Sebak, in first December 1921. The Sebak was first published as a weekly, thereafter it was converted to a daily paper. The then British Government arrested Maulana Muhammad Akram Khan on 10 December, 1921, just after ten days of the publication of the daily Sebak on charge of

t Hanson and of expressing malice towards other communities. The Maulana was arrested for writing an article under caption 'Agrasar' (which denotes 'advancing') and publishing the same in the daily Sebak. Mr. Sinhore, the then Chief Presidency Magistrate of Calcutta sentenced Maulana Muhammad Akram Khan with one year jail.\(^1\) Maulana Muhammad Akram Khan found in the jail Jitendra Lal Banerji, Maulana Abdur Razzaq Malihabadi (editor, Urdu daily Azad Hind), Maulana Abul Kalam Azad and Deshabandhu Chitta Ranjan Das (better known as C. R. Das) as co-prisoners.\(^2\) Maulana Muhammad Akram Khan initiated a 'Quran Class' in the jail premises with the help of his other co-prisoners. The Maulana himself took responsibility for imparting Quranic teachings. Meanwhile he started writing the 'Amparar Tafsir' (i.e. the Tafsir of the 30th part of the Holy Quran). He used to give lesson from the Holy Quran to his co-prisoners mainly from the Ampara portion. There were nearly 600 prisoners at that time in the Alipur Central Jail. Many of them were highly educated. They used to put questions to Maulana Muhammad Akram Khan, the teacher of the 'Quran Class'. So, by this bi-polar process, through mutual interrogations, both the teacher and the taught were

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1. Maulana Akram Khan ... p.36.
found benefited.\footnote{Bangla Bhasai Quran Charcha : Dr. Muhammad Mujibur Rahman. Dhaka: Islamic Foundation Bangladesh, 1986, 1st edn. p.115.} When Maulana Muhammad Akram Khan was in jail, he requested Qazi Nazrul Islam (1899-1976) to join the paper and help popularise it among the Muslims of Bengal. The rebel poet joined the paper in the Editorial section in June 1922. But he did not continue for long. At that time, Abul Kalam Shamsuddin, Muhammad Mudabbir, Acit Malla Barman and many others were the editorial staff of the paper. Very soon the daily Sebak ceased publication under some unavoidable circumstances. Maulana Muhammad Akram Khan was released from jail just one day before the scheduled date. The jail Superintendent did it in order to avoid rush of the people who might come to receive the Maulana at the jail gate. Maulana Muhammad Akram Khan was sent to his house directly from the jail.\footnote{Maulana Akram Khan: Abu Jafar, p.37.} In August 1922, the 'Sebak' was re-published; but it was short lived. No sooner the paper lost its popularity than Qazi Nazrul Islam left its editorial charge. Maulana Muhammad Akram Khan sent message from the jail in the sense to stop the circulation of the paper.\footnote{Atit Diner Smriti: Abul Kalam Shamsuddin. Banglabazar, Dhaka: Nauroz Kitabistan, 1968, p.92.}
'Azad', the Bengali Daily

Maulana Muhammad Akram Khan founded, edited and published a Bengali daily, the Azad. The date of its inception was 31 October 1936. It has been stated that Maulana Muhammad Akram Khan's historic contribution to the field of Bengali journalism was the establishment of a Bengali daily, the Azad. Soon after its publication, the paper was cordially received by the people of Bengal. The editor of the paper, Maulana Muhammad Akram Khan, received hundreds of telegrams conveying good wishes and felicitations from his admirers for bringing out a national daily. Moreover, he had to receive groups of people of the city in his office all the day and night who personally came to congratulate him. It should be noted that the day in which the Azad was first published was the day of 'Lailatul Qadr'.

Maulana Muhammad Akram Khan had to take rupees eighteen thousand as loan from the Hindustan Co-operative Bank by mortgaging his house. The Muslim League Government sanctioned another rupees thirty thousand for the paper. It was A.K. Faizul Haq who managed to sanction the

2 Ibid, p.38.
Moreover, he promised to give the paper governmental advertisements and other facilities. An old and small Rotary Machine was bought from the Amritabazar Patrika office in lieu of rupees eighteen thousand for the daily Azad. For the first time, the Azad was published from this machine. The first editor-in-Charge of the paper was Nazir Ahmad Choudhuri and Muhammad Mudabhir as the news editor. Abul Kalam Shamsuddin was appointed Editor of the paper in 1940 following Maulana Muhammad Akram Khan's corporal ailment. Towards October 1940, the 'Mukuler Nahfil' was first published in the paper meant for the young generation which initiated a national movement in the later period. The Azad became the common platform of the Muslim leaders, writers, poets and journalists. The Azad was the inspiring force of the Muslims who unitedly led the movement for achieving a separate homeland for the Muslims.

The 'Azad', though it appeared as the mouthpiece of the Krishak-Proja Movement, served as the spokesman of a political party, the Muslim League established at Dhaka

in 1906. Maulana Muhammad Akram Khan, editor of the paper, used to contribute treatises regularly criticising the British for their anti-Muslim role and also few of the Muslims for their anti-Islamic activities. The Azad used to criticize the Muslim League too. It did not support the undemocratic activities of the Party. The paper opposed vehemently the undemocratic action of the Governor-General of Pakistan Janab Ghalam Muhammad who appointed Muhammad Ali of Bogra as Prime Minister by dismissing Khwaja Nazimuddin. The Azad opposed this undemocratic action of the Party and moulded public opinion against the Government.¹

Maulana Muhammad Akram Khan even opposed President Ayyub Khan for his move towards establishing 'dictatorship' in the country. The Azad again played its pioneer role for the establishment of justice in the country. He raised his voice against the Press and Publication Ordinance of the Ayyub Government. He led a procession of the journalists at Dhaka in 1963 against the Ordinance and spoke on the occasion. He was then over ninety years old. His old age could not resist him from joining the procession and protesting against the undemocratic action of the Government. The struggling Maulana once again proved his love

¹ Maulana Akram Khan: Abu Jafar, p.41.
for freedom of the Press and Speech for which he fought alone during the pre-partition days of nineteen hundred and forties.¹

'Azad' shifted from Calcutta to Dhaka

The 'Azad' lasted in Calcutta for nearly twelve years (i.e. from 31 October 1936 to 12 October 1948). Pakistan declared its independence on 14 August 1947: the 'Azad' remained in Calcutta even after the formation of Pakistan and it was being published from Calcutta till 12 October 1948. The paper was void of publication for one week after the date mentioned above. At last, on 19 October 1948 it was republished from Dhaka. Maulana Muhammad Akram Khan's daily Azad is still alive in Dacca and playing its role properly for which he established it in 1936.²

Literary contributions:

Maulana Muhammad Akram Khan's literary works are research-oriented and very deeply thought provoking in character. He was a prolific writer. He was well-versed

¹ Maulana Akram Khan: Abu Jafar, p.42.

See also Jibani Granthamala; vol.I: Muhammad Jahangir, p.25.
in Bengali, Arabic, Urdu, Persian, and Sanskrit languages. He could understand English well but had no regular practice of writing. He used to contribute articles, related to the cultural history of Muslim India, to the English weekly 'Comrade' which he used to publish from Dhaka. Maulana wrote the articles in Bengali, Dr. Sayyid Sajjad Husain used to translate those articles in English. In fact, Maulana had no regular practice of writing English. Yet he could easily understand the defects of an English sentence. Hundreds of extracts from various English books, quoted frequently in his 'Mustafa Charit', bear ample testimony to his verve in English.

Bengali was Maulana Muhammad Akram Khan’s mother tongue. All his contributions, in form of treatises, booklets, pamphlets, books etc., irrespective of original or translated, are in Bengali. In fact, he wrote and translated a number of books and treatises relating to Islam and Islamic values. Details of his main publications are as follows:

1. Quran Sharif (with Bengali translation); translated by Maulavi Muhammad Akram Khan.\(^1\) Its printer and publisher was Maulavi Muhammad Abbas Ali of 3 Haq Lane.

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Calcutta. Date of first edition was 17th August 1905; total pages 32, price fourteen annas. Number of copies printed 5,000. Copyright was vested with Haji Abdullah of 26 Haq Lane, Calcutta.

2. Jishu Ki Nispap? (Was Jesus sinless?) is a booklet whose author was Maulana Muhammad Akram Khan. It was the first Act of Islam Mission. Its publisher was Muzaffaruddin Ahmad of 33 Phulbagan Road, Calcutta and the printer Munshi Karim Bakhsh of 33 Benepukur Road, Calcutta. The booklet was first published on 25 March 1915 A.D.; total pages 20 and price was two paise only.¹

3. 'Islam Mission' was another booklet comprising the aims and objectives of the mission, supported by the quotations from the Holy Quran. Published and printed from Muhammad Press, 29 Upper Circular Road, Calcutta by Muhammad Akram Khan. Date of first edition was 28 March 1917 and total pages were 28. Nowhere of the booklet author’s name was mentioned.²

4. Anjuman-e-Ulama-e-Bangalar Report, 1913-1916: it was published by Muhammad Akram Khan from 29 Upper Circular Road, Calcutta. Name and address of its printer was same as the publisher. First edition was published dating 10 February 1918. Total pages were 180+7.

¹ Bangla Muslim Granthapanji: Ali Ahmad (editor), p.13
² Ibid.
5. Anjuman-e-Ulama-e-Bangalar Report, 1917 was another report of the Anjuman. This report was read before the audience of third conference of the Anjuman. It was first published in 1918 from the Anjuman office, 29, Upper Circular Road, Calcutta. Total pages were 18+86.

6.1 'Quran Sharif' — Ammapara, containing explanatory notes and translation in Bengali along with the Arabic Text. Maulana Muhammad Akram Khan's name was printed on the recto of the title page of the book. Name and address of its publisher was Muhammad Khairul Anam Khan, 29 Upper Circular Road, Calcutta respectively. It was printed by Muhammad Khairul Anam Khan from Muhammadi Press, 29 Upper Circular Road, Calcutta. It was the first edition, published in 12 April, 1924. Total pages were 171 and the price was rupee one and twelve annas only. Maulana Muhammad Akram Khan, the Mufassir of this part of the Holy Quran, wrote an introduction for the volume: thereafter, in the place of date he wrote "Central Jail: Alipore, 1922". This means, he completed his explanation writing of this Ammapara part of the Holy Quran in 1922. This volume of his Tafsir of the Holy Quran has been recognized as the 'Karagarer Sanghat' (or the gift of the jail).
6.2 Quran Sharif — Aramapara, second edition. Name and address of its publisher as well as printer were same as have been mentioned in the first edition. This second edition was published in 18 August 1926. Total pages in this volume were 2+90 in big size; and the price was rupees two and four annas only.¹

7.1 'Mustafa Charit : Upakram-O-Itihas Bhag' was another monumental life history, sketched after the life of Muhammad (peace be upon him) — the last prophet in Islam. Its publisher was Muhammad Khairul Anam Khan of 29 Upper Circular Road, Calcutta. The book was printed in Muhammadi Press situated at 29 Upper Circular Road, Calcutta. The first edition was published on 29 September 1925. Total pages in the book were 12+775 and the price was rupees seven only.

7.2 Mustafa Charit : Upakram-O-Itihas Bhag, second edition. Its publisher and printer were same as of its first edition. This second edition was published on 25 July 1928 with a slight change in its pagination: in this volume total pages were 2+17+776. Price of the book was same as of the first edition i.e. rupees seven only.

7.3 'Mustafa Charit: Upakram-O-Itihas Bhag': third edition. The publisher of the volume was Muhammad Khairul Anam Khan of 86A, Lower Circular Road, Calcutta. This third edition was published in 9 December 1938. Total pages in the volume were 1+1+15+742+1 and the price was rupees seven only. This volume of the third edition contained a map of the Arab country at its opening.1

8. 'Ummul Kitab': it contained the text, Bengali translation with annotations of the 'Suratul Fatiha' of the Holy Quran. The publisher & printer of the book was Muhammad Khairul Anam Khan. The book was printed in the Muhammadi Press, 29, Upper Circular Road, Calcutta. It was first published in A.D. 1929 (Circa 1336 B.S.). Its price was six annas only and total pages were 1+23.2

1 Bangla Muslim Granthapanji, p.15.

2 Ibid, p.15.
9. 'Quran Sharif', vol.I — containing 'Suratul Fatiha' and Suratul Baqarah — text, Bengali translation and Tafsir. Its publisher and printer was Muhammad Khairul Anam Khan, published from Muhammadi Publishing Company, 91, Upper Circular Road, Calcutta. Its first edition was published in 1930 (Circa 1348 A.H.). Total pages were 3+1+462 and the price was Rupees 4 and annas 8 only.¹

10. 'Surmavelly Muslim Conference: Presidential Address'. The booklet contained political speeches made by Maulana Muhammad Akram Khan as the President of the aforesaid Conference of 1930. It was published by Muhammad Khairul Anam Khan; also printed by him at Muhammadi Press, 91 Upper Circular Road, Calcutta. First edition, 1930, its total pages were 23.²

11. 'Samasya-O-Somadhan' (i.e. Problems and their solutions) contained discussions on various social problems; viz. Amendment of Muslim marriage laws — Egyptian government has made some amendments on the

¹ Bangla Muslim Granthapanji, p.15.
² Ibid; p.15.
subject: India should follow the path, Islam's viewpoints on usury, music and picture painting. It was published by Muhammad Khairul Anam Khan; also printed by him from Muhammadi Press, 91 Upper Circular Road, Calcutta. It was first published in 1931. Total pages of the book were 156 and price were Rupee 1 and annas 4 only.¹

12. 'Mishra-O-Swatantra Nirbachan' (i.e. United versus separate election) was a dissertation of the Maulana which was published in two consecutive issues of the monthly 'Muhammadi' edited by him. The issues were (i) 10th number, Shraban 1338 B.S. pp.721-732 and (ii) 11th number, Bhadro 1338 B.S. pp.793-803.²

13. 'Mustafa Chariter Boishistya' being a comparative study between the teachings of Muhammad the prophet of Islam and that of Christ, Buddha, Krishna and others. The book was published and printed by Muhammad Khairul Anam Khan from Muhammadi Press, 91 Upper Circular Road, Calcutta. Its first edition was published in 1932. Total pages of the book were 2+97 and price 10 annas only.³

¹ Bangla Muslim Granthapanji, p.16.
² Ibid.
³ Ibid.
14. 'Baro-ary' — an anthology of fictions or fairy tales written by an assemblage of twelve friends. It contained twelve fictions written in twelve instalments by twelve writers. The twelve writers were as follows:

(i) Maulana Muhammad Akram Khan
(ii) Shahadat Hussain
(iii) Gulam Mustafa
(iv) Muhammad Gulam Jillani
(v) Muhammad Qasim
(vi) Nripendra Krishna Chattopadhyay
(vii) Qazi Nawaz Khuda
(viii) Abdul Qadir (Poet)
(ix) Muhammad Nurul Anam Khan
(x) A.Z. Nur Ahmad
(xi) Hemendra Nath Ray and
(xii) Muhammad Abdur Rashid Khan

The anthology was published by Muhammad Khairul Anam Khan on behalf of the Muhammadi Book Agency, 91 Upper Circular Road, Calcutta and also printed by him. Its first edition was published in 1933 bearing total pages 4+188 whose price was Rupee 1 only.¹

¹ Bangla Muslim Granthapanji, pp.16-17.
15. *Quran Sharif*, vol. II containing text, Bengali translation and Tafsir of Surah Al-i-Imran of the Holy Quran. The book was published and also printed by Muhammad Khairul Anam Khan from 91 Upper Circular Road, Calcutta. Its first edition was published in 1938. Total pages of the book were 8+2+338 and price was Rupees 3 and annas 8 only.¹

16. *Pakistan Nama-Ba-Noya Rāhe Najāt* — a Bengali poem composed in 'Punthi style' verses (which denotes 'new path for Pakistan's emancipation') was composed by Maulana Muhammad Akram Khan during the time of partition movement in early forties of the present century. It was written to commemorate the incident in which Muhammad Ali Jinnah, pioneer of the Pakistan movement escaped himself from a knife attack by a fanatic follower of Allāma Mashriki, the Khaksar leader, dating Friday, the 13th August 1943. It was published by Muhammad Khairul Anam Khan from 86A, Lower Circular Road, Calcutta. Its first edition was published on 21st September, 1943.² It contained 16 pages and its price was 1 anna only.

¹ Bangla Muslim Granthapanji, p.17.
² Ibid.
17. 'Tafsirul Quran' (completed in five volumes), being a comprehensive explanation along with text-based translation of the Holy Quran. The volumes also contained Arabic text of the Holy Quran side by side the translation as written by the Maulana.

Volume I contained the text, translation and explanation of the 'Suratul Fatiha' and onwards — upto '6th Ruku' of the Suratun Nisa (i.e. 'Para' 1-5) of the Holy Quran. Its publisher(s) were Muhammad Badrul Anam Khan and Muhammad Qamarul Anam Khan of 27B, Dhakeswari Road, Dhaka. Printer of the volume was Tayyibur Rahman M.A., Tamaddun Press, 50 Lalbagh Road, Dhaka. First edition, Ramazan 1378 A.H./March 1959 A.D./Chaitra 1365 B.S. Total pages of the volume were 3700+3 and the price was Taka 17.50 only.

Volume II comprised from '7th Ruku' of 'Suratun Nisa' to the 'Suratut Taubah' (i.e. 'Para' 5-11) of the Holy Quran. This volume also contained text, translation and explanation of the portion of the Holy Quran mentioned above. Names and addresses of both the publisher(s) and Printer were same as of volume I. This volume's first edition was published in Zilhajj 1378 A.H./June 1959 A.D./Jaishtha 1366 B.S.
Total pages of the volume were 3,800. Price of the volume was Taka 17.50 only.

Volume III covered the text, translation and explanation of the 'Suratu Yunus' and onwards - up to 'Suratul Ambia' (i.e. 'Para' 11-17) of the Holy Quran. Publisher(s) and printer of the volume were same as of volume I. Year of the publication of this volume's first edition was Safar 1379 A.H./August 1959 A.D./Shadra 1366 B.S. The volume contained 3,766 pages and the price was Taka 17.50 only.

Volume IV comprehended text, translation and explanation of the 'Suratul Hajj' and onwards - up to the 'Suratu Sad' (i.e. 'Para' 17-23) of the Holy Quran. Publisher(s) of this volume were same as of volume I. It was printed by Sayyid Jafar Ali at the Azad Press, Ramna, Dhaka. First edition of this volume was published in Jamadiul Akhir 1379 A.H./December 1959 A.D./Pous 1366 B.S. Total pagination of the volume numbered 727+5 and it priced Taka 17.50 only.

Volume V included the text, translation and explanation beginning with the 'Suratuz Zumar' up to the end (i.e. 'Para' 23-30) of the Holy Quran. The publisher(s) of this concluding volume were same as other four. Its printer was same as of volume IV. Its first edition was
published in S'Aban 1379 A.H./February 1960 A.D./Magh 1366 B.S. The volume took in 4+838+4+41-4 pages and its price was Taka 17.50 only.¹

18. 'Baibeler Mirdesh-O-Prachalita Khristan Dharma': It was written on the religious aspects of Christianity. How the Biblical injunctions had been distorted by its existing adherents, were discussed in the book. Its publisher was Muhammed Badrul Anam Khan whose address was 'Prachya Prokashani', 27B, Dhakeswari Road, Dhaka - 2. First edition of the book was published in November 1962 A.D.² Total pages of the book were 11+122 and its price was Taka 2.25 only. The East Pakistan distributor of the book was Knowledge Home, 146 Government New Market, Dhaka-2.

19. 'Muslim Banger Samajik Itihas' was the last book of Maulana Muhammad Akram Khan which was also published within his lifetime. The book dealt with the social history of the Muslim Bengal. It was published by the author from Azad Office, Dhakeswari Road, Dhaka-2. Its printer was Muhammad Qamarul Anam Khan whose address was Azad & Publications Ltd., Dhakeswari Road, Dhaka-2. First edition of the book was published in Rajabul Murajjab 1385 A.H./November 1965 A.D./Agrahayan 1372 B.S. Its total pages were 6+206 and the price Taka 7.50 only.³

² Ibid, p.18.  
³ Ibid.