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ANCIENT MONUMENTS
OF
EAST PAKISTAN

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Correction

With the creation of the independent and sovereign State of Bengal, the expression of East Pakistan should be read as BANGLADESH.

The Author

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To my wife
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(iv)
Ancient Monuments
of
East Pakistan
Ancient Monuments of East Pakistan
“Self-realization is the special heritage of man. And for self-realization, self-knowledge is essential.

However, there is colossal ignorance and misrepresentation about our heritage. It is a standing barrier to self-Knowledge and self-realization. It is imperative, therefore, to get to know our own culture and tradition... The Holy Prophet Muhammad (Sm.) said: “He who knows his own self, knows his Creator and Sustainer”.

The track is to gather all national and international materials which are concerned with the Muslim countries. Arranged chronologically the sources have been dealt with in connection with their historical background. Each and every document has been translated, edited and compiled for practicality. A few destinies, buildings and monuments have been visited with a view to present a complete picture of the Islamic culture.
"Self-revelation: the special privilege of man. And for
self-revelation: self-knowledge is essential.
However, there is no essential ignorance and misunderstanding.
Here we become our knowledge. If a standard pattern of self-knowledge
and self-revelation is to be established, it is to come from a
outward and creative and fullfilling... The Holy Prophet Muhammad
(산) said: "He who knows his soul knows the Creator and
��足金."
PREFACE

The present work is a modest attempt to reconstruct the archaeological heritage of East Pakistan, ranging over a period of several centuries. The necessity to get a book on the ancient monuments of the province as a ready reference for archaeologists, students of arts and crafts, tourists and also general public is a long-left one, and no attempt to provide a comprehensive catalogue with short descriptive notes has been made since 1896. Lack of proper survey, not to mention aerial one, extensive excavations and intensive study of the monuments has made the task of compiling a representative collection of the best known architectural monuments forbidding as well as challenging. Yet under the patronage of the Bureau of National Reconstruction, Government of East Pakistan, the work was undertaken and completed. As the author had to base his materials on the published records and personal field study within a limited space of time, embracing every nook and corner of East Pakistan, and covering the pre-Muslim, pre-Mughal, Mughal and Hindu architecture under Muslim dispensation, it is possible that a few lapses and omissions might have been inadvertently accrued.

The work is so planned as to provide an illustrated guide to monuments which are classified into non-Muslim and Muslim districtwise. Arranged alphabetically the districts have been dealt with monuments with short historical accounts. Each and every monument has been indentified, located and dated as far as practicable. A few destroyed buildings of bygone days have also been noticed with a view to present a complete picture of East Pakistan architecture. Of the pre-Muslim phase of
building art in East Pakistan the task to reconstruct the ruined stupas and temples is very challenging as I had to depend on the literary evidence than the existing monuments, with the exception of Mahasthan, Paharpur, and Mainamati. There is no trace of the famous Jagaddal Mahavihara, Pandit Vihara, Kotilapara, Ban Garh, Ballalbari, Rajasan at Sabhar, Dharmarajika at Dhamrai, Dacca, etc. Of the tribal antiquities the monolithic stone pillars at Jaintiapur, Sylhet, still inspire awe and admiration to the visitors. In arranging and describing the respective monuments attention has been paid to group them together for providing a guide to the tourists, instead of maintaining strict chronology of the buildings. Unfortunately only a few of the pre-Mughal monuments have survived in East Pakistan, compared to the enormous epigraphic records published. The best and the most representative examples of pre-Mughal architecture of Bengal are in the district of Malda, West Bengal, though quite a few interesting monuments of Gaud are to be seen in the Firuzpur area of the Nawabganj sub-division, in the district of Rajshahi. The climatic conditions coupled with vandalism razed some of the finest monuments of East Pakistan to the ground. The most remarkable architectural monument of pre-Mughal phase in East Pakistan is undoubtedly the Saith Gumbaz at Bagerhat Khulna, which is also the largest mosque in the province. The Chhoto Sona Masjid at Firuzpur, Rajshahi, is also regarded as the "gem" of Gaud, which is also a unique example of stone cutter's art. Mughal architecture in East Pakistan is best represented by the existing monuments in Dacca city, though places like Sherpur, Comilla, Chittagong, Atia, Egargasindhur, Astagram, Shahzadpur, etc, still bear witness to architectural activities under the Mughals.

Hindu architecture under Muslim dispensation and influence marks a distinct phase of building art in East Pakistan, as demonstrated by the Kantanagar temple, Dinajpur; the Jor-Bangla Temple, Pabna; temple of Raja Ram, Khalia, Faridpur; Sarkar's learning tower at Mahilara, Bakerganj; the Jatar Deul and Kodla Math, Khulna; Putia Temple, Rajshahi; Dhakeswari Temple Dacca, etc. The Panch Ratna, Nava-Ratna and Satera Ratna type
of Hindu temples is also observable in the various districts of East Pakistan.

A study of the architectural monuments of East Pakistan is attempted in the Introduction, showing their distinctive characteristics, cross-currents of influence and above all the contributions of the provincial school to the development of building and decorative art in general. To add dimension to the architectural study of the monuments a large number of photographs has been incorporated. A classified and chronological list of important surviving monuments, periodwise, is also included for comparative and analytical study. A districtwise bibliography is also considered indispensable. A handy popular edition abridged from this work has already been published.
A study of the monuments of Bengal and of the development of the architecture of the Muslim invaders may be undertaken in the introduction to the history of the province. To the north of Bengal, the monuments of the Muslim rulers are of great importance. A consideration of the monuments of this period will reveal the influence of Persian architecture and the development of local styles. A few examples of the Mughal architecture of Bengal are in the district of Malda. West Bengal. Among these, the monument of Gour is of particular interest. The monuments of the province are also of great import. The Choto Bazar Masjid at Choto Bazar, Rajshahi, is regarded as the "gem" of Gour, which is also the largest mosque in the province. The Choto Bazar Masjid at Choto Bazar, Rajshahi, is regarded as the "gem" of Gour, which is also the largest mosque in the province. The Choto Bazar Masjid at Choto Bazar, Rajshahi, is regarded as the "gem" of Gour, which is also the largest mosque in the province. The Choto Bazar Masjid at Choto Bazar, Rajshahi, is regarded as the "gem" of Gour, which is also the largest mosque in the province. The Choto Bazar Masjid at Choto Bazar, Rajshahi, is regarded as the "gem" of Gour, which is also the largest mosque in the province. The Choto Bazar Masjid at Choto Bazar, Rajshahi, is regarded as the "gem" of Gour, which is also the largest mosque in the province. The Choto Bazar Masjid at Choto Bazar, Rajshahi, is regarded as the "gem" of Gour, which is also the largest mosque in the province. The Choto Bazar Masjid at Choto Bazar, Rajshahi, is regarded as the "gem" of Gour, which is also the largest mosque in the province. The Choto Bazar Masjid at Choto Bazar, Rajshahi, is regarded as the "gem" of Gour, which is also the largest mosque in the province. The Choto Bazar Masjid at Choto Bazar, Rajshahi, is regarded as the "gem" of Gour, which is also the largest mosque in the province. The Choto Bazar Masjid at Choto Bazar, Rajshahi, is regarded as the "gem" of Gour, which is also the largest mosque in the province.

Mughal architecture under Muslim dispensation and influence marked a distinct phase of building art in East Pakistan, as demonstrated by the Kamanagar temple, Dinajpur; the Jan-Partha Temple, Patna; temple of Raja Ram, Khalia, Faridpur; Sarwar's learning institute at Mastum, Sukkur; the Jatar Duni and roku Math Khanna; Patin Temple, Rajshahi; Dhakerwali Temple, Dacca, etc. The Parik, Rana, Navy-Rana and Salar Rana type
Ancient Monuments of East Pakistan

INTRODUCTION

Like many countries of the world East Pakistan is a land of ancient culture, which is deeply saturated with cultural ingredients derived from various sources. Chronologically the antiquarian history of East Pakistan is divided into four distinct phases: (a) pre-Muslim (b) pre-Mughal (c) Mughal; (d) Hindu architecture under Muslim dispensation. Each of these phase is marked by distinctive material culture as evident by the surviving architectural antiquities observable in the different parts of the province.

The earliest datable relic of pre-Muslim period has been obtained in the district of Bogra, particularly in Mahasthan Garh (Pl.3). Cunningham indentified Pundranagar with Mahasthan Garh on the evidence of the great Chinese traveller Hieun Tsang’s account. Hieun Tsang who came to Bengal between 639 and 645 A. D, referred to Pandravadhana as “Punnafa-ta-na.” In the words of Beveridge, “The Paundra capital Pundranagar is represented by the extensive ruins of Mahasthan”, from where the oldest datable relic of East Pakistan has been discovered. This is a fragmentary limestone slab discovered by sheer chance in 1931 and bearing six lines of a Brahmi inscriptions. Both the alphabets and the language resemble those of Asoka’s pillar edicts, dated from the middle of the 3rd century B.C. It shows that Bengal was brought under the sway of the Mauriyan Empire. The inscription records
the earliest known Bengal famine and the measures taken to meet it by issue of paddy from reserve stock. Westmacott is of opinion that this part was under Buddhist kingdom of the Palas. Innumerable copper-plate grants and coins, which have been brought to light from the region bear out the fact that Pundravardhana was the ancient home of a race called Pundra or Paundra.

Undoubtedly the oldest and the most remarkable archaeological site of pre-Muslim Bengal is Mahasthan Garh which was first noticed and described by Buchanan Hamilton, “An immense steep heaps of bricks, from a hundred to hundred and fifty feet in perpendicular height, covered with bushes and crowned by a remarkable fine tree... I am, therefore, inclined to believe that it has been a temple, and its great steepness and height induced me to suppose that it has been solid, like many of the temples of Buddha in Ava and Nepal; for a hollow temple, of which the roof had fallen in, would be much flatter. My conjecture is confirmed by the vicinity of the several places which are said to have belonged to the Pala family, who were worshippers of Buddha.” The ruins at Mahasthan Garh consist of an oblong plateau of the garh proper, occupying an area about 5000 long from north to south and 4000 from east to west with an average elevation of 15 feet above the low lands around. Besides this isolated mounds occur at various places within a radius of 4 miles on all sides, except on the east. On this side the once mighty Karatoya not only formed the eastern limit of the Kingdom but also served as invulnerable line of defence. The most promising sites at Mahasthan Garh are Skander Dhap, 2 miles to the south; the extensive Bhasu Vihara, 3 miles to the north-west of Mahasthan; Medh at Gokul (Pl. 2) 1 mile to the south of Mahasthan; the Balai Dhap, and Kanai Dhap, Govinda Dhap, etc. In the words of Dikshit, “The extent of the ancient city with its suburbs is unequalled by any other ancient site in Bengal (the site of Bangarh in Dinajpur district having the second largest mound) and can stand comparison with the ruins of ancient cities in the other Gangetic provinces, such as Basarh, Saheth — Maheth and Kosam.” Dani
has rightly described it as "the key site" in East Pakistan. A glimpse of the pre-Muslim antiquities as discovered at Mahasthan could be obtained at the site Museum.

One of the most ancient sites of archaeological interest in the district of Dinajpur is Ban Garh. It represents extensive ruins of the Ban Raja on the Purnabhava river, about 16 miles to the south of Dinajpur. Hamilton gave a graphic description of the ancient ruins which once formed forts, temples and other interesting buildings. Excavations at Ban Garh have provided other examples which show the influence of the late Kushan period (2nd century A.D.). Many exciting archaeological objects were removed from the site to the Palace of the Maharaja of Dinajpur. No less important than Ban Garh is the site at Kotalipara in the district of Faridpur where the largest fort was erected by the Chandra-Varmmans in East Pakistan. Gold coins have been found in considerable number from places close to the southwestern corner of the fort. N. K. Bhattasali observes, "The earliest centre of culture in these parts appears to have been the settlement round the magnificent fort of Chandra-Varmman, the earthen ramparts of which enclose a thickly populated tract of land 2½ by 2½ miles in area, and which still rise places to a height of 30 feet from the surrounding plain. The building of this fort has been ascribed to Chandra-Varmman in the beginning of the 4th century A.D., the famous Chandra of the Meherauli Iron Pillar." Biharali in the district of Rajshahi is dated from the 5th century A.D. as evident by the existing ruins of the mounds like Rajbari. Dikshit writes, "...Sinking pits partly on unbroken ground and partly in the crates of the old pits I found portions of a wall 4 ft. 7 inches to 4 ft. 10 inches surface. This was traced to a length of 44 feet on the north, other walls of lesser thickness crossing it at intervals on the east, thus indicating that the exposed structure was constructed on the familiar ancient plan of a row of cella round a central courtyard..."

The most ancient site of pre-Muslim antiquities in the district of Dacca is Sabhar, which lies about 15 miles to the north-
west of the metropolis. It is supposed to be Sambhar, the capital of the Sambagh country in the 7th and 8th centuries A. D. The place is associated with the famous King Harish Chandra, who figured so well in the Dharmamangala poems of Bengal. A large number of terracotta plaques has been found at Rajasan, some specimens of which are preserved in the Dacca Museum. These resemble the plaques of Paharpur. Coins struck in imitation of the Gupta coins were found at Sabhar.

Hermann Goetz rightly remarks, "In the east, Bengal and Bihar, loyal to Buddhism and the Gupta art tradition, formed a cultural province almost distinct from the rest of India, but closely connected with Nepal, Tibet, Burma and Indonesia." It is gratifying to note that a distinct school of Eastern art developed under the patronage of the Palas, as evident from the numerous Buddhist temples and stupas, namely the Basu Vihara at Mahasthan, the Somapur Vihara at Paharpur, Vikrampura Vihara at Dacca, Salvan Vihara at Mainamati, Comilla, Pandit Vihara, possibly at Jhewri, Chittagong. No archaeological tour to ancient sites in East Pakistan would be complete without visiting Mahasthan, Paharpur and Mainamati. Situated in the district of Rajshahi, Paharpur (Pl. 45) was founded by Dharma Pala (770-815 A. D.). Occupying an area of 27 acres and containing a vast complex of buildings, enclosed by a continuous line of walling, Paharpur presents a picturesque site from distance with the lofty Somapur vihara in the centre. The plan of the Somapur vihara represents a cruciform plan with angles of projections between the arms and three raised terraces. It is approximately 72 feet high and decorated with terracotta plaques, stone reliefs, carved bricks, cornices, friezes, etc. in the wall surfaces. Marshall regards the temple at Paharpur as "entirely unknown to Indian archaeology." Obviously the plan of this temple was responsible for the development of this type of architecture in Java. Kramarische bears glowing testimony to the consummate skill of the Bengal artists in depicting folk life realistically in all its bizarre aspects. In her words, "an acute sense of frolicsome freedom and of vigorous action reveals the Indian (Bengal) artists from
yet another side." Among the most notable scenes depicting in these plaques are Krishna-lila, child in the lap of his mother, hunters and huntresses, gymnastics, warriors, cultivators, archer, songstress, wayfarer, etc. The most curious but realistic figures that attract attention of visitors are the various single and composite animals, such as, lion, deer, buffalo elephant, fox, boar, tiger, serpent, rabbit, fish, tortoise, etc, some of which are preserved in the site Museum.

One of the most promising archaeological sites in East Pakistan is undoubtedly Mainamati (Pl. 6) where systematic excavations revealed unknown phase of pre-Muslim art and architecture in south-eastern Bengal, dated from the 8th to 12th centuries A. D. Lying about five miles to the east of Comilla town magnificent ruins are to be seen in the Lalmai-Mainamati range extending from north and south for about eleven miles. An important copper plate discovered during the unauthorized diggings by contractors refers to granting of land to a Buddhist monastery in the city of Pattikera in 1220 A. D. It is also borne out by the Burmese Chroniclers of the 11th century A. D. It is, therefore, evident that in Eastern Bengal the Pattikera kingdom ruled with pomp and splendour when the mighty Palas and Senas were ruling in other parts of Bengal. The famous Salvan vihara at Mainamati, Comilla, anticipate many of the interesting features of the Somapur vihara. Besides the monastery, the central shrine at Mainamati is the most imposing structure, where excavations revealed four clear periods of occupation. The basement walls are embellished with two courses of ornamental bricks and a string-course of sculptured terracotta plaques, illustrating in bas-relief the mythology and folk lore of the country. The indigenous religious architecture of Bengal exerted a profound influence on the temples of south-east Asia, as evident in the Central Java at Kalasan (778 A. D.) and at Ananda Temple (A. D. 1090) at Pagan, Burma. Of the other interesting sites the most notable are Kotilla Mura, Charpatra Mura, Palace of Rani Mainamati and Temple. The copper plate inscriptions revealed the geneology of the ruling
families of the Devas and the Chandras. The site Museum has well-preserved many archaeological relics and fragmentary objects, namely, votive images, pottery, gold and silver coins, terracotta plaques, relic caskets, bronze images, etc.

S. K. Saraswati endeavoured to reconstruct the stupa architecture of pre-Muslim Bengal from miniatures, designs in images and other architectural objects. He, however, states that relic stupa, like the Sanchi and Sarnath, was conspicuous by its absence in Bengal. Nevertheless, memorial stupas were erected at Jagaddal Mahavihara at Ramavati, the last capital of the Palas in Varendra, the Pandit Vihara at Jhewri, Chittagong, etc. Varendra Research Museum, Rajshahi, undertook excavations at Kumarpur, particularly in the mounds of Makrama and Uparbari mounds.

Another type of pre-Muslim antiquities is to be seen in the cylindrical pillar bearing Sanscrit inscription, commonly known as “Badal” pillar or Garudastambha. It was erected by Bhattacharjuba, the celebrated minister of Pala King Narayanapala in the 10th century A. D. It is found placed at Mongolbari, about 6 miles to the west of Jaypurhat railway station in the district of Rajshahi. Comparable with the Mongolbari pillar is another shaft called Jayastambha of Kaibartya Raja Vima at Dhibardighi, which is situated in the Potnitola police station, also in the district of Rajshahi.

The most interesting phenomenon in the history of Bengal art and architecture is the early Muslim occupation of various pre-Muslim sites, as evident by the discovery of Muslims relics. From the excavated sites at Mainamati two coins with legends in Kufic character have been found, belonging to the Abbasid Khalifahs. The gold coin discovered from the upper levels at Kotila Mura bears the name of the Abbasid Khalifah Abu Ahmed Abdullah al-Mustansir B’illah (1242-58 A. D.). Coins of Harun al-Rashid were discovered at Paharpur. These coins provide first documentary evidence of the commercial intercourse of the Arabs with South-East Bengal during the Buddhist period. Even the ancient
site of Mahasthan was in occupation from the 15th century A. D. as evident by the Muslim coins discovered at the site.

The most spectacular and creative phase of the provincial school of Bengal architecture is demonstrated by the harmoniously balanced, skilfully planned and beautifully carved and decorated monuments of pre-Mughal times. The use of brick as building material and decorative media, the universal employment of pointed arches, hemispherical domes, characteristic innovation of the curved cornice and hut-shaped buildings make the pre-Mughal architecture of Bengal quite distinct from any other provincial school of Indo-Muslim architecture. In the words of Fergusson, "It is not very easy to understand why the architect of Malwa should have adopted a style so essentially arcuate as that which we find, in the capital, while their brethren, on either hand, at Jaunpur and Ahmadabad, clung so fondly to a trabeate form wherever they had an opportunity to employing it. The Mandu architect had the same initiation to the Hindu forms in the mosque at Dhar; and there must have been innumerable Hindu and Jain temples to furnish materials to a far great extent than we find them utilized, but we neither find them borrowing nor imitating, adhering steadily to the pointed-arch style, which is the essential characteristic of their art in foreign countries. It is easy to understand, on the other hand, why in Bengal the trabeate style never was in vogue. The country is practically without stone, or any suitable material for forming either pillars or beams. Having nothing but brick, it was almost of necessity that they employed arches everywhere, and in every building that had any pretensions to permanency. The Bengal style being, however, the only one wholly of brick in India Proper, has a local individuality of its own, which is curious and interesting, though, from the nature of the material, deficient in many of the higher qualities of art which characterise the building constructed with larger and better materials. Besides elaborating a pointed arched brick style of their own, the Bengalis introduced a new form of roof, which has had a most important influence on both the Muhammadan and Hindu styles in more modern times."
Stylistically the Mosques which are the most representative examples of pre-Mughal architecture are divided into four types: (i) the vault-and-dome type; (ii) the square domed type; (iii) the oblong multi-domed type; (iv) the curvilinear type. The most characteristic features of the vault-and dome type as demonstrated by the Adina Masjid at Hazrat Pandua and the Gummant Masjid at Gaud, Malda, West Bengal, are oblong liwan, divided by a nave into two bays, vaulted iwan, ribbed vaulting of the iwan, hemispherical domes without drums, absence of corridors, corner towers, curved battlements, stone casing, carved brick designs, etc. Vault which is a strange architectural feature used on experimental basis hardly appears in Mughal mosques, though it appears in secular buildings. The square domed type of Mosque of Binat Bibi at Dacca, dated A. D. 1457, the Mosque of Goaldi, near Dacca, dated A. D. 1519, the Mosque at Navagram, Pabna, dated A. D. 1526, etc. The earliest known example of this type is to be seen, however, in the Mosque of Molla Simla, Hughli, dated A. D. 1377. The single-domed square mosques are again divided into two groups: those with verandahs, and those without verandahs. The most important as well the earliest known example of mosque of this type without verandah in East Pakistan is the Mosque of Binat Bibi, which is, incidentally, the oldest surviving Muslim monument in the city of Dacca. The conspicuous features of the square single-domed type of pre-Mughal mosques are also evident in the Mughal mosques, namely, the Bibi Masjid at Sherpur, dated A. D. 1628, the Mosque of Sadi at Egarasindur, Momenshahi, dated A. D. 1652, the 17th century Mosque of Allakuri at Dacca.

An interesting variation in the single-domed square type of pre-Mughal mosques is to be found in those examples with verandahs, namely, the Mosque of Gopalganj, Dinajpur, dated A. D. 1460, the Mosque at Masjidbari, Bakerganj, dated A. D. 1465; the the Mosque of Rukn Khan at Devikot, and Sura Mosque, both in

* See Author's 'The Adina Masjid at Hazrat Pandua' a Monograph, B.N.R., 1970.
Dinajpur and dated from the 16th century A. D., Rajbibi Mosque at Firuzpur, Rajshahi, 15th century A.D., and the Mosque at Sankarpasa, (Pl. 61). Sylhet dated 16th century A.D. The verandah of the Mosque is the proto-type of the verandah of a thatched do-chala or chau-chala huts of any village in Bengal. Imitated from pre-Mughal examples, corridor or verandah also appears in the square domed mosques of the Mughal period, the most outstanding examples being the Mosque at Atia (Pl. 42), Momenshahi, dated 1609. In the Dara Begum’s Tomb at (Pl. 18) at Dacca dated from the 17th century A. D., a single-vaulted corridor, similar to that in the Mosque of Masjidbari, Bakerganj, dated A. D. 1465, appears in the southern side, instead of at the usual eastern side.

The third type of pre-Mughal mosques of Bengal is characterized by an oblong liwan roofed over by a cluster of domes. Unlike the vaulted and domed type of mosques, the central nave is conspicuous by its absence in this type. The verandah, which is a dominating feature in the square single-domed type also disappears in the unvaulted rectangular type as represented by the following groups of mosques: Single aisle without verandah, i.e., the Dhunichak Mosque (Pl. 51) at Firuzpur, Rajshahi, dated A. D. 1437—86. The rectangular triple-domed Dhunichak Mosque serves as a prototype of the Kherua mosque (Pl 5) at Sherpur, Bogra, dated A. D. 1582, the Khondkar tola Mosque at Sherpur dated A. D. 1632, the Lalbagh Fort Mosque and the Mosque of Khawaja Shahbaz at Dacca, both dated from the 17th century A. D. There are a few mosques which conform to the oblong type with the difference that they are double aisleed and roofed over by either ten or six domes, of course, without any verandah. The ten-domed oblong mosques are to be seen in the Mosque of Zafar Khan at Tribeni, Hughli, West Bengal, dated 13th century A. D., the earliest known example of the type, the Tantipara Mosque at Gaud, Malda, dated A. D. 1480; the Mosque at Bagha, (Pl. 57) Rajshahi, dated A. D. 1523. Of the six-domed oblong type of mosques the most curious examples are the Mosque
of Baba Adam at Rampal, Dacca, dated A. D. 1483, the Mosque at Sailkuppa (Pl. 36), Jessore, dated from the early 16th century A. D., etc.

Conforming to the characteristic features of the oblong type of mosques, the triple aisled examples without verandah are represented by the Great Mosque at Chhoto Pandua, Hughli, dated from the 14th century A. D., the Mosque at Shahzadpur, Pabna, dated from the 15th century A. D., the Mosque at Masjidkur, Khulna, dated c. A. D. 1450, the Mosque at Kasba, Bakerganj, dated from the middle of the 15th century A. D. While the first is roofed over by as many as 21 domes, the rest are covered by 9 domes, three in each of the three aisles. The most interesting variety of the oblong type is demonstrated by the triple-aisled multi-domed mosques with verandah, as illustrated by the Great Golden Mosque at Gaud Malda dated A. D. 1525-26.

The most striking of all the types of pre-Mughal building art is represented by the elegant mosques with curvilinear cornice. As elaborated by Fergusson, "Besides elaborating a pointed-arched brick style of their own, the Bengalis introduced a new form of roof, which has had a most important influence on both the Muhammadan and Hindu styles in more recent times. The Bengalis, taking advantage of the elasticity of bambu, universally employ in their dwellings a curvilinear form of roof, which has become so familiar to their eyes that they consider it beautiful. Certain it is, at all events, that after being elaborated into a feature of permanent architecture in Bengal, this curvilinear form found its way in the 17th century to Delhi, and in the 18th century to Lahore, and all the intermediate buildings from say A. D. 1650, betray its presence to a greater or less extent."

The buildings with characteristic curved cornice are grouped into (i) do-chala or two-segmented; and (ii) chau-chala or four-segmented types. Curved ridges of the roof is provided with a view to throw off rain water. The earliest known example of the do-chala type of building is the Tomb of Fath Khan at Gaud,
Malda, erected between A.D. 1657 and 1660. Similar two-segmented roofed buildings are to be seen in the gateway to the Mosque of Shah Muhammad (Pl. 41) at Egarasindur, Momenshahi, dated A.D. 1680 and the annexe to the north of the Mosque of Kartalab Khan (Murshid Kuli) at Dacca, dated between A.D. 1700 and 1704. The chau-chala roofed building is represented by the Saith Gumbad or the so-called 60-domed Mosque (Pl. 39) at Bagerhat, Khulna, dated A.D. 1450. As a matter of fact, the Mosque is roofed over by seventy domes and seven chau-chala or four-segmented type of covers. The chau-chala type of roof also appears in the Darasbari Masjid and the Chhoto Sona or Small Golden Mosque both at Firuzpur, Rajshahi, dated A.D. 1479 and A.D. 1493-1519 respectively. Of all the Mosques of East Pakistan the most ornate is the Chhoto Sona Masjid, though it is in ruin.

Innumerable inscriptions discovered and deciphered from time to time from different places in Bengal have attested the ambitious architectural projects of different types during the pre-Mughal period. Only a few of these striking monuments have survived to tell us the story of pre-Mughal building art in Bengal. The earliest existing inscription, recording the erection of Mosque in pre-Mughal Bengal belongs to Sultan Ilyas Shah, dated A.D. 1343. The Mosque has long ago disappeared. Sultan Sekandar Shah built the Adina Masjid at Hazrat Pandua in the years A.D. 1374-84, which still stands today to inspire awe and respect among the visitors as well as the Mosque of Molla Simla, Hughli, in A.D. 1375. He also erected a Dargah of Maulana ‘Ata at Devikot, Dinajpur, as attested by the earliest of the four records found at the shrine, engraved by “Ghiyath, the Golden-handed”. It bears the date A.D. 1363. Three other inscriptions, dated A.D. 1482, 1491 and 1512 have been found stuck in the wall of the shrine.

The earliest surviving monument of pre-Mughal times in East Pakistan is the Tomb of Ghiyasuddin ‘Azam Shah (Pl. 24) in Mograpara, Dacca, which was erected in A.D. 1410. All that remains today of this impressive structure is the stone sarcophagus
with a keeled top with sides richly carved with hanging bell and chain motifs. Dani rightly thinks that "the cornice of the table has a line of billet decoration below a beaded ornament—a pattern very similar to that seen in the stone of the Badshah Ka Takht in the Adina Mosque. Lower down there are three panels, each showing an arched niche with a hanging lamp within. The lamps are of the same type as seen in the mihrabs of the Adina Mosque, but here they are held by double chain as against the single chain in the Adina Mosque."

The usurping Hindu dynasty of Raja Kans intervened the rule of the Ilyas Shahis, though the renegade son of the Raja, Sultan Jalaluddin Muhammad Shah gave unstinted patronage to the development of architecture, as demonstrated by his tomb known as Eklakhi Mausoleum at Hazrat Pandua, Malda, as well as the demolished mosques at Mandra, Dacca and Sultanganj, Rajshahi, erected according to inscriptions in the years A.D. 1472, 1427 and 1432 respectively. Sultan Mahmud Shah I, restorer of the Ilyas Shahi dynasty, was the most prolific builder, who is surpassed only by Sultan Hussain Shah. Of the interesting surviving monuments erected by Sultan Mahmud Shah I are the Citadel of Gaud, the Bais Ghazi Wall, the Dakhil Darwaza and the Five-Arched Bridge at Gaud, Malda. According to epigraphic records, he built a large number of mosques at Ghagra, Momenshahi, Jangipur, Murshidabad, Bhagalpur, Birbhum, etc, none of which, however, survive. The only notable monuments of the reign of Mahmud Shah I in East Pakistan are the renovated Mosque of Binat Bibi at Narinda, Dacca, dated A.D. 1457, and the tomb of Khan Jahan Ali at Bagerhat, Khulna, dated A.D. 1459.

The most outstanding feature of the Tomb of Khan Jahan Ali is the earliest use of encaustic tile of variegated colour in southern Bengal. Another inscription dated A.D. 1459 records the renovation of a gate at Naswalla Galy, Dacca, which is untraceable. The most impressive and the largest mosque in East Pakistan was also built during the reign of Sultan Mahmud I at Bagerhat. Erected by his officer Khan Jahan Ali, it demonstrates some of the most
notable architectural features, particularly the \textit{chau-chala} type of roof, which serves as model for those in the Chhoto Sona Masjid.

Barbak Shah, son of Mahmud Shah I is credited with the construction of mosques, gates, some which still bear glowing testimony to his absorbing interest in architectural activities. The most striking of the monuments was undoubtedly the Nim Darwaza or Half-Way Gate which was erected between the Chand gate and the Dakhil Darwaza in the Citadel of Gaud, the Mosque of Gopalganj, Dinajpur and the Mosque at Masjidbari, Bakerganj, dated according to inscriptions A.D. 1466, A.D. 1460, and 1465 respectively. There are innumerable inscriptions found at Tribeni, Hughli; Birbhum; Mahisantosh, Rajshahi; Hatkhola, Sylhet; Paril, Dacca; Gurai, Momenshahi; Bashirhat, 24-Parganas; Hathazari Chittagong, recording the erection of mosques, many of which have, however, been destroyed long time ago. The Mosque of Gopalganj is the earliest surviving specimen of single-domed square type of mosques with a verandah in the eastern front—a plan imitated in the Chamkatti Masjid at Gaud, Malda and the Mosque at Sura, Dinajpur, and also at the Mosque at Masjidbari, Bakerganj.

Yusuf Shah who succeeded his father Barbak Shah gave unstinted patronage to the development of architecture and decorative art, as demonstrated by some of the finest surviving monuments at Firuzpur, in Rajshahi, Gaud, in Malda and elsewhere. These are the Darasbari Mosque and Madrasa at Firuzpur, the Chamkatti and Tantipara Mosques at Gaud, and the Rajbibi Masjid (Pl. 50) at Firuzpur. The mosque and madrasa complex is presumably inspired by similar structural contrivances in Persia. The immediate precursor of the Bengal madrasa may be found in the Madrasa of Mahmud Gawan of Bidar, dated A.D. 1472 and still earlier example of the Madrasa of Ulugh Beg at Samarkand. The most predominant feature in the Darasbari Mosque (Pls. 48-49) is, however, the employment of \textit{chau-chala} roof in the central nave.
of the liwan. The Mosque at Hathazari during the reign of Yusuf Shah (A.D. 1474-81) is the earliest known example of pre-Mughal monument in the district of Chittagong.

As gleaned from inscriptions innumerable mosques were also built by Fath Shah, son of Mahmud Shah in the later part of the 15th century A.D. Some of the superb examples of pre-Mughal building art during his reign are to be seen in the Mosque of Baba Adam (Pl. 26) at Rampal, Dacca, dated A.D. 1483, the Gunmant Mosque at Gaud, Malda, dated A.D. 1484, and the less known examples, such as the Khondkar Mosque at Bandar, Dacca, dated A.D. 1481-82, and the Mosque at Mograpara (Sunargaon). An inscription dated A.D. 1487, belonging to the reign of Fath Shah, now in the British Museum, London, recording the erection of a Mosque has been published by the author but it has not been identified due to obvious reasons.

Firuz Shah II is well remembered as the builder of the finest surviving tower in Bengal, known as the Firuza or Turquoise Minar at Gaud, Malda as well as the ruined Mosque of Goamalti, Gaud. A number of epigraphic records have been discovered and deciphered, attesting the erection of mosques notably at Biral, Dinajpur, Khulna, Burdwan, etc. Of the important 15th century mosques mention must be made of the Mosque at Qasba. Bakerganj, Mosque at Masjidkur, in Khulna, and the Mosque at Shahzadpur, in Pabna, all of which conform to the oblong multi-domed type of mosques.

The Husain Shahi period supposed to have marked a high water-mark in the development of Muslim art and architecture, not to mention literature. The founder of the dynasty, Husain Shah, excelled in building art, as demonstrated by the number of existing monuments erected during his reign, and unidentified epigraphic records. Of the surviving specimens of the 16th century mosques, the Chhoto Sona Masjid (Pl. 52) at Firuzpur, Rajshahi, is not only the most ornate but also the most typical of its kind. Judging from the published inscriptions, it may be stated
that no less than 34 mosques, 6 gateways, 3 tombs, 1 madrasa, 4 wells, 1 bridge, etc., were erected throughout his kingdom. The Sura Mosque at Dinajpur, a single-domed building, recalls the Chhoto Sona Masjid in the technique of its stone carvings. The multi-domed type of Mosque is to be seen in the Mosque (Pl. 36) at Sailkuppa, Jessore, which was erected in the early part of the 16th century A.D. In skilled craftsmanship, beauty of design, virtuosity of styles and harmonious proportions the Husain Shahi mosques, notably the Chhoto Sona Masjid, the Bara Sona Masjid at Gaud, Malda, and the Bagha Mosque, Rajshahi, mark the climax of pre-Mughal building art.

Pre-Mughal building art is pre-eminently a brick style. Cunningham says, "Most of the Bengal buildings are of brick, and the poverty of the materials seems to have cramped the genius of the architects as their designs are always tame and feeble, and their ornamentation is confined to an endless and more monotonous repetition of a multiplicity of petty details." Nothing could be more uncharitable a remark than Cunningham's, though a mere glance at the monuments of pre-Mughal Bengal, say, the Chhoto Sona Masjid (Pl. 53), the Darasbari Masjid, (Pl. 49) both at Firuzpur, Rajshahi, the Bagha Mosque, (Pl. 58) Rajshahi; the Saith Gumbaz Mosque at Bagerhat, Khulna, are not only superb examples of stonecutter's art and brick carvings, but also novelty of design and charming grace. Rennell pays tribute by saying that Gaud bricks are of most solid texture marked by smoothness of their surface and sharpness of edges. The scarcity of stones made the use of brick universal with its concomitant result of carvings as mural ornamentation. It was, however, conditioned by the availability of enormous and rich deposits of alluvial soil in deltaic Bengal. It is generally assumed that the brick building tradition in Bengal was a mere continuation of the process of brick and terracotta architecture of Persia, which penetrated Bengal through Multan, Gujarat, Deccan, and other brick-building channels.

Though very scarce, the use of stone particularly for encasing the wall and thereby protecting it against humid climate of Bengal
was not, however, totally excluded. Stones were also employed occasionally as medium of decoration. These stones were either freshly quarried from the Rajmahal Hill or from the dismantled pre-Muslim monuments.

The use of pointed arch, which is the most characteristic feature of Muslim architecture was facilitated by the employment of bricks. As observed by Fergusson, "Having nothing but brick, it was almost of necessity that they employed arches everywhere and in every building that had any pretensions to permanency." Nowhere else in Indo-Pakistan sub-continent had the pointed arch been used so extensively and persistently than in Bengal, where not only the readily available alluvial soil for manufacturing bricks but also the deep-seated tradition of arcuate in place of trabeate building from Persia and Central Asia exerted a preponderating influence on the formation of the typical style of Muslim Bengal architecture.

The flexibility of bricks also paved the way for the universal use of vault in Persia and elsewhere—a tradition carried to Indo-Pakistan sub-continent, as observed in the Langar-ki-Masjid and the Jam'i Masjid at Gulbarga. It is, therefore, reasonable to assume that the tradition of vaulting came to Bengal, as demonstrated by the Adina Masjid at Hazrat Pandua, Malda and later on in the Mughal Mosque at Old Malda, from Persia. Another distinctive feature of pre-Mughal building art in Bengal is the universal use of hemispherical domes, transitions from the square to the circle of the dome being marked by both pendentives and squinches. These domes, unlike those of other schools of Indo-Muslim architecture, are conspicuous by the absence of drums.

Another striking feature of pre-Mughal architecture of Bengal is that in no other part of India did climatic conditions play a role more determining of the actual architectonic forms of the region. The nature of the soil and the subsequent use of brick has already been mentioned, but besides this the form itself influenced, the mosques tending to develop more and more of the enclosed type of
structure, such as, the Mosque at Molla Simla, Hughli; the Mosque of Binat Bibi, Dacca; the Mosque of Masjidbari, Bakerganj; the Chamkatti Masjid, Gaud, Malda; the Mosque of Baba Adam at Rampal, Dacca. Enclosed type of Mosques is to be seen also in the Mosques at Bukhara, Barsian, Kaj, Dashti, Eziran, Ardabil as well as in the original Jama’at Khana at the Dargah of Nizam-ud-Din Aulia at Delhi. This type is also represented by the Kalan Masjid, the Khirki Masjid both at Delhi and the Gulbarga Masjid in the Deccan. The most interesting feature in the square domed enclosed type of Mosque is the introduction of a verandah of a thatched Bengali do-chala or chau-chala hut of Bengal which first appeared in the Gopalganj Mosque, dated A.D. 1460.

The most striking of all the characteristics of pre-Mughal Bengal architecture is the curvilinear cornice, which was undoubtedly copied from bamboo structures with drooping eaves. The speciality of the Bengal school lies in the evolution of convex roof ridges, resembling Bengali thatched huts, both do-chala and chau-chala. In the words of Havell, “These thatched cottages of Bengal have curved roofs with pointed eaves, built upon an elastic bamboo framework, which gives them rigidity and acts most effectively in throwing off the rain water”. The curvilinear cornice caught the imagination of Emperor Shahjahan when he resided in Bengal and later on introduced in the Bengali Mahal at Agra Fort and the Naulakha building at the Lahore Fort. The two-segmented roof type of building is to be seen in the Tomb of Fath Khan at Gaud, Malda, dated 17th century A. D., in the gateway to the Mosque of Muhammad Shah (Pl. 41) at Egarsindur, Momenshahi, dated A.D. 1680 and the annexe to the north of the Mosque of Kartalab Khan at Dacca, dated A.D. 1700-1704. There is no denying the fact that Bengali curved roof exerted overwhelming influence on the temples of Bengal under Muslim dispensation as well as on the Mughal and Rajput architecture of the 17th and 18th centuries A.D.

Like the do-chala type of roofing, chau-chala or four-segmented form is also a universally accepted method in Bengal, as exemplified
by the Saith Gumbaz Mosque (Pl. 39) at Bagerhat, date A.D. 1450, the Darasbari Masjid at Gaud, dated A.D. 1479 and the Chhoto Sona Masjid at Firuzpur, Rajshahi, dated A.D. 1493-1519. The influence of the chau-chala type of building became apparent in the bent roof of the Golden Pavilion in the Agra Palace, the bent cornice of the Moti Masjid at Delhi. The Golden Pavilion at Agra Fort, commonly known as “Bangala-i-Darshan-i-Mubarak”, is exactly a replica of the do-chala hut, complete with knots, in marble. In the 18th century A.D. similar structure was built in the Lahore Fort, called do-chala building. Another striking example of chau-chala type of Mughal building is also to be seen in the Lahore Fort, in the Naulakha, built by Shahjahan in A.D. 1640. As Abu'l Fazl puts it, Agra “contained buildings of masonry after the beautiful designs of Bengal and Gujarat, which masterly sculptors and cunning artists of form have fashioned as architectural models”.

Contributions of the Bengal architects and masons to the development of decorative art of Bengal are no less striking than architectural planning*. They had a flair for artistic designs and decorative ingenuity and executed their works with exquisite fineness and delicacy. The decorative art of Bengal monuments in pre-Mughal times recurred mainly to four forms, namely, the terracotta or carved brick ornamentation, glazed or encaustic tiles, delicate stone chisellings and calligraphy. The finest examples of carved brick designs are to be seen in the tympana of the Adina Masjid at Hazrat Pandua, Malda; the Darasbari Masjid at Firuzpur, Rajshahi, Bagha Masjid also in the district of Rajshahi. The predominant motifs of decorative art are taken both from the repertoire of Hindu and Muslim ornamental art. The lotus, bell and chain, intertwining leaves and foliages are unmistakably Hindu in origin, obtained from the luxuriant jungle life of a terraqueous country like Bengal. The arabesque and calligraphy employed in the finest monuments of Gaud, Hazrat Pandua, Bagha, Kusumbha, and elsewhere, are unmistakably Islamic in character.

* See Author's Studies in Pre-Mughal Mosques of Bengal, B. N. R. 1970
The use of glazed tile in pre-Mughal monuments, which is unmistakably Persian in origin, is demonstrated by the Eklakhi Tomb at Hazrat Pandua, Malda, the Tomb of Khan Jahan Ali at at Bagerhat, Khulna, the Firuza (Turquoise) Minar and the Painted or Lattan Masjid at Gaud. In the Victoria and Albert Museum, London, a large quantity of the coloured tiles have been preserved and it is presumed that they were mostly taken from the Lattan Masjid at Gaud. Referring to the use of glazed tiles in the Tomb of Khan Jahan Ali, Bysack writes, “The steps round the grave are inlaid with encaustic tiles of various colours, the richness of which has withstood the wear and tear of four hundred years without any serious damage…”

Bengal craftsmen also excelled in stone chiselling which is thought to be basically indigenous in style. Stone carvings in low relief is a speciality in Bengal monuments of pre-Mughal period as exemplified by the Chhoto Sona Masjid at Firuzpur, Rajshahi, the Kusumbha Mosque also in the district of Rajshahi, Sura Mosque in the District of Dinajpur. The central mihrab of the Chhoto Sona Masjid which is tour de force of stone cutter's art is now lying in the Royal Scottish Museum, Edinburgh. The most prominent ornamental motif is a niche with cusped arch carried on conventionalised pillars. From the apex of this arch hangs down a chain and also alongside it strings of bead ending in curved billet. A bell of typical character is suspended from the chain. Above the billet is the floral design and at the four corners a rosette. The spandrels of the arch have a tree motif, intertwining a rosette within its branches. The treforium of the arch consists of flower, above which rises tires of moulding. The top side has further carved bands, crowned with blind merlons on either side of the centrally placed kalasa motif.

Though inspired by the indigenous craftsmanship, stone cutter's art appeared quite early in Indo-Muslim monuments, notably in the screen arches of the Quwwat al-Islam Mosque at Delhi and Arhai-din-ka Jhomptra at Ajmer, the Qutb Minar, the
Tomb of Iltutmish, the Alai Darzawa, etc. The finest examples of delicate stone carving are to be seen in the Gujarat monuments, particularly, in the Jami Masjid at Champanir, Rani-ka-Hujra or Tomb of the Queen of Ahmadabad, and above all the Mosque of Sidi Sayyid, dated from the 15th and the 16th centuries A. D. Certain common decorative features do appear in both the Bengal and Gujarat monuments as pointed out by Brown: "Among the many terra-cotta patterns on its walls is one representing an unusual foliage subject which, in intent, is similar to one produced as far away as Ahmadabad in the Sidi Sayyid Mosque (palm and parasite appears in the Darabari Mosque at Gaud) and built about the same time."

Though the characteristic brick and terracotta art of pre-Mughal Bengal lost its delicate charm with the arrival of the Mughals, yet the basic elements of Mughal architecture of Bengal were derived both from the pre-Mughal architectural features and imperial Mughal style observable in the finest monuments of Delhi, Agra and elsewhere. In the words of Mortimer Wheeler, "The arrival of the Mughal did not at once make itself felt in architectural form, but by the middle of the seventeenth century something approaching a standard imperial pattern had begun to emerge in the architecture of the viceroyal capital at Dacca. The principal market-place there had, by A. D. 1640, a monumental entrance, the Bara Katra, of the normal Mughal pattern. By 1678 the Lalbag Fort had been begun on Mughal lines and within it a mosque of this date has the three graded arches of the Iranian tradition, in place of the uniform openings of the local style. But nearby is a building, the Tomb of Bibi Pari, which, though of nearly the same date, conforms neither with the vernacular nor with the imperial mode. The burial chamber and side rooms are covered by corbelled roofs imitating timberwork, and the small external dome has no structural significance. Architecturally the building is of considerable interest in a period when design was becoming increasingly stereotyped."

The early phase of Mughal architecture of Bengal before the capital was shifted to Dacca or Jahangirnagar by Islam Khan in
A. D. 1608 was marked by predominant influence of imperial Mughal style as demonstrated by the Jami Masjid, dated A. D. 1596 and the Nima Serai Tower, dated from the later part of the 16th century A. D. both at Old Malda. While the latter was influenced by the Hiran Minar at Fatehpur Sikri, the former having a ribbed barrel vaulted liwan is typically Mughal in design. However, there are a few exceptions, for example, the Mosque at Kusumbha, (Pl. 60) dated A. D. 1558 was modelled upon the Mosque of Baba Adam, dated A. D. 1483, both having an oblong six-domed liwan. On the other hand, the single aisled Kherua Mosque in Bogra, dated A.D. 1582 recalls the Dhunichak Mosque at Firuzpur, Rajshahi, dated A. D. 1437—86, having a single-aisled three domed liwan. It reappears also in the Lalbagh Fort Mosque Dacca, the Khondokar Tota Masjid, Sherpur, Bogra, the Mosque of Khawaja Shahbaz, Dacca, the Mosque of Bibi Marium at Narayanganj, (Pl. 21), Dacca, all dated from the 17th century A. D. Another interesting ten-domed oblong type of Mosque, called Qutb Shahi Masjid at Hazrat Pandua, Malda, dated A.D. 1582 is reminiscent of the Mosque at Bagha, Rajshahi, dated A. D. 1523. One of the earliest notable Mughal monuments of East Pakistan is the Mosque of Chatmohar, Pabna, erected by Masum Khan Kabuli in the year A. D. 1582 which betrays the utilization of locally available non-Muslim building materials.

The Mosque of Bara Goali, Comilla, dated from the 16th century A.D. is probably the earliest known example of single-domed Mosque from the Mughal building—a type repeated in later structures, namely, the Bibi Masjid at Sherpur, Bogra dated A. D. 1628, the Mosque of Sadi at Egarasindhur, Momenshahi, dated A. D. 1652, the 17th century Mosque of Allakuri at Dacca. The cubical domed building was first observed in the Mosque of Binat Bibi, Dacca, dated A. D. 1457. With probably one exception in the Dara Begum’s so-called tomb, Dacca, there is no other building with a verandah in Mughal architecture of East Pakistan, a type anticipated by the pre-Mughal Mosque of Gopalganj, Dinajpur.
The establishment of the Mughal sovereignty in Bengal, and the transfer of the capital to Dacca ushered in a new era of peace and prosperity in the Subah of Bengal. "With the influx of this new population," writes Dani, "the older tastes and manners of life lost their importance, and new decorum and refinery obtained in the towns. The political link-up of Bengal with northern India led to the inter-flow of the cultural trends that were to bear fruit in the various fields of life. The local developments of the earlier periods, that had confined to the bounds of the deltaic land, now opened to a wider world of influence. How deep was the change can be estimated only when the entire socio-religious life of Bengal is surveyed. In the field of architecture that departure is quite definite."

Dacca being merely a Provincial metropolis never received imperial attention as observed in the magnificent surviving monuments of Agra, Delhi, Fatehpur Sikri, Lahore, etc. As a result the development of architecture under Mughal dispensation was hardly original and creative like the pre-Mughal building art of Bengal. Scholars have sometimes attributed the Mughal monuments of East Pakistan as "stereotyped" and unimaginative, the school being merely a satellite of the Imperial Mughal architecture. Nevertheless the Mughal monuments of East Pakistan has a peculiar charm of their own. Though left unfinished the Mughal Fort at Lalbagh, called Fort Aurangabad, was highly ambitious and symmetrical in architectural planning, as demonstrated by the Southern Gate (Pl. 12) and bastioned walls and other surviving structures. It was supposed to be a palace-fortress unlike the earlier water forts at Khizirpur (Hajiganj), (Pl. 20) Narayanganj, the Idrakpur fort, (Pl. 22) Munshiganj, and Sonakanda Fort, (Pl. 23) etc.

Besides the forts, the Mughal Governors also erected many katras (caravanserais), bridges, audience hall, idgah, tombs and particularly "Mosques. The building style underwent a great change under the impetus of Mughal architecture and the old and striking features of pre-Mughal architecture gave way to new
forms and techniques. For example, terracotta or carved brick designs with only a few exceptions, was replaced by flat surface decoration of plastering. The cornice tended to be more horizontal than curvilinear, which constituted one of the distinctive features of pre-Mughal art. The panelling of walls with niches and rectangular frames now adorned the walls of Mughal buildings. The arch no longer retained two-centred pointed variety but recurred to four-centred type, occasionally stilted. Though double-dome was a conspicuous feature of imperial Mughal architecture as observed in the Tomb of Humayun at Delhi and the Taj Mahal at Agra, it was totally absent in Bengal. The domes of pre-Mughal buildings gained some prominence as a result of the introduction of drums, as seen in the Lalbagh Fort Mosque. Dani thinks that this is probably an imitation of the shouldered dome of the Lodi monuments at Delhi. Imitated from the fortress architecture of the Mughals, pillared or plastered kiosks rising aloft at the corners over the towers are seen in the Southern Gate of the Lalbagh Fort as well as the corner towers of the Tomb of Bibi Pari (Pl. 13), the Satgumbaz Mosque (Pl. 19), Hussaini Dalan, all situated at Dacca. Slender pinnacles rising from the sides of entrances to the Mosque over the parapets are typical Mughal features observable in the Mosque of Kartalab Khan, Dacca, which is also noted for its indigenous feature of curvilinear cornice in the do-chala annexe.

R. D. Banerjee observes, “The last two capitals of the Mughal Subah of Bengal contain a very large number of mosques in the Deccani style of the later Muhammadan architecture. In Dacca the local people have given the name Shaista-Khani to this particular style.” The 17th century monuments of Dacca are built in the Shaista Khani style which is itself a misnomer. The features represented in these monuments came not after Shaista Khan (the Mughal Governor; 1663-78 and 1679-88) but before him as illustrated by the ‘Idgah, dated A. D. 1640 (low broad arches of four-centred type).

The introduction of hut-shaped buildings in Bengal is a speciality which is inspired by indigenous bamboo constructions.
As stated earlier the *do-chala* and *chau-chala* types of buildings are observed in the Mughal period as attested by the Fath Khan's Tomb at Gaud (d. A. D. 1657), the entrance gateway to the Mosque of Shah Muhammad (Pl. 41) at Egarasindhur, Momenshahi and the annexe of Kartalab Khan's Mosque, Dacca, which are all covered by a *do-chala* roof. Like the *do-chala* type of roofing *chau-chala* or four-segmented form is also universally accepted method in Bengal, as exemplified by the Saith Gumbaz Mosque at Bagerhat, Khulna, A. D. 1479 and the Chhoto Sona Masjid (Pl. 52) also at Gaud. Havell points out that after the conquest of Bengal by Akbar and final subjugation under Jahangir, Bengal craftsmen migrated to Delhi and introduced characteristic features of their building art to Mughal architecture. The break-up of the great building centre in Bengal towards the end of the sixteenth century A. D. sent many craftsmen of that school to the imperial Mughal court, whence they migrated later on into Rajputana. In the words of Dani, "Their influence became apparent in the bent roof of the Golden Pavilion in the Agra Palace, the bent cornice of the Moti Masjid at Delhi." Aurangzeb's puritanism drove the Bengali craftsmen along with others to take up service in the Rajput courts and naturally indigenous Bengali features penetrated into the local building art of Rajputana, as mentioned by Fergusson in connection with the Tomb of Raja Bakhtawar Singh at Alwar, erected about A. D. 1815.

One of the most characteristic features of Mughal architecture of Bengal is the terraced substructure, commonly known as *Tah-Khana* as exemplified by the Mosque of Muhammad Mirdah (Pl. 16) and the Mosque of Musa Khan. The idea of the *Tah-Khana* might have been derived from the Mughal monuments of Delhi, particularly the Jami' Masjid at Firuz Kotla.

As observed by Dani, "The imperial Mughal style of architecture, that was made popular in Dacca, did not penetrate far deep into the mofussil areas of Bengal. The lack of communication and the dearth of the masons tended to the continuation of the Pre-Mughal tradition." However, in the principal administrative
headquarters the new building style imported by the Mughal Governors made itself felt as demonstrated by the surviving monuments, namely, the Mosque of Shah Shuja, Comilla; the Jami Masjid, Chittagong; Mosque of Bibi Mariam, Narayanganj; Mosque of Farrukh Siyar, Mahasthangarh, Bogra, etc. Though in remote areas plastering of the wall and the Mughal domes appear, yet the traditional building art still pursued the trend of pre-Mughal period as proved by the curvilinear cornice of the Mosque of Sadi at Egarasindhur, Momenshahi, which is copy of that of the Saith Gumbaz Mosque (Pl. 39) at Bagerhat, Khulna, Qutb Shah’s Mosque at Ashtagram, (Pl. 43) Momenshahi; the Mosque at Atia, (Pl. 42) also at Momenshahi. The Mughal mosques are generally characterized by horizontal cornice, as evident in the Gurai Mosque, Momenshahi; Mosque of Qadam Mubarak, Chittagong; the Mosque of Shah Ni’amat Allah (Pl. 55) at Firuzpur, Rajshahi; the Mosque in the Dargah of Shah Poran in the district of Sylhet. In the remotest areas of the province where Mughal influence hardly penetrated carved brick designs of pre-Mughal decorative art still persisted as observed in the Mosque at Atia (Pl. 42), and the Mosque of Sadi at Egarasindhur in the district of Momenshahi. It is surprising that the brick carvings in the facade of the Mosque at Sadi recall beautiful carved brick designs of the mihrabs of the Mosque at Sankarpasa, (Pl. 62) Sylhet and the Bagha Mosque, (Pl. 57) Rajshai. Creepers, tendrils, rosettes as medallions are conspicuous decorative designs in these picturesque monuments. The most remarkable example of the continuation of pre-Mughal building plan is demonstrated by the Mosque at Atia (Pl. 42), Momenshahi, which is a square domed structure with a verandah roofed over by three small domes. Verandah in the eastern side of the liwan appears in the Mosque at Gopalganj, Dinajpur, the Chamkatti Masjid at Gaud, Malda, and the Mosque at Sankarpasa, (Pl. 62) Sylhet. We observe similar verandah in the so-called Dara Begum’s tomb (Pl. 18) at Dacca which is vaulted. One of the most attractive and well-preserved monuments of Bengal is the Tomb of Bibi Pari (Pl. 13) at the Lalbagh Fort.
The use of marble from Jaipur, and stones from Chunar is a novelty for it was a conspicuous feature of imperial Mughal architecture. We have never come across marble as building material in pre-Mughal buildings. Moreover, the internal arrangement of central chamber encircled by corridors and ante-rooms reflect that of the Tomb of Humayun and the Taj Mahal. In the words of Taifoor, "The ceiling specially reveals the mode of architecture adopted in Hindu temples of Southern India and Assam (also elsewhere). The walls inside the apartments are overlaid with stones and its lower part with marble adorned with mosaics. The floor is of black and white marble with designs. The vulgar taste of the people has been exhibited by covering the whole walls with white-wash."

Dani contends, "The new developments in the tomb style are clearly seen in the existing examples at Dacca. From the simple single-domed square structure, as seen in the Tomb of Bibi Champa, we pass on to the segmented roofs, noticed in the tomb of Chishti Bihisti or the flat-vaulted roof in the unknown tomb near Satgumbad Mosque. The other development includes an addition of a verandah to the single-domed structure, observed in the tomb of Haji Khwaja Shabaz and Dara Begum (Pl. 18). The more complicated structure is the tomb of Bibi Pari, which consists of nine rooms—one in the middle, four on the sides and four at the corners. Similarly, the Bibi Marium's tomb in Narayanganj has a vaulted verandah on all the four sides of a single-domed square room. The plan of the last building is followed in a Sikh temple at Dacca but its roof is only vaulted."

The tomb of Shah Ni'amat Allah (Pl. 54) at Firuzpur, Rajshahi, anticipates the internal arrangements observed in the Tomb of Bibi Pari (Pl. 13) and the Tomb of Bibi Marium; that is, the central tomb chamber is surrounded on all the four sides by corridors and ante-rooms. In the earlier example at Firuzpur the interior chamber is encompassed by verandah on the four sides, roofed over by flat vault in front of the four sides, roofed over by flat
vault in front of the entrances, but the sides and corners are barrel-vaulted and domed over respectively. Strangely enough, four corner domes quite adjacent to the corner towers appear in the Mosque of Qutb Shah (Pl. 43) at Ashtagram, Momenshahi, dated from the later part of the 16th century A. D. Another unusual structure in East Pakistan is the octagonal structure at Nauda, Rajshahi, which is supposed to be a tomb. The octagonal tomb building is to be seen at Delhi, namely, the Tomb of Khan Jahan Tilangini, dated from the 14th century A. D.

The only relic of military architecture in East Pakistan is the Lalbagh Fort which can hardly be compared with the well-preserved and elegant fortresses at Agra, Delhi and Lahore. None of the pre-Mughal forts has survived in East Pakistan, though a splendid example is to be seen at Gaud, Malda. Even the earliest Mughal fort in Dacca erected by Islam Khan is destroyed to build the present Jail or Prison in Chawk area. The Palace of Azimush Shan (A. D. 1697–1703) which was observed and compared by Bishop Heber with “the Kremlin of Moscow”, was washed away by the river Buriganga. Similarly, the Fort of Chittagong built by Umid Khan, commonly known as Anderkilla, no longer exists. Even the most ambitiously planned Fort Aurangabad was left incomplete by Shaista Khan and the existing derelict remnants of the Fort merely testify the predominance of Mughal architectural influence.

Mughal architecture of East Pakistan is also represented by the bridges, hammamkhanas, caravanserais and ‘Idgahs. The only surviving ‘Idgah is to be seen in Dacca, which was built by Mir Abdul Qasem in A. D. 1640. Four-centred stilted arch decorated with multi-cups and the semi-octagonal mihrabs betrays Mughal features observable in Delhi, Agra and Lahore. The finest surviving examples of caravanserais are to be seen in the Chhoto Katra (Pl. 17) and Bara Katra both at Dacca. These caravanserais probably recall the Katras at Old Malda and Fatehpur Sikri, erected by Akbar, towards the close of the 16th century A. D.
Another interesting variety of structures erected in Mughal Bengal is *hammamkhana*, which is found in the Lalbagh Fort (Pl. 15), and Zinzira, Dacca; Iswaripur, Khulna; Mirzanagar, Jessore. The *Hammamkhana* at Lalbagh Fort is a two-storied building which is covered by a chau-chala roof. The building which is recently restored has a bath in the ground floor and an audience hall in the upper floor. Another striking building of typical Mughal architecture is demonstrated by the *Tah-Khana* (Pl. 56) of Shah Niamat Allah at Firuzpur, Rajshahi.

Of the remarkable brick-build bridges surviving from the Mughal period, the Mir Kadim bridge, (Pl. 27) and the bridge of Killa Tajpur are worth mentioning. The now destroyed Pagla bridge was probably the most ambitious of its kind which was witnessed by Bishop Heber in 1824 A.D. It was erected in the finest pointed style which was mistaken by Heber as “Gothic”. Dani observes that in its present condition it has a romantic appeal, betraying the great Mughal taste.

Though there is a marked deterioration in the decorative technique due to the introduction of plastering, yet traditional skill of adorning the walls by panels, tapering pinnacles, drums decorated with lotus petals, and above all perforated screens or ‘Jali’ (Tomb of Bibi Pari) (Pl. 13) is predominant. In comparison with the pre-Mughal architecture, Mughal building art in East Pakistan is stereotyped and mainly represents the imperial Mughal style with its distinctive architectural features. In a limited sense it may be called the satellite school of the elegant Mughal style of building as observed at Delhi, Agra, Lahore, Fatehpur Sikri and elsewhere. These brick building can hardly inspire awe and respect among the visitors who are more used to observe and admire the marble and mosaic buildings erected by the great Mughal patrons of architecture. Nevertheless, the Mughal monuments of Dacca and in the outlying places in the province have a distinctive charm of their own, not altogether devoid of elegance and beauty.
One of the most interesting phases of Bengal architecture that has been generally overlooked by the scholars is represented by the innumerable Hindu buildings erected under Muslim dispensation and also under the impetus of Muslim Bengal architecture from the 16th to the 18th centuries A.D. In the words of Bimal Kumar Datta, “The stamp of Indo-Saracenic architecture can be easily traced from the big vault, numerous domes and towers at the corners—the frequency of rosettes and geometrical patterns in the carvings.” However, Fischer thinks that “Bengal brick temples and their terracottas represent both the common features of ancient Indian art.” There is hardly any shadow of doubt that the beautiful terracotta art as observed in the finest brick temples of Bengal, namely, the Temple of Kantaji at Kantanagar, Dinajpur and the Putia Temple, Rajshahi, both dated from the 18th century A.D. betrays the predominant influence in motif and technique of ancient India decorative art as manifested in the terracotta plaques of the Somapur Vihara (Pl. 47) at Paharpur, Rajshahi, the Salvan Vihara (Pl. 6) at Mainamati, Comilla, and elsewhere, yet the use of radiating and multifoil arch in places of corbelled arch, the domes formed of concentric rings of brick core instead of overlapping courses, moulded corner towers, the do-chala type of Jor-Bangla temples, even the development of panch-ratna temple from the Muslim tomb building with a central dome surrounded by four corner towers, the arabesque and low relief carvings are all derived from earlier Muslim monuments of Bengal.

Irvine correctly hints at the point that the brick and terracotta Hindu architecture under Muslim dispensation ceased to be a narrow caste privilege and became a popular activity in which ordinary craftsmen of the remotest villages occasionally of the low caste comprising potters and carpenters took active part.

Of the most prominent types of Hindu architecture of Muslim period is the Math which usually takes form of high stepped pyramidal tower. It is generally called Bhadra or pida Deul in Orissa, characterized by the horizontal blocks of stones in dimin-
shing storeys with a recess between each course with cylindrical neck capped by a finial on the top. The possibility of the existence of this type of terraced tapering tower or Math in pre-Muslim Bengal is attested by the representation of the sikara temple of Bhadra or Pida deul type in a Buddhist image found at Mahakali, Dacca, dated from the 12th century A. D. This type of structure is best illustrated by the Siddheswara temple at Bahulara, Bankura, dated from the pre-Mughal period, though Commarswamy places it in the 10th century A. D. In the words of N. K. Bhattasali, “That the tope was continued for about a century more is evident from the existence of a few single-celled brick temples of the Rekha type all over Bengal. Mention may be made of the Ichhai Ghosa temple in the Burdwan District, the Math at Kodla (Pl. 38) in the Khulna District, Jatar Deul in the 24 parganas, and the Math at Rajavadi in the Dacca District (now extinct).”

The finest surviving examples of the terraced curvilinear type of temples are the Jatar Deul at Sundardans, and the Kadla Math, both at Khulna, and the Deul at Mathurapur (Pl. 35), Faridpur. The Jatar Deul or temple of “Matted Hair” which is one of the finest architectural monuments surviving from the 16th century in the Sundarbans Khulna, is obviously a brick proto-type of the Sikara type of Orissan temple. The Kodla Math, (Pl. 37) near Bagerhat, Khulna, is almost identical with the Jatar Deul as it is an imposing structure with fine brick carvings. Similar in style is the Math or Deul (Pl. 32) at Mathurapur, Faridpur.

Besides Maths, Bengal temples of the Muslim period were mainly constructed on the two types; the hut-shaped or Bunglow-and the tiered or Ratna. The striking examples of the hut-shaped temples are the Jor-Bangla Temple (Pl. 44) at Pabna, Do-Chala temples at Chanchara, Jessore; at Maheswarapasa, Khulna, and elsewhere. The splendid example of the bunglow type is the Jor-Bangala Temple at Pabna, dated from the 17th century. It is a combination of two do-chala or two-segmented roofed structures with its wall richly carved with ornamental motifs. It may be mentioned here that bunglow do-chala type of building was to
be found in the Fath Khan's tomb at Gaud. But earlier example is the Jor-Bangala Temple at Bishnupur, Bankura, dated A.D. 1572, which is "a curious and unique specimen of its kind". The origin of this type is to be traced to the thatched two-segmented huts of ordinary Bengali village.

The temples of the districts of Khulna and Jessore, which are all dated from the late 16th to the 18th centuries A.D. are classified stylistically as follows:

(i) Triangular: Iswaripur, Chandibhairab temple;
(ii) Square: Gopalpur, Govindadeva temple;
(iii) Single tiered (One-Ratna): Satyajitpur, temple; Avaynagar, temple; Sibsa, Kali temple; Naldanga, Gunjanath temple;
(iv) Panch-Ratna; (Five-towered): Naldanga, Siddheswari temple; Kanainagar, temple; Nalta, Krishna temple;
(v) Nava-Ratna (Nine-towered): Dhamrail, Samajmandir; Ichcharpur, Nava-Ratna;
(iv) Flat-roofed: Iswaripur, Jasoswari temple; Senhati, Bhubaneswari temple; Chachara, Dasamahavidya temple; Muhammadpur, Dasabhuja temple;
(vii) Do-chala: Chachara, Shyamroy's temple; Muhammadpur, Krishnaji temple; Ralgram, Jor-Bangala; Shalgram Jor-Bangala; Dhulgram, Krishna temple; Louhaganj, Jor-Bangala; Maheswarupa, Jor-Bangala;
(viii) Math/Deul: Sundarbans, Jatar Deul; Near Bagerhat, Kodla Math; Rainagar, Math; Mathurapur, Deul;
(ix) Octagonal: Muhammadpur, Lakshminarayan temple;
(x) Double-tiered Chau-Chala: Baghutia, temple;
(xi) Dol-Mancha: Muhammadpur, Dol-Mancha; Shalnagar, Dol-Mancha.

Block observes, "It is quite possible that the idea of the Panch-Ratna temple to some degree may have been suggested by the form
of the Muhammadan rauza or tomb with its central dome and four corner minarets." The notable example of the Panch-Ratna temple is to be seen at Gopalganj, Dinajpur, which was erected by Raja Ram in about A.D. 1763. Westmacott describes the ornate Panch-Ratna temple at Kanainagar, dated A.D. 1703; "The whole face of the building and partly also of the towers is one of mass of tracery and figured ornament. The figures are very well done and the tracery is all very perfectly regular, having none of the slip-shod style which too often characterise native art in these districts."

The finest example of brick and terracotta temple of Bengal is undoubtedly the Nava-Ratna temple of Kantaji (Pl. 29) at Kantanagar, Dinajpur, dated between 1704 and 1722. In the words of Fergusson, "one of the best examples of a temple in this style (curvilinear) is that at Kantanagar.... As it will be seen in the preceding illustration it is a nine-towered temple, of considerable dimensions, and of a pleasingly picturesque design. The chief merit of this splendid temple lies in its exquisitely beautiful terracotta ornamentation. To quote Fergusson again, "No stone is used in the building and the whole surface is covered with designs in terracotta, partly conventional, and these are frequently repeated, as they may be without offence to taste; but the bulk of them are figure-subjects, which do not ever seem to be repeated, and form a perfect repository of the manners, customs and costumes of the people of Bengal at the beginning of the eighteenth century." Other examples of Nava-Ratna temples are to be seen at Naldanga, Jessore; Dhamrail, Khulna; and Potajia, Pabna. The specimens of terracotta ornamentation are also demonstrated in the Temple at Putia, Rajshahi.

The Satera-Ratna or 17-tiered temple is a natural development and elaboration of the Panch-Ratna temple, for in the former only a few more tiers are added to give the structure a magnificent look. It is best examplified by the temple of Satera-Ratna (Pl. 10) in the Comilla town. Later on another type emerged which took the term of twenty-one or Ekush-Ratna temple as exemplified by the now destroyed structure at Rajnagar, Dacca.
Another interesting variety of Hindu temples is characterised by single towered square buildings, as observed in the Dhakeswari group of temples and elsewhere. Samaj-mandir or temple of discussion on social affairs without any idol was erected in Bengal as exemplified by the Nava-Ratna temple at Damrail, Khulna. Erected by Raja Vikramaditya in the later part of the 16th century A.D. it was a curious architectural piece which had no deity. Hindu temple architecture also found expression in another type of religious buildings which are generally called Dol-Mancha. Bhattasali observes that “The origin of this Bengal (curvilinear) type is probably to be traced to the terraced constructions of earth called Dolmanchas which are permanent appendages to every Bengali household. These square mounds of earth rise in two diminishing terraces to be finally capped by a cube. In the festival of Doljatra or Holi, the images of Radha and Krishna are placed in a miniature portable sanctuary over the cube and swung from an arch of decorated wooden frames placed on posts above the sanctuary.” Dol-Manchas or temples for Holi festival were to be seen at Muhammadpur and Shalnagar in the district of Jessore and at Gopalpur in the district of Khulna.

The most solitary example an octagonal temple of Lakshmi Narayan at Muhammadpur, Jessore, represents a type which is usually found in the octagonal Muslim tombs, namely, the octagonal building (tomb?) at Naunda, Rajshahi, the tomb of Sher Shah at Sasaram, Bihar, the Tomb of Khan Jahan Talangini at Delhi, which were all erected before the 18th century A.D., i.e., before the erection of octagonal Hindu temple. M. M. Chakravarti refers to another octagonal temple, namely, Shaiva temple at Baranagar, Murshidabad.

Muslim architecture of Bengal exerted as much influence towards the development of Hindu temples of post-independent Bengal as the influence of Hindu Bengal architecture upon the temple architecture of south-east Asia. The brick temples of Bakong with its pyramidal roof in five storeys betray influence of Bengal temples in the form of projecting cornice, looking like pidas or terraces, the
trefoil arch and the kalas finial. The influence of Muslim architecture of Bengal on the building art of Assam is demonstrated by the palaces of Dimapur and Ghargaon which illustrate typical Muslim features of cusped arches, carved brick design, use of glazed tiles, curved roof, diaper designs and arabesque. The Bengal school of architecture in all its various manifestations represents one of the most original and distinctive styles of building art in the Indo-Pak sub-continent.

I shall certainly feel delighted and rewarded if my humble attempts succeed in stimulating interest and awareness about our rich cultural heritage, in inspiring younger generation to undertake extensive exploratory works to salvage hitherto unnoticed monuments of historical importance particularly in East Pakistan, in drawing the attention of the Department of Archaeology, Government of Pakistan to pay more heed to the neglected and unexcavated sites and protect ancient relics from further damage and disappearance, and lastly in encouraging historical sightseeing by publicizing our visible records of arts, crafts and architecture and thereby creating greater consciousness about our deep-rooted cultural heritage.
Ancient Monuments of East Pakistan

TEXT
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Bakerganj

Lying between 21° 54' and 23° 2' N latitude and 89° 55' and 91° 2' E longitude the District of Bakerganj is bounded on the north by Faridpur, on the east by the Meghna and Shahbazpur on the west by the Baleswar river and the District of Khulna on the south by the Bay of Bengal. In area it is 4,240 square miles. As stated by Beveridge, “in fact it may be looked upon as a conquest won by the Ganges and the Meghna from the Bay of Bengal”.

The name of the district is derived from one Aga Baker Khan, who was Governor of Chittagong during the late Mughal period. Murshid Kuli Khan relinquished the services of Aga Baker and was entrusted with the reclamation of the Sundarbans and to collect revenue. He was, however, granted a zamindari or land lordship of Pargana Buzarga-Umedpurs, comprising the present Bakerganj thanas as well as some part of Kotwali and Bauphal thanas.

The original name of the district was Bakla, referred to by Ralph Fitch: “From Chatigam, in Bengal, I came to Bacola, the King whereof is a Gentile Hindu, a man very well disposed and delighteth much to shoot in a gun. His country is very great and fruitful and hath store of rice, much cotton cloth and cloth of silk. The houses are very fair and high built, the streets large and
people naked except a little cloth about their waist. The women wear great store of silver and copper and rings made of elephant teeth". The Elizabethan envoy visited Bacla or Bakerganj in A.D. 1586 when it was ruled by a Hindu Raja in defiance of the imperial authority of the Mughals.

In the beginning of the 14th century A.D. one Danujmardhana Dev established a Hindu kingdom with capital at Bacla or Chandradwip, which was situated on the bank of the river Tetulia near Kachua, an old village now washed away by the river. During the reign of Kandarpavanarayan, one of the Bara Bhuiyas of Bengal the capital was moved further inlands to a place called Madhabpasa where the rulers resided ever since. This move was taken with a view to protect the capital from Mugh inroads. Bacla was conquered by the Mughals under the leadership of Murad Khan in the middle of the 16th century A.D. Ain-i-Akbari says that "Sarkar Bakla is upon the banks of the sea, the fort is situated among trees".

Beveridge observes, "There is not much to be said about the antiquities or early history of Bakerganj. It has always lain remote from the stream of Indian history, and has been happy in having no annals." However, traces of Hindu and Muslim settlements have been identified on the basis of monumental remains in the various parts of the district of Bakerganj.

A. NON-MUSLIM

1. MADHABPASHA

It is curiously interesting to note that the sons of the five Kayasthas who accompanied the five Brahmans of Kanauj in the Ballal Sena period settled in Bakla-Chandradip, a pargana which included the whole modern district of Bakerganj, excepting mahallah Salimabad. The Chandradip family was founded by Danuj Mardhan Dev, who was styled Raja. He was the first Samaj-pati or President of the "Bangaja Kayastha". Presumably he lived in the 14th century A.D. Chandradip was ruled independently by one of
the 12 (Bara) Bhuiyan families of Bengal. Kandarpanarayana was the powerful ruler of Chandradip who defied the imperial authority of Emperor Akbar in the 16th century A.D. Ralph Fitch visited Chandradip in A.D. 1586. The residence of the Rajas was at Kachia, close to the modern station of Bakerganj, but during the reign of Kandarpanarayan Rai or immediately afterwards they moved further inlands to a place called Madhabpasha, where the Rajas resided ever since. This measure of shifting the seat of Government was necessitated by the frequent inroads of the Mughal and Portuguese pirates. Madhabpasa, which is now a mere wreck of its former grandeur still bears traces of ruined buildings, temples and tanks. The most spacious of the tanks is Durga Sagar, excavated by Durga Rani.

2. SIBPUR

It is stated that Zamindar Aga Bakr Khan, after whom the district is known as Bakerganj was murdered by Raja Ballav, a Hindu tyrant, who ruled from Sonargaon during the early period of the East India Company in Bengal. Raja Ballav allowed the Christian Missionaries of the district to erect a Church at Shibpur, which is still standing, with a view to curtail the influence of Islam in the region. However, both Raj Ballav and his son Krishna Das were defeated and drowned in the Ganges by Nawab Mir Kasem.

3. MAHILARA : SARKAR’S LEANING MATH, 18TH CENTURY A.D. (PL. 1).

A curiously interesting Hindu structure of considerable architectural merit is to be observed in the village Mahilara. It is popularly known as Sarkar’s leaning Math or temple built in the Sikara type of Hindu architecture. The tall impressive monument in the southern Bengal was erected in the 18th century A.D. It has a small square chamber roofed over by a spiral tower formed of staged terraces of curvilinear shape, and embellished with moldings, and decorative patterns. Its chief merit, however, lies in its considerable ‘batter’ which is easily observable from the distance.
B. MUSLIM

1. MASJIDBARI, NEAR MIRZAGANJ: MOSQUE: A.D. 1465

The single-domed square plan of the Mosque with a veranda at Masjidbari near Mirzaganj in the south of the district of Barisal recalls the Gopalganj Mosque in the district of Dinajpur, built five years earlier. According to an inscription which was found by Reely in a mosque 8 miles from Mirzaganj, the Mosque was erected in the year A.D. 1465 during the reign of Sultan Barbak Shah by One Aijal Khan. The square chamber measures 21° 9" internally which is entered by three arched doorways on the east, the north and the south. The western wall has three semi-circular concave mihrabs, the central one bigger than the side ones with a pulpit to the right of the central mihrab.

The Mosque is an elegant structure of considerable grace and proportion. The enclosing wall which is 6° 8" thick is buttressed by six octagonal corner towers, four to each of the corners of the Mosque and two for the verandah, which exists on the eastern side. The 7' deep verandah is vaulted and entered by three very small arched doorways on the east and one each at the north and the south sides. There is a mihrab projection at the back of the western wall. Typologically it anticipates the so-called Dara Begum's tomb at Dacca (middle of the 17th century A.D.) with the difference that the verandah was added to the southern side in the latter example. It is ornamented with figures cut in bricks and the dome is substantially built, 30' high.

2. QASBA: MOSQUE: MIDDLE OF THE 15TH CENTURY A.D.

In the police station of Gournadi there stands an oblong multi-domed mosque at a place called Qasba. Beveridge erroneously attributes it to Sabi Khan, who, however, built a road in the early 16th century in the locality. In its architectural features the Mosque claims ancestry from the buildings built in Khulna during the time of Khan Jahan in the middle of the 15th century A.D. In the words of Beveridge, "It is a much handsome building than that in Bibi
Chini, and has four stone pillars. Two of the pillars are slender and said to have been worn away by the devotees clasping them.”

The liwan of the Mosque is divided into three aisles by two rows of arcades, each carried by two pillars. The mosque is roofed over by nine domes, each over a square space below, and buttressed by four circular corner towers. In all respects it recalls the Masjid-kur Mosque in the district of Khulna and may, therefore, be reasonably assigned to the middle of the 15th century A.D.

3. NEAR NI‘AMATI: BIBI CHINI’S MOSQUE

Near the Ni‘amati outpost lies a handsome mosque built by Bibi Chini, sister of a local saint Ni‘amat Allah.

4. SEALGHUNI: MOSQUE

Beveridge mentions that there stands an old mosque at Sealghuni in the police station of Bakerganj. He writes, “It appears to have been at one time richly ornamented and still has some carved flowers and arabesques”. The inscription of the Mosque has been lost. It is supposed that there was a Peelkhana or elephants’ stable nearby.

5. SHUJABAD: FORT

Situated about 5 miles to the south-west of the town of Bakerganj ruins of a fort on the bank of Nalchiti are still picturesque. The place owes its appellation to Shah Shuja who was supposed to have built a fort to defend the country against the Mughal pirates. As put by Beveridge, “The fort was rectangular and surrounded by an earthen wall with a mound at each corner. Inside were four small tanks, separated by roads, and in the centre of the inner space, where the four roads met, was the prince’s dwelling house. In the Map of Rennell, May 1764-72, two mud forts were shown in the southern part of the district. No trace now remains. One was probably at Sonakot, near Adampur and the other at Kellaghata”.

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6. SHARIKAL

It is believed that some followers of Nawab Siraj-ud-Dowla came to this place after the debacle at the battle of Plassey and erected a fort to offer armed resistance to the British. The fort was, however, occupied by the British in A.D. 1779. The ruins are still extant.
II Bogra

Lying between 24° 32' and 25° 19' and 88° 52' and 89° 41' E with an area of 1,502 square miles the district of Bogra in the Rajshahi Division is bounded by Rajshahi and Dinajpur on the west, by Pabna and Rajshahi on the south, by the Brahmaputra on the east and Rangpur and Dinajpur on the north. Bogura is named after Nasir-ud-Din Boghra Khan, son of Sultan Ghiyasuddin Balban who ruled from 1279 to 1282 A.D.

Imperial Gazetteer of India maintains, “Little is known of the early history of the District. The Karatoya river at one time formed the boundary between the old kingdoms of Kamrupa and Pundra or Paundravardhana, the country of the Pods, whose capital was at Mahasthan. In the ninth century the Pala dynasty ruled the country but they were ousted in the eleventh century by the Senas, a Hindu dynasty, which gave the name of Barendra to the old Pundra country”.

Local traditions relate that Bagura was identified with the country of Virat, where the five Pandavas remained hidden for years. It also gained further currency that Bagura was the Daskshind Go-grih or Southern Cow-shed of King Virat. Westmacott points out that Bogra has many traces of Buddhist relics, which are also attested by the Great Chinese Traveller Hieuin Tsang in the years 621-645 A.D. The reference to Paundravardhana by the Chinese travellers is supposed to be the country in and around Bogra with Mahasthan as capital.

A. NON-MUSLIM

1. MAHASTHAN GARH

“The town of Bogra”, observes Beveridge, “is comparatively of recent origin and does not appear to have been the scene of any authentic events, either during the period of the Muslims or the
British occupation of the country. The claims of the district to antiquity rest chiefly round the ruins of the old fortified town, now known as the “Mahasthan garh”. Situated at about 7 or 8 miles north of the Bogra town, Mahasthan, which means “Great Place” is referred to in verse 59 of a small Sanskrit work called “Karatoya-Mahatmyan”, ascribed to Parasuram.

Mahasthan Garh is the name of a place celebrated in the earliest Hindu traditions of this part of India and also of immense interest in later times as the resting place of a famous Muhammadan saint, Shah Sultan Mahi Sawar (fish-rider). Buchanan observes, “The tradition belonging to this District, which is referred to the earliest period by the Hindus, is that is was under the Government of Parasuram, a very powerful monarch who had subject to his twenty-two princes, and who lived at Mahasthan Garh. The Brahmins whom I have consulted consider this personage as the same with the sixth incarnation of the God Vishnu; but the common belief of the country is that Parasuram of Mahasthan was destroyed by a Muhammadan saint, named Shah Sultan Hazrat Aulia”.

Cunningham has identified Pundranagar with Mahasthan Garh on the evidence of the great Chinese traveller Hieun Tsang’s account. Hieun Tsang who came to Bengal in the years 639 and 645 referred to Pundravardhana as “Punna-fa-ta-na”. In the words of Beveridge, “The Paundra capital Pundranagar is represented by the extensive ruins of Mahasthan”, where has been found the oldest datable relic of East Pakistan. This is a fragmentary limestone slab discovered by the sheer chance in 1931 and bearing six lines of a Brahmi inscription. Both the alphabets and the language resemble those of Asoka’s pillar edicts, dated from the middle of the 3rd century B.C. This inscription indicates that this part of Bengal was brought under the sway of the Mauryan Empire. The inscription records the earliest known Bengal famine and measures taken to meet it by the issue of paddy from reserve stocks. Westmacott is of opinion that this part was under Buddhist kingdom of the Pala. Innumerable copper-plate grants and coins, which have been
brought to light from the region bear out the fact that Pundravar-
dhana was the ancient home of a race called *Pundra* or Paundra.

Etymologically Mahasthan means Great (*maha*) place (*sthan*). According to some scholars it owes its appellation to the great bath (*maha snan*). The Muslim interpretation is based on the fact that it was the mound of a great saint (*masthan garh*). The Muslim antiquity of Mahasthan Garh cannot be dated earlier than the 15th/16th century as no tangible and visible records of the Muslim period have been discovered prior to that date.

Umesh Chandra Batabyal was the first to prepare an account of Mahasthan Garh, which was deposited in the local collectorate. One Mr. Nandi tried a trial excavation in the site as early as 1907. The site was also visited by Buchanan Cunningham, O'Donnel, Beveridge, Westmacott, and Cunningham. The first scientific excavation in the site was undertaken under the supervision of K.N. Dikshit in the years 1928-29 particularly in the Govind Bhitia, Vairagi Bhitia and Munir Ghona.

The ruins at Mahasthan Garh consist of an oblong plateau of the *garh* proper occupying an area about 5000' long from north to south and 4000' from east to west with an average elevation of 15 feet above the low lands around. Besides this isolated mounds occur at various places within a radius of 4 miles on all sides, except on the east. On this side the once mighty Karatoya not only formed the eastern limit of the Kingdom but also served as invulnerable line of defence. The most promising sites at Mahasthan Garh are Skander Dhap, 2 miles to the south; the extensive Bashu Bihar site, 3 miles to the north-west of Mahasthan; Medh at Gokul, 1 mile to the south of Mahasthan, the Balai Dhap, and Kanai Dhap, Govinda Bhitia, etc. In the words of Dikshit, "The extent of the ancient city with its suburbs is unequalled by any other ancient site in Bengal (the site of Bangar in Dinajpur district having the second largest mound) and can stand comparison with the ruins of
ancient cities in the other Gangetic provinces, such as Basarh, Saheth-Maheth and Kosam."

The unbroken panoramic view of Mahasthan Garh before excavation has been aptly described by Buchanan, "An immense steep heaps of bricks, from a hundred to hundred and fifty feet in perpendicular height, covered with bushes and crowned by remarkably fine tree. On the summit is a small chamber of brick, with a door facing the east and small niche towards the west. This is said to have been the residence of a Muhammadan hermit which is very probable. The heap of bricks or hill, as it is called, has been surrounded by a square rampart, the ruins of which contain many bricks, and each side may be 400 yards in length. The rampart is overgrown with trees, but the space between it and the hill is clear, containing, some small tanks, and indications of brick buildings especially towards the corners of the rampart. This thickness of this rampart would induce one to believe that the place might have been a fortress; but no ditch can be traced, and the heap which is by far the most remarkable part of the ruins, could not have answered for defence. I am, therefore, inclined to believe that it has been a temple, and its great steepness and height induced me to suppose that it has been solid, like many of the temples of Buddha in Ava and Nepal; for a hallow temple, of which the roof had fallen in, would be much flatter. My conjecture is confirmed by the vicinity of the several places which are said to have belonged to the Pala, family, who were worshippers of Buddha."

(i) BAIRAGI BHITA

A rectangular mound, 300' in length and 260' in breadth with a height of 10' Bairagi Bhita yielded the ruins of two huge temples, dated from the early and late Pala period, 9th-10th century A. D. The temple of the early Pala period is 98' by 42'Ns. The temple had very good drainage system for letting out libation water through drains, 29' in length and 8' in breadth. To the south of the early Pala temple lies another temple dated from the 11th century, measuring 111' EW by 57' NS. To the north of this
temple lie scattered a number of basalt pillars with exquisite mouldings. "The sides of the pillars exhibit the square sections with chamfered corners, half lotus, medallion and the kirthimukh and scroll work mouldings in low relief in the characteristic style of pillar decoration of the late Gupta period, 6th century A. D.

Dikshit has observed a strange phenomenon which almost invariably induced all building races of the world to indulge in namely, the utilization of existing structures for phenomenal architectural activities. He writes. "The poverty of conception, and design of the Pala craftsmen is accentuated almost everywhere on the excavated sites of Mahasthan in their free use of older materials, such as ornamental bricks, stone pillars, etc. for purposes much inferior to those intended by the original Gupta buildings". Following the tradition of utilizing older existing materials, the Muslims felt no scruple to employ readily available and locally quarried fragments of stone in their monuments, be it a mosque of a tomb. However, it is true that the Pala art was a mere revival of Buddhist art tradition in Bengal.

Of the other remnants at Bairagi Bhita are the brick built kundas for some religious purposes, small square chambers, and a wide flanking wall. Proper excavations exumed many structures of the Pala and the Gupta period. An inclined platform paved with brick tiles running along the entire edge of the temple the purpose of which could only be connected with ablutions as well ornamental bricks and terra-cotta figurines have been unearthed.

(ii) GOVINDA BHITA

As stated by Dikshit, "The most imposing structure excavated during the year at Mahasthan is the huge temple at the Govinda Bhita mound. "According to the 12th century Sanskrit work, "Karatoya Mahatmyan", the ruins of Govinda Bhita which contain the temple of Govinda or Vishnu formed the furthest limit of the fortified city of Mahasthan on the north. Unfortunately the relics obtained from the site after excavation did not bear out the fact mentioned in the Sanskrit work. The datable remains
of the Govinda Bhita range from the Gupta period in the 6th or 7th century A.D. to the Muslim settlement in the area.

The northern terrace, extending over 160 feet from East to West and 130 feet from North to South reveals Gupta workmanship. The fine chamfered brick mouldings of the corner of the porch of the eastern temple corroborate the view that it dates from the 6th to the 7th century A.D. and is thus coeval with the Paharpur temple. Muslim occupation of the site in the 15th century A.D. is attested by the discovery of coins issued by Sultans from Ilyas Shah to Yusuf Shah. Among the valuable relics the most striking are potsherds, terracotta plaques, ornaments, toys, copper and broze objects, etc.

(iii) NORTH RAMPART WALL (PL. 3)

The Department of Archaeology of the Government of Pakistan has unearthed the north rampart wall by conducting excavation in the years 1960-61, with ancient relics ranging from the Gupta period down to the Muslim settlement in the area. Two parallel walls running from north to south have been uncovered in the northern rampart wall area.

Innumerable stone images of Ganesh, Krishna, Buddha, ring stones, metal objects, pottery, etc, have been found at the time of excavation.

(iv) MUNIR GHON

On the eastern rampart wall there was a mound commonly known as Munir Ghon, lying near Siladevi’s ghat. The wall is 10 feet high and 11 feet board. There was also a watch tower in this rampart wall.

(v) A NEW TEMPLE, KHODAR PATHAR BHITA

In the excavations of 1961 the ruins of a completely new temple was unearthed in the north-west side of the gateway to the Shrine of Shah Sultan Mahi Sawar.
lying to the north-west of the Dargah is a mound which is named after an enormous door of granite stone placed in its centre. The stone measuring 9 ft. 4" X 2ft. 4" X 2 ft. 5" was ornamented with floral designs. It was the site of a Buddhist temple, measuring 24' by 15' with stone floor. Three Buddhist images have been discovered, which are now lying preserved in the Rajshahi Museum.

(vi) MANKALIR DHAP AND KUND

Near the Khodar Pathar lies the Mankalir Dhap and Kundu. Cunningham observes, "a considerable number of carved bricks, such as are always found in the ruins of temples and which still exist in situ in the fine brick temple of Bhitargaon. There were mouldings of cornices of many varieties, portions of undulated eaves and of amalaka fruits of pinnacles of a temple." He found among other things, "twelve square terra-cotta Alto-relievos and one small pilaster or baluster, which formed the upright of two or more panels of a long frieze."

While Cunningham attributes it to Man Singh, the discovery of Jaina image reveals the fact that the site was associated with the great Jaina preacher Goshala surnamed "mamkali-putra." Others say that it rose to prominence under the powerful Mamkhalis of Ghoraghat at the close of the Pala rule.

During the 1965-66 excavations at the site among other objects, the most remarkable remains unearthed was the foundation of an oblong multi-domed mosque of pre-Mughal period. Measuring 86' 6" by 52' with walls, 5 feet high, the Mosque is divided internally by two rows of brick pillars into three aisles and five bays. It is roofed over by fifteen domes and entered by five doorways from the eastern side. The most striking feature in the Mosque is the maqbara near the minbar, which was meant for some dignitary or Sultan. It had an open courtyard, 25 feet in breadth. The mthrabs were richly chiselled in brick.
(vii) PARASURAM'S PALACE, JIYAT KUND

About 200 yards to the north of the Kankalir Dhap lies the ruins of Parasuram's Palace, 200 feet long EW by 100 feet broad NS. Two adjoining rooms have been uncovered in 1907. Further excavations in 1961 have revealed the ground plan of the Palace. To the east of this ruined structure lies the Jiyat Kund or "Well of life." It is said that Parasuram used to restore life to his dead soldiers with the water of this well. The sanctity of the well was defiled by Shah Sultan Mahi Sawar who by a stratagem caused a piece of beef to be thrown into this well. It is 12 ft. 8 in. in diameter and built of granite. The materials of this "Well of life" were obtained from the ruined temples of the Gupta period.

(viii) SILADEVI'S GHAT

About 200 yards to the east of the Garh and opposite Bai-ragi Bhita lies the Ghat known after the name of Siladevi, supposed daughter of Parasuram, who committed suicide at the time of Muslim conquest of the region. The spot where she plunged herself into the river is called Siladevi's Ghat. On the other hand O'Donnell and Cunningham regard the place as Sila Dwip or Stony island, which is referred to in the Karatoya Mahatmyan. The Place is again commonly known as Pathar Ghata. The origin of the appellation of Sila Dwip is traced by some scholars to the existence of innumerable stone lingams within a radius of one mile.

(ix) ENTRANCE GATES

There are several entrance gates through the ramparts of the Garh, namely, the Tamradvara or copper gate on the west, Dorab Shah's gate on the north, an opening further north leading to Sila Dwip's ghat on the Karatoya, and stairways from south-east side leading to the shrine of Shah Sultan Mahi Sawar.

Between the Shrine and the Khodar Pathar lies the ruins of Assembly Hall of Parasuram by the side of the road leading to Basu Bihar.
(x) LAKHINDERER (GOKUL) MEDH (PL. 2)

The Medh is associated with the legendary story of Bahula and Lakhinder. Besides this mound lying about a mile to the southwest of Mahasthan, there is another mound called “Netai Dhopani’s Pat”, which is supposed to be the ruins of a temple dated from 7th-12th century A. D.

Lakhinderer (Gokul) Medh which still retains an impressive height (43 feet) appears to have been surrounded by cells arranged in terraces. During the excavations of 1934-36 as many as 172 small chambers were uncovered. Relics of archaeological importance from the Gupta period have been found from the pit. It is supposed that there was a Buddha temple centrally situated in the site of the stupa. Presumably the Sena rulers built a new temple of the ruins of the ancient Buddha Stupa.

(xi) VIHAR AND BASU VIHARA

Cunningham identified the ruined sites of Vihara and Basu Vihara, lying 4 miles to the west of Mahasthan Garh with Po-shi-pa of the Chinese traveller Hieun Tsang. Situated on the western bank of the Nagar river, Vihara measures 700 feet by 600 feet. In the village of Basu Vihara is to be seen another ruin of Narapatir Dhap, 30 feet high. To the north-west of a large tank in the vicinity lies the Sanyasi Bari, containing the ruins of an old temple. The Chinese traveller mentioned Basu Vihara village as the site of a destroyed Asoka’s Stupa. To the north-west of this Stupa lies the Sanyasir Bari, which is identified with the temple of Avalokiteswara.

(xii) JOGIR BHAVAN

Situated at about 4 miles to the south-west of Mahasthan, Jogir Bhavan was the site of residence of Shaivite saints. Extending over an area of 26 acres it contained a number of temples dedicated to different deities, dated from the 17th and the 18th centuries A. D.
SKANDER DHAP

It is lying about 2 miles to the south of the Garh and contains the remnants of a temple, which is referred to in the Karatoya Mahatmyan as the temple of Skand. It is also mentioned in Kalhan’s Rajtarangini as the temple of Kartikya of Paundranagar. Presumably it was the Skandernagar of Ramcharitam.

Dr. Dani observes, “Mahasthan is the only site in East Pakistan where centuries of cultural materials have accumulated to leave an extensive occupied area. Its continuous habitation has created several strata of human settlements.” Unfortunately the site is still awaiting further intensive excavations to provide us a complete picture of the basic cultural changes in different periods of history. Viewed thus the Mahasthan Garh may be regarded as a key site in East Pakistan, comparable to Moenjo Daro in East Pakistan. The result obtained from excavations from 1907 down to 1966 are as follows:

(i) that the city was in full occupation from early Gupta period and must have been founded several centuries earlier;
(ii) that the massive brick temples were erected in the late Gupta times at Govinda Bhita site;
(iii) that the construction of the present surrounding walls of the city and many of the structures lying nearby, the surface within and outside the city, must be attributed to the early Pala period;
(iv) that the proportion of secular buildings appears to have dwindled down after the town of late Gupta period fell into ruins;
(v) that the early Pala building largely utilized for their purpose the older brick and stone materials from early ruins;
(vi) that although the identification of the place with the city of Pundranagara is not proved in the absence of
epigraphic materials, it is possible that the thorough excavations of the Gupta city lying buried several feet beneath the present surface may throw definite light on the problem. In fact Cunningham on evidence of the account of Hieun Tsang correctly identified Mahasthan Garh as Pundranagar which yielded a vast amount of buried treasures.

2. BELAMILA

A little village in the Panch Bibi police station, Belamla is noted for the ruins of 13 Shiva temples adorned with fine terracotta works. The ruins lie scattered in the jungle close to the Zamindar house of Belamla. The architectural features of these dilapidated monuments place them in the early 19th century A. D.

3. BHIM'S JUNGLE

The country between the Ganges, the Mahananda and the Karatoya and the Kamrup has a large fortified town south of Mahasthan Garh, which is marked by a great earthwork. It is still in places 20 feet high. Hunter described it as Ring Fort. Situated in the Varendra, it is commonly known as Bhim's Jungle.

4. CHANDNIA

Lying about 5 miles to the north of Mahasthan, Chandnia is known by its ancient name of Champanagar, referred to by the Dutch geographer Van den Brouck as "Tessiadin". The place is associated with the legendary story of Chand Saudagar, a popular merchant of the locality, immortalized in legend.

5. PANCHBIBI

An inscription in Tamil was found at Panchbibi situated to the north of Jaipurhat. It is said that the Mahipal Stupa was built in Panchbibi.

6. KHELLAL, BHOWANIPUR, JOGIRGHOPA

To the south-east of Jaipurhat station lies Khetlal, a place of some antiquarian interest, containing ruins of old temples. Bhowani-
pur is in the Sherpur police station where it is believed that one of the limbs of Bhabani, which was cut by Bhisnu fell into this place. Jogirghopa which is about 5 miles NW of Mahasthan yielded beautiful carved stones of unmistakable Buddhist workmanship.

7. OTHER HISTORIC SITES

A. K. Maitra gives a comprehensive list of places of historical interest in the district of Bogra, the most fascinating being Gorna Stupa, Bania Pukurer Dhap, Sanyasi Dhap, Mirzapur Stupa, Fe-nigramer Stupa, Chilimpurer Math, Shahbazpur Stupa, Panch Pir Talar Stupa, etc.

B. MUSLIM

1. MAHASTHANGARH: THE SHRINE OF SHAH SULTAN MAHISAWAR, 16TH-17TH CENTURIES A.D. (PL. 4)

Buchanan Hamilton noticed that the great site of Mahasthan was crowned by the shrine of a Muslim hermit who was popularly known as Shah Sultan Mahisawar. Believed to be the son of a certain King of Balkh he occupied the throne of his father for a brief spell but later on gave up worldliness. After becoming a disciple of Shaykh Tawfiq of Damascus, he started his missionary carrier in Bengal. He arrived at Mahasthan via Hariramnagar and Sandvip. At Hariramnagar he killed king Balaram, who worshipped Kali and converted his minister to the religion of Islam. At Mahasthan he had to put up a strong fight with the local King Parasuram and his sister (daughter) Sila Devi. The King was beheaded and his sister plunged herself into the waters of the Karatoya at a place now erroneously called Siladevi's Ghat. The popular appellation of Mahisawar or fish-rider is given to him as he came to Bengal with a boat shaped like a fish or with a hull looking like a fish. A. Karim admits that it is difficult to identify him as maintained by Beveridge, but the popular tradition places him as one of the earliest missionaries of Islam in the region.

The shrine is lying to the north of the fortified enclosure containing the Mosque built by Farrukh Siyar. The tomb of the
saint which is roofless attracts pilgrims throughout the year. P. C. Sen says that there is a white-washed platform near the tomb, where the saint was said to have said his prayer after his success over Parasuram. The tomb is entered through a stone doorway made of stone containing inscription “Sri Narasimhadasasya” in the 17th century Bengali script. Emperor Aurangzeb issued a sanad in the year A.D. 1685 to Sayyid Muhammad Tahir, Sayyid, 'Abd al-Rahman and Sayyid Muhammad Rida confirming their rights on the rent-free land attached to the shrine of Shah Sultan Mahisawar. It bears the seal of Muzaffar Jung Bahadur, foster brother of Aurangzeb.

2. THE MOSQUE OF FARRUKH SIYAR, A.D. 1719

To the south of the shrine of Shah Sultan Mahisawar lies a single domed Mughal mosque, which according to inscription, was erected by Farrukh Siyar. Measuring 23' 3" square, the mosque is buttressed by octagonal towers at each of the four corners. It is entered by entrance doorway in the east and two others from the north and the south sides. Ornamental minarets spring from the corner towers. There are also two such minarets from the corners of the projection behind the qibla wall. The structure is roofed over by bulbous dome of typical Mughal type, resting on a lotus finial. There are three mihrabs in the qibla wall. The Mosque which underwent restoration is reminiscent of the single square domed-type of mosque observable at Gopalganj, Firuzpur and elsewhere.

SHERPUR

Situated on the western bank of the river Karatoya at about 16 miles due south from Bogra, Sherpur is mentioned by Abul Fazl in his Ain-i-Akbari as “Sherpur Morcha”. Sherpur is generally referred to as “Sherpur Murcha” with a view to distinguish it from Sherpur Daskhahania, now lying in the district of Murshidabad. It is commonly believed that the town owes its foundation to either Sher Shah himself as the appellation denotes or by one of his
generals who named the town after his master. Murcha in Persian means a battery, thereby indicating a frontier post.

From the inscription of the Kherua Mosque at Sherpur dated A.H. 989/A.D. 1582, it can be gleaned that a group of the Qaqa sha family settled in this town, which later on became the centre of rebellions. Sherpur figured out prominently as the base of further Mughal operation into the various parts of Bengal. The first Viceroy of Bengal under the Mughal Emperor Akbar was Munim Khan, who transferred the capital from Tanda, where it was removed by Sulaiman Karrani, to Gaud in 1575. Due to the outbreak of pestilence in which Munim Khan himself died, the capital was again retransferred from Gaud to Tanda. In 1595 Raja Man Singh who was the Governor transferred the metropolis from Tanda to Rajmahal, renamed Akbarnagar. From Rajmahal Man Singh marched out to crush the rebels to the east in the neighbourhood of Bogra and due to the approach of rainy season he encamped at Sherpur. He built a fort there which he renamed Salimnagar in honour of Prince Salim, who later on became Emperor Jahangir.

The antiquities of Sherpur dates back to the Mughal period as evident from the ruined fort and mosques, erected in the 16th and the 17th centuries A.D. Van den Broucke, the Dutch Governor in India in 1660 referred to Sherpur as "Ceer poor Mirts" in his Map. In the words of C. J. O' Donnell, "There is an unusually large number of brick-built houses in Sherpur. The dargahs or shrines of Turkun Sayyid are highly revered. He was a Ghazi slain in a battle by the Hindu King Ballal Sen. One shrine is called Sir Makam where his head feel, and the other Dhar Makam where his body now rests. Stretching south from Sherpur there is a high embankment of little width at the top. It leads to the Hindu temple of Rani Bhavani Thakurani, and was made by Rani Bhavani of Nattor, when much of the country is underwater. A similar embankment runs westwards from the temple to the village of Chaugaoon in Rajshahi and was made by a zamindar of the latter place with the same object."

The fort built by Man Singh at Sherpur does not exist anymore but there are only few nicely designed brick-built mosques which bear witness to the early phase of Mughal architecture in this part of Bengal, namely, the Kherua Masjid, the Bibi Masjid and the Khondokar Tola Masjid.

3. SHERPUR: THE MUD FORT, 16TH CENTURY A.D. (DISAPPEARED)

Man Singh constructed a mud fort on the bank of the river Karatoya, from where he conducted his military operations against the rebels. At present there is no trace of the fort but only a few brickbats and potsherds are lying scattered all over the site where once the fort stood.

4. SHERPUR: THE KHERUA MOSQUE, A. D. 1582 (PL. 5)

About a mile to the south of Sherpur lies the locality of Kherua which is noted for its attractive mosque. The Mosque which is the earliest of its kind in Sherpur was built, according to an inscription in the year A. H. 989/A. D. 1582 by Mirza Murad Khan, son of Jauhar Ali Khan Qaqqal.

Measuring 57' long by 24' 6" the Kherua Mosque follows the single aisle type of multi-domed mosques observed at the Dhunicchak Masjid at Firuzpur, in the district of Rajshahi, dated 15th century A.D. It is buttressed as usual by four octagonal towers, one at each corner. These heavy corner towers recall similar features in the Eklakhi Tomb at Hazrat Pandua and the Tantipara Masjid and the Dhunicchak Masjid, both at Gaud, all dated from the 15th century A.D.

The Kherua Masjid is entered from the east by three arched doorways, each enclosed by a rectangular frame. The wall surfaces of the facade are tastefully adorned with brick carvings. The stone table bearing the Persian inscription is placed above the central doorway. The monotony of the facade is further relieved by vertical panels, bands of mouldings, floral designs. The distinctive characteristic of most of the monuments of Deltaic and tropical Bengal, namely, the curved cornice is also observed in
this earliest of the Mughal buildings in the district of Bogra. There is a frieze of small arched panels just below the cornice.

Internally, the Masjid is divided into three small squares, each roofed by a single small hemispherical dome. There are two doorways on the north and south and a mihrab projection at the back of the western or qibla wall. The transition from the square base to the circle of the dome is marked by oversailing courses of bricks. The domes are resting on the roof without the use of drum. The qibla wall is recessed by three semi-circular concave mihrabs like those of the Dhunichak Masjid. The niches are decorated by rectangular frames with various ornamental motifs represented in the spandrels, tympana and other parts.

The Kherua Masjid, while confirming the pre-Mughal features of mosque architecture, anticipates in its planning the later mosques built under the Mughal dispensation. The single-aisled triple-bayed liwan is to be seen in the Lalbagh Masjid of the Satgumbad Masjid at Dacca, both built in the 17th century A. D. The ornamentation in the Kherua Masjid is much restrained unlike that of the pre-Mughal mosques at Firuzpur, Bagerhat, and elsewhere.

5. SHERPUR : BIBI MASJID, A.D. 1628

The Mughal mosques of Bengal derived their inspiration both from the then pre-Mughal building art as well as the imperial Mughal architecture of Delhi and Agra. The various types of mosque architecture observable in the innumerable pre-Mughal archaeological sites in Bengal, such as, the multi-domed and the single-domed types are to be seen in many Mughal mosques. The Bibi Masjid at Sherpur likewise conforms to the single-domed type of mosques already built in pre-Mughal times at Gopalganj in the district of Dinajpur (A. D. 1460), the Chamkatti Masjid at Gaud in the district of Malda (A. D. 1478) and the Sura Masjid in the district of Dinajpur (16th century A. D.).

The Bibi Masjid, which was built according to an inscription by "Sayyid Ali Mutawalli during the reign of Shah Jahan in the
year A. H. 1038 (A. D. 1628)” is a small and unpretentious building. Measuring 22' square externally with usual octagonal towers at the corners, it is entered by an arched doorway each from the north, the south and the east sides. The domes which has long since disappeared was constructed by the usual oversailing courses of bricks, which are still to be seen. The qibla wall has three small concave niches. The structure is also characterized by the usual curved battlements and cornice. Another interesting 17th century mosque, comparable to the Bibi Masjid at Sherpur is the Allakuri’s Masjid at Dacca.

6. SHERPUR : KHONDOKAR TOLA MASJID, A.D. 1632

The third mosque at Sherpur is known from the locality in which it is situated, namely, Khondkar Tola Masjid. According to an inscription obtained from the site, it is gathered that the Mosque was built during the reign of Shah Jahan and under the Governorship of Mu’azzam Khan in the year A. D. 1632. A parallel example of this mosque is to be seen in the earlier Kherua Mosque, both maintaining an oblong single aisled three-domed plan. The Khondkar Tola Masjid is, however, larger than its proto-type, measuring 78 feet by 30 feet externally. The only distinguishing features in this mosque are the semi-octagonal turrets placed on either side of the central arched doorway on the east as well as on either side of the projected central mihrab on the west.

7. SHERPUR : SHRINE OF HAZRAT BENDEGI SHAH

Sherpur is famous for the shrine of Hazrat Bendegi Shah, who was an ardent missionary in the region. The present structure, plastered and white-washed dates from the Mughal period as evident from the typical features of the Mughal architecture. Like the Mosque of Khan Muhammad Mirdha at Dacca it was also built of a terrace, commonly known as Tah-Khana.
III CHITTAGONG

Lying between 22° 35' and 22° 59' Maltitude and 91° 27' and 92° 23' E longitude and covering an area of 2750 square miles, Chittagong is bound on the north by the Feni river, separating it from Tippera and Noakhali districts on the west by the Bay of Bengal and Noakhali, on the north-east by the Hill Tippera, on the east by Assam and Burmah, on the south by the Akyab district of Burmah.

Chittagong, the most picturesque of all the districts of East Pakistan is the second largest city and international sea port in the province. Chittagong was originally called Chattal or Chatigam. It is associated with the Chati or lamps which are kept burning at the shrine of Pir Badr Alam. The early Arab settlers called it “Samander” or sea-port. According to another version the term Chatgam has been derived from the Arabic words “Shattul-kank,” meaning delta of the Ganges. The district is intimately associated with the Mahayana form of Buddhism and the Chinese traveller referred it as “Tsit-ta-goung” in the 7th century. The European merchants termed it as “Porto-Grande” or great port in the 16th century A.D.

The history of Chittagong in pre-Muslim period is very interesting as it was “the only part of India where the once paramount religion of Buddhism is still a living faith today with at least a section of the population... There are, however, no great traditions of long standing among the Buddhist population, nor does the country abound in remains of antiquity such as the Stupas, Viharas or even images connected with practice of the Buddhist religion. “Literary evidence about the antiquity of Chittagong in pre-Muslim phase, compiled from Tibetan sources by Sarat Chandra Das and published in J. A. S. B., 1898 relates that one Gopi Chandra,
son of Vimala Chandra ruled over East Bengal with his capital at Chatigrame. It is also mentioned that there were innumerable Brahmanical temples and Buddhist viharas belonging mostly to the Tantric Mahayana form of Buddhism. We also read that the city of Chatigram was the capital of a very beautiful country, called Ramma and that it was the centre of Buddhism in eastern India after the decline of Nalanda. The most celebrated Pandit Vihara was erected in the southern part of the district. The origin of the term Pandit may be traced to the Lamaistic conical cap, called in Tibetan Panshva or Pandit's cap. The Buddhist preacher wearing the Pandit's cap used to lead the religious controversy against the Brahmins. In the 10th century Tantric Buddhist sage Tila-Yogi is said to have resided at Chatigram. There is no doubt that Buddhism spread to Chittagong from Arakan whose King Tsandaya launched an expedition and erected a commemorative stone after conquering Chittagong. The pillar of victory was inscribed with the words "Tsit-ta-goung," denoting "war should not be waged." Hieun Tsang mentioned this term and stated that Chittagong or Chatigram is a "sleeping beauty emerging from mists and water." Before its occupation by the Arakan ruler in the 10th century Chittagong was a small fishing village of the Kingdom of Tippera. The Muslim settlement in the area began in the 8th century A. D.

Al-Beruni indicated the place by reference to the Hindu temple of Gangasagar situated towards the East of Cox's Bazar. Ramu or Rambu in Persian was also mentioned by al-Idrisi in the 6th century A. D. In the words of Taifoor, "It would be evident to keen observers that in physique, language and deportment Chittagong Muslims divulge Arab origin. In some parts of the district Bengali literature used to be scribed in Naskh with diacritical marks and with numerous Arabic words which can still be deciphered in Chittagong dialect.

In the year 1272 Tughril Khan, Governor of Bengal invaded Tippera which also ruled over Chittagong and defeated the Raja.
However, he was very pleased with the presents he obtained from Ratnafa on whom he bestowed the title of Manikya. Tughril Khan was later defeated and executed by Balban, Sultan of Delhi. Chittagong appears to have been first invaded by Fakhruddin Mubarak Shah, who established himself as an independent ruler in Sonargaon in the year A.D. 1340. In 1345-46 Ibn Batuta came to Bengal through the port of Chittagong. The Sultan constructed a road from Chandpur to Chittagong. The Chinese embassies to the court of Bengal in the 15th century also passed through Chittagong. In 1406 Men-Tsan-Mwun, the King of Arakan was driven from his kingdom by the ruler of Ava for forcible abduction of a girl who happened to be the sister of the king of Ava. The Arakan King sought shelter at the court of Gaud and instigated Sultan Jalaluddin Muhammad Shah to invade Arakan. The King of Arakan was installed by the Sultan of Gaud with the help of the Chakma tribesmen. The Arakan Kings assumed the name of Kalima Shah, Salima Shah, Husain Shah and Sikandar Shah as marks of acknowledgement and also issued coins bearing scripts both in Arabic and native language. Jalaluddin who struck coins in Chittagong gave lands to the Chakmas at Ramu, Cox's Bazar and Teknaf and thus enlisted their support.

The internal disorders at Gaud gave the Kings of Tippera and Arakan an opportunity to declare independence. Bosaw-Pyu, the king of Arakan invaded Chittagong in A.D. 1459 and for the next fifty years it remained under the suzerainty of the Arakan King. Although it is not definitely known whether Chittagong was brought back to the Muslim Kingdom of Bengal under Barbak Shah yet we know from the inscription that one Rasti Khan erected a Mosque in the police station of Hathazari. A. Karim thinks that Chittagong was in the possession of the Muslims from the time of Rasti Khan, a soldier of Barbak Shah down to the Husain Shahi period.

In 1512 Husain Shah fought a two-pronged battle, one against the King of Tippera and the other against the King of Arakan. He
inflicted a crushing defeat on the Tippera Raja and advanced towards Chittagong. Nusrat Shah had in his service a valiant soldier called Paragal Khan who established his headquarters at a place now known as Paragalpur. His son Chutti Khan drove the Tippera King and extended the boundary to Chittagong. The big tank known as, “Chuttikhaner Dighi” and the Chuttikhaner Masjid at Paragalpur still commemorate his name. Chittagong was renamed Fatehabad after its conquest and the place is still located in the present University area, about 10 miles to the north of Chittagong town. At Hathazari as it is now known today there existed a big tank called “Nusrat Badshaher Dighi.” The palace and the Mosque which were built in the vicinity of the Dighi or Tank have disappeared long time ago. Bahram Khan, the author of “Laily-Majnu” observes:

Translation: “The Fatehabad is a picturesque and famous city which is worth visiting. It is an eternal city inhabited by hundreds of people.”

Paragal Khan and his son Chutti Khan were Governors of Chittagong under the Husain Shahis and gave unstinted patronage to the development of art and literature. Paragal Khan engaged the poet Kabindra Parameswar of Chittagong to translate the Mahabharata from Sanskrit to Bengali.

During the reign of Sultan Mahmud Shah III, the last independent ruler of Bengal, the Portuguese infiltration in Chittagong started. Their early attempts under Martin Alfonso-de-Mello failed which prompted the Governor of Goa to send one Antonio de Silva Menzes. Menzes carried out devastations in Chittagong, and Mahmud Shah III who was hard pressed by Sher Shah was compelled to allow them to build factories and forts. After the fall of the Sultanate in A.D. 1538 Chittagong passed into hands of the Portuguese, though many parts were still occupied by the Muslims and the Arakanese. Taking advantage of the confusion Bijoy Manikya of Tippera invaded and occupied Chittagong until Sulaiman Karrani drove the King of Tippera from Chittagong.
Bengal was brought under the fold of the Mughal Empire after the
death of Daud Khan, son of Sulaiman Karrani at the battle of
Rajmahal in A. D. 1576 and with it Chittagong temporarily passed
into the hands of the Mughals. Unfortunately the King of Arakan
invaded Chittagong in A. D. 1587 and extended the territory of his
kingdom up to the mouth of the Meghna. The continuous intransi-
sigence and battle between the Arakanese and the Kingdom of
Tippera had weakened the latter. Meanwhile the Portuguese were
strengthening their power and captured the fort of Chittagong in
A. D. 1590. The Arakan King, however, drove them away, but
the Portuguese managed to settle at a place called Deang, which
extends over the last three miles of the southern bank of the river
Karnaphuli. After many ups and downs between the Arakanese
and the Portuguese, the latter occupied Sandip in A. D. 1610 with
the help of the Hindu petty chieftains. The murderous frenzy
and barbarous atrocities of the Portuguese in Chittagong compelled
the Mughal Governor of Dacca to send expeditions against the
pirates.

The historian Shihabuddin Talish in his Fatiya-i-Ibriya gave
a detailed account of the piratical activities of the Portuguese.
It is said that they pierced the palms of their captives and heaped
them one upon another under the deck of their ships and threw
uncooked rice to them in the same manner as grain is thrown to
the fowls. They were so daring as to steal two slave girls of
Mumtaz Begum, Queen of Shah Jahan. Islam Khan II, who was
the Governor, launched an expedition against the Arakanese
Governor of Chittagong and overpowered him. The Portuguese
in conjunction with the Arakanese carried out depredations in
Bengal, which was put down for the moment by Islam Khan II's
capture of Chittagong.

In 1660 Shah Shuja fled for his life after his defeat at the
hand of Aurangzeb and was subsequently murdered at the court
of the Arakan King where he sought shelter. Mir Jumla chased
him through the newly built Arakan road which still bears the
memory of Shah Shuja. It was left to Shaista Khan, successor of
Mir Jumla as Subadar of Bengal to eradicate root and branch the barbarous atrocities of the Mughals, the Arakanese and the Portuguese by the capture of Chittagong in A. D. 1666. Buzurg Umid Khan, son of Shaista Khan was placed in charge of the expedition which led to the capture of Chittagong from the Arakanese rulers. Chittagong was renamed Islamabad. Talish gave the following description: "Chatgaon is a tract adjacent to Bengal and Arracan alike. From Jagdia, where there was a (Mughal) outpost, to Chatgaon lay a wilderness. On the skirt of the hill was a dense jungle, without any vestige of habitation or living being. The river Feni, rising in the hills of Tipperah, passes by Jagdia and falls into the ocean. Ninety-nine nullahs, which contain water even in seasons other than the monsoon intervene between Feni and Chatgaon. After the capture of Chatgaon, bridges were built by Shaista Khan's order over all these nullahs. Chittagong remained directly under Mughal rule from A. D. 1666 to 1760 when it was handed over to the British by Nawab Mir Qasem Khan.

A. NON-MUSLIM

1. A BUDDHIST PILLAR (PROVENANCE UNKNOWN)

Buddhism spread to Chittagong from Arakan in pre-Muslim days and it is noted that a Buddhist King of Arakan erected a pillar which according to Burmese tradition takes its name Tsit-ta-goung from a remark of the conqueror to make war improper. It was probably dated 10th century A. D. The location of the pillar is hard to determine. S. M. Ali thinks that it was built on the south bank of Kaunia Char near Kumira.

2. PANDIT VIHARA (PROVENANCE UNKNOWN)

Sarat Chandra Das in his note on the antiquities of Chittagong based on the Tibetan works of Lama Taranath describes a number of Tirthika temples and the celebrated Pandit Vihara. King Vimala Chandra was succeeded by Gopi Chandra, during whose reign the seat of government was shifted to Chittagong or Cati-
gram. The Buddhist of Chittagong belonged to the Tantrik Mahayana school of Buddhism. To the south of Chittagong was the kingdom of Rakhen or Arakan. The Tibetan traveller also mentions about a place called Jalandhara in which flames of fire leaked up, burning continuously. Jalandhara could not be other than Sitakund. Lama Taranath also mentions about the existence of a Buddhist Vihara by the name of Pandit Vihara dated probably about the 10th century A. D. Pandit Vihara was located either in the village of Chakrashala in the police-station of Patia or in the village of Jheori in the police station of Anwara. It was a great seat of learning for great Buddhist scholars like Ananga Bhajra, Nagpad, etc. Pragyabhadra was the head of this Buddhist monastery. Unlike the Somapur Vihara in the district of Rajshahi it is no longer extant.

3. SITAKUND: HINDU TEMPLES, 17TH CENTURY A. D.

According to Hindu tradition, the appellation of Sitakund owes its origin to the fact that Sita took her bath in a well (kund) at this place. The Temple of Shambhunath stands where Sita took hot spring. Another impressive temple was built in the highest peak of Chandranath by Maharaja Govinda Manikya in about A. D. 1600. Besides the hot spring at Sitakund there is another hot spring at Barbakund. The Buddhists also venerate Chandranath peak as they think that there is a foot-print of Buddha there. The idol of Tripureswari which existed formerly at Chandranath was taken away by the Tripura king Dharma Manikya.

4. MAHAMUNI: A BUDDHIST TEMPLE, 19TH CENTURY A.D.

A comparatively modern Buddhist temple stands at Mahamuni in the Rangunia police station by the side of a road leading from Chittagong to Kaptai. It was erected by Kalendi Rani, Queen of Chakma King in A. D. 1866.

5. RAMU: A BUDDHIST TEMPLE (KYANG), 16TH CENTURY A. D.

About 9 miles east of Cox's Bazar lies Ramu, mentioned by Ralph Fitch. Phayre says, "The name Ramu is applied to the
country of Chittagong.” It is called Rami in Arakanese or Ramanya in Pegu. According to an inscription in a silver plate found in a Buddhist Kyang (temple) in Chittagong, the Kyang was built in A. D. 1542 by Chandilah Raja, who was probably Arakanese Governor for Chittagong. No Kyang is existing in Chittagong town, though innumerable Buddhist temples are to be seen in the Cox’s Bazar sub-division. The most splendid of these Kyangs is the one at Ramu in the Lama Bazar. It contains the largest Buddhist figure or statue in Pakistan, 13 feet high, resting on a pedestal of 6 feet high.

The terraced wooden roofs of the temple are evidently derived from similar prototype of Burmese architecture.

B. MUSLIM

1. OLD FORT (ANDERKILLA : INNER FORT)

Shihabuddin Talish says, “On the bank of the Karnaphuli river are some hills, high and low, situated close to each other. The lower hills have been heaped over with earth and raised to the level of the higher ones; all these hills have been scrapped cylindrically, fortified, and named the fort (of Chatgaon). In strength it rivals the rampart of Alexander, and its towers (buruj) are high as the falk-ul-baruj.” Today no trace of the fort now remains except the name of Anderkilla or Inner Fort, as it was utterly destroyed by the Mughals.

2. DARGAH OF BADR ALAM

In Chittagong there is a dargah of a legendary figure of a Muslim missionary and a patron-saint of the boatsmen called Pir Badr-i-Alam or Badar Muqam. G. E. Harvey informs that the coastal regions between Assam and Malaya were studded with curiously interesting structures called “Budder Mokan.” The place where the great saint Pir Badr is lying buried is on the top of a hill. Local traditions say that he drove away the evil spirits by burning lamp (chati), from which the place took the name of Chatigram.
3. **JAMI MASJID, A. D. 1668**

The oldest surviving relic dated from the early Mughal occupation of Chittagong is the Jami Masjid, built on a hillock in the heart of the present Chittagong town. Built by Buzurg Umid Khan, son of Nawab Shaista Khan during the reign of Aurangzeb in Chittagong which is renamed Islamabad, in the year A. D. 1688, the Mosque is an oblong Shaista Khani type. The central square space is roofed over by a dome and the side bays covered by cross vaults. It was converted unfortunately into a magazine by the Britishers. The building was restored to its former dignified status in 1855. The Mosque has been completely renovated.

4. **MOSQUE AT QADAM MUBARAK, A.D. 1719**

At Rasulnagar in Rahmatganj lies the Mosque adjoining Qadam Mubarak. Built in A. D. 1719, the building is an oblong three-domed structure with annexes on the north and the south sides. It is presumed that these ruins contain foot-prints of the Holy Prophet and the Ghaus Pak (Hazrat Abdul Qader Jilani) respectively. It was erected by Muhammad Yasin.

5. **MOSQUE OF WALI KHAN, A. D. 1790.**

Another typical Mughal mosque of the early 18th century is to be seen at Chaumohani, which was built by Wali Khan. It is completely renovated.

6. **MOSQUE OF HAMZA KHAN, A. D. 1719.**

Outside the city area lies a beautiful garden called Bagh-i-Hamza where stands an old Mosque. It was built in A. D. 1719 by Hamza Khan. It is thoroughly destroyed.

7. **DARGAH AND MOSQUE OF HAZRAT BAYAZID BOSTAMI, EARLY 18TH CENTURY A.D.**

The most venerated place in the Chittagong district is the Dargah of Hazrat Bayazid Bostami, a celebrated saint. The local historian Hamidullah Khan regards the Dargah as fake, as the saint was never stated to have ever visited Bengal from his home-
land Persia. It may, therefore, be regarded as a memorial to which is attached an early 18th century Mosque. The Mosque is built at the foot of the mound and conforms to the oblong three-domed buildings of Shaista Khani style.

8. CHASHMA OR FOUNTAIN OF SHAIKH FARID.

About a mile to the north of Chittagong lies the most curious fountain or Chashma which was formed, according to popular legend, by tear-drops of the famous local Saint Shaikh Farid who meditated with his head upside down.

9. HATHAZARI: MOSQUE, 15TH CENTURY A. D.

The Mughal occupation of Chittagong is dated from A. D. 1666 but it was conquered by the Muslims in the middle of the 14th century under the leadership of Fakhruddin Mubarak Shah. After 1576 it fell out of the Muslim domination and again it was brought under the control of the Mughals by Shaista Khan's son Buzurg Umid Khan in A. D. 1666, as stated above. Only three pre-Mughal mosques are known to have existed, namely, Rasti Khan's Mosque at village Fateyabad or Fathabad P.S. Hathazari; and Chuti Khan's mosque at village Paragalpur, P. S. Mirsari. These mosques are shorn of their original architectural beauty and grace. Abdul Karim noticed a Mosque at Hathazari, lying about 12 miles to the north of Chittagong, which is oblong in plan with usual corner towers. The Mosque is roofed over by six domes like that of the Mosque of Baba Adam at Rampal, near Dacca. According to an inscription, which is badly mutilated it was erected during the reign of Sultan Yusuf Shah (A.D. 1474-81). The Hathazari mosque lies very close to Rasti Khan's Mosque built by Sultan Barbak Shah, father of Yusuf Shah.

10. MASJID NEAR KUMIRA: MOSQUE OF HAMID KHAN, 16TH CENTURY A.D.

Situated at about 13 miles to the north of Chittagong and a couple of miles to the north of Kumira railway station the Mosque of Hammad or Hamid Khan, Governor of Chittagong (eastern part)
was built, according to a fragmentary inscription during the reign of Sultan Mahmud Shah III. It is a single-domed unpretentious structure with circular corner towers and curvilinear cornice. It is reasonable to plead that the Department of Archaeology, Government of Pakistan, should try to restore and protect the hitherto unnoticed mosque of Hathazari and Kumira.

11. PARAGALPUR: MOSQUE OF CHHUTI KHAN, 16TH CENTURY A.D.

During the reign of Sultan Husain Shah Chittagong was governed by his able commander Paragal Khan and later by his son Chhuti Khan. Paragalpur in the police station of Mir Serai still bears traces of innumerable ancient relics of these historical figures. Besides tanks of Paragal Khan and Chhuti Khan, there are fragmentary stone pillars lying on the eastern bank of Chhuti Khan's tank. The Department of History, Chittagong University, collected a few fragmentary carved stones and epigraphical records from the site. It is dated between A.D. 1515 and 1524.

12. MASJIDDA, THE SO-CALLED NINE-DOORED MOSQUE, LATE MUGHAL PERIOD

In the village of Masjidda there is a so-called nine-doored Mosque, which in reality is a single-domed square building with all the typical architectural features of the late Mughal period.

13. MOSQUE BUILT DURING THE LATE MUGHAL PERIOD (18TH-19TH CENTURIES A.D.)

A small single-domed mosque is to be seen in the village of Muradpur in the police-station of Sitakund, popularly known as Sadhu Mastaner Masjid. In the same village another single-domed mosque was erected with two false domes on either side. Small and very insignificant mosques were built in the 18th and the 19th centuries A.D. at Fauzdarhat (Moula Saheb's Mosque), at Ghoramara (Sadek Ali Munshi's Mosque), at Chalimpur (Dewan's Mosque) and at Kattali Malkhana (a Persian inscription in Nasta'liq was found here). Mahbubul Alam rightly refers to a few
ancient Mosques, particularly in the village of Hulain in the police-station of Boalkhali, (A. D. 1658) which is commonly known as Musa Khan’s Masjid; in the village of Harin Khain in the police-station of Patia called Kurakatani Masjid, dated A. D. 1806 and Muhammad Khan’s Mosque at Mallick Soang in the police-station of Satkania.

14. DARGAHS IN AND AROUND CHITTAGONG

Chittagong is celebrated in legend as the home of 12 great saints or Aulias, some of whom are Badr Alam, Haji Khalil, Shah Musnad Aulia, Shah Kattal, Shah Umar, Shah Badal, Shah Chand Aulia, Shah Sharifuddin, etc, whose graves are to be seen at Kumira. In the village of Battali in the police station of Anwara lies the dargah of Shah Muhsin Aulia. According to local traditions he was at first buried at Jhiori and then his grave was transferred by miracle to Bat-tali. Curiously enough, the dargahs of some of the 12 pirs or saintly persons are also shown elsewhere, such as Shah Chand Aulia at Patia on the bank of the Srimati river; Shah Umar near Chakaria police-station; Shah Qattal at Qattalganj within the Chittagong town. Chittagong district is noted for the existence of innumerable graves of early Muslim saints who came to this part from Arabia and other Islamic world to preach Islam from the 8th and 9th centuries A.D., though the dargahs could not claim that much antiquity. Among other dargahs mention must be made of Shah Jahaner Dargah at Khadempur in the police-station of Sitakund, Dargah of Amanat Shah in the Chittagong town, etc.

15. SANDWIP: FORT AND MOSQUE, 17TH CENTURY A.D.

In the years between 1618 and 1622 Dilwar Khan, a commander of Islam Khan drove the Portuguese from Sandwip and conquered the island. He is reported to have built an impregnable fort to prevent further devastations by the pirates. It is also mentioned by Shihabuddin Talish that a fine Mosque which is known after Fulbibi Saheban, was built in Sandwip in the 17th century A.D. It still stands and conforms to an oblong three-domed type of Mughal mosques. It measures 43 by 26 with base 56 thick with four corner towers.
IV COMILLA

Situated between 23° 1' and 24° 16' N latitude and 90° 31' and 91° 22' E longitude the district of Comilla is bounded on the north-west by the districts of Dacca and Momenshahi, on the north-east by the district of Sylhet, on the east by Hill Tippera, on the south by Noakhali, on the west by the Meghna. It comprises an area of 2594 square miles and is in the Chittagong division.

The Rajmala or "the Chronicle of the Kings of Tippera" provides an authentic account of the district only from the 15th century A.D. when it was compiled during the reign of Dharma Manikya. Therefore, it can hardly be regarded as giving reliable account of the earlier periods. In early Arvyan days the place was known as "Pandavabarjita desa" or a country beyond their ken. We only get passing references to it in their classical epics and religious treatise. According to Purana, the country in question was known as Sukhma, described by Kalidas as "Taliban shyam upakantha" or "a shore green with palms." Before the 6th century A.D. we do not find any mention of the Kingdom of Tippera east of the Meghna. "Tripura" is, however, mentioned in the Mahabharata, which refers to some other part of the present Comilla district.

It was Hiuen Tsang who had thrown first historical light upon the history of this district in the 7th century A.D. He contends, "To the north-east of the country of Samatata (East Bengal) on the borders of the Sea among the mountains and valleys one comes across the Kingdom of Chi-teha-ta-ta (Srikchatva) and beyond that on a bay to the south-east, one finds the realm of kia-no-lane-kia (Kamalanka) and further on still to the south is the Kingdom of To-lo-po-ti (Darapati)." This Kamalanka is generally identified with Comilla, Tolopoti probably standing for Tippera. In the Rajmala it is mentioned that in about A.D. 1058 a prince of
Patikera visited Burma and married a Burmese princess. The two sons of the prince ruled over Burma for at least 200 years.

F. A. Khan maintains, “The exact limits of Samatata cannot be ascertained at present, but its connection with the modern districts of Comilla and Dacca has been established by the discovery of Ashrafpur Copper Plates. They record the names of three Khadga rulers: Khadgodyama, his son Jatakhadga, and the latter’s son Devakhadga. The plates also mention the names of Devakhadga’s queen Prabhavati and son Rajaraja. The Khadgas were Buddhists and ruled for about seventy years from the middle of 7th to the beginning of the 8th centuries A.D. The plates refer to Jayakarmanta-Vasaka as the seat of their Government. This place may perhaps be identified with the large village of Badkamta about twelve miles west of Comilla. The country round it was evidently a strong Buddhist centre, as indicated by the discovery of a large number of stone images of Buddha, Bodhisattvas and other Buddhist deities of the locality. The recovery of an image of goddess Sarvani bearing an inscription of Khadga queen Prabhavati from the village of Deulbadi, about 20 miles south of Comilla, further strengthens the view that the cultural and administrative centre of the Khadgas was located in this part of Samatata.”

Comilla was the seat of the Devas after the Khadgas. In the Mainamati area where excavations have revealed the history and culture of pre-Muslim dynasty of the Devas, the Chandras can still have an area of what a sprawling city it was. The Salban Vihar copper plates have yielded valuable information about the genealogy and royal grants of the Devas. Such names as Sri Ananda Dev, Sri Santi Deva and Sri Bhava Deva have been deciphered. The Devas came to power after the Khadgas as suggested by the style of writing in their inscriptions and coins. The rule of Devas has been assigned by the scholars from the later half of the 7th to the middle of the 8th centuries. A.D. The copper plates discovered at Charpatra Mura reveal the startling fact that this region was once ruled by another ruling dynasty,
which was known as the Chandras. In these plates Kings by
the name of Sri Ladaha Chandra Deva and Sri Kalyana Chandra
Deva have been brought to light. The capital of the Chandras was
Rohitagiri or Red Hill, another name for Lalmai (redhill). They
are said to have ruled from the 10th to 11th centuries A.D.
Writing about the Chandras F. A. Khan says, “It is from these
plates that we learn for the first time not only the correct gene-
ology and military exploits, but also the social, cultural, economic
and political condition of their kingdom with a richness of details
rarely surpassed in the records of ancient Bengal. These plates
have thrown a flood of light on the relation of the Chandras
with their neighbours, particularly the Palas of Gauda (North
Bengal), which will surely enable us to fix the chronology of this
period on a sound basis.”

The Chandras were supplanted by the Varmans in the middle
of the eleventh century A.D. A copper plate discovered at Maina-
mati related that Kamalanka, Pattikera, and other places were
ruled over by Rajas of the family of Ranavankamalla. It is also
stated in the record dated A.D. 1220 that he built a Buddha Vihara
in the city of Pattikera. Little can be said about the extent of
his kingdom; but, it is probable that it comprised the Sadar district,
Chandpur sub-division and the northern part of the district of
Noakhali.

According to legend, the Kingdom of Tippera was founded
by Tripura, grandson of Yayati from whom down to the present
day a continuous list of 117 rulers is given. They are of Tibeto-
Burman origin, tipra being their language. Rajamala tells us that
a battle took place between the King Chhethumphha, 95th King of
Tippera, with the Sultan of Gaud and that the Muslims were
defeated. Tippera’s connection with Muslim history of Bengal
began with Ratnapha, one of the sons of Dungurpha. Having been
expelled from the court he took shelter in Gaud and solicited
Tughril Khan, the Governor of Bengal to assist him in regaining
the throne. He was awarded the title of Manikyka after being
reinstated in the throne of Tippera in A.D. 1278. This title was
borne by the Rajas of the Tippera ever since. It is also mentioned that Sultan Sekandar Shah invaded Tippera in quest of elephants during the reign of Pratap Manikya. In A.D. 1347 Ilyas Shah invaded Tippera and defeated the Raja. Nevertheless the Muslims did not gain permanent foothold in the country until the 16th century A.D. Dharma Manikya invaded Bengal in the 15th century A.D. and plundered Vikrampur. At the beginning of the 16th century Dhanna Manikya was defeated by Sultan Husain Shah, who built a fort at Kailargarh (Qasba).

In A.D. 1512 Deb Manikya occupied Chittagong. In the beginning of the 17th century the Arakanese took Chittagong and plundered Tippera as far as Udaipur.

In the beginning of the 17th century A.D. Tippera passed into the hands of the Mughals, who defeated Raja Rajdhar Manikya. Emperor demanded tribute from his successor Jasadhar Manikya who met a crushing defeat at a battle and sent a prisoner to Delhi. In A.D. 1625 Kalyan Manikya became Raja of Tippera and ruled for sometime until he was defeated by Shah Shuja towards the end of the 17th century. A.D. However, Ratna Manikya declared his independence and it was not until the reign of Dharma Manikya that the province of Tippera became finally annexed to the Mughal Empire in the 18th century A.D. It passed into the hands of the East India Company in A.D. 1765.

A. NON-MUSLIM

1. MAINAMATI: 8TH-12TH CENTURIES A.D.

The credit of uncovering the mound of Mainamati and revealing a hitherto unknown phase of pre-Muslim art and architecture in Bengal must be given to the Department of Archaeology of the Government of Pakistan. The work was started by Dr. F.A. Khan in 1955. He rightly observes, “In ancient times South-East Bengal seems to have developed to a large extent in isolation. Our knowledge of the early history and culture of this part is extremely
meagre. Indeed our archaeological record before the coming of the Muslims is almost a blank. Here the archaeological problems, baffling enough in themselves, have been magnified by geography, climate and local conditions, very different from the other part. The peculiar character of its remoteness and isolation, its difficult communications due to prolonged monsoon rains and floods, and its dense jungles and constant changes of its river systems which sometimes obliterate the physiognomy of large areas, did not allow earlier archaeologists to have a more closer look into her shrouded past. Hence the importance of the present excavations which have thrown a flood of light on the earlier history and development of East Pakistan."

Lying about five miles to the west of the Comilla town magnificent ruins are to be seen in the Lalmai-Mainamati range, extending from the north and the south for about eleven miles. It is more than a mile in breadth and about fifty to hundred feet in height. The antiquities of the place were first mentioned in the District Gazetteer in 1875 but the ancient city was exposed during the second World War (1943-44) when military contractors peeled off ancient bricks from the site for construction work. The remnants of the ancient Buddhist site consisted of artifacts, bronze votive images, coins and seals and other relics. The vandals accidentally unearthed Ananda Raja's Bari, Rupban Kanner Bari, Bhuj Raja's Bari, Rupban Mura, etc.

The southern part of this ancient ridge is known as Lalmai or "the Red Clay Hill," while the northern part is called Mainamati after Queen Mainamati, mother of King Govinda Chandra. Lalmai was supposed to be capital of the Chandras, which is identified with Rohitagiri or "Red Hill". Situated in Samatata, it is referred to by Huien Tsang as a "low moist country". It is known from copper plates and the images discovered in and around Comilla that the region was ruled first by the Khadgas from the middle of the 7th to the beginning of the 8th centuries A. D. The Khadgas were succeeded by the Devas who were probably contemporaries of the Palas of Varendra. Like the Khadgas and the Devas, the Chandras,
who ruled from the beginning of the tenth century A. D. were Buddhists. In the middle of the eleventh century A. D. the Varmans supplanted the Chandras and kept alive Buddhism in this reign until the advent of the Muslims in Bengal at the end of the twelfth century A. D.

The discovery of an important copper plate during the unauthorized diggings by contractors refers to granting of land to a Buddhist monastery in the city of Pattikera in 1220 A.D. It is also borne out by the Burmese Chorniclers of the 11th century A.D. It is, therefore, evident that in the Eastern Bengal Pattikera kingdom ruled with the pomp and splendour when the mighty Palas and the Senas were ruling in other parts of Bengal. The close relationship between Pattikera and Burma was indicated in the Burmese chrinicle, referred to above.

(i) SALBAN VIHARA (PL. 6)
The largest monastic establishment in the Lalmai Mainamati Range has been unearthed is the Salban Vihara. The large scale excavations revealed a monumental stupa, square in plan with 550 feet long sides. Containing as many as 115 cells around a central shrine, the monastery commands a very impressive view. The outer wall is 16½ feet thick, rising to a height of 4 to 6 feet and the cells are connected by a 8 feet wide front corridor. The monastery is entered by only one entrance on the north like that of the Somapur Vihara at Paharpur, with a 74-feet wide front facade. The central hall in the entrance gateway is flanked by guard rooms. There are broad steps leading to the inner and outer sides of the vihara. The cells, measuring 12 feet square is provided each with a threshold, wooden door and usually with three corbelled niches in the inner walls. Votive images and oil lamps were kept in these niches. The original structure was built in the last part of the 7th or the beginning of the 8th century under the Devas ruler Sri Bhava Deva, as illustrated by the innumerable potsherds, copper plates, bronze images, terracotta seals, etc, from the earliest level of occupation. Additions and alterations were made in the successive phases of its history.
(ii) THE CENTRAL SHRINE (PL. 7)

The most imposing structure in the Salban Vihara is the brick-built Central Shrine where excavations conform to the four clear periods of occupation observed in the monastery. Dr. Khan's observations are really tempting to quote, "The early period shrine was built on a stupendous scale. Ringed by an embellished plinth with pointing angles and recessed corners, it resembles in plan a Greek Cross with chapels built in the projecting arms facing the cardinal points. Each of these chapels appears to have contained a large bronze image of Buddha, as evidenced by the discovery of remains of a damaged statue in the western cell. The basement walls of both the eastern and western projections are in a wonderful state of preservation. They are embellished with two courses of ornamental bricks and a string course of sculptured terracotta plaques, illustrating in bas-relief the mythology and folk-lore of the country. The shrine measures 170 feet from arm to arm. From its size, it is estimated that the structure attained a considerable height and might have contained more than one storey. But in the present state of its preservation, it is difficult to ascertain this. The approach to the shrine was from the north through a stepped terrace, leading to a 7-feet wide ambulatory passage, which was carried round the entire building-communicating with the chapels in the projecting arms."

The Salban Vihara strongly resembles the Somapur Vihara at Paharpur in the square lay-out of its monastery, the cruciform plan of the shrine, architectural details and terracotta plaques. Dr. Khan corroborates the views of Dikshit that the indigenous religious architecture of Bengal in the 7th-8th centuries A. D. exerted a profound influence on the temples of South-East Asia, as evident in the Central Java at Kalasan (A. D. 778) and at Ananda Temple (A. D. 1090) at Pagan, Burma.

(iii) SUBSIDIARY STRUCTURES

A number of subsidiary structures have been exposed by systematic excavations in the courtyard, namely, a large pillared
hall with two attached chambers in the south-east corner, serving as a spacious dining hall, two small shrines to the west of the Central Shrine, etc.

(iv) THE NORTH-WESTERN SHRINE

At the north-western corner outside the masonry wall a brick-built square-shaped Buddhist shrine has been uncovered by excavations. It is a chapel of considerable architectural pretensions with a columned terrace in the front, facing east, an enclosed cella of oblong shape in the centre, and a 6½ feet wide ambulatory walk all around, decorated with a colonnade of circular pillars. The walls of the shrine are of considerable thickness which are still 12-feet high. The brick-lined path leads to the shrine from the east.

(v) KOTILA MURA (PL. 9)

About 3 miles to the north of the Salban Vihara a new Buddhist site was exposed by the excavations of 1956. Three traditionally planned Buddhist stupas, corresponding to Buddha, Dharma the Law) and Sangha (the Order) have been found at Kotila Mura. The only difference between the Kotila Mura Stupas and the Salban Vihara shrines is that the former represents square basement surmounted by circular drums and hemispherical domes. A number of archaeological finds have been found in the site.

(vi) CHARPATRA MURA

Lying about 1½ mile to the north-west of Kotila Mura in the cantonment area lies the Charpatra Mura, commanding a height of 35 feet from the ground level. Excavations at the site have revealed a square Buddhist temple, measuring 105-feet EW by 55-feet NS.

(vii) PALACE OF RANI MAINAMATI AND TEMPLE

Situated at the northernmost part of the Mainamati range the square mound with a height of 40 feet from the ground level contains the palace of Rani Mainamati and the temple. Archaeologists’ pick and shovel have uncovered a wide flanking wall, 12½-feet in
thick, and measuring 510 feet NS and 500 feet EW. Numerous objects of archaeological importance were found from the pit.

(ix) ANTIQUITIES: COPPER PLATES

The important historical records obtained from the Salban Vihara are the two inscribed copper plates. One of them contains the geneology of a hitherto unknown ruling dynasty in this part of Bengal, professing Buddhism. They are Devas as evident from the geneology of the dynasty, namely, Sri Santi Deva, his son Sri Vira Deva and the latter's son Sri Ananda Deva. Some of the rulers bear the imperial titles such as Parama-Saugata, Maharajadhiraja. The Devas were supposed to have ruled between the end of the 7th and the middle of the 8th centuries A.D.

Three plates discovered at Charpatra Mura reveal that the well-known Chandra dynasty ruled in South-East Bengal from the 10th to the 11th centuries A.D. As pointed out by Dr. Khan, “It is from these plates that we learn for the first time not only the correct geneology and military exploits, but also the social, cultural, economic and political condition of their kingdom with a richness of details rarely surpassed in the records of ancient Bengal. These plates have thrown a flood of light on the relation of the Chandras with their neighbours, particularly the Palas of Gauda (North Bengal), which will surely enable us to fix the chronology of this period on a sound basis.”

The correct geneology of the Chandras of Rahitagiri is revealed by the copper plate grants discovered at Comilla and Dacca. We also get a vivid account of the military exploits of the Chandras from these records. The Chandra kingdom seems to have been overrun by the later Palas in the middle of the 11th century A.D.

GOLD AND SILVER COINS

The excavations brought to light three hoards of 227 gold and silver coins found inside earthenware pots, which were hidden below the early period floor of cells at Salban Vihara. One of the three gold coins was issued by Chandra Gupta II (A.D. 380-
Besides these three coins, six gold earrings were also found in the first hoard. In the second hoard 52 silver coins were found in three denominations. The third hoard contains 172 silver coins. On palaeographical grounds the gold and silver coins are dated from the 7th-8th centuries A.D., belonging to the Devas.

ABBASID COINS
From the excavated sites two coins with legends in Kufic character have been found, which have been assigned to the Abbasid Khilafat. The gold coin discovered from the upper levels at Kotila Mura bears the name of the Abbasid Khalifah, Abu Ahmad Abdullah al-Mustasim b’illah (A.D. 1242-1258). These coins provide first documentary evidence of commercial intercourse of the Arabs with South-East Bengal during the Buddhist period.

RELIC CASKETS AND BRONZE IMAGES
Two bronze relic caskets have been recovered from the excavations. The largest casket from Charpatra Mura contained four copper plates in damaged condition.

A large number of miniature votive stupas in clay was recovered from Kotila Mura. They were found encasing bone relics and tiny clay sealings inscribed with the Buddhist creed. Besides innumerable terracotta sealings of different sizes have also been found with or without a central stupa in relief.

STONE SCULPTURES AND VOTIVE IMAGES
Though very rare, a unique group of sculptures has been recovered from the Kutila Mura sites. They include two large panels in grey coloured shale, both in stelae, the central figure being the Buddha himself or a Bodhisattva, seated on a lotus throne.

A large number of miniature votive images in bronze was found from the early levels at Salvan Vihara. They are the iconographical representations of Tara, Buddha, Bodhisattava and Sarvani, reflecting the changes from Mahayana form to Tantric type of Buddhism in the 7th-9th centuries A.D. Imitated from the
stone sculptures observable at Paharpur, these votive images are inferior in workmanship.

TERRACOTTA PLAQUES (PL. 8)

Found in situ in the basement walls of the early period cruciform shrine at Salban Vihara, the continuous frize containing terracotta plaques of exquisite design recall those at Paharpur. Held firmly in position by courses of ornamental bricks above and below the panels, these plaques undoubtedly provide an interesting study of the popular folk art of ancient Bengal, comparable to that of the Paharpur plaques. Dr. Khan considers these plaques as superior to the Paharpur series in richness of details and artistic perfection. Popular presentations of birds and animals as well as human beings were depicted, such as elephant, lion, wild boar, monkey, tortoise, dancers, warriors, etc. Carved and moulded bricks with delicate geometrical patterns were also used.

POTTERY

Of the large number of pottery found in the sites the most important type consists of shallow cooking pots with incised decorations at the bottom. Besides, pitchers, spouted lotus and sprinklers were found in situ as well as shallow dishes, bowls and oil lamps. The pots from the early periods are distinguished by its whitish and pale red colour, medium thick texture, soft and under-baked fabric. The most interesting variety are the inscribed pots from the early levels of the monastery cells at Salban Vihara.

MISCELLANEOUS OBJECTS

Gold, silver and bronze ornaments, such as nails, earrings, bangles, rings as well as fish hooks, knife blades, etc, were found. Stone objects include grinding stones and mills, semi-precious stone objects of ordinary domestic use.

2. SATERA-RATNA TEMPLE, 18TH CENTURY A.D. (PL. 10)

Lying about 2 miles to the east of Comilla town the Satera-Ratna temple was built by one of the Rajas of Tippera in the 18th
century A.D. Commanding a height of 45 to 50 feet it inspires awe and admiration for its novelty and decorative brick work. The plan of the temple is an octagonal central room rising in height of three stories and crowned by a high conical sikara, and double octagonal galleries around the sanctum, the inner one reaching to second storey and surmounted by 8 conical sikaras, the outer one restricted to the ground floor, being covered by a curved cornicetype roof. The chief merit of the Temple was its seventeen jewels or satera-ratna. It is interesting to note that the seventeen-towered temple at Comilla marks further development of the panch-ratna or five-towered and nava-ratna or nine-towered temples of Bengal. Examples of Panch-ratna temple are to be seen at Gopalganj, namely, the Temple of Pran Gopal and that of the Nava-ratna temple in Kantanagar, known as Kantaji’s Temple, both in the district of Dinajpur. The Satera-ratna Temple as seen in Comilla is natural development of the Panch-Ratna and Nava-Ratna temples. Later on another stage of development was arrived at by the erection of twenty-one towered temple as observed in the Rajnagar Math, now destroyed, in the Dacca district.

3. CHANDINA: RUINED PALACE OF THE TIPPERA RAJA

On the bank of a large tank in the village of Chandina are to be seen ruins of possibly what was a palace of the Raja of Tippera, dated from the Mughal times.

B. MUSLIM

1. COMILLA: THE MOSQUE OF SHAH SHUJA (17TH CENTURY A.D.)

It is mentioned in the Rajamala that Raja Govinda Manikya erected a Mosque on the bank of the river Gomati and named it after his friend Shah Shuja in a newly established locality of Shujaganj. Inspite of its renovations, it illustrates an oblong multi-domed type of Mosque with corner towers, four-centred entrance archways, panelled facade. On stylistic grounds it is assigned to
the 17th century as a fine example of Mughal mosque architecture in the district of Comilla.

2. **BARA GOALI: THE MOSQUE, 16TH CENTURY A.D.**

Dani observes, “one single-domed mosque at Bara Goali near Daud Kandi in Tippera (Comilla) district, dated A. H. 906/(A. D. 1500) is a replica of the Chhoto Sona Masjid plan.” It is not understood how a single-domed square type of mosque, examples of which are to be seen at Sura, Gopalganj, in the district of Dinajpur, and in Gaud and Masjidbari, in the districts of Malda and Bakerganj respectively, can be compared with the multi-domed oblong type of mosques as observed in the Chhoto Sona Masjid at Firozpur, in the district of Rajshahi. It is in ruins now.

3. **SARAIL: THE MOSQUE, 17TH CENTURY A.D.**

To the north of Brahmanbaria lies an interesting Mughal mosque dated A. D. 1670, built by the wife of one Nur Muhammad.


At a place called Kailar Garh near Qasba Sultan Husain Shah erected a fort in the 16th century A. D. when he launched an expedition to Tippera against Dhanna Manikya.
IV DACCA

Lying between 23° 43' N and 90° 24 E° Dacca, the capital of Pakistan is bounded on the north by the district of Momenshahi, on the east by Comilla, on the west by the Ganges separating it from the district of Faridpur and Pabna, and on the south by the districts of Faridpur and Comilla.

Authentic history of the district only begins with Muslim chronology. Many local and fanciful traditions and legends, and the crumbling ruins bear witness to the power of the pre-Muslim rulers. The Dhaleswari river originally formed the southern boundary of the Kingdom of Kamrupa, the western boundary being the Karatoya river. Mounds of earth and bricks are connected with memories of King Harish Chandra at Sabhar which was better known as Sambhar, capital of the Sambhog country in the 7th and the 8th centuries A.D. Traces of the old fort and palace of the said King are found at Rajasan to the north of Sabhar, about 15 miles to the north-west of Dacca. Sisu Pal is also said to have resided near Sabhar. These Pala Kings may have some connection with the Buddhist Pala dynasty which rose to power in Bengal in the 9th century A.D.

South of Dhaleswari lies the Pargana of Vikrampur, called after the mythical Vikramaditya. Lying to the south-eastern tip of the district of Dacca, bounded by rivers the Dhaleswari, the Meghna and the Padma, Vikrampur is the oldest historically recorded capital city of pre-Muslim Bengal. It owes its appellation to Dharmapaladeva, who assumed the title of Vikramaditya. Here the village of Rampala was the headquarters of Hindu Kings from the time of Vikramaditya till the Muhammadan rule began. Traces of Rampal's palace covering an area of many miles with
moats and tanks of great dimensions could still be seen here. Ballal Sena, the most famous of the Hindu rulers of Bengal, who introduced kulinism had his palace and court at Rampal. Ballalbari or Palace of Ballal Sena is still traced at Rampal. Lying about 20 miles to the north of Dacca there is a place called Dhamrai situated on the Bangshi river. It owes its appellation to Dharmarajika, illustrating Buddhist influence in the locality.

The most authentic history of Bengal started with the conquest of the province by Bakhtiyar Khalji in the year 1199 A.D. Bengal was ruled by Governors until A. D. 1338 when Ilyas Shah founded an independent kingdom during the later part of the reign of Sultan Muhammad Tughlaq. It was Fakhruddin Mubarak Shah who amassed power while acting as a ruler of Sonargaon. The history of Dacca began in the early part of the 17th century when Islam Khan, Governor of Bengal under Jahangir removed the capital from Rajmahal (Akbarnagar) to Dacca which was renamed Jahangirmagar in A. D. 1608. Dacca remained the provincial metropolis until A. D. 1704 when Murshid Kuli Khan transferred the capital to Murshidabad. Under the Mughals Dacca became the centre of socio-cultural as well as political activities. It thus became a flourishing and sprawling city. After 1704 the glory of Dacca mellowed down as the Naib Nazims merely maintained a show of Mughal splendour. "The Queen of the Cities of the East" thus became a mere shadow of its Mughal grandeur as demonstrated in the luxurious ways of life and animated cultural activities after the East India Company obtained the Diwani of Bengal in 1765. Europeanization of Dacca began with the establishment of English factories and when machine-made European goods changed tastes and fashions. Modern life actually began in A. D. 1835. With the partition of Bengal in 1905 by Lord Curzon Dacca regained its lost grandeur as the capital of Eastern Bengal and Assam. However, with the annulment of the partition of Bengal in A. D. 1912 Dacca relapsed again into a mufassil town though it assumed the role of a University town after A. D. 1921. The development of Dacca is mainly due to the establishment of a University. In
1947 Dacca was chosen as the capital of East Pakistan after the creation of a separate Muslim homeland in the sub-continent of India and Pakistan.

“Three explanations are given of the origin of the city's name: one that it is derived from the dhak (butea frondosa), a tree which is said to have been common there in ancient time: another that it took its name from Dhakeswari, the concealed goddess whose temple is said to have been first erected by Ballal Sen: while a third storey has it that Islam Khan fixed the boundaries of the city at those points north, east and west where the sound of the drums dhak beaten on the river banks ceased to be audible”. Criticizing the theories mentioned in the Eastern Bengal District Gazetteer, N. K. Bhattasali writes, “I have no hesitation in rejecting the well-known and fantastic story of the drum (Dhak) as well as the story of the name of the town after the hidden goddess (Dhaka-Iswari) of Ballal Sena discovered by Man-Simha during his stay in these regions. Any one who has any acquaintance with images and who has carefully observed the image of Dhakeswari will unhesitatingly declare that it can by no means be of the time of Ballal Sena”. Dacca is pre-eminently a Mughal city, and there has no connection with the Pala or Sena period. D. C. Sarkar advances another theory that Dacca or Dhakka means watch-station in Kalhana’s Rajtarangini. Dacca is referred to as Dhaka Bazu in the Ain-i-Akbari and, therefore, indicates that it was a city before Islam Khan shifted his capital and renamed it Jahangirnagar.

Pre-Muslim antiquity of Dacca is almost obscure except that a few Gupta gold imitation coins and a 11th-12th century image carved in black basalt have been found within the city perimeter. Nothing remains of pre-Mughal Dacca to show the character of building art except the modernized Mosque of Binat Bibi at Narinda, which according to an inscription was erected in A. D. 1457. Another epigraphical record of pre-Mughal period was discovered by Aulad Husain, which refers to the erection of a gate of a ruined Mosque at Naswalla Gali, A. D. 1459.
The heyday of Dacca dawned when Islam Khan settled here and built a new fort, in the present Jail area, with a palace. With a few to defend the capital he also erected two other forts on either side of the point where the river Dhulai bifurcated, namely, the Khizirpur (Hajiganj) and Sonakanda (Bandar) forts. Islampur only bears the name of Islam Khan and a small unpretentious mosque called after him in Ashiq Jamadar Lane. Mirza Nathan, author of Baharistan-i-Ghaibi gives a detailed account of Dacca. Bhattasali says, "From the pages of Mirza Nathan, we get welcome glimpses of Dacca of the earliest days and of the water-routes leading to the city. The fighting forces that accompanied Islam Khan would be about 50,000 at a modest computation and the camp followers and the boatmen together would be even a greater number. With the sudden influx of a lakh of people, this modest Mughal outpost suddenly grew up into an important city and a new Mughal Dacca had to be quickly up to accommodate the new arrivals.

A glimpse of Mughal Dacca can be had from the accounts of Mirza Nathan, as stated by Bhattasali, "At the point where the Dulai bifurcated, on either side of the branch running to Demra, there were two forts of Beg Murad Khan. Islam Khan placed Ihtimam Khan in charge of one and Nathan in charge of the other. Nathan had his house built near the western fort. This branch of the Dulai river is still a prominent feature of the city of Dacca... It is in the very brief description of this journey (of Nathan) to Islam Khan's residence that we get a glimpse of the Dacca of 1611. Nathan started from his own house at the mouth of the Dulai canal and gradually came up to an old Pakur tree. Nathan says that this tree stood at the boundary between Old and New Dacca and was also midway between his residence and the residence of Islam Khan. There is a mahalla called Pakurtali just on the road that we would expect Nathan to take from the mouth of the Dulai canal in his progress to residence of Islam Khan inside the fort."

According to Hakim Habibur Rahman, "Dacca of the Pathan (pre-Mughal) really stretched from Masandi northward to Pandu..."
river and on the west crossing Fulbari to Chandni ghat. The inside boundary was, on the east, Dulai river, on the south, the branch of the Dulai river, [now filled up] which coming to Bangsal passes under the bridges of Srichak and Chand Khan and through Bakhshibazar, and falls into the Buriganga east of the Chandni ghat. This was also the western boundary."

The Mughal splendour of Dacca lasted from 1608 to 1717 with the exception of a brief duration from 1639 to 1659 when Shah Shuja shifted his capital to Rajmahal. This grandeur departed after the departure of Azimush Shan from Dacca in A. D. 1706. The seat of government was transferred to Murshidabad by Murshid Kuli Khan in 1717 A. D. As put by D'Oyly, "When it was the seat of government, and in its greatest splendour, its limits, including, the suburbs, appear to have extended from the Boorighanga, south to Tungy Bridge, north, a distance of fifteen miles or thereabouts; and from Jafferabad, west, to Postgola, east, a distance of about ten miles."

"Respecting the city of Dacca we must observe that it had more than one period of decay. During the reign of the Emperor Alumgeer, its splendour was at the height, and judging from the magnificence of many of the ruins, both in the heart of the present city and its environs, such as bridges, brick cause-ways, mosques, serais, gates, palaces and gardens, most of them, least in the environs, now overgrown with wood, it must have vied in extent and relics with any of the great cities we know of in Bengal, not perhaps excepting Gour."

Shah Jahan visited Dacca as Prince Khurram in A. D. 1624 and stayed "at the delightful residence of Ibrahim Khan in the fort of Jahangirnagar alias Dhaka for a period of seven days. The "Old" fort of Islam Khan, now disappeared completely inside the Jail compound, had "two gateways called Purab Darwaza and Pachchim Darwaza by which names the area is still called. Round about the fort there were Padshahi Bazar (now Chouk bazar), Peel-Khana, Mahaoat-toly (i.e, the quarter of the elephant
drivers) and so on, all of which still retain their original names. The whole area of Bakhshi Bazar and Dewan Bazar contained the residence of provincial ministers, dawans and secretaries." Mirza Nathan also mentions that Islam Khan was first buried at Bagh-i-Badshahi (Imperial Garden) at Jahangirnagar, which is now called Chisti Bihisti within the High Court compound. It is also reported that Islam Khan received and entertained an Iranian embassy at Jahangirnagar.

The year 1599 witnessed the arrival of the first Christian mission at Dacca. Manrique who visited Dacca in A. D. 1640 gave a vivid description of the Mughal incursion into Dacca and the devastation wrought on the city: "The Magh king spent three days sacking the city, the sufferings of its wretched inhabitants acting as gruesome obsequies. After setting fire to it in various parts, he had the Nababo's palace destroyed and levelled to the ground, as he had received the news that a great force of cavalry had been mustered.... Accordingly, he re-embarked in his fleet, leaving in ruins the greater part of that beautiful city, which owing to weakness of the fleet the Magh had so easily entered." Manrique further says, "This is the chief city of Bengal, and the seat of the principal Nababo or Viceroy, appointed by the Emperor, who bestowed this viceroyalty, on several occasions, on one of his sons. For, this city is today, as I said, the chief city, and as such, the metropolis of those in Bengal. It stands in a wide and beautiful plan on the banks of the famous and fructifying Ganges (Buriganga) river, beside which the city stretches for over a league and a half. The well-known suburbs of Manaxor (Maneswar) at one end and of Narandin (Narinda) and Fulhari (Phulbari) at the other serve to round off the city suitably. These suburbs are Christian settlements, in which my Sacred Order possesses a picturesque though small Monastery with a good church. Here the celebration of Divine worship in the midst of this vast Paganism also teaches it the real road to salvation." Reflecting on the flourishing trade he observes, "So extensive is the trade that over one hundred vessels are yearly loaded up in the ports
of Bengala with only rice, sugar, fats, oils, wax and other similar articles. Most of the cloth is made of cotton and manufactured with a delicacy and propriety not met with elsewhere. The finest and richest muslins are produced in this country, from fifty to sixty yards long and seven to eight hand-breathths wide, with borders of gold and silver or coloured silks. So fine, indeed are these muslins that merchants place in hollow bambus, about two spans long, and thus secured, carry them throughout Corazane (Khorasan), Persia, Turkey, and many other countries."

During the viceroyalty of Shah Shuja the capital was shifted from Dacca to Rajmahal for political reasons in 1639 A. D. The metropolis was again transferred to Dacca by Man Singh in 1659 A. D. Manucci also visited Dacca in 1663 A. D. and gave a graphic description of the metropolis. After him came the European traveller Tavernier in 1666 A. D. He writes, "Dacca is a great town, that extends itself only in length; every one coveting to have an house by the Ganges side. The length of this town is above two leagues. And indeed from the last brick bridge (i.e., Kadamtali) which I mentioned to Dacca, there is but one continued row of houses separated one from the other; inhabited for the most part by carpenters, that build galleys and other small vessels. These houses are properly no more than paltry huts built up with bambouces, and daubed over with fat earth. Those of Dacca are not much better built: the Governor's palace is a place enclosed with high walls, in the midst whereof is a pitiful house, built only of wood. He generally lodges in tents, which he causes to be set up in a great court of that enclosure."

Compared with the descriptions of Tavernier, Bowry's account is vivid and much different. He writes about Dacca that it is "an admirable city for its greatness, for its magnificent, and multitude of inhabitants. A very great and potent army is here in constant sallary and readiness, as alsoe many large, strong, and stately elephants, trained up for a warlike service, which are kept continually near the pallace." The beginning of the 17th century A. D.
witnessed European settlement by the establishment of factories by the Portuguese which were followed by those of the Dutch the French, the Greeks and the English.

The most memorable phase of the history of Dacca is inaugurated by Shaista Khan whose terms of office lasted from A. D. 1664-77 and A. D. 1679 to 1688. William Hedges, chief of the English factory at Hughli, described Dacca on 29th October, 1682, "At 9 in ye morning I went to wait on the Navob, who after ¼ hour's attendance, sent officers to bring me into his presence, being sat under a large canopy of state made of crimson velvet, richly embroidered with gold and silver fringes, supported by four Bamboos plated over with gold. I was directed by the Emir Tusuck or Master of the Ceremonies, to sit over again the Navob, nearer the canopy than his Duan or any other person. Most of the surviving Mughal monuments of Dacca date from the time of Shaista Khan, who gave audience to Tavener in his palace". Luxury and prosperity rose to the highest peak in this period. It is said that rice was sold at 8 maunds per rupee and that until Shaista Khan left Dacca the rate was maintained.

During the viceroyalty of Ibrahim Khan II (A. D. 1689-97) a palace was built at Zanjira on the opposite bank of the river Buriganga, corresponding to the Bara Katra. It is said that an wooden bridge connected the two. According to tradition it was in this fine building that the mother, the aunt and the widow of the ill-fated Sirajuddowlia were kept confined before they were drowned. An octagonal tower and a few rooms are alone standing. Azimush Shah, grandson of Aurangzeb succeeded Ibrahim in 1696 A. D. and erected a palace at Posta which is carried away by the river. With the transfer of the Diwani offices to Makhsusabad (Murshidabad) by Murshed Quli Khan in 1704 A. D. and the departure of Azimush Shah in 1706 and finally with the transfer of the capital to Murshidabad in 1717 A. D. the glory and splendour of Dacca departed for ever. From 1765 to 1905 Dacca was administered by a deputy governor or Naib Nazim.
Bishop Heber paid a visit to Dacca in 1824 A. D. and left a vivid account: "The river on which Dacca stands, has greatly altered its character since Rennell drew his map. It was then narrow, but is now, even during the dry season, not much less than the Hoogly at Calcutta. . . . Dacca . . . is merely the wreck of its ancient grandeur. Its trade is reduced to sixtieth part of what it was and all its splendid buildings, the castle of its founder Shah-Jehanguir, the noble mosque he built, the palaces of the ancient Nawabs, the factories and churches of the Dutch, French and Portuguese nations, are all sunk into ruins, and overgrown with jungle. . . . " James Taylor in his Topography and Statistics of Dacca, 1839, gave a complete picture of ancient Dacca; which includes social and religious ceremonies, trade and commerce, architectural monuments, position of non-Muslims. He states, "Religious quarrels between Hindoos and Mahomedans are of rare occurrence. These two classes live in perfect peace and concord, and a majority of the individuals belonging to them have even overcome their prejudices so far as to smoke from the same hookha."

Dacca was also the scene of the Freedom Movement of 1857, though it was nipped in the bud. In A. D. 1905 Dacca became the capital of the newly created Province of Eastern Bengal and Assam which went in a long way to fulfil aspirations of the Muslims. However, it was annulled in 1912 A. D. The story of the development of Dacca shall remain incomplete without referring to the benevolent and political activities of Nawab Sir Salimullah Bahadur, who was instrumental in convening the Muslim Educational Conference at Dacca in 1906 A. D. leading to the birth of Muslim League. Dacca University was established on 1st July 1921 as in the words of Mr. A. K. Fazlul Huq, "a concession to the Muhammadan sentiment as a set off against the injustice done to the community by the annulment of the partition of Bengal". With the creation of Pakistan Dacca became the capital of Eastern wing in 1947 A. D.
A. NON-MUSLIM

(i) Dacca city

1. DHAKESWARI TEMPLE: 17TH CENTURY A.D. (PL. 11)

Traditions ascribe it to Hindu King Ballal Sen who ruled Bengal in the 12th century A.D. The term Dacca, according to some scholars, is derived from the goddess Dhakeswari, to whom the temple, lying besides the Dhakeswari Road near Azimpur was consecrated. It is also stated that Raja Man Single repaired the temple in the 17th century A.D. The most celebrated Hindu temple in Dacca is the Dhakeswari consisting of two groups of temples enclosed by a surrounding wall and entered through a modern gateway. The outer group comprised four spired temples on raised plinth, each consisting of a square cell crowned over with six receding tiers of four-segmented roofs (chau-chala), placed one over the other, thereby making it a Sikhar.

The inner group consisting of the main shrine is a three-roomed complex with a verandah in front, recalling the three domed oblong type of mosque with a corridor in the east. The central room of the shrine is larger than the side ones, entered by three arched doorways, each of them springing from slender round pillars. The domical construction of the shrine takes the form of stepped pyramid, consisting of receding tiers of chau-chala huts of masonry crowned with a lotus finial. In the words of Dani, “The roof again shows greater ingenuity on the part of the architect. Each room is covered by separate roofs alternating with the north Indian segmented roof graded in a tier reducing as it goes upwards. This novel construction of the roof does not appear to have been copied elsewhere. The Dhakeswari temple construction thus shows a peculiar development in the Muslim period in which many features of the Muslim architecture are incorporated and further show new departure.”

2. KALI BARI: LATE 16TH CENTURY A.D. NOW DESTROYED

S. M. Taifoor rightly observes, “Next in age and importance is the Kalibari of Ramna, situated in the middle of the race course
ground with a big tank in front.” Enclosed by an extensive wall of brick the temple built by one Har Charan Giri is small square structure with a vedī (altar) in the centre. Close to it stands the second temple which shows an admixture of Hindu and Muslim features of architecture. Built on a high plinth it is a square edifice with stumpy pilasters at the corners and crowned by a chau-chala (four-segmented) roof. Dani says, “The heaviness of the structure and the unplastered surface (the present plaster is of much later date) speak of its great antiquity, and there is no reason to doubt the temple record that it was constructed for the teacher of Kedar Rai, one of the Barabhuinya zamindars, in the late 16th century A. D.”

There are a few samadhis (death memorials) in the compound, the most striking being that of Har Charan Giri. It is constructed as a sikhar temple with its lower cela an octagon and the spire a tall cone. “The main temple in the Kalibari is in the shape of a tall conical spire, standing on the top of a substructure containing small rooms. In the words of Dani, “The plan of the temple is based on a tantric conception, having a square cela with verandahs on four sides, and open platforms at the corners. The verandahs have flat vaulted roofs with coping arches at the sides. A multicusped archway from each side lead into the temple”. The temple has an image of Ali in the centre on a lion-throne base. Near her feet is to be see a linga (phallus).

3. TEMPLE OF JAY-KALI : 18TH CENTURY A. D.

Situated in Thathari Bazar, the temple of Jay-Kali is known as the akhara (seat) of the Rama-Sita, which was built about 200 to 250 years ago. Within a walled enclosure stand a single-spired temple with profuse plaster ornamentation and the Panch-Ratna (five-towered) temple.

4. TEMPLE OF LAKSHMI NARAYAN : 18TH CENTURY A. D.

In the Lakshmibazar area (Shyamaprasad Choudhuri Lane) near the Victoria Park is to be seen a fine temple, which is said to have been built by one Krishna Prasad in the 18th century A. D.
Krishna Prasad rendered valuable services to the East India Company as Dewan and consequently awarded a hereditary reward of landed property and pension in the name of Lakshmi-Narayan which is installed in his elegantly designed house. There was also a dancing hall in the complex.

5. SIKH TEMPLE AT SHUJA’TPUR: 18TH CENTURY A.D.

It is situated on the right hand side of the road leading to Nilkhett from Ramna Race Course. In the words of Guru Bakhsh Singh, "It is said that sixth Guru (in Jahangir's time, early 17th century A.D.) sent a very zealous missionary and a holy Sikh, Almaast by name, to Jahangirabad (Jahangirnagar), as Dacca was then officially known and it was this Almaast who established this monastery. Third in succession to Almaast was Nathi Saheb, after whose name the Sangat is known among the Sikhs. A stone inscription in the well of the temple tells us so, and reads as given below: "In the name of True God, the Creator, and of Guru Nanak, (attached to) the Guru Gaddi at Nanakmata of Almastraj, abu Natha Sahib's Sangat at Shuja'tpur. Mahant Premdas. Well repaired in 1890 (Vikramaditya coresponding to the Bengali) current Shak 1240—A. D. 1833."

Presumably erected in the early 18th century A.D. by Natha Sahib, it consists of a complex plan with multiple rooms, around a central square room. There is also a black stone containing the foot-print of some Guru.

6. SANGAT OF GURU TEGH BAHADUR: 17TH CENTURY A.D.

In the locality of Sanghattola in Banglabazar there is a two-storied rectangular building, which is completely modernized. It is said that Guru Tegh Bahadur stayed in a small room to the west of the building. As stated by Guru Bakhsh Singh: "The importunities of the poor devotees who could not travel all the way to Punjab for pilgrimage became as great and and pronounced that the ninth Guru Tegh Bahadur, the father of Guru Govind Singh, at last decided to accede to their wishes. The opposition that his succession to the gaddi had met and the conse-
quent jealousy and enmity also prompted him to leave the Punjab for some time. The news sent a thrill of joy through the devoted hearts and such was the enthusiasm evoked that preparation began to be made to receive the Holy personage long before he started on his mission in 1665. At Patna a short stay was made, during the course of which to the Gurus's own wishes to see the Sikhs of Bengal was added the earnest prayer of a Rajput Commander (Raja Subal Singh Sesodia, a commander of 1500) ordered to proceed with an expedition against Chittagong. The Guru left his family at Patna and accompanied the Raja to Dacca. He had not been there long, when the news of the birth of Gobinda Singh reached him. On his arrival at Dacca, the Guru found his way to the Sangat in the town; Masand Bulaki, now informed all the Sikhs of the Guru's arrival. They came in crowds to do him honour and receive his instruction and benedictions. Such was the enthusiasm displayed that the Guru declared that Dhaka was 'the store house of his faith'; when the Guru was about to depart Masand Bulaki's mother had a picture of the Guru painted. This picture together with some pieces of the Chowki, she had got prepared for the Guru to sit on, are still preserved in the Sangat. This picture, even if not contemporary, is certainly very old.

"But these are not the only things to interest us here. For, herein are preserved, half a dozen old letters, some of which are in the handwriting of Guru Tegh Bahadur and Guru Govinda Singh: a copy of Granth Saheb made in Sambat 1732 A.D. i.e. to say the earliest and the first complete copy known; a beautifully illuminated copy in bold type and made about Nawab Serajuddoula's time, and some other books differing considerably from printed editions of them that are available now. The books also contain some important historical date."

7. SIKH TEMPLE AND GURU NANAK'S WELL, 17TH CENTURY A.D.

In the village Sibpur near the Idgah in Dhanmandi Residential Area are to be seen the remains of a Sikh temple and Guru Nanak's
well. As related by Guru Bakhsh Singh, Guru Nanak “had left his home and travelled on foot with a single companion through Hindustan and Bihar to Kamrup, visiting all the sacred places, Hindu and Muhammedan, en route. From Kamrup he turned his steps south and was on his way to the temples of Kali and Jagannath Puri. The temple of Dhakeswari, one of the most famous places of pilgrimage in olden times, lay on the way and was not simply to be passed by. Guru Nanak, therefore, broke his journey here and landed at the northern-most ghat at Rayer bazar. The place was probably inhabited by poor people of the potter class as at present; for, it is among these people that the tradition of the Great Teacher’s visit survives and a sort of devotion still lingers though the memories have long since grown vague and dim. A well commemorates this visit to the present day. Out in the waste near Jafarabad, half hidden in bramble growth a well and a heap or two of debris are the only signs of the Sikh monastery that once flourished here. To judge from the signs the temple originally consisted of a well and a small square building with arched doorway and a vaulted roof, to which were added later a tank and a baradari on the edge of this tank. The well is known as Guru Nanak’s well and there is a local tradition that Guru Nanak drank from the well.” Dani states that the story of Guru Nanak’s visit to Dacca is not corroborated by any authentic source.

(ii) In the Neighbourhood of Dacca

8. SABHAR: PRE-MUSLIM ANTIQUITIES: 7TH-9TH CENTURIES A.D.

Lying about 15 miles to the north-west of Dacca at the confluence of the river Vamsi and the Dhaleswari Sabhar contained extensive ruins, being the capital Sambhar of the Sambhog country in early 7th and 8th centuries A.D. The place is associated with the famous king Harish Chandra who figured so well in the Dharma-mangala poems of Bengal. He flourished in the 9th century A.D. A large quantity of terracotta objects have been found on the site, the most curious being those stamped with the figure of Buddha
and other divinities. Some of these relics are to be seen in the Dacca Museum.

The ruins of Sabhar are to be found on both the banks of the river over fairly large area. Two groups of mounds were purchased by the Archaeological Survey of India for the purpose of excavations. "To the south of the old river lies the village of Rajasan where the villagers have been cultivating on the tops of mounds containing ruins. Only four low mounds were visible, the intervening ground having been almost levelled by ploughing. Remains of the plinths of four different buildings were uncovered in the excavation of these mounds. Owing to the lack of stone in the neighbourhood the architects probably employed terracotta as the material for various architectural members such as lintels and pillars. The terracotta object is a large pillar base, 2' 2½" square, 4" of it preserve. This pillar base probably supported a brick or wooden pillar. "The jambs and lintels are impressed with a number of round seals, bearing the figures of Buddha. These are now in the Dacca Museum, as stated above. Terracotta plaques of Rajasan at Sabhar are like those at Paharpur. Coins struck in imitation of the Gupta coins were found at Sabhar, which is one of the oldest sites in the district of Dacca.

9. RAMPAL (VIKRAMPUR): BALLALBARI, 12TH CENTURY A.D.

To the south-eastern tip of the district of Dacca bounded by rivers Dhaleswari, Meghna and Padma, Vikrampur is the oldest historically recorded capital city of pre-Muslim days. It owes its appellation to Dharmapaladeva, who assumed the title of Vikrama-dity. He built a Buddhist monastery. Rampal after whom this place was also known had his seat here. Traces of Rampal's palace covering an area of many miles with moats and tanks of great dimensions could still be seen at Rampal or Ramavati. The Senas succeeded the Palas and the famous ruler of the dynasty Ballal Sena built his palace and tanks at Rampal. Cunningham
writes about the Ballalbari or palace of Ballal Sena: "The ruins of Ballalbari consist of a large earthen fort about 700 feet square, with a broad ditch of about 200 feet all round." No bricks of this ancient palace are to be seen now.

10. KEDDERPORE: RUINED PALACE OF KEDAR ROY, 16TH CENTURY A. D.

"At Kedderpore, there are remains of residence, which is said to have belonged to Rajah Chand Roy of the Boounahs, who appear to have extended their authority to several parts of the country, west and south of the Booriganga during the decline of the Kingdom of Bongoz. The place which is now a heap of bricks, is of considerable extent but is so overgrown with jungle and infested with snake that its outline cannot be ascertained."

11. RAJBARI: MATH (DISAPPEARED :) 16TH CENTURY A.D.

At Rajbari there stood a monumental Math erected by Raja Kedar Roy and Chand Roy, which was devoured by the Kirthinasha (relic-destroyer), another name for the river Padma in 1333 B.S. (A. D. 1925). Wise gave a graphic description of the Math which he saw in 1874: "It stands on a short distance from where the great city of Sripur formerly was. This Math is a four-sided tower, twenty nine feet square at the base." For the first thirty feet the walls were ornamented with patterned bricks. The monumental Math was 80 feet high and in its terrace-roofed Sikara-topped temple it recalls the Temple of Bhandisvara in the district of Birbhum, the Jatar Deul in the Sundarbans, and the Kodla Math near Bagerhat.

12. RAJNAGAR: 21-TOWERED MATH (DISAPPEARED), 17TH CENTURY A. D.

Situated on the bank of the river Padma Rajnagar had innumerable ruined buildings, the most spectacular being the 21-towered Math. The Math which was a natural development of the Panch-Ratna (5-towered), Nava-Ratna (9-towered) and Satera Ratna (17-towered) temples observable in the different parts of
Bengal was carried away by the river Padma in 1867. Of the other important relics, the Jagannath temple, Navaratna Palace, old gate, etc, are worth mentioning. The ruins are dated from 17th century A.D.

13. DHAMRAI: BUDDHIST MONASTERY (DISAPPEARED)

Lying about 20 miles to the north of Dacca there is a place called Dhamrai, situated on the Bangshi river. "It is a scattered village each part being placed on a mound of laterite earth(red soil) which at one time formed the favourite place for Buddhist colonisation." The place owes its appellation to Dharma-rajika, illustrating the Buddhist influence in the locality. Stone images from the Pala period have been recovered from the place.

14. KAPASIA: FORT, 16TH CENTURY A.D.

In the north-eastern part of Sonargaon there is a place called Dur-Duriya (Dar-e-Dariya, meaning gateway to the river) in Kapasia thana, "At one of these localities, known in the present day by the name of Doordooreah and situated upon the banks of the Banar, about eight miles above Akdalla are to be seen the remains of a fort, and opposite to it, the foundations of a town, both of which, it is said, were built and occupied by the Booneah (Bhuiyah) Rajas." The fort is called Ekdala, which is in ruins. The fort with bastion walls was semi-circular in plan. The foundation of a stone-built dargah and a Mosque can be seen here.

B. MUSLIM

(i) DACCA CITY

(a) Lalbagh Group

1. THE FORT: AURANGABAD (LALBAGH FORT), A. D. 1678

The most picturesque ruins in the city of Dacca are to be seen in and around the Fort Aurangabad, commonly known as Lalbagh Fort, which is situated on the bank of the river Buriganga in the north-western part of the city. Planned on an ambitious scale the fort whose foundation was laid by Prince Muhammad
Azam was left incomplete when he was recalled to Delhi to join his father Emperor Aurangzeb in his war against the Marhattas. Named after Aurangzeb the fort Aurangabad was built during the vice-royalty of Prince Azam but its abrupt abandonment of the work was never resumed by his successor Shaista Khan. In the words of Aulad Hasan, "His successor, the Amir-ul-Umra Nawab Shaista Khan did not continue the work, the fact that his daughter, Bibi Pari (wife of Prince Muhammad Azam) died while it was in the process of construction leading him to consider it unlucky. The existing structures at Fort Aurangabad do, however, confirm that the fort was left unfinished and incomplete.

Dated from A.D. 1678 the Aurangabad or Lalbagh (whose origin is shrouded in mystery) fort is an interesting relic of probably the most glorious period of Dacca's history; but for some gates and portion of the battlemented wall not much is left. The gate on the south is a fine two-storied building, with picturesque small pavilions in the Mughal style, flanked by ruined cloister. It was a palace fortress rather than siege fortress which was built in the different places in the Dacca district. In the words of Dani, "The existing remains consist of the main north and south gates, about 800 feet apart, together with the wall, about 2000 feet long, and bastions between the south gate and the south-western corner and most of the western side. Between the north gate and the north-western corner is a third smaller gate, but there is no evidence that the intervening wall was ever begun on this side. Beyond south-western corner are the remains of the City Gate. This corner was formerly washed by the river Buriganga, but is now separated by a stretch of meadow and huts from the present bank. Over the defences are erected terraced wall, pierced with a number of rectangular door openings and decorated, on the inner side, with sunk planes. Probably it was also intended to re-enforce the brick defensive wall by an internal embankment of earth, which exists to the east of the southwest corner. The embankment contains an underground room, probably a summer house, entered through
a doorway under a half-dome, ornamented with plaster net-work. East of the embankment remains of arcaded brick buildings with plastered panel decoration occupy the line of the bank upto the south gate. Between the latter and the south-western corner are five semi-octagonal bastions, filled with earth to rampart level. The bastion next to the gateway is of exceptional size with an external gun-platform, 13 feet wide, at that level: above the platform the tower shrinks to normal size, with walls 3' 9" thick, with a rectangular doorway in each face and panel decoration as noticed before. The south-western corner tower has also an external platform but only 4' 9" wide. All the bastions as well as the defensive wall are decorated, on the outside, with ornamental merlons at the rampart level. Unfortunately a new construction has now been made by the department of archaeology, Government of Pakistan, between the South Gate and the adjacent bastion, and this has marred the antique beauty of the monument."

Though structurally incomplete, the Southern Gate (Pl. 12) of the Lalbagh Fort was magnificently planned. In close conformity with the characteristic features of the Mughal style of architecture, it was originally planned to be a three-storied building, the upper storey having been left incomplete. The facade is dominated by four-centred arch flanged by slender octagonal minarets. To the left and the right of these minarets are to be seen a deep plastered semi-octagonal alcove below and an oriel window in two stages above with a cupola as its crowing feature. The third storey gave way to a further series of doorway. The corners of the roof of this embellished impressive gateway are crowned with small domed kiosks, two of which still remain. The central archway leads to a square domed hall having guard rooms on the sides. The steps leading to the upper stories from the inner side of the fort have never been provided. Nevertheless, it is an imposing structure of considerable architectural beauty.

2. LALBAGH FORT: THE TOMB OF BIBI PARI, A.D. 1684 (PL. 13)

The most attractive as well as well-preserved architectural
monument in the Lalbagh Fort is undoubtedly the Tomb of Bibi Pari, who was the daughter of Shaista Khan and wife of Prince Muhammad Azam. Ralph Fitch (1586) observes, “His rule (Shaista Khan) was the period of Dacca’s greatest prosperity. Noble buildings designed and executed with all the skill of Mussulman art, rose to beautify the city. The marble tomb and mausoleum that he erected over his favourite daughter Peri Bibi shorn as it has been of much of its glory, still remains the most beautiful Mussulman monument in all Eastern Bengal.”

Standing on a raised platform paved with stone the tomb of Bibi Pari, who suddenly died in A. D. 1684, was erected by Shaista Khan with the black stones brought from Rajmahal, sand stone from chunar and white marble from Jaipur. Measuring 60' externally it has four octagonal minarets at each of the four corners capped with plastered kiosks with ribbed cupolas. Entered from the principal doorway formed of stilted four-centred arch under a semi-dome, flanked by smaller lintelled doorways, the tomb is roofed over by a copper dome with a tall finial resting on an octagonal drum. In point of fact the dome is false as the roofing was done by overlapping courses of stone, forming a simple straight lined octagonal pyramid. The central tomb chamber, 19'2" square is surrounded by four corner rooms, 10' 3½" each side and four oblong side passages, each 24' 8½" by 10' 8½". These ante-rooms, which were formed like the central chamber by oversailing layers of stone, recall similar arrangements in the Imperial monuments of Delhi and Agra, namely, the Mausoleum of Humayun and the Taj Mahal. Stone cuttings and glazed tiles (now disappeared) form the media of ornamental art in this superb architectural monument. S.M. Taifoor comments, “The ceiling specially, reveals the mode of architecture adopted in Hindu temples of Southern India and Assam (also elsewhere). The walls inside the apartments are overlaid with stones and its lower part with marble adorned with mosaics. The floor is of black and white marble with designs. The vulgar taste of the people has been exhibited by covering the whole walls with white-wash.”
3. LALBAGH FORT: MOSQUE, A.D. 1678-79 (PL. 14)

Stylistically belonging to the Shaista Khani architecture, Lalbagh Mosque stands only a few yards to the west of the Tomb of Bibi Pari. Built on a platform, the Mosque, measuring 65' long by 32½' wide, is an oblong three-domed type of Mosques so commonly met in Dacca, namely, the Mosque of Haji Khawaja Shahbaz, Mosque of Khan Muhammad Mirdha. It was probably built by Prince Muhammad Azam (A.D. 1678-79). Entered by three arched doorways adorned with cusped arches above the mosque has four octagonal corner towers rising above the roof and capped by plastered kiosks. The Mosque is roofed over by three fluted domes resting on octagonal drums. Reflecting on the domical construction Dani observes, "Internally the three bays are of equal size, but the diameter of the lateral domes is reduced by the intervention of half domes on pendentives, on which the actual dome springs on a further series of pendentives. This is the beginning of the process which seeks to emphasize the central dome, and hence reduce the size of the side ones by shortening the length of the mosque. The length, which used to be three times the breadth is reduced, but the diameter of central dome is kept equal to the width."

4. LALBAGH FORT: HAMMAM AND AUDIENCE HALL, A.D. 1678 (PL. 5)

A curiously shaped two storied building attracts the attention of the visitors in between the northern and the southern gates, a little to the west of the large masonry tank. The chau-chala or four-segmented roofed structure, supported by stone pillar was used as Hammamkhana or bath in the ground floor and an audience hall in the upper floor. Dated from the 17th century A.D., it underwent renovations.

5. MOSQUE OF FARRUKH SIYAR, EARLY 18TH CENTURY A.D.

Erected during the vice-royalty of Farruk Siyar (A.D. 1703-1706), the Jami Masjid of Lalbagh is situated to the south of
the Southern Gate of the Lalbagh Fort. The Mosque which is the largest of its kind in Dacca was left incomplete as evident in its wooden roofing. Sir Abdul Ghani replaced the wooden roof by a masonry one in A.D. 1870.

6. MOSQUE OF KHAN MUHAMMAD MIRDHA, A.D. 1706

Standing on a platform, the Mosque of Khan Muhammad Mirdha was built in A.D. 1706 in imitation of the Mosque at Lalbagh Fort in a place called Atish Khana, near Lalbagh Fort. It is an oblong three-domed structure with a vaulted annexe to the northeast which is used as a madrasa.

7. PALACE OF AZIMUSH-SHAN, 17TH-18TH CENTURIES A. D.

Prince Azimush-Shan, who was the Viceroy of Bengal, Bihar and Orissa from 1697 to 1703 built a palace for himself in Poshta on the bank of the river Buriganga. Bishop Herber gave an eyewitness account thus: "The Castle which I noticed and which used to be the palace, is of brick, showing some traces of the plaster which has covered it. The architecture is precisely that of the Kremlin of Moscow."

(b) Chauk Group

The hub of Mughal Dacca was the Chauk or market place in and around which lie scattered vestiges of Mughal architecture. D'Ovly (1809) describes it as "very ancient, and is situated in that quarter of the city which is now known by the name of the Old Nekaus. It was founded by Moorshed Ally (Kuli) Khan, and forms a square of about two hundred yards; where fruits, vegetables, trinkets, toys, sweetmeats, etc, are daily exposed for sale. At sunset the inhabitants assemble here in crowds". Taylor notes (1839), "it is a square of pretty large dimensions, and is surrounded chiefly by mosques and shops. The open space, in which the bazar is held, is enclosed by a low wall, with a carriage road around it, and has in its centre, a large gun, which was found some years ago on the bank of the river". The old Chauk
was founded by Murshid Kuli Khan in A. D. 1702, according to an inscription.

8. THE MOSQUE AT CHAUK BAZAR, A.D. 1676

Lying to the west of the Chauk Bazar the Mosque, which has been thoroughly renovated in recent times was built according to an inscription placed over the central doorway of the original edifice by Nawab Shaista Khan in A. D. 1676. Standing on a high platform, 10′ high from the ground level the Mosque is an oblong type of building roofed over by three domes in the true Shaista Khani style observable in the Lalbagh Masjid and the Mosque of Khan Muhammad Mirdha. It measures 94′ by 80′ though its original dimensions were 50′ by 26′. It demonstrates all the typical features of Mughal architecture, namely, four-centred arch, corner minarets capped by cupolas, panelled decorations in the facade. The Mosque has been extended and redecorated so as to suit the pressing demand for accommodation during prayers in one of the busiest places in the Dacca city.

9. BARA KATRA, A.D. 1644

Although Shah Shuja transferred the seat of government from Dacca to Rajmahal in 1639, yet he spared no pain to beautify the old capital founded by Islam Khan in 1612. Situated to the south of the Chauk Bazar near the river Buriganga, the Bara Katra is a magnificent building erected by Mir Abul Qasem in A.D. 1644 under the orders of Shah Shuja. According to inscription, “Abul Qasem al-Husaini, at-Tabtaba, as-Simnani, built this edifice endowing it with twenty-two shops, attached to it, on the rightful and lawful condition that the officials in charge of the endowment should expend the income derived from them upon the repairs of the buildings and upon the poor and that they should not take any rent from any deserving person alighting therein, so that the pious act may reflect upon the monarch in this world and that they should not act contrariwise, or else they would be called to account on the Day of Retribution. The inscription was composed by Sad ud-Din Muhammad Sherizi, 1055 A.H.
(A. D. 1646). It therefore, appears that Bara Katra was a caravanserai, the northern wing of which has completely disappeared.

The imposing structure originally enclosed a quadrangular courtyard with living rooms on all the four sides. Two magnificent gateways were built on the northern and the southern sides. The stately southern wing, extending along a river frontage, 223 feet long, is ambitiously planned and gorgeously decorated in the Mughal style. It is a three-storied lofty gateway in the centre flanked on either side with two-storied edifices, bounded at the two corners with octagonal hollow towers in three storeys. This complex building has in its centre an octagonal domed chamber, 27' 3" in diameter, with vaulted passages. The second and the third storeys are to be seen as row of oblong rooms with a continuous verandah on the north. The Bara Katra is one of the magnificent remains of Mughal architecture in Dacca.

10. CHHOTO KATRA, A. D. 1663 (PL. 17)

About 200 yards east of Bara Katra lies Chhoto Katra in Hakim Habibur Rahman lane. It is also a caravanserai like the Bara Katra, which is also seen in Old Malda. Built by Shaista Khan in 1663 it is smaller in size than the Bara Katra. Its imposing gateways, though altered still display their ancient grandeur. The three storied gateway with its usual Mughal feature still provides a magnificent view from the river side.

11. TOMB OF BIBI CHAMPA, 17TH CENTURY A. D.

Standing in the courtyard of Chhoto Katra the tomb of Bibi Champa measures 24 feet square, of plastered brick-work. Hakim Habibur Rahman relates that according to local traditions Bibi Champa was a concubine of Shaista Khan. Aulad Hasan observes that the tomb is “said to have been built by the Amir ul-Umra over the graves of Bibi Champa, after whom the quarter is called Champatoli.” It is a square domed structure with arched doorways on the four sides, and octagonal corner towers. The transition from the square to the circle of the dome is marked by pendentives,
the dome resting on a battlemented octagonal drum. The tomb has been razed to the ground.

12. MOSQUE OF KAR TALAB KHAN (MURSHID KULI), A.D. 1700-1704

Erected by Kar Talab Khan who is better known as Murshid Kuli Khan in the years A.D. 1700-1704, the Mosque stands on the Begum Bazar Road, just a stone’s throw from the Chauk Bazar. Murshid Kuli transferred the capital from Jahangirnagar (Dacca) to Murshidabad in A.D. 1704. Marking a further elaboration of the typical Shaista Khani style the Mosque stands on a high platform with vaulted rooms underneath, now used as shops. Unlike the three-domed mosques at Lalbagh Fort and Atishkhana (Khan Muhammad Mirdha) it is roofed over by five domes resting on octagonal drums. The most curious architectural feature of the Mosque is the do-chala structure, adjoining the mosque on the north, which was the residence of the Imam. There was a stepped well or bauli built about the same time in the courtyard of the Mosque. The Mosque reveals all the typical Mughal features of architecture, namely, the four-centred arch, rectangular fronton flanked by pinnacles, octagonal corner towers capped by kiosks with ribbed cupolas, bulbous dome with lotus finial, blind merlon and floral designs, etc. It is one of the worth-seeing landmarks in the city.

13. HUSAINI DALAN (BUILDING), 18TH CENTURY A.D.

The famous Imambara (religious monument) of the Shia community in the Husaini Dalan Road near the Chauk Bazar was built by Nawab Nasrat Jung (d. A.D. 1823). Taylor (1839) writes, “the principal Mahommedan places of worship are the Edgah and Hosainee Delaun... the latter is said to have been built by a person named Mir Murad, who held the Darogahship of the Nawarrah Mehals, and had charge of the public buildings in the time of Sultan Muhammad Azam. The tradition regarding the latter edifice is that Mir Murad saw in a vision, Emam Hossain erecting a Taziah Khannah or house of mourning, and that he
was induced in consequence to raise the present building, which he named Hossainee Delaun’. It is evident that the present building was raised on a former small *taziakhana*, located on the same site. Nasrat Jung rebuilt the Husaini Dalan in the second half of the 18th century A.D.

The picturesque monument standing on a raised platform with rooms containing graves underneath, consists of main central *dalân*, rectangular in dimension. The hall contains a little pond in the centre with vaulted verandahs to the north and the south and a series of three rooms on the east and the west. The side rooms, with the exception of those in the northernmost side have galleries in the second storey. The southern facade is the most attractive with screens of arches (replaced by the doric columns) supporting the verandah, flanked by octagonal towers in three stages. The southern façade is also buttressed by four pillared kiosks at each corner. Though modern innovations obscured typical Mughal features yet the antiquities of the place date back to the period of Shah Shuja.

14. MOSQUE OF SHAISTA KHAN, 17TH CENTURY A.D.

Lying on the bank of the river Buriganga just behind the Mitford Hospital the Mosque built by Shaista Khan as the name indicates is another example of the Shaista Khani style of Mughal building art in Dacca. It was completely renovated after it was damaged by fire.

15. TOMB AND MOSQUE OF AMIRUDDIN AT BADAMTALI, 19TH CENTURY A.D.

To the east of the Babu Bazar bridge on the bank of the river Buriganga lies the tomb and mosque of Amiruddin, who was in the service of the East India Company in the early 19th century A.D. The beautiful mosque is a copy of the Shaista Khani oblong three-domed type of mosques observable at the Lalbagh Fort and elsewhere. Adjoining the Mosque is a simple single-domed tomb.
16. MOSQUE AT CHURIHATTA, A.D. 1649

Situated in the locality known as Churihatta to the north of the Jami Masjid at Chauk Bazar the Mosque is an exact replica of a do-chala hut of Bengal. Built by Muhammad Beg, an officer of Shah Shuja in the year A.D. 1649, the mosque consists of a rectangular prayer hall roofed over by an interesting vault shaped like a chau-chala. It is considerably renovated.

17. MOSQUE OF ISLAM KHAN, 17TH CENTURY A.D.

The Mosque of Islam Khan stands in Syed Aulad Husain Road (Ashiq Jamadar Lane) near Islampur and on stylistic grounds it is dated, according to Dani, from pre-Shaista Khani period.

18. MOSQUE AT NAVA RAI LANE, EARLY 17TH CENTURY A.D.

The Mosque at Nava Rai Lane near Islampur stands like many early Mughal mosques on a raised plinth and from its distinguishing features it may be placed in the early 17th century A.D.

(c) New Dacca Group

19. MOSQUE AND TOMB OF HAJI KHWAJA SHAHBAZ (17TH CENTURY A.D.)

Lying to the south-east corner of the Ramna Race Course are the mosque and the tomb of Haji Khwaja Shahbaz, who was known as “Malik-ut-tujjur” or Merchant-Prince. The spacious oblong mosque standing on a raised plot of land like the tomb to the east measures 68 feet by 26 feet externally with typical Mughal towers at the corners. Roofed over by three shouldered domes the mosque is entered from the east by three multifoil arched doorways flanked on either side by lofty slender pinnacles, the central one being wider than the side ones. The monotony of the facade is relieved by panelled decorations and blind niches. There are two more arched entrances on the northern and the southern sides. Three mihrabs of elegant designs are carved in the qibla wall with a projection for the central niche at the back.
The outer arch of the central niche springs from tastefully carved pillars, tapering and smooth, and is adorned with floral designs at the spandrels.

The Tomb of the Khwaja to the east of the Mosque is a single domed square structure with usual octagonal towers at the corners and a verandah, of the Bengali hut-shaped type on the south. The verandah is now in ruins, its roof and screen of arches having disappeared. Each side of the tomb has an arched entrance opening under a semi-dome. The springing of the dome is effected by the use of squinches at the corners inside the chamber. The dome is characteristically Mughal in shape, resting on an octagonal drum.

20. **TOMB OF HAZRAT CHISHTI BEHISHTI, 17TH CENTURY A.D.**

Standing on a plinth in the compound of the Dacca High Court the Tomb of Hazrat Chishti Behishti is supposed to be the place where the body of Islam Khan, was buried before it was removed to Fatehpur Sikri. Islam Khan is lying buried in a tomb at Fatehpur Sikri, erected by Jahangir. Therefore, the shrine merely commemorates Islam Khan, the first Mughal Governor of Dacca. It is a square structure covered with a segmented square roof like that of the Tomb of Itimad Allah at Agra. Recent alteration and renovations have eclipsed its original architectural features. The tomb is dated from the 17th century A.D.

21. **MOSQUE OF MUSA KHAN, 18TH CENTURY A.D.**

Situated in the north-western corner of the Dacca Hall compound the Mosque of Musa Khan, son of Isa Khan Musnad-i-Ali was actually built by his son Munawwar Khan during the vice-royalty of Shaista Khan. Stylistically it is an exact copy of the Mosque of Haji Khwaja Shahbaz, dated A.D. 1679. Standing on a raised platform with rooms underneath the Mosque is an oblong three-domed building entered by three arched doorways from the east and buttressed as usual by corner towers. It is true to say that the Shaista Khan buildings of the later period
were merely stereotyped versions of the earlier ones, making them to some extent dull and monotonous. The Mosque of Musa Khan has been thoroughly renovated in recent times. To the north-east of the Mosque lies the grave of Musa Khan, who surrendered to Islam Khan and lived peacefully in Dacca.

22. HUT-SHAPED BUILDING, 17TH CENTURY A.D.
A curiously designed do-chala hut type of building in brick and plaster excites the admiration of the visitors at Pilkhana near New Market. It is rectangular in plan covered with a pent roof with gable ends at the sides and drooping eves in front and at end recalling the Tomb of Fath Khan at Gaud (c. A.D. 1660). It now stands within the military zone.

23. THE GREAT IDGAH, A.D. 1640
On the side of the Satgumbaz road near the 15th street in Dhanmandi Residential Area lies a dilapidated single-walled mosque popularly called Idgah. According to an inscription, it was built by Mir Abul Qasim, who was Diwan of Prince Shah Shuja in the year A.D. 1640. Consisting of a brick platform, measuring 245 feet by 137 feet the most surviving elements are to be seen in the western wall, about 15 feet high. Originally it had a curtain wall on all the sides. The qibla wall has in the centre a semi-octagonal mihrab with a four-centred stiled arch, decorated with multi-cusped arches. On both the sides of the central mihrab are to be seen shallow subsidiary niches, some of which are still preserved. Above the mihrab runs a band of horizontal cornice, topped by battlemented crestings.

24. THE TOMB OF DARA BEGUM, MID 17TH CENTURY A.D. (PL. 18)
A little over a mile to the north of the Idgah is the Tomb of Dara Begum lying on the right hand side of the Satgumbaz Mosque. It is a square single domed structure with a vaulted verandah 13′ wide attached to the south. The tomb chamber is 27′ 7″ each side roofed over by the largest dome in Dacca. Typologically it belonged to the square single-domed type of pre-
Mughal monuments as observed in the Lattan Masjid at Gaud, Gopalganj Masjid in Dinajpur and the Atiya Mosque in Momentshahi. The transition from the square to the circle of the dome is marked by squinches. The western wall of the tomb contains a semi-octagonal mihrab which gives rise to the confusion that it was a mosque. It is entered from the north, the south and the east by a multifoil arch of brick. Originally it is buttressed by six corner towers, which are in ruins. On the south three brick multifoil arched doorways lead to the verandah which is vaulted. The erection of the pulpit by the local people indicates that it is now pretentiously used as a mosque. Apparently the cenataph which existed below the dome has long since disappeared. As Dani has said, "The existence of a mihrab raises doubt on its being a tomb, because in Bengal we never see a mihrab inside a tomb as we get in Northern India." (Dani’s Dacca, p. 216) Dani contradicts himself when he refers to a mihrab in the western wall in the tomb of Shah Nimat Allah at Gaur (c. A. D. 1660). (Dani’s Muslim Architecture of Bengal, p. 258) Moreover a prototype of the single domed square type of building with a vaulted veranda is to be seen in the Mosque at Masjidbari in Bakerganj district (A.D. 1465). Until further investigations the character of the building cannot be emphatically stated. Even the person after whom the edifice is named, Dara Begum, has not been properly identified.

25. MOSQUE OF ALLAKURI, c. A. D. 1680

Situated about half a mile from Dara Begum’s tomb on the left side of the road in the village of Katajur is a small elegant square single-domed mosque, 12½' square internally. Lying beside the Satgumbaz road, it stands on a raised land and displays all the typical features of Mughal architecture observable in the Shaiista Khani monuments. Unlike the usual oblong multi-domed mosque of Dacca, this is a unique specimen of square domed building, recalling pre-Mughal mosques, namely, the Mosque of Molla Simla, Hughli, the Small Mosque at Chhoto Pandua, also Hughli, etc. Square single domed mosques of the Mughal period
are also to be seen at Sherpur (Bibi Masjid), Bogra, Masjidpara Mosque in Momenshahi.

26. SATGUMBAD MASJID, LATE 17TH CENTURY A. D. (PL. 19)

It lies about 50 yards off the Mosque of Allakuri on the northern edge of a swampy pool, which once formed part of the river Buriganga. The river has now receded to about a mile to the south. Built on a solid and spacious platform the Satgumbad Mosque is in fact a three-domed oblong type of mosque like the Lalbagh Fort Mosque and the Mosque of Khan Muhammad Mirdha and the Mosque of Khawaja Shahbaz. The appellation of Satgumbad or seven-domed owes its origin to seven domes which include those of the domed towers at each of the four corners. Measuring 38' by 27' externally with hollow octagonal towers 12' wide which replace the usual slender towers, the Mosque represents all the developed architectural features of the Shaista Khani period. The towers are double-storied, each storey having arched panels and windows, surmounted by cornice and are capped by domes with lotus finials.

The Mosque is entered by three arched doorways from the east, the central one slightly large than the side ones. The central entrance shows multifoil arches, while the side ones merely have such decoration applied to their exterior faces. Slender pinnacles rise from each side of the doorways. The chaste appearance of the facade is enhanced by panelled decorations. It has three mihrabs in the qibla wall. The transition of the square to the circle of the dome is marked by pendentives. The domes are resting on octagonal drums decorated with blind merlons. It is dated from the later half of the 17th century A.D.

Lying about 100 yards to the north-east from the Satgumbad Mosque are the ruins of two brick-built tombs. Aulad Hasan states that they were formerly enclosed by "basalt door frames and marble Jalis." According to the popular traditions two daughters of Shaista Khan are lying buried in this spot.
27. MOSQUE OF BINAT BIBI, A.D. 1457

The oldest of the Mosques of Dacca is undoubtedly the pre-Mughal structure now lying in Narinda, which was built according to inscription in A.D. 1457 during the reign of Sultan Mahmud Shah I by Bakht Binat, daughter of Marhamat. Though it has been thoroughly renovated in recent times yet, its pre-Mughal features are to be seen in this square single-domed Mosque with octagonal corner towers. Entered by three arched doors from the east, the north and the south, the Mosque measures 12' square internally crowned by a single dome. The prominent features of Pre-Mughal days are curved cornice, and battlements, absence of any drum for holding the dome, etc. The earliest surviving monument in Dacca has underwent alterations by the addition of a domed prayer room to the south and new verandah on the east and the south.

28. MOSQUE AND BRIDGE OF HAYAT BEPARI, A.D. 1664

Hayat Bepari, a famous tradesman of the Shaista Khani period is stated to have built a single arched brick bridge with cut-waters on either side over the Dhulai Khal as well as a mosque nearby. The mosque is a single domed square building, copied from the Mosque of Binat Bibi. While the bridge has collapsed long ago, the Mosque has been renovated.

29. PAGLA BRIDGE, 17TH CENTURY A.D.

The Pagla Pul or Bridge is in utter ruins lying about five miles east of Dacca on the Dacca-Narayanganj road. This interesting old relic has been noticed by Tavernier (1666), "Half a league lower, appears another river called Pagalu, upon which there is a fair bridge of brick, which Mirza-Mola (Mir Jumla) caused to be built. This river comes from the north-east; and half league upward appears another river called Cadamtali, that runs from the north over which there is another bridge of brick. On both sides of the river are several towers, as it were incased with several heads of men, executed for robbing upon the highway". When
Bishop Heber visited Dacca in 1824 the Pagla bridge was still in a tolerable state of preservation. As he puts it, "Another evening I went in a beautiful boat of Mr. Mitford's to the 'Pagla Pul' or Mad Bridge, a ruin four miles from Dacca. It is a very beautiful specimen of the richest Tudor Gothic, but I know not whether it is strictly to be called an Asiatic building, for the boatmen said the tradition is that it was built by a Frenchman." The Pagla bridge was neither erected by a Frenchman as the name of the builder has been mentioned as Mirza-Molla by Tavernier, and that Herber mistook pointed arches as Gothic-Tudor. In fact the Gothic pointed style owed its origin to the pointed arches employed universally by the Muslim builders throughout the Islamic world.

Dani describes it as follows, "The bridge is in ruins, but even in its present condition it has a romantic appeal. The construction speaks of the great Mughal taste. The bridge consisted of three open arches, each arch being four-centred and stilted, and a further blind arch, at either end. The spandrels of the arches are decorated with prominent rosettes and the base of the arches is provided with semi-circular cut-waters. But of greater importance are four octagonal hollow towers, one at each corner. These towers have multi-cusped arched openings and are further relieved with deep panels while a fluted dome crowns their heads. On the whole, even with the fallen towers, the romantic beauty of the architecture catches the eye."

(e) Tejgaon Group


The road leading from Hotel Intercontinental towards Tejgaon, called Mymensingh Road crossed through an old brick-built bridge, which was erected by Khwaja Ambar, the head eunuch of Shaista Khan in A.D. 1680. Originally spanning the Iskartan Khal, it consisted of a single four-centred pointed arch, with flanking cut-waters. The appearance of the bridge has been
completely changed in relevant times. It is still to be seen in a place near the locality of Karwan.

On the right-hand side of the Mymensingh Road, a little ahead of the Bridge lies the Mosque, a simple unpretentious three-domed building standing on a raised plinth. Conforming to the traditional Shaiista Khani style of architecture, the Mosque of Khwaja Ambar was erected along with a well and a bridge, according to an inscription fixed over the central arched doorway in the year A.D. 1679-80. Besides bricks and black stones have been utilized in this mosque particularly in the mihrab, the pulpit and the arches. Khwaja Ambar is lying buried in a small tomb, built of brick and mortar, nearby.

31. TONGI BRIDGE; 17TH CENTURY A.D.

Mir Jumla built a bridge spanning the Tongi river with a view to facilitate the march of his army about 14 miles from Dacca on the Dacca-Mymensingh road. It was a very picturesque monument like the Pagla Bridge, but unfortunately it was blown up by the British in course of Sepoy Mutiny in 1857 to prevent the advance of mutinous native soldiers. However, Charles D'Oyly drew a fine picture of the Tongi Bridge like that of the Pagla Bridge in 1814. The name of Tongi is derived from the patron saint of the locality Tongi Shah Dervish who lived here in the time of Ibrahim Khan.

(ii) IN THE NEIGHBOURHOOD OF DACCA

1. MIRPUR: THE DARGAH OF HAZRAT SHAH ALI REBUILT IN THE 19TH CENTURY A.D.

The dargah of the celebrated saint Hazrat Shah Ali is lying at Mirpur, about 12 miles north of Dacca beyond the Muhammadpur Colony. According to tradition the Shah was a prince of Baghdad who first settled in the district of Faridpur but later shifted to Mirpur area. He is remembered as one of the pioneers of Muslim saints who came from distant parts to
Bengal to peach Islam. He is said to have died in A.D. 1577. The mosque in which the saint lived does not exist any longer, though from the inscription fixed over the adjacent tomb it is gathered that the mosque was erected in A.D. 1480. The mosque underwent complete renovation so as to loose all its pre-Mughal features. The dargah in which the saint is lying buried, measuring 36 feet square externally was built according to an inscription and rebuilt by a business magnet of the time of Nawab Nusrat Jung in the 19th century A.D. (A.D. 1806). This merchant by the name of Shah Muhammad Saheb of Maghbazar also renovated the mosque. The single huge dome is carried on pendentives internally. The walls of the tombs are plastered over and thoroughly modernized.

2. NARAYANGANJ, THE FORT OF KHIZIRPUR (HAJJIGANJ): EARLY 17TH CENTURY A.D. (PL. 20)

Located in the eastern part of Narayanganj Khizirpur or Hajiganj as it is known today still bears remnants of a Mughal fort, which was built in the 17th century A.D. It was wrongly attributed to Mir Jumla as it was the residence of the Mughal subadars in the early phase of Mughal rule in Bengal when the province was infested with Arakanese pirates. Serving as a naval base Hajiganj was connected with the Tongi bridge in the north of Dacca beyond Tejgaon by a high road which was originally built by Sher Shah. The Grand Trunk road started from Sonargaon and ended in Peshawar. Visiting Bengal in the 17th century during the Governorship of Shaista Khan Tavernier found big guns turned towards the river from the river-side forts like Hajiganj. It was one of the several water-forts erected for the purpose of defence against piratical inroads. Built on a ground level and encompassed by a bastion wall enclosing an area of 250 feet EW by 200 feet NS Hajiganj fort is now a mere travesty of its former grandeur. To quote Dani, “The fortification consists of a pentagonal curtain wall with rounded bastions at the angles and a small gateway towards the river side, suggesting that means of communication was by the river. The curtain wall has a rampart walk on the
inner side, and is itself pierced by several musketry holes. The bastions are filled with earth upon the rampart level and its merlons have wider holes in between suggesting that they were meant for gun firing at the pirates proceeding up the river... The absence of any trace of permanent buildings inside indicates that the fort was used during the rainy season when the pirates moved through the inflated river. Presumably it was built soon after the foundation of Dacca as the capital of Bengal by Islam Khan.

3. NARAYANGANJ; THE MOSQUE AND TOMB OF BIBI MARIUM; 17TH CENTURY A.D. (PL. 21)

In the locality of Hajiganj to the south-west of the fort is to be seen a mosque and an adjoining tomb, both built in the best style of the Shaista Khani period. Three domed mosque is known after Bibi Marium, who is supposed to be a daughter of Shaista Khan. To the east of the mosque lies the tomb enclosed by a wall on a high spot. In having a central domed chamber encircled by vaulted verandahs and side rooms, the Tomb of Bibi Marium is an exact replica of the Tomb of Bibi Pari.

4. MUNSHIGANJ, THE FORT OF IDRAKPUR, 17TH CENTURY A.D. (PL. 22)

A fine Mughal water-fort was built by Mir Jumla to check the riverine inroads of the Mughals and the Portuguese at a place called Idra kpur, now known as Munshiganj, on the river bank of Ichchmati, which is dried up at the spot. One of the weakest strongholds erected by the Mughals, the Idra kpur Fort had bastion walls, only 4 feet above the ground, probably due to silting up. The fort comprises a wider open area surrounded by curtain wall with bastions at the angles and a smaller area containing a huge round drum. The circular drum is further enclosed by another fortification wall, which must have been used for mounting a huge cannon. Modern buildings erected inside this fort have marred the beauty of the ancient water-fort. It dates from about A.D. 1660.
5. SONAKANDA (BANDAR), THE FORT, EARLY 17TH CENTURY A.D. (PL. 23)

Almost opposite to Idrakpur fort at the confluence of Dhakeswari, Lakhia and Brahmaputra rivers at a place called Bandar lies ruins of another important river fort which is known as Sonakanda Fort. Mirza Nathan, the author of Baharisthan-i-Ghaibi, writes, "In Bengal there were no ancient forts except those at Gour, Akbarnagar alias Rajmahal, Ghoghat, Dacca and some other places of this type. But in time of need, the boatmen quickly construct such a fort that even the expert masters are unable to build one like it within months or years."

According to local tradition the place owes it appellation to Sona, the widowed daughter of Kedar Roy, who cried (kanda) when she was forcibly taken away by Isa Khan Musnad-i-Ali after her father lost the battle. Like the Idrakpur Fort it had a rectangular area 300 feet by 208 feet with walls, 10 feet high 3½ feet thick and a circular drum of enormous size which was meant for mounting the guns. It is presumed that the fort was built earlier than the Idrakpur Fort and contemporary with the Hajiganj Fort. In fact it is dated from early Mughal period, i.e., first half of the 17th century A.D.

6. BANDAR, TOMB AND MOSQUE OF HAJI BABA SALIH, 16TH CENTURY A.D.

At a place called Bandar we come across a stone grave of one Haji Baba Salih who came to Bengal during the reign of Sultan Husain Shah. The building which covered the cenotaph has disappeared long time ago. Haji Baba also built a mosque, which stands nearby. It conforms to the single domed square type of mosque buttressed by corner towers. According to a fragmentary inscription it is dated from the 16th century A.D.

7. BANDAR, KHONDKAR MOSQUE, 15TH CENTURY A.D.

Haji Baba Salih is also credited with the erection of a mosque, known as Khondkar Mosque about half a mile to the east of Ban-
dar, dated according to an inscription, A.D. 1481-82. It is square in plan roofed over by a dome which is supported by 8 stone pillars. It is completely remodelled.

8. MUAZZAMABAD, AN OLD MOSQUE, 15TH CENTURY A.D.

Referred to in the coins as Iqlim Muazzamabad the locality which is situated in a small village about ten miles north of Dacca, is famous for ancient picturesque ruins. According to an inscription, the six-domed Mosque was built by Firuz Khan during the reign of Sultan Ahmed Shah in the 15th century A.D. It is the oldest Mosque in the Dacca district. Measuring 42 feet by 30 feet and crowned by 6 domes it recalls mosque of Baba Adam at Rampal.

9. MUAZZAMABAD, THE TOMB OF SHAH LANGAR

To the south-east of the Mosque lies the Tomb of Shah Langar, a noted preacher of Islam. Though the actual date cannot be ascertained, yet it is presumed that it was built in pre-Mughal times when Sonargaon was the capital of one of the Muslim provinces of Bengal.

10. NABIGANJ, QADAM RASUL SHRINE, 18TH-19TH CENTURIES A.D.

On the eastern bank of the river Lakhya opposite Narayanganj lies Nabiganj which is referred to as Rasulpur and Qadam Raśul by Mirza Nathan. He informs us that Masum Khan Kabuli, who was the general of Isa Khan "obtained...from merchants who brought it from Arabia on payment of a large sum of money." Enclosed by a compound wall the shrine is entered by a double-storied gateway, which was erected by Ghulam Muhammad, son of Ghulam Nabi in the year A.D. 1814. The main shrine which was built by Ghulam Nabi in A.D. 1758, recalls similar Qadam Rasul buildings at Gaud (A.D. 1531) and at Chittagong (A.D. 1719).

SONARGAON

Sonargaon, otherwise known as Suvarnagrama, lies three miles to the east of Narayanganj. Literally meaning "Golden
City” it owes its origin presumably to pre-Muslim time. The authentic history of the city, however, began with the establishment of one of the capitals of Bengal at Sonargaon in the 14th century A.D. The author of Tarikh-i-Firuz Shahi, Barani refers to a friendly relationship between Rai Danuj of Sonargaon and Ghiyasuddin Balban who visited Bengal in A.D. 1281. In 1367 Ghiyasuddin Azam Shah who is lying buried at Mograpara rebelled against his father Sekandar Shah and fled to Sonargaon. Ibn Batuta visited Sonargaon in about A.D. 1345 and mentioned that 15 maunds of rice for one rupee, 8 fowls for one anna, 15 pigeons for one anna, one milch bucalo for three rupees, one stout sheep for four annas, 12 sheers of oil for 4 annas and one pretty slave girl for two rupees and eight annas. The Chinese ambassadors also visited Bengal and passed through Sonargaon, which they called “Suna-urh-kong”. They record that Sunargaon was, “a walled place with tanks, streets, bazars and which carries on business in all kinds of goods and further state that all goods are collected and distributed”. Visiting Sonargaon in A.D. 1586 Ralph Fitch writes that it “is a town six leagues from Sripur, where there is the best and finest cloth made of cotton that is in all India. The chief king of all these countries is called Isa Khan”. During the reign of Akbar it was reverently called “Hazrat Jalal Sonargaon” and was reputed to have contained as many as 150 “gaddies” or seats of faqirs and venerable persons. With the transfer of the capital from Rajmahal to Dacca by Islam Khan the political importance of Sonargaon diminished and it was reduced to an insignificant village. It is still one of the best-known and highly attractive sites in the neighbourhood of Dacca.

11. MOGRAPARA, TOMB OF PANCH PIR, 17TH CENTURY A.D.

J. Wise says, “The sepulchres of these five Pirs are placed parallel to one another, and raised about four feet from the ground.” At the head of the graves is a lamp post built of bricks with a Bengali hut-shaped cap. The most famous of these five Pirs was Badr Alam, the patron saint of the boatmen. A similar
shrine of Badr Alam may also be seen at Chittagong. Architecturally these brick tombs could not be earlier than the 17th century A.D.

12. MOGRAPARA, TOMB OF GHUHYASUDDIN AZAM SHAH, c. A.D. 1410 (PL. 24)

About 100 feet to the east of the Panch Pir Dargah lies the stone sarcophagus of Sultan Ghiyasuddin Azam Shah on the edge of a dried tank called Magh Dighi. Sultan Ghiyasuddin rebelled against his father Sultan Sekandar Shah and fled to Sonargaon from where he amassed power and launched expeditions to Hazrat Pandua, the then capital of Bengal. Usurping the throne in A.D. 1392 he ruled with great pomp and splendour, attracting luminaries from the various Muslim countries and cultivated cultured tastes of art and poetry. He is chiefly remembered as the most honoured correspondent of the celebrated Persian poet Hafiz, whom he invited to visit Bengal. Hafiz could not visit the court of Ghiyasuddin, but sent couplets. Ghiyasuddin was also a great patron of literature and during his reign Shah Muhammad Saghir of Chittagong translated into Bengali the Romanace of "Yusuf Zulaykha". He is now lying buried in Sonargaon.

S.M. Taifoor observes, "The unique box-tomb of Sultan Ghiyasuddin Azam at Sonargaon is the earliest specimen of Saracenic art in the architecture of Bengal." James Wise reports that "this mausoleum formerly consisted of a ponderous stone which occupied the centre surrounded by pillars about five feet in height". The tomb or better cenataph is formed of a single block of stone, resting on a table of the same masonry. The keeled top stone is finished smooth. Wise further states that these blocks of stones are all beautifully carved, the corners of slabs being ornamented with tracery. At the sides are to be seen three decorative trefoil arches with a prominent hanging chain and lamp in the recess. At the head of the cenataph is a prostrate sandstone pillar, half-buried in earth, which was evidently used when erect as a chiragdan or stand for light. No other monument
in East Pakistan is earlier than the tomb of Ghiyasuddin dated from the Muslim period. Comparing the decorative features of the tomb with earlier examples, Dani contends, “The cornice of the table has a line of billet decoration below a beaded ornament—a pattern very similar to that seen in the stone of the Badshah ka Takht in the Adina Mosque. Lower down there are three panels, each showing an arched niche with a hanging lamp within. The lamps are of the same type as seen in the mihrabs of the Adina Mosque, but here they are held by double chain as against the single chain in the Adina Mosque.” Buchanan erroneously says that Sultan Ghiyasuddin is lying buried in the Eklakhi tomb, which in fact is the last resting place of Sultan Jalaluddin Muhammad Shah. Ghiyasuddin died in A.D. 1410 and, therefore, it is presumed that the tomb dates from the early 15th century A.D.

13. MOGRAPARA, THE FORT, 15TH CENTURY A.D.

J. Wise writes, “the village of Magrapara is considered by the natives of Sunargaon to be the site of the ancient city. It has in its immediate neighbourhood several undoubtedly old buildings and within a short distance is an eminence which still bears the name of ‘Damdamah’, or fort. This mound, which has a magnificent tamarind tree growing on its top, is circular, but no traces of fortifications are visible . . . . It is lying about half a mile to the south-east of the Tomb of Azam Shah.

14. MOGRAPARA, THE TOMB OF MANNA SHAH DARVISH,

In the market-place of Mograpara lies the tomb of Manna Shah Darvish, bare and roofless within an enclosure. No date is known about this monument, which may be assigned to the medieval period.

15. MOGRAPARA, THE KHANQAH OF SHAIKH MUHAMMAD YUSUF AND THE TOMBS OF HAZRAT YUSUF AND HIS SON SHAIKH MAHMUD, 16TH CENTURY A.D.

At a little distance to the north of the Tomb of Manna Shah are the remains of the Khanqah Shaikh Muhammad Yusuf. Within the enclosure are the tombs of Hazrat Yusuf and his son
Shaikh Mahmud which are rectangular in plan with plastered wall. These are roofed over by \textit{chau-chala} or four-segmented roofs. The saint came from Persia to Bengal in the 16th century A.D.

16. MOGRAPARA, THE MOSQUE, ORIGINALLY BUILT IN A.D. 1484, REBUILT IN A.D. 1700

Wise observes, "Close to the tombs is a modern ‘kitabah’ or inscription dated A.H. 1112 (A.D. 1700)." Originally built by Fath Shah in the 15th century A.D., it is rebuilt according to an inscription, referred to, by Pir Muhammad Yusuf.

17. MOGRAPARA, NAUBHAT KHANA, KHAZANCHI KHANA, RESIDENTIAL QUARTERS

In the vicinity of the Mosque are to be seen a cluster of remains, which are identified as Naubhat Khana or "Drum-House", the Treasury and the residential buildings of the late Mughal period.

18. GOHATTA, TOMB OF PIR SHAH ABDUL ALA (PONKAI DIWAN) AND MOSQUES

In the northern part of Mograpara lies Gohatta where a tomb of the Pir Shah Abdul Ala alias Ponkai Diwan is to be seen. At the head of the Pir's tomb is placed the lattice-stone on which he was supposed to have spent twelve years' devotion. The Pir died in the 18th century A.D. Hence it is not that much old as other buildings in the same locality. Now the tombs of the Pir and his son are merely heaps of mud covered with grass. Near the tomb of the Pir are two Mosques in utterly ruined conditions. In one the foundations which have been dug up the wall still shows 8 feet thick. A few chiselled stones and carved bricks are lying scattered. On the roadside east of Mograpara is a small Mosque, called the Yusufganj Masjid. When Wise saw it in 1874 it had its dome covered with trees and shrubs. These mosques have not been mentioned by Dani, as they have disappeared long time ago.
19. HABIBPUR, TOMB OF PAGLA SHAH

Beyond the village of Habibpur, on the right-hand side of the district road, is the Tomb of Pagla Shah, which is an old insignificant structure.

20. SADIPUR, THE MOSQUE OF GARIBULLAH, A.D. 1768

A comparatively modern mosque was erected by Shaikh Garibullah at a village called Sadipur on an elevated mound surrounded by a moat. It is lying about half a mile north-east of Mograpara. Built in the year A.D. 1768, the Mosque’s “pinnacles are made of glazed pottery.” It is hardly interesting architecturally.

21. PAINAM, BRIDGE, 17TH CENTURY A.D.

A fine three arched Muslim bridge of great beauty and elegance was built over a khal or stream in a place called Painam between Hajiganj and Baidyer bazar. The Painam Bridge was built during the Mughals and is of the Camber type. It is made of bricks arranged in circles of about 5 feet diameter. There is a small adjoining bridge leading to the Painam village. The roadway of this bridge is also formed of bricks arranged circularly and kept in places by several large pillars of basalt laid flat at the toe or end of the arches. The bridge has towers at its sides which originally flanked a gateway.

22. AMINPUR, RUINS

Wise noticed the ruins of an abode of royal Hindu tax-collector. In his words, it is called “Jhikoti”, a term applied to a building with an elongated roof formed of concrete and with the walls pierced with numerous openings.

23. GOALDIH, THE MOSQUE, DATED A.D. 1519 AND 1704 (PL. 25)

About four miles from Painam lies the little village of Goaldih which contains the remains of two old mosques. The graceful single-domed square type of Mosque which was built according to an inscription of Sultan Husain Shah in A.D. 1519 is described
by Wise in great detail. Though it is a mere wreck of its former
grandeur, yet the beautifully carved mihrabs, pulpits and various
ornamental motifs in carved bricks still retain considerable charm.

The other mosque at Goaldih is also a single-domed square
edifice, which was built by Abdul Hamid during the reign of
Emperor Aurangzeb in A.D. 1705. Though completely renovated
in recent times, it demonstrates all the typical features of Mughal
architecture.

24. MOSQUE OF BABA ADAM SHAHID, A.D. 1483 (PL. 26)

The noblest architectural monument outside the city of Dacca
is undoubtedly the Mosque of Baba Adam Shahid at Rampal
which is dated A.D. 1483, according to an inscription. It is related
that Baba Adam came to settle in Bengal in the time of Ballal
Sena and in a combat was martyred by the latter. To quote the
story from Wise: “Baba Adam was a very powerful Darwesh,
who came to this part of the country with an army near Abdul-
apur, a village about 3 miles to the north-east, he caused pieces
of cows' flesh to be thrown within the walls of the Hindu Princes' fortress. Ballal Sena was very irate and sent messengers
throughout the country to find out by whom the cow had been
slaughtered. One of the messengers shortly returned and infor-
med him that a foreign army was at hand, and the leader was
then praying within a few miles of the palace. Ballal Sena at
once galloped to the spot, found Baba Adam still praying, and
at one blow cut off his head.” The story is, however, devoid of
any historical truth.

The Jami Masjid was built by Malik Kafur during the reign
of Sultan Fath Shah, son of Sultan Mahmud Shah in A.D. 1483
and was the earliest known example of oblong multi-domed type
of mosque in the region. Measuring 43 feet long by 36 feet broad with
usual octagonal towers the mosque is roofed over by six domes,
three in each row. The interior is divided into two bays by two
stone pillars. The western or qibla wall has three semi-circular
concave mihrabs, with projection at the back of the central mihrab.
The Mosque is entered by three pointed archways which are thickly set in rectangular frames with mouldings and decorative friezes on the top. The principal archway is flanked on either side by a tastefully carved ornamental flat niche with multifoil arches and hanging chain and bell motifs. The most striking feature in the mosque of Baba Adam is the usual curvilinear cornice, observable in most of the monuments of pre-Mughal Bengal.

25. PATHORGHATA, MOSQUE; TALTALA BRIDGE, 17TH CENTURY A.D.

An oblong type of Mosque is to be seen at Pathorighata which is dated according to inscription, A.D. 1690-91. It was built by one Anwar, a courtier of Emperor Aurangzeb.

A three-arched bridge, which is wrongly attributed to Ballal Sena was built at Taltala. It was destroyed by gun powder during the early years of the English occupation of Bengal. Judging from its three pointed arches, of which two were of 15 feet span each and the other 30 feet span, it was like the Pagla Bridge in Dacca, thereby a Muslim work.

26. MIR KADIM, BRIDGE, 17TH CENTURY A.D. (PL. 27)

A strong masonry bridge spanning the Mir Kadim Khal (canal) still bears testimony to its ancient grandeur. Built during the Mughal period it consists of a central arch of 14 feet span, and 28 feet in height, with two side arches of 7 feet 3 inches span each and 17 feet high. The piers are 6 feet thick. The bridge is 173 feet in length.

27. JINJIRA, HAMMAM KHANA

The Hammam Khana at Jinjira, though not very attractive, still excites admirations recalling its prototype at the Lalbagh Fort. It is connected with the story of the flight of the wife of Sirajud-Dowlah and therefore, cannot be dated earlier than the 18th century A.D.
The Mosque is one of the fine pointed structures built in the 11th century A.D. The dome and minaret are of peculiar design, and the niches with ornamental cieling are well pointed. The entire interior is filled with beautiful mosaics and painted columns. The mosque is in the form of a rectangle, with the minaret in the middle, and the dome in the center.

38. PATROCNYA MOSQUE, TALIJA PERSIA.

36. 18TH CENTURY A.D.

The Mosque is one of the fine pointed structures built in the 11th century A.D. The dome and minaret are of peculiar design, and the niches with ornamental ceiling are well pointed. The entire interior is filled with beautiful mosaics and painted columns. The mosque is in the form of a rectangle, with the minaret in the middle, and the dome in the center.

37. AK MIR KALAM BRIDGE, 11TH CENTURY A.D.

A round, massive bridge spanning the Mir Kalam Canal will serve as an important to the ancient town. A blue bridge is connected at a corner with a corner of the bridge and has an archway with two side arches and 72 feet in height. The bridge is 6 feet thick. The bridge is 12 feet wide. The bridge is 6 feet thick. The bridge is 6 feet thick.

39. HAMAM KAWA, 18TH CENTURY A.D.

The Hamam Kawa is situated on the outskirts of the town. It is connected with the town at the height of the willow of the strong dam and is surrounded by a walled enclosure.
VI. DINAJPUR

Lying between 24° 55' and 26° 23' N latitude and 88° 21' and 89° 19' E longitude the district of Dinajpur is bounded on the north-east by Jalpaiguri, on the south-east by Bogra, on the south by Rajshahi, on the south-west by Malda. It has an area of 2609 square miles.

The country is generally flat but in the south of the district the elevated tract known as Barind rises in low undulating ridges. Barind which belongs to an older alluvial formation is noted for its antiquarian remains. Legends place the district under the government of Parasuram, a powerful monarch whose capital was Mahasthan in the district of Bogra. In the Nawabganj subdivision there is a place called Tarpan Ghat where Valmiki, the author of the Ramayana, was said to have bathed and performed religious rites known as Tarpan. A mound of bricks in the vicinity is pointed out as the Sitakot or home of Sita, Ram’s exiled Queen. The country is popularly indentified with the Matsa desa of the Mahabharat under the rule of Virat Rajas at whose court the Pandavas took shelter. Some ruins near Ghoraghat are still to be seen where Virat Raja kept his horses. Hamilton rightly said, “Ghoraghat is the place where Virat Raja kept his horses, from which circumstance its name is derived”. Subsequently it formed part of Barendra and later of the kingdom of Pundravardhana, the country of the Pods with its capital at Mahasthan.

Devikot or Gangarampur is one of the most ancient sites in the district of Dinajpur. Here remains of Hindu fortification, measuring 1800 feet by 1500 feet is still traced. The Ban Garh ruins at this place bear witness to the architectural heritage of the Ban Rajas. Lying on the east bank of the Purnabhaba are also to be
seen Jivat Kund and other ancient relics. Dinajpur came into
the possession of the Palas in the ninth century A.D. and stone
pillars and copper plates discovered have afforded numerous
traces of this ruling dynasty. About 18 miles to the south-west
of Dinajpur exists the ruins of a Pala Raja where Hamilton traced
a large tank known as Mahipal Dighi on the bank of which must
have built palace and other annexes. The stone monolith in the
Dhibar Dighi, the so-called ‘Buddel’ pillar and other Buddhist
remains probably date from this period.

At the beginning of the 13th century A.D. the Muslims
conquered Bengal by dethroning the Sena Rajas and established
their capital at Lakhnauti, which was renamed Gaud. Ghias-
uddin Iwaz built a road from Gaud to Devikot in Dinajpur, which
was paved with wedge-shaped bricks of great solidity. The
independent Muslim rule in Bengal was ushered in by the Ilyas
Shahis in A.D. 1338, but in the beginning of the 15th century A.D.
they were usurped by a Hindu zamindar family of Dinajpur. The
progenitor of this ruling dynasty was Danuj-Mardhana Deva or
Raja Ganesh. His son Mahendra Deva embraced Islam and
assumed the name of Jalaluddin Muhammad Shah. The usurping
ruling Hindu dynasty wielded power from A.D. 1415 to A.D. 1437.
The district of Dinajpur owes its appellation to Danuj-Mardhana
Deva.

A. Non-muslim

1. DEVIKOT (GANGARAMPUR), BAN GARH

One of most ancient sites of the district of Dinajpur which is
associated with pre-Muslim antiquity, Devikot or Gangarampur
still provides an interesting and classic example of a Hindu fortifica-
tion, measuring probably 1800 feet by 1500 feet. Cunningham gave
a graphic description of the Ban Garh or Fort: “The ancient city
of Kotivarsha which was the seat of a district (Vishaya) under
the Paundrayardhana province (bhukti) at the time of the Guptas”.
Ban Garh ruins are represented by extensive mounds of Ban Raja
on the Purnabhaba river about 16 miles from Dinajpur. The Hindu site was very much in occupation by the Muslims since the 13th century A.D. The Rajbari mound at the south west corner is one of the highest mounds at Ban Garh and contains some important relics. Hamilton also indicates the extensive tank excavated by Ban Raja, which is commonly known as Tarpan Dighi, measuring 4,700 feet by 1750 feet. Excavations at Ban Garh have provided other examples which show the influence of the late Kushan period (2nd century A.D.).

"The site of this ancient city appears to have originally contained the remains of many stone-temples and other buildings of massive architecture but for centuries now the ruins have served as a quarry for builders all over the district, and four pillars of coarse granite and a slab or two of sandstone, which form part of a ruined mosque, but clearly have a much earlier origin, are all that is left of its ancient grandeur. Other portions of the Mosque are of brick and indeed the whole site of the city is so thickly strewn with bricks that it is clear that a great number of brick buildings must have stood there at one time." These brick remains date probably from the Muslim period and indicate military barracks.

Westmacott reports that there are scattered about the district of Dinajpur numerous pieces of carved stones some, of them highly polished and ornamented, which local tradition declares to have been brought from Bannagar or Ban Garh. It was the capital of Ban Raja, who was a Shiva worshipper, mentioned in the Mahabharata. In the words of Rajendralal Mitra, "the Shiva temple at Bannagar was erected and presumably the worship of Shiva was at its height."

2. GOPALGANJ; PANCH RATNA TEMPLE OF PRAN GOPAL AND RAS MOHAN, 18TH CENTURY A.D.

Gopalganj is famous for its Panch Ratna Temple of Pran Gopal and Ras Mohan by Raja Ram Nath Roy which are dated from the middle of the 18th century (A.D. 1763). Similar five-
towered temples were built in post-independent Bengal, particularly at Muhammadpur in the district of Jessore.

3. GHORAGHAT, RUINED BUILDINGS OF VIRAT RAJA
Lying to the south-east corner of the district of Dinajpur Ghoraghat, according to Hamilton, "is the place where Virat Raja kept his horses, from which circumstance its name is derived. In the time of Nusrat Khan, King of Gaud, it belonged to a certain Nilambar Raja, who resided at Kantadwar in the Rangpur district and had a fort surrounded by forest". In the time of its greatness the city extended 8 or 10 miles in length and about 2 miles in width.

4. KANTANAGAR, TEMPLE OF KANTAJI, A.D. 1704-22
(PLS. 28-33)
Lying about 12 miles to the north of Dinajpur town Kantanagar's chief attraction is the Temple of Kantaji, which was built between the years 1704 and 1722. The construction of this superb architectural monument of the 18th century Bengal was started by Raja Pran Nath and completed by Raja Ram Nath. Though its beautiful towers have disappeared long time ago, it was undoubtedly a Nava-Ratna type of Hindu temple as observed in the woodcut given by Fergusson, who writes: "One of the best examples of a temple in this style (Curvilinear) is that at Kantanagar. As will be seen from the preceding illustration, it is a nine-towered temple, of considerable dimensions, and of a pleasingly picturesque design The centre pavilion is square, and but for its pointed form shows clearly enough its descent from the Orissan prototypes; the other eight are octagonal, and their form suggests, as its origin, a number of bambus arranged in a circle or polygon, with their heads bent together and cords binding them horizontally at equal intervals. The pointed arches that prevail throughout are certainly derived from Muhammadan originals, but the building being in brick their employment was inevitable."

In plan temple is a square structure of great elegance having two stories, resting on a massive plinth of sandstone blocks,
brought from the ruins of the ancient city of Bannagar near Gangarampur. The central chamber is surrounded by a corridor on all the sides, entrance to which is given by three pointed arches supported on richly carved pillars. (Pl. 29) In design the pillars are imitations of stone massive pillars in brick. The terracotta ornamentation is as much a speciality of these pillars as the entire surface of the exterior wall of the temple. Another characteristic feature, as rightly pointed out by Fergusson, is the curvilinear cornice observable in the monuments of Gaud and Hazrat Pandua. There were four sikara type of towers at each of the four angles of the roof with a central miniature arched terrace with similar four corner towers and a central tower on top.

The chief merit of the Kantaji’s temple is its exquisitely beautiful terracotta ornamentation. (Pls. 30-33) The skill and technical accomplishment of the craftsmen were mustered to produce the finest 18th century terracotta art of Bengal in which folk motif played a predominant role. The life and activities of Krishna were elegantly carved in brick. Fergusson observes “No stone is used in the building, and the whole surface is covered with designs in terra-cotta partly conventional, and these are frequently repeated, as they may be without offence to taste; but the bulk of them are figure-subjects, which do not ever seem to be repeated, and form a perfect repository of the manners, customs and costumes of the people of Bengal at the beginning of the eighteenth century.”

5. KANTANAGAR, FORT, 18TH CENTURY A.D.

“The Kantanagar temple, though beautiful and interesting is, of course, quite a modern affair, but the old fort in which the temple stands is of great antiquity and would be of surpassing interest to the antiquarian if only there is something besides mere tradition to go by in determining the date and history of the ruins. It is said to be one of the places, where Virat Raja, a very ancient and apparently powerful monarch kept his herds of cattle. The space
covered by the fort is about a mile square and is surrounded and intersected by high ramparts now overgrown with jungle. Within the fortifications are several large mounds possibly the remains of ancient buildings, but all the ruins are of earth, and no brick or stone are to be found from which any influence might be gained."

6. GOVINDANAGAR (THAKURGAON), OLD TEMPLE OF GOVINDA, 18TH CENTURY A.D.

Raja Ram Nath built a temple of Govinda at his favourite country seat at Govindanagar which is known today as Thakurgaon in the north western part of the Dinajpur district. It is also referred to by Hamilton.

7. RANIGANJ OR RANIGARH

About 8 miles to the east of Hazrat Pandua, Malda, on the southern bank of the Tangan river exists a ruined masonry bridge over a barren course of river, connecting two sections of a ruined Padshahhi road. It is 51 feet wide. Here fragments of a pillar with capital adorned with amalaka and foliage design, dated from the 10th century A.D. were found.

8. DEOTALA OR DEVASTHALA

Lying about 15 miles to the north of Hazrat Pandua on the southern bank of the Tangan river exists a settlement at a place called Deotala which is a corruption of Devasthala, or "abode of god". Indeed, the whole site consists of undulating elevations, full of brickbats and potsherds, which, when excavated may disclose interesting materials for the history of this "abode of god." Innumerable images were found.

9. PATHARGHATA

It is situated at about 8 miles to the north of Deotala on the river Baliya, with huge fragments of stones lying scattered on both the banks. Massive stone pillars embedded across the river indicate that a stone bridge was thrown across the river to connect the two sections of the old road.
10. BANSHIHARI

About 5 miles north-east of Deotala stands the antiquarian remains of unmistakable Hindu origin. It is presumed that sculptured stones have been carried down from Ekdala. Hindu images have been discovered here.

11. MAHIPAL

About 18 miles to the south-west of Dinajpur exists the ruins of a Pala Raja, known as Mahipal. In the words of Hamilton, "In the north-east part of this division is a very large tank, supposed to have been dug by Mahipal Raja, and called after his name. The sheet of water extends 3800 feet from north to south, and 1100 feet from east to west. Its depth must be very considerable as the tanks are very large." Nothing now remains to show that Mahipal ever resided either at the tank or at Mahipal, near it, but there is a heap of brickbats and carved stones, attesting the erection of secular and religious buildings by Mahipal.

12. KARANJII

5 miles to the north-west of Mahipal Dighi lies the Mauza of Karanjii. Two mounds have been identified, namely, (i) Bhendula Dhipi; (ii) Hatkhola Dhipi. There is a locality called Ganespara, which is situated about quarter of a mile from Hatkhola. To the west of Ganespara stands a half ruined temple known as Sachika Devi Than or Kans Rajar Pujar Than (place of worship of Raj Kans or Ganesh). It is interesting to note that the Ilyas Shahi dynasty was brought to an end by the usurping powerful Zamindar family of Dinajpur in the year A.D. 1415, the progenitor being one Raja Ganesh.

13. MARAIL, SRIRAMPUR, KRISHNAPUR

Marail is situated about 2½ miles to the north-west of Karanjii from where several stone sculptures dated from the 10th or 11th century have been discovered.
About 1 mile to the west of Karanjí lies Srirampur where an image of Kalyansundari or the marriage of Shiva and Parvati was found.

Adjacent to the village of Srirampur stands an ancient Hindu settlement in Krishnapur, as evident by scattered brickbats, potsherds, fragmentary stones.

14. DAHAROL (DAHARAN), KACHRA, ESNAIL, AMINPUR

12 miles to the south of the Kaliyaganj police station and forming the northern boundary of the fort of Ekdala, lies Daharol from where sandstone images, door-jambs, lintels have been recovered.

Kachra stands about 1½ miles to the south south-west of Daharol and forms the north-western boundary of the fort of Ekdala. Innumerable architectural relics have been discovered from this site and preserved in the Varendra Research Society Museum, Rajshahi.

The Hindu antiquity of Eshnail, lying about 5 miles to the east of Daharol is demonstrated by the recovery of the images of Surya, Vishnu, Lakshmi-Narayan, etc.

Aminpur lying about 3 miles to the south-east on the old north-south road running past the east gate of Ekdala is a dead city of bygone days, as attested by undulating mounds scattered with potsherds and brickbats. Stone images, like Chaturmukh lingas and Uma-Maheswara were found from the site.

15. KATASAN, DEHABAND, PATIRAJ

Close to Aminpur on the south lies Katasan on ancient Hindu settlement, which is in fact a suburb of Ekdala of pre-Muslim days. Sandstone image of Dantura, a variety of Chamunda, dated from the 8th century A.D. has been recovered and deposited in the Rajshahi Museum.

Carved stones and images were also found in the village of Dehaband, which is lying about a mile to the south-west of Kachra.
On the opposite bank of the river Chiramati and close to Dehaband lies Patiraj which is connected according to tradition with Ki Chak Raja. Heaps of brickbats, stone fragments, images have been located at this site.

16. ADYAKHANADA, MAHATUR, JAGDALLA

Lying about 2 miles to the south of Dehaband on the eastern bank of the river Chiramati Adyakhanda appears to be the ruined city with mounds full of brickbats interspersed here and there by silted-up tanks with original pucca ghats (bathing place). Saraswati observes, "From the appearance of the ruins and from relics still lying above the surface, it is practically certain that the site would well repay systematic excavations."

An insignificant village lying to the south of Adyakanda Mahatur is an ancient site from where innumerable architectural objects have been found.

A mile to the south of Jagdalla exists another ancient site which is strewn with tanks, brickbats, etc.

17. EKDALA (BAHIRHATTA)

Ekdala which was besieged by Sultan Firuz Shah Tughlaq and where Husain Shah founded his new capital, is pre-Muslim in origin and identified with Bahirhatta in the Bamangola police-station. It is lying between the rivers Chiramati and Baliya, and enclosed on north and south by east and west canals, joining the two rivers. Judging from the fragmentary remains of bricks, images, sculptured stones, etc, it is presumed that Ekdala was a pre-Muslim site which flourished from the 8th to the 13th century A.D. Saraswati refers to an ancient Hindu temple, measuring 20 feet high and 12 feet wide, in the shape of a pyramid. Besides there are tanks, called Gordighi (N X S : 600 X 1000 feet : Hindu), Melan Dighi and Alta Dighi (both Muslims).

Hamilton refers to the Takht or Throne of Husain Shah which was built at Ekdala.
18. ITAHAR

14 miles to the south of Raniganj and being the last station of Parbatipur-Katihar section, Itahar or "String of bricks" is noted for picturesque ruins which include colossal images, old tanks with pucca bathing ghats, etc. An elevated tract in the eastern part is known as Rajbari.

19. BAIGUNGAON

It is lying at about 6 miles to the south-east of Itahar which was the residence of Rani Dayamayi Choudhurani. Her palace is thickly covered with jungle. An extensive tank called Rani Dighi, stone images and brickbats are lying scattered all over the site. Its ruins cannot be dated earlier than Muslim period.

20. MAHENDRA

In the mauza of Mahendra are to be seen, like Mahatur and Jaddalla, innumerable ruined structures, which show that the city was well planned with beautifully laid streets and lanes. Saraswati contends, "The most peculiar traditions, however, is that all the neighbouring ruins — those at Adyakhandā, Jagdalla, Mahendra and Surohar represent some of the hundred residences of the Rani of Baigungaoon, a place now full of jungle-clad ruins."

21. BHADRASILA, DHULAHAR

About a mile to the east of Itahar lies extensive ruins. In the words of Saraswati, "The most curious thing is that the whole area of the village comprising about 2½ miles by 1 mile is covered with bricks and stones."

5 miles to the west of Itahar on the bank of a small stream lies Dhulahar. To quote from Saraswati, "It is vast elevated area of about two miles by three miles covered with dense jungle, which is impossible to penetrate into without the help of elephant."

22. DINAJPUR, TEMPLE, 18TH CENTURY A.D.

The Mahismardini Temple at Dinajpur which was built by the Queen of Raja Ram Nath in the year A.D. 1608 is one of chief
attractions of the town besides the palace of the Dinajpur Rajas. Considerable archaeological relics have been removed from Ban Garh and preserved in the gardens of the Rajas of Dinajpur. Maharaja Ram Nath was a prolific builder as well as a great connoisseur of art.

23. NAWABGANJ

In the sub-division of Nawabganj lies a square mound of brick surrounding a cavity which may have been a small tank used by Sita.

B. Muslim

1. GOPALGANJ, MOSQUE, A.D. 1460

The Mosque erected in A.D. 1460 at Gopalganj in the district of Dinajpur during the reign of Sultan Barbak Shah is a curiously interesting example of early square single-domed type of pre-Mughal mosques with a verandah in the eastern side. Situated about 4 miles to the north of Dinajpur town it is a modest building, 12 feet square which is entered by three arched doorways from the east and one each at the north and the south sides. The corridor is 12 feet by 5 feet and likewise entered by three doors in the east and one each from the sides. The mosque which is faced with hewn stones has three mihrabs. It serves as a prototype of square single-domed type of mosque with a verandah seen in the Chamkatti Masjid and the Lattan Masjid at Gaud, the Mosque at Sura in the district of Dinajpur, etc.

2. SURA, MOSQUE, EARLY 16TH CENTURY A.D.

Typologically the Mosque built at Sura belonged to the square single-domed type with a verandah initiated by the Gopalganj Mosque. Complete with corner towers, three-domed verandah, corresponding entrances between the facade and the mosque proper, carved brick decoration, three decorated mihrabs, panelled ornamentation, mouldings, the Sura Mosque, which is encased with stones stylistically belongs to the early 16th century A.D.
3. HEMTABAD, DARGAH OF MAHKDUM DUKHRUPOSH
AND THE MOSQUE OF QUTB SHAH, 16TH CENTURY A. D.
At Hemtabad, reports Hamilton, lies the Dargah of Makhdum Dukhruposh. Close to it stands a mosque built of bricks encased with carved stones of Hindu workmanship. Hamilton describes it as "a small rude mosque of stone adorned with pillars and carvings which it is evident from their containing human figures have been taken from Hindu buildings." The Mosque which is known after Qutb Shah is an oblong five-domed structure. In all probability it is copied from the Tantipara Mosque at Gaud (15th century A.D.). It was built according to an inscription over the gate in the year 16th century A.D.

4. HEMTABAD, DARGAH OF PIR BUZURUDDIN
A square apartment of brick in the centre of the mosque of Hemtabad, as reported by Hamilton, is the tomb of Pir Buzuruddin. Utilization of Hindu materials is also evident in this shrine. The place where these ancient monuments still stand, defying the ravages of nature, is lying about 26 miles to the west of Dinajpur. A. Karim says, "In Hemtabad, Dinajpur district, there is a dargah of one Pir Badar-al-Din. According to tradition he came to preach Islam, while a certain Hindu king named Mahesh was ruling there." With the help of Husain Shah he defeated him and started preaching Islam. Local people locate the Husain Shahi Takht (throne) and the palace of Mahesh in the ruins not far from Hemtabad.

5. DEOKOT (DEVIKOT) OR GANGARAMPUR, THE DARGAH OF MAULANA ‘ATA AND THE MOSQUE OF RUKN KHAN, 1512 A. D.
At Deokot or Devikot, which is now called Gangarampur lies buried a celebrated saint by the name of Maulana ‘Ata. The Dargah and the adjoining Mosque, as reported by Hamilton, are very ruinous but a canopy is still suspended over the tomb of the saint which is much frequented by the pilgrims. Of the four inscriptions, the earliest record belonging to the reign of Sultan
Sekandar Shah, dated A.D. 1363, and engraved by Ghiyas, the Golden-handed refers to the erection of a tomb of the saint. Another inscription of Fath Shah, dated A.D. 1482 refers to the renovation of a ruined stone building which is presumably the tomb. Another inscription was found fixed on the wall to the right of the door of the Dargah of Maulana ‘Ata, dated A.D. 1491. The most interesting epigraphical record is that of Husain Shah, dated A.D. 1512, which refers to the construction of a mosque and a minaret in front of the gate of the dargah of Maulana Ata by Rukn Khan.

Dani has mistakenly noticed the Mosque of Rukn Khan, dated A.D. 1512 as a classic example of the square domed structure with a front verandah in the district of Sylhet in his index. In point of fact it was built quite close to the Dargah of Maulana ‘Ata, at Devikot or Gangarampur. Measuring 26 feet 10 inches square with walls 5 feet 9 inches thick, the Mosque is in ruins, the domes having been disappeared. The Rukn Khan’s Mosque was probably the only mosque of pre-Mughal period which had a minaret, according to the inscription.

6. DEOTALA, CHILLA KHANA OF SHAH JALAL TABRIZ

Abid Ali writes, “Fifteen miles north of Pandua, on the Padshahri road to Devkot, and 1½ miles south of the northern boundary of the Maldah district, is found an artificially raised area of land which is evidently from the name of the place (Deotala); the numerous tanks scattered through the jungle; and the Hindu remains found in the vicinity—an ancient Hindu settlement. To the south-west of a fine tank and on the opposite, or western, side of the main road there is a Chillakhana, or takiya (religious seminary), of the Pandua Saint, Shah Jalal. This, the local people say, is one of 360 such temporary abodes of this much travelled saint.” Cunningham who visited the place in A.D. 1879-80 gave the following account: “Over the entrance gateway of the enclosure there is a neatly cut inscription on a black basalt slab, recording the erection of a Jami Masjid in the year A.H. 868 during the
reign of Barbak Shah. There are several Hindu pillars lying about the enclosure, and...a fine standing figure of Vishnu with four arms... The inscription is a very fine specimen of the curious style of writing which prevailed at this period in which all the particular stories of the letters are prolonged upwards and arranged at equal distances so as to look like a railing.”

Deotala is referred to in the inscription as the blessed town of Tabrizabad. Besides the inscription of Barbak Shah, there are three more epigraphical records at the Shrine, one more of the same ruler, the other belonging to Nusrat Shah’s time dated A.D. 1527 and the third of Sulaiman Karrani, dated A.D. 1571, all recording the erection of mosques. None of the mosques referred to in the inscriptions stand today. Only a modern mosque is lying to the south-west of the Shrine.

7. EKDALA, 14TH—16TH CENTURIES A.D.

Ghulam Husain Salim in his Riyaz-us Salatin states that Sultan Shamsuddin Ilyas Shah attended funeral of a saint by the name of Shaikh Raja Biyabani in cognito, at a time when he was besieged in his Ekdala fort by Sultan Firuz Shah Tughlaq. Ekdala is also referred to as a royal residence of Sultan Husain Shah who made pilgrimage from this fort to Hazrat Pandua on foot every year to pay his respect to the departed soul to Hazrat Nur Qutb Alam. Ekdala is identified with a high mound between the rivers Chiramati and Baliya, where numerous bricks and old tanks are found. Between the two tanks are the remains of Borohatta, an outer enclosure of the royal residence of Husain Shah. Here foundations of walls, dimensions of chambers have been discovered. Westmacott says, “In this part are some small tanks which have evidently been entirely lined with bricks. In the centre of the ruins are indubitable traces of a small square fort which has been surrounded by a double wall of brick, and an intermediate ditch.” Remains of the Fort no longer exist.
8. GHORAGHAT: CHEHEL GHAZI

A little distance to the south of Kantanagar lies the place where according to traditions as many as forty (Chehel) religious warriors (Ghazis) were lying buried. A number of carved stones of Hindu workmanship are lying scattered here and there.

Lying between 21° 01’ and 21° 20’ North latitude and 89° 15’ and 90° 15’ East longitude the district of Farrukhpoor is in the Nadia division which is an area of 2990 square miles. It is bounded on the north by the Brahmaputra or the main stream of the Ganges, on the east by the Chapra, on the west by the Goral river with its continuation in Madhumati and on Ganges and on the south by Sankarpur.

Very little is known of the early history of Farrukhpoor. The modern sub-division of Madhumati was once an appanage of Vasai. The district was subsequently included in the ancient regency of Banger, called Sandhara by Sinha Tassang. The term Banger has consequently given to the modern province of Bengal its people are described by the East Indians as living in halls, and that very closely the abodes of the Chandaus who still form a large portion of the population.

Farrukhpoor passed under Muslim rule at the beginning of the 14th century A.D. with the rest of Eastern Bengal. Jalaluddin Muhammad Shah struck coins in the 15th century from Chataga (Cuttuck) and Fathabad (modern Farrukhpoor region) for the first time. Dr. Buchardt has shown that the modern place of Farrukhpoor was, after the great saint Shahish Fadil al-Din Ghazi Shir (died A.D. 1392), Dr. Naim, on the contrary, says that in the contemporary hagiographical literature, there is no reference to Shahish Fadil’s visit to Bengal. However, the district was named after the Farrukhpoor of the Mughals. During the reign of Emperor Jahangir, a number of independent principalities were established in East Bengal by the Brus (Murrahs), Brahmapuri (Francis). Chunar (Pay and Patna), Bivar, the two most powerful Southern of the

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A little distance to the south of Khirbat an-Nabata, the site
where according to tradition is known as the (Chapel) Temple
of Philip, monuments and living quarters of the Fort are
found. A number of carved stones
of which many resemble the living quarters here and there.

Further north, between the hills of Gerasa, Rhesus, and
Lystra, where remains of the remains of Khirbat an-Nabata,
are better evidence of the ruined remains of Hesba. Here
remains of walls, foundations of chambers have
been discovered. Reconsideration being. To the north one finds
and Lagus which were evidently built contemporaneously with
these. Further south of the same site the Mohammedan mosque at
the center of the site is built above the ruins of a temple that
which has been introduced by a temple wall. A breach, and an
entrance to a temple, remains of the Fort are found here.
VII FARIDPUR

Lying between 22° 51' and 23° 55' N latitude and 89° 19' and 90° 37' E longitude the district of Faridpur is in the Dacca division with an area of 2695 square miles. It is bounded on the north by the Padma or the main stream of the Ganges, on the east by the Meghna, on the west by the Gurai river with its continuation the Madhumati and its branch and on the south by Bakerganj.

Very little is known of the early history of Faridpur. The eastern sub-division of Madaripur was once an appanage of Vikrampur and the district was subsequently included in the ancient kingdom Banga, called Samatata by Hiuen Tsang. The term Bang has consequently given to the modern province of Bengal. Its people are described in the Raghubansa as living in boats, and they were clearly the ancestors of the Chandals who still form a large portion of its population.

Faridpur passed under Muslim rule at the beginning of the 14th century A.D. with the rest of Eastern Bengal. Jalaluddin Muhammad Shah struck coins in the 15th century from Chatgaon (Chittagong) and Fathabad (modern Faridpur region) for the first time. Dr. Enamul Huq thinks that the modern name of Faridpur was after the great saint Shaikh Farid al-Din Ganj-i Shakar (died A.D. 1269). Dr. Karim, on the contrary, says that in the contemporary hagiographical literature, there is no reference to Shaikh Farid’s visit to Bengal. However, the district was named after him. In A.D. 1582 at the time of Todar Mal’s settlement, it appears to have been included within the Sarkar of Muhammadabad or Bhushna. During the reign of Emperor Jahangir, a number of independent principalities were established in East Bengal by the Bara (twelve) Bhuivans (landlords). Chand Roy and Kedar Roy, the two most powerful brothers of the
Bhuiyans extended their dominion from Rajbari in the District of Dacca to Kedbari, now included in the Palang thana of Faridpur, where deep ditch and the remains of a road known as Kachkigura road mark the site of their residence or fort. The remains of a fort of Raja Sita Ram Roy, another of the Bhuiyans can still be seen at Kilabari in the Bhusana thana. He was overthrown by the Mughals in a pitched battle at a place known as Fatehpur or town of Victory. Isa Khan, who subjugated the Bhati (deltaic) region was defeated by the Mughals in 1584 A.D. With the subjugation and consolidation of Mughal conquests in Bengal under Islam Khan Faridpur became a part of the Bengal Subah.

The modern district of Faridpur presumably formed the eastern part of the Gupta Empire, as evident from Gupta gold coins found at Kotali (Kotwali) para. The country was then ruled by Samachara Deva, who was possibly the father of Sasanka. A copper plate inscription of Samachara Deva was found in the village of Ghugrahati. In the second quarter of the 7th century it was incorporated in the Empire of Harshavardhana. After his death independent rulers sprang up in the different parts of the country until they were suppressed by the Palas and the Senas.

A. NON-MUSLIM

1. KOTALIPARA, THE FORT (DISAPPEARED), 4TH CENTURY A.D.

In Kotalipara village, lying south-east of Gopalganj on the bank of the river Ghargar is noted for the existence of the largest Fort in Eastern Bengal, as attested by the copper-plate grants. N.K. Bhattasali observes, "the earliest centre of culture in these parts appears to have been the settlement round the magnificent fort of Chandra Varman, the earthen ramparts of which enclose a thickly populated tract of land 2½ miles in areas, and which still rise in places to a height of 30 feet from the surrounding plain. This place is now known as Kotalipara (meaning, the settlement
formed on the raised ramparts of the fort) and is situated in the southern area of the modern district of Faridpur. Gupta gold coins have been found in considerable numbers from places close to the south-eastern corner of the fort, where the settlement appears to have been the thickest. The building of this fort has been ascribed to Chandra-Varman in the beginning of the 4th century A.D., the famous Chandra of the Meheraul Iron Pillar, who came to Vanga and warred with the chiefs of the place who offered him a united opposition. The copper-plate inscription of Samachara Deva was found in the village of Ghugrahati, close to the south-west corner of the fort, while the three other allied plates of Dharmmadity and Gopichandra were found in the same district perhaps in the same locality. A gold coin which has been identified as that of Samachara Deva was found about 30 miles north of the place, in the Jessore district. All these finds of the early period, hailing from the same locality, unmistakably point to the great antiquity of this particular part of the country." The place, which has not yielded any stone image earlier than the 10th century A.D. was abandoned in favour of Sabhar, about 15 miles west of the Dacca city. However, the fort which no longer exists, measuring 2½ by 2½ miles is the largest of its kind in Bengal, the next in dimension being that of Mahasthan Garh, Bogra, which is 1000 yards by 1500 yards.

2. KHALIA, TEMPLE OF RAJA RAM, 17TH CENTURY A.D. (PL. 34)

Situated in the sub-division of Madaripur, Khalia, which is included in the pargana of Fatehjangpur, inhabited by the powerful Zamindars, the Temple built by Raja Ram is one of the finest examples of Hindu architecture under Muslim dispensation in Bengal in the 17th century A.D.

3. MATHURAPUR, DEUL (TEMPLE), 16TH CENTURY A.D. (PL. 35)

An impressive 'Deul' or Temple exists in the dwindling village of Mathurapur, lying about 1½ mile away from Madhu
Khali. Commanding a height of 100 feet it was presumably erected by Man Singh in commemoration of his victory over the local Hindu chieftain.

B. MUSLIM

1. PATHRAIL, MAJLIS AULIA MOSQUE, 16TH CENTURY A.D.

The Mosque is commonly known after a great saint Majlis Aulia Saheb at Pathrail in the police station of Bhangar in the Sadar sub-division. The Mosque is an oblong multi-domed type, recalling in its plan and architectural features the Mosque at Bagha in the district of Rajshahi. Entered by five pointed arched doorways from the east and two from the north and the south sides the mosque has five beautifully carved mihrabs. The facade is adorned with panelled designs. It demonstrates the usual Bengali feature of curved cornice. According to Dani, it was built during the reign of Husain Shah.
VIII JESSORE

Bounded on the east by the district of Faridpur, on the west and north by Nadia on the south by the 24 Parganas and Khulna on the east and north-east by the Gurai or Madhumati, the district of Jessore in the Khulna division is situated between 22° 47' and 23° 47' N latitude and 88° 40' and 89° 50' E longitude. It covers an area of 4,547 square miles. It formed the central portion of the delta between the Hooghly and the Meghna estuary.

According to Cunningham, "The name of Jasar, the bridge shows the nature of the country which is completely intersected by deep watercourse; that, before the construction of the present roads and bridges, the chief communication was by boats". The term Jasar in Arabic denotes bridge. According to popular tradition, "however, the more favourite term Jassohar or Yasohara means "depriver of glory", a term attributed to Iswaripur, the capital of Vikramaditya as it is supposed to have eclipsed or deprived the glory and grandeur of Gaud, the ancient capital of Bengal. It was Pratapaditya who renamed Jessore or Jasar as Yasohara after the capital of his father Iswaripur where a temple of the Yasheswari was built. The couplet shows it clearly:

বষেনার নাম ধাম প্রতাপ অদিত্য নাম
মহারাজা বংশজ কায়স্ম.

Translation: Pratapaditya, the Kayasthan Raja of Bengal ruled in Jassore where was also his capital (Muhammadpur).

However, the term of Yasohara was intended to express the idea of supremely glorious.

Forming a part of the old kingdom of Banga or Samatata, Jessore's early authentic history dated back to the 15th century when Khan Jahan settled in these regions. Although old
coins of the Hindu period have been discovered near Kaliganj, yet antiquities of pre-Muslim times is shrouded in mystery. The history of Jessore is to some extent interlinked with that of the district of Khulna. During the pre-Mughal period Sailkuppa was inhabited by a celebrated saint by the name of Hazrat Maulana Muhammad Arab or in short Maulana Sahib, whose tomb and adjoining mosque are still extant. These monuments are dated from the Husain Shahi period (16th century A.D.). Daud Khan, who was the last independent prince of Bengal revolted against Akbar who sent Munim Khan to quell the rebellion. Daud gave a grant in the Sundarbans to Vikramaditya, one of his ministers, who retired to Iswaripur with his family and dependants. It was at Ishwaripur that the capital of the most powerful of the Twelve Chieftains (Bara Bhuiyahs) was founded. Pratapaditya, son of Vikramaditya ruled with great pomp and splendour with his newly founded capital at Muhammadpur. He was defeated and captured by Man Singh, who was despatched by Emperor Akbar, in the years 1589 and 1606. After the fall of Raja Pratapaditya, his estates were parcelled out among the Chalchra Raja, the Raja of Naldanga and the Zamindars of Bhushna. The name Jassohar continued to be attached to the estates of Pratapaditya, though the new Mughal military governor or Fauzdar had his headquarters shifted to Mirzanagar.

The 8th century Bengal witnessed the rise of another Chieftain robber by the name of Sitaram Roy in the districts of Jessore and Khulna. The Bhushna zamindars fell into the hands of Sitaram Roy after the fall of Pratapaditya. The ruins of Sitaram’s palace and other structures are still extant at Muhammadpur. He was defeated and killed by Nawab Mir Kasem.

A. NON-MUSLIM

1. RUINED FORTS OF PRATAPADITYA, LATE 16TH CENTURY A.D.

Raja Pratapaditya is said to have built a number of forts to protect his dominion from external aggressions. As evident from
the ruins, he erected a number of forts at Muhammadpur; Dhumghat, at the confluence of the Jumna and the Ichamati; Raigarh, completely destroyed; Muhabbatpur Garh, 160 feet by 225 feet with a height of 8′ 10″ where two cannons were found; Bedkasi, 1500′ by 800′ NS: Sibsa, Sagardwip fort; Rai Mangal fort; Chaksi fort, etc.

Sibsa fort was situated on the bank of the Morjal river, in the allotment no. 233, being built of bricks. It had a wall 5 feet high and ditch on all sides. All the forts have been destroyed by the ravages of time, leaving only a few vestiges.

2. JAHAZGHATA: NAVAL ESTABLISHMENT; LATE 16TH CENTURY A.D. (DISAPPEARED)

About 4 to 5 miles to the north of the Muhammadpur fort lies the ruins of Jahazghat where Raja Pratapaditya built a naval establishment extending over an area of 816 feet by 120 feet. Built of small bricks the naval establishment consisted of residences, baths, dining halls, offices, wells, etc. It is also mentioned by the author of Jessore-Khulna Itihas, Satish Chandra Majumdar that there was also a dock at Dhubli. The Portuguese pirates caused considerable depredations in the lower part of Bengal in the early part of the 17th century. They also built fortresses in the regions they forcibly occupied, the most important being the Arhai Baker (2½-turn) Fort.

3. GOPALPUR: GOVINDA DEVA TEMPLE, 18TH CENTURY A.D.

The Govinda Deva temple; lying at Gopalpur along with other religious structures raised by Basanta Roy bear glowing testimony to the religious architecture of the 18th century Bengal. The principal standing monument is 16′ 6″ square with a base 8′ 9″ being built of carved bricks. It is a Pancha-Ratna or Five-towered type of Bengali temples, which were found elsewhere. Basanta Roy had his capital at Mukundapur which is also interesting archaeologically. The moulded bricks of Gopalpur temples, some of which have been preserved in the Bangiya Sahitya Parishad.
Museum, Calcutta, measuring 3 feet 6 inches x 3 feet. The Museum specimen contains three battlemented representations tipped with arrowheads and notched at the edges with narrow recesses between them.

4. NALDANGA, PANCH-RATNA TEMPLE, 17TH CENTURY A.D.

Situated between the Jessore and Jhenidhah stations, Naldanga was the seat of Zamindar family who rose to fame after the dismemberment of the dominion of Pratapaditya. The chief attraction of the place is the temple of Indreshwari or Siddheswari dated from the 17th century A.D. It is a Panch-Ratna type of temple, measuring 39 feet 3 inches square.

5. CHANCHARA, DO-CHALA TEMPLE, 17TH CENTURY A.D.

A mile to the south of the Jessore town lies Chanchara which contains the remains of the old palace and temples built by the Rajas of this locality. The flat-roofed temple of Dasamahavidya is still extant. The Do-Chala temple dated A.D. 1697 was built earlier than the former temple and is a monument of considerable architectural merit.

6. AVAYNAGAR: SHIVA TEMPLE, 18TH CENTURY A.D.

Situated in the Narail sub-division on the bank of the Bhairab Avaynagar still bears traces of innumerable temples erected during the Mughal period. The most impressive monuments is the Shiva temple, measuring 24 feet 4 inches by 22 feet 3 inches with 3 feet 4 inches base. It is entered by three arched doorways decorated with multifoils and tastefully adorned with beautiful terracotta art, representing folk motifs, like those of the Putia Temple in the Rajshahi district and the Kantanagar temple in the Dinajpur district. The sanctum is surrounded by a verandah on all sides. The temple cannot be dated earlier than the 18th century A.D.
7. Dhumghat, Do-Chala Temple, 18th Century A.D.;
Itna, Math, 17th Century A.D.

There were as many as 12 Shiva temples, according to local traditions in Dhumghat, the tallest and the surviving monument being the Krishna temple. It conforms to the *do-chala* type of temples founded elsewhere, measuring 23' 66" by 21' 4" with a verandah, 11' 6" by 4' 1". According to an inscription it is dated A.D. 1749.

With the exception of Rainagar temple, dated A.D. 1588, in the Magura sub-division, there is no other temple more impressive than the Itna Math, dated, according to an inscription, A.D. 1618. Measuring externally 21 feet square and internally 13 feet square with a base, 4 feet high, Math is curiously ornamented with terracotta plaques.

8. Gunjanagar, Do-Chala Temple, 18th Century
Ranigram, Jor-Bangla Temple, 18th Century A.D.

The *Do-chala* temple at Gunjanagar is a fine structure, externally 28 feet square, entered by three doors from the east with a verandah on all sides, 5' 6" wide. Raja Chitra Sen built the temple in the 18th century A.D. It is noted for its craved brick design.

The *Jor-Bangla* of Raigram, dated 1724 A.D. is stylistically akin to the similar temples built at Maheshwarapasa and Salgram. It is 28' by 11' 5" externally and provides fine example of terracotta art.

9. Rainagar, Math, 17th Century A.D.

Like the Kodla Math near Bagerhat the Math at Rainagar is probably also dated from the 16th century (1588), measuring externally 22' 3" square and internally 13' 5" with a base 4' 5". Lying about 5 miles to the east of Gurai in the Magura sub-division the Math commands a height of 40 feet. According to an inscription, however, it is said to have been erected in A.D. 1612.
10. MUHAMMADPUR

Lying on the western bank of the Garai river Muhammadpur was the headquarter of Raja Sitaram Roy. Of all the sites of archaeological interest in the district of Jessore Muhammadpur is undoubtedly the most exciting. Sitaram Roy built his fort, palace, temples, tanks, which are still extant. It is about 14 miles south-east of Magura.

Westland gave a graphic account of the ruins of the Fort of Muhammadpur. In his own words, "There is at first the large quadrangle which encloses most of his buildings within which he kept his soldiers, and within which was his own house. It measures more than half a mile in each direction, and is surrounded on each side with an excavated ditch, the earth of which, thrown inwards is used to raise the level of the quadrangle, and especially of the edges of it, leaving as it were a ramp round it. The ditch on the eastern and northern sides has gradually filled in, principally through the influence of the river; but that on the western side is still full of water. On the southern side the ditch is of much more ample dimensions than on any other side; but it is much broader, and it extends westward far beyond the western side of the quadrangle. It forms a fine sheet of water a mile long, looking almost like a river. By the earth obtained from these excavations, and by that obtained from tanks within its area, the level of almost the whole quadrangle has been considerably raised—a work which in itself represents an enormous amount of labour."

The name of the place owes its origin to an old Muslim saint by the name of Muhammad Khan, who lived in the place where Sitaram Roy founded his capital. To quote from Westland. "At the place where Sitaram desired to build his house, he found that an old Muhammadan faqir, named Muhammad Khan, had established himself. Sitaram desired to leave the place, but he declared that he would not, he would sooner be killed. However, on being pressed, he consented to go, provided his name were
left as the name of the place and therefore, Sitaram gave his new city the name of Muhammadpur’. Gradually the city expanded to the east and the west so as to include Narayanpur, Kanhaynagar and Shyamnagar. Muhammadpur originally belonged to the mauza of Bagjanee, as stated by Westland.


Westland further writes, “The chief entrance to within the quadrangle is, and probably was, at the south-east corner. Stationing ourselves here, we see looking northward, the high and broad ramp upon which stood the bazar, and at the southern end of which, close to where we stand, is the more meage bazar of the present day…….” Sitaram Roy also built a double-storied palace, a naubhat khana and armoury within his fortified city. Two most extensive sheets of water are to be seen in Ram Sagar and Suk Sagar, excavated by the Raja. Ram Sagar, which is named after Sitaram, is the noblest reservoir of water in the district of Jessore measuring 500 yards from north to south by 200 yards from east to West. Numerous temples and other secular buildings are lying scattered around this tank.

(ii) TEMPLES

Raja Sitaram Roy is credited with the building of numerous temples, though he spent a dissipated life. The most surviving religious structures of Muhammadpur are the octagonal and flat-roofed temple of Lakhsminarayan, dated A.D. 1626, the flat-roofed oblong temple of Dasabhuj, dated A.D. 1699 (renovated), ornate Panch-Ratna temple at Kanainagar, dated A.D. 1703 dolmancha Jorbangla temple at Raigram, dated A.D. 1724, etc. The octagonal temple of Lakhsminarayan is a very usual shape with only one entrance in the east and demonstrating curved cornice. Westland describes the Panch-Ratna temple at Kanainagar thus: “The whole face of the building and partly also of the towers is one mass of tracery and figured ornament. The figures
are very well done and the tracery is all very perfectly regular, having none of the slip-shod style which too often characterise native art in these districts."

(iii) DOL MANCHA (MANDIR)

Sitaram Roy also built Dol-Mancha or Temple, which is two-storied building with an arched verandah in front of each storey, and shaped like a magnificent centry-box. Meant for the festival of Dol jatra, or a Hindu festival of sprinkling of coloured waters during the spring, it has a pointed arched roof, supported upon four columns placed on a square; there again elevated upon a pedestal of three tiers. There was another Dol-Mancha at Shalnagar.

(iv) TEMPLE OF RAMACHANDRA, PUNYA GHR, SIVA MANDIR

In the beginning of the 9th century the Raja of Natore obtained the possession of the Zamindari of Raja Sitaram Roy and tried to beautify Muhammadpur, by erecting the temple of Ramachandra, dated A.D. 1800 and a Punya Ghar, a ruined religious edifice from where a box containing gold coins was discovered.

The temple of Kali, the smallest and the oldest of Sitaram Roy’s temples recalls the Shiva temple erected by the Raja of Natore. It is a “masonry erected in the shape of a native hut with a verandah in front.” The stone tablet attached to the temple bears the date of A.D. 1699.

B. MUSLIM

I. MIRZANAGAR

The place, which owes its appellation to Mirza Safshikan, a Mughal Fauzdar of Jessore, was made headquarters of the newly acquired Mughal territory in southern Bengal after the defeat and capture of Raja Pradapaditya in the later part of the 16th
century A. D. Inayat Khan whom Jahangir described in his Tuzuk or Memoirs as a "skin drawn over his bones" was sent to Jessore as Fauzdar after the collapse of Pratapaditya's sovereign rule. Incidentally it may be mentioned that he is immortalized in a famous character-study of "the Dying Man", now in the Bodleian Library, Oxford. It is situated to the east of Keshabpur in the southern part of the district.

Westland gave a graphic description of the ruins of Mirzanagar in these words: "Here lie the remains of an old palace half a mile from Trimohini along the road which now connects that place with Keshabpur. The building is composed of two square courtyards separated by a high wall, and on the north of the northern one and on the south of the southern one there are similar high walls. On the eastern side of both the squares is a double row of little arched dwellings, which seem rather to be built in the inside of a massive wall than to be constructed with reference to convenience of dwelling. These were apparently the retainers' houses and the only entrance to the courtyards is through them."

He continues, "On the northern side of the northern square is a three-domed structure, which was the residence proper. The masonry is dilapidated, but the domed roof still remains. In front of this and within the courtyard, is a large masonry reservoir which is said to have been a bath. The water was brought in by being pumped over the top of what has been termed the retainers' houses, and could be discharged by sub-terranean channell. The source of the water was the river Bhadra, which though now closed, was, at the time when these buildings were occupied, a flowing river and flowed close beside them. The southern courtyard shows only a few Musalman tombs, and there are some tombs outside the building also. About a mile due south of this lies Killabari or fort. It is a large area raised some eight or ten feet by earth excavated in all probability from a long and wide trench called the Motijhill, which bounds it on the south.
This raised area was at one time, it is said, surrounded by a wall of which no traces now remain. Its length is east and west, and the principal entrance to it was upon the east. The entrance appears to have been fortified, for there used to be three cannons lying here, one of which is still lying in a field close by."

Westland further relates, "Close outside the entrance is a range of brick-built dark chambers, said to have been the prison house. Two of the chambers have small wells in them, and on the outside of the building there is a large and deep well. Into these, it is said, malefactors were cast, and the inside was smoothly plastered over, so that there might be no change of the victims climbing up."

Satish Chandra Majumdar differs from Westland so far as the utility of the well is concerned. He thinks that the well was used for the purpose of ablution by the Muslims before prayer. In fact there was a mosque, measuring 50' 4" by 14' 2" with base 3' 10" and height 22'.

2. SAILKUPPA, MOSQUE, EARLY 16TH CENTURY A. D. (PL. 36)

Situated in the sub-division of Jhenidah on the left bank of the river Kumar about 10 miles to the north of Jhenidah, Sailkuppa, is famous for an old mosque and a tomb of Hazrat Maulana Muhammad Arab, commonly known as "Maulana Saheb". Abdul Wali gives the following information about the mosque and the shrine.

"As to the origin of the Masjid (called in Imperial Farmans Masjid-i-Jami' or Cathedral mosque), it is stated that King Nasir Shah, son of Husain Shah of Bengal, while travelling from Gaur on his way to Dacca came to Mauza Sailkuppa. With Nasir Shah were Hazrat Maulana Muhammad Arab, a renowned Darvish and Murshid (spiritual guide) of the king; Hakim Khan, a Pathan; Saiyyid Shah Abdul Qadir-i- Baghdadi, and a Faqir. The Maulana on seeing the village was very much delighted and said 'I like
this place, I will inhabit here. The above mentioned three persons who were the disciples of the Maulana wished also to remain with their Murshid at Sailkuppa. Nasir Shah consented to this, and left his Wazir Shah Ali in the service of the Pir. The king granted a few Bighas of Lakhiraj lands, and was pleased to call the Mauza Nasirpur after his own name."

Though considerably renovated the Mosque at Sailkuppa measures 31½ by 21½ with a wall 51½ thick. It is an oblong multi-domed type of mosque recalling the Mosque of Baba Adam at Rampal. Internally the mosque is divided into two bays by a row of pillars carrying pointed arches, which in turn support the springing of the domes. The inner space is divided into 6 squares by three bays and two aisles, each roofed over by a small hemispherical dome. Entirely built of bricks, it is entered by three entrance doorways in the eastern side, the central one wider and higher than the side ones. There are also two openings on each of the northern and the southern sides. Above the entrances in the north and the south sides are perforated windows in the tympana. As usual, the mosque is buttressed by circular towers at the corners, divided into several tiers of mouldings. The towers are very tall, rising above the roof, capped by a small cupola with a finial. In the qibla wall three mihrabs have been carved out, the central one being far more prominent than the side ones. As Abdul Wali points out, "The cornices on all sides are very beautiful and well-planned. The space over the top of the entrance or facade is raised and the bricks are carved and ornamented but broken." Dani considers it an example of the Khan Jahan style initiated by the Saith Gumbaz mosque at Bagerhat. In point of fact the Mosque at Sailkuppa is conspicuous by the absence or any chau-chala roof unlike the Saith Gumbaz Mosque. From the standpoint of its architectural features the mosque may be dated from the early 16th century A.D.

3. PARBAZPUR MOSQUE, 18TH CENTURY A.D.
Basanta Roy built a mosque for his Muslim soldiers in the same way as Pratapaditya erected a place of congregational
prayer at Iswaripur, known as the Tenga Mosque. It measures 52° 5° EW by 39° 8° NE with wall, 5° 9° thick. The mosque conforms to the multi-domed oblong type of mosque with a corridor in the eastern side, the proto-type of which is to be seen in the Great Golden Mosque at Gaud, Malda. The liwan is divided into three squares, each roofed over by a dome. There are three arched entrance in the eastern side corresponding to those of the liwan. Besides the mosque can be entered by two doorways each on the north and the south, one leading to the liwan and then other to the corridor. It is buttressed by six corner towers, like those of the Lattan Masjid at Gaud and the Great Golden Mosque at Gaud Malda.

4. CHAKSI, MAUTALA, DHULGRAM, 17TH-18TH CENTURIES A.D.

Chaksi came under the occupation of the Muslims in the 17th century A.D. where a fine Mosque dated from the Mughal period still stands. It is a simple square domed type of mosque, measuring 22° square externally and 15° square internally, recalling the Bibi Masjid at Sherpur, Bogra; the Sura Mosque in Dinajpur and the Masjidbari Mosque in Bakerganj.

Like the Chaki Mosque, the Mautala mosque is also square single domed type, measuring 19° 2° each side with a base 3° and height 12°.

Dhulgram bears the remnants of Dewanbari with a tall impressive gateway built of two flanking towers joined by multi-foil arch and capped by a do-chila hut of brick. It can not be dated earlier than the 18th century, A.D.
IX KHULNA

Lying between 31° 38' and 23° 1' N latitude and 39° 58' E longitude, the district of Khulna is the Headquarters of the Khulna Division. Stretching the vast area in the Sunderbans of 4652 square miles, the district is bounded on the north by the Jessore District, on the south by the Bay of Bengal, on the east by Faridpur and Bakerganj and the West by 24 Parganas of West Bengal.

In bygone days Khulna formed part of the old Kingdom of Banga or Samatata. It is generally believed that the earliest inhabitants of the districts were Chandals, comprising a part of the deltaic tract known as Banga. In the Aitariya Aranyaka the inhabitants of this tract are represented as eaters of indiscriminate food and progenitor of many children. The Raghuvansa describes them as living in boats and growing transplanted rice for staple crop. As early as the fourth century A.D. the territory of Samudra Gupta extended as far as Samatata. In the 7th century A.D. the Chinese travellers Hiuen Tsang refers to Samatata as low-lying country bordering on the great sea, rich in crops, flowers and fruits. "The climate is soft and the habits of the people agreeable. The men are small of stature and of black complexion, but hardly by nature and diligent in the acquisition of learning. There are some 30 Buddhist monasteries with 2000 priests and 100 Hindu temples". . . . The native Buddhists of the region are Silabhadra and Indrabhadra.

In the 11th century the tract around Khulna was known as Bogri, a name given to the southern deltaic portion of the Kingdom of Ballal Sena. The earliest recorded history of the district is connected with a celebrated Muslim warrior-saint Khan Jahan Ali, who settled in Bagerhat in the middle of the 15th century A.D. He obtained jagir from the King of Gaud, and made extensive
clearance in the Sundarbans, where he appears to have exercised all the rights of sovereignty till his death in A. D. 1459. In the words of Blochmann, “Khan Jahan appears as a holy man and a staunch warrior who was sent by the Emperor of Delhi to conquer the distant country and who worked great miracles...” and wonderful deeds. Similar stories of a military conqueror turning into a Pir or a saint, like the famous Shah Jalal of Sylhet waging war against the infidels, however, fabulous in detail are current. An important political role was played in the earliest centuries of Muhammadan rule in India by saints and leader of the great spiritual orders. According to some scholars Khan Jahan was an officer sent to the Sundarbans by the Sultan of Gaud, presumably Mahmud Shah I. He is credited with the foundation of numerous mosques, tombs, tanks, etc, the remains of which are still extant in Bagerhat and Masjidkur. Tradition assigns to him remains of as many as 300 mosques, 300 tanks.

The reign where Khan Jahan settled in the district of Khulna was known as Khalifatabad, which “is referred to by Van den Broucke’s Map (1660) ‘as Cuipitava’. Coins were issued from Khalifatabad during the reign of Sultan Nusrat Shah.

In the later part of the 16th century when Daud Khan refused to pay homage to Akbar, and rebelled against the Mughals, Vikramaditya, one of his ministers obtained a grant in the Sundarbans and established his capital at Iswaripur. Vikramaditya was succeeded by his son Pratapaditya, the popular hero of the Sundarbans. He superseded all other Bara chiefs (Bara Bhuiyans) who were ruling as independent princlings in the different parts of Southern Bengal, but he was eventually defeated and captured by Raja Man Singh, who was sent by Emperor Akbar to subjugate Bengal.

A. NON-MUSLIM

1. BHARAT BHAYNA, STUPA MOUND (DISAPPEARED)

Dikshit observes, “This mound is situated on the southern bank of the old bed of he Bhadra river in the water-logged tract
of land to the west of Khulna at a distance of about 13 miles from Daulatpur on the Satkhira-Daulatpur road. It still stands on a height of about 40 to 45 feet above the level of the surrounding lands, though the local people say that before the earthquake of 1897 it was still higher. It is fairly circular in shape, its circumference at the base being about 400 to 900 feet. It is full of bricks of large size, many of which have been removed by the inhabitants of neighbouring villages. A modern temple close to the mound is reported to have been built almost wholly with the materials vandalised from the mound. Some of the brick measure 16 feet X 13 feet X 3” which bespeaks a high antiquity for the stupa. Comparing this with the dimensions of bricks of known periods found in the excavations at Saheth-Maheth-, it can be safely surmised that the stupa at Bharat Bhayan date back at least from the Gupta period, roughly fifth century A.D. It is probably that this was one of the 30 Sangharamas mentioned by Hiuen Tsang, as existing in his time in the Samatata country in which modern Khulna must have been comprised at the time.”

2. SUNDARBANS, JATAR DEUL, 16TH CENTURY A.D.

The interesting monuments of superb architectural beauty has been recovered from the dense jungle of Sundarbans. It is called Jatar or Joter or Jhatar Deul, meaning a temple of “matted hair”. This fine brick-built Bhadre type of temple is 100 feet high from the ground level. Its tall brick spire, is profusely adorned with its own miniatures on the exterior. “The existence of such a temple is itself a forceful reminder of the days when Sundarbans were less sparsely peopled and not entirely given over to natural forces”. N. K. Bhattasali, while referring to the Siddheswara temple at Bhaulara in the district of Bankura, says, “that the type (Rekha) was continued for about a century more is evident from the existence of a few single-celled brick temples of the Rekha type all over Bengal. Mention may be made of the Ichhahi Ghosa temple in the Burdwan District, the Math at Kodla in the Khulna District, Jatar Deul in the 24 Parganas (Khulna), and the Math at Rajavadi in the Dacca District.” On stylistic grounds
the Jatar Deul may be considered as a brick prototype of the Orissan sikara type of temples observable at Bhubaneswara, and hence can not be dated earlier than 16th century A.D.

1. DAMRAIL, NAVA RATNA TEMPLE, LATE 16TH CENTURY A.D.

Situated in the Kaliganj police station in the Satkhira sub-division Damrail is famous for its nava-Ratna or nine-jewelled temple. Though 8 of its towers have fallen, it was still a curious structure of its kind in southern Bengal like the Kantaji's temple in northern Bengal. Internally, it has a circular room in the centre, the vault over which carries the highest pinnacle. There are also 4 side rooms at 4 corners, which are enclosed with four outer walls. The four inner walls run parallel to the four outer ones and separate the central room from the side rooms. Over each of the four corners of the inner and outer walls there was a pinnacle which with the one over the central vault made up the nine churas or towers. The exterior walls are engraved with figures of Hindu deities. On the western wall there is an inscription, which is effaced. The temple was said to have been erected by Raja Vikramaditya as one of his innumerable Samaj-madirs, where social affairs were discussed. It is dated from the third quarter of the 16th century A.D. The absence of any niche containing god or goddess lends further evidence to this fact.

4. GAPALPUR, DOL-MANCHA, 16TH OR 17TH CENTURY A.D.

Lying about 3 miles from Iswaripur in the Satkhira sub-division Gopalpur is noted for the temple erected by Raja Pratapaditya, commonly known as Dol-Mancha. The origin of the Dol-Mancha type of temples is, as pointed out by Bhattasali, "to be traced to the terraced constructions of earth, called Dolmanchas which are permanent appendage to every Bengali house. These square mounds of earth rise in two diminishing terraces to be finally capped by a cube. In the festival of Doljatra or Holi, images of Radha and
Krishna are placed in a miniature portable sanctuary over the cube and swing from an arch of decorated wooden frames placed on posts above the sanctuary.

5. BAGERHAT, KODLA MATH, 16TH CENTURY A.D. (PL. 37)

Situated about 2½ miles from Jatrapur Railway station on the Khulna-Bagerhat line, the Kodla Math is one of the most impressive buildings in southern part of East Pakistan. It is gathered from the fragmentary inscription in Bengali script that it was erected by some Brahmin as indicated by the terms ‘Sarma’ and ‘Taraka’ (saviour). Built of fine chiselled red brick the Math still commands a height of 45-50 feet. In plan it is a square cell, measuring 10 feet 4 inches in each side and maintains the straight horizontal lines of its corniced spire intersected by the wavy vertical lines of the projections. The thickness of the wall is 8 feet. The pleasant structure is entered by 3 arched doorways on all sides except the north. The principal doorway is on the south. The doorway arches are made of overlapping courses of bricks instead of maintaining a true voussoir type. The pendentives, however, have pointed arches, supporting a circular roof. The exterior face is polygonal in plan with fine recesses on either side of the central face making 6 planes and 11 recesses. The top of the Math is damaged. Nevertheless, the structure is in a very good state of preservation.

The chief merit of the Kodla Math is its fine brick carvings. The front side must have been originally decorated with singularly ornate designs in bricks. But the best specimens are be seen now in the northern facade, where the central band of the rectangular frame with a false doorway has some delicate floral designs in moulded brickwork. Cusped decorative arches, ornamental bands divided into small squares filled with rosettes, perforated brick designs, medallions and neatly patterned tympanum are some of the finest ornamental devices attempted at this building. In its finest brick carving traditions the 16th century Math is certainly a precursor of similar chiselled brick temples and Maths of the 17th and the 18th centuries.
6. DHUMGHA') PARAMANANDAKUTI, SIBPUR : RUINS

About 3 miles from Iswaripur lies Dhumghat which is associated with the Raja Pratapaditya. Paramanandakuti still bears traces of an old temple of the time of Pratapaditya. About 4 miles to the south of Bagerhat lies Sibpur from where a Buddhist image was recovered.

7. JATRAPUR, KAPILAMUNI : RUINS

Between Fakirhat and Bagerhat lies Jatapur which is noted for a large temple of the Vaishnava sect dedicated to Gopala.

There was an old temple dedicated to Kapileswari at Kapilamuni, which was rebuilt in 1850.

8. AGRA, OID RUINS

Westmacott observes, “At a place called Agra, there are two or three mounds, one of these has been excavated....” The excavation uncovered some ancient brick houses, walls and windows, which were erected long time ago. Westmacott thinks that ancient relics are lying hidden in innumerable mounds existing between Tala on the north and Chandkhali on the south, a distance of some fourteen miles. It is impossible to say how old are these remains.

9. MAHESWARPASA, JOR-BANGLA TEMPLE, 18TH CENTURY A.D.

About 2 miles from Daulatpur lies Maheswarpasa, containing a fine brick temple of the Jor-Bangla type. According to an inscription struck in the walls of the temple, it was built by a Brahmin by the name of Gopinath about 200 years ago.

10. ISWARIPUR, RUINS OF THE BUILDINGS OF PRATAPADITYA, 16TH CENTURY A.D.

Lying about 12½ miles to the south of Kaliganj police station in the Satkhira sub-division Iswaripur was the capital of Raja Prata-
paditya, a popular Hindu King in the Sundarbans during the reign of Emperor Akbar. Though a valiant fighter Pratapaditya was defeated and imprisoned by Raja Man Singh, who was sent by Akbar to disarm the incalcitrant Raja.

Iswaripur is situated at the junction of the Jamuna and Ichchhamati rivers, which surrounded it on the southern sides, forming natural boundary. The ruins of Iswaripur are dated from the later part of the 16th century A.D.

The fort built by Raja Pratapaditya is a large enclosure surrounded by immense embankments, a little south of the junction of the Jamuna and the Ichchhamati.

Lying the north-east of the fort built by Pratapaditya is the Baradwari or “twelve-doored” audience hall with a tank in front.

The Hammamkhana, consisting of two square apartments one within the other is a fine brick building, though crumbling into mere ruins. The apartments, each measuring 16' 6" is roofed over by 5 domes, supported by 4 brick pillars, the central dome being bigger than the others. The outer apartment has now lost its south-west corner. The central and northern domes are in a very damaged conditions. Marks of pipes though the walls and reservoirs for water clearly show that it was a Turkish Bath.

South-east of the Fort is a ruined mound scattered with brickbats, which from its name of Rajbari-bhita was the site where stood the Palace of Raja Pratapaditya.

Of the religious buildings erected by Vikramaditya, the most interesting are the Kali or Jasoreswari Temple and the triangular temple of Chandibhairab. Unique in its architectural features, the triangular temple is probably the only monument of its kind in East Pakistan.

11. ISWARIPUR: FIRST CHURCH (JESUIT) IN BENGAL (DISAPPEARED), 17TH CENTURY A.D.

To the north-east of Iswaripur, lie scattered brickbats which were probably the last vestiges of what were once the first Church
consecrated to Jesus Christ in Bengal in the year. Fonseca gives a graphic account in the words, "The graves which I examined are lined with brick and it was explained to me that the skeletons when exummed were noticed not to conform with Moslem customs, in as much as they did not lie north and south. This means that those buried here were not adherents of the Musalman faith and it, therefore, follow that they must have been Christians ...such being the case Iswaripur, is not only of interest to the Hindu for shrine to Kali and to the Moselms for the well-prepared Tenga Masjid but it is hallowed with sacred memories for Christians in general and Catholics in particular as the site of the first Church erected in Bengal."

The building of the Iswaripur Church coincides, however, with that of another Christian Convent and Church, erected in Bandel in 1599. There was another contemporary Church established at Dianga in Chittagong, as reported by Father Barbe. At any rate the Iswaripur Church was at least one of the earliest religious monuments of the Christians in Bengal.

B. MUSLIM

1. BAGERHAT, THE TOMB OF KHAN JAHAN, A.D. 1459

(PL. 38)

Lying about 22 miles of the south-east of Khulna town on the river Bhairab Bagerhat is one of the most exciting sites of archaeological interest in East Pakistan. It is reached from Rupsa by railway and is associated with the patron saint-warrior of southern Bengal Khan Jahan Ali.

In Persian terminology Bagh means "garden". Therefore, Bagerhat indicates "garden fair" which included an area of 200 bighas scattered all over by crumbling, though picturesque ruins. An old 30 feet broad road is running across these ruins, consisting of mosques, tombs, tanks, etc.
The splendid brick-built tomb of the warrior-saint Khan Jahan stands within a walled enclosure, entered through arched gateways. Measuring 45 feet each way, the square single domed structure is buttressed by corner towers. The tomb is pierced open by an arched doorway on the east, the south and the west sides. The doorways are fitted with rectangular panels which must have been originally adorned with carved bricks. The use of plaster, as stated by Bysack may be taken as a later addition during the Mughal period, as plastering is conspicuous by its absence in pre-Mughal monuments. To quote Bysack, “The plastering of the building has peeled off in many places, but from what remains it is evident that the builder was perfectly familiar with the art by which the masons of Delhi of that period gave a marble-like smoothness and polish to chunam work.”

The dome which had originally a finial was carried by stone brackets instead of stone pillars. These stone brackets support the squinch arches, making “phase of transition.” The sarcophagus is made of stone resting on a double stone terrace. The latter again stands on a brick terrace which was ornamented with glazed tiles of variegated patterns, blue and white being the most predominant colours. The sarcophagus is covered with a black stone 6 feet in length with rounded top. The terrace below it has stone slabs over them with Arabic and Persian inscriptions. The most important historical record that relates to the military adventurer, settler and preacher of Islam in the Sundarbans is engraved on the sarcophagus. The epigraphic record ruins as follows:

“The great (Ulugh) Khan Jahan (peace and blessings be on him), a helpless slave, who is needy of the mercy and the blessing of the Nourisher of both worlds (God), who is a lover of the descendants of the Leader of the Prophets (Muhammad), who is an enemy of the non-believers and infidels, and who is a helper of Islam and Muslims, left this worldly abode for the eternal one (i.e., died) in the night of Wednesday, the 26th of Zil Hijjah, and

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was buried on Thursday, the 27th of the same month in the year 863 (i.e. 23rd October, A.D. 1459).”

In the centre of the slab on the south of the terrace supporting this stone there is a square enclosing a circle, containing the following inscription:

“This is the blessed tomb (Rawda), out of the gardens of the paradise, of Khan al-Azam (great Khan) Khan Jahan (peace and blessings be on him). Written on the 26th of Zil Hijjah, the year 863 (i.e. A.D. 1459).”

In the words of Dani, “The titles, Ulugh and Khan-al-Azam, of Khan Jahan suggest that he was not an independent free lancer but that he owned fealty most probably to Gaur Sultan.” From this inscription it may be pointed out that the Sundarban “area was first occupied by the Muslims about the middle of the 15th century A.D. during the reign of Sultan Mahmud Shah I (1442-59 A.D.). It is also stated by some scholars that Khan Jahan came originally from Delhi, as stated by Bysack, “about that time one Khan Jahan alias Khanja Ally, a chief of great piety and liberality, who was rusticated from the court of Delhi, was sent to this place to hold the post of a tehsildar.” Dani lends further support to this view when he says, “However, Khan Jahan who might have been an officer of the Gaur Sultan betrays in his buildings an affectation for the Tughlaq architecture of Delhi, and this particular feature may lead in future to the discovery of his origin.”

The Tomb of Khan Jahan provides the earliest known example of the use of glazed tiles in southern part of East Pakistan. It is tempting to quote from Bysack who examined the curious glazed tiles as early as 1867, “The steps round the grave are inlaid with encaustic tiles of various colours, the richness of which has withstood the wear and tear of four hundred years without any serious damage. Some of the tiles are hexagonal, 4 inches across, while others are squares of 6½” each side. The
substance of the latter is a white stone ware, and the enamelling on it is of a character which makes me suspect these tiles to have been imported from China. The former are of red earth, and the glazing and designs on them are of inferior execution. Their counterparts are commonly met with in Pathan buildings in Gaur and elsewhere."

Though the possibility of the influence of Delhi architecture on the pre-Mughal monuments of Bagerhat can not be ruled out, yet most of the features, such as, the curved cornice, corner towers, small hemispherical dome without drum, have been found in the monuments of the early 15th century, particularly the Eklakhi tomb at Hazrat Pandua.

To the west of the tomb is the mosque, and between these two buildings lies the tomb of Muhammad Taher who abandoned his original Hindu religion and became a diwan of Khan Jahan after accepting Islam. Bysack observes, "it (tomb) was built by a zealot, one Mohammad Taer (Tahir) alias Pir Ally by name, whose religious fervour forced the conversion of many a Hindu to the Mahomedan faith." Unfortunately Bysack identified Muhammad Taher, a disciple of Khan Jahan Ali, with the master himself referred to as "Pir Ally."

In the Thakurdighi, lying to the south of the Tomb of Khan Jahan Ali a beautiful image of the god Shiva was found, which is now kept in the village called Sivabari. To the north-west of Thakurdighi stands the ruined tomb of another follower of Khan Jahan, commonly known as Zinda Faqir.

2. BAGERHAT, "SAITH GUMBAZ" MOSQUE, 15TH CENTURY A.D. (PLS. 39-40)

Situated about three miles to the south-west of the tomb of Khan Jahan the "Saith Gumbaz" Mosque is the largest as well as the most magnificent mosque of East Pakistan, dating from the pre-Mughal period. The term Sat-Gumbad, as referred to by many scholars is a misnomer. In point of fact the imposing
structure has as many as 70 domes and 7 chau-chala roofs, instead of 7 (Sat) or 60 (Saith) domes.

Measuring 160 feet by 108 feet, the Mosque is internally divided into seven aisles by six rows of arcaded colonnades. The pointed arches are carried by slender stone pillars. Internally the Mosque presents a forest of columns, adding depth and dimension to this ambitious architectural project.

The liwan or prayer hall is divided into two wings by a central nave like that of the Adina Masjid. But unlike the Adina Masjid nave which is barrel vaulted, the so-called Saith Gumbaz mosque has its nave roofed over by a series of seven four-segmented or chau-chala roofs. It is presumed that this is the earliest known example of a hut-shaped structure in East Pakistan, which undoubtedly exerted profound influence on the Chhoto Sona Masjid at Firuzpur, Rajshahi.

On either side of the central nave the wings are divided into as many as thirty-five squares by seven aisles and five bays each. These squares are roofed over by small hemispherical domes, the transition from the square substructure to the circle of the dome is marked by stalactite brick pendentives. In the western wall there are ten mihrabs, semi-circular concave in plan. Like the Adina Masjid there is a passage in the qibla wall, which would have otherwise been occupied by another mihrab, making them eleven, each being placed in front of the eastern doorways. The pointed arched entrances which are set in rectangular frames directly correspond with the mihrabs in the western wall. Besides these doorways there are seven similar entrances each on the northern and the southern sides. The building is buttressed by the four corner towers, the eastern ones providing staircase to the top of the roof for the Mua’zzin to chant ‘azan. The corner towers are capped by cupolas, rising above the roof, which are in situ.

In the centre of the eastern façade is seen a triangular pediment from which curved battlement slopes down towards the
corner towers. Recalling Tughlaq features of architecture, Dani compares the Saith Gumbaz Mosque with the Khirki and Kalan Mosques at Delhi. Nevertheless, multi-domed enclosed type of mosque is found in the Bari Masjid at Chhoto Pandua, Hoogly (14th century A.D.).

3. MASJIDKUR: THE MOSQUE, 15TH CENTURY A.D.

Situated about 6 miles south of Chandkhali on the Kobadak river Masjidkur derives its appellation to the circumstances that the Mosque has been dug out (khur-to dig) of the earth and jungle along with other remains in the Khulna sub-division. "Architecturally the Masjidkur Mosque is one of the most interesting monuments in Lower Bengal and compares with any of the Gaud mosques of the same period in respect of structural solidity and graceful proportion."

Westmacott contends, "The building thus found proclaims at the first glance that it owes its origin to the same hand which built the Satgumbaz (Saith Gumbaz). The principle of structure is the same, only instead of a breadth of eleven domes and a depth of seven, we have here a breadth and depth of three domes only, or nine in all. There are the same massive walls, for they are about six feet thick; a large central doorway is beneath the middle dome on each side, and two smaller doorways on each face, one on each side of the central one. But the building itself appears to the eye of so massive a structure, that the doorways seem dwarfed out of all proportion to the size of the face. As in the Satgumbaz, so here also there are four towers (circular in section) at the four corners of the building, but none of them appear to be ascendible, and the walls show in several places the same little circlets traced on the face of the brick which are used to ornamented the large structure near Bagerhat (Bagerhat).

The Mosque measures 39' 6" square internally with a wall 7' 4" thick. The three-aisled liwan is roofed over by 9 domes, 3' in each aisle. Like the corner towers of the Saith Gumbaz mosque this building had circular towers which were once capped by
cupolas. These are divided into several tiers. Entered from the east by three arched doorways the central one higher and wider than the side ones, it has three semi-circular prayer niches. There are two more entrance doorways each on the north and the south sides. The small brick-built mosque is complete with all the distinguished features of the 15th century Bengal architecture, namely, the curved cornice, enclosed type of structure, battlemented walls, offsets and recesses in the facade, etc, which are dated from the middle of the 15th century A.D. It truly conforms to the style of architecture initiated by the Saith Gumbaz Mosque at Bagerhat.

4. AMADI

Seven miles to the south of Chandkhali lies two tombs, said to be those of Barah Khan and Fateh Khan, father and son, the followers of Khan Jahan Ali. The tomb of the former has been washed away. Fateh Khan's tomb is very old, standing on a promontory. It was built of brick, measuring 8 inches square with a thickness of 1½ inches. The Tomb is an oblong structure, 16 feet by 9 feet with a height of 4 feet 6 inches.

Westmacott says that "a cylindrical piece of grey stone about two feet long," was found at Amadi. He further points out, "Its ends squared, and its circumference cut into twelve facets. Round the middle of it is a high band and there is a device, alternate triangle and square, carried round the twelve facts." It is presumed that it belonged to a Hindu temple dedicated to Shiva. The utilization of non-Muslim materials was not unusual in the monuments of pre-Mughal Bengal. It was found at Hathibanda, near the tomb of Fateh Khan. According to the List of Ancient monuments the tombs were 400 years old.

5. LABSA

Two miles from Satkhira on the bank of the river Betra lies the Mai Champa Dargah, a strong masonry building roofed over by a dome. According to the local legend, a celebrated patron saint of the region is lying buried here.
6. ISWARIPUR: TOMBS, TENGA MOSQUE, AND AN OCTAGONAL BUILDING, 17TH CENTURY A.D.

According to local tradition Raja Pratapaditya rebelled against the established imperial authority of the Mughals and defeated the 12 generals sent against him. He was, however, crushed in a battle by Man Singh sent by Akbar and imprisoned. At Iswaripur three tombs containing the mortal remains of 12 generals were kept, making them a place of pilgrimage.

Raja Pratapaditya built a mosque for the use of his Muslim soldiers in the same way as Basanta Roy erected a place of congregational prayer at Parbazpur. Measuring 136 feet by 33 feet externally the Tenga Mosque is a small three-domed oblong type of Mosque with a central room, 20' 9" square. The side halls are 18' 7" square. Three arched doorways provide entrance to the interior, each corresponding to a semi-circular mihrab in the qibla wall. The building which is in a very crumbling state once commanded a height of 30 feet from the ground level.

To the north of the Tenga Mosque there is an octagonal domed building which may be regarded as the last resting place of some saint. It is locally known as "Bibir Astana" or Lady's shrine.

2. SEURIA, TOMB OF LALAN SRAH

In the village of Seuria which is about 2 miles of Kushita town the great lyricist Lalan Shah is lying buried. It is a place of pilgrimage for those who like his lyrics, saturated with deep spiritual thought and love of humanity.

4. SABIRI, MOSQUE AND SHRINE, 15TH CENTURY A.D.

In another village called Sabiri an old mosque and a shahid still stand as monuments of considerable architectural merit. The structure is thoroughly modernised but the Mosque as judged from its typical Mughal features is dated from the 15th century A.D. or not earlier.
To the north of the Tejga Mosque lies an interesting building, which may be regarded as the last resting place of some warrior. It is locally known as "Bhiria Awan," or "Agra's Knight." The building is of stone, and its circumference is marked with twelve towers. It is assumed that it belonged to a Hindi temple dedicated to Shiva. The utilisation of non-Muhammadan materials was not unusual in the monuments of pre-Mughal Bengal. It was found at Hattibanda, near the tomb of Fathe Khan. According to the List of Ancient Monuments the towers were 400 years old.

One mile from Satchuan, on the bank of the river Beas lies the 14th Century Bara Gohor, a stone mosque building roofed over by a dome. According to the local legend, a celebrated patron saint of the region is lying buried here.
X KUSHTIA

NON-MUSLIM & MUSLIM

1. SHELADAH, KUTIBARI OF RABINDRA NATH TAGORE

Situated on the bank of the river Padma Sheladah is just 6 miles off Kushtia town. It is associated with the celebrated poet Rabindra Nath Tagore who had a modest two-storied building, called ‘Kuthibari’ here. It is a protected monument where the Poet composed his famous poetical works.

2. GOSAIN DURGAPUR, RUINED TEMPLE, 17TH CENTURY A.D.

Lying in the Sadar sub-division, about 5 miles to the south-east of Halsal railway station, Gosain Durgapur still bears traces of an old Hindu temple erected by Raja Krishna Rai in A.D. 1674.

In the village of Seuria which is about 2 mile off Kushtia town the great lyrist Lalan Shah is lying buried. It is a place of pilgrimage for those who like his lyrics surcharged with deep spiritual thought and love of humanity.

3. SEURIA, TOMB OF LALAN SHAH

In the village of Seuria which is about 2 miles off Kushtia town the great lyrist Lalan Shah is lying buried. It is a place of pilgrimage for those who like his lyrics surcharged with deep spiritual thought and love of humanity.

4. SATBARI, MOSQUE AND SHRINE, 18TH CENTURY A.D.

In another village called Satbari an old mosque and a shrine still stand as monuments of considerable architectural merit. The dargah is thoroughly modernized, but the Mosque as judged from its typical Mughal features is dated from the 18th century A.D., if not earlier.
X KUSTHA

NON-MUSLIM & MUSLIM

1. SILLADRIP INUTURAI OF KARDINGA WITH TACORE

Situated on the bank of the river Tacong, Silladrir is just a
mile or Kardinga town. It is associated with the celebrated poet
Rabindra Nath Tegor who had a modest two-story building
called Kardinga Darbar. It is a picturesque monument where the poet
composed his famous poetic works.

GOSAIN DURGA, RUINED TEMPLE, 12TH CENTURY

A.D.

Located in the Shetti sub-division, about 3 miles to the south-east
of Harala, Harala is known as Gosain Durga. Harala is a place of
interest for Hindu temple believers who come to visit the temple.

SEWILA, TOMB OF LALAI SHAH

In the village of Sewila, which is about 2 miles to the north
of Harala, lies the great Irrigation Sewala. It is a place of
spiritual beauty and place of pilgrimage.

IS MUGHAL MOSQUE AND SHRINE, 16TH CENTURY A.D.

A. D. 1682.

The garden is surrounded by a wall and a gate.

From its typical Mughal features is dated from the 16th century.
XI MOMENSHahi

One of the biggest districts of East Pakistan Momenshahi is situated between 23° 57' and 25° 26' North latitude, and 89° 38' and 91° 15' East longitude. It is bounded on the north-east by the Garo Hills and the Goalpara District of Assam, on the north-west and west by the Districts of Bogra, Rangpur and Pabna, on the south by the District of Dacca, and on the east and south-east by the District of Sylhet. It covers an area of 6361 square miles.

The name of the District has a peculiar history of its own. The whole district appears to have taken its name from the Pargana or Revenue district of Momenshahi. It is said to have derived its appellation from Momen Shah, one of the lieutenants of Sultan Nusrat Shah, son of Husain Shah. It is also known as Nasirabad.

The ancient history of the District is shrouded in mystery. According to Hindu mythology the region comprising Momenshah was included in the old Kingdom of Pragjyotish or Kamarpur during the days of the Mahabharata. Buddhism must have been a predominant religion in the area during the 6th and the 7th century A.D., as gleaned from the Chinese and the Tibetan sources. In the Mahabharata it is mentioned that Bhagadatta was one of the kings of Pragjyotish, who put up a tremendous fight in the field of Kurukhetra. Styled as the King of Kiratas he extended his dominion and founded his capital at Gauhati in Assam. The site where he is believed to have erected a palace is still pointed out in the Madhupur jungle at a place called Bara Tirtha (Twelve shrines). It is also further related that the Kingdom was further ruled by a succession of princes of Mongoloid stock and was still in a flourishing condition when Hiuen Tsang visited in the 7th century A.D. The southern boundary of the Kingdom extended
right upto the Dhaleswari river in the south and the Karatoya river in the west.

In the 12th century Vijaya Sen won a decisive victory over the Pala king of Gaud and established Brahmanism as a state religion. Both Vijaya Sen and his son Ballal Sen are stated to have imported Kulin Brahmins (high-caste Brahmins) from Kanauj and other religions of India. The Muslims came to this district like most other regions in Bengal as merchants and preachers, rather than as conquerors. The earliest group that came to settle in Netrokona was headed by a famous saint Shah Sultan. Later came Pir Jamal and Baba Adam Kashmiri, who settled down at Kagmari and Atia respectively. The District was conquered during the Governorship of Shamsuddin Firuz Shah in the early 17th century A.D.

The District of Momenshahi was ruled over by the independent Sultans of Gaud in the 15th century A.D. During this period the region was known in the coin as Muazzamabad, which apparently extended to Laur in Sylhet. The eastern parts of the District were annexed by Sultan Husain Shah and his son Nusrat Shah in the 16th century A.D. It is mentioned that Sultan Nusrat Shah built a fort at Ekdala, which is not to be confused with the Ekdala of Sultan Ilyas Shah and Sekandar Shah in the Dinajpur district, not far from the southern boundary. It was necessitated for launching expeditions against the Ahoms of Assam.

In the later part of the 16th century A.D., the region witnessed the rise of petty states under independent chiefs which are generally known as Bhuyians. One of the most powerful of the Bhuiyans or landlords was Isa Khan Musnad-i-Ali, whom Ralph Fitch described as “Chief of all the other Kings.” Isa Khan was the founder of the great Momenshahi ruling family of the Diwan Sahibs of Haibatnagar and Jangalbari. He ruled over a large part of Momenshahi with his headquarters at Sunargaon. In the Akbarnamah, Isa Khan is described as “Merzban-e-Bhati"
or "Landlord of Bhatti," (Lower Bengal) who had a duel with Raja Man Singh, Governor of Emperor Akbar in Bengal. In the duel Man Singh is said to have broken his sword but Isa Khan out of chivalry gave him another sword. Man Singh was so pleased with the rebel Bhuiyiah that he took him to the court of Akbar who granted him jagir or landownership over 22 parganas in the district of Dacca, Rangpur, Pabna, Bogra, Momenshahi and Tippera. He died in A.D. 1599.

Momenshahi was the seat of the famous Bhawal Ghazis who ruled over the region as independent chiefs or Bhuiyahs. The ruling family was founded by one Palwan Shah, a military adventurer of the early 16th century A.D.

A. NON-MUSLIM

1. KISHOREGANJ, TEMPLE OF LAKSHMI NARAYAN

A curiously interesting example of Hindu architecture of Bengal is to be seen in the temple of Lakshmi Narayan at Kishoreganj. It has twenty-one pinnacles or sikaras like the one which has been devoured from the bank of Rajnagar, Dacca, by Kirtinasha or relic-destroyer, a popular term for the river Padma.

B. MUSLIM

1. EGARASINDHUR, FORT, 16TH CENTURY A.D.

Isa Khan, the most powerful of the Bara Bhuiyahs of Bengal erected a mud fort at Egarsindhur at the junction of Banar and Brahmaputra rivers. It was the site of a mortal battles between Khan Jahan Quli Beg, Shahbaz Khan, Raja Man Singh and Islam Khan for supremacy over the Pathans of East Bengal. Situated in the Kishoreganj sub-division, the fort was built on a highly strategic point from where it is said that Isa Khan sallied forth to an open field and challenged Man Singh to a duel. The fort disappeared long time ago, even the remains are untraceable. However, Egarasindhur still bears glowing testimony to
the architectural activities of the Mughal period as evident from innumerable tombs, mosques and other buildings, adorned with glazed tiles or carved bricks.

2. **Egarasindhur, Sadi's Mosque, A.D. 1652**

The earliest Muslim epigraphical record from the district of Mymensingh is that of Sultan Mahmud I, dated A.D. 1452, which was obtained from Ghagra. It refers to the erection of a Mosque which, however, no longer exists. Two Mughal mosques of considerable archaeological merit are extant at Egarasindhur, namely, Sadi's Mosque and Shah Muhammad's Mosque. Another interesting inscription dated A.D. 1467 was found at Gurai and refers to the building of a mosque which "was completed with plaster and gilding." It was carved during the reign of Sultan Barbak Shah. It is destroyed long time ago. The most striking monument of architectural merit is the Mosque built by Sadi in the year A.D. 1652 during the reign of Shah Jahan.

A square single domed structure of well-balanced proportions, Sadi's Mosque at Egarasindhur is built entirely with brick and also provides an interesting example of carved brick designs of the typical Mughal art of Bengal in the middle of the 17th century A.D. It measures 27 feet square and buttressed by four corner towers capped by finials. These towers are much slender than those usually noticed in the Mughal monuments of the period and project above the curvilinear cornice of the roof. The structure is roofed over by a shoulder dome. The most typical feature in the exterior is the prominent curvature in the style observed in the Saith Gumbaz Mosque at Bagerhat in the eastern side. Here we notice like its former example two separate curvatures running from the middle of the eastern facade to the opposite directions. The curvilinear cornice is so prominent that from distance the structure would look like a chau-chala building but for the dome.

Sadi's Mosque is entered by three arched doorways from the eastern side, the central one wider than the side one. There are
also no side entrances to the chamber. The most striking feature in the eastern facade is the decorative multifoil arch in the central arched entrance with medallions at spandrels. The multifoil arch is supported by brick attached pillars made in imitation of stone pillars, enclosed by a rectangular frame adorned with carved brick ornamentation. In the words of Dani, "The creeper device round the main entrance, embossed designs at the spandrels and applied cusps at the outer faces, all speak of a revival of the terracotta art after the Mughals established peace in the province." It anticipates other square single domed mosques at Egarasindhur, namely, Shah Muhammad's Mosque and Gurai Mosque. The qibla wall has three decorated mihrabs.

3. Egarasindhur, Shah Muhammad's Mosque, 17th Century A.D. (Pl. 41)

No less striking archaeologically than the Sadi's Mosque is the Mosque built by Shah Muhammad, which is dated from the 17th century A.D. Recalling the square domed mosques of pre-Mughal Bengal it measures 32 feet square with octagonal corner towers crowned by kiosks with finial on top. The corner towers are divided into several tiers. The mosque is entered from the east by three arched doorways, the central one wider than the sides ones. The arches are ornamented with multifoil cusps. The rectangular panel above the central archway contained the inscription which is missing. The eastern facade is decorated with rectangular panels, like that of the northern and the southern sides. There is an arched entrance on the north and the south sides as well, flanked by a blind doorway on either side of the central entrance. The most typical feature is the rectangular projection flanked by slender pinnacles on the four sides. The structure is roofed over by a dome resting on an octagonal drum. The parapets are still very attractive rising above the roof. Strangely enough, unlike the Mosque built by Sadi, it has no curvilinear cornice as we observe a horizontal battlemented cresting. In the qibla wall there are three decorated mihrabs.
The most curious piece of architecture at Egarasindhr is a *do-chala* or two-segmented building in the eastern side of the paved courtyard, which is used as a gateway. It is a direct copy of a Bengali hut in brick, which is reminiscent of similar *do-chala* building, namely, the Tomb of Fath Khan at Gaud (17th century A.D.) and the annexe to the Kartalab Khan's Mosque at Dacca, (18th century A.D.), which is used as a residence of the Imam. It is entered from the east by a single arched doorway, the facade of which is richly adorned with panels. The Mosque and the gateway are the most impressive archaeological remains of the district of Momenshahi.

4. GARH JARIPA, FORT (DISAPPEARED)

Lying about 6 miles to the north-west of Sherpur there was a mud fort at Garh (Mound) Jaripa, like that of Egarasindhr. It is hard to say when it was built, though many attribute it to pre-Muslim days. In all probability it was built by the Muslims as a frontier post in their eastern boundary at Garh Jaripa. Probably belonging to the reign of Sultan Firuz Shah II (A.D. 1486-89), it was found fixed at the gate of the mud fort of Garh Jaripa and refers to a vault or tomb. According to Blochmann, it was removed to the Dargah of Shah Kamal at Durmut. The original fort, which is now in the Jamalpur sub-division, might have been built in the 14th century A.D. (?)

5. ATIYA, JAMI MASJID, A.D. 1609 (PL. 42)

According to an inscription stuck to the building, the Jami, Masjid at Atiya was erected by Sayyid Khan Panni, son of Bayazid Khan Panni in the year A.D. 1609. It was built in honour of the great saint Pir Ali Shahanshah Baba Kashmiri whose *dargah* is lying nearby. It is a rectangular in shape, measuring 69 feet by 40 feet with walls 7½ feet thick. The main prayer chamber is square with a flanking verandah on the eastern side. In having a square single domed prayer hall with a verandah roofed over by three domes, Jami Masjid at Atiya recalls the Rajbari Mosque at Gaud, dated from the 15th century A.D. as well as the Mosque at Sura in the district of Dinajpur, (16th century A.D.).
The most curious features of the Mosque are the octagonal towers, four instead of six, in number, with horizontal buildings. They are crowned by plastered kiosks with modern prominent finial. The Mosque is entered from the east by three arched doorways, central archway being a little wider than the side ones. Above the central archway is stuck an inscription tablet. The eastern facade is divided into two by a horizontal stringcourse, the entire face being adorned with panelled niches. Above the stringcourse the facade takes the curvilinear shape with a double cornice and battlemented cresters. The curvature in the Jami Masjid is far more prominent than that of the Mosque built by Shah Muhammad at Egargasindhar. The verandah is roofed over by three small domes which have ornamental finial on lotus base and merlons around its base resting on the roof. The entrances to the verandah corresponds with those of the inner prayer chamber as well as the three decorated mihrabs in the qibla wall. There are two side entrance doorways, one at each of the northern and southern sides. The central dome is the crowning feature of the Mosque, and it rests on an octagonal drum, which is adorned with melons. Dani has rightly says that the Jami Masjid at Atiya assimilates the features of the pre-Mughal with those of the Mughal architecture of Bengal. The panelled decoration, exquisitely beautiful carved brick designs and the ground plan are typical pre-Mughal features whereas the shape of the corner towers, domes on drums, plaster work, multifoil four-centred arch recall Mughal architecture as observed in the Shaista Khani monuments at Dacca.

6. Majsidpara, Mosque, A.D. 1669

Lying about 4 miles to the north-west of Egargasindhar is an insignificant village which owes its name of Majsidpara to a very beautiful mosque existing there. According to an inscription it is built in the year A.D. 1669 during the reign of Aurangzeb. Measuring 29 feet eachway, the single domed square mosque is usually buttressed by four corner towers. The towers are far more slender than those of the Atiya Mosque, terminating in a
ribbed cupola. The main entrance to the prayer hall is proved by a large arched openings in the centre of the eastern facade, adorned with decorated cusps, like those of the Sadi’s Mosque at Egarsingshir. There are also two entrance archways on either side of the main doorway. The eastern facade is divided into two tiers by a horizontal stringcourse, below which appears rectangular panels and above four-centred arched panels. The parapet is horizontal instead of curvilinear, the top being ornamented with merlons. The dome is the crowning feature of the building and ends towards a slightly bulbous shape. Ornamental merlons beautify the dome at the bulge as well as the top where a lotus finial is to be seen. The creeper devices, arabesque and rosettes are some of the ornamental motifs which embellish the three mihrabs in the qibla wall as well as the entrance doorways.

7. GURAI, MOSQUE, 17TH CENTURY A.D.

It is situated at about 16 miles due east of Egarsasindhr in a village called Gurai. A fine example of Mughal mosque built in the later half of the 17th century A.D., the Mosque at Gurai is almost an exact replica of the Masjidpara Mosque. It conforms to the single domed square plan which is observable in both the pre-Mughal and Mughal mosques of Bengal. Complete with octagonal corner towers, three arched entrances in the eastern side, panelled facade, battlemented parapets, huge bulbous dome on octagonal drums with lotus finial, the Gurai Mosque is a typical manifestation of the mosque architecture of the Mughal period.

The curvilinear cornice which is so conspicuous in the pre-Mughal monuments is missing in this mosque. The only redeeming feature of this hitherto monotonous structure is the slender pinnacles rising above the roof on either side of the entrance archways in the east, the north and the south sides. This interesting feature also appears on either side of the mihrab projection in the rear wall. It is not altogether devoid of brick carvings which adorn the rectangular frame of the entrance doorways as well as mihrabs in the qibla wall. Stylistically it is dated to about A.D. 1680 by Dani.
8. ASHTAGRAM, QUTB SHAH’S MOSQUE, LATE 16TH CENTURY A.D. (PL. 43)

A curiously interesting example of pre-Mughal architecture of Bengal is to be observed in the village of Ashtagram, which is lying to the east of the Kishoreganj sub-division. It is a Mosque known after a famous local saint Qutb Shah, whose ruined tomb is also lying nearby. Measuring 36 feet by 16 feet 9 inches the mosque is an oblong structure buttressed by octagonal towers at each of the four corners. These towers are divided by horizontal mouldings the spaces in between being filled by ornamental devices, and capped by solid cupolas. The eastern facade which is pierced by three arched openings with a curvilinear cornice resembles perfectly that of the Atiya Mosque, mentioned above. The pointed arches are embellished with rosettes and other ornamental devices in the extrados. The central arched doorway which is a little wider than the side doorways is flanked by rectangular panels filled with carved brick designs. On the north and the south sides are also two pointed arched doorways each. The entrances are crowned by mouldings and stringcourses, rising upto the curved cornices, and are each set in rectangular frames.

The interior of the Mosque is divided into three aisles by two rows of arches carried on pillars. The central square space is formed by cross arches, which carry the central dome. There are also four smaller domes, one at each of the four corners of the roof. This mosque is the earliest existing building of its kind in the district of Momenshahi. Its plan is very peculiar for a mosque as it is found more suitable for tombs, like the Tomb of Shah Niamat ‘Allah Wali at Firuzpur, Rajshahi (17th century, A. D. 1660 and later in the Tomb of Bibi Pari at Dacca (A. D. 1684). However, in none of the two later examples we notice corner domes, the underceilings being only domical in shape.

9. KILLA TAJPUR: BRIDGE, 17TH CENTURY A.D.

The bridge at Killa Tajpur, which was built in the 17th century A.D. is an interesting archaeological relic in the District of Momenshahi.
XII NOAKHALI

Situated between 22° 10' and 23° 17' N latitude and 90° 39' and 91° 35' E longitude Noakhali is in the Chittagong Division. Little is known of the early history of this district which is bounded on the north by the district of Tippera (Comilla) and Hill Tippera, on the east by the districts of Chittagong and Sandwip channel, on the south by the Bay of Bengal, on the west by the Meghna estuary. Noakhali means a "water course", derived from noa or new and khali (from khal of canal) or cut. Its area is 1855 square miles.

It is generally believed that Hindu settlement began from the 12th century A.D. when Biswambar Sur, 9th son of Raja Adi Sur, King of Mithila, returning through Noakhali from a pilgrimage to Chandranath in Chittagong district saw in a dream that the goddess Barahi promised him sovereignty if he worshipped her. Obeying the goddess he built an altar to Barahi Devi.

Presumably Muslim settlement in the region dates back to the 14th century A.D. when Muhammad Tughlaq aided Ratna Manikya to obtain the throne of Tippera. In 1353 A.D. the country was overrun by Sultan Ilyas Shah, the founder of the Ilyas Shahi dynasty by defeating Raja Pratap Manikya and conquered Chittagong. Under the Mughals the region was terribly infested with Mugh and Protuguese pirates. The conquest of Chittagong by Shaista Khan in A.D. 1666 marked the end of piracy and devastation by the Arakanese and Portuguese in the southern part of Bengal.

A. NON-MUSLIM

1. AMISHAPARA, RESIDENCE AND TEMPLE, DATE UNKNOWN

Lying to the west of Bajra in the Begumganj police-station
it is supposed to be the site where Bishambhar Sur, son of Adisur, King of Mithila established his capital and founded a temple for the worship of Barahi Devi.

B. MUSLIM

1. BAJRA, MOSQUE AND TOMBS, 18TH CENTURY A.D.

Situated about 6 miles to the north-west of Begumganj police-station, it is associated with the early missionary activities in the district. The name of the place owes its origin to Bajra or boat from where a Persian Pir by the name of 'Umar Shah preached Islam in the locality. It is referred to as "Amurabad Noabad Bulwah" as one of the parganahs in the Sunargaon sarkar under the settlement of Murshid Kuli Khan in A.D. 1722.

Bajra was given as fief to two brothers of Delhi, namely, Aman Allah and Thana Allah Khan by the Mughal Emperor Muhammad Shah (1719-48 A.D.). Aman Allah excavated a tank with high embankments in front of his house over 30 acres of land, but he consequently abandoned the project when, as the legend goes, there appeared a tomb in the middle of the tank. It is said to have contained the mortal remain of the tank. It is said to have contained the mortal remains of the patron saint of the locality, Pir Anbar or 'Umar Shah. According to another report the pucca mazar of the Pir is lying between Bajra mosque.

The most interesting monument at Bajra is the Shahi Mosque and Navabganj (Matubi) mosque.

The most interesting monument at Bajra is the Shahi Mosque standing on a high plinth, enclosed by a compound wall with an impressive gateway. It is an oblong structure roofed over by bulbous domes carried by octagonal drums. The finial of the dome rest on lotus base. The domes are carried internally by lateral arches and series of half domes on pendentives. The domes, the central of which is larger than the side ones, are decorated with decorative merlons. The mosque is entered by three arched doorways, the central one being wider than the side ones. These entrance doorways are flanked by slender tapering turrets. Above
the half-domed portals of the doorways run huge multifoil arches. They are set in rectangular frames divided into panels and capped by blind merlons. The three mihrabs in the qibla wall have projections at the back, flanked by usual pinnacles of the Mughal type. The central mihrab is carved in plaster.

According to a Persian inscription fixed over the central doorway of the building, it was built by Aman Allah during the reign of Muhammad Shah in the year A.D. 1741. The benedictory part of the epigraphical record on the top is, however, carved in Arabic in Naskh, and the lower Persian script is in Nastaliq style. The Mosque was beautified with Chinese cut-glass by one 'Ali Ahmed and Mujir al-Din Ahmed, descendants of Aman Allah Khan in the Bengali era of 1318–35. The Mughal features in this Mosque are so prominent that they hardly need any mention. “The design and architecture of the Mosque is so significant that it is claimed to be the only mosque in East Pakistan designed and constructed on the model of those commonly found around Delhi in the early Mughal period.”

Md. Abdul Qadir writes, “Two brothers, Aman Allah and Thana Allah and their mother was stated to have been buried in the south-east corner within the mosque enclosure and the remains of a brick structure (18' 6" × 8' 6"
internal measurements) built over their graves are still extant. The structure had three multi-cusped arched openings on the north and three pointed arched openings on the south. The latter openings were later on closed by brick jali works. The east wall also shows an indication of an opening which is now completely closed by fillings of ancient bricks.”

2. MATUBI, MOSQUE, 19TH CENTURY A.D.

Lying about quarter of a mile to the north-west of Bajra Mosque stands another ancient mosque locally called Mandraj Patari (Patwari) Masjid in the village of Matubi on the eastern bank of the large Patari tank. According to a Persian inscription this
mosque was built by Muhammad Rida in the year A.D. 1814-15. It was, however, repaired in 1901-2.

The Matubi Mosque is an unpretentious oblong structure roofed over by three domes supported by octagonal drums, like those of the Bajra Mosque. Measuring 34 feet by 15 feet internally it is buttressed by octagonal corner towers and entered by three pointed arched doorways. Like the Bajra Mosque and the Mughal mosque at Dacca and elsewhere the Matubi mosque demonstrates all the typical features of Mughal architecture, namely, bulbous dome, pinnacles, blind merlons, kalasa finial, panelled facade, etc.

3. CHHAGALNAYA, HEADQUARTERS OF SHAMSER GHAZI (DISAPPEARED)

About 9 miles from Feni on the Dacca-Chittagong road lies the headquarters of the greatest military adventurer of the district, Shamsher Ghazi, who carved out a principality of his own out of the present Tippera state and the several parganas of the Noakhali district.
XIII PABNA

The district of Pabna occupies south-east corner of the Rajshahi Division, having been situated between 23° 49′ and 24° 5′ N latitude and 89° 1′ and 89° 53′ east longitude. The district headquarter is situated on the bank of the river Ichhamati, flowing through the town. Surrounded by Bogra on the north, Brahmaputra on the east, which separate it from the districts of Dacca and Mymensingh, by the river Ganges on the south, separating it from the districts of Faridpur and Nadia, by Rajshahi on the north and the north-west. Pabna is, according to Cunningham, owes its appellation to the old kingdom of Pundra or Paundravardhana, the country of the Poda, whose capital was at Mahasthan in the adjoining district of Bogra. He further observes. “In the spoken dialects, the name would be shortened from Pon-bardhan to Podabhan from which it is an easy step to Pabna or Pobna as some of the people now pronounce it.”

A. NON-MUSLIM

1. HANDIAL, THE TEMPLE OF JAGANNATH, 16TH CENTURY A.D.

A small village to the north-west of the Chatmohar police-station Handial is a place of considerable archaeological interest. Buchanan-Hamilton described it as “Hurrial”, which is famous for its temple of Jagannath. It was built probably in the 16th century A.D. and as an inscription relates it was repaired by one Bhavani Das in the Saka year 1512/A.D. 1590.

2. HATI KUMRAIL, DOL-MANCHA, 17TH CENTURY A.D.

Situated in the Ullapara police-station Hati Kumrail contains a number of interesting architectural monuments, the most fascinating being a Dol-Mancha. It is built of brick, forming a raised
platform with an arch over it from which was suspended a throne for god Krishna and his consort Radha at the time of Doljatra, a Hindu-festival. It could not be dated earlier than the 17th century A.D. The building was considerably damaged in the earthquake of 1879.

3. PABNA, THE JOR-BANGLA TEMPLE, 17TH CENTURY A.D. (PL. 44)

The most important non-Muslim archaeological monument of the district of Pabna is undoubtedly a peculiarly shaped Hindu temple, popularly called “Jor-Bangla”. Situated to the north-east of the town, it owes its appellation to the two temples joined together. These two attached temples are built after the popular do-chala or two-segmented roof type of huts which are so common in the villages of East Pakistan. The monument which was considerably damaged in the earthquake of 1879 was probably erected by one Brajamohan Krori, a Tahsildar of the Nawab of Bengal, dated from the 17th century A.D. To the east of the temple about 10 yards lie the ruins of the residence of the builder. The chief merit of this temple lies in its exquisite terracotta art.

4. POTAJIA, THE NAVA-RATNA TEMPLE, 17TH CENTURY A.D.

It is a small insignificant village, situated about 2 miles to the south-west of Shahzadpur. The main attraction of the place is a curiously built Nava-Ratna Temple, two upper stories of which have been demolished.

5. TARAS, RUINED TEMPLES, 17TH CENTURY A.D.

Lying to the west of the Sirajganj subdivision Taras still bears traces of ruined temples, the most attractive being the Siva Temple, containing two inscriptions. It is dated from the 17th century A.D. (1635).

B. MUSLIM

1. SHAHZADPUR, MOSQUE, 15TH CENTURY A.D.

One of the earliest Muslim settlements in the District of
Pabna is Shahzadpur which is lying on the Harasagar river. The chief attraction in this locality is the celebrated Mosque and the shrine of Makhdum Shah Daula Shahid. Abdul Wali gave a detailed account of the local tradition about the Makhdum Shah:

"Hazrat Mu'amm'-ibn-Jabal, the King of Yaman in Arabia, and a companion of the Prophet had two sons and a daughter. One of these two shahzadas (princes) Makhdum Shah Daula, with the permission of his father, left his native land, on a religious expedition, for the spread of Islam, consisting of three of his nephews (sister's sons)-Khawaja Kalan Danishmand, Khwaja Nur and Khwaja Anwar, his sister, twelve renowned Darwishes and a large number of followers. They sailed in ships 7 or 40 in number on their expedition. Arriving at Bokhara, Shah Jalalu-d-Din Bokhari-a saint of the place-welcomed the pilgrims, and presented a few ash-coloured (khaki) pigeons to the Makhdum Sahib. After a long and circuitous voyage, the missionaries arrived at a place, now called Potajia, two miles south of Shahzadpur. The whole country at that time was under water and appeared as a vast ocean. The ships struck on a sandy bed and consequently the expedition could not proceed up. The Bokhara pigeons used, as usual, to leave the ships, in the morning and returning to them by the evening-tide. After a few day's halt, the people on board, noticed in the feet of the birds fresh clay and sand. On the following day a dinghi (boat) was sent towards the flight of the birds, and newly forming car subsequently named Shahzadpur was discovered. The ships being disentangled and removed, the party landed upon the car-land. Little by little when the water subsided the little car was transformed into an extensive one. On this spot-to commemorate the landing-a mosque was built by order of the Makhdum Sahib.

"At that time, the country was under the Hindu Raja of Suba-i-Bihar (?), who would not allow a foreign colony to be established in his dominion, and sent a large army to drive the colonists away. Then ensued a life and death struggle between the little band of foreign Muslims on one side, and the vast army of the
native King on the other. Three bloody battles were fought, in two of which the devoted followers of Makhdum Sahib were victorious. In the third, the saintly prince was killed. Two of his nephews, the Darvishes, as well as a large number of followers too were killed by stratagem in one or other of these battles. The lady who was the sister of the Makhdum Sahib, preferred death to dishonour, and is believed to have thrown herself into a water pool and perished.

"A soldier of the enemy, who was concealed, cut off the head of the saint, while the latter was deeply engaged in saying his afternoon (asr) namaz. The man left at once, with the head, for the raja of the Suba-i-Bihar. The head, being placed before the King, the latter perceiving in it celestial radiance, and supernatural calm became very much astonished, and intensely sorry and ashamed at the conduct of the soldiers. Having summoned the leading Musalmans of Bihar, the head was buried with due solemnity and a Masjid constructed over the brick tomb.

"At Shahzadpur, on the other hand, the headless body was deposited into a stone-coffin, and buried by the surviving nephew, Khwaja Shah Nur and his other followers about ten rasis to the south of the Mosque." (Wali, A., on the Antiquities and Traditions of Shahzadpur, JASB, Pt. 1, No. 3, 1904, pp. 262-64).

Shahzadpur is reached by an old Pabna-Sirajganj road, situated 7 miles to the south of the Sirajganj sub-divisional town. The mosque built in this prosperous village conforms to the oblong multi-domed type of mosques observable in the Zafar Khan Ghazi’s Mosque at Tribeni, the Tantipara Mosque at Gaud and Baba Adam’s Mosque at Rampal, Dacca. It measures externally 62 feet 9 inches in length, 41 feet 3½ inches in breadth and 19½ feet in height, and internally 51 feet 9 inches in length, 31 feet 5 inches in breadth and 16 feet 2 inches in height. The thickness of the wall is 5 feet 7 inches.

The liwan or prayer hall is divided into three aisles by two rows of stone pillars carrying pointed arches. These arches
cross horizontally and laterally in such a way as to facilitate the springing of the dome. The transition from the square base to the circle of the dome is marked by pendentives. The stone pillars of fine grained black basalt are undoubtedly quarried from local building as it would be well-nigh impossible, if not far-fetched, to bring these materials from Rajmahal hills. The square base and the octagonal shafts of the pillars with mouldings recall similar polished and slender pillars of the Gaud mosques particularly the Tantipara Mosque. In all there are 28 such pillars inside the mosque, dividing the area into three aisles and five bays.

Built of bricks joined with lime this interesting monument is entered from the east by five impressive arched doorways and from the north and the south by three similar entrances each. Each door measures 7 feet 5 inches in height and 6 feet 4 inch in breadth. The Mosque has a seven stepped pulpit which is canopied like that of the Mosque at Chhoto Pandua and the Adina Masjid at Hazrat Pandua. Attached to the western wall the minar is divided into two parts, the platform, measuring 6 feet 10 inches in length, 5 feet 6 inches in breadth, 6 feet 8 inches height above which is constructed the three arched upper part of the minbar, 5 feet 2 inches in height, having the same length and breadth as the platform beneath.

The mosque is roofed over by 15 domes, 20 feet 9 inches high from the ground. Besides the use of stone for casing the mosque is essentially a brick structure adorned with beautiful terracotta works, some specimens of which still survive. Superb arabesque with foliage and fruits once formed decorative patterns of this famous mosque, but fortunately the beauty of the structure has been marred by the garish plastering and whitewashing in the most recent times. Though it was considerably renovated during the Mughals, the pre-Mughal features are so prominent that the structure may conveniently be dated from the 15th century A.D. The close affinity between the Gaud mosque of the 15th century A.D. and the Shahzadpur Mosque lends further support to the dating.
2. SHAHZADPUR, TOMB OF MAHKDUM, SHAH, 15TH CENTURY A.D.

Shahzadpur is called after Makhdum Shah Daula Shahid, who was called Shahzadah of Yemen. Abdul Wali observes that though the celebrated saint originally belonged to Yemen yet he came from Central Asia, particularly from Bukhara. In the traditions current in the locality it is presumed that early colonisation by the Muslims in Bengal is not at all far-fetched. In the words of Buchanan-Hamilton, "it is probable, indeed, that there were Muhammadans in this part (eastern) of Bengal, at a period long anterior to the conquest of the country by Bakhtiyar Khilji" (Wali, A, P. 269). To the south of the Mosque there are a cluster of tombs the most prominent being that of Makhdum shah, the earliest preacher of Islam in the District of Pabna. These cluster of tombs are generally known as the ganji-i-shahidan or "mart of martyrs," which includes the graves of the saint, his nephews, followers and Shamsud-Din Tabrizi, the teacher of the great saint. Abdul Wali also refers to Sati Bibi's Khal, where the sister of the Shah was drowned after the defeat of the Muslims at the hand of the local Raja. This is no trace of this Khal now.

3. NAVAGRAM, MOSQUE, 1526 A.D.

Navagram is situated about 13 miles from Chatmohar in the Sadar sub-division of Sirajganj. The place is noted for a beautiful pre-Mughal mosque which is dated according to inscription published in the Epigraphia Indo-Islamica. The record which was discovered from a mosque to which it belonged bears the date 1526 A.D. Erected during the reign of Sultan Nasrat Shah the mosque is a single-domed square type of building, which recalls the Eklakhi tomb at Hazrat Pandua, Malda, and the Gopalganj Mosque in the district of Dinajpur.

The Mosque at Navagram which was built by Khan Miah Mua'zzam Aiyjal Miah Jangdar, son of Mubarak Khan, the watchman, measures 24 feet square internally with usual octagonal corner towers. This neat little building is capped by a single hemispherical dome. It is entered by three arched doorways
in the north, the south and the east sides. Dani observes, "In its design and decoration it closely follows those of the Lattan Masjid and Gumti Gate". The corner towers of the Navagram Mosque are decorated with three moulded bands and rounded flutes, like those of the Gumti Gate. The facade of the mosque is tastefully adorned with various decorative motifs, the most predominant being the hanging chain and bell. Besides, there are beautiful panelled designs and arabesque. As usual the battlement shows a curvature observable in most of the buildings of East Pakistan, such as the Chhoto Sona Masjid at Firuzpur, Rajshahi.

It is worth mentioning that Sultan Nusrat Shah built an impressive Mosque at Bagha, in the district of Rajshahi, only two years before the erection of the Navagram Mosque. Though the former conforms to the oblong multi-domed type of Mosques, yet it anticipates many of the interesting architectural features of pre-Mughal time having been situated very close to the latter building. Sultan Nusrat Shah was a prolific builder who built mosques at Sunargaon, Mangalkot, Bagha, Gaud (Bara Sona Mosque), Navagram, Sikandarpur, Deotala (Shah Jalal’s Chilaka-khana), etc, according to mural records. The Bara Sona Masjid at Gaud was erected in the same year as the Navagram Mosque.

4. CHATMOHAR, MOSQUE, 1582 A.D.

Lying on the river Baral, Chatmohar is connected by the Serajganj-Ishurdi railway line, about 19 miles from the subdivisional headquarter of Sirajganj. The place is noted for a beautiful mosque erected in the year A.D. 1582. Ain-i-Akbari refers to this striking architectural monument of the Mughal period: "This lofty mosque was built during the time of the great Sultan the chief of Sayyids, Abdul Fath Muhammad Masum Khan-by the high and exalted Khan, Khan Muhammad, son of Tin Muhammad Khan Qaqshal, 989 (A. H.)."
After the death of the Mughal Governor Munim Khan, Khan-i-Khana in 1575 A.D. and the transfer of the capital from Gaud to Tanda, local chieftains throughout the province openly broke out revolts. The most notable of these rebels was a disgruntled Mughal official by the name of Masum Khan Kabuli. From his title it appears that he came from Kabul—a phenomenon which also observed in the inscription of Bihar dated 1265, A.D. bearing the name of the architect as “Masjid of Kabul.”

Masum Khan also excavated a tank and erected his own palace in Chatmohar, a spot bounded on the north by the river Baral, on evident from innumerable stone blocks with beautifully carved images of Hindu deities on the reverse, the buildings of the rebel Mughal chieftain were erected with locally quarried materials.
XIV RAJSHAHI

The district of Rajshahi which is lying between 24° 7' and 25° 3' N and 88° 18' and 89° 21' E with an area of 364 square miles is bounded on the north by Dinajpur and Bogra; on the east by Bogra and Pabna; on the south and south-west by the Padma and on the west by Malda. Having been situated in Varendra, it contains innumerable ancient sites of Buddhist, Hindu and Muslim origins, such as, Gaud, Paharpur, Bagha, Kusumba, Mahisantosh, Rajshahi proper, Sultanganj, Putia, etc.

Rajshahi, as popularly understood, means the “royal territory,” which is however, a mistaken idea. The term is of comparatively recent origin, dating back to the early 15th century A.D. when the part of the country was ruled over Raja Kans or Ganesh. Towards the later part of the Ilyas Shahi dynasty a local Hindu chieftain of Dinajpur by the name of Raja Ganesh or Dhanujamar-dhanadeva, occupied the throne of Bengal and ruled over it from Hazrat Pandua (A.D. 1415). The converted Hindu prince became known as Raja-Shah, i.e., a Hindu King who ascended a Muslim throne. Consequently, his territory became known as Rajshahi.

Rajshahi was included in ancient times in the territory of Paundras or Pundras, which was known by the name of Varendra in the later phase of her history. The most glorious periods of the history of Rajshahi was that of the Palas who erected the noblest surviving monuments at Paharpur. If Mahasthan could be regarded as “Moenjodaro” of East Pakistan, then certainly Paharpur could be “the Nalanda” of this province. The successive reigns of the different Pala and Sena Kings made Rajshahi as one of the richest archaeological sites in Bengal, only second to Mahasthan. Innumerable coins, inscriptions and copper plate grants have been discovered, demonstrating a highly developed
culture in a tract of land visited by Hiuen Tsang. The Varendra was conquered from the Senas by the Muslims in the 13th century A.D. Considerable architectural activities were undertaken even during the administration of Bengal by the Governors as attested by the innumerable Arabic inscriptions and a few existing network of old roads. The inception of the independent Muslim rule in Bengal in A.D. 1338 marked the beginning of a new and prosperous era. The existing sites, though miserably crumbling to dust, still bear glowing witness to the ambitious and animated architectural activities.

The earliest notable site of considerable architectural merit is undoubtedly Paharpur which has been excavated by the Department of Archaeology in the years 1923-34.

Gaud and Hazrat Pandua, the twin cities of medieval Bengal are situated in Barind, an elevated tract watered by the Ganges, the Mahananda and the Purnabhava, in the District of Malda. The Firuzpur suburb lying to the south of the ancient metropolis is now lying in the Nawabganj sub-Division of the District of Rajshahi. The region around Gaud consists of sandy clays and sands deposited on either side of the river Bhagirathi, which receded three miles from its original bed as recently as the time of Colebrooke (1779).

Situated about 11 miles from English Bazar and 20 miles from Gaud, Hazrat Pandua is an ancient city of historic fame, being referred to in the Vedic literature and the Epics as well as the Persian chronicles and the accounts of Chinese travellers. Pandua is referred to as "Pan-tu-wa" by the Chinese travellers visiting Bengal during the reign of Sultan Ghiyasuddin 'Azam Shah about A.D. 1406. Ma-Huan writes that the country was extensive and populous and that the capital, which must be Pandua was a "walled city where the King and Officials of all ranks have their residence." Firista refers to Hazrat Pandua as "Bundwa." The founder of the Ilyas Shahi dynasty shifted the capital of Bengal from Lakhnauti or Gaud to Hazrat Pandua in A.H. 743 = 1342 A.D.

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M. M. Chakravarti observes, “It (Pandua) surpassed Lakhnauti, rivalling it in populousness and magnificence while surpassing it (Gaud) in sanctity. As capital its pre-eminence is connected with two dynasties, the Ilyas Shahis and that of Ganesh. But unlike Gaud, Pandua did not lapse into wilderness on the removal of the seat of Government. Edifices continued to be erected here in later times so far down as Aurangzeb’s rule”. Pandua is spoken of always with the horific prefix Hazrat in reverence to the celebrated saints, Hazrat Shah Jalal and Hazrat Nur Qutub Alam.

Hazrat Pandua is now included in the District of Malda like the ancient city of Gaud with the exception of its southern suburb of Firuzpur. The most ambitious and experimental monument of its kind ever erected in Bengal is the Adina Masjid at Hazrat Pandua, which is considered by the Bengalis as architectural masterpiece and one of the wonder of the world. Among the other notable monuments whose ruins are still traced in the deserted Hazrat Pandua are the Eklakhi Tomb, the shrines of Hazrat Shah Jalal and Hazrat Nur Qutb, the Qutb Shahi Mosque, etc.

Remarking on the antiquity, of Hazrat Pandua Ravenshaw says, “Though it (Hazrat Pandua) cannot boast of such antiquity as Gaur its remains afford strong evidence than those of the latter city of its having been constructed mainly from the materials of Hindu buildings.” On the contrary, Hunter is of opinion that Hazrat Pandua is a later city than Gaud; that it is merely a military outpost which along with Ekdala protected Gaud; that it was constructed with materials from Gaud; that it was not accessible by water, that the Hindu merchants did not move to Hazrat Pandua; and that only the royal court was shifted there. However, both the cities maintain their remote origin and builders of both the cities utilized readily available Hindu or Buddhist materials as demonstrated by their monuments.
In the words of Pemberation, "The main road from Malda to Dinajpur passes through the south east part of the Pergunnah. On both sides of the road lie the ruins of Purroa which are very extensive." A long ancient road paved with wedge-shaped bricks of great solidity traverse the city. It is from 12 to 15 feet and passes through the entire length of the city and was presumably lined with rows of brick houses on its two sides. Striking in both its length and spaciousness, the road which provides a connecting link between Gaud on the south and Devikot to the north, was probably built by Ghiyas-ud-Din 'Iwaz'.

The absence of archaeological exploration and excavation has considerably impeded the study of the finest monuments of Gaud and Hazrat Pandua. The latter is considered in area to be of 24 square miles. Lying along the bank of the Mahananda river, it is narrow in plan and is divided from north and south into almost equal halves by the ancient road. Gaud is as old as Hazrat Pandua. As Rennel puts it, "Gour, called Luchnowti, the ancient capital of Bengal and supposed to be the Gangia regia of Ptolemy stood on the left bank of the Ganges about 25 miles below Rajemal (Rajmahal). It was the capital of Bengal before Christ." It may be mentioned in this connection that a gold coin of the Kushan King Vasudeva (c. 200 A.D.) was found at Malda in 1888, now in the cabinet of H. E. Stapleton, suggesting that Gaud was a flourishing trading centre in pre-Muslim times. Situated at the confluence of the Mahananda and the Ganges, according to local traditions, it is a city of remore origin dated back to the time of Adisur, Ballal Sen and Lakhman Sena. M. M. Chakravarti maintains that Gaud was a Pala city of the 8th century A.D. Innumerable fragments of Buddhist and Hindu sculptures utilized in the monuments of Gaud and Hazrat Pandua under the suzerainty of the Muslims indicate that these two forgotten and forsaken cities of Bengal owe their origin to pre-Muslim times. Besides innumerable copper plates, such as the table of Dharmapala, discovered at Khalimpur near Gaud in 1893, Mahipal and Narayanpal betray the ancient Buddhist antiquities of Gaud.
Gaud flourished under the Senas. The originator of Kulinism, Ballal Sena presumably excavated the N X S Sagardighi tank, the Palace and Fort near Sadullahpur suburb in the northern side of the city. Lakhman Sena gave the name of Lakhoavati to Gaud. It is situated like Hazrat Pandua in Varendra or Berinde, a term occurring in the Talcher grant of Gayadutungadeva and Kabi Prasasti of the Ramcharita of Sandhyakara Nandi, as well as in the Tabaqat-i-Nasiri by Minhaj-ud-Din Siraj. Described as ‘Janakabhu’ or “the crest jewel of the earth”, Varendra was a centre of great learning under the Palas. In Akbar’s rent roll, among the 19 sarkars comprising the Subah of Bengal proper in 1582, the Sarkar Barbakabad includes the Varendra, comprising the portions of the districts of Malda, Dinajpur and large areas of Rajshahi and Bogra.

The recorded history of Gaud undoubtedly begins with its conquest by the Muslims in A.D. 1199-1200 under the generalship of Muhammad Bakhtiyar Khalji. Gaud became the metropolis of the newly conquered territory of Bengal from the period of the first Muslim conqueror to that of Qadar Khan. Visited by Minhaj-ud-Din Shiraj, Gaud was embellished by the successive Governors by the construction of mosques, madrasas, roads, carvanserais. The Ganges which used to wash the shores of Gaud receded at least four and half miles at the time of Rennel in 1768-88. The sudden change of the river course made the climate of Gaud so debilitating as to render it completely uninhabitable. With the exception of a brief period from A.D. 1338 to 1437, Gaud was the capital of Bengal during the Independent Sultanate, though it is known that Husain Shah preferred Ekdala as his capital.

Towards the close of the rule of Muhammad Tughlag, Bengal broke off from the authoritative control of Delhi and declared its independence in A.D. 1338. Sultan Fakruddin Mubarak Shah was the first independent ruler if Bengal, but with the foundation of the Ilyas Shahi dynasty by Haji Ilyas in A.D. 1342 sovereign rule
started over the united province of Bengal, encompassing Sunargaon, Satgaon and Lakhnauti (Gaud). From the new mint name of Firuzabad in the coins of 'Ala'ud-Din 'Ali Shah, dated A. H. 742-46, it appears that the capital of Bengal was transferred from Gaud to Firuzabad or Hazrat Pandua. While E. Thomas thinks that 'Ala'ud-Din' Ali Shah transferred the capital, Stewart maintains that Haji Ilyas shifted the metropolis to Firuzabad, named after the Governor Shamsuddin Firuz (A. D. 1301-22).

Gaud was made again the metropolis of Bengal by Sultan Mahmud Shah, who restored the Ilyas Shahi dynasty by destroying the usurping House of Raja Ganesh in A. H. 841/A.D. 1437. The change was mainly due to physical changes in Hazrat Pandua. Gaud remained the capital city of Bengal until the reign of Husain Shah who is stated to have shifted the metropolis to Ekdala. Nusrat Shah, however, restored Gaud to its former grandeur. The Portuguese traveller and merchants also bear witness to the splendour of Bengal under the Husain Shahi. De Barrows, who visited Bengal during the reign of Sultan Mahmud Shah III, the last independent ruler of Bengal observes, "The chief city of the Kingdom is called Gouro. It is situated on the banks of the Ganges, and is said to be three or four leagues in length, and to contain 200,000 inhabitants. On the one side it has the river for defence and on the landward faces a wall of great height. The streets are so thronged with the concourse and traffic of people that they cannot force their way past. A great part of the houses of this city are stately and well-wrought buildings." When Humayun entered Gaud in A. D. 1538, he gave himself up to pleasure and described the city as "Jannatabad" or "the City of Paradise." As attested by Farai y Souza, when Sher Shah departed from Gaud after defeating Humayun he took with him treasures and valuable effects amounting to sixty millions of gold. Lack of communication, riverine changes, and decline of commerce and trade led to the transfer of the capital from Gaud to Tanda by Sulaiman Karrani in A. D. 1565. For a brief spell Gaud regained its status as metropolitan city under Mun'im Khan
in A.D. 1576. Meanwhile, plague and pestilence broke out in Gaud, making the city completely uninhabitable. The capital was again shifted to Tanda.

Judging from its size, it is presumed that the ancient city of Gaud, as pointed out by Imperial Gazetteer of India, 1909, "with its suburbs covered an area variously estimated at from 22 square to 33 square miles; and the dimensions of the city proper were about 7½ miles in length from north to south and from 1 to 2 miles in breadth, giving a total area of about 13 square miles." 'Abid 'Ali describes the site as 12½ miles by 2 miles, giving a total area of 25 square miles. The city was divided into three parts: the Citadel, the fortified city containing the Citadel and the suburbs. The southern suburb of Gaud known as Firuzpur is now in East Pakistan, the rest belonging to West Bengal. A scrutiny of the Map of Gaud drawn by Creighton in A.D. 1801 will reveal that the ancient city contained the ruins of no less than 25 mosques, 12 gates, countless tanks.

The southern suburb of Gaud, known as Firuzpur is now included in the Nawabganj sub-Division of the District of Rajshahi. It contains the remains of the Small Golden Mosque, to the north of which lies the ruins of Dhunichak Masjid and the Mosque and the Madrasa of Darasbari. The remains of the Rajbibbi Masjid are to be seen a little to the Dighi or Tank. To the north-west of the Small Golden Mosque lies the Mosque and Tomb of Nimat 'Allah Wali.

An anonymous author laments, "As a city, Gour is past recall: we must be content to see the ploughshare driven over the halls of kings, and modern cottages constructed from the crumbling brickwork of ancient places." Now, unfortunately, the magnificent city of Gaud has turned into a great menagerie, where the zoologist may study at ease the habits of wild beasts, birds and reptiles with great ease. In its hylcyon days it rivalled Delhi, and in its crumbling and irretrievable ruins, it is no better than Palmyra, Babylon, Nineveh or Persepolis.
"When giant weeds a passage scarce allow
To hall deserted portals gaping wide."

A. NON-MUSLIM

1. PAHARPUR, 8TH-9TH CENTURIES A.D. (PLS. 45-57)

Situated in the District of Rajshahi, Paharpur is three miles to the west of the Jamalganj station. Lying between 25° 2' N and 89° 3' E, the site was totally overgrown with jungle until explorers and excavators rescued it and revealed its ancient grandeur to the scholarly world. Buchanan Hamilton, the most indefatigable explorer ever commissioned by the East India Company, earns the gratitude of the learned world by pointing out Paharpur as a site of great architectural merit. Visiting the site between 1807 and 1812, he was very much attracted by the vast mound of Paharpur, meaning "Hill town," and described its height to be from 100 to 150 feet. The next explorers to follow suit were Westmacott in 1875 and Cunningham in 1879. The latter surveyed the great archaeological site of considerable antiquity and undertook test excavations. In co-operation with the Raja of Dighapatia, Sarat Kumar Roy and the Department of Archaeology, Dr. D. R. Bhandarkar of the Calcutta University started excavation in 1923-a work continued by Rakhal Das Bandopadhaya in 1925-26. It was left to K. N. Dikhit to complete the work of excavations in 1933-34 and unveiled a great complex of temples, stupas, monasteries, etc.

Forming a part of the Mauryan Empire in the 3rd century B.C. North Bengal or Pundravardhana was under the sway of Asoka. Some idea on the period between the Mauryan and the Gupta era can be had from stray finds of Sunga terra-cotta at Mahasthan and certain other places in Murshidabad, and Kushana coins found at Mahasthan. Copper plate grants discovered from various places demonstrate the fact that Gupta supremacy was unchallenged in Bengal in the 6th century A.D. In the beginning of the 7th century A.D. western and northern Bengal was in the hands
of Sasanka, who was a follower of Saiva faith and a staunch enemy of Buddhism. The celebrated Chinese traveller Hiuen Tsang visited Pundravardhana and gave a graphic account of the various Buddhist, Jaina and Hindu temples and shrines. Unfortunately we do not get any reference by him to the famous Somapur Vihara erected in Paharpur by Dharmapala in the early part of the 8th century A.D. It, therefore, appears that there was no temple or Vihara in Paharpur at the time of Hiuen Tsang's visit.

In the words of Dikhit, "The monastic establishment of the settlement of Somapura (modern Paharpur) in its present form is undoubtedly to be attributed to the early Pala Emperors, who, as pious Buddhists, must have been anxious to establish a magnificent and lofty monument in the heart of their own native land of Varendra. The Chinese traveller Hiuen Tsang in his account of his visit to the Pundravardhana (Mahasthan) country states that he found that the largest number of monks here belonged to the Jaina Nirgrantha persuasion, which he noticed about 100 Brahmanical temples and only 20 Buddhist monasteries. Some of these Buddhist monasteries can perhaps be identified with the remains at Bihar and Bhasubihar which are situated within 4 to 6 miles from the city of Mahasthan". (Dikhit, K.N., Excavations at Paharpur, Memoir of Archaeological Survey of India, No. 55, 1938, p. 3.). The last stronghold of Buddhism in India was Eastern India and, therefore, it was quite natural to hold that the great monastery at Paharpur continued to flourish almost right upto the conquest of Bengal by the Muslims.

Under the Palas Buddhism of the Mahayan school was deeply rooted in the soil of Bengal, and under the second and the third ruler of the dynasty, Dharmapala (A.D. 770-81) and his son Devapala (A.D. 810-850) innumerable viharas and temples were erected in Bengal and Bihar. Besides the impressive Somapur vihar at Paharpur, there are references in the Buddhist literature to the Viharas at Agrapur, which is identified with Agradigun near Balurghat, in the district of Dinajpur, Ushmapur, Gopura, Etapur and Jadaddala, which is identified with Jagaddal in the
District of Dinajpur. In the 9th century A.D. the Pala dynasty was attacked by the Gurjara kings. Mahipala revived the glory of the Palas in the 10th century A.D. but soon after his death Bengal was attacked by the Chola kings. The splendour of the Palas was once more revived under Ramapala in the 11th century A.D. With the foundation of the Sena dynasty in the 12th century A.D. Somapur vihara and temples at Paharpur crumbled into shapeless mounds and irretrievable ruins as the Senas were ardent Brahmins.

(i) Temple

Eleven years of continuous excavations at the site unveiled the largest of the viharas in the Indo-Pak sub-continent. Occupying an area of 27 acres and containing a vast complex of buildings, enclosed by a continuous line of walling, Paharpur represents a picturesque site from distance with the lofty Somapur vihara (PL. 45) in the centre. The discovery of inscribed octagonal stone pillars near the south-west corner of the enclosure led to the conclusion that the main mound covered the remains of a big Buddhist Stupa.

The Somapur vihara measures 922 feet NS by 919 feet EW and comprises 177 monastic cells, gateways, stupas, minor chapels, tanks and a multitude of other minor structures. The lofty and impressive temple in the centre dominates the entire site measuring 356 feet 6 inches NS in length and 314 feet 3 inches EW in breadth. As stated by Dikhit, "The plan of Paharpur temple was the result of a premeditated development of a single central unit, in which future development was, in a sense, predetermined in a vertical direction." The temple represents a cruciform plan with angles of projections between the arms and three raised terraces. The temple which was approximately 72 feet high is decorated with terracotta plaques, stone reliefs, carved bricks, cornices, friezes, etc, in the wall surfaces. The picturesque ruins of Salban Vihara at Mainamati, Comilla, built in the 10th century A.D. anticipates many of the interesting
features of the Somapur vihara at Paharpur. Marshall regards the temple as "entirely unknown to Indian archaeology."

As Dikhit puts it, "The close connection between Eastern India and the Archipelago in the early Pala period which has already been evident in the Nalanda copper-plates grant must be responsible for the development of this type of architecture in Java, where it has found far more suitable soil for its growth than in the country of its origin." The temple referred to by Dikhit is Chandi Loro Jongrang and Chandi Sevu of Prambaram in central Java.

(ii) Monastery

The Somapur complex also contains no less than 177 cells for the residence of some Buddhist monks. Each cell was self-contained and had occasionally a verandah in front. Entered by the northern gateway which was also used as a guard room the walled enclosure of the Somapur complex looks more a fortress than a great shrine of the Palas. To the left and the right of this gateways extend innumerable small cells, each measuring 13½ feet in length. Each cell has a verandah, which is from 8 to 9 feet wide. On the three sides of the monastic cells, that is on the east, the west and the south there is a projection with three cells. Recent excavations have, however, revealed a small passage in the eastern side of the northern wall. Judging from the apse in the cells it seems that in the latter part of the Pala dynasty these small rooms were also used for devotional practices. The most interesting feature in the Somapur vihara besides the terracotta figurines, is the drainage system. Stone gargoyls were found in large quantity in the site which demonstrate the fact that adequate arrangements were made for drainage. The ancient archaeological site of the district of Rajshahi is also embellished with various other structures like the wells, baths, kitchens and small temples.
(iii) Minor Buildings

To the south of the Vihara lies a raised structure, measuring 105 feet in length and 27 feet in breadth, stretching horizontally. It is 10 feet high and joined with the southern wall by an elevated pathway. It is presumed that it provided a passage to the outside from the monastery.

(iv) Antiquities

Hermann Goetz rightly remarks, "In the east, Bengal and Bihar, loyal to Buddhism and the Gupta art tradition, formed a cultural province almost distinct from the rest of India, but closely connected with Nepal, Tibet, Burma and Indonesia." It is gratifying to note that a distinct school of Eastern art developed under the patronage of the Palas, as evident from the numerous Buddhist temples and stupas namely, Basu Bihara at Mahasthan, Vikramapura Vihara at Dacca, Salvan Vihara at Mainamati and Pandit Vihara (possibly at Jhewri) in Chittagong district.

The Somapur Vihara at Paharpur is famous for its innumerable sculptures, terracotta plaques, pottery, seals and inscriptions, coins, bronze figures, etc. The temple walls are decorated with as many as 63 stone images of both the Buddhist and the Hindu religion. Among these the most remarkable are the Bodhisattava, Padmapani, Manjusri, Tara, Krishna, Siva, Radha, Balaram, etc. On stylistic and iconographical grounds these stone sculptures are grouped into three: In the first group belongs those images which are contemporary with the temple itself and display a remarkable freedom in depicting folk life. Mythological scenes inspired the sculptors as well as brick moulders to such an extent as to obscure all other themes. In the second group the sculptors have displayed a gradual deterioration in the realistic representation of plastic art as the figures have tended to become inert and lifeless. It lacks the finest qualities of the 'Classical Gupta art observable in the works of the former group. In the third group the traditions of
the classical Gupta art have been revived as exemplified by the figures of Radha and Krishna, Siva, Balaram, etc. They were skilfully executed with an eye to realism.

One of the most outstanding specimens of stone relief in Paharpur is the figure of Hevajra embracing nature, showing six heads and sixteen hands. It undoubtedly demonstrates the influence of Trancient Buddhism in Bengal which, however, failed to have deep impression in the minds of the Bengalees.

The use of brick promoted the development of terracotta art as attested by the innumerable terracotta figurines (Pls. 46, 47) at Mahasthan, Paharpur and Mainamati. Plastic quality of the loam gave rise to terracotta art which is as old as Indian civilization. Some of the earlier examples are to be seen at Stupas at Mirpurkhas, Sind; Bhitargaon in the Cawnpur District, etc. In the words of Dikhit, "If the nature of this material, abundant but less durable, induced humbler artists to take up this art than the sister art of sculpture, it appears that the sense of freedom from the trammels of iconography and canons of religion enabled them to exercise their fancy more freely and give full play to their capacity for rendering passing phrases and moods in every day life." Never before folk art was better represented as in the terracotta plaques of the Paharpur temple. "The flanking walls," to quote from A. Ghose, "of each terrace was decorated with rows of terracotta sculptured panels about 3000 in number, depicting Brahmanical and Buddhist gods, mythology and composite animal designs." Executed probably in the 8th century A.D. these plaques are of different size, the largest piece measuring 16 inches by 12 inches by 2½ inches, the smallest being six square inches. Among the figures of deities the most prominent like those in sculpture are Siva, Surya, Vishnu, Buddha, Bodhisattava, Tara and Manjusri, etc.

Kramariche bears testimony to the consummate skill of the Bengal artists in depicting folk life realistically in all its bizarre aspects. In her own words, "... an acute sense of frolicsome freedom and of vigorous action reveals the Indian (Bengali) artists from
yet another side”. Among the most notable scenes depicted in these plaques are Krishna-lila, child in the lap of his mother, hunters and huntresses, gymnastics, cultivator with his plough on the shoulder, warriors, woman drawing water, woman with pitcher, archer, weary wayfarer, songstress. Various plants life was also tastefully represented in some of the plaques. The most curious but realistic figures that attract the attention of visitors are the various single and composite animals, such as lion, deer, buffalo, elephant, boar, serpent, tiger, rabbit, fish, tortoise, fox, swan, etc. The skilful execution of genre as well as mythological scenes has made the terracotta art both virile and realistic.

Among the minor items of antiquity, though no less important archaeologically are a few copper plate grants, inscriptions, stucco heads, bronze figures of Ganesh, etc. The discovery of a silver coin of Harun-al-Rashid dated A.H. 172/A.D. 788 at Paharpur reveals the close commercial connection between Bengal and Baghdad.

To the east of Somapur Vihara outside the boundary wall lies the so-called “Satyapir Bhita”, which turned to be a Tara temple after excavation. Referred to in the copper plate of Bipulamisra discovered at Nalanda, it was erected before the 12th century A.D. In the courtyard of the temple are as many as 132 votive-stupas of different shapes. Ornamental bricks, terracotta plaques, etc., have been discovered at “Satyapir Bhita.” In the words of Dani, “The Pala style is a further elaboration of the folk art tradition observable in some of the stone sculptures at Paharpur.”

Besides Paharpur there are still innumerable unexplored and unexcavated sites of great archaeological importance, some of which of course, have been brought to light by the indefatigable works of Akhay Kumar Maitra, the Director of the Varendra Research Society, Rajshahi in the early part of the present century through the active co-operation of Kumar Sarat Roy, Raja of Dighapatia. The Archaeological Survey of India then followed up the ceaseless hunt to uncover priceless treasures in the flourishing tract of Varandra. Some of the well-known sites of pre-Muslim antiquity are the following:
Situated about half a mile to the north of the modern village of Madaripur, P. S. Tanore on the western edge of the bil or marsh, forming the old bed of the Barahi river, Biharail is described by Dikshit as "the find-spot of one of the most important antiquities preserved in the Society's Museum at Rajshahi, viz., a sandstone image of Buddha in the Gupta style, familiar from the numerous examples at Sarnath." The most striking ruins in this place consist of an irregular square shaped mound known as the Rajbari, a palace which rises to a height of not more than 5 or 6 feet above the surrounding level. There are also several old tanks in the vicinity. It is highly probably that other beautiful structures have been washed away.

Dikshit observes, "The part examined by me this year (1922-23) was the western part of the Rajbari mound, where it slopes abruptly to the level of the surrounding paddy-fields. Brickbats lying scattered at places particularly near the mouths of recently dug pits on the highest portion of the mound, show the extent to which the spoilage of the mound for its brick contents has been carried away. Sinking pits partly on unbroken ground and partly in the craters of the old pits I found portions of a wall 4' 7" to 4' 10" in breadth running north and south and within 2 or 3 feet from the surface. This was traced to a length of 44 feet on the north, other walls of lesser thickness crossing it at intervals on the east, thus indicating that the exposed structure was constructed on the familiar ancient plan of a row of cells round a central courtyard. At a distance of about 32 feet from the broken northend of the main wall, another wall of the same breadth was found running to the east with a cross wall to the south evidently forming part of a cell. The removal of bricks on a large scale from the site has resulted in breaking the continuity of the walls. The size of the bricks used in the building is fairly large, being 14½ inches in length by 10 inches in breadth and 2½ inches in thickness. Judging from the analogy of the bricks discovered in other ancient sites, it can be safely concluded that the structures here belong to a period not later than
the Guptas which is further corroborated by the discovery of the antiquities now preserved in the Rajshahi district." Therefore the famous unexcavated mound of Biharail, which is a promising archaeological site, is presumably dated from the 5th century A.D.

3. DHANNOR

Lying about 1 1/2 mile west of Madaripur is the thana headquarter of Dhonnor, which deserves considerable archaeological merit for its two large but unexcavated mounds, the Rajbari and the Buruz. Surrounded by innumerable tanks of large dimensions, these mounds are quite conspicuous, for their extensive ruins. While the Rajbari mound is some 8 feet to 10 feet high from the level the Buruz mound is from 12 to 15 feet in height. The former is situated in an open plain without any vegetation on the top. The latter is much smaller than Rajbari mound, having been overgrown with bamboo clumps and shrubs near the cluster of hovels, called Dakhshinpara. The tolerable state of its preservation is attributed to the local superstition that vandalism would lead to mishaps.

In the words of Dikshit, "An interesting line of study that suggested itself in connection with the investigations made in this locality was that of the ancient routes that connected old cities and sites." One of these passes from west to east, forming part of the old Muslim road from Gaud to Dacca and Sunargaon. It is also presumed that these roads are successively Pre-Muslim, Pathan and Mughal. Between Madaripur and Nachoul lie scattered extensive ruins on the border of Malda and Rajshahi districts, the most prominent being Paotal, from where Varendra Research Society obtained a beautifully ornamented door-jamb of polished and fine-grained black basalt. Another old road runs north from Dhonnora to Rajapur, near Thakur Manda, which abounds in picturesque ruins. It was at Kusumbha near Manda that the finest mosque of post-independent period was ever built. Due to the absence of any systematic excavations in the promising sites of Dhonnor the probable age of its antiquities observable in the mounds of Rajbari and Buruz, can not be definitely ascertained. The pre-Muslim antiquities are dated either from the Pala or the Sena periods.
4. KUMARPUR

Varendra Research Society Museum at Rajshahi contains a large collection of antiquities from various archaeological sites, including Biharail and Kumarpur. Situated about 11 miles to the west of Rampur Boalia or Rajshahi town, Kumarpur is noted for its two ancient mounds, dated back to the Pala period. These are Makarma and Uparbari mounds. The former overlooking Rajshahi-Godagari road, is 20 high, crowned by the tomb of a Muslim saint. Varendra Research Society undertook excavations in the Uparbari mound, lying north of the Kumarpur mound and exposed brick wall and large vestiges of Hindu relics. A. K. Maitra contends that the lower part of a pillar of black basalt from a Hindu temple has been utilized as a lamp post by the Muslims. The 12-sided shafts rests on a four-sided base, the height being by 15½ feet by 13½ feet.

Dikshit maintains, “From the ruins of the walls which are still to be seen at the site, it appears that the mound was the site of a monastery or vihara with an open courtyard in the centre, surrounded by rooms (cells).” The term Kumarpur, according to A. K. Maitra reminds us of a ruined palace of Kumarraja, a title of Bijaya Sena. The palace formed part of Vijayanagar, the first capital of the Sena dynasty. In the present state of our knowledge and particularly in the gross neglect of the site by the Department of Archaeology, it is not possible to do anything more than surmise about its great antiquities. Judging from the fragmentary stone sculptures used in the tomb of Makarma Shah on the top of the Makarma mound, it may be said that it belonged to the Sena period. The sculptured figures of the doorkeeper of a Saivaite temple in the fragmentary stones used in the tomb do point out its antiquity.

5. DEOPARA

“One of the great landmarks of the history of Northern Bengal, Deopara is famous for its tanks and the Temple of Pradyumnesvara, dated back to the Sena period. Vijayasena was the supposed builder of the Deopara complex, which comprises the Siva temple, tanks, and other structures. Kumar Sarat Roy, Raja of Digha-
padia, undertook excavation in Deopara, which is situated near the Sitlai railway station, after the discovery of inscription by C. T. Metealte in 1865. The excavations of 1910—1919 uncovered as many as 129 fragmentary stones and countless images, and other relics, some of which are now preserved in the Varendra Museum Rajshahi. Situated on the eastern bank of a large tank the temple dedicated to Siva lingam called Pradunnesvara is in situ. It is known from the inscription that the famous poet Umapati Dhar composed the verses and that they were carved by the reputed artist of Varendra, Ranak Sulapani.

Deopara which can be reached from the Rajshahi town, lying only 7 miles to the west, yielded a large quantity of Hindu iconographical specimens, the most remarkable being the goddess of Ganges standing on the back of a makara, now in the Varendra Museum. Two huge granite stones more than 10 feet in length, must have served as lintel and doorjambs of the gateway of the temple of Pradunnesvara.

6. JAGADDAL MAHAVIHARA

Rampala is said to have founded a large Buddhist vihara at Ramavati, the last capital of the Palas, which is identified with a place about 3 miles to the west of Jogithopa. This important archaeological site, which was visited by Cunningham yielded vast relics extending over an area of five miles. Some of these antiquities are to be seen in the Varendra Research Society Museum at Rajshahi. It is mentioned in the Sanscrit book of Sheikh Subhodaya, which was discovered from a Mosque at Hazrat Pandua and in the Ramachariya of Sandhyakar Nandi.

The Monastery which was established by Rampal is known as Jagaddal Mahavihara at Ramavati, the last capital of the Palas in Varendra. Lying on the old western bed of the river Atrai, the extensive ruins of Jagaddal Mahavihar are worth seeing. Brick covered mounds, large tanks, ruined buildings, scattered fragments of stones and carved bricks bear glowing witness to its
Pala antiquities. The central mound is popularly known as Rajbari, which was one of the greatest seats of learning. It has already been stated in connection with the Somapur Vihara that during the Pala kings other monasteries were established, as mentioned in the Buddhist literature, such as those at Agrapur or Agradigun near Balurghat, Dinajpur, Jagaddala or Jagaddal in the district of Rajshahi. The two most notable savants of the Jagaddal Mahavihara were Danshil and Biphutichandra. Acharya Danshil translated as many as 60 Buddhist (tantric) work into Tibetan.

7. **HALUD VIHARA**

Lying about 8 miles to the west of Paharpur "the Haludvihara Stupa is thought to be a contemporary structure of the Somapura Vihara. Akhay Kumar Maitra mentions it an one of the ancient sites of archaeological importance in Varendra. A large number of images, sculptured stones, terracotta works, coins, and other relics have been found from this place.

8. **MANDOIL, MONGOLBARI, DHIBARDIGHI**

Varendra Research Society explored innumerable sites of great archaeological importance in the district of Rajshahi. Among these Mandoil, near Bhanpur in the Godagari thana, is associated, according to A. K. Maitra, with human sacrifices. Stone fragments of a Sivaite temple and image of Chandi are some of the finest relics obtained from Mandoil.

Mongolbari is situated about 6 miles to the west of Jaypurhat railway station in the mauza Mukundapur, from where innumerable relics have been recovered. Among these the most interesting are the famous cylindrical pillar bearing Sanscrit inscription, commonly known as 'Badal' or Haragauri or Garudastambha. Wilkins noticed it in the Asiatic Researches after discovering it in 1780 and refers to Bhattagurab, the celebrated minister of Pala King Narayan Pala, as the builder of the pillar in the 10th century A.D. The pillar which had the figure of Garuda or vehicle of Vishnu is made of polished black stone and contains the names
of the visitors to this relic in the same fashion observable in the Firuza Minar at Gaud. Another important monument though in situ, is the Temple of Haragauri with innumerable lingams scattered all over the place. It is stated by a comparatively modern author that the famous deity was removed to India in 1957.

Comparable with the Mongolbari pillar is another shaft called Jayastambha of Kaibartya Raja Vima at Dhibardighi, which is situated near Shahpahar to the west of the Patnitola thana. Cunningham measures the dighi as 30 feet in length, though Buchanan-Hamilton gives the length as 33\frac{1}{2} feet. Sticking out of the Dighi, the pillar commemorates the victory of Bhima over his rival in a battle fought in the neighbourhood.

9. GHATNAGAR, AGRADIGHUN, NAUDA, NIMDIGHI

Visited by Cunningham, Ghatnagar, which is lying in the police station of Porsha, contains the ruins of 4 to 5 Hindu temples. It is also referred to in the Ain-i-Akbari. Of the innumerable stone images collected and preserved in the Varendra Research Society Museum at Rajshahi the most remarkable are those of Vishnu, Chamunda, Brahma, which are dated from the 11th or 12th century A.D. The British Museum has also in its collection a large number of deities collected from the various archaeological sites of Bengal, demonstrating the achievements of the Pala art.

To the west of the Porsha police station lies another important archaeological site at Agradigun. The ruins which extend over 4 miles in circumference includes old roads, delapidated buildings, tanks, etc. Innumerable archaeological relics have been recovered from this ancient site and preserved in the Varendra Research Society Museum at Rajshahi and Asutosh Museum, Calcutta.

Situated about 2 miles to the north of Rohanpur railway station in the sub-division of Nawabganj, Nauda is a very ancient site, Judging from the vast yield of relics, now preserved in the Varendra Museum at Rajshahi and the Malda Museum. The
Nauda Stupa, is 55 feet high. In the present state of our knowledge it is well-nigh impossible to say whether the present Nauda is the ‘Naudia’ mentioned by Minhajud-Din Siraj as the town attacked by Muhammad Bakhtiar Khalji. The pre-Muslim antiquity of Nauda is evident from the various stone images of Vishnu, Surya, Chamunda, potsherds, carved bricks, etc, which are now preserved in the Rajshahi and Malda Museums. To the south of this stupa lies an octagonal structure of considerable architectural pretensions.

Varendra Research Society also explored another site called Nimdighi in the police station of Manda. Ancient ruins and remnants are still visible, the most striking being the palace of “Kalapahar” and temples. Fragmentary stones with beautiful ornamentations and plastic carvings have been recovered from the site and preserved at the Rajshahi Museum.

10. PUTIA, TEMPLE, 18TH CENTURY A. D.

Situated about 10½ miles to the west of Natore on the Rajshahi Natore road, Putia bears traces of Hindu temple in the 18th century A.D.

The chief merit of the Temple of Putia lies in its exquisitely designed terracotta ornamentation, which resembles those of the Kantanagar Temple in Dinajpur, both being built in the 18th century A.D.

B. MUSLIM

(i) Firuzpur, in Nawabganj sub-Division

1. DARASBARI, MADRASA AND MASJID, A.D. 1479 (PL. 48)

The term ‘Daras’ in Arabic دارس is translated into English as “lecture” or “exhortation”, thereby meaning that some sort of religious education was imparted in this building or ‘Bari’. In the ordinary sense of the term the “Darasbari” denotes a theological college or Madrasa.

Ilahi Bakhsh observes, “a large mosque built of brick with stone pillar in Umarpur. The mosque owes its appellation to
the adjoining Madrasa or 'Academy' which has long since disappeared. Both the Mosque and the Madrasa are situated half a mile to the southwest of the Kotwali Gate in 'Umarpur between Mahdipur and Firuzpur. King who visited the site in 1846 reports about a mosque so called from a college which stood near the existing handsome brick building of the mosque.

Ilahi Bakhsh notices an inscription which he discovered in the jungle near to the Darasbahi Masjid, recording the erection of the mosque by Yusuf Shah in the year A.H. 884/A.D. 1479. The translation of the inscription deciphered by Cunningham and Blochmann are as follows:

"Almighty Allah said, 'Surely all mosques belong to Allah, so do not associate any one with Allah.' The Prophet has also said 'Whosoever builds a mosque for Allah, Allah will build for him a similar palace in Paradise.' This Jami Masjid was built by the Just and Great Sultan, Lord of peoples and nations, the Sultan, son of the Sultan Shamsudduniya wad-Din Abul Muzaffar Yusuf Shah, the Sultan, son of Barbak Shah, the Sultan, son of Mahmud Shah, the Sultan. May Allah perpetuate his rule and sovereignty and may his generosity and benevolence be diffused through the whole world (dated) in the Hijra year 884." (A.D. 1479).

Carved in Tughra, the Arabic script measures 11 feet 3 inches in length and 2 feet 1 inch in height, which is one of the longest mural records of pre-Mughal period. It is now lying in the Indian Museum, Calcutta. It bears close affinity with the style of calligraphic art as observed in the Chamkatti and Tantipara Mosques, dated A.D. 1478 and 1480 respectively.

King states that an inscription now on a new mosque at English bazar is said to have belonged to the Darasbahi Masjid, built by Husain Shah in A.H. 907. This epigraphical record was traced by Westmacott in a little modern mosque, northwest of the English Bazar Police Station and published by Blochmann. It begins with an appropriate tradition, "Search after knowledge even if it be in China", which is applicable to a Madrasa rather
than to a Mosque. This inscription, however, cannot be assigned on dating grounds, to the Darasbari Mosque or its adjoining Madrasa, which, being a contemporary building, must be dated the 15th century A.D. The inscription referred to by King probably belongs rather to the Belbari Madrasa, shown by Cunningham in his Map of Gaud to the north of the Small Sagar Dighi, bearing the date A.H. 907/A.D. 1502.

The Darasbari Masjid is an oblong structure of great architectural pretentions, though it is in a sad state of ruins. Measuring 98 feet by 57 feet externally the Masjid follows the indigenous curvilinear roof type of mosque, initiated by Saith Gumbad at Bagerhat-the type which crystallized in the Chhoto Sona Masjid erected in A.H. 899-925/A.D. 1493-1519.

Though utterly ruined, the Masjid can well be reconstructed from its existing characteristic features. The oblong prayer chamber is divided into two distinct apartments on the north and the south by a central nave leading to the main mihrab. The central nave is reminiscent of the similar arrangement in the Adina Masjid at Hazrat Pandua, erected by Sultan Sekandar Shah in the years A.H. 776 and 786, corresponding to A.D. 1374-84, and that of the Gunmant Masjid at Gaud, A.H. 889/A.D. 1484. Ponderous brick piers carry pointed arches, running longitudinally on each side of the central nave and separate is from the square side prayer halls.

Measuring 51 feet by 25 feet 6 inches, the Darasbari Masjid is being roofed over by a Bengali curved roof. There is, however, considerable difference of opinions among the scholars about the roofing method of this mosque. Both Saraswati and ‘Abid ‘Ali think that the central nave was covered by long vault of the type already met in the Adina Masjid and the Gunmant Masjid. On the other hand Lambourne maintains that the building was roofed over by domes like those of the Great Golden Mosque at Gaud. He counts 28 domes supported on internal arches, each transverse aisle carrying 7 domes. In point of fact, there are only 18 domes,
in each of the side halls instead of 28 as thought by Lambourne, the central nave being covered by a hut-shaped chau-chala type of roof.

The absence of any corbelled pendentive in the nave wall of the Darasbari Masjid coupled with its oblong plan renders it quite improbable that it was ever roofed over by domes. In the words of Dani, "At the top corners no trace of the corbelled pendentive is seen, and therefore, it could not have been covered by hemispherical domes. Instead, traces of lateral arches are still existing, which suggest that the central nave was roofed over by three uniform covers." Compared with the tunnel vaults of the Adina Masjid and the Gunmant Masjid, this 'cover' reveals conspicuous difference of technique. On analogy with the existing lateral arches in the vestibule of the Lattan Masjid at Gaud, and in an earlier example at the Saith Gumbad Masjid at Bagerhat, Khulna, it is evident that the central nave of the Darasbari Masjid was covered by three parallel hut-shaped roofs of chau-chala type. Therefore, the Darasbari Masjid provides the earliest known example of a series of hut-shaped chau-chala (four-segmented) roofs in Gaud, the ancient capital of Bengal, certainly anterior to the Lattan Masjid and the Chhoto Sona Masjid, both at Gaud. The chau-chala type of roof marks a sharp difference from the do-chala or Bungalow type observed in the Tomb of Fath Khan within the precincts of the Qadam Rasul, erected in the 17th century A.D. However, the most notable prototype of the chau-chala roof is to be seen in the vestibule of the Masjidbari Mosque in the District of Bakerganj, which is dated A.D. 1465.

Three pointed arches provide entrance from the nave to the northern and southern prayer halls, each measuring 37 feet 4 inches by 38 feet and 9 inches. From the traces of raised platform in the north-west corner of the liwan and the lattice screen which enclosed it, it is reasonable to suggest that the Darasbari Masjid had a zenana gallery, like that of Adina Masjid at Hazrat Pandua. The gallery measures 18 feet by 11 feet and, entered, like that of
the Tantipara Masjid, from the northern side of the liwan, through a porch built outside the northern wall.

Besides the central elegantly carved mihrab (PL. 49) semi-circular in plan, there are side mihrab and a minbar in the nave. In each of the side halls there are three mihrabs. All the mihrabs have brick tympana of curious stucco work.

The transition from the square substructure to the circle of the dome is attained by stalactite pendentives. Stone facings as well as stone pilasters are still to be seen in the western wall of the Mosque. In front of the liwan, there is a vestibule in the Darasbari Mosque, providing a covered entrance to the prayer halls. This conspicuous feature appears for the first time in Gaud in the Chamkatti Masjid and anticipates a similar feature in the Bara Sona Masjid at Gaud. Curiously enough, it survived in the Mughal period, as demonstrated by the tomb of Dara Begum, within the city of Dacca, built in the middle of the 17th century A.D.

Corresponding to the hut-shaped roof of the central nave, there is a chau-chala in the middle of the vestibule, flanked by 3 small domes in each side. Thus, the liwan is entered by seven pointed arches, the central one being bigger than the other.

Architecturally speaking, the Darasbari Masjid demonstrates the finest achievement of carved brick ornamentation. In surface ornamentation it bears close affinity to that of the Chamkatti and the Tantipara Mosque, also erected at Gaud. The judicious distribution of ornamental motifs derived from the flora of Bengal over the various parts of the building and crisp designs undoubtedly enhance the beauty of the structure. The carved brick tympana above the niches in the southern hall of the Adina Masjid to some extent anticipate the stucco encrustation of the tympana above the mihrabs of the Darasbari Masjid. As stated by Dani, "...the Darasbari is better proportioned in its various parts and harmoniously combined to give an effect of grace, while the Adina aspires, from its very conception, to show off its grandeur and magnificence" Percy Brown compares the diaper
designs of the Darasbari Masjid with those of the Sidi Sayyid’s Mosque at Ahmedabad. In his own words, “Among the many terra-cotta patterns on its walls is one representing an unusual foliage subject which, in intent, is similar to one produced as far as Ahmedabad in the Sidi Sayyid mosque and built the same time.”

Saraswati contends, “This type (Type A of the Text: Oblong type with a vaulted central nave and multi-domed side wings) may be said to be characteristic of the 14th century A.D. Two other examples of the type (the Gunmant Masjid and the Darasbari Masjid) at Gaud, have been sought to be dated in the 15th century. But such dates are based on uncertain facts (?). Stylistically, they are essentially analogous to the Adina and do not appear to be far removed from it in date.” Rejecting the view, Dani maintains that while the Adina Masjid exhibits vault and dome type of mosque, the Darasbari Masjid demonstrates the beginning of a new form of architecture in the typical hut-shaped roof, generally known as the chau-chala. Unlike the Darasbari Masjid the Adina Masjid has no corridor on the eastern side. Although in many architectural features and ornamental details the Darasbari Masjid is reminiscent of the Adina Masjid, it cannot be placed either in the Early Ilyas Shahi period (A.H. 740-817/A.D. 1338-1414), as Saraswati thinks or in the Husain Shahi period (A.H. 899-925/A.D. 1493-1519) as stated by King. As rightly said by Dani, “These similarities only prove the continuance of the old idea, but the Darasbari is a product of the Later Ilyas Shahi period, as the new developments clearly bear out.”

2. RAJBIBI MASJID, 15TH CENTURY A.D. (PL. 50)

The Rajbibi Masjid, a small elegant building in Gaud, conforms in general plan and architectural details with the Chamkatti Masjid. Ilahi Bakhsh writes, “It is south-east of the Kotwali Gate, east of the high road, between two tanks, one of which is called Batiya (7) Dighi and the other Kahania Dighi. It is a small mosque: the people of Gaur call it Rajbibi’s Mosque. It
is 37 cubits long from east to west, and 29 cubits broad. There is a large dome, and on the east side three small ones."

Literally Rajibi means Royal (Raj) Lady (Bibi). Presumably it was built by a prominent member of the Harem of the Bengali Sultans. ‘Abid ‘Ali wrongly identifies the Rajibi Masjid with the Dhuni-chak Masjid, situated in Mahdipur, whereas Dani describes it under the appellation of Khania Dighi Mosque, ostensibly because of its situation near the bank of the said tank. In fact no such mosque under the appellation of Khania Dighi ever existed, as there is no mention in the complete revised list of Ancient Monuments of Bengal, 1886.

According to ‘Abid ‘Ali and Dani, the Rajibi Mosque measures 62 feet by 42 feet. The central square chamber is 28 feet square. The pointed central dome of the main square hall of this Masjid is still visible, though in ruins. It has three mihrabs in the western qibla wall. The mosque is entred from the east by three arched openings and there are two other doors on the north and the south sides.

In the present state of its ruins, it is difficult to say whether there was a verandah on the eastern front of the mosque; excavation when carried out, should reveal the answer.

As regards decoration, Dani says, "a part of the ornamentation at the southern cornice is still preserved. We have here three rows of decoration between the cornice moulding—the chain at the lowest and a series of niches with flowers in the upper two—the same system of decoration as seen for the first time in the Eklakhi motifs. The detail and the plan agree very well with the style seen in the second Ilyas Shahi period."

The date of the Rajibi Masjid cannot be ascertained as no inscription has been assigned to it. Typologically, this elegantly planned mosque cannot be earlier than the Chamkatti Masjid which in many of its features seems to have served as its model. It may, therefore, be placed between the early Ilyas Shahi period and the Husain Shahi period, that is, during the period of the
restored Ilyas Shahi dynasty who ruled from A.H. 841-892, corresponding to A.D. 1437-80.

The Rajibibi Masjid, though in a lamentable state of its ruins, still preserves some of the finest brick mouldings and between the cornices and recesses and offsets in the delapidated surface of the exterior wall. In its ornamental designs it recalls the Eklakhī Tomb at Hazrat Pandua, and other monuments of the single domed square type.

3. DHUNICHAK MASJID, 15TH CENTURY A.D. (PL. 51)

There is a shapeless mound of bricks with a few traces of architectural fragments in a remote part of the Mahdipur area, between the Darasbari Masjid in the north and the Tomb of Shah Niamat’ Allah in the south. From the locality once inhabited by dhanchak or cotton-carders, the building is called Dhanchak or Dhunichak Masjid.

Lambourne ascribes the “Dhanchak” Mosque to Dhanpat Saudagar, brother of Chand Saudagar, who flourished in the 16th century at Gaud during the reign of Husain Shah. This can hardly be true because the site does not appear in the city plan given by Cunningham and further more, the Mosque stylistically belongs to the period of the restored Ilyas Shahi dynasty. The reconstruction of the Masjid is as difficult as to determine its dates, since no mural record has been discovered or ascribed to it. Ilahi Bakhsh observes, “It has three domes. Near this Mosque, on the north side, I saw a very small ruined building. Perhaps it was the tomb of the builder of the Mosque and of his family.” In the revised list of the Ancient Monuments of Bengal, 1886, it is described thus “An old front of this mosque with 3 columns is now existing. The inner ornamentation comprises carved and coloured bricks.” It is, therefore, presumed that the Dhunichak mosque follows the rectangular plan already seen in the Tantipara Masjid. The Masjid was probably roofed over by 3 domes, as stated by Ilahi Bakhsh. In the present state of our knowledge
it is hard to say whether there was any verandah on the eastern front of the Mosque.

Though in situ, the Masjid demonstrates exquisite carved brick designs in the qibla wall. Interspersed by beautifully carved stone pilasters of Hindu workmanship, qibla wall is richly reveted with elegantly designed brick ornamentation. The central mihrab is framed with a rectangular fronton, decorated with usual floral and geometrical devices. The multifoil arch of the central niche is adorned with creepers, tree-motifs, rosettes, tiers of mouldings, etc. The monotony of the qibla wall is relieved by panels of decorative niches with hanging chain and bell motifs, occasionally capped by ornamental merlon. Erected in the 15th century, it is the only example of a singleaisled multi-domed type of mosque in Gaud, nay in Bengal and also bears close affinity to the terracotta art observed in earlier monuments, namely, the Chamkatti and Tantipara Mosques at Gaud.

4. CHHOTO SONA MASJID, A. D. 1493-1519 (PLS. 52-53)

Ravenshaw has very aptly described the Chhoto Sona Masjid as “the gem of Gaur”, which is situated in the southernmost quarter of the ancient city, now known as Firuzpur. It is now lying, like all other monuments of Firuzpur in the Nawabganj sub-division of the District of Rajshahi. The balanced proportions of its architectural details, graceful and aesthetic in nature, and the unrivalled stone cutters’ art of ultra-refined elegance make the monument worth visiting by the tourists and archaeologists alike. Inspite of the sad state of its existence, the Chhoto Sona Masjid is the finest of all the existing monuments of East Pakistan.

The Masjid owes its appellation to the profuse application of gilding in the domes and other parts, as attested by Creighton. He writes, “...the remains of the gilding upon its mihrab wall is still visible, and may account for the epithet of golden given to this and the former Great Golden Mosque edifice.” The Great Golden Mosque was erected during the reign of Sultan Nusrat
Shah, son of Sultan Husain Shah at Gaud in A.H. 932/A.D. 1525-26. Supporting his views, Cunningham says, "It received its present name of the 'Little Golden Mosque' from the quantity of gilding employed in its ornamentation, of which some still remains to justify the popular appellation." According to the legend current in the locality, like the Lattan Masjid, the Small Golden Mosque was richly adorned with gold paints in the tile decoration as well as gilding in stone. There is a superb architectural fragment in the British Museum with the image of Buddha on one side and shallow diaper work of Muslim workmanship on the other, showing traces of gilding.

In comparison with the Great Golden Mosque in the centre of the City, the Small Golden Mosque is smaller in scale and hence it is called Chhoto or Small. It is, however, far more elegant and graceful than the Great Golden Mosque. King describes it as "the Khwaja-ki-Masjid", built of stone and brick, referring to one Khoja or Khwaja, meaning an eunuch as the builder of the Mosque. It is evident from the inscription that Wali Muhammad, son of 'Ali erected this exceedingly beautiful mosque during the reign of Sultan Husain Shah.

The Small Golden Mosque is a neat little oblong building of great architectural merit. It is 82 feet by 52½ feet externally and 70 feet 4 inches by 40 feet 9 inches internally. This splendid monument is 20 feet high. Two rows of chamfered pillars, each carrying 5 pointed arches, divide the interior of the Mosque into 3 longitudinal aisles. In each row there are 4 pillars of black basalt which in their moulded string-courses, cubical pedestal, dog-tooth ornament, and square abacus recall those of the supporting pillars of the zenana gallery in the Adina Masjid. It is hard to ascertain their origins, but considering the enormous quantity of Hindu spoil used in the Chhoto Sona Masjid, and comparing its pillars with the carved stone pillars at the Bari Dargah at Hazrat Pandua, which originally must have been brought from the Adina Masjid, it may be said that they were taken from unidentified Hindu temples.
In plan, the Chhoto Sona Masjid resembles the Darasbari Masjid which is noticeably earlier. It is divided into the northern and the southern prayer halls by a broad central nave. The central nave, which is bigger than the side wings, is 14 feet 5 inches wide, its contrast with the side walls which measure 11 feet 4 inches broad. The roofing method of this central nave is reminiscent of the Darasbari Masjid. Cunningham says, "The three middle bays forming the nave are each roofed with four flat segments of vaulting, meeting in the middle." In the light of Cunningham's description, Ravenshaw's observation that the Mosque is covered with "fifteen domes supported on massive hornblende black basalt pillars..." is misleading. Saraswati supports Cunningham when he says, "The central bay corresponding to the central mihrab is spanned by three superstructures, each consisting of four flat segments meeting in the middle in the shape of the curved thatched roof of Bengali huts." In point of fact, like those of the Darasbari Mosque, there are Bengali chau-chala or four segmented hut-shaped domes in the roof of the central nave. As Dani puts it, they show, "a decoration copied from bamboo framework, a design which emphasized the local character of the dome." Buchanan says about the Bengali hut, "The style of private edifices, that is proper and peculiar to Bengal, consists of a hut with a pent-roof, constructed of two sloping sides which melt in a ridge forming the segment of a circle, so that it has a resemblance to a boat when overturned. This kind of hut, it is said from being peculiar to Bengal, is called by the natives Bangala." This description of the do-chala has close similarity to the chau-chala roof in all its essential features, with the exception that in the chau-chala there are four segments instead of two. Even Abul Fazl attests the construction of Bengali shaped huts, made of bamboo. The contribution of Bengal architecture to the history of architecture in general rests in these indigenous types of the do-chala and chau-chala roofs, which inspired the later architects of Bengal in the British period as well as the Mughals. Dani says, "This idea of a central nave with side-wings, is obviously, a survival of that of the prayer-chamber at the Adina
Mosque.” However, the vaulted central nave of the Adina Masjid can hardly serve as a portotype for the chau-chala roofed central nave of the Chhoto Sona Masjid. In typological ancestry it recalls that of the Mosque at Bagerhat, Khulna, dated A.D. middle of the 15th century, rather than that of the Adina Masjid at Hazrat Pandua. This type of roof also appears in the Darasbari Masjid as well as in the central bay of the vestibule in the Lattan Masjid as already demonstrated. The central nave dividing the liwan certainly appears for the first time in Bengali architecture in the Adina Masjid, which was repeated in the Gunmant Masjid.

The prayer halls to the north and the south are roofed over by 6 hemispherical domes each, 2 in each of the 3 aisles. Cunningham points out, “Externally only five domes are visible over the middle of aisle: but they are of different heights, diminishing from the central dome to the end domes. As the bays are of the same size, this exterior lessening of the domes must have been arranged by diminishing their thickness.”

The small Golden Mosque is entered from the east by five pointed cusped arched openings, embellished with fringe of spearheads which appear in the pulpit of the Adina Masjid at Hazrat Pandua as well as the Gumti gate at Gaud. Each of the doorways is enclosed with a rectilinear frame of exquisite stone carving. The northern and the southern walls of the mosque are also pierced by 3 arched doorways each, directly leading to the aisles. The entrance from the north-west corner of the mosque is a porch, evidently meant for the ladies, which leads to the zenana gallery. It is a two-storied square structure which according to Ravenshaw is, “a carved throne or thakht.” The gallery is supported by slender stone pillars of black basalt, which carry horizontal stone beams of the platform in the same fashion as in the Adina Masjid. The entrance porch attached to the north-west side of the building was also two-storied, and was probably covered with a canopy. A flight of steps leads to the porch which still exists today. There was also a subterranean passage lead-
ing to the northern liwan just below the zenana gallery. The ladies of the Royal Harem entered the gallery through an arched opening, which is placed higher up in the exterior wall than those at the side entrances. In Creighton's painting of the interior of the Chhoto Sona Masjid, the zenana gallery does not appear, although he has shown remains of a porch to the north-west of the Masjid.

It was quite probable that the ladies' gallery at the Chhoto Sona Masjid was, in the words of Cunningham, "partitioned off by screens of trellis work." The qibla wall of the Masjid, which had a semi-circular mihrab of exquisite ornamental designs in stone carving, fell in during the earthquake of 1897. 'Abid 'Ali rightly says that the whole structure of one of the prayer-niches is now in a Museum in England. The author published the mihrab in question, now lying in several fragments at the Royal Scottish Museum, Edinburgh, in the Journal of Pakistan Historical Society, 1967.

Besides the usual corner towers, there are also two projecting buttressed towers at the back of the central mihrab. The triple-cornice shows marked curvature with gutters for draining water from the roof. The transition from the square to the circle of the drumless domes is attained by stalactite brick pendentives. Cunningham points out about the Chhoto Sona Masjid, "The walls are of brick completely faced with stone outside, but only up to the springing of the arches inside, all the arches and domes being of brick." Many of the stones used for casing the wall to give the illusion of a stone monument from distance are evidently Hindu. To quote Creighton, "The stone used in these mosques had formerly belonged to Hindu temples destroyed by the zealous Muhammadans", as will be evident from the inspection of his Plates XVI and XVII representing slabs taken from this building. Plate XVI represents a stone with the image of the Hindu deity, Vishnu, in the Boar incarnation, with shallow diaper carving on the reverse side. The figure of Sivani, the consort of Siva, one of the Hindu tried, appears on another stone sketched
by Creighton (XVII). The mother figure evidently drawn from sculptured stones used in the Small Golden Mosque is that of Brahmani (XVIII). It is very interesting to point out that in this figure of Brahmani agrees in meticulous details and styles with that of the British Museum pieces. Therefore, it is certain that Creighton drew his sketch from this black stone which curiously displays work on the other side, similar to that of the British Museum piece. Another interesting piece representing the image of seated Buddha, now in the British Museum, may well be attributed to the Chhoto Sona Masjid on the ground of the close similarity of its diaper work with that of the stone sketched by Creighton.

Utilization of Hindu and Buddhist materials is a well-known phenomenon in Indo-Islamic Architecture. The school of architecture in pre-Mughal Bengal was no exception. Yet, it is a travesty of truth to say that existing Hindu or Buddhist temples were dismantled to provide building materials for mosques, tombs and other secular buildings in Gaud and Hazrat Pandua. As attested by Manrique, sculptured stones were used for giving solidity to the brick structures. Nevertheless, the black elegantly carved mihrab of the Chhoto Sona Masjid, now in the Edinburgh Museum, referred to earlier, prove that freshly quarried building materials were utilized.

As rightly pointed out by Cunningham, "The inscription slab which is placed over the middle doorway has lost both the upper right hand corner and the lower left-hand corner, and with the latter the Hijra date of the erection of the building; but as the King's name is given, we know that it was built between the years A.H. 899 and 929 or A.D. 1494 to 1524". The translation of the inscription is as follows:

Translation: "In the name of Allah, the Clement and Merciful: Almighty Allah says, 'Surely he will build the mosques of Allah who believes in Allah and the last day, and established prayer, and offers alms, and fears no one but Allah: and they will soon be guided.' And the Prophet May Allah bless him, says:
'He who builds a mosque for Allah, Allah will have a house like it built for him in Paradise.' The erection of this Jami Masjid took place during the reign of the Sultan of Sultans, the Saiyid of the Saiyids, the Fountain of Auspiciousness, who has mercy on Muslim men and women, who exalts the words of truth and good deeds, who is assisted by the assistance of the Supreme Judge, who strives on the path of the Almighty, the Viceregent of Allah by deed and proof and the Defender of Islam and the Muslims, 'Alaudduniya Wa’d-Din Abu’l Muzaffar Husain Shah, the Sultan, Al-Husaini-May Allah perpetuate his kingdom and his rule! This Jami Masjid is built from pure and sincere motives and from trust in Allah by Wali Muhammad, son of 'Ali, who has the title of Majlisul-Majalis Mansur-May Almighty Allah assist him both in this world and in the next. Its auspicious date is the 14th day of Allah’s blessed month of Rajab-May its value and dignity increase,” (year is broken off).

Cunningham writes, “In the mid-line of this inscription there are three ornamental circles, each containing a name of God. That in the middle has Ya-Allah, “O God” that on the right has Ya Hafiz, “O Guardian,” and that on the left has Ya Rahim, “O Merciful.”

The Chhoto Sona Masjid demonstrates the culmination of stone cutter’s art in Bengal. Compared with the carvings in the Adina Masjid it appears that Bengal stone carvers exhibited greater skill and elegance in chiselling stone surfaces of the qibla wall, facade, corner towers, mihrabs, curved cornices etc. Encaustic tiles were also used to cover wall spaces and relieve monotony. The finest example of stone carvings is to be seen in the cusped arched doorways and central mihrab which is now in the Royal Scottish Museum, Edinburgh. In the words of Dani, “A niche, with cusped arch carried on conventionalised pillars, is the nucleus. From the apex of the arch hangs down a chain, and also alongside it strings of bead ending in a curved billet. From the chain is suspended a bell, hardly recognizable. Above the billets is a floral design and at the four corners a rosette.
The spandrels of the arch have a tree-motif, inter-twining a rosette within its branches. The triforium of the arch consists of a flower above which rises tiers of moulding. The entire composition is bordered within a frame decorated with scroll crowned with blind merlons on either side of the centrally placed Kalasa motif. Over the panel is generally noticed a large prominent rosette.

The mihrab now lying in the Royal Scottish Museum, Edinburgh has been assigned to the Chhoto Sona Masjid at Gaud, it being the central niche. It is carved in grey dark basalt with multifoil arches embellished with formalised floral ornamentation. The facade is formed by two pillars and a lintel with ogival scalloped arch. The semi-circular interior is composed of large blocks of stone, carved with arches and decorative bands and curving at the top into a semi-dome or alcove.

The pillars are each cut from a single block. They are carved on two adjacent sides, the other two sides being left rough to set into the masonry of the original building. The bases and capitals are square in section: the columns between them are in three parts divided by raised knobbled horizontal bands, the centre part being circular in section, the other two square. The base has band of formal upright beams at the bottom, with a milled band above. The upper and lower part of the column are carved with rectangles, each containing an arch and a formalised inverted tulip-like flower. The centre part of the column is divided into long thin rectangles containing similar flowers. The capitals have a projecting rectangle at either side carved with a large formal curled petal. Height of the pillar is 5 feet and 6 inches.

The lintel arch is bordered round the edge and round the arch with a band of intertwined foliage. The arch has four scallops on either side and the point of arch is surmounted with a formalised flower head. On either side is a large open lotus flower with the petals in three concentric rings. Each flower has a wavy stem and tendrils and lotus flowers in profile, filling any
empty spaces. Height of lintel is 2 feet and 1 inch and width 4 feet and 5 inches.

Between the pillars and lintel are two small blocks containing the scallop of the arch. That on the left is a restoration, that on the right is partially broken, but has the lower part carved with a continuous border of intertwined foliage. Height of blocks is 8 inches.

The interior curves into slightly more than a semi-circle, with an average arc of 5 feet and 10 inches, the top sections curve inwards to form a dome. It is carved, from the bottom to the top, as follows: (a) Three horizontal blocks, carved at the bottom with interlacing, and above with a band of arabesque. Height of blocks is 9½ feet; (b) Six blocks forming nearly five panels of carving. The panels are bordered all round and horizontally through the middle with a guilloche band, each loop of the guilloche containing a lotus head in profile. The ten rectangles thus formed, contain arches with imbricated pillars and lintels similar to the main lintel of the Mihrab. Each arch contains a formalised inverted flower, the foliage filling the top of the arch, the flower head and a pair of stiff leaves hanging between the pillars. Each pillar of rectangles differs in small details from its fellows. The pair at the extreme left are cut off, lacking their left hand pillars and guilloche border. Height of the blocks is 3 feet and 3 inches. (c) Three blocks forming a border of long pendant flower heads with a slightly projecting band of shorter up right flower heads with a slightly projecting band of shorter upright flower heads above. The left hand block is deeper as it has at its bottom the guilloche border belonging to the top of the two panels below. Height of the blocks at right hand side is 6½ feet; (d) Three blocks (one broken), forming a horizontal border of guilloche containing lotus flower heads. Height of border is 3½ feet; (e) Four blocks forming an over-hanging border petals with a vertical border of lotus above. Height of the blocks is 4½ feet; (f) Five blocks curving inwards to form a dome (half). The bottoms of the blocks carved with a narrow border of sloping petals; the blocks
forming five panels containing inverted pendant tulip-like flower, the panels being divided by bands of guilloche containing lotus flowers. The height of the blocks is 1 foot 8 inches. Arc at top of block is 2 feet 2½ inches. The top stone of the semi-dome is missing.

At the present state of our knowledge it is hard to assign the mihrab in question to any particular mosque, as the donor left no record about it. So far as the material contents of the object are concerned, it may be pointed out that black basalt is as commonly met with in medieval Bengal monuments as scist in Gandhara art or red sand-stone and marble in Northern India. The probable quarry for black basalt might have been the Rajmahal hills. Scholars have sedulously tried to ascribe pre-Muslim antiquity to the architectural monuments erected by the independent Muslim rulers of Bengal at Gaud and Hazrat Pandua. Creighton observes, “It appears to have been the general practice of the Muhammadan conquerors of India, to destroy all the temples of the idolaters, and to raise Mosques out of their ruins.”

5. TOMB OF SHAH NIAMAT ALLAH AND ITS ADJOINING MOSQUE, 17TH CENTURY A.D. (PLS. 54-55)

The tomb of Shah Niamat Allah is situated about half a mile to the north-west of the Chhoto Sona Masjid, lying in the western bank of a large tank in Firuzpur outside the fortified city of Gaud. It is a fine single domed structure raised on a platform, consisting of a single tomb chamber, measuring 21½ feet square. Externally it is 49 feet square with a verandah running round the central tomb chamber. Buttressed by octagonal corner towers with little domed turrets, the tomb is entered by three arched openings surrounded by rectangular frames. The arches of the doorways are stilted and four-centred of the usual Mughal style of architecture. The relieving panels in the walls of the facade which once broke the monotony of the bare mass have all disappeared. Above the cornice lies the ornamental merlon on all the four sides, which to some extent dwarf the slightly bulbous dome without drum. The dome is crowned by a lotus finial of exquisite design.
The interior chamber is surrounded by verandah on the four sides, roofed over by flat vault in front of the entrances, but the sides and corners are barrel-vaulted and domed over respectively. According to Dani the roofing arrangement of the Tomb of Shah Niamat Allah was followed in the tomb of Mariam Bibi in the Hajigang locality of Narayanganj. Of the four entrances the western one is closed by a mihrab. The masonry grave of the saint is lying in the centre of the floor.

To the South-west of the shrine of Shah Niamat Allah lies the mosque (PL. 55) which is said to have been built by the saint himself. Situated in a plastered courtyard enclosed on all sides by arched walls, the oblong mosque, which is roofed over by three domes of bulbous shape of usual Mughal style, measures 63 feet 6 inches long by 24 feet 9 inches wide. The existence of octagonal corner towers, four-centred pointed arches, battlemented parapets, decorative panels and bulbous domes in the adjacent mosque recalls similar features in the Tomb of Niamat Allah. The Mosque is entered by three arched doorways and the liwān or prayer hall has three mihrabs in the western wall. The transition from the square substructure to the circle of the dome is arrived at by pendentives of characteristic plaster designs. The base of the interior dome is also adorned with ornamental merlons.

Ilahi Bakhsh says, that Shah Niamat Allah was “a native of Karnaul in the province of Delhi and was a great traveller. In the course of his wanderings he came to Rajmahal where he was much honoured by Sultan Shuja‘. At last he settled in the Firuzpur quarter of Gaur, where he died, according to one account, in 1075 A.H. (1664 A.D.) and according to another, 1080 (1669).” “The Persian chronogram of his death is given as Niamat Allah bahar ‘ulum mudam—‘Niamat Allah is an ever-lasting Ocean of Learning’: the numerical value of the Persian letters adding up to 1075—” observes ‘Abid ‘Ali. It is, therefore, highly probable that the Mosque and the Tomb of Shah Niamat Allah were built by Sultan Shah Shuja‘ who had implicit devotion to the saint.
The Mosque of Shah Niamat Allah bears close affinity with the carved brick designs already observed in the earlier monuments of Gaud, namely, the Chamkatti Masjid, the Tatipara Masjid, and the Darasbari Masjid. The facade is divided into well-balanced panels with hanging chain and bell motif inside, moulded cornices, blind merlons, etc.

6. TAH-KHANA, 17TH CENTURY A.D. (PL. 56)

To the west of the large tank and south of the tomb and mosque of Shah Niamat Allah at Firuzpur, lies the Tah-Khana, built entirely of bricks. It measures 116 feet long from north to south and 38 feet wide. Presumably buttressed by octagonal towers, the Tah-Khana is built on the style of tah-khana or substructure of arches observed in the Kotla or Fort, of Firuz Shah Tughlaq at Delhi. It is thought that Shah Shuja built this two storied building at the western bank of a tank for Shah Niamat Allah. As far as it can be reconstructed from the abandoned and ruined building, it may be said that the flat-roofed Tah-Khana of decidedly Mughal workmanship has a central room, surrounded by a verandah on both the sides. ‘Abid ‘Ali informs us that “the central room is said to be where Shah Shuja used to sit: and the building is the only one in which wooden beams are reinforced in concrete work.”

It is commonly known among the people of the locality that the Tah-khana was built by Shah Shuja for his temporary stay in Gaud where he went from Rajmahal to visit his spiritual guide, Shah Niamat Allah. The most characteristic feature of this structure is its apparent coolness and freshness attained by its existence at the bank of a tank and also its peculiar plan. The central room is surrounded by verandah, the entire building being built on a raised platform. Tah-khana represents the classical features of Mughal architecture, namely, the four-centred arch, cusped arches, etc. Even in its dilapidated conditions, the monument has a peculiar charm of its own.
(ii) In and outside Rajshahi Town

7. BAGHA, MOSQUE, A.D. 1523 (PL. 57)

25 miles south-east of Rampur Boalia thana of Rajshahi district lies the desolated small village of Bagha, which is associated with the celebrated saint Hazrat Maulana Shah Mua’zzam Daula and his descendants. After the death of Shah Mua’zzam, one of the greatest preachers of Islam in this part of the world, his son Hazrat Maulana Shah Hamid succeeded to the spiritual leadership of his father and got free land from Emperor Shah Jahan for his erudition and spiritual guidance in A.H. 1033/A.D. 1623-24. As the title of Danishmand suggests the great saint came to Bengal from Persia.

The present dwindling village of Bagha contains the remains of many ancient monuments, bearing glowing witness to the architectural activities of pre-Mughal builders. In the words of A. K. Maitra, "The beautiful mosques of real architectural merit at Kusumbha and another at Bagha in the Rajshahi district as well as the tomb of a Mohammedan saint Shah Makhdum in the Rajshahi town, deserve mention."

In the midst of these sprawling ruins at Bagha stands the most impressive Mosque within an enclosed compound. It is entered through two old arched gateways from the north and the south, the former being renovated. According to the published inscription of Sultan Nusrat Shah, now lying in the National Museum of Pakistan at Karachi, the mosque was erected in the year A.H. 930/A.D. 1523. It was originally found fixed over the central doorway of the Masjid.

Bloch considers the Tantipara Masjid at Gaud as the model of the Bagha Mosque, the dimensions of both the buildings being almost the same. Measuring 80 feet by 36 feet, according to the O'Malley or 75 feet 8 inches by 42 feet 2 inches, the oblong brick structure of the Mosque is divided into two aisles by a single row of arcade carried by stone pillars. There are in all five such pillars of pre-Muslim workmanship by five bays and two aisles, each roofed
over by a small hemispherical dome. The transition from the square recalling similar method in the Tantipara Masjid. Unfortunately recalling similar method in the Tantipara Masjid. Unfortunately all the domes collapsed during the earthquake of 1897.

The qibla wall contains three beautifully carved semi-circular mihrabs in the three southern bays, a panelled design in the fourth which is occupied by the pulpit, and a small mihrab in the second story of the fifth. The most curious feature in the mosque is the zenana gallery which was originally erected at the northwest corner. Zenana or ladies' gallery is, however, not a novel feature in this mosque as similar apartment was found in the Adina Masjid at Hazrat Pandua, the Tantipara Masjid at Gaud and the Chhoto Sona Masjid also at Gaud.

The Mosque is entered from the east by five simple pointed arches and from the sides by two doorways each. The entrance archways correspond to the niches in the qibla wall. The surrounding wall, which is 7½ feet thick shows unmistakable curvilinear cornice and the proverbial buttressed towers at each corner of the Mosque. The towers look very stunted as the cupolas are missing.

The Bagha Masjid is one of the few handsome ancient buildings in the district of Rajshahi. Both externally and internally the walls are tastefully adorned with brick ornamentation of varying patterns. The facade is divided into two parts by a horizontal moulded stringcourse, each again harmoniously panelled. The arched doorway is enclosed within a rectangular framework and ornamented with rosettes, blind merlons, offsets and recesses, geometrical designs. The octagonal corner towers are divided into three stages, richly revetted with panel design, containing usual hanging chain and bell motif.

Brick ornamentation of almost filigree character is observed in the mihrab wall (PL. 58). The central mihrab has been the veritable target of exquisite terra-cotta art, comparable to that
of the Tantipara Masjid and the Darasbari Masjid at Gaud. In all
the characteristic features the Bagha Masjid is almost a duplicate
of the famous Tantipara Masjid but the carvings of the latter
exhibit greater skill and elegance. As Dani puts it, "The central
mihrab shows a floreate frame round the mihrab niche, which opens
through a cusped arch springing from decorated pillars, which
are faceted in design. The spandrels of the arch are enriched with
rupturous overgrowth of boughs and leaves, inter-twining the
central rosette. In the 16th century A.D. the brick carving assumed
such a graceful and well-balanced proportion, displaying refined
elegance and consummate technique that it was mistaken as
embroidery. Viewed materialistically, the finest brick carvings,
showing the tendrils, foliages, creepers, fantastic patterns of
pendants, grapes hanging bells, inter-twining designs, give the
impression of a luxuriant jungle of a tropical country like East
Pakistan. The concave niche is divided into a number of panels
decorated with hanging patterns. One of the window grills in
the Mosque is richly carved with circular and diagonal patterns.

8. KUSUMBHA, MOSQUE, A.D. 1558 (PL. 59)

At Kusumbha in the sub-Division of Noagaon of the Rajshahi
district stands one of the finest architectural monuments of
East Pakistan. Situated at about 4 miles off Manda on the road to
Rampur Boalia or Rajshahi, this old mosque of great architectural
pretensions is lying on the bank of a really beautiful tank, measur-
ing 1250 feet by 900 feet which was excavated by Sabar Khan, a
Hindu convert.

Scholars have identified Kusumbha with Kausambi of pre-
Muslim antiquity. Although it is hard to trace the origin of the term
Kusumbha and its connection with Kausambi, it is true that the
site was probably Hindu as innumerable sculptured fragments of
black basalt were procured from the area and the neighbouring
villages by the builder Sulaiman to erect an ornate Mosque. As
observed by Abdul Wali, "Sulaiman obtained his building
materials from ruined and unused Hindu temples, but showed
great tolerance in preserving those that were in sound order or
till then used.'

After the downfall of the Husain Shahi dynasty at the hand
of Sher Shah Sur in 1538 Bengal passed into the hands of the
Suris. Muhammad Khan Sur, who was appointed Governor,
declared his independence after the fall of the Suri dynasty under
the title of Shamsuddin Muhammad Ghazi Shah. Muhammad Shah
was succeeded by his son Ghiyasud-Din Bahadur Shah (A.D.
1554-60) and ruled for six years. It was during the reign of
Bahadur Shah that the famous Mosque at Kusumbha was erected,
according to an inscription by Sulaiman in the year A.H. 966/
A.D. 1558.

Conforming to the oblong multi-domed type of mosques already
erected at Gaud and even earlier at Tribeni, the Mosque at
Kusumbha measures 58 feet long by 42 feet wide. Internally it
is divided into two aisles and three bays by a row of arcaded
pillars. Beautifully carved stone pillars, which betray pre-Muslim
workmanship, carry pointed arches like those of the Bagha Masjid.
But unlike the ten-domed roof of the Bagha Masjid it has only
six small hemispherical domes, each rising over a square space
in the liwan. As usual these domes are drumless, which make
them absolutely squat.

The Kusumbha Masjid is in a tolerable state of preservation and
survived the earthquake of 1897. The qibla wall is recessed with
three neatly carved mihrabs of black basalt. A large pulpit of
the same material is also placed to the right of the central mihrab.
The most conspicuous feature in the interior is the zenana gallery
to the northern part of the Masjid, resting on massive stone pillars.
The Mosque is entered from the eastern side by three pointed
arch-ways decorated with cusps. Unlike the side entrances at
the Bagha Mosque, the Kusumbha Masjid has two recessed and
perforated windows at the northern and the southern sides.

The Mosque which is essentially built of bricks, is encased
with fine-grained black basalts. It is buttressed by four usual
octagonal towers at the corners, divided into a number of tiers by moulded stringcourses. The cupolas of the towers have disappeared long time ago.

The facade is divided into two tiers by moulded stringcourses with rectangular panels decorated with floral motifs. The panels are elegantly decorated with conventionalised grape tree. The chief merit of the Mosque lies in the delicate stone carvings of the central mihrab (PL. 60) which is cusped and concave. Fine-grained black basalt was chosen as a veritable media of expressing stone cutters' art. The mihrab enclosed by double rectangular frames is built out of separate fragments of stones, joined together harmoniously and gracefully so as to form a superb concave niche. The rectangular frames are delicately carved with senuous tendirls, creepers, floral motifs, rosettes, etc. The niche is decorated with a multifoil arch springing from elegantly carved pillars. Dani is of opinion that the patterns depicted in the mihrab have degenerated into lifeless lines and dots, which have no meaning at all. He says, "The stone cutter's art has now reached its evening of life, where nothing intelligible remains, but everything points to its decay and death." Dani's objection of over-refinement and exaggerated elegance is hardly justified, for here the Bengali masons and stone carvers demonstrated the peak of perfection in stone chiselling. No other of Bengal workmanship of later period has ever rivalled the sumpt ous and sensitive stone carvings of the Kusumumba Masjid. It is however, true that in its perfection lies the germs of decay and generation in its over-simplification and plastic quality.

9. NAUDA: OCTAGONAL BUILDING, DATED PROBABLY 17TH CENTURY A.D.

Nauda is situated about sixteen miles due south-east of Malda in the district of Rajshahi, where extensive ruins are to be seen on the southern bank of the Purnabhava. It is on the outskirts of Rohanpur village and deserves considerable archaeological attention for its pre-Muslim and Muslim remains. The most striking building that have withstood the onslaught of time is a
curiously designed octagonal structure with four entrances. K. A. Meser erroneously calls it a temple and even dates it from the time of East India Company. On the contrary Dani observes that it was constructed during the Mughal rule in Bengal. The building is entered by four entrance doorways, having stilted four-centred arches on the four sides. The facade is tastefully panelled, showing a variety of decorative arches, being flanked on either side by a slender ornamental minaret. Battlemented crestings decorate the upper part of the structure. Originally it was roofed over by single squat hemispherical dome, which is now over-grown with thickets. From the surviving architectural features the octagonal building at Nauda can be dated from the later part of the 17th century A.D.

It is curious to note that in Muslim architecture of Bengal very rarely we come across an octagonal building of the type seen at Nauda. Though earlier examples of the type in Bengal are missing yet in Northern India octagonal tombs were constructed successively for considerable period. The earliest known example is the tomb of Rukn-i-Alam at Multan. (A.D. 1320-24) fifty years before the construction of the first octagonal tomb of Khan-i-Jahan Tilangini at Delhi. The most notable examples of octagonal structures at Delhi are the Tomb of Isa Khan (A.D. 1547) and the Tomb of Adham Khan (A.D. 1561). Earlier example is to be seen in the Dome of the Rock at Jerusalem (A.D. 691) and also the Jabal-i-Sang at Kirman, (14th century A. D.) and the Tomb of Oljeitu at Sultania 14th century A.D. It is, therefore, not very unlikely that octagonal building in Bengal was influenced by similar type of monuments erected earlier at Multan and Delhi.

10. RAJSHAHI: TOMB OF SHAH MAKHDM AULIA: 17TH CENTURY A.D.

The chief attraction of the Rajshahi town is undoubtedly the Shrine of Hazrat Shah Makhdum Aulia, a celebrated saint and preacher of Islam. It was built during the reign of Shah Jahan in the 17th century A.D.
11. SULTANGANJ, ROHANPUR, KUMARPUR, MOHISANTOSH RUINED SITES

According to an inscription dated A.D. 1432 discovered at Sultanganj near Godagari, it transpires that during the reign of Jalalud-Din Muhammad Shah, the converted son of Hindu Raja Ganesh, Malik Sadrul built a mosque. The building referred to in the epigraphical record, which was found fixed on the outer wall of tomb, does not exist any longer. The tomb is traditionally attributed to Sultan Shah at a ruined site locally known as Sultanganj. Carved in Arabic in the style of Naskh, the inscription on black basalt measures 3 feet 6 inches by 4½ inches.

Another inscription struck during the reign of Sultan Yusuf Shah in the year A.D. 1474 was also found fixed on the door of the same ruined tomb of Sultan Shah, a noted saint at Sultanganj. It refers to the erection of a mosque by Ulugh Sufi Khan. The inscription either relates to the erection of a new mosque or the repair of the mosque built during the reign of Sultan Muhammad Shah.

Two inscription dated A.D. 1486 and A.D. 1505 have been recovered from Rohanpur, referring to the construction of mosques during the periods of Sultan Fath Shah and Sultan Husain Shah. Another epigraphical record dated A.D. 1498 also attests the building of a mosque by one Raman Daula, son of Kinapati during the reign of Sultan Husain Shah in an ancient ruined locality near Kusumba in the sub-division of Naogaon.

As stated earlier the Kumapur mound is now crowned by the shrine of a famous saint by the name of Mukarram Shah. Square in plan the tomb is built on a Hindu site with many fragments of Hindu sculpture. There are three inscriptions, two on two faces of the cenataph and the third on the top, which are now missing. The tomb was originally roofed over by a single dome which no longer exists.

Mohisantosh is important archaeologically as it represents several periods of occupation, the Buddhist, the Hindu and the Muslim. The antiquity of this place is dated back to the period
of King Mahipala, as the locality once boasted of a fine city. During the reign of Barbak Shah Mohisantosh, was renamed Barbakabad, as evident from an inscription dated A.D. 1471-72. It runs, . . . . “This mosque was built by the great and exalted Khan Ulugh, vizier of the town known as Barbakabad . . . .” Westmacott traced this inscription which was deciphered by Blochmann. An earlier inscription of Barbak Shah was also found fixed over the inner door of the entrance to the tomb of a Pir at Mohisantosh, which is situated on the eastern bank of the river Atrai in the Potnitala police-station. Sneyd who sent a rubbing to Blochmann dated A. D. 1460 said that the city was named after a lady. Westmacott thinks that Mahisantosh forms the part of the Pargana Santosh, Mahi meaning mart. Blochmann, however, alludes the term to Mahipal, a Pala King of the 9th or 10th century A. D. Ain-i-Akbari refers to Barbakabad Makam.

Varendra Research Society conducted excavations at the old site of the mosque and discovered an inscription of Husain Shah dated A.D. 1507. Judging from the innumerable fragmentary sculptures used in the Muslim monuments at Mohisantosh, such as the image of Vishnu for the epigraphical record and the image of Vishnu and Surya for the mihrab, using always the reverse sides, it can be definitely stated that the ruins of a number of mosques, shrines, tombs, tanks, etc., were built on Hindu or Buddhist sites invariably utilizing readily available materials.

Though the famous Mosque of Mohisantosh is in situ, the plan of the structure as well as the distinctive architectural features can be worked out from the ruins. It is an oblong structure roofed over by probably 10 domes, the interior being divided into two aisles. Only a part of the western wall, about 3 to 4 feet high, bear witness to what was once a grand mosque. The qibla wall had five concave mihrabs, formed of Hindu materials. It was entered by two doors each from the northern and the southern sides, also constructed with fragmentary stones bearing Hindu iconography. Built probably in the Husain Shahi period, the ruined Mosque at Mohisantosh recalls the Chhootho Sona Masjid at Gaud.
XV RANGPUR

Situated between 25° 3' and 26° 19' N latitude and 88° 44' and 89° 53' E longitude the district of Rangpur in the Rajshahi division is bounded on the north by the Jalpaiguri district and the Cooch Bihar State, on the east by the Brahmaputra river, which separate it from Goalpara by the Garo Hills and Mymensingh, on the west by the districts of Dinajpur, on the south by the district of Bogra.

Glazier in his Report on the District of Rangpur writes, "Rangpur was originally included in the Kingdom of Kamrup, the Karatoya river forming the boundary between Kamrup and Matsya in Bengal. The Raja Bhagadatta in the war of the Mahabharata espoused the side of Dharjyudan, and was slain by Arjun. Besides Rangpur, the Kingdom included Assam, Manipur, Jayantia, Cachar and part of Maimansingh and Sylhet. The name of Rangpur, the place of pleasure or abode of bliss is thought to arise from the circumstance that Raja Bhagadatta possessed a country residence here on the bank of the Gharaghat. There is another Rangpur to the west of Gauhati, the chief town of the present District of Kamrup, which also lay claim to the same distinction. Pargana Pairaband which lies south and west from the Gharaghat, a few miles only from Rangpur town, is called after Pairavati, a daughter of Bhagadatta, who held it as an estate. According to the authority of the Ain-i-Akbari, Bhagadatta had twenty-three successors in his dynasty; and the Yogini Tantra gives some very misty accounts of subsequent Kings. Among them is Jalpeswar, who built the temple of Siva at Jalpesh in the Duars."

Archaeologically Rangpur merits special attention, though most of the outstanding monuments have been shattered by the humid climate of Bengal and vandalism. To quote an authority, "There are few architectural remains of any value in the district
of Rangpur, nor is this surprising, since no stone is procurable as building material, and the locally made bricks are seriously wanting in durability.” Nevertheless innumerable places of antiquarian interest are still extant in the district of Rangpur. The ruins of the districts of Rangpur and Bogra have remained unexplored throughout the nineteenth century. Excavations were conducted by the Archaeological Survey of India in the sessions 1924-25 in the southern parts of the district of Rangpur. The area is enclosed by three railway lines, from Santahar to Parbatipur, Parbatipur to Kaunia and Kaunia to Santahar.

During the later part of the 17th and the 18th centuries A.D. Ghoraghat was the last military outpost on the eastern frontier having been situated on the western bank of the Karatoya. At times the Muslim frontier post in the east has been pushed forward as far as Gauhati, where an inscription of Sultan Ghiyasuddin Azam Shah had been discovered recently. Even it was moved further to Rangamati in the northern part of the district of Goalpara. With the death of Mir Jumla, Muslim frontier posts were thrust back to the centre of the northern Bengal by the Koch Kings of Cooch Bihar and the Ahoms of Assam. The exploration and excavations undertaken in the years 1924-25 disclosed an elaborated system of defences constructed during the early medieval period by the Hindu Kings of north-eastern India. To the east of the Karatoya lies the immense walled city in ruins called Dariyaon within the jurisdiction of the Rangpur district. It was G.H. Damand who for the first time noticed the ruins of Kantaduar in the later part of the 19th century A.D. He was also very lucky to procure a semi-historical work, called Risalat ush-Shuhada, which related the military adventures of Shah Isma‘il Ghazi on the north-eastern and south-western frontiers of Bengal. Isma‘il Ghazi is said to have fought with a local Hindu chieftain at Mandaran in the Arambagh sub-division of the Hughli district. He was defeated and his head which was severed from his head was interred at Bara Dargah situated between Rangpur and Ghoraghat, while his head was buried at Mandaran.
In the districts of Rangpur, Jalpaiguri, and the neighbouring state of Cooch Bihar are to be seen a number of places called *duars*, which are really passable fords in the country which was and is still intersected by very spacious and fast-running rivers. In the southern part of Rangpur are to be found traces of three such *duars*, which are really entrances to the country to the north-east of Bengal. These *duars* are found on the old river beds which undoubtedly formed disused beds of the Karatoya. The ruins of Mahasthan Garh clearly indicate the existence of an ancient Bengal city of the same type as those to be seen in different parts of northern Bengal and which was inhabited from the 8th century to the twelfth century A.D. The fall of the city was probably dates from the 13th century A.D. With its fall, the frontier of the Muslim kingdom was extended as far as the river Karatoya. The southern frontiers of the Hindu Kingdom of North-East Bengal and Assam were defended by the four different lines of forfications, all of which were in an excellent state of preservation, when observed in 1924-25. The Karatoya provided the first line of defence. In the eastern bank there could be found as many as three defences. Like the Ganges and the Brahmaputra, the Karatoya has shifted its bed many times during the last seven centuries.

A. NON-MUSLIM

1. BIRAT

Lying on the south-west corner of Rangpur and south of the river Karatoya the site of Birat was excavated by Zamindar of Bardhankot. Excavations revealed the remains of a large temple measuring 195 feet by 150 feet with four gateways and a porch or *mandapa* in front. In the centre of the temple was found the remnants of a small brick-built *garbhagriha*, measuring 17 feet 6 inches by 17 feet 4 inches. The shrine was paved with stone and provided with a beautiful black basalt gargoyle. Like the Paharpur temple, it had terracotta plaques.
2. DIMLA

The ruins of the fortified city of Dharma Pala are to be seen about a few miles south of Dimla in the north-western part of the district. All that remains at the site are heaps of bricks, which are fast crumbling. In plan it is a parallelogram, a mile NS by \( \frac{1}{2} \) a mile EW, surrounded by a ditch, 40 feet, entered by three gates.

3. JALPIS, MOUTHANAKOT, BHUTMARI

It is supposed to be the site of the Fort of Prithu Raja. Jalpeshwar, one of the successors of Raja Baghadatta built a temple of Siva at Jalpesh.

Buchanan Hamilton noticed the ruins of a fort at Mouthanakot.

Along the great road from Komatapur to Ghoraghat are the ruins of several forts, which are attributed to Nilambar, the last Khem King. The ruined temple of Komateswari, which was built by Prannarayan in 1665 A.D. is still extant.

4. MALANGA, ULIPUR, UDAIPUR, BAEKDWAR

Nilambar is stated to have also built a fort at Malanga, 4 miles to the south of the police station.

About 5 miles to the west of Ulipur Gopi Chandra is believed to have had a residence.

At Udaipur similar ruins of ancient monuments are to be seen in the East Bengal and Assam District Gazeteer.

In Parganah Bae kdwar, 17 miles to the south-west of Rangpur stood the city of Bhava Chandra, otherwise known as Udi Chandra and a mound of earth and a couple of stone slabs.

5. GOVINDAGANJ, TEMPLE, 17TH CENTURY A.D.; HARISH CHANDRERPAT, RUINED PALACE

Lying about 2\( \frac{1}{2} \) miles east of Gobindaganj the ruined temples, popularly known as Sarbamangal and Shyamsundar are said to have been built by Raja Bhadwan about 1601 A.D.
At Harischandra, near the village of Charchara, 6 mile north-east of Nilphamari lies the ruined palace of Gopi Chandra’s father-in-law.

B. MUSLIM

1. DARIYAON OR DUR-DURIYA

On the eastern bank of the Karatoya on an ancient bed stands the ruined city called Dariyaon or Dur-Duriya within the limits of the village of Kantaduar. The term Dariyaon means “sea.” The fortifications of this ruined city consist of three different ramparts with brick core which are still formidable in size and height and are separated one from the other by four broad moats, most of which contain water even during the driest season. The local people say that originally there were seven circumvallations separated by seven broad moats, the exterior ones of which have dried up. A distinctive characteristic of this class of fortification is the projection of screen walls, resembling modern barbicans which project at right angle. There are several mounds covering the ruins of structures or temples. The core of the present exterior wall shows the remains of burnt brick masonry 7 feet in thickness and at places 15 feet to 16 feet in height. There are gaps at certain places in this rampart, indicating the position of gateways and other openings through which the waters of the different moats were passed. It is difficult to imagine the present day how these waterways were defended during a siege.

It may be also mentioned that water-forts were erected through the terraqueous country of Bengal, the most interesting example being a place called Dur-Duriya or gateway to the river in the north-eastern part of Sonargaon in Kapasia thana in the district of Dacca.

2. KANTADUAR, DARGAH OF SHAH ISMA’IL GHAZI, 16TH CENTURY A.D. (PL. 61)

It is one of the earliest military outposts of the Muslim Kingdom of Bengal which still retains the traces of an old mosque
and a shrine, which is associated with the patron saint of the locality Shah Isma'il Ghazi. In the words of R. D. Benerjee, "At a distance of nearly one mile from the dried up moats there is a large mound on which stands a little dargah or Idgah built during the reign of Sultan Husain Shah of Bengal (1493-1518). The mound appears to contain the ruins of an ancient temple destroyed by the Muslims (?) and converted into a Mosque and a dargah. The mosque has collapsed long ago and nothing can be seen of it at the present day. The dargah, however, still stands roofless and is an excellent specimen of the early Muslim type of architecture of the 15th century. At one time this dargah possessed an inscription engraved on two different slabs of stone carved out of two separate Hindu images, which were placed side by side over the principal entrance of the structure."

The Dargah of the martyred saint Shah Isma'il, though in a very bad state of preservation, is an unpretentious structure of considerable local sanctity. It is revered by the local, people in the same way as the Dargah of Shah Jalal in Sylhet and the Dargah of Bayazid Bistami in Chittagong. The biographer of Shah Isma'il, Pir Muhammad Shattari, writing in a 17th century MS called Risalat ush-Shuhada, which was noticed by G. H. Damand, gives a detailed account of the saint. A descendant of Prophet Muhammad, Shah Ismail was born in the holy city of Makkah. A devout follower of Islam he spent his time in teaching and preaching the religion. He arrived after a nerve-racking journey to Bengal in the court of Sultan Barbak Shah at Lakhnauti (Gaud). Having failed to find ways and means to control flood through his engineers, he south the advice of the saint. Isma'il obtained royal favour and was entrusted with the task of conducting warfare and extending the frontiers of the Muslim kingdom. He occupied Mandaran after inflicting a crushing blow on Gajapati, the Raja of Orissa. Raja Kamesvara of Kamrup was also defeated by him and was compelled to pay tribute to the Bengal Sultan.

Isma'il Ghazi was a warrior-saint of repute like Shah Jalal of Sylhet. His fame became so widespread that Raja Bhandsi Rai,
a Hindu commander of Ghoraghat conspired to bring about his downfall out of sheer jealousy. The Raja sent a false report to Sultan Barbak Shah that Isma'il had entered into a secret defensive alliance with the Raja of Kamrūp and intended to set up an independent kingdom. Thus alarmed the Sultan ordered that the saint should be beheaded. According to tradition the head of the Saint was buried at Kantaduar and his body was interred at Mandaran, Hughli. In the district of Rangpur there exist as many as four dargahs of the Saint. The date of the Mosque can be ascertained from the inscription but it is hard to say about the antiquity of the dargah. The present shrine can hardly be contemporaneous with the saint and it is presumed that it was built in the Husain Shahi period, when the adjoining mosque was also built. The dargah has undergone great transformations and had been terribly shaken in the earthquake of A.D. 1930.

R. D. Banerjee states that two inscriptions were carved out on the reverse of Hindu images—a phenomena which was occasionally observed as a matter of expediency. The utilization of non-Muslim materials in even religious buildings of the Muslims are not at all far-fetched. Banerjee writes, "The darga was built of small carved bricks in the style of the tomb of Fath Khan and the Qadam Rasul at Gaud."

3. KANTADUAR, MOSQUE, 15TH CENTURY A. D. (DISAPPEARED)

According to an inscription, now in the Indian Museum, Calcutta, it is evident that a mosque was erected during the reign of Sultan Husain Shah of Bengal at a place where Shah Isma'il Ghazi is lying buried. The name of the place is Ismailpur about 20 miles to the south of the Rangpur town. The inscription, though fragmentary, refers to Husain Shah as the conqueror of Kamrup and Kamta, (Assam and Orissa). It was found in the remains of an ancient fort at Kantaduar in the Pirganj thana. Nothing is left of the mosque today, as stated by R. D. Banerjee in 1924-25 surveys.
4. DEBIPUR, BAEGDUAR, MAHESPUR.

To the north of Kantaduar another important military out-post lies on the eastern bank of the Karatoya at Debipur. Here one high and one low mounds are visible. The highest mound is 20 feet high.

To the west of Debipur, lies the village of Baegduar which contains an ancient shrine of the goddess Kali, who is worshipped here under the appellation of Baeg-debi. It stands on the bank of a large tank and remains of several structures can be distinguished, one above the other. It proves that the temple had been rebuilt at different periods. As a matter of fact the image of 'Kali' has been identified as a Buddhist image.

The existence of traceable remnants of water-forts between Kantaduar or “gate of thorns” and Baeg-duar or “gate of goddess” Baeg-debi (wrongly identified and known) point to the fact that there was a line of defence of the Hindu Kingdoms of north-east India. Between the Karatoya and the Teesta lies a big rampart with a fosse (moat) in front. It has been pierced in several places and still exists to the south-west of the modern town of Rangpur. It is 100 feet in thickness and 20-25 feet in height. The existence of a moat towards the south and south-east indicates that the wall was built by the people of north-east against aggressions from Bengal on the south-west. In the District Gazetteer it is mentioned that the wall extends from the Karatoya to the Brahmaputra.

Mahespur is situated quite close to Baegduar, where a Muslim tomb is to be seen, built exactly “in the style of the tomb of Fath Khan at Gaur and the tomb, attached to the Mosque of Kartalab Khan at Dacca.” Incidentally it may be said that the do-chala annexe at the Mosque of Kartalab is not a tomb but a place of residence for the Imam, as Dani rightly pointed out.
"Little is known of the history of Sylhet, but like many other countries in the early stages of civilization, it seems to have been split up into a number of petty chiefships". At one time a part of this district was included in the Kingdom of Tippera. It is said that about A.D. 640 a Raja intended to perform a sacrifice on an unusually imposing scale and obtain 5 Kanauj Brahmins to preside over the ceremony. These Brahmins settled here and various tanks and old ruins in the south of Sylhet sub-division are ascribed to the descendants of these colonists.

Situated between 23° 58' and 25° 12' N Latitude and between 90° 56' and 95° 12' E. Longitude Sylhet is bounded on the north by Assam and Jaintia Hills on the east by Assam, south-east by Tippera, on the south by Tippera and Comilla and on the west by Momenshahi district. It is lying on the right bank of Surma river. The original name of the district is Sri-hatta, derived from Sri-hat. It was the name given to a mart which is situated very close to the present Sylhet town. The Muslims called it Serhed or frontier, or Ser-hed meaning frontier stone-pillar. In pre-Muslim times Sylhet was included in Kamrup Kingdom—a region from where according to Ain-i-Akbari, magicians and sorcerers came. Jahangir mentions in his 'tuzuk' (autobiography) that magicians from Sylhet performed extraordinary feats.

The early authentic history of Sylhet is connected with the patron saint of the district, Sheikh or Shah Jalal. The famous Muslim traveller Ibn Batuta who came to Bengal in about A.D. 1345-46 and visited Sylhet writes: "from Satgaon (on river Hughli) I started on my journey to Kamrup, my object being to visit the celebrated Aulia of Allah, Sheikh Jalaluddin Tabrizi. He is a great pillar of faith and his miracles are reputed. He is aged 150
years. He told me that when I met him that he was present in Baghdad when Caliph Mustasimbillah was assassinated (in A.D. 1258). For the last 40 years he had been keeping fast and on every 10th day broke fast. After two Munzil off from his hermitage four dervishes came to greet me. They were told by Hazrat Jalal that a traveller from west was coming to meet him and they were asked to receive him. Hindus and Muslims from far and wide came to pay respects to him and brought various offerings which the Sheikh gave away to dervishes and wayfarers. For his own sustenance he limited himself to milching his own cow. He lived in a cave in front of which his khankah was situated and there was no human habitation close by. Under his hand innumerable people embraced Islam. When I appeared before him he stood up, embraced me and made enquiries about my travels. He was a tall person of frail built and shrunken cheek. He asked some persons around him to look after my comfort; specially because I hailed from the countries of Arab and Ajam...”

A. Karim rightly says that no distinction has been made between this saint of Sylhet and another distinguished holy person called Sheikh Jalal al-Din Tabrizi whose shrine is to be seen at Hazrat Pandua and his Chillakhana at Devikot (Gangarampur in the district of Dinajpur. Makhdum Sheikh Jalal al-Din Tabrizi was born in Tabriz in Persia and was a pupil of Shaikh Abu Sa’id of that city. After his teacher’s death he became the servant of Shaikh Shihabuddin Suhrawardi and performed offices for him such as no other Saint’s pupil ever did.” A. Karim further observes that it is difficult to decide which of the Shaikhs Ibn Batuta met. Sheikh Jalal Tabrizi died in A.D. 1225 long before the arrival of Ibn Batuta. On the other hand the Arab traveller refers to Sheikh Jalal Tabrizi who had in reality the title of Kunyayi or of Kunya in Turkey. Epigraphical evidence also lend further support to this fact.

The Muslim history of the district of Sylhet dates back to the beginning of the 14th century A.D. The conflict between the Muslims and the Hindus in the region is best narrated in the
Gulzar-i-Abrar. "He was a Turkistan born Bengali. He was a Khalifah of Sultan Sayyid Ahmed Yesvi. It is said that one day he represented to his bright-souled pir that his ambition was that just as with the guidance of the master he had achieved a certain amount of success in the Higher (spiritual) Jihad, similarly with the help of his object fulfilling courage he should achieve the desire of his heart in the Lesser (material) Jihad, and wherever there may be a Dar-ul-Harb, in attempting its conquest he may attain the high rank of a ghazi or a shahid. The revered pir accepted his request and sent 700 of his senior fortunate disciples (may they be honoured) along with him. Wherever they had a fight with the enemies, they unfurled the banner of victory. Even more remarkable was the fact that in these far-flung campaigns they had no means of subsistence, except the booty, but they lived in splendour. Whenever any valley or cattle were acquired, they were entrusted to one of the accompanying saints and he was charged with the responsibility of propagation and teaching of Islam. In short, he (Sheikh Jalaluddin) reached Sirhat (Sylhet), one of the areas of the province of Bengal along with 313 persons. Raja Gaur Govind who was the master of one lakh foot soldiers and many thousand horsemen, was the ruler of that place. He was very powerful as compared with this small group, which in comparison with his huge army was not even like salt in bread. When, however, the battle was joined, the manifestation of the verse (with the grace of God the few attained victory over the many) became visible and the idolater took to flight, taking with him only his life to Hell. All the region fell into the hands of the conquerors of the spiritual and the material worlds. Shaikh Mujarrad (celebrate), making a portion for everybody made it their allowance and permitted them to get married. In that distribution the town fell to the share of Shaikh Nurul Huda Abul Karamat Sai'di Husaini."

There is a version of the origin of the term Sylhet or Sil-het, meaning "Be off, you stone", an utterance made by the patron saint of the district when the indomitable Raja Gaur Govind put
up a stone barricade. With his exhortation all barriers were removed and the saint won a decisive victory over the Hindu Raja.

Sultan Husain Shah invaded Assam and defeated Nilambar, King of Kamrup. He was the third and last ruler of the Khen dynasty. Muslim historians mention that the invasion of Husain Shah in A.D. 1498 led to the defeat of other rulers such a Rup Narayan, Mal Kunwar, Gosal Khen and Sachhmi Narayan. Husain Shah launched his expeditions to Sylhet in the then Assam and particularly in the present Kamrup region.

The district is not very rich in archaeological remains of interest, though innumerable monuments are lying scattered all over the region. Besides tribal antiquities in the Khasia and Jaintia regions, there are Hindu relics of considerable architectural merit. The chief attraction of the district is undoubtedly the Shrine of Shah or Sheikh Jalal which is visited by pilgrims throughout the year. Architecturally the Mosque of Sankarpasa is no less striking than contemporary monuments of pre-Mughal Bengal. The celebrated shrine of Shah Poran or Burhanuddin at Kushighat, a few miles to the east of the Sylhet town is also a great attraction for the pilgrims. Sheikh Burhanuddin was supposed to be the earliest Muslim settler on the region.

A. NON-MUSLIM

1. JAINTIAPUR, MONOLITHIC STONES (PL. 63)

Scholars differ in their opinion about the character of a group of monolithic stones which attract the attention of the visitors at a place called Jaintiapur, lying to the northeast of Sylhet, near the Assam border. The attribution of megalithic to these crude erect piles of stones may be too sweeping. However, as the area is thickly populated by the tribal people of the Khasis and as it is well-known that they worship stones as manifestation of divine power, in all probability they are tribal relics of a so-called primi-
tive race. The Khasis believe that by lifting and erecting stones upright they could retain the soul of the dead. Therefore, it may be pointed out that they were memorial stones. Similar monolithic memorial stones are to be seen among other tribal races in Chittagong Hill Tract and elsewhere. Fisher on the contrary says, “Large lingams or stone pillars intended to represent the Phallus are situated three miles south of Jaintiapur.”

2. SAKTIST PITH

Fisher observes, “The places which are most sacred in Saktist eyes are Phaljur in Pargana Bhaurbhog in Jaintia, where there is a stone pillar which is said to be Sati’s left leg, and Jainpur, about a mile and a half south of Sylhet town where the neck is said to have fallen when her body was dismembered by Vishnu. The latter pith, as the places consecrated by the fragment of Sati’s severed body are called has only recently been rediscovered. Sati’s neck is represented by a piece of flat rock, similar to that found on most of the tilas around Sylhet. Her bhairabi or guardian left to protect her by Siva takes the usual form of a small upright pillar of rock shaped like a phallus. There is no temple over these ruins, and hardly anything to distinguish them from many similar pieces of stone found in the neighbourhood of Sylhet town. At Barakia and at Chandipur, a village near Dwara Bazar in the Chhatatak thana, there are shrines of Chandi, another incarnation of Sakti, which are visited by pilgrims.

3. OTHER HINDU RELICS

There are a number of Shaivite places which are considered very sacred, namely, Nirmal in the south Sylhet sub-division where there is an image of Siva; Siddheswari Temple at Badarpur, a few yards beyond the boundary of the district; Rupnath in the Jaintia Hills about a mile and half beyond the district boundary; and at Sarbananda about a mile and half south of the Sylhet town. Among the Vaishnavites the places which are very sacred are the temple of Chaitanya at Dhakadakshin or Thakurbari, and the temple at Supatala in Pancha Khanda, where there is a stone
image of Vishnu. There is another image of Vishnu in the Jagannathpur village in the south-east corner of Sunamganj subdivision. Fisher writes, "Bithangal has completely eclipsed the akras at Masulia near Habiganj which contains the tomb (?) of Jagamohan, the founder of the sect. It is the wealthiest and most prosperous akhra in Sylhet. The buildings are of considerable size and are of masonry."

B. MUSLIM

1. DARGAH AND MOSQUE OF HAZRAT SHAH JALAL, 18TH CENTURY A.D.

In the words of Fisher, "The religious centre of Sylhet is the shrine of the famous Shah Jalal. It is situated about a mile north of the cutcherry, some three or four hundred yards. Built on a high mound underneath of which may have been buried pre-Muslim ruins (unexcavated) the Shrine of the venerable saint is approached by a flight of steps, terminating in a broad flat platform. In front is a central hall through which pilgrims pass to the actual tomb. Dani has rightly said that the mosque, which is originally an oblong three-domed building with a modern verandah in the eastern side was erected in the time of Faujdar Baharam Khan in A.D. 1744.

In the Dargah of the saint are found a number of inscriptions, the earliest being that of Sultan Yusuf Shah. According to Wise the inscription whose date is illegible refers to one of the four mosques built around the shrine. The next inscription was struck during the reign of Sultan Husain Shah in A.D. 1505 and refers to a building in honour of Shah Jalal. This records that the original Shrine was built during the reign of Husain Shah but the present single-domed square shrine of the saint, judging from its architectural features cannot be dated earlier than the 17th century A.D.

2. BARA GUMBAD

The next interesting monument of grace and beauty is the Bara Gumbad, a single-domed square structure with octagonal
corner towers and flat-arched openings. The character of the building cannot be ascertained as there is no cenotaph in the interior, indicating it a tomb or mihrab, an indispensable feature of mosque.

3. SMALL MOSQUE AND OTHER STRUCTURES

Behind the Bara Gumbad to the right lies a small three-domed mosque of Mughal style, which was rebuilt by Wallis, as mentioned by Fisher. To quote from Dani, "The mosque forms a part of an enclosure, in the middle of which stands the masonry grave of the famous saint. The four corners of the enclosure are, marked by tall but tapering pillars, which hold a cloth canopy over the grave. On the same height are to be seen two more enclosures, where we find the Chilla Khana of the saint and graves of his other companions. In front of this hillock on the eastern side extends an open courtyard having a flight of steps in one side leading up to the Bara Gumbad." There is an ablution pond nearby. A langar-khana exists on the northern side of the courtyard. On the east lies a gateway, which was originally a domed elegant building of the typical Mughal design, built by Mr. Wallis. It fell down in the earthquake of 1897. The upper story of the gate was used as Nakkar Khana (Drum-House). A famous well of the saint called Chashma is situated beyond this compound on the other side of the hillock.

4. SANKARPASA, MOSQUE, A.D. 16TH CENTURY A.D.
(PL. 62)

A notable religious edifice of the Muslims was erected at Sanpasa which is still a chief attraction outside Sylhet town. The graceful proportions and ornate designs in carved bricks of this square single domed Mosque with a verandah in the eastern side are most pleasing to look at. It recalls in all its architectural details the Lattan Masjid at Gaud and, therefore, could be dated from the same period, i.e., the 16th century A.D. It is one of the finest architectural monuments surviving from the pre-Mughal
period. Panelled decoration with hanging chain and bell in carved brick has received special attention of the craftsmen.

5. DARGAH AND MOSQUE OF SHAH PORAN (BURHAN)

Fisher reports that in the Jaintiapur region, lying about 4 miles from Sylhet lies the Daragh of a famous faqir locally called 'Potashah' or Shah Poran (Burhan). It is situated on the top of a small hillock about a mile away from the main road. The grave lies within an enclosure of brick masonry. As usual a chiragdan or lamb post stands at the head of the grave.

The Mosque adjoining the Dargah is oblong in plan with four corner towers. It is entered by three doorways and roofed over by three domes. The predominantly Mughal features of the Mosque are easily observable and, therefore, it may be assigned to the 17th century A.D.

6. SCATTERED TOMBS

Fisher contends, “But even more numerous than the Mosque are the large brick tombs of the Muhammadan saints, each with a little masonry receptacle for a native lamp, else with a bamboo lamp post, of the most modern standing at its side.” He mentions innumerable Dargahs, besides those already referred to, such as the Dargah of Shah Fateh Ghazi in Sylhet town and the Dargah of Shah Ghazi at Fatehpur, Dargah of Shah Ghiyas Saheb at Charabhanga, of Shah Aulia and of Shah Ali in the Parganah of Kasimpur, and the Dargah of Panch Pirs at Alabakshpur.
## Classified And Chronological List of Existing Monuments

### I. NON-MUSLIM PHASE

<table>
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<tr>
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<th>Provenance</th>
<th>Monuments</th>
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<td><strong>(a) Buddhist-Hindu architecture prior to Muslim dispensation</strong></td>
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<tr>
<td>2. 8th-9th century A.D.</td>
<td>Rajshahi.</td>
<td>Paharpur</td>
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<tr>
<td>3. 8th-12th century A.D.</td>
<td>Comilla.</td>
<td>Mainamati.</td>
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<tr>
<td><strong>(b) Hindu Architecture under Muslim dispensation</strong></td>
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<tr>
<td>1. 16th century A.D.</td>
<td>Madhabpasha, Bakerganj.</td>
<td>Ruined palace, tanks, temples.</td>
</tr>
<tr>
<td>2. Do</td>
<td>Ramu, Chittagong.</td>
<td>A Buddhist Temple (Kyang)</td>
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<table>
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<tr>
<th>No.</th>
<th>Period</th>
<th>Place 1</th>
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<td>29.</td>
<td>Do</td>
<td>Govindanagar (Thakurgaon), Dinajpur.</td>
<td></td>
<td>Temple of Govinda.</td>
</tr>
</tbody>
</table>
Monolithic stones.

(c) Tribal Antiquities.

30. Do
31. Do
32. Do
33. Do
34. Do
35. Do
36. Do

Gopalpur, Jessore.
Avayanagar, Jessore.
Dhumghat, Jessore.
Gunjanagar, Jessore.
Ragigram, Jessore.
Muhammadpur, Jessore.
Maheswarpasha, Khulna.

Jaintiapur, Sylhet.

Govinda Deva Temple.
Shiva Temple.
Do-Chala Temple.
Do-Chala Temple.
Jor-Bangla Temple.
Jor-Bangla Temple.

Ruined palace, fort, temples.
## II MUSLIM PHASE

### (a) Pre-Mughal

<table>
<thead>
<tr>
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<th>Location</th>
<th>备注</th>
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<td>1457</td>
<td>Dacca.</td>
<td>Mosque of Binat Bibi.</td>
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