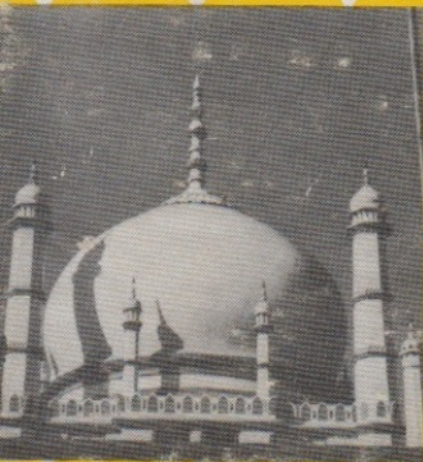


★ DACCA: THE CITY OF MOSQUES ★



★ HASAN ★



2002/11/1

D A C C A

THE CITY OF MOSQUES

SYED MAHMUDUL HASAN

M. A. (DAC), Ph. D. (LONDON)

**Associate Professor and Head of the Post-Graduate Deptt. of Islamic
History & Culture, Jagannath University College, Dacca, Bangladesh.**

DACCA : THE CITY OF MOSQUES

"O Dhaka, the Garden City, the 'Queen (of the
Cities) of the East'—Khalid Bengali



DACCA

The City
of
Mosques

Dr. Syed Mahmudul Hasan



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To
The Eternal Bond
Of
Islamic Unity, Solidarity & Brotherhood

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PUBLISHER'S NOTE

In the Holy Qu'ran it is explicitly stated.

"Surely he builds the mosques of Allah who believes in Allah and the last day, and fears none except Allah."

The Holy Prophet Muhammad (sm) says :

"He who builds mosque in this world will have a house built for him by Allah in Paradise."

The above excerpts from the Holy Qur'an and the Hadith are invariably carved in most of the inscriptions of Bangladesh, belonging to mosques, reflecting the utmost devotion and religious fervour of the Muslim builders. In close conformity with the architectural development of the mosques in other parts of Bangladesh, Dacca had a significant role to play, as evident in its innumerable spacious and magnificent mosques. The remarkable style of building

art in religious monuments is observable in the mosques of Dacca which are great landmarks. Therefore, Islamic Foundation, Bangladesh, conceived the idea of publishing a record of the mosques built in Dacca through the ages for future posterity and for those who would like to take pride in those sacred piles. The Foundation would like to thank the author for his endeavour to make the project a success.

**Shaikh Fazlur Rahman
Islamic Foundation
Bangladesh.**

PREFACE

Masjid is a microcosm that engulfs all the Muslims within the macrocosm of Muslim brotherhood and a symbol of fraternal unity and solidarity throughout the Muslim world. Masjid par excellence is not merely a veritable exhibition of the monumental art done in a most sacramental way but also an emblem of religious fervour and sacerdotal obligations of Muslim Ummah.

It is, therefore, quite evident that Masjid formed the genesis of Muslim architecture from the day the Holy Prophet Mahammad (sm) laid the foundation of the first Mosque of Islam at Madinah and his favourite follower Hazrat Belal chanted the first 'azan from the roof of that mosque. The norm set by it was persistently followed in all the Muslim countries of the world without any single exception for Masjid is significant from both religious and architectural standpoint. This is also evident in Bangladesh.

Dacca, the capital of Bangladesh, is the most solitary example of what a band of devout and thoroughly religious-minded Muslims could make out of it through the ages. The skyline of Dacca is bedecked with domes and minars to such a degree that it has been aptly described as the City of Mosques. My interest in the subject is traced back to 1958 when as a budding Lecturer at Dacca University I first started collecting materials on the archaeological remains of Dacca. The nostalgia with which I tried to rediscover the ancient past and magnificent

heritage of the city of Dacca is rewarded after a long time by the publication of this long-awaited book. By modest calculation the city is studded with no less than 1400 Mosques of which only a fragment is described in this book with a view to provide a glimpse of the glorious Muslim heritage.

In preparing the book I received ungrudging help and suggestions from my teachers, colleagues and friends, not to speak of inspiration, to write on this difficult yet worthwhile subject. I owe a deep debt of gratitude to them. I would certainly fail in my duty if I do not thank whole-heartedly the authorities of the Islamic Foundation, Bangladesh, for making it feasible to publish the book in right earnest. Lastly, I would like to thank Mr. M. S. Zaman for rushing the Ms through the Press and getting it printed including 40 photographs in offset and tri colour cover in a record time of seven days. It is highly probable that some printing mistakes have accrued inadvertently, which would be rectified in the forthcoming edition. It is hoped that the book would be appreciated by everybody.

Dacca

January 19, 1981

Syed Mahmudul Hasan

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dacca

The City of Masques

D A C C A

The City of Mosques

DACCA—ITS ANTIQUITIES

Bradley-Birt rightly observes, "It (Dacca) is pre-eminently a Mussalman city—a city of mosques built by the Faithful, strong in belief, that for him 'who builds a mosque on earth God will build seventy palaces in Paradise.' " Mosque is the dedication of the pietistic spirit and utmost righteousness on the part of the devout Muslims, a testimony to the monotheistic belief. In ordinary parlance, it is simply a place of prayer, but intrinsically it is the barometer of soul-searching spirit of the Muslims and their religious aspirations. The call of the minaret that reverberates from the tall soaring minars five times a day from hundreds of mosques in the city of Dacca rent the air with refreshing sound that inspires the devotees to shun worldly affairs for a moment and engross themselves to devotional pursuits for spiritual upliftment. Mosques of Dacca bear glowing testimony to the prosperous Muslim community as well as their religious consciousness. The tradition of mosque-building is very old and evidently it is to be traced to the Holy Prophet's Mosque at Medina.

Background

Hazrat Belal had the unique privilege of chanting *-azan* in his sweet and stentorian voice for the first time from the roof of the Mosque of the Holy Prophet

at Madina, built in the 7th century A. D. Since then *Mua'zzins* have been calling the Faithful to Mosques for congregational prayers five times a day from the tall tapering minarets throughout the Muslim world. As a distinctive type of Muslim religious building art, Mosque is a veritable symbol of Islam. Derived from *sajada*, Masjid or Mosque is obviously a place of prostration and divine worship with utmost humility and religious fervour. Unlike stonehenge, Greek altar, Roman basilica, Fire-Temple, Jewish tabernacle, Christian Church, Buddhist temple and Hindu shrine Mosque was not the product of a highly organized liturgy and priesthood. Mosque never expounds mythology or mysticism but a moving and unaffected piety, a soul-searching spirit, enabling the worshippers to realize the transcendent qualities of Omnipotent, Omniscient and Omnipresent Allah. As Islam condemns all self-centred individualistic types of prayer, Mosque has pre-eminently acquired breadth and spaciousness hitherto unknown in dark and mysterious cells of many non-Muslim shrines.

Intrinsically Islam is a monotheistic religion and hence its arts, unlike the hieratic art of other religious communities, is basically aniconic. As Islam's strength lies in its pristine simplicity, so its sacred buildings maintain infinite structural mass, graceful contour and aesthetic beauty, conveying from a distance the spirit of repose and assurance.

With the rapid expansion of Muslim community through conquests and peaceful missionary activities, it became necessary to set aside an enclosed area in cities for the purpose of established communal prayers. Under this socio-political backdrop the Muslims as a mark of divine service erected Mosques, epitomising the centrifugal force of Islam. Based on Mosques, the Muslims developed an

architecture as varied and magnificent as the contemporary architecture of Christian Europe.

The impact of Mosque architecture with its accessories like *mihrab*, *minbar* and *minaret* was instantly felt in the sub-continent of India, and particularly Bengal. Its traditional skill and expertise in brick and terracotta architecture worked miracle with arch, dome and vault.

Islam in India

Marshall has rightly pointed out, "Seldom in the history of mankind has the spectacle been witnessed of two civilizations, so varied and so strongly developed yet so radically dissimilar as the Muhammadan and the Hindu, meeting and mingling together." It is true that never before in the history of mankind has two diametrically opposite religious beliefs—polytheism and monotheism, or for that matter iconism and aniconism stood in uneasy confrontation as Islam did in India. In the words of Holmes, "The religion of Mahomet [Muhammad (sm)] is realistic, positive and purely matter of fact concrete, whereas that of the Brahmins is idealistic, abstract, visionary and metaphysical." The Muslim invaders were obviously impressed by the ancient Indian Art and Architecture having been integrally connected with each other, expressing as they do foreign religious emotions in terms of images and emblems. Yet when they came to raise their own religious structures, they certainly applied their own distinctive architectural forms and traditions, for they were not destitute of any architectural heritage of their own. In India—a land of polyglot races and polytheistic beliefs Mosque stood as an outstanding innovation, a kind of arch sentinel of the Unity of God.

Let us see how Mosque stood vis-a-vis Temple. The Temple is the theatre of Indian religion : The Mosque is the centre of Muslim socio-political and religious life. The contrasting needs of Hindu and Muslim religious worship are naturally embodied in their respective architectural achievements. Hindu architecture is trabeate ; Muslim arcuate. In contradiction to the pyramidal roof of medieval Indian temples, the Muslims imported with them the highly developed constructional features of arch, vault and dome, which had already created magnificent works in Persia. As a matter of fact, pre-Muslim Indian architects never knew the use of true or voussoir arch, which is absolutely a Muslim innovation in India. The Indian medieval temple is a museum of lush, exuberant and sometimes erotic (as demonstrated by the temples of Khajuraho, Konarak and Bhubaneswara) sculpture : on the other hand Mosque is free from iconography for Islam waged war against icons, images and figurative drawings. High relief never found favour with Muslim masons and artists for representational art is strictly prohibited in Islam. Though basically chaste, stern and simple, Mosque never rejected ornamentation. Muslim architects and decorators resorted to fundamentally three forms of ornament for the enrichment of the surface-arabesque or intricate geometrical patterns, monumental inscriptions and vegetal designs. As Marshall rightly puts it, "it is inclined to colour and line or flat surface carving, and took the form of conventional arabesques or indigenous patterning."

Mosque as an embryo of Muslim architecture in India was erected for the first time in Banbhore (formerly Debal) in A. D. 727, and since then wherever the Muslims penetrated they raised Mosques, marking a distinctive stamp of their religious susceptibility and political au-

thority throughout the sub-continent of India. However, the evolution of Indo-Muslim architecture in the 12th and the 13th centuries, as observed in the Quwwat-al-Islam Mosque and the Arhai-din-ka-Jhompra Mosque at Delhi and Ajmer was due to synthetic process. The Muslims brought with them the most distinctive style of Mosque architecture in India. But besides the persistence of the old Islamic features, the indigenous artistic contribution cannot be denied. The employment of Hindu masons and artists led to the introduction of ancient Indian architectural and decorative features, such as corbelled dome, bracketed pillar, lintel doorway and the use of *kalasa* type of finial. There are ample evidence to prove that intermingling of the Muslim and Hindu civilization in India led to the evolution of the characteristic type of Indo-Islamic architecture.

Muslim Bengal

The cataclysmic waves of Muslim invasion in the 12th and the 13th centuries reached Bengal with a thrust that left indelible imprint in the land of the Buddhists and the Hindus, the original inhabitants of the region. In the land of stupas and temples Mosque was certainly a noble and characteristic variation in the field of building art. It is true that wherever the Muslims went, they erected mosques to meet the fundamental religious requirements, that is, congregational prayers five times a day. But in boldness of design and grandeur of conception the splendid mosques built during the early phase of Muslim rule in Bengal reflect the genius of Muslim architects and their adjustability to local architectural influence. It is obvious that when the Muslims came as invaders to India and finally Bengal they brought with them masons and deco-

rators who have long been trained in the art of building in the style prevalent in their regions.

The Bengal school of architecture started in the 14th century with the Adina Masjid at Hazrat Pandua, although two other mosques were built in the 13th century A.D., namely, the Chhoto Pandua Mosque and Zafar Khan Ghazi's mosque at Tribeni, in the district of Hughli. This contention is supported by the fact that the Ilyas Shahis and their successors patronized the erection of a large number of mosques throughout Bengal which gave birth to original, distinctive and the most ornate style of Muslim building art in the region. The Adina Masjid is not only an architectural masterpiece but also a new experiment in Bengal as far as its general plan and design are concerned. The Bengalis rightly considered it "wonder of the world", for never before or after has such a magnificent and ambitious mosque plan been essayed. The Muslim builders from Persia and beyond brought with them pointed arch, tunnel and cross vault, and dome which enabled them to raise monuments, particularly mosques with ease and grace in the traditional plan.

Though the pre-Mughal phase of Bengal architecture is brushed aside as a mere provincial manifestation, a thoroughly pointed and brick style, experimenting and perfecting with the artistic ingenuity and prolific architectural contrivances of their masons and craftsmen, various forms of building and decorative art, such as vault, dome, arched screen, decorations, enamelled tiles, etc., undoubtedly make it an independent as well as the most distinctive school.

The indebtedness of pre-Mughal phase of Bengal architecture to Persian building art of the Islamic period is not far to seek, though it tends to produce a harmon-

lous blend of Perso-Indian features in its finest monuments. On the other hand, Mosque architecture of pre-Mughal Bengal exerted a profound influence on the development of characteristic features of Mughal architecture as well as Hindu building art of the 17th and the 18th century Bengal. In the words of 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 the Hindu styles in more recent timesthe Bengalis, taking advantage of the elasticity of the bambu, universally employ in their dwellings a curvilinear form of roof, which has become so familiar to their eyes 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."

Bengal, a riparian country with immense alluvial soil deposits, is a brick building region as stone and marble quarries are totally absent, though a few examples of stone structures and stray stone elements are observable. The Mughal mosques of Dacca are all built of brick. But the carved brick ornamentation of the pre-Mughal period was replaced by flat surface decoration of plastering. The cornice tended to be more horizontal than curvilinear as observable in pre-Mughal structures. The panelling of walls with niches and rectangular frames now adorned the walls of the Mughal mosques. The arch no longer retained two-centred pointed variety but resorted 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, the Satgumbad Masjid, all situated in 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-the *do-chala* annexe.

DACCA—ITS ORIGIN

The origin of the etymological term of *Dhaka* from which the present English cognate term of Dacca is derived, is shrouded in mystery. However, several explanations of the derivative are offered by various authors and scholars. The popular belief is that the city owes its nomenclature to *Dhak* or drum which was sounded by the founder of the Mughal city, Islam Khan, when he arrived at the city. The second theory is related with a particular type of tree called *Dhak*. The third explanation is, however, a bit historical and pre-Muslim in character.

Syud Hussain mentions that the etymology of *Dhaka* has been ascribed to a tree called *Dhak* or in botanical term *butea frondosa*. But foreign travellers and historians have not mentioned the existence of *Dhak* trees, which might have been extinct. Taylor, of course, states that Dacca

abounds in *Dhak* trees. However, Mirza Nathan has referred to *Segun* and *Pakur* trees from which two important localities of the city have been named, such as Segunbagicha and Pakurtoli.

Rahman Ali Talish records a story regarding the arrival of the first Mughal Governor under Jahangir, Islam Khan, in Dacca thus, "Shaikh Alauddin Islam Khan, the then Mughal Governor of the Province came out in 1608 in a state barge accompanied by a fleet of boats, in search of a site for his future capital. When the boat came opposite the place where the city now stands, the Governor found it to be a spot of great strategic importance and accordingly he chose it for his future capital...The place where he landed is still called after him Islampur and is an important quarter of the city. On his way back he met a party of Hindus performing their *pujas* or worship with the accompaniment of music and *dhaks* or drums. An idea struck him. Calling the drummers together, he made them stand at a central place and ordered them to beat the drums as hard as they could. At the same time, he commanded three of his attendants to go, one to the east, another to the west and the third to the north, each with a flagstaff and plant it on the place where the sound of the drums would cease to be audible. This being done he called the place *Dhaka* from *Dhak*, a drum and ordered boundary pillars to be erected at the places where the flagstaffs had been planted. There he fixed as the boundaries of the city on the north, the west and the east, the river Buriganga forming the southern boundary. Here he fixed his capital."

Syed Aulad Hasan, while translating the above from Rahman Ali Talish's "*Tawarikh-i-Dhaka*" states that the story is creditable because there is no mention of the city of Dacca prior to this in any published historical records. He

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further states that the account finds further confirmation from the fact that when he received imperial favour from Emperor Jahangir in 1612 for his valuable service he changed the name of Dhaka into Jahangirnagar. The statements of Aulad Hasan are not corroborated by facts as Abul Fazl mentioned the name of "*Dukha Bazoo*" in his *Ain-i-Akbari*, written in the 16th century under the patronage of Emperor Akbar much earlier than Rahman All's work done in 1910. Moreover, as Dani rightly says, "the new name given by the Mughal Governor was Jahangirnagar, and not Dacca." So the term Dhaka is older than that of Jahangirnagar. The incident of beating the drum might have only helped fixing the boundary of the newly established Mughal metropolis, which extended according to Tavernier only in length.

The third story connected with the nomenclature of Dhaka is that it was named after goddess Dhakeswari or "concealed goddess". King Ballal Sen is said to have cleared jungle and exposed goddess to public eye, hence the city owed its nomenclature to the so-called patron goddess of the Hindus. In this connection several misconceptions relating to the temple of Dhakeswari have obscured the basic historical truth. The question is whether Dhaka is named after Dhakeswari or Dhakeswari is named after Dhaka. Firstly, it is categorically stated by Dani, "During Ballal Sen's time Vikrampur, and not Dacca was the important town in this region, while the present temple of Dhakeswari does not speak of great antiquity." Secondly, according to another version of the story it is Man Singh, and not Ballal Sen, who was credited with the foundation of the temple. It is further stated that Man Singh defeated and killed Kedar Rai and brought his household goddess to Dhaka which was later on taken to Jaipur, but he left a sl-

milar idol which came to be known as Dhakeswari. If the temple of Dhakeswari dates from the early 17th century, i.e. from the time of Man Singh, who was Subedar of Bengal under Akbar, and not Ballal Sen in the 12th century A.D., it would be difficult to derive the term *dhaka* from Dhakeswari as the city traces its antiquity much earlier than the 17th century; Thirdly, regarding the antiquity of the idol, N.K. Bhattasali observes, "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 Sen 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."

Other stories regarding the origin of the nomenclature of *Dhaka* are afloat. D. C. Sarkar advances another story that *Dhakka* means watch-station in Kalhan's *Rajtarangini*. It has integral connection with *dhak* or drum which was subjected to beating as a sort of warning to the citizens of Dacca for impending foreign attack. In and around Dacca there are a few water-fortresses where presumably beating of the drum was sounded as warning against Mugh and Feringi attack during the time of Islam Khan. Furthermore, some authors suggest that the city of Dacca was famous for finest craftsmanship particularly *bidri* and jewellery works. In ancient days there was a particular type of delicate inlay work in gold known as *dhak* in necklaces.

Therefore, it is apparent that the Bengali term of *dhak* from which the name of Dhaka has been derived has a lot of meanings and suggestions, namely, *dhaka* or concealed,

-dhak or drum or a kind of tree, or a type of fillgree work, *-dhakka* or watch-station. But in the words of Syud Hussain, "these suggestions would seem to be purely traditional and therefore uncertain."

It is, therefore, evident that Dacca which is much older than the time of Islam Khan was a sprawling commercial centre and before it was named Jahangirnagar, it owed its origin to "Dukha Bazoo", a term used in the *Ain-i-Akbari* in the 16th century, though its antiquity could be traced to Gupta period as Gupta coins were found.

DACCA—A CITY IN TRANSITION

History of Dacca

Though Dacca appears to be a Mughal city, its recorded history is traced back to the pre-Muslim times. N. K. Bhattasali rightly observes that Dacca or *Dhaka* is an old city, older than that of the Mughals as several iconographical objects of the Buddhist and Brahmanical periods, specifically sculptures have been found in and around Dacca. Some of these interesting pieces have been preserved in the Dacca Museum. Moreover, Stapleton described an imitation gold coin, which is said to have the image of the Gupta King.

Dacca came into the limelight of history even in pre-Mughal days. This is attested by a number of architectural monuments, particularly, mosques, forts, gateways, etc. The ancient glory and glamour of Dacca is traced to the pre-Mughal structures which still defy the onslaught of time and testify to the vast Muslim community that flourished there.

rished in the metropolitan city. The Mosque of Binat Bibi, (A.D. 1457), Mosque and Gateway at Naswallah Guli (A.D. 1457) as well as old Forts in the Central Jail compound. Mirza Nathan in his work *Baharistan-i-Ghaibi* mentions about the old forts before Islam Khan made Dacca the Mughal metropolis. It is stated that pre-Mughal Dacca had two old forts built by Beg Murad Khan on the eastern and the western bank of the Dhulai canal which has been filled up to provide road links. *Baharistan-i-Ghaibi* says that he was welcomed by Islam Khan and after two or three days of his arrival by land route to Dacca. It is, therefore, quite improbable that the fort which once stood in the Jail compound and where Mirza Nathan was accorded reception should have been built by Subedar Islam Khan within two or three days. Therefore, it is proof positive that before Islam Khan landed in Dacca there was an old fort of the pre-Mughal period. S. M. Taifoor is of opinion that Islam Khan who was so much pre-occupied with the destruction of rebel forces reconstructed the old fort of Dacca in the present Central Jail area. A considerable part of the fort existed when Nawab Jasarat Khan, the first Naye-Nazim of Dacca stayed there. The old fort had long been destroyed.

Several authors like Dr. Wise, Charles Stewart and Syud Hussain contend that Dacca owes its prominence from the time of Jahangir with the foundation of provincial metropolis under Islam Khan. Stewart argues that it must be a city of comparatively recent origin as it was not mentioned by Abul Fazl in his *Ain-i-Akbari*. But a careful study and scrutiny would reveal that Abul Fazl referred to *Dhaka* as administrative unit and was included in the 7th Sirkar, known as *Bazuha*. In the Gladwin's translation we come across the term "*Dukha Bazoo*". Dr. Wise in a con-

tribution to the *Journal of the Asiatic Society of Bengal* argues that it was not mentioned in the account of Linschoten (A. D. 1589) and Herbert (16th century A. D.). As such they contend, Dacca was the creation of the Mughals, i. e. A. D. 1608 when the capital was transferred to Dacca from Rajmahal by Islam Khan. Syud Hussain in his "*Echoes from Old Dacca*" contends after Rahman Ali Talish's *Tawarikh-i-Dhaka* that there is no mention of the city of Dhaka prior to the *Tawarikh-i-Dhaka*, published in 1910. His contention is extremely misleading as *Dhaka* has been mentioned in the Persian chronicles of the period of Akbar (A. D. 1556-1605), especially *Akbarnamah* and *Ain-i-Akbari*, besides *Tuzukh-i-Jahangiri*, an autobiography of Emperor Jahangir, *Baharistan-i-Ghaibi* by Mirza Nathan. Mirza Nathan an Imperial Mughal Officer and Abdul Latif, a traveller, were not only contemporaneous but also they visited Dacca in the early part of the 16th century A. D. Therefore, it cannot be corroborated that Dacca owes its prominence as late as the 20th century.

A considerable confusion arose regarding the identification of the term Bengala with Dacca. The whole controversy was started by Barbosa (A. D. 1516), who stated that "at the head of the Gulf of Bengala was situated a very great city inhabited by Moors, which was called Bengala. This was further corroborated by Methold and Herbert. This is a very erroneous view and can never be accepted due to the preponderance of concrete evidence. Firstly, Bengala can never be identified with Dacca as Mandelslo (A. D. 1639) categorically mentions the following cities, i. e., "de Gouro, d' Ougely, de Chatigan, de Bengala, de Tanda, de Dacca, de Patana, de Benares, de Ragmehela." The mention of two names simultaneously, de Bengala, and de Dacca, prove beyond shadow of doubt that Bengala

was never Dacca ; Secondly, famous Portuguese traveller Sebastine Manrique, who visited Dacca between 1628 and 1629 mentioned Dacca as one the twelve provinces of Bengala Kingdom ; The third evidence is that the sobriquet Bengala appeared along with all mint towns, namely, Gaur, Pandua and Rajmahal ; Fourthly, *Khulasat-ut-Tawarikh* (A. D. 1695-99) says that the seat of Government of the Province was *Dhaka* or Jahangirnagar. The original name of the country was Bang. As the Kings of ancient period constructed embankments 20 yards broad and 10 yards high throughout the province in order to keep out the excessive flood water and named them 'al' or a ridge of earth. By the combination of these two terms, *Bang* and *al*, it came to be known as Bangala.

Mughal suzerainty in Bengal was established during the reign of Emperor Akbar whose able Commander Munim Khan defeated Daud Shah Karrani in A. D. 1575. But soon after the death of Munim Khan, Daud again unfurled the flag of revolt. Akbar sent Khan-i-Jahan with a vast army. Todar Mal was also sent to assist Khan-i-Jahan. The combined Mughal forces inflicted a crushing defeat on Daud Shah in the decisive battle of Rajmahal. After the defeat and death of Daud Bengal became a part of the Mughal empire in A. D. 1576. During the reign of Akbar Man Singh was sent to Bengal in A. D. 1595 to quell the rebellion of Musnad-i-Ala Isa Khan. Man Singh had established his capital in Rajmahal, which was renamed Akbarnagar. But with a view to eliminate all traces of rebellion Man Singh had to move out from Rajmahal and set up his headquarters in Bhawal from where he started his military campaigns against the rebellious Pathans. Later on Man Singh shifted his military head-

quarters from Bhawal to Dacca to deal a death-blow to the Pathans.

Ascoli in a contribution to the *Dacca Review*, 1914, suggested that Dacca grew to be a place of great importance during the time of Raja Man Singh. During his stay in Dacca from 1602-04, he was too busy disarming the rebels to devote any time to the embellishment of the city. As a matter of fact during the viceroyalty of Man Singh Dacca was merely an important seat of Thanadar or imperial outpost of a Mughal commander. S. M. Taifoor says, "In 1602 the Raja shifted his headquarters from Bhawal to Dhaka in order to deal more effectively with the Pathans. At that time Raja's headquarters was at the western part of the city roundabout the Dhakeswari temples which were then the palladium of the city. A pre-Mughal strong fort had already existed in Dhaka in the present Central Jail compound which was further strengthened and renovated by the Raja and his successors. His headquarters thus formed a nucleus for the Mughal city of Dhaka. He continued to stay here till 1604."

It is, therefore, evident that Man Singh was too busy suppressing rebellions to raise Dacca to the status of the metropolis of an imperial Mughal province. Unsettled conditions and lack of requisite geographical and strategic knowledge put a hindrance to the foundation of Dacca as provincial metropolis by Man Singh. The period of Man Singh was a period of unrest and turmoil as he was engaged in quelling rebellion of the Zamindars. The period of Islam Khan ushered a happy augury for the peace, and security of the province. It was also a period of consolidation of Mughal power. This was, however, facilitated by the transfer of the capital from Rajmahal to Dacca in 1608 by Islam Khan.

during the reign of Emperor Jahangir. There is no denying the fact that foundation of Dacca as a Mughal metropolis by Islam Khan was facilitated by the early occupation of the city by Man Singh.

The transfer of the capital from Rajmahal to Dacca was necessitated by several factors. The rebellion of the refractory Afghan leader Usman Khan, the depredation caused by the Mughls in the eastern region of the Subah of Bengal, the revolts of Musa Khan, son of Isa Khan and Pratapaditya of Jessore, who belonged to the famous Bara Bhuiyachs or Twelve Zamindars, the raids of the Ahoms and the Portuguese led Islam Khan to change his seat of government. Besides, the change of the river course of the Ganges near Rajmahal dislocated business. Therefore, it was imperative on the part of Islam Khan to move his capital from the furthest west at Rajmahal in Bihar to the centre of gravity in Dacca. Before Islam Khan Dacca was merely a military outpost which assumed full imperial status as provincial metropolis in 1608.

There is a great controversy regarding the transfer of capital from Rajmahal to Dacca. According to Gladwin Islam Khan removed his seat of Government to Dacca in A. D. 1612 after the defeat of the Afghan rebel Usman Khan. Taylor, Hunter, Syed Aulad Hasan, Wright, S. N. Banerjee had endorsed the views expressed by Gladwin without giving due consideration to the circumstantial evidence. However, Mirza Nathan states that Islam Khan transferred his capital in A. D. 1610. The famous traveller Abdul Latif mentions that Islam Khan was appointed Subedar by Emperor Jahangir on the 20th March in A. D. 1608 and he left Rajmahal for Dacca on the 7th December in the same year. He reached Dacca on the 8th December, A. D. 1608. It is

a well-known fact that Islam Khan was Subedar of Bengal from A. D. 1608 to 1613, i.e., for a period of six years during which he was terribly engaged in extinguishing not only the rebellions but also in crushing the depredation caused by the Arakanese, the Ahoms and the Portuguese. It would, therefore, have been quite impossible for Islam Khan to have brought peace and security in the country within only one year, i.e. from 1612 to 1613, as suggested by Gladwin. Besides, Mirza Nathan confused the two terms, Dacca and Jahangirnagar, for he never referred to Jahangirnagar until 1610, which in his opinion was the date of transfer of capital, i.e. two years after the assumption of his office. Most of the historians of Dacca, like Rahman Ali Talish, S. M. Taifoor, A. H. Dani categorically say that the transfer of capital took place in A. D. 1608. S. M. Taifoor contends that Islam Khan, though established his seat of administration in A. D. 1608, he renamed it Jahangirnagar in A. D. 1612 after his master and liege Emperor Jahangir. This is however, contradicted by Dani who says that Dacca was renamed Jahangirnagar in A. D. 1608 when it became the hub of the province.

Rahman Ali Talish has given a graphic account of the arrival of Islam Khan in Dacca in his book *Tawarikh-i-Dhaka*. : "Shaikh Alauddin Islam Khan, the then Moghul Governor of the province, came out in 1608 in a state-barge accompanied by a fleet of boats, in search of a site for his future capital. When the boat came opposite the place where the city now stands, the Governor found it to be a spot of great strategic importance and accordingly chose it for his future capital. The place where he landed is still called after him Islampur and is an important quarter of the city."

It is true that the heyday of Dacca dawned when Islam Khan settled here and with it started a new era of Mughal art and culture. The society also underwent tremendous transformation. Bhattasali says, "From the pages of Mirza Nathan, we get welcome glimpses of Dacca of the earlier 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 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 built up to accomodate the new arrivals."

A glimpse of the social and cultural trend and milieu could be obtained from Mirza Nathan, the celebrated author of *Baharistan-i-Ghaibi*. Bhattasali gave a graphic account after Nathan: "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 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 *Pakurtoli* 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 "

Referring to the growth of a new Muslim community under the Mughal Governors, Dani observes, "The establishment of the Mughal authority in Bengal coincided with the emergence of new urban centres, in which the Mughal soldiery and its retinue dominated. With the influx of this new population the older taste and manners of life lost their importance, and new decorum and refinement (refinery) obtained in the area. The political linking 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." It is quite evident that the Mughal phase of Bengal history inaugurated a completely new and highly organized era of social, political, religious and cultural transformation. This change is perceptible not only in the realm of religious fervour as attested by the construction of innumerable mosques, madrasas, minars but also in the trend of architectural style.

The splendour of Mughal Dacca lasted for about a century, from 1608 to 1717 with a brief exception from 1639 to 1659 when Shah Shuja shifted his capital to Rajmahal. Islam Khan's Dacca continued to hold prominence and proud position of the provincial metropolis until Shah Shuja thought it expedient to transfer the capital to Rajmahal in A.D. 1639. The grandeur and ostentation of the city of Dacca departed soon after the departure of Azim-us-Shan from Dacca in A.D. 1706. The decline and decay of Dacca set in with the transfer of the seat of the government to Muksudabad, renamed Murshidabad in 1717 by Murshid Kuli Khan.

The history of Dacca is quite bizarre. After Islam Khan Dacca was administered successively by a host of Subedars or Provincial Governors.

It is interesting to note that Shah Jahan visited Dacca as Prince Khurram in A.D. 1714 and stayed at the delightful palace of Ibrahim Khan in the fort of Jahangirnagar 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 *Pachhim Darwaza* by which names the area is still called. Round about the fort there were *Padshahhi Bazar* (now Chowk Bazar or Market), *Peel-Khana*, *Mahaot-toly* (i.e., the quarter of the elephant drivers), and so on, all of which retain their original names."

Though Prince Shuja, the second son of Emperor Shahjahan, shifted the seat of government from Dacca to Rajmahal due to excessive heat of Bengal and his concern over the succession to the throne, yet his period of viceroyalty witnessed a surfeit of building activities. Among the most important structures raised during the period from A.D. 1639 to 1659 are the Bara Katra (1644), the Idgah (1640), the Churihatta Masjid (1649), etc. The viceroyalty of Mir Jumla for three years from A. D. 1660 to 1663 was very significant as drastic measures were taken to extirpate the pirates by the construction of three forts in and around Dacca, namely, the Sonakanda Fort at Bandar, the Idrakpur Fort at Munshiganj and Khizirpur (Hajiganj) Fort in Narayanganj.

The period of Dacca's greatest prosperity, grandeur and eminence began with the viceroyalty of Shaista Khan. Syud Hussain observes, "Shaista Khan's viceroyalty was the longest and on the whole the most memorable in the

annals of Dacca. He erected several mosques and other public buildings, their particular style of architecture being known as the Shaista Khani whose traces are still very evident in the city." Bradley-Birt contends, "His (Shaista Khan) rule was the period of Dacca's greatest prosperity. Noble buildings designed and executed with all the skill of Muhammadan art, rose to beautify the city....No other Viceroy or Governor has so impressed his memory upon Dacca. . . It is truly the city of Shaista Khan. When Shaista Khan went out through the west gate, it was closed with an inscription that it should remain closed until rice should be sold again at the price of 320 seers (or 8 maunds) to the rupee." S. M Taifoor says that there was a terrible famine and flood in Dacca in A. D. 1684 when rice was sold at 16 seers per rupee. But soon through the efforts of the Nawab the price of rice was brought down to eight maunds per rupee.

During the Viceroyalty of Ibrahim II (A. D. 1689-97) a palace was built at Zanjira or Jinjira on the opposite bank of the river Buriganga, corresponding to the Bara Katra. It is said that a 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 last Nawab of Bengal, Sirajuddowla, were confined before they were drowned in the Buriganga. An octagonal tower and a few rooms are alone standing. Azimus Shan, the grandson of Emperor Aurangzeb, who succeeded Ibrahim II in A. D. 1696 erected a palace at Posta which is carried away by the river. With the departure of Azimus Shan and more specifically with the transfer of the seat of Government to Muksudabad or Murshidabad by Murshid Kuli Khan in A.D. 1717, the glory and grandeur of Dacca departed for-

ever. Dacca was administered afterwards by Naib Nazims or Deputy Governors.

Charles D'Oyly, a famous painter and one time District Magistrate of Dacca drew many interesting sketches of the sites and sceneries of Dacca, not excluding many monuments in A. D. 1808. He met the then Naib Nazim Nusrat Jung and gave a graphic account of Dacca in the early 19th century. He writes, "He resides in Dacca in a palace splendidly ornamented in oriental manners and his audience chamber is so much crowded with English prints and paintings that not an inch of wall could be seen."

James Taylor, who was Civil Surgeon of Dacca, wrote in his *Topography and Statistics of Dacca*, that the city had a flourishing trade and commerce. He described it as a city of *Bauno* (*Bahanna* or fifty) *bazar* (markets) and *Teppun* (*Tepanna* or fifty-three) *Gulles* (lanes and bye-lanes). He also gave a pen-picture of ancient Dacca, which includes social and religious ceremonies, and architectural monuments, and the Hindu-Muslim relationship. Taylor observes, "Religious quarrels between Hindoos and Mahomedans are of rare occurrence. These two classes live in perfect peace and concord, 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 A. D. 1857, and the Bahadur Shah Park near Sadar Ghat still bears the memory of that great event. In 1905, Dacca became again the capital of the newly created Province of Eastern Bengal and Assam, which went in a long way to fulfil the aspirations of the Muslims.

Bradley-Birt observes, "Today (A. D. 1906) Dacca stands at the parting of ways. Behind it, cities of the

past, with its three centuries of memories that crowd close round its crumbling mosques and palaces. Before it, at the beginning of the twentieth century there has suddenly dawned a new future, fraught with great possibilities to the capital of a newly created province under the British rule. Raised suddenly to eminence by Islam Khan, it held for almost a century its proud position as capital of Bengal. Then suffering eclipse as suddenly as it had risen to fame, for two centuries (A.D. 1717 to 1905), it lay apart from the stress and hurry of great events, its splendid traditions neglected and forgotten. In later years, under the British rule it has occupied but a humble place as the headquarter of one of the many districts of Eastern Bengal. Now after its long sleep, there has come a re-awakening and once more the name of Dacca figures among the capitals of the East."

The glory of Dacca was no doubt revived in A.D. 1905 and unfortunately it was short-lived due to the annulment of the partition of Bengal in A. D. 1911. Dacca also witnessed the birth of Muslim League in A. D. 1906. As a compensation to the Muslims for annulment of the partition of Bengal, Dacca University was established on 1st July, 1921. In the words of Mr. A. K. Fazlul Huq, it (Dacca University) was "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." In 1947 the sub-continent of India was divided into two independent States, Hindustan and Pakistan, and under the circumstances, Dacca became the provincial capital of the then East Pakistan. In 1971, East Pakistan eclipsed under the tumultuous freedom movement of the Bengalis and

Bangladesh emerged as an independent State and carved out a prominent place in world map.

Dacca in foreign travellers' accounts

Dacca, the celebrated capital of the Mughal province of Bengal came to the limelight in the early part of the 17th century A. D., and its history and antiquity found a significant place in the accounts of foreign travellers, many of whom gave an eye-witness account. Sir Thomas Roe, the first British Ambassador to the court of Emperor Jahangir, mentions that "the chief cities of Bengal were Rajmahall and Dekaka." Writing in (A. D. 1616-19) Edward Terry described the Kingdom of Bengal as the most fruitful and spacious. In his words, "Their (Mughal) buildings are generally base, except it be in their cities wherein I have observed many faire piles, many of their houses built high and flat on the toppe from whence in coole seasons of the day they take in fresh ayre... The materials of their best buildings are bricke or stone, well-squared and composed... The Mahometans have faire churches which they call mosquits, built of stone." Terry's observations are not warranted by facts for the Mughal buildings are never base. On the contrary, they are aesthetically satisfying, well-balanced and highly ornate. In another place he says that the mosques were built of stone. In point of fact these religious monuments are entirely built of fired bricks, which are in certain cases covered with stone slabs.

During the viceroyalty of Shah Shuja, a famous Portuguese traveller Sebastine Manrique visited Dacca in A. D. 1640. He left a graphic and interesting account of the depredation caused by the pirates known as the Mughls as well as trade and commerce and the city of Dacca. He

writes in one place, "The Mugh 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, about Dacca, "This is the chief city of Bengala 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 Bengala. It stands in a wide and beautiful plain on the banks of the famous and fructifying Ganges (Buri-ganga) 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 Narandia (Narinda) and Fulgari (Phulbari) at the other serve to round off the city suitably." 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, 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-breadths 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."

Manrique also dealt at length with the economic prosperity of Dacca during the viceroyalty of Shah Shuja. He was very friendly with the grand vizier Asaf Khan. He stated, "Money is so plentiful in Dhaka that it is seldom counted but always weighed. There are profusion of food and other articles in the numerous bazars of the city. The vastness of wealth in the city is stupefying. The markets abound in birds and domestic animals, so much so that 20 turtle-doves or pigeons could be had at four annas."

In the early part of the 17th century a host of other foreign travellers referred to Dacca in various terms, though many of them did not pay any visit at all. Peter Mundy mentions in A.D. 1637 about 'Dhacca' while staying at Patna. Mandelslo writes about 'Daka' in the 17th century and states that it is probably the capital city of Bengal. He observes, "it is upon the bank of the Ganges and is very narrow, because it stretches out near a league and a half in length, along the side of that river. Most of the houses are only built of canes covered with earth." Here Thevenot mentions about the *do-chala* or *chau-chala* thatched huts of the villages.

Manucci also visited Dacca in A. D. 1666 and left an enthralling account of the metropolitan city. After him, came another European traveller Tavernier in A. D. 1666. He came to Bengal when it was administered by the legendary figure of the city, Nawab Shaista Khan. He writes, "When I travelled to Dacca, the Nabab Cha-est-Kan, who was then the Governor of Bengala, was at war with the King of Arakan." He further states, regarding the transfer of the capital from Rajmahal to Dacca. "Formerly the Governors of Bengala resided here (Raje-Mahale)

it being an excellent country for hunting, besides that it was a place of great trade. But now the river having taken another course, above a good half league from the city, as well as for the reason as to keep in awe King of Aracan, and several Portuguese banditii who are retired to the mouth of Ganges and made incursions even as far as Dacca itself : both Governors and merchants have removed themselves to Dacca which is at present a large city, and a town of great trade."

Tavernier dwelt at length about the situation and buildings of the attractive city of Dacca in the 17th century. He observes, "Dacca is a great town that extends itself only in length ; everyone coveting to have an house by the Ganges-side. The length of this town is about two leagues. And indeed from the last brick-bridge (i.e. Kadamtoli) 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 petty 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."

Though Thomas Bowry, another indefatigable traveller who wrote between A. D. 1669 did not visit Dacca, his account of the city is, no less interesting than that of Tavernier. He considers Dacca as " an admirable citty for its magnificence, and multitude of inhabitants. A very great and potent army is here in constant sallary and readiness, as also many large, strong, and stately elephants trained

up for a warlike service, which are kept continually near the pallace."

The golden era of the history and antiquity of Dacca dawned with the inception of the viceroyalty of Shaista Khan, who served Bengal in two terms, lasting from A. D. 1664-77 and A. D. 1679 to 1688. William Hedges, the first Governor of East India Company called on Nawab Shaista Khan in Dacca in October, A. D. 1682. His description runs thus: "At 9 in ye morning I went to wait on the Navob, who after $\frac{1}{2}$ 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 in Navob, nearer the canopy than his Duan (Diwan) or any other person." Most of the surviving Mughal monuments of Dacca date from the time of Shaista Khan, who gave audience to Tavernier in his palace.

The most celebrated British traveller who visited Dacca in the early part of the 19th century A. D. is Bishop Reginald Heber. Writing in A. D. 1824, Heber reflects: "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, Mr. Master says, is, as I supposed, merely the wreck of its ancient grandeur. Its trade is reduced to the sixtieth part of what it was, and all its splendid buildings, the castle, of its founder Shah Jahanguir, the noble Mosque he built, the palaces of the ancient Nawabs, the factories and churches of the Dutch, the French and the Portuguese nations are all sunk into ruins

and overgrown with jungles... The Hindoo and Mohammedan population, Mr. Master still rates at 300,000, certainly no immoderate calculation, as he says, he has ascertained that there are about 90,000 houses and huts."

Describing the architectural trend of the Shaista Khan period, Heber writes, "The Castle which I noticed and which used to be the palace, is of brick, yet showing some traces of the plaster which has covered it. The architecture is precisely that of the Kremlin of Moscow of which city, indeed, I was repeatedly reminded in my progress through the town. The Grecian houses, whose dilapidated condition I have noticed were the most modern and favourite residences of the late Nawab and were ruined, a few years since by the encroachment of the river. The obelisk or 'mut' which I saw was erected as an act of piety, very frequently in India by a Hindu. The pagodas, however, of Dacca are few and small. Three-fourths of the population being Mussulmans, having its Persian Arabic inscriptions. Most of these look very old, but none are of great antiquity. Every old palace was built only about two hundred years ago and consequently is scarcely older than the Banqueting house at Whitehall."

DACCA—A CITY STUDED WITH MOSQUES

Dacca is studded with mosques, particularly of the Mughal period. As such it is aptly regarded as "the City of Mosques" in the same level as Cairo or Istanbul. Any foreign visitor would be pleased at the sight of the skyline presented by Dacca for innumerable mosques ranging over a thousand in small localities as well as important civic centres not only add grandeur and beauty of the city but also testify to deep religious fervour of the

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Muslims. Architecturally speaking, these splendid buildings are unique examples of provincial version of the Imperial Mughal architecture though certainly they were not mere blind copies. Under Mughal dispensation building style underwent drastic change compared to the pre-Mughal brick and terracotta architecture. Mughal mosques had to suit themselves to new forms and techniques. A glimpse of Muslim architecture of Bengal can be obtained from some of the existing Mosques of Dacca, which belong to Pre-Mughal and Mughal phases.

1. Mosque of Binat Bibi, A. D. 1457

That the modern city of Dacca was a flourishing centre of trade and commerce as well as religious and cultural activities before the arrival of the Mughals is evident from a number of old and dilapidated monuments. In pre-Mughal Dacca, a thickly populated Muslim community, humming with various vocations emerged in the eastern part of the city, called Narandia or the present Narinda, by the side of the old Dhulai canal, which is now filled up to make a modern road. In all probability a prosperous township came into being in this area during the reign of Sultan Ilyas Shah in the 15th century as demonstrated by the erection of a beautiful Mosque which was evidently the centre of Muslim community life.

Though the present Mosque has shielded all its pre-Mughal features under the garb of renovations and plastering, yet it is undoubtedly the oldest religious building of Dacca, dating from the 15th century A.D. This sacred structure is generally known as the Mosque of Binat Bibi. According to an inscription struck over the entrance door of the Mosque, It is built by Bakht Binat, daughter of Marhamat, In the year A.D. 1457. From the date of

construction it may be stated that it formed a part of the great building activities undertaken under the patronage of Sultan Nasiruddin Mahmud Shah who reigned from 1436 to 1459. S.M. Taifoor mentions that it was built in 1455 (861 A.H.), though Dani refers the date of construction as A.D. 1457. The latter appears to be correct.

The identity of the builder Bakht Binat is not known, but most probably she was a lady of humble origin. It demonstrates her unmistakable piety and religious fervour as any pious lady would certainly do. Construction of religious building as a righteous act is also attested by the erection of several mosques by the ladies, a solitary example in Gaud is the Lattan Masjid, dated 16th century A.D.

From architectural standpoint, it was originally a neat square single-domed type of building as observable in Gaud. Though completely orientated in recent times, its pre-Mughal features are quite perceptible. The Mosque measures 12 feet square internally and is entered by three arched doors from the east, the north and the south. The square chamber is crowned by a single hemispherical dome. It was originally unplastered as most pre-Mughal monuments are. The most distinguishing features of the Mosque are curved cornice, and battlements which are still visible in the qibla side. It is the earliest surviving Muslim religious building in Dacca which has underwent alterations by the addition of a domed prayer room to the south and new verandah on the east and the south. Allen says". . .It has nothing but its age to recommend it."

2. Mosque and Gateway in Naswallah Gulli

Though the present Dacca is pre-eminently a Mughal city, yet the city was beautified by a number of pre-Mughal

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monuments, such as mosques, gateways, forts, tombs, etc. Judging from a fairly hectic building activities, It is proof positive that the city was an important headquarter during the Ilyas Shahis. Mirza Nathan in his *Baharistan-i-Ghaibi* states that Dacca boasted of a very strong pre-Mughal fort which was a landmark of the city. Besides, in the western part of the old city near the Central Jail there are still ruins of a gateway and its adjoining mosque which bear glowing testimony to pre-Mughal architecture of Dacca. According to an inscription found in the gateway, now lying in the Dacca Museum, the lofty gateway, which is now a mere wreck of its former grandeur was erected by Khawaja Jahan during the reign of Mahmud Shah I. Taifoor relates that there was a very old mosque next to the gateway, which is now completely extinct.

3. Islam Khan-ki-Masjid, early 17th century A.D.

The mosque built by Islam Khan, the Mughal Governor and the founder of Dacca as Mughal capital under Jahangir, is the oldest surviving Mughal monument in the city. It is situated at 38 Aulad Hossain Lane and judging from its architectural features, it is evidently pre-Shaista Khani In style. Dani observes, "The city which formerly was predominantly Hindu in character was absorbed in the thought and philosophy of this land, saw a sudden influx of the Mughal soldiery and their camp followers. The Mughals who were steeped in the traditions and manners of Persia, could hardly like the old city with its age-old customs and narrow streets. The first thing that Islam Khan did was to found a new city, where he strengthened the old Mughal fortress, arranged for his residence, laid out spacious roads, one of which still bears his name of Islampur Road, allotted

quarters to his men and established the town with mosques one of which is called after him Islam Khan-ki-Masjid."

4. Great Idgah Masjid, 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* or State Manager under Prince Shah Shuja in the year 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 sides. The *qibla* wall has in the centre a semi-octagonal *mihrab* with a four-centred stilted 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 battle-mented crestings.

5. Churhatta Masjid, A. D. 1649.

Situated in the locality known as Churhatta to the north of the Jami Masjid at Chauk Bazar the Masjid named after the locality is an interesting relic of the Mughal period. It was built during the Vice-royalty of Shah Shuja by one Muhammad Beg in A. D. 1649.

Bradley-Birt says, "A curious tradition lingers round the Churhatta Mosque, which is yet another survival of Sultan Shuja's time. It is said that it was originally built as a Hindu temple, a tradition which vaulted roof and general appearance tend to confirm. The story is told that a Hindu officer of the Mughal government, was ordered to build a

mosque, but that taking advantage of the absence of the Viceroy and Chief Officers of Government from Dacca during the interval when the city had ceased for a time to be the capital of all Bengal, he built a temple instead and it was not until it was finished and the idols were placed within it that the fact came to the knowledge of the Viceroy. Therefore, orders were issued to cast out the idols and consecrate the building as a mosque of the true faith. In seeming corroboration of this story there was found in the compound some years ago, a stone image of the Hindu deity Basudev, which may have been one of those ignominiously cast out of the temple by order of Sultan Shuja. But if this story is true the case was an exceptional one."

It may be stated here that the Hindu overseer took advantage of the absence of Shah Shuja who went to Kabul. But it is highly improbable that a Hindu officer was ordered to erect a Muslim place of prayer, for we know that Muhammad Beg was the founder of the Mosque. However, from the Persian chronogram inscription it is apparent that the site contained some Hindu idol temple which for some reasons had to be demolished and a mosque constructed on its foundation. "—contends Taifoor. In the long list of builders of Mosques in Dacca city, we have not come across any Hindu builder, the very idea being very repulsive to the devout Muslims. Therefore, in all probability the Hindu officer erected originally a Hindu temple as any Hindu idolaters would do. But subsequently it was transformed into a mosque by the order of Shah Shuja.

The Churihatta Masjid consists of a rectangular prayer hall roofed over by an interesting vault shaped like a *chau-chala*. It is considerably renovated.

6. Allakuri Masjid, A.D. 1680.

Situated about half a mile from Dara Begum's Tomb in Dhanmandi area on the left side of the road in the village of Katejur is a small elegant square single-domed mosque, 12½ feet square internally. Lying besides the Satgumbaz Road, it stands on a raised land and displays all the typical features of Mughal architecture observable in the typical Shaista Khani style. 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 Great Mosque at Chhoto Pandua, also Hughli, etc. Square single-domed mosques of the Mughal period are also to be seen at Sherpur (Mosque of Bibi), Bogra, Masjidpara Masjid in Mymensingh.

7. Shaista Khan's Masjid, 17th century A.D.

Lying on the bank of the river Buriganga just behind the Mitford Hospital the Mosque of Shaista Khan was evidently the work of the great Mughal Viceroy and a prolific builder.

D'Oyly says, " Shaista Khan's Mosque is said to have begun by Man Singh as a Hindu temple in the reign of Jahangir, but later completed by Saif Khan as a mosque. It is faced inside and outside with flat tiles covered with sentences from the Qur'an in embossed characters. In the architecture of this edifice-its panel work, pointed arches and hexagonal minarets-a composed variety is beautifully conspicuous. The ornaments are seen where the most classic test would probably have been placed them..... It was originally surmounted by three domes."

8. Chauk Bazar Shahi Masjid, A. D. 1676. (Pls. 1-2)

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 feet 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 feet by 80 feet though its original dimensions were 50 feet by 26 feet. It demonstrates all the typical features of Mughal architecture, namely, four-centred arch, corner minarets capped by cupola, 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. Kauran Bazar Shahi Masjid, A. D. 1679-80.

The road leading from Hotel Intercontinental towards Tejgaon, called Mymensingh Road, crossed through an old brick built bridge (now gone) which was erected by Malik Ambar, the chief eunuch of Nawab Shaista Khan. On the right-hand side of the Mymensingh Road, a little ahead of the Bridge lies the Mosque, a simple unostentatious three-domed building standing on a raised plinth. Conforming to the traditional Shaista Khani style of architecture, Shahi Masjid at Kauran Bazar, was erected by Khawaja Malik Amber. An inscription fixed over the central doorway of the Masjid indicates the date of construction as A. D. 1679-80. Besides bricks, black stones were used in the mosque, particularly in the *mihrab*, the pulpit and the arches.

10. Lalbagh Fort Masjid, A. D. 1678-79. (Pls. 3-5)

Shaista Khan was the originator of a typically Mughal style of building art which differs from that of the pre-Mughal period. His Vice-royalty witnessed a great enthusiasm in religious architecture as evident in the innumerable mosques in the city of Dacca. Undoubtedly he brought about a happy augury in the realm of peaceful pursuit of art and culture. One of the fascinating symbols of Shaista Khan's pride is the Lalbagh Fort Mosque. Erected in the year 1678-79, the Masjid, a large, solid and unpretentious structure just behind the southern wall of Fort Aurangabad, has enough space to accommodate some fifteen hundred worshippers.

Built on a platform, the Masjid, measuring 65 feet long by $32\frac{1}{2}$ feet wide is an oblong three-domed type of Mosques so commonly met in Dacca, namely, the Mosque of Haji Khawaja Shahbaz and the Mosque of Khan Muhammad Mirdha. The Mosque occupies the back side of the platform, the front having been occupied by an open verandah. It is entered by three arched doorways adorned with cusped arches above. Dani writes, "The eastern facade is highly decorated with rectangular panels, each containing multi-cusped arches. The panels resolve into three sets, each bordering an entrance that leads into the mosque. The middle entrance is bigger than the side ones, and is contained within a fronton bounded by engaged pinnacles. The main arched door opens under a half-dome, the underside of which is decorated with plastered net-work. The straight parapet, which is raised at the central entrance, is faced with blind merlons. The roof is covered with three domes, the central one again bigger than the side ones. All have basal leaf ornamenta-

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tion and are crowned with finials, and the domes are fluted. Internally the hall is reduced into three unequal bays by two lateral arches, the side bays being smaller in width. In order to cover the smaller bays with domes a clever trick has been resorted to by introducing a half-dome on the sides as an intermediary stage, on which the actual dome springs on a further series of pendentives."

11. Mosque of Haji Khawaja Shahbaz, 17th century A.D.

Lying to the south-east corner of the Suhrawardy Garden are the mosque and the tomb of Haji Khawaja Shahbaz, who was known as "Malik-ut Tujjar" 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 southern sides. Three *mihirabs* of elegant designs are carved in the *qibla* 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.

12. 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.

13. Mosque of Hayat Bepari, 17th century A.D.

Hayat Bepari, a well-known merchant of the period of Shaista Khan is stated to have built a mosque near the old Dhulai Khal, which is now filled up. The Mosque is a simple structure having a single domed prayer chamber, in imitation of the Mosque of Binat Bibi, built nearby.

14. Satgumbaz Masjid, late 17th century A.D (Pl.6)

The Seven-domed or Satgumbaz Masjid lies in the Muhammadpur area on the northern edge of a swampy pool, which once formed a 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 Satgumbaz is an oblong three-domed type of mosque like the Lalbagh Fort Masjid, the Mosque of Khan Muhammad Mirdha and the Mosque of Haji Khawaja Shahbaz. In point of fact, architecturally the structure is three-domed, though it is called Satgumbaz or seven-domed because it contains in all seven domes, three in the prayer hall and four domes over the corner towers.

The Masjid measures 38 feet by 27 feet externally with hollow octagonal towers 12 feet wide which replace the usual slender towers. It 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 Masjid is entered by three-arched doorways from the east, the central one being slightly larger 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 rising on octagonal drums decorated with blind merlons. It is dated from the later half of the 17th century A.D.

15. Mosque of Kartalab Khan (Murshid Kuli), A.D. 1700-04. (Pls. 10-11)

Kartalab Khan was appointed Diwan or Revenue Administrator of Bengal by Emperor Aurangzeb during the Vice-royalty of Azim-us-Shah. His original name was Muhammad Hadi but he earned the title of Kartalab Khan from Emperor Aurangzeb for his efficiency in revenue Administration. After coming to Bengal he erected a mosque at Dacca, known after his name.

The Mosque which stands in the Begumbazar area was erected in the year A. D. 1700-04. Murshid Kuli Khan transferred the headquarters of the revenue administration from Dacca to Mukshusabad, later on renamed Murshidabad in the year A. D. 1704 when a tussle started with the Subedar. The Mosque is undoubtedly one of the most impressive Mughal structures of Dacca, having been built on a high platform called *tahkhana*. There are vaulted rooms underneath, which are now being used as shops. Unlike the three-domed mosques at Lalbagh Fort and *Atishkhana*, that is, the Mosque of Khan Muhammad Mir-dha, it is roofed over by five domes resting on octagonal drums. The most curious architectural feature of the Mos-

que is the *do-chala* or two-segmented hut-shaped structure, adjoining the mosque on the north, which is used as the residence of the *Imam*. There was a stepped well or *bauli* built about the same time in the courtyard of the Mosque.

As stated by Dani, "The mosque proper also shows a departure from the earlier buildings. The older features of the three-domed mosque are here repeated and multiplied so as to make a five-domed mosque. The facade shows five entrances, each separated from the other by slender minaret rising high above the battlemented parapet. Similarly the corner towers have their kiosks shooting above. The domes have basal leaf ornamentation and are crowned with tall finials."

the interior of the mosque presents a fascinating sight, the western side being relieved by neatly carved *mihirabs*. Though built in the 18th century it has all the magnificent Mughal features, such as bulbous dome, four-centred arches, tall tapering pinnacles, etc. One can, therefore, hardly ascribe to the view of Dr. Dani that "the mosque as a whole, hardly appeals to our sense of beauty. The repetition of the features no doubt, adds to the richness in detail but has no inner appeal."

16. Lalbagh Shahi Masjid, A.D. Early 18th century A.D.

Farrukh Siyar, son of Azim-us-Shan, Viceroy of Bengal was appointed Deputy Viceroy when his father left Dacca for Delhi. Farrukh Siyar started building a congregational mosque in Lalbagh area, which is now called Farrukh Siyar's Mosque or Lalbagh Shahi Masjid. Erected in the early 18th century A. D. (1703—06) It is situated to the south of the southern gate of the Lalbagh fort. The Mos-

que was never completed as Farrukh Siyar left Dacca in 1706 hastily.

It is now a fairly large mosque which accomodates 1500 worshippers. It was thoroughly renovated in 1975.

17. Mosque of Khan Muhammad Mirdha, A.D. 18th century (Pls. 12-13)

A picturesque mosque stands in splendid isolation in the area called *Atishkhana* in the Lalbagh locality within a stone's throw of the famous Lalbagh Fort. It was built according to the chronogram poem during the last days of the rule of the Deputy Governor of Dacca Farrukh Siyar in the year A.D. 1706. It was erected by one Khan Muhammad Mirdha, who was probably the chief mason or architect. It is presumed that he was instructed by Qazi Ibadullah as mentioned by Aulad Hasan.

From the standpoint of architectural planning, the Mosque recalls earlier Mughal mosques so far as the plinth is concerned. The high platform or *tahkhana* is $16\frac{1}{2}$ feet above the ground level, beneath which are vaulted rooms, like those of Kartalab Khan's Mosque. It is a three-domed oblong type of structure which occupies a small portion of the massive platform on which it was built. It has also a *hujra*. The Mosque measures 48 feet by 24 feet with corner towers rising above the parapet. These slender towering corner towers are capped by cupolas, ribbed in shape. In the words of Dani, "The subsidiary pilaster minarets border the entrances and the projection of the mihrab at the back of the west wall. The eastern face of the wall shows profuse panelling, and ornamental merlons are seen at different stages of the parapet. The domes, though squat, stand on high shoulders, and as usual, the central dome is

bigger than the side ones. The reduction of the size of the side dome is achieved by an intermediary stage of pendentives—a technique altogether different from those seen in the earlier mosques. The interior is divided into three bays by two lateral arches, each bay containing one decorated *mihrab*.

18. Mosque of Musa Khan, 18th century A. D. (Pls. 16-17)

Situated in the north-western corner of the Dacca Hall compound the Mosque of Musa Khan, son of Isa Khan Musnad-i-Ala, was actually built by his son Munawwar Khan during the Viceroyalty of Shaista Khan. It is evident in the style of construction as it has a platform on which it was built. Situated in the vicinity of Curzon Hall it is an exact copy of the Mosque of Haji Khawaja Shahbaz. It is an oblong three-domed building entered by three-arched doorways from the east and buttressed as usual by corner towers. It is true that the Shaista Khani buildings of the later period were merely stereotyped versions of the earlier ones, making them to some extent dull and monotonous. The Mosque had been thoroughly renovated in recent times.

19. Bibi Meher's Masjid, A.D. 1814.

A little to the south-east of Ghulam Muhammad's Gate in Narinda is a structure of some architectural merit. It is a single-domed square Mosque, the dome of which having fallen long time ago. It is now covered by a flat roof. According to an inscription hung up over the central doorway, it was built by Bibi Meher, who was presumably a relation of Ghulam Muhammad in A. H. 1230/A.D. 1814. As usual

the mosque has three *mihrabs* in the *qibla* side, and entered by three small doorways on the east.

20. Sitara Begum's Masjid, A.D. 1819.

Sitara Begum, wife of one Ghulam Muhammed, a prominent Daccite in those days, erected a mosque in Singtola area, more specifically in Peari Das Road, near Bangla Bazar. She built it out of religious piety and in commemoration of the death of her husband in A.D. 1819. The date of construction is inscribed in a slab, which is fixed above the central doorway. Dani observes, "The mosque stands on the western side of an embanked earth, and has a beautifully variegated facade. The line of its white plastered wall is varied by a central projected surface, bordered by two octagonal minarets, and broken through in the middle by an arched entrance under a cusped semi-dome. A frame of rectangular panels further adds to the beauty. The side arched doorways, which make up triple entrance of the Mughal style are smaller and have plasters on either side. The parapet is enlivened with a row of blind merlons, behind which rise three bulbous domes, the central one bigger than others. Each of them is resting on stumpy octagonal drums and has merlons as basal ornament. The interior is a single neat hall. In short the Mosque has faithfully copied post-Shaista Khani style of architecture. It has been recently repaired."

21. Mosque of Amiruddin, 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 in the Badamtoli area. S. M. Taifoor is of opinion that the present mosque was constructed over the old foundation by one Darogah Amiruddin of Ratanpur in Tippera. He

further says, ' This gentleman was an Inspector of Police in John Company's service. He earned quite a lot of money in this service by which he purchased an extensive estate, constructed residential building and a mosque on this site."

Amiruddin's mosque is a beautiful copy of the existing Shaista Khani monuments in Dacca. It is an oblong three-domed type of mosque observable in the Lalbagh Fort Mosque and elsewhere.

22. Tara or Star Mosque, 20th century A.D. (Pl. 22)

One of the most attractive, highly, impressive, cute and gaudily ornamented mosques of Dacca belonging to originally 18th century is the Tara or Star Mosque. It is situated at Abul Khairat Road in the Bangshal area. It was erected by one Mirza Ghulam Pir, but the old structure has been completely masked by reconstructions undertaken in the 20th century (1926) by Ali Jan Bepari. The work of remodelling and thorough renovation was undertaken with extremely delicate and richly coloured tiles of variegated patterns. Its simple oblong prayer hall is a veritable place of worship and the decorations observable in the interior as well as the exterior make the monument an excellent piece of plastic art.

23. Mosque in Aga Masih Lane, 19th century A. D.

A very impressive mosque stands in the Aga Masih lane in the old part of Dacca city. It is approached from Qazi Alauddin Road and stands on the crossing of four roads. It is a blind copy of the earlier Shaista Khani style, entered by three doorways, each opening through a series of arches. The central arch is, as usual in other Mughal buildings, cusped. In fact, it is an oblong three-domed

mosque with all the typical Mughal features, though it was erected in the 19th century A. D.

24. Koshaituli Masjid, 1919, (Pls. 25-29)

One of the most ornate mosques of Dacca is undoubtedly the Koshaitull Masjid which was built by Abdul Bari Beparl and others. Its foundation was laid in 1919 but subsequently it was subjected to further extension in 1945 and, renovation and ornamentation in 1971. The chief merit of this monument is the exquisitely beautiful ornamental patterns, arabesques, floral designs intermixed with inscriptions—all done in tile work. The colour blue holds predominance and the whole appearance of the mosque provides a wonderful spectacle of how architecture could merge with decorative art.

25. Bait al-Mukarram Masjid, A.D. 1960. (Pls. 31-33)

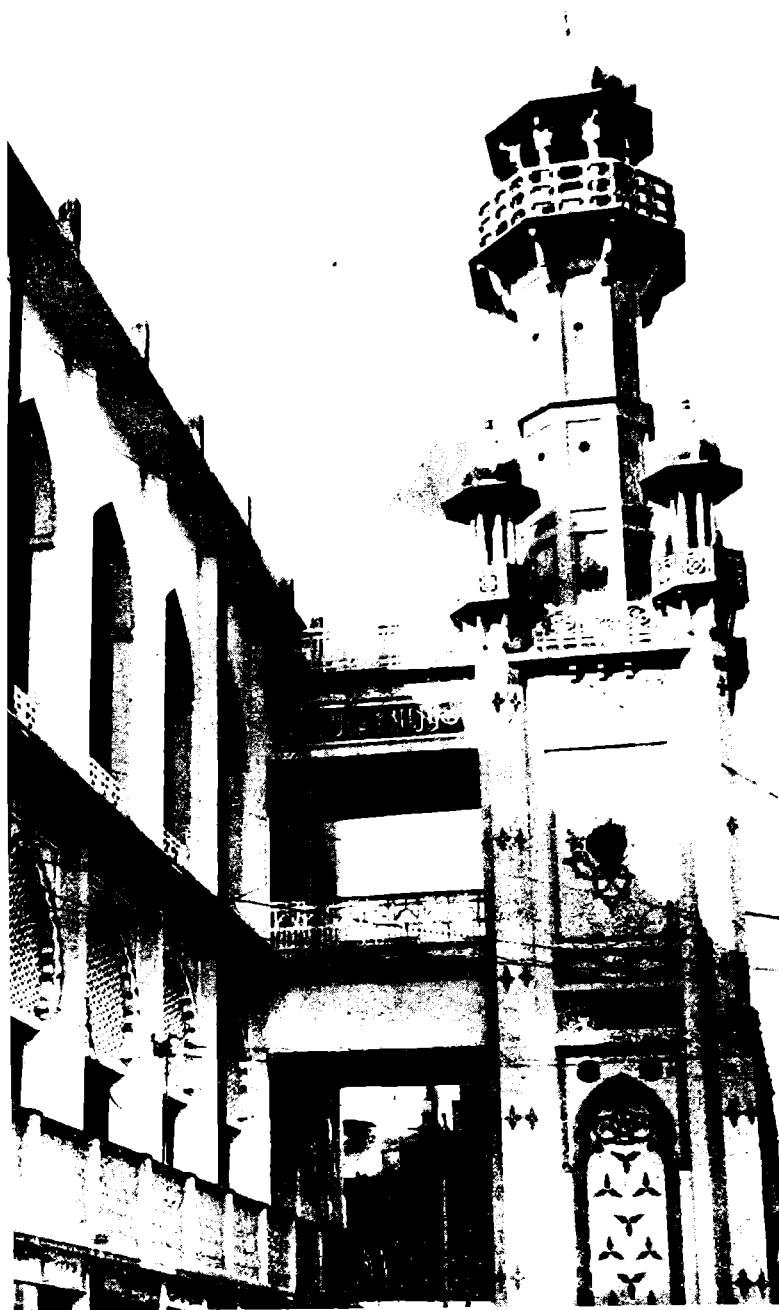
One of the landmarks as well as the largest existing mosque in the city of Dacca is the Bait al-Mukarram Masjid which stands in a vantage point in the posh locality of Gullstan. The blue print and architectural planning of this vast complex was prepared by the famous architects A. H. Thariani. The foundation stone of the Mosque was laid on the 27th January, 1960, with the initiative of Haji Latif Bawani.

The Bait al-Mukarram Masjid occupies the largest floor space covering about 60,000 square feet. It is most ambitiously planned as it is six-storied. Huge columns inside the second floor divide the liwan into several aisles for the worshippers to devote themselves to meditation and worship. The lower storey is occupied by innumerable shops. The height of the main portico is 99 feet and 99

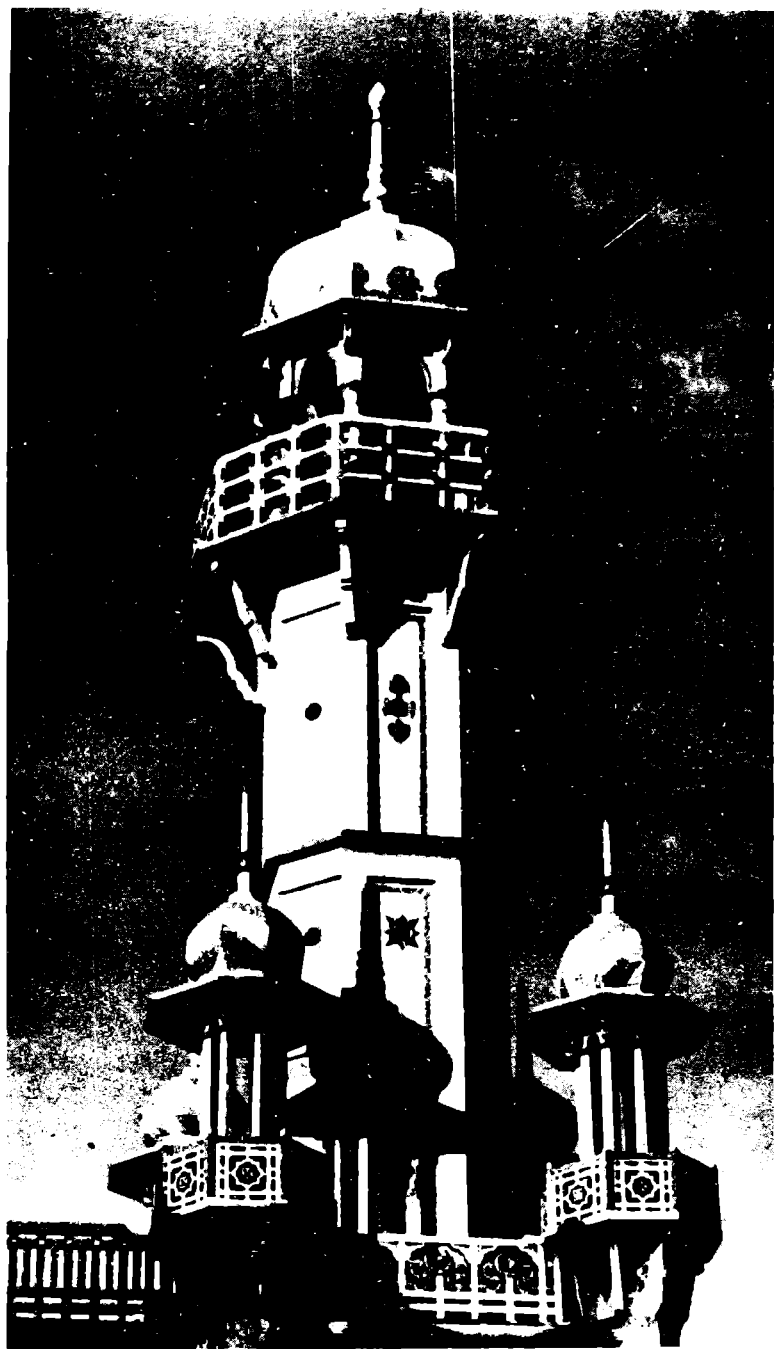
attributes of Allah are inscribed on it. It is now administered by Islamic Foundation, Bangladesh, Dacca.

**26. Masjid-ul-Jamia, Dacca University Campus,
A.D. 1966, (Pls. 37-38).**

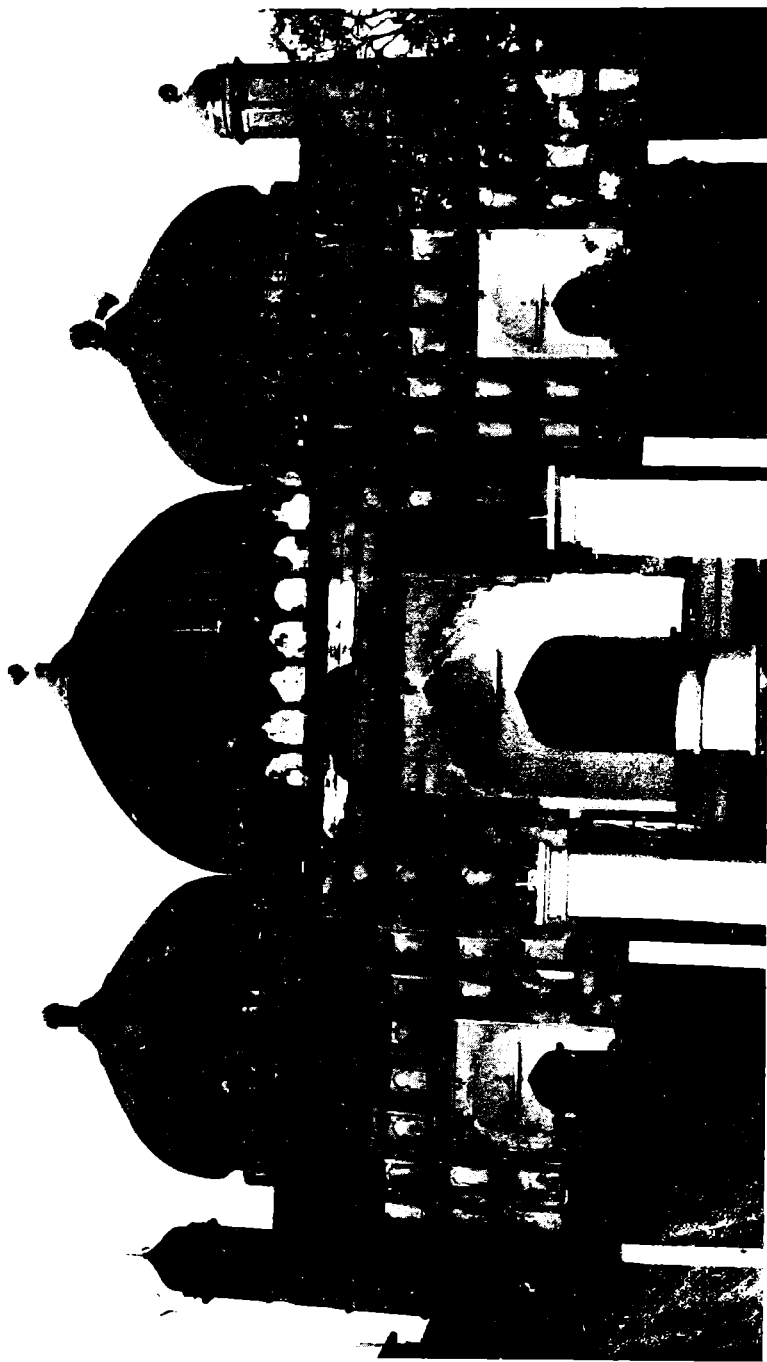
One of the most fascinating and picturesque monuments in the Dacca University campus is the Jami Masjid erected in A.D. 1966. Its liwan is a spacious prayer hall which is surrounded on the three sides by a covered pathway called cloister. Its most attractive features are two minars, round in shape, on either side of the prayer hall within the usual courtyard. It is an exceptionally beautiful structure which conforms not to the enclosed type but the traditional courtyard type.



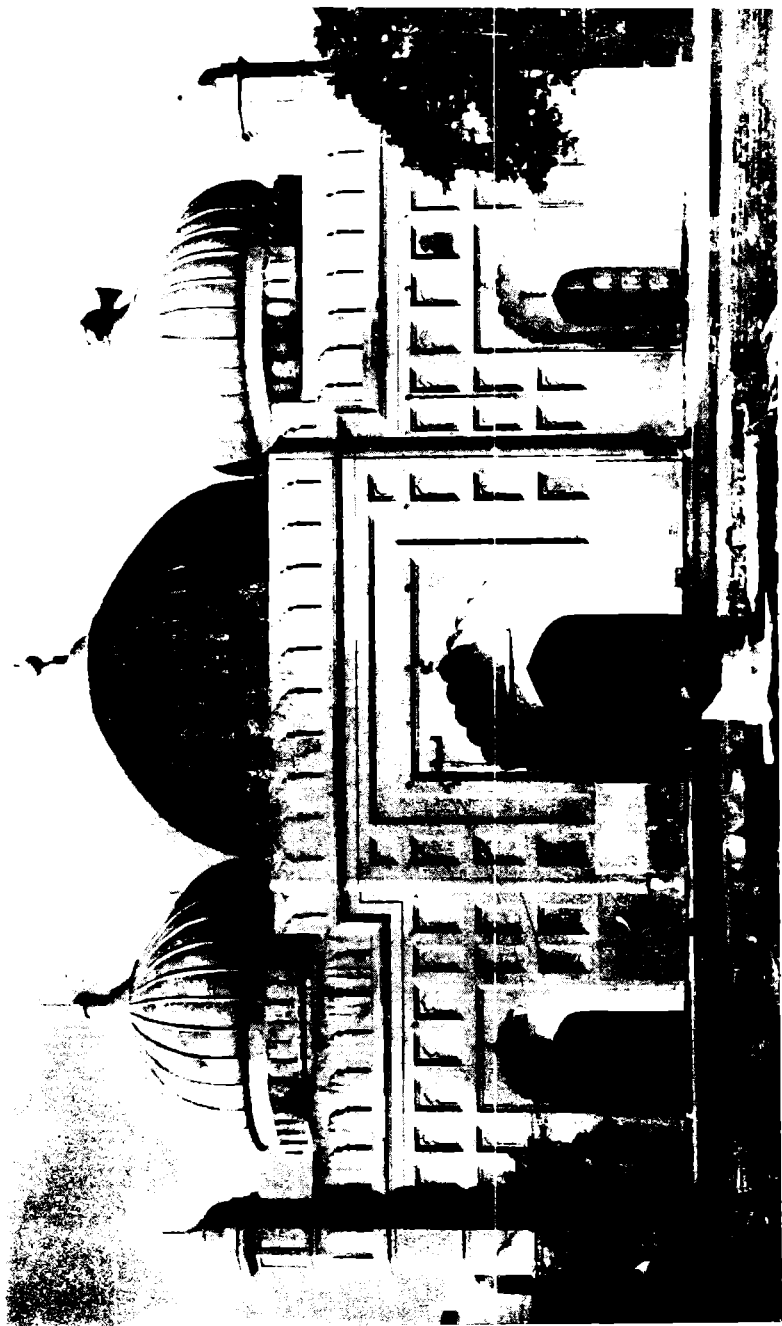
1. Mosque, Chawk Bazar, A. D. 1666



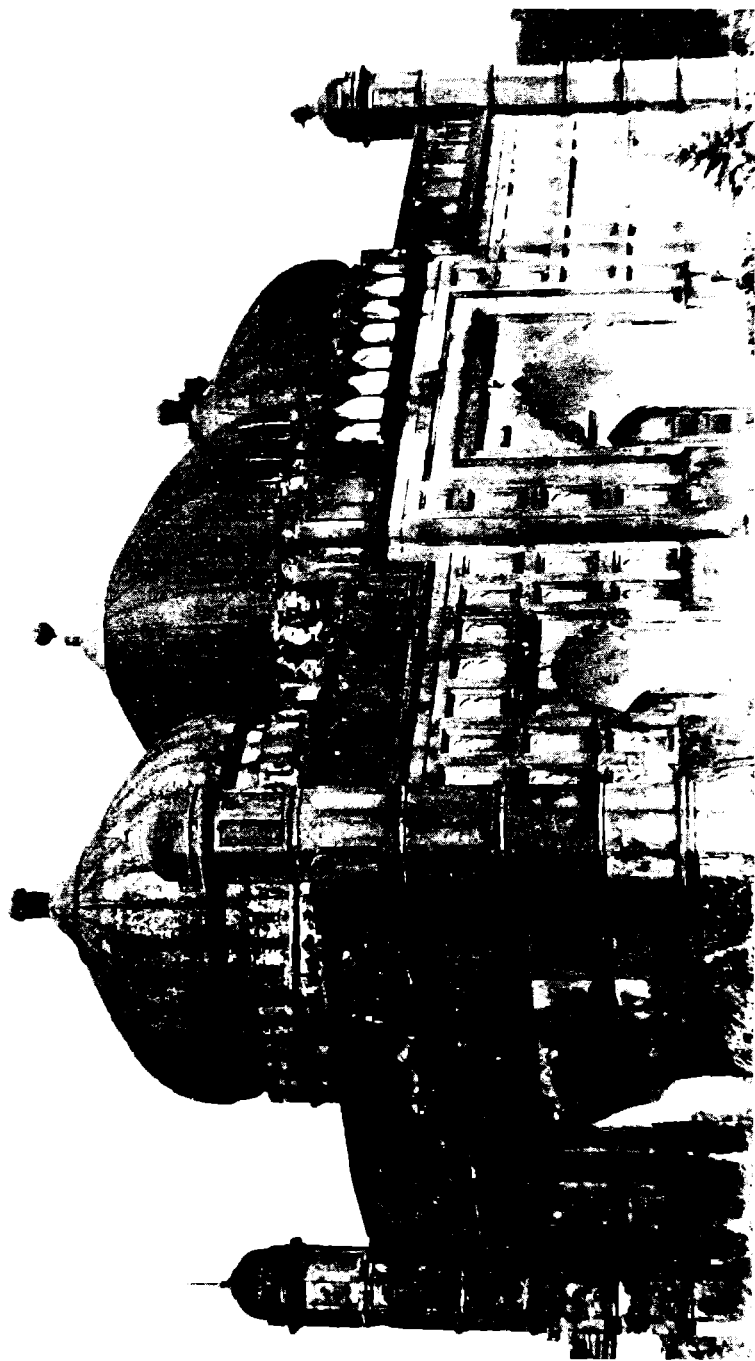
2. Mosque, Chauk Bazar, minar



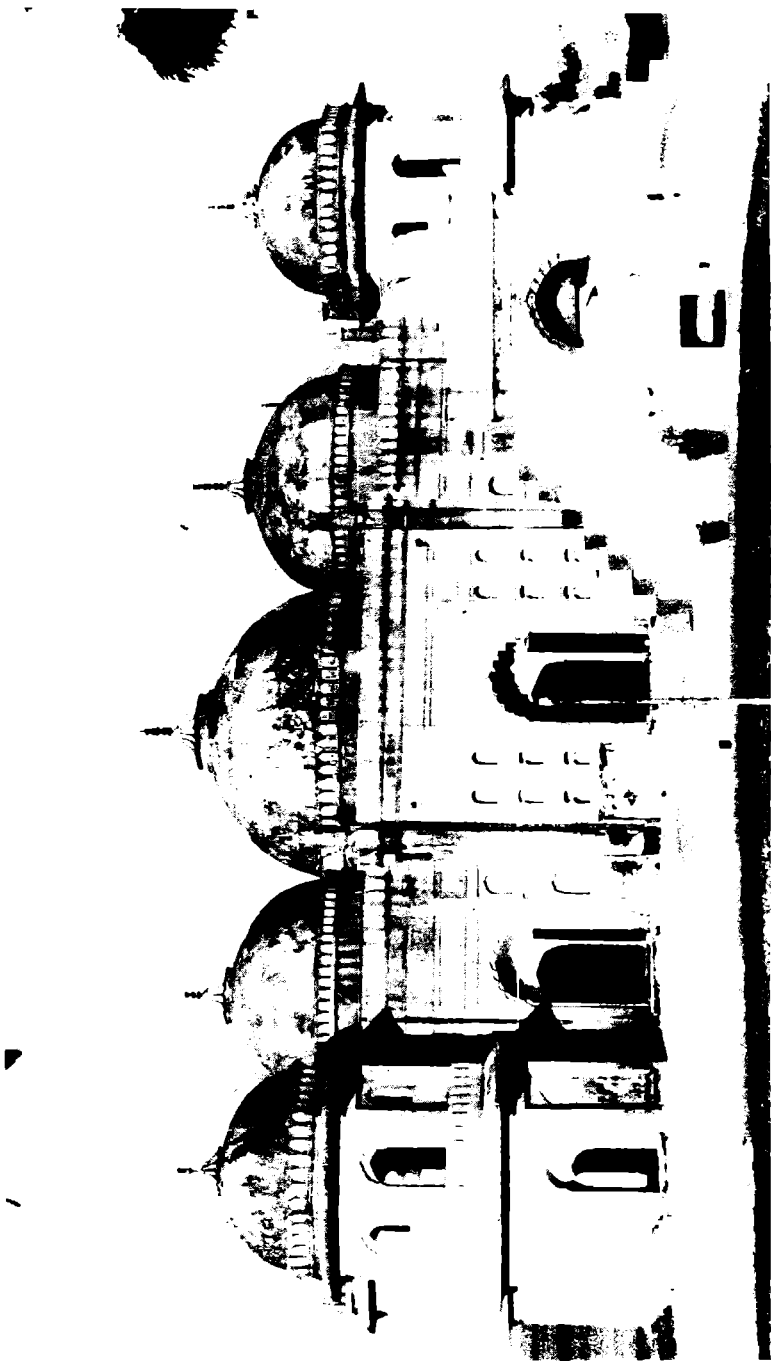
3. Fort Mosque, Lalbagh, A. D. 1679



4. Fort Mosque, Lalbagh, back view



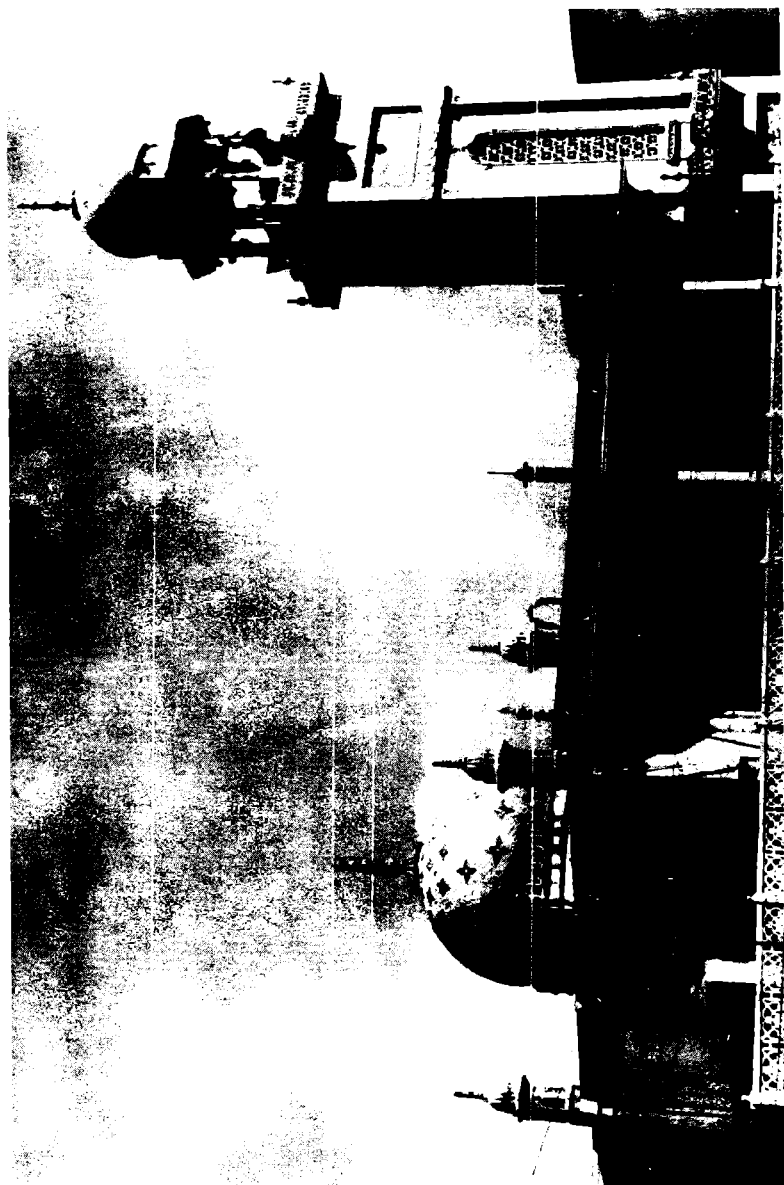
5. Fort Mosque, view from south-east



6. Saith Gumbaz Mosque, Muhammadpur, 17th century A. D.



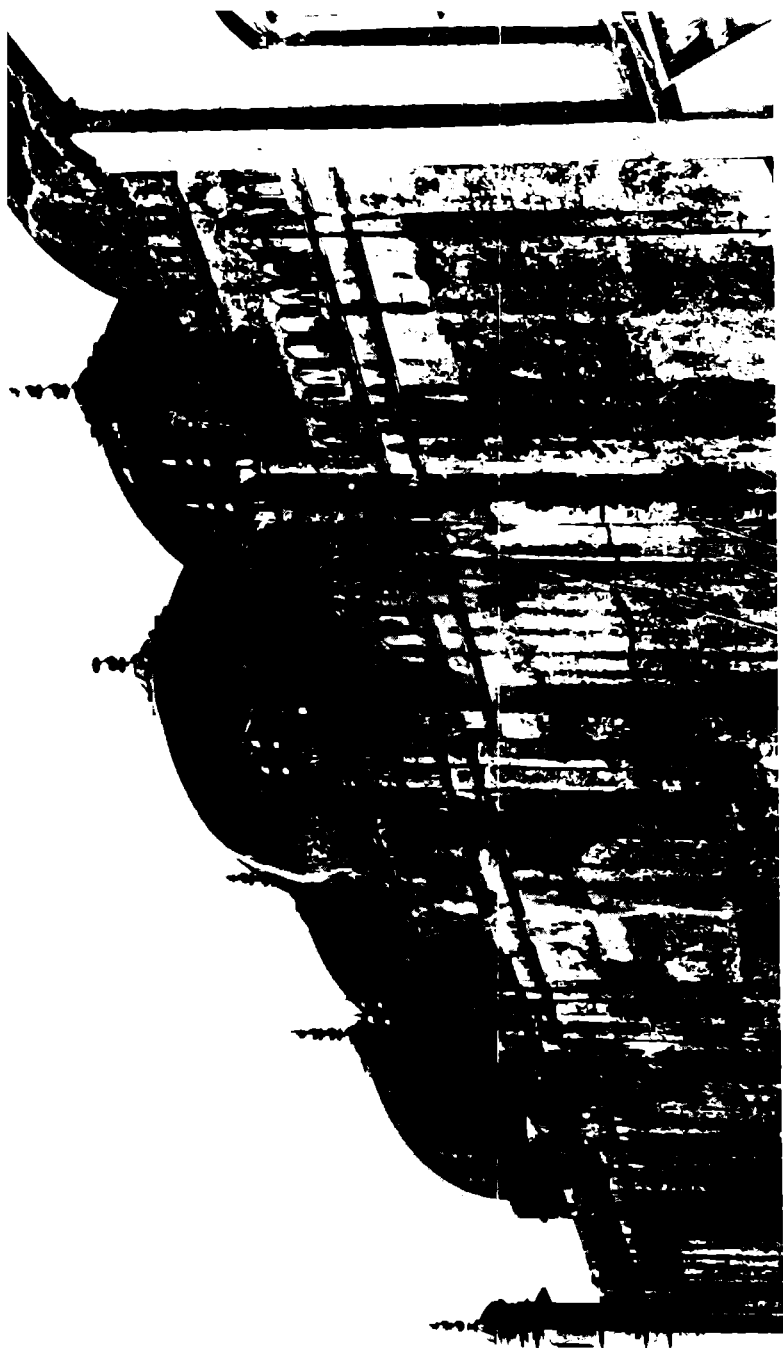
7. Jami Masjid, (Ahl-i-Hadith), Bangshall, 17th century A.D.



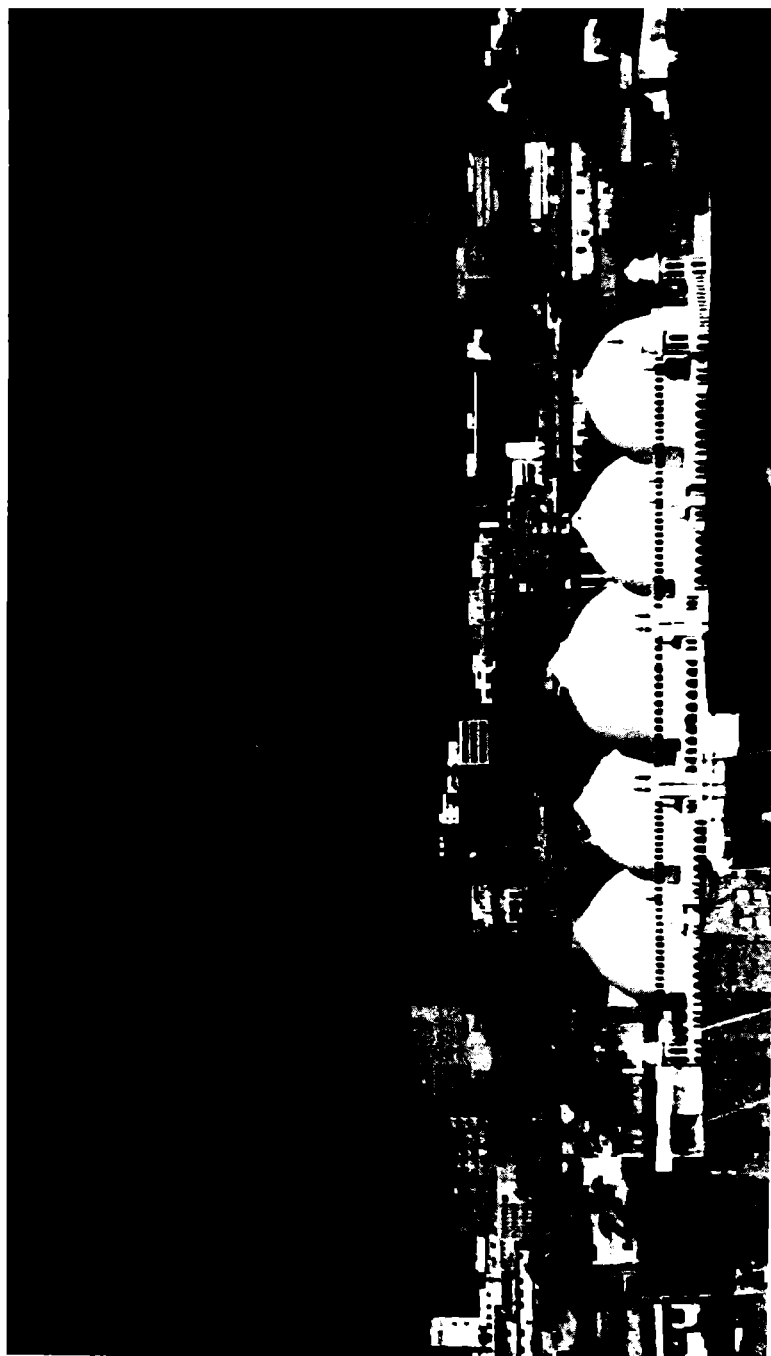
8. Jami Masjid, Nawabganj, 17th century A. D.



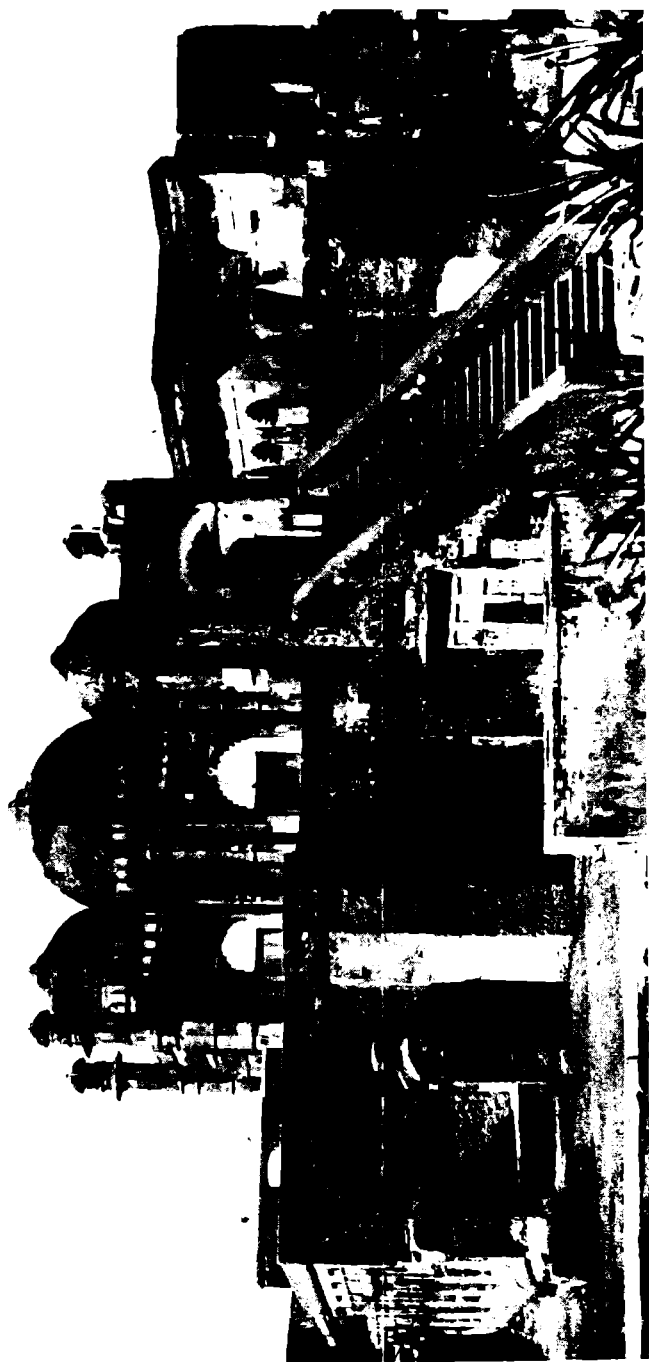
9. Jami Masjid, Nawabganj, minar



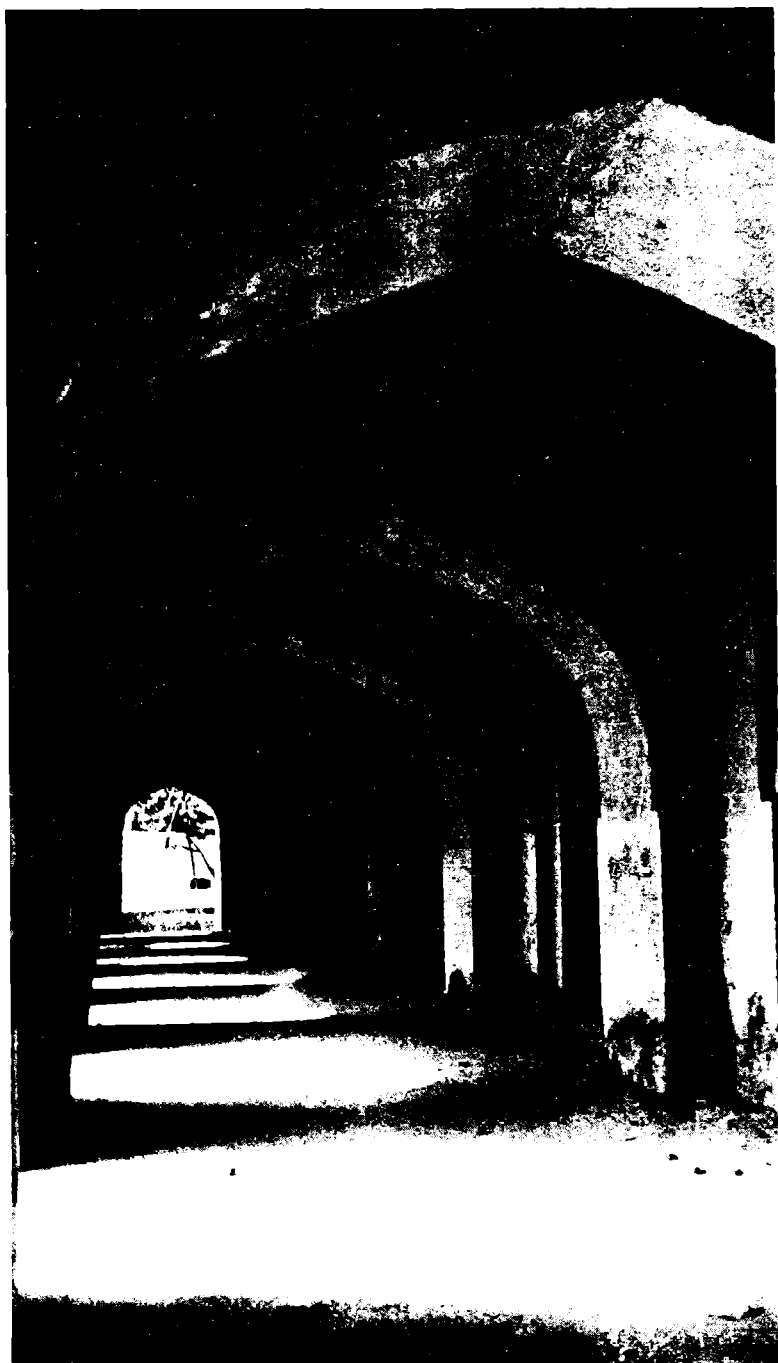
10. Kartalab Khan's Mosque, Begumbazar, A. D. 1704



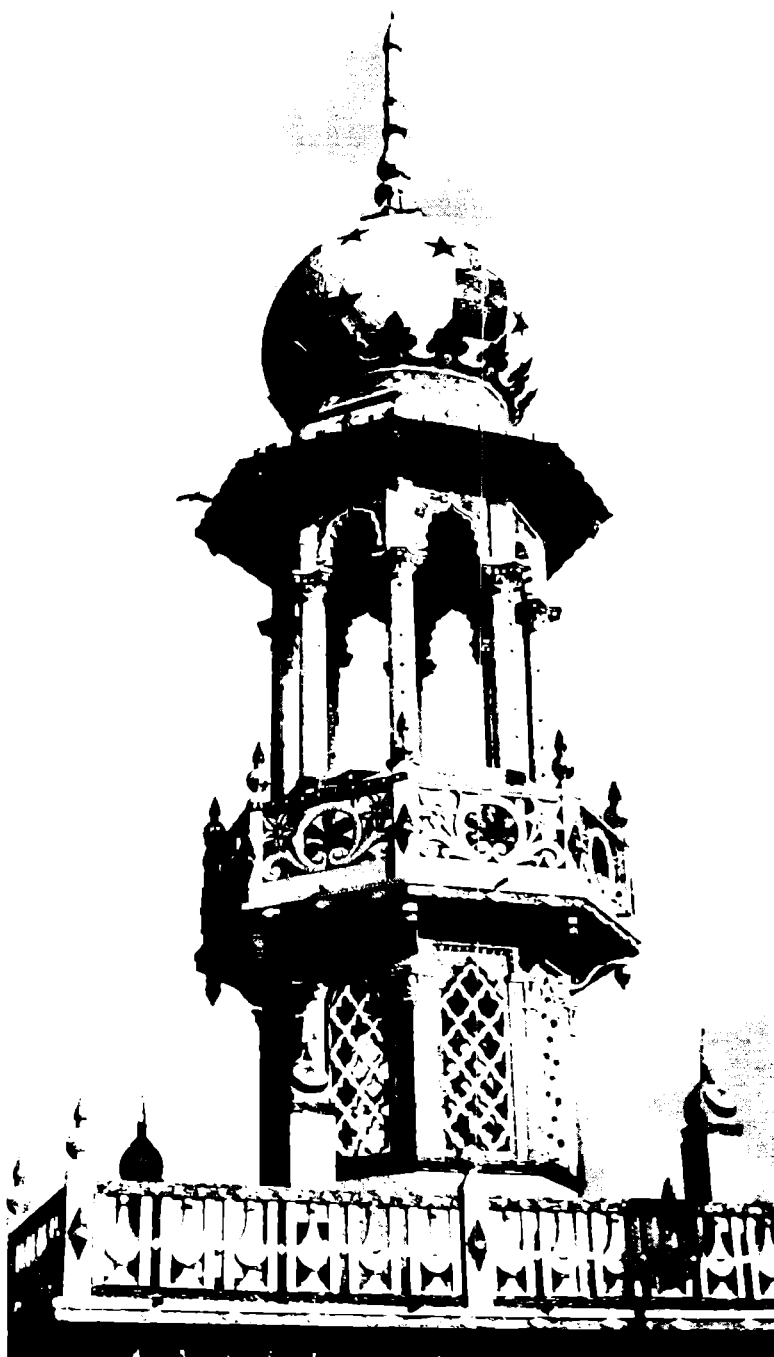
11. Kartalab Khan's Mosque, domes



12. Khan Muhammad Mirdha's Mosque, Atishkhana, Lalbagh, A. D. 1706



13. Khan Muhammad Mirdha's Mosque, tahkhana



14. Hussaini Dalan Shiah Jamm'at Khana, minar,
18th century A. D.



15. Shahi Masjid, Lalmatia, 18th century A. D.



16. Musa Khan's Masjid, near Curzon Hall, 18th century A. D.



17. Musa Khan's Masjid, another view



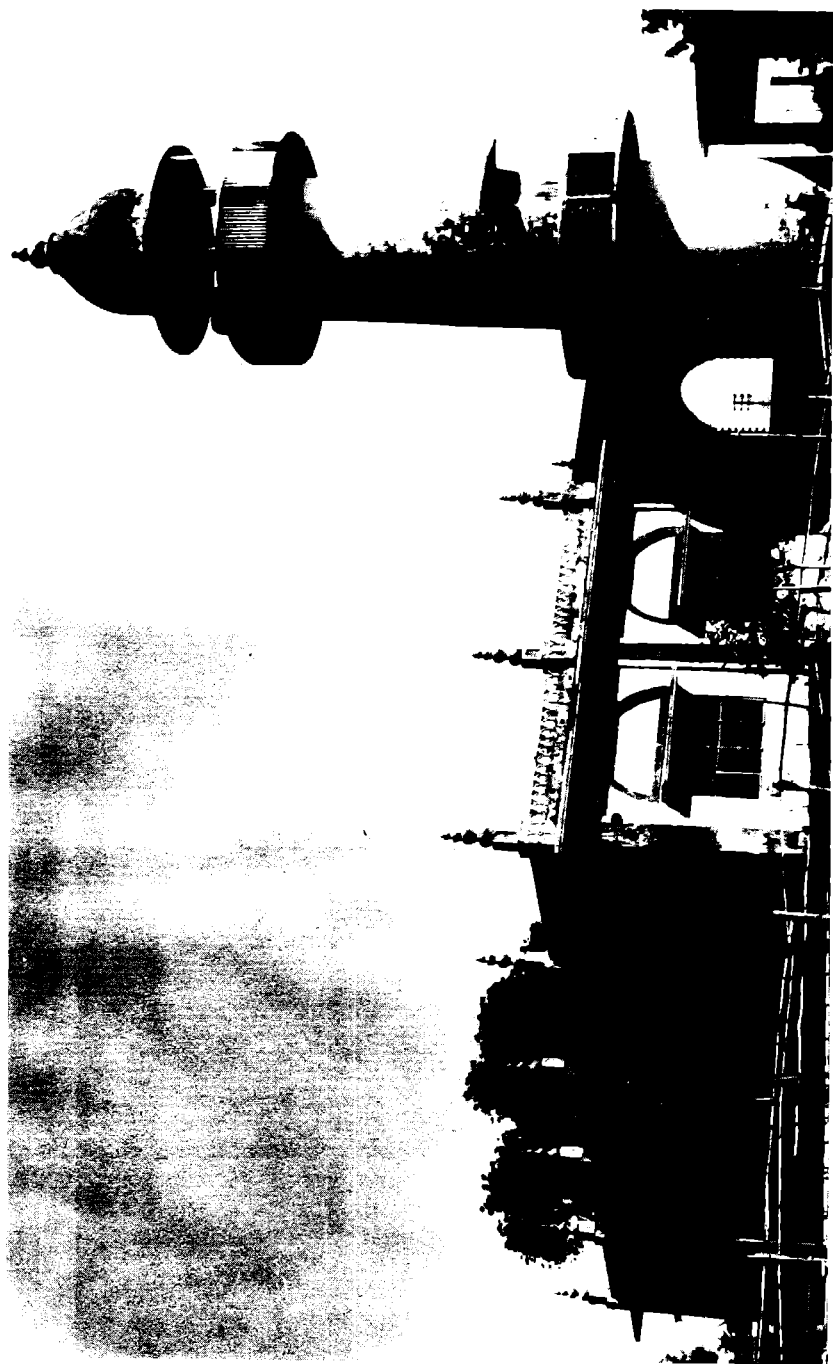
18. Nawab Bari Jami Masjid, Dilkhusa, 18th century A. D.



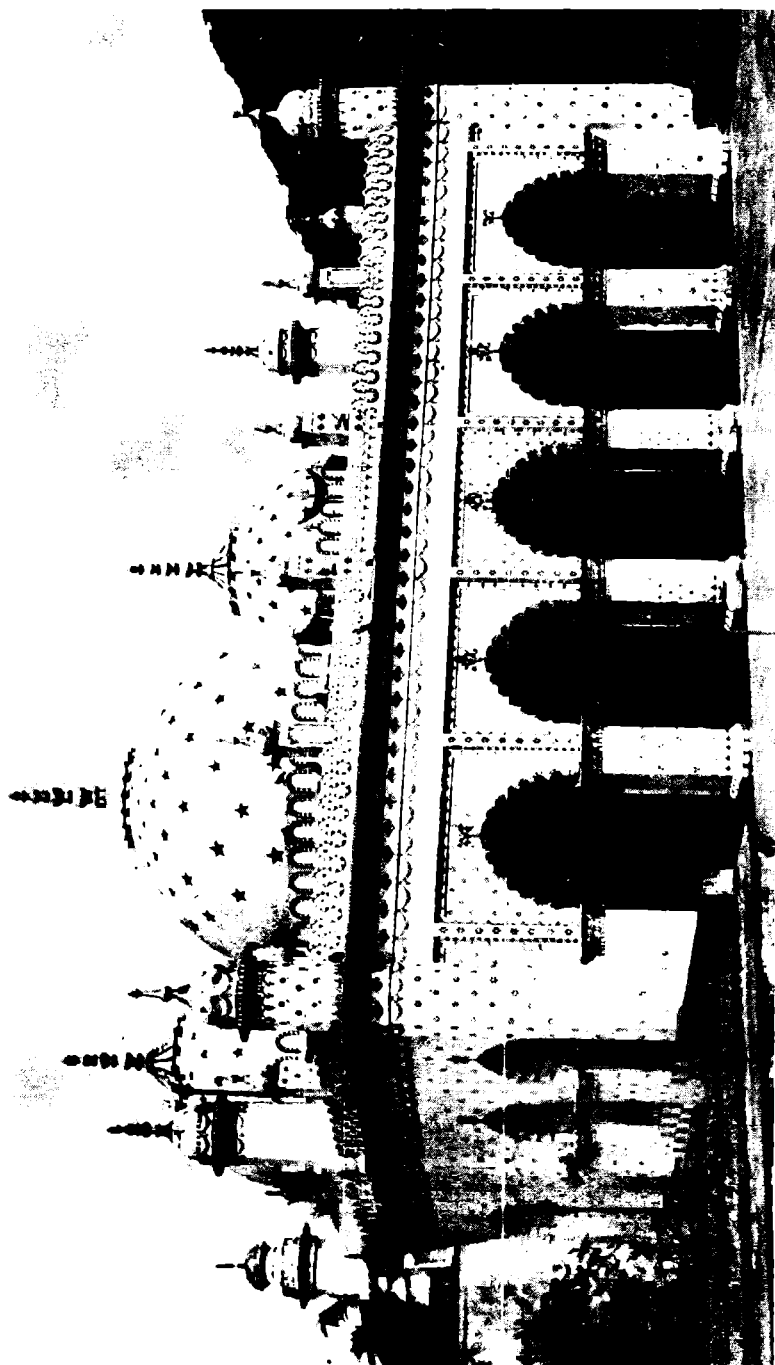
19. Nawab Bari Jami Masjid, another view



20. Nawab Bari Jami Masjid, ruins



21. Jami Masjid, Pallabi, 18th century A. D.



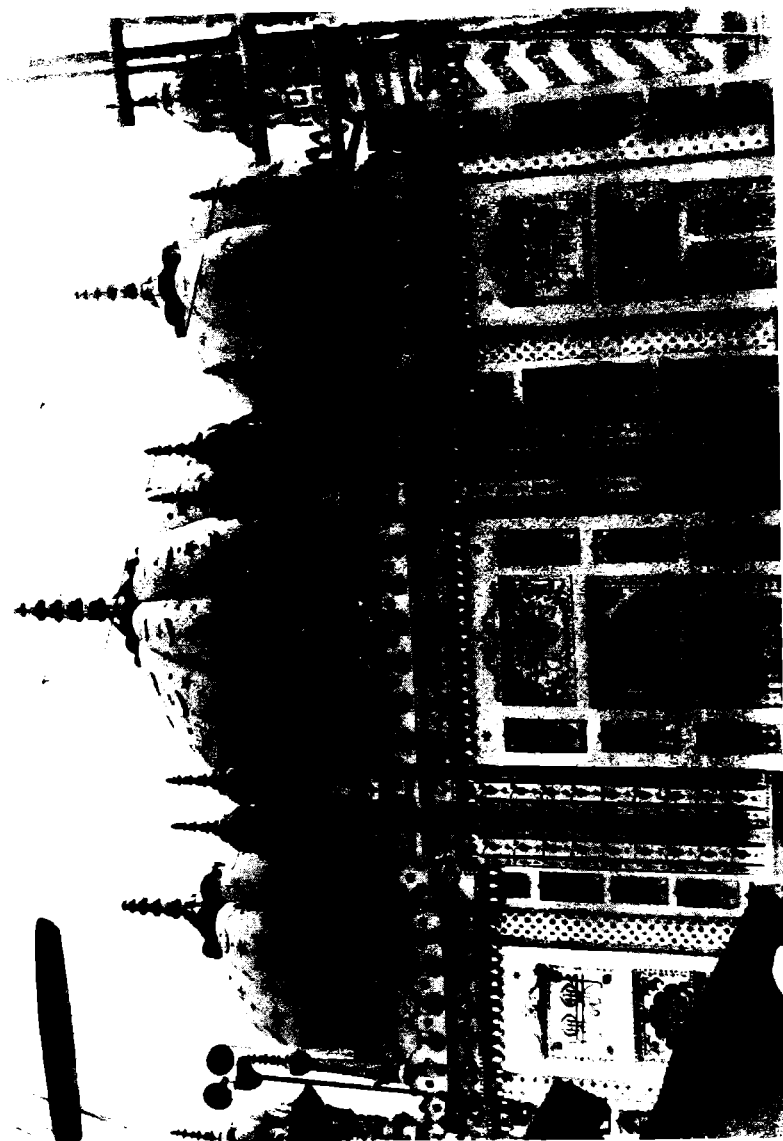
22. Star Mosque, Armanitola, 18th century A. D.



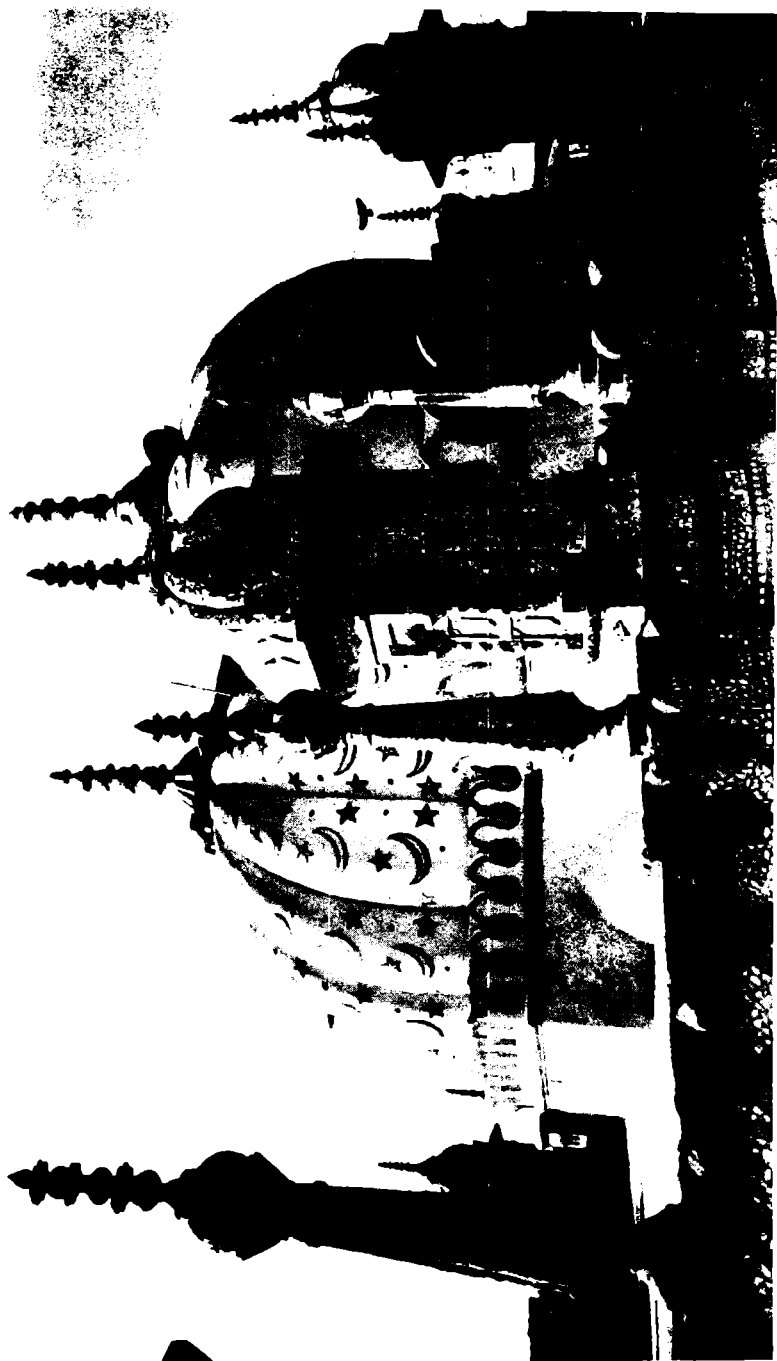
23. Daira Sharif Masjid, Azimpura, A. D. 1826



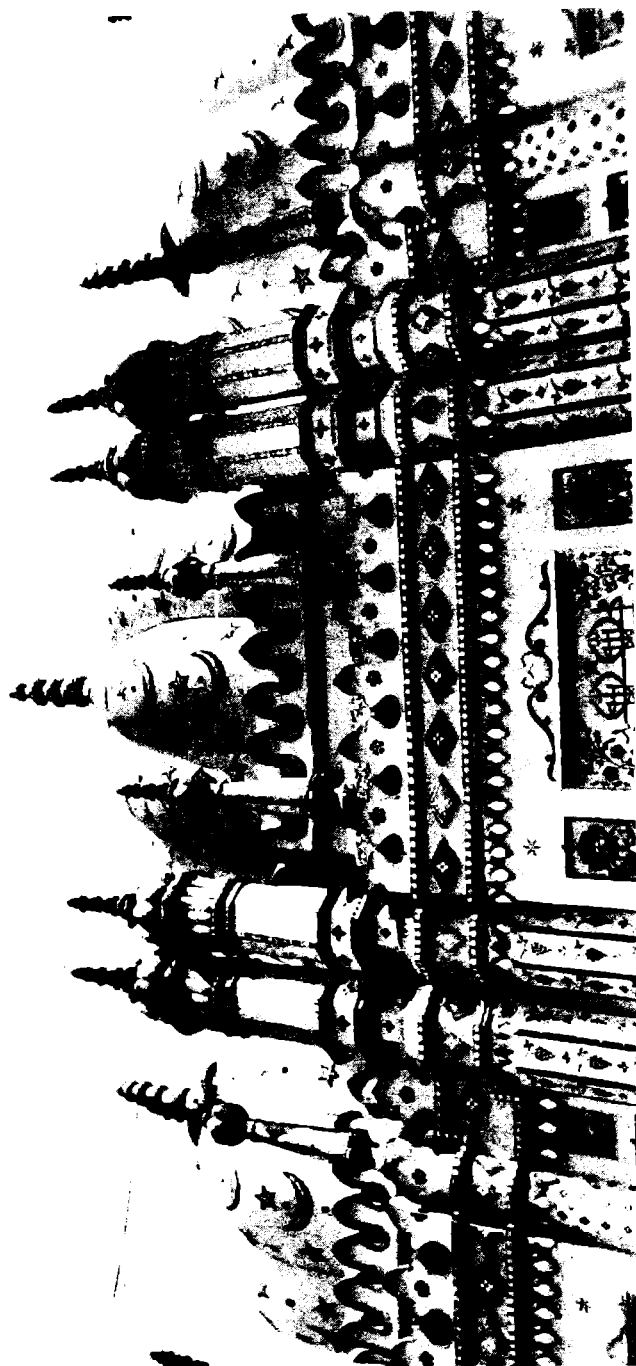
24. Kamrangi Char Masjid, Lalbagh, A. D. 1840



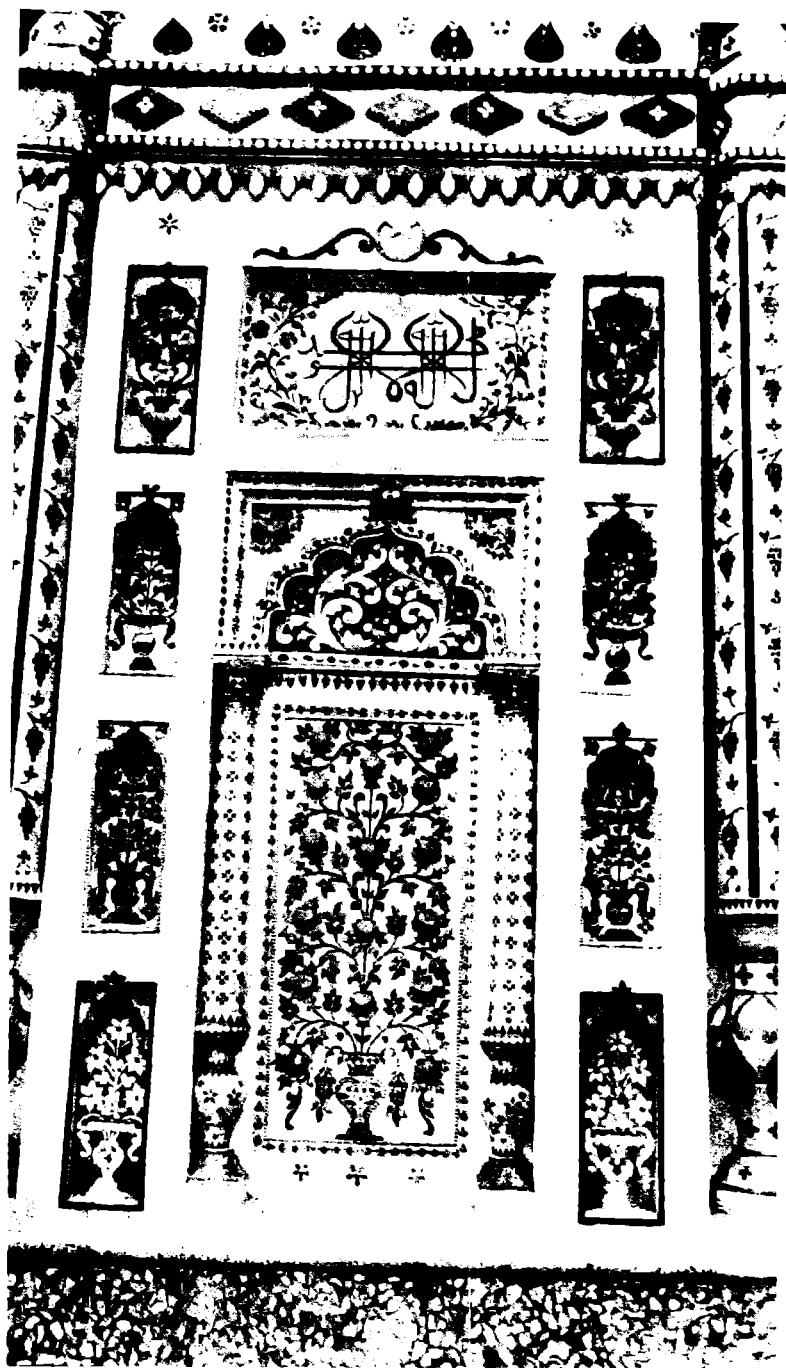
25. Koshaituli Masjid, Armanitola, A. D. 1919



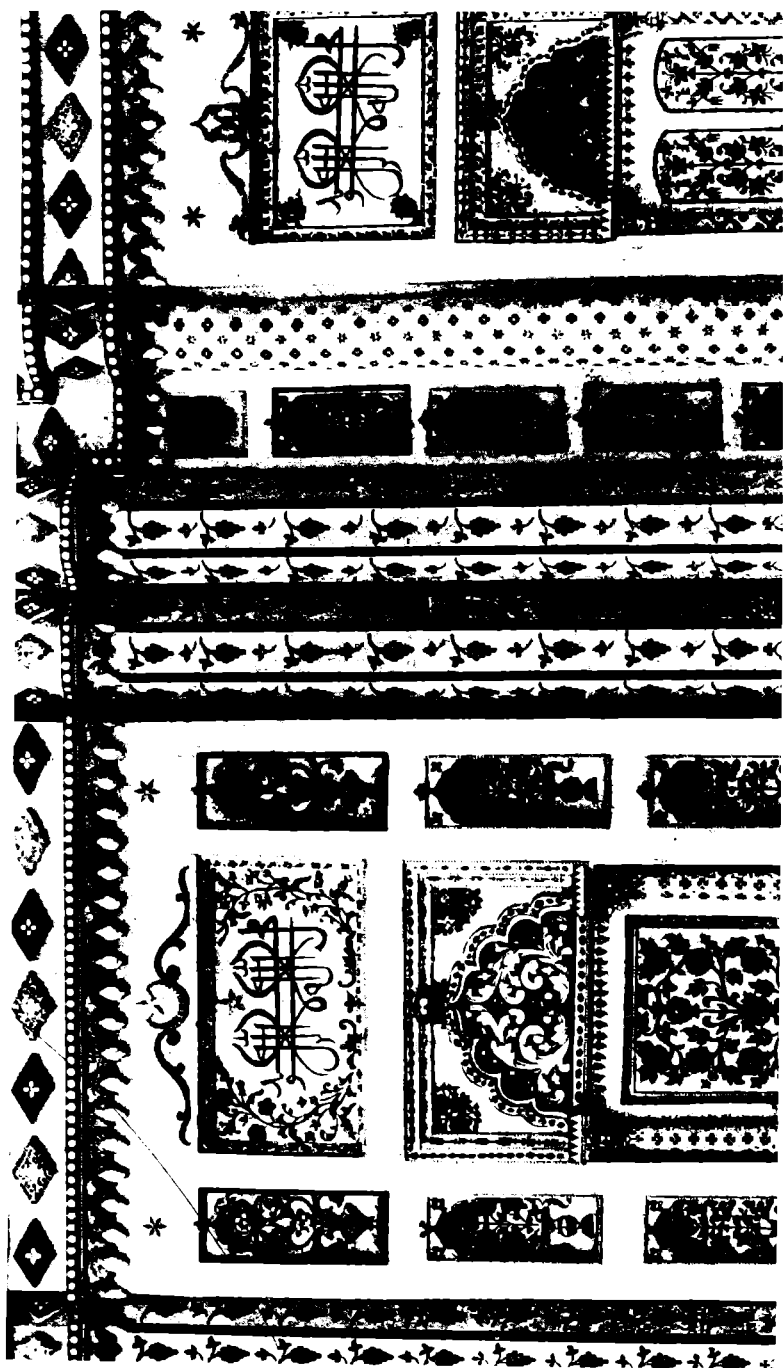
26. Koshaituli Masjid, domes



27. Koshaituli Masjid, turrets



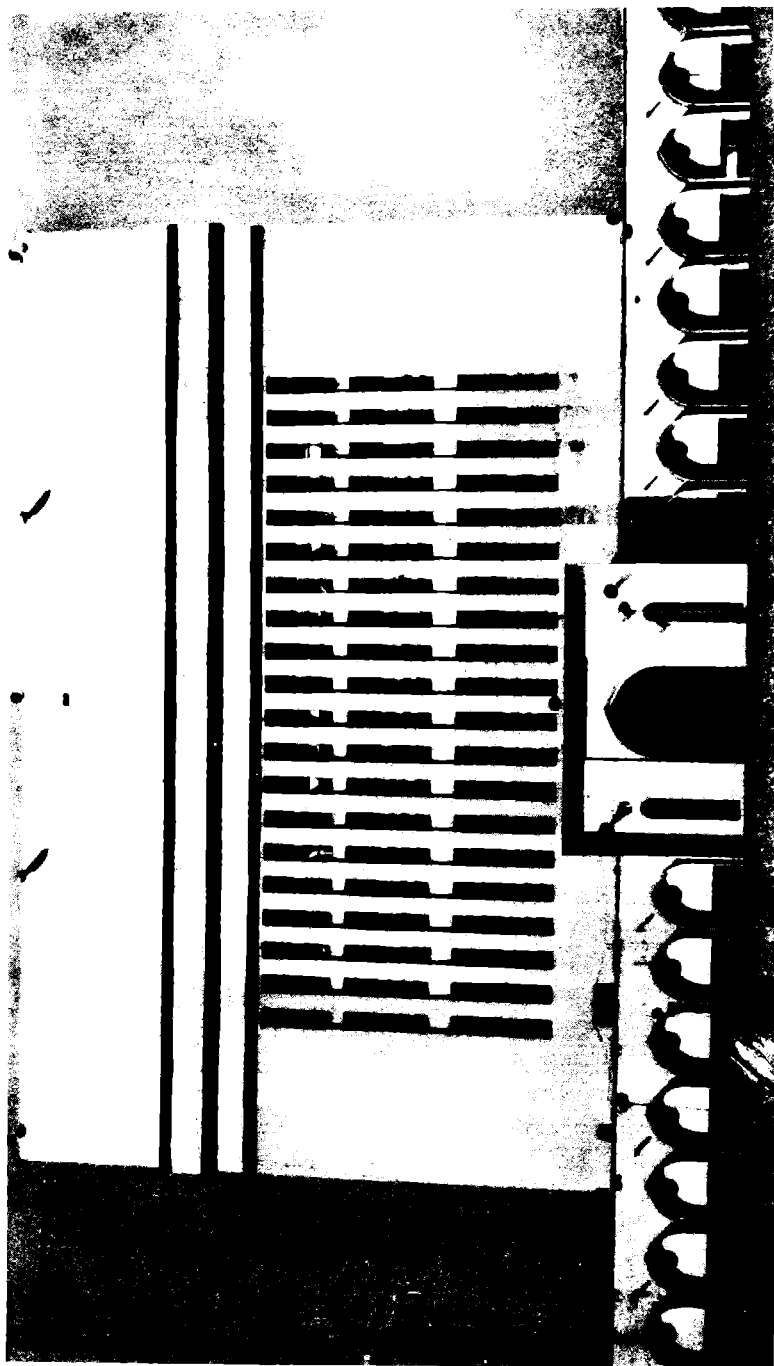
28. Koshaituli Masjid, decoration



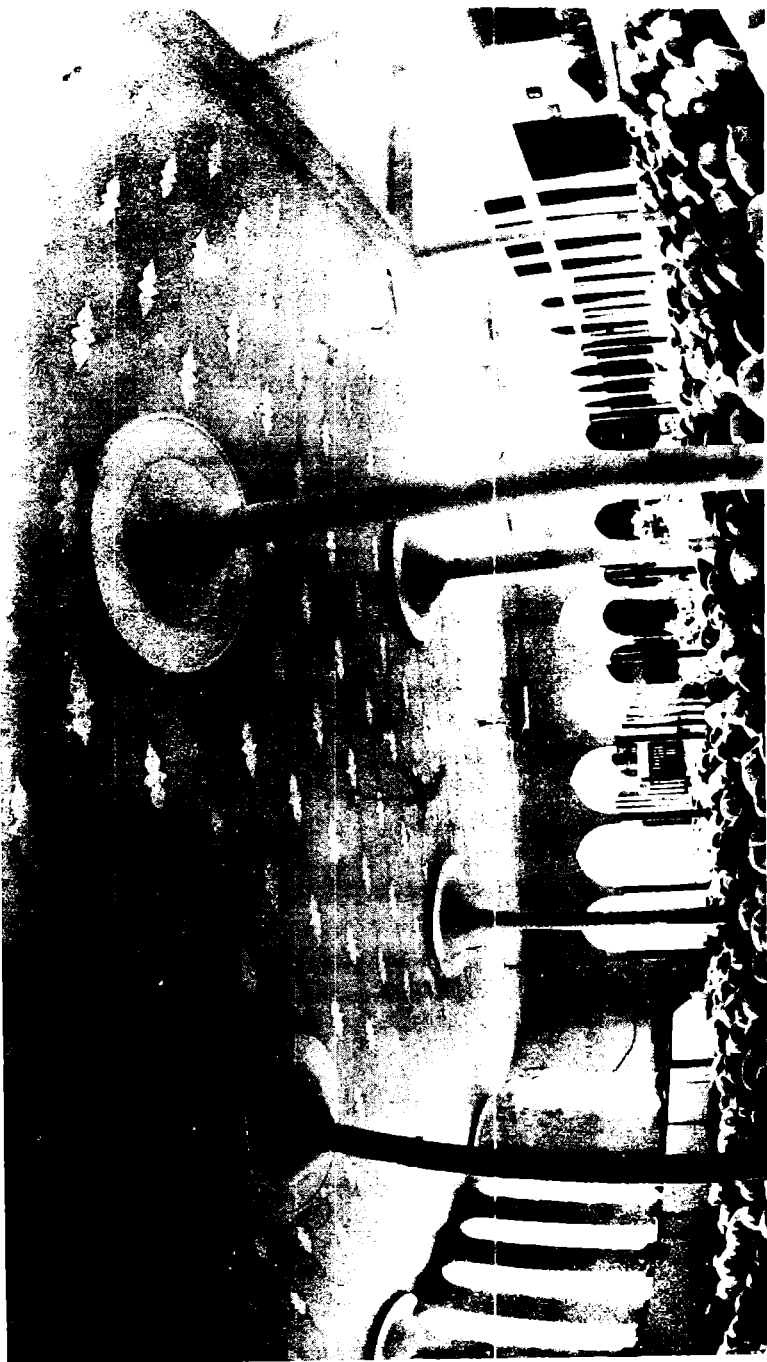
29. Koshaituli Masjid, another decoration



30. Jami Masjid, Paltan, A. D. 1956



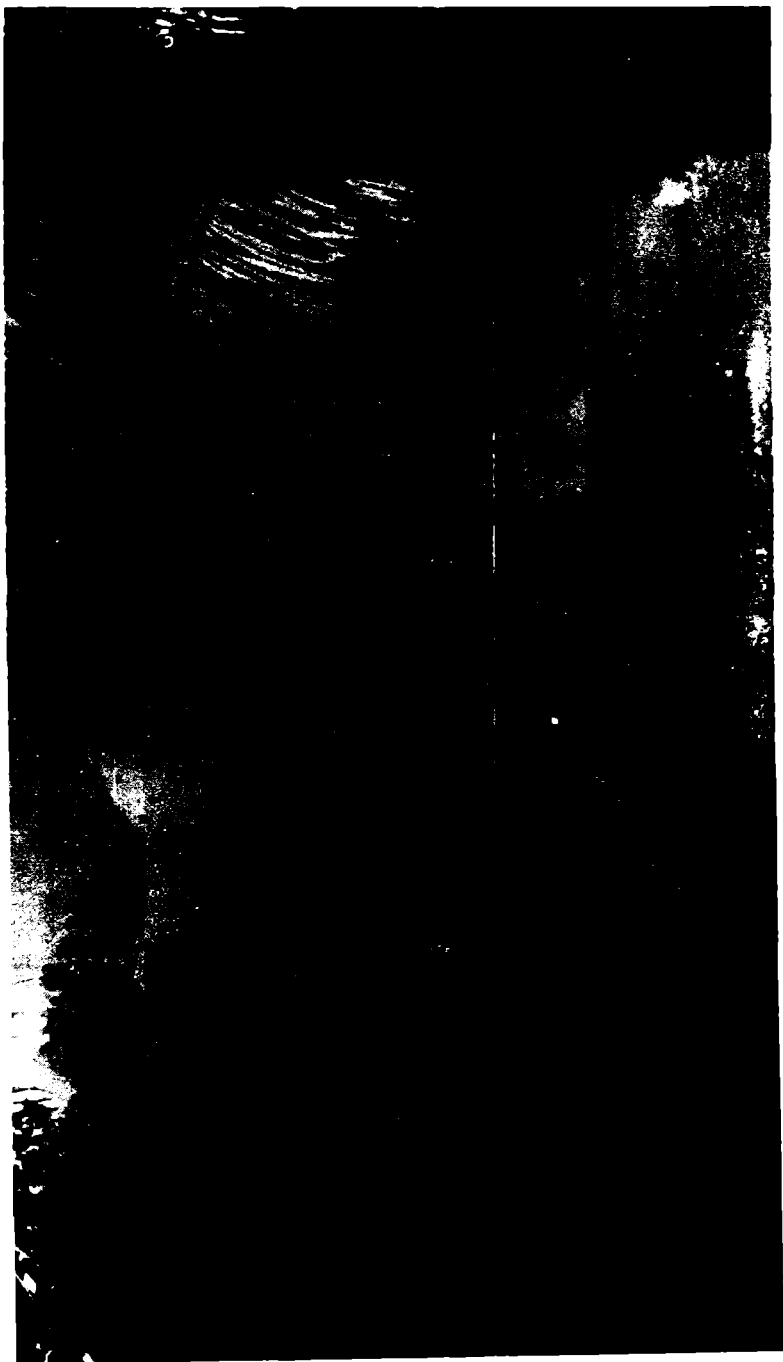
31. Bait al-Mukarram Masjid, general view, A. D. 1960



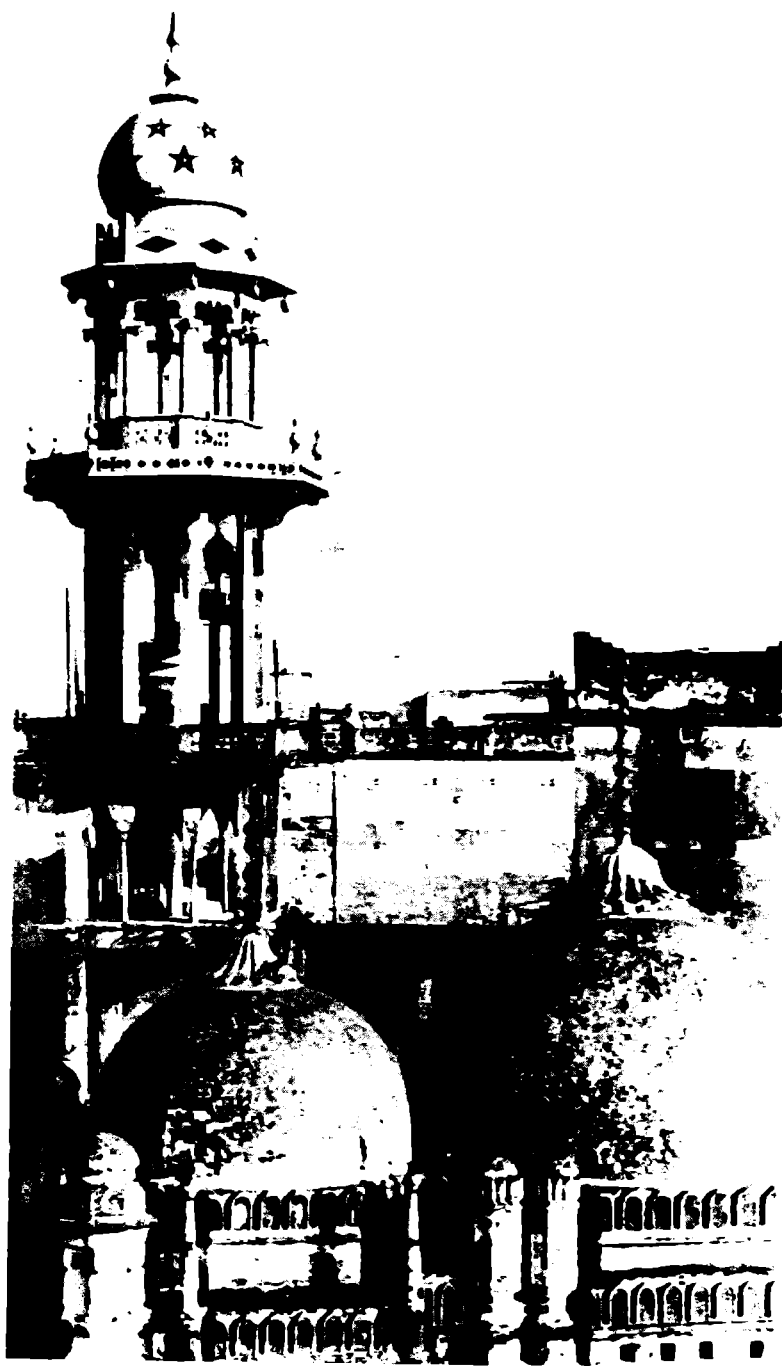
32. Bait al-Mukarram Masjid, ground floor, interior view



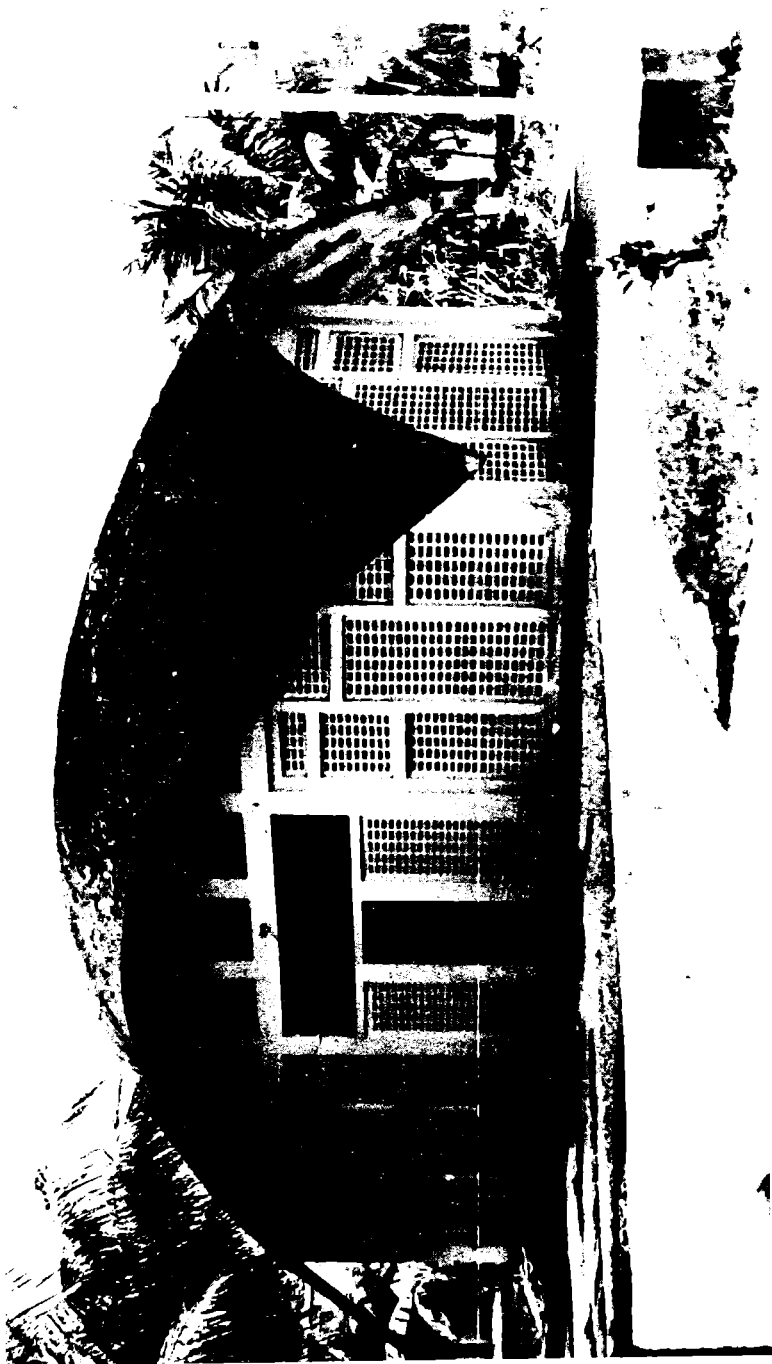
33. Bait al-Mukarram Masjid, 1st floor, interior view



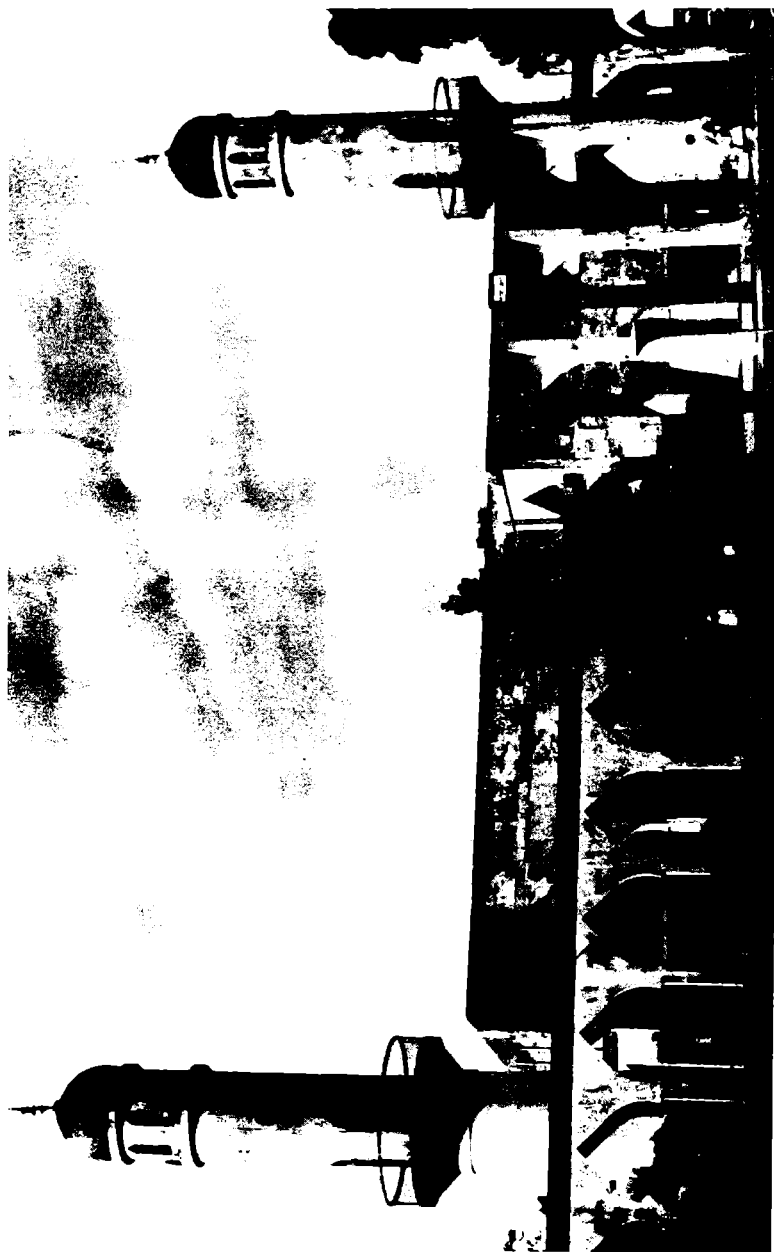
34. Banga Bhaban Masjid, A. D. 1960



35. Jami Masjid, Patuatuli, minar, A. D. 1964



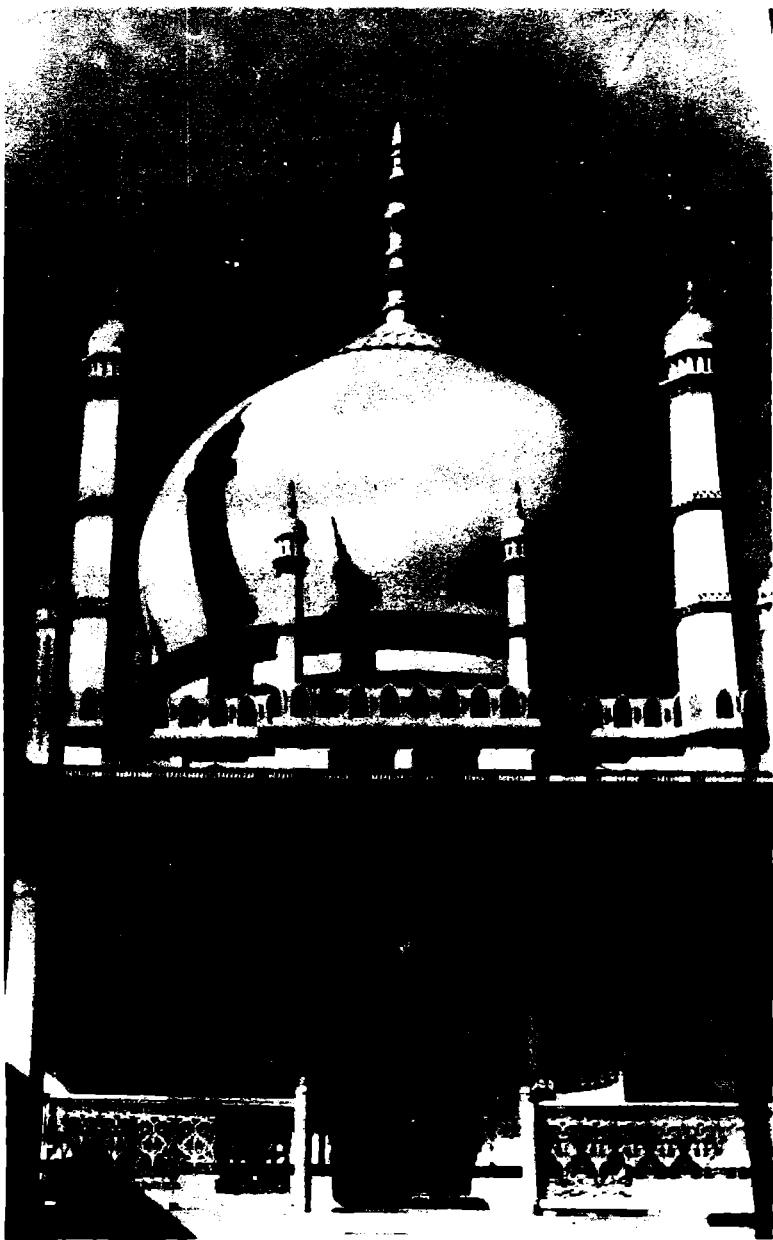
36. Education Extension Centre Mosque, A. D. 1965



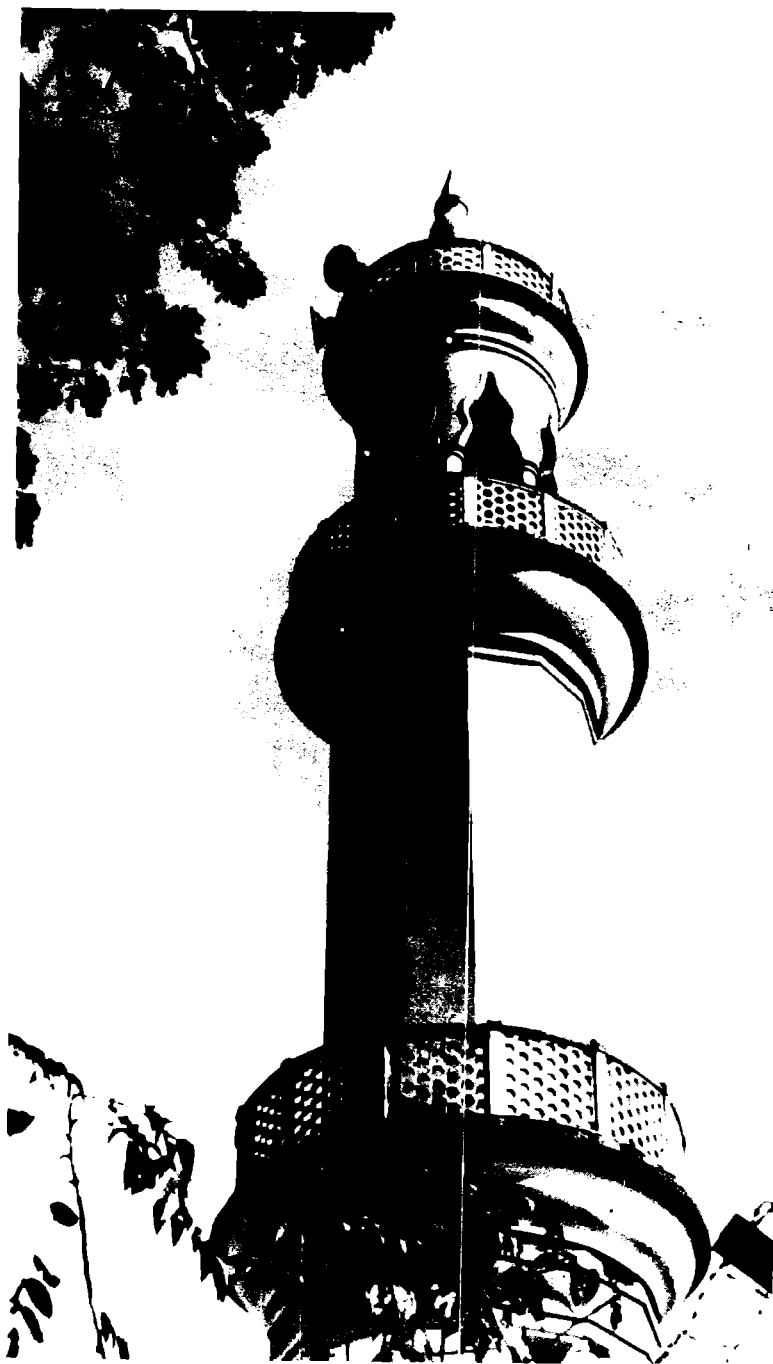
37. Dacca University Mosque, general view, A. D. 1966



38. Dacca University Mosque, minar



39. Faqir Bari Masjid, Mirpur Section 10, A. D. 1967



40. Secretariat Jami Masjid, Ramna, minar, A. D. 1970

CHRONOLOGICAL LIST OF MOSQUES IN DACCA CITY

with location, date, builder, etc.

Index : * Pre-Mughal ** Mughal

- **1.** Mosque of Binat Bibi, Narinda, Dacca, 1457, Bakht Binat, 1110 Sq. feet, remodelled.
- **2.** Mosque and Gateway at Naswallah Gulli, 1459, Khawaja Jahan, now in ruins.
- **3.** Zindabahr Jami Masjid, 54, Zindabahr 1st Lane, Dacca, 1612, reconstructed in 1971, Mir Mansur, 900 Sq. feet, originally single-domed, now double-storied.
- **4.** Islam Khan-ki-Masjid, 38, Syed Aulad Hossain Lane, Dacca, Early 17th century, Islam Khan, 2100 Sq. feet, Madrasa.
- **5.** Shah Shaheb's Bazar Pool Masjid, 87, Nawabpur, Dacca-1, 1626, 3300 Sq. feet, 3-domed.
- **6.** Hajibeg Masjid, 22B/Dhakeswari Lane, Dacca-2, 1630, Mazhar Hasan Haji Beg, a Mughal soldier, 2000 Sq. feet, Madrasa.
- **7.** Kazi Muhammad Sharif Masjid, 1633, reconstructed in 1960, Kazi Muhammad Sharif, 4900 Sq. feet, Madrasa, 3-domed, minar.
- **8.** Dhanmandi Idgah Masjid, Road No. 13, Dhanmandi Residential Area, Dacca—2, 1640, Mir Abul Qasim, State Manager under Shah Shuja, 4900 Sq. feet, Madrasa.

- **9.** Churihatta Masjid, 26, Haydar Baksh Lane, Dacca-11, 1649, Muhammad Beg, a Mughal Officer, 8000 Sq. feet, Madrasa, do-chala roof.
- **10.** Dalati Bazar Masjid, 284, Jagannath Shaha Road, Dacca-11, 1650, 900 Sq. feet, Madrasa.
- **11.** Aga Masih Lane Masjid, 70, Aga Masih Lane, Dacca-2, 1659, 2800 Sq. feet, Madrasa, double-storied, minar.
- **12.** Allakuri Masjid, Sath Gumbaz Road, Muhammadpur Bus Stand, Dacca—7, 1660, 2000 Sq. feet, 8 feet high plinth, single dome.
- **13.** Bhat Masjid, 199, Lalbagh Road, Dacca—9, 1662, 1500 Sq. feet, Madrasa, high plinth.
- **14.** Shaista Khan's Masjid, 7, Babu Bazar Lane, Dacca-1. 1664, Shaista Khan, 600 Sq. feet, 3-domed, oldest Shaista Khani mosque.
- **15.** Chaukbazar Shahi Masjid, Chaukbazar, Dacca—1, 1666, Shaista Khan, 8100 Sq. feet, renovated, originally 3-domed, 10 feet high platform.
- **16.** Armanitola Bagher Masjid, 99, K. P. Ghose Road. Dacca—1, 1669, Hinda Bibi, 1215 Sq. feet, 3-domed, on platform.
- **17.** Baddanagar Munshibarir Masjid, Baddanagar, Dacca—19, 1672, 1480 Sq. feet, Madrasa.
- **18.** Amligola Chhoto Masjid, 8, Jagannath Shaha Road, Dacca—9, 1676, 600 Sq. feet, single-domed, Madrasa.
- **19.** Siddiquebazar Jami Masjid, Siddiquebazar, Dacca, 1676, Manwar Khan, 5000 Sq. feet, 3-domed, double storied, Madrasa.
- **20.** Jurain Mazar Masjid, Jurain, Dacca, 1676, 700 Sq. feet, single-domed.

- **21. Bangshall Jami Masjid, 7, Bangshall, Dacca—1, 1676, Badruddin Haji Bhutto, 7000 Sq. feet, 8-domed, meant for Ahl-i-Hadith. (Pl. 7)**
- **22. Kauran Bazar Shahi Masjid, Kauran Bazar, Tejgaon, Dacca, 1679, Khawaja Malik Ambar, Sq. feet, 3-domed, platform, decorated, Madrasa.**
- **23. Lalbagh Fort Masjid, Lalbagh Fort, Dacca, 1679, Muhammad Azam, 1500 Sq. feet, 3-domed, 4 feet thick wall. (Pls. 3-5)**
- **24. Haji Khawaja Shahbaz's Masjid, Shahbagh, Dacca—2, 1679, Haji Khawaja Shahbaz, 2000 Sq. feet.**
- **25. Satgumbaz Masjid, Muhammadpur, Dacca—7, 1680, Shaista Khan, 1500 Sq. feet, 4 feet thick wall. (Pl. 6)**
- **26. PEARI DAS ROAD JAMI MASJID, 39, PEARI DAS ROAD Dacca—1, 1689, Shaista Khan, 836 Sq. feet, single-domed.**
- **27. Aloo Bazar Masjid, 58, Haji Osman Ghani Road, Dacca—2, 1695, Sheikh Jan Muhammad bin Junaid, 3,200 Sq. feet, remodelled.**
- **28. K. Azam Lane Kabarasthan Masjid, 9, K. Azam Lane, Dacca—1, 1696, 1800 Sq. feet.**
- **29. Nimtoli Chhatawala Masjid, 5, Nawab Khatra, Dacca—2, 17th century, Shaista Khan, 2500 Sq. feet, single-domed, Minar. Madrasa.**
- **30. Armanitola Masjid, 98, Sarat Chandra Chakravarti, Dacca—1, 1700, reconstructed in 1970, 400 Sq. feet, double-storied.**
- **31. Kartalab Khan-ki-Masjid, 62, Begumbazar Road, Dacca—1, 1700-4, Murshid Kuli Khan, 4050 Sq. feet, 5-domed on platform, Madrasa. (Pls. 10-11)**
- **32. Lalbagh Shahi Masjid, 30, Shaista Khan Road, Dacca—11, 1703, reconstructed in 1975, Farrukh Siyar, 8000 Sq. feet.**
- **33. Khan Muhammad Mirdha's Masjid, 121, Lalbagh**

- Road, Dacca—1, 1706, Khan Muhammad Mirdha, 700 Sq. feet, Madrasa. (Pls. 12-13)
- **34.** Azimpura Graveyard Masjid, New Paltan, Azimpura, Dacca—9, 1726, Lal Faizullah, 2500 Sq. feet, three-storied, Madrasa.
- **35.** Gor-i-Shah Jami Masjid, Azimpur, Dacca—9, 1726, 1200 Sq. feet, on platform Madrasa.
- **36.** Bhattikhana Jami Masjid, 42, S.K. Das Road, Dacca—4, 1757, reconstructed, 1898, 1949, Kader Bibi, 570 Sq. feet, double-storied, Madrasa.
- **37.** Satrouza Masjid, Satrouza, Dacca—1, 1770, 2000 Sq. feet, decoration, Minar, Madrasa.
- **38.** Khawaja Dewan Lane Shahi Masjid, Khawaji Dewan Lane, Dacca—1, 1775, Lutfar Rahman, 1500 Sq. feet, Madrasa.
- **39.** Banglar Duar Masjid, 93, Nazirabazar Lane, Dacca, 1776, 1600 Sq. feet, Madrasa.
- **40.** Gholam Mustafa Lane Masjid, 4, Gholam Mustafa Lane, Dacca—2, 1776, 875 Sq. feet, decorated, mihrab, Madrasa.
- **41.** Roy Saheb Bazar Masjid, 20, Nasiruddin Sardar Lane, Roy Saheb Bazar, Dacca—1, 1776, 3500 Sq. feet, double-storied, Minar, Madrasa.
- **42.** Kazirbagh Masjid, 22, Hazaribagh Road, Dacca—9, 1776, 1050 Sq. feet, Madrasa.
- **43.** Lalbagh Masjid, 28, Dhakeswari Road, Dacca—1, 1776, 1400 Sq. feet, single-domed. 3 Minars.
- **44.** Farashganj Jami Masjid, 14, Ananda Mohan Das Lane, Dacca—4, 1776, 960 Sq. feet, single-domed.
- **45.** Khawaja Nehal Masjid, 15, Abul Hasnat Road, Satrouza, Dacca-1, 1778, Habibullah, 4400 Sq. feet, decorated, Minar, Madrasa.

- **46. Rukunpur Jami Masjid, 6 Kunja Babu Lane, Dacca-1
1784, reconstructed in 1963, 1887 Sq. feet, Minar,
Madrasa.**
- **47. Kazi Abdur Rauf Road Masjid, 2 Kazi Abdur Rauf
Road, Kalta Bazar Dacca—1, 1793, 800 Sq. feet,
single-domed, platform.**
- **48. Nawabganj Bazar Masjid, 105, Nawabganj, Dacca-9,
18th cent, 3080 Sq. feet, platform, Madrasa. (Pls.8-9)**
- **49. Nolgola Shahi Masjid, 52, Nolgola, Dacca-1, 18th
cent, 1200 Sq. feet, 3-domed, Madrasa.**
- **50. Tara Masjid (Star Mosque), 8/1 Abul Khairat Road,
Dacca-1 18th cent, Mirza Ghulam Pir, reconstructed
in 1926 and decorated by Alijan Bepari, 900 Sq.
feet, Madrasa. (Pl. 22)**
- **51. Musa Khan ki-Masjid, 3, Curzon Hall, Dacca-2,
18th cent, Munawwar Khan, 2000 Sq. feet 3-domed,
(Pls. 16-17)**
- **52. Court Masjid, 5, Court House Street Dacca-1. 1800,
900 Sq. feet, three-storied, Minar, Madrasa.**
- **53. Paribagh Shah Saheb's Masjid, Shah Saheb Road
Paribagh, Dacca-2, 1800, Hazrat Maulana Abdur
Rahman, 8000 Sq. feet, double-storied.**
- **54. Haranath Ghose Road Masjid, 72, Haranath Ghose
Road, Dacca-1, 1801, 875 Sq. feet, Minar, Madrasa.**
- **55. Abdul Hadi Lane Masjid, 23, Abdul Hadi Lane,
Dacca-2, 1804, 2000 Sq. feet, double-storied.**
- **56. Burhanpur Jami Masjid, Hazaribagh, Dacca-9, 1810,
reconstructed in 1962, 1050 Sq. feet, Madrasa.**
- **57. Municipality Street Masjid, Municipality Street,
Dacca-1, 1810, 1050 Sq. feet, single-domed, Minar.**
- **58. Kolutola Jami Masjid, Kolutola Mufti Lane, Dacca-1.
1812, 2400 Sq. feet, single-domed, Minar.**
- **59. Bangla Bazar Bara Masjid, 3, Shirish Das Lane, Bangla**

- Bazar, Dacca—1, 1812, 875 Sq. feet, Madrasa.
- **60.** Sitara Begum Masjid, Piari Das Road, Dacca—1. 1819, reconstructed in 1953, Sitara Begum, 1800 Sq. feet, Madrasa.
 - **61.** Kazi Alauddin Road Masjid, 77, Kazi Alauddin Road, Dacca-2, 1826, 2000 Sq. feet, dome, Minar, Madrasa.
 - **62.** Azimpur Small Daira Sharif Masjid, 42/2 Azimpur Road, Dacca-1. (Pl. 23) 1826, Hazrat Shah Sufi Raushan Ali, 1200 Sq. feet, Madrasa.
 - **63.** Imamganj Masjid, 35/1 Imamganj, Dacca-11, 1826, 2250 Sq. feet, three storied, Madrasa.
 - **64.** Companyganj Masjid, 32, Companyganj, Dacca-1. 1826, 1750 Sq. feet, Minar, Madrasa.
 - **65.** Panch Bhai Ghat Lane Jami Masjid, 28, Panch Bhai Ghat Lane, Dacca-1, 1826, 750 Sq. feet, Minar, Madrasa.
 - **66.** Iron Bridge Jami Masjid, 9, Keshab Banerjee Road, Dacca-4, 1826, Babu Miah, 1050 Sq. feet, Minar.
 - **67.** Islampur Masjid, Islampur Road, Dacca-1, 1827, Jabbu Khanum, 2200 Sq. feet, three-domed, double-storied.
 - **68.** Rahmatganj Chatawala Masjid, 52, Water Works Road, Dacca-11, 1830, 1200 Sq. feet, Minar.
 - **69.** Malitola Masjid, Malitola, Dacca-1, 1836, Niamat Allah, 3000 Sq. feet, Madrasa.
 - *70.** Lalbagh Kamrangi Char Bara Masjid, 9, R.N.D. Road, Dacca—9, 1840, Dewan, 2000 Sq. feet, Minar, Madrasa. (Pl. 23)
 - *71.** Kalta Bazar Bara Masjid, 70, Haji Abdul Majid Lane, Dacca—1, 1840, reconstructed in 1975, 2600 Sq. feet, decoration, Minar.
 - **72.** Sutrapur Bazar Jami Masjid, 127, R. M. Das Road, Dacca—1, 1840, reconstructed in 1974, 2700 Sq.

feet, Madrasa.

- 73. Miah Shaheb's Maidan Masjid, 57, Lakshmi Bazar, Dacca—1, 1850, Bayazid ibn Zafar, 625 Sq. feet, Madrasa, double-storied Minar.
- 74. Rahmatganj Masjid, Haji Ballu Road, Dacca—11, 1856, Haji Ballu, 1200 Sq. feet, single-domed, Minar, Madrasa.
- 75. Muradpur Sarkar Barir Masjid, Muradpur, Dacca, 1866, reconstructed in 1861, Lal Miah Sarkar, 1000 Sq. feet, Madrasa.
- 76. Koyettuli Jami Masjid, Koyettuli, Dacca, 1870, 1200 Sq. feet, double-storied.
- 77. Bakshi Bazar Jami Masjid, 28, Umesh Dutta Road, Dacca—19, 1875, 875 Sq. feet, single-domed, Madrasa.
- 78. Middle Badda Jami Masjid, Badda, Dacca—12, 1876, 1200 Sq. feet, Madrasa.
- 79. Zinda Bahar Kamranga Masjid, 29, Zinda Bahar Ist Lane, Dacca—1, 1876, reconstructed in 1974-75, Akhtarunnesa, 1500 Sq. feet, dome in the shape of kamranga (sour fruit), Minar.
- 80. Maulavi Bazar Masjid, 15, Maulavi Bazar, Dacca—11, 1876, 3600 Sq. feet, three-storied.
- 81. Rajani Ghose Lane Masjid, Rajani Ghose Lane, Dacca—11, 1876, 1200 Sq. feet, double-storied, Minar.
- 82. Gajmahal Chhoto Masjid, Hazaribagh Road, Dacca—9, 1876, 1050 Sq. feet, Madrasa.
- 83. Khilgaon Old Pucca Masjid, Khilgaon Rehabilitation Area, Block C, Dacca—17, 1876, 1350 Sq. feet, Madrasa.
- 84. Manipur Westpara Jami Masjid, Mirpur, Dacca—16, 1876, Mostafa Mollah, 800 Sq. feet, Madrasa.

85. Karatitola Chhoto Masjid 8, Karatitola, Dacca—1, 1876, reconstructed in 1968, 900 Sq. feet, Madrasa.
86. Keshab Banerjee Road Masjid, 36, Keshab Banerjee Road, Dacca—4, 1876, 1000 Sq. feet, Madrasa, single-domed.
87. Thathari Bazar Masjid, 4, B. C. C. Road, Dacca—3, 1876, 1650 Sq. feet, Madrasa, single-domed, double-storied.
88. Madan Shah Lane Jami Masjid, 14, Madan Shaha Lane, Dacca—1, 1876, 1650 Sq. feet.
89. Masurikhola Shah Shaheb Masjid, Masurikhola, 1876, Hazrat Shah Ahsanullah, 1625 Sq. feet, Madrasa.
90. Mirza Ali Naki Dewri Masjid, 49, Mirza Ali Naki Dewri Lane, Dacca—1, A Shiah Lady, 750 Sq. feet, Madrasa.
91. Nawabbari Masjid, 13, Ahsanullah Road, Dacca—1, 1884, Nawabs of Dacca, 3600 Sq. feet, double-storied, Madrasa.
92. Paltan Maidan Masjid, Paltan Maidan, Dacca—2, 1885, A lady, 1050 Sq. feet, single-domed. (Pl. 30)
93. Matia Masjid, 130/B Khilgaon Choudhury Para, Dacca—14, 1885, 2000 Sq. feet, Madrasa.
94. Maghbazar Crossing Jami Masjid, Maghbazar, Dacca, 1886, reconstructed in 1962, Hanif Ali Bepari, 3000 Sq. feet, double-storied, Madrasa.
95. Rajabari Masjid, Postogola, Dacca—4, 1890, Nebu Bepari, 500 Sq. feet, single-domed, Minar.
96. Lalbagh Char Chhoto Masjid, 29, Rajnarayan Dhar Road, Dacca—9, 1890, Abdullah, 750 Sq. feet, single-domed, Madrasa.
97. Eskarton No. 1 Masjid, Mymensingh Road, Dacca—2, 1890, Kanu Bepari, 3780 Sq. feet, Madrasa.

98. Magh Bazar Shah Shaheb Bari Masjid, Maghbazar, Dacca—17, 1895, 2500 Sq. feet, Madrasa.
99. Zafarabad Jami Masjid, Zafarabad, Dacca—7, 1895, reconstructed in 1968, 1750 Sq. feet, Madrasa.
100. North Bhasabhoo Ground Jami Masjid, North Bhasaboo, Dacca—14, 1896, 1050 Sq. feet, Madrasa.
101. Bangshall Chhoto Masjid, 225, Bangshall Road, Dacca—1, 1896, Allah Baksh Bepari, 600 Sq. feet.
102. Abdul Aziz Lane Masjid, 85, Abdul Aziz Lane, Dacca—9, 1899, 1050 Sq. feet, Madrasa.
103. Badamtoli Masjid (Amiruddin's Masjid), Badamtoli, Dacca—1, 1900, reconstructed in 1972, Amiruddin Darogha, 1800 Sq. feet, single-domed, Madrasa.
104. Babu Bazar Jami Masjid, Babu Bazar, Dacca—1, 1901, 1500 Sq. feet, double-storied, minar, 3-domed.
105. Mirpur Bus Stand Masjid, Dacca Teacher's Training College Masjid, Mirpur, Dacca—5, 1903, Govt., 2000 Sq. feet.
106. Bagdasa Lane Masjid, west of Naya Bazar, 20th cent.
107. Bagdasa Lane Jami Masjid, Bagdasa Lane, Dacca—1. 1905, 1000 Sq. feet, Madrasa, single-domed,
108. Madartek Jami Masjid, Madartek, Dacca—14, 1905, Md. Chand Miah, 2100 Sq. feet, Madrasa, Minar.
109. Eskarton Garden Masjid, Eskarton Garden, Dacca—2. 1905, 1500 Sq. feet, Madrasa.
110. Postogola Mollah Bari Masjid, Karimullah Bagh, Dacca—4, 1905, Jalal Baksh Mollah, 3250 Sq. feet, Madrasa.
111. Islampur Charkhalifa Masjid, 13/14 Islampur Road, Dacca—1, 1906, 225 Sq. feet, originally single-domed but now three-storied, 5-domed.
112. Sikkatuli Masjid, 1/4 Sikkatuli, Dacca, 1906, Chand Khan, 2000 Sq. feet, Madrasa.

113. Rampura Pucca Masjid, Rampura, Dacca—12, 1906, Abdul Karim Mattabar, 750 Sq. feet, Madrasa.
114. Tali Masjid, Charak Ghat Rayer Bazar, Dacca—9, 1906, Sona Miah, 2200, Sq. feet, Madrasa.
115. Mill Barrack Masjid, Sutrapur, Dacca—4, 1908, 400 Sq. feet, Madrasa.
116. Thanda Hossaini Masjid, 77, Satish Sarkar Road, Dacca—4, 1910, 2400 Sq. feet, single-domed, Madrasa.
117. Jurain West side Masjid, Jurain, Dacca, 1911, reconstructed in 1975, 800 Sq. feet, Madrasa.
118. Fulbaria Purana Station Masjid, Fulbari, Dacca, 1912, Lal Miah Kochuan (Coachman), 2250 Sq. feet, single-domed, Minar, Madrasa.
119. Bangshall Purana Mughaltuli Masjid, 34, Patuatuli Road, Dacca—1, 1913, 6500 Sq. feet, double-storied, Madrasa.
120. Tatkhana Lane Masjid, 3, Tatkhana Lane, Dacca—1, 1913, Kabiraj Aftabuddin Biswas, 1000 Sq. feet, 7-domed.
121. Bhagalpur Masjid, 80, Bhagalpur Lane, Dacca—9, 1916, 1500 Sq. feet, 3-domed, Minar.
122. Karatitola Jami Masjid 40, Karatitola, Dacca—1, 1918, 900 Sq. feet, Madrasa.
123. Koshaituli Masjid, 26/27 K. Ghose Street, Dacca—2, 1919, 1st extension : 1945, 2nd extension : 1971, Abdul Bari Bepari & others, 3080 Sq. feet, three-domed minar, highly ornamented, Madrasa, (Pls. 25-29).
124. Bangshall Malibag Masjid, Bangshall, Dacca, 1920, reconstructed in 1972, 2400 Sq. feet, Madrasa.
125. Urdu Road Jami Masjid, Urdu Road, Dacca, 1920, 3500 Sq. feet, Madrasa.

126. Goran Old Masjid, 311 Goran, Dacca-14, 1921, 1200 Sq. feet, Madrasa.
127. Sukrabad Jami Masjid, 34, Sukrabad, Dacca—15, 1926 reconstructed in 1948, Maulana Nekbar Ali, 1600 Sq. feet, Madrasa.
128. Shawamibagh Masjid, 82, Shawamibagh, Dacca-1, 1926, 2000 Sq. feet.
129. Salimullah Hall Masjid, Salimullah Hall, Dacca—2, 1929, Dacca University, 12500 Sq. feet, No Friday Mosque.
130. Ibrahimpur East Side Masjid, Ibrahimpur, Dacca—15, 1930, reconstructed in 1950, 1200 Sq. feet, Madrasa.
131. Aulad Hossain Market Masjid, Airport Road, Dacca, 2400 Sq. feet.
132. Chotto Katra Bara Masjid, 55, Hakim Habibur Rahman Road, Dacca—11, 1930, 2000 Sq. feet, 3-domed, three-storied, Minar, Madrasa.
133. Gopibagh Masjid, Gopibagh, Dacca—3, 1930, 3000 Sq. feet, double-storied, Minar, Madrasa.
134. Shahjahanpur Jami Masjid, 29, South Shahjahanpur, Dacca—2, 1931, Akbar Ali, 2850 Sq. feet, Madrasa.
135. Babu Bazar Chhoto Masjid, Babu Bazar, Dacca, 1931, 750 Sq. feet, decorated, Madrasa.
136. Delu Bepari Barir Masjid, Dacca,—Tangali Diversion Road, Dacca—17, 1932, reconstructed in 1964, 1200 Sq. feet, Madrasa.
137. Dalpur Masjid, Dalpur, Dacca—4, 1933, 750 Sq. feet, Madrasa.
138. Hazaribagh Battola Masjid, 151 Hazaribagh Road, Dacca—1, 1935, 1450 Sq. feet, Madrasa.
139. Sarat Gupta Road Masjid, 84, S. G. Road, Dacca—1, 1935, Dhanu Bepari, 540 Sq. feet.
140. Chhoto Katra Chhoto Masjid, 32, Hakim Habibur

- Rahman Road, Dacca—11, 1939, 750 Sq. feet, three-storied, Minar, Madrasa.
141. Tejgaon Railway Station Masjid, Tejgaon, Dacca—8, 1940, 2500 Sq. feet.
 142. Testeri Bazar Jami Masjid, Testeri Bazar, Airport Road, Dacca—8, 1950, reconstructed in 1975, 2600 Sq. feet, single-domed.
 143. Dayaganj Bazar Masjid, Dayaganj, Dacca—1, 1941, reconstructed in 1940, 3000 Sq. feet, Minar, Madrasa.
 144. Tantibazar Chhoto Masjid, 24, Prasanna Poddar Lane, Dacca—1, 1942, 1250, Sq. feet, double-storied, Madrasa.
 145. Mugdapara Jami Masjid, Mugdapara, Dacca—14, 2275 Sq. feet, Madrasa.
 146. Ahsanullah Road Masjid, Nawabpur, Dacca—2, 1945, 2000 Sq. feet, Madrasa, double-storied, minar.
 147. Haji Moynuddin Road Masjid, 16, Haji M. Road, Dacca—1, 1945, 2250 Sq. feet, Madrasa.
 148. Agargaon Bara Masjid, Agargaon, Dacca—16, 1945, 1600 Sq. feet, Madrasa, single domed, decorated.
 149. Maulana Barir Masjid, 194, South Jatrabari, Dacca—4, 1945, reconstructed in 1973, 1200 Sq. feet, Madrasa.
 150. Choudhuri Bazar Masjid, 70, Subal Das Lane, Dacca—9, 1945, 2000 Sq. feet, Minar, Madrasa.
 151. Maneswar Road Masjid, 13, Maneswar Road, Hazaribagh, Dacca—9, 1945, Ali Ahmad, 600 Sq. feet, Madrasa.
 152. Dinanath Sen Road Jami Masjid, 1, Dinanath Sen Road, Dacca—4, 1945, 1200 Sq. feet, Madrasa.
 153. Zinda Bahar Masjid, 15, Zinda Bahar 2nd Lane, Dacca—1, 1946, reconstructed in 1966, Haji Khali-

- Iur Rahman, 2800 Sq. feet, Minar, Madrasa.
154. Delu Road Masjid, Delu Road, Dacca—1, 1946, 875 Sq. feet, Madrasa.
 155. Nakhalpara Jami Masjid, Nakhalpara, Dacca—8, 1946, 1200 Sq. feet, Madrasa.
 156. Gandaria Murgitola Masjid, 129, Distillery Road, Dacca—4, 1946, 2320, Sq. feet, Minar, Madrasa.
 157. Munshi Barir Masjid, Mir Haji Bagh, Dacca—4, 1947, Madrasa.
 158. Tantibazar Masjid, 29, Kotwali Road, Dacca—1, 1948, (reconstructed), Sk. Azim, 1800 Sq. feet, originally a small mosque, but destroyed in 1947.
 159. Kazi Barir Jami Masjid, Mir Haji Bagh, Dacca—4, 1948, 500 Sq. feet, single-domed.
 160. Uttar Para Jami Masjid, Mirpur, Section 10, Dacca—16, 1948, 750 Sq. feet, Madrasa.
 161. Karimullah Bagh Masjid, 15, Karimullah Bagh, Dacca—4, 1948, Alimuddin Moktar, 1200 Sq. feet, Madrasa.
 162. Dholair Par Masjid, Dacca—4, 1949, reconstructed in 1976, 1200 Sq. feet, Madrasa.
 163. Hakkani Masjid 3, West End Street, Dhanmandi R/A, Dacca—5, 1949, 900 Sq. feet.
 164. Nawabganj Masjid, 60, Nawabganj Road, Dacca—9, 1949, 1300 Sq. feet, Minar, Madrasa.
 165. Guard Shaheber Masjid, 64, Kazi Alauddin Road, Dacca—2, 1950, 1200 Sq. feet, double-storied.
 166. Suritola Jami Masjid, 155, Lutfur Rahman Lane, Dacca—1, 1950, Yusuf Bepari, 4800 Sq. feet, Madrasa, Minar.
 167. Muradpur Masjid, Muradpur, Dacca—8, 1950, 625 Sq. feet, high platform, Madrasa.
 168. Khejur Bagan Masjid, Sher-i-Bangla Nagar, Dacca,

- 1950, 1000 Sq. feet, Madrasa.
169. Baghbari Doani Masjid, Mirpur, Section No. 12, Dacca—16, 1950, 375 Sq. feet, Madrasa.
 170. Mirpur Jami Masjid, Mirpur, Section no. 12. Dacca—16, 1950, Sultan Ahmad, 3500 Sq. feet, Madrasa.
 171. Hakkania Jami Masjid, Peel Khana Road, Dacca—1, 1950, Ayyub Ali Sardar, 450 Sq. feet, Madrasa.
 172. Gandaria Jami Masjid, 100, Distillery Road, Dacca-4, 1950, 1350 Sq. feet, Minar, Madrasa.
 173. Mazar Masjid, Station Road, Dacca—8, 1951, Abdus Sukur Choudhury, 1200 Sq. feet.
 174. Fakirapool Masjid, Fakirapool, Dacca—2, 1951, 1500 Sq. feet, Minar, Madrasa.
 175. Momtaz Manzil Masjid, Hari Charan Roy Road, Dacca—4, 1951, Naylak Sardar, 775 Sq. feet, double-storied, Madrasa.
 176. Nazira Bazar Chhoto Masjid, Nazirabazar, Dacca—1952, 1050 Sq. feet, single-domed, Madrasa, Minar.
 177. Matikata Bara Masjid, 1952, 2000 Sq. feet, Minar, Madrasa.
 178. Kalabaghan Jami Masjid, 96, Baniruddin Road, Dacca—5, 1952, 2700 Sq. feet, Madrasa.
 179. Kathalbaghan Khal Par (canal side) Masjid, 67, Free School Street, Dacca, 1952, reconstructed in 1964, Newaz uddin Ahmad, 2726 Sq. feet, Madrasa.
 180. Motijheel Jami Masjid, 154, Motijheel C.A., Dacca—2, 1952, 13,050 Sq. feet.
 181. Lalkuthi Bait al-Mamur Masjid, Mirpur, Dacca-16, 1952, 1200 Sq. feet, Madrasa.
 182. Thathari Bazar Talab (Pond) Masjid, 29/1, B.C.C. Road, Thathari Bazar, Dacca—3, 1952, 2000 Sq. feet, Madrasa.
 183. Kakrail Masjid, Kakrail, Dacca—2, reconstructed in

1952, 15.000 Sq. feet, Madrasa.

- 184. Dacca Cotton Mills Masjid, Dacca, Cotton Mills, Postogola, Dacca—4, 1952, 5600 Sq. feet, Madrasa.**
- 185. Aloo Bazar Bara Masjid, 1953, 5600 Sq. feet. Madrasa.**
- 186. North Bhasabhoo Ground Jami Masid, North Bhasabhoo, Dacca—14, 1953, 1800 Sq. feet, Madrasa.**
- 187. Baghabari Char Ali Masjid, Baghabari, Mirpur Section 10, Dacca—16, 1953, Lal Miah, 1400 sq. feet.**
- 188. Dacca Medical College Hostel Masjid, Dacca—2 1953, 1600 Sq. feet, not a Jami Masjid.**
- 189. Ganaktuli Chhoto Masjid, Ganaktuli, Dacca—9, 1953, Haji Surjat Ali, 875 Sq. feet, Madrasa.**
- 190. Haji Barir Masjid, Mir Haji Bagh, Par Gandaria, Dacca—4. 1954, 900 Sq. feet, Madrasa.**
- 191. Khilgaon Thilfa Para Masjid, 194, Khilgaon, Dacca-14.**
- 192. South Paikpara Masjid, South Paikpara, Mirpur, Dacca—10, 1954, 1200, Sq. feet, Madrasa.**
- 193. Baghbari Bara Ani Shahi Masjid, Mirpur Section No. 2, Dacca—16, 1954, Ahsanullah, 1250 Sq. feet, Madrasa.**
- 194. Kellar Crossing Masjid, 29, Kazi Riazuddin Road, Dacca, 1954, 1225 Sq. feet.**
- 195. Nazimuddin Road, Dacca—1, 1254, 1200 Sq. feet, Minar.**
- 196. Takerhat Lane Bara Masjid, Takerhat, 1955, 2000 Madrasa, 2-domed, decoration, Minar.**
- 197. Nazirabazar Jami Masjid, 45, Kazi Alauddin Road, Dacca, 1955, 1500 Sq feet, 2-domed, Minar, Madrasa.**
- 198. Bangshall Road Jami Masjid, 241, Bangshall, Dacca, —6, 1955, 3200 Sq. feet, three storied, 3-domed Minar, Madrasa.**

199. Basa Bari Lane Bara Masjid, Basabari Lane, Dacca, 1955, 2000 Sq. feet, double-storied Minar, decoration, Madrasa.
200. Kafrul Madhapara Masjid, Kafrul, Dacca—16, 1955, 1051 Sq. feet, Madrasa.
201. Dhamalkot Chhoto Masjid, Dacca Cantonment, Dacca—6, 1955, 8751 Sq. feet, Madrasa, Minar.
202. East Kafrul Masjid, Kafrul, Dacca—16, 1955, 875 Sq. feet, Madrasa.
203. Bhasantek, Pucca Masjid, Bhasantek, Dacca, 1955, 876 Sq. feet, Minar, Madrasa.
204. Mahakhali Jami Masjid, Mahakhali School Road, Dacca—12, 1955, 3600 Sq. feet, Madrasa.
205. Uttar (East) Jatrabari Jami Masjid, 93, Uttar Jatrabari, Dacca, 1955, 12000 Sq. feet, Madrasa.
206. Masjid Bait al-Mamur, New Elephant Road, Dacca—5, 1955, reconstructed in 1933, Haji Md. Mansur Ali, 6400 Sq. feet.
207. North Shahjahanpur Jami Masjid, 599, North Shahjahanpur, Dacca—17, 1955, 4200 Sq. feet, Madrasa.
208. Faridia Jami Masjid, North Kamalapur, Dacca—17, 1955, 840 Sq. feet.
209. Sheesh Mahal Masjid, Baghbari, Mirpur, Dacca, 1955, 1050 Sq. feet, Madrasa.
210. Azimpur Estate Jami Masjid, Azimpur, Dacca—1, 1955, Govt., 6000 Sq. feet, Madrasa.
211. Begumbazar Chhoto Masjid, 62, Begumbazar Road, Dacca—11, 1955, 1600 Sq. feet, Madrasa, Minar.
212. Malitola Lane Masjid, 9, Malitola Lane, Dacca, 1946, 1000 Sq. feet, double-storied, Minar, Madrasa.
213. Mahakhali Shahi Masjid, Mahakhali, Dacca—12, 1956, 3000 Sq. feet.
214. Saidabad Jami Masjid, 34, Saidabad, Dacca—4,

- 1956, 875 Sq. feet, Madrasa.
215. Airport Jami Masjid, Airport Road, Dacca, 1956 Rezvi, 1800 Sq. feet.
 216. North Kamalapur New, Masjid, 65, North Kamalapur, Dacca-14, 1956, Abdul Wahhab Bepari, 3400 Sq. feet, Madrasa.
 217. South Kamalapur Colony Masjid, 131, South Kamalapur, Dacca-17, 1956, 1200 Sq. feet, Madrasa.
 218. Purana Paltan Jami Masjid, 17, Purana Paltan, Dacca-2, 1956, 5000 Sq. feet, three-storied. (Pl. 30), Madrasa.
 219. Gandaria Bara Masjid, 29/1 Rajani Choudhury Rd., Dacca-4, 1956, 2750 Sq. feet, Madrasa.
 220. Jorphul Masjid, 24 Jorphul, Dacca-1, 1956, 1400 Sq. feet, double-storied, Minar.
 221. Signal Unit Masjid, Dacca Cantonment, Dacca, 1957, 1204 Sq. feet.
 222. South Banani Jami Masjid, Amtoli, Banani, Dacca-12, 1957, Hashem Ali, 1400 Sq. feet, Madrasa.
 223. South Bagun Bari Jami, Masjid, Tajgaon Industrial Area, Dacca-17, 1957, 875 Sq. feet, Madrasa.
 224. Piara Bagh Jami Masjid, 90, Piara Bagh, Dacca 17 1957, Haji Hafez Moniruddin, 3000 Sq. feet, Madrasa.
 225. Gulbagh Masjid, 31, Gulbagh, Dacca-17, 1957, 1500 Sq. feet, Minar, Madrasa.
 226. Bait-al-Falah Masjid, 88/A Sher Shah Suri Road, Dacca-7, 1957, 5304 Sq. feet, Madrasa.
 227. Ahsanullah Masjid, Engineering University, Dacca —2, 1957, Eng. Uni. 300, not a Jami Masjid.
 228. Zahurul Huq Hall Masjid, Zahurul Huq, Dacca University, Dacca-2, 1957 Dacca University, 5600 Sq. feet, not a Jami Masjid.

229. Siddheswari High School Masjid, Outer Circular Road, Dacca—17, 3500 Sq. feet, Madrasa.
230. Manzil-i-Shah Masjid, 69, New Paltan, Dacca—9, 1957, Ali Ahmad 600 Sq. feet, Madrasa.
231. Army Headquarter Lal Masjid, Dacca Cantonment, Dacca, 1958, 2700 Sq. feet.
232. Polytechnic Institute Jami Masjid, Tejgaon, Dacca, Govt. 4900 Sq. feet, Madrasa.
233. Anninbagh Masjid, Aminbagh, Dacca—17, 1958, 1350 Sq. feet, double-storied, Madrasa.
234. Madhubagh Masjid, Malibagh Choudhury Para, Dacca—17, 1958, 875 Sq. feet, Madrasa.
235. Kotbari Jami Masjid, Mirpur, Section No. 10, Dacca—13, 1000 Sq. feet, Madrasa.
236. Lalmatia Housing Society Masjid, Lalmatia Block C, Dacca—7, 1958, reconstructed in 1973, 3600 Sq. feet, Madrasa.
237. Sola Tenga Masjid, Sola Tenga, Rayer Bazar, Dacca—7, 1958, 800 Sq. feet, Madrasa.
238. Tikatoli Jami Masjid 39/40, Hatkhola Road, Dacca—3, 1958 3829 Sq. feet three-storied, Madrasa.
239. Suritola Chhoto Masjid, Lutfur Rahman Lane, Dacca—1, 1959, 500 Sq. feet, Miner, Madrasa.
240. Haji Osman Ghani Road Masjid, Haji Osman Ghani Road, Dacca—2, 1959, 30,000 Sq. feet, Madrasa.
241. Agargaon Chhoto Masjid, Agargaon, Dacca, 1959, 1050 Sq. feet, Madrasa.
242. Balurghat Jami Masjid, Dacca Cantonment, 1959, 750 Sq. feet, single-domed, Madrasa.
243. Manikdih Bara Masjid, Manikdih, Dacca—6, 1959, 1200 Sq. feet, Minar.
244. Kunipara Jami Masjid, Tejgaon, 1959, 12000 Sq. feet, Minar, Madrasa.

245. Pearabagh Bara Masjid, Pearabagh, Mirpur, Dacca—13, 1959, 1050 Sq. feet, Madrasa.
246. Bait al-Ashraf Masjid, Manipur, Mirpur, Dacca—16, 1959, Ali Muhammed, 500 Sq. feet, Madrasa.
247. Dacca University Administrative Building Mosque, Dacca University, Dacca, 1959, Dacca University, 1050 Sq. feet, not a Jami Masjid.
248. New Eskarton Masjid, New Eskarton, Dacca—2, 1959, 1350 Sq. feet, Madrasa.
249. Kachu Khet Purana Bazar Masjid, Kachukhet, Cantonment Area, Dacca—16, 1960, 1350 Sq. feet, Madrasa.
250. Matikhatta Masjid, Dacca Cantonment, Dacca—16, 1960, 1050 Sq. feet, Madrasa.
251. Banani Masjid, Plot no. F5/Model Town, Banani, Dacca—12, 1960, Abdul Hamid, 750 Sq. feet, Madrasa.
252. East Dhanmandi Jami Masjid, 320, Free School Street, Dacca—5, 1960, 1200 Sq. feet, double-storied, Madrasa.
253. Khilgaon Jheel Para Masjid, 194, Khilgaon, Dacca—14, 1960, 750 Sq. feet, Madrasa.
254. South Bhasabho Wahhab Colony Masjid, South Bhasabho, Dacca—14, 1960, 1000 Sq. feet, Madrasa.
255. Tannery Masjid, Hazaribagh, Dacca—9, 1960, 1500 Sq. feet.
256. Baddanagar Naya Masjid, 50/1 Badda Nagar Lane, Dacca—9, 1960, 900 Sq. feet, Madrasa.
257. Faridabad Emdad ul-Ulum Masjid, 74, Hari Charan Roy Road, Dacca—4, 1960, 7200 Sq. feet, Madrasa.
258. Faridabad Jami Masjid, 21/1, Lal Mohan Poddar, Lane, Gandaria, Dacca—4, 1960, reconstructed in

- 1977, 1800 Sq. feet, Madrasa.
259. Bait al-Mukarram Masjid, Bait al-Mukarram, Dacca—27th Jan, 1960, Haji Latif Bawani and others, 60,000 Sq. feet, (Pls. 31-33).
 260. Shaurapara Pucca Masjid, Mirpur, Dacca—16, 1960, 600 Sq. feet, Madrasa.
 261. Bait al-Aman Masjid, 1, Tajmahal Road, Mirpur, Dacca—7, 1960, 900 Sq. feet, Madrasa.
 262. Masjid-i-Bait al-Aman, 32/8 Tajmahal Road, Muhammadpur, Dacca—7, 1960, 1050 Sq. feet, Madrasa.
 263. Motibagh Masjid, 119 Siddique Bazar, Dacca, 1961, Moti Sardar, 3000 Sq. feet.
 264. Dhamalkot Masjid, Dacca—6, 1961, 1800 Sq. feet, Madrasa.
 265. West Kafrul Jami Masjid, 1961, 750 Sq. feet, Madrasa.
 266. Mahakhali Bazar Masjid, Mahakhali, Dacca—14, 1961, 1200 Sq. feet, Minar, Madrasa.
 267. Miradia Jami Masjid, Miradia, Dacca—14, 1961, 750 Sq. feet, Madrasa.
 268. D.L.R. Jami Masjid, Tejgaon, Dacca—8, 1961, 1200 Sq. feet.
 269. Nakhalpara Masjid, Nakhalpara, Dacca—8, 1961, 875 Sq. feet, Madrasa.
 270. Rahim Metal Works Jami Masjid, Tejgaon Industrial Area, Dacca—8, 1961, Jan Md. Ishaq, 15,000 Sq. feet.
 271. Khilgaon Bagicha Masjid, Khilgaon, Dacca—11, 1961, 750 Sq. feet, Madrasa.
 272. Peelkhana Post Office Masjid, Lalit Mohan Lane, Peelkhana, Dacca—9, 1961, 1800 Sq. feet, Minar, Madrasa.
 273. Bhasantek Jami Masjid, Dacca Cantonment, Dacca

- 6, 1962, Abdullah, 1050 Sq. feet.
274. Mahakhali Middle Para Jami Masjid, Mahakhali, Dacca—12, 1962, 1200 Sq. feet, Minar, Madrasa.
 275. Aeroplane Masjid, 390, Elephant Road, Dacca—5, 1962, Haji Md. Ismail, 3000 Sq. feet, Minar.
 276. Dhanmandi Green Corner Jami Masjid, 69, Green Corner Dacca—5, 1962, reconstructed in 1969, 720 Sq. feet, Madrasa.
 277. North Circular Jami Masjid, 1, North Circular Road, Dacca—5, 1962, 2700 Sq. feet, Madrasa.
 278. Chamelibagh Masjid, Chamelibagh, Dacca—14, 1962, 2700 Sq. feet, Madrasa.
 279. Mirpur Bus Stand Masjid, Mirpur, Dacca, 1962, 375 Sq. feet, Madrasa.
 280. Madrasa Alia Hostel Masjid, Madrasa-i-Alia, Bakshi Bazar, Dacca—1, 1962, 1200 Sq. feet, not a Jami Masjid.
 281. Criminal Court Masjid, Court House Street, Dacca—1, 1963, 1890 Sq. feet.
 282. Balurghat Masjid, Dacca Cantonment, Dacca, 1963, 1200 Sq. feet, Madrasa.
 283. North Badda Jami Masjid, Badda, Dacca-12, 1963, 600 Sq. feet, Madrasa.
 284. Gulshan Jami Masjid, Gulshan, Dacca, 1963, 2500 Sq. feet, single-domed, Madrasa.
 285. Telegraph and Telephone Colony Masjid, Motijheel Dacca-2, 1963, Govt., Madrasa.
 286. Peara Bagh Masjid, Peara Bagh, Dacca, 1963, Haji Abdus Sattar, 500 Sq. feet, Madrasa.
 287. Sher-i-Bangla Hall Masjid, Engineering University, Dacca-2, 1963, Engineering University, 900 Sq. feet, not a Jami Masjid.
 288. Ganaktoli Bara Masjid, 22 Ganaktoli, Dacca—9,

- 1963, 1125 Sq. feet, Madrasa.
289. Armanitola Street Masjid, 7, Armanitola, Dacca-1
1964, A lady, 1350 Sq. feet, double-storied.
 290. Patuatuli Jami Masjid, 78/2, Patuatuli, Dacca-7
1964, 15750 Sq. feet, originally small, but now
four-storied, Madrasa. (Pl. 35).
 291. Bagdara Lane Masjid, 5, Bagdara Lane, Dacca,
1964, 1250 Sq. feet, originally small, but now
double-storied, Madrasa.
 292. Gumti House Masjid, 45/1, Dinanath Sen Road,
Dacca-4, 1964, Muslim Sardar, 2000 Sq. feet,
double-storied, Madrasa.
 293. South Badda Jami Masjid, Badda, Dacca-12, 1964,
750 Sq. feet, Madrasa.
 294. North Jatrabari Green Canal Masjid, Jatrabari,
Dacca-4, 1964, 1050 Sq. feet, Madrasa.
 295. Dholairpar Masjid, Dholairpar, Dacca-4, 1964,
500 Sq. feet, Madrasa.
 296. Dhanmandi Masjid-i-Baitullah, Road No. 7, DRA,
Dacca-2, 1964, reconstructed in 1976, Govt. 2500
Sq. feet.
 297. Masjid Bait-un Noor, 216, Elephant Road, Dacca
—5, 1964, 260 Sq. feet, Madrasa.
 298. Taltari Noor Bagh Jami Masjid, Kurmitola Residen-
tial Area, Block B, Dacca—14, 1964, Govt.
 299. Motijheel Al-Helal Masjid, Motijheel, Dacca—2,
1964, 1000, Sq. feet, Madrasa.
 300. Motijheel Peer Jungi Mazar Masjid, Motijheel, Da-
cca—2, 1964 2400 Sq. feet, Madrasa.
 301. Kazipara Pucca Masjid, Mirpur, Dacca—13, 1964,
Haji Yusuf Ali, 1400 Sq. feet, Madrasa.
 302. West Paikpara Jami Masjid, West Paikpara, Mir-
pur, Dacca—10, 1964, 875 Sq. feet, Madrasa.

303. Baghbari Char Ani Masjid, Dacca—16, 1964, 1250 Sq. feet, Madrasa.
304. Market Masjid, Mirpur Section 6, Dacca—16, 1964, 900 Sq. feet, Madrasa.
305. Harirampur Masjid, Harirampur, Mirpur, Dacca—16, 1964, 1200 Sq. feet, Madrasa.
306. New Colony Masjid, Asad Gate, Dacca—7, 1964, Govt. 1600 Sq. feet, Madrasa.
307. Masjid al-Haram, Nazrul Islam Road, Dacca—7, 1964, 1750 Sq. feet, Madrasa.
308. Masjid-i-Bait al-Tayyibiah, Zahura Mahallah, Mirpur, Dacca—7, 1964, 1750 Sq. feet, Madrasa.
309. Sher-i Bangla Road Jami Masjid, 25/2, S. B. Road, Maneswar, Dacca—9, 1964.
310. Titumir Hall Masjid, Titumir Hall, Dacca, 1964, Engineering University, 900, Sq. feet, not a Jami Masjid.
311. Nazrul Islam Hall Masjid, Engineering University, Dacca—2, 1964, Eng. Uni., 500 Sq feet, not a Jami Masjid.
312. Public Works Department Jami Masjid, Segunbagicha, Dacca—2, 1964, Govt. 1350 Sq. feet.
313. Suhrawardi Hall Masjid, Engineering University, Dacca—2, 1964, 900 Sq. feet, not a Jami Masjid.
314. Abhoy Das Lane, Tikatuli, Dacca—3, 1964, 1200 Sq. feet, Madrasa.
315. Shambazar Jami Masjid, 12, Farashganj, Dacca—1 1964, Salamat Miah, 3000 Sq. feet.
316. Govt. Flour Mill Masjid, Postogola, Dacca—4, 1964, Mill Authorities, 832 Sq. feet.
317. Takerhat Lane Shahi Masjid, Takerhat Lane, Dacca, 1965, Khawaja Md. Ibrahim Kaderi, 750 Sq. feet.
318. Sikkatuli Chatawala Masjid, 63, Sikkatuli, Dacca, 1965, 900 Sq. feet, double-storied, Madrasa.

319. T.B. Hospital Masjid, Mahakhali, Dacca—12, 1965, 750 Sq. feet, Madrasa.
320. West Jatrabari New Masjid, 48, Jatrabari, Dacca—4, 1965, 720 Sq. feet.
321. Sher-i Bangla G Type Quarter Masjid, Dacca—15, 1965, 3600 Sq. feet, Madrasa.
322. Green Road Masjid, Green Road, Dacca—5, 1965, Govt. 1600 Sq. feet.
323. Khilgaon Shahi Masjid, Khilgaon, Dacca—14, 1965, 1575 Sq. feet, Madrasa.
324. Bangladesh Bank Colony Masjid, Motijheel, Dacca—2, 1965, Govt. 800 Sq. feet, Madrasa.
325. Masjid Bhaitul Ma, Khilgaon, Dacca—14, 1965, 900 Sq. feet, Madrasa.
326. Shantibagh Masjid, Shantibagh, Dacca—27, 1965, 1000 Sq. feet, Madrasa.
327. No. 10. Jami Masjid, Mirpur Section No. 10., Dacca—16, 1965, 1750 Sq. feet, Madrasa.
328. Mirpur Noori Masjid, Mirpur Section 12, Block D, Dacca—16, 1965, 175 Sq. feet, Madrasa.
329. Nawabganj Bazar Masjid, 80, Nawabganj Road, Dacca—9, 1965, 2800 Sq. feet, high plinth, Madrasa.
330. Maulavi Bazar Gul Badan Masjid, 4, Maulvi Bazar, Dacca—11, 1965, Shah Shufi Ilyas, 1800 Sq. feet.
331. Lalbagh Road Double-Storeyed Masjid, 155 Lalbagh Road, Dacca—9, 1965, 700 Sq. feet, Madrasa.
332. Second Artillery Unit Masjid, Dacca Cantonment, Dacca, 1966, 2000 Sq. feet.
333. Uttar Jatrabari Masjid, Jatrabar, Dacca-4, 1966, 900 Sq. feet, Madrasa.
334. New Jurain Burir Masjid, New Jurain, Dacca-4, 1966, A widow, 1050, Sq. feet, Madrasa.

335. Manipuri Para Masjid, Manipuri Para, Dacca-8, 1966, 750 Sq. feet, Madrasa.
336. Wireless Area Masjid, Malibagh Choudhury, Para Dacca-17, 1966, 2500 Sq. feet, Madrasa.
337. Zahurabad Masjid, Mirpur, Dacca-19, 1966, 1050, Sq. feet, Madrasa.
338. Bara Bagh Jami Masjid, Mirpur Section 2, Dacca—16, 1966, 600, Sq. feet, Madrasa.
339. Baghbari North Area Masjid, Baghbari, Mirpur, Dacca-16, 1966, 1200 Sq. feet, Madrasa.
340. Second Colony Masjid, Mirpur, Dacca—16, 1966, 900 Sq. feet, Madrasa.
341. West Zafarabad Pool Par Jami Masjid, West Zafarabad, Dacca-7, 1966, Syed Mahmud Hossain, 1600, Sq. feet, Madrasa.
342. Bait-al-Salam Masjid, Iqbal Road, Mirpur, Dacca—7, 1966, 4800 Sq. feet, Madrasa.
343. Hatimbagh Masjid Rayerbazar, Dacca—9, 1966, Md Abdul Hatim, 2125 Sq. feet, Madrasa.
344. Masjid ul-Jamia, Dacca University, Campus, Dacca—2, 1966, Dacca University, 20,200 Sq. feet, two minars (Pls. 37-38).
345. Surja Sen Hall Masjid, Surja Sen Hall, Dacca University, Dacca—2, 1966, Dacca University, 900 Sq. feet, not a Jami Masjid.
346. Maneswar Road Masjid, 31, Maneswar Road, Dacca—9, 1966, Shahabuddin, 875 Sq. feet, Madrasa.
347. Base Supply Masjid, Dacca Cantonment, Dacca—16, 1967, Habildar Tofailuddin, 1200 Sq. feet.
348. Gora Babar Masjid, Sher-I-Bangla Nagar, Dacca—16, 1967, 22, 500 Sq. feet.
349. Kalabagan Lake Circus Masjid, 142, Lake Circus, Dacca—5, 1967, Amiruddin Dhali, 1500 Sq. feet, Madrasa.

350. South Madartek Masjid, South Madartek, Dacca—14, 1967, 514 Sq. feet.
351. Motijheel A. G. B. Colony Masjid, Motijheel, Dacca—2, 1967, Govt., 750 Sq. feet, Madrasa.
352. Shaheedbagh Jami Masjid, Shaheedbagh, Dacca-17, 1967, 1200 Sq. feet, Madrasa.
353. Kalsi (Pitcher) Masjid, Mirpur Section 12, Dacca—16, 1967, 1200 Sq. feet, Madrasa.
354. Wari Medina Masjid, 1967, reconstructed in 1971, 1500 Sq. feet.
355. Narinda Nur Masjid, Sarat Gupta Road, Dacca—1, 1967, 3500 Sq. feet, double-storied, Madrasa.
356. Nurani Camp Masjid, Mirpur Section 7, Dacca-16, 1967, 875 Sq. feet, Madrasa.
357. West Paikpara Masjid, West Paikpara, Mirpur, Dacca—10, 1967, Haji Moniruddin, 1350 Sq. feet.
358. Fakirbari Masjid, Block C, Mirpur, Dacca-16, 1967, 1200 Sq. feet, Madrasa, (Pl. 19).
359. Bait al-Muazzam Masjid, Mirpur Section No. 11, Dacca—16, 1967, 1400 Sq. feet, Madrasa.
360. Naya Paltan Masjid, Naya Paltan, Dacca—2, 1967, 1500 Sq. feet, Madrasa.
361. Haji Md. Mohsin Hall Masjid, Dacca University, Dacca—2, 1967, Dacca University, 900 Sq. feet.
362. Golapbagh Masjid, 13/2 Golapbagh, Dacca—1, 1967, Humayun, 1480 Sq. feet, Madrasa.
363. Begumganj Masjid, Sarat Gupta Road, Begumganj, Dacca—1, 1967, Rahmatullah, 1200 Sq. feet, Madrasa.
364. Bangladesh Biman Bahini Masjid, Balurghat, Dacca—6, 1968, 1500 Sq. feet
365. Base Workshop Masjid, Dacca Cantonment, Dacca—6, 1968, 1800 Sq. feet.

366. **West Madark Masjid, West Madartek, Dacca—14, 1968, 875 Sq. feet, Madrasa.**
367. **Baksh Nagar Masjid, Mirpur Section 2, Dacca—4, 1968, Baksh Rubber Co., 1500 Sq. feet.**
368. **Bait al-Muazzam, Mirpur Section 11, Dacca—16, 1968, 1750 Sq. feet, Madrasa.**
369. **Muhammadpur Housing Estate Masjid, North Colony, Mirpur, Dacca—7, 1968, 1600 Sq. feet, Madrasa.**
370. **Mauchak Masjid, Mauchak, Dacca—17, 1968, 1600 Sq. feet, Madrasa.**
371. **New Paltan Lane Masjid, Peelkhana, Dacca—6, 1968, Haji Abdur Rashid Dilliwalla, 990, Sq. feet, Madrasa.**
372. **Wari Jami Masjid, 10, Larmini Street, Wari, Dacca—3, 1968, Haji Kabiruddin, 3750 Sq. feet, Madrasa.**
373. **Masjidul-Muttakin, Captain Bazar, Dacca—3, 1968, 1000 Sq. feet, double-storied.**
374. **Shambazar Jami Masjid, 43/20, Shambazar Lane, Dacca—1, 1968, 1050 Sq. feet, Madrasa.**
375. **Cantonment Market Masjid, Dacca—6, 1969, 875 Sq. feet, Madrasa.**
376. **Banani Jami Masjid, Banani, Dacca—12, 1969, D.I.T. 3600 Sq. feet, Madrasa.**
377. **West Rajabazar Jami Masjid, 1969, Ali Ahmad Matbar, 2500 Sq. feet, Madrasa.**
378. **Khilgaon Staff Quarter Masjid, Khilgaon, Dacca—14, 1969, Govt, 500 Sq. feet, Madrasa.**
379. **South Muqdapara Jami Masjid, 29, South, Mugdapara, Dacca—14, 1969, 750 Sq. feet, Madrasa.**
380. **Muqdapara Gorosthan Masjid, Muqdapara, Dacca—14, 1969, 1400 Sq. feet, Madrasa.**
381. **No. 12 (Bara Number) Masjid, Section 12, Mirpur, Dacca—16, 1969, Govt., 7200 Sq. feet, Madrasa.**

382. Shaheed Tannery Masjid, Hazaribagh Tannery, Dacca—9, 1969, 625 Sq. feet.
383. Engineering University Central Masjid, Dacca—2, 1969, Engineering University, 3500 Sq. feet.
384. East Rampura Masjid, East Rampura, Dacca—12, 1970, Abdus Salam, 1000 Sq. feet, Madrasa.
385. Masjid Bait al-Mafi, 324 Elephant Road, Dacca—2, 1970, 288 Sq. feet.
386. East Bhasabho Al-Helal Jami Masjid, 1970, Al-Helal Co. 2000 Sq. feet, Madrasa.
387. Malibagh Shahi Masjid, Malibagh, Dacca—17, 1970, 100 Sq. feet, Madrasa.
388. Mugh Bazar Kazi Office Lane Masjid, 119, Kazi Office Lane, Dacca—17, 1970, 750 Sq. feet, Madrasa.
389. South Mehmandi Chhoto Masjid, 19, Lalmohan Saha Street, South Mehmandi, Dacca—1, 1970, double-storied, Madrasa.
390. Chand Miah Bepari's Masjid, Mir Haji Bagh, Dacca—4, 1971, 500 Sq. feet.
391. New Jurain Rail Line Masjid, 50, New Jurain, Dacca—4, 1971, 1050 Sq. feet, Madrasa.
392. Jute Research Laboratory Jami Masjid, 1971, 1200 Sq. feet.
393. South Paikpara Jami Masjid, South Paikpara, Mirpur, Dacca—10, 1971, 875 Sq. feet, Madrasa.
394. Zigatola New Mosque, 13/3, Zigatola, Dacca—9, 1971, reconstructed in 1975, 1500 Sq. feet, Madrasa.
395. Ultiganj Jami Masjid, 12, Ultiganj, Farasganj, Dacca—1, 1971, Haji Md. Mir Khan, 1140 Sq. feet.
396. Buckland Bund Masjid, Sadarghat, Dacca—1, 1972, 2500 Sq. feet, double-storied.

397. Simpson Road Jami Masjid, Simpson Road, Sadar-ghat, Dacca—1, 1972, 3600 Sq. feet, Madrasa.
398. East Hajipara Masjid Rampura, Dacca—12, 1972-750 Sq. feet.
399. Bangladesh Biman Engineer's Hanger Masjid, Airport Road, Dacca, 1972, 750 Sq. feet.
400. M. B. Tannery Masjid, Nazaribagh Tannery Area, Dacca—9, 1972, M. B. T., 1400 Sq. feet.
401. Shah Darbar Masjid, 32, Azimpur Road, Dacca, 1972, 1960 Sq. feet.
402. Bait al-Aman Masjid, 76, Dhalkanagar Lane, Dacca—4, 1972, Kurban Ali, 1756, Sq. feet, Madrasa.
403. Ibrahimpur Paschimpara (West) Masjid, Ibrahim-pur, Dacca—15, 1972, 500 Sq. feet.
404. Masjid al-Firdous, Mirpur, Dacca—16, 1972, 1200 Sq. feet, Madrasa.
405. Badda Barkatpur Masjid, Badda, Dacca, 1973, 300 Sq. feet, Madrasa.
406. Middle Badda Masjid, Badda, Dacca, 1973, 1200 Sq. feet, Madrasa.
407. Masjid al-Amin, Green Road, Dacca—5, 1973, 1500 Sq. feet, Madrasa.
408. North Shahjahanpur Masjid, North Shahjahanpur, Dacca—17, 1973, 3600 Sq. feet, Madrasa.
409. D. M.C. Staff Quarter Masjid, Lalbagh Road, Dacca—9, 1973, 1200 Sq. feet.
410. Taltala Masjid, D. I. T. Plot, Gandaria, Dacca—4, 1973, 25000 Sq. feet, Madrasa.
411. Mill Barrack P. S. Jami Masjid, Mill Barrack Sutrapur, Dacca—4, 1973, 1200 Sq. feet, Madrasa.
412. Bangladesh Biman Flight Kitchen Masjid, Airport Road, Dacca, 1974, 1000 Sq. feet, not a Jami Masjid.

413. South Mehmendi Shaheed Masjid, 62, Bhaja Hari Shah Street, Dacca, 1974, 900 Sq. feet, Madrasa.
414. Sher-i-Bangla Nagar Road, Jami Masjid, 25/2 S.B. Road, Maneeswar, Dacca—9, 1974, Shamsuddoha, Madrasa.
415. Madhubazar Jami Masjid, Madhubazar, Dacca—2, 1974, 900, Sq. feet, Madrasa.
416. Masjid-i-Taivvibiah, Nazrul Islam Road, Dacca—7, 1974, 8000 Sq. feet, Madrasa.
417. Chandnighat Masjid, Chandnighat, Dacca—11, 1974, 1218 Sq. feet, Madrasa.
418. Cross Road Jami Masjid, 1975, 1575 Sq. feet, Madrasa.
419. Paruma Rubber Factory Masjid, 1975, 450 Sq. feet.
420. Bangladesh Biman Hanger Masjid, Airport Road, Dacca, 1975, 750 Sq. feet, not a Jami Masjid.
421. South Bhasabho Kadamtali Jami Masjid, South Bhasabho, Dacca—14, 1975, 750 Sq. feet, Madrasa.
422. Zigatola Tannery Crossing Shahi Masjid, Tannery Road, Zigatola, Dacca—9, 1975, Nizamati Ali, 2184 Sq. feet, Madrasa.
423. Dacca University No. 1. Hostel Masjid, Nilkhet, Dacca—2, 1975, 900 Sq. feet, not a Jami Masjid.
424. Lalbagh Char Masjid, 63, R.N.D. Road, Dacca—9, 1975, Haji Khusrav, 750, Sq. feet, Madrasa.
425. D.M.C. Hostel Masjid, Dacca Medical College, Dacca—2, 1975, 1050 Sq. feet, not a Jami Masjid.
426. Chand Tara Masjid, 4/A, Azimpur Road, Dacca—2, 1975, Haji Abdul Malik, 2475, Sq. feet, Madrasa.
427. Captain Bazar Masjid, Captain Bazar, Dacca—3, 1975, 1800 Sq. feet.
428. Banagram Jami Masjid, 24, Banagram Road, Dacca—1. 1975, Haji Amir Ali, 1200 Sq. feet.

Dacca The City of Mosques

double-storied, Madrasa.

- 429. Uttar Jatrabari Kajlarpul Masjid, Jatrabari, Dacca—4, 1976, 200 Sq. feet.**
- 430. Lalbagh Char Nutan Masjid, 74/2, Raj Narayan Dhar Road, Dacca—9, 1976, 1200 Sq. feet.**
- 431. Gandaria Masjid, 21, Distillery Road, Dacca—4, 1976, 2000 Sq. feet, Madrasa.**

Definite dates of the foundation of the following mosques are not known, though it is presumed that they were quite modern, built in the 19th and 20th centuries A. D. In some cases old structures are thoroughly remodelled to give new shapes.

- 432. Aga Sadeq Road Masjid, 108/1, Aga Sadeq Road, Dacca—2, 10008 Sq. feet, Madrasa.**
- 433. Islampur Jami Masjid, 102, Islampur, Dacca—1, A lady, 500 Sq. feet. on a high platform**
- 434. Koyettuli Masjid, 17, Koyettuli, Dacca—2, 2000 Sq. feet. double-storied, Masjid.**
- 435. Bangshall Ruknuddin Masjid, 110, Kazi Alauddin Road, Dacca—1, Kazi Rukunuddin, 1400 Sq. feet, Madrasa.**
- 436. Bagdasa Lane Masjid, Naya Bazar, Dacca, 2000 Sq feet, 2-domed, Madrasa.**
- 437. Baspath Masjid, Baspath, Dacca—1, 700 Sq. feet, Madrasa.**
- 438. Becharam Deuri Masjid, 52, Becharam Deuri, Dacca, Kashmir Shah, 2500 Sq. feet.**
- 439. Shahzada Miah Lane Masjid, 29, Shahzada Miah Lane, Dacca—1, 300 Sq. feet, single-domed.**
- 440. S.O.P. Unit Masjid, Dacca Cantonment, Dacca.**
- 441. Eagle Box Factory Masjid, Postogola, Dacca—4.**
- 442. Dalpur Jami Masjid, Dalpur, Dacca—4, 1050 Sq. feet, Madrasa.**

443. Gobindpur Masjid, 1050 Sq. feet, Madrasa.
444. Biman Bahini Masjid, 2000 Sq. feet.
445. Sankar Masjid, Dhanmandi, Dacca—2, 2500 Sq. feet, Madrasa.
446. Sobhanbagh Masjid, Mirpur, Dacca—5, 1000 Sq. feet, Madrasa.
447. Dilkhusa Masjid, Dilkhusa, Dacca—2, 5600 Sq. feet, 3-domed, old, Madrasa. (Pls. 18-20)
448. Banga Bhaban Masjid, Banga Bhaban, Dacca, Govt., (Azam Khan), 2000 Sq. feet, one-domed. (Pl. 34)
449. Rajarbagh Police Line Masjid, Rajarbagh, Dacca-17, Govt., 1350 Sq. feet.
450. Plot No. 10. Masjid, Mirpur Section 7, Dacca-16, 600, Sq. feet, Madrasa.
451. Baghbari Bus Stand Jami Masjid, Mirpur Road No. 10, Ahsanullah, 1250 Sq. feet, Madrasa.
452. Middle Paikpara Masjid, Mirpur Section, Dacca, Haji Abdul Hamid.
453. Mazar Masjid, Mirpur, 1200, Sq. feet, Madrasa.
454. Mirpur School Masjid, Mirpur Section 1, Dacca—16, 2700 Sq. feet, Madrasa.
455. Senpara Parbata Masjid, Senpara Parbata, Mirpur, Dacca-13, 750 Sq. feet, Madrasa.
456. College Gate Masjid, Mirpur, Dacca—7, 2000 Sq. feet, Madrasa.
457. Zigatola Bera Masjid, Zigatola, Dacca—9, Asraf Ali Mollah, 1800 Sq. feet, Madrasa.
458. Tin Mazar Masjid, Zigatola, Dacca—9, 2820 Sq. feet, double-storied, Madrasa.
459. Muhammadpur Jami Masjid, Sher Shah Suri Road, Dacca—7, 3000 Sq. feet, Madrasa.
460. Lalmatia Shahi Masjid, Lalmatia Block D, Dacca—7, 2500 Sq. feet, Madrasa. (Pl. 15)

461. Shahi Masjid, 18, Sher-i-Bangla Road, Rayer Bazar, Dacca—1, 1500 Sq. feet.
462. A.G.B. Masjid, Segunbagicha, Dacca, Govt., 3600 Sq. feet, inside the building
463. Bakshi Bazar Road Masjid, 28, Bakshi Bazar Road, Dacca-2, Lalu Miah, Madrasa.
464. Bangladesh Secretariat Masjid, Bangladesh Secretariat, Dacca-2, Govt. 7200 Sq. feet. (Pl. 40)
465. ShahShaheb Barir Masjid, Abdul Ghani Road, Secretariat 1st Gate, Dacca-2, 3500 Sq. feet, three-domed.
466. Circuit House Masjid, Bailey Road, Dacca—17, 2600 Sq. feet.
467. Secretariat Road Masjid, 9, Secretariat Road, Dacca—2, 300 Sq. feet, Minar.
468. Aga Nawab Dewri Masjid, 10 Aga Nawab Dewri, Dacca-1, A lady, £500, Sq. feet, Minar, Madrasa
469. Azimpur Bara Daira Sharif Masjid, Azimpur, Dacca 1st & 2nd. 1884, 3rd, 1908. 975 Sq. feet, Minar, Madrasa.
470. Abdul Aziz Lane Jami Masjid, 45, Abdul Aziz Lane, Dacca—9, 2250 Sq. feet, Madrasa.
471. Amligola Bara Masjid, 27, Jagannath Shaha Road, Dacca-9, probably old 1400 Sq. feet, single domed.
472. Kalinagar Jami Masjid, Kalinagar, Hazaribagh, Dacca, 622 Sq. feet, Madrasa.
473. Kalal Mahalla Jami Masjid, 203, Hazaribagh, Dacca—9, 1500 Sq. feet, single-domed,
474. Central Jail Masjid, Central Jail, Chaukbazar, Dacca—Sq. feet.
475. Gaj Mahal Chhoto Masjid, Hazaribagh Road, Dacca—9, 1050 Sq. feet, Madrasa.
476. Gaj Mahal Bara Masjid, Hazaribagh, Dacca—9. 1600 Sq. feet, platform, Minar.
477. Ghani Miah's Masjid, 20, Devi Das Ghat, Dacca—

- 11, Nawab Adul Ghalib, 1600 Sq. feet, Minar, Madrasa.
478. Chand Khan's Masjid, 100, Nazimuddin Road, Dacca—2. 3000 Sq. feet, Minar.
479. Nawabganj Balurghat Masjid, 8, Nagar Betli Lane, Dacca—9. 1800 Sq. feet, platform, Madrasa.
480. Nabipur Mahallah Jami Masjid, Hazaribagh, Dacca—9. 3200 Sq. feet, Madrasa.
481. Party House Masjid, Azimpur, Dacca—5, 2500 Sq. feet, Madrasa.
482. Bara Katra Masjid, 21, Bara Katra Masjid Road, Dacca—11. 600 Sq. feet, single-domed.
483. Bara Tat Masjid, 121, Lalbagh Road, Dacca—9, 1800 Sq. feet, Minar, Madrasa.
484. B. D. R. Camp Chhoto Masjid, Peel Khana, Dacca—9. 1600 Sq. feet.
485. Bara Camp Masjid, Peel Khana, Dacca—9, 3600 Sq. feet.
486. Rahmatganj Middle Para Masjid, 45, Rahmatganj, Dacca—11. 4900 Sq. feet, Madrasa.
487. Hazaribagh Bara Masjid, 144, Hazaribagh Road, Dacca—9, 4900 Sq. feet, Minar, Madrasa.
488. Hossaini Dalan Road Masjid, 65, Hossaini Dalan Road, Dacca—1. 1750 Sq. feet, double-storied, Madrasa.
489. Alamganj Jami Masjid, 3, Alamganj, Dacca—4, 1100 Sq. feet, single-domed, minar, Madrasa.
490. R. Simpson Co. Masjid, Postogola, Dacca—4, 792 Sq. feet.
491. Alamganj Bara Masjid, 33, Alamganj, Dacca—4, 1400 Sq. feet, three-domed, Minar, double-storied.
492. H. K. Das Road Masjid, 71, H. K. Das Road, Narinda, Dacca—1, 1050 Sq. feet, two domed Madrasa.

493. Warl Masjid, 30, Rankin Street, Dacca—3, 4500 Sq. feet, Minar, Madrasa.
494. Kadam Rasul Masjid, 89, Distillery Road, Dacca-4, 540 Sq. feet, Madrasa.
495. Kagjitola Jami Masjid, Kagjitola, Dacca, 1600 Sq. feet, Madrasa.
496. Karkunbari Lane Masjid, 15, Karkunbari Lane, Dacca —1, 3250 Sq. feet, Minar, Madrasa.
497. South Mehmandi Bara Masjid, 58, Lal Mohan Saha Street, South Mehmandi, Dacca, 4200 Sq. feet, three-domed, Madrasa.
498. Nanda Lal Dutta Lane Masjid, 23, Nanda Lal Dutta Lane, Bakshibazar, Dacca-1, 1500 Sq. feet, Minar, double-storied, Madrasa.
499. Bangla Bazar Jami Masjid, 14 North Brook Hall, Dacca—1, 600 Sq. feet, single-domed.
500. Bahadur Shah Park Masjid, 6, Bahadur Shah Park, 6, Bahadur Shah Park, Dacca—1, Nunni Bibi, 1600 Sq. feet, Madrasa.
501. Lal Mohan Shah Street Masjid, 93, Lal Mohan Shaha Street, South Maisundi, Dacca—1, 1200 Sq. feet, three-dome, Madrasa.
502. Sona Miah's Masjid, 8, Raghunath Das Lane, Rai Shaheb Bazar, Dacca—1, 1650 Sq. feet.
503. Shamibagh Ganguli Bagicha Masjid, Shamibagh, Dacca—1, 1200 Sq. feet.
504. Haji Abdul Majid Lane Masjid, 15 Haji Abdul Majid Lane, Kaltabazar, Dacca—1, 1600 Sq. feet, Minar.
505. Education Extension Centre Masjid, Education Extension Centre, Dhanmondi, Dacca, 1965, (?), hut-shaped, (Pl. 36)
506. Jami Masjid, Pallabi, Mirpur, Dacca, 18th century.
507. Hossaini Dalan Shiah, Jammal Khana, 18th century (?), Minar.

APPENDICES

A. Mosque Building boom in the City of Dacca (centurywise) as per list.

Century	Total Mosques built
1. 15th	2
2. 16th	Nil
3. 17th . .	27
4. 18th . .	22
5. 19th . .	51
6. 20th . .	329
	Total : 431
	Undated : 76
	Grand Total : 507

B. Builders of Mosques of Dacca as far as traceable

Male	
1. Mir Mansur	10. Badruddin Haji Bhutto
2. Islam Khan	11. Muhamad Azam
3. Mazhar Hassan Haji Beg	12. Haji Khawaja Shahbaz
4. Kazi Md. Sharif	13. Shaikh Jan Muhamad bin Junaid
5. Mir Abul Qasem	14. Murshid Kuli Khan
6. Muhammad Beg	15. Farrukh Siyar
7. Shaista Khan	16. Khan Md. Mirdha
8. Khawaja Malik Ambar	17. Lal Faizullah
9. Manwar Khan	18. Lutfar Rahman
	19. Habibullah

20. Mirza Ghulam Pir
21. Manawar Khan
22. Abdur Rahman
23. Shah Sufi Raushan Ali
24. Babu Miah
25. Niamat Allah
26. Bayazid bin Zafar
27. Haji Ballu
28. Lal Miah Sarkar
29. Mostafa Mollah
30. Shah Ahsanullah
31. Nawabs of Dacca
32. Hanif Ali Bepari
33. Nebu Bepari
34. Abdullah
35. Kanu Bepari
36. Allah Baksh Bepari
37. Amiruddin Darogah
38. Md. Chand Miah
39. Jalal Baksh Mollah
40. Chand Khan
41. Abdul Karim Matta-
bar
42. Sona Miah
43. Lal Miah Kochuan
44. Kabiraj Aftabuddin
45. Nekbar Ali
46. Abdul Bari Bepari
47. Akbar Ali
48. Dhanu Bepari
49. Ali Ahmad
50. Haji Khalilur Rahman
51. Sk. Azim
52. Alimuddin Moktar
53. Yusuf Bepari
54. Sultan Ahmad
55. Ayyub Ali Sardar
56. Abdus Sukur Choud-
hury
57. Naylak Sardar
58. Newazuddin Ahmed
59. Lal Miah
60. Haji Sujat Ali
61. Ahsanullah
62. Md. Mansur Ali
63. Rezvi
64. Abdul Wahhab Beparij
65. Hashem Ali
66. Haji Hafez Moinuddin
67. Ali Ahmad
68. Ali Muhammad
69. Abdul Hamid
70. Haji Latif Bawani
71. Moti Sardar
72. Jar Md. Ishaq
73. Abdullah
74. Haji Md. Ismail
75. Haji Abdus Sattar
76. Muslim Sardar
77. Haji Yusuf Ali
78. Salamat Miah
79. Khawaja Md. Ibrahim
80. Shah Sufi Ilyas
81. Syed Mahmud Hossain
82. Md Abdul Hatim
83. Shahabuddin

- | | |
|----------------------------------|------------------------|
| 84. Habildar Tofailuddin | 95. Shamuddoha |
| 85. Amiruddin Dhali | 96. Nizamat Ali |
| 86. Haji Moinuddin | 97. Haji Khusraw |
| 87. Rahmatullah | 98. Haji Abdul Malik |
| 88. Baks Rubber Co. | 99. Haji Amir Ali |
| 89. Haji Abdur Rashid Dilliwalla | 100. Kazi Rukunuddin |
| 90. Haji Kabiruddin | 101. Kashmir Shah |
| 91. Ali Ahmad Matbar | 102. Ahsanullah |
| 92. Abdus Salam | 103. Haji Abdul Hamid |
| 93. Haji Md Mir Khan | 104. Ashraf Ali Mollah |
| 94. Kurban Ali | 105. Lalu Miah |
| | 106. Nawab Abdul Ghani |

Female

- | | |
|-----------------|--------------------------|
| 1. Bakht Binat | 6. Akhtarunnesa |
| 2. Hinda Ribí | 7. An unknown Shiah lady |
| 3. Kader Bibi | 8. A widow |
| 4. Sitara Begum | 9. Nannu Bibi |
| 5. Jabbu Khanum | |

Besides the above mentioned bullders, innumerable mosques were erected in the city of Dacca by the Government, Dacca Improvement Trust, Business concerns, Joint enterprise, Universities, Community centres, etc.

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CORRIGENDUM

Page	Line	Instead of	Please read
2	15	transcedental	transcendental
4	17	wara gainst	war against
9	12	stategic	strategic
21	30	viceroyaty	viceroyalty
22	6	ard	and
49	5	**1	*1
49	7	**2	*2
54	26	*70	**70
54	29	*71	**71
63	12	199	189
Plate	No. 6	Saith	Sath

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