

Documentation and Conservation of Mughal Architectural Pattern - Bibi Maraim Mausoleum and Mosque Complex at Narayanganj, Dhaka in Bangladesh

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Abstract: All the historical structures of today's Narayanganj city have been eroded by terrible clutch. These structures include the magnificent structures of the Sultanate, Mughal and British Colonial periods. Among these structures, the ones that still survive against the adversities of nature and man-made factors inspire wonder in the minds of tourists and archaeologists. One such sight-seeing structure of the Mughal era is the complex, which includes Bibi Mariam's tomb and mosque. Complexity is a wrong idea. It is correct to say that Bibi Mariam's fort is impressive in both appearance and overall consideration. Bibi Mariam's tomb and mosque complex consists of several structures. The status of these establishments is neither greater nor lesser than that of the others. Recognized as Mughal structures, these structures stand with dignity. These structures have survived from age to age. Adequate intervention should be taken in that regard. Otherwise, the identity of this establishment, i.e., time, place, and time, cannot be presented to the new generation in the coming days. Due to the superstitious mentality of the local people, a lot of ornamentation is seen in tombs or mosques. Over time, these structures have been discussed or considered as ancient resources. A lot of decay is seen in the structures. Therefore, it is very important to know one thing for the restoration of these aesthetic structures, and that is to follow the right rules for conservation, compilation, and reconstruction. Bangladesh's historical structures, in particular, face threats and disasters as a result of an identity crisis and inappropriate reconstruction. Complex has the same situation. The building is currently in a state of disrepair. The establishment has lost much of its appeal. This article presents extensive documentation of Bibi Mariam's tomb and mosque complex. Apart from that, it sheds light on how this ancient structure can be brought to the public and preserved.

Keywords: Aesthetics, History, Documentation, Conservation, Reflected Photography.

01. A. Introduction

An unique example of South Asian Islamic architecture are the Muslim buildings located in this Bengal (Bangladesh) and that Bengal (Indian Bangla), such as Mosques, Madrasha's, Mausoleums, Khanqahs, Dargahs, Darbar Sharif, Hamam Khana, dungeons, Ablution Space, Tahakhana, Piazza, Ghat, Nahabat Khana, etc. In Islam, Muslims are buried after death. A developed medium of ancient architecture is the "tomb structure." Since ancient times, tomb architecture has seen a significant advancement. Burials are seen not only in the case of Muslims but also in the case of Hindus, Buddhists, and Christians, as well as other religions. However, its development is very evident in Muslim tomb architecture. There is a clear prohibition in Islam against building mausoleums over graves. This is why early Islamic graves have no mausoleums. **Perhaps for this reason, the graves of Sufi saints who came to Bengal in the first place are almost always covered. However, these stone-built open tombs have considerable importance in the evolution of Bengal's tomb architecture.**^[01] In some places, stone-built castings were used as a covering for the tombs. For example, the tombs of Sultan Ghiyas Uddin Azam Shah. There was a stone slab on top of the grave. **Noor Qutubul Alam's family**

mausoleum (Chot Dargah), Makhdoom Shahdaula Shaheed Dargah (Shahzadpur), few graves at Bagha, Pir Ali Mohammad Taher's grave at Bagerhat are observed exposed under the open sky.^[02] Later, Muslims started building mausoleums on top of the graves to preserve the memory of their loved ones. This is turning into a trend. There was no longer an obstacle to building a tomb over the grave. After that, another practise is seen quite strongly, and that is to build a mosque near the tomb to preserve the memory of the loved ones and wish for the peace and well-being of their souls. **In the development of Muslim mausoleum architecture, there is an example of establishing a mosque next to the tomb of a famous person.**^[03] Somewhere next to the mosque, prominent or virtuous people are buried. Again, the mosque was built next to the tomb. In this case, the family members of the deceased would come forward to perform this great initiative, or people like the famous or leaders of society would come forward. In many cases, the deceased's last wish during his lifetime was to have a mosque built next to his tomb after his death. For example, during the lifetime of the dead person, he is buried next to the mosque according to his last wishes. However, we find that mosques are established next to the tombs of famous people according to those people's wishes or, sometimes, unwillingly. Again, the subject is also buried next to the mosque. There are two types of incidents.

The history of our story is the daughter, "Bibi Maryam." She is the last daughter of the Subadar of Bengal. **One of the daughters of Nawab Shaista Khan was named Bibi Maryam.**^[04] So her honour and status are also different. **In order to preserve the memory of his beloved daughter, Saistakhan, the builder of numerous architectures in Dhaka, built this mausoleum in the late seventeenth century in Hajiganj.**^[05] His wish was that the worshippers would pray in this mosque and pray for the peace and well-being of his daughter's soul. At the top of this mosque, Almighty Allah will arrange the salvation of his daughter. That period was the Mughal period. Without a doubt, the mosque has carried the identity of Mughal architectural style. Our national poet, Kazi Nazrul Islam, was buried next to the mosque as per his last wish. Through a ghazal composed by him, he pleads that-"Bury me next to the mosque, brother. as if I could hear the call to prayer from the muezzin."^[06]

01. B. Defination of "Mosque", "Tomb", "Guest House", "Entrance Gateway", "Fortified Wall".

Definition of Mosque:: A mosque is the house of Almighty Allah. **A mosque is a place of prayer for Muslims.**^[07] This is the holiest and most attractive place for a servant to surrender to Almighty Allah. **Mosques are usually covered buildings, but can be any place where prayers (sujud) are performed, including outdoor courtyards.**^{[08][09]} In recent times the mosque has been transformed into a much more beautiful architecture. **Mosques are an outstanding contribution to Muslim civilization – not only as religious edifices but since the time of the Messenger of God, mosques have been used for state functions, education, and need.**^[10]

Definition of Tomb:: The importance of establishing a tomb is immense, just like the establishment of a mosque. From that beginning, mosques were as significant as tombs. **A tomb^[11] is a repository for the remains of the dead. It is generally any structurally enclosed interment space or burial chamber, of varying sizes.**^[12] According to the teachings of Islam, there is a clear prohibition to build mausoleums over graves.^[13]

Definition of Guest House:: This is the place to entertain guests, drink syrup, relax for a while. Because many guests come from far away. They need rest later.

Definition of Entrance Gateway:: The welcoming function of the complex is the portal. It is basically the main entrance. In some cases there are smaller entrances in addition to the main entrance.

Definition of Fortified Wall:: A defensive wall is a fortification usually used to protect a city, town or other settlement from potential aggressors.^[14] This is also an enclosure wall. This wall complex holds all its functions together. Makes a connection between them. Marlon's existence is naturally seen in the defense wall. In some places the height of this defense wall is high and in some places this height is much less. The thickness of the defensive wall is very volt.

01. C. Bibi Mariam Complex:: This is located in Hajiganj Mohalla of Narayanganj city.^[15] The complex consists of four main establishments. These structures include –

01. The Tomb of Bibi Mariam
02. A Traditional Arcade Entrance Gate
03. A Guest Reception Hall (Mehman Khana)
04. Bibi Mariam Mughal Mosque
05. Fortified Wall
06. Bibi Mariam School etc.

01.D. Location of Bibi Mariam Complex:: Bibi Mariam complex, that is, Bibi Mariam's mausoleum, mosque, reception hall, gate with defence wall, and this fort are located in Narayanganj city, known as the "Dandy of the East. This fort is located on the western side of the historic Shitalakshya River. The heart of Narayanganj city is only 8 minutes away from Chashadha. Its distance is 1.9 km. The name of the place is Pathantali, Narayanganj.

01.E. Map Analysis of Bibi Mariam Complex::



Figure Shows:: Master Plan of Bibi Mariam Mosque and Tomb Complex with Hajiganj Fort.

01.F. Site Surroundings of Bibi Mariam Mosque Complex::The Bibi Mariam complex is on the east side, near the historic Shitalakshya river. Across the river are colonial structures, including the historic Kadam Rasool Dargah, Sonakanda Fort, Bandar Shahi Mosque, Baba Saleh Mosque, and Tomb Complex. To the west of the Bibi Mariam complex is the Rahmaniya Jami Masjid. The Bibi Mariam complex is on the north side; the heart of the city is Chashadha. The Hajiganj Fort and Hajiganj Shahi Mosque are located to the south of the Bibi Mariam Complex.

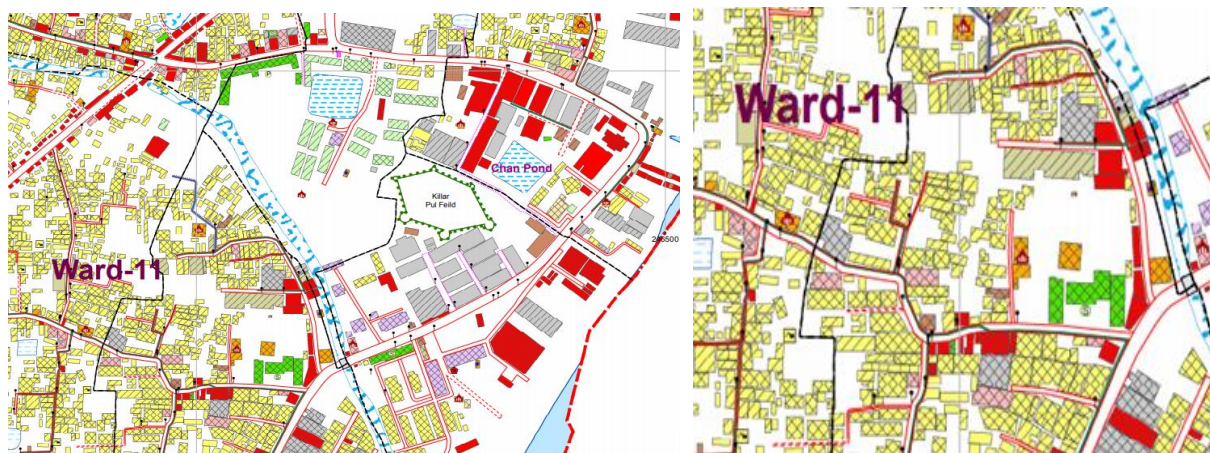


Figure Shows:: Part of Narayanganj City Corporation Map That Represents Bibi Mariam Mosque and Tomb Complex.

01.G. Site Force of Bibi Mariam Mosque Complex:: Moreover, across the river to the east of the Bibi Mariam complex, there are the important buildings of the Sultanate, Mughal, and colonial periods, including the Kadam Rasool Dargah, Sonakanda Fort, Baba Saleh Mosque and Tomb Complex, respectively, are very close to the location of Bandar Shahi Mosque.



Figure Shows:: Panoramic Views of Sonakanda Fort, Kadam Rosool Dargah, Hajiganj Fort, Bandar Shahi Mosque,

Findings

02. Literature Review

02.A. The Identity of “Bibi Mariam” or, “Iran Dakht” in the Light of History::

Bibi Mariam is not a historical character. She is not an exact heroine from history. However, in terms of identity, the identity of the family that she is the daughter of is not part of the story. She has a lot of respect in that respect. She is the daughter of the Subadar of Bengal.



Figure Shows:: The Bibi Mariam Tomb Frontal Wall.

02.B. The History of “Subadar of Bengal” around “Bibi Mariam” and “Bibi Champa”::

Shaista Khan was a famous subadar of Bengal during the Mughal period. His main claim to fame is as the Subadar of Bengal. During these two periods, he ruled Bengal for 22 years. His reign was first from 1664 AD to 1678 AD and then from 1680 AD to 1688 AD. During his reign, Mughal Dhaka was greatly improved. This famous subadar of Bengal had two daughters. The elder daughter's name was Bibi Champa. Her tomb is located inside the Lalbagh Fort in Dhaka. His younger daughter was named Bibi Mariam. In Narayanganj, he married Bibi Mariam to Isha Khan Masnad e Ala. Bibi Mariam died in Narayanganj. When she died here, he built this fort and the Bibi Mariam Complex in memory of his daughter.

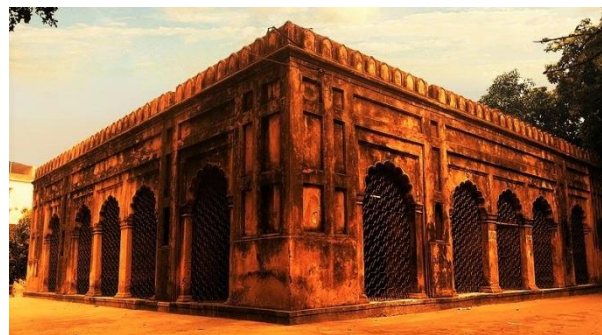


Figure Shows:: Bibi Mariam Tomb Exterior View.

Shaista Khan encouraged the construction of modern townships and public works in Dhaka, leading to a massive urban and economic expansion. He was a patron of the arts and encouraged the construction of majestic monuments across the province, including mosques, mausoleums and palaces that represented the finest in Indo-Sarcentic and Mughal architecture. Khan greatly expanded Lalbagh Fort, Chowk Bazaar Mosque, Saat Masjid and Choto Katra. He also supervised the construction of the mausoleum for his daughter Bibi Pari.^[16] Upon his arrival in Bengal, Shaista Khan was faced with putting down the Arakanese pirates. He began by rebuilding the Mughal navy, increasing its Bengal fleet to 300 battle-ready ships within a year.^[17] According to Professor Dani's opinion, the above fact is accurate and correct. In this case, **E Bibi Mariam is the daughter of the Subadar of Bengal**^[18] Again, according to Syed Mohammad Taifur, **Bibi Maryam was the wife of Isha Khan Masnad e Ala.**^[19] After the death of his wife, Isha Khan Masnad e Ala built this fort himself. There are some other stories, evidence and histories. **The location of Bibi Maryam's tomb in Hajiganj is significant. The earlier name of Hajiganj was Khiazirpur. Shahzada Azam's residence in Khizirpur at this time during the Mughal period can be learned from his wife Aham princess Rani Pastaru (Rahmat Banu) who received a written Persian letter dated April 13, 1678 AD.**^[20] It seems to be naturally true that the importance of this area was similar during Shaista Khan's time (1663-1677 AD and

1679-1688 AD). The burial of Shaista Khan's daughter at Khizirpur (present-day Hajiganj) seems to be a natural occurrence for the related reasons.^[21]

Architecture expert Ahmad Hasan Dani points out that there is no source with clear evidence about the genealogy of Bibi Maryam Nawab Shaista Khan, probably the name of a daughter of Subedar Nawar Shaista Khan of Bengal. One of the two 'wills' from which we can learn something is mentioned in Hakim Habibur Rahman's book 'Asudgane Dhaka'. According to Habibur Rahman, the "Uru Wasiyat Nama" is not reliable. The argument he puts forward in support of his opinion is that the names of the daughters of a noble royal family cannot be such insignificant names as mentioned in the said Will. Apart from this, in another Will, the number of sons of Shaista Khan Seven and five daughters are found. Of the daughters. Iran Dukht alias Bibi Pari and Turan Dukht alias Bibi Bihan resided in Dhaka. After the death of the second daughter, she was buried at Khizirpur. Vidhi Bihan is probably known as Bibi Maryam. She was the only daughter of Shaista Khan. The tomb is located at Khizirpur (Hajigat).^[22]

02.C. Making Complex Decisions about Historical Issues::

But judging by the architecture, this structure belongs to the Mughal period, so there is no doubt that its fort was built by Subadar Shaista Khan. **Bibi Maryam's tomb is a unique example of the Mughal tomb style.**^[23]



Figure Shows:: Interior Part of the Bibi Mariam Tomb Complex.

02.D. Duration of Building Construction and Pre-historic Inscriptions::

The most important contribution to the identification and analysis of ancient architecture is the inscriptions relating to the structure. And if that building is a mosque, there is no question. But, unfortunately, no inscriptions have been found in any of the structures in Bibi Mariam's mosque and tomb complex. So the exact time of its construction is not known. However, seeing the technical skills and characteristics of the architecture, it can be said without doubt that this structure belongs to the Mughal period. If this structure is coordinated with eight to ten other structures from the Mughal period, it gives prominence to the Mughal period. For example, the Bibi Mariam Mosque and Lalbagh Fort Mosque look similar. **The tomb of Paribibi is a Mughal tomb architecture built in the late seventeenth century. The characteristics observed in Mughal tomb architecture of this period are very similar to those of Bibi Maryam's tomb. A review of the building materials, construction methods and overall architectural features of this mausoleum reveals that this monument is the mausoleum of Shaista Khan.**^[24] Subadar Shaista Khan's eldest daughter, Paribibi, died in 1684 AD, according to the 1095 Hijri.^[25] Shaista Khan built a mausoleum over his beloved daughter.

Inscriptions were carved on Paribibi's tomb. In the light of this feature, it can be said that the burial of Bibi Maryam is contemporary. This structure was built in the late seventeenth century.



Figure Shows:: Bibi Mariam Tomb and Its Surroundings with Landscapings.

02.E. Nomenclature of “Bibi Mariam Mosque and Tomb Complex”::

Bibi Mariam is not a famous historical heroine. Being the daughter of Subadar Shaista Khan, she has her proper name and status. In that sense, Bibi Mariam is a great and eminent female character. However, her name has a great influence throughout the entire event. Accordingly, Bibi Mariam's name has considerable merit. This place is the tomb of Bibi Mariam. So this place is the tomb of Bibi Mariam. Once again, the Mughal mosque was constructed for herself. It is said that Subadar Shaista Khan built this mosque adjacent to his daughter's tomb. Hence the name of this mosque: the mosque of Bibi Mariam. Here, Subadar Shaista Khan built a reception hall to entertain guests; hence, the name of this place is Bibi Mariam's Reception Hall. Bibi Mariam's name is associated with the names of three consecutive buildings, such as the name of the archway and Bibi Mariam's archway. In later years, the school established here was named Bibi Mariam High School. Therefore, considering the overall aspect, naming Bibi Mariam's tomb and mosque complex has considerable merit.

03. Architectural Features and Documentations of Bibi Mariam Mosque and Tomb Complex::

An architectural feature consists of Architectural Plan, Elevation, Section and 3D View. That also consists of building material and ornamentation. Plan also explains existing scenario of plan, it's presents condition and futuristic ideology.

03.A. Bibi Mariam Mosque and Tomb Complex Plan ::

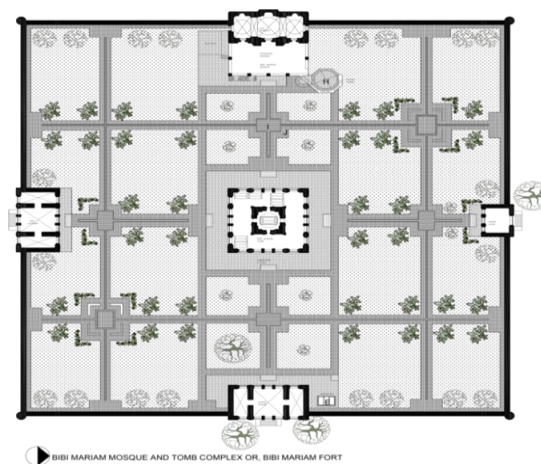


Figure Shows:: Bibi Mariam Mosque and Tomb Complex Master Plan

03.B. Bibi Mariam Mosque and Tomb Complex Plan :: [Existing Plan, Present Plan, Proposed Plan]

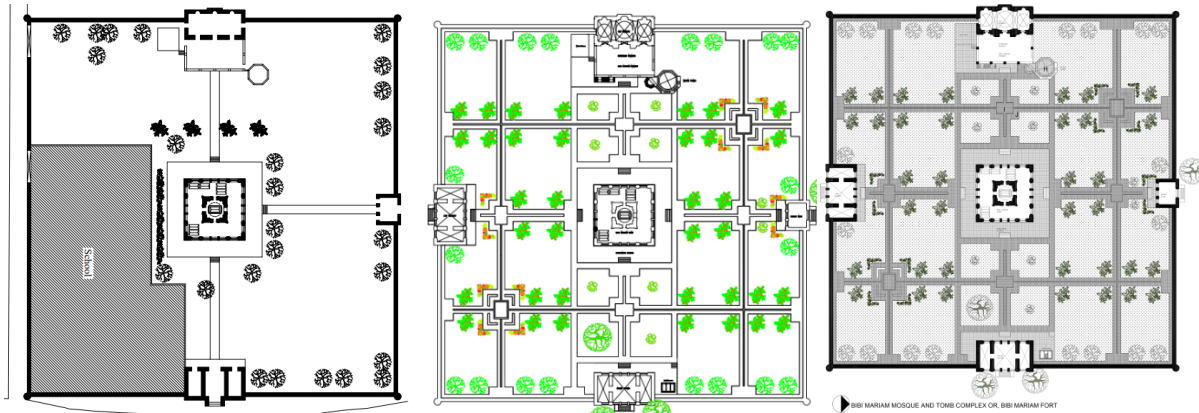
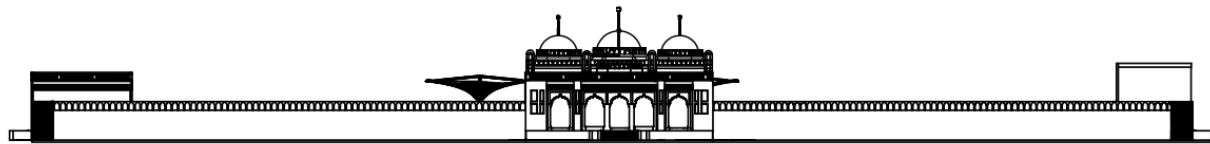


Figure Shows:: The exact plan of Bibi Mariam Mosque and Tomb Complex, The diffused plan of Bibi Mariam Mosque and Tomb Complex and Proposed or, futuristic plan of Bibi Mariam Mosque and Tomb Complex.

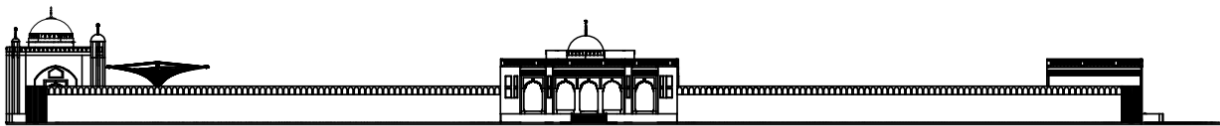
03.C. Bibi Mariam Mosque and Tomb Complex Elevation::



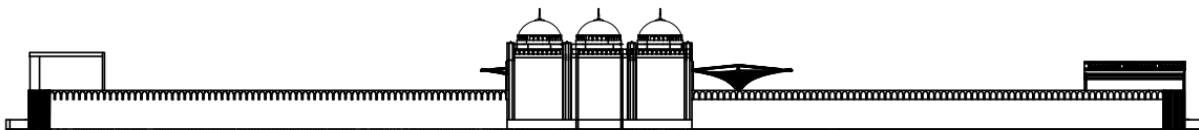
Front Side building



Right Side building



Left Side building



Back Side building

Figures Shows:: Different Types of Elevation of Bibi Mariam Mosque and Tomb Complex

Bibi Mariam Mosque and Tomb Complex Function's::

Mausoleum of Bibi Mariam:: Mausoleums throughout the Indian subcontinent are necessarily south facing^[26] As such, Bibi Mariam's tomb is also facing south. This type of tomb construction is also seen in other parts of Bengal. For example: Shah Niamatullah's tomb in Rajshahi. These mausoleums face south, like Bibi Mariam's mausoleum. The foundation of the tomb is made of black basalt stone. In the case of tomb architecture, firstly, the tomb site has been worked on and made a little higher. Later, some more height is gained by black basalt stones. The main structure of the tomb is built of white basalt stone. It shows decoration. It shows the craftwork of flowers and vine leaves. Architectural features built in white basalt stone can be seen in other structures in Bengal. Such architectural features can be seen in Rajshahi's Kumarpur. At present, the mausoleum is covered with a red cloth.

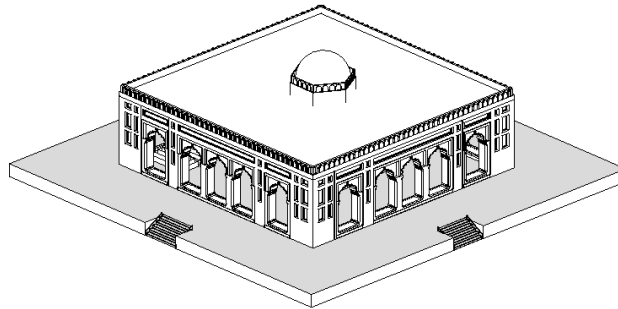


Figure Shows:: Image of Bibi Maryam's tomb showing elevation.

Apart from the main tomb of Bibi Maryam, six other tombs can be seen outside the central chamber. Maybe they are her khadems or, khadema, They are buried on the balcony to serve them even after death. **One of the people buried in the graves is named on the grave plaque. His name is Hazrat Maulana Shaheed Abdul Latif Chishti (RA) Gujarati.**^[27] This type of specimen can also be seen in the tomb of King Humayun in Delhi, India. However, there is disagreement about who these tombs are. The four tombs on the balcony are quite large in size. The size of the tomb on the right side is quite small, and there are two tombs. Such dualism is also seen in the large tomb on the left side. First, the location of the two tombs, i.e., the location of the twin tombs Two more tombs are located below this twin tomb.

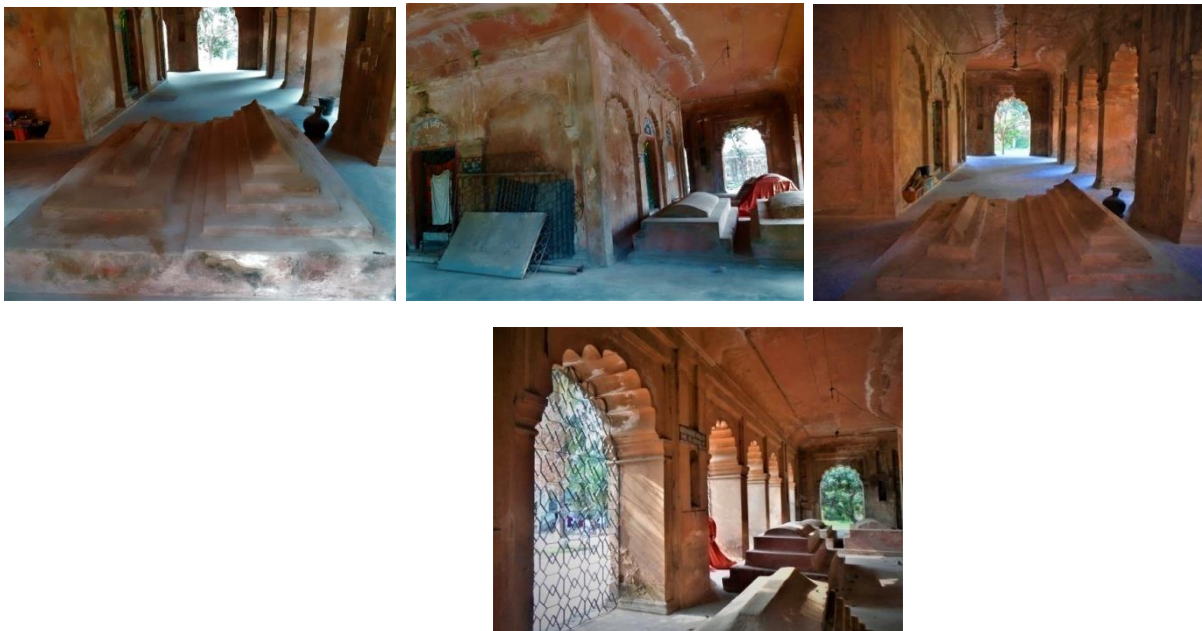


Figure Shows:: Interior Views of Bibi Mariam Tombs.

Architectural and Structural Features of Bibi Mariam Tomb::

01. Plan:: The plan or design of Bibi Mariam's tomb is square. Each of its sides, i.e., east, west, north, and south, is equal in measure. The length of each arm is about 49 feet 6 inches. The height of the tomb is about 18 feet.

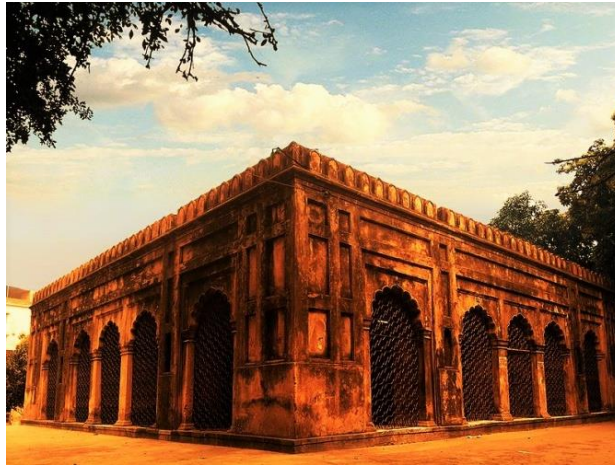
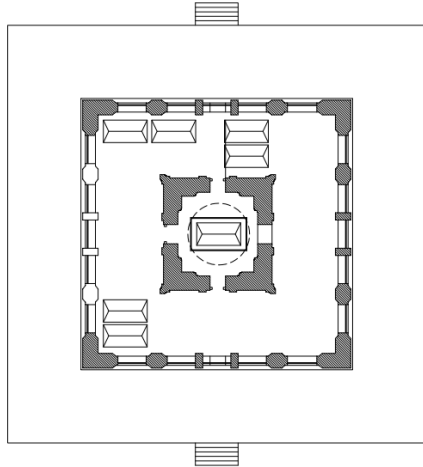


Figure Shows:: Plan or design of the tomb of Bibi Maryam, part of the tomb of Bibi Maryam.

02. Elevation:: The elevation of Bibi Maryam's tomb is similar on all sides. Arguably, the plan or design of the tomb was such that the elevation looks exactly the same.

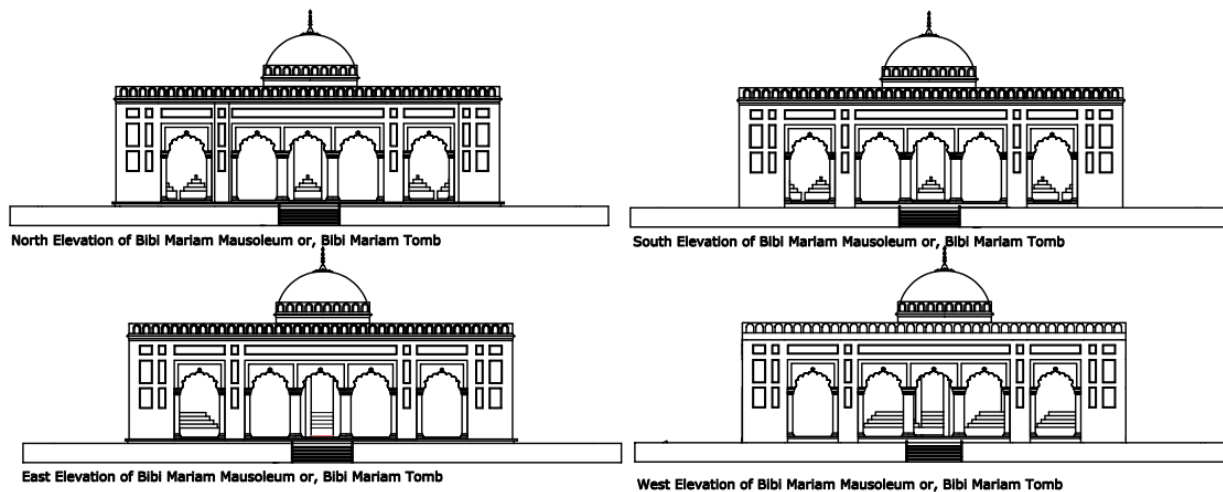


Figure Shows:: Different Types of Elevation of Bibi Mariam Tomb.

- 03. Room::** Inside the tomb of Bibi Maryam is another, smaller chamber. This room is also square. Each side of this square room is about 20 feet long. The height of the square room is about 18 feet. The square room is flanked by an entrance, i.e., a semi-circular arch. The length of this arch is about 2 feet, 10 inches. The small square chamber is also known as the central mortuary chamber.
- 04. Semi Circular Arch::** Bibi Maryam's tomb is surrounded by arches. This arch is again pointed with many notches. The tomb has five semicircular arches on each side. Each arch is of equal size. Each arch is about 5 feet, 3 inches in length.
- 05. Plinth Level on High Base::** Bibi Maryam's tomb is located on a slightly wider elevation. The penetration of this high foundation is about 2 feet, 6 inches. Like the other architecture located in the Bibi Maryam complex, this structure is very high from the ground.
- 06. Penetrations of Walls::** The wall thickness of the main archway is about 2 feet, 6 inches.
- 07. Elevated Plinth:** Bibi Maryam's mausoleum is set on a plinth raised above the ground.

08. **Arches::** The elevation has five entrances on each side. These entrances have semicircular arches. These arches are symmetrical. Each arch is again rich in ironwork. In the lattice, I designed flowers, birds, vines, and leaves. which looks very aesthetic and beautiful. The porch arches are larger in size than the central chamber or mortuary arches. There are three such arches on the walls of the central room, or mortuary room. The middle arch is open. Both sides of the arch are closed by moulding plaster.
09. **Pannels:** Another feature of each elevation is that the walls are rich in large and small panels. Above the three central arches is a large panel. Three small and medium panels run transversely on both sides of the three middle arches. The number of such panels on both sides is 6. There are two more arches on either side of the central three arches. This arch has large panels on its surface. There are six small and three medium-sized panels on the right and left sides of the arch, totaling 12 panels. There are 21 such panels on one side of the complete tomb. The total number of panels in four directions is 84. There are no panels on the walls of the central room or the burial chamber. The presence of numerous panels can be seen on the interior and exterior walls of Bibi Maryam's mausoleum. The panels are sometimes symmetrical and sometimes smaller in size. The existence of panels on outer and inner walls is another example of an architectural feature of the Mughal period.
10. **Cornice::** The roof cornice reveals the Mughal period. The cornice is simple in shape. It has no curves. **The curved cornice is considered a special feature in Sultanate architecture. During the Mughal period, the edges of the roofs changed from being curved to straight lines.**^[28]
11. **Marlons::** There are numerous small marrons on the surface of the cornice. Marlons are equidistant.
12. **Dome::** The dome on the roof surface is also surrounded by marlons. Marlons surround the dome like roof.



Figure Shows:: The Dome of Bibi Mariam Tomb

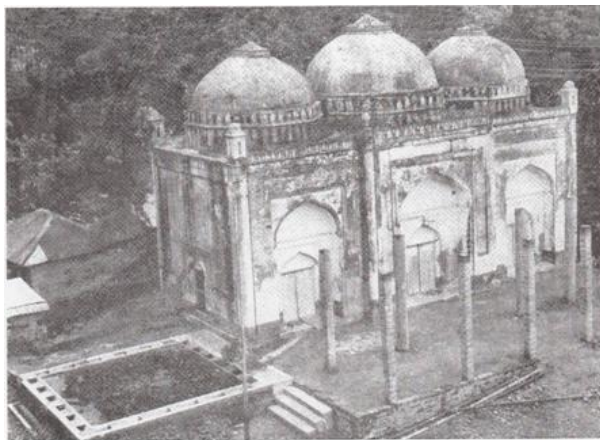
Bibi Maryam's tomb is a domed structure. Examples of this type of dome are prominent in Mughal architecture. The dome is quite small in size compared to the establishment. However, according to the proposal, the dome is supposed to be larger. The dome looks like a graceful guava. The dome drum is octagonal shape. There are four arms on the drum. Each wing has a staircase with two steps.. The top of the dome has an inverted lotus. Surrounding the dome is Marlon. The top of the dome is adorned with a descending order of urns. Currently, the exterior of the dome is slightly cracked.

13. **Octagonal Drum::** The dome of Bibi Maryam's mausoleum rests on an octagonal drum. The presence of octagonal drum under the dome is a major feature of Mughal architectural style.
14. **Top Ridge::** On the top of the dome is the dome crest. The dome crest is pitcher shaped in appearance. which expresses the shape of the human body in small and large sizes.
15. **Pointed Arch::** Bibi Maryam's tomb features pointed arches with many grooves. This type is characteristic of the Mughal architectural style.
16. **Uses and Presence of Basalt Stone::** The presence of black basalt stones and white basalt stones can be seen in the tomb of Bibi Maryam. Black basalt stones are seen at the base of the tombs, and black basalt stones are seen in the pits of the tombs. The use and presence of this type of basalt stone is a great feature of the Mughal architectural style.
17. **Decorations used in mortuaries:** Decorations of flowers, vines, and leaves can be seen in Shabadhar. which is an example of Mughal architectural style. These decorative styles are traditionally called Mughal decorative styles.

18. **Uses of lotus buds::** The use of lotus buds in the structure is an example of Mughal architectural features. A lotus bud can be seen above the arch of the outer wall of Bibi Maryam's tomb. The number of lotus buds on each wall is 5. The total number of lotus buds on the wall is 20. Moreover, the existence of lotus buds can be seen on the surface of the dome.
19. **Ornamentation::** All the decorative features that can be seen in this tomb structure are characteristic of the Mughal decorative style. The decorations seen in Bibi Maryam's tomb architecture are discussed in detail.
20. **Palestra::** Bibi Maryam's mausoleum is completely plastered with red brick. The interior and exterior of the mausoleum are identical. Plastering both the exterior and interior of the tomb. This type of plasterwork is a fine example of Mughal architectural features. Plastering the tomb structures that can be seen on the verandah of the tomb.
21. **Marlon::** Andhamarlon can be seen around the roof cornice. This marlon has a progressive size series. Every Marlon looks the same size. Andhamarlon can also be seen on the octagonal drum around the dome. The presence of this type of marlon is an example of Mughal architectural style.
22. **Pitcher::** Use of pitchers located in domes. The use of tapering pitchers at the apex of the dome is an example of Mughal architecture. This Kalaschura is based on an architecture that follows the shape of the human body.

Bibi Mariam's Mughal Mosque::

There is no exact information about Bibi Maryam Mosque in any book or document. **Although Bibi Maryam was not a famous person, she was the daughter of the Subadar of Bengal. In that respect, she was the possessor of special status. Hence the mosque was established to the west of Bibi Maryam's mausoleum as an accessory building to the traditional Mughal mausoleum. The mosque is also locally known as "Hajiganj Mosque". Like the tomb of Bibi Maryam, the inscription of this mosque is also undiscovered. Bibi Maryam's Tomb and Mosque is a traditional Mughal style building and was built by Subadar Shaista Khan of Bengal in the late seventeenth century.**^[29] As much information as there is, Banglapedia matches.



Narayanganj. Bibi Biban's Mosque (17th Century)

The Mosque and Tomb of Bibi Miriam, traditionally considered a daughter of the Bengal governor, Shaista Khan, are situated in a walled enclosure. A large entrance portal is still extant on the north side; probably the south side had a similar entrance. The mosque is a three-domed rectangular structure conforming to a type used widely in the late seventeenth century architecture of Dhaka. The tomb, now greatly ruined, consists of a central square-domed chamber surrounded on all four sides by an arched verandah. Originally this verandah was covered. Unlike the verandahs at the Tombs of Bibi Pari in Dhaka and Nimat Allah at

Gaur, where each side is internally subdivided into three chambers, here each side of the verandah consists of a single chamber. This recalls the scheme of earlier eastern Indian Mughal-period tombs, for example the tomb of the famous Chishti saint Makhdum Sahib at Maner (Patna District, Bihar) dated 1616, and the Tomb of Ifikhar Khan in Chunar (Mirzapur District, U.P.) dated 1613-4.

Figure Shows:: Primitive Photos of Bibi Mariam Mosque and Its Documents on Banglapedia.

"Bibi Maryam Masjid is also known as Hajiganj Mosque. Muayyam Hussain Khan]"^[30]

Location of Bibi Maryam Mosque::

The Bibi Maryam Mosque is located on the western side of the Bibi Maryam Tomb and Mosque Complex. The main entrance of the mosque faces east, which points towards the tomb of Bibi Maryam. There are defensive walls on both sides of the mosque located on the west side. Every two defensive walls meet at a point or corner. There is a torrent in this corner. The mosque's shrine is located to the east of the Bibi Maryam mosque. A new mosque was later built on this site. Adjacent to a Mughal mosque is a modern mosque, which looks very impressive.



Figure Shows:: The Exact Location of Bibi Mariam Mosque.

Another Mosque of the Mughal Period vs. Bibi Mariam Mosque::

One of the most common features of Mughal period mosques is the rectangular mosque with three domes. The mosque of Bibi Maryam also dates back to the Mughal period. [31] The shape of this mosque is rectangular. The three dome seats arranged in a row on the roof of the rectangular mosque are typical of many Mughal mosques. Malik Ambar Mosque in Dhaka (1679 AD-1680 AD), Haji Khaja Shahbaz Mosque in Dhaka (1679 AD), Shah Niamat Ullah Walir Mosque in Rajshahi (mid seventeenth century), Lalbagh Fort Mosque (late seventeenth century), Khan Muhammad Mridhar Mosque (1706 AD).

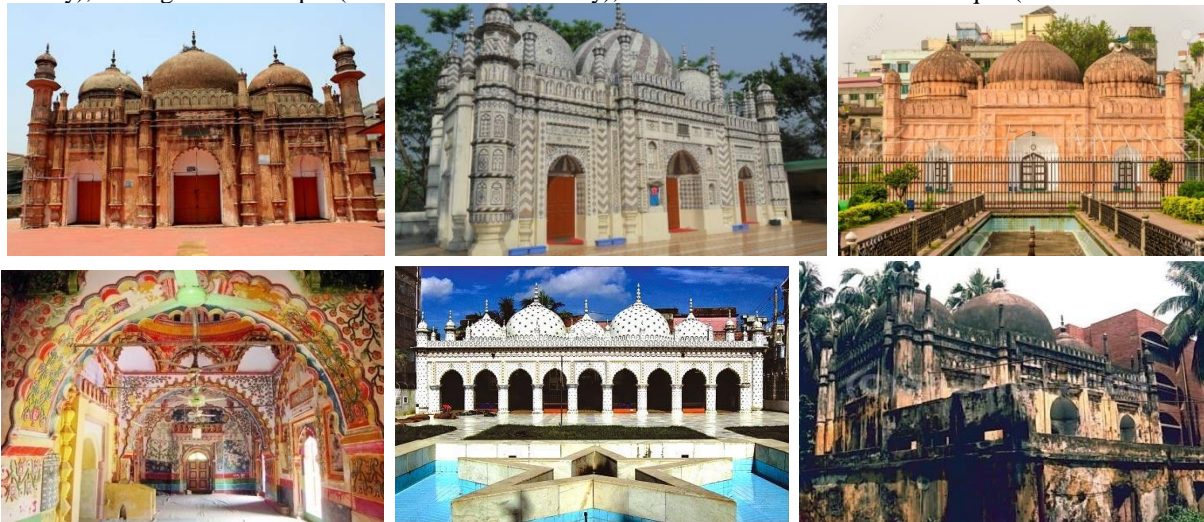


Figure Shows:: or from Khan Muhammad Mridha Masjid, Dhaka; Bajra Mosque, Noakhali, Lalbagh Kella Mosque, Dhaka; Bajra Mosque, Noakhali; Tara Mosque, Dhaka; Musa Khan Mosque, Dhaka;

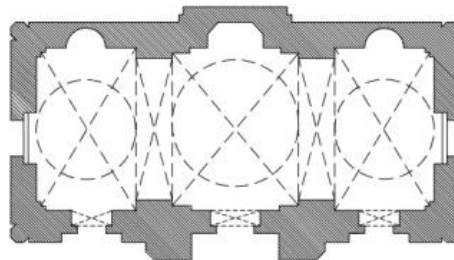
Architectural and Structural Features of Bibi Mariam Mosque::

01. Configuration of Bibi Mariam Mosque:: Bibi Mariam Mosque is rectangular in shape. The length of the mosque is 49 feet 8 inches, and its width is about 28 feet. The total area of the mosque is about 1394.4 square feet. The wall of the mosque is very thick. The thickness of this wall on the east-west side is 2 feet, 10 inches. The thickness of the north-south wall is about 6 feet 8 inches. The interior of the mosque is about 44 feet long and about 15 feet, 8 inches wide.



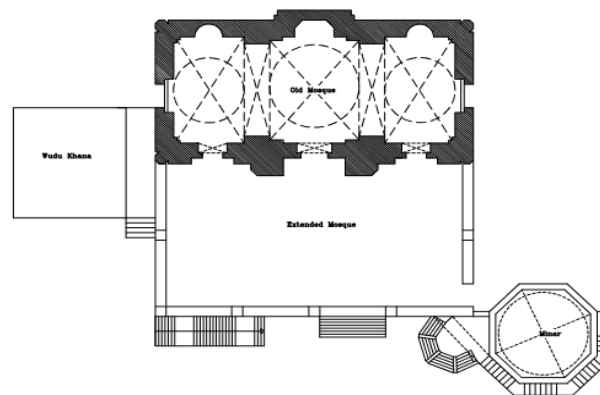
Figure Shows:: Extended new mosque construction adjacent to Bibi Maryam Mosque.

02. **Structural Elements of the Mosque::** The mosque of Bibi Maraam is made of bricks. There are stone pillars where the 3 mihrabs are combined. The doors of the mosque are made of wood. This mosque has no inscriptions.. The central mihrab is particularly ornate. It can be said that the use of essential colours in the mosque during this period has made the decorative style of the mosque visible.
03. **Architectural Plan::** The plan or design of Bibi Mariam's mosque is rectangular in shape. Its two arms ie east, west and north and south sides are equal in measure. The length of its east-west arm is about 49 feet 8 inches. The length of its north-south arm is about 24 feet. The height of the mosque is about 33 feet 3 inches.



PLAN OF BIBI MARIAM MOSQUE
(ORIGINAL PLAN)

Figure Shows:: Plan of Bibi Mariam Mosque with Extended Shaan (Mughal Verandah)



PLAN OF BIBI MARIAM MOSQUE
(CURRENT PLAN)

Figure Shows:: Plan of Bibi Mariam Mosque with Extended Shaan (Mughal Verandah)

04. Elevation of Bibi Mariam Mosque::

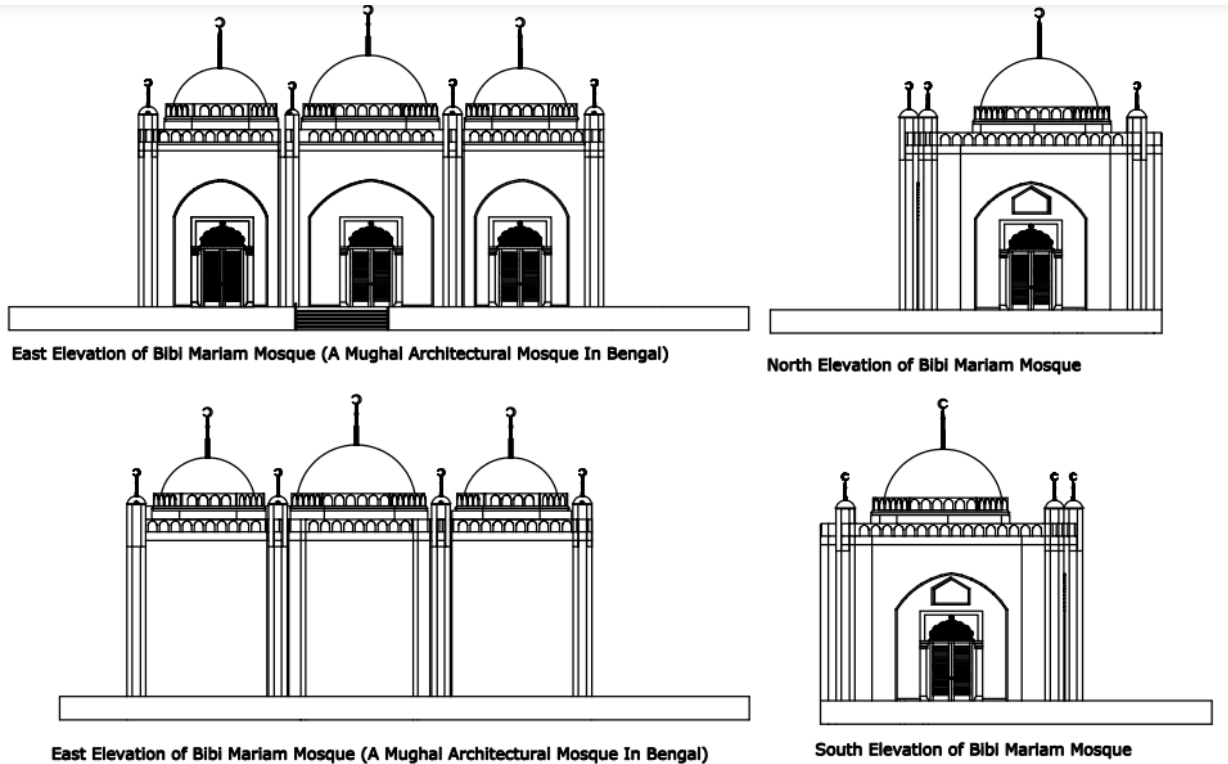
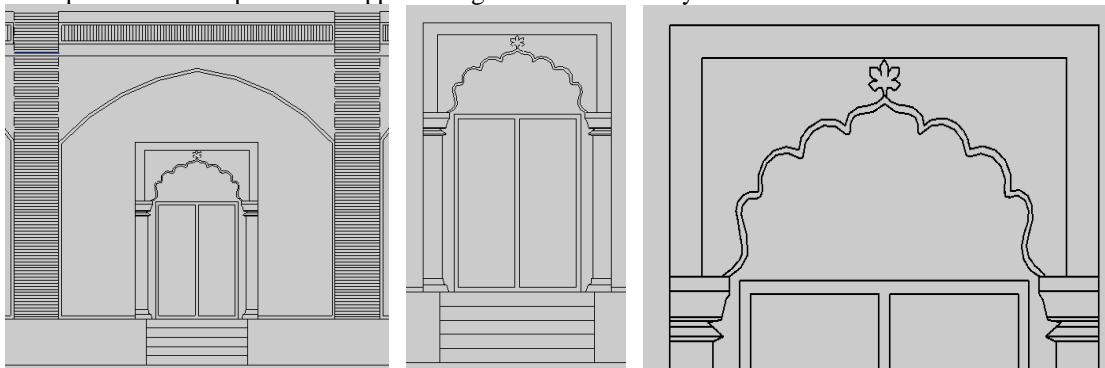


Figure Shows:: Different Types of Elevations of Bibi Mariam Mosque.

- 05. Elevated Foundation::** Bibi Mariam's Mosque is situated on an elevation with a slight width. The penetration of this high foundation is about 2 feet, 6 inches. Like the other architecture located in the Bibi Maryam complex, this structure is very high from the ground.
- 06. Main Entrance Gate::** In the Mughal period, the entrance could be seen from three sides. The same is the case with the Bibi Maryam Mosque. There are three entrances, or arches, on the east side of the Bibi Maryam Mosque. This entrance has a semicircular arch. There is one more entrance or semi-circular arch on the north side of the mosque. A single arch on the south side is supposed to remain but is currently missing. The south side has broad walls instead of arches. Of the three entrances on the east, the central entrance is the largest. The length of this entrance is 5 feet, 6 inches. The other two entrances are smaller in size but have equal measurements. These entrances measure 4 feet 6 inches in length. The length of the north-south entrance is about 4 feet. The height of each door is 6 feet 4 inches. The overall height of each entrance is 9 feet 6 inches. It has a semi-circular arch. On either side of the door are two semi-columns that look like columns. The top of the door has a semicircular floral pattern. It exemplifies and applies Mughal architectural style.



Figures Shows:: Main Arcade Gateways of Bibi Mariam Mosque.

07. **Penetrability of walls:**The thickness of the walls of the Bibi Maryam Mosque is about 2 feet, 6 inches.
08. **Mihirab:**There are three mihirabs on the western wall of Bibi Maryam Mosque. These three Mihirabs are located on the same parallel. The central mihrab is larger than the two surrounding mihirabs. Mihirabs were originally decorated with Mughal ornaments. Today this decoration has been wiped away and tiles have been installed, which makes the mihrab look much more spectacular.
09. **Mimbar:** In other mosques of the Mughal period, mimrabs were seen along with mimbars. But no pulpit exists in this mosque.
10. **Minaret:**There are four minarets surrounding the mosque. A cupola adorns the top of the minaret. These minarets have been demolished and rebuilt in the Bibi Maryam Mosque. Another new minaret has been built in the mosque's north-east corner to call the prayer.
11. **Domes::** There are three domes on the roof of the mosque. All three domes are in the same category. This type of three-domed mosque was seen more in the Mughal period. The central dome is slightly larger than the two side domes. Both side domes have the same dimensions. The interior of the mosque, i.e., the interior of the dome, is tiled in the lower part and white plastered in the upper part. The dome rests on three octagonal drums.



Figure Shows:: The Dome of Bibi Mariam Mosque

12. **Dark Marlon::** The mosque's roof features three domed octagonal drums surrounded by marlons. Each marlon is equal in length and breadth. Marlons are currently painted white. The presence of this marlon around the dome is a unique feature of Mughal architecture.



Figure Shows:: The Dark Malon of the Dome of Bibi Mariam Mosque.

13. **Lotus::** an inverted lotus placed on top of three domes. This inverted lotus is arranged circularly.
14. **Kalashchura::** Kalaschura is placed on top of the inverted lotus. This pitcher is on the decline.
15. **Plastering::** The use of tapering pilasters above inverted lotuses is characteristic of the Mughal architectural style. The entire dome-like structure and walls of this mosque were plastered. Currently, various colours are used, but at one time the plastered part was the main one

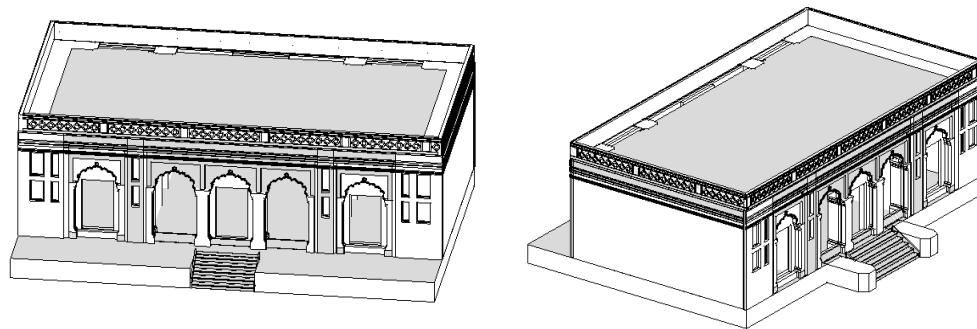
Guest House::

Another ancillary function or facility of Bibi Maryam's tomb and mosque complex is the reception or guesthouse for guests. This guest house is located east of Bibi Maryam's tomb and mosque complex. The guesthouse is located parallel to Bibi Maryam's tomb and mosque. There are defensive walls on both sides of the guest reception. This establishment is medium in size compared to other establishments located in the complex. Below this structure there is a high foundation, like Bibi Maryam's tomb.



Figure Shows:: Bibi Mariam Guest House.

Architectural and Structural Features of Bibi Mariam Main Guest House ::



Figures Shows:: 3D View of Bibi Mariam Guest House

01. Plan or Design:: The design of the reception hall is rectangular. The length of the east-west side of this structure, including the verandah, is about 50 feet. The length of the north-south arms of the structure, including the verandah, is about 26 feet, respectively. The height of the reception hall is about 18 feet.

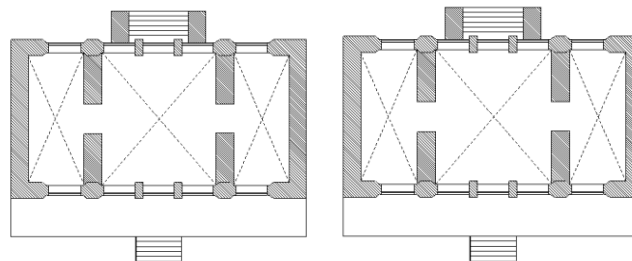


Figure Shows:: Bibi Mariam Guest House Ground Floor Plan and Roof Floor Plan.

02. Room:: The guest reception is divided into three rooms. The three rooms are again of equal size. The central room is quite large. The length of the central room is about 19 feet. 22-foot width, approx. The two side chambers are smaller in size than the central chamber. The length of the room on both sides is about 9 feet 5 inches, and the width is about 22 feet. There is a pillar in the middle of the central room.

03. Semicircular Arch:: The reception hall has five arches on the north side and five large arches on the south side. This arch is again pointed with many notches. The length of the 5 arches located in the north-south direction is about 5 feet. On both the

north and south sides, the central three arches are enclosed in a panel and form a series or set, except for the double arches on the two sides. The southern arches face the central tomb. These arches look almost like the central tomb arch. Each arch is of equal shape. Each arch is again enriched with iron grating. This iron mesh also has patterns, or aesthetics. The eastern arch way is thought to have had a riverine connection.

04. **High Base::** The guest reception is located at a slightly wider height. The penetration of this high foundation is about 2 feet, 6 inches. Similar to other architectures in the Bibi Maryam complex, this structure is taller than the ground. This height is equal to the height of the base of the central tomb. Penetration of walls :: The wall thickness of the reception hall is about 2 feet 10 inches.
05. **Elevation of Guest Reception::** The elevation of the reception hall is architecturally exceptional. In other buildings, the elevation is similar, but this is an exception. The east-west elevation of the guest reception is similar, while the north-south elevation is different.

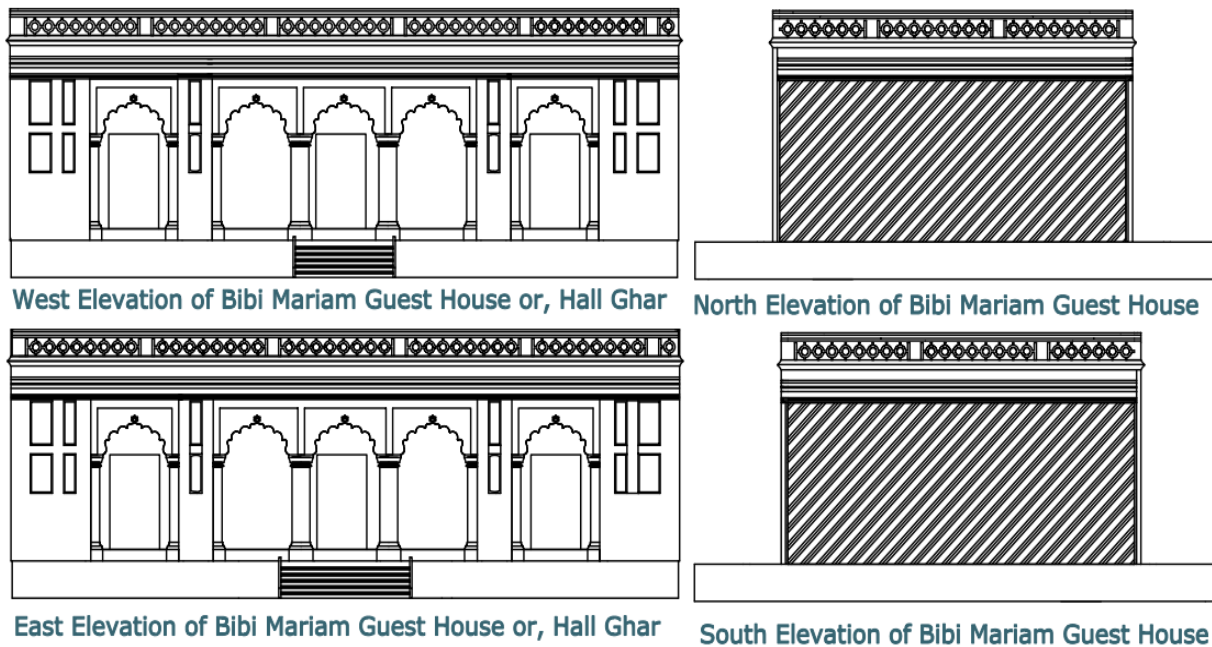


Figure Shows:: 04 Elevation of Bibi Mariam Guest House.

06. **The Working of the Panel::** The existence of panels can be seen on the walls of the guest reception. These types of panels are small – large in size and square in shape. The presence of panels is seen only on the north-south wall of the reception hall. All the other walls have no panels. These panels are an example of Mughal architectural style.
07. **Material::** red brick plastering of the reception hall walls.
08. **Cornish::** The reception hall's ceiling cornice reveals the Mughal period. It has a simple, straight shape. Round Panel :: Round panels with cornices are seen at the front of the roof. It is continuous and repeated in number.
09. **Balcony::** In front of the guest reception, i.e., on the west side, is a small balcony. This balcony is slightly elevated from the ground. The balcony is completely open. There is no cover or roof over it. The perimeter of the open terrace is 1.21 m. This structure is also completely made of brick.
10. **Decoration::** Mughal architectural style decoration is seen in the guest reception. The entrance to the guest reception hall has a pointed arch, and also features media panels, a popular feature of the Mughal architectural style.

Myths about Guest House::

There are a few myths about guest reception. Many consider this antechamber to be an entrance or archway, in keeping with North Indian tomb planning. But reality says otherwise. Architectural features and the surrounding environment suggest that this structure is neither an entrance nor an archway. Many people think that it is actually an archway. Since the guest house is located on the river bank and has an archway facing the river, many people think that this is where the visitors used to enter. But, in a real sense, this establishment is a guest house. The use of this type of exceptional function is seen in the Mughal architectural style.

Main Arcade Gateways::

07.A. Defination and Characteristics of Main Arcade Gateways ::

The main archway of this complex is located on the north side of Bibi Maryam's Tomb and Mosque Complex. It is believed that there was one such archway on the south side as well. Bibi Mariam School was established after its demolition. There is a defensive wall, or enclosure wall, on both sides of the main archway. This main archway is parallel to the central tomb in the complex. This structure, i.e., the main gate, is much smaller in size compared to other structures located in the complex. It is much shorter in height. In terms of location, the main archway faces Hajiganj Fort. The gap between Torandwar and Hajiganj forts is the pool canal of the fort. Historically, this canal has also had value. This type of arched doorway is seen earlier in Mughal architecture. Among the structures of Apar Bengal, such an archway has been observed in the shrines of Haji Khwaja Shahbaz, Katidah-Rajshahi Shrine, and Jahanabad-Rajshahi Shrine. At present, the original features of the archway have been largely destroyed. It has been closed by laying bricks and plastering it. which is very embarrassing.

07.B. Architectural and Structural Features of Bibi Mariam Main Archade Gateway::

01. Plan or Design:: The plan or design of the main archway is almost square or rectangular. The length of its eastern and western sides is 20 feet. The length of its north and south sides is 25 feet. The height of the main archway is about 18 feet.

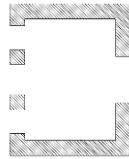


Figure Shows:: Plan of Bibi Mariam Arcade Gateways.

02. Semi-Circular Arch:: The main portico has three arches on the south side and only one large arch on the north side. This arch is again pointed with many notches. The length of the two side arches of the three arches located on the south side is about 4 feet. The length of the central arch is about 5 feet. The large arch on the north side is about 7 feet, 8 inches in length.

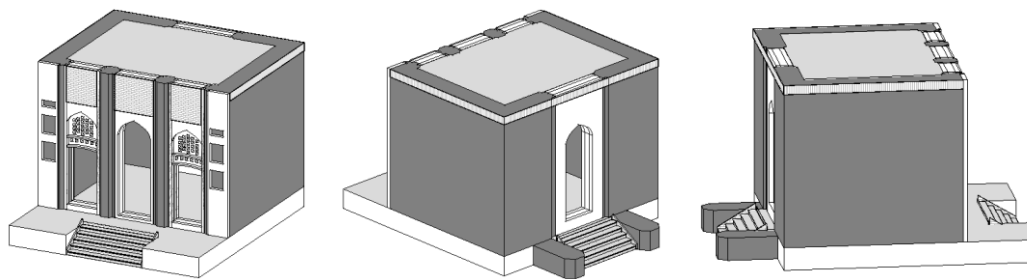


Figure Shows:: Semi Circular Arch That Shows In Bibi Mariam Arcade Gate.

03. High Base:: The main archway is on a slightly wider elevation. The permeability of this high base is about 8 inches. Similar to other architectures in the Bibi Maryam complex, this structure is slightly elevated from the ground.

04. Penetration of walls:: The wall thickness of the main archway is about 2 feet, 6 inches.

05. Elevation of Main Archway:: The elevation of the main archway is an architectural exception like no other. In other buildings, the elevation is similar, but this is an exception. The east-west elevation of the main archway is similar, while the north-south elevation is different.

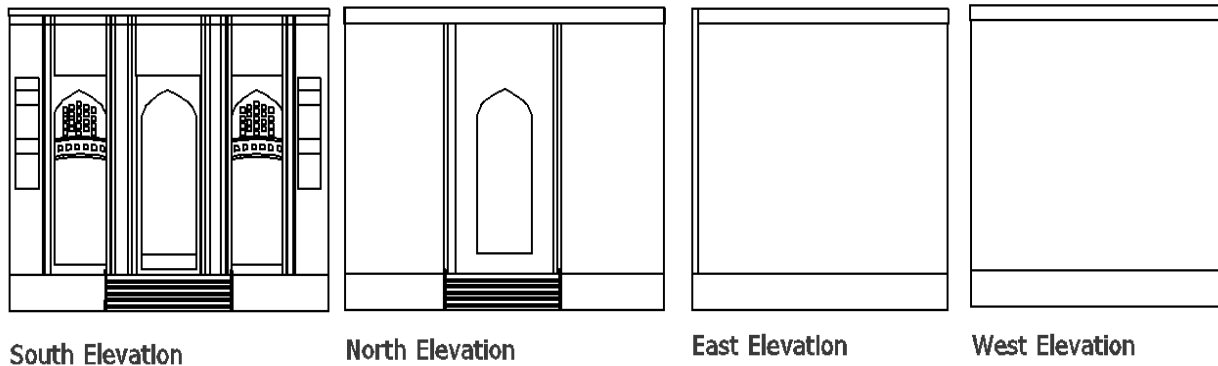


Figure Shows:: Different Types of Elevation of Bibi Mariam Arcade Gate

- 06. **The Working of the Panel::** The presence of panels can be seen on the wall of the main archway. These types of panels are small – large in size and square in shape. The existence of the panel can be seen only on the southern wall of the main portico. All the other walls have no panels. These panels are an example of Mughal architectural style. Material :: The main archway is entirely made of red brick. This structure was once plastered. Now Palestine is in decline.
- 07. **Ornamentation::** The main archway has minimal ornamentation. The arch of the main portico has pointed arches, and also features media panels, a popular feature of the Mughal architectural style.
- 08. **Current Status of Main Gate::** The main archway at Bibi Maryam's tomb and mosque complex is currently dilapidated and in a fragile state. The arch of the main archway is closed with brick mouldings. On the south side, this closure is half the amount. The extent of this closure is complete on the north side. Moreover, the plaster on the walls has fallen off. The red brickwork is visible throughout the structure. This main archway is currently inaccessible. or can't be seen from outside. The size of this enclosure has been increased by creating shop jute along the wall outside the main archway. All in all, the archway has fallen into darkness. In this situation, the main archway needs conservation. Otherwise, it is impossible to sustain this establishment in the days to come.
- 09. **Material::** The main archway is entirely made of red brick. This structure was once plastered. Now Palestine is in decline.



Figure Shows:: Building Material of Bibi Mariam Arcade Gate.

08. Conservation Techniques According To The Manual

A. Re-construction, Preservation and Maintenance

08.A. Re-Newal and Renovation

08.B. Original State of Bibi Mariam Complex::

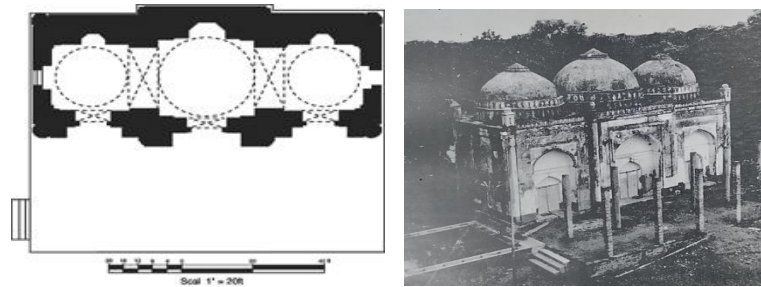


Figure Shows:: Original Plan of Bibi Mariam Mosque and Realistic View.

The Bibi Maryam Mosque was a shining example of Mughal architecture in its original state.

- A mosque with three domes from the beginning, i.e., from birth.
- A dome with a lot of gleam.
- The presence of Marlon is richly ornamented on the dome. Marlon is present on the exterior and interior of the dome.
- Coexistence of other Mughal architecture, i.e., mausoleums, reception halls, porticoes, and defensive walls adjacent to mosques.
- There was a Shan.
- There were roads between mosques and other structures adjacent to mosques.
- There were several entrances to the mosque from the north and south, in addition to the main entrance. All in all, it was a beautiful structure.

Important Features in Bibi Mariam Mosque During Mughal Period::

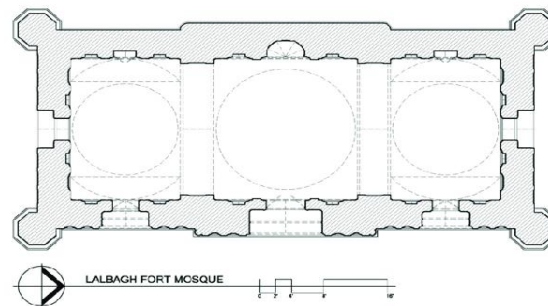


Figure Shows:: Lalbagh Fort Mosque Realistic View and Plan. This is same as Bibi Mariam Mosque.

- The mosque's brick walls have been plastered over. The presence of bricks that could be seen from the outside was covered with plaster during the Mughal period.
- The curve in the parapet of the outer four walls of the mosque is avoided.
- Parapet simplification is a notable feature of the Mughal period.
- Moreover, the small cornice that was on the outer four walls of the mosque was wiped out.
- The Andhamarlon seen above the parapet is plastered.
- Inverted lotuses are placed above the blind marlons that are added around the dome.
- On top of the inverted lotus is the pitcher. The horn of this peak is made of brass.
- Marlons are added around the dome. Marlons are added inside the dome.

Changes in the Original Mosque in the Present Day Context::

This structure, like other archaeological structures in Bangladesh, is facing extinction. Humans are fighting for survival in the world. If he somehow gets a little bit of human sympathy and help, then he will not survive. With the original mosque and its adjoining

verandah, a new mosque has been built. It can be said that the new mosque surrounds the original mosque in such a way that there is no light movement in the original mosque. This mosque is trapped in the trap of the foolish mentality of the people on the local mosque committee. They failed to give adequate respect to the original mosque. They are pushing the mosque towards destruction in the name of protection. They did not leave even a little space to take photos from outside. Local authorities and religious people are sitting blind today. He pretends not to see.

Revival of Mosques Based on Real Observations::

It is not at all desirable to build a new mosque next to the mosque overlooking the original mosque. This work is against the rules and regulations of the Directorate of Antiquities. Mosques are religious architectural monuments. Many times mosques have been renovated, expanded, and added in an unplanned manner, giving priority to religious sentiments. Sometimes mosques are expanded to accommodate more people, damaging the original mosque, resulting in the disappearance of much of the ancient tradition. Therefore, it is not desirable to destroy the tradition by indulging a class of opportunists, beneficiaries, and Kathmollas for the sake of this kind of work. In this case, it is necessary to restore the traditions and punish the culprits by making the rules and regulations of the Department of Antiquities proper. Maryam Masjid did not fall into such a dilapidated state like other contemporary structures. Analyzing the structural elements of the mosque, it can be seen that the strong stone pillars in the four corners of the mosque have played a role in maintaining the stability of the building. Although the building material of the mosque is brick, the stone pillars installed at the junction of the three mihrabs also increase the durability of this mosque. Due to the careless renovation, the decoration of this mosque has suffered a lot. The minor changes made to this mosque during the Mughal period only enhanced its beauty. However, at present, many parts of this mosque are in very bad condition in terms of texture, color, and variety. In that case, this religious establishment is important.

Site Monitoring to Identify the Problems and Recommend Solutions

A profound difference can be observed between the original design and the current design of the Bibi Maryam Mosque. By studying the original design of this mosque, it is clear that this mosque had three entrances on the north, south, and east sides. Mihrab and Mimbar were on the west side. Later, many changes were made to the ground plan of this mosque. The north and south entrances are closed. which didn't work at all.

Bricks, the building material of the original mosque, can be seen in the plaster of the walls. The outer wall had the highest amount of plaster shedding. Later, the appearance of the mosque was changed by tiling. which was not desirable at all.

The marlons that adorn the dome and roof parapet of the mosque have white-plastered outer arches and red plaster in the middle. But due to weather and climate, this colour fades. Later, this appearance was changed by painting it green.

Most of the surface of the mosque is broken or damaged. For example, parts of the pillars on the four corners of the mosque, such as the fruit of the arrow, were broken, lost, or stolen. Note: These blades are made of brass.

The use of tiles throughout the mosque is extensive. which makes the mosque look spectacular.

Another major attraction of the Bibi Merriam complex is the defensive wall. This defensive wall gives the complex a fort-like appearance. Much like a palace fort situation. Most of this defensive wall has been breached. So the wall is also now irregular. So the wall had to be revived and rebuilt. In this case, the help of this picture can be taken to understand how the ancient walls were. Work should be done keeping in mind the position of Trikona on the wall and contact with Marlon.



Figure Shows Bibi Mariam Mosque and Tomb Complex Fortified Wall.

Problem:: 07 & Solution::



Figure Shows Present Condition of Bibi Mariam Guest House.

The condition of Bibi Maryam Reception is quite deplorable. Many parts are broken. Many decorations have changed. It needs Renovation.

Re-construction, Preservation and Maintenance::

Reconstruction, Conservation, and Maintenance these works are carried out by the government, ministries, heritage departments, city corporations, and local bodies. The historic Bibi Maryam Mosque has already lost its original existence and appeal. Experts are keeping a close eye on this mosque. Otherwise, this mosque would not have had to fight for survival. This mosque is an excellent example of the Mughal era. In order to sustain this mosque, it is necessary to follow international norms as well as domestic procedures. So that we can easily understand which the original mosque is, what is its current condition? If the work of reconstruction, conservation is fully implemented, its maintenance should also be looked at.

Conclusion:

In order to sustain a historical building, it is necessary not only to think about the preservation and compilation methods of that structure but also to increase its value. This is the traditional value that will benefit the entire heritage. The overall aspect of the tradition will thus be considered, as well as the importance and growth of this tradition. In addition to maintaining the quality of each tradition, there is also a need for careful monitoring of how it will function for future generations. In that case, this pattern has to be accepted as a master piece. This master piece will shed light on all the policy and strategic aspects of mosque conservation and curation, along with all the rules. Besides, there is a need to change the mentality of the people. The public must understand what is a heritage site? What is the public's attitude towards it? What else? The public perception of a heritage site in our country is very similar to that of a horror-themed sensational place that closes at the end of the day with the darkness of the night and presents the atmosphere of a suicidal place. So there is a need for a radical change in the behavioural mindset of the general public. To ensure the reuse of historic structures, reconstruction work necessitates the collaboration of professionals and specialists.

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