

رود اصلی گنگ* (موسوم به پدما)، براهماپوترا (موسوم به جمونا) و میگنا است که از شمال به جنوب به سوی خلیج بنگال جریان دارند و از برف و باران بخشهای شرقی هیمالیا آب می‌گیرند. این سه رود اصلی در جنوب داکا به هم می‌پیوندند و محور شبکه رودخانه‌های بنگلادش را شکل می‌دهند (حرفهنگ جغرافیایی سلطنتی هند، ج ۱۱، ص ۱۰۲؛ آلن^۱، ص ۴-۵؛ تیلور^۲، ص ۸-۱۲؛ باکستر^۳، ص ۲). به‌رغم نقش گسترده رودخانه‌ها در کشاورزی، مهار نکردن و اسبقاده نادرست از این آبها و نیز سیل‌های فراوان موجب خسارتهای بسیار در داکا شده‌است (علیزاده اسماعیل کندی، ص ۷). بیشترین تراکم جمعیت بنگلادش در بخش داکا دیده می‌شود (همان، ص ۴؛ نیز ← فرزین‌نیا، ص ۱۸-۲۰؛ اسعدی، ج ۲، ص ۵-۸).

تا اوایل سده چهاردهم/ بیستم، به دلیل وجود رودخانه‌ها و گسترده‌گی کشتزارهای برنج پوشیده از آب، قایق وسیله غالب حمل و نقل در این منطقه بود (بالفور^۴، ذیل ماده)، اما امروزه راه‌های شوسه، آهن و خطوط هوایی نیز در بخش داکا فعال است (← بنگلادش، ص ۱۱؛ فرزین‌نیا، ص ۱۲۷-۱۲۸).

بخش داکا پوشیده از خاک آبرفتی و در برخی مناطق خاک قرمز رنگ و متشکل از لایه‌های مختلف رس است. وجود خاک آبرفتی این منطقه را برای کشت غلاتی مانند برنج مناسب ساخته‌است (بالفور، همانجا؛ تیلور، ص ۳، ۲۸۸). نیشکر، توتون و گندم نیز در بخش داکا کشت می‌شود (مجابی، ص ۵۴؛ نیز ← فرزین‌نیا، ص ۱۰۵).

در مورد وجه تسمیه داکا اختلاف نظر وجود دارد. علت این نام‌گذاری ممکن است فراوانی درختان داک در این منطقه باشد. در سنگ‌نوشته باستانی الله‌آباد، واژه دایاک به منطقه‌ای در متھالیه مرز شرقی امپراتوری سمودره گوپتا اشاره دارد، که ظاهراً همان داکا است. در یک روایت دیگر، استفاده از داک (به معنای طبل) برای تعیین مرز منطقه داکا در ۱۶۱۰/۱۰۱۹ در عهد اسلام‌خان، حکمران بنگال - سبب پیدایش این نام بوده‌است (← آلن، ص ۱-۲؛ بردلی - برت^{۱۲}، ص ۹۵-۹۶). با این حال به نظر می‌رسد، نام داکا از داکس‌والی/ داکشوری^{۱۳}، معبدی هندو در سده ششم/ دوازدهم، گرفته شده باشد که امروزه نیز ویرانه‌های آن در حوالی شهر جدید داکا دیده می‌شود (← بردلی - برت، ص ۹۶؛ فرزین‌نیا، ص ۱۱؛ علیزاده اسماعیل کندی، ص ۱۲۸؛ آلن، ص ۱۷۶-۱۷۸).

داکا تا پیش از ورود اسلام، ناحیه‌ای هندونشین بود و

نادرشاه، ترجمه اسماعیل دولتشاهی، تهران ۱۳۶۵ ش؛ یعقوبی، تاریخ؛ مجید یکتائی، «پیشینه تاریخی سرزمین داغستان»، مجله بررسیهای تاریخی، سال ۶ ش ۱ (فروردین - اردیبهشت ۱۳۵۰)؛

Shirin Akiner, *Islamic peoples of the Soviet Union*, London 1983; *Azərbaycan Səvet ensiklopediyası*, Baku 1976-1987; *Bol'shaya Sāvetskaya ensiklopediya*^۲, [Moscow] 1949-1958; *Et*^۳, s.v. "Dāgh istān" (by W. Barthold- [A. Bennigsen]); *Ensiklopediyāyi Sāvetii Tājik*, Dushanbe 1978-1988; *IA*, s.v. "Dağistan" (by Mirza Bala); Roger Mervyn Savory, *Iran under the Safavids*, Cambridge 1980; Strabo, *The geography of Strabo*, with an English translation by Horace Leonard Jones, vol. 5, London 1961; *The Territories of the Russian Federation*, London: Europa Publications Limited, 1999; *The Times comprehensive atlas of the world*, London: Times Books, 2005; *TDVA*, s. v. "Dağistan" (by Ziya Musa Bunyatov); Robert Bruce Ware and Enver Kisriev, *Dagestan: Russian hegemony and Islamic resistance in the North Caucasus*, Armonk, N.Y. 2010.

/ رحیم رئیس‌نیا /

داکا، بخش ۱، ناحیه ۲ و شهری^۳ (پایتخت) در بنگلادش.

۱) بخش داکا. بزرگ‌ترین بخش بنگلادش، در فاصله ارتفاعات گارو^۴ و خلیج بنگال واقع و شامل پنج ناحیه داکا، فریدپور^۵، جمال‌پور، میمن‌سینگ و نانگیل است (← حرفهنگ جغرافیایی سلطنتی هند، ج ۵، ص ۱۱، ص ۱۰۱؛ فرزین‌نیا، ص ۱۷۴؛ علیزاده اسماعیل کندی، ص ۲۰؛ اطلس جامع جهان تایمز^۶، نقشه ۲۹-۳۰).

آب و هوای این منطقه به دلیل نزدیکی به استوا و بارش بارانهای موسمی، گرم و مرطوب است (اسعدی، ج ۲، ص ۷). بخش مهمی از مناطق مرتفع بنگلادش، از جمله منطقه مدهوپور^۷ با وسعتی حدود ۳۸۸۳ کیلومتر مربع (فرزین‌نیا، ص ۵؛ اسعدی، ج ۲، ص ۵) و جنگلهای مرکزی بنگلادش با درختان سال^۸ (مجابی، ص ۴۳) در بخش داکا واقع‌اند. میانگین بارش سالیانه داکا ۱۸۸۰ میلیمتر و میزان آن در زمستان کمتر از تابستان است. میانگین دمای این منطقه در پاییز و زمستان ۱۹° و در بهار و تابستان ۲۹° است (بنگلادش، ص ۴؛ فرزین‌نیا، ص ۱۰).

داکا محل تلاقی مهم‌ترین رودهای بنگلادش، از جمله سه

- | | | | | |
|-----------------------------------------|-------------|--------------------|----------------|------------------------------------|
| 1. Bibhag | 2. Jela | 3. Shahar | 4. Garo Hills | 5. The Imperial gazetteer of India |
| 6. The Times comprehensive of the world | 7. Madhupur | 8. sal | 9. Allen | 10. Taylor |
| 11. Baxter | 12. Balfour | 13. Bradley - Birt | 14. Dhakeswari | |

Derman, Mustafa Uğur (b. Bandırma, 1935). Turkish calligrapher, marbler and connoisseur. He attended high school at Haydarpaşa Lisesi and then graduated from the School of Pharmacology in the Faculty of Medicine at Istanbul University. He worked as a pharmacist until 1977, when he became the director of the Türkpetrol Foundation, a position he held until 2007. Derman studied calligraphy and the arts of the book with many of the leading experts in Istanbul, including Mahir İz, Süheyl Ünver, Macid Ayrıl, Halim Özyazıcı and NECMEDDİN OKYAY, often said to have been the last representative of the Ottoman tradition of book arts. Derman received his license to practice in 1380/1960 following the traditional Ottoman system by replicating a copy (*taqlid*) of a quatrain in nasta'liq (Turk. *ta'liq*) by the Safavid expert MİR 'İMAD. In the fall of 1985 he joined the faculty of Marmara University and Mimar Sinan University (formerly the State Academy of Fine Arts), where formal instruction in calligraphy was reinstated in 1936 after Atatürk had abolished in the Arabic alphabet in Turkey in 1928. Derman is considered the foremost expert on calligraphy in Turkey.

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- with H. A. Göksoy: *Türk sanatında ebrû [The Turkish art of marbling]* (Istanbul, 1977)
with N. C. Çetin: *İslâm kültür mirâsında hat san'atı* (Istanbul, 1992)
The Art of Calligraphy in the Islamic Heritage, with historical introduction by N. Çetin, ed. E. Ihsanoğlu, Eng. trans. by M. Zakariya (Istanbul, 1998)
Letters in Gold: Ottoman Calligraphy from the Sakıp Sabancı Collection, Istanbul (exh. cat., New York, Met.; Los Angeles, County Mus. A.; Cambridge, MA, Sackler Mus.; 1998–2000)
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S. S. Blair: *Islamic Calligraphy* (Edinburgh, 2006), pp. 597–8 and fig. 13.4

Devagiri [Deogiri]. See DAULATABAD.

Dhaka [Dacca]. Capital of Bangladesh, located about 160 km above the mouths of the Ganges River on the northern bank of the Buriganga River (known to Muslim historians as the Dulai River). The city gained ascendancy in the 17th century as a provincial capital of the Mughal Empire.

I. History. II. Buildings.

I. History. Dhaka was part of the ancient region of Vanga. Its earliest history is unclear, but terracotta

plaques with seated Buddha images as well as post-Gupta-period gold coins (Dhaka, N. Mus. Bangladesh) of the 7th–8th centuries discovered at Savar, 25 km to the north of Dhaka, indicate the antiquity of local settlements. In the 13th century the area was brought under the sultans of Delhi, who were then replaced by the independent sultans of Bengal in the 14th century. The settlement of Muslims in Dhaka is attested by two stone inscriptions, one recording the building of Binat Bibi's mosque in 1457 and the other of a gate in 1459. The earliest known mention of the name "Dhaka" is in an Arabic inscription dated 1460 from Birbhum in West Bengal, India, which records the construction of a mosque by Ulugh Ajelka Khan, son of the Chief Controller of Dhaka. Other references to Dhaka are found in Mughal histories of Delhi and Bengal, for example 'Abu'l-Fazl's *Akbarnāma* and Mirza Nathan's *Bahārīstān-i Ghaybī*, as well as early European travelers' accounts.

Though the emperor Akbar conquered Bengal in 1576, local zamindars (landholders) continued to defy Mughal authority. In 1608 Musa Khan, the zamindar of the Dhaka region, was defeated by the Mughal governor Islam Khan, who subsequently moved the provincial capital from Rajmahal in Bihar to Dhaka, renaming it Jahangirnagar after the reigning Delhi monarch. From 1639 to 1659 the capital was temporarily re-established at Rajmahal. At the close of the century Dhaka was a major commercial and administrative center, particularly well known for its fine cotton muslin. In 1717 the nawabs of Bengal moved the capital to Murshidabad, and the population of Dhaka dwindled. As the fortunes of the nawabs declined, the East India Company became a new power. In 1858 Queen Victoria's Proclamation brought all the territories held by the Company (including Dhaka) under the administration of the British government. After the partition of the subcontinent and the independence of India and Pakistan in 1947, Dhaka became the capital of Pakistan's eastern wing. In 1971 East Pakistan formed the independent nation of Bangladesh, and Dhaka became the new nation's capital.

II. Buildings. The earliest dated monument in Dhaka is Binat Bibi's mosque (1457). Though rebuilt, enlarged and plastered over, the mosque retains, on one side, the curved cornice and parapet that are typical of pre-Mughal architecture (see ARCHITECTURE, §VI, A, 3). There are numerous architectural remains from the Mughal period in and around Dhaka. The mosques are generally square, single-domed structures or have a single aisle broken into three domed bays. They are built of brick, their external surfaces plastered and articulated with rectangular panels. The straight cornices are generally decorated with merlons; domes are raised on drums. The Mughal mosques that retain their original appearance include the Lalbagh Fort mosque (begun 1649, restorations 1780), the mosque and tomb of Haji Khwaja Shahbaz (1679), the Satgumbad mosque (mid- to late 17th century) and the mosque of Khan Muhammad Mridha (1679).

حدود ۴۰۰۱۷۱۰۰۰ تن بوده است («جمعیت ...»، n.pn.).
داکا امروزه از مهم‌ترین مراکز صنعتی بنگلادش است.
کارخانه‌های نساجی، تهیه فولاد، کود شیمیایی و صنایع غذایی
در آنجا متمرکز است (اسعدی، ۸۲-۸۱/۲؛ مجابی، ۵۵-۵۸). در
۸۰ کیلومتری شمال شرقی داکا حوزه گاز طبیعی تیتاس واقع شده
است که منبعی برای تولید انرژی داکا از جمله بخشهای صنعتی
آن به شمار می‌رود (همو، ۴۴-۴۵).

شهر داکا پایتخت بنگلادش مرکز ایالت و ناحیه داکا در دو
سوی رود بوری گنگ واقع شده است. در ۱۳۰ کیلومتری شمال
غربی داکا پارک طبیعی مدح‌پور واقع است («فرهنگ»، XI/116؛
اسعدی، ۵/۲؛ رحمان‌علی، ۳).

جمعیت شهر داکا براساس برآورد آماری در ۲۰۱۶ م حدود
۶۰۹۷۰۰۱۰۵ تن بوده است («جمعیت»، n.pn.). این شهر مرکز
بزرگ‌ترین منطقه تولید کف هندی جهان، و مرکز تجارتي -
صنعتی بنگلادش است. داکا شهری کهن و از نظر آثار تاریخی
بسیار غنی است. از مهم‌ترین آثار برجای‌مانده در داکا مزار و
مسجد زوحانی میارز و پیش‌گام بابا آدم شاهد است که در ۸۸۸ ق/
۱۴۸۳ م بنا شده است. مزار اعظم شاه و خرابه‌های خانقاه شیخ
محمد یوسف - مهاجر ایرانی به داکا - که در سده ۸ ق/۱۴ م بنا
شده، از دیگر آثار این شهر است. علاوه بر این، خرابه‌هایی از آثار
تاریخی در بکر میور، رامپال، دور دوریه و صابر در منطقه داکا
برجای مانده است (استیونز، 51؛ «فرهنگ»، XI/102؛ EI², II/216).
از دیگر آثار تاریخی شهر داکا قلعه لعل باغ (۱۶۷۸ م/۱۰۸۹ ق)،
قبر پری بی بی (۱۶۷۸ م)، مسجد هفت گنبد (۱۶۸۰ م)، پراکاترا،
حسینی دالان، مسجد النجوم و معبد داکسوارای است (فرزین‌نیا،
۱۰-۱۱). به سبب وجود مساجد، مدارس معتبری هم در داکا تأسیس
شد که طلاب از نقاط مختلف بنگال و شرق آسیا برای کسب
علوم اسلامی به آنجا می‌رفتند؛ از مشهورترین آنها مدرسه لعل
باغ و مدرسه قومیة نوریه را می‌توان برشمرد (همو، ۵۲).

پیشینه تاریخی: داکا تا پیش از ورود اسلام، ناحیه‌ای
هندونشین بود و امروزه آثاری از فرهنگ هندوها در آنجا
به چشم می‌خورد («فرهنگ»، XI/116؛ اسعدی، ۵/۲؛ EI²،
همانجا). در ۵۹۷ ق/۱۲۰۷ م، زمانی که محمد بختیار خلجی،
سپهسالار حکومت قطب‌الدین آیبک بر بنگال مستولی شد، مهم‌ترین
شهر در سرزمینی که امروزه داکا خوانده می‌شود، سنارگاون نام
داشت. سنارگاون در فاصله سده‌های ۱-۴ ق/۷-۱۰ م مرکز این
سرزمین بود. امروزه آثار تاریخی قابل ملاحظه‌ای از این شهر در
نزدیکی داکا بر جای مانده است (اسعدی، همانجا؛ رحمان‌علی،
۹). از تاریخ شهر سنارگاون اطلاعی دقیق در دست نیست و غالباً

رضاقلی، فرهنگ انجمن آرای تاصری، تهران، ۱۳۳۸ ش؛ هنری، مرتضی، «شترداری
در کویر»، فصلنامه مردم‌شناسی و فرهنگ عامه ایران، تهران، ۱۳۵۴ ش، شه ۲؛
نیز:

Chardin, J., *Voyages en Perse, et autres lieux de l' Orient*, Paris, 1811;
Cunnison, I., *Baggara Arabs: Power and the Lineage in a Sudanese
Nomad Tribe*, Oxford, 1966; Digard, J.P., *Techniques des nomades
baxtyari d' Iran*, Paris, 1981; Drouville, G., *Voyage en Perse*, Paris,
1828; Elgood, C., *Safavid Medical Practice*, London, 1970; Ferrier, R.
W., *A Journey to Persia*, London, 1996; Johnstone, P., notes on
Medicine of the Prophet of Ibn Qayyim al-Jawziyya, tr. id., Cambridge,
1998; Polak, J. E., *Persien, das Land und seine Bewohner*, Leipzig,
1865; Sajjādi, Ş., «Dāg», *Iranica*, vol. VI; Schlimmer, J. L., *Terminologie
medico-pharmaceutique et anthropologique française-persane*, Tehran,
1954; Tavernier, J. B., *Les Six voyages*, Paris, 1676.
علی بلوکباشی

داکا، ایالت، ناحیه (منطقه) و شهری (پایتخت) در کشور
بنگلادش.

درباره وجه تسمیه داکا اختلاف نظر وجود دارد. برخی سبب
این نام‌گذاری را فراوانی در آنجا دانسته‌اند. گروهی دیگر از
محققان هم واژه داکا را به معنی پنهان می‌دانند و نام داکا را
برگرفته از نام داکس والی (داکشوری / داکسوارای) یا الهه پنهان
معبد هندوان در سده ۶ ق/۱۲ م در مغرب شهر داکا می‌دانند (نک:
«فرهنگ ...»، XI/116؛ EI², II/216). امروزه نیز ویرانه‌های آن
در حوالی شهر داکا به چشم می‌خورد (همانجاها).

ایالت داکا در شرق بنگلادش میان ۲۱°، ۴۹' و ۲۶°، ۲۵' عرض
شمالی و ۸۹°، ۱۹' و ۹۱° طول شرقی واقع شده، و شامل
۵ ناحیه داکا، فریدپور، جمال‌پور، ممتسینگ و تانگیل است
(«فرهنگ»، XI/101؛ فرزین‌نیا، ۱۷۴).

ایالت داکا محل به هم پیوستن ۳ رودخانه گنگ (در بنگلادش
موسوم به پادما)، براهماپوترا و مگنا ست. این رودها که از
بلندیهای هیمالیا سرچشمه می‌گیرند و از شمال به جنوب جریان
دارند، در جنوب داکا به هم می‌پیوندند و به خلیج بنگال می‌ریزند
(«فرهنگ»، XI/102، 116؛ اسعدی، ۷-۵/۲؛ فرزین‌نیا، ۶-۹؛
رحمان‌علی، ۱-۲۳). در عین حال که این رودها اراضی داکا را
سیراب می‌کنند، شبکه گسترده و آسانی برای حمل و نقل را فراهم
آورده، و همچنین صید و عرضه ماهی را امکان‌پذیر ساخته‌اند
(اسعدی، ۷/۲).

به سبب وجود لایه‌های آبرفتی رسوبی و گل‌ولای حاصل از
سیلابهای دوره‌ای، اراضی ایالت داکا بسیار حاصلخیز است، اما
بر اثر توفان و طغیان رودها و سیلاب گاهی محصولات کشاورزی
آنجا از بین می‌رود. مهم‌ترین محصولات کشاورزی ایالت داکا
برنج، گندم، نیشکر، سیب‌زمینی، حبوبات، دانه‌های روغنی و
کنف است («فرهنگ»، همانجاها؛ اسعدی، ۷۳/۲-۷۵).

جمعیت ایالت داکا براساس برآورد آماری در ۲۰۱۶ م/۱۳۹۵ ش

1. Dhākā / Dacca

2. Dhākeśwari

3. The Imperial ...

4. City ...

Dacca
B1043 BANERJEE, S. C. "Naib Nazims of Dacca during the Company's Administration," BPP:59 (July-Dec. 1940), 17-29; IHRC:16 (1939), 13-23. From British records, 1778-1843.

B1057 BHATTASALI, NALINI KANTA. "Some Facts about Old Dacca," BPP:51 (Jan.-June 1936), 48-57. With map.

20 EKIM 1999
MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

SANIT T.

ABDUL KARIM

The Inscriptions of Khan Muhammad Nirdha's mosque at Dacca.

JAS Pak. 11 11 (1966), pp. 143-151

Dakkardaki Muhammed
Mirza Han Camii kitabeleri

6

5573 ABDUL KARIM. An account of the district of Dacca, dated 1800. J. Asiat. Soc. Pakistan 7 (1962), pp. 289-341

Dacca Belgesine, 1800 tarihli
iki izah

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India's early dynasties and most prominent rulers. This excavation of India's ancient history forms the central theme of the book and is seen as possibly the Society's greatest and most enduring achievement.

For all the intrinsic interest of the material and the clarity of the writing, Professor Kejariwal's book suffers from a complaint common to many institutional histories. In taking us through the history of the Asiatic Society year by year, it at times reads like an annual report, subjecting us to unnecessary and repetitive detail or picking up an issue introduced, but then abandoned, at some earlier stage in the narrative. But this methodical approach – in some ways reminiscent of the Society itself – has its compensations. One is that it brings home to the reader the often precarious existence of the Society, which, for all its retrospective glory, was often uncertain whether it would find a publisher for its researches and which several times, faced with falling membership and dwindling funds, came close to extinction. It is no less illuminating to see how many blind alleys the Society pursued and how wildly speculative and fanciful were many of the ideas thrown up by even its ablest members. By arguing for a common origin for Sanskrit, Greek and Latin, and in identifying Megasthenes's Palibothra with Pataliputra (present-day Patna), Sir William Jones created a potentially dangerous precedent by which hasty scholarship made random connections between India and ancient Europe on the basis of some superficial similarity in a name or a custom. Jones himself was certainly not free from this taint, but others, like Francis Wilford and Reuben Burrow, were even more culpable. Wilford was easily duped by the textual interpolations of his pundits into believing that ancient India had anticipated many Western ideas while Burrow confidently announced to the Society in 1804 that "Stonehenge is evidently one of the temples of Boodh" and that "the Druids of Britain were *Brahmans* . . . beyond the least shadow of doubt". It is as well that we are reminded of the fallibility of those early scholars as well as their more lasting achievements, if only because their errors are particularly revealing about the limitations of the methods they employed and the diverse motives from which they operated.

The motivation behind the Society and its members' researches is, as the concluding chapter makes clear, Professor Kejariwal's ultimate concern in this book. He reacts strongly to the view, epitomized and popularized by Edward Said's recent study of *Orientalism*, that men like Jones and organizations like the Asiatic Society of Bengal were agents of an unfolding imperialism, seeking to know Asia the better to subordinate and to exploit it. It is argued here that in fact the connections between the East India Company administration and the Asiatic Society were never very close. Although most of its members were in the Company's service and despite Warren Hastings' initial interest, official patronage was rarely extended to their scholarly endeavours. The government did little to help the Society even on the rare occasions when it asked for assistance. It is the author's firm conviction that "the world of scholarship and the world of administration during this period were worlds apart and not necessarily complementary to each other" (p. 226). It is a conclusion which the book as a whole goes a long way towards endorsing, but it is not entirely convincing. Professor Kejariwal gives an excellent account of the Society's evolution. The book is well worth reading for that reason alone. But he fails, regrettably, to probe much deeper. He declines, largely because he sees it from the outset as an irrelevance, to examine the Asiatic Society in relation to the political needs and developing ideologies of the time. He is content to chronicle the scholars' labours and to itemize their findings without ever attempting to be more critical about the ways in which their researches, however arcane and sometimes fanciful, served none the less to inform imperial attitudes and policies, and to create a particular idea (or set of ideas) about India, its people and its past. He fails to distinguish intention from effect and in so doing compartmentalizes colonial knowledge to an unconvincing degree. It is a useful book and a well-written one; but in the end it lacks the insight that would have made it into an outstanding one.

DAVID ARNOLD

05 MAYIS 1993

DACCA: A STUDY IN URBAN HISTORY AND DEVELOPMENT. By SHARIF UDDIN AHMED. (London Studies on South Asia, 4.) pp. xii, 266, 8 pl., 4 maps. London, Curzon Press, 1986. £12.50.

Dr Ahmed begins his history in 1840, when Dhaka's decline seemed irremediable, and ends it in 1885, when its revival seemed well-established. Then as now its prosperity depended on its administrative importance. Its decline began in 1716, when Nawab Murshid Quli Khan removed his administrative headquarters to Murshidabad. The competition of British machine-made cotton textiles ruined what remained of its economic life. In 1824 Bishop Heber saw "merely the wreck of its ancient grandeur". However, the thrust of British administrative activities gradually turned it into a regional capital again, and prosperity brought a limited revival of luxury handicrafts.

Ahmed analyses the social context as well as the administrative basis of this process of transition. Shia dominance ended in 1843 with the death of Nawab Ghaziuddin Haidar. Sunni dominance came instead with the dynasty established by Khwaja Alimullah, a Kashmiri merchant who became a substantial landholder. His son, Khwaja Abdul Ghani, took a prominent part in new-style public causes, notably in paying for a waterworks: the British made him a Nawab in 1875. It was in the audience hall of his palace that his grandson, Nawab Sir Salimullah, was host to the bigwigs who founded the Muslim League in 1906, asserting loyalty to the British as their safeguard against the demands of the Congress party for a representative system that would bring Hindu majority rule. The growth of an influential Hindu middle class in Dhaka is another process traced by Ahmed. Kenneth Jones has shown how Bengali Hindus accompanied British rule across northern India, as officials, lawyers and schoolteachers, founding branches of the reformist Brahma Samaj as they went. Ahmed reveals a similar process in Dhaka. A branch of the Brahma Samaj was established there in 1846 by Babu Broja Sundar Mitra, who became Deputy Collector of the city. Schools and colleges were also established, and Hindu boys flocked to them. But a Muslim madrasa was only opened in 1874.

There is much of interest in this book, although one may raise an eyebrow occasionally at the author's uncritical enthusiasm. When describing the network of *mahalla panchayats*, or local committees, he tells us that they fostered a "community spirit", because "all could participate in their deliberations" (p. 17). But washermen, coolies and sweepers surely never dared raise their voices in such gatherings. More realistically he also suggests that the function of these institutions was to reinforce the authority of local personages. However, the gloom of the under-exposed photographic reproductions tends to counteract Ahmed's Panglossian approach. Spelling is sometimes a problem, and purists may wince at "mooktars" (p. 41) or "koonkees" (p. 45). Ahmed states that he deliberately adopted the old spelling of Dacca "for obvious historical reasons" (p. ix). No valid historical reasons have presented themselves to this reviewer.

KENNETH BALLHATCHET

CRIME, JUSTICE AND SOCIETY IN COLONIAL SRI LANKA. By JOHN D. ROGERS. (London Studies on South Asia, No. 5.) pp. x, 271, 7 maps. Riverdale, Maryland, The Riverdale Company; London, The Curzon Press, 1987. £14.50.

The study of crime is one of the less popular academic byways, but it may, for all that, throw valuable light on sociological questions which are now one of the academic mainstreams. Hence this book is called *Crime, Justice and Society in Colonial Sri Lanka*. It concerns chiefly the period 1860–1905, when the colonial administration was at its most confident, and is in fact confined to the Sinhalese areas of the island, i.e. to the general exclusion of the Northern and Eastern provinces. Within these bounds, Dr Rogers makes a specific study of three particular kinds of crime: cattle-stealing, homicide, and riot, and adds general observations on the administration of justice in the Lankan ambience. He suggests that British justice did not strike Lankans as properly just or moral, but that they found they could use the courts as they used spirits or demons, as amoral sources of power which responded more or less predictably to specific modes

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SYED MAHMUDUL HASAN

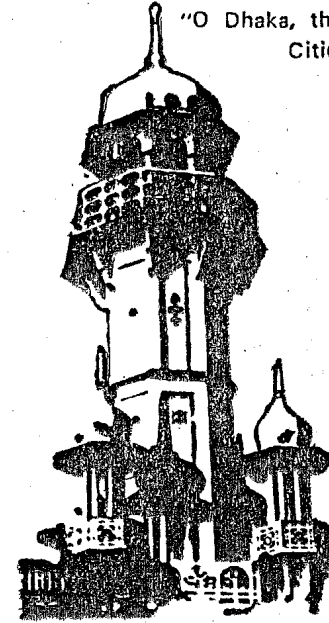
M. A. (DAC), Ph. D. (LONDON)

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

DACCA : THE CITY OF MOSQUES

Dacca
2.5 TEMMUZ 1982

"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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BRILL

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Dacca

DACCA, in Bengali, *Dhākā* (literally, “the concealed,” of obscure application here), a city of East Bengal, now the capital of Bangladesh.

Dacca is situated in lat. 23° 43' N., long. 90° 25' E., at the head of waterways and about 160 km/100 miles upstream from the Bay of Bengal, in a region of flooded plains and rivers brought about by the junction nearby of such mighty rivers as the Brahmaputra, the Ganges and the Meghna. The city's position, in a region of rich alluvial soil and plentiful water supplies, with a consequent dense population, have all through history given it a prominent position within Bengal. The Hindu capital was at Vikramapura, then favourably situated on the Dhaleshwari river, where the line of old fortification can still be seen, but more important are the tomb and mosque (built 888/1483) of *Bābā Ādam Shāhīd*, a pioneer Muslim saint. *Sonārgāon* on the *Meghnā* river was the early Muslim capital, which was famous for the seminary of *Shaykh Sharf al-Dīn Abū Tawwāma*, a *Hanafi* jurist and traditionist of great renown in the 7th/13th century, for the lively court maintained by the romantic *Sulṭān Ghiyāth al-Dīn A'zam Shāh* in the late 8th/14th century, and for the fine muslim industry through the period. The place is full of ruined tombs, mosques and inscriptions, the most famous being the tomb of *A'zam Shāh* and the remains of the *Khānqāh* of *Shaykh Muḥammad Yūsuf*, who emigrated from Persia in the 8th/15th century. Later the local rebel chief *ʿIsā Khān* made *Sonārgāon* and its neighbourhood his headquarters, but the town was destroyed in 1017/1608 by the

Mughal soldiery under *Shaykh Islām Khān Chishtī*. The temporary Mughal camp, which was located in the old *Thānā* of *Dhākābāzū*, came to be developed as the new Mughal capital of the *śūba* of Bengal under the name of *Jahāngīr*magar, after the reigning Mughal emperor *Jahāngīr*.

The capital city stood on the northern bank of the *Burīgāngā*, the river *Dulāy* of the Muslim historians, about 14 km/8 miles above its confluence with the *Dhaleshwari* and far away from the recurring floods. It was well protected against the raids of the *Arakanese Maghs* and the Portuguese pirates in the 11th/17th century by a system of river fortresses, which still survive at *Munshīganj*, *Narāyanganj* and *Sonakanda*. The Mughal city spread out beyond the Hindu localities, well-laid with gardens, palaces, markets, mosques and minarets, which are all associated with the names of the Mughal officers. Of the princely governors *Shāh Shujāʿ*, the ill-fated brother of the Mughal emperor *Awrangzīb*, and *Muḥammad A'zam*, the latter's son, had a great reputation in Eastern India. From their time have been inherited the *Barā Katrā* (the great market quadrangle), the *ʿIdgāh* and the fort of *Awrangābād*, commonly called *Lāl Bāgh*, the last still showing its terraced walls, bastions, gateways, a mosque and a beautiful mausoleum (partly in marble) of *Bībī Parī*, one of the wives of *Muḥammad A'zam*. Of the other governors, *Mīr Jumlā* is better known for his conquest of *Assam*, and *Shāyista Khān* for his twenty-five years' service in Bengal, his final conquest of *Chatgāon* in 1076/1666, his lavishly kept harem, and above

الأحمر، ونشأ بمدينة قوص حيث أقام والده القادم إليها من منفلوط، رحل في طلب العلم، وبخاصة الحديث النبوي الشريف، كما جرت العادة عليه، بأن يقصد الطالب المعاهد العلمية بحثاً عن العلماء ذائعي الصيت، دون النظر للمكان الذي يتواجد فيه أو تلك العلماء، والتي كانت المساجد تمثل التجمعات العلمية الكبرى، وأولى المقاصد لطلاب العلم والسامعين إليه. قصد ابن دقيق العيد القاهرة، ثم دمشق سنة ٦٦٠هـ، والاسكندرية وأخذ عن كبار علمائها. برع ابن دقيق في الفقه المالكي كوالده، وخرّج، وصنّف فيه إسناداً وممتناً. عاد إلى مدينته قوص بعد رحلته العلمية تلك، إلا أنه ما لبث أن غادرها من جديد في عام ٦٦٥هـ/ ١٢٦٦م، متوجّهاً إلى القاهرة، فأكبّ فيها على المطالعة والبحث والدراسة، بنهم غير محدود، وأمضى جلّ وقته على هذا المنوال، انتقل في هذه الفترة إلى المذهب الشافعي، اشتهر اسمه في حياة أساتذته وشاع ذكره، وتخرّج به أئمة كبار، وكان لا يسلك المرء في بحثه، بل يتكلم بكلمات يسيرة بسكينة ووقار ولا يراجع. عيّن في عام ٦٨٠هـ/ ١٢٨١م مدرساً في المدرسة الجوانية، المجاورة لقبعة الإمام الشافعي بالقاهرة، ودرّس في غيرها، وقصدته جموع الطلبة من كل حذب وصوب، وانتهت إليه رئاسة العلم في زمانه، وتولى إضافة لمنصب القضاء، مشيخة دار الحديث الكاملة، ومسجد الإمام الشافعي، وغيرهم، التقى بالإمام الشيخ تقي الدين ابن تيمية، ورأى أنه

بحر عل لا ينضب، فقال له ابن دقيق العيد «ما أظن بقي يخلق مثلك». تولى في عام ٦٩٥هـ/ ١٢٩٥م منصب قاضي القضاة، عوضاً عن تقي الدين ابن بنت الأعرز، واستمر فيه إلى أن مات. كان ابن دقيق العيد، وقوراً، قليل الكلام، غزير الفوائد، كثير العلوم في ديانة ونزاهة، وكان جريئاً في الحق، لا يدهن، ولا ينافق، أو يداري، ولا يهاب الملوك في قول الحق، فمن ذلك: أن الملك الناصر محمد بن قلاوون، طلب من الشيخ تقي الدين ابن دقيق العيد إصدار فتوى تُجيز للملك جباية نفقات حملة كان يرمي الإعداد لها للتصدي لقوات التتار الغازية لبلاد الشام وطردهم منها من الرعية، بعد غزوتهم لها في عام ٦٩٨هـ/ ١٢٩٨م، إلا أن الشيخ تقي الدين أبى على الملك أن يجبي شيئاً إلا بعد أن يستنفذ أموال الأمراء، وقال له: «لقد بلغني أن كلاً من الأمراء له مالٌ جزيل، وفيهم من يجهز بناته بالجواهر واللآلئ، ويعمل الإناء الذي يستنجي فيه من فضة، ويرصع مداس زوجته بأصناف الجواهر»، وهو أمر يدل على جرأة في الحق، وشجاعة وصدق العالم ورجل الدين. كان متعبداً خاشعاً لله، يُعدّ نفسه ليوم لا ريب فيه، فكان يقول: «ما تكلمت بكلمة ولا فعلت فعلاً إلا أعددت له جواباً بين يدي الله تعالى». أشاد بذكره والحديث عنه الكثير من العلماء والكتاب، فقال العزبن عبد السلام: «إن ديار مصر تفتخر برجلين

في طرفيها ابن منير بالاسكندرية، وابن دقيق العيد بقوص». وقال ابن سيد الناس: «لم أر مثله فيمن رأيت ولا حملت عن أجلّ منه فيمن رويت، قرأت عليه جملة من المحصول، وكنت مستملياً تصانيفه والمتصدر لإفادة الطلبة بدار الحديث من جهته، وكان للعلوم جامعاً، وفي فنونها بارعاً». وقال الأسنوي: «له خطب بليغة أنشأها عندما كان خطيباً بقوص. وله شعر جيد بليغ، منه: تمنيت أن الشيب عاجل لمتي وقرب مني في صباي مزاره لأخذ من عصر الشباب نشاطه وآخذ من عصر المشيب وقاره وضع عدداً من المؤلفات منها: «الإمام في أحاديث الأحكام»، مطبوع، وشرحه بكتاب أسماه: «الإمام في شرح الإمام»، «الاقتراح في بيان الاصطلاح»، كتاب في «أصول الدين»، «علوم الحديث»، «شرح مختصر ابن الحاجب في فقه المالكية»، «لم يتمه»، «شرح عمدة الأحكام» للحافظ عبد الغني المقدسي، شرح الأربعين حديثاً النووية، كتاب في «العقائد»، «اقتناص السوانح»، «شرح مقدمة المطرزي في أصول الفقه»، «تحفة اللبيب في شرح التقريب»، وغير ذلك.

توفى بالقاهرة يوم الجمعة الحادي عشر من شهر صفر، وصلى عليه بسوق الخيل، حضر جنازته جمعٌ غفير يتقدمهم نائب السلطنة وغيره من الأمراء والعلماء، ودفن بالقرافة الصغرى.

عبدالله محمود حسين

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دكا

(انظر خريطة بنغلادش)

دكا Dacca عاصمة جمهورية

في منطقة سهلية زراعية خصبة على ذراع من نهر داليسويري Dhaleswari

بنغلادش. اسمها مأخوذ من اليونانية ويعني «بنغالي». تقع في وسط البلاد

Haydarabad - Dekkan 1933

DOKÜMANTASYON MERKEZİ

THE HISTORIC MOSQUES OF DACCA

DACCA is at present the second town of Bengal. But it held no secondary position under the great Mughal Emperors. Right from its foundation it remained their capital of Bengal, Bihar and Orissa for nearly one hundred years. Dacca, therefore, played an important part not only in the history of Bengal but also in that of India. It is sad, however, that this great historic city should have received scant treatment from historians and archaeologists. F. B. Bradley-Birt, writing on this great eastern stronghold of Mughal administration, remarks: "So little is known, so little there is that can be rescued from the limbo of the past, that one turns aside baffled, foiled in the attempt to wring from that great city the countless mysteries that lie hidden deep within her heart."

Remnants of Mughal administration are still to be found in its time-worn palaces, its crumbling mosques, its tottering monuments and ruined turrets. "But even in its decay the charm of the city remains. Neither time nor the vandal hand of man can rob it of the wonder and romance of its many vicissitudes, and the great memories that for all time remain its own."

We do not meet with Dacca in either the ancient histories or the *Aini-Akbari*. Dacca first appears in history during the Mughal period. It was founded in the year 1608 by Shaikh 'Alâu'ddin Chishti Fâruqi I'tizad-ud-Daulah Nawâb Islâm Khan, Viceroy of Bengal, Bihâr and Orissa under the Emperor Jehângîr. At once it became the capital of Bengal and remained so until 1702 when Kartalab Khan, the favourite Dîwân of the Emperor Aurangzeb for the eastern provinces, quarrelled with Prince 'Azîmu'sh-Shân, the then viceroy, and transferred the revenue and judicial offices to Makhsûsâbâd (afterwards known as Murshidâbâd). The Prince, too, had to transfer his headquarters soon after under stern orders from the Emperor. Dacca was also known as

"Jahângîrnagar" in honour of the monarch reigning at the time of its foundation.

There still exist in Dacca eleven historic mosques in which the hand of the Mughal can be undoubtedly perceived. They are:—

- I. The Mosque of Islâm Khân.
- II. The Mosque of Hayât, the merchant.
- III. The Mosque of Hâjji Shâh Bâz.
- IV. The Mosque at Churihatta.
- V. The Mosque of Nawâb Shâista Khân.
- VI. The Mosque of Khân Muhammad Murdha.
- VII. The Mosque at Lal Bagh.
- VIII. The Mosque at the Chowk.
- IX. The Mosque at Begum Bazar.
- X. The Mosque of Khwâjah Ambar.
- XI. The Mosque with seven domes.

I. THE MOSQUE OF ISLAM KHA.

The place where Islâm Khân (Viceroy of Bengal, 1608-13) built his palace on founding Dacca was named "Islâmpûr" after him, and is so known to the present day. There does not remain, however, any trace of this viceregal palace.

Islâm Khân also built a mosque near his palace and it still stands in a lane (Lane of A'âshiq Jama'dar) of that quarter (Islâmpûr). This mosque is rightly considered to be the oldest existing monument of the Mughals at Dacca. It is surmounted by three cupolas and is of a type of architecture earlier than, and different from, that of the "Shâista Khânî" mosques. Some vandal has demolished the plate or stone bearing the inscription. The mosque is now in the care of the Muhammadans of the locality, and prayers are offered in it regularly.

II. THE MOSQUE OF HAYAT KHAN, THE MERCHANT.

This mosque is a few paces south of the bridge at Narandia—a locality in the eastern part of the city—and was erected by a local merchant named Hayât in A. H. 1074 (circa 1664 A.D.). The bridge, too, was built by this merchant.

edgeable in foreign affairs of his generation—was appointed to succeed Bunnag. Devawongse rapidly modernized the ministry, enforcing regular office hours in new government quarters rather than carrying on business from his home, as was the traditional practice, and adopting all the niceties and formalities of Western diplomatic practice.

As foreign minister at a time when Western imperialism was at its peak and Siam's neighbors were coming under colonial control, Devawongse abided by a few simple general principles that worked in the end to maintain Siam's independence: to persuade the powers that Siam was, or soon would be, a modern, civilized nation; to gain Siam's rulers a status equal to that of other world monarchs; to play strictly by the rules of international law and diplomacy; and, in the dangerous world of Great Power politics, to court Britain's goodwill and benevolent protection but at the same time to evenly balance French and British interests. He weathered the dangerous Franco-Siamese Paknam Incident of 1893 and carried through to successful completion negotiations with the French and British that ended territorial and security threats to the kingdom by 1909. His final years in office were devoted to attempts to end foreign extraterritoriality and the unequal treaties that continued to infringe upon Siam's sovereignty, but he died in 1923, shortly before the culmination of these efforts in 1925.

[See also Mongkut; Chulalongkorn; Bunnag Family; Phrakhlung; Paknam Incident; and Vajiravudh.]

Chandran Jeshurun, *The Contest for Siam, 1889–1902* (1977). David K. Wyatt, *The Politics of Reform in Thailand* (1969) and *Thailand: A Short History* (1984).

DAVID K. WYATT

DEVKOTA, LAXMIPRASAD (1909–1959), Nepali poet and essayist who initiated his country's twentieth-century literary renaissance. His major works, based on both mythology and contemporary life and often focusing attention on Nepal's social and political problems, include the epic *Nepali shakuntala*, the present-day romance *Sulochana*, and many collections of short lyrics.

David Rubin, *Nepali Visions, Nepali Dreams: The Poetry of Laxmiprasad Devkota* (1980). DAVID RUBIN

DEWANTARA, KI HADJAR (1889–1959), also known as Soewardi Soeryaningrat, was the grandson of Paku Alam III of Yogyakarta. In his youth Dewantara was a radical journalist for *De*

Express and *Persatoen Hindia* and active in the Budi Utomo, Sarekat Islam, and Indische Partij. In 1913 he became secretary of the Komite Bumi Putra, calling for a boycott of the centennial celebrations of the liberation of Holland from France. After being exiled he went to Holland (1913–1919), where he edited *Hindia Poetra*. On his return he became chairman of the Nationaal Indische Partij. In 1922 he founded the first Taman Siswa school in Yogyakarta. He was the first Indonesian minister of education (1945). [See also Taman Siswa.]

S. P. Scherer, *Harmony and Dissonance: Early Nationalist Thought in Java* (1975). C. VAN DIJK

DHAKA (Dacca), capital of Bangladesh, is centrally located in the Ganges-Brahmaputra delta region. Founded as a Mughal garrison town in 1610, Dhaka became a provincial capital and an active river port. Trade in fine muslins and silks attracted both Indian and European merchants to the city. Dhaka's rulers adorned the city with buildings and gardens, and their courts were centers of learning and art. By the end of the seventeenth century the city's size had increased greatly. Estimates of the population at that time vary between four hundred thousand and one million.

In 1702 the Mughal governor transferred his court to Murshidabad. [See Murshidabad.] This event, followed by a steady decline in the Indian textile trade and a series of famines, reduced Dhaka's population to a few thousand by the mid-1800s. Under the (British) East India Company (1765–1858) and British imperial rule (1858–1947), Dhaka was extended and improved. From 1905 to 1912, during the temporary partition of Bengal, Dhaka was the capital of the newly created Province of Eastern Bengal and Assam. From 1947 to 1971 Dhaka was the capital of the eastern wing of Pakistan. The city expanded, with new districts for business, housing, and administration, and with a variety of educational and artistic institutions. Meanwhile, East Pakistani discontent with the dominance of West Pakistan had found its strongest expression in Dhaka. After the resulting struggle for independence in 1971, Dhaka became the capital of the new nation of Bangladesh. An active administrative, commercial, and cultural center, Dhaka today supports a population of more than three million.

[See also Bangladesh; Pakistan; Assam; and Bengal.]

Langāh abdicated in favour of his son Firūz, a dissolute and worthless youth, who was poisoned by the prime minister 'Imād al-Mulk to avenge the death of his son Bilāl whom Firūz had executed. Ḥusayn resumed the reins of power and in his turn avenged the death of his son by executing 'Imād al-Mulk. On the death of Buhlōl Lōdī in 895/1489 he sent his condolences to his son and successor Sikandar Lōdī and concluded a treaty of peace with him, thus putting an end to the designs of Shaykh Yūsuf, the pretender to the throne of Multān.

A cultured and accomplished man, Ḥusayn Langāh promoted education and learning by erecting colleges staffed by such eminent scholars as the brothers 'Abd Allāh and 'Azīz Allāh of Ṭulābā, a small village near Multān. A contemporary of Dījām Nizām al-Dīn *alias* Ninda, the ruler of Thāftā, he was on very good terms with him and both the rulers often exchanged gifts and presents. He died in 908/1502 after a rule of 36 years.

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(A. S. BAZMEE ANSARI)

HUSAYN SHĀH LANGĀH II, son of MAHMŪD LANGĀH (reg. 904/1498-9—931/1524-5), the ruler of Multān, was still a minor when he succeeded to the throne on the death of his father in 931/1524-25. Taking advantage of the ruler's minority and prompted by Bābur [q.v.], Ḥusayn Shāh Arghūn [q.v.], the ruler of Sindh, set out against Multān. Maḥmūd Langāh marched out to defend his kingdom, but while he was only one or two stages away from his capital he suddenly died, poisoned, it was believed, by Langāf Khān Langāh, the commander of his army, who later deserted to Ḥusayn Shāh Arghūn. Ḥusayn Langāh, a boy of only three who had been proclaimed king, was protected by the regent and prime minister, Shudjā' al-Mulk Bukhārī, a son-in-law of Maḥmūd Langāh, who decided to resist Ḥusayn Shāh Arghūn, and against the advice of his commanders, decided to stand a siege which dragged on for more than a year. The city, after suffering a terrible famine and untold misery, vividly described by both Nizām al-Dīn and Firishṭa, fell to the invader in 932/1526. The young ruler was taken prisoner, his uncle Shudjā' al-Mulk Bukhārī was insulted and tortured to death, the famished inhabitants were ruthlessly massacred and those who escaped the sword were indiscriminately taken prisoner. These included the well-known scholar of the day Shaykh Sa'd Allāh Lāhorī and his aged father, both eyewitnesses of the great siege. Multān was annexed to Sindh and one Kh'ādja Shams al-Dīn Māhūnī was appointed governor, who was shortly afterwards removed by the traitor Langāf Khān, who in his turn was replaced by Mirzā Kāmran, the second son of Bābur. The independence of Multān was lost for ever and it became, shortly afterwards, a dependency of the Mughal empire.

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Husayn b. Ali (A. S. BAZMEE ANSARI)

HUSAYN WĀ'IZ KĀSHIFĪ [see KĀSHIFĪ].

HUSAYNĀBĀD, called Ḥusaynābād the Great (*buzurg*), is to be distinguished from two other Ḥusaynābāds, one of which existed in the modern Murshidabad district and the other in the 24 Parganas. Ḥusaynābād the Great was a town, now in the Malda district of West Bengal, which flourished during the times of the Bengal sultans Ḥusayn Shāh, Naṣrat Shāh, Firūz Shāh and Maḥmūd Shāh III. The name appears on the coins and inscriptions of Ḥusayn Shāh, but only on the coins of the other three sultans. It is not certain if it was identical with Gaur, in which case it was named after Ḥusayn Shāh, or if it was a suburb of the city actually built by the Sultan himself. The latter opinion, however, appears to be more probable. According to Ghulām Ḥusayn Salīm, Ḥusayn Shāh transferred his seat of government to Ekdālā adjoining the city of Gaur. This Ekdālā was situated near the village of Ramkeli on the western outskirts of the city. It is possible that this Ekdālā was later re-named by Ḥusayn Shāh as Ḥusaynābād the Great. Besides being the metropolis during Ḥusayn Shāh's reign, Ḥusaynābād the Great also appears to have been the capital of the western region (*ikhlim*) of the kingdom. The capital of the eastern region was probably Mu'azzamābād (near Mymensingh).

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HUSAYNĪ DĀLĀN, a Shī'ī shrine in the old city of Dacca, seems to have been originally built in 1052/1642 by one Sayyid Murād during Prince Shudjā'c's governorship of Bengal. Prince Shudjā'c, although himself a Sunni, was eager to preserve and patronize Shī'a institutions. The tradition is that Sayyid Murād, having seen al-Ḥusayn in a vision erecting a *ta'ziya-khāna* (house of mourning); was inspired to raise the building, which he named