

# Establishment of Historical Kadam Rosul Dargah: Documentation In The Context of Coeval Conditions.

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**Abstract-** In the medieval period, A lot of Muslim establishments have been established in Bengal. Basically, After the Muslim conquest in the late 12th century and the beginning of the 13th century, Muslims built various structures in this Bengal. These installations include mosques, tombs, khankahs, palaces, forts, bridges, arcade gates, shrine and defense walls. All these establishments made a strong and effective contribution to the Muslim urbanization, and propaganda at that time. Some of these historic installations have been lost forever in the turbulent eclipse. Some of them are in a state of fragile and slimy conditions. Although these structures can be protected from natural barriers, some installations are destroyed by human hands. People do not know the value of nature, as a result nature behaves in a hostile way with their rebellion!!! Likewise, an important and beautiful Spectacular is the “Kadam Rosul Dargah”. Apart from the time spent by natural weather and humid weather, the settlement of these structures remains unchanged, but it does not survive from the minds of the different minds. Due to the mind-mentality of the people, the lack of desire and the expansion of the view, there has been a lot of change in the dargah deployment. Over time, the establishment of this dargah is very threatening today. Although this establishment has not yet been abandoned. Before explaining the problems, solving the solution and passing the path, the details of this deployment are required. In the expanded documentation, this religious and historical values of this establishment will emerge, as well as the original design, the functional changes will all come together over time. And it will come out with the necessary problems and the way to overcome. The Kadam Rosul dargah is a unique establishment that has formed the bridge between the Sultanate, Mughal and Colonial period. It's important to keep this installation alive for the future. All of us have to do these things, in the interest of the country, for the sake of saving our heritage, for the sake of the people. If we cannot preserve our own history, heritage and culture for the coming days, what will we leave to the next generation? Can we introduce them to the story of the prehistoric mythology?

**Keywords –** Documentation, Maintenance, Rectified Photography, Damage Mapping.

## I. INTRODUCTION

### 1.1 Content And Defination of “Kadam Rasool Dargah”

The word "Kadam" means "Foot Print" or "Foot". The word “Prophet” means "High Priest" sent by God. Our Prophet is the World Prophet Hazrat Muhammad (S). The word "Kadam Rasool" means the Holy foot-print of the Hazrat Muhammad (S). Our selected "Kadam Rasool" is the footprint of the Prophet.



Figure 1 Footprint of Prophet (S)

Dargah is basically a spiritual establishment. Religions sentiment and values are more prevalent than those of social and cultural values in these establishments. There are a few architectural monuments bearing the Prophet's (S) memory in this Bengal (Bangladesh) and that Bengal (India).

Among these deployments- Kadam Rosul Dargah at Gaur (1531 AD) which was built by Sultan Nusrat Shah, Kadam Rosul Dargah at Narayanganj (1580 AD) which was started with the initiative of Masum Khan Kabuli,

Kadam Mubarak of Chittagong (1723 AD), which was built by Haji Mohammad Yasin (R), a Sufi saint, during the reign of King Mohammad Shah and Kadam Rasul Dargah Mosque at Murshidabad (1781AD). According to the aesthetic judgment and architecture in these four dargah installations, the Kadam Rasul Dargah is the largest in the shape of an unprecedented size.

### 1.2 LOCATION AND EDGE'S OF DARGAH

Narayanganj, a historical city holding the capital of ancient Bengal. Urbanization and civilization have formed throughout the upper reaches of the river, surrounded by the historic Shitalakshya River. The Kadam Rasul Dargah is located in Nabiganj village (formerly known as Katravu) on the east side of the river Shitalakshya opposite this hajiganj (Ancient Khizirpur) city. The main archway of the Dargah stands on the river. The sailors and tourists on the way to the river saw this dargah compound from a far, and neither sampan boat nor peacock swam boat along the river.



Figure 2 Main Arcade Gateway of Kadam Rasul Dargah

The Kadam Rasul Dargah reveals the architectural characteristics of the Sultanate, Mughal and Colonial periods of Bengal. All the information data in the dargah premises in wrapped books is uninterrupted. In addition to all this, this establishment reveals the whole epoch.

Two other notable and important installations of the Sultanate period, “Baba Saleh Mosque”, which is locally known as the “Bandar Shahi Mosque” and “Haji Baba Saleh Mosque”, is just 2.7 kilometers away from the Dargah installation. The other three structures of the Mughal period are "Sonakanda Fort", "Tribeni Ditch" and “Tribeni Mughal Bridge” are 3 kilometres away from the dargah. Other important structures of the Mughal period are Hajiganj fort (ancient Khizirpur castle), "Mughal Kaller Pul" (now altered), and “Bibi Mariam Mosque and Tomb” and the watch tower from the Dargah establishment 1.2 km away towards the river.



Figure 3. (a) Colonial House : : Chowdhury House (b) Colonial House : : Chairman House (c) Colonial House : : Sardar House (d) Colonial Architecture : : Kiamuddi Shah Tomb (e) Colonial Architecture : : Boro Bari Mosque

It is very easy to cross the river by boat and these structures get involved. Apart from this, there are several old colonial houses, ghats, mosque, tombs, digghis and eid-gah of Colonial times in the adjacent areas of the dargah.

### 1.3 Nomination And Consummation Of Kadam Rasul Dargah-

Previously said that this Kadam Rasul Dargah is the center of religious values and spirituality. Dargah is not just a religious institution - but the combination of many important deployments.



Figure 4. (a) Colorful illumination in the establishment of the Dargah Establishments, (b) Colorful illumination in the Tomb of , (c) Colorful illumination in the establishment of the Dargah Arcade Gate (d) Colorful illumination in the establishment of the Trees.

Looking for the livelihood of many insatiable souls. All classes of people have walked and re-conciliated by removing low-caste discrimination in society. The expression of love and faith of all of them is aversion. Especially the Kadam Rosul dargah has been named after a single foot piece. According to local and religious people, this stone plate is a symbol of Prophet Mohammed (S)'s footprint. This holy stone has been kept in the stone rocks inside the dargah. The name of this dargah, history, surrounded by this holy stone.

#### 1.4 Dargah History And Evaluation

Singularly, there is a lot of establishment in this adjective in Bengal. Again, some of the deployments were not built solely. The success of the combined effort and relentless program of all gathered is the result of success. Kadam Rosul Dargah was not installed and constructed solely. The development of this dargah deployment is the hall of the holy spirit and the gathering of the saints. The rulers of this region have greatly supported the construction of various buildings and buildings adjacent to the Kadma Rosul Dargah and Dargah. Similarly religious Muslims are those who believe in religion, compassion in love - love is not the way to contribute and deny them.

Diwan Monwar Khan, the genealogy of the famous character of history "Diwan Isha Khan" (1576-1599AD) called Masnad-E-Ala, first created this Dargah Bari. However, the building he built in the end did not survive.

Another historical book, "Baharistan-I-Gayabi", was written in the early 17th century by the Mughal marshal, Mirza Nathan. In his book, he mentions a lot of coeval events. It is not an exaggeration to say that this book is a history-based compelling document. This book shows that an Afghan immigrant named "Masum Khan Kabuli" brought a black basalt stone and a stone places to this Kadam Rosul Dargah (1580 AD). He contacted Arab merchants at the convoy and bought them for a large sum of money. He is the one who made the identity of the stone block containing the footprint of the Holy Prophet.

No information is available in this book regarding whether Masum Khan built an edifice in the Kabul Dargah premises. However, experts believe that Masum Khan built the palace here besides establishing a stone pavement. This installation also could not be sustained. Later, the landlord of Dhaka, Ghulam Nabi and his family underwent extensive development and modification of the Dargah. In 1177-1778AD, Ghulam Nabi, the zamindar, built a stone-preserved holy house containing the footprints of the Prophet (peace be upon him) in the Dargah. With the help of Sheikh Ghulam Nabi, his sons also developed this this dargah. Zamindar's son "Sheikh Ghulam Muhammad" built the main entrance gate in 1817 AD. The zamindar family of Dhaka is known to have built some more aesthetic installations in this holy shrine: such as hujurkhana, anchorage, nahbhatkhana, etc. The deployment of these installations did not match the eclipse of evil days.



Figure 5. (a) Colorful illumination in the Main Arcade Gate, (b) Kaowali Song Arrangement , (c) Vow to fulfill the wish (d) Part of the festival .

Haji Noor Muhammad was the first khadim of this shirni. He and his wife supervised the establishment of the dargah. Many of the Mughal rulers and kings of Bengal who came to this dargah had good relations with Khadim. Arriving at this dargah was the history man - King Isha kha, His wife Sona Bibi, Musa Khan, Mughal commander Mirza Nathan, his father Ihtimam Khan, Emperor Shahjahan, Subedar of Bengal – Shah Suza, Saint Hazrat Sultan

Syed Burhan Uddin (R), Baba Adam Shahid (R), Baba Saleh (R), the landlord Sheikh Ghulam Nabi, Sheikh Ghulam Muhammad spoke persons.

All of them had less contribution to this Dargah. In the light of the book of the Mughal commander - Emperor Shah Jahan (reign: 1592-166 AD), in the direction of Isha Khan, he visited this Bengal for 7 days. His visit to shirni hill to see the condition of shirni, his association with khadim, the promise of donation of tax-free eighty bighas land, donation of money about 500 currency at the time of the establishment and subsequently on behalf of Subadar Shah Shuja (1639-1660AD), Implementing the promise of father, all of this reveals the role of the Mughal rulers in the development of the Dargah.

Also, the role of the saint sufis of the Sultanate during their arrival in Bengal and the development of the establishment of the Dargahs is unparalleled as their burial place adjacent to the Dargah.

## II. ARCHITECTURAL DOCUMENTATION

### 2.1 Construction of "Dargah House" And Other Installation's

Dargah is not meant to be any specific erection or building. Rather, the dargah refers to the combination of a lot of religious structures. It is important to say religious establishment because of the fact that the structures that were built here should be covered or covered with roofs or unwritten areas, all of which emphasize religion or primacy. The entire dargah establishment is located in a mountain palce. The dargah is located 12.22 meters above the ground. It can be said that this place is the tallest place in the whole city of Narayanganj.

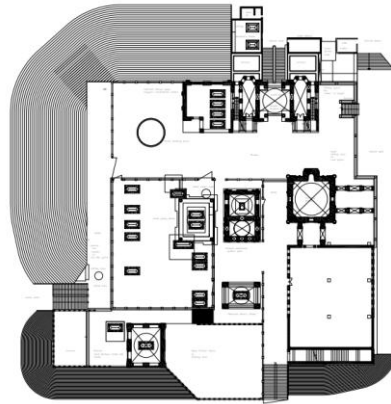


Figure.6 Land Design of Kadam Rosul Dargah

### 2.2 Among The Establishments in The Whole Dargah Adjoining

The main arcade-gate, the main attraction of this dargah, a single domed mosque (now the mosque is renovated), the sacred stone preserved house and porch with the footprints of the Prophet (peace be upon him), the tomb of the first Khadem Haji Noor Mohammad and his wife's tomb, Hazrat Syed Borhan Uddin ® tomb, tomb of an anonymous children, the tomb of Ihtimam Khan, the father of Mughal commander Mirza Nathan, a place of open prayer and vow, Wood-gallop tree space. In addition to the entrance archway stairs, there are similar stairs to the east and north. There are two smaller tombs along the entrance gate to the west.

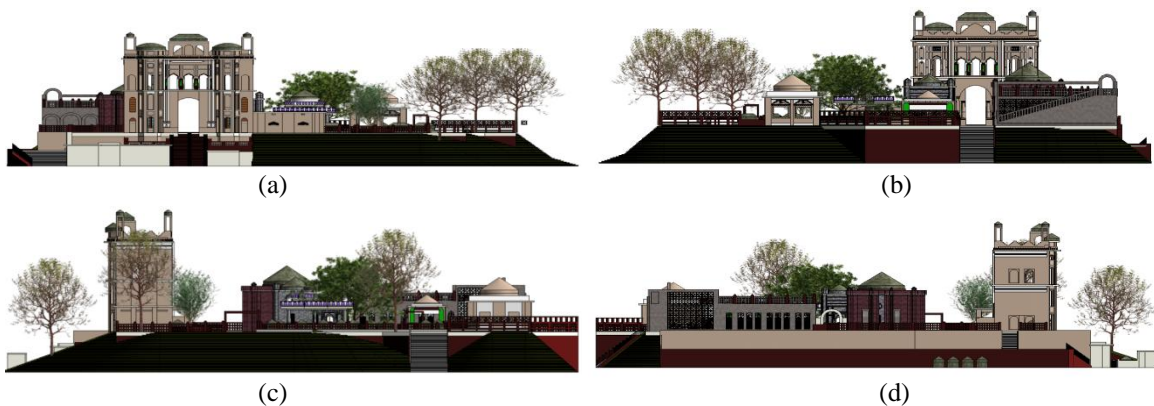


Figure 7. (a) West Elevation, (b) East Elevation , (c) North Elevation (d) South Elevation

There are also ablution space, toilets and shoe house. Separate prayer space for women. There are also storage rooms, lounge kitchens, distribution rooms, etc.

### 2.3 Main Archway Gate

The main arch gate is the most impressive and high altar in the establishment of the Kadam Rasul Dargah. According to history, Zamindar Sheikh Ghulam Muhammad built this arcade gate in 1814 AD. The entrance archway is facing west along the Sitalakshya River towards the west. The entrance to the adjacent river and the middle ground makes the archway look like a sculpture.

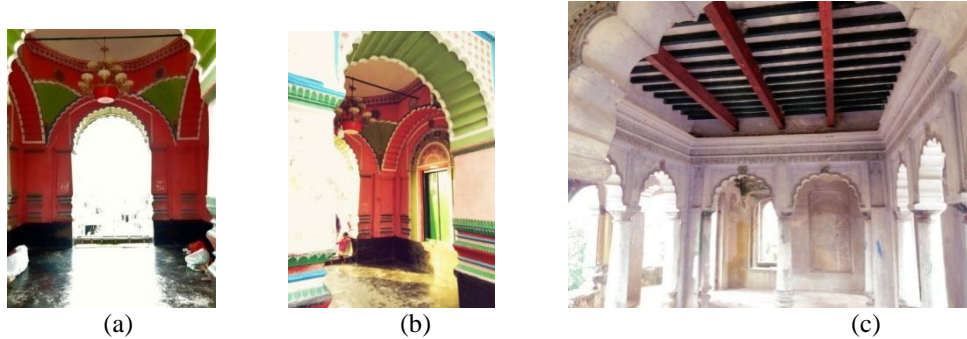


Figure 8. (a) Inner View of Arcade Gate, (b) Exterior View of Arcade Gate, (c) Interior Work of Arcade Gate

The architectural features of the Mughals and the Sultanate period are seen in the arch gate. In some cases, there is a combination of the decoration and work of the Mughals and the Sultanate period that the separation of time is almost impossible.

The archway has a height 15.24 meters and two storeyed building. The number of steps leading up to the hill is 25. Where, a fragment of 3 m length is made of solid rock. The specialty of this stone is between the common people and the architects. Religious men salute this stone and enter the gate. According to architects, this fragment is the door post of a giant door. Ground floor shows double heights. The double-storey building is a single-heighted.

There are two rooms on the side of the ground floor. These rooms have two-step logic and two-sided outgoing doors from the ground floor level. These rooms are currently being used as houses for the religious master. If there are three steps above the stairs, single doors are available.

This door is the door to the stairs. There are stairs on both sides of the two rooms in the arcade gate. These stairs lead the stairs. There is no break. The stairs are high and dark. The stranger is not allowed to rise above these stairs. But I have been fortunate enough to go upstairs to study. There are windows on the north and south side of the stairs at the top floor. The existence of different pillars and arc lines can be seen here. There are three archways on the east side of the upper level. There are two archways on the north-south side.

### 2.4 Single Domed Mosque and Its Details:

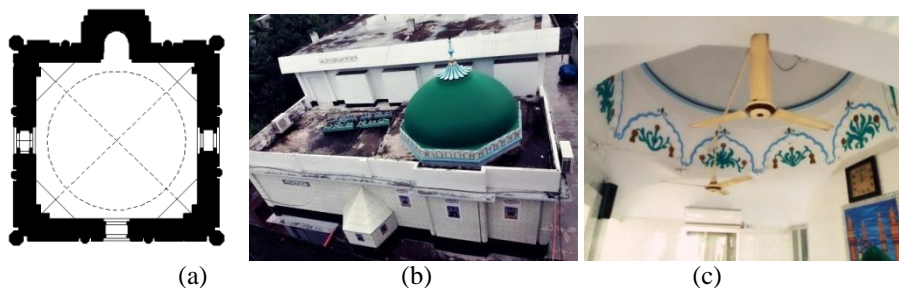


Figure 9. (a) Single Dome Mosque Plan, (b) Exterior View of Mosque, (c) Interior View of Mosque

Another name for this mosque is "Dargahbari Mosque". Like the other architecture of the Sultanate period, the mosque is a square dome and is much smaller in size. Initially, the mosque was expanded by extending it to the north.

However, the location of lintels and domes in the interior of the mosque, domes set in the pendentive squinch, paddles upside down on the domes, marlon and pits can still be identified as square mosques.

The existence of the 4 pillars around the mosque is still to be seen, when you look at the exterior. But it is a matter of realizing the correct alignment of the original mosque and the present mosque, since the dome has not been replaced. Although the main mosque has a gateway from that direction, it is extended only to the east in the extended section.

### 2.5 The House with Foot-Print of The Prophet (S)

The establishment of the Kadam Rasul Dargah was established mainly for the conservation and compilation of sacred stones. The house initially looked like a simple structure but was later converted to white stone.

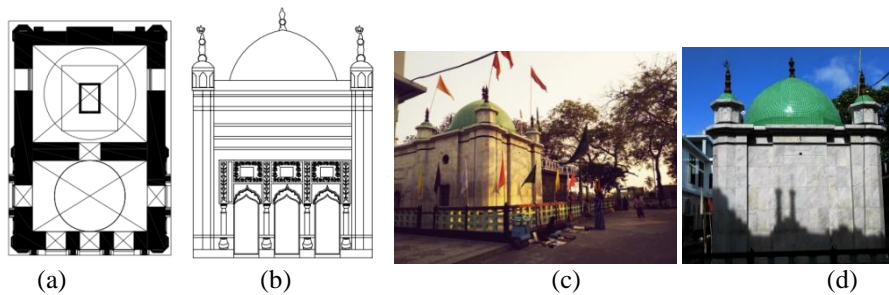


Figure 10. (a) Foot Print Reserved Room Plan, (b) Elevation, (c) Perspective View of Foot Print Reserved Room, (d) Foot Print Reserved Room

Like the architecture of the Sultanate period, it is a square domed structure. There are 4 octagonal towers around it. The front porch of the square room extends, which is a unique example of 17th century architecture. There is no dome above the porch. There are 2 towers on either side of the porch. In all, this establishment has a total of 3 towers. On top of the towers are copula and pit.

The central dome is in great shape. This dome is unique in the traditional features of the Sultanate period. During the Mughal Era, Marlon was not added to the dome. There are entrances from that side of the square room. There are 3 arched entry ways in the front and 2 entryways on either side. Besides, there are splinter holes and windows. The Arabic inscription is engraved on this archway. Inside the central room, there is a square-shaped altar. The foot-print of the Prophet (S) made on the black basalt stone is kept in a metal plate. It measures 24\*10 square centimeters. No one can touch the stone if he wishes. To the southwest of the gate there is a bucket floor, surrounded by the bath of this pane.

### 2.6 Another Tomb

The most exceptional aspect of the establishment of the Kadam Rasul Dargah is the establishment of the tomb.

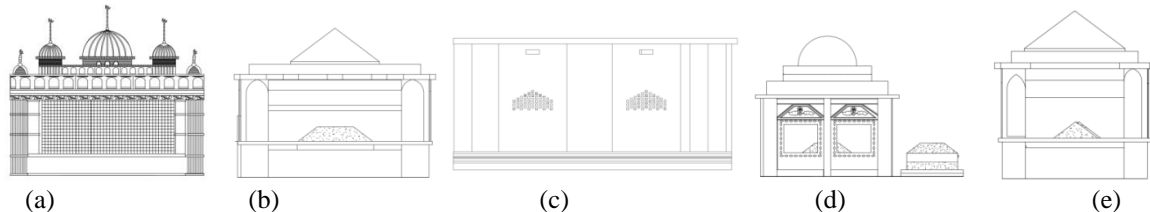


Figure 11. (a) Haji Noor Mohammad & His Wife's Tomb Elevation, (b) Kamal Shah's Tomb, (c) Mughal Commandar Mirza Nathan & His Wife's Tomb, (d) Another Tomb, (e) Another Tomb

In the early days the tombs were of stone casting. "Kath Golap Sthan" that space consists of 13 open tombs. Later, a number of tombs were erected on several tombs. There are also khadim "Haji Noor Mohammad and his wife's tomb", "Hazrat Syed Borhan Uddin's tomb, Mughal masrahal Mirza Nathan and his father Ihtimam khans tomb etc.



Figure 12. (a) Kath-golap Place, (b) Hazrat Syed Borhan Uddin ® Tomb, (c) Unknown Tomb, (d) Colonial Railing

### 2.7 The Decoration of Shirne Empliment-

Many changes have been made to the original decoration of the Kadam Rosul Dargah. The aesthetics of the exterior and the interior, the elegance and the culture did not make the aesthetics a bit too fickle, yet the mark of the original decoration is just a few. Many changes can be seen in the decoration of each deployment including the dargah. For example, the house of the sacred stone was converted from the original state to the white stone, the decoration of each color in the passage was also converted into white stone design. The decoration of a domed mosque and mausoleum structures has caused great damage to the local people. On top of all that, one thing is clear that the decoration style is changing over time. The change of the one-time Mughal, sultanate and colonial establishment is only modern.

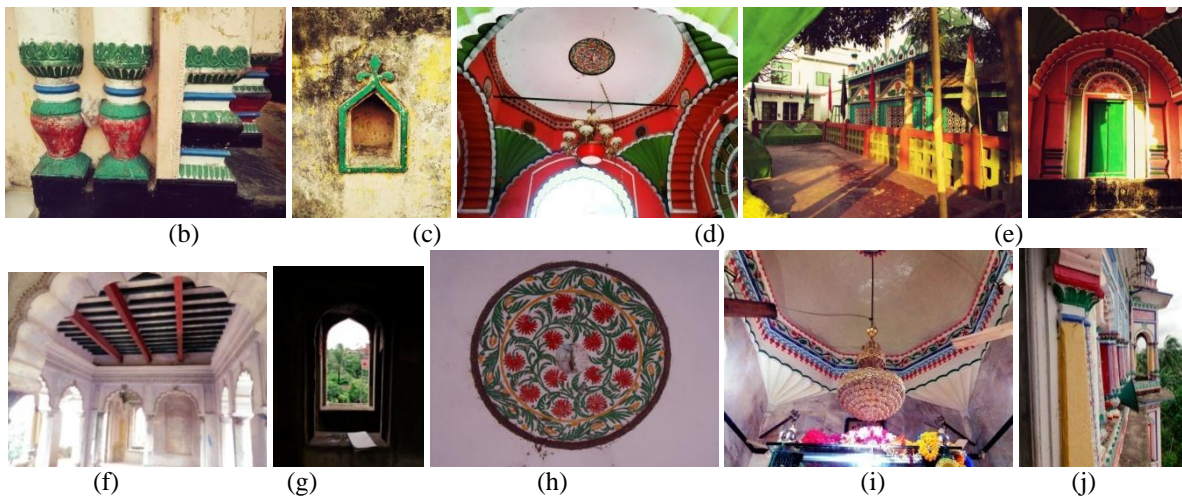


Figure 13. (a) Uses of Column, (b)Wall Paunch, (c) Arced Entry Approaches Roof , (d) Colonial Railing, (e)Door with ornamentation, (f)Double Stoeryed Floor of Entry Gate, (g) Single Arced Door, (h) Ornamentation , (i) Interior Part of Hazrat Syed Borhan Uddin ® Tomb, (j) Outside Surface

### 2.8 Radical Deployment of Shrine Settlement -

The gathering of various religious establishments located at Kadam Rasul Dargah made this place lively and exalted. The features that the Sultanate has introduced in Bengal's architecture include Design, single-dome style, application of pendentive squinch method on the dome, miniature architecture, in some cases expanded porch and ceiling, non-domed porch, use of the surrounding tower, curved cornice on the roof, height of the base equal to the roof, three-way entrance. etc. Moreover, the features that have been manifested in the Mughal architectural style – Ornamentation, geometric panel work, the drum of the dome, the use of marlon in the dome, the canopy of the tower, the lining, etc. The sultanate and mughal architectural style overall reflects on this dargah establishments. An overall outline of modernity has emerged in this Dargah establishment. In addition to the main entrance gate of the Dargah, there are 3 more entrances. Each entrance has separate stairways and gates. The entire installation of the Dargah is done with a plaza. Of course, the elevation of the plaza - the low position and the location - by a couple of steps has dazzled the place of the Dargah. The use of ornamental and design-rich railings is worn by the establishment of the Dargah. These railings are different again. Some are 2 to 5 feet high and some are like a whole wall. The railings touch on the multi-faceted art of colonial architecture.

### III. DAMAGE MAPPING AND PROPOSED SOLUTION

#### 3.1 *The Threat Of Kadam Rosul Shrine Deployment-*

The construction of this Dargah is under threat today as time goes on. In every age, at this unique time, the construction of this dargah has been touched so many times that the unique feeling, decoration and intensity of the ages has become inaccessible today.

#### 3.2 *Uneven “Mound Cutting’s” and Reduced Durability -*



Figure 14. (a) Mound Place with Trees, (b) Cutting down trees, cutting down mounds and doing whatever pleases them.

The unplanned cutting of the hilly side, deforestation and the addition of new functions have weakened the entire installation structure. Who knows? In the earthquake of the next century, the structure condition may also become the "temple of Nepal".

#### 3.3 *“Unwilling Use of Plaza” And “Deforestation”-*

The first thing that seems obvious when looking at the land design of the entire installation, including the shirni, is the unwilling use of the modern plaza in the entire installation. Which is creating high thermal conditions in this setting. The use of numerous plants in this establishment was once planned. Currently, the amount of trees has been reduced due to uneven mulch and cutting of plants.



Figure 15. (a) Plaza, (b) Plaza uses different parts of shirni and become thermal condition in this site.

#### 3.4 *Material Specification and Scheduling -*

It is doubtful whether Sultanate, Mughal and Colonial architecture were used so much in any other Bengal of architecture! In this case, the fragility of the material and its functions may be lost over time. That is why the use of tile and SS everywhere makes this establishment publicly gaudy. The use of a material tells you how much of a time it is, what is the significance!

#### 3.5 *Demolition of Mosque and Renovation Needed -*

One of the most disadvantaged in the construction of the shirni was the square domed mosque. Due to lack of prayers in the course of time, the mosque was destroyed.

#### 3.6 *A Failure Project – Public Proximity and Facilities is Not Added-*

In honor of the main religious sentiment, every year, numerous people emerge at the Kadam Rasul Dargah. On some special days such as Jushan Jubusch, Birth anniversary of the Prophet, Ophat Day, Shab-e-Barat, Shab-e-Meraz, Shab-e-Kadar, Ashura and Annual Milad Mahfil and Orsha day, the establishment was attended by about 12,000-13,000 people.



At this time, the establishment fails to provide the highest service. This has some functions like public toilet, ablution space, potable water system, kitchen and storage area, annual fair place, arts and crafts shop, shoe house are insufficient.



Figure 16. (a) Shoe Keeper Room, (b) Unknown Tomb, (c) Open space, (d) Ablution Space

### 3.7 Conservation Site

There may be a conservation site with Dargah and the entire area adjacent to the Dargah. In this case, the new steps can be taken by utilizing the beautiful structures built around the shirni. In this case, the colonial buildings around the Dargah may have been replaced by a museum, an art gallery and cottage, etc.

## IV. CONCLUSION

Finally, one can say that one of the aesthetic structures in Bengal was developed in the Middle Ages, and the Kadam Rasul Dargah is a unique structure in which the Sultanate, Mughal and Colonial era built this three-time bridge. And we all have to do these things, in the interest of preserving our heritage, in the interest of the country, the people.

## V. REFERENCE

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