The following letter (Maktubat-i-Nur Qutb Alam, letter No. 9, pp. 67-69) was written by Shaikh Nur Qutb Alam to some one very close to him. It furnishes an important inking to understand the political and religious conditions of the Muslims of Bengal after the ascendancy of Raja Kans in the state.

APPENDIX A

The following letter (Maktubat-i-Nur Qutb Alam, letter No. 9, pp. 67-69) was written by Shaikh Nur Qutb Alam to some one very close to him. It furnishes an important inking to understand the political and religious conditions of the Muslims of Bengal after the ascendancy of Raja Kans in the state.
پیش‌تر خود کرکونان خلل گفت * گاه چه کمیان ازل گفت به طعم حظام دنیایی رضائدار واوام و نواه ایمان بتصرف کافری رسیده، وارتکب صعب مصبت برخیش آورد عنان اسلام بدست مشکان کباده گرداند و اسلام را یکی مدل کرده گفت (قواعد) دین منهدم گفت وعلم کرکیانسون سربارود و بخشی ایمان جمل داشت و موهن مسات ازل گفت بطبع مطلع "لاينفع" در خروید و شادی سواز و ازگیر خدای خود بن خرفاند سبحان اللہ درشن ایشان گفت "اولکه کا لسان بیل هم اضیں مسیلا" در صحت اسرار نا منتهی چلی رنترن و ودر مشکلات دقیق حکمت این بحال گفت وی وردن مسافر را غریبی کنی رسول غیر جه باشد مروم زم کارست بحمل میرم مسکن و واگی ماست تعالی اللہ کا کاتر ییه را بی سبیع بشرف ایمان بخشید وی بخت حکمت بردوستان خود مشاند کفارستیلا بانان ولايت اسلام بیغ خوابی بیجاست سسه کسی چه داند چجو حکمت می رید * هرچودی را چجت قسمت می رود

نه عبات سعاد و دستگیر ایشان شد ونه کفارفزان پاکبهر ایشان گفت
نه از عبات و طاعت سودی نه از کفار کافری نباتی بحترت مقدی بیجاست سسه
ملکه صدیب را چجو سود و زیان دارد * گرحفاظ قرآنی با عابد اطمی

آه هزار آه درد هزار درد بیگم کرشه وی نبارای جنگ سوخت و چگونه بخت خون دیده ها رخت سسه

جنگ کرشه چه عقل ودین زیادت * فریاد ازل کرشه که راه جنین ندست

هیله هیله آتات اسلام کسوم گونت و ما هتیاه شرع خسوف پوشید بحکم
Professor S.H. Askari (in *Bengal, Past and Present*, Vol. LXVII, 1948) has translated the letter into English. It reads as:

"This poor, helpless, Nuri, covered with dust, afflicted with the misfortunes of the times, full of care for the world but tormented by religious calamities, restless and distracted because of the pain of his very being and existence, suspended from the service and worship of God, hanging his head down because of the inability to serve the spiritual Lords offers his blessings.......Oh soul of thy father, how strange is the affair and astonishing the time that the river..."
of God, the unapproachable and Unmovable, has become ruffled and thousands of Doctors of religion and learned men and ascetics and devotees had fallen under the command of an infidel, a zamindar of 400 years (standing), and benefits of true significance have gone ........ He has allowed the commands and prohibitions to go under the control of an infidel ........ The reins of Islam have gone into the hands of those who associate others with God. He had caused Islam to be replaced by infidelity with the results that the benefits of religion have been destroyed and the standard of unbelief has risen to the sky. He has allowed the ruin of faith ........ How exalted is God, He has bestowed, without apparent reason, the robe of faith on the lad of an infidel and installed him on the throne of the kingdom over his friends. Kufry (infidelity) has gained predominance and the kingdom of Islam has been spoiled. Who knows what divine wisdom ordains and what is fated for what individual existence? ........ Alas, Alas, oh, how painful, with one gesture and freak of independence He caused the consumption of so many souls, the destruction of so many lives, and shedding of so much of bitter tears. Alas, woe to me, the sun of Islam has become obscured and the moon of religion has become eclipsed. But according to
the command of God the most holy "Help the cause of piety
and righteousness" and "oh votaries of God, help the cause
God and give aid to the religion of God." It is obligatory
on every Musalman to render assistance to and champion the
cause of the faith of God. Although so far as the apparent
signs are concerned there is no possibility of assistance
reaching us, yet at the inside of things and returning to
God one should make earnest supplication and sincerely
pray and lament throughout the night and solicit the aid
from God who listens to and grants request and sees what
comes out of the very dark night and distressing circums-
tances."
APPENDIX  B

BRIEF NOTES ON THE CENTRES OF MYSTIC ACTIVITY AS SHOWN IN THE MAP

Burdwan, the town and the district of the same name in West Bengal, stands on the north bank of the Banka river, some two miles from Damodar, in latitude 23°14'N. and longitude 87°51'N. The name, Burdwan, is said to have been derived from the Sanskrit word: "Vardhamana" meaning prosperous. It was an ancient town and capital of the Sadgop dynasty. Later on it became an important town of Bengal under the Mughals.

Bagherhat, headquarters of the sub-division of the same name in Khulna district, East Bengal, is situated on the Bnaireb river, 22 miles south east of Khulna in latitude 22°40'N and longitude 89°47'E. About the origin of the name, it is said, that it is corruption of 'Bankerhat' (the market) or from bagh (tiger) of its surrounding jungle.

Here stands the mausoleum of a muslim saint and a large prayer hall, known as "Saat gumbaz." An annual fair is held here on the supposed anniversary of the saint.

Chittagong, is situated on the bank of Karnaphuli river about 12 miles distance from its mouth in latitude 22°21'N and longitude 91°50'E. There are various versions about the origin of the name of Chittagong.

Deotala or (Devasthala) is situated 15 miles north of Pandua (in Malda district), in latitude 25°16'N and longitude 88°14'E. Literally Devasthala means 'Deva's abode', which suggests that it was an old religious place of the Hindus. Here stands the shrine of Shaikh Jalal-ud-din Tabrezi, who flourished about the middle of the 13th century A.D. Among the important remains of Deotala is a Jama Masjid, which according to an inscription dated 868 A.H./1463 A.D. was built during the reign of Barbak Shah.

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2. For a detailed discussion over the different versions about the origin of the name of Chittagong, see *Eastern Bengal District Gazetteers*, Chittagong, ed. Malley, Calcutta 1908, pp. 1-2.

Hemtabad, in district Dinajpur is situated in
latitude 25°38'N and longitude 88°12'E.

Kalna, town and headquarters of the sub-division
of the same name, stands on the right bank of the
Bhagirathi river in latitude 23°13'N and longitude 88°22'N.
It was a place of great cultural importance during the
Muslim rule.

Lakhnauti, also known as Gaur, a ruined city in
the Malda district of West Bengal, is situated in latitude
24°54'N and longitude 88°8'E. The date and the origin of
the city is not known, but the local traditions connect
its name with the name of Ballal Sen and Lakshman Sen.
It was named Lakhnauti, probably after the name of Lakshman
Sen. Its ascertained history, however, begins from the
time of its conquest by the Muslim forces in the beginning
of the 13th century A.D. Gaur remained for more than three
centuries the seat of Muslim power in Bengal. During the

   F.W.Strong, Allahabad, 1912, p. 115.
3. *Imperial Gazetteers of India*, 1908, Vol.XII, 186.
reign of Emperor Humayun, it was given the name of Jannatabad.

Mahasthan is situated in latitude 24° 57' N and longitude 80° 21' E on the western bank of the river Karatoya, about 7 miles to the north of Bogra town in East Bengal. Literally Mahasthan means "great place" or capital. According to local traditions it was the capital of a Hindu king named Prasurama. Here stands the shrine of a Muslim sufi of great sanctity.

Makhdumnagar, a village in Mayureswar of the Rampurhat sub-division of Birbhum District (W. Bengal) is situated in latitude 24° 3' N and longitude 87° 38' E. The place is famous for the mausoleum of a Muslim saint who flourished here in the sixteenth century and had miraculous power of curing all sort of diseases.


Mandran, an old town is situated in latitude 22° 52' N and longitude 37° 41' E, in Hooghly district of West Bengal.

Mangalkot, a village situated in latitude 23° 33' N and longitude 87° 54' E on the bank of the Kumur river in Katwa sub-division of Burdawan district. It has several ruined mosques in and around the village. It is also known for the Hindu remains of the early period.

Pandua or (Parua), now a deserted town in Malda district in latitude 25° 8' N and longitude 88° 10' E. It is situated at a distance of about 20 miles from Gaur in north easterly direction. It is called Hazrat Pandua, to distinguish it from another place of the same name in Hooghly district. It was also known by the name of Firozabad. It contains some remarkable specimens of early

1. Bengal District Gazetteers, Hoogly, Identified with the Quarter inch sheet, 73 M.Burdwan.
Muslim architecture, for instance 'Sona Masjid', 'Ek Lakhi Tomb' and the great 'Adina Masjid.'

Pandua, a small town and railway station of the same name in Hugli District, is situated in latitude 23° 4' 35" N and longitude 88° 19' 25" E. It is properly known as Chota Pandua. Like the Pandua in Malda District, it is also a place of great antiquity. In ancient times it is said to be the capital of a Hindu Raja, Pandu. At present, it is famous for the mausoleum of Shah Safiuddin. Among the important remains of Pandua is the 125 feet high tower and a large long mosque.

Shahzadpur is situated in latitude 24° 5' N and longitude 39° 36' E, in Pabna district of East Bengal.

Sonargaon or Subarnagram, an ancient capital of Eastern Bengal, is situated in latitude 23° 4' N and longitude 90° 36' E near the bank of Meghna river, 15 miles to the east of Dacca city. It was the metropolis of a Hindu principality anterior to its capture by the Muslim forces in the beginning of the 14th century A.D. Later it flourished under the

3. The name 'Pandu' of the Raja suggests that the town was named after him.
Muslims and remained the seat of Muslim governors of Bengal from 1351-1608 A.D. The capital of the province was transferred to Dacca at the instance of Islam Khan, the Mughal governor under Emperor Jahangir. Islam Khan is said to have named the city as Juhangirabad. Among the remaining traces of its former grandeur are some ruins in and near the insignificant village of Painam, about 6 miles east of Narayanagang. Sonargaon, according to Ralph Fitch, who visited the place about 1586, was famous for its cloths and muslims.

Sylhet or (Srihat), originally a petty kingdom by the name of 'Gor' is situated on the right bank of Sumra river in latitude $24^\circ 53' N$ and longitude $91^\circ 52' E$ in North Eastern Bengal. It had been the capital of a Hindu Raja, named Gaur Gobind. He was defeated in the beginning of the 14th century by the Muslim forces, supported by Shaikh Jalaluddin Mujarrad.

2. William Foster, Early Travel of India, Oxford, 1921, p.28.
3. Imperial Gazetteers of India, Vol.XXIII, 202; Blochmann, Contribution to the Geography and History of Bengal, Asiatic Society of Bengal, Calcutta, 1968, pp.73-75.