

Reappraisal of Satgachia Adina Jame Mosque in Barbazar

Ahsan Habib*

Abstract

The Satgachiya Jame Masjid, located in the Barbazar region of Sultanate-era Bengal, served not only as a place of worship but also as a center for governance, administration, and education, similar to other Jame Masjids from the Abbasid to Mughal periods. The mosque features a rectangular platform, likely used for teaching, reflecting the tradition of education within mosques dating back to early Islam. Built in the early 15th century, the mosque predates the renowned Six Domed Mosque of Khan Jahan and exemplifies the multi-domed architectural style common in Bengal during this era. However, its construction quality was inferior, raising concerns about its long-term preservation. Despite this, the mosque remains a key historical and architectural monument of the Sultanate period in Bangladesh.

Introduction

The Satgachia Adina Mosque is situated on Plot No. 91 in the village of Satgachia, designated as Mauza No. 151 within the Kasthanbhang Union Parishad No. 10, under Kaliganj Upazila, Jhenaidah District. Geographically, it is located at coordinates 23°18.968'N and 89°07.095'E. Satgachia village lies to the west of the main road that leads to Dhaka from the Barbazar bus stand, passing through the villages of Belat Daulatpur, Barbazar, and Sadikpur. To reach the mosque, one travels approximately 5 kilometers west along the Barbazar-Taherpur road, then turns onto a dirt road heading north-east for about 140-145 meters. The mosque is adjacent to the Adina Dighi, a large pond covering three acres, which remains full of water throughout the year.

Etymology and Historical Background

Locally, the mosque is referred to as 'Satgachia Gaybana Jame Masjid.' The adjacent pond, known as Adina Dighi, lies to the north of the mosque, and its name has led to the mosque commonly being called the 'Satgachia Adina Mosque'. The term 'Adina' is derived from French, meaning 'Friday' or 'day of Jumma,' as noted in the *Islamic Encyclopedia*.¹ This connection to Friday, the day of communal Jumma prayers in

* Retired Professor of History, Govt. College, and Former Chairman, Jessore Education Board, Bangladesh

1. *Islamic Encyclopedia*, Vol. 1, Dhaka, 1986, p. 261

Islam, underscores the mosque's religious significance. While it is widely believed that the mosque's name originates from the nearby Dighi, it is more plausible that it was named after the elevated mound where the mosque was constructed. The local population refers to the structure as the Gaybana Mosque, due to the excavation of soil from the mound, and over time, it became known as the village Jame Masjid.

Architectural Layout and Design

The Satgachia Adina Jame Masjid is a large rectangular structure, one of the significant ancient mosques located in the Barbazar region. The mosque's external dimensions measure 23.25 meters from north to south and 16.85 meters from east to west. Internally, the mosque spans 20.30 meters north-south and 14.04 meters east-west.

Entrances and Interior Features

Scale 1 cm = 192 cm

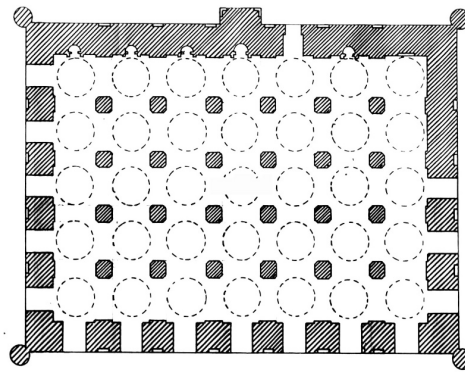
Outside Measurements: 23.75m × 17.85m

Inside Measurements: 19.90m × 14.10m

Wall thickness: 1.6 m

Land Design No. 8

Satgachia Mosque, Barbazar



The mosque's eastern wall features seven entrances for access to the interior. Additionally, the southern wall has five entrances, while the northern wall contains three. There are also two windows located in the western section of the northern wall. Among the seven entrances on the eastern wall, the northernmost measures 1.31 meters in width, while the remaining six are uniformly 1.26 meters wide. The entrances in the southern wall vary slightly: the southwest entrance is 1.07 meters wide, the southeast entrance is 1.12 meters, the central entrance measures 1.13 meters, and the remaining two are each 1.11 meters wide. The middle entrance on the northern wall is 1.13 meters wide, and the other two are 1.07 meters.

The walls of the mosque differ in thickness: the northern wall is 1.44 meters thick, the southern wall is 1.60 meters, and the eastern wall is 1.47 meters thick. The maximum height of the walls is 1.85 meters. Along the western wall of the mosque are six mihrabs, corresponding to six of the seven entrances in the eastern wall (excluding the northernmost entrance). To the right of the central mihrab is a closed doorway where a mihrab would typically be situated. The northernmost mihrab on the western wall, located just south of the closed doorway, is kulangi-shaped, measuring 0.66 meters in width. The other five mihrabs are concave, with the central mihrab extending westward to a depth of 0.91 meters. The northernmost mihrab has a flat design, adorned with multi-pointed finials.

The interior of the mosque is divided by four rows of columns along the northern and southern sides, with each row containing six columns, for a total of 24 exposed columns. These columns vary in shape. The four columns at the northwest corner feature square bases with octagonal shafts and square capitals. The bases of the other columns are square, but their shafts gradually narrow, with square capitals atop. Each column measures 95.95 cm in diameter and stands 1.23 meters high. In addition to the 24 freestanding columns, the mosque includes eight engaged columns: six each along the eastern and western walls, and 12 each along the northern and southern walls.

The mosque's roof is supported by 35 domes, resting on 20 columns and arches anchored to the freestanding columns and the base of the walls. Notably, the mihrab to the north of the central mihrab, which is now sealed, once contained a doorway leading westward. Evidence of this is still visible in the mosque's architectural layout.

Comparison and Architectural Features

Several scholars have drawn comparisons between the Satgachia Adina Jame Mosque and the Sixty-Domed Mosque of Bagerhat. The present researcher concurs with this assessment.² The bricks excavated at the Satgachia Adina Jame Mosque vary in size, with dimensions measuring $26\frac{1}{2}$ cm \times $22\frac{1}{2}$ cm \times 5 cm, 24 cm \times 19 cm \times $5\frac{1}{2}$ cm, 21 cm \times 17 cm \times 5 cm, and 14 cm \times 11 cm \times 3 cm. These bricks remain well-preserved and intact. Excavations have also yielded approximately six hundred inscribed burnt bricks.³

Evidence suggests that the mosque may have featured a royal gallery in the northwest corner. Architectural elements supporting this hypothesis include four square pillars, windows replacing two of the entrances on the northern wall's

2. Khoundkar Alamgir, 'Archaeological Remains at Barabazar, Jhenidah District', *Journal of Bengal Art*, Vol. 3, 1998, p. 273

3. Dr. Habiba Khatun, *Two Thirty-Five Domed Mosques of Bangladesh*, Department of Archaeology, JAB, Periodical No. 2, June 1995, p. 48

western end, and niches in place of the mihrab on the northern section of the western wall. These features collectively point to the existence of a royal gallery in this area. Externally, the mosque is distinguished by four corner towers. M. A. Bari initially described these towers as octagonal prior to excavation;⁴ however, subsequent findings revealed that the towers are actually round in shape. Scholars have linked this design to the Khan Jahani architectural style.

The mosque's corner towers are relatively low in height, with the best-preserved tower located at the northwest corner, while the most deteriorated tower is found in the northeast. The inner diameter of the northeast tower measures 1.13 meters, with a height of 0.76 meters. The southwest tower extends 2.50 meters north to south and 1.78 meters east to west. A concrete platform, 0.22 meters high, is situated on the southwest side of the mosque, with a row of bricks positioned beneath the concrete. The platform was constructed using lime, sand, and mortar. Local accounts suggest that a platform of similar design was uncovered by villagers prior to reconstruction, but it was rebuilt higher than the original for prayer purposes. Unfortunately, this platform was damaged due to a lack of awareness of its historical significance.



Satgachia Adina Jame Masjid, Barbazar

The demolished platform, which featured a smooth concrete surface, was located between the mosque and the adjacent pond (Dighi). Brick-laid pathways leading from the pond can be seen on the eastern and southern sides of the mosque, indicating that worshippers likely accessed the mosque after performing ablution at the southern ghat of the Dighi. However, Habiba Khatun and Khandaker Alamgir have noted that the stairs leading to the mosque were added at a later date. The mosque itself was constructed using lime, sand, mortar, and bricks.⁵

4. M. A. Bari, 'The Masjid of Satgachhia, A recently discovered Jami', *JVRM*, Vol. 7, 1981-82, pp. 187-190

5. Dr. Habiba Khatun, *Two Thirty-Five Domed Mosques*, p. 48

Decoration and Artistic Elements

The Satgachia Adina Mosque, with its 35 domes, stands as a significant architectural monument in Barbazar, particularly due to its decorative features. The mosque's columns, which are constructed in various shapes, are rounded up to a certain height. Most of the surviving decoration is concentrated in the mihrabs, with each pillar attached to the wall featuring intricately molded designs. Despite the mosque's



The first mihrab from the south of the Satgachia Adina Jame Masjid, Barbazar

partial destruction, the terracotta decorations on the mihrabs have endured, preserving their original artistry and craftsmanship. The decorative motifs on the mihrabs and pillars include twisted vines, hanging flowers, stylized plants, rosettes, barfis (diamond-shaped motifs), chain bells, and niches, which collectively serve as the primary decorative elements.

Mihrab and Decorative Features

Among the seven mihrabs on the western wall of the Satgachia Adina Jame Mosque, the central mihrab extends outward to the west. This central mihrab measures 110 cm in width and projects 140 cm inward on the west side. The mihrab north of the central



Interior pillars of Satgachia Adina Jame Masjid, Barbazar

mihrab, which is now sealed, likely had a door to the west. Its dimensions are 63 cm in width, 46 cm in depth, and 81 cm in height. The mihrabs are semi-circular in shape, and the arch above the central mihrab rises from two ornately designed brick pillars.



Second mihrab from the south of Satgachiya Adina Jame Masjid, Barbazar

The triangular niche of the arch is richly adorned with foliage and shrub motifs. The concave section of the mihrab is divided into two parts by a circular, bulging band. This band is further subdivided into a series of panels, with the lower portion of the mihrab featuring alternating rows of barfi motifs and rosettes. These panels are designed with arched niches. The mihrab recesses are decorated with miniature terracotta depictions of flowers, leaves, bushes, barfis, lattice patterns, ropes, trees, and spiral motifs.⁶ The niche is further enhanced by a twisted foliage design, while the panel borders are decorated with rosettes and a four-petaled floral motif.

Both sides of the mihrab are flanked by adjacent columns, each measuring 56 cm in width and 32 cm in height. The base of these pillars is square, while the middle section is octagonal. The two bands below the octagonal part of the columns are embellished with rows of rosettes and friezes.

The columns also feature rosettes and intersecting vine designs. The entire central mihrab is enclosed within a rectangular frame, which is also decorated with foliage motifs. The central mihrab, extending 140 cm inside, is visible from the outside on the western side of the wall. Other mihrabs, though similar in shape and basic design, exhibit different internal ornamentation, governed by the content of the decorations. For instance, the central mihrab contains a horizontal band inside, with terracotta decorations of trees and vines above and below it. However, the mihrab south of the central one features horizontal bands with bell-and-chain designs. The southern mihrab is relatively plain and lacks niches. It measures 63 cm in width, 46 cm in depth, and 81 cm in height, with twisted rope decorations visible.

Two small pillars flank this southern mihrab, each 56 cm wide and 32 cm high, with 12 cm above the ground. These pillars are adorned with six terracotta



Concrete platform on the southwest side of the Satgachia Adina Jame Masjid, Barbazar

6. Shahnaz Husna Jahan Leena, *Satgachia Manohar and Shatgambuj: A Comparative Review in the Light of Archaeological Excavations*, Itihash Parishad Patrika, Vol. 28, 1401, p. 21

decorations of leaves and flowers up to this height. Above these is a 3 cm-high chain-shaped creeping decoration that extends slightly outward. A floral tub-shaped motif with blossoming petals is depicted above this, followed by another 3 cm section lacking ornamentation. The next layer features 3 cm high terracotta decorations, mostly consisting of small floral tubs. On the northern and southern sides of the mihrab, 40 cm away and standing 78 cm high, there are four brick slabs arranged in a row, each 15 cm wide and 7 cm deep, with designs of twisted vines. The interior of the mihrab is divided into three layers of ornamentation. The first layer, 12 cm high, displays foliage patterns, while the second layer, 10 cm high, contains three blocks with tree and floral decorations in the first and last blocks, and circular and square shapes, along with four- and six-petaled floral designs in the middle block. The uppermost block, measuring 8 cm, contains a total of 22 floral ornaments, with two bulging leaves connected by vines.

The towers at the outer corners of the mosque are round, another characteristic of Sultanate-period architecture. This large rectangular mosque is further embellished by these round corner towers, emphasizing its historical and architectural significance.

Architectural Elements and Reconstruction of the Satgachia Adina Jame Mosque

The shape of the towers at the Satgachia Adina Jame Mosque is discernible from the ruins.⁷ The lower portions of the towers feature two parallel decorative bands, with rows of intricate icy patterns visible on the surface. The northwest corner of these towers remained partially intact until recent years. Of the 24 freestanding pillars inside the mosque, four are square at both the base and top, while the shafts are angular. The bases of the remaining 20 pillars are also square, but their central portions gradually taper as they rise, merging with the arches above. The lower sections of the connected pillars are adorned with a parallel band.

The mosque's walls feature 28 niches in total: six on both the north and south walls, and eight on both the east and west walls. Each niche is flanked by two parallel bands at the bottom. The lower band is plain, while the upper band is decorated with a single row of barfi (diamond-shaped) designs. The lower portions of the niches are carved with leaf-shaped bricks, and the upper sections, placed in the walls, are arched with numerous grooves observable in the arches. This style of niche design is also present in the Nine-Domed Mosque at Bagerhat and the Six-Domed Galakata Mosque at Barbazar, which were built later. The method of decorating the walls with concave and convex sections is thought by some scholars to have been influenced by the Eklakhi Mausoleum at Hazrat Pandua.⁸

7. Dr. Habiba Khatun, *Two Thirty-Five Domed Mosques*, p. 45

8. Shahnaz Husna Jahan Leena, *Satgachia Manohar and Shatgambuj*, p. 18



Concrete platform on the southwest side of the Satgachia Adina Jame Masjid, Barbazar

While the interior plan of the Satgachia Adina Jame Mosque shares similarities with a section of the Six-Domed Mosque at Bagerhat, including a comparable (but now closed) entrance in the wall, the artistic value of the Satgachia Adina Mosque is considered lower than that of the Bagerhat Six-Domed Mosque.⁹

Reconstruction and Excavation

The ruins of the Satgachia Adina Jame Mosque, once located on the southern side of Adina Dighi, appeared as a high earthen mound overgrown with jungle, trees, and creepers. In 1978, local villagers, curious about the structure, excavated a portion of the mosque.¹⁰ They exposed the northwest side of the mosque, measuring 15 meters north-south and 7.65 meters east-west, and constructed a tiled house where prayers were held. In 1987, the Department of Archaeology took over the site for maintenance under the name ‘Satgachia Gaybana Mosque Mound’ (as per unpublished documents from the Department of Archaeology).

The villagers raised the floor levels of the mosque, and during this process, three layers of bricks were found in the floor of the mosque’s northeast corner. In the fiscal year 1989-90, the Khulna Divisional Regional Office under the Directorate

9. Khoundkar Alamgir, *Archaeological Remains*, p. 273

10. M. A. Bari, *The Masjid of Satgachhia*, p. 187



Terracotta decoration used in mihrab in Satgachia Adina Jame Masjid, Barbazar

of Archaeology conducted formal excavations at the site. During the financial year 1996-97, the Regional Office reconstructed and renovated certain parts of the mosque. Archaeological excavations revealed that the floor on the southeast side of the mosque also had three layers of bricks, similar to the northeast corner. By raising the mosque's floor, the relative height of the pillars, doors, and mihrabs was reduced, making them appear shorter and lower than originally intended.

Architectural Review

The thirty-five-domed Satgachia Adina Jame Mosque in Barbazar is one of the notable ancient Muslim architectural monuments in Bangladesh. This rectangular mosque, constructed entirely of burnt bricks using lime mortar, shares many similarities with the Bagerhat Shatgambuj Mosque and is second only to the Shatgambuj and Barbazar's Manohar Mosque in terms of size. Architecturally, the mosque employs a semi-circular vault dome, a style used to create large hollow spaces in palaces, halls, buildings, or shrines. Examples of temple-domed architecture from antiquity include the Hypaterian Tree Temple, the Persian Fire Temple, and the Pantheon in Rome.

During the Muslim period, the first Umayyad Caliph, Abd al-Malik, constructed a notable domed structure in Jerusalem, known as the 'Dome of the Rock' (Kubbatus Sakhra). In addition to domes, the architectural features of the Satgachia Adina Jame Mosque include buruj (small domes), canopies, slender pillars, and small minarets, emphasizing its connection to traditional Islamic architectural styles. The

four towers at the corners of the Satgachia Adina Jame Mosque contribute significantly to the architectural beauty of the building. This style of multi-domed mosque architecture was developed under Muslim influence. According to AH. Dani, the construction of multi-domed mosques originated from Tughlaq architecture. However, an earlier example can be found in the mosque of Zafar Khan Ghazi at Triveni, built in 1298 AD, before the rise of the Tughlaq dynasty in Delhi. This suggests that Bengal's tradition of multi-domed mosques traces its roots to Zafar Khan Ghazi's mosque. In fact, the concept of polydomes in the Indian subcontinent likely derived from Ghaznavid and Seljuk architecture in Persia.

Feroz Shah Tughlaq's construction of the Kotla Mosque in 1354 AD during his Bengal campaign is believed to have popularized multi-domed mosque construction during the Sultanate period in Bengal. The open plain to the east of the Satgachia Adina Jame

Mosque is thought to have once been enclosed by a wall, with local tradition asserting that the flat area was once paved with bricks. The mosque's name, 'Adina' (meaning Friday), and the presence of an entrance in the western wall support the idea of an enclosed courtyard.

Several mosques in Bangladesh feature large open enclosures, such as the Chhota Sona Mosque, the Singer Mosque, and the Galakata Mosque. This architectural style likely draws inspiration from the Umayyad Mosque of Damascus (705-15 AD), which was constructed during the early Islamic period. The round towers at the corners of the Satgachia Adina Mosque resemble those found in the mosques built during the reign of Ulugh Khan-i-Jahan in Bagerhat. These round towers make the mosque unique in comparison to others in the Barbazar region. However, the design of the Satgachia towers appears to be more influenced by the Adina Mosque at Hazrat Pandua, constructed in 1375 AD, rather than the Tughlaq style, which inspired the corner towers of the six-domed mosques at Bagerhat.



Ornamentation of tridents used next to Mahirabar in Satgachaiya Adina Jame Masjid, Barbazar

It is possible that the craftsmen who built the round towers of the Satgachia Mosque were inspired by the local tradition of using bamboo poles in construction. The towers are a new architectural style for Bengal, deviating from the typical Tughlaq design.



The terracotta decoration used in the mihrab of the Satgachia Adina Jame Masjid, Barbazar

The Significance of the Western Entrance

The western entrance of the mosque holds particular importance, suggesting a connection to a residence, possibly for the imam or a regional ruler. Some researchers propose that the entrance might have led to the residence of an eminent emir, based on the mosque's function as a Jame Masjid, the primary mosque of the region. Jame Masjids are characterized by their role in hosting Friday prayers and their placement at the heart of cities, often attended by the caliph, regional ruler, or a chief qazi.

A high mound still exists under the bamboo grove on the western side of the site, which might provide further evidence of the mosque's importance if excavated. The existence of such an entrance suggests that this mosque was likely the central mosque of Barbazar, perhaps the region's oldest and most significant Jame Masjid. Further excavation of the western mound could shed more light on its history.

Historical Context and Architectural Tradition

The tradition of building mosques, particularly Jame Masjids, in newly conquered territories followed the example set by the Prophet Muhammad when he built the



*Satgachia Adina Jame Masjid north
side closed door, Barbazar*

first mosque in Madinah. In later times, Muslim rulers would build a Jame Masjid as one of their first priorities upon establishing control over a new city. These mosques, such as those at Basra, Kufa, Fustat, Kairouan, and Damascus, were often accompanied by Darul Imara (residences for rulers or governors) and other administrative buildings, such as treasuries and prisons. This practice likely inspired the construction of residential quarters adjacent to Jame Masjids in Bengal, including at Hazrat Pandua's Adina Mosque and Bagerhat's six-domed mosque built by Ulugh Khan-i-Jahan.

Excavations on the western side of the Satgachia Adina Jame Mosque have uncovered broken bricks and pottery fragments, suggesting the presence of a residence for an imam or regional administrator. More than 500 pieces of colorful pottery were discovered during the excavation, pointing to a dignitary's residence. The presence

of such administrative buildings adjacent to mosques was common in early Islamic urban centers.

Islamic Leadership and the Role of the Jame Masjid

Throughout early Islamic history, mosques served as centers for religious and political leadership. Provincial governors representing the caliph would often deliver speeches from the mosque pulpit and announce the caliph's name to the congregation. This tradition of leadership from the mosque pulpit continued into the Abbasid and Fatimid periods, when mosques were used not only for prayer but also for issuing orders, enforcing laws, and collecting taxes.



The terracotta decoration used in the mihrab of the Satgachia Adina Jame Masjid, Barbazar

The Teaching Platform and Educational Role of the Satgachia Jame Masjid

The exact purpose of the rectangular platform, approximately 0.3 meters high, located on the southwest side of the mosque, remains unclear. However, it can be speculated that this platform was used for teaching students. The tradition of imparting education within mosques dates back to the early days of Islam. The Prophet Muhammad (PBUH) would regularly teach his companions on various subjects after prayers. This practice extended beyond the mosque in Madinah, as mosques across the Islamic world developed systems of religious and academic instruction.

During the Umayyad period, mosques like the Jame Masjids of Basra and Kufa became renowned centers of learning. This educational tradition continued into the Abbasid period, with mosques serving as hubs for intellectual discourse. The Fatimid period saw the establishment of academic institutions around mosques, which eventually evolved into universities, as exemplified by the Al-Azhar Mosque in Cairo, founded by Jawhar.

This model of mosque-based education persisted during the Tughluq and Lodi periods in India, as seen in the Jame Masjid of Delhi (1354 AD) and the Great Dome Mosque of Delhi (1494 AD). The platform at the southwest corner of the Satgachia Jame Masjid suggests a similar educational function, aligning it with this broader

Islamic tradition. M.A. Bari, however, argues that the concept of the ‘Masjid Sultani’ as a center for education was relatively unknown in Bengal. Yet, the platform at Satgachia indicates that such teaching practices did exist in mosques in Barbazar and Sultanate Bengal.



The round pillar used at the outer corner of the Satgachia Mosque, Barbazar

Even during the Mughal period, some mosques in Dhaka were known to have elevated platforms for educational purposes. Examples include the Kartalab Khan Mosque, the Musa Khan Ki Masjid (1679 AD), and the Mridhar Masjid. This reinforces the notion that mosques in Bengal had multifunctional roles, extending beyond religious worship to include educational activities.

Chronology and Architectural Context

The Satgachia Jame Masjid is believed to have been constructed before the Six-Domed Mosque at Bagerhat, placing its construction in the early 15th century. This makes the Satgachia mosque one of the oldest surviving mosques in Bangladesh. While the Six-Domed Mosque, built by Khan-i-Jahan around 1440 AD (or alternatively, 1459 AD), represents an advanced level of construction and craftsmanship, the Satgachia Jame Masjid was built with less technical skill. As a result, the Satgachia mosque may be more vulnerable to degradation over time, while the Six-Domed Mosque has endured centuries of natural challenges.

Despite its technical limitations, the Satgachia Jame Masjid stands out as one of the most significant mosques of the Sultanate period, with its thirty-five domes and strategic location in the Barbazar (Mahmudabad) region.



Pillars inside the Satgachia Mosque, Barbazar

Comparison with Other Multi-Domed Mosques

The architectural style of multi-domed mosques, like the Satgachia Jame Masjid, is a hallmark of the mosque architecture in Bengal. Similar examples include the Six-Domed Mosque at Bagerhat (mid-15th century), the Bagha Mosque (1523 AD), the Chhota Sona Mosque in Ferozepur, Chapainawabganj (1493-1519), the Darsbari Mosque in Gaur (1479 AD), and the Pir Pukur Mosque (15th century). Other notable examples include the Stepped Mosque of Mankali, the Mughal East Mosque, the Kurd Mosque in Khulna (15th century), the Kusumba Mosque in Rajshahi (1558 AD), the Kasba Mosque in Barisal (15th century), and the Nine-Domed Mosque (15th century). These mosques share a common architectural language of multiple domes, reflecting both regional and broader Islamic influences.

Conclusion

The Satgachiya Jame Masjid holds historical significance as one of the oldest mosques in Bangladesh, dating back to the early 15th century. As part of the Barbazar region, this mosque played a central role, not only in religious activities but also in education, governance, and administration, mirroring similar practices in the Islamic world from the Abbasid to the Mughal periods. The construction of a raised platform within the mosque suggests it served as a place for teaching, a tradition prevalent in mosques from the early days of Islam. Despite its historical and architectural importance, the craftsmanship of the Satgachiya Jame Masjid was not as advanced as that of other Sultanate-era mosques, such as the Six Domed Mosque, leading to concerns about its preservation. Nonetheless, the mosque stands as a testament to the architectural and cultural heritage of Sultanate Bengal, reflecting the multi-domed style seen in other prominent mosques of the era.