

THE CONTRIBUTION OF KHAN JAHAN TO THE
SOCIO-ECONOMIC WELFARE AND RELIGIOUS
DEVELOPMENT IN BENGAL DURING THE 15TH
CENTURY CE

BY

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A thesis submitted in particular fulfilment of the requirement
for the degree of Masters of Islamic thought and Civilization

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ABSTRACT

This study investigated the *Sufi*-governor Khan Jahan's biography, socio-economic welfare activities, and the *dawah* approach in the 15th century CE in Bengal. The sources and method of data collection and their analysis were based on the qualitative method, which involved textual analysis and archaeological sources. Data were collected from books, journal articles, and archaeological sites. To achieve the aims of this research, the study analyzed Khan Jahan's identity and biography, administrative history, socio-economical welfare movement, *dawah* approach, and Islamic civilizational development. The findings showed that Khan Jahan set up administrators and *Sufi* centers, and he had dug hundreds of ponds and tanks and set up deep wells for fresh water. He built roads and charity institutions as well as, established safe housing areas for the local people to protect them from the storms and cyclones that occurred in the coastal region every year. These socio-economic welfare activities proved that Khan Jahan enriched local economic prosperity. This study also analyzed Khan Jahan's *dawah* approach in Bengal during the 15th century CE. It was found that he had established Islamic centers (*Dargah*) and installed hundreds of *Masjids*, *Madrasahs* (Islamic School). Moreover, he promoted Islamic architecture and enhanced the beauty of Islamic calligraphy and art, which attracted the non-Muslim community to Islam. This study also revealed that Khan Jahan and his representatives had magnetic leadership qualities, characteristics, and personal moral behavior, all of which was a significant part of the *dawah* approach. Overall, this research evaluated Khan Jahan's biography, administrative and socio-economic welfare works including his religious mission and *dawah* approach in Bengal during the 15th century CE.

ملخص البحث

تبحث هذه الدراسة في سيرة الحاكم الصوفي خان جهان، وأنشطته في الرفاهية الاجتماعية والاقتصادية، ومنهج الدعوة. تعتمد مصادر وطريقة جمع البيانات وتحليلها على الطريقة النوعية، والتي تتضمن التحليل النصي والمصادر الأثرية. يتم جمع البيانات من الكتب والمقالات الصحفية والمواقع الأثرية. لتحقيق أهداف البحث، تحلل الدراسة هوية خان جهان وسيرته الذاتية، وما لديه من التاريخ الإداري، وحركة الرفاهية الاجتماعية والاقتصادية، ومنهج الدعوة، وتطور الحضارة الإسلامية. تظهر النتائج أن خان جهان أنشأ إداريين ومراكز صوفية، وحفر مئات الأحواض والخزانات وأقام آبارًا عميقة للمياه العذبة. كما قام ببناء الطرق والمؤسسات الخيرية، وإنشاء مناطق سكنية آمنة للسكان المحليين. وهي الراحة والأمان في الحياة العامة حيث تحدث أنواع مختلفة من العواصف والأعاصير في المنطقة الساحلية كل عام. أثبتت أنشطة الرفاهية الاجتماعية والاقتصادية أنه أثرى الازدهار الاقتصادي المحلي. لقد حللت هذه الدراسة نهج دعوة خان جهان في البنغال في القرن الخامس عشر. يظهر البحث أنه أنشأ مراكز صوفية (درغة) وأقام مئات المساجد والمدارس (المدرسة الإسلامية). علاوة على ذلك، بنى العمارة الإسلامية وعزز جمال الخط والفن الإسلامي، مما جذب المجتمع غير المسلم إلى الإسلام. وتتحرى هذه الدراسة أيضًا أن خان جهان ومثليه يتمتعون بصفات القيادة المغناطيسية، والخصائص والسلوك الأخلاقي الشخصي، والتي كانت جزءًا مهمًا من نهج الدعوة. ومع ذلك، بعد التنقيب والمزيد من البحث سوف تظهر تفاصيل أعمال الرعاية ومساهمة خان جهان في الحضارة الإسلامية. ومع ذلك، قام هذا البحث بتقييم السيرة الذاتية لخان جهان، وأعمال الرفاهية الإدارية والاجتماعية والاقتصادية، والرسالة الدينية ونهج الدعوة في البنغال في القرن الخامس عشر.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Arts in Islamic thought and Civilization.

.....
Danial Bin Mohd Yusof
Supervisor

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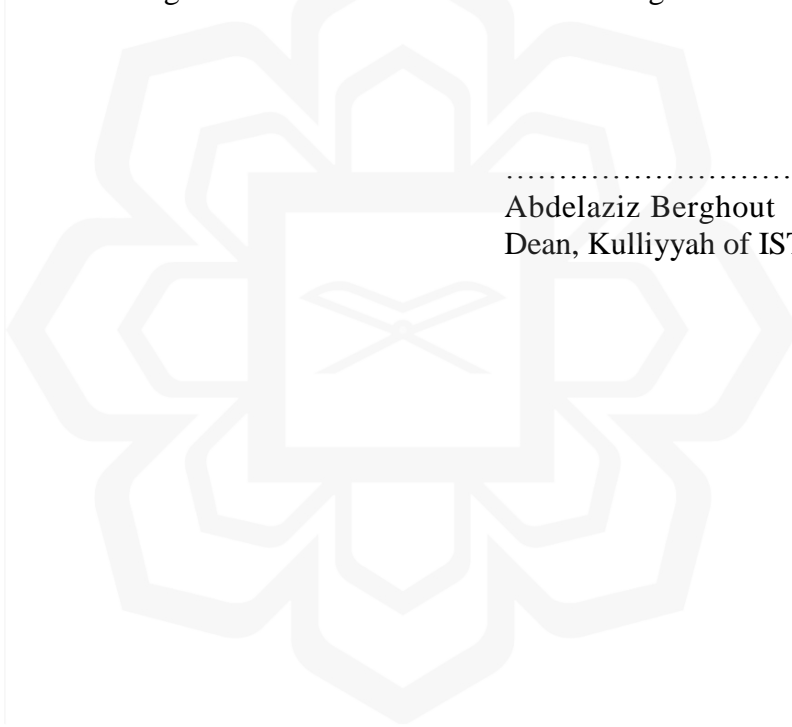
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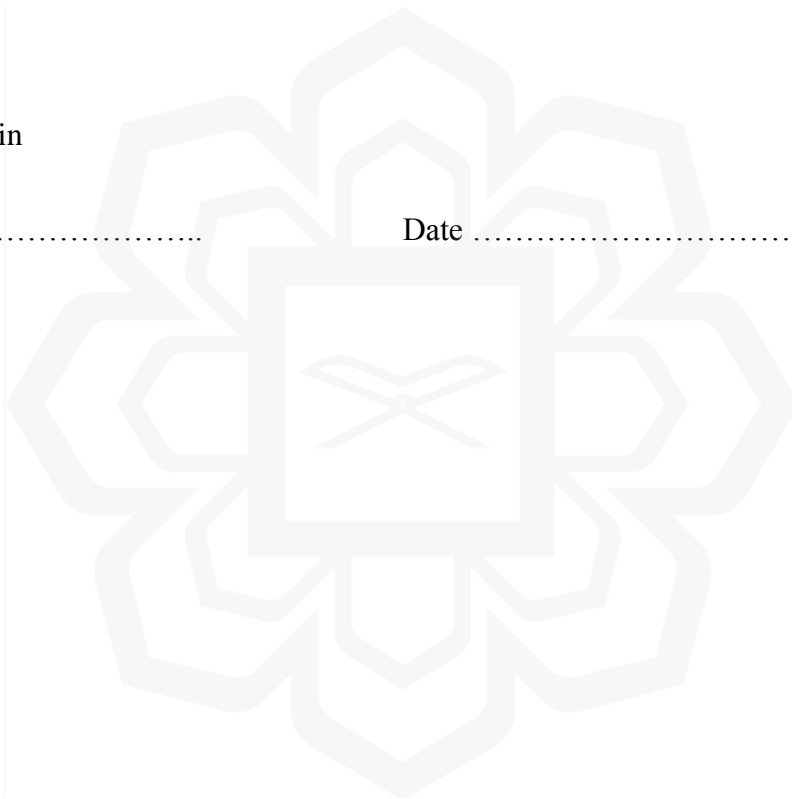
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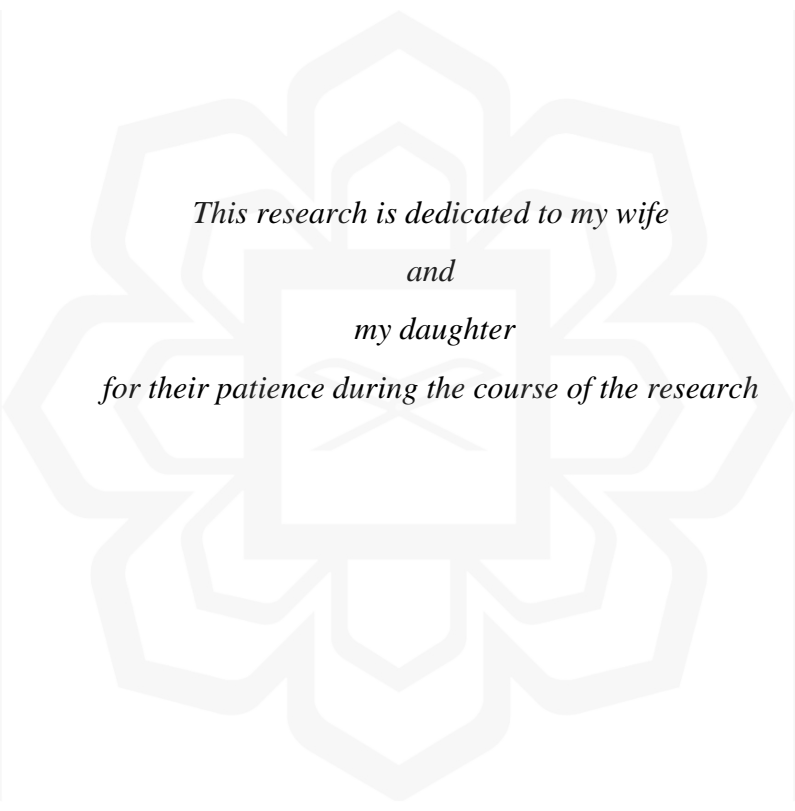
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Date



*This research is dedicated to my wife
and
my daughter
for their patience during the course of the research*

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TRANSLITERATION TABLE

Arabic Transliteration Scheme

(According to IIUM Thesis Manual)

Consonant

Arabic term	Transliteration	Arabic term	Transliteration	Arabic term	Transliteration
ء	'	ز	Z	ق	Q
ب	B	س	S	ك	K
ت	T	ش	sh	ل	L
ث	Th	ص	Î	م	M
ج	J	ض	Ï	ن	N
ح	Í	ط	Ï	ه	H
خ	Kh	ظ	Ḍ	و	W
د	D	ع	'	ي	Y
ذ	Dh	غ	gh		
ر	R	ف	F		

Vowel

Arabic term	Transliteration	Arabic term	Transliteration
َ	A	اَ	Ā
ِ	I	اِ	Ī
ُ	U	اُ	Ū
اِ	Ay	اَو	Aw

Bengali Transliteration Scheme

(According to ALA-LC – *American Library Association and the Library of Congress*
– Romanization Schemes for non-Roman scripts, 1997 edition)

Vowels and Diphthongs

Bengali Term	Transliteration	Bengali Term	Transliteration
অ	A	ঐ	Ī
আ	Ā	ঔ	Ū
ই	I		
ঐ	Ī		
উ	U		
ঊ	Ū		

Consonants

Bengali Term	Transliteration	Bengali Term	Transliteration
ক	ka	প	Pa
খ	kha	ফ	Pha
গ	ga	ব	Ba
ঘ	gha	ভ	bha
ঙ	N	ম	Ma
চ	ca	য	Ya
ছ	cha	র	Ra
জ	ja	ল	La
ঝ	jha	হ	Ha
ঞ	ña	শ	Śa
ট	ṭa	ষ	sha
ঠ	ṭha	স	Sa
ড	ḍa	ড়	Ra
ঢ	ḍha	ঢ়	rha
ণ	na	য়	Ya
ত	ta	ৎ	Ta
থ	tha	ং	M
দ	da	ঁ	Ñ
ধ	dha		
ন	na		

CHAPTER ONE

BACKGROUND OF THE STUDY

1.1 INTRODUCTION

The Islamic civilization today is made up of various cultures, polities and countries and concerns over 1.8 billion Muslim worldwide. Islam originated in Mecca and Medina at the start of the 7th century by Prophet Muhammad (PBUH).¹ Muhammad's role as the seal of the prophets was to reinstate the core message of the previous prophets to all of humanity, including to the People of the Book. Islam is a religion of peace that touched the hearts of the uncivilised and spread to all over the world in the 10th and 11th centuries, especially to Asia, East Europe and North Africa.² Currently, Islam is the second largest religion in the world. Islam was spread to South Asia (such as India and Bangladesh) and the Malay Archipelago by Muslim traders, Islamic scholars (*Sufis*) and Muslim rulers.

The social transformation from a non-Islamic society to an Islamic society was a glorious achievement in the history of Islam. Muslim merchants and Islamic scholars or *Sufis* established Islamic institutions and social values for the spread of Islam. In the course of time, Muslim rulers produced more contributions to the Islamization of society and successfully established Muslim governments. Ancient India and the Bengal regions were predominantly Hindus and Buddhists, but modern-day Bangladesh is a Muslim majority country. The rising of Islam commenced in the Indian west coastal region of Malabar (present-day Kerala) during the 7th century through Muslim merchants. Cherumal Perumal, the Hindu King of Malabar left his

¹ Akbar Shah Najeebabadi, *The History of Islam*, (Riyadh, KSA: Darussalam, 2000), p. 51.

² Philip J., Adler and Randall L. Pouwels, *World Civilization*, (Boston, USA: Cengage Learning, 2014), p. 213.

throne to travel to Mecca to convert to Islam.³ At the present time, the Cheraman Juma Mosque is situated in Methala, Thrissur a district in the Indian state of Kerala. It was built in 629 CE,⁴ confirming that it was the first mosque in India and the oldest mosque in the Indian subcontinent. It was built by Malik Deenar.⁵

Islam came to the Bengal region through merchants, Islamic scholars (*Ulama/Sufis*) and rulers. A recent discovery of an ancient mosque in the northern region of Bangladesh has given another twist to the established history in the arrival of Islam in eastern India. Archaeologists have discovered the ruins of an ancient mosque in a remote village in northern Bangladesh. The ancient mosque was built in the 7th century, according to Arabic stone inscriptions and artifacts. These findings have proven that this area had a Muslim community and Muslim heritage.⁶ Islam was established in Bengal by Bakhtiyar Khalji who was known as Ikhtiyar al-Din Muhammad Bakhtiyar Khalji. He established a Muslim government in the northern and eastern parts of modern Bangladesh as a military commander of Qutub al-Din Aibak⁷ in 1204 CE.⁸ Bakhtiyar Khalji came to Bengal with only 18 horsemen from

³Abdul Mannan Talib, *Bangladeshe Islam* [Islam in Bangladesh], (Dhaka: Islamic Foundation Bangladesh, 2002), p. 33.

⁴Common Era (CE) is one of the notation systems for the world's most widely used calendar eras and the term Common Era can be found in English as early as 1708. In addition, it became more widely used in the mid-19th century. Moreover it is also used by some authors and publishers who wish to show sensitivity to non-Christians by not using the abbreviation AD which stands for *anno domini*, or the year of the Lord (understood by Christians to be Jesus). For example, former United Nations Secretary-General Kofi Annan has argued "The Christian calendar no longer belongs exclusively to Christians. People of all faiths have taken to using it simply as a matter of convenience. There is so much interaction between people of different faiths and cultures – different civilizations, if you like – that some shared way of reckoning time is a necessity. And so, the Christian era has become the Common Era".

⁵Malik Deenar was a Persian scholar and traveler. He was born in Kufa city in Iraq and died in India in 748 CE. He was one of the first known Muslims to have come to India in order to propagate Islam in the Indian subcontinent after the departure of King Cheraman Perumal. In the present time, he lies buried at the Malik Dinar Mosque in Thalagara, Kasaragod, in southern India.

⁶Nicolas Haque, reporter, Aljazeera, www.aljazeera.com/asia/2012/08.

⁷Qutubal-Din Aibak or Qutub-Ud-Din Aibak, with Aibak also spelled Aybak, was born in 1150 in present-day Turkestan, Kazakhstan and passed away on December 1st, 1210 in Lahore, Pakistan. Aibak was the founder of the Muslim rule in India. Moreover, Qutub al-Din Aibak served as a general of the Ghurid king Mu'izz ad-Din Muhammad Ghori. He was responsible for the northern Indian

Helmand province, which is the southern part of modern Afghanistan for his mission and conquered more important cities and towns. Bakhtiyar Khalji lived for only two years after his famous victory, which ended the Sena Empire in Bengal. He undertook an ambitious expedition to Tibet which unfortunately became a military failure. On the eve of the expedition, Bakhtiyar divided his domain into three strategic regions and appointed his lieutenants as their governors. Muhammad Shiran, Husam al-Din and Ali Mardan Khalji were appointed to govern Lakhnour (Birbhum), Tirhut and Oudh and present-day Rangpur respectively.⁹

The ancient Hindu region of Srihatta (present-day Sylhet, the eastern part of Bangladesh) consisted of many small kingdoms such as Gour, Laur, Ita and Taraf. Although a majority of the population in these states were Hindus, a small minority of Muslims existed. During this period, a Sufi missionary named Hazrat Shah Jalal arrived in the Gour region. He fought with King Gour Govinda, the Hindu ruler of Gour and established a Muslim government in the eastern part of Bangladesh, especially in the Sylhet area in 1303 CE. He was known as Shah Jalal Ad-Din al-Mujarrad al-Naqshbandi who came from central Asia as a *Sufi* as well as a military general.¹⁰

territories under the Ghurid dynasty. After Mu'izz Ad-Din's death, he ruled an independent territory that eventually fell under the Mamluk dynasty rule, the first Delhi sultanate.

⁸Thomas Arnold, *The Spread of Islam in the World*, (New Delhi: Goodword Books, 2001), p. 277.

⁹Mahmudur Rahman, *The Political History of Muslim Bengal: An Unfinished Battle of Faith*. (UK: Cambridge Publishing, (2007), p. 10.

¹⁰*Tasawwuf* or *Sufism* is known as Islamic mysticism. It practices particular values, rituals, and Islamic orders. And Hazrat Shah Jalal was a guest of the *Sufi* saint Nizamuddin Auliya in Delhi, and he was summoned by Firuz Shah in Bengal. Shamsuddin Firuz Shah (reign: 1301 CE–1322 CE) ruled over the Lakhnauti Kingdom (presently, this area is situated in Bangladesh and West Bengal, India). He became Sultan with the title of *Al-Sultan Al-Azam Shams Al-Duniyawa Al-Din Abu Al-Muzaffar Firuz Shah Al-Sultan* and inscribed the name of the Abbasid *Caliph* Musta'sim Billah in his coins. The most important event of the reign of Firuz Shah was the conquest of Sylhet. According to an inscription, Firuz Shah conquered Sylhet in 1303 CE. The conquest of Sylhet had connections to the *Sufi* saint Shah Jalal and the commander Syed Nasiruddin.

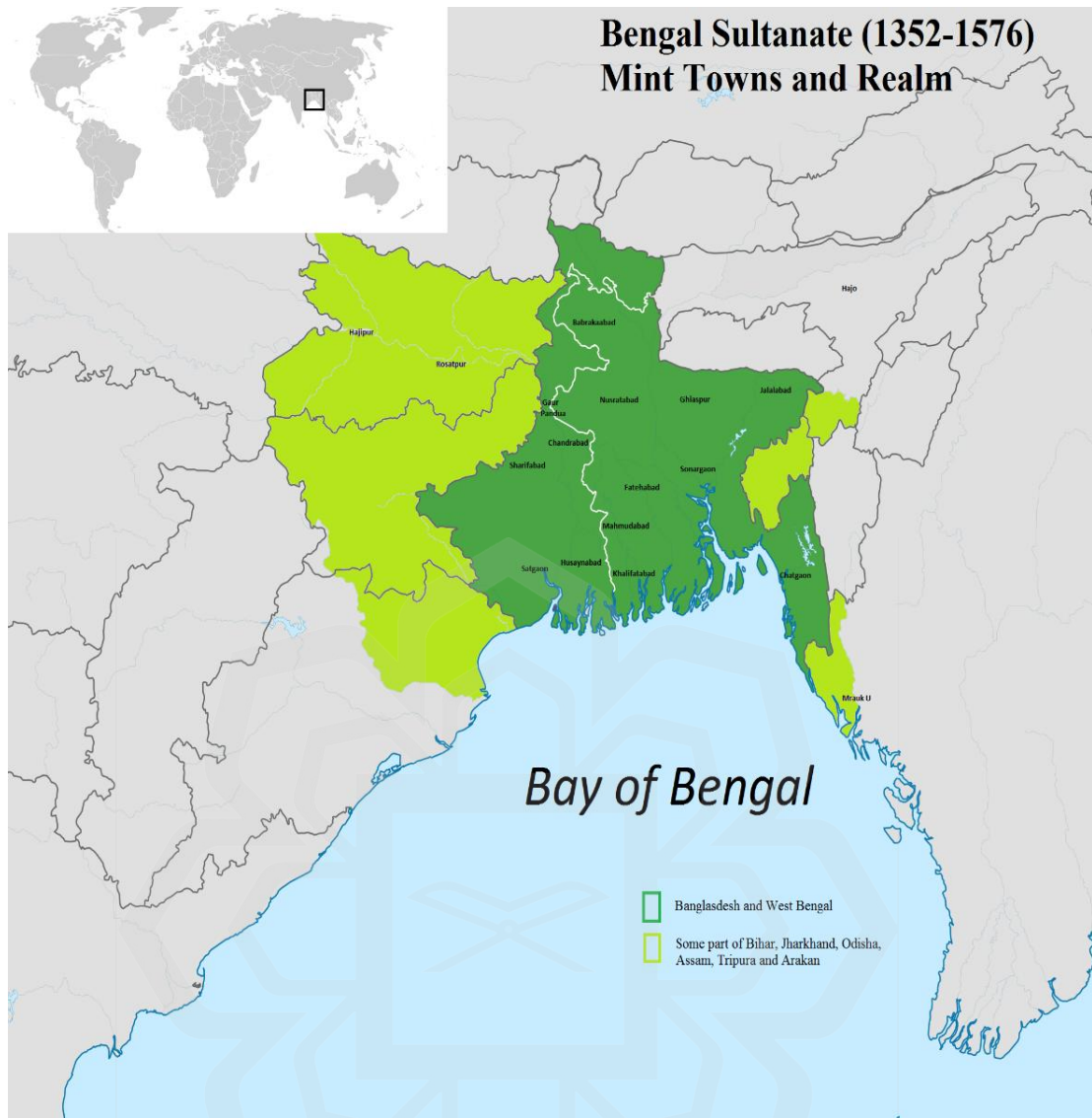


Figure 1. 1 Bengal Sultanate (1352 CE-1576 CE) Mint Town and Realm¹¹

After establishing Muslim control in Bengal in 1205 CE, the authorities began minting coins in the capital and neighboring towns that had become administrative and economic centers. The number of mint towns had grown with the Bengal

¹¹ “The Corpus of the Muslim Coins of Bengal” written by Abdul Karim, he has described about these towns in his book. Muslim rulers of Bengal had issued mint coin from his cities. Writer has describe about these towns according to coins. Mainly these coin information illustrate economy power, geopolitical location and the expansion of empire. Similarly, Md, Aktaruzzaman, (2021) Mint Towns, Banglapedia. (https://en.banglapedia.org/index.php?title=Mint_Towns) Accessed, 15 July 2021.

Empire's expansion in Medieval. Moreover, the medieval Bengal geographical boundary was present in Bangladesh, West Bengal, and part of Assam, Bihar, Jharkhand, Odisha, Tripura, and Arakan. The significant mint towns of Bengal were, Lakhnauti, Sonargaon, Ghaspur, Satgaon, Firuzabad, Shahr-i-Naw, Muazzamabad, Jannatabad, Fathabad, Chatgaon, Rotaspur, Mahmudabad, Barbakaabad, Muzaffarabad, Muhammadabad, Husaynabad, Chandrabad, Nusratabad, Khalifatabad, Khalifatabad-Badarpur, Sharifabad and Tandah.¹²

In contrast, Khan Jahan was an Islamic scholar and *Sufi* and at the same time an army commander (*Mujahid*) of Sultan Nasiruddin Mahmud Shah.¹³ He had established a Muslim government and society in the Bagerhat district, located in the southwestern part of present Bangladesh. In medieval times, this city was known as Khalifatabad.¹⁴ Khan Jahan is known as Khan Jahan Ali in present time but his real name was Ulugh Khan Jahan according to inscriptions.¹⁵ Khan Jahan is speculated to be of Uzbek or Turkic ancestry because Ulugh is a Turkic word.¹⁶ There were estimates that he was born on 1st January 1369 CE or 1359 CE.¹⁷ He was also thought to be born in Delhi or Turkey. To this day, scholars have different opinions about

¹² Ibid

¹³Nasiruddin Mahmud Shah was a Sultan of Bengal. His ancestor was Sultan Shamsuddin Ilyas Sha of Bengal. Nasiruddin used the title Nasiruddin Abul Muzaffar Mahmud Shah when he took the throne in 1435 CE. He devoted his time to the task of reconstruction and development. He was also able to recover Bengal's military strength and he was an ideal sultan. Nasiruddin died in 1459 CE after reigning for 24 years. During his reign, Khan Jahan conquered Khulna and Jashore area as well as southern Bangladesh. Nasruddin Mahmud's expansive kingdom bordered the districts of Bhagalpur, Mymensingh, Sylhet, Gaur, Pandua, and Hughli. Moreover, he made many contributions to the spread of Islam in Bangla (present time Bangladesh and West Bengal, India). With the help of Khan Jahan, Nasiruddin Mahmud made progress on Muslim settlements in different parts of Bengal. They constructed mosques, *khanqas*, tombs, bridges, and excavated tanks.

¹⁴Khalifatabad was the town of the Bengal sultanate. This city was founded by Ulugh Khan Jahan in the 15th century. The modern name of Khalifatabad town is Bagerhat city. This city is situated in the southwestern part of present-day Bangladesh.

¹⁵Abdul Karim, *Corpus of the Arabic and Persian Inscription of Bengal*, (Dhaka: Asiatic Society of Bangladesh, 1992), p. 140.

¹⁶Jadunath, Sarkar (ed.), *The History of Bengal: Muslim Period*, (Delhi: BR Publishing Corporation, 2011), P. 194.

¹⁷Abdur, Rab, Shasok and Shadok hozrot Khan Jahan Ali, *Banglanews24.com*, 11 October, 2015. <<https://www.banglanews24.com/islam/news/bd/431927.details>> (accessed 23. March, 2019)

Khan Jahan's birth date and birthplace. He passed away on October 25th, 1459 CE, according to his grave inscription.¹⁸ The grave of Khan Jahan and more archaeological records can be found in Bagerhat town. Khan Jahan was a famous ruler and *Sufi* in the southwestern part of Bangladesh, especially in Jashore, Jhenaidah, Khulna, Bagerhat and Satkhira districts and this area was known as a mangrove forest area. Hundreds of mosques and ponds were built on the orders of Khan Jahan can still be seen in this area. He managed to solve many infrastructural problems by the building brick roads and implementing a freshwater system as well as incorporate other social welfare activities in the south Bengal. Khan Jahan contributed significantly to the development of society as well as Islamic civilization¹⁹ in the South Bengal in the 15th century because he was the first Muslim scholar, (*Sufis, Mujahid*) and ruler of this region.²⁰

1.2 PROBLEM STATEMENT

Bangladesh is the third largest Muslim-populated country in the world after Indonesia and Pakistan. The Muslim population has increased rapidly in this land since medieval times and Islam has spread from north Bengal to south Bengal and from the east to the

¹⁸Abdul Karim, *Corpus of the Arabic and Persian Inscriptions of Bengal*, (Dhaka: Asiatic Society of Bangladesh Press, 1992), P. 139.

¹⁹The term civilization first appeared in Muslim cultural traditions in the 14th century writings of Ibn Khaldun. He introduced *hadarah*, *umran* and *Ilm al-Umran*, comparable with the western term civilization. Ibn Khaldun viewed civilization as a dynamic system where humans live and develop together. Moreover, Islamic civilization started with the advent of Islam in 610 CE. This period of Islamic history lasted until the beginning of the 20th century. The 7th to 15th centuries of this period is called the golden era of history.

²⁰Timeline of *Sufis* in Bengal: Among the prominent *Sufis* who came to Bengal during the 11th to 15th centuries were 1) Shah Sultan Balkhi (Bogra), 2) Shah Sultan Rumi (Mymensingh), 3) Shah Niamatullah Butshikon (Dhaka), 4) Shah Makhdum Ruposh (Rajshahi), 5) Shaikh Fariduddin Shakkarganj (Faridpur), 6) Makhdum Shah Daulah Shahid (Pabna), 7) Baba Adam Shahid (Dhaka), 8) Bakhtiyar Khalji (1204-1205 AD), 9) Shah Jalal Tabrizi, 10) Ismail Khan Ghazi, 11) Shaikh Alaul Haq (Gaur Pandua), 12) Shah Jalal Yameni (Sylhet), 13) Khan Jahan (Khulna), 14) Jafar Khan (Hughli Pandua), 15) Shah Daula (Bagha, in the district of Rajshahi), 16) Shaikh Sharfuddin AbuTawama (Sonargaon), 17) Badruddin Shah Madar (Chittagong), 18) Shah Fariduddin (Faridpur). They have significantly contributed to the development of Islamic civilization in Bengal.

west quickly. The growth of one of the largest Muslim concentrations in Bangladesh is a particularly interesting phenomenon. How could a small group with a high Muslim concentration survive and flourish while all surrounding areas remained heavily populated by Hindus and Buddhists? How did Islam spread so extensively and so quickly in Bangladesh and what were the economic contributions to the society made by the Muslim rulers in the 15th century? Who was the change maker that transformed a non-Muslim society to a Muslim society especially in southern Bangladesh in the 15th century? Why did this phenomenon take place in Bangladesh especially in a mangrove forest area, a province surrounded by Muslim empires?

Khan Jahan was a local ruler, a devout Muslim and he ruled over south Bangladesh but what about the rest of his biography? What was his family life and day-to-day work like? This study explores the biography and contributions of Khan Jahan to the spread of Islam in Bengal in the 15th century.²¹ This study also attempt to understand the *da'wah* approach of social transformation to the contribution of Islamic civilization²² by Khan Jahan according to archaeological and historical sources.²³ Recently, archaeologists have discovered mosques and other social welfare complexes from Khan Jahan's time. For example, he built hundreds of mosques, brick roads, local markets, fresh water ponds and other welfare projects. However, these projects

²¹The English word Bengal was derived from the word *Bangalah* used during the Muslim sultanate and Mughal period. In ancient times, a few southeastern districts in India at the mouth of the Ganges river were called *Banga* or in Sanskrit, *Vanga*. Historians generally accept that Bengal in English originated from Persian *Bangalah* through Portuguese *Bengalah* or *Pengala*. The land area of modern Bangladesh is much larger than that of ancient Banga. Present Bangladesh was known as East Bangla in the British rule and the geographical location of modern Bangladesh was East Pakistan before 1971.

²²Malek Bennabi asserts that civilization is divided into three basic elements: Man, soil (raw material) and time. Renaissance in any society needs the combination of all three. Bennabi concludes that every civilization is based on a moral system introduced by some kind of religion.

²³Archaeological sources reveal the changes in the history of a region. Archaeological sources are discovered through excavation efforts and comprise ancient ruins, buildings, tombs, artifacts (pottery, weapons, tools, and coins), inscriptions, and dumps (middens). Moreover, coins are an important source that tells us about the kings and their ruling history. To illustrate, the inscriptions of Khan Jahan provide valuable information about the personal, social and political status of the people of that period. Archaeological pottery such as the Black and Red Ware and Painted Grey Ware are other examples that reveal the geographical and social history of the Indian subcontinent.

were not properly recorded and accounted for that time. What kind of socio-economic contributions did Khan Jahan make to the rise of Islam in Bengal? This research analyses the socio-economic contributions of Khan Jahan in Bengal in the 15th century.

In addition, Khan Jahan contributed immensely to the development of socio-religious relations between the Hindu, Buddhist and Muslim communities. Despite his successful past efforts in establishing a peaceful society shared by Muslims and Hindus alike, at present, good interreligious relations have dwindled in Bangladesh, India and the Indian subcontinent as a whole. This poses the question; how did he develop good social relations in Bengal in the 15th century? Thus, this study investigates the socio-economic welfare and religious contributions and *Dawah*²⁴ approach of Khan Jahan to the development of society²⁵ as well as Islamic civilization²⁶ in Bengal in the 15th century.²⁷

²⁴*Da'wah* is an Arabic word also known as *daawa*, *dawah*, *daawah* or *dakwah*. In English, it is translated as invitation or making an invitation. A Muslim who practices *da'wah*, either professionally or voluntarily is called a *da'i*. A *da'i* is a person who calls people to Islam not through compulsion, but through open dialogues and other honest efforts. A *da'i* can also be considered a missionary of Islam. Khan Jahan was a local ruler as well as a prominent *da'i* in Bangladesh in the 15th century.

²⁵Prophet Muhammad pbuh changed the foundations of social relationships in tribal Arab society to an idea-based civil Islamic culture that combined different social strata and ethnic groups. As founder of a new society and civilization, Prophet Muhammad pbuh realized urban development should replace a nomadic and tribal culture. His city of Medina was the centre to transform civilization. Similarly, Khan Jahan played a role in the development of society in Bengal in the 15th century. This study will explore the economic contributions, religious approach and *da'wah* activities of Khan Jahan that changed society and developed the Islamic civilization in Bengal.

²⁶Civilization is defined in many ways. It is the contradiction to savagery. In other words, it signifies good and upgraded behavior and thoughts. The seven elements of civilization are labor, government, morality, religion, science, philosophy and letters. Civilizations have risen from different cultures from all over the world, making it challenging to understand their beginnings and how they are interconnected.

²⁷Timeline of the Bengal Sultanate: 1) Tughlaq dynasty (1338-1352), 2) Ilyas Shahi dynasty (1352-1414), 3) Raja Ganesha dynasty (1414-1435), 4) Mahmud Shahi dynasty (1435-1487), 5) Habshi rule (1487-1494), 6) Hussain Shahi dynasty (1494-1538), 7) Governors of Bengal under Suri empire (1532-1556), 8) Muhammad Shah dynasty (1554-1564), 9) Karrani dynasty (1564-1576). During Nasiruddin Mahmud Shah's reign as the Sultan of Bengal (1435), Khan Jahan was a commander and the local ruler of the mangrove area.