

Islamic Monuments in Cuttack

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Introduction

The Muslims conquest of India made a distinct impact on the indigenous manifestation of life and culture, which gave rise among other expression of art and architecture. The style incorporated were not only new modes and principles of construction but reflected the social-religious demands of the followers of Islam. The advent of Islam, indeed, made the old order end. In fact, in India the movement of Islamization was an epoch making events. It is a movement of comparatively recent growth firmly established itself with the social-religious structure of India.¹ In the ancient architecture of Hindu, Buddhist and Jain construction spaces were either spanned by beams or the courses of bricks or stones were laid in corbels, so that the open span was gradually reduced to a size which could be covered with a single slab. There having some evidences that the true arch may have been known in India in earlier time.² The Muslims brought with them the principle of building a true arch, so that the bricks or stones could be laid as voussoirs to reproduce a curve and thus span the space between columns. It can be said that the arch was reintroduced by the Muslims and firmly implanted on the Indian soil. The result was that flat lintels were replaced by arches or vaults and the pyramidal root (*Pidha*) or spire (*Sikhara*) by the dome. The erection of a round dome over a square structure

introduced multiplication of sides and angles by providing squinches, so that a base of multisided could be obtained to raise a circular drum for the dome. A sunshade balcony was laid on cantilever brackets fixed into the walls, which introduced the *chhajja*. Brackets with pendentives lent them fascinating ornamentation supported by balconies. Kiosk (*chhatris*), tall towers (*minarate*) and half-domed double portals are the distinctive features of the Indo-Islamic architecture.

Different forms of prayer and worship of the Hindus and the Muslims is the cause of difference in lay-out of temple and mosque. As in the Islamic form of worship emphasis on congregational prayer, required a space of courtyard (*Sahn*) with a large prayer-hall at the Western side end. The centre is occupied by a recess or alcove, called *Mihrab*, that indicate the Western direction (*qibla*). A pulpit (*minbar*) to its right is meant for imam who leads the congregational prayer. A *minarate* originally created for *muajjin* to call the Muslims to prayer five times. Later on it assumed as a character of architectural beauty. The entrance to a mosque is on the east side and that can be enclosed by cloisters (*riwaqs*). A *hauz* or tank is provided for abulation usually created in the courtyard of mosque. The distinct form of burial practice by the Muslims in which they erect a tomb. A domed chamber (*hujra*) with a cenotaph (*zarih*) in its

centre, a mihrab in the Western wall and the grave (*qabr*) in and underground chamber (*Maqbara*) constituted the significant character of a tomb. Sometimes mosque is also found near the side of tomb with a well-planned garden. Generally the entrance is opened at the Southern side.³

In the Islamic architecture the motifs of ornamentation are different from other architecture, here we find the ornamentation naturalistic, absence of human and animal figure (because it is prohibited in Islamic injunction) so they execute the ornamentation of geometrical and arabesque patterns, ornamental writings and formal representation of plant and floral life. Islamic art represents the lucidity in expression, economic use of material and orderly use of different characteristic. It is found that in the Islamic buildings ornamental design were carved on stone in low relief, cut on plaster, pointed on inlaid. The embroidery ornamentation is generally depicted in the Islamic architecture with striking colour.

Monuments in Orissa

The defeat of Mukunda Deva the last Hindu king at the hand of Sulaiman Karrani in 1568 A.D. marked the end of Hindu rule in Orissa.⁴ It is true that, the Afghan rule in Orissa is marked by a period of political warfare. However, the political unrest toned down with the conquest of Orissa by Raja Mansingh the General of emperor Akbar in 1595 A.D.⁵ Hence, it is suffice to mention that, in Orissa Afghan rule was short lived and was only confined to the border districts up to the North of the river Mahanadi and having little indelible imprint in the culture of Orissa. The Muslims rule in Orissa from 1568 to 1751 opened a new chapter in the history of architecture. The Muslim introduced their own tradition in methods of construction and concept of decoration. The use of building materials such as concrete and mortar, introduction of arches

vaults, domes, minars, etc. embellishment of the walls with perforated screens, geometrical and floral patterns etc. are some of the typical features of Muslim monuments. The Islamic architecture in Orissa is represented by a small number of mosques, tombs etc. which mostly belongs to the Mughal period. The Mughal Governors had Cuttack as their headquarters and thus the city contains several Muslim monuments.⁶

In fact, Muslims migration to Orissa was a continuous process. They settled in Orissa with a new religion and culture. Along with the administrators, general, traders and camp followers, the Ulemas (religious preachers) and saints also come with them to serve their religious needs. The Muslim religious institutions like *Mosque, Tomb, Maktab* and *Madras* as flourished under the patronage of Muslim rulers. During the period of Muslim rule in Orissa, Cuttack was the capital and grew to be the most important centre for Muslim religious institutions, afterwards with the penetration of the Muslims to the interior Orissa, Muslim population increased considerably. In every district of Orissa we find a good number of Muslim population and their institutions. Presently, Muslim mosque and tomb of the saints are found in every nook and corner of Orissa. Only in Cuttack district there are around 307 Muslim shrines and mosques that were established during Muslim period.⁷

A good number of Muslim educational institutions grew up in Orissa like, *Maktab*s and *Madras* as for education of Muslim pupils. For maintenance of these liberal grants were made. Most of the institutions still continue to-day. The *Madras* at Khatbinsahi Cuttack, Pattamundai, Binjharpur, Aali, Alanahat, Sharadhapur, Soram (Puri) are some of the examples which got Muslim patronage to impart education to the Muslim children.⁸ Emperor Aurangzeb appointed Qazis, Muftis and Muhatasibs and granted rent-free lands to saints and pious Shaikh in Orissa.⁹ Shaikh

Junaid was appointed Muhatasib of Cuttack. "His duties were to enforce the prophet's laws and put down the practices forbidden by him". Under Shaikh Junaid, two Qazis were appointed in Cuttack, their names were Rahamattullah and Sayyid Muhammed Ghaus.¹⁰

There are references of the Muslim rulers granted lands to poor destitute, holy men, Ulemas, Moulavis, and saint and to the different religious institutions of Muslims for their maintenance. Mughal Government issued 10 batis of land to Abdul Hamid, one holy man for his maintenance and for praying to God for the longevity of the throne. Nawab of Bengal in 1686 A.D. granted 5 batis of land to Musabat Aisa Bibi of Jajpur in Orissa for her maintenance. Likewise Shaikh Abdul Salam received grant from emperor Aurangzeb (1704-05 A.D.)¹¹ Sometimes Government issued grants for the students as *Madad-i-Mash* and also to the pious persons. It is noticed that, Mughal rulers on behalf of their Subedar facilitate the dervishes to settle at *Madad-i-Mash* lands.

The generosity of Muslim rulers was not confined only to Muslim monuments, religious persons or saints. Having deep respect to the existing religious tradition and beliefs of the Hindu communities, the Muslim rulers confirm lands already enjoyed by the trusty of the temples of Hindu's and expedite the matter for release of more grants for the Hindus religious purposes. One such instance was Sham Mohapatra of Usuna village in Kadinda Pargana received grant of one bati of land for the purpose of Khairat. One noble man of Orissa Gujari Husain granted the entire mauza of Baghua to Shri Jagannath Thakur (God) through Mohua Das for Amrit Manohi. Shujja-ud-din Muhammed Khan granted one bati and two manas of land to Purusottam Bharti in Suasahi village for the maintenance of Sadabant. Sarfuddin Husain granted the entire village of Jagannathpur to adhikari Gopinath Das for the expenses of

travelers and beggars.¹² Many more such examples are available in Orissa which confirmed that, the Muslim rulers and common Muslim granted their land in support or maintenance of Hindu religious places, which indicates the religious liberality of Muslim population in Orissa since fifteenth century onwards.

The Muslim architecture in Orissa is concerned; it particularly started with the advent of Mughal rule as the Afghans could not have peaceful time to devote themselves for architectural activities. Hence, maximum architectural works belong to the Mughal period. The Muslim monuments in Orissa as elsewhere in India comprise mosque, tomb, palaces of the Governor and the forts. The monuments as shrines are contribution to the society of Muslim rulers and administrators. All medieval monuments of Orissa had directly or indirectly born the impact of Islamic architecture. Most of them have their exceptional architectural brilliance.

Monuments in Cuttack

Cuttack, the former capital of Orissa, is situated in latitude 20° 29' N and longitude 85° 50' East. The city of Cuttack at the apex of the delta of the Mahanadi river, it extends from the Mahanadi on the North to the Kathjodi on the South and covers an area of about 59.57 Square Kilometers. The geographical position of Cuttack at the bifurcation of a river is unique in India as all big cities are generally situated at the junction of two rivers called Pattana in Sanskrit. Its position is such that it served as the only narrow slip of the land root of the country and as such the people coming from the North and the South had no other alternative but to cross the river Mahanadi and Kathjodi at Cuttack.¹³

The etymological meaning of the word 'Cuttack' is a fort and capital city.¹⁴ The word Cuttack is an anglicised form of Sanskrit word KATAKA which signifies seven different meanings

out of which the two are most important (1) the military camp, (2) the fort or capital or the seat of the Government protected by the Army. According to MADAL PANJI recorded by Stirling in 1822, it was one of the KATAKAs of Gangeswar Deo, the second Prince of Ganga Bansa line, and is still distinguished as Katak Biranasi by which name also it is mentioned in Ferishtash's History of Bengal.¹⁵

Since Cuttack had been the capital of the Mughal Government in Orissa, enjoyed the privilege of possessing some of the exceptional Muslim monuments. The first Muslim monuments appeared to have been constructed here.¹⁶ Badaoni, a historian of the reign of Akbar described Cuttack as "the mine of heathenism". Abul Fazal, renowned writer during the reign of Akbar describe Cuttack as "The city has a stone fort situated at the bifurcation of two rivers, the Mahanadi held as high veneration by the Hindus, and the Kathjori. It is the residence of the Governor and contains some fine buildings". This stone fort has been after careful scrutiny identified with fort of Barabati constructed by Mukunda Deva.¹⁷ William Bruton is the first and only English man to give us a description of the splendor of the court of Mukunda Deva. The palace of Mukunda Deva is now in ruins and is identified as Barabati fort.¹⁸ Some of the significant Muslim architectural works in Cuttack are unfolded here as follows:

Lal Bagh Palace

Lal Bagh Palace built at Cuttack in 1636 A.D. is the first significant Muslim monument in Orissa basically meant for the palace of Mughal Governors. We do not have any evidence from Persian sources about the construction of the Lal Bagh palace. On Lal Bagh Palace William Bruton describes "Although the palace of the Nabab be so large in extent, and so magnificent in structure, yet he himself will not lodge in it, but every night

he lodged in tents, with his most trusty servants, and guards around him, for it is an abomination to the Mughals (which are white men) to rest or sleep under the roof of a house that another man hath built for his own honour. And therefore he was building a palace which he purposed should be a fabric of a rest, and future remembrance of his renown." Thomas Mottes' interesting description on 6th May, 1766 A.D. throws some light on the Lal Bagh palace which is quoted as follow "Each of the sides of the triangle on which Cuttack is built is two miles, but on the banks of Cutjoree is best inhabited. On it is Lalbaug the residence of the Governor of the province, a large building laid out in a number of courts, in the Morisco taste, but much out of repair, the Governor, when one part is ready to fall, removing to another". From the principal entrance of this palace, runs the great street, formerly built in a straight line, one and half miles long, and still the chief place of business in the town.¹⁹ By the time of Maratha the palace was fast disintegrating. T. Motte's statement "but on the banks of the Cutjoree is best inhabited", can be corroborated by the fact that all old Muslim families of Cuttack resides in that area. And all the old and significant monuments in the shape of mosque situated in that part of the city. This depicts that the then city of Cuttack covered the Western part and on the East it extended up to *Qadam Rasool* now in the centre of the city, presence of many graves and shrines that support the presence of Muslim population in the area. The Orissa Raj Bhawan till it shifted to Bhubaneswar stood on the site of Lal Bagh Palace.²⁰

Dewan Bazaar Mosque

One of the significant Muslim Monuments is the Dewan Bazaar Mosque at Cuttack. It is the oldest mosque of the city. The Persian inscription records during the reign of Shah Alamgiri (Aurangzeb) the foundation of this Mosque was laid by Mirza Jaffar, Dewan of

Orissa in the year 1069 Hifra era (1658-59 A.D.). Mir Jafar was the Dewan of Orissa during the reign of Prince Azam, Subahdar of Bengal. Hence, this locality has perhaps been named after him as Dewan Bazaar. Infact, Mir Jafar laid the Dewan Bazaar Mosque in 1658-59 A.D. and it was completed by Azad Mohammed in 1678 A.D. Besides the locality near Khasi Bazaar was named Alam Chand Bazaar after Alam Chand. There are two Persian inscriptions in this mosque. The English translation of the first inscription is as follows:²¹

- (a) With the name of Allah, the most gracious and merciful.
- (b) During the reign of Alamgir (Aurangzeb) whose qualities are indescribable.
- (c) Mirja Jaffar, Wazirul Mulk laid the foundation of this magnificent mosque which is as sacred as Kabaa.
- (d) Wisdom dedicate the date of the laying of its foundation—Here is this magnificent mosque a sacred place which was constructed in Hijra 1069 (1658-59 A.D.).

The second Persian inscription reveals that this mosque was completed by Azad Mohammed in the year 1284 *Amlī* (1878 A.D.).²²

Dewan Bazaar mosque has not been built on an elevated plinth. This mosque contains three domes one of which is bigger than the other two on either side. This feature later became common to the mosque of Mughal Subahdars in Orissa. It has consisted four minarets. Other structural elements related to the mosque are six arches and three *hujras* which are on the right side. Two lattices are noticed in the interior. The symmetrical vaults and arches in the hail and semi-spherical vaults and small towers are some architectural specimens which look impressive. The presence of a large pond near the Dewan Bazaar mosque makes it a natural charm.

Juma Masjid at Balu Bazaar

It is a monument of eminence may be regarded as the Magnum opus of Muslim monuments in Orissa,²³ bears all the characteristic feature of a congregated prayer hail. It has a vast hall with beautiful workmanship crowning towards with stairs leading to the tops. On the construction of this mosque, the dated inscription on it states “At divine command Mohiuddin built this mosque in 1102 A.H. (1690-91 A.D.)”. Another inscription informs that “during the reign of Shah Alamgir there was a Nazim of this country whose name was Ekram Khan, who was worthy of getting the title of Khan-i-Khana”. Further states the inscription “light of the eyesight of the ladies of the Harem, Shahazada Begam, who was as pious, righteous and God fearing as Mary. She built this mosque for the prayer of God. This mosque is as pure and sacred as the Divine house (Kabaa)”.²⁴

An English traveller Leckie, who was in Orissa in 1790 A.D. identified Shahazada Begam with Zaibun Nisha, the gifted daughter of emperor Aurangzeb. But, there is no sufficient evidence available to corroborate it. It is possible that Shahazada Begam was the wife of Ekram Khan, as her name comes after him in the inscription. Had she been the daughter of Aurangzeb, her name would have occurred in the tablet containing the orders of the emperor. Whereas B.C. Ray states categorically that “During the reign of Aurangzeb, Zaibun Nisha, the Shahazada Begam, daughter of the Aurangzeb laid the foundation of this great mosque for prayer to Almighty and the construction was completed by Nawab Ekram Khan in 1102 A.H. or in the year 1689 A.D.”. Hence, it can be presumed that this mosque was built by Ekram Khan at the orders of emperor Aurangzeb.

This is the biggest mosque in Cuttack. It has been raised to an elevation of 15 feet from

the ground. It has a deep tunnel underneath, through which one can move from the main road side to the opposite side. From the main road the elevation of the mosque as well as the courtyard (150'x75') presents a commanding site. It had originally one entrance on the East, which has been closed now. A new entrance has been built by Mohammed Husain, a resident of Cuttack Town built this verandah in the year 1214 *Hijra* (1799 A.D.),²⁵ with the Azangah over it. It has three domes of which the Central is the largest than the other, on either side of it. The two side-domes are of the same size, thus maintaining symmetry which is one of the distinct feature of Mughal architecture. It has eight minarets; largest two are of 75 feet high from the ground. There are eighteen arches and two latticed windows in the interior.²⁶ On the right side of the mosque there are some *hujras*, which are used by the Madrassa of Cuttack to impart Islamic teaching to the children. This Juma Maszid of Balu Bazaar is constructed perhaps in the style of Turkish model—having a glance at it would be struck by its artistic skill.

Mohammadia Bazaar Mosque

The inscription of the Mohammadia Bazaar mosque reveals that the mosque was built in the year 1125 *Hijra* (1713-14 A.D.) by one Mohammed Ali. This mosque is situated near the Darpani House in Cuttack.²⁷ The designation of Mohammed Ali is not given. One thing can be said that, Mohammed Ali might be Alivardi Khan Mohabat Jung, who according to Ghulam Husain Khan, migrated to Orissa with his father after the death of Azam Khan in 1707 A.D. As Shujauddin Khan, the then Subahdar was also a great builder of Maszid, Alivardi Khan to please his master built this small mosque.²⁸ This mosque is adorned with three dome, two of them on either side looking smaller than the larger one in the centre. The front faced has been adorned with design of Mehrabs

small and big. There are no minarets on it. Having three arches and a door leading to the interior, the mosque is simple and no ornament exists on it. Its simplicity is its grandeur.

Fateh Khan Mosque

In architecture and design, Fateh Khan mosque and the Mohammadia Bazaar mosque are distinct from other mosques in Orissa made by the Muslim rulers and administrators. No dated inscription has come to light by which we can certify the date of its construction. However, one tablet of stone in Arabic language is yet to be deciphered which was found near the Fateh Khan mosque. It is believed that some Governor of the fort Barabati had built this mosque for the convenience of prayer for the army, which were garrisoned in those date in the fort. Probably it was built by Fateh Khan as a tombstone in the courtyard of Qadam Rasool which says “Fateh Khan the leader of the army expired in the month of Rajab 1128 *Hijra* (1768-69 A.D.)” From this we can assign that this mosque was built by Fateh Khan. So the mosque is known as Fateh Khan mosque. In boldness of conception and in art of execution it certainly stands no comparison with Juma mosque and Dewan Bazaar mosque. It has an open yard to accommodate a large number of devotees. A letter preserved in Orissa State Archives dated 1812 from the Collector of Cuttack to the Secretary in the Fort William states, that this was used as a powder magazine of English troops stationed at Cuttack.²⁹

Qadam Rasool of Cuttack

Qadam Rasool (foot-print of the holy Prophet Mohammed P.U.H) the most important Mughal monument in Orissa is situated at Cuttack. One Haji Syed Alimullah, President of Dacca and a very close relative of Syed Hashim of Mashar of Persian brought the holy relic from Najab in

Arabia with the signature of the Sherif of Mecca. It was first kept under a Khirin tree in Kukuriapada village in Sungra Pargana of Cuttack district in order to testify the genuineness of the relic. The place was named as Rasulpur for enshrining the holy relic. Because of the presence of the holy relic in the Sungara Pargana many diseases and ailments became healed from that were the news reached the Shujauddin Mohammed Khan the then Deputy Nazim of Orissa. In the latter part of the reign emperor Aurangzeb desired to pay homage to the sacred relic but this was not possible due to the bad communication between Rasulpur to Sungra. Hence, Diwan Mohammed Ali, Officer in Charge of the Shrine of Sungra removes the holy relic of the Prophet to Cuttack in accordance with the direction of Shujauddin Mohammed Khan.

The Deputy Nazim of Orissa Nawab Shujauddin Mohammed Khan was forced to the above order because of certain specified reason, (i) As Shujauddin was a great patroniser of exquisite monuments in Orissa he made up his mind to built a beautiful shrine to maintain the sacredness of the holy relic of the Prophet Mohammed. (ii) The second reason may be that, as Cuttack was the suitable place of greater importance where a large number of devotees can be accomanded to pay homage to the holy relic. In accordance with the order of the Deputy Nazim, the holy relic was shifted to Rasulpur at Cuttack and at Jabraghat on the bank of the river Mahanadi in the year 1099 Amli in a straw-thatched house the holy relic was installed. Munshi Hashmand Khan was appointed as the Superintendent to look after the shrine. Still this locality of Cuttack has been called as Hashmant Shahi.³⁰ It is stated that, on hearing that some unknown roguish men threw the relic into the river, The Nawab engaged a number of fishermen to search out the relic and after finding he restored it in the present shape.

The Qadam Rasool Shrine has a boundary of half a square mile. On each corner of the boundary wall there is a small minaret. A well-laid garden inside it, but, since it has been converted to a Muslim burial ground, the garden has been lost to decay. The main entrance is called as Naubat Khana (Music Gallery). It comprises doubled storied the upper story was used to beat drums at the sunrise and sunset during the month of Ramadhan, for observation of Fast and during other specific reason and times the drum was beaten. To the right side of the Naubat Khana, there is one small mosque called Moti Maszid. It was built on an elevated plinth and seems to be contemporary of the Naubat Khana. The Moti Maszid is a single flat dome resting on three arches.³¹ After the Naubat Khana another entrance is there where six hujras on both sides with dome on them used as a resting shed. The entrance has two stone pillars inserted in the walls on both sides. On the right side of the entrance there is one more mosque similar in architecture to Moti Maszid mentioned above was built in 1130 *Hijra* era i.e., 1717 A.D. by Nawab Shujauddin Mohammed Khan who equally built the main impressive building of Qadam Rasool. The mosque has nine small minarets having a big one on the centre bearing the emblem of Islam i.e. the crescent and a star. It has beautiful arches and fine mehrabs recently one Azangah was added to its beauty and utility.

No shrine of Orissa has such a huge and impressive building as the Qadam Rasool is having. Qadam Rasool shrine is an octagonal building standing on an octagonal plinth, has only one dome, over which a small golden dome has been placed. The interior roof has been exquisitely painted with flowers and plants of many varieties. The non-existence of the human forms in the paintings indicate the painter's awareness in the Islamic prohibition of human forms of paintings. It has a marble floor in black and white squares.

In the centre the Qadam of Rasool, (foot print of the holy Prophet Mohammed P.U.H) has been placed in a metal basin, on a pillar, encircled by water (very often drink by the devotees), kept in an octagonal reservoir. The pinnacle of the dome has been adorned as if like those of Sikhara temple with Kalasa and Amalaka. At the first glance this structure looks like a structure built on a temple style of architecture. The most important characteristic in the construction of the walls and buildings is that the dome as well as the building has been built in Oriya style by Oriya masons and architects. So far as the architectural design of the building is concerned, it was one of the beautiful pieces of Mughal architecture and style in Orissa. Hence, it is one of the examples of fusion of Hindu-Muslim architecture in Orissa. Inside the Qadam Rasool, a big grave yard is there in which Mohammed Taqi Khan, the Deputy Nazim of Orissa, Fateh Khan and Azam Khan and many more notable personalities have been buried. It is also stated that, a renowned saint Shahid Pani tomb is also found there.³²

In the Qadam Rasool there are several inscriptions some are inscribed on the main building and others are on the tomb stone within the compound. These inscriptions unfold the past architectural history of Orissa. This is basically Persian inscription not seen now in full. Translation of these inscriptions in English can be made in brief in the following lines:

The inscription on the main gate of the Naubat Khana (Music Gallery) of the Qadam Rasool records that, "During the reign of Alamgir II, this Naubat Khana was built by Nawab Maslehuddin Muhammed under the supervision of his son Didar Ali in the year 1169 *Hijra*" i.e., 1755-56 A.D. Another inscription inscribed on the pillar supporting Qadam Rasool mentions that "Shujauddin Mohammed Khan built this dome of Qadam Rasool in 1127 *Hijra* (1714-15 AD)."

In the mosque inscription it was mentioned that "Qadam Rasool mosque was built by, Shujauddin Mohammed Khan in 1130 *Hijra* i.e., 1717-18 A.D". Another inscription on the wall of the reservoir reveals that, "the reservoir was constructed by Shujauddin during the reign of Alamgir II (emperor Farukh Shiyar) in 1121 *Hijra* (1714-15 AD.)". An inscription found on the tomb stone of Fateh Khan within the compound of Qadam Rasool states that, "Fateh Khan, the leader of the Army, expired in the month of Rajab 1182 *Hijra* (1768-69 A.D.)". The tomb stone of saint Shahid Pani Shah within the compound have inscription which reveals that, "this wise generous man and Hafiz of Quran expired in 1193 *Hijra* i.e., 1779-80 A.D.". The inscription on the tomb of Mohammed Taqi Khan, a son (from the concubine) of Shujauddin Mohammed Khan states that, "a man of generosity".³³ To the generosity of Taqi Khan, Md. Anwarul Haq³⁴ pointed out that, "a well had been dug in A.D. 1609 by Mohammed Taqi Khan at Vidyadharpur (Near Cuttack town) on the side of old Jagannath Road for those of the pilgrims, who were coming in large number to Puri during the Rath Yatra (Car festival)".

I may find it suffice to conclude the beauty of *Qadam Rasool* in the following words of Altaf Hussain, "Today the *Qadam-Rasool* is a shrine dear to the Hindus and the Muslims alike. It has become a symbol of the impact of Islam on Hinduism and Vice Versa. It is a common sight to see the Hindus and the Muslims making a pilgrimage to it. Historically, the *Qadam-Rasool* is a monument of art and beauty; morally it is a solace to desperate and wounded hearts".³⁵

Sardar Khan Bazaar Mosque

There are two inscriptions, the first inscription states that the mosque was built by Sardar Khan in the year 1167 *Hijra* (1753-54 A.D.). The second inscription describes that, the

dome of the mosque was built by Seth Haji Qadir Khan, Son of Jan Mohammed in the year 1324 Hijra i.e., 1914. It is believed that, Sardar Khan, traditionally a horse and diamond trader who settled here after an accident, built this Maszid for his family to offer Namaz at this mosque. Thomas Mottl who visited Orissa in 1766 A.D. also referred this Maszid as Sardar Khan Maszid.³⁷ This Maszid has three domes and four *hujra* attached to it. The mosque is on an elevated plinth. There is also one pond with stone steps available to enter into the historic mosque.

Shah Mansur Mosque and Tomb

A saint of eminence Shah Mansur,³⁸ by his philanthropic deeds he could attract the Hindus and the Muslims alike. Now a day's it is a centre of unity between Hindu-Muslim. Hundred of devotees pay visit to this shrine daily. Presence of this mosque and tomb can be located inside the compound of former Raj Bhawan Cuttack, now Children's Hospital there is a small mosque and shrine under a big Pipal tree.³⁹ It was built by Hazrat Mansur in the year 1800 A.D. as found mention in the dated inscription. It is believed that the saint was the builder of this mosque and shrine to save him from rain and sun and after his death the saint was buried beside the small mosque.

Oriya Bazaar Mosque

There are two inscriptions found in the Oriya Bazaar mosque. The first inscription records that the foundation of the mosque was laid by Raushan Mohammed and was completed by Mohammed Hashim and Mukkarram Au in the *Hijra* era 1223. The second inscription inscribed in the reservoir reveals that the water reservoir was constructed by Syed Mukkarram Ali in the *Hijra* era 1328.⁴⁰ This Maszid is architecturally Semblance with Dewan Bazaar Maszid and Juma Maszid of Cuttack.

Legend of Sayyed Ali Bukhari of Cuttack

The other significant Muslim architectural monuments in Jajpur town are the shrine of Sayyed Ali Bukhari, a great revered saint of Central Asia who came with the Afghan army of Kalapahar. A spiritual person always accompanied the army for various reasons during those days. Reasons like, (a) He was to inspire the soldiers at the time of war. (b) He was to perform the duties of Imam. (c) He may convert the natives who were interested to embrace Islam. A legendary story goes as such that, after the battle of Gohiritikri Sayyed Ali Bukhari accompanied Kalapahar to Cuttack, but when the fort of Barabati as about to be occupied the saint head was severed by the enemy. His headless trunk however gave spur to his horse which carried him straight to Jajpur. He was buried there where his tomb stands till today. The horse was buried in a separate grave beside him. It is said that a tomb built on the foot of the Barabati fort where his head was interred in Cuttack.⁴¹ The tomb stone inscription states that "this Asthana of Saha Bukhari who was killed along with his companion Diler Khan in the year 1170 Amlī (1764 A.D.) was built by Wali Baig Khan, a merchant".⁴²

During the Urs (anniversary or festival) ceremony of the saint every year thousands of people throng at Jajpur to pay tribute to the saint at his shrine. Recital of *qawwali*, offering of *Chaddar* and related ritual were performed in the Dargah by the devotees. The shrine of the saint brought the Hindus and the Muslims closer by which a cultural synthesis emerged between Hindu-Muslim in Orissa.

Finally, it can be sum of that, Islamic monuments in Cuttack may not be of exceptional caliber or may not stand in comparison with many of its contemporary in India. Yet the monument constructed by the Muslim rulers, Subedars and

administrators is considered to be the exceptional one in architecturally which indicates their interest in its beauty and grandeur. The Islamic architecture thus, bores the cultural synthesis in Orissa.

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