

# **History and Architecture of Jamia Masjid Jango, Kot Jango, Sindh**



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**DEDICATED TO MY BELOVED  
PARENTS  
AND LOVING FRIENDS**

## Candidate's Declaration

I hereby declare that the MPhil thesis currently submitted bearing the title of *'History and Architecture of Jamia Masjid Jangoon, Kot Jangoon, Sindh'* is a result of my own research and has not been submitted to any other institution for any other degree.

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## Supervisor Declaration

I hereby declare that the MPhil candidate Mr. Manzoor Ahmed has completed his thesis titled '*History and Architecture of Jamia Masjid Jango, Kot Jango, Sindh*' under my supervision. I recommend it for submission in candidacy for the degree of Master of Philosophy in Asian Studies, Taxila Institute of Asian Civilizations, Quaid -i- Azam University Islamabad.

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## ***Abstract***

*In Islamic Civilization the most common and important building is Masjid. It is not only the place of worship but a center to organize and develop the Muslim society. As Masjid is an educational place, an organizing center, a place of social introduction.*

*Jamia Masjid Jango is one of the best architected and well planned buildings. It is the reflection of love and attachment of the inhabitant towards Islam. Its history and architecture shows that it belongs to post Mughal period. The architectural styles of Jamia Masjid Jango show that this style is indigenous. Despite the said masjid, there are a series of Jamia Masjid on the border areas of Sindh and Balochistan, but the most important and beautiful among them is Jamia Masjid Jango.*

*This study will bring awareness to the common men about the religious, social and historical importance of this Masjid. It will also highlight the issues regarding Masjid's conservation and preservation to the authorities. The socio-cultural, socio-economical and socio-religious importance will also be highlighted. This piece of work will also provide roots to the next researcher to come forward and explore this area.*

*Notwithstanding this, the research will also highlight the importance of the region, its contribution for the promotion of Islam in the area. The historical background of the area will also be discussed.*

## Table of Contents

|                               |            |
|-------------------------------|------------|
| Acknowledgments.....          | iv         |
| Abstract.....                 | v          |
| <b>Introduction.....</b>      | <b>.01</b> |
| Statement of the Problem..... | 03         |
| Scope of the Study.....       | .04        |
| Review of the Literature..... | .04        |
| Methodology.....              | .06        |
| Hypothesis.....               | .06        |
| Structure of Research.....    | .06        |

### Chapter 1

#### History and Geography of Jacobabad

|  |     |
|--|-----|
| Origin of Name.....                      | .08 |
| Geographical Status.....                 | .08 |
| Historical Background.....               | .09 |
| Flora and Fauna, Jacobabad district..... | 11  |
| Major Crops Grown in Jacobabad City..... | 11  |
| Heritage Sites of Jacobabad.....         | 12  |

### Chapter 2

#### Origin and Development of Masjid

|  |    |
|--|----|
| Origin and Development of Masjid.....      | 14 |
| Masjid.....                                | 14 |
| Masjid: An Educational Institution.....    | 15 |
| Masjid: A Social Institution.....          | 15 |
| Masjid: An Administrative Institution..... | 15 |
| Masjid: A Preventative Institution.....    | 16 |
| Components of a Masjid.....                | 16 |
| Minaret.....                               | 16 |
| Dome.....                                  | 17 |
| Prayer Hall.....                           | 18 |
| Mihrab.....                                | 19 |
| Minbar.....                                | 19 |
| Ablution Area.....                         | 20 |
| Prayer Rugs.....                           | 21 |
| The Origin of Masjid in Islam.....         | 22 |
| Masjid Quba Renovations.....               | 23 |
| Origin of Masjid in South Asia.....        | 25 |
| Renovation of Cheraman Juma Masjid.....    | 26 |
| Origin of Masjid in Pakistan.....          | 27 |

### Chapter 3

#### Islamic Architecture in South Asia

##### (With special focus on Masjid Architectural Development in South Asia)

|   |    |
|---|----|
| Mahmood Ghaznavi Masjid (Odigram).....        | 30 |
| Quwwat-ul-Islam Masjid, Delhi.....            | 31 |
| Jami Masjid at Kotla Firuzabad Firuzshah..... | 32 |
| Bara Gumbad Masjid.....                       | 33 |



|  |    |
|--|----|
| Wazir Khan Masjid Lahore.....                          | 35 |
| Architecture of Wazir Khan Masjid.....                 | 35 |
| Architectural Designs of Wazir Khan Masjid.....        | 36 |
| Badshahi Masjid Lahore.....                            | 38 |
| Huge Gate & Courtyard.....                             | 38 |
| Prayer Hall and Domes.....                             | 39 |
| Minarets.....  | 40 |
| Architectural Development of Masjid in South Asia..... | 41 |
| Architectural developments.....                        | 41 |
| Designs .....  | 42 |

## Chapter 4

### History and Architecture of Jamia Masjid Jangoo

|   |    |
|---|----|
| Jamia Masjid Jangoo: Historical Background.....     | 44 |
| Jamia Masjid Jangoo: An Architectural Overview..... | 45 |
| Material of Construction.....                       | 46 |
| Layout.....   | 47 |
| Prayer Hall.....                                    | 48 |
| Mihrab.....   | 49 |
| Domes of the Masjid.....                            | 50 |
| Entrances of Prayer Hall.....                       | 51 |
| The Veranda of Jamia Masjid Jangoo.....             | 52 |
| Courtyard of the Jamia Masjid Jangoo.....           | 54 |
| The façade of the Jamia Masjid Jangoo.....          | 54 |
| Multifold Arches.....                               | 57 |
| Designs of Façade.....                              | 58 |
| Minarets of the Masjid.....                         | 59 |
| Multifold Arched Windows.....                       | 61 |
| Ablution Area.....                                  | 62 |
| Main Entrance of Jamia Masjid Jangoo.....           | 63 |
| Door Decorations.....                               | 66 |
| Side Entrances of Jamia Masjid Jangoo.....          | 67 |
| <b>Conclusion and Recommendations</b> .....         | 68 |
| <b>Bibliography</b> .....                           | 71 |

## Introduction

Sindh province of southeastern Pakistan, shares its boundaries with the province of Balochistan on the west and north, Punjab on the northeast, the Indian states of Rajasthan and Gujarat to the east and the Arabian Sea to the south. As the west and north boundary of Sindh is connected to eastern boundary of Balochistan, they have very strong connections with each other. They adopted their cultures and merged their traditions especially in boarder areas. Mostly the khosa, a sub-caste of Baloch tribe, are living in boarder areas of Sindh, Balochistan and Punjab merged their culture with them (personal communication with Nadeem khosa).



Figure 1: Sindh Province of Pakistan

Courtesy: <https://www.freeworldmaps.net/asia/pakistan/sindh/>

Islam was spread in subcontinent with the conquest of Persian Empire as well as the trade routes also became an important source for spread ness of Islam. The traces of earlier Muslims can be traced back in different areas of Pakistan. The tombs of *Sahaba-e-Kiram* (Companions of Prophet Peace be Upon Him) in different areas of Balochistan (i.e. Khuzdar, Pagjur, Turbat, Mastung etc), Punjab (i.e. PakPatan Sharif) and the early Islamic structures in Sindh (i.e. Bambore Masjid) witnessed the rule of Islam in these territories.

Every Civilization has its own tactics. Especially the art and architecture of each civilization is unique, which distinguish them from each other. The Islamic art and architecture is very rich and had beautiful buildings, designs, calligraphic work, geometrical symbols etc. In Islamic Architecture, the most important and very significant building is Masjid. It is also the identical structure of Muslims. Masjid is present in every Muslim community. At very first times the Masajid were built very simple. But with the passage of time these buildings became more decorated and beautifully architected. Especially the Mughal period was the most important era where the art and architecture of Muslims were on its peaks. They were masters of architecture who built most beautiful buildings in subcontinent. Taj Mahal, Shahi Mausoleum, Badshahi Masjid, Wazir Khan Masjid etc. are some of the examples.

The Jamia Masjid Jangoo is also one of the most beautiful buildings in Islamic Architecture. It is situated about 25 km north-west of Thul town and about 2 km of in the north east of Shahi Canal, Kot Jangoo, Taluka Thul, district Jacobabad Sindh. According to the inhabitants, the Masjid was constructed by Haji Noor Khan Khosa, the son of Jangoo Khan Khosa, by an approximately 100 years ago., Jangoo Khan Masjid is surrounded by a graveyard of Khoso family which is linked with the main Haveli of Khosos covered by towering wall made of red paved bricks. The three domed-Masjid's measurement is about 39.30 meter long, 23.30 meter wide and 15 meter high which is rectangular in shape and the material of construction is red bricks and *Cheroli* ( locally made mortar) as well as the lime

plaster. It has eight small minarets while in between the minarets lies decorated dome lets. The Masjid has three entrances: the main gate, which opens in the east is highly decorated with towering *iwan*, while one each at north and the south sides. The Masjid has been renovated locally many times without using preservation techniques.

This Masjid is highly decorated and well architected. Late Mughal period art and architecture was used in the building. Most of the building is in good condition but the locals renewed the Masjid because of which the original designs were damaged mostly. This building needs full attention of authorities to be preserved.

## **STATEMENT OF THE PROBLEM**

Islamic Architecture is a vast field. It has a great importance. The most prominent structure in Islamic architecture is Masjid. In every community of Muslims, Masjid is present. Though the masajid were very simple during earlier periods but gradually they became very beautiful, highly architected and well decorated.

The Jamia Masjid Jangoo is one of the master pieces of Islamic architecture. It is well decorated but most to the paintings and designs were destroyed by locals. This study will highlight the silent features of masjid. It will bring awareness to everyone to protect the heritage from every illegal act. Through this research, the researcher will try to convince the authorities to step forward for its conservation and preservation.

This research will also highlight the importance of Islamic Cultural Heritage in the region. It will show the rule and implementation of Islamic laws in the particular and adjacent areas too. The interest of former tribal chiefs in Islamic Buildings especially the Masjids will also be highlighted through this research.

## **SCOPE OF THE STUDY**

This research will be a prime importance to know the art, architecture and history to the masjid in the adjacent areas of Balochistan and Sindh. It will also help out the coming researcher to contribute in this field. The history, art and architecture of Islamic period in the particular area will be discussed briefly. It will be the gateway to promote Islamic architectural studies in these regions.

Despite this the writer will try to cover all aspects to study the masjid. It will also bring awareness to common man about the importance of cultural heritage. This research will be the best source for authorities to take steps for the conservation of cultural heritage.

## **REVIEW OF THE LITERATURE**

A large body of literature is available about Islamic Architecture. The books and articles have been reviewed are as it follows:

*“The mosque in early ottoman architecture”* written by Attullah Kuran. Focuses on the Ottoman art and architecture and also discusses on a single unit masjid with complex massing and synthesis of Ottoman architecture. The architecture of the Ottoman masjid is like the earlier buildings of the Romans and Byzantines. This will help out to know about the architecture of masjid.

*“Journal of Architectural Education (1984) Vol.57, No1* by Abidin Kusn Binghamton University. There is a note on architecture, religion and politics in Javanese world. The architects also discussed the debate over the design of a masjid in Indonesia which is different from Arabic masjid architecture. This article will be the source to know about the designs of masjid.

*“Architectural history entwined”* the Rudra-Mahalaya/ congregational masjid of Siddhpur, Gujrat written by Alk Patel, Marinata Rey, California. This article is about Rydra-Mahalaya which was changed into a masjid during the reign of Muslim rulers in the first quarter of the Muslim sultan Ahmed Shah I(1410-44) of the Muzafard dynasty. It will help out how a non-Islamic architecture can be changed into Muslim Building.

*The great mosque of Al Mansoor in Baghdad* (1934) by K.A.C Creswell. This book is about the masjid of Al Mansoor in Baghdad which was constructed by Abu Jaffar-al-Mansoor. After some time Caliph Haroon-ur-Rasheed reconstructed it with the kiln baked bricks and gypsum. Then the builders inscribed the name of Haroon-ur-Rasheed on it. Though there is no discussion about the masjid in the adjacent areas of Sindh and Balochistan but the architectural developments in Islamic World can be traced back from this book.

*History of Jamia Masjid* (1936) by Aziz-ur-Rahman. In this book the writer describes about the history of Jamia Masjid. Further discussions about the Jamia Masjid of Delhi and the Jamia Masjid of Lahore and their art and architecture are also included. Again the Writer does not discuss anything about the masjid in the adjacent areas of Sindh and Balochistan.

*Role of the mosque in the muslim community* by Dr. Khalid Alavi. The writer describes about the masjid and how the general term masjid has been used for any place of worship built by Muslims.

*Architecture of the contemporary mosque* edited by Dr. Ahmed Nabi Khan. This book is about the masjid in different countries and history of the masjid in different states.

Though the book has a lot of information about masajid but the writer does not discussed the masajid of adjacent areas of Sindh and Balochistan.

Despite these further books, articles and papers will be reviewed and the local people will be interviewed to know better the history, art and architecture of the masajid.

## **METHODOLOGY**

In this research the researcher uses descriptive and analytical method. Moreover, extensive field work will also be carried out to collect primary data. This research is qualitative research. It will have contained primary and secondary sources. The researcher will visit the individuals and interview them about the history of masjid.

## **HYPHOTHESIS**

The art and architectural features of any masjid or building is the reflection of both religious and local cultural influences where they are built.

## **STRUCTURE OF RESEARCH**

- **History and Geography of Jacobabad**

Any area at any place has its own history which makes it different from others. The geographical structure also plays a vital role in the construction of history. This chapter contains the historical and geographical position of Jacobabad.

- **Origin and Development of Masjid**

In Islam the role of Masjid is very important. It is the prominent worship place. At very first time the architecture of Masjid was very simple. Later on the developments continued and the techniques were became advance more and more. This chapter will highlight the origin and developments in the architecture of Masjid with the passage of time.

- **Islamic Architecture in South Asia (with special focus on Masjid Architectural Development in South Asia)**

Islamic Civilization has a rich history in every field. The social life structure, the ruling tactics, art and architecture, economic issues policies etc. all aspects of society in Islam are perfect and have brief history. This chapter will only discuss the architectural developments of Masjid in South Asia.

- **History and Architecture of Jamia Masjid Jango**

Every Masjid is very important in Islamic World. The art and architecture, the sign and symbols, the structure also differentiate the Masajid from each other. The history and architecture of Jamia Masjid Jango will be highlighted in this chapter.

- **Conclusion**

The concluded remarks will be discussed in this chapter. The suggestions about the preservation of Masjid will also be mentioned. A brief discussion about the Jamia Masjid Jango will also be the part of this chapter.



## **Chapter 1**

### **History and Geography of Jacobabad**

#### **Origin of Name:**

Khangarh the ancient name of Jacobabad is a district of Sindh Province of Pakistan. The city got its name on the name of General John Jacob (the first British Deputy Commissioner). In 1841 CE an agreement was signed by Talpur Rulers with East India Company. John Jacob was sent to Khangarh to control the frontier. Khangarh was his headquarter. The territory where he was only allowed is Talpur's which were connected to the Baloch Estates of Burdica and Kalat in the east and north respectively. The only thing John Jacob did in the city to bring peace. It allowed the infrastructural developments to begin. The stability and peace attracted the businessmen and artisans and this helped out to establish a peaceful town at the site of Khangarh. It was named as Jacobabad on its founders name John Jacob. He was died in 1858 CE and buried in the Christian graveyard located in the west of town (District Gazetteer 2004: 1).

#### **Geographical Status:**

Jacobabad district is located between 27° 55' to 28° 29' North latitudes and 68° 00' to 69° 44' East latitudes. In the East is Kashmore-Kandkot district (Sindh), in the North is Jaffarabad district (Balochistan) and Dera Ghazi Khan District (Punjab), in the South is district Shikarpur and Larkana (Sindh), and in the West is district Shahdadot-Kamber (Sindh). The district is 51.8 to 52.7 meters above the sea level.

Jacobabad is in the upper part of Sindh. The equator passes through this region. The climate of Jacobabad is hot and arid. It is one of the hottest places in the world. Its temperature is almost high in summer. The mean maximum and minimum temperature ranges from 44.3 °C and 29.4 °C respectively. Average rainfall ranges from 24 mm to 72 mm (ibid).

Most of the area of Jacobabad is rural and only 29% of its population is urbanized. Gudu Barrage is the main source of water which provides the water through connected Canal System. Though the ground water is saline but it is good for agriculture. The air quality is good because the territory is mostly arid and having not much number of industries.

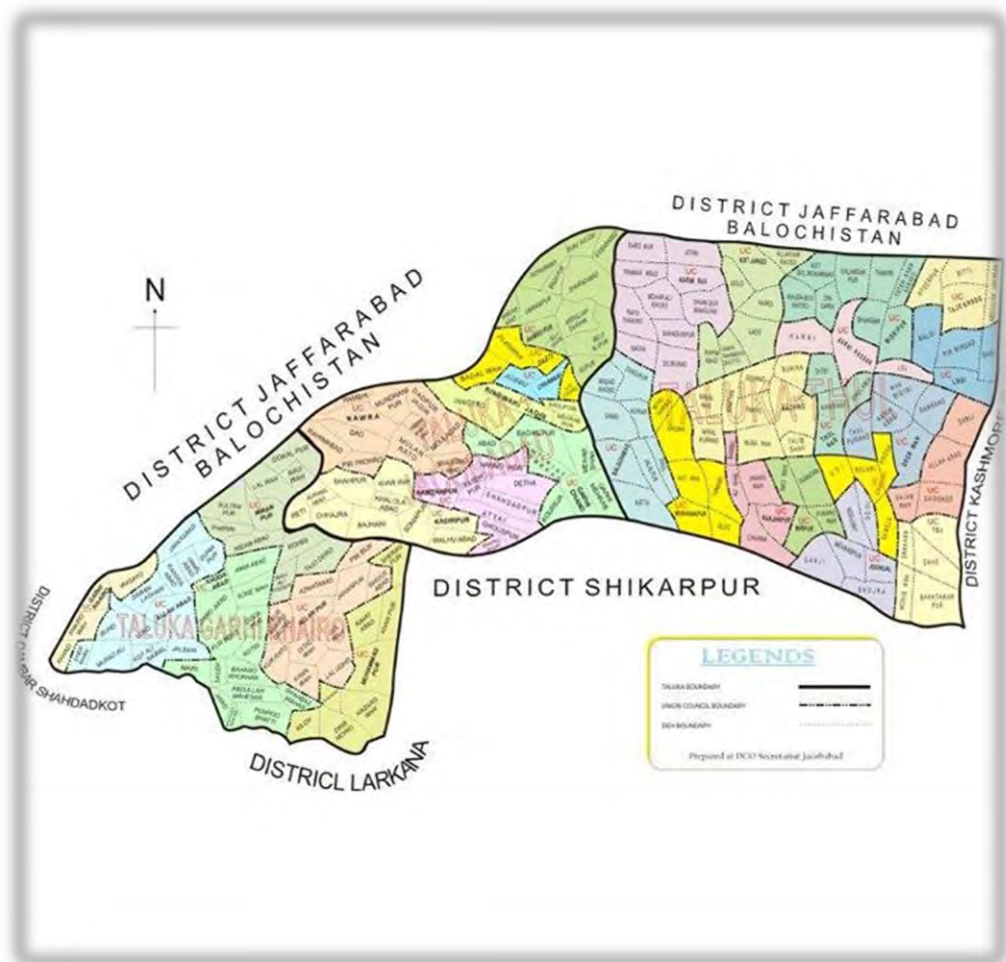


Figure 1.1 Jacobabad District Map

Courtesy: Google Images

### Historical Background:

The territory of Jacobabad has a great role in the history of Sindh Province. It was under the rule of Buddhist and the Greeks under the leadership of Alexander the Great. The area ruled

by the Muslim rulers when the Arabs with the leadership of Muhammad Bin Qaism conquered the Sindh. In 1026 CE Mehmood of Ghazni drove the Arabs out and captured the area. After that a Rajput clan, the Soomras, took control of the region in 11<sup>th</sup> century CE. They extended their reign from Bhakkar (Punjab) to the Arabian Sea. Then the Ssmmas (1351-1524) took possession of Sindh including the Jacobabad in 14<sup>th</sup> Century CE. In 1522 CE the Arghun defeated the Soomra ruler and ruled over Sindh till 1554 CE. From 1554 to 1591 CE the territory was under the rule of Sikh Tarkhans. In Mughal period Khankhana Abdul Raheem leaded the Mughal army, sent by King Akbar, defeated Sikhs and the territory became the part of Mughal Kingdom. Jacobabad was called Khangarh at that time(Almanac Pakistan).

Towards the end of 17<sup>th</sup> century CE, the Kalhoras initiated guerrilla war with Mughals and they defeated the Mughal in 1658 CE under the leadership of Nasir Muhammad Kalhora. In 1783 CE, Mir Fateh Ali Khan Talpur declared himself Raaes (ruler) of Sindh. The Talpur Mirs resisted the British incursion in the region. Due to the first Afghan War in 1838 CE, British troops were sent to join the main army over the Indus River, which resulted in the entrance of a sizable British Army in Sindh. General Auckland who was the leader of this force, threatened to attack Hyderabad, which included the Jacobabad district, as a result of the Talpur Mirs' refusal to let this army move forward. The threat of attack was sufficient, and the British force was given permission to do so. The East India Company and the Talpur rulers of Sindh signed a peace treaty in 1841 CE as a result of the British leaving behind a huge reserved army that served as a constant reminder of the British menace in the area. (ibid).

Sindh was come to British rule in 1843 CE when the British Army invaded the territory under Sir Charles Napier. He was appointed as Governor of Sindh by British Queen. He divided the Sindh into three collect orates e.g. Karachi, Hyderabad and Shikarpur. Shikarpur contains the

areas of Sukkur, Larkana and Jacobabad. John Jacob was then sent to Khangarh (Almanac Pakistan). Jacobabad was the administrative headquarter of Upper Sindh during British rule.

#### **Flora of District Jacobabad:**

The district's vegetation is largely made up of thorny trees, which are typically found in arid areas and are part of the Scrub Dry Tropical Thorn Forest Zone, which is representative of the Indus Basin's native vegetation. It can thrive and develop in environments with extreme temperatures and little rainfall. There are several hard-wooded and thorny plant species in the flora. The common trees found along canal banks and irrigated lands include shisham or talhee (*Dalbergia sisso*), kikar (*Acacia nilotica*), mullah or ber (*Ziziphus numularia*), frash (*Tamarix aphylla*), and mulberry (*Morus alba*).

Some of the common weeds found in Jacobabad include sarkanda or wild sugarcane (*Saccharum munja*), dhaman (*Cencherus ciliaris*), ajwain or camel thorn (*Alhagi maurorum*), khabbal or Bermuda grass (*Cynodan dactylon*), white or jungli jute (*Corchorus sp.*), and bhakara or puncture vine (*ibid*).

#### **Fauna o District Jacobabad:**

The district's typical wildlife includes jackals, foxes, palm squirrels, house rats, Indian desert jirds, jungle cats, Baloch gerbils, and Indian gerbils. In the Jacobabad district, common birds include babblers, crows, doves, egrets, larks, mynas, sparrows, lapwings, plovers, lesser pied kingfishers, black-capped kingfishers, white-breasted kingfishers, warblers, little green bee-eaters, and bulbuls. Eagles, hoopoes, Pipit's rosy preachers, nightjars, shrikes, swallows, teals, quails, vultures, and wheatears are some of the migratory birds. (*ibid*).

#### **Major Crops Grown in Jacobabad City:**

The following crops are the major which are cultivated in Jacobabad.

- Lady Finger

- Onion
- Cotton
- Rice
- Wheat
- Sugarcane
- Gram
- Saf Flower
- Rape and Mustard

### **Heritage Sites of Jacobabad:**

The following are some of the cultural and historical landmarks:

- Usta Bhalidino Masjid
- Waghan Wsari Masjid
- Clock tower
- General John Jacob's House/ DC House
- General John Jacob's Tomb
- Dil Murad Masjid
- Shrine of Long Shah
- Nizam Ji Therriri (grave chamber)
- Dad Dari Masjid
- Hadiro Tomb
- Kot Jungo Fort
- Jamia Masjid, Bahadur Pur
- Jamia Masjid, Ghoas Pur
- Tomb of Hazrat Ghos

- Jan Muhammad Masjid
- Thul of Toujpul
- Alam Shah Masjid
- Tomb of Manjhi Khan Khund
- Tomb of Rehan Khan Village
- Victoria Tower
- Messenger House/ Pigeon Tower
- Ghauspur Jheel
- Sindhi Dhor

## Chapter 2

### Origin and Development of Masjid

Archaeological and historical evidences show that every society depends on the structure of its religion. It is the religion which determines the direction to be followed. Human evolutionary process proved that development of religion played a vital role in the success of human. Archaeological records from the cave life to well establish civilizations witnessed the role of religion in the development of ancient men.

Every religion has its own codes of ethics which determines the instructions/rules that measure the life style of a particular society or group of people or followers. In every religion there is a datum point or a sacred area or worship place where the followers gathered and gain knowledge, perform religious rituals, solve society issues and become united. Worship places vary from religion to religion. It is *Mander* in Hinduism, *Church* in Christianity, *Angari* in Zoroastrianism, *Gurudwara* in Sikhism, *Buddhist Monastery* in Buddhism and *Masjid* in Islam.

#### **Masjid:**

Muslims consider the Masjid to be their community center. The Masjid is the fundamental element of the Muslim family and community. Prayers are offered five times in a day. The Muslims gathered and discussed the daily matters. This interaction connects them and improves the level of society. Despite daily five time prayers, the Muslims also perform the weekly prayer called *Jumma Nimaz*, on every Friday afternoon. In every weekly prayer the Imam-e-Masjid (Khateeb in Arabic) deliver Jumma sermon (Khutba-e-Jumma). Through this sermon the Imam advise them about the rules and regulations of Islam, importance of religious rituals and mutual bonding. The religious gathering on different events also performed in Masjid (ISCF).

### **Masjid: An Educational Institution**

Masjid is the center through which the religious teachings are being taught to the public by arranging different events time to time. It was the first collective institute in Arab history. Students sit in a circle and gain knowledge from their teacher. The Holy Prophet (Peace be Upon Him) taught the Qur'an Pak and explained its verses. The Holy Prophet (Peace Be Upon Him) would sit, surrounded by His Companions, in Masjid and recite Qur'anic Verses which were repeated by the Companions three times (Al-Bukhari 1986:1123). This was an informal method of education, but eventually became systematically codified. Later on the Scholars started teaching the chemistry, physics, engineering, and medicine etc. along with the Qur'anic studies, hadith, fiqh etc. (Mu amma d 1977:63). The Holy Prophet Muhammad (Peace be Upon Him) was the leader and instructor who taught the followers to believe in one God Almighty and follow His rules. Undoubtedly, Masajid are places where Muslims learn and educate themselves about both Islamic and worldly education..

### **Masjid: A Social Institution**

Another important role of Masjid is that it is a social institution which centralizes the followers politically, socially, culturally and ritually. All the social issues are being solved in Masjid. Nevertheless, all important news is announced at the masjid. The announcement of Azan is both a time of prayer and a way to draw people's attention to important issues of the day.

### **Masjid: An Administrative Institution**

One of the other important roles of Masjid is that it is an administrative Institution. During the time of the Holy Prophet (Peace be Upon Him), the masjid was the place where all political, legal and social decisions were taken. It is a center for people in need to come



together, to discuss important issues with allies through consultation and the exchange of opinions and ideas, to meet with envoys and tribal delegations, to sign treaties, and to adjudicate parties to conflicts. Did (Hassan 1964:422). The Holy Prophet (Peace be Upon Him) resolved all the political and made decisions and agreements in Masjid. The Holy Prophet (Peace be Upon Him) called the Companions to draw their attention when there is a special issue. All the khalifahs (May Allah Pak Almighty be Pleased with them) addressed the important issues in Masjid. Hazrat Sayyedna Abu Bakr (May Allah Pak Almighty be Pleased with Him), the first khalifah, delivered his first address in the Masjid. The history evidenced that all the important announcements and matters were being sort out in Masjid.

### **Masjid: A Preventative Institution**

When a person purifies himself five times in a day and offer prayers and tries to connect himself to his Creator, he feels forgiveness from the burden of sin. These measures allow him to protect society from all kinds of evil acts. In fact, some masajid have developed Islamic group therapy to combat loneliness, depression, and substance abuse (Abul Azayem, Jamal Madi).

In short Masajid are not the places for religious ceremonies only but complete institutions for the development for society.

### **Components of a Masjid:**

At vey first time the Masjid was very simple. It was just like a room had wall and covered with a simple roof. Later on the art and architecture of Masjid was modified and some major components were added in its art and architecture. The components are Minaret, Dome, Prayer Hall, Mihrab, Minbar, Ablution Area and Prayer Rugs.

### **Minaret:**

The word minaret derives from the Arabic word for "lighthouse" or "beacon". A minaret is a tower having balconies from which the *Muezzin* recites *Azan* five times in a day to remind

Muslims for preparation of *Namaz*. The style of a minaret varies from Masjid to Masjid. Minarets can be square, circular, hexagonal, octagonal, or even spiral, and are usually covered with a peaked roof (Huda 2019).

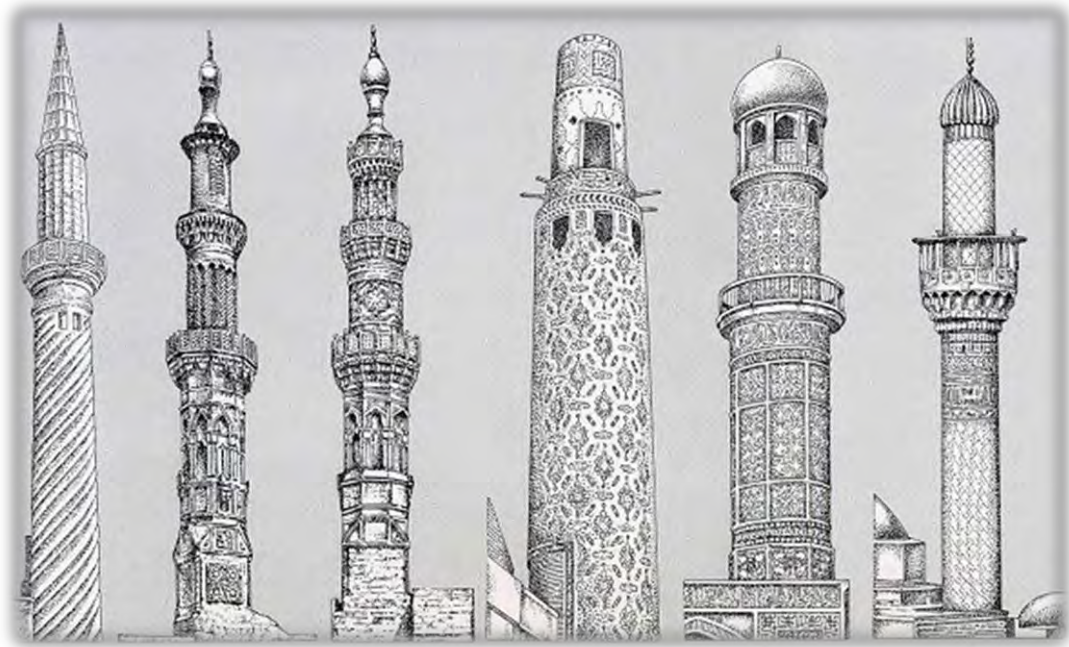


Figure 2.1: Different types of minarets

Courtesy: Google Maps

### **Dome:**

Dome was introduced in later periods. There are different types of domes which are based on the structure of their shape and size. Normally the interior of the domes are highly decorated with geometrical and floral patterns. Mostly the tombs have single dome covering the main grave but in case of Masjid it varies. Some have single dome and dome of two or three domes. The main dome of the masjid covers the prayer hall and the others cover the side area. The sizes and the shape may be same in some Masajid (ibid).

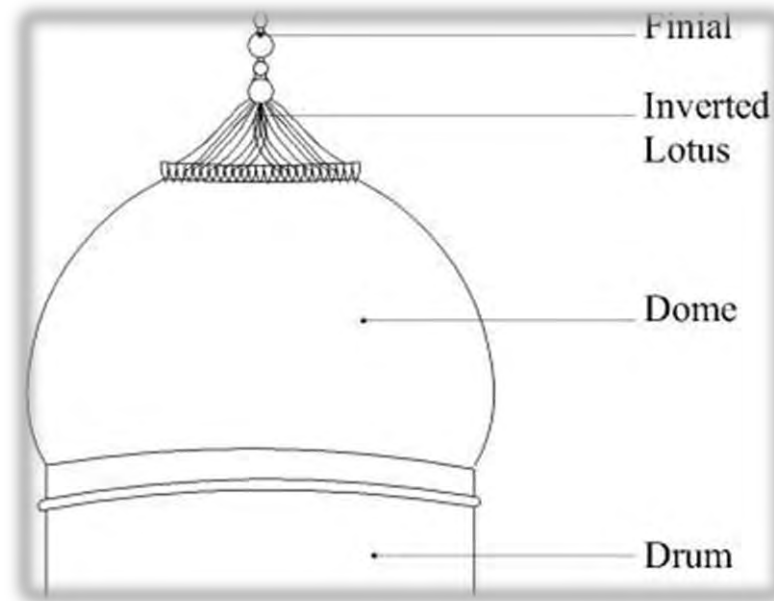


Figure 2.2: Dome

Courtesy: Google maps

**Prayer Hall:**

The prayer hall is a large open place where the worshipers offer prayer. It is also called *Musalla* (literally the place of prayer). No furniture and other things are needed to be placed in prayer hall but some chairs or benches for elderly or disabled ones. For the copies of religious books there are shelves on the walls of prayer hall. The *rihal* (wooden book stands) and other material are also there in prayer hall (ibid).



Figure 2.3: Prayer Hall of a Masjid

Courtesy: Google Maps

**Mihrab:**

At very first time, there is no mihrabs in Masajid. It was introduced later. A mihrab is a decorative semicircular recess in the wall of a prayer room that indicates the direction of the *Qibla*. The size and shape of the mihrab differ Masjid to Masjid. Normally there is one mihrab but the number of mihrabs may be two or three in some Masjids. The mihrabs are decorated with mosaic and calligraphy styles (ibid).



Figure 2.4: Mihrab of a Masjid

Courtesy: Google Maps

**Minbar:**

A minbar is a raised platform in front of a chapel where sermons and religious speeches are given. It is usually made of wood, brick, or stone, with a short staircase leading to a platform at the top (ibid).



Figure 2.5: Minbar of a Masjid

Courtesy: Google Maps

### **Ablution Area:**

Ablution area is the place, where the Muslims get *Wudu* to prepare them for prayer. Cleanliness is essential in Islam. Without cleanliness a person is not able to offer prayer. It is called the half faith. In some Masajid there is a water tank between the courtyards having stool like stone bolder around it. Sometimes a space for ablution is set aside in a washroom (ibid).



Figure 2.6: Ablution Tank Courtesy: Google Maps



Figure 2.7: Ablution Area

Courtesy: Google Maps

### **Prayer Rugs:**

Prayer rugs are the cushions for the floor of prayer hall. The rugs or carpets ensure the cleanliness of the prayer place. The only requirement in Islam is that prayers be performed in a clean place. The arched symbol on the carpet indicates the mihrab or Qibla. The masjid is usually covered with a large prayer rug. Smaller prayer rugs can be stacked on nearby shelves for individual use (ibid).



Figure 2.8: Prayer Rugs of a Masjid

Courtesy: Google maps

### **The Origin of Masjid in Islam:**

Islam is a complete religion. It has perfect code of ethics and rule to follow by the followers. One of the most important buildings in Islam is Masjid. After the announcement of Islam, it was very difficult for Muslims to follow the Islamic teachings. It was the main reason behind it that the Muslims did not build any Masjid during Makki Life of Holy Prophet (Peace be Upon Him).

After migration from Makkah Mukarramah to Madina Munawwarah, Holy Prophet (Peace be Upon Him) stayed 14 days at the place of Quba on 12<sup>th</sup> Rabi-ul- Awwal. The first thing at Quba was to construct a Masjid. Holy Prophet (Peace be Upon Him) preferred the land of Sayeduna Kalsoom Bin Hidm (May the Peace Marci and Blessings of Allah Almighty on Him) for the construction of Masjid. The foundation of Masjid laid by the blessed Hands of Holy Prophet (Peace be Upon Him). He (Peace be Upon Him) took part Himself in the

construction of Masjid and would pick up huge rocks with His Companions (May the Peace Marci and Blessings of Allah Almighty on Them) (Dawat-e-Islami). Holy Prophet (Peace be Upon Him) and His Companions (May the Peace Marci and Blessings of Allah Almighty on Them) offered prayer in Masjid-e-Quba. It was the first Masjid of Islam which was built for common Muslims. Rasool (Peace be Upon Him) said: „One offering Salah in this Masjid attains the reward equal to one „Umrah.“ (Ibn Majah Hdith 1412).

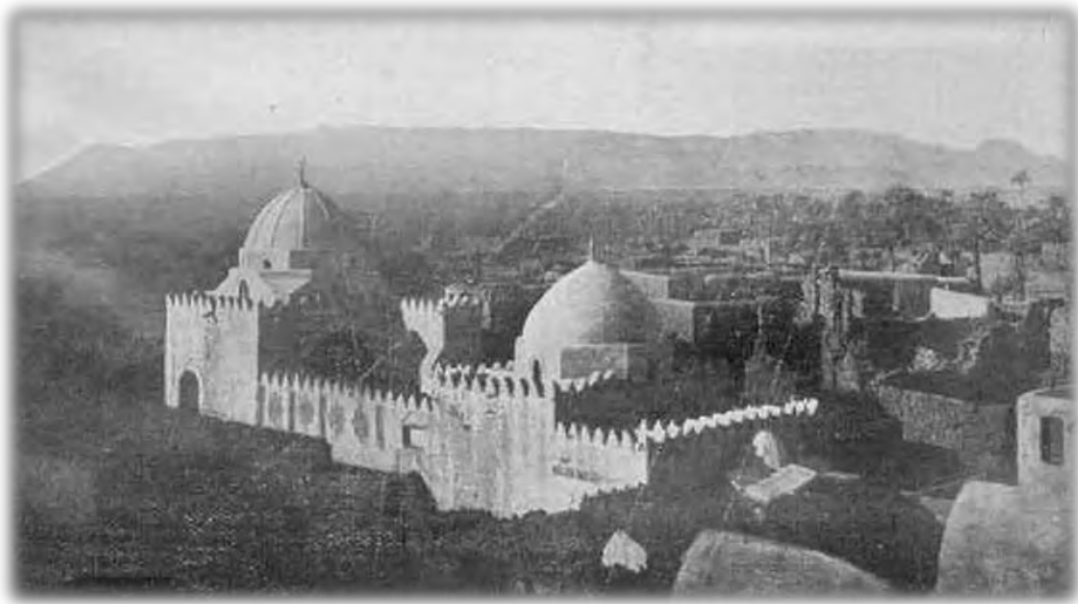


Figure 2.9: Masjid Quba (old Pic.)

Figure 3 <https://www.pinterest.com/pin/28921622579312799/>

### **Masjid Quba Renovations:**

At very first the building of Masjid-e-Quba was very simple. There were no mihrab and minarets. A stone was placed to indicate the direction of *Qibla*. The Masjid was first renovated by third Caliph Syeduna Usman ibn Affan (May the Peace Marci and Blessings of Allah Almighty on Him). After that Syduna Umar ibn Abdul Aziz, the eighth Umayyad Caliph, built the first minaret at the Masjid. The mihrab was added to the building of Masjid by Abu Yali Al-Hussaini in 435 AH. Again the changes were made by Kamal Al-Din Al-Isfahani in 555AH. The Masjid was renovated continuously in 671AH, 733AH, 840AH, and



881AH. The last renovation was done by the Sultanate Usmania ruler, Sultan Abdul Majeed, in year 1245AH.

The last renovation took place in 1896 CE. It includes a rectangular prayer room connected to shops, offices and a library. Currently, Masjid-e-Quba has 56 mini-domes, 4 minarets, 12 secondary entrances, 7 main entrances, 3 central cooling units and all necessary equipment. The Minbar is made of white marble and the courtyard is made of white, red and black marble. Masjid-e-Quba has a two-bay deep portico that separates the male and female prayer areas. Now the simplest and the first Masjid of Islam can accommodate more than 20,000 worshipers at one time.



Figure 2.10: Masjid-e-Quba (New Pic)

Figure 4[https://madainproject.com/quba\\_mosque#gallery-6](https://madainproject.com/quba_mosque#gallery-6)

## **Origin of Masjid in South Asia:**

Islam was spread in all over the world by preachers, trader and invader. In Indian subcontinent, Islam reached by traders and Arab Invaders. One of the famous stories behind the spreading of Islamic teaching is the acceptance of Islam by Cheraman Perumal. The story is as follows:

There is a popular story behind the construction of Cheraman Juma Masjid. Once a Cheraman Perumal (title of king) was walking at the balcony of his palace when he saw the moon splitting into two pieces and joined. The next day he called the astronomers and asked them about the incident. They confirmed such an event occurred but they could not satisfy the king. After few months some Muslim traders came there, met with king and explained the miracle of splitting of the moon by Holy Prophet (Peace be Upon Him). The king was impressed and did something drastic. He divided his kingdom and went to Makkah, where he met Holy Prophet (Peace be Upon Him) and embraced Islam. He lived sometime in Makkah and then returned to Perumal (his homeland) to spread Islam. Syeduna Malik bin Dinar (May the Peace Marci and Blessings of Allah Almighty on Him) and his fellows were accompanied. He was died somewhere along the way but his message (a letter written to his successor by him) was carried out to Peromal by Syeduna Malik bin Dinar (May the Peace Marci and Blessings of Allah Almighty on Him). It was Syeduna Malik bin Dinar (May the Peace Marci and Blessings of Allah Almighty on Him) who built the first Masjid at Kerala in 629 CE, which was named Cheraman Peromal Masjid ( Haseena 2015: 47-48).

The same story was also written by Muhammad Talat but he wrote that the king saw a dream where the event of splitting moon was occurred. He also wrote that the king was died and buried in Oman (Talat 2021).

### **Renovation of Cheraman Juma Masjid:**

Over centuries the Masjid was renovated several times. The Masjid was destroyed by Portuguese and then again reconstructed (Prange 2018: 92-157). The building was again rebuilt after the great flood of 1341. The new look of Masjid presents pale blue with a coral tile roof, two minarets and a spacious courtyard. A major expansion was done in 1974 by demolishing the corridor, ablution area and front portion to replacing it with new façade, four domed minarets and central cupola ( ibid: 279-300).



**Figure 2.11: Cheraman Juma Masjid in early 1950s**

Courtesy: Google Images



Figure 2.12: Cheraman Juma Masjid new look

Courtesy: Google Images

### **Origin of Masjid in Pakistan:**

Islam spread properly after the Arab invasion in subcontinent. The archaeological evidence show that the first Masjid in Pakistan was built in early 8<sup>th</sup> century CE with the conquest of Muhammad bin Qasim. He was the nephew of Hujaj bin Yousaf who fought a battle with Raja Dahir in 711 CE. After conquering the Debal City later he constructed a Masjid called Banbhore in 727 CE.

Government of Pakistan Archaeology and Museums Department started excavations in 1958 on ruins of Banbhore City where they discovered the remains of Banbhore Masjid. It covered an area of 128x122 sqft. The squared area was marked out by a wall three sides except the western side to provide access into the Masjid. The roof of the prayer hall was supported by wooden pillars. The stone bases of pillars were exposed during excavations. The courtyard is divided into corridors in three sides. Further the corridors are divided into small rooms of 11x8 ft. The ablution tank is in the middle of courtyard. The floor is covered with burnt

bricks. There is no mihrab in Banbhore Masjid. It was a simple and earliest Masjid in Pakistan ( Warraich 2008: 159-163).

According to archaeologist the Banbhore City was deserted in 13<sup>th</sup> century CE. Thus it shows that the Banbhore Masjid was the prayer place for about five centuries from 8<sup>th</sup> to 13<sup>th</sup> century CE. Though the architecture of the Masjid was very simple but it is the most significant building to reconstruct the emergence of Islam in this area (Khan 2002: 01-05).



**Figure 2.13: Bambhore Masjid**

*Courtesy: Google Images*

The architecture of Masajid at very first time was very simple but with the passage of time the developments occurred and the Masajid became the beautiful and most well architected buildings in Islamic Architecture. As mentioned above the simplest and first Masjid of Islam, the Quba Masjid was a simple building having no minarets, mihrab, ablution tanks and other decorated work, but during course of time the developments occurred and now it is one of the most beautiful Masjid in Arabia.

Just like that in Indian Subcontinent (India and Pakistan), the very first Masajid were very simple (like Cheraman Juma Masjid & Banbhore Masjid). But the time witnessed that the simple architected building were followed by most complex, beautifully designed, well architected and planed buildings. From the Arab architecture to Mughal architecture the difference can easily be seen in the development of Masajid Buildings. The simplest Banbhore Masjid was followed by well architected Badshahi Masjid Lahore.

### **Chapter 3**

## **Islamic Architecture in South Asia**

**(With special focus on Masjid Architectural Development in South Asia)**

Islamic architecture is one of the most beautiful and stylish architecture among the others. It has different architectural styles which were adopted from others contemporary and earlier architectural designs. Islamic architecture comprises the styles of Mesopotamian, Roman, Persian, Chinese, Mughal and other architectures. Though there are number remarkable buildings in Islamic Architecture like Badshahi Masjid, Wazir Khan Masjid, Taj Mahal, Tomb of Shersha Suri, Shahi Fort, Jahangir Maqbra etc, but the researcher discusses some selected religious buildings (Masjid) in this chapter.

#### **Mahmood Ghaznavi Masjid (Odigram)**

Odigram Masjid (Mahmood of Ghazi Masjid) is the oldest Masjid in northern areas of Pakistan. It was constructed during Ghaznavid period. The traces of this Masjid were discovered by Italian Archaeological Mission in 1985.

Odigram Masjid is rectangular in shape measuring 28x21m with high walls. According to records the Masjid was constructed by Anushtigin (one of the Ghaznavid Governor) in 1048 CE. The material of construction was locally available schist stone blocks. The roof of the Masjid is totally disappeared but the stone bases of wooden columns five north to south and eight east to west are left. The Masjid has an entrance on each wall and the mirhab on Qibla side. The prayer hall is step higher than the rest of the covered area. There is an ablution in the middle of courtyard. The northern side of the Masjid has three hujras. The hujras and the entrances are made on hindu shahi style (Khan 1986: 23-24).



Figure 3.1: Odigram Masjid: Satellite view

Courtesy: Google Images

### **Quwwat-ul-Islam Masjid, Delhi:**

The Ghaznavids were replaced by Ghaurid dynasty in the last quarter of 12<sup>th</sup> century CE. Qutb-ud-Din was the founder of the dynasty and he made a Masjid well known as Quwwat-ul-Islam Masjid or Qutb Masjid. The Masjid is rectangular in shape covering 212x150feets with high walls. As the Masjid was built by Hindu architects, that is why the Hindu architectural styles are dominant in Masjid. The roof of the Masjid was supported by Hindu pillars covered by typical Indian lantern type shallow domes by applying corbelling technique (Warraich 2008: 164-165).





Figure 3.2: Quwwat-ul-Islam Masjid, Delhi

Courtesy: Google Images

### **Jami Masjid at Kotla Firuzabad Firuzshah:**

The Jami Masjid was built by Feroz Shah, who was the founder of Tughluq Dynasty, in 1354 CE. It was the largest Masjid in Delhi at that time. He built many Masajid during his period. Jami Masjid is one of them. It was built by one of his vizier (Minister) Khan-e-Jahan Junan Shah and his son Khan-e-Jahan Mughul.

This two-story Masjid has its main gate on the north side instead of the usual east side, as the Jumna River flows to the east. The basement has a rectangular floor plan and is constructed of a solid quarry stone core. Surrounding this core is a series of cells that open into arched bays. Bay windows form a continuous corridor around the basement, with arched openings opening outward. These cells could be workshops (perhaps to generate income for the maintenance of the masjid) or madrasa cells. (Mckibben & Jeffrey 1988: 97-118).

The Jami Masjid has four cloisters arranged in a rectangle. The small domed roof supported by 260 stone columns, each 16 feet high, having 25 feet high central octagonal dome in the middle of courtyard supported on a circular shaft. The gateway of the Masjid is on northern side instead of eastern side because of the river in east. The gateway is having a square

domed structure with three exterior doorways reached originally by a flight of 18 steps on each side.

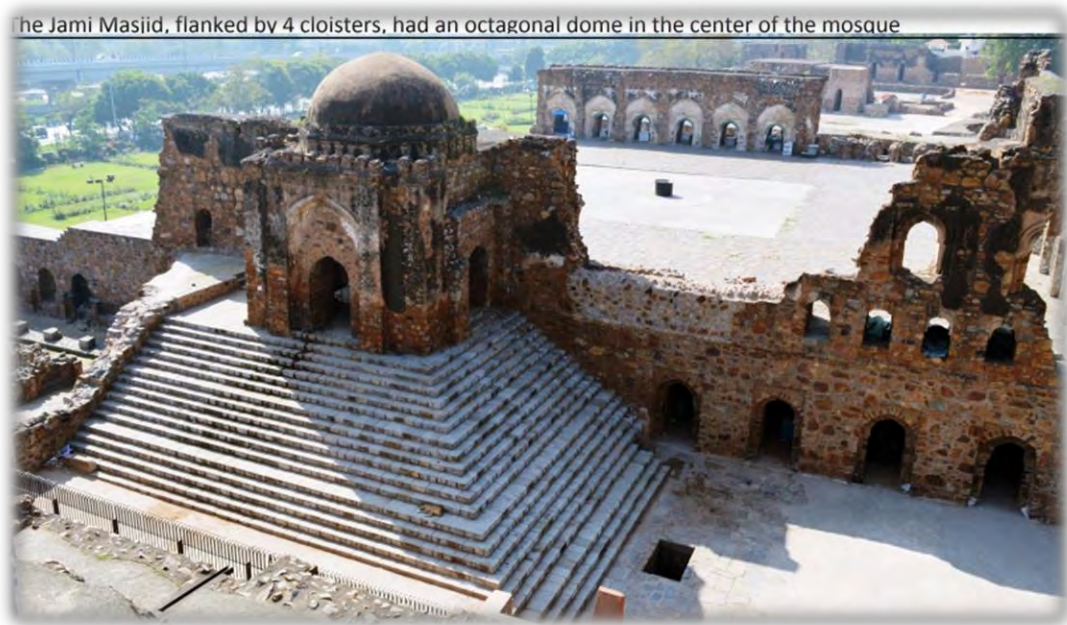


Figure 3.3: Jami Masjid, India

Courtesy: Google Images

The Masjid was beautifully constructed at that time. It was visited by Sultan Timur in 1398 CE and offered his prayer at there. He was much impressed by the design of the building that he took the architects and masons along with him to Samarkhand where he built a Masjid of same pattern (Vinayak Hegde 2012).

### **Bara Gumbad Masjid:**

Bara Gumbad Masjid is a magnificent Masjid which was built during Lodhi dynasty around 1494 CE. Actually it is part of a group of monuments and structures that were built during the reign of the Lodhi dynasty. The Masjid is believed to have been one of the few remaining structures from the Lodhi era in Delhi.

The Bada Gumbad Mosque is a beautiful example of the Indo-Islamic architecture of the Delhi Sultanate period. Its architecture is a combination of Indian and Islamic styles, which was a characteristic feature of this period. The most beautiful feature of the Masjid is

its huge dome, which gives it its name „*Bada Gumbad*” (meaning big dome). The dome is made of plastered rubble and is supported by arches that connect the corners of the square base of the dome to the round drum on which the dome rests. The dome is a prominent feature of the Masjid which is visible from distance. It also has a courtyard, which was used for offering prayers.

The main arched entrance is decorated with intricate carvings having small domes and turrets. The walls of the Masjid are decorated with Indo-Islamic style motifs and carvings. The decorations include geometric patterns, floral designs, and calligraphic inscriptions in Arabic. The mihrab is topped with a small dome. The geometrical patterns and floral motifs and Persian calligraphy are outstanding in stonework.

The two tall, slender minarets of Masjid, decorated with intricate carvings, are made of red sandstone, used to call Muslims to prayer. The overall design of the Masjid is elegant and perfect with each architectural element used in the design (Tean 2018:750-754).



Figure 3.4: Bara Gunbad Masjid

Courtesy: <https://www.google images.com/ Bara Gumbad Masjid>

### **Wazir Khan Masjid Lahore:**

The Wazir Khan Masjid is located in Lahore. It is described as “a mole on the cheek of Lahore”. The Masjid was constructed by Shaikh Ilm-ud-Din Ansari in 1634 CE. He was one of the Wazir of Shah Jahan, the Mughal Emperor. The Masjid is located inside the inner city of Lahore and is easiest accessed from Delhi Gate.

### **Architecture of Wazir Khan Masjid:**

Wazir Khan Masjid is one of the most beautiful buildings of Mughal architecture. The masjid measures 279 x 159 sqft and is constructed entirely of hewn bricks with Kankar lime surfaces, with red sandstone sparsely interspersed in the gates and transepts.

The courtyard is divided into two parts: upper and lower. The upper part is 6 cm higher than the lower part, and there is a washing tub in the middle. The north, south and east sides of the courtyard are covered with its 32 small hujras of various sizes.

The west prayer room is divided into five sections by four wide central arches. Each compartment has a dome on top. There are small rooms on the south and north sides of the prayer room, and a gallery with stairs to the roof on the east side. The main structural features of the building are minarets at the four corners, five domes, and a transept at the eastern entrance gate.



Figure 3.5: Aerial View of Wazir Khan Masjid

Courtesy: Google Images

### **Architectural Designs of Wazir Khan Masjid:**

Small tile-like bricks were used in the construction of the Masjid. Stone was used only in brackets and fretwork. The walls were coated with plaster and a marble-like surface and colored. The plaster was all colored a deep Indian red, like a real fresco, and the surface was lined with white to resemble the small bricks beneath. The building line is divided into vertical and horizontal rectangular fields. The vertical panels have inner panels with arched heads or tapered bright mihrabs. These panels are usually filled with a special inlaid faience ceramic called *Kashi*.

The facade is covered with *kasha* and divided into regular elongated panels. A beautiful border runs rectangular around the central archway, and Persian inscriptions are on the outer

borders of the long panel above the archway and the horizontal panels along the tops of the left and right lower walls. The gusset also has a very detailed design. The colors of the minarets, sanctuary facades and entrance gates are indescribably rich and jewel-like, with shining sunlight and bright purple shadows against the soft blue of the Punjabi sky.

In the courtyard of the masjid is the tomb of Syed Muhammad Ishaq, known as *Miran Badshah* (Almighty Allah have Mercy on Him). He was a saint who came to Lahore from Iran during the Tughluq period. There is a washing area next to the grave. The masjid is surrounded by shops, *serai khana* and barber shops. Their income helped meet the needs of the masjid. The Masjid is built of brick, and typical areas feature delicate, colorful decorations made of painted and oak work (*kashi kari*), or mosaics of glazed tiles. These designs include calligraphy and floral motifs. Octagonal minarets mark the four corners of the courtyard (khan 2011: 204-215).



Figure 3.6: Iwan of Wazir Khan Masjid

Courtesy: Google Images



Geometrical interior pattern   fresco work on minaret   kashi kari work   mosaic work

### **Badshahi Masjid Lahore:**

The historical city of Lahore hosted many dynasties but the color of this city never fades. Lahore preserves many architectural heritages among them the Mughal period architecture is fantastic and attracts the tourist across the globe.

The most beautiful and mesmerizing Badshahi Masjid is fantastic building among the Mughal architecture. It was constructed by the sixth Mughal Emperor Aurangzaib Alamgir. The constructing started in 1671 CE and completed in 1673 CE (Sameer Malik 2016).

### **Huge Gate and Courtyard:**

The main view of the masjid, decorated with red sandstone, is breathtaking. The gate is located in front of Alamgiri Gate of Lahore Fort. Each entrance facade is decorated with picture frames and carved panels. The entrance building is a muqarna, a Middle Eastern architectural feature first introduced in Mughal architecture. The huge entrance and the masjid are on a high platform with stairs. There are several rooms at the gate. One of it rooms kept the belongings of the Holy Prophet (Peace and Blessings of Allah Almighty be Upon Him) and His Companions (May Allah Almighty be pleased with them). The courtyard is paved with large sandstone stones. The north wall of the masjid was built close to the Ravi

River to maximize its beauty. The Masjid is an architectural wonder of Greek, Islamic and Indian culture (Awan & Gulzar 2014: 31).



Figure 3.7: Aerial view of Badshahi Masjid  
Courtesy: Google Images

### **Prayer Hall and Domes:**

The prayer hall of the Masjid is decorated with fresco and stucco work and with white marble inlay. The prayer chamber has a central arch niche having five niches on the both side. The side niches are one third of the central niche in size. The prayer chamber of Masjid has three marble domes. The central dome is larger than that of the other side domes. Both the interior and exterior of the Masjid are decorated with floral and carved marble designs. The carving at Badshahi Masjid is considered to the most beautiful art of Mughal architecture. The prayer chamber contains rooms which were used for religious sermons at that time. The Masjid accommodates more than 95000 worshipers at one time.





Figure 3.8: Prayer Hall of Badshahi Masjid

Courtesy: Google Images

### **Minarets:**

One of the remarkable architectural features in the Muslim monuments is the minarets. Its purpose in Islamic architecture was the need of Muezzin (a person call for prayer) to call the Muslims for prayer, but later it began to be adopted more for architectural beauty than to serve as a tower for the Azan.

At each of the four corners of the Badshahi Masjid, there are octagonal three-story minarets made of red sandstone with a solid plinth of 20ft that are 143ft tall. The main building of the Masjid also features an additional four smaller minarets at each corner of the building which enhances the beauty of the Masjid. (Mumtaz 1985: 73).

### **Architectural Development of Masjid in South Asia:**

The Muslims spent a great time in South Asia. The history has witnessed great rulers in this territory. The Muslims were connected rest of the world through trade links at very first time. After migration from Makkah Mukarammah to Madina Munawwah, the Muslims became strong. Islam spread in different areas through trade links, invasions and preaching of Islamic Teachings. Offering prayer is one of the basic pillars of Islam and the building where the Muslims offer their prayers is called Masjid. It is the essential building for Muslims because they were ordered to offer their prayer with Jama'at (only the men). It was the main reason behind the construction of Masjid in Muslim Community.

At very first time the Masjid building was very simple. Gradually they became renovated and reconstructed with planned architectural techniques. It is very easy to observe the architectural developments in Masajid buildings. Through the examples of Masajid (given above) the improvement in their size and shape, designs, addition of new architectural developments, beauty of buildings through calligraphy and kashi kari work etc can easily be seen. Some of the basic developments in the Masjid architecture are discussed as below.

#### **Architectural developments**

The ears Masajid in South Asia were developed gradually. In early Masajid the mihrab was missing but in later periods mihrab was introduced to indicate the direction of *Qibla*. In South Asian context, mihrab was missing in the early masajid e.g. Cheraman Juma Masjid and Banbhore Masjid. It was first introduced in Al-Mansura Masjid, constructed in 727/737 CE (Warraich 2008: 163). This early mihrab was semi-circular in shape. Later the shape, size, interior and exterior designs were developed and became more attractive.

Minarets are the other important component of Masjid. At very first time, the Muslims used to use a high plinth or place from where they recite Azan. Later on the concept of minarets introduced. At very first time the minarets were used for the same purposes but gradually

they became the architectural part of Masjid and used to enhance the beauty of Masjid. In South Asian context the minarets of Wazir Khan Masjid and Badshahi Masjid are remarkable.

One of the other important components of architectural development is the usage of an arch. An arch is a vertical curved structure that spans an elevated space and may or may not support the weight above it. In Islamic architecture different types of arches were used. Focusing on the developments of Masjid in South Asia, the arches were used in doors, prayer halls, gateways, minarets and walls of the buildings (see picture of Wazir Khan Masjid). Domes are another distinguished features of Islamic Architecture. In Indian Subcontinent the domes were borrowed from Hindu Architecture and were used in Muslim Architecture early 14<sup>th</sup> century CE (Tappin 2003: 1947).

Then onward the domes became the basic component of Masjid Architecture in South Asia. Even the three domed buildings were introduced in South Asia (see Bara Gumbad Masjid picture). Domes were used on the tops of the minarets too.

## **Designs**

Notwithstanding this, the interior and exterior designs of Masjid buildings were also improved. Though archaeological records of first Masjid the Banbhore, the calligraphic tablet was unearthed. The building was simple having only the calligraphic inscriptions only. Rests of the other decorations were missing.

With the development of architecture, the decorations were improved and the new styles and techniques were introduced. Islamic Architecture reached on its peaks in Mughal period. The designs of Masjid building were become more beautiful. The use of fresco, mosaic, stucco, floral designs and kashi kari works with Arabian and Persian calligraphic inscriptions made the Masjid Buildings shining in the era. Islamic architecture is the amalgam of different

cultures. The styles borrowed from other architectures also distinguish the Islamic architecture from rest of the world.

## Chapter 4

### History and Architecture of Jamia Masjid Jango

#### Jamia Masjid Jango: Historical Background

Jamia Masjid Jango is located at Kot Jango Khan Khosa, Taluka Thul, District Jacobabad, Sindh, 25 km north-west of Thul town and about 2 km off in the north-east of Shahi Canal. Kot Jango is the border area of Sindh which is connected to Balochistan. The area is named on the name of Jango Khan Khosa, who was the tribal chief of this area.

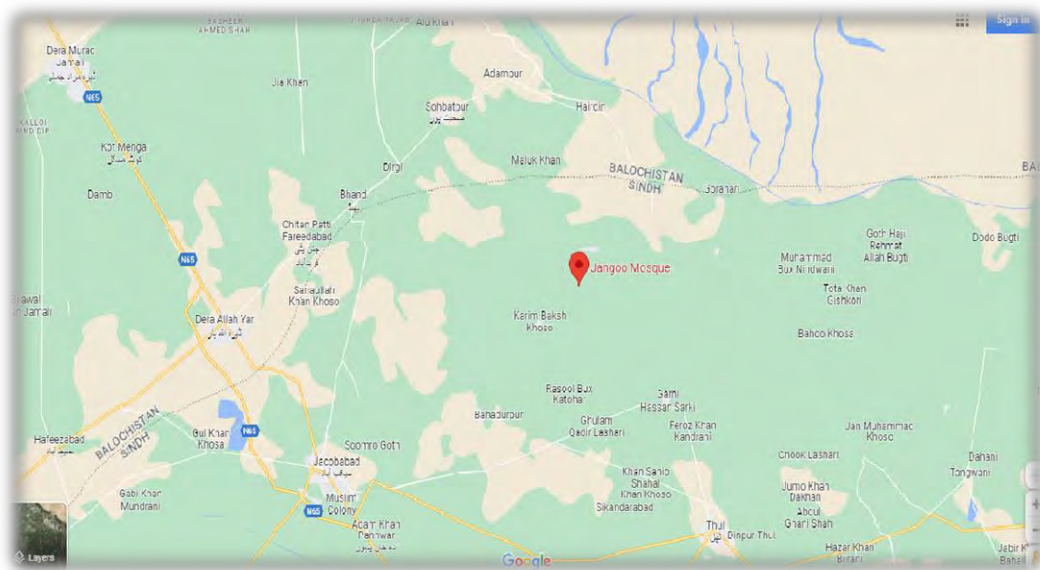


Figure 4.1: Location of Jamia Masjid Jango

Khosa or Khoso or Khosug are a Baloch tribe. According to Baloch writers, Khoso was grandson of Hooth and Hooth was the son of Rind. Khoso means “brave or the warrior”. Khoso tribe is one of the forty tribes of Baloch which survived since the 11<sup>th</sup> century CE. The Baloch Historians said that the tribes have been merged into one and another and the only few tribes were survived to live with their identity. Khoso is one of them. They are settled in Balochistan districts Jafarabad and Nasirabad, Sindh districts Jacobabad, Sukkur, Shahdadkot and Dadu and in Punjab District Dera Ghazi Khan.

Jamia Masjid Jangoo was built by the local landlord Haji Noor Ahmed Khan Khosa, who was the son of Jangoo khan Khosa. According to locals the Masjid was built about more than 100 years before. Some other locals said that the construction of this masjid was stated in 1870 CE and completed in 1875 CE. Mr. Naik Muhammad (a local of Kot Jangoo) said that the landlord brought masons from Delhi, India for the construction of a unique Masjid in this area. The architects started their work and tried to build a huge, one domed prayer hall but they failed. While constructing the dome, it was fallen down and about 35 laymen along with the architect were died. The landlord again called his student and restarted the work. The architect's student suggested three domed prayer hall. Later on the construction has been completed. Mr. Naik Muhammad also said that the main minarets were also fallen down and constructed in 2008 by Syed Luft Ali Shah of Manjhpur Balochistan (personal communication with Mr. Naik Muhammad). The Masjid is about 39.30 meter long, 23.30 meter wide and 15 meter high. More than one thousand worshipers can offer prayer one time in this Masjid.

### **Jamia Masjid Jangoo: An Architectural Overview**

Jamia Masjid Jangoo is one the master pieces of Islamic Architecture in Sindh Province. It has much resemblance to the masajid of Mughal period. Just like that period masajid, the Jamia Masjid Jangoo has three domed prayer hall with four tall minarets in the courtyard and having small cells or rooms at main entrance. The masons and the architects from Delhi, India (according to locals) did their best to build such a beautiful masjid on the border land of Sindh and Balochistan. Though there are several other masajid of same period exists in Sindh and Balochistan, but Jamia Masjid Jangoo is the most beautiful masjid among them. The architectural features of the masjid are discussed one by one below.

### **Material of Construction:**

Jamia Masjid Jangoo is one of the most beautiful Masjid of Sindh Province. It is beautifully designed and well-constructed. Mostly the red baked bricks with lime plaster were used in the construction of Masjid. The wooden pillars were used at the roof of veranda. Later the iron garder were used to provide support to the roof of veranda by the locals. Most notable thing is that there was no use of iron neither in walls nor in the minarets or Domes. All the entrances have wooden doors.

Despite this, mostly the floral painting (fresco paintings) with different colors were used to decorate the masjid. The inner side of the veranda's roof has mosaic tile work. The floor of courtyard and the roof have baked bricks slabs.

### **Layout:**

Jamia Masjid Jangoo is rectangular in shape. The measurement of the Masjid is 39x23x15 meters. The total area of masjid is divided into three sections, the prayer chamber, the veranda and the courtyard. There are mainly three entrances from the courtyard to Masjid but the veranda also have two small entrances on north and south sides each. The main entrance is on the eastern side. The courtyard is having seven arched window openings on the north and south sides each. The three storied main entrance (iwan) is well decorated having nine small cells or rooms. The all arched entrances are having decorated carved wooden doors. There is an ablution area at the north-western corner of the courtyard. The building of the masjid has four main tall minarets on the each corner of the courtyard and eight small minarets, two on each entrance and two on the façade of the Masjid. The Masjid has three mirhabs. The inner walls are having blind arched designs. There are stairs opening to the roof of Masjid from the southern side of veranda. Eighteen stairs are there inside the veranda to reach on to the roof of Masjid.

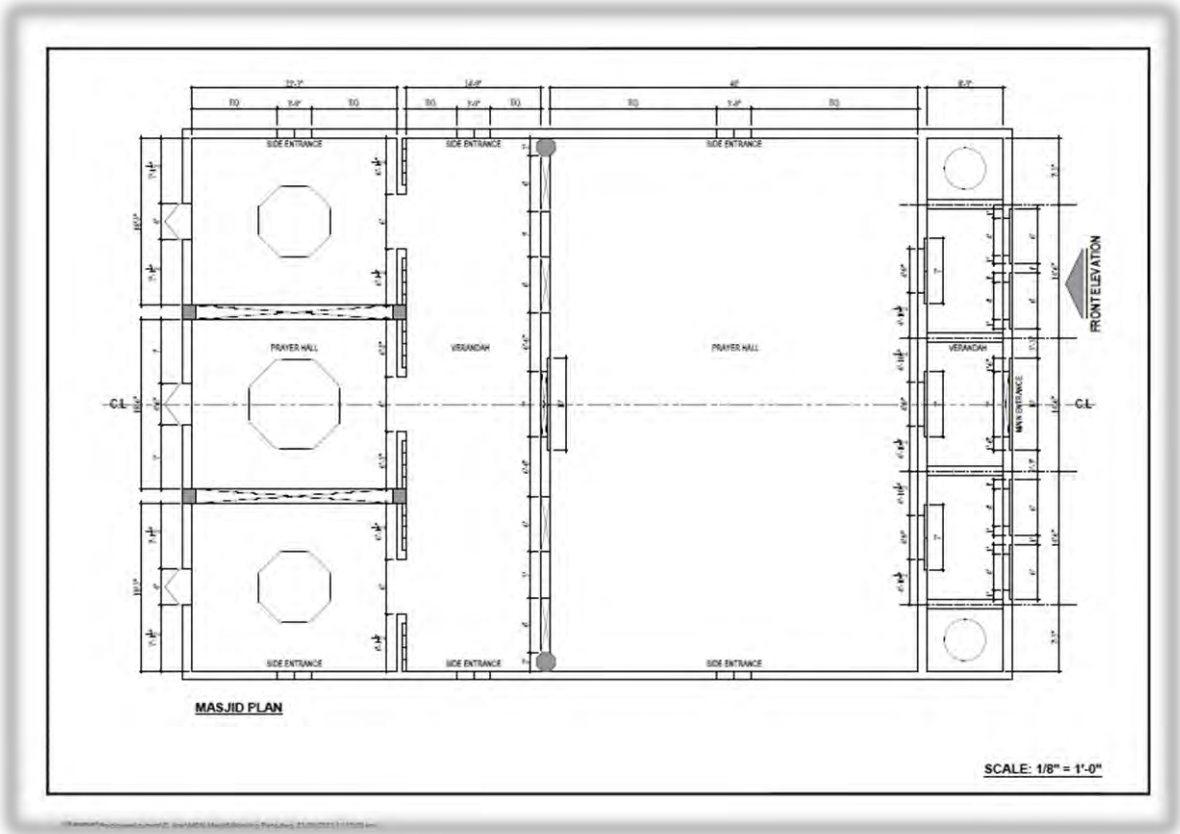


Figure 4.2: Plan of Jamia Masjid Jangoo  
 Courtesy: Muhammad bin Naveed



Figure 4.3: A Side View of Jamia Masjid Jangoo



### **Prayer Hall:**

The prayer hall of Jamia Masjid Jangoo is rectangular in shape and it consists of three equal chambers of 18.6x22.3 sqft. Each chamber has a mihrab, an entrance of 6x8.6 ft into the veranda and a dome. The sections of prayer chamber are separated by 4ft thick arched walls. The southern and the northern sections also have arched window openings to outer side. There are six fixed arched wooden bookshelves in side chambers each and two in the main chamber. The lower part of prayer hall was badly affected by the flood in 2010 and it was renovated by the local landlord. The tiling was done at the lower part to control the moisture. The coloring was also done time to time. Though it is a good work to maintain the masjid but it is also causing the destruction of original work. The authorities must have take action and renovate the masjid by following standard SOPs of conservation and preservation.



Figure 4.4: Prayer Hall of Jamia Masjid Jangoo, having three Sections



### **Domes of the Masjid:**

The Jamia Masjid Jangoo has three main onion domes on its prayer hall. All the domes are of equal size with the diameter of 21.8 ft. These all have stepped octagonal drums of 6x6 ft. The inverted lotus flower with panicles enhances the beauty of the domes. There are three ventilators in the drums of northern and southern side domes and two in the main middle one. The leaves on the body of the domes were beautifully architected. Mostly they are white colored but the leaves are having red and blue colors.

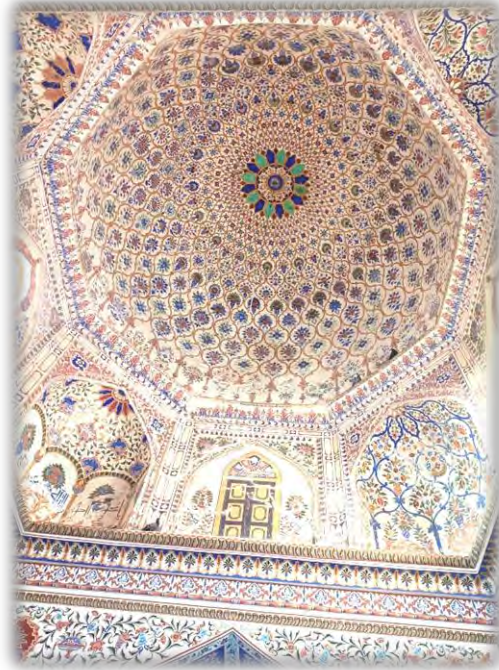
The inner sides of the domes are well decorated. Mostly the floral designs (fresco paintings) are used. The middle dome is fully decorated as compared to the side domes. The squinch arches are well decorated with fresco paintings and geometrical designs. Blue, white, green and brown colors were used in decorations. The Holy Names of Allah Almighty and Prophet Muhammad (Peace be Upon Him) are written inside the domes. The floral designs were shaped like Peacock Fur.



Figure 4.6: The Onion Domes



The side Dome inner side



well-decorated main dome

Figure 4.7

### Entrances of Prayer Hall:

There are three arched entrances of prayer hall from veranda. These all are equal in size having the measurements of 6x8.6 ft. The material of construction is wood. Wooden *Jali* work is used at the top of the each door. The multifold arch designs on each entrance give a beautiful look. The Arabic calligraphy on the top of each door is also present. The original designs are missing because of the renovation. It looks like that the doors are not the older as compared to the main entrance door. These may be fitted in later period.

There are two arched shape windows on the southern and northern sides. It looks like that these windows may be used as doors because their shape and size is just like doors. These windows are having steps from outer side too. But now these windows are covered with iron *jalis*. The measurements of the windows are 3.8x8 ft. There are arched sconces on both sides of doors.



The Entrance of Prayer Hall from Veranda    Figure 4.8    The jali work on Window of Prayer Hall

### **The Veranda of Jamia Masjid Jangoo:**

The next section of the masjid is its veranda. Its measurements are 71x17 sqft. The roof of the veranda is very beautiful. It was supported by carved wooden heavy pillars. The iron girders were used by the locals for the support of the roof later. The wooden pillars are beautifully carved with floral designs. Mosaic tiles were also used in the roof. The veranda has two multifold arched entrances on the southern and northern sides. The blind arches on the walls of the veranda have the 99 names of Allah Almighty and Prophet Muhammad (Peace be Upon Him) with other Islamic Calligraphy. There is small stair entrance on the southern side having eighteen stairs to reach at the roof of the masjid. Almost ten sconces are there in the veranda. The walls are colored recently and the ancient designs are not present. Only the roof of the veranda is on its original color.



Roof of the veranda with mosaic tile decorations      Figure 4.9      side entrance of veranda



Pointed blind arch design with Arabic Calligraphy      Figure 4.10      Stair opening towards roof



**Figure 4.11: Carved Pillar at the roof of Veranda**

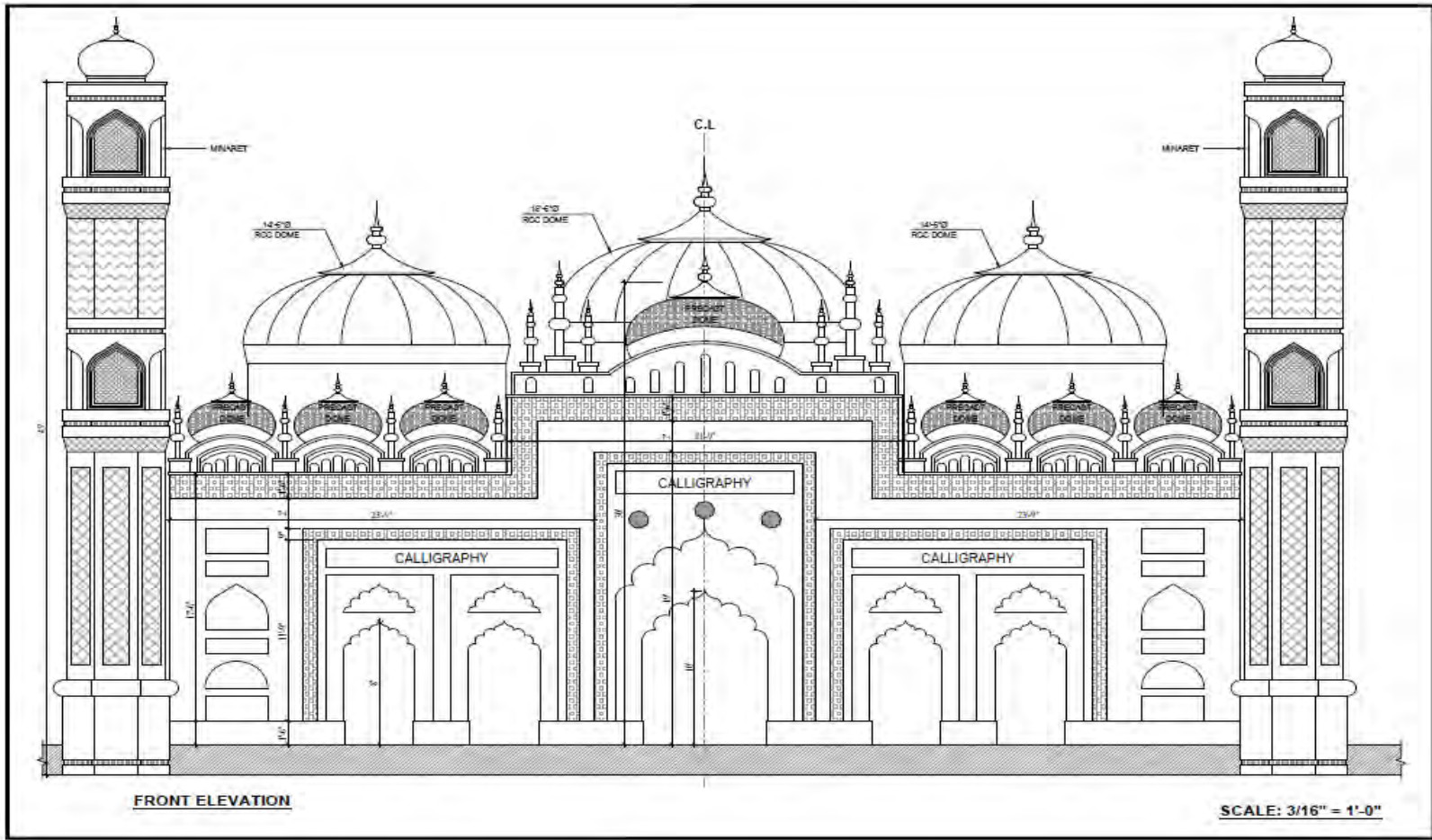
The veranda has five multifold arch openings from the courtyard. The four are equal and the middle one is longer and bigger than that of the others. The measurements of the arched openings are 10x12 ft (middle one) and 6x11 (the other sides).

#### **Courtyard of the Jamia Masjid Jango:**

The third section of the Jamia Masjid Jango is its courtyard. It consists of the façade, minarets, main entrance, side entrances, ablution area and the open multifold arched boundary wall. The material of construction of the courtyard is baked bricks, lime plaster and stones. It is also the most decorated and well architected portion of the masjid.

#### **The façade of the Jamia Masjid Jango:**

The façade of Jamia Masjid Jango is consisting five decorated and well architected multifold arches, floral designs (fresco paintings), embossed lotus flowers, mosaic tile work, leaf designs, nook shafts with lotus flower and Arabic Calligraphy. The rectangular tall minarets and a series of front onion dome lets with decorative panicles are the most beautiful sections of the façade. The elevation and the basic information of façade are as follows:



\\Dharmap\proj\current\01\01\MBN Masjid\Working\Plan n Elev.dwg, 24/08/2023, 12:15:04

Figure 4.12: Facade Elevation of Jamia Masjid Jangoo  
 Courtesy: Muhammad bin Naveed



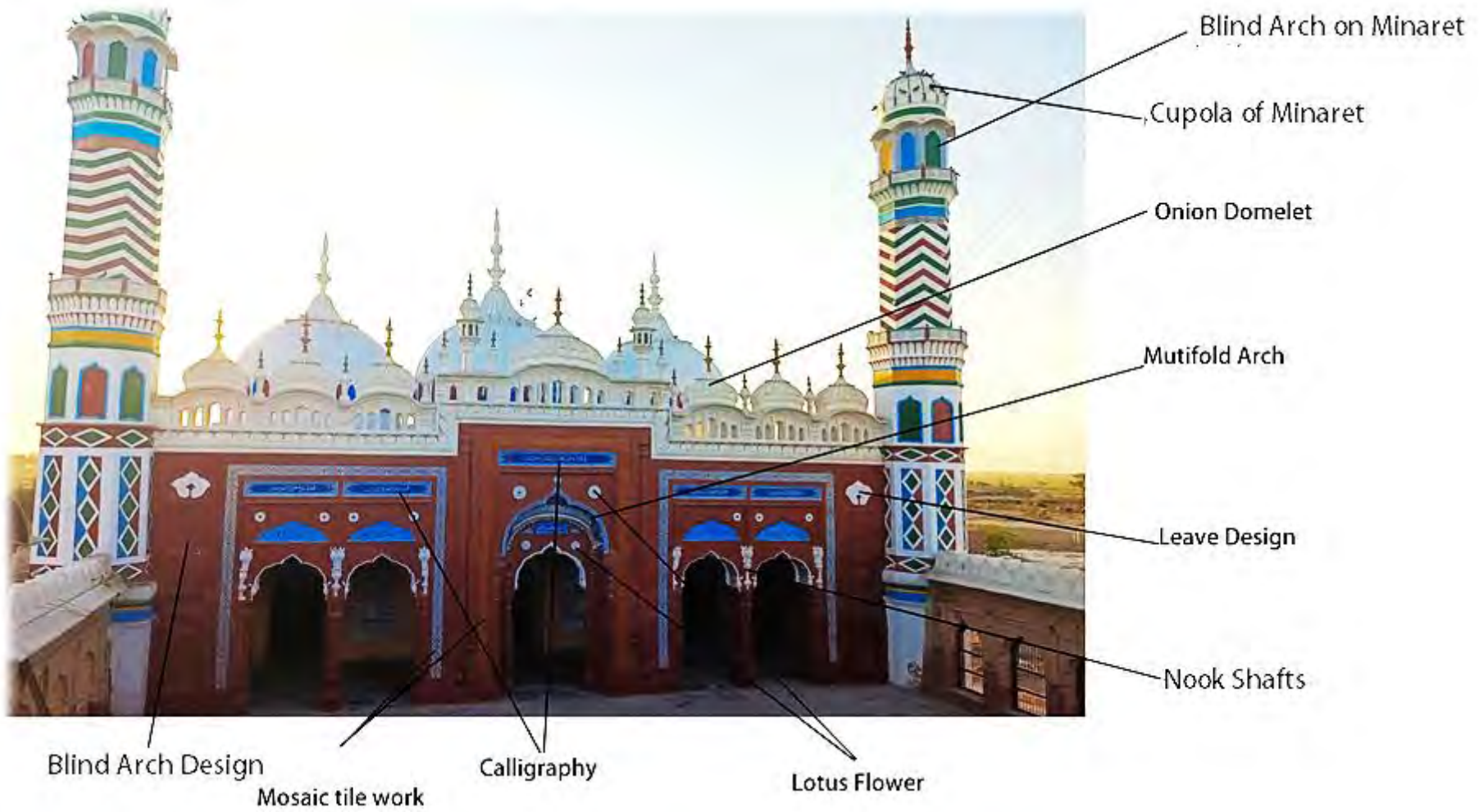


Figure 4.13: Facade of Jamia Masjid Jangoo

### Multifold Arches:

The façade of the Masjid has five multifold arches. These actually connect the veranda and the courtyard. The wall is 4 feet thick where these arches are architected. The middle or the main arch is wider and longer than that of the other four. All the arches are beautifully designed. These multifold arches have fresco paintings with geometrical designs inside and the nook shafts on each side. The Arabic Calligraphy at the interior of the arches is very beautiful. The series of inverted embossed leaves attract the eyes of the visitors. The cut brick work was done professionally. Different designs like nook shafts, leaves, lotus flowers, and inverted series of leaves are beautifully carved. The arch sconces on the sides of arches are carved like lamp stands.



Nook Shafts with leave bases

Figure 4.14

Embossed lotus flower



Figure 4.15: Fresco painting and geometrical designs in the interior of multifold Arches

### Designs of Façade:

The façade of the Masjid is very beautifully designed. It consists of blind arch designs (pointed arches, simple arches, multifold arches), the flower carvings inverted and straight, mosaic tile work with blue and yellowish colors, Arabic Calligraphy and a series of nine onion shaped dome lets with panicles and two small minarets. The cut brick work on baked bricks were very beautifully connected with each other with lime plaster. There are leaf designs on the both corners of the façade with adjacent to the octagonal tall towers.



Figure 4.16: Series of dome lets



Mosaic tile work



Figure 4.17 Blind arches with flower carving on the top



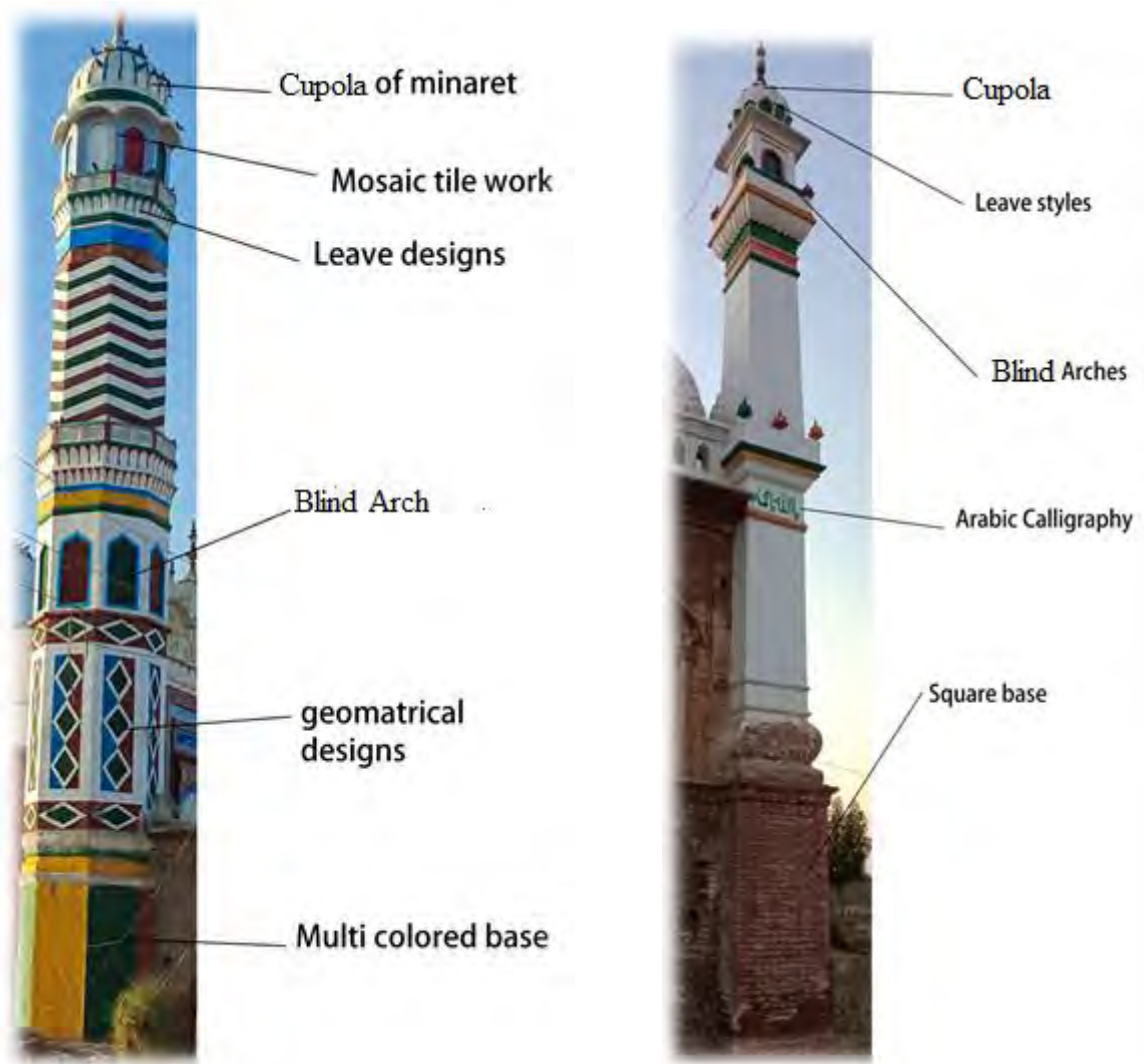
Figure 4.18: Arabic Calligraphy

### **Minarets of the Masjid:**

The Jamia Masjid Jangoo has mainly four tall minarets on each corner of the courtyard. The minarets with façade of the masjid are octagonal. According to the local these two minarets were built by Syed Lult Ali Shah of Manjhipur in 2008 CE, and the ancient ones were fallen down. The minarets are beautifully designs. These minarets are having designs of leaves, blind arches, Mosaic tile work and geometrical designs with multi colors.

The other two minarets with main entrance are square in shape. These minarets are also well decorated. The designs on these minarets are blind arches, leave styles and Arabic Calligraphy. As compare to the main minarets these minarets are not that much longer. These were colored by the locals that are why the ancient period motives and designs are disappearing. The base of these is made with baked bricks.

Despite this there are eight small minarets, two on each entrance, having leave designs and panicles on the top.



Octagonal tall minaret

Figure 4.19

square tall minaret (back side)



Figure 4.20: Small Minarets of Jamia Masjid Jangoon

#### **Multifold Arched Windows:**

There are multiple window openings in the courtyard of the Jamia Masjid Jangoon. The southern and northern walls of the courtyard contain seven multifold arched windows on each wall. The measurements of these arches are 4.6x6.6 ft. These all arches are same in size and shape.

These arches are grilled with iron now. Before this these were open. There are a series of marlins on the wall of the courtyard. The multifold arches are architected with naked bricks. As the Kot Jangoon is one the hottest area in Pakistan that is why these open multifold arches were made.



Figure 4.21: a series of Marlins on the walls of the courtyard



Figure 4.22: Multifold Arched Windows

### **Ablution Area:**

The ablution area is renovated on the north-western side of the courtyard. It has five arched openings in the courtyard. The nulls are connected with the water pipe and are surrounded by stone bolder type sitting areas. The ablution area is not the part of old building. It is constructed later. The floor of the ablution area is tiled.

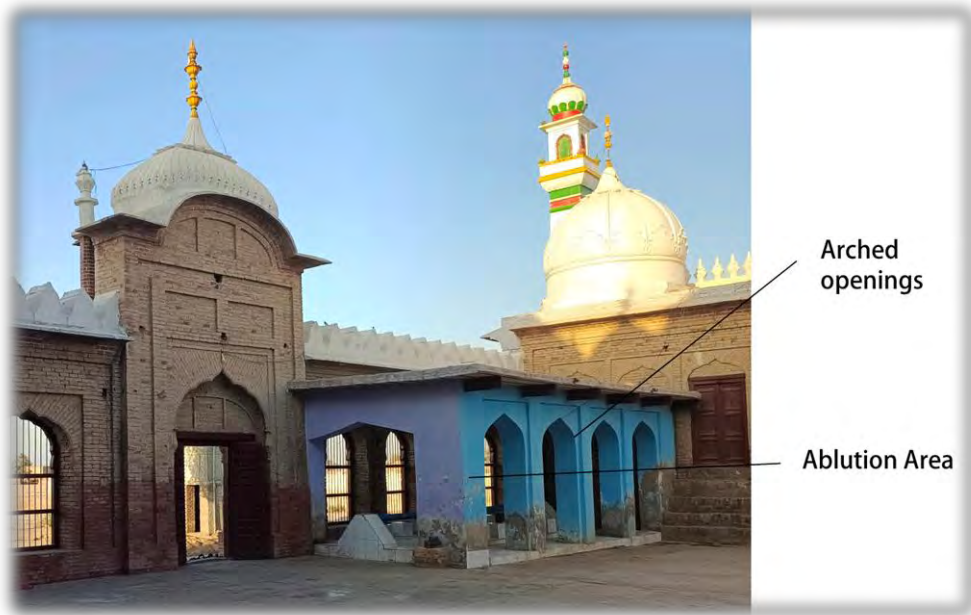


Figure 4.23: Ablution Area

**Main Entrance of Jamia Masjid Jangoon:**

One of the most beautiful parts of Jamia Masjid Jangoon is its main entrance. It is architected with naked bricks. The tall *iwan* has multifold arched opening having wooden gate which opens to the courtyard. The pillars of the *iwan* are decorated with multifold blind arches. On the both sides of entrance there are arched sconces. The measurements of *iwan* are 14x8.3 sqft and the wooden door is measured as 4.9x8 ft. The inner side is also architected with sconces.

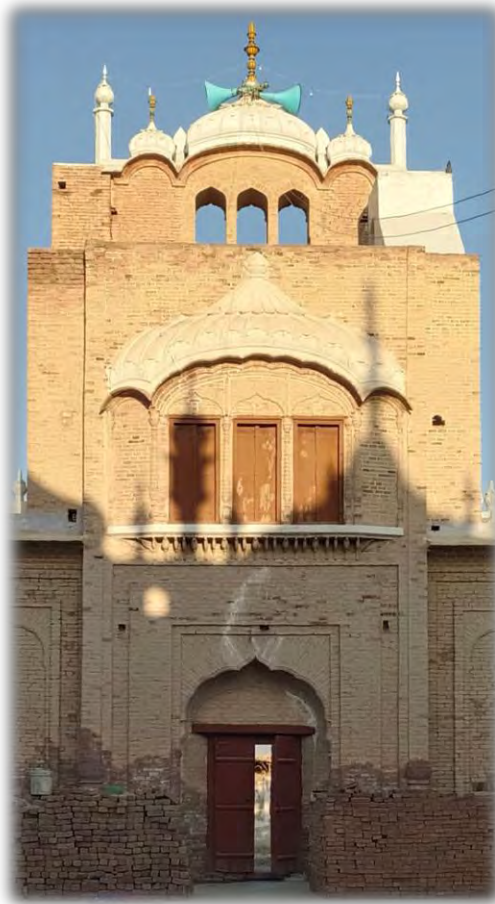


Figure 54.24: Sconces of Iwan





(Front side)



(Back side)

Figure 4.25: *Iwan* of Jamia Masjid Jangoo

The *iwan* has floral decorations on the top in multifold arched shape designs. There is a dome let with two small minarets. The front wall has a parapet boundary with a series of niches. There are three niches beneath the dome let.

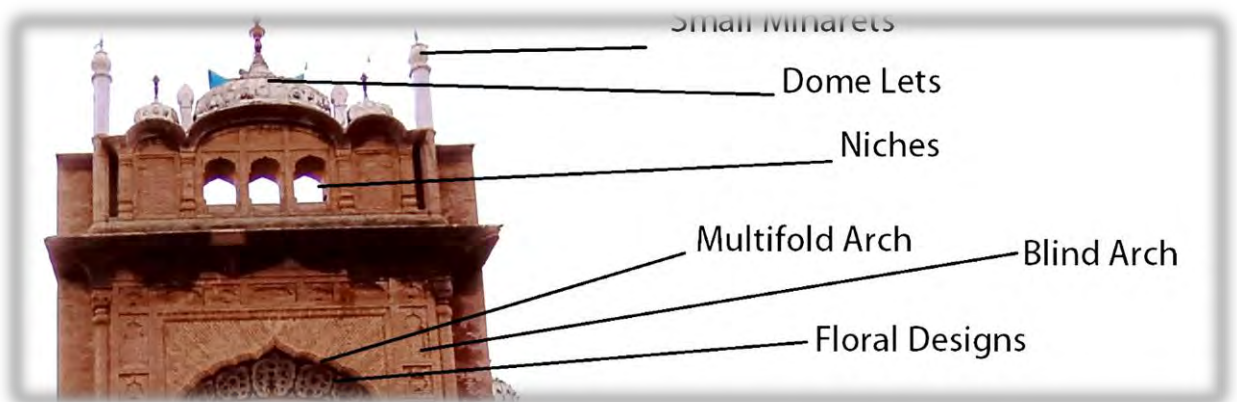


Figure 4.26: *Iwan* top designs

There is a room on the top of the *iwan*. It has six windows, three on the east and three on the west side. It is an interconnected room with the other side rooms. There is a beautiful dome let design on the top of windows.

Adjacent to the *iwan* there are ten rooms, five on each side. The front doubled story building has six rooms at ground floor and four rooms on the first floor. The stairs are adjacent to the south side of *iwan*. All rooms have wooden doors with blind arches. These rooms were used may be for as *sari khanas* (hotel) or for *madrassa* (the religious school).

On the corners of the building there are domes having square drums. The domes are decorated with floral designs having beautiful panicles on the top. White color is used on both domes.



Figure 4.27: *Iwan* and the rooms at Jamia Masjid Jangoo

## Door Decorations:

The wooden doors are well decorated. Mostly the carving work is done on the doors of Jamia Masjid Jango. The floral designs, geometrical designs even carved nook shafts were beautifully depicted on the doors. The *iwan* door is carved most beautifully. The rest of the other doors of the rooms are partially carved with floral designs.

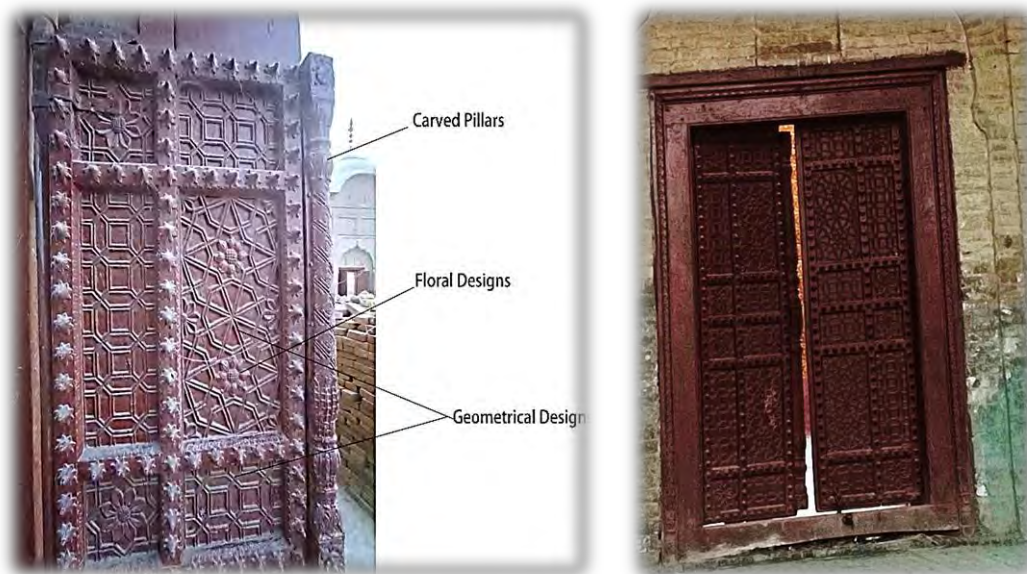


Figure 4.28: *Iwan* Wooden Door Designs



Figure 4.29: Room Doors

### Side Entrances of Jamia Masjid Jangoo:

The Jamia Masjid Jangoo has two side entrances from southern and northern sides. These entrances are also much decorated which consists of multifold arches, blind arches, dome lets and small minarets, sconces embossed nook shafts and embossed floral motives. The tall side entrances are beautifully designed. It has a well decorated wooden door having embossed floral designs and embossed nook shafts. The measurements of the doors are 4x8 ft.



(Front side)

Figure 4.30: Side Entrance of Jamia Masjid Jangoo

(back side)



Figure 4.31: door of side entrance

## **Conclusion and Recommendations:**

Sindh is the province of Pakistan which shares its boundaries with India and other provinces of Pakistan. The territory of Sindh has a huge contribution in the history of Pakistan. Many rulers came here and left their traces in the shape of monuments and other cultural heritage sites. Its history from Stone Age to Modern Age shows that the territory had a great importance in the region.

The Arabs under the leadership of Muhammad bin Qasim invaded Sindh in 8<sup>th</sup> century CE. With this conquest Islam accompanied. Before Islam, mostly Hinduism was in practice. The inhabitants of Sindh were converted in Islam and it became the most popular religion of this territory. Even the other adjacent areas also started practicing Islam.

With the emergence of Islam, the Muslim rule started in the area and the Islamic Architecture flourished. At very first time the Masjid building were constructed very simply. The Banbhore masjid is one of the best examples of it. Gradually the Masjid architecture developed, especially the Masjid Architecture, in the region and the Muslims Civilization became known because of their architecture not only in Sindh but all over the Subcontinent.

The development of Masjid architecture in Pakistan particular and in Subcontinent general developed under different rulers of Ghaznavid, Ghaourid, Lodhis, Sayyeds, Tughluq and Mughal dynasties. The diversity in architectural innovation of Masajid Building could be seen from Banbhore to Badshahi Masjid.

Jamia Masjid Jango is also one of the best examples in this regard. It is situated in Kot Jamgo, Taluka Thul, District Jacobabad, Sindh. The post Mughal architectural building of Jamia Masjid Jango is one of the most beautiful structures among the attractive buildings of the area. It was constructed by Haji Noor Ahmed Khan Khosa almost one hundred years before. More than three dozen workers were martyred while constructing this Masjid,

according to locals. The building was completed in the duration of five years. The artisans were brought from Delhi. Some say that they were indigenous who built in Masjid.

Architecturally this Masjid is very rich. The Masjid is about 39.30 meter long, 23.30 meter wide and 15 meter high. It can be divided into three portions, the prayer hall, the veranda and the courtyard. The prayer hall is further divided into three sections. Each section is consisting of one mihrab and one dome. It has three entrances and from veranda and two windows from north and south sides each. The walls, domes and the *mehrab*s are very well decorated. The next section is the veranda of Jamia Masjid Jangoo. It is also decorate with blind arches having Arabic inscriptions insides. The roof of the veranda is covered with decorated carved wooden pillars with mosaic tiles. There is a stair opening to the roof at the south side of the veranda. The south and north sides have entrances, which have sconces on both sides. The doors are decorated with blind arches. The third section of Jamia Masjid Jangoo is its courtyard. It is one of the most beautiful sections of this Masjid. It has minarets on each corner, *iwan* on the east side and two side entrances with seven arched windows each on northern and southern sides. The side entrances are beautifully architected. The blind and multifold arches, the sconces, the small minarets and the beautifully carved wooden doors of the side entrances attract the eyes of the visitors. The *iwan* of said Masjid is also most attracted side of the Masjid. It is consisting of the main entrance and a room on the top of the entrance. There are nine rooms on the front *iwan* wall of the Masjid with two domes on each side. These rooms were built may be for commercial purposes or for the *Madrassa* students. The door of the main entrance is carved and having floral motives. There is an ablution area at the north-eastern side of the courtyard. More than one thousand worshipers can offer prayer in one time in this Masjid.

The Masjid was renovated by the locals many times. The flooded of 2010 CE affected the Masjid badly. It was under water more than five feet for two to three days. Then onwards

prayer hall was tiled about five feet above from the prayer hall's floor. The Masjid was also colored by the locals.

Though the renovation was done many times but it was not taken professionally. They colored and tiled the original floral designs of the prayer hall. Mostly the designs and the motives were not present because of the colorings and tiling. The higher authorities must take action against them and appoint the related conservationist and preservationist to control the illegal renovation and promote the cultural value of the Masjid.

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