

Architectural study of reported mosques in D.12 Islamabad



By

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Dedication

I dedicate my Thesis to my Parents , my family and most honourable Teacher of my life

Prof. Dr. Sadeed Arif.

Candidate's Declaration

I hereby declare that this thesis is the result of my individual research, and that it has not been submitted concurrently to any other university for any degree.

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I hereby recommended that the dissertation prepared under my supervision by Mr. Sajjad Hussain, titled: **“Architectural study of newly reported mosques in Islamabad”** be accepted in partial fulfillment of the requirement for the degree of Master of Science in Archaeology.

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FINAL APPROVAL

This to be certify that we read the thesis submitted by **Sajjad Hussain** and it is our judgment that this thesis is of sufficient warrant its acceptance by the Quaid-i-Azam University, Islamabad, for the award of degree of Master of Science in Archaeology.

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Contents

Introduction:	1
Statement of problem:	3
Significance of Research:	3
Hypothesis:	3
Objective of research:.....	3
Research Methodology:-.....	4
Literature review:.....	4
Tentative chapterization:.....	6
History and Geography of Islamabad	8
Introduction of Islamabad	8
Geography of Islamabad:.....	8
History of Islamabad	9
Construction and Development.....	11
Islamabad location:.....	12
Environmental Geology of the Islamabad:	12
Cultures of Islamabad:	13
Saidpur village:.....	13
Shah Allah Dita:.....	14
JoriRajgan:.....	15
Ancient routes:.....	15
Lokvirsa:	15
Religion in pakistan:	16
Islamabad forest:	16
Buildings and Parks:	17
Chapter 3.....	19
Architecture of the newly discovered Mosque in Islamabad	19
History of the Mosque in World	20
Evolution of Mosque in South Asia	21
Chapter 4.....	27
Main Mosques of Pakistan.....	27
Wazir khan mosque	27

Jami Mosque (Delhi)	32
Material of construction	33
Structure of the mosque	33
Decoration	34
Jami Mosque (Fatehpur Sikri)	37
Material of construction	37
Structure	38
Decoration	39
Badshahi Mosque (Lahore)	41
Material of construction	42
Structure	43
Decoration	43
Chapter 5.....	46
Overall architecture and Architectural study of newly reported mosques in Islamabad.....	46
Over all Architecture of the Mosque	46
Sahn.....	46
Mihrab.....	46
Minaret	46
Qubba.....	47
Furnishings	47
Mosque patronage.....	47
Jamia masjid (Sayyedina peer Mehr Ali Shah) D-12/1:	48
Site 02:	50
MarkaziJamia masjid (Sadiqiaqadria) D-12/4:	50
Site 3:	55
MarkaziJamia masjid (MujadidAlif Sani) D-12/4:.....	55
Masjid-e-Oulia:.....	59
Introduction	59
Location:.....	60
Construction:.....	60
Art and architecture of Masjid-e-Oulia:.....	60
Courtyard of the masjid:	61

Mehrab and Minbar of the masjid:.....	64
Prayer rugs	66
Ablution place	67
Care taker of the mosque	68
Calligraphy on the front wall:	68
Floral designs on the courtyard:	70
Geometric designs on the front wall:	71
Floral motifs on the mosque:.....	74
Fruit baskets on tiles:.....	77
Conclusion.....	82
Bibliography:	83

Introduction:

Islam is the universal and monotheistic religion. Followers of Islam should have faith that “There is no god but God (Allah) and Muhammad is his prophet”. The duty of prayer is second pillar of Islam (Prochazka 1986 : 08).

The Quran prescribes that “All mosques are oriented according to direction of Qibla” (Prochazka 1986 : 09).

The word is derived from Arabic word “Masjid” which means the place of prostrations and the building serves as a symbol of Islam and a house of worship (Khan M. F.-U., The Mosque, 1994, p. 11).

The word “Mosque” is used in Islam by Muslims where they perform their religious obligations, it is a social congregational place and its structural style is called Islamic art and architecture. A.U. Pope said that the mosque is a more democratic place than the Christian cathedral or church or Hindu temple (Aziz 2004).

Islam is an easy and perfect religion. It is based on truth and its followers have a strong belief that there is only one God (Allah). As Allah has proved his unity in Quran: “Say you; He is Allah, the one. Allah, the Independent, Carefree. He begot none’ nor was He begotten. And nor anyone is equal to him”. (Surah Ikhlas) Mosque belongs to Muslims and is used to observe the ritual of prayers five times a day. Basically Islamic art and architecture is sacred art for Muslims that represent Muslims as a different nation. They need a special place to offer prayer. So mosque is a suitable place for this purpose. But then the question is: what is a Mosque? Simply, it is a wall structure builds towards the Qiblah, namely the Kabah. It is the central point or the main place for all the Muslims to offer prayers (Aziz 2004).

Mosque is derived from the Arabic word “Masjid” where all the Muslims bow and rest their forehead on the earth before God. For the purpose and usage of Mosques many authors and scholars have shared their views and quoted different Hadith (saying of Prophet PBUH) and QuranicAayat such as Imam Raghīb says that “masjid” is the only place where a person bows to Almighty Allah. Quran says about Mosque:

“And the Place of worship (mosque or masjid) is for Allah (alone) so invoke not anyone with Allah” (Al-Jinn) verse 18 (Nadiem 1998 : 15).

Mosques are considered as a symbol of collectiveness of Muslim Umma. Holy Prophet (PBUH) used mosques to offer prayers. If we talk about the history of mosques throughout the world, Masjid -ul- Haraam is the earliest mosque on earth which is situated in Makkah. It is historically important because this mosque was formed for Hazrat Adam’s praying and later it was rebuilt by Hazrat Ibrahim (Nadiem 1998 : 16).

It is very hard to find the exact date or period of formation of mosques in Pakistan region. However, the first mosque was considered to be built in Deybul at the time of Muhammad Bin Qasim (711 AD) in Sindh (Nadiem, 1998). After the Arab conquest of Sindh, Many new concepts of art and architecture were developed. Muhammad Bin Qasim erected different mosques in the area of Debul, Sehwan, Nirun, Multan. But today traces of only Banbhore and Al-mansura are discovered. Mosque at Debul was erected in 294/853 (A. N. Khan 1990).

This mosque is located in sector D-12, located short of a police check post at the foot hills of Margallas, Islamabad. Masjid-e-oulia was built in 1889. Imported tiles and limestone is used in its construction. This mosque was constructed by Malik fatehbaksh. Its façade contains tile work which contains beautiful decoration and floral motifs. Its roof was repaired in 1992 and rest of the mosque is not renovated yet. The front wall of mosque gives Ottoman influenced architectural feel.

There are many other small historic mosques in the surroundings of this mosque (masjid-e-oulia). These mosques include:

- 1) Jamia masjid (sayyedina peer Mehr Ali Shah) D-12/1
- 2) Markazi Jamia masjid (Mujadid Alif Sani) D-12/3.
- 3) Markazi Jamia masjid (Sadiqia qadria) D-12/4.

Statement of problem:

The purpose of research is to document the mosques in Islamabad which is not documented before. The main focus is upon the “Masjid-e-Oulia”. Only one article is written by Huma Choudhary on this mosque. Detailed study of the art and architecture of the mosque under the study must be carried out urgently due to its current position. The mosques are part of our history and they must be documented and protected. Scientific documentation and current state of the mosque will let concerned authorities for its conservation. The qualitative documentation and conservation of Islamic monuments are very necessary because they are part of our culture.

Significance of Research:

This topic is of prime importance in the field of art and architecture. No scientific and systematic study has been carried out on this mosque. This research and documentation will contribute to reconstruct the art, architecture, and history of this mosque. It will also contribute towards the understanding of relationship of culture and symbolism with that of art and architecture and help to categorize its place in history. In today’s continuous rise in the population of global village, culture and religion are either dying or their original form is distorted. This study is a small contribution for future generations to learn. Furthermore, it will contribute to build a relationship between art and architecture of ancient and modern period.

Hypothesis:

This mosque (Masjid-e-oulia) is not well documented before. The purpose of research is to establish the chronology and history of this mosque and will contribute to analysis the history, art and architecture of this historical mosque.

Objective of research:

The main objectives of research are:

- To know about the historical background of the mosque
- To document the prominent features of the art and architecture of the mosque
- To highlight the theme of decoration exhibited on the mosque
- To give the comparison of the mosque with other mosques

Research Methodology:-

The method that will be use is descriptive, comparative and analytic but primary and secondary sources will also be use that helps to create a better research. The primary sources include field research in which the researcher physically visits the places, specially the mosque under study. The secondary sources would be the books articles and newspaper related to the topic.

Literature review:

The book “*Islamic Art and Architecture: From Isfahan to the TajMahal*”, written by Henri Stierlin, published in the year 2002, shows interest in Islamic art and architectural decoration from the boundary of Iran to the central point of the India and he also discussed about the illustrations of Islamic monuments. And finally he presented nine masterpieces of Islamic architecture in his book.

The writer K. K. Aziz wrote in his book “*The Meaning of Islamic Art and Architecture*” published in the year 2004, that the Mosque is the central point of Islamic architecture, mosque is a multi-purpose building and served as communal, religious, social and political center. He discussed about the conceptual and functional importance of Mosque features and he discussed the art and architecture of the Cordoba mosque, Ottoman mosques, mosques in turkey and Iranian mosques. But all these mosques are totally different in art and architecture from the Mughal mosques in subcontinent.

In the book “*Islamic Art in Detail*” published in the year 2006, Sheila R. Caby has discussed about the images and artifacts of the Muslims world and also define the art forms as Islamic art and explained the decorative motifs on the Islamic architecture such as calligraphy, manuscripts, ceramics, glass, wood, glass work and many other collection. She focused on the religion, believes and culture of Islam. And discussed about the art, technique, and iconography of the world’s most famous Islamic Architecture.

In the book “*Islamic Architecture of Pakistan: An Introduction*” written by Dr. A. Rahman published in 1981, the author described the history of the mosque from the beginning of Islam. He also mentioned the beautiful architecture of the Mughals in sub-continent which had an influence of Persia. The author has divided Mughal period into two phases. The earlier phase in

which buildings were constructed with red sandstone and those buildings belonged to Akbar period. Second phase buildings were constructed with white marbles that shows the luxurious taste of Shah Jahan.

In the book “*The Mosque: History, Architectural Development & Regional Diversity*” the writer Martin Frishman and edited by Hasan-Uddin Khan, published in the year 2002, is about the mosque architecture and 16 different scholars have contributed their study of history, development, and architecture of mosque and they also explained the religious importance of mosque in the Islamic world.

The book “*History of Mosque of Lahore*” written by Ihsan H. Nadiem published in the year 1998 is about the ancient Mosques in the subcontinent. The author says that there are a large number of mosques on the land of subcontinent and they are also scattered all over the Pakistan. All ancient mosques of the earlier centuries are hard to find but the very first mosque that would be Deybal built in the period of Muhammad Bin Qasim and second one was Al-Mansurah, both of them were excavated by the archeologists so it is difficult to discuss about the art and architecture of these mosque. He also mentioned a lot of ancient mosques of the subcontinent.

The book “*Islamic Art and Spirituality*” written by SeyyedHossein Nasr published in the year 1997, is the first book in English that discusses the importance of spirituality in Islamic art. The author has presented the history of the various forms of art in Islam and told about the meaning and symbolic languages of the Islamic art.

“*Architectural history entwined*” the Rudra-Mahalaya congregational mosque of Siddpur, Gujrat written by akl Patel, marinate Rey, California. In this article the writer tells us about Rydra-Mahalaya which was changed in to the mosque during the reign of Muslim rulers in the first quarter of the Muslim sultan Ahmed Shah (1410-44) of the Muzafard dynasty.

The writer Aziz-ur-Rahman in his book “*History of Jamia masjid*” published in 1936 describes about the history of Jamia masjid. The building is widely documented. The writer further discusses about the jamia masjid of Lahore and jamia masjid of Delhi and also discussed the art and architecture of these mosques.

The author “Barbara Brend” explained the development of Islamic art of seventh to twentieth century in her book “*Islamic Art*” published in the year 1992. She used the word “Islamic Art” to show the unity of style and purpose. She also covered the Islamic world - Arabia, North Africa, Spain, Turkey, Central Asia and India or Subcontinent. She also mentioned the decorative motifs on buildings of Islamic world belonging to different periods.

Tentative chapterization:

Contents

Introduction

Chapter1. History and Geography of Islamabad.

Chapter2. History of the Mosques and major mosques in Pakistan.

Chapter3. Architecture of the newly discovered Mosque in Islamabad.

- Plan of the mosque
- Construction (Material, etc...)
- Paintings (Techniques of painting, Color, Materials, Descriptive catalogue of the Painting, Techniques of painting)
- Calligraphy
- Floral motifs
- Mirror work

Chapter4. Comparative study of masjid-e-oulia with other mosques

Conclusion

Chapter 1

History and Geography of Islamabad

Introduction of Islamabad

The Islamabad district is traced back to the Paleolithic period. This paleolithic period dates back to of two million years before present. The stone tools which belong to Paleolithic period have were found from the site of Sohan, Morgah, Rawat, and the bank of Soan River. But the history of this region goes much back than that of paleoloithic period (Journal of Asian Civilization).

The city of Pakistan, Islamabad is located in the northwestward of the country on Potohar Plateau. This area has been significant in history for being a element of the turning point of the Rawalpindi and the Second Earl of Guilford West limit Province. The city was built in 1960 to replace Karachi as the Pakistani capital, which it has been since 1963. Due to Islamabad's closeness to Rawalpindi, they are considered sister cities (Islamabad History.com)



Fig: 01 Location of Islamabad (Source: googlemaps.com)

Geography of Islamabad:

Capital of Pakistan is located at 33.43°N 73.04°E at the border of the Pothohar Plateau at the foot of the Margalla Mounds in Islamabad Capital Territory. Its ALT is 507 meters (1,663 ft). To the east of the city lies Murree and KotliSattian. To the compass north lies the Haripur locality of

North-West Frontier State .Kahuta deiceit on the northeast , Taxila, WahCantt, and Attock District to the northDame Rebecca West , Gujar Khan, KallarSyedian, Rawat, and Mandrah on the northeast, and Rawalpindi to the accomplice States west. Islamabad is located 120 kilometer south west of Muzaffarabad, 185 klick east of Peshawar, 295 kilometres north east of Lahore, and 300 kilometres west south west of Srinagar, the capital of Indian Cashmere . (Islamabad geography).

History of Islamabad

Compared to other urban center of the country, Islamabad is a clean, spacious and quiet city with slew of greeneries. The site of the city has a history going thorn to the earliest human inhabitancy in Asia. This orbit has seen the first settlement of Aryans, ancient van passing from Central Asia, and the massive armies of Tamerlane and Alexander.

The Margalla Hills. Hot summer, monsoon pelting and cold winters with sparse snowfall in the hills almost summarize the mood of this area. Islamabad also has a rich state of nature life ranging from wild boars to leopards. After the formation of Islamic Republic of Pakistan in 1947, it was feel that a new and perm Chapter City had to be built to reflect the diversity of the Pakistani Carry Amelia Moore Nation. It was considered pertinent to locate the new capital where it could be isolated from the business and commercial activity of the Karachi, and yet is easily accessible from the remotest corner of the area (Islamabad History.com).

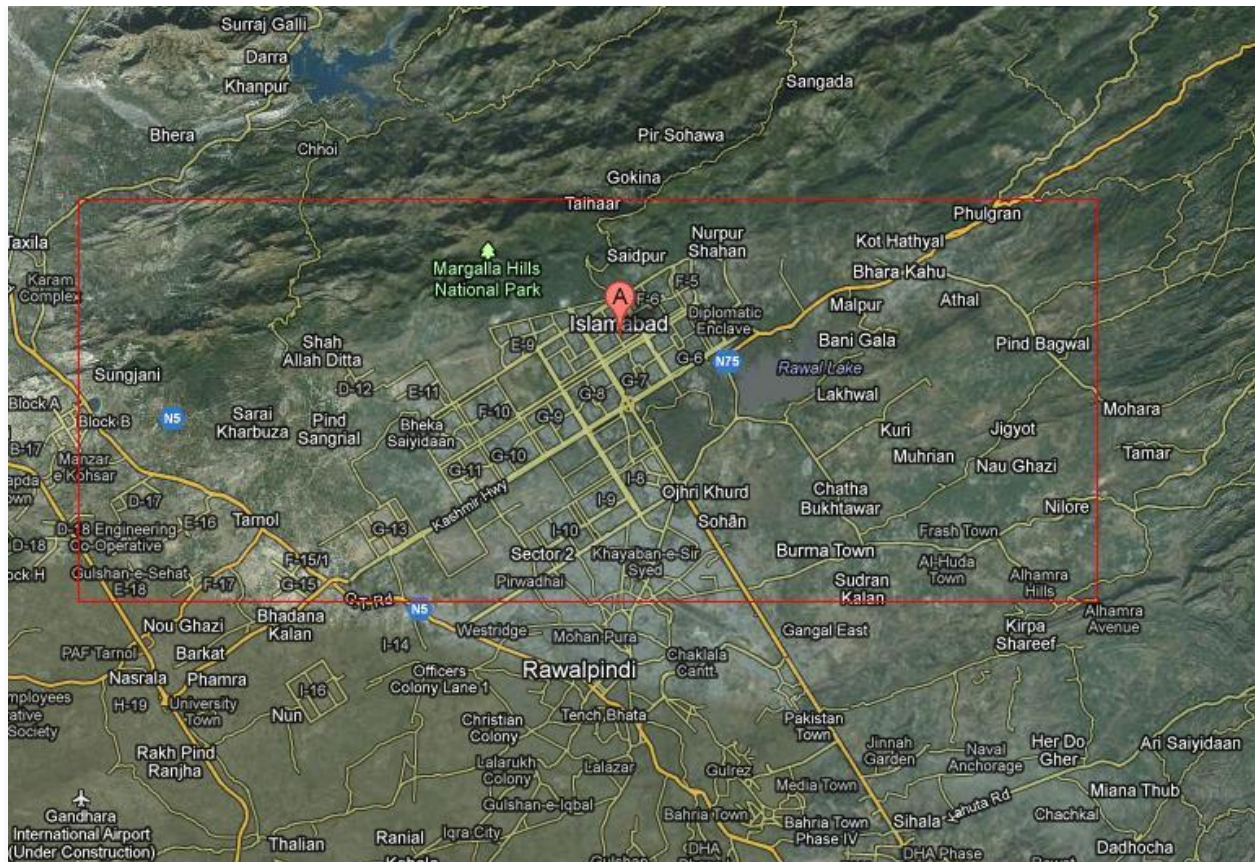


Fig: 02 Location map of Islamabad(Google maps.com)

A military commission was accordingly set in motion in 1958, entrusted with the job of selecting a suitable site for the new capital with a particular emphasis on location, climate logistics and defense method necessary, aesthetics, and scenic and natural splendor.

Islamabad nestles against the backdrop of the Margalla Hills at the northern end of Potwar Plateau. Its climate is healthy, pollution free, plentiful in water resource and lush green. It is a modern and carefully designed city with wide roads and paths, stylish public buildings and well-organized bazaars, markets, and shopping centers.

The city is divided into eight basic geographical zones: Administrative, diplomatic enclave, residential areas, educational sector, industrial sectors, commercial areas, and rural and green areas. (Islamabad History)

Some of the earliest Stone Age artifacts in the macrocosm have been found on the plateau, dating from 500,000 to 100,000 years ago. The oil stones recovered from the terraces of the Soan River testify to the try of early man in the inter-glacial period. Items of clayware and utensils dating back to prehistory have been found.

Excavation have revealed evidence of a prehistoric culture. Relics and man skulls have been found dating back to 5000 BC that show this part was home to New Stone Age the great unwashed who settled on the depository financial institution of the Swan River . The Neolithic people developed small communities in the realm at around 3000 BC. A Buddhist town once existed in the region. Situated at one end of the Indus Valley Civilization, the field was the first habitation of the Aryan community of interests in Central Asia. Their civilization flourished here between the 23rd and 18th 100 BC. Many great USA such as those of Alexander the Great, Genghis Khan, Timur and Ahmad Shah Durrani used the corridor through Islamabad on their way to invade the Red Indian Subcontinent. Modern Islamabad is based on the old settlement known as Saidpur. The British took control of the region from the Sikh in 1849 and built Asia's largest encampment in the region (Chronicle of Islamabad).

Construction and Development

When Pakistan gained Independence in 1947, Karachi was its first capital of Pakistan. In 1960, Islamabad was constructed as a onward capital for several intellect. Usually, development in Pakistan was focused on the colonial nerve centre of Karachi, and Prexy Ayub Khan wanted it to be equally distributed. Moreover, Karachi was located at one end of the commonwealth, making it at risk to tone-beginning from the Arabian Ocean. A capital which was easily available from all parts of the country was needed. The newly selected location of Islamabad was closer to army headquarters in Rawalpindi and the disputed land of Kashmir in the North.

In 1958, a entombment was constituted to select a suitable website for the subject capital with particular emphasis on fix, climate, logistics, and defence requirements along with other attributes. After broad subject field , research, and a thorough review of potential sites, the commission suggested the area northeast of Rawalpindi . A Greek firm of architects, Konstantinos Apostles Doxiadis, designed the master program of the city which was based on a grid design and triangular in shape , with its head towards the Margalla Alfred Hawthorne . The

Ontogenesis . Many of the interpretations in this theme are based on the geologic map of the Islamabad-Rawalpindi area at unity: 50,000 scale of measurement that was compiled by the first three authors of this report and released separately (Williams and others, 1999, U.S. Geological Survey Open-File Study 99–0047). century, 000-scale map plate included with this report shows environmental map unit of measurement that are based on the geology, landforms, and slopes; resources of construction materials; technology conditions; and geologic hazards. This approach is one example of how geologic information can be organized to care urban architectural plan in the south Asia region. (Iqbal M. Sheikh 2010)

Cultures of Islamabad:

Capital of Pakistan is home to many migrator from other realms of Islamic Republic of Pakistan and has a cultural and religious diversity of large antiquity . Due to its location on the Pothohar Plateau, remainder of ancient cultivation and civilizations such as Aryan, Soanian, and Indus Valley civilization can still be 2 senses of find in the region . A 15th Gakharfort ,Pharwala Fortress , is located near Islamabad which was flesh on the remains of a 10th C Hindu fort. Rawat Fort in the region was built by the Gakhars in 16th century where the grave of the Gakhar chief, Sultan Sarang Khan, is located.(cultures of Islamabad) .

Saidpur village:

Saidpur Village in Islamabad is named after Said Khan, the son of Sultan Sarang Khan.Saidpur is a Mughal-era village on the slopes of the Margala Hills and east side of Daman-e-koh. The 500 year old village was converted into the a place of Hindu worship by a Mughal commander, Rajah Valet de chambre Singh. He constructed a number of small pool Rama kunda, Sitakunda, Lakshamankunda, and Hanuman kunda. The neighborhood is home to many Hindu temple that are preserved, showing the history of Hindu civilization and architecture in the part . (cultures of Islamabad).



Fig:04 picture from: (Googlemaps.com)

Shah Allah Ditta:

one of the oldest village in Islamabad is Shah AllahDitta which is located in the foot hills of Margala hills. This village is located 3 kilometer from Golrasharif in sector. Relics of the Buddhist era dating binding to the 8th century can be find here along with burnt diyas and trees with amulets tied to them. Shah Allah Ditta cave are located on the route leading towards Khanpur. These caves are next to the shrine and tomb of Shah Allah Ditta.[II] 400 years old Buddhist era wall painting of Gautama Siddhartha appear on the walls of caves at Shah Allah Ditta. (Shah Allah Ditta)

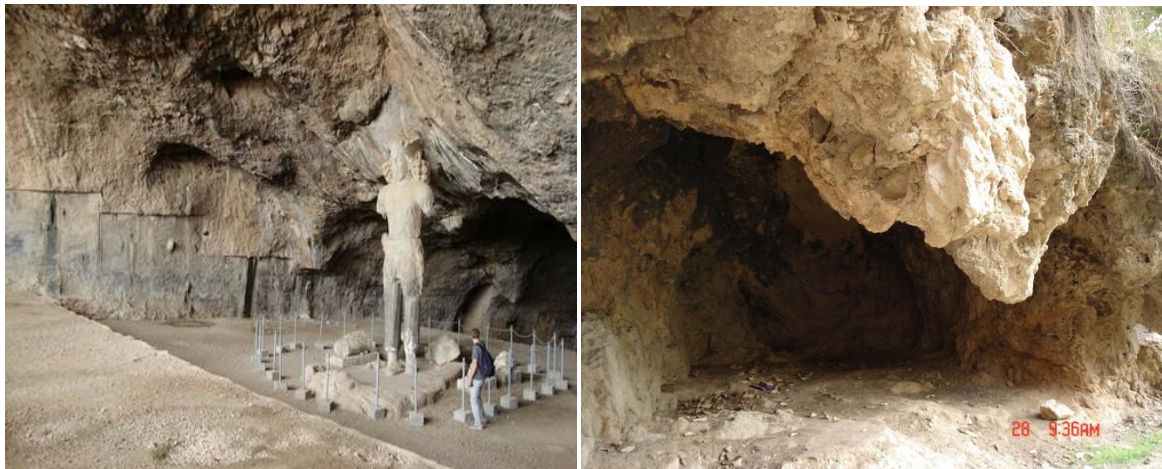


Fig: 05 picture from: (Google.com)

JoriRajgan:

Jorirajgan is another ancient village which is also located in the foot of Margala hills. It is situated about 22 kilometers north side of Islamabad city. This village's time is reported by Dr. Saleem and he discovered some old and middle stone Age artifacts from the sites and caves of loins discovered from this village (Minallah 2007, 16).

Ancient routes:

The old route which leads to the Margallah hills is found here. Dr. Dani said that it is quite possible that Greek invaders Alexander also crossed Margallah hills on this path, and while going Taxila to Jhelum in 326 BC. There are many other trees along with this path like Banyan trees and many others (Minallah 2007, 32).



Fig.06 pic from: (Google.com)

Lokvirsa:

The LokVirsa in Islamabad conserves the living folk and traditional civilization of Pakistan. The Folk Heritage Museum, located near Shakarparian Benny Hill, has a large display of

embroidered costume ,jewellery, woodwork, black printing , ivory, and bone work from the region and other parts of Pakistan. (cultures of Islamabad).



Fig: 07 picture from: (Google.com)

Religion in pakistan:

The state religion in Pakistan is Islam. which is drilled by about 95.98% of the unity 95,leash people of the nation.The remaining 2.5% practice Christianity, Hinduism and other religions.five to six percent Muslim are divided into the following sects: the majority of them practice Sunni muslim, while 5.20% are Shiahmuslim Islam and 2.20% are Ahmadi Muslims. (religion in pakistan)

Islamabad forest:

All the credit goes to the Captial Development Authaority for planing most of trees we see in islmabad. Except for the folly of aerial seeding an alien species, paper Mulberry, the poineers have done a great job, the stately row of pipal trees along one of the oldest roads. (Minallah 2007)

In Islamabad Shakarparian hills are situated near Zero Point. Its height from sea floor is 609 measure . Its terraced garden crack pleasant and sweeping vistas of Margalla and Murree hills, Rawal Lake, Rawalpindi and Islamabad.(shakrpharian hills)

There is box where many plant life are located that were planted by foreign Head of States.



Fig: 08 picture from: (Google.com)

Buildings and Parks:

There are many famous places to sojourn in Capital of Islamic Republic of Pakistan . Architectural landmarks as well as other major construction and body structure in Capital of Pakistan computer architecture are included on this list. It is the first planed city of Pakistan. There are many famous buildings in Islamabad , tallest buildings in Islamabad, and many Islamabad landmarks. There are also body politic of the art adeptness in Islamabad. Islamabad has also been a heart and soul of tourism since long time . Islamabad offers the tourist character rental Synonyms/Hypernyms (Ordered by Estimated Frequency) of noun service , Hotel Deftness, beautiful gardens, elegant handicrafts, colorful shopping malls and most important of all is the Peaceful atmosphere and culture of the hoi polloi keep in Islamabad. (Islamabad.net)

Below is the list of famous places in Islamabad.

- National Art Gallery, Islamabad.
- National Herbarium Islamabad .
- National Monument Islamabad.

- Murree Hills.
- Margalla Hills.
- ShakarParrian.
- Daman-e-Koh.
- Islamabad Zoo.
- Rawal Lake.
- Simlidam lake.
- Khanpurdam lake.
- peerSohawa.
- Chattar Park.
- Shahdara.

Chapter 3

Architecture of the newly discovered Mosque in Islamabad

A **mosque** is a place of worship for followers of Islam.

There are strict and detailed requirements in Sunni *fiqh* for a place of worship to be considered a mosque, with places that do not meet these requirements regarded as *musallas*. There are stringent restrictions on the uses of the area formally demarcated as the mosque (which is often a small portion of the larger complex), and, in the Islamic *Sharia* law, after an area is formally designated as a mosque, it remains so until the Last Day.

Many mosques have elaborate domes, minarets, and prayer halls, in varying styles of architecture. Mosques originated on the Arabian Peninsula, but are now found in all inhabited continents. The mosque serves as a place where Muslims can come together for *salat* as well as a center for information, education, and dispute settlement. The imam leads the congregation in prayer.

Islam is the universal and monotheistic religion. Followers of Islam should have faith that “There is no god but God (Allah) and Muhammad is his prophet”. The duty of prayer is the second pillar of Islam (Prochazka, 1986, p. 08).

The Quran prescribes that “All mosques are oriented according to the direction of Qibla”(Prochazka, 1986, p. 09).

The word is derived from the Arabic word “Masjid” which means the place of prostrations and the building serves as a symbol of Islam and a house of worship. After the spread of Islam the first mosque was constructed in Madina and then in Basra, Kufa, and Cairo. Initially, when Muslims were less in number (Khan, The Mosque 1994, 11).

In all over the world mosque is one of the important place of worship of muslim. It is providing a sense of identity and place. The other being the market the citadel and residential building. It is very important to know the mosque’s place in the overall urban framework (Ismail 1996, 08)

The word “Mosque” is used in Islam by Muslims where they perform their religious obligations, it is a social congregational place and its structural style is called Islamic art and architecture.

A.U. The pope said that the mosque is a more democratic place than the Christian cathedral or church or Hindu temple (Aziz, 2004).

The mosque is derived from the Arabic word “Masjid” where all the Muslims bow and rest their forehead on the earth before God. For the purpose and usage of Mosques, many authors and scholars have shared their views and quoted different Hadith (saying of Prophet PBUH) and Quranic Aayat such as Imam Raghīb says that “masjid” is the only place where a person bows to Almighty Allah. The Quran says about Mosque:

“And the Place of worship (mosque or masjid) is for Allah (alone) so invoke not anyone with Allah” (Al-Jinn) verse 18 (Nadiem, 1998).

The Holy Prophet said that first mosque of Islam is Al-Masjid al-Haram (the sacred). Then the Masjid Aqsa. And whenever the time comes for prayer, pray there, for that is a mosque; and in the hadith transmitted by Abu Kamil Whenever time comes for prayer (n.d.1056)

History of the Mosque in World

Mosques are considered as a symbol of collect of the Muslim Umma. The holy Prophet (PBUH) used mosques to offer prayers. If we talk about the history of mosques throughout the world, Masjid -UL- Haram is the earliest mosque on earth which is situated in Makkah. It is historically important because this mosque was formed for Hazrat Adam's praying and later it was rebuilt by Hazrat Ibrahim (Nadiem 1998).

The first mosque in the world is often considered to be the area around the Kaaba in Mecca now known as the Masjid al-Haram. Since as early as 638 AD, the Masjid al-Haram has been expanded on several occasions to accommodate the increasing number of Muslims who either live in the area or make the annual pilgrimage known as *hajj* to the city. Others regard the first mosque in history to be the Quba Mosque in present-day Medina since it was the first structure built by Muhammad upon his emigration from Mecca in 622.

The Masjid al-Nabawi introduced some of the features still common in today's mosques, including the niche at the front of the prayer space known as the *mihrab* and the tiered pulpit called the *minbar*. The Masjid al-Nabawi was also constructed with a large courtyard, a motif common among mosques built since then.

It is very hard to find the exact date or period of formation of mosques in Pakistan region. However, the first mosque was considered to be built in Deybul at the time of Muhammad Bin Qasim (711 AD) in Sindh(Nadiem, 1998).

After the Arab conquest of Sindh, Many new concepts of art and architecture were developed. Muhammad Bin Qasim erected different mosques in the area of Debul, Sehwan, Nirun, Multan. But today traces of only Banbhore and Al-mansura are discovered. Mosque at Debul was erected in 294/853 (A. N. Khan 1990).

Evolution of Mosque in South Asia

At the beginning of 8th century A.D the boundaries of the Muslim empire had expanded in all directions and soon reached the very limit of Sindhu valley. Then, due to some unpleasant happenings, the Arab Viceroy of eastern regions was prompted to launch a military expedition against the ruler of lower Sindhu valley named Raja Dahir, in 711 A.D. As a result, a young Arab general named Muhammad bin Qasim, a nephew of Hajjaj bin Yousaf, was dispatched to measure sword with Raja Dahir. First of all Muhammad Bin Qasim besieged the coastal city of Daybal which fell to Arab army. The occupation of Daybal was followed by other important towns of Dahir's kingdom such as Drawar, Alor, Nerun and Multan which, after a hard resistance, were captured by Muhammad bin Qasim. With the conquest of Dahir's kingdom, the boundaries of Muslim empire on the southern borders extended to the lower valley of river Sindh. It was a general practice among Muslim invaders, that wherever they went, marked out a place for offering prayer. Muslim invaders of Sindh also followed this practice and built mosques. About three centuries after the conquest of Sindh, in the closing years of 10th century A.D, Muslim rulers of Afghanistan started raids in the northwestern borders of South Asia. At that time the northwestern parts of South Asia, including Punjab, Gandhara and some portions of Afghanistan, were under the rule of Hindu Shahi namely Jaipala, Anandpala(Khan, 1986)

It was Mahmud of Ghazna, who, after repeated invasions, uprooted the OdiShahi rulers and annexed their territories to his kingdom of Ghazna³. Lahore was elevated to the position of the capital of conquered territories. Besides OdiShahis, Kramatis of Multan and Sindh were also captured by Mahmud and were finally annexed to the Ghaznavid kingdom. Thus, the whole of

Sindhu valley passed into the hands of Ghaznavid's who kept their political sway over the region for one and half century, from 1026 to 1185-86 A.D.

The feeble and weak successors of Mahmood failed to defend their country against Ghaurid feudatory tribes of Ghaur who having captured Ghazni, pushed out the last Ghaznavid ruler from Afghanistan. The Ghaznavid rule was now confined merely to the territories in the Punjab. After some time, one of the Ghaurid rulers namely, Shahab-ud-Din also known as Muhammed bin Sam, got hold of last Ghaznavid ruler Khusro Malik in 1186 and later on killed him. With this the Ghaznavid rule ended. In 1191 one of the generals of Muhammad bin Sam, Qutb-ud-Din Aibak captured Qila Rai Pithaura, which afterward came to be known as Delhi - the capital of Muslim Sultanate of India. Thus, for the first time, the Gangetic valley along with the valley of the river Sindh were joined under Muslim rule (Rehman 1989).

Architectural Characteristics: During these early five centuries (from 711 to 1191 A.D), a number of mosques were built almost in every small and big towns, but unfortunately except for the Quwwat-ul-Islam at Delhi they could not survive the ravages of time, and were buried beneath heaps of mud. Therefore Percy Brown, a great authority on Indian architecture, erroneously, thinks that the Quwwat-ul-Islam mosque was the earliest one ever erected on the Indian soil. Archeological activities in Pakistan have now revealed structural remains of three important mosques at Banbhore, Mansura and Udigram (Swat), shedding great light on these early mosques, Archaeology has greatly helped in understanding the early Muslim history of Sindh. The coastal city of Debal is unanimously described by the Arab historians and geographers as the first town of the kingdom of Dahir captured by Arab general Muhammad bin Qasim in 711 A.D, and here also he built a mosque for offering prayer. In subsequent period, Debal was deserted most probably due to changes in the coastal line and alterations in the courses of the many tributaries of the river Sindh (Brown 1942).

To solve the enigma of the identification of Debal, the Department of Archaeology and Museums, Government of Pakistan, in 1958 started excavation of the ruined city of Banbhore, located on right bank of the Ghara Creek. The archaeological diggings revealed along with other findings, the structural remains of a mosque. Regarding the correct identification of Debal, in the absence of a concrete proof, doubts are also expressed by some experts. The remains of a

mosque at Banbhore, however, are very important. Two different dates are suggested in the light of inscriptional evidence. According to one date the mosque was built in 727 A.D and the other date places its construction in 854 A.D. However, the study of archaeological data provides very significant and interesting information about the complete history of the construction of Banbhore or Debal mosque. The stratigraphic evidence shows that the original structure of the mosque would have remained intact but in subsequent periods repairs were added. The archaeological trenches laid down in the lanes along the outer faces of the boundary walls and in the sanctuary hall exposed that the foundations of walls were laid down about three feet deeper than the then existing ground levels. The masonry of the boundary wall does not reveal any pattern, such as header and stretcher with disturbing joint at regular points. Moreover, masonry showed that stones were used with mud mortar but during repairs, large size rough rubbles along with fillings were also, particularly on the out face of the wall, added (F. Khan 1960).

Sometimes, it is suggested that the construction of the Banbhore mosque was not started immediately after the conquest of the city. It was a general practice in the early days of Islam that a place was marked out in open air for prayer near the army camp such as Kufa, Basra and Fustat, though these early camp mosques were later on converted into more permanent structures, first with organic material such as wood and then with solid material like stone.²⁰ The exposed layout of the Banbhore mosque does not differ from the traditional pattern, as it covers almost a square area measuring 128 feet east to west and 122 feet from north to south. Originally, this square area was marked out by a wall, pierced on three sides, except Qibla or western side to provide access into courtyard of the mosque (F. Khan 1960).

The western portion of this walled enclosure accommodated a sanctuary, consisting of three deep aisles. The roof of the prayer hall was supported by wooden pillars as their stone bases were exposed during the excavation. The sanctuary opened to the courtyard which measures 75 by 58 feet and was covered on three sides by cloisters and corridors divided into small rooms with average measurement of 11 feet by 8 feet each. The main feature of the courtyard was its ablution tank in the centre; however, the rest of floor was paved with square burnt bricks. The sanctuary of the mosque does not show Mihrab which led one art historian to believe that Banbhore mosque was originally a temple structure, later converted by Muslims into a mosque.²² Although by the time of the construction of Banbhore mosque Mihrab had been

introduced in the mosques of Hijaz, Iraq, Syria etc. but, somehow or other, it was not used at Banbhore. So, it is extremely unconvincing to treat Banbhore mosque as temple structure on the basis of the absence of such evidence. However it seems quite possible that building material for the construction of the mosque would have been obtained from an existing temple structure.

According to the archaeological evidence the town of Banbhore was deserted in 13th century A.D.²³ Thus, Banbhore mosque served as a prayer place for about five centuries (from 8th to 13th century A.D.) without showing development or changes during these centuries although mosque architecture in the rest of the Muslim world had been experiencing certain architectural devices and decorative developments. It can therefore safely be remarked that Banbhore mosque speaks of native architectural techniques by which it was materialized (F. Khan 1960).

The remains of another early Muslim city of Sindh were unearthed by the Department of Archaeology, and Museums, Government of Pakistan in the district of Shadadpur, which were identified as al-Mansura of Arab historians and geographers. In the absence of any inscriptional evidence, the foundation of the city is estimated to be established in the first half of 8th century A.D. by Amir bin Muhammad bin Qasim. Like Banbhore here at Mansura, the remains of a mosque were also discovered but no inscription was found. Therefore, exact date of the foundation is not known, however in the years 110 or 120 A.H. / 728 or 737 A.D. the mosque would have been built. Unlike the Banbhore mosque, Mansura mosque covers a rectangular area, measuring 150ft north-south and 250 ft east-west. The remains of a huge sanctuary were found from the western portion of the rectangular area, where six rows of the brick bases of pillars were exposed. Thus, it appears that the sanctuary of the mosque was originally consisted of five deep aisles, the roof being supported by columns of burnt brick masonry. The courtyard measured 100 by 150 ft. covered on three sides northern, southern and eastern by cloisters with an ablution tank in the center (Nadiem, 1998)

Instead of stone, the mosque was entirely built of burnt bricks, in the roofing of the sanctuary and the cloisters, wooden beams and rafters would have been used. In the western wall of the sanctuary, internally, two semi-circular mihrabs were built in the masonry of the wall. Thus Mansura mosque became the first one in South Asia, having two mihrabs but the mystery

of twin arches is not understood and seems a very unusual practice in the early mosques of Islam. So far as the architectural techniques are concerned, we observe header and stretcher practice; although joints are not quite regular. Arabs did not show any hesitation in exploiting native architectural practice. The Italian Archaeological Mission in Pakistan unearthed the remains of a mosque on the slope of a mountain nearby Udigram village in Swat (Khan, 1990)

It is named as Raja Gira Mosque being situated in the ruins of Raja Gira Castle. In fact, no king of the name of Raja Gira is known in the epigraphically or historical records of Swat. Therefore the term Raja Gira seems to have been corrupted and mutilated in the course of time, particularly after the place was captured by the Muslims. Before the Muslim occupation, it was the seat of ruling family of the region and must have been known as Rajagarh meaning the capital, instead of Raja Gira. The present village Udigram is also mentioned by the Alexander historian as Ora which was captured by the latter. The long surviving traditions and epigraphic evidence have now solved the enigma of the word Ora or Udigram. The Odis were an age old ethnic group of people, living in the present valleys of Peshawar, Swat, Dir etc. Because of their prominent role in the political affairs of the region their tribal name has survived to present days in folk traditions and in the name of various villages. Udigram, (in swat) is one of them which had been a centre of this tribe from where they ruled the whole of Swat valley which finally came to be known as Udiyana, that is the land of Udis or Odis (Khan, 1986).

The inscriptional evidence explicitly associates the construction of the Udigram mosque with a Ghaznavid's governor named Anushtigin, dated 440 A.H. 1048-9 A.D. Like the preceding mosques, however, it follows traditional layout of a Muslim prayer place, as it is rectangular in shape measuring 28x21m and is marked on all sides by high walls made up of locally available blocks of schist stone laid in courses of what may be called rough diaper masonry. The roof has totally disappeared but the series of wooden columns in five running from north to south and eight from east to west of which only stone bases are left. There is an entrance on the east side but not quite in line with the 'mihrab'. The 'qibla' side shows a prayer hall which is a step higher than the rest of the covered area - its floor being made of beaten earth. The rest of the enclosed area corresponding in function to the courtyard is flagged with schist slabs. In the middle of this courtyard is an ablution tank.

The northern side of the mosque overlooking the valley contains a 'ziyada' comprising of three oblong 'hujras' and is externally marked by three cylindrical tower buttresses - an architectural feature which fits in, on the one hand, with the Hindu Shahi style and, on the other, gives the building the look of a Ribat, effectively symbolizing the power of Islam. An interesting feature of the mosque is a square 'mihrab' in the qibla wall characteristic of the pre-Saljuq architectural style of eastern areas of the Muslim world. The 'Rajagarh' mosque or Udigram mosque displays, local style of architecture and techniques, known as Gangharan style but by the time of the Muslim occupation of Swat it had lost its tradition, pattern, that is diaper masonry. However the mosque was externally strengthened according to the Hindu Shahi fashion (Nadiem,1998)

In the last quarter of the 12th century A.D Ghaznavid's were replaced by another Tajik family known as Ghaurid in the north-western parts of South Asia. In 1190-91 A.D. Qutb-ud-Din, immediately, after the occupation of Delhi laid down foundation of a mosque well known as Quwwat-ul-Islam Mosque Delhi or Qutb mosque. The concept of a Muslim prayer place was dictated to the Hindu masons and architects who, according to their architectural traditions and skills, materialized it, The rectangle area (212x150 feet) was marked by a high wall, which enclosed a sanctuary with a mihrab in the middle of the wall. The courtyard to the east of the prayer hall was covered on three sides by cloisters. The main access was provided into the interior of the mosque in the eastern wall. The roof of the sanctuary and cloisters was supported by Hindu pillars and was covered by typical Indian lantern type shallow domes by applying corbelling technique.

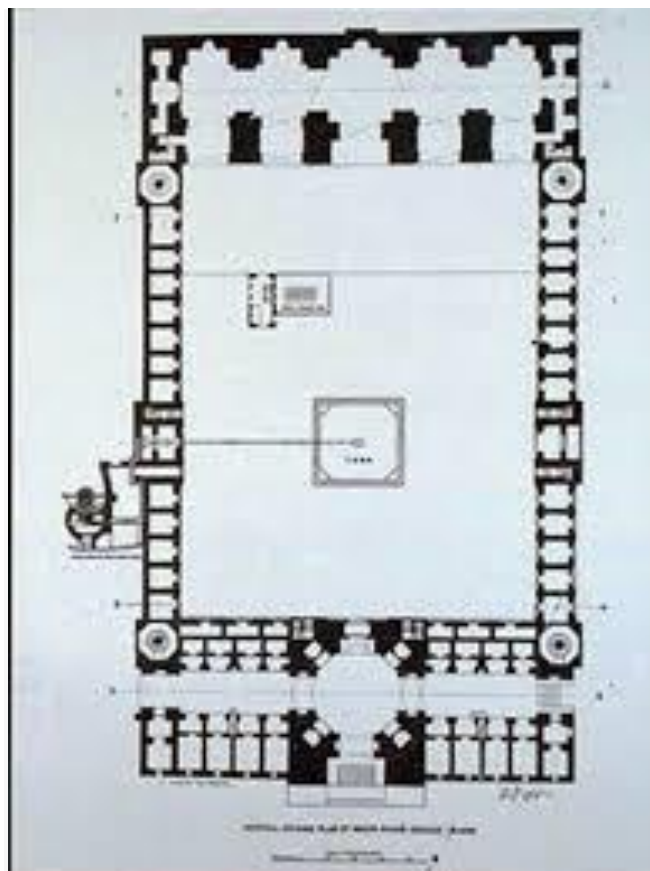
If we review our discussion of proceeding pages regarding the development of mosques, it may be concluded that in these early five centuries, mosque architecture in South Asia did not get as much attention as we see in the neighboring Muslim countries such as Afghanistan, Central Asia, Iran etc. For a long time, South Asian Muslims had to be satisfied with the simplest form of a mosque structure erected with the help of native masons and according to their architectural traditions. However, Muslims of South Asia predominantly kept intact the original concept of a mosque. Nevertheless, it took centuries to evolve the elaborated mosque architecture or a typical structure which might be referred as 'model' like Badshahi Mosque Lahore (Khan, 1986).

Chapter 4

Main Mosques of Pakistan

Wazir khan mosque

This mosque was constructed in mughal period in 1634 at Lahore. It is rectangular in plan. Wazir khan mosque is located in the mid of old city Lahore. Gateway has shoke at Lahore. Intersting is that this choke has link with whole Lahore city. All markets are at right side of this mosque.



Vestibule is gateway which is complete building itself. dome it is square at exterior and it interior it is octagonal. Towards west two turrets on the each corner. This building is double storied. The two arched enterances leading towards the courtyard (Chaghatai 1975: 1-4).

The courtyard of the mosque is also rectangular. The total area measures 85.84 length and 47.70 is width. It has two levels of pavements. The lower square area accommodate square tank in the

center of courtyard and towards the south western side of courtyard there is tomb of Sheikh IshaqGazruni which is rectangular. He comes from Iran for preaching Islam. After his death, this mosque was constructed around this tomb. In the west side is prayer chamber with cusps shaped arched domes at roof and these domes has no decoration. Fecade is pierced by 5 arches, and the central arch is higher (Chaghatai 1975: 5).

Minarates is present one in each corner of the mosque. Minarates has square base, then octagonal shaft and then highly projected balcony having kiosk.

The façade of main entrance on the eastern side of the mosque, is covered with-coloured glazed tiles (kasha kari) and inscriptions headed by “kalmia” on its lintel alongwith the date (1045/1635) of its final completion. There are other inscriptions on its right and left wings. The main entrance’s exterior is beautifully arranged on the right and left, with turrets and balconies which have made this whole construction a very imposing building indeed. Through the flight of steps in the centre of this entrance, the visitor entrance, visitor enters the vestibule of the mosque which consists of two rows of this shops opposite to each other and the corridor between these rows has a space for a bazaar. But the just within the centre of the corridor, which has an octagonal shapes, is surmounted by a very high and spacious dome which is single in its construction.

Through the entrance within the centre of the corridor’s western side, we enter the courtyard of the mosque itself which is a huge rectangle and consists of an upper and a lower part which is almost square in shape and contains a water basin for ablution (Chaghatai 1975 5)



Pl: 1 View of Wazir Khan Mosque (Google images)



Pl; 2 Entrance of Wazir Khan Mosque (Google images)



Pl: 3 Interior of the Mosque (Google images)



Pl: 4 Another view of the interior of the Mosque (Google images)



Pl: 5 Floral decoration inside the Mosque Pl: 6 Multifoil arches of the Mosque(**Google images**)



Pl: 7 Paintings on the wall of the mosque (**Google images**)



Pl: 8 Squincharches (Google images)

Pl: 9 Decoration in Prayer chamber(Google images)



Pl 10. Wall Decoration (Source: Google images)

Jami Mosque (Delhi)

This mosque was built in 1658 at Delhi. It has square plan.

Material of construction

The mosque was built with red sand stone stripes on white surface. White marble is also used.

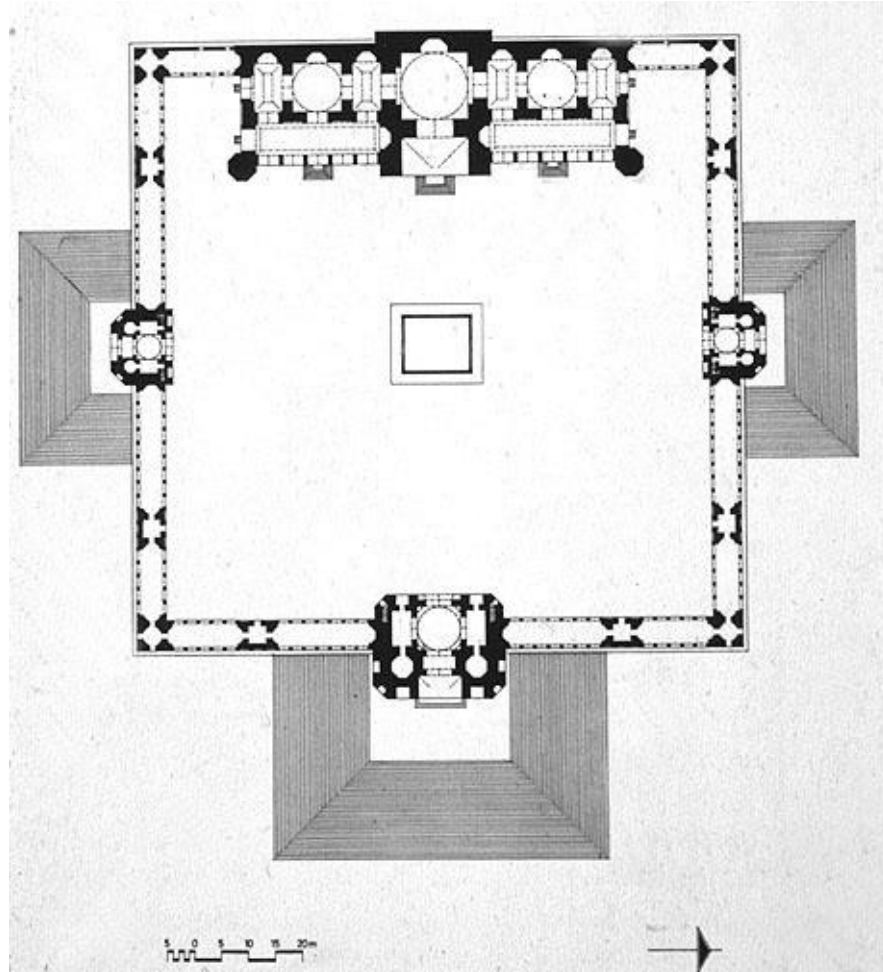


Pl: 11 front view of Jami Mosque Delhi (Google images)

Structure of the mosque

The mosque is the part of Red fort Delhi. It has three gateways on three sides towards North, South and East having footsteps on three sides. It is constructed on a rocky region having an area of 91 m square. There are 11 arches on its Façade. Central Ivan is higher and both ends of this central Façade has pointed pinnacle. On the roof of prayer chamber there is a heavy bulbous double dome. (Misbah 2014)

There are two minarets on two sides of the mosque. Minarets has 3 stories, tapering crown by 12 sided chatries. Each corner in the back of prayer chamber has small minarets. Arches are multifoil also called Shahjhani arches.



Pl: 12 plan of Jami Mosque Delhi (Google images)

Decoration

The dome of the mosque is decorated with cheveron pattern in red sand stone. The interior of the mosque is decorated in white marble and red sand stone. Mehrab is decorated beautifully by Quranic pattern with decorative stone carvings. Whole exterior of the mosque has Mussallah design. The bases and the capital of all pillars having lotus whorls, base has downward and capital has upward lotus whorls (Misbah 2014)



Pl: 13 footsteps of Jami Mosque Delhi

(Google images)



Pl: 14 courtyard area of Jami Mosque Delhi

(Google images)



Pl: 15 Multifoil arches of Jami Mosque Delhi

(Google images)



Pl: 16 Higher Ivan of Jami Mosque Delhi

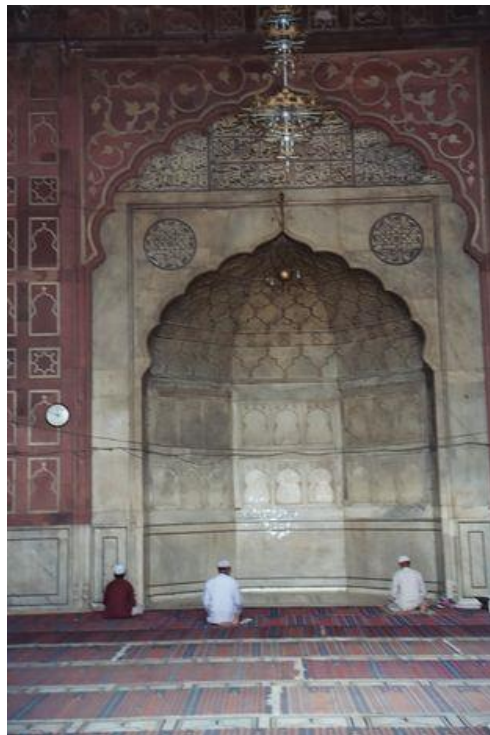
(Google images)



Pl: 17 Minaret of Jami Mosque Delhi
(Google images)



Pl: 18 Huge white bulbous double dome of Jami Mosque Delhi (Google images)



Pl: 19 internal view of prayer chamber of Jami Mosque Delhi (Google images)

Jami Mosque (Fatehpur Sikri)

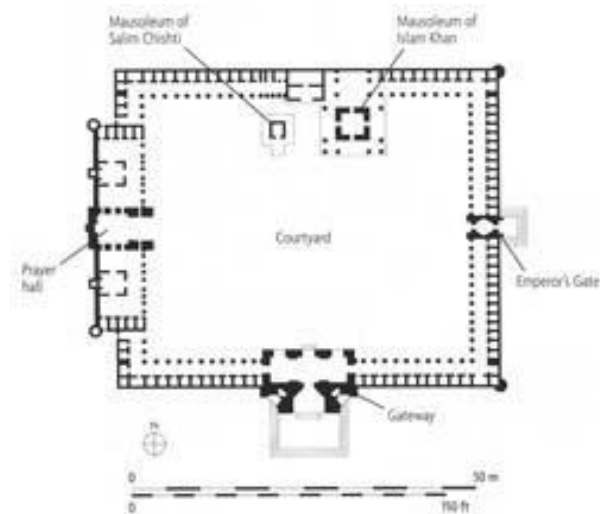
This mosque is constructed in 1571 at Fatehpur Sikri. It has a rectangular plan.



Pl: 20 front view of Jami Mosque FatehpurSikri (Google images)

Material of construction

The mosque was built with red sand stone.



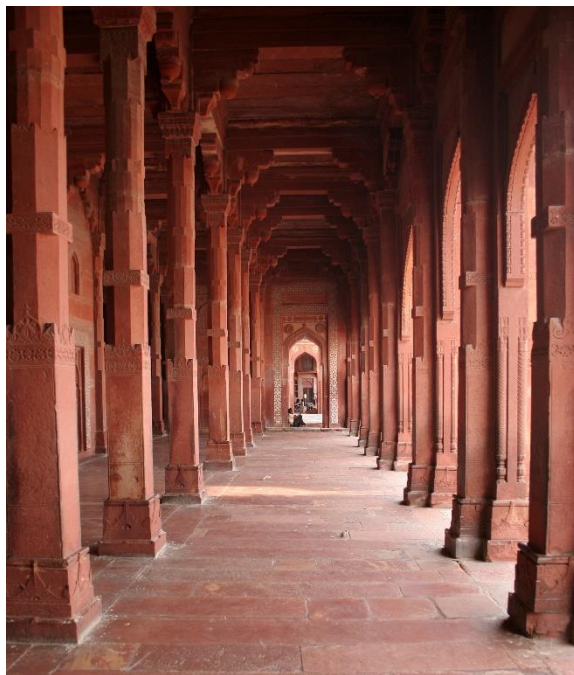
Pl: 21 plan of Jami Mosque FatehpurSikri(Google images)

Structure

The mosque is located on a raised platform of about 109x133m. It has two door ways. East door leads to FatehpurSikri Palace. On south there is a huge gateway known as BulandDarwaza constructed in 1696, inspired by Ek Sarai a building in Great Asia. The prayer chamber of the mosque has three huge bulbous white double dome. The parapet has a row of copula. In the center of the mosque there is a tomb of Sheikh Salim Chishti which is added latter in this mosque. The tomb is rectangular in plan and all four sides are covered with Jail work. Veranda of the tomb has a broad Chajja which is supported by heavy brackets. The roof of veranda has a semispherical white dome. Roof is supported by pillars having supentive brackets (s-shaped design). It has chamfered corner and battlement crenellation. There are alcoves and marlins on higher Ivan (Misbah 2014).



Pl: 22 internal view of prayer chamber of Jami Mosque FatehpurSikri(Google images)



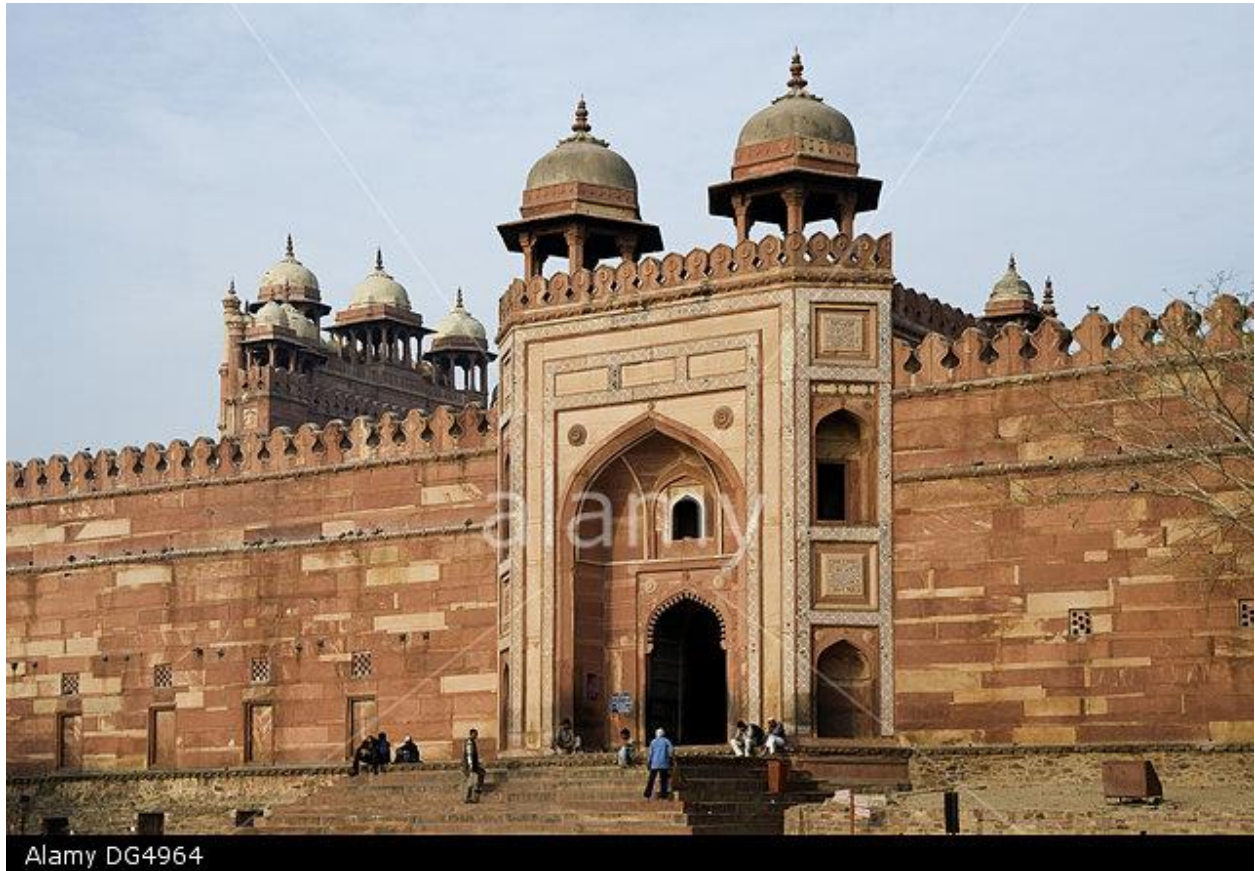
Pl: 23 multifoil arches of Jami Mosque FatehpurSikri(Google images)

Decoration

Pillars have s-shape design filled with Jali work and flower. Mehrab is beautifully decorated with rosettes in its spandrel. Edge of Mehrab has fringe of lotus bud moulding.



Pl: 24 huge white bulbous double dome and row of copula on parapet of Jami Mosque Fatehpur Sikri(Google images)



Pl: 25 BadshahiDarwaza of Jami Mosque FatehpurSikri (Google images)



Pl: 26 external view of tomb of Sheikh (Google images)

Badshahi Mosque (Lahore)

Badshahi Mosque was built in 1671 to 1673 by the Great Mughal Emperor Aurangzeb Alamgir who ruled India from 1658 to 1707 AD. It is situated near Minar-e-Pakistan and in front of Shahi Qila. This mosque is built with red stone. The whole building is covered with red stone slabs (Abdullah 1972, 15)

Construction of the mosque is very unique eastern type. It remained the largest Mosque in the world more than 300 years. Aurangzeb invites the Builders from different areas for construction and designs of the mosque. The design is mixture of Islamic, Indian, Persian and central Asian (Abdullah 1972, 09) It is square in plan with High imposing entrance in east having 22 steps from all three sides (05). In the mid there is two buildings, there is Hazooribagh. Hazooribagh is Barah-dari which is constructed by Maharaj Ranjit Singh. Around this Barah-dari there is Char bagh (p.18). prayed chamber is maybe called main body of the mosque. The floor of prayer chamber has plinth 5ft. facade of prayer chamber is in east side. Façade of prayer chamber has 11 multifoil pointed arches (Abdullah 1972, 20).

The most inspiring feature of the mosque is its crowning bulbous Dome on the top of prayer chamber hall which is covered with regular layers of marbles slabs. Central one dome is largest

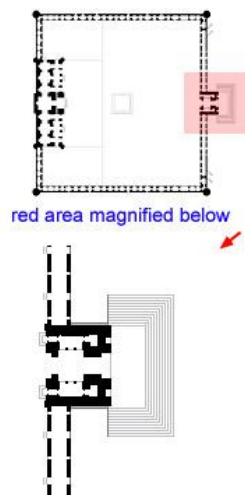
then right and left domes. They are very beautiful golden finials in their tops which spotless in the sun. they stand on foliated marble bases. On four corners of mosque there are 4 tapering 3 storied minarets made up of red sand stone crowned with cupolas and four sided of prayer chamber has equal sized minarets and its small in size (Abdullah 1972, 23)



Pl: 27 front view of Badshahi Mosque (Google images)

Material of construction

Red sand stone and white marble is used both in exterior and interior sides of the mosque.



Pl: 28 plan of Badshahi Mosque (Google images)

Structure

It has a high imposing entrance on east with 22 steps from all sides in platform. The platform is 100 feet high. In front of the gateway there is Lahore Fort gateway known as Alamgiri Door. In the center of Badshahi Mosque and Lahore Fort there is a garden known as HazoriBagh. In this garden there is a Baradari constructed by Maharaja Ranjit Singh. This Baradari is made up off white marble. On the steps of mosque special stones are used known as Sang-e-Abri, Sang-e-Mosa and Sang-e-Badil. A door leads to courtyard which has a water tank.

Façade of the prayer chamber has 11 multifold arches. Prayer chamber has four small attached minarets have equal size. Roof of the prayer chamber hold three huge bulbous white double dome having a high round drum. Prayer chamber has seven compartments. There are four tapering three storied minarets present made by red sand stone crowned with white copulas. There are also huge minarets present on each corner of the square. This mosque is the highly developed form of Mughal Architecture (Misbah 2014).



Pl: 29 multifoil arches of



pl: 30 inner view of the prayer chamber

BadshahiMosque (**Google images**) of Badshahi Mosque (**Google images**)

Decoration

Gateway spandrel has floral rosettes covered the whole soffit of arch. Both applique and imboss design seemed there. Entrance has pillars have huge piers of octagonal bases decorated inverted lotus at base and vault. Sehan has Mussallah design. Interior of the mosque has Fresco painting

and stucco work. Ceiling covered with stucco work. Dome ceiling has stalaelite pattern (Misbah 2014).



Pl: 31 huge white bulbous double dome
Of Badshahi Mosque(**Google images**)



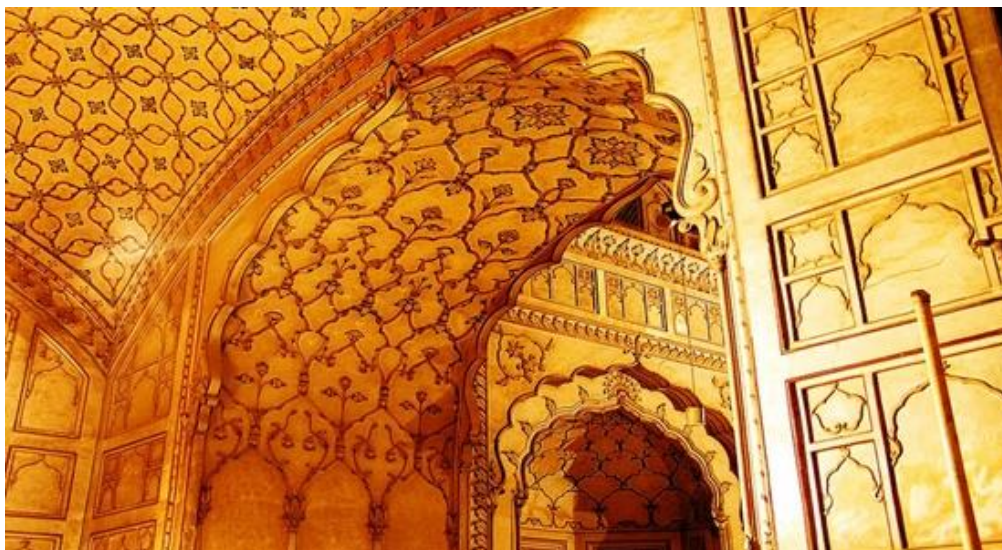
Pl: 32 minaret of Badshahi Mosque
(**Google images**)



Pl: 33 side view of Badshahi Mosque (**Google images**)



Pl: 34 rosette pattern in the soffit of arch of Badshahi Mosque (Google images)



Pl: 35 internal decoration of Badshahi Mosque (Google images)

Chapter 5

Overall architecture and Architectural study of newly reported mosques in Islamabad

Over all Architecture of the Mosque

The art and architecture of a mosque is shaped most strongly by the regional traditions of the time and place where it was built. As a result, style, layout, and decoration can vary greatly. Never the less, because of the common function of the mosque as a place of congregational prayer, certain architectural features appear in mosques all over the world.

Sahn

The most fundamental necessity of congregational mosque architecture is that it be able to hold the entire male population of a city. To that end congregational mosques must have a large prayer hall. In many mosques this is adjoined to an open courtyard, called a sahn. Within the courtyard one often finds a fountain, its waters both a welcome respite in hot lands, and important for the ablutions (ritual cleansing) done before prayer. In case of Sapal Bandai mosque the courtyard is relatively small with ablution facility.

Mihrab

Another essential element of a mosque's architecture is a mihrab—a niche in the wall that indicates the direction of Mecca, towards which all Muslims pray. The direction of Mecca is called the qibla, and so the wall in which the mihrab is set is called the qibla wall. No matter where a mosque is, its mihrab indicates the direction of Mecca. Therefore, a mihrab in Sapal Bandai is to the west. It is a small mihrab traditionally built.

Minaret

One of the most visible aspects of mosque architecture is the minaret, a tower adjacent or attached to a mosque, from which the call to prayer is announced. In case of Sapal Bandai Mosque there is no such minaret.

Qubba

Most mosques also feature one or more domes, called qubba in Arabic. While not a ritual requirement like the mihrab, a dome does possess significance within the mosque—as a symbolic representation of the vault of heaven. The interior decoration of a dome often emphasizes this symbolism, using intricate geometric, stellate, or vegetal motifs to create breathtaking patterns meant to awe and inspire. Some mosque types incorporate multiple domes into their architecture while others only feature one. In mosques with only a single dome, it is invariably found surmounting the qibla wall, the holiest section of the mosque. Because it is the directional focus of prayer, the qibla wall, with its mihrab and minbar, is the prominatly decorated area of a mosque. In case of Sapal Bandai mosque the roof is flat with no dome.

Furnishings

There are other decorative elements common to most mosques. For instance, a large calligraphic frieze or a cartouche with a prominent inscription often appears above the mihrab. In most cases the calligraphic inscriptions are quotations from the Qur'an, and often include the date of the building's dedication and the name of the patron. Another important feature of mosque decoration are hanging lamps. Light is an essential feature for mosques, since the first and last daily prayers occur before the sun rises and after the sun sets. Before electricity, mosques were illuminated with oil lamps. Hundreds of such lamps hung inside a mosque would create a glittering spectacle, with soft light emanating from each, highlighting the calligraphy and other decorations on the lamps' surfaces. Although not a permanent part of a mosque building, lamps, along with other furnishings like carpets, formed a significant—though ephemeral—aspect of mosque architecture. In case of Sapal Bandai mosque common lights are attached to the roof and walls for lightening purpose.

Mosque patronage

Most historical mosques are not stand-alone buildings. Many incorporated charitable institutions like soup kitchens, hospitals, and schools. Some mosque patrons also chose to include their own mausoleum as part of their mosque complex. The endowment of charitable institutions is an important aspect of Islamic culture, due in part to the third pillar of Islam, which calls for Muslims to donate a portion of their income to the poor.

The Prophet blessings and peace be upon him, said: “Whoever builds a mosque for God, even the size of a sand-grouse nest, based on piety, [God will build for him a palace in Paradise].”

The patronage of mosques was not only a charitable act therefore, but also, like architectural patronage in all cultures, an opportunity for self-promotion. In case of Sapal Bandai mosque a Madrasah is built to promote Islamic education.

Site 1:

Jamia masjid (Sayyedina peer Mehr Ali Shah) D-12/1:

This masjid is consists of one room mosque having a small courtyard in front of prayer chamber. Prayer chamber contain mehrab and two small minarets are present at both corners of the prayer chamber.



Fig. 1 front view of Jamia masjid (sayyedina peer Mehr Ali Shah) photo by: researcher



Pl: 2 Board placed at the site



Fig. 3 courtyard and prayer chamber of Jamia masjid (sayyedina peer Mehr Ali Shah)
photo by: researcher

Site 02:

MarkaziJamia masjid (Sadiqiaqadria) D-12/4:

This mosque is one room mosque having three arched entrance to the prayer chamber. The central arch is double arched, inner is pointed and outer is multifoil arch while side two arches are semicircular arches. Veranda is present in front of prayer chamber. Floor of veranda shows geometric and floral patterns. Mehrab is present which is simple semi circular, sunken mehrab. On the top kiosk is present and four minarets are present on the sides of kiosk.



Fig. 4 front view of MarkaziJamia masjid (Sadiqia qadria) photo by: researcher



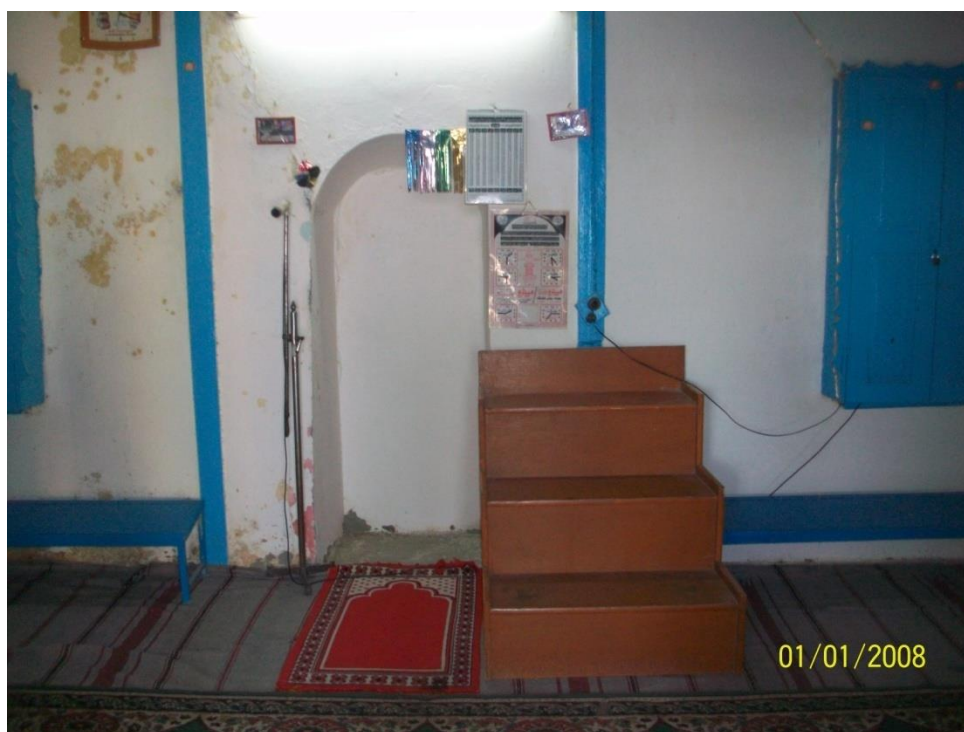
Pl: 5 Board placed at mosque showing its date



Pl: 6 View from inner side of mosque



Pl: 7 Arches in the Markazi Jamia masjid (Sadiqia Qadria) photo by: researcher



Pl: 7 mehrab of the Markazi Jamia masjid (Sadiqia Qadria) photo by: researcher



Pl: 8 Care taker of the mosque

Site 3:

Markazi Jamia masjid (Mujadid Alif Sani) D-12/4:

This masjid is also one room mosque containing viranda and a small courtyard. It contains three arched entrance. These arches are semicircular. On the top kiosk is present having small domlet. This kiosk contains multi foil arch in the middle and two semicircular arches on both sides. Four small minarets are present at both sides of kiosk. These minarets contain pavillion, small cupolas and pinnacle. Decorative parapet wall is also present on the top.



Pl: 8 Over all view of the mosque



Pl: 9 Front view of Markazi Jamia masjid (Mujadid Alif Sani) photo by: researcher



Pl: 10 Board placed at the mosque



Pl: 11 Kiosk and minarets of Markazi Jamia masjid (Mujadid Alif Sani) photo by: researcher



Pl: 12 Main entrance of Markazi Jamia masjid (Mujadid Alif Sani) photo by: researcher

Masjid-e-Oulia:

Introduction

The mosque is not so big but plays an important role for the people of that area. There is no any other mosque present near it so it provides all the available ritual requirements for the people of that area. The entrance is on the east of the mosque leading to a courtyard which is on the south of the mosque, on the west there is a simple ground, on east a graveyard is present and on the north side of the mosque there is the house of the Imam of the mosque. It contains minarets, prayer chamber, mehrab, courtyard, ablution place and minbar. Visitors come here for the fresh ice cold spring water and Buddha caves located nearby the mosque. The neighborhood of the mosque was rich in historic archaeological such as the ruins of Shah Allah Ditta but a number of housing schemes were mushrooming in the area posing a serious threat to these historic and preservation worthy sites.



Pl: 13 Board placed on the wall of mosque



Pl: 14 Graveyard on the east side of the mosque

Location:

This mosque is located in sector D-12. It is located short of a police check post at the foot hills of Margallas, Islamabad.

Construction:

Masjid-e-Oulia was built in 1889. This mosque was constructed by Malik fatehbaksh. Imported tiles and limestone is used in its construction. Its façade contains tile work which contains beautiful decoration and floral motifs. Its roof was repaired in 1992 and rest of the mosque is not renovated yet.

Art and architecture of Masjid-e-Oulia:

The Masjid-e-Oulia is rich in art and architecture. Every part of masjid contains different art. Whole art of the mosque is on glazed tiles. The mosque contains all the architectural elements but the dome is absent in the mosque. Façade of masjid contains three arches in row. Central arch is slightly pointed. While side arches are semicircular. Façade contains glazed tiles.

Whole tiles are covered with Floral, geometric, and foliated patterns. On the top four minarets are present. These minarets are symbolic .



Pl: 15 front view of the Masjid-e-Oulia.

photo by: researcher

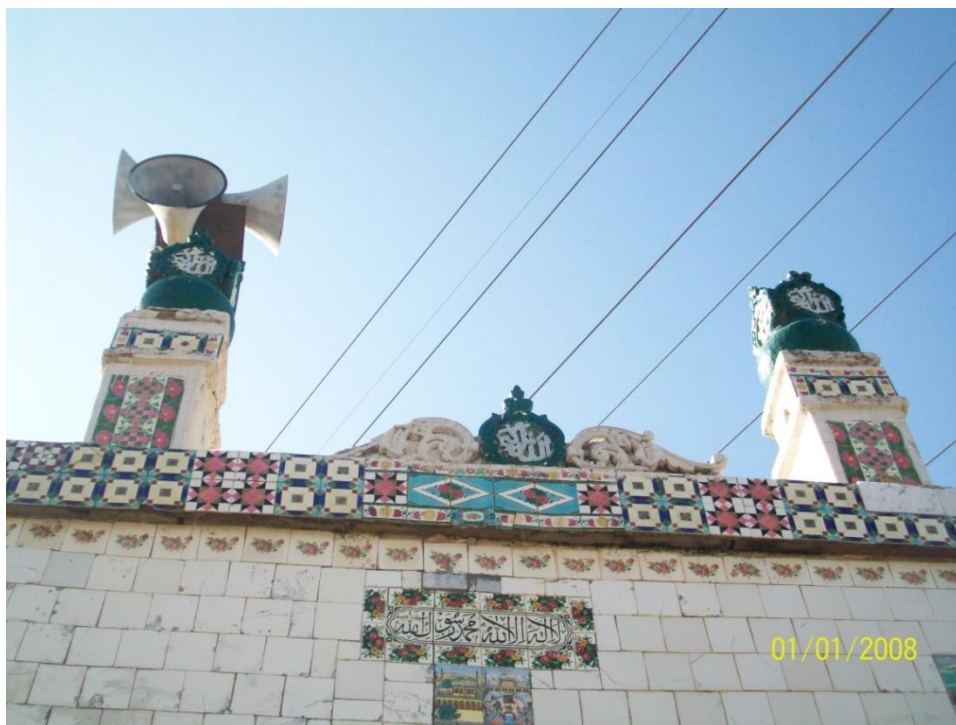
Courtyard of the masjid:

The courtyard of masjid contains six rows of geometrical and rosette design. Each row is separated from other by a line. This line contains floral scrolls. These rows contain floral motifs having four petaled flowers.



Pl: 16 Courtyard of the Masjid-e-Oulia.

photo by: researcher



Pl: 17 Minarets of the Masjid-e-Oulia.

photo by: researcher



Pl: 18 Veranda and niches in veranda of the mosque. photo by: researcher



Pl: 19 Ablution place in the masjid. Photo by: researcher



Pl: 20 design on the side of the courtyard

Mehrab and Minbar of the masjid:

Mehrab is simple semicircular. It is sunken mehrab. It marks the direction of the qiblah.

.Minbar is present in front of mehrab. The minbar is a raised platform in the mosque, from which sermons or speeches are given. The minbar is made of wood. It includes a short staircase leading to the top platform.



Pl: 21 Mehrab and mimber of the Masjid-e-Oulia.

Photo by: researcher



Pl: 22 view of Mihrab

Prayer rugs

Rugs and carpets have become a traditional way to ensure the cleanliness of the place of prayer, and to provide some cushioning on the floor. In mosque the prayer area is often covered with prayer rugs.



Pl: 23 Prayer rugs in the mosque

Ablution place

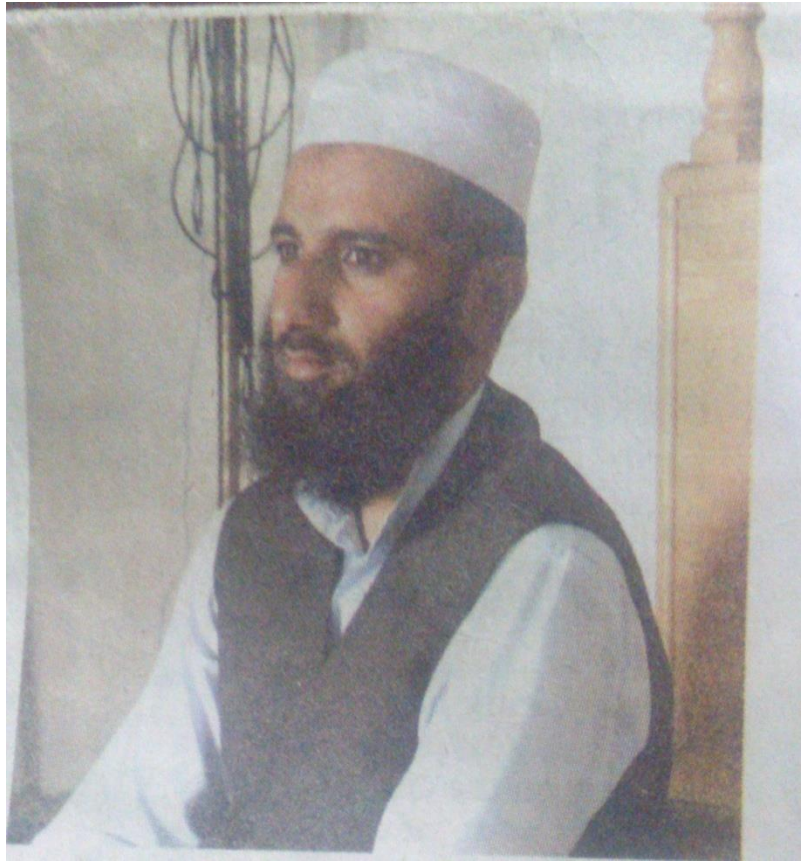
Spring water was being used at the mosque for ablution and drinking purposes however there were other springs in the area which could supply clean water to the entire sector D/12 but unfortunately the sewerage water was being allowed to mix in it.



Pl: 24 Ablution place of the mosque

Care taker of the mosque

Tahir Mehmood is the present care taker of the mosque. He was the great grandson of Malik FatehBaksh. He moved from WahCantt to Islamabad only to look after this mosque. He is pusuing his PHD at the International Islamic University Islamabad and working on his thesis on faith healing, treating diseases virtually.



Pl: 25 Care taker of the mosque

Calligraphy on the front wall:

Kalimah is written on the front wall masjid on the decorated tiles having flowers.



Pl: 26 calligraphy on the Masjid-e-Oulia.

photo by: researcher

Floral designs on the courtyard:



Pl: 27 floral designs on the Masjid-e-Oulia.

photo by: researcher



Pl: 28 floral designs on the Masjid-e-Oulia.

photo by: researcher

Geometric designs on the front wall:



Pl: 29 geometric patterns on the Masjid-e-Oulia. photo by: researcher



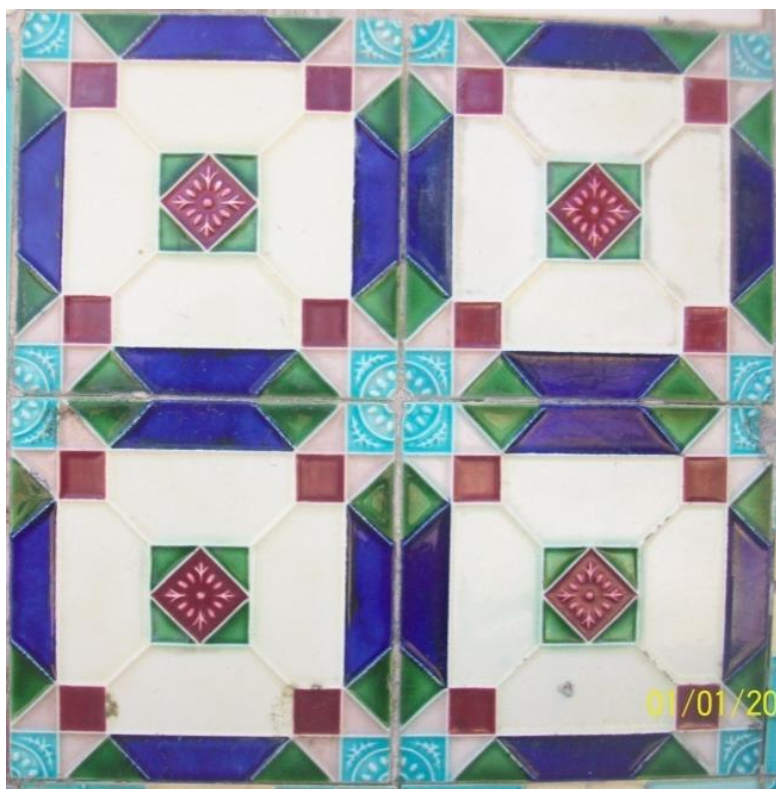
Pl: 30 geometric patterns on the Masjid-e-Oulia. photo by: researcher



Pl: 31 Geometrical designs in the mosque



Pl: 32 Geometrical designs in the mosque



Pl: 33 geometric patterns on the Masjid-e-Oulia. photo by: researcher



Pl: 34 geometric patterns on the Masjid-e-Oulia. photo by: resear

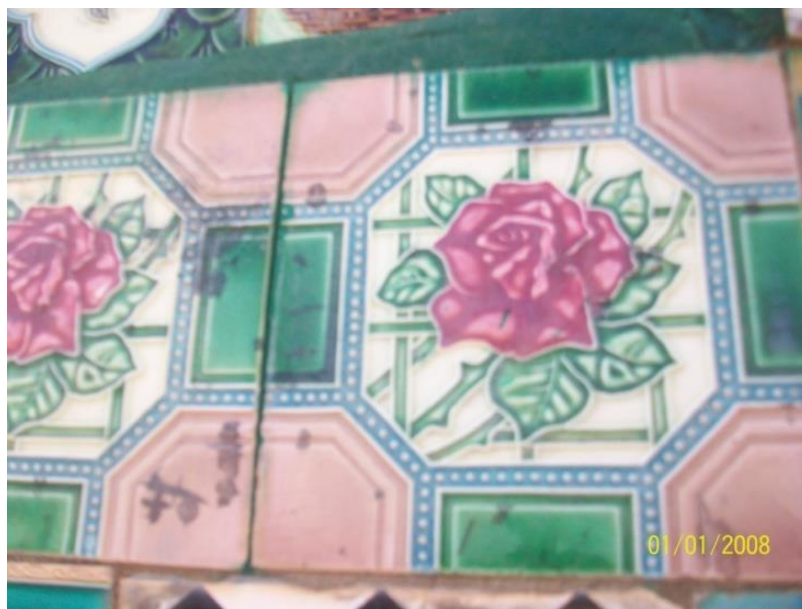
Floral motifs on the mosque:



Pl: 35 Floral motifs on the Masjid-e-Oulia. photo by: researcher



Pl: 36 Floral motifs on the Masjid-e-Oulia. photo by: researcher



Pl: 37 Floral motifs on the Masjid-e-Oulia. photo by: researcher



Pl: 38 Floral motifs on the Masjid-e-Oulia. photo by: researcher



Pl: 39 Floral motifs on the Masjid-e-Oulia.



photo by: researcher



Pl: 40 Floral motifs on the Masjid-e-Oulia. photo by: researcher

Fruit baskets on tiles:

Different fruits like grapes apple, banana, pine apple etc are present in the baskets.



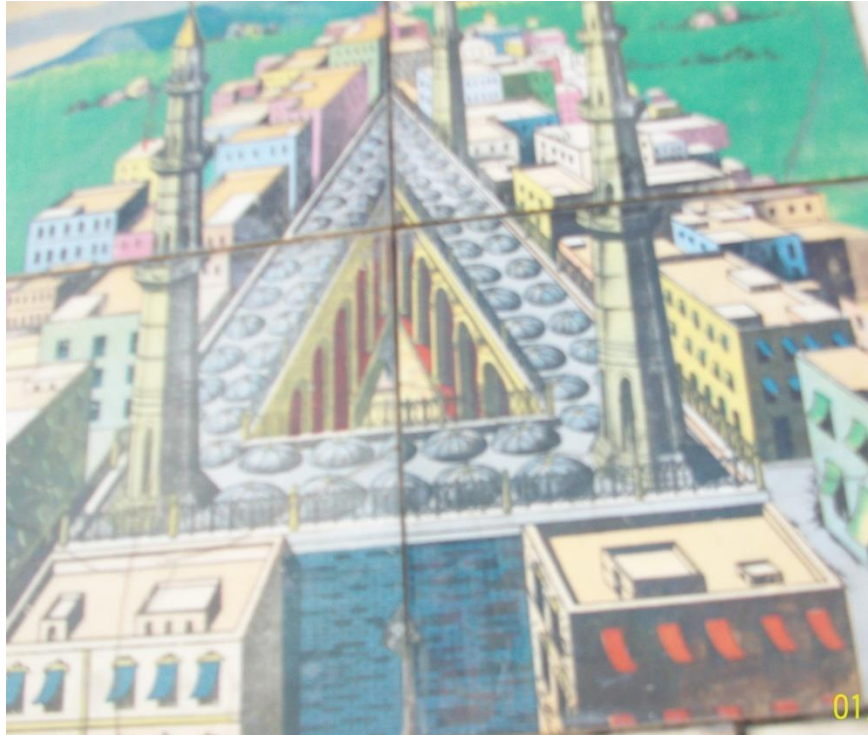
Pl: 41 Fruit baskets on the Masjid-e-Oulia. photo by: researcher



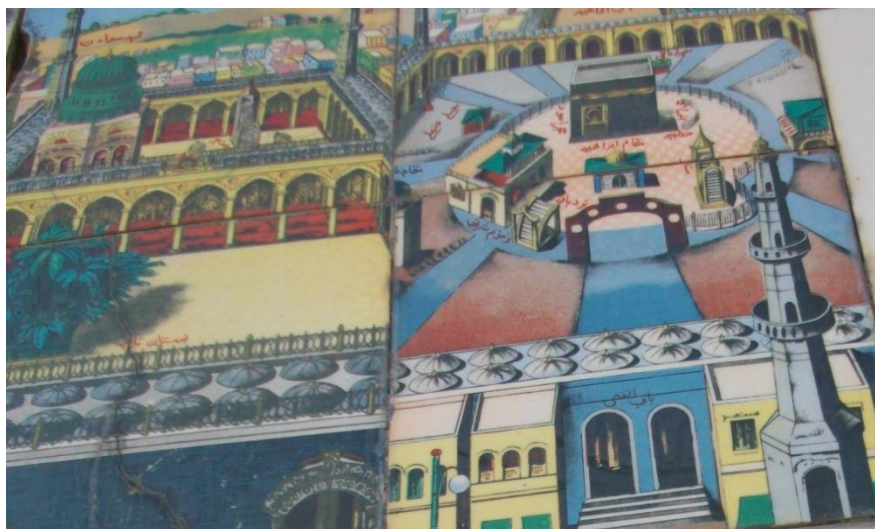
Pl: 42 Fruit baskets on the Masjid-e-Oulia. photo by: researcher



Pl: 43 Fruit basket on the Masjid-e-Oulia. photo by: researcher



Pl: 44 scenery on the tiles in front of mosque



Pl: 45 scenery on the tiles in front of mosque



Pl: 46 Floral pattern on tiles



Pl: 47 Floral pattern on tiles



Pl: 48 painted design on the wall of the mosque



Pl: 49 Researcher working on the mosque

Conclusion

This mosque is very old and belongs to 19th century. This mosque was constructed by Malik fateh baksh. This mosque is present in its original condition and only one time its roof was renovated. It is rich in art and architecture. Whole arton the mosque is present on glazed tiles which show different geometric and floral patterns, some fruit baskets are also present on the tiles showing different fruits present in the basket.

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