THE ROLE OF MOSQUE IN ISLAM

MUHAMMAD SADDIQUE QURESHI

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In
memory
of my
father

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فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۝
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(Lit is such a Light) In houses, which God hath permitted to be reaised to honour; for the celebration, in them, of His name: in them is He glorified in the mornings and in the evenings, (again and again)--- by men whom neither traffic nor merchandise can divert from the Remembrance of God, nor from regular Prayer, nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new),--- that God may reward them according to the best of their deeds, and add even for them out of His Grace, for God doth provide for those whom He will, without measure.

Al-Quran 24:36-38.

Foreword

The worship places have a great importance in different religions and their followers use them as temples, fire-temples, synagogues and churches for re-union and social activities. But the case of the mosque is quite different because a Muslim does not enter a mosque for worship purposes only but he learns, also, a lesson how to lead a life of chastity, contentment, tolerance, fraternity and balance. God has not earmarked a mosque only for worship but has decided it to be a centre for consultation and human welfare. The Muslims assemble there five times a day. They come to know one another's problems in addition to the cleanliness of their body and soul. They share one another's happiness and sorrows. There they discuss their local, national and even international problems. So the mosque is the pivot of the Muslim *Ummah*. The light emanating from it illuminates their lives and gives them a prominent position in the eyes of God.

The mosque was recognized as the distinctive symbol of Islam and institution of social welfare even from the very outset. The basic philosophy behind the mosque was to make people assemble at a common place for a noble cause. It served as the focal point where religious and social activities in

man's life were beautifully combined. If *Jihad* was declared from the pulpit of the mosque, this voice came from there that to help the suffered and disastrous people was, also, worship. If the ammunitions were collected in the courtyard of the mosque, the distribution of *zakat* and alms was, also, held there. Above all, the spoils of war were, also, distributed within the four-walls of the mosque. It means that the mosque was used for solving the worldly problems in addition to the worship of God. It had been the centre for guidance (in all depths of life), welfare, propagation of Islam and refuge – both spiritual and temporal. The different organizations emerged from there. The *caravans* were dispatched from the very doors of the mosque Different conventions were held there. It was not only a place of divine illumination but a fountain of direction and perception. It was the hub of all social, political and cultural activities – and also for ceremonies and informal social inter-course. Even the wedding ceremonies were held and business transactions finalised there. This is why that from the very beginning the *Imam*, the spiritual head, was in no way a priest but rather the political and military leader of *Ummah*.

Under the colonial yoke the mosque was reduced to a lifeless place. Two factors were responsible for this setback: (a) closure of the doors of *ijtihad* and (b) planned external conspiracies against the sanctity and the active role of the mosque. Yet another fact relates to the cult of Communism and the lure of Socialism. It has become very popular among the down-trodden groups of the third world. Some irreligious people have played havoc with the sentiments of these groups by reducing the national life to shambles. Similarly the conflict between the different sects of the *Ummah* has resulted in the separation of congregational prayers – a symbol of the worst sort of schism and sectarianism. The Muslims are divided on the question of the theology, sectarian rites and social customs, etc. But the mosque should be a centre of peace and no disorder should prosper from it. We can check this unfortunate state of affairs by planning and implementation of special mosque programmes. The contemporary age is

the age of renaissance of Islam and the mosque must re-generate into a place full of life.'

The mosque can again serve as a forum for all our political, educational and social activities. It can strengthen and enfold all the Muslims. It enjoys a pivotal position in the development and dissemination of Islamic culture hence efforts should be made to convert it into a centre of excellence and learning. It is the symbol of the recognition of the Muslim *Ummah*. It is the manifestation of love of the Muslims for their Faith – Islam. It is the urgent need of the time that the well-learned *khatibs* should deliver their sermons which should cover up-to-date problems – local, national and international. They should not be allowed to generate sectarian hatred. Some mosques are so beautiful and unique in their plan that only an artistic and symbolic language will suffice to describe them' Therefore it is our duty not to deface their beauty. Some mosques depict the grandeur and power of Islam while the others show the wealth of the Muslims. Some are famous for arabesque, paintings and calligraphy while some stand for the merits of architecture and stone-carving. Some have been ruined at the hands of Time but some have left their immortal names in history.

The institution of mosque, not only, creates an urge in the people to surrender themselves before Allah's will but also makes them to accept His absolute monarchy. It can still serve not only as a religious centre but as a means to attain the very objective of Islam, i.e, establishment of a social order based on the principles of love, fraternity and social justice. Surely the mosques are the daughters of the Ka'aba and we should pay respect to them. The only need is to practise the Divine Injunctions otherwise it will be useless to erect new mosques because:

جہانِ تازہ کی افکارِ تازہ سے ہے نمود
کہ سنگ و خشت سے ہوتے نہیں جہاں پیدا

In this brief monograph I have tried to depict an insightful analysis of the usefulness of the institution of the mosque which is still responsible for the solution of complex demands of the contemporary age. There is much in this topic that is worthy of study. This monograph is only an introduction to the scholars. I have benefited immensely by discussions on the subject with a number of friends whose cultural advice was at all times invaluable. I am thankful to them.

Muhammad Siddique Qureshi,

Dated : 5th April, 1989.

what is mosque

I

MOSQUE

Literally mosque means a place of prostration. In Arabic it is called *masjid* (the word is derived from the *'sajd'* which means the place where one prostrates oneself placing his forehead on the floor). In different langauges its names are. Spanish, *mosquita*; German, *moschee*; English, mosque; and Turkish, *cami*. The Holy Prophet is reported to have said: "The whole of the earth has been made a mosque for me."[1] Therefore a Muslim is free to perform his prayer anywhere he likes. The need for a special place for prayer appeared very early and it is believed that the house of Muhammad (peace be upon him) was used as the first mosque where the Muslims assembled for the Prayers and to listen to the Revolution. Later on, a part of it was roofed in by an awning so as to protect the worshippers from the sun's heat or foul wheather.

The following injunctions are given in the Holy Quran regarding mosques:

(a) Say: "My Lord hath commanded Justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return."[2]

(b) The mosques of God shall be visited and maintained by such as believe in God and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except God. It is they who are expected to be on true guidance.[3]

Muhammad's (peace be upon him) injunctions regarding mosques, as laid down in the *Ahadith*, are as follows.[4]

(a) When you enter a *Masjid*, you must say, 'O Creator! open on us the doors of Thy compassion'; and when you leave the *Masjid*, say, 'O Lord! we supplicate thy munificence.

(b) It is a sin to spit in a *Masjid*.

(c) Do not read poetry in a *Masjid*, and do not buy and sell there, nor sit in a circle talking before prayers on a Friday.

(d) The prayers of a man in his own house are equal to the rewards of one prayer, but prayers in a *Masjid* near to his home are equal to twentyfive prayers, and in a Jamia *Masjid* they are equal to five hundred prayers, and in Jerusalem to five thousand, and in my *Masjid* (at al-Medina) to fifty thousand, and at the Ka'aba, to one hundred thousand.

The first mosque erected by the Holy Prophet was at Quba, a place three miles south-east of Medina. It was the place where he had reached on Monday 23rd September, 622 A. C. during his Migration journey. This mosque was without cupola, niche or minaret. It is said that the direction of the *Qibla* had been altered even before the crucial change was affected at Medina.

Every Muslim is free to build a mosque following the practice of the Holy Prophet. Abu Bakr, the first caliph, had erected a mosque even in the courtyard of his house, while still at Mecca, at a very early period.[5] It was by the orders of

Umar Farooq, the second caliph, that large and beautiful mosques were built in every part of the empire. In the Arabian Peninsula alone some 4,000 mosques were built during his reign.[6] He, also, issued orders for their proper management. He was so just a ruler that he demolished a mosque simply because it had been erected over a piece of land forcibly acquired from a Jew. It was returned to its original owner.[7] Such an example of justice cannot be presented by anyother religion or ruler of anyother faith. How much particular was he in the observance of the Islamic injunctions in his foreign dealings can be judged from the following example. During his visit to the Church of the Resurrection at Jerusalem the hour of the prayer approached. The Patriarch bade him to offer his prayer there but he categorically refused and prayed on the steps of the Church of Constantine, saying, "for had I done so, the Muslims in a future age might have infringed the treaty, under colour of imitating my example."[8] He strictly believed in the religious freedom of the non-Muslims. In one of the documents he wrote to Abu Ubaida, the commander of the Syrian army, as follows:

"And as for the procession of the cross in their feasts, do not prevent them therefrom outside the city, if it is without banners and standards, once a year, as they have requested you. As for the inside of the city betwixt the Muslims and their mosques, no crosses should appear."[9]

Whenever and wherever the Arabs founded their camp cities *(hirahs)* in the course of their conquest, first marked out the area of the mosque. They maintained their tribal identity. They showed that they did not like centralization. Consequently each clan had its own settlement, its mosques, markets and burial-ground. The result was the increase in the number of mosques with their magnificent structures and designs. During the reign of Walid b. Abdul Malik 'Damuscus shone with the white domes and towers of inumerable palaces and mosques. He erected for himself a lasting monument in the great mosque.' The erection of a mosque was a social obligation on the ruler. As Islam spread governors built

mosques in their respective provinces. The Muslims adopted all that was good in architecture. This is the reason that we see the impacts of the Byzantines, Copts, Greeks, Persians and Budhists in the Muslim architecture. They took minarets from the Byzantines; pillars from the Goths; an unformed shape of domes from the Budhists; mosaics and arabesque from the Persians and the Chinese Turks. They altered them according to their requirements and made them a part of their architecture. As Islam does not believe in territorialism, race and language therefore we see a mixture of all colours in the Muslim architecture. This very soul prevails upon the whole Muslim world.

The essential element of the mosque is an open court with arcades on one or more sides. Usually the mosque is a rectangular construction generally built of stones or bricks. The court is usually paved with enamelled bricks. Now a tendency has cropped up to sheath it in glistening patterened tiles. Sometimes trees and flower plants add to the beauty of their foliage to the ornamentation of the building. It symbolizes Paradise or at any rate an oasis. We know that the court of the Great Mosque of Cordova was planted with fruit trees. In its centre there is usually a large water tank where the worshippers perform their ablutions. It becomes easy for a large number of worshippers to perform ablutions as some water tanks are very large, e.g., the water tank of the Badshahi Mosque of Lahore is 50 feet per side. Some mosques have a large court. It is recorded on the annals of history that Timur intended that the Great Mosque of Bibi Khanum should be the largest mosque in the world. So its ground area was 548 by 358 feet with a court of 256 by 210 feet. The court of Ahmad Ibn Tulun Mosque measures 301 feet 10 inches per side. So it is square in shape. On the contrary, we know that the Al-Aqsa Mosque has no court at all and all the terrain, between it and the Dome of the Rock fulfills precisely that function. During the two centuries or so of the Seljuk rule, the court ceased to be a feature of the mosque. In compensation, a gallery was added to the facade. Its examples are the Aaeddin Mosque (1224 A. C.) in Nigde and the Ulu

Mosque (1302 A. C.) in Ermenak. Similarly the Jamia Masjid of Gulberga (South India) has no open courtyard as the whole stucture is entirely covered in by a roof. This Mosque was completed in 1367 A. C. Structurally the prayer halls of such mosques are supported by pillars which add to their beauty. Some mosques have a swarm of pillars, e.g.,the Adina Mosque has 1050 pillars. It was built by Ulugh Khan, Governor of Ala-ud-Din Khilji in 1300 A. C. The prayer hall of the Great Mosque of Cordova was covered with a forest of 850 pillars, each one composed of two columns.

Near the highly decorated entrance gate of the mosque there is a low barrier, a few inches high, which denotes the sacred part of the mosque. It is here that the worshippers remove their shoes, a custom dating from the reign of Umar Farooq (634–44 A. C.). But more certain is that it comes down from the second year after the Hijra of Muhammad (peace be upon him).

Al-Tabari (838–923 A. C.) is of the view that the caliph Walid bin Abdul Malik had issued orders that the new mosques should measure 200 by 200 cubits, therefore a square like the house it replaced.[10] With the passage of time it became customary to have arches supported by columns or other uprights. The court is often surrounded by galleries.

Usually the doors are covered with sheets of worked copper. They are sheltered by porches which are beautified with stucco or porcelain tiles. Now-a-days almost each city mosque has a palatial hall which has direct entrance only through narrow claustral piercing the three walls. These walls are decorated with fine tile panels depicting flowers and trees. Sometimes they are covered with mosaics and stucco carvings. Some mosques have more than one hall, e.g.,the Masjid-i-Jami of Isfahan has four prayer halls. They are inter-linked by the stories of *iwan-loggias.* In some mosques the roofs are flat covered with lead or green tiles. The flat-roofed mosques then assume various forms. The true or false vault is introduced. It is interesting to note that the roofs of the Neuji

Mosque of Beijing (China) are hanging. Crowning glory of the mosque construction lies in the shape and volume of its dome. First domical mosque was the Mosque of Umar at Jerusalem, built in 687 A. C., although such mosques were not commonly built about 13th century.[11] Now it has become a fashion to have one or several domes.[12] Some domes are of huge structure as the dome of the Great Mosque of Bibi Khanum measured 59 feet in diameter with its summit 131 feet above the floor. The diameter of the dome of the Blue Mosque of Constantinople is 77 feet which reaches 141 feet at its highest point. The great triple domes of the Badshahi Mosque of Lahore are in their way superb examples of impressive design and workmanship. The Mosque of Bibi Mardun of Toledo has nine small ribbed cupolas, each different from the others. Whereas the Eski Mosque of Edrine has nine cupolas in three different types. The Great Mosque of Bibi Khanum has 288 cupolas. In the Mosque at Gulberga (South India) there are sixty eight bays roofed by a cupola besides a high and large dome.

The first architectural requisite of every mosque is the niche or arch which determines the spiritual axis of the mosque. It points with mathematical precision to the sacred pile. It indicates the direction of the Ka'aba which is the *Qibla* of the Muslim *Ummah*. At first the Muslims used to say their prayers facing towards Jerusalem but in Rajb 2 A. H. the *Qibla* was changed to Mecca.[13] It meant no localization of God. As the *Qibla* is the great 'sacrament' of unity for the Muslims therefore on that radius every mosque is constructed. It is also a geographical expression of allegiance. It symbolizes commitment to a set doctrines and ideological demands. To miss or ignore the *Qibla* is to destroy the prayer. Here the *Imam* stands whom the others follow while saying their prayer in congregation. Thus they follow the lessons of fraternity, discipline and social justice. It is interesting to note that the first *pucca mihrab* was built by Musalma bin Mukhlad during Muawiya's caliphate in the mosque of Amr bin al-Aas in Egypt while making an extension in the mosque. But the historians like Ibn al-Afif (13th century), al-Maqrizi (died

1442 A. C.), Ibn Taghribirdi (died 1456 A. C.) and as-Sayouti (died 1505 A. C.), agree that the first *mihrab* was built by Umar bin Abdul Aziz, the governor of Medina, who conducted the works at the Mosque of the Holy Prophet. There are many shapes of arch-pointed ogival and keel arch. The keel arch was introduced in Egypt during the 12th century, in the mosques of al-Aqmar, al-Salih Tala'i and al-Azhar. But during the mid of the 13th century the architects of the Mosque of Baybars I switched over to the pointed ogival arch. In the Turkish mosques the keel arch was used very little.

The *mihrab* is generally semicircular with fluted roof and decorated with calligraphic inscriptions. It is usually situated in a covered sanctuary. This apisdiole is more or less the result of indigenous workmanship. It is richly ornamented with marble, mosaics, stucco carvings or tiles. Sometimes the decoration extends to the entire wall around it and anointed with perfumes. Gradually the architects raised a cupola immediately before it. Such cupolas were to be built in all sorts of sizes, heights, complexities, and materials – wood, brick and stone. Writing about 1225 A. C. al-Yaqut (1179-1229 A. C.) pronounced Great Mosque of Damuscus, built by Walid bin Abdul Malik, to be the most beautiful construction in the world. There is a real feeling of artistic enthusiasm in the description by Ibn Jubair (1145–1217 A. C.) dating from slightly earlier: "This blessed mosque was entirely adorned, outside as well as inside, with gilded mosaics and arrayed with the richest ornaments of a marvelous art..... Its *mihrab* is one of the wonders of Islam for its beauty and the rare excellence of its decorations; it sparkels all over with gold..... The *Qibla* of this blessed mosque, the three cupolas adjoining it, the brilliant light shed through the gilded and polychromed grilled windows, the sunbeams that stream down to become transformed into reflections of diverse colours dazzling the eye with their iridescent rays, all this stretching across the entire south wall to reform a marvelous ensemble that defies descriptions: no words can match even a

tiny part of the effect its form makes on the mind of the visitor."[14]

Great Mosque of Damuscus was taken as model for most of the great mosques of the Near East, notably in Harran, Rusafe, Aleppo and Harna. Its aisles run parallel to the *Qibla* wall crossed by an axial nave, a cupola preceding the *mihrab*, and porticoes around a very large court containing a small octagonal building. Prominent among such Cairo mosques are the Salih Tala'i mosque (1160 A. C.), Baybars mosque (1266 A. C.), Maridani mosque (1340 A. C.), al-Mahmudi Mu'ayyad mosque (1415-20 A. C.) and Yahya Zayn al-Din mosque (1448 A. C.). The *mihrab* of the Great Mosque of Cordova is an unique construction. It is a true and proper separate room behind its arch with mosaics. It is decorated with flawless marble reliefs and it reposes like a gem within its casket. Its incised and gilded stuccoes make it marvellous.

Some mosques have several *mihrabs* because, generally there are multi-storied mosques. The additional *mihrabs* are always smaller than the central niche. In the Great Mosque of Damuscus three additional and much smaller *mihrabs* open into the *Qibla* wall. Among several other examples one is the Atala Mosque of Jaunpur (India) which was erected in 1408 A. C. by Ibrahim Lodi (1517-26 A. C.). Its lowest compartment has three *mihrabs*. The second stage is composed of eight decorated arches, four of them are squinches bridging across the angles.

Mathematics has exerted a great influence on the Muslim art of architecture. It can be observed in the construction of *mihrabs*. "How the original parallel lines of the frontal art of niche appear, in later times, as the peripheries of two circles with superimposed centres. The stereotyped structural parts of the frontal arch which is pointed towards a centre lying along a line joining the two upper ends of the supporting columns, became in later times a point lying midway between the centres of the two constituent circular arches."[15] Similarly the Moti Masjid of Delhi, built in 1654

A. C., is a matchless example of the 'felicitous proportioning of the arcades in the facade the skilfull contrasting of these with the colonnades of the cloisters and arched entrances, the delicate shape and melodic disposition of kiosks over the parapet, the subtle effect produced by raising the central dome on its drum, and above all in the flawless nature of the material, all of which have combined to give this building an appearance of rare and moving beauty.' [16] In such a proportion and balance this mosque really seems to be a pearl. Whatever the reason may be a majority of the earliest mosques was square in plan. The mosques of Kufa, Baghdad, Harran and Cairo were all square.

The *minbar* (pulpit) is usually set at right angles to the mosque wall on the right side of the *mihrab*. It is approached by steps. The Holy Prophet ascended the pulpit for the first time on a Friday and delivered the Friday sermon. In the beginning there was no *minbar* and he leaned against one of the palm trunks of the mosque. It was only two years before his death that the *minbar* was introduced. It was a platform of a wooden erection two yards high, with two steps, each a yard high, and a flat surface of one yard which was square-shaped. The Holy Prophet invested it with great sanctity. All oaths regarding disputed rights were taken close by it. Under the Pious Caliphs the significance of the mosque for the State was embodied in the *minbar*. Here the installation of the Caliph used to take place. After the death of the Holy Prophet, Abu Bakr ascended the *minbar* and delivered an address. After this oath-taking ceremony he assumed the leadership of the Muslims. It was the same with the other Pious Caliphs.

The antique *minbar* of the Holy Mosque of the Ka'aba was a wooden erection mounted on wheels.[18] The second mosque with a *minbar* was erected by Amr bin al-Aas in Egypt. The Caliph Muawiya had the armchair raised higher by setting it on a base of abony with six steps. It was in the reign of Marwan II (132 A. H./749 A. C.) that the general use of *minbar* came into practice. Under the Umayyads it grew

into a ladder of nine steps, the lowest of which surmounted by an arch.[19] The movable pulpits were, during the week pushed back against the wall of the *Qibla* and were pulled into the place for the celebration of the ritual prayer. As the time lapsed fixed pulpits were introduced. These were erected of wooden, stone or marble. Special artistic tendencies were developed in the meanwhile. Some *minbars* were most aesthetically and constructionally competent manifestation of architecture. The *minbar* of the Great Mosque of Kairouan is a magnificent specimen in carved wood. The Holy Prophet held a javelin in his hand while delivering a *khutbah*. In time it was replaced by a sabre. During the 19th century it was replaced by a wooden facsimile. The Turks, also, used a bow as an insignia of command. There was, also, a custom to adorn the *minbar* with a green standard under the Umayyads, black under the Abbasides.

The *minbar* is occupied only by the *khatib* either on Fridays or *Eids*. It means that it is a 'place of authoritative declaration of allegiance.' As there is no clergy in Islam the *minbar* became the symbol of political, military and financial powers too. It is true that the large strides have been taken in the modernization of curricula, buildings and student conditions, but it takes a longer time and patience to modernize the prepossessions. So the mosque pulpit still tends to be a mirror of the minds of its occupants and in turn of the pattern of their education.[20]

Minarets are, also, a special feature of the mosque. After the adoption of towers in Medina, they became the minarets without which one can scarcely imagine a mosque. Generally they contain stairs. There are, also, minarets with external staircase winding round them e.g., mosques of Samarra and Ibn Tulun. The minarets contribute much to the picturesqueness of the mosque. They become more graceful and 'show delicate articulations and gradations tapering from the square to the polygon and cylinder with skilfull use of "stalactite" or pendentive treatment of angles and transitions and support for the balconies. They are crowned by a gallery and

before the invention of loudspeakers the *muezzin* used to call for prayer from there. They play an important role of communication between interior and exterior space. They make it a 'symbolic form designating the intercommunication of two spaces and two worlds' as some minarets are very tall, e.g., the minaret of the Mosque of Hassan (Rabat) culminates at a height of 262½ feet.

Some mosques have only a single minaret as the Masjid-i-Pa.Minar of Zaware (Iran, 1068 A. C.) and the Kalayan Masjid of Bukhara (1127-29 A. C.). But large mosques have several minarets usually placed at their corners. The Blue Mosque of Constantinople has six minarets. Four of them have three balconies, each above the corners of the prayer hall, two with two balconies each at the north corner of the court. The minarets are found in mosques of the later Saracenic style. Their shape, decoration and the materials used vary from country to country. Both bricks and stones are used in their construction with tiles and mirrors. Similarly sometimes they are 'ornamented by blind arches with delicate little pillars, and by windows, loggias and lisenas; while the terminal turrets are enlivened by a lining of many-coloured faience.' In 11th and 12th centuries elaborate minarets were built in Egypt, Syria and in the West. Prominent examples of square minarets are those of Walid's Great Mosques of Damuscus and Medina, Bishr at Kairouan and Mosque of Hakim. They contained rooms that could be used as dwellings. In Iran and Turkey they are cylindrical in shape. The mosques built in Islamabad have, also, cylindrical minarets. The Iranian minaret rises from a square or octagonal base and culminates in a balcony capped by a roof and a small cupola. Even the minarets of Cairo were to have all sorts of direct ancestors: square bases from Syria, cylindrical towers and polygonal shafts from Iran, minaret balconies support on stalactites from Anatolia and the shape of the window from elsewhere. The Moors managed to make minaret towers of imposing massiveness at Masura of proud splendour in Marrkesh: the Hassan tower in Rabat, and the Giralda of Seville, noted for its unexcelled grace and elegance.[21] Under the Almorvaids was built the

Great Mosque (1135-38 A. C.) which shows the advance the Moors made in the domain of architecture. The round columns are replaced by quadrangular pillars and the horseshoe by cusp arches.[22]

Gradually another element appeared in the mosque, i.e., the *maqsura*. The Holy Prophet did not place any barrier between himself and the Muslims. The first Caliphs, also, practised the same thing. But unfortunately Umar Farooq, Usman and Ali were assassinated. Amir Muawiya was, also, assaulted but he escaped. After his recovery he erected the first *maqsura*. In the later times in the Turkish mosques the *maqsura* was replaced by a gallery reserved for the rulers and their intimates. "It is remarkable that the *maqsura* has no religious importance rather it shows a social hierarchy among the faithful."

The *Iwan* is a hall with one side open. 'It was Iran that was to make an almost exclusive use of the *Iwan* in a very original and totally different way. It was to serve as three dimensional module for earlier facade as well as for those facing the court in the madrasas and madrasa-mosques.' In the mosques of Egypt, the *Iwan* was not to play such an important part as it had in Iran. The name *liwan* simply came to be applied to the entire prayer hall. Then a new custom arose to erect a monumental portal in front of the mosque. The portals of the Iranian mosques and madrasas enclose a huge keel arch which is very deep. Credit goes to the Iraninas for introducing the *pishtaq* which is a huge rectangular portal framing a recessed porch within a keel arch. In Egypt and Syria the proportions of the portal itself were completely altered. In Turkey, the portals are always centred in the middle of the main facade while in Cairo the composition is exactly opposite of it. 'The huge portal looks like a triumphal arch extending a splendid and pressing welcome into the mosque.' The Iranians, also, develped a system of successive squinches called *muqarnas*. During the 12th and 13th centuries they were being used in the Syrian and the Seljuk mos-

ques. In Anatolia the *muqarnas* are of triangle in shape subsequently they do not extend upward with the amplitude one sees in Egypt. On the political and social plane such portals were, also, a visual translation of the grandiose idea of themselves that the princes who built them wished to impose upon their subjects.[23]

Adjoining the mosques are latrines with running water and special installations for performing ablutions.

There is an enormous difference between a city mosque and a village mosque. The former speaks of a bourgeois conception of wordly prestige and grandeur. Marble is luxuriously used in it. Its hall is large and it is colonnaded around all the sides. Generally crystal chandeliers hang from its ceilling. The entire building is faced in colourful tiles with white, black and gold motifs. On the contrary, a village mosque is simple but well built, well white-washed and well-swept. It is generally dwarfed by an enormous tree which provides protection from the scorching sun. It has, usually, no minarets and consequently the *adhan* is delivered at the door of the mosque. Friday prayers are not held in a village mosque.

A mosque is a spiritual centre of the Muslims where they assemble five times a day for worship. It is narrated by Usman that the Holy Prophet said, "Who builds a Mosque for Allah, He will construct an abode for him in the Paradise."[24] Abu Huraira reported that the Holy Prophet said, "The portions of land that are dearest to Allah are the mosques and the parts most hateful to Allah are the markets."[25] As the Muslims subjugated different lands it became necessary to provide mosques for the soldiers. In the beginning it used to be an open space fenced in with a palmy reed which could be transported when the army moved. Afterwards the area was determined by four arrows shot from a central point and a ditch around the space thus defined. With the lapse of time covered colonnades were erected around the open space. Anyhow it should be borne in mind that whether a mosque exists or not the very place where God is faithfully worshipped

is equally pure. Because the theme of the prayer is always self-humiliation, the glorification of the Giver of all good, and reliance on His mercy.[26] "It is one of the glories of Islam tha 'ts temples are not made with hands, and that its ceremonies can be performed anywhere upon God's earth or under His heaven."[27] The only condition is that he must direct himself towards the Ka'aba and make the prayer ritual ablutions to purify himself in order to pray. During the 13 years of Muhammad's stay in Mecca *Baytul Muqaddas* (Jerusalem) served as the *Qibla*. It continued to be the *Qibla* even after his *Hijrat*. But after 17 months of the *Hijrat* the *Qibla* was changed over to *Masjid al-Haram* in Mecca and a Divine injunction was revealed to this effect.[28] 'This change of direction during prayer has a deeper significance than might at first sight appear. It was really the beginning of the National Life of Islam: it established the Ka'aba at Mecca as a religious centre for all the Muslim people, just as from time immemorial it had been a place of pilgrimage for all the tribes of Arabia.'

The mosque is the best place in the world therefore no worldly proceedings are allowed to be conducted there except relating to the welfare of the Muslim community. It is obligatory for a Muslim to let his right foot first of all enter the mosque. The Holy Prohet would say when he entered the mosque: "I seek refuge in God, the Magnificent, in His Glorious Self, and in His Eternal Dominion, from Satan the Outcast." Sometimes he would pray: "In the name of God, Blessings and peace be upon the Messenger of God! My Lord! Forgive me my sins, and open unto me the gates of Thy mercy!" He would say when he came forth from the mosque. "O God! Behold, I beg of Thee Thy bounty." On some occasions he would say in these words: "In the name of God, Blessings and peace be upon the Messenger of God! My Lord! Forgive my sins, and open unto me the doors of Thy bounty!" He hated images sternly. Every mosque in the world bears witness to this effect. According to the chronicles when Qutub-ud-Din Aibek entered Delhi, its vicinity was freed from idols and idol-worship and then the mosques were raised.[29] An-

other factor essential for the construction of a mosque is the simplicity which has been stressed upon in these words: "I have not commanded to raise the mosques high."[30] To this Ibn Abbas adds: "You will surely adorn them as the Jews and the Christians adorn their places of worship."'The Apostle has been reported to have said, "The hour of doom *(al-sa'ah)* will not come till people vie with one another in (the building of) mosques."[31] We know that the mosque of the Holy Prophet was of simple construction. It was made of unbacked bricks. Its roof was covered with palm-leaves. People used to prostrate on the mudy floor during the rains. All the mosques built during the reign of Umar Farooq in Basra, Kufa, Fustat, Mada'in, Damuscus and Jerusalem were of simple structure.

It was during the reign of Walid bin Abdul Malik that the mosques were built massively of stone and with luxurious decoration. The major portion of the courtyard was now roofed and a solid enclosing wall was also built. It was designed solely to isolate the interior space from the world outside. Luxuriousness and ostentation in mosques became the salient features of the mosque. To keep out pack animals Umar bin Abdul Aziz (717-20 A. C.) proposed to hang chains across the entrance because at that time the mosques were not provided with doors of any sort. Generally the Muslims adopted the architecture in vogue in each land and made use of the local craftsmen. A ceaseless architectural activity began which was fine and at the same time admirable. The erection of a mosque has had been the task of the rulers, administrators, notables and public. We see that the Moorish School produced the huge mosques at Cordova (built 8th– 10th centuries). The Persian mosques are characterized by pointed bulbous domes and gorgeous tile decoration. The Turkish School converted the Byzantine architecture to the Islamic values. It is examplified by the Mosque of Sulaiman at Constantinople. It was built during the years 1550– 57 A. C. by the great architect Sinan.

During the 11th and 12th centuries Egypt became the centre of architectural activities where a distinctive tomb

mosque was developed. The feature of a great dome was introduced by Saladin's successors, e.g., the dome of the tomb-mosque of Al-Shafiy in the Karafa. According to S. Khuda Bakhsh the Mamluks were dome-builders *par excellence*.[32] The Mamluke mosques are indeed among the most beautiful Muslim buildings of pure architectural aesthetics. They gave the local architects a free hand in the development of mosques. On the contrary, in Syria the Zangiah and Artukids were satisfied with classical architecture. The Seljuks brought with them the typical architecture. The mosques of the Ottoman Turkey rank among the finest achievements of the Muslims, or indeed, world architecture. The Ottomans introduced a new type of basilican mosque. Its example is the Sultan Orhan Mosque (1339–40 A. C.) of Bursa. Constantinople was the gem of jewel of the Ottoman mosques. It was 'dream in the hearts of the Crusaders, thorn in the hearts of Pope, obsession in the hearts of Tsars, jewel-of jewels in the hearts of Sultans, lodestone of mastery in the hearts of novelists.....end of the vision for Alexander the Great, whose sarcophagus is still there.' The Indian School retained bulbous domes and round minarets of the Persian School with the deviation that stone and marble were used for exteriors. There are mosques with "battering walls and pointed arch with spear-head fringe of the early Tughlaqs, the arch - lintel - bracket combination of Firuze, the 'boat-keel' dome and pyramidal roof of the Lodis, besides several other structural practice and decorative motifs. Under the Mughals were built such magnificent mosques as Pearl Mosque at Agra. From Persian and Greek buildings were collected, and, without regard to uniformity or size, were utilized in the Formulation of arcades.[33] In the words of the Emperor Baber (1526–1530 A. C.). "Whatever work a man took up he aimed and aspired to bring it perfection." So how could the descendants of the such great people do imperfect works! The number and arrangement of the columns in a mosque now assume importance. Thus the number of columns in the Amr-Mosque must have been more numerous than the number of days in the year[34]. In recent years the greatest activity in building new mosques has been in Turkey, Indonesia and Pakistan. Steps have been taken towards emancipation from traditions and a

fresh career has been started in this regard. Now-a-days a large number of mosques reflect in architecture and decoration much more the qualities that the Greeks would associate such an edifice and would embody in its ground plan, proportion, construction and decoration. Here it seems appropriate to mention the Muslim Masjid of Lahore in which the prayer hall, court and water tank all are located on the first floor. On the ground floor are shops and dispensary.

The enormous symbolic and practical importance of the mosque makes it both signs of the *Ummah* and the rulers. We see that the people do the same as do their rulers. After the conquest of Mithra, Sultan Mahmood erected a mosque at Ghazna. Only marble was used in its erection. It came to be known as *Urus-i-Falk.* His nobles, in his imitation, raised several mosques.

Sometimes a mosque or a part of it is known by the name of some important personality for one or the other reason. For example the cloister of the Great Mosque of Damuscus is still called *the Zawiah of Imam Ghazzali* as he had lectured over there. The Wazir Khan Mosque of Lahore is known by the name of its founder as the following chronograms inscribed on the portal of the mosque show:

تاریخ ایں بنای چو پرسیدم از خرد
گفتا بگو کہ بانیِ مسجد وزیر خان

(When I asked of reason the date of its foundation, it answered: Say the founder of this mosque is Wazir Khan).

The Muslims had penetrated into the sea-coast of Bombay and Sind during the reign of Umar Farooq. It was in the time of Walid bin Abdul Malik that Muhammad bin Qasim conquered Sind in the beginning of the eighth century. The provincial government at Basra earmarked a large sum for him to build mosques throughout the subjugated territory. It

was due to the religious tolerance of the Muslims that even the non-Muslims showed respect to the mosques. It is narrated that when the Hindus recaptured Sindan, they left the local mosque in the possesion of the Muslim population which did not vacate the region. The Muslims could hold their Friday service and even pray for the Caliph.[35]

In 750 A.C. the Abbasides defeated the Ummayyads and celebrated their triumph by a general massacre. Luckily a grandson of the Caliph Hisham, Abdul Rehman bin Muawiya, succeeded to escape to Spain. After five years of wandering adventure he occupied Seville and made himself master of the capital. The importance of the mosque can be judged by this incident that on the same evening he presided, as Governor of Spain, over the citizens assembled for public worship in the Great Mosque.

Al-Mansur, the second Abbaside Caliph, laid the foundation of the city of Baghdad. It was circular in shape and surrounded by double walls. The palace stood in the centre with the chief mosque adjacent to it. He erected several mosques. One of them was close by the palace of Al-Zahab. Its size was half than the palace, i.e., 200 by 200 yards. Its roof and pillars were wooden. When Harun-ur-Rashid ascended the throne he ordered to rebuild it with bricks and limestone. Al-Mutazid b'Illah, the sixteenth Caliph of the House of Abbas, made an extension in the mosque by demolishing the palace and incorporating its area into it.

It was the daily routine of al-Mansur (754–75 A. C.) that after the evening prayer, he listened to the dispatches of the day. He took counsel with his ministers and then retired to rest when one-third of the night was spent. He slept a very little, and arose early for the morning prayer. Throughout the Abbasid Caliphate almost each Caliph erected at least one magnificent mosque in the capital. After the return of the Caliphate from Samarra, al-Mamun (813–33 A. C.) erected the great mosque of the palace *(Jami-al-Kasr)*. It was surrounded by two other palaces, namely the *Firdus*, upstream

and the *Taj,* downstream. As the Abbaside Caliphate was despotic therefore the secret agencies of the Caliph kept a very close watch on the leaders of the mosques. Once Tahir bin Hussain prayed in his Friday *khutba* for the welfare of the *Ummah* instead of the Caliph. The incharge of the Secret Service of that province, immediately, informed the Caliph through the incharge of the Postal Service. The Abbaside Baghdad had sixty thousand public baths *(hamams)* and each *hamam* had five mosques. It means that Baghdad had three lac mosques. If we suppose that five persons performed their prayers in each mosque then the total population of Baghdad was fifteen lacs. These mosques, also, provided shelters to the fugitives at the time of the Crusades (498 A. H/ 1104 A. C.). An annalist has written about the 10th century Cordova in these words: "The city extended twenty-four miles one way and six on the other, and the whole space was occupied by houses, palaces, mosques and gardens along the banks of the Guadalquiver." Syed Amir Ali adds that beyond the city walls stretched the suburbs, divided into twenty-seven quarters, inhabited a thriving population. In each division there were mosques, markets and baths adequate.....[36]

Whenever Sultan Tughril Beg, the founder of the Seljuk dynasty, took a city he erected a mosque and a school in commemoration of his victory.[37] He had given the orders for public imprecation on heretics from the pulpits of the mosques. The Sultan himself professed the Hanafite orthodoxy but his vizier Abu Nasar Mansoor Kunduri was a Mu'tazalite. He included the Asha'rites in the imprecation and started a persecution of the most prominent *Imams* and doctors among the disciples of al-Asha'ri.[38] To erect the mosques was a practice with every religious-minded ruler. During the reign of Malik Shah the cities were adorned with colleges, hospitals, mosques and palaces. Isfahan under the rule of Shah Abbas was an enclosed city within mud brick walls and it held some six lac people and 162 mosques and 48 religious colleges.[39] Same was the practice with Sultan Mahmood (1000-30 A.C.) of Ghazna. When he returned to Ghazna after the conquest of Kanuj in 409 A. H. he ordered for the construction of a

Jamia Masjid and a madrasa. When Sultan Muhammad Tughlaq (1325–51 A. C.) laid the foundation stone of a Khurramabad a mosque and a madrasa were erected within the walls of the fort.

Ibn Batutah (1304–78 A. C.), who visited coast towns in China towards the middle of the 14th century, reported that: "In every town there is a special quarter for the Muslism inhabited solely by them, where they have mosques, they are honoured and respected by the Chinese."[40] They strictly followed their religious injunctions. No one could dwell among them who did not visit the mosque. Their mosques were built conforming to the Chinese architecture. Although they enjoyed religious freedom yet every mosque was obliged by law to have a tablet to the emperor, with the inscription on it, 'The Emperor, the Immortal, may he live for ever."[41]

The new-converts to Islam were more enthusiastic regarding the erection of mosques. It was about 1501 A. C. that the Raja Pra Ong Mahawangsa of Malay archipelago accepted Islam on the invitation of a learned Arab named Sheykh Abd Allah. His name was changed to Sultan Muzlaf al-Shah. He built mosques wherever the population was considerable and directed that to each mosque should be attached forty-four of the inhabitants at least as a settled congregation, for a smaller number would have been few for the duties of religion. So mosques were erected and great drums were attached to them to be beaten to call the people to prayer on Fridays.[42]

At this juncture, it seems appropriate to refer to the Emperor Akbar and his *Din-i-Ilahi.* It was neither beneficial for the Muslims nor for the Hindus. It, simply, added to the intellectual, moral and sectarian confusion. According to Sir Wolseley Haig, "During his last days, Akbar, had started victimising the Muslims and destroying the mosques."[43]

In the beginning of the Islamic history, the State used to make arrangements for the management of the Mosques. But with the conception of separation between religion and poli-

tics, downfall of the Muslims in certain lands and the lost of State interest in administering the mosques, the local communities themselves devolved upon this responsibility.

A mosque generally has a staff consisting of a *mutawalli* an *Imam*, a *khatib* and a *muezzin*.

A *mutawalli* or trustee is charged with the management of a mosque by those who endowed the mosque. He is, also, known as *Nazir or* warden. He is a salaried person if he was not the founder himself. The administration of the mosques and *madrasas* founded during the Mamluke period was to remain in the hands of the descendants of the founder. During the Mughal period many mosques were under the system of *mutawalliship*, e.g., the Wazir Khan Mosque had a *mutawalli*. His descendants functioned as *mutawallis* in the years to come. The *mutawalli* 'may function either singly or with a board of some members of the congregation.' He has the right to appoint the *Imam* but he cannot prohibit anyone to enter the mosque on account of sectarian differences. He can dismiss the *Imam* if he feels that he is not doing justice with his job.

The *Imam* is the main functionary in each mosque. He leads the prayers at the prescribed times including the congregational prayers. *Imam* is an Arabic word and it answers to the Latin Antites. It signifies to aim at or to follow after. It means an exampler or one whose example ought to be immitated. In this sense it is applied to Muhammad (peace be upon him) and Pious Caliphs in civil and religious matters. It is, also, applied to the heads of the four orthodox sects, namely; the Hanafi, the Shafi, the Maliki and the Hanabli.

During his life Muhammad (peace be upon him) led the prayers himself except a few days of his serious illness. He, also, appointed his different Companions throughout the State to lead prayers. An *Imam* is expected to be a man of sterling character piety and learning. There is no clergy in Islam therefore it is not obligatory that he should also per-

form such functions as that of a priest in Christianity – e.g; a newly-born babe is baptised by him. The office of the *Imam* is not in 'any sense a sacerdotal one. He is not being set apart with any ceremony, as is the case of a Christian presbyter, nor the office being hereditary, as in the case of the Hindu Brahmins. The position of *Imam* in this sense is not unlike the *shaliach*, or *legatus*, of the Jewish synagogue, who acted as the delegate of the congregation, and was the chief reader of prayers in their name.' [44] In Islam any Muslim can lead the prayers, provided he is a pious man; even though he may not be an *alim*. The Muslim community does not need a mediation to obtain forgiveness for his sins because every Muslim can go directly to God for a remission of his sins. There was a time when *Imam* used to practise any profession in his private life. Although the practice has been changed now-a-days and the *Imam* is generally paid for his services from the mosque's endowment fund. This practice of having paid *Imams* is to a very large extent responsible for the degeneration of the Muslims.' The first and foremost condition is his learning so that he should impart true knowledge of Islam to his co-religionists. Abu Masud al-Ansari says that the Holy Prophet said: "Let him act as *Imam* to a congregation who knows the Quran thoroughly; and if all present should be equal in that respect, then let him perform who is best informed in the rules of prayer; and if they are equal in this respect also, let him act as *Imam* who has fled for the sake of Islam; and if equal in this likewise, let that person act who is oldest; but the governed must not act as *Imam* to the governor." Similarly it was said that: "Those who are well-grounded in knowledge and possess the greatest excellence are most entitled to *imamah* or the leadership of prayer."[45] Accordingly the Holy Prophet, on his death-bed, appointed Abu Bakr to lead the prayers in his place.

Anyone else can lead the prayer during the absence of the *Imam*. Even a woman can lead the prayer while men followed her though it was in her own house.[46] A'ishah and Umm-i-Salma are reported as leading obligatory and *tarawih*

prayer for women.[47] Abu Hurairah reports that the Holy Prophet said: "When any of you acts as *Imam* to others, he must be concise in his prayers, because there are decrepit, aged, and sick persons amongst them, and when any one of you says his prayers alone, he may be as prefix as he pleases."

In the early days of Islam the *Imam* was also the leader of the community, politically and militarily. This was the practice during the reign of the Pious Caliphs. Even the governors enjoyed the same very position. During the Ummayyad reign (661–750 A. H.) Muawiya, Abdul Malik and Umar II presided over the Friday service and the daily prayers. But the others shrieked from their duty. Anyhow their presence was indispensable at the Friday service when he delivered the pontifical sermon. Usually, they wore white clothes with a pointed cap sometimes adorned with jewels. After prayers they used to deliver a sermon. Sometimes even the Caliph was represented by an important functionary of his court; as Yezid II (702–24 A. C.) was often represented by the chief of the body-guard (*Sahib-ush-Shurta*). Once Walid II (743–44 A. C.) 'sent to the Mosque, enveloped in his cloak, a beautiful lady of the *harem* with whom he had been entertaining himself, and who entered fully into the spirit of the joke, to preside at the Friday sevice in his stead.[48] Under the Ummayyads the governor or the chief *Qazi*, also, presided over the public prayers.[49]

The Abbaside Caliphs, with rare exceptions, attended and presided at the Friday service and often delivered the usual sermon themselves. The Caliph's *cortege* was usually impressive. Syed Amir Ali has drawn a colourful scene of such occasions.[50] Troops marched in front with banners flying, drums beating, and trumpets sounding, then followed the princes of the royal blood on splendidly caparisoned horses, and behind them came the Caliph on a milk-white horse, followed by his principal dignitaries. The rest of the body-guard brought up the rear. On these occasions he was dressed in a black or violet-coloured *kaba* reaching below the knees, with a shawl-girdle or jewelled belt round the waist, a rich

black mantle over the shoulder, and wearing a high-peaked hat called *kalansueh.* The *kalansueh* was usually ornamented with a single diamond of great value. The signet and staff of the Prophet was indispensable accompaniments. Generally a golden chain studded with gems hung round the neck, and the shoes had jewelled buckle. The *kaba*, which closely fitted the body, came below the knees and was worn open at the neck, showing the embroidered *khaftan* underneath. The sleeves were worn buttoned till Mustain set the fashion of wearing them loose; and his *kabas,* we are told, had sleeves three cubits wide.

In Central Asia, it is usual to set apart a learned man by binding the turban round his head, the act being performed by a leading scholar.

Every mosque has a *muezzin* who gives the call for prayers. Custom requires that he should have a sonorous voice. Bilal was the first *muezzin* in the history of Islam. A *muezzin* may be assigned some other menial duties as well such as cleansing the mosque. Sometimes there are one or two *muezzins,* someone to light lamps during the night and sweep and keep it clean.

The large mosques may have *khatibs* whose functions are to deliver the *khutbah* or formal sermon at the Friday congregational prayer. *Khutbah* is delivered acquainting them with the various injunctions of the Holy Quran and the precepts of the Holy Prophet. Its context is fixed——in addition to the praise of God and a blessing of the Holy Prophet, it must offer a prayer for the Muslim community, a recitation from the Holy Quran and an admonition to piety. Imam Abu Hanifa considered the recitation of the prayer and *khutbah* lawful and valid in any language.[51] Abu Yusuf and Muhammad (both are disciples of Abu Hanifa) hold that when a person does not know Arabic he may validly offer his devotions in any other language.

Now we come to *waqf*. It is a term which signifies the appropriation or dedication of property to charitable uses and the services of God. It has played an important role in the history of the mosque. The institution of *waqf* originated during the period of the Ummayyad Caliphate and spread rapidly throughout the Muslim world. It met a real social need for a longtime in the Muslim society. Properties were assigned in perpetuity for their maintenance by a ruler or sometimes by a wealthy private individual. The Abbaside Caliphs set up an endowment in the form of lands for the *Harmaen* and other mosques. Muqtadar b'Illah (908–32 A. C.) allotted several estates of Baghdad and Sawad, on the advice of Ali bin Isa, for the *Harmaen*. Thirteen thousand dinars were got from the estate of Baghdad and eighty thousand dinars from Sawad per annum. The whole amount was spent on the maintenance of the *Harmaen*.[52] The *waqf* provided funds for the repair and maintenance of the mosque, and also for the salaries of the staff attached to it. The *al-Aqsa* Mosque had 135 houses which supported the Mosque requirements of their rent. After the war of 1967, the Israelis demolished them.[53] Wazir Khan, the founder of the Wazir Khan Mosque of Lahore, allotted all the shops and houses on either side of the street extending from the Mosque to the Delhi Gate as *waqf* for the Mosque. The income of this *waqf*, together with that of the *sarae* and the baths close to the Delhi Gate, bequeathed permanently to support the Mosque and establishment attached to it. Similarly the Masjid Nila Gunbad of Lahore has several shops attached to it. Their rent meets out the maintenance requirements of the Mosque. So in the past the public *auqaf* were managed by a *nazir* or a *mutawalli* who generally received a salary for his services, if he was not a founder of the *waqf* himself. The administrators were men of high positions. Usually they were *qazis* who were particularly in charge of the madrasa trusts where they often used to teach. The *nazirs* (administrators) were, also, the incharge of the supplies of materials and appointed porters, sweepers, lamp cleaners, etc. Sometimes the Caliphs directly appointed *imams, khatibs* and even *muezzins* in the principal mosques. In far flung areas the princes or the *qazis* appointed such

functionaries.

In the Mughal India there were officials to look after the management of charitable endowments. The finance minister *(diwan)* looked after such revenues. The district judge *(sadr-kachari-i-sadarat)* issued cheques for stipends and daily allowances and passed bills for payment. There was an important department to look after the distribution of alms..... The officials of this department – *Amin, Darogha* and Mushrif – were appointed under the seal of *Mir-i-Saman.*

There are different rules regarding the erection and *waqf* of mosques. The objects of such an endowment must be of a perpetual nature. Immediately after the building of a mosque the right of an individual over it ceases when he allows even a single person to say his prayers in it. If a person appropriates land for building a mosque he cannot afterwards resume or sell it. According to Imam Yusuf, if the place where a mosque is situated should become deserted or inhabited, inasmush as there is no further use for the mosque still the property does not revert to the original owner and founder. Because once a mosque, always a mosque. But Imam Muhammad alleges that in such a case the land and the material again become the property of the founder or his heir. If any place is used, temporarily, for performing a prayer, it does not become a Mosque. It is generally that if a man makes a Mosque on the condition that he shall have an option, the *waqf* is lawful and the condition is void.

II

INSTITUTION OF PRAYER

The first thing Gabriel taught Muhammad (peace be upon him) was the prayer. In one of the earliest Sura[1] we read, "But those will prosper who purify themselves, and glorify the name of their Guardian-Lord, and (lift their hearts) in prayer."

The word *sala* means burnt. It signifies that through prayer an individual seeks to burn or kill the animal instinct within him. It signifies the liturgical form of worship, prescribed by the Holy Prophet. It is, indeed, the voice of faith. In the beginning the Muslims performed only the night prayer for fear of the infidels. This practice continued for three years. At that time there were no day prayers. After one year the compulsory night prayer was cancelled,[2] and two compulsory prayers were introduced – morning and evening prayers.[3] At that time each of these five compulsory prayers were only of two *Rakats.* At Medina the *Zuhr, Asr,* and *Isha* prayers were raised to four *Rak'ats* and Maghrib to only three. Now prayers are offered five times a day by all the Muslims, and the call of the *Muezzin,* before the daybreak, from a myriad mosques and minarets – 'Prayer is better than sleep, prayer is better than sleep' – is a living witness wherever the

Muslims dwell throughout the world. Life of a man begins with *adhan* and ends with prayer. It continues in the grave particularly in the case of the prophets.

"Prayer is the aspiration of the human soul towards God, common to every religion, from the rudest Fetishism to the most sublime Monotheism. By performing prayer man may be qualified to live eternal life, full of bliss, in a higher scale of existence. The Holy Quran repeatedly insists upon the performance of prayer.[4] The prayer is related to the deep nature and inner self of the universe. The Holy Quran considers this whole universe a living organism and every part of it likes to worhship.[5] Another angle of its comprehensiveness is that merely concentration of thought is not required for this nor oral thanksgiving is demanded. Rather the whole body, besides tongue, is busy in total submission while performing the prayer. And it is the complete system of worship. Prayer is the primary and last link of spiritual evolution. It has several other important advantages which become part and parcel of an individual's character. For example, when one performs his prayer five times a day the feeling of being clean and pious will emerge in his mind. And it is obtianed through ablution. Without any external effort he will inculcate this habit in him and avoid from being dirty. This was the cultural side of the prayer which made the introduction of splendid bath rooms and decorated *hamams* in Cordova and Baghdad in the beginning of the Islamic era. It attracted Europe and the people from that Continent who began to take baths and wear clean dress. It was a turning point in their cultural history because before this the clergymen maintained that the more one's external being was dirty the more his inner self was illuminated.

On the contrary, prayer is preceded by ablution.[6] It is described as "half of faith and the key of prayer."[7] Ablution

means that as the purification of heart is necessary similarly the body must be clean because both are closely related with one another. Discipline is created in life after performing prayer. To get up daily at proper time and perform prayers punctually after setting aside one's routine assignments is such a habit by which routine daily business is properly disciplined. "Washing them (organs)," remarks Dr.Muhammad Hamidullah, "regret for the past and resolution for not doing the same in the future, and all this by seeking help from God."[8]

Ablution is performed as follows and during this ceremony the worshipper usually recites some verses from the Holy Quran or some other prayers. The Holy Prophet would say before and after ablutions: "In the name of God the Beneficent, the Merciful. I bear witness that there is no deity save God. He is alone. He hath no partner. And I bear witness that Muhammad is His slave and His Messenger." After performing ablutions he would say, "O God! Make me of the penitents, and make me of the purified! "First of all the worshipper wahses his hands three times; then he rinses his mouth three times, throwing the water into it with his right hand. Then he throws water up his nostrils, with his right hand, snuffing it up at the same time, and then blow it out, compressing his nostrils with the thumb and finger of the left hand. This act is also performed three times. He then washes his face three times throwing up the water with both hands. He next washes his right hand and arm, as high as the elbow, as many times, causing the water to run along his arm from the palm of the hand to the elbows, and in the same manner, he washes the left. Then he draws his wetted right hand over the upper part of his head, raising his turban or cap with his left. If he has a beard, he then combs it with the wetted fingers of his right hand, holding his hand with the palm forwards, and passing the fingers through his beard from the throat upwards. He then puts the tips of his fore-fingers into his ears and twists them round, passing his thumbs at the same time round the back of the ears from the bottom upwards. Next, he wipes his neck with the back of the fingers of both

hands, making the ends of his fingers meet behind his neck, and then drawing them forward. Lastly, he washes his feet as high as the ankles, and passes his fingers between the toes."

If water is not available or it is injurious to health then the ablution may be performed with dust or sand in the above-mentioned manner. It is called *tayammum*.

The interval between *Fajar* and *Zuhar* is at least seven or eight hours. It is meant for worldly transactions. The modern world admits the wisdom underlying it. If the prayer is performed in its truest spirit then the individual and collective life is set on right path. The importance of offering prayers five times a day at appointed hours, particularly, increases in this age of psychological tension. Man has made extensive progress in different fields of life – in nature, sciences and space. His courage has helped him to reach the moon but still he is helpless in the hands of scientific culture. This culture has given birth to several new wishes. New requirements and demands have emerged in human mind. But to what an extent satisfaction and contentment have been managed for the oppressed Man ? To what an extent his burden has been lightened and psychological tension lowered ? Civilization, which is the product of science and technology, has no satisfactory answer to these questions. In this state of nervous tension when there is a new demand every moment which has perturbed the human soul, there is no better prize than prayer which provides satisfaction for us five times a day. Through prayer we seek a communion with God and forget a continued conflict pertubing our mind. Prayer is spoken of as *munajat or confidential intercourse* with God.[9] Self-development is attained through prayer. It is stressed upon in its call "come to prayer" and come to *Falah*.

Prayer is a reverential expression of the soul's sincerest desires. It is highest spiritual ascent . . .miraj. . . for a Muslim. It is through the prayer that one can ascend to the heights of moral and intellectual greatness. Five times a day throughout

the Muslim world the Muslims stop their worldly business and turn their faces toward the Ka'aba and stand and bow in silent communion with God. "Surely prayer keeps (one) away from indecency and evil."[10] Prayer is pregnant with a lesson of equality. We see that Islam stresses upon that all Muslims are equal. It is the one and the only truely democratic faith in the contemporary world which has fully succeeded in putting into practice its theories about the oneness of humanity. In the mosque all the Muslims, the lowest to the highest, kneel side by side and perform their prayers. Even a beggar in tottered rags can give the call for prayer and the Head of a State follows him. The type of democracy which Islam preaches is embodied five times a day in the mosque where all sorts of discriminations are abolished. Its force can be used for the unification of the human race. We see the lessons of fraternity, love and concord in the mosque in practice.

There are three aspects of the relation of a Man:

(a) Relation with God;

(b) Relation with the Apostle; and

(c) Relation with other human beings.

The prayer puts an end to arrogance and egoism through prostration. It elevates his position as a man. Prayer is not an end in itself. It is a means to an end. When a man goes into prostration Cowper's verse seems to be worth quoting:

And Satan trembles when he sees

The weakest saint upon his knees.

This elevation of the worshipper is through the Apostle. He sends blessings on the Apostle in his prayers. After performing his prayers he sends blessings on the whole world particularly on the Muslims by salutation to right and left. It is *du'a* which means petition or supplication addressed to God by

the supplicant. It means that he promises that in the practical life he would not dare to inflict injuries on anyone. The object of prayer is to pour forth one's soul in a brief but earnest supplicatory address. During this period he is most stripped of his worldly identities. It is in the mosque that he concentrates his mind on the Glorification of the Almighty. But observance of solemnity is the basic requisite for it. He should absorb in prayer and manifest the profoundest reverance and humility in every gesture. His soul is washed of impure ideas by prayer. Otherwise an unmindful prayer is not accepted and it does not escape punishment. "Woe to the praying ones who are heedless of their prayers."[11] Ayesha once asked the Holy Prophet about random looks in prayer. He replied: "That is a fraud which the devil practises in the prayer of a servant.[12]" One should not have any talk or return Salam in prayer. Abdulla bin Mas'ud is reported to have said: "We used to greet the Prophet while he was in prayer and he used to respond to us. When we returned from the Negus, we greeted him but he did not return it to us. We asked: O Messenger of Allah! We used to greet you in prayer and you to return it to us. He said: Verily there is concentration of mind in prayer."[13]

At another time the Holy Prophet said: Verily prayer is for reading the Holy Quran and for remembering Allah. So when you are therein, let it be your engagement.[14]

In the beginning, the worshippers, wherever they liked, used to go away in the midst of prayer and join it afterwards. This had been their practice for sometime. Once the Holy Prophet was performing the Friday prayer in the mosque. In due course the merchandise from Syria arrived there. Except a few worshippers all others left their prayer and ran away. At once the Revelation came:[15] "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: The (blessing) from Presence of God is better than any amusement or bargain! And God is the Best to provide (for all needs)."

Making of rows for a congregational prayer is a practice of creating discipline. After the first row the other rows are filled by gradation of ages. The elders stand in the first and the youngers behind them. When the *Imam* bows in the prostration, all bow down following him. If the *Imam* forgets at any point he has to openly admit by undoing it. It is a check on his unlimited authority.

There are three conditions of the validity of being a valid Muslim:

(a) To believe in God;

(b) To keep up prayers;[16]

(c) To serve the humanity.[17]

Prayer can be performed anywhere privately or publically. But the participation in the congregational prayer is desirable. Wherever one finds the hour of prayer he must execute it and that place is the *masjid*. The prayer needs no mosque rather it can be performed anywhere under the canopy of sky. But the Holy Prophet has said: "A prayer in congregation is twenty times superior to the prayer performed individually."[18] A prayer in common is a prayer in communication and communion with all the others. A prayer rug is not necessary to perform the prayer as it is generally understood. Actually it is the space that is significant. In some countries precious and beautiful carpets are used as prayer rugs in the mosques. And at *Eid* congregations some rich people use their own small rugs to perform their prayers. With the passage of time such a rug has become a powerful symbol and even instrument of holiness. It has a dual function: to provide a pure space to the worshipper and to indicate the orientation towards Mecca.

The prayer is performed in Arabic. It is incumbent, five times daily when the *Adhan*[19] calls, upon every Muslim in leisure or in business, in towns or in villages, in sea or in land, in peace or in war. Before performing the prayer external

impurities are washed by ablution. The prayer is not only a spiritual hymn, it is also a set of movements – three dimensions – standing, kneeling and prostration. Squence of movements denotes *rak'ah* (pl. *raka'at*) which make up a complete act of prayer. Each *rak'ah* consists of different movements with their appropriate recitations. They are just as the life is to the body.[20] They are:

(a) The prayer begins with the *Niyah,* which is said standing, with the hands on either sides:

"I have purposed to offer up to God only with a sincere heart this morning (or, as the case may be), with my face *Qibla*-wards, two (or, as the case may be) rak'ah prayers *Farz (Sunnah* or *Nafil).*"

(b) Then follows the *Takbir,* said with the thumbs touching the lobules of the ears and open hands on each side of the face. It is : "God is Most Great."

(c) The *Qiyam,* or standing position. The right hand placed upon the left, below the naval (the *Shafi'is,* and the two other orthodox sects, place their hands on their breasts, as also the *Wahhabis;* the *Shiahs* keep their hands on either side. In all the sects the women perform the *Qiyam* with their hands on their (breasts), and the eyes looking to the ground in self-abasement. During the *Qiyam* the *Subhan* is recited:

Holiness to Thee, O God!

And praise be to Thee!

Great is Thy name!

Great is Thy Greatness!

There is no deity but Thee!

The *Ta'awwuz,* or *A'uzbillah,* is then said as follows:

I seek refuge from God from cursed Satan.

After which the *Tasmiyah* is repeated:

In the name of God, the Compassionate, the Merciful.

Then follows the *Fatiha* which is the most essential part of the prayer. It must be repeated in each *rak'ah.* It is:

Praise be to God,
The Cherisher and Sustainer of the Worlds;
Most Gracious, Most Merciful;
Master of the Day of Judgement.
Thee do we worship,
And Thine aid we seek.
Show us the straight way;
The way of those on whom
Thou hast bestowed Thy Grace,
Those whose (portion)
Is not wrath,
And who go not astray. – Aameen.

By reciting the *Fatiha,* the worshipper praises God and shows his attitude by mind which keeps him steadfast in pleasures and sorrows. He promises to love all men to whatever creed they may belong. He promises to use his inner and outer faculties in a proper way. He seeks guidance in the straight path. He renders complete submission to God and seeks help from Him because He is the Controller of all means. Man is to struggle for peace and progress. He wishes to follow those who got the Divine favours and not those who had been the objects of the Divine displeasures;

(d) After this the worshipper can repeat as many chapters of the Holy Quran as he may wish; he should, at least, recite one long or two short verses. The following chapter is usually recited, nemely, the *Surat'l–Ikhlas*, or the 112th cahpter:

Say: He is God,

The One and Only;

God, the Eternal, Absolute;

He begetteth not,

Nor is He begotten;

And there is none

Like unto Him.

(e) Bowing from the hips before which the *Takbir-i-Ruku* is said:

God is Great!

(f) The *Tasbih-i-Ruku*, said in the same posture.

I extol the holiness of my Lord, the Great!

It is repeated three times.

(g) Straightening up which is called the *Qiyam-i-Sami Ullah* or *Tasmi*. In this *Qiyam* the hands are being placed on either side. The *Imam* says aloud this sentence:

God hears him who praises Him.

The people then respond in a low voice:

O Lord, Thou art praised.

(h) Then *Takbir-i-Sijdah* is said as the worshipper drops on his knees:

God is Great.

It is followed by the prostration which brings the worshipper's brow down to the earth, below the prayer mat on which he lays his forehead in the act of reverence. It is the highest degree of submission. In the prostration he recites:

I extol the holiness of my Lord, the most High!

I extol the holiness of my Lord, the most High!

I extol the holiness of my Lord, the most High!

(i) Sitting back on the haunches, placing the hands upon his thighs, he says the *Takbir-i-Jalsah:*

God is Great!

(j) A second prostration saying the *Takbir-i-Sijdah:*

God is Great!

(k) And then doing the prostration the *Tasbih-i-Sijdah* as before:

I extol the holiness of my Lord, the most High!

I extol the holiness of my Lord, the most High!

I extol the holiness of my Lord, the most High!

(1) Then if at the close of one *rak'ah,* he repeats the *Takbir* standing, when it is called *Takbir-i-Qiyam;* but at the end of two *rak'ahs,* and at the close of the prayer, he repeats it sitting, when it is called *Takbir-i-Qu'ud.* Here ends one *rak'ah.* The next *rak'ah* begins with the *Fatiha.* At the close of every two *rak'ahs* he recites the *Tah'yah,* which is said whilst kneeling upon the ground. His left foot bent under him he sits upon it, and places his hands

upon his knees and says:

> The adorations of the tongue are for God, and also the adorations of the body, and alms-giving!
> Peace be on thee, O Prophet, with mercy of God and His blessing!
> Peace be upon us and upon God's righteous servants!

(m) Then raising the first finger of the right hand he recites the *Tushuhhud:*

> I testify that there is no deity but God and I testify that Muhammad is the servant of God, and the messenger of God!

(n) Then blessings on the Holy Prophet and his descendants are recited sitting in the same posture:

> O God, have mercy on Muhammad and his descendants as Thou didst have mercy on Abraham and on his descendants. Thou art to be praised, and Thou art great. O God, bless Muhammad and his descendants! Thou art to be praised, and Thou art great!

(o) Then the *Du'a:*

> O God our Lord, give us the blessings of this life, and also the blessings of life everlasting. Save us from the torments of fire.

(p) He then closes with the *Salam.* He turns the head round to the left, he says:

> The peace and mercy of God be with you.

At the end of the whole prayer he raises his hands and offer up a *Munajat* or supplication. This usually consists of prayer selected from the Holy Quran or *Ahadith.*

The congregational service of Friday replaces the ordinary noon service.[21] Anyhow the regular noon-prayer remains obligatory for him who misses the congregational service of Friday. The Friday is shortened to two *rak'ats.* It has a wider circle of operation and brings together people of comparatively distant localities. It enhances the splendour of the day. Its special theme is the need for mutual contact in the Community for worship and understanding. On Friday in every week there is a local meeting in the central mosque of each local centre, it may be a village, or town, or ward of a big city. Its aim is the promotion of unity and cooperation among the Muslims. During the *Juma* Prayer the economic life is suspended. It (Friday Prayer) is performed in the presence of at least forty worshippers. Its another characteristic is that the *Imam* delivers a *khutba.* It covers all the aspects of life. It is the collective duty of the Muslims to ensure the celebration of the *Juma* Prayer with due solemnity. The worshippers are prohibited to go to the mosque at the eleventh hour when the prayer is going to be performed. Similarly they should not overstep the necks of men.

It is reported on the authority of Abu Huraira that the Messenger of Allah said, "On Friday the angels wait upon the door of the Mosque recording the people in accordance with their arrival and the parable of the first-comer is like the parable of one who sends a she-camel for sacrifice to Mecca; the man who follows him next is like one who sends a cow for sacrifice; next, a ram; next, a hen; and next, an egg. When the *Imam* comes out, they close up their records and listen to the Reminder."[22] Mu'sab was Muhammad's emissary at Medina. He wrote to him, "Every Friday when the sun passes the meridian, I lead a congregational service of prayer of the Muslims."[23] Before Apostle's migration to Medina Asad bin Zurara led the Friday prayer.[24]

It is remarkable that a large number of tribes embraced Islam rapidly. Their conversion made it necessary to take

precautionary measures against errors both in respect of creed and ritual of these newly converts. Accordingly Umar Farooq appointed teachers in different parts of the realm, to instruct the people in the teachings of the Holy Quran and the observances of the Islamic injunctions. Besides, magistrates were ordered to see that all people were regular in their attendance at public prayers, especially on Fridays and in the month of the *Ramadan.* In Kufa the State Treasurer was entrusted with this task.[25] During the Abbaside reign it was a common practice that the Caliph used to lead the prayer and deliver a *khutba* on Fridays and the two *Eids.* But at the other places he appointed *Imams* as his representatives to lead the congregational prayers.

The scene of prayer performance is very effective and leaves far-reaching results even on the spectators. Said bin Hasan, an Alexandarian Jew, embraced Islam in 1298 A. C., wrote that it was the sight of the Friday Prayer which made his conversion. During a severe illness he had a vision in which a voice bade him declare himself a Muslim. "And when I entered the mosque" (he goes on) "and saw the Muslims standing in rows like angels, I heard a voice speaking within me, 'This is the community whose coming was announced by the prophets (on whom the blessings and peace!)'; and when the preacher came forth clad in his black robe, a deep feeling of awe fell upon me..... and when he closed his sermon with the words, 'Verily God enjoineth justice and kindness and the giving of gifts to kinsfolk, and He forbiddeth wickedness and wrong and oppression. He warreth you: hapey ye will be mindful."[26] And when the prayer began, I was mightily uplifted, for the rows of the Muslims appeared to me like rows of angels, to whose prostrations and genuflactions God Almighty was revealing Himself, and I heard a voice within me saying, 'If God spake twice unto the people of Israel throughout the ages, verily He speaketh unto this community in every time of prayer.' and I was convinced in my mind that I had been created to be a Muslim."[27]

In brief, the prayer is a source to awaken the latent energies of the human soul. It is a source of strength to the weaker, too, who gets ray of hope from the Higher Power. Islam can rightly boast of the institution of prayer. It is why that it was said that, 'between a man and infidelity, there is the abandonement of prayer only." It is a system of training. Islam lays a great stress on congregational prayers. At different junctures of history the performance of prayer had been made compulsory. In this connection Ibn Batuta (1304–78 A. C.) may be cited. He says of the inhabitants of Khavarism – Khiva, that he 'never saw better bred or more liberal people, or those who were friendly to strangers. He especially approved of the whip hung up in every mosque to chastise those who absented themselves from prayer.[28]

III

CULTURAL ASPECT

Mosque always occupied a distinctive place in the educational and cultural activity of the Muslim Community. It was the abode of sober speculation, untiring instruction and steadfast piety. Apart from offering instruction in the Holy Quran, the *Ahadith* and other allied religious disciplines, it provided well-planned courses in arts, literature, humanities and the natural sciences. Education without religion has been considered an anomaly. Islam laid great stress on the acquisition of knowledge. The very first Revelation said:[1]

Proclaim! (or Read!)

In the name

Of thy Lord and Cherisher,

Who created———

Created man, out of

A (mere) clot

Of congealed blood.

Proclaim! And thy Lord

Is Most Bountiful,———

He Who taught

(The use of) the Pen,———

Taught man that

Which he knew not.

It is from the very start that the movement of literacy was started in Islam. The Holy Quran is replete with passages inviting the reader to study the phenomenon of nature around him. The Holy Quran bears testimony to the importance of knowledge:

(a) Verily, I am God: there is no god but I: so serve thou Me (only), and establish regular prayer for celebrating My praise.[2]

(b) Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition."[3]

(c) (We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.[4]

(d) .....And when you are told to rise up, rise up: God will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge, and God is well-acquainted with all you do.[5]

(e) And such are the Parables who set for mankind, but only those understand them who have knowledge.[6]

The Holy Prophet has highly commended the acquisition and imparting of knowledge. He said:[7]

(a) A learned man is as superior to a worshipper as the full

moon to stars.

(b) Acquire knowledge because he who acquires it in the way of the Lord performs an act of piety.

(c) Seek for science, even though it be in China.

(d) One learned man is harder on the devil than a thousand ignorant believers.

(e) He who concealeth his knowledge shall be reined with a birdle of fire on the Day of Resurrection.

(f) The wise are more exalted than those who pray. The latter hope to attain by prayer their own desires, the former learn themselves, that they may instruct the ignorant.

(g) The ink of the learned is as precious as the blood of the martyrs.

(h) He dieth not who taketh the learning.

(i) The learned men are the heirs of the Prophet.

(j) With knowledge the servant of God rises to the heights of goodness and to a noble positin.

(k) Seek knowledge from the cradle to the grave.

(l) There are two avaricious persons that are never satisfied. One of them in knowledge, the more he attains the more he desires; the other of the world; with the things of which he is never satisfied.

(m) That person who will pursue the road of knowledge, God will direct him to the road of Paradise; and verily the angels spread their arms to receive him that seeketh after knowledge, and everything in heaven and earth will ask grace for him.

(n) God makes easy the path of Paradise for him who journeys for the sake of knowledge.

(o) Either be an *alim* (a servant) or a *mutallim* (a student) any position in disastrous.

The Holy Quran lays down the three aims of knowledge:

(1) And He taught Adam the nature of all things, then He placed them before the angels, and said: Tell Me the nature of these if ye are right. "They said:" Glory to Thee: of knowledge we have none, save what Thou hast taught us: in truth it is Thou Who are perfect in knowledge and wisdom.[8]

(2) And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear God among His Servants, who have knowledge: for God is Exalted in Might, Oft-Forgiving.[9]

(3) Our Lord! send amongst them an Apostle of their own who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and sanctify them: for Thou art the Exalted in Might, the Wise.[10]

One of the greatest aims of the Prophethood of Muhammad (peace be upon him) was to educate not only the Arabs but the whole world. Accordingly God gave the good news to the Arabs and the rest of the world that their period of ignorance was over and that Muhammad (peace be upon him) had been sent to them to educate good manners. "God did confer a great favour on the Believers when He sent among them an Apostle from among themselves, rehearsing unto them the Signs of God, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error."[11] Muhammad (peace be upon him) performed his duty in a well-organized manner. He raised such a grand building of civilization, culture, sciences and arts which cannot be perished. During his lifetime his Mosque was the greatest theological school of Islam. The missionaries were trained there to propagate Islam in the distant parts of the Peninsula. They lodged in a place, called

Suffah, attached to the Mosque of the Holy Prophet and situated in its northern part. This residential university was covered with a roof but with open sides. Besides poor immigrants there lived men like Sa'ad bin Abi Waqqas, one of the oldest and most trusted Companions of the Holy Prophet and the conqueror of Iraq and Persia. The number of these residents is said to have reached four hundred at times. They were sent in batches of ten or twelve, and once, even, in a batch of seventy (as in *Bir Ma'auna,* Safr 4, A. H.) to propagate Islam.

There were several aspects of the life of the Holy Prophet but the dearest aspect to himself was that of teaching. Once he went to the mosque where he saw two different groups of his Companions. One was praying while the other was busy in teaching. At first he said that both were doing good things. Then he said that he had been sent to teach and sat among the teachers. Thus the Mosque of the Holy Prophet was the first learning centre of Islam from where the missionaries were sent to propagate Islam. During the lifetime of Muhammad (peace be upon him) both Mecca and Medina become the most illuminous cultural centres of the State. Of the two Medina became more important because of historical development which led to the migration and subsequent founding of the Islamic State in that city.

Following were the salient features of the educational system of the Holy Prophet:

The aim of the educational system was neither the acquisition of the worldly wealth nor educational prestige. Its sole aim was the predominance and renaissance of the Faith of God. This point has always been doubtful in all the educational systems of the world that what is the basic aim of education? Muhammad (peace be upon him) decided once for all this issue and elaborated that only the seeking of the pleasure of God was the basic aim of education. The other aims are supplementary and of secondary importance.

It is beyond the impurities of racial prejudices. In ancient India only the Brahamins had the privileges to acquire education. If, by chance, any Sudra heard the Vedas the molten lead was poured into his ears. In the contemporary United States of America the coloured people are not allowed to get their education in the institutions where the children of the white people are admitted. But the Holy Prophet's educational system was completely beyond such racial discriminations. It was the same mosque where Bilal, the negro, and Suhaib-i-Roomi got their education sitting side by side with Abu Bakr and Umar Farooq.

In the educational system of ancient Athens only free men could get education whereas the women, children, freedwomen and slaves were deprived of this right. Similarly in ancietn India, too, only the men from the Brahamin caste were entitled to get education. The women and children remained illiterate. At the advent of Islam there were a very few individuals who were literate. It was only in the 15th century that Commenius raised the slogan in Europe that education was the birth right of everyone. But we see that Muhammad (peace be upon him) maintained that the acquisition of knowledge was the religious obligation of every Muslim including men and women.

In the Ancient Ages several nations did not like to utilize the high thoughts of the sagacious persons of other nations. They looked down upon the languages of other nations. In the contemporary age the notion of territorialism and nationalism have taught the nations to be proud of their sciences and arts. At the same time they adopt a different attitude towards the sciences and literatures of other nations.

On the contrary, the Holy Prophet directed the Muslims to acquire knowledge even though it be in China. It was not in theory but we find its practical examples during the reign of the Holy Prophet, e.g; he allowed to get education from the prisoners of war of Badr; he induced his secretary, Zaid bin Thabit, to learn the foreign languages.

At that time a great importance was attached to memorization. But the Holy Prophet laid emphasis upon writings besides the retentive faculty. Now the entire world has adopted this method on a large scale. The Islamic system of education has a great precedence over other ancient and educational systems because it stresses upon the mutual relation between knowledge and practice. The Holy Prophet said, "Wisdom *(al-hikmah)* is the last property of a Believer *(Momin)*." On another occasion he said, "God makes easy the path of Paradise for him who journeys for the sake of knowledge." During his lifetime several persons of different tribes visited Medina after a long journey and assembled in the central mosque to learn the Islamic injunctions. The Holy Prophet permitted or encouraged to learn mathematics, fundamentals of medicine, astronomy, calligraphy and grammar. In addition he permitted to learn shooting, horse-riding, swimming and wrestling as they were necessary to maintain one's physique. He dicided about the priority of different subjects to be included in the curriculum. Thus the issue of relative importance was settled in the very beginning.

The wives of Muhammad (peace be upon him) shared his responsibilities for the progress of education. Both Umm-i-Salma and Hafza were literate. Aiyshah was the greatest teacheress of her time and the Holy Prophet said about her, "Acquire half knowledge from Aiyshah." Imam Zuhri has analysed her status in these words: "If the knowledge of all the Companions of the Holy Prophet is put in one scale and in the other that of Aiyshah, her scale will be weighty."

To avoid mix gathering

To avoid the mix gathering of men and women, the Holy Prophet exempted the ladies from several important functions such as the Friday Prayer, Funeral Prayer and *Jihad*. A great care was observed for this that a separate door was fixed for their entry into the Prophet's Mosque. This door is still known as the Door of the Ladies *(Bab-un-Nisa)*.

The wives of the Companions of the Holy Prophet were,

also, keen to learn knowledge. Once a lady came to him in mosque and said, "O Apostle of God! Men have learnt your sayings and we are deprived of them. So fix one day for us for this purpose." Upon hearing this he replied, "All right you assemble on such and such day at that particular place." Accordingly they assembled on the fixed day. The Holy Prophet went there to teach them the Islamic injunctions. He, also, emphasized upon them to educate the slaves and maid-servants.

Early in the time of the Pious Caliphs mosques were built in a large number in different parts of the Peninsula as well as in the conquered lands. From the erection of the mosque of the Holy Prophet till 10th Century A. C. mosques served as education departing centres. Every mosque offered instructions in reading and writing both to the boys and girls of the locality where it was situated. Eventually they were enabled to commit to memory the sacred text of the Holy Quran. Gradually when the social structure, values and the ruling standards of social life became complicated, the Islamic society began to face the new problems. But at the mosques besides the Holy Quran the curriculum included also grammar, literature, poetry and calligraphy. 'The springs of intellectual acquisitiveness.....suddenly burst into an activity and began to flow like a stream during the Ummayyad Period (661–750 A.C.) and became an expensive river in the age of the Abbaside.' The educational centres were established even in the palaces, streets, and bazars besides the mosques. Marbad, a street of Baghdad, was a place where teachers of grammar, pupils and observers assembled to discuss different academic issues. Often the classes of *Fiqh,* poetry and grammar were held in the mosque. These classes were a sort of "open universities" because neither there was any restriction upon the teachers nor the students were bound to choose any specific branch of knowledge. This enthusiasm reflected the social and cultural harmony and it enabled the Arab culture to progress because it came across the different cultures. It, also, gave dynamic force in every field of knowledge.

The religious education became part and parcel of the learning during the Abbaside Caliphate (750– 1258 A.C.). Some teachers got specific learning in the Holy Quran, while others did their specialization in the Traditions, *Fiqh*, Arabic, literature and history. During this period the quality and quantity of these educational centres shooted up. Their position was just like the centres of *madrasas* to be established in the coming future. These *madrasas* were the colleges for adults who had acquired their primary education in the private schools and mosques. At that time a student was expected to have a complete detachment from the worldly affairs in order to have full concentration on studies. Ibn Jamaah describes the duties of a student in these words, "Surrender all that you have to knowledge, then only will it give a fraction of itself to you."[12] There was no bar to get education. This is why that everyone was free to join a circle of study in a mosque. Poor students were supported through liberal scholarships and free boarding and lodging. They were, even, given food.

The most important position was enjoyed by the teacher who was highly held in esteem by all sections of the society. He was a man of following personal qualities:

1. Fear of God;
2. Dignity and solemnity;
3. Compliance with the Shariah;
4. Command over his subjects;
5. Learning from the younger people;
6. Open—mindedness;
7. Indifference to worldly gains and honours.

The scene of teaching at a mosque has, beautifully, been depicted by an author in the following words:

"Before leaving his home for the *Madrasa* or the mosque, the teacher recited a *masura* prayer. On the way too, he continued reciting softly some other prayers or the verses from the Quran. When he reached the *majlis,* he greeted the audience; and if it was not an unhallowed hour, he offered two *rakat* of prayer before he began his lecture. Having done this, the teacher sat on a carpet or a skin, facing the *Qibla.* But in large audiences he had a raised seat – a dais or a pulpit. A teacher conducting a class in a mosque sat beside a pillar. This was his *majlis* which was inherited by his successors. The hearers or the pulpils sat in a circle or *halqa* on the ground before the teacher."[13] Every teacher had his fixed days and hours but there was no time limit to the lecture. There were no fixed holidays. By means of questions occasionally thrown out, the teacher ascertained whether the students were attentive or not. At times, he stepped down among the audience, to discuss the subject with them.[14]

The Mosque was the University of Islam where all branches of learning, other than the Holy Quran, *Ahadith* and Jurisprudence, were taught. They included Chemistry, Physics, Botany, Medicine, Astronomy, Philosophy, etc. Throughout the whole curriculum memory work was especially emphasized upon. The French historian Professor Renan (1823–92 A. C.) points out that the scholars and universities were usually in the Mosques and the students of all religions were freely admitted.[15] Boys and girls usually were admitted at the age of six. Some greatest teachers of science were theologians at the same time. Such a one was Qazi Abu Bakr of the 8th century, who besides teaching theology in the mosque also used mathematics to develop a theory of relativity in time and space. Such schools were situated quite adjacent to the mosque, if not the mosque itself. Such institutions were located in Mecca, Medina, Damuscus, Kufa, Baghdad, Basra, Nishapur, Cairo and Alexandria. Not a single village was without at least one mosque and an adjacent educational institution. The *Masjid-i-Haram* was itself a great centre of learning even during the 19th century. Snouk Hurgrouje, the Dutch scholar and tourist, was residing at Mecca in 1884-85

A. C. He was greatly impressed to see the students of different races to whom great scholars were imparting knowledge.

It was in 349 A. H. (960 A. C.) that the first *madrasa* separated from the mosque was set up in Nishapur in Khurasan.[16] The *madrasa* was introduced into Mesopotamia and Syria and then into Egypt, specially by the Turkish Seljuks in Iran, Zengids in Syria and Saladin in Egypt. In Iran *madrasa* began to develop as an institution at the end of the 11th century. In these *madrasas* the court was surrounded by rooms for students on two stories opening up into loggias with keel arches. In Turkey, the Seljuk Sultans were responsible for a great many such *madrasas* notably in Konya, Sivas, Tokat, Keyseri, Erzurum and Amasya. In Turkey the *madrasa* used to consist of a courtyard in the middle of a religious building. There were four *iwans* around an open court. These *madrasas* were residential institutions and their courts were surrounded by rooms for the students. They were built with an aesthitic sense 'Their walls were often decorated with series of blind flat-backed niches on two stories to convey the same feeling of symmetry and rhythm.' During the Ottoman rule the types of *madrasa,* open and covered, remained in use, but the form involving four *iwans,* which from the outset had been very little accepted in Turkey was abandoned once for all.

In the first half of the 5th century A. H. there were four famous *madrasas* in Nishapur. They were:

(i) the Baihaqiya;

(ii) al-Saidiya;

(iii) one built by Abu Said Astarabadi; and

(iv) the Nizamiyah.

It was founded by Nizam-ul-Mulk (1018–92 A. C.) in 1065 A. C. He gave a new era of brilliance for *madrasas* by founding a large number of them, e.g., at Merv, Herat, Balkh, Baghdad and Mawsil. All they survived for a long time. In

1234 A. C. the Caliph Mustansirbillah founded a *madrasa* in Mustansirriyah. Both Nizamiyah and Mustansiryah survived the destruction of Hulaku's invasion of Baghdad in 1258 A.C. The Nizamiyah was run by Nizam-ul-Mulk or his representatives. The students were given stipends for their stay over there which extended from four to six years. It was a residential institution. It was necessary for the teachers that they should belong to the Shafai sect. Their appointments were made by the chief of the governing body or any of his representatives. They were paid out of a special head of accounts. Only those students were given admission who had attended the *makateeb* or mosques for the purpose of learning.

It suffices to list some prominent *madrasas* in the following:

Al-Azhar, Cairo, 972 A. C. (Egypt).

Yagibasan Madrasa, Kiksar, 1157 A. C. (Turkey).

Karatay Madrasa, Konya, 1251 A. C. (Turkey).

Cifte Minarli, Erzurum, 1253 A. C. (Turkey).

Gok Madrasa, Siva, 1271 A. C. (Turkey).

Madrasa Zahiriya, Damuscus, 1277 A. C. (Syria).

Madrasa of Sultan Muhammad ibn Qala'un, Cairo, 1296 A. C. (Egypt).

Yakutiye Madrasa, Erzurum, 1308 A. C. (Turkey).

Madrasa Inaniya, Fez, 1357 A. C. (Morocco).

Celebi Mehmet Madrasa, Merzifon, 1414 A. C. (Turkey).

Ulugh Beg Madrasa, Bukhara, 1417 A. C. (Central Asia).

Madrasa of Mahmud Gawan, Bidar, 1472 A. C. (India).

Kapi Aga Madrasa, Amasya, 1488 A. C. (Turkey).

Madras Sultan Ghawri, Cairo, 1503 A. C. (Egypt).

Mir Arab Madrasa, Bukhara, 1535–36 A. C. (Central Asia).
Madrasa Ben Yusuf, Marrakesh, 1565 A. C. (Morocco).

Madar-i-Khan Madrasa, Bukhara, 1567 A. C. (Central Asia)
Kukeltesh Madrasa, Bukhara, 1569 A. C. (Central Asia).

Nadir Divan Beg Madrasa, Bukhara, 1622 A. C. (Central Asia).

Shir Dor Madrasa, Samarkand, 1646-47 A. C. (Central Asia).

Madrasa-i-Khan, Shiraz, 1651 A. C. (Iran).

Madrasa Madar-i-Shah, Isfahan, 1714 A. C. (Iran).

Darrul Aaloom, Deoband, 1867 A. C. (India).

During the time of early Abbasides literary activities were patronized by aristocracy besides the mosque circles. In these literary saloons poetical contests, religious debates and conferences were held. The government functionaries and wealthy magnates patronized learning by offering scholarships for higher education. They set up educational institutions, laboratories and libraries. 'It is natural that the rulers 'planned'' for these institutions and this planning was partially determined by the conflict between the Abbaside Caliphs and the Fatimide rulers. The Fatimides propagated their Shiahite principles on a huge scale particularly in the mosques situated outside their jurisdiction. The preachers who were trained at Al-Azhar had to face a great hardship at the hands of the Seljuks.'

Mosques, also, functioned as reposities for books. Famous scholars like Ibn Sina, Ibn Maskawayh and Ash-Shabusti were proud to hold post as librarians. It was during the Ummayyad Caliphate that the collection of old books was begun by Khalid bin Yazid I (died 704 A. C.) who established

the first library in Islam.[17] He was noted for his acquirement in the sciences and letters. He has left writings on medicine and chemistry. Through gifts and bequests mosque libraries became especially rich in religious literature. Al-Khatib al-Baghdadi, "who was a scholar of profound learning, during his illness ordered that all his books should be appropriated as a *waqf* for the use of the Muslims." Al-Mawsil had before the middle of the 10th century a library where students were even supplied with free paper for use in research work. Even hospitals were attached to these institutions where the inmates were given free medical treatment in case of illness. The mosque-based science and culture reached its zenith in the Muslim Spain. Sicily's contribution was not less important. From Sicily it spread to Italy and then to France and Germany. Much of the modern science owes its origin and inspiration from this mosque-based science. During the reign of Al-Hakam II Al-Mustansir (961–76 A.C.), who, himself, was a scholar and bibliophile, the University of Cordova rose to a place of pre-eminence among the educational institutions. This was founded by Abdur Rahman III *(an-Nasir li-din Illah* – reigned 912–61 A. C.) in the principal mosque of Cordova. He managed to purchase the books and manuscripts for this library even from Baghdad, Damuscus and Alexandria. Thus the collection numbered four lacs, their titles filled a catalogue of forty-four volumes, and in each volume twenty sheets were devoted to poetical works alone.[19] Al-Hakam's marginal notes on certain manuscripts rendered them highly prized by later scholars. Ibn al-Qutiyah and the philologist Abu Ali al-Qali were professors of this University. Dozy has given a detailed account of this great institution as follows:[20]

"The University of Cordova was at that time one of the most celebrated in the world. In the principal Mosque, where the lectures were held, Abu Bakr bin Muawiya, the Qurayshite, discussed the Traditions relating to Muhammad (peace be upon him). Abu Ali al-Qali of Baghdad dictated a large and excellent miscellany which contained an immense quantity of curious information concerning the ancient Arabs, their proverbs, their language, and their poetry. This collection he

afterwards published under the title of *Amali,* or 'Dictations.' Grammar was taught by Ibnu'l Qutiyya, who, in the opinion of Abu Ali al-Qali was the leading grammarian of Spain. Other sciences had representatives no less renowned. Accordingly the students attending the classes were reckoned by thousands. The majority were students of what was called *fiqh,* that is to say, theology and law, for that science then opened the way to the most lucrative posts."

After the completion of the great Mosque of Cordova Al-Hakam endowed it with one-fourth of his landed property.[21] Thus due to the patronage of the Caliphs the Mosque of Cordova the students could be counted by thousands became the active centres of philosophical and scientific studies.'[22] Besides Cordova, Seville, Granada, Murcia and Toledo possessed their mosque-*madrasas* where free instruction was given in religion, science and letters. During the reign of Muqtadir *billah* (reigned 908–32 A. C.) shops of the booksellers were often set up around the Jamia Masjid in eacs city. The library founded in Shiraz by the Buwayhid Abdul al-Dawlah (977–82 A. C.) had its books arranged in cases and lists in catalogues and was administered by a regular staff. Such a library was also established at Basra. In Rayy there flourished a library with over four hundred camel loads of manuscripts listed in a ten volume catalogue.[23] Scholars from every creed could attend freely these mosque universities which became a coveted distinction. The Great Mosque of Cairo, al-Azhar was attended by some five thousand students in a great variety of subjects. This great institution was built and endowed by the Fatimid Caliph Mu'izz (reigned 969–70 A. C.) and his endowment was greatly augmented by his grandson, Hakim I (died 822 A. C.) who endowed three other mosques and an Academy of Learning. At the time of the Mongol invasion Al-Azhar was the greatest centre of learning of the Muslim world. About Napoleon's invasion of Egypt in 1798 A. C. the students from northern Africa, Naubia, Senegal, Mali, Mecca, Medina, Yemen, Syria, Iraq, Turkey, Kurdistan, Khurasan, Afghanistan, Java, Borneo and India attended this great institution.

There was another centre of learning which was completed in 626 A.H./1227 A.C. in Baghdad. After its completion 160 camels loaded of the choicest books were transferred from the library of the Caliph to this *madrasa* library.[24] This building was the last and the most splendid of the Abbaside Caliphate. This *madrasa* was known by the name of its founder— Al—Mustansir billah. It was divided into four parts and each section was fixed for teaching of the Hanafite, the Hanbalite, the Shafite and the Malikite *Fiqh.* Besides several subjects such as mathematics, medicine and grammar were taught there. It was distinctive from the Nizamiyah in this respect that only a limited number of students were admitted in it. This number never exceeded 308. In 1258 A.C. the Mongols destroyed it. But afterwards the victorious invaders re-constructed it. The Ottoman Turks turned it into a caravan inn. Ibn Batuta visited it in 727 A.H. and showed his acceptance for it. He has, also, mentioned many other flourishing *madrasas* at Wasit, Tustar and Shiraz. One mosque was attached with every *madrasa* besides a chief mosque built by Al-Muktaqi.[25]

At that time the medium of instruction was Arabic which reigned supreme in the mosques. Thus—hail from where he might—the Muslim could attend every lecture; take part in every discussion held at the mosques.[26] From the 10th century on, the older teachers employed assistant teachers to help the students in reviving the subjects. Until the 11th century the teacher was left to earn his own living.[27] It is notable that some ladies, also, addressed the audience in the chief mosques. Men got certificates and degrees from them in order to qualify the course attended by them. Shuda was one of those women Bagdad of 12th century. She was known as *Iftakhar-un-Nisa* due to her academic reputation and *Katiba* due to her pious handwriting. She was one of the prominent scholars of that age.

Ater four centuries separate educational institutions were established from mosques. Following reasons were res-

ponsible for this separation:

(a) The number of students went on increasing alongwith the propagation of Islam. It increased the number of academic circles of the mosques. This increase in their number and noise by the students made it necessary to establish separate educational institutions.

(b) New subjects were introduced with the passage of time and disputations were being held on different topics. This endangered the sacredness of the mosque. The way out was the establishment of separate institutions.

'The student at the mosque-*madrasa* is told sitting in an assembly with light and comfort, descending upon them, the grace of God covering them, and the angels of God encompassing them round about.' First of all he is taught alphabet then numerical value of each letter. Then he is taught to write down the ninty-nine names of God. They are the attributes of God. Said the Messenger of God, "Behold, God the Exalted hath ninty-nine names. Whosoever reciteth them shall enter heaven."[28] Then he is taught to memorize the first chapter of the Holy Quran then the last chapter and gradually the whole Quran. Then he is instructed in the elements of grammar and perhaps a few simple rules of arithmatic. Amongst students of divinity the usual course of study is as follows: *as-sarf,* grammatical inflection; *an-nahw,* syntax, *al-mantiq,* logic; *al-hisab,* arithmatic; *al-jabr wa'l muqabalah, algebra, al ma'na wa'l-bayan,* rhetoric and versification, *al-fiqh,* jurisprudence, *al-aqa'id,* scholastic theology; *at-tafsir,* commentaries on the Holy Quran; *ilmu'l-usul,* treatise on exagesia, and the principles and rules of interpretation of the laws of Islam; *al-hadis,* the tradition and commentaries thereon. In the years to come separate rooms were assigned for each teacher where he sat on a raised platform under a wooden copula while teaching his subjects.

In the beginning the mosques consisted of the courtyard *(sahn)* and the open halls along the walls. These halls served

as lecture-rooms. The space between the two rows of pillars was called a *riwaq*. With the introduction of *maqsura* the old pattern was changed. At the beginning of the Ummayyad period *maqsura* was introduced which was a compartment for the ruler. It was built near the *mihrab*. The basic aim of segregation was a step towards the security measures. At a later stage *maqsura* was being used by the *faqihs*. In the Middle Ages, the devoted men used to live in the mosque or in subsidiary buildings or in a cell called a *zawiah*. It was used for teaching or meditation. This practice was retained by pious ascetics who lived in monasteries or *khanqahs* which came into being in 1009 A. C.

Generally a *madrasa* was run by the following office-bearers:

1. *Sadr-asaataza:* (the Principal). He was generally known as *Rais-al-muallim*.
2. *Murattib-i-madrasa:* the Organizer or the Manager.
3. *Asaataza:* lecturers or teachers.
4. *Muid:* (Repeater). He repeated the teacher's lectures.
5. *Naqib:* (a herald). He arranged the class or the assembly. He maintained discipline.
6. *Khazin:* a librarian.
7. *Darban:* a door-keeper.

Strange enough that the mother of Hulaku Khan built two *madrasas* in Bukhara where 1,000 students studied daily in each *madrasa*. Tamerlene (1336– 1405 A.C.) built a *jamia masjid* and his wife a *madrasa*. Credit goes to Nuruddin Zangi (1118– 74 A.C.) for founding *madrasas* in Damuscus, Halb, Haims, Hama and Ba'albek. It is true that Saladin (1138-93 A. C.) was a great conqueror but the *madrasa* was introduced into the Hijaz and North Africa only in his time. *Madrasas*

played an important role to combat the theological controversies. In this connection the institution established by Saladin in Jerusalem can be referred to. It was known as Salahiya and it counteracted the Shiate heresy.

It is notable that even after the introduction of the *madrasa* the mosque remained as a school as before. In Damuscus in 1184 A. C. Ibn Jubair refers to rooms in a mosque of the Ummayyads, which were used for *Shafai* and *Maliki* students as schools. In Egypt, in the time of al-Maqrizi (1364–1442 A.C.) there were eight rooms for *Fiqh* studies in the mosque of Amr, and there were over forty circles of study in it before 1348 A. C.[29]

Liberal religious education was, also, imparted in the *madrasas, maktabs* and *dar al-ulooms* which flourished in all the corners of the Indo-Pak Sub-Continent. The teachers enjoyed an unique social prestige because the rulers patronized the literary activities who took keen interest in the brought-up of their princes. Whenever a prince was of four years, four months and four days, his educational career started. And this ceremony was observed magnificently.[30] The princes of Ghias-ud-Din Balban (reigned 1266–87 A. C.) were the disciples of Khawaja Taj-ud-Din who was given two villages and one lac *jateel* in reward.[31] Shaikh Abdun Nabi, the tutor of the Emperor Akbar (1556–1605 A.C.) used to ask his disciple to set his shoes in a right position. He was asked to call *Adhan* and sweep in the mosque. Once he perfumed his clothes on one of his birthdays, the *Shaikh* beat him with a stick in the presence of several persons. Akbar did mind it and complained to his mother who advised him to remain obedient. Same attitude was adopted by the Emperor Jahangir (reigned 1605–27 A.C.), Emperor Shah Jahan (reigned 1628–58 A. C.) and Emperor Aurangzeb Alamgir (reigned 1659–1707 A. C.) who gave due respect to their respective teachers Maulana Ali Ahmad Nishani, Hakim Dwai Ghilani and Mullah Jiwan.

In the Muslim India *madrasas* and mosques were built by different lovers of knowledge. Mahmud Gawan, the minister of Muhammad Shah III (reigned 1463–82 A. C.) of the Bahmani dynasty, founded a *madrasa* in 1472 A. C. in Bidar. It had a lecture hall, library, mosque and residences for both professors and students. It was a grand building covering a space of 205 feet by 180 feet. It is interesting to note that 'in the foundation of the building sheets of lead were interposed between the masonry courses in an effort to prevent damp from injuring the delicate glaze of tiles.....'[32] Maham Begum was another lover of knowledge. She was the chief nurse of the Emperor Akbar. She built a mosque and a *madrasa* opposite to the western gate of the old fort in 969 A. H. The *madrasa* was known as *Khair-ul-Manzil* with inscriptions as under.[33]

بدوران جلال الدین محمد — کہ باشد اکبر شاہان عادل

چو ماہم بیگم عصمت پناہی — بنا کرد ایں بنا بہر افاضل

ولے شد ساعی ایں بقعہ خیر — شہاب الدین احمد خان بادل

زہے خیریت ایں خیر منزل — کہ شد تاریخ او خیر افازل

In all the big cities of the Muslim India there were spacious and splendid mosques such as in Delhi, Agra, Jaunpur, Ahmadabad, Gujrat and Lahore. They all served as the educational institutions. Around their courtyards there were small rooms which were used by the students and teachers for their residences. Many of them still serve the same purpose, e.g., Akbarabadi and Fatehpuri mosques of Delhi, which were constructed in 1060 A. H; have such rooms. They served as the residences of the students.[34]

A new *madrasa* was founded during the reign of Bahadur Shah (reigned 1707–12 A. C.) by Amir Ghazi-ud-Din Khan Feroze Jhang in Delhi near the Ajmairi Gate. He died in 1120 A. H. He was one of the courtiers of Aurangzeb Alamgir and father of Nawab Asif Jah, founder of the family of Hyderabad Deccan. A mosque was, also, built near this *madrasa*. Nawab

Aitmad-ud-Dawalla Fazal Ali Khan of Lucknow gave one lac seventy thousand rupees to the East India Company for the expenditures of this *madrasa* in 1829 A. C. There were inscriptions to this effect on his tomb.[35]

Liberal religious education was imparted in these *madrasas.* The students flocked to them from all corners of the Sub-Continent. On the completion of their studies they made commendable contributions to the promotion of happiness and efficiency of the people. Two famous libraries attached to such *madrasas* were Shah Wajihuddin's and Waliullahi libraries. The former was situated in the Muslim Gujrat and books were so freely used in it that they laid scattered in the rooms. In the beginning of the 20th century a number of the remaining books were removed to the *Jamia Masjid* library of Bombay. The latter was situated at Ahmadabad housed in a mosque. This *madrasa* was once fortunate to have on its staff Maulana Imamuddin bin Maulana Waliullah and at that time this institution was the pride of Ahmadabad. Hundreds of students assembled there to listen Maulana Imad's lecture.[36] During the Maratha Wars (1775–82: 1803–05 and 1817–19 A. C.) a large number of books were destroyed and the rest were shifted over to the Pir Muhammad Shah Library.[37]

After the War of Independence of 1857, the Islamic educational centres received a fatal blow in India. A majority of the Ulema were either martyred or they, themselves, migrated to the Hijaz. At this crucial time the Christian missionaries and the Hindu Arya Samaj could be a great danger for Islam. Under these circumstances Maulana Qasim Nanotvi, Maulana Fazalur Rehman, Haji Abid Hussain and Maulana Zulfiqar Ali established a *madrasa* on 30th May, 1867 in Deoband in an open courtyard. It was, later on, shifted to the *Jamia Masjid* of Deoband. Afterwards a new building was constructed. 'The Deoband movement in its initial stage at least, concentrated on minimising differences amongst various sects and on purifying orthodox Islam from alien influences and unhealthy customs which had become part and parcel of it.'

The rules prescribed by Maulana Qasim for the *Dar-ul-Uloom* of Deoband, throw some light on the complexion and trend of this movement. The Maulana, in the introduction to the Memorandum of Articles said:[38]

"So long as there is no definite source of income, God willing the School will go on as at present. But if some definite income is ensured, then it so appears, that this fear and hope, which brings *Rajoo-il-Allah* (turning towards God) will be no more and the help from the unknown sources will cease. In short, a sort of insecurity should be kept in view in matters of income and building, etc.The participation of God and the rich also seems to be non-beneficent."

The movement was a healthy blend of *'tasawwuf'* with *'Shariah'*. The standard of *Dar-ul-Uloom* was very high from the very beginning. It created great *Muhadith*, interpreters, *imams* and authors. In January 1875, Palmer, a secret assistant of the Lt. Governor visited this institution and expressed his views as under:[39]

"The work which is done by expending thousands of rupees, is being done with an ordinary amount in this institution. The job done by a principal getting a fat salary of a few thousands per month is done by a *maulvi* drawing only forty rupees per month."

The Mosque is a living institution. Besides being a traditional centre of learning mosque reposes faith and confidence among the Muslims. Unfortunately, for a couple of centuries this centre of learning has suffered from suppressions and mutation by the colonial rulers and advocates of new systems. With the intention of strengthening the Muslims' indigenous educational system they gave a severe blow to it. They began to secularize it. After the Bolshevik Revolution in Russia in October 1917 such measures were taken by the Tashkent government increasingly in Turkistan where the Muslim educational system exercised a powerful conservative influence

upon the whole Muslim community. The spread of revolution, civil war, constant-strife, large scale dislocation of population and confiscation of endowment properties contributed towards a general deterioration of the Muslim educational system.[40]

It is necessary to revitalize the institution of mosque. In countries like Pakistan, where the major portion of the population is located in villages and the literacy percentage is too low, the mosques can be used as a place of learning for out of school youth and adult education. Without any conflict with prayer timings short literacy courses between *Zuhr* and *Asr* prayers can be started. The study of the Holy Quran *Nazira* should be an addition to the routine curriculum. In these institutions religion-oriented teachers should be appointed in addition to the Imams. Sincerity and diligence are two conditions to convert each of these institutions into Al-Azhar and each student into Muhammad Abdhoo (1849–1905 A.C.).

IV

AESTHETIC ASPECT

Since Islam has strictly prohibited paintings or graven images[1] therefore the artisans depended upon the epigraphic decoration of the mosques. They have made the mosques peculiarly charming. They have been careful enough not to adopt the figures of animated beings while decorating the mosques. Still the Muslim architecture excells in design, neatness and graceful ornamentation. 'It is a general law of Muslim architecture, verifiable throughout Islam, that structural elements become transformed into pure decoration.' In the field of epigraphy the Quranic verses and the Ahadith are carved or inlaid around domes, minarets, doors and arches. The Muslims sought the way out to restrict themselves to the art of mosaics, arabesques, polychromatic ornamentations, geomatrical decorations based on curves (customarily called vegetal or floral) and calligraphy. Simultaneously it is worth noticeable that the Arabs were simple-living people. They were neither artists nor skilled craftsmen. They depended upon the Persians, Greeks and Copts to build houses and mosques for them.[2] There are several floral decorations, which belong to the Byzantine School of Syria and Egypt preserved them in the Cairo Museum of Antiquities.

There are different examples of mosque epigraphy.[3] The first use of epigraphic decoration was in the Dome of the Rock in Jerusalem in 685–691 A. C., the second in the Medina Mosque in 705–709 A. C., the latter being taken as model for mosques throughout Islam.[4] Generally for this the Kufic and Naskhi scripts are used. The prominent Quranic verses are either carved in marble and word plates or written in conspicuous letters having a floral device. The Quranic inscriptions in the Quwwat al-Islam mosque of Delhi were so impressive that Hasan Nizami had to express his views, in his *Tajul Ma-Sir* in these words.[5] "Upon the surfaces of the stone are engraved verses of the Holy Quran in such a manner as could not be done in wax; ascending so high that you could think the Holy Quran was going up to heaven, and again descending in another line so low that you would think it was coming down from heaven." Fine examples in stone-carving were produced in Egypt, Syria, Tunisia, and under Seljuk Turks. On the other hand, the Kufic inscriptions carved in the solid wood are a purely Arab addition, and one that afterwards developed into a leading decorative feature in Saracenic art.[6] Kufic obeys a logic of rectilinear and angular forms which is not that of spontaneous handwriting and therefore manifests a specifically aesthetic intention and scope.' The Kufic script was used in Samarkand and Bukhara under the Timurids and their successors from the fourteenth to the seventeenth century, in Kairouan in 1025 A. C. and in Iran to the eighteenth century.[7]

There are many examples of the Kufic script in the Pakistani mosques built in the early period, such as those in Banbhore. Then the Naskhi inscriptions appeared in the 12th century under the influence of the Ghori dynasty. Its best example is the *Quwwat ul-Islam* Mosque of Delhi. Gradually different styles of Naskhi script were devised such as Thuluth which was intended to preserve something of the stately grandeur of the Kufic in its tall and almost vertical shafts. Another was Taliq in which each word seems to drop. It was introduced in the 13th century. At the end of the 14th cen-

tury Mir Ali of Tabriz introduced a new style known as Nastaliq which possesses the clearness, stability and fineness. Yet another script known as Divani was introduced in the Ottoman central administration. It dates from the end of the 16th century. 'Distinguished by large loops that accumulate beneath the lines and by less emphatic uprights.'

Kufic script is old in age. These inscriptions are in different languages – Arabic, Persian, Turkish and Urdu, But Arabic remains supreme. The epigraphy includes the Quranic and non-Quranic inscriptions. Sometimes a complete Sura is written and sometimes a part of it is selected for this purpose. Upon one tablet of the Great Mosque of Damuscus was inscribed the whole of the first chapter of the Holy Quran. From the early days of Islam renowned calligraphers had always been called on to design the epigraphs and inscriptions adorning mosques. The first inscription was placed in the Dome of Rock in 685–691 A.C. for which Sura XVII: 1-10, 78–81 was selected by the builder. This is as under:

سُبْحَانَ الَّذِىْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِىْ بٰرَكْنَا حَوْلَهٗ
لِنُرِيَهٗ مِنْ اٰيٰتِنَا ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ○ وَاٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنٰهُ هُدًى لِّبَنِىْٓ
اِسْرَآءِيْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِىْ وَكِيْلًا ○ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوْحٍ ۭ اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا ○
وَقَضَيْنَآ اِلٰى بَنِىْٓ اِسْرَآءِيْلَ فِى الْكِتٰبِ لَتُفْسِدُنَّ فِى الْاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيْرًا ○ فَاِذَا
جَآءَ وَعْدُ اُوْلٰىهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ اُولِىْ بَاْسٍ شَدِيْدٍ فَجَاسُوْا خِلٰلَ الدِّيَارِ ۭ وَكَانَ وَعْدًا
مَّفْعُوْلًا ○ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَاَمْدَدْنٰكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَجَعَلْنٰكُمْ اَكْثَرَ نَفِيْرًا ○
اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِاَنْفُسِكُمْ ۣ وَاِنْ اَسَاْتُمْ فَلَهَا ۭ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ لِيَسُوْٓءٗا وُجُوْهَكُمْ
وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوْهُ اَوَّلَ مَرَّةٍ وَّلِيُتَبِّرُوْا مَا عَلَوْا تَتْبِيْرًا ○ عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ ۚ
وَاِنْ عُدْتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ حَصِيْرًا ○ اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِىْ لِلَّتِىْ هِىَ اَقْوَمُ
وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ○ ۙ وَّاَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ
بِالْاٰخِرَةِ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ○

"Glory to (God) Who did take His Servant for a Journey by night from the Sacred Mosque to the Farthest Mosque,

whose precincts We did bless: – in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things). We gave Moses the Book and made it a Guide to the Children of Israel, (Commanding): "Take not other than Me as Disposer of (your) affairs." O ye that are sprung from those whom We arried (in the Ark) with Noah! Verily he was a devotee most grateful. And We gave (clear) warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elected with mighty arrogance (and twice would be punished)! When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: they entered the very inmost parts of your homes; and it was a warning (competely) fulfilled. Then did We grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in man-power. If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple, as they had entered it before, and to visit with destruction all that fell into their power. It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to Our punishment) and We have made Hell a prison for those who reject (all Faith). Verily this Quran does guide to that which is most right (or stable), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward; and to those who believe not in the Hereafter (it announceth) that We have prepared for them a Penalty grievous (indeed). (XVII: 1-10).

(b)

أَقِمِ الصَّلٰوةَ لِدُلُوكِ الشَّمْسِ إِلٰى غَسَقِ الَّيْلِ وَقُرْاٰنَ الْفَجْرِ ۖ إِنَّ قُرْاٰنَ الْفَجْرِ كَانَ
مَشْهُوْدًا ○ وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰى أَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ○
وَقُلْ رَّبِّ أَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّأَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا
نَّصِيْرًا ○ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۖ إِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ○

"Establish regular prayers – at the sun s decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony. And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory. Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me Thy Presence an authority to aid (me)." And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish." (XVII: 78-81).

The second use of epigraphic decoration was in the Medina Mosque in 705–709 A. C. when Khalid ibn Abu al-Sayyaj laid out the inscription on the south wall of the mosque in letters of gold: 'By the sun and its splendour, and so on right up to the end of the Holy Quran."[8]

Among the prominent inscriptions is the *Bismillah, i.e.,* بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ which is translated as: In the name of Allah, the Beneficent, the Merciful. In the *Qibla* wall of the Great Mosque of Damuscus were three golden scimitars enamelled in lapis lazuli. Upon each scimitar, was engraved the *Bismillah.* This inscription is, also, written on the ceiling of the Wazir Khan Masjid of Lahore.

In the ancient mosques the *Bismillah* is written in the Kufi script but in the modern mosques generally the Naskhi script is used. It is also represented by the digits 786 but its examples are a very few. Sometimes it is written only in one line covering only these words. But where a complete *Sura* is written it appears at its beginning.

Another important feature of the Muslim epigraphy in the mosques is the inscription comprising of the *Fatihah.* It runs thus:

"Praise be to God, the Cherisher and Sustainer of the Worlds; Most Gracious, Most Merciful; Master of the Judgement. Thee do we worship and thine aid we seek. Show us the straight way; the way of those on whom Thou hast bestowed The Grace, those whose (portion) is not wrath, and who go not astray."

It is to be noted that the *Fatiah* has a tremendous importance. 'Its central idea is one of action or being led on to action, for here the supplicator does not ask for certain favours but only to be guided on the right path.' The *Kalima-i-Tayyibah* is the first and foremost principle of Islam. By pronouncing it one becomes a Muslim. It is:

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

"There is no god but Allah and Muhammad is His Messenger."

It is inscribed on the outer face of the main entrance of the Badshahi Masjid of Lahore. In many Pakistani mosques *Kalima-i-Tayyibah* is written in conjunction with two Persian words, *"afzal al-zikr"* افضل الذکر—the most excellent of the recitals is—. Its best examples are the mosques of the Wazir Khan and Karim Bakhsh of Lahore, where it is written on the main gateways. Often *Kalima-i-Shahadat* becomes the salient feature of the epigraphy. It runs thus:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

"I bear witness that nothing deserves to be worshipped except Allah. I bear witness that Muhammad is the Servant and Apostle of Allah."

In the Masjid Begum Pura (Lahore) the following verse is written, besides *Kalima*, on the *mihrabs*.

عَجِّلُوْا بِالصَّلٰوةِ قَبْلَ الْمَوْتِ ؛ عَجِّلُوْا بِالتَّوْبَةِ قَبْلَ الْفَوْتِ ؛

The inscription of the *Sunairi* (golden) Masjid of Lahore bears the following word-painting:

يَا بَهِيْكَةَ مَسْجِدِ مَحْلِبِيْ وَاَنْتَ فِيْهِ مُقِيْمٌ ؛

The Masjid of Muhammad Amin (Lahore) has different inscriptions. On the northern *mihrab* is inscribed this verse:

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ؛

The middle *mihrab* bears these inscriptions:

يَا فَتَّاحُ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؛ عَجِّلُوْا بِالصَّلٰوةِ قَبْلَ الْمَوْتِ ؛

The first is a Quranic verse then *Kalima* and in the last is a*Hadith*.

The sourthern *mihrab* bears the following inscription:

اِنَّمَا يَعْمُرُ مَسَاجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؛

In certain mosques, e.g., the Wazir Khan Masjid (Lahore) the Sura *al-Ikhlas* is inscribed. It contains the doctrine of the Unity of the Divine Being. It runs thus:

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اَللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝

"Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten, and there is none like unto Him."

In large mosques *al-sala 'ala-l-Nabiyy* is inscribed. It runs as the following:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ؛ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ؛

"O Allah! Exalt Muhammad and the true followers of Muhammad as Thou didst exalt Abraham and the true followers of Abraham, surely Thou art Praised, Magnified. O Allah! Bless Muhammad and the true followers of Muhammad as Thou didst bless Abraham and the true followers of Abraham; surely Thou art Praised, Magnified."

The following verses are also, sometimes, inscribed:

سُبْحَانَ رَبِّيَ الْعَظِيمِ Glory to my Lord, the Great.

سُبْحَانَ رَبِّيَ الْأَعْلَى Glory to my Lord, the most High.

اَللّٰهُ اَكْبَرُ God is Great.

There are four *mihrabs* in the Mosque of the Holy Prophet. One is the larger than the other three. The names of the other three are: *Mihrab-i-Usmani, Mihrab-i-Sulaimani* and *Mihrab-i-Tahajjud.* The following Quranic verses are inscribed with gold water on the top of the *Mihrab-i-Sulaimani:*

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰهَا فَوَلِّ وَجْهَكَ شَطْرَ

الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

"We see the turning of thy face (for guidance) to the heavens: now shall we turn thee to a *Qibla* that shall please thee. Turn then thy face in the direction of the Sacred Mosque." 2:144

On the top of the *Mihrab-i-Tahajjud* is inscribed the following verse:

وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسٰى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

"And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory." 17:79

Another conspicious feature of the mosque epigraphy is the name of Allah (اَللّٰهُ) itself and His various attributes. Allah is the proper or personal name – *ism dhat* – of the Divine Being as distinguished from all other names which are called *asma al-sifat* or names denoting attributes. In the Holy Quran it is said, "The most beautiful names belong to God: so call on Him by them; but shun such men as use profanity in His names: for what they do, they will soon be requited."[9] These attributes are inscribed in many mosques. One of the best example is the Masjid of Chief's College, Lahore. The various attributes of Allah are:

Ar-Rahman	اَلرَّحْمٰنُ	The Beneficent.
Ar-Rahim	اَلرَّحِيْمُ	The Merciful.
Al-Malik	اَلْمَلِكُ	The Sovereign Lord.
Al-Quddus	اَلْقُدُّوْسُ	The Holy.
As-Salam	اَلسَّلَامُ	The Source of Peace.
Al-Mu'min	اَلْمُؤْمِنُ	The Guardian of Faith.
Al-Muhaymin	اَلْمُهَيْمِنُ	The Protector.
Al-Aziz	اَلْعَزِيْزُ	The Mighty.
Al-Jabbar	اَلْجَبَّارُ	The Compeller.
Al-Mutakabbir	اَلْمُتَكَبِّرُ	The Majestic.
Al-Khaliq	اَلْخَالِقُ	The Creator.
Al-Bari	اَلْبَارِئُ	The Evolver.
Al-Musawwir	اَلْمُصَوِّرُ	The Fashioner.
Al-Ghaffar	اَلْغَفَّارُ	The Forgiver.

Al-'Alim	اَلْعَلِيْمُ	The All-Knowing.
Al-Qabid	اَلْقَابِضُ	The Constrictor.
Al-Qahhar	اَلْقَهَّارُ	The Subduer.
Al-Basit	اَلْبَاسِطُ	The Expander.
Al-Wahhab	اَلْوَهَّابُ	The Bestower.
Al-Khafid	اَلْخَافِضُ	The Abaser.
Al-Razzaq	اَلرَّزَّاقُ	The Provider.
Ar-Rafi'	اَلرَّافِعُ	The Exalter.
Al-Fattah	اَلْفَتَّاحُ	The Opener.
Al-Mu'izz	اَلْمُعِزُّ	The Honorer.
Al-Muzill	اَلْمُذِلُّ	The Dishonourer.
Al-Khabir	اَلْخَبِيْرُ	The Aware.
As-Sami'	اَلسَّمِيْعُ	The All-Hearing.
Al-Halim	اَلْحَلِيْمُ	The Forbearing One.
Al-Basir	اَلْبَصِيْرُ	The All-Seeing.
Al-'Azim	اَلْعَظِيْمُ	The Great One.
Al-Hakam	اَلْحَكَمُ	The Judge.
Al-Ghafur	اَلْغَفُوْرُ	The All-Forgiving.
Al-'Adl	اَلْعَدْلُ	The Just.
Ash-Shakur	اَلشَّكُوْرُ	The Appreciative.

Al-Latif	اَللَّطِيْفُ	The Subtle One.
Al-'Ali	اَلْعَلِيُّ	The Most High.
Al-Kabir	اَلْكَبِيْرُ	The Most Great.
Ar-Raqib	اَلرَّقِيْبُ	The Watchful.
Al-Hafiz	اَلْحَفِيْظُ	The Preserver.
Al-Majeeb	اَلْمُجِيْبُ	The Responsive.
Al-Muqit	اَلْمُقِيْتُ	The Maintainer.
Al-Wasi'	اَلْوَاسِعُ	The All-Embracing
Al-Hasib	اَلْحَسِيْبُ	The Reckoner.
Al-Hakim	اَلْحَكِيْمُ	The Wise.
Al-Jalil	اَلْجَلِيْلُ	The Sublime One.
Al-Wadud	اَلْوَدُوْدُ	The Loving.
Al-Karim	اَلْكَرِيْمُ	The Generous One.
Al-Majid	اَلْمَجِيْدُ	The Most Glorious One.
Al-Ba'ith	اَلْبَاعِثُ	The Resurrector.
Al-Wali	اَلْوَلِيُّ	The Protecting Friend.
Al-Mumit	اَلْمُمِيْتُ	The Creator of Death.
Al-Ahad	اَلْاَحَدُ	The One.
Ash-Shahid	اَلشَّهِيْدُ	The Witness.
Al-Hamid	اَلْحَمِيْدُ	The Praiseworthy.

Al-Hayy	اَلْحَيُّ	The Alive.
As-Samad	اَلصَّمَدُ	The Eternal.
Al-Haqq	اَلْحَقُّ	The Truth.
Al-Muhsi	اَلْمُحْصِى	The Reckoner.
Al-Qayyum	اَلْقَيُّوْمُ	The Self-Subsisting.
Al-Qadir	اَلْقَادِرُ	The Able.
Al-Wakil	اَلْوَكِيْلُ	The Trustee.
Al-Mubdi	اَلْمُبْدِئُ	The Originator.
Al-Wajid	اَلْوَاجِدُ	The Finder.
Al-Muqtadir	اَلْمُقْتَدِرُ	The Powerful.
Al-Qawi	اَلْقَوِىُّ	The Most Strong.
Al-Mu'id	اَلْمُعِيْدُ	The Restorer.
Al-Majid	اَلْمَاجِدُ	The Noble.
Al-Muqaddim	اَلْمُقَدِّمُ	The Expediter.
Al-Matin	اَلْمَتِيْنُ	The Firm One.
Al-Muhyi	اَلْمُحْيِ	The Giver of Life.
Al-Wahid	اَلْوَاحِدُ	The Unique.
Al-Mu'akkhir	اَلْمُؤَخِّرُ	The Delayer.
Al-Awwal	اَلْاَوَّلُ	The First.
Al-Tawwab	اَلتَّوَّابُ	The Acceptor of Repentance.

Al-Jame'	اَلْجَامِعُ	The Gatherer.
Al-Hadi	اَلْهَادِىُ	The Guide.
Al-Akhir	اَلْاٰخِرُ	The Last.
Al-Muntaqim	اَلْمُنْتَقِمُ	The Avenger.
Al-Ghani	اَلْغَنِىُّ	The Self-Sufficient.
Al-Badi'	اَلْبَدِيْعُ	The Incomparable.
Az-Zahir	اَلظَّاهِرُ	The Manifest.
Al-'Afuw	اَلْعَفُوُّ	The Pardoner.
Al-Mughani	اَلْمُغْنِىُ	The Enricher.
Al-Baqi	اَلْبَاقِىُ	The Everlasting.
Al-Batin	اَلْبَاطِنُ	The Hidden.
Ar-Rauf	اَلرَّؤُفُ	The Compassionate.
Al-Mani'	اَلْمَانِعُ	The Preventer.
Al-Warith	اَلْوَارِثُ	The Supreme Inheritor.
Al-Wali	اَلْوَالِىُ	The Governor.
Malik-ul-Mulk	مَالِكُ الْمُلْكِ	The Eternal Owner of Sovereignty.
Ad-Darr	اَلضَّارُّ	The Distresser.
Ar-Rashid	اَلرَّشِيْدُ	The Guide to the Right Path.

Al-Muta'ali	اَلْمُتَعَالِىْ	The Most Exalted.
Dhul-Jalal-Wal-Ikram	ذُوالْجَلَالِ وَالْاِكْرَامِ	The Lord of Majesty and Bounty.
An-Nafi'	اَلنَّافِعُ	The Propitious.
As-Sabur	اَلصَّبُوْرُ	The Patient.
Al-Barr	اَلْبِرُّ	The Source of All Goodness.
Al-Muqsit	اَلْمُقْسِطُ	The Equitable.
An-Nur	اَلنُّوْرُ	The Light.

In certain mosques, e.g., the Wazir Khan Mosque, *Ayat al-Kursi* is inscribed in the Naskhi script. It is as follows:

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ اَلْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى
الْاَرْضِ مَنْ ذَا الَّذِىْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيْطُوْنَ بِشَىْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ وَلَا يَئُوْدُهٗ
حِفْظُهُمَا وَهُوَ الْعَلِىُّ الْعَظِيْمُ ○

"God! There is no god but He, – the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) Before or After

or Behind them. Nor shall they compass aught of His know ledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)."

Ibn Abbas explains the word *Kursi* as meaning *ilm* or knowledge, and even according to lexicologists *kursi* means all-comprehensive-knowledge and power of Allah.[11] It has two-fold significance. Firstly,, Islam does not recognize the doctrine that man needs any mediator to reconcile him with God; and secondly, the Holy Prophet is the model for his people.

Several mosques have the inscriptions of the verse which is about the Finality of the Prophethood of Muhammad (peace be upon him). It runs as follows.[12]

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ وَكَانَ اللّٰهُ
بِكُلِّ شَيْءٍ عَلِيْمًا ۝

"Muhammad is not the father of any of your men, but (he is) the Apostle of God, and the Seal of the Prophets. And God has full knowledge of all things." Examples of such inscriptions are the Wazir Khan Masjid (Lahore) and the Shah Jahan Masjid (Thatta). This verse appears in a side chamber of the sanctuary of the former and on the northern archway facing the court of the latter. The interior walls of the Dai Angah Masjid of Lahore are decorated with several passages from the Holy Quran. This mosque has three magnificent *mihrabs.* On the forehead of the larger *mihrab* are written the words of Allah, (اَللّٰهُ), Muhammad (مُحَمَّدٌ), Abu Bakr (اَبُوْبَكْرٍ), Umar (عُمَرُ), Usman (عُثْمَانُ), Ali (عَلِيُّ), Hassan (حَسَنُ) and Hussain (حُسَيْنُ). On numerous Iranian minarets the calligraphic decoration on ceramic tiles, generally repeating the words Allah (اَللّٰهُ), Muhammad (مُحَمَّدٌ) and Ali (عَلِيُّ). Sometimes the follwing *du'a* is, also, inscribed:

لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"There is no deity save God. He is alone. He hath no partner. Unto Him belongeth the sovereignty and unto Him belongeth the praise; and He is All-Praised."

Similarly the following verse is inscribed sometimes making design:

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

"Our Lord! Give us good in this world and good in the Hereafter and defend us from the torment of the Fire!" Al-Quran, 2:201.

In the interior walls of the Mariyam Zamani Masjid (Lahore) the names of Allah in twins are written in this style:

يَا حَكِيْمُ ○ يَا عَلِيْمُ ○ O The Wise, O The All-Knowing.
يَا سَمِيْعُ ○ يَا خَبِيْرُ ○ O The All-Hearing, O The Aware.

In the interior of the Arambagh Masjid (Karachi) among several inscriptions the following are more prominent:

بَلَغَ الْعُلٰى بِكَمَالِهٖ كَشَفَ الدُّجٰى بِجَمَالِهٖ حَسُنَتْ جَمِيْعُ خِصَالِهٖ صَلُّوْا عَلَيْهِ وَاٰلِهٖ

"He attained the height of eminence by his perfection:

He dispelled the darkness (of the world) by his grace:

Excellent were all his qualities;

Pray for blessings on him and his posterity.

In several mosques the poetical verses are inscribed, e.g., on the southern wall of the Chief's College Mosque (Lahore) the following verses have been written.

محمد عربی کابروئے ہر دو سراست　　کہ خاک درش نیست خاک بر سر او

While on the northern wall the following verses have been written:

محمد مدنی افتخار ارض و سماست　　کسے کہ طالب آن ست تاج بر سر او

In a mosque of Jhelum the following verse is inscribed:

چراغ و مسجد و محراب و منبر　　ابوبکر و عثمان و حیدر

Islam has strictly prohibited the Muslims to refrain from painting, human figures for fear of idolatry. But they accepted the influence of the Byzantines in a few cases. The little castle *Kusair Amra,* built in the Ummayyad time, is an example in point, showing liberal and free use of painting in buildings neither sacred nor religious.[13] The prohibition 'only favoured the natural predilection for decorative art. Artistic motifs from early times carry over into work of the Islamic periods, and in the realm of architecture the plans of the Sasanian palaces and temples reappear in the mosques. Early forms and methods of construction carry on almost unchanged, for the Iranian builders were seldom intrigued by the unusual new and rarely experimented with the elements of building construction.'[14]

The Byzantine taste is noticeable in Algeria, Morocco and Syria. The prototype is the mosque of Kairouan commonly known as Sidi-Uqba Mosque. It was built by Uqba Ibn Nafi' in 670 A.C. It was repeatedly reconstructed and repaired in the following centuries. There is a forest of columns dividing the space into eight transverse each of which is crowned by a cupola. There is a three-storied four-

sided minaret and richly ornamented prayer niche. The pulpit is worth seeing in perforated carvings. The decorator gave free rein to his fantasy while decorating the mosque.

The Muslims in Spain came under the influence of the Visigothelic art. Its best example is the Great Mosque of Cordova. This mosque took two centuries to complete the gigantic edifice. Throughout the mosque two colours – white and red have been used. Its arches are hourse-shoe over an immense forest of low columns. 'From the columns rise pillars, higher than the columns themselves, supporting the beams. Round arches, over-topped in turn by horse-shoe arches, connect the pillars.' Joseph Hell has depicted about it in the following words:

The Past and the Present, Christianity and Islam *all* helped the creation of such a work! The pillars are mostly pillars obtained from ruined Roman temples; the capitals are imitations of the Corinthian capitals; the horse-shoe arch, a fellow traveller of the Arabs from Persia to the West. The *mihrab,* the pearl of that mosque, owes its exquisite ornamentation to a Byzantine artist. A slave, Abu Jafar As-Sakalabi, superintended most of the construction. But, all this notwithstanding, the general effect is purelly Arabian.[15]

Next step in the non-figurative art is the mosaic upon which theMuslims depended. The mosaics in the Dome of the Rock in Jerusalem, the Great Mosque in Medina and the Great Mosque in Damuscus are limited to that domain. Looking at a panel in the Dome of the Rock one is astonished to see the border composed of eight-pointed stars within circles. The only decoration in the Mosque of Damuscus was a long calligraphic inscription in mosaic on a gold ground, which, the early writers report, circled all four walls of the prayer hall just under the ceiling. This epigraph may have been designed by the same calligrapher, Khalid ibn Abu al-Sayyaj, who worked in Medina, since we know he was in

the regular employ of al-Walid for all sorts of tasks such as Quran, literary works, and the like.[16] " the interior of the Great Mosque of Damuscus was entirely decorated with glass mosaics above a dado of precious marble, and the whole was bathed in a mysterious light diffused through the coloured glass that filled the window grills.'

For the art of mosaic the Muslims turned to the Greeks and the Byzantines. The Muslim Caliphs appealed to the Byzantine emperor not only for books but also for artists and even for mosaic tesserac to be used in decorating mosques. The Byzantine artists were offered high posts. A time came when the painters began to take the precedence over the calligraphers. They were even appointed directors of the royal libraries, one of the highest posts in the courts.[17] Among many examples prominent is that Behzad was appointed the director of the royal library.

Al-Tabari (838–923 A. C.) tells about the mosque of Medina: "Walid had informed the emperor of the Greeks of this proposal to demolish (and rebuild) the mosque of the emissary of God, begging him to aid in this great work. The ruler of the Greeks sent him 100,000 gold *miskals,* 100 workers and 40 loads of mosaic cubes. He had ordered that mosaic cubes were to be looked for in the ruined cities."[18]

It is true that a good-sized Greek communities had existed in the Middle East for centuries. Their worship places were adorned with magnificent mosaics, wallpaintings and icons. The Muslims were great lovers of such arts. They patronized the great calligraphers, painters, masons and craftsmen. It is related of Shah Ismael that, during a battle he feared to lose, he hid in a cave the painter Behzad[19] (1455–1535 A.C.), who was among his escort, lest that valued personage fall into the hands of the foe.[20]

The mosaic works got a great popularity among the

Muslims. They continued it as a practice almost in every great mosque. In the Great Mosque of Damuscus mosaics covered the pediment of the prayer hall toward the court as well as the porticoes.

The Arabs were good mathematicians and they used it in full while decorating the mosques. The spiral and its variant is a mathematical Form-Idea. They made the schemes in combination of green, yellow and white. They used them in abundance. They consisted of floral devices or conventional arabesques. Gradually the spiral and arabesque became the cheif feature of the Muslim art. They adopted it wherever they went. One prominent example in connection is that of the minaret of the Kutubiyya Mosque of Marrakesh. It was erected after the Almohads' conquest of Morocco. It was decorated with floral scrolls and variations in the form of the *mihrab* in red, yellow ocher and gray. Similarly there are friezes of rosettes and delicate stucco reliefs around the arches and windows and window grilles of the Ibn Tulun Mosque of Cairo. Great experts like Bahzad (1455–1535 A.C.) and Aga Riza (1575–1637 A.C.) and many others can be quoted for these great works.

The Muslims, also, introduced the plait-work and polygons. The polygons used were the very simplest – hexagons, lozenges, squares and octagons. This new development appeared in the IIth century Cairo Ibn Tulun and al-Hakim mosques. The ceiling of the Wazir Khan Mosque of Lahore is another example in point. It was in Cairo that this polygon "first took to overlapping with the neighbour. One sees the arabesque combining with the star-shaped polygon. One side of the polygon, like the fillest of the plait-work, suddenly escapes from the track generating it, as if moved by centrifugal force, and after having marked the limit of a figure it goes on to determine the lateral side of its neighbour, like the dancers in folk rounds who whirl around one girl after another at their left."[21]

Carved wooden objects were an indispensable part of the mosques. Magnificent woodcarvings were practized in Egypt, Syria, and Iraq and latter in Spain amd Morroco. When Caliph Abdul Malik started the construction of the Dome of Rock in Jerusalem, he ordered for the encirclement of the Holy Rock with a fine abony work. During the Fatimide rule the woodcarvings design incised on bronze or copper objects and the illuminations in the Holy Quran were matchless. Excellent wooden *mihrabs* were made in Cairo in the 12th century. One of the finest *minbars* is that in the Jamia Masjid of Kairouan. The *mihrabs* and the sacred niches are, also, sometimes in carved wood, as in the mausoleum-mosques those of Sayyida Nafisa (1138–45 A.C.) and Savyida Rukiyya (1150 A. C.).

To make the mosques more elegant the enamelled glass-wares were used early as at the end of the 8th century in Egypt. This art was, equally, developed in Syria between the 12th and 14th centuries. Enamelled glass was especially used for mosque lamps. In 1127 A.C. a blue frieze with an inscription in relief under the stalactites of the lantern was built at Bukhara in the Kalayan minaret. This work was also done in the Muslim India. The interior walls of Dai Anga Masjid (Lahore) are decorated with beautiful enamelled work in yellow. Credit goes to the Iranians to use the colourful ceramic tiles both outside and inside the mosques. The story is told of a great lover of this art who took seven years to compose and drew the inscriptions while the ceramists, stonecarvers, and other craftsmen had to sit idly by waiting on the artist's pleasure. The work of the ceramic artists was at its most perfect in the Bibi Khanum Mosque. In 1226 A.C. in the Maidan Mosque in Kashan the *mihrab* was decorated elegantly with coloured-stones. Such tiles had spirals and arabesque with more or less stylized foliage making larger abstract and symbolic compositions. The great square minarets of the Kutubiyya Mosque, of the Great Mosque of Seville, and of the Mosque of Hassan in Rabat were decorated on the exterior and painted in colours. Even in the Muslim India coloured and plain marble was used, luxuriously, in the

construction of the mosques. The marble from Makrana was of such a nature that it took on incredibly subtle variations of tint and tone, according to the changes in the light, thus picturing the passing colour of the moment. In certain of the interiors semi-precious stones such as jasper, agate and cornelican were combined with the marble. A prominent example is the *mihrab* of the Great Mosque of Cordova in which very beautiful columns of jasper and marble were used. The beautification of the *mihrab* of the Great Mosque of Kairouan is also worthy of notice. It is decorated with polychrome tiles having metallic reflections and its ceiling is enhanced by paintings. Several other magnificent *mihrabs* survive from 1225 and 1226 A.C. which were decorated with calligraphy in relief and painted in luster and blue. Similarly a new value was conferred on the entrance portals of the famous Blue Mosque in Tabriz dating from 1454–65 A.C. The mosque built in Delhi and Ajmair during the reign of Sultan Altutmush (reigned 1211–36 A.C.) in India surpassed almost all the mosques throughout the Muslim World of that age. The arabesques of Syria or Spain could not be compared with them.

The use of bare bricks was also an important element of the decoration of the mosques. They were used decoratively in Raqqa, Mesopotamia and Toledo.

It should be borne in mind that the Muslim art was original in all aspects. "It is the great originality – an originality coming from the genius of one artist or another, or from the influence of one or more countries, but from a deep seated aesthetic revolution stemming from the conception of the world and art held throughout the entire Muslim community – that explains why most people are somewhat unsure when faced with works of Islamic art, unsure how to look at and understand them and hesitant about what standards of beauty are called for."[22]

V

SOCIO – POLITICAL ASPECT

Islam introduced a social system based on fraternity, justice and free from exploitation, hatred and prejudice. Those who had been exploited in the past, somehow or the other, embraced Islam. Professor Noldeke has aptly remarked that "Who so ever went over to Islam received the same rights and undertook the same duties as the highest and the meanest believer. There are no reserved pews in a mosque. Islam kept alive the sparks of human dignity in the souls of millions of down– trodden and exploited serfs in Africa and Asia"[1]. Once within the doors of the mosque every Muslim feels himself in an atmosphere of social equilibrium and love. The richest and poorest stand shoulder to shoulder in the mosque dissolving the specifics of self, family and race. One feels as an essential part of the Community --- 'free from ordinary social marks of rank and relationship at least in terms of the ideal.' Its practical example was presented by the Holy Prophet himself who was so inconspicous sitting among his companions in the mosque that he could not be recognized by the strangers. By this example it was impressed on the minds of the Muslims that the differences of race, wealth and colour were meaningless. The Holy Prophet

chose Bilal, a negro slave, as his *Mu'azzin* while he himself was the *Imam.*

The institution of mosque teaches us the greatness of labour as Muhammad (P.B.U.H.) physically contributed in the construction of the mosque of Medina by carrying bricks and stones. His companions were, also, engaged in this work. The chambers of his wives were situated quite adjacent to this mosque where he resided with his wives turn by turn. Ibn Sa'd reports; "I have seen the chambers of the wives of the Prophet. They were made from palm stalks, and over their doorways hung coarse cloths in black goat's hair."[2] No other religion or system, economic or political, can present such a marvellous example.

Thus mosque helps to establish healthy social relations among the worshippers. How beautifully Ibn Jubair, the 12th century geographer, has depicted the social aspect of the mosque. He writes about the Mosque of Damuscus in these words: "It offers the finest and most agreeable of spectacles. It is the meeting place for the inhabitants of the city, their place for promenade and relaxation. Every evening they are to be seen walking back and forth from east to west, from the Jayrum portal to that of the Barid. One man chats with a friend, another recites the Quran. They do not cease to stroll back and forth in this manner until the very moment fixed for prayer (*isha*), when they finally break off. Some come there already in the morning, but there is no great crowd until the afternoon. So numerous and tightly jammed in the crowd then that one thinks it can only be the holy eve of the 27th of Ramadan. Yet that is the way it is everyday."[3] These lessons of fraternity, equality and love should be put into practice in the daily life. This narrow circle becomes wider on Friday prayers and still wider on the *Eids.* One is astonished to see the culmination of this gathering on the occasion of the Haj at Mecca when the Muslims from all over the world assemble there. It is the symbol of our universal centralization. Down through the ages this

great institution has served as the major instrument for the unification of the Muslim Umma. It is really an we-inspiring scene to see kings, peasants, literate, illiterate, nobles and clown, all dressed alike standing shoulder to shoulder and going through the same ceremonies with same zeal and enthusiasm.

Now the question arises whether the women have any right of admission to the mosques or not. Sura XXXIII: 55 enjoins the Holy Prophet's wives to 'stay in their homes and attend to their prayers.' But it does not mean that the women have been secluded from social intercourse and performance of prayers at the mosques. There are several examples which show that the women used to visit the mosques even at the night prayers. On a certain night the Holy Prophet was very late in coming out to lead the night prayer. At last Umar Farooq called out, "O Apostle ! Women and the children are going to sleep."[4] At this the Holy Prophet came out and led the prayer.[5] It means that the women were present in the mosque at such a late hour. Similarly the women used to be present at the morning prayer which was performed at an early hour that they could return to their homes while it was still dark.[6] It was the habit of the Holy Prophet to stay a little after performing his prayer until the women had left the mosque.[7] There is an ample proof that even such women used to come to the mosque who had babies to suckle. When the Holy Prophet heard a baby crying he would shorten his prayer lest the mother should feel inconvenienced.[8]

During the lifetime of the Holy Prophet the *Eid* prayers were performed in an open place. The women participated even in these prayers. So much so that even women in a state of menstruation were to be present, though they would not join the prayers.[9] The greatest Muslim festival is the *Haj* which is also incumbent on the wealthy women. They perform the *Haj* without wearing a veil. They also call out *Allaho Akbar* alongwith men in the mosque during the three days following *Eid al Azha.*

There is an overwhelming evidence of the fact that there is no bar for the women to visit the mosque. At the most they formed themselves into a back row and the men retained their seats until the women went out the mosques.[10] Within the mosque they were not separated from men by screen or curtain. But with the passage of time a certain type of separation for the women was introduced. In the year 256 A.H. the Governor of Mecca is reported to have tied ropes between the columns to make a separate place for women. Later on the practice grew up of erecting a wooden barrier in the mosque to form a partition for the women.

During the Abbaside Caliphate ladies adopted the oriented fashion as there was abundant flow of wealth. Syed Amir Ali has thrown light on the status of women of that age in these words :[11] "Perfumes were used to a lavish extent, and women, especially ladies of rank, were passionately fond of decorating themselves with hyacinths, chrysolites, emaralds, and other gems, together with ornaments of gold and precious stones; and such was the varigated splendour of their appearance when in the mosque, that they have been compared to 'the flowers of spring in a beautiful meadow.' "

It was with the change of social values that separate portions were earmarked for the ladies in the mosques, particularly for the ladies of the royal families. A trend grew that separate galleries accomodated the ladies. They were surrounded by beautiful open-work screens. All the Jaunpur mosques in India bore this characteristic. There are perforated stone screens reserved for the ladies in Atala Mosque (India). The Moti Masjid of the Red Fort of Delhi has a basement. During the Mughal India the ladies of the royal family used to come for performing their prayers through this basement. In the royal palace of Fatehpur Sekari there was a mosque known as the Nagina Masjid totally meant for the ladies. Its ceiling rested on pillars of red stone.

Here are a few examples of the mosques constructed by

the prominent ladies of their time :

(i) The Qarawiyan Mosque in Fez (Morocco) was founded by a lady, Fatima bint Muhammad al–Fehri in 857 A.C. She was one of the two thousand refugees from Kairouan who had fled to Fez from Tunisia.

(ii) Lal Darwaza Masjid of Jampur (India) was built by Bibi Raja, the queen of Mahmud Shah (1436–58 A.C.) in 1450 A.C.

(iii) Maryam Zamani was the founder of the Maryam Zamani Masjid of Lahore. She was the mother of the Emperor Jahangir. This mosque was built in 1023 A.H./1614 A.C.

(iv) Dai Angah built a mosque in Lahore in 1045 A.H./1635 A.C. She was Emperor Shah Jahan's wet–nurse. Her name was Zaibun Nisa.

(v) The nurse of the Emperor Jahangir erected a mosque at Lahore in 1707 A.C. known after her name as Dai Lado Masjid.

(vi) The wife of Prince Dara us Shakoh erected a mosque at Lahore known as the Masjid Sitara Begum. The name of his wife was Qudsiya Begum alias Sitara Begum.

(vii) The Yeni Mosque of Istanbul was founded by Sultana Safiya, mother of Muhammad III.

(viii) The Great Mosque of Agra was built at the orders of Jahan Ara, a daughter of Shah Jehan, between 1644–49 A.C.

Now we come to another issue, i.e.; non–Muslims and the mosques. It was the Holy Prophet who set the precedent

when he permitted the Christian deputation of Najran to worship in the mosque at Medina in 10 A.H. Its members wanted to go to their camp for offering their prayer. The Holy Prophet out of hospitality said, "If you like, you may even pray here in the mosque." So they performed their prayer in the mosque.

The question of the *Masjid-i-Haram* is a bit different. In the Holy Quran it is said :[12] "O ye who believe ! Truly the Pagans are unclean; so let them not after this year of theirs, approach the Sacred Mosque, and if ye fear poverty soon will God enrich you, if He wills, out of His bounty, for God is All-Knowing, All-Wise."

The Ka'aba is the *Qibla* of the Muslims therefore the non-Muslims should not be allowed to perform their idolatrous rites in the same precincts. Moreover, for the non-Muslims to have a right to pay visits to mosques is quite different from the Muslims allowing them to come into the mosques. But the performance of religious rites is a different thing otherwise the Second Caliph Umar Farooq used to receive the Christian complainants even when he was delivering the Friday Khutba in the *Masjid-i-Haram.*[13] It is said that the Christians of Jerusalem pledged in the pact with Umar Farooq that they would not display the cross upon their churches or display their crosses or their sacred books in the streets of the Muslims, or in their market places. But they were allowed to go in procession once a year with crosses, but not with banners; outside the city, not inside where the mosque were.[14]

The Muslim State guaranteed that protected religions did not in any way collide with each other. If a *zimmi* left a will for the construction of a mosque, it was not allowed: but if he left a will for the construction of his own worshipping place, it was allowed.[15]

During the Ummayyad period Walid bin Abdul Malik took the basilica of the Church of John the Baptist and incorpora-

ted the site into the mosque of the Ummayyads. When Umar bin Abdul Aziz became Caliph he ordered the return of the site to the Christians on their complaint. Before the restoration of their confiscated worship places the Caliph examined their file thoroughly. He found that the churches without the suburbs were not comprehended in the articles of surrender. Among such churches were the Church of the Monastry of Observants or Carmelites, the Church of the Covenant behind the Church of St. Thomas, and all the churches of the neighbouring villages. The Caliph therefore gave them the choice, either to restore them the churches they demanded demolishing in that case all the other churches, or to leave those churches unmolested, and to receive from them a full consent to the free use of the open space by the Muslims. To this latter proposal they, after three days deliberation agreed; and documents were signed in this regard. The Christians gave the Muslims a deed of grant, and the Caliph gave them full security and assurance of protection.[16]

This incident can be compared with the attitude of Ferdinand and Isabella of Spain which they did with the Muslims of Toledo. Under the Muslims, Jews and Christians had been allowed to pray in the mosque on the alternate days but no sooner the Spanish Christians gained their victory the mosque was re-consecrated as a Christian Church and forbidden to the non-Christians. Similarly in 752 A.C. Pepin the Short, in France, swept down an enormous horde of barbarians upon Languedoc, Septimania and Western Savoy. The beautiful cities and schools were destroyed by fire, the Arabs, regardless of sex and age, were put to the sword, and the whole country became a vast scene of carnage and destruction.[17] On the contrary, it is related that an *Imam* and a *Muezzin* destroyed a fire-temple, during the reign of al-Mu'tasim (833-42 A.C.) and constructed a mosque on that site. When a complaint was lodged with the Caliph about this incident, he ordered the two culprits to be flogged.

The Crusaders captured Antioch in June 1098 A.C.

treacerously. "The dignity of age the helplessness of youth, and the beauty of the weaker sex, were disregarded by the Latin savages. Houses were no sanctuaries, and the sight of a mosque added new virulence to cruelty." While discussing the massacre at Jerusalem on 15 July, 1099 A.C. Syed Amir Ali has written that "the Crusaders, masters of the Mosque of Umar, where the Saracens defended themselves for some time, renewed there the deplorable senes which disgraced the conquest of Titus."[18] The Mongols were not less barbarous in their attitude towards the mosques. They stabbled their horses in the mosques of Bukhara and tore up the Holy Quran as litter; those of the inhabitants who were not butcher-ed were carried away into captivity and their city reduced to ashes.[19] During its occupation at the hands of the Crusaders, the *Al-Aqsa* Mosque was converted into the residence of the kings of Jerusalem and in time ceded part to the Templars who transformed it to accord with their usage. It was in 1188 A.C. that Sultan Saladin restored it to its original shape.

On the other hand, the Muslims were, always, liberal towards the worship places of the non – Muslims. In the early part of the 14th century, there were still churches in the southern district of Tunis. The Arab conquerors did not destroy them despite the fact that they were standing only in ruins. They contended themselves with building a mosque at another place.

Since Islam does not believe in the separation of religion and politics therefore the mosque is the centre of gravity for both religion and politics. In the early phase of the Muslim history the ruler's residence was built immediately adjacent to it and it made the approach to him easy. The Holy Prophet himself started this practice who lived quite adjacent to the mosque. The precedent was cited by caliphs and governors to justify building their palaces immediately contiguous to the mosque and with direct access to the bay of the *qibla*.

Thus mosque has had been an important political centre from the very beginning. It is a sacred place and no blood

should be shed there. But, unfortunately, Umar Farooq, the second Caliph, was assassinated by a Persian slave Firuz while leading the prayer in the Mosque of the Holy Prophet in 644 A.C. His death caused far–reaching effects on the future of the Muslim Umma. "With his death," says Nicholson, "the military theocracy and the palmy days of the Patriarchal Caliphate drew to a close."[20] Similarly Ali, the fourth Caliph, was struck down by the hand of an assassin on the 27th January, 661 A.C. (17th *Ramadan,* 40 A.H.) whilst engaged in prayer in a mosque at Kufa by Ibn Muljam, a Kharijite conspirator. After the Tragedy of Kerbela the people of Medina drove Yezid's governor from the city. Consequently a Syrian army was sent from Damuscus to restore law and order situation in Medina. This army was commanded by the son of Okba-- known as "the accursed murderer.' A desperate battle took place at a place known as Harrah. The People of Medina were defeated and the victorious army turned the public Mosque of Medina into a stable and demolished the shrines for the sake of their ornaments.[21]

Hajjaj bin Yousaf, a governor of al–Walid bin Abdul Malik, is truly known as the "Scourage of God." When he became the governor of Iraq he addressed the people from the pulpit of the mosque in these words :[22]

"I am he who scattereth the darkness and climbeth o'er the summits. When I lift the turban from my face, ye will know me.[23] O people of Kufa! I see heads that are ripe for cutting and I am the to do it; and methinks, I see blood between the turbans."

He ruled for twenty years with an iron hand which resulted in the restoration of peace and security to the eastern part of the Empire. But there was hatred in the hearts of the people. In the course of his long government over Iraq, he put to death nearly 150,000 men, many on false charges, some of them the best of the Arab race.[24]

During the Ummayyad Caliphate the Caliph used to attend the Friday prayer after which he delivered his pontifical sermon. Generally he appeared wrapped in white clothes with a pointed white cap sometimes adorned with precious jewels. But some Caliphs considered it an irksome job to come to the mosque. They were represented by their functionaries. Yezid II, for example, was often represented at public prayers by the chief of the body-guard (Sahib- ush-Shurta), and Walid II once indulged in a prank which greatly angered the religious people in the capital. 'He sent to the Mosque, enveloped in his cloak, a beautiful lady of the *harem* with whom he had been entertaining himself, and who entered fully into the spirit of the joke, to preside at the Friday service in his stead.'[25]

During the Caliphate of Usman, the third Caliph, Walid bin Uqba was the governor of Kufa. He was addicted to drinking and a life of luxury. Once he stood up to conduct the prayer, and as he was intoxicated he read four *Rakaats* instead of the prescribed two. The people knew that he had not yet recovered from the effects of his mighty debauch, and they publicly expressed their anger. One day after this incident he stood upon the pulpit to deliver the Friday-sermon, when the people threw so many problems at him that he had to run away for his life. On the complaint he was summoned to Medina and was publicly flogged for his habit of drinking.

Anyhow the presence of the Caliph or the governors at the mosques used to be beneficial for the public because the aggrieved could bring any problem in his or their notice. Mansur (reigned 754-75 A.C.), the second Abbaside Caliph, was a great psychologist. Once Ibn Abi al-Janza came close to him during his pontiff sermon and cried out playfully : "O ye who believe ! Why say ye that which ye do not."[26] After the prayer he was brought before Mansur who judged that he had no ill-intention and only wantoness forced him to do so. He warned him not to repeat it otherwise he might be at loss. Similarly on another occasion he was interrupted by a person

while he was addressing the people in the mosque. That person asked him to be afraid of God. Mansur wanted to know the mode in which he could do that. The poor fellow was perplexed at this as he wanted to divert Mansur's attention to his poverty. Mansur gave him four hundred *dirhams* and advised him to keep fast, worship at night and make journey for the Haj.

The mosque continued to play for a long time as the nucleus of the Muslim society. The installation and deposition of the Calphs took place in the mosque. After the installation ceremony the caliph delivered his pontiff address. In the provinces the Governor represented him in the same manner. He took the oath on behalf of the presumptive Caliph. He led the prayer and delivered a *khutba* in the name of the Caliph by ascending the *Minbar.* This was the symbol of his authority. After the praise of God and blessings upon the Holy Prophet he delivered the message of the Caliph, if any, and then discussed different aspects, religious as well as temporal. The significance of the mosque could be gauged from the fact that if a Governor could not preserve his authority with the *khutba,* he was removed from his post.[27] According to Syed Amir Ali, "This system combined the vices of democracy and despotism without the advantages of either. Once the oath was taken the suffrage of the people, however obtained, whether by coercion, cajolery or bribes was supposed to give a secramental character to the election."[28]

During the Abbaside Caliphate this practice continued and the oath of allegiance was taken in the mosque. This added to the sacramental virtue of personality of the Caliph. Prayers were offered for his betterment in the mosques of Mecca and Medina.

Haji Yar Muhammad was the *Khatib* of the Badshahi Mosque of Lahore during the reign of Bahadur Shah–I (reigned 1707–12 A.C.). The king issued a *Firman* in 1710

A.C. to insert the words علی ولی اللہ وصی رسول اللہ in the *Khutba.* This order had to face a severe opposition everywhere. The peace situation in Ahmadabad, Gujrat, Delhi, Agra, Kashmir and Lahore deteriorated to a deplorable extent.

In 1711 A.C. Bahadur Shah came to Lahore in order to crush the uprisings of the Rajputs and the Sikhs. He sent for Haji Yar Muhammad, alongwith other prominent *Ulema,* to the Fort. He induced him to act upon the *Firman* which he refused to do so. Consequently he was arrested and sent to Agra.

After a few days the month of the *Ramadan* started. The king sent a *Khatib* in the company of Prince Azeemus Shah to the Great Mosque to recite this new *Khutba.* No sooner he entered the mosque someone beheaded him. Now the king sent armed bands of soldiers under Islam Khan with the order to compel the *Khatibs* to recite the new *khutba.* But all his efforts were in vain. Subsequently he arrested seven prominent *Ulema* and sent them behind the bars in the Ghawaliar Fort. This step further instigated the people and ultimately he had to withdraw this order.

The institution of the mosque has played a vital role in the development of the ideals of Islamic State, viz: brotherhood, equality, fraternity, discipline and social justice. Its practical example was seen when Italy invaded upon Tripoli in 1911 A.C. There was a great resentment against it among the Muslims of the Sub—Continent. They used to assemble in the mosques and passed resolutions. It was during one of such gatherings that Iqbal, the great poet of the East, recited his famous poem entitled فاطمہ بنتِ عبداللہ in the courtyard of the Badshāhi Masjid of Lahore in the presence of a huge crowd. It is a coincidence that in the very courtyard his funeral prayer was performed on 21st April, 1938.

The mosque, also, promotes the international sentiments of brotherhood among the Muslims. The King Faisal Masjid of Islamabad can be quoted in this regard. It has been cons-

tructed with the funds provided by the Saudi Government. Thus it is a symbol of the eternal friendship between the two Muslim countries.

From an ordinary Muslim to a ruler every individual has shown respect to the mosque. The Delhi Sultan Sikander Lodhi, at the close of the 15th century was a ruthless conqueror. He showed implacable enmity towards the last of the Sharqi kings of Jaunpur. It was by his orders that many monuments were mutilated or destroyed but he spared the five mosques built by that dynasty [29] Another prominent example of respect shown to the mosque is that of the Emperror Shah Jehan who maintained the height of his *diwan–i–khas* in the Red Fort of Delhi to such an extent that when he ascended the throne the level of his forehead and the floor of the Jamia Masjid were at the same angle.

Islam teaches the Muslims religious tolerance towards the non-Muslims. The Muslims are open-minded and this injunction is even fully displayed in the construction of the mosque. In the Islamic way of life every thing is in order and balance. The lines made in the mosque in an order mean the discipline which gives the lesson of equality. The rows are arranged from right to the left so that the worshippers may stand close to the *Imam.* There is clarity and spaciousness in the mosque which is quite in accordance with the expansion of the Islamic beliefs and the Greatness of God that He is Omnipotent. On the other hand, the temple is an abode of mystery which encloses ' a phantasma of massive darkness.' The mosque has an open court which is open to light and air. Any mosque, whether small or great, fulfills these conditions. Just have a look at the Mosque of Cordova. One does not find there any passage leading to dim cells despite its "forest" of twelve hundred and ninety-three columns and vaulting system based on intersecting arches and visible intersecting ribs. It was truly a picture of the Islamic open-mindedness. The mosque has no need of a central shrine, it is sufficient to turn the face in the direction of Mecca. On the contrary 'the

focal point of the temple is a sacred chamber often deep within the labyrinth of its endless corridors.' The mosque is totally free from any sort of representation of natural forms while the walls of a temple pulsage with imagery gods. In brief, 'the mosque is wholly visible and intelligible while the temple is introspective, complex and indeterminate.'

Keeping this comparison in view one can easily understand the background of animosity of the Hindus towards the Muslims. The Hindus have had tried to usurp many mosques in the Sub-Continent pleading that there used to be temples in the remote past. Similarly the Hindus have had been torturing the Muslims in one way or the other. We suffice to quote a few examples among thousands.

Sayyed Nisar Ali (b. 1782 A.C.), commonly known as Titu Mir, built a mosque at Sarfrazpur and started congregational prayer. Krishna Rai, a big Hindu zamindar of Purnia was very much offended. At his instigation a suit was filed in his court to which he ordered:[30]

1. 'Anybody who becomes Sayyed Nisar Ali's follower and grows beard shall be fined Rs.1.25.

2. Anybody who builds a mosque shall pay Rs.500/- or Rs.1,000/- to the Zamindar accoridng as the building is of mud or bricks.

3. Anybody who names his child after the names of the Arabs shall be fined Rs.50/- for each such offence.

4. Anybody who sacrifices a cow is to be deprived of his right hand.

5. Anybody who gives protection to Sayyed Nisar Ali will have his house demolished.'

When Sayyed Nisar Ali refused to obey these orders, Krishna sought the help of some other Hindu zamindars of Calcutta who promised to help him. Consequently he set the

mosque at fire while the Muslims were offering Friday prayer.[31]

As another example it is appropriate to have a brief study of the Cawnpur Mosque episode. Since 1909 A.C. there was a move to straighten and widen certain roads in the city of Cawnpur. One such road, A. B. Road passed by a temple and Machli Bazar Mosque. If the road was straightened the temple would have had to be demolished. Hindus had a majority in the local administration. There was an apprehension that the eastern portion of the Mosque might be pulled down. The Muslims brought this problem in the notice of the Lt. Governor Sir James Meston on 13th November, 1912 A.C. during his visit to the Mosque. He assured them that their apprehensions were baseless. But on Ist August, 1913 A.C. the verendah of the Mosque was demolished only one day before the Lt. Governor had visited the site. There was a great turmoil among the Muslims. They held a mammoth public meeting and passed a resentment resolution against this step. But the authorities turned a deaf ear. The Muslims tried to rebuild the demolished verendah themselves on 3rd August, 1913 A.C. It was a remarkable demonstration of courage and tenacity. The police fired at them. Many of them were killed and several of them got serious injuries. A large number of them was arrested. At last a deputation was sent to London but all these efforts proved futile. It was on 16th October, 1913 A.C. that the Viceroy Lord Harding announced, during his visit to Cawnpur, that an arcade should be put at the height of 8 feet over which the verendah should be reconstructed in the same position, and the traffic would run underneath that verendah.

This incident shook the Muslims of the Sub-Continent. The Muslims of every shade of life protested against this episode. New Muslim leaders like Maulana Muhammad Ali Jauhr and Syed Wazir Hasan emerged on the scene. The anti-Muslim policy of the government strengthened the sentiments of hatred of the Muslims towards the non-Muslims particu-

larly the government. Sir Raza Ali wrote about this episode that, "the government not only deals the Muslims unjustly but also tries to make them disgraceful in the sight of other nations."[32]

Another mosque which created turmoil in the Sub-Continent was the Shaheed Gunj Mosque of Lahore. This Mosque had been converted into a *gurdwara* by the Sikhs during their rule. The Muslims started a demand in 1935 A.C. for its recovery on the initiative of Maulana Zafar Ali Khan, editor of the daily Zamindar. There were uncontrollable agitations on 7th and 8th July, 1937 A.C. in the city. The authorities could not control the situation despite the firing by the Police. Upon the intervention of some moderate Muslims the agitations were stopped and the Shaheed Gunj remained a *gurdwara* and its position was not disturbed even after the Partition of the Sub-Continent. "This incident", writes Dr. Ishtiaq Hussain Qureshi, "however, shows how ill-advised were some of the movements launched by the *Ahrar*[33] and their associates."[34]

The *Sunahri Masjid* (The Golden Mosuqe) was well maintained even during the Sikh regime from the income got from the shops attached to the Mosque. But when a *baoli* (a large well with windding steps down to the water) was constructed adjacent to the Mosque and the Granth (holy book of the Sikhs) was placed in it, the Sikh attendants of the *baoli* and *Akalis* objected that the *Muezzin* chanted the *adhan* too loudly. Consequently he was externed and the *Granth* was placed in the Mosque. The income of the shops was confiscated and handed over to the quarters of the *baoli*. All the peaceful efforts for the restoration of the Mosque proved futile. At last they promised to get a bond executed that the *adhan* would not be called. The rent of the shops was not restored. The Muslims felt satisfaction even with this arrangement. The British restored it in 1881 A.C.

Another mosque was the Maryam Zamani Mosque which was usded as a gun powder manufactory by Ranjit

Singh (1780–1839 A.C.). It was restored to the Muslims in 1850 A.C. Similarly the Begum Pura Masjid was turned into a gunpowder depot. The Sikh General, Gernail Singh, also resided in it. Ranjit Singh, also, turned the Dai Anga Mosque into powder magazine. Then it was used as a private residence by the Editor of the *Lahore Chronicle,* Henry Cope. He sold it for Rs.12,000/- to the Railway Department and it was used as the office of the Traffic Manager of the Railways. It was restored to its original form in 1903 A.C.

The attitude of the British Government towards the mosques was also not favourable. The British authorities converted the *Nila Gumbad* Mosque into a military mess from where the *Gora* soldiers of the Anarkali cantonement used to have their meals.

Yet another example of mosque desecration is that of *Jamia Masjid* of Delhi. The British wanted to demolish this beautiful mosque or covert it into a church. But later on it was used as barracks for the Sikh soldiers; no effort was made to avoid using it as lavatories and urinals; pigs were slaughtered and their flesh was cooked within its precincts.

'After the establishment of the Republic in Turkey and the revitalization of Iran the power of the *Ulema* was adversely affected. In both these countries many reforms were introduced which outmoded the old forms and expressions. Under Raza Shah of Iran the *Ulema* lost direct control of much of its vast trust funds; civil marriages and divorce registers were established; non–Muslim foreigners were allowed to visit the magnificent mosques, etc. But the *Ulema* have regained a tremendous power after the Revolution in 1979 A.C. under the leadership of Imam Khomani.'

Anti Islamic move

The mosques in Pakistan have had been the important centres of anti–Qadiani movements of 1953 and 1973 A.C. In this respect the role of the Wazir Khan Masjid and the Muslim Masjid of Lahore is highly commendable. When the

authorities imposed curfew in Lahore in March 1953 it was within the radius of 500 yards, this mosque (the Wazir Khan) being the centre. It is interesting to note that very daring Ulema had served in the Wazir Khan Mosque. One of the them was Maulana Shahr Yar. He was so daring a person that he called Ahmad Shah Abdali (reigned 1747–73 A.C.) as cruel in his presence. It was the occasion of Eid of 1747 A.C. Maulana Muhammad Siddique, a pupil of Maulana Shahr Yar, regarded Ahmad Shah Abdali as a just ruler while delivering his *Khutba.* Maulana Shahr Yar objected to it as it was flattery. He said, "How Ahmad Shah Abdali be a just ruler because it was during his stay that the people had been oppressed?" After his objection Ahmad Shah Abdali ordered that Maulana Shahr Yar should be sent into exile.

During the PNA's (Pakistan National Alliance) movement of 1977 against Mr.Bhutto's regime the mosques played a vital role. In this context the role of the Muslim Masjid of Anarkali Lahore cannot be ignored. At last the mosques succeeded in pressurizing the government to this extent that they the Army intervened and the Martial Law was proclaimed on 5th July, 1977 A.C. and the Peoples Party Regime was overthrown. All these efforts were for the implementation of the Shariah in Pakistan.

There is a divine injunction that "Who is more unjust than he who prevents people from God's prayer houses that His name be remembered therein and strives to ruin them."[36] The countries where the non–Muslims powers have tried to detain the Muslims from the performance of their daily prayers in a mosque have a pseudo–claim of being secular. Prominent among such countries is India which has declared several several mosques as the National Monuments so worship of any kind is banned over there. Recently the Indian Government has handed over the Babri Masjid to the Hindus on the plea that it had been erected on the site of a temple.

This is only a distortion of the historical facts. The mosque had been erected by the Emperor Baber (reigned

1526–30 A.C.) in 1528 A.C. on a hilly site three kilometers from the River Surju in Ujudia. The following Persian verses were inscribed on the *Minbar* of the Mosque (which are still present there).

به فرموده شاه بابر که عدلش
بنا بست با کاخ گردوں ملاقی
بنا کرد ایں مجبط قدسیاں را
امیر سعادت نشاں، میر باقی
بود خیر باقی چو سال بنا لیش
عیاں شد که محکم بود خیر باقی

The Hindus placed many idols in the mosque and have begun their worship. This episode has created a commotion among the Indian Muslims because the Indian Government's action is totally unjust. So far many Muslims have been killed by police firing in demonstrations and hundreds of them have been sent behind the bars. But they have to release the mosque from the unjust hands in accordance with the above-mentioned Divine injunction.

In Russia the government propagates atheism in schools, factories and offices. In Kakaisia and Central Asia no one hears the voice of *adhan* from any mosque not withstanding the fact that there live five crore Muslims in this land. The total number of official mosques is five hundred and only two *madrasas* are meant for religious education. But the Muslims are true to there faith at their heart and millions of them perform their prayers in privacy. The Russian Muslims have got a great impetus from the Iranian Revolution and the *Jihad* of the Afghan *Mujahadeen.* A day may come when they emerge as a political power.

Now let us analyse *Khutba* and its importance. It is a special feature of the Friday prayer. It is, also recited on other two great festivals ---*Eidu'l Fitr* and *Eidul Azha.* The deliverance of the *Khutba* is established by an injunction of

the Holy Quran: "O ye who believe! When the call is proclaimed to prayer on Friday (The Day of Assembly), hasten earnestly to the Remembrance of God and leave off business (and traffic): that is best for you if ye but knew!"[37]

By the words "remembrance of God', most commentators understand the *Khutba.* The 12th of *Rabiul Awwal,* Ist Year of *Hijra* was the First Friday in Islam. Muhammad (P.B.U.H.) reached the locality of Banni Salim from Qubba. He offered the Friday prayer and one hundred Muslims followed him. It was the first Friday in Islam and the first *Khutba* was delivered by him on that occasion. He said:[38]

"All praise and glory is for Allah--I praise Him and seek His Help, Forgiveness and Guidance. In Him alone I lay my faith and I do not disobey Him. Nor, I hate those who do not obey Him. I bear witness that there is none worthy of being worshipped than Allah, Who is one and hath no partner. Muhammad is His Servant and His Apostle. He has sent Muhammad for guidance, light and admonition at a time when there has been no Apostle in the world since very long. (As a result) knowledge had declined and distraction enhanced.

The Prophet has been sent, nearing the Final Day and the doom (death) whoever obeys His Apostle will find the way and whoever disobeys him will be lost and fallen from his position and damned in distraction. O Muslims! I do advise you to fear Allah. (And) the best advice which a Muslim can give to another Muslim is to prepare himself for the next world and ask him to fear Allah.

O people! refrain yourselves from such things as Allah has forbidden --and there is no better counsel than this. Remember! piety will be the best help in the next world for one who acts fearing Allah. One who mends his secret and open matters between Allah and himself and is sincere in his conduct will enjoy his deeds in terms of Memorization*(Zikr)* in the world and in terms of vast treasure after his death.

But whoever fails to do as such (and such a person is described in His verse) will prefer that his deeds are kept away from him.

Allah ordained you to fear His Being---And Allah is Most Kind to His servants. And whoever believed that the order of Allah are true and fulfilled His promise, from him are the words of Allah thus: There is change in our laws and we do not injustice to our humble servants.

Muslims! in all your current and future affairs, open and secret actions, bear in mind the Fear of Allah. Because those who fear Him their vices are discounted and their rewards are enhanced. Men of piety are those who will meet their higher objective. It is the piety alone which keeps away Allah's curse, His wrath and punishment. It is piety (of course) that enlightens the face, pleases Allah and raises the status.

Muslims! enjoy your life bounteously but do not give up Divine rights (unto you). For that purpose of course, Allah has taught you His Book and showed you the path so that the righteous and transgressors are separated (with one another).

O'ye people! Allah has treated you finely-- thus, you too should treat others likewise. Treat enemies of Allah as your own enemies and make endeavours in the path of Allah wholeheartedly and with full devotion. He has determined you as chosen and has named you Muslims so that one who destines to doom is doomed for relevant reasons and one who enjoys the promised life also does it for the relevant cause. And all the virtues depend upon Allah's help.

O'ye people! memorize Allah and do actions for the life Hereafter. Because whoever mends his affairs with Allah Allah mends his affairs with other people. Verily, orders of Allah prevail over His servants and none can order Him any way. Allah is Master of His servants and servants have no claim over Him---Allah is the Greatest and derive strength (to

do virtuous actions) through His Greatness."

From the Ahadith it appears that the Holy Prophet used frequently to deliver a *Khutba* and it was not the studied and formal oration which it has become in more recent times. At the time of *Uhud* (625 A.C.) he came to know that the forces of the Quraish were marching ahead towards Medina, he accepted the suggestion of the majority to fight outside Medina. He led the Friday prayer and delivered a *Khutba* in which he emphasized upon the importance of *Jihad.* It was fierceful and impressive.. He said, "O people! listen! by God, I have seen (in a dream) something that augurs well. I saw cows, and I saw a dent in the blade of my sword, and I saw that I had thrust my hand into a strong coat of mail and I interpreted that to mean Medina. If you think it well to stop in Medina and leave them where they have encamped, for if they halt they will have halted in a bad position and if they try to enter the city, we can fight them therein (that is a good plan). If you remain patient then you will certainly be victorious."

(*Khutba* which the Holy Prophet used to deliver was not of a routine nature but he dwelt on the current problems and realities of life. He made it an effective medium of guidance and instruction) Similarly, the Caliphs or other *Khatibs* did not limit themselves only to religious problems but expressed all the political, military, and even financial problems of the Ummah. Sometimes this took the form of a dialogue between orator and the audience.[39]

During the reign of the Pious Caliphs the *Khutba* was continued to be pronounced. It was started with the Glorification of God and blessings on the Holy Prophet were invoked. It also contained a reference to the Caliph's predecessor or predecessors. If the Caliph had just taken the power then he formally introduced himself. People expressed their grievances against him during or after the deliverance of the *Khutba.* The notable example of Usman, the third Caliph is before us.

A terrible revolt was staged against him and he was stonned at while he was delivering the Khutba. The Caliph spoke chiefly from the *Minbar* of the mosque and when he made the pilgrimage, he also spoke from it in the mosques of Mecca and Medina.[40]

Khutba is recited before the commencement of the Friday prayer in Arabic. It is delivered after the second call for prayer. The *Khatib* seats himself on the pulpit during this time. After the *adhan* he stands up on the second step and delivers the *Khutba.* It has two parts ---the *Khutba tu'l–Wa'z, and the Khutbah'n––na't,* supplication being made between the two sections. After delivering it the *Khatib* descends from the pulpit, and, if he officiates as *Imam,* then he takes his position and leads the people in the Friday prayer. It should be listened observing complete silence. It is reported on the authority of Ibn Abbas that the Holy Prophet said, "There is no *Jum'a* for him who holds conversion while the *Imam* is delivering *Khutba.* He bears resemblance to an ass who carries books and is like one who tells him to keep silent."

It was for centuries that the name of the ruler was recited in *Khutba.* We see that although in 156 A.H. Hisham I had discontinued the *Khutba* in the name of the Abbaside Caliph Mansur, he never assumed the title of Commander of the Faithful (*Ammer ul Momineen*), "out of respect for the seat of the Caliphate, which was still the abode of Islam and the meeting place of the Arabian tribes."[41] He was content with the simple title of *Ameer.*

The Caliph's name was included in the *Khutba* during the Abbaside reign. Later on it became a part and parcel of the *Khutba.* Although in the biginning it was a part of the religious function, in course of time, it assumed great political significance.[42] The *Khutba* was recited in the Caliph's name not only in the Abbaside empire but also in the Ghazni Sultanate. It is noteworthy that even the Buwayhid and

Seljuk military rulers of Baghdad paid formal allegiance to the helpless caliph.[43] It is interesting to note that the *Khutba* was read in the names of the Fatmides at Baghdad during the forty weeks of its surrender. The Abbaside armies could not make head against them.[44] After the destruction of the Abbaside Caliphate in 1258 A.C. following the Mongol invasion, the *Khutba* in Mecca was no longer read in the name of a Caliph.

Sultan Sanjar was proclaimed the Sultan in 513 A.H./ 1119 A.C. after defeating Sultan Mahmood. His name was recited in the *Khutba* throughout the country under Saljuk control including Baghdad without having possession of it. It set an important precedent demanding the recitation of the names of the rulers in the *Khutba* at Baghdad as they were *de facto* sovereigns. The prerogatives of the Caliph were limited by the Sultans when the name of Mahmood, Sultan Sanjar's nephew and heir-apparent was included in the *Khutba* under intimation to the Caliph. Similarly the Sultan Iltutmish (reigned 1211-36 A.C.) received from the Caliph of Baghdad a patent of investiture and thus strengthened the authority of the Delhi sultanate with a religious sanction.

The conflict between the regional rulers and the Caliphs continued and he succeeded who used to be powerful. We see that the last Sultan Arsalan had sent a request for the inclusion of his name in the *Khutba* at Baghdad but the messenger was disgracefully turned out. Anyhow the Caliph's name was kept to be mentioned in the *Khutba* even by these independent rulers. His name was also inscribed on the coins. But 'this recognition was now an automatic traditional usage, it was not coupled with any formal profession of temporal sovereignty.'[45]

At the end of the 15th century Selim I (1467-1520 A.C.), of the House of Ottoman, rose on the horizon. *Khutba* was recited for him in the holy cities of Mecca and Medina. It gave the necessary finality to the right of Selim. Henceforth Constantinople, his seat of government, became the

Dar–ul–Khilafat.[46] The name of the ruler was recited even in the Sub–Continent. The name of the Emperor Jahangir (reigned 1605–27 A.C.) was mentioned in *Khutba* with his accession to the throne in October 1605 A.C. After his death Shah Jahan (reigned 1628–58 A.C.) ascended the throne. His name was recited in the *Khutba,* by the orders of Asaf Khan, even before his arrival in Agra. The ceremony of his accession was performed on 4th February, 1628 A.C.[47] With the passage of time the recitation of the name of the ruler was abandoned. But this custom was revived in 1897 A.C. in Turkey when it inflicted a crushing defeat on the Greeks in Thessaly. The name of the Sultan of Turkey with his titles was started.[48]

At present there is not a single country throughout the Muslim world where the name of the ruler is recited in the *Khutba.* But the art of oratory and techniques of sermonising have played an Important role in the development of literary forms when printing had not been invented. At that time every type of important pronouncement was made in the mosque. Philip K.Hitti has beautifully summed up this point as under :

"Public speaking in its several forms was cultivated during the Ummayyad epoch as never before and attained a height unsurpassed in later times. The Khatib used it as an instrument of religion in his Friday noon sermons, the general restored to it as a means of arousing military enthusiasm among his troops and the provincial governor depended upon it for instilling patriotic feeling in his subjects. In an age with no special facilities for propaganda, oratory provided an excellent channel for spreading ideas and kindling emotions.

The highly ethical orations of Ali, with their rhymes and wise sayings, the sermonettes of the ascetic al–Hasan al–Basri (728) delivered in the presence of the Caliph Umar ibn Abdul Aziz and preserved by the latter's biographers, the military and patriotic speeches of Ziyad ibn Abih and the fiery al–Hajjaj––– all these are among the most valuable literary

treasures handed down to us from that early age."[49]

At this juncture we should, also, have a brief study of the relationship of the *Ulema* and the mosque. They are the men of knowledge as springing from religious sources of the Holy Quran and the *Ahadith* of the Holy Prophet. Islam neither recognizes any caste of priesthood nor allows any kind of spiritual knowledge. It, also, does not believe in any special holiness to intervene between God and man because each human being is his own priest. The Muslims have been asked to order their lives in accordance with the tenets of Islam. Islam embraces the entire spectrum of human life because it is a complete code of life. The Muslims can follow the Right Path themselves abiding by the orders of the Holy Quran. Because sometimes the Right Path is stigmatised and the crooked Way praised. To distinguish between the two we must ask for God's guidance. With a little spiritual insight we can judge it. It is a positive recognition of the fact that man needs guidance. It was in this context that the prophets were deputed by God. But after the death of Muhammad (P.B.U.H) this guidance could be provided by the *Ulema.*

The Ulema do not form a class. They are certainly not in a position to promise or refuse salvation or grace. The keys to hell or paradise are not in their hands. It is only through learning that they have acquired a pre-eminence position in the society. They have acquired their learning at the religious schools and universities.

Down through the Muslim history the *Ulema* have enjoyed a great respect. During the reign of the Pious Caliphs, we see, that the learned people were consulted in running the State affairs. After the abdication of Hasan bin Ali (661 A.C.) Muawiya ascended the throne. He and his successors could not include in their Council the members of the Hashmite family who were generally learned elites of the society. The Karbela tragedy (683 A.C.) was another factor responsible for their segregation. Therefore they mainly depended on the members of the Caliphal family, important officials and

courtiers. Credit goes to Umar bin Abdul Aziz who revived the old custom and formed a regular Council of *Ulema* at Medina immediately after his appointment as Viceroy of Hijaz. And when he became Caliph in 717 A.C. he organized such a Council. Unfortunately his reign was too short, viz: two and a half years, to achieve the intended objects. It is notable that all the Umayyad rulers except Umar II did not enjoy the confidence of the *Ulema.* He ordered the discontinuance of anathematisation of Caliph Ali and his descendants from the pulpits. Hitherto it had been customary under the Ummayyads to do so [50] Before Umar II's reign the *Ulema* were deprived of the power of legislation which was enjoyed during the Pious Caliphate by the Caliph-in-Council. Now this function of legislation was taken over by the *Ulema* and they employed *Ijtihad* and *Ijma* for further legislation in case of necessity.[51]

During the Abbaside reign the Ulema enjoyed the venerable status to a great extent particularly in Harun ar-Rashid's time (786-809 A.C). But they were degraded by Mamun ar-Rashid (814-33 A.C.). When the Tartars swept the central Asia in 1258 A.C. the *Ulema* started pouring into the Sub-Continent where the rulers gave them, generally, a respectable position. Iltutmash (reigned 1211-36 A.C.) received them with open arms and bestowed all sorts of favours upon them He spent about one crore rupees annually on the resettlement of these torchbearers of knowledge.[52] This favourable attitude attracted more *Ulema* to the Sub-Continent. Iltutmash used to hold meetings with them in his palace thrice a week. But during the month of the *Ramadan* and the first weeks of *Muharram* and *Dhil Hajja* such a meeting was held everyday. State affairs were discussed freely with them and the Ulema informed the Sultan about his functions.[53] Khusro Khan's downfall contributed to the rise of their influence for it was through the *Ulema* that Ghias-ud-Din Balban (reigned 1266-87 A.C.) ascended to the throne.[54]

Naturally Balban had a regard for the *Ulema.* He, took his meals in their company. He discussed with them

religious matters in a scholarly manner. Despite all his pump and show he visited their houses without any formality. He used to sit with ordinary people to listen their preachings and often wept bitterly after hearing their preachings.[55]

It was the routine of Firuz Shah Tughliq (1351–1412 A.C.) to spend sometime daily in the afternoon with *Shaikhul Islam* who used to call upon him. When he came in, the Sultan used to stand up in respect. They sat both in loneliness, discussed different affairs without any formality. Whenever he was in dire need of anything, he wrote it on a paper wrapped up in a cloth. After the departure, the Sultan read it and sent the reply before Shaikhul Islam's arrival at his residence.[56]

Sikander Lodhi (1489–1517 A.C.) took his dinner in the presence of the eminent *Ulema.* On this occasion religious and academic discussions were held.[57] Emperor Baber (1526-1530 A.C.) was fortunate enough to enjoy the company of Shaikh Zain-ud-Din, an eminent scholar of logic and Maulana Shihab-ud-Din, a well-versed scholar in the *Ahadith* and *Tafsir;* and a scholar and poet like Maulana Baqai. Emperor Humayun (1530–39, 1555–56 A.C.) had the company of Maulana Yousaf bin Muhammad Harwi, Muhammad bin Ashraf Al-Hussaini and Ba Yazid. Even Emperor Jalal-ud-Din Akbar (1556–1605 A.C.) discussed religious matters with the Ulema sent for to the worship place constructed at Fateh pur Sekari. Prominent among them were Shaikh Mubarak Naghori, Mullah Abdul-n-Nabi, Maulana Abdulla Shaikh Nizam Narnoli, Shaikh Ohan, Shaikh Rukan-ud-Din, Shaikh Abdul Aziz, Shaikh Al-Hadiya, Shaikh Abdul Ghafoor, Mir Fateh Ullah Sabaz Ariy, Mir Murtza, Maulana Saeed Tukistani, Hafiz Tashkandi, Maulana Ala-ud-Din, Maulana Abdul Qadir Dadayuni, Maulana Noor-ud-Din Tarkhani and Maulana Abdul-ul-Baqi.

Emperor Jahangir (1605–27 A.C.) was a great patron and admirer of Maulana Mirza Shaukar Ullah Shirazi, Maulana

Mirza Muhammad Qasim Ghilani, Maulana Abdul Latif Sultanpuri and Maulana Taqitai Shostari. In his later age he rendered great respect for Hazrat Mujadid Alf Sani. Similarly eminent *Ulema* like Mullah Abdul Hakim of Sialkot, Mullah Muhammad Fazal Budakhshani, Qazi Muhammad Aslam, Qazi Muhammad Saeed, Mullah Merik Harwi, Mullah Abdul Latif, Mir Muhammad Hashmi, Mullah Farid Dehlvi and Mir Muhammad Salah contributed a great towards the development of his religious ideas. They all held a prominent position in his court.

Emperor Aurangzeb (1658–1707 A.C.) was completely under the influence of the Ulema. He had a great respect for his teacher Mullah Jiwan just as a child respects his father. He held academic meetings thrice a week in which many *Ulema* participated. Most prominent among them was Shaikh Nizam-ud-Din Burhanpuri who remained with him for forty years during his princehood. He used to discuss with him religious matters. The committee which compiled the *Fatawa–i–Alamghiri* consisted of fifty Ulema under the chairmanship of Shaikh Nizam-ud-Din Burhanpuri. It was his routine that he took a portion of *Fatawa–i–Alamghiri* (under compilation) to Aurangzeb thrice a week and let him hear it. If the latter thought any point debatable the Shaikh discussed it with him.[58]

The Ulema, also, played a fundamental part in the Ottoman Empire during the early 19th century. Their position was highly institutionalized. They were appointed as mosque functionaries, judges and jurisconsults. As they were given due place in the court so they were incorporated into the political elite. 'Moreover, certain *Ulema* not only were integral to the state bureaucracy but were part of the important social structure of merchants and tax farmers, who gave them a significant articulating role in the political economy of the empire. They were exempt from taxation, unlike their fellow *askeris,* and their estates were not subject to confiscation on death but could be passed on to their heirs.'[59]

'But in the last quarter of the 19th century, the Sultan diminished the autonomy of the *Ulema* by starting to bureaucratize the religious administration and at the same time to establish affairs of state as separate from those of religion. A Directorate of Waqf was founded, and some of the privileges of the scholar–lawyers were permitted to civil officers'. [60]

In the 19th and early 20th centuries the *Ulema* became more influential in the political and cultural fields in Morocco. This influence was translated by them into the language of the purification of the religious tradition. Same is the case in most of the other African countries. During the Khilafat Movement 1920–24 A.C. the *Ulema* played an important role in the politics of the Sub–Continent. After the overthrow of the power of the Peoples Party in July, 1977 A.C. in Pakistan the *Ulema* gained an overwhelming influence and prestige. They are, still, held in highest estimation. They are treated with the utmost deference and respect.

In countries where the Holy Quran is made the rule of the government, the role of the Ulema is of much importance. They have their cultural and religious role to play. Generally it is through them, though not exclusively, that the definition and interpretation of the Holy Quran and the Ahadith is put forth. They have played a vital part as formulators, preservers and interpreters. Thus there have emerged out four great schools– *Hanbali, Hanafi, Shafi and Maliki.* Their cultural role guaranteed the order of society as being Muslims. Their role in the legal discourse cannot be ignored. Simultaneously they are socially deep–rooted. They consider themselves as champions and agents of a renaissance of society.

But all these aspects of their role can be prominent only when they are daring enough to fight in the Right Path. And at the same time they are well–versed in the Islamic teachings. Otherwise

حقیقت را بہ رندے فاش کردند
کہ ملا کم شناسد رمز دیں را

"The truth has been revealed to a care–free man, Because the high priest knows little of the secrets of faith."

VI

GENERAL AND RELIGIOUS ASPECT

The mosque is the central edifice of Muslim life. It has a great importance both socially and politically; culturally and religiously. It is the key to the organization of an Islamic State because it receives its sanction from it. 'It is through it that the different schools of thought safely operate without endangering that larger unity of Islamic society as a whole.' Teachers give their training to their disciples in the mosques. 'At the hour of each Prayer a certain number of worshippers assemble there, finding in it the conditions of legal purification, of certain orientation and of quiet, that ensure the validity of their Prayers.' The mosque serves as a house for the travellers. Some village mosques are used for funeral prayers. 'In these mosques unvarnished table is used for washing the dead bodies.'

The mosque used to be a multi-purposes complex. A few examples can be seen to prove it: The Selimiye Mosque (Edrine, Turkey) contained a *madrasa,* mausoleums, a hospital, public kitchen, and the like. The Sultan Bayazid Mosque (Amesya, Turkey) was surrounded by annexes, among them schools of theology, philosophy, cosmography, astronomy,

and music, as well as a library and a restaurant for the poor. Similarly the *Masjid-i-vaqat-u-sa'at* (The Mosque of Time and the Hour), Yezd (Iran) was part of a complex including an astronomical observatory, a *madrasa,* and a hospital. According to early authors, mechincal contrivances indicated the hours at the summit of the minaret by means of copper birds and banners and, at night, by lamps. Similarly before the Independence War of 1857 A.C. the *Jamia Masjid* of Delhi was a multipurposes *masjid.* On its north side there was the Royal hospital where the poor were cured without any charges. On the south there was the Royal *madrasa* built in 1060 A.H. This grand *madrasa* was known as *Darul Baqa.* Even today in the *Muslim Masjid* of Lahore there is a *Darul Aaloom* in which *Tafsir, Ahadith, Fiqh* and other Islamic sciences are taught. The prevalent primary education is imparted to the girls besides embroidery lessons. The administration of the mosque is, also, running a free dispensary, a free dental hospital and a maternity centre.

The mosque is primarily a place for Divine worship and it must be given due respect. It has been ordained in the Holy Quran:

(a) The mosques of God
Shall be visited and maintained
By such as believe in God
And the Last Day, establish
Regular prayers, and practise
Regular charity, and fear
None (at all) except God.
It is they who are expected
To be on true guidance.[1]

(b) (Lit is such a Light)
In houses, which God

Hath permitted to be raised
To honour, for the celebration,
In them, of His name:
In them is He glorified
In the mornings and
In the evenings (again and again).[2]

(c) And the places of worship
Are for God (alone):
So invoke not anyone
Along with God.[3]

Three mosques, throughout the Muslims World, have a special sacredness. They are: *Masjid-i-Haram, Masjid-i-Nabwi* and *Masjid-i-Aqsa.* It means there is a reward in the future life only by visiting them. But this is not the case with the other mosques. There are several traditions which depict the importance of the mosques. Some of them are:

(a) Mosques are the bazars of the next life;

(b) The mosques are the gardens of the Paradise;

(c) They are the best places while the worst are the bazars;

(d) Allah will construct a house in the Paradise for him who construct a mosque for the sake of Allah;

(e) It is strictly prohibited to talk absurd in the mosque. Hasan reported that the Holy Prophet said, "The time shall approach when the men will hold talks in the mosques regarding their worldly affairs. You should not keep company with them as Allah has got no need of them.' Islam lays great emphasis on the congregational prayers and no worldly proceedings are allowed to be carried on in the mosque except relating to the welfare of the *Ummah;*

(f) The person whose heart is devoted to the mosque, shall take rest in the Paradise;

(g) One day the Holy Prophet saw in the mosque a man looking very ugly, with his hair uncombed, with beard un-arranged. The Holy Prophet made him a sign to go out and do the necessary toilet. Sometime later the man returned from the hair-dresser's and the Holy Prophet said, "Is this not better than to look like the terrifying devil?",

(h) Saying prayers, with the shoes on, is permitted[4] but the shoes must be clean and not dirty. The practice has, however, grown of removing the shoes at the door of the mosque as a mark of respect to the mosque. Keeping the mosque clean and neat is an act of great merit;[5]

(i) The carrying on of any business or trade in the mosque is expressly forbidden;[6]

(j) Due respect must be shown to the house of God, thus even the raising of loud voices is denounced,[7] and spitting is expressely prohibited;[8]

First and foremost object of the construction of a mosque is to carry on the worship of Allah in it. It means that the worldly affairs (such as sale, purchase and handicraft, etc) are not to be conducted over there. It was the daily routine of the Holy Prophet to lead the prayers in the mosque of Medina.

Islam lays a great importance on the respect of the worship houses of all the religions. It speaks of the mosque last of all but with its distinctive characteristic. The Holy Quran mentions it in these words: "(They are) those who have been expelled from their houses in defiance of (For no cause) except that they say, "our Lord is God.' Did not God check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is

commemorated in abundant measure. God will certainly aid those who aid His (cause), -- for verily God is Full of Strength, exalted in Might (able to enforce His Will).[9]

The worship activities are carried on in all other religious buildings generally once a week but a mosque is visited by the Muslims five times a day for the remembrance of God's name. It pre-eminently deserves the title of being the house of Allah. The whole atmosphere of the mosque resounds with the Greatness and Oneness of Allah when *Allahu Akbar, Allah Akbar* and *la illaha ill-Allah* is cried through *Adhan* for five times a day. There is the individual service carried on in silence but with God's name on the lips of every individual worshipper; there is the public service in which the *Imam* recites aloud portions of the Holy Quran, that 'tell of Divine grandeur and glory, with the refrain of *Allahu Akbar* reported at every change of movement and when the prayer is finished there is again a chorus of voices speaking of Divine greatness, making the mosque echo and reecho with the remembrance of God.'[10]

It is a place where the Muslims feel a close touch with God. Their minds are imbued with higher spiritual thought and their hearts are kept alive in a real sense. It is here that the pious Muslims seek retirement during the last days of the Month of Ramadhan. During this period they do not leave the place except for necessary purposes. Throughout this time they recite the Holy Quran and perform the ceremony of *zikr.*

The mosque is also a centre for the propagation of Islam. The Holy Prophet trained the missionaries in the mosque and then sent them to different rulers and tribes in order to preach the Divine injunctions. Prominent among such missionaries were Amr bin Umayya al-Dhamri, Wahayia bin Khalifa al-Kalbi and Abdulla bin Hudhafa al-Sahmi. They were sent to the King Negus of Abbysinia, Heraclius of Rome and Chosroes of Iran respectively. The second Caliph, Umar Farooq had issued directives to the governors of Basra, Kufa, Syria,

and Egypt to erect a *Jamia Masjid* in each city so that to facilitate the Muslims to perform their Friday prayer there. While issuing these directives he had also this intention in his mind that the erection of the mosques would make the work of the propagation of Islam easier.

It was in the mosque that all kinds of Muslim activities were carried out during the time of the Holy Prophet and the Pious Caliphs. Whenever the infidels waged war against the Islamic State the defensive measures were cencerted there. Armies in different directions were sent from the mosque. The Muslims of the latter age followed this practice. We see that even during the regime of the Tughliq dynasty (1320–1413 A.C.) certain of the mosques were designed that they could be readily put into a state of defence.[11]

The mosque was, also, the diplomatic centre for the Muslims. For official audiences the Holy Prophet received different deputations in his mosque where the pillars of Embassies still commemorates the place. These deputations comprised of the Muslims and non–Muslims. Some more important tribes were, also, lodged there. In this connection the examples of the Christian deputation from Najran and polytheist deputation of Thaqif are prominent. For this purpose tents were set up in the courtyard of the mosque.

During the lifetime of the Holy Prophet the mosque, also, served as the Secretariat. It consisted of a number of Departments and the government functionaries, both military and civil, assembled in the compound of the mosque and discussed different issues. The letters to the foreign chiefs were written by Abdulla bin Arqam; the Revelation was recorded by Zayid bin Thabit; the dealing with the public was in the charge of Mughira bin Shua'ba and Husyan bin Numair. While Khalid bin Saeed and Muawiya bin Abu Sufiyan were in the charge of recording the official affairs. The spoils of war were received and distributed by Muqeeb bin Abi Fatima. The mosque, also, served as the *Bayt-ul-Mal* or public

treasury. Rabiha was the Secretary to the Holy Prophet and the custodian of the Holy Seal.

It was in the mosque of Damuscus that a *Bayat-ul-Mal* was constructed. It was erected by the Caliph Walid himself. Others date it in 778 A.C. at the latest and therefore in the reign of al- Mahdi. The small edifice was designed to house the royal treasure and was known as the *Bayt-ul-Mal* (Cupola of the Treasure). Certain Arab historians say that the Mosque of Amr in Fustat (Cairo) was the first to have such a chamber in its *sahn,* as early as 717 A.C. When the governor Qurra ibn Sharik erected it a chamber in the court was built which served as a treasure house. The Emperor Shah Jehan had erected a mint quite adjacent to the Taksali Mosque which was connected with this house.

The Pious Caliphs were assisted by a Council of Elders composed of the principal Companions of the Holy Prophet. Sometimes the notables of the city and Bedouin chiefs were also present in these discussions. For instance, during Abu Bakr's Caliphate, Umar Farooq had charge of the administration of justice and the distribution of the poor-tax. Ali was entrusted with the work of correspondence, the supervision of the captives of war and their treatment and ransom. Another Companion presided over the equipment of the troops. Every detail of the administration was thus looked after, but nothing was decided without consultation.[12]

(Audience Chamber)

By the time the Ummayyads came to power the Caliph still needed to use the mosque as audience chamber for civil affairs. It was the daily routine of Muawiya to receive the town-commandant's report. At midday he issued for the public prayers, and in the Mosque seated within an enclosure received the complaints of all who desired to approach him . . . . . After the afternoon prayers another audience was given to the ministers for the transaction of business.[13]

The Mosque of the Holy Prophet, also, served as a resi-

dential seminary of *Ashab-i-Suffa.* A portion of the mosque was set apart as a habitation for those who had no house of their own. The mosque, also, served as a rest house for the weary travellers. Even today a village mosque, generally, is a place where strangers are welcomed by the villagers.

Through mosque the Muslims were unified on unmatched lines. It was made incumbent upon the people of a locality to perform their prayers five times a day in the mosque in order to love one another. Similarly it was made incumbent upon the inhabitants of a city to assemble in the cathedral mosque on Friday. To inculcate fraternity between the urban and rural population suggestions were put forth to the Eid prayers in an open space outside the city. At the next higher stage is the *Haj* which is incumbent to perform for the wealthy people at least once in their life. The Muslims, throughout the world, assemble in the Ka'aba and its philosophy is known to the whole world. The aim of this discipline is to maintain the connection of hearts, oneness in submission and integrity of the *Ummah* so that mutual love is created. In January 624 A.C. the Muslims won a glorious victory at Badr over a greatly superior force of the Quraish. It was simply because of the discipline which they had learned in the mosque and looked upon death as a sure passport to Paradise.

The mosque served as the Council of Hall for the Muslims. Here discussions were held. During the reign of Umar Farooq a platform was built in the Mosque of the Holy Prophet near the northern wall. It was called Batha. The people used to sit and recreate themselves with conversation and discuss different problems. 'The Holy Quran enjoins on the Believers to conduct their affairs by mutual consultation.'[14] It is only possible through the establishment of regular prayers. It indicates the *'raison de'etre* and the excellence of congregational prayers. 'The Holy Prophet, always, consulted his Companions over important issues. After the Ghazwa of Badr he consulted his Companions about the captives of the

Quraish. Once a taxcollector returned from a far-flung land and he told the people that, "This is the Government income and the other half has been given to me as a gift.' The Holy Prophet convened a special meeting of the people in the mosque and discussed this issue with them. 'In the end he said "How can one say that the people gave him something as a personal gift (Let him sit in his home and see if gifts are presented to him or not?"

It is recorded on the annals of history that the Pious Caliphs were elected in the Mosque of the Holy Prophet after mutual consultation. To quote the example of the election of the first Caliph, Abu Bakr, we see that the Muslims had assembled in the Mosque after the death of the Holy Prophet. It was on the initiative of Umar Farooq that the Muslims arose and swore fealty to Abu Bakr. After the ceremony he got up and praised God. Then he addressed the gathering in these words.[15]

"I have been given authority over you but I am not the best of you 'If I do well, help me, and if I do ill, then put me right. Truth consists in loyalty and falsehood in treachery. The weak among you shall be strong in my eyes until I secure his right if God will; and the strong among you shall be weak in my eyes until I wrest the right from him. 'If a people refrain from fighting in the way of God, God will smite them with disgrace. Wickedness is never widespread in a people but God brings calamity upon them all. Obey me as long as I obey God and His apostle, and if I disobey them you owe me no obedience. Arise to prayer. God have mercy on you. '

Umar Farooq appointed two councils to advise him. They held their meetings in the mosque.

Upon his election Ali, also, received the oath of fealty from the people and declared himself at the same time ready to resign the office to anyone more worthy.[16]

This practice of taking fealty oath from the general public was revived by the Caliph Umar bin Abdul Aziz and continued by many Caliphs of the Abbaside dynasty. In November 749 A.C. Abu'l Abbas, surnamed Suffah, over-threw the Ummayyad dynasty and was installed as Caliph in the *Jamia Masjid* of Kufa. After his introduction by Abu Salma al-Khallal, the crowd burst into loud accalamations of the *takbir,* signifying their approval. Then Saffah received the *Bai'at* of the people. He then ascended the pulpit and recited the *Khutba.*[17]

Upon Harun ar-Rashid 's death (809 A.C.) Amin shifted at once from *Kasr-ul-Khuld* to the *Kasr-ul-Khilafat.* Next day he led the public prayers and delivered his pontifical sermon and received the usual oath of fealty. After the sack of Baghdad in 1258 A.C. Abu'l Qasim, a scion of the house of Abbas, escaped to Cairo where he ascended the throne as al-Mustansir b'Illah on 13th Rajab 659 A.H./ May 1261 A.C. His name was recited in the *Khutba.* On the following Friday he rode to the mosque in procession and delivered his pontifical sermon.[18]

It was to the mosque that the people were asked to repair when there were any news of importance to be communicated. When the Holy Prophet was on his death bed people used to assemble in the mosque to know about the improvement of his health. One day he came to the mosque with the help of his two cousins, Ali and Fazal bin Abbas. He delivered a sermon on that day. Again one day he appeared in the mosque, during his illness, at the time of one of the prayers. He was glad to see that the mosque was packed with the Muslims who were busy in praying. He advised them to follow strictly the Divine injunction. He concluded with the following verse:[19]

What Home of the Hereafter

We shall give to those

Who intend not high-handedness

Or mischief on earth:

And the End is (best)

For the righteous.

The important problems were, also, discussed in the mosque. The Holy Prophet, in his last days, commissioned Usama bin Zaid the head-ship of army to be sent against the Byzantines who had assassinated Zaid (the Prophet s'envoy) at Muta. People objected on his leadership as he was only a youth of nineteen. The Holy Prophet made them understand the sagacity of this discussion. He came in the mosque during his last illness and sat on the *Minbar.* After praising God he said, "O men, dispatch Usama's force, for though you criticize his leadership as you criticized the leadership of his father before him, he is just as worthy of the command as his father was." When the Holy Prophet breathed his last, Abu Bakr came directly in the mosque. He recited the verse of the Holy Quran[20] and added: "One who worshipped Muhammad (P.B.U.H), let him know that Muhammad (P.B.U.H) has died; one who worshipped God, let him know that God is living, and shall never die." And he concluded by suggesting that the commandment of the community should not be left vacant, and that someone should be elected to succeed Muhammad (P.B.U.H). When a malicious lie was invented against Ayeshah, the wife of the Holy Prophet, in 5 A.H. tempers ran so high that both the tribes (Aus and Khazraj) were about to unsheath their swords, right in the mosque. The Holy Prophet delivered a sermon advising them that the mosque was the place of worship and they should avoid shedding one another's blood there. After his sermon the whole atmosphere was changed into one of cordial love.

Thus we see that it was through the institution of the mosque that the Holy Prophet succeeded in reforming the

people individually and collectively. How much fair the Holy Prophet was in his dealings can be judged from the incident of purchasing the land for the mosque. After the *Hijra* he intended to construct a mosque on a tract of land which belonged to two orphans. They tried to give it as a gift but the Holy Prophet declined to accept this offer. At last Abu Bakr made over the payment of 10 Dinars and the land was purchased. This incidence gives us the concept of being fair in our business dealings and not to hurt the rights of the orphans.

The institution of the Mosque teaches us to lead a practical life which is quite in accordance with the Divine injunctions. There was a *kuccha* platform on the Circular Road, Lahore. People used to perform their prayers on it. Quite adjacent to it the Hindus constructed a temple. Now the Muslims thought to erect a *pucca* mosque there but the authorities did not allow this in view of the Hindu-Muslim disturbances. It was a night of May, 1923 A.C. that a band of the Muslim youth erected a *pucca* mosque, on the same site, during the night. It was on this occasion that Iqbal said:

مسجد تو بنا دی شب بھر میں ایمان کی حرارت والوں نے ۔ من اپنا پرانا پاپی ہے برسوں میں نمازی بن نہ سکا

This verse signifies the need for the practicality in the lives of the Muslims.

Sometimes a great pronouncement was made from the platform of the mosque. It is on the record of the history that Abu'l Hasan Al-Ashari (born 260 A.H./874 A.C.)a descendant of the famous Abu Musa Al-Ashari made a public disavowal of his *Mu'tazilite* doctrines in the *Jamia Masjid* of Basra." He declared his adherence to *Sifatism.* His theatrical manner and his eloquent words impressed the people, and the waverers at once wentover to him. Asha'ri was now the greatest man in the Caliphate; he was petted by the legists, idolised by the populace, respected by the Caliph."[21] Even today the conversion to Islam is pronounced from the mosque. During the *anti-Qadian* movement (1973 A.C.) several such

conversions were pronounced using the pulpit of the mosque. It is, also, a custom to pronounce the death news of a certain person from the mosque. In the villages and certain towns of Pakistan even it is announced that a child or a cattle has been lost and the informant should proceed to the *Imam* of the mosque.

Court of Justice

Justice was administered[22] in the mosque in the early times. It served as a court of justice. The Holy Prophet solved all the legal issues in the courtyard of the mosque. He gave his decision in the mosque when Fatima of Banu Makhzoom was caught in a theft case. The Pious Caliphs continued this practice themselves and their judges, too, to settle all the judicial cases in the mosques. If there were any grievances against the Caliphs they were also expressed by the people in the mosque even in the presence of the Caliph. The example of Umar Farooq is a leading example in this regard. Once some sheets of cloth came from Yemen which were distributed among the Muslims. One sheet fell to his own share and one to his son. The Caliph being very tall one sheet would not do for him, So his son gave him his own share. After some time he was giving a sermon in the mosque about the importance of Jihad. All of a sudden a voice came from the audience that "We will not hear to you because you do not deal equitably." The Caliph asked the details which were told by a man. He said, 'When you distributed the sheets from Yemen one sheet fell to the lot of each man. You were entitled to one, but one sheet is not sufficient for a shirt. It appears that you took two, and if this is so you are unjust and have no right to our obedience." Upon this Umar called upon his son to explain. The young man stood up and cleared the matter. This satisfied everybody.

It was not until the time of Umar Farooq that the separate jail-buildings were constructed. Before this event the mosque served as a jail. We know that Samama bin Asal was arrested by the Muslim soldiers and then they tied him up with the pillars of the Prophet's mosque. Another example was that of Abu Lubaba who was sent to Banu

Quraiza. They wanted to consult him what to do during the siege by the Muslim force. While talking to them he pointed with his hand to his throat signifying slaughter. Afterwards he was repentent over his attitude. He bound himself to one of the pillars of the Mosque till God forgave him.[23]

The mosque, also, served different other functions. For example, when Sa d bin Mu'adh was fatally wounded in the Ghazwa of Ditch[24] his tent was set up in the courtyard of the mosque. It was in this tent that he expired. Similarly a freed handmaid had pitched a tent in the mosque where she resided.[25] It was the habit of the Holy Prophet to receive the deputations in his Mosque. Once on an occasion of a festival he even allowed certain visitors from Abyssinia to give a display with shield and lance in his Mosque.[26] We, also, see Hassan bin Thabit, the famous poet, reciting his verses in the Mosque in defence of the Apostle against the abuse of his enemies.[27]

Sometimes a certain mosque is built hypocritically as one was erected during the lifetime of the Holy Prophet. Twelve hypocrites of the Tribe of Bani Ganam built this mosque in Qubba. They requested the Holy Prophet to visit it and pray for them. At that time he was preparing for Tabuk (Rajab 9 A.H.). Due to his preoccupation he promised that when he came back he would visit it. Through a Divine Revelation[28] he was told that this mosque was a source of mischief and division. Consequently it was burnt.

It is notable that in Pakistan the Ahmadis (the Qadianis, who have been declared non-Muslims by the Amendment of the 1973 Constitution) regarded their worship places as mosques. After this Amendment they were prohibited to write the *Kalm-i-Tayyiba* and the word of the *Masjid* on the entrances of their worship places. Now they use the words of *Bayt-ul-Hamad* for them.

When the need for compilation of the Holy Quran arose Abu Bakr appointed a committee to prepare a definite copy in the form of a book. Its incharge was Zaid bin Thabit who had been the chief secretary to the Holy Prophet. People were asked to bring their private copies in the mosque to Zaid Committee for comparison. Usman, the third Caliph, also set up a Commission under Zaid bin Thabit to bring the spellings up-to-date and prepare seven copies of the Holy Quran. They were publicly read in the Mosque of the Holy Prophet. When everybody was satisfied then its copies were sent to each provincial capital of the empire.

The five daily prayers unite the Muslims of a limited locality. For fourteen hundred years the institution of the mosque has kept the Muslims united throughout the world. It serves as a training ground where the doctrines of Islam can be put into practice. Here principles of humanitarianism universal benevolence are seen in practice. All the Muslims stand in a row before the All-Mighty. All differences and worldly distinctions are, for the time being, obliterated. It means that no better medium exists than the mosque for this purpose and without it the mere teachings of fraternity would have remained a dead letter.

The mosque serves as the spiritual, political, educational social and national centre for the Muslims. Whenever they were endangered by the un-Islamic forces they took refuge in the mosques. It was only the idea of a fortress that was perpetuated in the general form of the mosque with its solid high walls and blank exterior. All the large mosques erected in conquered territories had to maintain themselves for a long time in the midst of a predominantly non-Muslim population and so were obliged to play the role, symbolically if not in reality, of fortresses of Islam: the tangible sign and symbol to the infidels of their masters presence. 'From the top of the minarets the Muslims could watch the activities and movements of their foes intending to invade upon them. Each square minaret of the Great Mosque of Kairouan has

more a military than a religious air. It measures 36 feets per side at the base. Its high crenellated enclosing walls with their heavy buttresses are like forts. Similarly the Great Mosque of Samarra (848–852 A.C.) and the Great Mosque of Abu Dulaf (859–861 A.C) were as sturdy as forts. The Great Mosque of Samarra had walls about 8½ feet thick, round corner towers and round buttresses 11 feet 10 inches in diameter, and portals flanked by bastions. These two gigantic mosques were each enclosed in a sort of immense temenous measuring 1,457 by 1,234 feet at the Great Mosque, 1,148 by 1,188 feet at Abu Dulaf. Similarly the Great Mosque of Cordova had thick walls flanked by square bastions and copped by merlons in the tradition of the fortress–mosques with introverted space.

During the Sikh regime in the Punjab many mosques were confiscated by the Sikhs for their own use. In 1841 A.C. Sher Singh deployed his soldiers for besieging the Lahore Fort. The Muslims fired on the Dogra army of Maharani Chandcore from the minarets of the Badshahi Mosque and defeated it. After the murder of Sher Singh and Dhihan Singh Sirdar Heera Singh Sandahnwalla besieged Lahore. During the siege he installed his bell–mounted guns on these very minarets and got the ministry after defeating the army of the Fort.

Many *Ulema* took part in the Indian War of Independence of 1857 A.C. Prominent among them were Maulana Ahmad Ullah Shah. He was a mystic, preacher, organizer, general and statesman. But the period following 1857 A.C. a great deterioration as majority of them retired to their mosques, *madrasas,* and *khanqahs.* 'One is struck by their sacrifice in this withdrawl from life: one even admires the traditions of academic freedom and organization of their seminaries which they guarded with jealousy and single–minded devotion . . . [29] It was in 1914 A.C. that the Ulema again became active in politics. Credit for this goes to Maulana Mahmud–ul–Hasan of Deoband and his colleague and disciple

Maulana Ubaid Ullah Sindhi. An important role was played by Maulana Muhammad Ali Jauhar, Maulana Shaukat Ali who took inspiration from Maulana Abdul Bari of Firangi Mahal. This was the time when the *Khilafat* Movement was started and on the other hand, the *Jami'at-i-Ulema-i-Hind* was founded. But unfortunately ' they were camp–followers, not leaders.'[30]

At this juncture it seems appropriate to mention the Moplas' insurrection which took place in August 1921 A.C. They were enthusiastic Muslims of an Arab origin. They were settled in the hilly tract of Malabar (India). Their leader Haji Muhammad proclaimed his *Khilafat.* The British government humiliated their *Imams* of the mosques who were called the *thangals.* Thousands were butchered and their houses and crops were burnt to ashes. After the insurrection was over one hundred Moplahs were thrust into a small goods train and as a result seventy of them died of suffocation.[31]

In brief, since the present Muslim states are not religious states in the true sense of the word, the management of the mosques is generally run by the Muslim masses themselves. Generally a committee is appointed to devise ways and means for their management. It collects funds, generally, after the Friday prayer to meet the day to day requirements. Such a committee could function in a larger perspective. It could work for the increase of Islamic fraternity by discouraging the linguistic or provincial rivalries. It could depend upon the press and other advertising medias because the Press has a great power. It could co–operate with other committees even for boosting up the attendance at prayers. In the after–prayer meetings in the mosque the local, national and even international problems can be discussed at length. Their scope may even be spread over to the marriage, divorce, *zakat, sadaqat* and health problems of the locality. They can be very useful for the maintenance of law and order situation in a particular area. It is easier for them to have a close watch on the mischief–mongers and wrong–doers.

It would be useful to hold group meetings after the Friday prayer. The *Khatib* can deliver a lecture on a certain topic after which the general discussions may be held. This exchange of views might bear fruitful results. The *Khatib* can wind up the discussions in the light of the Holy Quran, the Sunnah and Fiqh. In this way the assemblage can assimilate more knowledge about Islam. Through these efforts harmony and unity within the Muslim ranks can be created and differences sunk with a climate of goodwill and brotherhood in the light of the following Divine Injunction:[32]

And hold fast,

All together, by the Rope

Which God (stretches out

For you), and be not divided

Among yourselves.

VII

SOME PRINCIPAL MOSQUES

There are innumerable mosques throughout the world which excel one another in freshness and vigour of their style. We name only a few in this chapter:

Masjid-i-Haram; Masjid-i-Haram means the "Sacred Mosque." It is the first house of the worship of God that was ever built on the earth.[1] The term *Baitullah* or "House of God" is applied to the whole enclosure, although it more specially denotes the *Ka'aba* itself. It was built by Adam. Then it was rebuilt by Abraham and his son Ismael on the same site as it had been damaged by the Deluge. After the completion of the *Ka'aba* Abraham prayed to God in these words : "Our Lord! send amongst them an Apostle of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and sanctify them : for Thou art the Exalted in Might, the Wise."[2]

The word "*Ka'aba*" means both to be square and to be rounded. Whosoever enters in it is safe.[3] It represents the shape of a heart. They Holy Prophet is reported to have quoted God Who said: 'The extent of My heavens and

earth could not contain Me, but the heart of the Believer could contain Me'. The building of the House of God could therefore have no better shape than that of the heart."[4]

Before the Apostleship of Muhammad (P.B.U.H) the *Ka'aba* was re-constructed. The Black Stone was fixed with the sagacity of the Holy Prophet because every clan was bent upon to fix it itself. Thus the tribes of the Quraish were saved from a horrible battle.

The Holy Prophet occupied Mecca in January, 630 A.C. without shedding bloodshed. He smashed all the idols which had been placed in the *Ka'aba* by the idolators. In 17 A.H. Umar Farooq, the second Caliph, repaired the Mosque and expanded it. A boundary wall was, also, erected in order to save the *Ka'aba* from the floods. In 26 A.H. Usman, the third Caliph, made an expansion of the Mosque erecting a roof over it for the first time. When Abdullah bin Zubair installed himself as a Caliph, the Syrians invaded upon Mecca. In course of the fights great damage was done to the *Ka'aba*. After the siege was over, Abdullah bin Zubair demolished the major portion of the building and reconstructed it a new making several changes and extensions. The *Ka'aba* was covered with a silken cloth and the Black Stone with a silver covering as it had been torn into three pieces during the siege. During the siege by Hajjaj bin Yousaf the *Masjid-i-Haram* was greatly damaged. After victory over Abdullah bin Zubair he made arrangements for its repair in 74 A.H. Again the *Masjid-i-Haram* was damaged by the floods during the reign of Walid bin Abdul Malik. He wrote to his prefect at Medina, Umar bin Abdul Aziz, ordering him to reconstruct it (91 A.H.). He sent him a sum of money, cube of mosaic and marble, and eighty Greek and Coptic workers, natives of Syria and Egypt.[5]

During the Abbaside Caliphate, the first expansion was made by Abu Ja'far al-Mansur in 137 A.H. in the north-western part of the Mosque. Caliph al-Mahdi made extension

twice in 161 and then 164 A.H. He himself supervised the work for the second time. During 222–684 A.H. reconstruction works were made with renovations. Marble from Samarra was used. The silver door was replaced by a golden door. The *Ka'aba* was covered with red silk embroidered with gold. Some of the columns were strengthened with broad iron rings or bands employed by Ibn Dhaher Berkouk, King of Egypt, in rebuilding the mosque, which had been destroyed by fire in 802 A.H. Similarly Sultan Selim II (reigned 1566–74 A.C.) made extensive repairs of the Mosque. He made an addition of seven minarets.

Much changes have been made in the *Masjid-i-Haram* since the take over the Saudis. Since 1966 A.C. repairs have been made under the supervision of the Pakistani engineers. At present the total area of the Mosque is 1,55,500 square meters. The *Ka'aba* is rectangular in plan, measuring 12.63 meters on the north–east, 11.22 meters on the south–east, 13.10 meters on the south–west, and 11.03 meters on the north–west side. It is 13 meters high. Its roof is flat and drains to the north–west side into Mizab. It is traditionally covered by a richly woven and embroidered cloth changed each year at the time of the *Haj.* There is a fountain, known as *Zam Zam,* in the Mosque and the water oozes out from it since the time of Abraham.

The *Ka'aba* is the *Qibla* of the Muslim *Ummah.* The Haj is performed within the precincts of the *Masjid-i-Haram.* It is narrated that the Holy Prophet said : "Worship in the mosque is more excellent than a thousand performances of worship in any other mosque, and worship in the inviolate mosque (in Mecca) is more excellent than a thousand performances of the worship in my mosque, and more excellent than all of that, is the worship of a man who performs in the corner of his house a worship of two *rak'as* that no one knows about except Allah."

The Mosque of the Holy Prophet; After the *Hijrat* that Holy Prophet selected a site for the construction of a mosque. Two brothers, Sahl and Suhail, owned that tract of land. They offered that as a free gift but the offer was not accepted as they were orphans. 10 Dinars were fixed the price of the land and Abu Bakr paid the price. After levelling the ground the mosque was constructed. Muhammad (P.B.U.H) himself took part in its construction alongwith his Companions. Its length was 100 square yards. Its walls were of uncooked bricks and 3 yards high. Its roofs were of palm leaves and its posts were of date stems. Whenever it rained, it leaked. Here the Holy Prophet spent the greater part of the day with his Companions conversing, instructing and comforting the poor. Ibn Sa'ad (died in 845 A.C.) writes about the rooms of the wives of the Holy Prophet thus: "I have seen the chambers of the wives of the Prophet. They were made from palm-stalks, and over their door ways hung coarse clothes in black goat's hair."[6] These chambers were situated quite adjacent to the Mosque.

In the early years there was no *minbar* and it was only introduced in 8 or 9 A.H. It consisted of three steps.

The Mosque was expanded under the Pious Caliphs. Abu Bakr, the first Caliph, contented himself with merely restoring some of the palm pillars, which had fallen to the ground. Umar Farooq, the second Caliph, surrounded the *Hujrah* in which the Holy Prophet was buried with a mud wall. In 17 A.H. he enlarged the Mosque to 140 by 120 cubits and incorporated the land into it on all sides except the eastern side where the wives of the Holy Prophet resided. This extension was necessary due to the expansion of the population of the capital. Usman, third Caliph, extended the Mosque in 29 towards the north and a little towards the west. He made the roof of the Indian teak, and erected walls of hewn and carved stone. Anyhow he preserved the old way of supporting the ceiling. These extension works were started in Rabiual Awwal 29 A.H./495 A.C. and completed on Ist Muharram 30 A.H.

Walid I reconstructed the Mosque between 705–709 A.C. Al–Tabari tells us about his intention that he had informed the Greeks of this proposal to demolish (and rebuild) the Mosque of the Emissary of God, begging to aid in this great work. The ruler of the Greeks sent him 100,000 gold miskals, 100 workers and 40 loads of mosaic cubes. He had ordered that mosaic cubes were to be looked for in the ruined cities.[7]

Thus the Mosque was built massively of stone and with luxurious decoration. The Mosque was enlarged to 200 by 167 cubits. A minaret was erected at each corner of the Mosque. Each minaret measured eight cubits per side and more than fifty cubits in height. The *Minbar* was left in its original position. It was built of stone with columns either of marble or of stone coated with highly polished stucco. It was the most striking feature of the Mosque at that time. The graves of the first two Caliphs were incorporated into the fabric of the Mosque.

The Mosque was rebuilt and beautified in 191 A.H. by the Abbaside Caliph al–Mahdi. At this stage an addition of ten handsome pillars of carved marble with gilt capitals was made on the northern side. In 202 A.H. al–Mamun made further addition to the Mosque.

In 550 A.H. a deep trench filled with molten lead was built by Sultan Nurid Din Zangi when an attempt was made by the Christians to steal the dead body of the Holy Prophet was foiled. In 654 A.H. heavy damages were done to the Mosque after a fire. It was enlarged and beautified by Musta, sim (lats Abbaside Caliph), Muzzaffir Shams– ud– Din Yousaf (Chief of Yemen) and Zahir Baybars (Baharite Sultan of Egypt). This work was completed in 683 A.H. it was rebuilt in 888 A.H. by Khalid Bey, a Mamluk king of Egypt. A large dome was added in 1817 A.C. by the Ottoman Sultan Muhammad II and this dome was painted green in 1839 A.C. Between 1848 and 1860 A.C. Sultan Abdul Majid entirely rebuilt the Mosque. King Abdul Aziz as–Saud made

major changes between 1953 and 1955 A.C. and a new north court surrounded by porticoes was built. Now the Mosque has ten doors in all. As the *Qibla* is towards the south therefore there is no door to this side. The eastern side has three doors known as *Bab-i-Gibrael, Bab-un-Nisa* and *Bab-i-Abdul Aziz.* The former two are ancient while the last one is dedicated to the King Abdul Aziz as–Saud. There are four doors on the western side. They are known as *Bab-un-Salam, Bab-ur-Rehmat, Bab-i-Abu Bakr* and *Bab-us-Saud.* The latter two have been erected during the Saudi construction works. On the norther side are: *Bab-i-Umar, Bab-i-Majidi* and *Bab-i-Usman. Bab-i-Majidi* was constructed by the Ottomans while the other two have been added by the Saudis.

In brief, the construction of the Mosque of the Holy Prophet is a symbol of faith, workmanship, patience, piety and delicacy.

The al–Aqsa Mosque; The Holy Quran alludes to a Masjid al–Aqsa[8] meaning the Farthest Mosque because it was the place of worship farthest west which was known to the Arabs of that time.

The Caliph Abdul Malik caused it to be erected in 60 A.H. It was completed by al–Walid and its date can be fixed as 704–15 A.C. It has no court and the total space between the Dome of the Rock and the *al-Aqsa* Mosque fulfills precisely that function. Its central aisle is on a north–south axis with the centre of the Dome of Rock. When the Mosque was widened in the following years the number of aisles was raised to fifteen, seven to either side of the central aisle. The central aisle measures 38¾ feet and each of the six side aisles 23¼ feet. Thus the total measurement comes to 178 feet. In the Mosque arcades run lengthwise and parallel to the long walls and all the aisles indicate the direction of the *Qibla.* Eight marble columns and sixteen pillars support the domed ceiling.

The Mosque has been rebuilt several times and occasionally totally altered. The earthquakes in 747, 748, 777 and 778 A.C. damaged the Mosque to a great extent. Only the three middle aisles with their marble columns survived. During its occupation at the hands of the Crusaders, it was converted into the residence of the kings of Jerusalem and in time ceded part to the Templars, who transformed it to accord with their usage. It was in 1188 A.C. that Sultan Saladin restored it to its original shape after demolishing the additions made by the Crusaders.

In 1300 A.C. it was reduced to its three middle aisles but after sometimes two aisles were added to either side of these. Between 1924 and 1942 A.C. it was completely dismantled and then reconstructed by the British Mandatory Power. Now two columns of white marble were constructed instead of the columns of the two aisles. The enormous and beautiful carpets were donated by the Ottoman Sultan Abdul Hamid II at the end of the 19th century.

The Mosque is of fine structural decoration. Originally there were beautiful works of glass mosaics, slabs of fine marble, plain or carved. Between 1965 and 1968 A.C. the wooden dome covered with lead and copper was replaced by a cupola in gilded cluminum. During the War of 1967 A.C. the Israleis occupied Jerusalem. They demolished those 135 houses which supported the Mosque requirements by their rent. Then on 21st August, 1969 A.C. they set the Mosque on fire which caused extensive damage. Now the Mosque is under the control of the Jews.

It seems appropriate to mention briefly the Dome of the Rock (*Qubuat al-Sakhra*). It is a sanctuary or martyrium. It was, also, built by the Caliph Abdul Malik in 691 A.C. From this very place the Holy Prophet had ascended to the heavens during his journey of *Miraj.* This site was given the name of *Haram al-Sharif.* This place, is also, sacred both to the Jews and Christians.

The Dome is lead–sheathed. Its eight facades are approximately 40 feet high and their width varies from 67 to 69 feet. The upper half of each facade is pierced by seven windows decorated with mosaics. The arches surmounting all the windows are slightly pointed. The upper cornice has thirteen round–arched flat niches flanked by colonnettes. The south facade is broader than the others because it marks the side of the *Qibla* and opens towards the *al-Aqsa* mosque. This also serves as the main portal and its roof is supported by eight handsome columns. The arches of the niches were faced in repouse copper or gilded bronze.

The sacred Rock is an outcropping of limestone that measures 58 by 44 feet. The drum surmounting it is crowned by the splendid wooden cupola faced entirely in gold mosaic and is eighteen feet high. It is flanked by four pillars and is pierced by four windows. There are sixteen pillars. The exterior of the drum was replaced by the Ottoman Turks in the 16th century by ceramic tiles.

During the Crusades the priests chipped off fragments of the sacred Rock and sold them to the pilgrims. They sold it for their equal weight in gold. It was Sultan Saladin who left it intact. Damage was extensively done during the first Arab–Israel War of 1948 A.C. 'Its tiles were shattered, stained–glass windows destroyed, inner ceiling blasted and torn apart.'

The Mosque of Amr Ibn al-A'as: Originally this Mosque was built after the conquest of Egypt in 641 A.C. in Fustat by Amr ibn al–A'as. It was a plain oblong room which measured 200 feet long by 56 feet wide. It had no court. It was built by rough brick and was unplastered. Its roof was low which was supported by a few columns. It had several holes for light. It was without minarets and niche. It was without any decoration. As the population of Fustat was on a rapid increase therefore soon this Mosque became too small for it. Consequently it was enlarged in 673 A.C. The house of Amr ibn al–A'as was incorporated into it. Now a court and four corner towers were erected. It became easier for the

muezzin to recite the call to prayer. In 711–12 A.C. the entire Mosque was demolished by the governor Qurra ibn Sharik who rebuilt it on a larger scale. It was given a *mihrab.* In addition to it, a treasure house was built in the courtyard.

At present the original Mosque does not exist because it has gone through extensive repairs and reconstructions at different stages of history. The present dimensions were achieved in 827 A.C. by Abdullah bin Tahir and restored by Murad Bay in 1798 A.C.

The Great Mosque of Damuscus : The Caliph Abdul Malik started the erection of this Mosque in 86 A.H. It took ten years in completion in the reign of al–Walid. Its exterior measurement was 1,263 by 1,000 feet. 'It was an impressive edifice with four monumental gateways.' Its court measured 517 by 318 feet. There were four corner towers but the two in the north corners were demolished. A new tower was erected precisely in the middle of the north wall.

Its present measurements are 515 by 318 and 328 feet. The rectangle of the prayer hall measures 446 feet by 124½ feet, while that of the court, without the porticoes, comes to about 44 by 164 feet on the east, 157 feet on the west. The width of the porticoes is over 21 feet. The prayer hall has three aisles parallel to the *Qibla* wall. The central axial aisle is most majestic with a width of 65½ feet. A very high central cupola covers it in the middle. It is known as the Cupola of the Eagle due to its unusual height. Half–round windows were made above each arch in order to lighten the walls above the arch. At the beginning of the 14th century there were seventy four such windows with coloured glass.

The Mosque has three small monuments, the oldest among them is the *Bat al-Mal.* There was, also, a fountain in the courtyard of the Mosque. It has four *mihrabs* with aesthetic predilections. To the right of the *mihrabs* was a beautiful *minbar* in a carved wood. The present very beautiful *minbar* is carved and inlaid marble and has been executed

after a fire in 1890 A.C.

The calligraphy in the Mosque is worth seeing and had been designed by Khalid ibn Abu–al–Sayyaj. It adds to its artistic and picturesque beauty. Its roof had cornices of gold. 'Here was suspended a chain of gold and silver which branched off into seven separate lights. In the tower of the companions of the Holy Prophet were two stones –·–·–·– beryls (some say they were the jewels called pearls) : they were called 'The Little One.' When the candles were put out, they inflamed the eyes by their brilliant light.' They were stolen by Sulaiman, captain of the guard, for the Caliph Amin–ur–Rashid. The Caliph al – Mamun sent them to Damuscus but afterwards they, again, were vanished and now in their place there is a glass vessel.[9]

This Mosque is so an unusual and admirable ornamental decoration in panels that historians, travellers and geographers were all dazzled by its beauty. Prominent among them are al–Muqaddasi (d.988 A.C.), al–idrisi (1099–1164 A,C.) and al–Yaqut (1179–1229 A.C.).Ibn Jubair (1145–1217 A. C.) naively writes about it in these words: "This blessed mosque was entirely adorned, outside as well as inside, with gilded mosaics and arrayed with the richest ornaments of a marvelous art . . . . . Its mihrab is one of the wonders of Islam for its beauty and the rare excellence of its decoration: it sparkles all over with gold . . . . . The *qibla* of this blessed mosque, the three cupolas adjoining it, the brilliant light shed through the gilded and polychromed grilled windows, the sunbeams that stream down to become transformed into reflections of diverse colours dazzling the eye with their iridescent rays, all this stretching across the entire south wall to form a marvelous ensemble that defies descriptions: no words can match even a tiny part of the effect its form makes on the minds of the visitor."[10]

The Great Mosque of Cordova : Abdur Rehman *al-Dakhil* started the erection of this Mosque in 785 A.C. It was complet-

ed three years later during the reign of his son Hisham I also, added a minaret. This Mosque was built on the pattern of *al-Aqsa* Mosque but the interior elevation was modeled after the Great Mosque of Damuscus with two stories of columns superposed. It was an oblong about 328 by 246 feet. The original mosque was a perfect square of about 258 feet. It had an open court with eleven aisles at right angles to the *qibla* wall, of which the central one was broader. The *mihrab* was covered by a cupola. There were twelve bays in the prayer hall. Its bicoloured arches were of horseshoe shape. Red and white archstones have been used alternatively.

Between 833 and 848 A.C. Abdur Rehman II enlarged the Mosque making an addition of eight bays and aisles. It means that the *qibla* wall was completely rebuilt. During the 9th century the decoration works were made on a large scale. In 951 A.C. Abdur Rehman III replaced the minaret which had been damaged by an earthquake. Twelve bays were added by al-Hakam II during 962-66 A.C. The new part is separated from the earlier part by a row of double arcades. There are four ribbed cupolas in the Mosque. The arcades under these cupolas are highly decorative with vitreous mosaics in gold and deep blue. One more feature merits consideration, i.e: *mihrab.* It is a proper room behind its arch framed with mosaics, 'It is decorated with slabs of marble reliefs, incised and gilded stuccoes, and very beautiful columns of jasper and marble.'

Al-Mansur, grand vixier of Hisham II (976-1009 A.C.) took keen interest in expanding the Mosque in 987 A.C. on the orders of the Caliph. These additions were in red brick flooring and eight aisles of thirty-five days.

The magnificent Mosque measures 425 by 590 feet. Two-thirds of this area is covered by the prayer hall which consists of 850 pillars each one composed of two columns. The court was surrounded by porticoes and it was planted with fruit trees.

After the defeat of the Moors in 1492 A.C. and evacuation from Spain, the Mosque was converted into a cathedral.

The Great Mosque of Kairouan : This beautiful Great Mosque is situated in the historical city of Kairouan (north-eastern Tunisia). The city was founded by Uqba ibn Nafi in 667 A.C. This Mosque had been built by Aghlabid prince Ziyadat Allah in 836 A.C.

This Mosque is rectangular in its plan. Its measurements are 256 by 414½ feet. Its court is porticoed. At the north the original porticoe has been in part replaced by rooms of various dimensions. Its prayer hall has seventeenth aisles perpendicular to the *qibla* wall. The central aisle is markedly broader at either end by a cupola. The aixal nave has two fine ribbed cupolas on high drums pierced with windows. Its arches are highly horseshoe-shaped. Beautiful ceramics adorn the mosque. Its *mihrab* is an unique carved decoration. It has an handsome cupola which rests on shell-shaped squinches. Its *minbar* is splendidly carved in wood.

A salient feature of the Mosque is its square minaret with perfect proportions. It measures 36 feet per side at the base. It is located in the middle of the north wall. Its ceiling is beautifully painted and it is supported on arches resting on antique columns. The outer walls of the Mosque are high and have heavy buttresses that flank it with regular intervals. Several features make the Mosque beautiful and luxurious. They are: use of stone in its construction, a grand and beautiful court, antique columns, polychrome tiles having metallic reflections, open work marble panels and elegance of its portico colonnade.

The Ahmad Ibn Tulum Mosque : This Mosque of Cairo was built in 879 A.C. From the exterior it is square with a similar court. Its measurements are 532 by 533 feet. The Mosque proper measures 403 feet 4 inches by 460 feet 5 inches. Its court measures 301 feet 10 inches per side and it is surrounded by two aisles porticoes. Its prayer hall has five

aisles and seventeen bays.

There are five rows of arches which are slightly horseshoe type. This very style has been adopted in the pillars, windows and the mihrab. The consistent and uniform use of the pointed arch and of the pillars conclusively proves the attention that was bestowed upon the constructive side of mosque building in Egypt which is lacking in the Maghrib.[11] The arches and piers both are coated with gypsum. Plastered brick has been used in its construction.

Its minaret is spiral and is in stone. It was built in 1296 A.C. by Sultan Lajin. Its court is surrounded by high porticoes and white stuccoed facade. Its larger pillars are rectangular with a flat wooden ceiling. Its most attractive features are the friezes of rosette, the delicate stucco reliefs around the arches and windows and window grilles, the carved wooden beams, plaster–made ornaments on the arches and round the stone grilles or windows. 'On the simple rounded capitals of the engaged columns built at the corner of each arch there is a rudimentary *bud* and flower pattern. . . . In the rearmost arcade, the black wall is pierced with pointed windows which are filled with grilles of stone forming geometrical designs with central rosettes.'

The Mosque of al–Azhar: This renowned Mosque was founded by the Fatimids in Cairo. They made it the central seat of their teaching. Its foundation stone was laid on 4th April, 970 A.C. and it was completed on 22nd June, 972 A.C.

Its central porticoed court is a rectangle but broader than long. Its prayer hall is surmounted by a cupola. The arches and the window grilles are richly decorated with incised stuccoes. The Ottoman governor, Abdur Rehman made an extension in the prayer hall in the 18th century. Four more aisles were added.

Its entrance portal has a semicircular arch which leads to a vestibule with an earlier door. The former was built by the

Ottomans while the later was erected by Qayt Bay in 1469 A.C. It is known as the Gate of the Barbers. Three beautiful minarets were erected by the Mamluks. A second *mihrab* was installed in the new *qibla* wall slightly to the left of the original.

Down through the centuries many additions have been made in the Mosque in the forms of portal, vestibules, minarets and accommodations for its theological colleges.

Al-Azhar was renowned throughout the Arab world in the Middle Ages. At that time al-Azhar 'Shaikhs' were not simply just professors. The authorities accepted them as representing at one and the same time, the people morality, Divine Law and the Islamic tradition. It was due to al-Azhar that Cairo became the spiritual centre of the Muslim world that Ibn Khaldun could exclaim: "He who has not beheld Cairo knows not the grandeur of Islamism. It is the metropolis of the universe, the garden of the world, the teaming enthill of the human species, the portico of Islamism."

The Neuji Mosque: This Mosque is situated in the Ox Street of Bejing (China). It was erected in 996 A.C. by an Arab Muslim and his three sons who visited China in connection with trade. These Muslims were offered government services but they, instead, requested for permission to propagate Islam. The authorities replied in affirmation and as a result this Mosque was erected by them.

The Mosque had been repaired several times in the following years. It has the capacity to accommodate one thousand persons. Its prayer hall has, beautifully, been built in the eastern style. Its roofs are hanging and have been colourfully decorated in arabesque. In the prayer hall an horizontal sign board has been installed with the Chinese inscriptions that "Time has proved that Islam is a true faith". These words were written by a Chinese prince of the Emperor Kanzi's reign. The hall has twenty-seven doors with horse-shoe arches. The verses of the Holy Quran and several *Ahadith*

have been written on these arches. There is a theological college attached to the Mosque. There are raised platforms on the both sides of each door with stone tablet carved with several writings. Unfortunately they have become dim. There is a courtyard on the southeast side of the hall, at a distance of thirty meters with graves of those Muslims who visited China during 1280–83 A.C. They were traders who belonged to Arabia, Persia, India, Syria, Italy and Morocco.

The Isfahan *Jamia Masjid*: This great Mosque was erected in the 10th century by the Seljuks. Malik Shah re–built it in 1088–89 A.C. It has four *iwans* which take the form of enormous *pishtaqs.* They are inter–linked by the stories of *iwan–loggias.* They are broader than high, and each encloses a heel arch that is also very broad. Its court is very vast. The squinches are organized into vast honeycombs and rise to form the vault.

The Mosque has four halls. The domed hall at the south was built for the *vizier* Nizam–ul–Mulk (1018–1092 A.C.). It was extended towards the south by Shah Abbas I. Its large brick cupola was built by the great architect Abul Fath. The *Gunbad-i-Khaki* was endowed by Taj ul–Mulk who was, also, a *vizier.* In 1310 A.C. the Mongol Sultan Oljeitu Khudebanda built a hall in the north. It contains a fine *mihrab* in stucco. The fourth hall was built by the Timurid rulers in 1448 A.C. It was meant for use in winter. There are two minarets which rise behind the south *iwan.*

It was at the beginning of the 12th century that the Mosque was set on fire by the Ismailis. In 1121 A.C. it was rebuilt. Towards the end of the 15th century Uzun Hassan had the minarets reconstructed and decorated with tiles. The entire ceramic revetment was completed by the Safavids. 'The mosque is marvellous in the beauty of its ceramic deco–ration. Despite its gleaming blue and gold tiles, it is deeply imbued with the austere grandeur of Islam.'

The Quwwat al-Islam Mosque : Qutub-ud-Din Aibek (1206-10 A.C.) began in commemoration of his victory over Prithvi Raj of Delhi and Ajmair. This victory depicted the force of Islam This is why that Qutub-ud-Din Aibek designated this Mosque as the *Quwwat-al-Islam* (Might of Islam) indicating that he was fully conscious of the spiritual force it signified. It is also remarkable that the Mosque of Qubba bears this very name.

A part of this Mosque was completed in three years. At first it was merely an assortment of pillars. It was a rectangle of 149 by 212 feet enclosing a porticoed court which measured 105 by 141 feet. In 1198 A.C. the Mosque was given a facade of Persian type with a large keel-arched *pishtaq*. It was to be projected across the entire front of the sanctuary on the west. Sultan Shams-ud-Din Iltutmish (1211-36 A.C.) enlarged the Mosque in 1220 A.C. Similarly Sultan Alaud Din Khilji (1296-1316 A.C.) added a large entrance with a cupola over it. This magnificent entrance was known as Alai gate after his name.

The interior structure of the Mosque was an assembly of elegantly carved stonework. It speaks well for the innate genius of these artisans that under such conditions that were able to create a work of art of such originality, grace and power.[12] Its *maqsura* had fine openings and its large central archway measured 45 feet high with a span of 22 feet, while on each side were two lesser archways, each 25 feet in height.

The Mosque had so rich a pattern of carving, floral device and decorative inscriptions that late Hasan Nizami had to express his views in his *Tajul Maasir* in these words:[13]

"Upon the surfaces of the stone were engraved verses of the Quran in such a manner as could not be done in wax: ascending so high that you would think that Quran was going up to heaven, and again descending in another line so low that you would think it was coming from heaven."

Now the Mosque is in decay.

The Atala Mosque: In 1378 A.C. Sultan Firoz Shah Tughliq intended to erect a mosque in Jaunpur. For this purpose the foundations were prepared but the Mosque known as the Atala Mosque was built by Ibrahim Naib Barbak in 1408 A.C.

It measures 258 by 258 feet. Its courtyard is square with a diameter of 177 feet. The cloisters are very spacious and are situated on the three sides. They are 42 feet across. On the fourth side is the sanctuary occupying the whole width of the western side. It consists of the usual central nave with pillared transepts on either side. It has been erected with artistic skill with remarkable originality. The verendah facing the street rests on pillars. There are three gateways, two on the north and south being the most prominent as they are surmounted by domes.

In the centre there is a lofty arched polygon with sloping sides. Its height is 75 feet and its width at the base 55 feet. There are smaller similar polygons on its either side. 'Its recesses and projections, its solids and voids, are so well disposed as to accentuate this rhythm by means of alternating passages of strong lights and deep shadows.'

The name of the Mosque is decorated in a beautiful manner. It consists of three stages vertically. Each compartment depends on an arrangement of arches or arcades. The lowest compartment has three mihrabs and a high pulpit. The second stage is composed of eight decorated arches, four of which are squinches bridging across the angles. It has been changed into an octagon in this way. The third stage is converted by means of brackets in each corner into a sixteen sided storey. Each side contains an arch.

The dome of the Mosque is 57 feet from inside. It is supported by an arcaded triforium. Its under surface is elegantly ribbed. There are also perforated stone screens

reserved for the ladies.

The Suleymania Mosque : This Great Mosque of Constantinople (Istanbul) was built by the Great Turkish architect Koca Sinan (1498–1578 A.C.) whose masterpieces belong to the great architectural monuments of the world. This Mosque was erected for Sultan Suleyman the Magnificent. It was started in 1550 and completed in 1557 A.C. on the central of the seven hills of the capital.

Its court is a rectangle and is much smaller than the prayer hall. The walls of the court are pierced by two stories of windows and small cupolas on octagonal drums are designed to all around it. Its prayer hall is a square and has four portals which open directly to the exterior. The portals are carved by three domelets in front of three openings. Its central dome is flanked by two half–domes in the axis of the mihrab. Small cupolas alternate with larger ones, these 36 feet in diameter, over the two side aisles.

The Mosque has four fluted minarets which dominate the skyline. Two minarets are above the corners of the prayer hall and have a height of 209 feet and is capped by tall slender cone that brings the total height to 246 feet. The each minaret has a diameter of 13 feet. The two lower ones are girdled by two balconies set above stalactates.

Writing about this Mosque, a western writer expresses his views thus: "The arched windows in the drums of the half cupolas and central dome take up the rhythm the buttresses of the central drum echo the staircase like disposition of the great arch, and the whole seems like giant gear wheels governed by a rigorous necessity and forever turning in the same place. Among them rises the song of the cupolas like a choir with solo voices leading higher and higher to the vast central dome."[14]

The Moti Masjid : Although the Emperor Akbar was not

a staunch Muslim yet he erected a small mosque in the Royal Fort of Lahore in 1598 A.C. After his death the Emperor Jahangir made modifications on it so that the ladies of the royal family could perform prayers. These works were done under the supervision of Abdul Karim commonly known as Ma'amur Khan. In the last the Emperor Shah Jahan made modifications in 1645 A.C. according to his taste.

The court of the Mosque has been erected with marble and it measures 50 by 33 feet. There are eleven steps to reach it. It has five *mihrabs,* the central being the largest one. Three domes adorn the Mosque. The mosaics on the interior walls are worth-seeing. It looks like a lotus flower carved out of a marble mountain.

During the Sikh rule, Ranjit Singh changed its name to *Moti* Mandr and converted it into a government treasury. The Mosque was restored to the Muslims in 1903 A.C. by the orders of the Viceroy Lord Curzon.

The Blue Mosque: This beautiful Mosque of Constantinople (Istanbul) was built by Mehmet Aga for the Sultan Ahmad I. It was started in 1609 A.C. and it took seven years in completion.

Its court is square. Similarly its prayer hall is a square and it measures 154 by 154 feet. The entrance to the court is in the same proportion. The diameter of its dome is 77 feet which reaches only 141 feet at its highest point. It rests on four pillars. There are forty-two small cupolas. The semi-cupolas are flanked by three much smaller ones. There are five rows of curved windows which provide excellent light to the interior. In the centre of the court there is an octagonal fountain.

A conspicuous feature of the Mosque is its six minarets. Four among them have three balconies each above the corners of the prayer hall, while the two have two balconies each at the north corners of the court. They look like a pyramidal

accumulation of cupolas and the ceramic panels further add to their beauty.

The Mosque of Wazir Khan : This Mosque was built by Shaikh Alamud Din Ansari, a native of Chiniot in 1044 A.H./ 1634 A.C. in Lahore. He received the title of Wazir Khan during the reign of Shah Jahan. He was the viceroy of the Punjab for seven years (1632–38 A.C.).

The Mosque is planned on the usual lines.. Its various parts surround a paved courtyard. It has a large portal, five horseshoe doors and domed roof. There are four octagonal minarets---- one on each corner of the Mosque. There is a big water tank in the court for ablutions. The Mosque excels in inlaid pottery decoration in the panelling of the walls. It is enriched with a varigated scheme of colour either by means of floral patterns. They have been painted in tempera, or panels of more conventional design executed in lustrous glaze. Instead of subordination the ornamentation controls the structure. The Mosque is faced with splendidly decorative Persian tiles, and there are good specimens of Perso–Indian arabesque painting on the smooth *chunam* walls. 'Mouildings, string courses and similar methods of functional emphasis were either only sparingly introduced or entirely omitted, colour and more colour being the keynote of the style.' The designs of arabesque, mosaic and calligraphy in the Mosque are so novel that Mr. J.L. Kipling, the Principal of Mayo School of Arts, Lahore had to give his remarks, in these words in 1890 A.C. "This beautiful building is in itself a school of desing: but year by year less attention seems to be paid to its maintenance, and the painted work is in a dilapidated state of neglect. Under these circumstances, it seems of the highest importance to secure careful copies for preservation in the Museum and School, and then could be no better training for our young decorators."[15]

Fortunately now the Archaelogical Department of the Punjab Government has taken up the repairs of the Mosque on a large scale and the designers of the modern age can learn

a lot from it.

The Moti Masjid : This Mosque was built in 1654 A.C. by the Emperor Shah Jahan in the Red Fort of Delhi. It is a matcless example of the style. Its architectural treatment is throughly and organically bound. There is felicitious proportioning of hall, *mihrab,* pillars, towers and turrets to this extent that one feels that one is looking at a pearl. Its exterior measurements are 234 by 187 feet. The court measures 158 by 154 feet. The water tank meant for ablutions measures 27 by 37 feet. Marble has been used luxuriously in the construction of this Mosque.

The Mosque has three doors and one basement through which the ladies of the royal family used to come for performing the prayers. The Mosque is divided into three parts which have golden stylobates. The Quranic verses have been engraved on its arches. In the earlier years the precious prayer rugs had been placed in the Mosque. A sun clock had also been fixed in the courtyard. Percy Brown has expressed very beautifully about this Mosque. He says, "Its chief qualities may be observed in the felicitous proportioning of the arcades in the facade, the skilful contrasting of these with the colonnades of the cloisters and arched entrances, the delicate shape and melodic disposition of kiosks over the parapet, to subtle effect produced by raising the central dome on its drum, and above all in the flawless nature of the material, all of which have combined to give this building an appearance of rare and moving beauty."[16]

The Badshahi Mosque : The Emperor Aurangzeb Alamgir founded this magnificent Mosque in 1084 A.H./1674 A.C. at Lahore. It was built at a cost of exceeding six lacs of rupees got from the tributes of Multan. The construction works were supervised by his foster brother, Fidai Khan Koka (Muzzafar Hussain) who was the Master of the Ordanance. This is clear from a white marble tablet fixed on the outer entrance which has the following inscription :

لَا اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ

مسجد ابوظفر محی الدین محمد عالمگیر بادشاہ غازی

۱۰۸۴ ہجری

باہتمام کمترین خانہ زادان فدائی خاں کوکہ اتمام یافت

"The Mosque of Abu Zafar Muhyid Din Muhammad Alamgir, the Ghazi King. Completed under the Superintendance of the humble servant of the household, Fida Khan Koka, in 1084 A.H."

The Mosque was built on a raised platform. It has a vast red sandstone edifice whose decoration consists of marble inlaid into the sandstone in the arabesque motifs. Red sandstone was brought from Kabul and was known as *Abri.* Its steps are twenty-two in number. The lower most step is 126 feet 6 inches long while the upper most step is 79 by 34 feet. Its porch is 66 feet 7 inches by 62 feet 10 inches. Its court is 528 feet 8 inches by 528 feet 4 inches. Its water tank measures 50 feet per side and it is situated in the court. Its hall is 225 feet long and 115 feet wide. Its roof is beautifully designed. The walls of the prayer hall have worth-seeing mosaics and arabesque. The most astonishing feature of the Mosque is that wood has not been used at all in it. Its facade contains the large central alcove with five arches in each wing. The Mosque has eight octagonal minarets. Access to the summits of the minarets is gained through steps of red sanstone made in the interior. Each minaret has 204 steps. The height of each minaret is 176 feet 4 inches and each of them has four stories. The Mosque has three bulbous domes with spires of rich brass. Despite its strong and resolute character the bastions of the Mosque were demolished by an earthquake in 1840 A.C. Nevertheless the Mosque presents an imposing appearance.

During the reign of Ranjit Singh (1780-1839 A.C.) the Mosque was converted into a magazine for military stores. It

remained in the possession of the Sikhs until the annexation of the Punjab by the British (1849 A.C.). It remained under the British possession for seven years. It was in 1856 A. C. that it was restored to the Muslims.

The Mosque has another characteristic that in a side room of the entrance the sacred relics of the Holy Prophet and his family have been preserved.

The King Faisal Mosque

This splendid mosque has been constructed in Islamabad with the funds provided by the Saudi government. Its picturesque beauty increases with the Marghala hills and the adjacent valleys in the background.

The design of the mosque, by a Turkish architect Wahdat Wiloke, was declared to be the best by a panel of jury consisting of prominent architects. Its foundation stone was laid by the late King Khalid of Saudi Arabia on 12 October, 1976. The construction work was supervised by Wahdat Wiloke under the auspices of a Pakistani Firm "National Construction Company."

The mosque has been constructed with a huge sum of 50 crore rupees and it covers a total area of 46 square acres. It can accommodate one lac persons easily. It is a marvellous model of construction. The roof of its gigantice hall is supported by only four large pillars of iron and concrete. It has six spacious verandas. Several big galleries add to its beauty. They have been reserved for the ladies. A huge chandelier weighing 6½ tonnes and numerous other lights add to the beauty of the mosque. A raised platform has been constructed to deliver *adhan* and *khutba*. On the four corners

of the mosque cylindrical minarets have been constructed; each with a height of 285 feet. Minaret– galleries have also been constructed over a height of 192 feet. One can climb a minaret through an electric lift besides the steps.

There are several *hujras* reserved for *etekaf.* The shape of the hall is like a projected tent. Its historical connotation is that the Holy Prophet, first of all, performed his prayer in a tent. The wooden and alumimium windows and doors of the hall are of par excellence. The colourful beams, fine tiles and glasses have been used in a systematic manner. A big golden crescent fixed on a minaret increases its grandeur. Due attention has been given to the durability of the mosque. Latest scientific principles and high technical skill has been used in the construction of the mosque.

Several significant institutions have been attached to the mosque, e.g., a research centre, a museum, a library, a printing press, a cafetaria, administrative offices and residences.

VIII

GLOSSARY

Abd: literally, a slave.

Adhan : call to prayer.

Ahadith : traditions of the Holy Prophet.

Aisle: lateral divisions running at the sides of the nave.

Al: literally, the..

Alcove: a recess in the wall.

Amphitheatre: a round or oval arena enclosed by rising of seats.

Anaza: stick , javelian.

Ante chamber: Chamber or small hall in front of a large hall, vestibule.

Arabesque: decoration with fanciful intertwining of ornamental elements.

Arcade: range of arches supported on piers or columns.

Architrave: the lowest part of the entablature, resting on supporting columns.

Attic: the upper storey of a building above the main cornice.

Bai'at: oath of fealty.

Balcony: outside balustraded platform.

Baluster: one of the small pillars which support the railing of a staircase

or balcony, etc.

Barrel-vault: cylindrical form of roof or ceiling.

Bayt: a house.

Bayt ul-Mal: treasury.

Bracket: projecting ornament or support.

Caliph: literally, successor; hence the successor to Muhammad (P.B.U.H).

Calligraphy: the art of beautiful handwriting.

Canopy: covering over a niche.

Cornice: any crowning position or projection.

Cupola: a rounded roof or ceiling; a small dome-shaped superstructure on a roof.

Du'a: petition or supplication addressed to God by the supplicant.

Facade: the main front of a building.

Faqih: a theological scholar.

Gallery: passage common to rooms in an upper storey.

Gothic: pointed arched style prevalent in Western Europe during the 12th to 16th centuries.

Grille: grating, latticed screen.

Gumbad/Gumbaz: dome.

Gurdwara: worship place of the Sikhs.

Harmaen: plural of *Harem;* a sacred place. The term is used for Mecca, Medina and *Bayt ul Muqadus* (Jerusalem).

Hellinic: ancient Greek.

Hegira/Heijra: flight of Muhammad (P.B.U.H) from Mecca in 622 A.C which is reckoned as I A.H. of the Muslim Calender.

Hujrah: the "chamber" in which the Holy Prophet died and was buried

Hypostyle: having the roof or ceiling supported by pillars.

Ibn: son.

I'd/Eid: a religious festival of the Muslims. *Idu'L-Azha* is the feast sacrifice and *Idu'l Fitr* is the Festival of the Breaking of the Fa

Idgah: Persian word for the *musalla* or praying place used on the occ sions of two Eids.

Ijma: literally collecting, assembling It expresses the unanimous consent of the *Mujtahdin* (learned doctors) on a certain issue.

Ijtihad: literally exertion. The logical deduction on a legal or theological question by a *Mujtahid.*

Imam: a prayer leader officiating in a mosque.

Iwan: a large alcove or a niche in a wall; a hall or chamber. Known as *ayvan* in Central Asia; as *liwan* in Egypt.

Jali: literally "net", any lattice or perforated patter,

Jamia Masjid: great or Friday Mosque.

Jihad: literally an effort or a striving. A religious war with those who are unbelievers.

Juma/Jama: Friday.

Ka'aba: literally cubic. The hub of Islam, the goal of the Haj, and the focus of the prayers of the Muslims.

Kashi-work: special kind of glazed tiling, probably, derived from Kashan in Persia.

Keystone: the central stone in an arch, bearing the lateral and vertical stresses and binding the structure of the arch together.

Khanqah : a monastery.

Khatib: the learned doctor who delivers the *Khutba.*

Khilafat: the Caliphate.

Khutba: sermon given by the Imam at Friday prayer or *Eid* prayers.

Kufic: a script of marked angularity with squared uprights fixed on a base of straight horizontals.

Kulliya: the Ottoman complex of a Great Mosque, whose compound contains many of public buildings.

Liwan : pillared cloisters of a mosque.

Loggia: gallery open to the air; verandah.

Madrasa: school, college in which theology and law are taught (*medrese* in Turkish).

Manar/Minar: tower, minaret.

Manarah : call to prayer.

Maqsura : screen or arched facade of a mosque reserved for the chiefs of the community or rulers.

Masjid : a mosque, literally place of prostration.

Maulvi: a theological scholar.

Mausoleum: large tomb building.

Mihrab: the niche or arched recess in the western wall of a mosque and towards which worshippers turn for prayers.

Minbar: pulpit in a mosque.

Minar: minaret of a mosque from which the *muezzin* used to give the call to prayer before the introduction of loudspeakers.

Mi'raj: literally "an ascent". The journey of the Holy Prophet to the heavens.

Mosaic: a form of surface decoration made by inlaying small pieces of coloured glass, stone, etc.

Muezzin: the one who calls to prayer.

Muqarnas: niches resembling honeycomb cells used often in great number in cupolas and vaults of portals but also elsewhere; originally structural, but later purely decorative and assuming remarkable stalectite or alveolar forms.

Mural, wall; wall decoration.

Musalla: an outdoor prayer area usually with a mihrab as its sole architectural feature, found in large camp sites or in front of mosques that hold outdoor services.

Mutawalli: a guardian, a trustee.

Naskhi: the standard Arabic script, thinkers and more cursive than Kufic.

Nastaliq: a flowing horizontal script with pronounced downward oblique strokes developed in Persian from Naskhi.

Nave: the central part of a building extending from the main door to the choir or channel.

Niche: a recess in a wall especially for a vase, etc.

Panel: sunken compartment in a wall, etc.

Parapet: upper portion of a wall, above the roof.

Pishtaq: a monumental Persian rectangular portal often rising higher than the adjoining walls and hollowed out in a deep and sometimes highly decorated *iwan* that contains the door itself.

Portico: a colonnade or covered passage.

Qibla: the place toward which the Muslims turn their faces in prayer.

Qubba: cupola, by extension a domed edifice, a small construction in the *sahn* of a mosque.

Qubbat al-Sakhra: Dome of the Rock, Jerusalum.

Riwaq: a portico around a *sahn.*

Sahn: open courtyard of a mosque or *madrasa.*

Sala: a prayer.

Shariah: the law, including both the teaching of the Holy Quran and the traditional sayings of the Holy Prophet.

Stylobate: a length of raised, flat-topped stonework supporting a row of columns.

Sunna: religious practice what Muhammad (P.B.U.H) had done.

Tafsir: literally explaining. Commentary on the Holy Quran.

Takbir: the expression Allahu akbar (God is very great).

Tarawih: the plural of *tarwih*. The prayers usually twenty rak'ahs recited at night during the month of the *Ramadhan*.

Tasawwaf: doctrines of the *Sufis* or mystics.

Ulema: plural of *alim* (a theological scholar).

Ummah: a people, a nation, a sect. The word occurs about forty times in the Holy Quran.

Vault. arched covering over any space.

Vestibule: ante-room.

Vizier: minister.

Waqf: literally standing, halting. An alienable endowment to the community whose capital or revenue is devoted to a specific religious institution or other pious purposes. (Plural *Wuquf).*

Zakat: literally purification. It is one of the five foundations of Islam. According to it, it is used to express a portion of property bestowed in aims, as a sanctification of the remainder to the proprietor.

Zawiah: literally a corner.

Zikr: literally remembering.

Zimmi: a non-Muslim who accepts the Muslim suzerainty and pays *Jizya.*

Ziyadat: the enclosed precinet of a mosque that may include annexes and buildings to the main building.

IX

APPENDIX

Constructional Choronolgy of Some Principal Mosques

Masjid Qubba	13th Year of Apostleship	Qubba Muhammad(P.B.U.H).
Masjid al-Wadi	13th Year of Apostleship	Medina Muhammad(P.B.U.H).
Masjid-i-Nabwi	623 A.C.	Medina Muhammad(P.B.U.H).
Masjid Amr ibn al-As.	641 A.C.	Cairo Amr ibn al-As.
Sidi Uqba Masjid	670 A.C.	Kairouan Uqba ibn Nafi'.
Mosque of Umar	687 A.C.	Jerusalum Umar, the Second Caliph.
Jami Tutah	7th century	Aleppo (Syria)
Al-Aqsa Mosque	704-15 A.C.	Jerusalum Caliph Abdul Malik
Great Mosque	708 A.C.	Damuscus Caliph Al-Walid.
Jami al -Umari	720-21 A.C.	Bosra (Syria)
Great Mosque	772 A.C.	Raqqa (Syria)
Al-Zaytunia Mosque	734 A.C.	Tunis (Tunisia) Usayd Allah ibn Habib.
Great Mosque	772 A.C.	Raqqa Al-Mansur Nur al-Din.
Great Mosque	785 A.C.	Cordova Abdul Rehman.I.
Al-Mansur Mosque	8th century	Baghdad Caliph Mansur.
Great Mosque	807 A.C.	Baghdad.
Great Mosque	836 A.C.	Kairouan.
Great Mosque	848-52 A.C.	Samarra (Iraq).
Great Mosque	850-51 A.C.	Sousse (Tunisia) Abu al Abbas

Qarawiyin Mosque	857 A.C.	Fez (Morocco) Fatima bint Muhammad al-Fahari.
Jami Mosque	859-61 A.C.	Samarra Abu Dulaf.
Mosque of Three Doors	866 A.C.	Kairouan (Tunisia)
Mosque of Ibn Tulun	871-79 A.C.	Cairo Ibn Tulun
Andalus Mosque	9th century	Fez Mariem
Great Mosque	9th century	Damghan (Iran)
Great Mosque	9th-10th century	Sfax (Tunisia)
Jami *Masjid*	960 A.C.	Nayin (Iran)
Great Mosque	965 A.C.	Cordova
Al-Azhar Mosque	970-72 A.C.	Cairo
Masjid-i-Jami	10th century	Ardestan (Iran)
Jami Masjid	10th century	Isfahan
Mosque of Bibi Mardun	10th century	Toledo
Great Mosque	10th century	Nayin (Iran)
Mosque of al-Hakim	1004 A.C.	Cairo
Masjid-i-Pa Minar	1068 A.C.	Zaware (Iran)
Masjid-i-Malik	1084 A.C.	Kerman (Iran)
Great Mosque	1088-92 A.C.	Isfahan
Zakariya Mosque	1090 A.C.	Aleppo
Aljaferia Palace Mosque	11th century	Zaragoza (Spain)
Masjid-i-Jami	11th century	Saveh (Iran)
Great Mosque	11th century	Algeers Yousaf bin Tashfin
Great Mosque	11th century	Tlemcen (Algeria) Yousaf bin Tashfin.
Shaikh Lutfullah Mosque.	1102-1109 A.C.	Isfahan
Great Mosque	1110-1111 A.C.	Saveh (Iran)
Ala al-Din Mosque	1116-1155 A.C.	Konya (Turkey)
Red Mosque	1118 A.C.	Mosul (Iraq)
Mosque of al-Aqmar	1125 A.C.	Cairo
Kutubiyya Mosque	1125-30 A.C.	Marrakesh
Kalayan Mosque	1127-29 A.C.	Bukhara
Great Mosque	1135 A.C.	Tlemcen (Algeria)
Masjid-i-Jami	1135 A.C.	Zaware
Great Mosque	1136 A.C.	Tlemcen
Ulu Cami	1140 A.C.	Kayseri (Turkey)
Qarawiyn Mosque	1142 A.C.	Fez (Morocco)
Great Mosque	reconstructed 1153-54 A.C.	Tinmal (Morocco) Abd al-Mumin.
Kutubiyya Mosque	1157 A.C.	Marrakesh Abd al-Mumin

Great Mosque	1158-60 A.C.	Ardestan (Iran)
Salih Tala'i Mosque	1160 A.C.	Cairo Salih Tala'i
Al-Nuri Mosque	1172 A.C.	Mosul
Great Mosque	1172-98 A.C.	Seville (Spain)
Ulu Cami	1179 A.C.	Erzurum (Turkey)
Mosque of the Casbah	1185-90 A.C.	Marrakesh Almohad Yaqub al-Mansur
Great Mosque	1192 A.C.	Seville (Spain)
Quwwat al-Islam Mosque	1193 A.C.	Delhi Qutub ud Din Aibek
Hassan Mosque	1195-96 A.C.	Rabat
Great Mosque	12th century	Sivas (Turkey)
Masjid-i-Nau	12th century	Shiraz
Jami Masjid	1200 A.C.	Heerat Ghiyath al-Din Muhammad
Jami Masjid	1200-1211 A.C.	Ajmair
Gulluk Cami	1210-11 A.C.	Keysari (Turkey)
Ala Al-din Cami	1221 A.C.	Konya
Alaeddin Cami	1224 A.C.	Nigde (Turkey)
Maidan Mosque	1226 A.C.	Kashan (Iran).
Ulu Cami	1227 A.C.	Silvan (Turkey)
Huand Hatun Cami	1228 A.C.	Keyseri (Turkey)
Ulu Cami	1228-29 A.C.	Divrig (Turkey)
Burmali Minare Cami	1241 A.C.	Amasya (Rurkey)
Masjid Banu Zafar (Masjid Baghla)	1252 A.C.	Medina Al-Mansur
Baybars Mosque	1266 A.C.	Cairo Baybars I
Sahip Ata Cami	1269-83 A.C.	Konya Sultan Ata
Haci Kilic Cami	13th century	Keysri
Arslanhaue Cami	13th century	Ankara Emir Ahi Serefeddin
Hospital Mosque	13th century	Divrig (Turkey)
Jami *Masjid*	c. 1300 A.C.	Broach (India)
Adina *Masjid*	1300 A.C.	Pandua (Bengal) Ulugh Khan
Jami Masjid	reconstructed 1304-09 A.C.	Natanz (Iran)
Sunkar Sa'di Mosque	1315 A.C.	Cairo
Ukha *Masjid*	1316-20 A.C.	Bayana (India) Qutub ud Din Mubarak.
Sultan Muhammad Ibn Qala'un Mosque	1318 A.C.	Cairo
Jami Masjid	1322 A.C.	Veramin (Iran) Prince Abu Said

Jami Masjid	1325 A.C.	Cambay (India)
Hilal Khan Qazi *Masjid*	1333 A.C.	Dholka (India)
Sultan Orhan Cami	1339-40 A.C.	Bursa (Turkey)Sultan Orhan.
Mausoleum Mosque of Sidi Bu'Medina	1339 A.C.	Tlemcen
Maridani Mosque	1340 A.C.	Cairo Maridani
Blue Mosque	1346 A.C.	Cairo Mamluk Officer Aksunker.
Al-Azrak Mosque	1346 A.C	Cairo
Sultan Hassan *Masjid*	1356 A.C.	Cairo
Tak/Tanka *Masjid*	1361 A.C.	Dholka (India)
Great Mosque	1366 A.C.	Manisa
Hudavendigar Cami	1366-85 A.C.	Bursa Sultan Murad I
Jami Masjid	1367 A.C.	Gulberga (Deccan)
Kali *Masjid*	c.1370 A.C.	Delhi
Begumpuri *Masjid*	c.1370 A.C.	Jahanpananah (India)
Dargah Shah Alam *Masjid*	c.1375 A.C.	Timurpuri (India)
Jami *Masjid*	1375 A.C.	Yezd (Iran)
Khirki *Masjid*	c.1375 A.C.	Jahanpananah (India)
Kalam *Masjid*	c.1375	Shahjahanabad (India)
Isa Bek Mosque	1375 A.C.	Seljuk (Turkey)
Sultan Orhan Cami	1379-40 A.C.	Bursa
Kalan *Masjid*	1380 A.C.	Delhi
Mosque *Madrasa* of Sultan Barqu.	1386 A.C.	Cairo
Yesil Cami	1392 A.C.	Iznik (Turkey)
Yildrim Bayzid Cami	1395 A.C.	Istanbul
Bibi Khanum Mosque	1399-1404 A.C.	Samarkand Sultan Timur
Ulu Cami	1399 A.C.	Bursa
Mosque of Sidi Bu Medina	1399 A.C.	Tlemcen
Mosque *Madrasa* of Marjan	14th century	Baghdad
Masjid-i-Shah	14th century	Mashed
Nabi Jarjis Mosque	14th century	Mosul
Ulu Cami	14th century	Izmir
Al-Atrush Mosque	14th century	Aleppo (Syria)
Tarusi Mosque	1400 A.C.	Damuscus
Jami Masjid	c.1400 A.C.	Srinagar
Kamal Maula *Masjid*	c.1400 A.C.	Dhar (India)
Eski Cami	1402 A.C.	Edrine (Turkey)

Mosque of Bibi Khanum	1404 A.C.	Samarkand Sultan Timur
Dilwar Khan *Masjid*	c.1405 A.C.	Mandu (India)
Lal *Masjid*	1405 A.C.	Dhar (India)
Atala *Masjid*	1408 A.C.	Jaunpur (India)
Ahmad Shah Mosque	1408 A.C.	Ahmadabad
Haibatt Khan *Masjid*	1412 A.C.	Ahmadabad
Sayyid Alam *Masjid*	1412 A.C.	Ahmadabad
Bayazid Pasha Cami	1414-19 A.C.	Amasya Bayazid Pasha
Al-Mahmudi Mosque	1415-20 A.C.	Cairo Al-Mahmudi Mu'ayyad
Mosque of Gawhar Shad	1418 A.C.	Mashad
Great Mosque	1423 A.C.	Ahmadabad Ahmad Shah I
Yesil Cami	1424 A.C.	Bursa
Muradiye Cami	1426 A.C.	Bursa
Jahangiri *Masjid*	1430 A.C.	Jaunpur
Khalis Mulhlis *Masjid*	1430 A.C.	Jaunpur
Mudradiye Cami	1435-36 A.C.	Edrine
Mulay Idris Mosque	1437 A.C.	Fez
Uc Serefeli Cami	1437-47 A.C.	Edrine
Mulay Idris Mosque	reconstructed	1437 A.C. Fez Mulay Idris
Jami *Masjid*	1440 A.C.	Mandu
Yaya Mosque	1448 A.C.	Cairo Yaya Zayn al-Din
Lal Darwaza *Masjid*	c.1450 A.C.	Jaunpur Bibi Raja
Malik Mughis *Masjid*	1452 A.C.	Mandu
Alif Khan *Masjid*	1453 A.C.	Sarkhej (India)
Qutub ud Din *Masjid*	1454 A.C.	Ahmadabad
Blue Mosque	1454-65 A.C.	Tabriz
Sarkar Khan *Masjid*	1455 A.C.	Ahmadabad
Eyub Cami	1458 A.C.	Istanbul
Malik Alam *Masjid*	1460 A.C.	Ahmadabad
Dastur Khan *Masjid*	1463 A.C.	Ahmadabad
Masjid-i-Kabud	1465 A.C.	Tabriz
Jami *Masjid*	1470 A.C.	Jaunpur
Mian Khan Chisti *Masjid*	1472 A.C.	Gujrat (India)
Bibi Achut Kuki *Masjid*	1472 A.C.	Gujrat (India)
Chamkatti/Chamkhan *Masjid*	c.1475 A.C.	Gaur (Bengal)
Tantipara *Masjid*	c.1475 A.C.	Gaur (India)
Abu Bakr ibn Muzhir Mosque	1479-80 A.C.	Cairo

Lotan *Masjid*	1480 A.C.	Gaur (Bengal)
Daras Bari *Masjid*	1480 A.C.	Gaur (Bengal)
Bayzid II Mosque	1484-88 A.C.	Edrine
Gunmant *Masjid*	c.1484 A.C.	Gaur
Jami Masjid	1485 A.C.	Champanir (Gujrat-India)
Shah Fazl Mosque	1487 A.C.	Ahmadabad
Firuz Aga Mosque	1491 A.C.	Istanbul Firuz Aga
Muhafiz Khan *Masjid*	1492 A.C.	Gujrat (India)
Chota Sona *Masjid*	1493-1519 A.C.	Gaur (Bengal)
Masoleum Mosque of Abu Nasr Parsa (Green Mosque)	15th century	Balkh (Afghanistan)
Jami Masjid	15th century	Herat
Al-Kazmiya Mosque	15th century	Baghdad
Masjid-i-Gawhar Shad	15th century	Mashad
Mosque Sultan Bayzid II	1501-06 A.C.	Istanbul
Mausoleum Mosque of Emir Khayrbek	1502 A.C.	Cairo
Jalik *Masjid*	1504 A.C.	Lahore
Moth-ki-Masjid	c.1505 A.C.	Delhi
Yeni Cami	1507 A.C.	Istanbul Sultana Safiya
Gumti *Masjid*	1510 A.C.	Isanpur (Ahmadabad)
Fath *Masjid*	1510 A.C.	Ahmadabad
Paldi Mochrab *Masjid*	1510 A.C.	Ahmadabad
Queen *Masjid*	c.1515 A.C. . . .	Ahmadabad
Sidi Sayyid *Masjid*	c.1515 A.C.	Ahmadabad
Setimiye Cami	1522 A.C.	Istanbul Selim I,II
Bagha *Masjid*	1523 A.C.	Beghi (Bengla Desh)
Nagina *Masjid*	c.1525 A.C.	Champanir
Bara Sona *Masjid*	1526 A.C.	Champanir
Suleyman Pasha Mosque	1528-29 A.C.	Cairo
Qadam Rasul *Masjid*	1530 A.C.	Delhi
Khusrifiya Mosque	1536-57 A.C.	Aleppo
Shah Khub Sayyid *Masjid*	1538 A.C.	Ahmadabad
Haseki Cami	1538 A.C.	Istanbul Roxelana, wife of Suleyman.
Sher Shah Mosque	1540-45 A.C.	Delhi
Qil afi-Kuhna *Masjid*	1545 A.C.	Delhi
Mirumah Cami	1547 A.C.	Istanbul Mirumah,

		daughter of Suleyman.
Sehzade Mosque	1548 A.C.	Istanbul
Suleymaniye Cami	1550-57 A.C.	Constantinople
Muhammad Ghaus	1550 (?)	Ahmadabad
Masjid		
Tekkiya Mosque	1554 A.C.	Damuscus
Rustan Pasha Cami	1560 A.C.	Istanbul Rustam Pasha
Selimiye Cami	1569-75 A.C.	Edrine Selim II
Jami Masjid	1570 A.C.	Bijapur (India)
Sokollu Mehmet	1571-72 A.C.	Istanbul
Pasha Cami		
Mosque of Sinan	1571 A.C.	Cairo
Jami Masjid	1588 A.C.	Burhanpur (India)
Kursunlu Cami	1585 A.C.	Keyseri
Bibi-Ki *Masjid*	c.1590 A.C.	Burhanpur (India)
Balyand Mosque	16th century	Bukhara
Masjid-i-Shaikh	1602-19 A.C.	Isfahan Shah Abbas I
Lutfullah		
Masjid Kharasian	1606 A.C.	Lahore Emperor Jahangir
Ahmadiye Cami	1609-16 A.C.	Istanbul Sultan Ahmad
Mosque of Malika	1610 A.C.	Cairo
Safiya		
Moti *Masjid*	1611 A.C.	Lahore
Masjid-i-Shah	1611-29 A.C.	Isfahan Shah Abbas I
Barber Mosque	Reconstructed	1613-Kaiouan Abu al-
(The Zawiya of Sidi	31 A.C.	Balawi
Sahib)		
Maryam Zamani	1614 A.C.	Lahore Maryam Zamani
Masjid		
Muhammad Ali	1622 A.C.	Algiers
Bichinim Mosque		
Pattar *Masjid*	1623 A.C.	Kashmir
Masjid Mahabat Khan	1630 A.C.	Peshawar Mahabat Khan
Wazir Khan *Masjid*	1634 A.C.	Lahore
Masjid Daiya Anga	1635 A.C.	Lahore Zaib un Nisa alias Daiya Anga.
Seref al-Din Cami	1636 A.C.	Konya
Masjid Sarai Shah	1637 A.C.	Lahore Shah Jahan
Jahani		
Great Mosque	1644-49 A.C.	Agra Jahan Ara
Great Mosque	1644-58 A.C.	Delhi
Moti *Masjid*	1645 A.C.	Lahore Shah Jahan

Shah Jahan Mosque	1647-58 A.C.	Thatta Shah Jahan
Moti *Masjid*	1648-55 A.C.	Agra Shah Jahan
Akhun Mullah Shah *Masjid*	1649 A.C.	Kashmir
Masjid Shaheed Ganj	1653 A.C.	Lahore Abdulla Khan
Moti *Masjid*	1654 A.C.	Delhi
Moti *Masjid*	1654 A.C.	Agra Shah Jahan
Masjid Muhammad Sulaih Kamboh	1659 A.C.	Lahore Mullah Muhammad Saliah Kamboh.
New Mosque	1660 A.C.	Algiers
Moti *Masjid*	1662 A.C.	Delhi Emperor Aurangzeb
Masjid Chinian Wali	1671 A.C.	Lahore Sarfraz Khan
Badshahi *Masjid*	1674 A.C.	Lahore Emperor Aurangzeb
Mosque of Sidi Mahraz	1675 A.C.	Tunis (Tunisia) Muhammad Bey
Shah Hamdan *Masjid*	17th century	Srinagar
Masjid Daiya Lado	1707 A.C.	Lahore Dai Lado
Masjid Nawab Zakri	1731 A.C.	Zakriya Khan
Mulay Abd Allah Mosque	1732-57 A.C.	Fez
Nuruosmaniye Cami	1748-55 A.C.	Istanbul Muhammad I, Usman II
Sunairi Masjid (Golden Mosque)	1749 A.C.	Lahore Nawab Syed Bhakari Khan
Laleli Cami	1759 A.C.	Istanbul Sultan Mustafa III
Mosque of Muhammad Bay Abu Dhabab.	1773-74 A.C.	Cairo
Masjid-i-Vakil	18th century	Shiraz Karim Khan
Masjid Moran	1809 A.C.	Lahore Rani Moran, the Prostitute.
Mosque of Muhammad Ali	1824-57 A.C.	Cairo
Masjid Abu Balr	1826 A.C.	Medina
Masjid Shaikh Nawab Imam ud Din	1849 A.C	Lahore Nawab
Masjid Sardar Khan	1858 A.C.	Lahore Sardar Khan Baluch

Masjid Imam Shah Wali	1877 A.C.	Lahore Nawab Abdul Majid Khan
Karim Bakhsh *Masjid*	1885 A.C.	Lahore
Mosque of Seth	19th century	Mosul (Iraq)
Masjid Chiefs College	1900 A.C.	Lahore Nawab M.Bahawal Khan Abbasi.
Masjid Dalgran	1907 A.C.	Lahore Zaib un Nisa
Australia *Masjid*	1925 A.C.	Lahore Khawaja M.Bakhsh
Masjid Shaheed Ganj	1935 A.C.	Lahore
Masjid Model Town	1940 A.C.	Lahore Islamic Trust Model Town.
Jami Qasmi	1946-53 A.C.	Lahore Maulana Mutee ul Haq & others.
Great Mosque	Reconstructed 1961-65 A.C.	Mahdiya (Tunisia)
Masjid Tooba	1969 A.C.	Karachi
King Faisal Masjid	1988 A.C.	Islamabad The Saudi Government.

X

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Rehman, Syed Sabahud Din Abdul; Hindustan Kay Muslaman Huk-marano Kay Aihad Kay Tamadni Jalway; Azamgarh, (Urdu Version).

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XI

Notes and References of Chapter No. I

1. Bukhariy, 7:1.
2. Al-Quran, 7:29.
3. Al-Quran, 9:18.
4. Agreed upon.
5. Bukhariy, 46:22.
6. Hassan, Amir, ***The Origins and Development of Muslim Institutions,*** p.81.
7. Cited in. ***The Muslim Conduct of State,*** p.329.
8. Ali, Syed Amir,***A History of the Saracens,*** p.40. Arnold, T.W, ***Preaching of Islam,*** p.57.
9. Abu Yusuf, ***Kharaj,*** pp.81-82. Cited in. ***The Muslim Conduct of State,*** p.245.
10. Cited in. ***Islam and Muslim Art,*** p.220.
11. Bridgwater, William, ***The Columbia Viking Desk Encyclopaedia,*** p.659.
12. Khuda Bakhsh quoted Lane-poole while writing about the origin of the dome in these words: "The origin of the dome may be traced to the cupolas which surmount the graves of Babylonia, many of which must have been familiar to the Arabs and still more to the Turks, who preserved the essentially sepulchral character of the form, and never used it, as did the Copts and the Byzantines, to say nothing of Western architects, for the purpose of roofing a church or its apse." Footnotes ***The Arab Civilization,*** p.p. 123-24.
13. Al-Quran, 2:144, Ibn Hisham, 1, p.580.
14. Ibn Jubair, ***Voyage,*** trans. by Godefroy-Demombyne, III, pp. 310-15.
15. Hell, Joseph, ***The Arab Civilization,*** p.121.
16. Brown, Percy, ***Indian Architecture,*** p.110.
17. Footnotes by Khuda Bakhsh, ***The Arab Civilization,*** p.24.
18. Demombynes, Maurice Gaudefroy; ***Muslim Institutions,*** p.78.
19. Ibid.
20. Cragg, Kenneth, ***Sandals at the Mosque,*** pp.50-51.
21. Hell, Joseph; ***op.cit.,*** p.122.

22. Ibid, p.120.
23. Papadopoulo, Alexander, ***Islam and Muslim Art,*** pp.260-61.
24. Agreed upon.
25. Agreed upon.
26. Al Quran, (i) 2:127,239. (ii) 7:204-5. (iii) 17:79. (iv) 20:130. (v) 30:16-17.
27. Hunter, William, ***Our Indian Musalmans,*** p.179.
28. Al-Quran, 2:144.
29. Wlliot, ***History of India,*** Vol.II.
30. Abu Dawud 2.11.
31. Ibid.
32. Footnotes: ***The Arab Civilization,*** p.125.
33. Hell, Joseph; ***op. cit.,*** p.114.
34. Ibid, p.115.
35. Qudamah-ibn-Ja'far, ***Kitab-ul-Kharaj,*** Last page of the Istanbul manuscript, Ch. vii, Section 19. Cited in: ***The Muslim Conduct of State,*** p.119.
36. Ali, Syed Amir, ***A History of the Saracens,*** p.517.
37. Ibid., p.309.
38. Ali, Syed Amir, ***The Spirit of Islam,*** pp.444.45.
39. ***Iran: Past and Present,*** p.69.
40. Cited in: ***Preaching of Islam,*** p.298.
41. Ibid., p.307.
42. Ibid., pp.373-74.
43. Cited in: ***Islam in Indo-Pak Sub-Continent,*** p.12.
44. Hughas, T.P., ***Dictionary of Islam,*** p.204.
45. Bukhariy, 10:46.
46. Abu Dawud, 2:58.
47. Haq, Abu 'Abd al-Rehman Sharf al-, ***'Aun al-Ma bud' ala Sunani Abu Dawud,*** I, p.230, Delhi, 1318 A.H.
48. Ali, Amir, ***A History of the Sarcens,*** p.195.
49. Ibid., p.188.
50. Ibid., p.450.
51. ***Jawahir ul-Akhlati: Durr-ul-Mukhtar,*** Ch. on Prayer.
52. الفخرى p.317; الهابى p.286; عريب p.131.
53. Qureshi, Muhammad Siddique, ***Zionism and Racism,*** p.282.

Notes and References of Chapter No. II

1. Al-Quran, 87:14-15.
2. Al-Quran, 73:20.

The Lord doth know that thou standest forth to (prayer) nigh two-thirds of the night, or half the night or a third of the night, and so doth a party of those with thee, but God doth appoint Night and Day in due measure. He knowth that ye are unable to keep count thereof, so He hath turned to you (In mercy): read ye, therefore, of the Quran as much as may be easy for you. . . . . .

3. Al-Quran11:114.

And establish regular prayer at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord).

4. Al-Quran (a) 4:102.

When thou (O Apostle) art with them, and standest to lead them in prayer, let one party of them stand up (in prayer) with thee, taking their arms with them: when they finish their prostrations, let them take their position in the rear, and let the other party come up — which hath not yet prayed — and let them pray with thee, taking all precautions and bearing arms the Unbelievers wish, if ye were negligent of your arms and your baggage to assault you in a single rush, but there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves.

(b) 11:114.

And establish regular prayers at the two ends of the day and at the approaches of the night.

(c) 2:238.

Guard strictly your (habit of) prayers, especially the Middle Prayer, and stand before God in a devout (frame of mind).

(d) 5:7.

O ye who believel When ye prepare for prayer, wash your faces, and your hands (And arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body . . . .

(e) 17:78.

Establish regular prayers — at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

5. Al-Quran, (a) 17:44.

The seven heavens and the earth and all beings therein, declare His glory. There is not a thing but celebrate His praise; and yet understand not how they declare His glory!

(b) 59:24.

(c) 24:41.

Seest thou not that it is God Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise.

6. Al-Quran, 5:7.
7. Mishkat, 3:30.).
8. Hamidullah, Dr. Muhammad;***Muhammad,*** pp.37-38.
9. Bukhariy, 8:39; 9:8; 21:12.
10. Al-Quran, 29:45.
11. Al-Quran, 107:4.
12. Bukhariy, 34:356.
13. Ibid, 34:349.
14. Ibid., 34:356.
15. Al-Quran, 62:11.
16. Al-Quran, 2:45-46.
17. Al-Quran, 107:4-7.
18. Mishkat, Book IV, Ch.XXIV.
19. Literally ***Adhan*** means announcement. It is proclaimed by the ***Muezzin*** in a meladous voice. Before the introduction of loud-speaker it was proclaimed from the side of the mosque or at the door, in small mosques and from the minarets from the large mosques. It was established in the 2nd year of ***Hijra*** on the advice of Umar Farooq.

Adhan is an impressive and effective mean to inform and call for the prayer. Its social importance is that it must not be recited by an unclean person, a drunkard, a madman, or a woman. The ***Muezzin*** must stand his face towards Mecca, with the points of his fore-fingers in his ears, and recite the ***Adhan*** as follow:

Allah is the Greatest (repeated four times).

I bear witness that nothing deserves to be worshipped

except Allah (repeated twice).

I bear witness that Muhammad is the Apostle of Allah (repeated twice).

Come to preys (repeated twice, turning to the face to the right).

Come to success (repeated twice, turning the face to the left).

Allah is the Greatest (repeated twice).

Nothing deserves to be worshipped except Allah.

20. Before the congregational prayer the ***Iqamah*** is recited. It is a recitation of the same words as the ***Adhan*** with the addition of the sentence. "Prayers are nowready."
21. Al-Quran, 62:9-10.
22. Agreed upon.
23. Hamidullah, Dr. Muhammad, ***Muhammad,*** p.57.
24. ***Tabqat,*** I, p.320.
25. Masudi, tome, IV. p.256. Cited in: ***Preaching of Islam,*** p.51.
26. Al-Quran, 16-92.
27. Goldziher, Ignez; Sa'id bin Hasan d'Alexandrie (Revue de Etudes Juives, tome XXX. pp.17-18, paris, 1895. Cited in: ***Preaching of Islam,*** pp.417.418.
28. Cited in: Bosworth Smith, ***Muhammad and Muhammadnism,*** p.21.

III

Notes and References of Chapter No. III

1. Al-Quran, 96:1-5.
2. Al-Quran, 20:14.
3. Al-Quran, 39:9.
4. Al-Quran, 16:44.
5. Al-Quran, 58:11.
6. Al-Quran, 29:43.
7. ***Miskhat-ul-Masibeh,*** Book II, Ch. II,III.
8. Al-Quran, 2:31-32.
9. Al-Quran, 35:28.
10. Al-Quran, 2:129.
11. Al-Quran, 3:164.
12. Cited in: ***Some Aspects of Muslim Education,*** p.80.
13. Qureshi, Mansoor A., ***Some Aspects of Muslim Education,*** p.49.
14. Hell, Joseph, ***The Arab Civilization,*** p.87.

15. Ahmad, Nur, ***The Glories of Islam,*** p.130.
16. Qureshi, Mansoor A., ***op. cit.,*** p.75.
17. Numani, Shibli, ***Maqalat,*** IV, p.155.
18. Slane, ***Dictionary of Learned Men,*** I, p.76.
19. Ahmad, Nur, ***op. cit.,*** p.76.
20. Cited by: Nicholson in ***A Literary History of the Arabs,*** p.420.
21. Ahmad Nur, ***op. cit.,*** 76.
22. Ali, Syed Amir, ***The Spirit of Islam,*** p.379.
23. Siddiqui, Dr. Amir Hasan, ***The Origins and Development of Muslim Institutions,*** p.150.
24. Qureshi, Mansoor A, ***op. cit.,*** p.28.
25. Abul Fida, ***Mustansir,*** II; ***Ibn Batuta,*** II, p.108.
26. Hell, Joseph, ***op. cit.,*** p.102.
27. Ibid., pp.87-88.
28. Qureshi, Mansoor A., ***op. cit.,*** p.32.
29. Abu Huraira, ***Tirmidhi;*** Bayhaqi in ***al-Da'wal al-Kabir.***
30. اکبر نامہ ,I, p.271.
31. بیرنی , p.102.
32. Brown, Percy, ***Indian Architecture,*** p.75.
33. ہندوستان کی قدیم اسلامی درسگاہیں ,p.22.
34. Ibid., pp.11-12.
35. Ibid., pp.23-24.
36. Nadvi, A.Z., ***Tarikh-i-Aniya-i-Gujrat,*** p.4.
37. Qureshi, Mansoor A., ***op.cit.,*** p.155.
38. Cited in: ***Islam in Indo-Pak Sub-Continent,*** p.61.
39. اخبار انجمن "پنجاب ۱۹ فروری ۱۸۷۵ء
40. ***Modernization of Soviet Central Asia,*** pp.61-62.

IV

Notes and References of Chapter No. IV

1. Al-Quran, 5:92; 6:74; 22:31.
2. Footnote by S. Khuda Bakhsh, ***The Arab Civilization,*** p.115.
3. Here are a few examples of some prominent calligraphers who contributed a lot in their age:
   (a) Khalid ibn Abu Al-Sayyaj (7th-8th century) was a great calligrapher at the court of al-Walid I. He is considered to be the first calligrapher of the Holy Quran. He, also composed the calligraphy for the Mosque of the Holy Prophet.

(b) Ali Riza Abbasi (16th-17th century) designed the tiled inscriptions in the Masjid-i-Shaikh Lutfullah and the Masjid-i-Shah in Isfahan.

(c) Seyd Hamadullah Efendi (15th-16th century) designed the inscriptions for several mosques of Amasya and Istanbul.

(d) Ahmet Karahisari (16th century) was specialized in ornamental calligraphy and designed the inscriptions in the domes of the Suleymaniye ***Cami*** in Istanbul.

4. Papadopoulo, Alexandre, ***Islam and Muslim Art,*** p.165.
5. Cited in: ***Indian Architecture,*** p.11.
6. Hell, Joseph, ***The Arab Civilization,*** p.115.
7. It was with coming of the Mughals in India that Persian became the dominant language apart from the Quranic text. Anyhow it is a fact that Persian had generally gained ground even before the Mughals.
8. Al-Nadim, ***Fihrist,*** I, p.6.
9. Al-Quran, 7:180.
10. Al-Quran, 2:255.
11. Baidzawi, Qazi, ***Tafsir al-Baidzawi,*** 2:255, Delhi, 2 Volumes.
12. Al-Quran, 33;40.
13. Hell, Joseph, ***op. cit.,*** pp.84-85.
14. ***Iran Past and Present,*** p.88.
15. Hell, Joseph, ***op. cit.,*** p.118.
16. Papadopoulo, Alexander, ***op. cit.,*** p.235.
17. Ibid., p.25.
18. Tabari, ***History,*** II, pp.I, 191-2, 194.
19. Behzad was the most celebrated painter at the court of Sultan Hussain Baikara of Herat. After the fall of the Timurids he served at the court of the Shaybanid conqueror at Bukhara. He was appointed the director of the court library-workshop in 1520 A.C. at the court of the Safavid Shah Ismael and his son Shah Tahmasp. His master-works include the illustrations of the Bustan, the ***Khamseh*** of Nizami and the ***Diwan*** of Hafiz.
20. Papadopoulo, Alexandre, ***op. cit.,*** p.25.
21. L. Hautecoeru and G. Wiet, ***Les Mosques du Cairo,*** p.212, Paris, 1932. Cited in: ***Islam and Muslim Art,*** p.179.
22. Papadopoulo, Alexandre, ***op. cit.,*** p.22.

Notes and References of Chapter No. V

1. Cited in: ***The Glories of Islam,*** P.157.
2. Ibn Sa'd, ***Tabqat,*** I, P.181.
3. Cited in: ***Islam and Muslim Art,*** P.233.
4. ***Bukhariy,*** 9:22.
5. The Holy Prophet had a private entrance into the mosque which connected it with any of his wives' room on the side of the mosque. This entrance was used only by himself and the eastern gate of the mosque is still known as ***Bab-un-Nisa.***
6. ***Bukhariy,*** 8:13.
7. ***Bukhariy,*** 10:152.
8. ***Bukhariy,*** 10:65.
9. ***Bukhariy,*** 13:15, 20.
10. ***Bukhariy,*** 10:164; ***Muslim*** 4:28.
11. Ali, Syed Amir; ***A History of the Saracens,*** P.571.
12. Al-Quran, 9:28.
13. Abu Yousaf; ***Kharaj,*** P.79.
14. ***Ibid,*** P.82.
15. Hassan, Amir; ***The Origins and Development of Muslim Institutions,*** P.76.
16. Jalal-ud-Din; ***Hist. Temple of Jerusalem,*** P.407. Translated by Reynolds.
17. Ali, Syed Amir; ***A History of the Saracens,*** PP.162-3.
18. ***Ibid,*** P.327.
19. Arnold, T.W; ***Preaching of Islam,*** P.218.
20. Nicholson, Reynold A; ***A Literary History of the Arabs,*** P.189.
21. Ali, Syed Amir; ***A History of the Saracens,*** P.88.
22. Al-Mubarrad; ***The Kamil,*** I, P.215. Ed. by W. Wright.
    Cited by : Reynold A. Nicholson in his ***"A Literary History of the Arabs,"*** P.202.
23. A verse of the poet Suhaym bin Wathil.
24. Ali, Syed Amir; ***A History of the Saracens,*** P.100.
25. ***Ibid,*** P.196.
26. Al-Quran, 61:3.
27. Hasan, Amir; ***The Origins and Development of Muslim Institutions,*** P.99.
28. Ali, Syed Amir; ***A History of the Saracens,*** P.185.
29. Brown, Percy; ***op. cit.,*** P.43.
30. Rashid, Mian Abdul; ***Islam in Indo-Pak Sub-Continent,*** P.48.
31. ***Ibid.,*** P.49.
32. اعمال نامہ، ص ۳۰۹، دہلی، ۱۹۴۵ء

33. A political party of the Sub-Continent.
34. Qureshi, Dr. Ishtiaq Hussain; ***Ulema in Politics,*** P.324.
35. تاریخ عہد انگلشیہ، مولوی ذکاء اللہ
    Cited in: ***Early Phase of Muslim Political Movement,*** P.14.
36. Al-Quran, 2:114.
37. Al-Quran, LXII:9.
38. Mansoorpuri, Qazi Muhammad Sulaiman; ***Rahmatul-lil-'Alameen,*** I, PP.74-79.
39. Papadopoulo, Alexandre; ***Islam and Muslim Art,*** P.195.
40. Hasan, Amir; ***Ibid,*** P.80.
41. Makkari. Masudi says so long as the Holy Cities were in the possession of the Abbasides, the Ummayyads of Spain did not assume the title of ***"Ameer-ul-Momineen."***
    Cited in: ***A History of the Saracens,*** P.479.
42. Hasan, Amir; ***op. cit.,*** P.109.
43. Farooki, Kemal A; ***Islam Today and Tomorrow,*** P.384.
44. Ali, Syed Amir; ***The Spirit of Islam,*** P.325.
45. Hasan, Amir; ***op. cit.,*** P.144.
46. Ali, Syed Amir; ***The Spirit of Islam,*** P.132.
47. ہندوستان کے مسلمان حکمرانوں کے عہد کے تمدنی جلوے ص ۳۴-۳۷، سید صباح الدین عبدالرحمٰن
48. Qureshi, Dr. Ishtiaq Hussain, ***op. cit.,*** P.242.
49. Hitti, Philip K; ***History of the Arabs,*** P.249.
50. Ali, Syed Amir; ***A History of the Saracens,*** PP. 126-27.
51. Hasan, Amir; ***op. cit.,*** P.86.
52. Rashid, Mian Abdul; ***Islam in Indo-Pak Sub-Continent;*** P.9.
53. برنی ص ۴۲-۴۴، بزم مملوکیہ ص ۸۶-۸۷
54. Rashid, Mian Abdul; ***op. cit.,*** P.9.
55. برنی ص ۴۶-۴۷
56. عفیف ص ۲۸۶-۲۸۷ بحوالہ ہندوستان کے مسلمان حکمرانوں کے عہد کے تمدنی جلوے ص ۷۳-۷۴
57. ہندوستان کے مسلمان حکمرانوں کے عہد کے تمدنی جلوے، ص ۷۴
58. ***Ibid;*** P.75.
59. Gilsenan, Michael; Recognizing Islam, P.38.
60. ***Ibid;*** P.40.

Notes and References of Chapter No. VI

1. Al-Quran, 9:18.
2. Al-Quran, 24:36.
3. Al-Quran, 72:18.
4. ***Bukhariy***, 8:24.
5. ***Bukhariy***, 8:72.
6. ***Sunan Abi Dawud***, 2:213.
7. ***Bukhariy***, 8:83.
8. ***Bukhariy***, 8:37.
9. Al-Quran, 22:40.
10. Ali, Muhammad; ***The Religion of Islam***, p.382.
11. Brown, Percy; ***Indian Architecture***, p.21.
12. Ali, Syed Amir; ***A History of the Saracens***, pp.56-57.
13. Masudi. Cited in: ***A History of the Saracens***, pp.81-82.
14. Al-Quran, 42:38.

    Those who hearken
    To their Lord, and establish
    Regular prayer; who (conduct)
    Their affairs by mutual Consultation;
15. Guillaume; ***The Life of Muhammad***, p.687.
16. Ali, Syed Amir; ***A History of the Saracens***, p.49.
17. In his ***Khutba*** he lauded the children of Abbas, of their rights to the Pontificate, and of their enterprise in support of religion and law against the impious children of Umayya.
18. Ali, Syed Amir; ***A History of the Saracens***, pp.400-401.
19. Al-Quran, 28:83; ***Ibn ul-Athir***, II, p.241; ***Tabari***, III, p.207.
20. Al-Quran, 3:144

    Muhammad is no more
    Then an Apostle: many
    Were the Apostles that passed away
    Before him. If he died
    Or were slain, will ye then
    Turn back on your heels?
    If any did turn back
    On his heels, not the least
    Harm will he do to God;
    But God (on the other hand)
    Will swiftly reward those
    Who (serve him) with gratitude.
21. Ali, Syed Amir; ***The Spirit of Islam***, p.441.

22. ***Bukhairy***, 8:44; 93:18.
23. Al-Quran, 9:102.
24. ***Bukhariy***, 8:77.
25. ***Bukhariy***, 8:57.
26. ***Bukhariy***, 8:69.
27. ***Bukhariy***, 8:68.
28. Al-Quran, 9:107.
29. Qureshi, Dr. Ishtiaq Hussain; ***Ulema in Politics***, pp.381-82.
30. Ibid; p.382.
31. Noman, Muhammad; ***Muslim India***, p.207.
32. Al-Quran, 3:103.

Notes and References of Chapter No. VII

1. Al-Quran 3:96.

   The first House (of worship)
   Appointed for men
   Was that at Bakka :
   Full of blessing
   And of guidance
   For all kinds of beings :
2. Al-Quran 2:129.
3. Ibn Hisham, II, p.483.

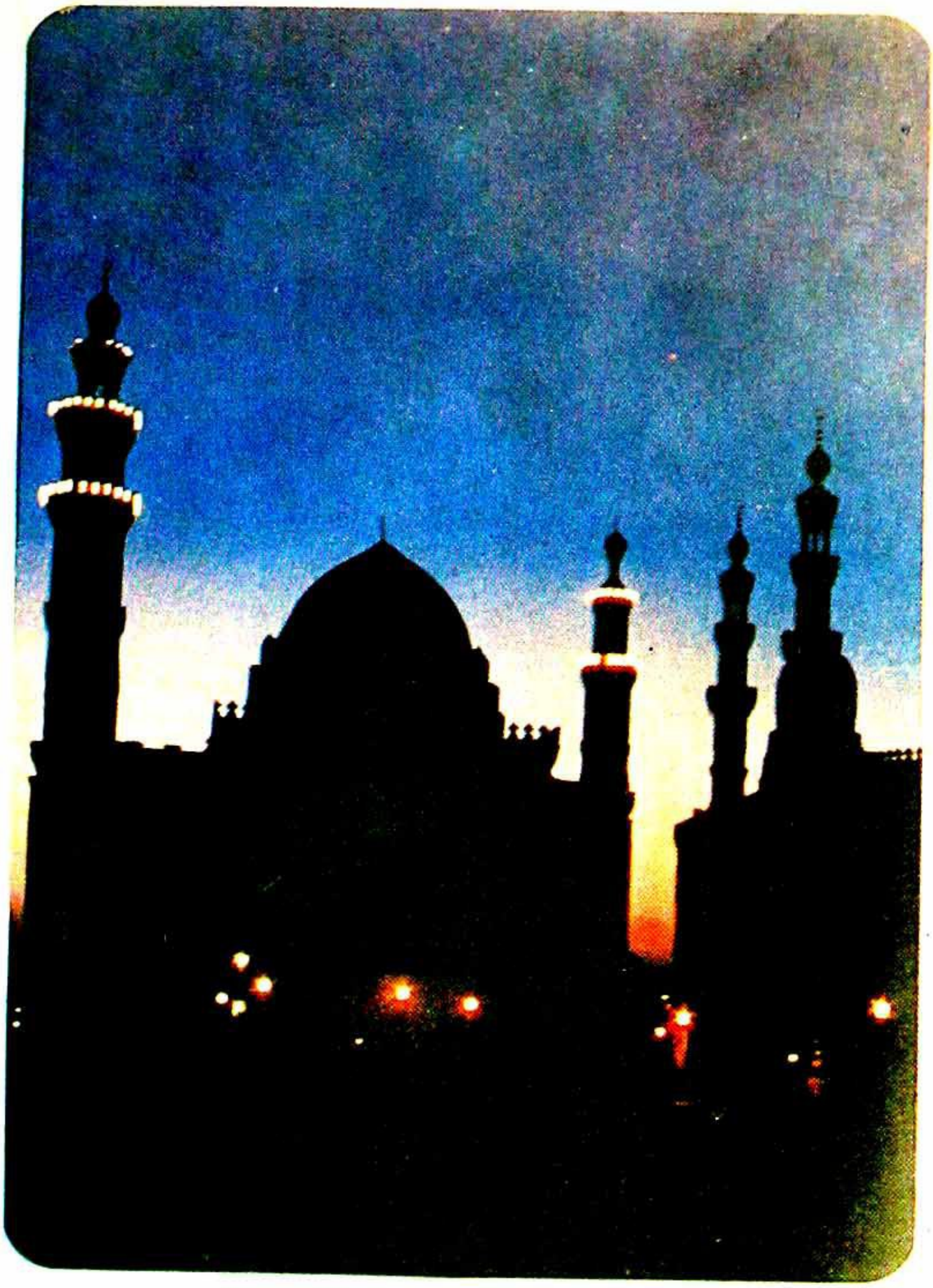
   On the next day of the submission of Mecca (January, 630 A.C.) the Holy Prophet addressed the people in these words :

   "O People! God made Mecca holy the day He created heaven and earth and it will be the holiest place till the Day of Resurrection. It is not lawful for anyone, who believes in God and the Last Day, to shed blood nor to cut down trees therein. It was not lawful to anyone before me and it will not be lawful to anyone after me. Indeed, it is not lawful for me except at this time because of (God's) anger against its people. Now it has regained its former holiness.

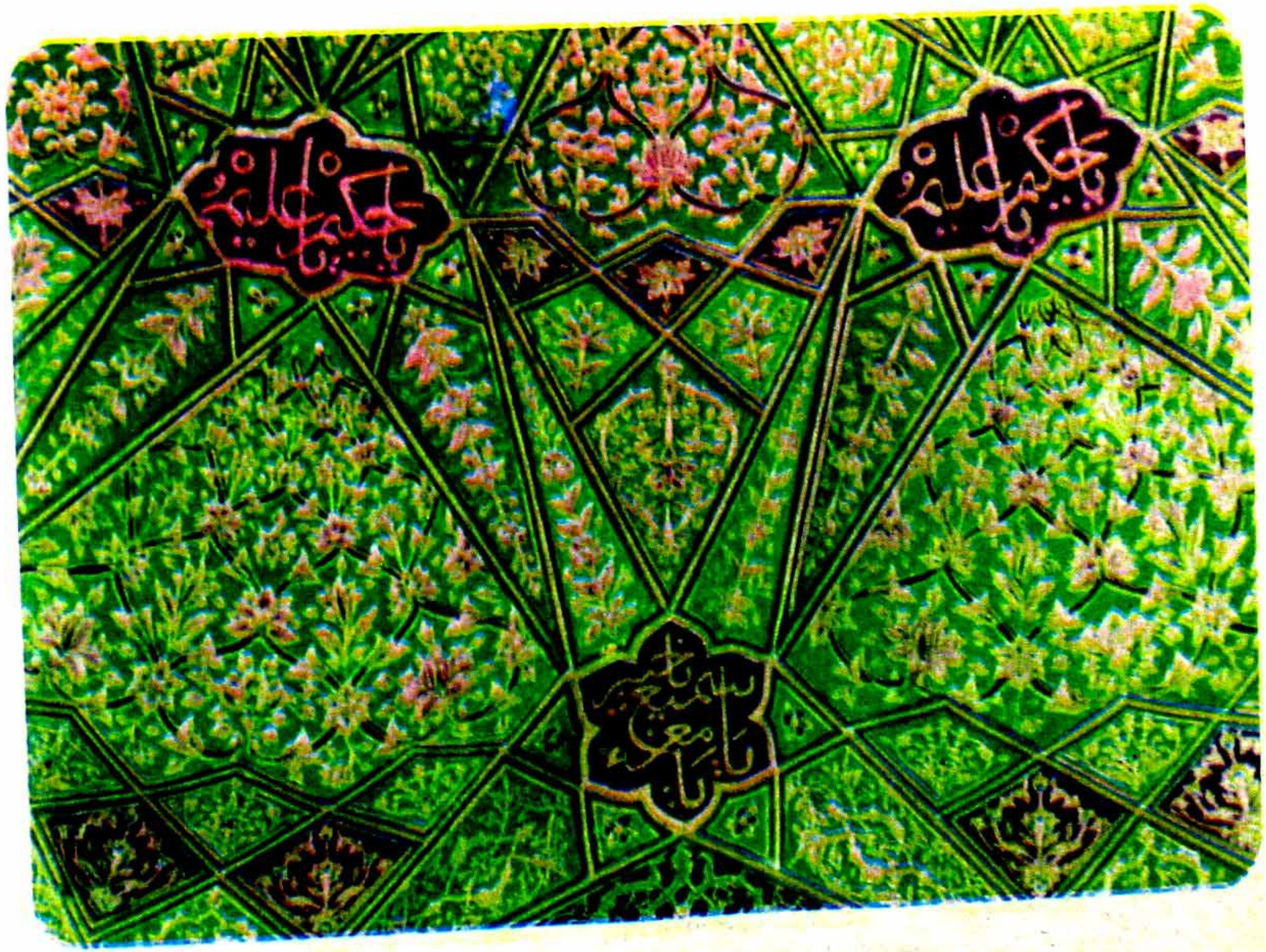
   Let those who are present here tell those who are not present here. If anyone should say the Apostle killed even in Mecca, say God permitted His Apostle to do so but He does not permit you. Refrain from killing, you men of Khuza'z for there has been too much killing even if there were profit in it. Since

you killed a man I will pay his bloodwit. If anyone is killed after my sojourn here his people have a choice, they can have his killer's life or the blood-money.

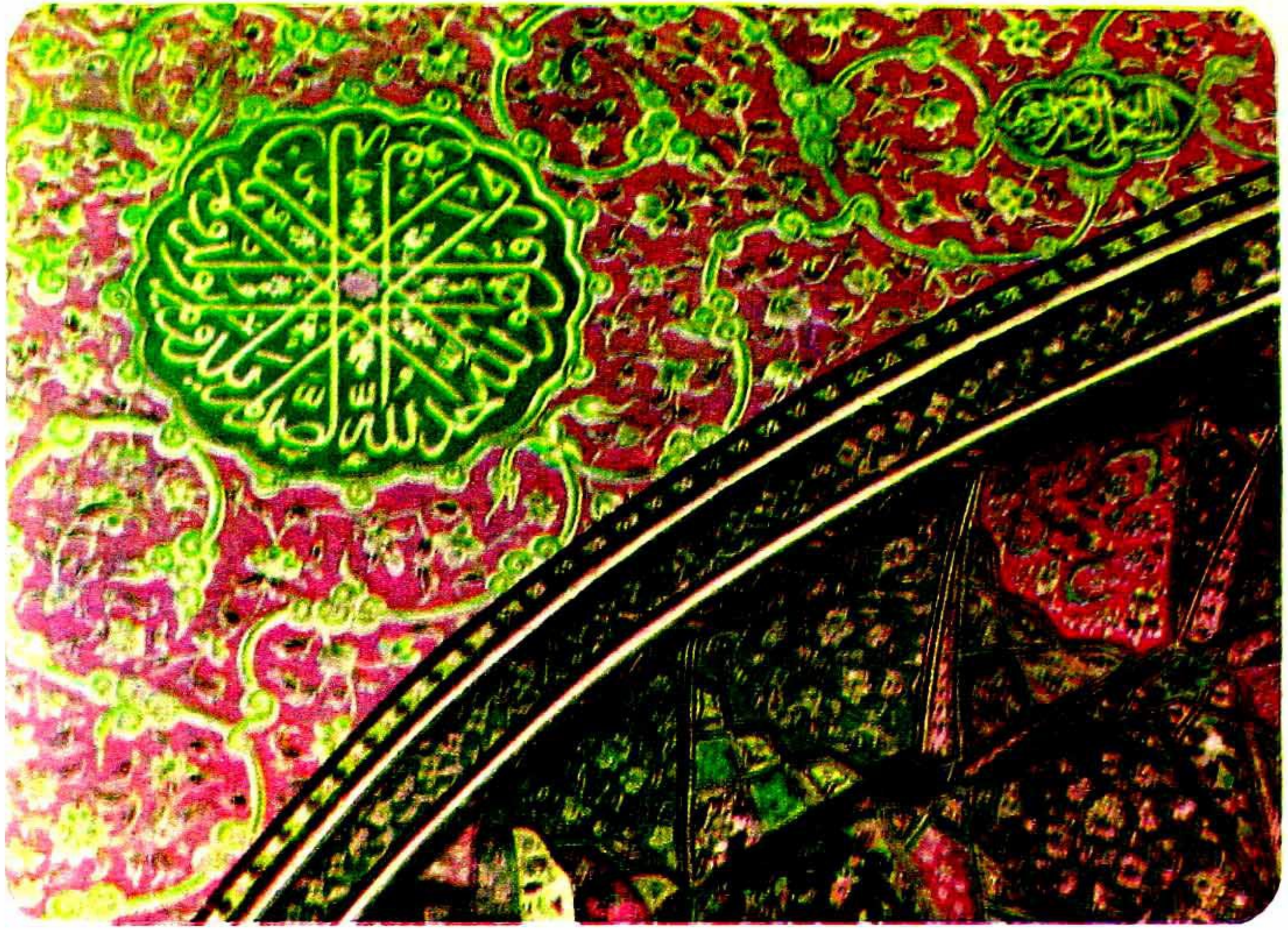
4. Hamidullah, Dr.Muhammad; ***Muhammad,*** p.85.
5. Baladhuri; ***Futuhul-Buldan,*** p.81.
6. Ibn Sa'ad; ***Tabqat,*** I, p.181.
7. Tabari; ***History,*** II, pp.I, 191-92, 194.
8. Al-Quran 17:1.
9. Jalal-ud-Din; ***History Temple of Jerusalem,*** p.407. Translation by Reynold.
10. .Ibn Jubair; ***Voyage,*** III, pp.310-15. Translation by Godefroy-Demombyne.
11. Hell, Joseph; ***The Arab Civilization,*** p.124.
12. Brown, Percy; ***Indian Architecture,*** p.10.
13. Cited in: ***Indian Architecture*** p.11.
14. Papadopoulo, Alexander; ***op. cit.,*** p.277.
15. Cited in: ***Lahore: Past And Present,*** p.352.
16. Brown, Percy; ***op. cit.,*** p .110.



Sultan Hassan Mosque, Cairo.

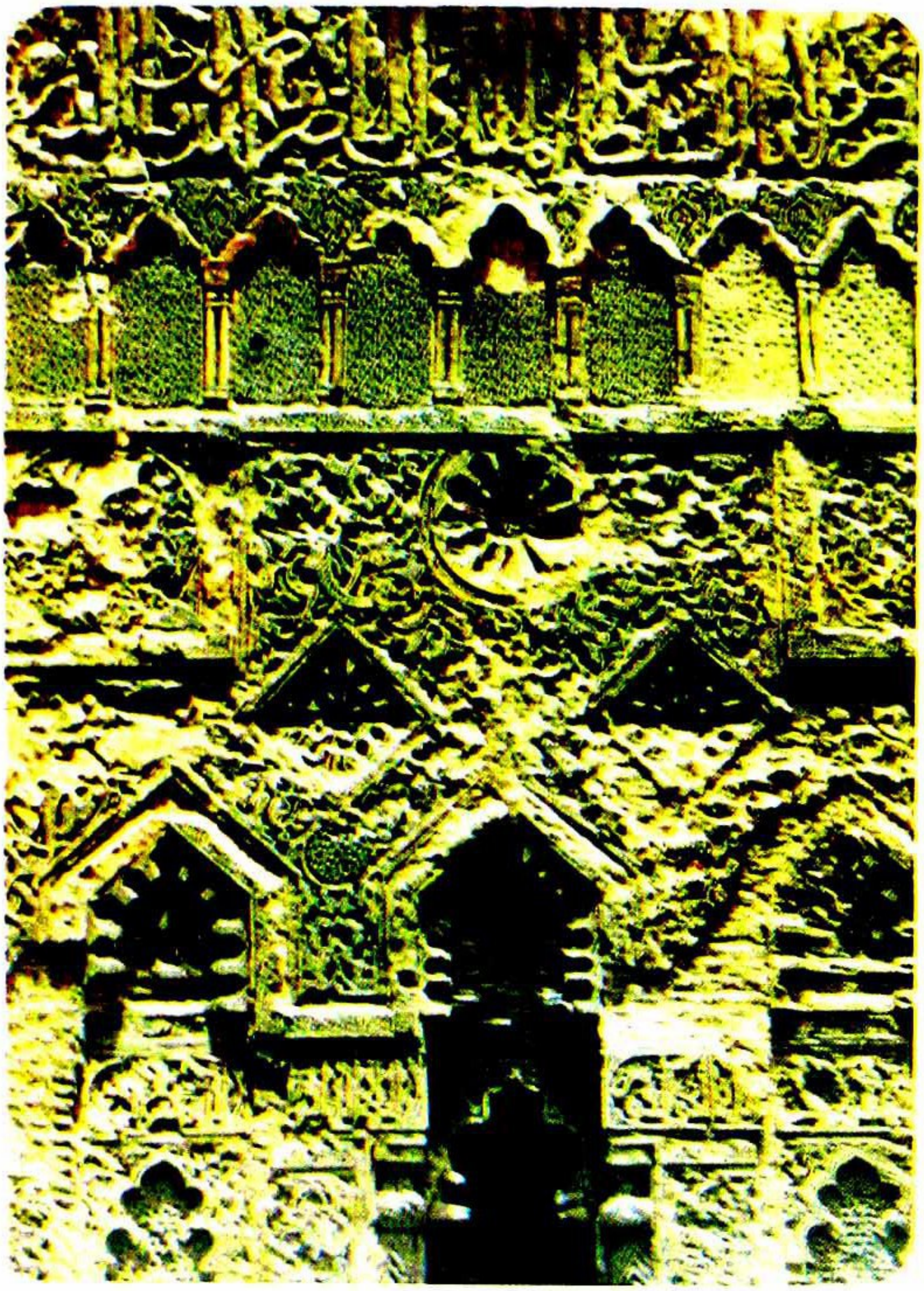


Interior Mariam Zamani Mosque, Lahore.

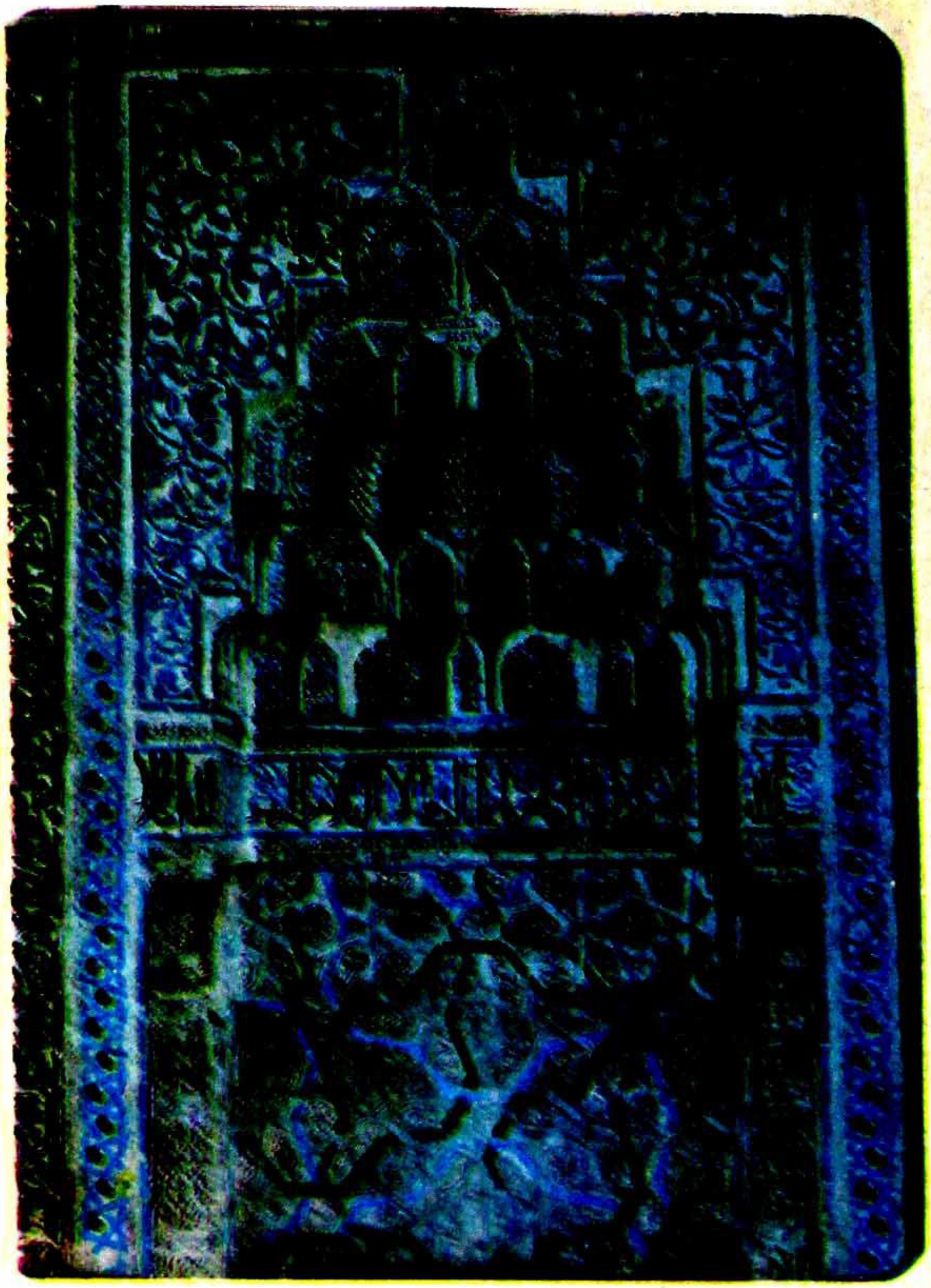


Interior Wazir Khan Mosque, Lahore.

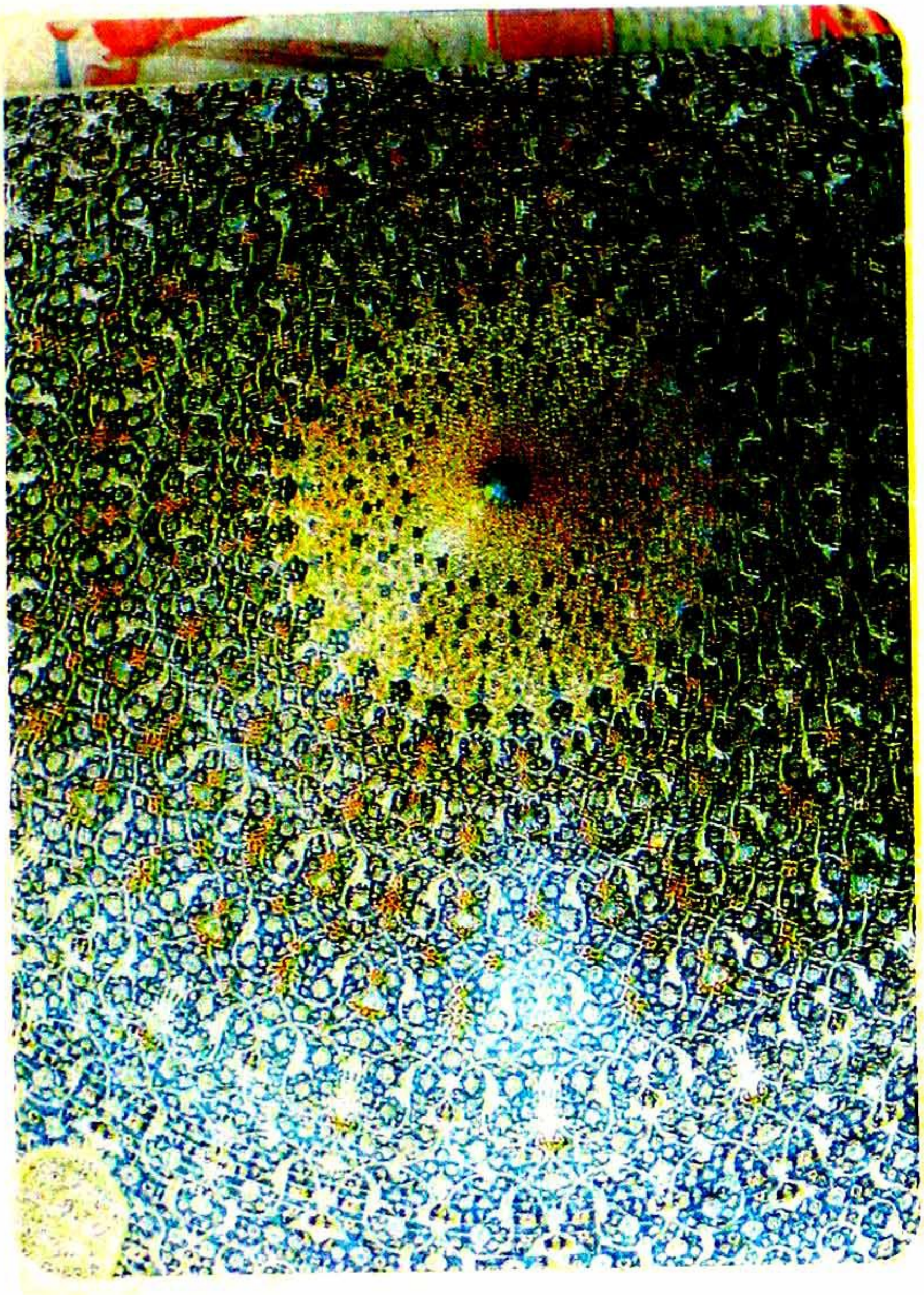
Mosque of Suleyman the Magnificent, Istanbul.



Madrasa of Sultan Qala'un.
Relief decoration on the minaret.

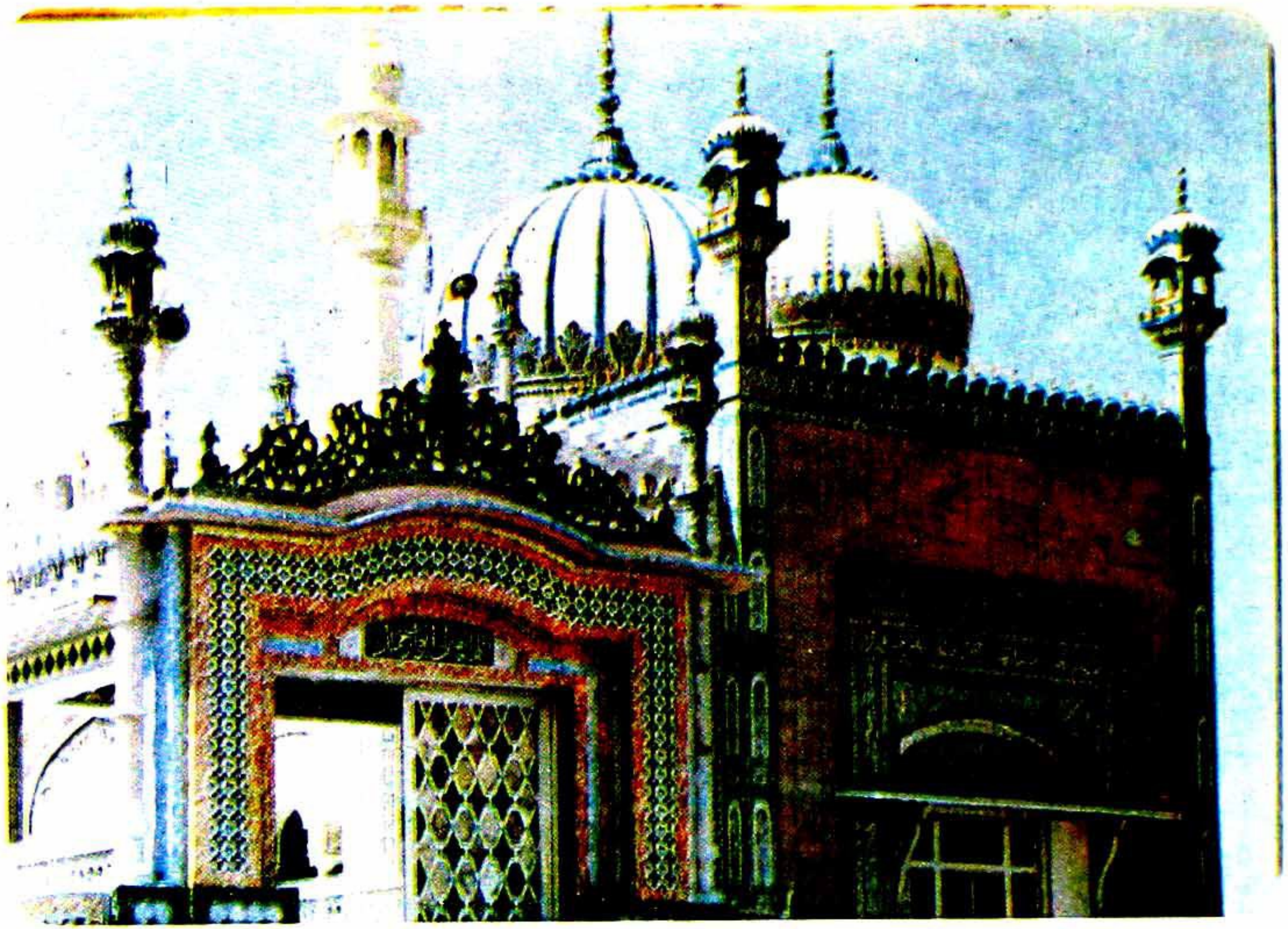


Mosque of Shah Arslan, Ankara.
Mihrab Sheathed in tiles with
muqarnas in the niche.

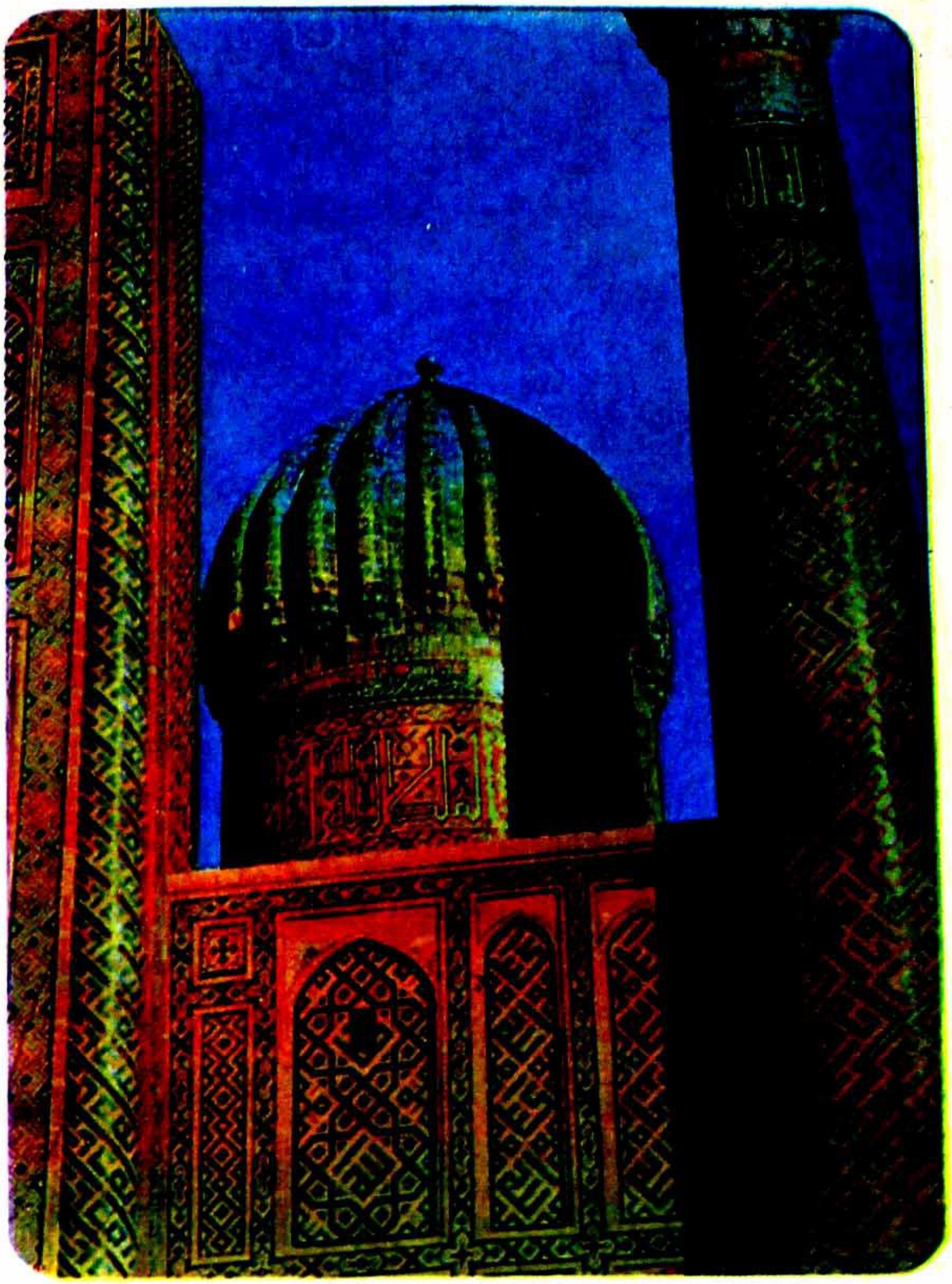


Masjid-i-Shah, Isfahan.
The cupola of the prayer hall faced in tiles
Naskhi inscription.

Mihrab in the Palace Mosque, Zaragoza.

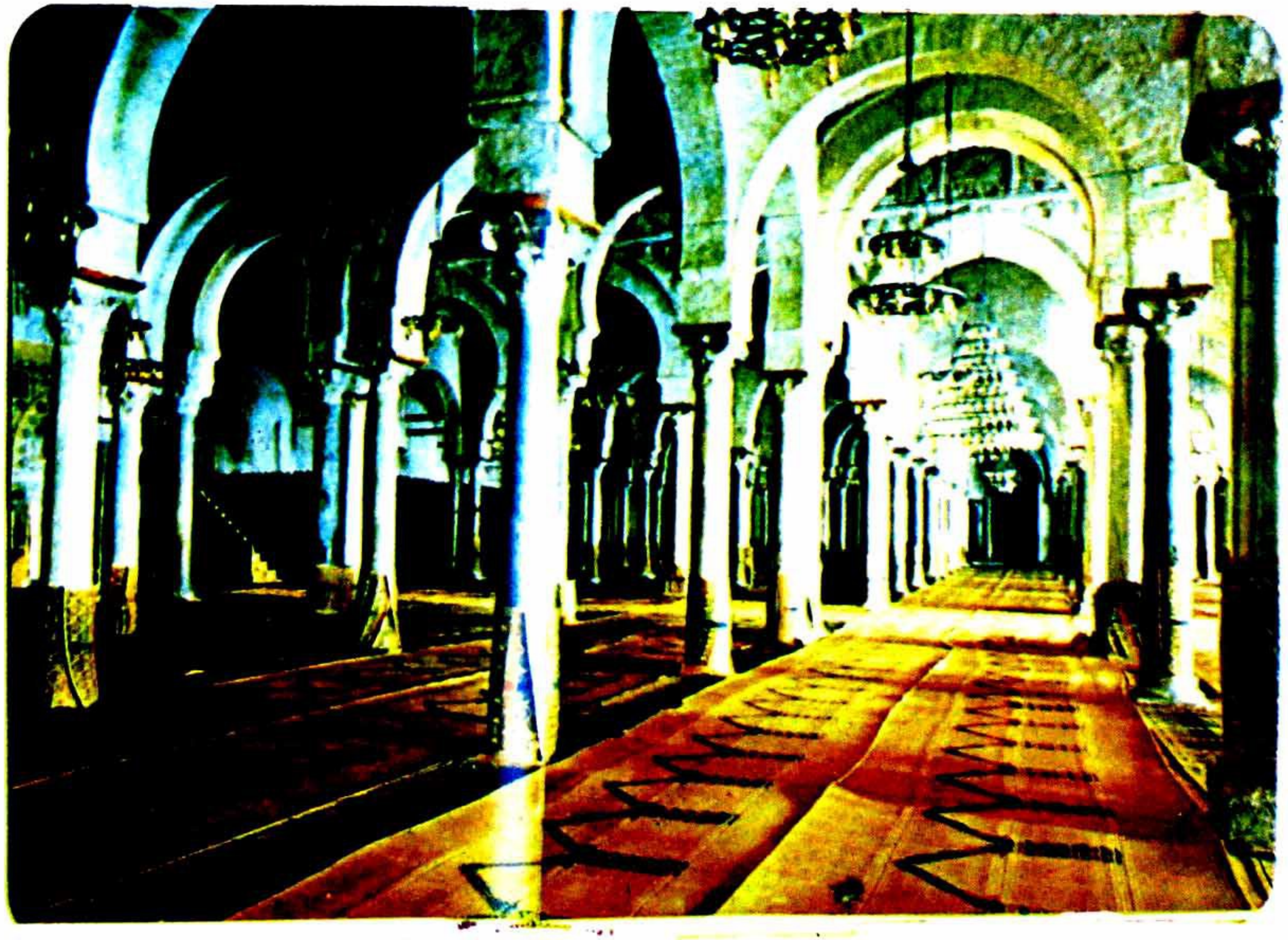


Great Bhong Mosque, Sadiqabad



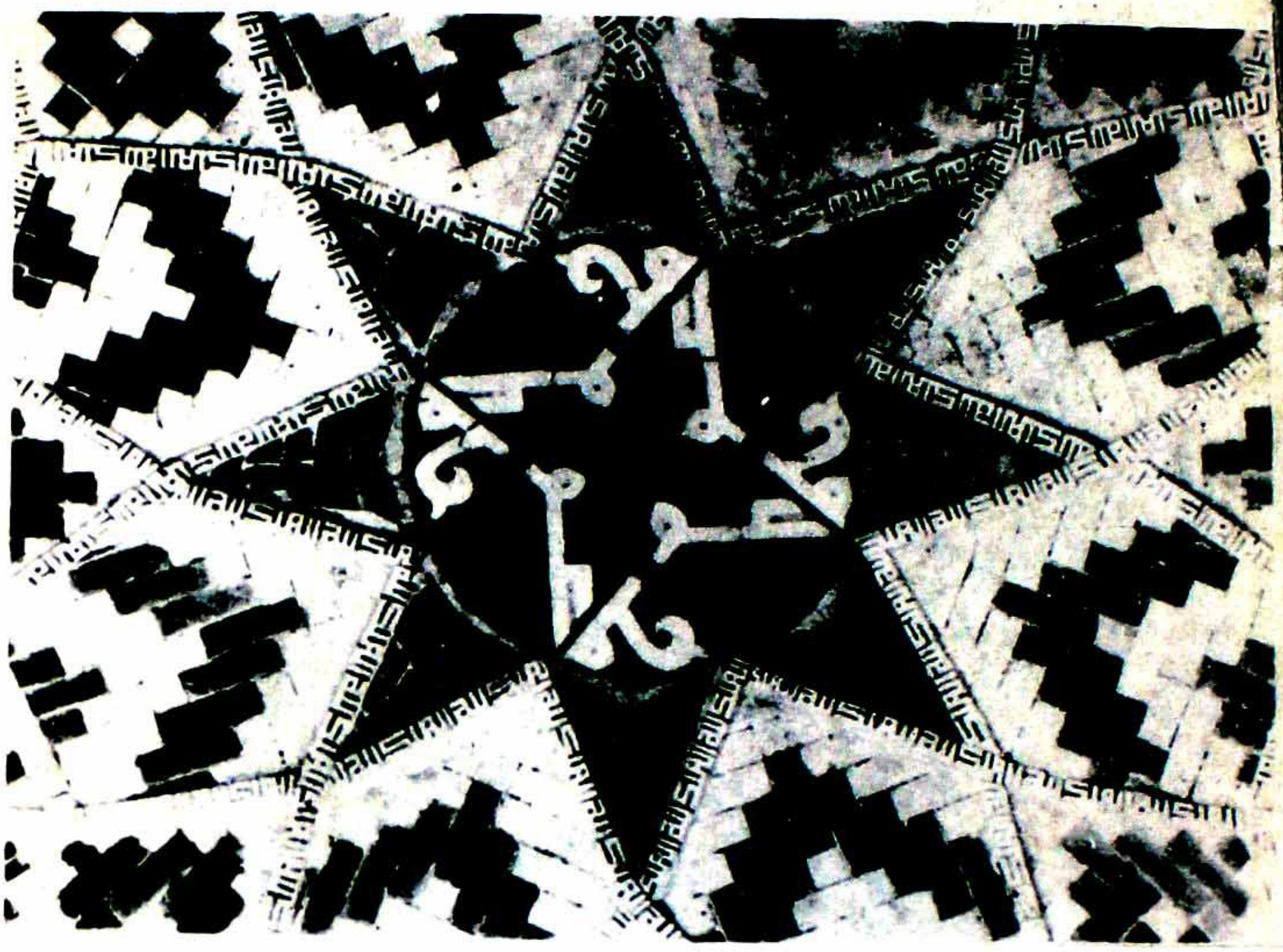
Shir Dor Madrasa, Samarkand.

A Prayer Rug.

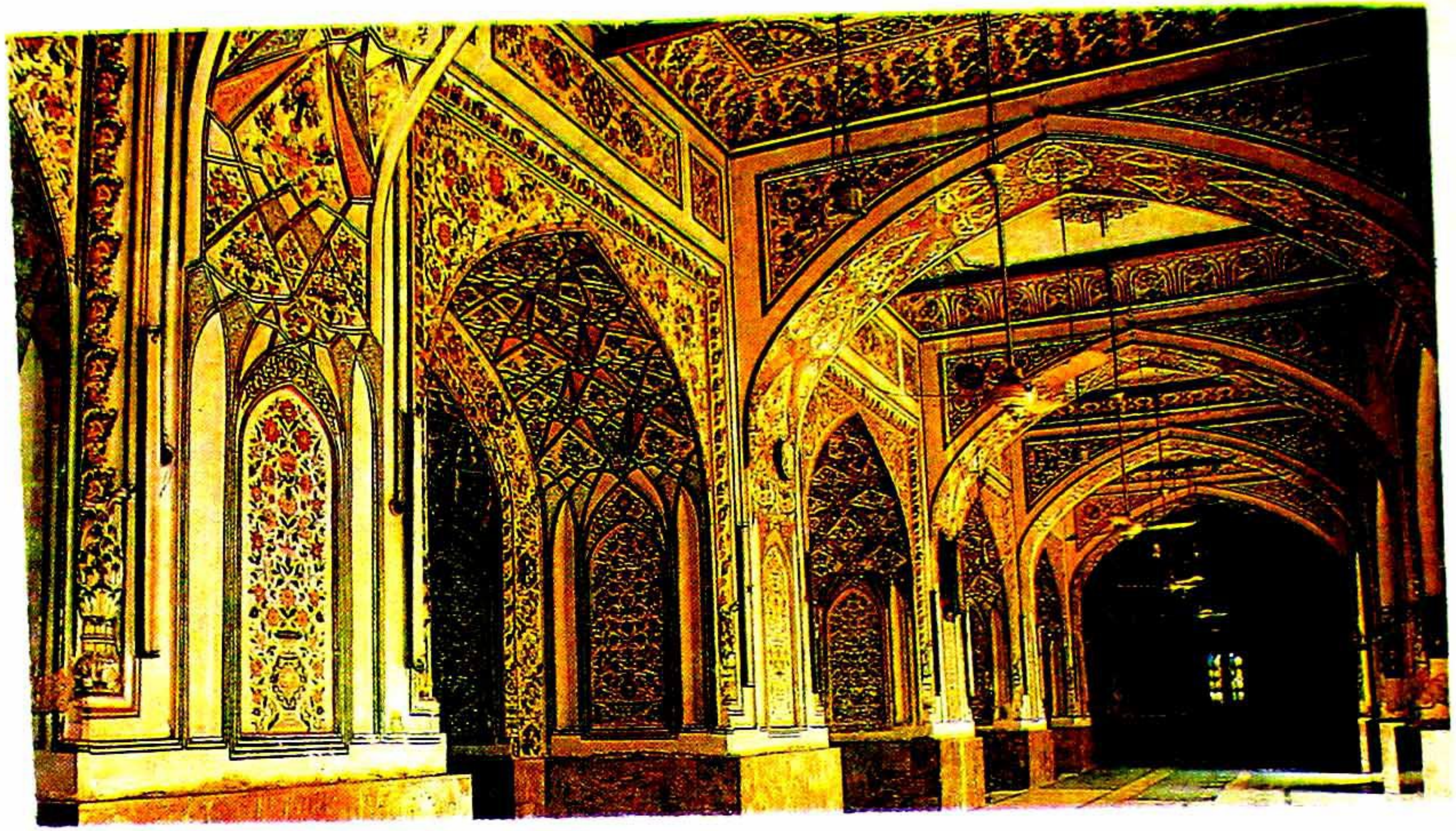


Great Mosque, Kairouan.
The Prayer Hall.

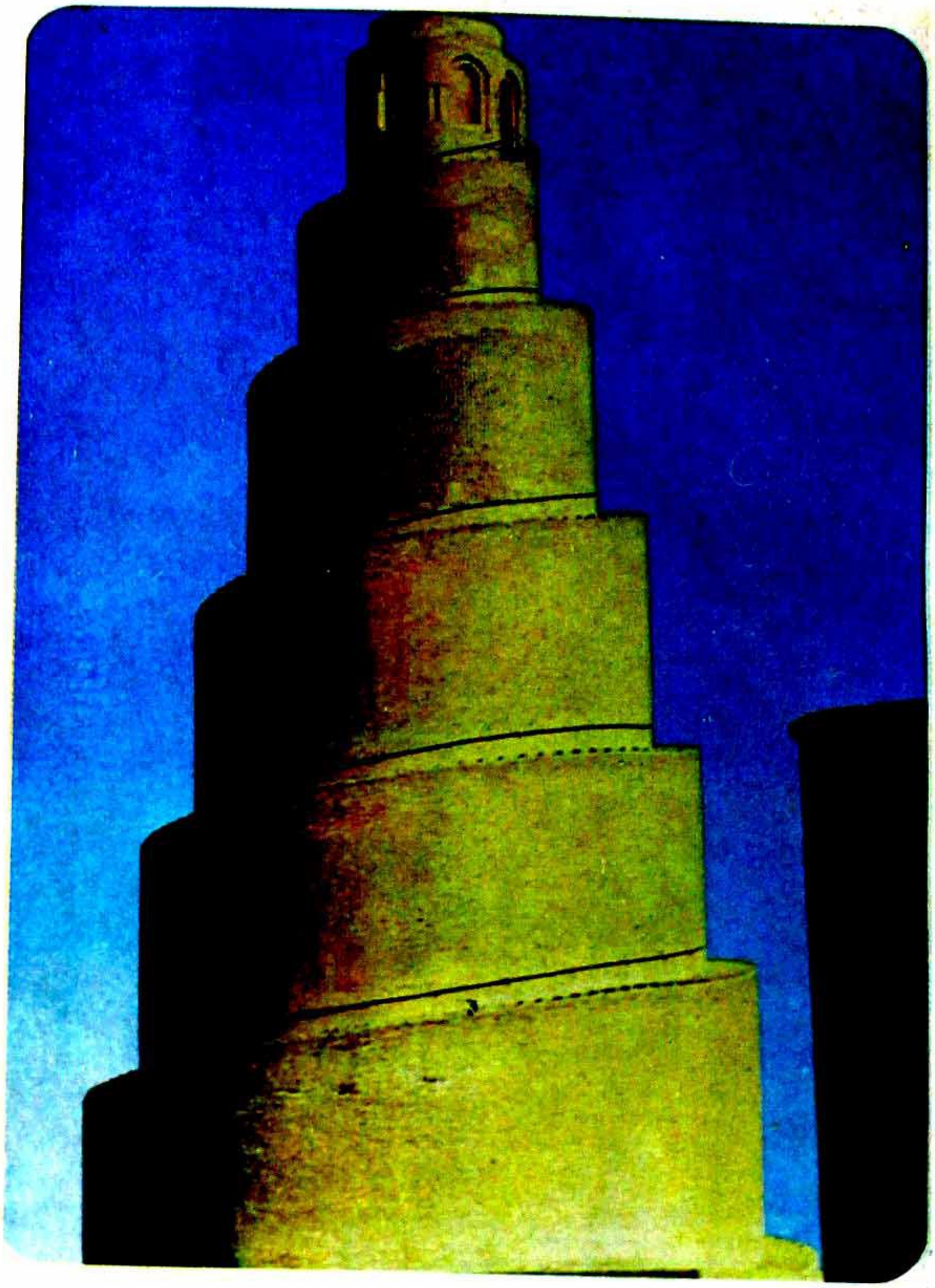
Interior Shah Jahan Mosque, Thatta.



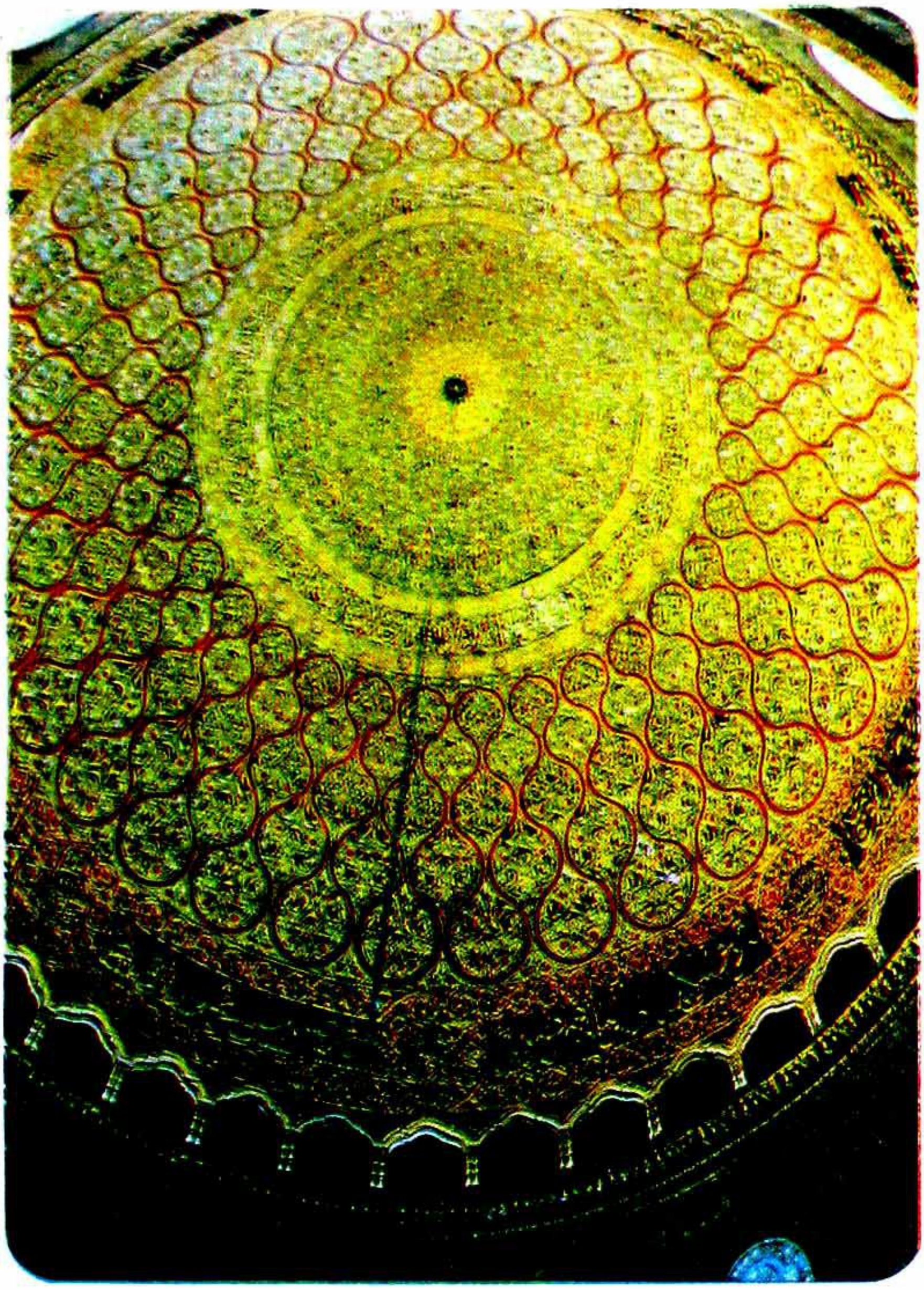
Kufic script in ceramic,
Masjid-i-Jami, Yezd.



Fresco painting inside Mahabat Khan Mosque,
Peshawar.



Great Mosque, Samarra.
Spiral minaret.

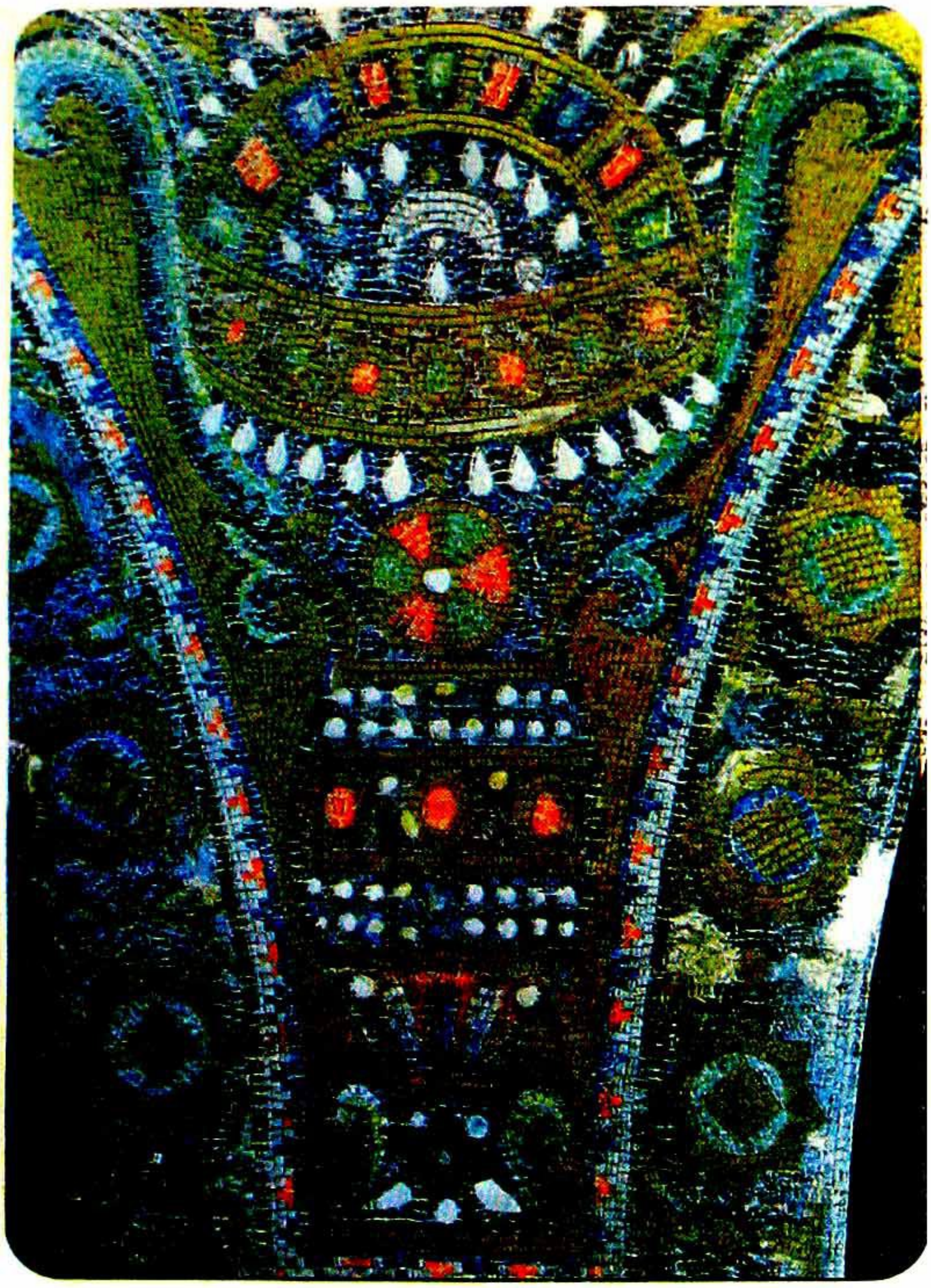


Dome of the Rock, Jerusalum.
Painted decoration of the inner cupola.

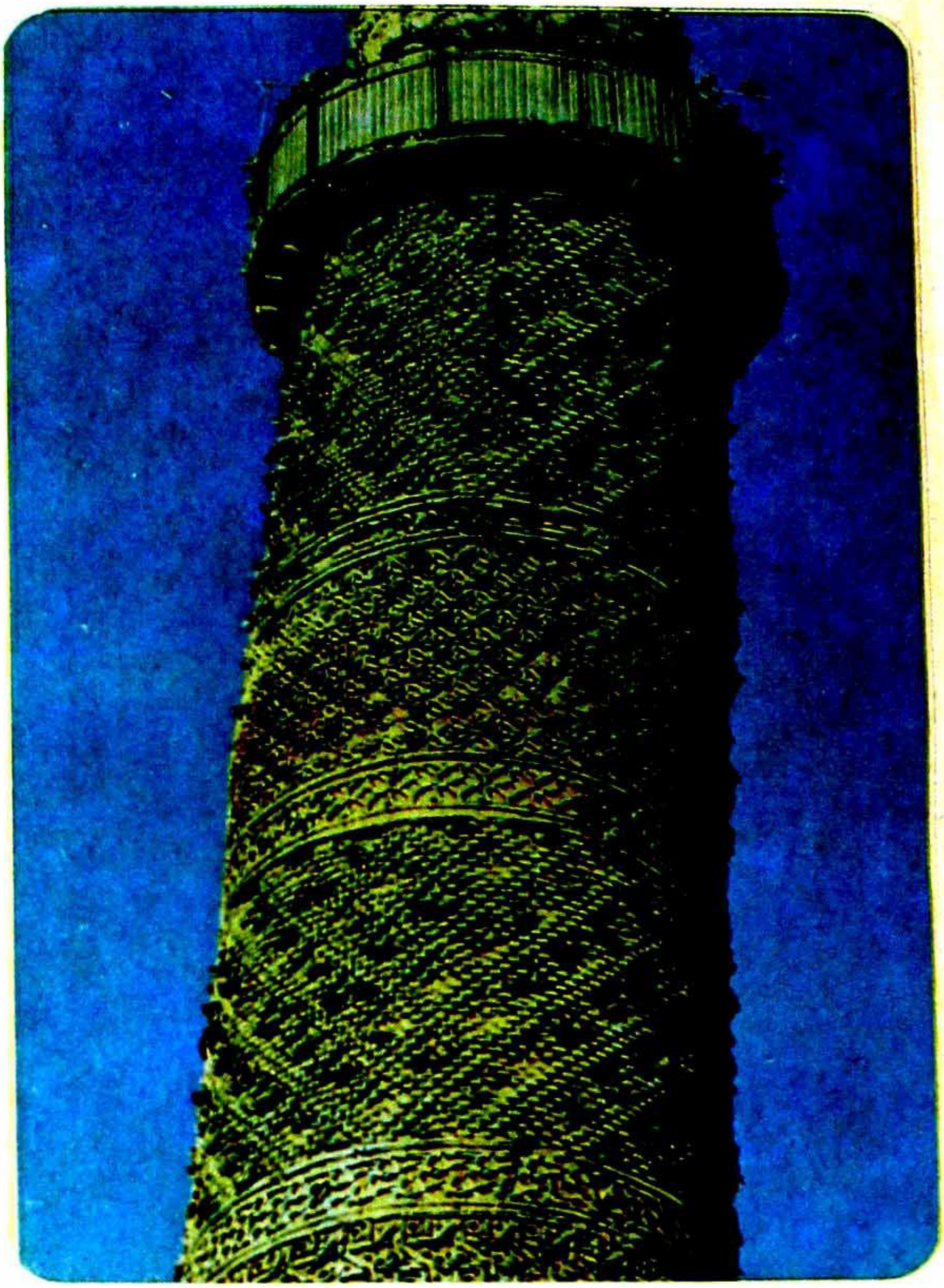
Great Mosque, Kairouan.
The Mihrab.

Mihrab from the Mausoleum of
Sayyida Nafisa, Cairo.
Niche in Ituswood within teak &
boxwood frame, height 6 feet.

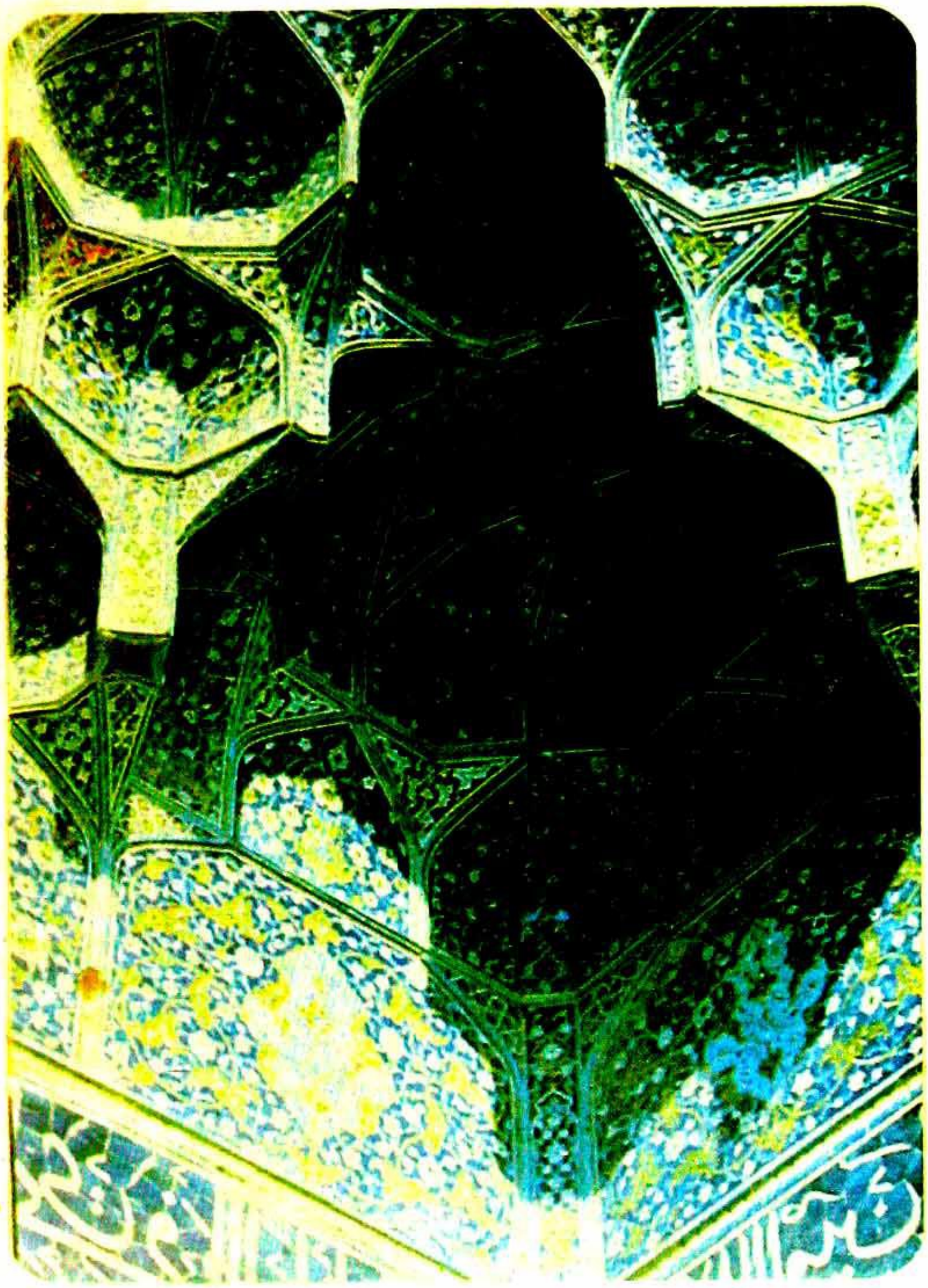
Kufic calligraphy carved in wood over
the mihrab in the Al-Azhar Mosque, Cairo.



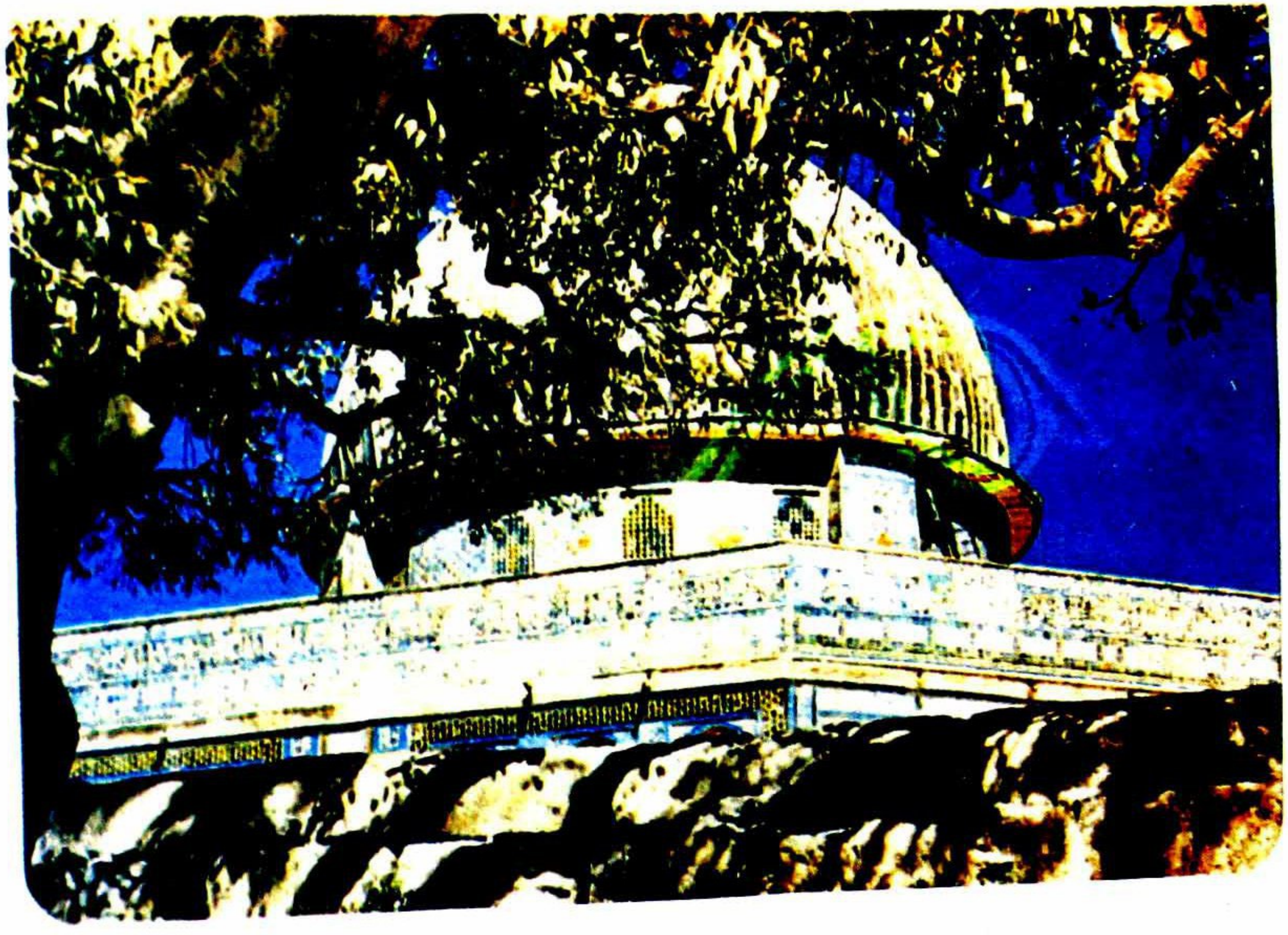
Jerusalum, Dome of the Rock.
Mosaic decoration.



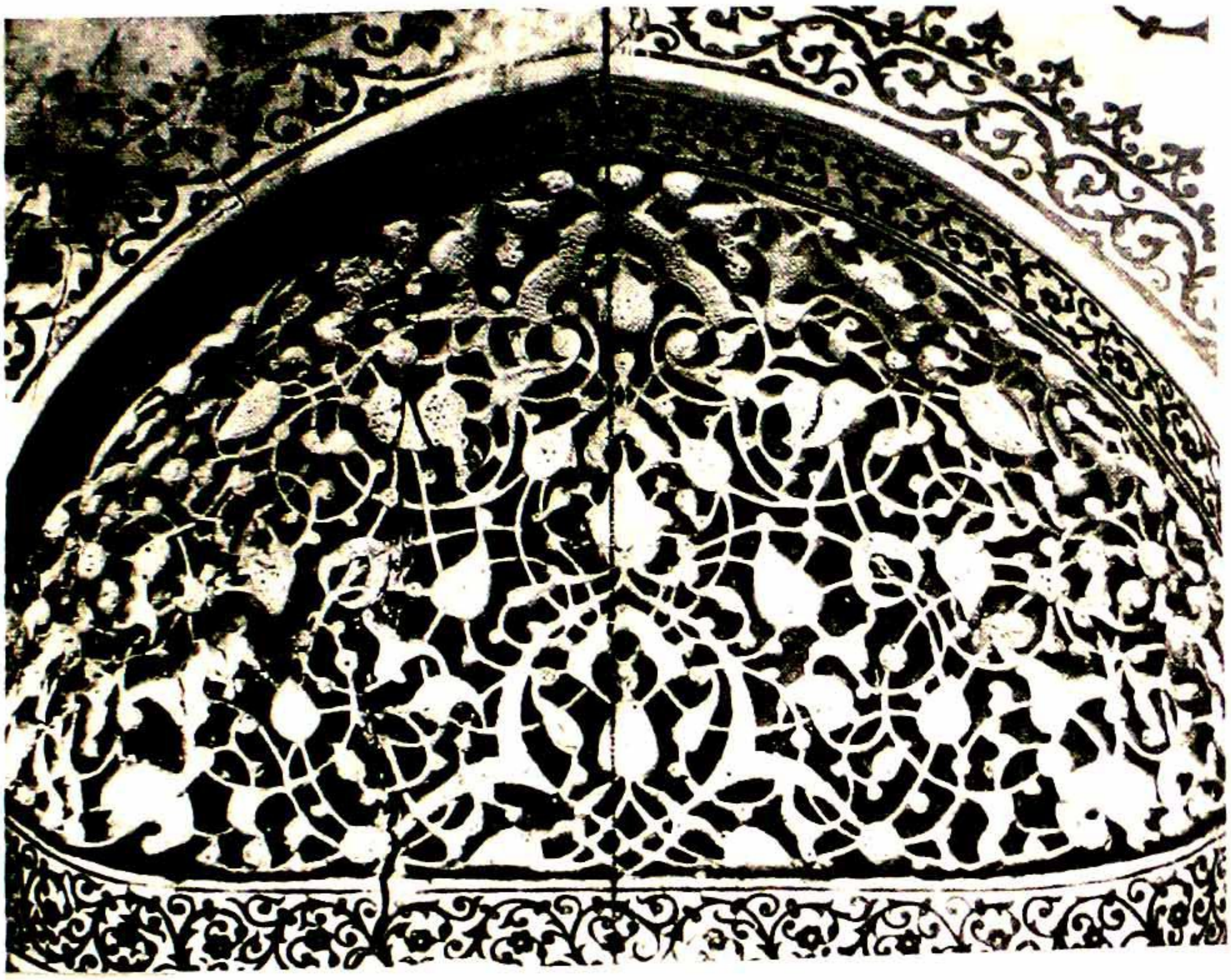
Al-Nuri Mosque, Mosul.
The leaning minaret.



Masjid-i-Shaikh Lutfullah, Isfahan.
Muqarnas in an iwan.



Dome of the Rock, Jerusalum.



Mihrab, Red Mosque, Mosul.