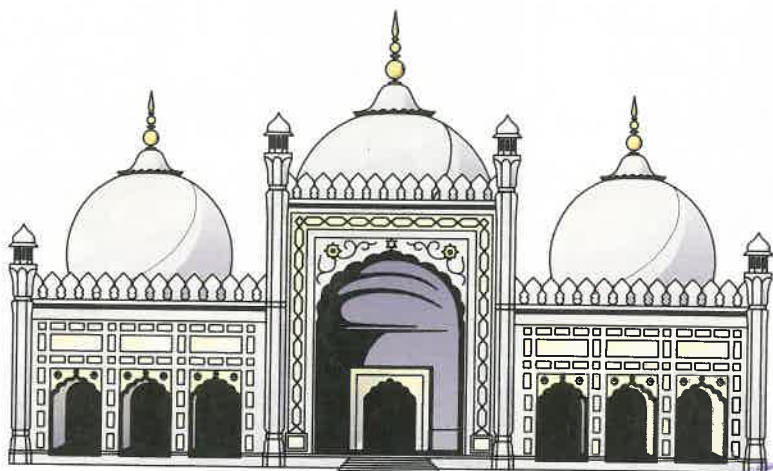
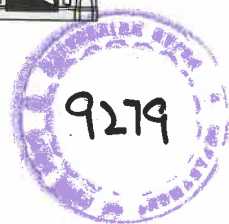


HISTORIC MOSQUES OF LAHORE

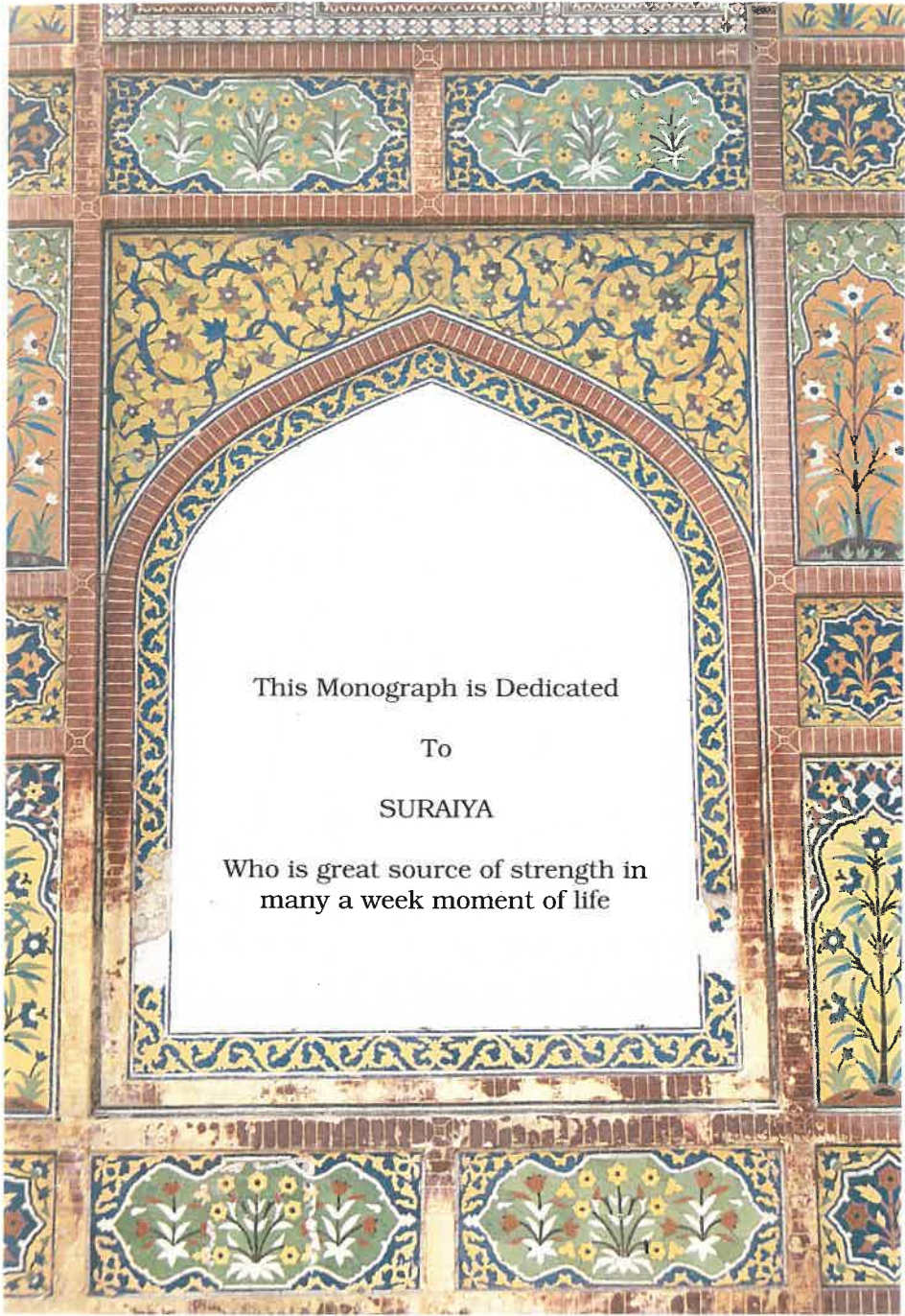


Ihsan H. Nadiem



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DATA ENTERED



This Monograph is Dedicated

To

SURAIYA

Who is great source of strength in
many a week moment of life



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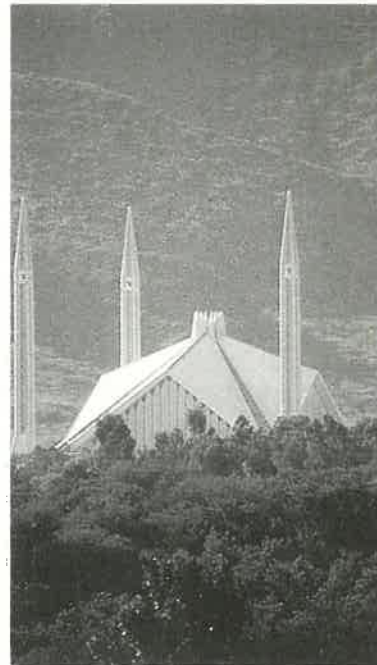
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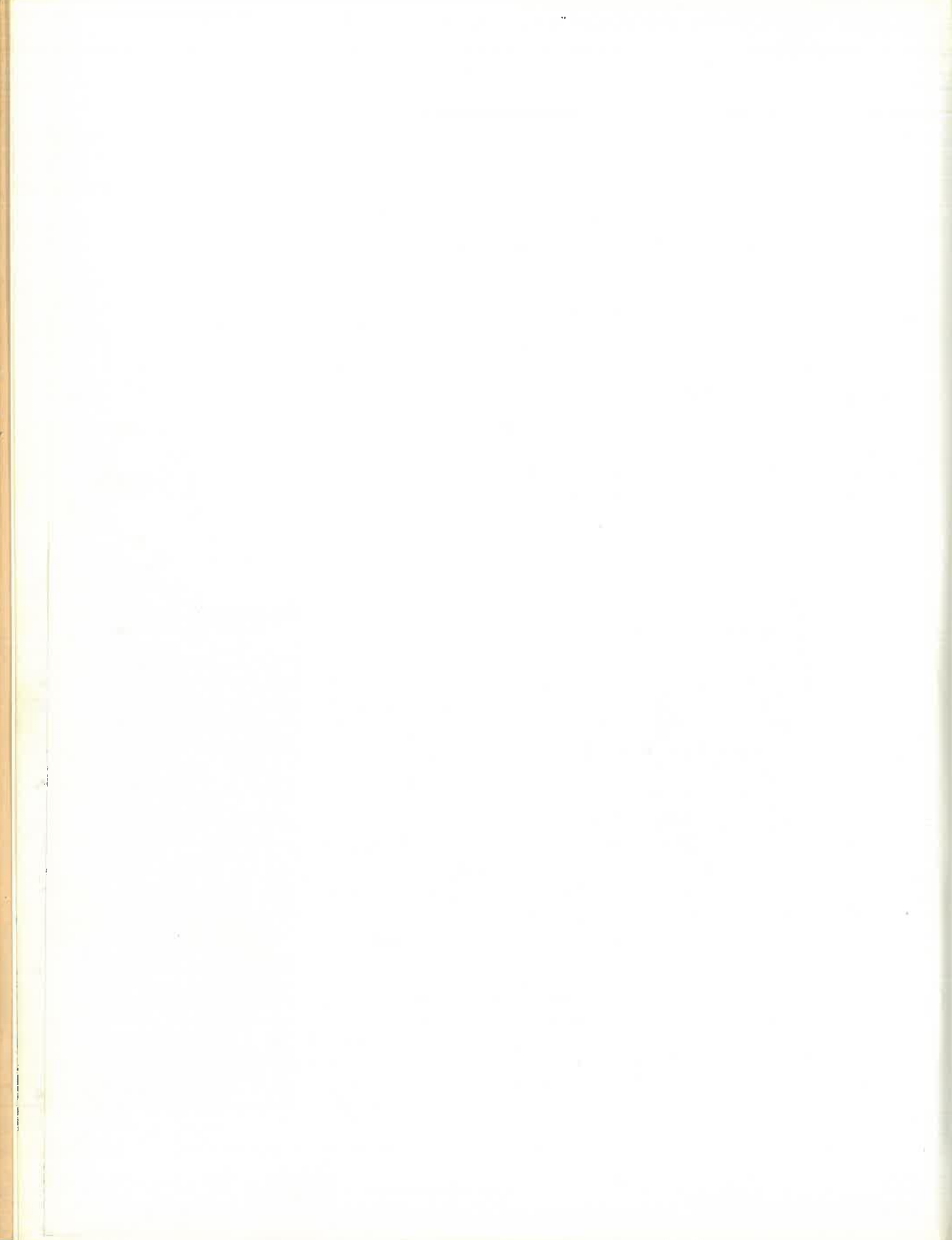
PREFACE

A mosque being the most favourite architectural expression with the Muslims, has frequented the face of the earth more than any other one type of the structures. Lahore, since its first encounter with the Faith, did not lag behind any other place. Mosques have been built here over the centuries but it is a well nigh impossible a task to find records of all - or even a fraction - of their numbers. Except for the outstanding mosque-buildings caused to be constructed under royal patronage or religious zeal of the nobility, the task to put together the story of other edifices at one place was indeed a tall task. Even fully realising the difficulties and the hurdles on such a road I readily agreed to the suggestion of my friend Chaudhry Niaz Ahmad about a year and a half back. The monograph was planned to be the part of the series on which we had embarked since 1993, with the major aim of bringing out publications on the Heritage of Pakistan without bringing in much of the technical jargon that goes with such writings of technical nature. The earlier books in this series - Moenjodaro: Heritage of Mankind, Rohtas: Formidable Fort of Sher Shah, and Lahore: A Glorious Heritage - had met with approving eye of the scholar and the enthusiast reader alike. Encouraged by this response we planned to continue the task in spite of the heavy odds.

Throughout this book mention of years is made in Christian Era without giving initials of Anno Domini (A.D.) while Islamic calendar years are preceded by A.H. The measurement invariably follows by the metric system mentioning the standard abbreviations of m for metre and cm for centimetre etc.

In the preparation of this monograph Urdu sources have been made the most use of. It was mainly because the local scholars were among those





PROLOGUE

Mosque: Concept and Use:

Mosque or Masjid in Arabic, denotes a place of prostration. The act as such stands for the Muslim prayer, Salat (صلوٰۃ) with bowing and prostrating before Allah - One and the Only God. Salat, or Namaz as it is known in Persian or Urdu, is one of the five "pillars" of Islam - the others being Kalima (profession of faith, proclamation of oneness of God and that of the Apostleness of Hadhrat Mohammad, Sallallah-o-Alaihe wassallam); Saum, Urdu roza, (the mandatory fasting during the holy month of Ramadhan); Hajj (the required pilgrimage to Makkah in the lunar month of zilhaji) and Zakat (giving of alms or poor-due from one's earning and property).

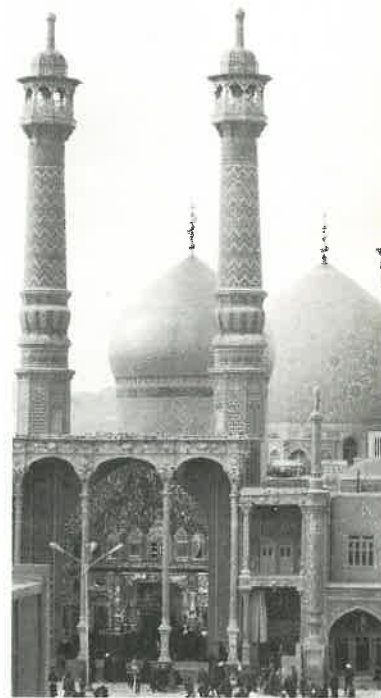
Salat or the prayer only comes second to the kalima, which fact speaks amply of its importance in the religious priorities. It consists of five daily prayers which are preferred if said in congregation, though these can also be offered individually. The mosque is meant basically for these prayers to be offered in congregation.

The purposes and usages of the Mosque have been dilated by many religious scholars. They have also quoted different Hadith (Sayings of the Holy prophet S.A.W.) in this respect but Imam Raghīb has given in nut-shell that "Masjid (المسجد بكسر الجيم) denotes only the place where is bowed to the Almighty Allah".

This becomes very clear from Sura LXXII (Al-Jinn) verse 18

و ان المسجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا ۝

(Translation: And the places of worship (mosques or masajid) are for Allah (alone): So invoke not anyone with Allah).



at the forefront of recording the original masterpieces, or translating from other languages. Many of the edifices have been recorded on my own observations at site, as it was very difficult to find their record from the published works. Here I may also mention that all the photographs unless credited otherwise, are my own love's labour.

Needless to say that completion of such an assignment would not have been possible without the help of many of my friends. Amjad Jawed was handy to point out, or even guide to the location of some of the lesser known - otherwise historically important - mosques. Rafique Dogar, a good friend and himself an author of many books, was readily available to discuss - and at times criticise - many a tricky point in history of Lahore Mosques. Maulvi Nazir helped me in his own way to reset some of the line-drawings as also Ziaur Rehman who typed few of the draft pages when I was too busy to work on my computer. My brothers, Ikram Goraya and Aziz Goraya, were most helpful in finding me time to sort old records. My heartfelt thanks are due to all of them.

My family - Suraiya, Iram and Asef - as also Asem sitting thousands of miles away in USA - always encouraged me to use even their share of time on working for this book. I am grateful to them and pray to Allah for their prosperity.

No less I am appreciative of the nice gestures shown by Chaudhry Ijaz Ahmad and Chaudhry Afzaal Ahmad of the Sang-e-Meel Publications. They smilingly discussed technical aspects of printing whenever I felt their need in this respect.

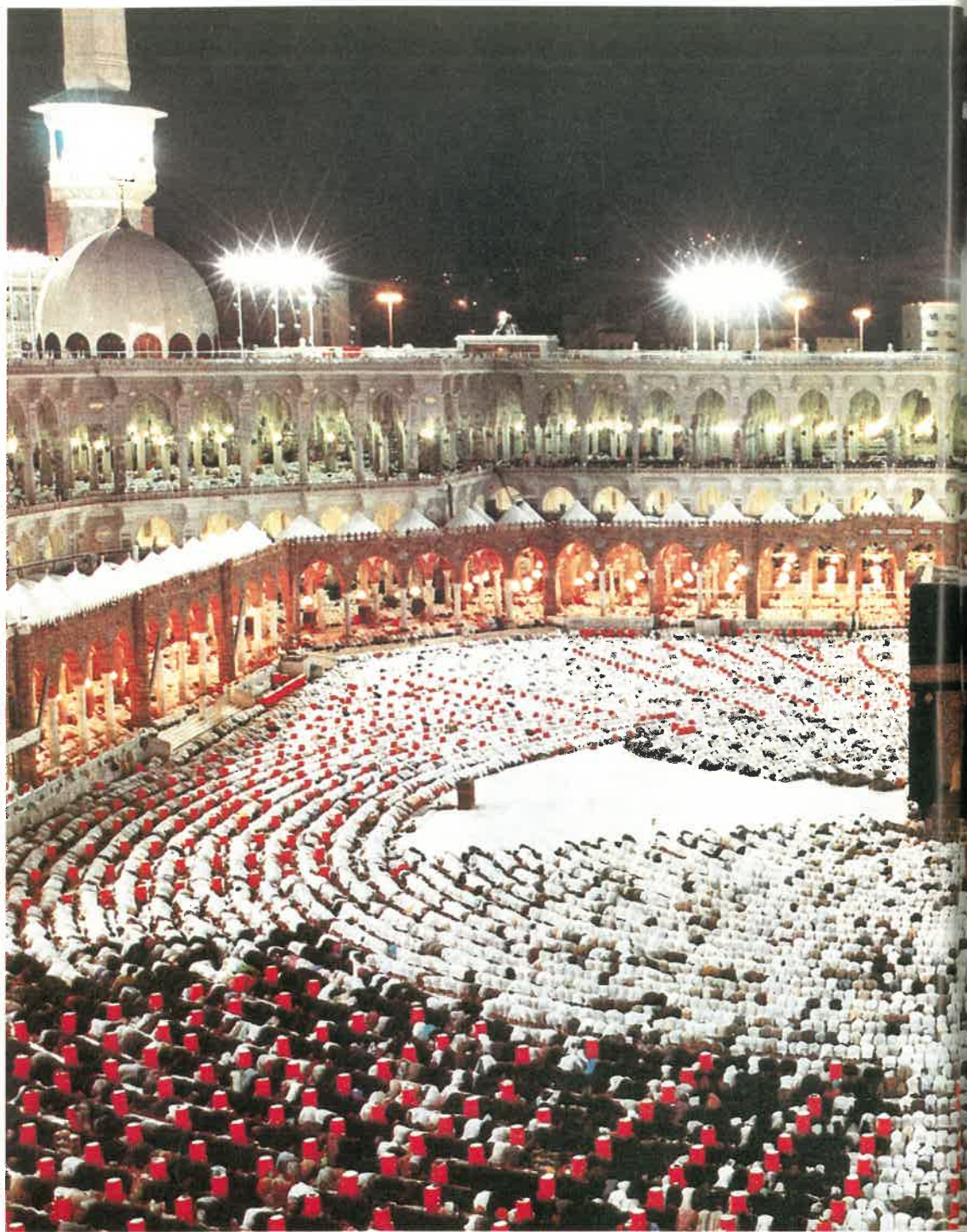
Last but not the least I must also thank many other friends who helped to boost my morale in one way or the other to continue on such a project which, according to them, is not only very useful but also helpful in bringing together many of the historical facts at one place, otherwise found scattered.

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Allama Iqbal Town, Lahore.



Masjid al Haraam or Baitullah



A General Survey Of World Mosques

The *Masjidal Haraam* (مسجد الحرام), the sacred mosque, is the earliest on earth. It is situated in Makkah and has in it the *Bait Attique*, or *Baitullah*, the former meaning the 'old house' while the latter standing for the House of Allah. This is the place towards which Muslims face in their prayers.

It is known as old house because it was built for Hadhrat Adam's praying and was rebuilt by Hadhrat Ibrahim after Toofan-e-Nooh or Noah's floods. That the Sacred Mosque was already there is made clear from the prayer of Hadhrat Ibrahim.

ربنا انى أسكنت من ذريتى بواد غير ذى زرع عند بيتك المحرم
يقيموا الصلوة (سورة ابراهيم (١٤) آية ٣٤)

Translation:

"O our Lord, I have made some of my offsprings to dwell in a valley without cultivation, by Thy Sacred House: in order that they may establish regular prayer... (Al Quran; XIV:37).

It is known as *Masjidal-Haraam* as it is the sacred of all. It along with *Masjid-al-Aqsa*, is also mentioned in the Holy Quran:

سُبْحَنَ الَّذِى أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِى بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ وَهُوَ السَّمِيعُ الْبَصِيرُ
(سور الاسراء ٢٨ آية)

Translation:

Glory to (Allah) who did take his servant for a journey by night from the sacred mosque to the farthest (اقصى) mosque, whose precincts We did bless, in order that We might show him some of our signs: for He is the one who hearth and seeth.

(Al- Quran: XVII:1)

Ibn Hisham narrates a hadith according to which Hadhrat Adam built a mosque for prayers and after forty years he was commanded to migrate to Jerusalem (Baitul Maqdas) where he was ordered to build another mosque, which he did.



Their importance comes to the fore as the places where only Allah can be worshipped, and then it is further emphasized not to invoke anyone with Him.

A Hadith is thus narrated, (translation) "The Messenger of Allah said that he who constructs Mosque for Allah, Allah will build a house for him in the paradise". Still another Hadith tells of the importance of Mosque:

Translation: "The earth has been made a mosque for me".

The institution of Mosque displays the collectiveness of the Muslim Umma. The meeting of the religious obligation of saying prayers with others in a mosque makes the latter a pivotal place in the lives of the Muslims. Here not only that they meet and get to know each other, they make use of the assembly to solving their collective problems.

In the days of the Prophet Mohammad (S.A.W.) mosque served as a place to say collective prayers, for shoora (consul) meetings and to pass worldly judgement, meeting foreign emissaries and ambassadors and even for camping them or other travellers.

In line with the Quranic injunctions the Muslims at the outset would generally build a mosque in the lands where-ever they would go. The Quran says:

انما يعمر مساجد الله من امن بالله واليوم الآخر و اقام الصلوة و اتى الزكوة ولم يخش الا الله فعسى اولئك ان يكونوا من المهتدين (سورة توبه ٩ آية ١٨)

Translation:

"He only tends Allah's sanctuaries (mosques) who believes in Allah and the Last Day and observes proper worship and pays the poor-due and fears no one save Allah. For such (only) is it possible that they can be of the rightly guided"

(Al-Quran: IX: 18)

In the history of Islam, however, the very first could be the Mosque of Quba, in the outskirts of Madinah, where the Prophet (S.A.W.) with his party of emigrants (muhajireen), according to some historians, stayed for 14 days. Soon after at Yethrab, which came to be known as Madinat Rasul Allah, or the city of Messenger of God (S.A.W.), he helped build himself the first mosque that came to be known as *Masjid-i-Nabvi* or the Prophet's Mosque. With foundations of stone it had sun-dried brick walls as perimeter. A small roof supported by trunks of palms formed of inter-woven palm branches smeared outside by clay was added later on the Qibla side for the convenience of the faithful. The mosque in a way was an extension of residence of the Prophet (S.A.W.) and his family, which like the mosque itself, was also a simple structure. It opened on to the courtyard where people gathered to hear him (S.A.W.). The Prophet's Mosque served as a model to spell out the basics of the later Islamic Architecture. The fact that 'azan' or the call for prayer was delivered vocally by a 'muezzin' from the top of a house paved the way for the eventual introduction of a *minaret* into the architectural scheme of a mosque.

The mosque was enlarged and rebuilt during the life-time of the Prophet (S.A.W.). Since then it has undergone many changes at different periods of history and stands as a sacred monument with living glory of Islam. The prayers were directed towards Bait-al-Maqdas till 634 when the face was turned to Makkah.

With the advent of Islam the rule of its followers spread in all directions from Arabia. The role of mosque being very pivotal in the lives of Muslims, the first thing they required in the new lands was its presence. No wonder then wherever they went they immediately embarked on its construction so that the nucleus could be formed for the religious and social life of the Muslim population. The promise of reward in the life here-after for building a mosque made the kings, gentry and even the common people to fulfil this undertaking with





Blue Mosque, Istanbul

Muslim especially when there is the example of the Prophet (S.A.W.) himself participating in the construction of the Mosque at Madinah. The kings and the rulers have put in their best resources to really make them outstanding specimens of religious building art. The Umayyid prince al-Walid I (705-715) has to his credit the construction of three major mosques, at Madinah, Jerusalem, and Damascus. The choice of these sites was not simple coincidence. They were chosen respectively because: The city in which the Muslim State was formed and where lies buried the Prophet (S.A.W.); the city held in common holiness by Jews, Christians, and Muslims, to which is attributed the holy ascension of the Prophet (S.A.W) into the heavens; and the ancient city which became the capital of the expanding Islamic empire. The most outstanding feature of the Al-Walid mosques is their imperial character as they were 'to symbolize the permanent establishment of the new faith, and of the state derived from it'. They were no longer purely practical shelters for meeting a religious obligation but willfully created monuments.

The Al-Aqsa Mosque in Jerusalem and the Mosque of Madinah have undergone considerable changes though their plans can be reconstructed with fair degree of certainty. The mosque at Damascus stands as a monument with not many changes of the centuries. In spite of having been built in a single span of reign, all the three mosque-buildings appear different from each other. The Madinah Mosque was a large building having collonade-supported roof with an open courtyard. The Al-Aqsa mosque consisted of an undetermined number of naves parallel to each other in a north-south direction. No courtyard was added to it possibly because the huge esplanade of the former Jewish temple served as open space in front of the building'.

The Great Mosque of Damascus (دمشق) also called the Umayyad Mosque occupied a huge quadrangle, and contained large open courtyard surrounded by an arcade of arches supported by

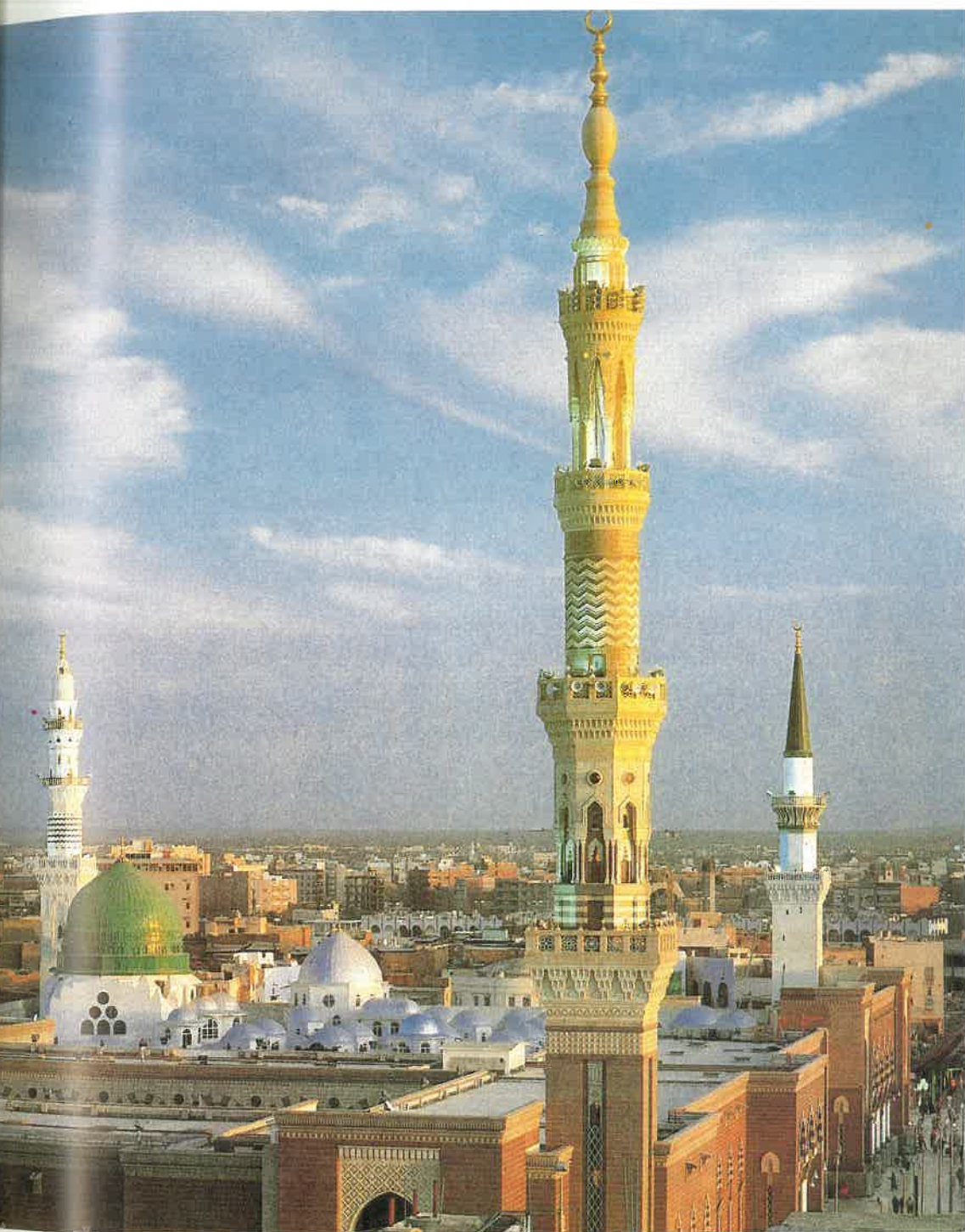


zeal, enthusiasms and religious fervour. The high and mighty have been putting in all their resources in building mosques that would overawe the spectator with their grandeur and boldness. On the other hand inhabitants of a small town or *Mohallah* contribute to have a mosque, may it be plain and unpretentious in nature. One thing, however, is common in all of them, and that is the respect and the veneration it commands. It goes without saying that such a deference and reverence come with a mosque because of its attribution to the Lord, its being Allah's House. One would note that a mosque is normally entered with shoes off, by all and sundry. The prayers are said after due ablution (*wudhu*) observing full protocol of *taharat* (absolute cleanliness). Being Allah's house it commands all to be treated practically equals, no worldly difference in status barring any to take a place anywhere in the congregation for prayers.

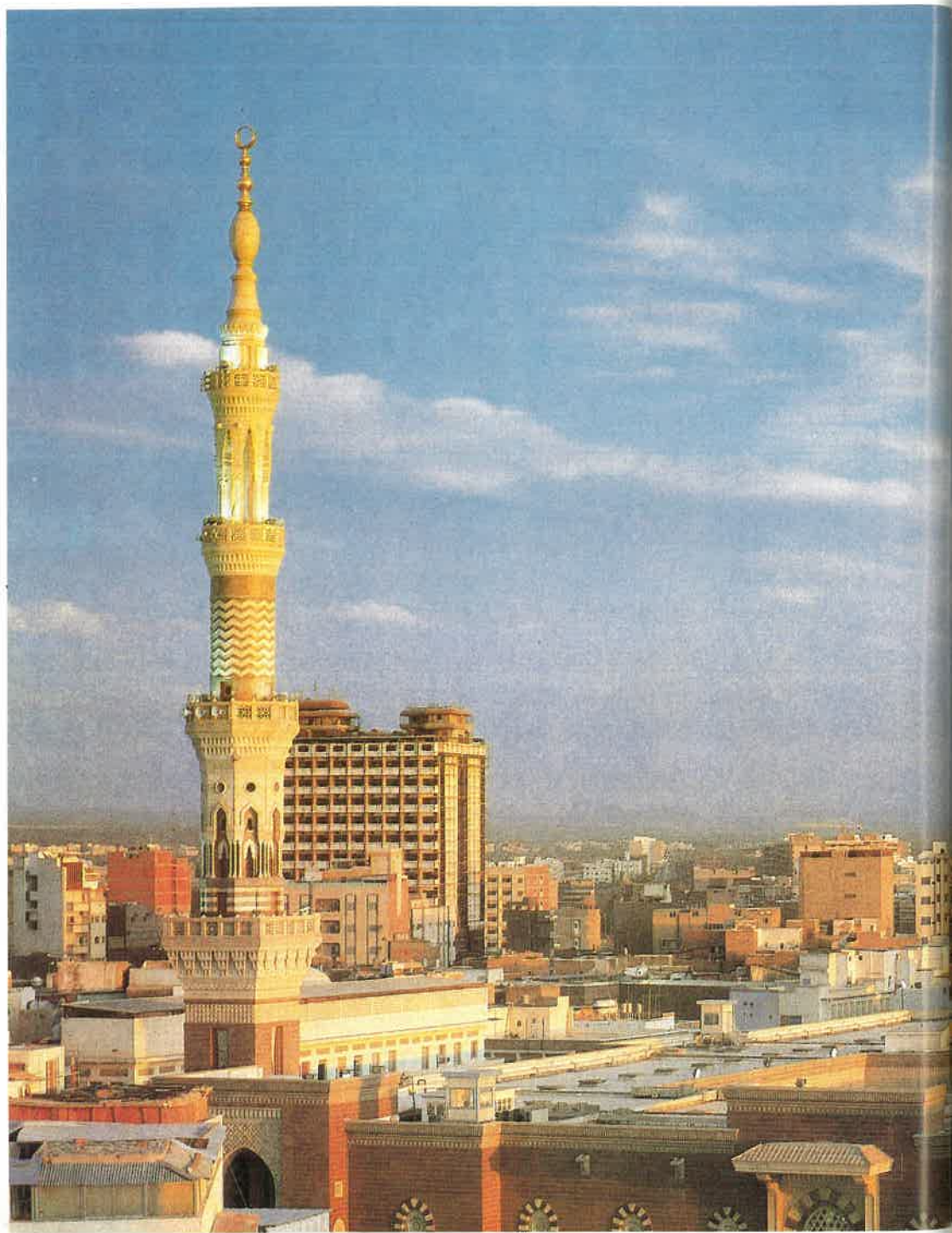
All the mosques are built on the lines given by the Prophet (S.A.W.) when he physically participated in the construction of the Mosque at Madinah. Now all of them would face *Qibla* towards Baitul Haraam in Makkah, have a *mihrab* or niche in its such wall and *minber*, or pulpit, introduced in 628 (7th year of Hijrah), so that the Prophet (S.A.W.) was raised above the crowd.

The mosques are so numerous in the world that no survey could enable us to find exact, or even rough, count of them all. In the early centuries of Islam each unit of Muslim population would have its own mosque built while *Jami Masjid* or collective mosque, served the whole town for *Juma* or Friday prayers. However, the *Eidgah* or the place for festival prayers (not mandatory like five times a day regular prayers), usually used to be outside the inhabited areas of the village or town. This could be simply open ground or, at the most, an enclosure with a niche (*mihrab*) denoting *Qibla*, the direction of Bait al Haraam.

As has been said before, building of mosque for Allah became a desire and a passion with every



Prophet's Mosque, Madinah



At Cordoba in Spain the early section of the Great Mosque was built in 785-786. It then consisted of a court and 11 naves, the central one being wider. It was first enlarged in length between 833-855. In the second phase, 961 to 965, it was again enlarged when *maqsurah* and *mihrab* were constructed. In 987-988 it was extended towards east, increasing its size by almost one-third though without destroying its stylistic unity. The frequent extensions and enlargements of this mosque illustrate vividly the flexible nature of hypostyle and its characteristic adaptability to any spatial requirement. The Cordoba Mosque, however, has the most outstanding features in its construction and decoration. The particularly extensive and heavily decorated *mihrab* area exemplified a development that started with the Madinah Mosque and continued in the centuries to come.

Although the dominant plan of a mosque was based on hypostyle yet it was not necessarily the only one followed everywhere. Many deviations are noticed from it from the very early Islamic period. It is, however, noticed that most of them were built in smaller towns or were secondary mosques in larger Muslim cities. From the style it is rather difficult to assess their significance of being purely local or important for the tradition on the whole. A simple type of square sub-divided by four piers into nine domed units occurs at a fairly widespread area of the early Islamic world. When one faces it at Balkh, in Afghanistan, at Cairo, in Egypt and at Toledo in Spain, the fact suggests it could also be a pan-Islamic style being followed not infrequently.

Still other types, though rarer, which include a single square hall surrounded by an ambulatory, or single long barrel-vault parallel or perpendicular to the *qiblah*, could possibly be treated as purely local. These are found in large number in Iran.

One of the early mosques built by the Arabs was at al-Fustat, city that grew out of an Arab army encampment on the site of present day Cairo. Erected in 641 by Amr ibn al-'As, the leader of the



slender columns. The main hall of prayers, or the *Aiwan*, ran the whole length of southern side and was divided into three long aisles by means of rows of columns and arches. The Great Mosque of Damascus used to be a splendour in architectural decorative art but was destroyed by Timur in 1401. Rebuilt by the Arabs it was again destroyed by a fire in 1893 after which it could not be restored to its original glory though it still stands as an impressive monument.

Be it in its simplest form at Madinah or in more formalized shape as in Damascus, the hypostyle architectural tradition dominated in mosques from 715 to 10th century. It continues to occur at Nishapur in north-eastern Iran, Siraf in southern Iran, Al-Qayrawan (Kairouan) in Tunisia, Cordoba (قرطبه) in Spain. The latest mentioned can well be considered as the classic example of early Islamic type. The two ruined structures in Samarra present the example of monumentalization of the early Iraqi hypostyle having enormous sizes with multiple entrances and complex piers. The best example which is found well preserved is the Mosque of Ibn Tulun at Cairo (876-879) where semi-independent Turkish governor of Egypt and Syria, Ahmad Ibn Tulun, introduced Iraqi architectural style. The crenulated outside walls have merlons that are designed in the decorative style. The courtyards or *ziyadahs* are lined with arcades of broad arches and heavy pillars, the former decorated with elaborate designs in stucco, to create a masterpiece of all times. Over the long centuries of its existence the mosque had been restored many times, especially between 1296 and 1299 when the wall facing Makkah and the minaret were rebuilt.

The two well-preserved early mosques in the western Islamic world are those in Tunisia and Spain. The former built in stages between 836 and 866 is the Great Mosque in al-Qayrawan. Its most striking feature is the formal emphasis on the building's T-like axis punctuated by two domes.

invading Arab army, it was originally a modest structure.

During the course of centuries it has been destroyed and restored so many times that it is now impossible to know of its original appearance. The first time it was probably rebuilt after demolishing in 698, when it might have followed the original dimensions. The Umayyad `Abd al-`Aziz ibn Marwan was responsible for these operations. It was expanded to double in size in 827 by the Abbasids. The mosque was restored by Amir Salahuddin (Saladin) in 1172 after the city had been burnt during the crusades. The mosque building remained a subject of destruction and reconstruction till it was left to decay after the coming of Napoleon Bonaparte's troops in Cairo in 1798. The present mosque is a 19th century reconstruction which shows design elements and ornamental work from different periods of its history.

During the zenith of the Ottoman empire, the reign of the great Sultan Suleyman I (1520-66), the architect Sinan undertook massive building projects, of these were 79 mosques. His three most famous works are all mosques - Sehzade Mosque and Mosque of Suleyman I, both in Istanbul, and the Selim Mosque at Edirne.

His truly first feat, the Sehzade Mosque, was completed in 1548. It has a square base upon which rests large central dome flanked by four half domes and numerous smaller, subsidiary domes.

His second important work, which is incidentally considered to be his finest, is the Mosque of Suleyman I, the Magnificent. It was constructed during 1550-57 and has a massive central dome that is pierced by 32 openings. The old Byzantine architectural style gives the dome an effect of lightness while also illuminating the mosque's interior. The mosque makes a part of the large social complex which comprises four madrassas, a large hospital and medical school, kitchen refectory and baths, shops, and stables.





Great Mosque, Damascus

HISTORIC MOSQUES OF PAKISTAN: An Overview

There are a number of ancient mosque structures scattered over the length and breadth of Pakistan. The mosques of the earlier centuries of Islam in South Asia are hard to find above ground. With the advent of Arabs in Sindh in 711, under the command of famous young General, Mohammad bin Qasim, the first mosque is recorded to have been built in Deybal.

He then built a mosque at every place as his area of conquest extended to the hinter land of Sindh and Punjab. Among these cities were Alore, Sehwan, Multan, Mansurah, Dipalpur and many others in the country. Ironically none of these mosques could stand the ravages of a long time. Some of these like Deybal and Mansurah have been exposed from under the earth by the archaeologist's spade. However, it is now hard to know of many of their features for obvious reasons.

Mosque at Deybal

The enigma of locating the site of the city which was believed to be in the vicinity of Karachi, had baffled many a scholar for quite some time. With the systematic excavations at Banbhore, the remains of a sizeable mound about 60 km north of Karachi, have convinced the scholars of its identification with the ancient Deybal. The remains of an elaborate mosque confirm the earlier hypothesis.

Believed to be the first *masjid* built on the soil of the South Asian Subcontinent the mosque is roughly square in plan and situated almost in the centre of the city. It measures about 37m from east to west and 37.5m from north to south and lies within a perimeter wall built in varying thickness ranging from 0.8m to 1.5m. The building was



His third important religious building, the Mosque of Selim, at Edirne, was considered by Sinan himself as his outstanding masterpiece. It was built in the years 1569-75 and represents the culmination of his centralized domed plans, the great central dome rising on eight massive piers in between which are recessed arcades. The dome is framed by four minarets taken to be the loftiest in Turkey.

Nearer at home, in India the surviving Mosque architecture dates from the closing years of the 12th century at Delhi which was the main seat of Muslim power throughout the centuries. Completed in 1196, the Quwwat-ul-Islam mosque consists of cloisters around a courtyard with sanctuary to the west, the direction of Ka'ba. An arched facade (*maqsurah*) was added two years later. Its rich floral decoration and corbelled arches portray the South Asian architectural character. The Qutb Minar which is a little less than 89 metres tall, is a fluted tower with balconies and stood outside this mosque. The mosque was expanded in 1230. Still another attempt for its expansion by Ala-ud-Din Khalji could not be materialized though a very beautiful entrance, the Alai Darwaza, has survived.

The provincial styles in mosque architecture are best represented by Adina Mosque (1364-69) at Pandua in West Bengal and Atala Mosque in Jaunpur.

In the early 16th century, Sher Shah Suri brought refinement to the preceding architectural style, which is well represented in his *Qala'ah Kuhnah* Mosque, as also in his tomb at Sasram (C.1540).

The Mughal architecture presents a pleasant fusion of Iranian, South Asian and various provincial styles. The *Jami Masjid* (1571) at Fatehpur Sikri, with its colossal gateway known as *Buland Darwaza*, at Delhi *Jami Masjid* (1650-56) and *Moti Masjid* (C.1648-55), and at Agra the *Jami Masjid* (1548-55) are some of the outstanding specimens of religious architecture of the period.

HISTORIC MOSQUES OF PAKISTAN: An Overview

There are a number of ancient mosque structures scattered over the length and breadth of Pakistan. The mosques of the earlier centuries of Islam in South Asia are hard to find above ground. With the advent of Arabs in Sindh in 711, under the command of famous young General, Mohammad bin Qasim, the first mosque is recorded to have been built in Deybal.

He then built a mosque at every place as his area of conquest extended to the hinter land of Sindh and Punjab. Among these cities were Alore, Sehwan, Multan, Mansurah, Dipalpur and many others in the country. Ironically none of these mosques could stand the ravages of a long time. Some of these like Deybal and Mansurah have been exposed from under the earth by the archaeologist's spade. However, it is now hard to know of many of their features for obvious reasons.

Mosque at Deybal

The enigma of locating the site of the city which was believed to be in the vicinity of Karachi, had baffled many a scholar for quite some time. With the systematic excavations at Banbhore, the remains of a sizeable mound about 60 km north of Karachi, have convinced the scholars of its identification with the ancient Deybal. The remains of an elaborate mosque confirm the earlier hypothesis.

Believed to be the first *masjid* built on the soil of the South Asian Subcontinent the mosque is roughly square in plan and situated almost in the centre of the city. It measures about 37m from east to west and 37.5m from north to south and lies within a perimeter wall built in varying thickness ranging from 0.8m to 1.5m. The building was



His third important religious building, the Mosque of Selim, at Edirne, was considered by Sinan himself as his outstanding masterpiece. It was built in the years 1569-75 and represents the culmination of his centralized domed plans, the great central dome rising on eight massive piers in between which are recessed arcades. The dome is framed by four minarets taken to be the loftiest in Turkey.

Nearer at home, in India the surviving Mosque architecture dates from the closing years of the 12th century at Delhi which was the main seat of Muslim power throughout the centuries. Completed in 1196, the Quwwat-ul-Islam mosque consists of cloisters around a courtyard with sanctuary to the west, the direction of Ka'ba. An arched facade (*maqsurah*) was added two years later. Its rich floral decoration and corbelled arches portray the South Asian architectural character. The Qutb Minar which is a little less than 89 metres tall, is a fluted tower with balconies and stood outside this mosque. The mosque was expanded in 1230. Still another attempt for its expansion by Ala-ud-Din Khalji could not be materialized though a very beautiful entrance, the Alai Darwaza, has survived.

The provincial styles in mosque architecture are best represented by Adina Mosque (1364-69) at Pandua in West Bengal and Atala Mosque in Jaunpur.

In the early 16th century, Sher Shah Suri brought refinement to the preceding architectural style, which is well represented in his *Qala'ah Kuhnah* Mosque, as also in his tomb at Sasram (C.1540).

The Mughal architecture presents a pleasant fusion of Iranian, South Asian and various provincial styles. The *Jami Masjid* (1571) at Fatehpur Sikri, with its colossal gateway known as *Buland Darwaza*, at Delhi *Jami Masjid* (1650-56) and *Moti Masjid* (C.1648-55), and at Agra the *Jami Masjid* (1548-55) are some of the outstanding specimens of religious architecture of the period.



Remains of mosque at Deybal (Banbhore)

The archaeological excavations have also brought to light some Arabic inscriptions. One of these, dated A.H.109, corresponding to 727, was found near the prayer chamber. The other inscriptions, carved in varying styles of Kufic characters, were found from different parts of the remains and perhaps told about its different phases of repairs or addition/alterations.

Mansurah Jami Masjid:

Yet another mosque brought to light from under the earth during archaeological excavations at Mansurah proves the establishment of *Jami Mosque* in that early period. The remains of the mosque betray its having been constructed on the plan of Damascus Mosque of Umayyad period. The

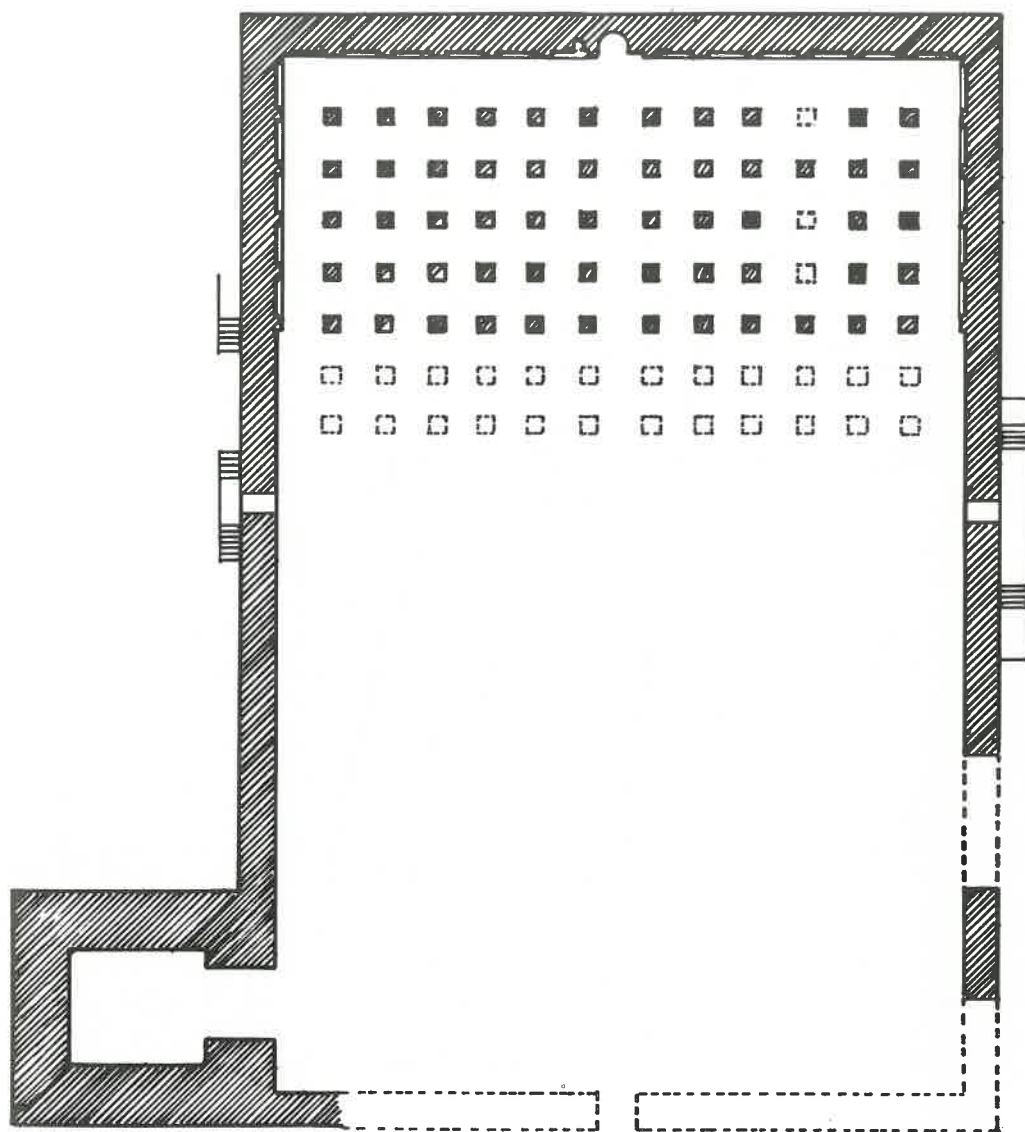
constructed with finely dressed lime-stone blocks using mud as binding material. The main access was from the east where a sizeable gate had a square shaped buttress on either side. On the western side was placed the three-aisled prayer chamber in a rectangle-shape, measuring about 35m. in length and 10.5m in breadth. The wooden roof was flat and was supported by 33 wooden pillars, arranged in three rows of equal numbers and placed on stone bases of carved ornamented surface. The excavators did not find the usual formal *mihrab* in the shape of an arched recess sunk into the western wall. However, this purpose was achieved by providing a vertical niche in the western wall and fixing a rectangular stone slab with collateral corners. The provision of such a stone slab was commonly in vogue in mosques in the Islamic world prior to the introduction of a formal *mihrab* in the form of a recessed arched niche.

The Cloisters faced with a colonnade of wooden pillars placed on stone bases were situated on north, south and east sides. They were converted from within into small apartments, on the average measuring 3.4m x 2.8m. The cloisters located along the southern and eastern walls were a little larger and compared to those along the northern wall.

The central open space on the courtyard (*Sehn*) measured 23m from north to south and about 18m from east to west. It was paved with baked-clay tiles of 35x27x4 cm size, laid in rows extending from south-east to north-west direction.

The main entrance on the east had a flight of three steps while the side-access from the north was originally a little over 2m wide. At a later stage, however, it appeared to have been reduced to about its half.

The archaeological evidence suggests that the mosque underwent at least three phases of addition/alterations or major repairs. The earliest structure, built in the first quarter of the eighth century was indeed bold and solid in character.



GROUND PLAN
OF
JAMI MOSQUE AT MANSURAH

construction seems to have been made mostly using fired bricks and wood.

The *Jami Masjid* was rectangular on plan and measured 46m in north-south and about 77m on the east-west axis. It was enclosed by a two metres thick wall. Its general plan included a main prayer chamber which was covered, measuring 46x22.8m, and two rows of covered chambers on either side of the courtyard. A *mihrab* (niche) pointing towards *Ka'aba* was provided in the western wall. It measured about 1.7m in width and 1.5m in depth.

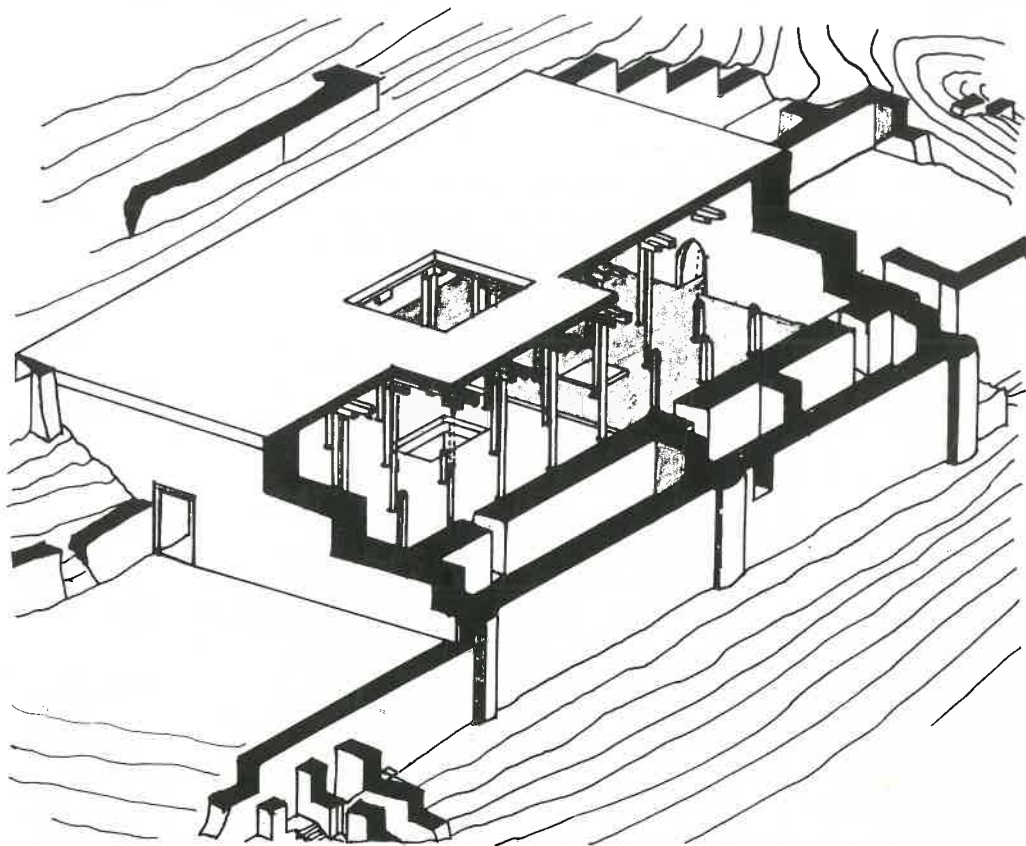
The roof of the main prayer chamber towards west was supported on square columns of brick-masonry, which were arranged in 6 rows at equal intervals. The thin teak-wood panels covered the walls in the prayer chamber upto the dado level, and the floor paved with square bricks (*chawkas*) of about 25 cm. The courtyard was, however, paved with tiles measuring approximately 28x27x6 cm.

Without any solid evidence having been unearthed it is not possible to give it the exact date for its construction. It should, however, have been built alongwith the city itself, in line with the Arab city-planning. The city is estimated to have been founded between 728 and 737. The only epigraphical evidence is in the shape of an incomplete inscription, which even stylistically is much inferior to the ones found at Deybal (Banbhore).

The Archaeologists have found its three major repairs or building periods. A *M'azina* was created outside the south eastern corner during the latest period exactly according to the tradition followed elsewhere at that time.

Ghaznavid Mosques:

The next two or three centuries did not witness much activity on this front. The Subcontinent of South Asia is then scaled by Muslim conqueror from the north, using mostly the Khyber Pass. Sultan Mahmood of Ghazna conquered Multan and Lahore between 1008-1019 using the same entry point. A mosque must have been built by the



ISOMETRIC VIEW OF GHAZNAVID
MOSQUE, SWAT.

Ghaznavi Sultan in the Lahore Fort but no trace of any such building is now found.

Although no mosque structure of the period has been found surviving the long centuries since, yet the discovery of the remains of a mosque and an inscription, during Italian excavations, by the side of Mount Raja Gira in Swat prove their presence in the first half of the 11th century. The hypostyle mosque was built of schist slabs and stone blocks in the, what is called, the Gandhara style. The mosque structure seems to have undergone atleast two periods of major repairs or reconstructions. A deep arched-niche in the western wall denotes the *Mihrab*.

In the original layout, the main entrance appears to be on the eastern side, opposite the *Qibla* wall while a secondary access is also found in the western side. The courtyard is of smaller dimensions in relation to the overall size of the mosque. This space too is almost entirely used for ablution tank.

The entire building of the mosque seems to have been covered by a flat roof resting on five series of supports running from north to south and eight from east to west. The supports seem to be of wood resting on stone bases. That two different levels of the covered areas, as also the difference in flooring, clearly distinguished between the prayer chamber and rest of the space.

The other salient features of the mosque consist of a *ziada* on the northern side, containing three oblong cells or *hujras*, and the handling of the facade which is articulated with cylindrical tower buttresses.

Other Mosques of Early Period:

There are abundant references in history about the Muslims having built mosques in the areas they subjugated. However, no mosque of any architectural value is found above ground, belonging to the following centuries till the Muslims held their sway firmly in the areas what is now Pakistan.

With the ascending to throne in 1320 Ghias ud Din Tughlaq founded a new dynastic rule during

outstanding saints like Jalal ud Din Surkh Bukhari, Safi ud Din Gazruni, Jahanian Jahangasht, Rajan Qattal etc. Their devotees built memorable funerary structures over their graves and attached mosques for the use of visiting devotees.

The buildings, both tombs and mosques, represented a classical style of architecture with very distinctive features. The mosques are specially in hypostyle, with flat roofs and are decorated with faience and faience revetments.

About six kilometres north-west of the town of Nagarparkar in Mithi district of Southern Sindh conspicuously lies as a lone mark in Badhesar area, a small but very beautiful mosque. A Persian inscription records that it was constructed by Malik Safi ul Mulk, a courtier and a noble of high rank in the court of Sultan Mohammad Shah, the ruler of Gujerat in 1449.



Badhesar Mosque, Nagar Parker

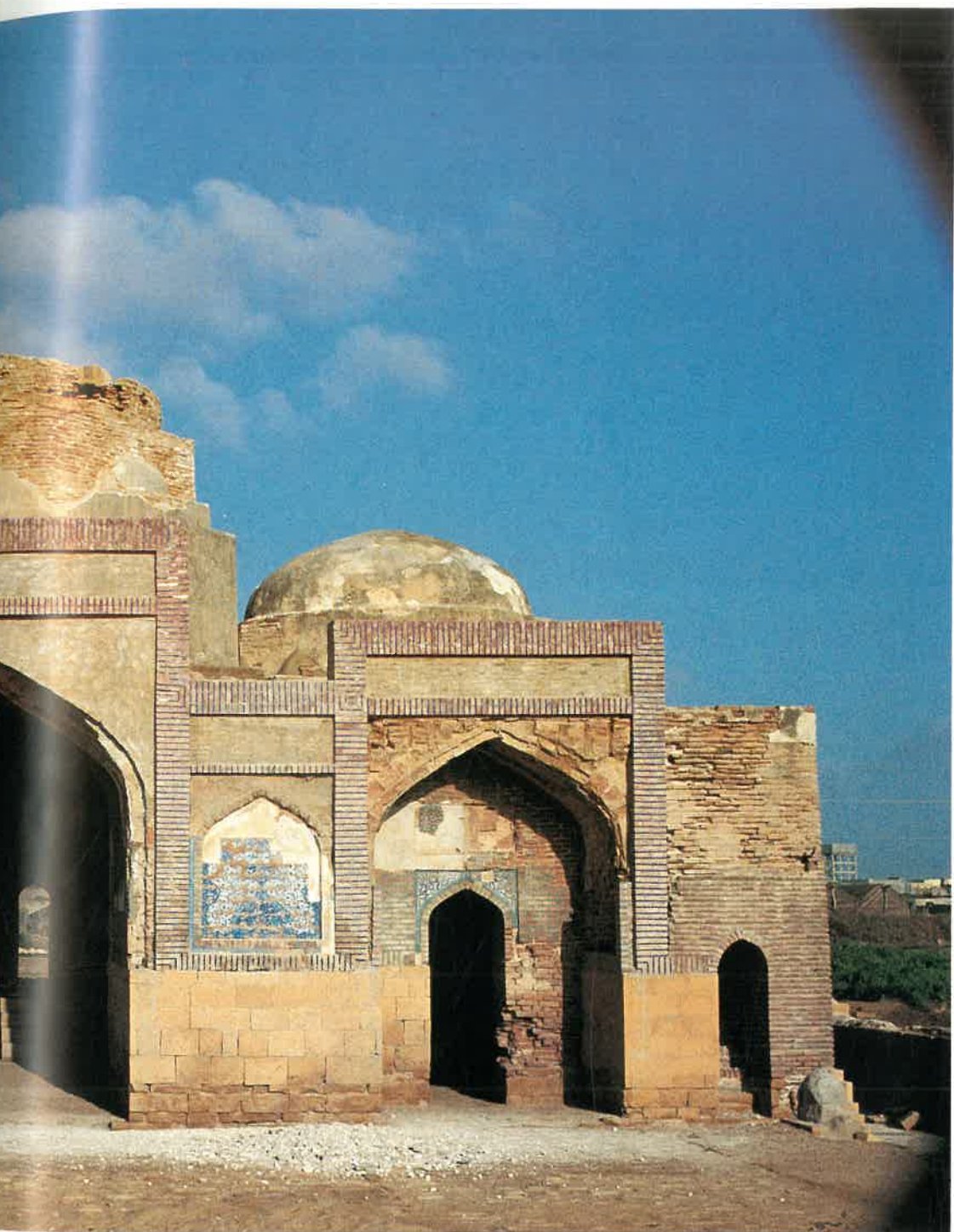
whose period an entirely new style of architecture was introduced. Among the mosques built during their reign is the one in the precincts of the Mausoleum of Sheikh Ala ud Din. The building, however, has undergone changes during the following centuries and is not anywhere near its original condition.

At Dipalpur in district Okara, another mosque was built at a later date by Firoz Shah Tughlaq. Incidentally it has escaped mass scale transformations by means of later period renovations and additions. The fortress-like structure still represents the masculine architecture depicting strength and majesty.

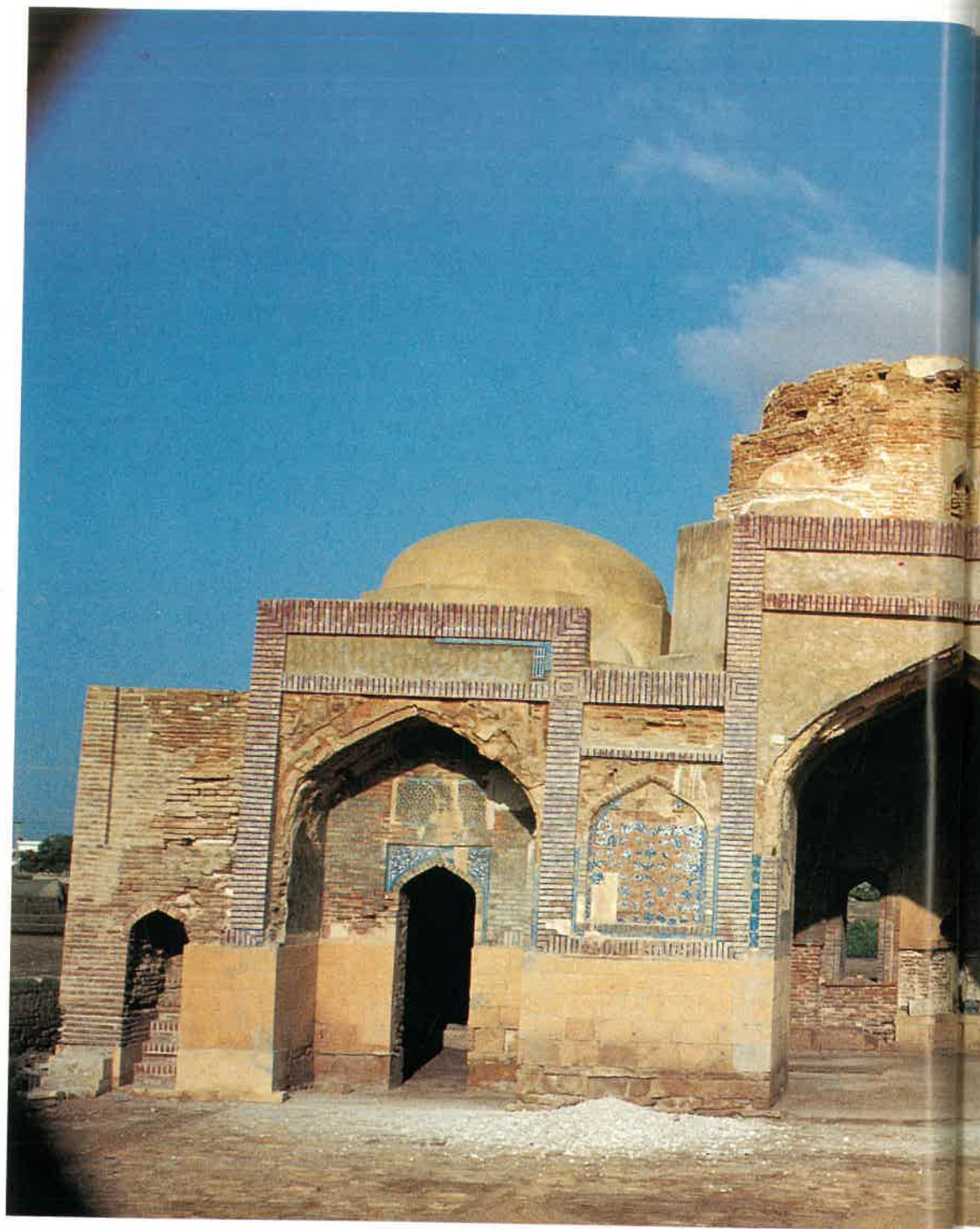
During thirteenth and fourteenth centuries Uch in the Southern Punjab remained a very important centre of learning and religio-political source of inspiration. Here lived some of the most

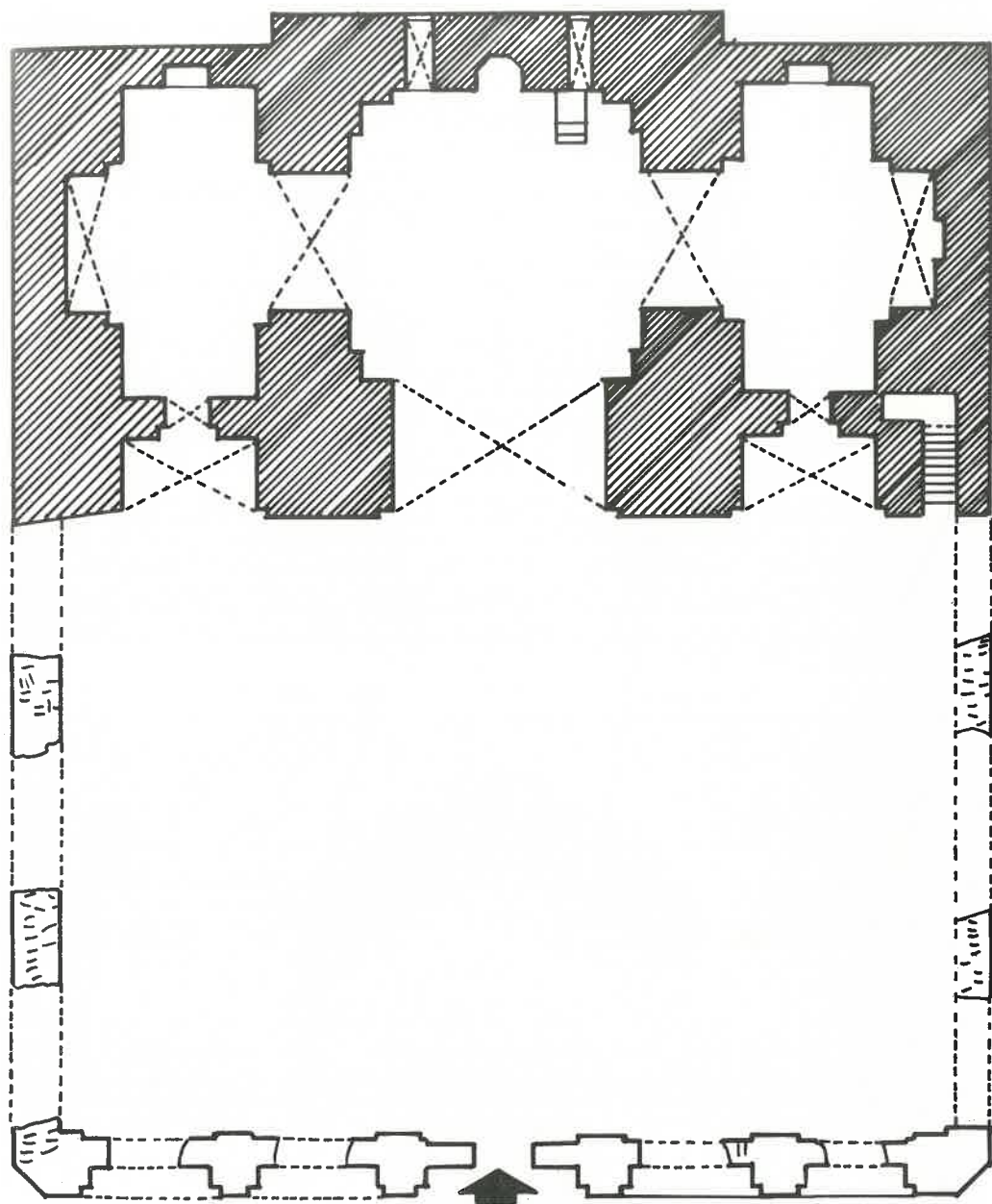


Ancient Mosque at Uch



Dabgaran Mosque, Thatta





GROUND PLAN
OF
DABGARAN MOSQUE
THATTA



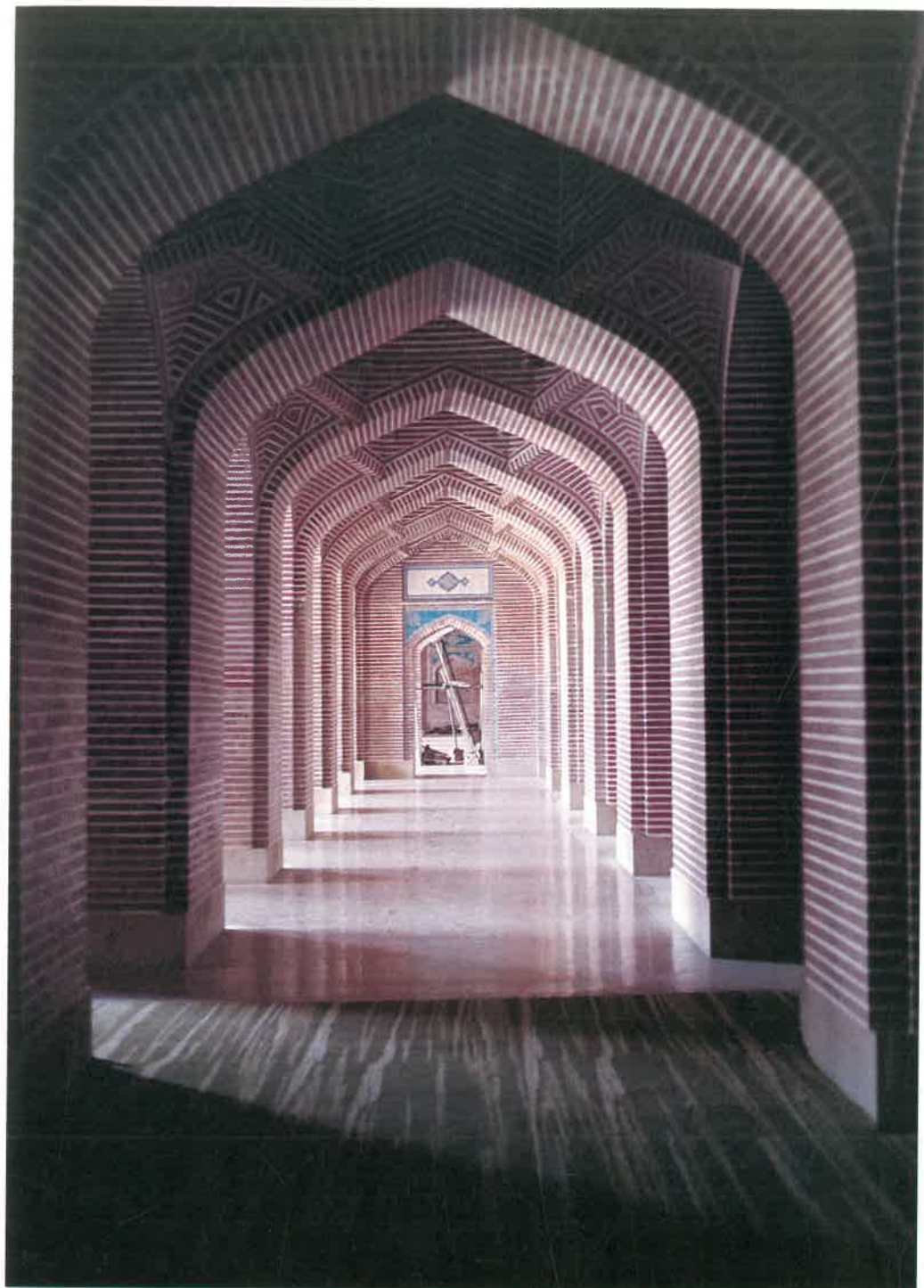
Shahi Masjid, Rohtas Fort

Built entirely in marble it is a domed structure with much influence of Hindu and Jain architectural styles and decoration.

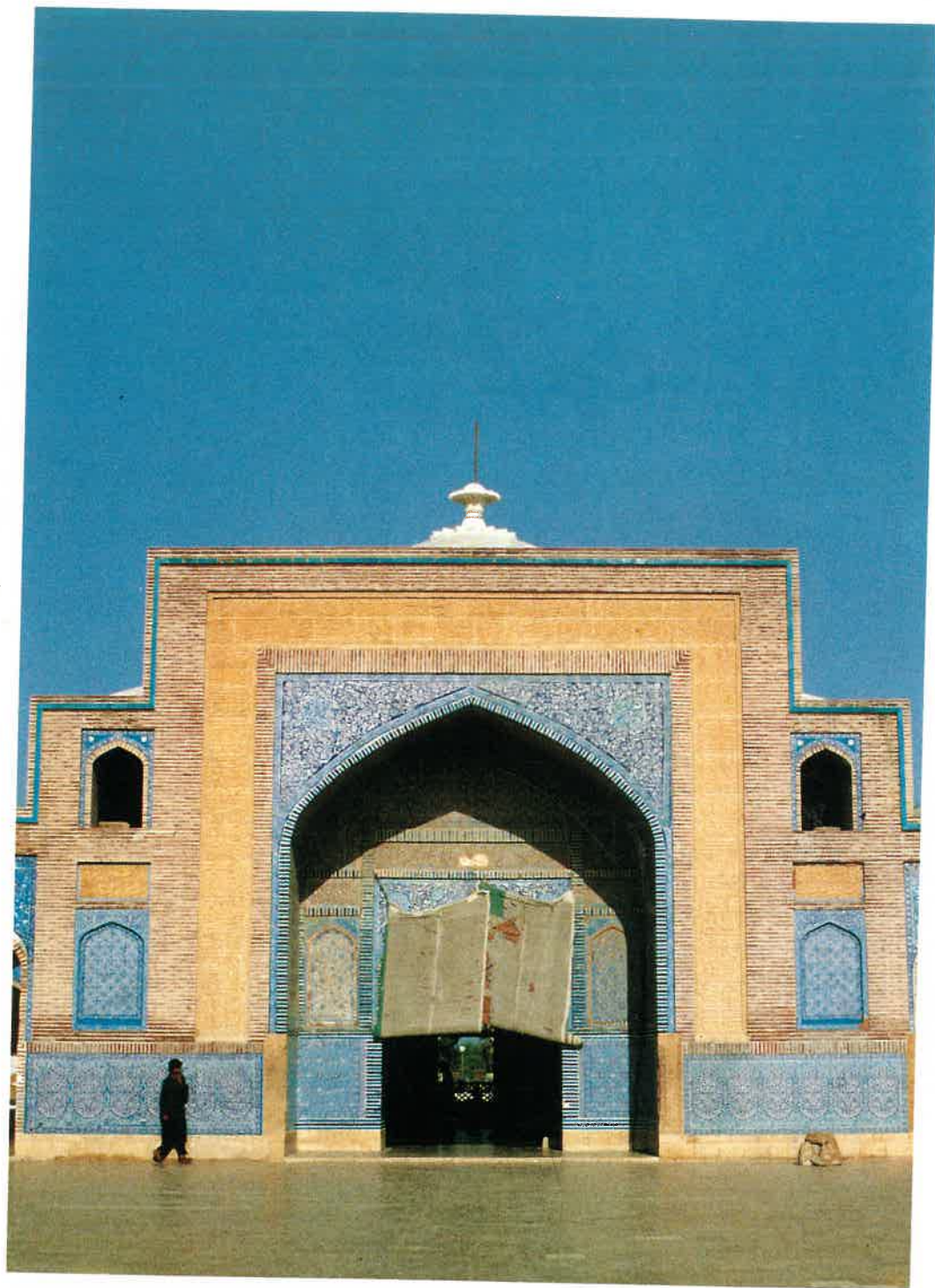
Another imposing though small mosque lies inside Rohtas Fort in Jhelum district of Punjab. This Shahi Masjid, or the Royal mosque, is situated in the vicinity of Kabuli Gate and consists of only a prayer chamber and a courtyard. The roofing of building is domical from inside although it has no domes on the outer side.

The sanctuary of the mosque has three arched openings while the facade is decorated with miniature merlon-shaped battlements and *Shamsa* design bearing the word Allah (الله). The spandrels of outer arches have bosses bearing *bismillah* and *Kalima sharif*.

The mosque must have been built and completed along with the Fort in 1541-43.



Interior view of Southern cloister, Shahjhani Mosque, Thatta



Shahjehani Mosque, Thatta

Mir Masum Bhakkari, a noble in the court of Mughal Emperor Akbar is also credited with building many a mosque especially in Bhakkar, Sukkur, Alor etc. A persian inscription from the ruined mosque in the Bhakkar island in the Indus, and attributed to Mir Masum, gives its year of building as AH 1011 or 1602.

In 1644 a Grand mosque was built in Thatta under the orders of Emperor Shahjahan who wanted it to commemorate his visit to this place in his capacity as a prince. It is known as Shahjahani Masjid and represents a pleasing manifestation of the Persian art of building, especially the faience and faience mosaic revetment.

The building is a large quadrangle having prayer chamber on the west, a corresponding chamber on the east, long cloisters on north and south leaving out a sizeable open courtyard in the shape of a quadrangle.

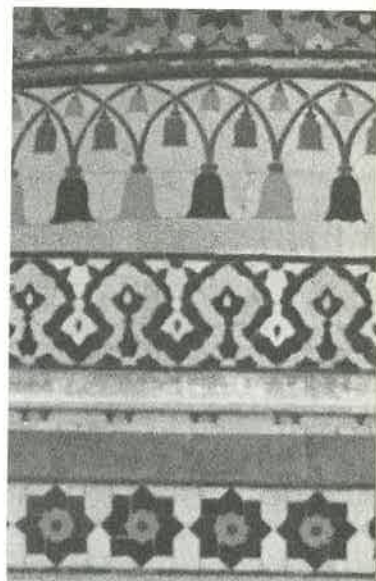
The mosque was completed in 1647. The eastern part and the gateway were added in 1658-59.

The most outstanding feature of the mosque is its colour tile work with which its interior is profusely decorated. An unlimited variety of combination of designs created here amply speak of the ingenuity of the craftsmen engaged in the project.

The mosque has undergone major phases of repairs first during the period of Emperor Alamgir in 1692 and then in 1812, under a local chieftain, Murad Ali Khan Talpur. Later on it again underwent major operations of repairs in 1855 and 1894 during the British period, and still more recently in 1960s and 1970s.

A typically Mughal style building of a mosque known as *Khizri Masjid* also lies inside the Thatta Town. According to an inscription fixed at the side of *Mihrab* it was built by Nawab Abd ul Razzaq Muzaffar Khan in AH 1022 i.e. 1613.

Still another mosque in Thatta is the Amir Khani Masjid which is square in plan with internally slightly tapering walls. Located in Mohallah Bhai Khan the Masjid was built by Amir Mohammad

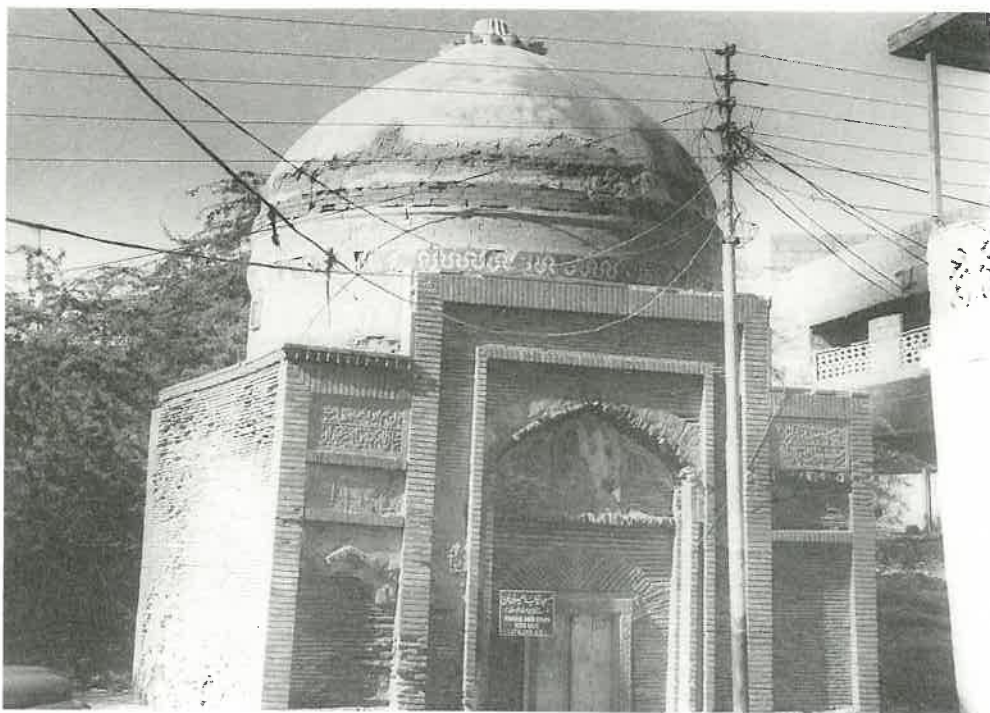


In Thatta, Sindh, a profusely decorated mosque known as Masjid Dabgaran was built in 1588 by a local chief during the times of Tarkhan ruler, Khusrau Charkas.

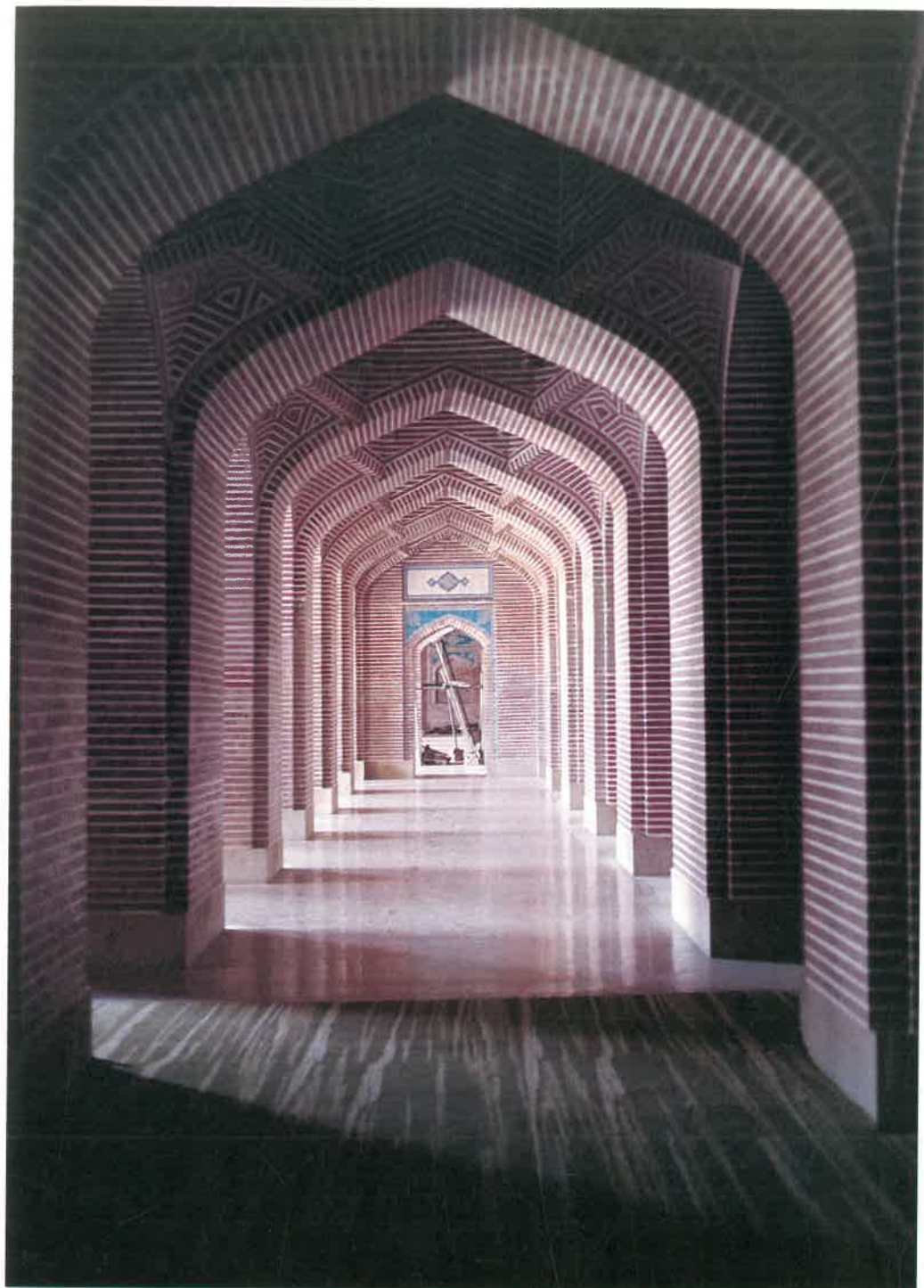
The mosque has an oblong prayer chamber, divided into three compartments, each having an arched opening at the east, and crowned by squat domes.

The mosque was richly decorated in faience and faience mosaic in the interior where an exquisitely carved stone *mihrab* also presented a unique specimen in carving.

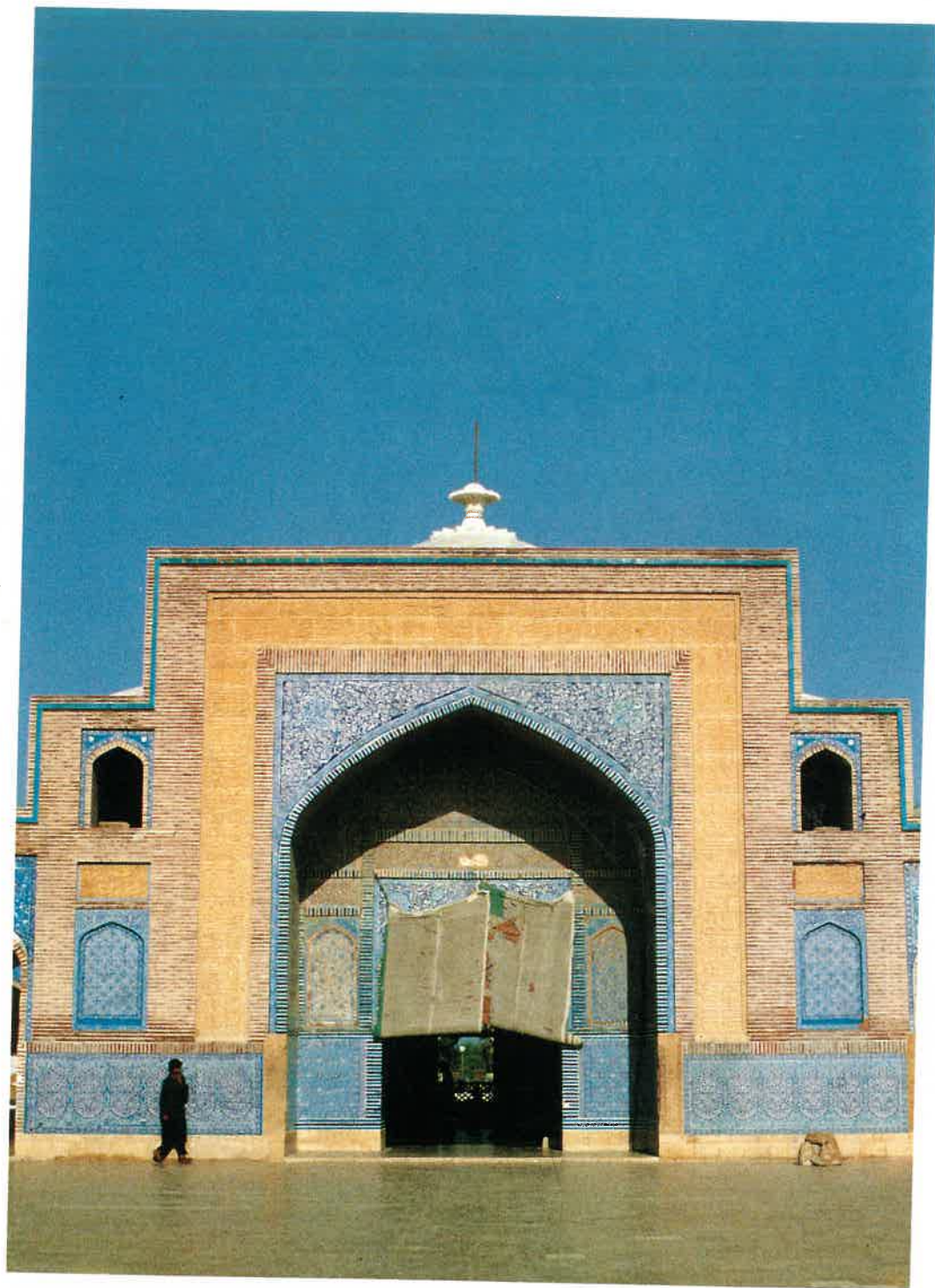
At Rohri, again in Sindh, a Jami Masjid was built in 1584 by a local military officer named Fateh Khan. The massive structure of three-domed mosque was in brick construction having enamelled tiles at the face.



Amir Khani Mosque, Thatta



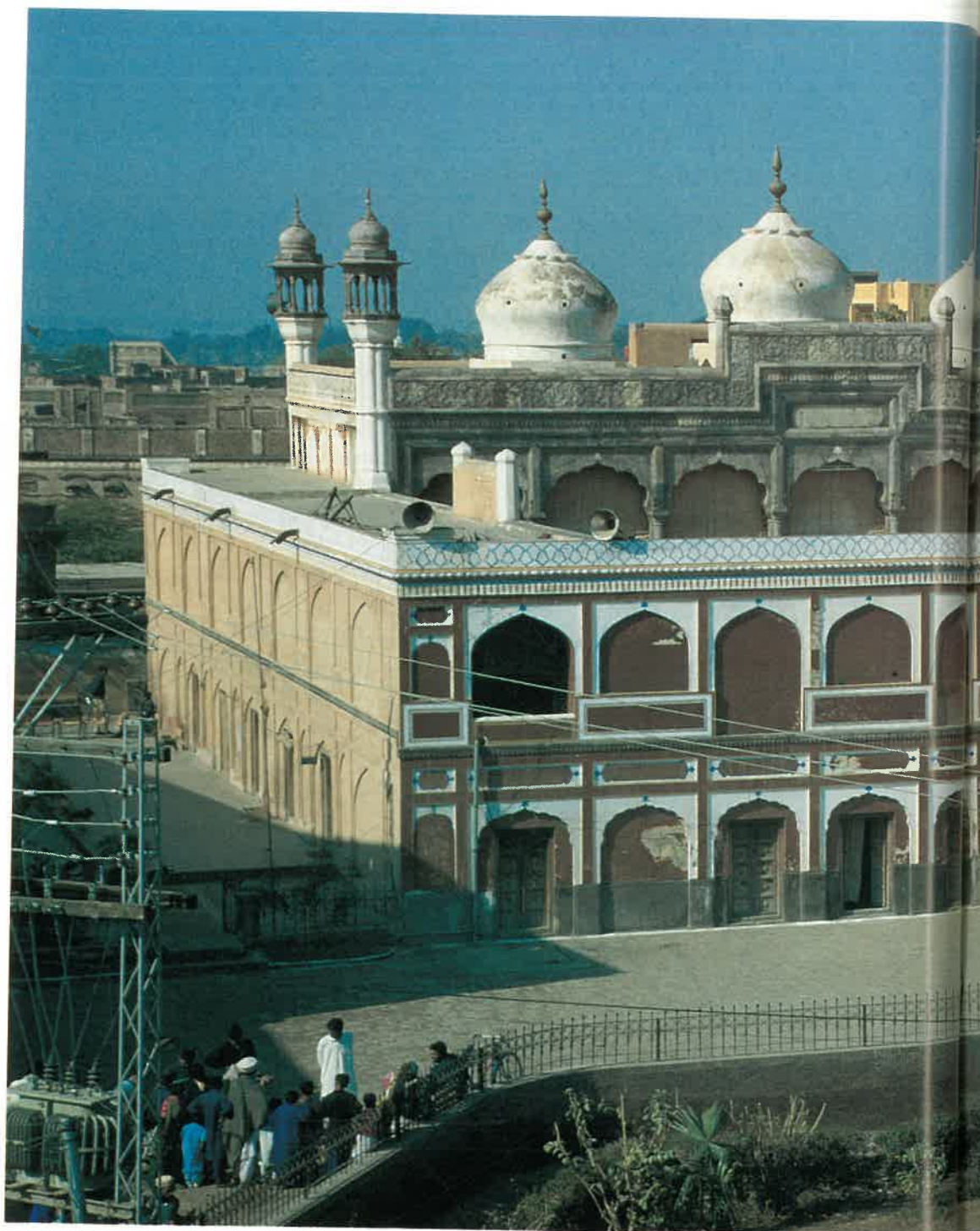
Interior view of Southern cloister, Shahjhani Mosque, Thatta

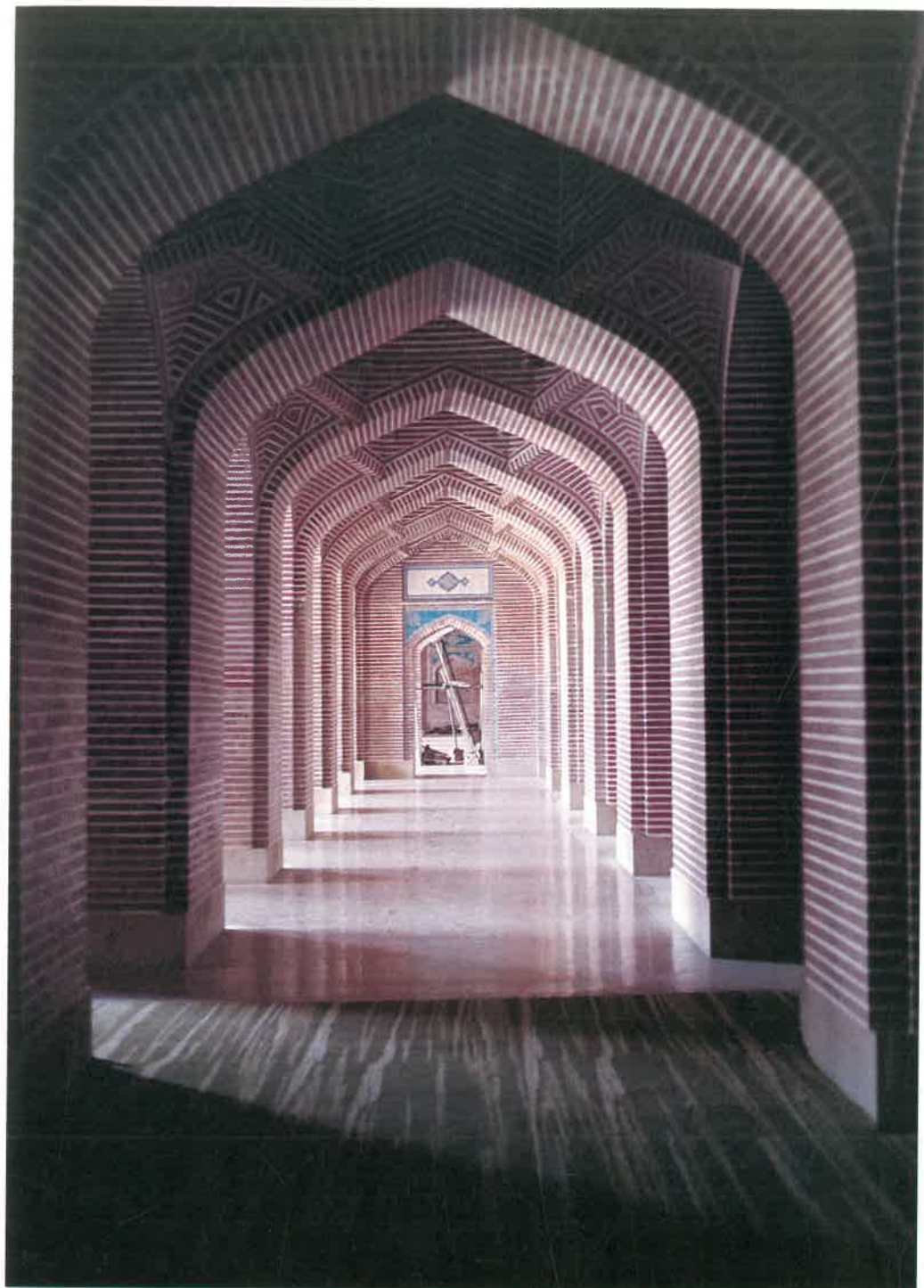


Shahjehani Mosque, Thatta

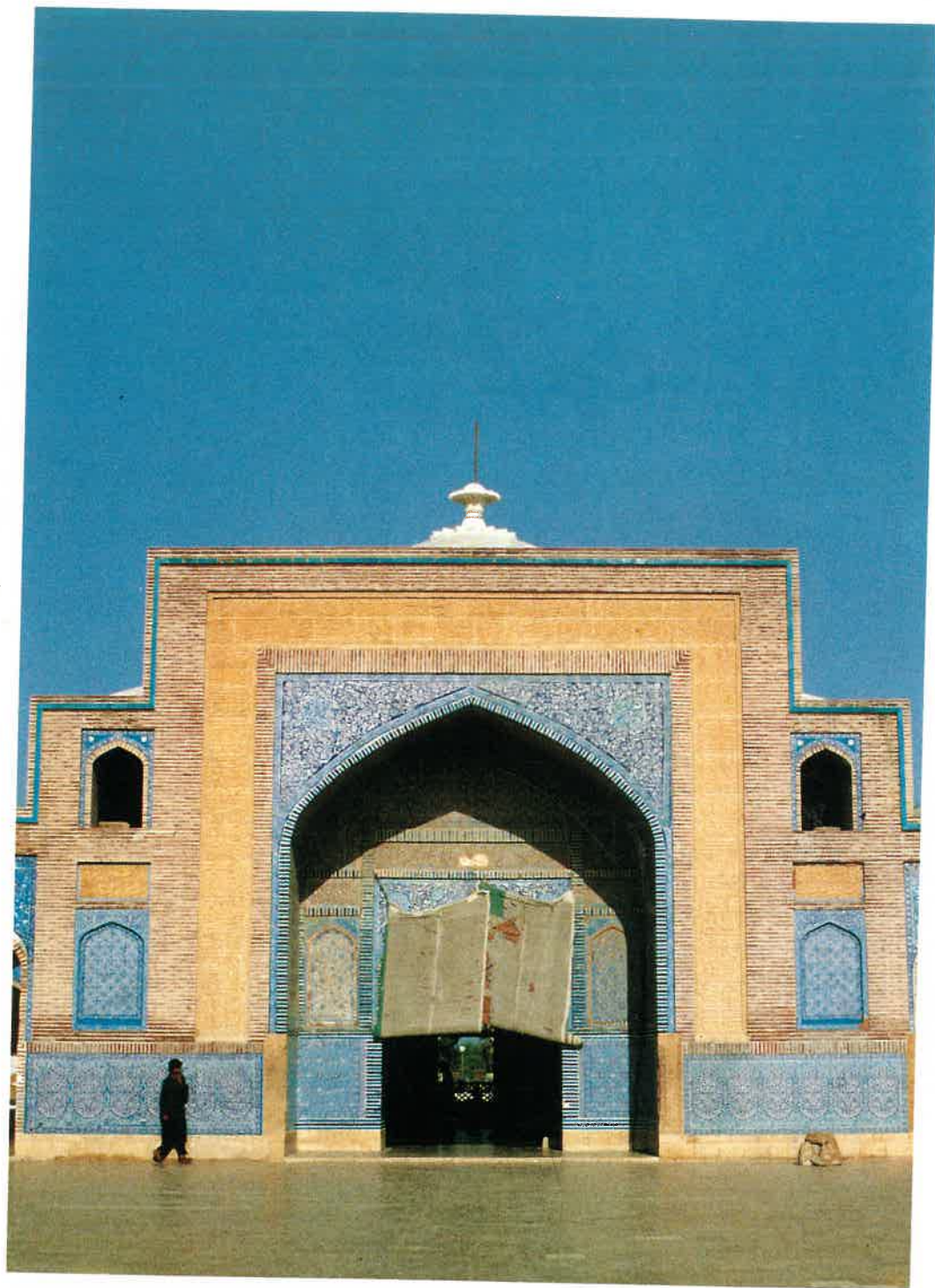


Shahi Masjid, Chiniot





Interior view of Southern cloister, Shahjhani Mosque, Thatta



Shahjehani Mosque, Thatta

Khan, according to the epigraphical evidence, in 1629.

The lime plastered hemispherical dome of the monument is placed on a high drum which is veneered with friezes of glazed tiles. The interior of the edifice is elaborately decorated with cut-brick facing and faience panels and linings.

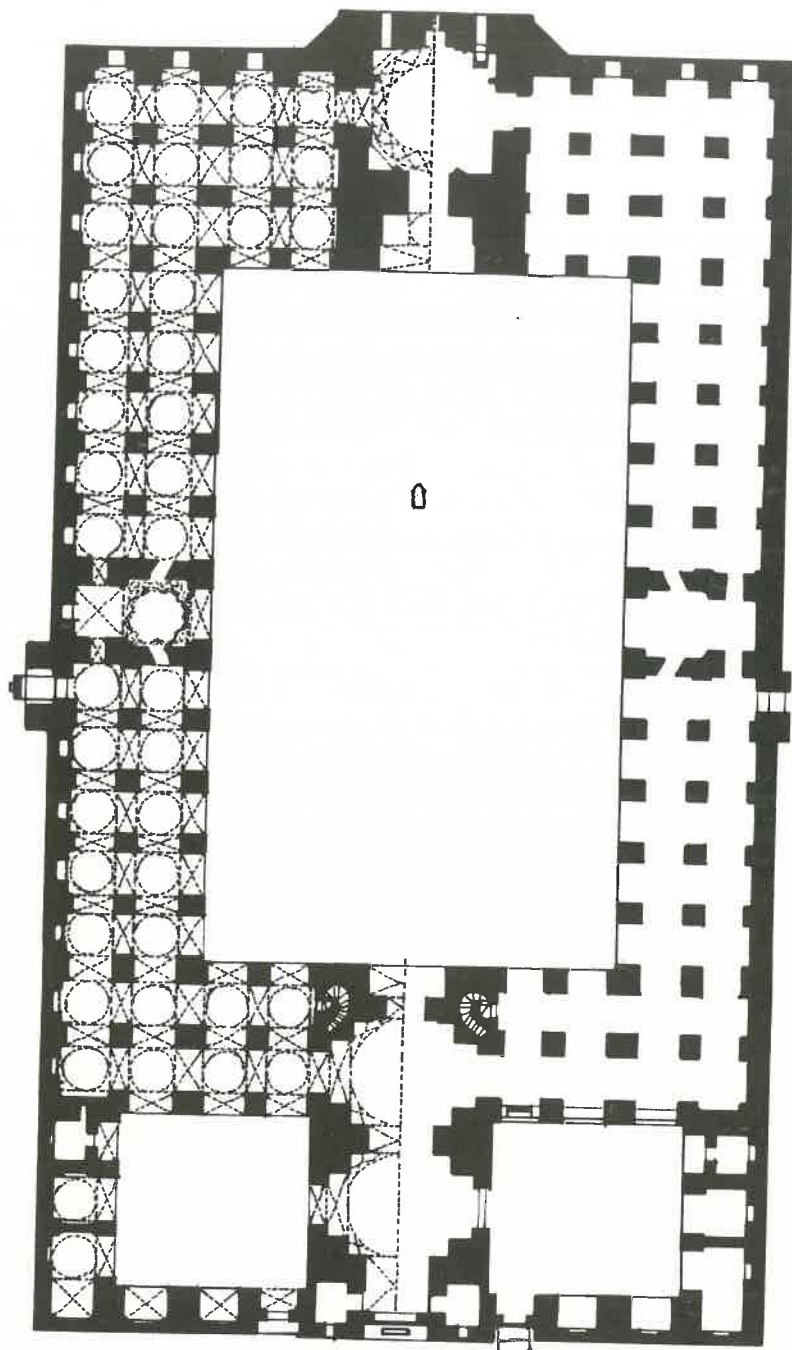
The historic Shahi Mosque which is situated in the central part of Chiniot city is attributed to have been built by Hakim Ilm ud Din Ansari, commonly known as Wazir Khan, a viceroy of the Punjab during the reign of Emperor Shahjahan.

The mosque, rectangular in plan, is built on a 4.8m raised plinth. Underneath, on the east, south and north several rooms have been created.

On the east a majestic entrance, designed in bold projection, has been provided. The courtyard inside is squarish in plan and has an ablution tank



Closer look at Shahi Masjid, Chiniot



GROUND PLAN
OF
SHAHJAHAN MOSQUE, THATTA.

represents the main style of the Mughal period. Its builder is a well known figure who twice remained Governor of the region during the reigns of Emperors Shahjahan and Alamgir.

The mosque underwent many vicissitudes of time and is said to have been affected by a major fire in 1898, which nearly destroyed the Andarshehr. Thus many of its decorative features are thought to have been renewed during the 20th century.

The Mosque stands on a raised terrace having approaches from north, south and east sides. It follows the usual plan with central open courtyard, having ablution tank in the middle, cloisters at the sides and a prayer chamber at the west. There are only two minarets, one at either end of eastern side.

In district Dadu a Jami Mosque in Khudabad is a good example of the beauty in architecture



General view of Jami Mosque, Khudabad

in the centre. On the western side of the courtyard lies the *Aiwan* which in its turn has been divided into bays by providing free-standing octagonal pillars made with a variety of locally found stones. On the northern and southern sides of the *Aiwan* ante-rooms have been created.

The unique feature of column-construction in the *Aiwan* or main prayer chamber makes it stand out among its contemporaries.

Although of not much consequence, the small mosque at Palosi Piran, Peshawar is attributed to the times of Shahjahan. The three-domed mosque is now a skeleton of its old glory but represents the mosque architectural style developed during the Mughal period at provincial level.

The Mosque of Mahabat Khan, situated in a locality of Peshawar Andarshehr, elegantly



Jami Mosque, Khudabad (Dadu)

MOSQUES OF LAHORE

Lahore came under the regular Islamic rule with the conquest of Mahmud of Ghazna in 1025. It is recorded that after his conquering of Qannauj, on return, he built a Mosque and a tower in the Lahore Fort, to commemorate his success. The Sultan is said to have established a separate *Mohallah* (quarter) for Muslims, which came to be known as *Arab Mohallah*, and caused to build a mosque which got the name of *Khishti Masjid* or brick-built mosque. It is now impossible to even guess the exact location of any of his buildings, though many mosques must have come up during Ghaznavid rule which lasted till 1190-91.

During the Ghaznavid reign many a preacher of Islam came to and settled in Lahore. The most famous of them all is Syed Abdul Hasan Ali bin Usman Hajveri, popularly known as Data Gunj Bakhsh or "The Treasure giver". His tomb - *Khanqah* - is still serving as centre for learning and spiritual solace for the millions teaming from everywhere.

Although no authentic records are available about his arrival in Lahore yet it is deduced from his book "*Kashf-al-Mahjub*" that he died around 1107 during the period of Sultan Ibrahim bin Masud bin Mahmud of Ghazna.

He had built a small mosque outside Bhati Gate, which became the model to look at for 'fixing' *Qibla* of all the mosques in the following centuries.

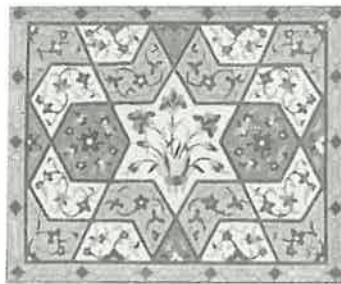
The original mosque seems to have been destroyed by the great floods of Emperor Alamgir's period. However, a new building of the mosque came up apparently on the old foundations. Because of the reverence and respect the Muslims have for the great Saint, the mosque attached with his name has been the subject of renovation, additions and beautifications for several times. The recorded events reveal that a major operation was exercised here in 1920 when in place of the earlier modest mosque a pretentious building was constructed. It is also said



created by chieftains after the decline of the Mughal power.

The Masjid which lies amidst recognizable ruins of the old city, is a brick structure based on square plan. The courtyard and *Aiwan* are rather in compact style while the entrance vestibule at the east stands out prominently. The two raised *Aiwans* have three bays and are embellished richly with glazed tiles.

In addition to the Syed Ali Hamdani Mosque (C.1382) at Khaplu, 'built with stone', the wooden mosques in Swat and Northern Areas present a different though very pleasant phenomenon. Some of the good examples could be found at Kalam, Bahrain, Jaba, Durushkhela, Khwazakhela and many other places in Swat. It is, however, pity that a majority of them have been replaced with cement structures in the name of development.



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Jami Mosque, Khudabad (Dadu)

Amongst the other earlier mosques could be the one built by another preacher of Islam, Syed Ismail Bukhari who also came to Lahore during Ghaznavid period and died here in around 1057. The remnants of his grave and possibly the mosque were traced in the vicinity of Hall Road, where now lies the Church and the Christian Missionary School.

After the death of Sultan Qutbuddin Aibak in 1211 the Muslim Seat of rule was shifted from Lahore to Dehli and the former received less attention as far as building activity was concerned.

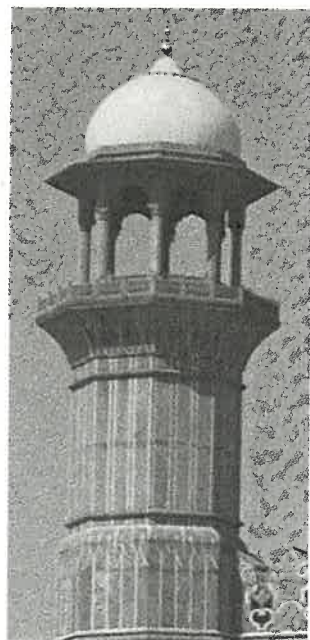
Emperor Zaheer ud Din Mohammad Babur laid the foundation of the Mughal rule in South Asia, and appointed his son Mirza Kamran as Governor of Lahore. Babur is also recorded to have visited Lahore during this period but no mention of any mosque having been built here is to be found. However, during the short span of rule of Suris mention of mosque at Shahdara comes clearly.

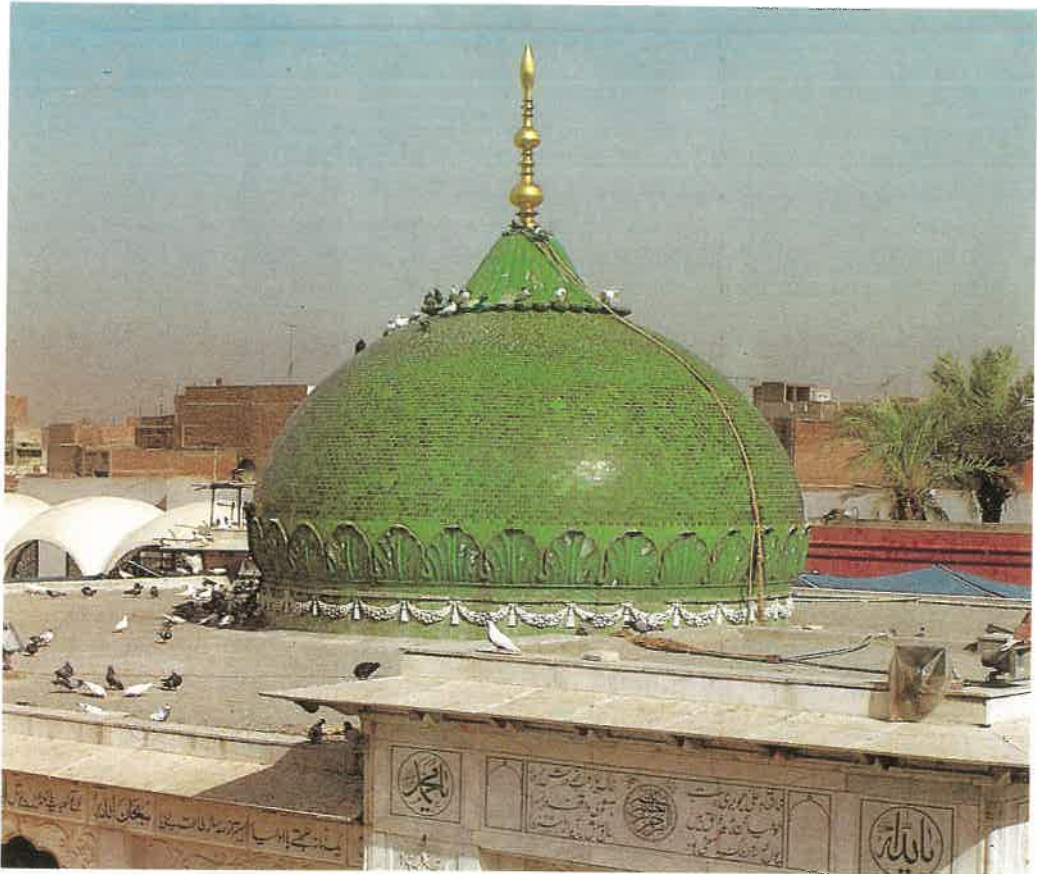
Emperor Akbar is also said to have built a mosque in the Lahore Fort but its remains, or even its exact location, cannot be traced at present. During the same period a mosque known as *Oonchi Masjid* came up inside Bhati Gate. A mosque was also built in the city during Emperor Akbar's early years of reign. He himself caused to build in 1614 a mosque in memory of his mother, Maryam Zamani. The mosque still exists east to the Fort, and is known as *Begam Shahi Masjid*.

During the period of Shahjahan, Nawab Wazir Khan is recorded to have built a grand mosque within the walled city. He also caused to have built a few other, though smaller, mosques in Lahore.

Though outside the main city limits, some Sufis also established madrassas as centres of Islamic learning, with which were attached mosques for the daily obligatory prayers. Some such important centres of learning belong to Hadhrat Mian Mir (d.1607), Hadhrat Mullah Shah Badakhshi, Hadhrat Mahmood Ishan and Hadhrat Mehram Naqshbandi.

In 1662, during the reign of Aurangzeb Alamgir, Lahore was badly affected by excessive Ravi





Tomb of Data Ganj Buksh

that a marble slab was fixed in the courtyard to denote the *mihrab* of the earlier period.

It had continued to undergo changes till the plan of Data Darbar Complex was put into operation around 1986. The Tomb and mosque of Hadhrat Data Gunj Bakhsh are in the charge of the Punjab Aqaf Department, which had been looking after it till an elaborate scheme was prepared. The plan envisaged the building of a huge complex by adding adjoining areas through acquisition of houses, shops etc., wherein a huge and grand mosque has now come up disregarding any continuity of the old, and relatively smaller, building.

subcontinent on freedom in 1947. Just near to it, behind the Sonehri Mosque, is said to have been a waterpond and a *Baoli*, stepped well, of the Suri period. The Sikh shrine established here during their reign in Punjab, also came to be known as *Baoli Gurdwara*. The latter, though, is no more to be found here.

On the eastern extent of Kucha Chabak Swaran lies a grave known by the name of Ganj Shaheedan - literally treasured place of those myrtered. The myth goes that during the early contacts with Islam many Muslims were myrtered here and accordingly buried at this spot. Although there are some living mosques in this area yet they are not so old as the Chinianwali Mosque which is believed to have been constructed around 1078.

A little farther from Ganj Shaheedan is the Mohallah or Quarters of Chehl Bibian - Forty Ladies. It is said that a pious gentleman by the name of Syed Ahmad Tirmizi settled in Lahore. He had five very pious daughters. After his death around 1206, the ladies moved out of the walled city due to unfavourable conditions and settled in what is now known as *Mohallah Bibian Saheb*. There are also mosques in these old quarters but most of them do not seem to relate to an old part of history. Within this Mohallah the Mosque of Mulla Majid is said to go back to 1830 while another mosque, outside these quarters is a three-domed masjid which is said to have been built around 1850.

Inside the walled city, towards south of the Lahore Fort, is situated a Mohallah - Quarters - known after Hadhrat Said Mitha whose real name was Moeen-ud-Din. He died in about 1263. His Mazar still lies here. There surely were mosques in the area. Even now some mosques could be found by the winding narrow lanes but no trace as to their origin is clearly interpretable.

In Kashmiri Bazar of the old Lahore there is a grave said to be that of Pir Balkhi. Some historians tell that he had migrated to Lahore after the assaults of Changez Khan. After his death he was laid in his



flood which, among others, damaged the Hajveri quarters of Hadhrat Syed Abdul Hasan Ali bin Usman Hajveri. The Emperor built an embankment which not only had been a major reason in saving Lahore ever after but also caused the river to change away its course further north.

The Emperor Alamgir gave Lahore a unique architectural jewel in 1673 when he built a grand Mosque immediately west of the Fort. The Emperor himself is recorded to have offered his *Juma* prayers in the newly built mosque which came to be known as *Badshahi Masjid*.

During the reign of Farrukh Seyer (1713-1719) Nawab Saifuddaula Abdul Samad Dalair Jang was appointed to neutralize Sikh insurgencies. He founded the residential quarters named Begumpura, some four kilometres east of the city of Lahore. He and his successors are also said to have built a number of mosques in the area.

While the Sikhs during their reign over Punjab, from 1799 to 1849, damaged and destroyed most of the Muslim buildings, there had been no exception towards mosques. In fact these were used for the purposes entirely incongruent with the prayer-places. The most important ones are on record to have been used as stables or arsenal depots.

MOSQUES OF ANCIENT QUARTERS

There were mosques scattered in the city and its suburbs. All the quarters had their own mosques. Amongst the earliest ones, apart from Data Ganj Bakhsh Mosque, seems to be the one attached to the tomb of Khwaja Ayaz, situated in the vicinity of Rang Mahal. Ayaz, the trusted lieutenant of Sultan Mahmood of Ghazna, was sent to Lahore in 1036 as Guardian of Amir Mujaddid bin Sultan Masood when he was appointed governor of this province. Although no such remains are found on ground to corroborate with written history yet Abdullah Chughtai mentions of the presence of a mosque appearing from under the Hindu shops fallen after the partition of the

HISTORIC MOSQUES

Niwin Masjid

Lahore has seen many turmoils of history before the advent of the Mughal era. This, therefore, is the basic reason of the city's having been denuded of the old buildings and structures at a mass scale. Amongst the two Niwin (low-level) Mosques, the one situated inside Yakki (zaki) Darwaza, and said to be that of Lodhi period has completely been erased from the face of the earth to give way to a modern structure of a mosque of late 20th century. The



Niwin Masjid, Chowk Mati

hujra for eternal rest. However, when during the times of Mir Mannoo, Mueen ul Mulk, Nawab Bhikari Khan caused to build *Sonehri Masjid* - the Golden Mosque - the bazaar was re-aligned, which affected the mazar of Pir Balki. In the vicinity of the Mazar there is a Mosque Sufi Wali, which seems to have been built on the foundations of some older mosque.

On the western flanks of Garhi Shahu there is a mazar of Shah Abu Turab alias Shah Gada Lahori, where is also situated a baked-clay brick mosque having a dome. It is generally believed that Hadhrat Shah Gada accompanied Emperor Humayan when he regained his Indian empire in 1555. He is said to have died here around 1583 during the reign of Akbar the Great. The mosque along with innumerable other buildings of Lahore got destroyed during the Sikh rule in Punjab.

With the conquest of Lahore by Ghaznavides had come a number of Muslim saints and preachers. It were they who set up here a number of *madrassas* and *Khanqahs*. Invariably with each of these institutions, mosques were attached. In addition to Hadhrat Data Ganj Bakhsh, Zanjani saints also made Lahore their place of stay. One such saint, Syed Yaqub Zanjani alias Sadr Shah Zanjani came with Syed Hussain Zanjani in the twelfth century. The mazar of former lies behind the Lady Aitchison Hospital, while to its west lies a mosque which though not in original shape reminds one of its past glory with its association.

The Mazar of Shahanshah Hussain Zanjani is located in Khui Chah Miran area of the Misri Shah. The saint caused to build a mosque here, which though still stands, is not in its original form.



mosque has sufficiently been described by Abdullah Chughtai in his publication of 1976. Located as it was inside Yakki Gate opposite the Police Hospital near Haveli Mulla Ghaus Mohammad, its *Aiwan* or prayer chamber is said to have been of considerable dimensions while it had a smaller courtyard. He had worked out its being of pre-Mughal period on the basis of the smaller domes and the arches. Syed Mohammad Latif also mentions another mosque by the name of Sheranwali, belonging to lions, but it had long disappeared to be seen. However, he mentions that these mosques stood out because of their solid but battered walls, a sure feature of Pathan period.

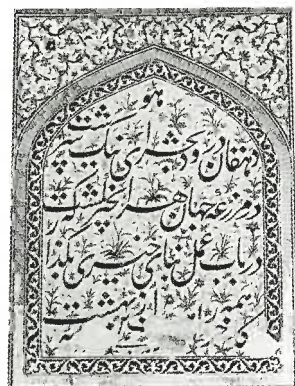
The other Niwin Masjid which still exists, lies between Shah Alami and Lohari Gates, on the western side of the bazaar in Kucha Dogran - near Chowk Mati. The mosque is known such as it is a little over 6m below the present ground level. About twenty-six-stepped stair takes one down to the ground level of the mosque. It has an open courtyard on the western side of which lies the mosque prayer chamber. The mosque has a three-low-domed structure with as many openings on its face.

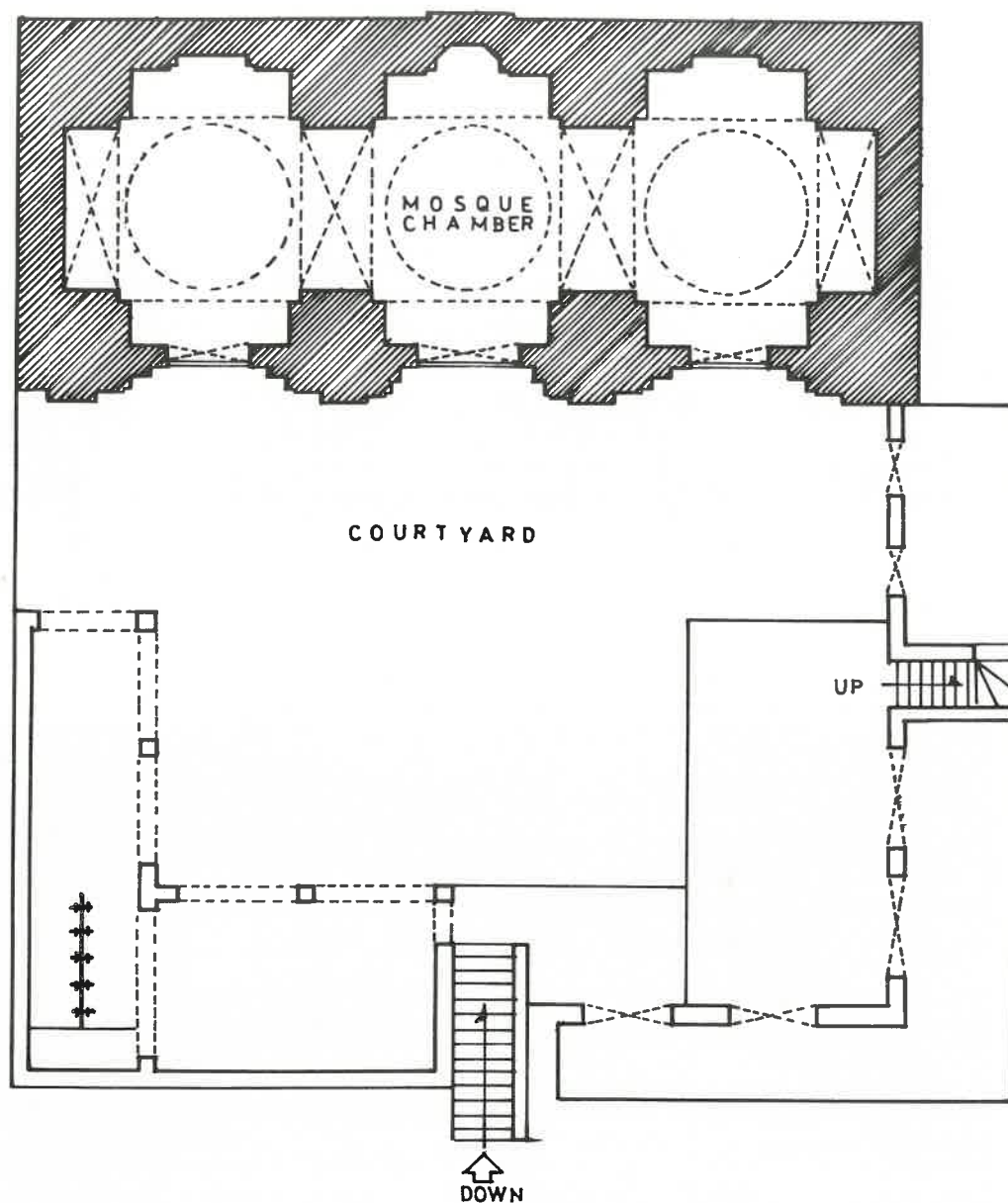
The facade of the mosque does not seem to present its original historic look. This could easily be deduced from the architectural style.

Historians have mentioned its construction by Amir Zulfekar Khan, a subordinate of Haibat Khan who was the Governor of Lahore during the Lodhi period.

Mihrab Wali Masjid

Originally a little outside the inhabited area of Garhi Shahu, there lies a mosque which is carried over considerably high plinth. A number of steps lead to the floor of the building whose *mihrab* (niche) is little away from the Qibla-wall. This fact, being unusual, has given it the name of the niched mosque or the *Mihrab Wali Masjid*. The building seems to have originally served as Eid-Gah- space to offer Eid prayers.





GROUND PLAN
OF
NIWIN MASJID, CHOWK MATI LAHORE

dimensions, having *hujras* (cells) and a large courtyard. It is said to have been built by one Mufti Kamaluddin. It served as Madrassa where the Mufti and his next six generations had been imparting *Dars* - religious teaching. Kanhaya Lal further tells that the *mohallah* or the city-quarter underwent hard times towards the end of eighteenth century when its cells fell one by one and only the mosque building remained somewhat intact. The quarters were rehabilitated during the times of Mahraja Ranjeet Singh but, somehow, a local Muslim, Dilawar Khan, built his *Haveli* and turned the mosque much smaller permanently.

Masjid Hadi Rahnuma Shams

Noor Ahmad Chishty in his '*Tahqiqat-e-Chishty*' mentions of a mosque in the vicinity of St. Anthony Cathedral. It used to be near the Mazar of Pir Hadi Rahnuma Shams who is said to belong to the lineage of the famous saint Shah Shmas Tabrez who lies buried in Multan. According to a tradition the Mughal Emperor Akbar the Great came to the Mazar to pay homage to the great religious personage.

Khojianwali Masjid

Chishty also mentions of a mosque in the same area, which, he says was built by Kalaan Khan an Amir of Akbar's. Like many other mosque structures it was also not present during the period of research of Noor Mmhammad Chishty.

Masjid Chuhr Abdul Jalil

Near the tomb of the famous saint, Hazrat Musa Ahangar (d.1519) on the McLeod Road there is a small mosque which traditionally was built by Sheikh Chuhr Bandagi Abdul Jalil (d.1505). There are still graves and an entrance which was rebuilt by one of the descendents of Sheikh Ghulam Mohy-uddin Qureshi around 1847 under the patronage of Sardar Kharak Singh Sindhan Wali. The stone inscription reads:





Mehrab Wali Masjid

The *Mihrab* of the mosque is decorated with Gutch work, above to which stands the complete dome. The walls were thickly plastered and painted. Additionally the *mihirabs* and arches are known to have been decorated in arabesque, *Kalima Sharif* in *tughra* style and geometrical patterns. On the upper outer side of the wall runs a continuous floral pattern which in architectural decoration stands in place of the Mughal style *madakhil*.

Masjid Muftian

In Mohallah Kotli Muftian lies a mosque which though does not seem so old yet must have been a landmark when originally built. According to Kanhaya Lal, the building of mosque fell down and was rebuilt in 1883. Originally built during the reign of Sultan Bahlol Lodhi it was of considerable

مکان خانفاه قطب عالم جو از تعمیر نو زینت پذیرفت
بتاریخ بنائش هاتف غیب بنا از غلام محی دین گفت

The date arrived at from the verses is A.H. 1264, which corresponds to 1847.

Suri Period Masjid at Shahdara

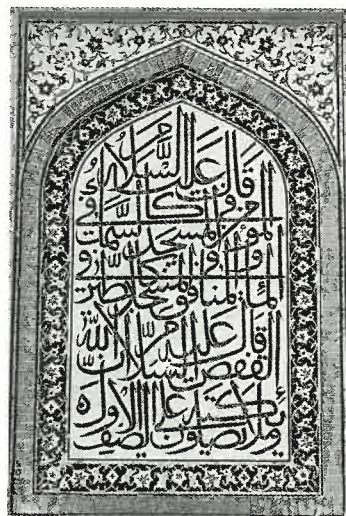
A small but graceful mosque lies in the western side of the Akbari Serai which serves as access to the Jahangir's Mausoleum. The mosque though generally attributed to Emperor Akbar's reign does seem to be of earlier period, on the basis of its architectural style, especially the red sand stone arches are certainly nearer to the Suri arrangement.

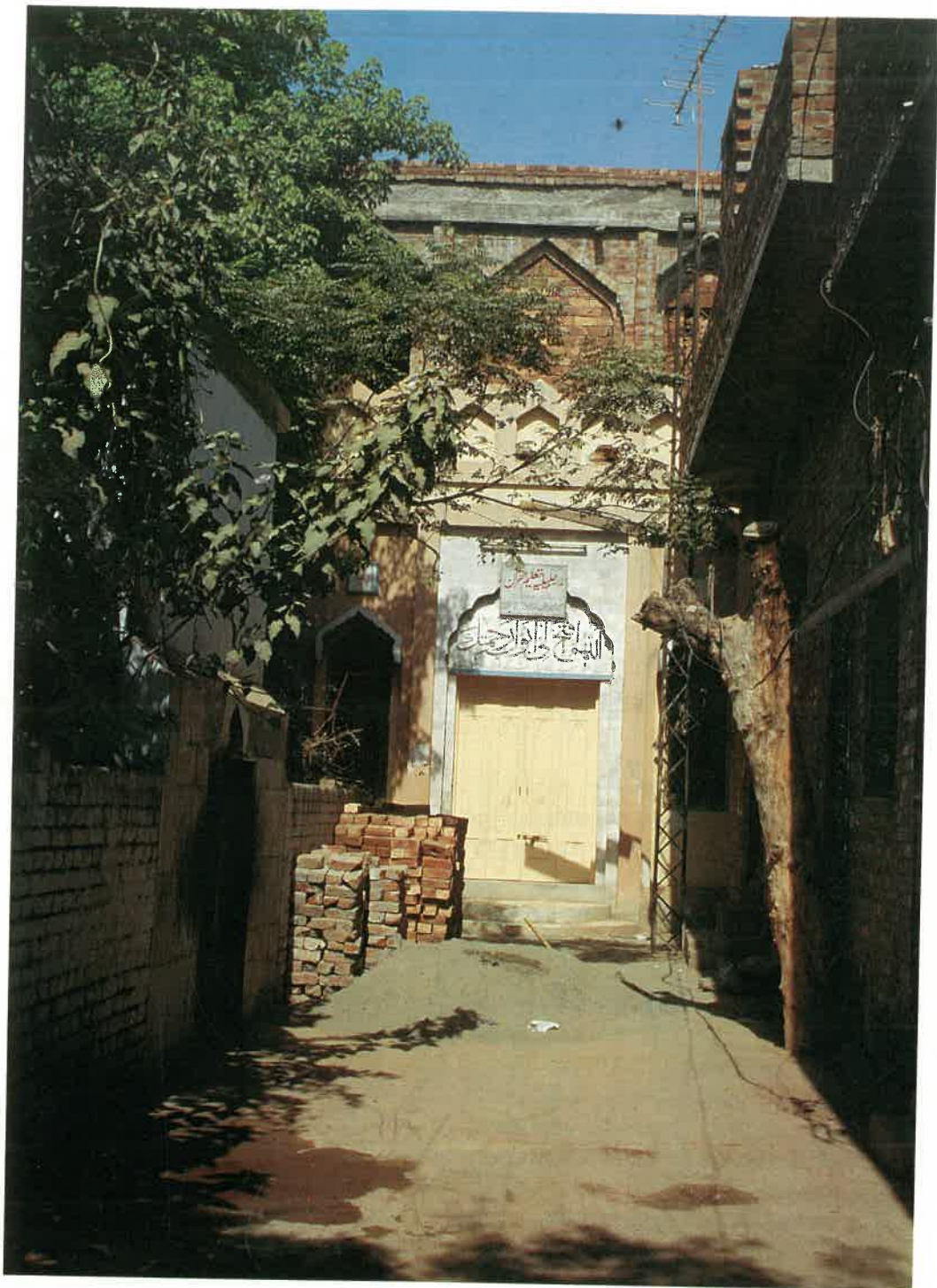
The caravan-serai in any case seems to have been present since much earlier period. Moreover, around here passed the much celebrated Grand Trunk Road of Sher Shah Suri. As was usual with such establishments, mosques were also constructed for fulfilling of the mandatory obligations of the Muslims.

In the absence of any epigraphical evidence it is hard to date the mosque precisely. The architectural style of this mosque looks to follow the one at Masjid-e-Qala Kuhna at Delhi, which was built by Sher Shah Suri (1540-1545). However, if we follow the *Tarikh-e-Daudi*, it points to the fact that it might have been built during the period of Islam Shah Suri (1545-1553) when he remained in Lahore, against Azam Humayun Niazi in 1547.

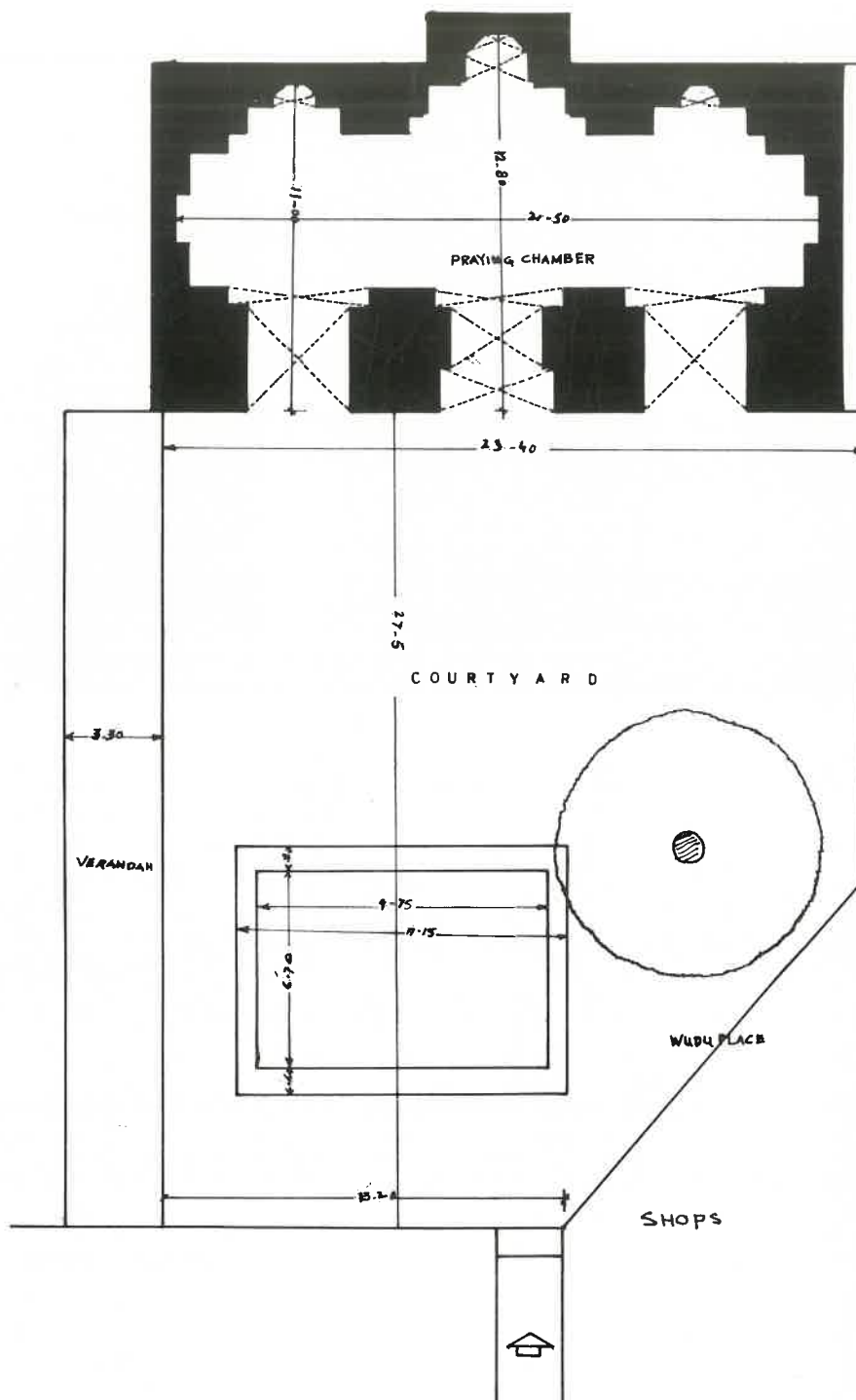
The mosque, with three-arched openings, stands taller than any other mosque except the Badshahi Masjid of Alamgir. Its red sand-stone facade has been beautifully decorated with white marble inlay work. Its high and arched fronton adds particularly to its elegance.

Each of the three openings carries a dome, stylistically following the Central Asian tradition - again suggesting the origin of the building to the Pathan period. The central dome stands out prominently and is the tallest in addition to being





Masjid Chuhr bandgi Abdul Jalil



GROUND PLAN
OF
NILA GUMBAD MOSQUE

larger than the flanking domes. It, therefore, very well matches the height of the building and thus adds grace to the overall impact.

Masjid Nila Gumbad

Amongst the early Mughal period buildings in Lahore Nila Gumbad, or the blue dome, stands out prominently. It is a tomb where the saint, Syed Abdul Razzaq lies buried. According to Syed Mohammad Latif, he had migrated from Ghazna to Lahore during the reign of the Suri dynasty. His followers built a mausoleum over his grave, and also added a mosque to the complex. The mausoleum has a lofty and spacious dome surmounted by a cupola of blue *Kashi* work hence called *Nila Gumbad*.

Situated on the southern flanks of Anarkali, near the Ewing hall, the mosque is of considerable dimensions, and has an equally large courtyard with a big water tank for *wudhu*, ablution.



Masjid Nila Gumbad

MOSQUES IN AKBAR'S PERIOD

After about two hundred years it was during the reign of Akbar that the area, and with it Lahore, saw a marvellous span of peace and tranquility. Many religious movements took root and building activity enhanced like never before. Most of the towns got their ample share of mosques constructed during this period. The Emperor Akbar himself founded the religion by the name of *Din-e-Elahi*. He also made an impeccably major change by transferring his seat of Government from Delhi to Fateh Pur Sikri which he himself founded.

The records show that Lahore also remained another hub of major building activity, under the rule of Jalalud Din Mohammad Akbar. The city wall and the gates of Lahore are all attributed to the same period. He also caused the Lahore Fort to have been built in burnt clay bricks for the first time. Although there is no direct reference to the building of mosque here in this period yet it is obvious that a number of such religious institutions must also have come up during this period.

It must be particularly noted that the Shahenshah himself stayed at Lahore from 1593 to 1596. It was also during this period that Lahore was made the *Darus Saltanat* or the seat of the *Saltanat* or governance. Most of the building activities must have got accelerated momentum during this particular period.

Oonchi Masjid

The most outstanding, and by far having epigraphical evidence, is the *Oonchi Masjid* located inside Bhati Gate. The mosque lies in the Lakarr Hara Bazaar now with great activity of the sorts. It rests over a raised plinth hence *Oonchi* - in Urdu or





Masjid Nila Gumbad, Interior view

The mosque was used as artillery quarters in the Sikh period. During their control, the British had used it as a Mess. When it was restored to the Muslims in 1856, it underwent considerable repairs. From the construction it may also be inferred that it must have also been extensively repaired during the period of Shahjahan, as the typical arches of the mosque suggest.

It also served as Madrassa for imparting Islamic knowledge during the days of the saint, and ever after whenever it was with the Muslim Community.

Masjid Naqiban

A little toward south of the Mosque Chuhr Jalil there is a small but elegant mosque inside the *Kucha's* populated area. Its *Aiwan* is about 23x9m. The arches of its three openings are based on four centres.

It has three domes, the central being larger and higher than those flanking it on the sides.

The historians, Syed Mohammad Latif and Kanhaya Lal say that the Mosque was located in Thathi Mehtaran, and was founded by Sheikh Mohammad Wasil who had come from Saharanpur to Lahore during the reign of Bahadur Shah. His successors acted as *Naqeeb* for the Lahore Governor, which fact gave it the name of *Naqeeban*.



Masjid Naqeeban

Uchi in Punjabi. Its construction is attributed to a waterman *Saqqa* - of the period.

Roi Bahadur Kanhaya Lal, however, writes about it that its later construction seems to have been done during the reign of Alamgir (1658-1707) and draws a blank conclusion as to who founded it.

One climbs the stairs to reach the courtyard of the mosque, where to the left of the entrance lies the ablution tank. The main courtyard extends to the west on which side lies the *Aiwan* or the prayer chambers.

The *Aiwan* has three arched-openings. The building is raised with clay-baked brick and look very pleasing to the eye, though representing hardly anything of the original periods. The four-centred arches like the outer ones are found in the *Aiwan* as well. There are three squat-type domes at the inner side while the roof hardly bears any such thing at the outside.

All the niches of the western wall carry inscriptions, two of which bear Quranic verses while the third one mentions the name of Abul Fateh Jalal ud Din Mohammad Akbar Badshah Ghazi.

There is no epigraphical evidence to give it an exact date. However, from the inscription as mentioned, it should go back to the early period of Alamgir during which span his coins also bear his *Kuniyat* as Abul Fateh, which during the later period is mentioned as Abul Muzaffar.

Although there are neither any remains nor a mention for sure about Akbar's having been built any mosque in Lahore Fort yet the historian Mulla Abdul Qadir Badayuni in his *Muntakhabat-ul-Tawarikh* mentions though in different context, of a Sufa or the platform mosque having been built here, where the Emperor wanted to court those asking their prayers.

The author of *Ma'asir Al Umra* mentions of a mosque built by Raja Bhagwan Das, the brother of Emperor Akbar's consort, Maryam Zamani. The placement of such a mosque on the ground now is a hard task even for a wild imagination.

Sheikh, Mulla Abdul Qadir Badayuni writes in his *Muntakhabatul-Tawarikh* that he was a disciple of Mian Daud Qudsullah and had a large religious establishment at this place, with which was attached a mosque. Sheikh Abu Ishaq died in 1577 and was buried here. A mausoleum and an attached mosque were built.

The length of *Aiwan* of the mosque on the outer side measures about 20m on the west and its width on the inner side comes to over 4m while the niches further add about 3m. The well-floored courtyard is over 15m in length. On the northern side runs a verandah which in a way is part of the *Aiwan*.

The facade of the mosque building speaks of its origin in the period of Emperor Akbar. The central arch opening is higher and larger as compared to the ones flanking it. The brick-built front is divided into niches and *dillas*.

The inner portion of the main *Aiwan* does not seem to match with its facade in age. There is no dome which seems a must for such buildings. This portion might have been pulled down, or fallen down, and rebuilt at some later date. The decorative niches provided inside also differ in style from those at the facade. The northern opening of the *Aiwan* is connected to the verandah running on this side. The ablution tank is provided at the south-eastern corner of the courtyard.

Hammam Wali Masjid

Entering the Lohari Gate as one goes towards Sootar Mandi, one finds an old mosque adjacent to the Haveli Nawab Sheikh Imamuddin. This mosque is locally known as *Masjid Kuhna* of the Hammam i.e. the old mosque of the *Hammam*, after the fact of the presence of a *Hammam* lying nearby.

Tarikh-e-Kanhaya Lal says that the building of this mosque is attributed to the period of Emperor Akbar. It was not in good state of repair as he says that the remains of the brick walls suggest of their being of considerable size, the vaulted roof, though,



The face of the main arch carries the Quranic verses, *Ayat ul Kursi*. The courtyard is built in clay-baked bricks, where also is situated the ablution tank. In the south eastern corner of the tank lies a well.

On the basis of its construction, and on the basis of other historical happenings, Mohammad Abdullah Chughtai does not tend to agree with its dating at such a late period. According to his theory it was built by Bayazid Bayat, who was an Amir in the court of Humayun and the mosque was built some time in 1600 during the reign of Akbar.

Masjid Sheikh Abu Ishaq

While going from Shahrah-e-Quaid-e-Azam to Qartaba Chowk through the Temple Road, past the Mozang Police Station, there is kucha Sheikh Abu Ishaq. A little inside the same lies the tomb and the Mosque of Sheikh Abu Ishaq Mozang. About the



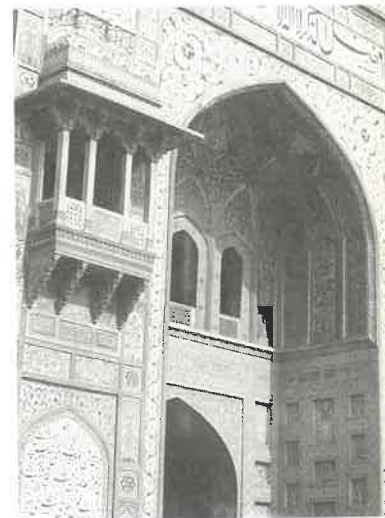
Masjid Sheikh Abu Ishaq

MOSQUES OF JAHANGIR'S ERA

It is known from records that innumerable buildings of early or medieval period - and mosques were no exception - have disappeared from the face of the earth. Similarly a mosque mentioned by William Finch, who visited Lahore in 1611 which is the seventh regnal year of Jahangir, in the vicinity of Shakar Ganj's Tomb is nowhere to be found now. The historians of Lahore have concluded that Finch erroneously mentioned Shakar Ganj, which in fact should have been the Mosque of Sheikh Farid on the Tibba Farid, recognizable even today situated in the vicinity of Hadhrat Data Ganj's Mazar. Syed Latif clearly gives that Sheikh Farid Bukhari remained a governor of Punjab. he was an influential personage who played an important role in favour of Sultan Khusrau and Jahangir. He established a Mohallah after his name in Lahore. He also caused to set up a market and *serai* with which was also attached a mosque, although it is nowhere to be found now.

Masjid Kharasian

A mosque known as Masjid Sadr Jahan is situated inside Bhati Gate, near chowk Jhanda. Although the exact location of the original mosque is not known yet a mosque, *Masjid Kharasian*, which bears the original inscription might have come up later at the same old spot. The present edifice is reached from north western side by climbing flight of stairs. A stone plaque in the stairs bears Persian verses in *Nasta'liq* script and tells that the mosque was constructed by Syed Sadr Jahan in A.H. 1015 corresponding to 1606. It was inscribed by *Katib* Abdullah Al Hussaini and mentions its purpose as to propagate Islam and Muslim culture. The last line of the inscription bears the date which is the second regnal year of Emperor Jahangir who then was in Lahore.





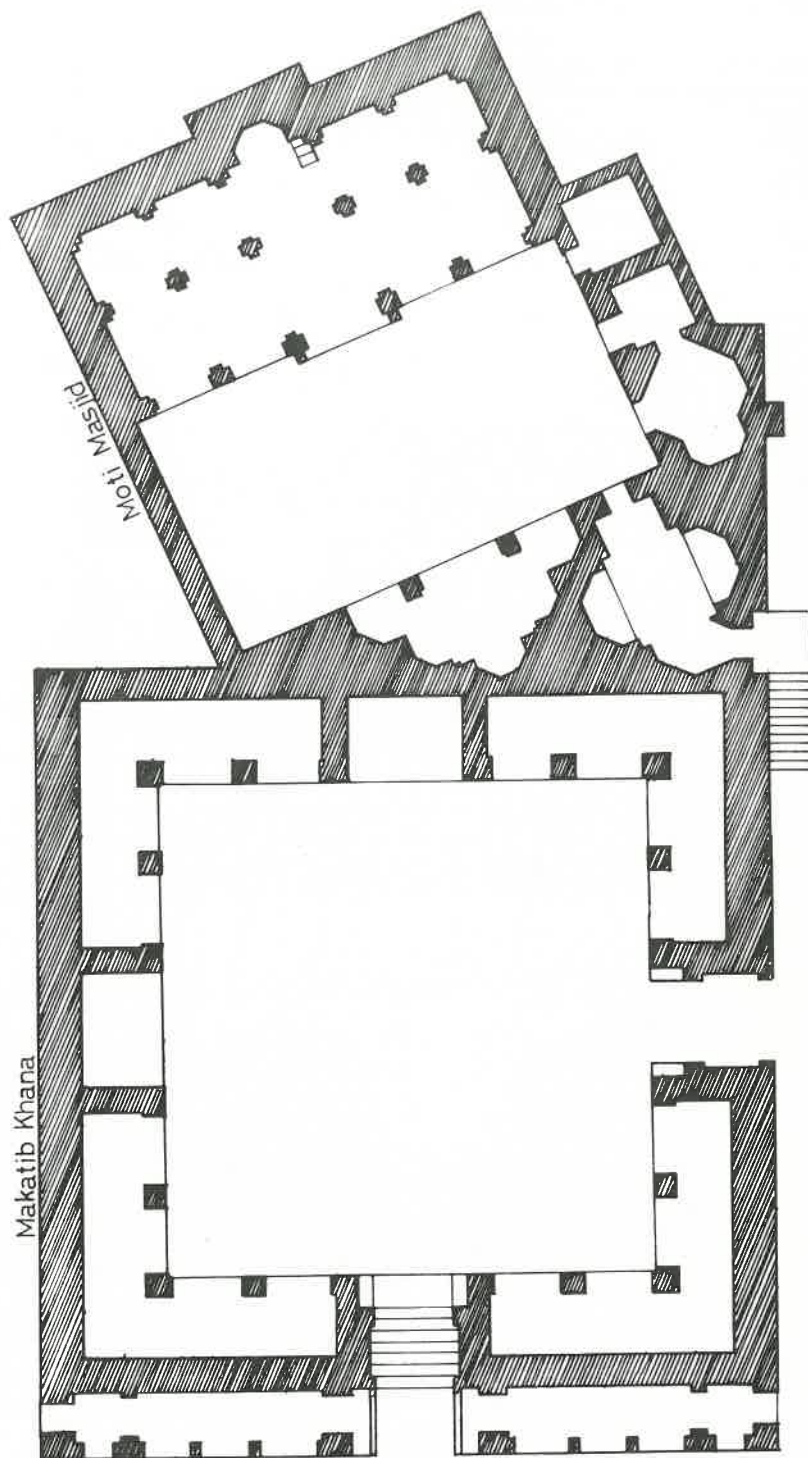
Hammam Wali Masjid

was quite strong even at that time. The brick-building was provided with thick plaster, though fallen at a number of places.

It is a three doorway structure which looks dwarf when compared to other mosques of Mughal period. It is evident that not only it has been repaired a number of times but its floors were also relaid accordingly. As the outer bazaar received additional laying of floor during different periods hence rising of the ground level.

The prayer chamber, *Aiwan* of the mosque is about 14m in length and a little less than 8m in breadth. The courtyard measures around 15mx11m. All the three domes stand on low neck, which meet the dome in the shape of arc.

In spite of having received unmatching interventions during the long period of its life, the mosque structure presents a good example of a sound burnt-brick building.



GROUND PLAN
OF
MOTI MASJID WITH MAKATIB KHANA
LAHORE FORT

The present mosque is of considerable dimensions, measuring about 18.5m x 6m, and rests over a high plinth. The three-door structure has vaulted roofs. Each of the door carried an ordinary domelet which is not prominent on the outside. The courtyard seems to have been square originally, but lies in an irregular shape presently. This could have been the result of redesigning and reshaping the bazaar and the chowk outside at a later period when probably the mosque structure itself was not in good state of preservation.

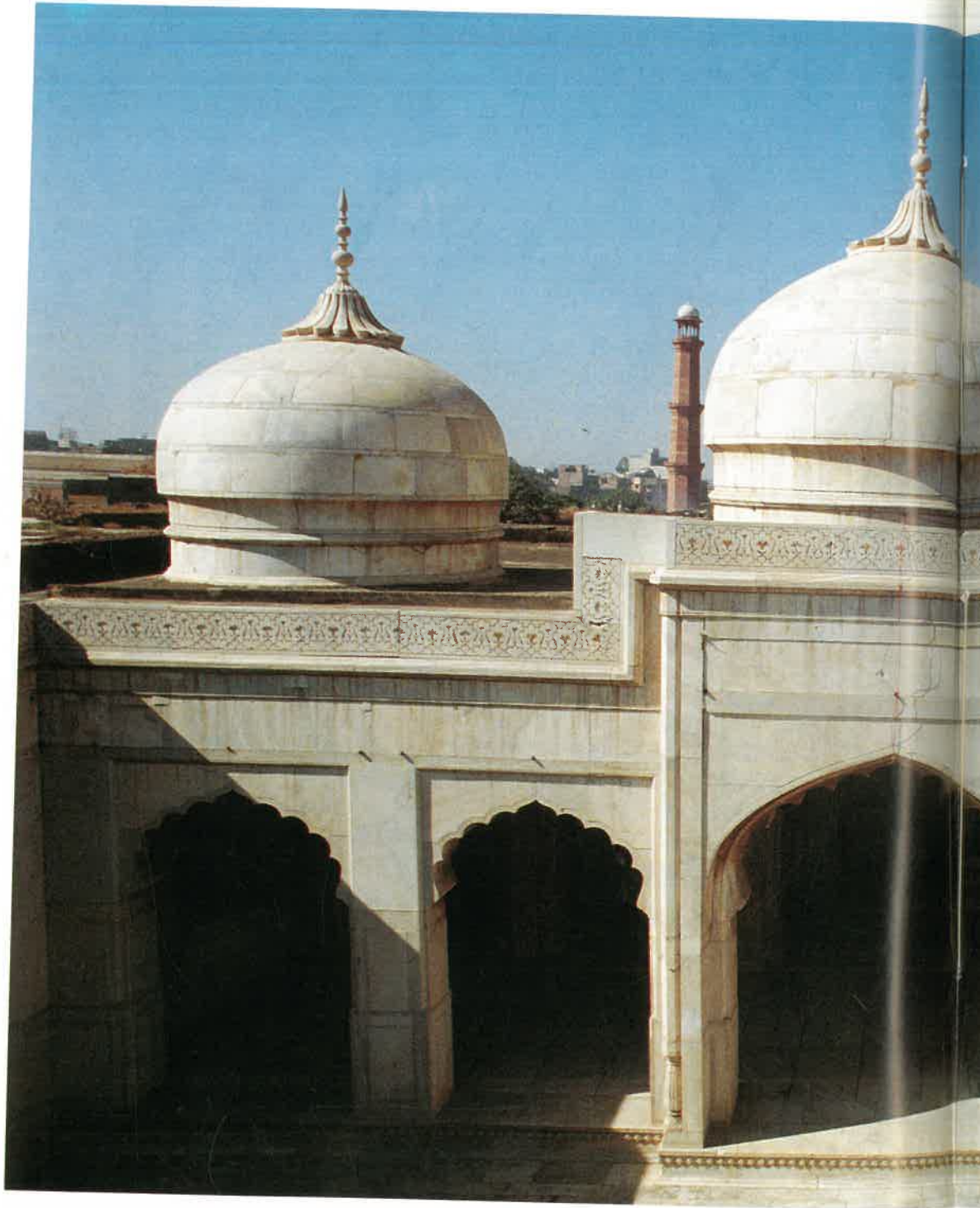
As the mosque was situated in the *Mohallah Kharasian* or those who mill the staple, it has come to be known as *masjid Kharasian*.

Moti Masjid in Lahore Fort

As mentioned elsewhere, Emperor Akbar is said to have built Masjid Sufa in the Lahore Fort. But, except for stray records, no remains or its location in the Fort could be ascertained. However, a beautiful three-domed white marble mosque known as *Moti* or Pearl Mosque lies west of - and adjoined to - the *Makatib Khana-e-Jahangiri* (clerical or registry House of Jahangir). Abdullah Chughtai, however, disagrees with the nomenclature of this later building. Going after the inscription on the Gate of the Building, this is a *Dault Khana*, built under the superintendence of Mamur Khan - in 1618 - by Jahangir. Because of its having integral connection and contemporaneousness with the well-dated building mentioned above, the origin of the mosque itself is attributed to Jahangir's period. The liberal use of white marble though tends many to place it in the reign of Shahjahan, for which we do not find otherwise much supportive material. Henry Cope also mentions of another inscription which should place it in the twelfth regnal year of Emperor Jahangir, that agrees with the inscription at the *Daulat Khana* - also known as *Makatib Khana*. It is, however, unfortunate that this inscription is now nowhere traceable.



Moti Masjid





Interior View of Moti Masjid

There are rooms on the northern and eastern sides of the *Sehn*, though a little higher from the floor. These could well have served as *madrassa* and residence for the Imam.

The mosque is generally known as *Moti* or pearl because of the whiteness due to the exclusive use of chaste white marble, though such a name is conspicuous by its absence from the contemporary records and writings.

Maryam Zamani Masjid

The mosque also known as *Masjid Begum Shahi*, was built at orders of Emperor Jahangir for his mother Maryam Zamani who according to *Aaeen-e-Akbari* was the daughter of Raja Behari Mal and was given in marriage to Emperor Akbar.

Its date of construction is also confirmed as A.H. 1023 from the inscriptional words "*Khush Masjid*", corresponding to 1613 of the Christian Era.

The mosque is located close to the eastern Gate of the Lahore Fort, opposite its eastern wall.

While going into the Fort the mosque is approached through the earlier-mentioned *Daulat Khana*, though the access to the former stands independently outside the *Daulat Khana* enclosure.

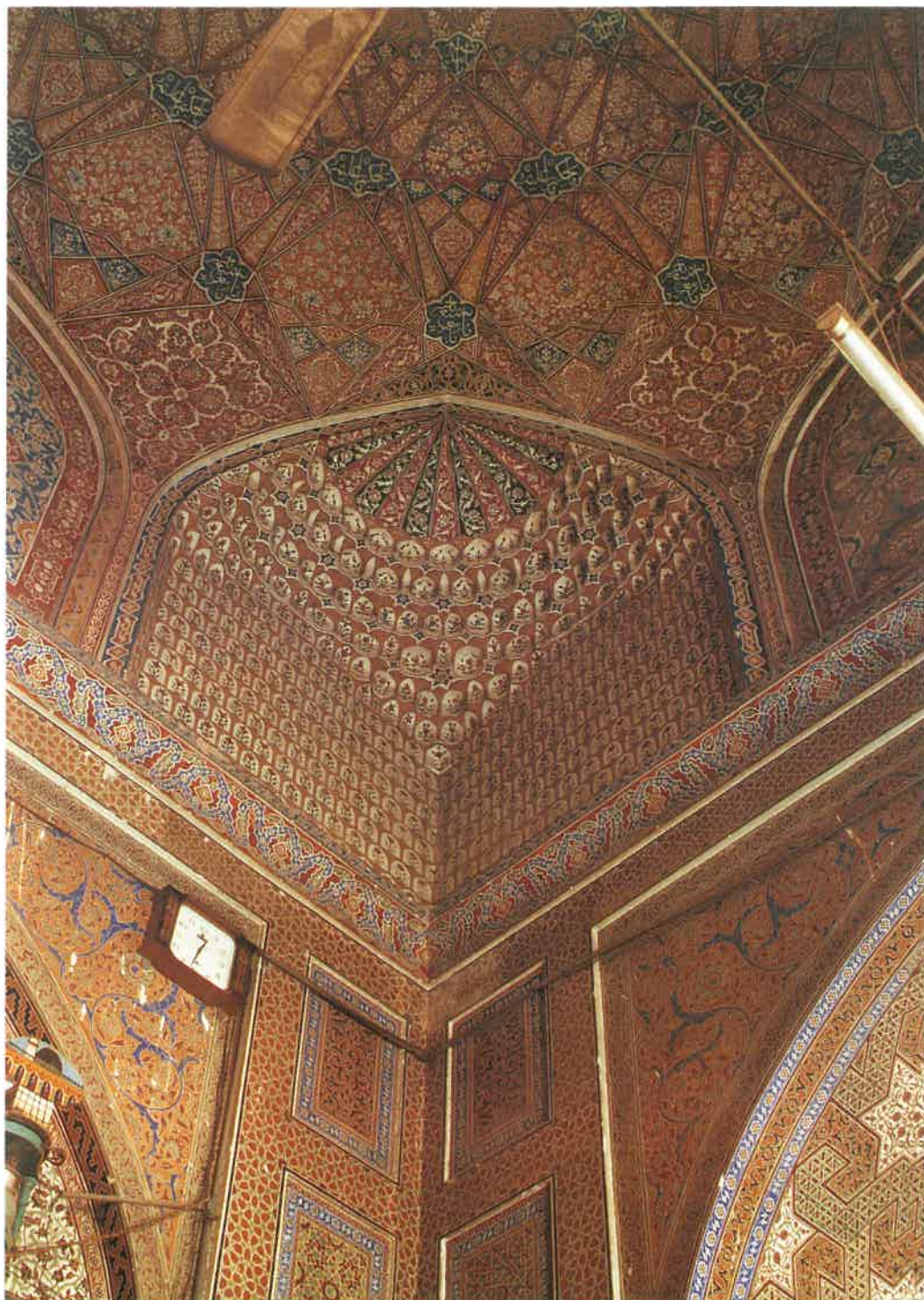
The placement of the mosque, with its relatively small entrance in the not-so-large quadrangle points towards its being exclusively for the use of the royalty.

The plinth of the mosque is raised to about two metres and is scaled from the north eastern corner of the mosque by a flight of steps. The mosque entrance is beyond the small porch. The courtyard is about 17m long and 10m wide. On the western side of the courtyard lies the *Aiwan* or the prayer chamber which is raised by approximately 38cm. Oblong in shape, it measures about 17 by 18 metres.

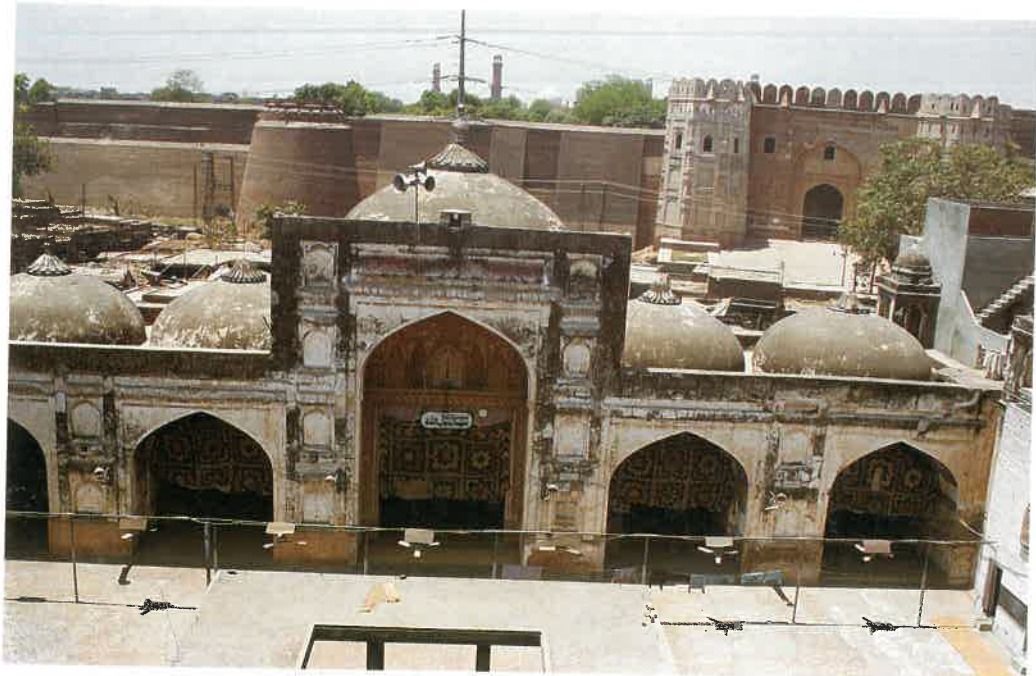
The vaulted building has five arched openings, the central one being larger and higher than the flanking ones. There are three domes at the top, which are placed on well pronounced necks. The platform on which the central dome rests is 5.6m wide and 5.4m long while just over 5cm high. All the domes are designed as double-domes from inside, and have inverted flowers under the pinnacles above.

The whole structure is exclusively in chaste marble as no other building material seems to have been used in its construction. The beautiful inlay work is in *Sang-e-Musa* (black marble) and *Aqiq* (cornelian).

The *Aiwan* of the mosque in its lengthwise direction has been divided into two parts. The portion nearer to the *mihrab* is wider than the other part and hence also carries all the three domes. This is very rare type of division of the building and may suggest that the *mihrab* portion was added later when the main building which also carries the domes - was enlarged. From such a building plan some scholars tend to suggest that while adding this portion Emperor Shahjahan might have turned the whole building into a marble structure as the arches betray their origin to his period.



Maryam Zamani Masjid, a closer view in the interior.

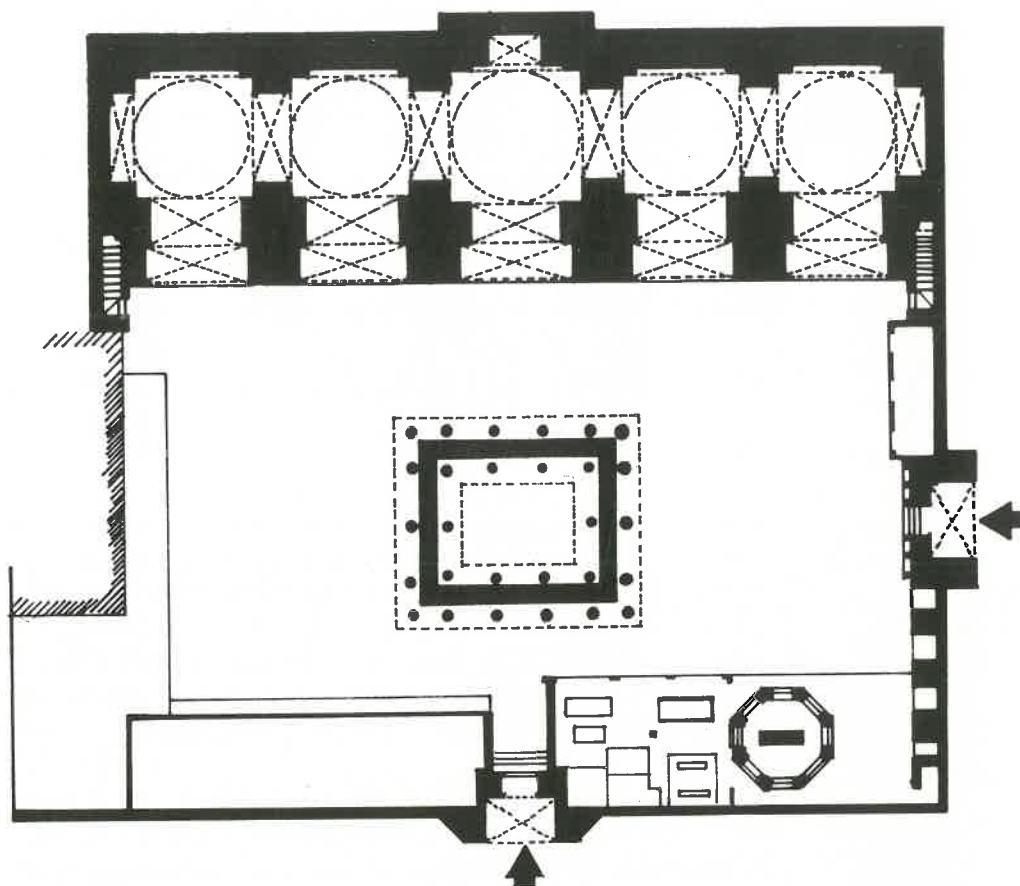


Maryam Zamani Masjid

The mosque has had so great an influence that the Fort's eastern Gate, originally built by Emperor Akbar has come to be known as Masti Gate, a corruption of the word *Masiti* which locally stands for Mosque.

Its three massive domes, the central one being larger, and the heavy arches are typical representation of the Pathan architectural style. On the other side, its gateways, the balconies and the flanking rooms go more after the Mughal style. It, therefore, can be said that it portrays an amalgamation of Pathan and Mughal architecture thus hinting at the transitional period. The vaulted building with decoration seems to be a forerunner of Masjid Wazir Khan.

Built in bare brick using lime as mortar, the building carries five double-domes, the central one being supported by a 2.75m high neck. All the four corners of the building have *square burj* surmounted by cupolas, in place of usual minarets. They rise to



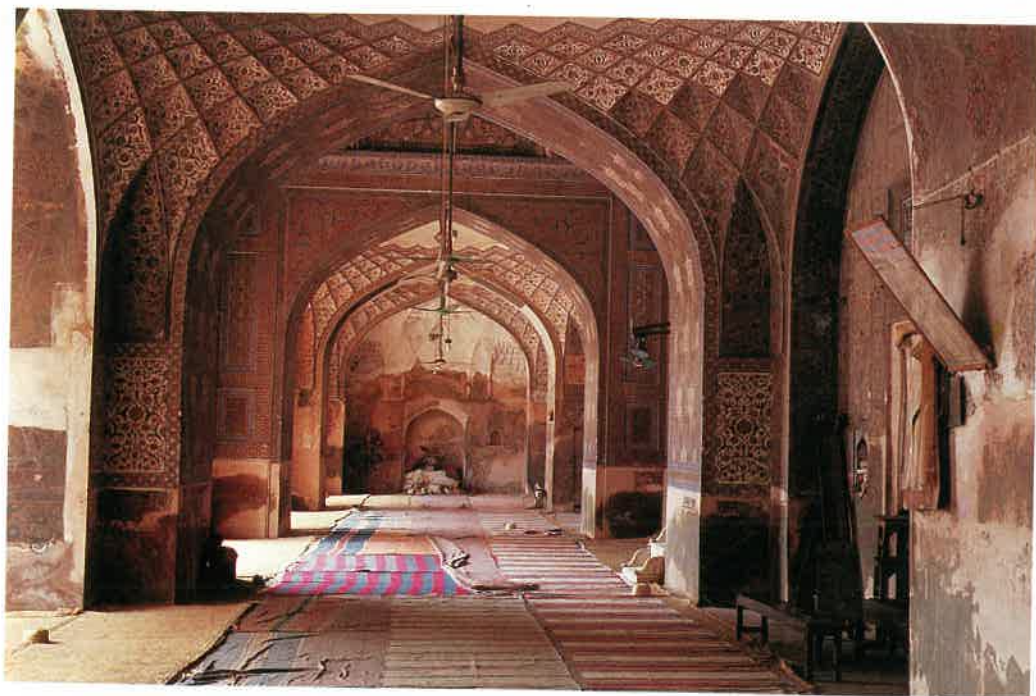
GROUND PLAN
OF
MARYAM ZAMANI MOSQUE

the height of about 4.5m, though lower than the pinnacle of the central dome.

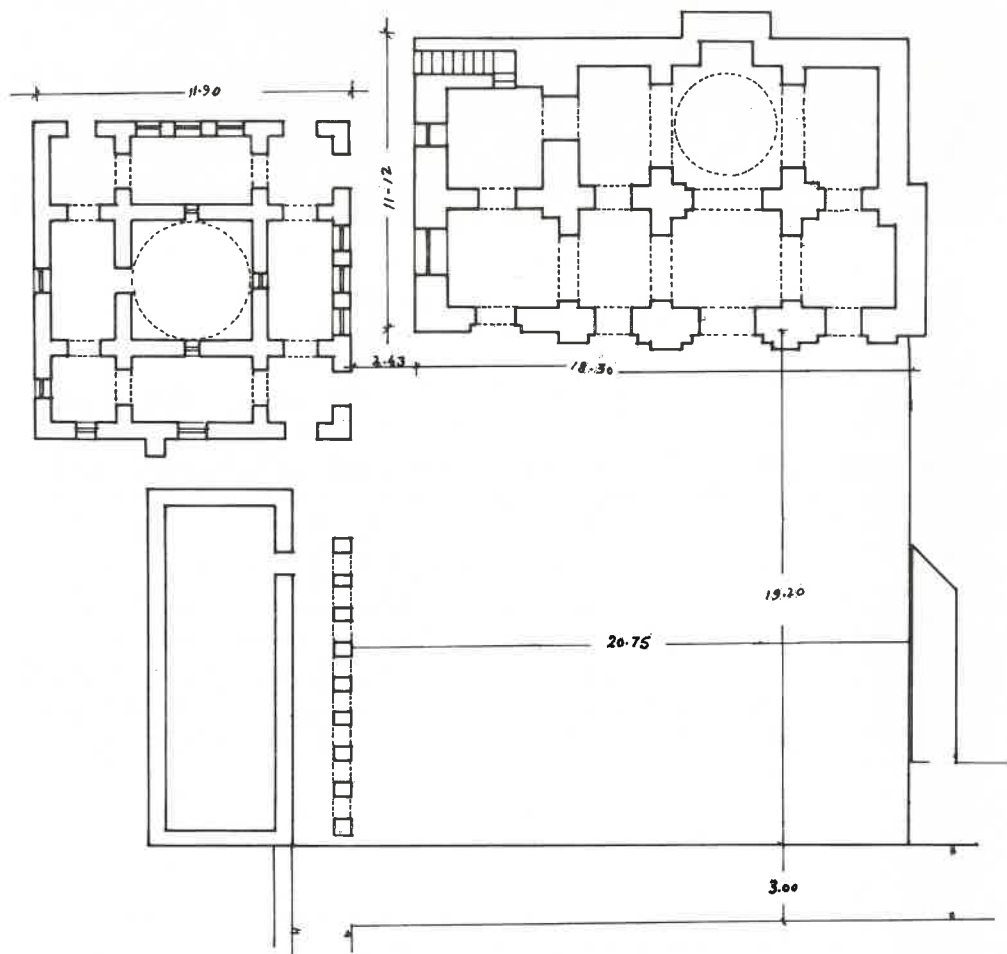
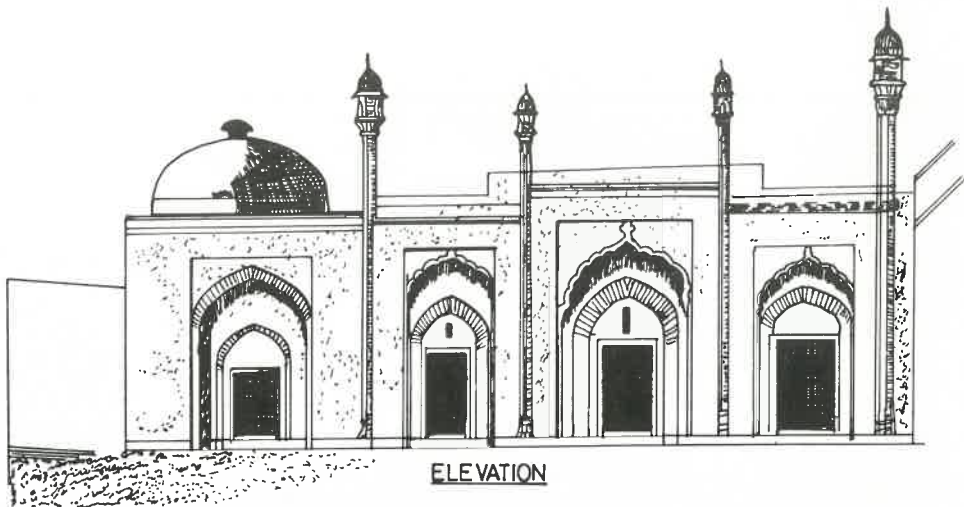
The mosque is a perfect example of a *Jami Masjid*. It is nearly squarish in plan measuring about 42m from north to south and a little over 39m from east to west while rises to a height of 12m.

The courtyard is a little over 39m in length and about 25m in width. The middle of the courtyard is occupied by the ablution tank which is square in shape measuring about 6.5m on each side. Amongst the three entrances of the mosque two have been blocked to provide room accommodation. The third one on the eastern side is still used for access to the mosque and carries the beautiful persian inscription in *nasta'liq* script:-

شاه عالم گیر نور الدین بادشاہ بادیا رب در جہاں روشن چون نور مہرواہ



Interior view of Maryam Zamani Mosque



GROUND PLAN
OF
MOSQUE DARS MIAN WADDA

The main inscription of mosque has been recorded over the northern gate and reads:-

منت ایزد را کہ آخر گشت کا راز ابتدائے
ہم بتوفیق خداو حکم صاحب مسند ثلثے
حضرت مریم زمانی بانی ہذا المکان
کز عنایات الہی ساختہ جائے ہدی
از پی تاریخ ختم ایں بنائے چوبہشت
مکرمی کر دم کہ آخر یا فہم "خوش مسجدے"

The mosque came to be used by Ranjit Singh as a gun-powder factory, which fact refers to its having come to be known as *Barud-Khana Wali Masjid*. The Mosque along with shops and houses attached to it was restored to the Muslims in 1850.

Masjid Mian Wadda

The Khanqah of Mian Wadda is situated a little distance away from Shalamar Gardan. The place has earned fame over the centuries for being a centre of excellence in imparting Islamic education hence known as *Dars Mian Wadda*. The *dargah* in fact is that of Hadhrat Sheikh Ismail from where *Huffaz* - those who learn the Holy Quran by heart - and *Darweshs* have been benefitting since the times of Akbar.

The Hadhrat was born in 1587. He had his education under Makhdum Abdul Karim at Langar Makhdum by the river Chenab. After having attained the higher education he came here and started his teaching mission from an old mosque. Because of his noble cause he came to be known as *Mian Wadda*, Punjabi equivalent of the Great or Elder Hadhrat.

Ghulam Sarwar has mentioned in his "*Khazina-tal Asfia*" that the Mosque was repaired, or rather renovated, during the reign of Shahjahan. The *Aiwans* of the mosque building also clearly suggest of its having different periods of construction and seem to show two different entities combined together. The

MOSQUES IN SHAHJAHAN'S PERIOD

When Emperor Jahangir died at Rajauri in 1627 his dead body was brought to Lahore and buried in the *Bagh-e-Dilkusha* lying east of Akbari Serai, and owned by his most favourite queen Nur Jahan. Prince Saleem then ascended the throne as Emperor Shahjan, who already had to his credit many a landmark of building art like the Shalamar Garden at Kashmir.

The reign of Emperor Shah Jahan by far surpasses in building activity any of the periods of other rulers of the Mughal dynasty. Lahore got good share of this development when the ruler and his grandees caused to be built secular and religious edifices.

Masjid Wazir Khan

While entering the old, walled city of Lahore through the Delhi Gate, one finds a narrow bazaar flanked by an assortment of shops and houses. The bazaar is further narrowed by hand-carts, tongas, bicycles and occasional automobile transporting merchandise, commuting shoppers or residents. The people still walk casually, are seen engrossed in gossip quite oblivious of the surroundings. You experience the honking of all sorts of sound signals and yelling for the way through this mess of men and their machines.

The scene takes you back in time and, even if temporarily, you feel transported into the past of the city. Indeed a few more minutes walk would find you standing face to face with the past typified in the shape of a beautiful edifice, known as Wazir Khan's Masjid, or the Mosque of Wazir Khan, which once



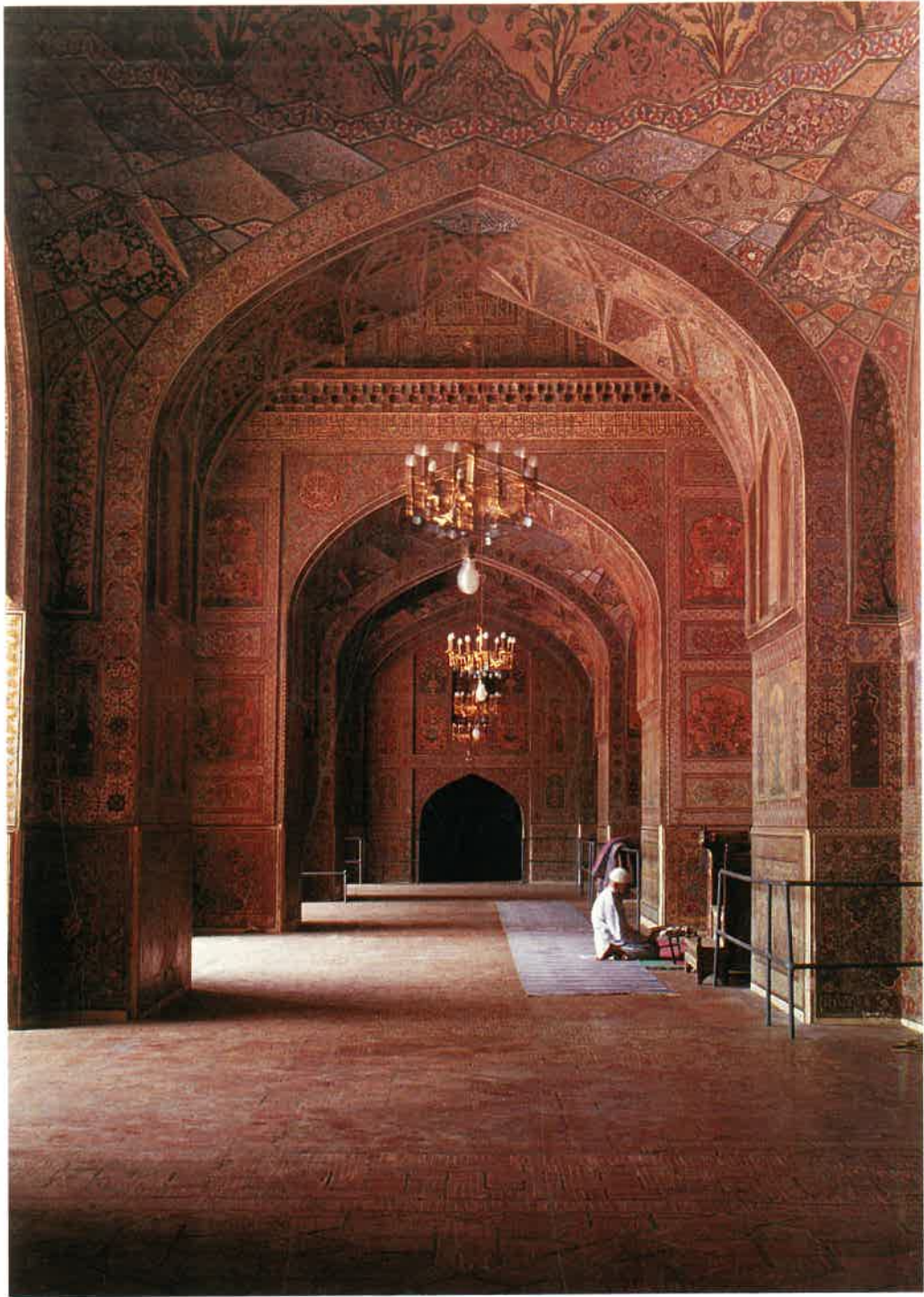


Masjid Wadda Mian Daras

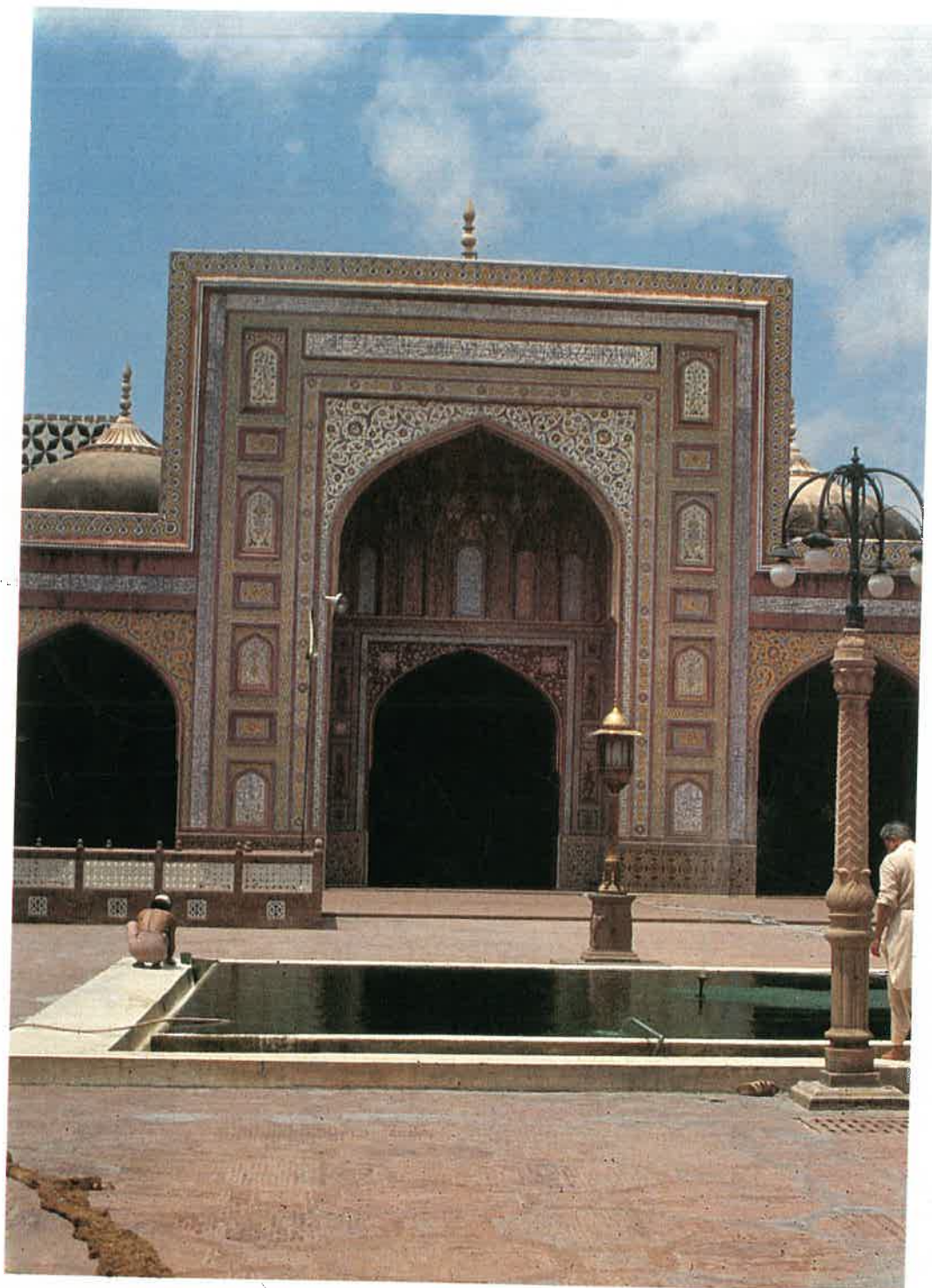
Aiwan of the building on the side of north stands almost out, having three openings and measuring over 13m in length and above 11m in breadth. The whole building is vaulted and seems to be older than the one at its south. The Later portion carries a dome over it. In the opinion of Abdullah Chughtai this part could have been built separately and added to the main mosque to serve as *Aiwan* at some later date.

Kanhaya Lal refers to the quartlet which gives the date of its completion as A.H. 1008 or 1600. The date of his death as given in *Tahqiqat-e-Chisty* is 1684.

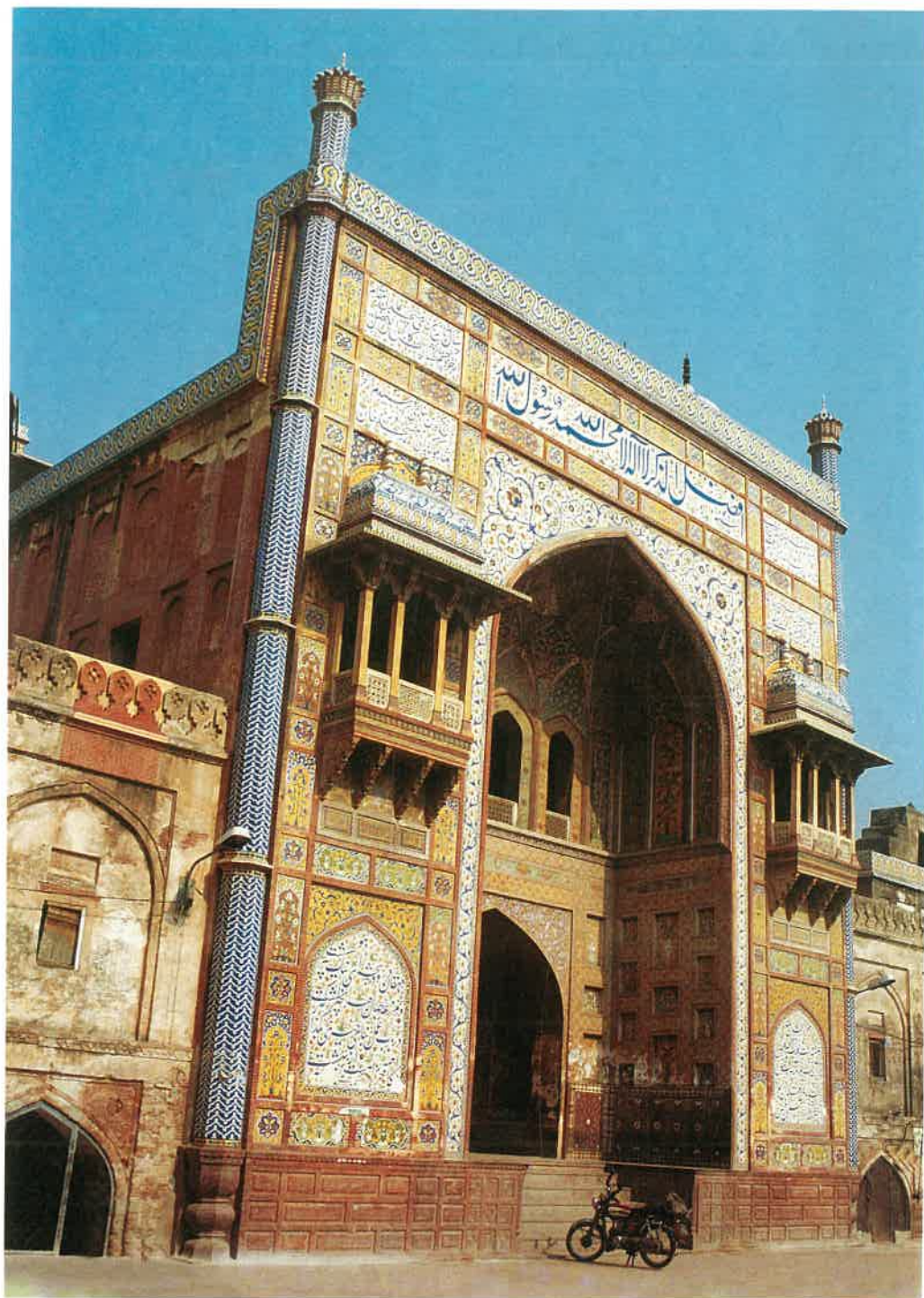
The Historian of Lahore mentions that during the Sikh reign this religious establishment of Muslims was kept in high esteem by the Maharaja Ranjeet Singh. It, however, suffered a lot when Raja Socheet Singh from Jammu had stayed here, and was attacked by the forces of Hira Singh.



Interior View of Majid Wazir Khan



Courtyard of Wazir Khan Mosque



Main Entrance, Masjid Wazir Khan.

was the centre of religious and educational activities of the thriving city.

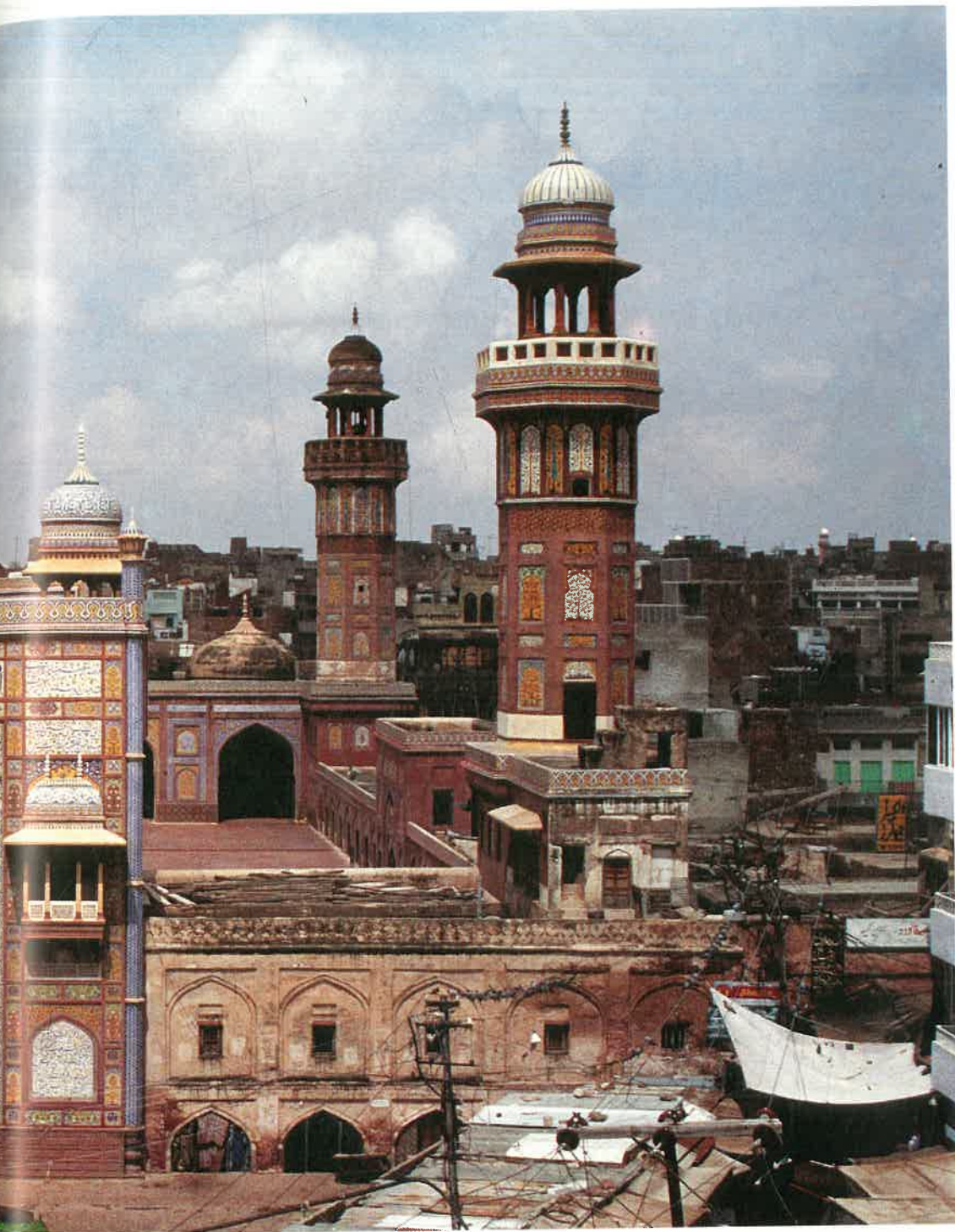
The mosque stands at the site of the tomb of Sayyed Muhammad Ishaq, alias Miran Badshah, who came from Iram and settled in Lahore during the Tughlaq period. The tomb, now within the premises of the Mosque, is still the centre of veneration for many a devotee of the saintly personage. The mosque however, gets the name from its builder better known by his title, Wazir Khan. His real name was Ilm-ud-din Ansari son of Sheikh Abdul Latif who hailed from Chiniot, a prosperous town by the bank of the river Chenab in Punjab. Mullah Abdul Hameed Lahori, a contemporary historian and author of *Badshanama*, tells that after acquiring the knowledge of Arabic and Philosophy Ilm-ud-din became a student of Hakim (Physician) Dawai from whom he learned medicine to practise as profession.

As a Hakim (physician) he entered the service of prince Khurram who was later to become the Emperor Shahjahan.

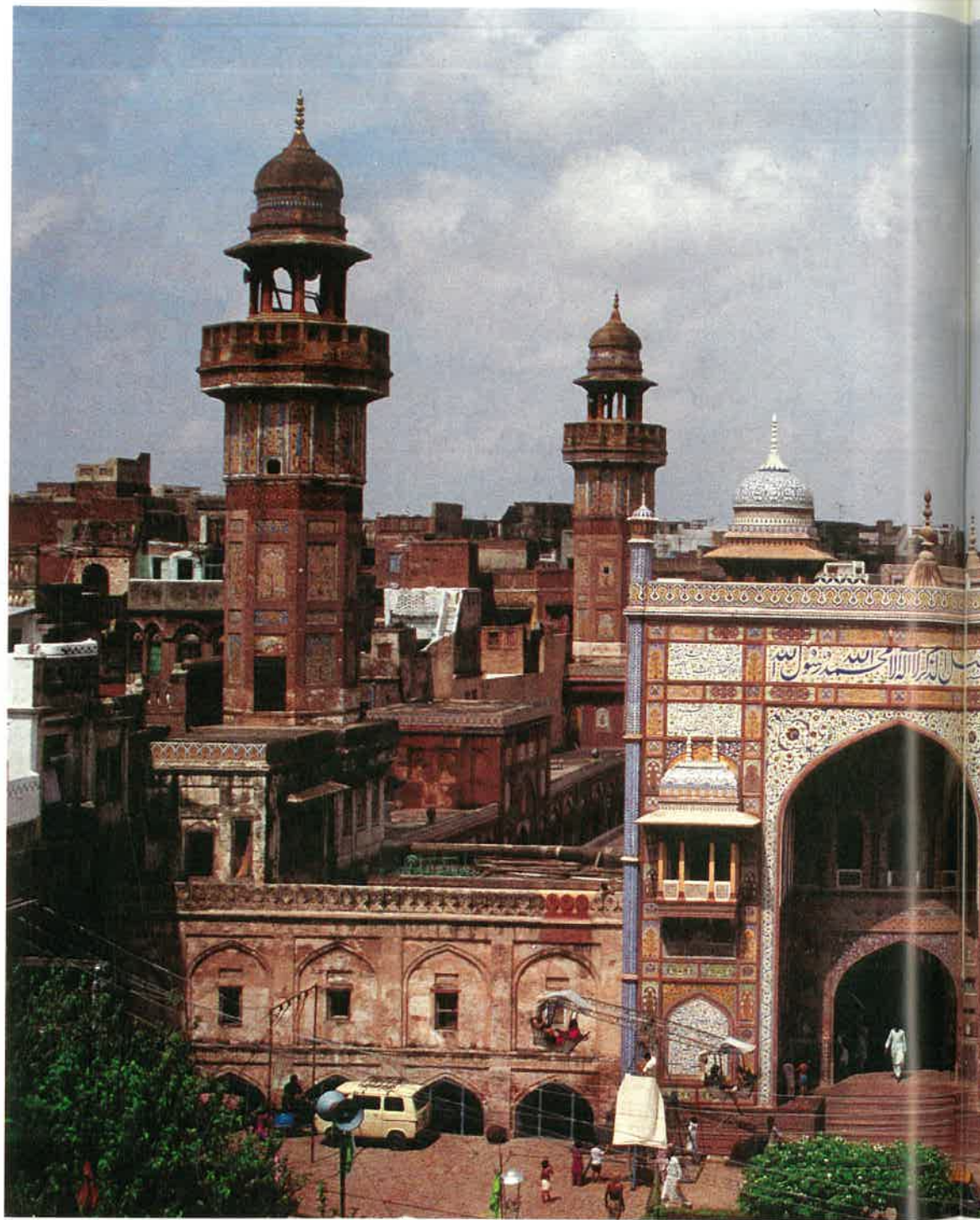
His achievement as physician attracted the eye of the Prince who appointed him as *Diwan* (superintendent of House Hold). Later, he was made *Mir Saman* or the superintendent of the Royal Kitchen.

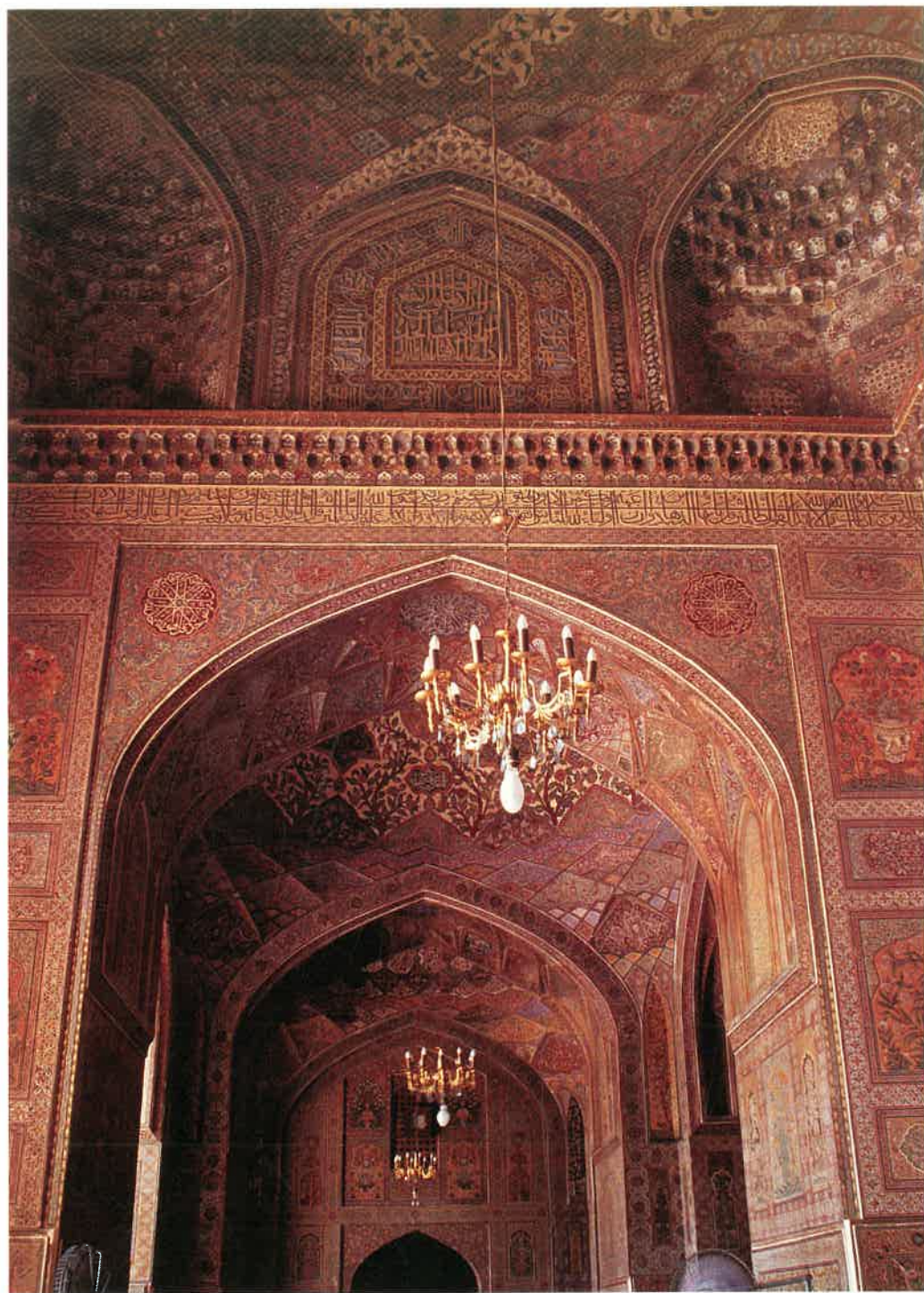
The prince was so much pleased with the devotion to duty of the Hakim that after ascending to the throne in 1628 he raised him to the command of 7,000 and bestowed on him the title of Wazir Khan. He was subsequently elevated to the coveted position of the Governor of Punjab in which capacity he served the Emperor for seven years, from 1632 to 1639.

Wazir Khan, like his Emperor, had a good sense of planning buildings and an appreciative eye for the decorative art practised on them. In addition to the said mosque he constructed buildings like *Hammams*, *serais* and *Baradaris* or pavilions.



General View of Wazir Khan's Mosque





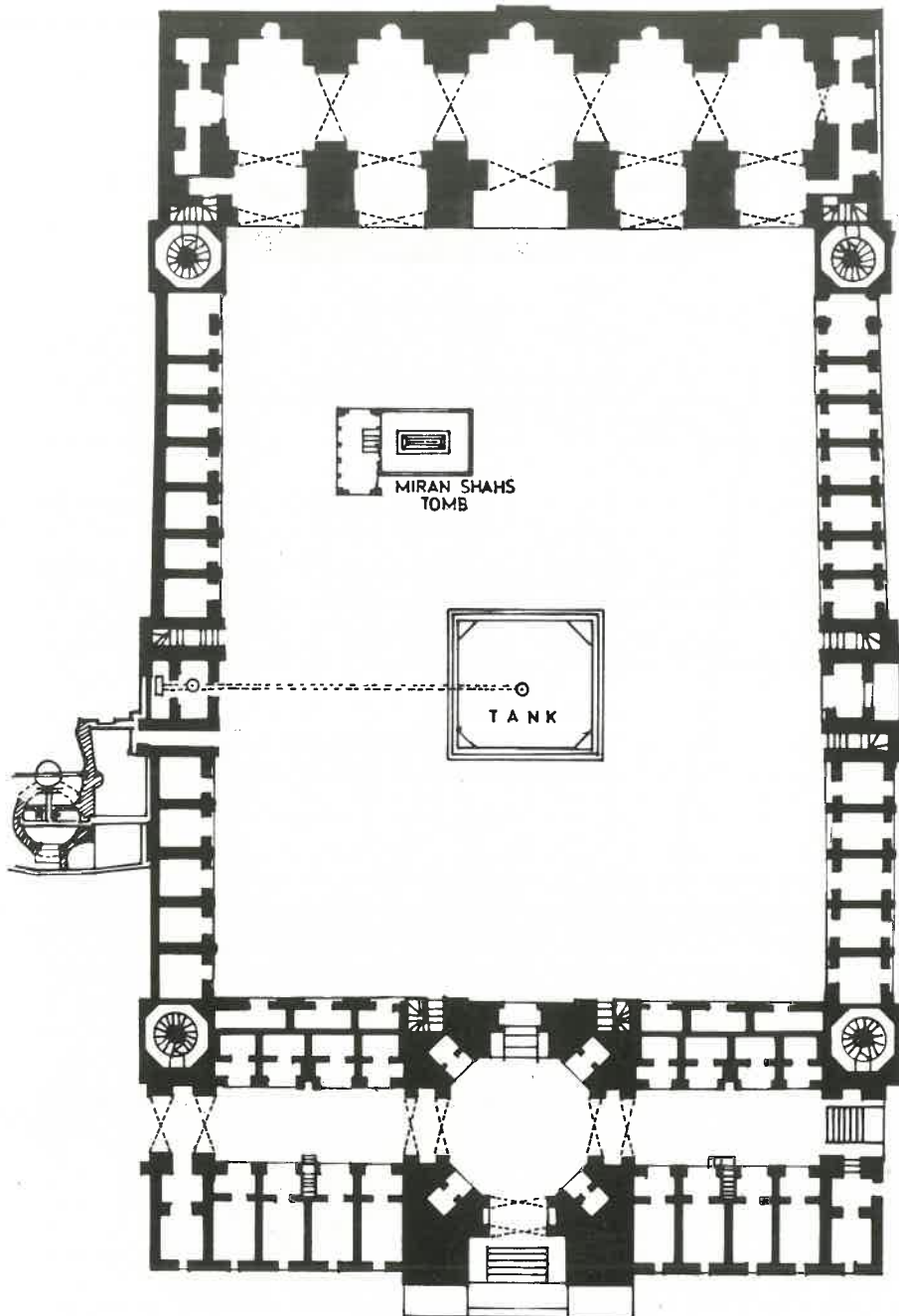
Detailed interior view, Wazir Khan Mosque

The grace and elegance in architectural style and surpassing beauty in decoration make the Wazir Khan's Masjid stand out prominently amongst the prized buildings of the Mughal period. It is a rare example of profused decoration of variegated glazed tiles, colourful paintings impeccable *tazakari* or brick-imitation work, and superb calligraphy. It is almost completely covered with arabesque paintings and multi-coloured tiles, using eight colours to be precise. The pieces of glazed tiles are set so immaculately as to give the impression of paintings depicting flowers, leaves, trees and vases. The fancy decoration in paintings on the walls presents the true fresco work known as *Buono* type fresco in which paintings are set when the plaster is still loose so the pigments mixed with water or water-and-lime go deep into the skin and cannot be removed when dry unless the whole of the plaster is removed.

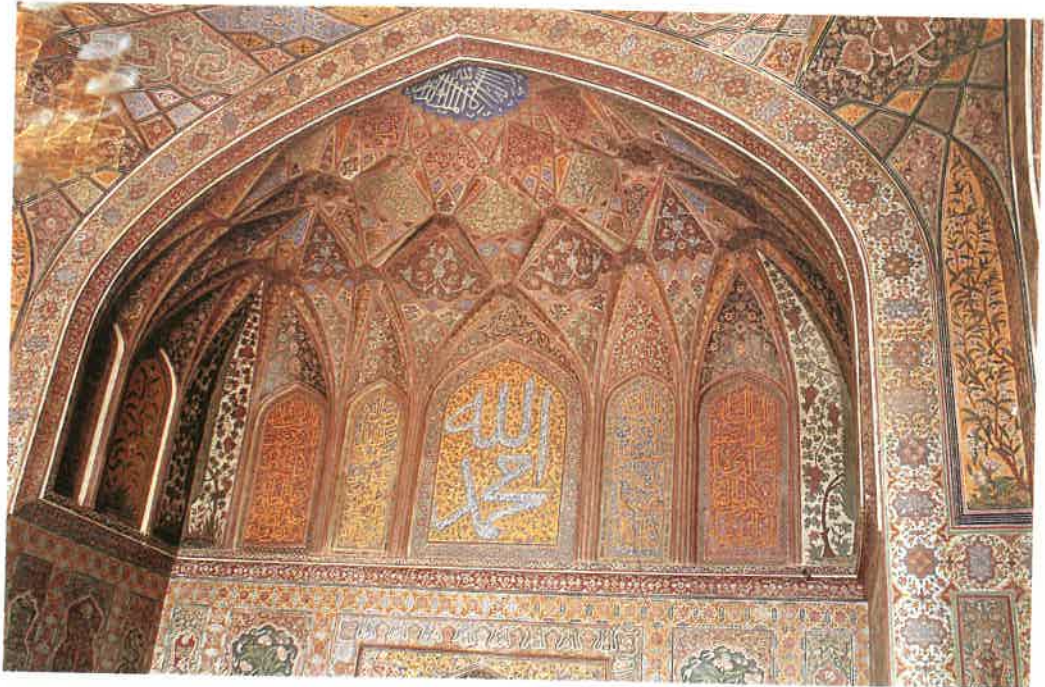
The mosque is built on a raised platform with a flight of steps leading to the beautiful entrance on east. The facade of the arched entrance is profusely decorated with floral designs and calligraphic specimens executed masterfully. The domed entrance, an edifice in itself, opens into a vast courtyard in the middle of which lies the traditional clear-water tank for the ablution of the Faithfuls. At each corner of the quadrangle is a minaret which put together enhance the grandeur and beauty of the decoration. The only other example to match such an extra-ordinary craftsmanship is found in the *minars* of the Tomb of Jahangir, also an achievement of the same period.

The main building of the mosque lying on the customary western side of the courtyard is divided into five compartments, each one surmounted by a dome and opening on to the courtyard through an arched doorway. The central arch and the dome rise higher than the flanking two arches and the domes on either side.

The rows of *Hujras* (cells) provided in the enclosure wall are said to have served for practising



GROUND PLAN
OF
WAZIR KHAN'S MOSQUE,
LAHORE.



Decorative Arch, Wazir Khan Mosque

different artistic trades as well as housing a *madrassa*.

The entrance is an edifice in itself. It is about 6.5m wide and is accessed by climbing a flight of 5-6 steps. It is a masculine building surmounted by a dome. In addition to the beauty created by tile mosaic and paintings in different motifs, inscription in *nasta'liq* script well decorate its facade. The top inscription bears in Arabic the *Kalima* or the profession of faith, giving the year A.H. 1045 under the word Afzal:

افضل الذكر لاله الله محمد رسول الله

The *Hijra* year would correspond to 1635. The other chronographs and other inscriptions are as below:

- | | | |
|---|--------------------------------|-----------------------------------|
| ۱ | در عهد ابو المظفر حاصبرال ثانی | شاه جمال بادشاه غازی اتمام یافت |
| ۲ | بانی بیت الله ثانی فدوی باخلاص | مرید خاص الخاص قدیم خدمت وزیر خاں |



A minaret, Wazir Khan Mosque

هو الجامع

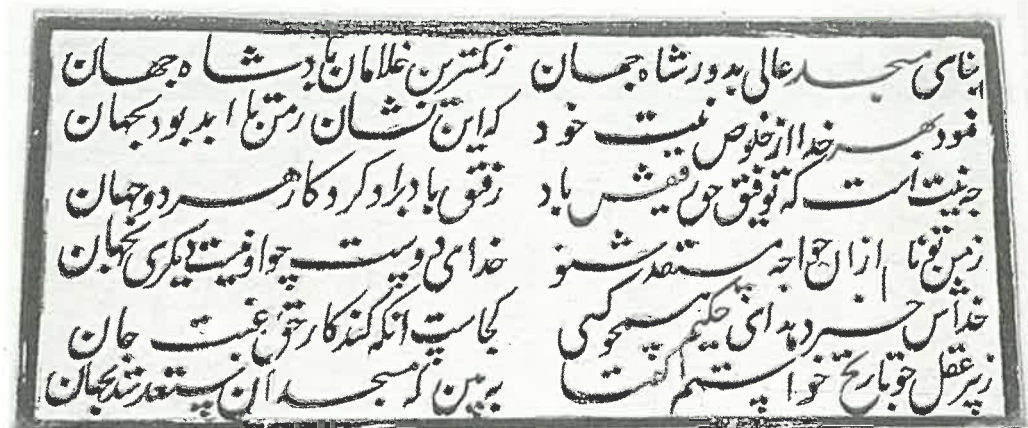
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دارچوں حرم کعبہ سرور سر فیض	ایں خانہ کہ ہست چوں فلک منظر فیض
تاحشر کشادہ ہچوں در فیض	برچہ اہل قبلہ ایں در برابر
از خود جسم بگشتا اہل فضل	۴ سال تاریخ بنائے مسجد عالی مقام
گفتا بگو بانی مسجد وزیر خاں	تاریخ ایں بنائے چوپر سیدم از خود
گفتا بگو بانی مسجد وزیر خاں	۵ تاریخ ایں بنائے مسجد عالی مقام
در مزرعہ جہاں ہراں چیز کہ گشت	۶ دہقان درود بشر ای نیک شریست
کافر ہمہ راہست زیں در بہ بہشت	درباب عمل بنائے جزئی بگرام
کتبہ محمد علی	

At the end is the name of Scribe, Mohammad Ali who has been mentioned in Dara Shikoh's '*Sakinat ul Auliya*'.

In 1641 Wazir Khan created a Trust by writing a *Waqf* Deed for the support of the mosque and meet the charges of its establishment. Through this instrument he bequeathed permanently his property consisting of all the shops and houses on either side of the street from the mosque to Delhi Gate, together with the *Serai* and the *Hammams* close to the Delhi Gate.

In spite of the fore-sightedness of Wazir Khan to provide a continuous support for the maintenance and upkeep of the mosque, the vagaries of time did not show any mercy on the building unsurpassed in majestic architecture and exquisite embellishment. The tastefully done mosaic decoration and the true fresco paintings had decayed considerably at the turn of the nineteenth century, almost 250 years after its construction. It was mainly because of the fact that the trades and arts practised here had fallen into neglect due to lack of patronage on the part of the rulers after the Mughals. An aesthete and scholar like J.L. Kipling, onetime Principal of the famous Mayo School of Arts (now National College of Arts), laments its condition as he found it in 1890. But it was not before the early seventies of the twentieth century that due attention was paid towards its conservation and restoration.



Masjid Musta'id Khawaja (Inscription)

The last words of the inscription refer to the year A.H.1046 corresponding to 1637 which should be placed in the tenth regnal year of Shahjahan when indeed the building activity at Lahore, with Wazir Khan as its governor, was at full swing.

It is, however, unfortunate that the name of Khwaja Musta'id, as found in the inscription, is not traceable from the contemporary records. Even the present structure of the mosque, as mentioned earlier, seems quite late and does not point even to its past glory.

Masjid Mian Mir

To the east of Lahore lie the Quarters covering vast area known after the name of Hadhrat Mian Mir Saheb. This whole area was turned into a military cantonment during the nineteenth century under the British rule. The contemporary history, *Aml-e-Saleh*

It indeed took a lot of hard work, patience and high degree of commitment to restore the half perished arts in tile-mosaic and fresco paintings. The few artisans available from the lineage of the old masters were encouraged and still more craftsmen inducted into the profession and trained to undertake and complete the glory of this unique specimen of artistic accomplishment. The dedication and zeal of the experts and the workmen have borne very rewarding fruit. Most of its lost splendour has now been regained to enchant the beholder and to give the edifice a fresh lease of life.

Masjid Khwaja Musta'id

Almost contemporary to the Wazir Khan's Mosque there seems to have been a *Masjid* in Kanari Bazaar of the walled city of Lahore. Although the present building of the mosque is too small, and looks so plain and devoid of much architectural merit yet the inscription fixed over the central arch takes it back to the period of Shahjahan.

The Persian inscription is in the fine 'Nasta'liq' script on a slab of white marble measuring 81.28cm by 35.56cm. It reads:

بنائے مسجد عالی بدور شاه جہاں
 زکترین غلاماں بادشاہ جہاں
 نمود بہر خدا از خلوص نیت خود
 کہ ایں نشان زمن تا ابد بود جہاں
 چہ نیت است کہ توفیق حق رفیقش باد
 رفیق بادراو کرد گارہر دو بہاں
 زمن نام توازاں خواجہ مستعد شو
 خدائی دوست چو اولیت دیگری بہاں
 خداش خیر دہد اے حکیم بچو کسی
 کجاست آنکہ گندگار حق رغبت جہاں
 زبیر عقل چوتارخ خواستم گفتا
 بہ ہیں کہ مسجدیں مستعد شد بہاں

mazar is the magnificent tomb of Nadira Begum who was the wife of Dara Shikoh.

The mosque is of considerable length having five arched-openings. In front of an over-30m wide *Aiwan* is above 24m *sehn*. The building carries five domes above it. The domes look just like the ones at the famous mosque of Wazir Khan. The central portion of the facade is higher than the flanking parts. Similarly the central dome rises higher than the others.

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The building walls seem originally to have red sand stone veneering which, according to Kanhaya Lal, was removed by the Sikhs during their rule in Punjab.

On the northern side of the mosque *sehn* is a row of *hujras* or cells, again, on higher plinth. The whole complex is enclosed by a wall and looks very graceful.

Masjid Nawab Wazir Khan in Mohallah Sathan:

As has already been mentioned Ilmud Din who was bestowed the title of Wazir Khan by Emperor Shahjahan, had built an extra-ordinary mosque in the centre of the old city, inside Delhi Gate. If one takes the same road straight and crosses Kashmiri Gate and the *Sonehri Masjid*, one reaches around the location of Taxali Gate. Here lies an old mosque in Bazaar Samian. The mosque, built by Nawab Wazir Khan, was embellished with decorations like tile-mosaic, which still survive at places. There are also said to have been *hammams* along with its southern wall, but these seem to have been replaced by modern houses.

It has a double-*aiwan*, making a rectangle measuring a little over 12 m by about 6 m. It was probably built by the Nawab in 1636 to serve the





Masjid Mian Mir

mentions the saint as Sheikh Jalil Kabir Bandagi Hadhrat Mian Mir. He was a direct descendent of Hadhrat Umer, the second of the *Khulfa-e-Rashedeen*, the four Caliphs of Grace. His real name was Mir Mohammad but he came to be called as Mian Mir by the people out of respect and reverence for the pious person.

The Hadhrat was born in the vicinity of Thatta in Sindh and migrated to Lahore where he settled when still of young age. He died here in 1636 during the reign of Shahjahan who, as also Prince Dara Shikoh and Princess Jahan Ara, was amongst his thousands of followers.

The *mazar* seems to have been erected a little after his death. A sizeable mosque also came alongwith it in its west. The architectural features and embellishment of the tomb, as also that of the mosque, suggest their origin in the times of Emperor Shahjahan. On the eastern side not away from the



Masjid Hadhrat Ishan Begumpura

also reported that the bricks had also been removed from here to use them elsewhere on the Sikh buildings. On its restoration to Muslims during the British period it was repaired at the government expense.

Masjid Mohammad Saleh Sindhi:

Behind Qila Gujar Singh on its east side, in what was known to be the Nawab Palace, lies an old mosque. The historians of Lahore agree that it belongs to the reign of Shahjahan. They say that it was founded by one Mohammed Saleh Sindhi who was a *Diwan* of Lahore during the rule of Emperor Shahjahan. In the Sikh reign when most of the earlier Muslim buildings were destroyed or defaced it retained its shape due to the strong brick

Muslims around Taxali Gate, though there is still another mosque just inside the Gate.

This area of the city seems to have been very rich in religious and secular buildings. In addition to another mosque there is the building known as Tehsil in whose vicinity were the Sikh Gurdawaras or temples and a *Haveli*.

Masjid Wazir Khan in Pari Mahal:

Still another mosque with two minarets lies inside Shah Alami Gate. The mosque is raised to the second storey while the first storey provides space for shops. The historian of Lahore, Lala Kanhaya Lal is of the view that this mosque was built by Nawab Wazir Khan adjacent to his *Haveli* to say his prayers.

The mosque was almost completely rebuilt in A.H. 1317 i.e. 1899 by one Mian Chiragh Din, as is clear from the inscription on a marble slab:-

بعد وقف الکریم و سال آغاز تعمیر

چوں	ایں	مسجد	لباس	نو	پوشید
چوں	تاریخ	بنائش	جست	نویس	نویس
چراغ	دیں	فروغ	نویس	نویس	نویس
چراغ	و	مسجد	آمد	سال	تجدید

Masjid Hadhrat Ishan:

As one goes west of Begampura, to the north of University of Engineering and Technology there is a tomb of Hadhrat Mahmud Ishan who had come to this area during the reign of Jahangir in 1643. He had built his tomb and a mosque during his life time.

The mosque is an outstanding specimen of burnt-brick building. The Mosque on first look appears to be having three openings, but on the northern and southern sides of the *aiwan* there are *Hujras* known as *Tasbih Khana*. The *aiwan* has vaulted roof and two small minarets at the facing side. The courtyard of the mosque is of considerable dimensions.

The mosque was used as a residential building during the sway of the Sikhs who are said also to have it used as an arsenal depot for some time. It is

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Masjid Dai Anga:

It is a beautiful mosque which is elaborately embellished with tile mosaics and paintings at the interior as well as exterior of the building. It is situated beside the Platform No. 1 of the Lahore railway station, and is generally known as the Masjid Dai Anga, mainly because of its location in the quarters having famed after the name of the wet nurse of Emperor Shahjahan. The said personage herself lies in eternal abode near the University of Engineering and Technology on the Grand Trunk Road, behind the Gulabi Bagh Gateway, not far from the famous Shalamar Gardens. The whole area of the location of the Mosque was full of ancient *mahals* and other houses but was completely defaced when the railway line was laid and railway station established in and around these quarters.

The mosque itself bears an inscription in *Kashi* work, which clearly gives credit of its completion to some nobleman by the name of Maqbool. It reads as:-

باہتمام خود مقبول با تمام رسیدہ

However, Syed Mohammad Latif, an historian of merit, writes that this mosque is known after the name of Dai Anga, whose real name was Zebunnisa and was the wife of Murad Khan, a magistrate in Bikaner in the period of Jahangir.

It is, however, recorded at more than one place that Dai Anga stayed here in her old age. When she wished to go for performing *Hajj*, Shahjahan arranged everything for her. However, before going to *Hajj* she caused this mosque to be built in A.H. 1045 corresponding to 1635 which comes to the eighth regnal year of Shahjahan. An inscription on the mosque itself mentions the year as A.H. 1060 i.e. 1649.

The mosque building has not only been profusely decorated with tile-mosaic work but also has been embellished with verses from the Holy





Masjid Saleh Sindhi

construction. However, at the orders of Maharaja Ranjit Singh it was used as an arsenal depot which did affect the building adversely. After its restoration to the Muslims during the Colonial period, Nawab Ali Raza Khan Qizilbash is on record to have repaired it extensively when he also included it in his closely-situated residential quarters.

It is an edifice having three doors, above each of which rises a dome, all double from inside. The *Aiwan* and the corresponding *Sehn* are of considerable dimensions. The rear wall has three arched niches. The central portion of the face rises high as compared to the flanks. There is large ablution tank in the middle of the courtyard. From the contemporary records it is deduced that the mosque might have been originally located in a garden and also served as *Madrassa*.

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On the northern side of the mosque *sehn* is a row of *hujras* or cells, again, on higher plinth. The whole complex is enclosed by a wall and looks very graceful.

Masjid Nawab Wazir Khan in Mohallah Sathan:

As has already been mentioned Ilmud Din who was bestowed the title of Wazir Khan by Emperor Shahjahan, had built an extra-ordinary mosque in the centre of the old city, inside Delhi Gate. If one takes the same road straight and crosses Kashmiri Gate and the *Sonehri Masjid*, one reaches around the location of Taxali Gate. Here lies an old mosque in Bazaar Samian. The mosque, built by Nawab Wazir Khan, was embellished with decorations like tile-mosaic, which still survive at places. There are also said to have been *hammams* along with its southern wall, but these seem to have been replaced by modern houses.

It has a double-*aiwan*, making a rectangle measuring a little over 12 m by about 6 m. It was probably built by the Nawab in 1636 to serve the





Masjid Mian Mir

mentions the saint as Sheikh Jalil Kabir Bandagi Hadhrat Mian Mir. He was a direct descendent of Hadhrat Umer, the second of the *Khulfa-e-Rashedeen*, the four Caliphs of Grace. His real name was Mir Mohammad but he came to be called as Mian Mir by the people out of respect and reverence for the pious person.

The Hadhrat was born in the vicinity of Thatta in Sindh and migrated to Lahore where he settled when still of young age. He died here in 1636 during the reign of Shahjahan who, as also Prince Dara Shikoh and Princess Jahan Ara, was amongst his thousands of followers.

The *mazar* seems to have been erected a little after his death. A sizeable mosque also came alongwith it in its west. The architectural features and embellishment of the tomb, as also that of the mosque, suggest their origin in the times of Emperor Shahjahan. On the eastern side not away from the



Masjid Dai Anga





Masjid Tibbi Bazaar

Masjid Dargah Syed Jan Mohammad Hazuri:

Near the Garhi Shahu Chowk, surrounded by modern habitation buildings, lies a *Dargah* which, according to Kanhaya Lal, is that of Jan Mohammad Hazuri who died here in 1653. A mosque is also attached to the *Dargah* and must have been a contemporary structure.

It must also be noted that its arches match with those of the Shahjahan's period style of architecture. The roof of the building is also vaulted in the shape of a dome.

It is said that Syed Jan Mohammad Hazuri's family had migrated from Uch Sharif, now near Bahawalpur in the southern Punjab, and had settled here, where they also had their family graveyard and had established the *Dargah*.

Quran and *Hadith*. The face of the *Aiwan* has been divided into three portions with equal number of arches. The *Aiwan* in all is about 26m long, the central portion being considerably higher. The right and left squinches of the arch bear:-

Right:

باہتمام خود "مقبول"

باہتمام رسید
کتبہ ابراہیم

Left:

۱۰۶۰

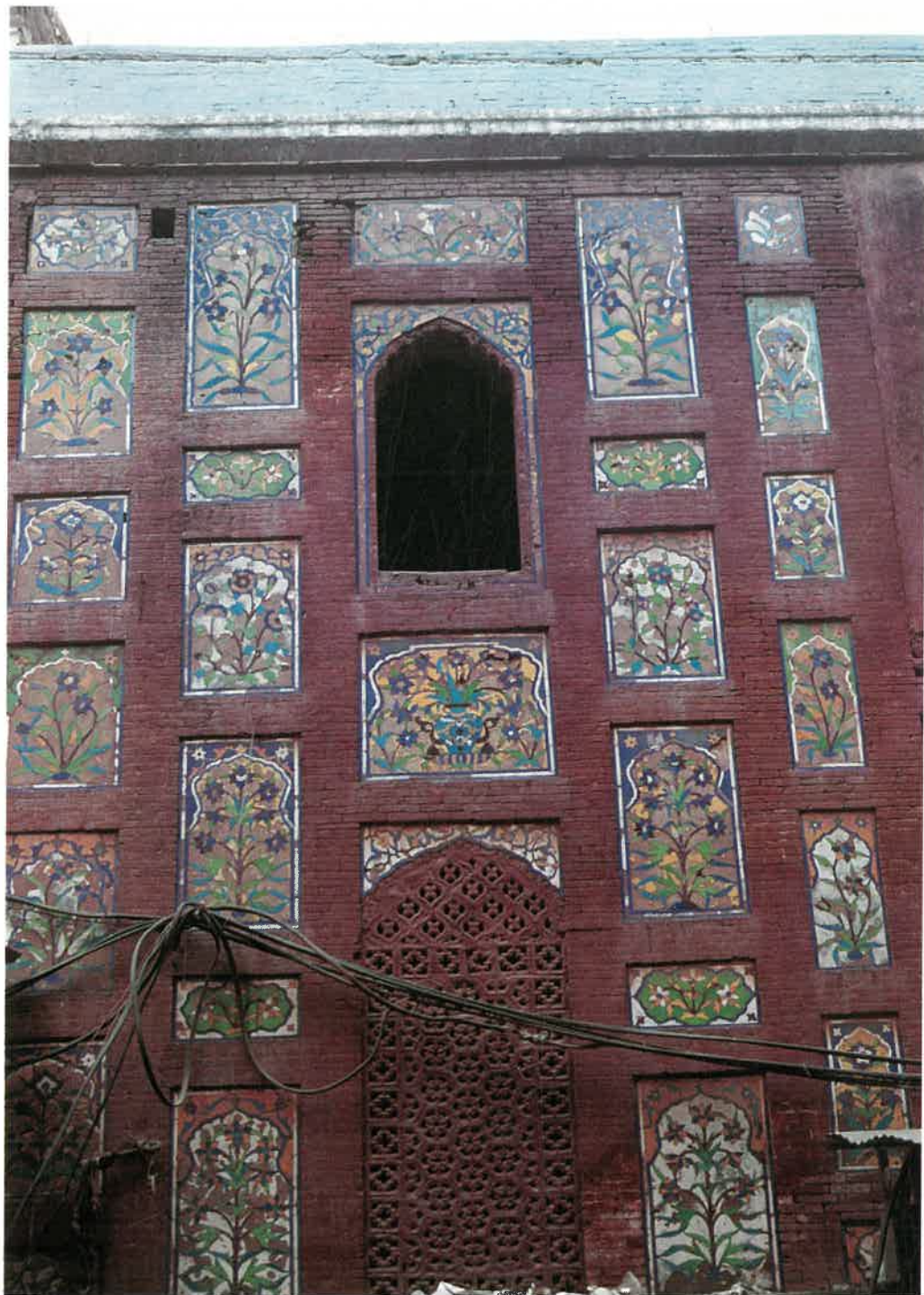
The Lahore historian, Kanhaya Lal, says that during the Sikh rule in Punjab this mosque building was also used as arsenal depot by Maharaja Ranjit Singh. During the British period, an English officer turned it into his residence. When the railways came to be established, the building was brought into their possession and was restored as a mosque.

Masjid Tibbi Bazaar:

While coming to Tibbi Bazaar, north of the Bazaar Hakiman, the mosque building lies almost opposite the Police station. Although no more at the site, Syed Latif mentions of an inscription which referred to its having been built by one Amir Ghulam Mehdi Khan during the reign of Shahjahan. According to Kanhaya Lal, during the Sikh rule the mosque building served as arsenal depot of Maharaja Ranjit Singh.

The mosque has three arched-openings. The arches themselves look typically built in the style practised in the early period of Shahjahan. The courtyard is of considerable dimensions though a portion of it also seems to have been excluded at some later period.

The building is decorated with stucco-tracery work and at places is simple-plastered. From the style of its construction and decoration its origin is placed somewhere around A.H. 1050 or 1640 in the Christian Era.



Tile Mosaic Decoration Masjid Taxali Gate



Masjid Jan Muhammad Hazuri

Masjid Taxali Gate:

The mosque which has been termed as that of the Mughal period lies inside Taxali Gate. The minarets and remains of the beautiful tile mosaic work certainly add to the conclusion.

It is said that it was built by Amir Abdullah Khan who was a deputy of Fidai Khan Koka under whose superintendence the world-known *Badshahi* Mosque was later built in Lahore.

In the vicinity of this mosque was located the Mughal Mint due to which fact the Gate located here came to be known as Taxali (of the Mint) Gate, and so did the Mosque.

The edifice originally had four minarets, out of which two at the face had survived to a time. The mosque had a well and bath rooms towards east and north, which have all been encroached upon.

MOSQUES DURING THE PERIOD OF AURANGZEB ALAMGIR

Abu'l Muzaffar Mohammad Aurangzeb Alamgir ascended the throne after Emperor Shahjahan, in 1658 at Agra. He first marched to Kashmir in 1659 when on way he stayed in *Bagh-e-Dilkusha* as has been mentioned by Syed Mohammad Latif. On his return journey he also halted in Lahore. Many mosques at this city have been attributed to his period.

Masjid Mohammed Saleh Kamboh:

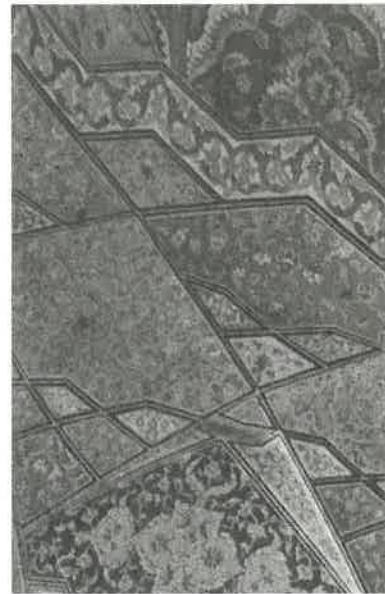
The mosque lies inside Mochi Gate in a very densely populated quarters of the city. A street from here leads straight to the famous Mosque of Wazir Khan, through the Chowk Nawab Saheb.

An inscription at the main gate, in *Kashi* but hardly recognizable, has been recorded as in *Nasta'liq* script that puts it back to A.H. 1070 or 1659. The inscription has been read as:-

بانی این مسجد زیبا بنده آل محمد صالح است

سال یک هزار و ہشتاد و ہجری
۱۰۷۰ھ

Mohammad Saleh Kamboh was a famous historian who wrote the Shahjahani history by the name of *Aml-e-Saleh*. He was better known by the name of Mohammad Saleh Kamboh Lahori but also used the prefix *Ale* (آل) to satisfy his pride of being one of the *Sadaat*, the descendents of the family of Hadhrat Mohammad (S.A.W.). He lies buried in a tomb at Empress Road. It is, however, pity that the building of his last resting place is being used as a church.





Masjid Taxali Gate

Another famous historian of Lahore, Noor Mohammad Chishty, writes that during the Sikh period the mosque was in the possession of one Sher Singh who was an officer of the artillery.



Interior View of Masjid Saleh Kamboh,

The northern access of the mosque had been blocked by providing bathroom and ablution place.

The *Aiwan* of the mosque has three, typically Shahjahani, arched-openings. The whole face is profusely decoated with *Kashi Kari*. Inside the *Aiwan* there are five niches in the western wall. The central niche is larger and bigger and has brick-built *Mimir* or pulpit.

The building has three domes, the central one being the highest. The tops of the domes are provided with fine finials.

There are quite a few inscriptions on the face and the inside wall of the *Aiwan*. The inscription on the inner northern door makes it very clear that the construction of this mosque was begun by Ale Mohammad Saleh Kamboh in A.H. 1070, corresponding to 1659, and was completed towards the end of A.H. 1079 or 1668-69. From these inscriptions it can also be deduced that the mosque was built directly under the supervision of its builder, Ale Mohammad Saleh Kamboh.

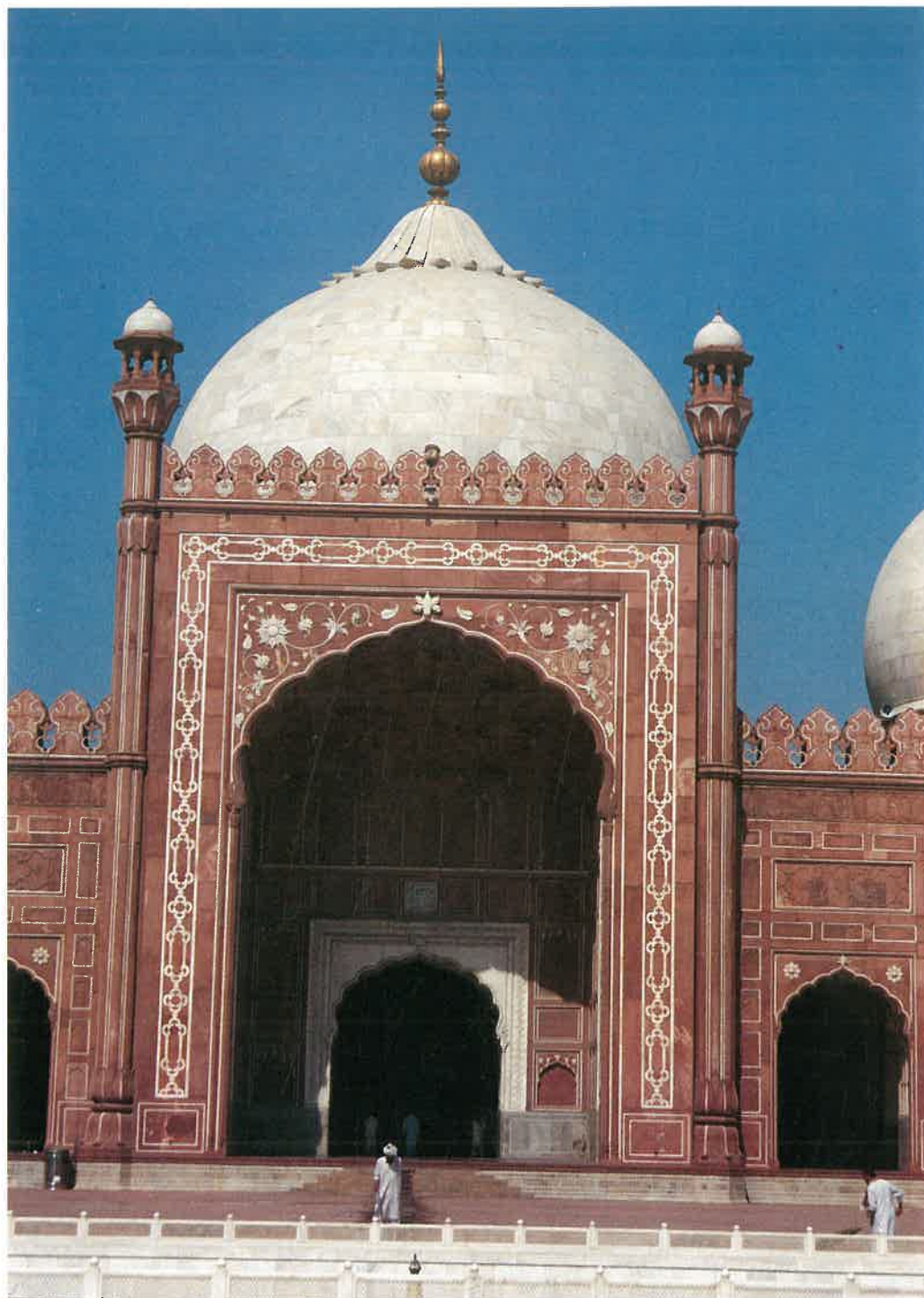


Masjid Saleh Kamboh

The mosque of Mohammad Saleh Kamboh in its hey days must have been an extra-ordinarily beautiful building with profused decoration in *Kashi* or tile-mosaic. The liberal use of *Kashi* has also given it a second name of *MASJID CHINIANWALI*. Though smaller in size, it surpasses many architectural jewels in decorative beauty.

The mosque rests on a high plinth which must have been at least a storey high to accommodate the *Waqf* (trust) shops under it. These shop-structures now seem lowered in height with the rising of the area around, over a period of centuries. The arches of these shops betray their period matching that of the mosque itself.

The southern gate of the mosque had been the main access, through which the mosque is reached by means of a flight of steps. The inscription mentioned earlier decorated the apex of this gate. The courtyard of the mosque is built in brick-on-edge.



Badshahi Mosque General View, Central arch & Dome

Badshahi Masjid:

The grand mosque, commonly known as the *Badshahi Masjid* or the Regal Mosque, the last of the sumptuous accomplishments of the great Mughals, has remained a synonym with Lahore during the past over three hundred years. Situated west of the famous Lahore Fort, across the *Hazuri Bagh*, its lofty minarets can be seen from quite a distance around. Predominantly a red sand-stone monument, the mosque indeed is pleasant blend of strength, harmony and grace at their best. The exquisite *pietra dura* work and intricate fresco paintings in the interior present a charming beauty fused with sturdy merlons on walls giving it a martial look.

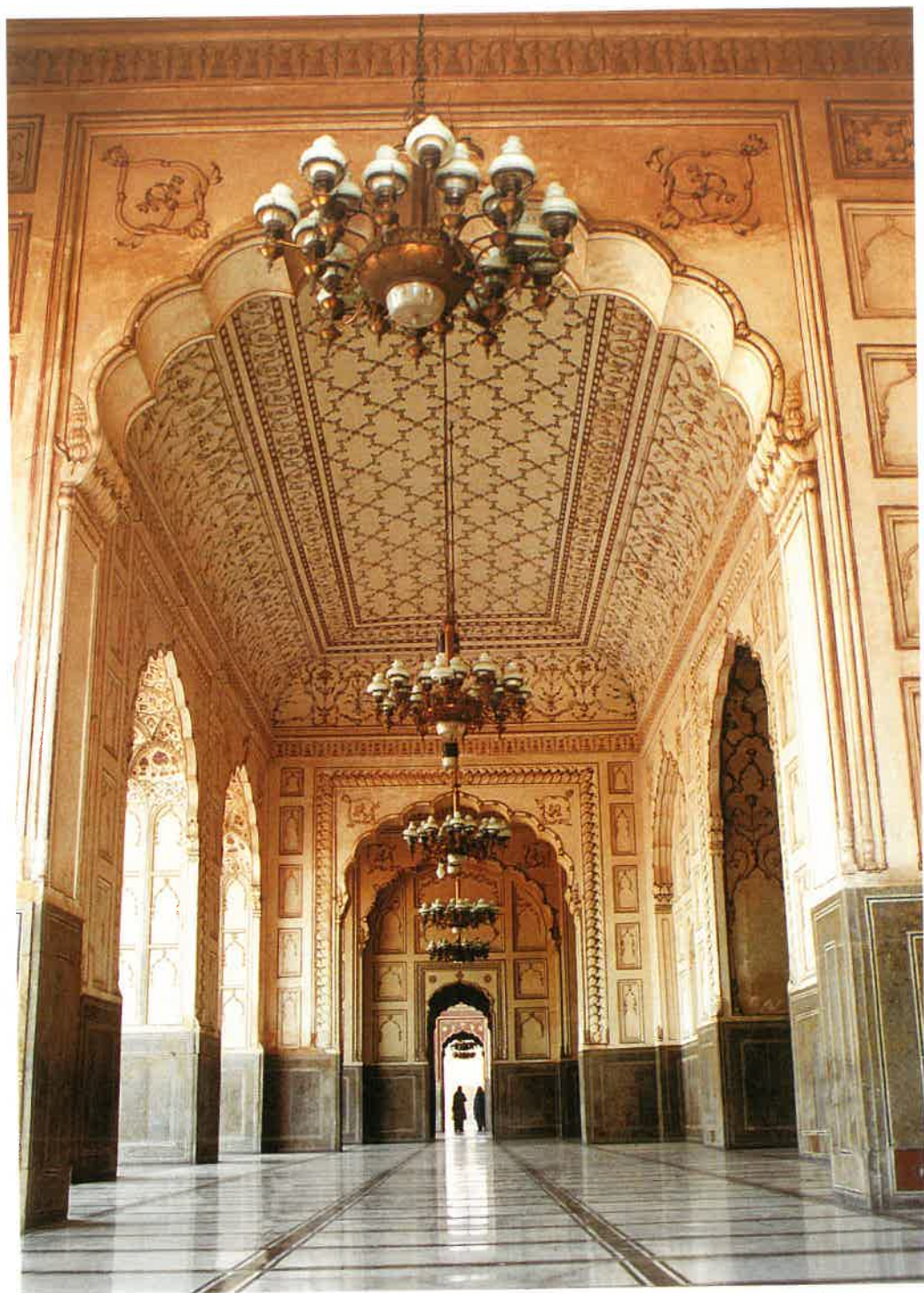
The main entrance to the mosque lies on the eastern side, opposite Alamgiri Gate of the Fort. A monument in itself, the gateway consists of double-storey building with a three-centred central vault.

An inscription on white marble tablet fixed over the main gateway records in Persian the date of the completion of the Mosque:-

مسجد ابوالظفر محی الدین محمد عالم گیر بادشاہ غازی
سنہ ہزار و ہشتاد و چہار ہجری اتمام یافت
بالہتمام کمترین خانہ داران فدائخان کوکہ

Besides *Kalima sharif*, the inscription tells that the mosque was built in A.H.1084 (1673) for the Emperor Aurangzeb by Fidai Khan Koka. This fact also hints at the deep interest of the emperor in creating such a beauty. A royal decree, *Shahi Farman*, emphasizes on the creation of the marvel and also approving the earmarking of hundred thousand rupees. A contemporary historian, Sujan Rai, put the cost at over five hundred thousands of rupees.

The mosque is built on a raised platform standing on arches. It is square in plan and covers an area of 172 square metres. Each of the corners



Interior view of Badshahi Mosque

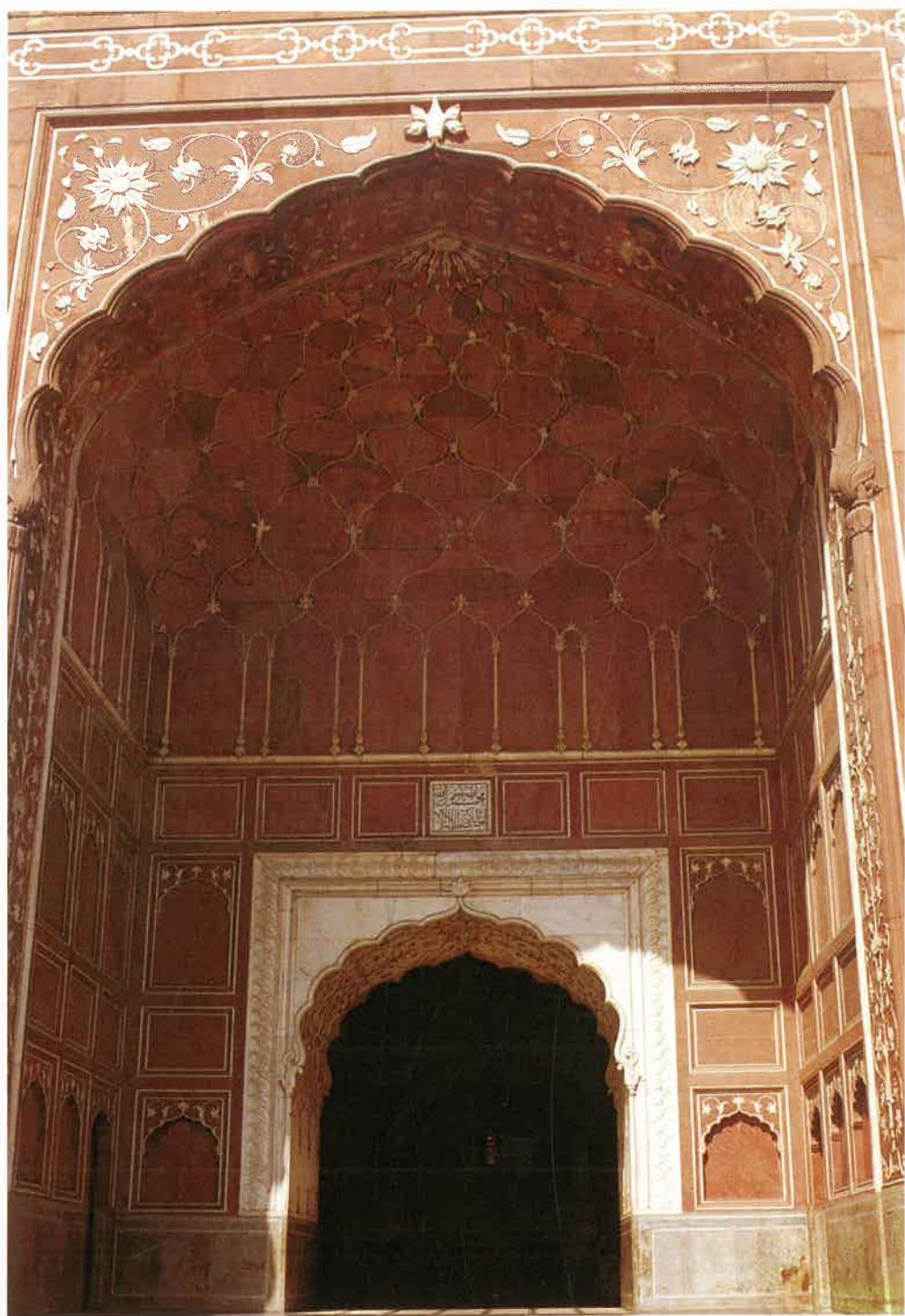
has a tall, stately *Minar*, tower, in red sand stone, rising to a height of about 54 metres. The *Minars* are circular inside, each with vertical shaft set in the centre. A spiral staircase with 204 steps rises to the top pavilion which is surmounted by a white marble cupola.

The imposing entrance of the mosque is approached by a flight of 22 steps rising from three sides to reach a red sand stone platform. The entrance building presents a vivid example of traditional Mughal architecture at its peak. The facades are decorated with framed and carved panelling while the square minarets surmounted by red sand stone pavilions and white marble cupolas on four corners add a unique grace to the stately look of the building.

The gateway opens on to a vast courtyard. It is enclosed with *Hujras* or cells all around excepting the portion in the west where the *Aiwan* or the main prayer chamber is located. The courtyard is divided into upper and lower parts. The eastern portion, consisting of the lower part, accommodates the ablution tank which no more serves its original purpose. After renovations it has been beautified with white marble screen and a fountain which provides a soothing treat to the eye. For the purpose of ablution of the *namazis* or the prayer offerers, the eastern cells, pulled down by the colonial masters in 1865, have been reconstructed to serve as long ablution halls with tap-water, in addition to housing a Quran Gallery in the northern wing.

The courtyard was originally built in small cut country bricks. During the renovations this badly decayed floor was replaced with red sand stone slabs.

The upper part of the courtyard is just a step higher. The gigantic building of the Prayer Chamber lies in its wester portion. The building is set on a raised platform reached by a flight of steps in *sang-e-Abri*. The eastern facade has three-centred central vault flanked by five smaller arches on either side. The red sand stone facing is provided with well-



Badshahi Masjid : Detail of Central Arch

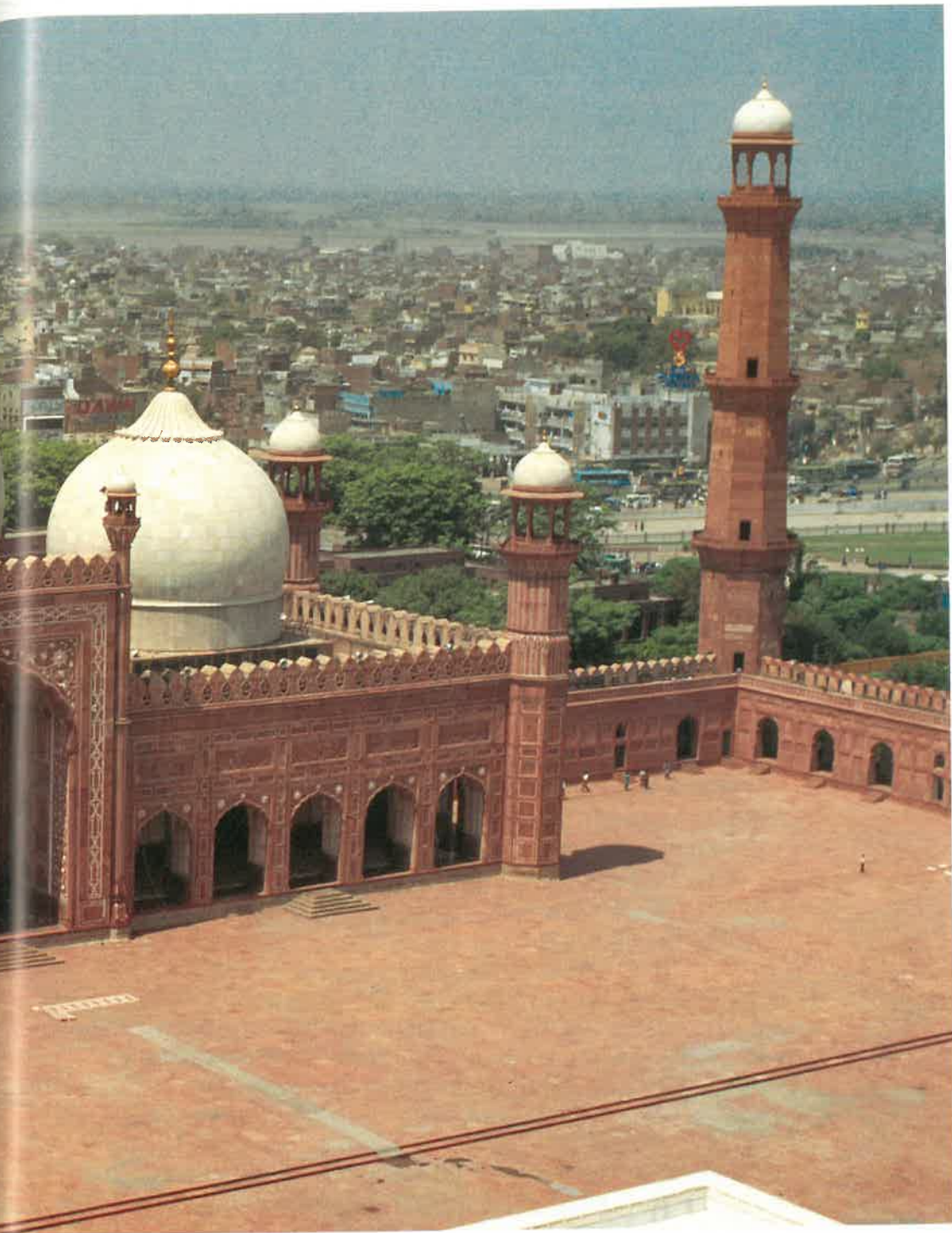
proportioned panelling decorated with marble inlay in lineal, floral and geometrical patterns. The beautiful design in bold relief depicting intertwining of blooming flowers with their spidery tendrils, called *zanjira*, is the masterpiece of craftsmanship. The interior is decorated with floral patterns in relief on lime-plastered surface, and tastefully done fresco paintings in bright colours.

The main structure consists of two deep and long halls. The front one is divided into two halls, one on each side of the central vault. The back portion comprises of seven bays connected through eight heavy arches on massive jambs. The floor which was originally built, here too, in cut bricks has been replaced by white marble, patterned as *Musallahs* lined with *Sang-e-Abri*.

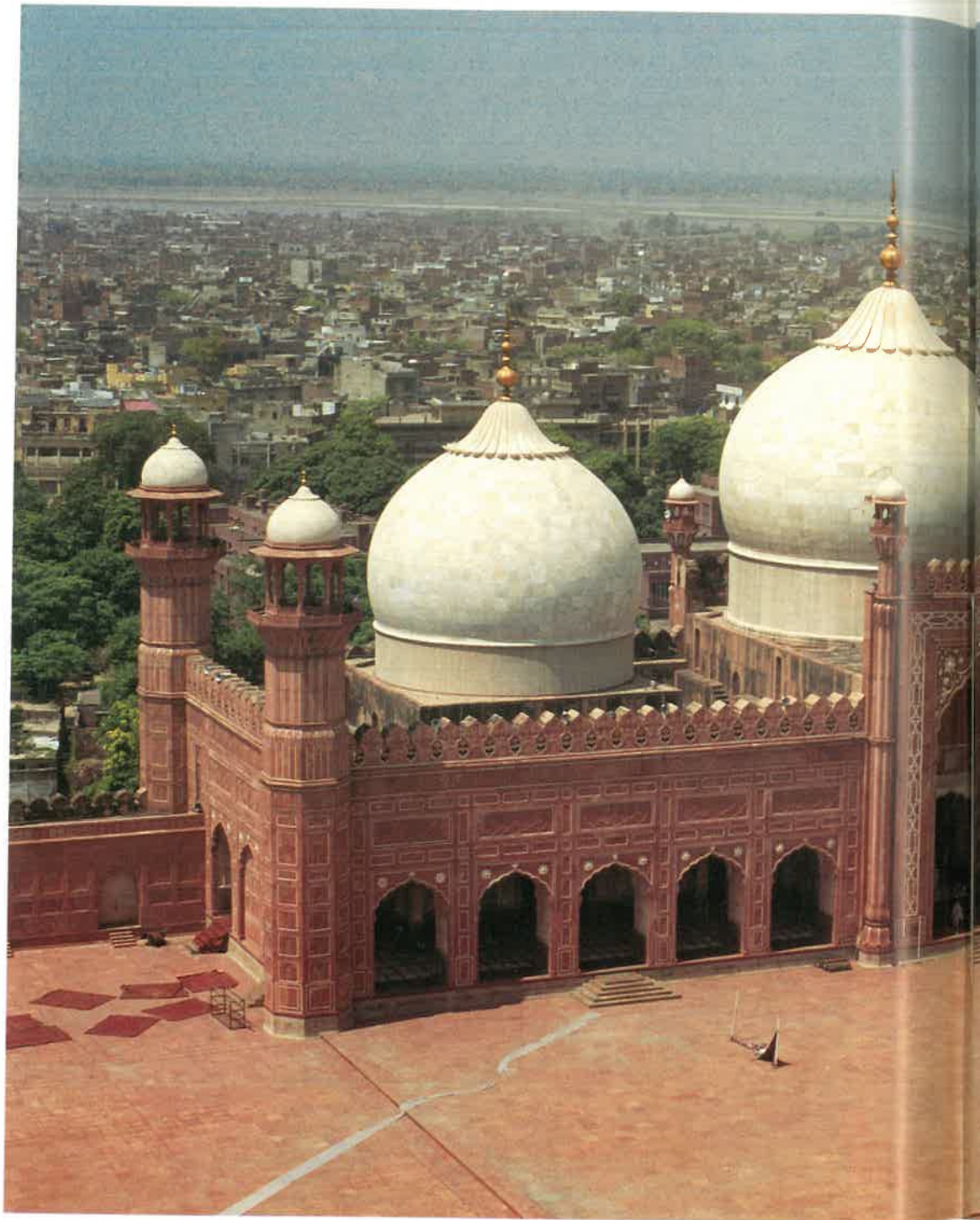
On top, three bulbous domes in white marble dominate the sky-line with four corner-minarets surmounted by pavilions having white marble cupolas with gilded pinnacles of copper. All these features put together produce an enchanting effect of harmony and beauty par excellence.

The mosque has seen many ups and downs in its long history. In addition to a big jolt in an earthquake in 1840, the Sikh rulers also damaged it considerably. During the reign of Ranjit Singh the mosque building was used as a magazine for military stores. The ensuing Sikh wars of succession saw it being used repeatedly for military purpose. The matchlock men of Sher Singh occupied the *minars* when he besieged the nearby Fort in 1841. Not long after, light guns mounted on them bombarded the Fort, resulting in the destruction of many a building of the Fort, including the *Diwan-e-Aam*, as Hira Singh was forcing out the besieged *Sindhanwala Sirdars*.

The mosque remained in the possession of Sikhs till the annexation of Punjab by the British in 1849. The British also used it as powder magazine but carried out some of the first repairs of urgent nature in 1850. To defray the repair costs, the British authorities chose to sell its red sand stone



General view of Badshahi Mosque.





Chinian Wali Masjid

inside.

The *Aiwan* has three openings, and has a very solid construction. A flight of steps to reach roof has been provided from the back wall - or the western side - through one of the *Hujras*. The rear and the front portions of the *Aiwan* are 2.75m apart, which fact looks very unusual.

The mosque was once extensively embellished with *Kashi* work, the evidence that gives it the name of *Chinian Wali*. The tile mosaic presents numerous floral designs in addition to inscriptions in *Naskh* and *Nasta'liq* scripts. The ceiling is also beautified with tile mosaic decoration. In the interior the plaster also carries water-based paintings. The building is a fine example of solid brick construction from inside.

The inscriptions of the mosque present very

slabs. It was, however, strongly resented by the Muslim population and as a result, further sale of the stone was stopped. The mosque was restored to the Muslims in 1856 only after dismantling the eastern cells to prevent its use as a stronghold against the British.

At the time of its restoration to Muslims, the mosque was in a shattered condition. Major repairs were undertaken intermittently to consolidate the structure and rebuild the decayed or missing portions. These repairs, however did not take into consideration the guidelines set for scientific conservation of ancient monuments hence difference in material used and change in some of the original features.

It is indeed heartening that the conservation work recently carried out was mainly on scientific lines, to restore the original features.

Chinian Wali Masjid:

The mosque is situated in Mohallah Chabak Sawaran inside the walled city. It can be accessed through Mochi Gate, or through Rang Mahal-even from the side of *Sunehri Masjid*, Dabbi Bazaar.

The mosque building has seen many ups and downs of history. From the historical evidence it is believed that the mosque was originally built at one-story high plinth, but has now sunk with time. Originally the mosque had the main entrance from north through an imposing gateway which was destroyed during the Sikh period to re-use its material elsewhere.

The mosque has now entrances which are situated on the northern and the eastern sides. With the eastern access arrangements for ablution are provided. It is, however, inferred that there must have been a tank for the purpose at this place.

The courtyard or *Sehn* is about 23m long and a little over 15m wide. The mosque has an *Aiwan* which is divided into two portions. It carries three domes, central one of which is placed on a higher neck. They are in the form of double dome from

interesting reading. Like the northern arch, the southern arch also carries:-

و ان المساجد الله فلا تدعو مع الله احدا

On either side of the Arabic text is inscribed a Persian couplet in *Nasta'liq* script:-

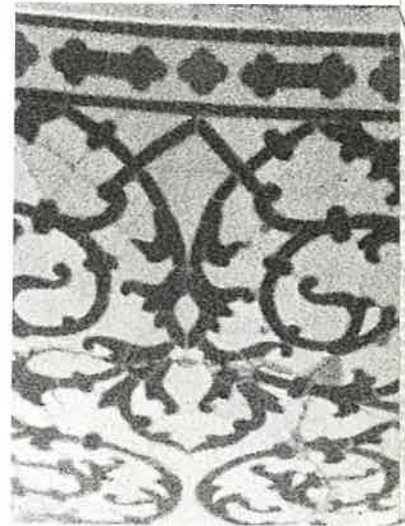
هر خشت چوں ماه جباه سا زفرش مهر
مهر را نورانی است گروں

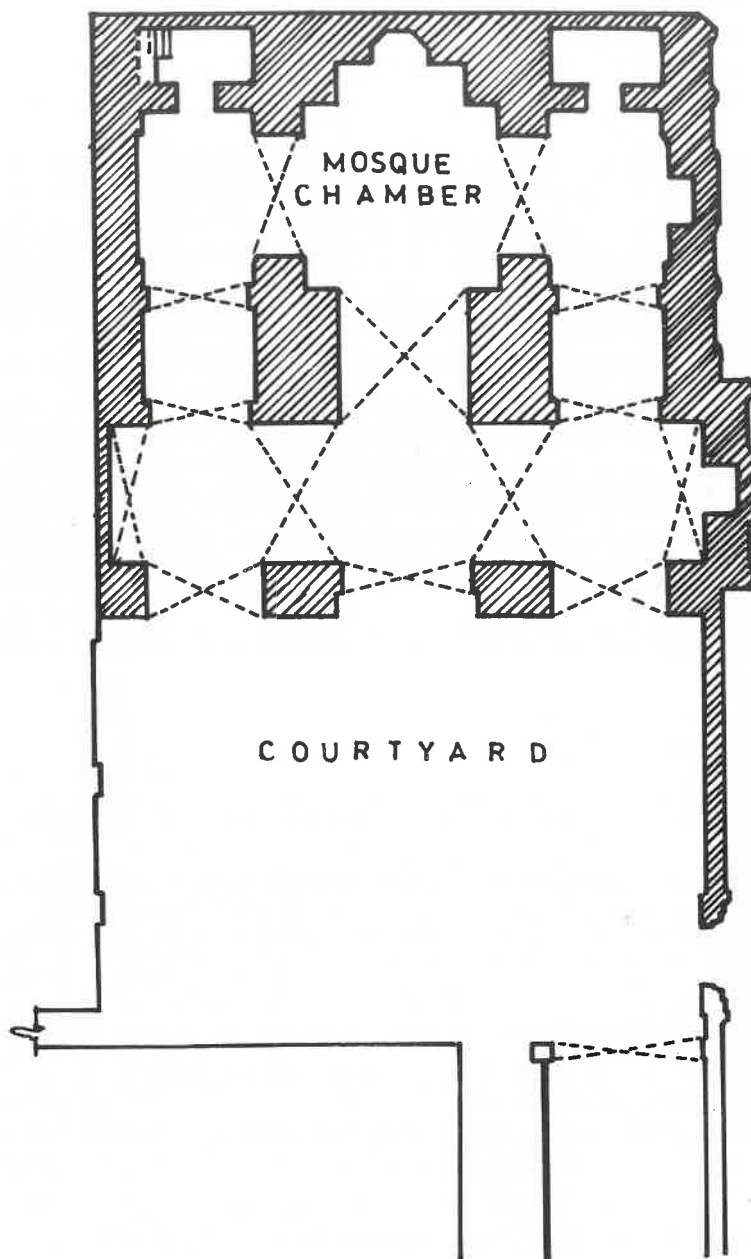
On the three sides of it, the following Persian verses are inscribed in fine *Nasta'liq*:-

بس	ک	استاد	نقش	پاشی	بست
گل	او	نقش	نوبهار	شکست	
کرده	مهرش	درون	ماه	وطن	
از پئے	سجده	شد	جبین	نشین	
کری	کرده	بهره	خود	مسکن	
که	بلند	است	چوں	زین	خن
شاهدانه	دا	نشته	بر	کری	
عرض	ایں	دست	گر	نصب	برسی
سال	بود	بیت	جامع	حق	جمع
جمع	ساکنان	بیت	را	مودع	
جامع	سیر	لاله	سواه	اله	(۱۰۸۰)

The year thus A.H. 1080 corresponds to 1669 of the Christian Era.

From all the inscriptions, others not reproduced here, it is evident that the monument was not built under any royal patronage as there is not even an hint to any regal personage. It is clear, then, that a marvellous undertaking is entirely creditable to some private person whose name might have been "Sarfaraz Khan" or "Afrax Khan".





GROUND PLAN
OF
CHINIAN WALI MASJID, LAHORE

MOSQUES OUTSIDE THE WALLED CITY

The city of Lahore had never been confined to the limits of the fortification walls. Many *Guzrs*, *Mohallahs* or habitation areas were established away from the main city, over the long period of its existence. One of such areas is *Baghban Pura* which is situated on the eastern side of the walled city, somewhat closer to the *Shalamar Gardens*. It is virtually very rich in Mughal period establishments which include gardens, *Mazars*, mosques etc. It perhaps gained more prosperity and fame during the period of *Shahjahan*. According to the "*Tabqat-e-Chisty*", after having been known *Ishaq Pura*, it came to be called *Babu Pura* around 1630. However, its main inhabitants being the families of gardeners, it became popular by the name of *Baghban Pura*, the settlement of those professing gardening.

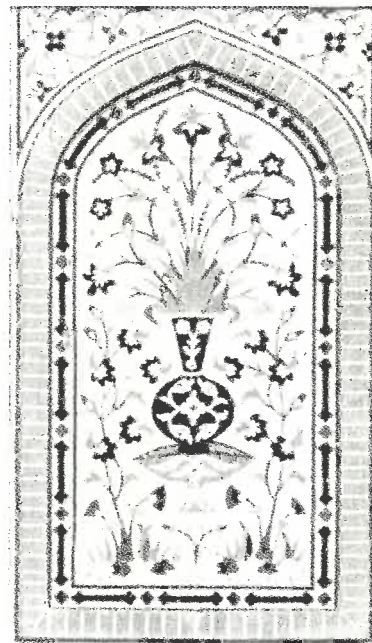
Masjid Androoni Baghban Pura:

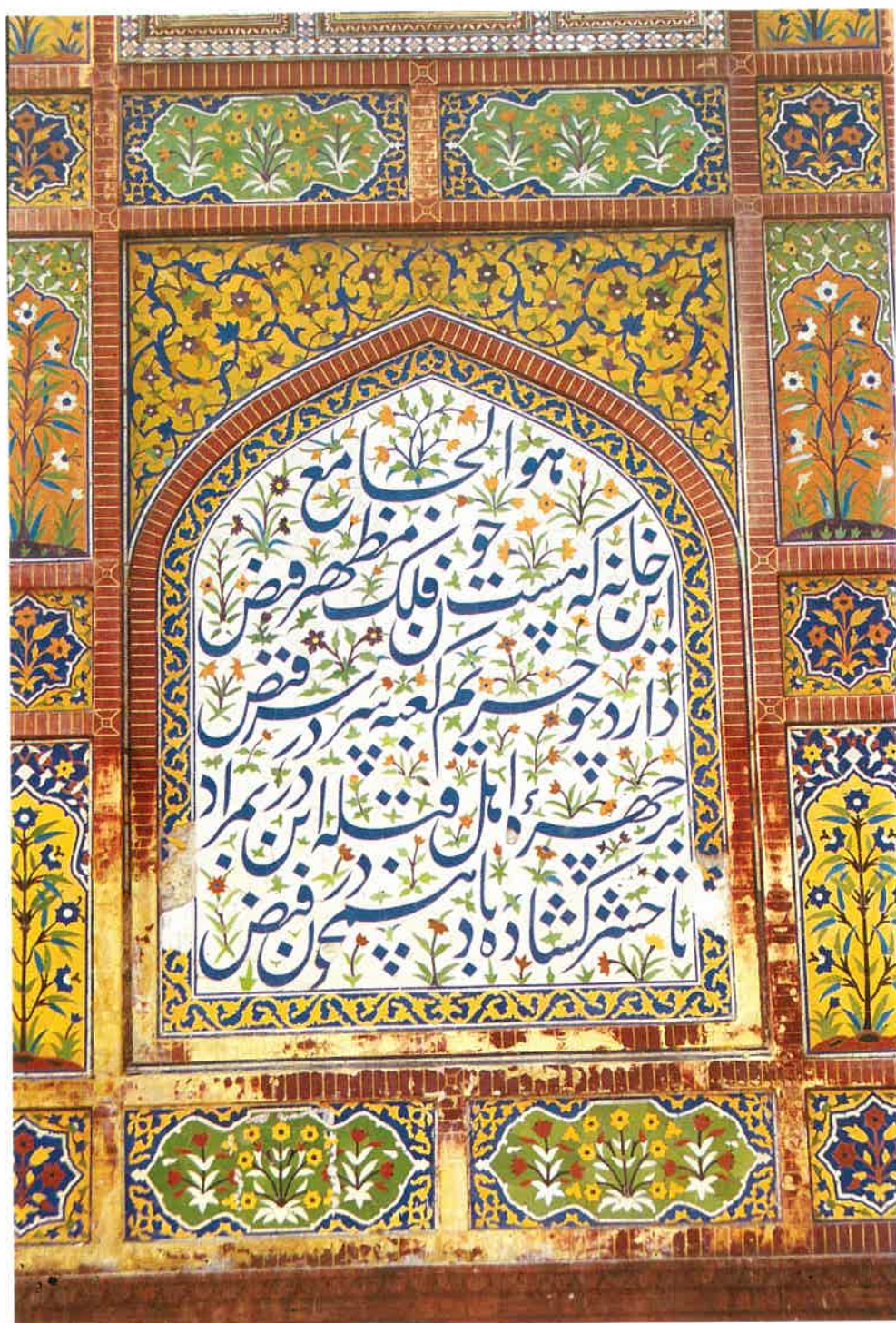
In the ancient quarters of *Baghban Pura* there is an old mosque known by the name of "*Androoni Masjid*" - or the mosque on the inside. The mosque, having no pretensions of royal patronage, was built by a lady who was known as *Fatima*, in 1632 during the reign of Emperor *Shahjahan*, a period of great building activity in *Lahore*.

Masjid Khwaja Ayaz:

Within the limits of *Baghban Pura*, very close to the *Dargah* of *Hadhrat Madho Lal Hussain*, *Masjid Khwaja Ayaz* takes a prominent place though extremely surrounded by modern houses.

The courtyard, *Sehn*, of the mosque is square in dimensions, each side measuring about 30.5m. The mosque has three entrances, one each from east,





north and south sides. The Courtyard accommodated an ablution tank, again square in shape, measuring approximately 9m in each direction.

On the face of the *Aiwan* is the following inscription:-

صل المسجد اسس بيانه على تقوى

The date from the inscription comes to A.H. 1094 corresponding to 1682-83. Abdullah Chughtai refers to "*Tarikh-e-Lahore*" mentioning of a marble slab giving the name of Khwaja Ayaz- بنده درگاه خواجه ایاز the reason for its popular name. Neither the inscription nor the given name, Khwaja Ayaz, is now found anywhere.

The mosque building has three openings at the face, the central one being larger and wider. The *Aiwan* carries three domes in consonance with the doors. The domes resemble in shape and style to those on the mosque of Maryam Zamani, Wazir Khan or Chinian Wali.

The interior is decorated with beautifully designed floral paintings in different colours. In the middle of the central dome is given *Shamsa* design. The mosque is 13.5m in length while its width at the *mihrab* point is about 9m. At the face are four small minarets.

The building is also embellished with stucco tracery work of a very high quality. The *Aiwan* also has two *Hujra*, located through towards anterior.

Masjid Bhangian Wali:

Surrounded by modern houses, towards south of the ancient tomb called '*Kala Burj*' in Baghban Pura lies a small mosque of considerable antiquity.

On the eastern side lies the *Sehn* or courtyard of the mosque. The mosque has three domes. Its *mihrabs*, arches, resemble those belonging to the late Shahjahan or early Aurangzeb period. *Tehqiqat-e-Chishty* mentions it as "*Masjid Bahangian Wali*" which name must have been given in the Sikh period





Masjid Bhangianwali



Masjid Khawaja Ayaz

خواست در دور شاه ملک پناه	۱
عالم و عادل و سخی زماں	۲
زبده بارگاہ او نواب	۳
مه عیش اگر چه جمشید است	۴
نیک نام آنکه نیک نامی او	۵
چاه و مسجد ز خود بنا بکند	۶
تحض بهر خدا کند این کار	۷
باز هر چه ثواب از آل تأید	۸
یارب از لطف خود لگا هستی دار	۹
کرد احداث مسجد محکم	۱۰
نزد درگاه صاحب عرفاں	۱۱
آنکه معروف شد به لعل حسین	۱۲
کرد عمار چوں بصد تدبیر	۱۳
سال تاریخ او چنین آمد	۱۴

چو اس سجدہ گاہ از پی خواص و عام	۱۵
ز تاریخ او هر که خوانید شمار	۱۶
بنایافت از سروری نیک نام	
بداند هزار و صد و چهل و چار	

The date in the last line is given as A.H. 1144 which comes to 1731.

Masjid Bhogiwal

In the western quarters of Baghban Pura lies an ancient mosque which only matches the mosque of Khwaja Ayaz in decoration. The building otherwise is of no mentionable merit as it had been badly mutilated during the Sikh period.

The mosque is known after the village named Bhogiwal, now within the precincts of Baghban Pura.

The outer courtyard is 11m from north to south in length and 6m in width including in it the *mihrab*, the niche, which is little deep.

Masjid Moran:

In the area of Hdhrat Madho Lal Hussain a small mosque lies in the south western corner. It is believed to have been built by Moran, a





Zikria Mosque

but it is not possible to agree or disagree with it as there is no evidence found towards this end.

Masjid Nawab Zikria Khan:

Right in the Baghban Pura area, south west of the Mazar Hadhrat Madho Lal Hussain lies an ancient mosque the building of which clearly shows drastic repairs carried out by unmindful residents. The *Aiwan* of the mosque is hardly 4.5m in length and 3m in breadth. There still remain the remnants of glazed tile decoration, though the building itself is not of much merit. There is also Persian inscription in *Nasta'liq* script, which gives the date as A.H. 1144 i.e. 1731, the time when Zikria Khan was the governor of Lahore.

The following inscriptions are found on glazed tiles in deep blue lettering:-

cypress tomb. Abdullah Ghughtai mentions of a manuscript which tells also of a mosque having been built by one Ishrat Khan during his period.

به	عهد	حضرت	حاجترال	محمد	شاه
جہاں	مکرت	و	عدل	و	دار
لیو	به	داری	نواب	سیف	الدولہ
شده	ولایت	رشد	منزل	ماه	
بنائے	مسجد	عالی	نمودہ	عشرت	خال
کہ	ہست	سیت	خیرش	خلق	اللہ
و	انترج	و	متانت	گرند	استحکام
باہتمام	سیادت	نسب	علیم	اللہ	
گفت	ہاتف	غیب	از	عمارش	تاریخ
		نیای	عبادت	گاہ	

Masjid Qasab Khana Wali:

Near Delhi Gate, inside Changar Mohallah, lies an old mosque building which, according to Kanhaya Lal, could be called the forerunner of the grand mosque of Wazir Khan. Its construction is also attributed to Nawab Wazir Khan. The building has gone quite a few changes over the centuries.

The domed mosque had been mentioned by Kanhaya Lal as in advanced stage of decay, not being looked after properly. However, it does not seem very convincing when compared to the Wazir Khan's Mosque, this structure would have got so bad in almost the same span of life. On the basis of this Abdullah Chughtai infers that it must have been built much earlier.

The building is quite low and has received unmindful, but extensive repairs at the hands of Muslim devotees who have changed it a lot. Instead of the domed roof it now has a flat modern construction. The mosque is known as *Masjid Qasab Khana Wali* or simply *Masjid Qasaban*.





Masjid Bhogiwal

prostitute-keep of Maharaja Ranjeet Singh. On the top of its dome it carries a finial. The facade of the *Aiwan* has an Arabic inscription on marble giving the *Kalima Sharif* and denotes the year A.H. 1275 corresponding to 1858. There is, however another mosque by the same name in Papar Mandi inside old Lahore city.

Masjid in the Period of Abdul Samad Khan:

After the death of Emperor Aurangzeb Alamgir in 1707, Nawab Saifud Daula Daler Jang Abdul Samad Khan was appointed as the Governor of Lahore, during the reign of Mughal Emperor Farrukh Seyer. He died here in 1737. He caused to be built many a monument among which the squarish tomb of his wife Sharfun Nisa, lies in Begam Pura and is famous by the name of *Saru Wala Maqbra* - the



Interior View of Masjid Qasab Khana Wali

Masjid Dai Lado:

The historians mention a lady by the name of Dai Lado during the period of Jahangir. A mosque after her name still exists on the back side of the Mayo Hospital near to the place where once were the offices of the daily Newspaper, Pakistan Times. It is said that there also used to be a garden named as *Bagh Rattan Chand* where a mohallah came up afterwards. The mosque is now located inside this mohallah.

The *Aiwan* of the mosque has a high dome which can be seen from quite a distance. The mosque must have been a masterpiece of religious architecture in its original shape.



Masjid Qasab Khana Wali

OTHER MOSQUES

The old city of Lahore is replete with many mosques, and except for general and passing mention which has already been made elsewhere, it needs life time to cover them all in detail. Similarly, in the outskirts and immediate vicinity of the Lahore city were built mosques by Muslim devotees and those who mattered in history.

Masjid Begam Pura:

Nawab Abdul Samad Khan caused to build a locality known as Begam Pura after the name of his wife Begam Jan who was also called as Begam Saheba Kabir or the revered elder wife. His other wife, Sharfun Nisa, also lies buried here in the *Saru Wala Maqbra*.

The Begam Pura Mosque lies on the eastern side of the University of Engineering and Technology, north of the Grand Trunk Road, immediately east of the Tomb of Hadhrat Ishan.

The mosque in a way has double *Aiwan*, like of which there is nowhere found in the building history of the mosques in Lahore. There is a dome on the top, and looks quite interesting. There are five niches in the *Qibla* Wall. Instead of the central niche being larger it has the two on each side bigger in size.

On the east of the *Aiwan* lies a large courtyard of considerable dimensions. The tile mosaic work of the mosque decoration, where still exists, looks very pleasing. There are certain inscriptions in *Nasta'liq*, which seem to be of later period, but no documentary evidence of its dating could be found. It is, however, certain that the mosque was built by the Nawab at the time of founding of the Begam Pura locality.





Masjid Dai Lado

Damanan. There are still a number of old mosques though it is for sure that many more have either perished with time or renovated and completely reconstructed over the centuries. All these historians like Kanhaya Lal, Noor Mohammad Chishty, Syed Mohammad Latif etc. have made mention of this fact.

Among these many mosques is the one which carried a marble plaque inscribed with the following couplets:-

فردوس ہیں کہ مسجد نور محمد است
 پر نور شد ز دیدن مسجد
 دماغ ماچو جستو کرد بتاریخ او خرد
 ہاتھ بلند گفت ہمیں چو چراغ ما

From the first couplet the name of builder, Noor Mohammad is very clear, though the exact personage could not be made out from this scanty information.

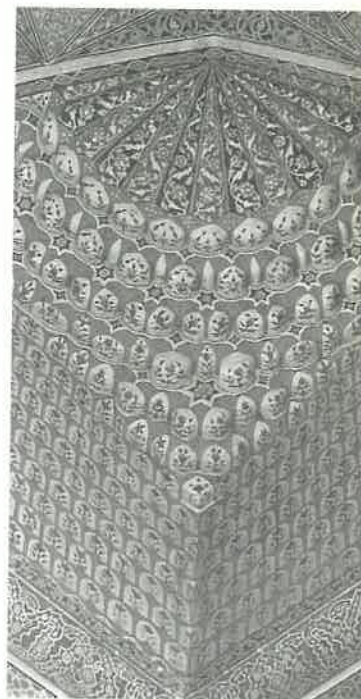
Masjid Mohammad Amin Beg

Behind the area of Bibi Pak Damanan lies a mosque which has three domes, the central one being larger than each of the flanking ones. According to Syed Mohammad Latif the inscriptions carried at the face were in Arabic and in *Nasta'liq* style. No'ne of these inscriptions refer to any date though it has been placed around A.H. 1144 or 1731 of the Christian Era.

Masjid Hamid Qari

The *Dargah* and mosque of Hamid Qari lies near the Tomb of Bahadar Khan, both of which present a good example of solid buildings having *Gutch* or stucco.

Masjid Hamid Qari has three arched-doors. The interior is plastered and decorated with paintings. The *Aiwan* measures about 11m by 8m, and carries a dome over it.



Masjid Atiqullah:

Abdullah Chughtai mentions that in the area of present day Shah Alam Market quite a few mosque-buildings had come to light when after the riots of 1947 Hindus had migrated from here and the area was destroyed but developed on the modern lines afterwards. He says that he had noted down a marble inscription at the face of the mosque. Two of the couplets on it read as:-

چو سید عتیق اللہ او ستار او
بفرمود تا میر قاسم کند
خرد گفت «مسجد» چو بیت العتیق
در حضور محمد علی بنا کرد

As the mosque had been rebuilt and enlarged afterwards the remaining portion of the inscription could not be recorded. The available inscription, however, is no less important as it tells about the builder and its year of construction. It says of some Atiqullah who ordered to build this mosque. Its year of construction comes to A.H. 1138 corresponding to 1725. The period in history falls during the reign of Badshah Mohammad Shah.

Although there is no mention of any Syed Atiqullah, or even Mir Qasim also appearing in the inscription, in the contemporary history it may well be said that the former, the builder of the mosque, might be some local of the area.

Mosques in Bibi Pakdamanan Area:

As has been mentioned earlier that two pious ladies, Haaj and Taaj, when left alone in the city, had run away from there and settled at the place now known as Bibi Pak Damanan. The sister of Emperor Humayun, Princess Gulbadan Begam mentions in *Humayun Nama*, authored by her, that the Emperor halted in the Garden of Khwaja Ghazi which was in Haaj and Taaj. The historians of Lahore locate this point at the area which is now called Bibi Pak

The central arch is decorated with inscription bearing *Kalima Sharif* while the flanking ones carry the following Persian Couplets:-

بیاد	دارم	شکر	خداوند
نهاد	مسکین	از دست	خوش
آل	تاریخ	از سال	خرد
مواد	زدانش	دور	آفت

The last line bears the year A.H. 1141 which corresponds to 1731. The outer facade of the mosque bears, again, *Kalima Sharif* in the centre while following verse flanks it:-

محمد	عربی	کبروئے	هر
کیک	خاک	درش	نیست
			خاک

The Lahore historian, Noor Mohammad Chishty in his *Tehqiqat-e-Chishty* tells that Hamid Qari was born in Lahore in 1660 during the reign of Aurangzeb Alamgir. He died also in Lahore, in the year 1752 when he was buried here.

The mosque was built in his life time, where he used to impart religious education including *Dars Quran*, teaching of Quran. Hadhrat Qari himself was an author. His two books, "*Malfoozat*" and "*Rasala Hurmait-e-Haq*" are amongst the more famed writings.

Sonehri Masjid

This historically important mosque was built by Nawab Syed Bhikari Khan Amir ul Umra bin Roshan ud Daula Trabaz Khan, Deputy of Lahore when Mir Mueenul Mulk Mir Munoo was the Governor of the province. Its year of construction A.H.1163 corresponding to 1128 is inscribed at the eastern gate, after giving verses from the Holy Quran. On the frame of the same Gate, which incidentally is





Masjid Muhammad Amin Beg



Sunehri Mosque

the main entrance, Quranic verses in *Suls* calligraphic style are inscribed, and the year of construction in Hijra Era stands prominently.

Bhikari Khan being a disciple of Miran Syed Bhik Chishty, a prominent Muslim Saint, was a confidant of the widow of Mir Mnnoo, who had taken up the reigns of government in her own hands in the name of her minor son.

The construction history of Sonehri Masjid in itself is very interesting. It is said that Bhikari Khan had made a request to Mir Munoo for grant of land in the Chowk (a crossing) in Kashmiri Bazaar. The vacant land in the Chowk was feared to be affected if the mosque were to be built here. *Fatwa* was, therefore, obtained from Muslim Scholars that there was no harm in doing so as it was to be used purely for Allah. The mosque thus was located here destroying the character of the city planning.

Another interesting story about its construction is recorded by Lala Kanhaya Lal when he says that a mosque was already located right in the middle of the crossing (chowk), and clear paths were all around it. Because it was a small mosque, the Nawab wished to include it into the new plan and open the main doorway on this side. The Ulema, however, did not agree with the Nawab. He, therefore, perforce opened two gates with steps. It did not leave the imposing effect Nawab Bhikari had wished to create. The Nawab then caused to affect the street which invited criticism.

The eastern gate was, however, added much later when during British period Captain Nisbet, the Deputy Commissioner, had the smaller unused mosque pulled down and provided a Gate here.

There is a marble inscription at the main Gate, which reads:-

یا بهیخته مسجد قلبی و انت فیہ مقیم

It shows that the Nawab had named it after his Pir Saint but because of its having golden domes



Main Entrance Tomb and Mosque of Shah Mohammad Ghous

it came to be known as *Sonehri Masjid* or the golden mosque.

There are verses from the Holy Quran, in *Khat-e-suls*, in addition to inscribing the date of its construction as A.H. 1163 i.e. 1749.

As the mosque is on irregular plan, its length from the rear wall to the door-steps is a little less than 47m. The *Aiwan* of the mosque from inside measures about 13m from north to south. It is also 13m in width when the niche portion is also included in it. It has three arched-doors. The *Aiwan* carries three beautiful domes, the central one being larger. These double-domes are copper covered and beautifully gilded to give gold effect hence the name *Sonehri*. The finials of the domes are also in the same pattern.

The arches are decorated with paintings, as also is the plastered interior of the *Aiwan*. The mosque carries a minaret at each of its four corners, which are surmounted by cupolas. These cupolas were re-erected after they had fallen down because of the 1905-earthquake.

The courtyard of the mosque is about 10m in width, by the side of which lies the ablution tank measuring 6m x 7m. On the Dabbi Bazaar side of this tank is a *Hujra* with bathrooms etc. on its southern side. The main entrance also carries minaret-like cupolas.

The mosque building was, as usual, not treated well during the reign of the Sikhs.

Masjid Shah Mohammad Ghous

The *Roza* or Tomb of Shah Mohammad Ghous lies by the side of the Circular road, between Delhi and Akbari Gates of the old, walled city. The pious man buried here is said to have migrated from Peshawar during the reign of Mohammad Shah Badshah, and died here in 1740.

Along with the *Dargah*, towards south, is located a spacious mosque. The mosque which has five doors also carries a dome at the top. There also lies an ablution tank towards east of the courtyard. It

Syed Mohammad Latif in his "*Tarikh-e-Lahore*" mentions that toward north of the *Gumbad Nusrat Khan*, along the railway line lies this mosque. The edifice carries three domes, the central one being the highest and largest of all. The building has a vaulted roof. The *Aiwan* has three arched-openings. The interior of the *Aiwan* still carries the remnants of old plaster. There used to be tank in the courtyard for the ablution of the faithfuls.

The Sikhs had ripped it of its bricks, and used them for their own buildings while the mosque building was used as arsenal depot.

After the fall of the Sikhs in 1849, the mosque was restored to Muslims and got included in the establishment of Dars Mian Wada.

Masjid Sheikh Imamuddin Khan

In the old city of Lahore, near Sootar Mandi lies the *Hammam Wali Masjid*. About 60 metres north of the same there is still another small mosque which is located at the first floor. It was built by Sheikh Imamuddin who was once Governor of Kashmir during the later period of Sikh reign when the British had already struck a deal about selling Kashmir. Sheikh Imamuddin was brought back to Lahore when that was handed over to Gulab Singh. He caused to be built the present mosque almost at the same time.

The mosque lies at a high plinth and is accessed through a flight of steps. The *Sehn*, courtyard, is well built and measures over 7m in length and 5m in breadth. It has sturdy *Aiwan* which in breadth at the point of *mehrab niche*, measures over 6m in width and a little less than 10m in length. It carries three domes, the central one being bolder and larger than the flanking ones. The building is a nice specimen of brick structure having vaulted roofs.

The central arch has an inscription, also assigning it the date equivalent to 1849. It reads:-





Masjid Shah Mohammad Ghous

is said that the mosque was constructed by one Ghulam Nabi Kothidar.

During the Sikh period, following general order to clear all buildings and trees around the city wall, for security reasons, the mosque was also razed to ground. However, the sudden death of Raja Kharrak Singh immediately following that of Naunihal Singh it was taken as the curse of felling the sacred place. The clearing of buildings was stopped and the mosque re-erected.

Masjid Qasab Khana Wali

There is an old mohallah (quarter) Qasab Wala situated in Lahore towards north west of the quarters of Ganj and Telpura - but got mixed up with the limits of *Khanqah Mian Wada*. Although these quarters are no more of any significance yet there still lies an old mosque which is indeed very interesting.



Masjid Sheranwala Gate

He died in 1841. The main door-frame carries the following inscription on marble plate:-

چونکہ از مرزا محمد مسجد
 شد بناو خوب با تدبیر شد
 ہانم شمس پئے - تاریخ گفت
 اے چہ احسن مسجد تعمیر شد
 ۱۲۷۹ھ

The inscription clearly mentions that it was built in A.H. 1279 i.e. 1862 by one Mirza Mohammad. It is, however, not known whether it was then rebuilt, which seems quite improbable when it is generally taken that the earlier builder had died just a few years before that. The mosque, however, is known as Masjid Mirza Mota whose

امام	الدین	خال	نواب	ذی	جاہ
عمارت	کرد	مسجد	حسب	دلوہ	
چو	تاریخ	بخشم	ہاتف	غیب	
گفتا	نی	الحقیقت	گفتہ	اللہ	

۱۲۸۶ھ

In the interior, the central dome carries the following inscription:-

زہ	نواب	عالی	شان	کہ	از	تائید	یزدانی
موفق	شدیے	تعمیر	مسجد	از	خدا	دانی	
چہ	مسجد	قبلہ	گاہ	و	معبد	نیکان	
مقام	فیض	ربانی	مکان	لطف	سبحانی		
بنا	میز	دازیں	تعمیر	دو	عالم	کرد	
خریدہ	دولت	باقی	عقبے	از	وز	فانی	
سر	اور	اگند	گفت	ہاتف	سال	تعمیر	
نیا	از	امام	الدین	بنا	شد	کعبہ	ثانی

Masjid Sheranwala Gate

It is an imposing mosque which in fact is located immediately inside the Khizri Gate, the old name of Sheranwala Gate. In the western side of the mosque had been located Police Lines during the British period.

The mosque, along with which a new mosque came up, has also remained functioning, rather was used also as *Madrassa* under Maulvi Ahmad Ali who died very recently in 1961.

Masjid Mirza Mota

The mosque is located in Bazaar Sheranwala while going to Bazaar Tezabian. The building of the mosque is elevated to the first floor while the ground floor is used for shops etc.

Kanhaya Lal says that this mosque was originally known as that of Zabeta Khan who was a pious person and was respected by all and sundry.



Masjid Takia Sadhuan

family used to live in *Tawela* Shah Nawaz located just nearby.

The building of the mosque is bold with double *Aiwan* standing on arches. The walls are decorated with frescoes while few sayings of the Prophet Mohammad (S.A.W) are also inscribed. The mosque has a fine vaulted roof.

Masjid Amir Shah Wardi Major

The mosque lies not away from the above mentioned Masjid Mota, while going to Bazaar Tezabian. The *Tarikh-e-Lahore* by Kanhaya Lal mentions that it was an old mosque building which was quite small in size. Major Amir Shah bought the property around it and enlarged it to its present size in 1868. The three-door building is devoid of a usual dome.

Masjid Takia Sadhuan

The area called Takia Sadhuan can be accessed either from Akbari or Mochi Gate. the mosque has an old grave towards its west, which is known as Ganj Shaheedan. The mosque itself is built on a high plinth. The main gate carries a marble inscription which tells that the mosque was built by Noor Mohammad Sadhu in A.H. 1266 which should correspond to around 1849.

Mosques in the Kashmiri Bazaar

The Kashmiri Bazaar runs from near old Kotwali where also lies the Masjid Wazir Khan, to Dabbi Bazaar. From there this straight bazaar crosses *Bazaz Hatta* and goes upto Taxali Gate. Most of other old mosques are situated on this route.

Masjid Mian Noor Imaan Wala:

This mosque stands on the eastern extremity of Kashmiri Bazaar. It is a small but beautifully decorated mosque. It was built by one Noor Mohammad in 1823 during the Sikh reign. An inscription, which reads as below, gives its date of construction:-

مسجد نبوی حکیم فضل حق تعمیر کرد
 هست بیت اللہ ثانی شد ملائک را مقام
 جست عاشق لکھنوی چوں ار سر ایچلو سال
 گفت ہاتف سجدہ گاہ فضل حق بلوا مدام

بفضل ایزد دا راے افلاک
 چوں مورا مسجدے آراست مبرخاک

Masjid Patolian:

The mosque building, though not large, is an interesting study in architecture. It lies in Lohari Mandi and is known as *Masjid Patolian*. It is placed on high plinth and from the description of Kanhaya Lal it may be inferred that this mosque was built in 1862 at the remains of some old mosque-building. It was still rebuilt in 1870.

Its main door opens to an ablution tank right in front of the *Aiwan*, through which one has to cross to reach the main prayer chamber.



Masjid Patolian

نور سافیتہ جست ہاتف
 مسجد محمد تاریخ گفتار
 چو فلک بناکش اجر
 عطائے کریم مستقیم خور عظیم
 ۱۲۳۹ھ

The builder of the mosque was a well to do person who used to manufacture saddles of horses. Maharaja Ranjit Singh bestowed upon him the title of "Noor Imaan Wala" - one with the light of the faith.

Masjid Sufi Wali

The mosque of Sufi Wali lies not far away from the Masjid Mian Noor Imaan Wala towards west in the Kashmiri Bazaar. It is almost of the same size as the earlier-mentioned one, and also lies at the first floor while the ground floor is used to house shops. Due to the extension in bazaar for providing civic amenities during the British period, much of the mosque was rebuilt, after re-alignment.

Masjid Sani Noor Mohammad Imaan Wala

This mosque building lies still towards west of the Masjid Sufi Wali. It was situated in the *Kucha* by the residential *Haveli* of Mian Noor Imaan Wala. There is a story still in the air that on one of the Jummas, Mian Noor Mohammad was so pleased with the sermon of the *Imam*, the prayer leader, by the name of Maulvi Jan Mohammad that he bestowed his *Haveli* on the latter, alongwith all its house-hold and other material.

The historians of Lahore mention of its having been rebuilt in 1879, as a couple of inscriptions on the southern walls give its date as A.H.1297:-

نو مسجد یکے منظر نور محمد است
 در دے ہنوز است جان محمد است
 از فضل حق فریدچہ سل بنائش گفت
 ایں مسجد گاہ سلامت جان محمد است
 ۱۲۹۷ھ



Masjid Moran



Interior View of Masjid Moran

Masjid Hafiz Chabak Sawar

In the Rang Mahal area of the Old Lahore the mosque of Hafiz Chabak Sawar lies on a high plinth, the lower portion having been used for shops to meet the expenses of the establishment. The Mohalla Chabak Sawaran lies a little towards its west. The present building of the mosque is said to have been re-erected by Hafiz Chabak Sawar on the remains of some old building. The builder is recorded to be a *Chabak Sawar* in the service of Sindhianwala Sikh Sardars. After the flight of Sindhianwala, Maharaja Sher Singh penalized him and cut both of his hands. He thus also came to be known as Hafiz Tunda.

The well-built mosque has vaulted roofs. It has three bays and this portion of *Aiwan* has arched supports. It has three domes and two minarets.

Masjid Moran Tawaif

The mosque lies in Papar Mandi, almost in between Chowk Mati and Shah Alam Gate of the old Lahore.

The mosque building was caused to be constructed by Moran who was a keep of Maharaja Ranjit Singh. She had so much influence on the Maharaja that he had even issued coins in her name.

The mosque was built in A.H. 1224 i.e. 1809 which fact comes out from the Persian inscription fixed on the main gate:-

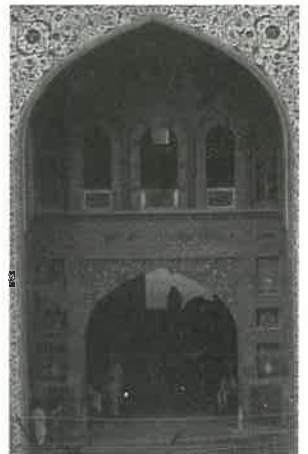
بنائش
تعمیر
شده
تاریخ
۱۲۲۴
لله
مسجد
باغی
گفت
پاک

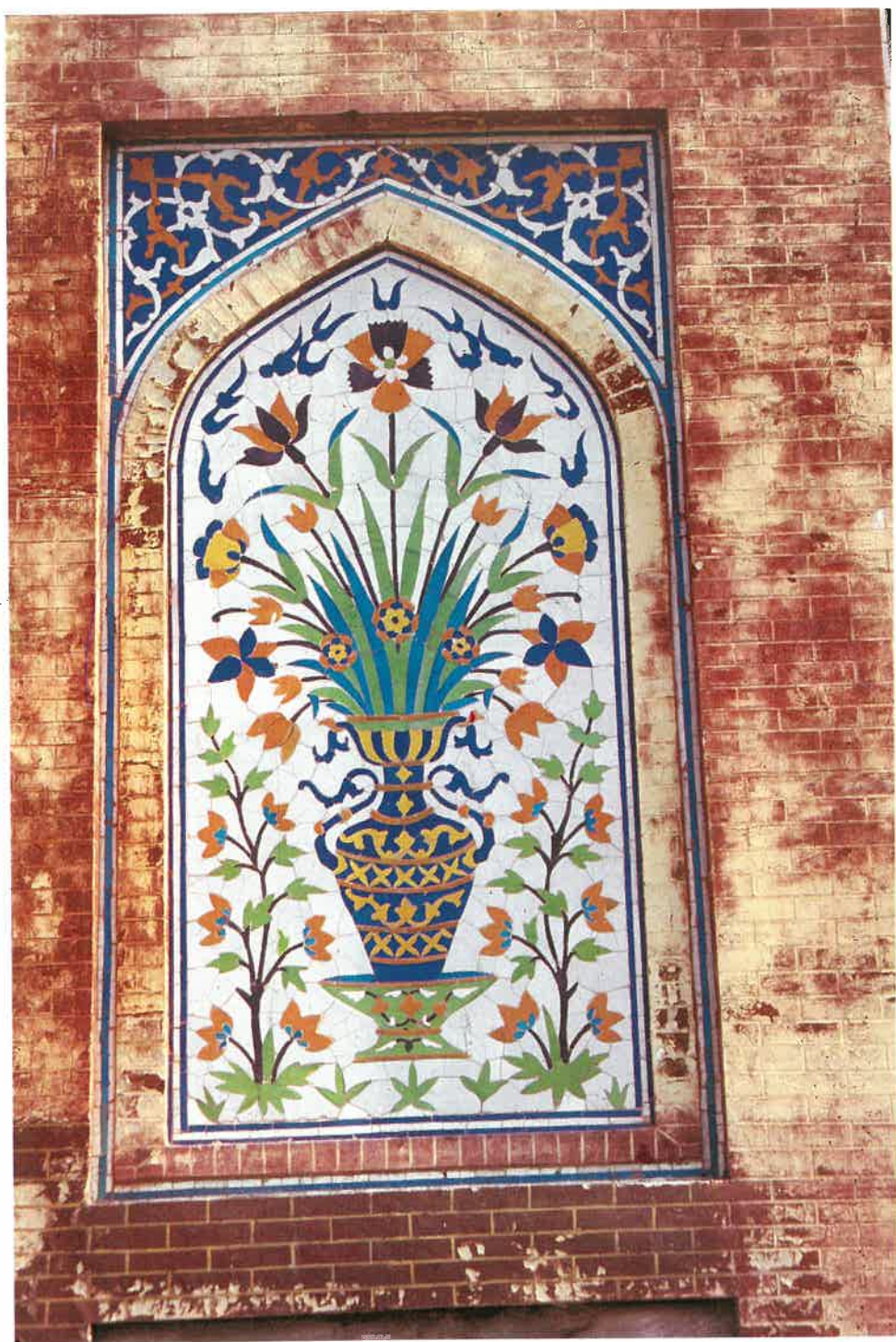


EPILOGUE

As is clear from the foregoing pages, Lahore has always been blessed with the construction of not only secular buildings of great merit but also religious structures in the shape of mosques. Some of the mosque buildings stand out in their architectural style and decorative art under the royal or nobility patronage while others, though some of them having not much pretention towards beauty, were constructed by commoners to seek the favour of Almighty Allah. Some of the mosques which could not appear in the more-mentionable ones are like Masjid Imam Shah Wali in Dhal Mohallah, Masjid Mulla Majid in Mohallah Chehl Bibian, Masjid Bakan Khan inside Mochi Darwaza etc. etc.

There are still others in large numbers and could only be brought back on record with much research which would warrant many life-times. Some of these may, however be mentioned as Masjid Haji Nabi Bux in Mohallah Chabak Sawaran, Mosques in Khair Garh and Miani Saheb Graveyard, Ghorey Shah Mosque near Sultanpura, Masjid Mian Karim Bux near Pani Wala Talab of Langey Mandi, the mosques in Mozang, Gumti Bazaar etc.etc.

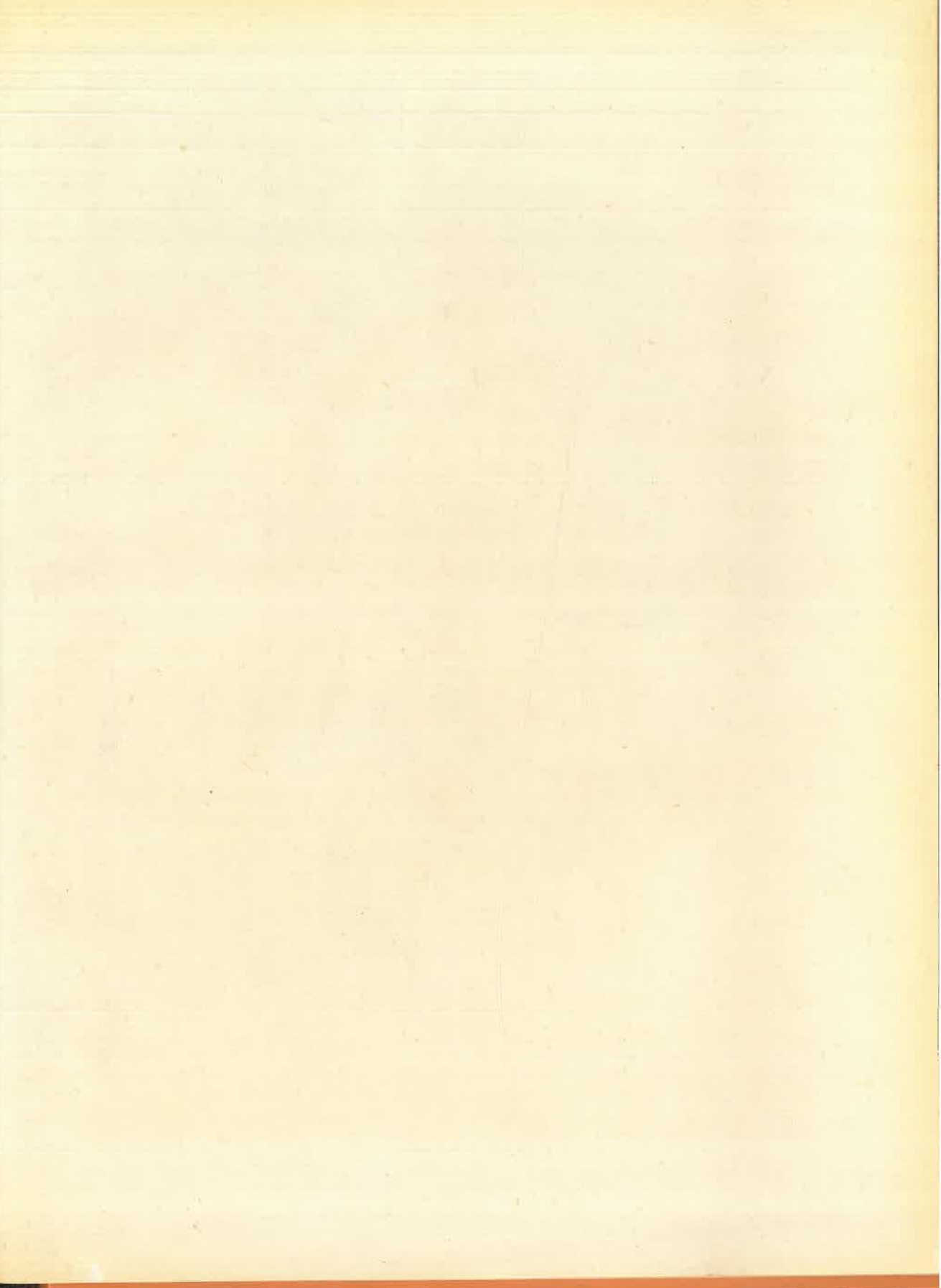




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