

Exploring the Minaret's Allotropic Influences on the Indo-Pak Sub-Continent

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Abstract

One of the greatest features of architecture in the Islamic world is to focus on the inner or exterior space. Whether it is a procedure organization carrying interior to use as a victory, natural light, and ventilation, or through carving and paintings the contrast between exterior and interior is clear. However, a special architectural feature ignores minor facial principles and stands as a strong visual statement of the presence of Islam. Minaret or tower is a common form of religious buildings and has a distinctive feature of their architectural expression. The minarets have become an integral part of the mosque in the subcontinent (Pakistan and India) as well as anywhere in the world. Minaret could be more meaningful if it could serve further practical purposes in society. However, minarets are also built for monument purposes but become symbolic and permanent features of architectural buildings. Minarets are being built in different geographical and cultural environments. Architects have used such shapes in which harmony has been created. In this term paper, I will highlight the importance of minarets or towers because, quite simply, they are irresistible and charming to observe in the sub-continent.

Along with fulfilling different functions of secular building, they give us a clear sense of beauty. Minarets as a religious purpose are often the central point of reference to an urban joint, literally elevated to surrounding buildings and giving the city its characteristic and easily recognizable image. This research article reviews the perspectives encapsulating architecture and spatial studies of the mosque, the minarets of various practical and functional aspects, its evolution in history and their roots, and the process of element change in different spaces. In this paper, we will discover the reason behind the use of minarets and how the multiple uses of minaret or towers have been used culturally and architecturally.

Keywords: Minarets, History, Secular Building, Sub-Continent, Architecture Style

Introduction

Different types of spaces represent Islamic architecture in the sub-continent. The mosque remains the most important building in the Islamic Architecture, it's where Muslims worship and get a social and political way and direction (Ullah, Sheikh and Morris, 2020). The distinct feature in the mosque architecture includes the Minaret; it

may be also called as a tower which is used to call the congregation, to invite salvation (prayer). However, it became a vital element in the representation of a mosque due to its functional and symbolic character (Buksh & Malik, 2019).

It is famous that in the life of Muhammad, azan was given from the roof or from a high point. The oldest mosques were built without minarets and the practice of azaan could be done in many other places. There was no evidence of the presence of minarets during the era of the four caliphs. Islamic architecture states that the first minaret on the corner of the mosque' Amr was built by the Muslim (governor of Egypt) in the reign of Muawiya in 673 A.D. (Buksh& Malik, 2019).

Many magnificent minarets have been constructed from different materials in different regions of the Islamic architecture. Minarets or tower is one of the most important architectural objects of cultural heritage from the era of Seljuk and Ottoman empires (Taher & Dunder, 2017). The construction style of minarets varies in terms of construction materials, facilities of available techniques, capabilities and workers background etc. That is why the minarets which can be connected or separated from the mosque are made of stone, brick or wooden material and as a form; minarets can be used as different forms of shapes. Minarets can be also used as allotropic influences such as victory, for representation of bravery (Azad, 2014).



Evolution of Minarets in the Islamic Architecture

Early Muslims came to Medina, worshipping the prayer. Muslims heard Jews using the horn (Shofar) in certain ceremonies and Christian



clapper (a long piece of wood beaten with a flexible wabil), Muslim demanding something equal to their use (Muslim,Al-sahih, 1309). A friend of the Prophet (peace and blessings of Allah be upon him) advised to use human voice and after considerable consideration, he confessed and issued the order "call for prayer, Bilal." The tradition presented the account with this simple and later it was translated into a prominent place and called for prayer (Gottheil, 1910). The Islamic minar built in the time of

prophet Muhammad (PBUH) in Koba and medina was so simple that there was no place to build anything like tower, even if the necessary resources and skills are available for it. In the hadith, the Muslims of Medina have been called to pray at the house of the prophet (peace and blessings of Allah be upon him) (Gottheil, 1910).

Minaret (derived from the Arab manif rat scale; manar or minar is the Arabic house of a lamp tower where fire, fire) is a unique turret of Islamic architecture. The form is based on the case of the great lighthouse pharaoh of Alexandria located on the top floor where Muhammad Fateh of the 7th century established a small prayer room (Jonathan, 2001).

Many eras a minaret was used as a vital element for Muslims(M.BLOOM.1989).The philosopher Walid (A.D. 705) constructed the earliest known minaret in a mosque in Damascus, Syria. The oldest surviving mosque on the Iberian Peninsula in Spain in Cordoba, founded by Umayyad Amir 'Abd al-Rahman-I (756-788). The minaret of Great Mosque Kairouan, Tunisia, was erected in 836 A.D. The minaret of the Islamic church of Tulun, Cairo (A.D 879), is ascending the exterior flight of stairs resembling 'viewing towers' in the construction of Assyrian buildings. The minaret was inspired by the Minaret of Samarra (Mosque *et al.*, 2018).

Formation of Islamic Architecture in the Subcontinent

The formation of Islamic architecture in the subcontinent in three stages: the royal, provincial and Mughal. The Turks were introducing a new architectural style in the subcontinent which was common in the Mosque. During the rule of Qutbud Din Aibak, royal style was introduced (Petersen, 1996).This style was continued by al Tutmish, which can be seen in the buildings he built. Mughal style was the most modern and mature form sub-continent Islamic architecture. It emerged in the middle of 16th Century and continued to develop till 18th century when the domination of "great Mughals" began to decline (Petersen, 1996). The Mughals used and maintained the common features and features of Buddhism of central Asian, Persian, Hindu, and architecture.

Minarets as Allotropic Influence

Minaret is also a free standing and taller than the rest of the building and acts like a landmark or focal point of any area (Urey, 2013). It can be used as allotropic influences such as Grand National Assembly Mosque Ankara, 1989. The top of pyramid, a tree, which is also contributing to the expression of verticality, is planted so as to remind the form of a minaret. The pyramid naturally does not serve as an actual minaret but carries the needed symbolic function by its abstracted form. This is again a very unique approach in terms of its interpretation of the traditional minaret form (Urey, 2013). And minarets can be used as victory representation such as Minar e Pakistan Lahore is an open landmark of independence. The tower was developed amid the 1960s site where the All-India

Muslim League Party passed the Lahore Resolution Qarardad e Pakistan on 23 March 1940. Some secular buildings of sub-continent and their importance will be discussed in this term paper.

Indian Sub-continent

Ramgarhia Bunga or Clock Tower

Ramgarhia Bunga - two

similar high towers, every 156 feet tall, is a part of Ramgarhia Bunga, one of many Bunga that once served as the headquarters of various Sikh chieftains and as military posts that protected the Golden Temple. The era of Afg han invasions and temple demolition, the 18th century red sandstone minaret-style Bunga towers were built. It is named after the Sikh warrior Ramgarhia mist chief Jassa Singh Ramgarhia. It was built as a temple watch towers for sentinels to monitor any military raid near the temple and surrounding area, helping to gather early defenses to protect the golden temple complex. During the 18th century, served defense purposes among them, provided accommodation for Sikh pilgrims, and served as learning centers in the 19th century. Most of the bungas workers were destroyed during British Colonial Period.

The Ramgarhia Bunga remains a symbol of the Ramgarhia Sikh community's identity, symbolized by their historical sacrifices

and contributions to the defense of the golden temple for centuries. The clock tower did not exist in the original version of the temple.

Many Sikhs saw this structure as a symbol of colonial power, with its architectural style out of place and its elevation apparently meant to overshadow Harimandir. After that the clock tower was pulled down in 1947 shortly after Indian independence. Its place was built with a more coherent design with a new entrance temple. A



clock in this entrance towards the north, a museum is built on its upper floor and it remains called ghanta ghar deori. Influence of Ramgarhia bunga ramgarh symbolizes the identity of the Sikh community, their historic sacrifices and their contribution to the defense of the golden temple. The minaret cannot be allocated only from Islamic religious buildings. But its importance is also found in other religions. Which we see very well in the example of this tower. Which was first known as a watch tower but after the Sikh government, it was shaped as a minaret or tower. There is a unique feature of architecture element minaret in every religion.

Qutb Minar

Qutb Minar in Delhi was the first and foremost tower built to commemorate the Muslim conquest of the battlefields in 1193. The construction of the Qutub Minar was made by the inspired vision of Qutb-ud-din Aibak.

The Qutb Minar

comprises a tall tapering cylindrical tower standing on a four-story base at the height of 72 feet. The width of the bottom

of the Minar is 14m. Each floor is accessed by an indoor spiral staircase leading to balconies supported by muqarnas corbels. The Qutb Minar has five separate floors. The element of the Minar is the angular and circular wires in the hole. The upper floor was constructed of circular teak with openings for windows and an interior roof that crowned the entire building. The sculpted treatment of the lower extremities on the balcony reflects the graduation of a Hindu sculptor in Islamic sculpture.

It is also a fact that minarets were used by locals as symbolic elements in buildings. Muslims used them extensively as essential elements in their mosques. That is to say minar is only considered as a part of the mosque, without it cannot be given effect in other buildings is misconception, but it has become an important and symbolic element of architecture which we can see in Qutb minar.



Taj Mahal

The Taj Mahal is a monument located in Agra, India and the Mughal Emperor Shah Jahan commissioned its construction as a mausoleum for his favorite wife



Mumtaz. The base of the four minarets of the Taj Mahal is an octagonal base and a

thin cylindrical body with an 8-column chhatra on top. Each of the minarets is divided vertically into three parts by two balconies that recall the upper gallery. For light in minar, small screen Windows was made regularly, which bring necessary natural light. Minarets are covered with marble in the form of blocks of white marble that have been cut in curves.

The crown makers were so obsessed with perfection that they adorned the bottom of the highest



balcony with marble strips of the marquetry bearing chevron. Minarets are finished with roofs which are used for the main dome of the shrine. It is the lotus flower rather than the inspiration of the Hindus, as described in the symbols of the Taj Mahal .

The influence of minarets of the Taj Mahal is quite sensible. Minaret role in secular building is to support the perception of elevation of shrine by bringing light to all buildings. Minaret can be used as symbolic representation. The tower is a symbol of the height of the sky, a kind of bridge between the sky and the earth. Here is also a similar symbol in Catholic religion (Buksh, & Malik, 2019).

Sub-Continent (Pakistan)

Badshahi Mosque

Badshahi mosque in Lahore, sometimes called Alamgiri mosque, was built during the reign of Emperor Aurangzeb Alamgir.

The minarets of the Badshahi mosque are three floors and they stand on concrete about 20 feet high. Each minaret has a height of 143 feet, in addition to its cupboards as well as the top mannequins with their Chabutra. The

pavilion of minarets was recently restored as the original was damaged in the earthquake of 1840. The red stone is fitted with access to the top of the minarets in narrow stairs, from which an interesting view of the surrounding is obtained.

The influence of Mughal design of minaret is simple and tall and prominent for



their size and strength and cannot fail to impress the viewers. Minarets are an important architectural element in Islamic art and culture. There is logic, and we can see the muezzin officiating at the top of a minaret as a lighthouse

spiritually guiding the population (Alomar, 2000).

Government College University (GCU) Lahore

The educational institution plays an important role in raising its students. Government College University (GCU) Lahore is counted among the tallest buildings in the subcontinent and construction was done in architecture style of colonial period.

Reflecting the neo-gothic tradition, the centre of GCU'S



main building is marked with a huge entrance with the most impressive element representing the image of Government College. 15' placed on high podium,

and accessible from garden by the broad flight of stairs and tower reaches a total height of 176 feet. In the case of spire it is divided into four separate stories and destroyed. The scattered sides of octagonal tower carry strange dormer Windows, in which big watches are seen from great distances. Similarly, where the Mughals tried to highlight the importance of the tower in the mosque and mausoleum. In this way the British

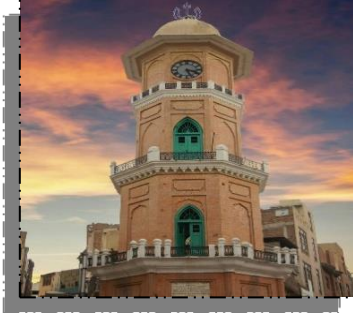


also highlighted the status of the tower in colleges or other secular buildings. Tower is a focal point of the GC building. This separates GC from many other secular buildings through style and typology of the minaret or

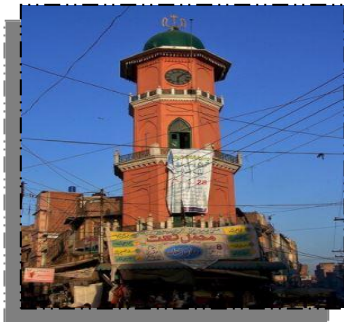
tower. Therefore, the influence of minaret in tradition building is not only important element but the tower has its own unique feature in educational institutions.

Ghanta Ghar, Sir Cunningham Tower

The Cunningham clock tower in Peshawar, KPK, was built in 1900 in the memory of diamond jubilee of empress. The tower was named after Sir George Cunningham, former British governor and political agent of the province. James Steichen was designed, and it was opened to public in memory of Queen Victoria's diamond jubilee in 1900. The diameter of tower is 31 feet and stands at a height of 85 feet at ghanta ghar chowk.



The influence of structure was built just like a minaret. The effect of tower is a historical model of British architecture and has been trying to maintain its beauty. The tower has a very good Gothic Architecture. The tower also takes care of the aesthetic sensitivity of the people of the country. This tower is a symbol of the sense of punctuality that has been valued at the time; they will be among the dominant people like the British.



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Minar Pakistan

Minar Pakistan, also known as Tower of Pakistan, worked because of the resolution celebrating Lahore. The architecture of Minar Pakistan indicates the

Mughal, Islamic and contemporary era. Mr. Nasiruddin Murat khan was an incredible architect of this Tower.

The influence of tower of Minar-e-Pakistan is seen as a public image of Pakistan, and the



announcement of a later pioneer public role indicates the war of our creators and ancestors in order to achieve the opportunity. The tower of Pakistan was built as a landmark that identified an important stone laid in the establishment of Pakistan. Such influence of tower whose existence promoted sovereignty. So, tower can be used as victory purpose.

Conclusion

The research inferred that historical minarets are of great shape, in every secular building, minarets reflect power and bravery, reflecting the attractive structure of gothic and Mughal and Islamic architecture. The tower is a distinctive feature of an architectural expression in religious buildings. The work of the religious tower or minaret is to call the congregation, to invite the salvation (prayer), but also to make a connection with the environment. The research also revealed the importance of towers in secular buildings because, quite simply, they are attractive to observe and resist. Towers have fulfilling different allotropic functions and also give us a clear sense of beauty in the surrounding area. The minarets used in secular buildings are often the focus point of reference to any city. Tower or minarets literally elevated to surrounding buildings and giving the city its easily recognizable image. In addition, they are also used as a design feature in balancing and anchoring the dome outline. In this way minaret created a very important role in memorizing in terms of size and visually. Minarets cannot be allocated only from Islamic buildings. Its importance and other secular buildings also reveal its reality.

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