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# The Evolution of Mosque Architecture: A Case Study of Mosques in Kabul, Afghanistan

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## Abstract

*Mosque is a place for worshiping Allah and prostration. It serves numerous other purposes for Muslims in addition to its religious ones. Islam has a very old history with mosques. It is impossible to imagine an Islamic society without mosques. The Quba Mosque, Al-Aqsa Mosque, and Nabawi Mosque were the first mosques built in Islam, and have undergone several renovations and transformations since then. Muslims ruled the world and conquered a vast area in the first Hegira century, they conquered Afghanistan and built the country's first mosque, known as Noh Gonbad situated in the Balkh province. After occupying Kabul, Afghanistan's capital. They built the first mosque there by the name of Shah Do Shamshira. Following this, numerous mosques were constructed in Kabul and other parts of Afghanistan, which also underwent a great deal of change during this time. In this study, we employed a historical-descriptive methodology. We have employed the library, case studies, and field research. studied the three well-known and historic mosques Shah Do Shamshira, Pol Kheshti, and Pakhta Froshi to learn more about how mosques were altered throughout this time. We get to know that; these mosques' architecture has been affected during this period. at first, it was just a place to worship but periodically, it has been used for other purposes too such as education, colonies, counseling centers, Social center, the court of justice, and so on. Shah do Shamshira mosque's interior and exterior show the decorations of Indian- Mughals which were affected by abroad architecture but then mosques architecture used the modern way. Mosques have been divided into two sections winter and summer because of the heating system. But the latest mosques which have been built in Afghanistan were modern and in one General hall.*

**Keywords**: Mosque Architecture, Kabul City, Islamic Architecture

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## 1. Introduction

Muslims congregate and pray in mosques, which are also known as places of prostration. A mosque has a social, political, educational, and judicial purpose for Muslims in addition to its religious use. The majority of these tasks still exist today. The Quba mosque is the first-ever mosque in the world of Islam. Al-Aqsa mosque, Al- Nabawi constructed after this. These mosques had undergone many changes in different periods. The first attack of Muslims on northern Afghanistan was in the first century of Hijri during the caliphate of Prophet Usman, under the leadership of Ahnaf son of Qais, after the conquest of northern Afghanistan, which is today's Balkh, Arab Muslims held prayers and based the foundation stone of the first mosque called Nine Domes (Noh Gonbad). Under the leadership of Lis son of Qais, who fought with two swords and was martyred in this fight, Arab Muslims assaulted Kabul, the capital of Afghanistan. Later, a mosque was built in this location and was given his name (Lis son of Qais). Following that, Kabul saw the construction of numerous mosques that heavily incorporated Islamic architectural ornamentation. There is no background research on this topic. Mosque has a very special place in afghan society. Afghanistan is a country that does not follow an exact style of architecture. In early mosques, foreign architecture and culture had an impact on the architecture of these constructions. And it had been built very traditionally. In this article, an effort has been made to explore the architectural evolution of renowned mosques in Kabul from the time of their creation to the present.

## 2. Background Research

An Islamic city is inconceivable without a mosque. Mosque has a unique place among religious structures in cities. Mosque is the most notable architectural component of Islam and has existed in society since the beginning of this religion's civil manifestation. it is a hub for religion, culture, and society that is inextricably linked to the fabric of society and the urban environment. Since their founding, mosques throughout the Islamic world have undergone numerous changes and transformations. These changes and transformations are the results of a variety of factors, but the fundamental components and characteristics of these structures have remained constant, and they are followed by all mosques worldwide.

### 2.1. Quba Mosque

The Quba Mosque, which is located in a village with the same name outside of Medina, is the earliest in the Islamic world. During his quick visit to this region in the first year of the hegira, the Prophet Muhammad (PBUH) constructed this mosque. The Holy Prophet (PBUH), whom himself engaged in this mosque, contributed to the construction of this building. This mosque features a relatively straightforward layout, an unpaved courtyard, and walls built of unfired clay with a grid of arches. Palmwood was utilized to build the foundation as well as to cover the prayer area. There are three entrances to this mosque,

located in the east, west, and south. The Muslim qibla at that time pointed toward Jerusalem on its north side. Its southern gate was moved to the north as the qibla moved to Mecca. During the Caliphate of Usman son of Affan, the Quba Mosque was extended and repaired. The Quba Mosque's second restoration dates back to the time of Omar, the son of Abdul Aziz, who constructed the mosque's original minaret. Abu Yali al-Husseini restored it after him and added the altar. Jamal al-Din Isfahani Zangian minister in Mosul, gave the order to construct it in 555 A.H. Some areas underwent extensive restoration and renovation in the eighth and ninth century A.H. It was enlarged and its territory grew during the Ottoman rule and notably during the Saudi era. Currently, there are multiple naves in this mosque, and each one has a unique dome. [1]



Figure 1 (Simple moquette of Quba Mosque) [2]



Figure 2 (Current building of Quba Mosque) [3]

### 2.2. Al-Aqsa Mosque

Al-Aqsa Mosque, which is referred to as the first Qibla of Muslims, is the second mosque in the Islamic world. It was constructed in Jerusalem, Palestine, on a peak known as Moriah. Muslims see this mosque as a sacred site. This mosque measures 281 square meters in size from the south, 310 square meters in the north, 462 square meters in the east, and 491 square meters in the west. Unlike the Haram Mosque and the Prophet's Mosque in Makkah and Medina, which have both undergone historical development, these specifications have not changed since this location was built as a mosque for prayer. Architecture from the Roman, Byzantine, and Greek periods is combined and displayed in one form in the Al-Aqsa Mosque. When someone enters the mosque from the north side, they are greeted by a sizable portico that was constructed under the tenure of King Essa, the ruler of Damascus (634 AH), and later refurbished. Al-Aqsa Mosque is situated in the southern portion of the courtyard of Haram. The women's mosque entrance is situated on the southwest side of the mosque, which has two porticoes. 53 meters from the west side, these two porticoes link to the Magharba Mosque. On the northwest side, there is also a sizable, magnificent porch known as Zakaria's Altar. Nine domes were built in various eras all around the Al-Aqsa Mosque. [4]

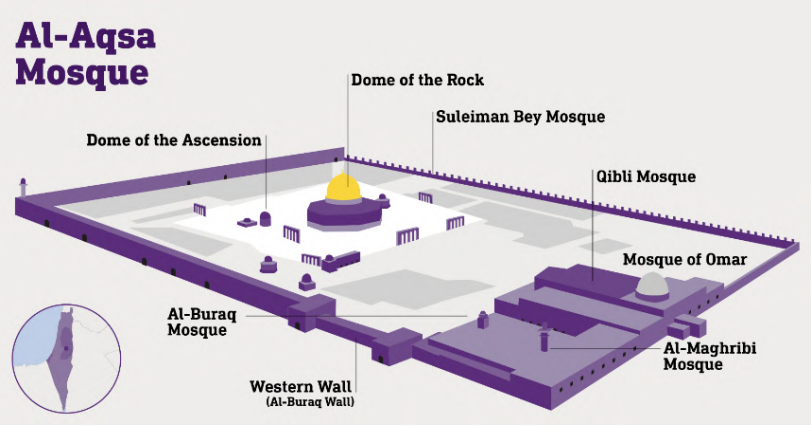



Figure 3 (Site plan Model of Al-Aqsa Mosque) [5]

## 2.3. Al-Nabawi Mosque

The Prophet Mohammad Mosque, which is in Medina, Saudi Arabia, where the holy Prophet's shrine is also located, is the third mosque in the world. The structure of this mosque has undergone numerous modifications, and it now has a rectangular layout with two levels. Al-Nabawi Mosque has twenty-four rotating domes and a paved roof. These domes have been drilled with holes to provide for the proper lighting of the mosque's interior. This mosque's roof can be used for prayer during peak hours. One of the twenty-four domes of this mosque is larger and taller than the others, and it is also known as the Prophet Mohammad's (PBUH) dome. The Prophet's companions Abu Bakr, Omar, and Usman are the owners of other domes. This mosque has seen numerous additions and modifications over the years.

Up until the time of Fahd, the son of Abdul Aziz, this mosque has undergone a great deal of renovation. Its area and space have increased by 50% after the most recent restoration. This mosque features ten minarets and 41 doorways. The Nabawi Mosque's existing structure included a square layout with two floors and a prayer hall that was bent to the south. The first floor is found in the main prayer hall. The modern mosque is 100 times larger than the original structure that the prophet Mohammad erected (PBUH). This mosque can accommodate 500,000 people at once. [6]




Figure 4 (Al-Nabawi Mosque Model) [7]

### 2.4. Al-Haram Mosque

Al-Haram Mosque, also known as the Muslims Kaaba is one of the oldest and holiest mosques in the entire Muslim world. Rectangular is the fundamental shape of this mosque's planning in terms of architecture. The shape of a rectangle represents steadiness, solidification, and perseverance. This leads to a final dome shape, a circle, and a representation of the sky. The Al-Haram Mosque is unique in that has the holy Kaaba and does not adopt any other mosques' architectural styles. However, it does contain the typical indications, traits, and components of a mosque. In addition to using the inner space well, architects tried to utilize the outside area of this revered mosque to the fullest extent possible. [8]. The most significant and numerous events, modifications, renovations, and developments that have occurred during the history of this Collective Mosque are listed below:

#### 2.4.1. Pre-Islamic period

The Kaaba's surroundings were known as Masjid al-Haram before Islam, and it had roughly defined limits.

Except for the Kaaba, the mosque had no walls, fences, or other structures until the advent of Islam. It is only indicated in narrative sources that the current location of Masjid al-Haram for the construction of the Kaaba was chosen before the creation of man and that it was built by angels, but there is no historical documentation regarding when that region was chosen as a mosque.

Ibrahim (A) is credited with constructing this mosque in a narration from the Holy Prophet (PBUH). The oldest mosque in the world, according to this account is Masjid al-Haram.

#### 2.4.2. Caliphs' period

During the rule of the second Caliph, the mosque's location underwent its first alteration. He purchased some nearby homes and combined them with the mosque. He also built a small wall around the mosque and had lights installed on the wall to illuminate the area around the mosque at night.

The third caliph created a portico and a covered area for the mosque because there were so many pilgrims visiting the Collective Mosque that he had to demolish the nearby homes and incorporate them into the mosque.

#### 2.4.3. Umayyad period

Walid, the son of Abdul Malik Umayyad (rule: 86–96 A.H.), restored the mosque and expanded the Collective Mosque's floor space by 1725 square meters. He constructed porches around the mosque and opulent pillars to support them. These columns were exquisitely ornamented. Walid also constructed the gold-encased gutter of the Kaaba which is also recognized by that name now.

### 2.4.4. Abbasid period

The mosque's size was doubled by Mansour, the second caliph of the Abbasids who also built porticoes around it and added almost 5000 square meters to the north and west of the mosque. Along with adding more ornamentation to the walls and columns, Mansour constructed a few minarets on the mosque's western side.

In 161 AH, Mehdi Abbasi son of Mansour (reign: 158-169 AH) took the nearby homes and incorporated them into the mosque's plot of land. In this way, the mosque gained 8380 square meters, and several doors were opened all around it. The mosque, however, remained unchanged for centuries. In 164 AD, Mahdi Abbasi gave the order to build a square area in the southern part of the mosque where the Kaaba would be placed. Consequently, the mosque's area was enlarged to 6560 square meters, porticoes were constructed and columns were created. These columns are still standing, and they still bear the Mahdi Abbasid period's inscription.

### 2.4.5. Saudi Period

The mosque's area reached 160861 square meters when King Abdul Aziz Al Saud ordered its development in 1368 AH/1328 SH. Construction on the project began in 1375 AH/1335 SH. Over 300,000 people were expected to attend prayers, so this space was taken into consideration. In addition, there are 64 mosque doors now.

King Fahd started an enormous expansion of this collective mosque in the year 1409 A.H. Since 1403 AH, this concept has been studied and some nearby properties have been purchased. This Collective Mosque has never seen a rise quite like this one. The mosque's west side received an addition of 76,000 square meters. In that area, two large minarets of 89-meter heights were constructed. The middle of the added level, which was supported by four columns, had three substantial domes erected into it.

The Collective Mosque currently houses about one million worshipers in a very big complex that spans more than 88,000 square meters. The third floor of Masjid al-Haram, which comprises three floors, is a very huge space. [9]

### 2.4.6. Holy Kaaba

In Mecca, there is a famous cube-shaped building called the Kaaba that is situated between two mosques. For Muslims, the Kaaba is the Qibla and the most significant location of worship. Any Muslim who has completed the Hajj rite and the ritual of worship is required to visit it once in their lifetime, if certain requirements are met, such as having the financial means to do so. [10]

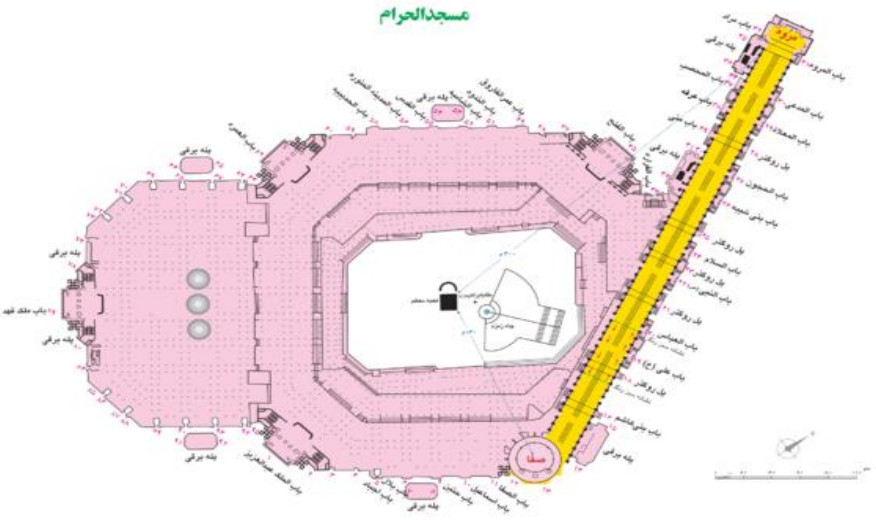



Figure 5 (Al-haram Mosque) [10]

## 3. Mosques in Afghanistan

### 3.1. Noh Gonbad Mosque

One of the nations in the globe where the majority of people are Muslims in Afghanistan. In this nation, the place of worship and prayer is extremely significant and priceless. The Noh Gonbad mosque, which lies three kilometers from Balkh city, was the first mosque to be erected in Afghanistan. The first Muslim attack on Afghanistan occurred in the year 652 A.H. During the Sasanian era in the second half of the eighth century, this mosque was constructed. This mosque originally had nine domes and six substantial columns with concave Islamic ornamentation and motifs that were inspired by various creative schools and styles. Currently, only four of the mosque's foundations are still in place, and others have collapsed. The Islamic school of art is represented by these four pillars and their breathtakingly magnificent arches. [11]

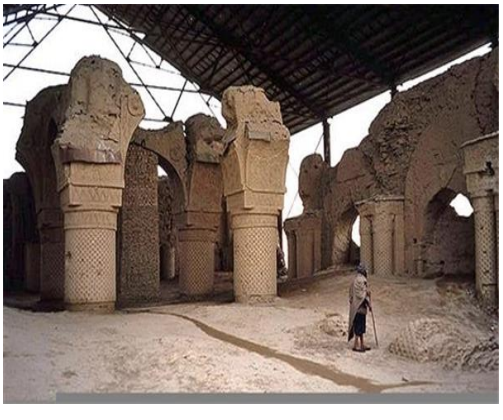


Figure 6 (Noh Gonbad Mosque) [11]



Figure 7 (Noh Gonbad Mosque) [11]

### 3.2. Shah Do Shamshira Mosque

Lis son of Qais was one of the Arab Muslims' leaders when they prepared the initial assault on Kabul during the period of Prophet Usman. Lis fought valiantly and was martyred during this conquest. According to this, Muslims performed their first prayer in Kabul after the city was conquered, and they laid the foundation stone for a mosque there and gave it the name "King of Two Swords" in honor of the warrior who used both hands in battle. The current structure of this mosque, which adds to its beauty and majesty, was rebuilt in 1306 by the mother of Shah Amanullah Khan Ghazi. This mosque has undergone development and reconstruction throughout history. [12]



Figure 8 (Shah Do Shamshira Mosque View) [12]

### 3.3. Pol Kheshti Mosque

The center of ancient Kabul is where you'll find this mosque. The minaret and dome of this mosque, which has a very long history, are visible from several locations in Kabul. According to stories, this mosque was built on the foundation of a temple that had been demolished. Its structure was finished as a one-story structure with three hallways, seven porticoes, and twenty-one domes. They hung a large clay-burning light, which was moved up and down by chain anchors, in the center of each dome. At that time, these lights exuded a unique splendor. Around the exterior wall of the mosque, the verses of the Holy Qur'an are inscribed in Kufi and Sols script for a distance of 88 meters. The mosque's courtyard has been carpeted with common stone slabs that have been polished to resemble marble stones and the carpet within the mosque has been painted. The current mosque has a 62-meter-tall minaret and an 18-meter-tall green dome. Three thousand devotees can congregate here at once. The Pol Kheshti Mosque's new structure is composed completely of translucent marble. [13]



Figure 9 (Pol Kheshti Mosque View)

## 4. Problem Statement

Afghanistan is an Islamic nation with 99% Muslims in its population. Each region and city in Afghanistan have a large number of these constructions. However, lack of information about the design and architecture of early Muslim mosques and their evident similarities, mosques in Afghanistan do not adhere to any specific architectural guidelines. In early mosques, architects made an effort to take all of the rules and principles of architecture into consideration when building and designing the mosque, but the mosques were built later based on arbitrary plans. It has eroded the basis and guidelines for them. In this article, we discuss the methods and specifics related to elements of the early mosques and their evolution in the current mosques of Kabul which have no historical background research.

## 5. Methodology

This research utilized a descriptive-historical method. This article draws on field research, case studies, and library studies. To comprehend the evolution of mosques in our country, we first read historical writings that covered the origins, development, and history of mosques throughout various historical eras. After that, every aspect of the building's architecture including its size, style, and beauty as well as its reconstruction and modifications have been thoroughly examined in library and digital research. After conducting fieldwork, we visited both old and new mosques in Kabul, photographed each of their components and historical features, and recorded every last detail, including plans, site plans, images, and information. Different historical eras and architectural styles have different aspects and traits, which have been discovered and explained. The oral history told by the village elders has also been employed in this research due to a lack of historical documentation. It is helpful to know the history of each mosque, its components, its evolution, and other vital factors. In this field study, the questionnaires have been explained to the surrounding people and the results have been included in this

research. Then we will get to know the evolution of the early and new mosques in Kabul city.

## 6. The evolution of mosque Architecture in Afghanistan

### 6.1. Shah Do Shamshira Mosque

There is a building that stands out in the middle of Kabul's town, surrounded by both new and old structures, in an area crowded with people and vehicles. This is the earliest mosque in Kabul city. The large dome with the two golden minarets adjacent to it offers a good view of the surrounding city. The Shah Do Shamshira Mosque is a historically significant location that highlights Kabul's magnificence and was unharmed by recent wars and internal strife in Afghanistan. This mosque was formerly a pilgrimage site but was later transformed into a mosque. Kabul residents utilize it today as a place of prayer and devotion. A signboard with verses from the Qur'an is placed on the right side of the mosque entrance. A wheat cluster with two plaster-carved swords that cross one other is located in the southern section and at the top of the mosque entrance. Shah Do Shamshira Mosque has undergone many changes during its history. This is the location of the first Muslim martyrs during the takeover of Kabul. In 36 A.H. Muslims struck Bast Bastan for the first time before advancing on Kabul. Lis son of Qais, one of the army's commanders, entered Kabul after the city's defenses were breached by catapults and were slain following a protracted battle in the current location of the Shah Do Shamshira Mosque, which bears his name. Throughout its history, this mosque has undergone numerous ups and downs and has been demolished multiple times. But it was built for the last time by Shah Amanullah Khan's mother and according to another narration by " Shah Amanullah's wife Queen Surya" in 1306 AH. This mosque is significant culturally and exhibits the elegance of the 20th-century architecture. This mosque is a symbol of the refinement of recent construction and has cultural significance. The architects from the Chardehi region completed the mosque's dome and other finishing touches. This mosque, which was designed by Turkish architects based on a mosque in Turkey, features the largest wooden dome in Kabul, measuring 12 meters in diameter.



Figure 10 (Shah Do Shamshira Mosque View) [Source: Authors]

The Shah Do Shamshira mosque is two stories tall, with four clay pillars supporting the first floor's dome. These columns have very lovely carvings on the ends and are miniature versions of actual green columns. The altar on this floor is likewise miniature and has a highly intricate carving in addition to the heads of the columns, which are painted in green and gold hues. Beautiful miniatures that once adorned the walls of the mosque's columns have been lost as a result of the locals' understanding and the mosque's periodic painting. However, during the most recent restoration of this mosque, which was completed by the Ministry of Urban Development and Lands in collaboration with the Presidency's National Development Administration, some of these delightful paintings and miniatures that were once inside the mosque have been brought back to life.

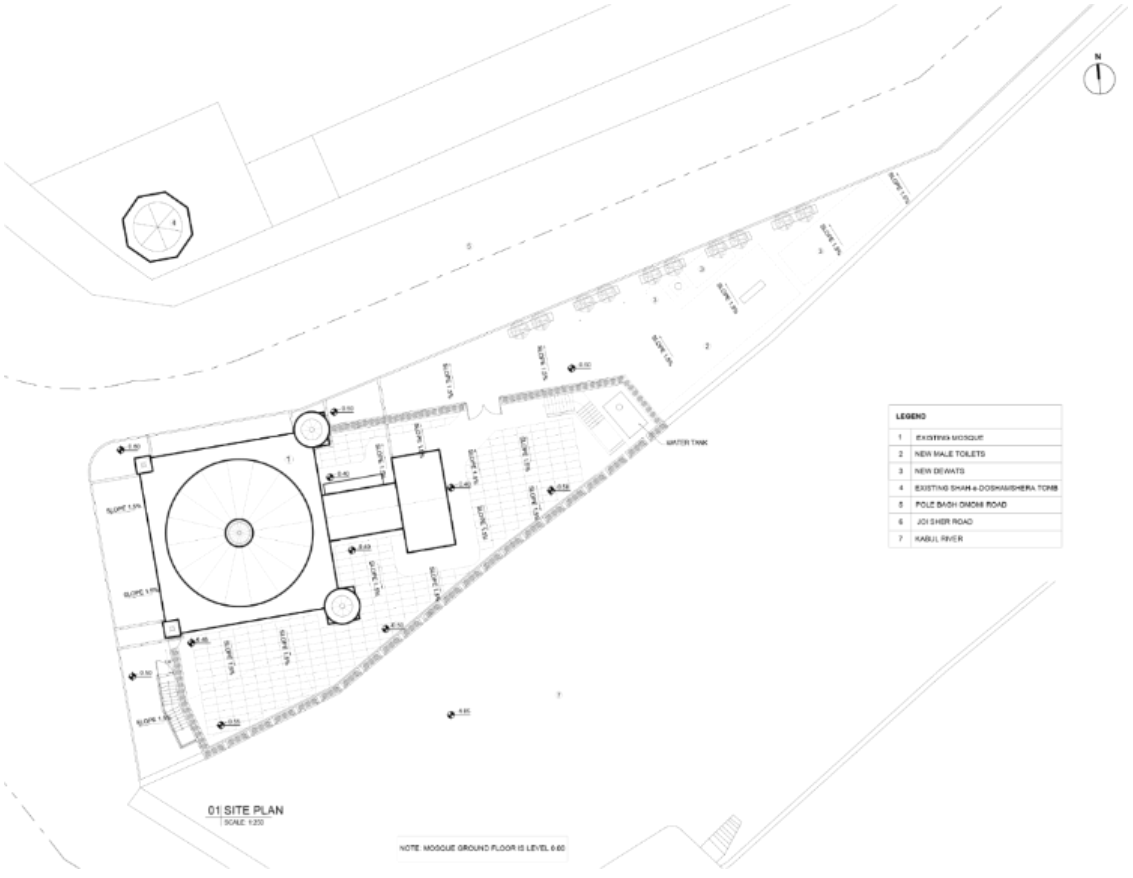



Figure 11 (Site plan of Shah Do Shamshira Mosque) [Source: Authors]

A staircase that continues rotating to the mosque's end of minarets is located on the first floor of the mosque's entrance side. This stairway inside the minarets continues up to the roof of the mosque and above that to the end of the minarets, which ends at a terrace that had been used to call for prayer previously. The mosque's second level has a wooden carpet on it and is made up of a dome above a floor without columns. A lamp hangs in the center of this 12-meter-diameter wooden dome, which also has a 12-meter diameter.

An iron curtain surrounds the mosque's roof from the outside, preventing rain from entering the structure. Pigeons abound around the mosque, adding to its picturesque surroundings. The National Development Administration of the Presidency worked with the Ministry of Urban Development and Lands to rebuild this mosque lately. Additionally, this mosque will be renovated and a modern underground ablution hall with muezzin and mullah chambers will be constructed for it. [Source: Authors]

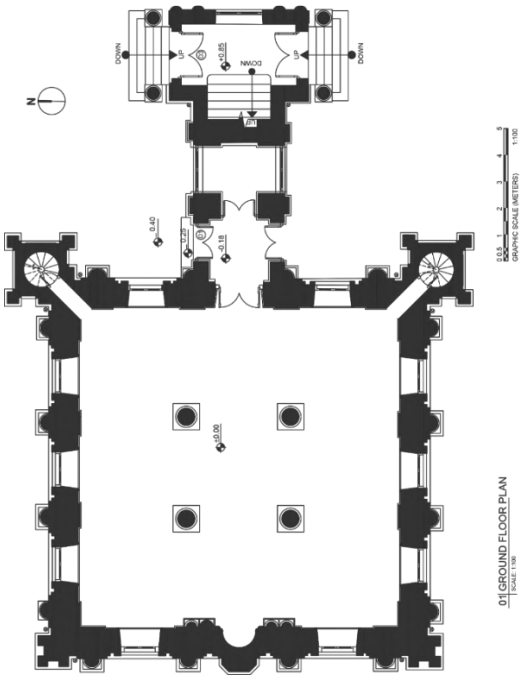



Figure 12 (Ground Floor plan) [Source: Authors]

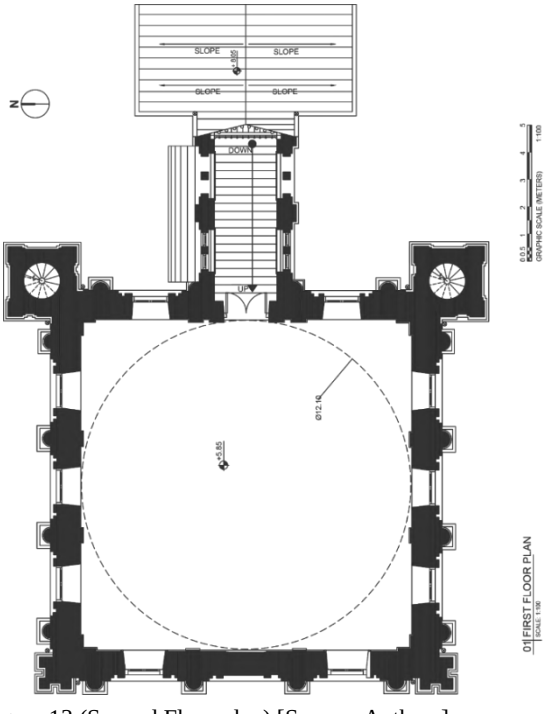



Figure 13 (Second Floor plan) [Source: Authors]



Figure 14 (Shah Do Shamshira Mosque- Interior) [Source: Authors]



Figure 15 (Minaret) [Source: Authors]

### 6.2. Pol Kheshti Collective Mosque

One of the biggest and most historic mosques in the nation and splendor of all time is Pol Kheshti Mosque, formerly known as Lab Darya Mosque. This mosque boasts a towering minaret and a huge dome that is visible from a great distance. The three-thousand-year-old Pol Kheshti Mosque is thought to have served as Prophet Suleiman's (AS) place of worship. The Pol Kheshti Mosque is thought to have originally been a temple that was transformed into a mosque after Muslims invaded the area. The initial Foundation's stone was kept in both the new mosque's Foundation and the altar of the previous mosque. It was also preserved in the new altar's Foundation. The main construction of this mosque started in 1187, under the reign of Timor Shah Durrani. Due to disagreements among the ministers, it was never finished. In 1213 AH, Timor Shah's son Shah Zaman finished the building of the Pol Kheshti Mosque. A bridge made of baked clay and plaster was constructed over the Kabul Sea during the reign of Timor Shah Durrani close to the Collective Mosque, also known as Pol Kheshti Mosque by the local populace. Following that, another structure with three corridors, seven porticoes, and twenty-one domes was constructed in the middle of the previously mentioned mosque under the reign of Abdul Rahman Khan in 1271 AH. Amid each dome, there was a big lamp in which the kerosene was burning. Sandalwood was used for the mosque's inside carpet, while plain stone slabs were used outside. These slabs were polished out to match the marble stones. The mosque's plastering was regarded as one of the era's greatest architectural achievements. This mosque had three gates, including a massive gate that faced the market and was topped by an octagonal dome that was long and broad and featured ornamented porticoes. The mosque's azan site was positioned above the gate and used to say the azan there.



Figure 14 (Pol Kheshti Mosque View*)* [Source: Authors]

Amanullah Khan gave the order to construct a new school for children in this mosque, perform necessary maintenance on the mosque, and establish a comfortable residence and ablution hall there in 1303 A.H.

The previous mosque was destroyed and a new mosque was constructed in 1334 AH, during the reign of Muhammad Zaher Shah. This mosque boasts a 62-meter-tall minaret and a dome that rises 18 meters above the floor and can hold 3000 people at once. The dome is ornamented with blue-green tiles, while the first and second levels' walls, corridors, and porticos are all made of translucent marble. A massive lamp, weighing 1,600 kilograms, is situated in the center of the main dome.

Its rehabilitation and reconstruction, which was the responsibility of the Ministry of Urban Development and Housing, have now been finished and put into use.

The second level of the Pol Kheshti Mosque is entirely composed of domes and arches, which allows for a smooth flow between the rooms. A pond is positioned inside the ablution area, which enhances its beauty and fosters a pleasant ablution experience. [Source: Authors]

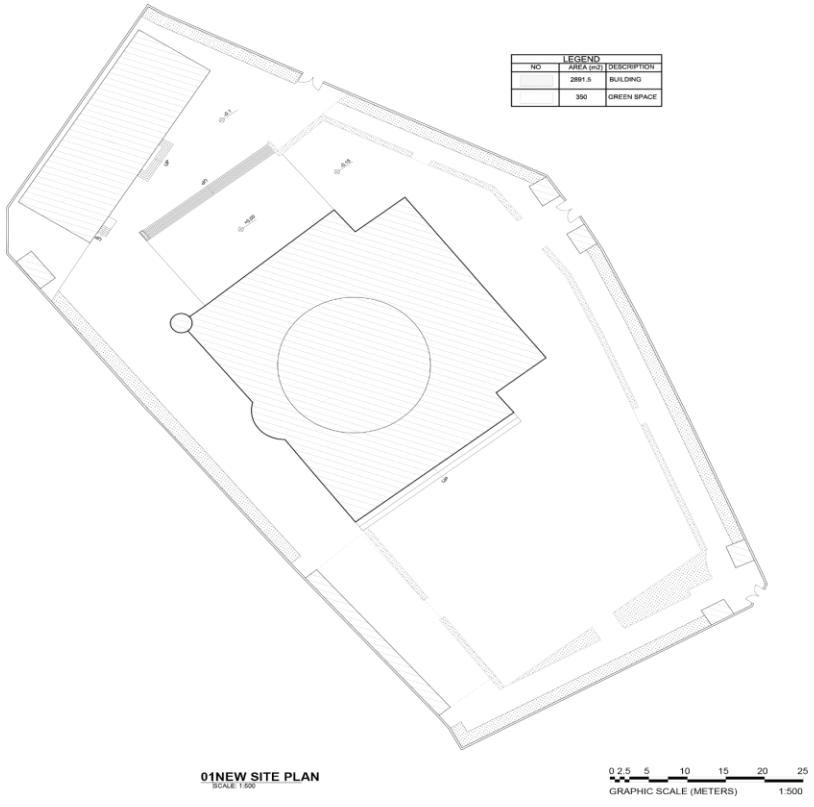



Figure 15 (Site plan of Pol kheshti Mosque) [Source: Authors]

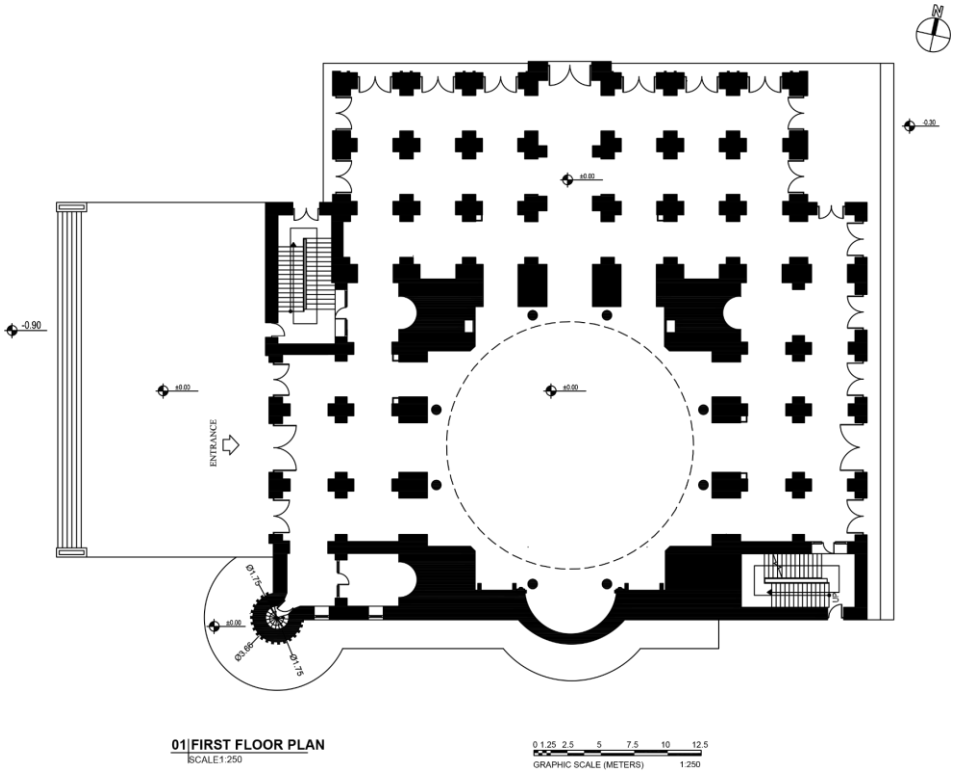



Figure 16 (First-floor plan of Pol Kheshti Mosque) [Source: Authors]

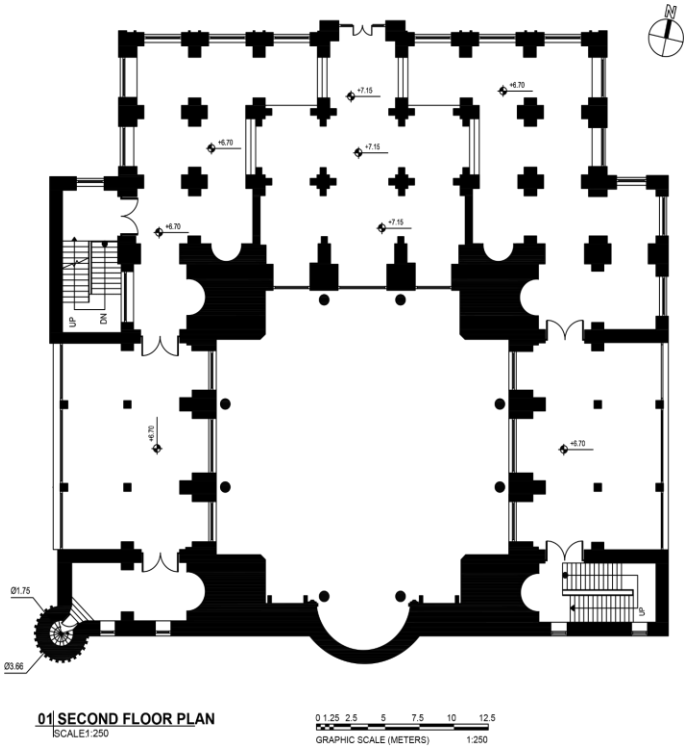



Figure 17 (Second Floor plan of Pol Kheshti Mosque) [Source: Authors]



Figure 18 (Pol Kheshti Mosque Interior) [Source: Authors]



Figure 19 (Pol Kheshti Mosque Ablution area) [Source: Authors]

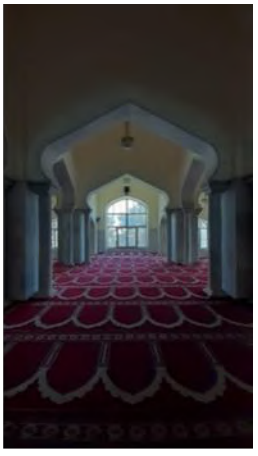


Figure 20(Mosque Interior) [Source: Authors]

### 6.3. Pakhta Froshi Collective Mosque

During the reign of Shah Durrani, the initial construction of the Chub froshi mosque, Noor al-Islam Collective Mosque, or Pakhta froshi Mosque in the historic city of Kabul took place. About 25,000 rupees were spent on the building's development and repair, most of which went into re-creating the domes, arches, and porticoes. People claim that during the reign of this king, the winter mosque was constructed in the courtyard of the Collective mosque. To maintain this magnificent mosque, Abdul Rahman Khan constructed a religious school inside of it. Mullah Abu Bakr Akhundzada from Kandahar, Qazi Pashdi from Laghman, Maulvi Palch from Ghazni, and Maulvi Ghulam Jan from Logar are some of the religious experts who instruct pupils there.



Figure 21 (Pakhta froshi Mosque View) [Source: Authors]

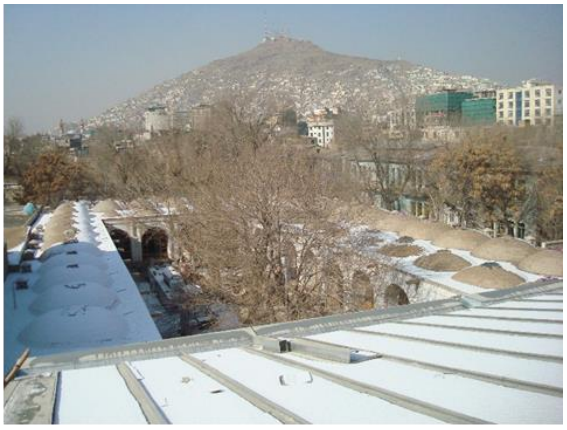


Figure 22 (Roof of P.F.M) [Source: Authors]

During the reign of Abdul Rahman Khan, Ghulam Nabi Khan worked to restore and renovate the Noor al-Islam Mosque, which had been constructed using 200 tons of iron, clay, plaster, stone, wood, and lime.

The explosion of the gunpowder storage of the stores next to the mosque, which took place in 1341 AH, might be listed among the other historical occurrences that occurred above the stated mosque, according to the longtime residents of this neighborhood. Due to the recklessness of one merchant, the gunpowder shops close to this mosque were set on fire, resulting in a tremendous explosion that caused significant financial damage to the locals.

Due to its proximity to the wood shops, the mosque in question was formerly known as the Chub Froshi Mosque. Shah Zaman renamed it the Shahi Mosque during the renovation, and people continued to refer to it by this name under the reign of Abdul Rahman Khan.

Because of its white exterior and interior decorations, it was formerly known as the White Mosque and could be found in the Wood Store Pass, next to the till Shop Pass and the Book Store Pass. The Agha Khan Foundation renovated the Pakhta froshi Mosque in 2004 after it was devastated during the civil wars. The Department of Mosques of the Ministry of Urban Development and the Afghan Construction Authority have recently begun restoration work as of 2018 A.H. The Pakhta froshi Collective mosque measures 80 meters in length and 23 meters in width. It is situated in the center of the mosque's courtyard. This mosque contains 31 domes, including a sizable dome in the middle. All of the mosque's domes are constructed of clay, each measuring 20 cm in length and width, together with lime for the adhesive and other materials. Iron is used to cover the main mosque's roof as a defense against environmental elements.

The mosque's main entrance is a gate with two minarets around it that is located at the entrance to the courtyard. The mosque's main minaret, which includes a decorative

element, is situated next to the enclosure wall. The water from a pond created in the mosque's courtyard is utilized for ablution. The Winter Mosque, as well as the muezzin and mullah's apartments, is located in the northern section of the Mosque courtyard. Some sources claim that these two were constructed during the reign of Shah Abdul Rahman Khan. The eastern portion of the winter mosque contains a firehouse that is used to heat the mosque throughout the winter.

The winter mosque, which is located in the northern section of the mosque, is 17 meters long and 15 meters broad. It has a lovely altar that is entirely covered with flowers, and the hall of the mosque has 12 columns supporting the ceiling, each 50 cm long and wide. Clay is the main component of these columns.

The pan of the house below the mosque, which has a carpet-clay floor, heats the space. On chilly winter days, people pray in this mosque.

The school is situated in the rear of the Collective Mosque; a portico from the southern corner mosque separates it from the mosque's main structure. The courtyard's central school structure is surrounded by other buildings and rooms. All of its chambers have dome-shaped, baked clay roofs. Each room features an oven-shaped fireplace that serves as the room's heat source throughout the winter. The Holy Quran and other religious texts have been studied and memorized at different times in this school.

The Pakhta Froshi mosque's entrance is marked by a two-story tower that was constructed to ring out the call to prayer. A 180-degree spiral staircase in this building ends on the roof of the next-door businesses. Pigeons are currently residing in a hole with a covered head in the gloom. An iron curtain that covers the dome's roof prevents the Abdul Rahman Collective Mosque roof from leakage. [Source: Authors]

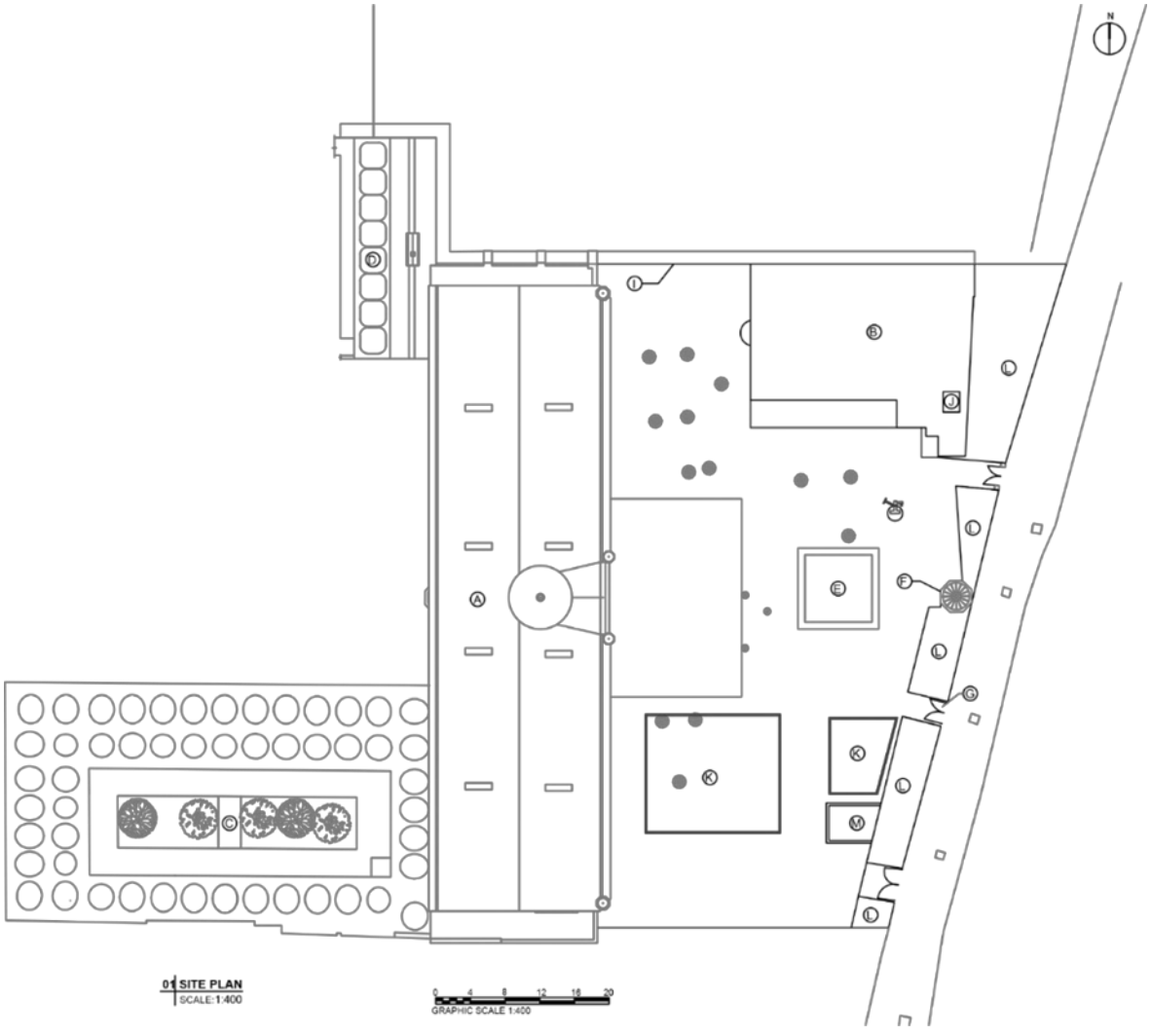



Figure 23 (Site plan of Pakhta froshi mosque) [Source: Authors]

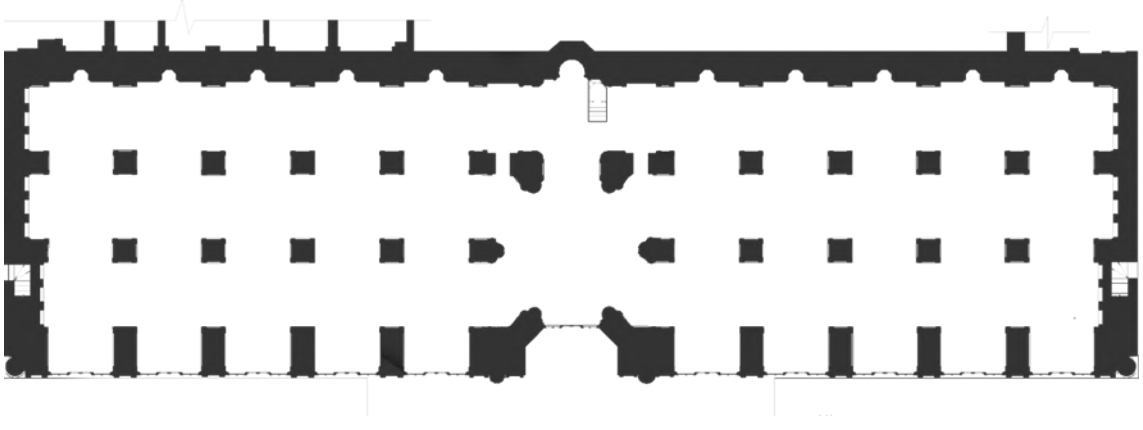


Figure 24 (Pakhta froshi Mosque Ground Floor Plan) [Source: Authors]

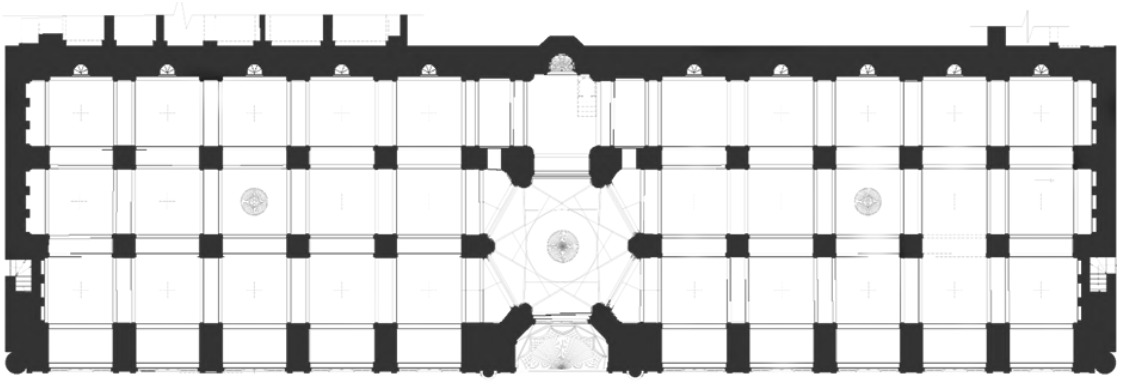


Figure 25 (Pakhta froshi Mosque Second Floor Plan) [Source: Authors]



Figure 26 (Pakhta Froshi Mosque View) [Source: Authors]



Figure 27 (Courtyard of P.F.M) [Source: Authors]

### 5.4. Abdul Rahman Khan Mosque

Enormous, stunning mosques have existed in Afghanistan for a very long time.

The "Abdul Rahman Khan" mosque in Kabul is among the largest and most recent of them. This mosque, which was constructed in Kabul's business district and close to "Zarnegar" park, can accommodate 10,000 worshipers.

This mosque was constructed at the beginning of 2001 by Haji Abdul Rahman Khan, one of Kabul's well-known businessmen. This mosque bears his name, Abdul Rahman Khan, and was constructed by him with the best amenities. An Afghan architect named "Mir Hafiz Ullah Hashemi" was responsible for the creation of the Abdul Rahman Khan Mosque. Although the Abdul Rahman Khan Mosque's construction was finished in 2009, it wasn't inaugurated until 2012. The opening ceremony of the Abdul Rahman Khan Mosque was attended by Hamid Karzai, the former leader of Afghanistan, and several other dignitaries.

The Abdul Rahman Khan Mosque has two minarets and 14 domes. Some individuals estimate that there are 20 domes. The minarets are approximately 62 meters high, and each one has a water supply for the ablution of worshipers.

The Abdul Rahman Khan Mosque's walls, minarets, and domes are adorned with Quranic verses and Islamic symbols. The mosque has a unique beauty because of these lines and patterns, which are characteristic of Afghan art. Everybody's soul is polished by the Holy Qur'anic verses that are displayed around the mosque.

The basement portion of the Abdul Rahman Khan Mosque has 1,600 square meters of ablution space. The simultaneous capacity of this restroom is 500 people.

The Abdul Rahman Khan Mosque's men's section is 900 square meters in size, while the second level, which is for women only, is 500 square meters.

In addition to a library, Abdul Rahman Khan Mosque has a school. Its library comprises two male and female reading rooms and 150 000 boo allows worshipers and readers the opportunity to study and learn alongside their devotion, this library is tremendously beneficial to both groups. the dome being invaded by natural elements. As previously reported, the gunpowder storehouses caught fire, destroying this minaret, which was later rebuilt. This is evident from the materials utilized in the minaret's construction. [13]



Figure 28 (Abdul Rahman khan Mosque [Source: Authors]

## 7. Result

After studying those 4 well-known mosques in Afghanistan, we find out that these mosques have undergone many adjustments and alterations. Shah do Shamshira mosque has a lot of decoration and designs which has been inspired by Moghul architecture and decorations. This mosque just has a small prayer hall with two stories tall with different miniature. A lot of local construction materials such as wood. Its dome and carpets have been built of wood which shows the impact of local architecture.

As we mentioned that mosque is an inseparable element of afghan society, and most afghans are sending their children to the mosque for education and Islamic studies. So, the culture of the society affected the architecture of this mosque. Pol-kheshti mosque besides its religious use has a school for kids and a separate ablution area.

The heating of the mosque is a little difficult during the winter. lots people had a place in their house by the name of Taba Khana which has a basement with the necessary equipment for heating the home. This element has been used in the Pakhta froshi mosque too. So, the mosque has two summers and a winter prayer hall. This shows how custom and tradition affect the architecture of the mosque. Wood, clay, and iron are the local construction materials that had been used in this mosque.

Abdulrahman mosque is one of the earliest mosques which has been built in Kabul. They have used modern architecture in composition with Islamic architecture. The miniature and decoration in the exterior parts of this construction show the beauty of Islamic architecture. This mosque has a broad ablution area and restrooms with a facility for education that provides a library for people.

## 8. Conclusion

We find out that the culture and tradition of people in the society have affected Afghanistan's architecture especially mosque architecture. Early mosques have been affected by foreign architecture, Moghul Miniatures, and Patterns. Mosques have been evaluated from time to time. Society, People's morals, and Construction materials had the most impact on this evaluation. Society customs ,traditions, and demands have been utilized in these mosques such as Taba Khana, Religious schools, and so on. According to our study, most of the present mosques do not have the basic elements of the standard mosque. Most of them have been built arbitrarily. Mosque is a historic and ancient base of Islam and as Allah (SWT) said the Religion is completed 1400 years ago and there is no change possible on that, similarly society doesn’t want change and alterations in the base and basic elements of mosques, lots of afghans want those ancient architectural elements in today’s mosques. Such as winter and summer prayer halls, and the religious use of mosques in society.

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