

CHAPTER: 5

ARCHITECTURAL STYLE OF MOSQUES AND DARGAHS IN BARAK VALLEY:

About the definition of architecture, generally we know that it is the art of designing buildings. In this chapter, prime emphasis has been given on the comparison between the earlier and later architectural styles of *Mosques* and *Dargahs* in Barak Valley during the period under study. When the Muslims were consolidating their power in Sylhet, a narrow area of modern Barak Valley i.e. Karimganj district would constitute the eastern region of the Bengal subah under the Turko- Afghan rulers. However the architectural remains of the Mohammedan as discovered are those of the religious buildings and not a single secular one has so far been traced. Hence, the term Islamic architecture to the remains of buildings constructed by the Muslims in Barak Valley is more appropriate than the terms Indo-Islamic or Bengal Provincial Muslim Styles.²⁰⁰

The Islamic Architecture is of two types-(1) religious and (2) secular. The former consists of the *Mosque* and *Dargah*. The later include such architecture as intended for public and civic purposes, such as pavilions, town-gates, houses, walls, gardens, palace-forts etc.²⁰¹

²⁰⁰ Dr. Kamaluddin Ahmed, *The Art and Architecture of Assam*, Guwahati, Delhi, Spectrum Publications, 1994, P-166.

²⁰¹ Percy Brown, *Indian Architecture (Islamic Period)*, Dr. Dadabhai Naoroji Road, Bombay, D. B. Taraporevala Sons & Co. Pvt. Ltd., 1942, P-3.

Mosques in Old Architectural Style:

The religious architecture of the Muslims contains two types of buildings, i.e., *Mosque* and *Dargah*. In accordance with religious need the important parts of a *Mosque* in our country consist of a Western Wall containing a recessed alcove called *mihrub* in its centre denoting the direction of *Qibla*, the House of *Allah* at Mecca; a pulpit or *mimbar* on the left side of the alcove structurally in the form of stairs, and a tank and taps in the open courtyard for making ablutions. Although, the *Mosque* architecture in our country grew up and developed in a traditional form, now and then the end of the 12th century A.D. Thus the traditional *Mosque* formed i.e., consisted of a rectangular in plan having an open *sahn* or courtyard in the centre surrounded on all the four sides by pillared *lewan* or cloisters forms the screen of the *Mosque* where the central square apartment is known as nave while the side apartments as *aisles*. So, all these apartments are covered by domed roof where the central dome is larger and upper flanked by less larger and lower height domes. The domes are mainly divided into three types those are; single dome, double domes and multiple domes. In the first place of the 17th century minarets (two or four) also appeared in the structural form of the *mosque* architecture. Before this, a raised stage was used as *minar* from where the faithfuls were called for prayers.²⁰² A *minar* locally called as *minar* place of free standing cylindrical type. The minarets of a *Mosque* have usually had three objectives; to serve as towers to call for the faithful prayer, to serve a buttress to hold the thrust of the *arches* built in front of the *Mosque*, to act as symbols of Islam.²⁰³

In Assam, early extent of *Mosques* is only in the form of remains and in the Barak Valley, numerous sites with ruins of *Mosques* in the Karimganj district of Barak Valley alone have begun to show the attention of the scholars. The area under the Karimganj Police Station, Patharkandi Police Station, Nilambazar Police Station and

²⁰² Ibid, P-3., Quoted in Dr. Kamaluddin Ahmed, op. cit., P-166, *Chapter-IV, Sufi Monuments/Architecture*, PP-205-10, retrieved from, Shodhganga.inflibnet.ac.in>07_chapter.

²⁰³ *Chapter-IV, Sufi Monuments/Architecture*, PP-206-07. retrieved from , Shodhganga.inflibnet.ac.in>07_chapter

Badarpur Police Station alone contain the remains of as many as five *Mosques*. Viewed from the chronological stylistic stand points all the five mosques at Asimganj and Kaliganj, Ballia, Majdhi and Batoiya may be divided into two groups. The Asimganj and Kaliganj *Mosques* are the remains of the Pre-Mughal days while the others belong to the Mughal period. Professor S.K. Saraswati categories the Muslim buildings of Bengal provincial style the following groups. (1) Multi-domed oblong type. (2) Single-domed type with corridors running on three sides. (3) Oblong type with a vaulted central nave and multi-domed side wings and (4) Single-domed square type.²⁰⁴

Mosques in New Architectural Style:

Earlier structures of the *Mosques* were Mughal architecture and owing to it less capacity to accommodate huge *Musalli*, the earlier structures were replaced by modern multi-storied huge building. The style resembles the modern pattern. Now, the *Mosques* are looks more scientific and accommodate huge *Mussalli* (those who performs *Namaz* in *Mosjid*).²⁰⁵

Architectural Style of Dargah:

In India and Barak Valley the other Islamic religious architecture is the *Dargah* or Tomb consists of a vaulted hall and towering dome and enclosed within a spacious garden. The *Dargah* usually consists of a single compartment or *dargah-chamber*, known as *astanahorhuzrah*, in the centre of which is the *zarih* or cenotaph, the entire structure being roofed over a dome. In the ground under earth this building, like a crypt, is the mortuary chamber and the *magbarah* with the grave in the middle. Sometimes a *Mosque* is also included in the larger *Dargah* and the entire complex enclosed within a wall is called *Dargah* after the

²⁰⁴Ibid, Dr. Kamaluddin Ahmed, PP-166-68.

²⁰⁵ Observations from field visit.

holy *Dargah* of the Prophet Muhammad at Medina. But, in comparison with the *Mosque* architecture, the *Dargah* architecture is less important from religious point of view.²⁰⁶

“In earlier days, the *Mosque* building consisted of a large dome in the form of roof, rather the roof was a support. The roof consisted of a large dome supported on a thick brick walls. Because the load of the dome or structural stability, the dome requires lateral support that lateral support was given by thick brick walls. In most of the cases the thickness of the brick wall was about three feet i.e. 0.9 meters and in those days the construction materials was bricks cemented by lime water. The lime water consists of *chun-churky* which is powdered brick mixed with appropriate quantity of lime, sand and required quantity of water that mixture of lime, sand and water was known as *chun-churky*. In those days the concept of R.C. C and reinforcement was not there and that *chun-churky* it properly laid, it was almost water proof and in eastern India mostly earlier Bengal, Assam and this region where heavy rainfall is there. So, to make the roof, water proof *chun-churky* was used. *Chun-churky* after lying beaten regularly by wooden hammers to make it thin, to make fit whereas in case of Mughal architecture mostly in northern India the building roof consists of mainly of stone slaps and slaps was supported on iron flats provided inside the roofs. In stone slaps there was groove on both side and in that groove iron flat were provided as reinforcement and cemented by *chun-churky*. In case of some construction where big dome was used, steel chain was used at the bottom of the dome that means horizontal load or thrust of the dome to take the horizontal load, but in this part of India where extreme rainfall is there, stone slaps are not also available here, so the main construction material was brick and *chun-churky*. About hundred years after, these all types of construction got some demerits. Because, brick is not water proof, brick when dry in hot weather, and in dry weather brick soaks water and in those days the concept of movements of water through bricks that concept was not there and gradually bricks soak water from the ground and these

²⁰⁶ Percy Brown, op. cit., pp-3-4., Quoted in Dr. Kamaluddin Ahmed, op. cit., P-168, *Chapter-IV, Sufi Monuments/Architecture*, PP-204-05, retrieved from Shodhganga.inflibnet.ac.in>07_chapter.

soaking of water are continued till about 3-4 feet above ground level and these continued soaking of water gradually diminished the strength of the *chun- churky* and blue coating was formed after 50 years from the construction and gradually the inner coating was spoiled by this water soaking and subsequent deformation of the *chun- churky* and that's why with new concept of R.C.C construction old and aesthetic nature of *Mosque* construction was changed by new R.C.C method. The difficulty with R.C.C is that it is very difficult to cast domes with R.C.C and that's why now in most of the *Mosque* construction the roof consists of flat R.C.C slab. And to give rather to retain the architecture of *Mosque* small domes are provided with the minarets in early old *minars* or minarets are provided in four corners and at the top of this minarets small domes are provided which shows that this is a *Mosque* to differentiate it from surrounding buildings. So, this is the major difference in construction of the *Mosque*. Sometimes domes are provided but this do not become successful because of difficulty in laying concrete on sloppy surface, concrete should be placed on flat surface from the surface of dome the casting of concrete cannot become waterproof, small hair cracks remain during laying and subsequent wring and these gives trouble or seepage of water through these domes. That's why these are not provided on the roof of the *Mosque* now-a- days. So, this is the major difference between early and latter *Mosques* construction.

In earlier days, the domes provided the supported or rather give the roof of a building and the load of the dome were supported the horizontal wall which was about three feet thick. In northern India, instead of brick, most of the buildings are made of stones, here also the wall is thick about three feet and roof consists mostly flat roof by stone flats jointed by iron flats and where domes are provided the horizontal thrust of the dome was supported by the steel chain embedded inside the dome.

Most of the *Dargahs* are made with a dome and now that is also replaced by flat R.C.C construction with *minar* and over top of *minar* small domes, major domes makes a perennial problem of seepage. A few years back, I visited one *Mosque* at Shanttipur in Cachar district of Barak Valley which consists of two or three dome made of R.C.C

and the complaint was that during rain there was no difficulty but after rain stop, after 3-4 hours water seep through the domes and fall on the ground. So, after the heavy rain there was a small rain inside the *Mosque*. So, later we went out checked and found out the difficulty. I told them you made the dome in that way while laying concrete, concrete moves downward but the dome is round, so concrete will try to move downward and the mason continuously uses its tool to keep it intact while doing so small crack develop inside which cannot be seen with naked eyes and all throughout of the structure of the dome there was such small cracks and during rain through these cracks water seeps inside. After the major rain stops these water stored inside the cracks. Gradually fall downward and there was no solution because by this all the inside the dome gets rusted. And I asked them to make a new plastering but the top of the plastering to use some materials in the form of ceramics. So that the top become more or less finished and sloppy, and water cannot enter inside immediately whatever rain falls on the dome should be immediately drained. I don't know whether it is successful or not. I asked them to diminish the structure. Similar structure I visited near Banskandi Madrassa, an R.C.C building but now chunk of concrete falling down some time now and then fall on the people who gather there for prayer and though they used *chun-churky* above the roof to make it water proof still the problem exists. I found lots of blisters on the wall and roof. Some beams slacking downward and I checked the roof and found it extremely shaky. Though they used *chun-churky* over the roof about three inches thick, yet it is not properly water proof. In the building I found that there was a huge gap between the R.C.C slab and *chun-churky* coating. And that water which seeped through the lime concrete gradually peered through the R.C.C slab and spoils all the reinforcement. And I checked on the down side of the roof that most of the reinforcement which was about 8 mm diameter rod becomes very thin and completely rusted and that *Mosque* was ultimately abandoned and it has to be rebuilt at the end. So, this is the difficulty in providing *chun-churky* layer over R.C.C slab. This is one of the methods to make the slab water proof, *chun-churky* layer is provided but if not provided properly it becomes another problem. It is more dangerous to destroy the structure rather than to keep the R.C.C slab open. So, these are the major difficulty

in construction methods. Now- a- days, experts' masons are not available on *chun-churky*. So, lay provides such layers become more dangerous.”²⁰⁷

In medieval times, the *Mosques* of Barak Valley were architecturally different from what we find today. The *Mosque* at present, are mostly constructed with attractive design and decorations following modern architectural principles. But previously, most of the *Mosques* of Barak Valley were constructed with domes (one or three) on the roof following medieval Mughal architecture. As a result, the *Mosques* were architecturally not as up-to-date as we find those today. As opinioned by Dr. Abu Ahmed ShamsulHoqueBarbhuiya, a distinguished architect of Barak Valley and formerly principal of N.I.T., Silchar- the *Mosques* of Barak Valley in past times were architecturally defective as well as problematic in various aspects, being a creative Engineer of modern architecture specially in the fields of *Mosques*, Dr. Barbhuiya contributed a lot in solving those defacts and problems of *Mosques* and *Dargahs* in Barak Valley. Previously almost all the *Mosques* were constructed as a single storied building having domes on the roof. Those were built with *chun-churky* as the modern concept of R.C.C. construction was quite unimaginable during the time. The *Mosques* were not equipped with proper lighting and ventilation system as we find today in multistoried R.C.C *Mosques* buildings.²⁰⁸

In course of time, due to various reasons the *Mosques* of Barak Valley are being reconstructed replacing the medieval Mughal architecture with multistoried R.C.C. buildings following modern architectural style.

²⁰⁷ Information collected from Dr. Abu Ahmed ShamsulHoqueBarbhuiya, on 28.04.2018, age-75, Ex Principal & Professor in Civil Engineering, N.I.T. Silchar, Cachar, Assam.

²⁰⁸ Ibid.

Table: 5.01**Mosques of Cachar District²⁰⁹**

Serial No	Name of the Mosque	Year of Foundation	Location	District	Architectural Style
1	PaikanBoroMosjid	1700 A.D.	Gumrah	Cachar	Modern multi-storied flat roof architecture
2	BorkholaPaccaMosjid	1705 A.D.	Borkhola	Cachar	Modern multi-storied flat roof architecture
3	Buribail Old JameMosjid	1707 A.D.	Buribail	Cachar	Tin roofed
4	KanakpurPuratanPaccaMosjid	Last quarter of 18 th century	Kanakpur	Cachar	Mughal architecture
5	CachariMosjid	1876 A.D.	Silchar Town	Cachar	Modern multi-storied flat roof architecture
6	SilcharBoroMosjid	1884 A.D.	Silchar	Cachar	Modern

²⁰⁹ Information collected from field visit.

				r	Multistorie d Flat Roof Architectur e
7	FatakazarJameMosjid	1890 A.D.	Fatakazar	Cacha r	Modern multi- storied flat roof architecture
8	Banskandi Madrassa Mosjid	1897 A.D.	Banskandi	Cacha r	Modern multi- storied flat roof architecture
9	MadhurbondBoroMosjid	1903 A.D.	Madhurbon d	Cacha r	Modern multi- storied flat roof architecture
10	GhoniwalaMarkazMosjid	1925 A.D.	Ghoniwala	Cacha r	Modern multi- storied flat roof architecture
11	Udharbond Bazar Mosjid	1930 A.D.	Udharbond Bazar	Cacha r	Modern multi- storied flat roof architecture
12	Bhaga Bazar JameMosjid	1948 A.D.	Bhaga	Cacha	Modern

			Bazar	r	multi-storied flat roof architecture
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From the above Table (Table: 5.01) we find *Mosques* of Cachar district of Barak Valley that shows only one is tin roofed *Mosque* shown in serial no.3 and only one *Mosque* retaining the previous Mughal architecture i.e. serial no.4 and all the lot with modern flat roofed R.C.C structure(three or four).

Table: 5.02

Dargahs of Cachar District²¹⁰

Serial No	Name of the Dargah	Year of Foundation	Location	District	Architectural Style
1	Shah Nathan	First Half of the 14 TH	Nathanpur	Cachar	Only four minarets on

²¹⁰ Information collected from field visit.

		Century			four corners
2	Shah Chand Ali &Pata Shah	First Half of the 14 TH Century	Dargakuna	Cachar	One big dome on the Dargah
3	Langar Shah	First Half of the 14 TH Century	Fullertal	Cachar	One big dome on the Dargah
4	Bakhar Shah	1943 A.D.	Madhurbond	Cachar	One big dome on the Dargah
5	Charki Shah	1952 A.D.	Saidpur	Cachar	One big dome on the Dargah
6	Makha Shah	1973 A.D.	Ghoniwala	Cachar	One big dome on the Dargah

From the above Table (Table: 5.02), it is clear that in case of architectural aspects of *Dargahs* in Cachar district of Barak Valley only one *Dargah* shown in serial no.1 which is known as the *Dargah* of Shah Nathan is an exceptional one. It was constructed without any dome equipped with four minarets on four corners of the construction. This type of architecture is very rare in Barak Valley. The *Dargahs* shown from serial no.1 to 3 are identified by the local people as the *Dargahs* of the distinguished followers of great Sufi saint *Hazrat Shah Jalal Mujarrad*. This fact is also verified and corroborated by the documents research papers written by various scholars. The remaining *Dargahs* except serial no.1 are built in traditional model as rectangular buildings with one big dome roofs.

Table: 5.03**Mosques of Karimganj District²¹¹**

Serial No.	Name of the Mosque	Year of Foundation	Location	District	Architecture Style
1	BundashilJameMosjid	First Half of the 14 TH Century	Bundashil	Karimganj	Tin roof
2	GorekafanJameMosjid	First Half of the 14 TH Century	Gorekafan	Karimganj	Modern multi-story flat roof architecture
3	KhadimanJameMosjid	First Half of the 14 TH Century	Khadimam	Karimganj	Modern multi-story flat roof architecture
4	KhadimparaJameMosjid	First Half of the 14 TH Century	Khadimpara	Karimganj	Modern multi-story flat roof architecture
5	HatkhalaJameMosjid	1463 A.D.	Hatkhala	Karimganj	Modern multi-story flat roof Architecture
6	Mosjid at Kaliganj	1502 A.D.	Kaliganj	Karimganj	Ruins & Remains indicate

²¹¹ Information collected from field visit.

					that it w Bengal Provinci Style
7	MosjidTillaJameMosjid	1531 A.D.	Ballia	Karimganj	Ruins & remain indicate that it w Bengal provinci Style
8	LatuJameMosjid	1556-1605 A.D.	Latu	Karimganj	Mugh architectu
9	FakirtilaGoiviMosjid	07/08/1630 A.D.	Sarifnagar	Karimganj	Modern multi-stor flat roo architectu
10	KachukhauriMukambariJameMosjid	About 1518 A.D.	Kachukhauri	Karimganj	Mugh architectu
11	KanishailJameMosjid	1700 A.D.	Kanishail	Karimganj	Modern multi-stor flat roo architectu
12	SingariaJameMosjid	1705 A.D.	Singaria	Karimganj	Mugh architectu
13	SatghoriJameMosjid	1718 A.D.	Satghori	Karimganj	Mugh architectu
14	RatabariJameMosjid	1795 A.D.	Ratabari	Karimganj	Modern multi-stor flat roo

					architectu
15	HulashnagarPaccaMosjid	1810 A.D.	Hulashnagar	Karimganj	Modern multi-stor flat roo architectu
16	GanshamarchakDarus Salam Jame Mosjid	1864 A.D.	Ganshamarchak	Karimganj	Modern multi-stor flat roo architectu
17	BiskutJameMosjid	1965 A.D.	Biskut	Karimganj	Mughal architectu

From the above Table (Table: 5.03), the *Mosques* shown in serial no. 1 to 4 are historically proved to be built by the distinguished followers of great Sufi saint *Hazrat Shah Jalal Mujarrad*. These *Mosques* were constructed in Karimganj district of Barak Valley during the first half of 14th century. Only *Mosque* shown in serial no. 1 is tin roofed building. In this Table serial no.5, 6, 7 were built respectively in the year 1463, 1502, 1531 A.D.as recorded in the stone inscriptions found in those *Mosques*. Remarkably the architectural aspects of those *Mosques* followed Bengal Provincial Style of the Indo-Islamic architecture. However, serial no. 8, 12, 13, and 17 in the Table are the *Mosques* carry the traditional Mughal architecture. And the remaining *Mosques* are constructed in multistoried R.C.C. pattern.

Table: 5.04

Dargahs of Karimganj District²¹²

Serial No.	Name of the Dargah	Year of Foundation	Location	District	Architectural Style
1	Shah Badar	First Half of	BadarpurGhat	Karimganj	No Instance

²¹² Information collected from field visit.

	Uddin	the 14 th century			
2	Shah Sikandar	First Half of the 14 th century	Gorekafan	Karimganj	No Instance
3	Shah Adam Khaki	First Half of the 14 th century	Khadimpara	Karimganj	One dome on the grave & four minarets on four corners
4	Shah Zia Uddin	First Half of the 14 th century	Bundashil	Karimganj	No Instance
5	Shah Abdul Malik	First Half of the 14 th century	Badarpur Bazar	Karimganj	No Instance

The *Dargahs* listed in the Table (Table: 5.04), were built in the first half of 14th century on the graves of those distinguished followers of great Sufi saint *Hazrat* Shah Jalal *Mujarrad*, who initiated the mission of propagating Islam in this region. They were directed by *Hazrat* Shah Jalal *Mujarrad* to propagate Islam in this region. Fortunately, only one *Dargah* i.e. identified as the *Dargah* of Shah Adam Khaki exists till today and the left were mostly ravaged in course of time. The *Dargah* of Adam Khaki is found with one dome on the roof and four minarets on four corners. *Dargahs* of Shah BadarUddin, Shah Sikandar, Shah Zia Uddin are demolished by the flow of the river Barak while the *Dargah* of Shah Abdul Malik is at present replaced with a personal building constructed by a local person.

Table: 5.05
Mosques of Hailakandi District²¹³

Serial No.	Name of the Mosque	Year of Foundation	Location	District	Architectural Style
1	Muhammadpur Jame Mo	Last	Muhammadp	Hailakan	Modern

²¹³ Information collected from field visit.

	sjid	decade of 18 th century	ur	di	multi- storied flat roof architecture
2	BarnagodJameMosjid	From first habitation s of the locality	Barnagod	Hailakan di	Exceptiona l one
3	MatijuriJameMosjid	1815 A.D.	Matijuri	Hailakan di	Mughal architecture
4	Boalipar Bazar Mosjid	1895 A.D.	Boalipar	Hailakan di	Mughal architecture
5	Sahabad Madrassa Jame Mosque	1899 A.D.	Sahabad	Hailakan di	Modern multi- storied flat roof architecture
6	HailakandiCachariMosji d	1907 A.D.	Hailakandi Town	Hailakan di	Modern multi- storied flat roof architecture
7	Lalabazar Town Mosjid	1908 A.D.	Lalabazar	Hailakan di	Modern multistorie d flat roof architecture
8	HailakandiPuran Bazar Mosjid	1914 A.D.	Marawaripatt y	Hailakan di	Mughal architecture
9	Hailakandi College Mosjid	1960 A.D.	Near S.S. College	Hailakan di	Mughal architecture

10	Gharmurah Bazar Mosjid	1979 A.D.	Gharmurah Bazar	Hailakan di	Tin roofed
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The *Mosques* in the Table (Table: 5.05), as shown against serial no. 3, 4, 8, and 9 are still existing with their previously constructed Mughal architectural structures while *Mosque* shown in serial no.2 is an exceptional structure providing space for only five or six people to perform *namaz* at a time. And only serial no.10 is tin roofed structure. The remaining *Mosques* in the table are built in modern multistoried R.C.C. structure.

Table: 5.06

Dargahs of Hailakandi District²¹⁴

Serial No.	Name of the Dargah	Year of Foundation	Location	District	Architectural Style
1	Mir-Ul-Areefin	First Half of the 14 th century	Panchgram	Hailakandi	One big dome on his rest house
2	Shah Noor	First Half of the 14 th century	Charakuri	Hailakandi	One big dome on the grave
3	Ambaar Ali	1964 A.D.	Visingsa	Hailkandi	One big dome on the grave
4	Abdul Aziz Chourdury	1984 A.D.	Tantoo	Hailakandi	One big dome on the grave

²¹⁴ Information collected from field visit.

Almost all the *Dargahs* in Hailakandi district followed a single architectural pattern i.e. one large dome on the roof and four minarets on four corners.

Is it clear from the study of the selected *Mosques* and *Dargahs* that the ancient structures are going to be replaced by modern architectural trends following new style and structure. Due to the increase of Muslim population, the old *Mosque* buildings are presently in earnest need to be reconstructed to provide accommodation to increasing *Musallis*. As the *Mosques* previously constructed in ancient architectural styles are unable to meet various needs and necessities coping with modern trends. *Musallis* faces various problems in those ancient *Mosques* buildings. Firstly, those ancient structures are mostly ravaged in course of time and hence cannot protect rain water during rainy session. The repairing of roof structure with domes is almost impossible due to the lack of expert masons. Secondly, the *Mosques* buildings are constructed with raw materials like *chun -churky*, hence the structure is obviously weaker than today's R.C.C formula. Thirdly, those ancient *Mosques* buildings are built in age old style and hence inside the building there is no provision for sufficient light, natural ventilation. Lastly, as the space area of *Mosque* is limited, hence a multistoried structure is inevitable for providing sufficient room for congregational prayers. For all those reasons, now-a-days those ancient *Mosques* building are gradually being reconstructed following new architectural technology and style in the form of multistoried flat roofed R.C.C structure equipped with sufficient electrification.²¹⁵

In case of architectural style of *Dargahs* of Barak Valley it is found that with two and three exceptions, almost all the *Dargahs* are built in the same architectural style resembling to each other. These are built with one large dome on the middle of the roof supported by four minarets on four corners.²¹⁶

²¹⁵ Information collected from field visit.

²¹⁶ Ibid.