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UNIVERSITY FOR BUSINESS AND TECHNOLOGY



MASTER THESIS

Sami ISUFI

February, 2010. PRISTINE
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UNIVERSITY FOR BUSINESS AND TECHNOLOGY



ISLAMIC ARCHITECTURE OF MOSQUES
IN THE TOWN OF VUSHTRRI AND ITS SURROUNDING

By

Sami ISUFI

A Master Thesis submitted for the degree of
“Master of Science in Architecture, Spatial Planning and Project Management”
at the University for Business and Technology, Pristine - KOSOVO

U B T

Supervised by

Prof.Dipl.-Ing.Dr.-Sc. CAROLINE JAEGER KLEIN

February, 2010. PRISTINE

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1. FOREWORD

All praises are due to Allah who is The Greatest – The Lord of the Worlds. Peace and blessings of Allah may be upon his noble Messenger, Muhammad a.s.¹, upon his pure family, rightly guided friends and upon all those that follow his path until the Day of Judgement.

I thank God for enabling me to prepare this thesis and than also all those that have contributed in one way or another.

My thesis will present an overview of the Islamic architecture of *Mosques* in the town of Vushtrri (ancient VICIANUM, *fig. 1* or Ottoman VIÇITRINA *fig. 2*) and it's surrounding.

Vushtrri has been mentioned from the antique period and onwards in the historical aspect, however, its architecture has not been mentioned much. This was one of the reasons why I decided to select this municipality. Another reason to select this municipality was that this period (*Ottoman Period* and lately the *Post-Ottoman Period*) and this type of sacral buildings including the *Mosques* of this municipality where hardly ever mentioned in the written documents (except in one of them and some other brief texts but not in the architectonic dimension) and I think that this thesis will serve as a study or a basis for all those that will deal with this period and this type of buildings in the future. The thesis will be mainly based on the documents collected in the field, in the villages and the town of Vushtrri as well as on the publications which are directly or indirectly related to the topic.

¹ a.s. means: *may peace and blessings of Allah be upon him*. According to the Islamic tradition when the name of Prophet Muhammad is mentioned, or just the 'Prophet' one should add: *may peace and blessings of Allah be upon him*.



2. INTRODUCTION

(Mosques, Spiritual and Physical Dimension and Schools of Construction)

The Islamic art and architecture or the Islamic religion, for a difference from other religions, continues to include all dimensions of the human life.

As a result of its comprehensiveness the Islamic religion provides solutions to all dimensions of the spiritual and material life. This includes the development of construction and architecture like all other dimensions with the new spirit, in its beginnings with similarities with the previous architecture and later on in its full formation.

The subject matter of the study in this thesis will be the key point in the life of a Muslim which is *THE MOSQUE*. The primary role of the Mosque is a place to worship *Allah* (God) in the way He as asked to be worshiped. In order to be more objective we quote verses from the Quran that talk about the *Mosque*:

72:18. "And the places of worship are for Allah (alone): So invoke not any one along with Allah²

﴿أَحَدًا ۖ لِلَّهِ مَعَ تَدْعُو ۖ فَلِلَّهِ الْمَسْجِدَ ۚ وَأَنَّ﴾³

(Xhin,18)

24:36. (Lit is such a Light) in houses, which Allah hath permitted to be raised to honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, (again and again)⁴

﴿وَالْأَصَالِ بِالْغَدُوفِ ۚ فِيهَا لَهُ يُسَبِّحُ اسْمُهُ فِيهَا وَيُذَكَّرُ تَرْفَعُ أَنْ اللَّهُ أَذِنَ لِيُوتِي فِي﴾

(Ja Sin,36)

Of course apart from the primary role of worship there are other roles as well (social, politic etc.) which still remain as secondary compared to the primary role of worshipping *Allah*.

² Ayah (verse) 18, Chapter 72 in the Holly *Qur'an*, Yusuf Ali translation and commentary.

³ The same ayah (verse) in English is also written in the original (Arabic) language in which the Holly *Qur'an* was revealed by the Creator (Allah the Merciful). All ayahs (verses) translated and commented into English will be followed by the same ayahs (verses) in Arabic.

⁴ Ayah (verse) 36 in Chapter 24, *Qur'an*



‘The term *Mosque* is a synonym of the term *Masjid*, and is not mentioned anywhere in the two main sources of Islam, *Qur’an* and *Sunnah*. This term in Kosova and the Balkans was first used during the ottoman administration.

The term *Jami’a* (in arabic *Masjid* (جامع), *Mescid* in Turkish, *Mosque* in English, *Mosquee* in French, *Moschee* in German and *Moschea* in Italian) that derives from the Arabic word *Jami’a*, which means a gathering place for a mass of people (the congregation), association, classroom, university, place of worship where *Muslim* believers conducts their religious duties. In other words a *Mosque* is an institution that gathers people, a meeting place and a place where worship takes place. In the Noble *Qur’an*, as we mentioned previously, the term *Masjid* is used to describe praying houses/*Mosques* (it is mentioned 22 times). The term *Masjid* is also mentioned in the Prophet’s (a.s.) *Hadiths*⁵ (*Hadiths* collected by Bukhari, Muslim, al-Tirmidhi, etc.).

The term *Masjid* derives from the verb root *sujud* (in Arabic *sexhede*), which leads to the synonym *hudu*, which meaning is to bow or submit to the Almighty *Allah*. The difference between a *Mosque* and a *Masjid* is in the size. *Masjids* are smaller in size, usually they have no *Minarets* (if they have than they are made of wood and they start from the roof level of the *Masjid* or the *Minarets* are short)⁶, they have no *Mimber* and that in these the *Jumma Salat* (Friday prayer at noon) and the *Bajram Salat* cannot take place. The construction material used in *Masjids* is also different (usually less solid material is used such as adobe (mud bricks), bricks, wood, uncarved stones etc.)⁷ from the material used in *Mosques* which usually pay more attention to the construction works and make sure that the material is more resistant (higher quality materials and work for a difference from *Masjids* which were raised rapidly immediately after the conquest of new territories from various *Islamic* empires).

The term *Mosque* is used for greater *Mosques* or central town/village *Mosques* which possess all features of a *Masjid*. In other words every *Mosque* is a *Masjid* but *Masjids* are not *Mosques*.

The term *Mosque* was first mentioned under the *Caliphate* of Omer r.a. (Umar ibn al-Khattāb 634 – 644, Second *Caliph* after the *Caliphate* of the *Propheta.s.*), which had requested from

⁵ The meaning of the word ‘*hadith*’: In the science of *hadith*, this term has a special meaning. It means "that what Muhammeda.s. has said, done, or has seen someone doing something and has allowed/approved that by remaining silent and not criticizing the person". *Hadiths* also include those news that talk about the features of Muhammeda.s., i.e. external and spiritual features of Muhammeda.s.

⁶ *Mosques* with such wooden minarets still exist in Kosovo (*Mosque...*), Montenegro (Veziri’s *Mosque* in Guci) etc.

⁷ Whilst nowadays *Masjids* are built/adopted in neighbourhoods or trade centres where there are no *Mosques* and are used only for daily prayers.



his followers to build a great *Masjid (el-mesxhid-ul-kebir)* in order to perform the *Jumma Salat* in congregation.⁸

‘In the spiritual dimension the *Mosque* serves as a ‘guardian tower’, a permanent source of integrity and a place of socio-cultural and religious revival. Subsequently, the *Mosque* is the most valuable institution that could have ever been established and shaped.

The *Mosque* first of all has to be seen in terms of the spiritual structure, which, according to the Islamic concept, is the basis for any other structure. Everything in this world must be seen in the light of the transcendence, spirituality, respectively in the light of that which is a norm for ever existing thing or being in the universe. *Allah* the Almighty has confirmed this in the Noble *Qur’an*:

9:18. The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.⁹

بِنِ كُؤْنُوْا اَنْ اُوْلٰتِيْكَ فَعَسٰى اَللّٰهُ اِلَّا تَخْشَ وَلَمْ اَلزَّكٰوٰةَ وَاَتٰى الصَّلٰوةَ وَاَقَامَ الْاٰخِرِ وَاَلْيَوْمِ بِاَللّٰهِ اٰمِنٌ . مِّنَ اللّٰهِ مَسْجِدٍ يَعْمُرُ اِنَّمَا

اَلْمُهْتَدِيْنَ . م

(Tevbe,18)

As we can see, these words of *Allah* the Almighty directly condition the construction of *Mosques* and their maintenance with the trust in *Allah*, with the final truth, which in the symbolic spiritual sense is placed within the *Mosque*, because the word *Bejtullah* itself means The House of *Allah*. The *Mosque* is a place where believers communicate with the Creator, pray humbly for His mercy, with e deep devotion bow to Him and these are the only reasons why they enter the *Mosque*, respectively in the world of spiritual purity. All this is in accordance with the words of *Allah* the Almighty in the Noble *Qur’an*:

9:108. Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.¹⁰

مُطَهَّرِيْنَ . يُحِبُّوْا اللّٰهَ يَتَطَهَّرُوْا اَنْ تُحِبُّوْنَ . رِجَالٌ فِيْهِ فِيْهِ تَقُوْمُ اَنْ اَحْقُ يَوْمٍ اَوَّلٍ مِّنَ التَّقْوٰى عَلٰى اُسُسٍ لَّمْ يَسْجِدْ اَبَدًا فِيْهِ تَقُمْ لَا

اَل (Tevbe,108)

⁸ For more see: MOSQUES THROUGH HISTORY, author: Zekerija IDRZI, publisher: Foundation of the Islamic Youth, Zurich – 2009. Page 13 - 14.

⁹ Ayah (verse) 18 from chapter 9, *Qur’an*

¹⁰ Ayah (verse) 108 from chapter 9, *Qur’an*

The *Mosque* from its beginning has been an epicentre of care for believers, because they simply could not imagine a life without a praying house. The famous Greek sociologist and traveller Plutark in his journeys in different place of the world, among other, has written the following: “*In my journeys a have found places without libraries, theatres, fortresses, schools or civilisation but I have never found a place, regardless of its size, without religious temples where people express their religiousness*”

The same was said by H. Bergson 20 centuries later: “*There have always been and there are still crowds of people today that live without science, arts and philosophy, but there has never been a community without religion*”.

Therefore, since the first steps of the man on earth, there was a need to put the corner stone of a *Mosque*, because the *Mosque* has always been a mean(s) to connect believers with the other world, a place where the perfect synthesis is made between man and his Creator, *Allah* (God), between the physical and the metaphysical world. *Mosques*, as most loving places of *Allah*, guide believers towards the light, the highest levels of existence (*Mirage*) and provide spiritual sanctuary to the people, comfort and shelter for their souls. This phenomenon is explicitly confirmed in the Noble *Qur'an*:

3:96. The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:¹¹

لِّلْعٰلَمِيْنَ وَّهٰدٰى مُبٰرَكًا بَيْتًا لِّلَّذِيْ لِّلنَّاسِ وُضِعَ الْبَيْتُ اَوَّلًا اِنَّ

(Ali Imran,96)

Since *Mosque* is the first place where our father Adam a.s. has put his forehead in the ground (*sujjud*) in sign of worship, respect and gratitude for *Allah* the Almighty and a place where the two worlds meet in a symbolic way, where man directly communicates with God, the need to put the basis of such a blessed house will emerge to every Prophet and nation through the centuries.

However, in fact one of the many features which make the *Muslim ummah* (nation) different from other religious communities, is that for the *Muslim* the whole Earth is considered a *Mosque* (*Masjid*) where *Muslims* can freely perform religious duties, more specifically the *salat* (prayer), which is not the case in other religions. Other religions perform their rites exclusively in their religious temples. This is in accordance with the *Prophets'* (a.s.) *hadith*: “The whole Earth has been designated as a *Masjid* to me and a place for cleansing.” (Transmitted by Bukhari)

¹¹ Ayah (verse) 96 from Chapter 3, *Qur'an*



Space, always space, the space of a desert, emptiness that reminds us the presence of God. And earth is nothing else by a carpet where man lays. This is the essence of a *Mosque*: a place where he lays in order to express praises to the Creator to move over the self-sufficiency and to testify for the God's Absolute Transcendence and to ask for his guidance to the straight path, the path which will provide him the required strength in order to get to Him."(RozheGarodi, *Mosque, Overview of Islam*).

Let's get back to the notion *Masjid* which means a place where one puts his head in the ground (*sujud*), for which *Muhameda.s.* has said: "The time when man is the closest to Allah is when he is performing *sujud*" (transmitted by Muslim). *Sujud* is a mark in the face through which devoted believers will be identified on the Day of Judgement and even in the Paradise (*Jannah*). Moreover, *Allah* has forbidden the Hellfire (*Jahannam*) to burn the marks of *sujud* in the faces of devoted *muslims*, as it is confirmed in a *hadith* of *Muhameda.s.* transmitted by *EbuHurejrar.a.*:"... When Allah will show His Mercy to some people in the *Jahannam* (Hellfire), He will order the angels to get them out of there. He will order the angles to go and get those people who have worshiped Allah. Angels will recognise them based on the marks on their body as a result of the *sujud* that they have performed during *salat*, and Allah has forbidden the Hellfire to burn these marks. This is how they will get out of *Jahannam*. The Hellfire will swallow all parts of the people except those that have marks from *sujud*..." (transmitted by Bukhari)

Through the first *sujud* made in the Pre-Existence (*Azzal*), the first dialogue had taken place between the creatures and *Allah*. *Sujud* is an act of silence, whilst silence is an action that constantly speaks with the language of submission.

Moreover, the Almighty *Allah* says in the Noble *Qur'an* that the performance of *sujud* is also a feature of nature, the worlds, flora, fauna and everything that exists in the heavens and in the earth. Therefore, it is not only humans that prostrate to their Creator, but:

13 : 15. Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (Acknowledging subjection),- with good-will or in spite of themselves: so do their shadows in the morning and evenings.

﴿وَالَّذِينَ هُمْ يُعْبُدُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَأَمَّا يُدْعَوْنَ أَن يَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُمْ فَسَجُدُوا لِلَّهِ الْوَاحِدِ﴾

(Rad, 15)

55 : 6. And the herbs and the trees - both (alike) bow in adoration.

﴿يَسْجُدُ لِلَّهِ الْوَاحِدِ الشَّجَرُ وَالنَّجْمُ﴾

(Rahman, 6)

13 : 13. ... Nay, thunder repeateth His praises, and so do the angels, with awe: ...



﴿الْحَالِ شَدِيدٌ وَهُوَ اللَّهُ فِي تَجْدُلُونَ وَهُمْ يَشَاءُونَ مِنْهَا فَيصِيبُ الصَّوَاعِقُ وَيُرْسِلُ خِيفَتِهِ مِنْ وَالْمَلَائِكَةُ كُتُبًا عَلَيْهِ الرِّعْدُ وَتُسَبِّحُ﴾

(Rad,13)

55 : 29. *Of Him seeks (its need) every creature in the heavens and on earth...*

﴿شَانَ فِي هُوَ يَوْمَ كُلِّ وَالْأَرْضِ السَّمَوَاتِ فِي مَنْ يَسْأَلُهُ﴾

(Rahman,29)

17 : 44. *The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory!...*

﴿غَفُورًا حَلِيمًا كَانَ إِنَّهُ تَسْبِيحُهُمْ تَفْقَهُونَ لَأَوْلَيْكَنْ مُحَمَّدِهِ يَسْبِيحُ إِلَّا شَيْءٌ مِّنْ وَإِنْ فِيهِنَّ وَمَنْ وَالْأَرْضُ السَّمَوَاتِ لَهُ تَسْبِيحُ﴾

(Isra,44)¹²

The time when the first *Mosque* was built is not known since its was built by *Allah's* angels before the first man, Adam a.s., stepped on Earth. This *Mosque* was one sole space surrounded with a pair of perimetral (outer) walls and nothing else. Thus, the first *Mosque Kaaba* situated in *Mekka* was the first *Mosque* on Earth.¹³

What interests us the most is its content. She was comprised of a space only without a *Minaret* or anything else. The second *Mosque* that is known from the Islamic tradition is the *Mosque Al-Aqsa* in *Kuds* (Jerusalem), the third *Mosque* also from the Islamic tradition is the *Quba Mosque* in a village near *Medina* and the fourth one is the *Mosque of the Propheta.s. (Masjid al-Nabawiin Medina)*. It can be concluded that all these four *Mosques*, regardless of that the exact time of construction the first two is not known, did not have many alcoves or some unusual fore plan (alb. planimetri), wall pictures, calligraphy or decorations.

Mosques began to get the today's form and content after the death of *Prophet Muhammeda.s.* (year 632). Concretely, the new element, the *Minaret*¹⁴ dates from 665 and was built for the first time in *Basra, Irak*¹⁵ or in the *Al-Quairawan Mosque* (VIII century) in *Tunisia*¹⁶. *Mosques* over time began to differ in types depending on the places and dynasties of those times. As a result there are several construction schools such as:

¹² For more see: MOSQUES THROUGH HISTORY, autHor: Zekerija IDRIZI, publisher: Foundation of the Islamic Youth, Zurich – 2009. Page 14 - 18

¹³ According to the Islamic tradition it is said that the foundation of the Holly *Ka'ba Mosque* was laid by angels.

¹⁴ Minare [Turkish: minare, from Arabic manāra (lighthouse) مِئْذَان, usually مِئْذَان] are distinctive architectural features of Islamic mosques. Minarets are generally tall spires with onion-shaped crowns, usually either free standing or much taller than any surrounding support structure. Taken from: <http://en.wikipedia.org/wiki/Minaret>

¹⁵ For more see: <http://en.wikipedia.org/wiki/Mosque>

¹⁶ Taken from "Hëna e re", Islamic Informative Cultural Magazine; Year XIX - No.198, November 2007-Sheval 1428 h. Roald Hysa: "Some developments in the Islamic Art and Architecture" Pages 48-51



1. Sirian/Egyptian School.
2. Magreb School (North Africa, Spain and Sicily).
3. Persian School (Iran, Mesopotamia and Midland Arabia).
4. Ottoman School (Initially Seljuk and later on the Ottoman School).
5. Indian School.¹⁷
6. Modern Schools that are beyond countries and nations in most cases (but in certain cases they may have some connection with the previous architectural tradition of the place where they are built and that such a connection with the tradition leads to the seventh school of construction:
7. Post-modern School.

Depending on the place where they were built *Mosques* had appropriated traditional architectonic elements and thus various architectural styles and sub styles were created. Likewise Islam does not want to assimilate different cultures, nations, languages etc. the *Islamic* architecture also preserved and cultivated further previous traditions of various nations which had embraced Islam and needed new buildings.

Also it should be emphasized that the *Islamic* art and architecture is not limited only to *Mosques*, but since our focus in this study are mosques than we will continue to elaborate it and its elements. Regardless of the schools of construction mentioned above *Mosques* have shaped and unified elements that can be found in all schools. *Mosques* were always built at the centre of a dwelling/neighbourhood, respectively village or town with the surrounding buildings such as: the clock tower (in order to know the time in general and the praying times), fountains and fountain-heads (for ablution, refreshment and rest), the *hammam* (public toilet), *maktabs* - *madrasahs* (religious schools that could be compared with the today's primary and secondary schools), *çarshia* (shopping area), *bezistan* (closed marketplace), bakery, *imarets* (a cantina for the poor and travellers), *hans'* (similar to bed & breakfast), *karvansaraj* (like today's motels), *mahallas'* (streets / neighbourhoods) etc. and the urban dwelling scheme was shaped. The core of the construction of a dwelling was enabled and organised by the Institution of *Vaqf* (Charitable Trust), which has played an important role in the greatness of Islamic Architecture in all *Islamic* territories.

Our special interest will be on the previous *Ottoman* School, respectively **the early Seljuk school for the construction of *Mosques***. *Mosques* in the town of Vushtrri and most of *Mosques* in Kosova, Albania¹⁸ Macedonia (*Mosque* of Pasha/Larme (1495) in Tetova,

¹⁷Taken from the literature/scriptures of the Medium Century of the lecturer Mr. Sc. Shqipe NIXHA, Director of the Department of Art History at the University of Prishtina – FNA, Section of Architecture.

¹⁸“Praying houses with wooden roofs and wood-board ceilings, which were built easier, can be found in Albania in a much higher number than those which halls are covered by a dome, especially in villages and within neighbourhoods as well as in masjids. In terms of typology, these mosques derive from halls with many columns in the first mosques. These Mosques are mainly Seljuk Mosques, great Mosques (ulu-mosques), which, during



Mosque of Murat Pasha in Shkup, *Mosque* of Sahati (XVII) in Gostivar etc.), Montenegro (*Mosque* Rexhep Aga (XV) in Plava, *Mosque* of Veziri (XVII-1626) in Gusi etc.), Çamëria (now part of Greece), East Kosova (Presheva, Medvegja and Bujanoc with its area) and in Serbia (*Sanjak* of Nish¹⁹ and the whole today's Serbia) from the *ottoman* period mainly belong to the *Seljuk* school of construction, ***Mosque with the hall covered with a roof of wood and tiles.***

Another school which is considered as an advanced school in terms of its architectonic values is the *Ottoman* School, respectively ***Mosques with a hall covered by a dome, Sultanic Mosques.*** Though they are more advanced in values, this type of mosques is not present in Vushtrri and its area from what has remained from the *Ottoman* Period²⁰. This type of *Mosques* can be found in Albanian territories some of which are:

- The Great *Mosque* (The *Mosque* of Sultan Mehmet Fatih, 1461) in Prishtina
- The *Mosque* of Sofi Sinan Pasha (1615) in Prizren,
- The *Mosque* of Hadum (1594/95) in Gjakova,
- The *Mosque* of Bajrakli Çarshia (1471) in Peja,
- The *Mosque* of e Iljaz Bej Mirahor (1498/96) in the town of Korça, Albania,
- The *Mosque* of Muradije (1542) in Vlora/Albania, The *Mosque* of Haxhi Et-hem beu (1792/93) in Tirana, Albania.
- Allaxha *Mosque* (mid XV century) in Skopje, Macedonia, The *Mosque* of Mustafa Pasha (XV) in Skopje, Macedonia as well as
- *Mosque* remained in Serbia, Bajrakli *Mosque* (1575) out of the total 240 or 250 *Mosques* that used to exist.²¹

the period of Seljuk Principalities, follow the road of the simplification of inner space through the number of columns.”

* S.K. Yetkin, L'architecture turque en Turquie, Paris 1962, 64-66; K.Aptullah, Basic Space and Form Concept in Early ottoman mosque architecture, Atti del Secondo Congresso Internazionale di Arte Turca, Napoli 1965, 181.

According to Prof. Dr. Aleksandër MEKSI in the book “ARCHITECTURE OF MOSQUES IN ALBANIA (CENTURIES XV-XIX), Page 107.

¹⁹ In the town of Nish today there is still a mosque with a hall covered by a wooden roof. The Sanjak of Nish was an Albanian land until the great displacement that was imposed by the Serbian government in 1877-78, for more see: Dr. Ali Jakupi in the book: FOR THEM KOSOVA IS A DREAM (ALBANIANS IN THE WILAYAH OF SAMSUN - (JOURNIES - ESAY)) “... The years 1877/78 have shocked the Albanian population when the Serbian armies pointed their weapons and bayonets to the Albanian population, and made them abandon over 700 villages where they lived for centuries.”..Almost all inhabitants of the western part of the Sanjak of Nish that surrendered to Serbia where Albanian Muslims... therefore when this Sanjak was occupied by the Serbian army, the population was not able to resist. They all than abandoned their homes and moved to the *Wilayah* of Kosova.” John Ross.”

²⁰ The chapter VUSHTRRI DURING THE OTTOMAN PERIOD shows names like The Holly Mosque and other names which could be one of the type of mosques with halls covered by domes but have not managed to resist during this time.

²¹ “Ekrem Hakki Ajverdi says that it is not wrong to say that Belgrade had 240 - 250 Mosques. ...in the book “Mosques in Belgrade” by the author Ljubomir Nikiq. The author in general gives the names of 106 mosques and



3. VUSHTRRI DURING THE HISTORICAL PERIODS

(pre-ottoman, ottoman and post-ottoman)

In this chapter you will be briefly informed on Vushtrri and its area during the *Pre-Ottoman* period which I have named like this on purpose in order to make a historical link of between the *Ottoman* Period and previous period prior to this as well as to avoid the numerous periods that Vushtrri has passed before the arrival of the *Ottoman* Empire since they are not subject this study.

The *Ottoman* Period will be more focused since the subject of the thesis is linked to the beginning of this period and its continuation. In this period you will be informed on the size of town, its streets (*mahallas'*) and the number and the names of *Mosques*.

The *Post-Ottoman* period will be presented in the today's context and will be elaborated in the context of *Mosques* that were built during that time.

mentions another 17 *Mosques* the names of which are not known but their location is known" extracted from the book "BELGRADCAMILERI" (MOSQUES IN BELGRADE) by the author from Prizren Altay Suroy.



3.1 PRE-OTTOMAN PERIOD (BRIEFLY)

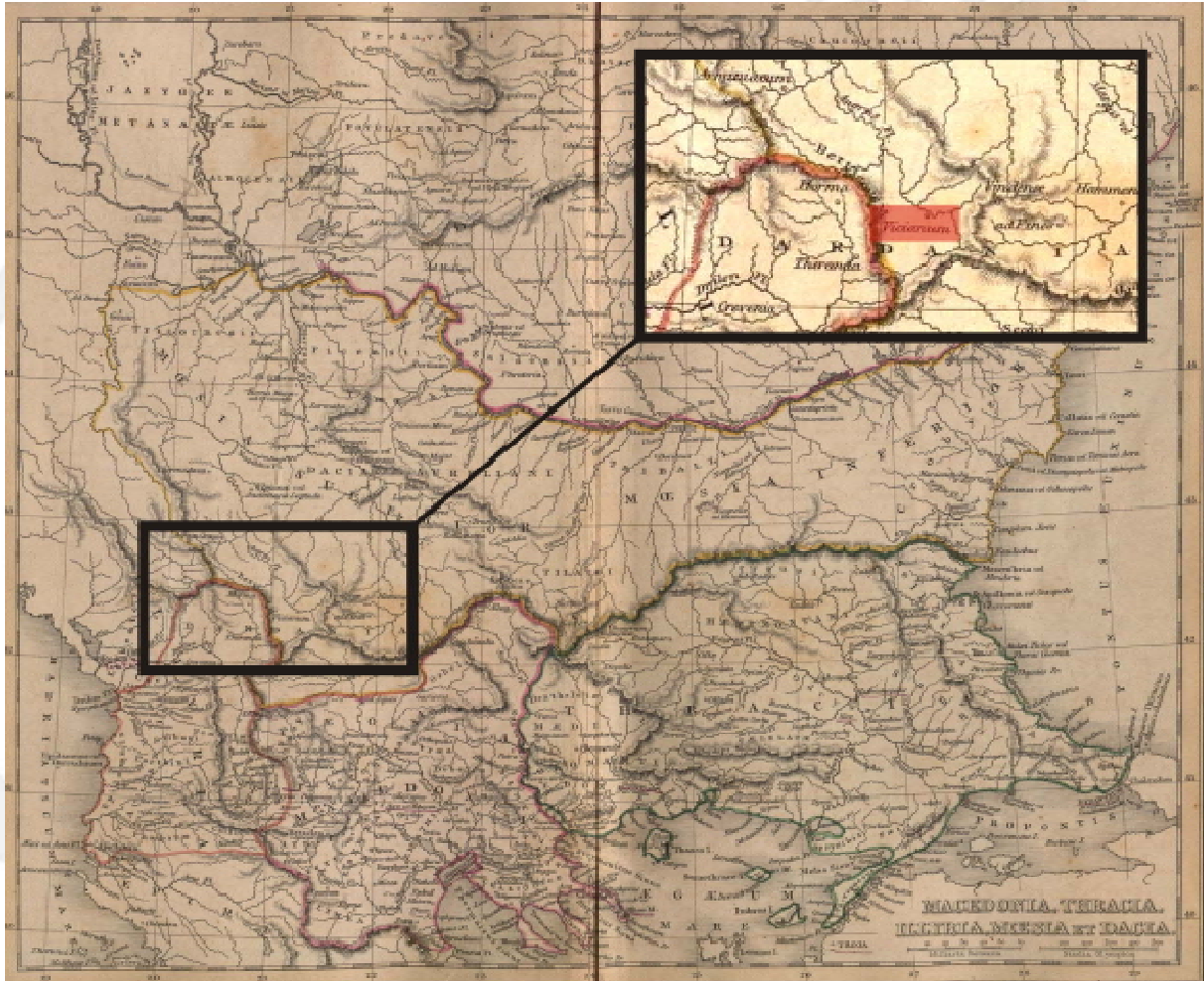


Fig. 1 Historical Map, *Antique Balkans*, published in New York, 1849²²

‘Vushtrri is an antique locality, medieval and contemporary. Even though there are various opinions regarding its name and ubification – determination of its locality, now it is scientifically being proven that the today’s Vushtrri, in the ancient times was called VICIANUM – VICIANA, fig 1. The name of the antique town is not Latin as some scientists try to explain but is rather Albanian. We say this because since than the local population spoke Albanian.

Also, most likely the locality of Viciana was not established in the time of Romans but before them in the time of Dardans. Therefore, likewise the whole population of Dardania, the population of Viciana as well is of *Pellasg-Illyrian* origin.

²² For more see: "A Classical Atlas to Illustrate Ancient Geography" by Alexander G. Findlay, Harper and Brothers Publishers, New York, 1849. Macedonia, Thracia, Illyria, Moesia et Dacia [Ancient Balkans].



According to some studies, the toponym VICIANA in Albanian means *The Side of Calves* that fully corresponds with that time, because in that period (fifth century before Christ until the fifth century after Christ) the names of dwellings were mainly related to agriculture and livestock breeding. Another proof that Vushtrri in the ancient times was called VICIANA is the inscription found in the area of Kumanova that is considered as a signpost to “Viciana”.

Viciana at the end of the first century (I) before Christ was conquered by the Roman Empire. During the Roman period (I - V) Viciana had achieved a significant economic and cultural development. In this period the Romans tried to Latinise the name Viciana by adding the suffix **-um** (Vicianum).

Whilst on the other side, apart from efforts to Latinise Pellasg–Illyrian toponyms the Romans also tried to Romanise the population of Viciana. However, despite some successes in this respect, the majority population remained Illyrian-Dardan.

Therefore the thesis of the tendentious Serbian researchers, that says that the Dardan population in Kosova was Romanised and then dispersed and that when the Slavs came in these territories they had found no Dardans at all, does not stand.

There are still remains of antique towns in the villages of Viciana such as: Gjyteti (Dubovci), Strofci, Gjyteza (Smrekonica), Lumkuqi (Samadrexha) etc. Even though during the Roman period, one part of the Dardan population in this area was Romanised, the Illyrian-Dardan population still managed to resist the assimilation.

Culture and Arts in Vushtrri and the area during the Pre-Roman (Dardan) and the Roman period was developed. This can be seen by the many archaeological remains discovered in the Town Castle (Kalaja e Gjytetit).

During the XII – XV centuries, Vushtrri was under the Principate of Rashka, respectively the Nemanjiq Dynasty. During the XIV century the *Ottoman* Empire begun to conquer Balkan territories, whilst after the Battle of Kosova (1389), the Ottoman conquerors gradually begun to install their administration in the Balkan Peninsula.²³

²³ For more see: Monography ,Vushtrri – Viciana and its area, publisher MUNICIPAL ASSEMBLY – Vushtrri 2003. Fragment from Chapter “CONCLUSION (RESUME)”, page 533 - 535.



3.2 VUSHTRRI DURING THE OTTOMAN PERIOD

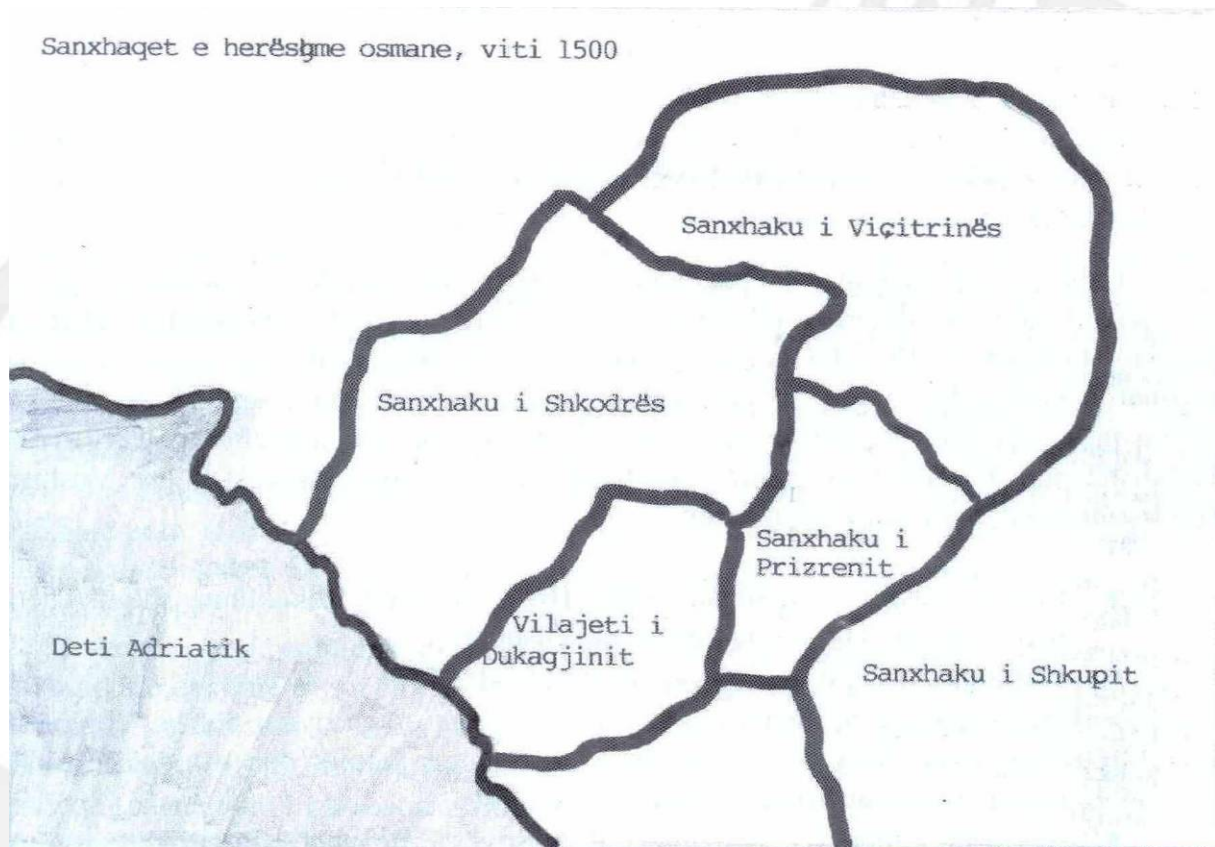


Fig. 2 Sanjak of Vushtrri and early Ottoman Sanjak

There are some opinions that the town of Vushtrri was ruled by the *Ottomans* before the Battle of Kosova (1389). This is also the opinion of Prof. Dr. S. RIZAJ who uses the description of the famous traveller Evlija Çelebiu: “*The Kasaba of Viçitrin was personally conquered by Sultan Murati I (Gazi Hudavendigar) (792 = 1389) [i.e. prior to the Battle of Kosova]...*”²⁴ The expedition of the *Ottomans* in Albanian territories was also mentioned in around 1380 by Prof. Dr. Aleksandër MEKSI in his work THE ARCHITECTURE OF MOSQUES IN ALBANIA (CENTURIES XV-XIX)²⁵. Another opinion, having in mind the vicinity of the location where the Battle of Kosova took place²⁶ and the position of the town of Vushtrri, is that

²⁴ Today there is a Yugoslav memorial in the honour of the Battle of Kosova, Gazimestan (the year of construction 1953, architect, Aleksander Derko) in the village Mazgit.

²⁵ Aleksandër MEKSI, the book “ALBANIAN MOSQUE ARCHITECTURE (XV-XIX CENTURY)”, Page 145

²⁶ For more see: MONOGRAPHY, VUSHTRRI – VICIANA AND ITS AREA, Publisher: Municipal Assembly – Vushtrri. Fragment from Chapter II. VICIANA AND ITS AREA DURING HISTORICAL PERIODS. 3.



Vushtrri was conquered by *Ottomans* after the Christian Coalition lost the battle from the *Ottoman Empire* on the 28th June 1389. This opinion is also supported by Prof. Dr. J. DRANÇOLLI: “*After the Battle of Kosova, in some towns such as Prishtina, Vushtrri, Trepça and Dmítrovica (today’s Mitrovica) the Ottoman administration was installed. According to the sources in the years 1389 – 1444 the representative of the Ottoman administration was Sabedin Pasha, the conqueror of Novobërdë who also was the Bejlerbeg (Governor) of Rumelia (Balkans)*”.²⁷

The third opinion is that Vushtrri fell for the first time under the *Ottoman* rule in the mid XV century (1439) when Novoberdo fell as well.²⁸

And the last opinion says, the opposite, that Viçitrina fell under the *Ottoman* Rule for the second time in 1439, when Prishtina also fell in 1440.²⁹

Kosova with its destiny in the past and the present, through the east and the west, was going to be again a place of wars. This time it was the Christian Crusades.

From mid XV century, Kosova also drew the attention of those who were inspired to undertake the Crusade Wars against the *Ottomans*, the Hungarian leader *Janosh Huniadit* and *Gjergj Kastrioti-Skënderbeu*. That is, on 17 – 19 October 1448 Fushë Kosova for the second time became a battlefield between the Alliance of Christians led by *Janosh Huniadi* and the Ottoman Army led by Sultan Murat II. After this battle, according to verbal transmissions, the *Gazi Ali Beg* and the Karaman Ogullar (Karamanli) *Mosque* were built in Vushtrri. It may be that *Gazi Ali Beg* is the same person with Ali Beu, the person who ruled with the southern parts of the Rashka Despoty.³⁰

At the end the *Gazi Ali Beg* and the Karaman Ogullar (Karamanli) *Mosques* are mentioned with the year of construction after the battle that took place in 17 – 19 October 1448. These dates will be of interest when we speak about this *Mosque*.

Knowing the time of the conquest of Vushtrri town by the *Ottomans* is important to determine the beginning of the building of the first *Mosque* in its territory. Especially for the determination of the time of building of *Gazi Ali Beg Mosque*, since this mosque managed to resist various periods and disorders and there are different opinions for its time of building.

VIÇITRINA DURING THE OTTOMAN PERIOD – CENTURY XV – XVIII of the co-author Prof. Dr. S. RIZAJ, page 101

²⁷ For more see: MONOGRAPHY, VUSHTRRI – VICIANA AND ITS AREA ... co-author Prof. Dr. J. DRANÇOLLI, page 72

²⁸ Ibid, page 73

²⁹ For more see: MONOGRAPHY, VUSHTRRI – VICIANA AND ITS AREA ... co-author Prof. Dr. S. RIZAJ, page 94

³⁰ For more see: MONOGRAPHY, VUSHTRRI – VICIANA AND ITS AREA ... co-author Prof. Dr. J. DRANÇOLLI, page 71



An important fact is that the *Karamanli Mosque* is mentioned in the same period as the *Gazi Ali Beg Mosque* which in other sources it is said that is 1675.³¹

From the checking that I did to both *Mosques* it might turn out that both *Mosques* were raised at the same time since the type is the same as well as the construction material, similar dimensions and other similarities that result with our conclusion that *Mosques* may have been built at the same time.³²

Historical data on Vushtrri in its first anniversary (100 years) under the rule of the *Ottoman* Period,³³ show progress and development in all dimensions and as a result the town got the statute of *Sanjak*.³⁴ However, such a development did not happen again and the statute was transferred to Prishtina and Mitrovica.

Viçitrina as a *Sanjak* on 1490 and 1491 had 9 *Wilayahs*' (smaller units than *Sanjak*):

- | | | |
|---------------|---------------|--|
| 1) Prishtina, | 2) Viçitrina, | 3) Llab, |
| 4) Morava, | 5) Trepça, | 6) Janjeva, |
| 7) Klopotnik, | 8) Banjska, | 9) Vllahs of Produllovc [Livestock producers of The Mountains of Viçitrina – Albanik (Kopaonik)] ³⁵ |

³¹ For more see: SERBIAN BARBARIAN ACTS TO ISLAMIC MONUMENTS IN KOSOVA (FEB 1998 – JUN 1999) – PRISHTINA 2000, publisher Islamic Community of Kosova (BIK). From the chapter The Council of the Islamic Community - VUSHTRRI. KARAMANLI MOSQUE IN VUSHTRRI 1675, page 47

³² In the chapter VUSHTRRI AND ITS AREA NOW other information will be presented.

³³ The golden period of the Ottoman Empire during the rule of Sultans: Muhammed Al-Fatih (1451-1581), the conqueror of Constantinople/Istanbul (1453), Selim I (1512-1566) and Syleyman the Great (1520-1566).

³⁴ During the review of the Islamic construction heritage, respectively Mosques Vushtrri will not be counted as a *Sanjak*, but rather as a town and an area in the today's boundaries.

³⁵ For more see: MONOGRAPHY, VUSHTRRI – VICIANA AND ITS AREA ... co-author Dr. S. RIZAJ, page 94.





Fig. 3 The territory ruled by the Ottoman Empire during 1481 - 1683

The town of Vushtrri in Ottoman historical sources during 1544/45 is said to be divided into five mahallas' with six Mosques and 37 Christian mahallas.³⁶

The town of Vushtrri in Ottoman historical sources during 1569/70 is said to be divided into six Muslimmahallas and four Christian mahallas.³⁷ Muslimmahallas had the following names and Mosques/masjids:

1. **The Holly Mosque Mahalla**³⁸The name itself tells us that there was a mosque which was called **The Holly Mosque**.
2. **The Kadi Mahalla**³⁹which also mentions: Memi, mytevel (administrator) of the HurremÇavushi's masjid, tells us that there was a Masjid which was called **The Hurrem Çavushi's Masjid**; Pir Ahmed, the Sheikh (in Albanian, Turkish and Persian

³⁶ Ibid, page 95.

³⁷ Ibid, page 95 and 96.

³⁸ Ibid, page 95 and 96.

³⁹ Ibid, page 96.

known as *Hoxha*)/*Mytevel* of the *maktab* (school) of Mehmed Çaus shows that there has been a *maktab* called the **The Mehmed Çaus Maktab**; Memi, the son of Sinan, the *Imam* of the *Masjid* of Piri Çelebiu (Prince) shows that there has been a *Masjid* called the **Masjid of Piri Çelebiu** and: Mustafa, the *Muezzin* of the *Masjid* ‘Haxhi Alaeldin’ shows that there has been a *Masjid* called the **Masjid of ‘Haxhi Alaeldin’**.

It can be concluded that in the **Kadiu Mahalla** or elsewhere (the employees may have had the workplace in their *mahalla* or elsewhere) there were **three (3) masjids** and **one (1) maktab (school)**:

1. **The Masjid of Hurrem Çavushi,**
2. **The Masjid of Piri Çelebiu,**
3. **The Masjid of Haxhi Alaeldin and**
4. **The Maktab of Mehmed Çausi.**

Therefore it seems that the *Kadiu Mahalla* did not have a real *Mosque*. Unless there is a misunderstanding of the terminology and the terms mosque and *masjid* were not used correctly.

If we leave the dilemmas aside and consider the description as accurate, than all the three masjids of this *mahalla* and the one maktab, that are mentioned, have seized existing after ‘the urban socialist revolution’ that took place after the second world war (1950) and its famous moto ‘building the new and destroying the old’ that was surely applied in the town of Vushtrri same as it was in other towns of Kosova.⁴⁰

3. **Zogno’s Mahalla,**⁴¹ the name mentioned: *Hajji* Ali, The Hatib (lecturer) of the **Ali Bej Mosque** shows that a *Mosque* had existed and it was called the **Ali Bej Mosque**; Ibrahim, the *Muezzin* of the **Ali Bej Masjid** shows that that a *masjid* had existed and its was called the **Ali Bej Masjid**; Mahmud Hoxha, the *Imam* of the **Haxhi Alaeldin Masjid** shows that a *masjid* used to exist and it was called the **Haxhi Alaeldin Masjid** and Mustafa, the *hammam*-keeper shows that a *Hammam* (*public bathroom*) used to exist.

⁴⁰ A quotation that shows the peoples’ perception in that time “Until some ten years ago the stamp of the Prishtina municipality had an oriental town engraved in it. However, Prishtina nowadays is increasingly looking modern. Old and not solid buildings are disappearing. Instead of them new and big modern buildings are being raised. Apart from three big blocks of buildings and some smaller neighbourhoods there is also a significant number of beautiful buildings.” Monography, PRISHTINA, A PUBLICATION OF THE PEOPLES’ COUNCIL OF THE PRISHTINA MUNICIPALITY - Prishtina 1959, Page 19.

⁴¹ For more see: MONOGRAPHY, VUSHTRRI – VICIANA AND ITS AREA ... co-author Dr. S. RIZAJ, page 97.



Our conclusion is that the **Zogno's mahalla** or elsewhere had **one (1) Mosque, one (1) masjid** and **one (1) hammam (public bathroom)**:

1. **The Hamam of Ali Bej,**
2. **The Masjid of Ali Bej and**
3. **The Hamam.**

We are not sure if the *Hammam* mentioned is the today's *Hammam* or another one since there is no other information available. Also, we are not sure if the *Ali Bej Mosque* is the *Gazi Ali Beg Mosque* or another *Mosque*. The year of construction (1410 or 1444 after 1448) is known to us for the *Gazi Ali Beg Mosque* and we can assume that this is the same mosque since it was built in that time.

4. **The Hurrem Çausi mahalla,**⁴² the name mentioned is Mahmud, the *Imam* of the **Mahalla's Masjid** shows that a *Masjid* had existed and it was called the **Hurrem Çausi Masjid**.

Our conclusion is that the **Hurrem Çausi Mahalla** or elsewhere had **one (1) masjid**:

1. **The HurremÇayushi Masjid,**

The same *Masjid* is also mentioned in **Kadiu's Mahalla** with a small difference in spelling, i.e. **Çayushi Masjid**.

5. **Doganxhinj Mahalla (skyftetarëve),**⁴³ the named mentioned is Sinan Hoxha, the *Imam* of the **Haxhi Timur Hani Masjid** shows that a *masjid* had existed and it was called the **Haxhi Timur Hani Masjid**.

Our conclusion is that the **Doganxhinj Mahalla (skyftetarëve)** or elsewhere had **one (1) Masjid**:

1. **The Haxhi Timur Hani Masjid.**

These were some information from *Ottoman* historical sources on the years 1544/45 and 1569/70 that describe the *mahallas'*, the heads of their families and their professions. From the last one we learned that some heads of families were appointed in different positions (*Imam, Muezzin, Administrator* etc.) in the *Masjids, Mosques, the hammam* etc. We also learned some names of *masjids* and *Mosques*.

⁴² Ibid, page 97.

⁴³ Ibid, page 97 and 98.



Another historical description is given by the French traveller Filip Difren-Kane (1573) who described Vushtrri and its area as follows: “We arrived in Banjska which is a good karavansaray. There are sources of hot water [...]. From there we arrived in Viçitrina, a big town with **many Mosques** and a large bridge over the Sitnicariver.”⁴⁴

Since the French traveller Filip Difren-Kane described the situation in 1573 which is close to the years of the last description (1569/70) and said that there were “**many Mosques**” we can conclude that Vushtrri in that period had a high number of *mosques*.

Another description is made by the Ottoman traveller Evlija Çelebiu (1662): “The Kasaba of Viçitrina was conquered personally by Sultan Murat I (GaziHudavendigâr) (792 = 1389) [i.e. before the Battle of Kosova]... It has several mahallas such as: The Old Allajbejzade, The Upper and the lower Allajbejzade, the Shehids’ mahalla. It has around 2000 beautiful one-floor houses made of stone and covered with tiles. Within the çarshia there is the Vakf ‘Sultan Murat I’ and a mosque called the Old Mosque (Eskicami). There are **madrasahs, tekkes, maktabs and one hamam** situated close to the mahkeme (court). Its Çarshia is small. There is no bezistan (closed market) and no imaret (charity institution where one can stay overnight and eat for free). However, there are houses of nobles (hanedan) that offer hosting to the guests.”⁴⁵

Evlija Celebi (1662) described as a town Vushtrri divided into five (5) *mahallas* with various names in the descriptions from 1544/45 and 1569/70. He mentioned only one mosque [**The Old Mosque (Eskicami or the Great Mosque)**], however from the description we find out that he describes only the part of *çarshia*. After the Second World War (1945) and onwards this name was used for the former Old Mosque in *çarshia* which was destroyed to its foundations by the Serbian armed forces in 1999 (26/03/1999⁴⁶)⁴⁷ which was situated at the centre of the old *çarshia*. As far as we know there was no other mosque in the old *çarshia* (at least from the Second World War (1945) that people of Vushtrri can remember) and we can assume that here we deal with the Old Mosque of the *çarshia* that existed until 1999.

There is no available information on the original form, adoptions or possible restorations and reconstructions except from one article in the Turkish newspapers “Gazeta TAN” No. 6 on 28/02/1998, *Cumartesi*, where Raif VIRMICA writes: *On 1761 the Old Mosque (Eski-Xhami) at the park in the town centre was ruined and in the same year the Çarshia mosque – Ikramije was built since the town begun to become smaller in size*”.⁴⁸

Evlija Celebiu in his description also mentions *madrasahs, tekkes, maktabs* and one *hamam*. The last one is surely the one that fortunately survived until today (since it is close to *çarshia*) but with no institutional support whatsoever. The firstly mentioned (*madrasahs, tekkes, maktabs*) unfortunately have not survived with the time and as such are needed today (I am

⁴⁴ Ibid, page 101

⁴⁵ Ibid, page 101

⁴⁶ For more see: Bedri HALILI, MOSQUES IN VUSHTRRI MUNICIPALITY- VUSHTRRI 2006. From chapter KaramanliMosque - Vushtrri, page 35

⁴⁷ In the chapter VUSHTRRIA AND ITS AREA NOW more information will be available.

⁴⁸ For more see: Bedri HALILI, XAMIAT NË KOMUNEN E VUSHTRRIA - VUSHTRRI 2006. From chapter KaramanliMosque - Vushtrri, page 30



referring to *madrasahs* or *maktabs*) and as it seems another long period will pass until they are constructed again in order to get where they were once.

The description of Evlija Çelebiu should be understood as his description of the town *çarshia* [however, we cannot say of the town centre since the Gazi Ali Beg *Mosque* was not more than 200 m far from the old *çarshia* and it is not mentioned when it is known (see the descriptions above) that it existed at that time (1662)] and no of the whole town.

In the XVIII century, Vushtrri is mentioned among bigger towns such as: Vlora, Berat, Shkodra, Kruja, Gjirokastra, Elbasan, Durrës, Shkup (Skopje), Manastir, Peja, Prishtina, Prizren and Gjakova.⁴⁹

The town of Vushtrri in the *Ottoman* historical sources of the year 1789 according to the decree of Sultan Selim III is described only as a *kaza* (district) *centre* and was divided into two *mahallas*. The **Hurrem Çavushi mahalla** was also mentioned in the book of 1569/70 as well as the **Gazi Ali Beg mahalla**. The territory of *kaza* covered over 200 villages. However, likewise in *kasaba* (town), in the *kaza* the *muslim* element was absolutely dominating.⁵⁰

And at the end the town of Vushtrri in the *Ottoman* historical sources of the years 1873/74 is described as a *kasaba* with three *Mosques*.⁵¹

The three *Mosques* mentioned, having in mind that the reference is made to the XIX century, must be the three *Mosques* that have survived until the beginning of the last war (1998 - 1999), i.e. the *Gazi Ali Beg*, *Karmanli* and the *Carshia* mosque. This *Ottoman* book (1873/74) does not mention *masjids*, *madrasahs*, *maktabs* etc. because of their lesser importance or because they had not existed anymore (because of poor construction material, natural circumstances etc.).

In the area of Vushtrri, respectively the village Stanovc i Poshtëm (Buzëlum) there was a *Mosque* from the *Ottoman* Empire until 1982, which according to the Islamic Community of Kosova (ICK) was built in 1830.⁵² The other *Mosque* from the Ottoman Period also according to ICK was the *Mosque* in the village Beqek constructed in 1867.⁵³

Yet, another *Mosque* dating from the *Ottoman* Period was in the village Lumëmadh (Velikoreka). And the last mosque known from the *Ottoman* Period is the mosque also in

⁴⁹ For more see: ALBANIAN TOWER-HOUSE, Prof. Dr. Sc. FejazDrançolli, page 21

⁵⁰ For more see: MONOGRAPHY, VUSHTRRI – VICIANA AND ITS AREA ... co-author Dr. S. RIZAJ, page 102

⁵¹ For more see: MONOGRAPHY, VUSHTRRI – VICIANA AND ITS AREA, Publisher: Municipal Assembly – Vushtrri. Fragment from Chapter V. CULTURAL HERITAGE – HISTORIY, CULTURAL ACTIVITIES, ARTS, SCINCE AND LITERATURE of the co-author Prof. Bedri XHEMA, page 474

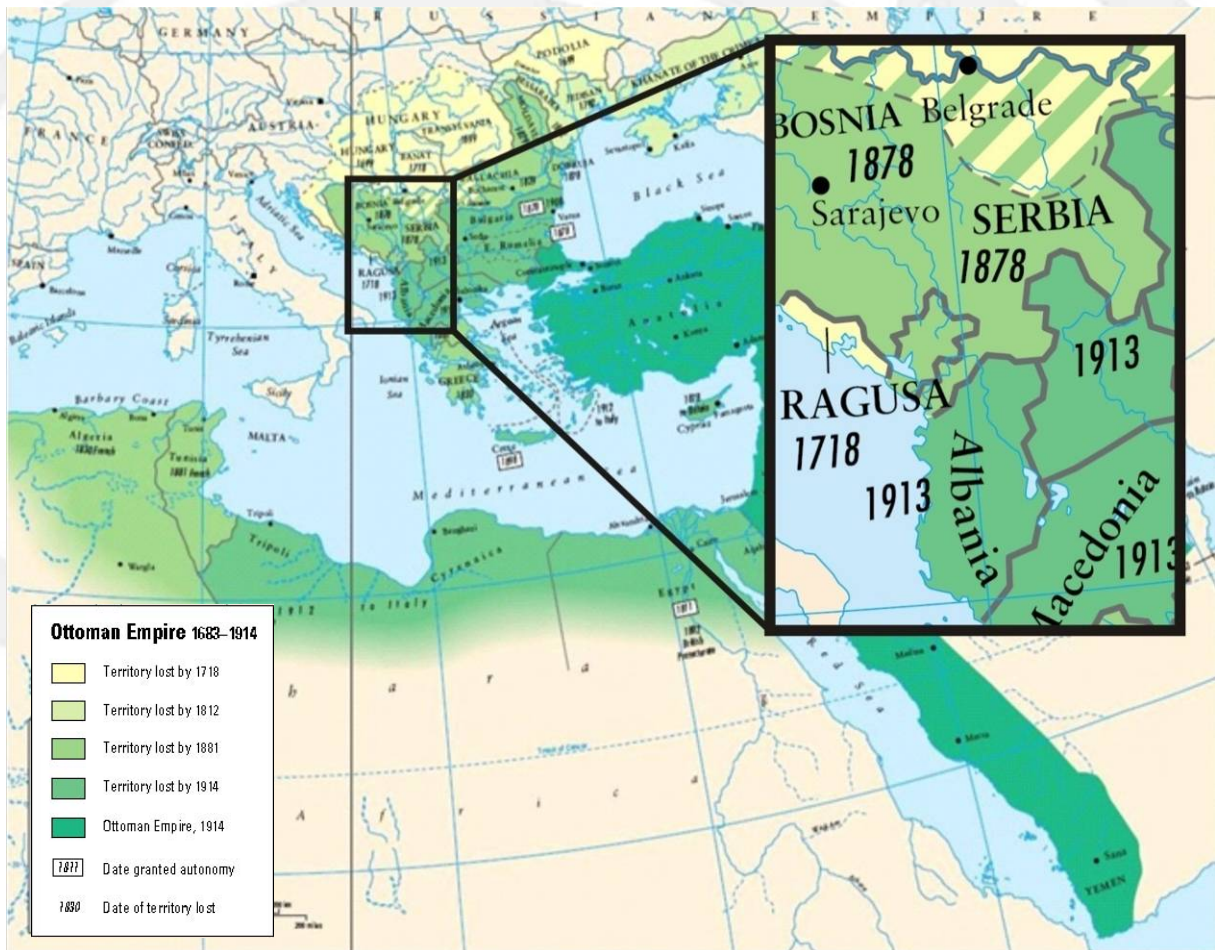
⁵² For more see: SERBIAN BARBARIAN ACTS TO ISLAMIC MONUMENTS IN KOSOVA (FEBRUARY 1998 – QERSHOR 1999) –PRISHTINA 2000. page 49

⁵³ Ibid 51



Lumëmadh (1820 until 1956) which was ruined by the Serbs and than replaced by an orthodox church in the vicinity.⁵⁴

Vushtrri and its area as well as most parts of Albanian lands remained under the rule of the *Ottoman Empire* until 1912/13 (Albania partially gains independence in 1912).*Fig. 4*



*Fig. 4 Ottoman Empire 1683–1914*⁵⁵

⁵⁴ For more see: Bedri HALILI, *MOSQUES IN VUSHTRRI MUNICIPALITY - VUSHTRRI 2006*. From chapter XHAMIA NË LUMËMADH (VELIKOREKA), page 110.

⁵⁵ For more see: *HISTORICAL ATLAS OF THE ISLAMIC WORLD*, author: Malise Ruthven with Azim Nanji, publisher: Cartographica - October 2005, page 88.

3.3 THE POST OTTOMAN PERIOD

Albanian territories in the last years of the *Ottoman* suffered a lot of difficulties such as Balkan Wars (1909 – 1913) followed by more difficult times after the Serbian occupation.

In October 1912, the Serbian Army with the excuse that it was fighting the *Ottoman* Empire, begun to occupy many Albanian territories. Therefore Vushtrri was one of them during this Serbian offensive. In the Conference of Ambassadors in London (1912 - 1913) it was decided that Vushtrri becomes part of Serbia.⁵⁶

The Kingdom of Serbia had totally disbalanced the territory of today's Kosova (since the *Sanjak* of Nish was already under the Kingdom of Serbia since 1878 and the Albanian population displaced from it) from the cultural and political tradition with its rigorous regime. The same situation continued further after the establishment of the 'Serbian-Croatian-Slovenian Kingdom' and the establishment of the Yugoslav Federation until the years after the Second World War (1945). The first years after the Second World War were also horrible for Albanians (the Rankovic Period) which started to change gradually in the seventies (1970). Some rights, including the Albanian identity, to a certain extent were provided by the new Constitution of Kosova in 1974 (27/02/1974). This improved situation changed in 1981 (demonstrations of students of the Prishtina University) and finally seized to exist after the suspension of the Constitution of Kosova (1974) in 1989 by Slobodan Milosevic. The nineties were the years when most social aspects were frozen. During 1990 - 1999 all Kosova's institutions were usurped by the government apparatus imposed by Milosevic and most Albanians were suspended from their jobs (with the exception of the Kosova Energetic Corporation and a few Socially Owned Enterprises). During this period Albanians were harassed and killed in various ways (in Vushtrri and its area as well as in other parts of Kosova house raids were common where families were harassed and required to surrender their alleged illegal weapons). This lead to the culmination in the years 1998 – 1999 when Albanians were fought with heavy artillery and lead to the opened warfare (the Serbian Artillery on one side and the civilian population on the other side which had to be displaced within and/or outside Kosova (Macedonia, Albania). The Albanian resistance resulted with the creation of the Kosova Liberation Army (KLA) which did the impossible to protect the civilian population).

The North Atlantic Alliance (NATO) Forces entered Vushtrri for the first time on 16/06/1999.

⁵⁶ For more see: MONOGRAPHY, VUSHTRRI – VICIANA AND ITS AREA, Publisher: Municipal Assembly – Vushtrri. Copëza From chapter PËRFUNDIM (REZYMEJA), faqe 535 - 536.



Later on the historical circumstances enabled the construction of numerous *Mosques*. Concretely in this period (1912/13 – 1999) the following *Mosques* were constructed, dislocated, reconstructed, burned and ruined:

1. THE MOSQUE IN BEQUK, 1942 (1867) - 1999 [1361 (1284) 1420, *Hijri*]. Constructed in 1867 whilst it was dislocated by the villagers in the years after the war and is situated at the centre of the village. In the last war (1999) it was heavily damaged from the detonations caused by Serbian armed forces. Thanks to the good will of the *jemmah* (*muslim* congregation) the *Mosque* damaged were repaired immediately after the war.
2. THE MOSQUE IN TIMOR (ZHILIVODË) 1946 - 1999 - 2002 (1365 – 1420 – 1423, *Hijri*). Constructed in 1946 and burnt by the Serbian armed forces in the last war (1999). Even today it is still in a poor situation, burned and destroyed and no care is provided.
3. THE MOSQUE IN SUMA (PASOMA), 1947 (1366, *Hijri*). Constructed in 1947 and ruined during the Yugoslav regime.⁵⁷
4. THE MOSQUE IN LUMËMADH (VELIKOREKË), 1820 – 1956 (1235 - 1375, *Hijri*). Constructed in 1820 and ruined later on by the Serbian armed forces in order to construct a church for a small number of Serbian colonialists.
5. THE MOSQUE IN BLETAJË (STANOVC I EPËRM), 1960 – 1999 - 2009 (1379 – 1420 - 1431, *Hijri*). Built in 1960 and then burned by the Serbian armed forces in the last war (1999). Thanks to the good will of the *jemmah*, the *Mosque* was renovated immediately after the war. Yet in 2009 it was totally demolished by the *jemmah* in order to build a new *mosque* in the very same location.
6. THE MOSQUE IN DUMINICA E MESME, 1960 – 1999 – (06/07/2000 - 03/2001) [1379 – 1420 – (04/03/1421 - 12/1421), *Hijri*]. It was built in 1960 whilst in the last war (1999) it was heavily damaged from the detonations caused by the Serbian armed forces.
7. THE MOSQUE IN STANOVC I POSHTËM (ULËT), 1979 – 1982 (1830) (1399 – 1402 (1246), *Hijri*). Constructed in 1830 and reconstructed by the Albanian and Cerkez population in the same location by building the new bigger mosque (1830). The old one remained for some time within the same location because the villagers did not want to ruin it in sign of culture and respect for their old Islamic heritage.
8. THE MOSQUE IN RESNIK, 1995 – July/ 1997 (1415 - *al-awal*/1418, *Hijri*).
9. THE MOSQUE IN MAXHUNAJ, “EBUBEKERSIDIK”, 26/09/1997 – 05/05/2000 (24/05/1418 – 01/02/1421, *Hijri*), the construction of which was not completed before the war (1999) because the Serbian armed forces had interrupted the voluntary work which was being done by the villagers.

⁵⁷ For more see: Bedri HALILI, *MOSQUES IN VUSHTRRI MUNICIPALITY - VUSHTRRI 2006*. From chapter XHAMIA- MEJTEPI IN SUMË (PASOMË), page 105.



10. THE CENTRAL MOSQUE IA "SHEJHZAJID" IN VUSHTRRI, 25/06/2004 (1878 - 1999) - (07/05 /1425 (1295 – 1420), *Hijri*). Constructed in 1878 (or earlier) 1820 and ruined to the ground by the Serbian armed forces in the last war (1999) in order to construct a great orthodox church in its place. Fortunately, these plans were not realized since Kosova achieved its long-expected freedom.
11. THE "GAZ ALI BEG" MOSQUE 1410 - 1999 (813 - 1420, *Hijri*). Built in 1410 whilst in 1999 the *minaret* was mined and heavily destroyed as a result. Thanks to the good will of the *jemmah* and the help provided by the UAE - KFOR the *minaret* was rebuilt and the *Mosque* was restaured.
12. THE "KARAMANLI" MOSQUE 1675 (1086, *Hijri*). Build in 1675 whilst in 1999 the *minaret* was mined and heavily destroyed, as a result just like the *Gazi Ali Beg Mosque*. Thanks to the good will of the *jemmah* and the help provided by the UAE - KFOR the *minaret* in this *Mosque* was also rebuilt and the *Mosque* was restaured.

From 1912/13 – 16/06/1999 in Vushtrri and its area for 86 years only five new *Mosques* were constructed, one of which was not opened for the people since the Serbian regime had stopped the construction works, one mosque was dislocated, one was rebuilt, three were built and three others were ruined.

From the construction years we see that the construction of *Mosques* was interrupted in the last years of the *Ottoman* Empire (1912/13 or even earlier) and at least for 30 years (until 1942) no *Mosques* were constructed in Vushtrri or its area. The last one, as we said earlier, is a result of the unseen repression of the Serbian regime towards the Albanian population which suffocated the spiritual life.



4. VUSHTRRI AND ITS AREA TODAY



Fig. 5 The situation of the Vushtrri municipality in the map of the Republic of Kosovo

The municipality of Vushtrri is situated in the northern part of Kosova. In the north it is bordered with Mitrovica, in east with Podujeva, in south with Obiliq, in south-west with Drenas and in west with Skenderaj. It covers an area of 345 km². The population has now reached around 105.000 inhabitants of which over 90% are Albanians.



The municipal authorities in Vushtrri administer 67 villages. Out of these villages 24 villages have *Mosques*:

1. BEQUK, 1942 (1867) (1361 (1284), *Hijri*).
2. BLETAJË (STANOVC I EPËRM), 1960 (1379, *Hijri*).
3. BEQIQ, 12/12/1999 – 20/06/2000 (04/09/1420 – 18/10/1421, *Hijri*).
4. BRUSNIK-“THE MOSQUE OF OMER BIN HATAB”, 12/12/1999 – 20/06/2000 (04/09/1420 – 18/10/1421, *Hijri*).
5. BUKOSH, 28/10/2000 -? (01/08/1421 – ?, *Hijri*).
6. CECELI, 13/11/2000 (17/08/1421, *Hijri*).
7. DUBOVÇ (GJYTET), 30/07/2003 (01/06/1424, *Hijri*).
8. DUMNICË E MESME, 06/07/2000 – 03/2001 (1960-1999) (04/03/1421 – 12/1421 (1379 - 1420, *Hijri*).
9. DUMNICË E EPËRME, 2007 (1428, *Hijri*).
10. LUMMADH (VELIKOREKË), 17/11/2001 (1820 – 1956) (02/09/1422 (1236 - 1376, *Hijri*).
11. MAXHUNAJ, THE MOSQUE “EBU BEKER SIDIK”, 26/09/1997 – 05/05/2000 (24/05/1418 – 01/02/1421, *Hijri*).
12. MIHALIQ (MIRASH), 02/04/2000 – 26/10/2003 (27/12/1420 – 01/09/1424, *Hijri*).
13. NEDAKOC (BREGLUM), 10/06/2002? (29/10/1423, *Hijri*).
14. NOVOLAN (QELTINË), 10/06/2002 – 2004 (29/03/1423 – 1425, *Hijri*).
15. OSHLAN (ASHLAN), 25/05/2000 – 27/12/2000 (21/02/1421 – 01/10/1421, *Hijri*).
16. PANTINË, 03/04/2000 - FUND VITI 2003 (28/12/1420 - 1424, *Hijri*).
17. RESNIK, 1995 – KORRIK/1997 (1415 - *al-awal*/1418, *Hijri*).
18. ROPICË (MOLLAS), 11/12/1999 – 20/06/2000 (03/09/1420 – 18/03/1421, *Hijri*).
19. SAMADREXHË (LUMKUQ), 01/08/2000 – 13/11/2000 (01/05/1421 – 17/08/1421, *Hijri*).
20. SMREKONICË, 2007-2009 (1428-1430, *Hijri*).
21. STANOVC-PRONAJ, 01/08/2000 – 28/11/2000 (01/05/1421 – 02/09/1421, *Hijri*).
22. STANOVC I POSHTËM (ULËT), 1979 – 1982 (1830) (1399 – 1402 (1245), *Hijri*)
23. STROFC, 2007 (1428, *Hijri*) AND
24. TIMOR (ZHILIVODË) 1946 - 1999 (1365 – 1420, *Hijri*).⁵⁸

In the town of Vushtrri and its suburbs there are 7 *Mosques*:

1. THE CENTRAL MOSQUE "SHEJH ZAID", 25/06/2004 (1878-1999) - (07/05/1425 (1295 – 1420), *Hijri*).
2. THE "GAZ ALI BEG" MOSQUE 1410 (813, *Hijri*).
3. THE "KARAMANLI" MOSQUE 1675 (1086, *Hijri*).
4. THE "HAJRAT" MOSQUE, PODRANQË, 26/04/2001- 01/10/2002 (02/02/1422 – 24/07/1423, *Hijri*).
5. THE "HAXHI EJUP" MOSQUE, VNESHTEË, 30/08/2000 – 22/12/2000 (01/06/1421 – 26/09/1421, *Hijri*).
6. THE NEW MOSQUE AT THE MARTYRS GRAVEYARD, 2009 (1430, *Hijri*) AND
7. THE NEW MOSQUE AT THE ENTRANCE OF THE TOWN (COMING FROM PRISHTINA ON THE LEFT) "MIRËSIA", 2009 (1430, *Hijri*).

⁵⁸ *Mosques* are ranked according to the alphabetical order whilst in the next chapter VUSHTRRI AND ITS AREA TODAY they are ranked chronologically based on their construction.



Out of the 31 *Mosques* that are currently in Vushtrri and its area two *Mosques* in town were raised during the *Ottoman* period:

1. THE “GAZI ALI BEG” MOSQUE raised in 1410 (1444 or 1448) in the centre of the old town and
2. THE “KARAMANLI” MOSQUE (KARAMAN OGULLAR) raised in 1675 (1448) also in the centre of the old town.

Plus one dislocated *Mosque* and another one rebuilt in the villages:

1. THE MOSQUE IN BEQUK, was started in 1867. Later on the villagers had dislocated it in the years during the Second World War, 1942 that is in the centre of the village.
2. THE MOSQUE IN STANOVC I POSHTËM (ULËT) was started in 1830 and later on rebuilt by the Albanian and Çerkez Population in the same location by building a new one, bigger in size. The old one continued to exist for some time within the new *Mosque*.

Since 1912/13 to 1999, respectively the post-*ottoman* period the *Mosques* listed below continue to exist:

1. THE *MOSQUE* IN TIMOR (ZHILIVODË) 1946 - 1999 (1365 – 1420, *Hijri*). Constructed in 1946 and burnt by the Serbian armed forces in the last war (1999). Even today it is still in a poor situation, burned and destroyed and no care is provided.
2. THE *MOSQUE* IN BLETAJË (STANOVC I EPËRM), 1960 – 1999 - 2009 (1379 – 1420 - 1431, *Hijri*). Built in 1960 and then burned by the Serbian armed forces in the last war (1999). Thanks to the good will of the *jemmah*, the *Mosque* was renovated immediately after the war. Yet in 2009 it was totally demolished by the *jemmah* in order to build a new *Mosque* in the very same location
3. THE *MOSQUE* IN DUMNICË E MËSME, 1960 – 1999 – (06/07/2000 - 03/2001) [1379 – 1420 – (04/03/1421 - 12/1421), *Hijri*]. Built in 1960 and heavily damaged from detonations of the Serbian armed forces in 1999.
4. THE *MOSQUE* IN RESNIK, 1995 – JULY/1997 (1415 - AL-AWAL/1418, *Hijri*).
5. THE *MOSQUE* “EBU BEKER SIDIK” IN MAXHUNAJ, 26/09/1997 – 05/05/2000 (24/05/1418 – 01/02/1421, *Hijri*), was not completed in the period before the war (1999) since the Serbian regime stopped the voluntary work that was being done by the local villagers.

From 16/06/1999 until the present 23 new *Mosques* were built from local people, mainly on voluntary basis, with the financial support of the United Arab Emirates - KFOR:

1. THE *MOSQUE* IN ROPICA (MOLLAS), 11/12/1999 – 20/06/2000 (03/09/1420 – 18/03/1421, *Hijri*).
2. THE *MOSQUE* IN BRUSNIK-“ THE *MOSQUE* OF OMER BIN HATAB”, 12/12/1999 – 20/06/2000 (04/09/1420 – 18/10/1421, *Hijri*).
3. THE *MOSQUE* IN BEQIQ, 12/12/1999 – 20/06/2000 (04/09/1420 – 18/10/1421, *Hijri*).
4. THE *MOSQUE* IN MIHALIQ (MIRASH), 02/04/2000 – 26/10/2003 (27/12/1420 – 01/09/1424, *Hijri*).
5. THE *MOSQUE* IN PANTINA, 03/04/2000 – end of year 2003 (28/12/1420 - 1424, *Hijri*).



6. THE MOSQUE IN OSHLAN (ASHLAN), 25/05/2000 – 27/12/2000 (21/02/1421 – 01/10/1421, *Hijri*).
7. THE MOSQUE IN DUMNICA E MESME, 06/07/2000 – 03/2001 (1960-1999) (04/03/1421 – 12/1421 (1379 - 1420, *Hijri*).
8. THE MOSQUE IN SAMADREXHA (LUMKUQ), 01/08/2000 – 13/11/2000 (01/05/1421 – 17/08/1421, *Hijri*).
9. THE MOSQUE IN STANOVC - PRONAJ, 01/08/2000 – 28/11/2000 (01/05/1421 – 02/09/1421, *Hijri*).
10. THE MOSQUE "HAXHI EJUP" IN VNESHTE/VUSHTRRI, 30/08/2000 – 22/12/2000 (01/06/1421 – 26/09/1421, *Hijri*).
11. THE MOSQUE IN BUKOSH, 28/10/2000 - 2009 ? (01/08/1421 - 1430, *Hijri*).
12. THE MOSQUE IN CECELIA, 13/11/2000 (17/08/1421, *Hijri*).
13. THE MOSQUE "HAJRAT", IN PODRANQA/VUSHTRRI, 26/04/2001- 01/10/2002 (02/02/1422 – 24/07/1423, *Hijri*).
14. THE MOSQUE IN LUMEMADH (VELIKOREKË), 17/11/2001 (1820 – 1956) (02/09/1422 (1236 - 1376, *Hijri*).
15. THE MOSQUE IN NEDAKOC (BREGLUM), 10/06/2002? (29/10/1423, *Hijri*).
16. THE MOSQUE IN NOVOLAN (QELTINËS), 10/06/2002 – 2004 (29/03/1423, *Hijri*).
17. THE MOSQUE IN DUBOVC (GJYTET), 30/07/2003 (01/06/1424, *Hijri*).
18. THE CENTRAL MOSQUE "SHEJHZAJD" IN VUSHTRRI, 25/06/2004 (1878 - 1999) - (07/05 /1425 (1295 – 1420), *Hijri*).
19. THE MOSQUE IN STROFC, 2007 (1428, *Hijri*).
20. THE MOSQUE IN DUMNICË E EPËRME, 2007 (1428, *Hijri*).
21. THE MOSQUE IN SMREKONICA, 2007-2009 (1428-1430, *Hijri*).
22. THE NEW MOSQUE AT THE MARTYRS GRAVEYARDS/VUSHTRRI, 2009 (1430, *Hijri*) AND
23. THE NEW MOSQUE AT THE ENTRANCE OF TOWN (COMING FROM PRISHTINA ON THE LEFT) "MIRËSIA"/VUSHTRRI, 2009 (1430, *Hijri*).⁵⁹

From 16/06/1999 until today six *Mosques* which have been damaged during the war (burnt, bombed etc.) have partially been reconstructed (minarets or other parts such as the washing facilities, toilets, fences etc):

1. THE "GAZ ALI BEG" MOSQUE IN VUSHTRRI, 1410 (813, *Hijri*).
2. THE "KARAMANLI" MOSQUE IN VUSHTRRI, 1675 (1086, *Hijri*).
3. THE MOSQUE IN BEQUK, 1942 (1867) (1361 (1284), *Hijri*).
4. THE MOSQUE IN BLETAJË (STANOVC I EPËRM), 1960 (1379, *Hijri*).
5. THE "EBU BEKER SIDIK" MOSQUE IN MAXHUNAJ, 26/09/1997 – 05/05/2000 (24/05/1418 – 01/02/1421, *Hijri*).
6. THE MOSQUE IN RESNIK, 1995 – JULY/1997 (1415 - *al-awal*/1418, *Hijri*).

⁵⁹ The building dates of the *Mosques* from the post-ottoman period was done by consulting the literature: SERBIAN BARBARIAN ACTS TO ISLAMIC MONUMENTS IN KOSOVA (FEBRUARY 1998 – JUNE 1999) – PRISHTINA 2000, publisher Islamic Community of Kosova (BIK). From the chapter The Council of the Islamic Community – VUSHTRRI; MOSQUES IN THE MUNICIPALITY OF VUSHTRRI - VUSHTRRI 2006, sheikh Bedri HALILI and based on the written documents and verbal information that I have collected in the field.

Dates according to the lunar calendar – *Hijri* were set using software from the website: <http://www.islamicfinder.org/Hcal/index.php> and based on the calendars of the last lunar years that I possess.



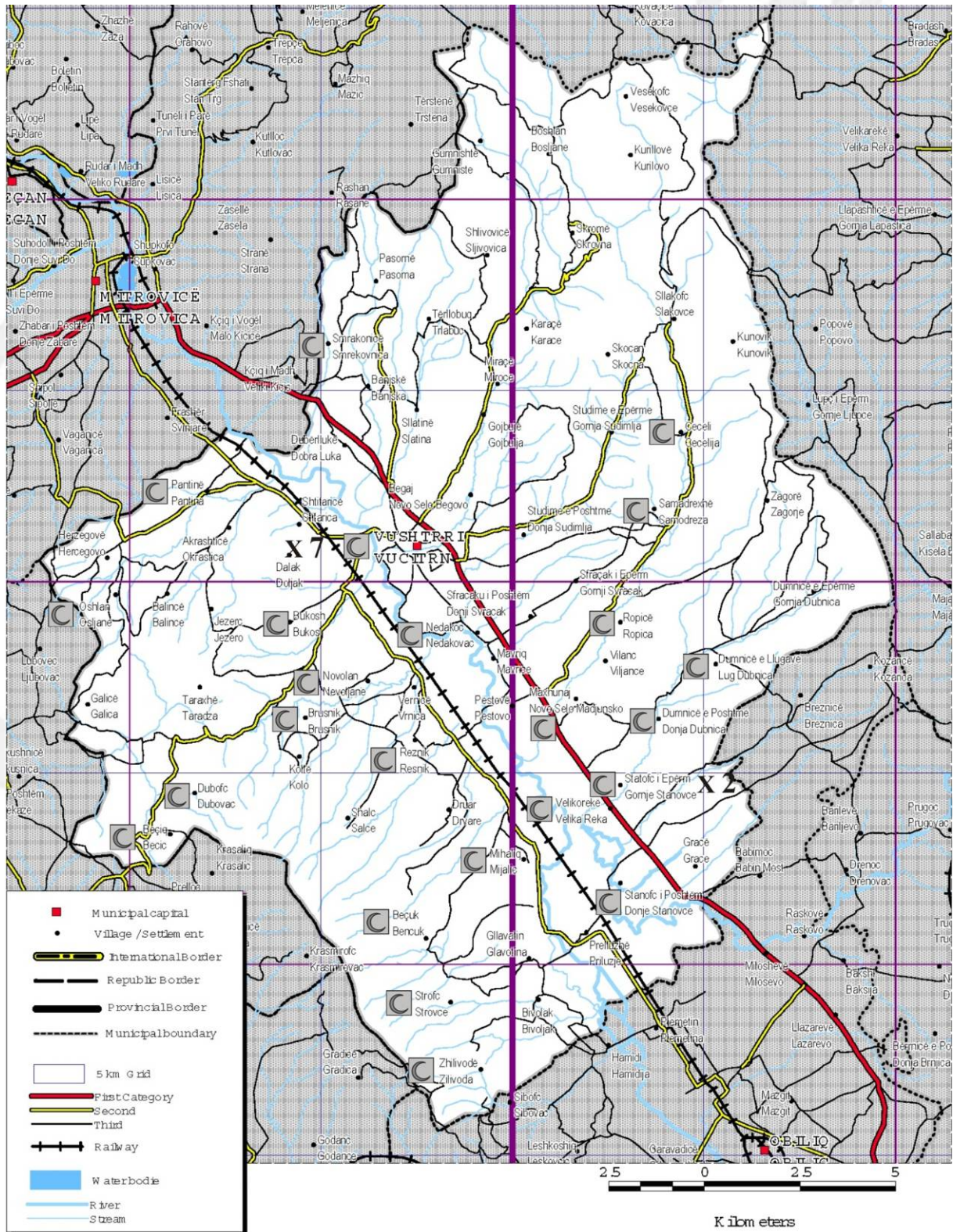


Fig. 6 Locations of Mosques in Vushtrri and its area

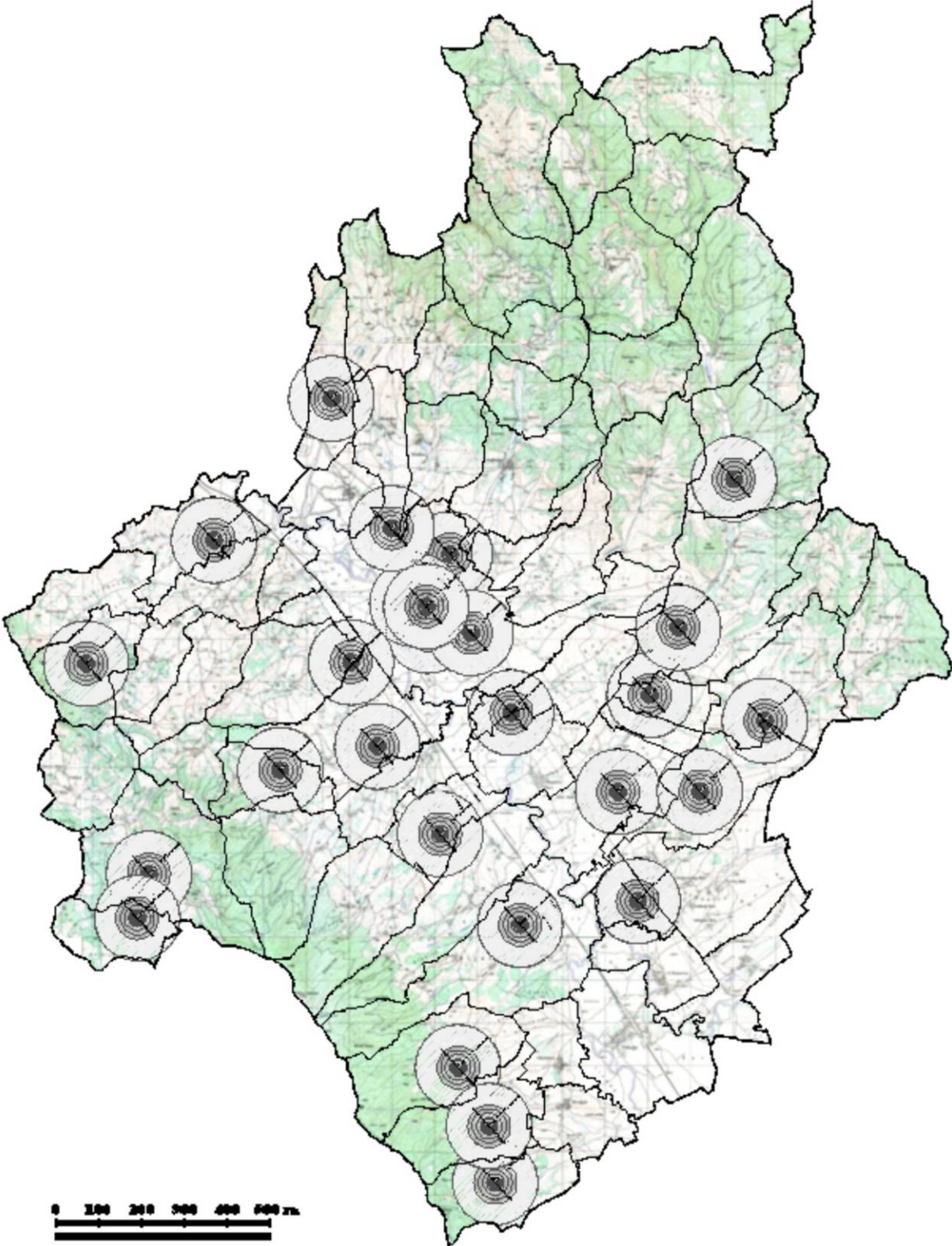


Fig. 7 Coverage of Mosques in the territory of Vushtrri and its area

The coverage of *Mosques* in the territory of Vushtrri. The area of Vushtrri municipality is 345 km². This area is covered by 31 *Mosques* in total. Based on the optimal radius of 500 m⁶⁰ that covers a *Mosque*, we conclude that the area covered by *Mosques* is 22.776.459,64 m² (22.77 km²) or 6.37 % of the total area (345 km²). The radius of 500 m, presents the optimal distance covering the dwellings (houses or multi-floor buildings) of the *jemmah* that is suppose to participate in the daily prayer (five times a day when they are present and not busy with important issues).

The radius of 1000 m, presents the maximum radius and does not oblige the *jemmah* to participate in the daily prayers, however their participation in the daily prayers with the congregation is highly appreciated in ISLAM.

⁶⁰ The radius of 500 m is taken as an optimum based on two reasons. The first reason is that such a distance of 500 m will be reached by elderly people in 8,5 minutes assuming that a person in average walks 3,5 km/h (<http://en.wikipedia.org/wiki/Walking> 08/08/2009; 22 : 37) and the second reason is that the Islamic practicer was taken into consideration according to the *hadith* that says that praying in congregation (group) is mandatory to all those that can hear the *adhan* (call to prayer). I think that the *adhan* can be heard in a distance of 500 metres without an amplifier since the *hadith* refers to the calling of the *adhan* without an amplifier.



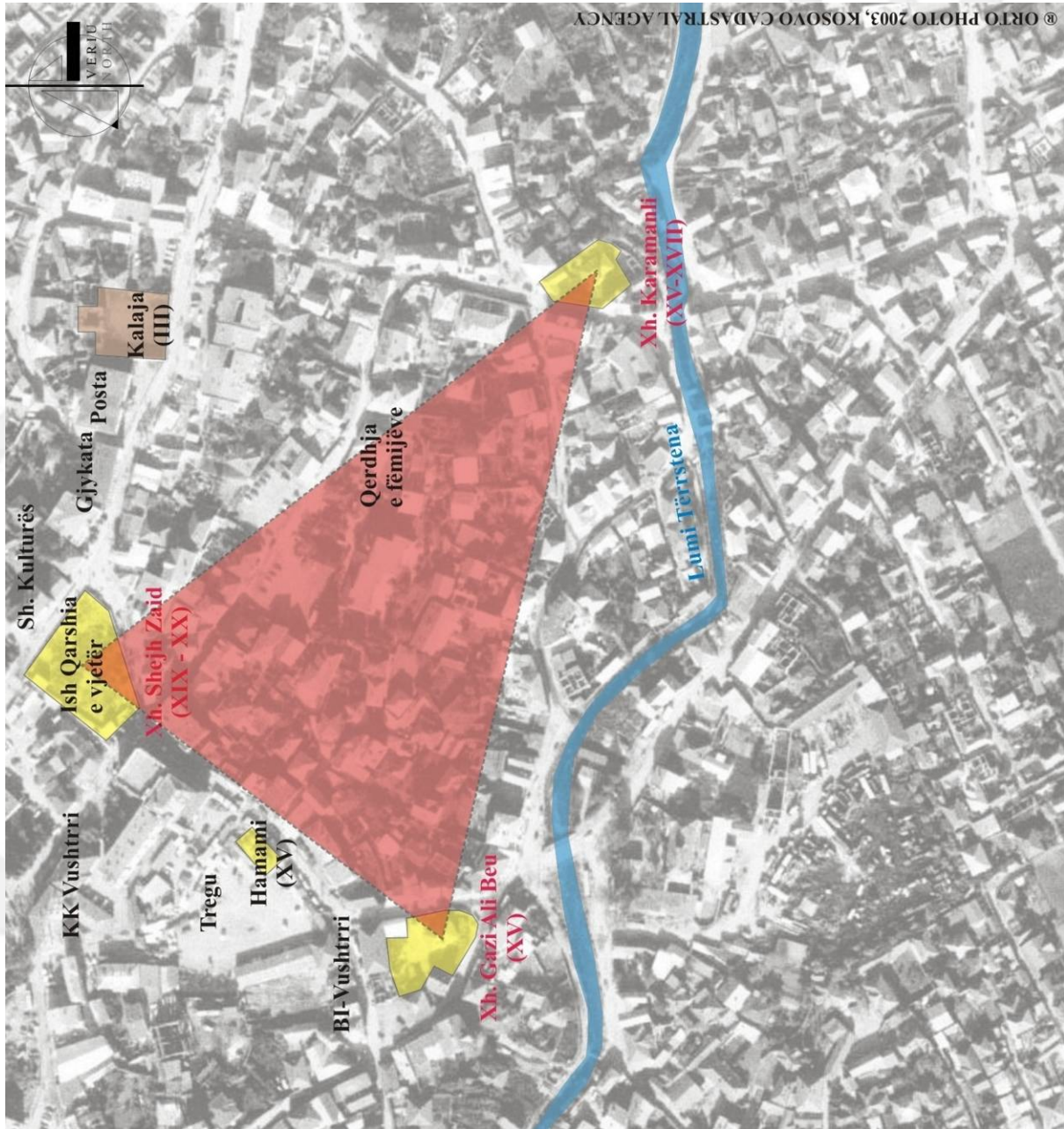


Fig. 8 The centre of the Vushtrri town. Three old mosques make a triangle which presents the old core of the town

The GAZI ALI BEG Mosque together with the KARAMANLI Mosque and the SHEJH ZAID Mosque (the central Mosque) make a triangle or the three *rippers* of an historic remembrance of the Vushtrri town and they are situated in the old centre of the town.

Taken into account the radius of 500 m, the Mosques of the old centre may cover the whole town centre and much more, since such a factor is definitely valuable without forgetting the



other factor which is of equal importance, and that is the required space for a *jemmah*⁶¹ member and in this case the net space for prayer is only:

1. The Gazi Ali Beg *Mosque*, $S = 216,96 \text{ m}^2$;
 2. The KARAMANLI *Mosque*, $S = 182.47 \text{ m}^2$ and
 3. The SHEJH ZAID *Mosque*, $S = 421 \text{ m}^2$
- Total, $S = 820.43 \text{ m}^2$.

This shows that these *Mosques* provide an optimal space for prayer, i.e. praying space for 820 *jemmah* members or at most 1025 *jemmah* members, which is 820 or 1025 dwelling units or families⁶² out of thousands of families covered by this radius. Consequently the town centre does not need a higher number of *Mosques* in addition to what had been planned during the *Ottoman*-period by *musliman* architects/urban planners. Taking into account the first factor the proximate radius of the *Mosque* that the *jemmah* must have is alright as it was during the *Ottoman* period. Likewise, it was also sufficient for the number of people that the centre of that time had, not forgetting that the town of Vushtrri and the centre also had a high number of *Masjids* that were used for daily prayers and that helped the increase of the praying space.⁶³

All current *Mosques* in the town of Vushtrri need to expand the praying space in order to provide sufficient space for all members of the *jemmah* during the *Jumma Salat* on Fridays. The number of inhabitants is of special importance and should be known in order to calculate the required space.

In the later studies that will be conducted on each *Mosque* it will be seen that an expansion of *Mosques* or additions of annexes were made to the town *Mosques* over time in order to meet the needs of the increasing number of the *jemmah* members.

The period after the last war (1999) has resulted with a migration of the population from villages towards the town, in particular from remote mountain areas. The expansion of areas in the *Mosques* at the town centre after 1999 was made in a hurry and with no proper planning as a result of the abovementioned circumstances, the increase of the population and the need for more space.

⁶¹ A required space for a *jemmah* member is:
width: (60 - 80) cm and length: 120 cm

- The minimum space for a person is: $(0.6 \times 1.2) \text{ m} = 0.72 \text{ m}^2/\text{person}$
- The maximum space for a person is: $(0.8 \times 1.2) \text{ m} = 0.96 \text{ m}^2/\text{person}$

A simpler calculation: $1.0 \text{ m}^2 / \text{person}$

1 m² net not calculating other required facilities such as: fountains to perform ablution, toilets, shelves for shoes etc.

⁶² The minimum requirements were used for calculations, i.e. at least one member of the family to participate in the daily prayers.

⁶³ See the chapter VUSHTRRI DURING HISTORIC PERIODS, OTTOMAN PERIOD on the naming and the number of *Masjids* that the town of Vushtrri had.



The building of such facilities and in particular the building of the Shejh Zaid *Mosque* in the same location where the old *Mosque* in the centre was located, was done without taking into account the number of the population, the specific needs and circumstances that Vushtrri and its area has. The circumstances after the war, as mentioned above, the immigration, natural increase of the population and the specifics of Vushtrri town, the market day on Fridays (when *Jumma* takes place) the historic memories of the local population regarding the *Jumma* day, make Vushtrri as well as some other towns a special town (in some other towns as well the market day takes place on Fridays).

This age long tradition of organizing trade day on *Jumma* (Friday), which is the day of *Jumma*'s prayer (from which was named Friday day as *Jumma*, since the prayer of *Jumma* is on this day) has created a memory among the population of Vushtrri and its area. For this reason the people are used to go to the town on this day, make the weekly shopping, participate in the *Jumma Salat* and meet other *jemmah* members after the *Jumma Salat*.

The Friday and the *Jumma Salat* have played and continue to play a special role in the life of people/ *jemmah*, in both the religious as well as the national dimension since in the *Jumma* event the *imams* deliver a *khutba* (Friday sermon) on current issues concerning the society. On Fridays the people/*jemmah* from the whole municipality get to know each other and make new friends. It is also important that on the same day the livestock market takes place.

After the war four *Mosques* have been built in the suburbs of Vushtri. The fifth newly-built *Mosque* is the SHEJH ZAID *Mosque* which was built in the same place where the Central *Mosque* was located, *fig. 9*.

The total number of *Mosques* in the town of Vushtrri is seven and is sufficient to cover the current needs to a large extent.

As it was said earlier the space required for a person to pray in congregation is not sufficient in all Kosova and even broader. The last statement may be easily proved if a *Mosque* is visited during the *Jumma Salat* on Fridays where people can be seen praying in the yards (in mud when it rains), sidewalks and even in the streets (often exposed to the risk of being injured by cars).

In terms of architecture, in general, the *Mosques* build in the last 40 years or in the case of Vushtrri and its area during the whole post-*Ottoman* period⁶⁴ may be divided or categorised in four types of construction:

⁶⁴ For more see: EXPRESSIONS OF ISLAM IN BUILDINGS

Exploring Architecture in Islamic Cultures

Proceedings of International Seminar

Sponsored by Aga Khab Award for Architecture and The Indonesian Institute of Architects Held in Jakarta and Yogyakarta, Indonesia 15 - 19 October 1990, Page: 123 and 124.



1. **Vernacular (*vernaculus*)** – when *Mosques* are shaped according to the traditional architectural way which is still used.
2. **Historical** – that refers to a given style/school from the past and is used as a base source for the shaping of *Mosques*. Some *Mosques* refer to more than one style/school and are shaped as combinations of several styles/schools.
3. **Modern classic** – which in the western interpretation may be called Post-Modern Classicism according to the author William Curtis. This achievement is taken as a reference of historical styles which in general are considered as classical in *Islam* but they present a study for a possible original reinterpretation of these models. In some cases this leads to eclecticism, whilst in some cases to an interesting synthesis.
4. **Modern** – in which the originality and the relationship with the 20th century become essential issues. The shaping, the view and the technology affect the division from the past in order to portray the present-day *Muslim*. Often this is a field of an architect's formal training (in western sense) and of an educated client. Progress is the key word.⁶⁵

All four *Mosques* are also present in the Vushtrri municipality and in particular such a mix has resulted in the constructions made after 1999 and it may continue in the future as well.

Now more in-depth information will be presented separately on the *Mosques* in the town of Vushtrri and later on the *Mosques* in villages.

⁶⁵ From the historical periodisation that we have done. We had named the period after the years 1912/13 as the post-*Ottoman* period and this is the same for the whole of Vushtrri and its area.





Fig. 9 Old and new Mosques in Vushtrri town



4.1 *MOSQUES* IN THE CITY OF VUSHTRRI

1. *GAZI ALI BEG MOSQUE* 1410 (813, *Hijri*)

1. IDENTITY CARD OF OBJECT ¹

1. Name of the object:

Mosque GAZI ALI BEG (Gazi Ali Bej)

2. Name of imam:

Halil AVDULLAHI

3. Ownership:

Islamic Community of Vushtrria

4. Location:

Old town center (42°49'16.07" N; 20°57'50.05" E)

5. Cadastral number:

///

6. Date of construction:

1410 [813 - *Hijri*]²

7. Use:

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

View of the shed of the GAZI ALI BEG MOSQUE

¹ Compiled after:

(SUMMARY CHECKLIST FOR DAMAGE ASSESSMENT) with some modifications. Taken from: Herb Stovel, RISK PREPAREDNESS: A MANAGEMENT MANUAL FOR WORLD CULTURAL HERITAGE

² For more, see: BARBARIA SERBE NDAJ MONUMENTEVE ISLAME NË KOSOVË (SHKURT 1998 – QERSHOR 1999) – PRISHTINË 2000, publisher The Islamic Community of Kosovo (ICK). From the chapter 'KËSHILLI I BASHKËSISË ISLAME - VUSHTRRI. XHAMIA GAZI ALI BEG NË VUSHTRRI 1675, page 45



2. ARCHITECTURE

About the construction year there are different opinions. The official statement of the Islamic Community of Kosovo (ICK) is that the *Gazi Ali Mosque* was built in the year 1410. Another opinion is from Prof. J. Drançolli, the year 1444 in which year the *Ottoman* administration was set in Vushtrri,³ to the opinion that it was constructed in 1448 after the battle Kosovo on the 17th - 19th October 1448 in Fushë Kosova (Field of Kosovo).⁴

It was the only *Mosque* in Vushtrri and its surroundings, on the list of the protected monuments of in the Autonom Province of Kosovo in the former Yugoslavia and then also in under the forced serbian regime.⁵ In the *Mosque* yard there is the gravestone with the (military) decoration of the first Sanjac Bey (administrative commander) of the Vushtrri Sanjac (*Ottoman* Vuçitirn), Mustafë Bey, which also was under the protection of the monuments of the state.⁶

The *Gazi Ali Beg Mosque* belongs to the Early *Ottoman/Seljuk* School of the type of *Mosque with the hall covered a wooden roof with tiles*, like the *Kramanli Mosque* and the one of the Town Center that existed until 1999.

From the survey done on 25th April 2009 we can see that later build annexes has been added, the portico part (Hyatt) [*see the modifications at the width of the walls in the plan of the Mosque, the changes at the windows of this annex and the windows of the old part of the Mosque (those of the new annex have a rectangular form and a form of the old civic houses, and of those of the of the old part of the mosque which end with an arc and also are a typical for the time and type of these mosques) etc.*] and also the last part consistent of a light construction which was annexed after the last war (1999). The actual state is a result of a nearly 600 years, from its construction time and its periods of building.

The *Mosque* was renovated on 18th April 2000.⁷ The *minaret* was rebuilt, for it was demolished with a considerable amount of explosive. The new annex was build which

³ For more see: MONOGRAFIA, VUSHTRRIA – VICIANA ME RRETHINË ... co-author Prof. Dr. J. DRANÇOLLI, p. 72.

⁴ For more see: MONOGRAFIA, VUSHTRRIA – VICIANA ME RRETHINË ... co-author Prof. Dr. J. DRANÇOLLI, p. 72.

⁵ In the period before the Kosovo war (1999) The Ghazi Ali Beg Mosque was on the list of the Protected Monuments of the state of former Yugoslavia, but this did not stop the barbaric Serbs start destroying it, first the minaret and later maybe the whole. God did not want such a thing to happen.

⁶ Evidence that also the Serbian regime recognized its status in the partial administration that the Albanians had until 1989 (in the former SFRY). The tombstone decoration at the Ghazi Ali Beg Mosque even today on the list of an Serbian NGO called "Canter for the Protection of Natural and Cultural Heritage of Kosovo and Metohija". For more see: <http://www.mnemosyne.org.rs>

⁷ For more see: Bedri HALILI, XHAMIAT NË KOMUNEN E VUSHTRRIA ... page 71



expanded the praying area, some new buildings were build in the within the parcel and also a part surrounding wall was build and the whole was plastered. The work was done by local builders and it was financially supported from local volunteers and the United Arabic Emirates - KFOR.

Old (original) Mosque - from the initial plan it features a rectangle with the outer dimensions of 9.61 m x 8.60 m with a wall thickness of 0.9 m and a wall height of 4.60 m, a total useful area (netto) of 52.28 m².

It has a hipped roof of a wooden construction covered with terracotta tiles and nowadays Mediterranean tiles (the damaged part is on the south-west side). *Fig. 1.1*



Fig. 1.1 View from the south-west façade.

The roof was demolished on a considerable mass from the body of the *minaret*, which was mined with explosive from the Serb barbaric forces during the last war (06.04.1999⁸), and a part of the body (the cylindrical part from the roof crown of the *Mosque* and upward) fell on

⁸ For more see: Bedri HALILI, XHAMIAT NË KOMUNEN E VUSHTRRIA ... page 65.



the roof of the *Mosque*, on the south-west side and caused a considerable damage on the roof and the interior of the *Mosque*. *fig. 1.2 and fig. 1.3*



Fig. 1.2 View from south-west, an after war sight (1999). The minaret and the roof part are demolished.



Fig. 1.3 Interior view, after the war (1999)

From the dimensions we notice that this is a small *Mosque* that during the term underwent changes, respectively widening on the plan to adapt to the number of the inhabitants, respectively the *jemmah* (group of believers).

Such fate had many other *Mosques* in the territory of Kosovo because of the need for new praying space and because of the impossibility of building new *Mosques*, mainly for political reasons. Such a condition persists from the withdrawal of the *Ottoman Empire* and to these days and maybe it will also go on in the future. We are witness that also in the period after the last war (1999), that the policy of not allowing and the holdback of building new *Mosques* to the maximum, and the absolute negligence for the buildings of the Islamic cult, is holding the same trend. Although many of them are on the List of Protected Monuments of Kosovo (IMMK), this does not give value to the Islamic cult objects in the blind policy of the day.

All the restorations and constructions, where construction was possible, in the most cases without a building license, because this was not granted (except some cases, but not in the level of the state Kosovo, although the case was better in the town of Vushtrri) after the war (1999). Those that were constructed after the war are a result of donations from Governmental and Nongovernmental Organizations of foreign countries (Saudi Arabia, Qatar, Turkey etc.).

The later Annex – was added in a later period, according to the *jemmah* (group of the believers in the mosque) and the theologian Bedri HALILI in his book, which says: that the *Mosque* was repaired completely in 1985⁹. The Annex is not mentioned to be build from its

⁹ Same as page 65.



foundations, but from the used materials and other elements we understand that it's a construction of the post-*Ottoman* period (after 1912/13).

The new annex displays again a rectangle with dimensions: 8.60 m x 4.09 m and a wall thickness of 0.25 m and with the same height as the initial part of the *Mosque*, with a total useful area of 28.32 m². *Fig. 1.4*



Fig. 1.4 View from North-east – the later Annex



Fig. 1.5 View from south-west-façade – the new Annex (1999)

The new Annex (1999) – and at the end the newest annex that was added after the war (1999) without any value other than that of growing the interior area, is build from light wood construction and has a useful area of 93.42 m². *Fig. 1.5*

Minaret – The *Mosque* had the *minaret* on the right side, constructed of hewn stone. Plastered and coated with slaked lime to the roof height of the *Mosque*. The other part of the *minaret* with the same materials as the first part was destroyed on the last war (06/04/1999¹⁰), from the barbaric Serb invader.

The Serb invader did not save anything only for the destruction of Kosovo and its future, but also for destroying the Islamic cult objects, the *Mosques*.

The *Minaret* belonged to the ottoman type of *minarets* with a cylindrical form, with one *sherife* (balcony) and covered with a wooden constructed roof in a conic form, coated with lead. *Fig. 1.6* and *fig. 1.7*

¹⁰ Same as page 65





Fig. 1.6 View from North-west, a sight from before the war (1999). The Minaret that now doesn't exist.

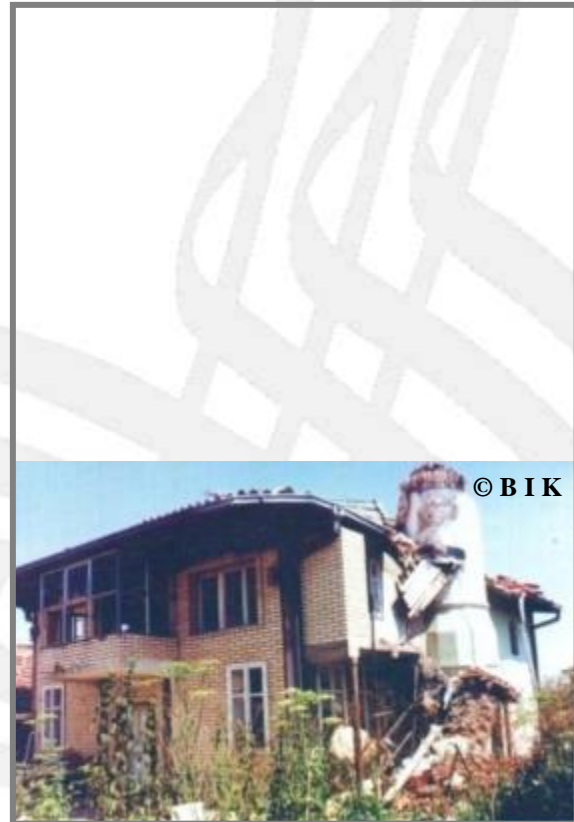


Fig. 1.7 Same view as in fig. 1.6 after the war (1999). The destroyed minaret and the destructed part of the roof

The *Minaret* is build after the war is constructed with armoured concrete to the level of the shed and then with white facade brick stone to the conic roof. *Fig. 1.8* and *fig. 1.9*

With regard to the building school, the *minaret* displays a combination of the traditional form (the cylindrical form and the ending just like the former destroyed *minaret* with the conic form but now covered with zinc sheets) and of that of the actual time. From the view notice the body of the *minaret* from the *sherife* (balcony) with five round small pillars. This makes a separation from the old style and bears a new spirit in itself; the materials of the time (armored concrete for forming the pillars on the *sherife* and also the first part of the *minaret* to the level of the *Mosque* shed with its characteristic form from armoured concrete).

The reconstructed, as we can notice on the pictures does not correlate to the building of the *Mosque*, even though it should harmonize with it. But anyhow it should differ to notice that it's a matter of a new construction.¹¹

¹¹ In the chapter VUSHTRRIA OF TOMOROW a new proposal will be given.





Fig. 1.8 View of the minaret from southwest, the part build with brick stones.



Fig. 1.9 Minaret view from south-west, the armored concrete part to the level of the mosque shed.

From the position of the *minaret* [on the first part (from the north side) of the old facade, the south-west], the material (see the photographs of the old ruined minaret from the 1999 war) and also from the entrance door (the *minaret* door which is on the first floor inside the *Mosque* on the right after entering, which is narrow in its dimensions and a low height something typical for that time) of the *minaret* witness that it belongs to the first constructing phase. *Fig. 1.2, fig. 1.6 and fig. 1.7*

Other Objects in the frame of the parcel – in the frame of the *Mosque* parcel we find a subsidiary building (of one floor height) build after 1999 that contains: the *ablution room*, *janazah room* (a room for washing bodies before the burial) and a sanitary nod. From the north side it borders on the Building of the Islamic Community of Vushtrri. In the parcel there is a fountain of wood with a pavement around that as a whole make a pleasant ambient for sitting before and after the (*salah*) prayers. The rest of the parcel is green and planted with saplings that as a whole present a cultivated view. *Fig. 1.10*



Fig. 1.10 The fountain from north-east



Fig. 1.11 A view from the Street, from south-east

Surroundings – the parcel is surrounded from streets, from the east, south-east, and south-west side. On the other sides, it is bordered by neighbouring buildings or the neighbouring fence walls. The *Mosque* is exposed from the east, south-east, and south-west side, even though these sides are free without any objects bordering it, it is not very visible or clearly exposed. This because its site is fenced with relatively high walls (≈ 2.0 m), so it's not visible as a whole. *Fig. 1.11*

3. INTERIOR

Just like the exterior, the interior has also undergone changes during the years, especially the changes that the last war brought (1999), just like with the *minaret*.

The Ground Floor, The old/original Mosque – the old part / original part had eight rectangular double casement windows of wood in the ground floor. The ground floor windows in the front facade (the north-west facade) were removed on the occasion of restoration of the after-war (1999) to expand the communication area between the old (original) area and the new part of the *Mosque*. *Fig. 1.13* (notice the old windows that now have been removed with the window parapet, so that they can be used as passages and unify the two areas of the *Mosque*, and see the actual condition. *Fig.1.12*). The other windows have been replaced with new ones that are single cased, and from on the outside they have the same original ironwork. *Fig. 1.14* The ground floor used to have a double cased wooden entrance door in a rectangular form, for entering from the vestibule to the *Mosque* hall. *Fig. 1.13*. This was also removed and was as a passage. *Fig. 1.12*





Fig. 1.12 Interior view (see the position of the symbol no. 4.5 on the plan).



Fig. 1.13 Interior view (see position of the symbol no.4.5 on the plan).View from before the war (1999).



Fig. 1.14 View from exterior of the ground window, old part of the mosque.



Fig. 1.15 View from the entrance of the double window- upper window, old part of the mosque.

Calligraphy - the only one were, the movable ones (calligraphy in unfixed frames). This tradition was also kept after the war (1999).

Mihrab – it had no decoration with stalactites or calligraphy on its plastered area. *Fig.1.16*. *The Mihrab* has been decorated after the restoration after the war with gypsum and plaster boards and the arched part of it has been covered with a stone plastering (washed stone). *Fig. 1.18*

Minbar – was made of wood and a full fence of wood and relieve decorations on wood. It was painted in light blue and belonged to the *Ottoman* school, just like many others like it in Kosovo. It was high and with a shallow stairway and a conic top ending with a crescent moon and a five pointed star, which is a characteristic of the *Ottoman* school. *Fig. 1.16* and *fig. 1.17*

The *Minbar* after the restoration is also made of wood and of current time (a lot like this have been made in the after war period, maybe this *Minbar* has been a model for the others). Anyhow it is poor on its value considering the work and without any decoration. *Fig. 1.19*



Fig. 1.16 Interior view (see the position of the symbol no.4.8 on the plan). *Mihrab* and *Minbar* before the war (1999)



Fig. 1.17 Interior view (see the position of the symbol no.4.8 on the plan). *Mihrab* and *Minbar* before the war (1999)





Fig. 1.18 Interior view (see the position of the symbol no.4.1 on the plan). The restored Mihrab after the war (1999)



Fig. 1.19 Interior view (see the position of the symbol no.4.8 on the plan). The new Minbar after 1999

Mafil, Old/Original – on the second floor there were nine windows of which we can conclude that matched to the below openings (the former two windows and the door on the ground floor). We can also conclude that there were three double cased windows on the upper front facade and there are still kept two of those kinds on the south-west, south-east and north-east facade that have an arched top. *Fig.1.15*. The three original windows were removed from the front facade on the occasion of the building of the new annex (the construction of the post-ottoman period). With them were also removed their parapets to join the upper-floor area with the gallery area in one. *Fig. 1.12* and *Fig. 1.13*

The ceiling was tooled out of wood with *shikulla* (a kind of wood battens). By the last restoration the ceiling was reconstructed and covered with a white coloured plaster layer, for it was destroyed from the falling *minaret* body over the roof of the *Mosque* (*Fig. 1.13*).

The surface of the interior walls was recovered with a new layer of plaster and painted with a light ochre tone of paint by the last restoration after 1999. These walls were covered with



wooden panels, to the ceiling and with carpet. *Fig.1.3*. The overlay with wooden panels and the carpet is a layer that was made in the restoration in the 80's. This has been surely made because of not dirtying the surface of the walls that were exposed to the rubbing from people and because of the contact to the cold surface, that the wall had and still has, so they wanted a warmer surface what the wooden panels offer.

Mafil, the later/newer annex – had seven wooden framed windows with a rectangular form, double cased. *Fig. 1.6* and *Fig. 1.7*. This window was also removed during the restoration in 1999. They have been replaced by new wooden single cased windows. *Fig 1.4* and *fig. 1.5*. The entrance door was made of wood and was double cased in a rectangular form, just like the windows of this side. *Fig. 1.6* and *fig. 1.7* his one was also replaced by a new rectangular door with one and a half casement made of plastic. *Fig. 1.4*

The ceiling was tooled out of wood with *shikulla* (a kind of wood battens). By the last restoration the ceiling was reconstructed and covered with a white coloured plaster layer, just like the ceiling of the old part of the *Mosque*. (See the photographs of the interior. (*fig. 5.1*, *fig. 5.2*, *fig. 5.3* and *fig. 5.4*).

The surface of the interior walls was recovered with a new layer of plaster and painted with a light ochre tone of paint by the last restoration after 1999, just like the walls of the old part of the *Mosque*. Before the restoration these walls were plastered with lime plaster and painted with lime paint.

Mafil, the later – has two rectangular wooden framed windows, triple cased. *Fig.1.6* and *Fig.1.7*. The upper floor also had three double cased windows with wooden frames and these were removed during the restoration of the after war (1999). Those had been replaced by single cased windows also wooden. *Fig 1.4* The upper floor has a wooden door that leads to the stairs made of armoured concrete. *Fig. 1.1* and *fig. 1.7* It has a balcony like a cantilever, which one together with the stairs and the front facade (notice the white brick stones of the facade) should belong to the restoration of the 80's years or to the earlier annexation (anyhow to the post-ottoman period). *Fig 1.4, fig 1.6* and *fig. 1.7*

The ceiling was tooled out of wood with *shikulla* (a kind of wood battens). By the last restoration in 1999 the ceiling was reconstructed and covered with a white coloured plaster layer, just like the ceiling of the old part of the *Mosque*. *Fig. 1.13*

The surface of the interior walls was recovered with a new layer of plaster and painted with a light ochre tone of paint by the last restoration after 1999, just like the walls of the old part of the mosque. Before the restoration these walls were plastered with lime plaster and painted with lime paint. *Fig. 1.13*



The later annex presents a unique value of the woodcraft. It shows a living proof of the finesse of the handicraft of the folk workman which also build the *Kullas* (traditional Kosovo houses), the old civic houses, the granaries and other traditional buildings and it is he who also has build and stylised the Islamic cult objects, the *Mosques*. *Fig. 1.20, fig. 1.21, fig. 1.22 and Fig. 1.23*



Fig. 1.20 Interior view: the typical piles with bolsters of the Kosovo folk workman. The front of the slab is decorated with relieves (the characteristic arch of the Islamic/ottoman architecture) and the wooden fence.

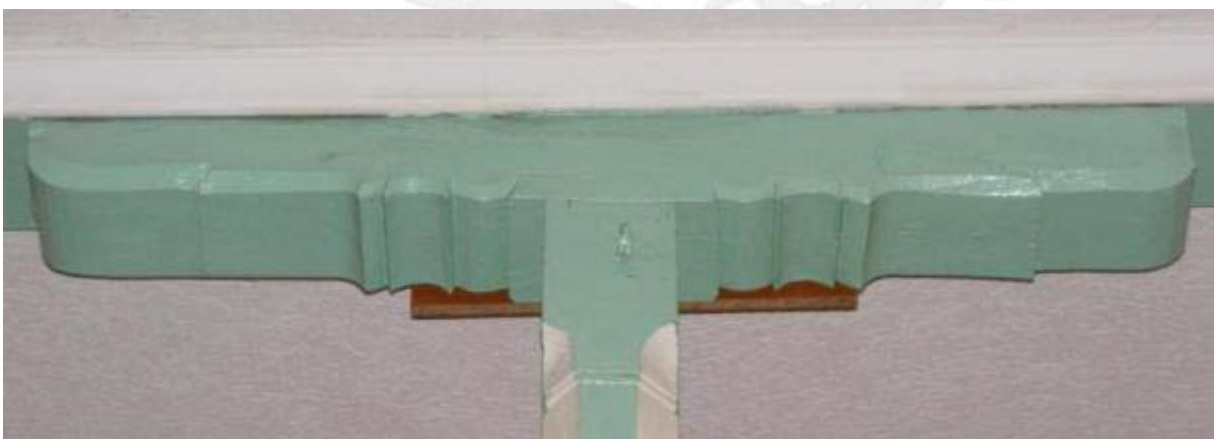


Fig. 1.21 Interior detail at the upper floor: the top of the pillar with the typical bolster.





Fig. 1.22 Interior view; pillars with bolsters and the fence on the gallery.



Fig. 1.23 Interior detail under the gallery slab: the top of the pillar with the typical bolster.



Fig. 1.24 Interior detail – upper floor, the bolster profile.





Fig. 1.25 Interior detail – upper floor, the bolster and the pile.



Fig. 1.26 Interior detail – upper floor, the bolster and the pile

About the perfection on standardization of the wood handwork from the Albanian folk-foreman, anywhere in the Albanian lands in every branch, writes also, Prof. Dr. Sc. Arch. Flamur DOLI in his monograph, *THE KOSOVAR SCHOOL OF THE ALBANIAN FOLK-FOREMAN*:

“These applied architectural elements, anywhere in Kosovo, seem like they have been crafted by the same hands, with the same feeling for the line and form, something that makes us conclude that we are dealing with the same creative spirit, respectively with folk-foreman.

This means that, as a result of a ancient building tradition in the Albanian region of Kosovo was reached a high stadium of the folk building manner, that resulted with the creation of a SYSTEM of building with national attributes.”¹²

The new Annex – in itself it doesn’t deliver any value, neither in the exterior, not in its interior, except the function that it accomplishes. It is surfaced, not in its whole, with aluminium framed windows and wooden construction, with some steel piles. It is roofed with a sloped roof in the one-shed form, with a wooden construction and covered with a trapezoidal steel sheet. *Fig. 1.1, fig. 1.4, fig. 1.5 and fig. 1.27*

¹² For more, see: Flamur Doli, *Shkolla Kosovare e Mjeshtrit Popullor Shqiptar*, page 93



Fig. 1.27 Exterior view, the roof/shed of the new annex (down) and the sheds of the older annex (up).

Materials – applied in the last renovation of the after war (1999) are usually contemporary materials like, armoured concrete, white facade brick stones for the new part of the *minaret*, copper sheet for the roof of the *minaret*, continental ceramic tiles for the covering of the *Mosque* roof (the south-east part), plasticised steel sheet for the covering of the annex roof, timbering for the construction of the new annex, wooden windows and doors, aluminium windows, decorative elements of gypsum etc.



INTERIOR VIEW OF THE OLD PART OF THE *MOSQUE*¹³



Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 4.3 Interior



Fig. 4.4 Interior

¹³ For the position of the view angle, notice the arrows with the respective numbers on the plan of the *Mosque*, further in this document (GRAPHIC DESCRIPTION).

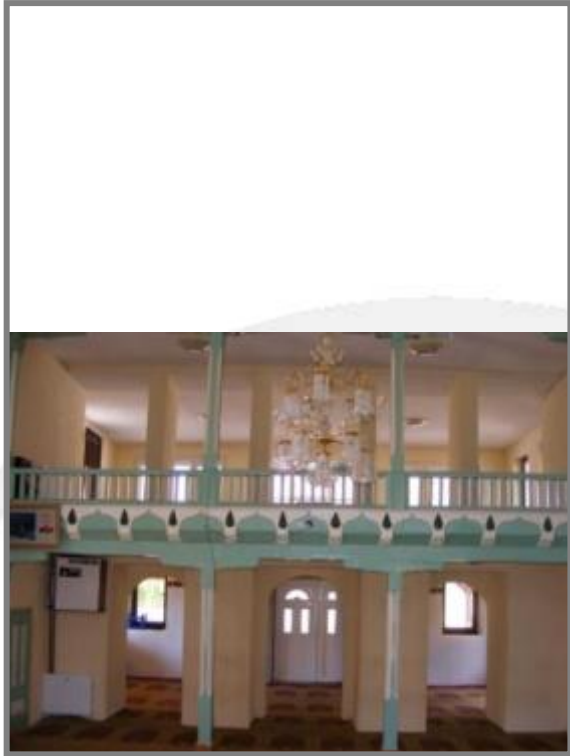


Fig. 4.5 Interior



Fig. 4.6 Interior



Fig. 4.7 Interior



Fig. 4.8 Interior



INTERIOR VIEW OF THE GROUND FLOOR – THE LATER ANNEX



Fig. 5.1 Interior



Fig. 5.2 Interior



Fig. 5.3 Interior



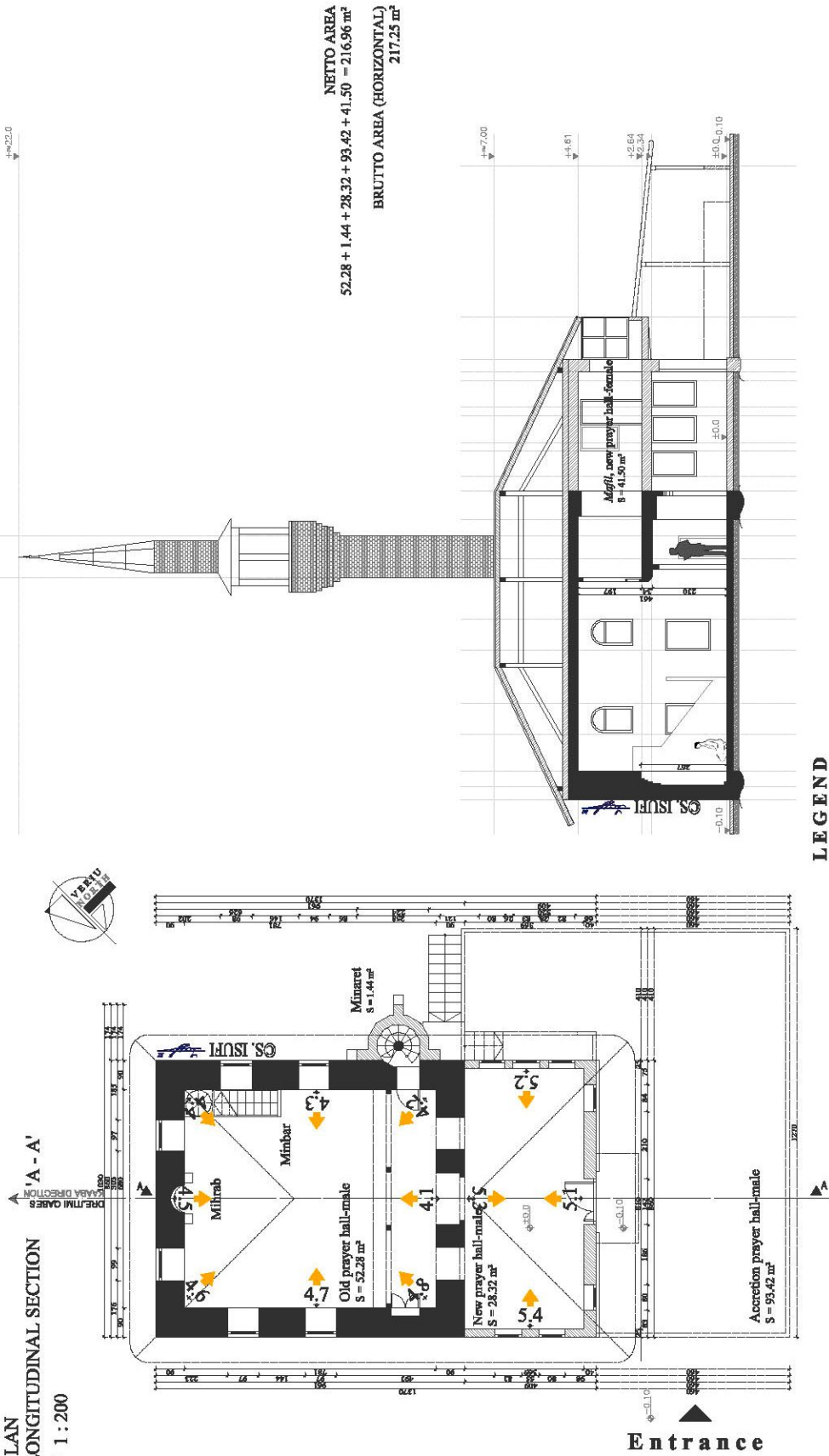
Fig. 5.4 Interior

4. GRAPHIC DESCRIPTION :



The GAZI ALI BEG Mosque in VUSHTRRI
1410 (813, Hijri)

PLAN
LONGITUDINAL SECTION
P 1 : 200



5. URBAN LAYOUT

The Ghazi Ali Beg *Mosque* lies on the southern part of the old centre town of Vushtrri. Notice on the table 1.2 the *Mosque* is surrounded by low and middle high buildings (up to 4 floors) the higher ones contributed on the tightening of its appearance, but also other disfavoured urban elements like the removing of the old paving stones and replacing it with asphalt. This has created a stifling ambient for the Ghazi Ali *Mosque* and its historical, religious and architectural values.

PHOTOGRAPHIC DESCRIPTION:



Table 1.1 The position GAZI ALI BEG MOSQUE in relation with its surrounding



The parcel of Ghazi Ali Beg *Mosque* lies on a mainly even terrain with a small inclination from the south-west to the river. It lies **517 m** over the sea level and has following coordinates: **42°49'16.07"** north and **20°57'50.05"** east.¹⁴

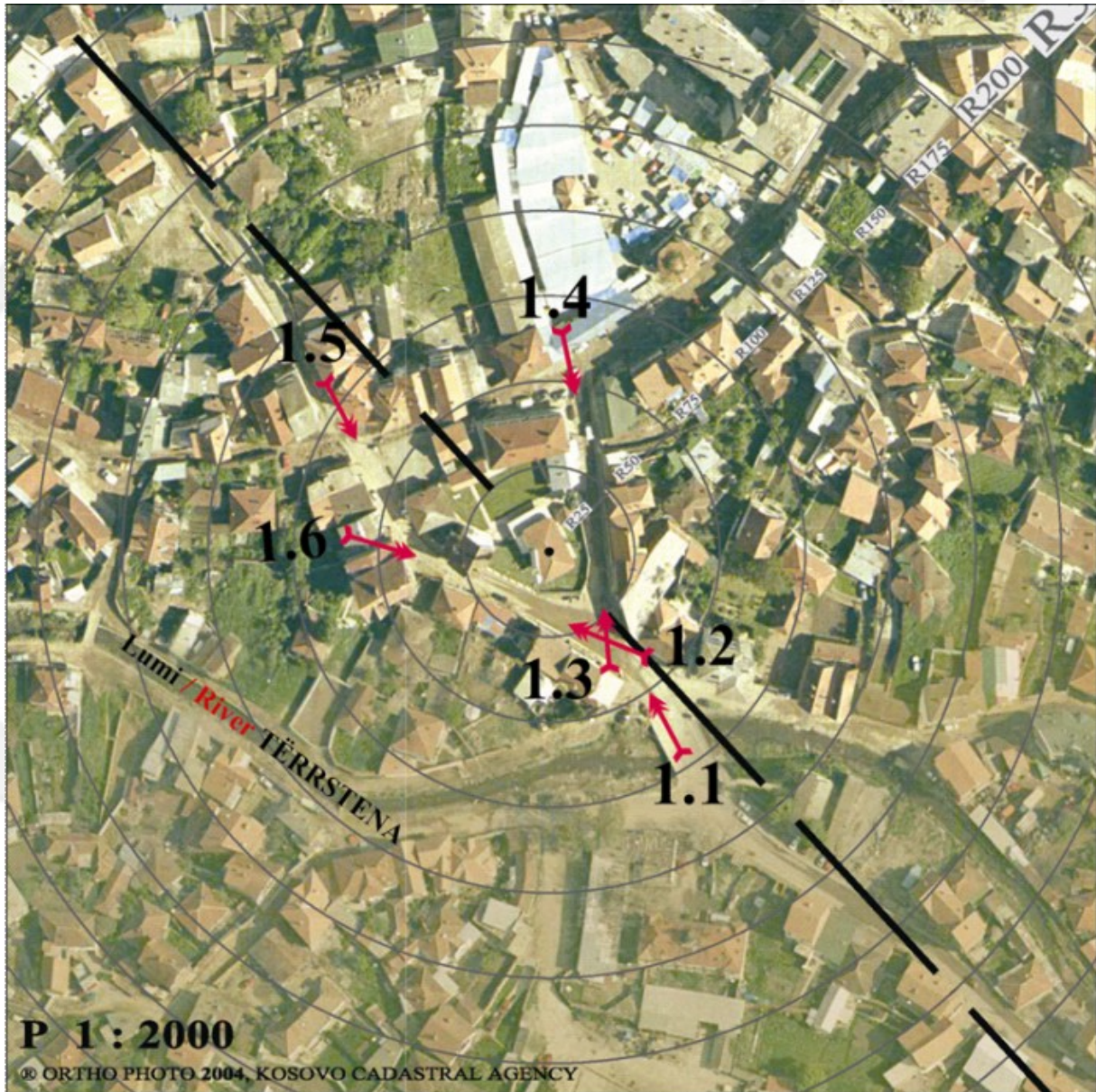


Table 1.2 The position **GAZI ALI BEG MOSQUE** in relation with the neighbourhood (wide position plan)

- The numbers: 1.1, 1.2, 1.3, 1.4, 1.5 and 1.6 on the following pages display the actual view of the streets surrounding the Mosque.

¹⁴ The global positioning. The coordinates are taken from the Google Earth 4.3.7284.3916 (beta) software.



The Mosque is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^{\circ 15}$, so the longitudinal axis of the *Mosque* building does not agree with that line, but it is oriented more to the south. This is to justify for the time that it was built (**1410**).

In a radius of 50 m there are mostly lower buildings *fig. 1.1*. Let us hope that these buildings in the nearness of the *Mosque* are not going to be replaced with high apartment buildings, even though the actual state is stifling enough for the *Mosque* with religious and building heritage values. From the south-east, south and south-west it borders to streets, *fig. 1.1* ¹⁶ The River *Terrstena* lies on the south of the mosque not further than 60 m.



Fig. 1.1 View from the bridge over the river *TÈRRSTENA*

¹⁵ For more see the web page: <http://www.namazvakti.com/>

¹⁶ For the positions of the taken photographs notice the arrows with their due numbers on the: **Table 1.2** The Position of The Ghazi Ali Beg Mosque in relation with the neighbourhood (wide site plan).





Fig. 1.2 View of NEXHIP & FERAT DRAGA Street



Fig. 1.3 View of MIC SOKOLI Street



Fig. 1.4 View of MIC SOKOLI Street



Fig. 1.5 View of NEXHIP & FERAT DRAGA Street



Fig. 1.6 View of NEXHIP & FERAT DRAGA Street



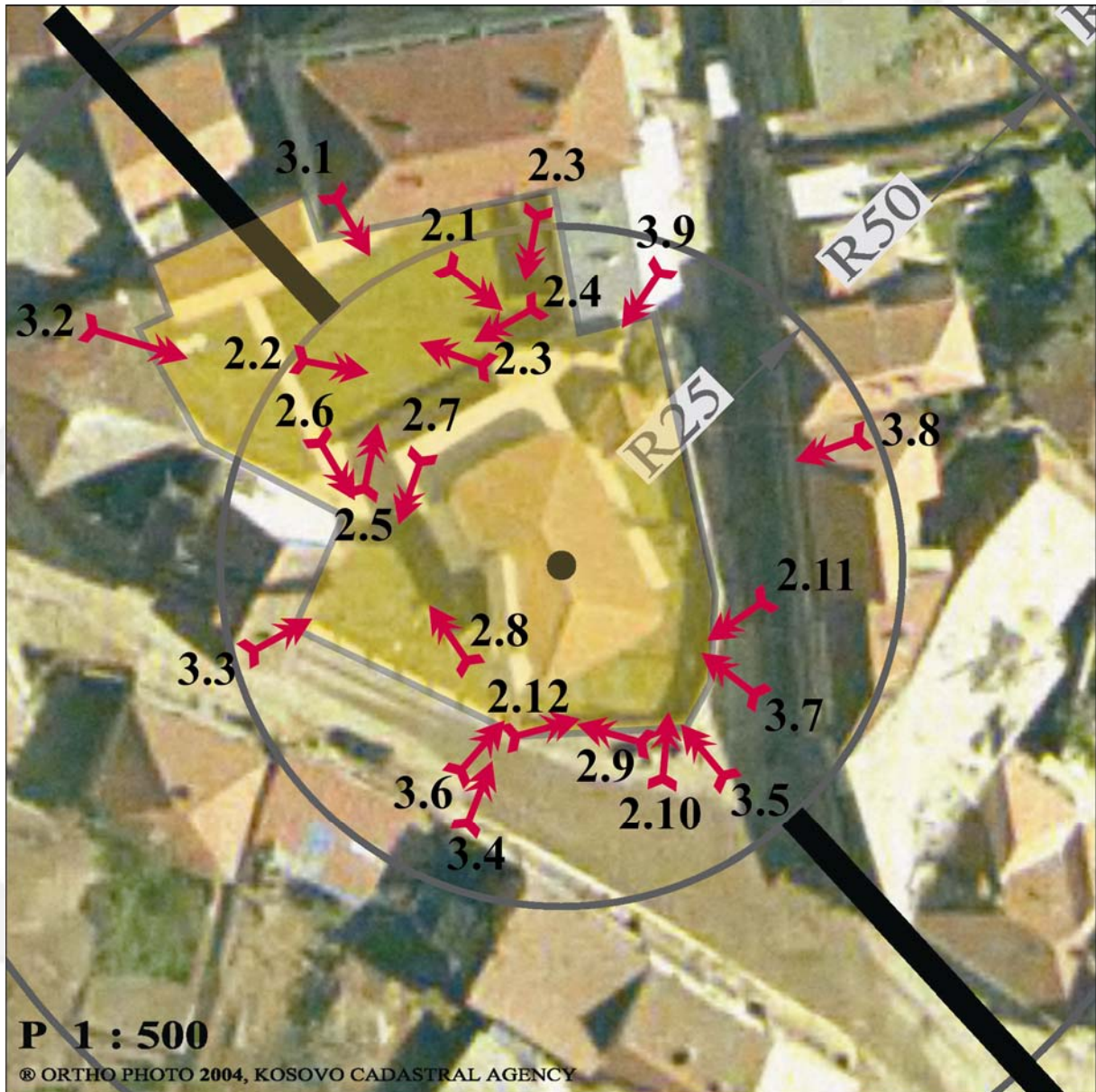


Table 1.3 Clouse site plan

Radius of 25 and 50 m, the objects included within these radii.

- The numbers: 2.1, 2.2, 2.3, 2.4, 2.5, 2.6, 2.7, 2.8, 2.9, 2.10, 2.11 and 2.12 on the following pages show the actual views of the courtyard surrounding the Mosque.

- The numbers: 3.1, 3.2, 3.3, 3.4, 3.5, 3.6, 3.7, 3.8 and 3.9 on the following pages present the actual view of the Mosque's facades.



Fig. 2.1 View from east ¹⁷



Fig. 2.2 View from west



Fig. 2.3 View from south-east



Fig. 2.4 View from west



Fig. 2.5 View from north



Fig. 2.6 View from south

¹⁷ For the positions of the taken photographs notice the arrows with their due numbers on the: **Table 1.3** Clouse site plan





Fig. 2.7 View from south-west



Fig. 2.8 View from north-west



Fig. 2.9 View from west



Fig. 2.10 View from east



Fig. 2.11 View from south-west



Fig. 2.12 View from south-east





Fig. 3.1 The front facade

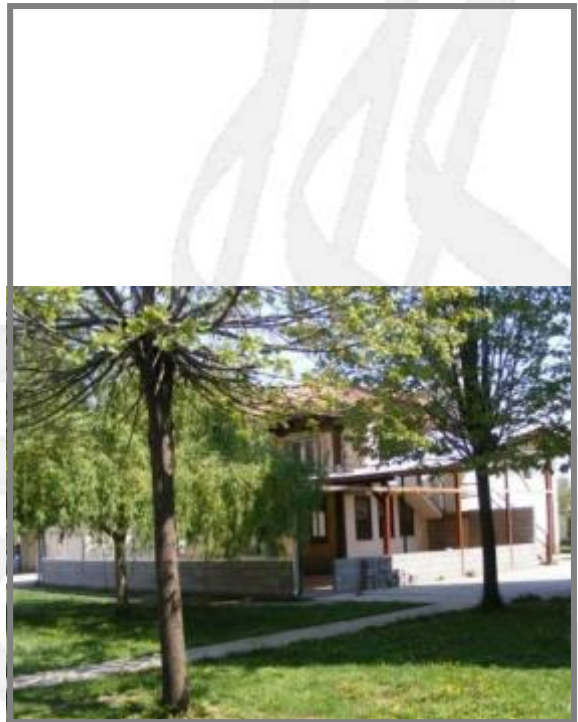


Fig. 3.2 View from north-west



Fig. 3.3 View from south-west



Fig. 3.4 View from south-west



Fig. 3.5 Back facade, south-east





Fig. 3.6 View from south



Fig. 3.7 View from east



Fig. 3.8 Side facade, north-east



Fig. 3.9 View from north



Whatever one says about a Mosque like this, that is full of life for more or less than 600 years, it is few and poor. But only one experience of a prostration with a full submission to the Creator, in this Mosque could give somewhat of the emotion and the feeling of all those generations that put their faces on the floor of this Mosque, so valuable for the souls of the jemmah (the community of believers) of Vushtrri over the centuries.



2. KARAMANLI *MOSQUE* (KARAMAN OGULLARIT) 1675 (1448) [1086 (852), *Hijri*]

1. IDENTITY CARD OF OBJECT ¹

1. Name of the object :

KARAMANLI *Mosque* (Karaman Ogullarit)

2. Name of imam:

Fahri BAHTIRI

3. Ownership:

Islamic Community of Vushtrria

4. Location:

Old town center (42°49'13.56" N; 20°58'04.52" E)

5. Cadastral number :

///

6. Date of construction:

1675 (1448) [1086 (852) - *Hijri*]²

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

View of the exterior of the KARAMANLI MOSQUE

¹ Compiled after:

(SUMMARY CHECKLIST FOR DAMAGE ASSESSMENT) with some modifications. From the book: Herb Stovel, RISK PREPAREDNESS: A MANAGEMENT MANUAL FOR WORLD CULTURAL HERITAGE

² For more, see: BARBARIA SERBE NDAJ MONUMENTEVE ISLAME NË KOSOVË (SHKURT 1998 – QERSHOR 1999) – PRISHTINË 2000, publisher The Islamic Community of Kosovo (ICK). From the chapter 'KËSHILLI I BASHKËSISË ISLAME - VUSHTRRI. XHAMIA KARAMANLI NË VUSHTRRI 1675, page 47



2. ARCHITECTURE

About the construction year there are different opinions. The official statement of the Islamic Community of Kosovo (ICK) is that the Karamanli *Mosque* was built in 1675. Another opinion is from Prof. J. Drançolli, the year 1448 in which year the *Ottoman* administration was set in Vushtrri³, to the opinion that it was constructed in 1448 after the battle Kosovo on the 17th - 19th October 1448 in Fushë Kosova (Field of Kosovo).⁴

The Kramanli *Mosque* belongs to the Early *Ottoman/Seljuk* School of the type of *Mosque with the hall covered a wooden roof with tiles*, like the Gazi Ali Beg *Mosque* and the one of the Town Centre that existed until 1999.

From the survey done on 26th April 2009 we can see that later built annexes has been added, the portico part (*Hyatt*) [see the modifications at the width of the walls in the plan of the *Mosque*, the changes at the windows of this annex and the windows of the old part of the *Mosque* (those of the new annex have a rectangular form and a form of the old civic houses, and of those of the of the old part of the *Mosque* which end with an arc and also are a typical for the time and type of these *Mosques*, the modifications of the shed of the annex and the old part of the *Mosque* (the annex shed does not end with a crown like the shed of the old part of *Mosque*) etc.] and also the last part consistent of a light construction which was annexed after the last war (1999). The actual state is a result of at least 334 years from its construction time and its periods of building.

The *Mosque* was renovated on 4th November 2000 to 13th April 2001.⁵ The *minaret* was rebuilt, for it was demolished with explosive. The new annex was build which expanded the praying/*namaz* area, some new buildings were build within the parcel and also a surrounding wall. The work was done by local builders and it was financially supported from local volunteers and the United Arabic Emirates - KFOR.

Old (original) Mosque - from the initial plan it features a rectangle with the outer dimensions of 9.77 m x 8.30 m with a wall thickness of 0.90 m and a wall height of 5.0 m, a total useful area (netto) of 51.80 m².

It has a hipped roof of a wooden construction covered with nowadays mediterranean tiles (in the past it was surely covered with old terracotta tiles like the Gazi Ali Beg *Mosque*). The tile covering is new and was made after the war (1999) and covers the both parts, the old, original *Mosque* and the later built annex. *Fig. 2.1*

³ For more, see: MONOGRAFIA, VUSHTRRIA – VICIANA ME RRETHINË ... author Prof. Dr. J. DRANÇOLLI, page 72.

⁴ For more, see: MONOGRAFIA, VUSHTRRIA – VICIANA ME RRETHINË ... author Prof. Dr. J. DRANÇOLLI, page 71.

⁵ For more, see: Bedri HALILI, XHAMIAI NË KOMUNEN E VUSHTRRIA ... page 80.





Fig. 2.1 View from north-east

The roof was demolished on a considerable mass from the body of the *minaret*, which was mined with explosive from the Serb barbaric forces during the last war (1999) and a part of the body (the cylindrical part from the roof crown of the *Mosque* and upward) fell on the roof of the *Mosque*, on the south-west side and caused a considerable damage on the roof and the interior of the *Mosque*. *Fig. 2.2, fig. 2.3* and *fig.2.4*



Fig. 2.2 View from south-west, after-war photography (1999). The Minaret and the demolished part of the roof.



Fig. 2.3 and **fig. 2.4** Interior view, after the war (1999)

From the dimensions we notice that we deal with a small *Mosque* that during the time underwent changes, respectively widening on the plan to adapt to the number of the inhabitants, respectively the *jemmah* (group of believers).

The later Annex - was added in a later period, according to the *jemmah* (group of the believers in the *Mosque*) and the theologian Bedri HALILI in his book, which says: that the *Mosque* was repaired completely in 1986. The Annex is not mentioned to be build from its foundations, but from the used materials and other elements we understand that it's a construction of the post-*Ottoman* period (after 1912/13).



The new annex presents again a rectangle with dimensions: 6.30 m x 4.33 m and a wall thickness of 0.25 m and with the same height as the initial part of the *Mosque*, with a total useable area of 31.82 m². *Fig. 2.5*



Fig. 2.5 View from north – the later annex



Fig. 2.6 View of the south-west facade - the new annex (1999)

The new Annex (1999) - and at the end the newest annex that was added after the war (1999) without any value other than that of extending the interior area, is built from light wood construction and has a useable area of 56.65 m². *Fig. 2.6*

Minaret – The *Mosque* has the *minaret* on the right side, constructed of hewn stone. Plastered and coated with slaked lime to the roof height of the *Mosque*. The other part of the *minaret* with the same materials as the first part was destroyed on the last war (06/04/1999)⁶, from the barbaric Serb invader.

The *Minaret* belonged to the *Ottoman* type of *minarets* with a cylindrical form, with one *sherife* (balcony) and covered with a wooden constructed roof in a conic form, coated with lead. The *Minaret* is build after the war (1999). It is made of white façade brick stone. *Fig. 2.7* and *fig. 2.8*

⁶ Same as page 74





Fig. 2.7 View from north-west, picture from before the war (1999). This Minaret does not exist today.



Fig. 2.8 View of minaret from the north-west, the new built part from the roof shed of the Mosque and up.

From the position of the *minaret* [on the first part (from the north side) of the old facade, the south-west], the material (see the photographs of the old ruined *minaret* from the 1999 war, notice the hewn stones) and also from the entrance door (the *minaret* door which is on the first floor inside the *Mosque* on the right after entering, which is narrow in its dimensions and has a low height something typical for that time) of the *minaret* witness that it belongs to the first constructing phase. *Fig. 2.2* and *fig. 2.3*

Other Objects in the frame of the parcel – in the frame of the *Mosque* parcel we find a subsidiary building (of one floor height) build after 1999 that contains: the *ablution room*, *janazah room* (a room for washing bodies before the burial) and a sanitary nod. From the south side the parcel borders on the house of the *Mosque imam*, Fahri Bejtullahi. In the parcel there are two later fountains with a surrounding cubed surface that as a whole make a pleasant ambient for sitting before and after the (*namaz*) prayers. The rest of the parcel is green and planted with saplings that as a whole present a cultivated view.

Surroundings – the parcel is except the north-west side, surrounded from streets. On the other sides, it is bordered by neighbouring buildings or the neighbouring fence walls. The *Mosque* is only exposed to the north-west side, but not clearly or fully visible because of a prefabricated concrete fence with about 2 m height. *Fig. 2.1*



3. INTERIOR

Just like the exterior, the interior has also undergone changes during the years, especially the changes that the last war brought (1999), just like with the *minaret*.

The Ground Floor, The old/original Mosque – the old part / original part had six double casement windows of wood ending with arches, in the ground floor. The ground floor windows in the front facade (the north-west facade) were removed on the occasion of restoration of the after-war (1999) to expand the communication area between the old (original) area and the later part of the *Mosque*, *fig. 2.9* (notice the old windows that now have been removed with the window parapet, so that they can be used as passages and unify the two areas of the *Mosque*, and see the actual condition, *fig. 2.10*). The windows are still the same, with wooden frames and from on the outside they have the same original ironwork. From the interior, for the reason of saving the heat (energy), there have been built in, additional windows with white aluminium frames, *fig. 2.9*. The ground floor used to have a double cased wooden entrance door which like the windows used to end with an arch on the top, *fig. 2.11* and *fig. 2.12*. This was also removed and was left as a passage *Fig. 2.10*



Fig. 2.9 Interior view (see position no.4.5 in the plan).A picture of after-war (1999).



Fig. 2.10 Interior view (see position of the symbol no.4.5 in the plan).



Fig. 2.11 Interior view of the double window, in the old part of the Mosque.



Fig. 2.12 Interior view (see position of the symbol no.4.5 in the plan). A picture from before the war (1999)

Calligraphy - the only one is on a rectangle framing the circled/*rroshe* window over the *mihrab*, 1999). Fig. 2.13. This rectangle is painted with light green, like the ceiling that existed before, and over it has, calligraphy and some other decorative symbols in gold brown like: moons and stars, and flowers. This rectangle was saved also in the last restoration and it is the only original calligraphy, and there are some that have been made lately inside the *mihrab*. Fig. 2.15





Fig. 2.13 Interior view, the round rroshe window over the mihrab.

Mihrab – it had no decoration with stalactites or calligraphy on its plastered area except the coloured paint. *Fig.2.14. The Mihrab* has been painted with a glossy paint in light green. Inside it, have been painted floral decorations and some calligraphy. *Fig. 2.15*





Fig. 2.14 Interior view (see the position of the symbol no.4.8 on the plan). Mihrab and Minbar before the war (1999).



Fig. 2.15 Interior view (see the position of the symbol no.4.1 on the plan). The restored Mihrab after the war (1999).

Minbar – was made of wood and a full fence of wood and relieves decorations on wood. It was painted in light blue with black bordures, like it was in the past. It belongs to the *Ottoman* school, just like many others like it in Kosovo. It is high and with a shallow stairway and a conic top ending with a crescent moon and a five pointed star, but without an arch. *Fig. 2.14, fig. 2.16 and fig. 2.17*

Luckily on the restoration of the after-war (1999) the *minbar* was not replaced with a new one like the *minber* of the *Gazi Ali Beg Mosque*, but was repainted with the same original colour nuances as it had before 1999.





Fig. 2.16 Interior view (see the position of the symbol no.4.1 on the plan). The restored Minbar after 1999



Fig. 2.17 Interior view (see the position of the symbol no.4.1 on the plan). The restored Minbar after 1999

Mafil, Old/Original – on the second floor there were eight windows, which we can conclude from the below openings. From the below openings on the front facade (the two windows and the former door of the ground floor) we can also conclude that on this floor, there were three windows and of the existing windows of the other facades (the south-west facade, south-east and north-east) that have an arched top, and they should have been the same. An exception in the form does the middle window on the south-east (the kiblah wall) that has a round window. *Fig. 2.13*

The ceiling was tooled with wooden panels (poplar wood) by the last restoration (1999), for it was destroyed from the falling minaret body over the roof of the *Mosque*. The ceiling was tooled with *shikulla* (a kind of wood battens) and painted with a light green colour. *Fig. 2.9* and *fig. 2.12*

The surface of the interior walls was recovered with a new layer of by the last restoration after 1999. These walls were covered with wooden panels, to the level of the first floor/gallery slab (2.4 m), and the upper part was plastered with lime plaster and painted with white lime paint without any decoration or calligraphy, except the one mentioned before. The overlay with wooden panels and the carpet is a layer that was made in the restoration in the 80's. This has



been surely made because of not dirtying the surface of the walls that were exposed to the rubbing from people and because of the contact to the cold surface, that the outer wall had and still has, so they wanted a warmer surface what the wooden panels offer. *Fig. 2.12* and *fig. 2.14*

The Ground Floor, the later/newer annex – had six wooden framed windows with a rectangular form, double cased with a iron grille outside. *Fig. 2.2* and *fig. 2.5*. This windows were also removed during the restoration in 1999. They have been replaced by new wooden single cased windows without the iron grille outside. *Fig.2.3* and *fig.2.18*. The entrance door was made of wood and was double cased in a rectangular form, just like the windows of this side. *Fig. 2.5* This one was also replaced by a new rectangular wooden door with one and a half casement. *Fig. 2.19*

The ceiling was tooled out of wood with *shikulla* (a kind of wood battens) and painted with a light green colour. The ceiling had luckily not incurred any damages from the destructions that brought the falling of the *minaret* body, unlike the ceiling of the praying hall. (See the photographs of the interior, *fig. 5.1* and *fig. 5.2*).

The surface of the interior walls are dressed with wooden panels to the gallery slab (2.4 m). These wooden panels are a layer of the 80's restoration. (See the photographs of the interior *fig. 5.1* and *fig. 5.2*).



Fig. 2.18 Exterior view, the restored front facade of the after-war (1999)



Fig. 2.19 Exterior view, the entrance door



Mafil, later – has eight rectangular wooden framed windows, double cased, the same as before the war. (1999). *Fig. 2.5, fig. 2.6, fig. 2,7 and fig. 2.8.*

The ceiling was tooled out of wood with *shikulla* (a kind of wood battens) and painted with a light green colour. The ceiling had luckily not incurred any damages from the destructions that brought the falling of the *minaret* body, unlike the ceiling of the praying hall. *Fig. 2.9*

The new Annex – in itself it doesn't deliver any value, neither in the exterior, not in its interior, except the function that it accomplishes. It is surfaced with wooden framed windows and wooden construction. It is roofed with a gabled roof, with a wooden construction and covered with 'lesonit' sheets.

Materials – applied in the last renovation of the after war (1999) are mostly contemporary materials like, white facade brick stones for the new part of the *minaret*, copper sheet for the roof of the minaret, continental ceramic tiles for the covering of the *Mosque* roof, 'lesonit' sheets for the covering of the annex roof, timbering for the construction of the new annex, wooden windows and doors, aluminium windows, decorative elements of gypsum, terrazzo etc.

INTERIOR VIEW OF THE OLD PART OF THE *MOSQUE*⁷



Fig. 4.1 Interior



Fig. 4.2 Interior

⁷ For the position of the view angle, notice the arrows with the respective numbers on the plan of the *Mosque*, further in this document (GRAPHIC DESCRIPTION).



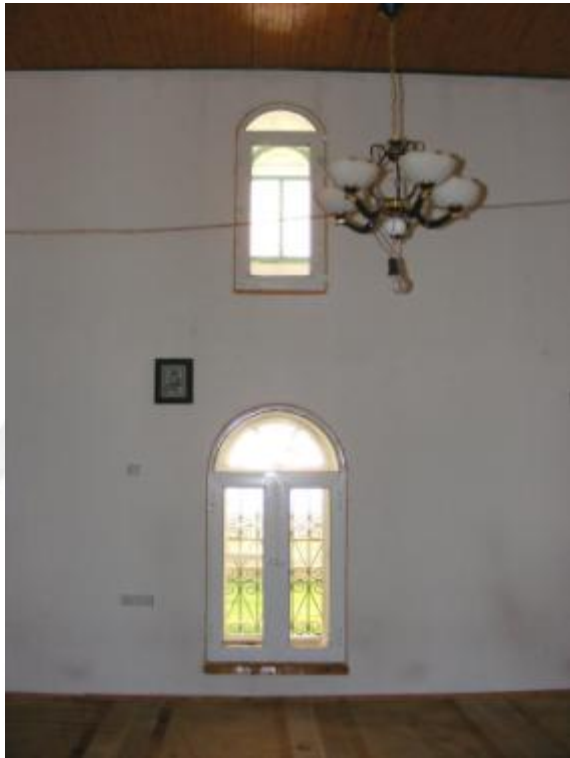


Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior





Fig. 4.7 Interior

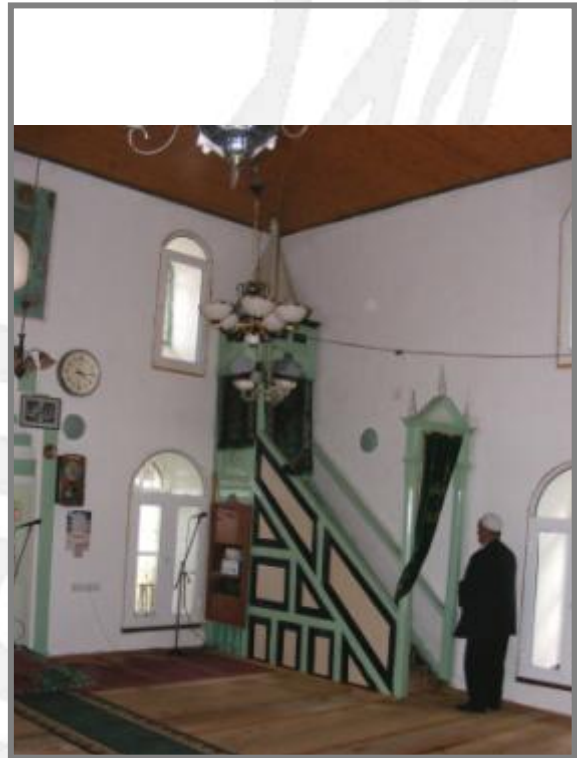


Fig. 4.8 Interior

INTERIOR VIEW OF THE GROUND FLOOR – THE LATER ANNEX

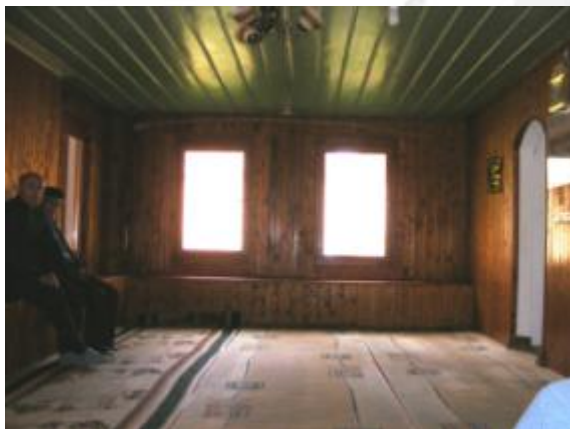


Fig. 5.1 Interior



Fig. 5.2 Interior

4. GRAPHIC DESCRIPTION :

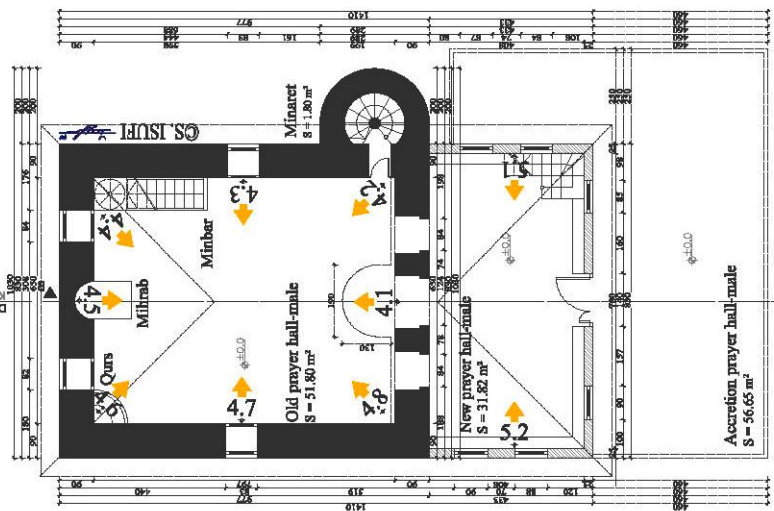


The KARAMANLI Mosque in VUSHTRRI
1675 (1086, Hijri)

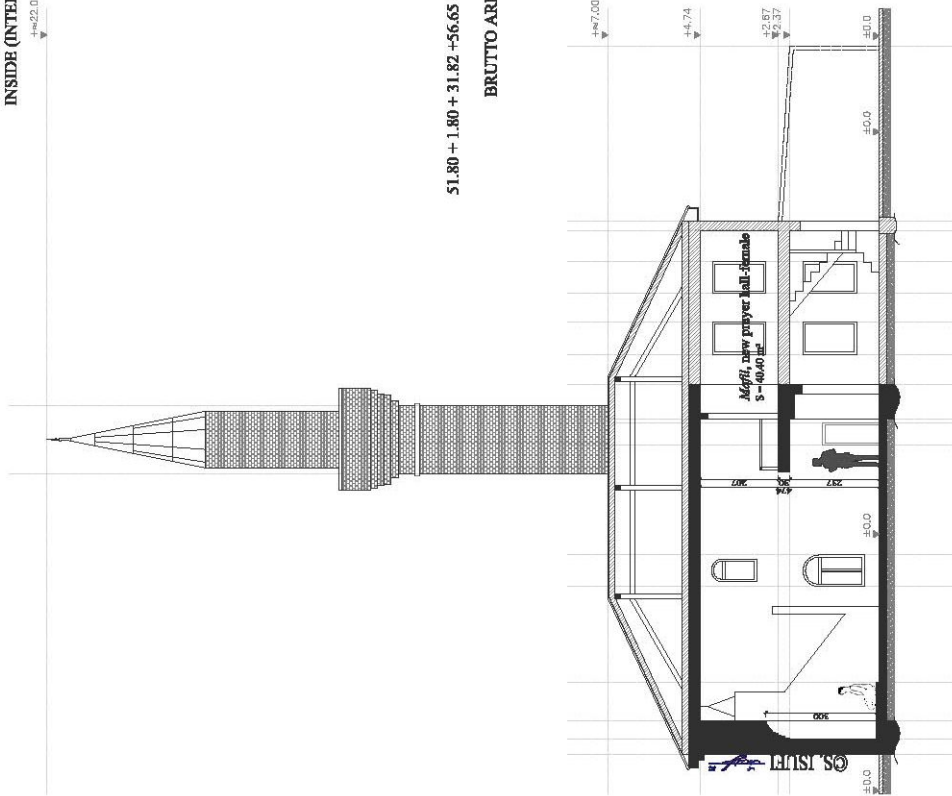
PLAN

LONGITUDINAL SECTION 'A - A'

P 1 : 200



- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7, 4.8 AND 5.1, 5.2
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
 $51.80 + 1.80 + 31.82 + 56.65 + 40.40 = 182.47 \text{ m}^2$
BRUTTO AREA (HORIZONTAL)
181.14 m²

LEGEND

- OLD CONSTRUCTION
- NEW CONSTRUCTION
- ACCRETION CONSTRUCTION

SECTION A - A, SURVEYED ON, 25 / 04 / 2009

PLAN, SURVEYED ON, 25 / 04 / 2009



5. URBAN LAYOUT

The *KARAMANLI Mosque* lies on the southern part of the old center town of Vushtrri. Notice on the table 2.2 the *Mosque* is surrounded by middle high and high buildings (over 4 floors) that keep surrounding it further, but also other disfavoured urban elements like the removing of the old paving stones and replacing it with asphalt. This has created a stifling ambient for the *KARAMANLI Mosque* and its historical, religious and architectural values, in one of the oldest parts of the town of Vushtrri.

PHOTOGRAPHIC DESCRIPTION:



Table 2.1 The position of the *KARAMANLI MOSQUE* in relation with its surrounding



The parcel of the *KARAMANLI Mosque* lies on a mainly even terrain with a small inclination from the south-west to the river. It lies **519 m** over the sea level and has following coordinates: **42°49'13.56"** north and **20°58'04.52"** east.

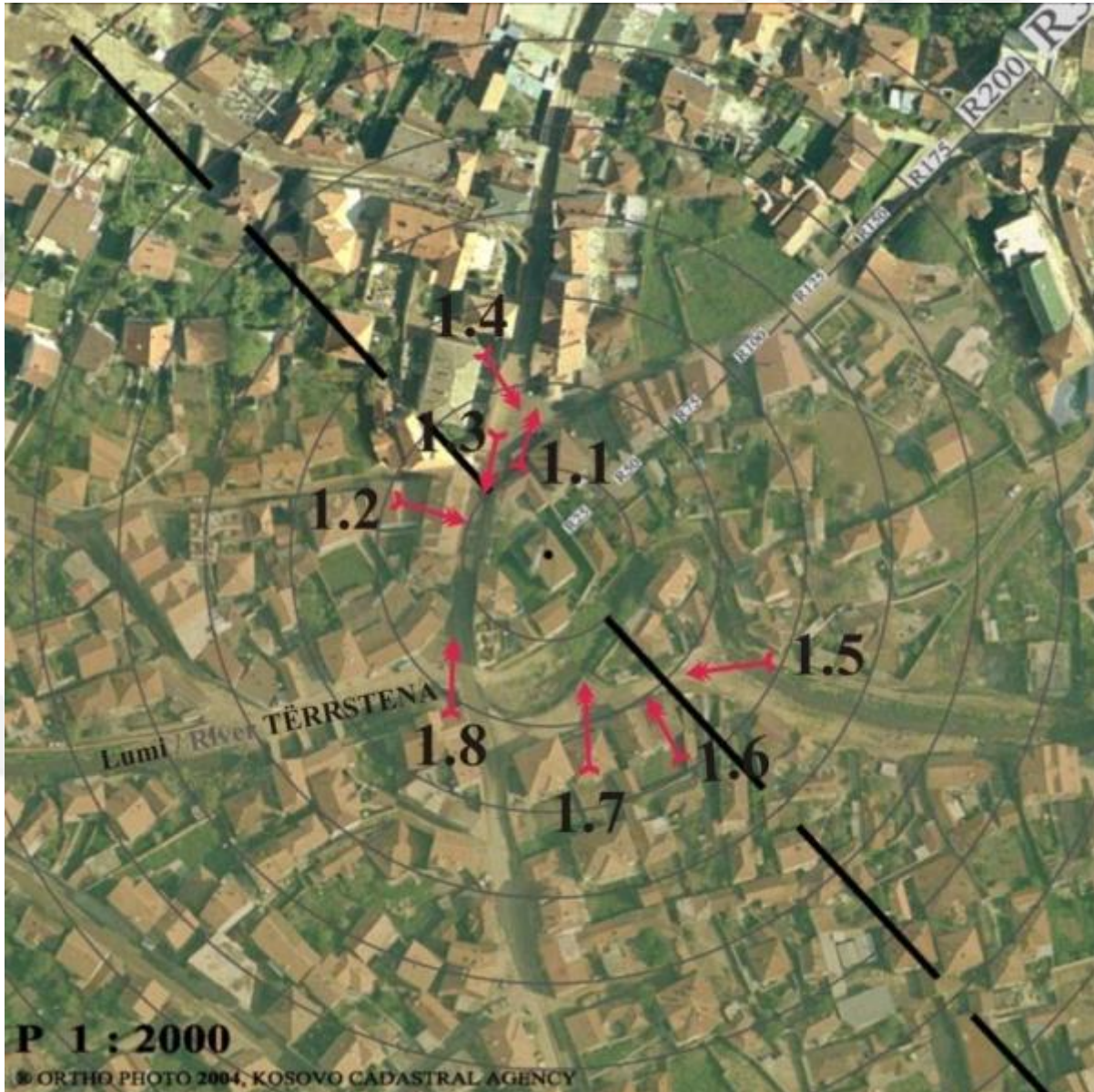


Table 2.2 *The position of KARAMANLI in relation with the neighbourhood (wide site plan)*

- The numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on the following pages display the actual view of the streets surrounding the Mosque.

The Mosque is referred to the holy city of Mecca respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a



direction angle of: $(137.84) - (3.67) = 134.17^{\circ}$ ⁸, so the longitudinal axis of the *Mosque* building does coincides nearly perfectly with that line. Such an exact orientation on that time [1675 (1448)] surely deserves boasting, something that could not be achieved in some later constructed *Mosques*.

In a radius of 50 m there are mostly lower buildings, three floors high. *Fig. 1.3*. On the north-east side has been built a apartment building (5 floors high) *fig. 1.1* and let us hope that these buildings in the nearness of the mosque are not going to be replaced with high apartment buildings, even though the actual state is stifling enough for the mosque with religious and building heritage values. From the south-east, south and south-west it borders to the River *Terrstena*, *fig. 1.7*. The adjustment of the river bottom, lately started by the communal assembly of Vushtrria will reform the surrounding in a nicely manner that it is today.



Fig. 1.1 The new apartment building opposite to the KARAMANLI Mosque



Fig. 1.3 Street that boarders teh parcel of the KARAMANLI Mosque to the west.



Fig. 1.4 To the back of the KARAMANLI Mosque, the view has been blocked very much from this shop



Fig. 1.5 Old wall parts from mud bricks on the street to the southwest of the KARAMANLI Mosque. Between the Mosque and the street there is the River TÈRRSTENA.

⁸ For more see the web page:
<http://www.namazvakti.com/>





Fig. 1.6 Existing low building in the neighbourhood of the KARAMANLI Mosque to south-east.



Fig. 1.2 The KARAMANLI Mosque from the north-west street



Fig. 1.7 Existing building of lower height in the neighbourhood of the KARAMANLI Mosque to south-east



Fig. 1.8 Existing building of lower height in the neighbourhood of the KARAMANLI Mosque to north-west



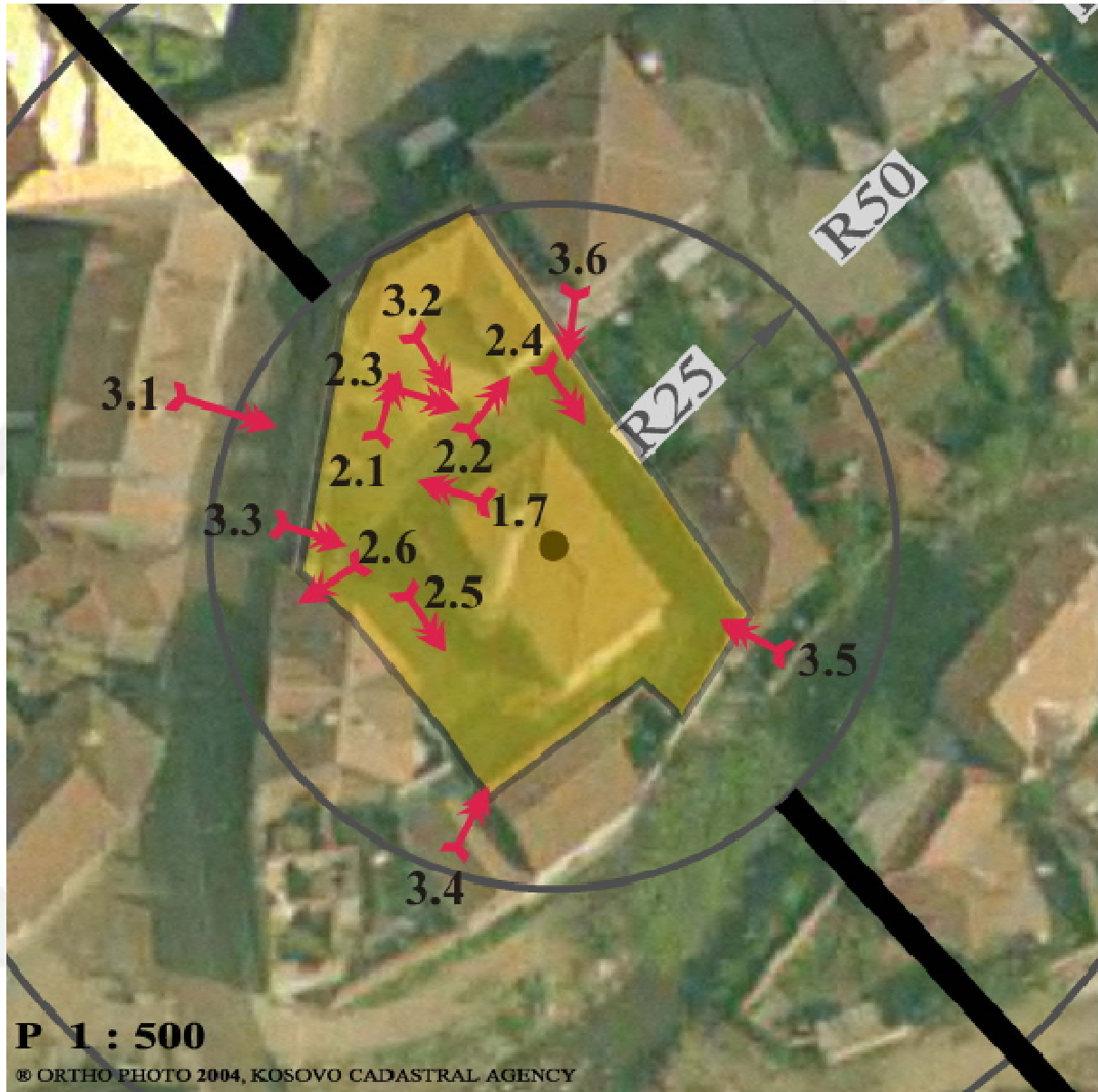


Table 2.3 Clouse site plan

Radius of 25 and 50 m, the objects included within these radii.

- The numbers: 2.1, 2.2, 2.3, 2.4, 2.5, 2.6 and 2.7 on the following pages show the actual views of the courtyard surrounding the Mosque.

- The numbers: 3.1, 3.2, 3.3, 3.4, 3.5 and 3.6 on the following pages present the actual view of the Mosque's facades.





Fig. 2.1 View from north ⁹



Fig. 2.2 View from north-east.



Fig. 2.3 View from south-east



Fig. 2.4 View from south-east



Fig. 2.5 View from south-west



Fig. 2.6 View from south-west

⁹ For the positions of the taken photographs notice the arrows with their due numbers on the: **Table 2.3** Clouse site plan





Fig. 2.7 View from north-east



Fig. 3.1 View from north-east



Fig. 3.2 The front facade



Fig. 3.3 View from north-west



Fig. 3.4 View from south-west



Fig. 3.5 View from south-east





3. THE CENTRAL *MOSQUE* "SHEJH ZAID"

25/06/2004 (1878-1999) - [07/05/1425 (1295 – 1420), *HIJRI*]

1. IDENTITY CARD OF OBJECT

1. Name of object :

The Central *Mosque* "Shejh Zaid"

2. Name of imam :

Bedri HALILI

3. Ownership:

Islamic Community of Vushtrria

4. Location:

Old town center (42°49'21.67" N; 20°57'55.95" E)

5. Cadastral number :

///

6. Date of construction:

25/06/2004 (1878-1999) – [07/05/1425 (1295 – 1420), Hijri]^{1 2}

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ For more, see: BARBARIA SERBE NDAJ MONUMENTEVE ISLAME NË KOSOVË (SHKURT 1998 – QERSHOR 1999) – PRISHTINË 2000, publisher The Islamic Community of Kosovo (ICK). From the chapter 'KËSHILLI I BASHKËSISË ISLAME - VUSHTRRI. XHAMIA E ÇARSHISË NË VUSHTRRI 1878 - 1999, page 46

² For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 149



2. ARCHITECTURE

The *Mosque* of Center "Shejh Zaid" or old *Mosque* or Big *Mosque* (*Eski Cami*) or *Ikremie*, in Vushtrri. Years of construction: 25/06/2004 (1878 - 1999) - (07/05 /1425 (1295 – 1420), *Hijri*). Built of the year 1878 or 1820 by *Evljia Çelebiu* its build before 1662, there for he visits the Vushtrri that year and he describes Vushtrri like this: in town is the temple of Sultan Murat I and an Old *Mosque* called *Eski cami*.³

About original form adoptions, restoration, or reconstruction possibilities not have information except writing in a Turkish newspaper. "Newspaper "TAN" no. 6, on 28/02/1998, *Cumartesi*, (Saturday) *Raif VIRMICA* wrote: In 1761 the old mosque was ruined (*Eski-glass*) near park where was the centre of town and that year was built the Bazaar Mosque - *Ikramije*, after the city began to minimize.

And recently the city of Vushtrri in *Ottoman* historical resources on years 1873/74 described like *kasab* with three *Mosques*.⁴ Three *Mosques* mentioned considering that it talks about ending of XIX century, should be three *Mosques* that have survived until the period before the last war (1998 - 1999), *Ghazi Ali Beg Mosque*, the *Bazaar Mosque* and *Karmanli Mosque*. Even from this source hints that the historic *Mosque* have existed before 1878.

Another *Mosque* in old center (bazaar) as is known (at after Second World War (1945) that is still a fresh memory of citizens of Vushtrri) haven't any, and can suppose that was talking about old Center *Mosque* which were standing till 1999.

The Mosque despite the construction schedule thoroughly smash by Serbian barbarian conqueror last conflict (26/03/1999) pretentious in place of *Mosque* to build on a large Orthodox Church. Fortunately plans were not realized Kosovo won long-awaited "freedom". Fig. 3.1, Fig. 3.2, Fig. 3.3 and Fig. 3.4

Like two other *Mosques* in Vushtrri, *Gazi Ali Beg* and *Karamanlis* the *Çarshia* (*Basaar*) Center *Mosque* belonged to early *Ottoman* / *Seljuk* school of *Mosque* type with room roof covered with wood and tiles.

The new *Mosque* is after war construction, 25/06/2004 (07/05/1425, *Hijri*) and belongs to the *Ottoman* school type of *Mosque* with hall covered with dome (dome), sultanate *Mosques*.

Although the architecture provides a combination of modern and traditional that, and that the latter have inherent shape the post-modern architecture in the *Mosques*. Fig. 3.7 and Fig. 3.8

³ For more look: MONOGRAFIA, VUSHTRRIA – VICIANA ME RRETHINË ... author Dr. S. RIZAJ, page101

⁴ For more look: MONOGRAFIA, VUSHTRRIA – VICIANA ME RRETHINË, published municipality of Vushtrri. Part of chapter V. TRASHËGIMIA KULTURORE – HISTORIA, AKTIVITET KULTURORE, ARTET, SHKENCA DHE LETËRSIA i author Prof. Bedri XHEMA, page 474



The construction of the *Mosque* was made possible thanks to the financial aid of UAE - KFOR and the volunteer work of the *jemmah*.

Design and construction is done by the company MABETEX Project Engineering - Pristina. The *Mosque* consists to high of basement, the ground floor and *mafil*/floor (or the gallery) ,on the right there is the *minaret* with a height of: ≈ 41 m and around it there are many business stores except the ablution room bath for cleaning dead (give *gusul*). Depository and toilets.

The *Mosque* has in the ground floor: the entrance hall which at the same time serves as a space for the shoe shelves, the praying hall with the *mihrab*, the stairs that lead to the gallery floor and to the *Imam* room.

Mafil is a whole area which consists of the upper floor of the entrance hall and the gallery. The gallery only covers a part of the praying hall and the slab ends with an arched form.

The praying area and the gallery of the *Mosque* are covered with a ground cupola with a diameter of ($d \approx 18$ m) from steel construction, hall is covered by a small dome ($d \approx 6$ m), while the *mihrab* is covered with a half dome and all of the domes are covered with cooper. *Fig. 3.7*

The *Mosque* from the plan, it features a rectangle with the outer dimensions of: 21.00 m x 18.40 m and a maximum height of the cupola: ≈ 15.00 m. The *Mosque* has a total useful area of: 421.00 m², or a maximum area for prayer for around 421 persons/*jemmah* (or from the minimal criteria for area with 0.8m²/person for totally 526 *jemmah*).

Minaret - like the *Mosque*, the minaret is also built in the spirit of the time and it shows a combination of the traditional form, the *Ottoman* school of *minaret* design, and the prefabricated contemporary materials.

The *Minaret* is erected on square continuing to the level of dome with octagonal form that goes up smaller. From the dome level and up the *minaret* change its form to eh circular and is decorated with relief comparing with octagonal basement that is simple made of reinforced concrete white colored The basic form and *sherife* are typical *Ottomans* forms of *minaret* except the roof. Similar form were realized earlier in Kosovo, *Çarshia Mosque* (XV century) in Prishtina.⁵

⁵ In chapter forward, VUSHTRRI WITH SURROUNDING OF THE TOMORROW ME RRETHIN E SË NESËRMES will talking about similarity.



In the level of the first floor/*mafıl* there is the *minaret* door from which level the concrete-spiral-stairs begin and end to the second *sherife*. *Minaret* has a *sherife* and there is an exit from a shallow plastic framed door with prefabricated armoured concrete cases. *Fig. 3.8*

Other Objects in the frame of the parcel – within the parcel or in all area where was bazaar now there are business stores. Business stores are projected and built as a whole with the object of the *Mosque* they occupied the images of it still. In parcel are planted some seedlings and less green.

Surroundings – except on northwest there are business stores on other sides surrounds with streets. The *Mosque* is exposed from all sides, except on west that is hide from business stores.



Fig. 3.1 View before war (1999) from north





Fig. 3.2 Main/frontal façade northwest.
View before war



Fig. 3.3 Parcel where were the mosque till:
26/03/1999. Southeast view after war



Fig. 3.4 Parcel where were the mosque till:
26/03/1999. West view after war



Fig. 3.5 View of interior before war, kiblah wall

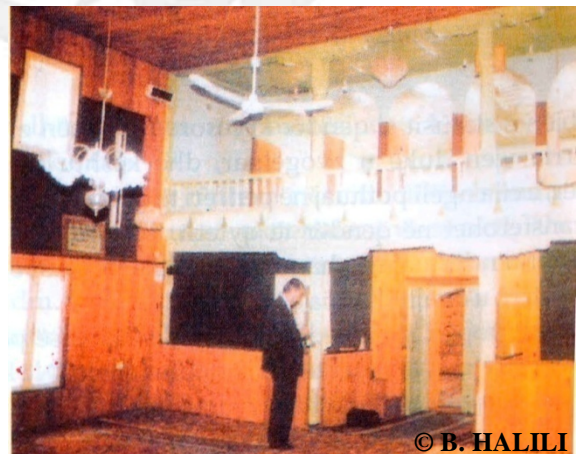


Fig. 3.6 View before war entrance wall





Fig. 3.7 East view of present



Fig. 3.8 Minaret from northwest

3. INTERIOR

Is all simply without any calligraphy, without any special value. The arched form of the gallery slab and the exposed construction elements (the piles and balks) painted in a staring green colour on a white background of the walls and the cupola break the uniformity or give it a dose of change. The bottom of wall or wall surface that contacts with *jemma*, is painted with greasy ocher color. The natural lighting is achieved by the many windows on the outer walls.

Mihrab – is formed simply by out stepping (in the base) arched niche from the borders of the base plan perimeter with a radius of: 1.95 m and on both sides have tall windows that provide a satisfactory view at whole. *Fig. 6.6*

Mimbar – is made of wood with many stairs steps and a balcony with fence. *Fig. 6.7*





Fig. 6.6 Mihrab



Fig. 6.7 Wooden Minbar

Materials– are contemporary like: armoured concrete, zinc sheets for the covering of the roof, the domes and fabricated elements, argil's blocks. The windows and the doors have plastic frames.

INTERIOR VIEW⁶

⁶ For the position of the views taken see the arrows with respective numbers in the fore plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior

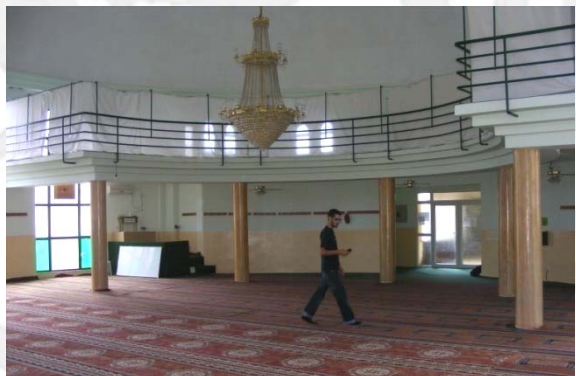


Fig. 4.6 Interior



Fig. 4.7 Interior

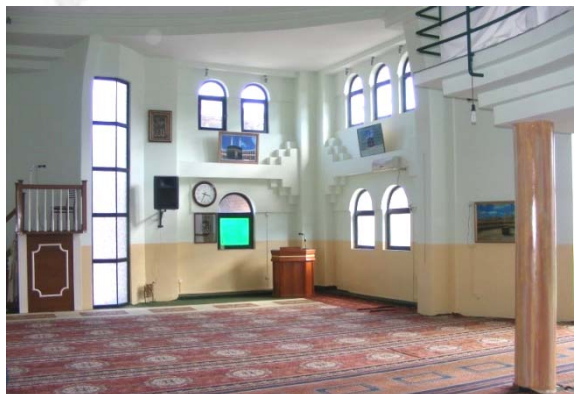


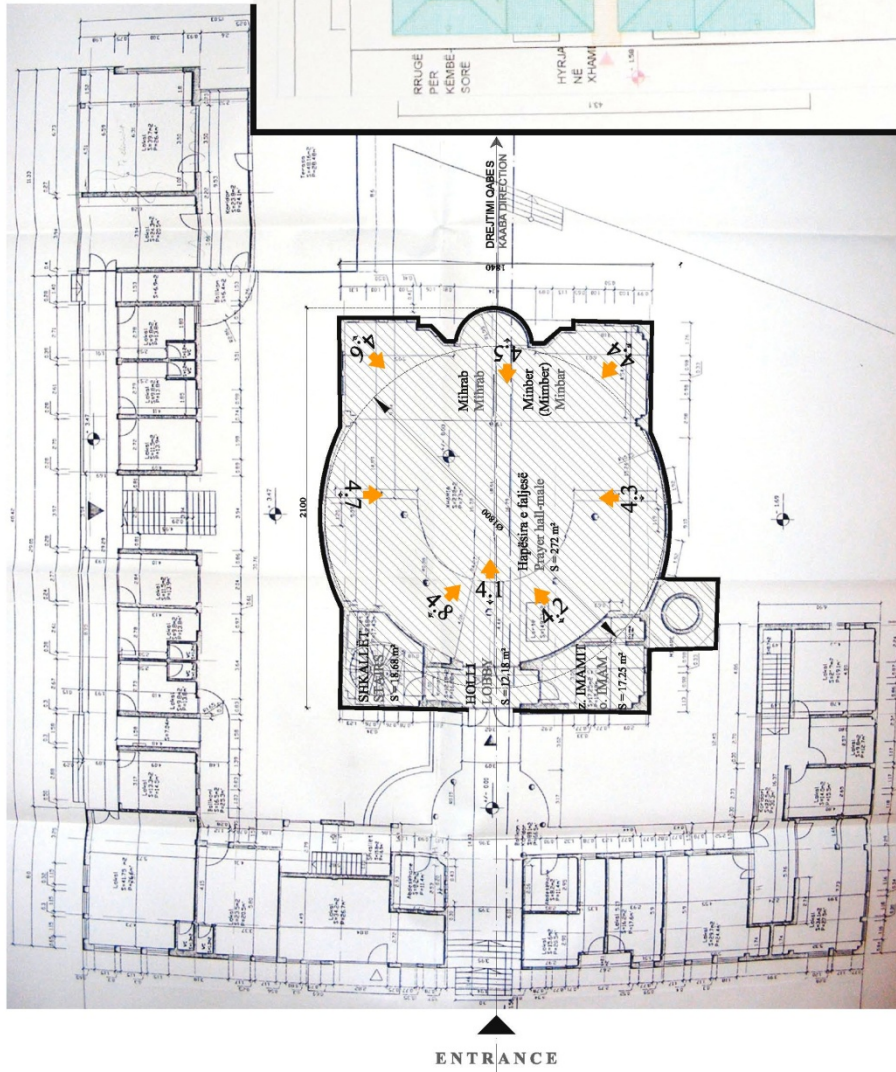
Fig. 4.8 Interior

4. GRAPHIC DESCRIPTION :



The Central Mosque "Shejh Zaid"
 25/06/2004 (1878 - 1999) - (07/05 /1425 - 1420), Hijri)

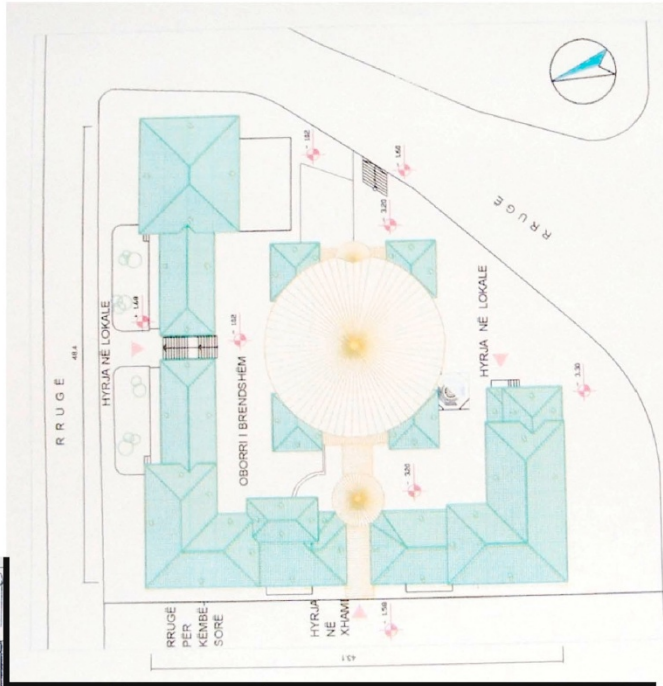
PLAN
 P 1 : 400



NETTO AREA
 272 + 12.18 + 18.68 + 17.25 + 3.40 + 3.95 + 149.07 = 476.53 m²

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7 AND 4.8
 ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
 INSIDE (INTERIOR) OF MOSQUE

CLOUSE SITE PLAN
 P 1 : 800

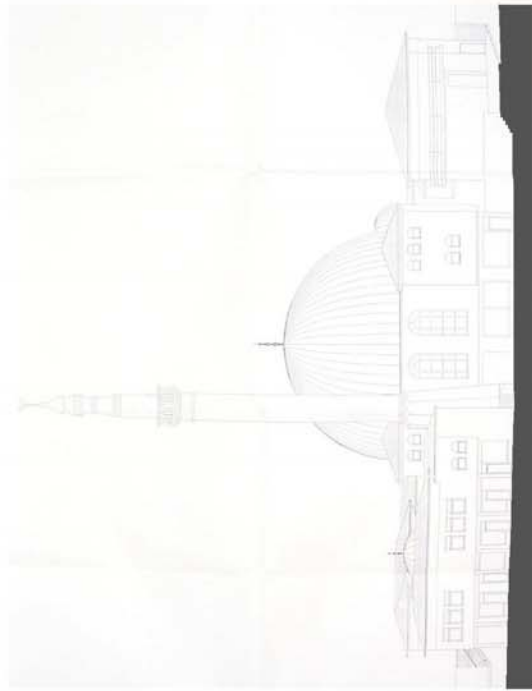


© MABETEX PROJECT ENGINEERING - PRISHTINE

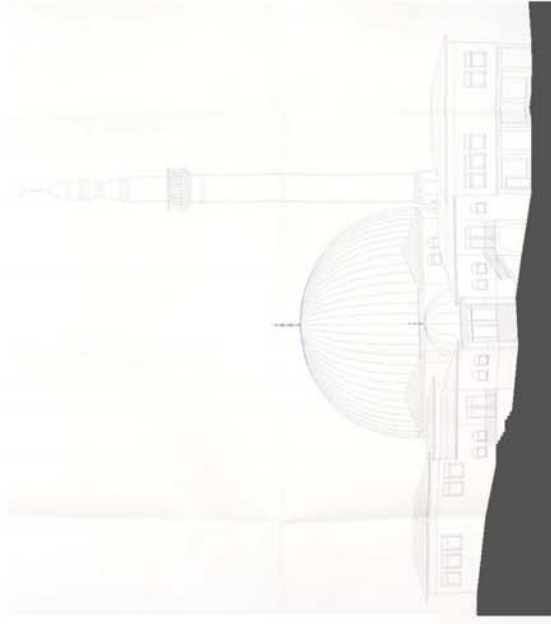
The Central Mosque "Shejh Zaid"
25/06/2004 (1878 - 1999) - (07/05 /1425 (1295 - 1420), Hijri)

FAÇADES

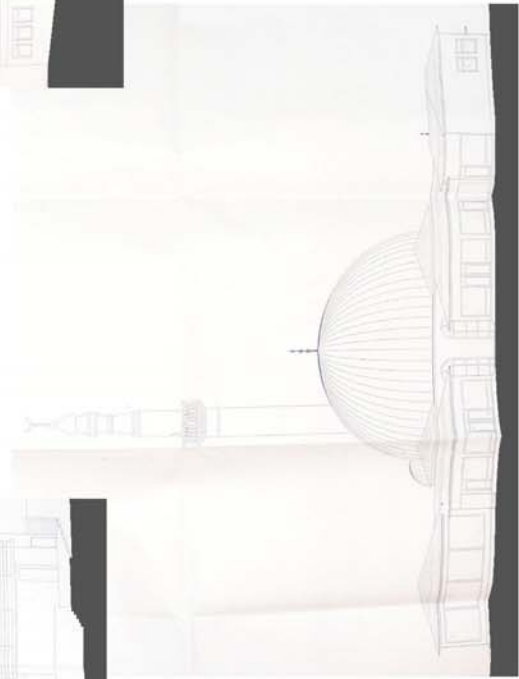
P 1 : 600



SIDE FACADE, SOUTH-WEST



MAIN / FRONT, NORTH-WEST FACADE



SIDE FACADE, NORTH-EAST

© MABETEX PROJECT ENGINEERING - PRISHTINË



5. URBAN LAYOUT

The *Mosque of Center "Shejh Zaid"* lies on center of town. The optimum radius ($R=500$ m) incorporate a high density of inhabitation, there are low and middle and high buildings. In a distance of 600 m to northeast there is the main road, Prishtina – Mitrovica. In a distance of 900 m to west there is Sitnica River.

PHOTOGRAPHIC DESCRIPTION:



Table 3.1 The position of Central Mosque "Shejh Zaid" in relation with its surrounding



The parcel of *Mosque* of Center "Shejh Zaid" lies on a even terrain. It lies **523 m** over the sea level and has following coordinates: **42°49'21.67"** to the north (N) and **20°57'55.95"** to the east.



Table 3.2 Position of Centre Mosque "Shejh Zaid" in relation with the neighbourhood (wide site plan).

Mosque with longitudinal axis had to be directed towards the holy city of *Mecca*. Notice the dashed black line which refers to the direction of *Kabah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ so the longitudinal axis of the *Mosque* building does not coincides good with that line.



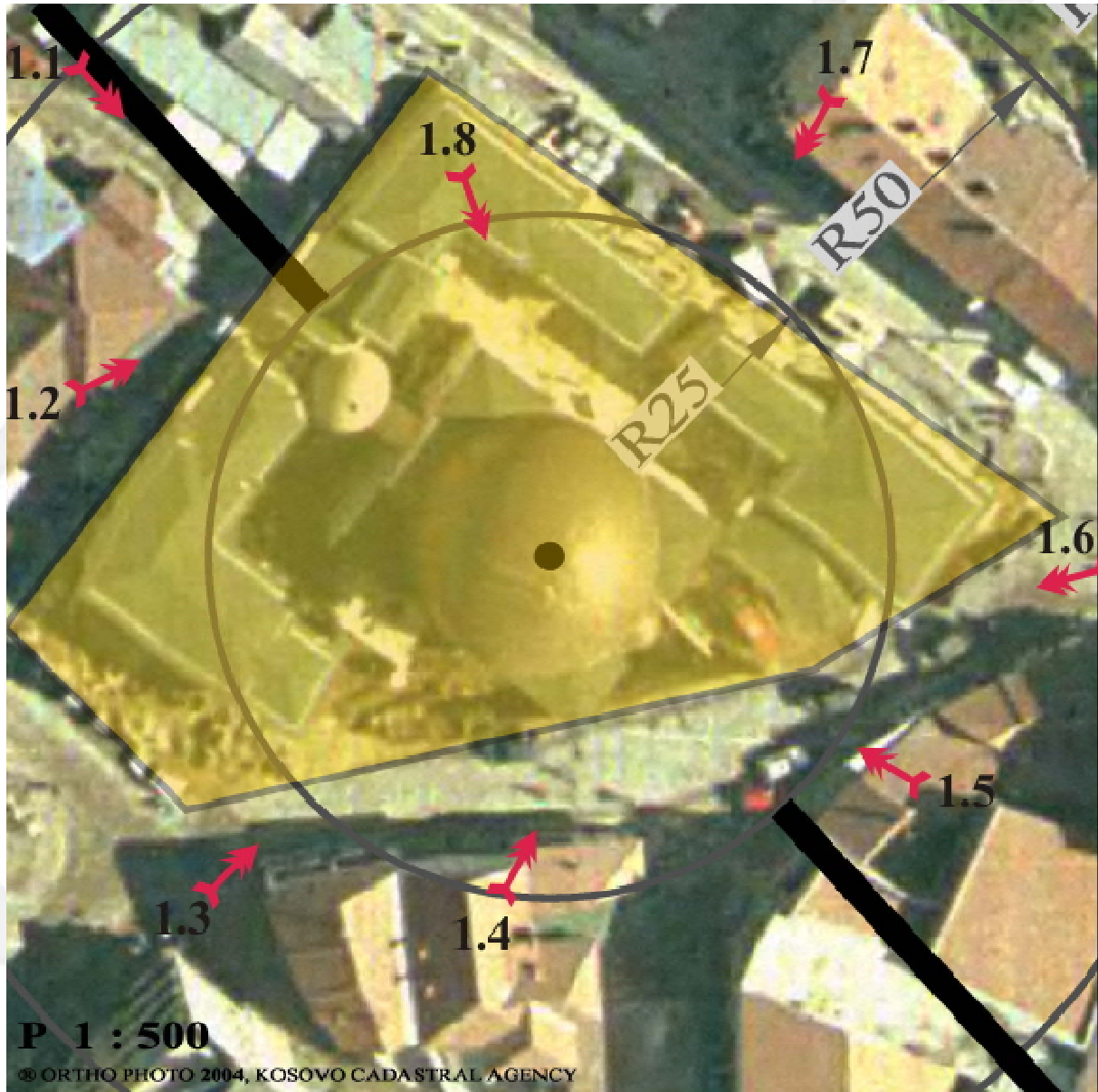


Table 3.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 Back façade, southeast





Fig. 1.5 Back façade, southeast



Fig. 1.6 View from north-east



Fig. 1.7 Side facade, north-east



Fig. 1.8 View from north





4. THE "HAJRAT" *MOSQUE* IN PODRANQË 26/04/2001- 01/10/2002 (02/02/1422 – 24/07/1423, *Hijri*)

1. IDENTITY CARD OF OBJECT

1. Name of the object:

The "Hajrat" *Mosque* in Podranqë

2. Name of imam:

Rrahim BALA

3. Ownership:

Islamic Community of Vushtri

4. Location:

North-west part of town (42°50'13.00" N; 20 °57'28.73" E)

5. Cadastral number:

///

6. Date of construction:

26/04/2001- 01/10/2002 (02/02/1422 – 24/07/1423 - *Hijri*)¹

7. Use:

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

Interior view of the 16-shed roof

¹ For more see: Bedri HALILI, *MOSQUS IN VUSHTRRI MUNICIPALITY ...* page 149



2. ARCHITECTURE

The “Hajrat” *Mosque* in Podranqa was built after the war 26/04/2001 - 01/10/2002 (02/02/1422 – 24/07/1423, *Hijri*) and regarding the type of construction schools it represents a mix of modern and traditional schools. The mix of the two schools has shaped a post-modern architecture in this *Mosque*. *Fig. 4.1*

The construction of the *Mosque* was enabled with the financial support provided by UAE KFOR and the voluntary work of the *jemmah*.

The roof of the praying space is covered with a 16-shedroof made of wood and covered with a zinc-tin cover. I have not seen such a roof in any *Mosque* in the territory of Kosova and I think that this is a unique case in Vushtrri and broader. Its *mafil* is covered with a flat roof and three small cupolas ($d \approx 1.8$ m) covered with zinc-tin. The hall or *hayat* is also covered with a flat roof and a small cupola ($d \approx 1.8$ m) covered with a zinc-tin. *Fig. 4.2*

The three cupolas of the *mafil* with the cupola of the *hayat* and the multi-shed roof over the praying roof covered in the same way comprise a shape, even though the elements are the same traditional (three small cupolas in the *hayat* and the large cupola over the praying space) a natural integral part.

The *Mosque* is comprised of the ground floor plus gallery or upper floor/*mafil* (P + 1) and on the right has the *minaret* which height is 25 m.

The layout of the *Mosque* is rectangular with the following dimensions: 18.7 m x 9.6 m and a maximum roof height: ≈ 10.30 m. The *Mosque* has a total usable space of 206.53 m² or a maximum possible space for praying i.e. for around 206 persons (or based on the minimum requirements per person member: 0.8 m²/*jemmah*, 258 person).²

Minaret – Likewise the *Mosque* the *minaret* as well is a mix of tradition, the *Ottoman* school of construction and modern architecture which when combined together represent a post-modern architecture. The tradition can be seen in its cylindrical form, the conic roof, *sherife* (balcony, in the form of a belt) etc. combined with modern material: concrete, with modern shaping of the *sherife* (balcony, in the form of a belt) etc.

² This is calculated by adding the whole surface, the corridor, the *hayat*, the Imam’s office etc. Normally the calculation of the space needed per person would not include *the corridor, the Imam’s office* etc. In this case I have taken into account these areas as well since during the *Jumma Salat* they are also used for praying.



Other facilities within the parcel – within the parcel there is a beautiful fountain for performing ablution and rest before and after the praying as well as another ablution facility near the toilets. The other part of the parcel is a green area with trees. *Fig. 4.3*

Surroundings – The parcel apart from the north-west side which is bordered by an ‘individual’ private house in other sides is surrounded by a road whilst on the north-east there is a wasteland. The *Mosque*’s view is exposed from all sides apart the north-west side which is not possible because of the ‘individual’ private house and its fences.



Fig. 4.1 View from south-west





Fig. 4.2 View from the northern side



Fig. 4.3 View from north-west

3. INTERIOR

The interior is all simple without any calligraphy (excluding some movable frames) or any special value apart from the beautiful view inside, the wooden roof. *Fig. 4.4*



Fig. 4.4 Interior view of the 16-shed roof

Mihrab – is simple, shaped with an arch-wise facility with a radius: 1.1 m and is painted in light green. *Fig. 4.5*



Mimbar – is a simple one made of wood with three steps, however functional and with small dimensions [it does not interrupt the lines (*Saffa*) like the traditional *mihrab* from the *Ottoman* school. Example the *mihrab* in the *Bequk Mosque*]. *Fig. 4.6*



Fig. 4.5 *Mihrab*



Fig. 4.6 *Wooden Minbar*

Materials – are modern such as armoured concrete, zincd tin for covering the roof, the cupolas and *minarets* whilst windows and doors are made of aluminium etc.

INTERIOR VIEW ³



Fig. 4.1 *Interior*



Fig. 4.2 *Interior*

³ For the position of the views taken see the arrows with respective numbers in the base plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.4 Interior

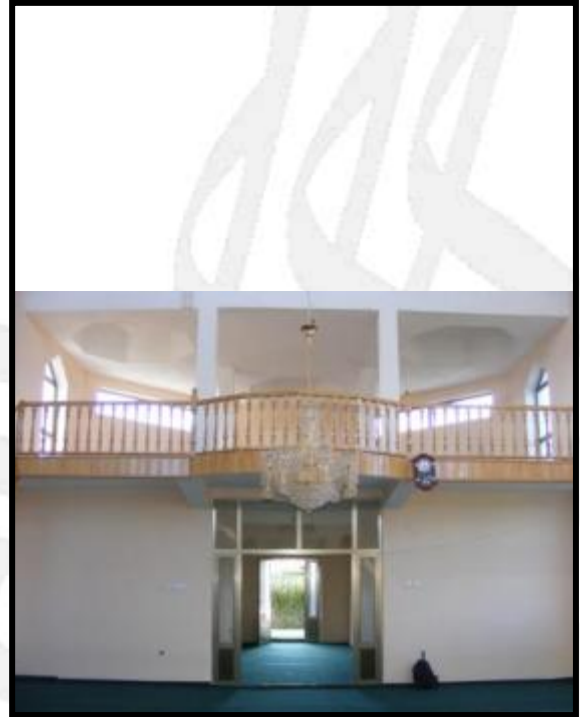


Fig. 4.5 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior



Fig. 4.8 Interior

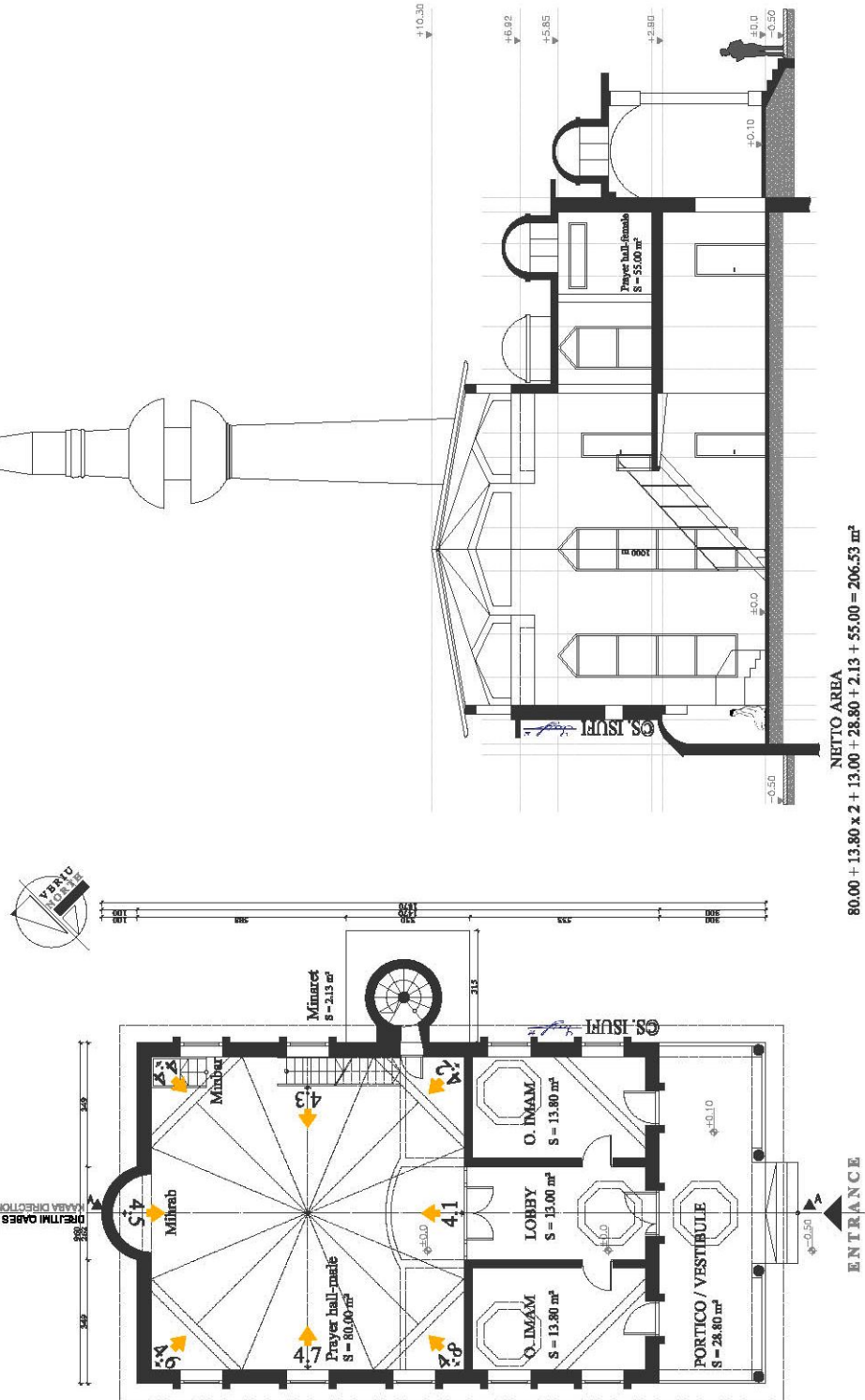
4. GRAPHIC DESCRIPTION :



The "Hajrat" Mosque in Podranqë / Vushtrri
 26/04/2001 - 01/10/2002 (02/02/1422 - 24/07/1423, Hijri)

PLAN
 LONGITUDINAL SECTION 'A - A'
 P 1 : 200

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7 AND 4.8
 ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
 INSIDE (INTERIOR) OF MOSQUE



PLAN, SURVEYED ON, 26 / 07 / 2009

SECTION A - A, SURVEYED ON, 26 / 07 / 2009

5. URBAN LAYOUT

The “Hajrat” *Mosque* is situated in the northwest. In the optimum radius ($R=500$ m) and maximum ($R=1000$ m) does not include a large dwelling density. There are mainly buildings with low and medium number of floors ($< P+3$). In a distance of 100 m from the north-east side there is the national road Prishtina - Mitrovica which is very convenient for the travelling *jammah* to stop by and pray.

PHOTOGRAPHIC DESCRIPTION:



Table 4.1 The situation of the “Hajrat” Mosque.



The parcel of the “Hajrat” *Mosque* is situated in a sloping terrain with a low slope from the southwest **518 m** above the sea level and the coordinates: **42°50’13.00”** north (N) and **20°57’28.73”** east (E).⁴



Table 4.2 The situation of the “Hajrat” in relation to neighborhoods’ (the broader plan).

The *Mosque* with its long axis is directed towards the holy city of *Mecca*, respectively the *Kiblah* (*Ka’bah*). Note the black line which is directed towards *Kiblah* with coordinates according to the north the direction angle is: $(137.84) - (3.67) = 134.17^\circ$ ⁵ and the length axis

⁴ The global positioning, coordinates are taken from: Google Earth 4.3.7284.3916 (beta)

⁵ For more see: <http://www.namazvakti.com/>



of the *Mosque* which is not consistent since the *Mosque* is directed between south and east and not 137.84° from the north as it is supposed to be.

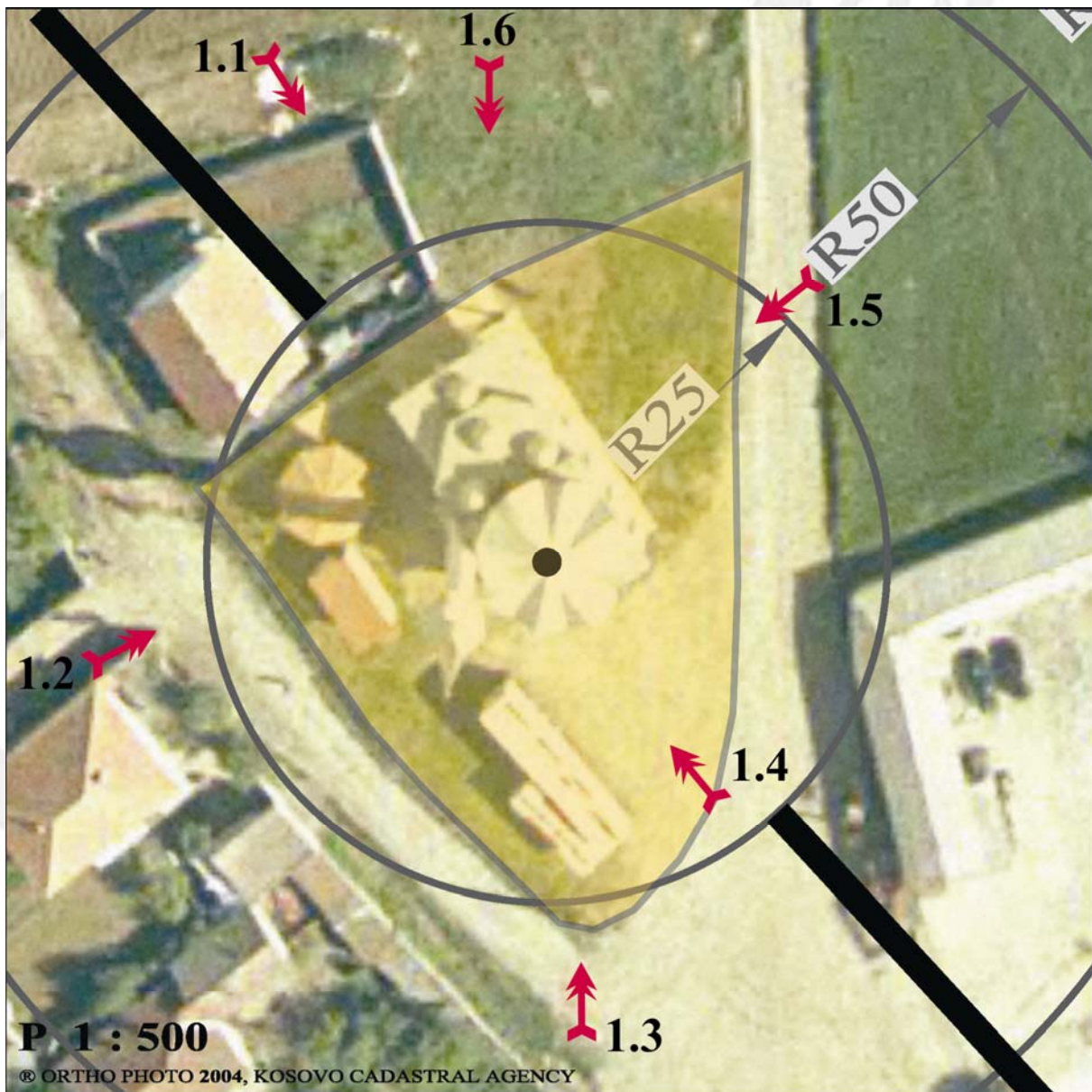


Table 4.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5 and 1.6 on pages below are presenting the actual view of *Mosque's* façades.





Fig. 1.1 Main / front, nor-west facade



Fig. 1.2 Side facade, south-west



Fig. 1.3 View from the south



Fig. 1.4 View from southeast





Fig. 1.5 View from northeast



Fig. 1.6 View from the north



5. THE *MOSQUE* "HAXHI EJUP" IN VNESHITA
30/08/2000 – 22/12/2000 (01/06/1421 – 26/09/1421, *Hijri*)

1. IDENTITY CARD OF OBJECT

1. Name of object:

The *Mosque* "Haxhi Ejup" in Vneshta

2. Name of imam:

Kemal FEKA

3. Property of:

Islamic Community of Vushtrria

4. Location:

North-west part of the town (42°49'52.36" N;
 20 °58'28.67" E)

5. Cadastral number:

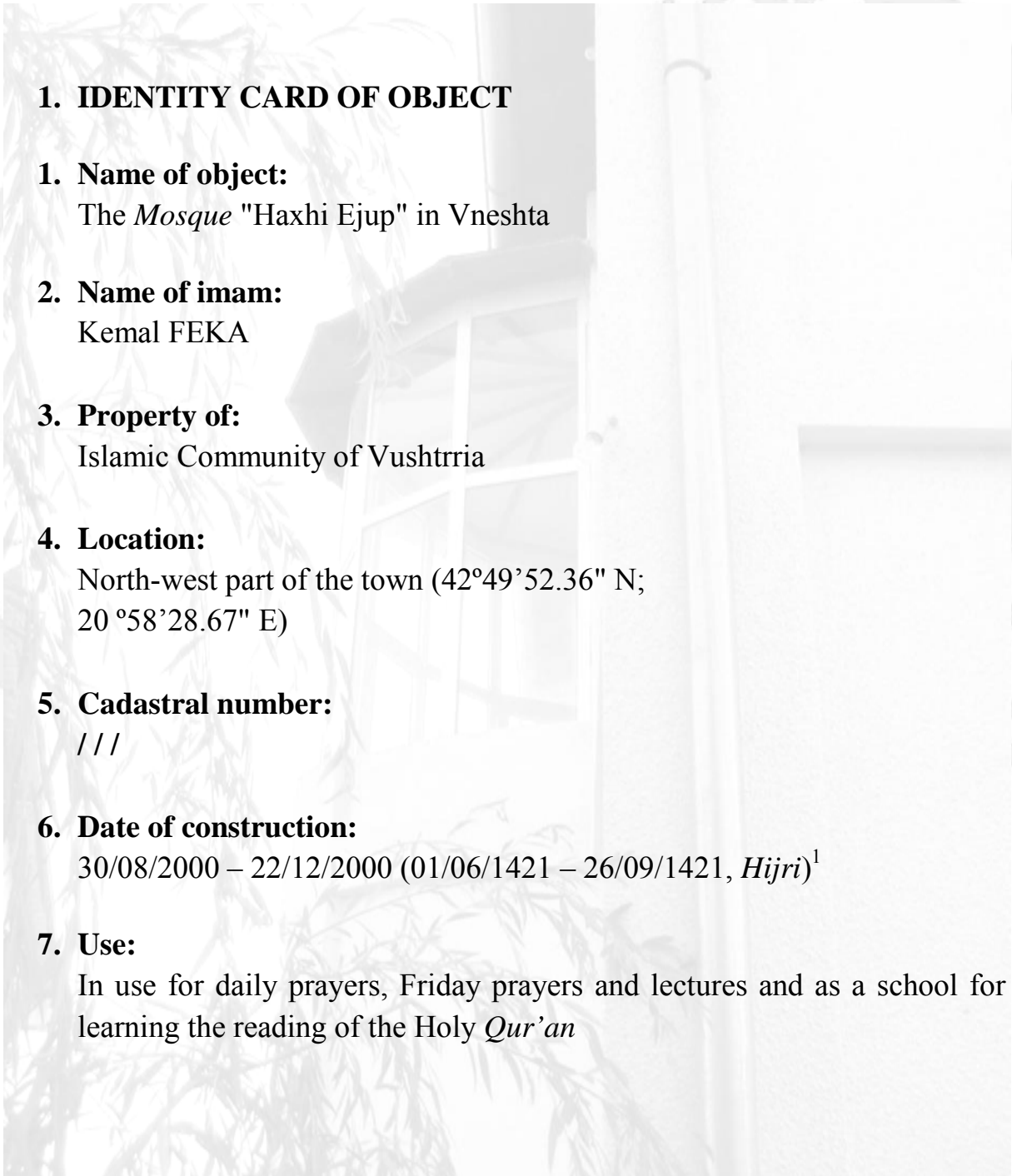
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6. Date of construction:

30/08/2000 – 22/12/2000 (01/06/1421 – 26/09/1421, *Hijri*)¹

7. Use:

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*



Exterior view of the mihrab

¹ For more see: Bedri HALILI, XHAMIAT NË KOMUNEN E VUSHTRRIA (THE MOSQUES IN VUSHTRRIA MUNICIPALITY) ... page 149



2. ARCHITECTURE

The *Mosque* of “Haxhi Ejup” in Vneshta is a after war construction, 30/08/2000 – 22/12/2000 (01/06/1421 – 26/09/1421, Hijri) and it belongs to the early *Ottoman/Seljuk* building school of the type of *Mosque* with the hall covered a wooden roof with tiles, just like most of the *Mosques* in Vushtrri and the surroundings. *Fig. 5.1*

The construction of this *Mosque* is made possible thanks to the financial help of the UAE KFOR and the volunteer work of the community.

This *Mosque* consists of a whole single area with the *mihrab* niche in the ground floor and has stairs that lead to the gallery floor.

Mafil is also an integral area but with a hole in its floor slab, which opening connects the upper and ground floor in the sound and visual aspect. *Fig. 5.2*

The *Mosque* has a hipped roof of a wooden construction covered with mediterranean terracotta tiles and a shed oh light metallic construction covered with profiled zinc sheets.

The *Mosque* consists of the ground floor and the *mafil*/upper floor. To the right side it has the *minaret* with a height of: ≈ 20 m.

Concerning the floor plan of the *Mosques*, it has a rectangular plan of the ground section with the outer dimensions of: 15.75 m x 10.23 m and a maximum height of the roof: ≈ 9.00 m. *The Mosque* has a total useful area of: 133.45 m², or a maximum area for prayer for around 133 persons, or from the minimal criteria for area with 0.8m²/person for totally, 167 persons.

Minaret - like the *Mosque*, the minaret even thou it belongs to the *Ottoman* school of minaret design, with the used materials (armoured concrete) and its section of an octagon (even thou a *Ottoman minaret* can have a polygon section but with more sides), it does not resemble much on the foregoing *minarets* of this building school.

The *Minaret's* section to the level of the first floor slab has a square form and it's made of armoured concrete. It has an entrance to the side of the *Mosque* wall, at the level of the ground floor. This room is used as a store.

The second *minaret* entrance is accessible ones from the *mafil*/upper floor and second from the metal construction stairs outside through. From this level start the spiral stairs inside the minaret which lead to the first *sherife*, the base section of this part of the *minaret* is an octagon and on the top it has the conic roof covered with zinc sheets.



This *Minaret* has one *sherife* which is accessible from a narrow door from plastic. The *sherife* has a prefabricated fence. *Fig. 5.3* and *fig. 5.4*

Other Objects in the frame of the parcel - in the frame of the *Mosque* parcel we find: an additional room for Islamic religion teaching, the ablution room with the toilet. The rest of the parcel is green and planted with saplings that as a whole present a cultivated view. *Fig. 5.5*

Surroundings – the parcel is surrounded from the north-east and south-east side by residential houses. To the south-west it borders to the street and to the north and north-west with a crop field. The *Mosque* has an exposed view, except to the sides where it borders to the residential houses, which hinder the view with the fences.



Fig. 5.1 View from south-west



Fig. 5.2 View of the slab whole

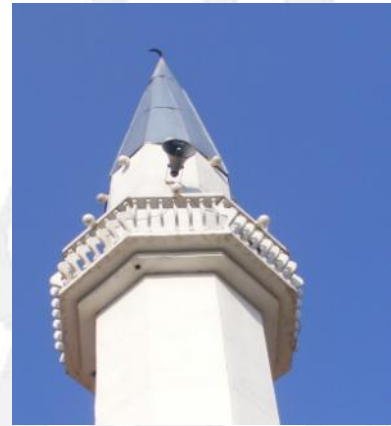


Fig. 5.3 The Minaret, view of the serif (balcony) and the conic roof



Fig. 5.4 The Minaret, view of the exterior stairs that lead to the first floor and the minaret.



Fig. 5.5 The additional building part (for Islamic religion teaching, the ablution room with the toilet)

3. INTERIOR

The interior is entirely simple and without any calligraphy (except some movable frames), without any unique value, except the view of the *mihrab* at the first floor level. It has a arched form in its base plan with repeating windows that flood the upper and the ground floor room with light. *Fig. 5.2*



Mihrab – is formed simply by an out stepping (in the base) arched niche from the borders of the base plan perimeter with a radius of: 1.4 m and is painted in light. *Fig. 5.6*

Minbar – is simple, made of wood, it has three stair steps, but functional and with small dimensions. *Fig. 5.7*



Fig. 5.6 The Mihrab

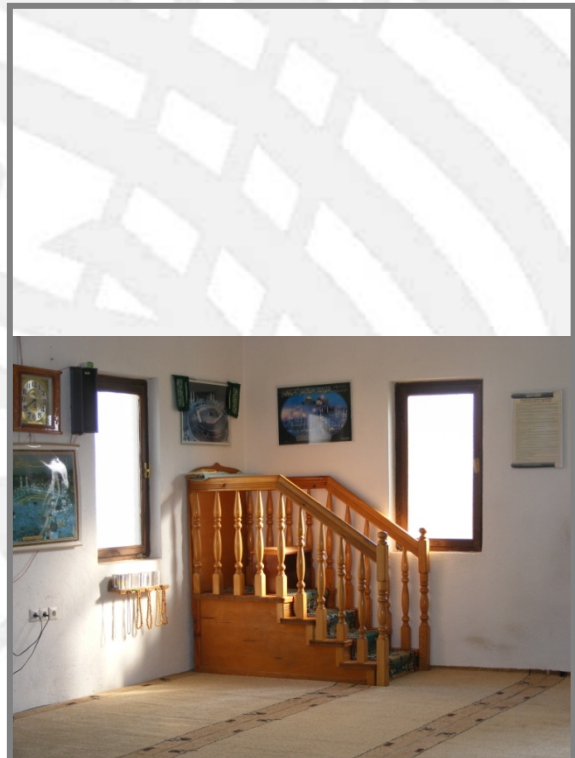


Fig. 5.7 The wooden Minbar

Materials – are contemporary like: armoured concrete, mediterranean terracotta tiles, zinc sheets for the covering of the *minaret* roof. The windows and the doors have wooden or aluminium frames.

INTERIOR VIEW²



Fig. 4.1 The Interior

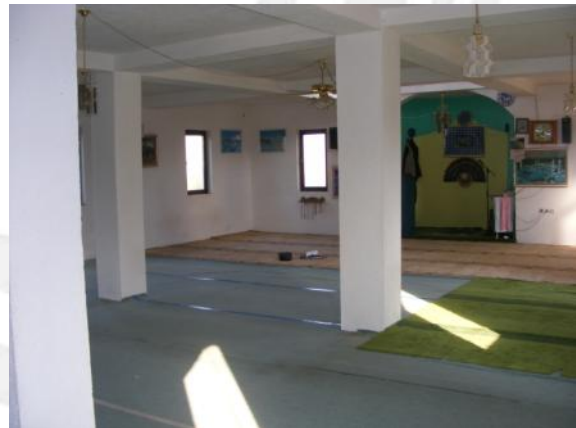


Fig. 4.2 The Interior



Fig. 4.4 The Interior

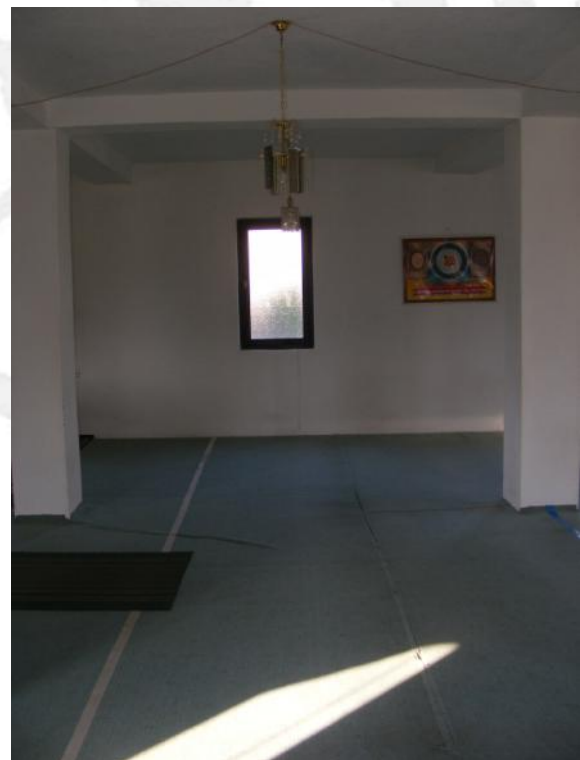


Fig. 4.5 The Interior

² For the position of the view angle, notice the arrows with the respective numbers on the plan of the *Mosque*, further in this document (GRAPHIC DESCRIPTION).





Fig. 4.5 *The Interior*



Fig. 4.6 *The Interior*



Fig. 4.7 *The Interior*



Fig. 4.8 *The Interior*

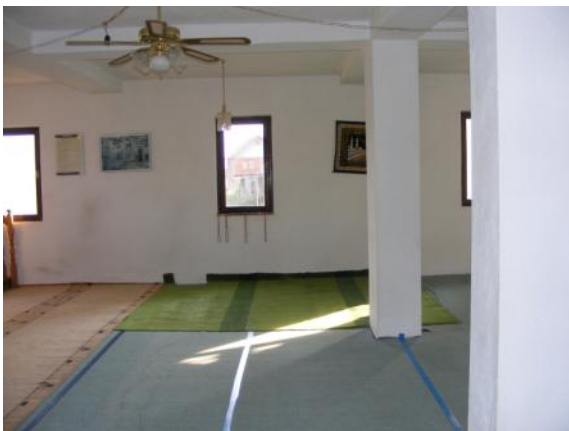


Fig. 4.9 *The Interior*



Fig. 4.10 *The Interior*





Fig. 4.11 The Interior



Fig. 4.12 The Interior



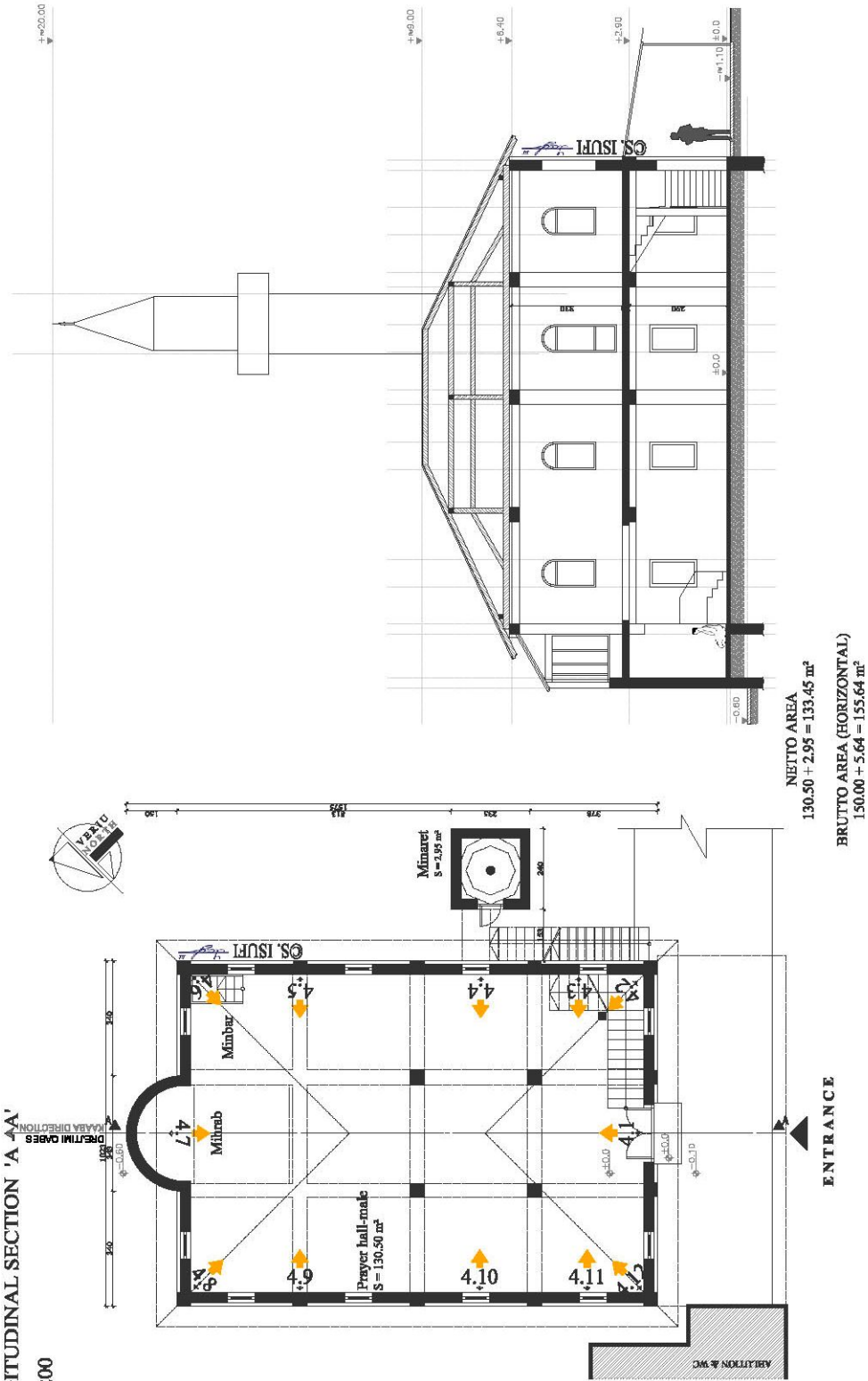
Fig. 4.13 The Interior, the upper floor

4. GRAPHIC DESCRIPTION :



The "Haxhi Ejup" Mosque, Vneshtë - VUSHTRRI
 30/08/2000 - 22/12/2000 (01/06/1421 - 26/09/1421, Hijri)

PLAN
 LONGITUDINAL SECTION 'A-AA'
 P 1 : 200



PLAN, SURVEYED ON, 02 / 08 / 2009

SECTION A - A, SURVEYED ON, 02 / 08 / 2009

5. URBAN LAYOUT

The *Mosque "Haxhi Ejup"*, lies on the north-east part of the town. The optimum radius ($R=500$ m) and maximum ($R=1000$ m) doesn't incorporate a high density of inhabitation, mainly there are low and middle high buildings up to 3 floors. In a distance of 600 m to south-west, there is the main road, Prishtina – Mitrovica.

PHOTOGRAPHIC DESCRIPTION:



Table 4.1 The position of the "Haxhi Ejup" Mosque, in relation with its surrounding.



The parcel of The "Haxhi Ejup" *Mosque* lies on an even terrain. It lies **538 m** over the sea level and has following coordinates: **42°49'52.36"** to the north (N) and **20 °58'28.67"** to the east (E).



Table 4.2 The position of the "Haxhi Ejup" *Mosque* in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north has a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does coincides very good to that line.

³ For more see the web page: <http://www.namazvakti.com/>



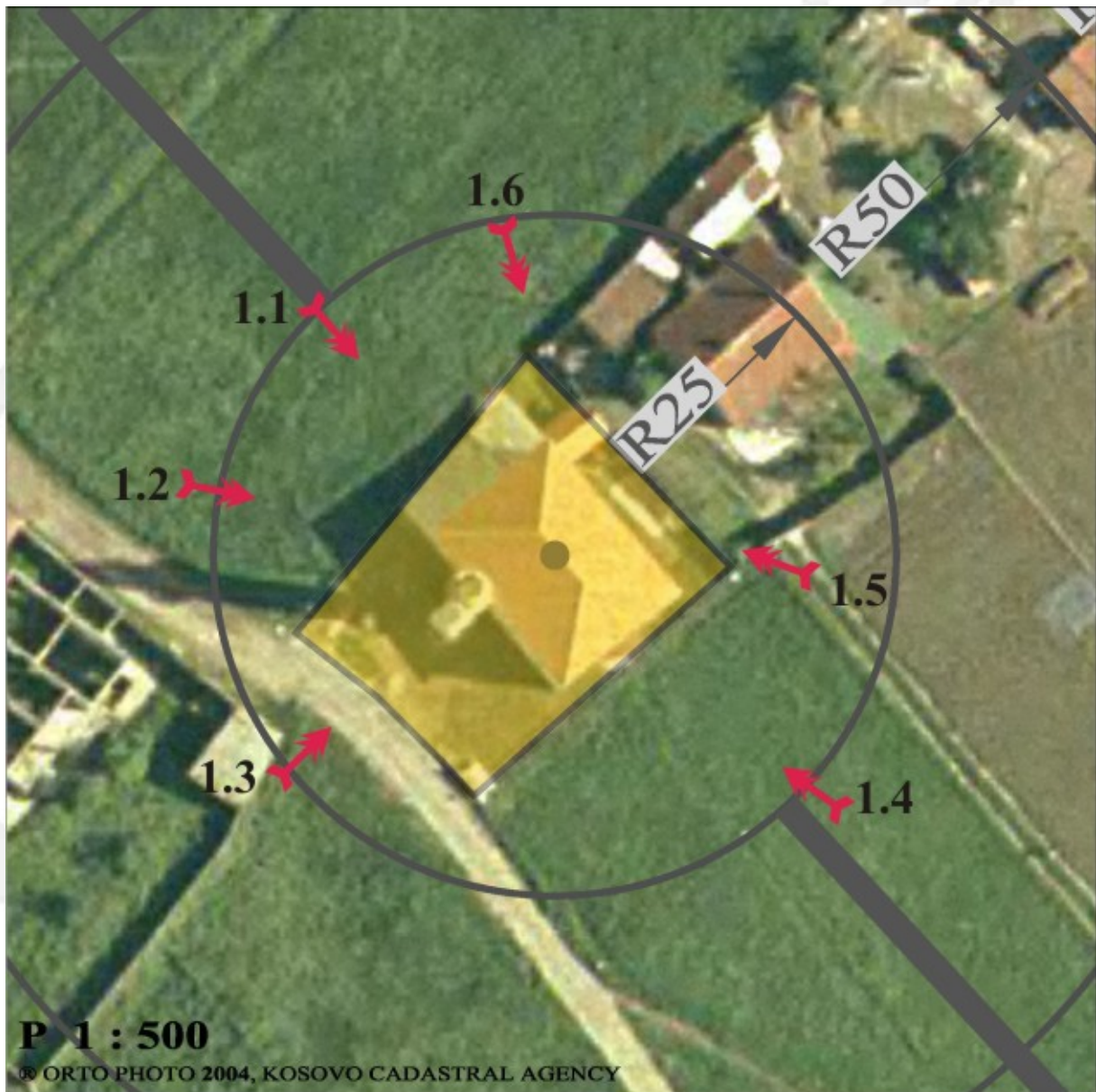


Table 4.3 Close site plan

Radius of 25 and 50 m, the objects included within these radii.

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5 and 1.6 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Front/main facade, north-west



Fig. 1.2 View from the north-west



Fig. 1.3 South-west view



Fig. 1.4 South-east view





Fig. 1.5 View from north-west

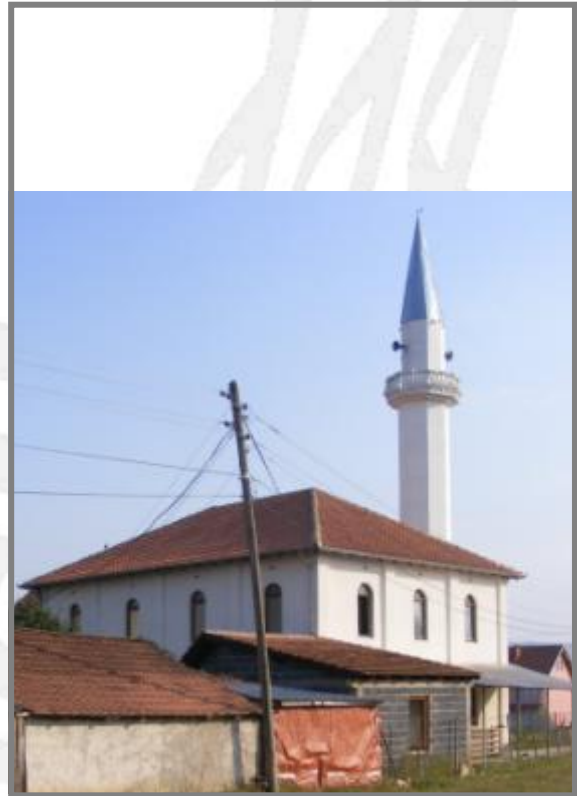


Fig. 1.6 View from the north



6. THE NEW *MOSQUE* AT THE MARTYRS GRAVEYARD 2009 (1430, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of the object:

The New *Mosque* at the Martyrs Graveyard

2. Name of imam:

Behar DUSHI

3. Property of:

Islamic Community of Vushtrria

4. Location:

South part of the town (42°48'56.95" N; 20 °58'08.51" E)

5. Cadastral number :

///

6. Date of construction:

2009 (1430, *Hijri*)¹

7. Use:

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ By Imam and jemmah of the Mosque.



2. ARCHITECTURE

The new Mosque at the Martyrs Graveyard is a after war construction, 2009 (143021, *Hijri*) and belongs to the Early Ottoman/Seljuk School of the type of *Mosque* with the hall covered with a cupola, *The Sultan Mosques*. The *Mosque* is built in a contemporary manner like many of them built after the war in Vushtrri and elsewhere in Kosovo. *Fig. 6.1*

The construction of the *Mosque* was made possible thanks to the financial aid of Saudi Arabia and the volunteer work of the *jemmah* (the community).

The Mosque consists in height of the ground floor and the gallery or the upper floor/*mafil*, on the right side there is the *minaret* with a height of ≈ 22 m and in the form of the annex it has a housing unit for the *Imam* on the upper floor and on the ground floor there is the ablution room and an extra room for teaching the faith.

The Mosque has in the ground floor: the entrance hall which at the same time serves as a space for the shoe shelves, the praying hall with the *mihrab*, the stairs that lead to *mafil* and to the *Imam* room.

Mafil is a whole area which consists of the upper floor of the entrance hall and the gallery. The gallery only covers a part of the praying hall and the slab ends with a arched form. *Fig. 6.2*

The praying area of the *Mosque* is covered with a cupola with a diameter of 10 metres and the remaining covering area is a flat roof with three smaller cupolas of 3 metres diameter each which are covered with zinc sheets. Such a solution, with a large cupola over the central area and three small cupolas over the gallery and the portico, is a standard traditional solution of this building school.

The small Portico or the *hayat* is covered by a flat roof at the entrance, while the *mihrab*, even thou stepped outside the contours of the outer walls has not yet been covered. *Fig. 6.3* and *fig. 6.4*

The Mosque from the plan, it features a rectangle with the outer dimensions of: 17.15 m x 13.20 m and a maximum height of the cupola: ≈ 11.70 m. *The Mosque* has a total useful area of: 315.10 m², or a maximum area for prayer for around 315 persons, or from the minimal criteria for area with 0.8m²/person for totally 394 persons.



Minaret – like the *Mosque*, the *minaret* is also built in the spirit of the time and it shows a combination of the traditional form, the *Ottoman* school of *minaret* design, and the prefabricated contemporary materials.

The Minaret is erected on an octagon basement of armoured concrete to the level of the first floor slab.

In the level of the first floor there is the *minaret* door from which level the concrete-spiral-stairs begin and end to the second serif (or cylindrical balcony of the minaret). From the first level the base section form changes from the octagonal to a circle up to the conic roof covered with zinc.

The Minaret has two *sherife* (balconies) to which there is for each an exit from a shallow plastic framed door with prefabricated armoured concrete cases. *Fig. 6.5*

Other Objects in the frame of the parcel – within the parcel we don't find any other building except the annex mentioned before. The rest of the parcel is green and planted with saplings that as a whole present a cultivated view.

Surroundings – from the north and north-east, the parcel is bordered to the graveyard of the martyrs from which it took its name. To the west it borders to the street, while to the south it borders to wasteland. The *Mosque* is exposed from all sides, something that makes pedestrians pay attention to it.



Fig. 6.1 View from south-west.

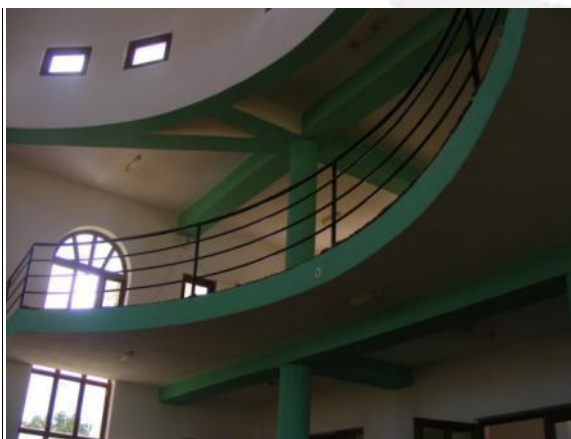


Fig. 6.2 The gallery, a view of the slab



Fig. 6.3 Front facade, notice the domes





Fig. 6.4 View of the back facade, notice the mihrab without a covering



Fig. 6.5 The Minaret, the basis and the entrance to the Minaret

3. INTERIOR

The interior is entirely simple and without any calligraphy, without any unique value. The arched form of the gallery slab and the exposed construction elements (the piles and barks) painted in a staring green colour on a white background of the walls and the cupola break the uniformity or give it a dose of change. The natural lighting is achieved by the many windows on the outer walls and those of the cupola base.



Mihrab – is formed simply by a out stepping (in the base) arched niche from the borders of the base plan perimeter with a radius of 1.6 m. From the inside we see a kind of Islamic arched decoration in starring green framing it. *Fig. 6.6*

Minbar – was made of wood and the form belongs to the *Ottoman* school or the *Ottoman* model of the *minbars* with many stairs steps and wooden fence. *Fig. 6.7*



Fig. 6.6 The Mihrab



Fig. 6.7 The wooden Minbar

Materials – are contemporary like: armoured concrete, zinc sheets for the covering of the roof, the domes and the *minaret* roof. The windows and the doors have plastic frames.

INTERIOR VIEW²

² For the position of the view angle, notice the arrows with the respective numbers on the plan of the *Mosque*, further in this document (GRAPHIC DESCRIPTION).





Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 4.3 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior



Fig. 4.7 Interior





Fig. 4.8 Interior

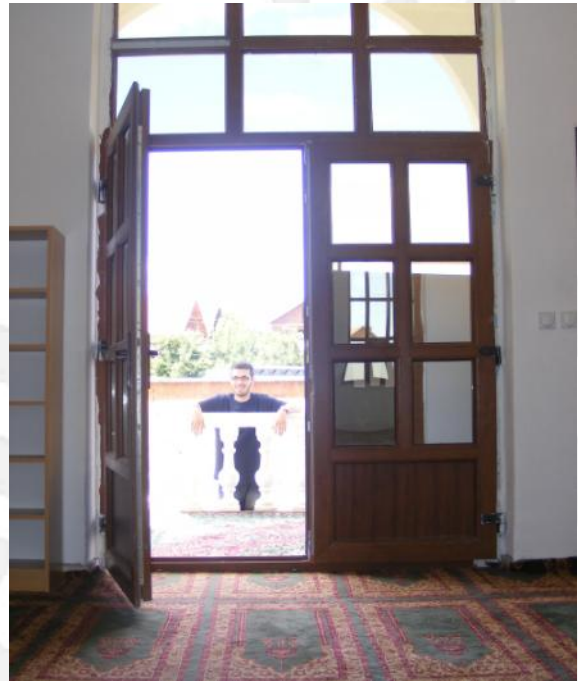


Fig. 5.1 Interior

4. GRAPHIC DESCRIPTION:



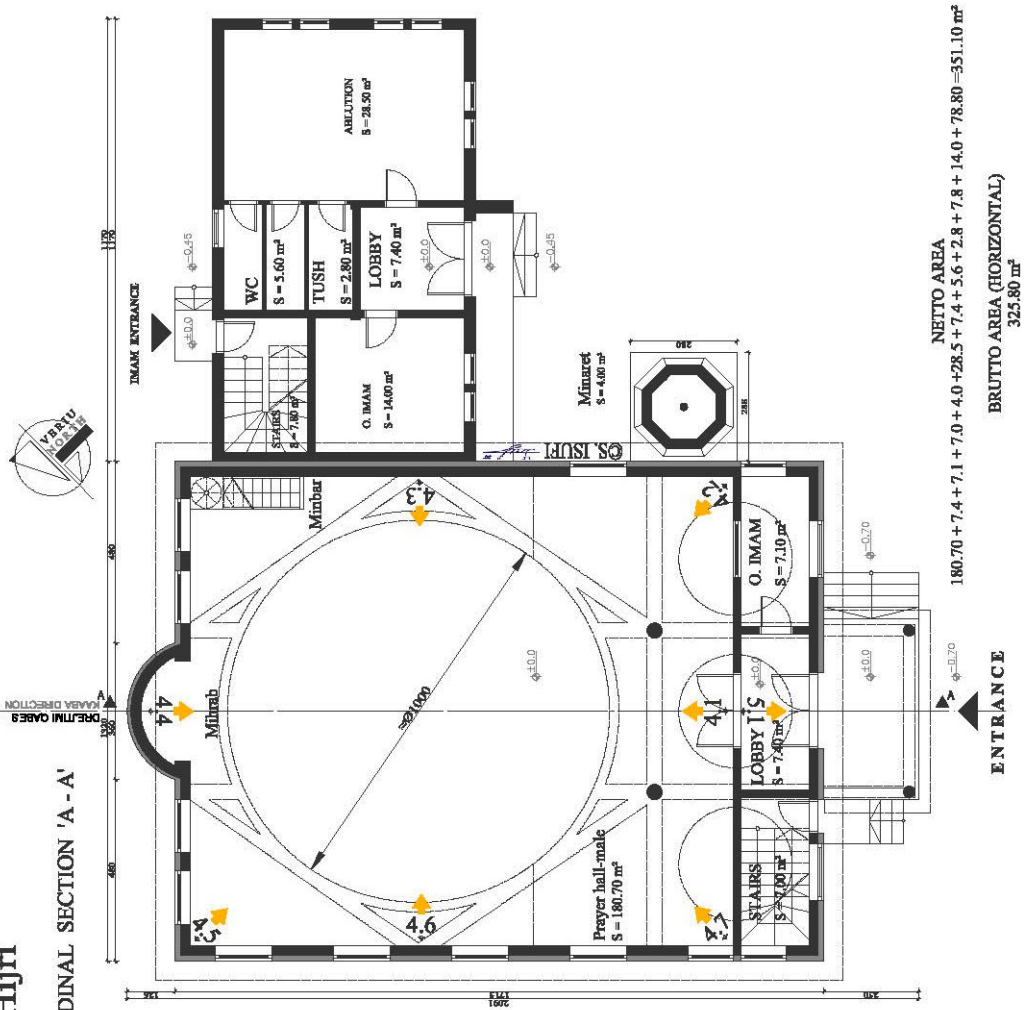
The New Mosque at the Martyrs Graveyards / VUSHTRRI

2009, Hijri

PLAN
LONGITUDINAL SECTION 'A - A'

P 1 : 200

-NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7 AND 5.1
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



PLAN, SURVEYED ON, 26 / 07 / 2009

5. URBAN LAYOUT

The *Mosque* at the Martyrs Graveyard, lies on the south part of the town. The optimum radius (R=500 m) and maximum (R=1000 m) doesn't incorporate a high density of inhabitation, mainly there are low and middle high buildings up to 3 floors. In a distance of 100 m to north-east, there is the main road, Prishtina – Mitrovica.

PHOTOGRAPHIC PRESENTATION:



Table 6.1 The position of the new *Mosque* at the Martyrs Graveyard in relation with its surrounding



The parcel of The New *Mosque* at the Martyrs Graveyard lies on a even terrain. It lies **518 m** over the sea level and has following coordinates: **42°48'56.95"** to the north (N) and **20°58'08.51"** to the east (E).

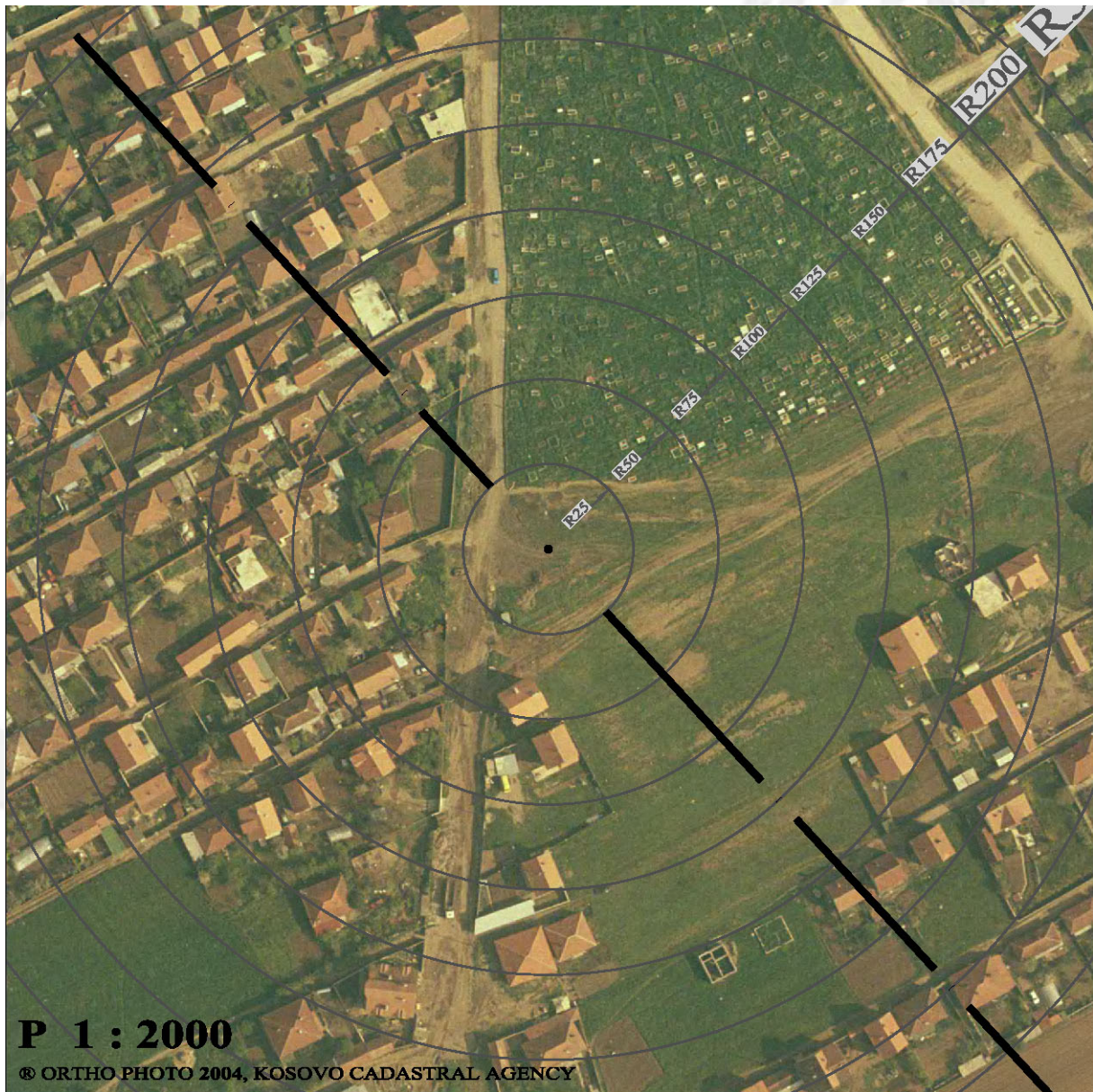


Table 6.2 The position of the new *Mosque* at the Martyrs Graveyard in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north has a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does coincide very well with that line.

³ For more see the web page: <http://www.namazvakti.com/>

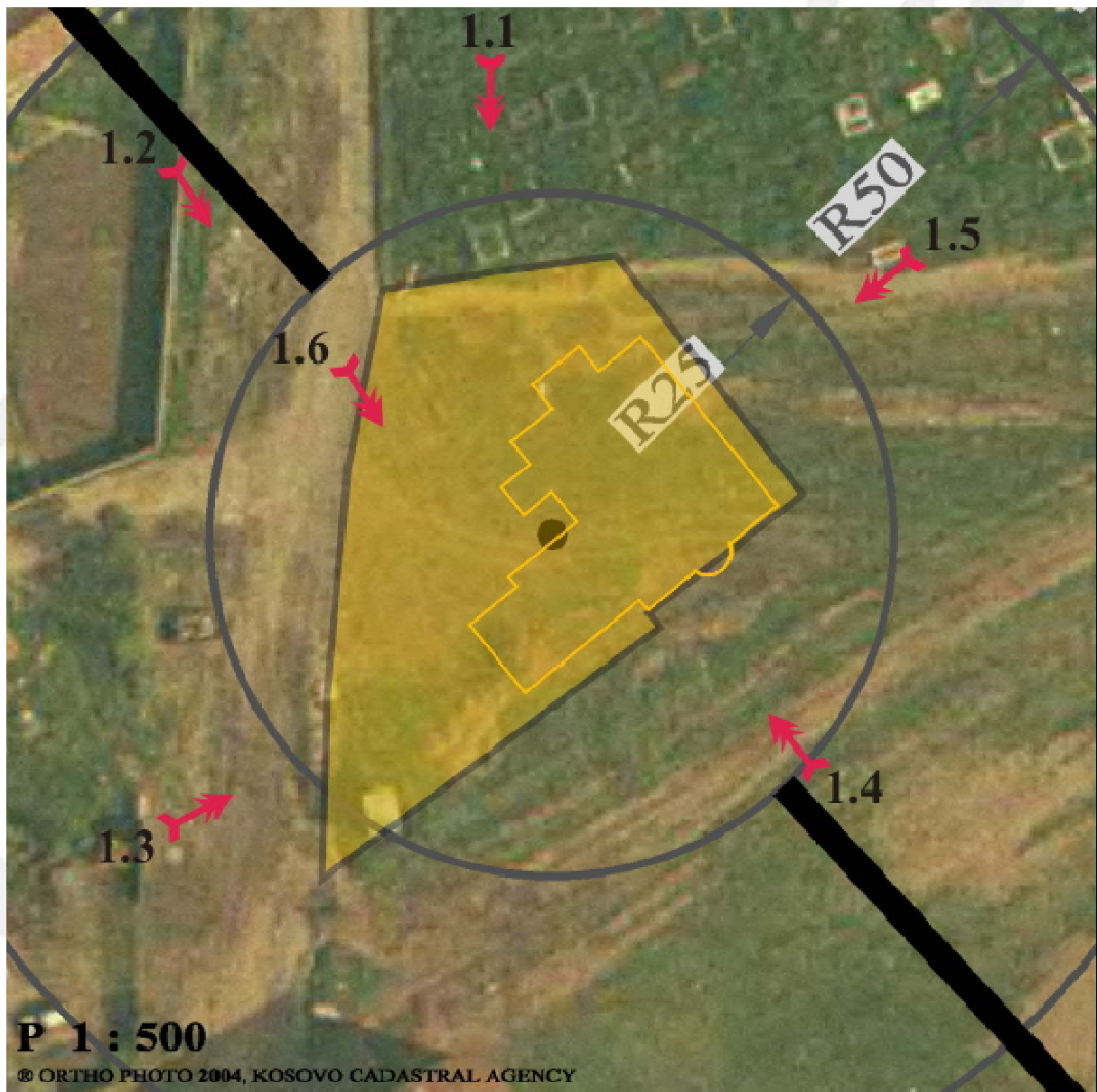


Table 6.3 Close site plan

Radius of 25 and 50 m, the objects included within these radii.

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5 and 1.6 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Front/main facade, north-west



Fig. 1.2 View from the north-west



Fig. 1.3 South-west facade



Fig. 1.4 South-east facade





Fig. 1.5 North-east facade



Fig. 1.6 The annex, facade from north-west



7. THE NEW *MOSQUE* AT THE TOWN ENTRANCE, "MIRËSIA" 2009 (1430, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of the object:

The New *Mosque* at the Town Entrance, "MIRËSIA"

2. Name of imam:

Sami QERIMI

3. Property of:

Islamic Community of Vushtrria

4. Location:

South-Eastern part of the town (42°48'52.83" N; 20 °58'50.40" E)

5. Cadastral number :

///

6. Date of construction:

2009 (1430, *Hijri*)¹

7. Use:

In use for daily prayers, Friday prayers and lectures and as a School for learning how to read the Holy *Qur'an*

¹ By Imam and jemmah of the Mosque.



2. ARCHITECTURE

The New *Mosque* at the Town Entrance "MIRËSIA", is an after war construction, 2009 (143021, Hijri) the hall covered with a cupola, *The Sultan Mosques*. The *Mosque* is built in a contemporary manner like many of them built after the war (1999) in Vushtrri and elsewhere in Kosovo. *Fig. 7.1*

The construction of the *Mosque* was made possible thanks to the financial aid of Saudi Arabia and the volunteer work of the *jemmah* (the community).

This Mosque consists in height of the ground floor and the gallery or the upper floor/*mafil*. It does not have a *minaret* and the building construction is not finished.

The Mosque has a single area with stairs that lead to the gallery floor and the out stepping niche of the *mihrab*.

Mafil is a whole area and does not respond to the size of the ground floor area and ends with a straight form towards the praying area. *Fig. 7.4*

The praying area of the *Mosque* is covered with a large cupola ($d \approx 9.5$ m) and the *mafil* is covered by a flat roof and two small domes ($d \approx 2.5$ m) all covered with zinc sheets. Such a solution, with a large cupola over the central area and two or three small ones over the gallery and the portico, is a standard traditional solution of this building school.

The portico or the small *hayat* at the entrance is covered with a flat roof with in the middle has an arched vault. The *mihrab* is covered by a semi-cupola covered also with zinc sheets. *Fig. 7.2 and 7.3*

The Mosques base plan is a rectangle with following outer dimensions: 14.10 m x 10.50 m and a maximum height of the cupola of: ≈ 10.70 m. It has a total useful area of: 186.60 m² or a maximum praying space for about 187 people or from the minimal criteria for area with 0.8m²/person for totally, 233 people).

Other Objects in the frame of the parcel - within the parcel we don't find any building other than the *Mosque* itself. Surely there are other buildings needed to be build, for the ablution area, toilets etc. The rest of the parcel is green and planted with saplings that as a whole present a cultivated view.



Surroundings – the parcel is surrounded by residential houses and by crop fields. The *Mosque* is built amidst the residential buildings and it can be seen as a whole thanks to its height or the height of the cupola. Let us hope for the construction of a high *minaret* to make the *Mosque* more visible.



Fig. 7.1 View from north-west



Fig. 7.2 The front facade, a view of the portico roof





Fig. 7.3 The mihrab, a view of its roof



Fig. 7.4 The gallery/ upper floor; a view of the construction slab

3. INTERIOR

The interior is entirely simple and without any calligraphy, without any unique value. The construction slab and the other exposed constructive elements (piles and beams) are painted in ochre on the white background of the walls and the cupola. This breaks the uniformity and gives it an amount of change to the monotony. The natural lighting is achieved by the many windows on the outer walls and those of the cupola base.

Mihrab – is formed simply by an out stepping (in the base) arched niche from the borders of the base plan perimeter with a radius of: 1.0 m and has an arched, ochre painted frame in the form of an Islamic arch. *Fig. 7.5*

Minbar – is simple, has small dimensions, is made of wood and has three stair steps but it's functional. *Fig. 7.6*





Fig. 7.5 The Mihrab



Fig. 7.6 The wooden Minbar

Materials – are contemporary like: armored concrete, zinc sheets for the covering of the roof, the domes. The windows and the doors have plastic frames.

INTERIOR VIEW ²



Fig. 4.1 Interior



Fig. 4.2 Interior

² For the position of the view angle, notice the arrows with the respective numbers on the plan of the *Mosque*, further in this document (GRAPHIC DESCRIPTION).





Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior



Fig. 4.7 Interior



Fig. 4.8 Interior



Fig. 4.9 Interior

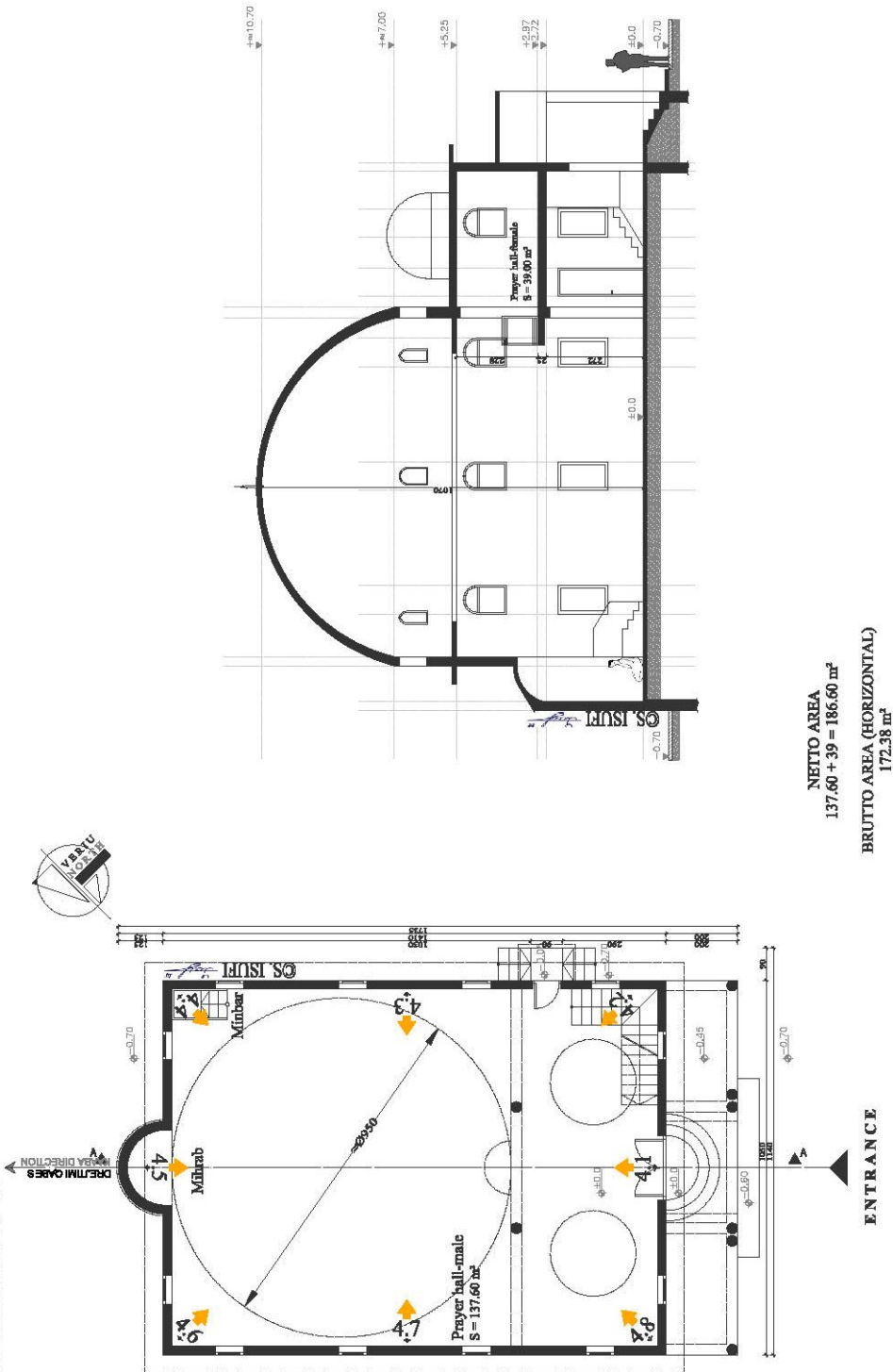
4. GRAPHIC DESCRIPTION:



The New Mosque at the entrance of town MIRËSIA /Vushtrri
2009 (1430, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7, 4.8
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



PLAN, SURVEYED ON, 26 / 07 / 2009

SECTION A - A, SURVEYED ON, 26 / 07 / 2009



5. URBAN LAYOUT

The New *Mosque* at the Town Entrance "MIRËSIA", lies on the south-east part of the town. The optimum radius ($R=500$ m) and maximum ($R=1000$ m) doesn't incorporate a high density of inhabitation, mainly there are low and middle high buildings up to 3 floors. In a distance of 300 m to north-east, there is the main road, Prishtina – Mitrovica.

PHOTOGRAPHIC PRESENTATION:



Table 7.1 Position of the New Mosque at the Town Entrance "MIRËSIA" in relation with its surrounding



The parcel of The New *Mosque* at the Town Entrance "MIRËSIA", lies on an even terrain. It lies **523 m** over the sea level and has following coordinates: **42°48'52.83"** to the north (N) and **20 °58'50.40"** to the east (E).

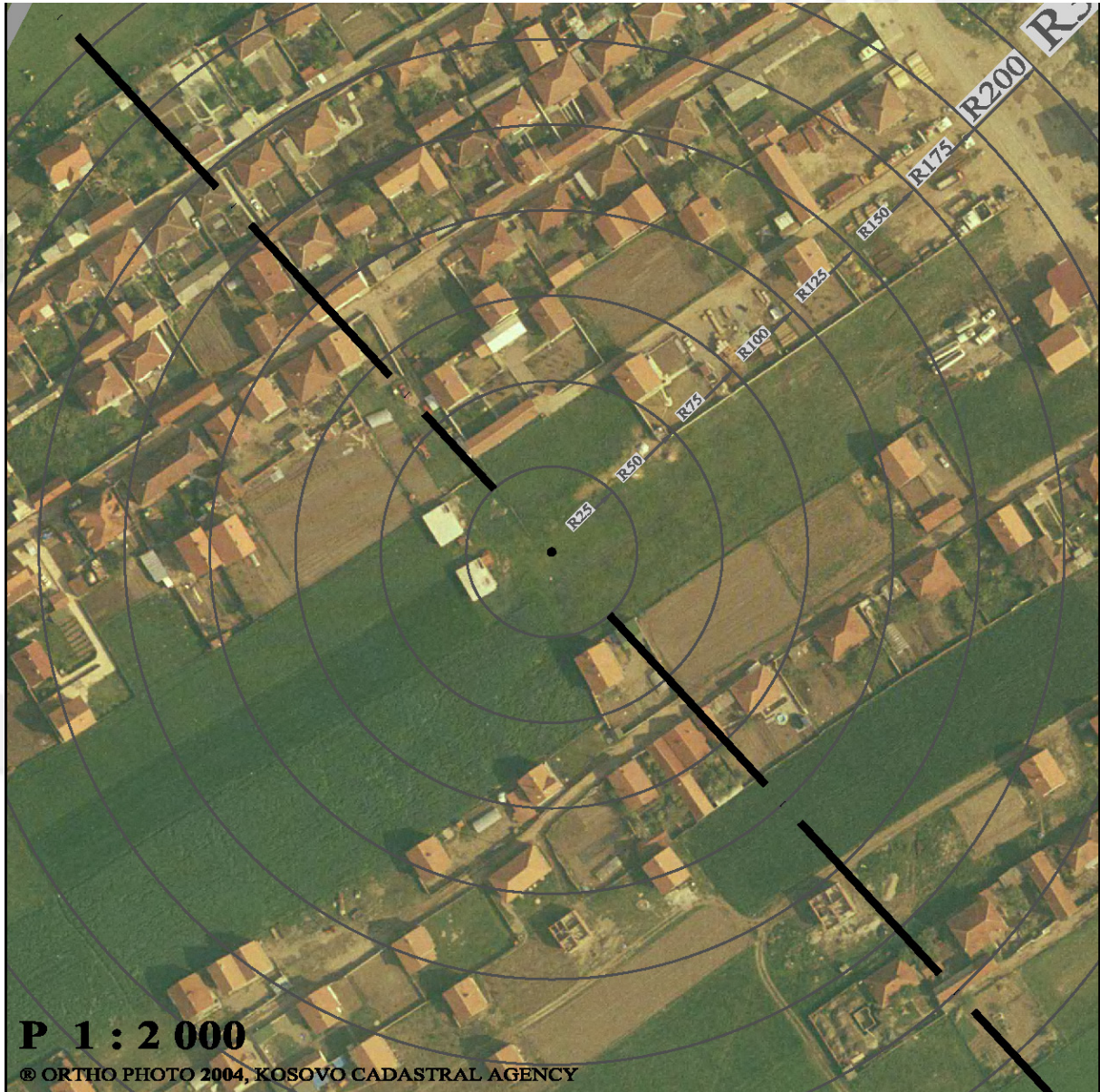


Table 7.2 The position of The New Mosque at the Town Entrance "MIRËSIA", in relation with the neighbourhood (wide site plan)

The Mosque is referred to the holy city of Mecca respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a



direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does coincides very good with this axis.

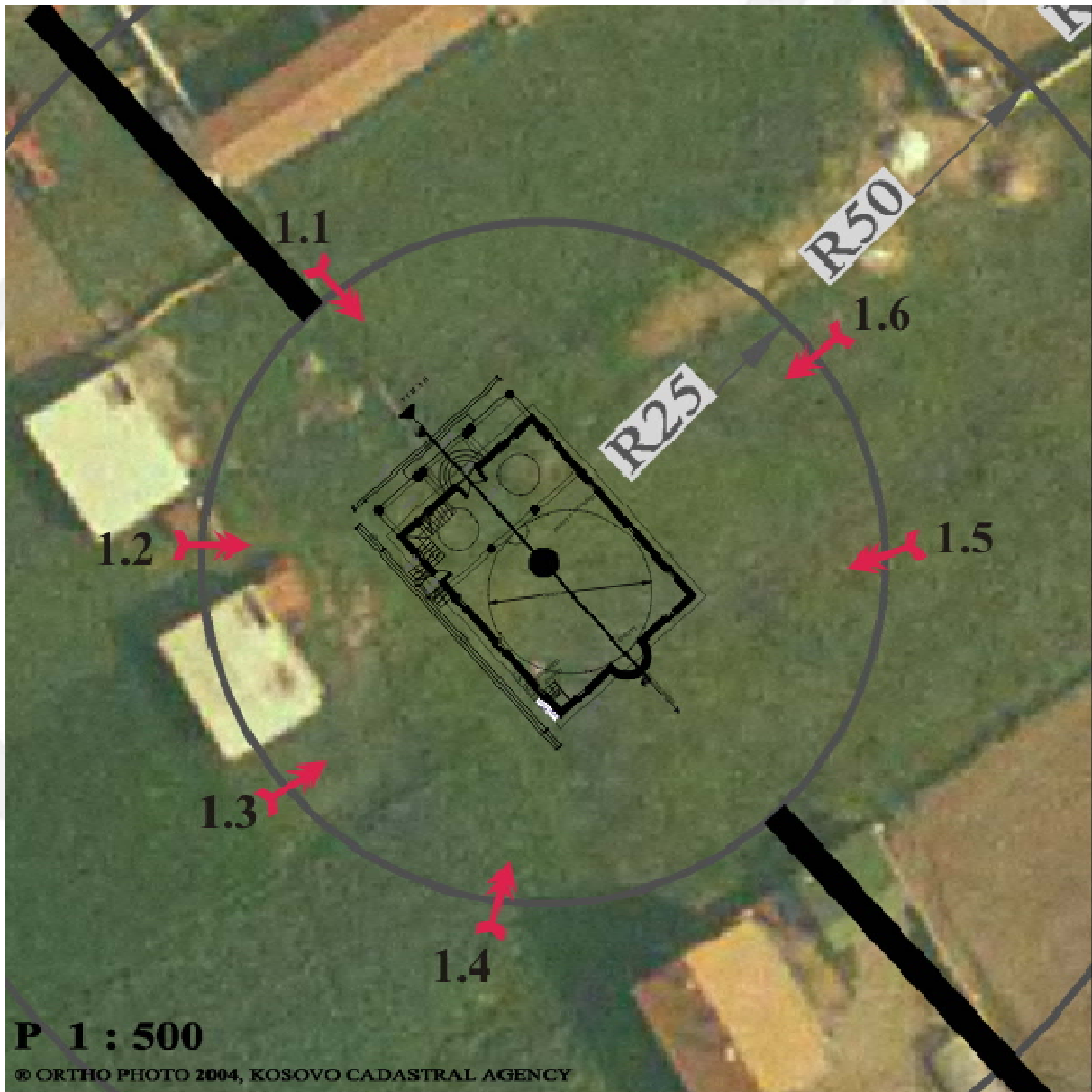


Table 7.3 Close site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5 and 1.6 on pages below are presenting the actual view of *Mosque's* façades.

³ For more see the web page: <http://www.namazvakti.com/>





Fig. 1.1 Front/main facade, north-west



Fig. 1.2 View from the north-west



Fig. 1.3 South-west facade



Fig. 1.4 Facade from south



Fig. 1.5 Facade from east



Fig. 1.6 The annex, facade from north-east





4.2 *MOSQUES* IN THE VILLAGES OF VUSHTRRI

1. THE *MOSQUE* IN LUMËMADH (VELIKOREKË) 17/11/2001 (1820 – 1956) [02/09/1422 (1236 – 1376), *HIJRI*]

1. IDENTITY CARD OF OBJECT

1. Name of the object :

The *Mosque* in Lumëmadh

2. Name of imam:

Jeton BILALLI

3. Property of:

Islamic Community of Vushtri

4. Location:

Center part of village (42°45'29.14" N; 21 °01'42.19" E)

5. Cadastral number:

///

6. Date of construction:

17/11/2001 (1820 – 1956) [02/09/1422 (1236 – 1376), *Hijri*]¹

7. Use:

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ For more see: Bedri HALILI, *MOSQUS IN VUSHTRRI MUNICIPALITY ...* page 110



2. ARCHITECTURE

The *Mosque* in Lumëmadh (Velikorekë), 17/11/2001 (1820 – 1956) [02/09/1422 (1236 – 1376), *Hijri*].

The construction of the year 1820, was destroyed by the Serb invader to build after that, near it an orthodox church for a minority of Serbian settler.

A new *Mosque* will be rebuilt on the original location after the war of 1999, respectively on 17th November 2001. On this day it will be opened for the *jemmah* (praying community), even though not in a large space and built with light materials as a temporary solution.

This kind of construction of the *Mosque* was made possible thanks to the financial aid of the KFOR of the Arabian Emirates and the volunteer work of the *jemmah* (the community). Even though the idea was to offer a temporary solution, this *Mosque* is still today at this state.

This *Mosque* is only one floor in height. Has no minaret and is constructed with profiled zinc sheets and prefabricated wooden plates.

The Mosque has three spaces in the ground floor: the entrance area with the ablution room, the office for the *imam* and the praying area with the *mihrab*.

The roof of this *Mosque* has a gabled roof with profiled zinc sheets, covering the praying area.

The Mosques base plan is a rectangle with following outer dimensions: 12.95 m x 10.60 m and a floor height of the roof: ≈ 4.0 m. It has a total useful area of: 131.20 m², or a maximum praying space for about 131 people or from the minimal criteria for area with 0.8m²/person for totally 0.8 m²/ person, 164 people.

Other Objects in the frame of the parcel - within the parcel we don't find any building other than the *Mosque* itself, except a prefabricated toilet from plastic. The rest of the parcel is green and planted with saplings that as a whole present a cultivated view.

Surroundings – the parcel is surrounded by streets, except from the south-west and south-east where it borders to the parcel of the primary school of the village. It has an exposed view from all its sides although the actual building does not have architectural value, except the historical and religious, so that it has a continuity of the *Mosques* existence like it had in the *Ottoman* period.



3. INTERIOR

The interior is entirely simple and without any calligraphy, without any unique value. The walls and the ceiling are painted in white. The daylight arrives inside through some small windows in the outer walls of the *Mosque*.

Mihrab – is formed simply by a out stepping (in the base) arched niche from the borders of the base plan perimeter with a radius of: 0.45 m and is painted with a dark green colour. *Fig. 1.1*

Minbar – is simple, made of wood, it has three stair steps, but functional and with small dimensions. *Fig. 1.2*



Fig. 1.1 The Mihrab



Fig. 1.2 The wooden Minbar

Materials – are light, like: the zinc sheets for the roof covering and walls, the prefabricated wooden plates and the wooden framed windows and doors.

INTERIOR VIEW ²

² For the position of the view angle, notice the arrows with the respective numbers on the plan of the *Mosque*, further in this document (GRAPHIC DESCRIPTION).





Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior

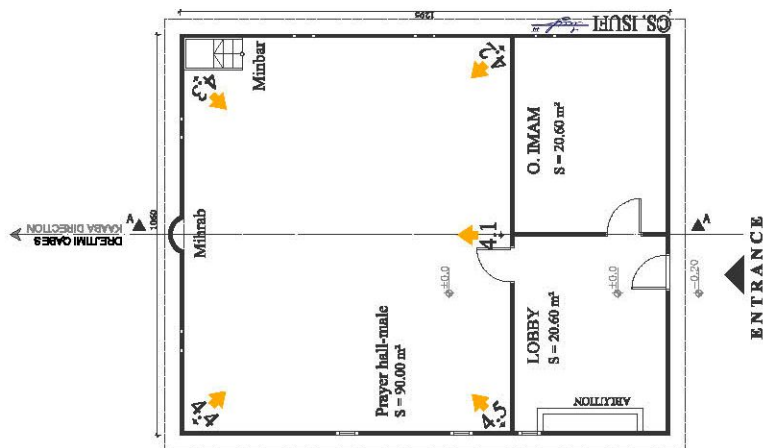
4. GRAPHIC DESCRIPTION :



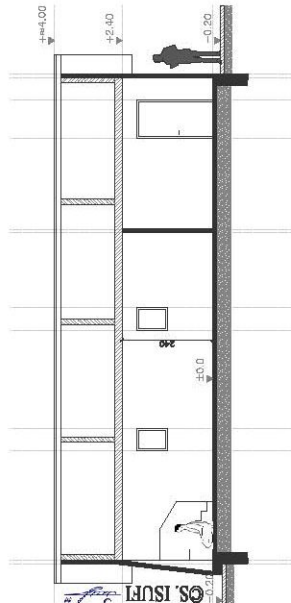


The Mosque in Lumëmadh (velikorekë)
17/11/2001 (1820 - 1956) [02/09/1422 (1236 - 1376, Hijri)]

PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200



- NUMBERS: 4.1, 4.2, 4.3, 4.4 AND 4.5
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (ANTERIOR) OF MOSQUE



NETTO AREA
90.00 + 20.60 x 2 copë = 131.2 m²
BRUTTO AREA (HORIZONTAL)
137.50 m²

PLAN, SURVEYED ON, 31 / 05 / 2009

SECTION A - A, SURVEYED ON, 31 / 05 / 2009

5. URBAN LAYOUT

The Mosque of Lumëmadh, lies in the center of the village. In a distance of 400 m to north-east, there is the main road, Prishtina – Mitrovica and in a distance of 1000 m from south-west lies the river Sitnica.

PHOTOGRAPHIC PRESENTATION:



Table 1.1 *The position of the Mosque in Lumëmadh in relation with its surrounding*



The parcel of *the Mosque* in Lumëmadh lies on an even terrain, **525 m** over the sea level and has following coordinates: **42°45'29.14"** to the north (N) and **21°01'42.19"** to the east (E).



Table 1.2 Position of the Mosque in Lumëmadh in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does coincides very good with this axis

³ For more see the web page: <http://www.namazvakti.com/>



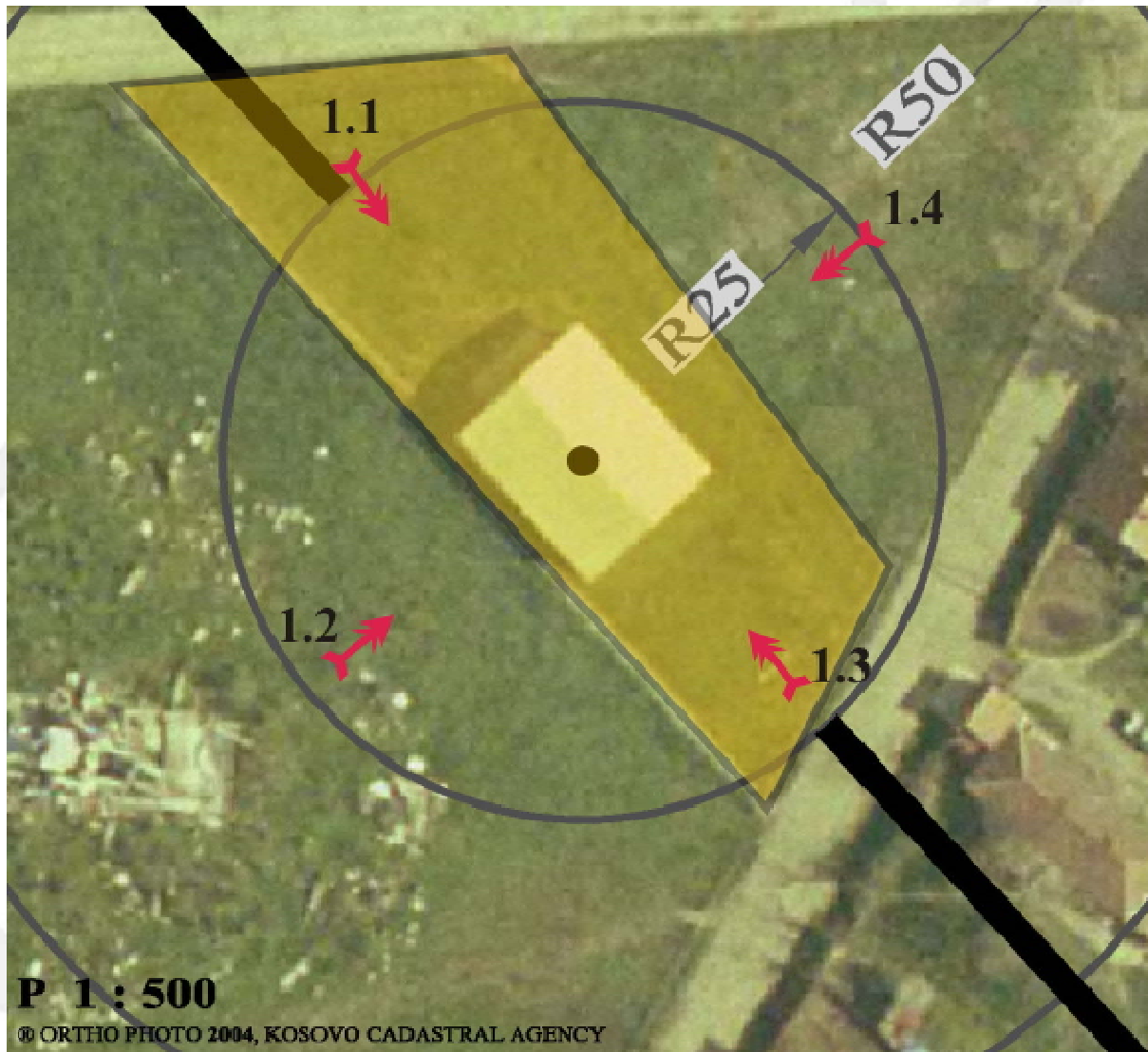


Table 1.3 Close site plan



Fig. 1.1 Front/main facade, north-west



Fig. 1.2 The facade from south-west



Fig. 1.3 The facade from south-east



Fig. 1.4 The facade from north-east



2. THE *MOSQUE* IN DOWN STANOVC (LOWER) 1979 – 1982 (1830) [1399 – 1402 (1245), *HIJRI*]

1. IDENTITY CARD OF THE OBJECT

1. Name of the object:

The *Mosque* in down Stanovc

2. Name of imam:

Agim RRAHIMI

3. Property of:

Islamic Community of Vushtrria

4. Location:

Center part of the village (42°44'29.49" N; 21°02'08.78" E)

5. Cadastral number:

///

6. Date of construction:

2009 (1430, *Hijri*)¹

7. Use:

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ For more, see: BARBARIA SERBE NDAJ MONUMENTEVE ISLAME NË KOSOVË (SHKURT 1998 – QERSHOR 1999) – PRISHTINË 2000, publisher The Islamic Community of Kosovo (ICK). From the chapter 'KËSHILLI I BASHKËSISË ISLAME - VUSHTRRI. XHAMIA E BUZËLUMIT (STANOVC I POSHTËM) 1830-1999, page 49.



2. ARCHITECTURE

The *Mosque* of down Stanovc (lower), the original building year was 1830. It will be rebuilt in the same place from the Albanian and Kerkez people in 1979 – 1982, with much bigger dimensions of the one old one. The old one would exist for a while within the area of the old *Mosque*.

It belongs to the *Ottoman* School of the type of *Mosque* with the hall covered with a cupola, *The Sultan Mosques*. The *Mosque* was constructed with contemporary materials. *Fig. 2.1* and *fig. 2.2*

The building of the mosque is made possible thanks to the indicatives of the Albanian and the Kerkez believers.

The *Mosque* consists in height of the ground floor and *mafil*/the gallery or the upper floor, on the right side there is the *minaret* with a height of: ≈ 35 m. In the form of the annex it has a room for learning the Islamic religion on the upper floor and in the ground floor it has an ablution room and a room for washing the bodies.

The *Mosque* has in the ground floor: the entrance hall or the portico/*hayat*, the praying hall with the *mihrab* (the niche), the stairs that lead to the gallery floor and to the *Imam* room at the entrance hall.

Mafil is an integral area, not over the whole ground floor area and ends in a straight form towards the praying space. *Fig. 2.3*

The praying area of the *Mosque* is covered with a cupola with a diameter of $d \approx 9.2$ m and the remaining covering area is a flat roof with three smaller cupolas ($d \approx 2.8$ m) which are covered with zinc sheets. Such a solution, with a large cupola over the central area and three small cupolas over the gallery and the portico, is a standard traditional solution of this building school.

The *Mosque* has a platform at the entrance covered with a roof made of metal construction and a covering of polycarbon sheets, which serves as an area for the shoe shelves. *Fig. 2.2*

The *Mosque* from the plan, it features a rectangle with the outer dimensions of: 15.50 m x 10.10 m and a maximum height of the cupola: ≈ 12.20 m. *The Mosque* has a total useful area of: 204.84 m² or a maximum area for prayer for about 205 persons, or from the minimal criteria for area with 0.8m²/person for totally, 256 persons.



Minaret - belongs to the *ottoman* type of *minarets* with a cylindrical form, with two *sherife* (balcony, in the form of a belt) and covered with a wooden constructed roof in a conic form, coated with zinc sheets.

The Minaret is erected on an octagon basement of armoured concrete to the level of the first floor slab. From the level of the second door the base section changes from the octagon to a polygon or nearly to a circle to the conic roof, covered with zinc sheets. From the level of the ground floor and the gallery floor there are entrances to the *minaret* and spiral stairs of armoured concrete lead to the first and second *sherife* (balcony of the *minaret*). *Fig. 2.4*

Other Objects in the frame of the parcel – within the parcel, after entering it on the right side there is a new building and unfinished with the before mentioned content. The parcel is green and planted with saplings that as a whole present a cultivated view.

Surroundings - the parcel is surrounded by residential houses, graves from the west and by roads from east and north. The *Mosque* is exposed from all sides, except the south side from which side there are built residential houses of two storey's plus a roof (or mansard) height and at last the latter constructed building has deformed the environments view near the *Mosque*.



Fig. 2.1 View from south-east





Fig. 2.2 View from north-east



Fig. 2.3 The gallery floor/mafil, the armoured concrete slab

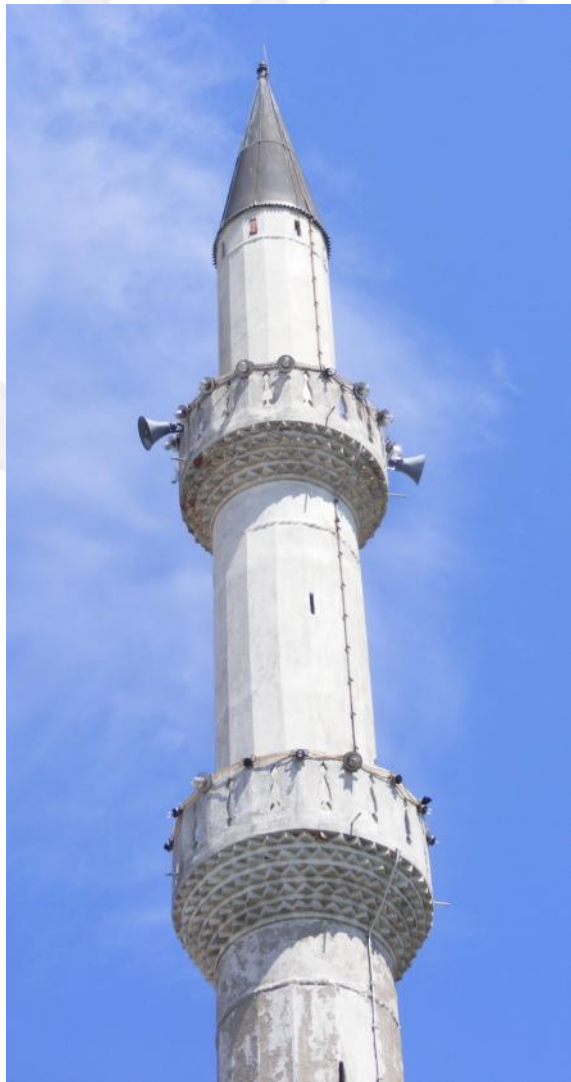


Fig. 2.4 The Minaret, view of the serifs and the roof



3. INTERIOR

The interior is opulent on many calligraphy and paintings with motives of the flora and fauna and paintings with realistic motives (different *Mosques*). The natural lighting is achieved by the many windows on the outer walls and those of the cupola base. *Fig. 2.5, fig. 2.6, fig. 2.7* and *fig. 2.8*



Fig. 2.5 Rosette of the cupola over the praying space.



Fig. 2.6 The Rosette of one of the cupolas over the portico.



Fig. 2.7 Fragment of a wall painting where we can see the autograph of the artist, the year and title (*Meli ZENKU/1983 – academic painter*).



Fig. 2.8 A painting that presents the former mosque.

Mihrab – is built from concrete with stalactites, calligraphy and other decorating elements in relieve and is painted in several colours. This kind of *mihrab* belongs to the *Ottoman school mihrabs*, high and out stepping of the wall contours with frames and stalactites in the upper part. *Fig. 2.9*

Minbar – is made of concrete with a full masive, decorated with plastics fence. Is painted with a few oily colours. From its style it also belongs to the *Ottoman* school of building. It's very high, with many narrow stair steps and the conic roof, a characteristic of this school and it ends with the crescent moon symbol on top, but without the arch. *Fig. 2.10* and *fig. 2.11*

Qursie– is made of concrete just like the *mihrab* and the *minbar*. Is painted with some oily colours. From its style it also belongs to the *Ottoman* school of building, has a few narrow stairs. *Fig. 2.12*



Fig. 2.9 The Mihrab



Fig. 2.10 The Minbar





Fig. 2.11 The Minbar



Fig. 2.12 The Qursie

Materials – are contemporary like: armoured concrete, zinc sheets for the covering of the domes and the *minaret* roof. Wooden framed windows and doors, wood panels for the wall overlay etc.

INTERIOR VIEW²



Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior

For the position of the view angle, notice the arrows with the respective numbers on the plan of the *Mosque*, further in this document (GRAPHIC DESCRIPTION).





Fig. 4.6 Interior



Fig. 4.7 Interior



Fig. 4.8 Interior

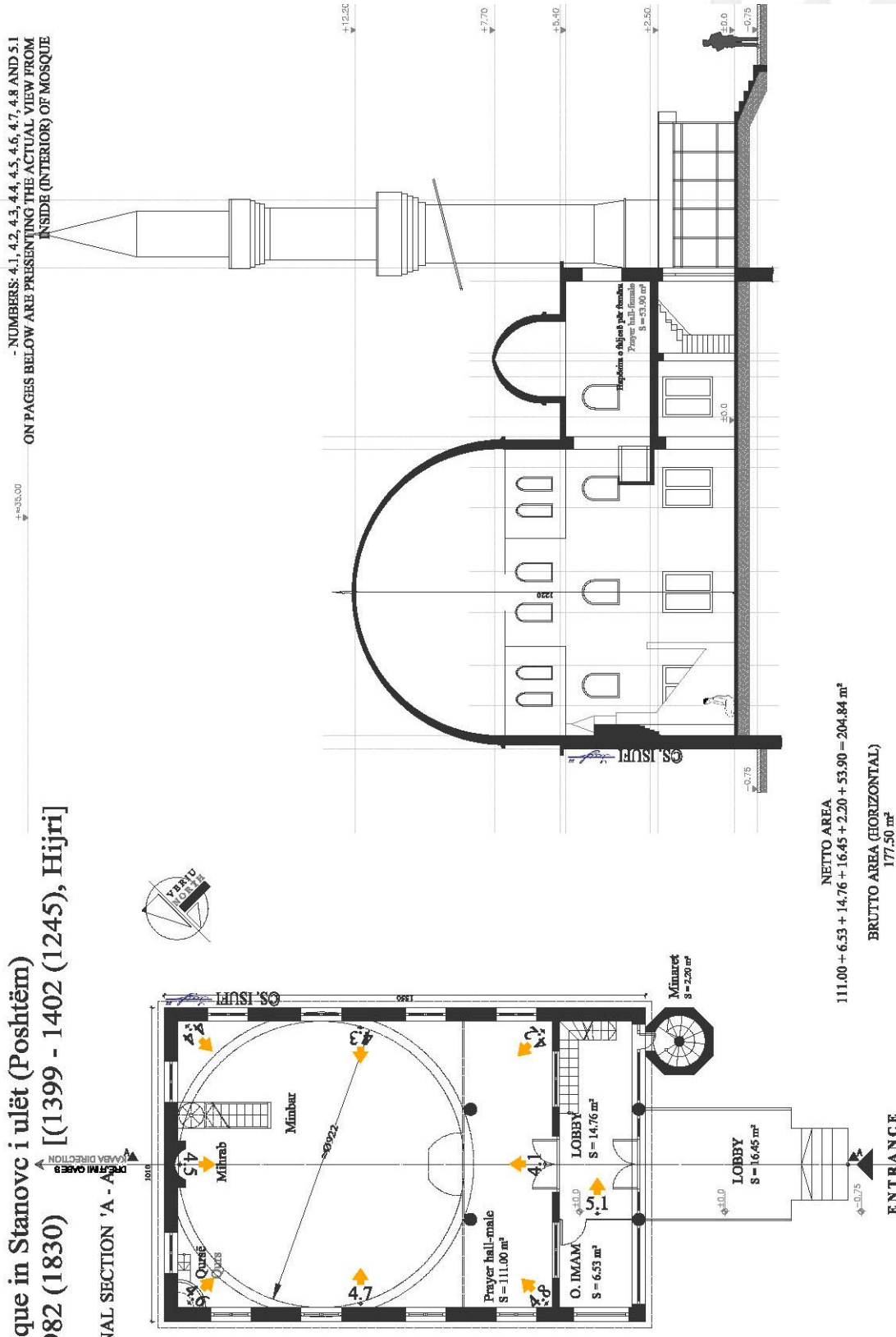


Fig. 4.9 Interior

4. GRAPHIC DESCRIPTION:



The Mosque in Stanovc i ulët (Poshtëm)
 1979 - 1982 (1830)
 PLAN
 LONGITUDINAL SECTION 'A - A'
 P 1 : 200



NETTO AREA
 1111.00 + 6.53 + 14.76 + 16.45 + 2.20 + 53.90 = 204.84 m²
 BRUTTO AREA (HORIZONTAL)
 177.50 m²

SECTION A - A, SURVEYED ON, 31 / 05 / 2009

PLAN, SURVEYED ON, 31 / 05 / 2009



5. URBAN LAYOUT

The *Mosque* in Down Stanovc (lower), is located in the center of the village. In a distance of 1000 m to northeast, there is the main road, Prishtina – Mitrovica, while in a distance of 250 m to the south flows the river Sitnica.

PHOTOGRAPHIC DESCRIPTION:

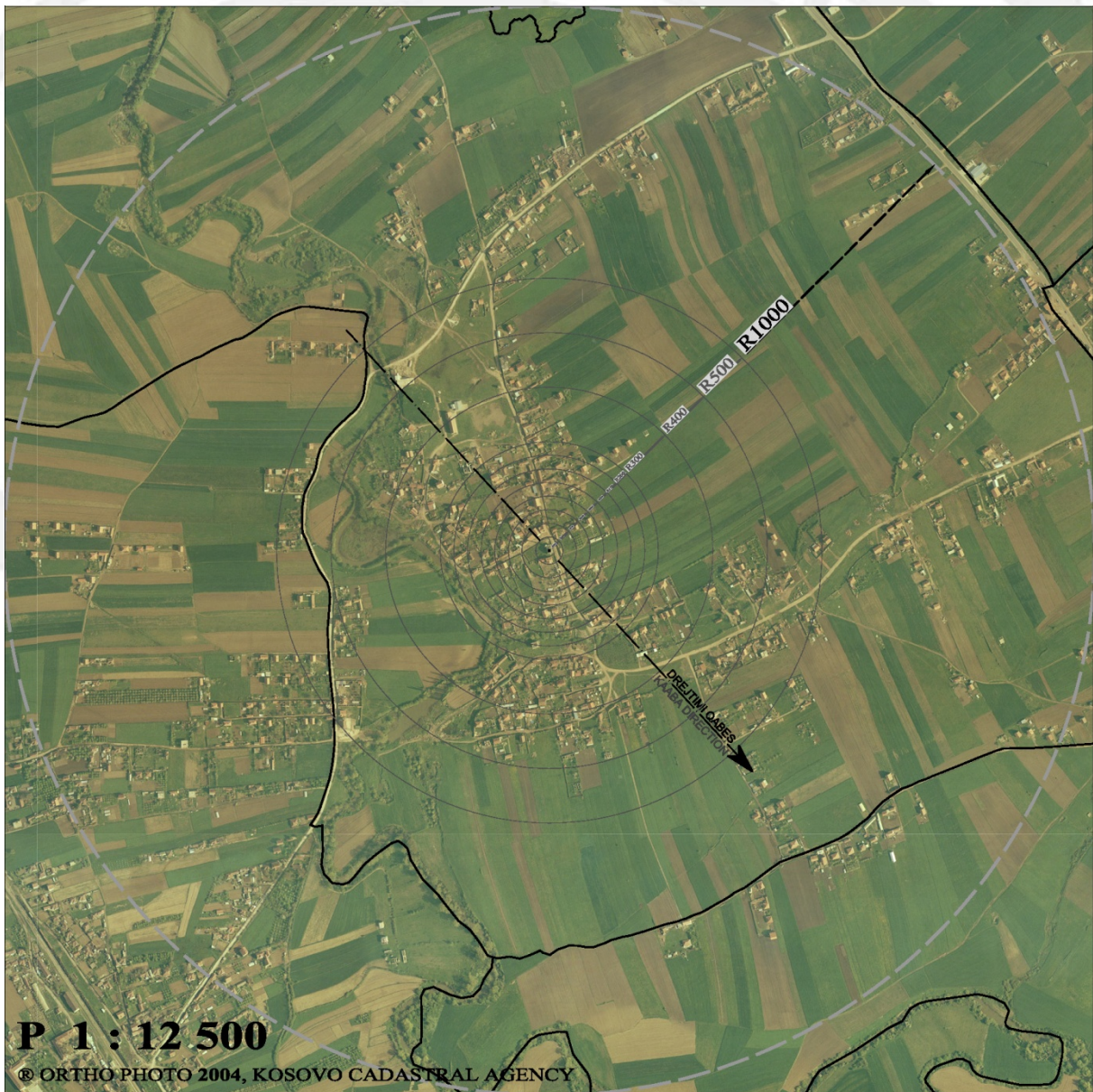


Table 2.1 The position of the Lower Stanovc Mosque, in relation with its surrounding



The parcel of this *Mosque* lies on an even terrain. It lies **530 m** over the sea level and has following coordinates: **42°44'29.49"** to the north (N) and **21°02'08.78"** to the east (E).

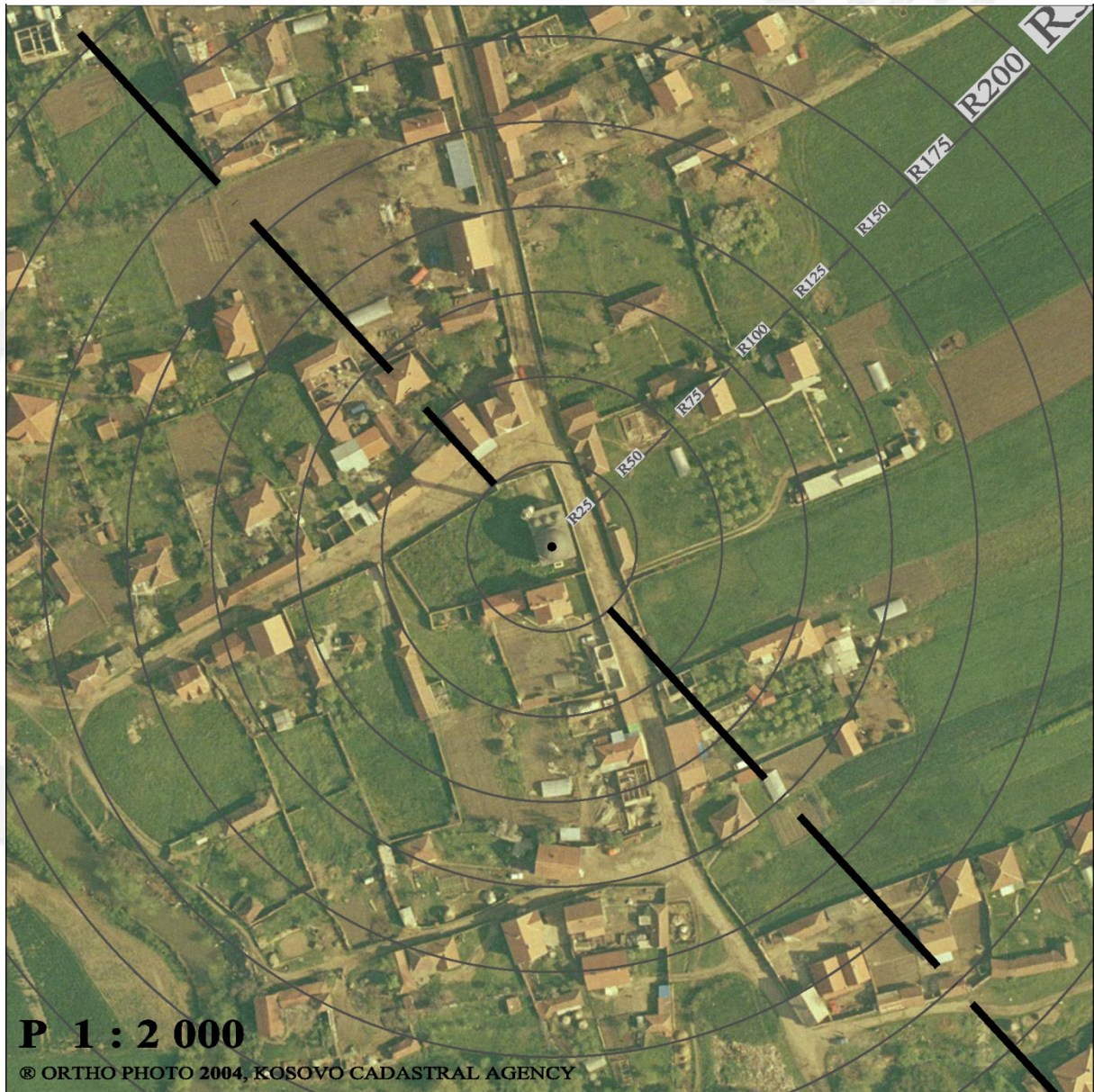


Table 2.2 The position of Mosque of Down (lower) Stanovc in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ and the longitudinal axis of the mosque that does not coincide to that line because the *Mosque* is oriented nearly to the south and not how it should be, 137.84° from north.

³ For more see the web page: <http://www.namazvakti.com/>



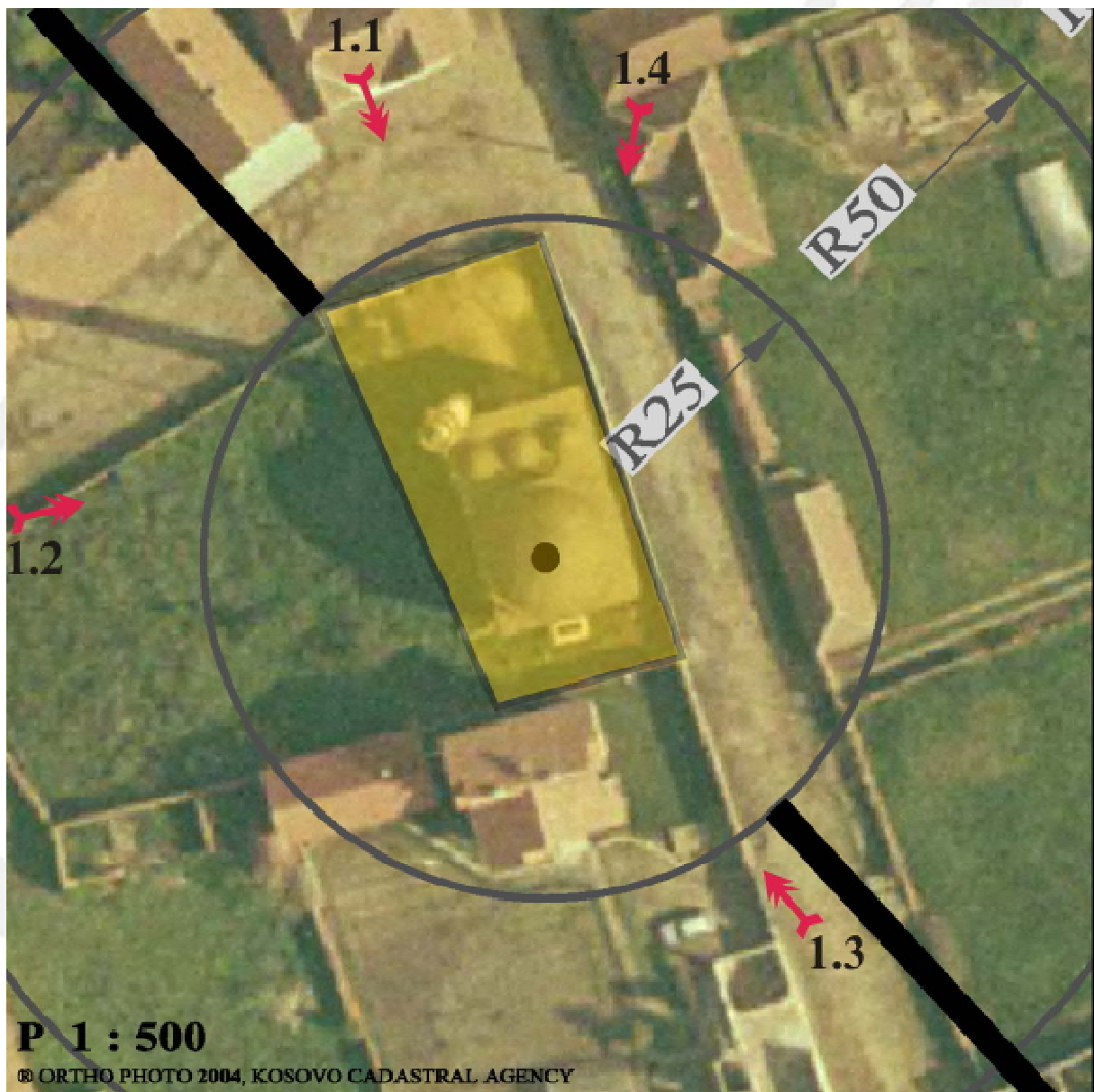


Table 2.3 Close site plan

- The numbers: 1.1, 1.2, 1.3 and 1.4 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Front/main facade, north-west

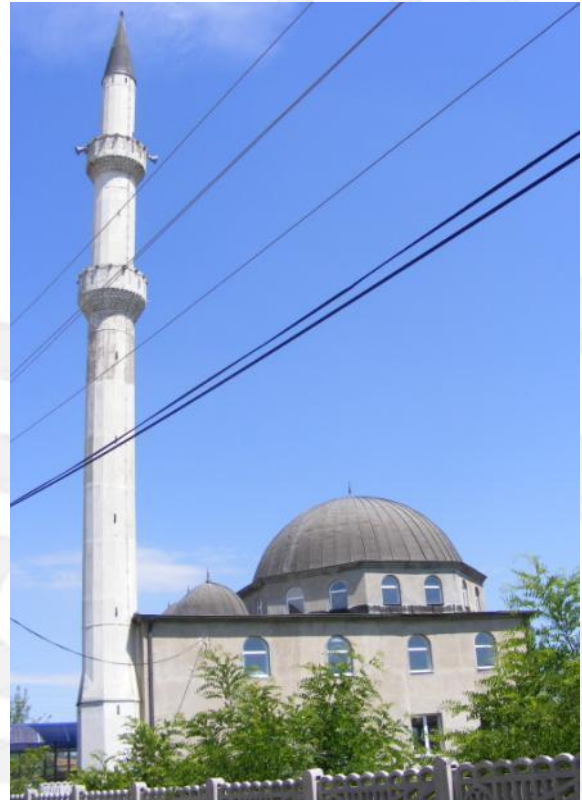


Fig. 1.2 Side facade, south-west



Fig. 1.3 Back facade, south-east



Fig. 1.4 Side facade, north-east



3. THE MOSQUE IN BEQUK 1942 (1867) [1361 (1284), *Hijri*]

1. IDENTITY CARD OF THE OBJECT

1. **Name of the object :**
The *Mosque* in Bequk

2. **Name of imam:**
Mulla MAHMUDI

3. **Property of:**
Islamic Community of Vushtrria

4. **Location:**
Center part of the village (42°43'36.33" N; 20°58'18.40" E)

5. **Cadastral number:**
///

6. **Date of construction:**
1942 (1867) [1361 (1284), *Hijri*]¹

7. **Use:**
In use for Friday prayers

View of the çardak (traditional)ballcony

¹ For more, see: BARBARIA SERBE NDAJ MONUMENTEVE ISLAME NË KOSOVË (SHKURT 1998 – QERSHOR 1999) – PRISHTINË 2000, publisher The Islamic Community of Kosovo (ICK). From the chapter 'KËSHILLI I BASHKËSISË ISLAME - VUSHTRRI. XHAMIA E BEQUKUT 1867-1998, page 51

2. ARCHITECTURE

The *Mosque* in Bequm, was first built in 1867 and then after the dislocation done by the village inhabitants during the Second World War in 1942 is located in the centre of the village. It belongs to the Early *Ottoman/Seljuk* School of the type of *Mosque* with the hall covered a wooden roof with tiles, just like the most of the *Mosques* in Vushtrria and its surrounding. *Fig. 3.1*

The Mosque was bombed during 1998 – 1999 from the Serb forces. It was renovated in a minimal way thanks to a Saudi Arabian donation and the will of the *jemmah* (community). *Fig. 3.2, fig. 3.3, fig. 3.4 and Fig. 3.5*

This *Mosque* is divided in two areas in the ground floor: the portico area and the praying area. In the portico area we have one stair that leads to the upper gallery floor/*mafil*. The praying area has the *mihrab* niche on the *kiblah* wall.

Mafil has two areas: the praying area which doesn't constitute the whole of its area and ends in a straight form, and the area of the open *çardak* (traditional balcony). *Fig. 3.4 and fig. 4.2*

This *Mosque* has a seven shed roof with a wooden construction and continental ceramic tiles.

In its height it consists of the ground floor and the gallery floor. It has no *minaret*.

The *Mosque* from the plan, it features a rectangle with the outer dimensions of: 12.30 m x 8.30 m and a maximum height of the roof: ≈ 7.00 m. *The Mosque* has a total useful area of: 106.05 m², or a maximum area for prayer for about 106 persons, or from the minimal criteria for area with 0.8m²/person for totally, 133 persons.

Other Objects in the frame of the parcel – in the parcel we don't find any other building and they are surely needed to be build for necessities like ablution, toilets etc. The parcel is green and planted with saplings that as a whole present a cultivated view.

Surroundings – the parcel is bordered with habitant streets to the east, northeast and north. To the other side's it borders to meadows and crop fields.





Fig. 3.1 View from the north-west



Fig. 3.2 Photography of the just after war time from north-east.



Fig. 3.3 Photography of the just after war time from west.





Fig. 3.4 After war (1999) view from east



Fig. 3.5 Interior view of after war (1999)

3. INTERIOR

The interior is entirely simple and without any calligraphy (except some movable frames), without any unique value. The natural lightning is achieved by some small windows, but such a solution was normal at the time of construction and as it seems the small number of the windows will be kept after the dislocation in 1942.

The Çardak (the piles and floor beams) as well as the interior (the ceiling with wood rafter and other wood works) present a special value of wood craft and gives the evidence of the connection between the craftship of the Albanian master craftsman that built the Kullas (albanian traditional with stone built houses), old civic houses, the storages in form of a basket and corn barns and the same built and stylized the Islamic cult objects, the *Mosques*.
Fig. 3.6

Mihrab – is formed simply by a out stepping (in the base) arched niche from the borders of the base plan perimeter with a small and a small height that is similar to the *masjid mihrabs*. It is painted in light green. *Fig. 3.7*

Minbar – is made of wood with a massive wooden fence and wooden plastics decoration. It is painted in light blue with blue bordures. It belongs to the *Ottoman* school like the most of them that we could find in Kosovo, it is high and with a shallow stairway and a conic top ending with a crescent moon symbol.

Luckily at the dislocation of the year 1942 it was not replaced with a new one, and one can see this very clear from its base construction of wood. We can where it was cut and it lies now



on that position where it was only put on the floor. I also have been told from the *jemmah* (community) that: ‘we dislocated the minabar from the old mosque in 1942, and dragged it to the place it now lays’. Fig. 3.8



Fig. 3.6 View of the *çardak* construction.



Fig. 3.7 The Mihrab



Fig. 3.8 The Mimbar



Materials – are materials of that time like: stone for the foundations, bricks for the walls, continental ceramic tiles, wood for the ceilings, windows and doors etc.

INTERIOR VIEW²



Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 5.1 Interior



Fig. 5.2 Interior

4. GRAPHIC DESCRIPTION :

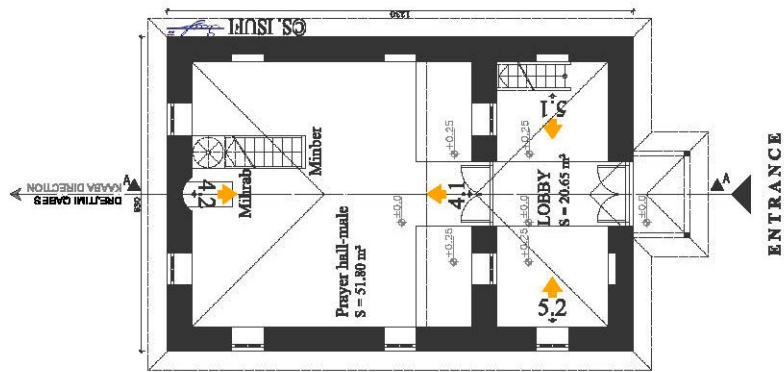
² For the position of the views taken see the arrows with respective numbers in the fore plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).



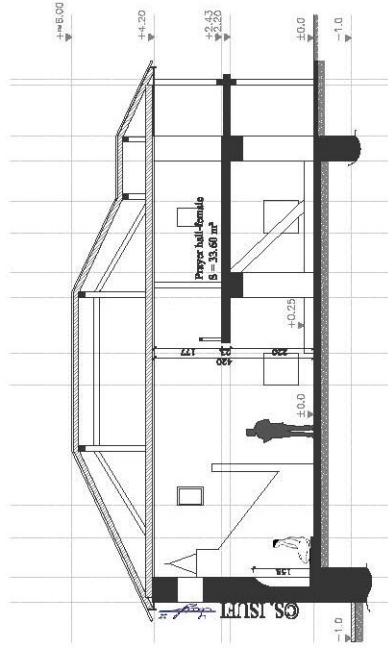
The Mosque in Beqek
1942 (1867) [1361 (1284), Hijri]

PLAN
LONGITUDINAL SECTION 'A - A'

P 1 : 200



- NUMBERS: 4.1, 4.2 AND 5.1, 5.2
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
51.80 + 20.65 + 33.60 = 106.05 m²
BRUTTO AREA (HORIZONTAL)
102.00 m²

PLAN, SURVEYED ON, 07 / 06 / 2009

SECTION A - A, SURVEYED ON, 07 / 06 / 2009



5. URBAN LAYOUT

The *Mosque* of Beqek, lies in the center of the village even though sparse in its inhabitation and in constant external migration of the population towards the town of Vushtrria and elsewhere. The optimum radius ($R=500$ m) and maximum ($R=1000$ m) doesn't incorporate a high density of inhabitation, little houses and dispersed.

PHOTOGRAPHIC DESCRIPTION:

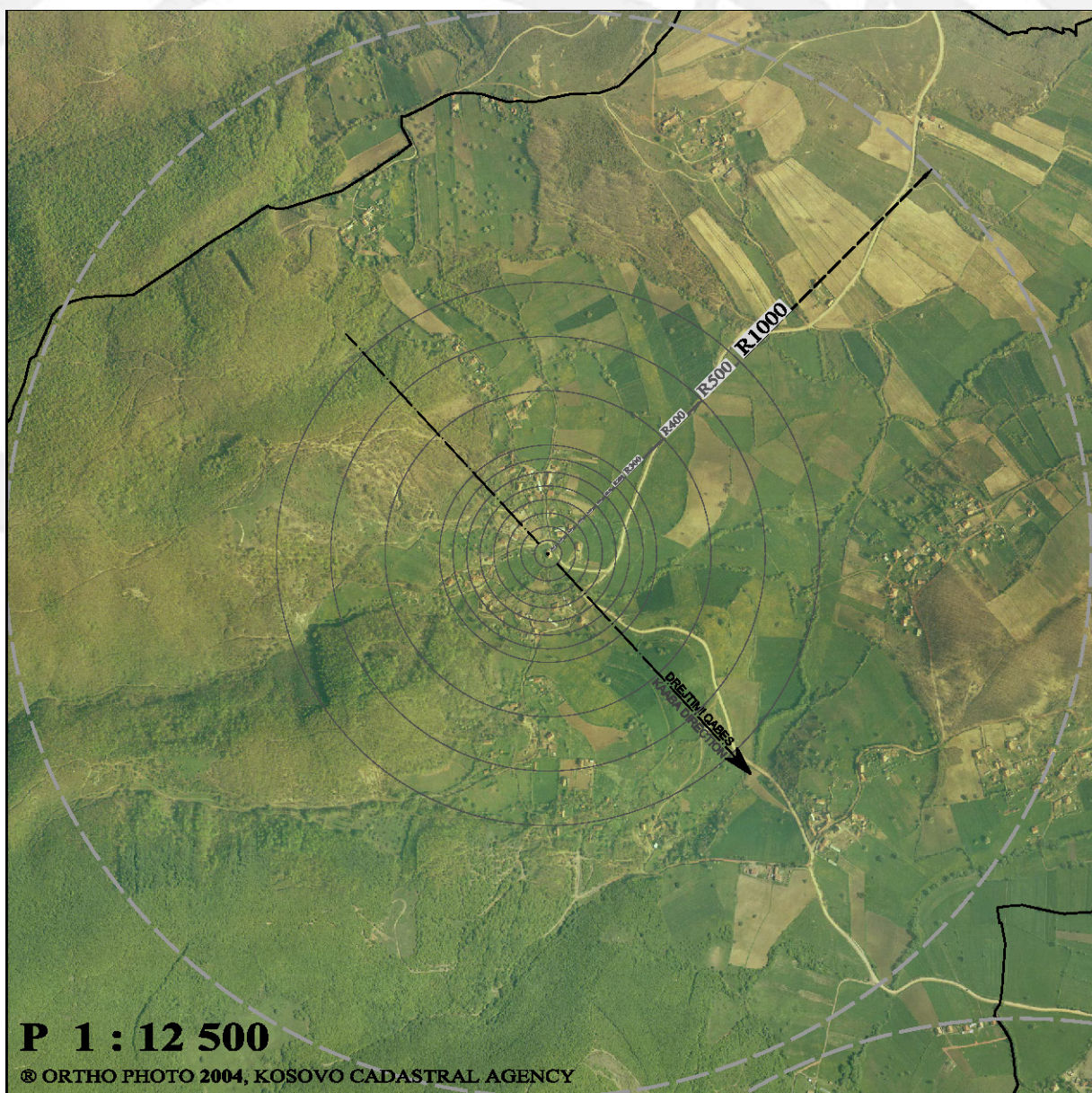


Table 3.1 The position of the Beqek Mosque in relation with its surrounding



The parcel of the *Mosque* in Beqok lies on an inclined terrain. It lies **667 m** over the sea level and has following coordinates: **42°43'36.33"** to the north (N) and **20°58'18.40"** to the east (E).

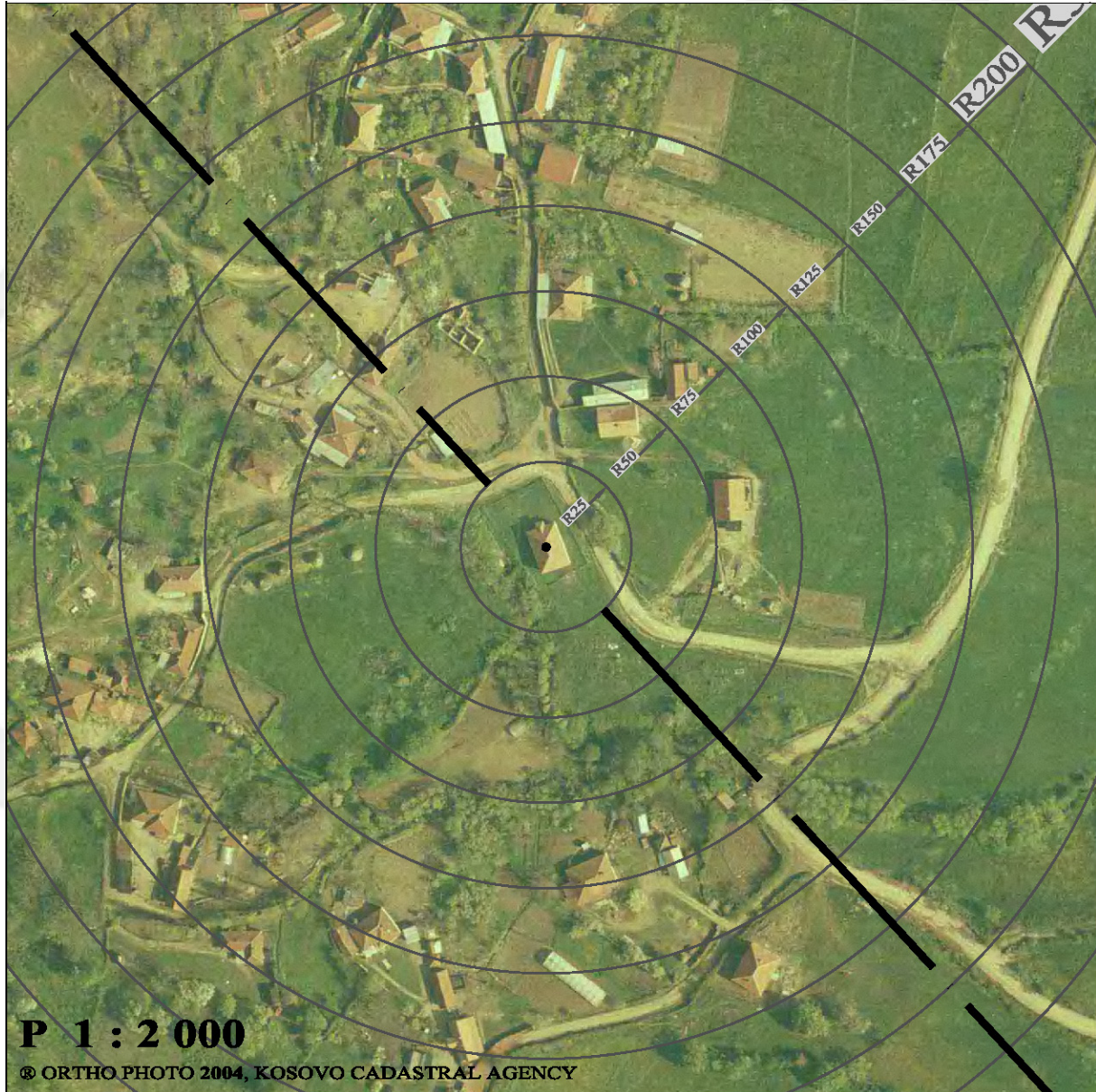


Table 3.2 The position of *Mosque* in Beqok, in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does not coincide with that line.

³ For more see the web page: <http://www.namazvakti.com/>

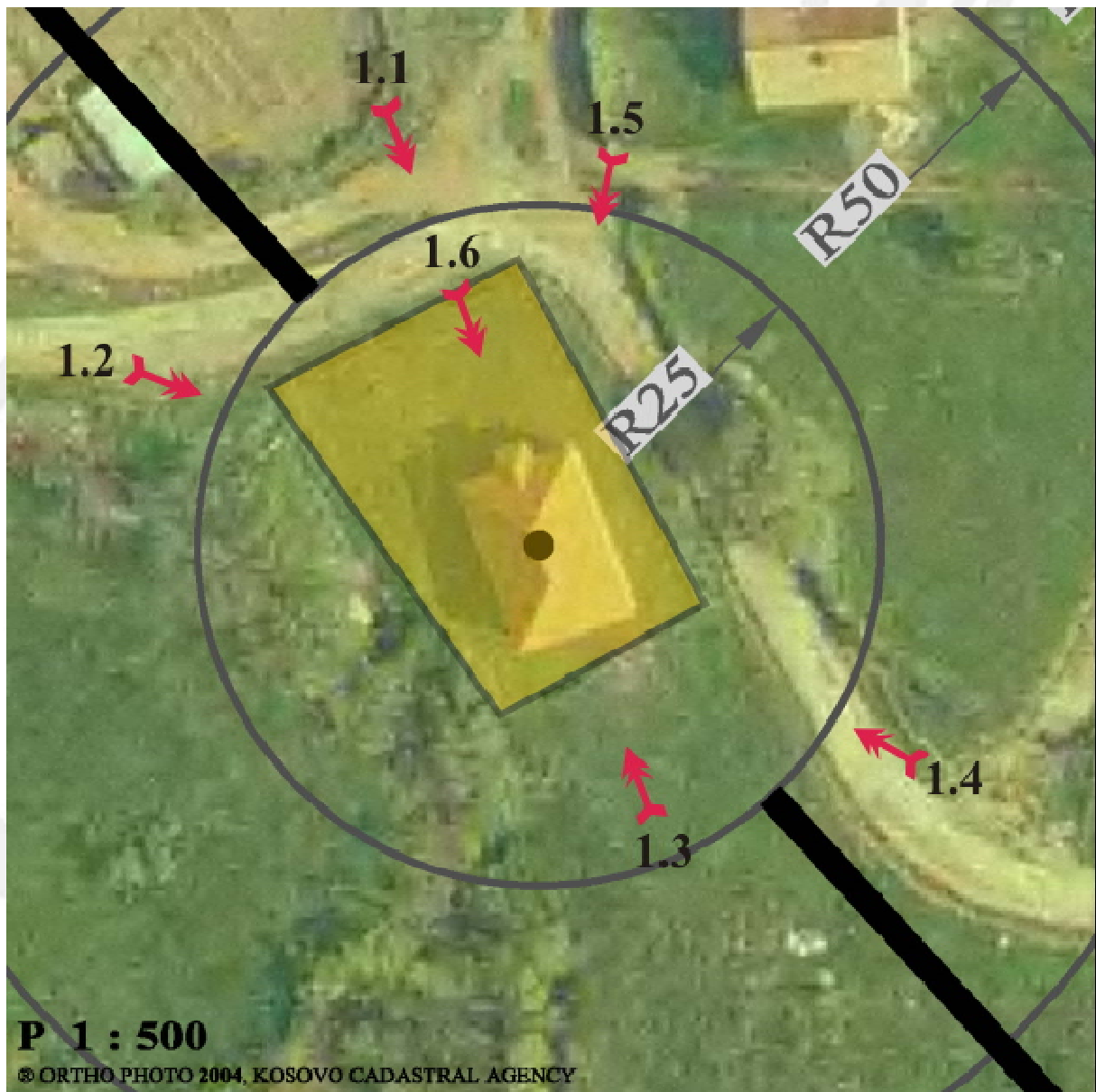


Table 3.3 Close site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5 and 1.6 on the pages below present the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Back facade, south-east



Fig. 1.4 View from east



Fig. 1.5 View from north



Fig. 1.6 View of the entrance





4. THE *MOSQUE* IN TIMOR (ZHILIVODË) 1946 - 1999 (1365 - 1420, *Hijri*)

1. IDENTITY CARD OF OBJECT

1. Name of the object:

The *Mosque* in TIMOR (ZHILIVODË)

2. Emri i Imamit:

///

3. Ownership:

Islamic Community of Vushtria

4. Location:

In the centre of village (42°41'54.03" N; 20°59'11.95" E)

5. Cadastral number :

///

6. Date of construction:

1946 - 1999 (1365 - 1420, *Hijri*)¹

7. Use:

Out of use

¹ For more, see: BARBARIA SERBE NDAJ MONUMENTEVE ISLAME NË KOSOVË..., page 51.



2. ARCHITECTURE

The *Mosque* in Timor (Zhilivodë), is a construction of the year 1946. It was burned during the last war in 1999 from the Serb military forces. In a profound bad state, burned and destroyed it exists today without any care and hope. Since there were no attempts to be saved from the *jammah* or any possible donator, the *Mosque* will continue to be degraded more and more from the tooth of the time (compare the actual state with that of the after war in 1999). *Fig. 4.1, fig. 4.2, fig. 4.3 and fig. 4.4*

It belonged to the early *Ottoman/Seljuk* building school of the type *Mosque* with the hall covered a wooden roof with tiles, just like most of the *Mosques* in Vushtrri and the surroundings.

This *Mosque* had an integral area and one stair that led to the *mafil*, in the ground floor and the *mihrab* niche in the *kiblah* wall, which does not exist anymore.

Mafil had a single area and ended in a straight form with a fence towards the praying hall. *Fig. 4.2* (notice the remaining holes from the wooden construction that was fixed in the entrance side wall).

This *Mosque* had a hipped roof from a wooden construction and covered with ceramic tiles.

It consisted of the ground floor and the gallery floor and had no *minaret*.

Concerning the floor plan of the *Mosques*, it had a rectangular plan of the ground section with the outer dimensions of: 12.20 m x 7.20 m and a maximum height of the existing walls of: ≈ 4.20 m. *The Mosque* had a total useful area of: 67.10 m², or a maximum area for prayer for about 67 *persons* or from the minimal criteria for area with 0.8m²/person for totally, 84 *persons*).

Other Objects in the frame of the parcel - in the frame of the *Mosque* parcel there were no other objects and surely there should have been for the needs of ablution, toilets etc. The parcel is partially green.

Surroundings – the parcel borders to the primary school of the village to the east, and to the rest sides it's surrounded by inhabited streets. The *Mosque* has an exposed view, except to the school side which building blocks its view from the east.





Fig. 4.1 View from the north-west, the school on the left and the mosque on the right



Fig. 4.2 An after war view (1999) from south-west



Fig. 4.3 View of the after war (1999) from the south



Fig. 4.5 Interior view of the after war (1999), the front or the kibla wall



3. INTERIOR

As much as we can see from the pictures of the after war (1999), even though a scarce information, that the wall surfaces were plastered inside just like outside. We can identify some of windows number and form today, but not all of them because the *kiblah* wall does not exist anymore. In the pictures of the after war (1999) we can notice clearly all of the wall openings. The *Mosque* had altogether 13 windows of which two had a round form. In the actual state we don't find the four rectangular and one round in the *kiblah* wall.

Mihrab – does not exist now. From the photographs of the after war (1999) we can notice that the *mihrab* was a niche within the *kiblah* wall which ended in a triangular form at the top. Its surface was plastered just like the walls. *Fig. 4.5*

Minbar – does not exist either anymore and there is no other evidence except the memory of the *jemmah* (community of believers) about its form and material. From these people we know that: ‘it was made of wood, it was high with many stair steps’, something that lets us know that it must have been similar to the *minabar* in the *Mosque* of Bequm or it belonged to the *Ottoman* school of *minbars* – high with many narrow stair steps and a conic roof, made of wood.

Materials – the massive baked bricks for the massive walls and the timber for the stiffening of the walls or as named *hatulla* (wooden beams within the wall structure) and the timber for the roof construction. The chiselled stone for the foundation, ceramic tiles for the roof covering and timber material for the ceilings, windows and doors etc.

INTERIOR VIEWS ²



Fig. 4.1 Interior



Fig. 4.2 Interior

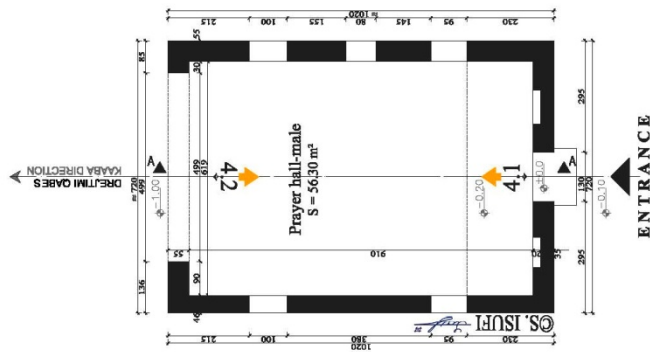
4. GRAPHICAL DESCRIPTION:

² For the position of the view angle, notice the arrows with the respective numbers on the plan of the *Mosque*, further in this document (GRAPHIC DESCRIPTION).



The Mosque in Timor (Zhilivodë)
1946 - 1999 (1365 - 1420 - 1423, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200

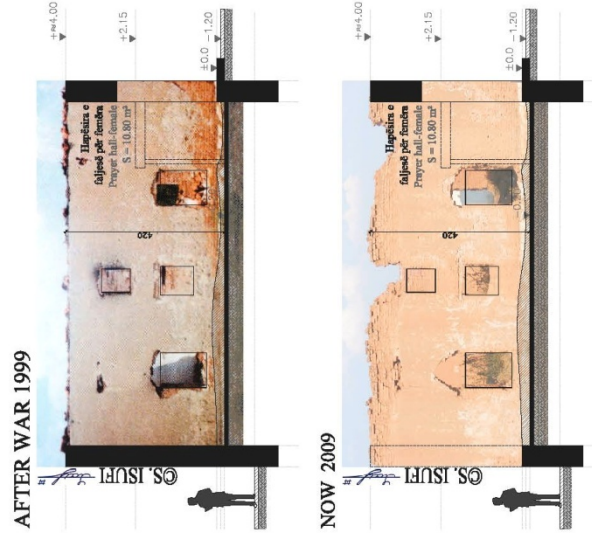


LEGEND

- OLD CONSTRUCTION
- DESTROYED PART

NETTO AREA
56.30 + 10.80 = 67.10 m²
BRUTTO AREA (HORIZONTAL)
73.40 m²

- NUMBERS: 4.1 AND 4.2
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



SECTION A - A, SURVEYED ON, 23 / 08 / 2009

PLAN, SURVEYED ON, 23 / 08 / 2009

5. URBAN LAYOUT

The *Mosque* of Timor, lies in the centre of the village even though sparse in its inhabitation and in constant external migration of the population. The optimum radius ($R=500$ m) and maximum ($R=1000$ m) doesn't incorporate a high density of inhabitation, little houses and dispersed.

PHOTOGRAPHIC DESCRIPTION:



Table 4.1 The position of the Mosque in Timor in relation with its surrounding



The parcel of the *Mosque* in Timor lies on an inclined terrain. It lies **670 m** over the sea level and has following coordinates: **42°41'54.03"** to the north (N) and **20°59'11.95"** to the east (E).

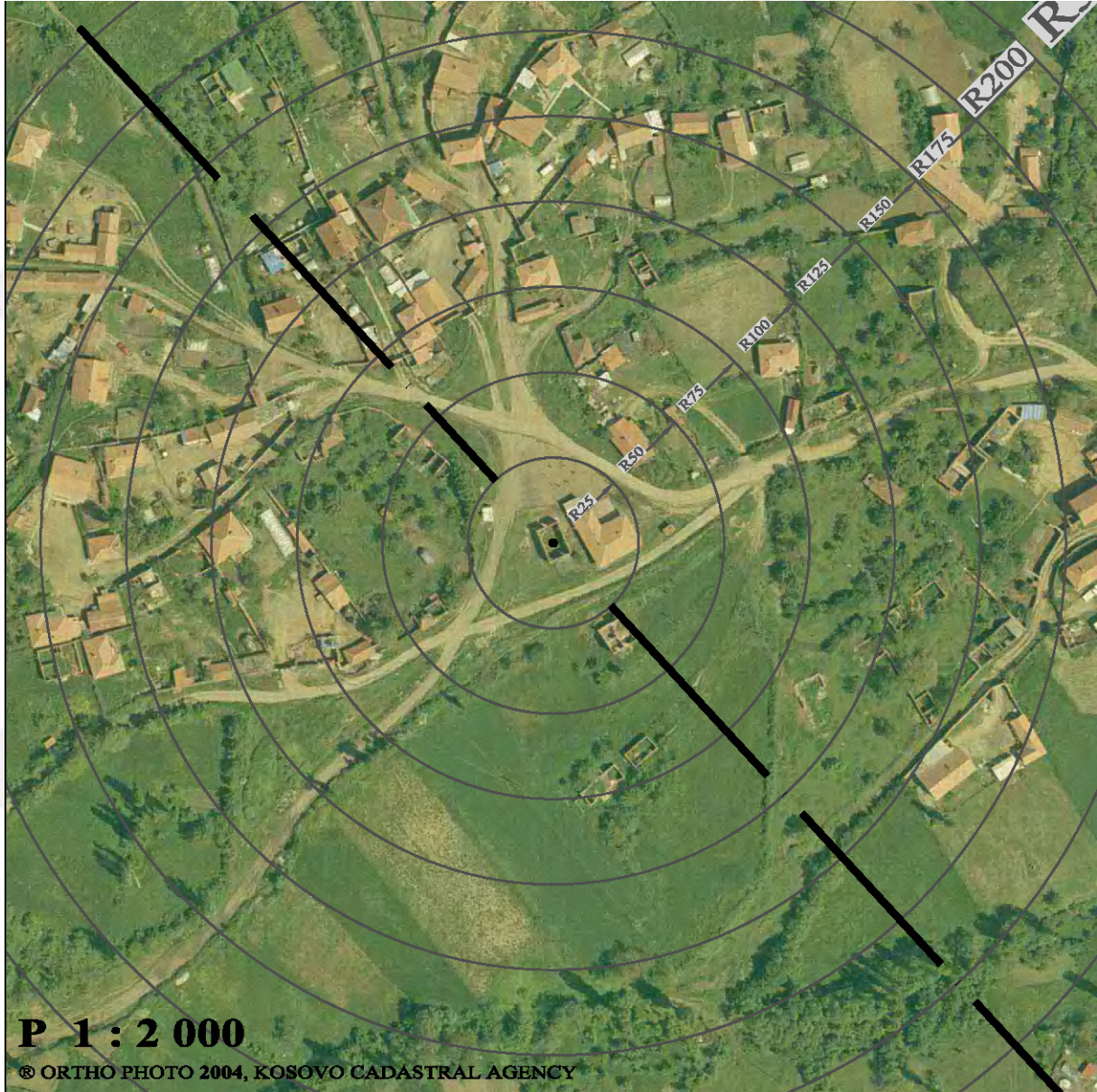


Table 4.2 The position of *Mosque* in Timor, in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does not coincide with that line.

³ For more see the web page: <http://www.namazvakti.com/>

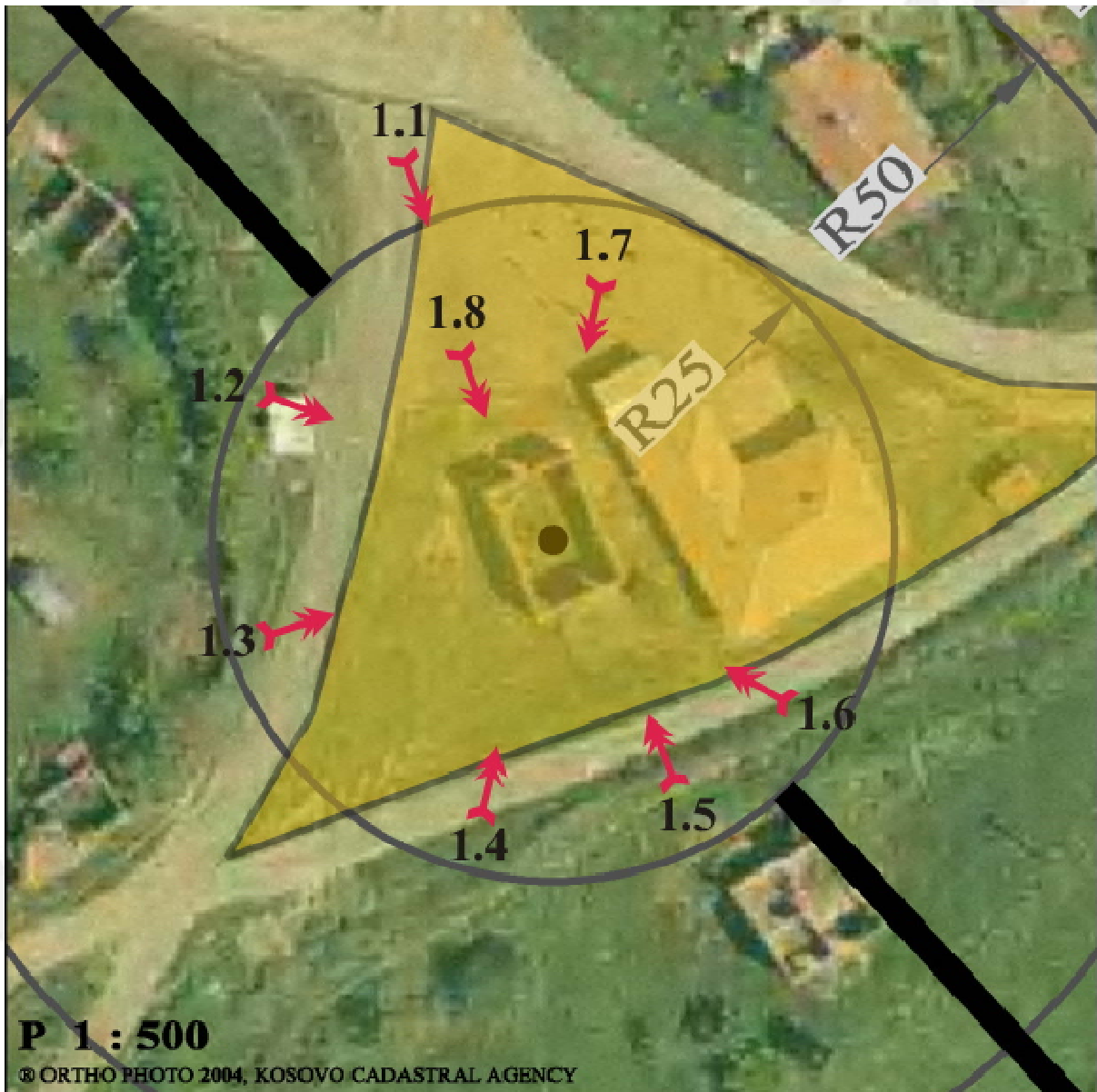


Table 4.3 Close site plan

- The Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south



Fig. 1.5 Back facade, south-east



Fig. 1.6 View from south-east





Fig. 1.7 View from north-east



Fig. 1.8 View of the entrance



5. THE *MOSQUE* IN BLETAJË (STANOVC I EPËRM) 1960 (1379, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of the object:

The *Mosque* in Bletajë (Stanovc i Epërm)

2. Name of the imam:

Sali ÇAKAJ

3. Ownership:

Islamic Community of Vushtrria

4. Location:

In the center of village (42°45'55.71" N; 21°01'58.84" E)

5. Cadastral number:

///

6. Date of construction:

2009 (1430, *Hijri*)¹

7. Use:

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

View of the upper part of mihrab

¹ Based on the Imam and the *jemmah* of the *Mosque*



2. ARCHITECTURE

The *Mosque in Bletajë (Stanovc i Epërm)* is a construction from the period after The Second World, 1960 – 1999 - 2009 (1379 – 1420 - 1431, *Hijri*). The year of the initial construction is 1960. It will be burned from the Serb invader during the last war in 1999. *Fig. 5.1, fig. 5.2 and fig. 5.3*

Thanks to the good will of the *jemmah* of the believers it will be reconstructed, to be than fully demolished in the years 2008 - 2009 from the *jemmah* to erect a new one at the same place.

This *Mosque* belongs to the *Ottoman* School of the type of *Mosque* with the hall covered with a cupola, *The Sultan Mosques*. The *Mosque* is built in a contemporary manner like many of them built after the war in Vushtrri and elsewhere in Kosovo. *Fig. 5.4*

The building of the *Mosque* was made possible thank to a financial donation and the volunteer work of the community.

The *Mosque* consists in height of the ground floor and the gallery floor/*mafil*, on the right side there is the *minaret* with a height of: ≈ 23 m.

The *Mosque's* ground floor is a single integral part with the stairs that lead to the gallery floor/*mafil*. The praying hall has the *mihrab* niche stepping out of the contours of the *kiblah* wall.

Mafil is also an integral part that does not correspond to the size of the ground floor area. It ends in a straight form towards the praying hall.

The praying area of the *Mosque* is covered with a large cupola with a diameter of ($d \approx 8$ m) and the remaining covering area is a flat roof with three smaller cupolas ($d \approx 2.4$ m) which are covered with zinc sheets. Such a solution, with a large cupola over the central area and three small cupolas over the gallery and the portico, is a standard traditional solution of this building school.

The portico or the small *hayat* at the entrance is covered with a flat roof with in the middle has an arched vault. This portico is used as a entrance shed and a place for the shoe shelves. The *Mihrab* is covered by a semi-cupola covered also with zinc sheets. *Fig. 5.6*

The *Mosque* from the plan, it features a rectangle with the outer dimensions of: 14.10 m x 9.00 m and a maximum height of the cupola: ≈ 10.50 m. *The Mosque* has a total useful area



of: 114.0 m², or a maximum area for prayer for about 114 Persons, or from the minimal criteria for area with 0.8m²/person for totally, 143 Persons.

Minaret – like the *Mosque*, the *minaret* is also built in the spirit of the time, with armoured concrete and bricks. It belongs to the *Ottoman* school of *minaret* design.

The *Minaret* is erected to the level of the first floor slab in the same form but with a larger diameter. At the level of the upper floor there is a door from where a spiral stair of concrete leads to the first and second serif (balcony). There is an exit shallow door at each of the *sherife* and the serifs have each a prefabricated concrete fence. Fig. 5.5

Other Objects in the frame of the parcel - within the parcel there is no subsidiary building. The parcel is green and planted with saplings that as a whole present a cultivated view.

Surroundings - the parcel borders to residential streets to the north and east where as to the south and west with cropping fields. This *Mosque* has an exposed view from all sides and it is easy to see even from the main road Prishtina – Mitrovica.



Fig. 5.1 View from the south – an after war picture from 1999.



Fig. 5.2 Picture of the after war (1999) showing the interior.



Fig. 5.3 Picture of the after war (1999) showing the interior.





Fig. 5.4 View from the west, the primary school on the left and the Mosque on the right.

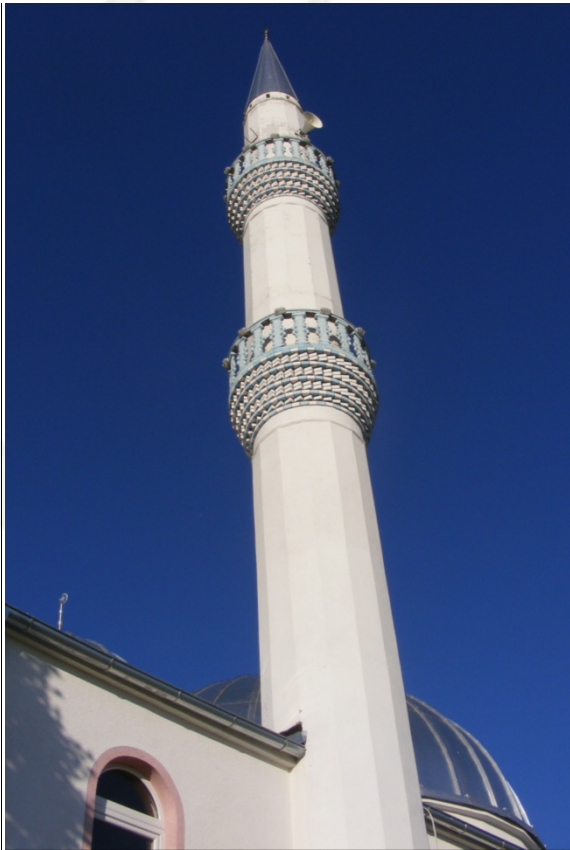


Fig. 5.5 View from the south-west



Fig. 5.6 View from the south-west

3. INTERIOR

The interior is entirely simple and without any calligraphy, without any unique value. The forms of the construction that step out of the interior wall surfaces break the monotony and form a show of light and shade. Some discreet formed belts around the pillars and some bordures on the beams are painted in yellow. The natural lighting is achieved by the many



windows on the outer walls. The cupola's tambour is not high enough to contain windows in it.

Mihrab – we can conclude that we are dealing with a combination of the tradition, respectively the *Ottoman* school of tall *mihrabs* with pilasters on both sides and the arched ending on top and over the contemporary materials (the prefabricated pilasters of stucco gypsum, down spot lights and above etc.). It steps out of the outer wall in an arched form on the base with a radius of:1.2 m and it is painted in white over the whole surface, just like the wall surfaces. It has a double decorated arch on top painted in ochre. *Fig. 5.4*

Minbar – is simple, has small dimensions, is made of wood and has three stair steps but it's functional. *Fig. 5.5*



Fig. 5.4 Mihrab



Fig. 5.5 The Wooden Minbar

Materials – are contemporary like: armoured concrete (for the cupola, pillars, beams, stairs etc.), building blocks and other prefabricated elements of clay (for the walls, the upper floor slab), zinc sheets (for the covering of the flat roof, the domes and the minaret roof). The windows and the doors have plastic frames.

INTERIOR VIEWS²

² For the position of the view angle, notice the arrows with the respective numbers on the plan of the *Mosque*, further in this document (GRAPHIC DESCRIPTION).



Fig. 4.1 Interior



Fig. 4.2 Interior

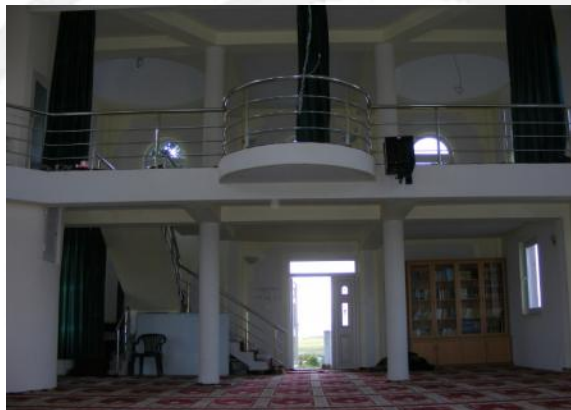


Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



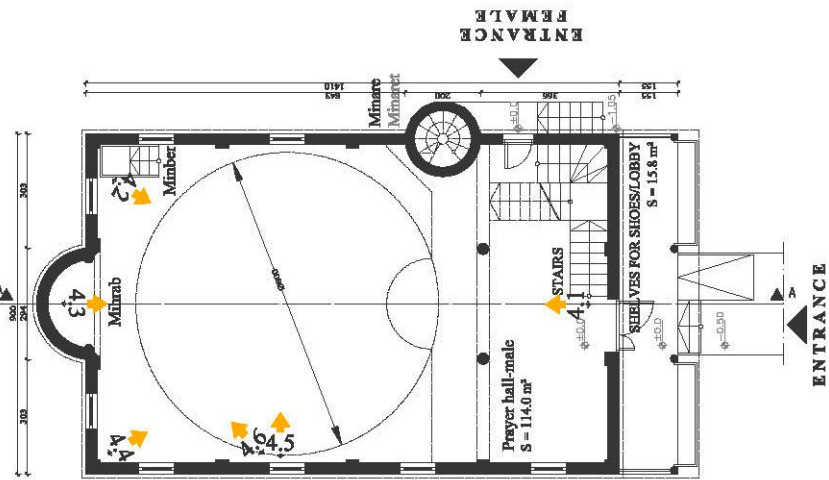
Fig. 4.6 Interior

4. GRAPHIC DESCRIPTION:



The Mosque in Bletajë (Stanovc i Epërm)
1960 - 1999 - 2009 (1379 - 1420 - 1431, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200



NETTO AREA
15.8 + 114.0 + 35.5 = 165.3 m²
BRUTTO AREA (HORIZONTAL)
145.0 m²

PLAN, SURVEYED ON, 31 / 05 / 2009

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5 AND 4.6
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (ANTERIOR) OF MOSQUE

5. URBAN LAYOUT

The *Mosque* in Bletajë (Stanovc i Epërm), lies in the centre of the village even though sparse in its inhabitation. The optimum radius ($R=500$ m) and maximum ($R=1000$ m) doesn't incorporate a high density of inhabitation, little houses and dispersed. In a distance of 500m to north-east, there is the main road, Prishtina – Mitrovica.

PHOTOGRAPHIC DESCRIPTION:

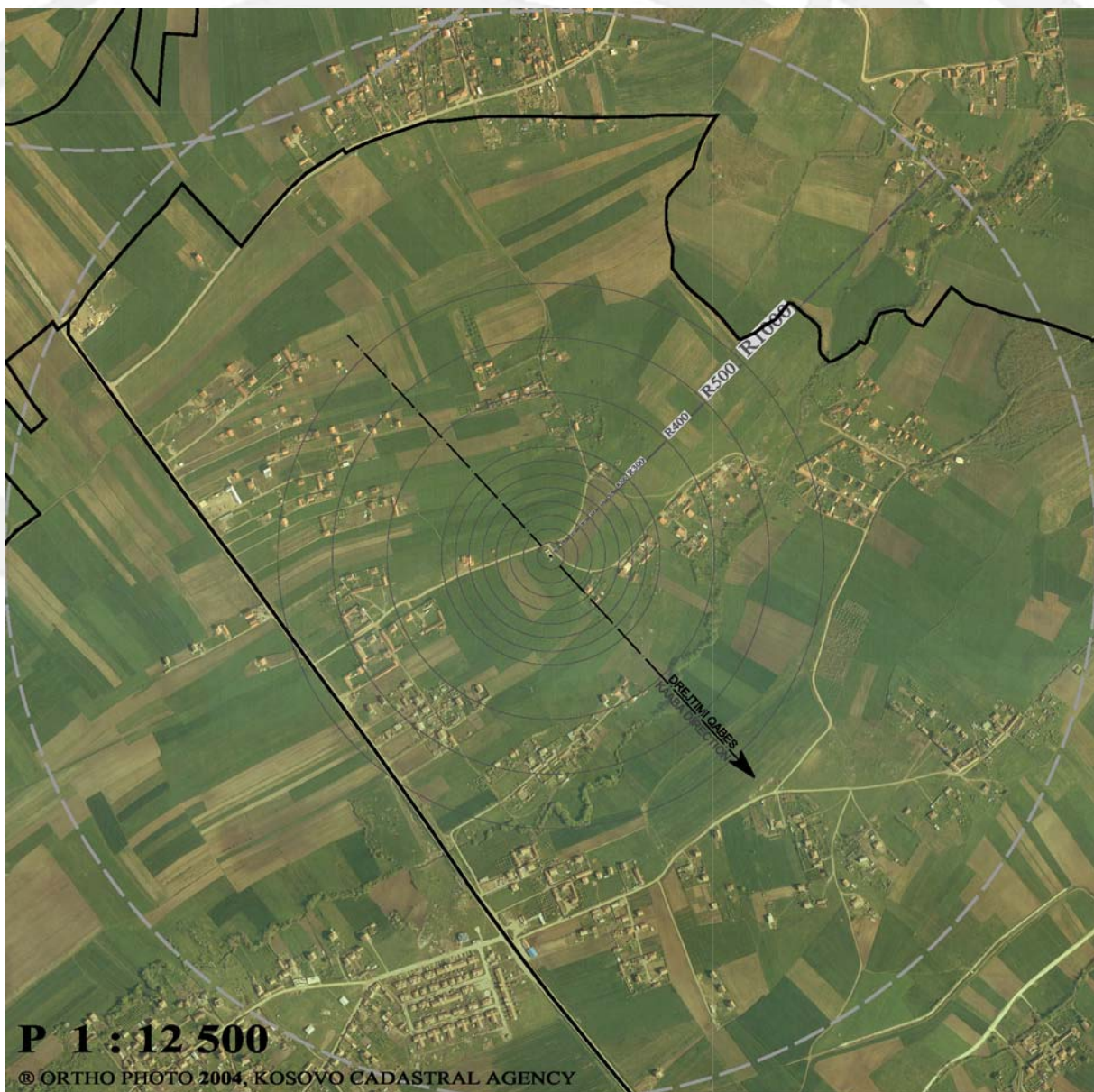


Table 5.1 The position of the Mosque in Bletajë (Stanovc i Epërm) in relation with its surrounding.



The parcel of the *Mosque* in Bletajë (Stanovc i Epërm) lies on an inclined terrain. It lies **548 m** over the sea level and has following coordinates: **42°45'55.71"** to the north (N) and **21°01'58.84"** to the east (E).

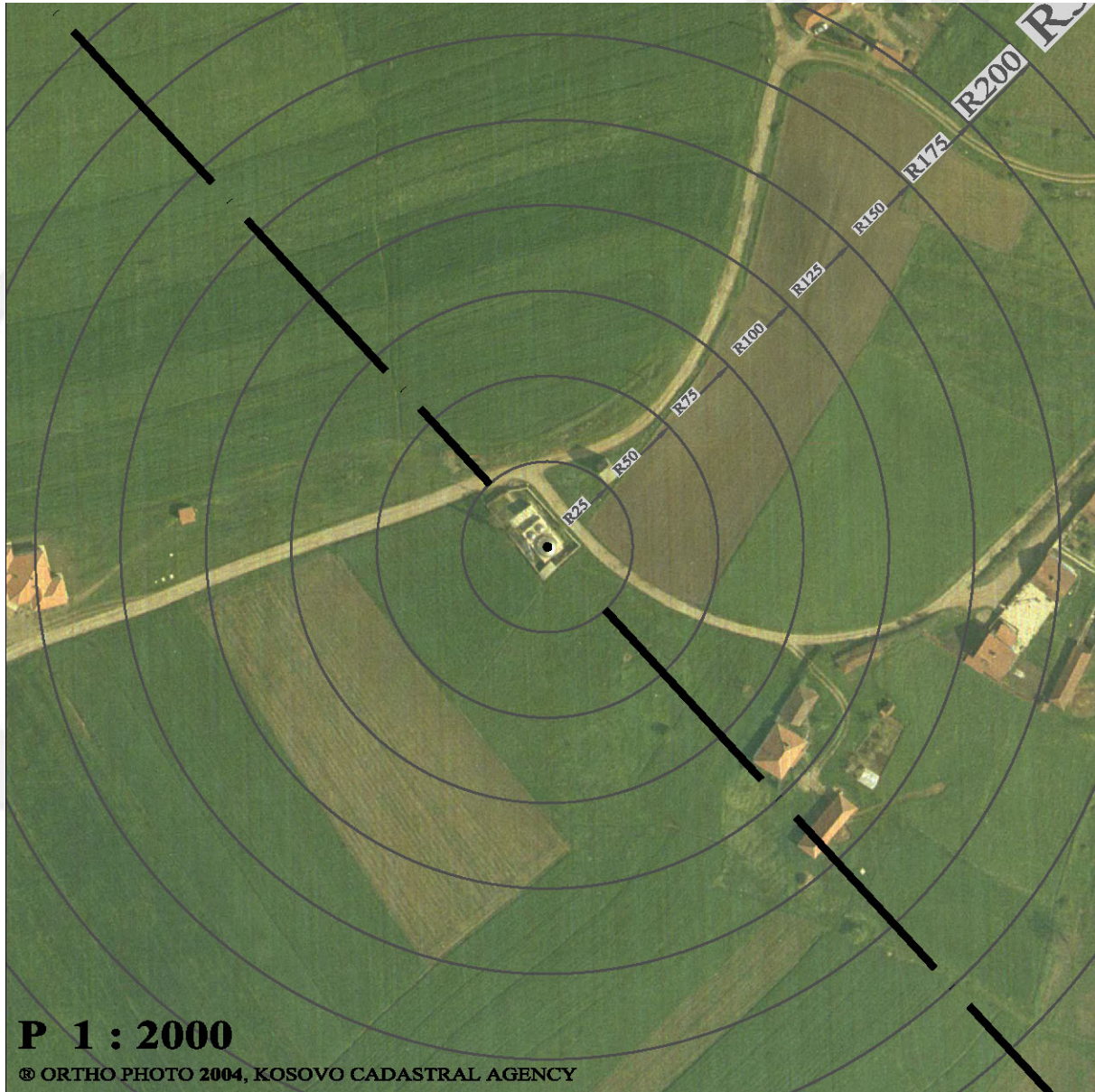


Table 5.2 The position of *Mosque* in Bletajë (Stanovc i Epërm) in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ and the longitudinal axis of the *Mosque* building does coincides very good with this axis.

³ For more see the web page: <http://www.namazvakti.com/>



Remark: This Ortho Photo is from the year 2004 and at that time, like we can notice here the mosque with two smaller cupolas where as the new one has three small cupolas and lies in the exact same position. This is the *Mosque* built in 1960, which is replaced by the other one built in 2008-2009.

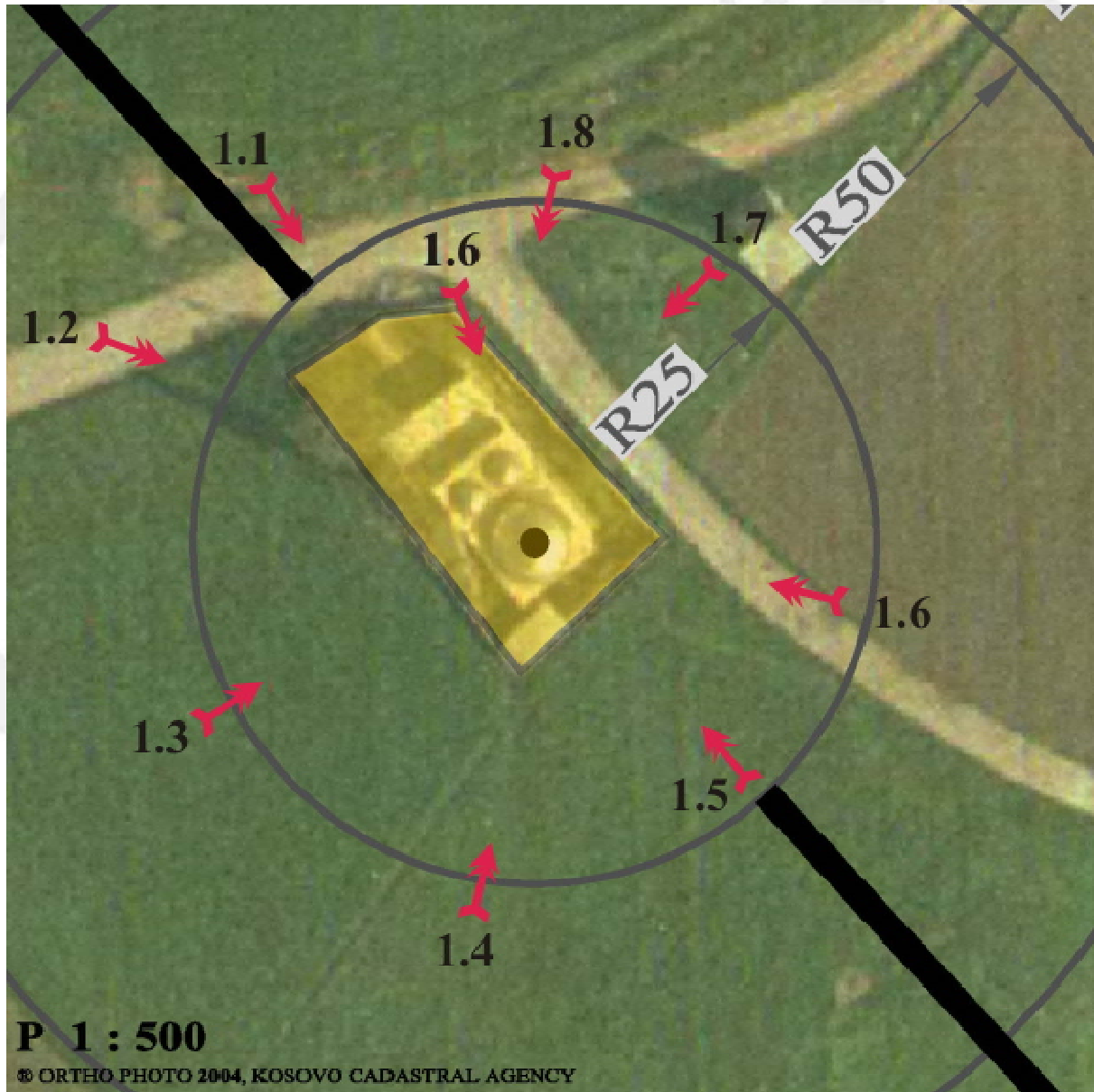


Table 5.3 Close site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west

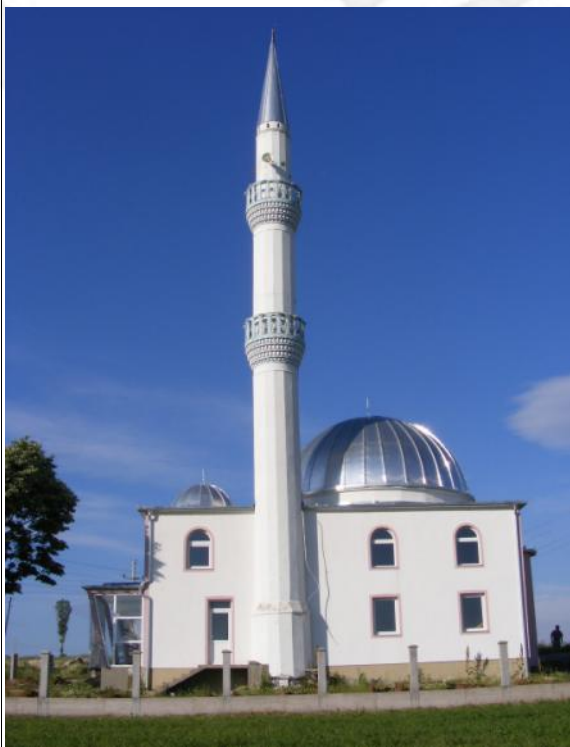


Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south





Fig. 1.5 Back facade, south-east



Fig. 1.6 View from east



Fig. 1.7 Side facade, north-east



Fig. 1.8 Side facade, north



6. THE *MOSQUE* IN DUMNICA E MESME

06/07/2000 – 03/2001 [1960(58)-1999] [04/03/1421 – 12/1421 (1379(77) – 1420), *HIJRI*]

1. IDENTITY CARD OF OBJECT

1. Name of object :

The Mosque in Duminca e Mesme

2. Name of the imam :

Dibran RAMA

3. Ownership :

Islamic Community of Vushtrria

4. Location:

In the center of the village (42°47'45.48" N; 21°03'53.68" E)

5. Cadastral number :

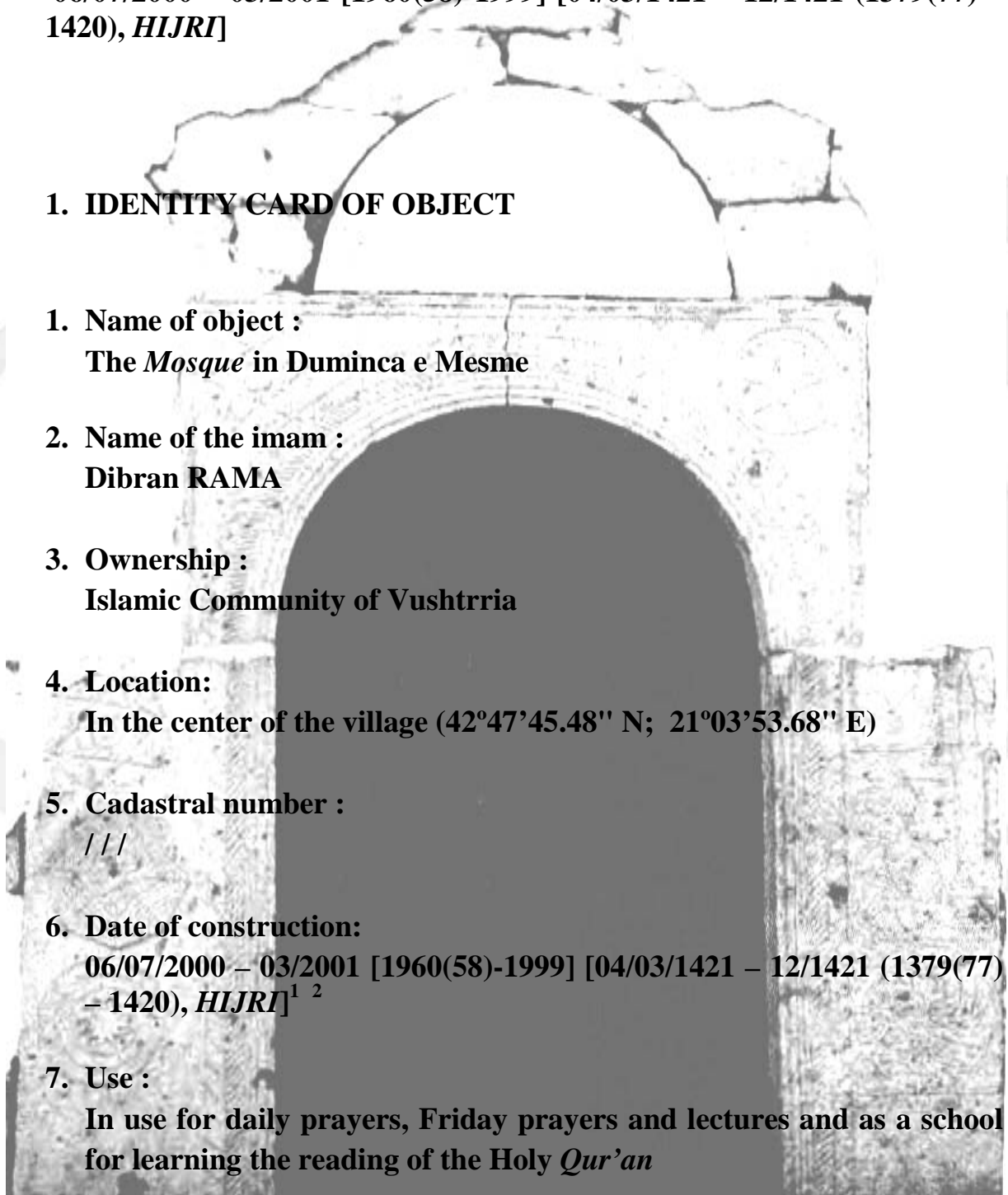
///

6. Date of construction:

06/07/2000 – 03/2001 [1960(58)-1999] [04/03/1421 – 12/1421 (1379(77) – 1420), *HIJRI*]^{1 2}

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*



¹ For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 134

² For more, see: BARBARIA SERBE NDAJ MONUMENTEVE ISLAME NË KOSOVË (SHKURT 1998 – QERSHOR 1999) – PRISHTINË 2000, publisher The Islamic Community of Kosovo (ICK). From the chapter 'KËSHILLI I BASHKËSISË ISLAME - VUSHTRRI. XHAMIA E BETIMIT(DUMNICËS) 1958-199, page 50



2. ARCHITECTURE

The *Mosque* in Duminica e Mesme is a construction from the period after The Second World, 1960 (58) that was damaged massively as a result of the strong detonations from the Serb military forces of the year 1999 and because the old construction of stones and wood. *Fig. 6.3, fig. 6.4, fig. 6.5 and fig. 6.6*

Thanks to the good will of the *jemmah* of the believers, just after the war, the *Mosque* will be reconstructed temporarily, after a while it will be completely demolished. In the years 2000 - 2001 it will be rebuild from the *jemmah* and an Arab donation in the same area.

The initial *Mosque* belonged to the Early *Ottoman/Seljuk* School of the type of *Mosque* with the hall covered a wooden roof with tiles.

The new *Mosque* belongs to the *Ottoman* School of the type of *Mosque* with the hall covered with a cupola, The *Sultan Mosques*. The *Mosque* is built in a contemporary manner like many of them built after the war in Vushtrri and elsewhere in Kosovo. *Fig. 6.1*

The *Mosque* consists in height of the ground floor and the gallery or the upper floor/*mafil*, on the right side there is the unfinished *minaret*. *Fig. 6.2*

The *Mosque* contains in the ground floor: the entrance hall or the portico, the praying hall with the *mihrab* niche stepping out from the *kiblah* wall, the stairs that lead to the upper floor and the *imam* room in the portico.

Mafil is also an integral part that does not correspond to the size of the ground floor area. It ends in a straight form towards the praying hall.

The praying area of the *Mosque* is covered with a large cupola with a diameter of ($d \approx 7.85$ m) and the remaining covering area is a flat roof with two smaller cupolas ($d \approx 2.5$ m) which are covered with zinc sheets. Such a solution, with a large cupola over the central area and two (three) small cupolas over the gallery and the portico, is a standard traditional solution of this building school.

The *Mosque* from the plan, it features a rectangle with the outer dimensions of: 13.80 m x 8.20 m and a maximum height of the cupola: ≈ 9.60 m. The *Mosque* has a total useful area of: 146.61 m², or a maximum area for prayer for about 147 persons, or from the minimal criteria for area with 0.8m²/person for totally, 183 persons.



Minaret – like the *Mosque*, the *minaret* has been started to be built in the spirit of even though unfinished yet. The *Minaret* has a round base section up to this phase with a diameter of ≈ 2.85 m and is constructed of armoured concrete and prefabricated elements from concrete. *Fig. 6.2*

Other Objects in the frame of the parcel – in the frame of the *Mosque* parcel we find a small subsidiary building that contains: an *ablution* room, *janazah* room (a room for washing bodies before the burial) and a toilet. The rest of the parcel is green and planted with saplings that as a whole present a cultivated view.

Surroundings - the parcel borders to residential streets to the west, while from the other sides with crop fields. This *Mosque* has an exposed view from all sides and it is easy to see even from the road that leads to Dumnica e Epërme.



Fig. 6.1 View from the west, the primary school on the left and the Mosque on the right





Fig. 6.2 View from south-west



Fig. 6.3 Picture of the after war (1999) from the south



Fig. 6.4 Picture of the after war (1999) from the east or north-east



Fig. 6.5 Picture of the after war (1999) showing the interior



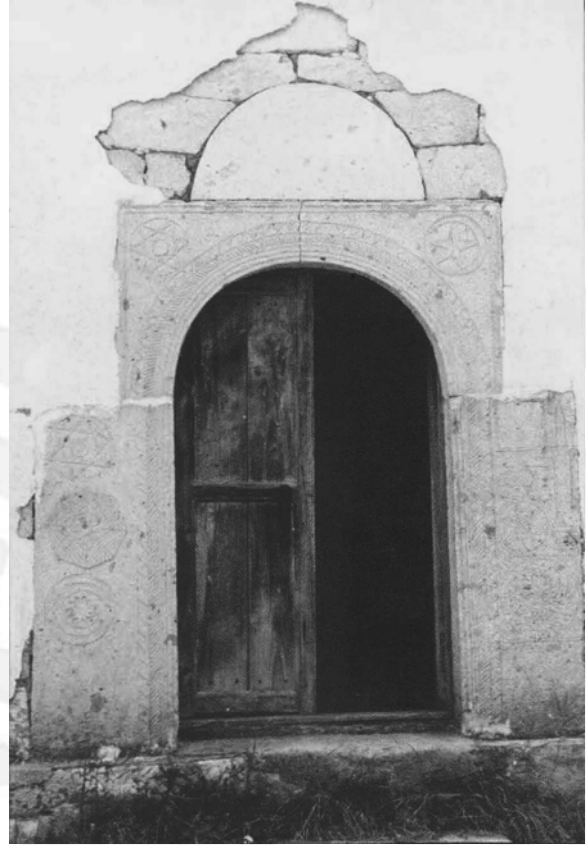


Fig. 6.6 Picture of the after war (1999), the entrance door

3. INTERIOR

The interior is entirely simple and without any calligraphy, without any unique value. The forms of the construction that step out of the interior wall surfaces break the monotony and form a show of light and shade. The natural lighting is achieved by the many windows on the outer walls. The cupola's tambour is not high enough to contain windows in it.

Mihrab – is formed simply by a small out stepping (in the base) niche.

Minbar – is simple, made of wood, it has three stair steps, but functional and with small dimensions.

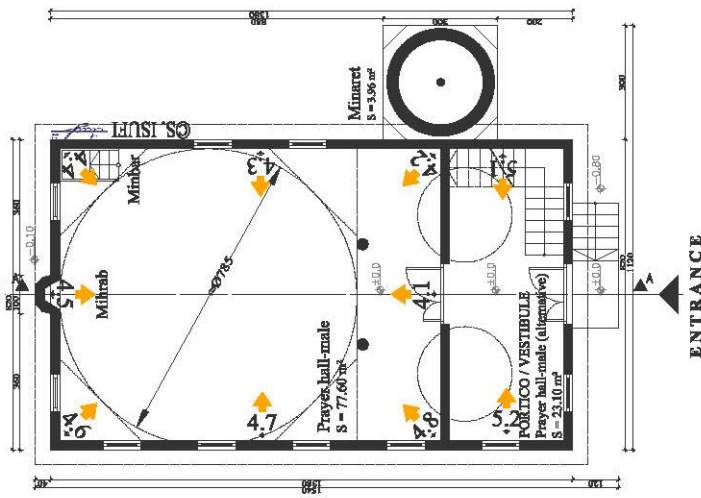
Materials – are contemporary like: armoured concrete (for the cupola, pillars, beams, stairs etc.), building blocks and other prefabricated elements of clay (for the walls, the upper floor slab), zinc sheets (for the covering of the flat roof and the domes). The windows and the doors have plastic frames etc.

4. GRAPHIC DESCRIPTION :

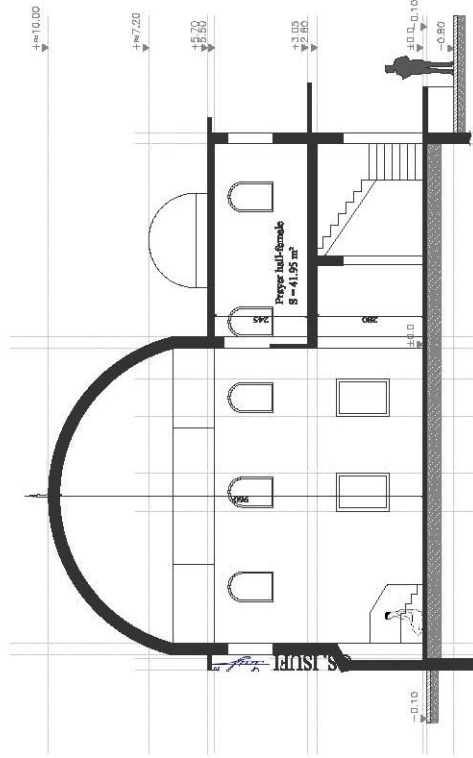


The Mosque in Duminica e Mesme
 06/07/2000 - 03/2001 (1960-1999) (04/03/1421 - 12/1421 (1379 - 1420, Hijri)

PLAN
 LONGITUDINAL SECTION 'A - A'
 P 1 : 200



- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7, 4.8 AND 5.1, 5.2
 ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
 INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
 $77.60 + 23.10 + 3.96 + 41.95 = 146.61 \text{ m}^2$
 BRUTTO AREA (HORIZONTAL)
 $113.16 + 9.00 = 122.16 \text{ m}^2$

PLAN, SURVEYED ON, 24 / 05 / 2009

SECTION A - A, SURVEYED ON, 24 / 05 / 2009



5. URBAN LAYOUT

The *Mosque* in Duminica e Mesme, lies in the centre of the village even though sparse in its inhabitation. The optimum radius ($R=500$ m) and maximum ($R=1000$ m) doesn't incorporate a high density of inhabitation, little houses and dispersed.

PHOTOGRAPHIC DESCRIPTION:

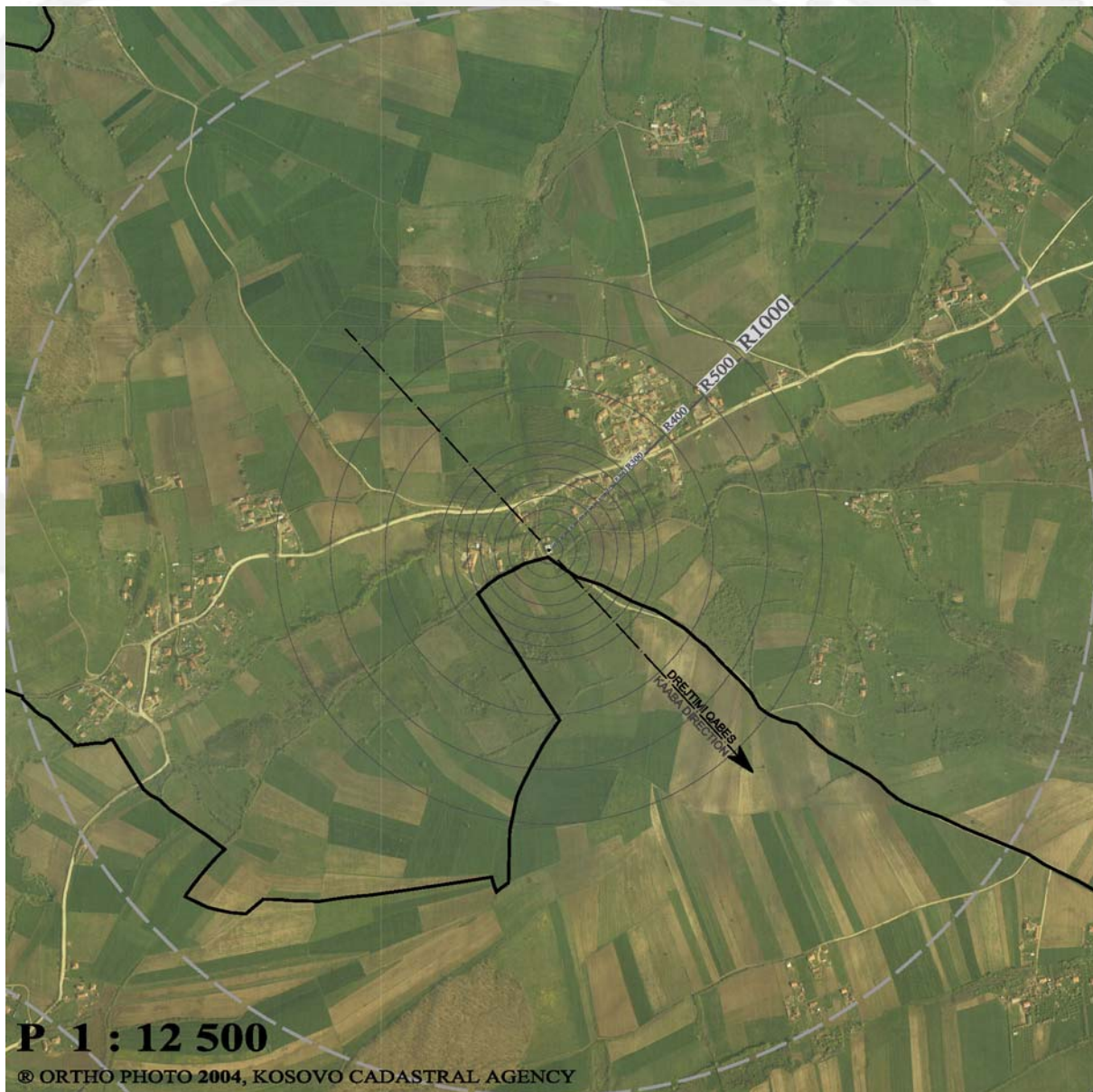


Table 6.1 The position of the Mosque in Duminica e Mesme in relation with its surrounding

The parcel of the *Mosque* in Duminica e Mesme lies on an inclined terrain. It lies **569 m** over the sea level and has following coordinates: **42°47'45.48"** to the north (N) and **21°03'53.68"** to the east (E).



Table 6.2 The position of *Mosque* in Duminica e Mesme in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ and the longitudinal axis of the *Mosque* building does not coincide with this axis.

³ For more see the web page: <http://www.namazvakti.com/>



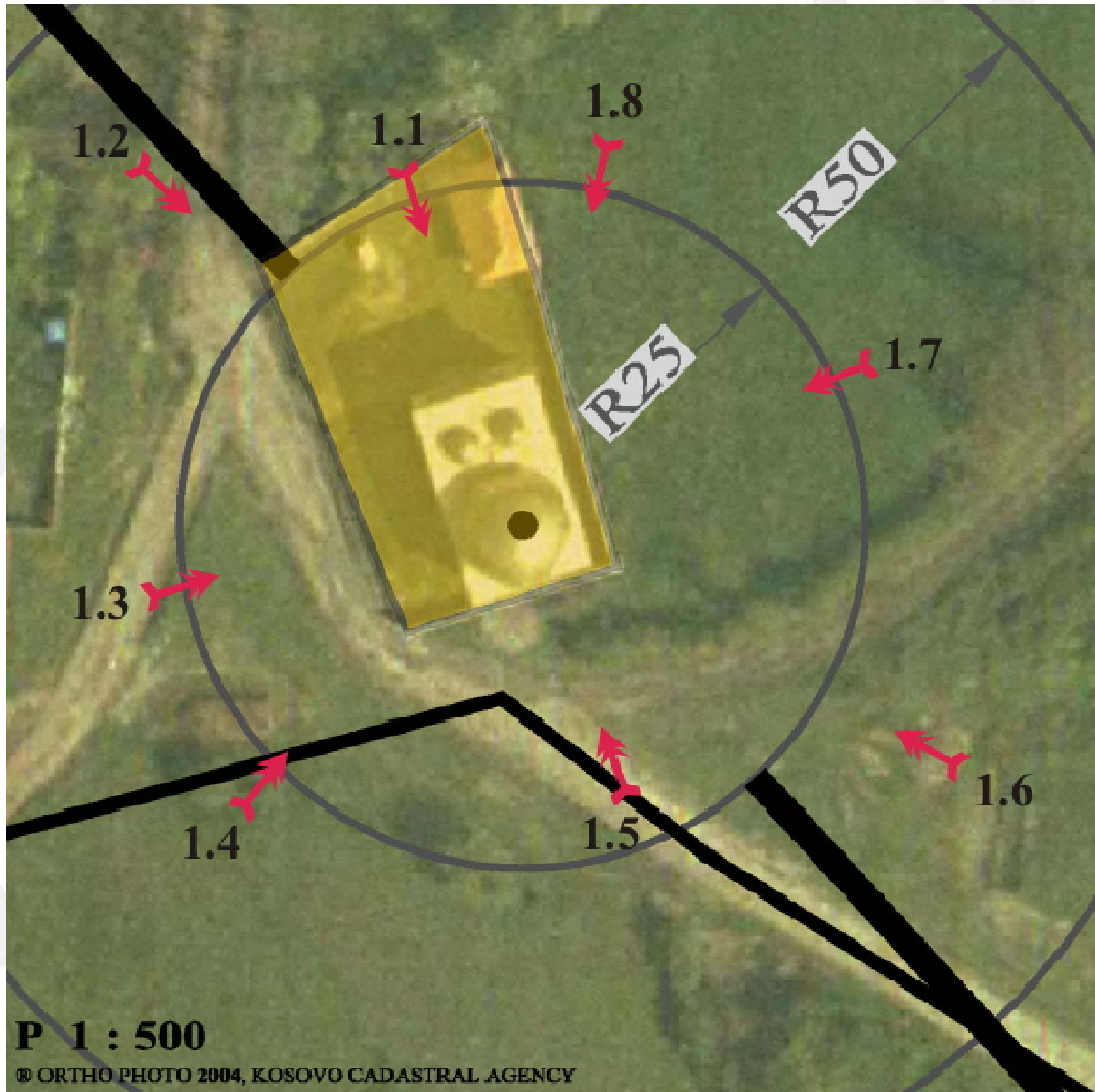


Table 6.3 Close site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.



Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west





Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south



Fig. 1.5 Back facade, south-east



Fig. 1.6 View from east



Fig. 1.7 Side facade, north-east



Fig. 1.8 View from north



7. THE *MOSQUE* IN RESNIK 1995 – JULY / 1997 (1415 - AL-AWAL / 1418, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Resnik

2. Name of imam :

Fahri BALA

3. Ownership :

Islamic Community of Vushtrria

4. Location :

In the center of village (42°46'19.74" N; 20°58'19.89" E)

5. Cadastral number :

///

6. Date of construction :

1995 –July / 1997 (1415 - al-awal / 1418, *Hijri*)¹

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 112



2. ARCHITECTURE

The *Mosque in Resnik* is a before war (1999) construction, 1995 – July / 1997 and was greatly damaged as a result of the shooting by Serbian forces in 1999.

Thanks to the good will of *jammah*, immediately after the war the *Mosque* will be fixed temporarily, then will be renovated and built the *minaret* in 2004 thanks to financial assistance of the United Arab Emirates KFOR and voluntary work of the *jemmah*.

The *Mosque* belongs to *Ottoman* School of the type of *Mosque* with the hall covered with a cupola, *The Sultan Mosques*. The *Mosque* is built in a contemporary manner like many of them built after the war in Vushtrri and elsewhere in Kosovo. *Fig. 7.1*

The *Mosque* consists in height of the ground floor and *mafil*, on the right side there is the *minaret* with a height of ≈ 23 m.

The Mosque has in the ground floor: the entrance hall, the praying hall with the *mihrab*, the stairs that lead to the *mafil* (gallery floor) the *Imam* room which is in porch area.

Mafil is a whole area and does not respond to the size of the ground floor area and ends with a straight form towards the praying area.

The praying area of the *Mosque* is covered with a large cupola ($d \approx 9.50$ m) and the *mafil* is covered by a flat roof and three small domes ($d \approx 2.4$ m) all covered with zinc sheets. Such a solution, with a large cupola over the central area and two or three small ones over the gallery and the portico, is a standard traditional solution of this building school.

The *Mosques* base plan is a rectangle with following outer dimensions: 16.00 m x 10.30 m and a maximum height of the cupola of: ≈ 11.80 m. It has a total useful area of: 198.05 m², or a maximum praying space for about 198 *jemmah* (people) or from the minimal criteria for area with 0.8m²/person for totally, 248 *jemmah*).

Minaret - as *Mosque* especially the *minaret* whereas belongs to *ottoman* school of *minaret* construction with materials used (reinforced concrete) and with its base octagonal form (also the *Ottoman* school *minarets* can be multangular base formed) looks like not many preceding minarets of the school building.

The *Minaret's* section to the level of the first floor slab has a square form and it's made of armoured concrete. From the ground level the minaret has no door and it cannot be used (like store or something else).

From level *mafil* / floor can be achieved to the *minaret* door, though now door to *mafil* not exist and there is an opening covered with wall. From this level begin concrete spiral stairs to



Sherife(balconies).From the level of the door the base changes form square *minaret* in the form of octagon to the conical roof covered with zinc TIN. The *minaret* has a *sherife* in which to come up from a narrow wooden gate and a fence of prefabricated concrete. Fig. 7.2

Other buildings in the parcel – there is a small building built in the parcel that serves for toilets, ablution. The parcel is green and in general has a cultivated view.

Surroundings - the parcel to northwest is surrounding with habitant road and other sides are work fields. The *Mosque* is exposed from all sides and is visible and from main road Prishtina – Mitrovica thanks to the altitude above the sea where it is built.



Fig. 7.1 View form east





Fig. 7.2 *Minaret, view of the covered door sherife and conic roof*

3. INTERIOR

The interior is simply in whole without any calligraphy, without any unique value. The daylight arrives inside through some small windows in the outer walls and of the dome of the *Mosque*.

The dome has a high tumble that made possibility of windows shapes.

Mihrab – it can be concluded that there is a combination of traditional *mihrabs* that belongs to *ottoman* school, large *mihrabes* with both sides framed with an arch on, and the modern material used (reinforced concrete). It is formed by a frame internally, without ejection from the contours of the *kiblah* wall. The arched frame is collared with blue and other surfaces are all white. *Fig. 7.3*

Mimber – it's made from wood with wooden fence and also decorations in relief. It is collared with brown. The *mimber* belongs to *ottoman* school, like many of them in Kosovo, high with many narrow stairs and conic roof that characterized the school. *Fig. 7.4*

Materials – are contemporary like: reinforced concrete (columns, pillars, stairs etc), argil's blocks (walls), zinc tin (for covering roof and domes), windows and doors are made of wood.





Fig. 7.3 Mihrab



Fig. 7.4 Wooden Minbar

INTERIOR VIEW²



Fig. 4.1 Interior



Fig. 4.2 Interior

4. GRAPHIC DESCRIPTION :

² For the position of the views taken see the arrows with respective numbers in the base plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).



**The Mosque in Resnik
1995 - korrik/1997 (1415 - Al-awal/1418, Hijri)**

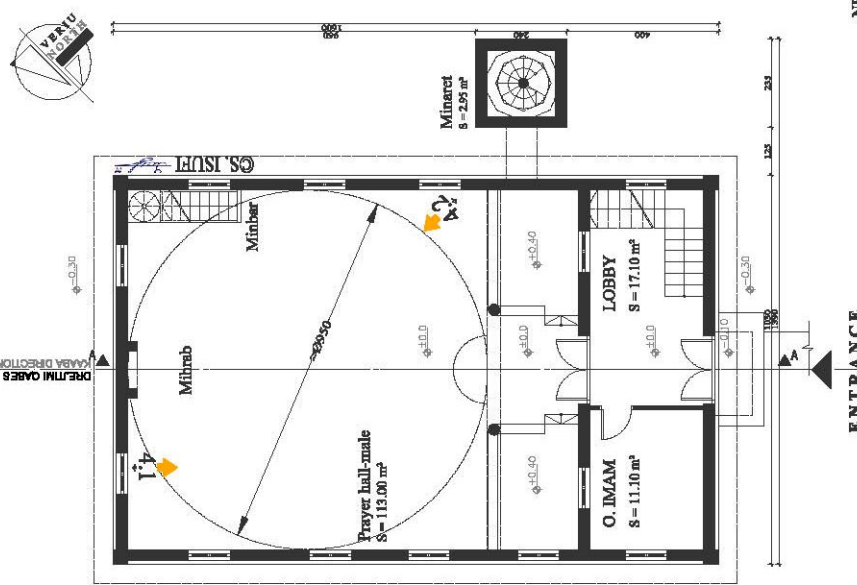
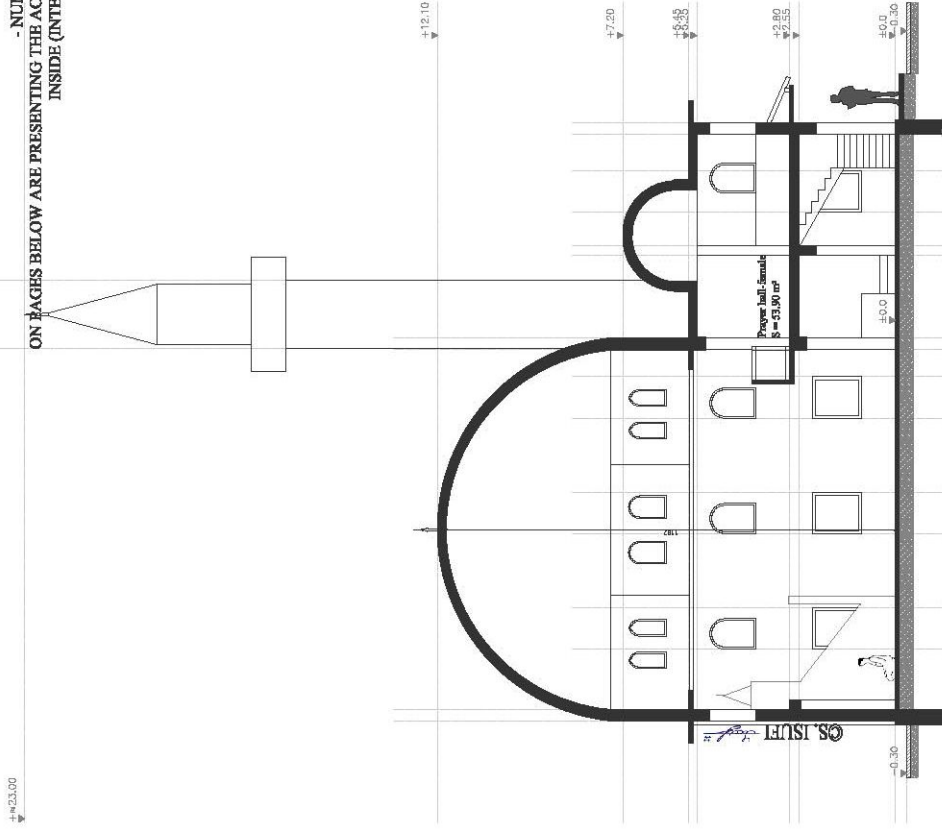
PLAN

LONGITUDINAL SECTION 'A-A'

P 1 : 200

ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM INSIDE (INTERIOR) OF MOSQUE

- NUMBERS: 4.1 AND 4.2



NETTO AREA
113.00+11.10+17.10+53.9+2.95 = 198.05 m²
BRUTTO AREA (HORIZONTAL)
164.80+5.64 = 170.44 m²

PLAN, SURVEYED ON, 07 / 06 / 2009

SECTION A - A, SURVEYED ON, 07 / 06 / 2009



5. URBAN LAOUT

The *Mosque* in Resnik, lies on center of the village thou is a rare village. The optimum radius (R=500 m) and maximal (R=1000 m) incorporate small residential density, with few apporioned houses.

PHOTOGRAPHIC DESCRIPTION:



Table 7.1. Position of the Mosque in Resnik in report with surrounding



The parcel of *Mosque* in Resnik lies on a slanting terrain. it lies on **554 m** over the sea level and has following coordinates: **42°46'19.74"** to north (N) and **20°58'19.89"** to east (E).

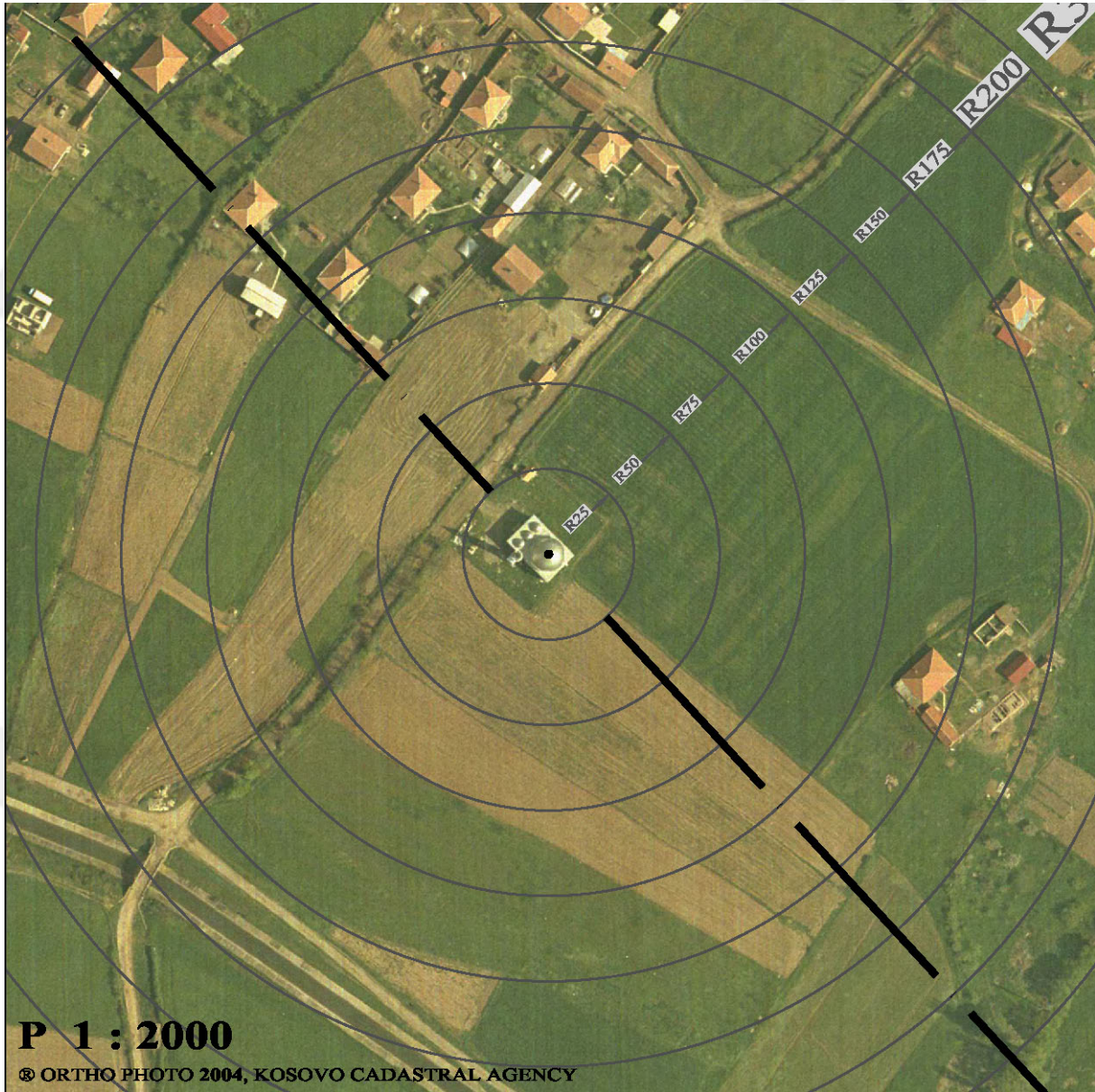


Table 7.2 Position of Resnik Mosque in report with neighborhood (wide site plan)

The *Mosque* in longitude axis is directed towards the holy city of *Mecca* (*Kiblah*). Note the dashed black line which refers to the direction of *Kiblah* with coordinates according to north angle of direction is: $(137.84) - (3.67) = 134.17^\circ$ and the longitudinal axis of the *Mosque* that is matched right.



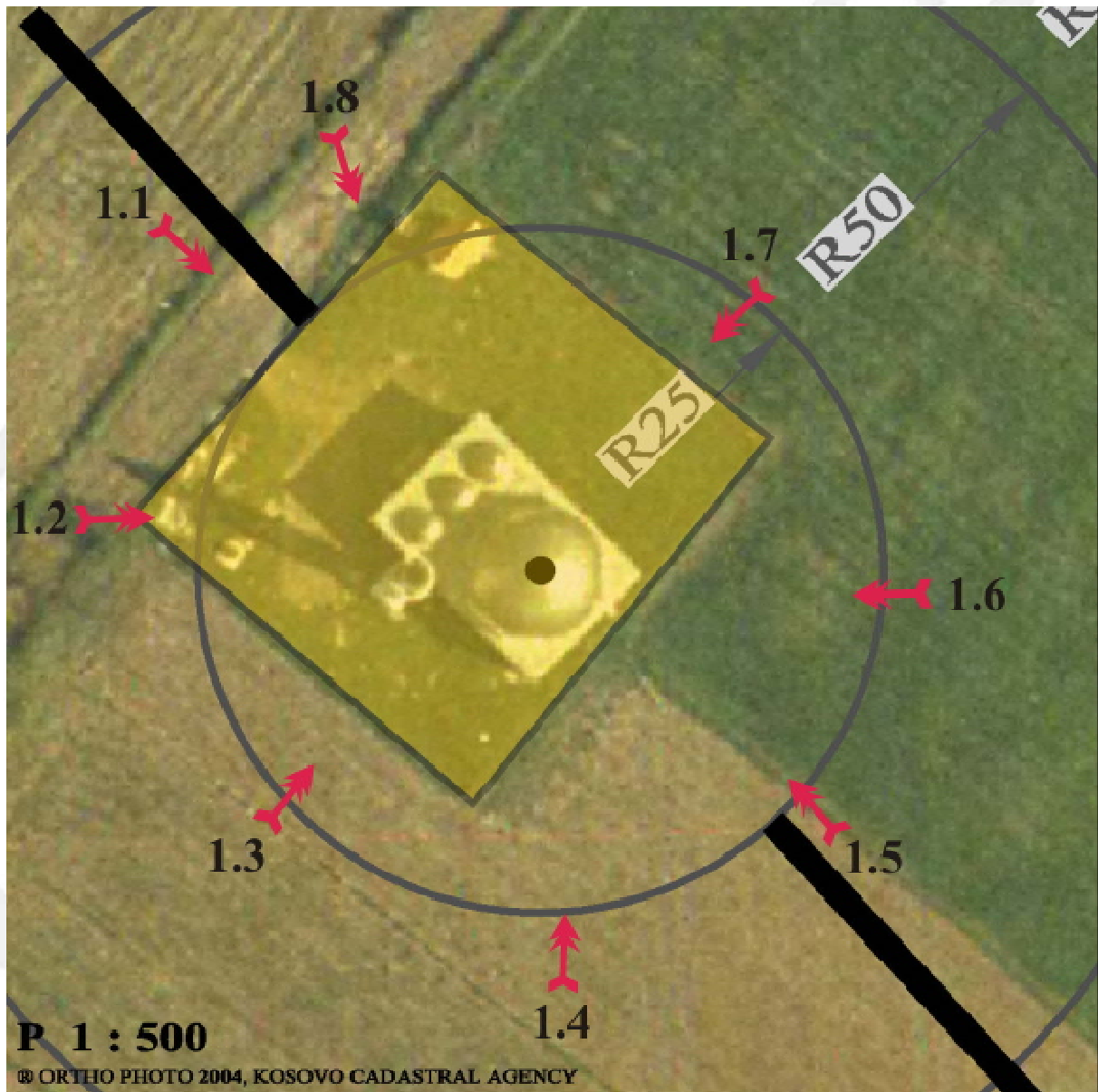


Table 7.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south





Fig. 1.5 Back facade, south-east



Fig. 1.6 View from east

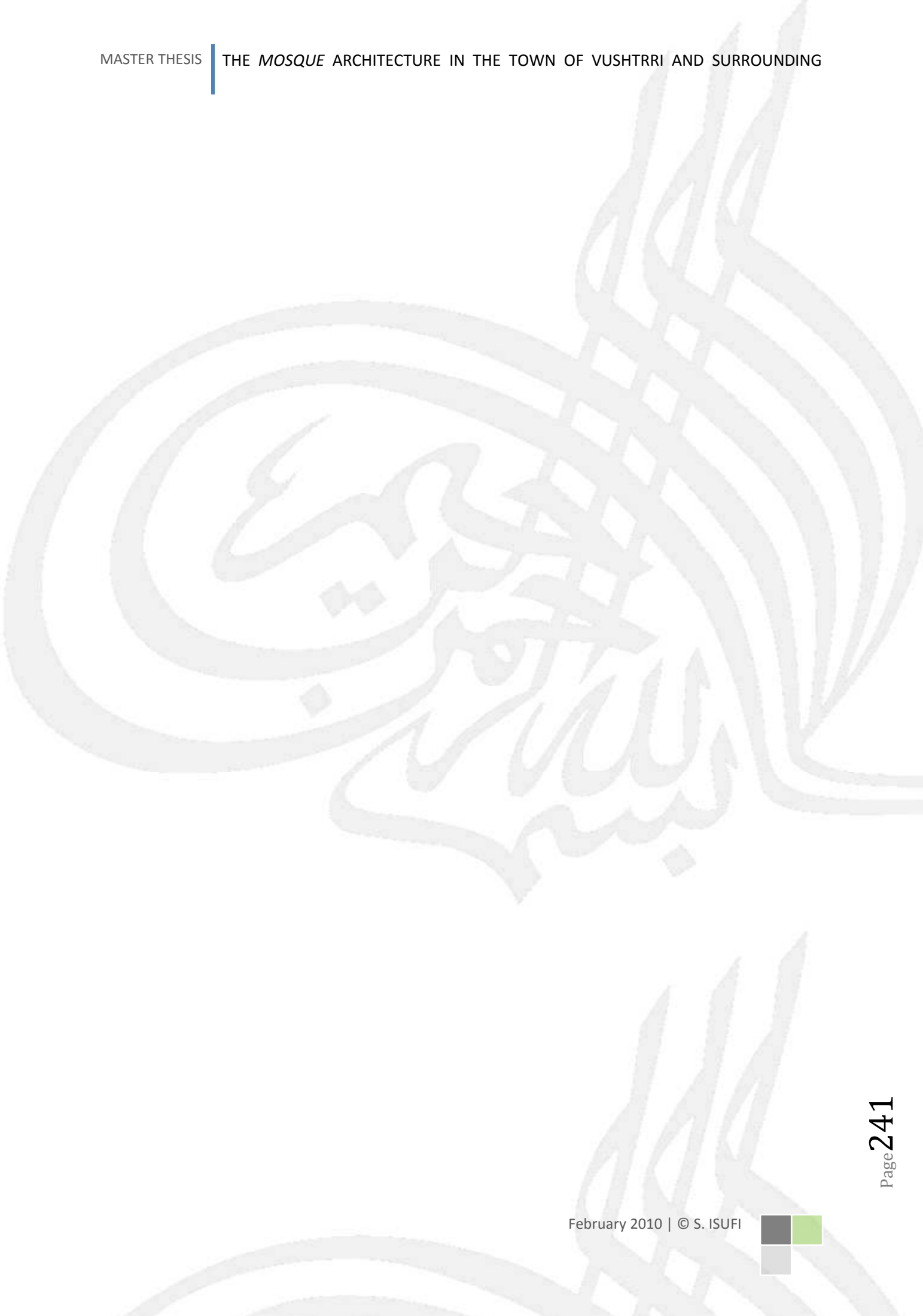


Fig. 1.7 Side facade, north-east



Fig. 1.8 View from north





**8. THE “EBU BEKER SIDIK” *MOSQUE* IN MAXHUNAJ
26/09/1997 – 04/05/2000 (24/05/1418 – 01/02/1421, *HIJRI*)**

1. IDENTITY CARD OF OBJECT

1. Name of object :

The “Ebu Beker Sidik” *Mosque* in Maxhunaj

2. Name of imam :

Shasivar KRASNIQI

3. Ownership :

Islamic Community of Vushtria

4. Location :

South part of village (42°46’51.75" N; 21°01’22.49" E)

5. Cadastral number :

///

6. Date of construction :

26/09/1997 – 04/05/2000 (24/05/1418 – 01/02/1421, *Hijri*)¹

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur’an*

¹ For more see: Bedri HALILI, *MOSQUS IN VUSHTRRI MUNICIPALITY ...* page 139-140



2. ARCHITECTURE

The *Mosque in* Maxhunaj, “Ebu Beker Sidik”, 26/09/1997 – 05/05/2000, couldn't be completed before the war (1999) because the Serbian invader stopped the voluntary work of the *jemmah* (local villagers).

Thank to the good will of the *jemmah* the *Mosque* temporarily ordered immediately after war and later a complete all and the built of minaret to all thank to financial aid of UAE KFOR and voluntary work of the *jemmah*.

The *Mosque* belongs to *Ottoman* School of the type of *Mosque* with the hall covered with a cupola, *The Sultan Mosques*. The *Mosque* is built in a contemporary manner like many of them built after the war in Vushtrri and elsewhere in Kosovo. *Fig. 8.1*

The *Mosque* consists in height of the ground floor and *mafil*, on the right side there is the minaret with a height of ≈ 30 m.

The *Mosque* has in the ground floor: the entrance hall, the praying hall with the *mihrab*, the stairs that lead to the *mafil* (gallery floor) the *Imam* room which is in porch area.

Mafil is a whole area and does not respond to the size of the ground floor area and ends with a straight form towards the praying area.

The praying area of the *Mosque* is covered with a large cupola ($d \approx 9.75$ m) and the *mafil* is covered by a flat roof and three small domes ($d \approx 2.4$ m) all covered with zinc sheets. Such a solution, with a large cupola over the central area and two or three small ones over the gallery and the portico, is a standard traditional solution of this building school.

The Mosques base plan is a rectangle with following outer dimensions: 15.66 m x 10.50 m and a maximum height of the cupola of: ≈ 11.80 m. The *Mosque* has a total useful area of: 196.74 m², or a maximum praying space for about 197 *jemmah* or from the minimal criteria for area with 0.8m²/person for totally, 246 *jemmah*).

Minaret – belongs to the *Ottoman* school of *Minarets* cylindrical form with a *sherife*. It ends with conic wooden roof covered with plastered.

The Minaret's section to the level of the first floor slab has a rectangle form with broken angles from southwest. On ground floor level the minaret has a door and entered in from the hall pray area.

From the first floor slab the minaret change its form to circular with conic wooden roof covered with plastered lime. *The Minaret* has one serifs (balconies) to which there is an exit



from a shallow plastic framed door. The *minaret* is made with prefabricated white facade brick sand armoured concrete. *Fig. 8.2*

Other buildings in the parcel – within the parcel on the right side there is a small building which serves for: reading and learning the *Qur'an*, ablution toilets etc. *Fig. 8.3*

Surroundings – from the east the parcel surrounds with habitant road and other sides are work fields. The *Mosque* is exposed from all sides and can be seen from the main road especially het large *minaret* (≈ 30 m).



Fig. 8.1 View from east





Fig. 8.2 View from the ground of the minaret



Fig. 8.3 View from the entry of the Mosque

3. INTERIOR

The interior is simply without any calligraphy without any unique value. The daylight arrives inside through some small windows in the outer walls and of the dome of the *Mosque*.

The dome has a high tumble that made possibility of windows shapes.

Mihrab – it can be concluded that there is a combination of traditional *mihrabs* that belongs to ottoman school, large *mihrabs* with both sides framed with an arch on, and the modern material used (reinforced concrete). It is formed by a frame internally, without ejection from the contours of the *kiblah* wall. The arched frame is coloured with green blue and the walls surfaces are white. *Fig. 7.3*

Minbar – is a simple one made of wood with three stair steps, but functional and with small dimensions

Materials – are contemporary like: reinforced concrete (columns, pillars, stairs etc), argil's blocks (walls), zinc tin (for covering roof and domes), windows and doors are made of wood.





Fig. 8.4 Mihrab



Fig. 8.5 Wooden Minbar

INTERIOR VIEW²

² For the position of the views taken see the arrows with respective numbers in the fore plan of the Mosque beneath (GRAPHIC DESCRIPTION).





Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior



Fig. 4.7 Interior



Fig. 4.8 Interior

4. GRAPHIC DESCRIPTION :

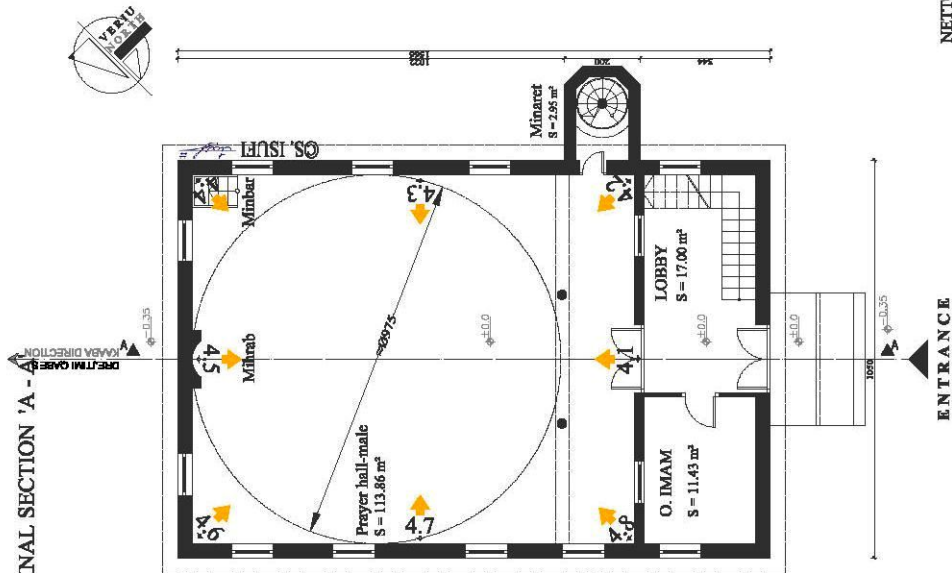


The EBU BEKER SIDIK Mosque in Maxhunaj
26/09/1997 - 05/05/2000 (24/05/1418 - 01/02/1421, Hijri)

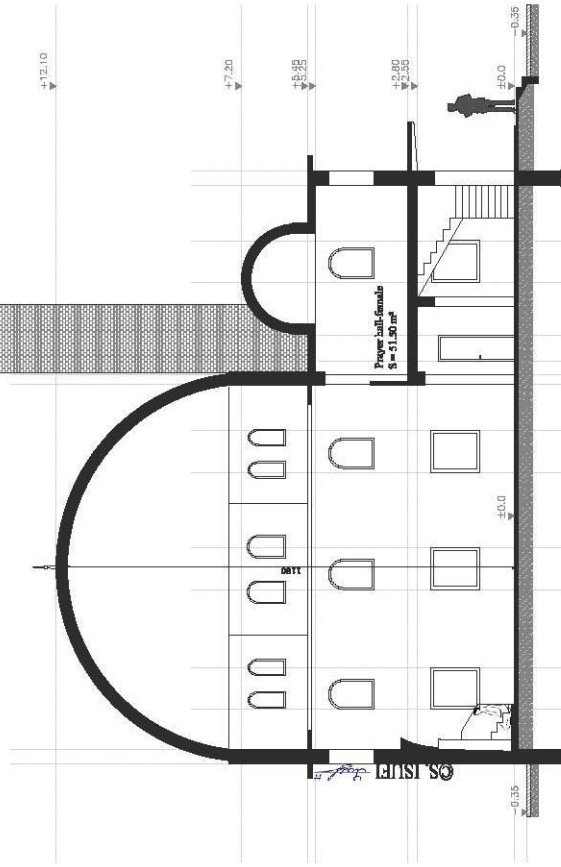
PLAN

LONGITUDINAL SECTION 'A - A'

P 1 : 200



- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7 AND 4.8
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
113.86+11.43+17+51.5+2.95 = 196.74 m²
BRUTTO AREA (HORIZONTAL)
169.33 m²

PLAN, SURVEYED ON, 03 / 05 / 2009

SECTION A - A, SURVEYED ON, 03 / 05 / 2009

5. URBAN LAYOUT

The *Mosque* in *Xhamia* Maxhunaj, “Ebu Beker Sidik”, lies on south of the village thou is the compact village. The optimum radius ($R=500$ m) and maximal ($R=1000$ m) did not incorporate small residential density, with few apportioned houses.

PHOTOGRAPHIC DESCRIPTION:



Table 8.1 Position of the Mosque “Ebu Beker Sidik” in report with surrounding report



The parcel of *Mosque* “Ebu Beker Sidik”, lies on a flat terrain. It lies on **546 m** over the sea level and has following coordinates: **42°46’51.75”** to north (N) and **21°01’22.49”** to east (E).

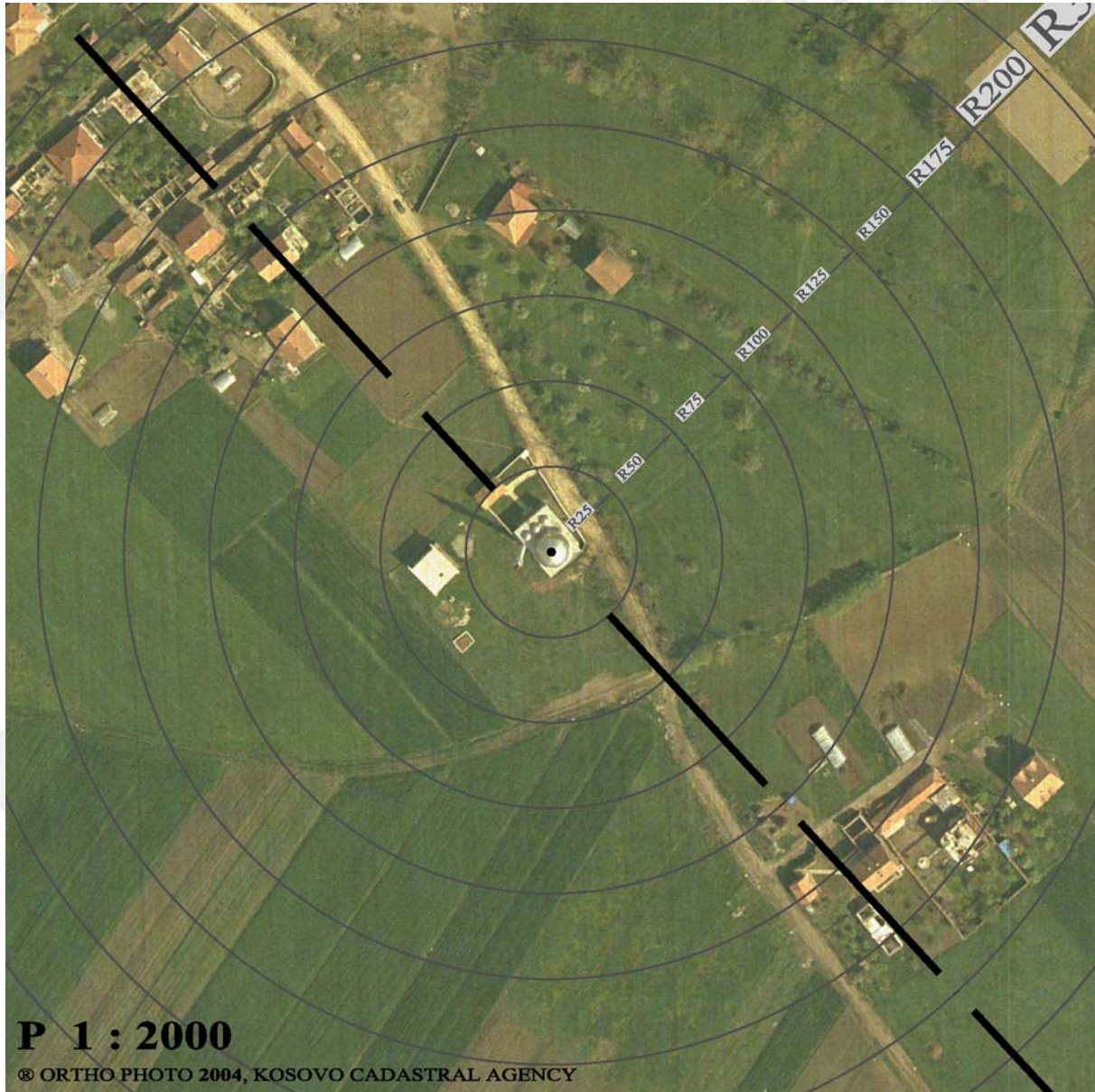


Table 8.2 Position of *Mosque* “Ebu Beker Sidik” in report with neighbourhood (wide site plan).

The *Mosque* in longitude axis is directed towards the holy city of *Makah* (*Kiblah*). Note the dashed black line which refers to the direction of *Kiblah* with coordinates according to north angle of direction is: $(137.84) - (3.67) = 134.17^\circ$ and the longitudinal axis of the *Mosque* that is matched right.

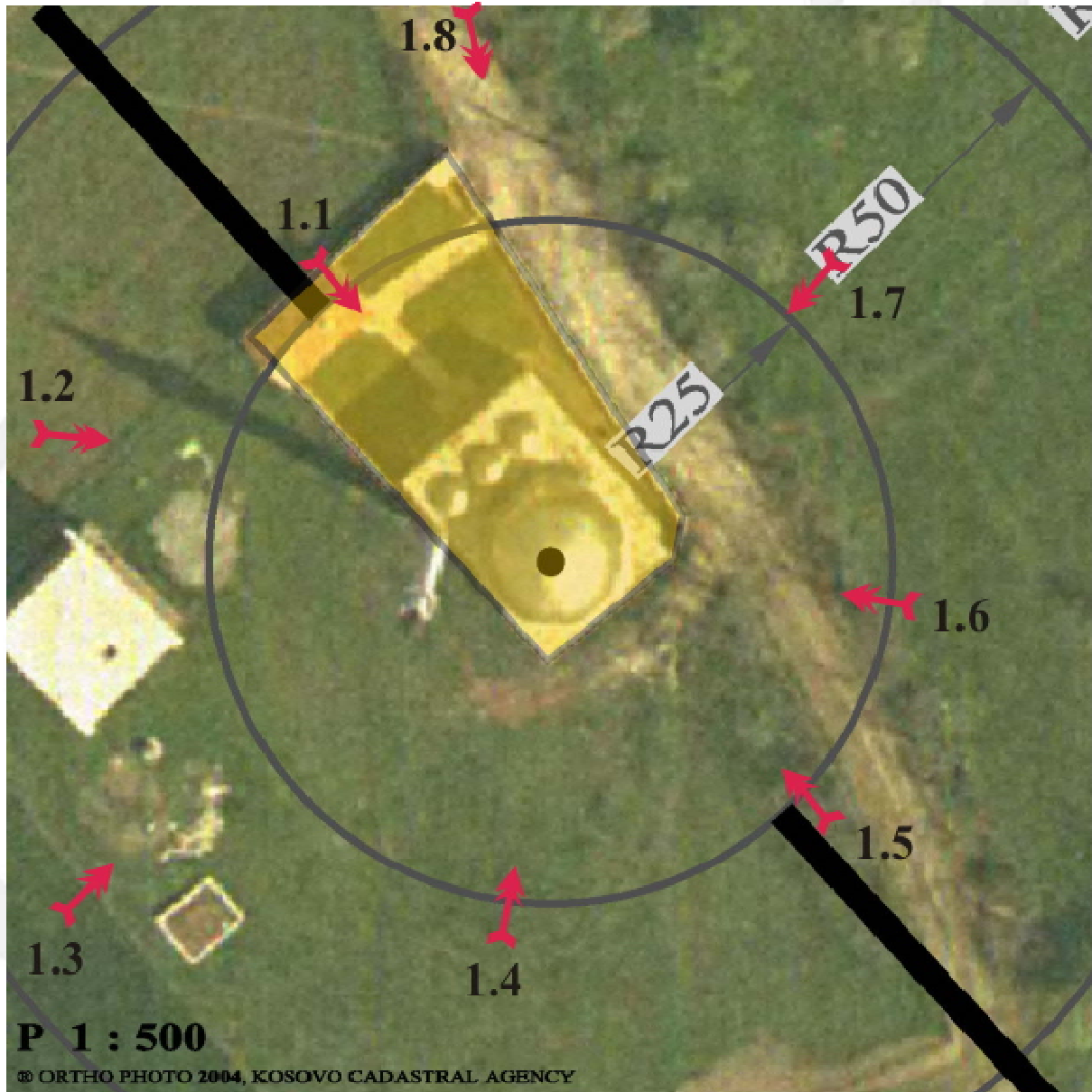


Table 8.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade

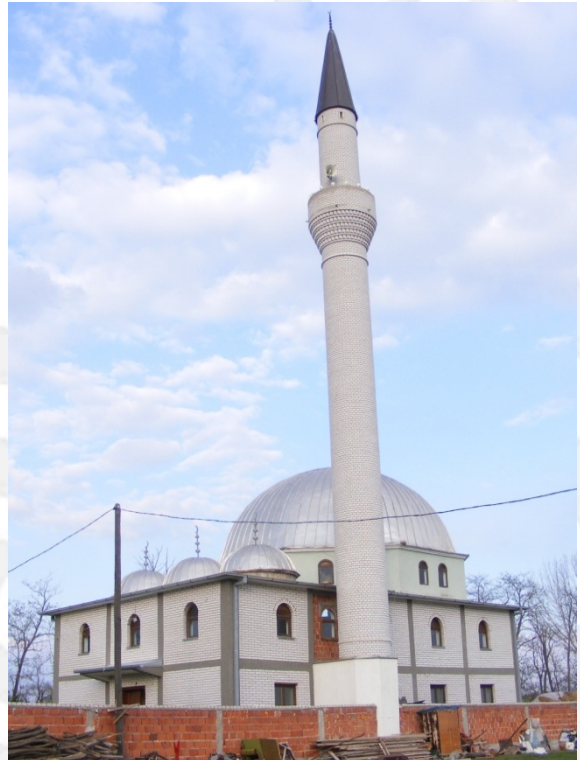


Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south





Fig. 1.5 Back facade, south-east



Fig. 1.6 View from east



Fig. 1.7 Side facade, north-east



Fig. 1.8 Side facade, north-east



9. THE *MOSQUE* IN BEQIQ

12/12/1999 – 20/06/2000 (04/09/1420 – 18/10/1421, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Beqiq

2. Name of imam :

Mulla Rushit

3. Ownership :

Islamic Community of Vushtria

4. Location :

In the center of village (42°45'16.94" N; 20°53'6.68" E)

5. Cadastral number :

///

6. Date of construction :

12/12/1999 – 20/06/2000 (04/09/1420 – 18/10/1421, *Hijri*)¹

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 99



2. ARCHITECTURE

The *Mosque* in Beqiq is an after war construction (1999), 12/12/1999 – 20/06/2000 (04/09/1420 – 18/10/1421, Hijri) It belongs to the Early *Ottoman/Seljuk* School of the type of *Mosque* with the hall covered a wooden roof with tiles, just like the most of the *Mosques* in Vushtrria and its surrounding. *Fig. 9.1*

The construction of the *Mosque* was made possible thanks to the financial aid of UAE - KFOR and the volunteer work of the *jemmah*.

The *Mosque* consists in height of the ground floor (P + 0), on the right side there is the *minaret* with a height of ≈ 15 m.

The *Mosque* has: the entry under a light wooden shelter, ablution and prayer hall with *mihrab*.

The *Mosque* has a 4-shed roof with wooden construction and covered with mediterrian tiles.

The *Mosques* base plan is a rectangle with following outer dimensions: 10.70 m x 7.70 m and a maximum height of the roof: ≈ 5.70 m. It has a total useful area of: 82.15 m², or maximum praying space for about 82 *jemmah* or from the minimal criteria for area with 0.8m²/person for totally, 103 *jemmah*).

Minaret - as *Mosque* especially *minaret* whereas belongs to ottoman school of *minaret* with materials used (reinforced concrete) and with its basement octagonal form (also the ottoman school *minarets* can be multangular formed) looks like not many preceding *minarets* of the school building.

Minaret until the ground floor level is erected with base of a half square formed from armoured concrete. In the level of the first floor there is the minaret door from which level the concrete-spiral-stairs begin and end to the second serif (balcony of the minaret). From the ground floor level, basement of the *minaret* change its form from square in octagonal to pyramid roof covered with zinc tin.

Minaret has a *sherife* to which there is an exit from a door (entry without door). *Sherife* has a fabricated fence from concrete.

Other buildings in the parcel – there is no other building built in the parcel. Other additional buildings should be built to serve perform other necessary activities such as: preparing the dead body, ablution, toilets etc. The parcel is green and wooded and in general has a cultivated view.



Surrounding – The parcel is located in the forest. The *Mosque* is exposed by all sides except from the north that stumble by woods.



Fig. 9.1 East view

3. INTERIOR

The interior is entirely simple without any *calligraphy*, without any special value. Lighting is achieved by windows located in the walls around.

Mihrab – is simply configured by a square form outcome with broken angles and covered with half conic roof. *Fig. 9.2*

Minbar – is simply, wooden with three steps stairs, functional and small measures *Fig. 9.3*

Materials – are contemporary like: armored concrete (for columns, beams, stairs etc), clay bricks (for the walls) , zinc sheets for the covering the *minaret* roof, mediterranean tiles for the roof, wood (for doors and windows) etc.





Fig. 9.2 Mihrab



Fig. 9.3 Wooden Minbar

INTERIOR VIEW²



Fig. 4.1 Interior



Fig. 4.2 Interior

² For the position of the views taken see the arrows with respective numbers in the base plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.3 Interior



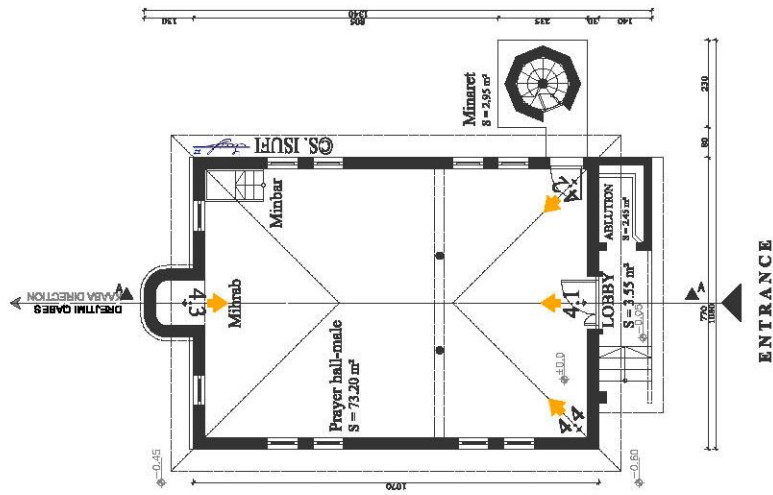
Fig. 4.4 Interior

4. GRAPHIC DESCRIPTION :



The Mosque in Beqiri
 12/12/1999 - 20/06/2000 (04/09/1420 - 18/10/1421, Hijri)

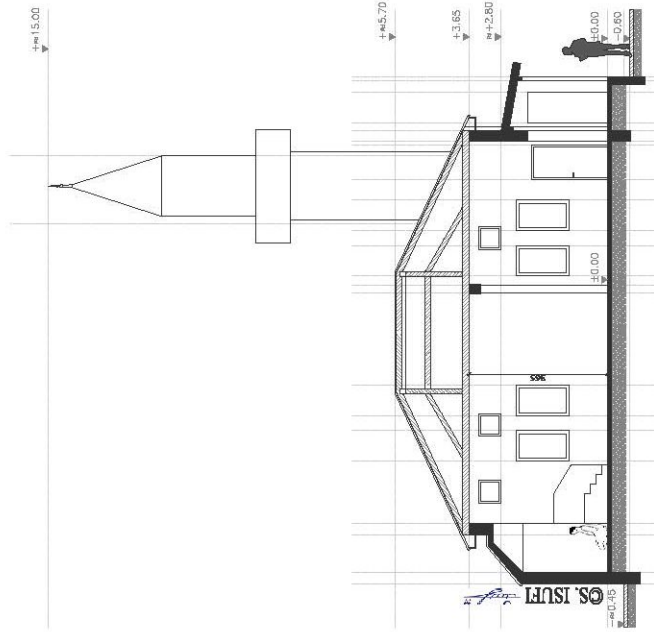
PLAN
 LONGITUDINAL SECTION 'A - A'
 P 1 : 200



NETTO AREA
 $73.20 + 3.55 + 2.45 + 2.95 = 82.15 \text{ m}^2$
 BRUTTO AREA (HORIZONTAL)
 $91.60 + 5.40 = 97.00 \text{ m}^2$

PLAN, SURVEYED ON, 16 / 08 / 2009

- NUMBERS: 4.1, 4.2, 4.3 AND 4.4
 ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
 INSIDE (INTERIOR) OF MOSQUE



SECTION A - A, SURVEYED ON, 16 / 08 / 2009



5. URBAN LAYOUT

The *Mosque* in Beqiq lies on center of the village lies on center of village although it is a rarely village. The optimum radius (R=500 m and maximal (R=1000 m) incorporate small residential density with few straggling homes.

PHOTOGRAPHIC DESCRIPTION:



Table 9.1 Position of the *Mosque* in Beqiq in report with surrounding



Parcel of the *Mosque in* Beqiq lies on a flash terrain. it lies **668 m** over the sea level and has following coordinates: **42°45'16.94"** north (N) and **20°53'6.68"** east (E).

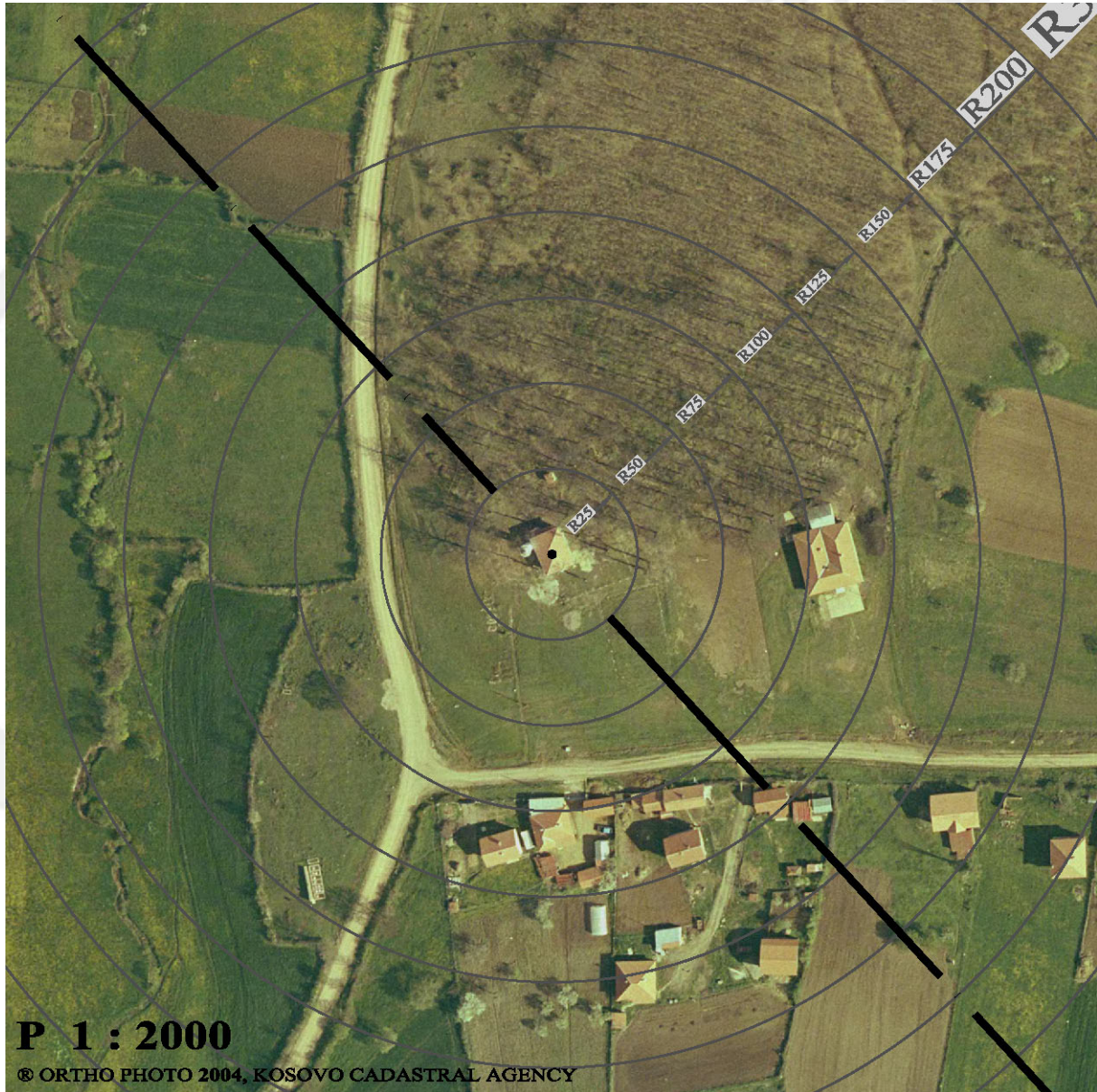


Table 9.2 Position of the Mosque in Beqiq in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building doesn't coincides with this axis.

³ For more see the web page: <http://www.namazvakti.com/>



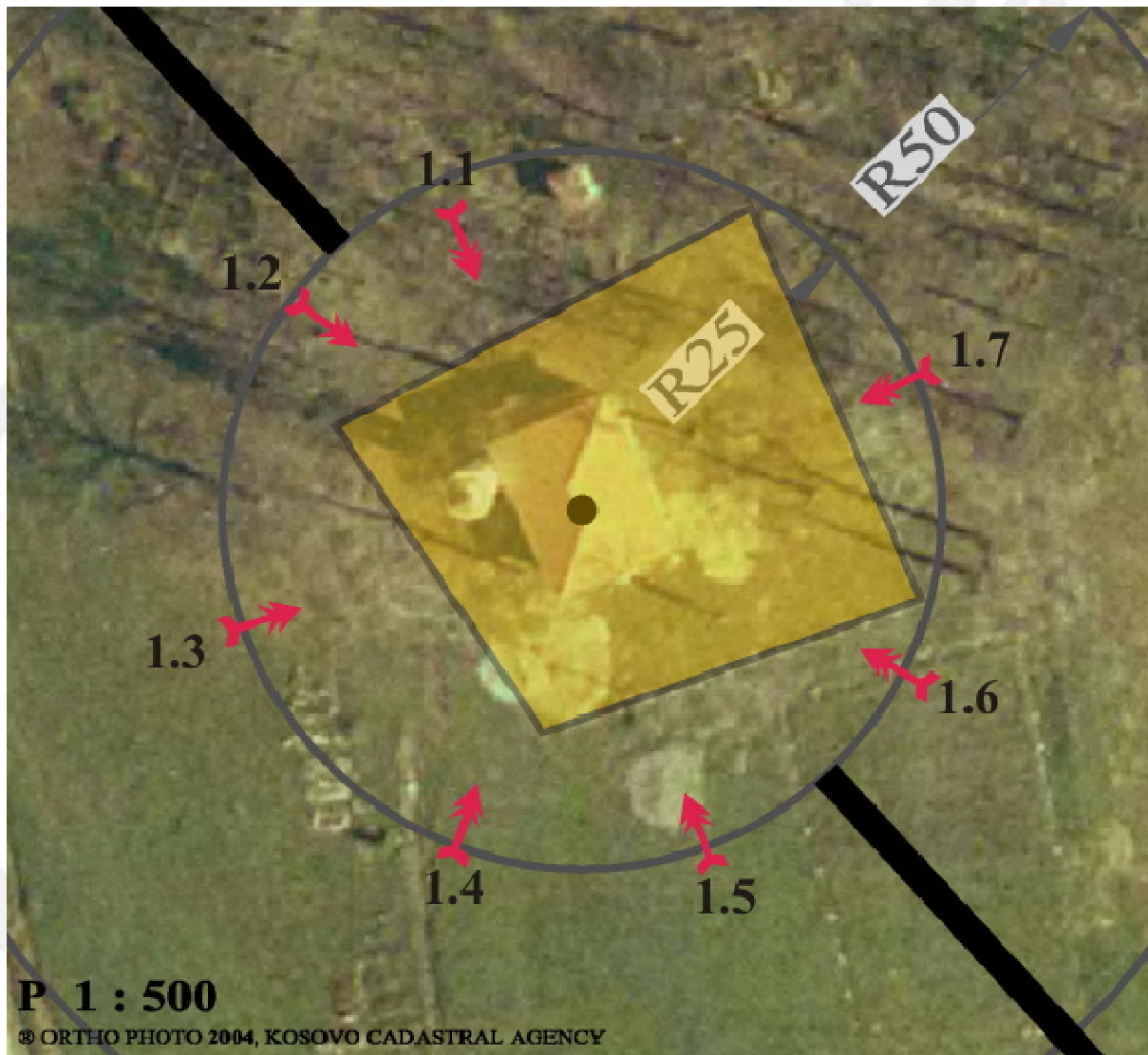


Table 9.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.



Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west





Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south



Fig. 1.5 Back facade, south-east



Fig. 1.6 View from east



Fig. 1.7 Side facade, north-east



Fig. 1.8 Minaret



**10. THE *MOSQUE* “OMER BIN HATAB” IN BRUSNIK
12/12/1999 – 20/06/2000 (04/09/1420 – 18/10/1421, *HIJRI*)**

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Brusnik-“The *Mosque* of Omer bin Hatab”

2. Name of imam :

Emin MUZAQI

3. Ownership :

Islamic Community of Vushtria

4. Location :

In the center of village (42°47'9.21" N; 20°55'33.99" E)

5. Cadastral number :

///

6. Date of construction :

12/12/1999 – 20/06/2000 (04/09/1420 – 18/10/1421, *Hijri*)¹

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 105



2. ARCHITECTURE

The *Mosque* “Omer bin Hatab” in Brusnik, is an after war construction (1999), 12/12/1999 – 20/06/2000 (04/09/1420 – 18/10/1421, Hijri) It belongs to the Early *Ottoman/Seljuk* School of the type of *Mosque* with the hall covered a wooden roof with tiles, just like the most of the *Mosques* in Vushtrria and its surrounding. *Fig. 10.1*

The construction of the *Mosque* was made possible thanks to the financial aid of UAE - KFOR and the volunteer work of the *jemmah*.

The *Mosque* consists in height of the ground floor (P + 0), on the right side there is the minaret with a height of ≈ 11 m.

The *Mosque* has the praying hall with the *mihrab* which enter directly from outside.

The *Mosque* has a 4-shed roof with wooden construction and covered with mediterrian tiles.

The *Mosques* base plan is a rectangle with following outer dimensions: 10.60 m x 7.65 m and a maximum height of the roof: ≈ 5.70 m. It has a total useful area of: 72.10 m², or maximum praying space for about 72 *jemmah* or from the minimal criteria for area with 0.8m²/person for totally, 90 *jemmah*.

Minaret - belongs to ottoman school of *minaret* with cylindrical formed, with one *sherife* wooden conic roof covered with zinc tin. The *minaret* is short built ceramic blocks and then plastered with cement mortar. *Minaret* doesn't have stairs to climb to *sherife*.

Minaret has *sherife* with an exit shaped door (without door). *Sherife* has short fence with argil blocks than plastered.

Other Objects in the frame of the parcel - within the parcel is a small object that serves to: ablution and toilet. The rest of the parcel is to give completely a cultivate view.

Surroundings - surrounds by residential road of the village and residential homes although other sides are field work. The *Mosque* is exposed to southeast, south, southwest and is shown from long distance thank to high slope.





Fig. 10.1 View from southwest

3. INTERIOR

The interior is entirely simply without any *calligraphy*, without any unique value. The natural lighting is achieved by the many windows on the walls around.

Mihrab – is simply configured by a small outcome. *Fig. 10.2*

Mimbar – is simply, wooden with three stapes stairs, functional and small measures. *Fig. 10.3*

Materials – are contemporary like: armored concrete (for columns, beams, stairs etc), clay bricks (for the walls) , zinc sheets for the covering the *minaret* roof, mediterranean tiles for the roof, wood (for doors and windows) etc.



Fig. 10.2 Mihrab

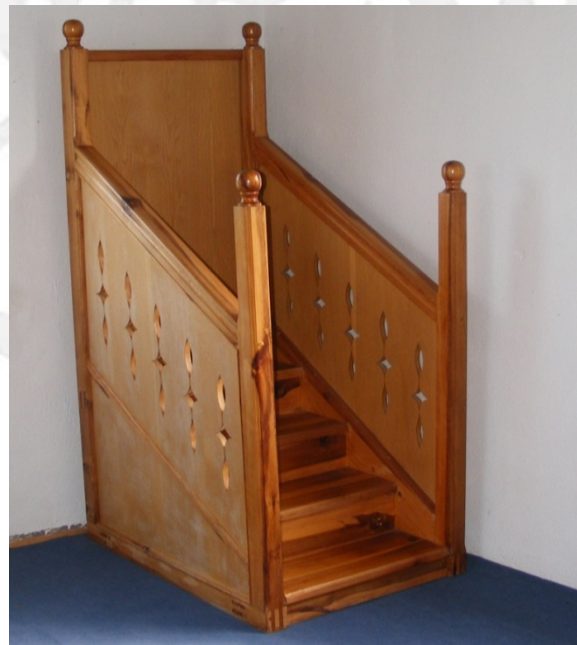


Fig. 10.3 Wooden Minbar

INTERIOR VIEW ²

² For the position of the views taken see the arrows with respective numbers in the base plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior



Fig. 4.7 Interior



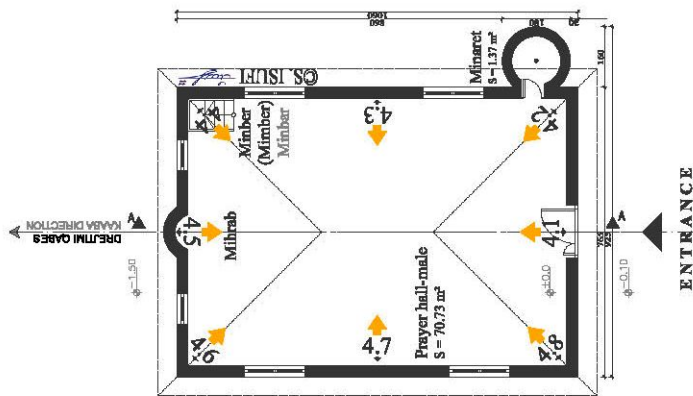
Fig. 4.8 Interior

4. GRAPHIC DESCRIPTION :



The Mosque in Brusnik - OMER BIN HATAB
 12/12/1999 - 20/06/2000 (04/09/1420 - 18/10/1421, Hijri)

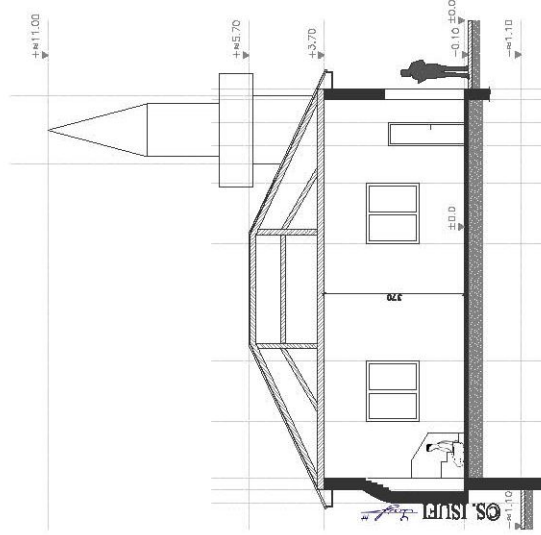
PLAN
 LONGITUDINAL SECTION 'A - A'
 P 1 : 200



NETTO AREA
 70.73 + 1.37 = 72.10 m²
 BRUTTO AREA (HORIZONTAL)
 83.80 m²

PLAN, SURVEYED ON, 05 / 07 / 2009

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7, 4.8
 ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
 INSIDE (INTERIOR) OF MOSQUE



SECTION A - A, SURVEYED ON, 05 / 07 / 2009

5. URBAN LAYOUT

The *Mosque* “Omer bin Hatab” in Brusnik lies on center of the village lies on center of village although it is a rarely village. The optimum radius (R=500 m and maximal (R=1000 m) incorporate small residential density with few straggling homes.

PHOTOGRAPHIC DESCRIPTION:

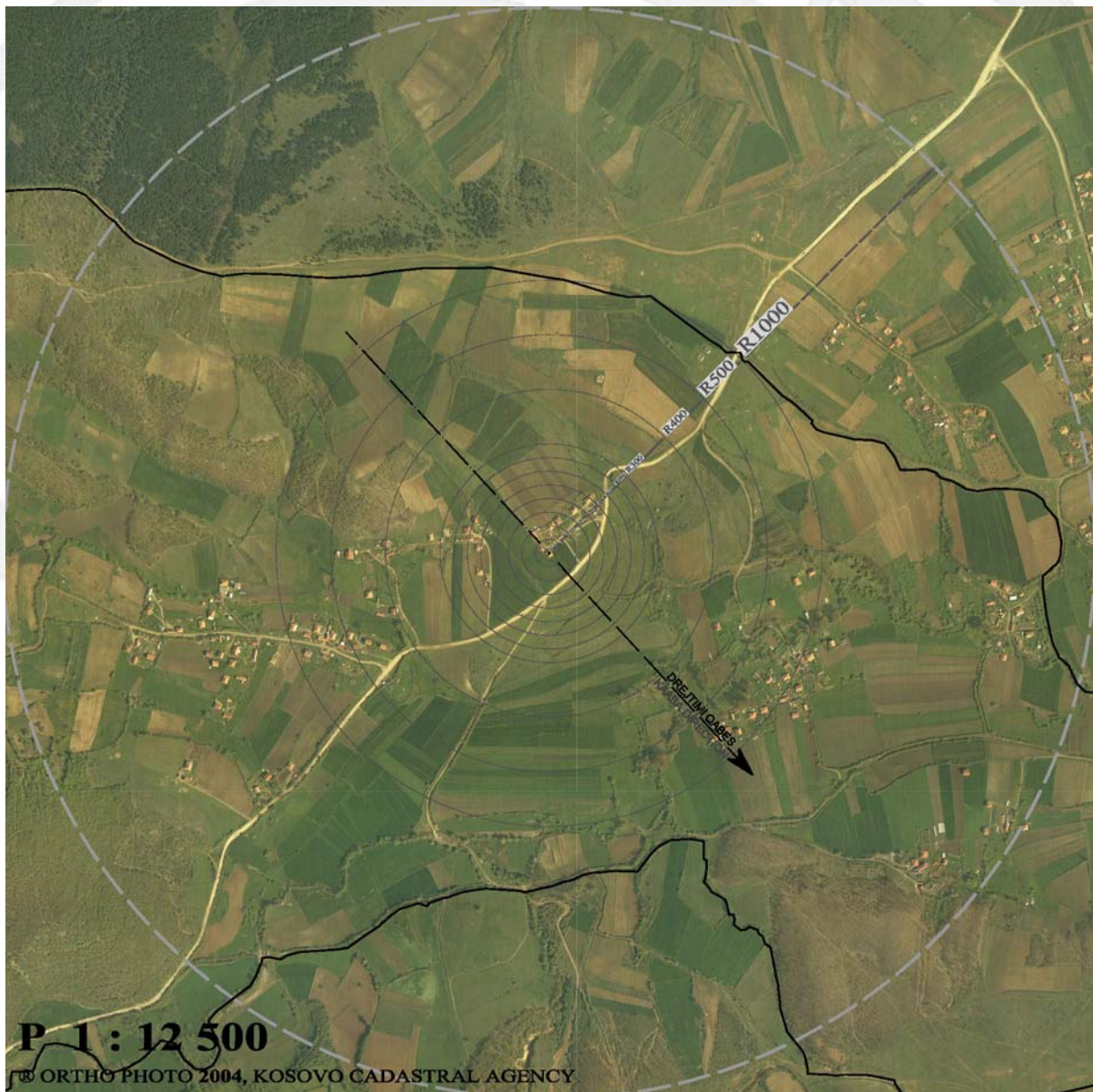


Table 10.1 Position of the Mosque of Brusnik “Omer bin Hatab” in report with surrounding



The parcel of *Brusnik Mosque* lies on a slanting terrain. it lies **577 m** over the sea level and has following coordinates: **42°47'9.21"** north (N) and **20°55'33.99"** east(E).

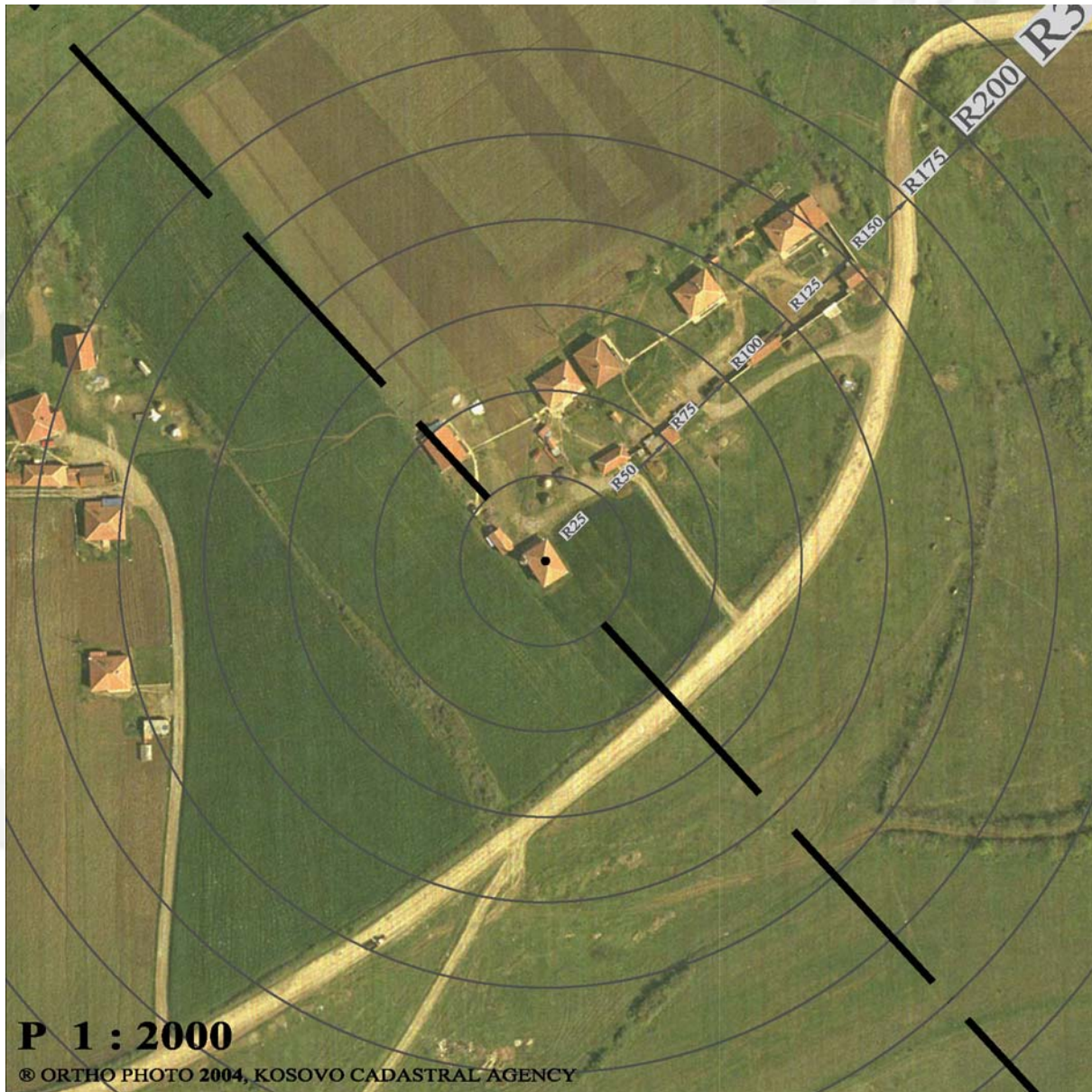


Table 10.2 Position of the Mosque “*Omer bin Hatab*” in relation with the neighborhood (wide site plan).

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does coincides very good with this axis.

³ For more see the web page: <http://www.namazvakti.com/>

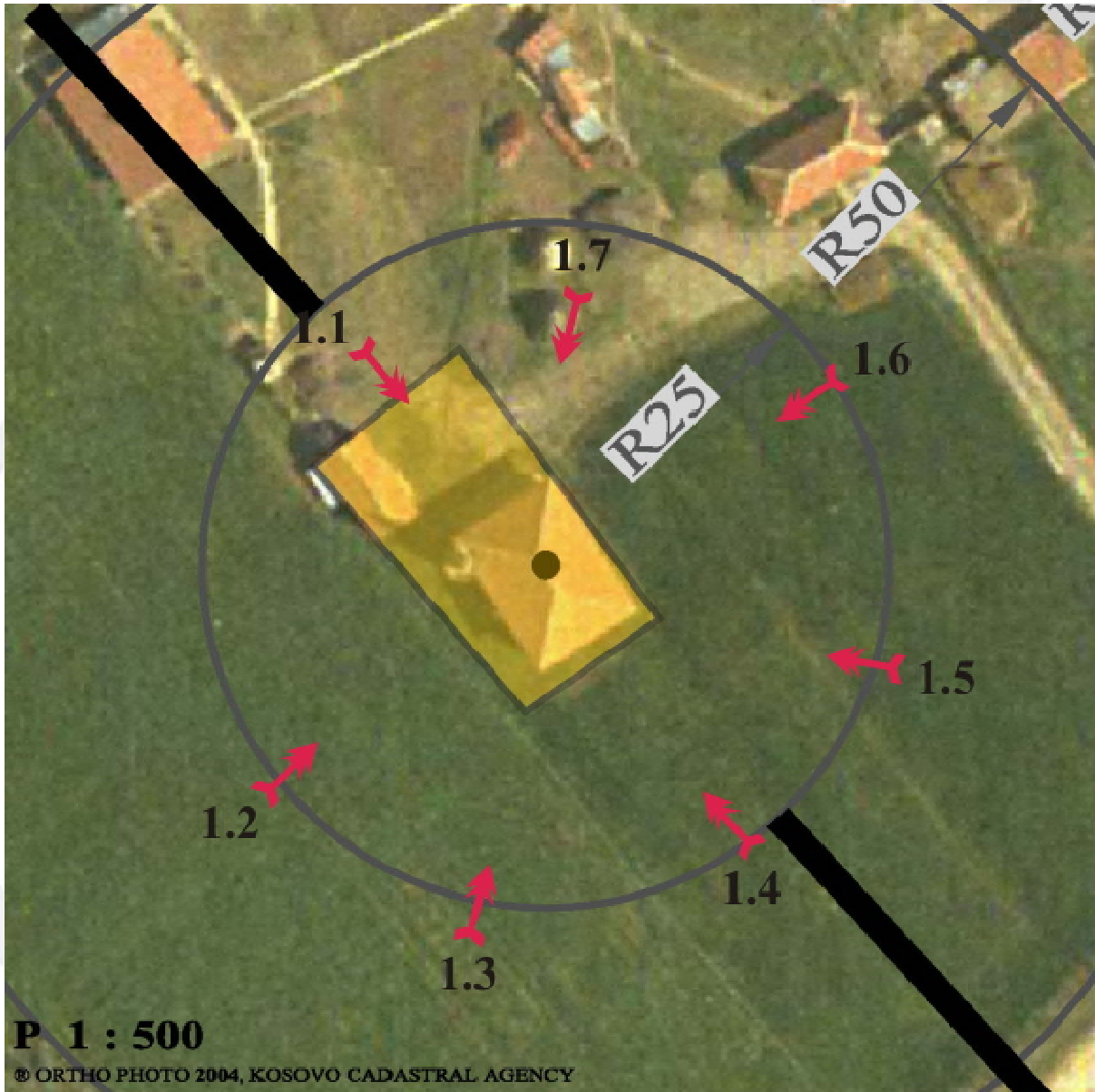


Table 10.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.



Fig. 1.1 Main / front, north-west facade





Fig. 1.2 Side facade, south-west



Fig. 1.3 View from south



Fig. 1.4 Back facade, south-east



Fig. 1.5 View from east



Fig. 1.6 Side facade, north-east



Fig. 1.7 Side facade, north-east





11. THE *MOSQUE* IN ROPICA (MOLLAS)

11/12/1999 – 20/06/2000 (03/09/1420 – 18/03/1421, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Ropica (Mollas)

2. Name of imam :

Ejup HAZIRI

3. Ownership :

Islamic Community of Vushtrria

4. Location :

In the center of village (42°48'5.08" N; 21°1'54.92" E)

5. Cadastral number :

///

6. Date of construction :

11/12/1999 – 20/06/2000 (03/09/1420 – 18/03/1421, *Hijri*)¹

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning how to read the Holy *Qur'an*

¹ For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 122



2. ARCHITECTURE

The *Mosque* in Rupicë is an after war construction, 11/12/1999 – 20/06/2000 (03/09/1420 – 18/03/1421, *Hijri*) and is built based on the early *Ottoman/Seljuk* school construction of *Mosque* type covered with a wooden roof with tiles, alike most of the *Mosques* in Vushtrri and its surroundings. *Fig. 11.1*

The construction of the *Mosque* was made possible thanks to the financial aid of the KFOR from United Arab Emirates and the volunteer work of the *jemmah*.

The *Mosque* is a ground floor building type (P+0), on its right is the *minaret* located with a height of ≈ 16 m.

The *Mosque* has: the entrance that is constructed with a light weighted awning made of wood and the praying area by out stepping niche of the *mihrab*.

The roof of the *Mosque* is constructed in four slopes with a wooden construction covered with ceramic tiles and a light weighted awning made of wood also covered with mediterian tiles.

The base plan of the *Mosque* is a rectangle with following outer dimensions: 10.60 m x 7.50 m and a maximum height of the roof of: ≈ 5.70 m. It has a total useful area of: 73,28 m² or a maximum praying space for about 73 people or from the minimal criteria for area with 0.8m²/person for totally, 92 people).

Minaret – same as the *Mosque* and the *minaret* even though is built based on the *Ottoman* school of construction with materials used (armored concrete) and rectangle shaped base (the *Minarets* based on the *Ottoman* School can also be built in triangle shaped base but with more angles) does not resemble with pre-existing *minarets* of this construction school.

The *Minaret* till the level of the windows is constructed in the rectangle shape and made of armored concrete. In this level the *minaret* has a door with tight dimensions in the direction of the *Mosque*. Up from this level the shape of the *minaret* is changed into a triangle shape up to the roof which has a pyramidal shape covered with zinc sheets.

The *minaret* has a *sherife* where you can exit from it (but it is not an actual door) and a prefabricated handrail made of concrete.

Other buildings in the parcel – there is no other building built in the parcel. Other additional buildings should be built to serve perform other necessary activities such as: preparing the dead body, toilets etc.



The parcel is green and wooded and in general has a cultivated view.

Surroundings – the parcel is located in the center of the village. The *Mosque* is exposed by all sides except from the north-west side where residential homes are located.



Fig. 11.1 Southern view

3. INTERIOR

The interior is entirely simple without any calligraphy, without any special value. Lighting is achieved by windows located in the walls around.

Mihrab - is simply configured by a push-based rectangle shape and covered with a single slope roof construction covered with mediterranean tiles. *Fig. 11.2*

Minbar – is simple, has small dimensions, is made of wood and has three stair steps but it's functional. An annex has been added to make look like the *minbars* from the *Ottoman School*. *Fig. 11.3*

Materials – are contemporary like: armored concrete (for columns, beams, stairs etc), clay bricks (for the walls) , zinc sheets for the covering the *minaret* roof, mediterranean tiles for the roof, wood (for doors and windows) etc.





Fig. 11.2 Mihrab



Fig. 11.3 Wooden Minbar

INTERIOR VIEW²



Fig. 4.1 Interior



Fig. 4.2 Interior

² For the position of the views taken see the arrows with respective numbers in the fore plan of the Mosque beneath (GRAPHIC DESCRIPTION).





Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior

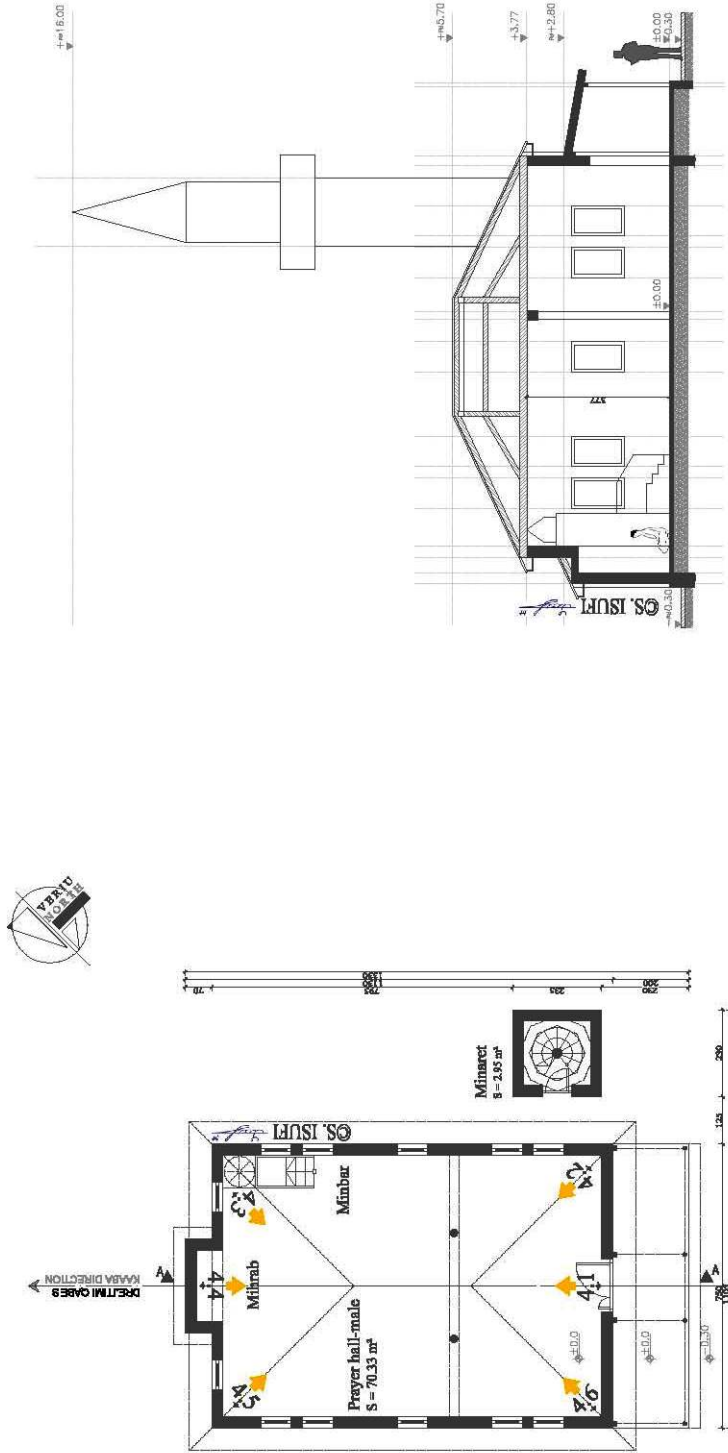
4. GRAPHIC DESCRIPTION :



The Mosque in Ropica (Mollas)
 11/12/1999 - 20/06/2000 (03/09/1420 - 18/03/1421, Hijri)

PLAN
 LONGITUDINAL SECTION 'A - A'
 P 1 : 200

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5 and 4.6
 ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
 INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
 70.33 + 2.95 = 73.28 m²
 BRUTTO AREA (HORIZONTAL)
 81.23 + 5.40 = 86.65 m²

PLAN, SURVEYED ON, 14 / 06 / 2009

SECTION A - A, SURVEYED ON, 14 / 06 / 2009



5. URBAN LAYOUT

The *Mosque* of Rupica is located in the center of the village, though it is compact village. The optimal radius ($R = 500$ m) includes satisfactory density residential.

PHOTOGRAPHIC DESCRIPTION:



Table 11.1 The position of *The Mosque in Rupica* in relation with the neighbourhood (wide site plan)



The parcel of The *Mosque* in Rupic lies in a even terrain with a height quota of **554 m** from the sea level and coordinates **42°48'5.08" North (N)** and **21°1'54.92" East (E)**.

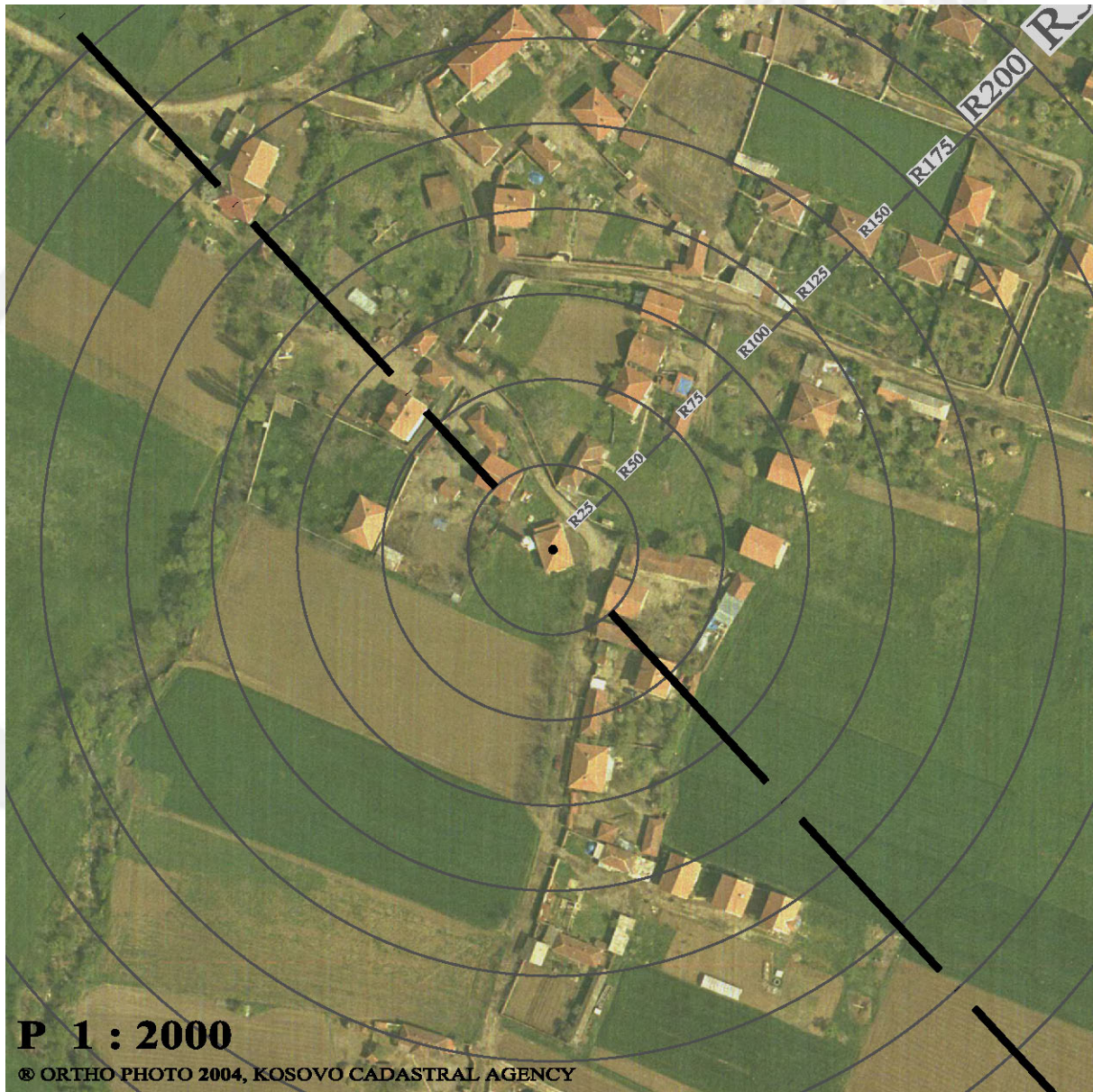


Table 11.2 The position of The Mosque in Rupice, in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does coincides very good with this axis.

³ For more see the web page: <http://www.namazvakti.com/>



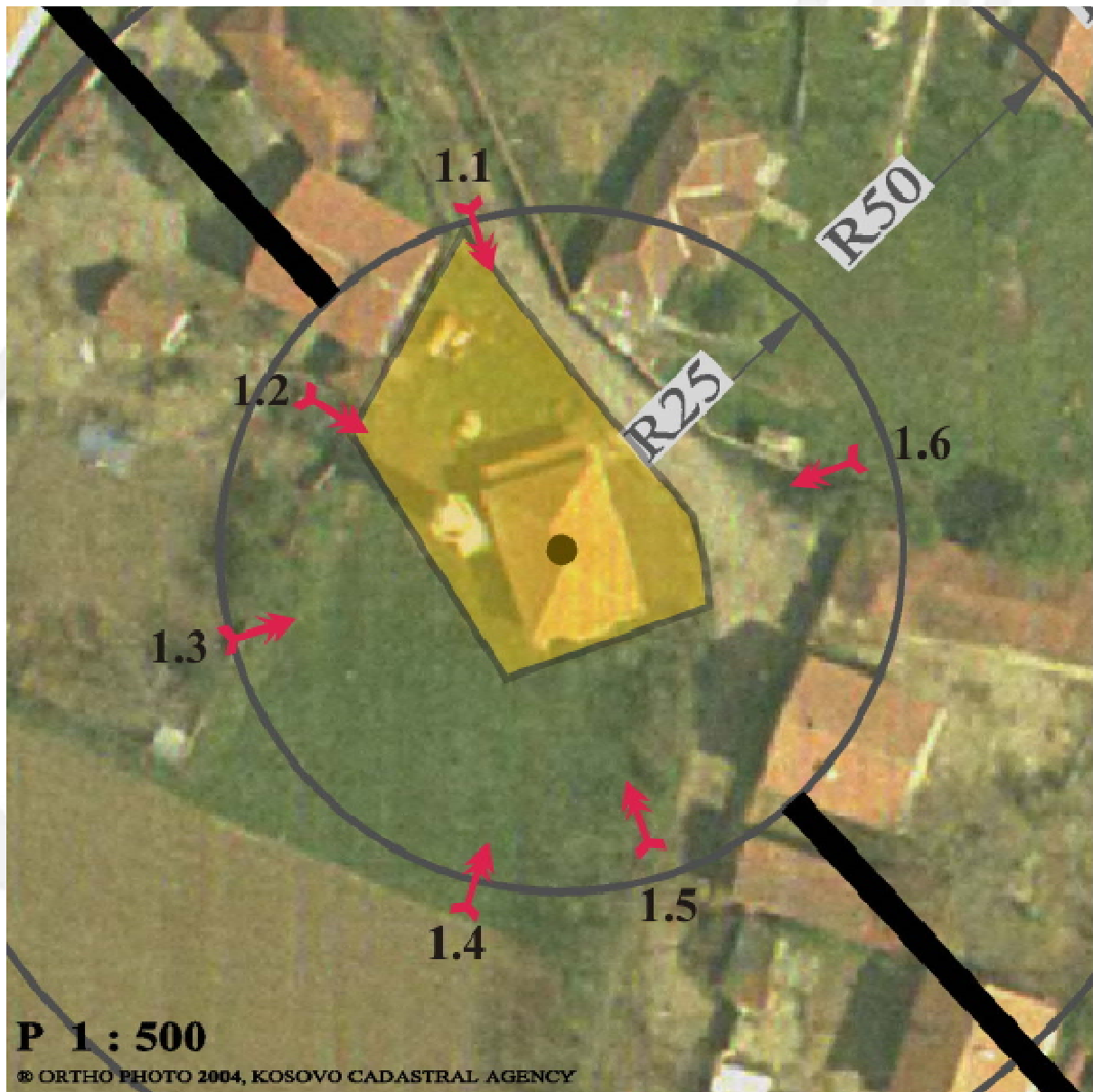


Table 11.3 Close site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5 and 1.6 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south



Fig. 1.5 Back facade, south-east



Fig. 1.6 Side facade, north-east



12. THE *MOSQUE* IN SAMADREXHA (LUMKUQ)

01/08/2000 – 13/11/2000 (01/05/1421 – 17/08/1421, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Samadrexhë (Lumkuq)

2. Name of imam :

Islam CAKA

3. Ownership :

Islamic Community of Vushtrria

4. Location :

In the center of village (42°48'56.19" N; 21°2'24.64" E)

5. Cadastral number :

///

6. Date of construction :

01/08/2000 – 13/11/2000 (01/05/1421 – 17/08/1421, *Hijri*)¹

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning how to read the Holy *Qur'an*

¹ For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 118-119



2. ARCHITECTURE

The *Mosque* in Samadrexhë (Lumkuq) is an after war construction, 01/08/2000 – 13/11/2000 (01/05/1421 – 17/08/1421, *Hijri*) and is built based on the early *Ottoman/Seljuk* school construction of *Mosque* type covered with a wooden roof with tiles, alike most of the *Mosques* in Vushtrri and its surroundings. *Fig. 12.1*

The construction of the *Mosque* was made possible thanks to the financial aid of the KFOR from United Emirates and the volunteer work of the *jemmah*.

The *Mosque* is a ground floor building type (P+0), on its right is the *minaret* located with a height of ≈ 16 m.

The *Mosque* has: the entrance that is constructed with a light weighted awning made of wood and the praying area by out stepping niche of the *mihrab*.

The roof of the *Mosque* is constructed in four slopes with a wooden construction covered with ceramic tiles and a light weighted awning made of wood also covered with mediterian tiles.

The base plan of the *Mosque* is a rectangle with following outer dimensions: 12.20 m x 10.30 m and a maximum height of the roof of: ≈ 6.00 m. It has a total useful area of: 114,65 m² or a maximum praying space for about 115 people or from the minimal criteria for area with 0.8m²/person for totally, 143 people).

Minaret – as *Mosque* especially the *minaret* even though is built based on the *Ottoman* school of *minaret* design with the used materials (armored concrete) and octagonal shaped base (the *minarets* based on the *Ottoman* school can also be built in multangular shaped base but with more angles) does not resemble with pre-existing *minarets* of this construction school.

The *minaret* till the level of the windows is constructed in the square shape and made of armoured concrete. In this level the *minaret* has a door with tight dimensions in the South-East direction. Up from this level the shape of the *minaret* is changed into an octagonal shape up to the roof which has a conic shape covered with zinc sheets.

The *minaret* has a *sherife* where you can exit from it (but it is not an actual door) and a prefabricated handrail made of concrete.



Other buildings in the parcel – there is a small building built in the parcel that serves for toilets. The parcel is green and wooded and in general has a cultivated view.

Surroundings – on the North-West is bordered with the road that connects the villages, Ceceli and Sllakovc. On the other side's is bordered with work fields. The *Mosque* has an exposed view from all sides and can be seen from long distances thanks to the sloped terrain where is located.



Fig. 12.1 Northern view

3. INTERIOR

Interior is entirely simple without any calligraphy except some decoration worked on polystyrene than plastered and painted with light green colour. Lighting is achieved by windows located in the walls around.²

² The day we visited the Mosque there was a partial renovation, it was being painted and cleaned from the Mosque attendants.



Mihrab - is simply configured by a push-based rectangle shape and covered with a three slope roof construction covered with mediterranean tiles. *Fig. 12.2*

Minbar – is simple, has small dimensions, is made of wood and has three stair steps but it’s functional. *Fig. 12.3*

Materials – are contemporary like: armored concrete (for columns, beams, stairs etc), clay bricks (for the walls) , zinc sheets for the covering of the roof, the domes and the *minaret* roof, mediterranean tiles for the roof, wood (for doors and windows) etc.



Fig. 12.2 Mihrab



Fig. 12.3 Wooden Minbar

INTERIOR VIEWS³

³ For the position of the views taken see the arrows with respective numbers in the fore plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior

4. GRAPHIC DESCRIPTION :



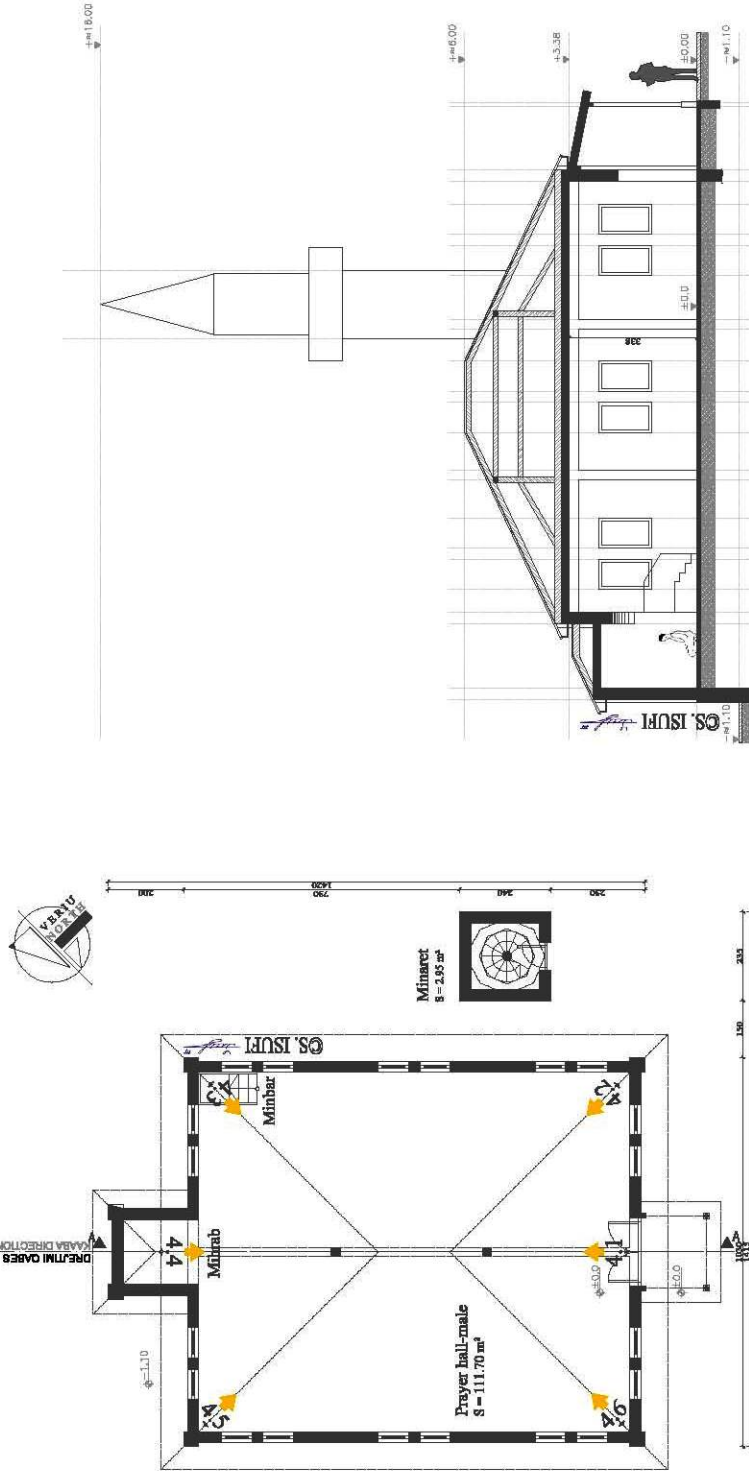
- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5 and 4.6
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE

**The Mosque in Samadrexha (Lumkuq)
01/08/2000 - 13/11/2000 (01/05/1421 - 17/08/1421, Hijri)**

PLAN

LONGITUDINAL SECTION 'A-A'

P 1 : 200



NETTO AREA
 $111.70 + 2.95 = 114.65 \text{ m}^2$
BRUTTO AREA (HORIZONTAL)
 $125.74 + 5.40 = 131.14 \text{ m}^2$

ENTRANCE

PLAN, SURVEYED ON, 14 / 06 / 2009

SECTION A - A, SURVEYED ON, 14 / 06 / 2009



5. URBAN LAYOUT

The *Mosque* in Samdrexhë is located in the center of the village, though it is seldom village. The optimal radius ($R = 500$ m) includes a residential with low density.

PHOTOGRAPHIC DESCRIPTION:



Table 12.1 The position of *The Mosque in Samadrexhë* in relation with the neighbourhood (wide site plan)



The parcel of The *Mosque* in Samadrexhë lies in a sloped terrain with a height quota of **572 m** from the sea level and coordinates **42°48'56.19" North (N)** and **21°2'24.64" East (E)**.

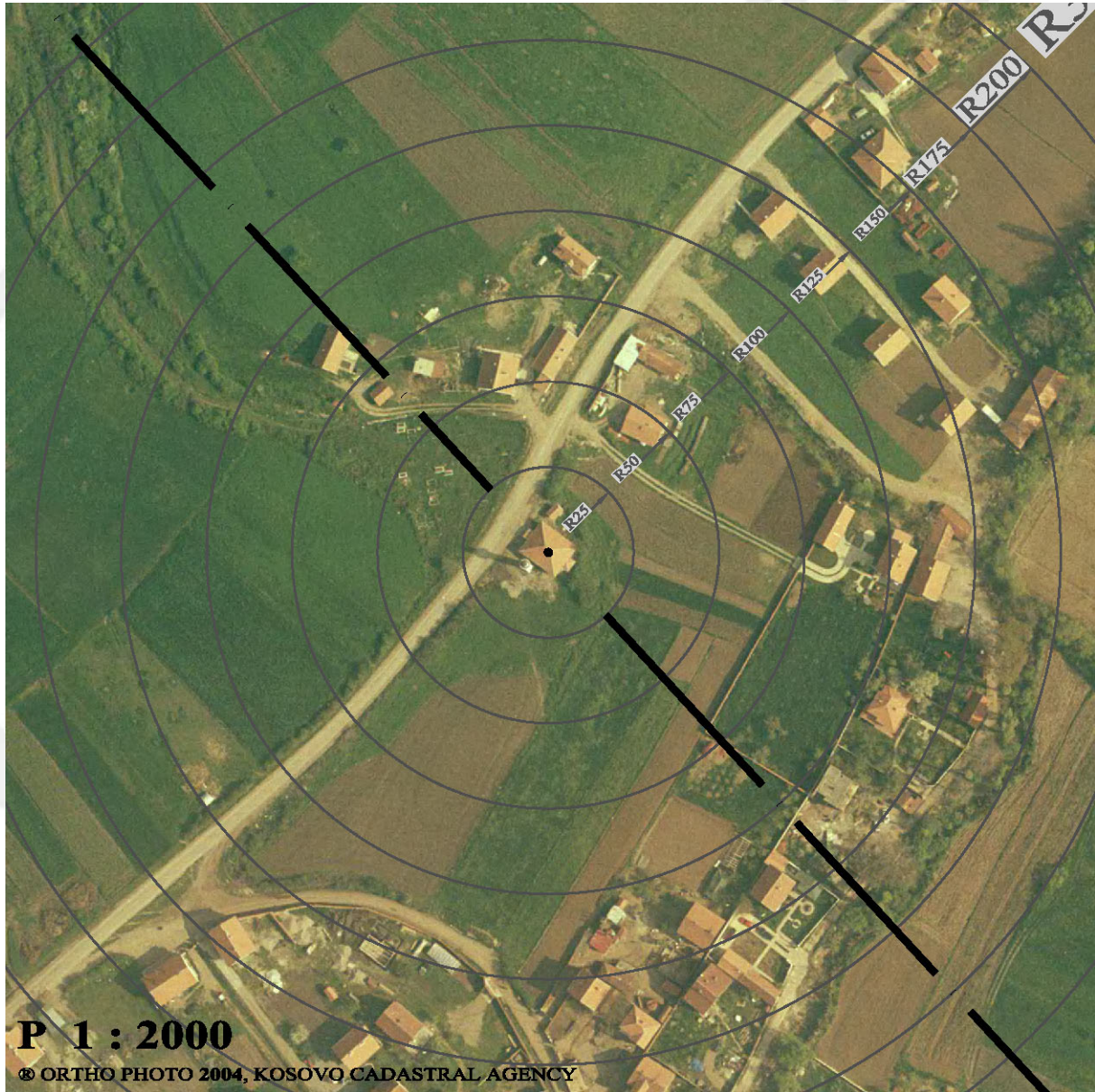


Table 12.2 The position of *The Mosque in Samadrexhë* in relation with the neighbourhood (wide site plan)

The Mosque is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ⁴ so the longitudinal axis of the *Mosque*

⁴ For more see the web page: <http://www.namazvakti.com/>



building does not coincides good with this axis. Compared to other mosques that in the most cases were more directed on the south, this one is directed more on the east.

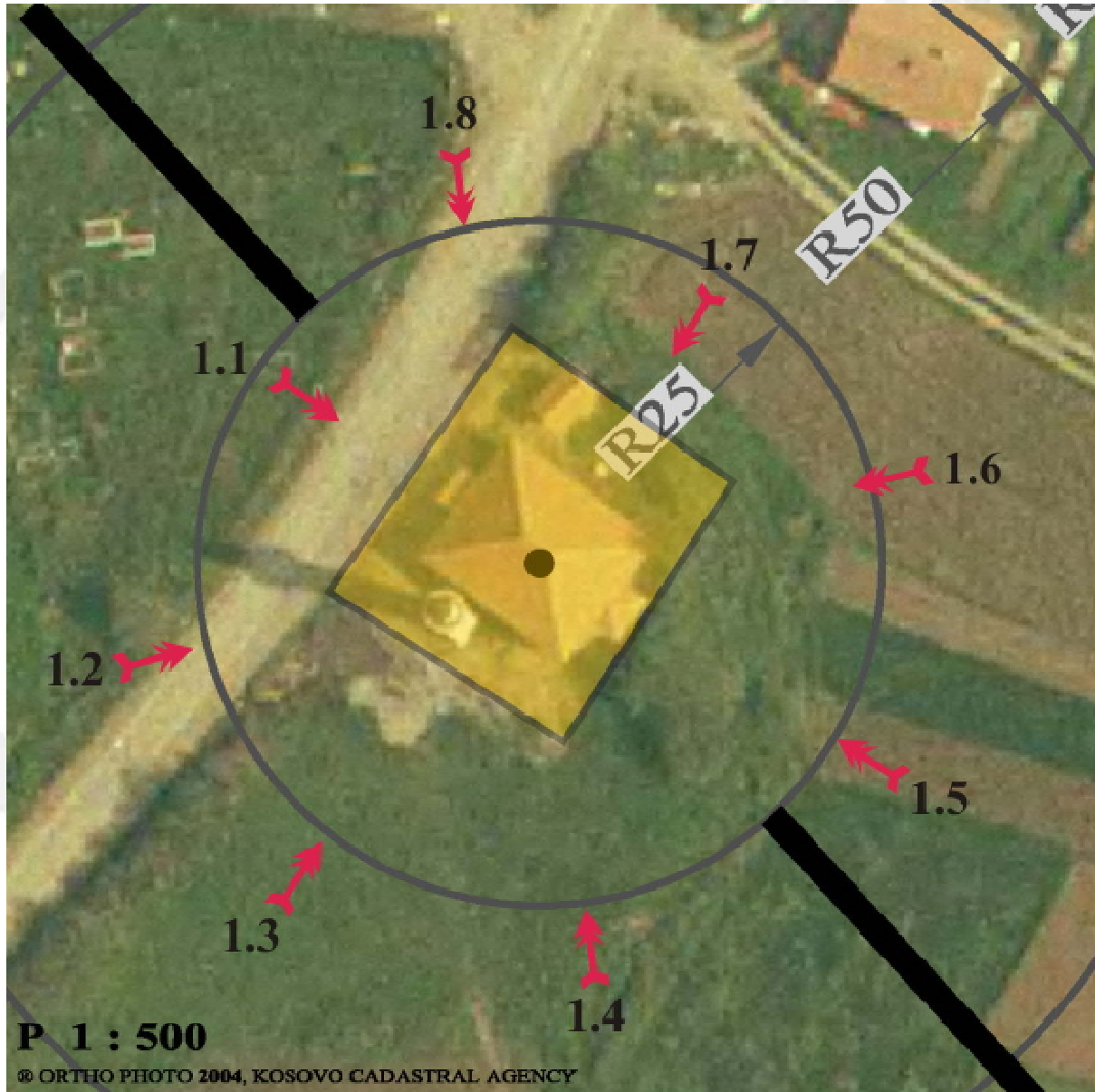


Table 12.3 Close site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south-west





Fig. 1.5 Back facade, south-east



Fig. 1.6 View from east



Fig. 1.7 Side facade, north-east



Fig. 1.8 View from north





13. THE *MOSQUE* IN CECELIA 13/11/2000 (17/08/1421, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Cecelia

2. Name of imam :

Fitim ISTREFI

3. Ownership :

Islamic Community of Vushtrria

4. Location :

In the center of village (42°48'56.19" N; 21°2'24.64" E)

5. Cadastral number :

///

6. Date of construction :

13/11/2000 (17/08/1421, *Hijri*)¹

7. Use :

In use for Friday prayers

¹ For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 125



2. ARCHITECTURE

The *Mosque* in Ceceli is an after war construction, 13/11/2000 (17/08/1421, *Hijri*) and is built based on the early *Ottoman/Seljuk* school construction of *Mosque* type covered with a wooden roof with tiles, alike most of the *Mosques* in Vushtrri and its surroundings. *Fig. 13.1*

The construction of the *Mosque* was made possible thanks to the financial aid of the KFOR from United Emirates and the volunteer work of the *jemmah*.

The *Mosque* is a ground floor building type (P+0), on its right is the *minaret* located with a height of ≈ 16 m.

The *Mosque* has: the entrance that is constructed with a light weighted awning made of wood and the praying area by out stepping niche of the *mihrab*.

The roof of the *Mosque* is constructed in four slopes with a wooden construction covered with continental ceramic tiles and a light weighted awning made of wood also covered with continental tiles.

The base plan of the *Mosque* is a rectangle with following outer dimensions: 12.20 m x 10.10 m and a maximum height of the roof of: ≈ 5.70 m. It has a total useful area of: 113,55 m² or a maximum praying space for about 114 people or from the minimal criteria for area with 0.8m²/person for totally, 142 people).

Minaret – same as the *Mosque* and the *Minaret* even though is built based on the *Ottoman* school of construction with materials used (armored concrete) and rectangle shaped base (the *Minarets* based on the *Ottoman School* can also be built in multiangle shaped base) does not resemble with pre-existing *Minarets* of this construction school.

The *Minaret* till the level of the windows is constructed in the rectangle shape and made of armored concrete. In this level The *Minaret* has a door with tight dimensions in the Northern direction. Up from this level the shape of the *Minaret* is changed into an eight angle shape up to the roof which has a pyramidal shape covered with zinc sheets.

The *minaret* has a *sherife* where you can exit from it (but it is not an actual door) and a prefabricated handrail made of concrete.

Other buildings in the parcel – there is a small building built in the parcel that serves for toilets. The parcel is green and wooded and in general has a cultivated view.



Surroundings – on the East is bordered with the paved road that leads to the village, Sllakofc, on the West is bordered with the roads of the village and on the South with the ambulance of the village and on North is bordered with the work fields. The *Mosque* has an exposed view from all sides except from the South where the ambulance is, anyway the minaret can be seen from this side too.



Fig. 13.1 (1.7) View from north

3. INTERIOR

Interior is entirely simple without any calligraphy or any special value. Lighting is achieved by windows located in the walls around.

Mihrab - is simply configured by a push-based arch shape with a radius of 1.20 m and is painted with light blue colour in the entire surface. *Fig. 13.2*

Minbar – is simple, has small dimensions, is made of wood and has three stair steps but it's functional. *Fig. 13.3*



Materials – are contemporary like: armored concrete (for columns, beams, stairs etc), clay bricks (for the walls) , zinc sheets for the covering of the roof, the domes and the *minaret* roof, mediterranean tiles for the roof, wood (for doors and windows) etc.



Fig. 13.2 Mihrab



Fig. 13.3 Wooden Minbar



Fig. 13.4 Compass placed in the foundation of the mosque, note the golden arrow with (or yellow line) that shows the direction that Mosque should be directed, respectively, in this case the foundation ring (red line)

INTERIOR VIEW ²

² For the position of the views taken see the arrows with respective numbers in the fore plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior

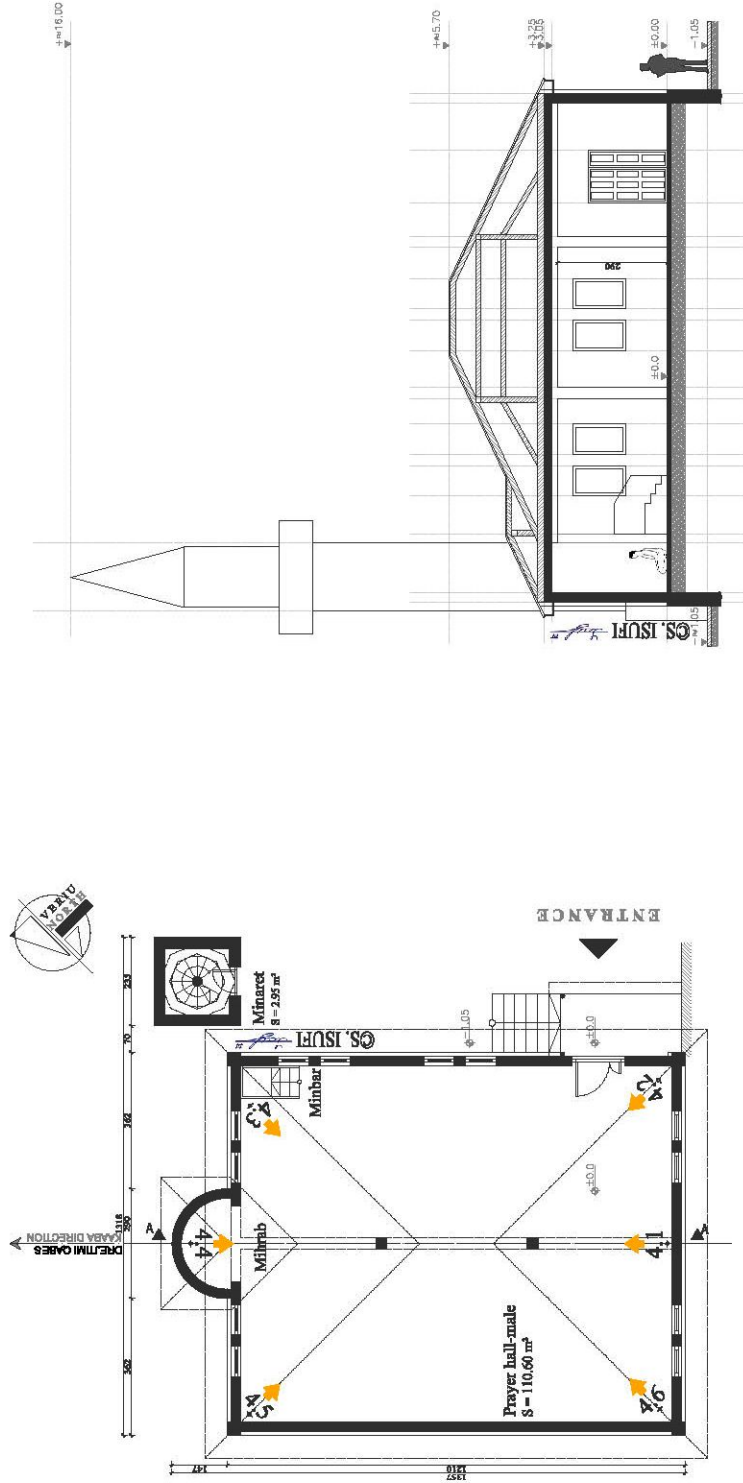
4. GRAPHIC DESCRIPTION :



The Mosque in Cecelia
13/11/2000 (17/08/1421, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5 and 4.6
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
110.60 + 2.95 = 113.55 m²
BRUTTO AREA (HORIZONTAL)
122.05 m²

PLAN, SURVEYED ON, 14/06/2009

SECTION A - A, SURVEYED ON, 14/06/2009



5. URBAN LAYOUT

The *Mosque* in Ceceli is located in the center of the village, though it is a small but compact village. The optimal radius ($R = 500$ m) includes a residential with low density.

PHOTOGRAPHIC DESCRIPTION:

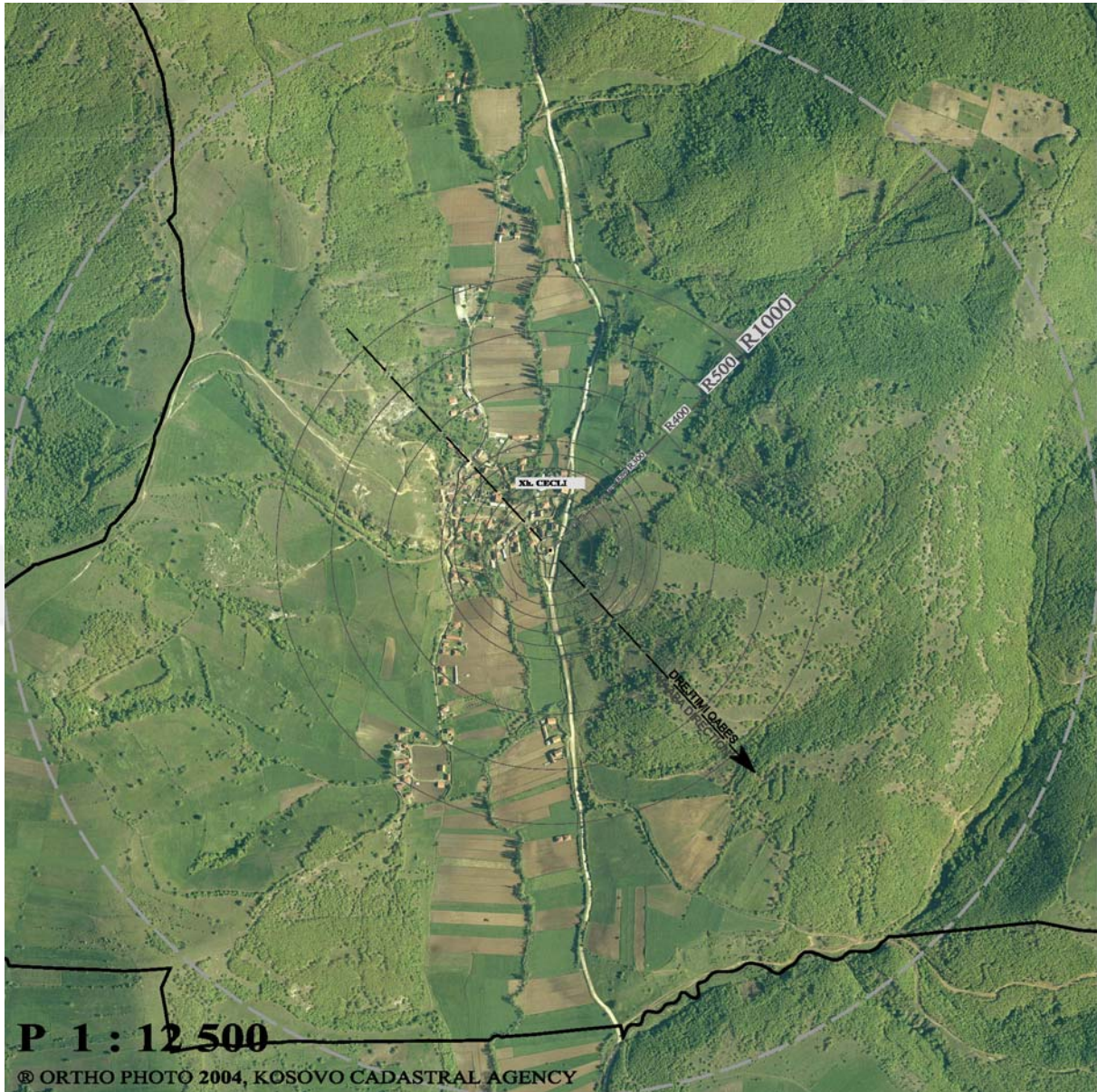


Table 13.1 The position of The Mosque in Ceceli in relation with the neighbourhood (wide site plan)



The parcel of The *Mosque* in Samadrexhë lies in a sloped terrain with a height quota of **572 m** from the sea level and coordinates **42°48'56.19" North (N)** and **21°2'24.64" East (E)**.

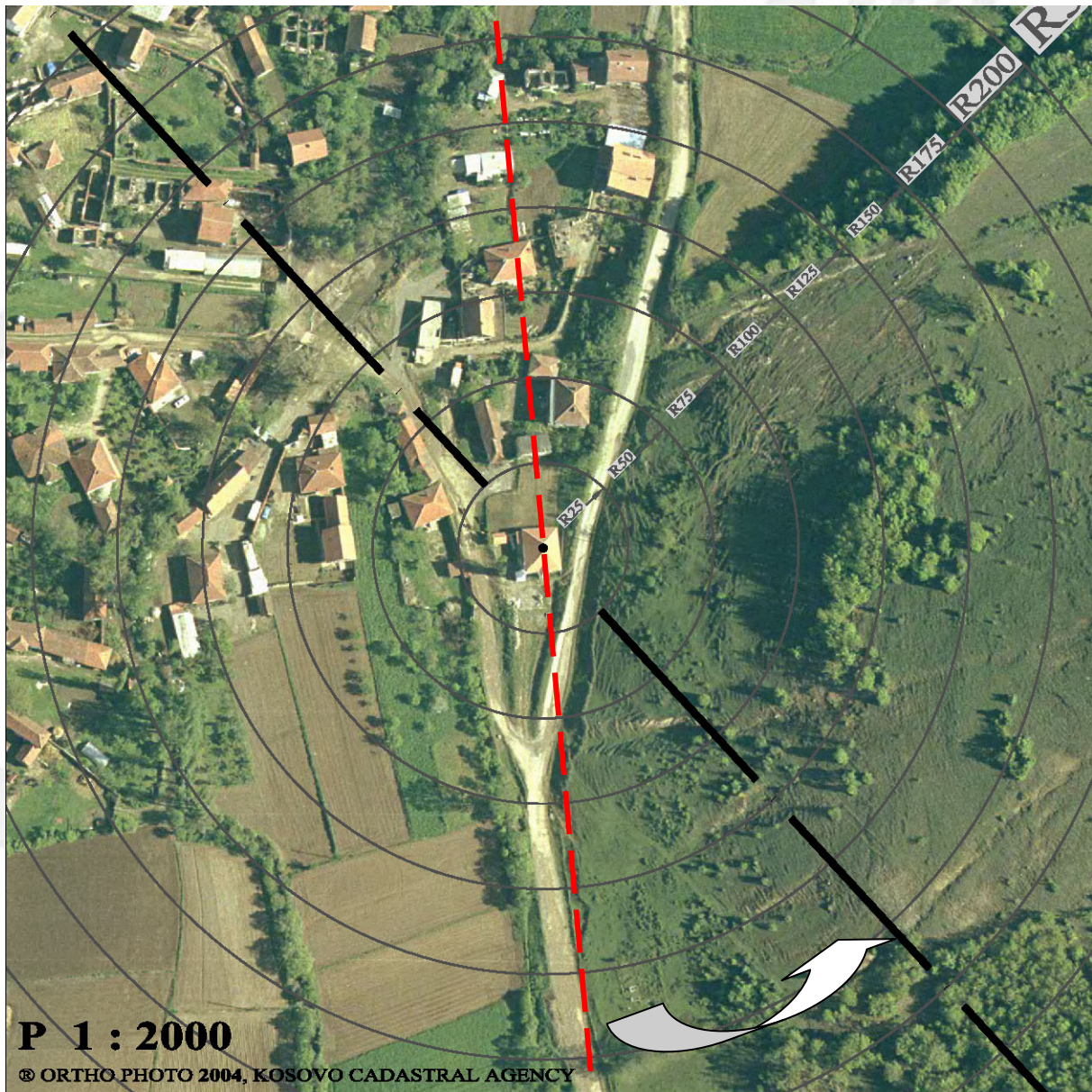


Table 13.2 The position of The *Mosque* in Seceli in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ so the longitudinal axis of the mosque building does not coincide with this axis. Compared to other mosques that in the most cases were more directed on the south, this one is directed more on the east. In this the lines should be drawn inside the *Mosque* so that the people would turn in the *Kiblah* direction when praying.





Table 13.3 Close site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6 and 1.7 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, west facade



Fig. 1.2 View from south-west



Fig. 1.3 View from south



Fig. 1.4 Back facade, south



Fig. 1.5 Side facade, east



Fig. 1.6 Side facade, north



14. THE *MOSQUE* IN STANOVČ – PRONAJ
01/08/2000 – 28/11/2000 (01/05/1421 – 02/09/1421, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Stanovc – Pronaj

2. Name of imam :

Ramë HAREDINI

3. Ownership :

Islamic Community of Vushtrria

4. Location :

In the center of village (42°45'42.07" N; 21°2'59.59" E)

5. Cadastral number :

///

6. Date of construction :

01/08/2000 – 28/11/2000 (01/05/1421 – 02/09/1421, *Hijri*)¹

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning how to read the Holy *Qur'an*

¹ For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 128

2. ARCHITECTURE

The *Mosque* of Stanovc-Pronaj is an after war construction 01/08/2000 – 28/11/2000 (01/05/1421 – 02/09/1421, *Hijri*) and it belongs to the *Ottoman* type of *Mosque* with the hall covered with a vault, *Sulltan Mosques*. The *Mosque* was built with the spirit of time as many of them built after the war (1999) in Vushtrri and wider in Kosovo.

The construction of the *Mosque* was made possible thanks to the financial aid of Saudi Arabia and the volunteer work of the *jemmah*.

The *Mosque* consists in height of the ground floor and first floor/*mafil* (P+1), on its right is the *minaret* located with a height of ≈ 20 m.

Mosque in the ground floor has: the lobby entrance or porch with stairs that lead to the floor, the space that is planned for learning the religion and to be used by women for prayer and the in the exit is the *mihrab*.

The first floor has the same space as the ground floor and is same in its consistence, it serves to men for prayer.

The space prayer of the *Mosque* is covered with a large dome ($d \approx 10:00$) and other space covered with flat roof and three small blind vaults ($d \approx 2:00$ m, see sections in the graphic) covered with the galvanized sheets. Solution with such a large dome over the central area and three on the porch is or traditional standard solution of this school.

The base plan of the *Mosque* is a rectangle with following outer dimensions: 18.00 m x 10.94 m and a maximum height of the vault of: ≈ 11.45 m. It has a total useful area of: 341.57 m² or a maximum praying space for about 342 people or from the minimal criteria for area with 0.8m²/person for totally, 427 people).

Minaret – belong the type of *Ottoman minaret* in the form of cylinders, with a *sherife* and covered with wooden roof and conical shaped cover of galvanized sheet.

Minaret until the ground floor level is raised based on the square shape with broken angles from southwest. At the level of the stairs *minaret* has door.

From ground floor level the *minaret* base changes the shape form square with broken corners in the form of round up to the conical roof.



The *minaret* has a *sherife* where you can exit from it (but it is not an actual door) and a prefabricated handrail made of concrete.

The *minaret* is built from armored concrete and is plastered with mortar.

Other buildings in the parcel – there is a small building built in the parcel that serves for toilets. The parcel is green and wooded and in general has a cultivated view.

Surroundings – on the North-Western side is bordered with the roads of the village while from other sides is bordered with wasteland. The *Mosque* is exposed from all sides.



Fig. 14.1 View from East

3. INTERIOR

Interior is entirely simple without any calligraphy or any special value. Lighting is achieved by windows located in the walls around.

Mihrab - is simply configured by a push-based rectangle shape covered with a flat roof. *Fig. 14.2*

Minbar – is simple, has small dimensions, is made of wood and has three stair steps but it's functional. *Fig. 14.3*



Materials – are contemporary like: armored concrete (for columns, beams, stairs etc), clay bricks (for the walls) , zinc sheets for the covering of the roof, the domes and the *minaret* roof, mediterranean tiles for the roof, wood (for doors and windows) etc.



Fig. 8.3 Mihrab



Fig. 8.4 Wooden Minbar

INTERIOR VIEW²



Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 4.3 Interior



Fig. 4.4 Interior

² For the position of the views taken see the arrows with respective numbers in the fore plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.5 Interior



Fig. 4.6 Interior



Fig. 4.7 Interior



Fig. 4.8 Interior



Fig. 5.1 Interior



Fig. 5.2 Interior

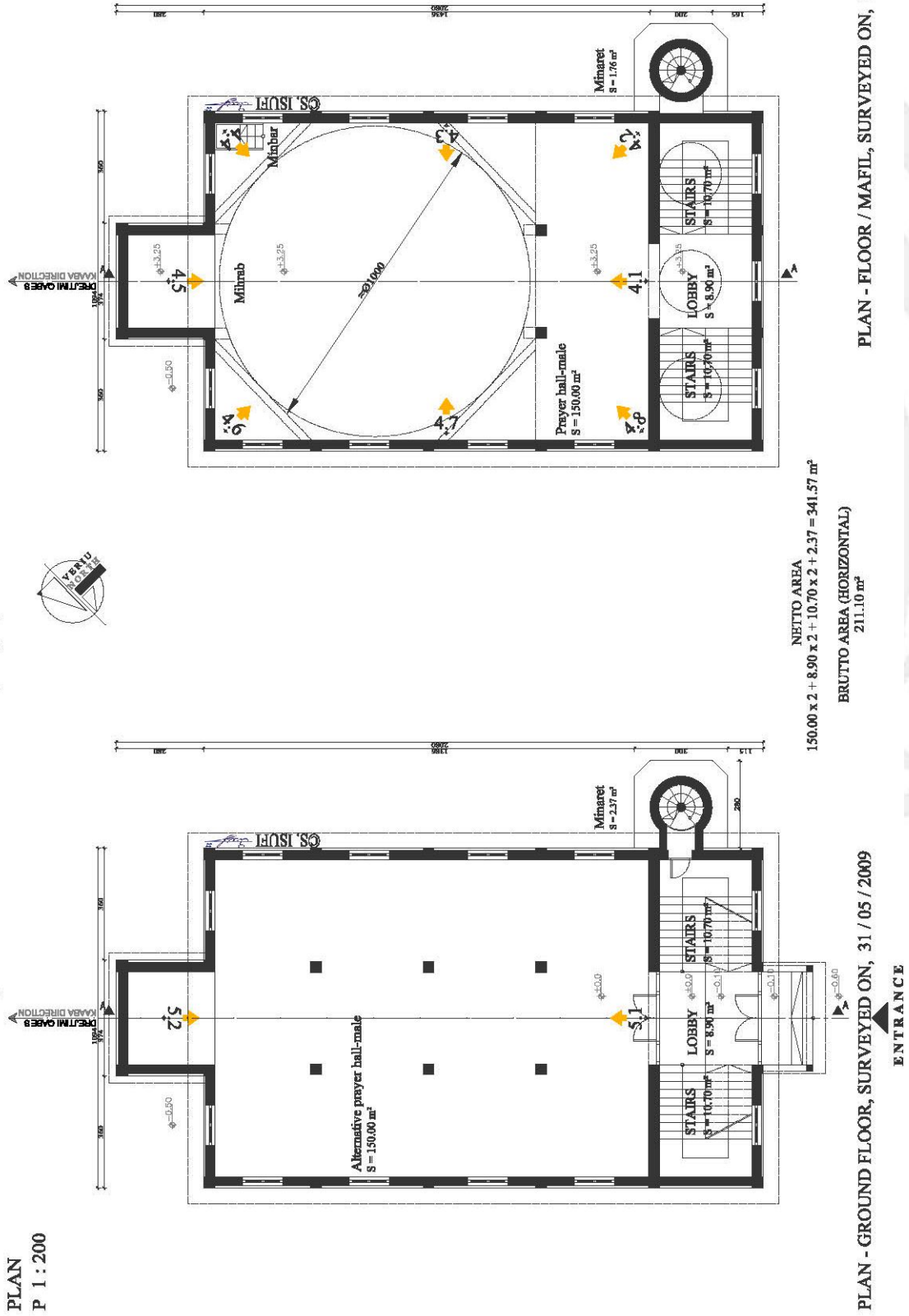
4. GRAPHIC DESCRIPTION :



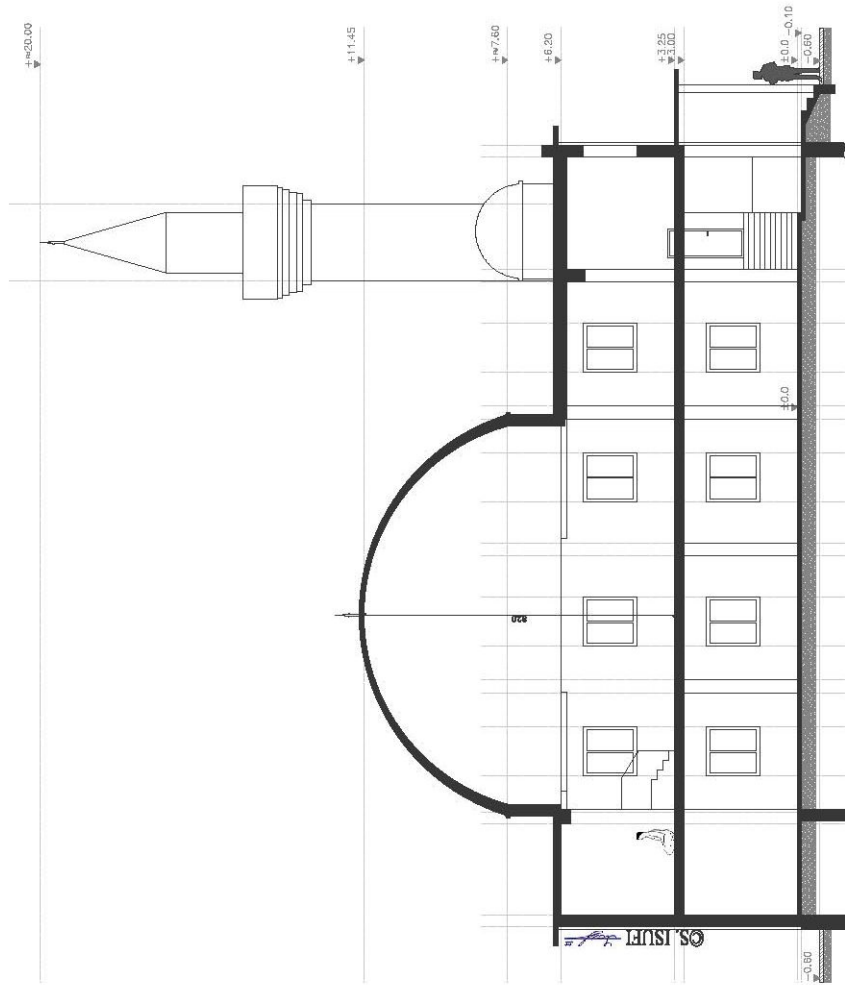
The Mosque in Stanovc - Pronaj
 01/08/2000 - 28/11/2000 (01/05/1421 - 02/09/1421, Hijri)

PLAN
 P 1 : 200

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7, 4.8 AND 5.1, 5.2
 ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
 INSIDE (INTERIOR) OF MOSQUE



The Mosque in Stanovc - Pronaj
01/08/2000 - 28/11/2000 (01/05/1421 - 02/09/1421, Hijri)
LONGITUDINAL SECTION 'A - A'
P 1 : 200



SECTION A - A, SURVEYED ON, 31 / 05 / 2009



5. URBAN LAYOUT

The *Mosque* in Stanovc - Pronaj is located in the center of the village, though it is a small and a not compact village. The optimal radius ($R = 500$ m) and maximal ($R=1000$ m) does not include a high with few and scattered houses.

PHOTOGRAPHIC DESCRIPTION:



Table 14.1 The position of The Mosque in Stanovcit – Pronaj in relation with the neighbourhood (wide site plan)



The parcel of The *Mosque* in Stanovc – Pronaj lies in a flat terrain with a height quota of **540 m** from the sea level and coordinates **42°45'42.07" North (N)** and **21°2'59.59" East (E)**.

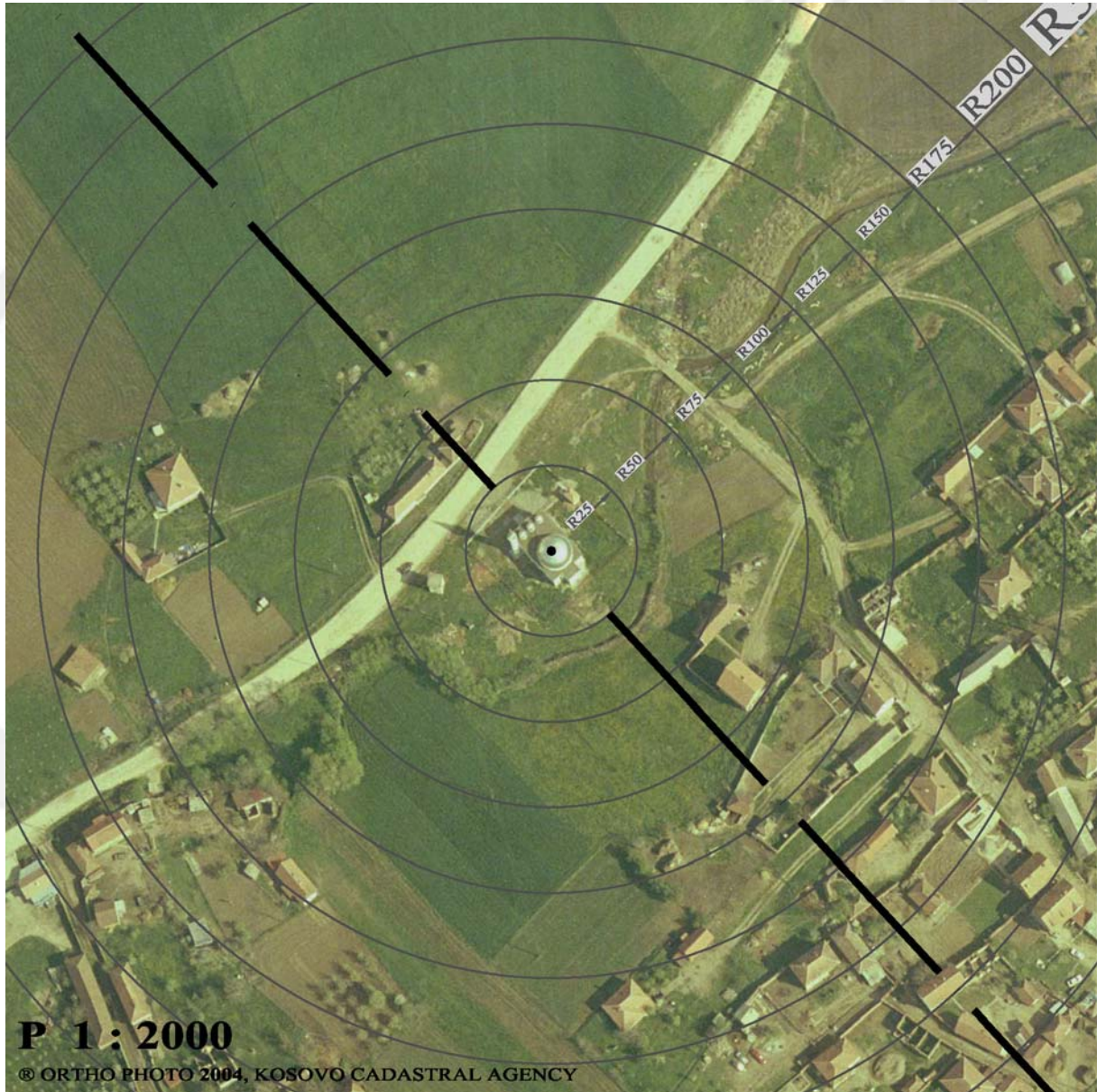


Table 14.2 The position of The *Mosque* Stanovc – Pronaj in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building coincides very well with this axis.

³ For more see the web page: <http://www.namazvakti.com/>

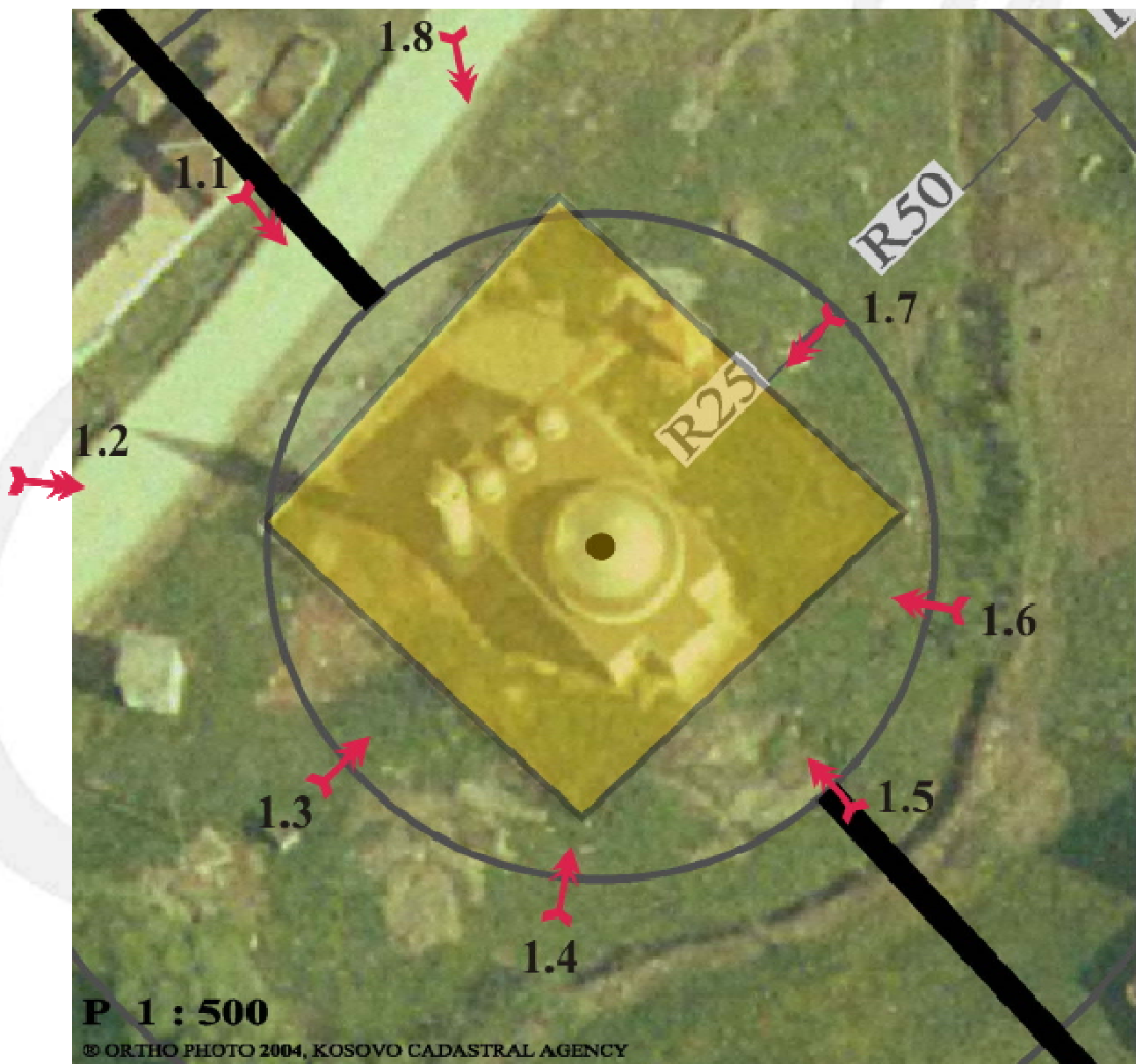


Table 14.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south



Fig. 1.5 Back facade, south-east



Fig. 1.6 View from east





Fig. 1.7 Side facade, north-east



Fig. 1.8 Side facade, north



15. THE *MOSQUE* IN OSHLAN (ASHLAN)

25/05/2000 – 27/12/2000 (21/02/1421 – 01/10/1421, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Oshlan (Ashlan)

2. Name of imam :

///

3. Ownership :

Islamic Community of Vushtrria

4. Location :

In the center of village (42°48'30.01" N; 20°52'13.67" E)

5. Cadastral number :

///

6. Date of construction :

25/05/2000 – 27/12/2000 (21/02/1421 – 01/10/1421, *Hijri*)¹

7. Use :

In use for Friday prayers

¹ For more see: Bedri HALILI, *MOSQUS IN VUSHTRRI MUNICIPALITY ...* page 115



2. ARCHITECTURE

The *Mosque* in Oshlan (Ashlan), is after war construction, 25/05/2000 – 27/12/2000 (21/02/1421 – 01/10/1421, *Hijri*) and it belongs to Early *Ottoman/Seljuk* school type of *Mosques* with hall covered with roof of wooden construction and tiles like many of *Mosques* of Vushtrri and surrounding. *Fig. 15.1*

The construction of the *Mosque* was made possible by financial assistance of United Arab Emirates KFOR and the *jemmah* voluntary work.

The *Mosque* consists in height of the ground floor (P + 0) and on the right side there is the minaret with a height of ≈ 16 m

The *Mosque* has: the porch and praying hall with the turned out *mihrab*

The *Mosque* has 4-shed roof with wood construction and continental ceramic tiles.

The *Mosque* plan has rectangle shape with external dimensions: 10:50 m x 13.85 m and a maximum height of the roof: $\approx 6:00$ m. It has a total useful area of: 130.20 m², or a maximum praying space for about 130 *jemmah* (or minimalis praying space for jamat: 0.8 m²/*jemmah*, 163 *jemmah*) or by minimalist criterion surface for *jemmah*: 0.8 m²/*jemmah*, 163 *jemmah*.

Minaret – as *Mosque* especially minaret whereas belongs to *ottoman* school of *minaret* with materials used (reinforced concrete) and with its basement octagonal form (also the *ottoman* school *minarets* can be multangular formed but more ribs) looks like not many preceding minarets of the school building.

The *minaret* from the windows parapet (≈ 2.00 m) is built on basement squared form with armoured concrete. In this level *minaret* has a gate with tight dimensions, towards the north. From the ground floor level, basement of the *minaret* change its form from arch in octagonal to pyramid roof covered with zinc tin.

Minaret has a *sherife* to which there is a exit from a door (entry without door). *Sherife* has a fabricated fence from concrete.

Other Objects in the frame of the parcel – within the parcel is a small object that serves to: ablution and toilet. The rest of the parcel is green to give completely a cultivate view.

Surroundings – From the east, southeast and south borders by Resident Street of the village, from the other side with the field work. The *Mosque* looks exposed on all sides.





Fig. 15.1 View from north

3. INTERIOR

The interior is all simply without any *calligraphy*, without any unique value. The natural lighting is achieved by the many windows of the walls around.

Mihrab – is formed simply by a out stepping of the wall contours (in the base) arched $R=0.6m$ and is painted in green to the half of its height. *Fig. 15.2*

Minbar – is a simple one made of wood with three stair steps, but functional and with small dimensions. *Fig. 15.3*

Materials – are contemporary like: armoured concrete (for pillars, timbers, stairs, etc.) argila blocks, zink tin (for the covering of the *minares* roof, chamfer etc.), continental tiles for the roof, windows and doors from wood, etc.





Fig. 15.2 Mihrab
INTERIOR VIEW²

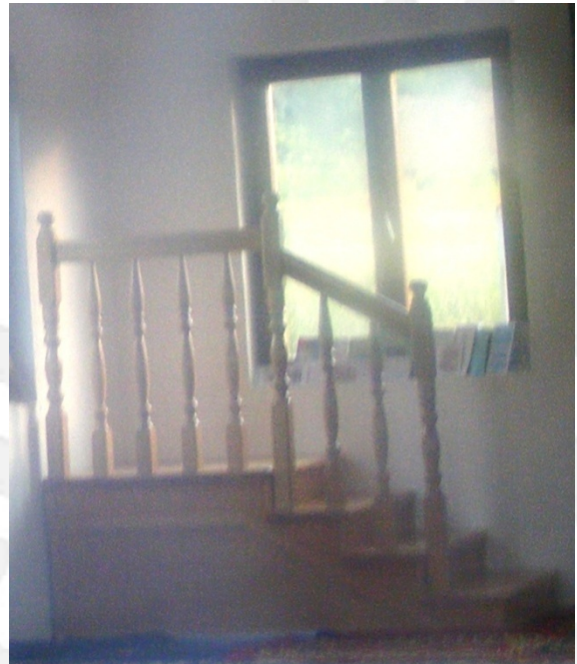


Fig. 15.3 Wooden Minbar



Fig. 4.1 Interior

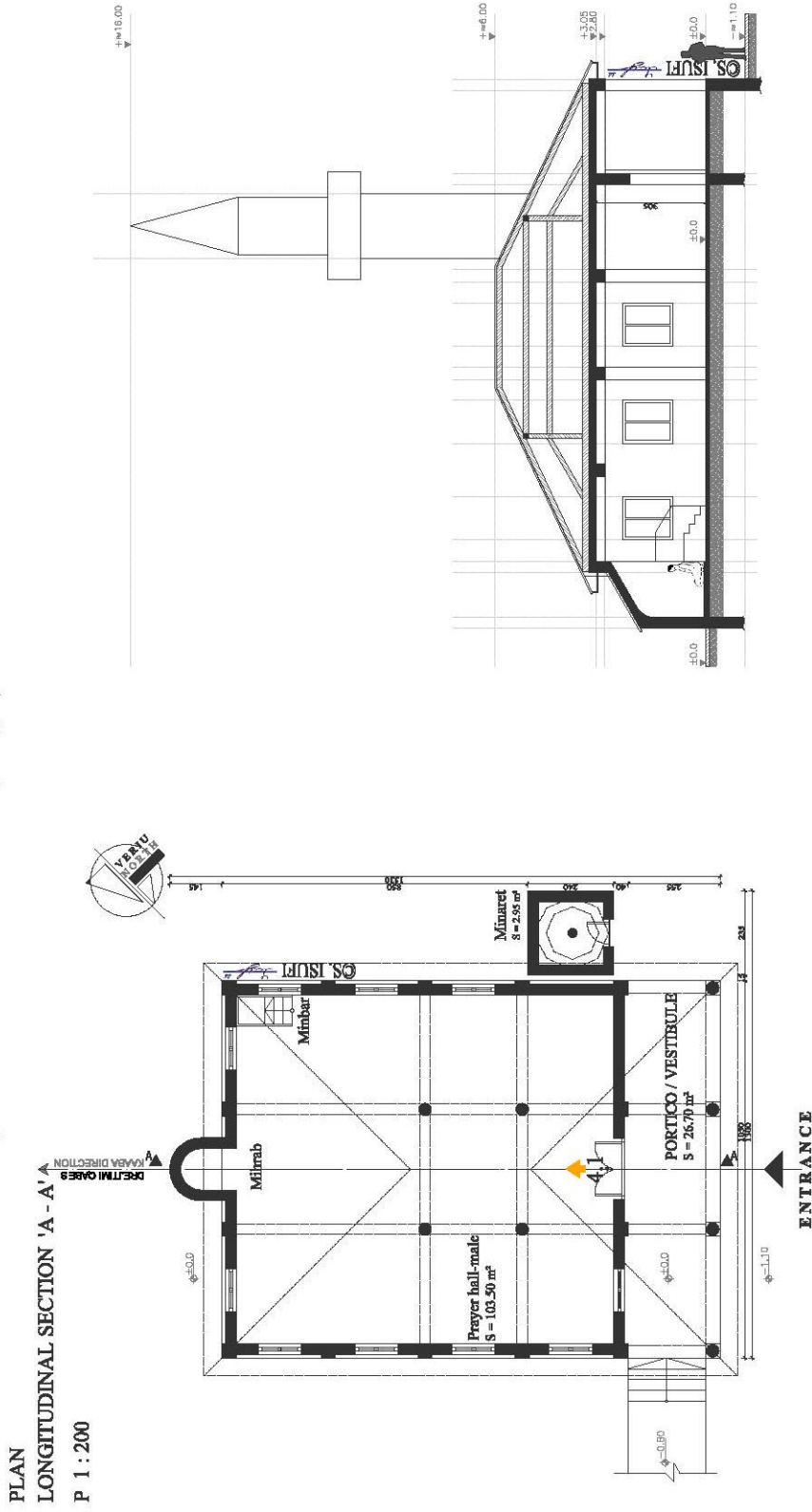
4. GRAPHIC DESCRIPTION :

² For the position of the views taken see the arrows with respective numbers in the fore plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).



The Mosque in Oshlan (Ashlan)
 25/05/2000 - 27/12/2000 (21/02/1421 - 01/10/1421, Hijri)

- NUMBERS: 4.1
 ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
 INSIDE (INTERIOR) OF MOSQUE



5. URBAN LAYOUT

The *Mosque* in Oshlan, lies on center of the village lies on center of village although it is a rarely village. The optimum radius ($R=500$ m) incorporate small residential density.

PHOTOGRAPHIC DESCRIPTION:

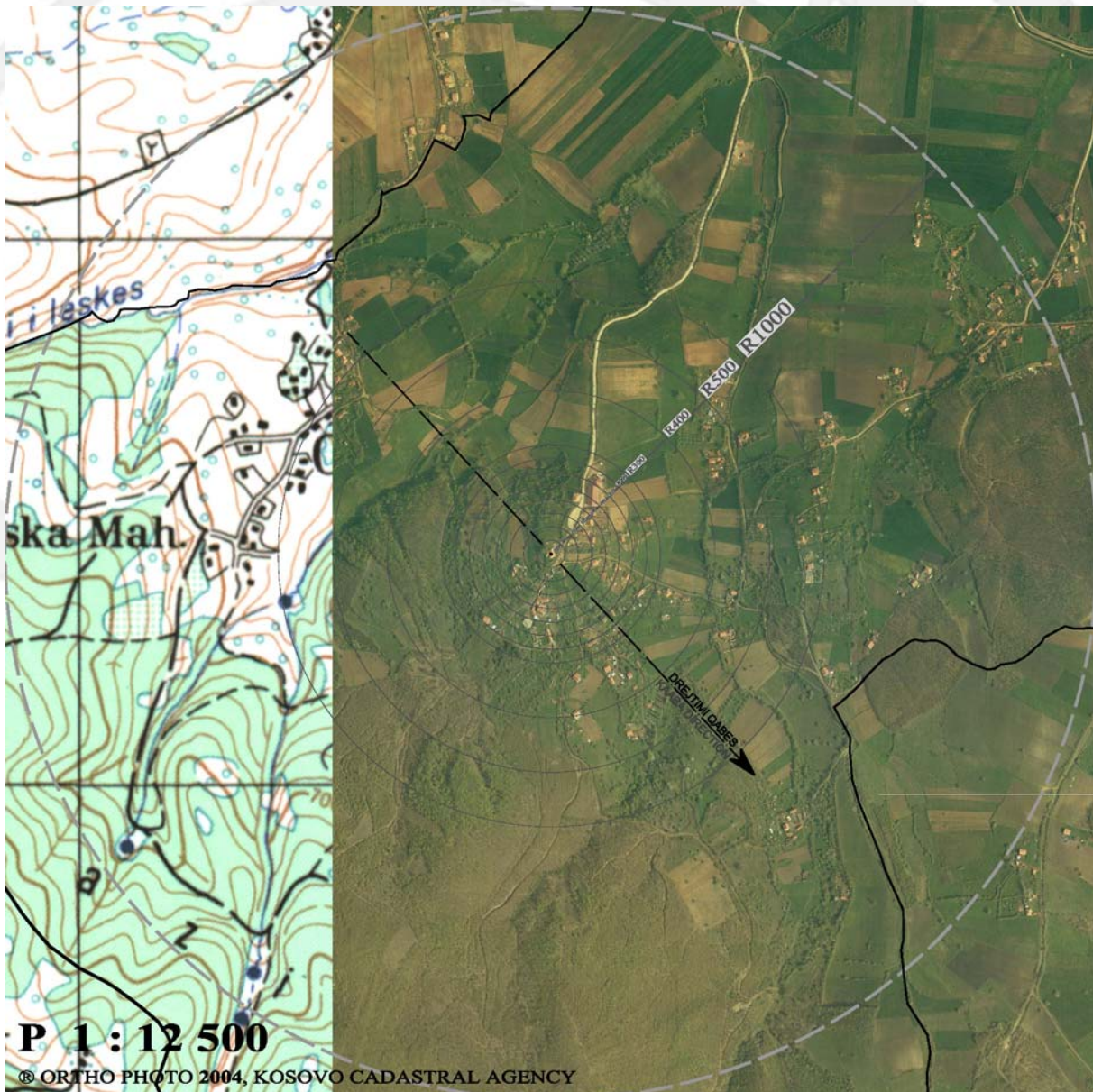


Table 15.1 Position of the Mosque of Oshlan in relation with its surrounding



The parcel of *Oshlan Mosque* lies on a slanting terrain it lies **624 m** over the sea level and has following coordinates: **42°48'30.01"** north (N) and **20°52'13.67"** east (E).

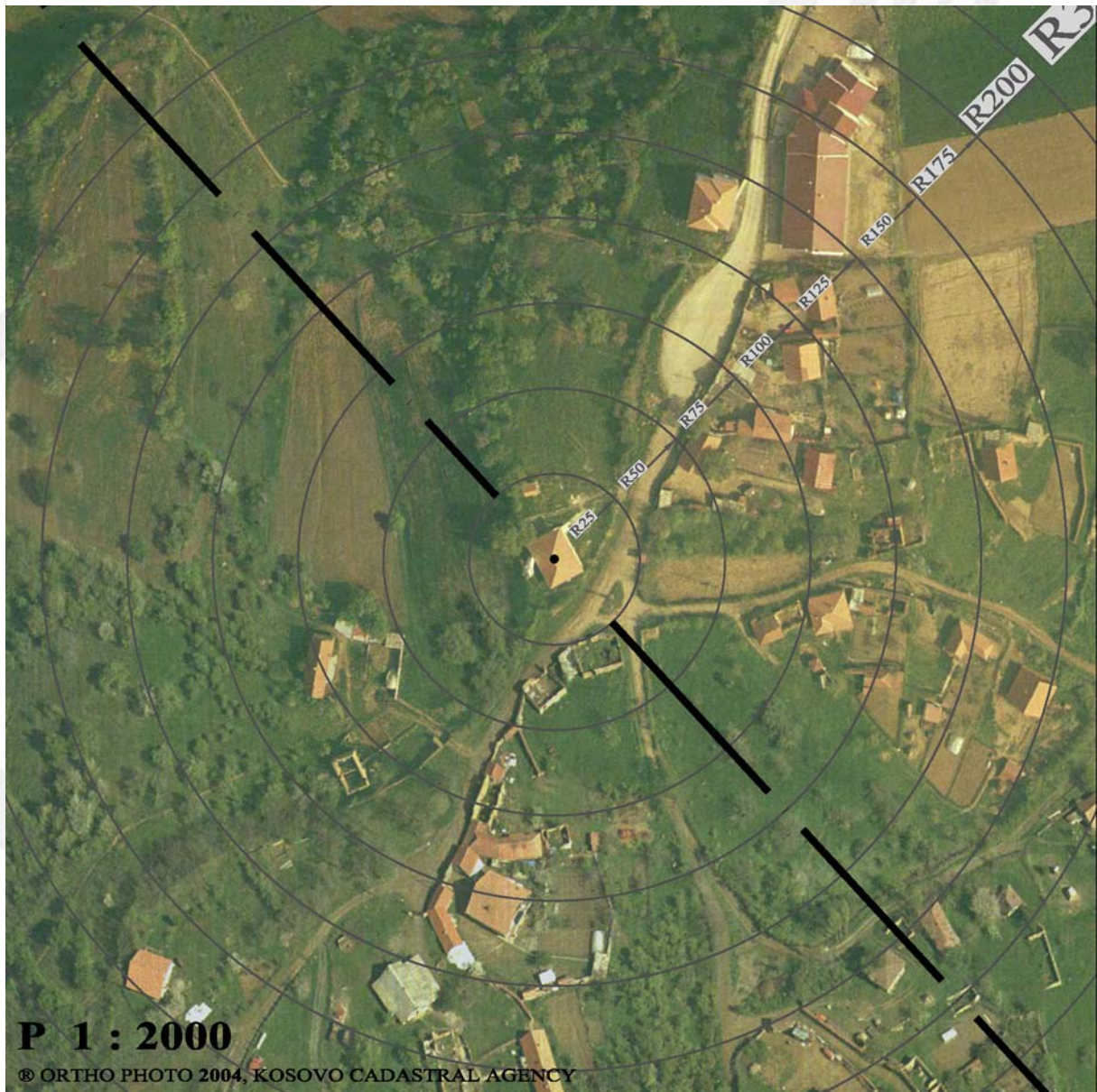


Table 15.2. Position of the Mosque of Oshlan, in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does not coincides right with this axis.

³ For more see the web page: <http://www.namazvakti.com/>

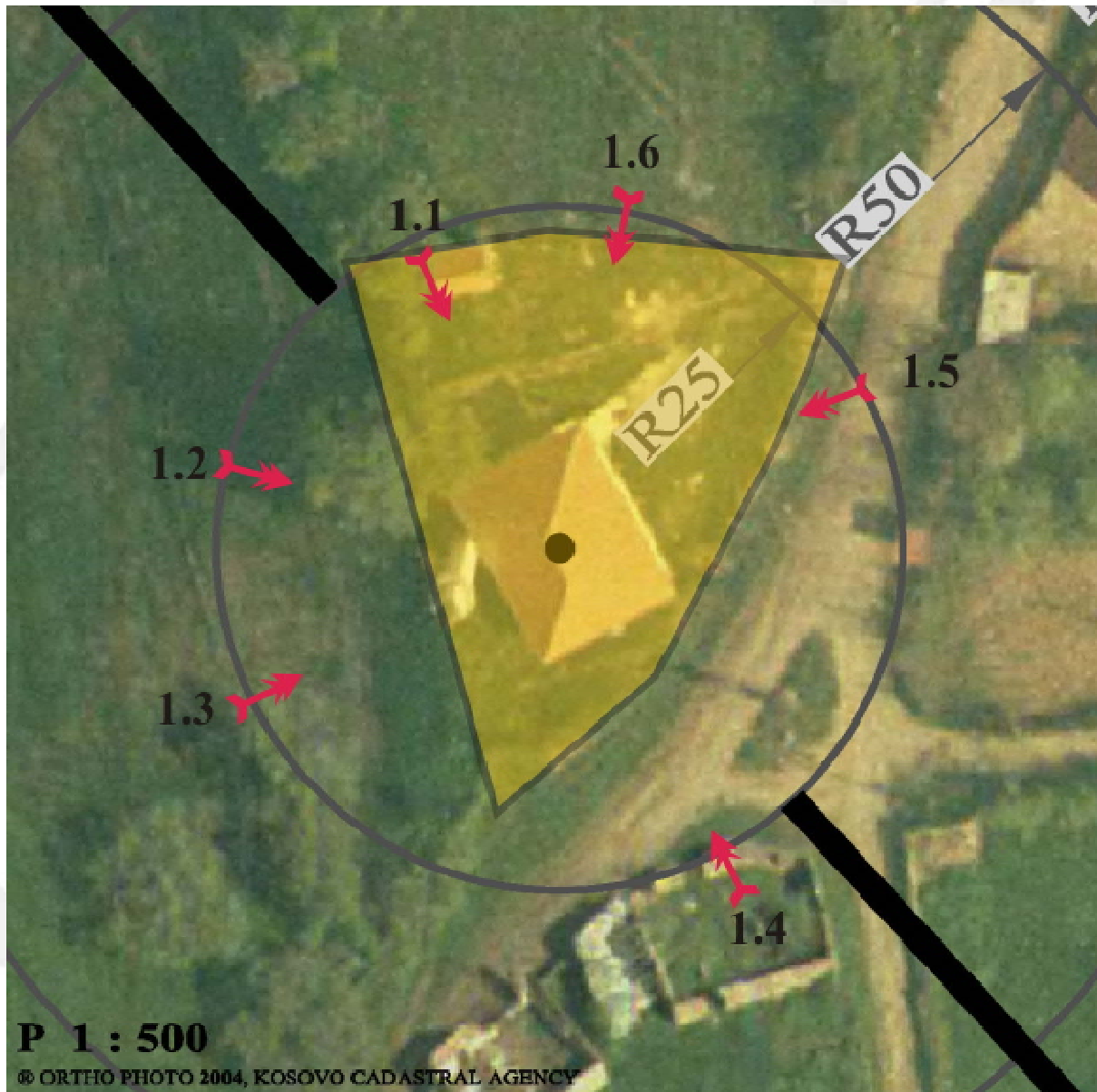


Table 15.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5 and 1.6 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 Back facade, south-east



Fig. 1.5 Side facade, north-east



Fig. 1.6 Side facade, north





**16. THE *MOSQUE* IN NEDAKOC (BREGLUM)
10/06/2002 (29/10/1423, *HIJRI*)**

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Nedakoc (Breglum)

2. Name of imam :

Osman ZHEGROVA

3. Ownership :

Islamic Community of Vushtrria

4. Location :

In the center of village (42°47'52.38" N; 20°59'31.80"E)

5. Cadastral number :

///

6. Date of construction :

10/06/2002 (29/10/1423, *Hijri*)¹

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 155



2. ARCHITECTURE

The *Mosque in Nedaokoc (Breglum)*, is an after war construction, 10/06/2002 (29/10/1423, *Hijri*) It belongs to the Early *Ottoman/Seljuk* School of the type of *Mosque with the hall covered a wooden roof with tiles*, just like the most of the *Mosques* in *Vushtrria* and its surrounding. *Fig. 16.1*

The construction of the *Mosque* was made possible thanks to the financial aid of UAE KFOR and the volunteer work of the *jemmah*.

The *Mosque* consists in height of the ground floor, no *minaret*.

The *Mosque* has: place with shoe shelves, a porch with ablution part and praying hall with the *mihrab (niche)*.

The *Mosque* has a 4-shed roof with wooden construction and covered with ceramic mediterranean tiles and 2-shedroof on a space of shoe shelves.

The *Mosques* base plan is a rectangle with following outer dimensions: 15.95 m x 6.75 m and a maximum height of the roof: ≈ 5.00 m. It has a total useful area of: 80.32 m², or maximum praying space for about 80 *jemmah* (from the minimal criteria for area with 0.8m²/person for totally, 100 *jemmah*).

Minaret - The *Mosque* does not have the *minaret*.

Other Objects in the frame of the parcel – within the parcel there are not any other object which surely will be necessary for ablution, preparing the dead, toilets etc. The parcel is green and wooded and in general has a cultivated view.

Surroundings – surrounds with habitant streets of the village in all sides except to west there are crop fields. The *Mosque* is exposed in all sides.





Fig. 16.1 View from east

3. INTERIOR

The interior is entirely simple and without any calligraphy, without any unique value. The natural lighting is achieved by the many windows on the walls around.

Mihrab – It is shaped only by a framework that is worked internally, not eject out from the contours of the perimetral wall or *Kiblah* wall. *Fig. 16.2*

Minbar – It is simple wooden with three step stairs, but functional and small dimensions. *Fig. 16.3*

Materials – are contemporary like: armored concrete (for columns, beams, stairs etc), clay bricks (for the walls) , mediterranean tiles for the roof, wood (for doors and windows) etc.





Fig. 16.2 Mihrab

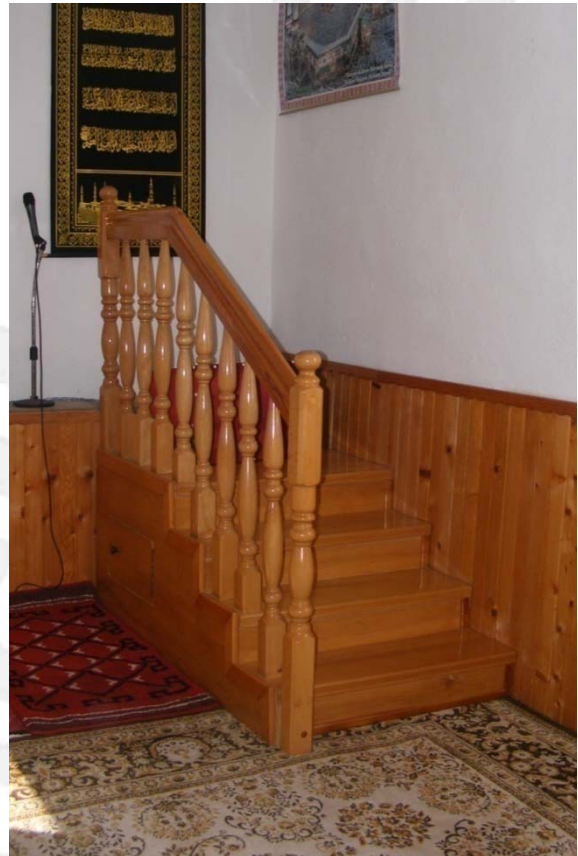


Fig. 16.3 Wooden Minbar

INTERIOR VIEW²



Fig. 4.1 Interior



Fig. 4.2 Interior

² For the position of the views taken see the arrows with respective numbers in the base plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior



Fig. 5.1 Interior



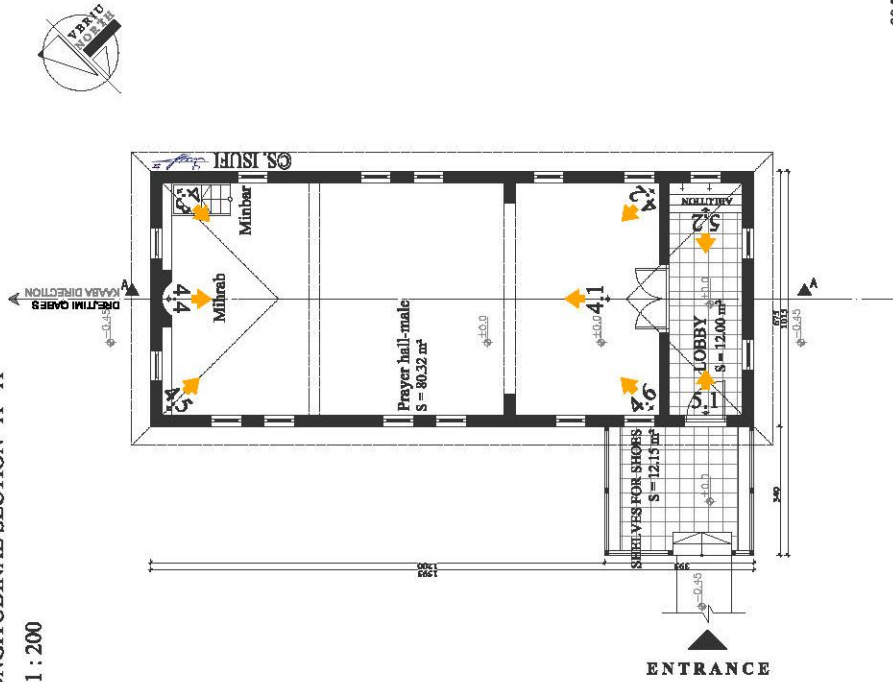
Fig. 5.2 Interior

4. GRAPHIC DESCRIPTION :

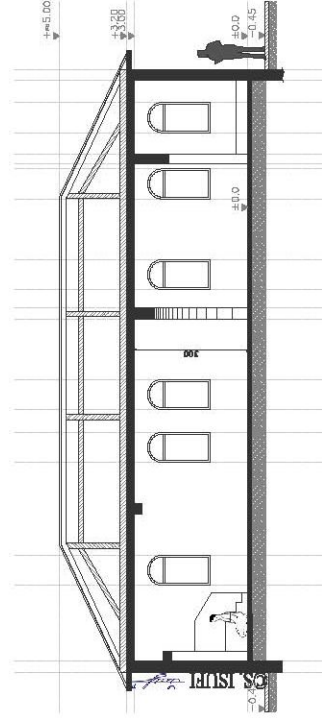


The Mosque in Nedakoc (Breglum)
10/06/2002 (29/10/1423, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200



- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6 AND 5.1, 5.2
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
 $80.32 + 12 + 12.15 = 104.47 \text{ m}^2$
BRUTTO AREA (HORIZONTAL)
 121.00 m^2

PLAN, SURVEYED ON, 18 / 07 / 2009

SECTION A - A, SURVEYED ON, 18 / 07 / 2009



5. URBAN LAYOUT

The *Mosque* in Nedaqoc (Breglum), lies on center of the village although is a rare village. The optimum radius ($R=500\text{ m}$) incorporate a low density of inhabitation. Worm west in distance of 200 m there is the River Sitnica ,while to east in distance of 500 m there is main road Prishtinë – Mitrovicë.

PHOTOGRAPHIC DESCRIPTION:



Table 16.1 Position of the Mosque of Nedaqocit (Breglumit) in relation with its surrounding



The parcel of *Nedakoc Mosque* lies on a slanting terrain. It lies **520 m** over the sea level and has following coordinates: **42°47'52.38"** north (N) and **20°59'31.80"** east (E).

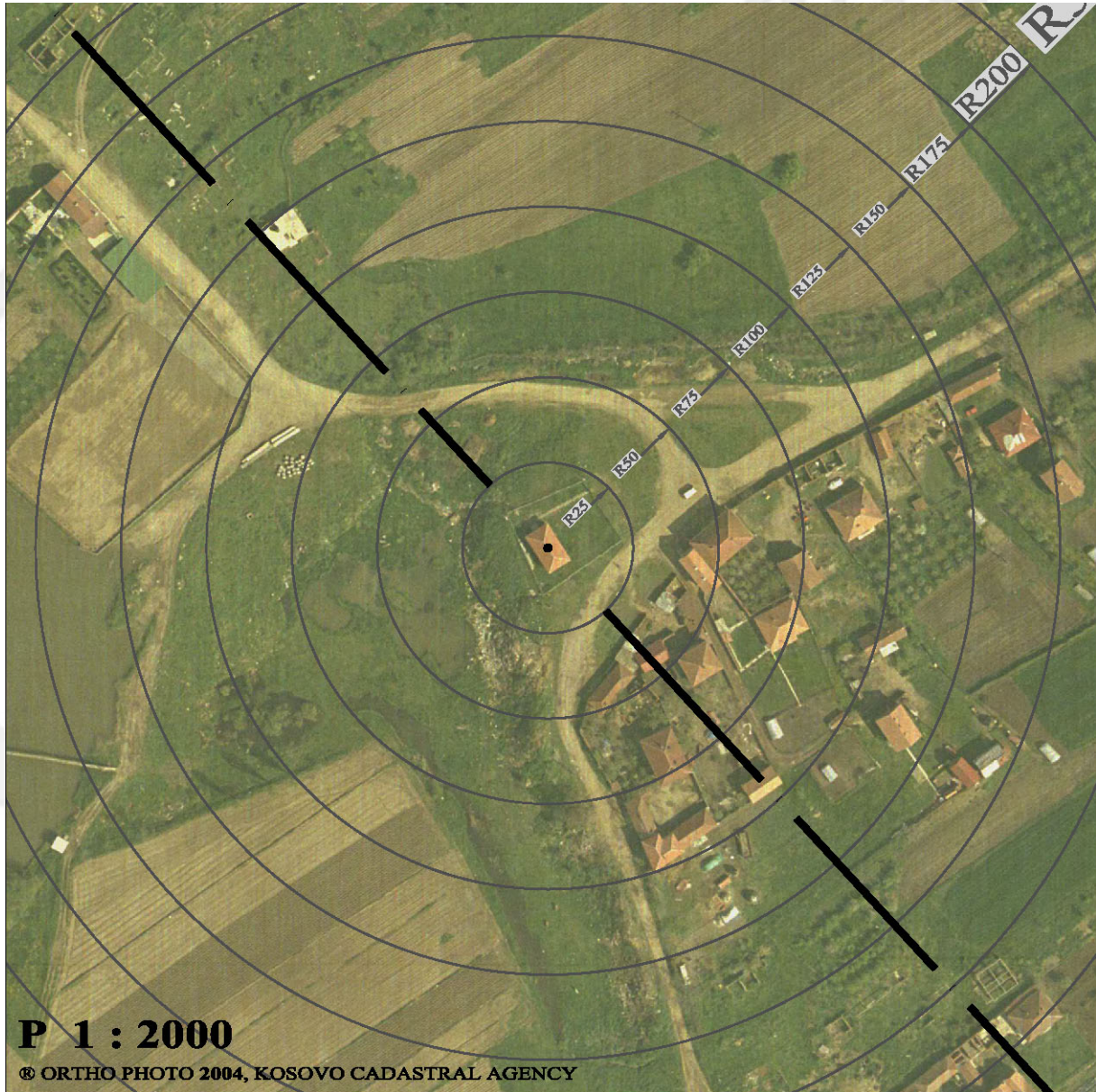


Table 16.2 Position of the *Mosque* in *Nedakocit (Breglumit)* in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does not coincide with that line.

³ For more see the web page: <http://www.namazvakti.com/>



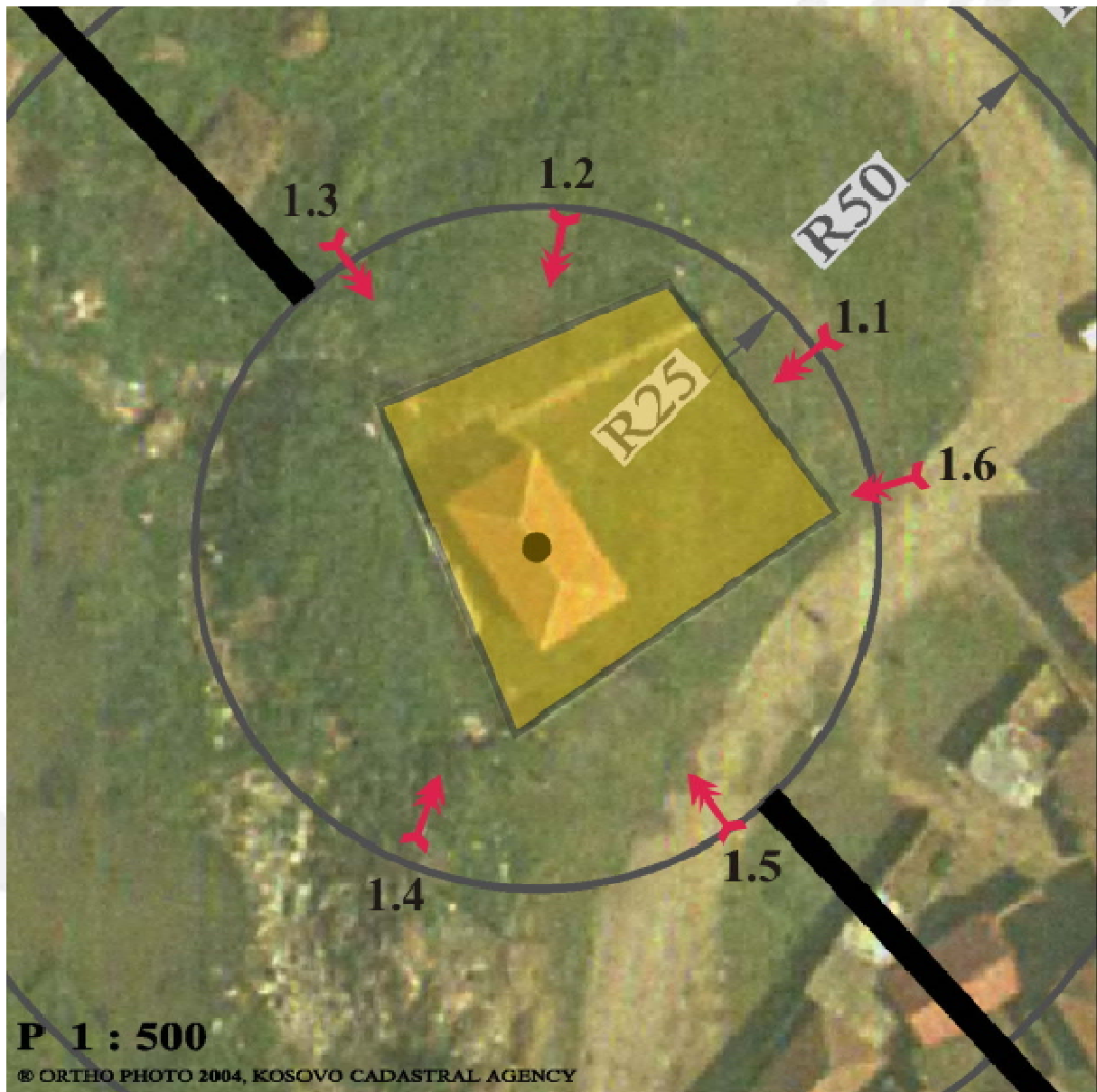


Table 16.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5 and 1.6 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-east facade



Fig. 1.2 View from north



Fig. 1.3 North-west facade



Fig. 1.4 South facade



Fig. 1.5 South-east facade



Fig. 1.6 East facade



17. THE *MOSQUE* IN MIHALIQ (MIRASH)

02/04/2000 – 26/10/2003 (27/12/1420 – 01/09/1424, *HIJRI*)

1. IDENTY CARD OF OBJECT

1. Name of object :

The *Mosque* in Mihaliq (Mirash)

2. Name of imam :

///

3. Ownership :

Islamic Community of Vushtrria

4. Location :

In the center of village (42°45'11.29"N; 20°59'41.24"E)

5. Cadastral number :

///

6. Date of construction :

02/04/2000 – 26/10/2003 (27/12/1420 – 01/09/1424, *Hijri*)¹

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ For more see: Bedri HALILI, *MOSQUS IN VUSHTRRI MUNICIPALITY ...* page 103



2. ARCHITECTURE

The *Mosque* in Mihaliq (Mirash) 02/04/2000 – 26/10/2003 (27/12/1420 – 01/09/1424, *Hijri*), about building school it belongs to ottoman school of the type of *Mosque* with the hall covered with a cupola, *The Sultan Mosques*. The *Mosque* is built in a contemporary manner like many of them built after the war in Vushtrri and elsewhere in Kosovo. *Fig. 17.1*

The construction of the *Mosque* was made possible thanks to the financial aid of UAE - KFOR and the volunteer work of the *jemmah*.

The *Mosque* consists in height of the ground floor and the gallery or the upper floor/*mafil*, on the right side there is the minaret with a height of ≈ 20 m.

The *Mosque* has in the ground floor: the entrance hall, the praying hall with the *mihrab*, the stairs that lead to the gallery floor/*mafil* and to the *Imam* room.

Mafil is a whole area and does not respond to the size of the ground floor area and ends with a straight form towards the praying area

The praying area of the *Mosque* is covered with a cupola with a diameter of ($d \approx 10.00$ m) and the remaining covering area is a flat roof with three smaller cupolas of 3 metres diameter each which are covered with zinc sheets. ($d \approx 2.00$ m) Such a solution, with a large cupola over the central area and three small cupolas over the gallery and the portico, is a standard traditional solution of this building school.

The *Mosque* from the plan, it features a rectangle with the outer dimensions of: 18.00 m x 10.94 m and a maximum height of the cupola: ≈ 11.45 m. The *Mosque* has a total useful area of: 341.57 m², or a maximum area for prayer for around 342 persons, or from the minimal criteria for area with 0.8m²/person for totally 427 *jemmah*).

Minaret – belongs to the *Ottoman* school of minaret design in cylindrical form, with one *sherife* (balconies) and with conic wooden roof covered with zinc tin.

Minaret till ground floor level is raised with square form basement with broken angels from southwest. The *minaret* from the ground floor level has a door from the porch area.

From the level of ground floor the *minarets* base changes from the square broken angels to circular form to conic roof.

Minaret has a *sherife* on which there is an exit from a door (entry without door). *Sherife* has a fabricated fence from concrete.

Minaret is built with reinforced concrete and then plastered with cement mortar.



Other Objects in the frame of the parcel - within the parcel is a small object that serves to: ablution facility and toilet. The rest of the parcel is to give completely a cultivate view.

Surroundings – surrounds by residential road of the village in all sides except on west with wasteland. The mosque is exposed from all sides,



Fig. 17.1 View from northeast

3. INTERIOR

The interior is in while simple without any calligraphy, not any special value. The natural lighting is achieved by the many windows on the dome and perimetrale walls.

Mihrab – It is shaped only by a framework that is worked internally, not eject out from the contours of the perimetrale wall or *Kiblah* wall .*Fig. 17.2*

Minbar – is simply wooden made with four steps stairs without fence and with small dimensions. *Fig.17.3*

Materials – are contemporary like: reinforced concrete (columns, pillars, stairs etc), argil's blocks (walls), zinc tin (for covering roof and domes), windows and doors are made of wood.





Fig. 17.2 Mihrab



Fig. 17.3 Wooden Minbar

INTERIOR VIEW ²



Fig. 4.1 Interior



Fig. 4.2 Interior

² For the position of the views taken see the arrows with respective numbers in the base plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior



Fig. 4.7 Interior



Fig. 4.8 Interior

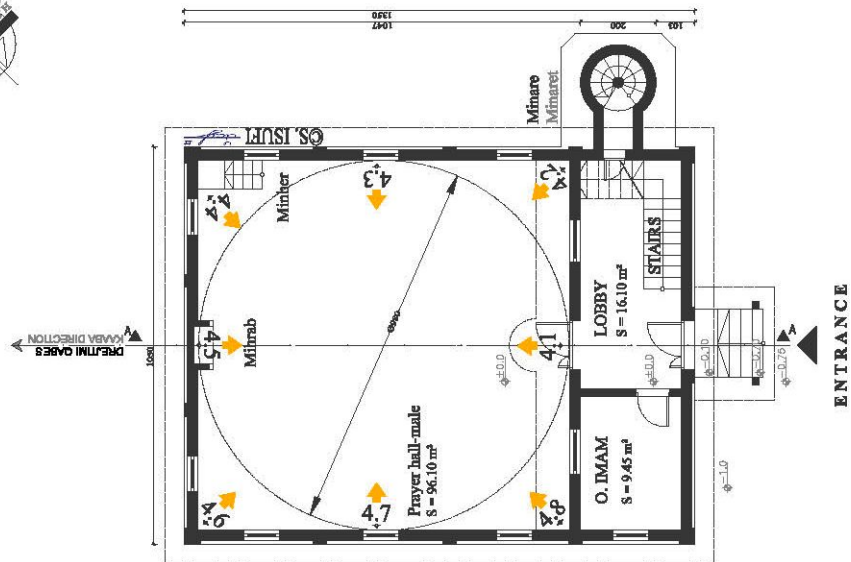
4. GRAPHIC DESCRIPTION :



The Mosque in Mihaliq (Mirash)
02/04/2000 - 26/10/2003 (27/12/1420 - 01/09/1424, Hijri)

PLAN
 LONGITUDINAL SECTION 'A - A'
 P 1 : 200

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6 AND 4.8
 ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
 INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
 96.10 + 9.45 + 16.10 + 33.20 = 154.85 m²
 BRUTTO AREA (HORIZONTAL)
 145.90 m²

PLAN, SURVEYED ON, 07 / 06 / 2009

SECTION A - A, SURVEYED ON, 70 / 06 / 2009



5. URBAN LAYOUT

The *Mosque* in Mihaliq (Mirash), lies on centre of the village although is a rare village. The optimum radius ($R=500$ m) and maximal ($R=1000$ m) incorporate small residential density, with few apportioned houses. From northeast in distance of 900 m there is railway F. Kosovë - Mitrovicë, and also in this part in distance of 500 m there is a road Prelluzhë – Vushtri.

PHOTOGRAPHIC DESCRIPTION:



P 1 : 12 500

© ORTHO PHOTO 2004, KOSOVO CADASTRAL AGENCY

Table 17.1 Position of the *Mosque* in Mihaliq (Mirash) in report with surrounding



The parcel of *Mosque* in Mihaliq (Mirash), lies on a slanting terrain. it lies on **565 m** over the sea level and has following coordinates: **42°45'11.29"** to north (N) and **20°59'41.24"** to east (E).

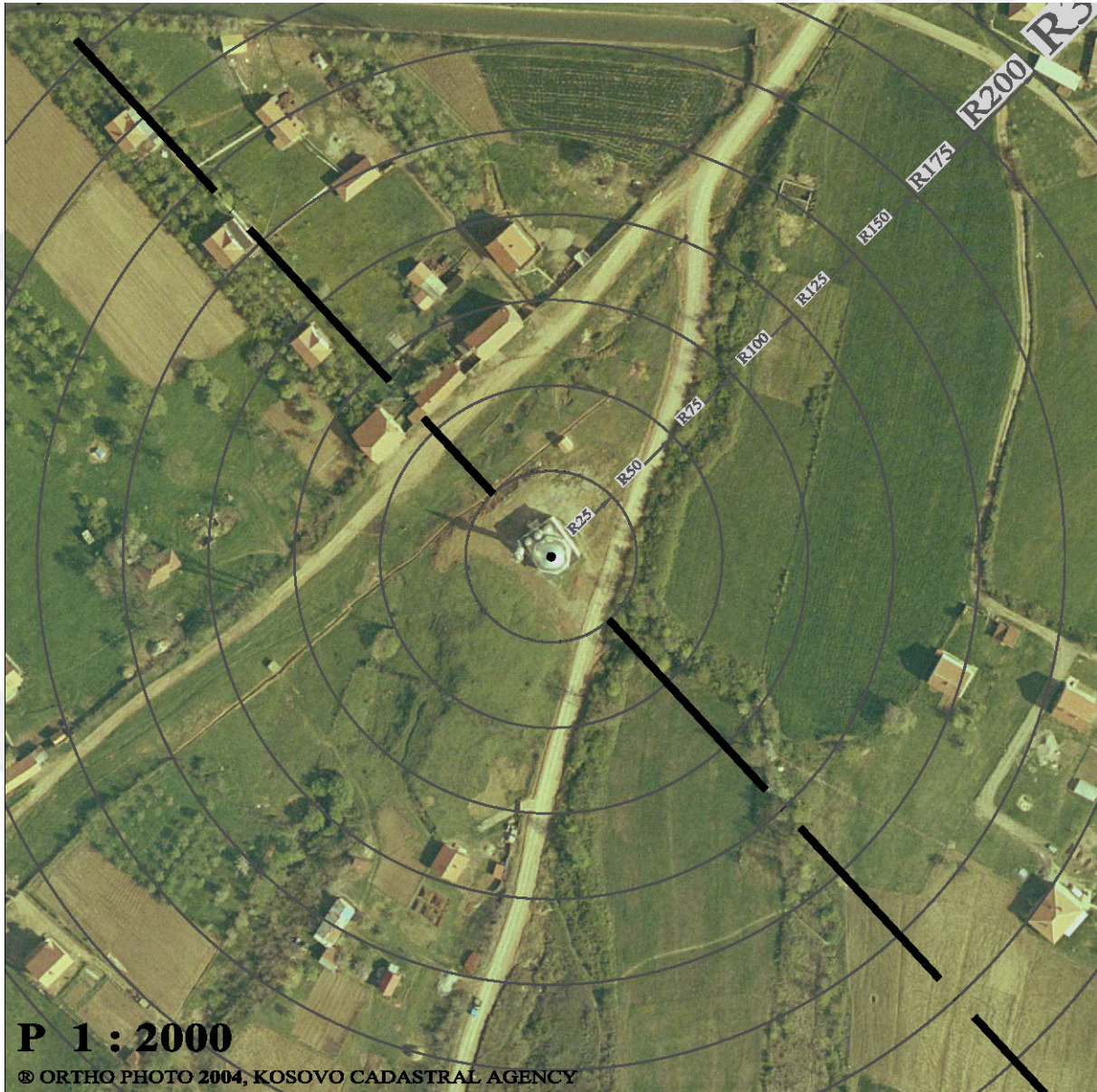


Table 17.2 Position of Mihaliq (Mirash) Mosque in report with neighbourhood (wide site plan)

The *Mosque* in longitude axis is directed towards the holy city of *Mecca* (*Kiblah*). Note the dashed black line which refers to the direction of *Kiblah* with coordinates according to north angle of direction is: $(137.84) - (3.67) = 134.17^\circ$ and the longitudinal axis of the *Mosque* that is matched right.



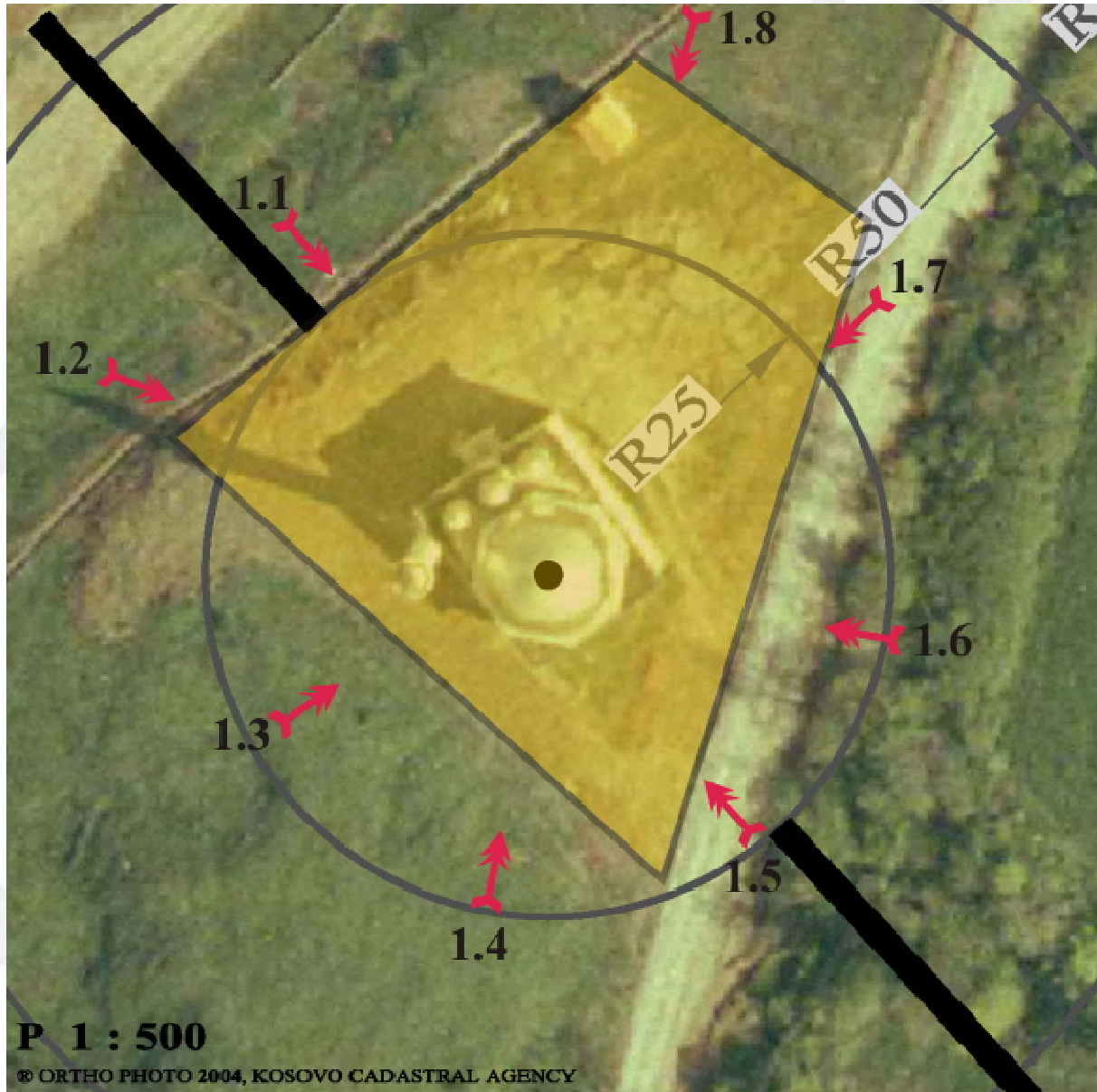


Table 17.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south





Fig. 1.5 Back facade, south-east



Fig. 1.6 View from east



Fig. 1.7 Side facade, north-east



Fig. 1.8 View from north





18. THE *MOSQUE* IN PANTINA
03/04/2000 - 2003 (28/12/1420 - 1424, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Pantina

2. Name of imam :

///

3. Ownership :

Islamic Community of Vushtrria

4. Location :

In the center of village (42°50'3.62"N; 20°54'25.47"E)

5. Cadastral number :

///

6. Date of construction :

03/04/2000 - 2003 (28/12/1420 - 1424, *Hijri*)¹

7. Use :

In use for Friday prayers

¹ For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 155



2. ARCHITECTURE

The *Mosque* in Pantina is the after war construction, 03/04/2000 – end of year 2003 (28/12/1420 - 1424, *Hijri*) and it belongs to Early *Ottoman/Seljuk* school type of *Mosques* with hall covered with roof of wooden construction and tiles like many of *Mosques* of Vushtrri and surrounding. *Fig. 18.1*

The construction of the *Mosque* was made possible thanks to the financial aid of UAE - KFOR and the volunteer work of the *jemmah*.

The *Mosque* consists in height of the ground floor and the gallery or the upper floor/*mafil*, on the right side there is the minaret with a height of ≈ 16.00 m.

The *Mosque* has the praying hall with the *mihrab*, the stairs that lead to the gallery floor/*mafil*.

Mafil is a whole area and does not respond to the size of the ground floor area and ends with a straight form towards the praying area

The *Mosque* has a 4-shed roof with wooden construction and covered with ceramic continental tiles. And at the entrance a light shelter with construction of wood and covered with mediteriane ceramic tiles to (see *fig. 1.6* views of facade).

The *Mosques* base plan is a rectangle with following outer dimensions: 11.00 m x 11.00 m and a maximum height of the roof: ≈ 8.50 m. It has a total useful area of: 140.60 m², or a maximum praying space for about 141 *jemmah* or from the minimal criteria for area with 0.8m²/person for totally, 176 *jemmah*.

Minaret – as *Mosque* especially *minaret* whereas belong to *Ottoman* school of *minaret* with materials used (reinforced concrete) and with its basement octagonal form (also the *ottoman* school *minarets* can be multangular formed) looks like not many preceding *minarets* of the school building.

Minaret until the ground floor level is erected with base of a half arch formed from armoured concrete. In the level of the first floor there is the *minaret* door from which level the concrete-spiral-stairs begin and end to the second *sherife*. From the ground floor level, basement of the *minaret* change its form from arch in octagonal to pyramid roof covered with zinc tin.

Minaret has a *sherife* to which there is an exit from a door (entry without door). *Sherife* has a fabricated fence from concrete.



Other Objects in the frame of the parcel – within the parcel is a small object that serves to: cleaning (gusul) of the dead, ablution and toilet. The rest of the parcel is to give completely a cultivate view.

Surroundings – the *Mosque* surrounds by residential road of the village from the north, the east by a residential home and from the other sides by the graves of the village. The *Mosque* looks exposed on all sides.



Fig. 18.1 East view

3. INTERIOR

The interior is entirely simply without any *calligraphy*, without any unique value. The natural lighting is achieved by the many windows on the walls around.

Mihrab – is formed simply by an out stepping (in the base) arched niche and covered with 2 shedroof with wooden construction and covered wish mediteran tiles. *Fig. 18.2*

Minbar – is a simple one made of wood with four stair steps, but functional and with small dimensions. *Fig. 18.3*

Materials – are contemporary (in use now) like: armoured concrete, argil blocks, mediteran tiles for the covering of the roof, the windows and the doors have wooden frames.



Fig. 18.2 Mihrab



Fig. 18.3 Wooden Minbar

INTERIOR VIEW ²

² For the position of the views taken see the arrows with respective numbers in the fore plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior

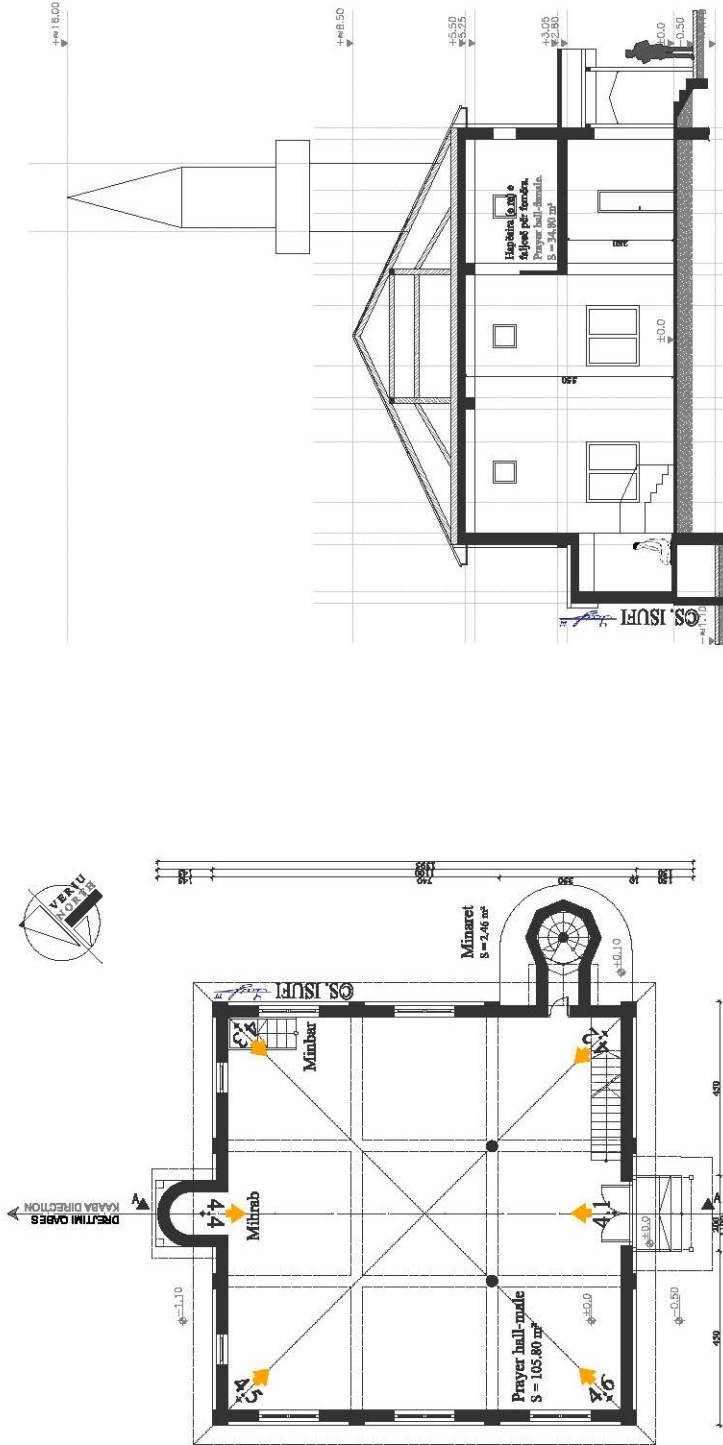
4. GRAPHIC DESCRIPTION :



The Mosque in Pontina
03/04/2000 - fund viti 2003 (28/12/1420 - 1424, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
105.80 + 2.46 + 34.80 = 143.06 m²
BRUTTO AREA (HORIZONTAL)
131.67 m²

SECTION A - A, SURVEYED ON, 05 / 07 / 2009

PLAN, SURVEYED ON, 05 / 07 / 2009

5. URBAN LAYOUT

The *Mosque* in Pantinë, lies on center of the village lies on center of village although it is a rarely village. The optimum radius (R=500 m) incorporate small residential density. From southeast in distance of 1000m there is a road that connect villages of VUSHTRRI and MITROVICA.

PHOTOGRAPHIC DESCRIPTION:



Table 18.1 Position of the Mosque of Pantias in relation with its surrounding



The parcel of *Pantinas Mosque* lies on a slanting terrain. it lies **535 m** over the sea level and has following coordinates: **42°50'3.62"** north (N) and **20°54'25.47"** east (E).

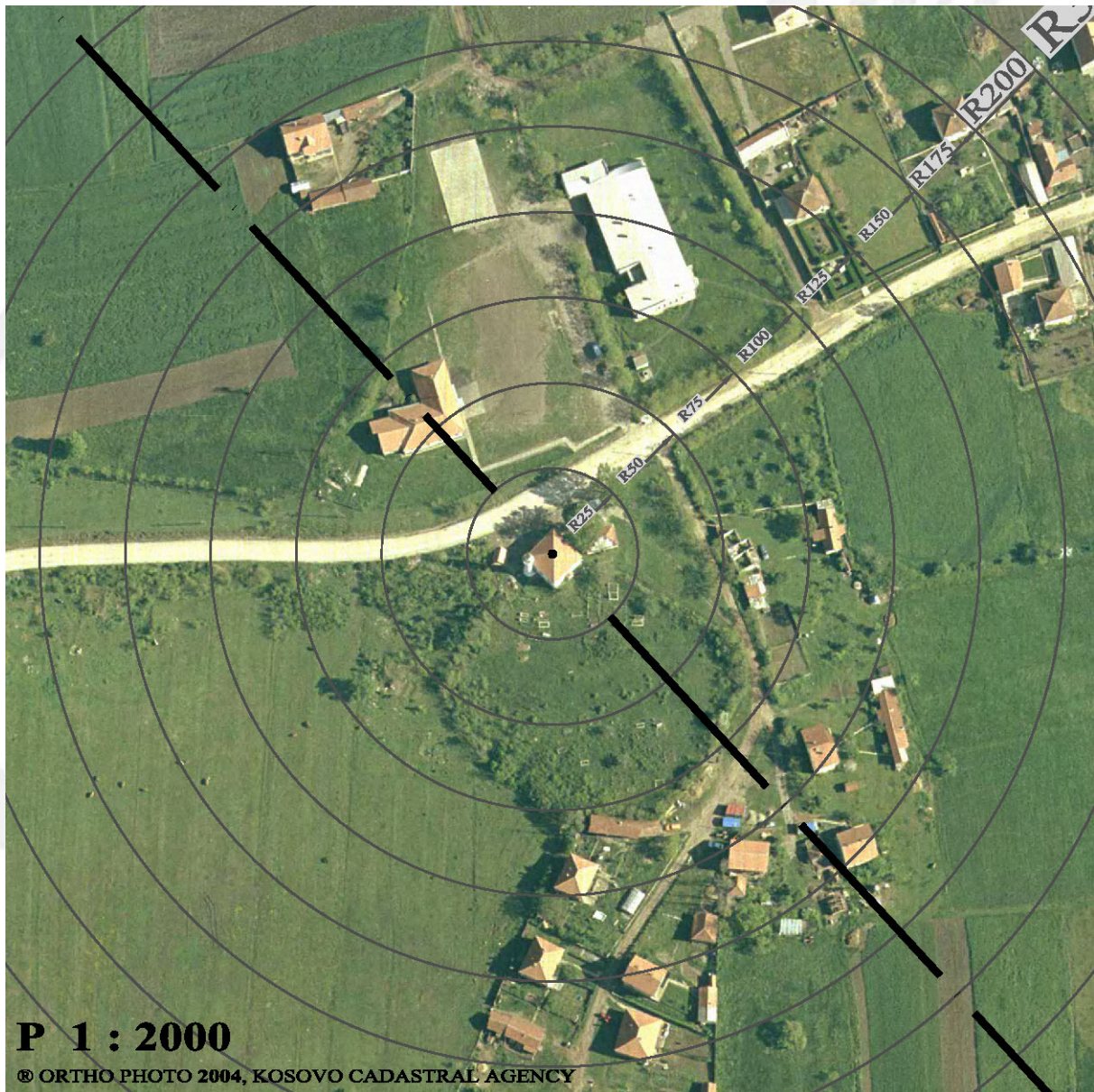


Table 18.2 Position of the *Mosque of Pantina* , in relation with the neighbourhood (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does coincides very good with this axis.

³ For more see the web page: <http://www.namazvakti.com/>



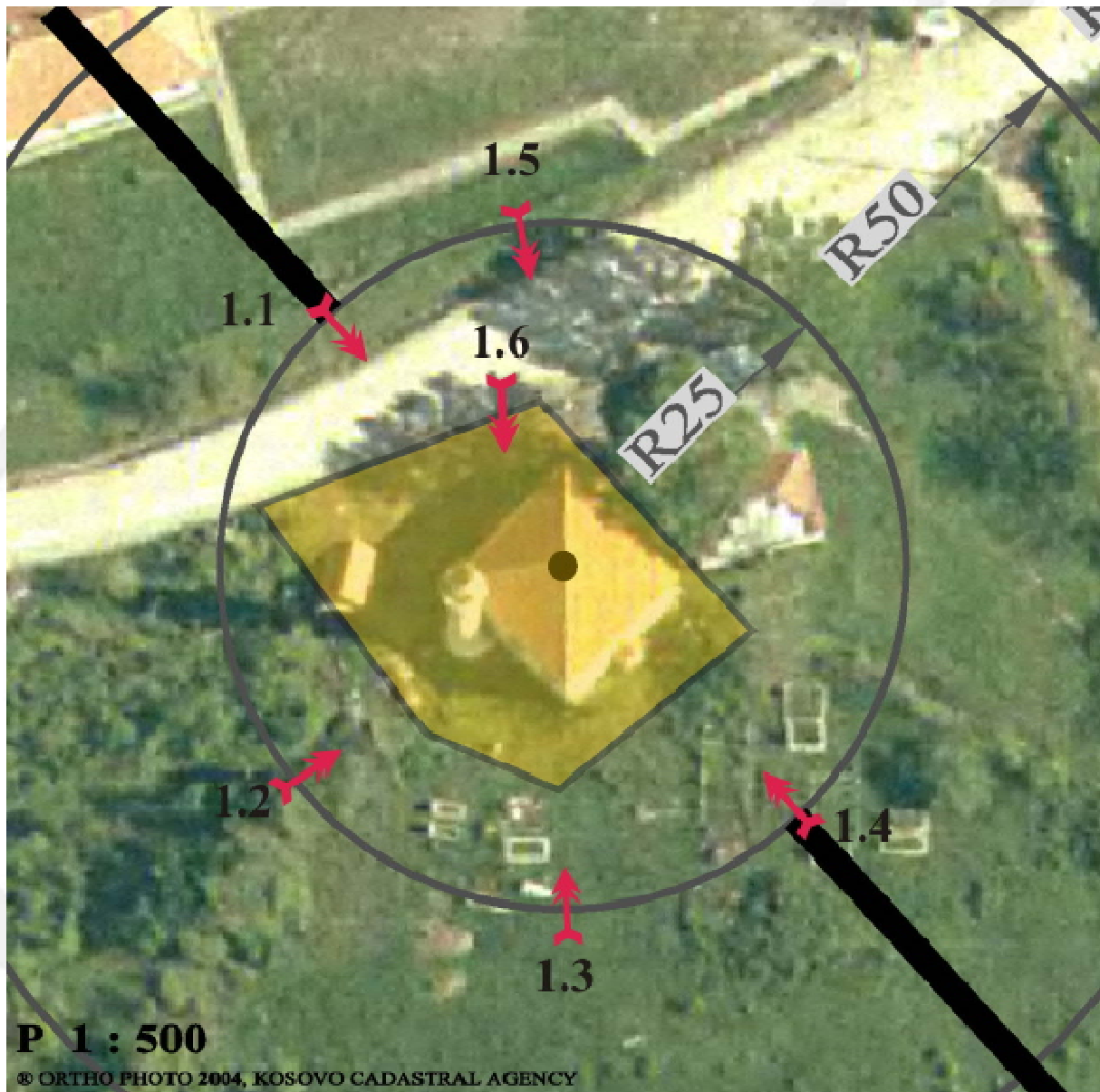


Table 18.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5 and 1.6 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 Side facade, south-west



Fig. 1.3 View from south-west



Fig. 1.4 Back facade, south-east





Fig. 1.5 View from north-east



Fig. 1.6 Entrance shelter





19. THE *MOSQUE* IN STROFC 2007 (1428, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Strofc

2. Name of imam :

///

3. Ownership :

Islamic Community of Vushtrria

4. Location :

In the center of village (42°43'11.00"N; 20°59'25.99"E)

5. Cadastral number :

///

6. / Date of construction :

2007 (1428, *Hijri*)¹

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ By *jemmah* of the *Mosque*



2. ARCHITECTURE

The *Mosque* in Strofc, is an after war construction, 2007 (1428, *Hijri*) and it belongs to the Early *Ottoman/Seljuk* School of the type of *Mosque* with the hall covered with roof of wood and tiles like many of *Mosques* of Vushtrri and surrounding. *Fig. 19.1*

The construction of the *Mosque* was made possible thanks to the financial aid of UAE - KFOR and the volunteer work of the *jemmah*.

The *Mosque* consists in height of the ground floor and on the right side there is the *minaret* with a height of ≈ 14 m.

The *Mosque* has the praying hall with the *mihrab*.

The *Mosque* has a 4-shed roof with wooden construction and covered with ceramic continental tiles.

The *Mosques* base plan is a square with following outer dimensions: 13.00 m x 13.00 m and a maximum height of the roof: ≈ 6.60 m. It has a total useful area of: 155.50 m², or maximum praying space for about 155 *jemmah* (or from the minimal criteria for area with 0.8m²/person for totally, 194 *jemmah*).

Minaret - belonged to *Ottoman* type of *minarets* cylindrical form, with a *Sherife* and covered with wooden roof conical shaped and cover of galvanized strapping with TIN.

Minaret to the floor level raised floor is square form on basement. In the floor level has a door and goes in *minaret* from the prayer space. From floor level we have changes of *minaret* base form square in the round form to conic roof. The *minaret* has a *sherife* from which is possible to come up a narrow opening (but no door) and fence is built from bricks of the facade. *Minaret* is built of reinforced concrete and white bricks of facade.

Other Objects in the frame of the parcel - within the parcel we don't find any building other than the *Mosque* itself. Surely there are other buildings needed to be build, for the ablution area, toilets etc. The rest of the parcel is green and planted with saplings that as a whole present a cultivated view.

Surroundings – on north the parcel is surrounded by street of village and other sides by crop field. The *Mosque* is exposed by all sides.





Fig. 19.1 View from west

3. INTERIOR

The interior is simple at all without any *calligraphy* without any unique value. The natural lighting is achieved by windows that are on perimetrale walls.

Mihrab – is simple arc shaped of a ejet in base plan. *Fig. 19.2*

Minbar – is simply made of wood with three stairs, but functional and small scale. *Fig. 19.3*

Materials – are modern as reinforced concrete (for columns, timbers stairs etc.) blocks of clay (for walls) TIN galvanized strapping (to cover the roof of *minaret* shoot etc.), continental tiles for the roof, windows and doors are wooden etc.





Fig. 19.2 *Mihrab*



Fig. 19.3 *Wooden Minbar*

INTERIOR VIEW ²



Fig. 4.1 *Interior*



Fig. 4.1' *Interior*

² For the position of the views taken see the arrows with respective numbers in the base plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.2 Interior



Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.5' Interior



Fig. 4.6 Interior



Fig. 4.7 Interior



Fig. 4.8 Interior

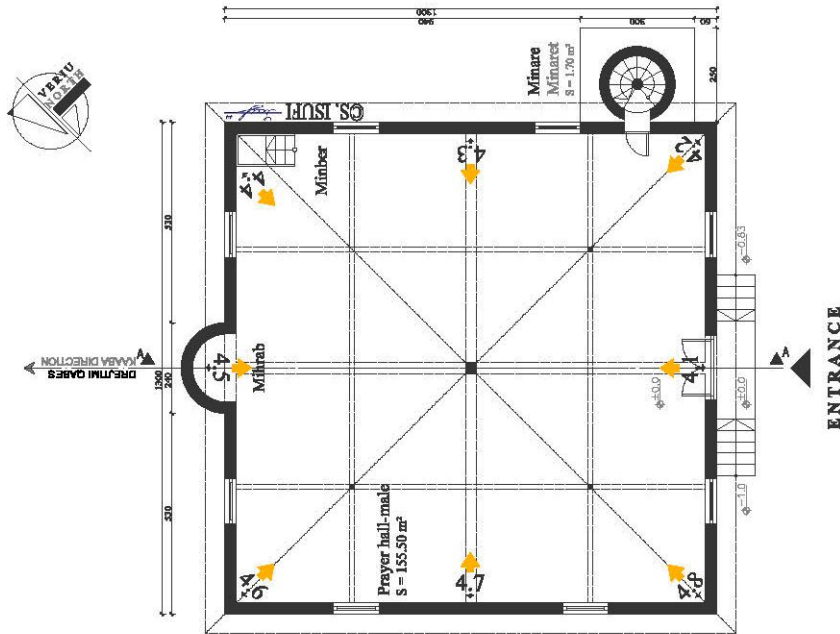
4. GRAPHIC DESCRIPTION :



The Mosque in Strofc
2007 (1428, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6 AND 4.8
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
155.50 + 1.70 = 157.20 m²
BRUTTO AREA (HORIZONTAL)
174.33 m²

PLAN, SURVEYED ON, 07 / 06 / 2009

SECTION A - A, SURVEYED ON, 07 / 06 / 2009



5. URBAN LAYOUT

The *Mosque* in Strofc, in lies on center of the village lies on center of village although it is a rarely and scattered houses. The optimum radius (R=500 m) incorporate small residential density.

PHOTOGRAPHIC DESCRIPTION:

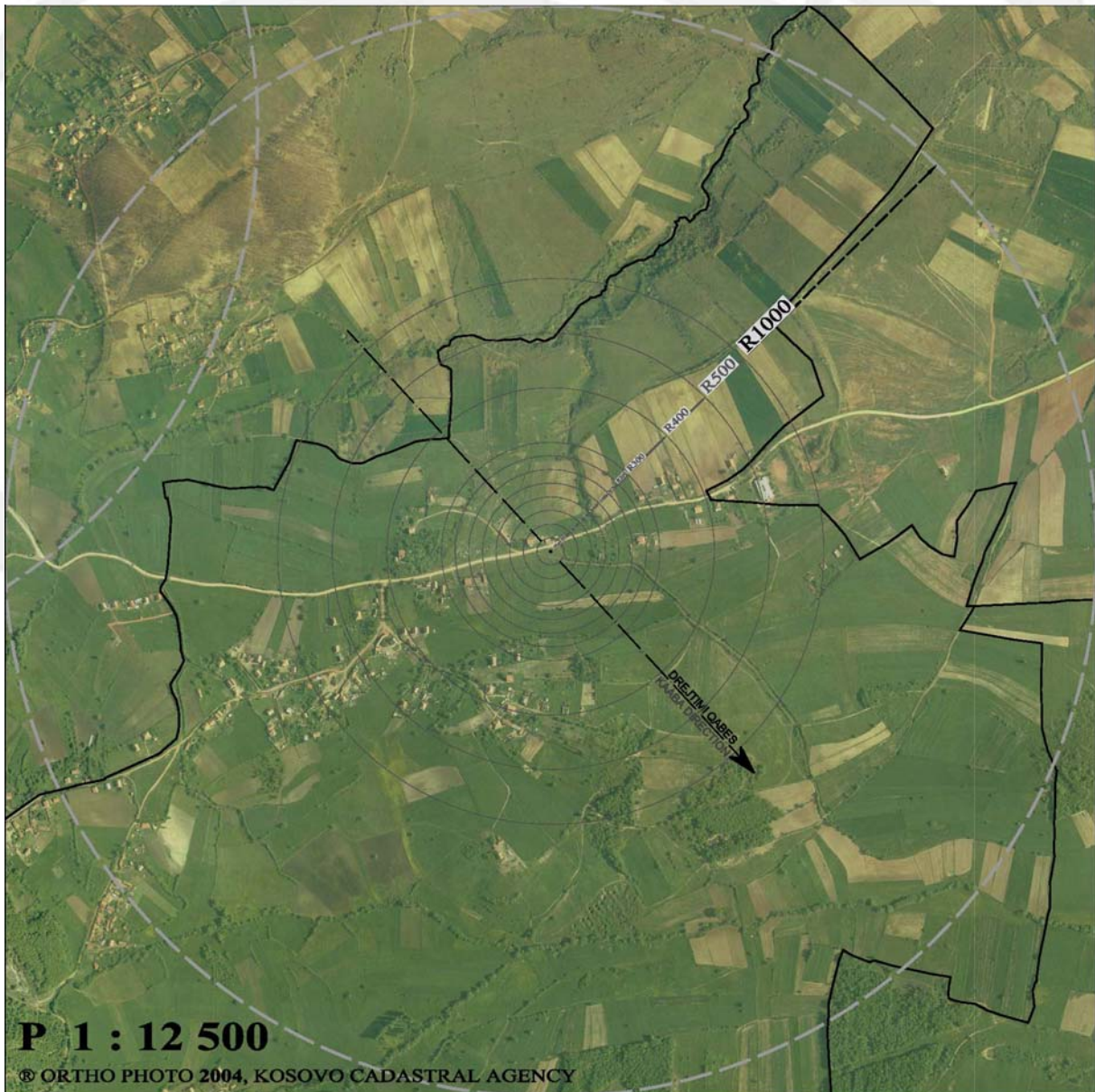


Table 19.1 Position of the *Mosque* of Strofc in relation with its surrounding



The parcel of Strofc, lies on a slanting terrain. it lies **614 m** over the sea level and has following coordinates: **42°43'11.00"** north (N) and **20°59'25.99"** east(E).



Table 19.2 Position of the Mosque of Strofc in relation with the neighbourhoods (wide site plan)

The Mosque is referred to the holy city of Mecca respectively the Kiblah. Notice the dashed black line which refers to the direction of Kiblah – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the Mosque building does coincides very good with this axis.

³ For more see the web page: <http://www.namazvakti.com/>



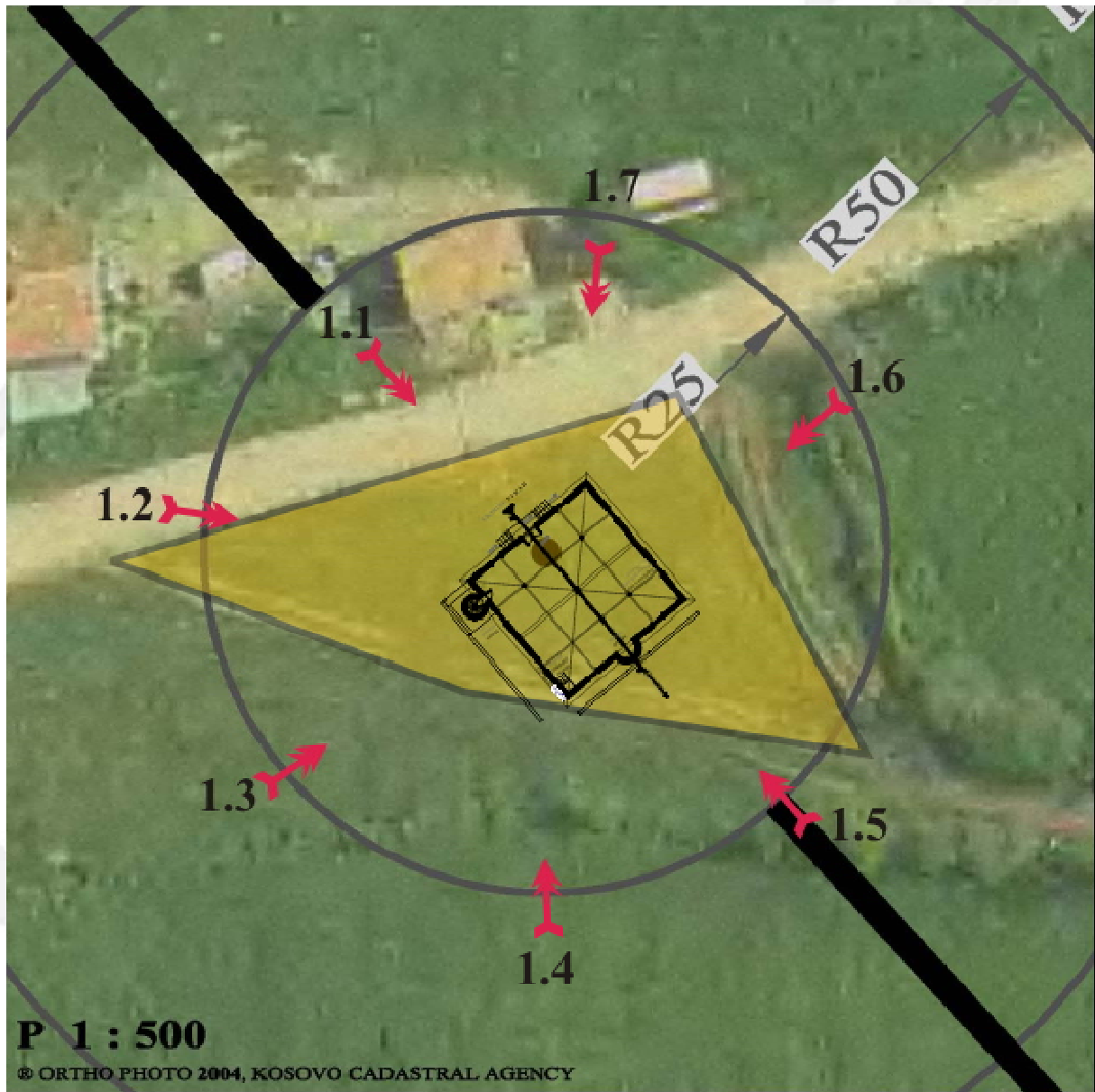


Table 19.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6 and 1.7 on pages below are presenting the actual view of Mosque's façades.



Fig. 1.7 View from north





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south



Fig. 1.5 Back facade, south-east



Fig. 1.6 Side facade, north-east



20. THE *MOSQUE* IN DUMNICË E EPËRME 2007 (1428, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Dumnicë e Epërme

2. Name of imam :

///

3. Ownership :

Islamic Community of Vushtrria

4. Location :

In the center of village (42°46'52.01"N; 21° 2'46.76"E)

5. Cadastral number :

///

6. Date of construction :

2007 (1428, *Hijri*)¹

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ By *jemmah* of the *Mosque*



2. ARCHITECTURE

The *Mosque in Dumnicë të Epërme*, is an after war construction, 2007 (1428, *Hijrii*) and it belongs to the Early *Ottoman/Seljuk* School of the type of *Mosque* with the hall covered with roof of wood and tiles like many of *Mosques* of Vushtrri and surrounding. *Fig. 20.1*

The construction of the *Mosque* was made possible thanks to the financial aid and the volunteer work of the *jemmah*.

The *Mosque* consists in height of the ground floor and the gallery or the upper floor/*mafil*, on the right side there is the *minaret* with a height of ≈ 12.50 m.

The *Mosque* has the praying hall with the *mihrab*, the stairs that lead to the gallery floor/*mafil*.

Mafil is a whole area and does not respond to the size of the ground floor area and ends with a straight form towards the praying area

The *Mosque* has a 4-shed roof with wooden construction and covered with ceramic continental tiles. And at the entrance a light shelter with construction of wood and covered with lesomite tiles. (se views of facade).

The *Mosques* base plan is a rectangle with following outer dimensions: 10.00 m x 8.05 m and a maximum height of the roof ≈ 7.00 m. It has a total useful area of: 104.04 m², or a maximum praying space for about 104 maximum praying spaces for about 130 *jemmah*).

Minaret – like the mosque also and the minaret belongs to *Ottoman* school and with used *materials* (stile tub) but with scales it doesn't resemble to other *minarets* of same construction school.

From the *mafil* level or the external stairs with armored concrete construction can be achieved to the door of minaret from which starts the stairs by metal bars to *sherife*. *Minaret* is conical roof covered with zinc TIN.

Other Objects in the frame of the parcel - within the parcel we don't find any building other than the *Mosque* itself. Surely there are other buildings needed to be build, for the ablution area, toilets etc. The rest of the parcel is green and planted with saplings that as a whole present a cultivated view.

Surroundings – the parcel is surrounded by street of village on all sides except on south by crop field. The *Mosque* is exposed by all sides.





Fig. 20.1 View from northwest

3. INTERIOR

The interior is simple at all without any *calligraphy* without any unique value. The natural lighting is achieved by windows that are on perimetrale walls.

Mihrab - is similar with *mihrobi* of the *Mosque* in Maxhunaj. It is shaped only by a framework that is worked internally, not eject out from the contours of the perimetral wall or *Kiblah* wall. *Fig. 20.2*

Minbar – is worked by full timber with wooden fences and wooden decorations in relief. Collared with brown. The member belongs to *Ottoman* school as most of them located in Kosovo, with very high stairs of narrow and conical roof feature of the school (the last is not mounted yet). *Fig. 20.3*

Materials – is modern such as reinforced concrete (columns, pillars, stairs etc), argil's blocks (walls), continental tiles for covering the roof, zinc tin, windows and doors are made of wood.





Fig. 20.2 *Mihrab*



Fig. 20.3 *Wooden Minbar*

INTERIOR VIEW ²

² For the position of the views taken see the arrows with respective numbers in the base plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.1 Interior



Fig. 4.2 Interior



Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



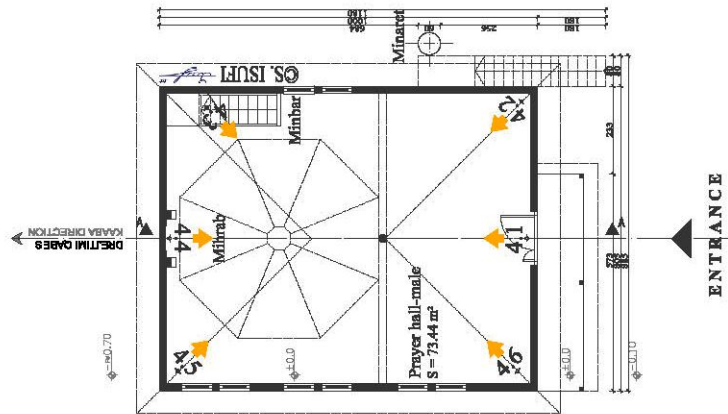
Fig. 4.6 Interior

4. GRAPHIC DESCRIPTION :

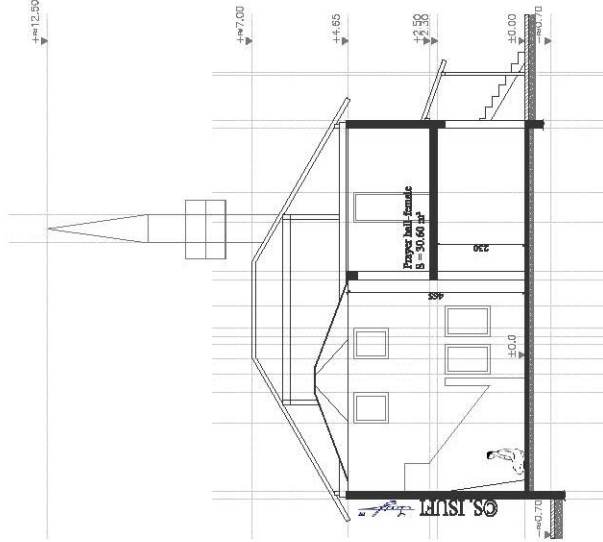


The Mosque in Dumnica e Poshtme 2007 (1428, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200



- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5 and 4.6
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
73.44 + 30.60 = 104.04 m²
BRUTTO AREA (HORIZONTAL)
80.50 m²

PLAN, SURVEYED ON, 25 / 05 / 2009

SECTION A - A, SURVEYED ON, 25 / 05 / 2009



5. URBAN LAYOUT

The *Mosque* in Dumnica e Epërme lies on center of village although it is a rarely and small village. The optimum radius ($R=500\text{ m}$) incorporate small residential density.

PHOTOGRAPHIC DESCRIPTION:

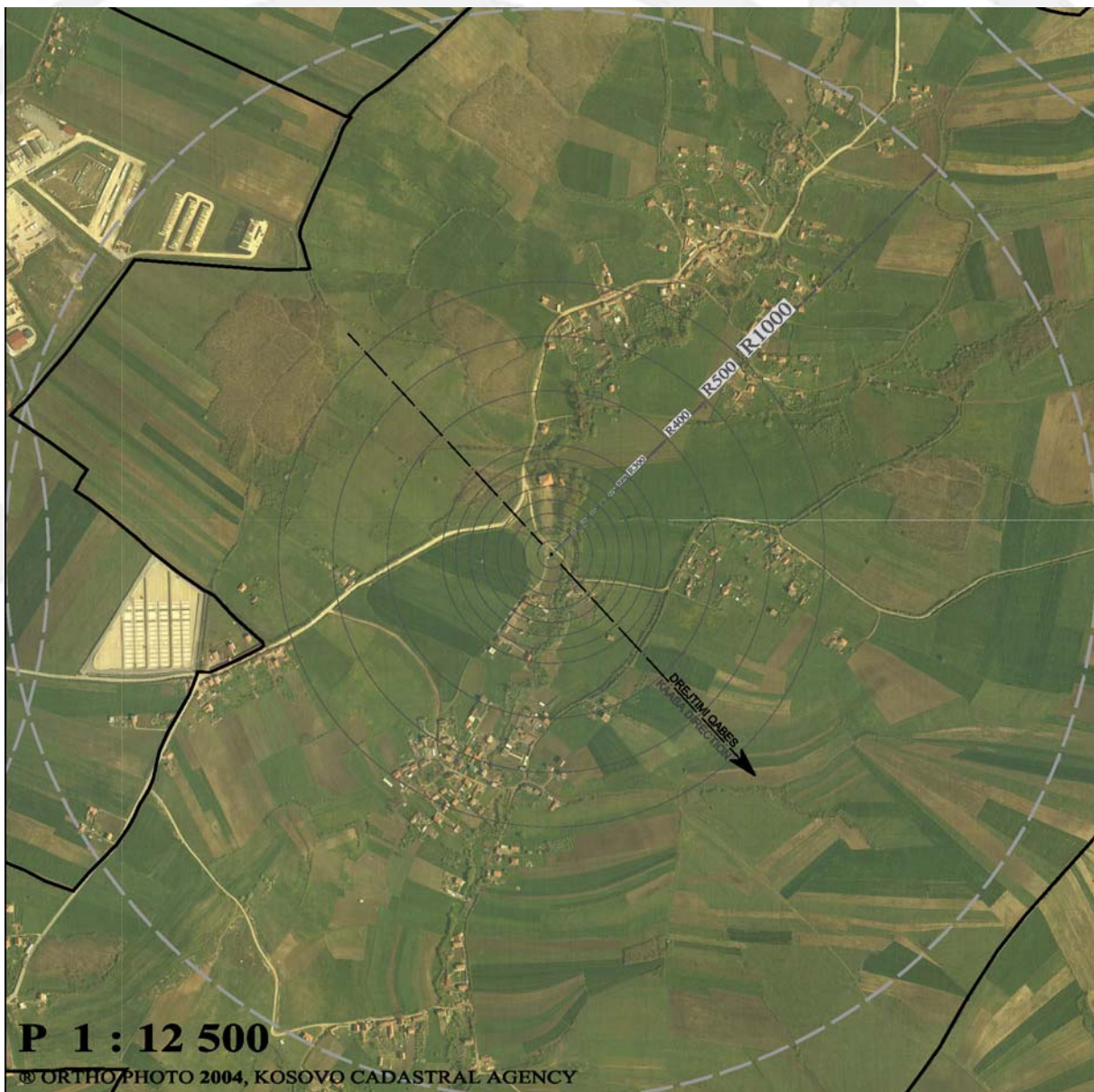


Table 20.1 Position of the Mosque of Dumnica e Eperme in relation with its surrounding



The parcel of the *Mosque* in Dumnica e Epërme, lies on a slanting terrain. It lies **547 m** over the sea level and has following coordinates: **42°46'52.01"** north (N) and **21° 2'46.76"** east (E).

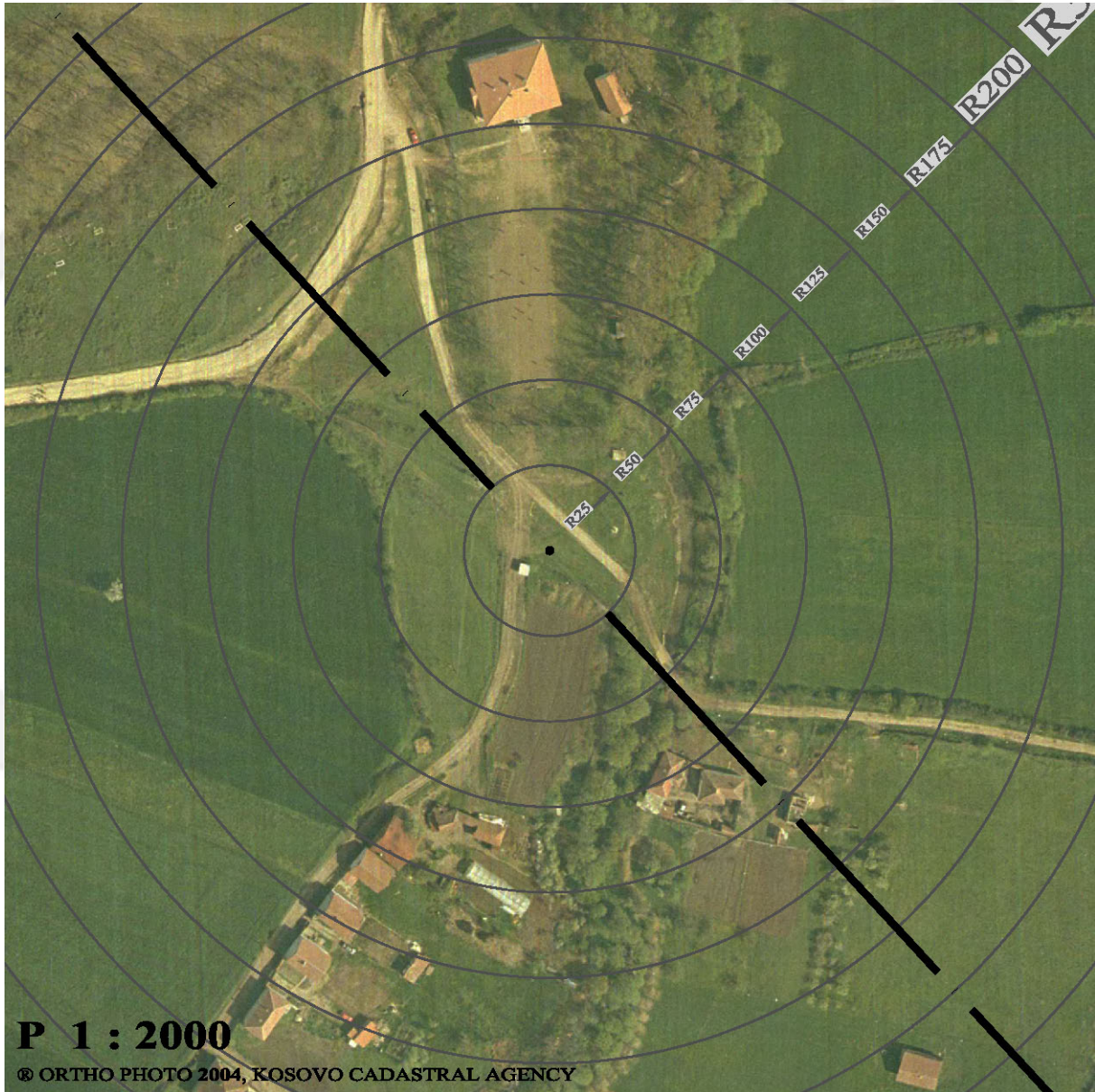


Table 20.2 Position of the *Mosque* of Dumnica e Eperme in relation with the neighbourhoods (wide site plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a



direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does coincides very good with this axis.⁴

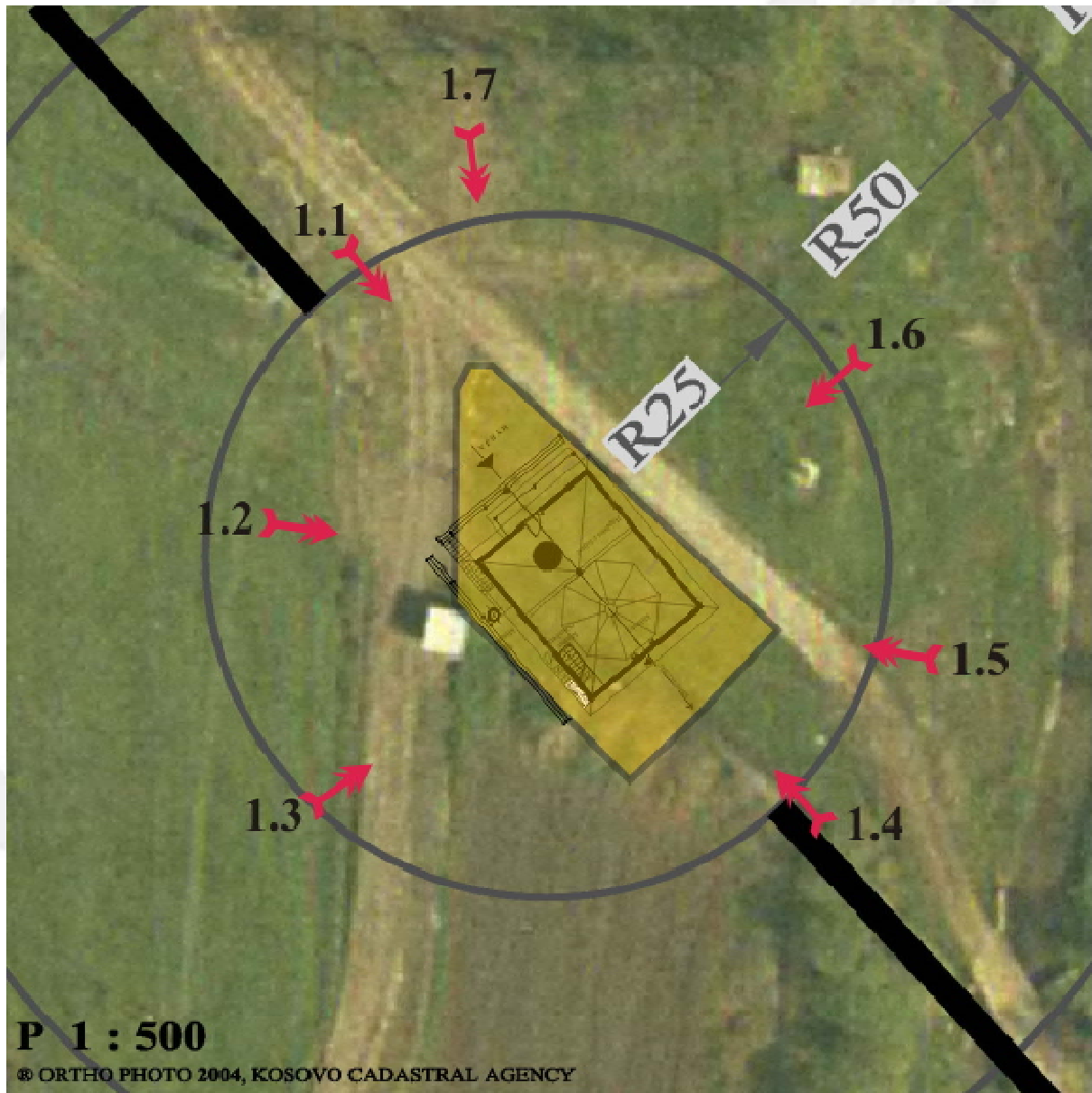


Table 20.3 Clouse site plan.

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6 and 1.7 on pages below are presenting the actual view of Mosque's façades.

³ For more see the web page: <http://www.namazvakti.com/>

⁴ In the table 7.2 is not displayed the *Mosque* building because the table presents the state of year 2004, while the Mosque is built in 2007.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from west



Fig. 1.3 Side facade, south-west



Fig. 1.4 Back facade, south-east





Fig. 1.5 View from east



Fig. 1.6 Side facade, north-east



Fig. 1.7 View from north





21. THE *MOSQUE* IN SMREKONICA 2007/9 (1428/30, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Smrekonica

2. Name of imam :

Bajram SEFEDINI

3. Ownership :

Islamic Community of Vushtrria

4. Location:

In the center of village (42°51'51.38"N; 20°56'27.84"E)

5. Cadastral number :

///

6. Date of construction:

2007/9 (1428/30, *Hijri*)¹

7. Use :

In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ By Imam and jemmah of the Mosque.



2. ARCHITECTURE

The *Mosque* in Smrekonica an after last war construction (1999), 2007/9 (1428/30, *Hijrii*) and belongs to the *Ottoman* School of the type of *Mosque* with the hall covered with a cupola, *The Sultan Mosques*. The *Mosque* is built in a contemporary manner like many of them built after the war (1999) in Vushtrri and elsewhere in Kosovo. *Fig. 21.1*

The construction of the *Mosque* was made possible thanks to the financial aid of *jemmah* and the volunteer work of the *jemmah*.

This *Mosque* consists in height of the ground floor and the gallery or the upper floor /*mafil* (P+1), on the right it have the *minaret*: ≈ 10.00 m high that is not finished jet (P + 1).

The *Mosque* has in the ground floor: the entrance hall, the praying hall with the *mihrab*, the stairs that lead to the gallery floor/*mafil* and to the *Imam* room which is in entrance hall.

Mafil is a whole area and does not respond to the size of the ground floor area and ends with a straight form towards the praying area.

The praying area of the *Mosque* is covered with a large cupola ($d \approx 9.65$ m) and 4 small cues aside ($d \approx 0.90$ m), and the gallery area is covered by a flat roof and three small domes ($d \approx 2.5$ m) all covered with zinc sheets. Such a solution, with a large cupola over the central area and two or three small ones over the gallery and the portico, is a standard traditional solution of this building school.

Shelter at the entrance is shaped with armoured concrete or as a continuation of slab and with roof of wooden construction and covered with "tegoll".

The *Mosques* base plan is a rectangle with following outer dimensions: 13.74 m x 10.89 m and a maximum height of the cupola of: ≈ 11.50 m. It has a total useful area of: 171.33 m², or a maximum praying space for about 171 *jemmah* (or from the minimal criteria for area with 0.8m²/person for totally: 214 *jemmah*).

Minaret - is under construction and seems it will belongs to *Ottoman* school *minaret* in the form of cylinders, with one or two *sherife* and covered with wooden roof in the form tapering and then covered with TIN.

Minaret until the floor level of ground floor is raised with base in rectangular shape with broken angles from southwest. At floor level and *mafil* the *minaret* has door and enters in it from the space of prayer. From the floor level of the ground floor we have the *minaret* base changes form broken rectangle with corners in a round shape (cylindrical).



Other Objects in the frame of the parcel - Within the parcel setting is a conductor object that serves to: learning trust / *mejtep*, ablution, bathroom to wash deaths and the toilets. The rest of the parcel is green to give a completely cultivate view.

Surroundings – from the north is bordered to the street and the river of village, while the other side's to the homes. The *Mosque* is exposed from all sides.



Fig. 21.1 View from the east the cube and building the minaret

3. INTERIOR

Unlike other new *Mosques* there is worked on interior a little with some colours and some angels of stiropor, but without any calligraphy. The natural lighting is achieved by windows that are on perimetrare walls the cube has a low tumbler that is not enough high to have windows around.



Mihrab – can be concluded that we are dealing with a traditional combination, *Ottoman* school of large *mihrabs*, vertical frames on both sides, and arch over, and modern materials (gypsum tiles). It s shaped by a recovery in plan with a cambered radius: 0.8 m and is colored white, light green and light yellow, as well as wall surfaces. *Fig. 21.2*

Minbar – it’s simple made from wood have two stairs but, its so functional and small scale. *Fig. 21.3*



Fig. 21.2 Mihrab



Fig. 21.3 Wooden Minbar

Materials –are contemporary like: armoured concrete (for cube, columns, timbers, stairs etc.), argil’s fabricated blocks, zinc sheets for the covering of the roof, the domes and the *minaret* roof. The windows and the doors have plastic frames.

INTERIOR VIEW ²

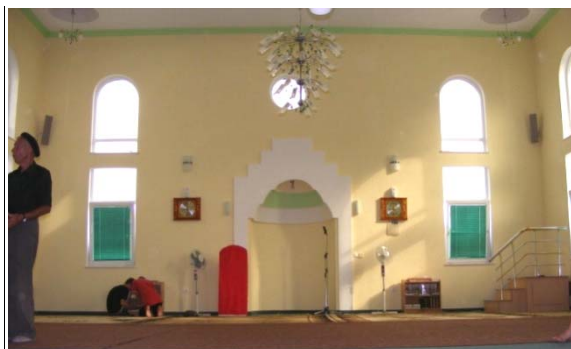


Fig. 4.1 Interior



Fig. 4.2 Interior

² For the position of the views taken see the arrows with respective numbers in the base plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).





Fig. 4.3 Interior



Fig. 4.4 Interior



Fig. 4.5 Interior



Fig. 4.6 Interior



Fig. 4.7 Interior



Fig. 4.8 Interior

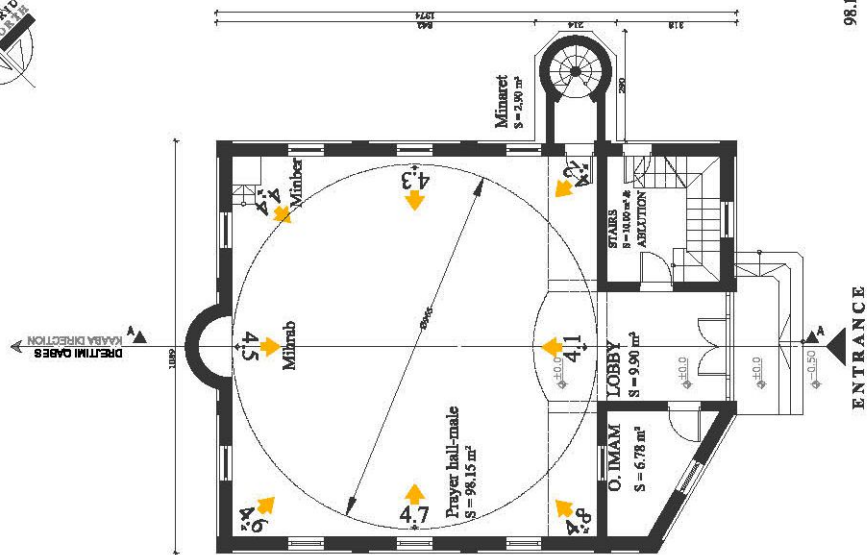
4. GRAPHIC DESCRIPTION :



The Mosque in Smrekonica
2008 - 2009 (1429 - 1430, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6 AND 5.1
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
98.15 + 9.90 + 6.78 + 10.00 + 46.50 + 2.9 = 174.23 m²
BRUTTO AREA (HORIZONTAL)
147.24 m²

PLAN, SURVEYED ON, 30 / 08 / 2009

SECTION A - A, SURVEYED ON, 30 / 08 / 2009



5. URBAN LAYOUT

The *Mosque* in Smrekonica is located in the center of the village that is very compact. The optimum radius ($R=500$ m) incorporate a high density of inhabitation. In a distance of 1000 m there is the main road, Prishtina – Mitrovica to south-west.

PHOTOGRAPHIC DESCRIPTION:

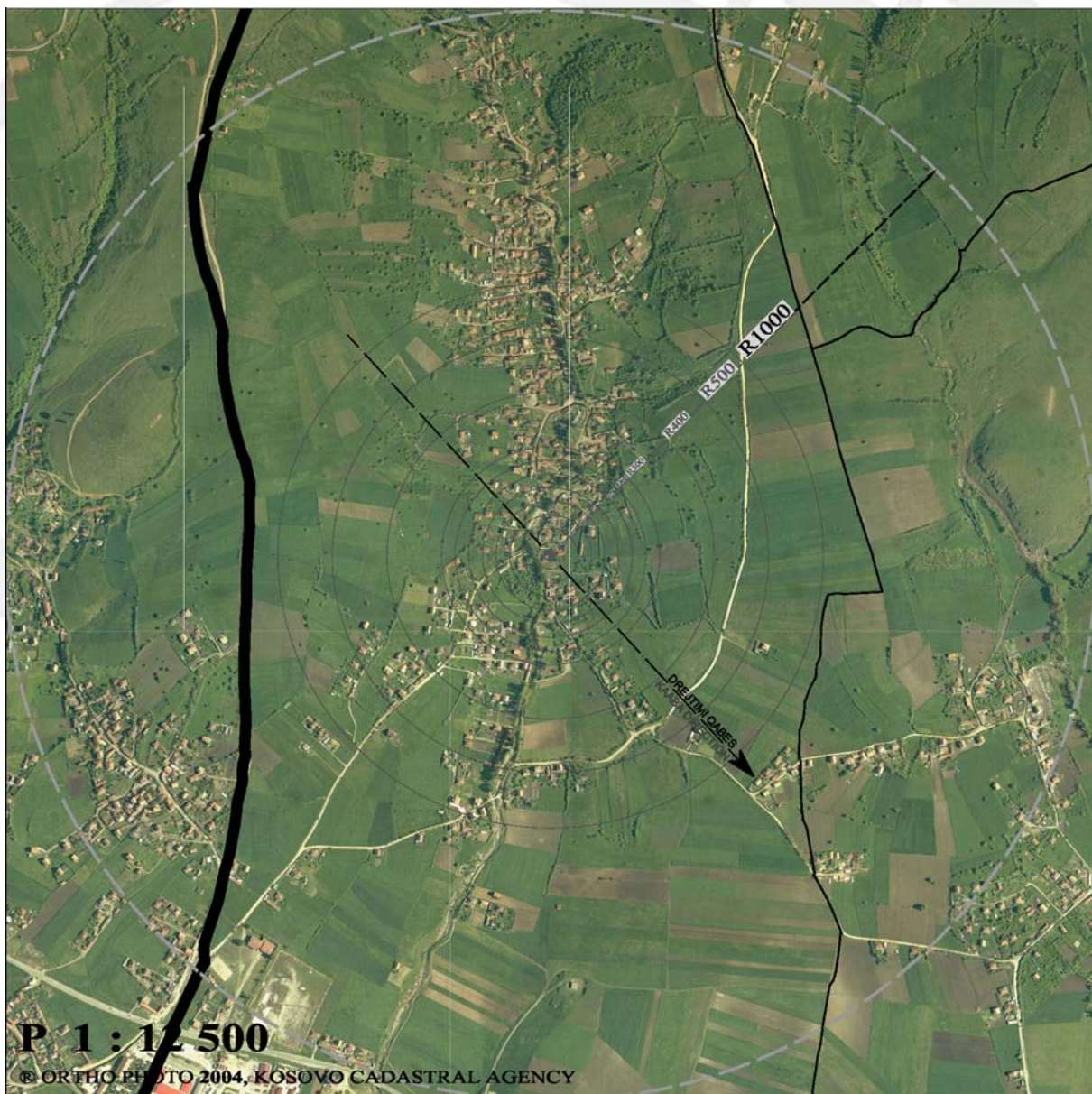


Table 21.1 Position of the Mosque in Smrekonica in relation with its surrounding



The Parcel of the *Mosque* in Smrekonica lies on steep terrain lies on a even terrain. It lies **553 m** over the sea level and has following coordinates: **42°51'51.38"** to the north (N) and **20°56'27.84"** to the east (E).

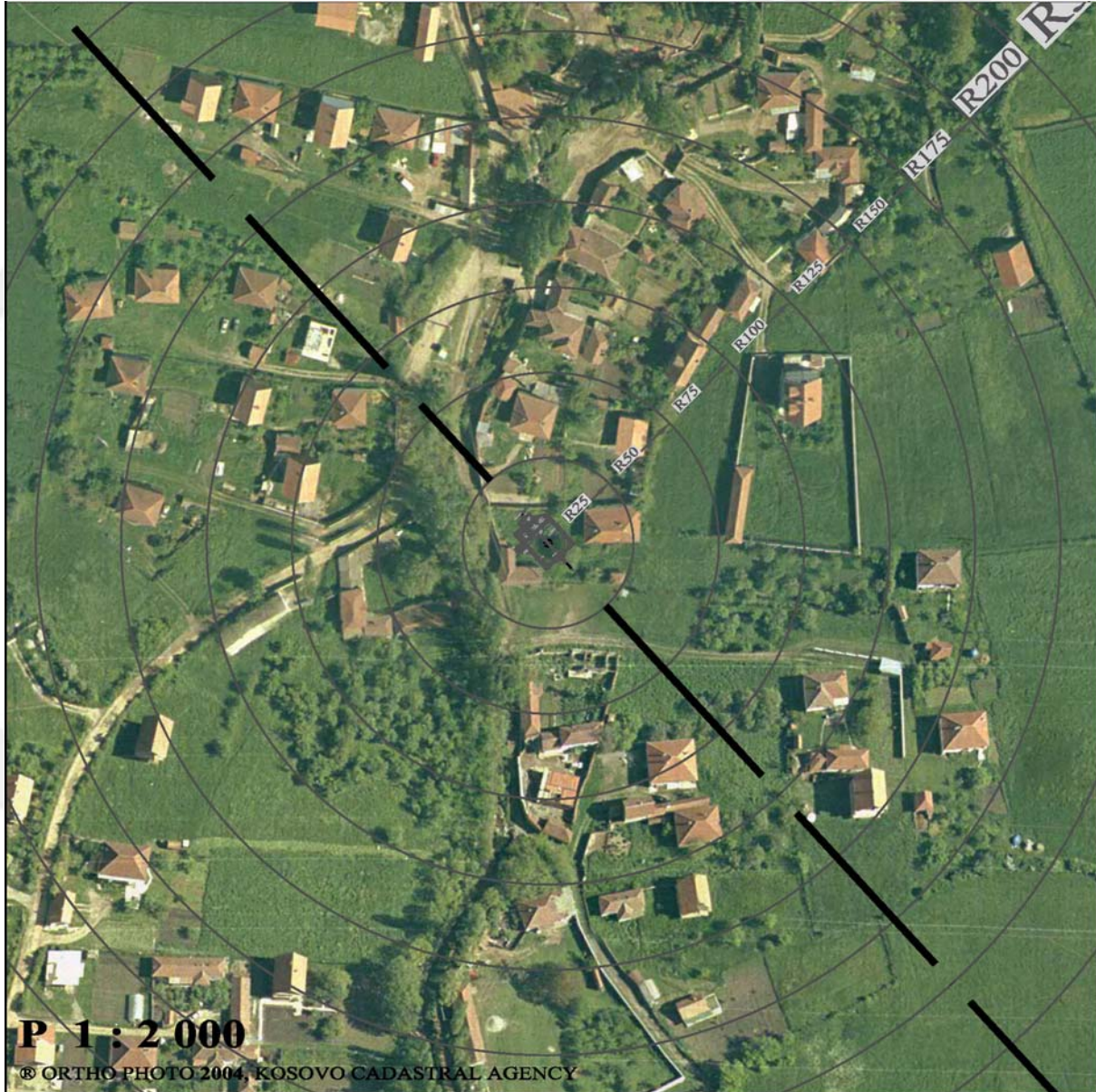


Table 21.2 Position of the *Mosque* in Smrekonica in report with neighbourhood (wide side plan)

The *Mosque* is referred to the holy city of *Mecca* respectively the *Kiblah*. Notice the dashed black line which refers to the direction of *Kiblah* – the coordinates according to north have a direction angle of: $(137.84) - (3.67) = 134.17^\circ$ ³ so the longitudinal axis of the *Mosque* building does coincides very good with this axis.

³ For more see the web page: <http://www.namazvakti.com/>



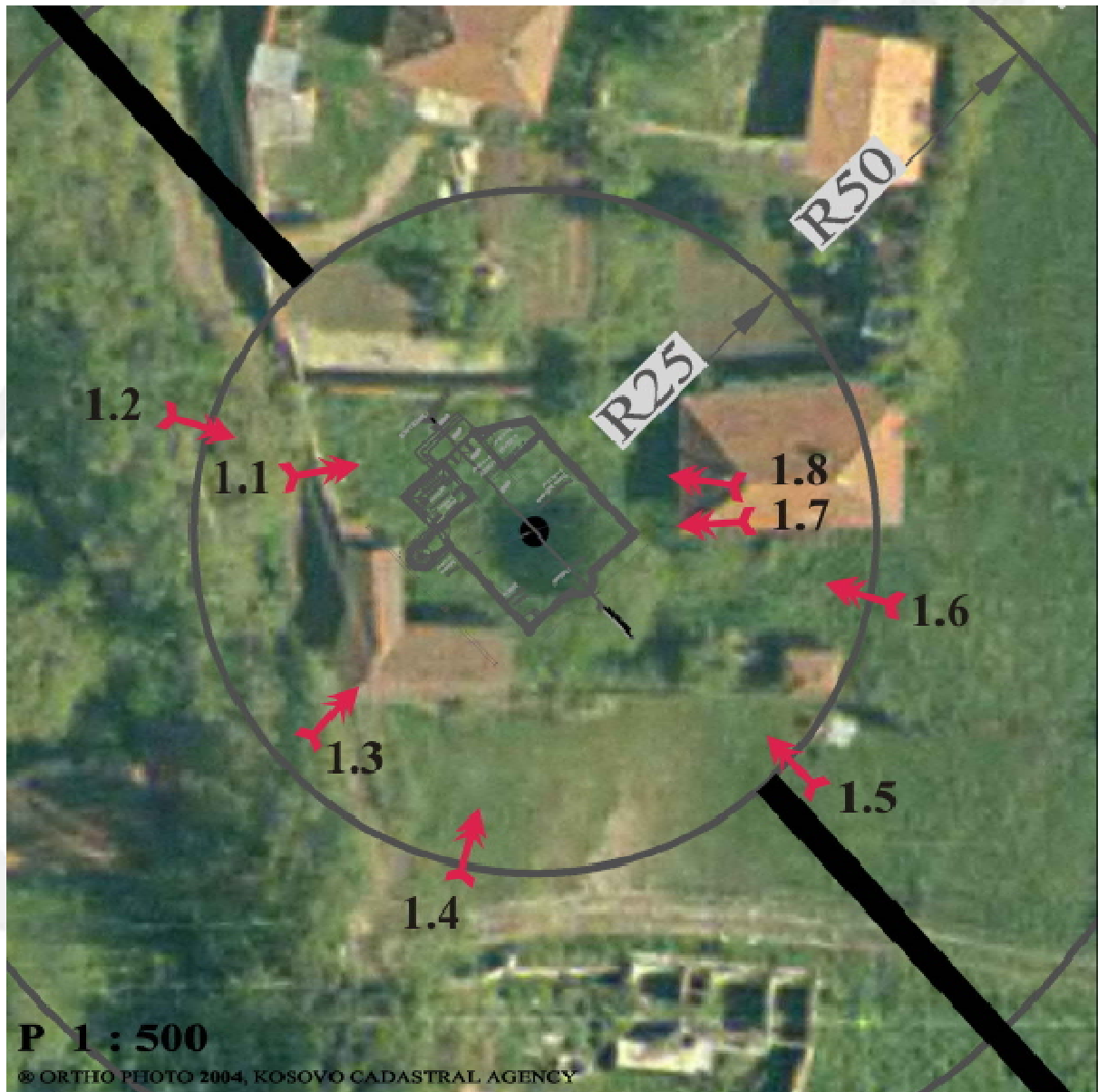


Table 21.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south





Fig. 1.5 Back facade, south-east



Fig. 1.6 View from east



Fig. 1.7 Side facade, north-east



Fig. 1.8 Side facade, north-east





22. THE *MOSQUE* IN BUKOSH 28/10/2000 - ? (01/08/1421 - ?, *HIJRI*)

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Bukosh

2. Name of imam :

///

3. Ownership :

Islamic Community of Vushtria

4. Locality:

In the center of village (42°48'31.22"N; 20°56'46.91"E)

5. Cadastral number :

///

6. Date of construction:

28/10/2000 - ? (01/08/1421 - ?, *Hijri*)¹

7. Use :

Not in use

¹ For more see: Bedri HALILI, *MOSQUS IN VUSHTRRI MUNICIPALITY ...* page 107



2. ARCHITECTURE

The *Mosque* in Bukosh is an after war construction (1999), date 28/10/2000 - ? (01/08/1421 - ?, *Hijri*) and it look like is going to belong to the *Ottoman* school of the type the hall covered with a cupola , The *Sultan Mosques*. The *Mosque* is built in a contemporary manner like many of them built after the war (1999) in Vushtrri and elsewhere in Kosovo.

The construction of the *Mosque* was made possible thanks to the financial aid of UAE-KFOR and the volunteer work of the *jemmah*.

The *Mosque* has been stopped building because of financial reason and seems to stay on this situation until the *jemmah* provide financing.

The *Mosque* consists in height of the ground floor and the gallery or the upper floor/*mafil*. It does not have a *minaret* because of the building construction is not finished.

The *Mosque* has a single area with stairs that lead to the gallery floor/*mafil* and the out stepping niche of the *mihrab* and stairs that lead to *mafil*.

Mafil is a whole area and does not respond to the size of the ground floor area and ends with a straight form towards the praying area.

The mosque as a space of prayer / worship space as well as floor/ *mafil* is not covered, but the construction seems to be covered with a large dome over the space of prayer / worship and small cube on *mafil* space.

The *Mosques* base plan is a rectangle with following outer dimensions: 14.10 m x 12.10 m and a maximum height of the walls: ≈ 5.40 m. It has a total useful area of: 227.21 m², or a maximum praying space for about 227 people or from the minimal criteria for area with 0.8m²/person for totally, 284 people.

Other Objects in the frame of the parcel - within the parcel we don't find any building other than the *Mosque* itself.

Surroundings – the parcel on the northwest has village's road while on northeast with residential houses and other sides are wasteland. The *Mosque* is exposed by all sides.



3. INTERIOR

On interior is made just a *mihrab* and that just harsh works.

Mihrab – is formed simply by a out stepping (in the base) arched niche from the borders of the base plan seems to be covered with tin

Materials – are contemporary like: armoured concrete are so far as modern, armoured concrete (for columns, stairs, etc.), and elements of prefabricated blocks of clay (for walls, construction of *mafilit*) etc.

INTERIOR VIEW ²



Fig. 4.1 Interior



Fig. 4.2 Interior

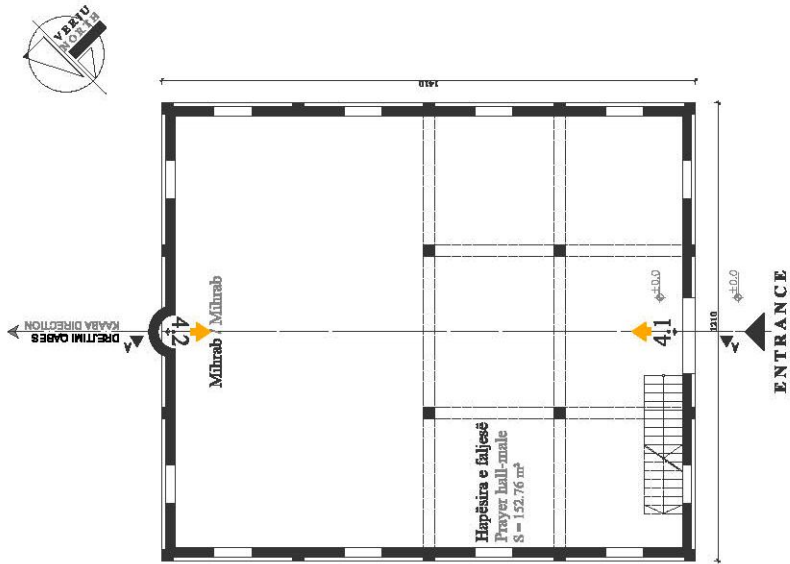
4. GRAPHIC DESCRIPTION :

² For the position of the views taken see the arrows with respective numbers in the base plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).



The Mosque in Bukosh
28/10/2000 - ? (01/08/1421 - ?, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200



- NUMBERS: 4.1, 4.2
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE

PLAN, SURVEYED ON, 16 / 08 / 2009

SECTION A - A, SURVEYED ON, 16 / 08 / 2009



5. URBANIZMI

The *Mosque* in the Bukosh is located in center of village although it is rare village. The optimal radius (R = 500 m) includes sufficient density of inhabitation. In distance of 500 m from northeast is located the railway line F. Kosovo - Mitrovica.

PHOTOGRAPHIC DESCRIPTION:

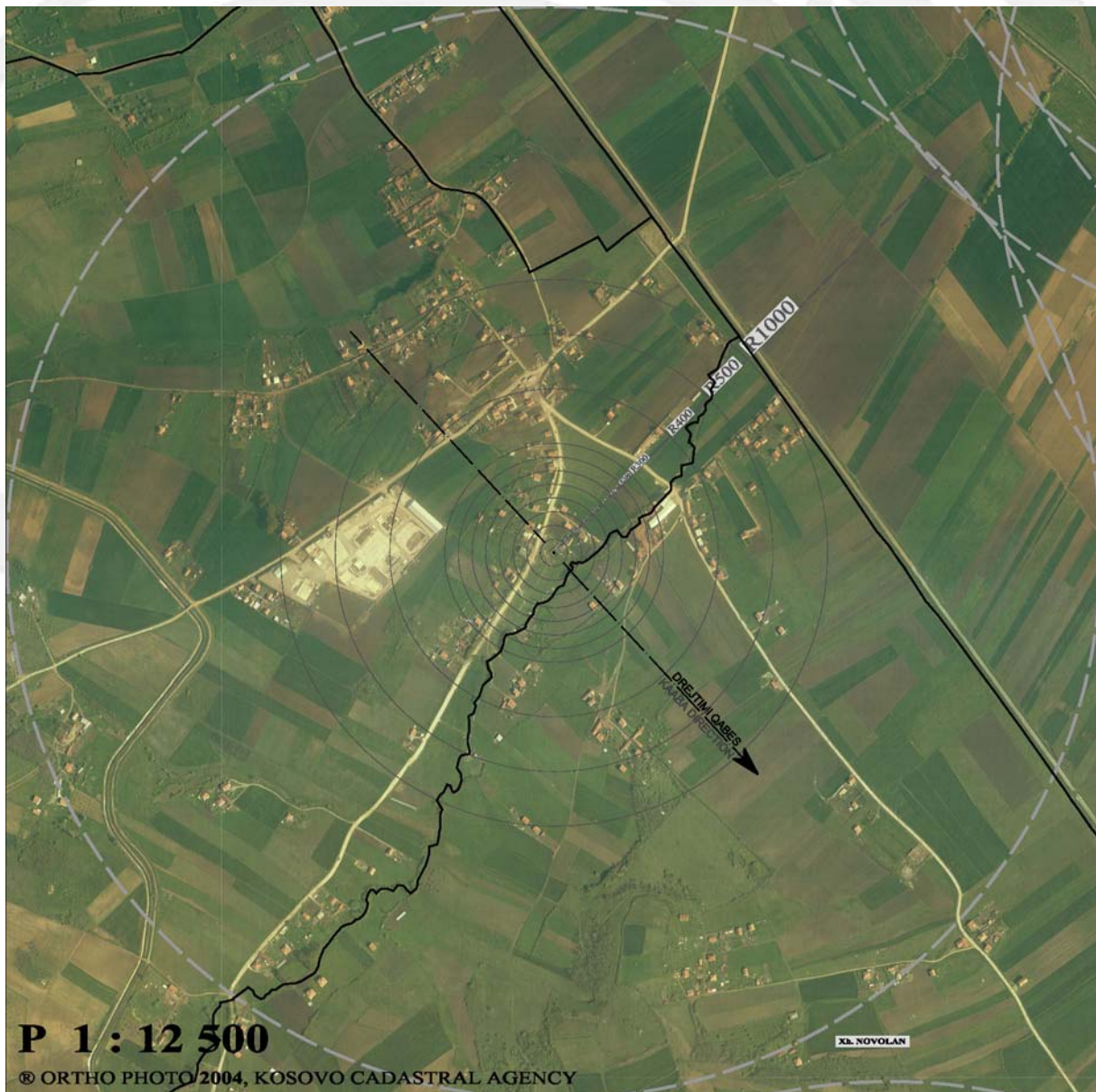


Table 22.1 Position of the Mosque in Bukoshi in relation with its surrounding



The parcel of the Bukosh *Mosque* lies on slanting terrain. It lies **524 m** over the sea level and has following coordinates: **42°48'31.22"** north (N) and **20°56'46.91"** east (E).

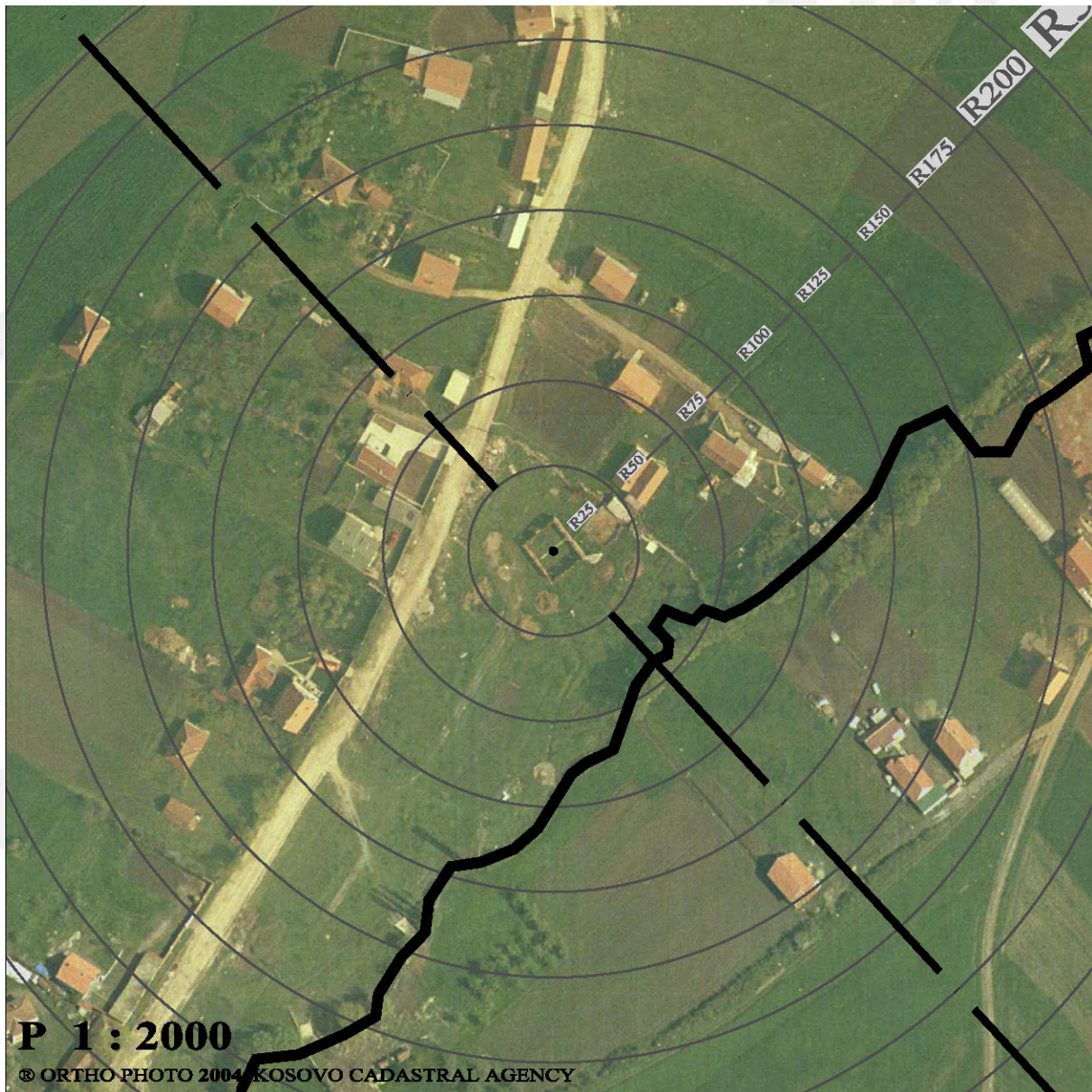


Table 22.2 Position of Bukosh Mosque , in relation with the neighbourhood (wide site plan)

The *Mosque* with longitudinal is directed towards the holy city of *Mecca* (*Kiblah*). Note the dashed black line which refers to the direction of *Kiblah* with coordinates according to north angle of direction is: $(137.84) - (3.67) = 134.17^\circ$ ³ and the longitudinal axis of the *Mosque* that is matched right.

³ For more see: <http://www.namazvakti.com/>



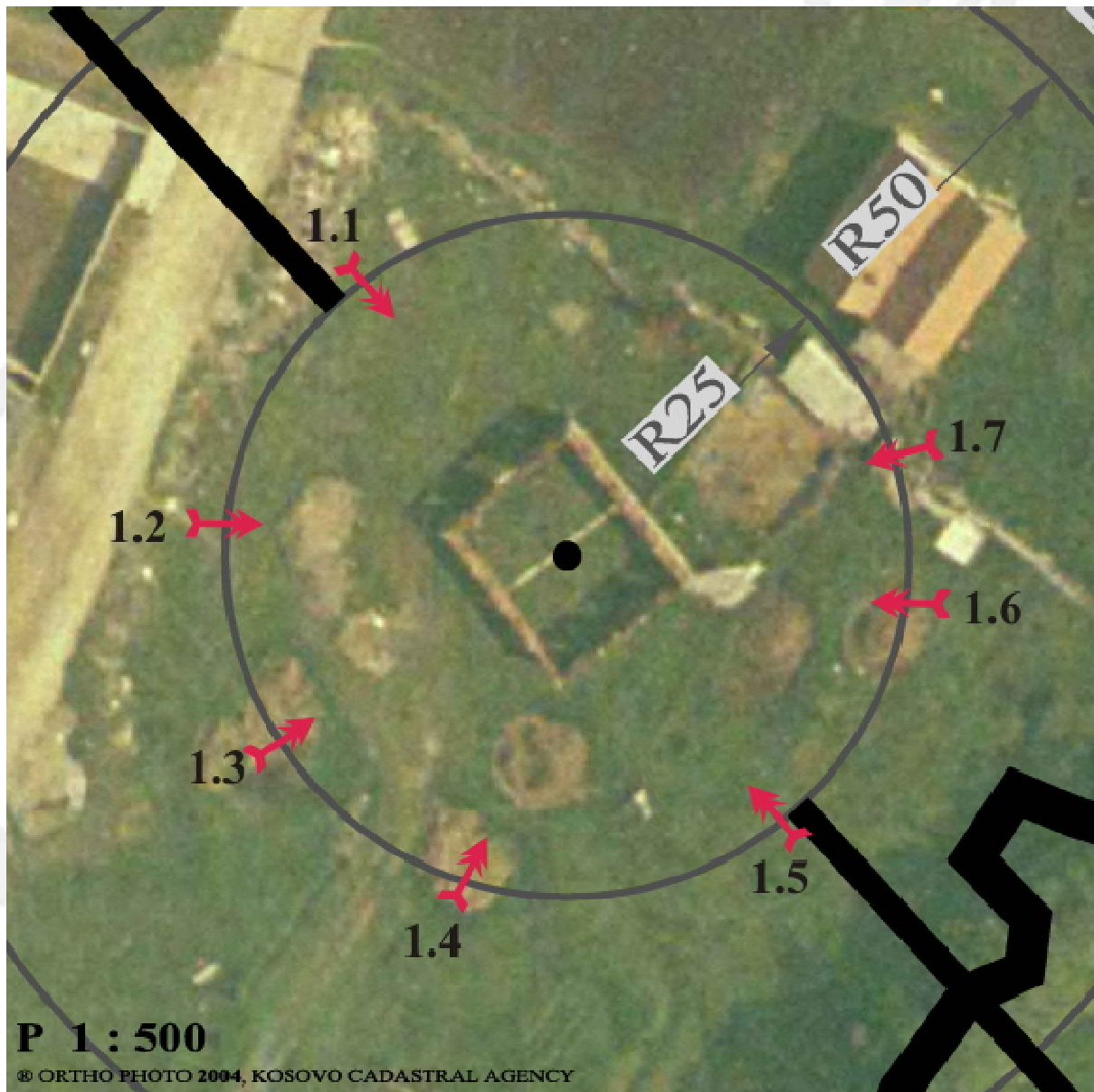


Table 22.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6 and 1.7 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south



Fig. 1.5 Back facade, south-east



Fig. 1.6 View from east



Fig. 1.7 Side facade, north-east



**23. THE *MOSQUE* IN NOVOLAN (QELTINË)
10/06/2002 – 2004 (29/03/1423, *HIJRI*)**

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Novolan (Qeltinë)

2. Name of imam :

Egzon RAMA

3. Ownership :

Islamic Community of Vushtrria

4. Locality:

In the center of village (42°47'27.37"N; 20°57'14.00"E)

5. Cadastral number :

///

6. Date of construction:

10/06/2002 – 2004 (29/03/1423, *Hijri*)¹

7. Use :

In use for daily prayers and lectures and as a school for learning the reading of the Holy *Qur'an*

¹ For more see: Bedri HALILI, *MOSQUS IN VUSHTRRI MUNICIPALITY ...* page 160



2. ARCHITECTURE

The *Mosque* or *Mesjid* in Novolan (Qeltinë) is an after war construction (1999), on year 10/06/2002 – 2004 (29/03/1423, *Hijri*) and it belongs to the Early *Ottoman/Seljuk* School of the type of *Mosque* with the hall covered with roof of wood and tiles like many of *Mosques* of Vushtrri and surrounding. Fig. 23.1

The *Mosque* for now is used just like *Mesjid*, that for not do the *Xhuma* prays or *Eid* prays. Recently or not do such prayers made object call *Mosque* or not. Conditionally we will call it a *Mosque* as a destination build is.

The construction of the *Mosque* was made possible thanks to the financial aid of UAE - KFOR and the volunteer work of the *jemmah*.

The *Mosque* consists in height of the ground floor (P + 0), no *minaret*.

The *Mosque* has: praying area, a magazine and a shelter.

The *Mosque* has a 4-shed roof with wooden construction and covered with ceramic continental tiles.

The *Mosques* base plan is a rectangle with following outer dimensions: 9.72 m x 7.50 m and a maximum height of the roof: ≈ 5.00 m. It has a total useful area of: 64.54 m², or a maximum praying space for about 65 people (or from the minimal criteria for area with 0.8m²/person for totally, 81 people).

Other Objects in the frame of the parcel – within the parcel we don't find any building other than the *Mosque* itself. Surely there are other buildings needed to be build, for the ablution area, toilets etc. The rest of the parcel is green.

Surrounding –on the south-east of the parcel is the road of the village and on the west are living homes and other sides of parcel are wasteland. The *Mosque* is exposed by all sides.



Fig. 23.1 View from north



3. INTERIOR

The interior is entirely simple and without any calligraphy, without any unique value. The natural lighting is achieved by windows that are on perimetrale walls.

Mihrab – its role to show the *kiblah* have the painted bordure made on wall on *kiblah*'s side.

Minbar – not have, that because there do not do the prayers like *Xhuma* and *Eid* jet.

Materials – is modern such as armoured concrete (columns, pillars, stairs etc), argillas blocks (walls), continental tiles for covering the roof, windows and doors are made of wood etc.

INTERIOR VIEW²



Fig. 4.1 Interior

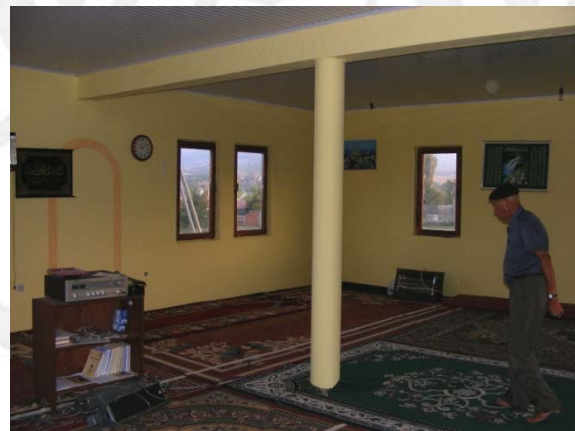


Fig. 4.2 Interior

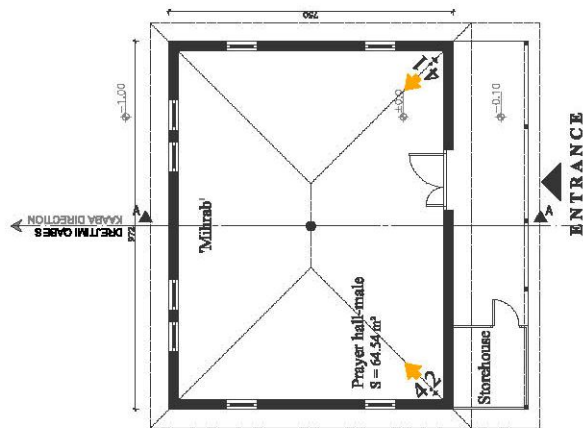
4. GRAPHIC DESCRIPTION :

²For the position of the views taken see the arrows with respective numbers in the base plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).



The Mosque in Novolan (Qeltinë)
10/06/2002 - 2004 (29/03/1423, Hijri)

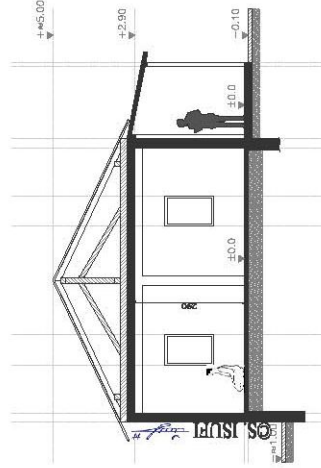
PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200



NETTO AREA
64.54 m²

BRUTTO AREA (HORIZONTAL)
72.90 m²

- NUMBERS: 4.1 AND 4.2
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



PLAN, SURVEYED ON, 16 / 08 / 2009

SECTION A - A, SURVEYED ON, 16 / 08 / 2009



5. URBAN LAYOUT

The *Mosque* at the village Novolan (Qeltinë) lies on center of village although it is a rarely and small village. The optimum radius ($R=500$ m) incorporate small residential density. In distance of 1 150 m from the north-east there is railway F. Kosovë - Mitrovicë.

PHOTOGRAPHIC DESCRIPTION:



Table 23.1 Position of the Mosque of Novolanit (Qeltina) in relation with its surrounding



The parcel of Novolanit (Qeltina) *Mosque* lies on a slanting terrain. it lies **543 m** over the sea level and has following coordinates: **42°47'27.37"** to the north(N) and **20°57'14.00"** to the east (E).



Table 23.2 Position of Novolanit (Qeltina) Mosque, in relation with the neighbourhood (wide site plan)

The *Mosque* with longitudinal axis had to be directed towards the holy city of *Mecca* (*Kiblah*). Note the dashed black line which refers to the direction of *Kiblah* with coordinates according to north angle of direction is: $(137.84) - (3.67) = 134.17^\circ$ ³ and the longitudinal axis of the *Mosque* that does not match right.

³ For more see: <http://www.namazvakti.com/>



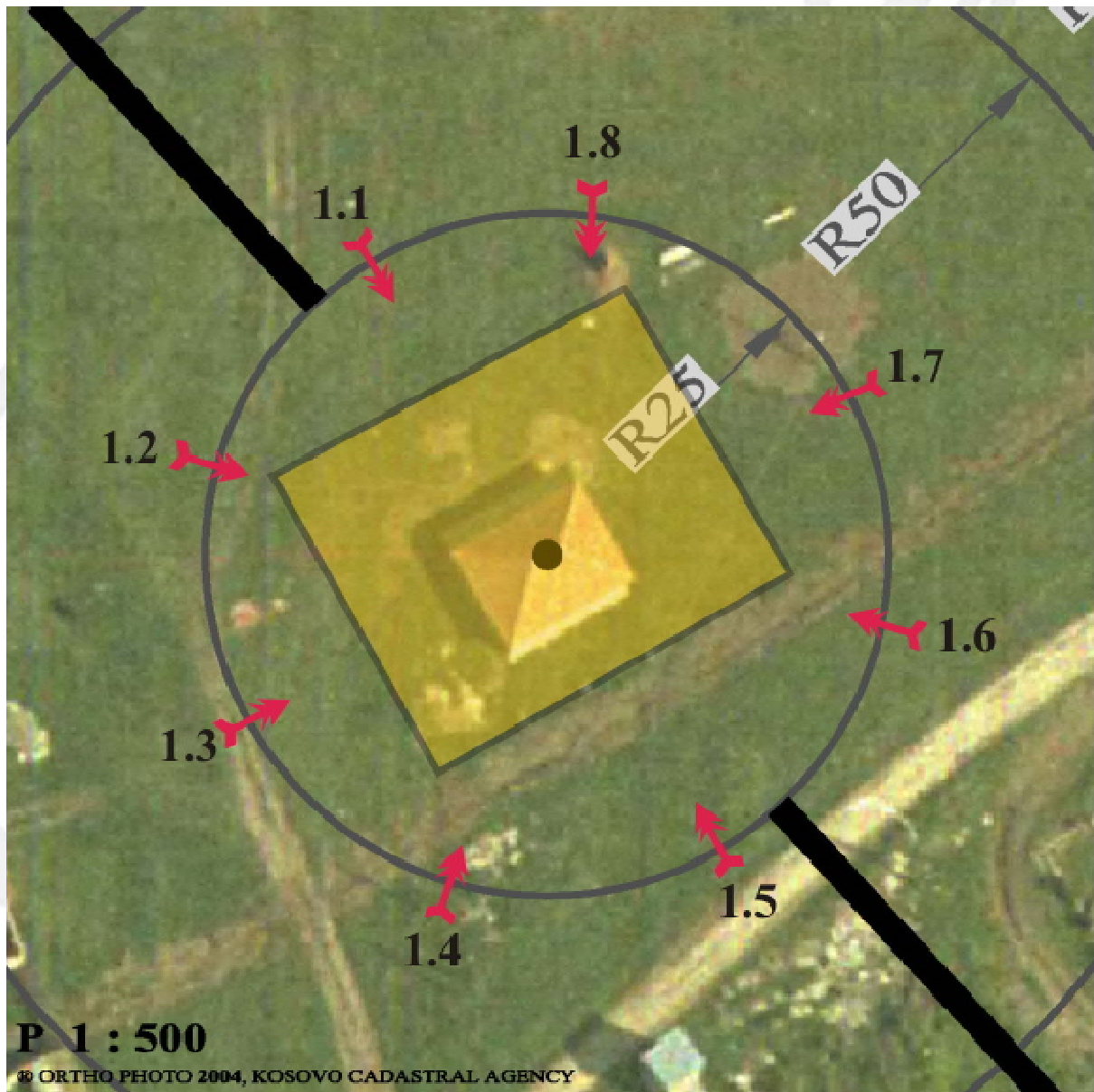


Table 23.3 Clouse site plan

- Numbers: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7 and 1.8 on pages below are presenting the actual view of Mosque's façades.





Fig. 1.1 Main / front, north-west facade



Fig. 1.2 View from north-west



Fig. 1.3 Side facade, south-west



Fig. 1.4 View from south



Fig. 1.5 Back facade, south-east



Fig. 1.6 View from east



Fig. 1.7 Side facade, north-east



Fig. 1.8 View from north



**24. THE *MOSQUE* IN DUBOVÇ (GJYTET)
30/07/2003 (01/06/1424, *HIJRI*)**

1. IDENTITY CARD OF OBJECT

1. Name of object :

The *Mosque* in Dubovc (Gjytet)

2. Name of imam :

///

3. Ownership :

Islamic Community of Vushtrria

4. Locality:

South-west part of the village (42°45'50.43"N; 20°53'18.67"E)

5. Cadastral number :

///

6. Date of construction:

30/07/2003 (01/06/1424, *Hijri*)¹

7. Use :

In use for *Teravi* prayers (*during Ramadan month*)

¹ For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 160



2. ARCHITECTURE

The *Mosque* or the *Masjid* of Dubovc (Gjytet) is an after war construction (1999), 10/06/2002 – 2004 (29/03/1423, *Hijri*) and it belongs to the Early *Ottoman/Seljuk* School of the type of *Mosque* with the hall covered with roof of wood and tiles like many of *Mosques* of Vushtrri and surrounding. *Fig. 24.1*

The *Mosque* for now is used just like *Mesjid*, even and not fully like *Mesjid*. In the *Mosque* not prays *Xhuma* pray or *Eid* pray and daily prayers, there prays only *Taravi* pray in the month of *Ramadan*. Recently or not do such prayers made object call *Mosque* or not. Conditionally we will call it a *Mosque* as a destination build is.

The construction of the *Mosque* was made possible thanks to the financial aid of Saudi Arabia and the volunteer work of the *jemmah*.

The *Mosque* consists in height of the ground floor (P + 0), no *minaret*.

The *Mosque* has praying area and a hallway.

The *Mosque* has a 2-shedroof with wooden construction and covered with silonit tiles.

The *Mosques* base plan is a rectangle with following outer dimensions: 9.75 m x 4.85 m and a maximum height of the roof: ≈ 4.00 m. It has a total useful area of: 43.90 m², or a maximum praying space for about 44 people (or from the minimal criteria for area with 0.8m²/person for totally, 55 people).

Other Objects in the frame of the parcel – within the parcel we don't find any building other than the *Mosque* itself. Surely there are other buildings needed to be build, for the ablution area, toilets etc. The rest of the parcel is green.

Surrounding – on the east of the parcel is road of the village and on the south there are the cemetery of the village other sides of parcel are wasteland. *The Mosque* is exposed by all sides.



3. INTERIOR

The interior is entirely simple and without any calligraphy, without any unique value. The natural lighting is achieved by windows that are on perimetrale walls.

Mihrab– not have, its role to show the kiblah have the wall on *kiblah*'s side.

Minbar – not have, that because there do not do the prayers like *Xhuma* and pray or *Eid*.

Materials– are light like: silonit for roof covering, wood for walls, roof construction floor doors and windows.

INTERIOR VIEW²



Fig. 4.1 Interior



Fig. 4.2 Interior

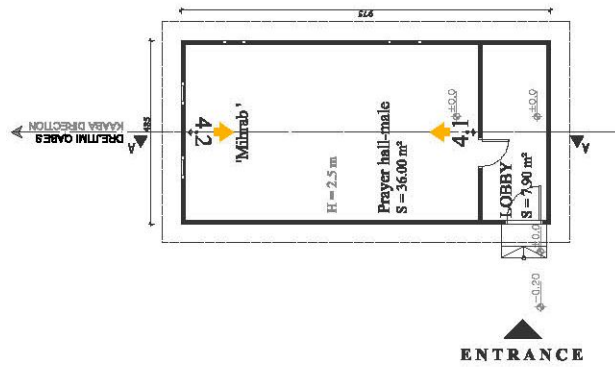
4. GRAPHIC DESCRIPTION :

² For the position of the views taken see the arrows with respective numbers in the base plan of the *Mosque* beneath (GRAPHIC DESCRIPTION).

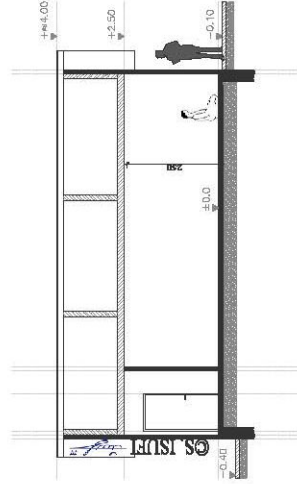


The Mosque in Dubovc (Gjytet)
30/07/2003 (01/06/1424, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'
P 1 : 200



- NUMBERS: 4.1 AND 4.2
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE



NETTO AREA
36.00 + 7.90 = 43.90 m²
BRUTTO AREA (HORIZONTAL)
47.28 m²

PLAN, SURVEYED ON, 16 / 08 / 2009

SECTION A - A, SURVEYED ON, 16 / 08 / 2009



The parcel of Dubovc (Gjytet) *Mosque* lies on a slanting terrain. it lies **646 m** over the sea level and has following coordinates: **42°45'50.43"** to the North and **20°53'18.67"** to the East.

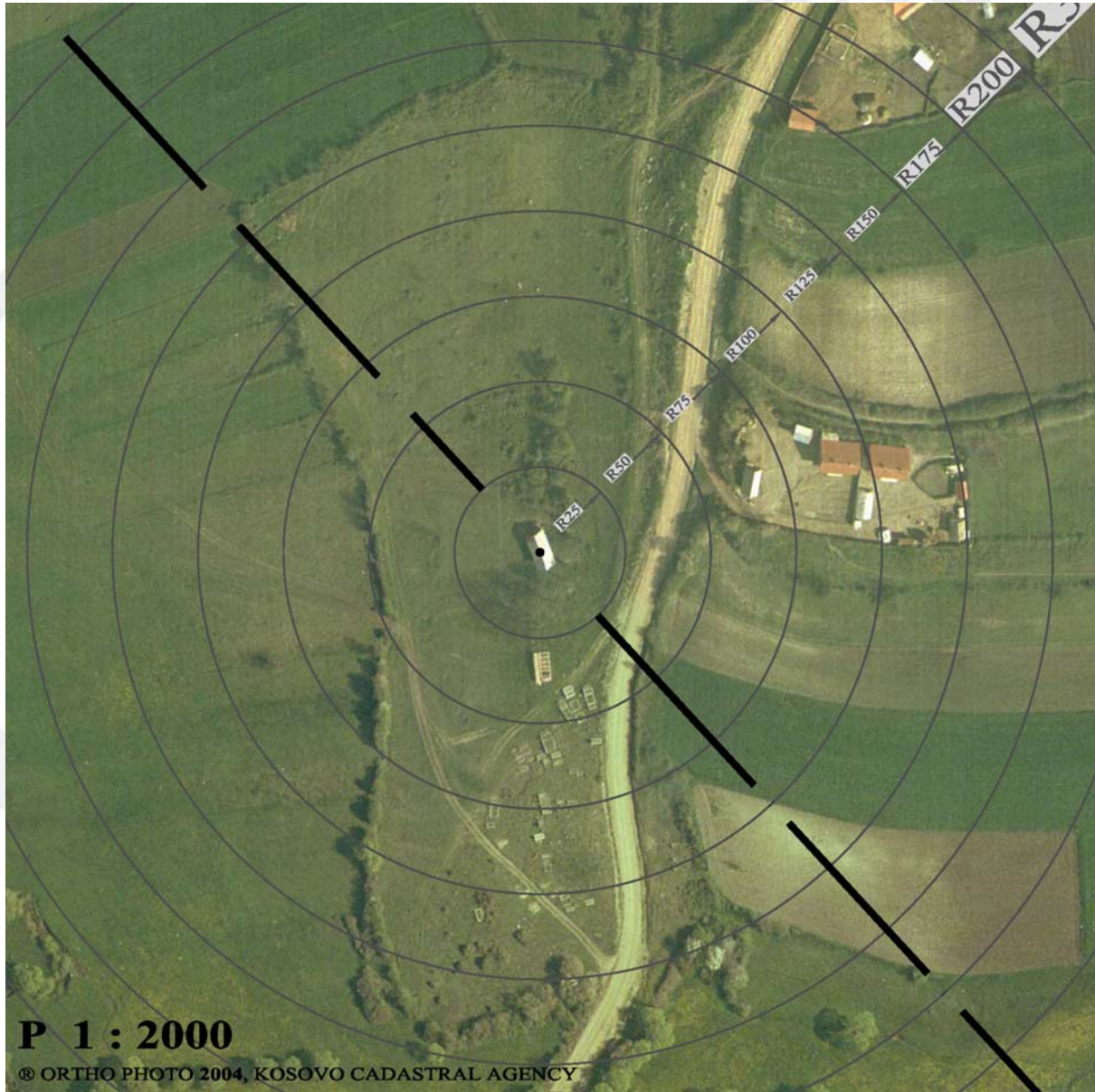


Table 24.2 Position of Dubovcit (Gjytetit) mosque , in relation with the neighbourhood (wide site plan).

The *Mosque* with longitudinal axis had to be directed towards the holy city of *Mecca* (*Kiblah*). Note the dashed black line which refers to the direction of *Kiblah* with coordinates according to north angle of direction is: $(137.84) - (3.67) = 134.17^\circ$ and the longitudinal axis of the *Mosque* that does not match right.





Table 24.3 Clouse site plan

- Numbers: 24.1 on pages below are presenting the actual view of Mosque's façades.





Fig. 24.1 View from east



5. RESUME

Following-up we will present similarities of *Mosques* within Vushtrri and its surrounding according to construction schools and according to construction periods, from which we can distinct:

- *Mosques* of early *Ottoman/Seljuk* school which is of type *Mosque* with hall covered with wooden roof construction and clay tiles,
- *Mosques* of *Ottoman* period,
- *Mosques* of post *Ottoman* period between 1912/13 – 1960 and
- *Mosques* of post *Ottoman* period after 1999.

Mosques from *Ottoman* period as Gazi Ali Beg *Mosque*, Karmanli *Mosque* and that of Vushtrri's Center (Old *Mosque* or Great *Mosque* (Eski *Mosque*) or *Ikremie*) and the one of Bequku¹ village have or had these similarities:

1. They belonged to the same construction school, early *Ottoman/Seljuk* school of the type *Mosque* with hall covered with wooden roof construction and clay tiles.
2. They had same number of floors, ground floor plus *mafil*/first floor.
3. They were constructed with massive walls from carved stone and plain/uncarved stone (infill), with wooden "hatulla" in walls.
4. *Minarets* were from stone and plastered with lime plaster as were the walls.
5. They had four slope roofs and three of them (Gazi Ali Beg, Center's and Bequk's *Mosque*) had balconies on front or northeast façade. Only Karmanli *Mosque* didn't have balcony.
6. They had similar dimensions of floor layouts, height and wall thickness:
 - 6.1 Gazi Ali Beg *Mosque*, 9.6 m (length), 8.6 m (width), 4.6 m (height), 0.9 m (wall thickness).
 - 6.2 Karamanli *Mosque*, 9.7 m (length), 8.3 m (width), 4.7 m (height), 0.9 m (wall thickness).
 - 6.3 Vushtrri Center *Mosque*, 11.4 m (length), 9.4 m (width), ?m (height), 0.8 m (wall thickness).²
 - 6.4 Bequkut *Mosque*, 12.3 m (length), 8.3 m (width), 4.2 m (height), 0.65 m (wall thickness).

¹ *Mosque* in Stanovc të Poshtëm (down) which was construction at year 1830 to 1979 – 1982, belongs also *Ottoman/Seljuk* school type of *Mosques* with hall covered with wooden roof construction and clay tiles. Por but we don't have information about dimensions of it also and for the another *Mosque* in Lumemadh which was from *Ottoman* Periods and was built in 1820 and destroyed in 1956.

² For more see: Bedri HALILI, MOSQUS IN VUSHTRRI MUNICIPALITY ... page 30



7. They had similar interiors, as:
 - 7.1 Number and shape of the windows (rectangular with arc above and presence of rounded windows (rosha) with steel grills from outside on the ground floor).
 - 7.2 Wooden planks ceilings (made by wooden planks and “shikullat” and in some cases with center rosette and with decorated corners with wooden carvings).
 - 7.3 Wooden planks floor which is in the same level with surrounding.
 - 7.4 *Mafils* (with low height, and with low wooden rail).
 - 7.5 *Mihrabs* (in the arc shape, without getting out of outer contours of kiblah wall) and
 - 7.6 *Mimbars* (high with many narrow stairs and with wooden rail and with cone roof and moon symbol on top of it) etc.
8. They had similar *Minarets* (of Ottoman school, tall, cylindrical shape with *sherife* and cone shaped roof covered with lead. Bequk’s *Mosque* since it was in village, had a smaller significance and didn’t have *Minaret* at all).
9. Three city’s *Mosques* will have same luck concerning increase of area and restoration works (all three will add an annex in front and will be covered with wooden planks inside, from *jemmah* (worshippers)).
10. And in the end all four of them will be damaged (destroyed) during last war by Serb forces (look for more details in the former chapter about damages and demolition of them).

Mosques of the same school are built in the post *Ottoman* period also, after the year 1912/13 up to the year 1960. *Mosques* of this period had similar characteristics with former *Mosques* of *Ottoman* period. These types of *Mosques* are in Timor village and in Middle Dumnica village.

Since *Mosque* in Timor village is destroyed in great scale and *Mosque* in Middle Dumnica does not exist anymore we can make comparison between them and *Mosques* of Ottoman period only by using current state of Timor Mosque and prewar photos of Middle Dumnica *Mosque*.

They had these similarities:

1. They belonged to the same construction school, early *Ottoman/Seljuk* school of type *Mosque* with hall covered with wooden construction roof and clay tiles.
2. They had same number of floors, ground floor plus *mafil*/first floor.
3. They were constructed with massive walls from carved stone and plain/uncarved stone (infill), with wooden “hatulla” in walls.
4. They didn’t have *Minaret*.
5. They had four slope roof.
6. They had similar dimensions of floor layouts, height and wall thickness:
7. They had similar interior, as:



- 7.1 Number and shape of the windows (rectangular as well as presence of rounded windows (rosha) with steel grills from outside on the ground floor).
 - 7.2 Wooden planks ceilings (made by wooden planks and “shikullat”).
 - 7.3 Wooden planks floor above compacted soil which is in the same level with surrounding.
 - 7.4 *Mafiles* (with low height, and with low wooden rail).
 - 7.5 *Mihrabs* (in the arc shape, without getting out of outer contours of kiblah wall) and
 - 7.6 *Mimbars* (high with many narrow stairs and with wooden rail and with cone roof and moon symbol on top of it) etc.
8. And in the end both of them will be damaged (destroyed) during last war by Serb forces (look for more details in the former chapter about damages and demolition of them).

Mosques of the same school are built also in the post *Ottoman* period, after the year 1999³ until today. *Mosques* of this period are similar with former *Mosques* although now are used new materials, as: prefabricated clay elements, reinforced concrete, plastic, etc.

This type of *Mosques* is built in the city of Vushtrri and in its villages. In Vushtrri is built one of these:

1. *Mosque* "Haxhi Ejup" Vneshtë, 30/08/2000 – 22/12/2000 (01/06/1421 – 26/09/1421, *Hijri*).

In its villages are built 13 of these:

1. *Mosque* in Ropicë (Mollas), 11/12/1999 – 20/06/2000 (03/09/1420 – 18/03/1421, *Hijri*).
2. *Mosque* in Brusnik-“Mosque of Omer bin Hatab”, 12/12/1999 – 20/06/2000 (04/09/1420 – 18/10/1421, *Hijri*).
3. *Mosque* in Beqiq, 12/12/1999 – 20/06/2000 (04/09/1420 – 18/10/1421, *Hijri*).
4. *Mosque* in Pantinë, 03/04/2000 – end of the year 2003 (28/12/1420 - 1424, *Hijri*).
5. *Mosque* in Oshlan (Ashlan), 25/05/2000 – 27/12/2000 (21/02/1421 – 01/10/1421, *Hijri*).
6. *Mosque* in Samadrexhë (Lumkuq), 01/08/2000 – 13/11/2000 (01/05/1421 – 17/08/1421, *Hijri*).
7. *Mosque* in Bukosh, 28/10/2000 - ? (01/08/1421 - ?, *Hijri*).
8. *Mosque* in Ceceli, 13/11/2000 (17/08/1421, *Hijri*).
9. *Mosque* in Lumëmadh (velikorekë), 17/11/2001 (1820 – 1956) (02/09/1422 (1236 - 1376, *Hijri*).
10. *Mosque* in Nedakoc (Breglum), 10/06/2002 (29/10/1423, *Hijri*).
11. *Mosque* in Novolan (Qeltinë), 10/06/2002 – 2004 (29/03/1423, *Hijri*).
12. *Mosque* in Strofc, 2007 (1428, *Hijri*).
13. *Mosque* in Dumnicë të Epërme, 2007 (1428, *Hijri*).

³ Since the year 1999 or after the war because from the year 1960 and up to 1999 it was not built any *Mosque* of this construction school.



Almost all *Mosques* of this period are built by the same donators (United Arab Emirates KFOR and the *worshippers*), same workman (domestic workman and other labor workers from *worshippers* of each village where *Mosques* are built), same building materials (clay blocks, reinforced concrete, wooden planks floors, etc.), same interior (lime plastering without calligraphy, similar *mihrab* and often identical, identical *mimber*, similar doors and windows from wood or PVC) and with *minarets* almost identical at those *Mosques* where they are constructed.

We will present similarities of *Mosques* according to the construction schools with *Mosques* outside of Kosovo territory, meaning with other territories of ex-Ottoman Empire.

Mosque of the same school, early *Ottoman/Seljuk* school of type *Mosque* with hall covered with wooden roof construction and clay tiles we find except Kosovo territory in other places of Ottoman Empire as well, meaning Balkans:

One of this type of *Mosques* is in the city of Mostar, Bosnia and Herzegovina, *Mosque* of Nezir Aga (Neziraga) constructed on XVI century.

Mosque of Nezir Aga has these similarities with *Mosques* built during Ottoman period in Vushtrri:

1. They had same number of floors, ground floor plus *mafil*/first floor.
2. They were constructed with massive walls from carved stone and plain/uncarved stone (infill), with wooden “hatulla” in walls.
3. *Minaret* is made by carved stones but without plastering comparing with Vushtrri’s *Mosques*.
4. Has similar four sloped roof and porch/*hajat*.
5. Has approximate dimensions: 10.2 m (length), 4.4 m (width), 4.4 m (height), 0.1 m (wall width).
6. Has similar interior, as:
 - 6.1 Number and shape of the windows (rectangular with arc above with steel grills from outside on the ground floor).
 - 6.2 Wooden planks ceilings (made by wooden planks and “shikullat” with carved wooden decoration).
 - 6.3 Wooden planks floor above compacted soil which is in the same level with surrounding.
 - 6.4 *Mafils* (with low height, and with low wooden rail).
 - 6.5 *Mihrab* (in the arc shape, without getting out of outer contours of kiblah wall) and
 - 6.6 *Mimbar* (high with many narrow stairs and with wooden rail and with cone roof and moon symbol on top of it) etc.
7. Has similar *Minaret* of *Ottoman* school, tall, cylindrical shape (with many corners) with *sherife* one shaped wooden roof covered with lead.
8. And in the end this *Mosque* is damaged (destroyed) during the last war from Bosnian Serb forces.





Fig. 5.1 Mosque (marked with brown) is located 150 m from the Old Bridge (aerial photo in 1940)



Fig. 5.2 View from north-west





Fig. 5.3 First floor plan Fig. 5.4 Axonometric section

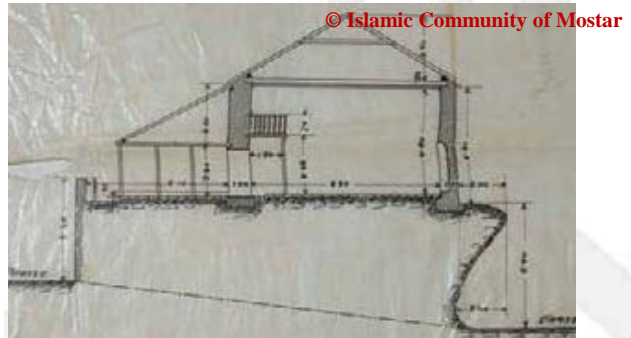


Fig. 5.5 Section

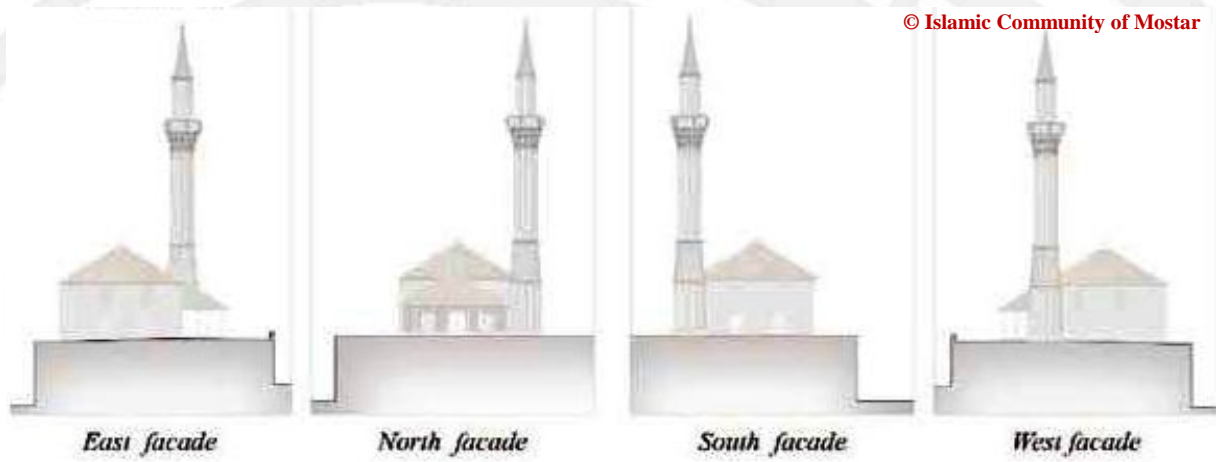


Fig. 5.6 Facades



Fig. 5.7 Interior



Fig. 5.8 Interior

Mosque of Nezir Aga, from above facts, analytical, graphical and photographical we can conclude that it is very similar with *Mosques* built in Vushtrri and its surrounding of this school and of this period (XV – XX century).



Other *Mosque* of the same school we find in Albania also:

1. King *Mosque* in Elbasan Castle, construction of XV century, with outer dimensions: 12.35 m (length), 11.52 m (width). *Fig. 5.9* and *Fig. 5.10*⁴.
2. *Mosque* in Lezha Castle, construction of XVI century, now demolished, with outer dimensions: 8.90 m (length), 7.60 m (width). *Fig. 5.11* and *Fig. 5.12*⁵ etc.

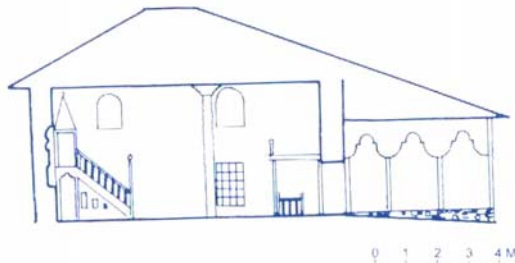
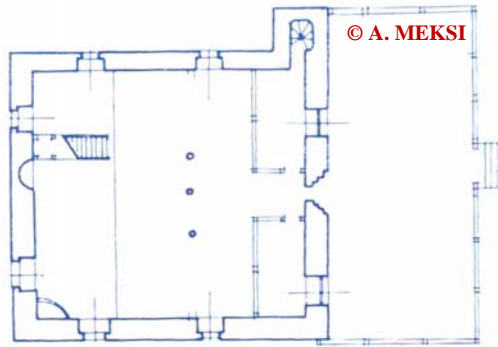


Fig. 5.9 Elbasan, Mbret(King) Mosque, plan and longitudinal section.

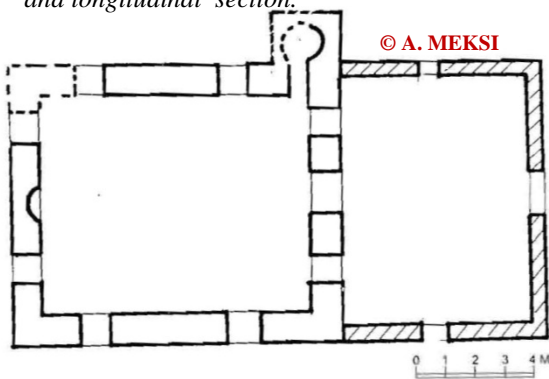


Fig. 5.11 Lezha, Kala (Castle) Mosque, plan

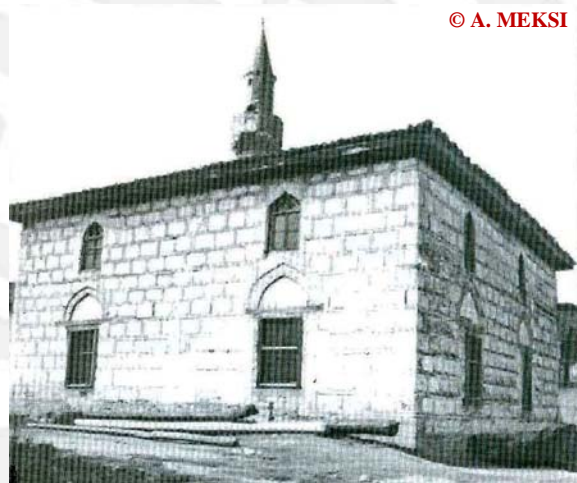


Fig. 5.10 Elbasan, Mbret(King) Mosque, from east



Fig. 5.12 Lezhë, Kala (Castle) Mosque, from south

Other *Mosque* of the same construction school we find in Macedonia also:

⁴ Aleksandër MEKSI, ARKITEKTURA E MOSQUES TE SHQIPËRISË (XV-XIX CENTURY), page109-111

⁵ On page 130-131



1. *Mosque* of Murat Pasha in Skopje, construction of XVIII century .Fig. 5.13.
2. *Spotted Mosque* in Tetovë, construction of XV century. Fig. 5.14 etc.



Fig. 5.13 Mosque of Murat Pasha from northeast



Fig. 5.14 Spotted Mosque in Tetovë from east

Other *Mosque* of the same construction school we find in Montenegro (Plavë, Gusi with its surrounding and else), Serbia (Nis and else) and other places of *Ottoman Empire*.

In Vushtrri and its surrounding were constructed also *Mosques* with hall covered with dome, *Mosques of Sultan* safter *Ottoman Period*. From *Ottoman Period* there is no trace of any *Mosque* that belonged to this construction school.⁶

From post *Ottoman* period, after the year 1912/13 up to the year 1999, there were built four *Mosques* in villages of Vushtrri:

1. *Mosque* in Bletajë/Stanovc i Epërm (Upper Stanovc), 1960 (1379, *Hijri*).
2. *Mosque* in Stanovc të Poshtëm (Lower Stanovc), 1979 – 1982 (1399 – 1402, *Hijri*).
3. *Mosque* in Resnik, 1995 – july / 1997 (1415 - al-awal/1418, *Hijri*).
4. *Mosque* in Maxhunaj, “Ebu Beker Sidik”, 26/09/1997 – 05/05/2000 (24/05/1418 – 01/02/1421, *Hijri*).

Mosques of the same school are built also in post *Ottoman* period, after the year 1999 and up today. *Mosques* of this period are similar with former *Mosques*, although now new materials are applied, as: prefabricated clay elements, reinforced concrete, plastic, etc.

These types of *Mosques* are built in the city of Vushtrri and its surrounding. In Vushtrri are built two of them:

1. *New Mosque* at Martyrs Graves, 2009 (1430, *Hijri*) and
2. *New Mosque* at the city’s entrance “MIRËSIA” (goodness), 2009 (1430, *Hijri*).

In the villages are built five of them:

⁶ Look chapter VUSHTRRIA DURING OTTOMAN PERIODS where talks about many *Mosques*, maybe and its one of them.



1. *Mosque* in Mihaliq (Mirashit), 02/04/2000 – 26/10/2003 (27/12/1420 – 01/09/1424, *Hijri*).
2. *Mosque* in Duminicë të Mesme (Middle Dumnica), 06/07/2000 – 03/2001 (1960-1999) (04/03/1421 – 12/1421 (1379 - 1420, *Hijri*).
3. *Mosque* in Stanovc - Pronaj, 01/08/2000 – 28/11/2000 (01/05/1421 – 02/09/1421, *Hijri*).
4. *Mosque* in Bukosh, 28/10/2000 - 2009 ? (01/08/1421 - 1430, *Hijri*).⁷
5. *Mosque* in Smrekonicë, 2008-2009 (1429 - 1430, *Hijri*).

Also the *Mosques* of this period are built by almost same donators (United Arab Emirates KFOR and the *jammah* (*worshippers*)), same workman (domestic workman and other labor workers from *jammah* of each village where *Mosques* are built), same building materials (clay blocks, reinforced concrete, wooden planks, galvanized steel sheets, etc.), same interior (lime plastering without calligraphy, similar *mihrab* and often identical, identical *mimber*, similar doors and windows from wood or PVC) and with *Minarets* almost identical at those *Mosques* where they are constructed.

Mosques with hall covered with dome, *Mosques of Sultans* are built in the *Ottoman* period and in the post *Ottoman* period in all territory of *Ottoman* Empire and broader. Most known in the area are:

- *Mosque* of Ferhat Pasha (Ferhadija) in Banja Luka, Bosnia and Herzegovina. Construction of XVI century. *Fig. 5.15*
- *Mosque* of Mustafa Pasha in Skopje, Macedonia. Construction of XV century. *Fig. 5.16*
- *Mosque* of Ethem Bey in Tirana, Albania. Construction of XVIII century. *Fig. 5.17*
- Bayrakli *Mosque* in Belgrade, Serbia. Construction of XVI century. *Fig. 5.18* etc.

⁷ *Mosque* isn't finished but by present situation gives perception that belongs to ottoman school construction.





Fig. 5.15 Mosque of Ferhat Pasha (Ferhadija) in Banja Luka from north



Fig. 5.16 Mosque of Mustafa Pasha in Skopje from west



Fig. 5.17 Mosque of Ethem Beyt in Tirana from northwest



Fig. 5.18 Bayrakli Mosque in Belgrade from west



In the city of Vushtrri and abroad, in the after-the-war period (1999), have started to be constructed *Mosques* which does not belong to any exactly traditional schools but interlocks within traditional and contemporary. Interlocked these two have given form to past-modern architecture. In the city of Vushtrri are built two of these:

1. *Mosque* of "Hajrati", Podranqë, 26/04/2001- 01/10/2002 (02/02/1422 – 24/07/1423, *Hijri*) and
2. *Mosque* of Center "Shejh Zaid", 25/06/2004 (07/05 /1425, *Hijri*).

First one, *Mosque* of "Hajrati" have covered praying hall with 16 slope roof, with wooden construction covered with galvanized steel sheets. This type of roof or shape of roof like this is unique for Vushtrri and abroad. Similar shaped roof we find in Negara *Mosques* (1957) in Kuala Lumpur of Malaysia. *Fig. 5.19* and *fig. 5.20*. Also minaret is unusually shaped and we find similarity with minaret of Zagreb's *Mosque* (1980) in Croatia. *Fig. 5.21* and *fig. 5.22*

Perhaps the future of *Mosques* construction from now on will be in this way, not successive imitation of former *Mosque* construction schools, but interlocking of traditional with contemporary!

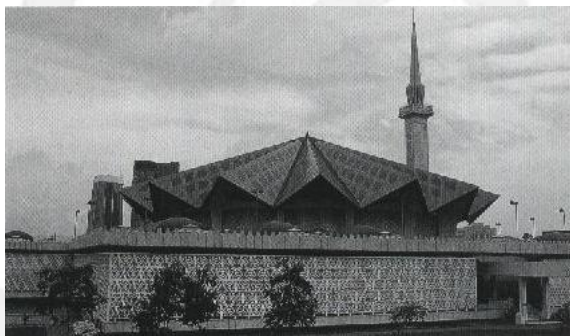


Fig. 5.19 Negaras Mosque in Kala Lumpur, Malaysia



Fig. 5.20 "Hajratit" Mosque, Podranqë - Vushtrri



Fig. 5.21 the Mosque of Zagreb in Croatia



Fig. 5. "Hajratit" Mosque, Podranqë - Vushtrri



GLOSSARY

In addition to the terms defined, specialized words and phrases occurring only rarely are defined in the relevant textual context.

Adhan – the call prayer delivered by the muezzin.

Hadith – a saying or action traditionally attributed to the Prophet Muhammad.

Hajj – pilgrimage to Mecca.

Hammam – public baths.

Imam – leader, any adult male who leads prayers during congregational worship in a mosque.

Iwan – a chamber that is roofed or vaulted and open on side (e.g. facing on to the courtyard of a mosque).

Jemaa (jammāt) - people of the principle and majority, the worshipers.

Khutba – oration delivered to the congregation at midday prayers each Friday.

Madrasa – literally, ‘place of study’ a school of theology and law associated with a mosque.

Mafīl Mahfil) - the gallery on floor of the mosque where as usual prays women .

Masjid – a district or neighborhood mosque.

Masjid–I jami – a congregational mosque or principal mosque.

Masjid–I juma – a Friday mosque.

Mihrab – the recess or niche in a mosque indicating the direction of Mecca (qibla).

Minbar – pulpit in a mosque, placed to the right of the mihrab, used by the imam for the delivery of the khutba.

Muezzin – the official (Arabic, mu’adhdhin) at a mosque who delivers the call to prayer (*adhan*) five times daily.

Namaz – prayer.

Qasr – palace or fort.

Qibla – the direction of prayer toward Mecca, indicated by the presence of the mihrab set in the wall of a mosque.

Sahn – courtyard of a mosque.

Sharia – the law of islam.

Sherife (seriffa)- the balconies of the minaret

Sura – a chapter in the Qur’an.

Umma – the ‘lesser’ pilgrimage to Mecca undertaken by the faithful outside the prescribed time of the hajj.

Waqf (pl. *awqaf*) – a charitable endowment.⁸

⁸ Based in: Renata Holod and Hasan-Uddin Khan, *The Mosque and Modern World*, published: Thomas and Hudson 1997... page 263



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Source: http://www.lib.utexas.edu/maps/historical/macedonia_1849.jpg

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110. **Table 5.1 – Table 5.3**, *Source*: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI



111. *Fig. 1.1 – fig. 1.8*, Source: S. ISUFI. Made: 26/07/2009

6. THE MOSQUE IN DUMNICA E MESME:

112. **Background (page 220)**. View of the çardak (traditional) balcony, Source: S. ISUFI. Made: 24/05/2009

113. *Fig. 6.1 – fig. 6.2*, Source: S. ISUFI. Made: 24/05/2009

114. *Fig. 6.3 - Fig. 6.6*, Source: SERBIAN BARBARITIES AGAINST ISLAMIC MONUMENTS ... Page 50

115. *Plan and section of Mosque (page 225)*, Source: S. ISUFI. Made: 24/05/2009

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7. THE MOSQUE IN RESNIK:

118. *Fig. 7.1*, © **ShpeTzUjkani**, Source: <http://www.panoramio.com/photo/17927332>, December 2009

119. *Fig. 7.2 - Fig. 7.4*, Source: S. ISUFI. Made: 07/06/2009

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123. *Fig. 1.1 – fig. 1.8*, Source: S. ISUFI. Made: 07/06/2009

8. THE “EBU BEKER SIDIK” MOSQUE IN MAXHUNAJ:

124. *Fig. 8.1 - Fig. 8.5*, Source: S. ISUFI. Made: 03/05/2009

125. *Fig. 4.1 – fig. 4.8*, Source: S. ISUFI. Made: 03/05/2009

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128. *Fig. 1.1 – fig. 1.8*, Source: S. ISUFI. Made: 03/05/2009

9. THE MOSQUE IN BEQIQ:



129. **Fig. 9.1 - Fig. 9.3**, Source: S. ISUFI. Made: 16/08/2009
- 130.**Fig. 4.1 – fig. 4.4**, Source: S. ISUFI. Made: 16/08/2009
- 131.**Plan and section of Mosque (page 259)**, Source: S. ISUFI. Made: 16/08/2009
- 132.**Table 9.1 – Table 9.3**, Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI
- 133.**Fig. 1.1 – fig. 1.8**, Source: S. ISUFI. Made: 16/08/2009

10. THE MOSQUE “OMER BIN HATAB” IN BRUSNIK:

134. **Fig. 10.1 - Fig. 10.3**, Source: S. ISUFI. Made: 05/07/2009
- 135.**Fig. 4.1 – fig. 4.8**, Source: S. ISUFI. Made: 05/07/2009
- 136.**Plan and section of Mosque (page 268)**, Source: S. ISUFI. Made: 05/07/2009
- 137.**Table 10.1 – Table 10.3**, Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI
- 138.**Fig. 1.1 – fig. 1.7**, Source: S. ISUFI. Made: 05/07/2009

11. THE MOSQUE IN ROPICA (MOLLAS) :

139. **Fig. 11.1 - Fig. 11.3**, Source: S. ISUFI. Made: 14/06/2009
- 140.**Fig. 4.1 – fig. 4.6**, Source: S. ISUFI. Made: 14/06/2009
- 141.**Plan and section of Mosque (page 279)**, Source: S. ISUFI. Made: 14/06/2009
- 142.**Table 11.1 – Table 11.3**, Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI
- 143.**Fig. 1.1 – fig. 1.6**, Source: S. ISUFI. Made: 14/06/2009

12. THE MOSQUE IN SAMADREXHA (LUMKUQ) :

144. **Fig. 12.1 - Fig. 12.3**, Source: S. ISUFI. Made: 14/06/2009
- 145.**Fig. 4.1 – fig. 4.6**, Source: S. ISUFI. Made: 14/06/2009
- 146.**Plan and section of Mosque (page 289)**, Source: S. ISUFI. Made: 14/06/2009
- 147.**Table 12.1 – Table 12.3**, Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI
- 148.**Fig. 1.1 – fig. 1.8**, Source: S. ISUFI. Made: 14/06/2009



13. THE MOSQUE IN CECELIA:

- 149. *Fig. 13.1 - Fig. 13.4, Source: S. ISUFI. Made: 14/06/2009*
- 150. *Fig. 4.1 – fig. 4.6, Source: S. ISUFI. Made: 14/06/2009*
- 151. *Plan and section of Mosque (page 301), Source: S. ISUFI. Made: 14/06/2009*
- 152. *Table 13.1 – Table 13.3, Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI*
- 153. *Fig. 1.1 – fig. 1.6, Source: S. ISUFI. Made: 14/06/2009*

14. THE MOSQUE IN STANOVC – PRONAJ:

- 154. *Fig. 14.1 - Fig. 14.3, Source: S. ISUFI. Made: 31/05/2009*
- 155. *Fig. 4.1 – fig. 4.8, Source: S. ISUFI. Made: 31/05/2009*
- 156. *Fig. 5.1 – fig. 5.2, Source: S. ISUFI. Made: 31/05/2009*
- 157. *Plan and section of Mosque (page 311-312), Source: S. ISUFI. Made: 31/05/2009*
- 158. *Table 14.1 – Table 14.3, Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI*
- 159. *Fig. 1.1 – fig. 1.8, Source: S. ISUFI. Made: 31/05/2009*

15. THE MOSQUE IN OSHLAN (ASHLAN) :

- 160. *Fig. 15.1 - Fig. 15.3, Source: S. ISUFI. Made: 05/07/2009*
- 161. *Fig. 4.1, Source: S. ISUFI. Made: 05/07/2009*
- 162. *Plan and section of Mosque (page 322), Source: S. ISUFI. Made: 05/07/2009*
- 163. *Table 15.1 – Table 15.3, Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI*
- 164. *Fig. 1.1 – fig. 1.6, Source: S. ISUFI. Made: 05/07/2009*

16. THE MOSQUE IN NEDAKOC (BREGLUM) :

- 165. *Fig. 16.1 - Fig. 16.3, Source: S. ISUFI. Made: 18/07/2009*
- 166. *Fig. 4.1 – fig. 4.6, Source: S. ISUFI. Made: 18/07/2009*
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168. *Plan and section of Mosque (page 333)*, Source: S. ISUFI. Made: 18/07/2009

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170. *Fig. 1.1 – fig. 1.6*, Source: S. ISUFI. Made: 18/07/2009

17. THE MOSQUE IN MIHALIQ (MIRASH) :

171. *Fig. 17.1 - Fig. 17.3*, Source: S. ISUFI. Made: 07/06/2009

172. *Fig. 4.1 – fig. 4.8*, Source: S. ISUFI. Made: 07/06/2009

173. *Plan and section of Mosque (page 343)*, Source: S. ISUFI. Made: 07/06/2009

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18. THE MOSQUE IN PANTINA:

176. *Fig. 18.1 - Fig. 18.3*, Source: S. ISUFI. Made: 05/07/2009

177. *Fig. 4.1 – fig. 4.6*, Source: S. ISUFI. Made: 05/07/2009

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19. THE MOSQUE IN STROFC:

181. *Fig. 19.1 - Fig. 19.3*, Source: S. ISUFI. Made: 07/06/2009

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20. THE MOSQUE IN DUMNICË E EPËRME:

186. *Fig. 20.1 - Fig. 20.3*, Source: S. ISUFI. Made: 25/05/2009



187.**Fig. 4.1 – fig. 4.6**, *Source*: S. ISUFI. Made: 25/05/2009

188.**Plan and section of Mosque (page 377)**, *Source*: S. ISUFI. Made: 25/05/2009

189.**Table 20.1 – Table 20.3**, *Source*: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI

190.**Fig. 1.1 – fig. 1.7**, *Source*: S. ISUFI. Made: 25/05/2009

21. THE MOSQUE IN SMREKONICA:

191. **Fig. 21.1 - Fig. 21.3**, *Source*: S. ISUFI. Made: 30/08/2009

192.**Fig. 4.1 – fig. 4.8**, *Source*: S. ISUFI. Made: 30/08/2009

193.**Plan and section of Mosque (page 389)**, *Source*: S. ISUFI. Made: 30/08/2009

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22. THE MOSQUE IN BUKOSH:

196.**Fig. 4.1 – fig. 4.2**, *Source*: S. ISUFI. Made: 16/08/2009

197.**Plan and section of Mosque (page 399)**, *Source*: S. ISUFI. Made: 16/08/2009

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23. THE MOSQUE IN NOVOLAN (QELTINË) :

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201.**Fig. 4.1 – fig. 4.2**, *Source*: S. ISUFI. Made: 16/08/2009

202.**Plan and section of Mosque (page 407)**, *Source*: S. ISUFI. Made: 16/08/2009

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5. REZYMEJA:

209. **Fig. 5.1 – fig. 5.8** Reconstruction of Neziraga Mosque

Source: http://www.archnet.org/library/sites/one-site.jsp?site_id=14615, January 2010

210. **Fig. 5.9 – fig. 5.12** Reconstruction of Neziraga Mosque

Source: Aleksandër MEKSI, ARKITEKTURA E XHAMIVE TE SHQIPËRISË (XV-XIX CENTURY), published: UEGEN, Tirana 2007. Page 110, 111, 130, 131

211. **Fig. 5.13** Mosque of Murat Pasha from northeast

Source: <http://www.panoramio.com/photo/2005602>, January 2010

212. **Fig. 5.14** Spotted Mosque in Tetovë from east

Source: <http://www.tetova.gov.mk/al/q/13/50.html>, January 2010

213. **Fig. 5.15** Mosque of Ferhat Pasha (Ferhadija) in Banja Lluca from north

Source: http://en.wikipedia.org/wiki/Ferhadija_Mosque, January 2010

214. **Fig. 5.16** Mosque of Mustafa Pasha in Skopje from west

Source: <http://www.oldskopje.net/al/Monumente/Xhami/24.html>, January 2010

215. **Fig. 5.17** Mosque of Ethem Beyt in Tirana from northwest

Source: <http://galen-frysinger.com/albania/tirana03.jpg>, January 2010

216. **Fig. 5.18** Bayrakli Mosque in Belgrade from west

Source: <http://www.trekearth.com/gallery/photo568057.htm>, January 2010

217. **Fig. 5.19, fig. 21** Mosque of Ethem Beyt in Tirana from northwest

Source: Renata Holod and Hasan-Uddin Khan, THE MOSQUE AND MODERN WORLD, published: Thomas and Hudson 1997. Page 66, 198

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