The roles of the Mosque of Heart, since it had been built, was used as an Islamic school or (Madrassah) for the learning of Islam, the place of Muslim scholars, also addressed gathering of people in this holy place from their homes to learn Al Quran, al tafsir, Al Hadeth, Al Fiqah, and Al Aqidah. The mosque played a very great of education in Islam. We are as a Muslim believers in the world know that, the building of a Mosque indicates the importance of a Mosque in Islam, all acts of worship (العبادة) in Islam are for the purification of the soul, refinement of moral, and strengthening the ties of mutual cooperation among the Muslims. The congregation all prayers such as the Friday and Eid prayers are strong examples of the nature of the Muslim community and in the unity of their opinions, goals, and cooperation in achieving righteousness and in fearing Allah as they were really happened in the Mosque of Herat. The study aims to describe the history of a great mosque of Herat in Afghanistan, which is called (Masjid Jamia Herat) in Persian language, and names and meaning of the mosques in Arabic and other languages. It will describe the date of building of this mosque by an Afghan King, Ghayath al din Al ghuri (الملك عباس الدين المعري) in 1201. The topic shall explain the purposes and roles of the mosque in the Afghan Islamic communities, such as, religious functions, like prayers, Ramadan events, charity and contemporary political roles and education. In this period Herat became an important center of Education, and design. A 15th century mosque in the centre of the city was once described as the most beautiful example of colour in architecture ever devised and was considered as one of the great wonders of the age. Thus, if this is the case with the acts of worship, it is no wonder that Mosques carry a great social and spiritual place in the lives of the Muslims. The mosque is thing which unites them and their efforts, it refines their souls and awakens their minds and hearts, it solves their problems. The association of the mosque with education remains one of its main characteristics throughout victory. Just for reminding, during the holy war (الجهاد) the Mosque of Herat was an important place of Mujahedin and jehaad, and their educations, and dawah and management.

The almighty Allah I describes the value of the mosque in the Quran:

ما كان للمشركين أن يعمروا سنة حجة من شعبهم على البيوت والغفرة ولم يذكروا الله من مالهم

It is not for such as join Gods with Allah, To visit or maintain the mosque of Allah while they witness again their own souls to infidelity. The works of such bear no fruit: in fire shall they dwell.
information: Islamic conquest of Afghanistan
In my view, before we know the Friday Mosque or Masjid Jami Heart we should know briefly Herat and the location of it.

Herat (Persian: هرات) is the capital of Herat Province in Afghanistan and one of the great historical cities there, as well as of Iran and Central Asia as a whole, and only city in Afghanistan to have largely retained its traditional form, and situated in a fertile area, Heart is about 2,700 years old, the city has many historical building, although these have suffered damage in various military conflicts during the last few decades. During the Middle Ages Heart became one of the important cities of Khorasan, as it was known as the pearl of Khorasan. The name itself, Herat or (Harat), derives from the same Iranian roots as “Aryan”, from which Iran also derives, presumably reflecting the early movement of Iran in the second millennium BC. Thus, it appears under the name “Haravi” in the sacred writing of the Zoroastrians in the late second millennium. Herat remained a provincial capital during the Hellenistic, Parthian and Sasanian periods. There are detailed descriptions of the city by Early Islamic geographers from the ninth century onwards when it became one of the more important cities of the eastern Islamic world. Herat became a capital city of the Ghurid Empire from 1175 to 1221, along with Firuzkuh in the mountains to the east. It was destroyed twice in the Mangol invasion in the early thirteenth century, but after 1244 there was some revival under the local Kart dynasty who ruled Herat on behalf of the Mangols.26

26 Warwick Ball, the Monuments of Afghanistan history, Archaeology and Architecture, page: 200.
Herat is, no doubt, one of the oldest cities on Afghan soil. Ibn Hawkal and Mukaddasi have described Herat in the tenth century, it was a great city, measuring half a league square, with a citadel, surrounded by a wall with four gates, at each of which inside the town, was a market.27

Location of Heart

The region of Herat is like an Oasis situated on a Valley floor and surrounded by mountains. It is located 930 m above the see level and is geographically defined as the part of Afghanistan drained by the river Harirud and its contributories, in the valley of Harirud, there are many villages of small and large sizes and the places which can be described as towns are Herat (the historical city) and Gharian.

Herat is located in the widest part of the valley (32.20 n, 62.12 e) where agricultural land is plentiful enough to fill the needs of a large settlement. here the major regional roads meet and the very ancient road runs along the northern side of the valley, from Iran to the central highland of Afghanistan. The town of Herat has about 100,000 inhabitants.28

The valley in which Herat is located has a different climate as compared with other parts of the country, winter is cold with heavy snow-falls in the mountains while the spring is a rainy season which continues until may. The sun is very bright and its reflection from the arid hills causes a rise in daily temperature.29

When the Arab armies (Arab Islamic Armies) appeared in Khorasan in the 650s, Heart was counted among the twelve capital towns of the Sassanian Empire. The Arab Armies (المجاهدون) under the general command of Ahnaf ibn Qais in its conquest of Khorasan in 31/652 seems to have avoided Herat, but it can be assumed that the city submitted to the Arab Muslims, since shortly afterwards an Arab Muslim Governor is mentioned there.

In 998, during the Ghaznavid Empire (سلطان محمود غزنوی), Herat was a great trading center strategically located on trade routes from Mediterranean sea to India or to China. Herat was invaded and destroyed by Changhis Khan’s Mongol Army in 1221. The city was noted for its textiles during the Abbasid Caliphate, according to many references in the geographers. Herat also had many learned sons such as Ansari.

Herat is now fully under the control of Afghanistan’s new central government, led by Hamid Karzai. The Afghan National Army and National Police provided security in the city as well as the whole province.

CHAPTER TWO: HISTORY OF HERAT’S MOSQUE (مسجد جامع هرات)

The names of this mosque:

1- Masjid Jami Heart.
2- Friday Mosque.

27 Edgar knobeloch, the Archaeology & of Afghanistan, page: 118-119.
28 Abdul Wasy Najmi, Herat the Islamic City a study in the urban conservation, (Curzon Press LYD, 1988. Page: 19 e:
29 Najmi, Herat the Islamic City a study in the urban conservation, Pag22.
3- Blue Mosque

The Friday Mosque or the Masjidi Jami of Herat was first recorded in the rench century; The great mosque of Herât was built by Ghiyath al-Din the Ghurid in 1201. In this period Herât became an important center for the production of metal goods, especially in bronze, often decorated with elaborate inlays in precious metals, but was completely rebuilt at the beginning of thirteen century when Herat became the Ghurid capital (غوری). The only portions surviving from this period are a superb portal with moulded brick decoration to the south of main entrance. The present mosque was begun by Ghurid ruler sultan Ghiyas ud-Din b. Sam (1162-1202, in 200 (597AH) (سلطان غیاث الدين غوری) and continued after his death by his brother and successor Shihab al-Din (شیعاب الدين غوری). This is confirmed both by an inscription on the eastern Ghurid Portal uncovered in 1964 during a restoration, and by the sixteenth century Timurid historian Khwândmîr خوآند میر in his Khulasat al-Akhbar. It is debated whether this mosque was originally sited at the city center, although it was probably built in the northwest quarter of the medieval city, within the original walls. According to Lisa Golombek, Ghiyath al-Din Muhahammad respected the original westerly orientation that reflected its Hanifite trational, although his Shafîîe trational would have favored a southern orientation of the Qiblah. In the thirteen century, Chângiz khan pillaged the the province and the building fell into ruin. Rbuilding and renovation programs were undertaken by the Kart rulers in 1306 (706AH) and again after a devastating earthquake in 1364. After 1397, the Timurid rulers redirected Herat’s groth towards the North. This suburbanization and the building of a new Friday mosque in gahar shad’s musalla Marked the end of the Masjid’s patronage by a monarchy. Repairs between 1404 and 1446 (807AH) were completed by Jalal al-Din Firozshah, one of the most prominent amirs of Shah Rukh bin Timur (1405-1444). According to Richard N.Frye, the mosque was then rebuilt by Mir Ali Shir Navai- a prominent poet and minister of Sultan Husain Baiqara (1469-1506)- in two years beginning in 1498 (903AH), although Isfizari states that the decorations alone were completed over the course of five years. By the mid-twentieth century, little remained of the Timurid mosque, at which time, the structure was reconstructed and extended as part of a larger urban project.

The plan for the new mosque corrects the irregularities of the original mosque layout and reconstruct elements (like the mausoleum), which were entirely lost by the 1940s. The new mosque is rectangular with four deeply vaulted iwans and domed hypostyle halls around a courtyard, with a reconstruction of the mausoleum of Gheyath al-Din Muhammad bin Sam located behind the northern iwan. The main portal faces east. There are five secondary entrances along the north and east walls, including the last remaining ghurid portal at the southeastern corner of the mosque complex. The exterior and courtyard walls are all richly decorated with pink bricks covered with plaster and predominantly blue tilework with vegetal and floral motifs. The exterior was entirely and heavily restored prior to 1970.

The eastern facade of the Masjid-I Jami is contemporary. The symmetrically arranged entry elevation has a pishtaq flanked on either side by bi-level arched niches, minarets, and long walls with blind arches. The pishtaq and the arched niches have complex ribbed vaults. To the left of the

30 Warwick Ball, the Monuments of Afghanistan history, Archaeology and Architecture, page: 202
31 http://archnet.org/library/sites/one-site.jsp?site_id=8210
32 http://archnet.org/library/sites/one-site.jsp?site_id=8210
33 http://archnet.org/library/sites/one-site.jsp?site_id=8210
entrance is the original completion Plapue composed in Kufic style that announces the date of construction and gives praise to the donor. At the southernmost edge of this façade, behind the screen wall, is a portal from the Ghurid mosque. Its double-arched niche is crowned with a brick squinch-net vault. It has been lightly restored. The doorway is flanked with two engaged columns. The surfaces of the columns and the spandrels of the portal arch are covered with geometric carvings in pink stone. On either side of the doorway are panels of Kufic inscriptions carved in stone and highlighted with blue tiles.  

Over all, the mosque's multiple reconstructions and restoration programs leave little to authenticate as original. Twentieth century programs, most notably the 1945 program mentioned by Richared Frye, have expanded the northeastern section of the mosque from a length of approximately 101 meters to 121 meters. The exterior was redecorated with tiles and carved stone, and sections of the courtyard arcade were glazed. The reflecting pool at the center of the courtyard and the single tree at its northwest corner were also removed during these restorations.

The mosque was extensively refurbished or redecorated in the Timurid (تيموري) period, and there are good examples of fifteenth and sixteenth century tile-work. Although the Friday Mosque was, the citadel, the oldest monumental building in Herat, medieval texts contain surprising little information about it. According to Ibn Hawkal The great Friday mosque stood in the midst of the chief market, and no mosque in all of Khorasan or Sistan was its equal in beauty. The Masjid-I Jami of Herat, the city's first congregational mosque, was built on the site of tow smaller Ghznavid mosques that were destroyed by earthquake and fire.

CHAPTER THREE: THE ROLES OF THE HERAT’S MOSQUE

A mosque has one of the most important functions in an Islamic urban society. It is not only a place of worship and prayers but many other things providing a multitude of functions at the same time. It is a place for social gathering providing opportunities for strengthening spiritual and material bonds amongst the members of the society, as well as fostering brotherhood amongst all men from different walks of life and standing.

In Islamic societies mosques are found at three levels according to their function: a daily mosque (masjid-i-mahal), the Friday Mosque (masjid-Juma) for daily and Friday prayers, and Eidgah (congregational), where special festivity prayers are said. The heart and soul of Herat is the Masjid-i Jami. The Friday Mosque also known as the Great Mosque and the Blue Mosque. This is the community mosque. On Friday, some of Iranain traders and Turkmenistan traders, Muslim holy day, many of the cities inhabitants gather at the Mosque to pray or socialize or just as an excuse to get out on a sunny day and relax among their fellow Heratis. Mosques usually serve as a community center of sorts. They are a place where a city or village residents gather and hear the (Khutbah) and read the Qu’ran. The Friday Mosque also known as the Great Mosque and the Blue Mosque, there are many functions in the Mosque of Herat. I like to mention some of them here briefly:

34 http://archnet.org/library/sites/one-site.jsp?site_id=8210
35. Edgar knobloch, the Archaeology & of Afghanistan, page: 120.
36. Edgar knobloch, the Archaeology & of Afghanistan, page: 120.
Prayers

Around the Friday mosque of Herat, got residential quartrs, neighborhoods, in this mosque the inhabitants of neighbourhood meet five times a day. It also functions as a religious school for neighbourhood children where they are taught to read and reite Al-Qura, an al-Shairf and Al-Hadith al Nabawi as well as being given religious instructions. In the Masjid jami Herat, people from many neighbourhoods congregate for Friday prayers. Friday prayers are held in the early hours of the afternoon, but before the preyers, a speech (Khutbah) is delivered by the Imam (religious leader) which concerns socio-religious matters of the community. Communal and Judicial announcements may also be made at the same time. The administrator of the city, according to Islamic regulations, always has to attend Friday prayers in his area of administration (town) so that he socialy becomes of the same ranks as everybody else and remains in direct contact with the public.

An Eidgah is a specific place of prayers which is used by all inhabitants at specific time, twice a year for the celebration of two Eids. In Herat Eid prayers are said at the Friday Mosque or Masjid Jami functions as well as Eidgah, this Mosque is larger enough to accommodate all participants from the city as well as from the surrounding villages.

This Friday Mosque of Herat is located in a large town, where a number of shops or bazaars are found. It is situated close to the bazaar or markets, as well as people conduct their businesses before and after prayers.

Education

Traditional Learning

In the past there were many well-known centres of learning in Afghanistan. Madrassas or Traditional schools flourished in Herat, Ghazni, Kandahar, Kabul and other places. Attached to the Masjid-I Jami Herat, a madrasa as a Privote Islamic Institution was established and supported by the local population, rich and poor. The central figure of the madrasa was the scholars or the master teachers, who were provided with a living, and the students, who gathered around him, were also supported by the community. The students attached themselves to the masters as their pupils. Depending on the reputation of the former, young people seeking knowledge might travel from distant regions in order to join the better-known school circleless. In this madrasa, the teaching was carried out on the individual basis. Each student, one after another, would come his book and receive his lesson for the day, the students being on different levels of study or or following different branches of knowledge.

The master-teachers of the madrasa were supposed to have encyclopaedic knowledge and to be capable of teaching any branch of the sciences as well as the arts. The traditionally recognised fields of learning were Islamic Jurisprudence, Koranic interpretation and the traditions of the prophet (Tafsir and Hadith), philosophy- including metaphysics (the study of thoughts), logic, and grammar-

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38 Same refrence, page: 50.
39 Same refrence, page: 50.
theology, literary studies covering the Persian classics, and natural sciences, which focused on ancient Greek medicine.\textsuperscript{41}

For general example: during the earlier periods of Islamic civilisation important teaching centres were created. Open to new ideas, they made valuable contribution in various branches of science and the arts. Outstanding scholars such as Albiruni, Ibn Sina and many others emerged who made the highest contribution to the advancement of human knowledge. Studies of philosophy, astronomy and other natural sciences were encouraged. However, the central element of teaching in madrassa consisted of law and theology.\textsuperscript{42}

In the madrassa of Masjid-I Jami Heart and other madrassa, students had to learn by heart all the grammatical rules, but was never taught how apply them, they would recite the conjugation of large number of Arabic verbs in all tenses, always starting with the verb "ZARABA (ضَرُّب)" (beat: I beat, you beat, he beats, I have beaten, etc) but they were never able to make an Arabic sentence or understand an Arabic text. Grammar was considered as saved knowledge having its own intrinsic value.\textsuperscript{43}

Traditional teaching was represented by Mollah and Maulave (religious scholars).

Mollah

The Mollah or the local priest of a mosque had very narrow educational background. He only knew how to perform the five daily prayers, how to preside over marriage, birth and funeral ceremonies. He did not know how to write, and could only read the holy Koran without understanding its meaning. His teaching activities were confined to the most elementary aspects of religious practice. The children would learn from him the physical motions and the texts of prayers and other short verses of the holy Koran in daily use. He also taught the rules of fasting, ablution and other basic Islamic rules and regulations. The mollah and his family were supported by the community of believers, he was not involved in local socio-political affairs, he did not participate in the deliberations of the council of village elders-his only function on those occasions was to perform the opening and the concluding prayers of the Jirgah session.\textsuperscript{44}

This kind of religious scholar (MOLLAH) has no place in the Madrassa of Masjid-I Jami Herat because that madrassa teaches multiple wide Islamic knowledges, such as the traditions of the prophet (Koranic interpretations (Tafsis) and Hadith, Fiqh, Islamic Jurisprudence), Logic, philosophy-including metaphysics (the study of thoughts), and grammar-theology, literary studies covering the Persian classics, and natural sciences but the Mollah has a narrow educational background, he was not able to teach in this Madrassa.\textsuperscript{45}

\textsuperscript{41} Bo Huldt, Erland Jansson, The Tragedy of Afghanistan the social, cultural Invasion, page: 75-76.
\textsuperscript{42} Same reference, page: 76-77.
\textsuperscript{43} Bo Huldt, Erland Jansson, The Tragedy of Afghanistan the social, cultural Invasion, page: 75-76.
\textsuperscript{44} Bo Huldt, The Tragedy of Afghanistan the social, cultural Invasion, page: 75-76.
\textsuperscript{45} Same reference, page: 78.
Maulawi (religious scholar) and Qadi (judge)

These were trained at Islamic Madrassa of Masjid-I Jami Herat and at other Islamic Madrassa also, could read and write and were well-versed in Islamic law and jurisprudence. Often the same person was both scholar and judge at the same time. As scholar he was a teacher training young students, who, for the greater part became mollahs while the selected few would complete the cycle of learning by becoming qadis or maulaves themselves. As qadi he was a judge presiding over an Islamic court. However, some parts of civil affairs remained outside the scope of religious courts and were dealt with according to popular custom and the tribal code (even crimes). The scholar-judge was highly respected and his advice and judgement stictly followed. As regards the judges, since the end of the nineteenth century (during the reign of Amir Abdurrahman), a gradual changed has occurred and two tyes of qadis have emerged: the official one, appointed and unofficial one in the countryside supported by the local population. But in the fifties and sixties the latter type slowly disapeared from the picture. The mollah, the maulawi and the qadi adhered strictly to the orthodox line of Islamic Law.  

At the Madrassa of Masjid-I Jami Herat, only Maulawis were able to teach the students in different field of Islamic knowleges. They had encyclopaedic knowledge and to be capable of teaching any branch of the sciences as well as the arts. The traditionally recognised fields of learning were Islamic Jurisprudence, Koranic interpretation and the traditions of the prophet (Tafsir and Hadith), philosophy- including metaphysics (the study of thoughts), logic, and grammar-theology, literary studies covering the Persian classics, and natural sciences.

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46 Bo Huldt, The Tragedy of Afghanistan the social, cultural Invasion, page: 79-80.