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

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

By

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A Master Thesis submitted for the degree of
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MASTER THESIS

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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., 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 VICITRINA 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.

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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 Allah."

\[(Xhin,18)\]

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)

\[(Ja Sin,36)\]

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 worshiping Allah.

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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 (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)⁵, 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.)⁶ from the material used in Mosques which usually pay more attention to the construction works an 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

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⁵ The meaning of the word ‘hadith’: In the science of hadith, this term has a special meaning. It means “that what Muhammed.a.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 Muhammed.a.s., i.e. external and spiritual features of Muhammed.a.s.

⁶Mosques with such wooden minarets still exist in Kosovo (Mosque...), Montenegro (Veziri’sMosque 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

(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 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

(Tevbe, 108)

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

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.”(Rozhe Garodi, 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 Muhamed.a.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 sujjud in the faces of devoted muslims, as it s confirmed in a hadith of Muhamed.a.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 sujjud 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 sujjud...” (transmitted by Bukhari)

Through the first sujjud 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 sujjud 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.

(Rad, 15)

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

(Rahman, 6)

13 : 13. ... Nay, thunder repeateth His praises, and so do the angels, with awe: ...
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 MosqueAl-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-Nabawi 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 Muhammed.a.s. (year 632). Concretely, the new element, the Minaret14 dates from 665 and was built for the first time in Basra, Irak15 or in the Al-Quairawan Mosque (VIII century) in Tunisia16. 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 manhara (lighthouse) تنوران, تنور) 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.
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:

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 Nish\(^{19}\) 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 Period\(^{20}\). 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 Cashia (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.”


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 - EASY)) “... 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.

\(^{21}\) “EkremHakkiAjverdi says that it is not wrong to say that Belgrade had 240 - 250 Mosques. ...in the book “Mosques in Belgrade" by the author LjubomirNikiq. 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, is 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 "BELGRADCAMILERT" (MOSQUES IN BELGRADE) by the author from Prizren Altay Suroy.
3.1 PRE-OTTOMAN PERIOD (BRIEFLY)

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.

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 “Vicana”.

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 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, Gyteza (Smrekonica), Lumkuqi (Samadrexa) 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.\(^{23}\)

3.2 VUSHTIRI DURING THE OTTOMAN PERIOD

There are some opinions that the town of Vushtrri was ruled by the Ottoman 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 Çelebi: “The Kasaba of Viçitrin was personally conquered by Sultan Murati I (Gazi Hudavendigar) (792 = 1389) [i.e. prior to the Battle of Kosova]...”\textsuperscript{24} The expedition of the Ottomans in Albanian territories was also mentioned in around 1380 by Prof. Dr. Aleksandër MEKSI in his work \textit{THE ARCHITECTURE OF MOSQUES IN ALBANIA (CENTURIES XV-XIX)}\textsuperscript{25}. Another opinion, having in mind the vicinity of the location where the Battle of Kosova took place\textsuperscript{26} and the position of the town of Vushtrri, is that

\textsuperscript{24} Today there is a Yugoslav memorial in the honour of the Battle of Kosova, Gazimestan (the year of construction 1953, architect, AleksanderDerko) in the village Mazgit.

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

\textsuperscript{26} For more see: \textit{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 Dmitrovica (today’s Mitrovica) the Ottoman administration was installed. According to the sources in the years 1389 – 1444 the representative of the Ottoman administration was Sabedín Pasha, the conqueror of Novobërdë who also was the Bejlerbeg (Governor) of Rumelia (Balkans)”.

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.

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.

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.

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.
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.\textsuperscript{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.\textsuperscript{32}

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

Vishtrina as a Sanjak on 1490 and 1491 had 9 Wilayahs’ (smaller units than Sanjak):

1) Prishtina, 2) Vishtrina, 3) Llab,
4) Morava, 5) Trepa, 6) Janjeva,
7) Klopotnik, 8) Banjska, 9) Vllahs of Produllov [Livestock producers of The Mountains of Vishtrina – Albanik (Kopaonik)].\textsuperscript{35}

\textsuperscript{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

\textsuperscript{32} In the chapter VUSHTRRI AND ITS AREA NOW other information will be presented.

\textsuperscript{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).

\textsuperscript{34} During the review of the Islamic construction heritage, respectively Mosques Vishtrri will not be counted as a Sanjak, but rather as a town and an area in the today’s boundaries.

\textsuperscript{35} For more see: MONOGRAPHY, VUSHTRRI – VICIANA AND ITS AREA ..., co-author Dr. S. RIZAJ, page 94.
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 Holy Mosque Mahalla**\(^{38}\) The name itself tells us that there was a mosque which was called The Holly Mosque.
2. **The Kadi Mahalla**\(^{39}\) which 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

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\(^{36}\) Ibid, page 95.

\(^{37}\) Ibid, page 95 and 96.

\(^{38}\) Ibid, page 95 and 96.

\(^{39}\) Ibid, page 96.
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 Çaushi.

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 motto ‘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.  

3. Zogno’s Mahalla, 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.

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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 Çaushi mahalla, the name mentioned is Mahmud, the Imam of the Mahalla’s Masjid shows that a Masjid had existed and it was called the Hurrem Çaushi Masjid.

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

1. The Hurrem Çaushi Masjid,

The same Masjid is also mentioned in Kadiu’s Mahalla with a small difference in spelling, i.e. Çavuşhi Masjid.

5. Doganxhinj Mahalla (skyftetarëve), 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.

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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.”

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 (GaziHudavendigar) (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.”

Evlija Çelebi (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 (26/03/1999) 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”.

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
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, XHAMIAT 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 Bequk 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

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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, SCIENCE 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.\textsuperscript{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).\textsuperscript{Fig. 4}

\textsuperscript{54} For more see: Bedri HALILI, MOSQUES IN VUSHTRRI MUNICIPALITY - VUSHTRRI 2006. From chapter XHAMIA NË LUMËMADH (VELIKOREKA), page 110.
\textsuperscript{55} For more see: HISTORICAL ATLAS OF THE ISLAMIC WORLD, author: Malise Ruthven with AzimNanji, 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.

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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, Hijrī].** 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, Hijrī).** 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, Hijrī).** Constructed in 1947 and ruined during the Yugoslav regime.57

4. **THE MOSQUE IN LUMÈMADH (VELIKOREKË), 1820 – 1956 (1235 - 1375, Hijrī).** 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 BLETAJÈ (STANOVC I EPËRM), 1960 – 1999 - 2009 (1379 – 1420 - 1431, Hijrī).** Built in 1960 and than 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 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), Hijrī].** 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 POSHTÈM (ULÈT), 1979 – 1982 (1830) (1399 – 1402 (1246), Hijrī).** 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.


9. **THE MOSQUE IN MAXHUNAJ, “EBUBEKERSIDIK”, 26/09/1997 – 05/05/2000 (24/05/1418 – 01/02/1421, Hijrī),** 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.

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57 For more see: Bedri HALILI, MOSQUES IN VUSHTRI MUNICIPALITY - VUSHTRI 2006. From chapter XHAMIA- MEJTEPI IN SUMË (FASOMË), page 105.
10. The Central Mosque IA "Shejhzaid" 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). Built 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

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), Hijrî).
2. BLETAJÈ (STANOVC I ËPËRM), 1960 (1379, Hijrî).
7. DUBOVÇ (GIJTET), 30/07/2003 (01/06/1424, Hijrî).
15. OSHLAN (ASHLAN), 25/05/2000 – 27/12/2000 (21/02/1421 – 01/10/1421, Hijrî).
22. STANOVC I POSHTEM (ULËT), 1979 – 1982 (1399 – 1402 (1245, Hijrî)
23. STROFC, 2007 (1428, Hijrî) AND

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), Hijrî).
2. THE "GAZ ALI BEG" MOSQUE 1410 (813, Hijrî).
3. THE "KARAMANLI" MOSQUE 1675 (1086, Hijrî).
6. THE NEW MOSQUE AT THE MARTYRS GRAVEYARD, 2009 (1430, Hijrî) AND

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.

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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 (UÇET)** 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 ËPERM)**, 1960 – 1999 - 2009 (1379 – 1420 - 1431, Hijri). Built in 1960 and than 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 build a new Mosque in the very same location.
5. **THE MOSQUE “Ebu Bekër 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:


15. **THE MOSQUE IN NEDAKOC (BREGLUM)**, 10/06/2002? (29/10/1423, *Hijri*).


17. **THE MOSQUE IN DUBOVČ (GJYTET)**, 30/07/2003 (01/06/1424, *Hijri*).

18. **THE CENTRAL MOSQUE "SHEJHZAID" IN VUSHTRRI**, 25/06/2004 (1878 - 1999) - (07/05 /1425 (1295 – 1420), *Hijri*).


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*).

\(^{59}\) 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](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.
The GAZI ALI BEG Mosque together with the KARAMANLI Mosque and the SHEJH ZAID Mosque (the central Mosque) make a triangle or the three ripers 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 jemnah\textsuperscript{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 jemnah members or at most 1025 jemnah members, which is 820 or 1025 dwelling units or families\textsuperscript{62} 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 jemnah 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.\textsuperscript{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 jemnah 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 jemnah 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.

\textsuperscript{61} A required space for a jemnah 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.

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

\textsuperscript{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 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 Vushtrri. 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 built in the last 40 years or in the case of Vushtrri and its area during the whole post-Ottoman period may be divided or categorised in four types of construction:

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64 For more see: EXPRESSIONS OF ISLAM IN BUILDINGS
Exploring Architecture in Islamic Cultures
Proceedings of International Seminar
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 VUSHTRRRI

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

1. **IDENTITY CARD OF OBJECT**

   1. **Name of the object:**
      *Mosque GAZI ALI BEG (Gazi Ali Bej)*

   2. **Name of imam:**
      Halil AVDULLAHI

   3. **Ownership:**
      Islamic Community of Vushtria

   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]

   7. **Use:**
      In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy Qur’an

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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 KOŠOVË (SHKURT 1998 – QERSHOR 1999)
– PRISHTINË 2000, publisher The Islamic Community of Kosovo (ICK). From the chapter ‘KËSHILLI I BASHKËSISË ISLAME - VUSHTRI. XHAMIA GAZI ALI BEG NË VUSHTRI 1675, page 45

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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, 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).

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. 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.

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 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. The minaret was rebuilt, for it was demolished with a considerable amount of explosive. The new annex was build which

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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

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

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⁸ For more see: Bedri HALILI, XHAMJAT 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

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 1985\(^9\). 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

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 (06/04/1999), 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

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10 Same as page 65
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.
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
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*
Mafit, 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.
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.”

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

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12 For more, see: Flamur Doli, Shkolla Kosovare e Mjeshtit Popullor Shqiptar, page 93
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*\(^\text{13}\)

\(^\text{13}\) 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

4. GRAPHIC DESCRIPTION:

Fig. 5.1 Interior

Fig. 5.2 Interior

Fig. 5.3 Interior

Fig. 5.4 Interior
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 disfavouring 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:

![Photograph of Ghazi Ali Beg Mosque and its surroundings]
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: 42º49'16.07" north and 20º57'50.05" east.14

*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.

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\(^{15}\) 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
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.
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. **KARRAMANLI MOSQUE (KARAMAN OGULLARIT)**
1675 (1448) [1086 (852), *Hijrī*]

1. **IDENTITY CARD OF OBJECT**

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) - *Hijrī*]

7. **Use:**
   In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy *Qur’an*

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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 BASHKËSISE 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 Vushtrri, 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).

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 [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 are 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. 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

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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, XHAMIAT NË KOMUNEN E VUSHTRRIJA ... page 80.
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 jemnah (group of believers).

The later Annex - was added in a later period, according to the jemnah (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

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
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 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).](image1)

![Fig. 2.10 Interior view (see position of the symbol no.4.5 in the plan).](image2)
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
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
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.
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.

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 cas ed 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).
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

Fig. 4.1 Interior

Fig. 4.2 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).
INTERIOR VIEW OF THE GROUND FLOOR – THE LATER ANNEX

4. GRAPHIC DESCRIPTION:
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 disfavouring 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: \((137.84) - (3.67) = 134.17^\circ\), 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.

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*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 TËRRSTENA.

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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.
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]¹²

7. Use:
In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy Qur’an

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 Evlija 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, SHKENÇA 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 of: a basement, the ground floor and mafil/floor (or the gallery), on the right there is the minaret with a height of: $\approx 41$ m and around it there are many business stores except the ablution room bath for cleaning dead (give gusul). Depitory 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: $\approx 15.00$ m. The Mosque has a total useful area of: 421.00 $m^2$, or a maximum area for prayer for around 421 persons/jemmah (or from the minimal criteria for area with 0.8$m^2$/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

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5 In chapter forward, VUSHTTRI WITH SURROUNDING OF THE TOMORROW ME RRETHIN E SË NESËRMES will talking about similarity.
In the level of the first floor/mafil 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
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 jemmah, 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
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 VIEW\textsuperscript{6}

\footnotesize{\textsuperscript{6} For the position of the views taken see the arrows with respective numbers in the fore plan of the Mosque beneath (GRAPHIC DESCRIPTION).}
4. 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
The Central Mosque "Shej Zaid"
25/06/2004 (1878 - 1999) - (07/05/1425 (1295 - 1420), Hijri)
PLAN
P 1 : 400

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

© MABETEX PROJECT ENGINEERING - PRISHTINÈ
The Central Mosque "Sheih Zaid"
25/06/2004 (1295 - 1420), (Hijri)
FACADES
P 1:600

February 2010 | © S. ISUFI
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 "Shej 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 ° 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 façade

Fig. 1.2 View from north-west

Fig. 1.3 Side façade, 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 façade, 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. IDENTIFY CARD OF OBJECT

1. Name of the object:
The "Hajrat" Mosque in Podranqë

2. Name of imam:
Rrahim BALA

3. Ownership:
Islamic Community of Vushtrri

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)

7. Use:
In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy Qur’an

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

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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 zinced-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 ≈ 1.8 m) covered with zinced-tin. The hall or hayat is also covered with a flat roof and a small cupola (d ≈ 1.8 m) covered with a zinced-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/mafîl (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
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*

![Interior view of the 16-shed roof](image)

*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

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

INTERIOR VIEW ³

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³ For the position of the views taken see the arrows with respective numbers in the base plan of the Mosque beneath (GRAPHIC DESCRIPTION).
4. GRAPHIC DESCRIPTION:
The "Hajrat" Mosque in Podranqë / Vushtrri
26/04/2001 - 01/10/2002 (02/02/1422 - 24/07/1423, Hijri)

LONGITUDINAL SECTION 'A - A'

PLAN
P 1 : 200

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° 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 VNESH TA

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:

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

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

Exterior view of the mihrab
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: \(\approx 20 \text{ m}\).

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: \(\approx 9.00 \text{ m}\). The Mosque has a total useful area of: 133.45 m\(^2\), or a maximum area for prayer for around 133 persons, or from the minimal criteria for area with 0.8m\(^2\)/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
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 an 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*

**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 VIEW

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).
4. GRAPHIC DESCRIPTION:

Fig. 4.11 The Interior

Fig. 4.12 The Interior

Fig. 4.13 The Interior, the upper floor
The "Haxhi Ejup" Mosque, Vneshtë - VUSHTRRRI
30/08/2000 - 22/12/2000 (01/06/1421 - 26/09/1421, Hijri)
PL. PLAN
LON. LONGITUDINAL SECTION 'A - A'
PT 1:200

- NUMBERS: 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7, 4.8, 4.9, 4.10 AND 4.11
ON PAGES BELOW ARE PRESENTING THE ACTUAL VIEW FROM
INSIDE (INTERIOR) OF MOSQUE

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° \(^3\) 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, HILJI)

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)  

7. Use:
In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy Qur’an

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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 $\approx 22$ 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 mafif and to the Imam room. 

Mafif 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: $\approx 11.70$ 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
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 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 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 staring 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

**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.

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**INTERIOR VIEW**

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
4. GRAPHIC DESCRIPTION:

Fig. 4.8 Interior

Fig. 5.1 Interior
The New Mosque at the Martyrs Graveyards / VUSHTRRRI
2009, Hijri

PLAN
LONGITUDINAL SECTION 'A - A'

P 1 : 200

NETTO AREA
180.76 + 7.4 + 7.1 + 7.0 + 6.0 + 28.5 + 7.4 + 5.6 + 2.8 + 7.8 + 14.0 + 78.80 = 351.10 m²

BRUTTO AREA (HORIZONTAL)
325.80 m²

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: $42^\circ48'56.95"$ to the north (N) and $20^\circ58'08.51"$ 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: $(137.84) - (3.67) = 134.17^\circ$ 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. IDENTIFY 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

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\(^1\) 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.

Mafig 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 ≈ 9.5 m) and the mafig is covered by a flat roof and two small domes (d ≈ 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
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*
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

Fig. 4.1 Interior

Fig. 4.2 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).
4. **GRAPHIC DESCRIPTION:**
The New Mosque at the entrance of town MIRÉSIA /Vushtrri 2009 (1430, Hijri)

PLAN
LONGITUDINAL SECTION ‘A - A’
P 1 : 200

PLAN, 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:
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: \((137.84) - (3.67) = 134.17^\circ\) so the longitudinal axis of the Mosque building does coincides very good with this axis.

![Close site plan](image)

*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.

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3 For more see the web page: [http://www.namazvakti.com/](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
THE MOSQUE ARCHITECTURE IN THE TOWN OF VUSHTRRI AND SURROUNDING

February 2010 | © S. ISUFI

Page 163
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 Vushtrri

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, MOSQUES IN VUSHTRRI MUNICIPALITY ... page 110
2. ARCHITECTURE

The Mosque in Lunëmadh (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 boarders 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 an 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**

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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).
4. GRAPHIC DESCRIPTION:

Fig. 4.1 Interior

Fig. 4.2 Interior

Fig. 4.4 Interior

Fig. 4.5 Interior

Fig. 4.6 Interior
The Mosque in Lumiçmadh (velikorekê)
17/11/2001 (1820 - 1956) [02/09/1422 (1236 - 1376, Hijri)]

PLAN
LONGITUDINAL SECTION 'A - A'

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 northeast, there is the main road, Prishtina – Mitrovica and in a distance of 1000 m from southwest 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: $42^\circ 45' 29.14''$ to the north (N) and $21^\circ 01' 42.19''$ 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: $(137.84) - (3.67) = 134.17^\circ$ so the longitudinal axis of the Mosque building does coincides very good with this axis.

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

2. ARCHITECTURE

The Mosque of down Stanovc (lower), the original building year was 1830. It will be rebuild 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: \( \approx 35 \) 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 polycarcon 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: \( \approx 12.20 \) m. The Mosque has a total useful area of: 204.84 m\(^2\) or a maximum area for prayer for about 205 persons, or from the minimal criteria for area with 0.8m\(^2\)/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 massive, decorated with plastics fence. It 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. 2.11 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

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).
4. GRAPHIC DESCRIPTION:
The Mosque in Stanovci ulët (Poshtem)
1979 - 1982 (1830) [1399 - 1402 (1245), Hijri]

PLAN
LONGITUDINAL SECTION 'A - A'

PLAN, SURVEYED ON, 31/05/2009

NETTO AREA
111.00 + 6.53 + 14.76 + 16.43 + 3.20 + 53.00 = 204.64 m²

BRUTTO AREA (HORIZONTAL)
177.30 m²

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

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

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

---

2. ARCHITECTURE

The Mosque in Beqik, 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.
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
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 VIEW

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 Bequk
1942 (1867) [1361 (1284), Hijri]

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

NETTIO AREA
51.80 + 20.65 + 33.60 = 106.05 m²

BRUTTO AREA (HORIZONTAL)
102.00 m²

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

PLAN, SURVEYED ON, 07 / 06 / 2009
5. URBAN LAYOUT

The Mosque of Bequk, 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 Bequk Mosque in relation with its surrounding
The parcel of the Mosque in Bequk lies on an inclined terrain. It lies 667 m over the sea level and has following coordinates: $42^\circ 43'36.33''$ to the north (N) and $20^\circ 58'18.40''$ to the east (E).

Table 3.2 The position of Mosque in Bequk, 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 that line.

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 Vushtrria

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

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\(^1\) 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 jemnah (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 Bequk 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

4. GRAPHICAL DESCRIPTION:

Fig. 4.1 Interior
Fig. 4.2 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).
The Mosque in Timor (Zhilivodë)
1946 - 1999 (1365 - 1420 - 1423, Hijri)

PLAN
LONGITUDINAL SECTION ‘A - A’

P  1 : 200

LEGEN D

OLD CONSTRUCTION
DESTROYED PART

NETTO AREA
56.30 + 10.80 = 67.10 m²

BRUTTO AREA (HORIZONTAL)
73.40 m²

PLAN, SURVEYED ON, 23 / 08 / 2009

AFTER WAR 1999

NOW 2009

SECTION A - A, 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: \((137.84) - (3.67) = 134.17°\) \(^3\) 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/](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 Epërmm)

2. **Name of the imam:**
   Sali CAKAJ

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*

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\(^1\) Based on the Imam and the *jemmâh* 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 jemnah of the believers it will be reconstructed, to be than fully demolished in the years 2008 - 2009 from the jemnah 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: \( \approx 23 \) 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.

Maful 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 \( (d \approx 8 \text{ m}) \) and the remaining covering area is a flat roof with three smaller cupolas \( (d \approx 2.4 \text{ m}) \) 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 an 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: \( \approx 10.50 \text{ m} \). 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 0.8 m²/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.
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*

**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 VIEWS**

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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).
4. 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
The Mosque in Bletajë (Stanoc i Epërmi)

PLAN
LONGITUDINAL SECTION 'A - A'
5. URBAN LAYOUT

The Mosque in Bletajë (Stanovc i Epërmi), 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 Epërmi) in relation with its surrounding.*
The parcel of the Mosque in Bletajë (Stanovc i Epërmi) lies on an inclined terrain. It lies 548 m over the sea level and has following coordinates: $42^\circ 45' 55.71''$ to the north (N) and $21^\circ 01' 58.84''$ to the east (E).

Table 5.2 The position of Mosque in Bletajë (Stanovc i Epërmi) 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: $(137.84) - (3.67) = 134.17^\circ$ and the longitudinal axis of the Mosque building does coincides very good with this axis.

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.

- 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]

7. Use:
In use for daily prayers, Friday prayers and lectures and as a school for learning the reading of the Holy Qur’an

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1 For more see: Bedri HALILI, MOSQUES IN VUSHTIRRI MUNICIPALITY ... page 134
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/mafıl, 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.

Mafıl 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 ≈ 7.85 m) and the remaining covering area is a flat roof with two smaller cupolas (d ≈ 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 $\approx 2.85$ 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
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:

Fig. 6.6 Picture of the after war (1999), the entrance door
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

NETTO AREA
77.60+23.10+3.90=41.95 = 146.61 m²

BRUTTO AREA (HORIZONTAL)
113.16 + 9.00 = 122.16 m²

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° and the longitudinal axis of the Mosque building does not coincide with this axis.

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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. IDENTIFY 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

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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 jemnah.

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 \( \approx 23 \) 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: \( \approx 11.80 \) m. It has a total useful area of: 198.05 m\(^2\), or a maximum praying space for about 198 jemnah (people) or from the minimal criteria for area with 0.8m\(^2\)/person for totally, 248 jemnah).

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.
INTERIOR VIEW

4. GRAPHIC DESCRIPTION:

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

NETTO AREA
113.00+11.10+17.10=53.6+2.95 = 191.05 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 apportioned 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 ° 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 Vushtrria

4. Location:
South part of village (42º46’51.75” N; 21º01’22.49” 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, MOSQUES IN VUSHTRRI MUNICIPALITY ... page 139-140
2. ARCHITECTURE

The Mosque in Maxhunaj, “Ebu Bekr 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 jemnah (local villagers).

Thank to the good will of the jemnah 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 jemnah.

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 ≈ 9.75 m) and the mafil is covered by a flat roof and three small domes (d ≈ 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 jemnah or from the minimal criteria for area with 0.8m²/person for totally, 246 jemnah).

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*
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 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 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 VIEW

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

ENTRANCE

NETTO AREA
13.35+11.45+17+31.5+2.95 = 196.74 m²

BRUTTO AREA (HORIZONTAL)
149.33 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: 42º46’51.75” to north (N) and 21º01’22.49” 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 ° 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 Vushtrria

4. Location :
In the center of village (42º45’16.94" N; 20º53’6.68" 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 jemnah.

The Mosque consists in height of the ground floor (P + 0), on the right side there is the minaret with a height of \(\approx 15\) 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: \(\approx 5.70\) m. It has a total useful area of: 82.15 \(m^2\), or maximum praying space for about 82 jemnah or from the minimal criteria for area with 0.8\(m^2\)/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.

![East view](image)

**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 angels and covered with half conic roof. *Fig. 9.2*

*Minbar* – is simply, wooden with three stapes 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.
INTERIOR VIEW

Fig. 9.2 Mihrab

Fig. 9.3 Wooden Minbar

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).
4. GRAPHIC DESCRIPTION:

Fig. 4.3 Interior

Fig. 4.4 Interior
The Mosque in Beqiq
12/12/1999 - 20/06/2000 (04/09/1420 - 18/10/1421, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'

PLAN, SURVEYED ON, 16 / 08 / 2009

SECTION A - A, SURVEYED ON, 16 / 08 / 2009

Netto Area
73.20 + 3.55 + 2.45 + 2.95 = 82.15 m²

Brutto Area (horizontal)
91.60 + 5.40 = 97.00 m²
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: 42º45'16.94" north (N) and 20º53'6.68" 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 ° 3 so the longitudinal axis of the *Mosque* building doesn’t coincides with this axis.

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3 For more see the web page: http://www.namazvakti.com/
Table 9.3 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 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 Vushtrria

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, MOSQUES 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.
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.

INTERIOR VIEW

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

PLAN, SURVEYED ON, 05 / 07 / 2009

SECTION A - A, SURVEYED ON, 05 / 07 / 2009

NETTO AREA
70.73 + 3.37 = 74.10 m²

BRUTTO AREA (HORIZONTAL)
83.80 m²
5. URBAN LAYOUT

The Mosque “Omer bin Hatab” in Brusnik lies on center of the 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: 42º47'9.21" north (N) and 20º55'33.99" east (E).

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 ° 3 so the longitudinal axis of the Mosque building does coincide 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, MOSQUES 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 Arabian 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 \( \approx 16 \text{ m} \).

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: \( \approx 5.70 \text{ m} \). It has a total useful area of: 73.28 m\(^2\) or a maximum praying space for about 73 people or from the minimal criteria for area with 0.8m\(^2\)/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.

![Southern view](image)

**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.
INTERIOR VIEW

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

Fig. 4.3 Interior

Fig. 4.4 Interior

Fig. 4.5 Interior

Fig. 4.6 Interior
The Mosque in Ropica (Mollas)
11/12/1999 - 20/06/2000 (03/09/1420 - 18/03/1421, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'

NETTO AREA
76.33 + 2.95 = 79.28 m²

BRUTTO AREA (HORIZONTAL)
81.25 + 5.40 = 86.65 m²

ENTRANCE

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 an even terrain with a height quota of 554 m from the sea level and coordinates 42º48'5.08" North (N) and 21º1'54.92" East (E).

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° 3 so the longitudinal axis of the Mosque building does coincide 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)

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:**

   7. **Use:**
      In use for daily prayers, Friday prayers and lectures and as a school for learning how to read the Holy *Qur’an*

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1 For more see: Bedri HALILI, MOSQUES 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 \( \approx 16 \text{ m} \).

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: \( \approx 6.00 \text{ m} \). 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.

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 attendats.
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.

**INTERIOR VIEWS**

*Fig. 12.2 Mihrab*  
*Fig. 12.3 Wooden Minbar*

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3 For the position of the views taken see the arrows with respective numbers in the fore plan of the Mosque beneath (GRAPHIC DESCRIPTION).
4. 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
The Mosque in Samadrexha (Lumkuq)
01/08/2000 - 13/11/2000 (01/05/1421 - 17/08/1421, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'

PLAN, SURVEYED ON, 14/06/2009

NETTO AREA
111.70 - 2.95 = 114.65 m²

BRUTTO AREA (HORIZONTAL)
125.74 - 5.40 = 131.14 m²

SECTION A - A, SURVEYED ON, 14/06/2009
5. URBAN LAYOUT

The Mosque in Samdrekhë 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 Samadrekhë lies in a sloped terrain with a height quota of 572 m from the sea level and coordinates 42º48’56.19” North (N) and 21º2’24.64” East (E).

Table 12.2 The position of The Mosque in Samadrekhë 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 ° 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, Hijiři)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 $\approx 16$ 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: $\approx 5.70$ m. It has a total useful area of: 113,55 m$^2$ or a maximum praying space for about 114 people or from the minimal criteria for area with 0.8m$^2$/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.

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](image1.png)  ![Fig. 13.3 Wooden Minbar](image2.png)

![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)](image3.png)

INTERIOR VIEW

For the position of the views taken see the arrows with respective numbers in the fore plan of the Mosque beneath (GRAPHIC DESCRIPTION).
4. 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
The Mosque in Cecelia
13/11/2000 (17/08/1421, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'

P : 1 : 200

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:
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).

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 ° 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. 1.3 View from south

Fig. 1.4 Back facade, south

Fig. 1.5 Side facade, east

Fig. 1.6 Side facade, north

Fig. 1.2 View from south-west
14. THE MOSQUE IN STANOVC – 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, Sultan 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 m ≈ 10:00) and other space covered with flat roof and three small blind vaults (d ≈ 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.

![View from East](image)

**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.

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*Fig. 8.3 Mîhrab*

*Fig. 8.4 Wooden Minbar*

**INTERIOR VIEW**

*Fig. 4.1 Interior*

*Fig. 4.2 Interior*

*Fig. 4.3 Interior*

*Fig. 4.4 Interior*

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2 For the position of the views taken see the arrows with respective numbers in the fore plan of the Mosque beneath (GRAPHIC DESCRIPTION).
4. 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
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

PLAN - GROUND FLOOR, SURVEYED ON, 31/05/2009
ENTRANCE

NETTO AREA
150.00 x 2 + 8.90 x 2 + 10.70 x 2 + 2.37 = 341.57 m²

BRUTTO AREA (HORIZONTAL)
211.10 m²

PLAN - FLOOR / MAIFIL, SURVEYED ON, 31/05/2009
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
5. URBAN LAYOUT

The Mosque in Stanovc - Pronaj is located in the center of the village, though it is a small and 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 $42^\circ 45' 42.07''$ North (N) and $21^\circ 2' 59.59''$ East (E).

Table 14.2 The position of The Mosque Stanovcit – 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: $(137.84) - (3.67) = 134.17^\circ$ 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/
- 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, MOSQUES 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: ≈ 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.
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.
4. GRAPHIC DESCRIPTION:

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)

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

NETTO AREA
103.50 + 26.70 = 2.95 = 133.15 m²

BRUTTO AREA (HORIZONTAL)
147.63 + 5.64 = 153.27 m²

PLAN, SURVEYED ON, 05 / 07 / 2009

SECTION A - A, SURVEYED ON, 05 / 07 / 2009
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: 42º48'30.01" north (N) and 20º52'13.67" 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° 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 Closse 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.
16. THE MOSQUE IN NEDAKOC (BREGLUM)
10/06/2002 (29/10/1423, HIJRI)

1. IDENTIFY 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, MOSQUES IN VUSHTRRI MUNICIPALITY ... page 155
2. ARCHITECTURE

The Mosque in Nedakoc (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: $\approx 5.00$ m. It has a total useful area of: 80.32 m$^2$, or maximum praying space for about 80 jemmah (from the minimal criteria for area with 0.8m$^2$/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 inhabitant streets of the village in all sides except to west there are crop fields. The Mosque is exposed in all sides.
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 VIEW

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).
4. 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
The Mosque in Nedakoc (Breglum)
10/06/2002 (29/10/1423, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'

P 1 : 200

NETTO AREA
9.32 + 12 + 12.15 = 104.47 m²

BRUTTO AREA (HORIZONTAL)
121.90 m²

PLAN, SURVEYED ON, 18 / 07 / 2009

SECTION A - A, SURVEYED ON, 18 / 07 / 2009
5. URBAN LAYOUT

The Mosque in Nedakoc (Breglum), lies on center of the village although is a rare village. The optimum radius (R=500 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 Nedakocit (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).

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° so the longitudinal axis of the Mosque building does not coincide with that line.

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. IDENTITY 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, MOSQUES 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.

Mafl 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 ≈ 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 ≈ 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,

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.
INTERIOR VIEW

For the position of the views taken see the arrows with respective numbers in the base plan of the Mosque beneath (GRAPHIC DESCRIPTION).
4. 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
The Mosque in Mihaliq (Mirash)
02/04/2000 - 26/10/2003 (27/12/1420 - 01/09/1424, Hijri)

PLAN
LONGITUDINAL SECTION 'A - A'

PLAN, SURVEYED ON, 07 / 06 / 2009

SECTI0N A - A, SURVEYED ON, 07 / 06 / 2009

NETTO AREA
96.10 + 9.45 + 18.10 + 33.20 = 154.85 m²

BRUTO AREA (HORIZONTAL)
145.80 m²
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 – Vushtrri.

PHOTOGRAPHIC DESCRIPTION:

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: \(42^\circ45'11.29''\) to north (N) and \(20^\circ59'41.24''\) 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, MOSQUES 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.

Mafile 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 sheedroof 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.

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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).
4. 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
The Mosque in Pontina
03/04/2000 - fund viti 2003 (28/12/1420 - 1424, Hijri)
PLAN
LONGITUDINAL SECTION ‘A - A’
P 1 : 200

The Mosque in Pontina
03/04/2000 - fund viti 2003 (28/12/1420 - 1424, Hijri)
PLAN
LONGITUDINAL SECTION ‘A - A’
P 1 : 200

NETTO AREA
105.80 + 2.46 - 34.80 = 143.06 m²
BRUTTO AREA (HORIZONTAL)
151.87 m²

PLAN, SURVEYED ON, 05 / 07 / 2009

SECTION A - A, 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 Pantina Mosque lies on a slanting terrain. It lies 535 m over the sea level and has following coordinates: \(42^\circ50'3.62"\) north (N) and \(20^\circ54'25.47"\) 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: \(137.84\) - \(3.67\) = \(134.17\)°.\(^3\) so the longitudinal axis of the Mosque building does coincide 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
THE MOSQUE ARCHITECTURE IN THE TOWN OF VUSHTRRI AND SURROUNDING

February 2010 | © S. ISUFİ
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 0.8 m²/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.
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 eject 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.
INTERIOR VIEW  

Fig. 4.1 Interior

Fig. 4.1’ Interior

Fig. 19.2 Mihrab

Fig. 19.3 Wooden Minbar

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

[Figures 4.2 to 4.8 showing interior views of the mosque architecture in Vushtrri and surrounding areas.]
The Mosque in Strofa
2007 (1428, Hijri)
PLAN
LONGITUDINAL SECTION 'A - A'
PLAN, SURVEYED ON, 07/06/2009
NETTO AREA
$155.50 + 1.70 = 157.20 \text{ m}^2$
BRUTTO AREA (HORIZONTAL)
$174.33 \text{ m}^2$
5. URBAN LAYOUT

The *Mosque* in Strofi, 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 Strofci in relation with its surrounding
The parcel of Strofcí 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 Strofcí 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 ° 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 \( \approx 12.50 \) m.

The Mosque has the praying hall with the mihrab, the stairs that lead to the gallery floor/mafil.

Mafl 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 lesonite 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 \( \approx 7.00 \) m. It has a total useful area of: 104.04 m\(^2\), 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 mafl 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.
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 perimetral walls.

*Mihrab* - is similar with *mihrabi* 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.
INTERIOR VIEW

For the position of the views taken see the arrows with respective numbers in the base plan of the Mosque beneath (GRAPHIC DESCRIPTION).
4. 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
The Mosque in Dumnica e Poshtme 2007 (1428, Hijri)

PLAN
LONGITUDINAL SECTION ‘A - A’

P 1 : 200

ENTRANCE

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 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: $42^\circ46'52.01''$ north (N) and $21^\circ2'46.76''$ 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: \((137.84) - (3.67) = 134.17\degree\) so the longitudinal axis of the Mosque building does coincide very good with this axis.\(^3\)

\[\text{Table 20.3} \text{ Close site plan.} \]

- 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.

\(^3\) 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 jemnah.

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.

Maful 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 ≈ 9.65 m) and 4 small cues aside (d ≈ 0.90 m), and the gallery area is covered by a flat roof and three small domes (d ≈ 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 maful 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.

![View from the east the cube and building the minaret](image)

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 perimetrale 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

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

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

Fig. 4.1 Interior
Fig. 4.2 Interior

For the position of the views taken see the arrows with respective numbers in the base plan of the Mosque beneath (GRAPHIC DESCRIPTION).
4. 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
The Mosque in Smrekonica
2008 - 2009 (1429 - 1430, Hijri)
PLAN
LONGITUDINAL SECTION 'A - A'

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° 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 Vushtrria

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, MOSQUES 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 outer 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

![Fig. 4.1 Interior](image1)

![Fig. 4.2 Interior](image2)

4. GRAPHIC DESCRIPTION :

---

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

NETTO AREA
152.76 - 74.65 = 227.21 m²

BRUTTO AREA (HORIZONTAL)
170.60 m²

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).

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°  and the longitudinal axis of the Mosque that is matched right.

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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 jemnah.

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: \( \approx 5.00 \) 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 perimetrare 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 VIEW

![Fig. 4.1 Interior](image1)

![Fig. 4.2 Interior](image2)

4. GRAPHIC DESCRIPTION:

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

© S. ISUFI | February 2010
The Mosque in Novolan (Qeltinê)
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

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: $42^\circ47'27.37"$ to the north (N) and $20^\circ57'14.00"$ to the east (E).

Table 23.2 Position of Novolani (Qeltina) Mosque, in relation with the neighbourhood (wide site plan)

<table>
<thead>
<tr>
<th>Coordinate</th>
<th>Direction</th>
</tr>
</thead>
<tbody>
<tr>
<td>$42^\circ47'27.37&quot;$</td>
<td>North</td>
</tr>
<tr>
<td>$20^\circ57'14.00&quot;$</td>
<td>East</td>
</tr>
</tbody>
</table>

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.

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For more see: http://www.namazvakti.com/

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$^3$ For more see: http://www.namazvakti.com/
Table 23.3 Cloase 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 DUBOVC (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*)

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\(^1\) 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: \( \approx 4.00 \text{ m} \). It has a total useful area of: 43.90 \( \text{m}^2 \), or a maximum praying space for about 44 people (or from the minimal criteria for area with 0.8m\(^2\)/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 VIEW

![Fig. 4.1 Interior](image1)

![Fig. 4.2 Interior](image2)

4. GRAPHIC DESCRIPTION:

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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'

PLAN, SURVEYED ON, 16/08/2009

SECTION A - A, SURVEYED ON, 16/08/2009

NETTO AREA
36.00 + 7.50 = 43.50 m²

BRUTTO AREA (HORIZONTAL)
47.28 m²
5. URBAN LAYOUT

The Mosque at the village Dubovc (Gjytet) lies on south-west part of the village although it is a rarely and small village. The optimum radius (R=500 m) incorporate small residential density.

PHOTOGRAPHIC DESCRIPTION:

Table 24.1 Position of the Mosque of Dubovci (Gjytetit) in relation with its surrounding.
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 Dubovc (Gjytet) 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 ° 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. R E S U M E

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 maful/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), 7m (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

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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 Mafilis (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. Beqûk’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 jemnah (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 1999 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:


In its villages are built 13 of these:


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
Mosque of Nezir Aga, from above facts, analytical, graphical and photographic 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*.

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* etc.

Other *Mosque* of the same construction school we find in Macedonia also:

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4 Aleksandër MEKSI, ARKITEKTURA E MOSQES 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.

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 after Ottoman Period. From Ottoman Period there is no trace of any Mosque that belonged to this construction school.  

From post Ottoman period, after the year 1912/13 up to the year1999, there were built four Mosques in villages of Vushtrri:


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 ”MIRÉSIA” (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.

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 Lluka, 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.

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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 Lluka 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 Bayraklı 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

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!
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.
Hamam – 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. lacing on to the courtyard of a mosque).
Jemma (jammat) - 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.
Mafil Mahfil – the gallery on floor of the mosque where as usual prays women.
Masjid – a district or neighborhood mosque.
Masjid–Ijami – a congregational mosque or principal mosque.
Masjid–Ijuma – 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 balcones 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 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](http://www.lib.utexas.edu/maps/historical/macedonia_1849.jpg)

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   Source: [http://www.ecoi.net/file_upload/nz_183_00891kos.pdf](http://www.ecoi.net/file_upload/nz_183_00891kos.pdf), February 2009

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   Source: [http://www.ecoi.net/kosovo/maps](http://www.ecoi.net/kosovo/maps) (then compiled by: S. ISUFI), February 2009

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   Source: Harta topografike nga ish Krahinës Autonome Socialiste e Kosovës, then compiled by: S. ISUFI

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   Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2003, then compiled by: S. ISUFI
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*Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI*

4.1 MOSQUES IN THE CITY OF VUSHTRRI

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13. **Fig. 1.4 – fig. 1.5, Source:** S. ISUFI. Made: 24/04/2009

14. **Fig. 1.6, Source:** Bedri HALILI, XHAMIAT NË KOMUNEN E VUSHTRRIA - VUSHTRRI 2006. Page 71

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32. **Fig. 2.2 – fig. 2.4,** Source: SERBIAN BARBARITIES AGAINST ISLAMIC MONUMENTS IN KOSOVO (FEBRUARY 1998 – JUNE 1999), Published BY DITURIA ISLAME – PRISHTİNË 2000, sponsored by Islamic Community of Kosovo (ICK). Page 47

33. **Fig. 2.5 – fig. 2.6,** Source: S. ISUFİ. Made: 25/04/2009

34. **Fig. 2.7,** Source: Bedri HALILI, XHAMİAT NÊ KOMUNEN E VUSHTRİIA …. Page 80

35. **Fig. 2.8,** Source: S. ISUFİ. Made: 25/04/2009

36. **Fig. 2.9,** Source: SERBIAN BARBARITIES AGAINST ISLAMIC MONUMENTS …. Page 47

37. **Fig. 2.10 - fig. 2.13,** Source: S. ISUFİ. Made: 25/04/2009

38. **Fig. 2.14,** Source: Bedri HALILI, XHAMİAT NÊ KOMUNEN E VUSHTRİIA …. Page 80

39. **Fig. 2.15 - fig. 2.19,** Source: S. ISUFİ. Made: 25/04/2009

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41. **Fig. 5.1 – fig. 5.2,** Source: S. ISUFİ. Made: 25/04/2009

42. **Plan and section of Mosque (page 87),** Source: S. ISUFİ. Made: 25/04/2009

43. **Table 2.1 – Table 2.2,** Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFİ

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45. **Table 2.3,** Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFİ

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47. **Fig. 3.1 – fig. 3.5,** Source: S. ISUFİ. Made: 25/04/2009

3. THE CENTRAL MOSQUE "SHEJH ZAID":

48. **Fig. 3.1,** Source: Of unknown

49. **Fig. 3.2 – fig. 3.4,** Source: SERBIAN BARBARITIES AGAINST ISLAMIC MONUMENTS IN KOSOVO (FEBRUARY 1998 – JUNE 1999), Published BY DITURİA ISLAME – PRISHTİNË 2000, sponsored by Islamic Community of Kosovo (ICK). Page 46

50. **Fig. 3.5 – fig. 3.6,** Source: Bedri HALILI, XHAMİAT NÊ KOMUNEN E VUSHTRİIA …. Page 149
51. *Fig. 3.7*, © by bleron çaka, *Source: http://www.panoramio.com/photo/870995, December 2009*

52. *Fig. 3.8 – fig. 3.10*, *Source: S. ISUFI. Made: 26/07/2009*

53. *Fig. 4.1 – fig. 4.8*, *Source: S. ISUFI. Made: 26/07/2009*

54. *Plan and section of Mosque (page 104-105)*, *Source: ©MABETEX Project Engineering – Pristina, then compiled by: S. ISUFI*

55. *Table 3.1 – Table 3.3*, *Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI*

56. *Fig. 1.1 – fig. 1.8*, *Source: S. ISUFI. Made: 26/07/2009*

4. THE "HAJRAT" MOSQUE IN PODRANQË:

57. *Background (page 112)*. Interior view of the 16-shed roof, *Source: S. ISUFI. Made: 26/07/2009*

58. *Fig. 4.1 – fig. 4.6*, *Source: S. ISUFI. Made: 26/07/2009*

59. *Fig. 4.1 – fig. 4.8*, *Source: S. ISUFI. Made: 26/07/2009*

60. *Plan and section of Mosque (page 118)*, *Source: S. ISUFI. Made: 26/07/2009*

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62. *Fig. 1.1 – fig. 1.6*, *Source: S. ISUFI. Made: 26/07/2009*

5. THE MOSQUE HAXHI EJUP” IN VNESHTA:

63. *Background (page 124)*. Exterior view of the mihrab, *Source: S. ISUFI. Made: 02/08/2009*

64. *Fig. 5.1 – fig. 5.7*, *Source: S. ISUFI. Made: 02/08/2009*

65. *Fig. 4.1 – fig. 4.13*, *Source: S. ISUFI. Made: 02/08/2009*

66. *Plan and section of Mosque (page 132)*, *Source: S. ISUFI. Made: 02/08/2009*

67. *Table 5.1 – Table 5.3*, *Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI*

68. *Fig. 1.1 – fig. 1.6*, *Source: S. ISUFI. Made: 02/08/2009*

6. THE NEW MOSQUE AT THE MARTYRS GRAVEYARD:


70. *Fig. 6.1 – fig. 6.7*, *Source: S. ISUFI. Made: 26/07/2009*

71. *Fig. 4.1 – fig. 4.8*, *Source: S. ISUFI. Made: 26/07/2009*
72. **Fig. 5.1 – fig. 5.2**, *Source: S. ISUFI. Made: 26/07/2009*

73. **Plan and section of Mosque (page 146)**, *Source: S. ISUFI. Made: 26/07/2009*

74. **Table 5.1 – Table 5.3**, *Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI*

75. **Fig. 1.1 – fig. 1.6**, *Source: S. ISUFI. Made: 26/07/2009*

7. **THE NEW MOSQUE AT THE TOWN ENTRANCE,”MIRËSIA”**:

76. **Fig. 7.1 – fig. 7.6**, *Source: S. ISUFI. 26/07/2009*

77. **Fig. 4.1 – fig. 4.9**, *Source: S. ISUFI. Made: 26/07/2009*

78. **Plan and section of Mosque (page 158)**, *Source: S. ISUFI. Made: 26/07/2009*

79. **Table 7.1 – Table 7.3**, *Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI*

80. **Fig. 1.1 – fig. 1.6**, *Source: S. ISUFI. Made: 26/07/2009*

4.2 **MOSQUES IN THE VILLAGES OF VUSHTRRI**

1. **THE MOSQUE IN LUMËMADH (VELIKOREKË)**:

81. **Fig. 1.1 – fig. 1.2**, *Source: S. ISUFI. 31/05/2009*

82. **Fig. 4.1 – fig. 4.6**, *Source: S. ISUFI. Made: 31/05/2009*

83. **Plan and section of Mosque (page 168)**, *Source: S. ISUFI. Made: 31/05/2009*

84. **Table 1.1 – Table 1.3**, *Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI*

85. **Fig. 1.1 – fig. 1.4**, *Source: S. ISUFI. Made: 31/05/2009*

2. **THE MOSQUE IN DOWN STANOVC (LOWER):**

86. **Fig. 2.1 – fig. 2.12**, *Source: S. ISUFI. 31/05/2009*

87. **Fig. 4.1 – fig. 4.9**, *Source: S. ISUFI. Made: 31/05/2009*

88. **Plan and section of Mosque (page 181)**, *Source: S. ISUFI. Made: 31/05/2009*

89. **Table 2.1 – Table 2.3**, *Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI*

90. **Fig. 1.1 – fig. 1.4**, *Source: S. ISUFI. Made: 31/05/2009*
3. THE MOSQUE IN BEQUK:

91. **Background (page 186).** View of the çardak (traditional) balcony, *Source:* S. ISUFI. *Made:* 07/06/2009

92. **Fig. 3.1, Source:** S. ISUFI. *Made:* 07/06/2009

93. **Fig. 2.2 - Fig. 3.5, Source:** SERBIAN BARBARITIES AGAINST ISLAMIC MONUMENTS … Page 51

94. **Fig. 3.6 – fig. 3.8, Source:** S. ISUFI. *Made:* 07/06/2009

95. **Fig. 4.1 – fig. 4.2, Source:** S. ISUFI. *Made:* 07/06/2009

96. **Fig. 5.1 – fig. 5.2, Source:** S. ISUFI. *Made:* 07/06/2009

97. **Plan and section of Mosque (page 192), Source:** S. ISUFI. *Made:* 07/06/2009

98. **Table 3.1 – Table 3.3, Source:** ORTHO PHOTO, KOSOVO CADAstral AGENCY 2004, then compiled by: S. ISUFI

99. **Fig. 1.1 – fig. 1.6, Source:** S. ISUFI. *Made:* 07/06/2009

4. THE MOSQUE IN TIMOR (ZHILIVODÊ):

100. **Fig. 4.1, Source:** S. ISUFI. *Made:* 23/08/2009

101. **Fig. 4.2 - Fig. 4.4, Source:** SERBIAN BARBARITIES AGAINST ISLAMIC MONUMENTS … Page 52

102. **Fig. 4.1 – fig. 4.2, Source:** S. ISUFI. *Made:* 23/08/2009

103. **Plan and section of Mosque (page 202), Source:** S. ISUFI. *Made:* 23/08/2009

104. **Table 4.1 – Table 4.3, Source:** ORTHO PHOTO, KOSOVO CADAstral AGENCY 2004, then compiled by: S. ISUFI

105. **Fig. 1.1 – fig. 1.8, Source:** S. ISUFI. *Made:* 23/08/2009

5. THE MOSQUE IN BLETAJÊ (STANOVC I EPÊRM):

106. **Fig. 5.1 - Fig. 5.3, Source:** SERBIAN BARBARITIES AGAINST ISLAMIC MONUMENTS … Page 48

107. **Fig. 5.4 – fig. 5.8, Source:** S. ISUFI. *Made:* 26/07/2009

108. **Fig. 4.1 – fig. 4.6, Source:** S. ISUFI. *Made:* 26/07/2009

109. **Plan and section of Mosque (page 214), Source:** S. ISUFI. *Made:* 26/07/2009

110. **Table 5.1 – Table 5.3, Source:** ORTHO PHOTO, KOSOVO CADAstral AGENCY 2004, then compiled by: S. ISUFI
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

116. Table 6.1 – Table 6.3, Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI

117. Fig. 1.1 – fig. 1.8, Source: S. ISUFI. Made: 24/05/2009

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

120. Fig. 4.1 – fig. 4.2, Source: S. ISUFI. Made: 07/06/2009

121. Plan and section of Mosque (page 235), 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

126. Plan and section of Mosque (page 248), Source: S. ISUFI. Made: 03/05/2009

127. Table 8.1 – Table 8.3, Source: ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUFI

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. ISUPI. Made: 16/08/2009

130. **Fig. 4.1 – fig. 4.4**, *Source:* S. ISUPI. Made: 16/08/2009

131. **Plan and section of Mosque (page 259)**, *Source:* S. ISUPI. Made: 16/08/2009

132. **Table 9.1 – Table 9.3**, *Source:* ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUPI

133. **Fig. 1.1 – fig. 1.8**, *Source:* S. ISUPI. Made: 16/08/2009

10. THE MOSQUE “OMER BIN HATAB” IN BRUSNIK:

134. **Fig. 10.1 - Fig. 10.3**, *Source:* S. ISUPI. Made: 05/07/2009

135. **Fig. 4.1 – fig. 4.8**, *Source:* S. ISUPI. Made: 05/07/2009

136. **Plan and section of Mosque (page 268)**, *Source:* S. ISUPI. Made: 05/07/2009

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138. **Fig. 1.1 – fig. 1.7**, *Source:* S. ISUPI. Made: 05/07/2009

11. THE MOSQUE IN ROPICA (MOLLAS) :

139. **Fig. 11.1 - Fig. 11.3**, *Source:* S. ISUPI. Made: 14/06/2009

140. **Fig. 4.1 – fig. 4.6**, *Source:* S. ISUPI. Made: 14/06/2009

141. **Plan and section of Mosque (page 279)**, *Source:* S. ISUPI. Made: 14/06/2009

142. **Table 11.1 – Table 11.3**, *Source:* ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUPI

143. **Fig. 1.1 – fig. 1.6**, *Source:* S. ISUPI. Made: 14/06/2009

12. THE MOSQUE IN SAMADREXHA (LUMKUQ) :

144. **Fig. 12.1 - Fig. 12.3**, *Source:* S. ISUPI. Made: 14/06/2009

145. **Fig. 4.1 – fig. 4.6**, *Source:* S. ISUPI. Made: 14/06/2009

146. **Plan and section of Mosque (page 289)**, *Source:* S. ISUPI. Made: 14/06/2009

147. **Table 12.1 – Table 12.3**, *Source:* ORTHO PHOTO, KOSOVO CADASTRAL AGENCY 2004, then compiled by: S. ISUPI

148. **Fig. 1.1 – fig. 1.8**, *Source:* S. ISUPI. 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

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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

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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

167. **Fig. 5.1 – fig. 5.2, Source:** S. ISUFI. Made: 18/07/2009
168. Plan and section of Mosque (page 333), Source: S. ISUFI. Made: 18/07/2009

169. Table 16.1 – Table 16.3, Source: ORTHO PHOTO, KOSOVO CADAstral AGENCY 2004, then compiled by: S. ISUFI

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

178. Plan and section of Mosque (page 355), Source: S. ISUFI. Made: 05/07/2009

179. Table 18.1 – Table 18.3, Source: ORTHO PHOTO, KOSOVO CADAstral AGENCY 2004, then compiled by: S. ISUFI

180. Fig. 1.1 – fig. 1.6, Source: S. ISUFI. Made: 05/07/2009

19. THE MOSQUE IN STROFC:

181. Fig. 19.1 - Fig. 19.3, Source: S. ISUFI. Made: 07/06/2009

182. Fig. 4.1 – fig. 4.8, Source: S. ISUFI. Made: 07/06/2009

183. Plan and section of Mosque (page 367), Source: S. ISUFI. Made: 07/06/2009

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185. Fig. 1.1 – fig. 1.6, Source: S. ISUFI. Made: 07/06/2009

20. THE MOSQUE IN DUMNİCĔ E EPĔRME:

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

198. Table 22.1 – Table 22.3, Source: ORTHO PHOTO, KOSOVO CADAstral AGENCY 2004, then compiled by: S. ISUFI

199. Fig. 1.1 – fig. 1.7, Source: S. ISUFI. Made: 16/08/2009

23. THE MOSQUE IN NOVOLAN (QELTINË) :

200. Fig. 23.1, Source: S. ISUFI. Made: 16/08/2009

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

203. Table 23.1 – Table 23.3, Source: ORTHO PHOTO, KOSOVO CADAstral AGENCY 2004, then compiled by: S. ISUFI

204. Fig. 1.1 – fig. 1.8, Source: S. ISUFI. Made: 16/08/2009

24. THE MOSQUE IN DUBOVC (GJYTET) :

205. Fig. 4.1 – fig. 4.2, Source: S. ISUFI. Made: 16/08/2009

206. Plan and section of Mosque (page 415), Source: S. ISUFI. Made: 16/08/2009
207. Table 24.1 – Table 24.3, Source: ORTHO PHOTO, KOSOVO CADAstral AGENCY 2004, then compiled by: S. ISUFI

208. Fig. 24.1, Source: S. ISUFI. Made: 16/08/2009

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 SHQIPÊRISË (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

213. Fig. 5.15 Mosque of Ferhat Pasha (Ferhadija) in Banja Lluka from north

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 Bayraklı 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

218. Fig. 5.20, fig. 5.22, Source: S. ISUFI. Made: 26/07/2009
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