

## Ethnographic Study On Preservation Of Jamia Masjid Rawalpindi

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### Abstract

*This paper is about preservation activities, especially the old mosque in Rawalpindi. Ethnography study has not been much of the focus point of academic research; the aim of the researcher was not only to promote visual ethnography but also preserve them in writing and photography the old Jamia Masjid of the Rawalpindi, for preservation programs are approaches to reproduction, restoration, maintenance, redevelopment, rehabilitation and consolidation. The study is descriptive in nature. The descriptive study refers to the way of studying contributors in a valid and précised manner. This study helps to an obliging contribution in anthropological literature. Scope of the study heritage and artefacts provide the basis for culture to have its own indigenous identity. The material artefacts need preservation which will educate the upcoming generation.*

**Key Words:** Preservation, Conservation, Visual ethnography

### Introduction

Rawalpindi is a city on Potohar plateau near the capital of Pakistan, Islamabad. It seems to be an old city extended as a result of Hun devastation. On the basis of different studies and discoveries, archaeologist believe that a different culture flourished on this plateau as far as 300,000 years. Rawalpindi has always retained its flavor. However, many modern environs have been established all over the town since the creation of Pakistan. It shares the same archaeological and historical background. This city is blessed with history and cultural effects. This is the old one; the building remains strong and clearly shows its unique architectural heritage. Among other historic buildings, the Jamia Masjid has long been known for its unique and historical contribution to this city (Zafar 2001).

Rawalpindi has worked overtime as a complex of marketplaces with various market focuses, gaining practical experience in various items. The city's Sikh, Hindu, and Parsi dealers got well off as workers for hire to the British armed force and through connections to the zest, silk, tea, wood, what's more, other conventional exchanges that moved along the Grand Trunk Road and different courses that merged in Rawalpindi (Mamnoon 2019). These well off families and their laborers fabricated homes and lived in shut neighborhoods adjoining the markets, building up a metropolitan example that still wins in the old city.

The tact of anthropology and artistic aspects basically rely on pragmatic and perceptible skill referring to compile and exemplify the data properly. The anthropology of art understands visual images. "Ethnography is the art of writing about individuals referring to their mode of life, their way of thinking, their trends and traditions. This study is held on an open-end without considering your own styles and cultures" (Barnard, 2000). The researcher represents their data form by means of ethnographic details—the study of historical buildings to understand the cultural process that happened in the past through material remain.

In anthropological literature, the sector of archaeological ethnography was defined as a disciplinary of information that focused on historical buildings, society and temporality. In our presentation, archaeological ethnography is used as a methodological tool enabling the have a look at the members of the family that society establishes with archaeological items. The meanings given to archaeological heritage are various and volatile and formed via chronological and spatial contexts. Some historian argued that archaeological history is not always a neutral phenomenon. It is used as a national and local symbol, it's promoting as a

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touristic aid and as a sacred region by means of ethnic corporations, supplying its multiple and every so often contradictory meaning (Loddo, 2015).

The desperate need of preserving the archaeology and the past sculptures and heritage is very important for over upcoming generations so that they can also learn about their forefather's culture and traditions. This preserving r heritage will definitely need to more research and development making are generations more acknowledge by enjoying all previous aspects (Wilson, 1978). That is one point to save the historical buildings. It is very important to introduce the value of historical buildings to the generations, and the study is promoting the significance of the selected sites. Heritage preservation is the proper responsibility of everyone in every society. This means that there is no need to question, especially for maintaining continuity of historical events that have occurred previously. This is also for the benefit of future generations with the possibility of experiencing unique values other cultural heritage, which must therefore be increased the spirit of patriotism for the country.

They were completely empirical and liable to ethnographic investigation concerning their cultural significance. The exclusive remedy had to do with the validity of claim on behalf of the postmodern for its greater normal ancient privilege and ethnographic salience. The major difference that lies between archaeology and ethnography says that archaeology basically ponders on the previous hierarchy and remains of humans that were left behind in the recent past, while ethnographic studies involve all the present cultural norms of the present people. Due to the difficulty of collecting past data it might be quite ambiguous for the person to record the data. It is also not easy to consult and discuss the previous occupations with the present workers at different locations providing the most reliable information (Maccannell, 1999).

## **Review of Literature**

According to John (1990), "Preserving religious buildings include political, economic, cultural and physical factors because the buildings express religious and cultural values to local communities". In our society, religious buildings are of special importance. Here on all kinds of religious and worldly issues. By preserving and conserving the mosque not only maintained the histo-cultural norms but also considers the socio-cultural changes employed by them. Jamia Masjid also included the political, cultural and economic factors. It's a special significance in our society.

According to Alamiri (2019), "Many challenges are faced regarding the restoration and preservation of the historical mosques no doubt it is important to regard the historical evaluation and the structure of mosque made at that time, but it is also mandatory to maintain the role of social sciences and the previous pattern of the mosque" while transforming the mosque elaborate documentation about all the previous record manifested is important to be maintained. The majority of the mosques have been transformed that are historically significant. Each renovation carried out a new and beautifully revised design of the previous form. It is depicting a pretty renovation.

As Majid (2014) said, mosque being a pace of worship and prayer it also accommodated many types of educational civil, and celebratory occasion; this further complicates the importance of the mosque at present and also in the past. As we know that mosques are of great importance in all aspects of life, socially, educationally and religiously, so it is very important to maintain its fabric in future as well. so, therefore, new strategies are being implied for future Maintainance of the historical mosques, all new and mosques should be beautiful and attractive.

According to Hodder (2012), in the past, due to the availability of simple and confined resources. The style was not that important in the early era. Only the shape and beauty of it, making it prominent, was important. So it was important to know the locality and premises situation at that time. But nowadays, focus more elegant on beauty and decoration as compared to education. "Simplicity is the best policy" with respect to preservation, and the main purpose of the mosque must also be fulfilled.

As Clavir (2002), many adaptive programs are proposed by governments so that they can re-use the resources in the best way possible all over the community in its status and building's shape. But not all the plans are applied in community centers due to poor implementations of programs and fewer discussions. The local community is being ignored in such aspects. However, they preserve their mosques and coordinate with the government to sustain their mosques. In short, there is a significant need for experienced people and experts to guide and work in this field. This urge requires special attention and working to save the architecture and hierarchy of mosques.

According to Mamnoon (2019), it was all about intangible historical past. Pakistan has a rich cultural environment. The culture was the point in the historical history of Pakistan. Pakistan culture has been infused with the influence and resources of historical civilizations that have developed over the centuries. The historical, archaeological values inherited from Pakistan was increasingly found and valued outside the United States. When evidence of pine fossil was discovered according to which Pakistan's cultural heritage began in prehistoric times, there was a period of Sikh and English term.

According to Malik (2019), past examinations have investigated personal associations between the mosque and the Muslim, however regularly taking a gander at the exact. They investigated how, supplications and love to the side, a mosque is likewise a position of social demonstrations: one of 'instructive, political government assistance, and compromise administrations.

## Methods

Essential and raw techniques were used for collecting information because this research shows a pathway that is in-depth and qualitative in the human insight (Woods, 1975). It was difficult to collect data and arranged it according to subjective formation. For Procedural and methodological standards, solid and to the point valid information was collected by all the researchers having similar legitimate strategy for certain ways and techniques (Kothari, 2004).

The pictorial and illustrative methodology was used by the researcher. Tools, methods, field notes, dialogues, interviews and photography, were the foundation of this research work. Moral values were also considered throughout the research.

In social sciences, pictures were considered less appealing, and written material and linguistic expressions were more adapted, but they were two basic reasons for visual tools were quite authentic that is; firstly they are friendly tools for all the users because in today society, everyone is media-oriented photos, and videos are more available and easy to understand Secondly, photography attracts all kind of people and according to everyone's perception, new ideas can be drawn.

The visual ethnography method comes from our ability as humans to seem picture and be filled by all types of thoughts, emotions and concepts, our imagination and our perception Banks (2008) two different perspectives were observed one in favor of pictures and graphs and other against them. However, pictorial depiction is more efficient and in demand these days.

## Results and Discussion

The ethnography study focuses on the Markazi Jamia Masjid Rawalpindi locale in Punjab. It's situated at Jamia Masjid street, Imam Bara Mohalla Rawalpindi. The Jamia Masjid close to Raja Bazar. The Jamia Masjid worked in UC-35 of Rawalpindi. Jamia Masjid, the principal mosque of Rawalpindi. Quite possibly the most senior set up a mosque in Rawalpindi city. The Jamia Masjid associated with the "Ahl-e-Sunnat."

This mosque is known as Markazi Jamia Masjid. It's a magnificent instance of designing accomplishment. The mosque was enlivened with convincing fine art and complex tile work, and point by point frescos in lively tones, which have stood the test of time. There were numerous shops of sewing machines outside the mosque. Where new machines were sold, and old machines were fixed. Around

the region of Jamia masjid extremely old. The houses and markets assembled old design. They showed that the old city of Rawalpindi. This mosque really needs to preserve.

This mosque needs further renovation in many aspects like its furnishing, paint and overall maintenance. If the level of the mosque is maintaining, many religious occasion, including Nikah, can be held on there in the mosque. In short, proper guidance, management and preservation can take this mosque to a very well-known level.

### **Pictorial Depiction of Mosque**

The mosque's condition was satisfactory; it was not good and not that bad.

The mosque was quite embellished with Kashmir art. The structure of this mosque resembles the mosque of the Mughal era.



**Figure 1:** Front view of Jamia Masjid, Rawalpindi



**Figure 2:** Inside view of Jamia Masjid



Figure 3: During performing Jumma prayer in Jamia Masjid



Figure 4: Main gate of Jamia mosque



**Figure 5:** Combine view of Jamia Masjid and Madrassa

### **Conclusion**

Hence, this mosque needs further renovation in many aspects like its furnishing, paint and overall maintenance. If the level of the mosque is maintaining, many religious occasions, including Nikah, can be held on there in the mosque. In short, proper guidance, management and preservation can take this mosque to a very well-known level.

The old city of Rawalpindi has never at any point in its history been planned or designed, or conserved. The physical fabric and sense of place which has passed down to us have survived instead because of the desire of generations of residents to maintain their traditional way of life. Community cohesion or social capital has preserved what remains of the past and acts as a glue to ensure the continuing smooth functioning of the city, despite pressures of density, poor infrastructure and social tensions. It is this intangible living heritage set within the built heritage of the city that gives significance to historic Rawalpindi.

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