



## THE ARCHITECTURE OF DEZZAK GRAND MOSQUE, IRANIAN BALUCHESTAN WITH REFERENCE TO PROPHET MOHAMMAD MOSQUE IN MEDINA

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### **ABSTRACT**

This paper investigates the architecture of the Dezzak Grand Mosque in Saravan City for the first time to the best of our knowledge. One of the most important research problems was the lack of sufficient information about the Dezzak Mosque. Considering that some of the Islamic geographers had sporadically mentioned an old mosque in the southeast of Iran, comprehensive field research was not done in this regard. This study compares Dezzak Mosque the oldest mosque in South East of Iran with the Prophet Mohammad Mosque in Medina and other mosques of Early Islam in Iran such as Fahraj Tarikhane Damghan mosques in Iran from the perspective of style and architectural features. With the arrival of the Muslim Arabs to Iran and acceptance of the new religion, Islam, Iranian Muslims were engaged in the construction of mosques in this country. The Dezzak Mosque was one of them. The mosque has a square plan with a corridor, which is surrounded by circular columns and arches around the courtyard with clay raw. The columns have a diameter of 1.5 meters around the courtyard, which is most on the South Side. Raw bricks for the construction of the building and palm trees are used to cover the roof. Recent studies show that the Dezzak Mosque in terms of stylistic influences of the Khorasani style is the first Islamic-Iranian style. Dezzak Mosque is similar to the Prophet Mosque in Medina in case of plan, materials, and architectural features, and also it has been influenced by Tarikhane Damghan and Fahraj as the oldest mosques in Iranian Plateau.

### **KEYWORDS:**

Dezzak Mosque; Prophet's Mosque; South East of Iran; Islamic Architecture; Khorasani style

### **INTRODUCTION**

Sistan and Baluchestan are located in southeast Iran [1][2][3]. It has always had a special place within the history of Iran, both before Islam and after the advent of Islam [4][5][6]. Observing the intramural structures in every city and village, we find that, sacred places have always their significance. It is more noticeable than other structures and that is why it is located in the heart of the city or the village. The primary temple was the largest building in the village and did not need to have a special address, automatically drawing the attention of every passerby. But after the expansion of population and volume of prior settlements, raising the gates in their highest areas and then building simple rods or towers near the sacred building offered residents of the village and foreign passersby thorough guidance towards the temple [7][8].

Mosques within Muslim populations are as superior to other places of worship as Islam is to other religions [9]. Islamic art, especially its architecture, is based on the five pillars; populism, self-sufficiency, avoiding futility, using architectural modules and

architectural assessments, and its internal introversion impression. Decently, Islamic countries and Iranian Muslim artists have adhered to those pillars more than other designers [10].

The first mosque that was built by the order of our great prophet, with the cooperation of his admired companions in Medina, contains the architectural configuration of countless different mosques set up by our craftsmen all over Iran and wherever the Islamic culture of Iran is present. Faraj Mosque in Yazd was one of the first mosques to be built in Iran. Since it was built to function as a mosque from the beginning, the manipulation and reduction did not occur significantly to transform its original structure. In other cities of Iran, whose people held a strong belief in a monotheistic God before the time people of Fahraj convert to Islam, we observe the smooth conversion of such long-standing temple buildings or half-ruined ones that have been rebuilt. They have been used as Mosques by believers of the new religion. Some good examples to mention are; the Yazd Khast Mosque, Boroujerd Mosque, Neiriz Mosque, and Mohammadih Naein Street Mosque, the first of which were long-standing fire temples, the second one a half-ruined fire

temple, the third one was Ivan, and the fourth one still consisting of a Mehrabeh porch. All the structures exhibit the proper use of abandoned buildings. However, the conversion of these buildings into a mosque took place after the construction of the Fahraj Grand Mosque [11]. Dezzak Mosque has maintained its simplicity and purity, located in Saravan city. Its greatness is attributed to its glorious simplicity. Saravan is located at 62 and 35 minutes latitude. It is limited to Khash from the northwest, Iranshahr from the west, Pakistan from the east and southeast, and part of Sarbaz city from the south. Saravan city also has 384 km of border with Pakistan and its altitude is 1165 meters above sea level. It is located at the easternmost point of the country. The city is known as the birthplace of the Iranian sun. The sunrise and sunset in Saravan are one hour and seventeen minutes different from the sunrise and sunset in the westernmost city of the country. Its climate is hot and dry and the temperature at the hottest time of the year reaches 44 degrees Celsius above zero and in winter it reaches 2 degrees below zero [12].

The current condition of mosques in hot and dry climates: The most important point about construction is that the physical body of a mosque in all different parts of the world has a list of special characteristics. Settling the entire construction following the direction of the qiblah, placing the altar on the side of the qiblah as the center of attention and often on the main axis of the mosque, the presence of symmetry in the plan and sections of the main parts of the mosque and introvert impression of the design. Therefore, climatic conditions could not have a fundamental and decisive effect on the location of mosques and other buildings. Many other factors, mostly religious and some political, were more important while designing the mosque building than the climate, however, it is worth mentioning that in the context of the same religious and sometimes political criteria in four different climates of Iran, the main body of mosques has been adapted to the climatic conditions of each region as much as possible to meet the needs of inhabitants providing comfortable indoor design inside the mosque [13]. This research tries to introduce the Dezzak Mosque. Moreover, in this investigation, an attempt is made to introduce the important features of the mosque and compare it with the Prophet's Mosque as the first Islamic mosque and other early Islamic mosques in Iran.

#### LOCATION OF THE MOSQUE

Dezzak Mosque is located 3 km east of Saravan County, in Sistan and Baluchestan province in the southeast of Iran. This county is one of the most

ancient areas in Iran from prehistory to the Islamic period [2] (figure 1).



Figure 1. the location of the Mosque in Southeast Iran (prepared by author)

#### METHODS

In the present study, both field and library methods have been applied. Using the field method, while visiting the Dezzak Grand Mosque, an attempt was made to provide an accurate description of its architectural features, such as the pictures, plan, and materials used in the overall construction of the building. Within the framework of the library method, an attempt was made to study the stylistic aspects of the sacred buildings concerning the architectural styles. It was then compared to the Prophet's Mosque in Medina by presenting some case studies in Iran such as the Fahraj Mosque and the Damghan Historical Mosque.

#### RESULTS

##### THE FEATURES OF THE FIRST ISLAMIC MOSQUE (PROPHET MUHAMMAD)

The first mosque was built during the time of the Prophet in Medina by the patrons well known as Ansar [14]. This square mosque (At first the mosque measured about 35 m by 35 m), and its materials were carved from the wall made of mud bricks (75 cm wide) and carcass stone transported from the nearest mountain, was first a shelter with columns of palm trees and a cover of reeds and mats and animal skins to prevent the sunshine, and it was erected as tall as

the tallest man (175 cm). An arcade on the qiblah side [15]. There were three porticoes, each portico had six pillars in the qiblah direction. Later this shelter became a sanctuary. In addition, around the mosque, rows of platforms have been added to the original construction. This place was both the mosque and the house of the Prophet and the same place; Prophet Mohammad used as his Islamic school [16]. The date of construction of this mosque is 622 AD, the first century AH [17]. The mosque of a prophet was used from its very first day as a community center [18]. The architectural features of this mosque, which was also reconsidered in Iran [19], were due to; (1) Simplicity in design, (2) Avoidance of futility and overindulgence, (3) Populism and attention, (4) Use of local and eco-friendly materials [10]. Imitating these features, mosques were built in Iran, which will be discussed in detail later (figure 2).

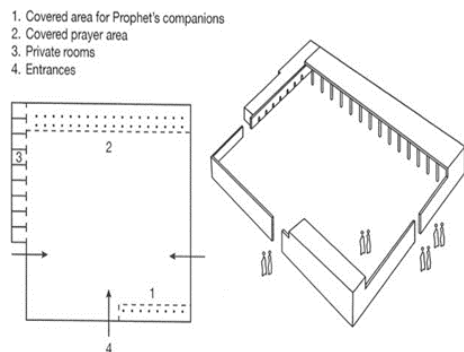


Figure 2. the first Plan of the Prophet Mosque in Medina [20]

### THE FEATURES OF ARAB AND IRANIAN ARCHITECTURES

At the beginning of Islam in Iran all mosques follow in below features based on Iranian and Arab civilizations:

- 1- Rectangular plan
- 2- Sanctuary or forty columns
- 3- Simple and unadorned
- 4- Raw clay and brick materials
- 5- Lack of coating and decorations or sometimes covering with straw and mud
- 6- Using a separate minaret with a circular cross-section in the north of the building
- 7- Oval arches
- 8- In Khorasani style, the plan of mosques is in Arabic style and the building construction is Iranian
- 9- Being a popular building
- 10- Avoiding decorations both inside and outside
- 11- The few existing ornaments are also a Sassanid continuation, but much less colorful
- 12- Using the dome (it was used less due to its height)
- 13- Indigenous materials [21].

### INTRODUCING THE OLDEST IRANIAN MOSQUE

With the arrival of Islam in Iran in the first century of Hijri, many mosques were built in this land.

It was very simple and was somewhat influenced by the architecture of the Prophet's Mosque in the Arabian Peninsula, which will be mentioned here as the most important of these mosques.

### FARAJ GRAND MOSQUE IN YAZD

This mosque is located 22 km distance from Yazd in a village called Fahraj, next to the old road connecting Yazd to Kerman, and its single clay minaret can be seen from a long distance [22]. It was built in the first century AH. Alike the mosques of the early times of Islam have a very simple and modest design and are a rare example of mosques that have been known in Iran so far. Its architectural style is known as the Parthian and Khorasani styles [23]. The building is made entirely of raw clay and the walls are covered with thatch. It is considered to be the first construction to be built as a mosque, because at that time mosques were mostly modified buildings, such as fire temples of the Sassanid era, which became a mosque changing their prior structure in the spread of Islam in Iran. The Fahraj Mosque was built for this sacred purpose. The original design of the mosque is very simple. It has a sanctuary with three openings (figure 3), the middle opening is larger than the left and right openings, all following the porches located eastwards and westwards. All arches and roofs are made in an elliptical style. The main courtyard and the smaller courtyard of the mosque are limited to three openings of the sanctuary from the south and two openings of the porch from the east and west, and on the northern side, there are four sections connected with the gates that are currently blocked [24].

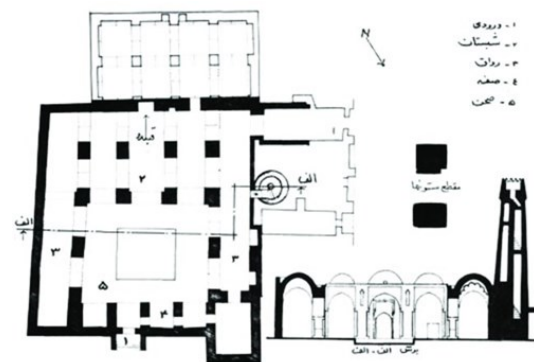


Figure 3: Plan of Fahraj Mosque

### TARIKHANEH MOSQUE IN DANGHAN

This mosque was built in the early 4<sup>th</sup> century (about 160 AH) after the Fahraj Mosque. It is the oldest work of the Khorasani style. The form of Arches has changed over time. The Ogee arch is made of bricks in the Parthian style [25]. The Tarikhaneh Mosque is located southeast of Damghan and is one of the best examples of the first mosques in Iran and the oldest

post-Islamic buildings [26]. Regarding the designation of this building, it has been said that Tari means God and Tarikhaneh means the God of the house. Some believe that this mosque used to be a fire temple and after the Arab domination, it was called Nari Khaneh which means the house of Fire (Nar means fire). The general plan of the mosque is simple, unadorned, and looks like an inner courtyard. The plan of the building is based on the same columnar sanctuary, which was later reformed. The preliminary stages of porch formation follow the form of a sanctuary style with Iranian features (figure 4). It is one of the first mosques in Iran where a minaret was built [27].

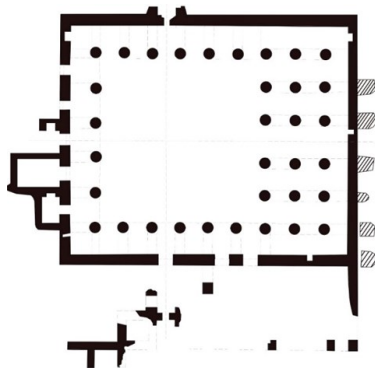


Figure 4: Plan of Tarikhaneh Mosque

Another interesting feature of this mosque is the character of Sassanid gates, which is accomplished with plaster on the eastern wall. Decorative congresses are present at the northern end of the western corridor, as well as the gates of the rooms. The main entrance of the mosque is currently next to the minaret and is not very old. It is believed that it was built at the same time as the minaret was annexed and opens directly to the sanctuary. However, in addition to the minaret and the head of the portal, there are two rooms in the western part of the mosque, their architectural style is old, and according to their materials, it seems that they were built at the same time as the mosque building. The arch of these two rooms is elliptical, and the ruins of another room are located next to the northern wall (the old entrance of the mosque) [27].

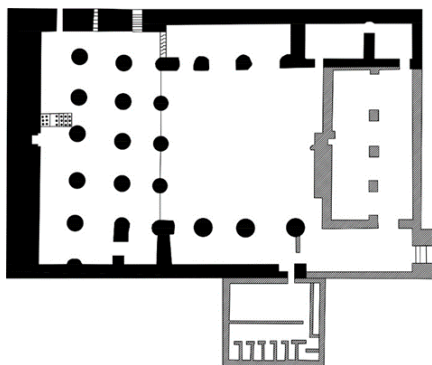


Figure 5: Plan of Dezzak Mosque

## SPACES IN DEZZAK GRAND MOSQUE

Dezzak Mosque includes various spaces such as the southern nave (qiblah), eastern and western naves, winter nave (north), Chelleh Khanh, and the courtyard of the building (figure 5).

### Southern Nave (Qiblah)

The space of the south nave of the mosque consists of three openings and three rows of six columns and its two eastern and western openings lead to the extensions of the eastern and western naves of the mosque. This space contains architectural elements such as the altar and the pulpit at the end of the qiblah direction of the nave. The cover of the nave is flat and the trunks of palm trees and the main beams have been prepared and installed. Palm trees are placed on the beams and are tightly woven together with ropes interlaced with palm tree fibers, and a mat placed on it, which is also woven from the leaves of palm trees, and in the last stage, a layer of thatch lining has covered the mat, and it has also been used as a shelter against the sun and rain (figure 6). The arch covering between the columns, which is only applied from east to west, is mostly beveled, and sometimes sharp arches are observed between them, which is because their arches are repaired in different periods. The altar is located almost in the center of the nave and on both sides, there are two pointed arches with a depth of approximately 18 to 20 cm.

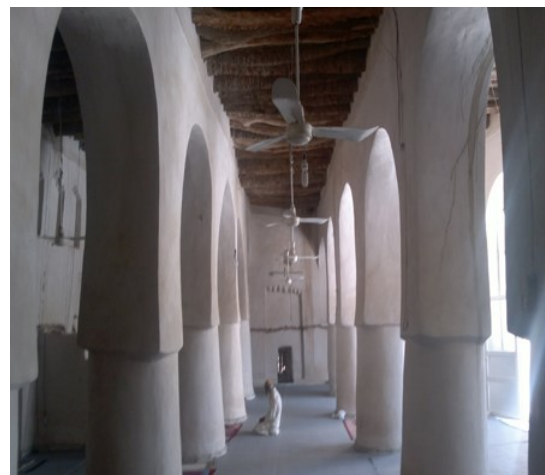


Figure 6: View of the southern nave [28]

### Eastern and Western Nave Spaces

There are two naves on the east and west sides of the courtyard, which are connected to the courtyard through the eastern and western openings of the naves. The coverage of the naves is completely even and is executed like the southern nave. But the arches between the columns placed south to north were elliptical in each of the two naves. On the western side, an example of early truncated arches can be seen, as a result of which its restoration has been carried out sharply in the later periods of initial reconstruction.

The arches are slightly protruding from the lower part of the arch at the time of execution (Like Tarikhane Damghan Mosque). In the western nave, there are three false arches on both sides of the altar in the main (southern) nave, which is not seen in the eastern nave.

#### Northern Hiberna Nave

On the northern side of the Dezzak Grand Mosque is its hiberna nave (figure 7). This space consists of two openings and five columns in a row located between openings of the nave. According to the available evidence, this space has been reconstructed after the initial construction of the building (Qajar period). The coverage of this space is even, like other spaces of the mosque, executed with wooden beams. The arches are oval between the columns (east-west direction). The altar is located in the direction of the qiblah and the center of the southern part of the nave. On its eastern side, a deep false arch, and on the western side of the altar, two deep false arches have been created, on which the Quran, the rug, and other things have been placed. A small brick pulpit with two steps has been executed inside the altar.



Figure 7. View of the hiberna nave [28]



Figure 8. A view of the house [28]

#### Chelekhaneh (Sanctuary)

In the faith of the indigenous people of the province, praying inside the sanctuary was a sacred act, and they tried this for 40 days and nights to purify the soul. In most of the urban and rural parts of the

province, you can see a sign of Chelekhaneh in their houses. The most famous and largest space that has been seen in the province (according to the local elders) is in the Tamil village. This village, which has a rock-cut architecture, is a large rock house that was used by the locals and the neighboring villagers. In the northwest corner of the Dezzak Grand Mosque, there are two connected spaces, which are known as the Chelekhaneh space. In the eastern corner of the northern space. There is a small corridor that leads to a small space at a depth of 4 meters. This space, which has an area of about 4 square meters, was suitable only for one person, and even now, on different occasions of the year (figure 8), people take refuge in this space to meditate and pray. The coverage of these spaces, like other spaces of the mosque, is even and covered with beams. The difference is that the height of this part of the building is a little higher (about half a meter) than other spaces.

#### Apron 2

The Apron is located in the center of Dezzak Mosque, around which naves were built. According to the boreholes executed throughout excavations on the western side of the excavated apron, the main floor of the apron was located very lower than the floor level. There is a staircase on the northern side of the apron attached to the southern pillar of the hiberna nave, which facilitates access to the roof of the building (figure 9).



Figure 9. View of the central apron of the mosque [28]

#### Other Spaces

The entrance of the mosque is a long corridor with a length of 7 meters, approximately 2.5 meters wide, which is directly connected to the eastern nave of the mosque, and the counter with the facade that is 60 cm (three steps) above the floor of the passage (Figure 10). This section entirely is new and has been built in recent decades. Other spaces related to the mosque are its toilets and bathrooms, which are built on the eastern side of the mosque (outside it) and

through a small door at the northeastern end of the eastern nave, which connects to the interior of the mosque.



Figure 10. the entrance of the mosque and its corridor [28]

### ARCHITECTURAL FEATURES IN DEZZAK GRAND MOSQUE

This mosque has a very simple and modest form, but like other mosques in Islamic Iran, it includes beautiful architectural elements such as the altar and pulpit, which are described in detail below.

#### ALTAR

There are different views on the origin of the altar and where and when it was first used. Many scholars, especially orientalists, have considered its origin to be the altars of the Mithraic temples and some others say that it was built under the influence of the churches. Whatever the origin of the altar and its name, its function in the mosque is quite clear, and it is different from the altar and the room altars of the churches. The function of the altar is described as follows: It determines the direction of the qiblah and delineates the position of the Imam in the mosque so that he does not have to search carefully every day to find the middle of the mosque. It makes the Imam's voice louder, and multi-niche altars were more suitable for this purpose. It is a means of identifying the Imam of the congregation. It is a factor of unity and a means for the unity of Muslims. From the beginning of Islam, some elements were used to build and decorate the altar, the most important of which are plaster, stone, wood, bricks, and mortar. Gypsum is one of the elements that we see its continuous use in all eras. The use of the above-mentioned elements in the Khorasani style has been very simple and modest [16]. With this short introduction, we continue to study the altar of the Dezzak Grand Mosque in the following lines.

#### Description of the Altar on the Southern Campus

The frame of the altar embraces a narrow and high rectangle without a projection and narrow and simple edges. At the end of the frame is a congressional ornament. Inside this frame, an arch is

created with a depth of approximately 60 cm on the floor, which is less deep in the upper part (figure 11).



Figure 11. Altar of the mosque in the southern nave [28]

#### Description of the Hiberna Nave Altar

In the hiberna nave of the mosque, a very simple altar has been created. This altar is a false arch with a depth of approximately 40 cm, in the western corner of which a brick pulpit with two steps has been built. One of the interesting elements of the mosque is its brick, which is located next to the nave and next to the main altar. One of the interesting elements of the mosque is its brick, which is located next to the nave and next to the main altar.

#### PULPIT

One of the interesting elements of the mosque is its brick pulpit, which is located next to the nave and next to the main altar. This can be considered one of the few fixed pulpits in Iranian mosques. A similar example of this pulpit is the pulpit of Kashan Sang Square Mosque with mosaic tile decorations related to the Timurid period and the brick pulpit of Afin Grand Mosque, adorned with gypsum decorations, knotting of flowers, and plants all executed in Arabesque style. The pulpit has no special decorations and is covered with plaster. The number of steps of the pulpit is 7. A brief description of the pulpit in the hiberna nave is given in the description of its altar (figure 12).

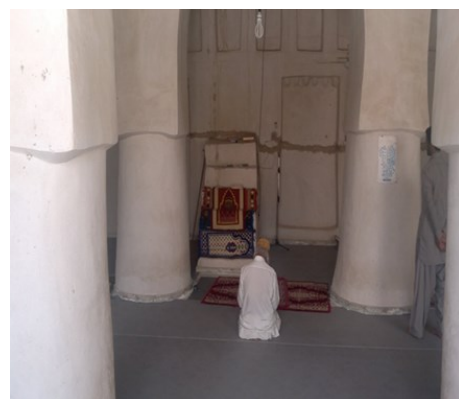


Figure 12. Altar and pulpit in the nave [28]

The southern nave of the mosque, which was open to the courtyard of the mosque at the time of its initial construction, is now separated by installing four aluminum doors. The eastern column of the second row was reinforced in the later periods of the original construction and is, therefore, larger and different from the other columns of the nave. In the construction and execution of columns, a circular shape is generally used, and the row of columns connected to the courtyard has undergone fundamental changes and has lost its shape due to various restorations. On the eastern side of the mosque, toilets and baths have been built, and a door has been opened to the northern end of the eastern nave. No information is available from the initial patio of the mosque. The coverage is flat, shielded with palm trunks and leaf heads, accomplished with thatch coating. On the circular columns, Bayesian arches have been executed, some of which have been turned into sharp-pointed arches in later periods due to the restoration done on them. The space of Chelekhaneh is located on its western side at the northern corner. This space has been used a lot in the past, but now it is not used much, and sometimes some religious people in the area use it to settle down for 40 days to meditate and pray. For this reason, it is not much noticed and has almost become a polluted and abandoned space. Its floor bed is covered with gypsum and almost completely worn out. The height of the coverage of this part of the building is more than other spaces. The current flooring of the building in other areas of the mosque (except for Chelekhaneh) is a mosaic with lime mortar that has been implemented in recent decades (figure 13).



Figure 13. Pictures of the courtyard of the mosque [28]

#### INVESTIGATION OF DECORATION

As mentioned before, the building of Dezzak Mosque is completely simple and without any special decoration. The main decoration of this building contains decorations on the edge of the altar and decorative arches on both sides of the main altar of the southern nave and western nave of the building

(figure 14). Also, a row of decorative arches has been executed on the wall facing the qiblah in the southern nave at a height of 2.60 meters from the floor of the nave. The arch that has been executed on the top of these false arches has taken on a concave shape by bringing the bricks to the inside of the arch and at the same time, has given special beauty to this part of the building. In general, simple gypsum plaster has been widely used to decorate and whiten the interior of the naves, and thatch coverage has been widely used to decorate the exterior of the building.



Figure 14: Simple congressional decorations in a mosque [28]

#### DISCUSSION

Such a Dezzak mosque has not been seen in Sistan and Baluchestan province and Muslim geographers and cosmologists of the third and fourth centuries AH have mentioned it in their books [20]. Before 1307 AH which marks the year when government forces attacked the entire region, it was the only mosque in Saravan. People from the villages and parts of the city used to walk or ride a day earlier to reach the Dezzak Grand Mosque on Friday. In terms of architectural style, this mosque is entirely similar to the Prophet Mosque in Medina [20]; [Figure 1] and the Tarikhaneh of Damghan [Figure 3]. Its construction was estimated before 200 AH. The style of the mosque is a mixture of Arabic and Sassanid architecture. It has a central courtyard surrounded by a long corridor. The arches around the courtyard are made of raw clay and are similar to Sassanid arches [29]. The round pillars are one and a half meters in diameter and are believed to have been built on a pre-Islamic shrine similar to Tarikhaneh Mosque (Figure 3).

This mosque is built on one floor and has a section called Sonia, where mystics and Sufis prayed to God for forty days and nights, and its depth is five meters. The wooden door of the mosque is still kept in the mosque. This historical monument has been registered in the list of national monuments of the country in 2012 (Archive of the Cultural Heritage Organization). The villagers believe that this mosque was built about 1200 years ago. Although, no written source mentions the date of construction of the mosque and its date is uncertain due to a lack of

scientific research. However, due to the type of architecture of the mosque, which is known as the Khorasani style of architecture, it most likely dates back to the early centuries of Islam. According to Mohammad Karim Pirnia on the Yazde Farda website, its date is considered the first century AH. Also, Dr. Mahmoud Shahidi on the site (Iran-Iranians) attributes its antiquity to the first century of Islam due to its construction in the form of a sanctuary and the absence of any decoration and dexterities that are present later regular in the majority of mosques. According to the architectural style of Dezzak Grand Mosque, which is built exactly in Khorasani style and similar to the Holy Prophet Mosque and Tarikhaneh Mosque, the time of construction of Dezzak Grand Mosque can be attributed to the two earlier centuries of Islam. Also, the absence of minarets (fireplaces) in this period of mosque construction indicates the long history of the mosque before the spread of the minaret. Mosques in the early centuries did not have any decorations and the elegance of later centuries, which is common to all mosques and does not attribute only to the Dezzak Mosque. The construction of this mosque is attributed to a person named Baba Haji Dezzaki and his son Sheikh Oveys, who were from a village called Hitok, and lived a few kilometers from this city. Although, some of the neighborhood residents believe that 7 people who worked in Iraq with different ethnicities made it [8].

According to the continuous study of the plan and structure of the mosque, it was influenced by the Khorasani style, which is one of the Iranian architectural methods. The application of this style in Iranian architecture originated in the first century AH and continued until the fourth century. It was influenced by the Sassanid art and especially the arched buildings such as Evan Madain and Kasra arch [30]. Applying these methods, mosques are built in the form of sanctuary or forty columns. The arches are oval and mosques are very simple in this era. Among the buildings of this period, we can mention the Fahraj Mosque and the Tarikhane Mosque of Damghan. The characteristics of the Khorasani style can be mentioned as follows: The works of this style rely on verbal and formal constraints and traditions. These crafts carry a logical sequence of meanings and glorious sacred words, firmly presenting reality in an orderly and acceptable way. This style was popular from the fourth century to the sixth century AH and persistent throughout the coming centuries. The metaphors of this period are often sensory and uncomplicated. With the rise of Islam, the construction of religious buildings, especially mosques, began. Khorasani style was the first style of Islamic architecture because the first building was created in Khorasan, so it is known as the Khorasani style. This style was common in the first centuries (1 to 4 AH) and was built under the influence of the plan of Arab mosques with Parthian design within a simple space without decorations. In the Khorasani style, the plan follows the map of Arab mosques and the construction

of buildings is Iranian. as Prophet's Mosque was very simple because its initial roles were simple. After all, the Muslim community believes that Islam is simple [18] [31].

## CONCLUSION

According to the study carried out on the plan and structure of the Dezzak Grand Mosque, it has been influenced by the Khorasani style, which is one of the Iranian architectural styles. The studies conducted by the authors of these lines, Dezzak Saravan Mosque is similar in terms of architectural style to the Prophet Mosque in Medina and Tarikhane Damghan, which was built before 200 AH. The architectural style of the mosque is a mixture of Arabic and Sassanid architecture. It has a central courtyard surrounded by a corridor. Most likely, according to the available evidence, this mosque was built in the early Islamic centuries under the influence of the Prophet's Mosque and the early Islamic mosques in Baluchistan, Iran, in a very simple way and away from the decorations that were common at that time. Clarifying the exact identity of this mosque requires detailed excavations and scientific studies of archeology and architecture [28].

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