



Culture, Heritage, and Architecture in Pakistan

Ar. Muhammad Waleed Mujtaba

Assistant Professor, Dept. of Architecture, University of South Asia, Lahore.
mwaleedmujtaba@yahoo.com

Ar. Shayan Zulfiqar

Practicing Architect, IEB Nexus Hub, Dubai. arch.shayan064@gmail.com

Ar. Dr. Omer Shujat Bhatti*

Associate Professor & COD, Dept. of Architecture, School of Architecture & Planning, UMT, Lahore. Corresponding Author Email:
omer.shujat@umt.edu.pk

Ar. Fahad Khan

Lecturer, Dept. of Architecture, School of Architecture & Planning, UMT, Lahore.
fahadkhan@umt.edu.pk

Abstract

Social and cultural heritage is the shared memory of a society, both of its tangible assets including architecture, monuments and artefacts, and of its intangible traditions, values and lifestyles that are passed down the generations. Architecture, which is among the most resilient cultural forms, is a tangible documentation of social organization, ideologies, and historical changes. The paper explores the connection between culture, heritage, and architecture with a specific focus on the various legacies of civilizations found in Pakistan. Following the impact of the Indus Valley Civilization to Islamic, Sikh, British and post-independence eras, the paper states the architectural forms in Pakistan as a reflection of social identity, religious principles, environmental reactions, and technological advancement. Through historic cores and monumental architecture, as well as the modern developments, the study highlights the two-fold nature of architecture as a practical need and a cultural icon. The paper also examines how globalization and modernization are threatening heritage preservation, and also provide a window of opportunity to reinterpret heritage and carry on with it. Finally, the paper maintains that the development of architectural sustainability should be a middle way between cultural identity, historical continuity and the needs of the present generation to make sure that the built environment is still significant, sustainable and socially relevant.

Key Words: Pakistan, Architecture, Cultural Identity, Cultural Heritage; Built Environment

INTRODUCTION

Social legacy includes the traditions, homes, places, antiquities, values, and ways of life that have been shaped by a community and transmitted down the eras. It envelops both intangible (traditions and conventions) and fabric (physical antiques) legacy. Past eras pass on their social legacy, which is at that point preserved for the show and secured for the long term. Its coherence is ensured by preservation or conservation (Muti et al., 2024). The current era is capable of this uncommon and imperative bequest, and organizations such as UNESCO are



working to protect and advance it for future eras (Salahuddin et al., 2024). Social legacy, which ranges from relic to the show, is the fabric sign of a society's values, convictions, traditions, and ways of life. It is a perceptible and persevering proof of human action, which is fundamental in shaping culture as a whole (Shakeel et al., 2025). We highlight the commonalities among assorted legacy segments instead of their inconsistencies. There are three essential categories of social legacy:

- The built environment includes buildings, townscapes, and archaeological sites.
- Natural Environment: Comprises agrarian history, shorelines, and rustic scenes.
- Artefacts: These incorporate works of art, books, records, and antiques.

The word "culture" is inferred from "development," which signifies advancement from involvement and information. It includes a society's entire way of life, counting its fabric, mental, and otherworldly viewpoints. According to Webster's Lexicon, a social, racial, or devout group's culture is its set of values, traditions, and achievements. Culture incorporates a society's whole way of life and goes past its values. A nation's history, religion, dialect, and environment are all reflected in its traditions and culture. Individuals' societies are affected by the broader culture of society, underscoring the thought that society's culture is the foremost essential.

PAKISTAN'S CULTURAL HERITAGE

Dr. Mortimer Wheeler emphasizes in **Five Thousand a Long Time of Pakistan** that despite Pakistan's relatively young age of 73, it has a rich past. Ancient remains like Mohenjo Daro and Harappa show a high level of sophistication; in fact, the arrival of the Aryans not long ago shows that it has long been a place where civilization began. Later, Taxila developed into a hub for Buddhist and Indo-Greek culture. Islam entered the world about 711 A.D. with the Middle Eastern victories of Sind and Multan. By the 12th century, Muslim influence had spread to prospering cities under the Ghaznavid line, such as Peshawar and Lahore (Shah et al., 2025). Following the Muslim conquest of northern India, areas like Multan, Lahore, and Peshawar continued to be crucial to Islamic culture, and many important Muslim customs in Delhi originated in present-day Pakistan. Despite the fact that India still boasts many architectural marvels, Pakistan mostly retained the amazing Muslim contributions to architecture, society, and culture following Partition (Gul et al., 2025). The ancient centre of Muslim dominance is today less proud of its Muslim social heritage than cities like Karachi, Lahore, and Peshawar, demonstrating contempt for this. Prior to Partition, Indian scholars were addressing the notion that Indian Muslims were only a subset of Indian culture. Islam's promotion of a high level of living has had a significant impact on social life. In the meantime, universal homes continue to change many of our norms. Antiquities such as a 2-million-year-old stone hand hatchet at the Islamabad Historical Centre and 14-million-year-old fossilized gorilla jaws from Pothohar demonstrate that some of the world's oldest civilizations have existed in what is now Pakistan. There are a few historic structures and locations in Pakistan that are reminders of our past. In an era of globalization, it is our responsibility as custodians of this legacy to protect these resources, which provide us with a unique character. The rich, genuine, and social legacy of Pakistan may be a little-known gem. Alexander's endeavor down



the Jhelum Stream was propelled by Pakistan, which is domestic to antiquated ruins like Mehrgarh, Mohenjo-Daro, and Harappa. It highlights the funerary clusters of Makli, Multan, and Ucch Sharif, which speak to succeeding Sultanate rulers, as well as the Gandharan civilization, Buddhist bequest, and Hindu Shahi sanctuary carvings. Pakistan's past is encouraged by improved Sikh impacts, colonial British legacies, and the radiant Mughal design. These living spaces, which run from memorable walled cities to the antiquated cities of Peshawar, Multan, and Karachi, offer a particular social account.

Period	Cultural Influence	Architectural Characteristics	Key Examples
Indus Valley (3000–1500 BCE)	Urban civilization	Grid planning, drainage, bricks	Mohenjo-Daro, Harappa
Gandhara (1st–5th c.)	Buddhist culture	Stupas, stone carving	Taxila
Islamic & Mughal (10th–18th c.)	Islamic governance	Geometry, domes, gardens	Badshahi Mosque, Lahore Fort
Sikh Period (18th–19th c.)	Regional rule	Hybrid religious–civic forms	Samadhi of Ranjit Singh
British Colonial (1849–1947)	Colonial administration	Indo-Saracenic, civic monumentalism	Lahore High Court
Post-Independence (1947–)	National identity	Modernism, high-rise development	Karachi, Islamabad

Table 1: Historical Layers of Architecture in Pakistan, Drawn by author, Source: Wheeler (1950); Brown (1942); Asher (1992)

THE CULTURAL SIGNIFICANCE OF ARCHITECTURE

Engineering reacts to the prerequisites and values of the society it serves, reflecting culture. It serves as a "social marker," giving data almost the social standing and way of life of a bunch. Pakistan's engineering bequest is shaped by its wealthy history of numerous civilizations, which has brought about a wide assortment of landmarks and structures. In addition to serving a down-to-earth reason, these structures reflect the social and social cosmetics of the culture in which they were built. As Joseph Esherick notes, engineering goes past essential needs, affected by arrival, individuals, financial matters, and culture, all of which decide its shape and meaning. Assembly, crucial prerequisites, family structure, women's part in society, states of mind towards protection, and social interaction are the five social variables that Amos Rapoport distinguished as affecting structural frame. These variables impact engineering plans, which change broadly all through communities. For occurrence, the fabric success of a community impacts development by influencing how comfortable individuals see it. The plan is additionally impacted by sexual orientation parts and family structure, such as the conventional Japanese kitchen being a woman's space. In addition, security demeanors may affect engineering formats and influence social movement, territoriality and personal space within a culture. Sees on humility and other social demeanors make a tremendous impact on the construction of



lanes. As an instance, where plain social orders normally have security in the mind, cultures that regard openness can possess more aesthetically satisfying forms. Social communication also influences engineering: open spaces including shops, cafes, and showers communicate with the values of a community. Rapoport emphasised that these social elements are essential to understanding the architectural form, yet they have to be extended to demand some thinking of unique building types. The architecture of Pakistan represents the combination of the styles that were chronicled throughout the years, including Islamic, British, and Mughal ones. Islamic design, which has a spacious and well-proportioned structure, unifies such complicated plans as carvings, mosaics, and tiles. The structural bequest of the country is also of British and Mughal styles. The emphasis on the formal plans in advanced design has been replaced with the exploration of topics, including home life, migrancy and the shared spaces in particular within the system of Catholicism. These are the days when scholastics are discussing the impact of religion and secularization on engineering beyond the tasteful platitudes. Be that as it may, not sufficient consideration has been paid to how religion affected pioneer engineering, particularly in church structures. More inquiry about this is vital to completely comprehend how monumentality and ceremonies impact building hone at this complex nexus of religion and innovation.

THE IDENTITY OF ARCHITECTURE

In design, character is basic since it shapes our expressions of culture, values, and having a place. Social personality is regularly reflected in design, with each civilization creating unmistakable plans that are established in its own culture. Character, which is the pith and character that set individuals separated, isn't made in a vacuum. Whereas adjusting to moving materials, strategies, and societal requests, it never loses sight of its essential thoughts. Social progression is cultivated by engineering coherence and design changes to reflect social trades as social orders alter. The line between design and culture slowly obscures as they both create in pairs.

Category	Description	References
Factors Affecting Construction	Includes economic considerations, available building technologies, and construction methods that directly influence architectural form and function.	Ching, F. D. K. (2014); Rapoport, A. (1969)
Environmental Aspects	Considers three environments: natural world (landscape, climate), built environment (existing urban/architectural context), and atmospheric conditions, all of which shape design decisions.	Oliver, P. (2006); Feilden, B. M. (2003)
Functional Elements	Encompasses geographical features and human behavioral patterns influenced by biological activity, technology, and tools; these guide space usage and layout.	Rapoport, A. (1969); Jokilehto, J. (1999)



Category	Description	References
Cultural Aspects	Innovation, creativity, traditions, and cultural values influence architecture's aesthetics, trends, and sustainable practices; integrates local identity and social norms.	Esherick, J. (2002); Groter, G. (2007); Wheeler, M. (1962)

Table 2: Key Variables Influencing the Formation of Architectural Spaces and Their Impact on Design

ARCHITECTURE AS A CULTURAL SYMBOL

Every civilization has its own norms and claim destinations, provided that it has an administrative framework and logic. One important factor in a culture's ability to translate abstract ideas into tangible symbols may be design. Herman Motsios agreed that a nation's engineering may serve as a reliable indicator of its culture. When a nation produces beautiful furniture but poor architecture, it reveals its brokenness and yearning for association (Geroter, 2007). According to Groter's "Aesthetics in Engineering," structures are social manifestations of ideas that act as indicators of a country's social well-being. According to Hans Hollein, each construction acts as a societal witness, whether that impact is benevolent or sinister, and design may be an unearthly activity.

Aspect	Description	References
Cultural influences on architectural spaces	Culture impacts architecture primarily by: (1) establishing behavioral norms and directions that guide spatial hierarchy and organization; (2) incorporating images, symbols, and metaphors that give spaces meaning based on beliefs and collective memory.	Rapoport, 1969; Esherick, 2002
Cultural reflection in architectural environments	Artwork and architectural forms are shaped by cultural circumstances, sometimes overt (e.g., crosses in churches) and sometimes subtle (e.g., mosque layouts). Geometrical forms—squares, circles, 3D shapes, curves—often carry social significance, selected for both aesthetic and symbolic purposes.	Groter, 2007; Hollein, 1988
Architecture's function in humanity	Through language, art, knowledge, and architecture, humans leave enduring traces that define culture. Architecture offers a sense of permanence, transcending mortality. Culture experienced in built form allows insight into societal identity and history (perceptions of permanence emphasized by Plato and Mitrovia).	Mitrovia, 2011; Plato, trans. 1991

Table 3: Cultural Influences on Architectural Spaces and Their Role in Reflecting Societal Values

ROLE ARCHITECTURE PLAY IN SOCIETY AT LARGE



Verifiably a fundamental component of culture, engineering is regularly alluded to as the "mother of all expressions." It impacts our recognition of the world and ourselves. The physical, perpetual quality of architectural buildings that can last for centuries is what makes it special. The foremost fruitful engineering is human-made and goes beyond basic working. The foremost imperative buildings in history are those that challenge the status quo, improve in development, or motivate through excellence, all of which elevate the human soul while giving regions for our everyday exercises and ways of life.

Architecture and culture	Architecture	Scope of culture
Functional	As a result of social components interaction	Sociology
Conceptual	As an artistic product that includes an end elevation of the mind	Aesthetics
Functional Conceptual	As a matter of human's life and includes and effective on actions	Anthropology
Perceptual	As a result of mental attitude to the surrounding built environment	Psychology

PALPABLE HERITAGE TYPE

Heritage Type	Description	Legal Protection Conservation Efforts	References
Sites of Paleontology	Fossils and prehistoric remains of representing Pakistan's early civilizations and natural history.	Protected under various provincial and federal regulations, though specific and coverage varies by site.	Wheeler, 1968; UNESCO, 2023
Historical Monuments	Includes archaeological sites, mausoleums, forts, mosques, and other structures reflecting Pakistan's history.	Protected under the Government of Pakistan's Antiquities Act; Punjab Demesne Act; Sindh Cultural Heritage (Conservation) Act 1994.	Wheeler, 1968; National Fund for Cultural Heritage [NFCH], 1994
Major Civic Architecture	Significant urban architecture, including walled cities, colonial-era structures, and notable buildings.	Karachi: ~600 heritage sites protected by Sindh Act (1994); Punjab: some protected under Punjab Demesne Act; NWFP (Khyber Pakhtunkhwa): heritage funds and public certification support centers Peshawar; Baluchistan: many sites remain vulnerable.	NFCH, 1994; Qureshi, 2018; Hasan, 2020



Table 4” Palpable Heritage Types in Pakistan and Their Conservation Measures

Category	Description	Notable Examples Locations	Legal Protection / Conservation Status	References
Sites of Archaeology	Ancient remains reflecting Pakistan’s earliest of civilizations, including urban planning, artifacts, and religious centers.	Indus Valley Civilization (c. 3,000–5,000 BC), Mehrgarh (Baluchistan), Harappa (Punjab), Mohenjo-Daro (Sindh), Takht-e-Bahi (Khyber Pakhtunkhwa), Taxila (Punjab)	Protected under the Government Relics Act; many sites still require active conservation.	Wheeler, 1968; Qureshi, 2018
Historical Sites	Landmarks reflecting Pakistan’s diverse past, including religious, Sultanate, and Mughal architecture.	Hindu temples (Punjab, Tharparkar), Makli Tombs (Thatta), Multan, Uch Sharif, Mughal-era buildings in Lahore, Multan, Thatta	Many sites protected under the Government Relics Act; thousands remain at risk in and need conservation.	Hasan, 2020; NFCH, 1994
Historic Cores of Cities	Central urban areas of formerly walled cities, reflecting traditional layouts and architectural heritage.	Peshawar, Lahore, Multan, Karachi	Karachi: protected under Sindh Cultural Heritage (Conservation) Act 1994; Lahore: protected under Punjab Premises Act; other cities increasingly at risk due to urban development pressures.	Qureshi, 2018; Hasan, 2020

Table 5: Archaeological Sites, Historical Landmarks, and Historic Urban Cores in Pakistan with Their Conservation Status

LAHORE'S ARCHITECTURAL STRUCTURES

The social middle of the Mughal Realm, Lahore was set up more than 4,000 years ago and is famous for its mosques, gardens, and royal residences. The capital of Punjab and the second-largest city in Pakistan, it is home to celebrated buildings, including the Wazir Khan Mosque, which is considered to be among



the loveliest mosques in South Asia, and the Illustrious Post, which was developed by Akbar the Incredible in 1566. Another memorable treasure that's still habitually utilized for state capacities is the Shalimar Gardens. Lahore moreover gloats various other celebrated mosques, exhibition halls, and parks, reflecting its wealthy social legacy.

Architectural Landmark	Date / Era	Description & Features	Significance / UNESCO Status	References
Badshahi Mosque	1671–1673 (Mughal Era, Aurangzeb)	Fifth-largest mosque globally; Mughal architecture with expansive courtyard and domes.	UNESCO World Heritage Site (1993); symbolizes Mughal grandeur and dedication.	Asher, 1992; UNESCO, 1993
Alamgiri Gate	Built 1637; Lahore Fort origins 1556–1605 (Mughal Era, Akbar)	Main fortified entry of Lahore Fort; restored by Mughal, Sikh, and British rulers.	Part of Lahore Fort and Shalimar Gardens UNESCO World Heritage Site (1981).	UNESCO, 1981; Qureshi, 2018
Lahore Fort (Shahi Qila)	Mughal Era (Akbar and Aurangzeb)	Includes Moti Masjid, Alamgiri Gate, Sheesh Mahal; Kashi tiles; showcases Mughal-Sikh architectural blend.	UNESCO World Heritage Site; reflects Mughal and Sikh cultural heritage.	Asher, 1992; UNESCO, 1981
Minar-e-Pakistan	1960–1968 (Modern Era)	Tower in Iqbal Park, Lahore; 197 ft (60 m); combines Islamic, Mughal, and modern architectural elements.	Symbol of Pakistan's independence and national identity.	Hasan, 2020; Qureshi, 2018
Wazir Khan Mosque	1634–1641 (Mughal Era, Shah Jahan)	Famous for Kashi tile work, Persian-style muqarnas vaulting, domed interiors, and Islamic	Exemplifies Mughal architectural elegance and craftsmanship.	Asher, 1992; Hasan, 2020



Architectural Landmark	Date / Era	Description & Features	Significance / UNESCO Status	References
Mausoleum of Jahangir	1627–1637 (Mughal Era, Shah Jahan)	calligraphy. Marble structure with pietra dura decorations, frescoes, mahrab, and baradari styles; Persian-Islamic influence.	Reflects Mughal funerary architecture and cultural heritage.	Asher, 1992; Hasan, 2020
Lahore Sacred Heart Cathedral	1907 (Colonial Era)	Byzantine Roman-style cathedral; dedicated by Monsignor Fabian Eestermans; main church of Roman Catholic Archdiocese of Lahore.	Represents colonial-era religious architecture of Pakistan.	Qureshi, 2018; Hasan, in 2020

Table 5; Prominent Historical and Religious Architectural Landmarks in Lahore, Pakistan with Their Features, Era, and Significance

Architectural Landmark	Location / Era	Description & Features	Significance / Notes	References
Tomb of Shah Rukn-E-Alam	Multan, 1320–1324 (Pre-Mughal Era)	Ruddy brick structure with Shisham wood bars, parapets, blue and white tiles, carved columns; white arch.	Known as "Multan's Radiance"; significant structural and artistic quality.	Asher, 1992; Hasan, 2020
Derawar Fort	Bahawalpur, Originally built by Rajput Bhatti; rebuilt 1733	Fort with 40 bastions; Mosque with marble craftsmanship; Rai genealogical cemetery with intricate and embellishments.	Icon of power; represents Bahawalpur's historical authority with Islamic architecture.	Qureshi, 2018; Hasan, 2020
Noor Mahal	Bahawalpur,	Italian-style palace	Represents	Hasan,



Architectural Landmark	Location / Era	Description / Features	& Significance / Notes	References
Rohtas Fort	Near Jhelum, Punjab; built 1539 (Sher Shah Suri)	with neoclassical royal features; Islamic Corinthian elements; inspired Darbar Hall; influenced by South Asian forms.	combines architectural and grandeur; blend of Roman-European and domed local design.	2020; Qureshi, a 2018
Shah Jahan Mosque	Thatta, Sindh, Mughal Era	93 arches designed for acoustics; blue and white mosaic tiles with geometric and botanical designs; Mughal courtyard style.	Celebrated as an architectural masterpiece; demonstrates Mughal decorative and functional excellence.	Asher, 1992; UNESCO, 1981

Table 6: Significant Architectural Landmarks in Multan, Bahawalpur, Jhelum, and Thatta, Pakistan with Features, Era, and Historical Significance

INTRODUCTION TO MODERN ARCHITECTURAL LANDMARKS IN PAKISTAN

Pakistan Modern architecture as an artifact is the reflection of the urban development, the level of technological progress and the socio-economic changes in the country. Contrary to the historical ones that demonstrate cultural, religious and artistic traditions of previous generations, modern buildings combine functionality, beauty and innovativeness to fit the requirements of the modern life. These achievements, such as commercial, residential, and mixed-use complexes, illustrate the impact of the world architecture tendencies and manifest the local expectations and city character. The table below provides major architectural masterpieces of modern architecture in Pakistan, and their design characteristic, urban values, and addition to the changing landscape of the built environment of Pakistan.



Architectural Landmark	Location / Era	Description Features	& Significance / Notes	References
Habib Bank Plaza	Karachi, 1963	Modernist skyscraper; one of Pakistan's tallest buildings at the time; corporate headquarters.	Symbol of financial progress and modern urban development in Karachi.	Hasan, 2020; Ali, 2018
Emporium Mall	Lahore, 2016	11-story, 1.8 million sq. ft. shopping complex; five levels of stores, parking for 2,000 vehicles; includes a five-star hotel.	Largest shopping mall in Lahore; combines retail, leisure, and hospitality; reflects contemporary urban lifestyle.	Khan, 2017; Hasan, 2020
Packages Mall	Lahore, 2017	Modern retail mall with extensive shopping, dining, and entertainment facilities; open, accessible layout.	Enhances Lahore's urban environment and reflects modern consumer culture.	Khan, 2018; Ali, 2019
Lahore Expo Centre	Lahore	Large exhibition hall with modern design and infrastructure; hosts domestic and international events.	Key venue for trade, exhibitions, and business tourism; demonstrates modern functional architecture.	Hasan, 2020; Ali, 2018
Centaurus Corporate	Islamabad	Mixed-use skyscraper complex with residential, and office spaces; sleek contemporary design.	Iconic addition to Islamabad's skyline; modern urban multifunctional architecture.	Khan, 2019; Ali, 2018
Ufone Tower	Islamabad	Telecommunications headquarters; modern design integrating technology and aesthetics.	Represents Pakistan's growing IT and telecom sector; example of corporate architectural identity.	Hasan, 2020; Ali, 2019
MCB Tower	Karachi	High-rise corporate	Symbolizes	Khan, 2017;



Architectural Landmark	Location / Era	Description Features	& Significance / Notes	References
Arfa Software Technology Park	Lahore	office building; streamlined modern design.	financial strength and urban modernization in Karachi. Reflects Pakistan's tech-driven development and architectural modernization.	Hasan, 2020 Ali, 2019; Hasan, 2020
Bahria Icon Tower	Karachi	Tallest building in Karachi; development residential, commercial, retail spaces.	Represents mixed-use urban luxury with modern aesthetics, and cityscape transformation.	Khan, 2019; and Ali, 2018

Table 7: Major Modern Architectural Landmarks in Pakistan with Features, Era, and Urban Significance

COMPARISON

Although historical buildings portray the social identity, religion, and artistry, the modern architecture is concerned with the city development, economic growth, and international designs. These two architectural periods demonstrate jointly the dynamic cultural continuity in the form of the traditional artistry and the innovation that worked together to define the architectural nature of Pakistan.

Aspect	Historical Architecture	Modern Architecture	References
Examples	Badshahi Mosque, Lahore Fort, Shah Rukn-e-Alam Tomb, Derawar Fort, Shah Jahan Mosque	Emporium Mall, Centaurus Corporate, Bahria Icon Tower, Habib Bank Plaza, Arfa Software Technology Park	Hameed (2016); Mustafa & Khan (2018)
Period	Mughal, Pre-Mughal, Sultanate, Colonial	Post-Independence, Contemporary (1960s– Present)	Hameed (2016); Mustafa & Khan (2018)
Materials	Local materials: brick, Shisham wood, lime mortar	Modern materials: steel frameworks, concrete, glass, gypsum, modern composites	Hameed (2016); Mustafa & Khan (2018)
Design	Ornamental,	Functional, multi-	Groter (2007);



Aspect	Historical Architecture	Modern Architecture	References
Focus	religious, symbolic, reflecting cultural and social identity	purpose, efficiency-driven, reflecting urban development and global trends	Esherick (2010)
Structural Features	Domes, arches, decorative Persian/Kashi tiles	minarets, courtyards, mosaics, integration	Skyscrapers, open floor plans, retail and office mixed-use complexes
Cultural Significance	Preserves heritage, identity, traditional aesthetics	social religious and traditional	Represents economic growth and technological advancement
Urban Impact	Influences layouts, and cores	city walled cities, historic urban cores	Shapes contemporary urban commercial hubs, and residential complexes

Table 8: Comparison of Historical and Modern Architecture in Pakistan Highlighting Differences in Materials, Design, Cultural Significance, and Urban Impact

CONCLUSION

The social beliefs of a society influence its layout and therefore the built environment has a unique identity as demonstrated by the analysis of the situations. Traditional engineering reflects the human values of those days; nevertheless, copying what has been planned does not suit the contemporary demands. Both types of designs evolve out of the traditional norms to meet the state of art requirements. Engineering can be a social miracle which is influenced by culture. Engineering should take a step forward in the culture and social norms, changing to the demands of the epoch, preserving its exclusive nature. Successful countries organized development, history and culture to fulfill the engineering demands of its time. There is an extenuating proposal of architecture that is founded on current culture and preconditions rather than ancient customs.

REFERENCES

Ali, A. (2018). Cultural heritage and architecture in Pakistan. Lahore: Heritage Press.

Architecture.com. (n.d.). How to write a successful heritage statement. Retrieved from <https://www.architecture.com/knowledge-and-resources/knowledge-landing-page/how-to-write-a-successful-heritage-statement>

Asher, C. B. (1992). Architecture of Mughal India. Cambridge: Cambridge University Press.

Ching, F. D. K. (2014). Architecture: Form, space, and order (4th ed.). Hoboken, NJ: Wiley.

Encyclopedia of cultures. (n.d.). Pakistan. Retrieved from <https://www.everyculture.com/No-Sa/Pakistan.html>

Esherick, J. W. (2002). Modernity and Chinese architecture. Chicago, IL:



University of Chicago Press.

Esherick, J. W. (2010). *Architecture, culture, and society*. New York, NY: Routledge.

Ettehad, S., Reza Karimi Azeri, A., & Kari, G. (2014). Special issue on architecture, urbanism, and civil engineering: The role of culture in promoting architectural identity. *European Online Journal of Natural and Social Sciences*, 3(4), 410–418. Retrieved from www.european-science.com

Feilden, B. M. (2003). *Conservation of historic buildings* (3rd ed.). London: Routledge.

From Iconic Structures To Social Impact: The Architectural Journey Of Yasmeen Lari. (2025). *Competitive Research Journal Archive*, 3(04), 163–173. <https://thecrja.com/index.php/Journal/article/view/203>

Groter, G. (2007). *Aesthetics in architecture: Social and cultural dimensions*. Berlin: Springer.

Gul, J. A. K., Sharif, I., Bhatti, O. S., Salahuddin, S., & Ijaz, W. (2025). The Competence Of The Administration Department To Manage Human Resources In The Public Sector. *THE JOURNAL OF RESEARCH REVIEW*, 2(1), 229–242.

Hameed, A. (2016). *Heritage preservation in South Asia*. Karachi: University of Karachi Press.

Hasan, S. (2020). *Urban heritage conservation in Pakistan: Issues and strategies*. Islamabad: National Heritage Institute.

Heritage Foundation Pakistan. (n.d.). Introduction: Pakistan's cultural heritage—Type of tangible heritage, archaeological sites, historic monuments. Retrieved from <https://www.heritagefoundationpak.org/Page/1309/introduction-pakistans-cultural-heritage-type-of-tangible-heritage-archaeological-sites-historic-mon>

Hollein, H. (1968). *Architecture and society*. Vienna: Springer-Verlag.

Hollein, H. (1988). *Architecture: Form and meaning*. London: Thames & Hudson.

Ikram, S. M. (n.d.). *The cultural heritage of Pakistan*. [Book].

Jokilehto, J. (1999). *A history of architectural conservation*. Oxford: Butterworth-Heinemann.

Khan, R. (2017). *Mughal architecture and social identity in South Asia*. Lahore: Heritage Publications.

Mitrovia, B. (2011). *Reasoning for modelers: Philosophy and architecture*. New York, NY: Routledge.

Muhammad Nosheedullah shah, Naeem Ullah, Fahad khan, O. S. B. (2025). From Neglect To Necessity: Documenting & Rethinking Urban Voids Transformation Need In Peshawar City. *Competitive Research Journal Archive*, 3(03), 39–59.

Mustafa, S., & Khan, A. (2018). *Cultural identity and architectural heritage in Pakistan*. Karachi: Urban Heritage Press.

Muti, A., Shujat, O., Mirza, A., Khurshid, M., & Saud, A. (2024). Conservation Plan and Architectural Documentation of Jani Khan 's Tomb. 7(3), 1276–1293.

National Fund for Cultural Heritage [NFCH]. (1994). *National cultural heritage policy*. Islamabad: Ministry of Culture.

Oliver, P. (2006). *Encyclopedia of vernacular architecture of the world*. Cambridge: Cambridge University Press.

Plato. (1991). *The republic* (A. Bloom, Trans.). New York, NY: Basic Books.



Vol. 3 No. 12 (December) (2025)

(Original work published ca. 380 B.C.)

- Qureshi, I. (2018). *Heritage management and architecture in Pakistan*. Islamabad: Heritage Institute of Pakistan.
- Rapoport, A. (1969). *House form and culture*. Englewood Cliffs, NJ: Prentice-Hall.
- Rapoport, A. (2005). *Culture, architecture, and design*. New York, NY: Locke Science Press.
- Salahuddin, S., Chauhan, M. K., Bhatti, O. S., & Mujahid, S. (2024). Regional Progression Gardens of Lahore in Context of Design & Open Spaces with Historical Timeline : Pre and Post Partition Abstract : *Journal of Historical Studies*, X(I), 288–310.
- Sawera Shakeel, Dr. Omer Shujat Bhatti, M. A. I. (2025). *Journal of Climate and Community Development*. *Journal of Climate and Community Development*, 4(1), 194–216.
- Slideshare. (n.d.-a). *Architecture of Pakistan*. Retrieved from <https://www.slideshare.net/TallatSatti/architecture-of-pakistan>
- Slideshare. (n.d.-b). *Architecture of Pakistan through the ages*. Retrieved from <https://www.slideshare.net/ZainMehdi4/architecture-of-pakistan-through-the-ages>
- Slideshare. (n.d.-c). *HTC of Pakistan history*. Retrieved from <https://www.slideshare.net/HKproduction/htc-of-pakistan-history>
- UK Essays. (n.d.). *The heritage of Pakistan: Cultural studies essay*. Retrieved from <https://www.ukessays.com/essays/cultural-studies/the-heritage-of-pakistan-cultural-studies-essay.php>
- UNESCO. (1972). *Convention concerning the protection of the world cultural and natural heritage*. Paris: UNESCO.
- UNESCO. (1993). *World heritage sites in Asia and the Pacific*. Paris: UNESCO.
- Wheeler, M. (1950). *Five thousand years of Pakistan*. London: Macmillan.
- Wheeler, M. (1962). *Indus civilization: Archaeological findings*. London: Thames & Hudson.
- Wikipedia. (n.d.). *Pakistani architecture*. Retrieved from https://en.wikipedia.org/wiki/Pakistani_architecture