

ISLAMIC LEARNING AND RESEARCH CENTER

by

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THE WORD

One God, One Religion, in One Concept.

"Recite". And the world was changed forever.

The Oneness of things and The Opening of it all.

The Word before every picture.

The Word before every action.

The Word we shall always follow.

The Word shall always Guide Us.

He holds the Master Key and its already written

The Pen is withdrawn and the pages are dry.

In the Word, we find it all.

In the Word, we have it all.

MaishaHossain.

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Chapter 1: Background of the Project

1.1 Project Brief

As an Islamic country, Bangladesh is not very successful compared to other Islamic countries. Most of the people in Bangladesh are Muslim. But unfortunately a lot of them don't know Islam properly. Either their knowledge of Islam is less or misguided. As a result there are lots of conventional ideas running these days which mostly are entirely or partially wrong. There are many differences of opinions about the same ritual. And there are some rituals or beliefs which are being practiced are either wrong or do not exist according to the main deed of Islam the holy '*Quran*'.

The reason behind these is the sources providing the knowledge about Islam are not strong enough. Basically these sources are mosque and madrasahs. Though mosques or madrasahs are the direct link to Islam to Muslims, they should not be considered as the only or the final source. Because even different mosques or madrasahs have differences on opinions. In lot of cases the imams who lead the mosques are not properly trained. They lack in general knowledge which prevents them to question the system or the knowledge or the traditions that if they are right or wrong. So if those who are supposed to lead are not strong enough, how can they be trusted as right or should they be trusted as right?

People also don't get much options to learn about the religion they are following. There are differences between person to person about the way of saying the prayer. Some people don't even know the proper system of the prayer. The reason behind that is other than the ignorance of one is, the lacking in learning and understanding. Though there are libraries and some organizations which might help but sometimes they are not enough help. There are scholars in the society who knows a lot but they are not reachable always to the general people.

So if there was a place from where people can go to get to know the proper way and the science of Islam it would be beneficial for a society such as ours. Because it would be better to know a religion correctly rather than following it blindly.

This project would be an institute for knowing and developing the knowledge of **Islam**. This place will not only be limited for Muslims but anyone of any religion can participate. Because Islam is not restricted for Muslims only. Anyone; Muslim or not can come here and gain knowledge about Islam, its rituals, its history and science. It will be a place for enlightenment. People can practice and learn more about Islam.

1.2 Project Introduction

The project according to its title, would be solely a mosque complex, maintaining its focus as that. Further being a learning and research center. By Learning Center it is implied that the people from all age groups, race and religion can join the Center to educate themselves on the teachings of the Quran. While the Research Center entitles to research on the Quran.

1.3 Aims or Objectives of the Project

The aim of the Project is to provide a platform for the public to educate themselves about the actual teachings of Islam through the Quran, rather than hearing from various sources and developing a false image on what Islam has to offer.

1.4 Given Program

The project would be divided into 3 zones.

The Mosque, The Learning Center, The Research Center.

The programs listed would follow this category accordingly.

The Mosque_ prayer hall, abulation space, toilet, plaza, library.

The Learning Center_ class rooms, administration offices, seminar rooms, library, multipurpose halls, exhibition space, common rooms, student/teacher/waiting lounges, cafe, restaurant, archive, store.

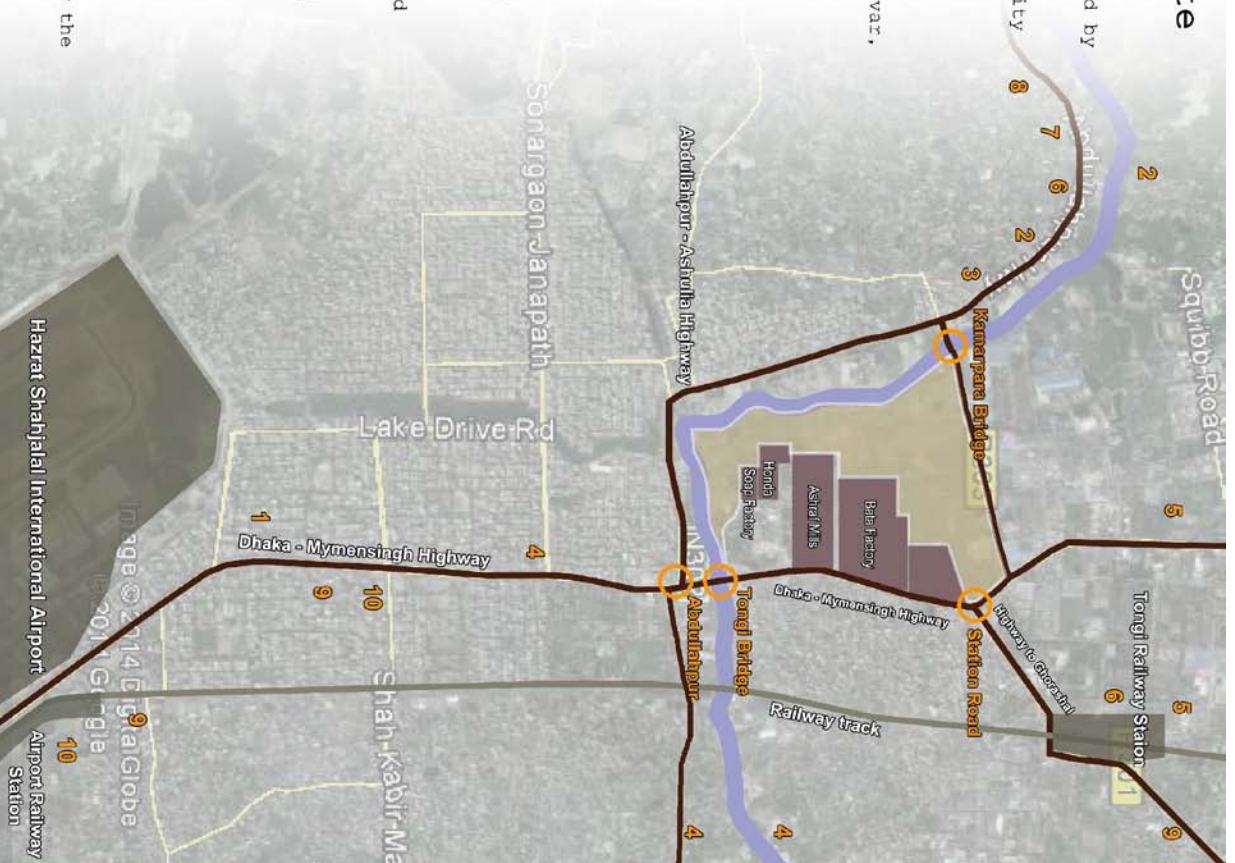
The Research Center_ seminar rooms, multipurpose halls, administration offices, exhibition spaces, dining area, restaurant, toilet, store.





Analyzing the connectivity of the site

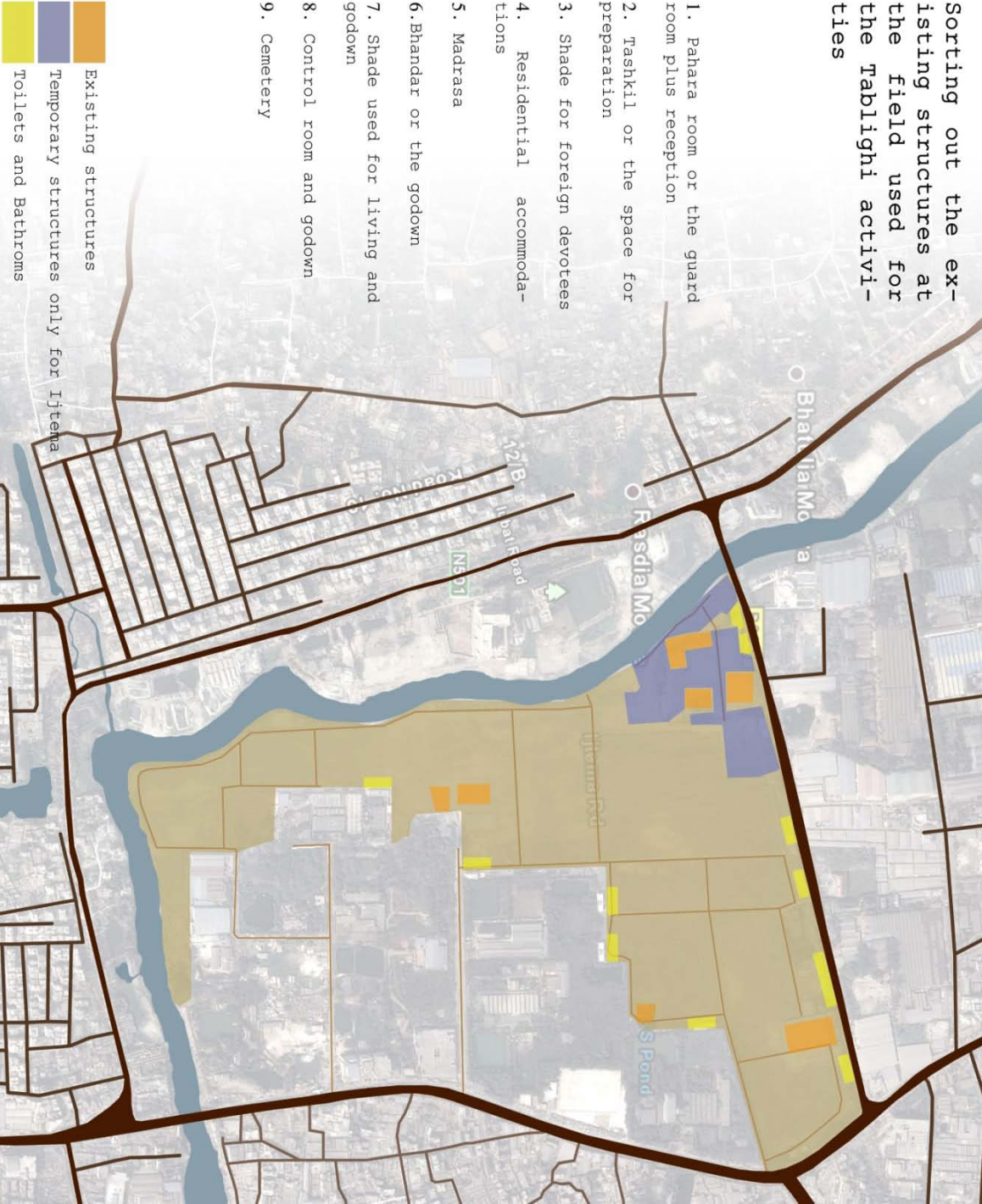
1. Foreign devotees
Arrive at Hazrat Shahjalal International Airport, then reach the field by arranged private transportation.
2. From Mirpur, Mohammadpur, the West and Southwest fringes of Dhaka city usually devotees from these areas use the following routes
 - a. By the Ashulia - Mirpur by pass road.
 - b. the waterway through the Turag river.
3. From Savar, Dhamrai and adjacent areas
Devotees from these areas use the highway of Ashulia from Baipile, Savar, Nabinagar, Dhamrai, etc.
4. From Southern part of Dhaka, Dhaka mainland and the Eastern fringe
These people take their route from their area to the:
 - a. Dhaka - Mymensingh highway
 - b. From Abdulahpur - Moinartek link road
 - c. The waterway through the Turag river
5. From greater Mymensingh and adjacent districts
Devotees from these districts usually use two routes:
 - a. Dhaka - Mymensingh highway
 - b. Railway services
6. From the Northern part of Bangladesh
uses the following:
 - a. The bus route through Gabtoli and Ashulia - Mirpur bypass road
7. From the Khulna Division and greater Jessore
uses the following:
 - a. The bus route through Gabtoli and Ashulia - Mirpur bypass road
8. From Barisal Division
uses the following:
 - a. The bus route through Gabtoli and Ashulia - Mirpur bypass road
 - b. The waterway through Sadarghat
9. From Sylhet Division
Devotees from these districts usually use two routes:
 - a. Bus services through Ghorashal and Syedabad
 - b. Railway services
10. From Chittagong Division and greater Comilla
Devotees from these districts usually use two routes:
 - a. Bus services through Syedabad terminal, from where they come by the
- Mymensingh highway



Sorting out the existing structures at the field used for the Tablighi activities



1. Pahara room or the guard room plus reception
2. Tashkil or the space for preparation
3. Shade for foreign devotees
4. Residential accommodations
5. Madrasa
6. Bhandar or the godown
7. Shade used for living and godown
8. Control room and godown
9. Cemetery



Findings

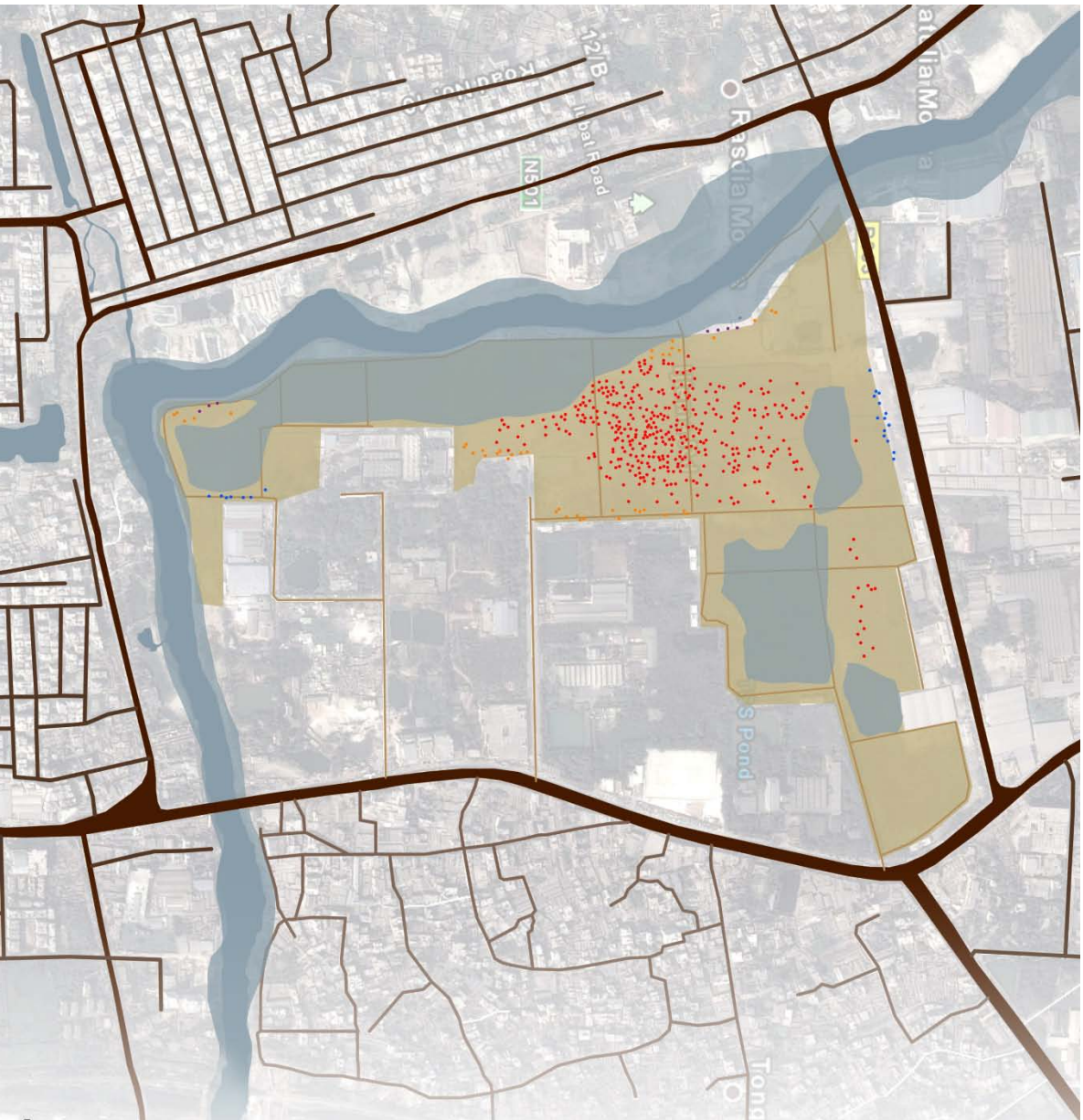
Dry Winter Season

Entire field is dry.

No playing as the preparation of Ijtima starts at the field from the center as shown by the grey area

No Industrial use of the field by the adjacent factories

-



Comparative analysis of the activity pattern of the user of the field over different time frame of the year and role of the Tura river

Findings

Wet Rainy season

Field is water logged in many parts. The southern part of the field is nearly flooded.

Most concentration of the people who play is at the center of the field as that is the only dry portion.

A lot of people come here in the afternoon to pass their leisure time by having some fresh air in the field.

Some fishermen activities during the whole year

Industrial use of the field by the adjacent factories is lessened due to rain

Different kinds of activities

People passing leisure time

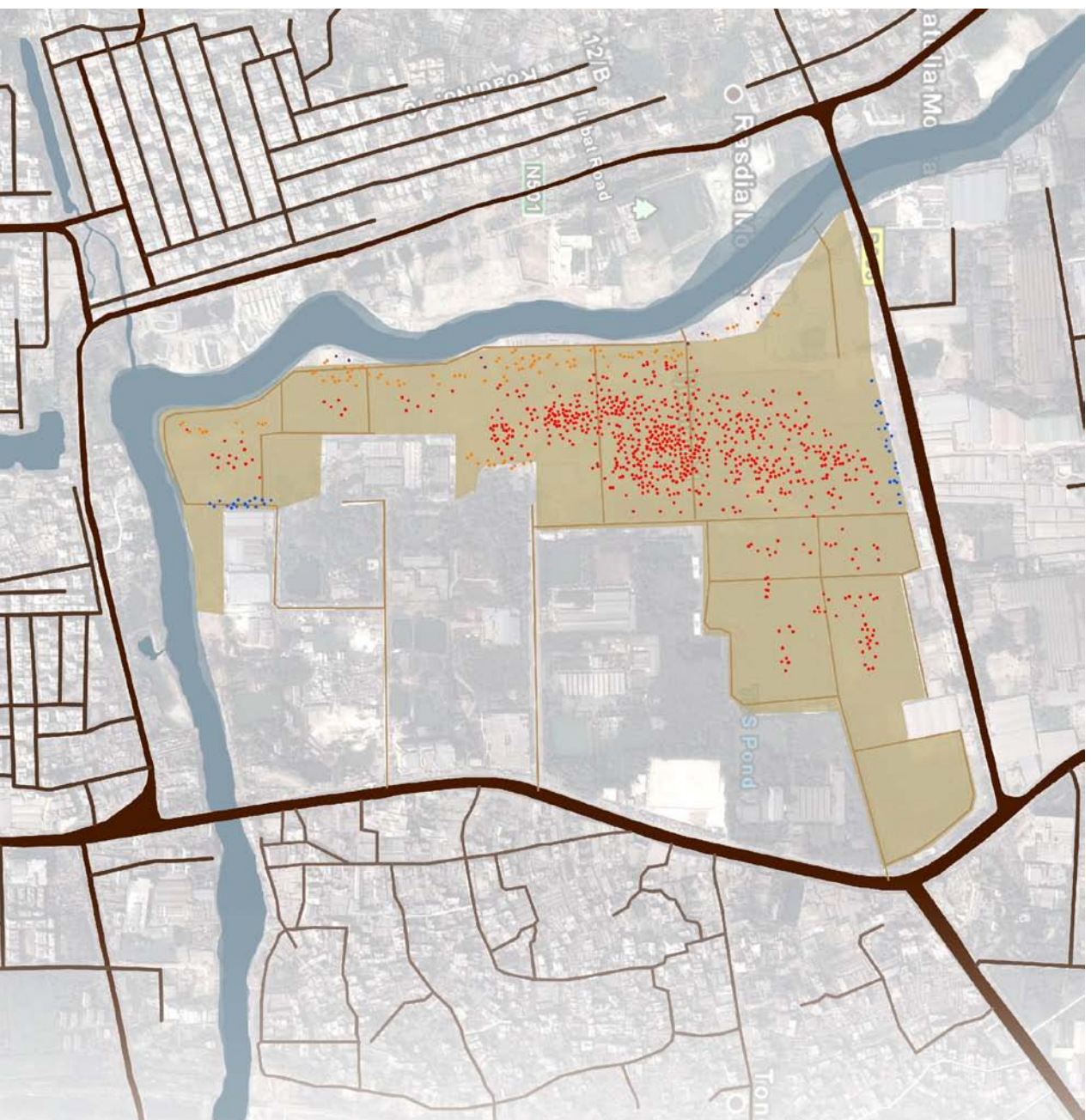
Industrial use

Fishermen

Flow of Tura River

scenario for the months of

JUNE - JULY - AUGUST



Comparative analysis of the activity pattern of the user of the field over different time frame of the year and role of the Turag river

Findings

Dry season, Spring and Summer.

Field is almost dry. Hence, the highest usage of field

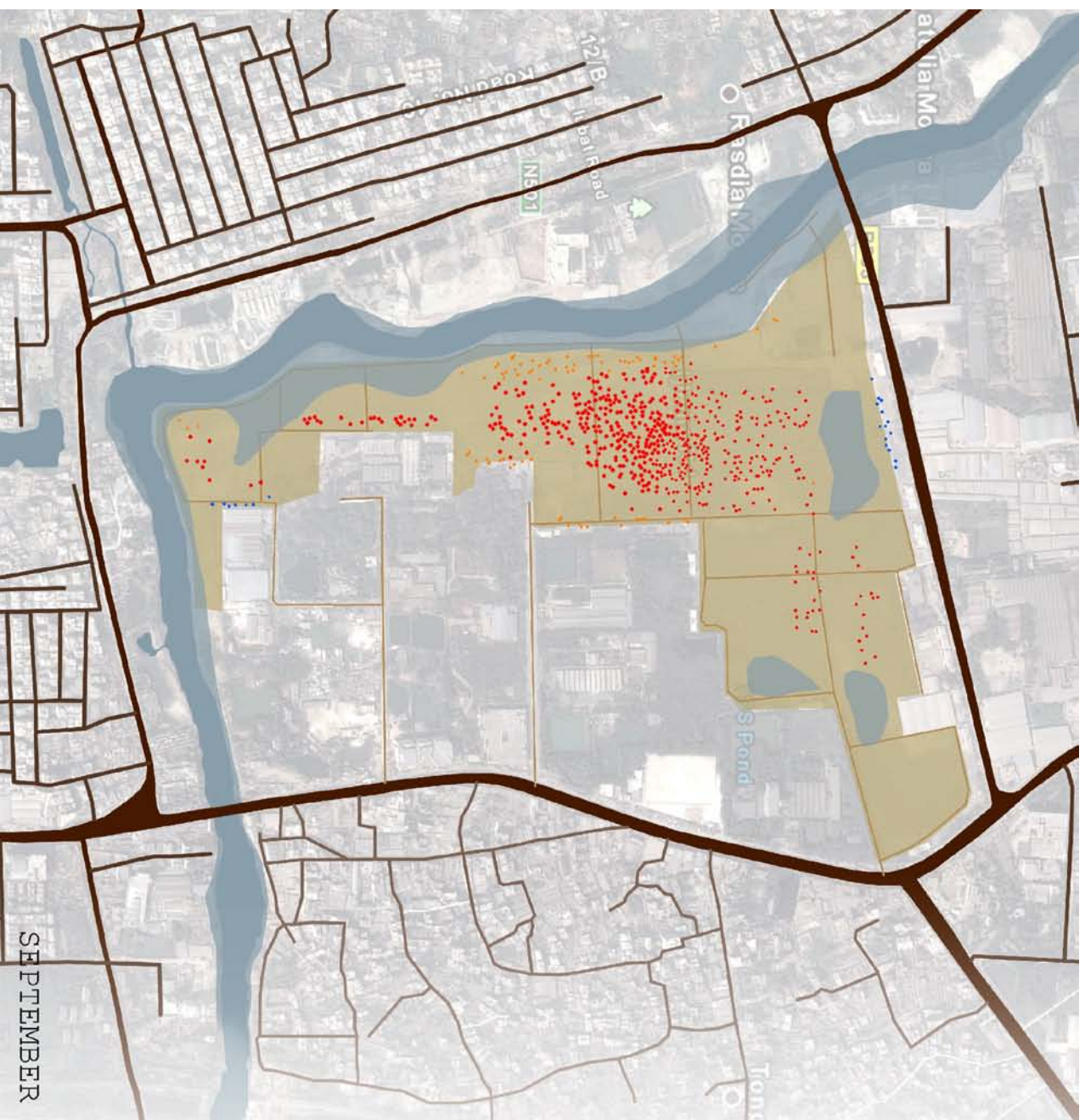
Most concentration of the people playing is at the center of the fields

A lot of people come here in the afternoon to pass their leisure time by having some fresh air in the field

Some fishermen activities.

Some Industrial use of the field by the adjacent factories.

- Different kinds of activities
 - People passing leisure time
 - Industrial use
 - Fishermen
 - Flow of Turag River
- scenario for the months of
 MARCH - APRIL - MAY



Comparative analysis of the activity pattern of the user of the field over different time frame of the year and role of the Turag river

Findings

Autumn and Late Autumn
Field is water logged in the southern part

Most concentration of the people playing is at the center of the fields as that is the only dry portion of the field

A lot of people come here in the afternoon to pass their leisure time by having some fresh air in the field

Some fishermen activities during the whole year

Industrial use of the field by the adjacent factories is lessened

- Different kinds of activities
- People passing leisure time
- Industrial use
- Fishermen
- Flow of Turag River

scenario for the months of

SEPTEMBER – OCTOBER – NOVEMBER

CHAPTER 3: LITERATURE REVIEW

3.1 THE MESSAGE OF ISLAM

The word Islam is derived from the root word “salaama” means peace, obedience, purity, and submissions. Islam means abiding peace and obedience to the will of God. While other religions derive their name from either a tribe, or a geographical area or a founder, and Islam derives its name from the central ideas of peace and submission to God. The followers of Islam call them as Muslims or Musalmans.

The message of Islam came to Muhammad for the first time through the angel Gabriel in 610 A.D., in a cave on Mount Hira. He kept on receiving the answers to his questions rest of his life and then he put all together in the book called Qur'an, which is the only holy book of Islam. Qur'an is the only book in the world which cannot be ever translated.

Muslims deny believing or worshiping any other god but Allah, who is their almighty. He is not only the highest god of Muslims, but also of all the people in the world. He is close to his loyal worshippers, whom he forgives their sins and blesses them with peace and happiness. They believe in free will and fate. According to Muslims, Allah knows everything that happened, that has been happening and that will happen. He made humans responsible for their actions and choices. Anyone can convert to Islam easily. According to their traditions, anyone who follows Allah and takes Muhammad as his messenger becomes a Muslim because Qur'an says that “He who obeys the Messenger has indeed obeyed Allah” (al-Nisa' 4.80).

Allah is known by 99 names and the person who learns them all by heart goes in the heaven.

Islam believes that good rewards for good deeds and punishment for bad deeds. And Qur'an states “Whoever does good deed, he shall be repaid ten-fold; and whoever does evil, and he shall be repaid with evil” (5.32). Islam does not recognize any other religions other than they are specifically mentioned in Qur'an. “We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him do we submit” (29.46). Muslims believe that they in something that is been revealed to them and believe that everybody's God is same. Both religions believe in praying Gods and reciting their name and ask for God's forgiveness. Muslims believe in praying only one God Allah.

3.1.2 THE MESSAGE OF THE QURAN

Muslims believe that the Quran contains the actual word of God as it was revealed to Muhammad through divine inspiration. The revelations to the Prophet took place over a period of more than twenty years. Before Muhammad's death, many of these messages had been written down in order to be preserved. Muhammad himself began the work of preservation, and Abu Bakr, the first caliph, continued the process by compiling revelations which up to that time had been memorized by the followers and passed on by word of mouth. A complete written text of the Quran was produced shortly after Muhammad's death, with particular care taken to elimi-

nate discrepancies and record only one standard version. This version was then transmitted to various parts of the new Islamic empire and used to assist in the conversion of unbelievers. The text of the Quran has existed virtually unchanged for fourteen centuries.

The Quran was intended to be recited aloud; much of the power of the Quran comes from the experience of reciting, listening, and feeling the message. It was in this manner that Muhammad converted his followers. The Quran is never to be translated from the Arabic for worship. Because the followers of Islam had to learn the Quran in Arabic, the spread of Islam created a great amount of linguistic unity. Arabic replaced many local languages as the language of daily use, and the great majority of the Muslim world from Morocco to Iraq is still Arabic-speaking. In addition, the Quran remains the basic document for the study of Islamic theology, law, social institutions, and ethics. The study of the Quran remains at the heart of all Muslim scholarship, from linguistics and grammatical inquiry to scientific and technical investigation.

The word Quran means recitation in Arabic. The Quran consists of one hundred and fourteen chapters of six thousand verses, originally revealed to Muhammad over a period of twenty-two years.

These chapters which are called surahs are arranged according to length, from the longest being some twenty-two pages of Arabic text for surah two, through the shortest being only a single line for surah one hundred and eight.

The name of Allah appears more than two thousand five hundred times in the Quran. The Quran emphasizes service to God. "It envisions a society based on the unity and equality of believers, a society in which moral and social justice will counter balance oppression of the weak and economic exploitation" (Esposito, Islam 29). The Quran is the central religious text used by most Muslims to guide their prayer rituals, worship services, and family traditions.

3.1.3 FIVE PILLARS OF ISLAM

5	PILLARS	OF ISLAM
 IMAN	IMAN	Worshipping Allah and denying all others worshiped besides Him
 SALAH	SALAH	Offering Salah (prayer) five times a day
 ZAKAH	ZAKAH	Paying the Zakah, giving alms or charity
 HAJJ	HAJJ	Going to pilgrimage to the House of Allah at Makkah
 SAWM	SAWM	Fasting in the month of Ramadan

Muslims also follow the Quran as a guide to do their worship services. They follow the Five Pillars of Islam to Worship Allah.

The First Pillar: Iman

The first pillar is daily confession of the faith called shahada. A Muslim must say, "There is no god but God (Allah) and Muhammad is the messenger of God". This proclamation confirms to Muslims that there is only one God and to

idolize others is an unforgivable sin. . This also can be referred to as Iman, which roughly means the loyalty towards the one god, Allah

The Second Pillar: Sallah

The second pillar is daily ritual prayer called Salah. They are performed five times a day.

The prayers are recitations of the Quran in Arabic. The prayers are done with physical movements. These movements are: standing, bowing, kneeling, touching the ground with one's forehead, and sitting. The recitation and movements demonstrate submission, humility, and the adoration of God. At the conclusion of the prayer, they recite the shahada and they repeat their "peace greeting" twice. This "peace greeting" says "Peace be upon all of you and the mercy and blessings of God".

The Third Pillar: Zakah

The third pillar is paying the alms tax called zakat. Muslims are required to pay an annual contribution of two and a half percent of their individual wealth and assets. This money is used to help the poor, orphans, and widows. Zakat is an obligation to respond to the needs of the less fortunate. It is an act of worship, or thanksgiving to God, and of service to the community.

The Fourth Pillar: Hajj

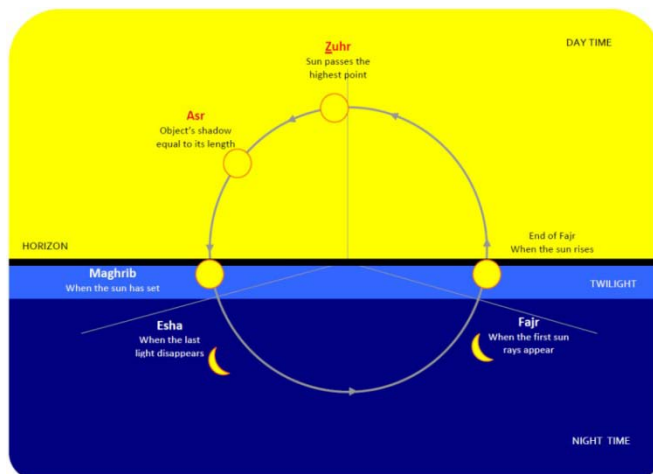
The fifth pillar is a pilgrimage to Mecca called hajj. At least once in their lifetime, a Muslim must make the sacrifice to make this pilgrimage which is done after Ramadan. The conditions to go are that they must pay for themselves without borrowing the money and be able to afford it. They are from different classes, colors, nationalities, and races and they are in the same dress performing the same rituals. About two million Muslims go every year. Pilgrim men must wear two seamless white sheets and the women must cover their whole body except for their hands and face. These coverings symbolize purity as well as the unity and equality of all believers.

The Fifth Pillar : Sawm

The fourth pillar is fasting during the month of Ramadan and is called sawm. It is done once a year on the ninth month of the Islamic calendar. During this month, Muslims that are healthy must abstain from dawn to sunset from food, drink, and sexual activity. Families eat before sunrise to sustain them until sunset. Then they eat a light meal at dusk and eat a late evening meal. Fasting lasts for twenty-nine or thirty days. Ramadan is a time of spiritual discipline and of expressing gratitude towards God. "Total abstinence reminds the Muslim that each life is one of sacrifice, dependent on God". Muslims recite a special prayer that is only recited during Ramadan. The Eid al-Fitr is the Feast of the Breaking of the Fast of Ramadan and is a celebration that lasts three days.

As Muslims arrive in Mecca they go to the Kaaba where they move counterclockwise around the Kabba seven times symbolizing their entry before God. The Kaaba is known as the "House of God". It is a cube-shaped house in which the sacred black stone is embedded. In the coming days, the pilgrims participate in several ritual ceremonies that symbolize important religious events. They also visit the Plain of Arafat where they stand before God in repentance for forgiveness for all Muslims. The Eid al-Adha is the Feast of Sacrifice which lasts four days and symbolizes the annual completion of the pilgrimage to Mecca. Here they sacrifice animals and most of the meat is given to the poor. Also, during daily prayers, the faithful go to the mosque to pray.

3.1.4 PRAYING IN ISLAM



Muslims have many different forms of prayer rituals that they perform on a daily basis. To them, prayer is very important in their way of life and they use the Quran for many of their prayers. They perform prayer rituals called Salat five times each day. They pray at dawn, noon, afternoon, sunset, and evening. These five prayers, in the

order of which they are performed, are called salat al-subh, salat al-zuhr, salat al-asr, salat al-maghrib, and salat al-isha.

Since Muslims live all over the world, there are Muslims praying all the time because of the time differences. Prayer is always done in the direction of the Kaaba shrine in Mecca. Kaaba is the House of God and Mecca is the holiest city of Islam and the birthplace of Muhammad.

The prayers are said in Arabic and they combine "meditation, devotion, moral elevation, and physical exercise". Their basic physical positions for prayer are standing, bowing, sitting or kneeling, and prostration. The prayers take about five to ten minutes each. "The whole sequence of the ritual is repeated twice in the morning, three times at sunset, and four times in the noon, afternoon and evening prayers". This equals to seventeen daily prayers.

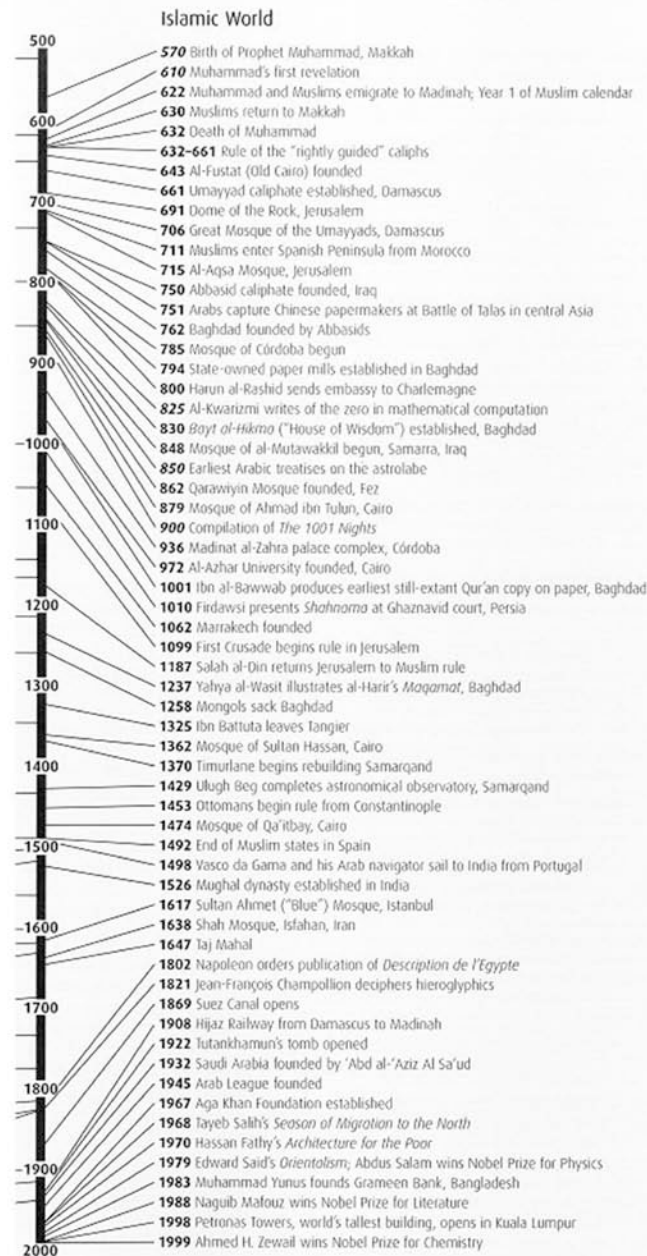
Additional prayers can also be performed. There is the witr prayer which is performed at night. Also, the wird prayer is a private prayer based on the recitation of the Quran. Before Muslims pray they must perform ablution. Ablution is a spiritual and physical cleaning. They begin by cleaning their minds from thoughts and concerns and concentrate on God and his blessings. Then they wash their hands, face and feet. The arms they wash up to the elbows. Then they say, "I bear witness that there is no god but God; He has no partner; and I bear witness that Muhammad is His servant and messenger". The person that recites this must say the statement with an honest intention. If a person is under ceremonial impurity, then he must wash his whole body. The cause of this impurity is any seminal emission or contact with sexual organs. Worshipers may also use sand when water is not available. This process is called tayammum. The person places the hands on the soil and rubs the face with the hands. There are two types of ablution. They are ghusl and wudu. Ghusl is done after acts of great defilement like sexual intercourse. Wudu is done after small defilements like going to the bathroom, sleep, and simple contact with the opposite sex.

3.2 HISTORY OF ISLAM

Arabia was the birthplace of the Islamic religion; the Arabic language was the "tongue of the angels," since God chose to reveal himself through that vehicle to Muhammad, the founder of the faith. Arabia would become the center of the Islamic world, and the source of renewal and inspiration for the faithful believers throughout an emerging Islamic empire.

Cultural Timeline of the Islamic World

Italicized dates are approximate



3.2.2 MUHAMMAD, PROPHET OF ISLAM

Into this environment at Mecca was born a man who would change completely the religious, political, and social organization of his people. Muhammad (c.570-632) came from a family belonging to the Koraysh. His early years were difficult because of the deaths of both his parents and his grandfather who cared for him after his parents' loss. He was raised by his uncle, Abu Talib, a prominent merchant of Mecca. His early years were spent helping his uncle in the caravan trade. Even as a young man, Muhammad came to be admired by his fellow Meccans as a sincere and honest person, and earned the nickname al-Amin, "the trustworthy." When he was about twenty years old, he accepted employment by a wealthy widow, Khadija, whose caravans traded with Syria. He later married Khadija and took his place as a leading influential citizen of the city. Muhammad's marriage to Khadija was a long and happy one, and produced two sons, who both died as infants, and two daughters, of whom the younger, Fatima, is best known.

A description of Muhammad, and probably a very accurate one, has been preserved in the Sira, the traditional biography of the Prophet. He is described as a handsome, large man with broad shoulders, black, shining eyes flecked with brown, and a fair complexion. His personality was reserved and gentle, but he was a man of impressive energy. He walked quickly, and always seemed to make it difficult for his friends to keep up with him. Although he was a popular companion, an energetic businessman, and a responsible husband and father, Muhammad was a very introspective man. Often he would escape from the society, which he considered too materialistic and irreligious, and spend long hours alone in a cave on nearby Mount Hira. In these hours of meditation Muhammad searched for answers to the metaphysical questions that many thoughtful Arabs were beginning to explore. Muhammad's meditations many times produced nearly total mental and physical exhaustion. During one such solitary meditation, Muhammad heard a call that was to alter the history of the world.

Muhammad's first communication from heaven came in the form of a command:

Recite! In the name of your Lord, who created all things,
who created man from a clot (of blood).
Recite! And your Lord is Most Bounteous
Who teaches by the Pen,
teaches man that which he would not
have otherwise known (Koran 96:1-5)

The Arabic word for "recitation" or "reading" is qur'an, and the collected revelations given to Muhammad are known to us as the Koran. The revelations that continued to come over the next twenty years were sometimes terse and short, at other times elaborate and poetic. The early revelations did not immediately convince Muhammad that he was a messenger of God. In fact, his first reaction was fear and self-doubt. During his depressions brought on by fears over the source and nature of his revelations, he sought the comfort and advice of Khadija. As the revelations continued, Muhammad finally became convinced that the message he was receiving was the truth, and that he had been called to be a messenger of divine revelation. He came to think

of himself and his mission as one similar to prophets and messengers who had preceded him in announcing the existence of the one God, Allah. Allah, "the God," was the same God worshiped by the Christians and Jews, but Allah had now chosen Muhammad to be his last and greatest prophet to perfect the religion revealed earlier to Abraham, Moses, the Hebrew prophets, and Jesus. The religion Muhammad preached is called Islam, which means surrender or submission to the will of God. The followers of Islam are called Muslims. The term Muslim refers to one who submits to God's law.

3.3.3 MUHAMMAD'S MESSAGE AND EARLY FOLLOWERS

At first Muhammad had little success in attracting followers in Mecca. The early message Muhammad brought to the Arabs was one of sternness and strength: that Allah was one and majestic, all-powerful and demanding of the faith of his followers. Furthermore, Allah demanded that his followers be compassionate, ethical, and just in all their dealings:

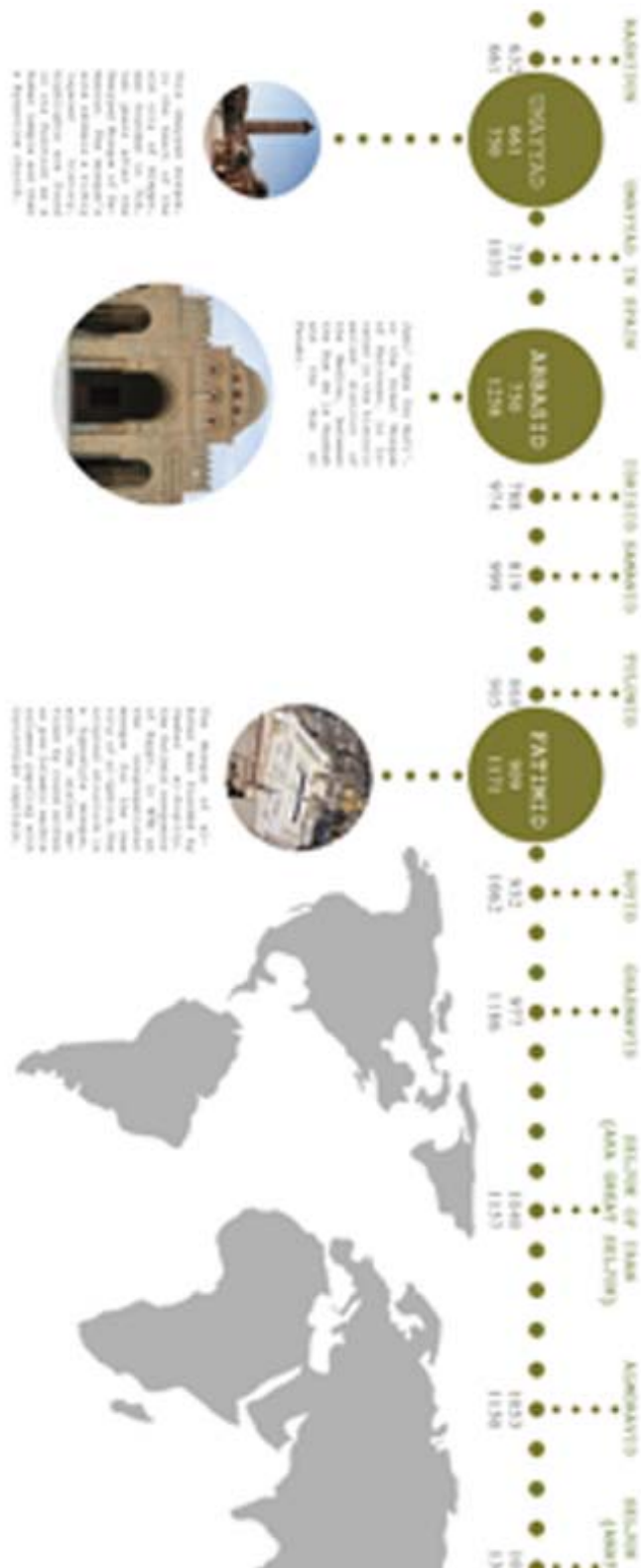
In the name of Allah, the most Beneficent, the
Most Merciful
by the night as it enshrouds
by the day as it illuminates
by Him Who created the male and female
indeed your affairs lead to various ends.
For who gives (of himself) and acts righteously,
and conforms to goodness,
We will give him ease.
But as for him who is niggardly cleaning himself,
self-sufficient and rejects goodness,
We will indeed ease his path to adversity.
Nor shall his wealth save him as he perishes
for Guidance is from Us
and to Us belongs the Last and First (92:1-14)

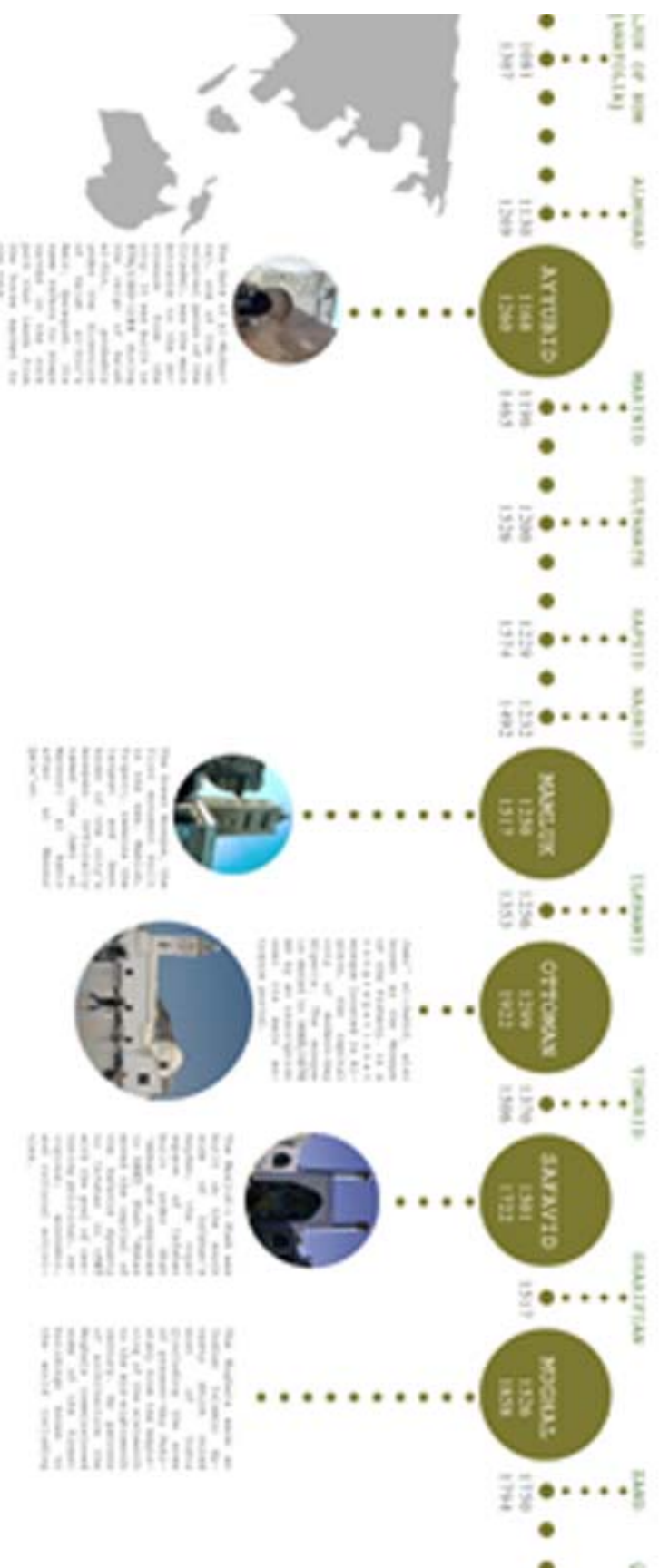
Muhammad was able to win the early support of some of his relatives and close friends. His first converts were his wife, his cousin Ali, and Abu Bakr, a leading merchant of the Koraysh tribe who was highly respected for his integrity. Abu Bakr remained the constant companion of the Prophet during his persecution and exile and later became the first caliph (leader) of Islam. But opposition to Muhammad's message was very strong, especially from Mecca's leading citizens. Many thought Muhammad was a poor poet attempting to pass on his own literary creations as the word of God. Others believed him to be possessed by demons. Muhammad's strong monotheism worried those residents of Mecca who obtained their income from the pilgrims to the Kaaba. Most of Muhammad's early converts were among the poorest of the city's residents, and Mecca's leading citizens feared social revolution.

Since Muhammad was himself a member of the Koraysh tribe, its leaders first tried to convince

Abu Talib to persuade his nephew to stop preaching. Next they tried to bribe Muhammad himself with the promise of a lucrative position in tribal affairs. When such offers were rejected, actual persecution of Muhammad's converts began, and a commercial and social boycott of the Prophet's family was attempted. During this time Abu Talib and Khadija both died, and Muhammad's faith and resolution was greatly tested. But inspired by the spirit and example of earlier prophets such as Abraham and Moses, who were also tested and persecuted, Muhammad persevered in his faith and continued his preaching.

3.3.4 ISLAMIC DYNASTIES





3.5 SPREAD OF ISLAM IN BANGLADESH

Islam arrived in this land in the same process as the land itself has been formed - in a continuous process of accumulation of silts. Islam was preached by generation after generation before the establishment of Muslim rule through a period of six centuries. As a result, a favourable place for Islam along with basic knowledge about it was created in the hearts of the people. It formed an excellent psychological base that kept the inhabitants of this area firm upon Islam neglecting all sorts of obstacles, attacks and conspiracies.

Islam entered Bangladesh through the following three ways:

1. The Chittagong port was one of the major ports for entering the eastern region including China, Thailand, Malaysia and Indonesia. Many merchants used to anchor at the Chittagong port and go to China using land roads. The Arab merchants had been using this port since pre-Islamic period and continued to do so after they embraced Islam. They used to preach Islam along with their business activities. Islam began to spread from that time.
2. King Cherumol Perumol of Tamilnadu coastal kingdom Malabar embraced Islam during the lifetime of the Prophet Mohammad (PUH). As a result that area turned into a centre for preaching Islam. Preachers used to come to Bangladesh from that region.
3. After the conquest of Sindh by Muhammad Bin Kashem, many preachers used to come from the Arabia, Iran, Iraq, Turkey on their feet to preach Islam here.

The silent preaching of Islam that went for more than six centuries remained hidden due to lack of historical evidences. Modern researchers are finding evidences are being found from the books written by Arab Muslim historians, geographers and Muhaddis. For example, it is proven from the narratives of Muhaddis Imam Abadna Marwazi that a group of Sahabis including Abu Oakkas Ibn Ohaib came to Chittagong in the year 618. The narratives of many Arab geographers of eleventh century including Abul Kasem Obaidullah Ibn Khurdadbeh, Al Idrisi, Al Masudi, Yaqub Ibn Abdullah mention the business relations and settlement of Arab merchants in Chittagong seaport, Chandpur river port, Ramu, Coxesbazar etc. These are verified by recently discovered archaeological evidences. A gold coin of the period of Harun-ur-Rashid (788) was found in Paharpur, Rajshahi another set of coins of Abbasia period were found in Moinamoti, Comilla. An ancient Masjid that was built in the seventh century (689 BC, 69 Hizri) has been discovered recently in Lalmonirhat district.

The folk stories and songs provide substantial hints about many Islam preachers and saints. There are signs of their tombs and Dargahs. We find many mosques built by them. These indicate that Islam had been spreading in Bangladesh for six centuries before the Muslims conquered Bengal. The repressed anti-Aryan people of Bengal began to adore Islam from that time.

The conquest of Bengal started in 1204. Islam began to receive patronisation from the rulers.

The barriers for the people of this region for embracing Islam was removed. As a result they began to enter into Islam in large numbers. Islam did not come here with the help of swords, rather the people of Bangladesh embraced it through love and profound understanding.

3.5.1 BEFORE CONQUEST OF BENGAL

People of this land were familiar with Islam before the conquest of Bengal. Arab merchants had links with Chittagong port since pre-Islamic period. It has been proven in recent studies that a group of Sahabis including Abu Oakkas Malik, QuyesIbnSairadi, TameemAnsary, UrrahIbnAs-sasa, AbuQuyesIbnHarisa came to Chittagong in 618 during the lifetime of the Prophet Muhammad (PUB). They preached Islam there for few years and then went to China.

The following Sahabis came to Bangladesh through Chittagong seaport after the death of the Prophet Muhammad (PUB):

- Abdullah IbnUtban
- AssemIbnAmrTameemi
- Sahel IbnAbdi
- SuhaelIbnAdi
- Hakim IbnAbeelAssaqafi

Later five delegations of the Tabeyees including a group of Muhammad Mamun and Muhammad Mohaimen came here to preach Islam.

In 712 Muhammad Bin Kasem conquered Sindh. It paved the way for Muslims to come to Bengal.

In 778 a group of Muslims fell into a storm in the Bay of Bengal. They were taken to the King of Arakan Ma-ba-toing. The king became very pleased with them due to their behaviour and intellects. He gave them several villages to settle. As a result, an Islamic society was developed in the course of time.

During 866 to 874, the famous saint of Iran BaezidBostami preached Islam in Chittagong. Although most of the historians say that he returned to his homeland, many people believe that he died and was buried in Chittagong. His shrine is still in Chittagong.

In 954, the Muslims of Arakan became so powerful that they established Muslim rule in a part of Chittagong. King San-da-ya could not tolerate the Muslim rule and defeated them.

In 1053, Shah Muhammad Sultan Balkhi reached Harirumpur of Manikgonj through river way. He later established an Islam preaching centre around Mohastangar of Bogra. He established mosques and Islamic schools. During this time, he had to fight with King Parshuram of Mohastangar. The king was killed in the battle. Later the Army Chief Surkhab and captive princes RatnaMoni embraced Islam. Shah Muhammad Sultan Balkhi arranged their marriage and nominated Surkhab as the new king.

In 1053, Shah Muhammad Sultan Rumi came to Netrokona with a group of preachers. He invited the king of Madanpur for embracing Islam. The king refused first but accepted the invitation later and entered into Islam.

In 1179, Baba Shah Adam came to Bikrampur with a group of preacher to preach Islam there. Later he was martyred in a battle with king Ballal Sen.

In 1184, Shah MakhdumRuposh came to Rajshahi as the first Islam preacher there. He was one of the preachers who built the base of Islam in Bangladesh in a completely hostile environment. He turned Rajshahi into an Islamic locality. His activities were centred around Rampur and Boalia.

3.5.2 ISLAM AS VICTOR IN VARIOUS PLACES

It took two centuries to establish complete Muslim rule in Bengal. Muslim rule started from Rajshahi and completed in Khulna by Khan Jahan Ali.

North Bengal (Nadia, Gaur, Rangpur, Dinajpur: 1204)

After Delhi and Bihar was conquered by Muslims, King LakhanSen of Bengal anticipated Muslim attacks there. He was afraid that a Muslim battalion would suddenly attack him to free the people of this region from his oppression. Moreover, the astrologists told him that he would be defeated by the victor of Bihar, BakhtierKhilji. As a result he employed strong guard in all conventional entrances of his temporary capital Nadia. However, in 1204, BakhtierKhilji entered Nadia in a completely unconventional and difficult way and attacked the palace with a battalion of only 18 advanced soldiers. LakhanSen thought that the capital had fallen and escaped through the backdoor. It was the starting of Muslim rule in Bengal. BakhtierKhalji conquered the whole North Bengal including Gaur, Bogra, Rangpur and Dinajpur.

Eastern-Southern Area (Sonargaon, Dhaka, Faridpur, Mymensingh, Barishal: 1274-1290):

Sultan MugisuddinTugril of Lakhnauti became active to establish Muslim rule in entire Bengal. He defeated the last Sen king MadhuSen and brought Eastern Bengal under Muslim rule. As a result Sonargaon, Dhaka and Faridpur came under Islam. He build a fort at a place called Larikal 25 miles south to Dhaka and named it 'Killa-e-Turgil'. Bughra Khan was appointed ruler of Bengal in 1281. He ruled Bengal until 1290. Meanwhile, he brought Mymensingh and Barishal under Muslim Rule.

Sylhet (1303):

Sylhet was being ruled by a tyrant king named Gaur Gavinda. In 1301, Sultan Shamsuddin-Feroz Shah sent forces against him twice in the commands of his Army Chief SekanderGazi. It failed. He sent a group of soldiers again in 1303 in the leadership of SayedNasiruddin.

SekanderGazi too fought against Gaur Gavinda in this battle. Famous saint Shah Jalal assisted the force with his 313 companions. Gaur Gavinda escaped after being defeated. Shah Jalal stayed in Sylhet till his death in 1446 and preached and established Islam there.

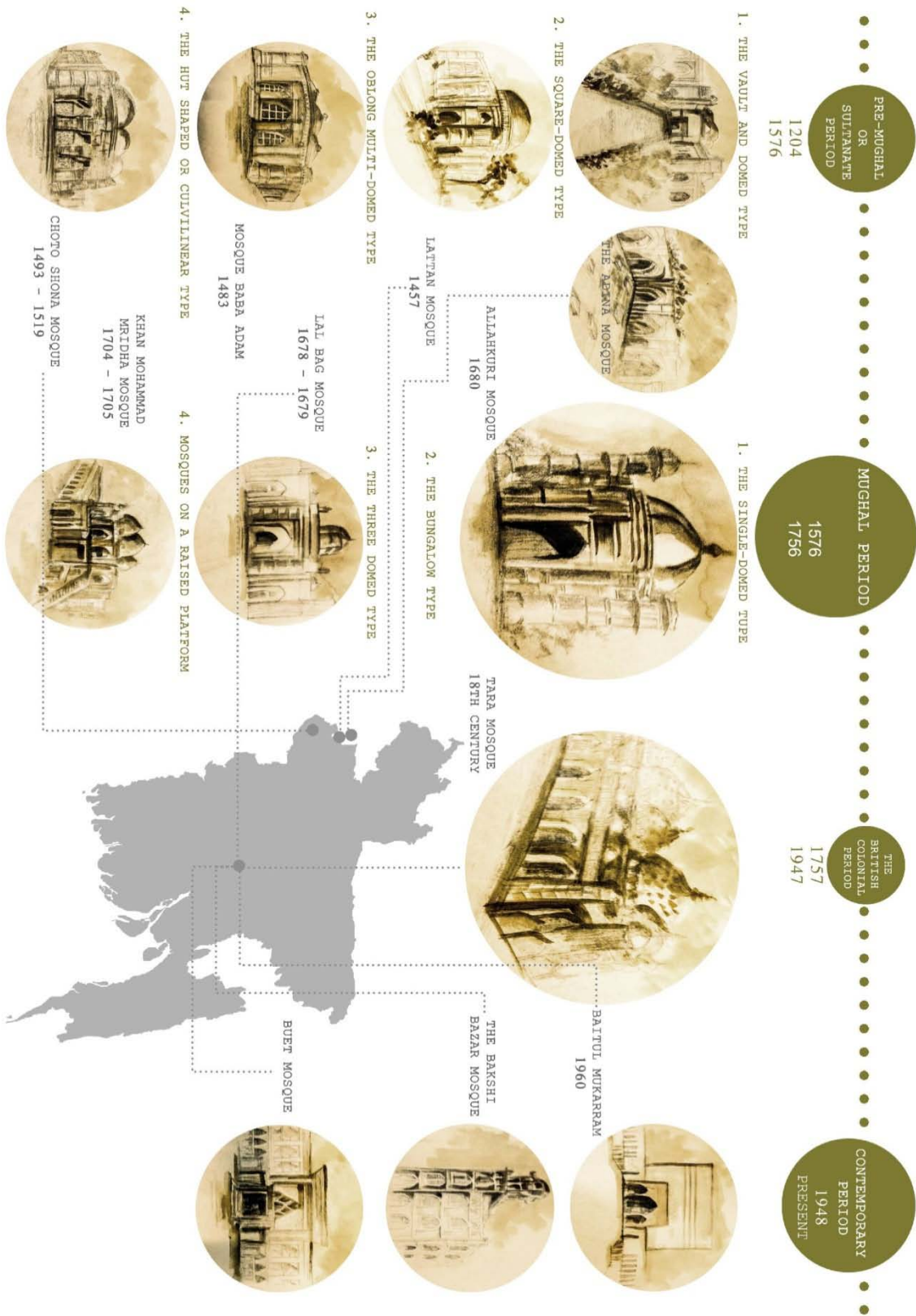
Chittagong (1340):

Although Islam reached Chittagong much earlier, it took time to establish Muslim rule there. Sultan Fakhruddin Mubarak Shah was thorn in Soanargaon in 1338 and extended the area of his rule to southeast. During that period Ali Qadar Khan, Ali Mubarak Khan and Shamsuddin Mubarak Shah were in power in North Bengal. Fakhruddin Mubarak Shah brought Chittgaong under Muslim rule for the first time in 1340 and built a road from Chandpur to Chittagong.

Khulna Division (1418-1449):

Khan Jahan Ali played a remarkable role in preaching and establishing Islam throughout Khulna Division. Few Hindu Zaminders were ruling a small portion of the area and the remaining vast land was occupied by jungle. Khan Jahan Ali was engaged in building habitans, preaching Islam among non-Muslims and carrying out humanitarian activities. He built 360 mosques, dug 360 ponds for drinking water and constructed numerous pukka roads. He started building mosques, digging ponds and constructing roads from Barabazar of Jhenidah and reached Bagerhat. There he settled and build famous Shat Gambuj (Sixty Domes) Mosque. He established Quranic rule there in the name 'Khalifatabad' meaning the place of God's representatives.

3.5.3 ISLAMIC ARCHITECTURE IN BENGAL



Architecture is the carrier of the social, political and cultural history of a nation. Whenever we speak of an architectural style or pattern, we have to look behind to search for the history, culture and above all, the aspirations of the people of that period. Bangladesh, formerly part of undivided Bengal, by virtue of its remote location at the northeastern extremity of the Indian sub-continent, remained undisturbed by external forces for thousands of years.

Any analysis of architectural design inherits deals with the properties of lines, proportion, surfaces, and forms arranged in space. Calligraphy, geometry and garden design are the three fields in which Muslims have made marked contributions. Of the three, garden design has the least relevance to the design and development of mosque architecture. The spiritual divinity and the religious essence of Islam where successfully translated into mosque architecture with the help of different formal and geometric approaches. The purity of geometric form has been augmented and enhancement by calligraphy in lieu of animates decoration.

Mosque architecture in Bangladesh rejected the introvert geometry and mysticism of Hindu and Buddhist temple. Islamic architecture emphasizes the use of color, geometry and calligraphy. Prohibition of figurative ornamentation in Islam encouraged the calligraphic medium to flourish. The excellence in the work of calligraphy on the surfaces of mosques introduced an added dimension in ornamentation.

Mosque Architecture in Bangladesh and Its Different Phases of Evolution

The mosque architecture of Bengal is based fundamentally upon the building tradition of western and central Asia (Muktadir, 1990, 75). Yet, Muslims were receptive to local potentials and the outcome was the creation of the unique architecture combining local skills, craftsmanship, and material with already accepted traditions. Through the analysis and examination of architectural elements, forms, layout, and building material, the mosque architectural of Bangladesh can be analyzed under the following four phases :

1. The pre-Mughal or Sultanate period (1204-1576 C.E)
2. The Mughal period (1576-1757 C.E)
3. The British colonial period (1757-1947 C.E)
4. The Contemporary period (1948 to present)

The pre-Mughal mosques of Bengal are marked by ambitious planning, distinctive architectural features such as pointed arch, a curvilinear roof and cornice, carved brick designs and glazed tile decoration. Pre-Mughal mosques of Bangladesh may be classified in four separate groups (Hasan 1979)

- a. The vault and domed type
- b. The square domed type
- c. The oblong multi-domed type
- d. The hut shaped or curvilinear type

The Vault and Domed Type

The type is characterized by hemispherical roof dome without drums, corner towers, curved battlements, stone carving, and the use of glazed tiles. The Adina Masjid (Bengali term for

mosque) at HazratPandua is a distinctive example of the earliest design phase. The large open courtyard at the center of the structure is surrounded by an oblong liwan (shaded portico). The design represents one introduced into Bangladesh from a drier environment. Rapidly, design to cover over the open courtyard by a series of hemispheric domes similar to those of the liwan. Such a change necessitated the breaking up of the central unobstructed floor space by a series of columns or pillars to support the roof domes.

The phenomenon of an arched façade was introduced in Bengal during the Sultanate period. The vault over the nave of the Adina Masjid is one of the earliest attempted in Indo-Muslim architecture (Hasan 1979, 72). Currently in a dilapidated condition, this mosque illustrates brick and stone construction, where stone is used as a veneer to conceal the brickwork of the core.

Square-Domed Roof Type

The square-domed roof type of mosque from the pre-Mughal phase is distinguished by a cubical prayer hall (with or without antechamber), corner lowers, wall paneling with offsets and recesses, mihrab projections in the qibla wall, curved cornice, stone casting, stucco design, glazed tiles and moldings.

An excellent example is the Lattan Mosque at Gaur (1475). It consists of 34 ft. square room with an 11 ft. deep antechamber. There are three arched entrances on the east. The battlements and cornice are very gently curved, above which rise the three domes of the veranda and the large dome over the central hall. The middle dome of the veranda is of the chauchala (four-sided) type.

The four circular corner towers in the Lattan Mosque are characteristic features for pre-Mughal mosques. The curvilinear cornice, which is typical of later Bengali architecture, appears first in geometric patterns, but these have mostly disappeared.

Oblong Multi Domed Type

Typical architectural components of this typology include a rectangular plan, aisles, bays, hemispherical domes, pointed arched entrances, curved cornice, corner towers, paneled walls, stone casing, jali (semi-transparent screens) windows, stucco and glazed tiles, and stone chiseling. The Mosque of Baba Adam at Rampal, Dhaka (1483) is an excellent example. This six-domed congregational mosque has an oblong plan measuring 43 ft. x 36 ft. It is divided into two aisles by a three-arched colonnade running longitudinally. The mosque incorporates a number of beautifully carved stone pillars. It also has a curved cornice and octagonal corner towers. The mosque is renovated, and the old ornamentations have unfortunately disappeared.

The Hut-Shaped or Curvilinear Type

The architects of pre-Mughal Bengal experimented with a unique roof structure commonly known as the hut shaped or curvilinear roof. At an early period Bengalis evolved curved types of roofs made of bamboo and reed to cover their humble cottages. The curvilinear form allowed flexible materials to assume shapes facilitating rapid drainage in the region of heavy monsoon rainfall. These roofs usually took two forms : do-chala (two slopes), chau-chala (four slopes). These forms of roof structure were translated into brickwork in permanent structures, and then

in later periods incorporated into mosques, tombs and temples of Bengal. Such roofs have been termed the “Bangla Roof”

An example is provided by the ChhotoSona Mosque (1493-1519). The interior of the mosque is divided into three longitudinal aisles and five bays by stone pillars. The middle bay, which is larger than the side ones, is roofed over by three Bangla (chauchala) roofs. The side bays are covered by hemispherical domes, the interiors of which show decorations copied from bamboo framework, a design which emphasizes the local character of the dome (Dani 1961, 138). The mosque has an open court and an arched gateway. The exterior of the brick walls is faced with gray basalt, the surface of which is carved to emulate contemporary terra-cotta design (Hasan 1994, 162)

The Mughal Period

Indo-Islamic architectural styles started in the imperial capitals of Delhi, Agra and Fatehpur Sikri in the sixteenth century and appeared in the provinces as these areas were brought under the Mughal Empire. Although in every provincial context there were special features rooted in the vernacular tradition, the Mughal style in mosque architecture had a universally recognized throughout. In contrast to the buildings of the Sultanate period, which are characterized by regional identity, Mughal mosques followed an imperial tradition. The principal elements introduced by the Mughal architects were dominant central domes and tall axial entrances. Arches became graceful; four centered arches were introduced instead of the earlier two arches. Traditional terra-cotta art was replaced by reiterated plaster panels. Straight, horizontal panels substituted for the curved cornices of the pre Mughal structures.

Mughal mosques are classified in the following four categories according to the varying ground plans and roofing patterns :

- a. the single domed type
- b. the bungalow type
- c. the three domed type
- d. mosques on a raised platform

The Single Domed Type

Perhaps the best example is the Allakuti Mosque (1680). It is located at Shaka and has a square plan with projecting fronts at the middle of each side, which provided doorways for the east, north and south sides. Four corner towers are each crowned by a plastered kiosk and parapet. The thickness of the wall keeps the interior cool. The dome is carried on squinches and is crowned by a finial. The dome comes into its own with the Mughal and the influence of Persian design is clearly seen. It also provides an easily recognizable symbol of empire.

The Bungalow Type

Churhatta Mosque (1649) may be taken as a typical example. It is characterized by a chauchala roof rather than domes, and has an oblong plan with four corner towers. Three doorways, formed by two successive arches, provide entrance from the eastern side. The facades are decorated with panels and a straight parapet.

The Three-Domed Type

The most common type of Mughal masjid in Bengal is the rectangular three domed mosque. Either all the domes were uniform or the central dome was larger than the other two. Such a mosque style had its roots in Persia. One of the finest examples of this kind, where the central dome is larger, is the Lalbagh Fort Mosque (1678-79 C.E), with an oblong plan. The structure is roofed over by three fluted, bulbous domes, resting on drums. Three arched entrance doorways are adorned by cuspid arches. The façade is decorated with rectangular panels. The mosque is buttressed by four octagonal towers, capped by cupolas. Parapets are straight instead of the curvilinear cornice of pre-Mughal types.

Mosques On a Raised Platform

The Khan Muhammad Mirdha Mosque (1704-05) stands on a 16.5 ft raised platform, supported by a series of vaulted chambers. Of rectangular plan, it is a three domed type with the prayer chamber in the upper floor level. The terrace is approached from the east by a flight of steps in front of the hall. The corner minarets are terminated with ribbed cupolas. Three squat shouldered domes cover the roof. Facades are ornamented with paneling. The interior of the hall is divided into three bays by two lateral arches, each containing a decorated mihrab.

Mosque Design During the British Colonial Period

The architectural legacy of the British colonial period in Bangladesh is not very rich. In Bengal during the middle of the eighteenth century, the western region, particularly the areas in and around Calcutta, was the main focus of political and administrative power (Ahmed 1986,22). The eastern part, which later became Bangladesh with its largely rural area, was neglected for about two centuries of British rule. From a completely different culture, tradition, religion and background, the British rulers were always treated as alien, never being accepted by the local people. The British imported a new style of architecture. Among the religious buildings, a number of churches were built by the Christian Missions under the patronization of the government. Mosque architecture in Bangladesh, after the decline of the Mughals, was exposed to this new influence. A few, however, are significant for their extensive and elaborated ornamentation.

One of the most ornate and attractive mosques of Dhaka built during the colonial period is the Tara Masjid. Originally constructed in the late eighteenth century, it was renovated and given an impressive look during the early twentieth century. It was initially a three-domed mosque with octagonal corner towers, the middle dome larger than the others. During the renovation, a northern extension was added with two more domes, which were completely irrelevant to the entire structure. Both the interior and the exterior of the mosque are highly decorated with colored tiles in various geometric patterns. Imported Japanese materials and China tiles were used for the ornamentation.

Contemporary Mosque Architecture

With the partition of the subcontinent in 1947, Bangladesh (the East Pakistan) entered into a new era of development. Building activities during this period have been mostly utilitarian.

Mosques have experienced two major trends in their architectural methods and developments, which can be characterized by formally trained architects.

Mosques Designed by Formally Trained Architects

In recent years, an increasing number of mosques have been designed by formally trained architects. Analysis of these mosques reveals the architects' interpretation of the archetype. They are generally guided by concepts evolved from religious perspectives. Architects emphasize the sequence of spaces according to the function, axuality in plan, and openness and mosque is the contemporary trend initiated in the early 1960s when the BaitulMukarram Mosque was built. Its plan was modeled on the holy Kaaba and also shows many fascinating features of Moorish architecture such as tall, slender pillars and horseshoe arches. The four-story prayer hall is designed as a cube and set on a high podium. This monumental religious structure is a significant landmark in Dhaka.

On the other hand, some contemporary architects are exploring traditional architecture in terms of form, features, and the use of material and construction methods for designing mosques. The Rural Development Academy Central Mosque at Bogra and Bakshi Bazaar Mosque at the Bangladesh University of Engineering and Technology in Dhaka are built with exposed bricks, which is an indigenous material of architecture of this region. Different experiments with the archetype reveal various aspects through which architects are trying to explore the available resources and at the same time consider the traditional and fundamental concepts of mosque architecture. The role of professional architects is encouraging because they are dealing sensitively with an archetype with 800 years of history.

3.6 STUDYING MOSQUES

A mosque is the building in which Muslims worship God. Throughout Islamic history, the mosque was the centre of the community and towns formed around this pivotal building. Nowadays, especially in Muslim countries mosques are found on nearly every street corner, making it a simple matter for Muslims to attend the five daily prayers. In the West mosques are integral parts of Islamic centers that also contain teaching and community facilities.

Mosques come in all shapes and sizes; they differ from region to region based on the density of the Muslim population in a certain area. Muslims in the past and even today have made use of local artisans and architects to create beautiful, magnificent mosques.

There are however, certain features that are common to all mosques. Every mosque has a mihrab, a niche in the wall that indicates the direction of Mecca; the direction towards which Muslims pray. Most mosques have a minbar (or pulpit) from which an Islamic scholar is able to deliver a sermon or speech.

Other common features include, minarets, tall towers used to call the congregation to prayer. Minarets are highly visible and are closely identified with mosques. Normally there is a large rectangular or square prayer area. It often takes the form of a flat roof supported by columns or a system of horizontal beams supported by architraves. In other common mosque designs, the roof consists of a single large dome on pendentives.[1] There are usually separate prayer areas, with separate entrances for both men and women.

Mosques have developed significantly over the past 1400 years. Many have courtyards containing decorative pools and fountains, which originally supplied water for ablution before prayer. Nowadays however, more private bathroom and toilet facilities are provided. Originally simple structures with earthen floors, now, mosque floors are usually covered with plush carpet. They are more often than not decorated with straight lines of geometric designs that ensure Muslims stand in straight rows to perform their five daily prayers.

There are never any images of life or statues in mosques, for in Islam it is forbidden that such things are kept or displayed. . At times, the interior walls of the mosque are decorated with verses from the Quran in Arabic calligraphy, or with intricate geometric designs. The patterns are made from a variety of materials including mosaics, stucco, stone, ceramics, and wood. The more classical designs are referred to as arabesque, and they take the form of a radial grid in which circle and star shapes are prominent. Designs can be both two, and three-dimensional.

More often than not, even in arid desert countries mosques are cool, serene havens. When a person enters a mosque he or she would have left the hustle and bustle of the material world and retreated into a calm shelter or sanctuary. Mosques are houses of worship. Men are expected to pray all five daily obligatory prayers in a mosque, in congregation. Although women are welcome to pray in the mosque it is more praiseworthy for them to pray in their homes. Nonetheless, Muslims are permitted to pray anywhere, excluding filthy or impure places such as toilets or in graveyards. Prophet Muhammad, may the mercy and blessings of God be upon him,

said, "The entire earth was made a masjid for me"[2]. Masjid is the Arabic word for mosque. However, while the term mosque has come to mean a building specifically for prayer the word masjid has retained several layers of meaning.

In the very literal sense, masjid means place of prostration. The Arabic word comes from the root "sa-ja-da" meaning to prostrate. When a Muslim's forehead touches the ground, he or she is close to God. Prayer establishes the connection between the believer and his Lord and prostration symbolises complete submission.

Many people have incorrectly stated that the word mosque is not a translation of the word masjid. They claim that the word mosque comes from the word mosquito and attribute it to Queen Isabella and King Ferdinand of 15th century Spain. However, the words mosque and mosquito are totally unrelated.

The word "mosque" was introduced into the English language in the late 14th or early 15th century from the French. It comes from the French word *mosquée* from the old French word *mousquaie*. The French, in turn, derived the word from the Italian word *moschea* from *moscheta*. The Italians got it either directly from the Arabic word *masjid* or from the old Spanish *mesquita*.

Thus we can see that the translation of the Arabic word *Masjid*, into English becomes mosque. A mosque is a house of prayer, and a place of prostration. It is a building designed and built specifically for the worship of Allah. It is where Muslims stand shoulder to shoulder, united in their love for God and their desire to please Him.

The mosques were built in the Islamic State to carry out many tasks. However the mosque was the first building for mankind. As Allah (swt) says "And we gave the site to Ibrahim of the (sacred) House, Associate: not anything (in worship) with Me, and sanctify my house for those who compass it around, or stand up, or bow, or prostrate themselves (in prayers) house Hence the mosque would fulfill 19 roles. (Listed below)

MOSQUE IS THE HEAD QUARTER OF THE ISLAMIC STATES SUPREME LEADERSHIP.

The mosque was a place from where all the states affairs were run, as the prophet (saw) used to meet envoys, sign agreements and judge between disputing parties.

THE MOSQUE IS A SECTION OF THE DEPARTMENT OF INFORMATION AND CULTURE.

The mosque is known to be an important center for Islamic information, since it is the scene of political, social, cultural and ritual life. All the important news relating to vital issues are announced in the mosque for all the ummah to share. Also during the time of war the mosque would be used as a place where strategies would be discussed and mujahids would be trained.

THE MOSQUE IS A JUDICIARY COURT.

The mosque used to be a place where judges would sit to settle disputes and look into complaints.

THE MOSQUE IS A UNIVERSITY OF LEARNING AND TEACHING.

The mosque teaches a the basics of the creed and the acts of worship and the Shariah rules in all their types i.e political, economic, social, judicial and others all the policies are based on Qur'an and sunnah. The mosques would build the Islamic personalities by culturing them via, circles, meetings, conferences and public debates. There would be no discrimination between any race and person. All are open to come to the mosque and learn openly.

THE MOSQUE IS A PLATFORM FOR ORATORY ELOQUENCE

The mosque would allow people of poetic excellence recite poetry to the people to elevate and arouse humor.

THE MOSQUE IS A DETENTION CENTRE FOR THE PRISONERS OF WAR.

During war period the administration of the mosque to would alter to cater for the new reality, e.g when people would be arrested during war they would be temporarily held at the mosque.

THE MOSQUE IS A PLACE WHERE WAR BOOTIE IS DIVIDED

When new lands were brought to the mercy of Islam the bootie that was captured would be equally distributed between the Muslim's.

THE MOSQUE IS A HOSPITAL WHERE CASUALTIES OF WAR ARE TREATED

There were times when Muslim's were injured on the battlefield. Hence a tent would be laid out to give the injured immediate medical attention.

THE MOSQUE IS A HOME AND REFUGE FOR THE POOR, THE NEEDY AND THE TRAVELLERS.

Its been reported that a corner in the mosque would be reserved for the poor and the travelers.

THE MOSQUE IS A PLACE OF RELAXATION AND SIESTA.

Its been reported that the prophet (saw) used to sleep in the mosque. Also the sahabah used to siesta in the mosque, and gather to sleep.

THE MOSQUE IS A PLACE OF PRAYER
 AND IS SOUGHT.

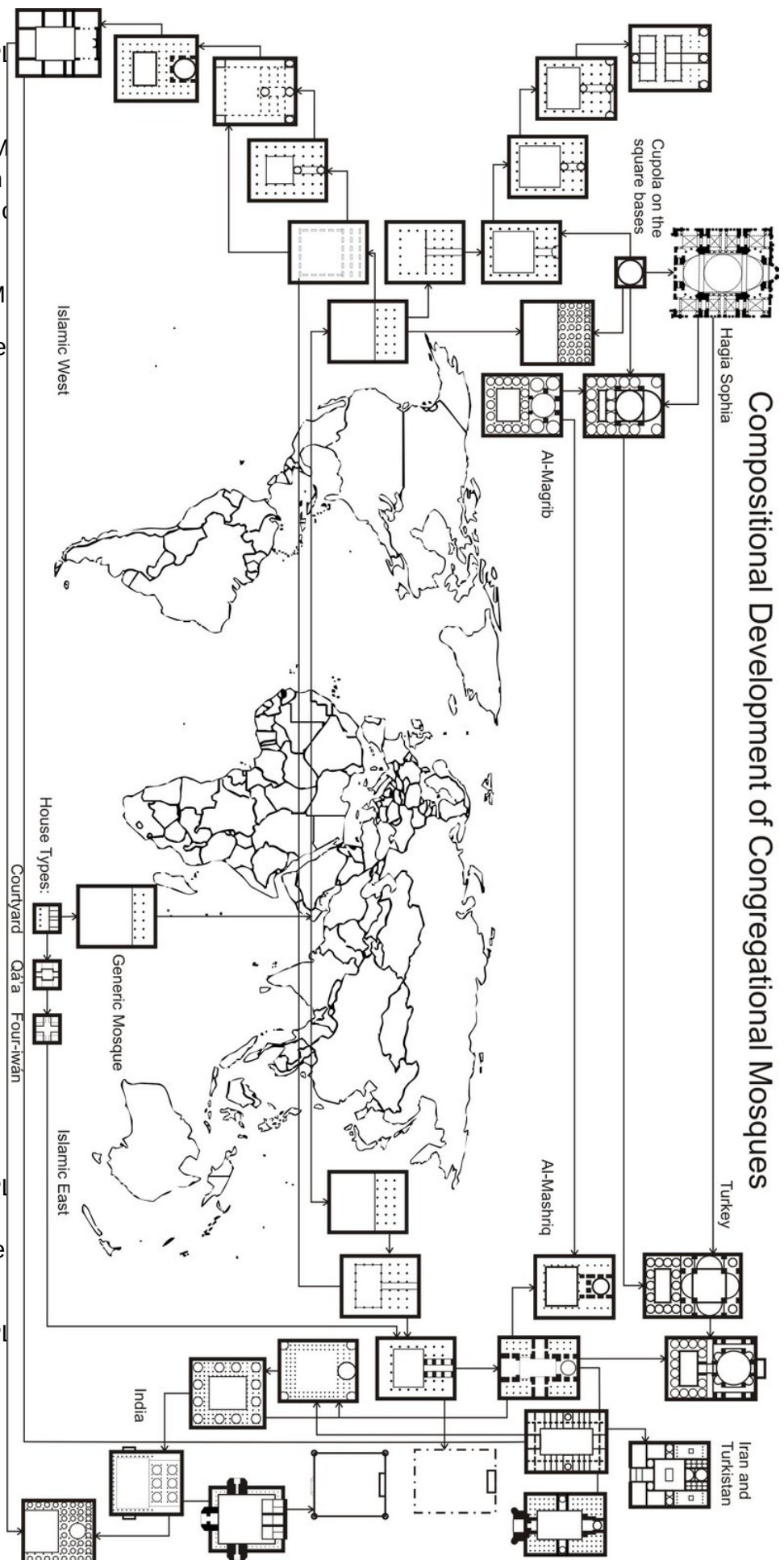
Bukhari, Ahmed and Muslim
 Allah (saw) said "Allah loves the man who prays in the mosque each time he prays for the pleasure of Allah."

THE MOSQUE IS A PLACE OF PRAYER
 The hungry and the needy

THE MOSQUE IS A PLACE OF PRAYER

Muslims used to gather
 with the prophet (saw)

THE MOSQUE IS A PLACE OF PRAYER



The messenger of Allah allowed the person in need to enter the mosque and seek help of the people there at the time hence if some one was begging at the time in the mosque their needs would meet.

THE MOSQUE IS A PLACE FOR CONSULTATION.

The prophet (saw) and the sahabah used to gather to consult on good news and bad.

THE MOSQUE IS A PLACE OF WORSHIP AND PRAYER

The mosque is a place where the prayers are held and from it the call of Allah is initiated. Also there are many study circles and many learned scholars gather to debate.

THE MOSQUE IS A JAMIA (PLACE OF GATHERING)

The mosque is a jamia holding the jummah prayers and popular gatherings of the ummah are held in the mosque. Also Muslim's gather in the mosque five times a day to pray congregational prayers. Hence the mosque is a place for gathering and a counsel which never closes.

THE MOSQUE IS A PLACE WHERE SOME OF THE PENAL CODES ARE IMPLEMENTED

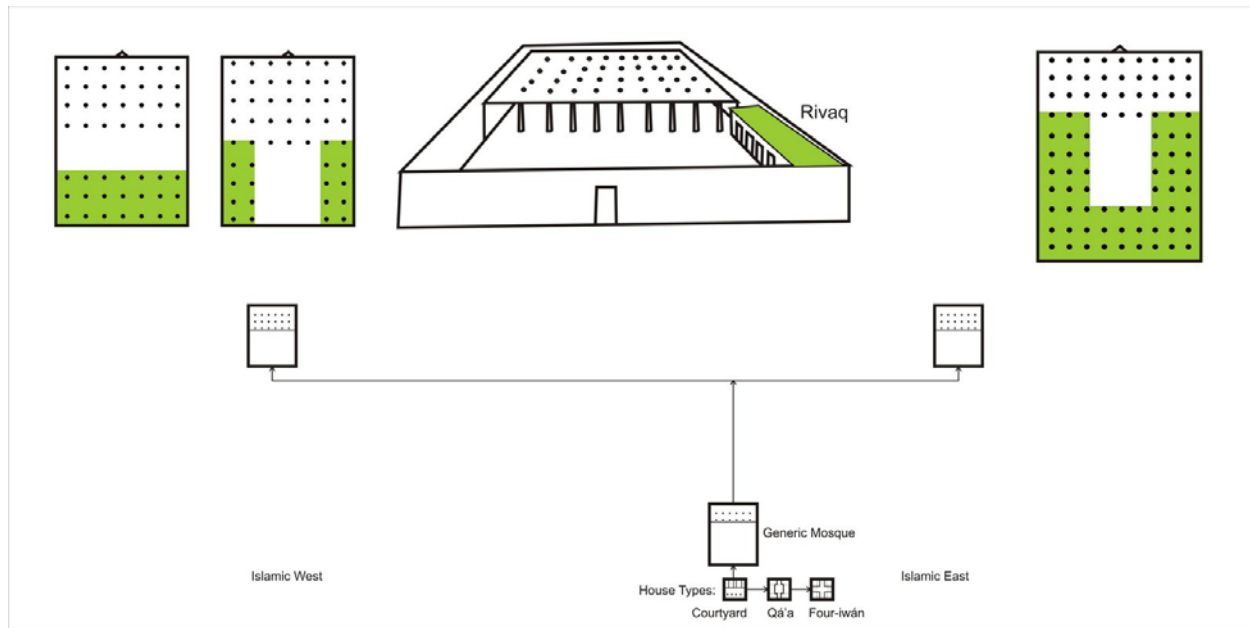
Some punishments were carried out in the mosque, such as the punishment for slander and false accusation

3.5.1 THE ESSENCE OF MOSQUE SPATIAL EXPERIENCE

Mosques and Islamic centers in the west were used as existential tools to manifest the glory and magnificence of Islam. Exaggerated budgets, mainly provided by Gulf countries, were allocated to build landmarks in US and Europe. From a historical perspective, the mosque as a building since the prophet Mohamed (puh) first Mosque till our present time keep adjust to surroundings cultural and social needs. First mosque was built in holy city of Medina is so simple in its beauty. Mosque's social and spiritual role is not defined only by performing rituals. It has to facilitate performing Pray five times a day. And yet, it has to inject a new energy in community's life. Contemporary mosques are transformed into passive places with limited access restricted by prayer hours. The total opening hours in some mosques around the middle East wouldn't exceed three hours per day especially in countries where the fear of extremist and fundamentalists is highly promoted. In other cases, some main elements of mosque's architecture like minarets contributed passively to the urban image of the mosque. As criticized by Ahmed (2004, p:206), The high point of Islamabad architecture, the Faisal mosque complex, is isolated from its traditions and immediate natural environment. The image intensifies by the mosque's four 90-meter high minarets look like rockets on launching pads.

Looking at contemporary urbanism in Middle Eastern cities clearly reveals that mosques are not a magnet spatial experience. Ahmed (2004) draw an comparison between the mosque and the mall to illustrate the clear transformational process. The mall came to the Middle Eastern cities with wide-ranging implications. Saudi Arabia, the land of the holiest shrines of Islam, was where malls flourished. Gradually, malls act as social centers where people go to it faithfully for renewal and companionship. It is also fun, a continues carnival of events, ceremonies and activities for all family members. While interviewing a number of family members visiting malls in Cairo, Doha, Dubai, Manama, Riyadh, Amman, an answer came almost from everyone interviewed. We came to have fun, meet friends and see people, they replied.

Ironically, all malls in Middle Eastern cities where people obviously spend most of their leisure time, have designated prayer spaces. The location of these spaces are, most likely, in basements or ground floor. A windowless large room accessed from service corridors leading to toilets is called prayer rooms. In the towers of Al-Mamlaka and Al-Faisaliah, the landmarks of Riyadh city in Saudi Arabia where shops have to close during pray time, the prayer rooms are al-locate in the basement surrounded by toilets, storage rooms and car parking.



3.5.2 MOSQUE AS A PUBLIC PLACE

A main concern about the Mosque in a fabric of Western city is related to the notion of integration. When the Mosque in the west perceived as one of people places then a message of tolerance and invitation will be delivered. A suggested approach would link the mosque with surrounding public and open spaces. A process which will deliberately eliminate the blurred barrier between the building and the public space. The proposed mosque will be inter-weaved with a public park which allows access to both Muslims and non-Muslims in and out of the site. The aim of the project is to dwell on the notion of transparency, redefining religious boundary and redefining the manifestation of Mosque architecture within a secular, contemporary and urban context. Subsequently creating a peaceful platform for a greater assimilation of Islam in the West to occur. Suggesting this wouldn't compromise the mosque sacred aspects. Any religious place has sacred space and always needs to be properly incorporated in the scheme of design. Therefore, integration can't diminish the necessity for sacred spaces allocated within the overall articulation of the mosque.

3.6 REVISITING GEOMETRY: SACRED SPACES FOR GLOBAL CONTEMPLATION

Geometrical patterns are ever present in both the natural and man-made world . Islamic traditions were influenced by religion, geometry and mathematics to construct basis for their art and design . The concepts and theories to organize spatial patterns were based on order, scale, proportion, symmetry, beauty, complexity, unity, representation, symbolism, rhythm and harmony. Geometric patterning refers to harmony, symmetry, and intricate designs that speak of infinity and centrality. Calligraphy, ornamentation, Islamic gardens and arabesque are all forms of art inspired by geometrical patterns. These creations are more than just an element of beautification and color, but an abstract language of their beliefs. The arabesque exhibits multiplicity as expressions of unity, is a tribute to God and is considered divine in Islamic origin. The arabesque patterns symbolize the five important attributes of the Quran: it is complete, infinite, clear, multi-centered and awe-inspiring (F. Architects, 2004). Such an understanding would invite contemporary architects to explore the idea of creating a place for prayer, but also a space for contemplation and experience inspired by geometry that is open to all visitors.

The concept of the space is aimed to encourage all Muslims and non-Muslims to come together and exchange ideas on both secular and sacral programs within the same space. It is often that the construction of sacred places, specifically Islamic buildings, in Western societies raises great controversy that could sometimes prevent the design from being implemented and this is proven through various mosque projects being neglected, such as the proposal for Britain's largest mosque near the 2012 Olympic site. These issues arose due to the biased and politicized representations of Islam, which in fact are a result of misinterpretation on various levels. Therefore, the space will hopefully act as common ground to contribute to peaceful awareness and cross-cultural understanding of sacred art and geometry between people on an international level through architecture and interior Islamic methodologies.

3.6.1 RELEVANCE OF ADOPTING HYPOSTYLE SPACE GENERATED MOSQUE

The Mosque space could be expanded and contracted according to the needs of the community. This scheme provides a nonhierarchical, neutral, allowing every point in the space to be a centre of equal significance. The modular scheme would be suitable for orientation of the Kiblah grid in the city grid. The modules can fill the 'voids' in the city fabric by not merely occupying space but rather the redundancy of this system would allow a programmatically flexible space, negotiating the space in-between different uses and functions.

3.6.2 RELEVANCE OF USING ISLAMIC PATTERNS

Islamic patterns seen even in a two dimensions reveal a high potential for structural and tectonic capabilities of component-space formation through modularity and tessellation.

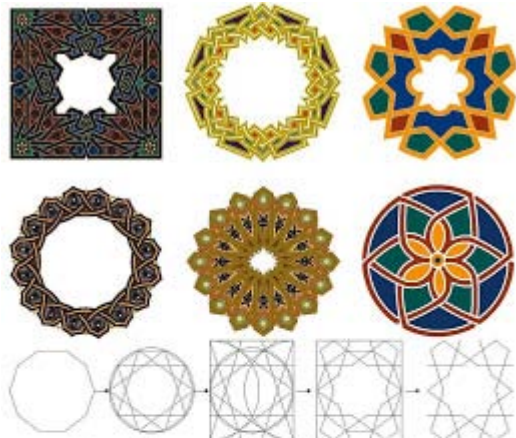
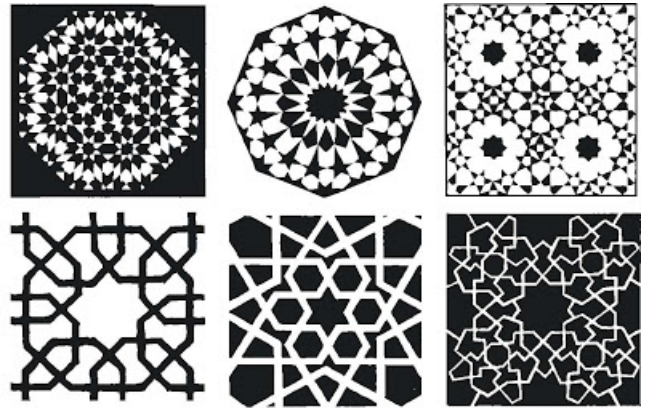
- The modularity of these ornaments fits with the modular - hypostyle scheme.
- Moreover Islamic patterns are universally recognised embodiments of Mosque architecture,
- Such an approach with critical consideration of ornament in-between meaning and it's exactness would bridge the gap of historicisms in term of different stylistic approaches and tendency for identity through Mosque architecture.
- As identity gets so complex to be expressed from different cultures through a single architectural built form, the point of finding a universal neutral language comes in the forefront.

3.6.3 ORNAMENTS - ISLAMIC PATTERNS

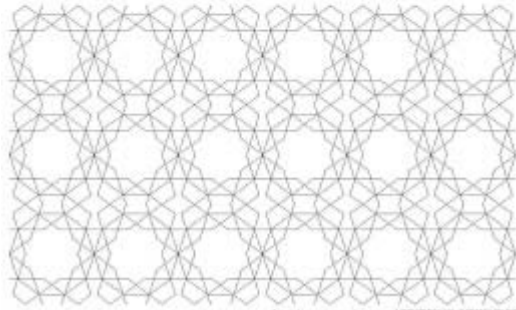
Criteria on selecting Islamic patterns:

- Structural and tectonic potentials
- Potentials of three dimensionality and dissolution in ornamentation
- Potentials of variations
- Potentials of tiling and diffusing in modular multiplicity
- Universally legible Islamic patterns (not just locally)

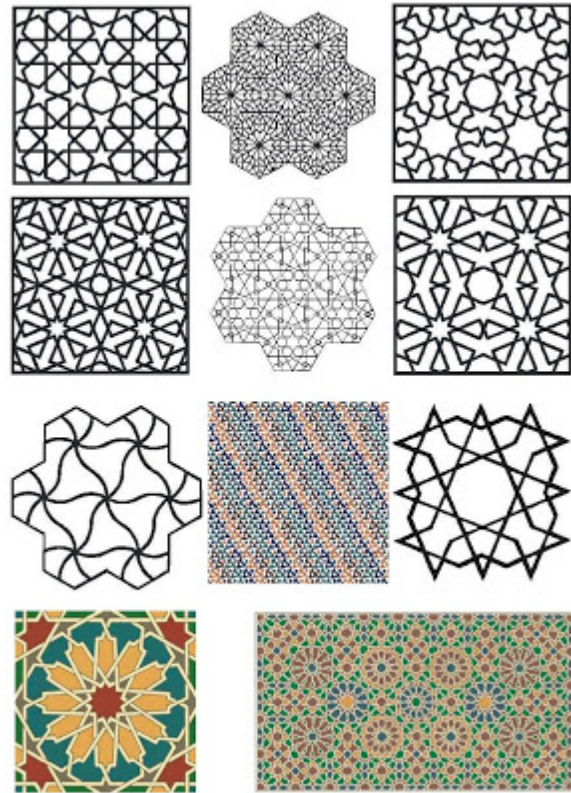
Geometric Islamic Patterns

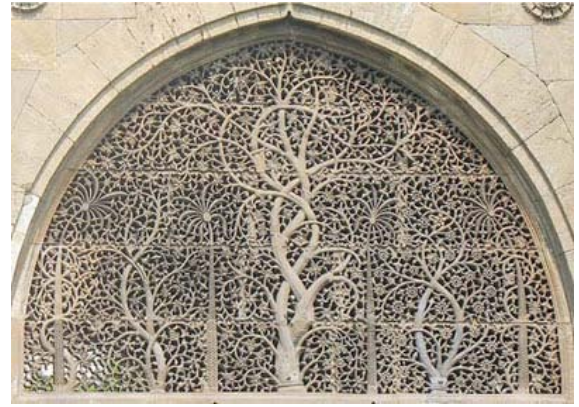
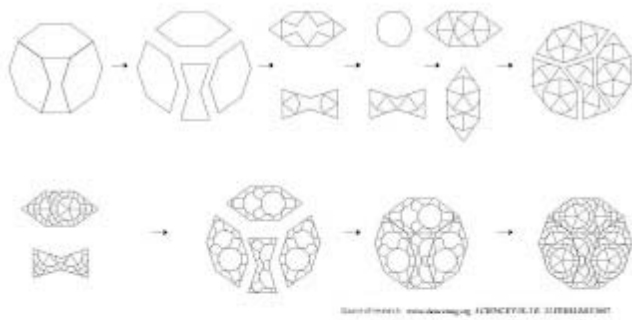


Islamic Pattern - girih tile decagonal patterns

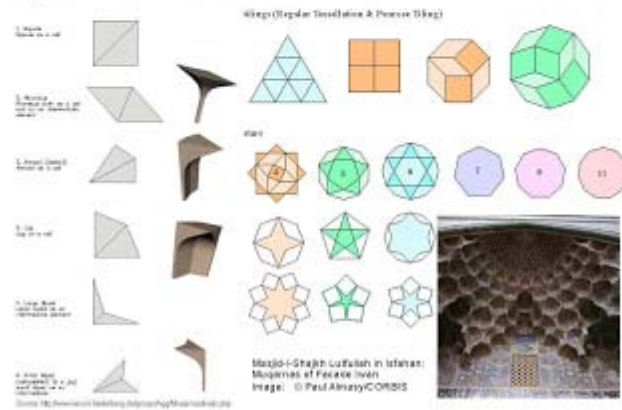


Source: Islamic Art - The Islamic Art Museum, www.islamicartmuseum.com, 2010-2011





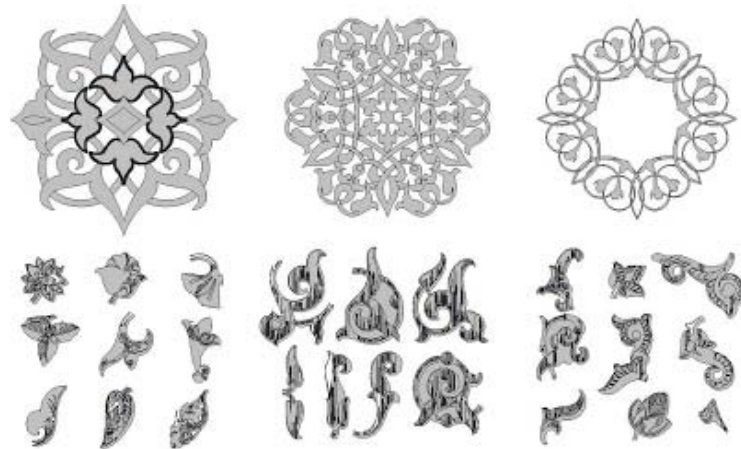
Muqarnas - Basic Geometrical Forms



Vegetal and Floral Islamic Patterns

Sidi Saiyed mosque

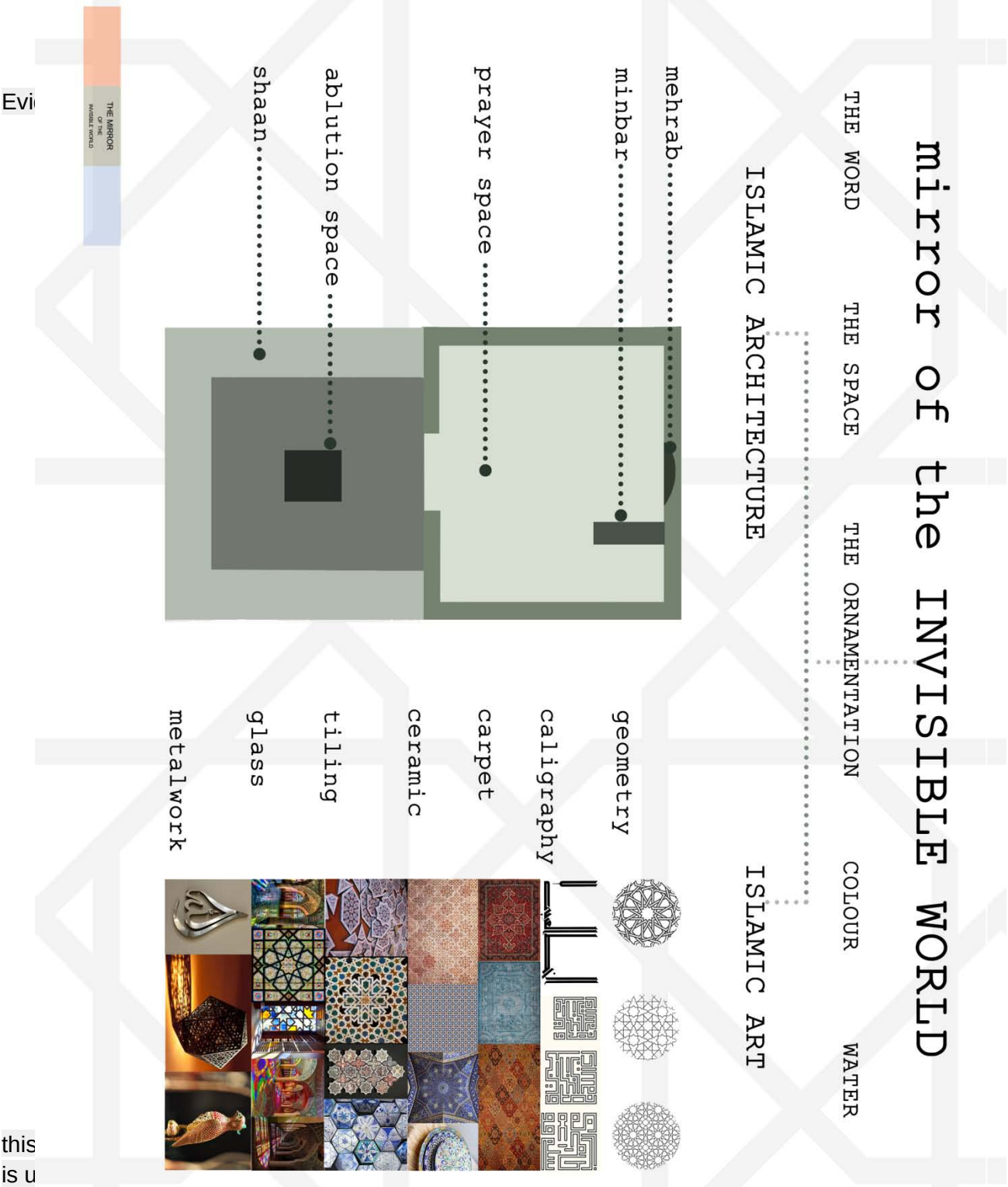
stunning stone tracery in carved windows (jaali)



Arabesque - Islamic Calligraphy

3.7 ISLAMIC ART

3.7.1 ISLAMIC PATTERN AS CERNETIC OF MODULAR COMPONENT SPACE



Nature-Humans-Position of the Kaba-Quran = is that origin of all that is God. Golden ratio is like fingerprint from him in his creation. this is something wich you can test, and verify by yourself.

Golden Ratio In Nature, Quran And Position Of The Kaba(muslim holiest place)

Definition

Golden ratio

From Wikipedia, the free encyclopedia

This article is about the number. For the album, see [The Golden Ratio \(album\)](#). For calendar dates, see [Golden number \(time\)](#).

In mathematics and the arts, two quantities are in the **golden ratio** (ϕ) if the ratio of the sum of the quantities to the larger quantity is equal to the ratio of the larger quantity to the smaller one. The figure on the right illustrates the geometric relationship. Expressed algebraically:

$$\frac{a+b}{a} = \frac{a}{b} \equiv \varphi,$$

where the Greek letter phi (φ) represents the golden ratio. Its value is:

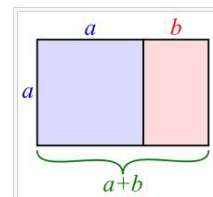
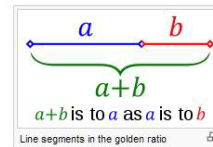
$$\varphi = \frac{1 + \sqrt{5}}{2} = 1.6180339887 \dots^{[1]}$$

At least since the 20th century, many artists and architects have proportioned their works to approximate the golden ratio—especially in the form of the **golden rectangle**, in which the ratio of the longer side to the shorter is the golden ratio—believing this proportion to be *aesthetically pleasing* (see *Applications and observations* below). A golden rectangle can be cut into a square and a smaller rectangle with the same **aspect ratio**. Mathematicians since Euclid have studied the golden ratio because of its unique and interesting properties. The golden ratio is also used in the analysis of **financial markets**, in strategies such as **Fibonacci retracement**.

The golden ratio is often called the **golden section** (Latin: *sectio aurea*) or **golden mean**.^{[2][3][4]} Other names include **extreme and mean ratio**,^[5] **medial section**, **divine proportion**, **divine section** (Latin: *sectio divina*), **golden proportion**, **golden cut**,^[6] **golden number**, and **mean of Phidias**.^{[7][8][9]}

Contents [hide]

- 1 Calculation
- 2 History



Nature

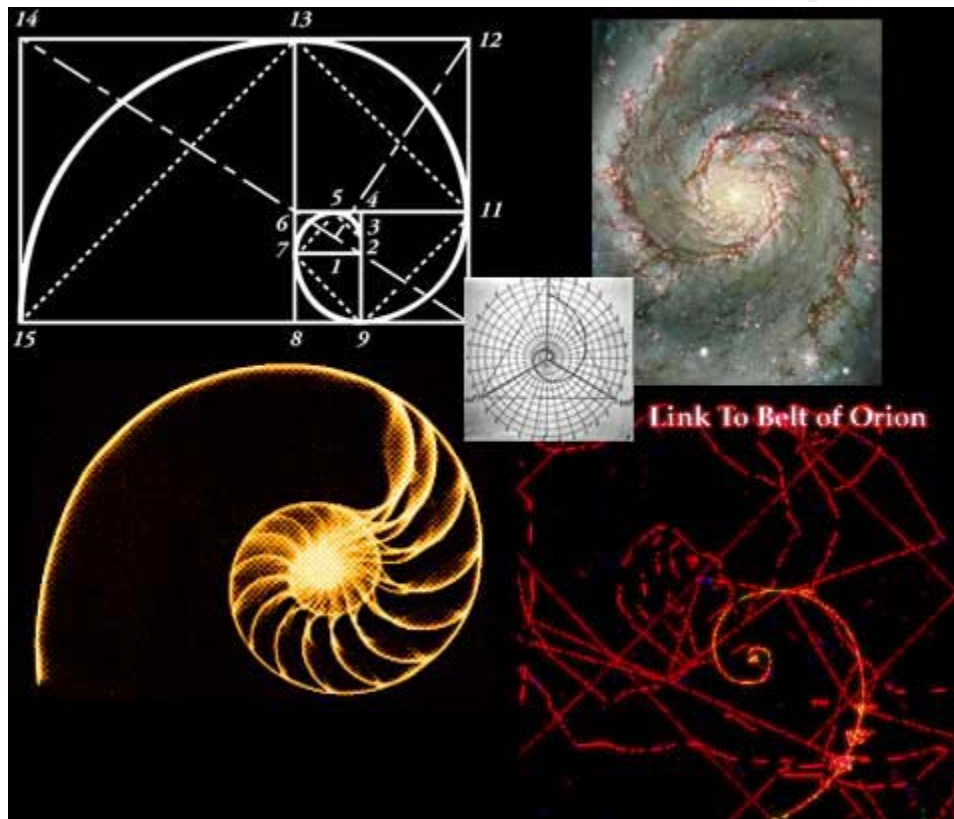
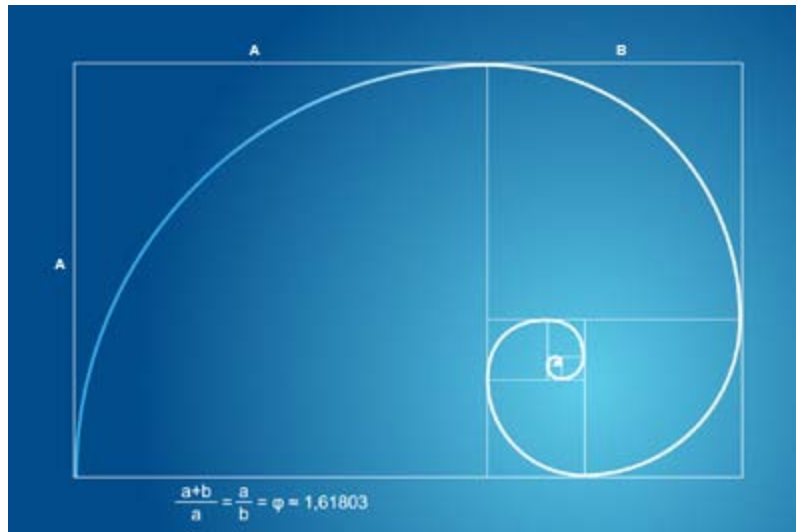
Adolf Zeising, whose main interests were mathematics and philosophy, found the golden ratio expressed in the arrangement of branches along the stems of plants and of veins in leaves. He extended his research to the skeletons of animals and the branchings of their veins and nerves, to the proportions of chemical compounds and the geometry of crystals, even to the use of proportion in artistic endeavors. In these phenomena he saw the golden ratio operating as a universal law.[49] In connection with his scheme for golden-ratio-based human body proportions, Zeising wrote in 1854 of a universal law "in which is contained the ground-principle of all formative striving for beauty and completeness in the realms of both nature and art, and which permeates, as a paramount spiritual ideal, all structures, forms and proportions, whether cosmic or individual, organic or inorganic, acoustic or optical; which finds its fullest realization, however, in the human form." [50]

In 2003, Volkmar Weiss and Harald Weiss analyzed psychometric data and theoretical considerations and concluded that the golden ratio underlies the clock cycle of brain waves.[51] In 2008 this was empirically confirmed by a group of neurobiologists.[52]

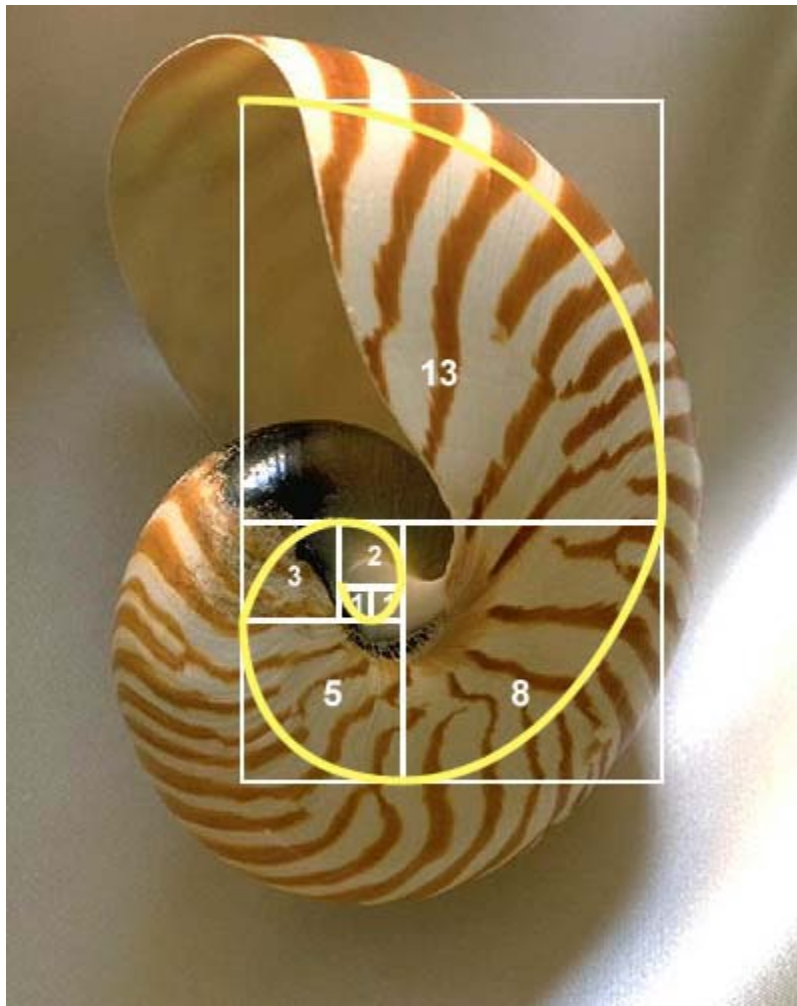
In 2010, the journal Science reported that the golden ratio is present at the atomic scale in the magnetic resonance of spins in cobalt niobate crystals.[53]

Several researchers have proposed connections between the golden ratio and human genome DNA.[54][55][56]

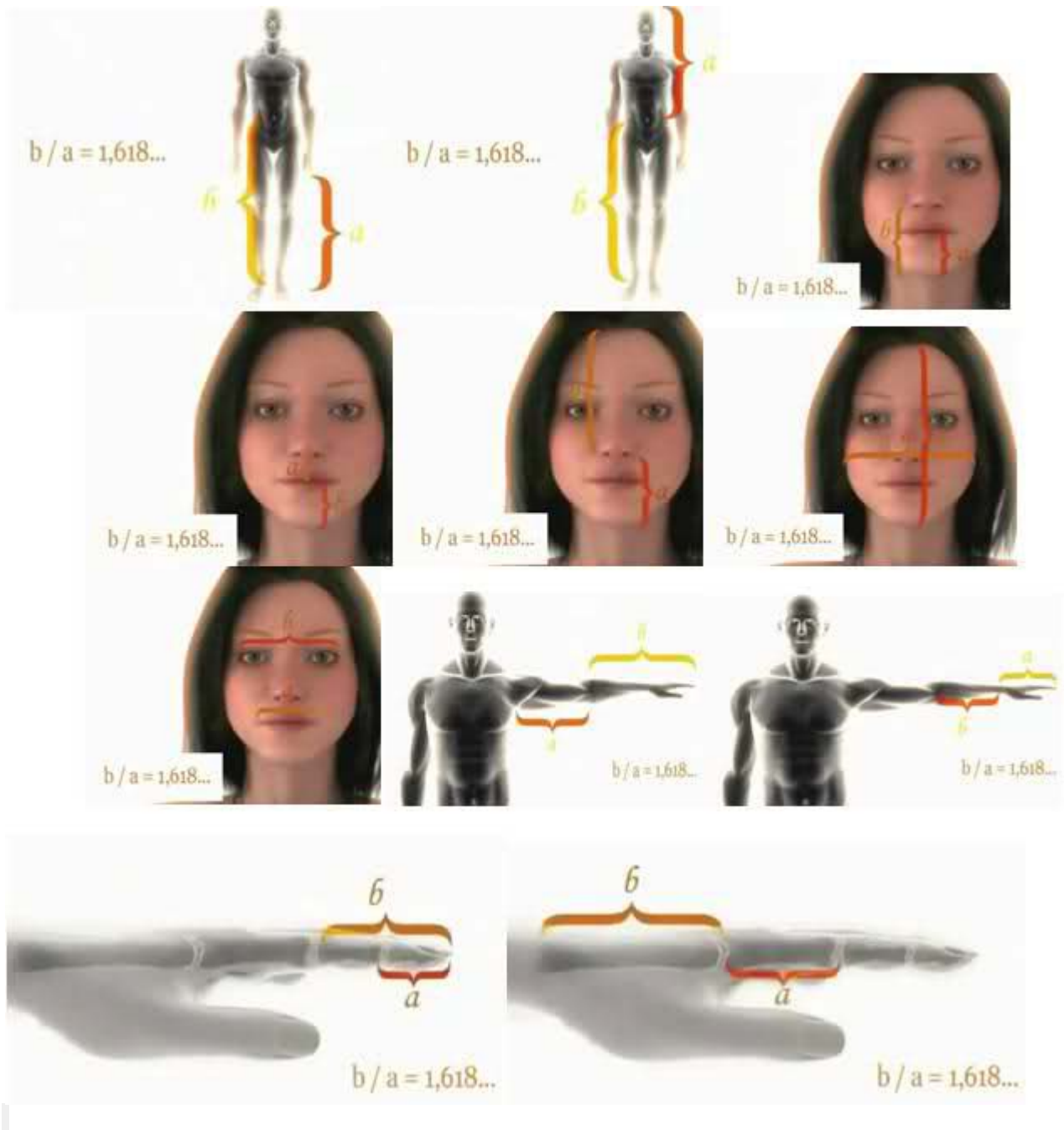
copied from
Golden ratio - Wikipedia, the free encyclopedia



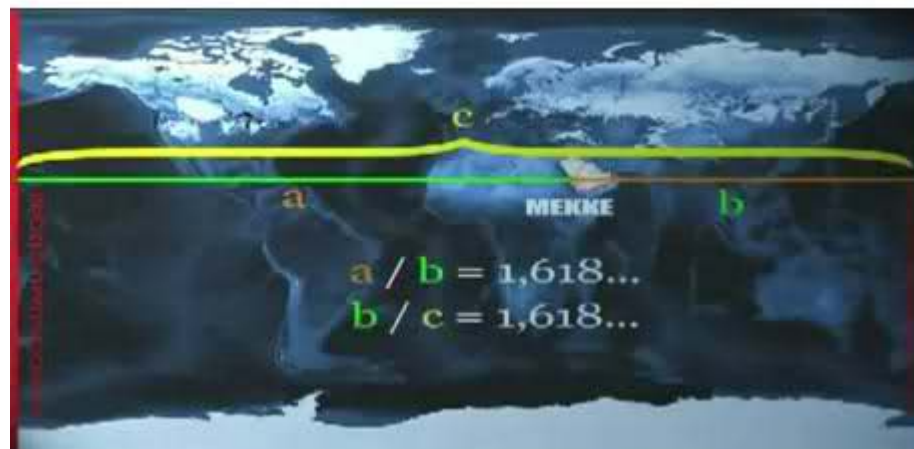
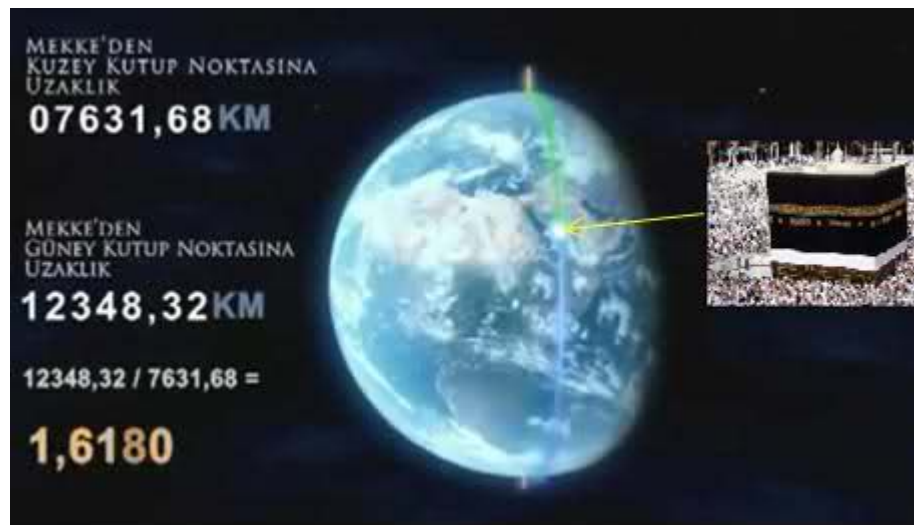




Golden ratio in humans



Golden ratio in position of Mekka and Kaba (muslim holiest place), from North pole to Mekka, and from Mekka to south pole



Golden ratio in Quranic verse about Mekka

In the Name of Allah (God) Almighty the Most Gracious The Most Merciful

Verily, the first House (of worship) appointed for people was that at **Bakkah** (**Makkah**), full of blessing, and a guidance for all that exists (The Quran 3: 96)

مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ

Number of Letters = 18

Number of Letters = 29

The Quran (3: 96)

$$\frac{29}{18} = 1.6$$

from the begining of the verse to en of the word Mekka there is 29 letter, and from Word mekka to end of the verse there is 18 letter.

We see clearly golden ration in nature, humans, position of Mekka, and quranic verse about Mekka.

Golden ratio in Quran

In this example we see clearly nummerical miracle, between odd and even numbers and how the correspond to sum of chapters and verses

What was that amazing result? Exactly half of the numbers in the third column were **EVEN** and the other half were **ODD**.

How could that be possible? **57 EVENS** and **57 ODDS**. Amazing. Isn't it?

CHAPTERS	VERSES	TOTALS
1	7	1+7 = 8
2	286	2+286 = 288
3	200	3+200 = 203
4	176	4+176 = 180
5	120	5+120 = 125
6	165	6+165 = 171

CHAPTERS	VERSES	TOTALS	EVENES	ODDS
1	7	8	8	
2	286	288	288	
3	200	203		203
4	176	180	180	
5	120	125		125
6	165	171		171
7	206	213		213
8	75	83		83
9	129	138	138	
10	109	119		119
11	123	134	134	
12	111	123		123
13	43	56	56	
14	52	66	66	
15	99	114	114	
16	128	144	144	
17	111	128	128	
18	110	128	128	
19	98	117		117
20	135	155		155
21	112	133		133
22	78	100	100	
23	118	141		141
24	64	88	88	
25	77	102	102	
26	227	253		253
27	93	120	120	
28	88	116	116	
29	69	98	98	
30	60	90	90	
31	34	65		65
32	30	62	62	
33	73	106	106	
34	54	88	88	
35	45	80	80	
36	83	119		119
37	182	219		219
38	88	126	126	
39	75	114	114	
40	85	125		125
41	54	95		95
42	53	95		95
43	89	132	132	
44	59	103		103
45	37	82	82	
46	35	81		81
47	38	85		85
48	29	77		77
49	18	67		67
50	45	95		95
51	60	111		111
52	49	101		101
53	62	115		115
54	55	109		109
55	78	133		133
56	96	152	152	
57	29	86	86	
58	22	80	80	
59	24	83		83
60	13	73		73
61	14	75		75
62	11	73		73
63	11	74	74	
64	18	82	82	

65	12	77		77
66	12	78	78	
67	30	97		97
68	52	120	120	
69	52	121		121
70	44	114	114	
71	28	99		99
72	28	100	100	
73	20	93		93
74	56	130	130	
75	40	115		115
76	31	107		107
77	50	127		127
78	40	118	118	
79	46	125		125
80	42	122	122	
81	29	110	110	
82	19	101		101
83	36	119		119
84	25	109		109
85	22	107		107
86	17	103		103
87	19	106	106	
88	26	114	114	
89	30	119		119
90	20	110	110	
91	15	106	106	
92	21	113		113
93	11	104	104	
94	8	102	102	
95	8	103		103
96	19	115		115
97	5	102	102	
98	8	106	106	
99	8	107		107
100	11	111		111
101	11	112	112	
102	8	110	110	
103	3	106	106	
104	9	113		113
105	5	110	110	
106	4	110	110	
107	7	114	114	
108	3	111		111
109	6	115		115
110	3	113		113
111	5	116	116	
112	4	116	116	
113	5	118	118	
114	6	120	120	
6555	6236	Totals	6236	6555

↑ ↑ ↑ ↑ ↑

HOW COULD THIS BE POSSIBLE?

Here, we have repetetivenummerical values from the table above
for example chapters 85 and 99 have same numerical value 107, we summerize all repetitive
numerical values

$125 + 83 + 119 + 114 + 128 + 128 + 133 + 100 + 88$
 $+ 102 + 120 + 116 + 106 + 88 + 80 + 119 + 114 + 125 + 95$
 $+ 95 + 103 + 82 + 77 + 95 + 111 + 101 + 115 + 109 + 133 +$
 $80 + 83 + 73 + 73 + 82 + 77 + 120 + 114 + 100 + 115 + 107$
 $+ 118 + 125 + 110 + 101 + 119 + 109 + 107 + 103 + 106 +$
 $114 + 119 + 110 + 106 + 113 + 102 + 103 + 115 + 102 + 106$
 $+ 107 + 111 + 110 + 106 + 113 + 110 + 110 + 114 + 111 +$
 $115 + 113 + 116 + 116 + 118 + 120 = 7906$

The sum of the numerical values of the Surahs (chapters).

Here, we have non-repetitive numerical values, and we summarize them also

$8 + 288 + 203 + 180 + 171 + 213 + 138 + 134 + 123$
 $+ 56 + 66 + 144 + 117 + 155 + 141 + 253 + 98 + 90 + 65 +$
 $62 + 219 + 126 + 132 + 81 + 85 + 67 + 152 + 86 + 75 + 74 +$
 $78 + 97 + 121 + 99 + 93 + 130 + 127 + 122 + 104 + 112 =$
4885

We can clearly see golden ratio between Reptitive and non-repetitive numerical values from this table

Sayısal Değeri Tekrar Eden Sureler	7906
Sayısal Değeri Tekrar Etmeyen Sureler	4885
Altınoran=7906/4885=1,618	
Golden Ratio=7906/4885=1.618	

CHAPTER 4: CASE STUDIES OF SIMILAR PROJECTS

4.1 THE VANISHING MOSQUE.



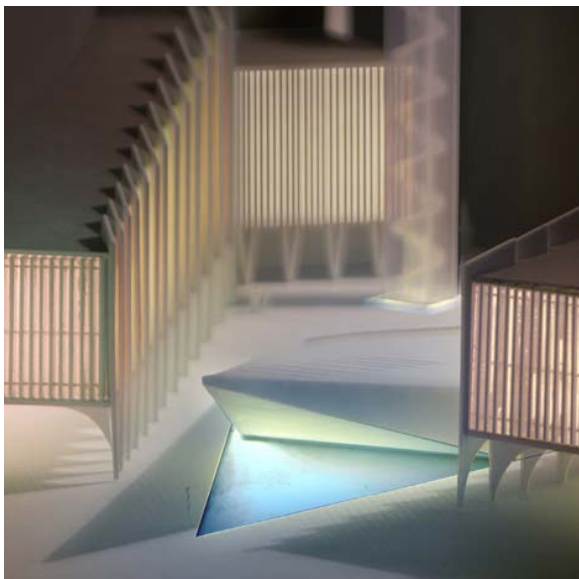
Manhattan studio [RUX Design](#) have won a competition to design a mosque for the UAE with their open-air plaza called The Vanishing Mosque.

Analysis:

1. The design features an ablution pool beneath an open-air, triangular, stepped platform for prayer, surrounded by mixed-use buildings.



2. The colonnade arches and brickwork of the surrounding structures will decrease in size towards the space's apex, deepening the sense of distance looking towards Mecca.

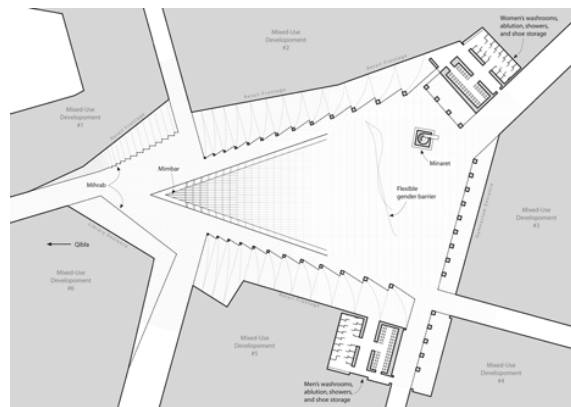
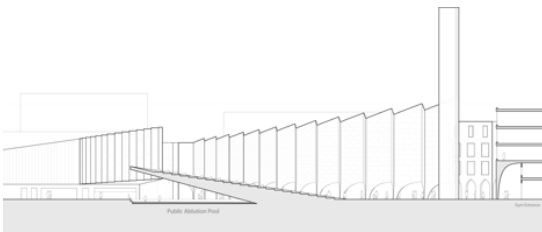


3. Shaded by surrounding buildings and retractable sun-screens, the plaza will be used for prayer five times daily and as an open public space at other times.

Findings:

The Vanishing Mosque is a sacred prayer space intricately woven into the fabric of a bustling city. Retail, cultural venues, apartments, hotels, and deep shaded arcades define the edges of its plaza. This plaza space is used exclusively for prayer during Salat, which occurs 5 times over the course of a day. During the rest of the day and evening it is open to the public as a social space for lounging, meeting, and chance interaction.

The formal inspiration for the Vanishing Mosque design came from the need to orient the plaza in the direction of Mecca. The city floor and building facades of the plaza all bend and angle in unison, creating a dramatic forced perspective view "through" the city to Mecca. The construction of this forced perspective appears at all scales of the mosque design. For example, the arches of the colonnades as well as the marble bricks on the building facades get progressively smaller in the direction of Mecca so as to make them appear more distant than they actually are. Retractable shading structures which limit the harsh afternoon sunlight reaching the plaza floor are also designed to reinforce the sense of forced perspective. The angled facades as well as these subtler details all add up to the iconic "A-ha" vanishing point perspective, a transcendental glimpse of infinity.



4.2 THE ISLAMIC FORUM IN PENZBERG, A MOSQUE AND ISLAMIC CENTER, BAVARIA, GERMANY.



Analysis:

1. Basically, cultural diversity is a trademark of European cities and should become a part of the urban identity.

2. Transparency is the main guiding principle for the design of Penzberg Mosque. The idea was to allow passers, despite their religious or ethnic background, to be invited inside the mosque. By creating visual continuity be-

tween in and out, people will be more eager to come in and participate in activities and events. Transparent facades, more than 60% of the mosque's exterior, allow passers to see the inner heart of the mosque and to be curious about its spiritual, social and cultural experience.

3. Exposing Muslims to the rest of German community in their most sacred act, prayer, would eliminate all falsely promoted ideas about what is going on inside mosques and Islamic centers. Such a treatment is suggesting on a symbolic and physical level a commitment to integration with German society .

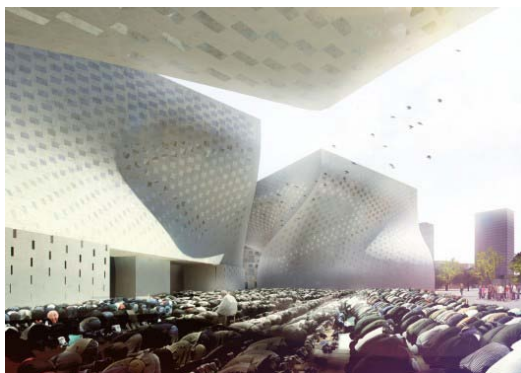


4.The designer used a contemporary spirit for articulating the mosque's vocabulary to come up with modern-day yet authentic sacred spatial experience.

5.The mosque facades, particularly the entrance one, were decorated by inscriptions of Quran versus accompanied by German translation. The facades was transformed into huge boards where people would read the peaceful message of Quran and appreciate the beauty of Calligraphy

and Islamic ornamentation.

4.3 CULTURAL CENTER IN ALBANIA



cultural complex in Albania, consisting of a Mosque, an Islamic Centre, and a Museum of Religious Harmony. This important square is the site of the new cultural complex that will consist of a Mosque, an Islamic Centre, and a Museum of Religious Harmony.

Analysis:

1. The complex will not only serve the Muslim community of the city and surrounding areas, but will educate the public about Islamic values and serve as a beacon for religious tolerance.



2. The project shines through its beautiful garden surrounding the new Mosque and Center of Islamic Culture which symbolically features the rich vegetation described in Islamic literature.

3. The buildings' forms emerge from two intersecting axes and formal requirements: the city grid of Tirana which calls for the proper framing of the square and a coherent urban identity, and orientation of the Mosque's main wall towards Mecca.

4. By turning the mosque inside out and bringing the program and qualities of the Mosque to a public arena, the religion becomes inclusive and inviting, and the cool shaded urban space can be shared by all.



5. The facade with the multitude of rational, rectangular windows finds its inspiration in Islamic mashrabiya screens, which provide shading and privacy while still allowing views out. The light qualities of the mosque will change dramatically throughout the day as the light washes across the curved facades

6. The design also includes The Quran Gardens containing all of the plants mentioned in the Quran in the same amount as the number of times they appear.



CHAPTER 5: PROGRAME AND DEVELOPMENT

1. INTERNATIONAL ISLAMIC RESEARCH CENTRE

(a)	Seminar Hall / Auditorium [500 person]	7500 sft
(b)	Lecture Room / Seminar room [100 person]	2000 sft
(c)	Research Room [50 person]	3000 sft
(d)	Computer Lab [20 person]	500 sft
(e)	Conference Room[50 person].....	1000 sft
(f)	Library [10,000volume].....	2000 sft
(g)	Office Block [12 person]	2000 sft
(h)	Guard Room	500 sft
(i)	Store	500 sft
(j)	Toilet Zone	875 sft
TOTAL		19875 sft
CIRCULATION (25%)		4968 sft
GRAND TOTAL		24850 sft

2. DORMITORY / REST HOUSE FOR GUESTS & RESEARCHERS.

(a)	Reception Hall (Lobby + Lounge).....	500 sft
(b)	Dormitory [400 sft (4 per.) x 5 nos.	2000 sft
(c)	Rest House (2 VIP + 20 person)	5000 sft
(d)	Common Room (Indoor Games)	1500 sft
(e)	Dining Hall Dining + Wash (40 person).....	760 sft
(f)	Kitchen (Pantry + Store)	740 sft
(g)	Caretaker / Superin	120 sft
(h)	Guard Room	80 sft
(i)	Store Room	200 sft
TOTAL		10900 sft

CIRCULATION (25%) 2725 sft

GRAND TOTAL13625 sft

3. LIBRARY FOR MOSQUE

(a)	Population served.....	2500
(b)	Size of Book Collection.....	50000 Volume
(c)	Amount of Book Storage... ..	5000 sft
(d)	Readers Space (75 Sits).....	2250 sft

	(e) Staff Work Space.....	1500 sft	
TOTAL	With Circulation [25%]	8750 sft	
4.	EXHIBITION SPACE = 300000 sft		
5.	CENTRAL ADMIN BUILDING	5000 sft	
6.	POWER SUBSTATION +GEN. ROOM	1000 sft	
7.	EID GAH (Estimated Population 25000 person, Mosque 15000 person.....	100000 sft	inside
8.	WATER RES. AREA	1000 sft	
9.	SURFACE PARKING	10000 sft	
10.	MOSQUE + ITS EXTENSION (48000 X 6) =	288000 sft	
11.	LANDSCAPING + WATER POOL = REST OF THE LAND.		
12.	INTER ROAD NETWORK, WALKWAY, etc	100000 sft	

USERS

muslim man

muslim woman

muslim family

non muslim man

non muslim woman

non muslim family

daily prayer

friday prayer

ijtema

chilla

eid

social meeting

lessons

arabic course

quran course

studying

shopping

eating

research

ACTIVITIES

TIME OF THE DAY

fajr

zuhur

asr

maghrib

esha

SPACE

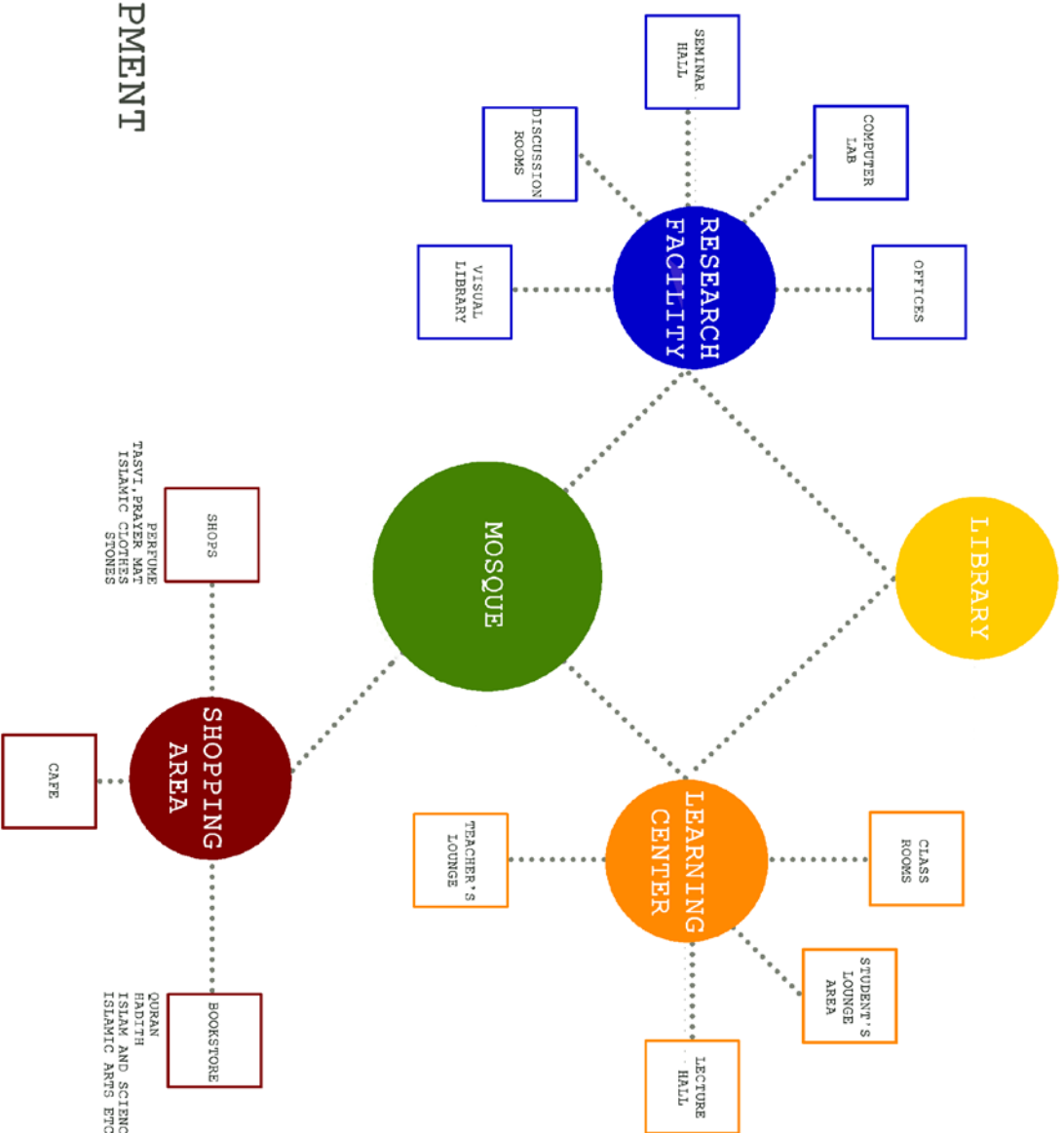
RESEARCH
FACILITY

SHOPPING
AREA

LEARNING
CENTER

LIBRARY

MOSQUE

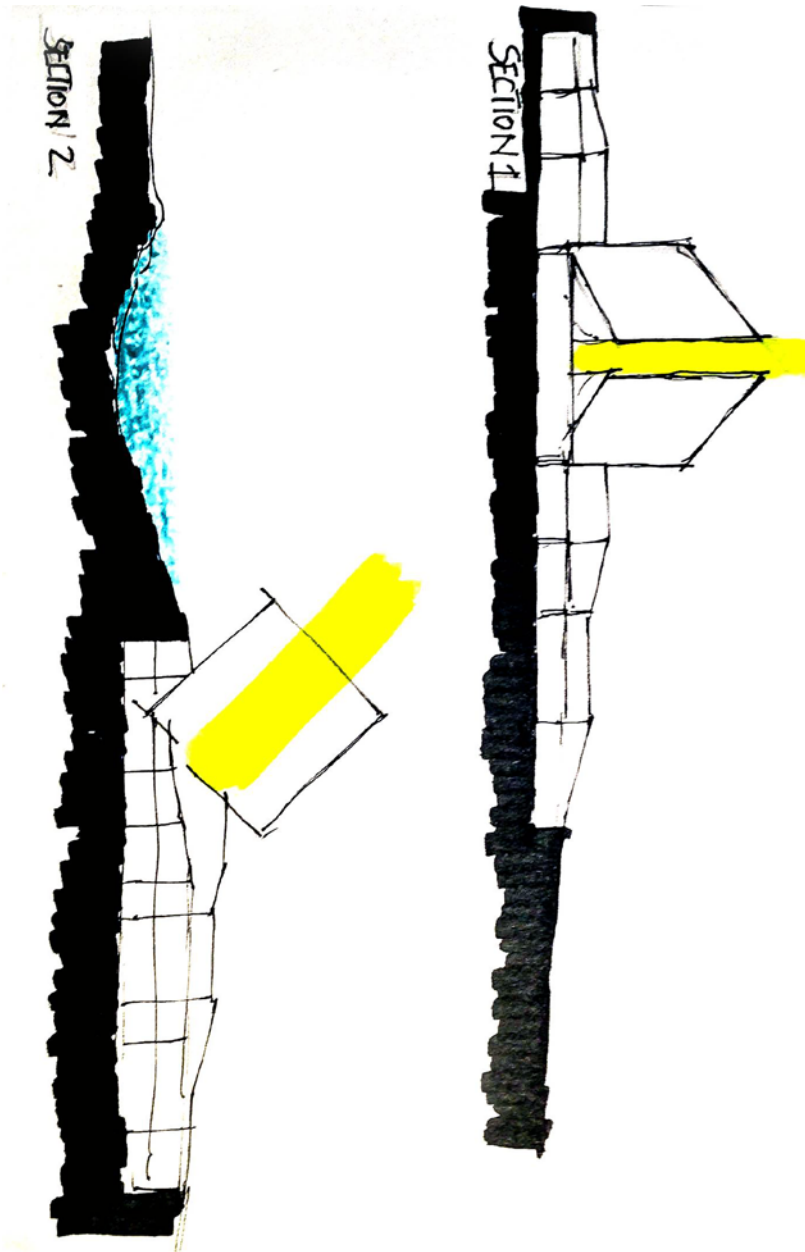


PROGRAMME DEVELOPMENT

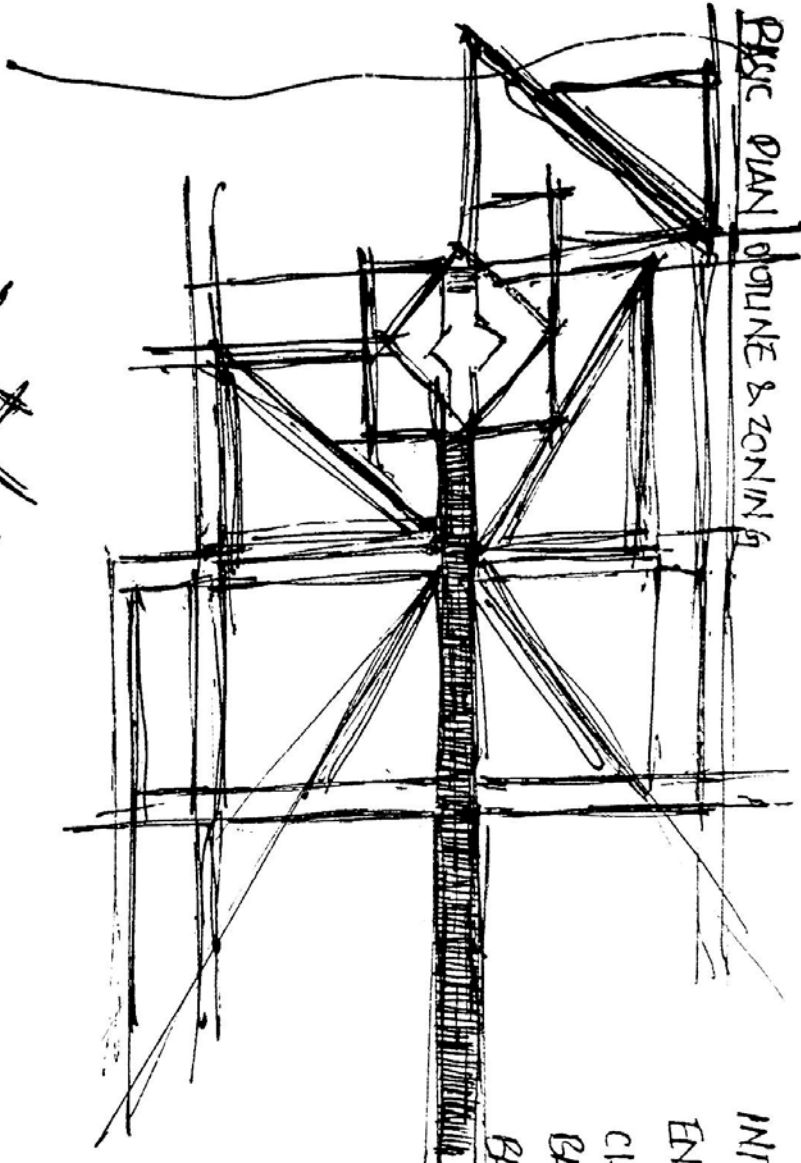
6. CONCEPTUALSTAGE & DESIGN DEVELOPMENT

6.1 DEVELOPMENT 1

The first idea was to work with the existing pedestrian leading to the site to create vantage point, A site of Monumentality of geometric significance.



BASIC PLAN FORM & ZONING



INTERIOR SHADED PLAZA

ENTRY POINTS

CIRCULATION

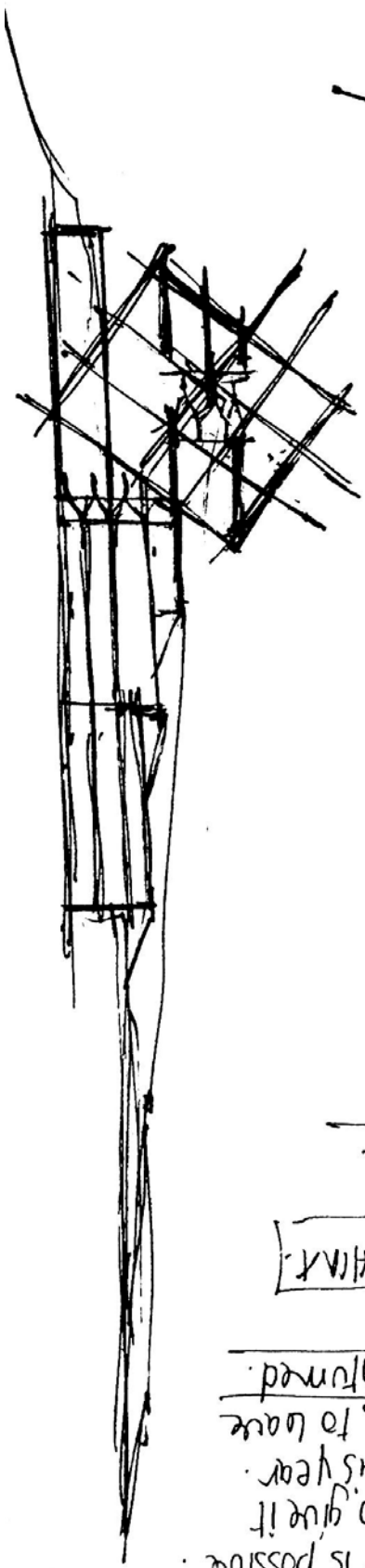
BASIC LANDSCAPE

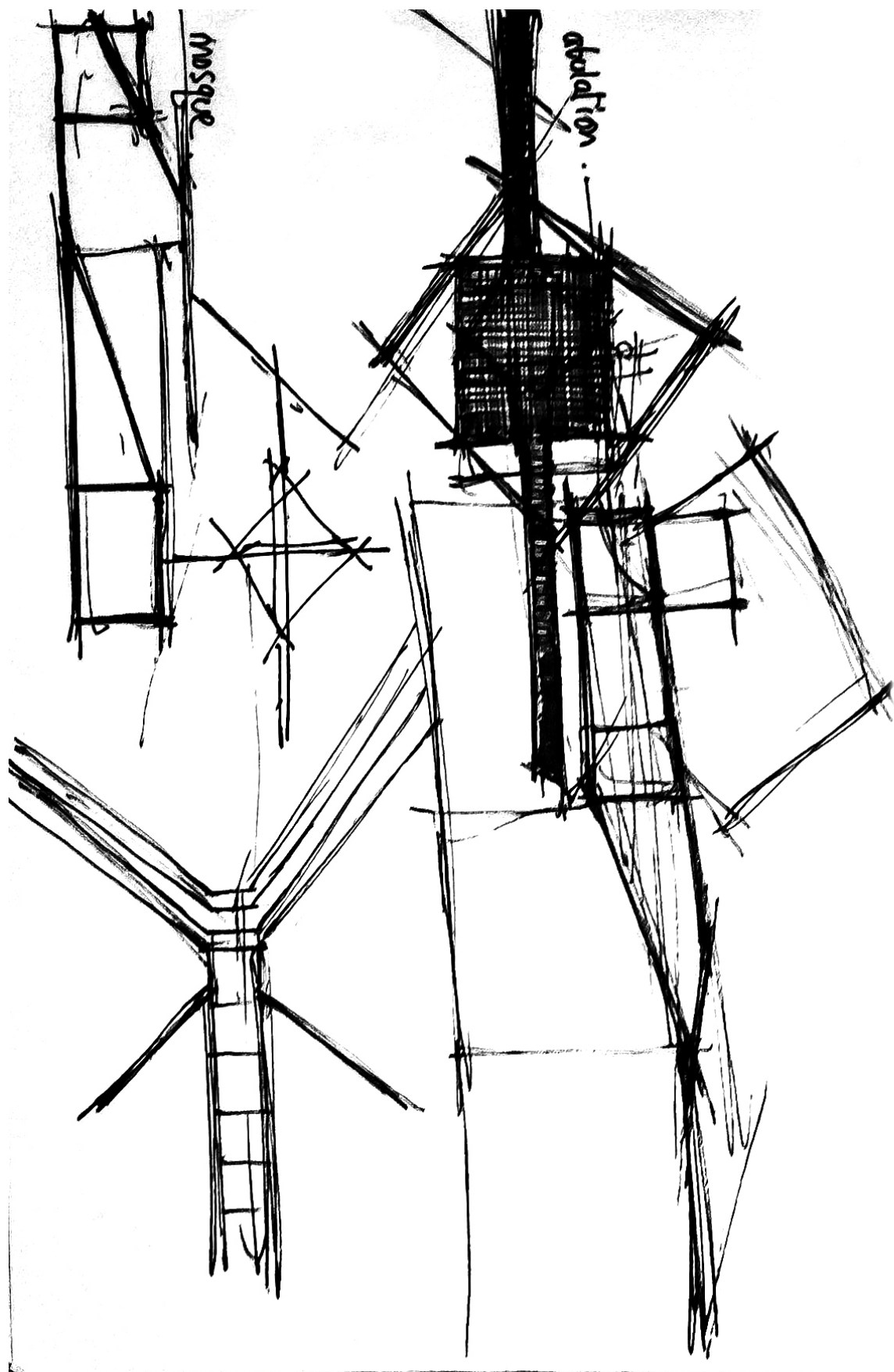
BASIC PEDESTRIAN

ADNAN IBRAHIM

Search

everything is possible.
The key is to give it
your all this year.
The key is to leave
no stone unturned.

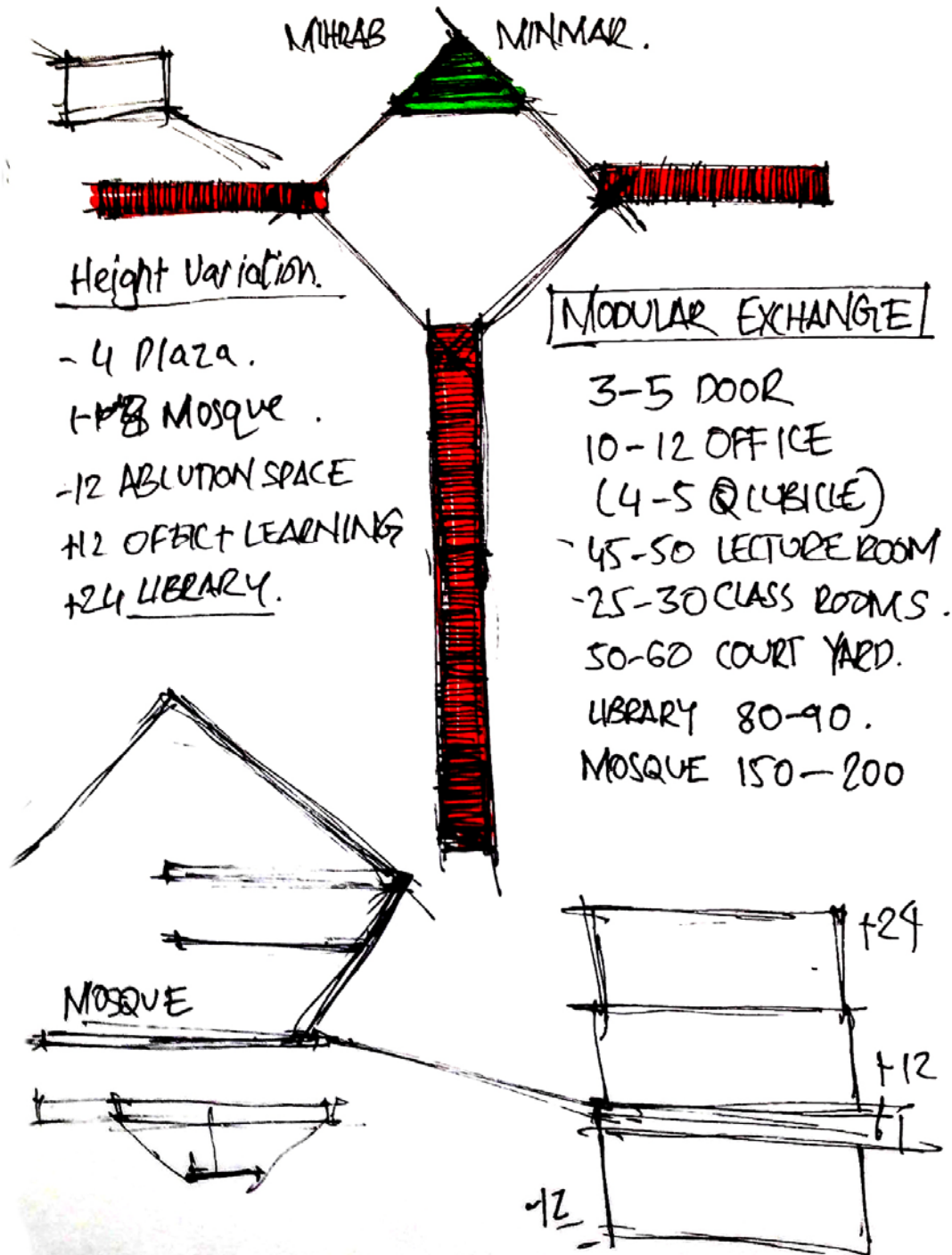


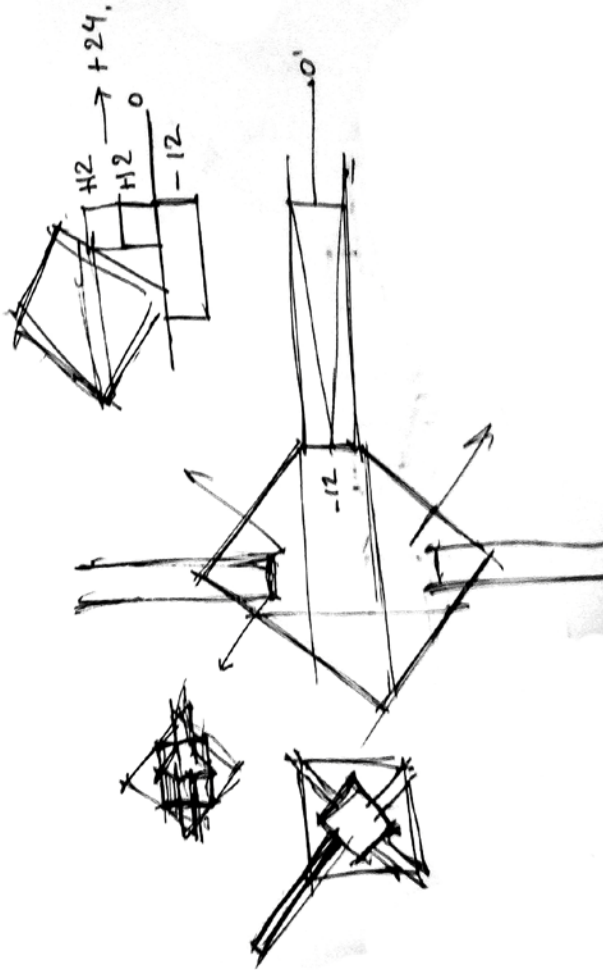


6.2 DEVELOPMENT 2

OPEN TO SKY COURTYARDS.
PLAZA ACCESS FROM -12'

16' / 20'



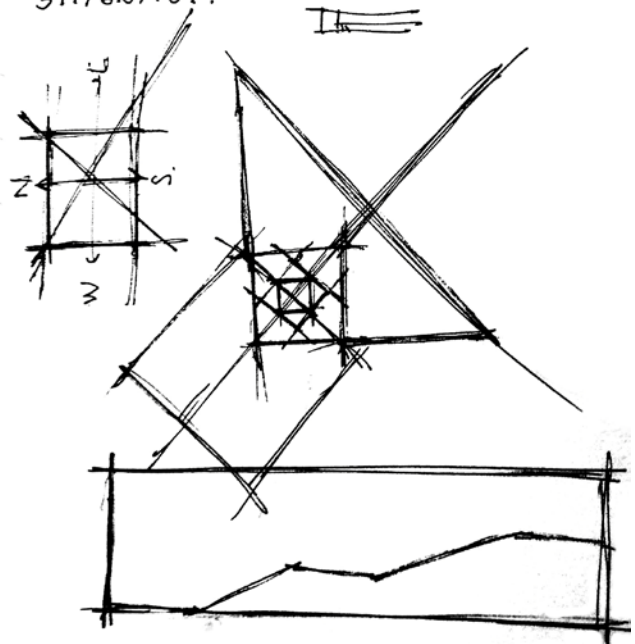


3' DOOR
5' / 10' ENTRY

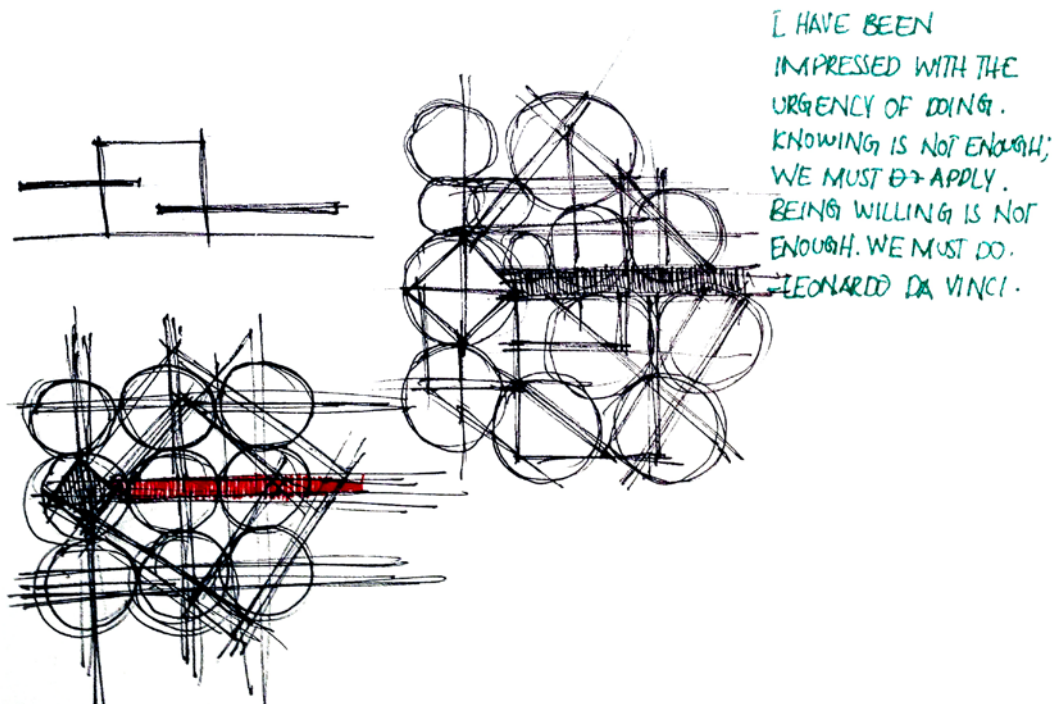
- FIBONACCI SERIES.

0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233
377, 60, 987.

- WORK YAKK
- PLAN LAYOUT
- MOSQUE



6.3 DEVELOPMENT 3



قُلْ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرْ الَّذِيْنَ اٰتٰكُمُ الْوَحْيَ الَّذِيْ هُوَ لَكُمْ فِى الْحَيٰةِ اَحْيٰءٌ مِّمَّا كُنْتُمْ مُّوْتًا ۚ وَكَانَ اٰیٰتُكَ كَبِيْرًا ۝۱۰۱

The story begins in the seventh century, in the city of Makkah, where a man named Muhammad heard the voice of God, "Recite!" he was told, and he did.

And the world was changed forever

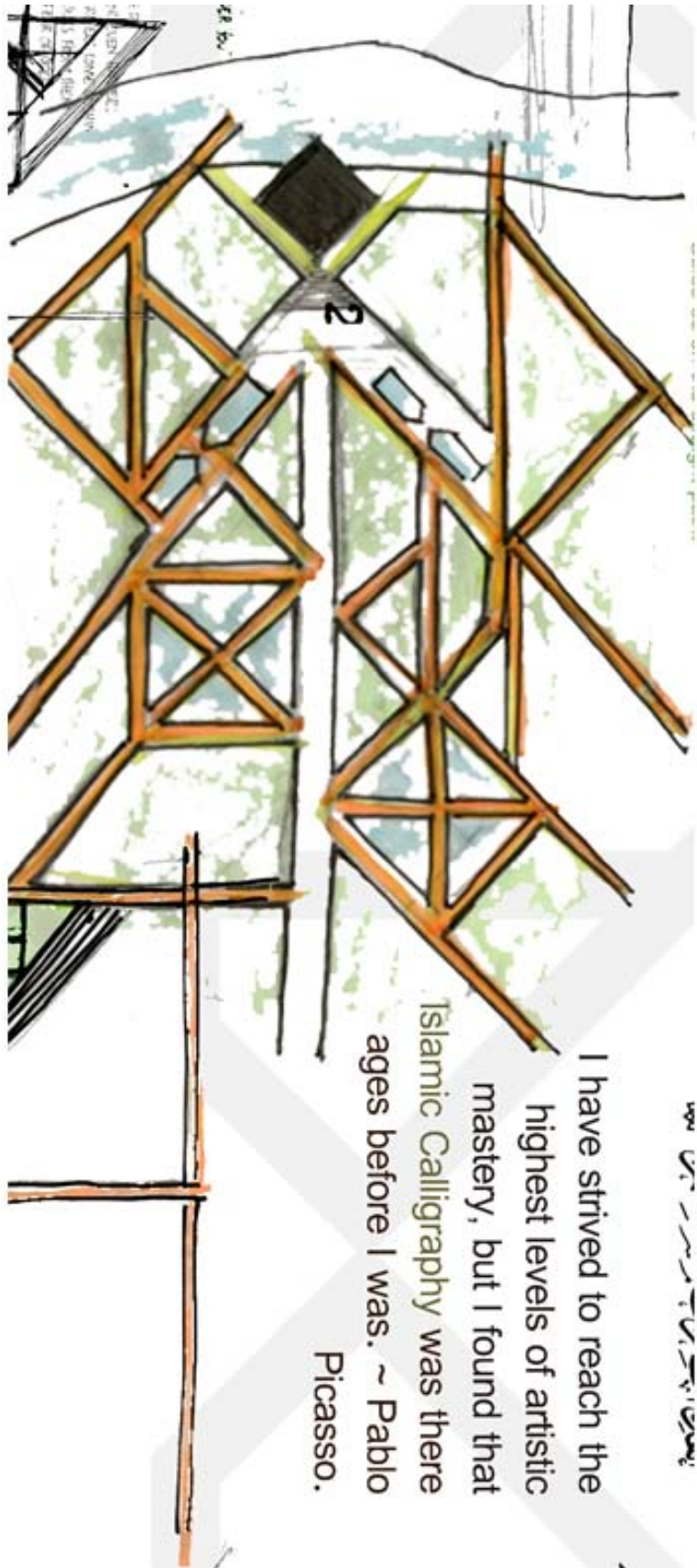
— People of the book

The most fundamental belief that a Muslim has is that "There is only One God," the Creator, the Sustainer — known in the Arabic language and by Muslims as Allah. Allah is not a foreign god, nor an idol.

The fundamental pillar of faith in Islam is to declare that there is no deity worthy of worship except the One True Almighty God

Where Art and belief go hand in hand

Further deciding a layout for the plan, it was decided to select one geometry to represent the Oneness in Islam and develop from there.



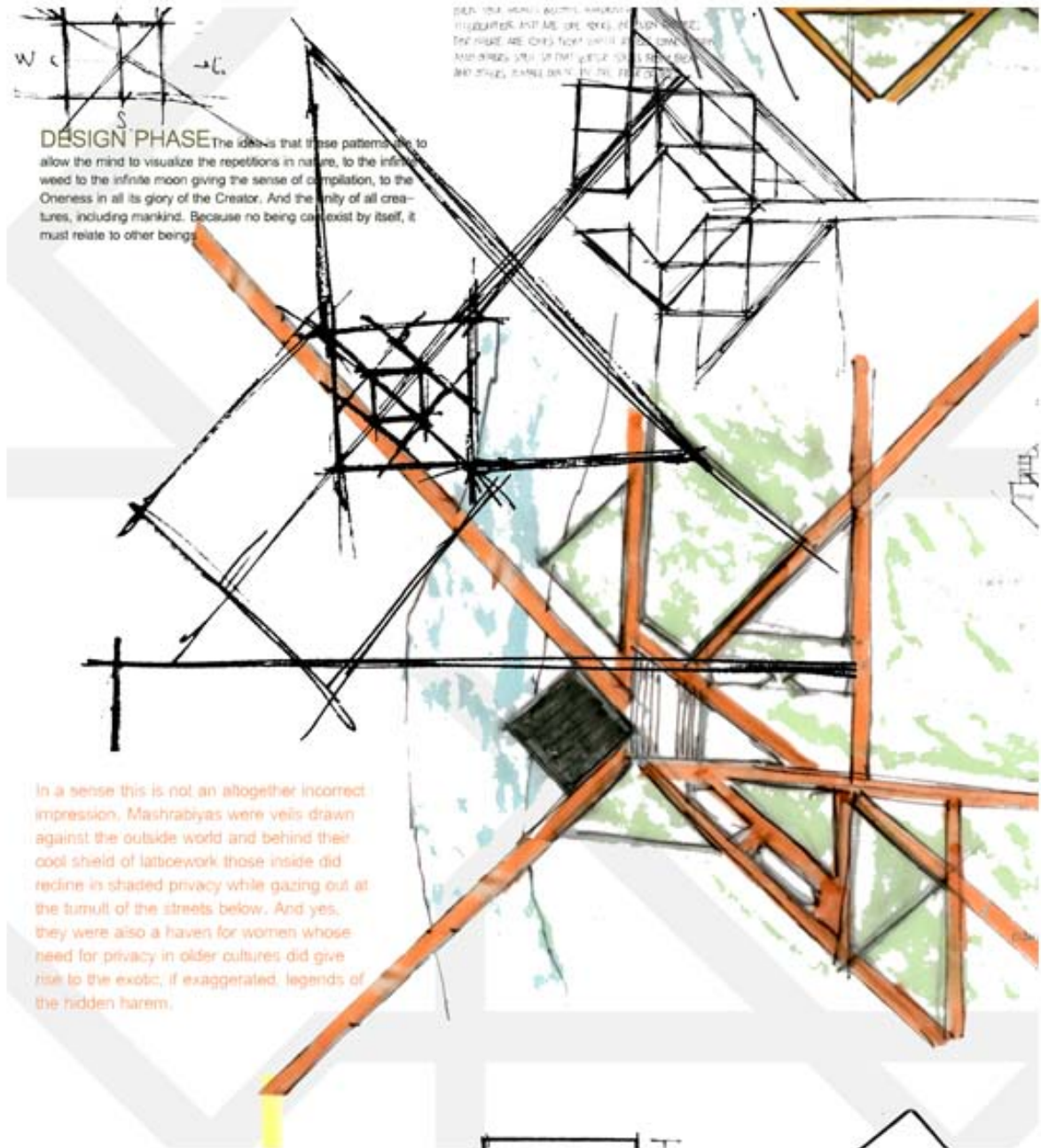


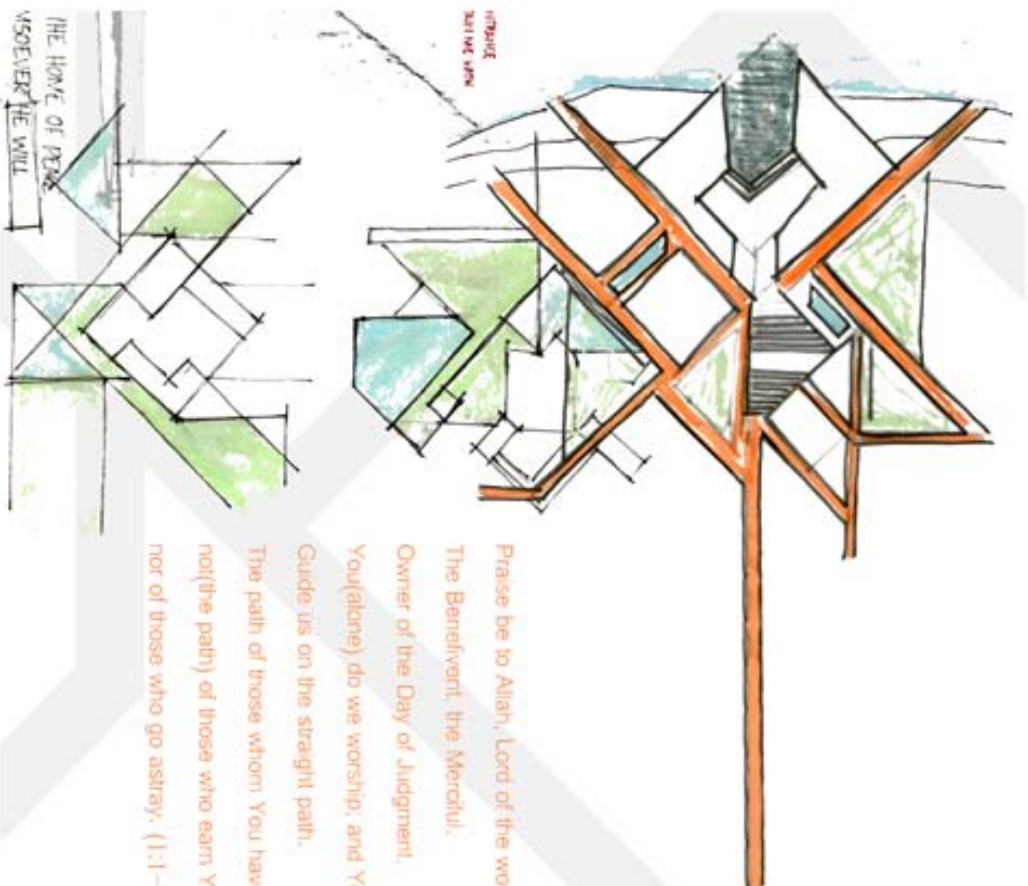
DESIGN PHASE

The idea is that these patterns are to allow the mind to visualize the repetitions in nature, to the infinite weed to the infinite moon giving the sense of completion, to the Oneness in all its glory of the Creator. And the unity of all creatures, including mankind. Because no being can exist by itself, it must relate to other beings.

ONLY YOUR MIND CAN VISUALIZE NATURE'S REPE-
TITION. AND AS THE REPE- TITION REPE-
TITION ARE ONE'S MIND CAN VISUALIZE NATURE'S
AND OTHERS CAN VISUALIZE YOUR MIND'S REPE-
TITION. AND OTHERS CAN VISUALIZE YOUR MIND'S REPE-

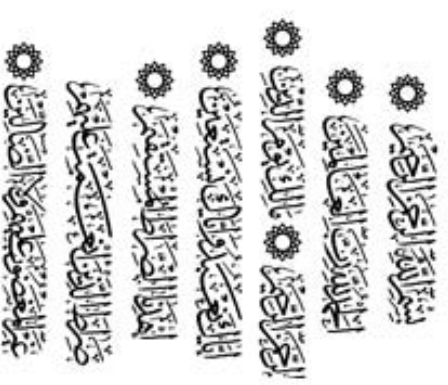
In a sense this is not an altogether incorrect impression. Mashrabiya were veils drawn against the outside world and behind their cool shield of latticework those inside did recline in shaded privacy while gazing out at the tumult of the streets below. And yes, they were also a haven for women whose need for privacy in older cultures did give rise to the exotic, if exaggerated, legends of the hidden harem.

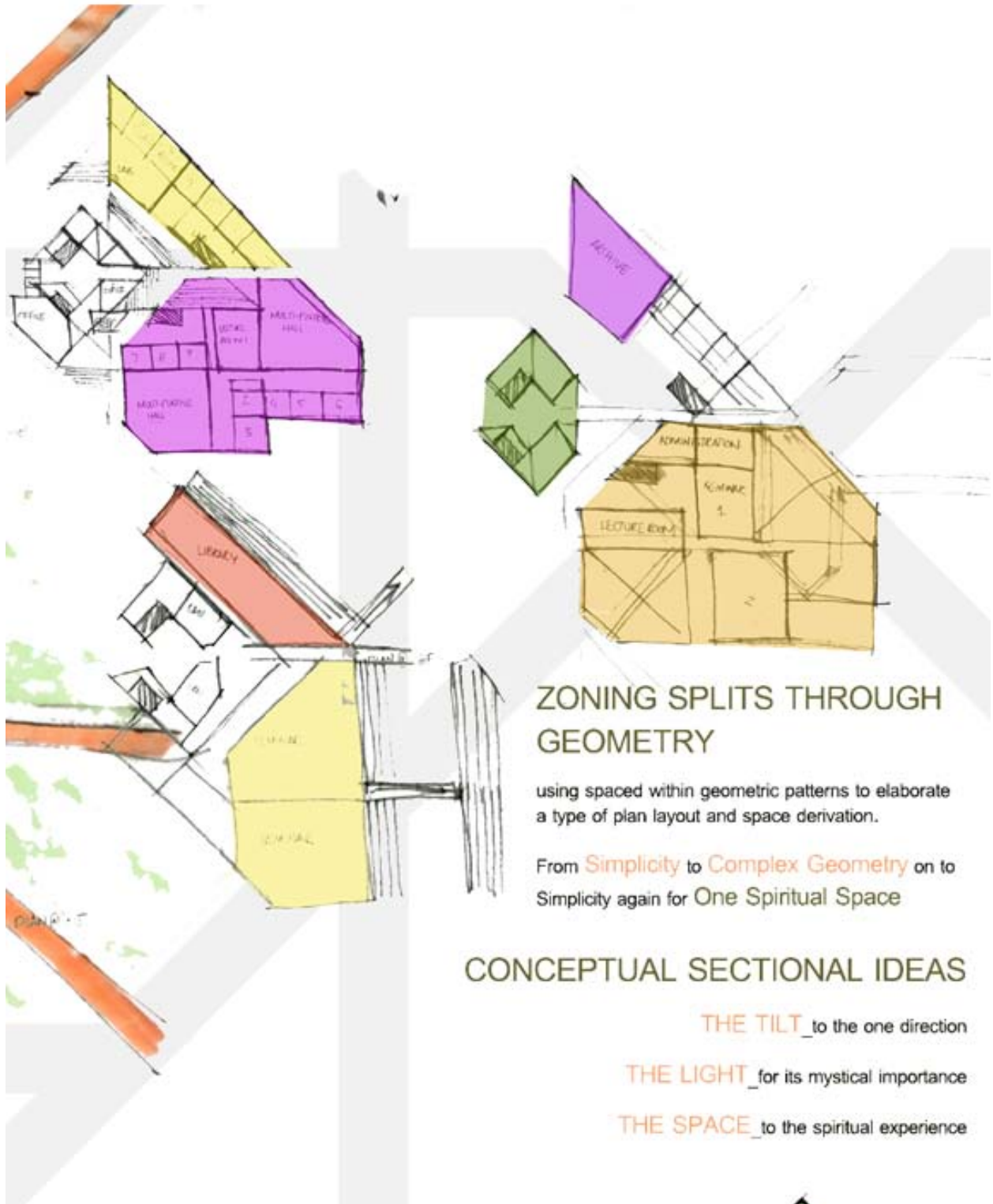




Focal Point of a simple message—
That there is **One God**.
And the Kaba being the symbol of God's
house.
he is not here, but it is the symbol of his
presence on Earth.
A place without a physical presence, but
a spiritual presence.

Praise be to Allah, Lord of the worlds,
The Beneficent, the Merciful.
Owner of the Day of Judgment,
You(alone) do we worship, and You (alone) we ask for help.
Guide us on the straight path.
The path of those whom You have favored,
not(the path) of those who earn Your anger,
nor of those who go astray. (1:1-7)





ZONING SPLITS THROUGH GEOMETRY

using spaced within geometric patterns to elaborate a type of plan layout and space derivation.

From **Simplicity** to **Complex Geometry** on to Simplicity again for One Spiritual Space

CONCEPTUAL SECTIONAL IDEAS

THE TILT_to the one direction

THE LIGHT_for its mystical importance

THE SPACE_to the spiritual experience

That there is **One God**.

And the Kaba being the symbol of God's house.

he is not here, but it is the symbol of his presence on Earth.

A place without a physical presence, but a spiritual presence.

Praise be to Allah, Lord of the worlds.

The Berkeleys in Mexico

Owner of the Day of Judgment.

You (more) do we worship, and You (more) we ask for help

Guide us on the straight path.

The path of those whom You have blessed,
 neither pity of those who claim Your anger.

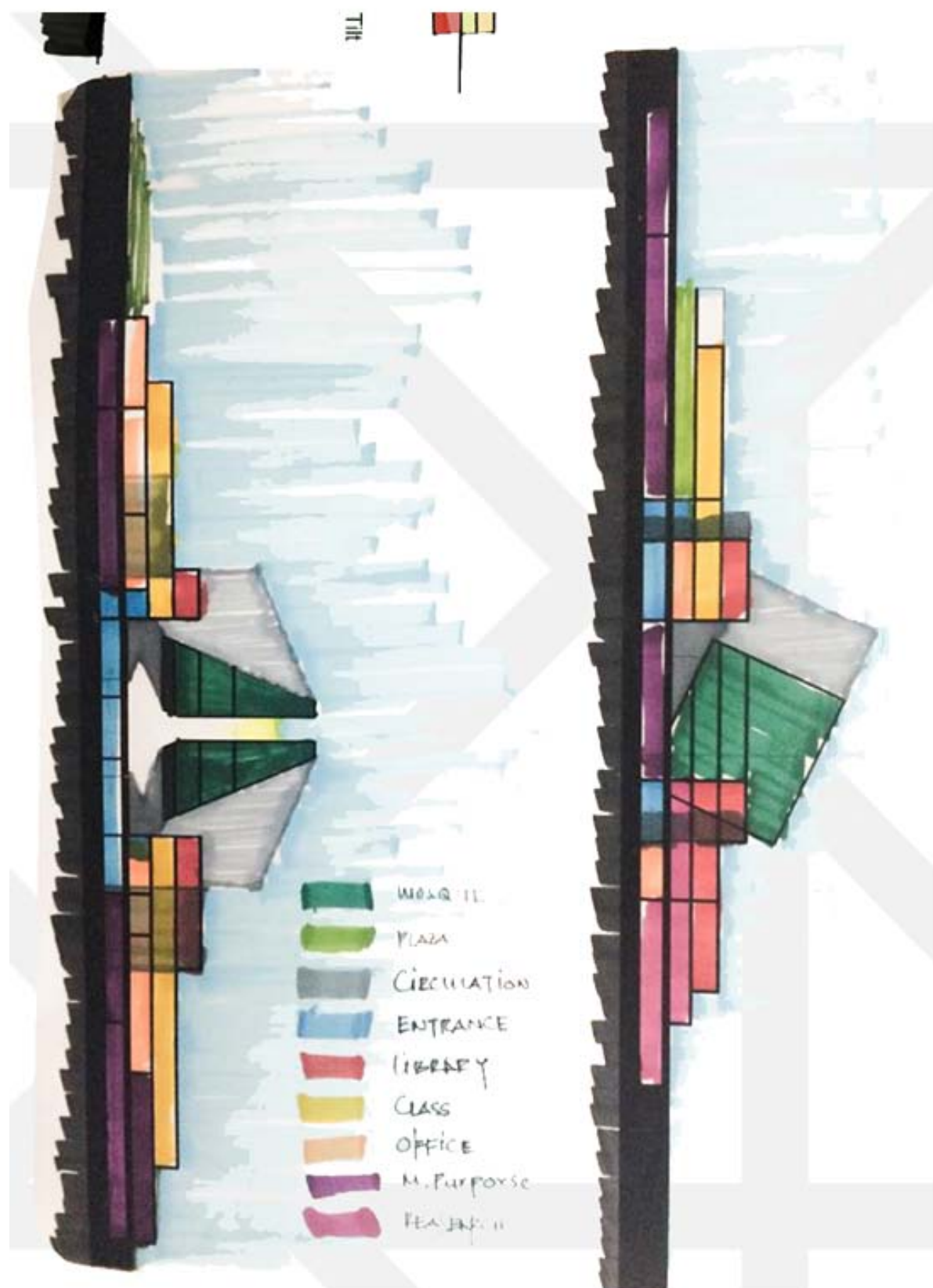
ner of those who go astray. (1:1-7)

— You (alone) do the worship, and You (alone) we ask for help.

Guide us on the straight path.

I have strived to reach the highest levels of artistic mastery, but I found that Islamic Calligraphy was the ages before I was. ~ Picasso

Picasa



6.5 FINAL DESIGN



MASTER PLAN



GROUND FLOOR PLAN
SCALE : 1/32" = 1'-0"

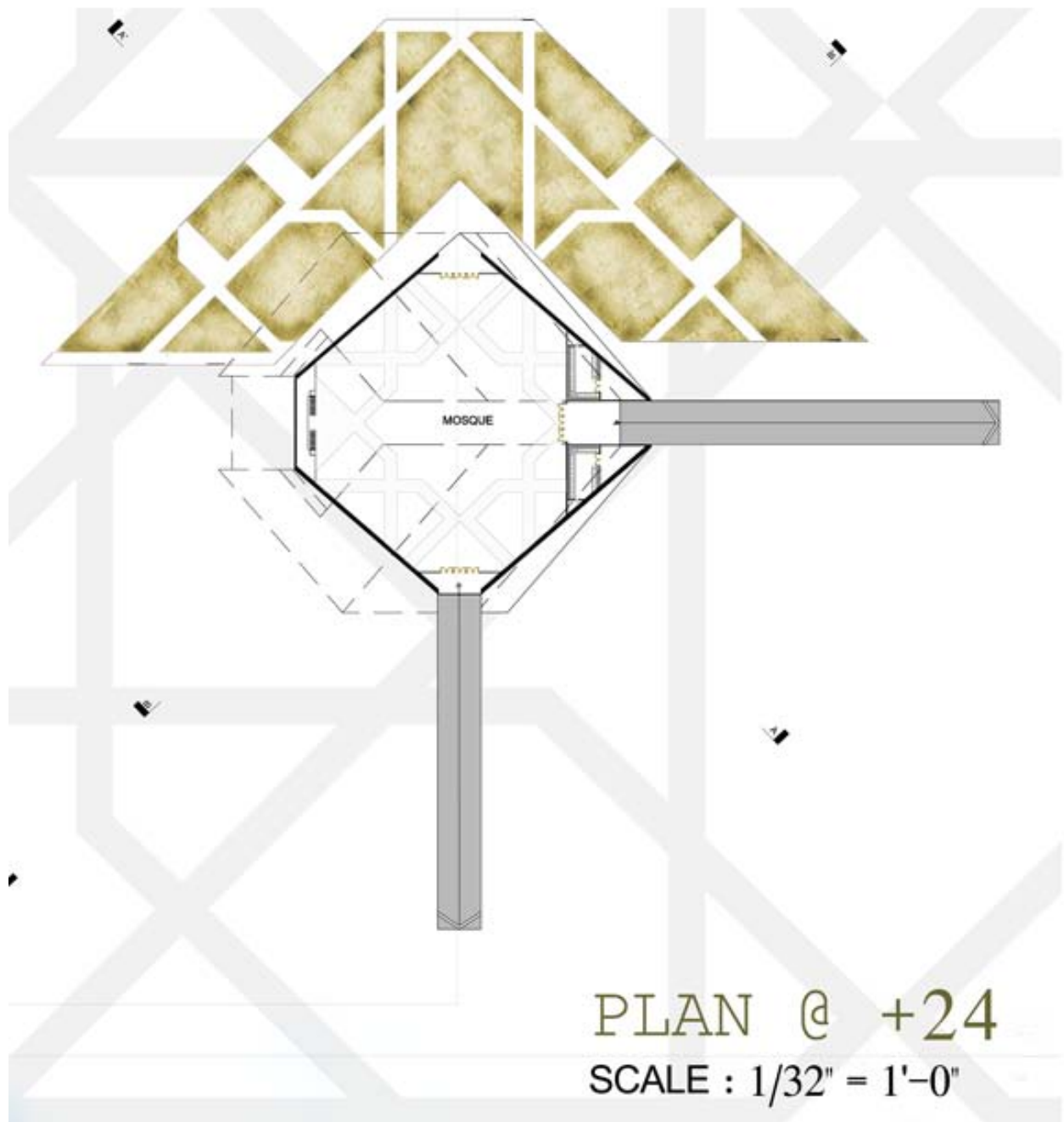


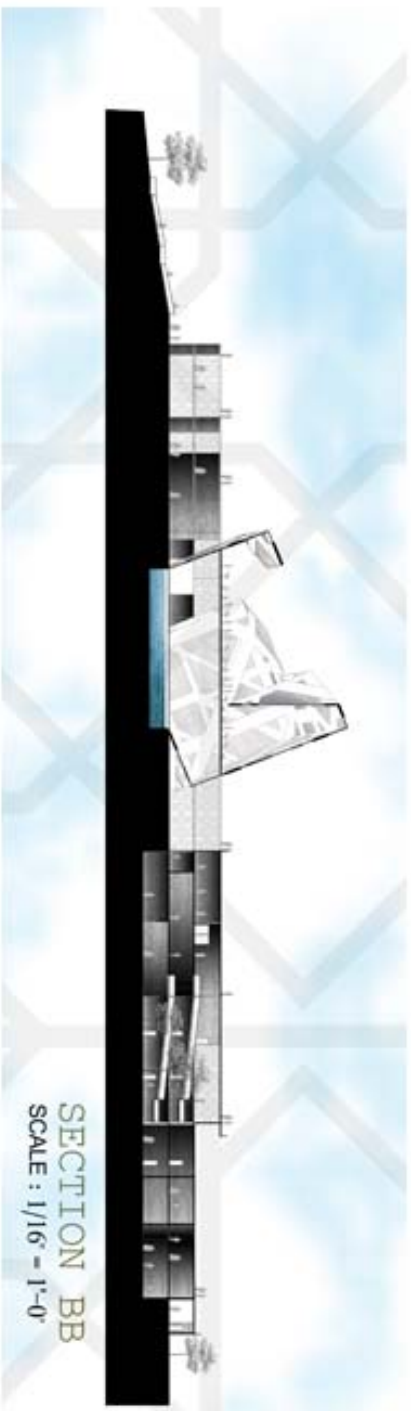
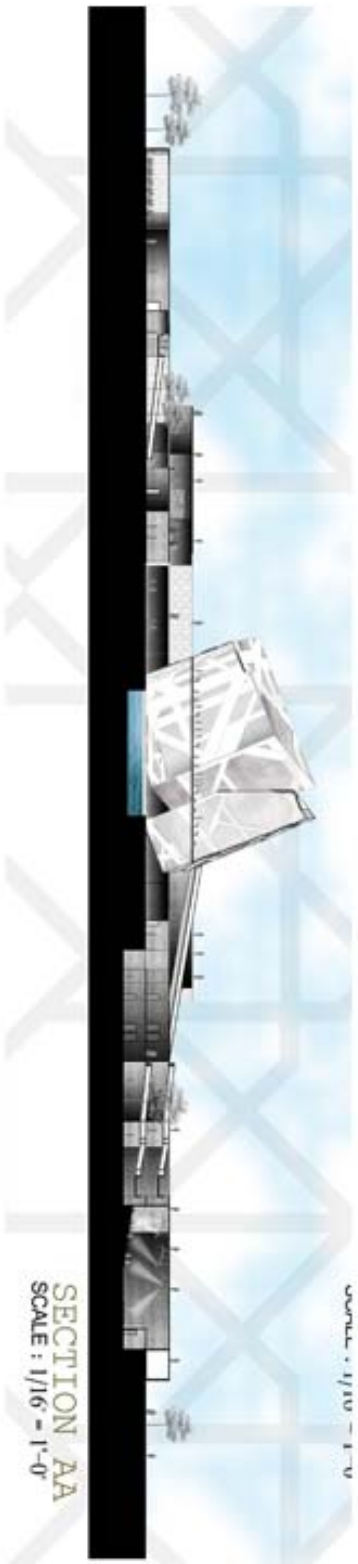
PLAN @ -12
SCALE : 1/32" = 1'-0"

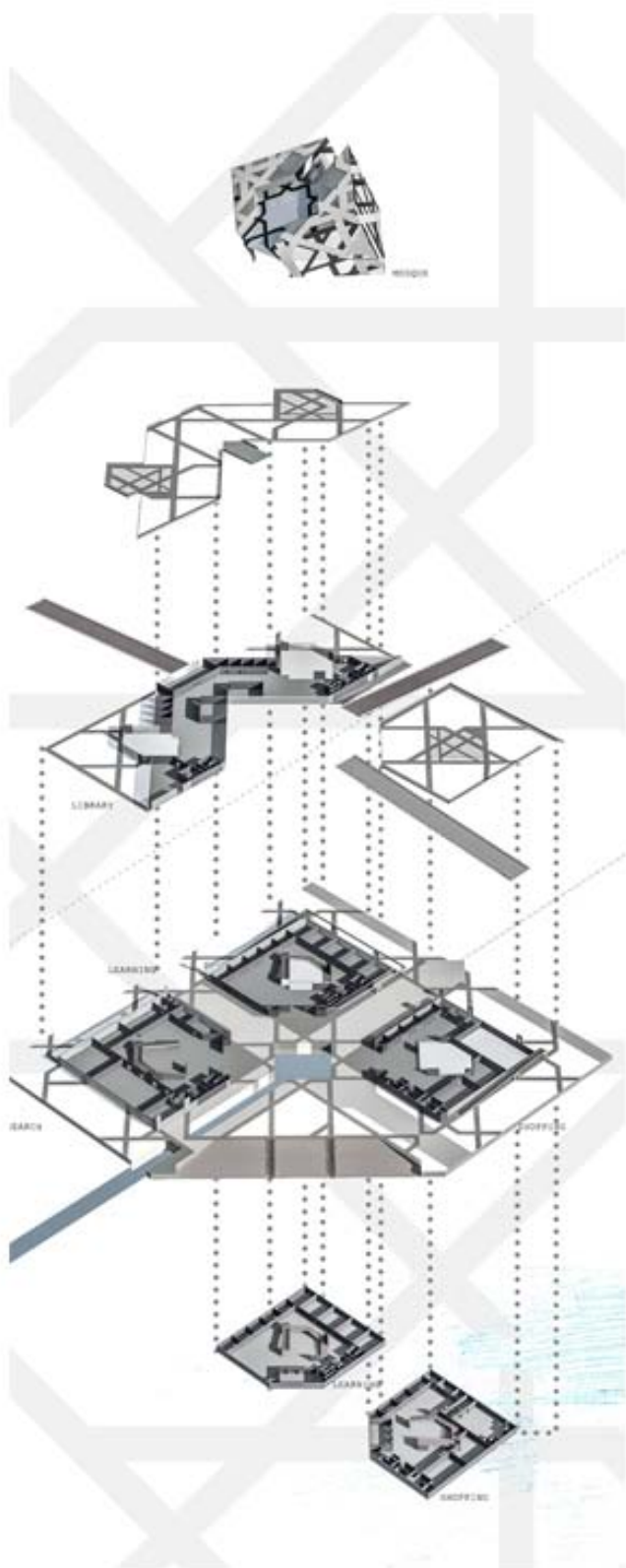


PLAN @ +12
SCALE : 1/32" = 1'-0"

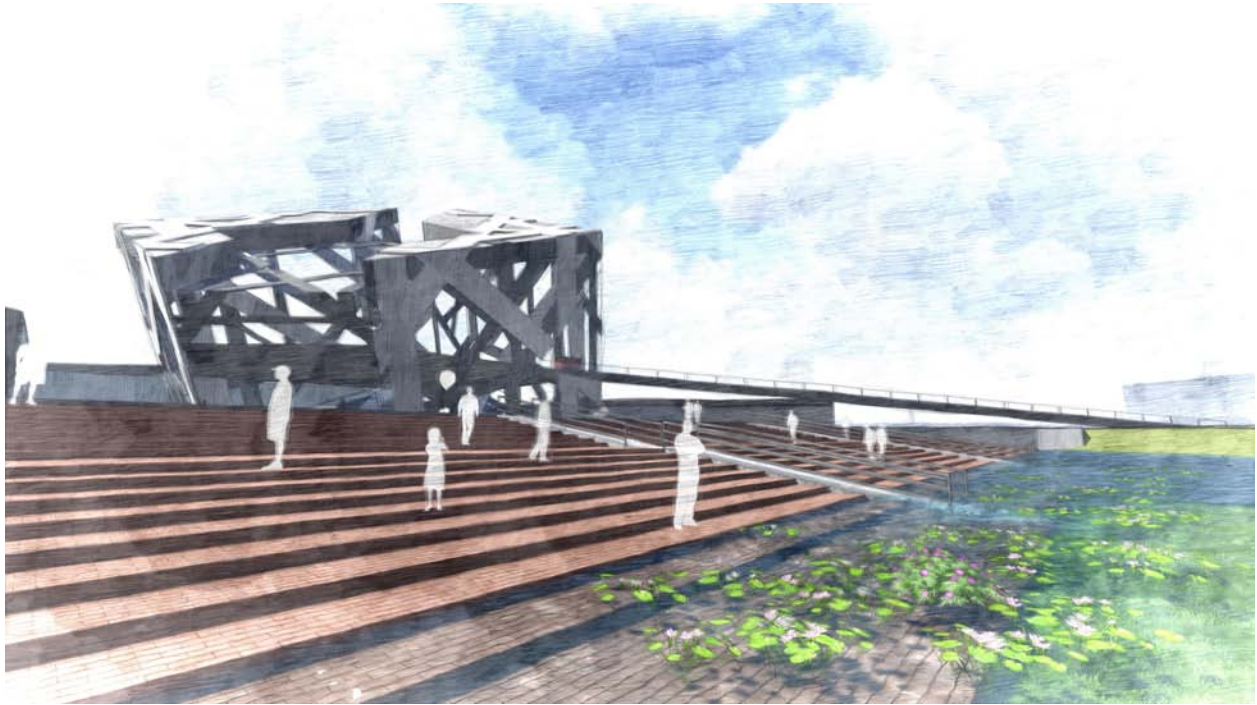
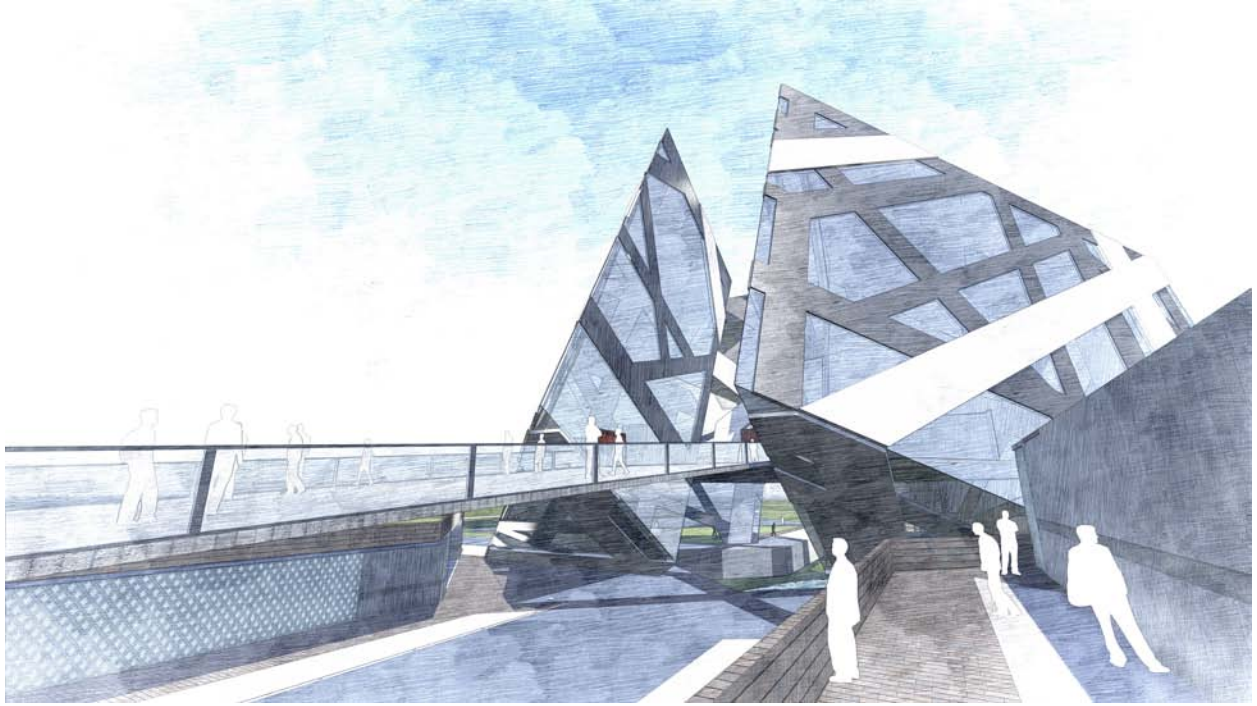












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THIS IS ME

This is a record of things I was born with

*These pedestrians represent scars that are the documentation of the mistakes I've made trying
to overcome them.*

My whole life, has lead me to this.

I am both the things I've done to myself and the things done to me.

In me are both the things I have created and the creator that has created me.

Along these drafting lines,

You will find my nerve endings.

To hold the air inside you while you stroke a line,

To transfer life from your finger tips on to the pages.

Along these endings,

You will find a history of me.

This is me,

The project is me

And I am the project.

MaishaHossain.