



ISLAMIC ARCHITECTURE [ARC 2343]

PROJECT 2:

CASE STUDY: ISLAMIC ARCHITECTURE BUILDING

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REFERENCE	TITLE	KEYWORDS	CONTENT	DISCUSSION
Omer, S., A <i>Conceptual Framework for Islamic Architecture: The Significance of the Islamic Concepts of Man and the Environment.</i> International Islamic University Malaya.	A Conceptual Framework of Islamic Architecture: The Significance of the Islamic Concepts of Man and the Environment	Concepts, Islamic architecture, Sustainability, Implications.	<ul style="list-style-type: none"> There are 2 concepts: <ol style="list-style-type: none"> Man as the vicegerent (<i>khalifah</i>) on earth Natural environment as both a field and means for man's vicegerency mission. Themes: <ol style="list-style-type: none"> The meaning and significance of Islamic Architecture The position and role of man on earth Peaceful and accountable (sustainable) coexistence with the environment The implications of the <i>Islamic Concepts of man and the environment</i> for sustainability in Islamic architecture. 	<ul style="list-style-type: none"> The awareness about the importance of the theme of sustainability in Islamic architecture by expounding the core of the conceptual basis for the same. Presenting general principles and ideas around which a comprehensive theory on sustainability in Islamic architecture, in line with the requirements of the Islamic worldview while fully conforming to the dictates of different circumstances, environments and cultures, can be developed today. Islamic architecture is an architecture that through its multidimensionality embodies the message of Islam. It both facilitates the Muslims' realization of the Islamic purpose and its divine principles on earth and promotes a lifestyle generated by such a philosophy and principles.

REFERENCE	TITLE	KEYWORDS	CONTENT	DISCUSSION
Sidawi, B. (2013). Understanding the Vocabulary of the Islamic Architectural Heritage. <i>Green Building Environment Review</i> , 8 (2), 26-39.	Understanding the Vocabulary of the Islamic Architectural Heritage.	Architectural heritage, Islamic built laws, Islamic architecture Vocabulary, Identity.	<ul style="list-style-type: none"> • Islamic architecture as an effective and dynamical respond to people's physical, environmental, social, physiological and religious requirements at their time. • Claims that architects used to copy-paste various elements of the Islamic historical buildings in their design work without understanding the meanings and values that it holds. • Argues that architect should comprehend not only the hidden values of the historical elements only but also how values interacted and are integrated into these elements. 	<ul style="list-style-type: none"> • Conceptual model for analyzing and interpreting architectural heritage's vocabulary and incorporating it into the present architectural design of buildings: <ol style="list-style-type: none"> 1. The interpretation and perception of architecture 2. The relation between Islam and architecture 3. Constraints and forces on traditional architecture <ul style="list-style-type: none"> • Enable researchers to correctly analyze, perceive and read the Islamic architectural heritage. • Help the professional architect's to develop better understand of the traditional Islamic elements thus he/ she would be able implement it successfully in the present and future Architectural design of buildings in the Islamic world.

REFERENCE	TITLE	KEYWORDS	CONTENT	DISCUSSION
Shehata, W.T.A., Moustafa, Y., Sherif, L., Botros, A. (2015). Towards the comprehensive and systematic assessment of the adaptive reuse of Islamic architectural heritage in Cairo: A conceptual framework, <i>Journal of Cultural Heritage Management and Sustainable Development</i> , 5 (1), 14 – 29.	Towards the comprehensive and systematic assessment of the adaptive reuse of Islamic architectural heritage in Cairo: A conceptual framework.	Heritage preservation, Conservation theory and practice, Assessment and evaluation, Adaptive reuse.	<ul style="list-style-type: none"> Generate a comprehensive assessment framework of adaptively reused heritage buildings that is specifically developed for the case of Islamic heritage of Cairo. 	<ul style="list-style-type: none"> Many of the heritage adaptive reuse projects in Islamic Cairo did not report success. Existing evaluations are usually drawn from a singular perspective, such as preservation and sustainability. This paper depends on an extensive literature review about primary goals of adapting heritage for reuse. A successful heritage adaptation project shall aim to achieve: building preservation, success of new function, and local community development. The framework is able to organize the adaptive reuse literature in general, and to specifically provide direct goals and guidelines in the case of Cairo. In order to apply and technically develop this assessment framework, future research can describe methodologies for assessment and to set optimum quantitative and/or qualitative indicators' thresholds for each criterion. New uses of heritage buildings should be assessed for having a role in the upgrading the socio-economic milieu of the people living. The new functions shall act as a stimulant for economic upraising and social reinforcement for the local business and small traditional industries.

REFERENCE	TITLE	KEYWORDS	CONTENT	DISCUSSION
Spahic, O. (2009), A Conceptual Framework for Islamic Architecture. <i>Islamic Architecture: Its Philosophy, Spiritual Significance and some Early Developments</i> . (pp. 57-115). Kuala Lumpur, Malaysia: AS Noordeen.	A Conceptual Framework for Islamic Architecture.	Concept, significant, Islamic architecture, Spiritual, Early development.	<ul style="list-style-type: none"> • Discuss the spiritual significance of Islamic architecture, as well as some early developments in relation to the evolution of its conspicuous identity. • Explore the meaning and significance of the spiritual dimension of Islamic architecture. 	<ul style="list-style-type: none"> • Islamic architecture is not concerned about the form of buildings only. Islamic architecture signifies a process where all the phases and aspects are equally important. It is almost impossible to identify a phase or an aspect in that process and consider it more important than the others. • The Islamic architecture process starts with having a proper understanding and vision, which leads to making a right intention. It continues with the planning, designing and building stages, and ends with attaining the net results and how people make use of and benefit from them. • Islamic architecture originates and obtains its essence and character, and which serves as the point of reference of Islamic architecture and the source of its perpetual strength and survival. • Islamic architecture is a framework for the implementation of Islam, a framework which exists in order to facilitate, encourage and promote such an implementation.

REFERENCE	TITLE	KEYWORDS	CONTENT	DISCUSSION
Rasdi, M.T.T., <i>Mosque Architecture in Malaysia: Classification of Styles and Possible Influence.</i> Universiti Teknologi Malaysia.	Mosque Architecture in Malaysia: Classification Of Styles and Possible Influence.	Framework, Architectural style, Islamic architecture, Influences.	<ul style="list-style-type: none"> • Set up an initial framework of architectural description of Muslim architecture in Malaysia within the context of the architectural concern of 'style' • The Idea of Islamic Architecture by identify eight different major styles of architecture. • Research Scenario on Mosque Architecture • The differences in the meanings of 'styles' of architecture in order to clarify the forces shaping its language. The development of the mosque from its early time indicates the changing roles throughout history. 	<ul style="list-style-type: none"> • To elucidate clearly the different architectural styles of Muslim architecture and suggest hypotheses for future studies in relation to the forces which might have been instrumental in the conception of these styles. • The research is important in order to project the message that much of what we understand as 'Islamic Architecture' in the present literature comes from various artistic and political agendas that have questionable merits compared to an analytical approach of Islamic architecture from the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him). • The research is also important for practicing architects to understand that the present syntax of 'Islamic Architecture' with its references in Middle Eastern, Mid Asian and African models are not necessarily the best precedence to project the architectural message of Islam.

Interview Questions

Question 1: What is the most important spiritual spaces in a mosque?

Answer 1: The most emotional and spiritual place would have to be the main prayer hall. It a place where Muslim gathered at one place and perform *salah* to become closer to God. However, the other spaces are spiritual too as long as they are part of the mosque.

Question 2: Can you tell us about the mosque's interior design because it looks nice and different compared to other mosque?

Answer 2: Basically, the design of this mosque's interior is based on Nabawi Mosque's design concept. It is an alternative for us to remember the Nabawi Mosque as one of our holy mosque. Thanks to *Jamaah* for the donation that had been made.

Question 3: What is the other facilities that are provided to the users?

Answer 3: We have the other facilities such as clinic, lecture hall, Islamic school (*KAFA*), car boot sale and *khairat* to handle Muslim's corpse.

Question 4: How the activities here were organized as I saw many activities were held here?

Answer 4: In the mosque's committee, we divided the committee into several groups such as youth, community, education, *khairat*, welfare, economy, safety and *dakwah* committee. It is important to ensure all the programs are well-organized.

Question 5: How the mosque's committee create the relationship between the users (*jamaah*) and the mosque?

Answer 5: For your information, we have our own Facebook page (<https://www.facebook.com/masjidalfalahusj9>) as our tool to tell the users about our recent activities at mosque. We also share some religious videos as one of our alternative in *dakwah*.

Question 6: Does this mosque involved in any other programs, locally or internationally?

Answer 6: Yes, this mosque once became the recording place for TV programs such as *Tanyalah Ustaz*, *Halaqah*, and *Nasi Lemak Kopi O*. We also collaborate with *Mydin Store* to distribute food for the poor. For international programs, we organized a campaign to raise fund for Syrian. We also collaborate with the other mosque from Syria.

Question 7: Do you think it is important for a mosque to organize various activities?

Answer 7: Yes. In Islam, mosque is not only a worship place. It can be a school, a meeting space, and a place to organize Islamic-related events. This is important to ensure the mosque is always feel alive, not only during praying time.

Question 8: In your opinion, what is the importance of exterior and interior design of a mosque?

Answer 8: In my opinion, it is not really important, but the beautiful designed mosque create a sense of humble for a human as he/she can feel the Almighty of Allah. Mosque is always symbolized as God's house. Hence, the design of a mosque can tell the Muslims or non-Muslims on how the Great of Allah is.

Question 9: What had been done to ensure the mosque's financial stability?

Answer 9: We constantly received donations from the daily users. Moreover, the community lives around the mosque is nice as they will donate their money or things when we organize a program. We also received fund from the other programs and activities.

Question 10: If you are involved in designing the mosque, what is your idea in order to create a better spiritual feeling to the mosque?

Answer 10: First of all, I want to improve the parking facilities as the number users are getting increase. Then, I want to improve the landscape by adding some trees or something that can make the mosque's compound looks beautiful as the mosque itself.

Write Up

Masjid Al Falah is one of the mosque which has a proper management system. The committee were divided into small group to ensure all the activities and programs work well. The small committee consist of youth,community, education, khairat, welfare, economy, safety and dakwah committee. Masjid Al-Falah is not only works as praying place, but it also become a place for community activities and religious school. There are a lot of activities that organized by the committee member such as Ramadhan celebration and Hari Raya celebtion. The huge size and space of this mosque make it comfortable to hold a religious class especially for youth. It is also known as KAFA class which is recognized by Jabatan Agama Islam Selangor (JAIS). Located between the housing area and commercial area, this mosque received many visitors every day. Hence, the proper framework is provided to ensure the mosque served well to the visitors.

In other to create a good relationship between the communities, the committee launched a social media page such as facebook, twitter and blog to keep the users up-to-date to the activities that were or will be organized. From this source, users can know about the recent activities, listen to previous talks (ceramah), interact with the community and learn about the mosque itself. Locally, Masjid al-Falah always collaborated with the other organizations or companies to raise funds to help the communities. Recently, the mosque collaborated with Mydin store to distribute food for the poor. Internationally, this mosque collabrated with other Non-Government Organization (NGO) to raise fund for Syrian.

Masjid Al-Falah is well known not only in Subang Jaya area, but also Selangor as it become a place for TV programs such as Tanyalah Ustaz, Halaqah and Nasi Lemak Kopi O.

In my opinion, the way that mosque's management done for the mosque is one of the interesting way to attract people to come to the mosque, especially the young generations. It is true that most of the mosques have this kind of committee. However, they are not fully function as an organization to *imarah* the mosque. The number of users determined how well the management organized the mosque. During Rasulullah (pbuh) time, mosque is not only a place for worshipping, it also a place for religious class, *musyawwarah* and also for community activities.