

# **Re-Envisioning A Hajj camp**

By

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A thesis submitted to the Department of Architecture in partial fulfillment of the requirements for the degree of Bachelor of Architecture

Department of Architecture  
Brac University  
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It is hereby declared that

1. The thesis submitted is my own original work completed while studying at Brac University.
2. The thesis contains no previously published or written by a third party material unless properly cited through full and accurate referencing.
3. The thesis contains no material that has previously been accepted or submitted for any other degree or diploma at a university or other institution.
4. I have acknowledged all main sources of help.

**Student's Full Name & Signature:**

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## APPROVAL

The thesis/project titled “Re- Envisioning Hajj Camp ” submitted by Golam Ahammad Sunny (18308005) of Summer 2023 has been accepted as satisfactory in partial fulfillment of the requirement for the degree of Bachelor of Architecture on 18-09-2023.

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## **Abstract**

Undertaking the Hajj pilgrimage involves embarking on a journey that takes a Muslim/Believer to the center of the Islamic faith, namely the Ka'ba in Makkah, Saudi Arabia, which is considered the sacred house of the One God that Muslims worship. The experience of this journey varies depending on one's geographic location, cultural background, and economic status. In Bangladesh, for example, the first step in the pilgrimage involves navigating various modes of transportation, ranging from rickshaws to buses and trains, to reach the airport. Despite the challenges of travel, the demand for the annual Hajj pilgrimage has increased significantly, with many individuals from Chattogram Division in Bangladesh participating. However, under Islamic law, the pilgrimage is only an obligation for those who are physically able and financially capable. Therefore, it is the responsibility of the nation to ensure that pilgrims are physically fit and mentally prepared to travel and participate in the religious congregation. To meet this responsibility, a transitional platform comprising decent accommodation and efficient training facilities is necessary for pilgrims from Chattogram District. As the population of Hajjis from this region is the second largest in Bangladesh, there is a need to establish an integrated accommodation and training program that can cater to the increasing number of pilgrims. This program should provide basic needs such as a place to rest, worship, and train for the ritual, as well as approaches to relieve stress and ensure the healthy movement of pilgrims from the Chattogram District. The waterfront location, in close proximity to the bustling Chattogram port, presents a promising opportunity for establishing a convenient water taxi service. This initiative holds the potential to significantly enhance transportation efficiency, facilitating seamless journeys between the port and the adjacent waterbody.

Moreover, an eagerly anticipated annual religious fair scheduled to take place in this vicinity promises to usher in a considerable wave of prosperity for the local community.

**Keywords:** New contextualism, Genocide, Pilgrimage, Hajj Camp, Community, Religious Fair, Revive, Spiritual

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# Chapter 1

## Introduction and General Background

### 1.1 Background of the Project

Pahartali, in Chittagong, during the Pakistani Regime served as a transit medium for Muslim Pilgrims across the country. The only Hajj Camp for pilgrims in Bangladesh was situated in Pahartali built by the Pakistani Government in 1948 over 9 acres of land. The camp was accessed by all the pilgrims before embarkation on a ship that piled between Chittagong and Jeddah Sea Port for the Holy ritual of Hajj. After the Independence, Hajjis were carried by ships from this camp only for two consecutive years since more pilgrims were crossing the borders by plane. The camp was abandoned following the stoppage of sending Hajjis by ships.



*Figure 1: Abandoned Pahartali Haji camp*

Source: <https://thedailynewnation.com/news/168576/Abandoned-Haji-camp-to-get-new-life>

### 1.2 Project Brief

**Name of the Project:** Re-Envisioning Hajj Camp

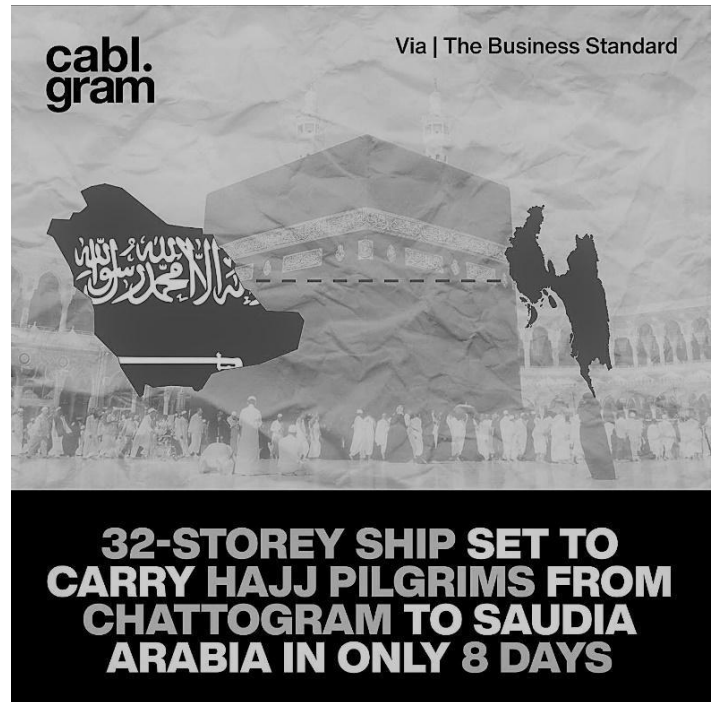
**Client:** Islamic Foundation and Ministry of Religious Affairs Site

**Location:** Pahartali, Trunk Road, Chittagong

**Site Area:** 9 Acres

### 1.3 Project Rationale

Karnaphuli Industry's proposal for a waterborne pilgrimage journey starting in 2026 promises both spiritual renewal and economic uplift. As we know, the site adjacent to the waterbody is connected with the Chattogram port, there is a possibility that people would pass the journey from the port to the adjacent waterbody by water taxi, which would actually ease the movement. An annual religious fair in this locale is poised to bring substantial prosperity to the local community. As the pilgrim program duration is 2 months in a year, but to sustain the vitality of this space year-round, plans include dormitories for tourists and athletes, training centers for freelancers, and vibrant youth clubs, fostering a lively and inclusive atmosphere that engages people of all ages and backgrounds. This multifaceted vision ensures a thriving, harmonious nexus of tradition, commerce, and community.



*Figure 2: 32-storey ship set to carry Hajj pilgrims from Chattogram*

Source: <https://www.facebook.com/cablgram/photos/a.646105982713621/1150197182304496/?type=3>

### 1.4 Aims and Objective of the Project

Aims and Objectives:

The goal is to honor the area's history and significance, making it a people-centered space for everyone.

- Integrating beyond religion civic facilities for community empowerment.

- To revitalize its significant existing sporting legacy and leverage it for economic benefits by making rentable facilities.
- For the intention of making a social platform, expanding the club activity by respecting the existing public gathering space “Apon Chattar”
- In remembrance of the sacrifices made by our people in 1971, the existing mass grave should be respected. As a token of gratitude to the mass grave, a memorial should be proposed. The ultimate aim is to create a meaningful social platform and preserve shared heritage.

### **1.5 Given Programs**

- Hajj Office Administrative & Academic Building
- Library
- Mosque for 3000 persons
- Seasonal Banks; minimum 20
- BIMAN Ticket Sales Center
- Customs & Immigration
- Dormitory Building; Gender segregated
- Medical/Health Care Center
- Canteen with a capacity of 1200 persons

### **1.6 Proposed Programs**

- Sports Facilities
- Training center
- Youth club

## **Chapter 2**

### **Literature Review**

#### **2.1 About Hajj**

The term "Hajj" is derived from Arabic and commonly translated as "pilgrimage." It pertains to the journey to a sacred place and is considered by Muslims as a means of spiritual purification. According to Islamic scholars, it refers to the visit to Mecca to perform specific rituals and rites. The Hajj is the largest annual pilgrimage in the world, with Mecca and Medina being the holy cities where it is performed. Muslims are required to undertake this religious duty at least once in their lifetime, provided they are physically and financially capable. It is considered the most spiritually significant journey for Muslims, with the experience beginning at home and culminating in Mecca. The Pilgrimage to the Kaaba in Mecca is the Fifth and final pillar of Islam, with the other four being the declaration of faith, ritual prayer, obligatory alms, and fasting during Ramadan. Despite being the last pillar, the impact of Hajj is profound and holds great significance.

#### **2.2 Religious and Social Importance of Hajj**

Hajj is a journey that spans five days and takes pilgrims to holy sites in Mecca, Arafat, Mina, and Muzdalifah. During this journey, believers perform rituals that help them connect with other Muslims, seek forgiveness for their sins, and pay tribute to God. These rituals are mandatory for all Muslims and have been established through the Quran, the Hadith, and the example of Prophet Muhammad. The significance of Hajj cannot be compared to other religious rituals like prayer or fasting. Only those who complete the journey to Mecca are granted the title of Hajji. The rites of Hajj have remained the same over time, and pilgrims are required to follow them closely. This creates a historical and geographical connection between Muslims across generations and brings about spiritual and social changes in the lives of the pilgrims.

### **2.3 Origin of Hajj**

The majority of the Hajj customs are based on the events that occurred with Prophet Ibrahim and his family. The origins of the Hajj trace back to 2,000 B.C. when Hajar, the wife of Prophet Ibrahim, and their infant son, Ismael, were left stranded in a desert. Hajar ran between the hills of Safa and Marwa seven times looking for water until the angel Jibrail created the Well of Zemzem, a spring of fresh water. The majority of the Hajj customs are inspired by the events of Prophet Ibrahim and his family. According to Allah's orders, Prophet Ibrahim was responsible for constructing the Ka'ba, the House of Allah, at the location of the spring. After building the Ka'ba, Prophet Ibrahim would perform Hajj every year by visiting Makkah, and after his death, his son Prophet Ismael continued the rituals. However, over time, the Hajj rites, originally commanded by Allah, gradually changed as worshipers from various faiths visited the site.

### **2.4 History of Ancient Hajj Routes and Caravanserais (Medieval to Modern times)**

A large number of people travel to Mecca and Medina to perform the hajj since the very beginning is Muslim. To help Muslims on their spiritual trip, some already-existing trade routes, like the Silk Road, were expanded with new routes. Wealthy rulers and supporters also made these roads easier to travel by building forts, caravanserais, and providing water supply and security throughout routes until Mecca and Medina. The Hajj took on great importance as a social phenomenon, contributing enormously to forging a melded Islamic culture and a worldwide Islamic community whose shared characteristics bridged differences of nationality, ethnicity and custom (UNESCO, 2015).

### **2.5 History of Hajj in the Indian Subcontinent**

The history of Hajj in the Indian subcontinent can be traced back to the time of Delhi Sultanate period. Boats were arranged by the government under the Sultanate dynasty to send people to the Middle east for Hajj. This section begins with discussing pilgrimage in the Mughal era.

## **2.6 History of Hajj in Bangladesh**

The location of Chittagong has played a crucial role in the pilgrimage history of modern-day Bangladesh. Since the Sultanate era, large boats capable of making sea voyages have departed from the port of Chittagong. The sultans from the Turkish Empire would purchase ships from the Chittagong port and take them back to Egypt, which was then under their rule. The port of Chittagong was a significant commercial and shipbuilding center during the 18th and 19th centuries and was important enough to attract fleets from ports in the Middle East. Geographical and travel accounts attest to its thousand years of rich history and heritage. However, during the colonial period, the British did not permit pilgrims from present-day Dhaka and Kolkata to use the Chittagong port. It wasn't until 1937 that they were finally compelled to allow people from India's eastern region to use the Chittagong port for their Hajj pilgrimage.

### **2.7.1 Establishment of Hajj Camp in Chittagong**

The Pakistani government recognized the need for a permanent Hajj Camp in Bangladesh (then East Pakistan) to facilitate the pilgrimage through sea routes. They chose the site in Pahartali, Chittagong, which was easily accessible by train or bus from different parts of the country. The construction of the camp, which covered a large area of 9.5 acres, began in 1948 and was completed on time. The two-story administration building had a spacious courtyard with a large gate and was staffed by 14 to 15 government employees, including a Hajj officer and an assistant haj officer. The camp also had seven two-story buildings that served as accommodation for the pilgrims, a mosque, and a Muslim graveyard. During the Hajj season, temporary shops and restaurants were set up alongside the administration building to sell necessary Hajj-related items.

The camp facilitated the pilgrimage of thousands of pilgrims from different regions of present-day Bangladesh to Jeddah, with two ships carrying 1300 pilgrims each and another ship carrying 700 people from Karachi to Chittagong port. In addition, the Safina-e-Huzzaz, a ship carrying 4000 pilgrims from Karachi, including 300 people from East Pakistan, also used the port. The camp hosted an Ijtema of Tabligue Jamaat in 1958, and after the independence of Bangladesh in 1971, the Hajj activities continued for another 14-15 years.

With the expansion of Dhaka, the Pakistani government enhanced the facilities at the existing airport in Tejgaon in 1950, and the Pakistan International Airlines was launched. Although only a small group of pilgrims initially flew by air, more pilgrims began to use the airport later. After the independence of Bangladesh, Chittagong Airport became a fully international terminal, and more regular flights were needed, especially between Chittagong and the Arabian gulf region, to transport Hajj pilgrims from the division to Jeddah. The Pahartali camp continued to operate, and more than thousands of Hajj pilgrims stayed there during the Hajj season.

However, Chittagong port became unsafe for anchorage of ships due to mines, and many ships sank there during the liberation war. As a result, more hajj flights were operated from Dhaka, and temporary hajj camps were built in Shahbagh, Tejgaon, and Agargaon. Nonetheless, the Pahartali camp remained a popular choice for pilgrims who wanted to experience the natural scenery of Chittagong while waiting for their turn to embark on the Hajj pilgrimage.

### **2.7.2 Establishment of Hajj Camp in Dhaka**

In 1989, at the end of the Ershad regime, the Hajj activities were moved to Dhaka, and a permanent Hajj camp was built in Ashkona, located across from the Hazrat Shahjalal International Airport. The abandoned Pahartali hajj camp was left behind, as the country's Hajj activities were transferred to the new camp in Dhaka. However, due to the increasing number of Hajjis from the Chittagong division, the government has proposed redeveloping the Hajj camp. The evolution of communication methods has resulted in various establishments being created to facilitate pilgrims from all over the world. Whether forts in the Ottoman period, ships from the Mughal era, or contemporary Hajj camps, these establishments demonstrate the significance of Hajj. Although these advancements in communication were initially developed for trade, they have made it easier for pilgrims to travel to Hajj through new means. The accommodations provided for the pilgrims have also evolved over time, reflecting the changes in the Hajj route. All of these establishments were established with the sole purpose of making the journey of Hajj easier and more beneficial for the pilgrims.

# Chapter 3

## Site Appraisal and Contextual Analysis

This chapter attempts to analyze the demographic and physical features of the site as well as the influences of the natural and manmade environment encompassing it. It also reflects on the historical significance of the site on the basis of past activities that took place and are relatable to the Hajj Camp. The site is located in Pahartali and currently comprises the old Hajj camp buildings. The main focus is to understand various aspects of the site including communication and connectivity, land-use pattern, climate and other relevant characteristics.

### 3.1 Location of the Site

The site is located in Pahartali Thana in Chittagong. The significance of the redevelopment of Haji Camp in Chittagong has been justified by its historical and social background in the following sections.

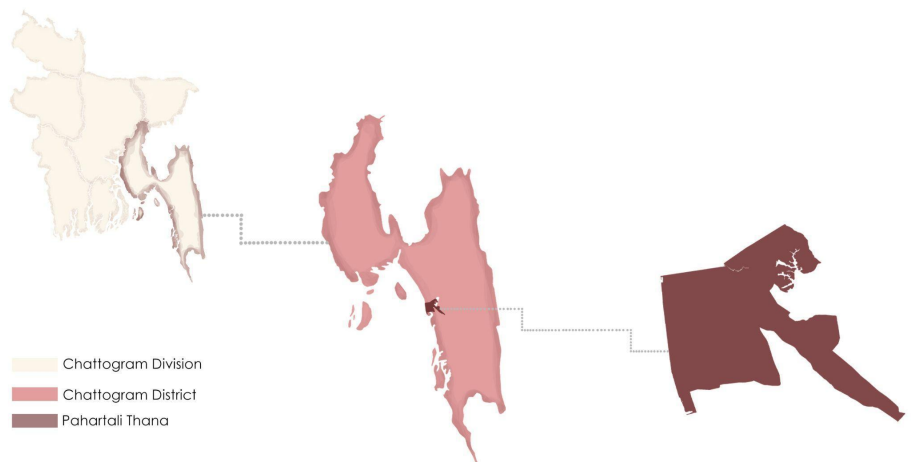


Figure 3: Geographic Location of Site (Source: Author)



### 3.1.1 Historical Background

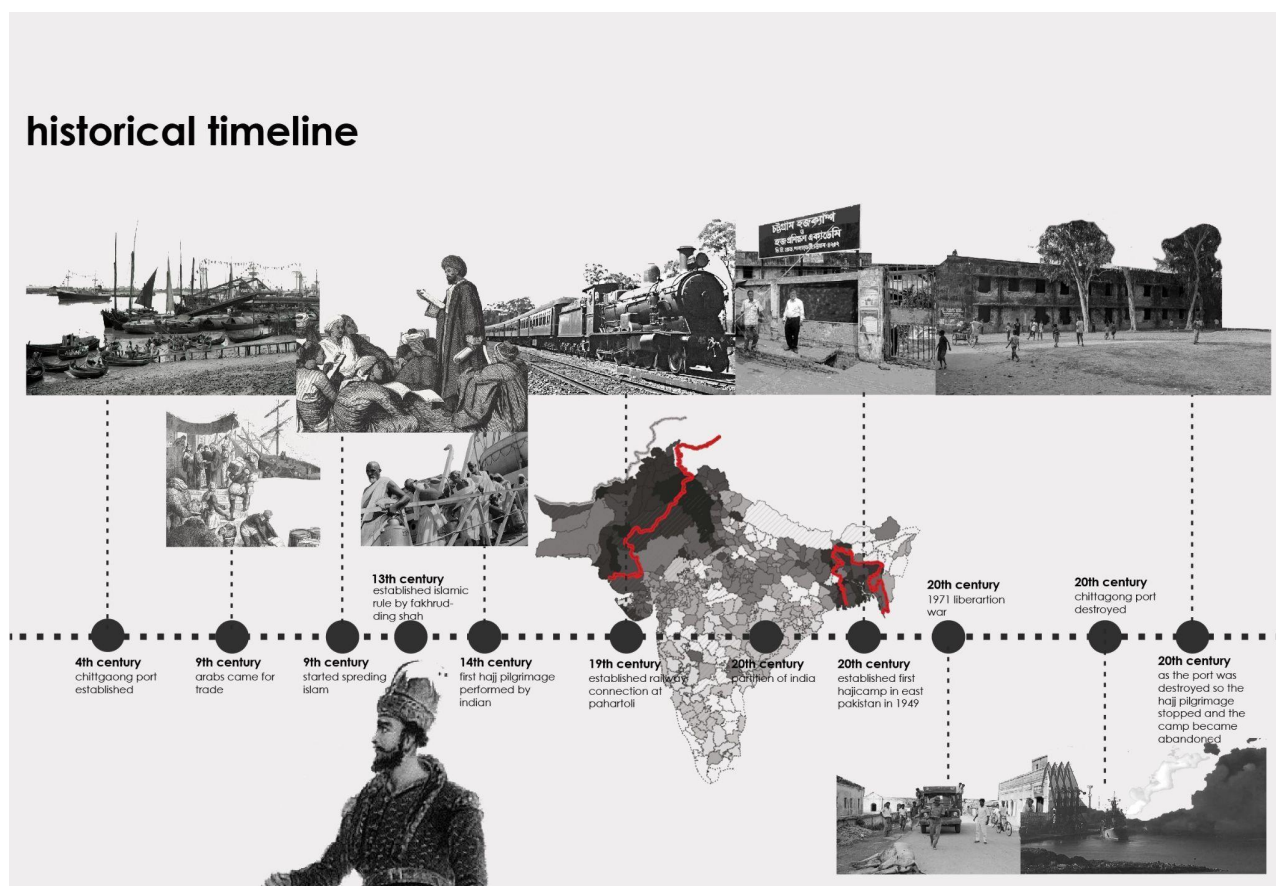


Figure 4: Historical timeline of Pahartali Hajj Camp (Source: Author)

The history of communication across the Arabian Gulf can be traced back to the early days of Islam, and the Chittagong Port, which is also the main seaport of Bangladesh, has played a significant role in this. The old Port of Chittagong was well-known for its trade and shipbuilding industry, and it attracted fleets from the Middle Eastern Ports. This enabled people from the Chittagong region to communicate with the Arab world and other parts of the world via sea routes. With the Karnaphuli River flowing through it, the region has a rich history dating back thousands of years, as evidenced by its geographical treatises and travel accounts. Chittagong was a highly reputed commercial center, and trade relations between Chittagong and Arabian

countries led to the introduction of facilities for transporting Hajj pilgrims. Since the time of the Delhi Sultans, the pilgrims used to travel from the Chittagong Port by ships.

### 3.1.2 About Pahartali



Figure 5: Holistic map

Source: Author

During the period of East Pakistan, the first Hajji Camp was established in Pahartali Thana of Chittagong to provide assistance to the Hajj travelers. Pahartali is the location of the main railway station in the Dhaka-Chittagong railway section, which is used by people traveling to Chittagong. The reason for selecting Pahartali for the Hajji Camp was not only its proximity to the railway station but also to avoid being disturbed by the busy city. The location of the camp was also advantageous as it allowed for easy transportation of pilgrims to the port for deportation. Furthermore, the site is situated only about 2.75 km away from the center of the town, BRTC bus stand, and other major bus stands. Therefore, the site's potential for

redevelopment as a Hajj Camp once again can be justified by the benefits of its location, as well as its historical significance.

## 3.2 Sectoral Data

### 3.2.1 Roads and Connectivity and Landmark



Figure 6: Roads, Connectivity and Landmarks

Source: Author

### 3.2.2 Old Master Plan of Railway



Figure 7: Old Master Plan of Railway (Source: Author)

### 3.2.3 Kevin Lynch Diagram

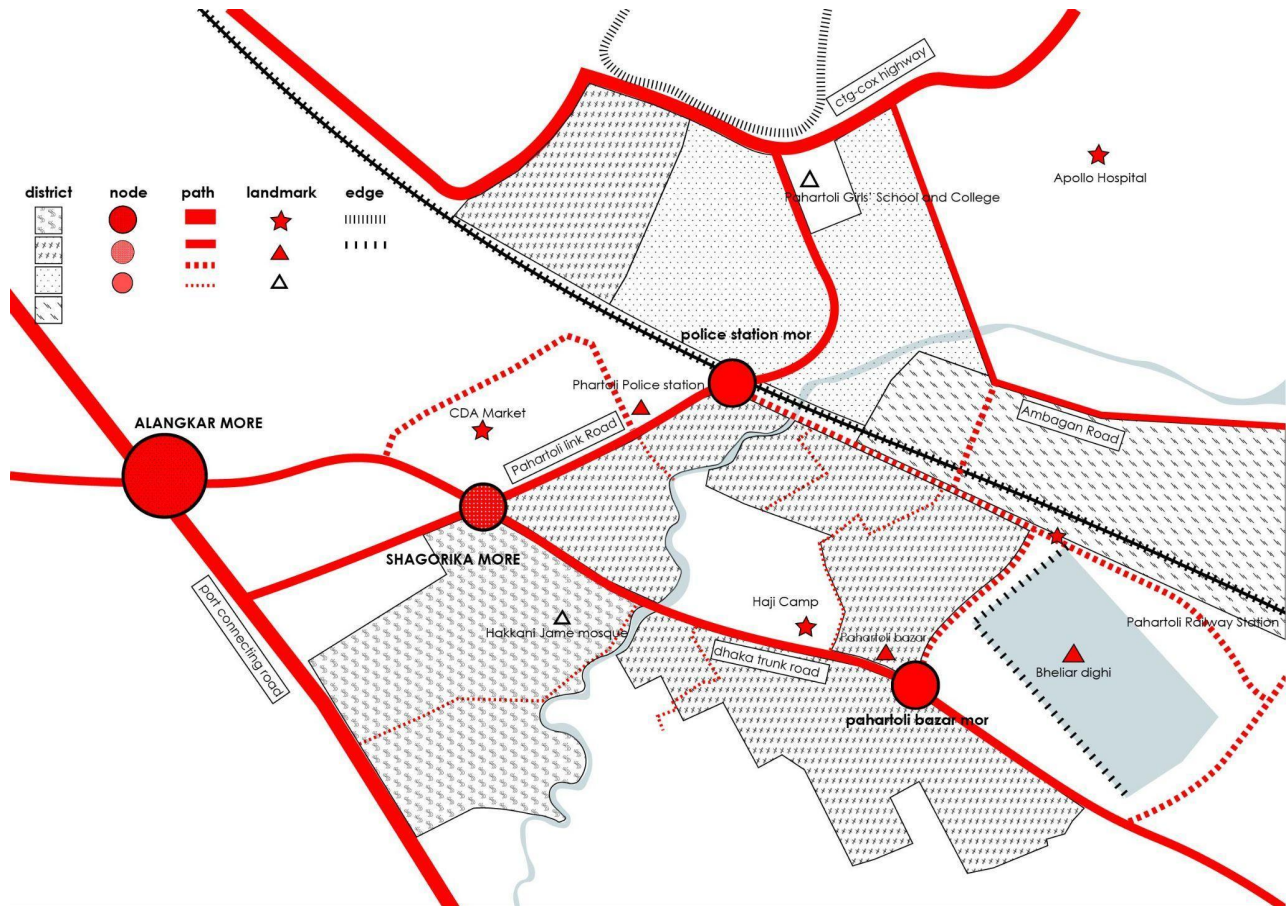


Figure 8: Diagram of Kevin Lynch according to the site context

Source: Author

### 3.2.4 Cultural Activity Diagram



Figure 9: Cultural Activity Diagram (Source: Author)

## Chapter 4

### Case Studies

#### 4.1 Local Case Study

##### 4.1.1 Ashkona Hajj Camp

**Background Location:** Ashkona, Near Airport, Dhaka

**Client:** Ministry of Religious Affairs

**Total Land Area:** 5 Acres

**Completed:1989**



*Figure 10: Ashkona Hajj Camp and its immediate surroundings.*

Source: Retrieved from [www.google.com](http://www.google.com)

### **Introduction:**

In 1989, during the rule of Ershad, the Ashkona Hajj Camp was established near the Shahjalal International Airport. Its purpose was to offer a place to stay for pilgrims traveling from all over Bangladesh to Dhaka. The Hajj camp complex not only provides lodging but also features other amenities such as the Hajj administration office, an immigration center, one active bank, and 20 seasonal banks, bookstores, and seminar rooms to train the pilgrims. Additionally, there is a mosque, separate sleeping quarters for men and women, a cafeteria, and a green courtyard.

### **Site Context:**

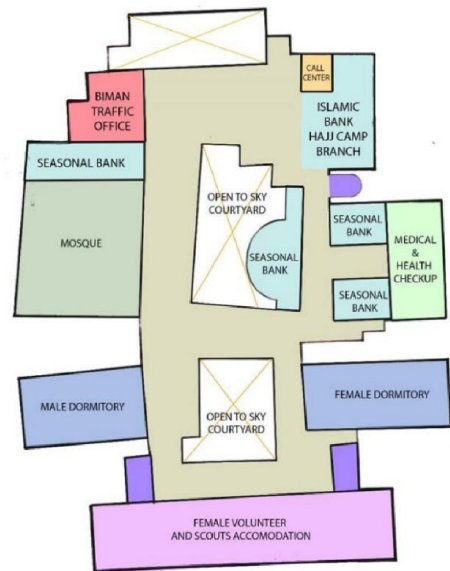
The Hajj Camp was selected for its convenient location near the airport, which is approximately 2.0 kilometers away. This location allows for easy transportation of pilgrims from the camp to the airport terminal. The only road leading to the site, called Hajj Camp Road, connects to the Airport Road, which is the main road leading to the airport. The camp is situated next to Ansar Camp and a residential area on the north, the RAB Headquarter on the west, and a green area on

the south and east. The dormitories and other accommodations are situated in a quiet area of the site that overlooks the green space.

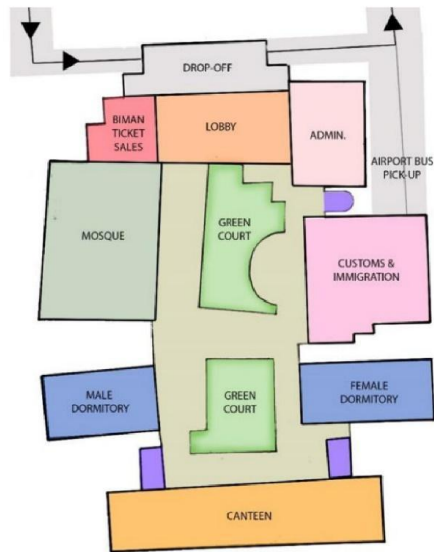


Figure 11: Map showing distance of Airport from Ashkona Hajj Camp

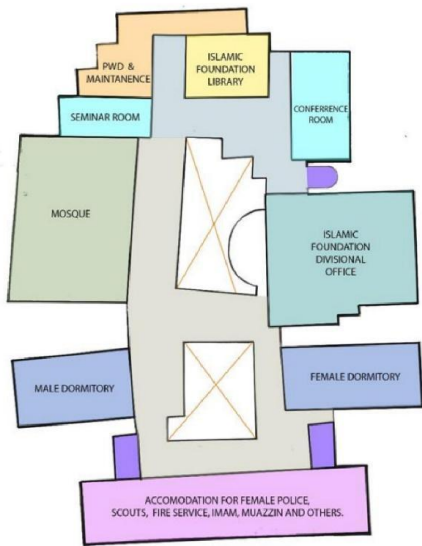
Source: <http://hdl.handle.net/10361/12762>



**FIRST FLOOR PLAN**  
 CIRCULATION



**GROUND FLOOR PLAN**  
 CIRCULATION  
 VERTICLE CIRCULATION



**THIRD FLOOR PLAN**  
 OFFICE CIRCULATION  
 VISITORS' CIRCULATION  
 VERTICLE CIRCULATION

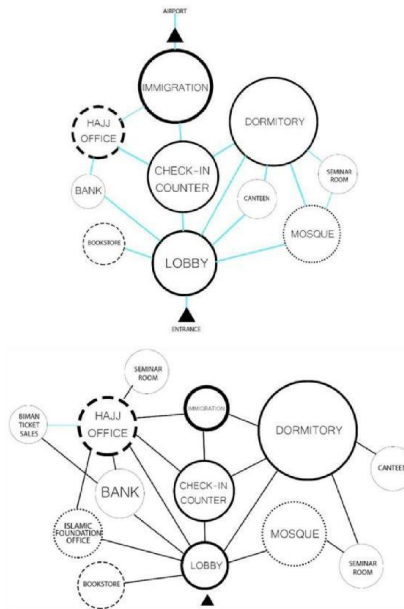


Figure 12: Zoning of Ground floor Source: <http://hdl.handle.net/10361/12762>



# Chapter 5

## Program Analysis

### 5.1 Program Rationale

- **Dormitory Building:** During the Hajj season, For providing shelter and accommodating the Hajj bound Muslims. The dormitories will follow gender segregation and will include all the facilities required by both male and female pilgrims. Rest of the month it will be used as an accommodation facility for travelers and players.
- **Hajj Office Administration and Academic Building:** The functions hosted by this block are responsible for carrying out all the official works related to the pilgrims registered for Hajj, their tickets, financial issues and for regulation of their organization. Apart from the office rooms, there will be multiple seminar and conference rooms for practical training so that the Muslims can prepare for the pilgrimage.
- **Mosque:** The symbolic entity of the complex, providing quality space for the pilgrims to regenerate their spirituality, strengthen their belief for the Creator and renew their sense of belonging through offering prayer five times a day. It can act as a community center for people gathering on religious occasions, as a place for education and of course as a place for worshipping
- **Dining Hall:** To cater the pilgrims with all the required dining facilities. It will feature seasonal restaurants and spaces for stalls to provide varieties of eating options for the pilgrims
- **Medical Center:** This block is responsible for ensuring the health and fitness of the pilgrims and provide with necessary treatments and preventive measures
- **BIMAN Ticket Sales Center:** The hajj office administration deals with the BIMAN office for booking flights and ticket processing.
- **Immigration & Customs:** For those pilgrims who are traveling by BIMAN Airlines, will complete the immigration processes here and board the airplane for the particular flights

- **Seasonal Banks:** There are about twenty different bank branches, that operate in individual rooms offering services such as withdrawing or depositing money and money exchanges to the pilgrims
- **Sports center:** This site has gained a new identity through the youth which is the Playing area.



Figure 13: Proposal of sports center for youth

Source: Author

- **Vocational Training center:** A vocational training center is important for Pahartoli, Chittagong, because it can provide local residents with valuable skills and knowledge that can help them secure employment and improve their economic prospects. Such a center can offer specialized training in a variety of fields, such as computer programming, among others. By acquiring these skills, residents can increase their chances of finding well-paying jobs, starting their own businesses, or pursuing further education.

- **Youth center:** There are a few organizations like Apan Chatter that do charity work and social work for the underprivileged people. So, providing a platform would encourage them more into community work.
- **Ghat:** As there has been a possibility of proposing a ghat so that the pilgrims can complete their immigration and start their journey through water taxi to port and start their journey.

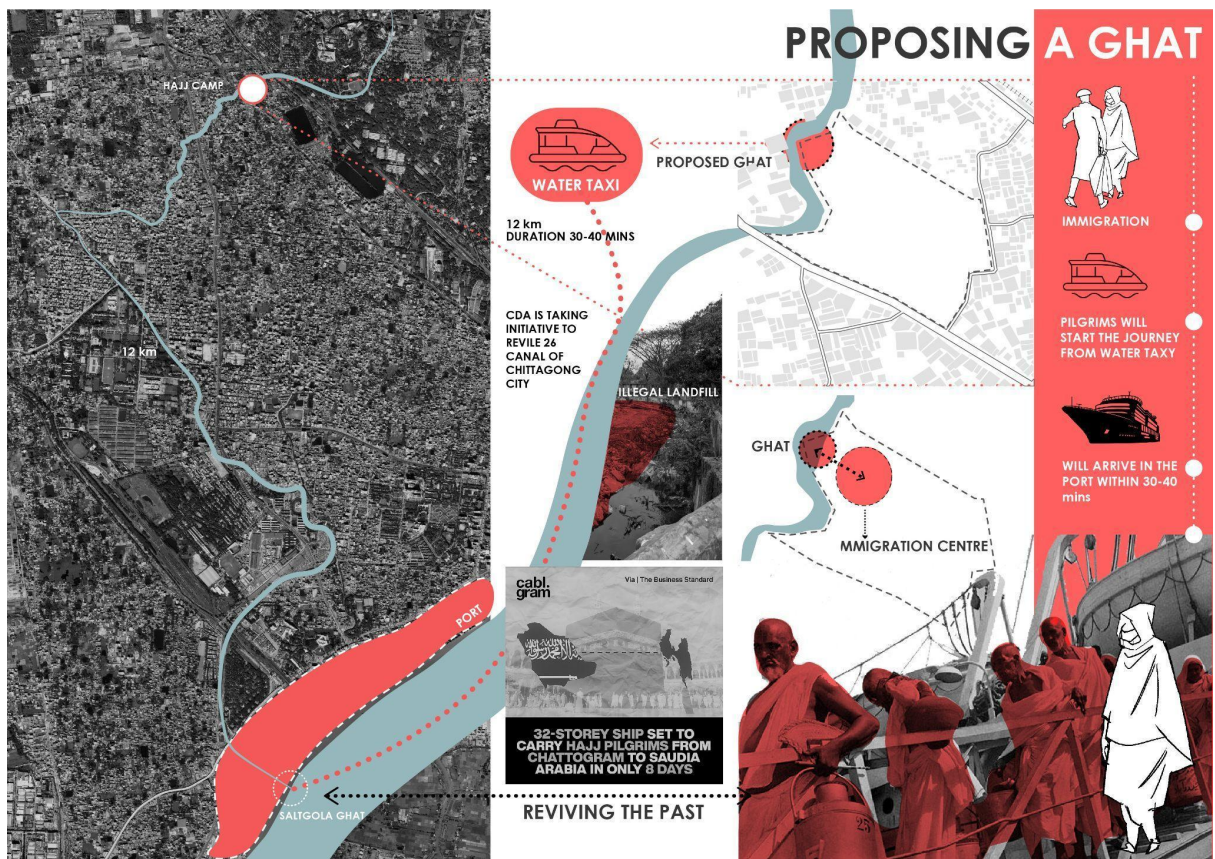


Figure 14: Proposal of ghat for pilgrims immigration. (Source: Author )

- **Memorial:** As Pahartoli has witnessed the largest amount of genocide, in the site there is a mass grave. To address that issue the proposal of a memorial can be accommodated.

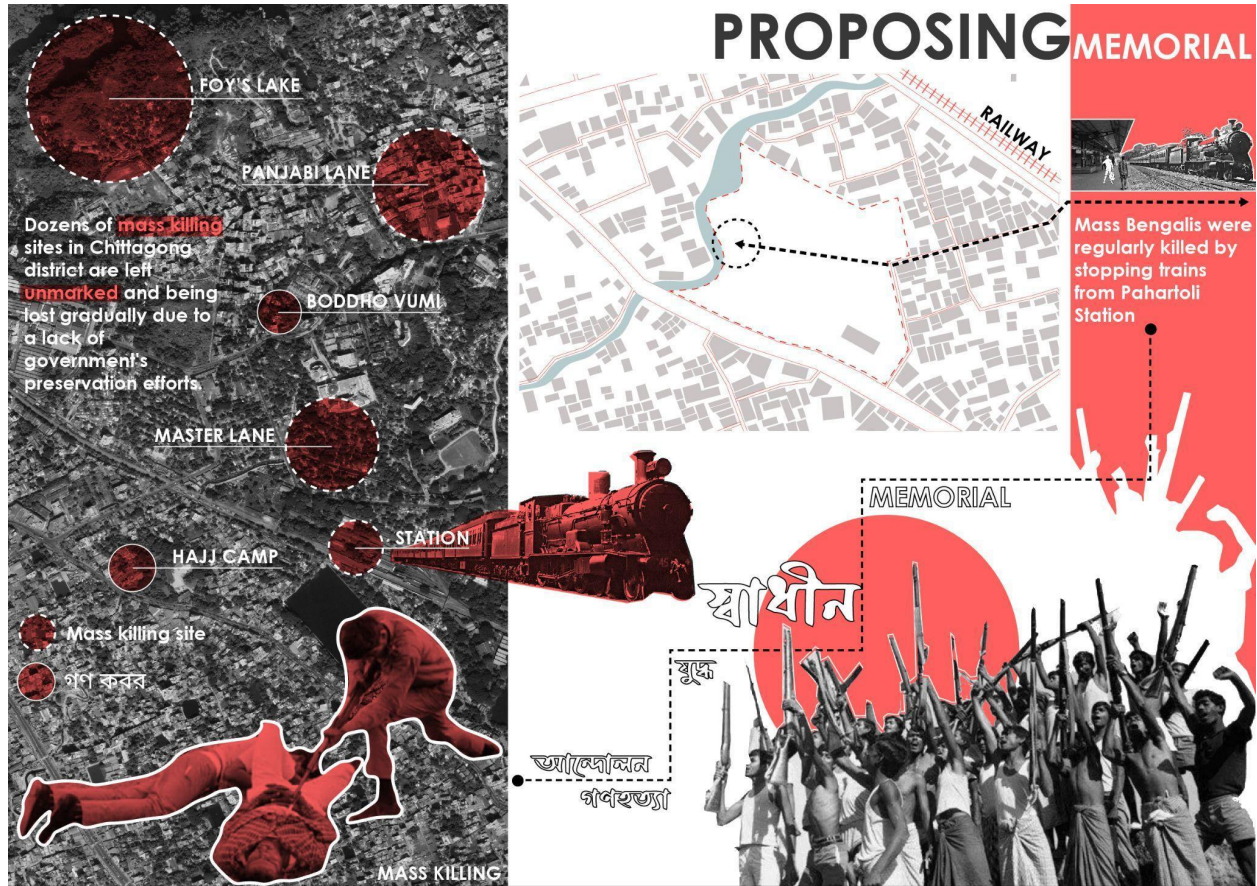


Figure 15: Proposal of memory lane in the remembrance of genocide in 1971.

Source: Author

Program Development			
	Quantity	SQFT/Program	Total SQFT
<b>Hajj office administrative &amp; Academic block</b>			
Entrance lobby			5000
Pilgrims reporting counter	8 counters		1000
Waiting area (for 8 counters)	1		2500

BIMAN tickets sales center			2000
Meeting room			600
Customs and immigration			
Lobby	1		600
Check in counter	1		600
Waiting area	1		600
<b>Total</b>	<b>18,300</b>		
<b>Administrative block (Hajj office)</b>	<b>Quantity</b>	<b>SQFT/Program</b>	<b>Total SQFT</b>
Director	1	15x20	300
Director's PA	1	10x10	100
Assistant Hajj office	1	10x12	120
Upper Division Assistant	1	10x12	120
IT Operators room (4 person)	1		250
Common room (4 office assistants)	1	15x10	150
Accounts office (Cashier & Accountant)	1	12x10	120
Hajj Information Center	4 officers	10x10	400
Call center (4 operators)	4 cubicles	17x15	255
Dining (40 persons)			600
Store	1		800
Toilet	4	35	140

Total			3000
<b>Training Block</b>	quantity	SQFT/Program	Total SQFT
Seminar room (500 persons)	3	6.5sqft/person	9750
Library (1sqft/book)			8000
Librarian room	1	10x10	100
Store	1	8x10	80
Toilet	60	35	2100
Total	20030		
<b>Dormitory for 300 pilgrims (18sqft/ person)</b>	quantity	SQFT/Program	Total SQFT
100 Person room			
Male dorm (60% = 1800)	18	18x100	32400
Female dorm (40% =1200)	12	18x100	21600
Scouts' dorm room (50 persons)	2	18x50	1800
Superintendent			500
Toilet	280	20	5600
shower	400	9	3600
Total	9900		
<b>Canteen for 1000 people</b>	quantity	SQFT/Program	Total SQFT
Dining	2	7500	15000

Stalls + wash (40%)			6000
<b>Total</b>	<b>20000</b>		
<b>Medical Health Care Centre</b>	<b>Quantity</b>	<b>SQFT/Program</b>	<b>Total SQFT</b>
Health Checkup (male doctor)	10	15x10	150
Health Checkup (female doctor)	6	15x 6	90
General space			1400
Toilet	4	35	140
<b>Total</b>	<b>1780</b>		
<b>Mosque for 3000 people (8sft Person)</b>	<b>Quantity</b>	<b>SQFT/Program</b>	<b>Total SQFT</b>
Male prayer space	2750	8x2750	22000
Female prayer space	250	8x250	2000
Ambulation Space (4 sqft/person)	250	4x250	1000
Toilet	50	20	1000
<b>Total</b>	<b>54000</b>		
<b>Sports center</b>	<b>quantity</b>	<b>SQFT/Program</b>	<b>Total SQFT</b>
Indoor game area			10000
Storage			600
<b>Total</b>	<b>10600</b>		

Youth center	quantity	SQFT/Program	Total SQFT
Club room			3000
Gym			6000
Meeting room			1000
Total	10000		

Total square feet	162000		
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# Chapter 6

## Design Development Stage

### 6.1 Conceptual framework

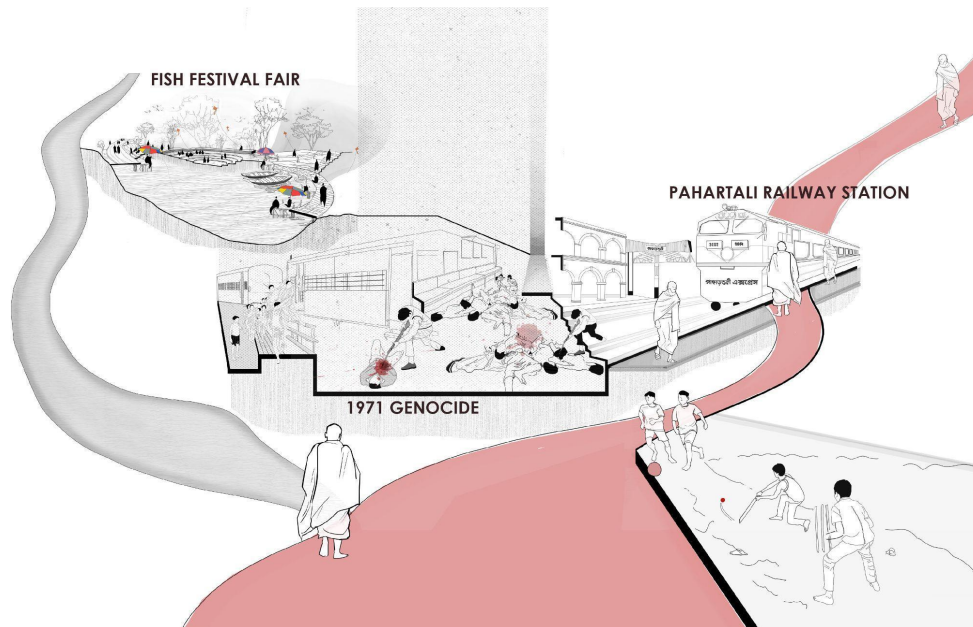
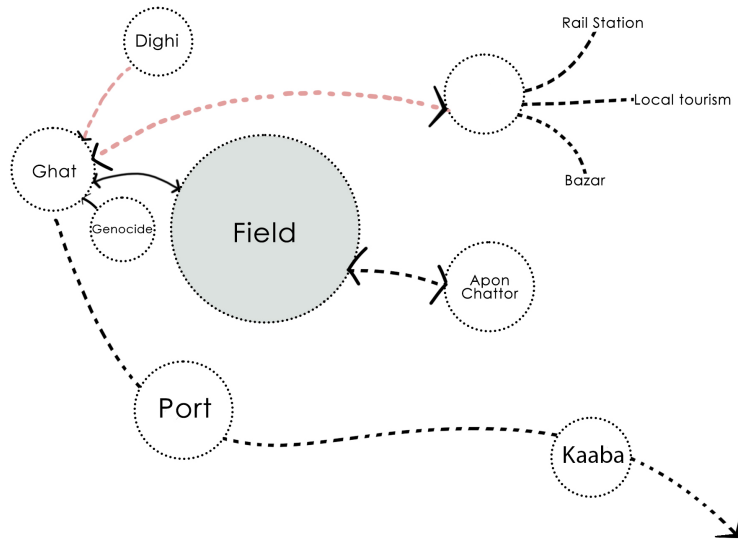


Figure 16: Conceptual Framework (Source: Author )

## 6.2 Form Generation

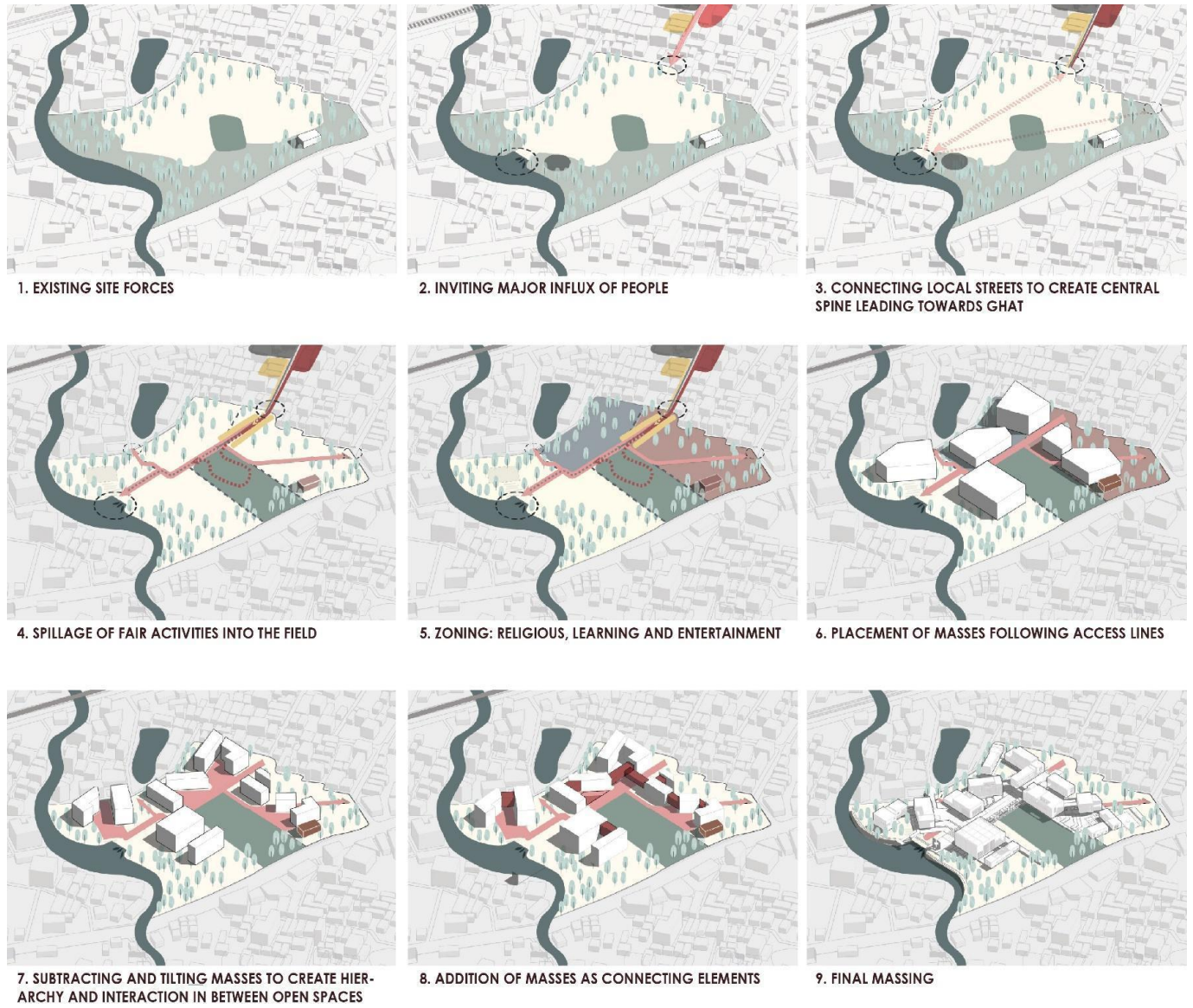


Figure 16: Form generation Diagram (Source: Author )

### 6.3 Zoning Diagram

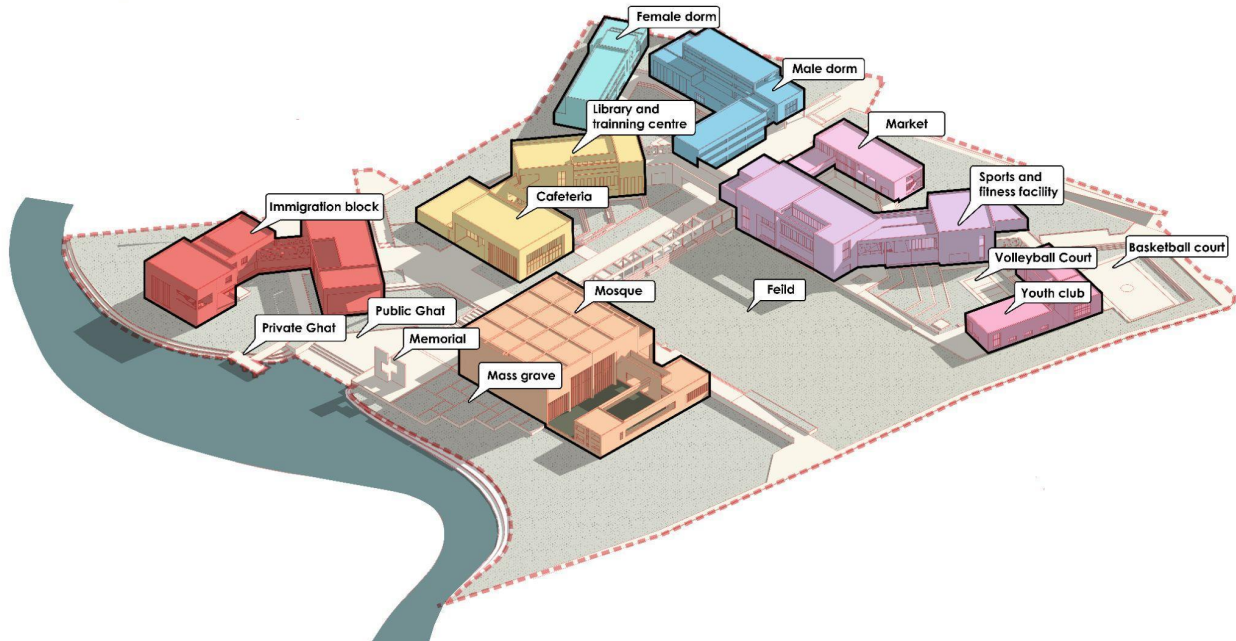
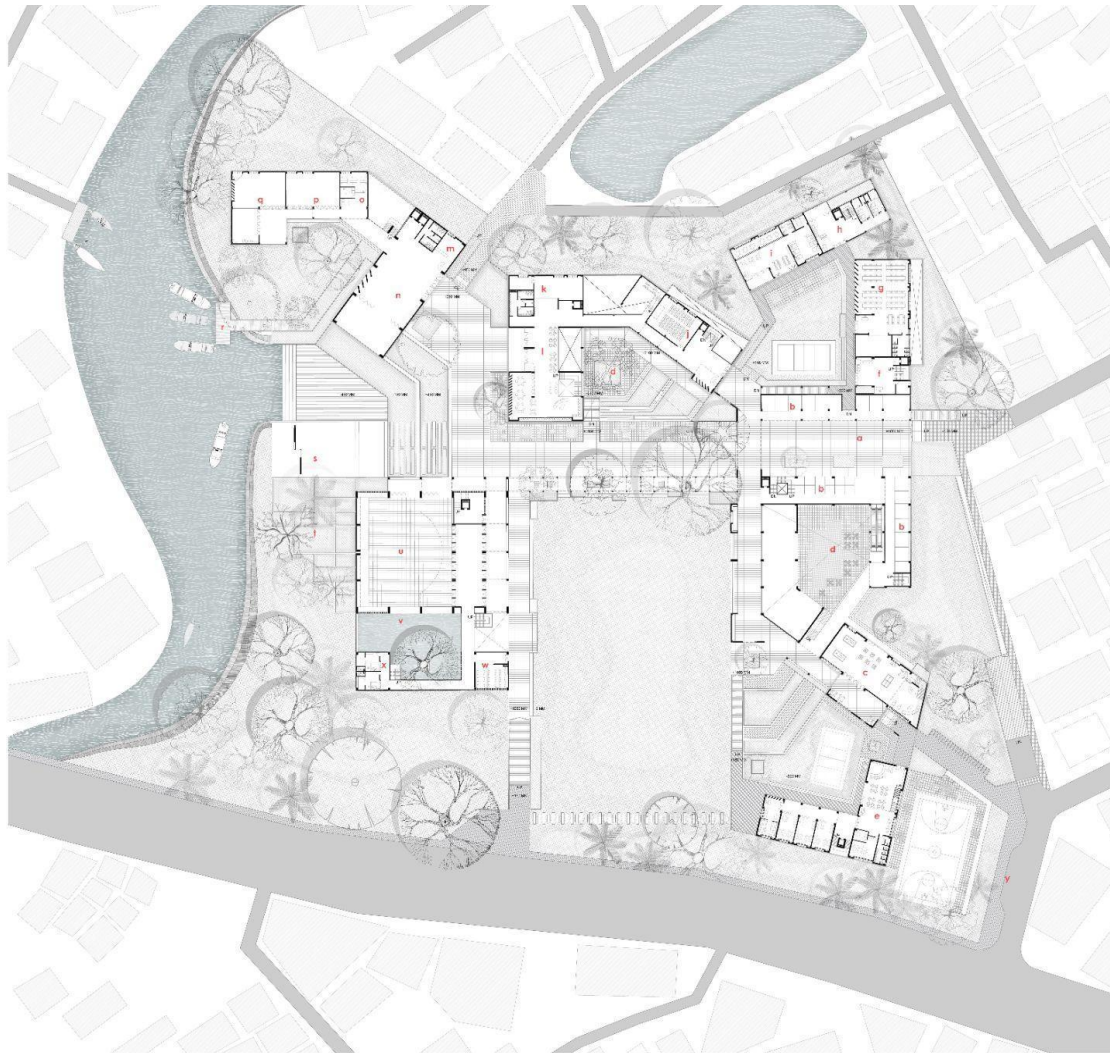


Figure 16: Zoning Diagram

Source: Author

## 6.4 Ground Floor Plan



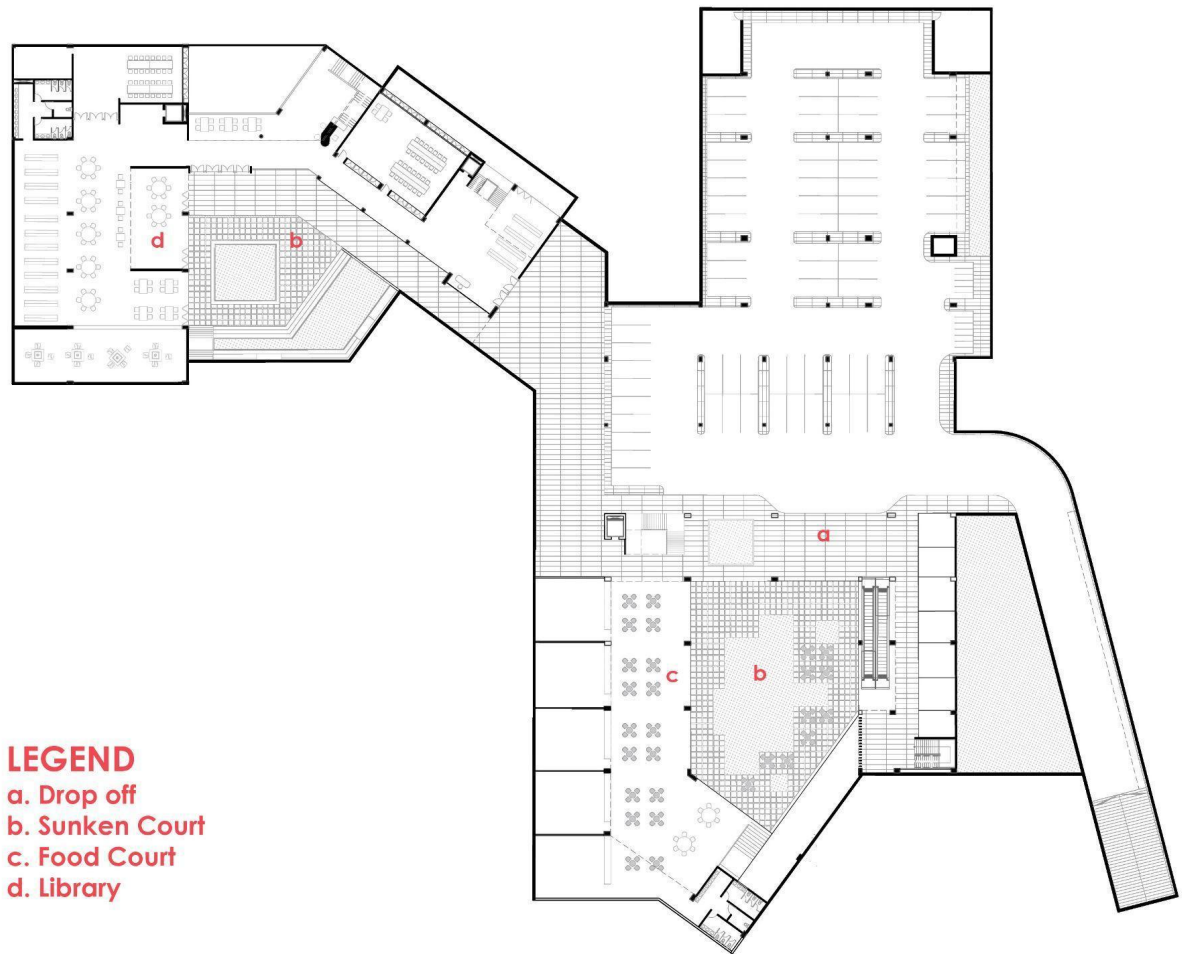
**GROUND FLOOR PLAN**  
SCALE 1 : 300

### LEGEND

- |                              |                                       |
|------------------------------|---------------------------------------|
| a. Entry Plaza               | n. Immigration                        |
| b. Shops                     | o. Admin                              |
| c. Indoor Games              | p. Seasonal Bank                      |
| d. Sunken<br>Courtyard       | q. Healthcare<br>Facility             |
| e. Youth Club<br>Common Room | r. Boarding Deck<br>for Private Jetty |
| f. Male Dormitory<br>Lobby   | s. Genocide<br>Memorial               |
| g. Dining                    | t. Graveyard                          |
| h. Female<br>Dormitory Lobby | u. Mosque                             |
| i. Daycare Center            | v. Shallow<br>Waterbody               |
| j. Seminar Room              | w. Ablution Area                      |
| k. Kitchen                   | x. Imam's Dorm                        |
| l. Cafeteria                 | y. Vehicular<br>Drop-off              |
| m. Info Desk                 |                                       |

Figure 17: Ground Floor Plan (Source: Author)

## 6.5 Plan At -1000 mm



**LEGEND**  
a. Drop off  
b. Sunken Court  
c. Food Court  
d. Library

**PLAN AT - 1000 MM**  
**SCALE 1 : 300**

*Figure 18: Plan at -1000mm (Source: Author)*

## 6.6 First Floor Plan

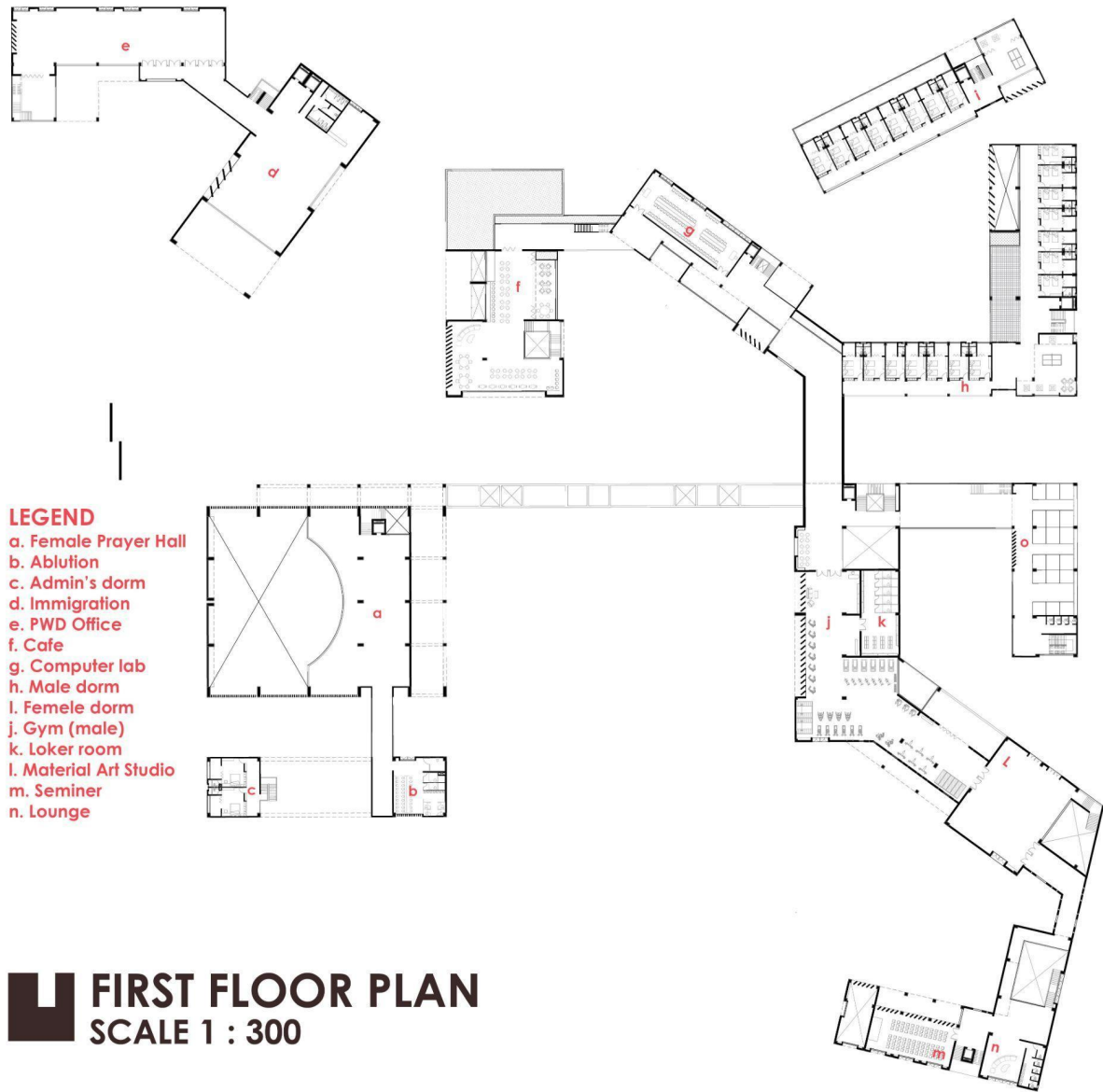


Figure 19: First Floor Plan (Source: Author)

## 6.7 Second Floor Plan

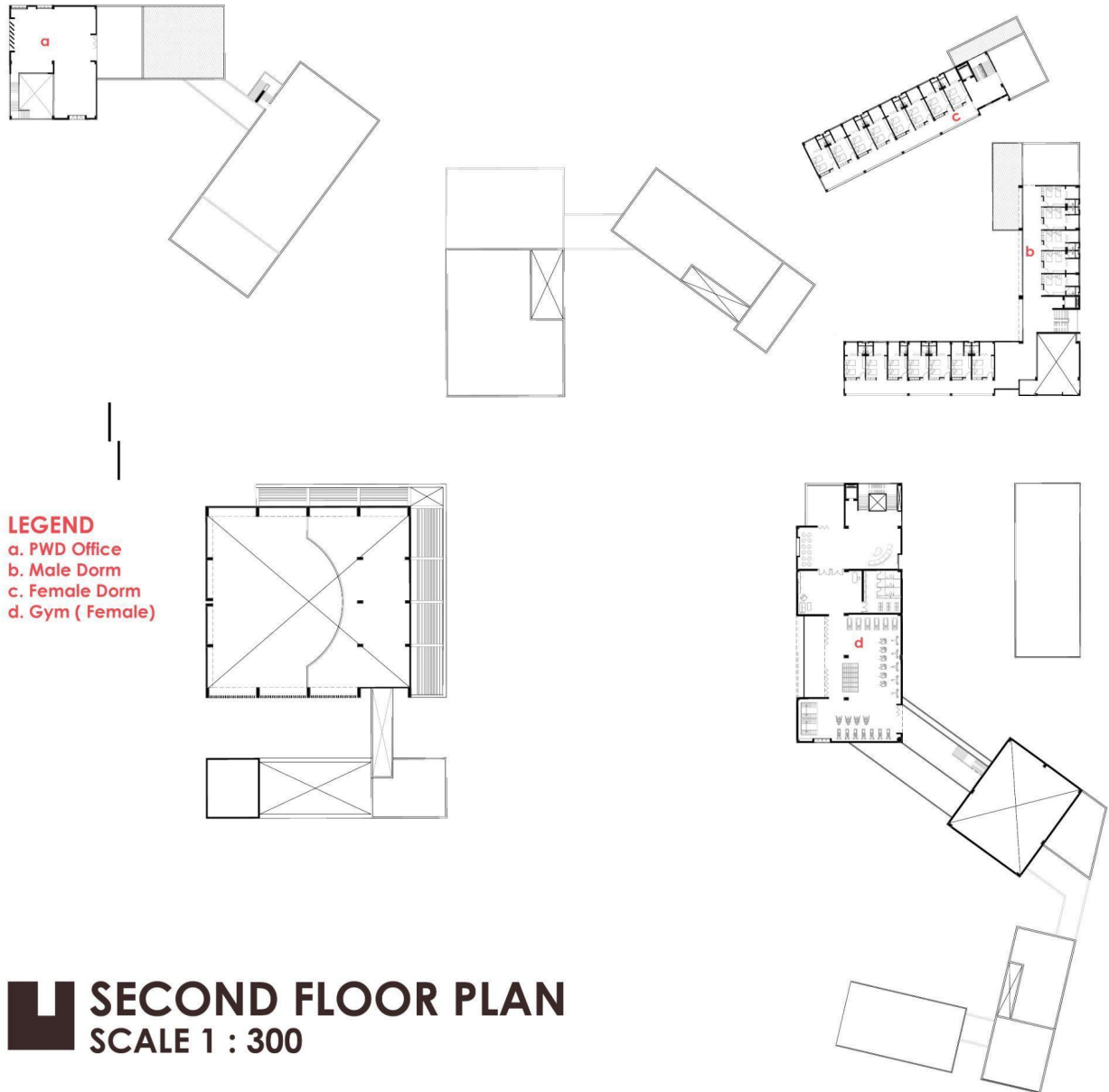
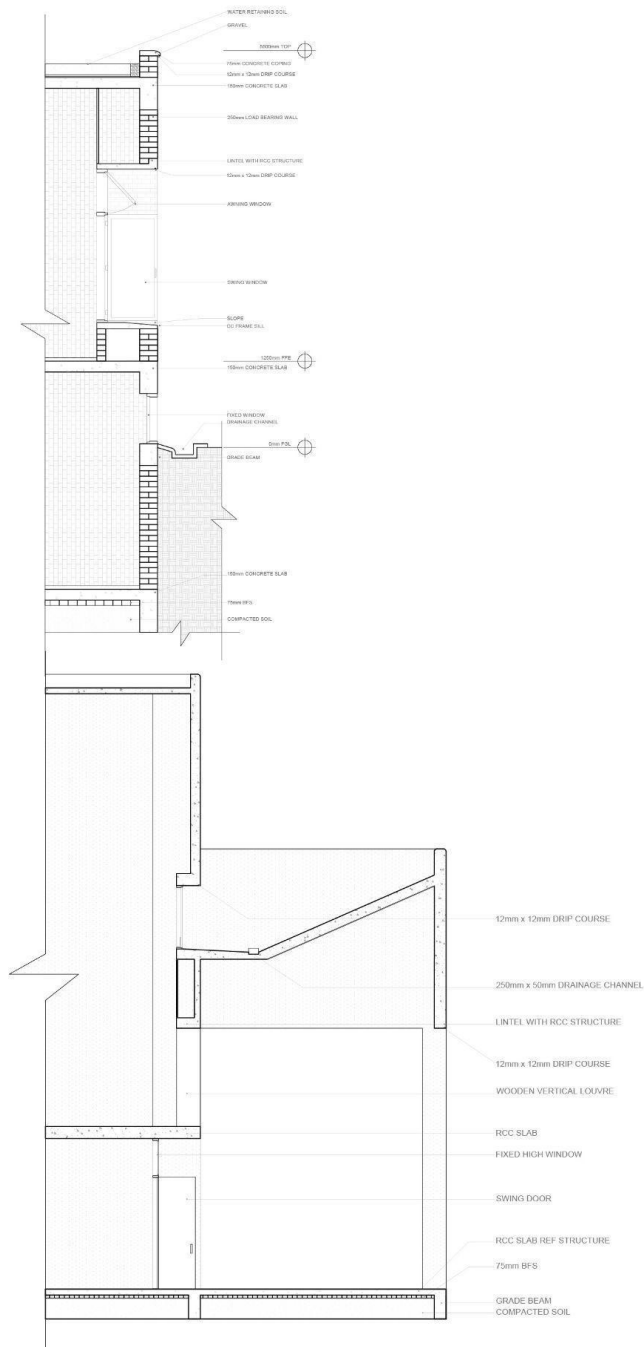


Figure 19: Second Floor Plan (Source: Author)

## 6.8 Wall Section



# WALL SECTIONS

Figure 20: Wall Sections (Source: Author)

## 6.9 Climatic Considerations



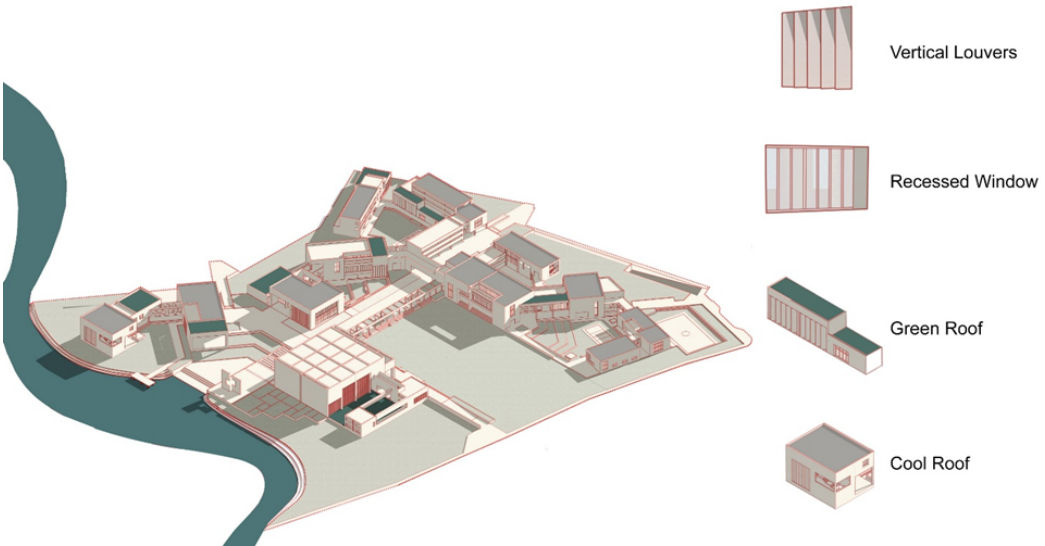
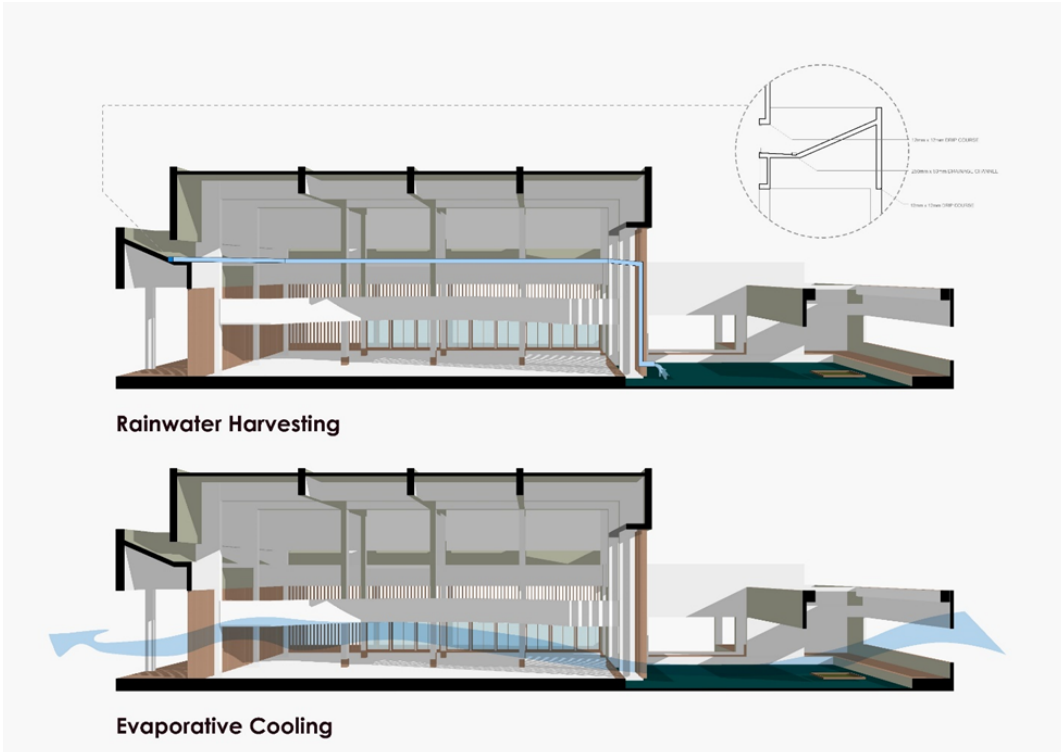


Figure 21: Diagrams showing Climatic Considerations (Source: Author)

6.10 Section And Elevation

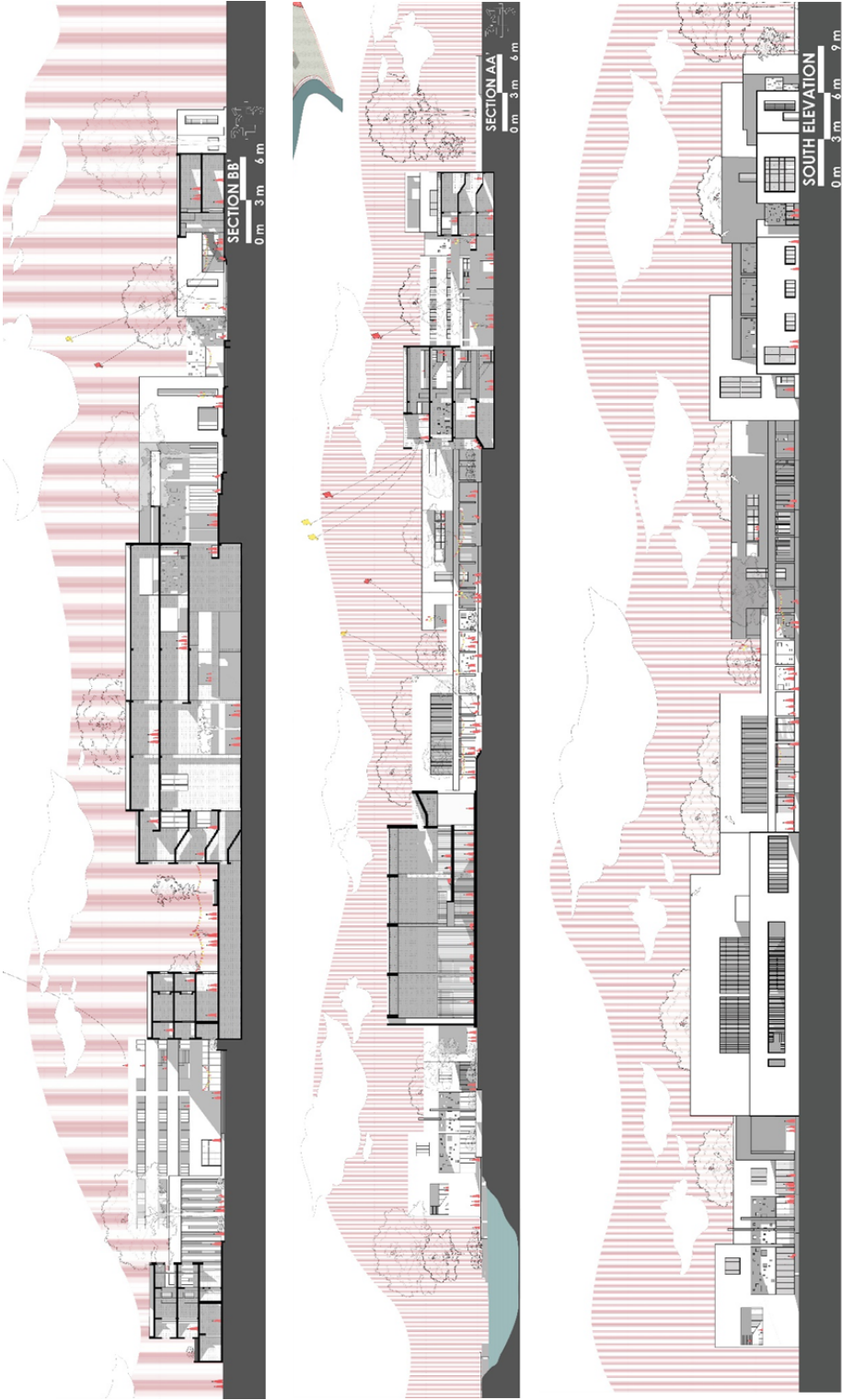


Figure 21: Sections and Elevation (Source: Author)

6.11 Human Interaction At Different Levels



Figure 22: Human Interaction at different levels (Source: Author)

## 6.12 Human Activity Flow

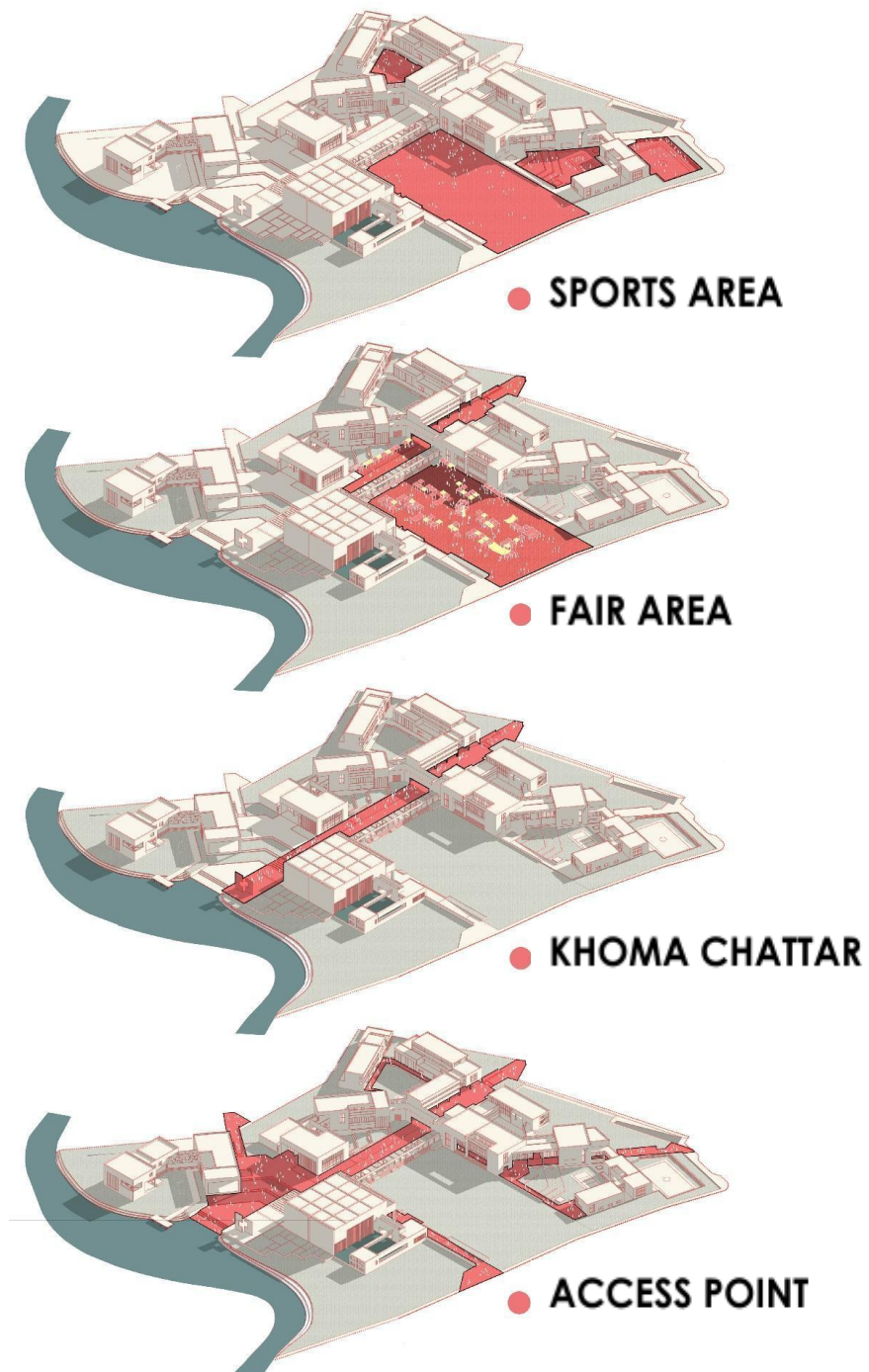


Figure 23: Diagram of Human Activities (Source: Author)

### 6.13 During Hajj Season vs Rest Of The Year ( Block Wise Mechanism)

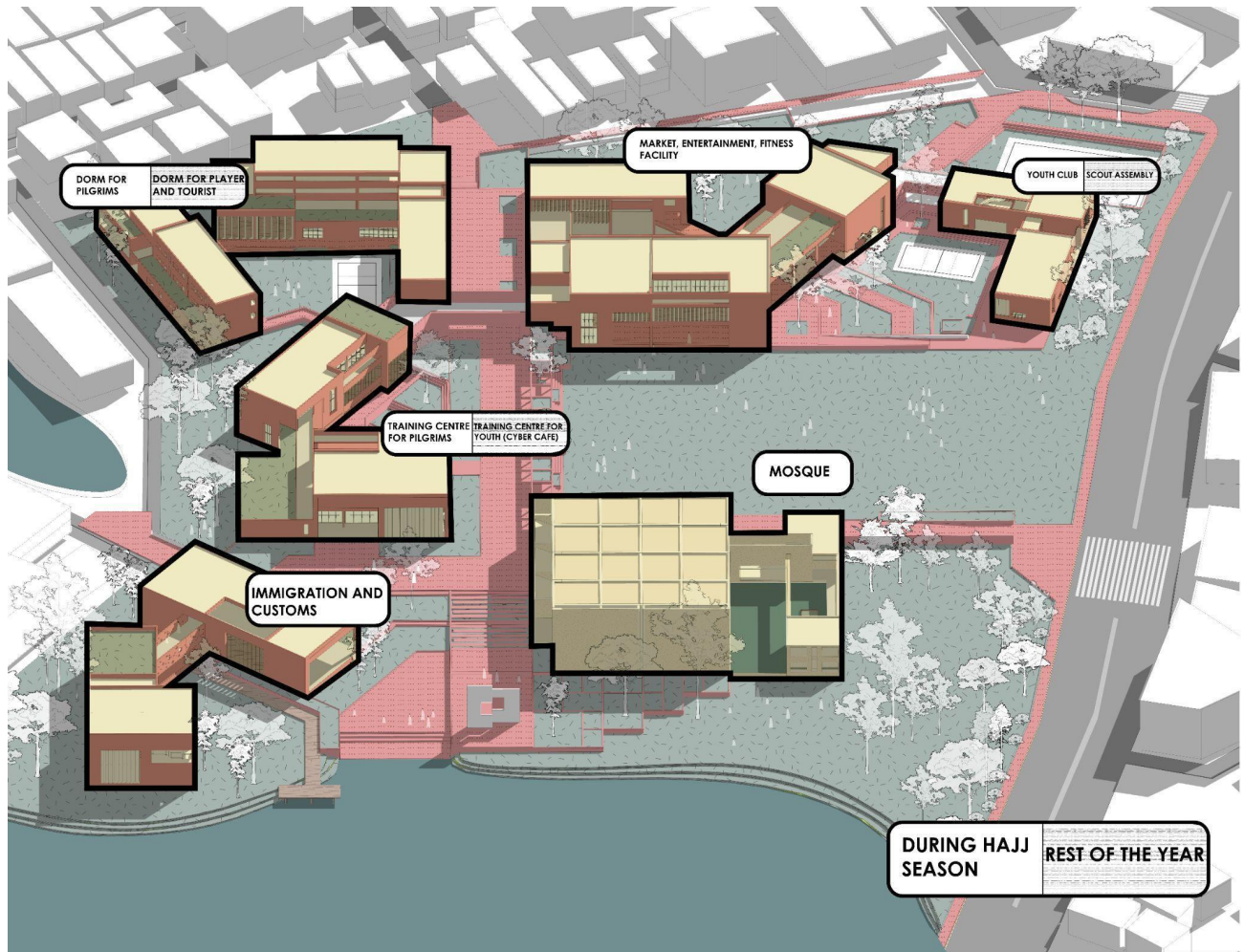


Figure 24: During Hajj Season vs Rest Of The Year ( Block Wise Mechanism)  
(Source: Author)

6.14 During Hajj Season vs Rest Of The Year ( Ghat )

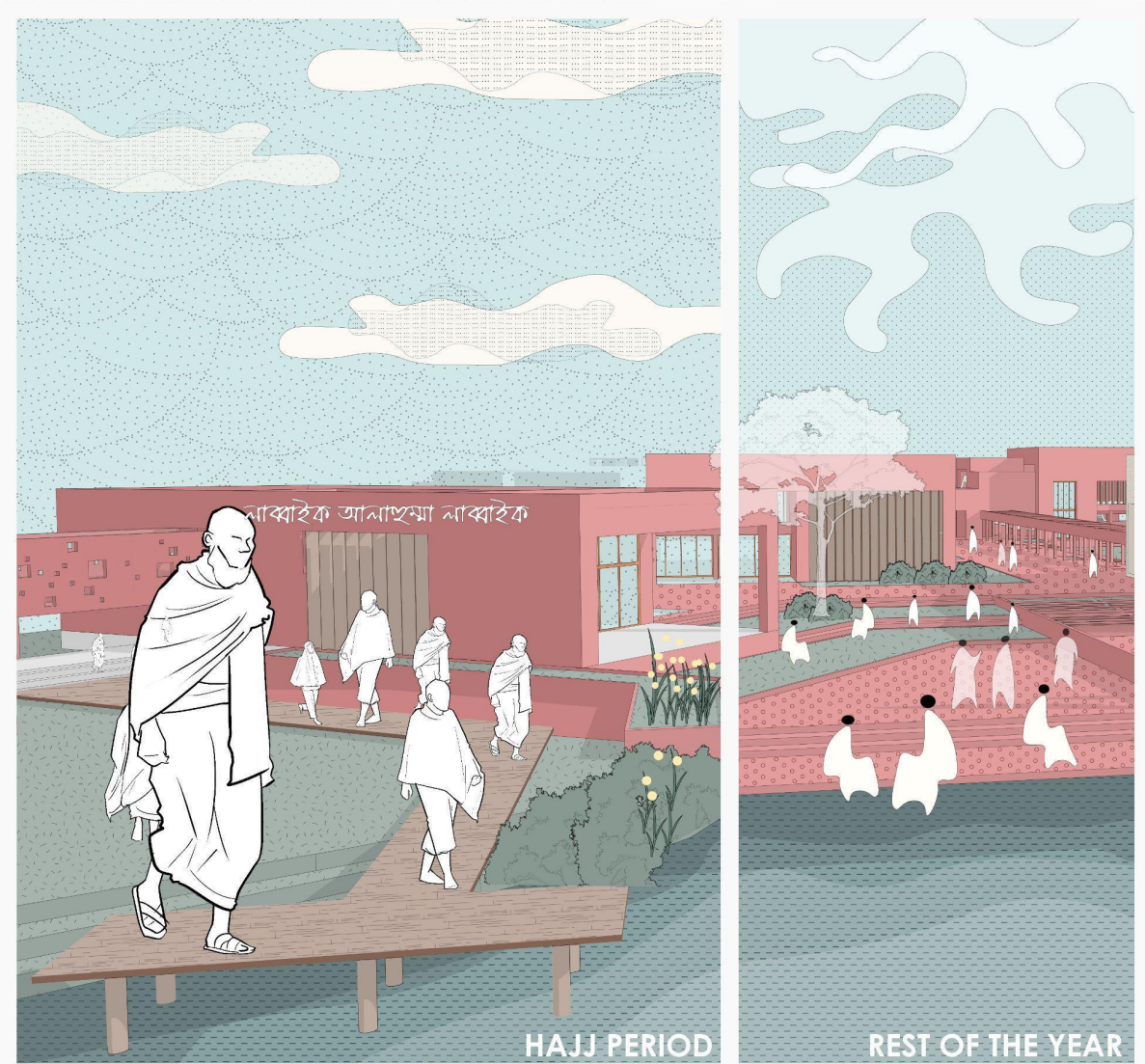


Figure 25: During Hajj Season vs Rest Of The Year ( Ghat )

## 6.15 Pilgrims Journey

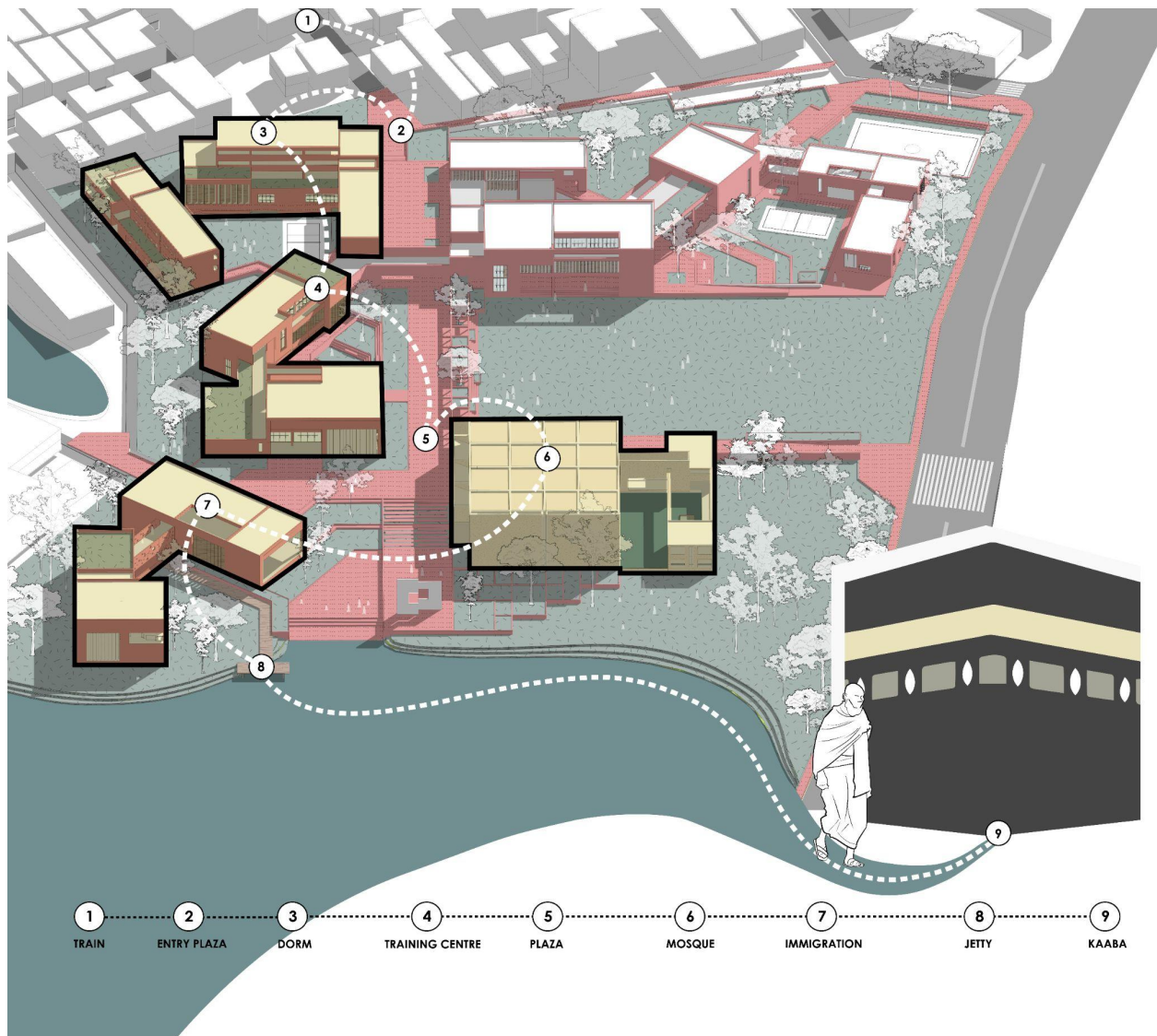


Figure 26: Pilgrims Journey ( Source : Author )

## 6. 16 Design Visualizations



Figure 26: Ghat view from the lake (Source: Author)



Figure 27: Birds eye view (Source: Author)





Figure 28: View through corridor with food court (Source: Author)





Figure 29: View through Entry Plaza (Source: Author)



Figure 30: View Through Food Court (Source: Author)



Figure 31: View from Sunken Court (Source: Author)



## **Conclusion :**

Through new contextualism, this project artfully revitalizes a historically significant area, transforming it into a people-centric space. It embraces diversity by incorporating non-denominational civic amenities, fostering community empowerment. The project also harnesses the existing sporting heritage, turning facilities into lucrative rentals for economic gains. Additionally, it expands the club's activities, paying homage to the iconic "Apon Chattar" as a central public gathering space. In solemn remembrance of the sacrifices made in 1971, a memorial at the mass grave serves as a token of gratitude, all while preserving our shared heritage and creating a meaningful social platform.

To sum up, re-envisioning the project by incorporating spiritual aspects , historical connection and generating a total space of life was the ultimate destination.

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