

BAITUS SHARAF

MADRASHA COMPLEX



B A I T U S S H A R A F

MADRASSA COMPLEX AT DEWANHUT, CHITTAGONG

By
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TO

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ABUL FAZAL MAHMUDUN NOBI

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ABSTRACT

Whoever believes in Allah and in Muhammad (Pbuh) the prophet of Allah he or she is Muslim. As a Muslim we have to lead our life in Islamic way to get peace in after life and also in this world. Most of the people in our country are Muslim. As a Muslim country we are not successful like other Muslim country. Most of the people 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. 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 that is other than the ignorance of one is, the lacking in learning and understanding. To design our life according to Islamic way first, we need to get the proper message of Islam and a place with proper guidance to practice it. In our country mosque and madrasah is only place where people get the knowledge of Islam. And this is becoming only place where people practice it. Baitus sharaf is such a place where some Muslim scholar try to make a public gathering space so people can get the knowledge of Islam and also a place to practice it properly.

Introduction

1.1 Background of the project

The term *madrasah* usually refers to the specifically Islamic institutions. A typical Islamic school usually offers two courses of study: a *hifz* course teaching memorization of the Qur'an and an *alim* course leading the candidate to become an accepted scholar in the community.

The first institute of madrasa education was at the estate of Hazrat Zaid bin Arkam near a hill called Safa, where Hazrat Muhammad was the teacher and the students were some of his followers. After Hijrah (migration) the madrasa of "Suffa" was established in Madina on the east side of the Al-Masjid an-Nabawi mosque. Hazrat 'Ubada bin Samit was appointed there by Hazrat Muhammad as teacher and among the students. In the curriculum of the madrasa, there were teachings of The Qur'an, The Hadith, fara'iz, tajweed, genealogy, etc.

Jāmi'at al-Qarawīyīn established in 859 in the city of Fas, Morocco, is considered the oldest university in the world. It was founded by Fatimah Al Fhiri. This was later followed by the establishment of al-Azhar in 959 in Cairo, Egypt.

There are three different madrasa education systems in Bangladesh: the original darsenizami system, the redesigned nizami system, and the higher syllabus alia nisaboralia madrasa. The first two categories are commonly called Qawmi or non-government madrasas.

Alia Madrasah was established in 1780 by the British government who formed the Madrasah Education Board of Bengal. Madrasah education was then started formally.

Late A. K. Fazlul Huq the prime minister declared in a prize giving ceremony in Kolkata Alia Madrasah in 1939, "I want the spread of Madrasah Education should be modernized and an Arabic University should be established"

In '1971' after the independence of Bangladesh, steps were taken for the modernization of madrasah education. Bengali, mathematics, English, social science, general science were made compulsory. In 1978 the Madrasah Education Board was formed under Ordinance for the Modernization of Madrasah Education.

Baitus Sharaf Adorsho kamil madrasha is one of the renowned alia madrasha in Bangladesh. Established in 1982. Located in Dhaniaala para, dewanhut, Chittagong.

1.2 Project Introduction & Brief

Baitus sharaf Alia madrasha run by an organization named "Anjuman E Ittihad". The madrasha complex combined with a mosque, a hizkhanah, orphanage home, student hostel and an office building of "Anjuman E Ittihad". Throughout the year many Islamic activities are held on this complex such as Eid e miladunnabi, Shob e kadam, shob e borat, Tamaddunik (Islamic cultural program) etc. The organization decided to reorganize the complex. They are collecting fund for this project.

1.3 Given Programme

The madrasha complex will have a program that is similar to most of the madrasha, but, will also have some differences and specialty as it is a part of an organization.

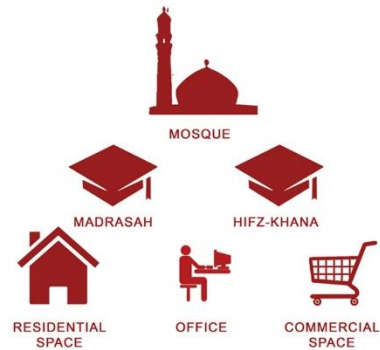


Figure: 1.3.Given programme

Source: Towhidul Alam

1. A mosque
2. A madrasha
3. A hifzkhana
4. An orphanage house
5. An office building
6. A commercial space

Chapter 02

Site Appraisal:

2.1 Site location:

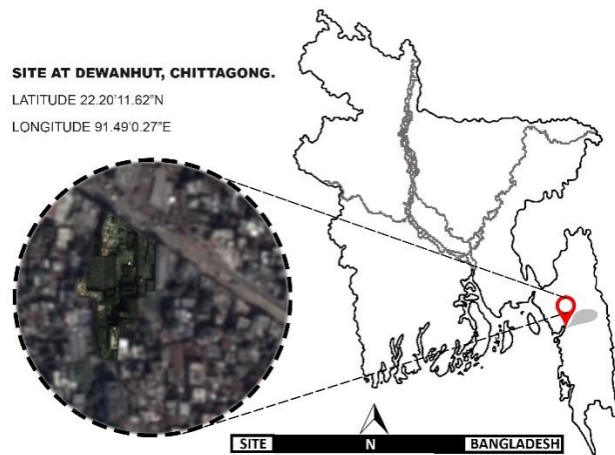


Figure: 2.1.a.satalite location

Source: Towhidul Alam

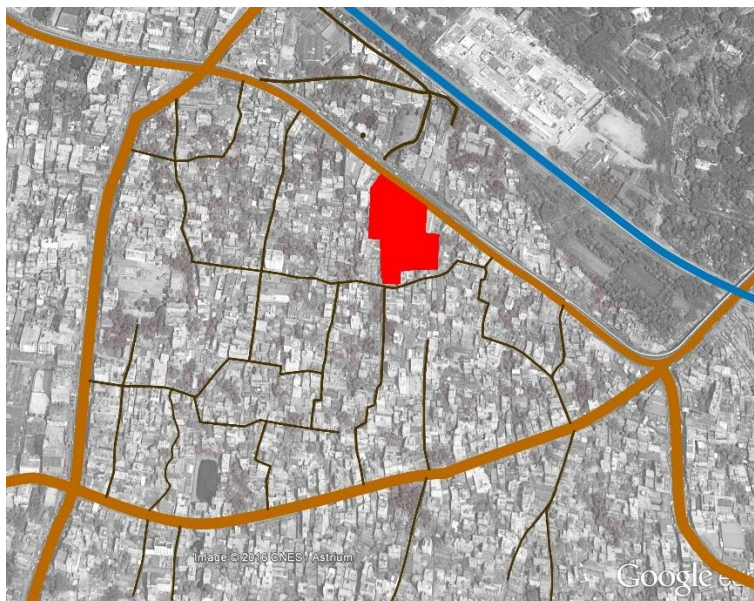


Figure: 2.1.b. site location

Source: Towhidul Alam

2.2 Road network:

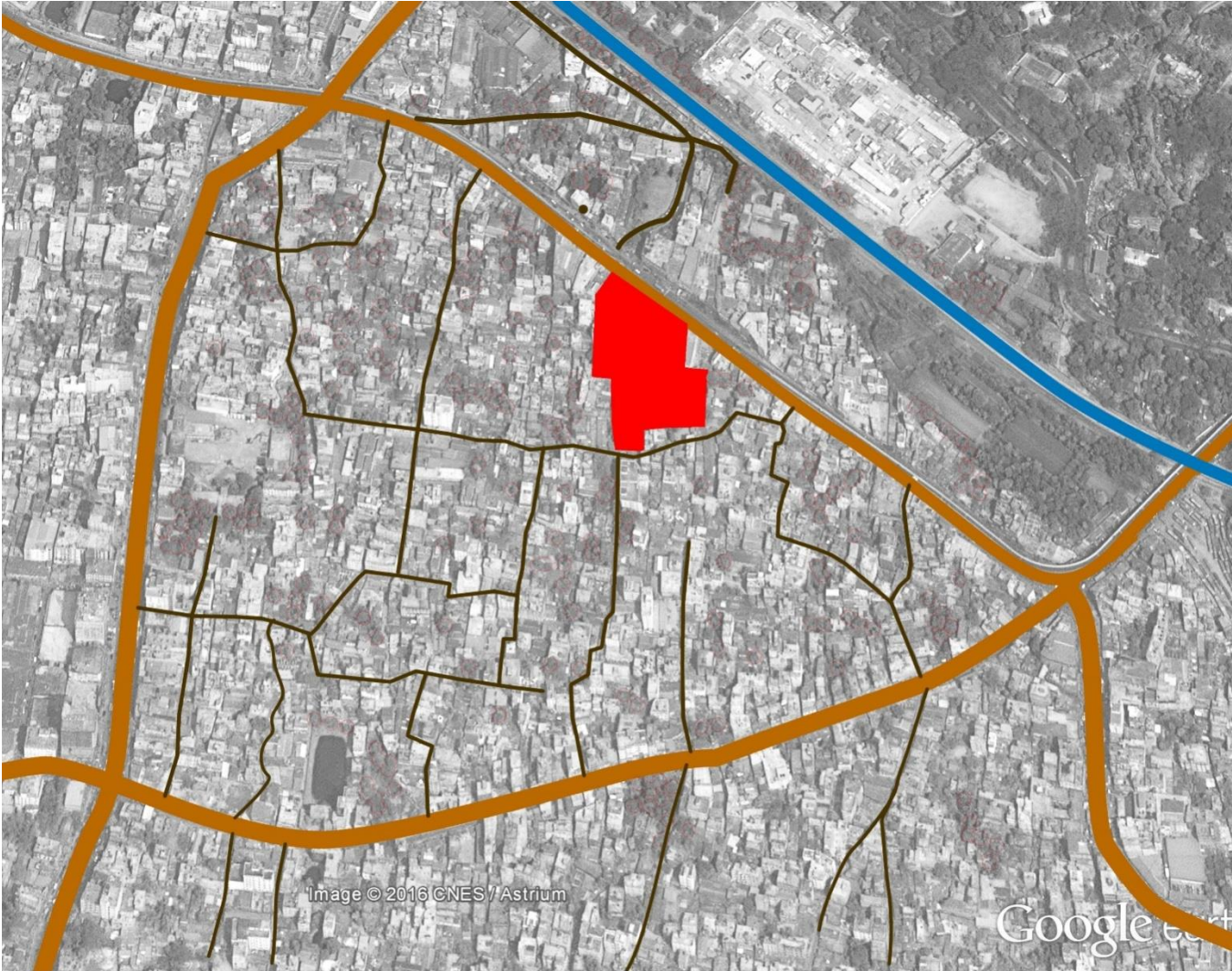





Figure: 2.2.Road network

Source: Towhidul Alam

-  Primary Road
-  Secondary Road
-  Rail Line

2.3 Commercial block:

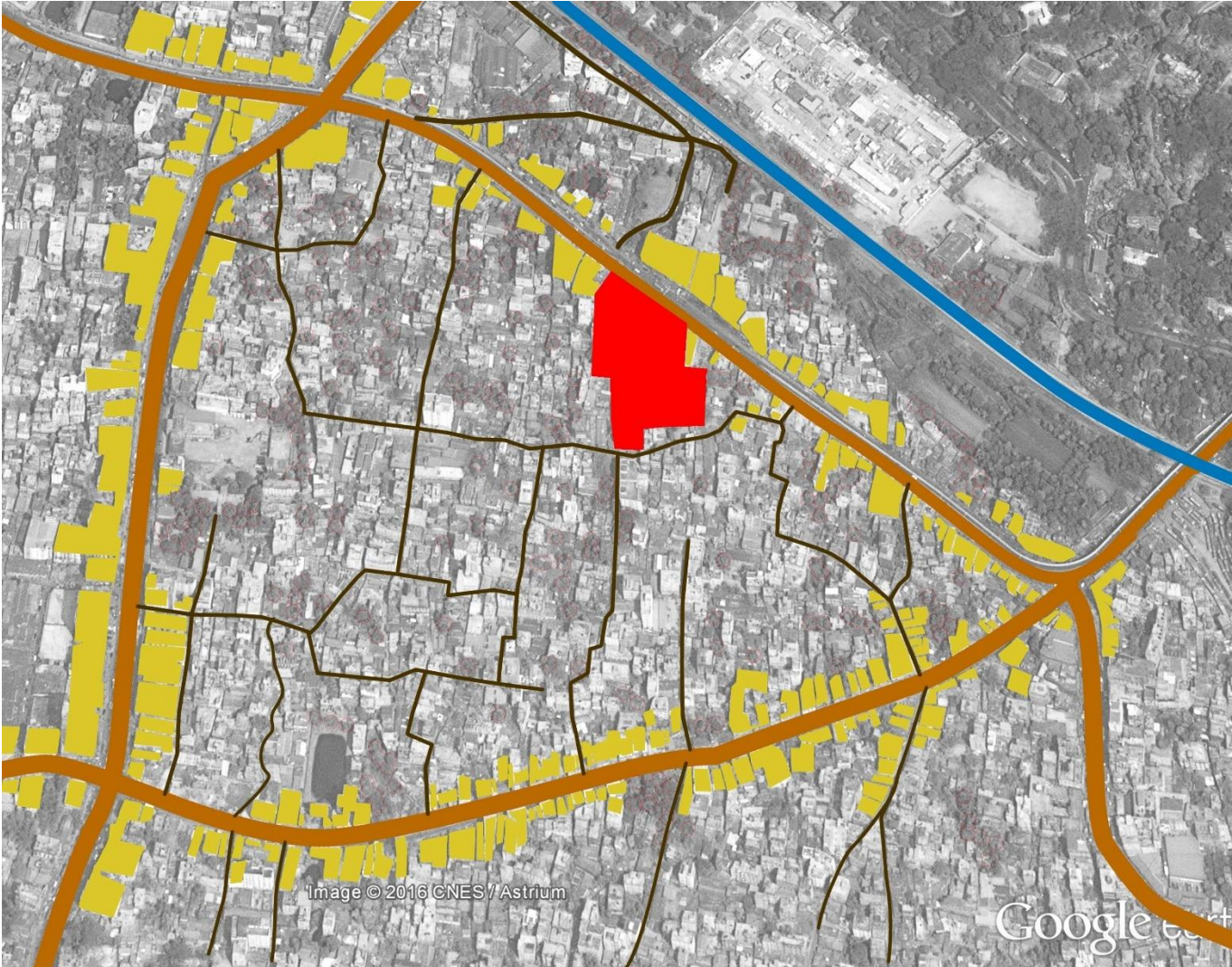



Figure: 2.3. Commercial block

Source: Towhidul Alam

 Commercial Building

2.4 Important Building:

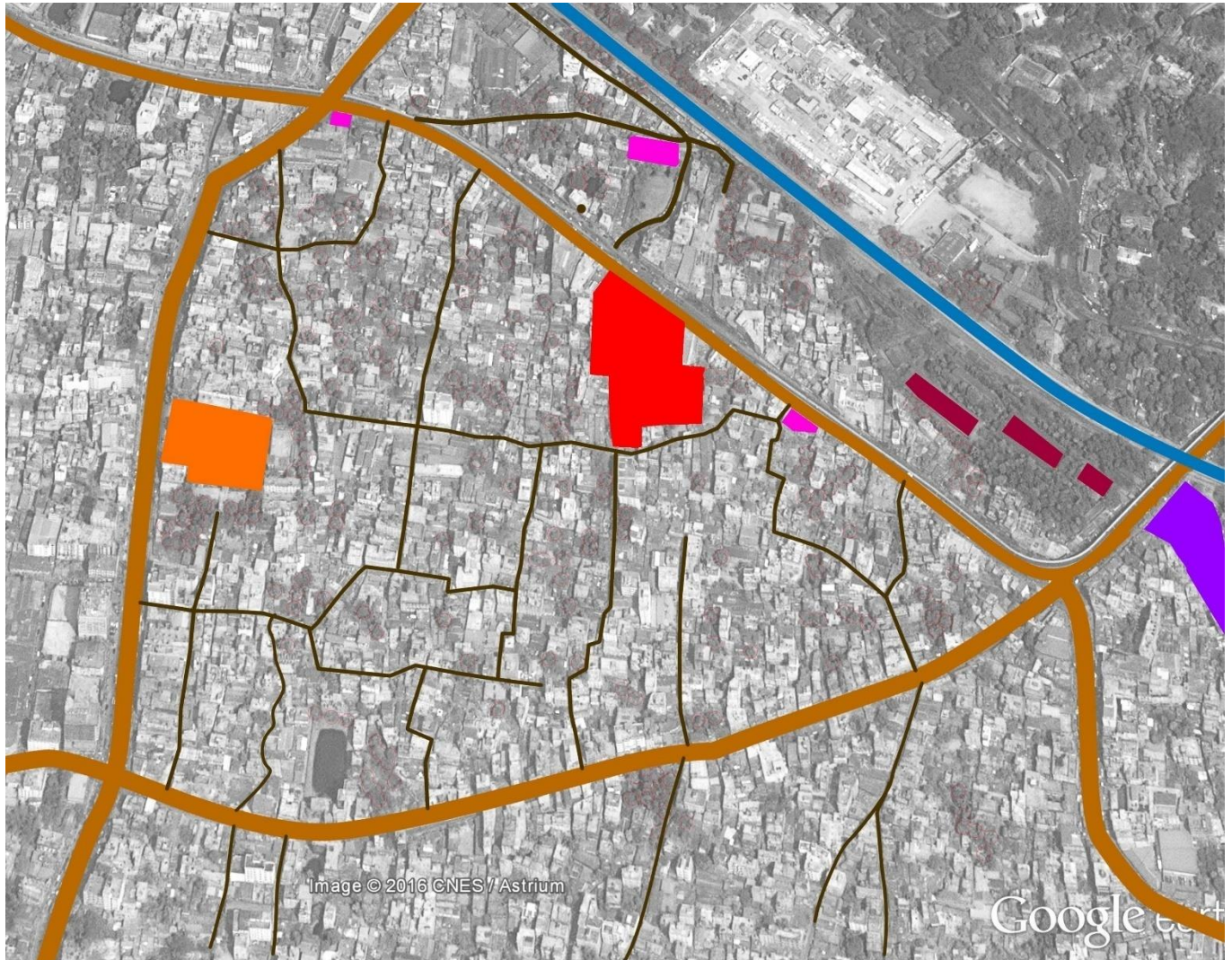
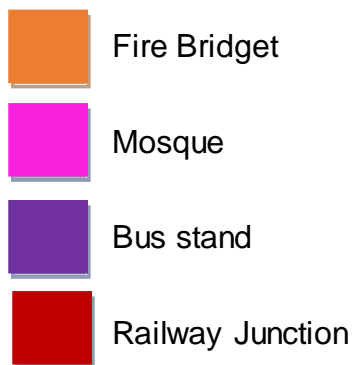


Figure: 2.4. Important building

Source: Towhidul Alam



2.5 Green:

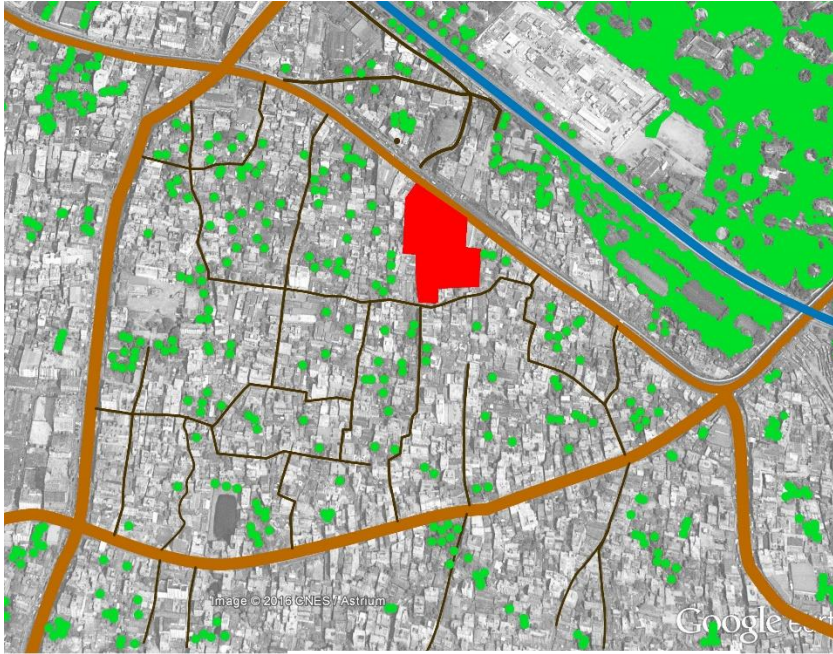


Figure: 2.5.Green

Source: Towhidul Alam

2.6 Sun path:

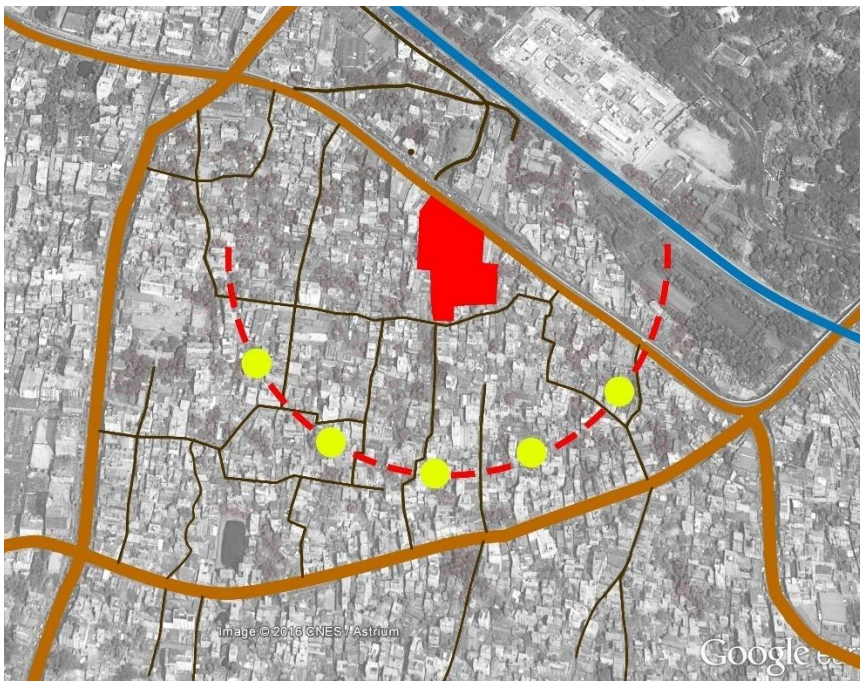


Figure: 2.6.Sunpath diagram

Source: Towhidul Alam

CHAPTER 3: LITERATURE REVIEW

3.1 The Background of Islamic Education:

Seeking knowledge has been an integral part of the Islamic tradition. The early years of Quranic revelations to the Prophet were embedded in the oral tradition. Similar to the verses of good poetry, revelations of the Koran inspired the people of Arabia and they memorized the verses. However, as Islam expanded and it became necessary to preserve this vast knowledge, these verses were written down and compiled into various chapters. This compilation became to be the book of Islam, the Quran. From early on, Islam emphasized two types of knowledge, revealed and earthly, revealed knowledge that comes straight from God and earthly knowledge that is to be discovered by human beings themselves. Islam considers both to be of vital importance and directs its followers, both men and women, to go and seek knowledge. For Muslims, the Quran is the perfect word of God, sacred and therefore cannot be changed. It should be memorized from start to finish. Once a person has memorized it, he/she must reflect on these verses and have a detailed understanding of its meaning and interpretation over the lifetime. A person who has mastered it would carry the knowledge of Islam in his/her heart and spread the word to the ones who encounter him/her. According to Islam, seeking earthly knowledge is also important because earthly knowledge compliments the knowledge revealed by God in the Quran and helps Muslims to live productive and good lives in this world.

Having understood the above logic one can understand why mosques came to be central to the learning processes of Muslims in the early days of Islam and continue to do so to this day. It was at the Mosque where Prophet Mohammad would convene

people to listen to his revelations and their interpretation. Mosques were the places where Quran was compiled. It was here where early Muslims seeking to solve their problems in the light of the newly revealed knowledge would come to obtain answers. The mosque was the first school in Islam. In the early days of Islam, there was no hierarchy and everyone who could master the content of the Quran could lead the prayers and guide the people. The learned people would usually spent most of their time in the mosques debating and polishing their knowledge of the Koran and others who could not accord much time to this activity would simply seek their assistance in matters of daily lives.

3.2. Madrasah Education

3.2.1. The First Madrasah

Following the birth of Islam, the Prophet Muhammad (Pbuh) himself actively undertook the promotion of education. In Darul-Arkam, at the base of the Saafa Mountain, the Prophet himself established and taught in the first Madrasah. The first students of the very first educational institute established under Islam were Abu Bakr (RA), Omar (RA) and the other Sahabis. Later the Prophet handed over the responsibility of teaching to Hazrat Ibn Umme Maktum and Mas Aab Bin Umayr and migrated to Madinah to spread the word of Islam. As part of the Muslim initiatives to expand education, he brought over 60-70 prisoners of war from the battle of Badr and in exchange for Fediya, entrusted them with the responsibility of teaching 10 children each.

When he arrived in Madinah, the Prophet established an educational institute in a place near the Nabubi mosque. This was named the Madrasah-E-Soffa. The institution

included living quarters for poor students and students from out of town. Sahabis such as Hazrat Abu Horayra, Hazrat Muyaz Ibn Jabal, Hazrat Abuzar Giffari were students there. Gradually this Madrasah evolved into the central learning institution of Madinah. Prior to the spread of Islam, the education system of Madinah was under control of the Jews. The educated and cultured Jews played a defining role in Madinah's system. After the spread of Islam, converted Jewish scholars played a knowledgeable and effective role in the growth of education. Tribes from different areas would send their representatives to Madrasah-E-Soffa. The representative would return to his people after completion of his own studies and educate his community. Individuals who did not represent another tribe but who were studying under direct supervision of the authority simply out of the desire to learn were required to travel to other tribes to teach. In this process numerous small education institutes were born throughout Madinah. In addition to these, Madrasahs were established adjacent to the mosque in many localities. The Prophet Muhammad (Pbuh) himself patronized and looked after these Madrasahs. There was no lack of educated people in Madinah at that time. It was possible for almost everyone to conduct business in writing as is called for in the Quran. Some educated people did not limit their knowledge of languages to Arabic and became proficient in foreign languages. Jayed Ibn Sait (RA) of the Prophet Muhammad's (Pbuh) court known as the Mir Munshi was one such individual.

3.2.2. Madrasah system during the Ancient Khilafat Period

Following the death of the Prophet, during the time of the Kholafaye-Rashedin, education expanded further. All new Muslims embarked in spreading the words of the

Prophet. Paying for teaching was not customary at that time. The motivation evoked by the Prophets words, "Deliver to them at least one verse in my name", encouraged the new converts. As teachers in that period did not accept payment for their services, similarly students were not required to pay for their tuition. In addition to all education related expenditures, scholarships were arranged for the personal expenses of meritorious students. All these expenditures were made out of the money collected through Zakat.

The second phase of the Islamic education began with the reign of Hazrat Umar Bin Abdul Aziz the eighth Khalifa of the Umaiya lineage. During this time, state proclamations were made throughout the country and wages and allowances for teachers and scholarships for students were arranged. Separate learning rooms for students and teachers were established in the mosques during this period as well. The whole of Arabia and Iran was transformed into Muslim centers of learning, knowledge and research.

3.2.3 Arrival of Islamic Education System in the Sub-continent

The arrival of the Arabs through Bin Qasim's conquest of the Indus had a similar influence on the Indian localities as well. However, the Muslim conquest of India did not succeed in presenting a superior educational system to the Indian subcontinent. Instead, following the traditional Indian educational institutions teaching religion and Sanskrit, they established maktabas and Madrasahs.

The exodus of the Arabs to the Indian subcontinent began in the sixth century in Western India and the twelfth-thirteenth century in Eastern India. Initiatives undertaken

by the recently arrived Muslims, alongside the increase in the Muslim population resulted in the growth and expansion of the Madrasah education system in the major cities like Delhi, Lucknow, Rampur, Agra, Madras, Dhaka and other major cities of the Western region of India.

According to the `Tarikh-E-Fereshta`, the first Madrasah was established in the Multan province of western India. It was probably in the sixth century that Nasiruddin Kabacha built the Madrasah Firuzi building for Maulana Kutubuddin Kasani. It is believed that this was the first formally approved Madrasah in the subcontinent. According to another source, Muslim religious education in India – the establishment of maktabas and Madrasahs – occurred in the twelfth century. Shahabuddin Muhammad Ghuri established a number of Madrasahs in Ajmir, where slaves he had brought to India with him and the local converted Muslims received education.

It was in 1203, following the establishment of Muslim rule with Ikhtiaruddin Muhammad Bin Bakhtiar Khilji's conquest of Bengal and Bihar, that Islamic education spread widely throughout this land. A number of mosques, madrasahs and khankas were established. However, trade relations existed between Arabia and India long before the establishment of Muslim rule here and a large number of holy men, and teachers arrived with the tradesmen. These holy men established mosques, madrasahs, khankas and chillakhanas here and remained. Muslim rule continued in India right up to the establishment of British colonial rule after the fiasco in the fields of Palashi. AbulHasnatNadabi compiled a listing of Islamic centers of learning established during the long Muslim rule from historical relics and artifacts; it mentions Madrasahs established in Multan, Ucha, Ajmir, Delhi, Punjab, Agra, Ayodh, Bihar, The Daccan,

Malab, Kashmir, Gujrat, Surat and Bengal. In the Bengal section it reports that ancient Madrasahs were found in Rangpur, Dhaka, Murshidabad, Laxmanabati, Gour, Asthipur, Ghorasheedmahalla, Shilapur among other towns

Although maktabas and Madrasahs did exist during the reign of the Emperor Akbar, state control over them had lessened. Abul Fazal writes in *Ain-i-Akbari* that during Akbar's rule, merely learning the Arabic language or the Quran was not considered to be higher or even complete education. The education policy of his day was completely secular and the education was relevant to the practicality of daily living. All students had to study ethics, mathematics, the times tables, agriculture, weighing and measurements, calendar and time measurement, household science, state policy, medicine, logic, theology, the natural sciences and history. Students learning Sanskrit had to study Grammar, Logic, Vedanta and Patangali philosophy.

3.2.4. Sub-Continental Madrasahs during British Rule

Following the British colonization of India, there was a gradual decline in the maktabas of Bengal. On the other hand, for completely political reasons, in accordance with the *Oriental School of Educational Policy*, the British themselves patronized this religion-based mode of education in the then India. In 1782, the establishment of a Madrasah in Kolkata by Warren Hastings was merely a reflection of this policy. The objective of Hastings establishing a Madrasah becomes clear from the following: in a report he prepared prior to leaving India, Hastings wrote that the Muslims needed to be engaged by the criminal courts, the police and other departments. With the fall of the Muslim rule, their situation had become almost that of beggars. They were so badly off that they

could not afford to send their children to schools to obtain an education that would get them government jobs. This is the context in which the Madrasahs were created so that Muslim students can get an education and qualify for government jobs. This interest in establishing Madrasahs did not stem from any love for Islam or from any idea that this was a superior mode of education. It was simply a political decision, the long-term goals of which were by necessity limited to ensure peaceful governing.

3.2.5. Adaptation and Changes: Nineteenth Century Madrasahs

From the very dawn of the nineteenth century, there arose a heated debate regarding the aims, methods and medium of education in India. However, this debate was primarily limited to the British and the upper class Hindus. The Muslims were more or less silent on this matter. Apart from a few exceptions, for the most part they were in favor of the conservative tradition. Instead of modern education, they were satisfied with learning Arabic/Persian languages and maktabas and madrasahs. Still, after many debates, it was decided to introduce English classes in the Kolkata Madrasah in 1824 and in the Kolkata Sanskrit College in 1827.

The 1813 Charter, which was based on the 1792 document by Charles Grant, *Observation of the State of Society among the Asiatic Subjects of Great Britain*, and later on the famous 1835 Education Policy developed by Lord Macaulay gradually heightened the importance of an English education and a Western knowledge base. Macaulay recommended closure of the Kolkata Madrasah and the Sanskrit College and discontinuing financial support to publications in Arabic, Persian and Sanskrit. Although his first recommendation was not accepted, his second recommendation was.

It was in this continuity that in 1907-8, the famed Earl Committee under the leadership of the then Director of Mass Education Archdale Earl and the Nathan Committee formed in 1914 made recommendations for massive reformation of the Madrasah education system. The New-Scheme system for Madrasahs was initiated from April 1, 1915. The major characteristic of this scheme was to discard Persian and make English compulsory. During this time Bangla, mathematics, geography, history, English drawing, handicrafts and drills were included in the syllabus.

A large number of students enrolled within the first three days when the General Committee for Education established the Mohsin College in Hoogli with funding from the Mohsin Fund in 1836. However, surprisingly, among 1,200 students enrolled in English and 300 in the Oriental Studies department there were only 31 and 81 Muslim students respectively. Grabbing the opportunity provided by the low numbers of Muslims, the alleged friend of Muslims, Mr. Hunter proposed that instead of spending the available resources on the Mohsin College, the money should be spent in establishing Madrasahs in Hoogli, Dhaka and Chittagong. It should be noted that nowhere in the will of Haji Muhammad Mohsin was mentioned that his bequest should be spent on the Muslims only.

The public sector support that the Madrasahs receive in today's Bangladesh is a much-transformed form of the Madrasahs established by Hastings in the British period. Its closest relative is continuing its operations in India, Bangladesh and Pakistan as the Qawmi or the Khariji Madrasah, without governmental endorsement and with funds arriving from abroad and local community donations.

3.2.6. Post-Partition Period: Madrasah Education after 1947

With the partition in 1947, the Kolkata Aaliyah Madrasah was transferred to Dhaka. Since then until 1971, although the active endorsement of the Pakistani government increased the number of Madrasahs in existence, they did not reach such high numbers as they had in Bangladesh. The Madrasahs and the maktabas were run under the private sector even in the Pakistani period. In fact, it was not unheard of for Madrasah students to collect donations for running the Madrasah with collection pot in hand like mendicants in trains or buses.

Although Bangladesh took its first steps as an independent country and as a secular nation, Sheikh Mujibur Rahman did not close any Madrasahs. With the changes in political reality in 1975, up to the rule of Khaleda Zia was the period most favorable to the Madrasah education system. The government in power today that claims to be secular is also trying to present itself as a friend of Madrasah education – an attempt reflected in various acts of the government.

3.2.7. Bangladesh Period

After the independence of Bangladesh in 1971, the two streams of madrassas were already in place. But significant transformations took place in both streams. Aliya madrassas are a unique system of Islamic religious education that has few parallels in the Muslim world, offering both religious and modern general education. They function under the Bangladesh Madrassa Education Board, an independent body funded by the Government that is charged with establishing madrassas, assigning teachers, and

Formulating the curriculum. This system mandates teaching modern subjects like English, Bangla, Science, Social Studies, Mathematics, Geography, History, and a modified version of the Dars-i-Nizami system. It is structured, in the same way as it was during the colonial period, in five levels – Ebtidayee (primary), Dakhil (secondary), Alim (higher secondary), Fazil (graduate), and Kamil (post-graduate). Although these madrassas are mostly privately owned and run, they receive government support. The government of Bangladesh pays 80 per cent of the salaries of their teachers and administrators and a significant part of their development expenditure, provides scholarships and books, and assigns a substantial sum to the construction of additional private madrassas. The majority of graduates from Aliya madrassa systems pursue higher education or join the job market.

Qaumi madrassas are private non-governmental institutions which are, for the most part, affiliated to the Deobandi faith and teach the traditional Dars-e-Nizami system. Some well-known madrassas of this stream are those at Hathazari and Patiya in Chittagong, at Lalbagh and Jatrabari in Dhaka, at Baliya in Mymensingh and Jamiya Imdadiya at Kishoreganj. Before the government recognized the system in 2006, they had little or no association with the government, and were solely supported by religious endowments or by zakat, sadaqat, donations, and contributions from individuals or local and international Islamic organizations. These madrassas have been organized under a private institution called the Befaql Madarisil Arabia of the Bangladesh Qaumi Madrassa Education Board, enjoying autonomy from the state. This has now become problematic as its financial independence has allowed the Ulema in Bangladesh to wield religious-political power. Furthermore, this has allowed the ulema to resist efforts by the

state authorities to institute reforms in the madrassa system and bridge the differences between the traditional system of Islamic education and modern secular education. Concerns arise when the entire education system comes to be seen as a religious institution because of this wing which has a traditionalist hard line policy and is against any kind of modern thinking.

3.2.8. Types of Madrasahs in Bangladesh

1. Ebtedayee Madrasahs

Ebtedayee levels are equivalent to primary school. Ebtedayee is for 5 years duration

2. Dakhil and Alim Madrasahs

The Dakhil and Alim levels are equivalent to secondary and higher secondary school respectively. Dakhil is for 5 years and Alim for 2 years duration.

3. Fazil and Kamil Madrasah

Fazil and Kamil are the last two levels of the government approved Madrasah system. The Fazil level includes both Honors and Pass Courses. The duration of Honors Course is 3 years and Pass Course duration is 2 years. The Kamil level is 2 years for the Fazil Pass Course completers and 1 year for the Fazil Honors Course completers.

4. Khariji or Qawmi Madrasah

Qawmi madrassas are private non-governmental institutions. These institutions are generally run on foreign funding or local donations and voluntary services.

Qawami Madrasah also has five levels. Ibtidayyah, Mutawassitah, Sanabia Uloiya, Fazilat and Taqmil.

5. Maktab or Forqania Madrasah

The Forqania Madrasah teaches Qaeda (the Arabic alphabet), Aampara (the last Paraa of the Quran) and reciting the Quran.

6. Hifzul Quran Madrasah

The student of hifzul Quran Madrasah memorize the Holy Quran and become Hafezes.

3.3. STUDYING MOSQUES

3.3.1. Basic feature of mosque

A mosque is a place where Muslims worship to their God. Throughout Islamic history, the mosque was the center of the community and towns. Now-days, especially in Muslim countries we can see mosques almost in every street corner, making it a simple matter for Muslims to attend the five daily prayers.

The shapes and sizes of mosque vary from region to region based on the density of the Muslim population in a certain area.

There are few common features that are common to all mosques. Every mosque has a mi-hrab, 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 de-liver 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. Many have courtyards containing decorative pools and fountains, which originally supplied water for ablution before prayer.

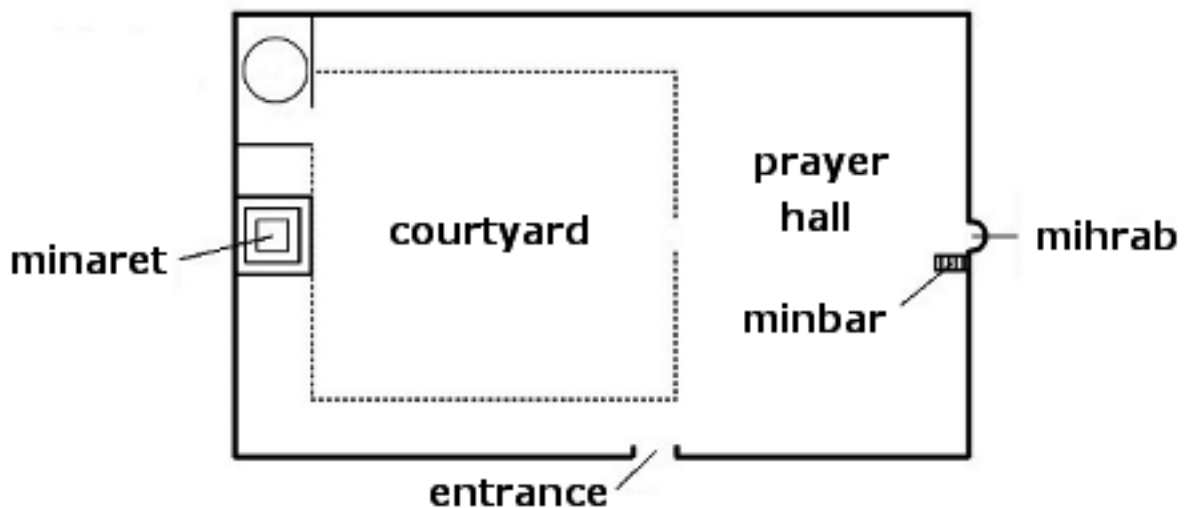


Figure 3.3.1. Mosque Layout

Source: Slide share

3.3.2. Function of Mosque

A PLACE OF PRAYER AND WORSHIP: The mosque is a place where the prayers are held and from it the call of Allah is initiated.

THE HEAD QUARTER OF THE ISLAMIC STATES: The mosque was a place from where all the states affaires were run, as the prophet (saw) used to meet envoys, sign agreements and judge between disputing parties.

INFORMATION AND CULTURAL HUB: The mosque is known to be an important center for Islamic information. All the important news relating to vital issues are announced in the mosque for all the ummah to share.

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

CENTER OF LEARNING AND TEACHING: The mosque teaches 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.

A HOME AND REFUGE FOR THE POOR THE TRAVELLERS: It's been reported that a corner in the mosque would be reserved for the poor and the travelers.

3.4. ISLAMIC ARCHITECTURE

Definition of Islamic architecture can be defined as a building tradition of Muslim population of the Middle East and any countries where Islam has been dominant from 7th centuries

3.4.1. Type of Islamic architecture

- mosque
- madrasha
- hammam (a structural design for a hot bathhouse)
- caravanserai (a road side inn for travelers)
- mausoleum (a tomb or a monument)
- casbah /citadel (a fortress)

The first mosque was the Muhammad's house in Madina, to which he moved from Makka in Arabia. However, since the earliest monumental buildings were built in Damascus, Syria and Jerusalem, they were much influenced by Byzantine architecture that had been flourishing there. When they got to Persia (now Iran), Egypt, and Spain, they developed architecture suitable for each region under the influence of each tradition.

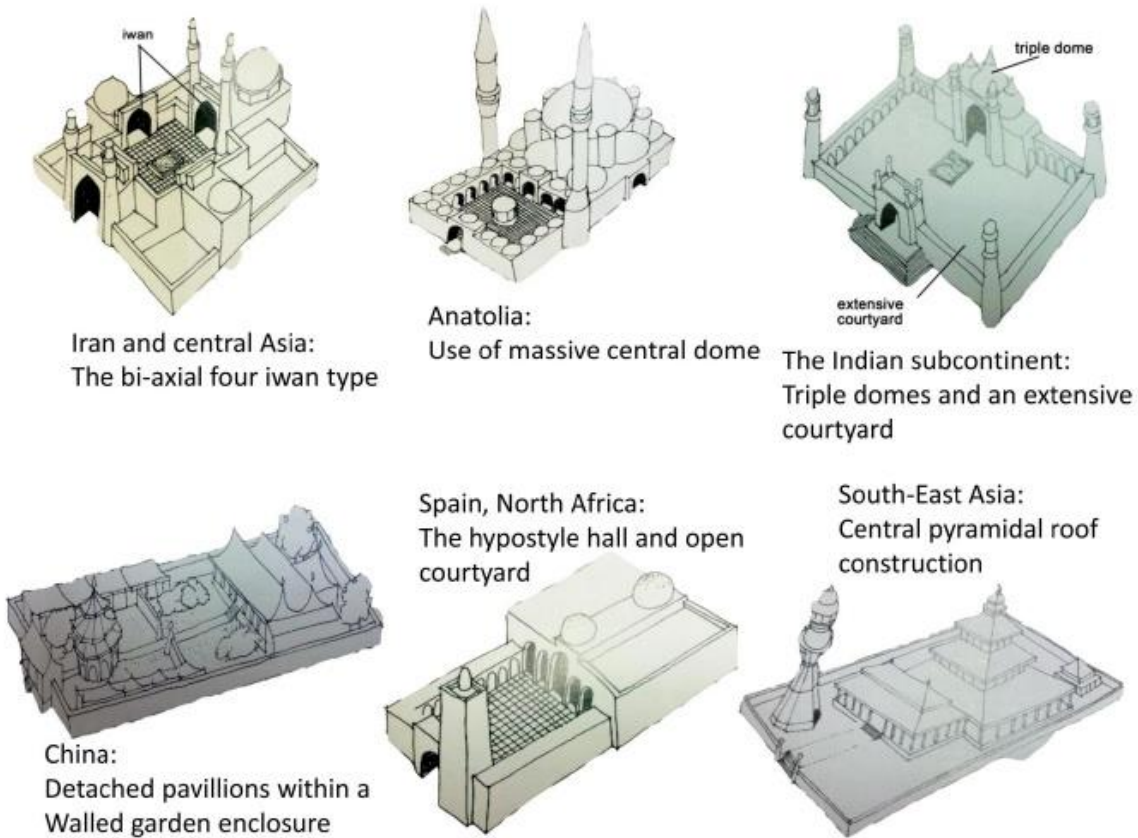


Figure 3.4.1. Regional influence on mosque

Source: Slide share

3.4.2. ISLAMIC ARCHITECTURE IN INDIA

In 1206 Islamic political power was established in India for the first time, by Kutb al-Din Aibak. After that, five dynasties appeared in succession in Delhi and the kings named themselves Sultans of Delhi, so those dynasties are called 'Delhi Sultanate' as a whole. Their governing people were Turkish or Afghan nations, but culturally Persia had been ruling Central Asia from Iran, Islamic architecture brought to India was Persian Islamic architecture too.

At the end of the 12th century when the first Indian mosque was to be constructed in Delhi, India had been developing stone construction for thousands of years and its technology and aesthetics had almost reached the stage of perfection. Their religious backgrounds were Buddhism in ancient times, Hinduism and Jainism in the medieval period. As they were born in the same region and grew under the same climate, they did not have architectural differences basically. However, Islamic architecture had grown under a completely different civilization and was alien architecture to India, having principles and sense of beauty totally different from Indian traditional architecture.

From then, there were two types of architecture one is Indian traditional architecture and another is Islamic architecture

The first category is the 'Sculptural architecture' that treats buildings as massive objects and elaborates their sculptural effect as architectural expression. It is represented by the Indian traditional architecture. As typically seen in temples in Khajuraho, not only

are their walls completely covered with statues of Gods and other sculptures but also the building itself is regarded as an enormous sculpture as a whole. On the other hand, their interior spaces are quite narrow and inferior as compared with its majestic exterior.



Figure 3.4.2.1. Vishvanatha Temple in Khajuraho, India

Source: <http://www.ne.jp/asahi/arc/ind>

The second is the 'Membranous architecture' or 'Enclosing architecture' that to the contrary emphasizes their interior spaces or courtyards above all and relegates their exterior forms to second place. It is represented by Islamic architecture. The Great Mosque in Damascus and the Friday Mosque in Isfahan are buried in the fabric of town houses and stores, and we therefore cannot see their external forms at all. However, once inside the mosques, we shall find well-regulated composition and ornament in geometric order and worship halls as magnificent interior spaces.



Figure 3.4.2.2. Umayyad Mosque in Damascus, Syria

Source: <http://www.ne.jp/asahi/arc/ind>

As the political power of Islam in India gradually expanded its dominions from Delhi and constructed mosques in each region, sculptural architecture as the first category and other through trial and error. Here Islamic architecture brought from Persia would transfigure with Indianization. We will now glance at the difference between their masonry systems supporting its architecture.

Indian people treated as wood to make sculpture so they could not build a large span of interior space with that techniques, having to stand many columns like a grove in large halls.



Figure 3.4.2.3. The Jain temple of Mahavira, Kumbaharia, 1062.

Source: <http://www.ne.jp/asahi/arc/ind>

On the other hand, Muslim people erected buildings of brick or stone, inventing the masonry structure of arch and dome since early in the ancient age. The arch is a device to stride a large span by stacking stone pieces along a circular arc, with which one can cover a large hall of dozens of meters in diameter without columns. Islamic architecture born in the Middle East made possible the erection of all kind of buildings in the membranous way freely using that principle of arch and dome.



Figure 3.4.2.4. Quwwat al-Islam Mosque in Delhi

Source: <http://www.ne.jp/asahi/arc/ind>

The first mosque in India, Quwwat al-Islam Mosque in Delhi, was also built as a series of arches and domes. But Indian craftsmen who did not know the principles of true arch and true dome and how to construct them used another method of corbelling, which is to pile up ashlar horizontally, making progressively higher protruding layers.

Indian architects and craftsmen though gradually became versed in the techniques of true arch and dome, and consequently built mosques, madrasas (schools), palaces, and caravanserais, using them freely. At long last they were able to realize an outstanding piece of 'membranous architecture' as a dome structure in diameter of as large as 38m without even one column.

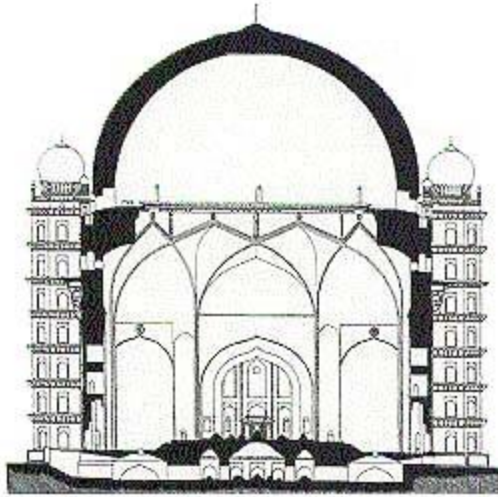


Figure 3.4.2.5. Cross section of Gol Gumbaz in Bijapur, India, 1659

Source: <http://www.ne.jp/asahi/arc/ind>

3.4.3. ISLAMIC ARCHITECTURE UNDER THE MUGHALS

During the ages of Delhi Sultanate, enough of the construction techniques of Islamic architecture were transplanted to India even though some of the roughness remained. Indian Islamic architecture would reach the summit in the era of the Mughal dynasty from the 16th to 17th centuries.

Its first realization was the **Mausoleum of Humayun**, the second emperor, which became the prototype of tomb architecture for subsequent Mughals. Its formation is such that in the center of a huge 'Charbagh' (four quartered garden) a large square platform is built, on which a mausoleum with identical facades for its four sides stands symbolically and is capped with a large dome of white marble. It was in India among the vast Islamic areas that this form of tomb architecture was especially loved and made great developments, there is a reason for that;

Generally Islamic architecture is represented by mosques in every region. Persian architecture inherited 'Iwan' from ancient palace architecture as a square shape framing a large arch opening, inside of which is vaulted half-exterior space, and Persian mosques have four iwans facing each other around a courtyard, that is the form of 'Four Iwans.'

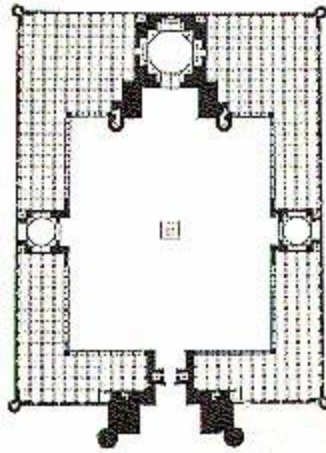


Figure 3.4.3.1. Plan of a "Four-iwans-type" Mosque
(from "Islamic Sacred Architecture" by Jose Pereira, 1994)

However, as for Indians who loved 'Sculptural architecture,' such introverted buildings with obscure exterior view was not a satisfying form. Then they developed extroverted building in order to enlarge sculptural effects, settling those four iwans facing in opposite directions, back to back, and covering the central space with a symbolic dome. This form is more suitable for mausoleums than mosques and it reached the peak at the magnificent **Taj Mahal** in Agra.

This was also applied to mosque architecture, projecting the prayer hall among the four sides of courtyard as if it were an independent sculptural building.



Figure 3.4.3.2. Delhi Jami Masjid (Friday Mosque)

Source: <http://www.ne.jp/asahi/arc/ind>

There was an emperor among the Great Mughals who intended more positively to merge Indian tradition with Islamic architecture. He was the third emperor, Akbar (1542-1605). He vastly extended his territory to fit the name 'Empire' and practiced a policy of concord among many Indian religions to make the Empire stable. As a reflection of this, for buildings in Fatehpur Sikri that he constructed as a new capital and his own mausoleum at Sikandra he seldom used arches and domes and deliberately used traditional posts and beams in spite of being Islamic architecture. A pavilion in Fatehpur Sikri protruding even stone slab eaves protecting against the rainy season looks as it were wooden structure.



Figure 3.4.3.3.Akbar's Tomb at Sikandra

Source: <http://www.ne.jp/asahi/arc/ind>

As for Akbar's mausoleum at Sikandra, it became an unprecedented unique Islamic building, posts and beams which were stacked up like a four-storied junglegym as 'Framework architecture' on a high-rise platform. Its components are 'Chatri' (its etymology is 'Chatra' meaning an umbrella in Sanskrit); a turret with an apparently heavy roof supported with four columns. This came to be used as an ornamental element for all sorts of buildings.

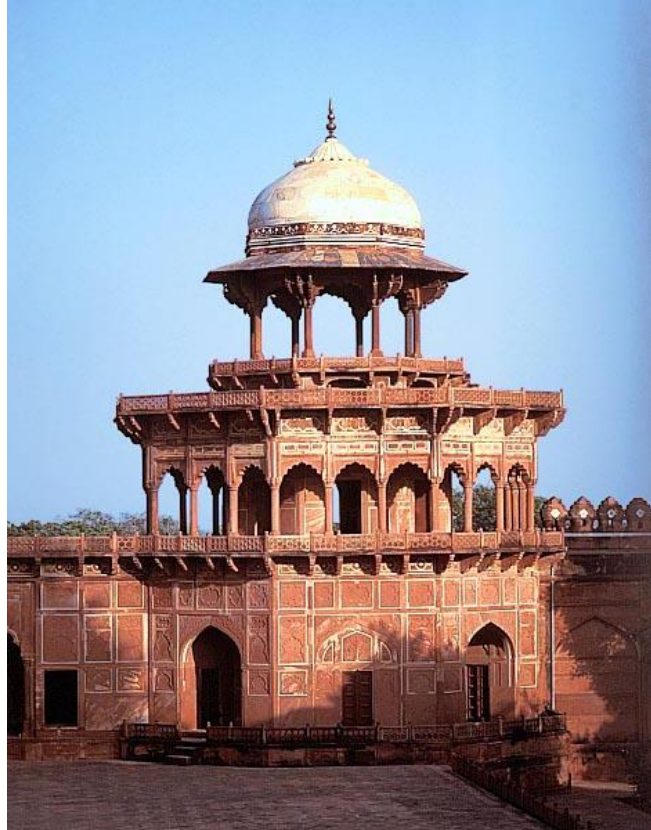


Figure 3.4.3.4 A Chatri in the Taj Mahal precinct

Source: <http://www.ne.jp/asahi/arc/ind>

It is these chatris that make the strongest impression in the Indo-Islamic architecture. Even in the age of Shah Jahan who made his buildings revert to Persian style, chatris continued to indicate that the structures were still Indian architecture.

3.4.4. ISLAMIC ARCHITECTURE IN BANGLADESH

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)

3.4.5. The pre-Mughal mosques

a. 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 Hazrat Pandua 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).

b. The square domed 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 towers, 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).

C. Oblong Multi Domed Type Typical architectural components of this typology include a rectangular plan, aisles, bays, hemi-spherical domes, pointed arched

entranced, curved cornice, corner towers, paneled walls, stone casing, jail (semi-transparent screens) windows, stucco and glazed tiles, and stone chiseling. The Mosque of Baba Adam at Rampal, Dhaka (1483)

D. 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 Chhoto Sona Mosque

3.4.6. The Mughal period

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

A. the single domed type: 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.

B. the bungalow type: Churihatta 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 door-ways, formed by two successive arches, provide entrance from the eastern side. The facades are decorated with panels and a straight parapet.

C. 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.

D. 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.

3.4.7. The British colonial period

The architectural legacy of the British colonial period in Bangladesh is not very rich. 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.

3.4.8. 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.

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, axially in plan, and openness and mosque is the contemporary trend initiated in the early 1960s when the Baitul Mukarram 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.

CHAPTER 4: CASE STUDIES

4.1 CULTURAL CENTER IN ALBANIA



Figure: 4.1.a perspective view of complex

Source: archdaily



Figure: 4.1 b. night view of complex

Source: archdaily

Cultural complex in Albania consists 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 have the following characteristics.

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.

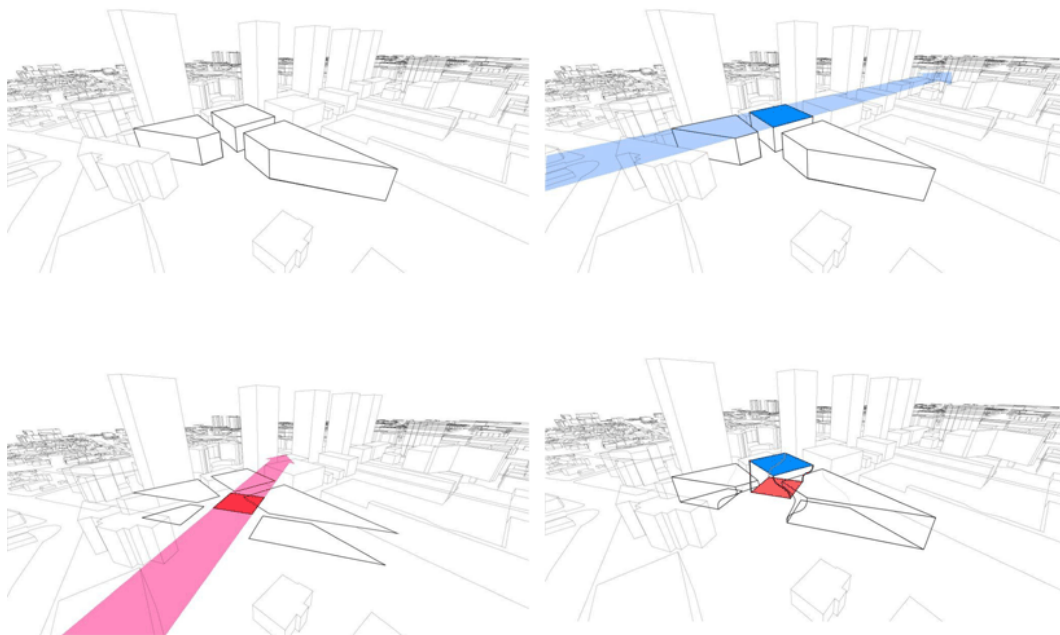


Figure 4.1.c conceptual massing of cultural center in Albania.
Source: <http://www.arcdaily.com>

4.2 Darasbari Madrasa



Figure: 4.2.a c ourtyard of madrasha

Source: <http://www.flickr.com>

Darasbari Madrasa is situated about a kilometer to the southwest of 'Kotwalidarwaza', and about half a kilometer from the Chota Sona - Kotwali Road in Ghoshpurmauza of the Bangladesh side of Gaur-Lakhnawti. It has been erected between two tanks, one on its east and the other on its west; the latter is longer and separates the madrasa from the Darasbari mosque.

The madrasa, according to the inscription, was erected in 909 AH (1504 AD) by Alauddinhusain shah. However, its existence was revealed only in the seventies of the 20th century when the site was excavated and the plan fully exposed. Its discovery has removed the confusion between the location of the madrasa and that of the belbari madrasa, erected two years earlier. The main features of Darasbari mosque are as follows:-

1. The madrasa is square in plan, each side measuring 55.50m. It consists of forty rooms, each measuring 3m a side, constructed around an open courtyard measuring 41.5 m square.

2. The mosque attached to this madrasa is in the middle of the west-side rooms which are a little larger than the others, measuring 4.9m a side. The identification has been made by the existence of three *mihrabs* on the west wall.
3. The mosque had three gateways, one each on the middle of the east, north and south sides.
4. There are the ruins of a structure in the middle of the courtyard. Its identity is uncertain but it could be a library-cum-lecture hall or a large ornamental pool with a spouting jet inside.
5. The decoration of the madrasa building was carried out structurally in offsets and insets of the walls, and facially entirely in terracotta and in brace-moldings.
6. A huge collection of terracotta plaques found during excavation (1973-75) is now preserved in a room of the Guest House, Directorate of Archaeology, near the Chota Sona mosque.

The discovery of the madrasa is significant. It is the lone example of this architectural form from medieval Bengal and demonstrates the development of the present dormitory style through the earlier Buddhist *Viharas* discovered in mainamati, paharpur, and elsewhere. [ABM Husain]

4.3. Mosque of Sultan Hassan (Cairo, Egypt)

The construction of the building started in 1356 AD by Sultan Hassan in 1363 AD by Basyir Aga, one of his princes. Historians believe the mosque used stone from the pyramids at Giza. One of the minarets collapsed during construction killing 300 people.

Featured Characteristic

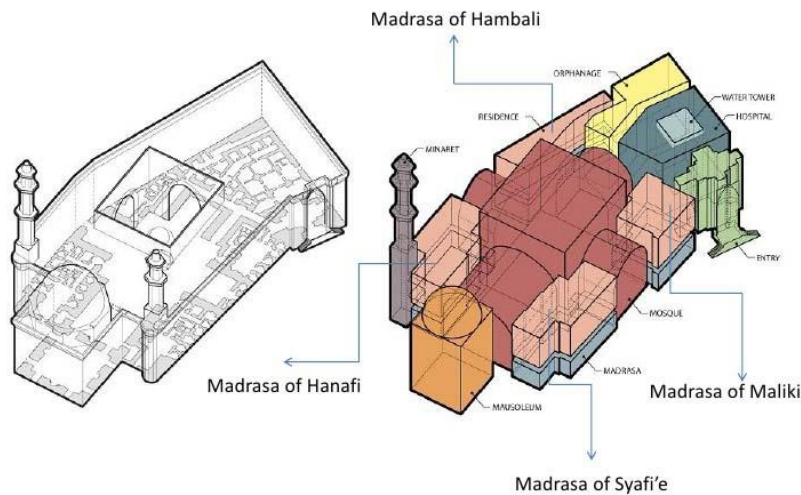


Figure 4.3.a Mosque of sultan Hassan.
Source: <http://www.slideshare.net>

The building became a mosque and religious school for all four juristic branches of Sunni Islam- Shafi'e, Maliki, Hanafi and Hambali.

1. Represent great Mamluk architecture monument in Cairo.
2. The façade is about 76 meters long and 36 meters high.
3. The cornices, entrance portal with pointed arch, burial chamber, and the monumental staircase are particularly noteworthy.
4. Verses from the Quran in elegant Kufic and though scripts adorn the inner walls.

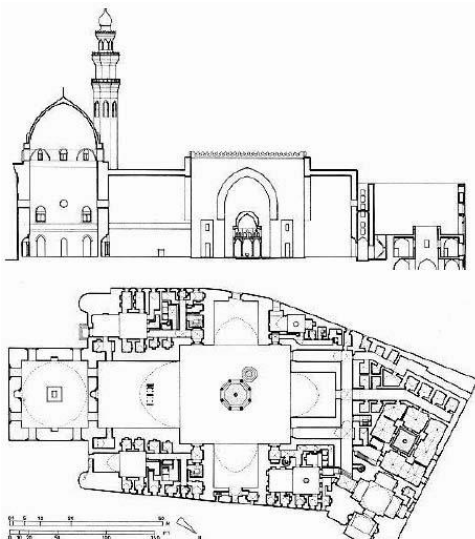


Figure: 4.3.b. plan and section

Source: Slide Share



Figure: 4.3.c courtyard

Source: Slide Share

CHAPTER 5: PROGRAM ANALYSIS

Madrasha

Description of function	Users/unit	Area/unit Sqft	No of units	Total area Sqft
CLASSROOMS:				
Classrooms (1-10)	70	1000	20	20000
Alim	70	1000	4	4000
Fazil And Kamil	50	750	6	4500
washroom	15	300	4	1200
Laboratories				
Computer Lab	40	1000	2	2000
Instructor room	1	100	2	200
Chamistry Lab	40	1000	1	1000
Instructor room		100	1	100
Physics	40	1000	1	1000
Instructor room	1	100	1	100
Library for 10000 books		5000	1	5000
Librarian	1	200	1	200
storage	1	200		200
Teachers area				
Work area	25	1500	2	3000

Locker	25	50	2	100
Washroom	3	45	2	90
Cafeteria				
Hall	200	2500	1	2500
Hand wash	10	200	1	200
Washroom	8	120	1	120
Kitchen		1000	1	1000
			Total area	46510

Dormitory for Madrasha

Description of function	Users/unit	Area/unit Sqft	No of units	Total area Sqft
Room	8	400	25	10000
Washroom	4	60	4	240
Teachers room	2	200	4	800
Hall	100	1000	1	1000
Hand wash	10	200	1	200
Washroom	4	60	1	60
Kitchen		1000	1	1000
Dormitory office	6	300	1	300
Waiting room	6	150	1	150

			Total area	13750
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Mosque

Description of function	Users/unit	Area/unit Sqft	No of units	Total area Sqft
Prayer hall	2000	15000	2	30000
Ablution	200	1500	1	1500
Toilet	60	1000	2	2000
			Total area	33500

Hifzkhana

Description of function	Users/unit	Area/unit Sqft	No of units	Total area Sqft
Reading hall	20	200	4	800
Living unit	20	800	4	3200
Teacher room	2	200	3	600
Toilet	6	90	3	270
Office	4	200	1	200
Waiting room	6	150	1	150
			Total area	5220

Orphanage house

Description of function	Users/unit	Area/unit Sqft	No of units	Total area Sqft
Living unit	20	800	4	3200

Toilet	6	90	2	180
Office	4	200	1	200
Dining hall (for hifz and orphanag house)	100	1000	1	1000
Hand wash	10	200	1	200
Kitchen		1000	1	1000
			Total area	5780

Commercial Space

Description of function	Users/unit	Area/unit Sqft	No of units	Total area Sqft
Floor area		5000	3	15000
			Total area	15000

Parking

Total area 119760 sft

Total site area 237570 sft

Chapter 06: DESIGN DEVELOPMENT

6.1. Concept

Baitus Sharaf Modrasha complex is not only a madrasha, but also a public gathering space. Where people interact with others through learning Islamic norms and by also practicing it. So try to create interactive space through courtyard and plaza.

6.2. SITE

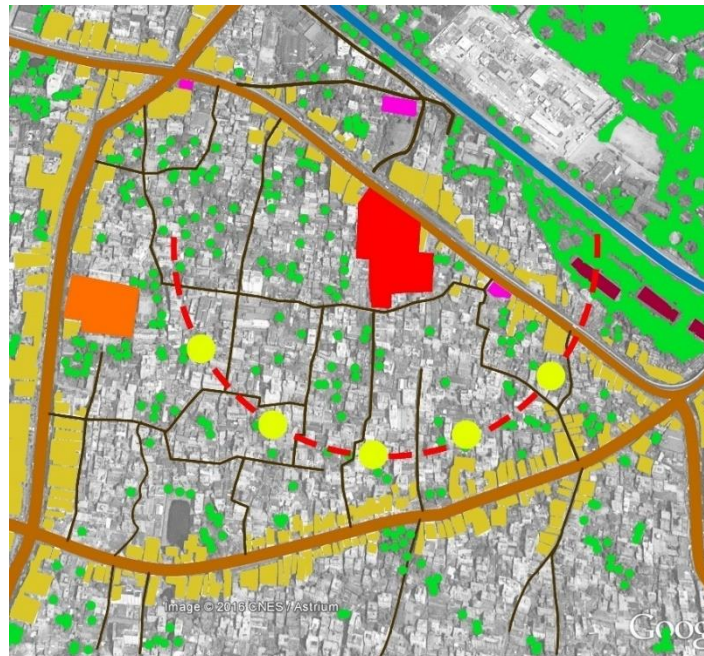



Figure: 6.2 site and surroundings

Source: Towhidul Alam

 Site surroundings

6.3. FUNCTIONAL FLOW

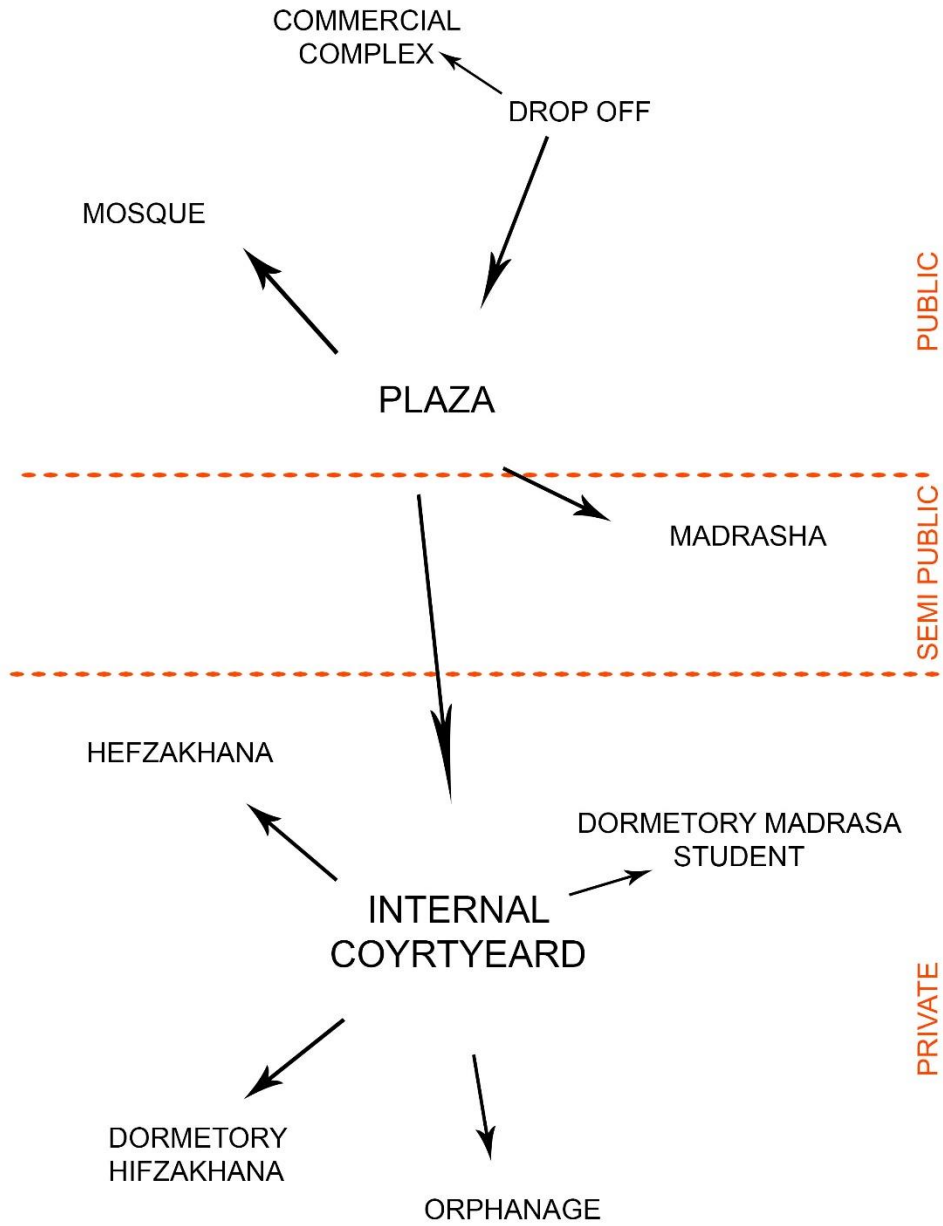


Figure: 6.3 Functional flow diagram

Source: Towhidul Alam

6.4. Bubble diagram

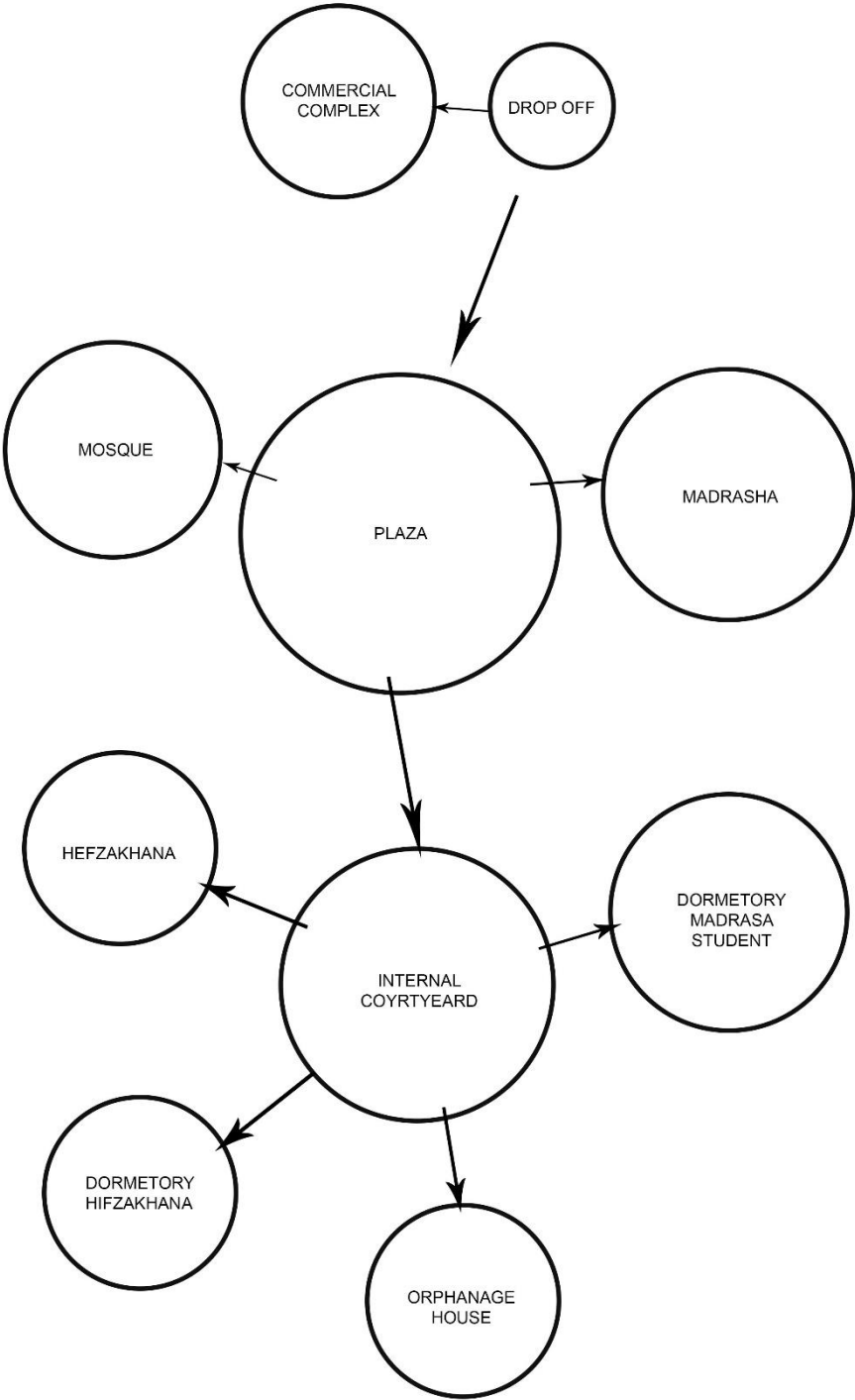


Figure: 6.4 bubble diagram
Source: Towhidul Alam

6.5. Zoning

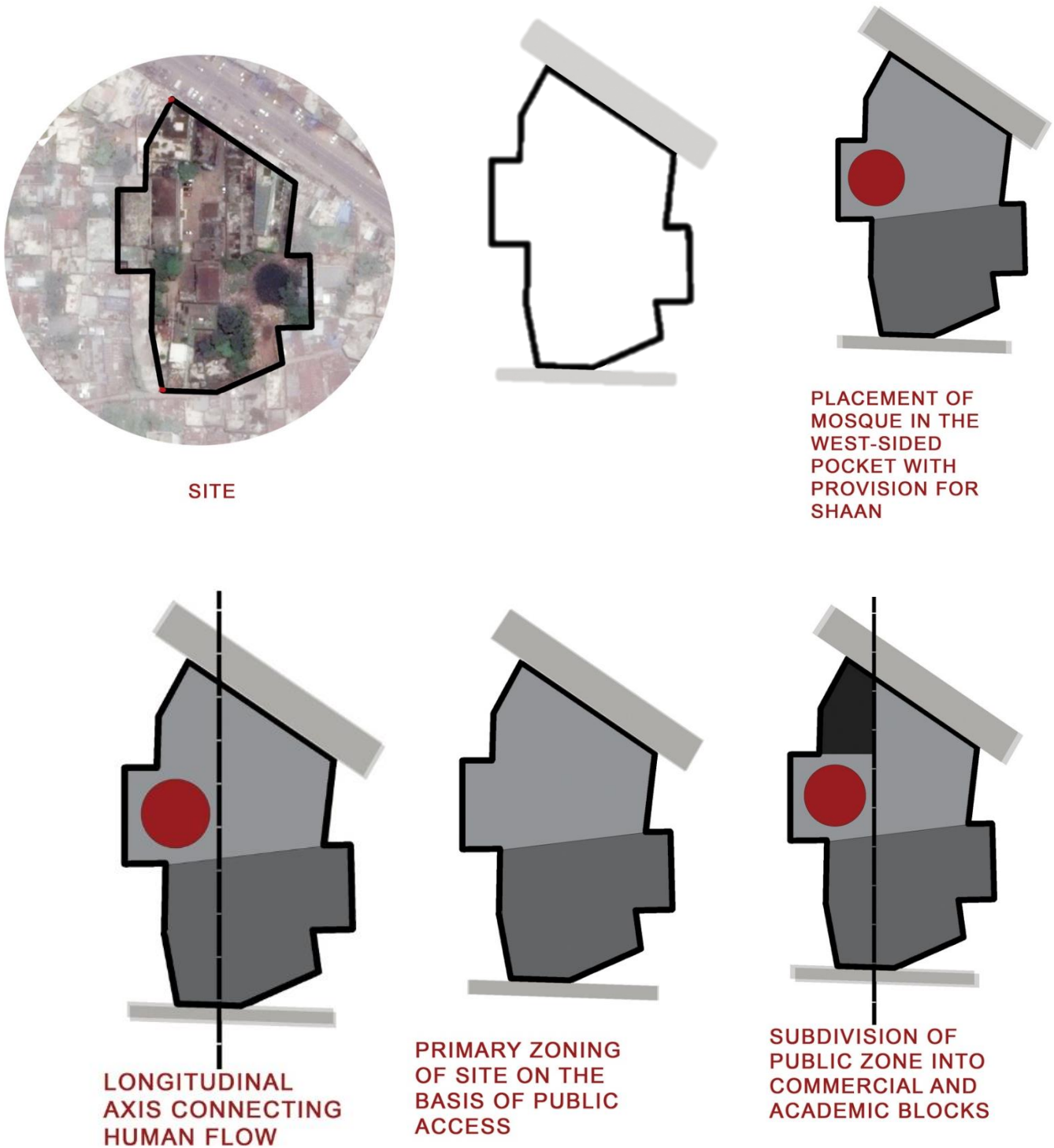


Figure: 6.5. Zoning

Source: Towhidul Alam

6.6. GENERATION OF MASTER PLAN

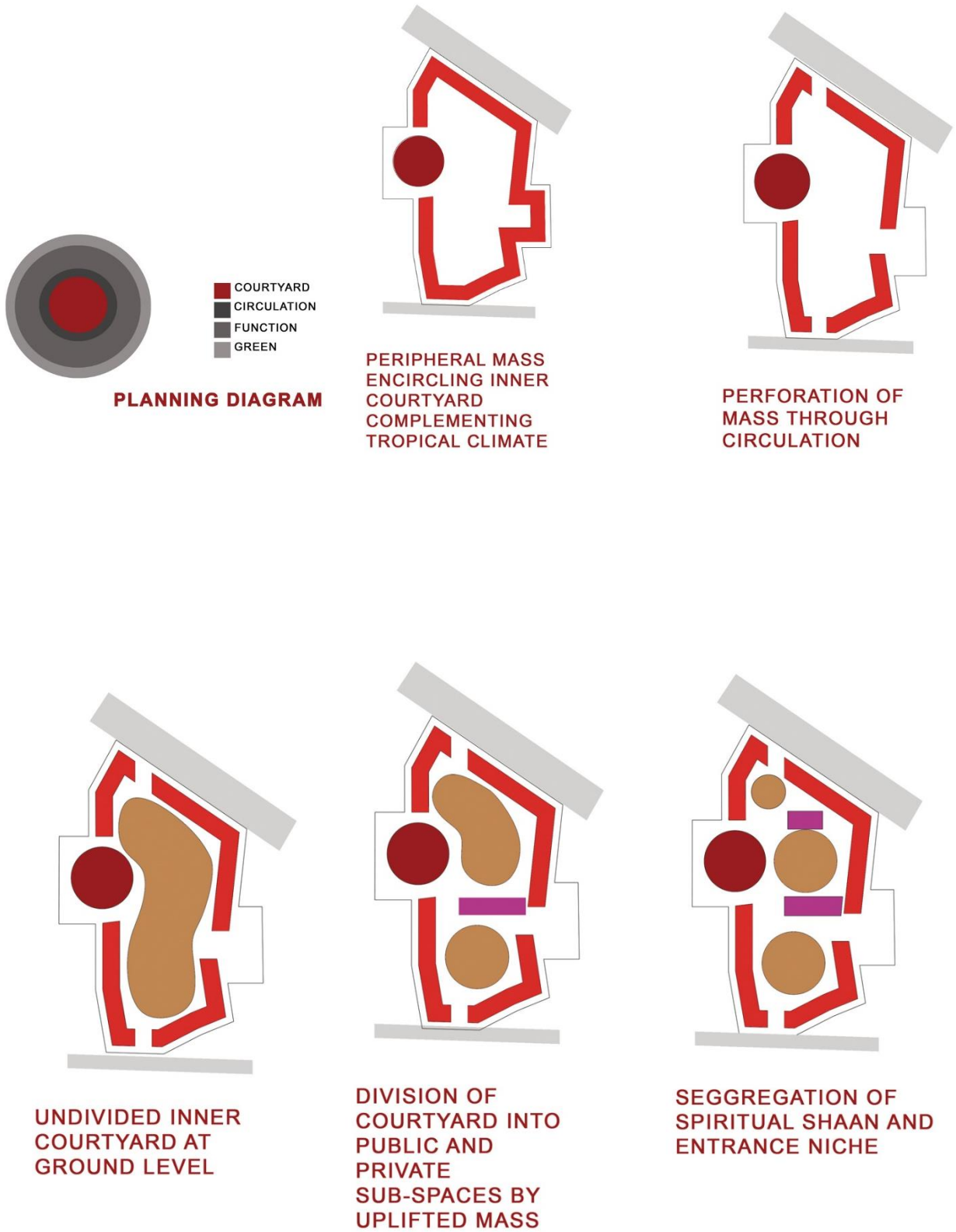


Figure: 6.6.Generationof Master plan

Source: Towhidul Alam

6.7. FORM GENERATION OF MOSQUE

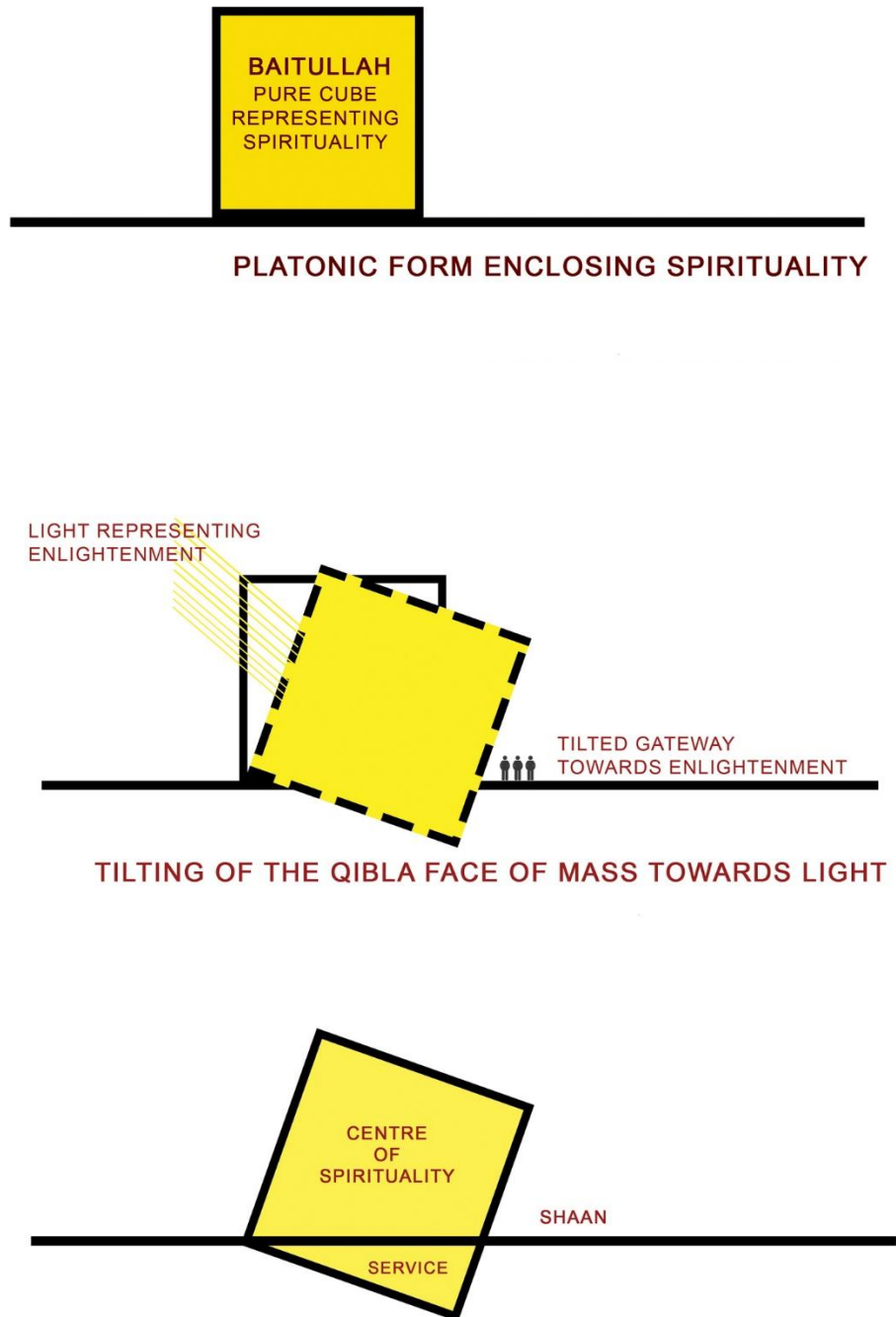
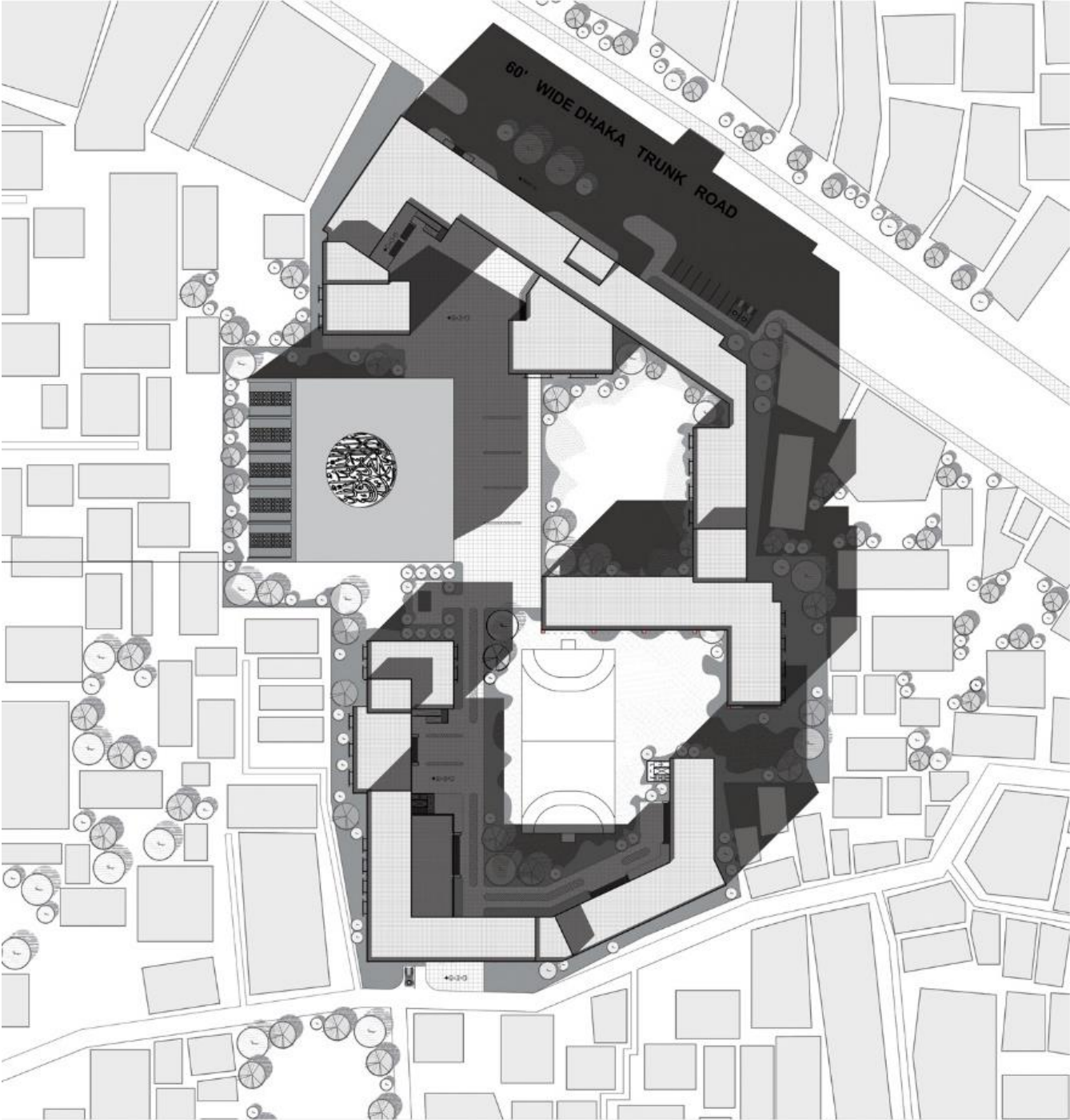


Figure: 6.7.form Generation of Mosque

Source: Towhidul Alam

6.8. ARCHITECTURAL DRAWING



 **MASTER PLAN**

Figure: 6.8.1.master plan
Source: Towhidul Alam

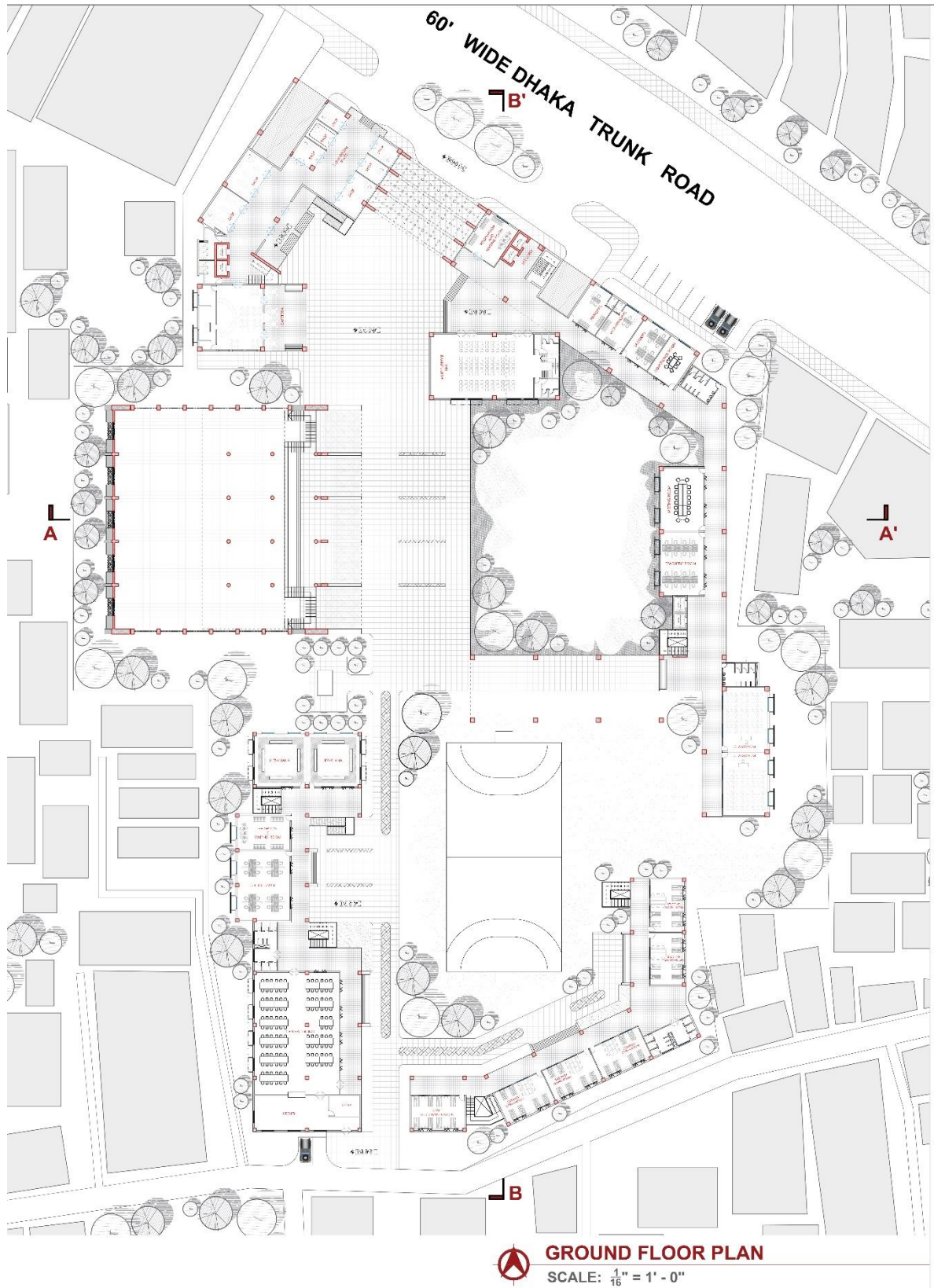


Figure: 6.8.2.ground floor plan

Source: Towhidul Alam

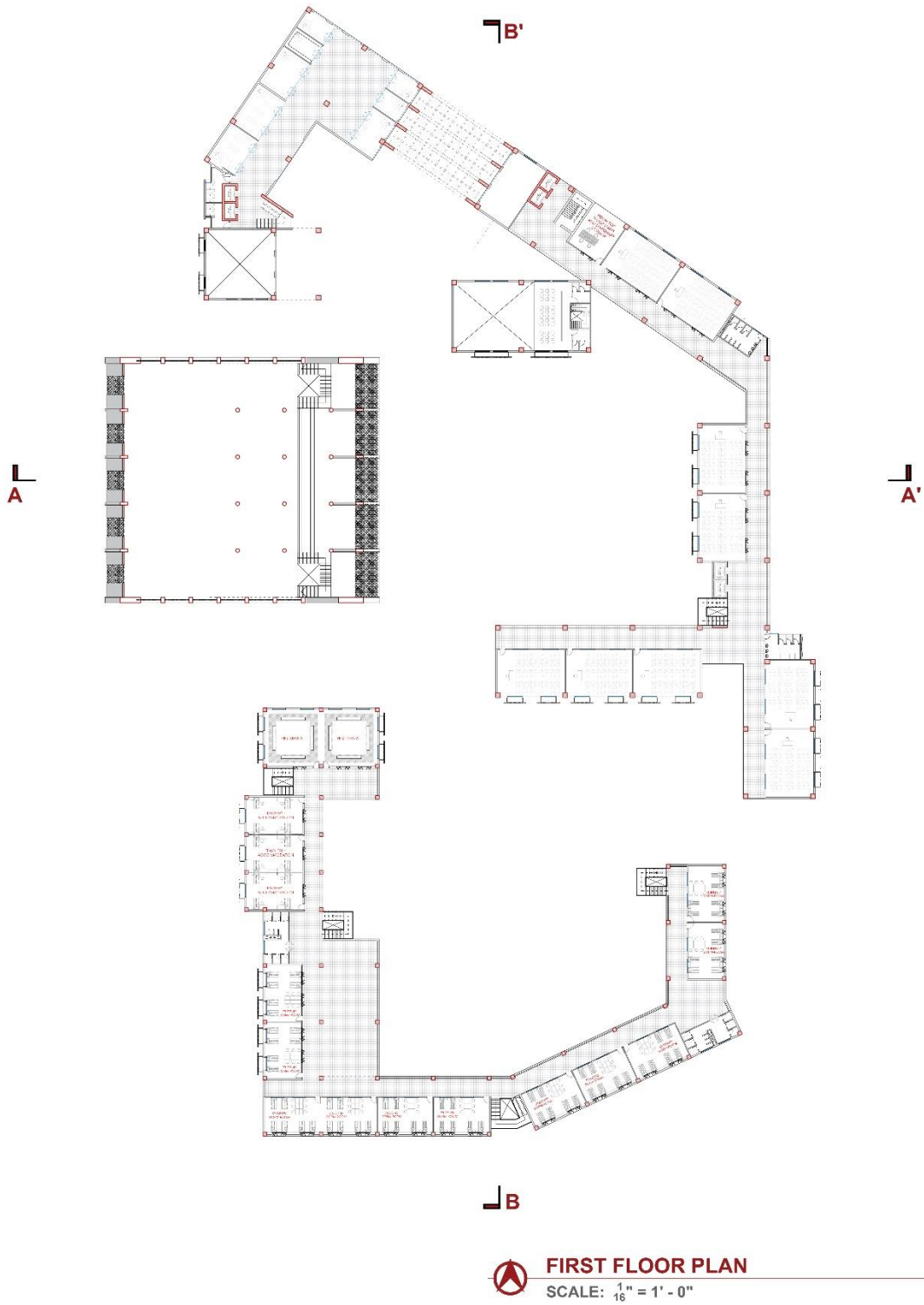


Figure: 6.8.3.frist floor plan

Source: Towhidul Alam

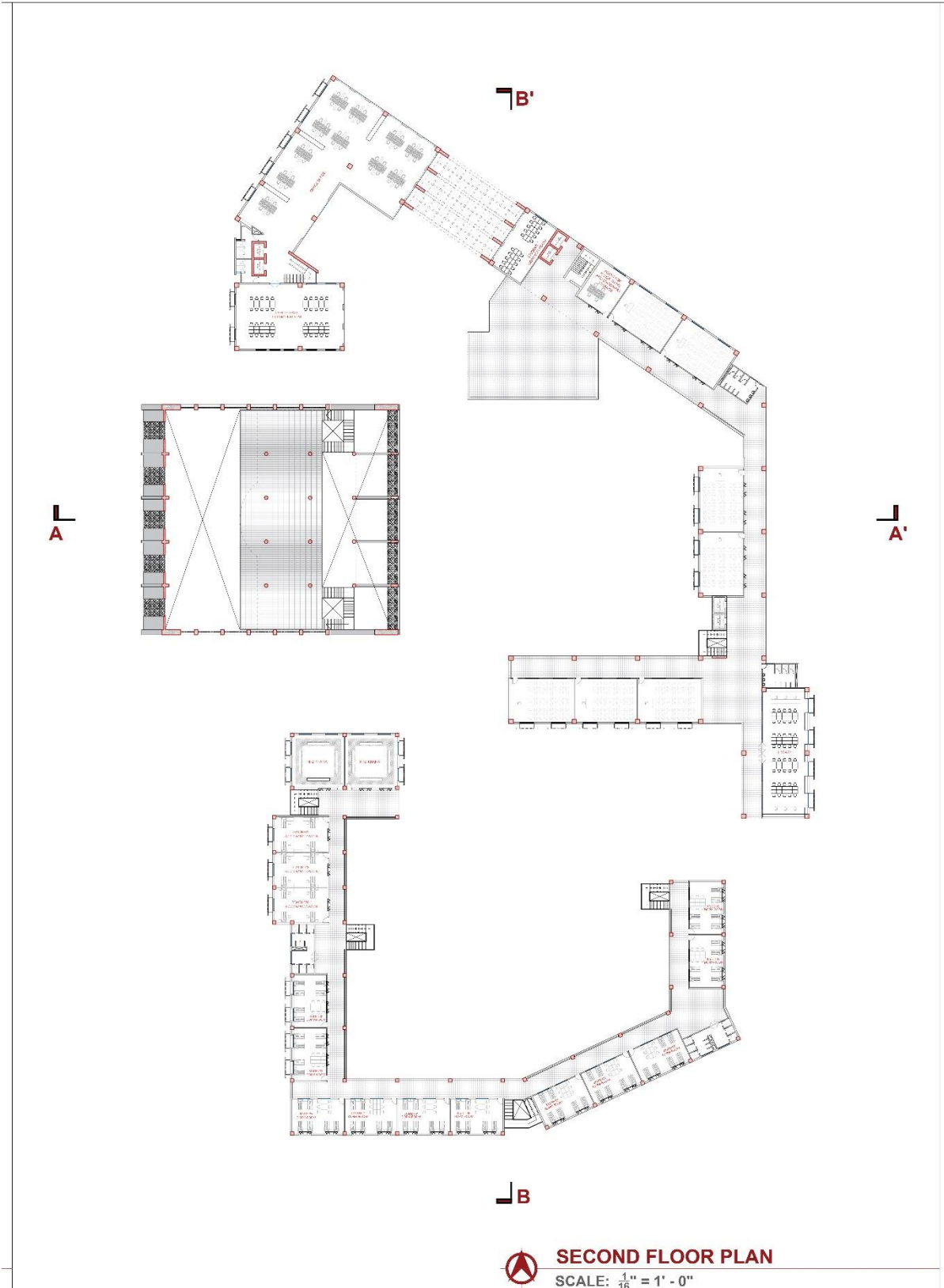


Figure: 6.8.4. Second floor plan

Source: Towhidul Alam

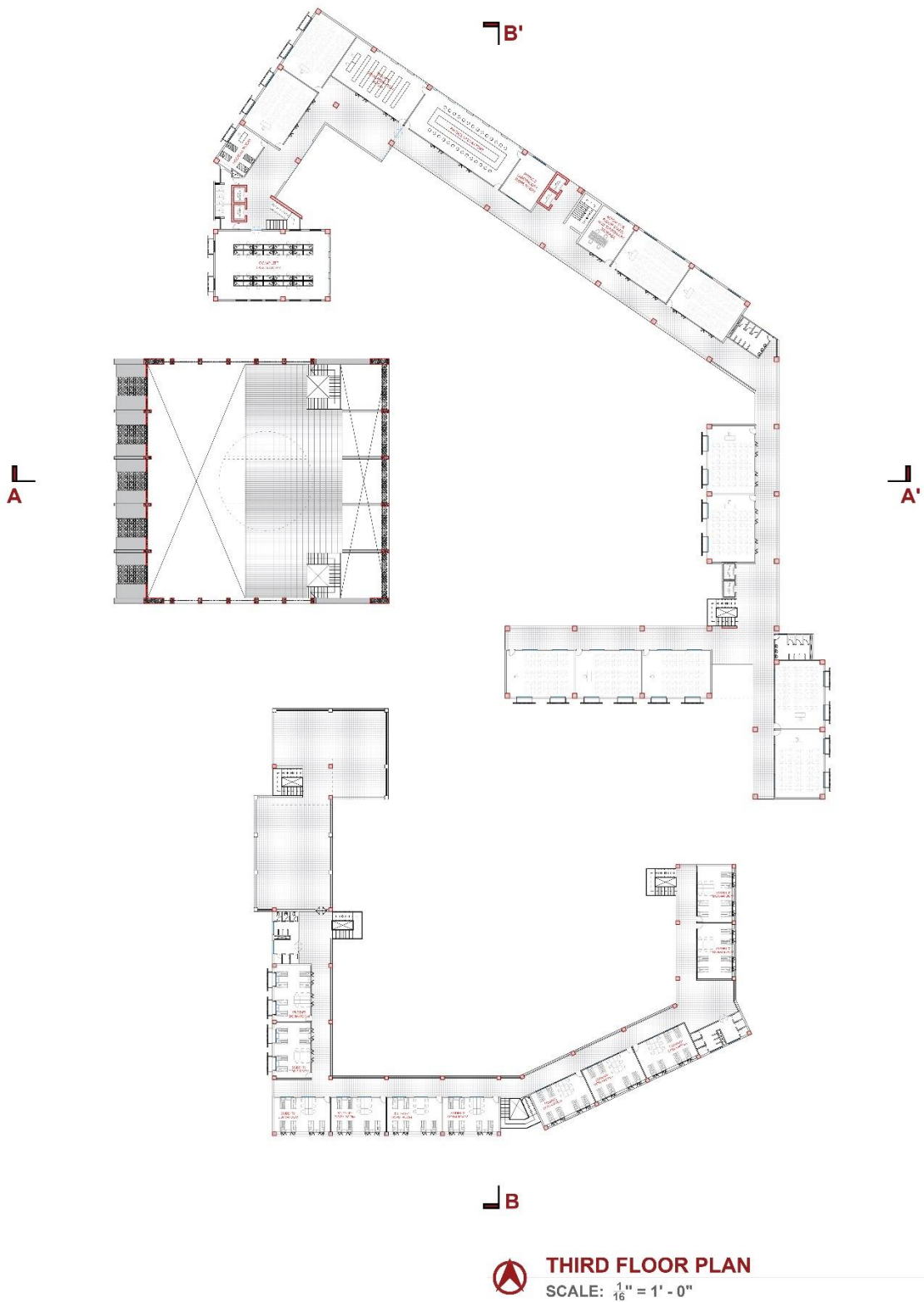
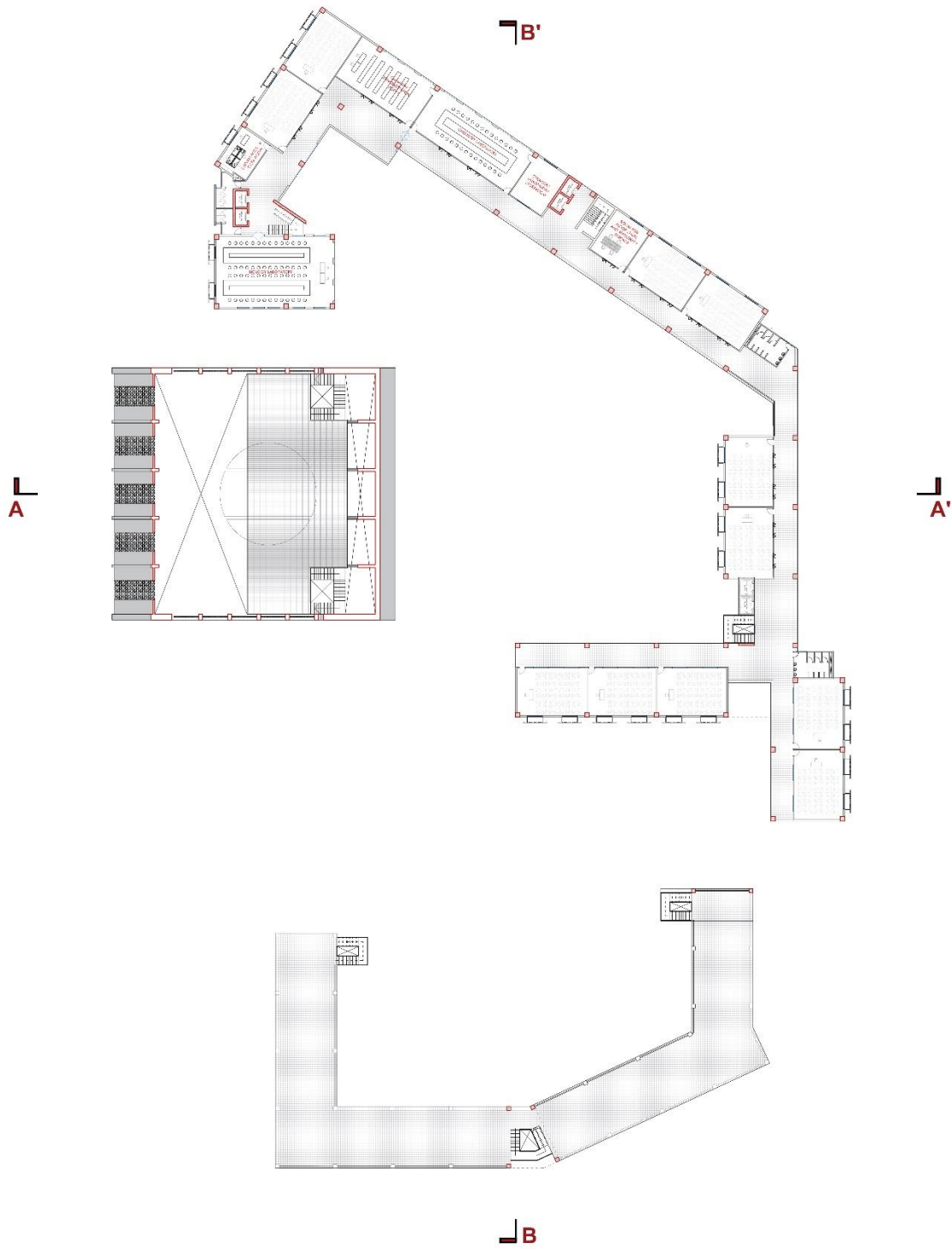


Figure: 6.8.5.Thirdfloor plan

Source: Towhidul Alam



FOURTH FLOOR PLAN
 SCALE: $\frac{1}{16}'' = 1' - 0''$

Figure: 6.8.6.Forth floor plan

Source: Towhidul Alam

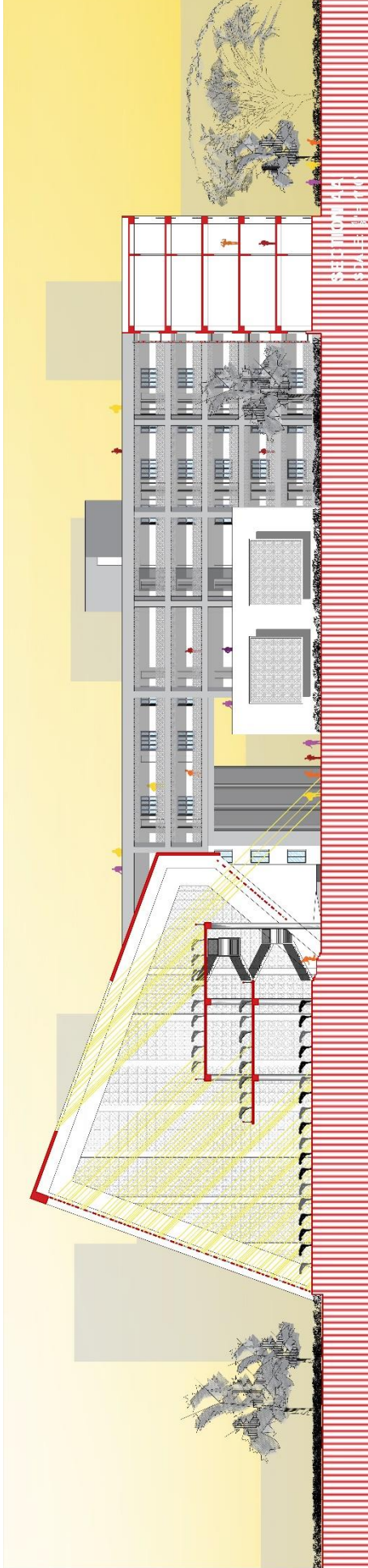


Figure: 6.8.7. Section AA'
Source: Towhidul Alam

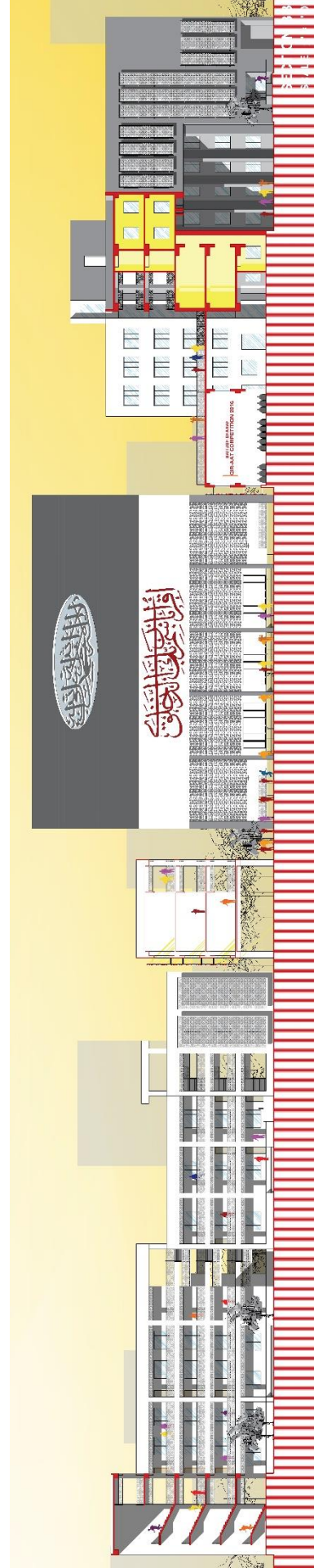


Figure: 6.8.8. Section BB''
Source: Towhidul Alam

6.9. RENDERS

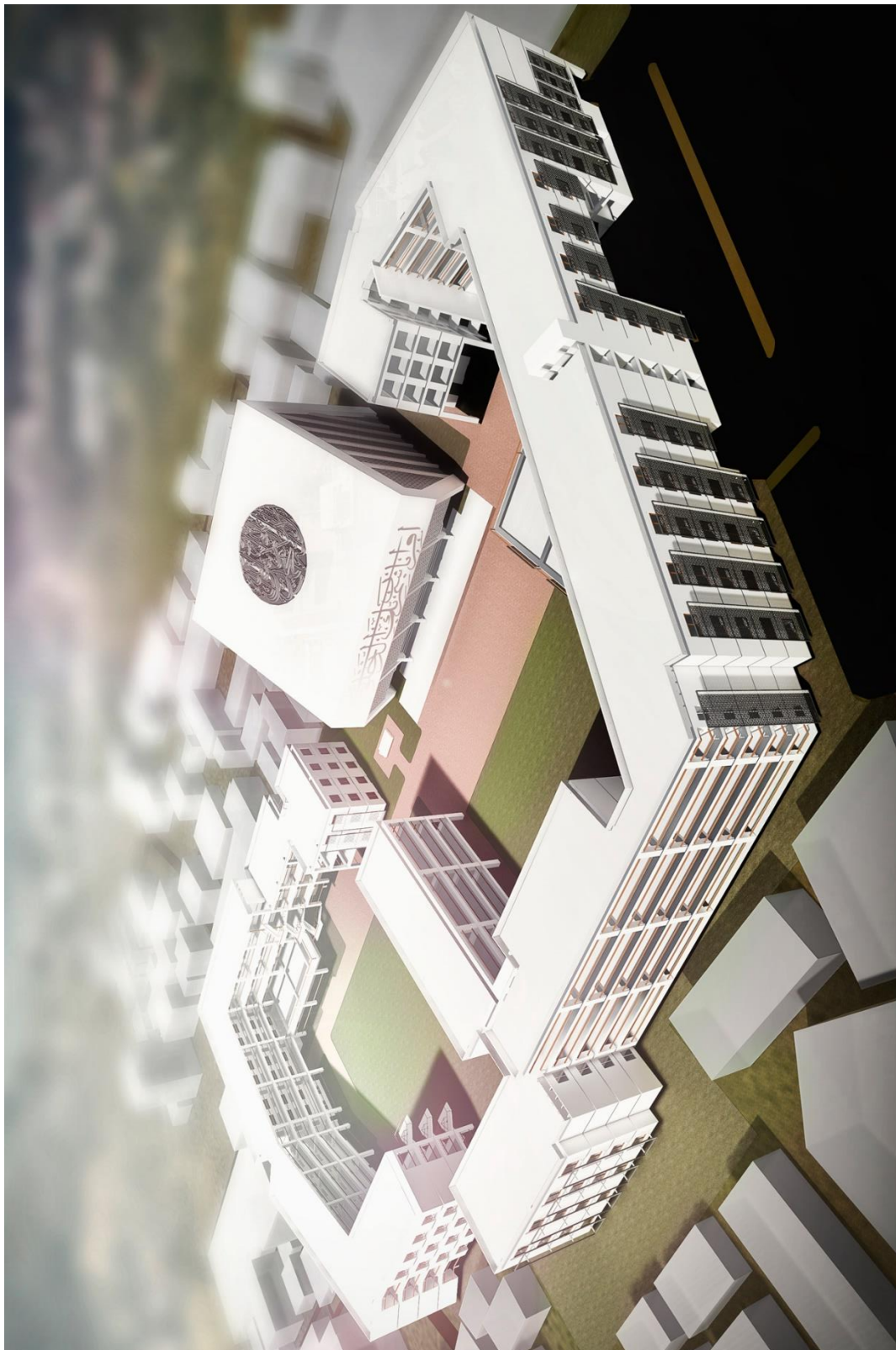
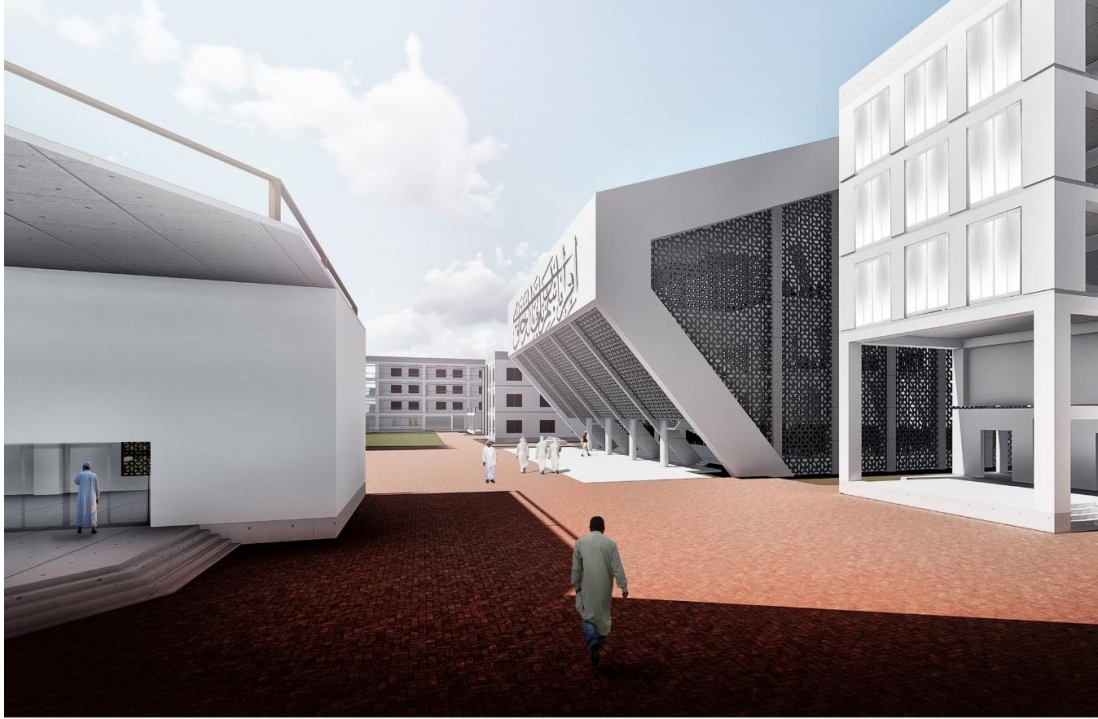


Figure: 6.9.1.Arial View

Source: Towhidul Alam



VISUALIZATION

Figure: 6.9.2

Source: Towhidul Alam



MOSQUE

Figure: 6.9.2 .Mosque Interior

Source: Towhidul Alam

6.10. MODELIMAGES

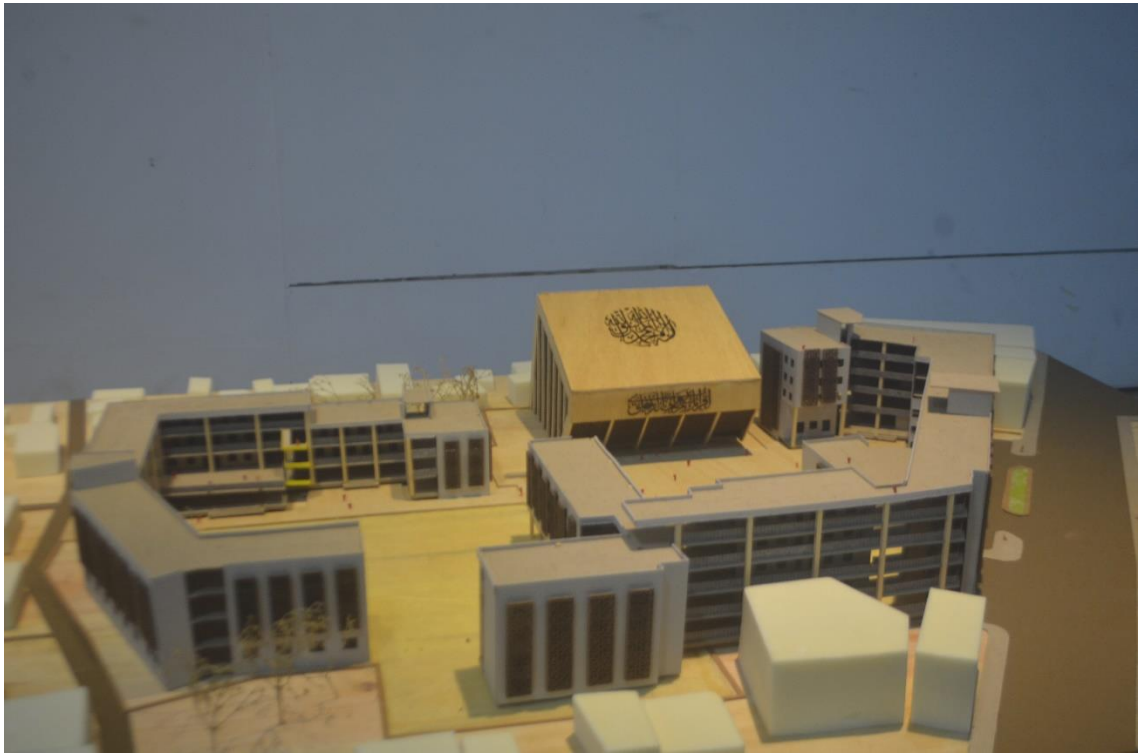


Figure: 6.10.1. Model
Source: Towhidul Alam



Figure: 6.10.2. Model
Source: Towhidul Alam



Figure: 6.103. Model

Source: Towhidul Alam



Figure: 6.10.4. Model

Source: Towhidul Alam

CONCLUSION

The purpose of Islamic education is giving meaning to life and enriching it with the light of the Islamic faith as outlined in the Quran. Another purpose is strengthening and advancing human societies. Over the years however, the underlying attempt of Islamic education to strengthen and advance human societies has failed to achieve its goal. The founder of Baitus Sharaf Shah Abdul Jabbar had a vision of such a well-equipped Islamic educational institution that will act as center of contemporary and advanced knowledge along with ethical codes of Islam for the Muslims of future. As a bearer of his ideologies, "Anjuman-e- ittihad" is working relentlessly to materialize his vision, and as an architect the design of the institution was conceived with a will to mold a spiritual space in which the modern-day Islamic education will be facilitated.

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