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المؤتمر العالمي لعمارة المساجد  
3<sup>rd</sup> International Conference on Mosques Architecture  
الكويت 2022 Kuwait

# THE MOSQUE A CROSS-CULTURAL BUILDING

CONFERENCE GUIDE

3<sup>rd</sup> International Conference on Mosque Architecture  
Sheikh Jaber Al Ahmed Cultural Centre - Kuwait

November 14-16, 2022

Edited by  
Mohammed Alajmi | Hani Al-Huneidi | Abdulrahman Lardhi  
Sarah Al-Amir | Shoug Karam



جائزة عبد اللطيف الفوزان  
Abdullatif Al Fozan Award  
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# TABLE OF CONTENTS

INTRODUCTION	10
ASPECTS OF CONFERENCE	12
KEYNOTE SPEAKERS	14
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CONFERENCE TRACK 1: MOSQUE ARCHITECTURE: BETWEEN GLOBAL CONTEXTS AND LOCAL TRADITIONS المحور الأول للمؤتمر: عمارة المساجد: بين السياقات العالمية والتقاليد المحلية	31
MOSQUE ARCHITECTURE FOR THE BOSNIAK COMMUNITY IN EUROPE: CHALLENGES OF MODERNITY AUTHOR: AIDA ABADZIC	32
GARDENS AND LANDSCAPES OF MOSQUES IN THE MODERN WORLD AUTHOR: AMIR HABIBUALLAH	33
THE MOSQUE AS A POLITICAL PLATFORM AUTHORS: ASEEL RABABAH, AND SHATHA ABU-KHAFAJAH	34
20 PROJECTS IN 20 YEARS: NEW MILLENNIUM MOSQUES OF RUSSIA AUTHOR: EFIM REZVAN	35
IMAGINING A REGIONAL IDENTITY: CONTEMPORARY KASHMIRI MOSQUE AS A STUDY AUTHOR: HAKIM SAMEER HAMDANI	36
OTTOMAN MOSQUES IN BOSNIA AND HERZEGOVINA BETWEEN CENTRE AND PERIPHERY AUTHOR: HARIS DERVIŠEVIĆ	39
THE ROLE OF THE BAZAAR MOSQUE IN THE SOCIAL-URBAN FABRIC OF PRISHTINA AUTHORS: KALTRINA THAÇI, GRANIT CENAJ, AND FLORINA JERLIU	40
CONVERGENCE THROUGH COURTYARDS: SPATIAL IDENTITY AND MEANINGS IN XI'AN'S GREAT MOSQUE AUTHORS: MOHAMMED N. ALAJMI, AND XIAO HU	42
THE VERNACULAR MOSQUES OF AL-KHABRA (KSA): INVESTIGATING URBAN ARCHITECTURAL AND SOCIAL DIMENSIONS AUTHORS: MOHAMMED ALGHAFIS, AND MAGDA SIBLEY	44
A CRITIQUE OF ARCHITECTURAL DESIGN OF THE JAWATHA MOSQUE IN SAUDI ARABIA AUTHOR: MOHAMMAD SHARIF ZAMI	46
THE CRAFT OF MIHRAB CARVING IN OMANI MOSQUES BETWEEN 13 <sup>TH</sup> -17 <sup>TH</sup> CENTURIES AUTHOR: DR. NAIMA BENKARI	48
A UNIVERSAL ART: THE QURANIC INSCRIPTIONS OF CAMBRIDGE CENTRAL MOSQUE AUTHORS: NOHA HUSSEIN, AND PROF. MOHAMED ABDELMONEM	50
A HISTORY OF THE BOSNIAN MINARET(S) AUTHOR: ROBIN COGNÉE	52

<b>MOSQUE IN URBAN ENVIRONMENT: CONTEMPORARY MOSQUE IN UNPLANNED SETTLEMENT OF SHAHEEN BAGH, DELHI</b> <i>AUTHOR: SHAISTA PERVEEN</i>	53
<b>MODULAR MOBILE MOSQUE (3M) PROTOTYPE AS SOCIO-CULTURAL INCUBATOR</b> <i>AUTHOR: YOUSEF ABDUL MOHSEN AL-HAROON</i>	54
<b>DESIGN GUIDELINES FOR THE CONTEXT OF THE HOLY MOSQUE IN MAKKAH ALMUKARRAMAH</b> <i>AUTHOR: ABDELMOHSEN FARHAT</i>	55
<b>MOSQUE ARCHITECTURE IN CONTEMPORARY POPULAR CULTURES</b> <i>AUTHOR: MONA HELMY</i>	56
<b>FUTURE MASJIDS: RETAINING A SUSTAINABLE COMMUNITY CULTURE BY GOING BACK TO THE ROOTS OF DESIGN</b> <i>AUTHOR: AMEERA AL HASSAN AND QUSAI ALDUAJI</i>	60
التفاعل بين التقاليد المحلية وتفرّد الأسلوب الشخصي: الأعمال المُحتَمَلة للمعممار سنان في بغداد المؤلفان: سمعان مجيد ياس، وحشّان حاج قاسم	٦١
تحويل الكنائس إلى مساجد: مسجد كتيشاوة بالجزائر نموذجاً المؤلف: سعيد بوسمادة	٦٣
أغراض النقوش الكتابية التاريخية العربية في الجامع الأعلى بحماة المؤلف: سلام الجبكي	٦٥
عمارة المساجد في عجمان بين الأصالة والحداثة المؤلفان: جهاد عوض، وتغريد عوض	٦٧
<hr/>	
<b>CONFERENCE TRACK 2: SPIRITUALITY IN MOSQUE ARCHITECTURE</b> المحور الثاني للمؤتمر: الروحانيات في عمارة المساجد	69
<b>REDEFINING THE MIHRAB IN THE 21ST CENTURY</b> <i>AUTHORS: ABDULSALAM A. ALSUDAIRI, FAHAD A. ALSHIDDI, AND YAZEED A. ALSHIDDI</i>	70
<b>MOSQUE ARCHITECTURAL SPACE: FROM A PHENOMENOLOGY OF SENSES TO MULTIPLE REALITIES</b> <i>AUTHORS: AHMED ABDEL MONEIM AHMED, IBRAHIM MAAROUF AND DINA M.SAADALLAH</i>	72
<b>SYNTACTIC MEASURES OF SPATIAL EQUITY AND COEXISTENCE: THE CASE OF SHUBRA AND HELIOPOLIS IN CAIRO</b> <i>AUTHORS: HUSAM B. KHALIL, AND AYMAN M. ISMAIL</i>	74
<b>THE ARCHITECTURE OF MOSQUE BETWEEN DECORATION, FUNCTIONALITY, AND SPIRITUALITY: AN OVERVIEW OF NAJD REGION MOSQUE ARCHITECTURE SYNTAX</b> <i>AUTHOR: MOHAMMAD ALNAIM</i>	76
<b>IMPLEMENTATION OF ISLAMIC VALUES AND PRINCIPLES ON CONTEMPORARY MOSQUE ORNAMENTATION</b> <i>AUTHORS: SITI DALILA MOHD SOJAK, FADHLINA AHMAD TAUFIK, RAJA NAFIDA, AND RAJA SHAHMINAN</i>	78
<b>IS THE MOSQUE A MALE-DEDICATED BUILDING? A CRITICAL VIEW ON WOMEN PRAYING SPACE IN CONTEMPORARY MOSQUE DESIGN</b> <i>AUTHOR: YASSER MEGAHED</i>	80
دور شبكات التجارة في إنتقال الفنون والعمارة في بلاد الإسلام -عمارة المآذن نموذجاً المؤلف: إبراهيم ابن يوسف	٨٣
استراتيجية السرد في عمارة المساجد المعاصرة - مابين النظرية والتطبيق المؤلفون: عباس حمزة، شمائل الدبّاع، وزينب حسين	٨٥



<b>CONFERENCE TRACK 3: MOSQUE: MULTIPLE DESIGN AND CONSTRUCTION TECHNIQUES</b> المحور الثالث للمؤتمر: المسجد: التقنيات المتعددة للتصميم والبناء	87
<b>A BIOMIMICRY APPROACH TO IMPROVE INDOOR AIR QUALITY AND PREVENT THE SPREAD OF INFECTIOUS DISEASES IN MASJID</b> AUTHORS: RADWA MAHROUS, MOHAMED.ELATTAR, AND ZAINAB.ALJAMILY	88
<b>EVALUATING DAYLIGHT PERFORMANCE OF THE PRAYER-HALL IN THE GREAT MOSQUE IN HAMA</b> AUTHORS: SALAM AL-JIJAKLI AND SUNDOUS JIJAKLI	90
<b>ACCESSIBILITY AND SPATIAL INTEGRATION EVALUATION OF MASJID IN SAUDI ARABIA USING SPACE SYNTAX</b> AUTHORS: ABDULSALAM ALI ALSUDAIRI, AFNAN ABDULRAHMAN BAAGIL, MOHAMMED ESSAM SHAAWAT, AND BONGWIRNSO UMARU MOHAMMED	92
<b>THE HIDDEN MATHEMATICS AND GEOMETRY IN FORMATION OF MOSQUE ARCHITECTURE AND ITS MORPHOLOGICAL EXPRESSION</b> AUTHOR: SHABAB RAIHAN KABIR	94
<b>ASSESSMENT OF ENERGY PERFORMANCE OF ADVANCED BUILDING THERMAL INSULATION IN THE MOSQUE BUILDINGS</b> AUTHORS: MR. MOHAMMED ABDUL FASI, AND MR. SYED SAMIUDDIN	96
<b>READAPTATION OF MALAY VERNACULAR CONCEPT FOR INDOOR THERMAL COMFORT IN MALAYSIA MODERN MASJIDS</b> AUTHORS: SITI SALWANA BT MOHD NAWAYAI, ZURAINI BT DENAN AND ALIYAH NUR ZAFIRAH BT SANUSI	98
<b>VERTICAL GARDENS AS A MODERATOR IN MASJID ARCHITECTURE TOWARDS ENHANCING LIFE SATISFACTION</b> AUTHORS: YOMNA A. LOTFI, AND MOHAMMED ELATTAR	100
<b>MOSQUES OF RAWALPINDI (PAKISTAN): HISTORY AND ARCHITECTURE, 2017-1857</b> AUTHOR: MUJEEB AHMAD	102
الأسس والمعايير التخطيطية والتصميمية المستقبلية للمساجد لتوفير بيئة صحية للسكان المؤلف: أحمد سالم	١٠٥
معايير تصميمية مقترحة للمساجد للحد من تفشي العدوى، وباء كورونا (covid19) حالة دراسية المؤلف: أحمد طومان	106
مصليات النساء: رؤية سلوكية معمارية (دراسة حالة مساجد الأحياء في مدينة الرياض) المؤلف: محمد الشريف	١٠٨
<b>CONFERENCE COMMITTEES</b>	111
<b>ACKNOWLEDGEMENT</b>	116







## INTRODUCTION

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### THE MOSQUE: A CROSS-CULTURAL BUILDING

Abdullatif Alfozan Award for Mosque Architecture, in collaboration with the College of Architecture at Kuwait University, is presenting the 3rd International Conference on Mosque Architecture. This three-day conference that will be held This conference will be held under the theme «The Mosque: a Cross-cultural Building» at Sheikh Jaber Al-Ahmad Cultural Center in Kuwait City from the 14th to the 16th of November 2022. The conference aims to discuss mosque architecture between the global context and local tradition, the spirituality of mosque architecture, the multiple design techniques, and lastly the effects of pandemics on mosque architecture.

This conference brings together many renowned scholars in the field of History, art history, arts, architecture, civil engineering, philosophy, and Islamic law. There are forty refereed scientific papers for fifty researchers, with the participation of fifteen keynote speakers, architects, and scholars. The scientific committee of the conference has selected them based on their compelling and thought-provoking insight, publications, and projects of mosque architecture around the globe.

Many reasons make the mosque one of the most important buildings in the world. So, from a functional perspective, it is where prayers are performed, and from a social perspective, it is where Muslims gather to discuss their affairs. From a scientific perspective, the mosque was a school for science and knowledge; from the urban perspective, it was always in the centers of cities and neighborhoods.

Furthermore, from an architectural perspective, the mosque is the house of beauty, the source of creativity, and the generator of ideas. Hence, despite all these different factors in time, place, and culture, the mosque maintained its unique entity, thus being able to cross cultures and preserve its identity that collected its differences.

Therefore, and based on this, Abdullatif Alfozan Award for Mosque Architecture, in collaboration with the College of Architecture at Kuwait University, chose the topic The Mosque: Building crosses cultures to be the main topic for the third International Conference on Mosque Architecture, and accordingly the scientific committee of this conference received about eighty scientific papers from all over the world, then after a strict blind reviewal by the scientific committee, only forty papers have been accepted within the three main aspects that will be published at conference proceedings book and will be presented at the Sheikh Jaber Al-Ahmad Cultural Center in Kuwait City from 14th to 16th November 2022.

Finally, the Abdullatif Al Fozan Award for Mosque Architecture, Kuwait University, and all partners look forward to welcoming you to this three-day conference.

May God bless you in Kuwait.

*Executive organizing committee*  
Kuwait, 14 November 2022





## ASPECTS OF CONFERENCE

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### Conference Track 1: **Mosque Architecture: Between Global Contexts and Local Traditions**

This track examines many essential and emerging themes of mosque architecture and the development of mosque architecture between global contexts and local traditions. How have mosques attempted to bridge the gap between their architecture and communities' tradition and culture? Mosques in non-Muslim contexts are an increasingly challenging architectural issue in addition to charity prototype mosques, another recent mosque phenomenon designed and built by Islamic charity organizations around the globe, regardless of their local contexts. Within Muslim communities, mosques were not the only worship space; there were the *Khanaqa*, *Zawiya*, and *Khalwa*, to mention a few, all of which have developed in response to local traditional needs. The following points are the themes:

- Bridging the gap between mosques and communities
- Compatibility of Mosque architecture with urban tissues worldwide
- Charity mosques: implications of prototype mosques
- Challenges of mosque architecture in western (non-Muslim) contexts
- Regional variants in mosque architecture
- Beyond the mosque: diverse spaces of worship
- Transformation of churches into mosques and vice versa

### Conference Track 2: **Spirituality in Mosque Architecture**

This track examines the relationship between architecture and mosque spirituality. What is spirituality in mosque architecture, and how it influences mosque architecture? How do sensorial experiences enhance spirituality and worshiping experience in mosque design? How do different local contexts provide other spiritual spaces? And what is the role of the Quran and calligraphy in enhancing spirituality in mosque design and architecture? The following points are the themes:

- Impact of design elements on worshiper's experience
- Sensorial aspects of spirituality in mosque design
- Historiography of spirituality in mosque architecture
- Location context and spirituality
- Role of the Quran in mosque spirituality



### Conference Track 3: **Mosque: Multiple Design and Construction Techniques**

The third track focuses on mosque architecture's various designs, construction, and new building technologies. The future of mosque architecture appears to be the design of sustainable Eco-mosques, and yet the impact of the Covid19- pandemic on worshippers' practices presented architects with a new challenge: how to design a resilient mosque? The following are the main themes:

- Mosque interiors and ornamentation
- Sustainability regulations and policies for mosque design and construction
- Eco- Mosque design
- Mosque architecture and design in the post-Covid19- pandemic era
- The future of mosque design

**JURORS**

المحكمين

PANEL DISCUSSION.

SHORTLISTED MOSQUES OF THE FOURTH CYCLE

OF ABDULLATIF ALFOZAN AWARD FOR MOSQUE ARCHITECTURE.

حلقة نقاش

مساجد القائمة القصيرة من الدورة الرابعة لجائزة عبداللطيف الفوزان لعمارة المساجد



RASEM BADRAN



THOMAS MAYER



KASHEF CHOWDHURY



AHMED MOUSTAFA

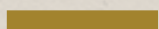


SARI HANAFI





## KEYNOTE SPEAKERS



المتحدثين

## THE CONTEMPORARY MOSQUE OF BAHRAIN AND OMAN-FORM AND EXPRESSION

### HAIFA' AL KHALIFAH

Haifa Bint Ebrahim Al Khalifa is an Assistant Professor, holding a position of Dean of the College of Engineering at University of Bahrain. She received her PhD in Architecture in 2017 from Cardiff university and holds a master's degree in Business Administration and bachelor's degree of science in Interior Architecture from Imam Abdurrahman Bin Faisal University. Al Khalifa participated in many international conferences and presented public lectures in the fields of architectural Islamic studies. She has personal interest in the art and traditional architecture of the Arabian Gulf region and Arab world.





## دور المسجد وارتباطه بالمجتمع في الماضي والحاضر: مسجد البدائع الوسطى، القصيم، المملكة العربية السعودية.

### SALEH ALHATHLOUL

صالح الهذلول: أستاذ وناقد في مجال العمارة والعمران، له اهتمامات في مجالات علوم المعرفة، التغيرات الهيكلية للمجتمعات البشرية، ودراسات استشراف المستقبل. وهو مهندس معماري حاصل على بكالوريوس العمارة من جامعة الملك سعود بالرياض عام 1972م، وماجستير العمارة في التصميم العمراني من جامعة هارفارد عام 1975م، ودكتوراه الفلسفة في العمارة والدراسات البيئية من معهد ماساشوستس للتقنية (إم، آي، تي) عام 1981م. عمل رئيساً لقسم العمارة في جامعة الملك سعود بالرياض بين عامي 1981-1984م، ثم وكيلًا لوزارة الشؤون البلدية والقروية لتخطيط المدن بالرياض، المملكة العربية السعودية من 1984م حتى 2004م، وكان مسئولاً عن إدارة وتوجيه التنمية المكانية على المستوى الوطني والإقليمي والمحلي في كافة أرجاء المملكة. شارك في عضوية العديد من مجالس إدارة المؤسسات والهيئات الحكومية بالمملكة خلال تلك الفترة، كما عمل رئيساً للجمعية السعودية لعلوم العمران منذ تأسيسها في عام 1989م حتى 1993م. شارك في عدد من هيئات التحكيم لجوائز في العمارة والتخطيط منها جائزة الأغاخان للعمارة الإسلامية، جائزة مجلس وزراء الإسكان العرب، جائزة منظمة المدن العربية، جائزة الأمير سلطان بن سلمان للتراث العمراني، وجائزة عبد اللطيف الفوزان للعمارة المساجد. وصدر له ثلاثة كتب وأكثر من 70 مقالة علمية منشورة في مجال التخطيط والعمارة. يعمل الدكتور الهذلول حالياً أستاذاً غير متفرغ في كلية العمارة والتخطيط بجامعة الملك سعود - الرياض، وعضواً في اللجنة التنفيذية لجائزة عبد اللطيف الفوزان للعمارة المساجد و رئيساً لمجلس إدارة شركة صالح الهذلول للتنمية. كما أنه مستشار في مجال العمارة والعمران لعدد من الهيئات والمؤسسات العامة والخاصة.



## THE TRANSITIONAL MOSQUE

### KISHWAR RIZVI

Kishwar Rizvi is Professor of Islamic Art and Architecture at Yale University. Her recent publications include *The Transnational Mosque: Architecture and Historical Memory in the Contemporary Middle East* (University of North Carolina Press, 2015), for which she was selected as a Carnegie Foundation Scholar, and *Emotion, and Subjectivity in Early Modern Muslim Empires: New studies in Ottoman, Safavid, and Mughal art and culture*, editor, (Brill, 2017). She is the recipient of fellowships from the Alexander von Humboldt Foundation as well as the Graham Foundation. Professor Rizvi's fieldwork includes research in several parts of the Middle East, including Turkey, Saudi Arabia, Iran, and the United Arab Emirates.



## BEYOND REGIONALISM: TOWARDS A NEW UNIVERSALITY IN MOSQUE DESIGN

### HASAN U-DIN KHAN

Hasan-Uddin Khan, Distinguished Professor Emeritus of Architecture & Historic Preservation, Roger Williams University, has lived and worked as an architect, educator and writer all over the globe. He graduated from the Architectural Association, London, in 1972, after which he was in private practice in England and Pakistan. He helped set up the Aga Khan Award for Architecture in 1977 and was its second Convenor and worked for the Aga Khan Trust for Culture as Head of Architecture and Director of Special Projects until 1994. He was founder and Editor-in-Chief of the journal *Mimar: Architecture in Development*, and Academic Editor of the *International Journal of Islamic Architecture*. He was Visiting Associate Professor at MIT (1994–1999); Visiting Professor at Berkeley in 2000 and 2007; and joined Roger Williams University in 1999, retiring from academia in 2020.

He lectures widely, and is editor/author of ten books – including, *The Religious Architecture of Islam* in two volumes (Co-editor, 2022), *The Architecture of Habib Fida Ali* (2012), *Le Corbusier, Chandigarh and The Modern City* (co-editor, 2009), *The Middle East: 1900-2000* (English and Chinese editions, 2001), *International Style 1925-1965*, (in several languages, 1998, paperback 2002, reissued 2009), *The Mosque and the Modern World*, (co-author, 1997), *Contemporary Asian Architects* (1995) – and has over seventy published articles in international journals and books.





## HISTORY, IDENTITY, AND COMMUNITY: TOWARDS A MORE INCLUSIVE DESIGN FOR CONTEMPORARY MOSQUES

### MOHAMMAD GHARIPUR

Mohammad Gharipour is Professor and Director of the Architecture Program at the University of Maryland, USA. He obtained his PhD in architecture at Georgia Institute of Technology, USA. He has taught undergraduate and graduate courses and design studios at six universities. Prior to joining the University of Maryland, he served as a Professor and Graduate Department Chair at the School of Architecture and Planning, Morgan State University in Baltimore.

He has received many prestigious awards and grants from major organizations, including the Society of Architectural Historians (2008), Dumbarton Oaks (2010), National Endowment in Humanities (2015), Fulbright-Hays (2016), Foundation for Landscape Studies (2016), Council of Educators of Landscape Architecture (2016), American Institute of Architects (2018), Fulbright (2019), and National Institute of Health (2020).

Dr. Gharipour is the director and founding editor of the award-winning International Journal of Islamic Architecture (IJIA), the co-founder of the Epidemic Urbanism Initiative, and the second vice president of the Society of Architectural Historians.



## THE ROLE OF THE ARCHITECT IN DESIGNING FOR WOMEN IN THE MOSQUE

### BERNARD O'KANE

Bernard O'Kane is a professor of Islamic Art and Architecture at The American University in Cairo, where he has been teaching since 1980. He has also been a visiting professor at Harvard University and the University of California at Berkeley. He has authored several books including *The Mosques of Egypt*, *The Illustrated Guide to the Museum of Islamic Art in Cairo*, *Timurid Architecture in Khurasan* and *Mosques: the 100 Most Iconic Islamic Houses of Worship*. O'Kane is also an avid photographer. He recently directed the creation of the *The Monumental Inscriptions of Cairo* database featuring searchable and translated transcriptions of epigraphy on Cairo's historic monuments.



## THE CHANGING CONTEXT OF URBAN MOSQUES

### ALI SHUAIBI

Mr. Ali Shuaibi, a Saudi Arabian architect and planner, is a co-founder of Beeah Planners, Architects and Engineers, based in Riyadh, with projects in Saudi Arabia, Oman, Yemen, Pakistan and Djibouti. Mr. Shuaibi teaches design at King Saud University, and is co-editor of the Urban Heritage Encyclopaedia. Several of his projects have received national and international awards, including the Al-Kindi Plaza at Hayy Assafarat, the diplomatic quarter in Riyadh, which received an Aga Khan Award for Architecture in 1989 and the Architectural Project Award of the Organisation of Arab Towns in 1990. With Beeah, he is currently at work on the National Museum in Riyadh, the Institute of Public Administration in Jeddah, and the Embassy of Saudi Arabia in Tunis. Mr. Shuaibi was a member of the 1992 Aga Khan Award for Architecture Master Jury and the 1995 Award Steering Committee.





## AN ANTHROPOLOGICAL EXPLORATION OF AMERICAN MOSQUES, THE SACRED AND THE MUNDANE

### JACQUELINE FEWKES

Jacqueline H. Fewkes, PhD, is Professor of Anthropology at the Harriet L. Wilkes Honors College of Florida Atlantic University. She received her BA in Anthropology from Johns Hopkins University, and her PhD in Anthropology from the University of Pennsylvania. Fewkes has conducted research in many different parts of the world, including India, Indonesia, the Maldives, Saudi Arabia and the United States. In addition to having written many journal articles and book chapters on topics such as the cultural significance of mosque spaces and digital religion, Fewkes is the author of the books *Locating Maldivian Women's Mosques in Global Discourses* (2019) and *Trade and Contemporary Society along the Silk Road: An Ethno-History of Ladakh* (2008), as well as an editor of the books *Anthropological Perspectives on the Religious Uses of Mobile Apps* (2019), *Private Lives, Public Histories: An Ethnohistory of the Intimate Past* (2020) (with R. Corr) and *Muslim Communities and Cultures of the Himalayas* (2021) (with M.A. Sijapati). Her work has been supported by grants and awards from organizations such as the United States Library of Congress, Social Science Research Council, American Council of Learned Societies, American Historical Association, Association for Asian Studies, International Research and Exchanges Board, Duke University, and Woodrow Wilson International Center for Scholars Kennan Institute. She is currently the principal investigator for the "American Mosques Research Project" an ongoing study about how mosque spaces, and their histories, play a significant role in creating a sense of what it means to be Muslim in the United States.



## MOSQUE ARCHITECTURE AND SINICIZATION OF ISLAM IN CHINA'S HUI COMMUNITIES

### DAVID R. STROUP

David R. Stroup is a Lecturer of Chinese Politics at the University of Manchester. He received his doctorate from the University of Oklahoma in August 2017. His current research, drawing on ethnographic and interview gathered over the course of a year in China on Fulbright Research grant, focuses on how the renegotiation of ethnic boundaries in ethnic Hui Muslim communities in the context of urbanization interacts with China's state policies on ethnic and religious identification. He is also developing further research on the everyday foundations of populist Islamophobia in China. His areas of specialization within the field of comparative politics include: nationalism and ethnic politics, everyday ethnicity, the politics of authoritarianism, and state-society relations.



**MAKING MUSLIM SPACES IN URBAN  
CHINA:  
THE SPATIAL EVOLUTION OF MOSQUE-  
CENTERED NEIGHBORHOODS IN XI'AN  
(1200AD -2020AD)**

**XIAO HU**

Dr. Xiao's research seeks to understand the architectural organizations and orders of the modern city in response to the broader cultural, social, political and psychological transformation. His current focus is on the problem of spatial identity as manifested in architectural and urban settings, with a particular emphasis on the East Asian and Middle Eastern context. Other main research interests include: non-Western architecture history, sustainable design strategies from traditional and vernacular architecture, globalization in architectural practice, human behaviors in the built environment, and interdisciplinary and cross-cultural architectural education.













Conference Track 1

**Mosque Architecture**  
Between Global Contexts  
and Local Traditions

المحور الأول للمؤتمر

عمارة المساجد  
بين السياقات العالمية والتقاليد المحلية



# MOSQUE ARCHITECTURE FOR THE BOSNIAK COMMUNITY IN EUROPE: CHALLENGES OF MODERNITY

Author: **Aida Abadzic**

## Abstract

The construction of modern Islamic, religious and cultural centres is one of the increasingly present architectural themes in Western Europe. In their visual identity and basic design principles, these centres seek to harmonise the recognizable elements of the vernacular cultural and historical heritages with the environment of contemporary life.

In recent years, the Bosniak community in various European countries has been ever more confronted with this open question. The topic brings together complex social, political, and cultural issues related to the representation of the religious and national identities of a minority ethnic/national group within the wider globalisation processes. As growingly present in some European countries, the issue of attitudes towards Islam has recently become particularly sensitive. The international architectural competition for the project of the Islamic religious and cultural centre for the (dominantly) Bosniak community in Ljubljana, Slovenia, was evaluated by the public as the most important European architectural competition in 2011.

The paper will analyse the modalities of dynamic understanding and define the concepts of Islamic art and architecture and contemporary mosque architecture in Europe where mosques become multifunctional centres with religious and socio-cultural context of wider importance. The paper will focus on the mosque architecture for Bosniak communities, within the time frame that stretches from the construction of the Islamic Cultural Centre in Zagreb / Croatia (1987) to the recently opened Islamic Religious and Cultural Centre in Ljubljana / Slovenia (2019). The Ljubljana project was awarded the 2020 Plečnik Award, which is given for the greatest successes in shaping the Slovenian environment as well as the European cultural environment. Special emphasis will be given to the Islamic Religious and Cultural Centre in Ljubljana and the analysis of its formal and stylistic determinants, including their harmonisation with the models and patterns of traditional architecture on one hand and with the challenges imposed by the necessity of integration into local environments and search for a new style on the other.



**Aida Abadzic Hodzic**

*Chair of Art History, Faculty of Philosophy in Sarajevo*

Aida Abadzic Hodzic is a Full Professor at the Chair of Art History, Faculty of Philosophy in Sarajevo. She graduated from the Faculty of Philosophy in Zagreb (Art History, French Language, and Literature) and was awarded a Ph.D. from Sarajevo University in 2008. Post-doctoral research at the Universities of Heidelberg, Graz, and Berlin.

She has curated a large number of exhibitions of modern and contemporary Bosnian art and young artists, both in Bosnia and abroad. She is the author of six books, ten art monographs, and more than a hundred articles in professional journals, periodicals, and art catalogs. She is also editor-in-chief of the first Bosnia and Herzegovina magazine for contemporary visual art, criticism and theory, *Vizura*. Abadzic Hodzic was a national coordinator of the project *Bauhaus: Networking Ideas and Practices* (Baunet) within the EU Culture Program (2011–15) and one of the national coordinators for the celebration of Bauhaus Centenary for SE Europe.

# GARDENS AND LANDSCAPES OF MOSQUES IN THE MODERN WORLD

Author: **Amir Habibullah**

## Abstract

Islamic gardens are a key component in the design of Islamic religious facilities such as mosques, a sacred place for praying and a sign of Muslim identity in the built environment. Throughout history, many great mosques were built around the Islamic world, some with garden courtyards. For example, the Great Mosque of Cordoba (9th century) has an open courtyard planted with fruit trees. Similarly, the Mosque of Seville (built 1172-82) has a garden with a large central water fountain. Today, hundreds of mosques are being constructed in many regions of the world. Various clients—including governments, public and commercial institutions, and private individuals—commission mosques with different intentions. Discussions on mosques have dominated the research on Islamic architecture since the early 20th century. Prior and current research has thoroughly investigated the past and present history, theory, design approaches, and technology of mosques in the Islamic world and beyond. However, little scholarly attention has been given to the gardens associated with religious architecture in the modern period. In this paper, I will explore modern and contemporary case studies of gardens and landscapes associated with religious institutions, more specifically mosques and Islamic centers in the Islamic world as well as non-Islamic countries where Muslim communities have been established. In particular, I will discuss the role of patrons and designers in forming the identity and meaning of the mosque and its garden across cultures.



## Amir Habibullah

*Assistant Professor of history and theories of landscape Architecture, King Abdulaziz University*

Dr. Amer Habibullah is an assistant professor of history and theories of landscape Architecture. He received his Ph.D. in Landscape Architecture from the University of Illinois Urbana-Champaign, USA. His current research focuses on contemporary Islamic architecture, gardens, and landscapes.

Dr. Habibullah has over ten years of professional experience in urban design and landscape planning. He has received several professional and academic awards in architectural design and landscaping. He currently serves as the president of the Saudi Society of Landscape Architecture and a member of the higher strategic planning committee at the faculty of Architecture and Planning at King Abdulaziz University.

# THE MOSQUE AS A POLITICAL PLATFORM

Author: **Asseel Rababah, and Shatha Abu-Khafajah**

## Abstract

Mosques have always been a physical tool to represent political power due to their role in Muslim societies as it is directly connected to Islam's greatest pillar. Therefore, Islamic leaders have politically exploited Mosques to represent their legitimacy. Great attention was given to the physical presentation of Mosques to convey Islamic power. At the beginning of the 21st century, an orientation against Islam's physical presentation took place specifically after the calamity of September 11th. After the calamity, hate crimes against any Islamic presentation swept the world. Islam is promoted as barbaric, naïve, and a religion supportive of terrorism.

Moreover, the recent political circumstances in the Middle East increased the migration phenomenon to Europe, which created a significant rise in the Muslim population. The massive rise of Muslim communities in Western countries creates a need to reconnect the Mosque with the Western physical context; this great need can be seen in Western Muslims' calls for focusing on Mosques' primary role at the time of Mosque phobia. Therefore, Western Muslims and Mosque designers started to re-introduce Western Mosques in more contemporary forms. The re-introduction of Mosques in the contemporary situation can be achieved through three approaches: a traditional Mosque, a Partly deviated Mosque, and a deviated Mosque.



**Aseel Rababah**

*Part-time lecturer, Yarmouk University*

Aseel Rababah, graduated as an architect in 2017 from Al Al-Bayt University, Jordan, gained her master's degree in architecture in 2021 from the Hashemite University, Jordan. her research interest is oriented towards the Islamic architecture and the triangular relationship between politics, religion, and architecture. she is currently working as a part-time lecturer at Yarmouk university, Jordan.



**Shatha Abu-Khafaja**

*Associate Professor, department of Architectural Engineering, Hashemite University*

Shatha Abu-Khafajah graduated as an architect from the University of Jordan in 1997. She specialized in documentation and conservation of archaeological heritage while doing her master's degree in archaeology. Her PhD in cultural heritage management from Newcastle University, acquired in 2007, enabled her to synthesise architecture and archaeology with special interest in establishing a sustainable approach to heritage management in the Arab region that is community-based and context-oriented. She is currently an associate professor in the department of architectural engineering at the Hashemite University in Jordan. She is the winner of the 2019 CBRL best article prize.

## 20 PROJECTS IN 20 YEARS: NEW MILLENNIUM MOSQUES OF RUSSIA

Author: **Efim Rezvan**

### Abstract

The report focuses on the largest mosques in Russia (20 projects with a capacity over 1,000 people) built between 1999 and 2019 in various regions of the country either with a predominantly Muslim population (Chechnya, Tatarstan, Bashkortostan, Dagestan, Ingushetia, Karachay-Cherkessia), or in the predominantly Russian regions (Moscow, Samara, the Rostov region). The rise of these projects was the result of the new administrative and financial capabilities of the Russian Muslims, the assertion of their religious and national identity and even some rivalry between the Islamic regions of the country.

The strengthening of ties with co-religionists around the world, large historical and cultural projects supported by the Federal centre were of prime importance also. The stylistic diversity of mosque architecture is the result of the history and taste preferences of the inhabitants of the respective Russian regions, as well as the results of international cooperation. The implementation of construction projects of this kind is closely connected with political processes both in Russia as a whole and in the Muslim regions of the country.



### **Efim Rezvan**

*Director of the St. Petersburg Museum of Islamic culture*

Prof., Dr. Sc. Efim A. Rezvan (born 1957), Director of the St. Petersburg Museum of Islamic culture, Editor-in-Chief of "Manuscripta Orientalia, International Journal for Oriental MSS Research", director of the International Center for Islamic Studies at Kunstkamera Museum), author of 14 monographs and more than 300 scholarly works published in the Russian, English, Arabic, French, German, Japanese, Italian, Uzbek, Finnish, Chinese and Persian languages. Since 2006 he is honorable professor of the UNESCO Chair for inter-religious dialogue for inter-cultural understanding (Saint-Petersburg). He is Editor-in-chief and head of the Editorial board of several scientific series, published since 2000, member of editorial boards of a number of Russian and foreign scientific journals, and organizer of a number of international scientific conferences. He has lectured in several Russian and foreign universities, organized series of historical expeditions in Central Asia, Arabia, India, Far East and Africa. He is also the UNESCO/ICOM expert trainer ("Museum Management — XXI century") and Member of Alfazan Award International Master Jury (3rd Cycle).



# IMAGINING A REGIONAL IDENTITY: CONTEMPORARY KASHMIRI MOSQUE AS A STUDY

Author: **Hakim Sameer Hamadani**

## Abstract

The Islamic religious architecture of Kashmir is a material witness to the syncretic cultural traditions linked with Islam in this northern most part of South Asia. The architectural proclivities associated with this tradition are represented by a vast outpouring of religious buildings: khānaqāh, shrine and importantly mosques. Mostly constructed in wood, these buildings are an important cultural link between native building traditions pre-dating the advent of Muslim rule in the region in fourteenth century and cultural exchanges between Kashmir and the Turko-Persianate world thereafter. The materiality of these historical mosques is the most visible material manifestation of a transcendent Kashmiri identity which transcends the established non-native building traditions linked with Muslim faith as seen in the rest of South Asia.

However, the march towards modernity and globalization during the last century has resulted in an erosion of this native architectural tradition. In a search for a pan-Islamic architectural form, Kashmiri mosques are being constructed in a non-native architectural idiom: with domes and minarets. These new mosques, which are alien to the historical landscape of the region are a conscious attempt at visually integrating with a homogenous vision of an Islamic religious architecture, ignoring the peculiarities of the regions own native architectural traditions. The paper contrasts the narrative of native identity as represented by historical Kashmiri mosques with religious spaces being constructed today. It seeks to examine the reasons for this architectural 'otherness' and what this loss means both for the region and as a part of wider architectural debate surrounding change, continuity, and context.



**Hakim Sameer Hamadani**

Hakim Sameer Hamdani is Design Director at INTACH Kashmir, whose primary area of research is in the field of Islamic religious Architecture of South Asia. He has widely written on the Muslim material culture of Kashmir. His major conservation projects in addition to the Mughal Gardens of Kashmir (17th century), include the Reconstruction of 18th century wooden Sufi shrine of Pir Dastgeer Saheb (2020–12) and Conservation of Aali Masjid at Eidgah, Srinagar (2007)—both of which were longlisted for the Aga Khan Award for Architecture. He oversaw the successful nomination of Srinagar city on the UNESCO Creative Cities Network, 2021. His book based on his doctoral research, *The Syncretic Traditions of Islamic Religious Architecture of Kashmir (Early 14th - 18th Century)* was published by Routledge in March 2021. He is forthcoming book, *Shi'ism in Kashmir: A history of Sunni/Shia rivalry and reconciliation*, is being published by I B Tauris (January , 2023). He is also editing a book on *Mughal Gardens of Kashmir* for INTACH, Kashmir, which also draws from his research as Aga Khan fellow in Islamic Art and Architecture (2021-22) at MIT, Cambridge.





جامع السلام



# OTTOMAN MOSQUES IN BOSNIA AND HERZEGOVINA BETWEEN CENTRE AND PERIPHERY

Author: **Haris Dervišević**

## Abstract

The most surveys of Ottoman mosques architecture focus on Istanbul and its surroundings, ignoring the rest of the Ottoman territories, in our case Bosnia and Herzegovina. The Ottoman mosques in Bosnia and Herzegovina, the Empire's most western province, were given the label of provincialism and less important. They are usually divided in two typology groups: mosques with a dome and pitched roof mosques, usually seen as mere copies of Istanbul mosques. After applying centre-periphery model to Ottoman mosques in Bosnia and Herzegovina, the complexity of issue is obvious. It testifies that Bosnian mosque architecture was not inspired by Ottoman art only, but also by the local heritage and western art. This paper tries to give the answer to the right approach within centre-periphery model, offering new categorization of the Bosnian-Herzegovinian mosques.



## HARIS DERVIŠEVIĆ

*Assistant professor of Islamic Art History at the University of Sarajevo, Bosnia and Herzegovina.*

Assistant professor of Islamic Art History at the University of Sarajevo, Bosnia and Herzegovina. He teaches at University of Sarajevo and University of Džemal Bijedić in Mostar. His research focuses on Islamic art in Bosnia and Herzegovina. He has participated in national and international projects and is currently involved in Under the Sky of Cheerful Faith –Islam and Europe in the Bosnian experience (Bosnia), and Islamic Architecture and Orientalizing Style in Habsburg Bosnia, 1878-1918(Austria). His works have been published in scientific and popular journals, daily, weekly, and online magazines. He is co-editor of the Proceedings of the International Symposium Islamic Art in Boin Bosnia and Herzegovina and coo-author of the book 40 Bosnian and Herzegovinian Mushafs. He was director of the 2nd Sarajevo Ramazan Festival– Festival of Islamic Art and Culture. Dervišević received Best in Heritage Travel Fellowship and The Hamadbin Khalifa Travel Fellowship. He is a member of the International Council on Monuments and Sites (ICOMOS), International Council of Museums (ICOM), Historians of the Islamic Art Association (HIAA), Council of the Congress of Bosniak Intellectuals (VKBI), and the Parent Council of Preporod, the Bosniak Association for Culture.



# THE ROLE OF THE BAZAAR MOSQUE IN THE SOCIAL-URBAN FABRIC OF PRISHTINA

Author: **Kaltrina Thaçi, Granit Cenaj, Florina Jerliu**

## Abstract

The Bazaar Mosque (Çarshi Mosque) marks the beginning of the Ottoman architecture in the city of Prishtina. The foundations of this mosque were laid in 1389 by Sultan Bayezid, while its construction was completed in 1440 by Fatih Sultan Mehmet. Considered as one of the oldest mosques in Kosovo, it is also encountered in historic documents as the Stone Mosque, as it was completely built by stones, including its minaret. Being located in the western edge of the Bazaar (destroyed after the WWII) this mosque also played an important role in the shaping of the new social-urban fabric of Prishtina.

Its physical transformations started since 1902, when Sultan Abdul Hamid II added the two-level porch inspired by western classical architecture. This historic period marks the early modernization of the city; a dozen of landmarks were built and many were physically transformed. With this last intervention in the mosque, the new administrative complex in Prishtina (Bazaar Mosque along with few new administrative buildings among, which is the Kosovo National Museum, former administrative military court), acquired the representative features of the neoclassical spirit in urbanism and architecture.

In 2012 the Stone Mosque lost some of its values as a result of new conservation works. The significant classical porch that heralded the modernization tendencies in the city, was replaced by a new three-domes concrete porch, thus wiping an important milestone in the history of the capital city Prishtina (also former center of the Vilayet of Kosovo). Its degradation continued throughout years, since not only was it never fully conserved, but it was left in an abandoned state, as a prey of vandalism and neglect, covering its pristine beauty by the unpleasant scaffolding even nowadays.

This paper aims to draw out the importance of the Bazaar mosque, in terms of urban-social-cultural developments in the city of Prishtina, starting from its erection until its abandonment. Moreover, it will analyze the causes and effects of the current state of degradation of this mosque. Finally, this study will come up with recommendations on how to properly conserve and adapt this landmark building, once a starting point of the construction of the city's traditional bazaar.



## Kaltrina Thaçi

*Teaching Assistant at the Faculty of Architecture, University of Prishtina/  
Program Manager at CHwB Kosovo*

Kaltrina Thaçi is a conservation architect with a diverse experience in various projects of conservation, adaptive reuse, management, and interpretation of cultural heritage sites. She has been working at the organization Cultural Heritage without Borders Kosovo since January 2012 as a Program Manager. She is also a Teaching Assistant at the Faculty of Architecture, University of Prishtina. Kaltrina holds the title of Doctor of Technical Sciences at the University of Technology in Vienna. She graduated at the University of Prishtina, Faculty of Civil Engineering and Architecture and then completed the postgraduate studies in 2011 at Kingston University London and was awarded MSc with merit in Historic Building Conservation. Prior to working at CHwB Kosovo, Kaltrina was engaged as an external architect by the Ministry of Culture and worked at the Ministry of Environment and Spatial Planning. Kaltrina is the coordinator for ICOMOS (NC) group of Kosovo and ICOMOS emerging professional for the country, and until recently she acted as Country Coordinator for Interpret Europe.



**Granit Cenaj**

*Building Inspector at the Municipality of Prishtina*

Granit Cenaj is a Building Inspector at the Municipality of Prishtina. He has been also engaged in various design projects and supervision of residential buildings, embassies, administrative buildings, restaurants, apartment interiors and so on. Granit has graduated at the University of Prishtina, Faculty of Civil Engineering and Architecture and then completed the postgraduate studies in 2020 was awarded MSc in Architecture.



**Florina Jerliu**

*Associate Professor at the University of Prishtina "Hasan Prishtina"*

Jerliu is a professor at the University of Prishtina "Hasan Prishtina". She teaches Art and Architectural history, theory and built heritage in the Faculty of Civil Engineering and Architecture, and Aesthetics and Public art in the Faculty of Fine Arts. She is the co-founder and chair of the foundation for architecture and urbanism Archis Interventions Prishtina (part of the Archis Network together with Archis Interventions Amsterdam and Archis Interventions Berlin); co-founder and member of the Board of the think-tank Kosovo Stability Initiative; member of the Board of the Kosovo Institute for the Protection of Monuments, and member of ICOMOS (as of 2017). She is active in the field of cultural heritage in Kosovo through participation as member in various commissions and juries as appointed by the Ministry of Culture Youth and Sports of Kosovo (MCYS). F. Jerliu is the author of the text of the National Strategy for Cultural Heritage of Kosovo 2017-2027; author/designer of the first national archaeological park in Kosovo: Archaeological Park Ulpiana; author of books: Preservation of Built Heritage (2016) and Cultural Heritage of Kosovo: Concepts and Contexts of Protection (2017); and of a number of scientific papers. She is also a laureate for the Annual Prize for Scientific Contribution in the field of Cultural Heritage "Zef Mirdita" (2018) awarded by MYSC.

# CONVERGENCE THROUGH COURTYARDS: SPATIAL IDENTITY AND MEANINGS IN XI'AN'S GREAT MOSQUE

Authors: **Mohammed N. Alajmi, and Xiao Hu**

## Abstract

As one of the earliest mosques in China, the Great Mosque of Xi'an (also known as the Huajuexiang Mosque) was built in 742 AD and has undergone multiple reconstructions. It is an active place of worship for local Muslims while serving as a popular tourist site for non-Muslim visitors. Unlike mosques in other countries, this mosque has maintained strong Chinese architecture traditions such as timber frame structures, curved roofs and wooden ornaments. The building layout, derived from courtyard-style residential architecture, consists of five courtyards along a long east-west axis. The presence of Islamic elements such as the orientation towards Mecca, Arabic calligraphies, and the prayer hall are well incorporated into the whole complex. In short, the Great Mosque of Xi'an is an excellent example of combining traditional Chinese architectural forms with Islamic religious activities.

As a worship place, mosques establish a meaningful relationship between people and a given environment to identify and orient people's faith and beliefs by physical symbols and their meaning of social-cultural behaviors. This paper examines the spatial meanings of courtyards of the Great Mosque of Xi'an by analyzing how the courtyards, a form of traditional residential architecture, was transformed into a meaningful Islamic symbol. Specifically, this paper uses courtyards at the Great Mosque of Xi'an as a case to demonstrate how different cultural meanings were presented and converged together through physical spaces by the spatial articulation of religious activities and the functions.

The findings will bring a better understanding of a unique mosque architecture that is characterized by architectural forms different from the mainstream Islamic world but still performing the same purposes and activities.



**Dr. Mohammed Alajmi**

*Departement of Architecture, Kuwait University*

Dr. Mohammad Alajmi teaches at the the Dept. of Architecture at Kuwait University since 2009. He obtained his Ph.D. in Architecture from the University of Nebraska-Lincoln in 2009, and M. Arch from the University of Texas at Austin in 2005. He has taught various architectural design studios, including beginning studio, traveling studio, and vertical studio. His research interest and academic studies focus on regional (MENA) and vernacular architecture, urban and housing studies, Islamic architecture, mosque architecture, and architectural pedagogy and education. He also teaches and supervises master courses and theses.



**Dr. Xiao Hu**

*Associate Professor, University of Idaho,  
United States*

Dr. Xiao Hu teaches architecture and urban design as an associate professor at the University of Idaho, in the United States. He completed his PhD and master's degree in architecture from the University of Nebraska-Lincoln, and B. Arch from Chongqing Jianzhu University in China. He is also a licensed architect in China.

Dr. Hu's teaching and research interests focus on urban sustainability, community development and the architectural representation of the broader cultural, social, political, and psychological transformation. His publications address those issues in the cases of North America, East Asia, and the Middle East. He has served for editorial boards for multiple academic journals and is writing a book on the change of architecture in China during the 1950s, which will be published by Routledge.

In addition, he has also actively engaged in design practices. His most recent project is a community civic center located in the outskirts of Shanghai which is expected to be constructed in the end of 2022.

# THE VERNACULAR MOSQUES OF AL-KHABRA (KSA): INVESTIGATING URBAN ARCHITECTURAL AND SOCIAL DIMENSIONS

Authors: **Mohammed Alghafis, and Magda Sibley**

## Abstract

Vernacular mosque architecture in the Islamic world is a growing research field, but few studies have explored this in the Kingdom of Saudi Arabia (KSA), and the Arabian Peninsula in general. Vernacular mosques have never been considered from point of view of their previous users. This paper presents for the first time the vernacular architecture of the two mosques in Al-Khabra heritage settlement in Al-Qassim region and analyses their urban role and associated social and cultural practices.

A sample of eight previous residents from the older generation of Al-Khabra Settlement (who lived in the settlement before its population moved out in the 1991) were interviewed in the summer of 2020. The semi-structured interviews were aimed at collecting valuable data about their experiences and memories of spatial practices of the two mosques.

Aside from early description of vernacular mosques in Saudi Arabia were provided by Western travellers (King 1978, 1980). However, very few studies have been conducted since then on the vernacular mosques of Saudi Arabia, indicating a historical lack of interest among local scholars concerning their indigenous culture and traditions. However, there has been a recent renewal of interest in such heritage as indicated by the published studies of El-Johary (2008); Schiettecatte et al. (2019); Mahmoud (2021). The most recent initiative in that of Al-Fouzan Award established in 2014. The initiative of Al Fouzan is therefore addressing a real gap. No studies have been found on the social and cultural practices associated with the vernacular mosques.

This paper addresses this gap as it investigates the lived experience of vernacular mosques in Saudi Arabia based on the memories of previous residents who used to live in heritage settlements where these mosques are located in the previous local residents of Al-Khabra, who are still alive and have been contacted by the researcher with the assistance of the Municipality of Al-Khabra. These considerations raise the following questions: what are the specificities of the vernacular mosque architecture of Al-Khabra as compared to other mosques in other mud brick settlements in centre KSA? How can the mosque inform future plans for the rehabilitation and restoration of historical mosques in the region or even new mosques by reproducing certain specific elements that are specific to the region? What was the historical role of the structures in local society, and what is their



**Mohammed Fahad Alghafis**  
*Research Student, Welsh School  
of Architecture, Cardiff University*

Mohammed Fahad Alghafis. Mohammed is a research student in Welsh School of Architecture at Cardiff University. He worked as a teaching assistant in Nottingham University and before that he was working at Qassim University. He gained associate fellowship in learning and teaching in April 2022 in Cardiff University. With respect to awards, he has won a prize in the Prince Sultan bin Salman Awards for Urban Heritage in 2015. Then he received an award from the Passivhaus Competition 2018 for his design in Nottingham University. Regarding his contributions, he is a member of the Saudi Heritage Preservation Society (SHPS). Furthermore, he has been elected to represent Al-Qassim region, KSA.



contemporary relevance? What are the contemporary challenges facing the reconstruction or rehabilitation of existing mosques in the KSA?

This research studies the architectural typology and history of two mosques of Al-Khabra village, looking at behavioural aspects which have not been considered in terms of the role of the mosque as a kind of thermal comfort refuge during extreme heat. Closer familiarity of researchers with researched issues concerning local environments generally yields more in-depth results to understand complicated perceptions and performance under certain circumstances, especially with regard to occupant behaviours and other socio-cultural, physical and environmental attributes.



**Professor Magda Sibley**  
*Welsh School of Architecture, Cardiff University.*

Madga is an architect with 25 years experience in full time academia, teaching and researching Architecture. She held permanent positions at various Russell Group UK Universities in the UK and joined the Welsh School of Architecture at Cardiff University on 1 February 2019. She has established an international reputation through multidisciplinary research on Urban and Architectural Heritage in North African and the Middle Eastern cities with a focus on courtyard housing and public bathhouses. Her research received funding from the EU, AHRC, EPSRC and British Academy, totalling almost half a million pounds of external funding. Her recent research activities span History and Theory of Architecture and Environmental Design with a focus on energy transition in heritage settings. This has led to the development of her innovative design of a hybrid vernacular/high-tech component for lighting windowless spaces, shortlisted for the Clean-Tech Award. Her international research expertise on heritage public bathhouses in Mediterranean countries has led to my involvement as a consultant for the United Nations Development Programme (UNDP) for the rehabilitation of two 14th Century heritage bathhouses in Old Jerusalem.

# A CRITIQUE OF ARCHITECTURAL DESIGN OF THE JAWATHA MOSQUE IN SAUDI ARABIA

Author: **Mohammad Sharif Zami**

## Abstract

There are considerable numbers of historic mosque structures spreading all over the Eastern Province of Saudi Arabia that represent the rich architectural heritage of the Kingdom. Unfortunately, a number of heritages especially historic mosques were destroyed in the past century. One must recognize and appreciate the importance of conserving their architectural heritage. The Saudi Arabian authorities may need to expedite its initiatives to save and preserve its architectural heritages in their original design and inspire future generation whom will respect with pride their national history and culture. This paper presents the conservation of Jawatha Mosque as a case study. The mosque is situated at Al-Ahsa in Hofuf and is considered as the oldest in the Hajar region. It was constructed in the year of seven Hijri (628 AD) and the first mosque to hold Friday prayer next to the prophet's mosque in Al-Madina. Most of the mosque's original structure has been lost and its remains were in danger of disintegration. However, the Jawatha Mosque site was still used for daily prayers. Therefore, the mosque was decided to be conserved and currently the newly built mosque is used for prayers beside a popular tourist attraction. It is unclear whether the newly conserved Jawatha Mosque representing its original architectural design or not.

This case study is aimed to investigate and analyse on its structure, construction techniques, function, architectural design, and style. To achieve the aim of the paper author adopted Case Study Methodology whereby several research methods were applied, such as, desktop survey, in-depth interview, sketch and photography. According to the in-depth interview carried out in this study the architectural style adopted of the conserved Jawatha Mosque was based on Department of Antiquities' best judgment and imagination. Therefore, it is very difficult to conclude whether the Jawatha Mosque was conserved or restored following its original architectural design.



## Mohammad Zami

*Assistant Professor of Architecture at the King Fahd University of Petroleum and Minerals (KFUPM) in Saudi Arabia*

Dr. Mohammad Sharif Zami is working as an Assistant Professor of Architecture at the King Fahd University of Petroleum and Minerals (KFUPM) in Saudi Arabia for the last 11 years. Previously he lectured at the Harare Polytechnic College, University of Zimbabwe, National University of Science and Technology (NUST) in Zimbabwe, University of Salford in England, and University of KwaZulu Natal (UKZN) in South Africa for 14 years. During this period, he has also worked as a freelance and consultant architect with various international architectural practices. His research interests include university landscape and urban design, earth construction, architectural heritage, conservation, environmental sustainability and housing. He has published over 50 journal and conference papers in these fields including several book chapters. He has successfully supervised dozen of postgraduate (MArch, MSc & PhD) students and reviewed more than 100 journal and conference manuscripts. At present, he is appointed as editors and reviewers in more than dozens of international peer reviewed journals. Dr. Zami has earned a Bachelor of Architecture (BArch) degree from Khulna University of Bangladesh, Master of Philosophy (MPhil) degree from National University of Science and Technology (NUST) of Zimbabwe and Doctor of Philosophy (PhD) degree from University of Salford of United Kingdom.





# THE CRAFT OF MIHRAB CARVING IN OMANI MOSQUES BETWEEN 13TH-17TH CENTURIES

Author: **Naima Benkari**

## Abstract

In spite its richness, the corpus of published research about the Islamic architecture presents some gaps of knowledge about the architecture of the peoples who lived in the lands ruled by Muslims. Similarly, the dynamics of influence that might have operated between the “monumental” architecture in these lands and their popular architectures are insufficiently addressed. Furthermore, the material culture related to the Islamic civilization suffers from some geographic and chronologic gaps. The present research aims to contribute to med this gap by providing new knowledge about the traditional mosque architecture in Oman. More specifically, it will formulate some interpretations regarding the origins and development process of the practice of Mihrabs decoration in Oman between the 13th and 17th centuries. A total of 22 of such Mihrabs has been identified to have been the only remaining examples of this tradition in Oman. The paper presents the outcomes of a systematic survey and analysis of the architecture and artistic features of these Mihrabs and the mosques where they are located. The mosques and their Mihrabs are presented within their historic and geographic contexts, before discussing the emergence of the craft of Mihrab carving in Oman, its origins, sources of influences and the main artisans known to have professed it. Ultimately, the discussion will address the uniqueness of this craft in a context like Oman if the 13th to 17th century and its parallels with similar crafts in the Muslim lands in the same periods.



**Dr. Naima Benkari**

*Sultan Qaboos University, Department  
of Civil and Architectural Engineering*

Dr. Benkari is an architect and holds a master's degree in architectural engineering and a PhD in Urban Design from the University Pierre Mendes France (France). She taught and practiced architecture in Europe, North Africa and the Gulf states. Dr. Benkari was the Chair and co-Founder of the first Bachelor program in Architectural Engineering in the Emirate of Abu Dhabi (UAE).

Currently, she works in Oman at Sultan Qaboos University, Department of Civil and Architectural Engineering. Dr. Benkari is also associate researcher fellow at the Institute of Industrial science (University of Tokyo). Her scientific publications address issues related to cultural heritage conservation and sustainable development. Dr. Benkari is a consultant in Heritage conservation and sustainable development for the Ministry of Heritage and tourism in Oman as well as other countries and international institutions. She is an ICOMOS Expert Member and provides expertise, reviews, and capacity building in the field of World heritage sites nomination, protection and implementation of the World Heritage convention and the related policies.





# A UNIVERSAL ART: THE QURANIC INSCRIPTIONS OF CAMBRIDGE CENTRAL MOSQUE

Authors: **Noha Hussein, Mohamed Abdelmonem**

## Abstract

Since as early as the Dome of the Rock, Quranic inscriptions have been considered usual elements in mosque architecture. Its significance lies in three main aspects: its content, in its association with the words of God; its calligraphic form, which is considered the noblest of all Islamic arts; and its location within the architecture of mosques. Today's architecture of mosques has witnessed tremendous changes in its concepts, elements, and designs. These changes have further questioned and challenged the perception and use of Quranic inscriptions in mosques. Interesting examples of the use of Quranic inscriptions could now be observed in mosques built in areas that constitute populations of different backgrounds, both cultural and religious. Cambridge central mosque which was completed on 2019 and has recently installed its last calligraphic panel, provides a good example of a mosque built within a context of diverse community members, not only among the surrounding Muslim community, but also on the level of the local community as a whole. The diverse, as well as the intellectual nature of the residents of the historical and cosmopolitan city of Cambridge, have seemed to affect many aspects of the mosque art and architecture. From its garden to the smallest patterns, the mosque seems to relate not just to Islamic universal principles but also to the local English context. In spite of its modern and unique architecture, the mosque design incorporated a number of calligraphic material of Quranic inscriptions, on both the mosque's exterior and interior. The diverse choice of content, location and form of these verses, reflects the mosque design, its purpose and message which is conveyed not just to the congregation but to the passers-by, visitors and users from the local community. This paper aims to study the artistic and architectural aspects related to the Quranic inscriptions of Cambridge central mosque, revealing the universal factors that have affected their design and implementation decisions.



**Noha Hussein**

*Research student, Nottingham Trent University, UK.*

Noha Hussein is a PhD candidate at the Department of Architecture in Nottingham Trent University, UK. She is a lecturer at the same university and a post graduate researcher at the Centre for Architecture, Urbanism and Global Heritage.



**Prof. Mohamed Gamel Abdelmonem**

*Professor and Chair of Architecture,  
Nottingham Trent University, UK.*

Mohamed Gamal Abdelmonem is Professor and Chair of Architecture and Director of the Centre for Architecture, Urbanism and Global Heritage at Nottingham Trent University. Fellow of the Royal Society of Arts, Gamal is the recipient of the prestigious HM Queen's Anniversary Prize (2022), Vice-Chancellor's Outstanding Researcher (2020), the Jeffrey Cook Award (2014), and was runner up for the Newton Prize (2020). Professor Abdelmonem research focuses on architectural history, architectural and urban heritage, , socio-spatial practices of urban communities, virtual heritage technologies and post-conflict cities. Gamal's recent books include 'Peripheries: Edge Conditions in Architecture' (2012), 'Portrush: Towards an Architecture for the North Irish Coast' (2013); 'The Architecture of Home in Cairo' (2016), and "Architecture, Space and Memory of Resurrection in Northern Ireland" (2019); and 'People, Care and Work in the Home' (2020).

# A HISTORY OF THE BOSNIAN MINARET(S)

Author: **Robin Cognée**

## Abstract

The minaret is a core element of a mosque. Although not liturgically and architecturally mandatory, it has become over the centuries a traditional and emblematic feature of many mosques all over the world. Bosnia and Herzegovina (hereafter BiH) is no exception to the rule. Since its introduction during the Ottoman era (beginning in the region in the middle of the XVth century), the minaret has been an integral part of the Bosnian landscape. It has since gone (and is still going) through many architectural and formal variations and changes, owing either to the local building capacities, traditions, materials, climatic conditions/constraints, or to some foreign Islamic and regional Christian influences, not without forgetting the global and modernist tendencies affecting the entire Islamic world in terms of mosque architecture. In this paper, I will first present a typology of the different types of minarets that can be found in BiH, describing their main characteristics, shapes and specificities, as well as the various materials and techniques used in their construction, and the architectural novelties that have been contributing to change their structure and aspect. Indeed, the original prevalence of the wooden minaret in BiH (except for Herzegovina, where the stone minaret was always predominant) has been replaced—since the XIXth and especially the XXth century—by brick, stone, or concrete minarets. The esthetic unpretentiousness of the initial minarets, their harmonious inclusion in the urban/rural fabric as well as the quality of their design, are being more and more undermined in favor of visually striking, redundant and sometimes proportionately dubious experimentations. I will then go through the function and symbolism of the minaret in BiH, first of all as an architectural component (usually distinguishing a central mosque—džamija—where the Friday prayers are performed, from a smaller neighbourhood/hamlet mosque—mesdžid—where Friday prayers are not performed), then as a spatial, religious and sometimes political marker, especially in the damaged and contested post-war Bosnian countryside. Finally, I will address the troubled historical path of the minaret in the region, as it has often been the target of damage and destruction, as a victim of several Natural, urban and war incidences.



**Robin Cognée**

Robin Cognée is a French 4th year PhD researcher, beneficiary of the ITN-MIDA (Mediating Islam in the Digital Age) scholarship program of the European Union. He is currently based in Sarajevo (Bosnia and Herzegovina), where he is enrolled at the Center of Interdisciplinary Studies (CIS) of the University of Sarajevo, in co-mentorship with the Institute of Oriental Languages and Civilizations (INALCO) of Paris. He holds a Bachelor's and Master's Degree in Bosnian-Croatian-Serbian language and Balkan civilization, obtained at the INALCO, respectively in 2016 and 2018. His research focuses on mosque history and architecture in Bosnia and Herzegovina, from the beginning of the Austro-Hungarian onwards, and covers the topics of mosque destruction and (re) construction as well as mosque architectural trends and changes in the region.

# MOSQUE IN URBAN ENVIRONMENT: CONTEMPORARY MOSQUE IN UNPLANNED SETTLEMENT OF SHAHEEN BAGH, DELHI

Author: **Shaista Perveen**

## Abstract

Evolving since the medieval times and taking up the most strategic location within the settlement, the Mosque has defined the location, layout, grain and movement patterns of the city and its component. The current developments of contemporary mosque can be very well understood at two scales, 1. The existences of the mosque as a building typology 2. Its role and influence in making the social and physical structure of the city. The developments of mosque and its existence in India has taken a new path in the 21st century, depending on their location and context, designed in planned settlements and constructed in unplanned settlements. The case of unplanned settlements dominated by muslim population is even more interesting considering its dependency on its community.

One such settlement being Shaheen Bagh has undergone tremendous changes in the past decades and has been proven a strong hold for the community where mosque has played a dominant role.

The aim of the paper is to analyze the role of the contemporary mosque in the Urban environment of Shaheen Bagh, its development and making of its social and physical structure. Different cases of the mosque are studied for its effect on Urban environment of Shaheen Bagh, leading to multiple factors that govern the development of mosque in the current times in an unplanned settlement. In addition, the paper explores the changing emphases of the contemporary mosque relating to places of worship, as these have shifted from solely religious structures to multifunctional building typology. The intent of this research is to look at Mosque as building typology, an integral component of urban layout, which defines the spatiality, form and function of a precinct and its neighbourhood.

Through an interpretation of views into contemporary mosque architecture, the research aspires to explore a path for the development of contemporary mosque architecture that builds upon re-visiting the mosque existence within the unplanned settlement of Shaheen Bagh urban fabric to explore the possibilities embedded within its complexities.



**Shaista Perveen**

*Affiliation: School of Planning  
and Architecture, Delhi*

Shaista Perveen is a research scholar at Department of Architecture, School of Planning and Architecture, Delhi. She has a specialization in architectural conservation for heritage buildings and has huge interest in Islamic Architecture and its evolution. She has taught at School of Planning and Architecture, Delhi and Jamia Millia Islamia, Delhi both at bachelor's level and master's level. She has been teaching courses on Mosque Development as a part of History of Architecture. She has worked for intangible cultural heritage relating it to tangibles of architectural forms and functions. Starting her career from INTACH, Architectural Heritage Division, she has been actively engaged in projects such as 'Conservation and Reuse of Chattr Manzil Palace, Lucknow', 'Integrated Heritage Development Plan of Diu' and 'UNESCO World Heritage Nomination for 'Vernacular Built Heritage of Iconic Saree Weaving Clusters of India'. She has undertaken listings of cultural resources of towns and settlements, such as Diu, Azamgarh (U.P) and Khajuraho (M.P). She has also been trained in Cairo, Egypt as a conservation architect at Megawra Al khalifa, Cairo under Dr May al Ibrashy on conservation of the Mausoleum of Imam Al Shafi'i in historic Cairo and other monuments. She has contributed to various conferences and seminars concerning architectural heritage. She has also presented research papers focusing on the status of built heritage, documentation and conservation practices in India. Her interest in cultural heritage, has made her a keen reader, traveller and a food enthusiast exploring multiple cultures in India and abroad.

# DESIGNING A SUSTAINABLE MOSQUE PROTOTYPE FOR HUMANITARIAN RELIEF AREAS AND REFUGEE CAMPS

Author: **Yousef Abdul Mohsen Al-Haroun**

## Abstract

This study explores an under researched part of contemporary Islamic architecture. It presents a new approach to design Mosques that serve people impacted from environmental disasters, displaced from wars, and other unforeseen events. The Mosque becomes a place of worship, of hope, in transition as people reflect from the world around them. The method employed for this study is 'research through design', which is a process of design that allows new insights, knowledge, practices and final product to come into being. The proposed Mosque prototype design is a simple rectangle with a courtyard inspired by the Prophet Muhammed's (PBUH) Mosque in AlMadinah that allows for multiple spatial variations. Customized container like units are placed together like a puzzle. It is a self-sustaining entity that employs every element with a sustainable function such as a solar minaret uses solar panels for energy and an inverse tent structure collects rainwater. Moreover, local attributes are assimilated into the design as needed to reflect regional identity and foster social relationships and community bonds. This research contributes to knowledge by advancing the current state of Mosque designs for humanitarian relief areas and stands as a prospective model for universal applications to elevate the quality of places of worship where they need it most.



**Dr. Yousef Al-Haroun**

*Department of Architecture, Kuwait University  
& Founder of Illuminate Architectural office*

Dr. Yousef AbdulMohsen Al-Haroun graduated from Tulane University in the United States and continued to earn his PhD in Architecture from the University of Sheffield in the United Kingdom. He currently is in the faculty and teaches at the department of architecture, Kuwait University. At the same time manages his own architectural office Illuminate (design + build) founded in 2008. Dr. Al-Haroun's expertise lies in sustainability and contemporary vernacular architecture where his approach uses mixed methods to explore the potential to assimilate vernacular elements into contemporary design as means to promote a more sustainable built environment. He has authored several books and published many papers related to Kuwait's housing, Mosques, and urban architectural phenomena. Dr. Al-Haroun also has a column in AlQabas newspaper where he discusses many important issues and advocates for better understanding and appreciation of architecture and design.



# DESIGN GUIDELINES FOR THE CONTEXT OF THE HOLY MOSQUE IN MAKKAH ALMUKARRAMAH

Author: **Prof. Abdelmohsen Farahat**

## Abstract

Both the Holy Mosque in Makkah AlMukarramah and its context, especially the central area inside the first ring road, have gone through considerable stages of growth and transformation. The attempt in this paper is to give urban design guidelines for the natural environmental and urban contexts of the Holy Mosque. Natural environmental guidelines include Controls in relation to Zamzam ground water and mountain slopes and peaks. Urban design guidelines include controls and suggestions in relation to height, sight lines, open spaces, urban tissue and extension of prayer areas beyond the Holy Mosque. Gradual scale relationships, including human and landmark scales will be dealt with.



**Prof. Abdelmohsen M. Farahat**

- Born in Alexandria, Egypt 1946
- Bachelor in Architecture, Cairo Univ 1968
- Diploma of Higher Studies in Arch., Cairo Univ 1972
- Master of Landscape Architecture, Univ of Georgia, USA (also a Teaching Assistant) 1976
- Doctorate of Environmental Design and Planning, Virginia Tech., USA (also a Lecturer) 1980
- More than 40 publications in Env. Design & researches in Art, and two published books. 1976 till now
- Assistant Prof., Assoc. Prof. & Full Professor, in the Faculty of Env. Design, KAAU. Faculty member, Chairman of the Landsc. Arch. Dept, Coordinator of the Sch. of Env. Design, KAAU 1978 to 2016
- Several projects in Architecture, Landscape Architecture and Urban Design, including more than 10 international awards (in addition to local prizes), professional and academic. 1968 till now
- Public Art projects, integrated with Landscape Arch. 1973 till now
- Participation in more than 10 Art Group Exhibitions and 3 Personal Exhibitions. 2015 till now
- Poetry writing 2015 till now

# MOSQUE ARCHITECTURE IN CONTEMPORARY POPULAR CULTURES

## A CRITICAL PERSPECTIVE

Author: **Dr. Mona Helmy**

### Abstract

This research paper claims that among important phenomena of several forms of contemporary mosques, there is a blurring of a clear distinction between their related popular/low cultural and formal/high-cultural status. For many centuries, high cultural mosques that are following what so called "formal architectural aesthetics" exist, which shaped by specific sets of well-established design principles and elements, trends, styles, tastes, designs, etc. Parallel to that, mosques in a context of popular cultures are shaped by folkloric signals, signs, and symbols, producing what can be called "Informal aesthetics".

The popularization of mosque architecture in various contexts of cultural communities has different expressions that blend and reflect that culture into mosques' architectural language and vocabularies. Consequently, the popular practice of mosque architecture is predominant, making concessions to the public's imagination and spreading various hybrid forms through folkloric practices, eclectic styles, populist architecture, hybrid architecture, kitsch architecture, among other popular types.

The popular taste of mosque architectural aesthetics, with all of their vitality, reflections, expressions, and sometimes their discrepancy, vulgarity, and use or misuse of signs and symbols "...expresses growing dilemmas to the contemporary mosque architecture.". While they seem have appeal to many people, who enjoy their informal aesthetics, they may embody a superficial, flashy, or exaggerated discourse to others.

Through a literature critical review, and through analyzing and examining case studies of contemporary mosque architecture in popular culture communities, this paper attempts to explore the emerged popular architectural design approaches of mosques in the Muslim World.



**Dr. Mona Helmy**

Mona Helmy is an architect, urbanist, and educator. Currently, she is an associate professor of architecture and urban design at the British University in Egypt (BUE). She received a Doctoral degree in Architecture and City Planning from Stuttgart University, Germany. She holds a master's degree in Urban Design and a Bachelor of Architecture from Ain Shams University, Cairo, Egypt. Between 2010 and 2018, Dr. Helmy was the founding chair of the architecture department at Dar Al-Hekma University, Jeddah, KSA. She also served as an adjunct professor at the University of Stuttgart. Throughout the course of her academic career, she was a visiting professor in the University of Colorado, Denver, USA.

Dr. Helmy publishes widely in international and national conferences. She is a member of several scientific committees in international conferences, symposia, and refereed journals.

As a consultant and advisor in urban design, city branding, and contemporary Arab Gulf urbanism, she has participated in a number of significant planning, urban, and architecture projects in Germany, Saudi Arabia, and the Middle East. She also contributed to several design studies.



# FUTURE MASJIDS RETAINING A SUSTAINABLE COMMUNITY CULTURE BY GOING BACK TO THE ROOTS OF DESIGN

Authors: **Dr Ameera Al-Hassan and Qusai Al-Duaij**

## Abstract

This paper aims to present the UN-Habitat vision and approach for future mosques to return to their original roots while incorporating sustainable functionality. It provides a background on transferring them so they become multifunctional sustainable contemporary mosques while playing their original role. This goal can only be realised through a pioneering innovative design that ensures energy and water rationalisation, introducing water treatment and recycling methods and a new irrigation system and adopting "Mind the Gap and Leave No One Behind" in building facilities.

The paper displays how public members have abandoned public libraries and social facilities due to technology stealing their attention and time, impacting their families and daily activities. Millions of dollars spent on running mosques should be redirected towards improving their socio-environmental performance, conducting accurate assessments of the various sectors in mosques for the purpose of evaluating their performance, determining their needs in the short run and long run, preparing a geographical database and digital maps that include their present consumption rate and predict their future consumption rate, improving the urban management of mosques through technical assistance and capacity-building of those in charge of managing and implementing operations and projects in the mosques, including demarcation of the surrounding park boundaries and the development of land use plans and ensuring a flexible recovery phase by rehabilitating the environment of the lands surrounding the mosques and activating the role of urban governance that is accountable, sustainable and transparent, integrated urban planning; improving management and the provision of basic services, including developing an integrated system for solid and liquid waste management and benefiting from them by setting up a program to manage operations in a sustainable manner inside and outside mosques, providing technical and scientific consultations related to buildings, their infrastructure, developing management capabilities by engaging related persons in SDGs training programs and qualifying cadres.



**Dr Ameera Al-Hassan**  
*Head of UN-Habitat GCC Office - Kuwait*

Dr Ameera Al-Hassan was appointed Head of the United Nations Human Settlements Program, UN-Habitat for the Arab Gulf States Sub-region Kuwait Office in May 2019.

In her capacity as a head of the office, Dr Alhassan focuses on meeting the needs, visions and strategies of Kuwait and the Gulf states while implementing Agenda 2030 SDGs, particularly SDG11. She successfully initiated the Kuwait Plants I campaign in partnership with Kuwait's most significant economic sector and many public and private entities in 2019. The campaign continued for four years successively, aiming at greening open public spaces to mitigate the effect of climate change and the extreme heat waves and sand and dust storms. Her office organizes capacity-building programs on sustainable urban development, supports the Gulf states in developing and submitting their national reports to the UN summits and provides expertise where needed. Dr. Alhassan liaises with Kuwaiti Charities and NGOs funding humanitarian projects such as rehabilitating demolished houses in Mosul (Iraq) in 2020, Burj Hmoud (Lebanon) in 2021 and Gaza strip in 2022. Her office succeeded in developing and securing funds for a project that is the first of its kind in the Arab region using innovative solutions for Improved Resilience to Transboundary Sand and Dust Storms between Iraq and all the Gulf states by rehabilitating hotspots of sand and dust storms in Iraq.

Ameera is leading her office colleagues in new projects head-on in Kuwait to combat the effect of Climate Change, increase cities resilience and create youth cities, thanks to the growing staff capabilities, which enabled the office to overcome challenges.



Dr Alhassan commenced working for Kuwait government after her graduation in 1994. She joined the UN-Habitat as an intern in 2009, after which she worked for the UN until they appointed her Head of the UN-H Kuwait Office. During her long career, she believes that professional innovation has no limitations. Therefore, she participated as a speaker in many international and regional conferences and was a member of several committees in the field of Sustainable Development, Quality Assurance and Sustainable Urban Planning. Ameerah lectures in universities, schools, state institutions, and civil society to raise community awareness of the "Agenda 2030 SDGs" and the "New Urban Agenda" and presents at local and international conferences. She has been an active member of the United Nations Sand and Dust Storms Coalition since 2019 until the present time.

**Qusai Ali Al-Duaij**  
*Deputy Head of Country Programme  
for GCC & Kuwait*

Mr Alduaij supports the Head of the Kuwait GCC office and staff in implementing the country office work plan promptly. His hard work led to raising the visibility of the UN-Habitat in both Kuwait and the Arab states, developing and presenting Kuwait National Report to Habitat III summit in Quito in 2016, conducting the ongoing "Kuwait Plants" campaign, which started in 2019, and rehabilitation of damaged houses in part of Iraq, Lebanon and Palestine. He also supports in the preparation of the Memorandums of Understanding between the UN-Habitat Kuwait and their partners in line with the Ministry of Foreign Affairs International Organization Affairs. His political, technical, and academic background helps carry out UN-Habitat Kuwait GCC mandatory work, and he provides well-acknowledged political advice where needed. He collaborated in setting (the Improved Resilience to Transboundary Sand and Dust Storms Project between the Republic of Iraq and the State of Kuwait, and the Gulf States) project with the Kuwait Fund of Arab Economic Development, and now he is working with the Head of Office on setting a 'Public Park for All' project.

Qusai Ali Al-Duaij (Kuwaiti) started his career as a journalist in 1993, whether writing press, radio, or television. In 1999, he worked for the Kuwait Ministry of Media in the Political News Sector until he was promoted to Media Advisor in 2005. In 2017, Mr Alduaij was given additional responsibilities as Administrative Director at the Sheikh Jaber Al-Ahmed Al Sabah Cultural Centre (affiliated with the Kuwaiti Amiri Dewan). He has worked with the UN-Habitat as a volunteer since 2015 and has been seconded by the Government of Kuwait to serve as Deputy Head of the Country Programme for GCC & Kuwait from 2020 until he is appointed Deputy Head of the Program Office in 2022. He produced numerous media programmes, documentaries, propaganda, and legal materials for the Kuwaiti government during his media career, including a documentary about the UN.

Qusai is an Inventor who thinks outside the box; he invented the Kuwaiti Law-compliant Electronic Voting System and the Ablution Water Recycling System for Mosques, amongst other inventions.





**Samaan Majeed Yas**

*Consultant Architect & Urban Designer*

(B.Sc.Arch. Eng., M.Sc.Urban Design,  
Ph.D.Arch. Eng.)

- Member of Engineering Consulting Bureau, University of Diyala (DECB)
- Faculty member- Head of Department of Architecture - University of Diyala
- Member in the Architectural Division – Iraqi Engineers Union- since 1994 – Consultant Degree since 2011

**EDUCATIONAL & ACADEMIC BACKGROUND**  
2009

Ph.D. Arc. Eng., Baghdad University,  
Baghdad - Iraq

Research subject: Future of architecture  
in Islamic Societies according to the  
civilizations dialogue concept  
1995-1998

M.Sc. Urban Design (Master of Science  
in Urban Design), University of Technology,  
Baghdad – Iraq

Research subject: Geometrical Properties  
in Islamic architecture: an analytical study  
of Shape Grammar in Mosques Architecture

**PROFESSIONAL EXPERIENCE**  
2011-2014

Team leader (Iraqi side) cooperation  
with German firm (rha Aachen) for strategic  
Development (Updating Master Plan project  
for Muqaddiya city (at Diyala Province)



**Dr. Hassan Mahmood Kasim**

**Scientific Degrees:**

- Ph. D. in Theory & History of Architecture, Dept. Of Architecture, Coll. of Engineering, University of Baghdad, 2008
- M. Sc. in Architectural Technology, Dept. Of Architecture, University of Technology in Baghdad, 1997
- B. Sc. in Architectural Engineering, Dept. Of Architecture, Coll. of Engineering, University Of Mosul, 1992

Participated in many scientific conferences and symposiums inside and outside Iraq.  
Published 13 scientific papers about Architecture in many Journals  
Supervised 4 MSc Architectural Thesis in University of Mosul

# التفاعل بين التقاليد المحلية وتفرد الأسلوب الشخصي: الأعمال المُحتملة للمعمار سنان في بغداد

المؤلفان: سمعان مجيد ياس، وحشان حاج قاسم

**المُلخَص**

من المعروف أن العمارة العثمانية قد تبلورت نتيجة تفاعل تراث الطرز الاسلامية السابقة عليها مع تراث العمارة البيزنطية من خلال مجموعة من المعماريين العباقرة، لاشك أن أشهرهم وأكثرهم إنتاجاً وعبقرية هو المعمار سنان (القرن السادس عشر)، وتنتشر الأعمال التي صممها المعمار سنان وأشرف على تنفيذها في اسطنبول عاصمة العثمانيين وفي العديد من المدن الأخرى التابعة للحكم العثماني.

المشكلة العامة للبحث: هناك أعمال منسوبة للمعمار سنان في مدينة بغداد (عاصمة الخلافة السابقة ومهد تبلور مختلف أوجه الحضارة الاسلامية) يختلف المؤرخون والمعماريون في نسبتها اليه بين مؤيد ومعارض أو من ينسب بعضها له لكنها زالت أو تغيرت عبر السنين. بالمقابل فان هذه الاعمال المنسوبة له تبدو ظاهراً مشابهة للعمارة العراقية المحلية ويختلف مظهرها عن العمارة العثمانية الكلاسيكية.

المشكلة البحثية الخاصة: عدم وجود منهجية معمارية واضحة أو إطار نظري للتحقق من صحة نسبة هذه الاعمال للمعمار سنان بشكل خاص والاستراتيجيات التصميمية المستخدمة من قبل المعمار سنان في التعامل مع التقاليد المحلية للمدن المفتوحة بشكل عام.

هدف البحث: يهدف هذا البحث الى التحري عن مدى صحة نسبة بعض الأعمال المعمارية في مدينة بغداد الى المعمار سنان، ثم بناء إطار نظري يلخص أهم الخصائص المعمارية المتوافقة مع أسلوبه على تلك الخصائص المتأثرة بتراث العمارة العراقية المحلية.

فرضية البحث الرئيسية: يفترض البحث ان المعمار سنان استخدم أساليب تصميم في المدن ذات الطبيعة الثقافية الغنية المختلفة عن البيئة الثقافية لقلب الإمبراطورية العثمانية ومدنها الرئيسية، تتفاعل أكثر مع طبيعة المناخ والمواد والتقنيات الإنشائية المحلية السائدة.

منهجية البحث: لن يعتمد منهج التحري في هذا البحث على منهج المؤرخين في التحري عن النصوص والوقائع التاريخية (بالرغم من أهميتها مع توفر العديد منها ذات النتائج المتعارضة)، بل سيتم الاعتماد على بناء إطار نظري يلخص الخصائص المعمارية لأسلوب المعمار سنان مستخلص من دراسة لأهم أعماله وأهم الخصائص للعمارة المحلية العراقية آنذاك ثم اختبار الاطار المستخلص على الاعمال المنسوبة للمعمار سنان في بغداد، والتي ستتركز على: تحليل الفضاء المعماري وتناسباته، ومعالجة الكتل البنائية، والعناصر المعمارية، والمواد الإنشائية، والنظام الانشائي، ثم مقارنة تلك الخصائص مع خصائص العمارة العراقية المحلية من جهة ومع خصائص عمارة المعمار سنان خاصة والعمارة العثمانية عامة.



# تحويل الكنائس إلى مساجد: مسجد كتشاوة بالجزائر نموذجاً

المؤلف: سعيد بوسماحة

## المُلخَص

خلّفت فترة الاستعمار الفرنسي بالجزائر إضافةً إلى الأبنية السكنية والمدنية والعسكرية مجموعةً من أماكن العبادة المسيحية كالكنائس التي ظلّت إلى الآن شاهدةً على حقبة زمنية من تاريخ الجزائر. بعد استقلال الجزائر، سارعت السلطات الحكومية مدعومة من المواطنين الجزائريين إلى تأميم الأبنية الدينية كغيرها من المنشآت، حيث حُوّلت أغلبها إلى مساجد وتم استغلال الباقي كمتاحف. تُعدّ عملية تحويل الكنائس ودور العبادة الأخرى إلى مساجد بالنسبة إلى الجزائر عملية ذات أهمية كبيرة من أجل إثبات وتأكيد الهوية الإسلامية للبلد والتي حاول المستعمر الفرنسي جاهداً طمسها بكبح بناء المساجد وتحويل أكثرها إلى كنائس وهدم أغلبها. وتشير الإحصائيات الرسمية الجزائرية إلى تحويل أكثر من ستمائة بناية دينية غير إسلامية إلى مساجد بعد استقلال الجزائر فيما بقي القليل منها في المدن الكبرى كالجزائر العاصمة، وعنابة، ووهران يحافظ إلى اليوم على وظيفته.

نُسلّط من خلال هذا البحث الضوء على تجربة الدولة الجزائرية المستقلة في تحويل الكنائس الفرنسية إلى مساجد من خلال عرض ودراسة مسجد كتشاوة بالجزائر العاصمة الذي يعد مثالاً معمارياً فريداً حيث تم تحويله إلى كاتدرائية القديس فيليب في العهد الفرنسي، وبعد ذلك إلى وظيفته الأصلية كمسجد بعد الاستقلال.



الدكتور سعيد بو سماحة

بوسماحة سعيد حاصل على درجة الدكتوراه في الهندسة المعمارية والتراث العمراني والبيئة من جامعة سعد دحلب، البليدة 1، ودرجة الماجستير الأكاديمي من جامعة محمد بوضياف للعلوم والتكنولوجيا في وهران، ودبلوم مهندس معماري من جامعة أبو بكر بلقايد في تلمسان.

كان أستاذاً متدخلاً في قسم الهندسة المعمارية بجامعة تلمسان وهو حالياً أستاذ مساعد في المدرسة المتعددة التقنيات للهندسة المعمارية والتعمير -EPAU- الجزائر، وكذلك عضو في فريق البحث «التعمير الاستراتيجي، الهندسة المعمارية والتنمية المتكاملة» -USADI- الجزائر.

يدور مجال أبحاثه حول العمارة الدينية المعاصرة، ولا سيما مساجد الجزائر الحديثة والاتجاهات التراثية الجديدة المتعلقة بهندسة العمارة في القرنين العشرين والحادي والعشرين. كما أنه مهتم بالجمال المعماري للهندسة المعمارية المعاصرة.









**Salam M. Bishr Jijakli**  
Architect & Researcher

Salam M. Bishr Jijakli is a Syrian architect and researcher in the field of history and theories of architecture. Mainly interested in urban conservation, Islamic real-estate legislation, and architectural history. She has a number of published papers in peer-reviewed and non-refereed journals. Salam worked as a lecturer at Damascus University and the University of Qalamoon in the Syrian Arab Republic, and Al-Yamamah University in the Kingdom of Saudi Arabia. She also worked as a researcher and historical advisor in cooperation with MANGA Productions, Saudi Arabia.

## أغراض النقوش الكتابية التاريخية العربية في الجامع الأعلى بحماة

المؤلف: سلام الجيجكلي

### المُلخَص

برزت الأيقونة كأحد المفاهيم المهمة التي ارتبطت بعمارة المساجد بوصفها إحدى الأنماط البنائية التي تتعامل مع جانبيين أحدهما يتمثل بالثوابت الناتجة عن مجموعة من الضوابط الشرعية، والاخر يتمثل بالمتغيرات التي ترتبط بالظروف السياقية، وقد برز هذا المفهوم ضمن عمارة المساجد بتجليات مختلفة عبر الزمن، من هنا برزت مشككة البحث التي تمثلت بـ ( قصور التصور الواضح عن التفسيرات الأيقونية في عمارة المساجد عبر الزمن وعلاقتها بالضوابط الشرعية المؤثرة في صياغة هذا النمط البنائي) ليمثل هدف البحث بتحديد اطار نظري عن مفهوم الأيقونية في عمارة المساجد بشكل عام، وعلاقته بالثوابت التي تمثلها الضوابط الشرعية المرتبطة بهذا النمط البنائي بشكل خاص.

توصل البحث الى تحديد اطارعام لمفهوم الأيقونة في عمارة المساجد وشمل مفردات تراوحت بين مستويين (فكري كامن وشكلي ظاهر)، اختص الفكري بالقيم والخصائص التصميمية والعوامل المؤثرة في بناء عمارة أيقونية للمساجد، بينما تمظهر المستوى الشكلي للأيقونية عبر مجموعة من السمات وآليات الإنتاج، وقد برز المستوى الظاهر للأيقونية في عمارة المساجد التقليدية بتعبيرها عن الجانب الموضوعي إذ تُعد أداة فعالة للتعبير عن هوية المكان على حساب الجانب الذاتي للمصمم بينما برزت الأيقونية في عمارة المساجد المعاصرة بوصفها أداة فعالة تعبر عن روح العصر والتي يمثلها الجانب التكنولوجي من جهة وذاتية المصمم ومكانه الفكرية وأسلوبه السردي من جهة أخرى.



م. تغريد «محمد فؤاد» فالح عوض

حاصلة على درجة البكالوريوس في الهندسة المعمارية من جامعة النجاح في فلسطين عام 1986. منذ عام 1997 وحتى الآن تعمل محاضرة في قسم العمارة بجامعة فلسطين التقنية - خضوري في طولكرم، فلسطين، وتشغل حالياً منصب رئيس قسم التصميم الداخلي/ الديكور. شاركت في العديد من ورش العمل والمؤتمرات المعمارية في دولة الامارات وفي فلسطين وألمانيا وإيطاليا.



**Dr. Jihad Awad**  
Professor of Architecture & head  
of Architecture department at Ajman  
University (AU), United Arab Emirates

Dr. Jihad Awad is a professor of architecture, currently head of architecture department at Ajman University (AU), UAE. Before joining AU in 2004, he has taught at different Palestinian universities, and was head of architecture department at An Najah University in Nablus, Palestine. He holds Dr.-Ing. from University of Stuttgart, Germany (1996), M. Arch. from Kansas State University, USA (1989), and B.Sc. in Architectural Engineering from Yarmouk University, Jordan (1984). Areas of interest: Urban Design and Conservation; Traditional Arab-Islamic Architecture; Modern and Contemporary Architecture; and Architecture in the GCC. In addition to many research papers and articles, he published two books: "Rural Houses of Palestine" (in Arabic), and "Top International Architects – Design Concepts in Architecture" (in English, four volumes). During the last few years, he was involved in organizing several workshops, and responsible for inviting many international architects to AU, including Charles Jencks, Hans Hollein, Rem Koolhaas, Emilio Ambasz, Ben van Berkel, Rasem Badran, Ma Yansong, Francine Houben, Will Alsop, among others.

## عمارة المساجد في عجمان بين الأصالة والحداثة

المؤلفان: جهاد عوض، تغريد عوض

### المُلخَص

يتناول هذا البحث عمارة المساجد الحديثة في مدينة عجمان التي بنيت بعد عام 2000 حيث بلغ عددها لغاية اليوم ما يقارب 175 مسجداً. يهدف البحث الى دراسة وتحليل عمارة هذه المساجد ومحاولة التعرف على الخصائص المشتركة بينها وتحديد أوجه الاختلاف، ومن ثم تصنيف هذه المساجد من حيث الشكل العام والمظهر الخارجي والعلاقة مع الأنماط التاريخية للمساجد. كذلك يهدف البحث الى الإجابة على بعض التساؤلات مثل: هل يوجد نوع من الوحدة بين هذه المساجد رغم التنوع الواضح في مظهرها الخارجي؟ ما هي العناصر المشتركة؟ وما هي التوجهات المعمارية السائدة؟ وهل المساجد الحديثة ترتبط بالمكان وتعكس الزمن الحاضر؟ تقوم فرضية البحث على وجود الوحدة ضمن التنوع، وانتشار بعض الأنماط أكثر من غيرها، والرغبة في اظهار الهوية المحلية، والطابع الإسلامي في تصميم المساجد.

تعتمد هذه الدراسة بشكل رئيسي على زيارة كافة المساجد التي بنيت بعد عام 2000 والحصول على بعض المخططات من قبل الهيئة العامة للشئون الإسلامية والأوقاف ودائرة البلدية والتخطيط بالإضافة الى مراجعة أهم الدراسات السابقة عن عمارة المساجد التي تشكل الأساس النظري لهذا البحث. تم في هذا البحث اتباع منهج الوصف التحليلي والمقارنة بين المساجد موضع الدراسة.

أظهرت النتائج وجود وحدة واضحة في التصميم والتوزيع الفراغي إضافة الى بعض العناصر الرئيسية المشتركة بين هذه المساجد رغم التنوع في المظهر الخارجي، كذلك أظهرت الدراسة وجود بعض الأنماط الأكثر انتشاراً.

تضيف هذه الدراسة المزيد من المعرفة عن الخصائص المعمارية المميزة للمساجد الحديثة في عجمان والتوجهات التصميمية السائدة وتظهر بعض الأمثلة التي تصلح كنماذج يمكن الاستفادة منها في تصميم المساجد المستقبلية، كما أنها تقدم توصيات يمكن أخذها بعين الاعتبار من قبل القائمين على بناء المساجد.





Conference Track 2

**Spirituality**  
in Mosque Architecture

المحور الثاني للمؤتمر

الروحانيات  
في عمارة المساجد



# REDEFINING THE MIHRAB IN THE 21<sup>ST</sup> CENTURY

Authors: **Abdulsalam A. Alsudairi, Fahad A. Alshiddi,  
and Yazeed A. Alshiddi**

## Abstract

The Mihrab has always been a significant part of the Mosque architectural identity along with the Minaret, Minbar, and the dome. The Mihrab is an element that adds to Mosque identity internally and externally as it emphasizes Qibla direction and gives more attention to the Qibla wall. With time, the architectural development of the Mihrab is adding another role to as a means of enhancing the acoustics of prayer recitation so that sound is distributed equally and delivered evenly to the whole Prayer Hall and Worshipers.

However, the current state-of-the-art technological advancement and the sound amplifiers are making that function obsolete, i.e., making the Mihrab remain as a visual and symbolic element. In other words, in most local Mosques in Saudi Arabia, one will notice that the positioning of the Imam during prayer is pulled backwards leaving the original Mihrab and the first-row empty. Responding to this change advocates certain issues that are: Has the practical function of the Mihrab as a space diminished?

Alternatively – and on contrary to the first question – does the Mihrab now imply the inclusion of the first row or the front portion of the Prayer Hall? To answer these questions, a field of survey of existing Mosques were evaluated using Post Occupancy Evaluation (POE) by observing and documenting the behavior of worshippers in the selected Mosques. The study deduced that the Mihrab in the today architecture remains as a symbolic image mostly, and that its past functional uses are no longer valid.



## Prof. Abdulsalam A. Alsudairi

Abdulsalam Ali Al-Sudairi was born in Dammam Saudi Arabia 1965. He obtained his bachelor degree in Architecture and Planning in 1989 from King Faisal University. He was appointed as demonstrator in 1990 in the same University he graduated from, which is known now as Imam Abdulrahman bin Faisal University. He finished his master degree in 1993 from the same university and was promoted as lecturer in 1994. He earned his Ph. D. of Architectural Engineering from University of Colorado, Boulder, USA in September 2000. He was promoted as assistant professor in November 2000. In 2006 he was promoted to the rank of associate professor. He was the head of Interior Design Department from 2005 to 2006. Dr. Al-Sudairi was appointed as Vice Dean for Academic Affairs from 2007 to 2006. In January 2011 he was appointed Dean of College of Architecture and Planning and in June 2011 he was promoted to the rank of Full Professor. He published various articles in several peer reviewed international, regional and local journals. He is a reviewer for several journals. He is actively participating in teaching of undergraduate and graduate courses. He supervised several master and Ph. D. dissertations and examined some since he joined the college of Architecture and Planning. He is currently involved as a member and head of various committees in the college and the university. He is actively participating in scientific conferences as a speaker, chairing sessions and organizer both internationally and locally. Currently he is the head of Alfaisal Entrepreneurship for Media and Arbitration in Imam Abdulrahman bin Faisal University, Dammam, Saudi Arabia.



**Fahad A. Alshiddi**

in 2006 from King Faisal University. He was working as an architect in BECHTEL company at Jubail Industrial City in 2006 then he was appointed as demonstrator in 2007 in the same University he graduated from, which is known now as Imam Abdulrahman bin Faisal University. He finished his master in Building Science at University of Southern California, Los Angeles in 2015 and was promoted as a teacher assistant in 2013 and 2014 at USC. In 2016 he promoted as a lecturer at Imam Abdulrahman Bin Faisal University. He is now studying his Ph. D. of Architecture at Cardiff University, United Kingdom since 2020. He was appointed to participate in King Abdullah New Expansion Project in Mecca and Madina Holy Mosques in 2009. Mr. Alshiddi was working for a part time position as the technical manager for EXCS Co. The International Luxury Motor show from 2007 to 2018. In 2007 he was practicing architecture as a consultant at Design Concept Architecture engineering firm in Alkhobar until now. He is currently involved as a consultant of various projects in Saudi Arabia.



**Yazeed A. Alshiddi**

Yazeed Alshiddi was born in Dhahran, Saudi Arabia in 1995. A bachelor degree holder in Architecture (BArch) from Imam Abdulrahman Bin Faisal University, in 2018. Since then - until the present day, he was appointed as a teaching assistant (demonstrator) where he was given various tasks including teaching, studio supervision. In addition to the educational tasks, he also lead a number of academic accreditation projects, which helped awarding the Department of Interior Architecture the NCAAA Accreditation in 2022. Currently he is undergoing a Master's degree in the University of Liverpool, the UK, in Building Information Modelling. His research interests include BIM, and Saudi Arabian Architecture. Besides architecture, he is interested in fine arts, Arabic calligraphy, and graphic design. Since 2015 onwards he's been working on Branding projects, furniture design, and graphic design, along with some freelance architecture work.

# MOSQUE ARCHITECTURAL SPACE: FROM A PHENOMENOLOGY OF SENSES TO MULTIPLE REALITIES

Author: **Ahmed Abdel Moneim Ahmed**

## Abstract

The architectural space of a mosque can be determined using ocular-based assessment; however, a question arises in contradiction to this notion; is the ocular aspect all that the architectural space conveys to reality. This study suggests that architectural space as a phenomenon, which reveals itself to the human senses, experience, meaning, and memory will define the reality or even multiple realities of mosque buildings.

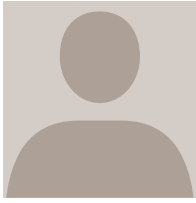
The research methodology used in this study is (IPA) interpretative phenomenological analysis adapted from Van Manen method of hermeneutic phenomenology (1997). Although (IPA) is a challenging and contemporary research method, its philosophical background starts from the descriptive phenomenology by Edmund Husserl (1927) that aims at describing a lived experience. Martin Heidegger (1962) further developed it into interpretative phenomenology to reveal and interpret the implicit meaning of lived experience. Gadamer (1990) further adapted Hermeneutics, to aim at providing surer foundations and processes for interpreting texts based on Heideggerian phenomenology.

This study will try to reveal the essence of architectural space in mosque buildings through human senses, experience, meaning, and memory and how all this shapes reality. In the endeavor of revealing reality, Emerging technologies such as augmented and virtual realities will be also investigated from the phenomenological account.

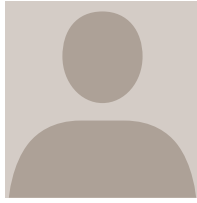


**Ahmed AbdelMoneim Ahmed**  
*Ph.D. Candidate*

Ahmed AbdelMoneim Ahmed Ph.D. candidate is an architect and a researcher who is known for the study of architectural conservation and specialized in the architectural heritage of the city of Alexandria. He has been working for the library of Alexandria since 2003 in the Alex Med research center (2003-2017) and the Center for Islamic Civilizations Studies (2017-2022). He is a co-author and editor of many publications concerning architecture in the Islamic world with a special concern for the city of Alexandria. His current work is related to the phenomenology of the human senses and perception in the field of architecture.



**Ibrahim Maarouf.**  
*Professor of Architecture, Dpt.  
Of Architectural Engineering,  
Alexandria University.*



**Dina M.saadallah**  
*Associate. Professor of Architecture Dpt.  
Of Architectural Engineering, Alexandria  
University.*



# SYNTACTIC MEASURES OF SPATIAL EQUITY AND COEXISTENCE: THE CASE OF SHUBRA AND HELIOPOLIS IN CAIRO

Authors: **Husam B. Khalil, Ayman M. Ismail**

## Abstract

Cairo, Egypt is, and has always been, a multicultural tolerant city with a predominately Muslim population, and a significant Christian minority. Living peacefully alongside in the same districts for centuries has been a unique indicator of its multicultural mix. However, it is not uncommon to hear about the spatial inequity of the numbers and location of their places of worship during politically charged times. To what extent are the locations of religious buildings a true reflection of that inequity? How can we model a way to test the validity of these claims? Understanding this would reveal more about the way such coexistence is manifested in the built environment and also guide the future allocation of religious facilities in multi-ethnic communities.

This paper utilizes space syntax analytical techniques to objectively measure different locational properties of both congregational Mosques and Churches. Using a sample of Cairo city's districts, the underlying logic behind their location choice is scrutinized. It uses locational data of these key monuments to analyze and compare measures of choice and integration as two indices of spatial equity and coexistence.



**Prof. Husam B. Khalil**  
*Professor, British University in Egypt (BUE)*

Prof. Husam B. Khalil has about 40 years of teaching and research experience. He taught at numerous academic institutes in Egypt and abroad including Assuit University, Helwan University and King Abdul Aziz University. He is currently a professor at the British University in Egypt (BUE). He teaches numerous courses including architectural design, graduation project, computer applications in architecture, visual design, environmental simulation, and BIM. He supervised several master thesis and Doctorate dissertations. He has over 30 published papers. He is a reviewer for several journals and conferences. He was awarded a number of research and teaching grants including teaching assistantship grant from Jordan University, Peace Fellowship grant at Georgia Institute of Technology, and Joint Supervision Grant. His research interests include sustainable architecture and environmental simulation, BIM, space syntax, built environment & human behaviour, architectural education, architectural and urban conservation. Prof. Khalil is a practicing architect, he designed numerous villas, apartment buildings, compounds, commercial, and academic buildings.

**AYMAN M ISMAIL**

*Program Director, Architecture Engineering  
Department, New Giza University, Egypt*

PROF. AYMAN M ISMAIL is the Program Director of the Architecture Engineering Department at New Giza University in Egypt. He is a Fulbright scholar with a Ph.D. from the Ohio State University, the USA with two master's Degrees; one from University College London (UCL), and the other from the Ohio State University (OSU). He is a certified planner of the American Institute of Certified Planners (AICP). His bachelor's degree is in architectural engineering from Cairo University.

Prof. Ismail is a published researcher and instructor of several Islamic Architecture venues including the American University Sharjah, Nile University, MSA, MUST and New Giza University. He served twice as the Architecture Department Chairperson at the Faculty of Engineering at Fayoum University. He traveled around the globe and was awarded several post-doctoral scholarships including DAAD Deutsche Academic Exchange Junior Scientist Grant (in Koln, Germany), the Erasmus Mundus EU Fellowship in ITC (Holland), and the Chinese Government Scientist Award in (Wuhan, China). His practice covers consulting a wide range of planning projects in local private and international planning projects including for the UNDP, UNEP, Swiss Development Fund, and World Bank as well as the General Organization for Physical Planning, Ministry of Planning, Ministry of Irrigation, and the Arab League. He has published over 45 papers in international journals and conferences.

# THE ARCHITECTURE OF MOSQUE BETWEEN DECORATION, FUNCTIONALITY, AND SPIRITUALITY: AN OVERVIEW OF NAJD REGION MOSQUE ARCHITECTURE SYNTAX

Author: **Mohammad Alnaim**

## Abstract

Mosques are among the most advanced forms of religious architecture. With the Muslim community's rapid expansion through modernity and life needs activities, setting aside an enclosed area in small settlements or large towns became necessary for established communal worship. The purpose of this study is to analyze and develop the structure, structural decoration, and material and design choices made by mosques during the traditional period of Najd, Saudi Arabia's central region. While mosque architecture during the traditional Najdi Muslim period demonstrates its religious identity, as is frequently noted, secular architecture's ideas are not spiritually motivated in a cosmic sense. Indeed, the architectural concept and material selection and the functional and aesthetic uses of the object all contribute to determining what it expresses. Developing an adequate understanding of using materials and techniques functionally and aesthetically is contingent upon assimilated technologies. A process that incorporates standard materials, skilled labor, innovative ideas, and socioeconomic and geographical factors may be used to construct any magnificent architecture. Thus, this study provides an overview of the historical architecture of the current syntax of "Najd Mosques Architecture" to facilitate knowledge and comprehension when designing contemporary mosques that incorporate elements of history and culture, religion, the environment, and sustainability.



**Mohammed Mashary Alnaim**  
*Architect & Assistant Professor,  
University of Hail*

Architect and academic (assistant professor) of engineering at the University of Hail. Architectural/cultural heritage and social studies are areas of expertise. Holds a Ph.D. degree in Design and Planning from the University of Colorado Denver, focusing on vernacular architecture & socio-cultural theories and practices and a minor focus on urban morphology. Research interests address interdisciplinary issues of cultural heritage, urban heritage, vernacular studies, socio-cultural studies, and urban design issues.

As a practitioner, worked on several roles including designer, data analyst, design & technical reviewer, documentation, QA (Quality Assurance) & QC (Quality Control), and project manager on a variety of projects. With theoretical knowledge and practical experience in hand, would be able to provide more robust best practices and strategies in academic and professional fields.





# IMPLEMENTATION OF ISLAMIC VALUES AND PRINCIPLES ON CONTEMPORARY MOSQUE ORNAMENTATION

Authors: **Siti Dalila Mohd Sojak, Fadhlina Ahmad Taufik, Raja Nafida, and Raja Shahminan**

## Abstract

Ornamentation plays a significant role in mosque architecture; it embodies Islamic spirituality and faith. Applied ornaments were essential in any religious building in the world because they often have a symbolic meaning. After the first Hijrah century, ornamentation became the most appreciable feature of Islamic architecture, including a place of worship. Nowadays, the mosque was mainly built with excessive ornamentation, making beautification became a significant factor compared to the functional purpose of the mosque. The research aims to assess the Islamic value of mosque ornamentation from two perspectives; the principle of Sharia contained in Qur'an and hadiths. Secondly, the perspectives of scholars on Islamic ornamentation. A content analysis was performed by using NVivo12 software through thematic coding and descriptive analysis. From the analysis, the findings show that the selection of design principles and formal qualities such as motifs, materials, colours, and techniques are the main key that were associated with Islamic values. Meaning that, the implementation of Islamic values on mosque ornamentation is important to meet the requirements of Islamic Sharia' so that its existence does not violate the boundaries of religion. Thus, this approach could implies into a basic strategy to redefine the 'beauty' of a mosque in terms of its functional, physical, and spiritual roles.



**Siti Dalila Mohd Sojak**

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Siti Dalila Mohd Sojak is a PhD student from Universiti Teknologi Malaysia (UTM) and a researcher in the field of ornamentation in mosque architecture in Malaysia. Her research includes ornamentation from various backgrounds of influence and mosque architecture design from traditional mosques, colonial mosques, to contemporary mosques in Malaysia. She graduated with Bachelor of Architectural Science in 2010 and Master of Architectural Science in 2014 from Universiti Kebangsaan Malaysia (UKM). Her article and journal writing on mosque ornamentation can also be found in Google Scholar, Academia and ResearchGate searches which include discussions on the ornamentation and carvings of Malay and Archipelago architecture on mosque architecture in Malaysia.



**Fadhlina Ahmad Taufik**

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Dr. Fadhlina is a senior lecturer at Universiti Teknologi Malaysia (UTM) and a researcher in the field of conservation and heritage in Malaysia. She graduated with a Doctor of Philosophy in Architecture in 2016 with the thesis entitled 'Appearance Style and Placement of Architectural Ornaments on Melaka Long Roofed Traditional Houses'. Going through various research journeys, her passion for the conservation of historical and heritage especially in vernacular building as well as sustainable architecture design as to give awareness to individuals to create an atmosphere that compliments the past-present-future environments, as well as the appreciation of history which act as a lesson to be gained through experiences.



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Assoc. Prof. Dr. Raja Nafida is a former director of Centre for the Study of Built Environment in the Malay World (KALAM), Faculty of Built Environment and Survey in Universiti Teknologi Malaysia (UTM). Her research field in the Malay traditional architecture, as well as conservation and heritage could also be found in Google Scholar, Academia and ResearchGate. She was also often invited as a keynote speaker at international seminars on architecture and also contributed to consultancies and facilitators in the academia of traditional Malay built environments and architecture.



**Raja Shahminan**

# IS THE MOSQUE A MALE-DEDICATED BUILDING? A CRITICAL VIEW ON WOMEN PRAYING SPACE IN CONTEMPORARY MOSQUE DESIGN

Author: **Yasser Megahed**

## Abstract

Contemporary approaches to mosque design display a myriad of richness in expressing the sacred in the Islamic culture and religion. Still, some foundational questions about the process of mosque design, particularly those regarding its dynamic functionality and the complex needs of its multiple users, have not yet been convincingly tackled—a case in point is the design of the space dedicated to women in the mosque.

Other than a general rule that men and women should not pray in the same rows, evidenced by the Prophet Mohamed's Mosque in Medina, there is no specific guidance on how to design the women praying space. In turn, different cultural conventions, and interpretations of Islam in the diversified Muslim societies have produced some norms regarding the spatial organizations for women-space in the mosque. These norms may include separating the ladies' prayer space with a barrier or allocating it to a top or bottom floor that is often accessed by a dedicated entrance away from those to the men's prayer hall. While not directly derived from Islamic texts, these norms were absorbed in the expected and accepted approaches adopted by architects and building regulators regarding how to design women praying halls in contemporary mosques.

The prevalence of those norms has sparked various jurisprudential and socio-political debates about the role of women in Islam. Besides, many architectural questions can also be posed about the inefficiency of those rarely challenged norms to fulfil the needs of the female users of the mosque and to engage them in its broader spatial and participatory experience. In turn, the commonness of those norms in mosque design may have emphasised a certain perception that the mosque is a male-dedicated building. Setting this out, this paper aspires to interrogate the architecture of women praying space in contemporary mosque design. With shades from the debates about equality, inclusion and fair opportunities, the paper will operate an architectural forensic analysis of examples of women praying spaces in conjunction with a review of some of the increasing – though still limited – literature tackling the issue of women space in mosques.

The paper will end with speculations on new possibilities to incorporate the functional complexities associated with the women praying space to become an integrated part of the spatial and participatory experience of the mosque.



**Yasser Megahed**

Yasser Megahed (PhD) is an educator, researcher and practitioner. He is Senior Lecturer at the Welsh School of Architecture and Associate Architect at Design Office, Newcastle, shortlisted for the RIBA North East Award (2019). He has also been selected for the AJ (Architects' Journal) Magazine's prestigious award 40 under 40 (2020). Megahed holds a PhD by Design degree from the School of Architecture, Planning and Landscape, Newcastle University, as well as MSc, BArch-Eng, Dip Arch. from Cairo University. Megahed's research interests include interrogating cultures of contemporary architectural practice, bridging design research and professional practice, design fiction, in addition to a special interest in the use of graphic novels as a technique for communicating architectural ideas. Besides, Megahed is interested in the critique of contemporary mosque typology, where he has also produced several publications. His research has been translated into several book chapters and journal papers, including the JAE, Interstices and the arq journals, and culminated in his book: Practiceopolis, Journeys in the Architectural Profession (Routledge, 2020).









#### Brahim Benyoucef

Professor and consultant expert in urban planning and social sciences, Canada

Brahim Benyoucef is professor and consultant expert in urban planning and social sciences, Canada. He is the president of the Observatory Space and Society, Canada.

Doctor in urban planning and development (University of the Sorbonne Paris IV) and graduated in social sciences and Eastern civilizations (University of the Sorbonne-Nouvelle-Paris III), has to his credit more than 30 years of experience in the fields of education academic, scientific research, and international expertise.

He practiced as a professor at the following universities: Algiers's university, USTHB university (Algiers), Polytechnic School of Architecture and Urbanism (Algiers), Saad Dahlab university (Blida, Algeria) and Montreal's university.

He is the author of several books and master of several projects in the fields of urban planning and social sciences. His areas of research interest are urban issues and social issues, as well as aspects of society and religion. In addition to the didactic books, the urban analysis: elements of methodology (OPU 1995-2010); introduction to the history of Islamic architecture (OPU 1995-2010); he has several books on M'zab and Ibadism, from a point of view of town planning and sociology: the M'zab, practices of space (Enal 1986); the M'zab, space and society (IAD 1992); the M'zab, millennium course (Alpha 2010); the M'zab, a look at urbanism and sociology (Space and Society Observatory, 2019).

## دور شبكات التجارة في إنتقال الفنون والعمارة في بلاد الإسلام - عمارة المآذن نموذجاً

المؤلف: ابراهيم ابن يوسف

### المُلخَص

نشأت في ظل الإسلام حضارة قائمة على التبادل والتجارة جعلت من أرض الإسلام مركزاً لعبور شبكات تجارية تربط أوروبا وإفريقيا غرباً وآسيا شرقاً ومن ذلك : طرق الحرير وطرق التوابل وطرق الذهب. كان نظام التبادل وما جناه من ثروات مصدراً لحركة عمران وعمارة وعلوم قوية.

ولم يقتصر التبادل على الاقتصاد فحسب، وإنما كان يشمل كذلك التبادل الثقافي والعلمي والفني علاوةً على إنتقال الدعوة حيث نفعت تلك الشبكات لإنتقال العلماء والدعاة والفنانين علاوةً على التجار وكانوا كلهم من يصطحب تلك القوافل، كما أفاد التبادل علوم الجغرافيا والبحارة والفلك لما لها من أهمية لضبط المسالك، كما نفعت تلك الشبكات ثقافة الإنفتاح نحو الآخر وبناء الجسور مع الثقافات الأخرى.

لقد سهّلت تلك الشبكات الكشف عن العمارة المحليّة التي نشأت محلياً في الأقاليم وعند الجماعات المحلية بدون مهندس وبعبداً عن العمارة الرسمية التي ذاع صيتها وانتشرت بجهود السلطان. تتوارث العمارة الشعبية من جيل إلى جيل، وتنمو في ظل المناخات القاسية والقاتلة، في جهد مستمر ومتواصل للتغلب على المناخ المتقلب والقاسي و على ظروف الجفاف ومنها: عمارة الجبال والصحاري والواحات، إلخ. حتّى لو أولى المؤرخون أكبر قدر من الاهتمام للعمارة الرسمية الضخمة، فإن مساهمة العمارة المحلية تستحق الاعتبار والتوثيق.

في هذا السياق يندرج هذا البحث الذي ينطلق من تساؤل حول دور الشبكات التجارية في انتقال العمارة والفنون من جهة، وحول دورها في إبراز سياقات العمارة المحليّة من جهة أخرى من خلال نموذج عمارة المئذنة الهرمية الذي يعتبر أسلوباً نادراً إلى حدّ ما يمكن العثور عليه مع بعض الاختلافات في مناطق تتقاطع مع طرق الذهب.

من خلال بحث نمطي ذي طبيعة تاريخيّة، يحاول المقال إعادة تتبّع جغرافية نمط المئذنة الهرمية ودينامياته في التاريخ من أجل اكتشاف الروابط المحتملة بين جغرافيا التجارة وجغرافيا العمارة والفنون.



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Currently is a faculty member at the Department of Architecture, The University of Technology in Baghdad, Iraq, with more than 24 years of academic experience. Dr. Shamael Al dabbagh is an assistant professor of architecture. She received her professional degree in architecture from the Department of Architectural Engineering, University of Technology (1995), a master's degree (2002), and a Ph.D. in Architecture (2010) from the department of architecture, the University of Technology where she started her academic career in 1995.

# استراتيجية السرد في عمارة المساجد المعاصرة - مابين النظرية والتطبيق



عباس علي حمزة الروائي  
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العراقية ونقابة الاكاديميين العراقيين واتحاد  
المعماريين العراقيين ، أنجز 36 بحث في استراتيجيات  
التصميم المعماري، أشرف على طلبة ماجستير  
ودكتوراه منذ عام 2006، تصميم مجموعة كبيرة من  
المباني في العراق ودولة الامارات العربية المتحدة.

المؤلفون: شمائل الدبّاع، عباس حمزة، وزينب حسين

## المُلخَص

تعد العمارة نتاجا حضاريا يعبر عن الفكر والمعتقدات، وعن الإنسان ومجتمعه وحضارته، تسرد العمارة كل ذلك، فهي تسرد حكاية بنائها ومحتواها المضموني والتأريخي والروحي لتكشف عن نفسها في صورة معمارية بلغة تشكيلية مليئة بالدلالات والرموز. ان التوجه لدراسة السرد كاستراتيجية يتوافق مع توجهات العمارة المعاصرة الداعية إلى الانفتاح على مختلف الحقول المعرفية ومنها الحقول الأدبية والسردية، بهدف توسيع أساليب الخلق المعماري باستثمار طاقات تلك الحقول وتوظيفها في العمارة. يسعى البحث الحالي الى استقراء دور السرد كاستراتيجية انتاج للنص الداللي والفكري في صياغة وتشكيل التصورات الشكلية الخارجية والداخلية ضمن سياق عمارة المساجد المعاصرة، من خلال استهداف طبيعة العالقة المكانية السرد في تمثيل الرؤيا المتبناة من قبل المصمم وتجسيد الفكرة عبر مجموعة ادالات وانتقالات فكرية يتم التقاطها من قبل المتلقي تحاكي منظومة القيم العقائدية والمجتمعية في ذهنه وتحيله باتجاه تجربة غامرة تؤثر على طبيعة انغماره الروحي ضمن الفضاء الداخلي للمسجد، وبهذا فان البحث يسعى لحل المشكلة البحثية التي تتعلق بالكشف عن طبيعة العالقة بين الظاهرتين (السرد - التشكيل المعماري (في سياق ابنية المساجد المعاصرة لغياب وقصور المعرفة حول هذا التأثير والعالقة بين الظاهرتين، وذلك عبر محاولة استكشاف طبيعة العالقة بين السرد كاستراتيجية انتاج للنص المعماري المعاصر وتأثيرها على صياغة التصورات الداللية والشكلية البنية المساجد، وقياس إمكانات تأثير هذه الاستراتيجية عبر تحليل مجموعة عينات معمارية لمساجد معاصرة تبنت السرد كآلية انتاج تصميمية.





Conference Track 3

**Mosque**  
Multiple Design  
and Construction Techniques

المحور الثالث للمؤتمر

المسجد  
التقنيات المتعددة للتصميم والبناء

# A BIOMIMICRY APPROACH TO IMPROVE INDOOR AIR QUALITY AND PREVENT THE SPREAD OF INFECTIOUS DISEASES IN MASJID

Authors: **Radwa Mahrous, Mohamed Elattar, and Zainab Aljamily**

## Abstract

The world has faced a variety of challenges and crises from epidemics and natural disasters that have had a major impact on human life and behavior. And during the Corona pandemic, which has affected the world and has adversely affected many sectors in all aspects of daily life recently, the most important of which was the religious aspect, the performance of rites and worship, where Masjid was closed down, leaving a sense of the alienation of Muslim human within the city. These factors were a catalyst for finding solutions not to close Masjid during the pandemic, which directed planners and architects to research for development and innovation in regeneration, health reform and construction to reduce the risk of infectious diseases in Masjid.

And that's where nature has historically inspired architectural solutions. By understanding how the living world works and what ecosystems do and integrating them into architectural and urban design, architectural trends have emerged aimed at saving the environment, most importantly Biomimicry. It is in this spirit that this paper discusses ways to achieve indoor air quality in Masjid to be able to cope with Epidemics.

The aim of the study is to propose a new vision in the design of the Masjid to be able to cope with the harsh conditions, especially in the post-epidemic architecture, through the activation of bio-simulation approaches to improve indoor air quality and prevent the spread of infectious diseases in Masjid. To achieve that goal, the study deals with the definition of biomimicry engineering and the most important bio-design techniques used globally, the identification of biological strategies that help to purify the air and regulate its flow rates to allow for its regeneration. The research ends with the proposal of tools inspired by biomimicry engineering through which suitable ventilation rates and air purification will be established to ensure reduce the probability of virus spread and infection in the internal vacuum of the Masjid during the pandemic is prevented.



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# ACCESSIBILITY AND SPATIAL INTEGRATION EVALUATION OF MASJID IN SAUDI ARABIA USING SPACE SYNTAX

Authors: **Abdulsalam Ali Alsudairi, Afnan Abdulrahman Baagil, Mohammed Essam Shaawat, and Bongwirnsu Umaru Mohammed**

## Abstract

Besides its religious role, the masjid has also played a significant role in Muslim society's social and economic life. That is, Masjids act like a community center surrounded by public spaces and functions. Therefore, the movement around and inside a masjid was and still vital. Due to the recent changes caused by the pandemic COVID-19 conditions, the safety precautions significantly impact our life pattern. Knowing this fact, one may question the compatibility of a Masjid as a building during the safety precautions in terms of circulation, proportions of major spaces, spatial arrangements, and utilization of entrances. This study presents existing case studies findings by evaluating the accessibility and spatial integration of two central masjids located in Riyadh, Kingdom of Saudi Arabia, using Space Syntax. Space evaluation will be conducted in two typical scenarios: before and after COVID-19. This study considers the pre-COVID-19 scenario with a maximum occupancy of the physical space as opposed to the active-COVID-19 scenario of lower occupancy. Any physical space can be represented as a matrix of connected relationships leading to a matrix of mathematical properties that can be analyzed using computer simulations. It was noted that the existence of a masjid Sahan (court) played a significant role in tying up the Masjid internally (within its function) and externally (within its context) before and after the COVID-19 pandemic.

**Keywords:** Space Syntax, Masjids, Accessibility, Spatial Integration, Pandemic COVID-19



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Abdulsalam Ali Al-Sudairi was born in Dammam Saudi Arabia 1965. He obtained his bachelor degree in Architecture and Planning in 1989 from King Faisal University. He was appointed as demonstrator in 1990 in the same University he graduated from, which is known now as Imam Abdulrahman bin Faisal University. He finished his master degree in 1993 from the same university and was promoted as lecturer in 1994. He earned his Ph. D. of Architectural Engineering from University of Colorado, Boulder, USA in September 2000.

He was promoted as assistant professor in November 2000. In 2006 he was promoted to the rank of associate professor. He was the head of Interior Design Department from 2005 to 2006. Dr. Al-Sudairi was appointed as Vice Dean for Academic Affairs from 2007 to 2006. In January 2011 he was appointed Dean of College of Architecture and Planning and in June 2011 he was promoted to the rank of Full Professor.

He published various articles in several peer reviewed international, regional and local journals. He is a reviewer for several journals. He is actively participating in teaching of undergraduate and graduate courses. He supervised several master and Ph. D. dissertations and examined some since he joined the college of Architecture and Planning. He is currently involved as a member and head of various committees in the college and the university.

He is actively participating in scientific conferences as a speaker, chairing sessions and organizer both internationally and locally. Currently he is the head of Alfaisal Entrepreneurship for Mediation and Arbitration in Imam Abdulrahman bin Faisal University, Dammam, Saudi Arabia.



**Bongwirnso Umaru Mohammed**  
*Engineer*

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**Mohammed Essam Shaawat**

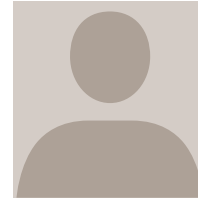
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Dr. Shaawat is a coordinator of postgraduate studies in his department, and he was a head of many academic committees such as a steering committee for establishing a program of Master of Construction Engineering Management, also developing the post-graduate current program, and a member in developing undergraduate programs... Etc.

Dr. Shaawat headed scientific committees in several conferences and participated in many conferences in Egypt, Saudi Arabia, Germany, the United Kingdom, and others in Europe, also he is participating as an academic reviewer for many conferences and scientific journals.

His research areas are Architecture Engineering, Project Management, Sustainable Building, Engineering economy, and Building Technology.

Dr. Shaawat has served as a supervisor for almost 35 master theses research in Egypt and Saudi Arabia, and he published 45 scientific papers in international journals, including Scopus, Elsevier, Research gate and he has 36 years of professional experience in the field of architectural engineering and construction projects.



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She obtained her Bachelor's Degree in interior design in 2013 from Jubail University College. She did her internship with HADECON Decoration & Contracting Company and Azmeel Contracting Company. She took her Master's Degree of Theory of Architecture from Imam Abdulrahman bin Faisal University in 2021. Her research interest was evaluating spatial preferences of local public libraries. Her knowledge and experience with Space Syntax were deployed in many projects and research papers. Since 2014, she contributed to several residential and commercial projects as a freelancer interior design consultant.

# EVALUATING DAYLIGHT PERFORMANCE OF THE PRAYER - HALL IN THE GREAT MOSQUE IN HAMA

Authors: **Salam Jijakli, Eng. Sundous M. B. Jijakli**

## Abstract

The city of Hama, located in the middle of Syria, is considered one of the oldest still-inhabited cities in the world. The 'Great Mosque of Hama', also known as the 'Upper Mosque', is distinguished for being the oldest still-existing place of worshipping in the city as it was initially built as a temple in the 9th century BC, converted into a church then finally into a mosque. This paper aims to evaluate the current use of daylight through analyzing it in order to measure visual comfort and thermal comfort. To achieve these results and objectives, a descriptive-analytic method is used for studying consideration and conditions of reasonable indoor daylight in mosques, the usual tasks of the mosques, climate data of the case study's location and the geometrical features and optical properties of existing building materials of the mosque based on documents and previous site visits. Then, to assess the existing natural light condition, it's necessary to simulate the seasonal and daily variation of daylight in the building, using dynamic metrics based on the data above. Daylight performance of this building is evaluated in terms of daylight factor, luminance, illuminance level, uniformity, space proportions and glare index. These calculations are conducted by computer simulation using DIALUX EVO 8.1 software. A comparative analysis is applied to test simulation outputs to what extent it's matching requirements. Finally, strategies and recommendations will be proposed and mainly aimed to enhance the daylight uniformity within the prayer hall, to improve daylight level and the thermal comfort wherever is needed.



**Salam Al-Jijakli**

Salam is a Syrian architect and researcher in the field of history and theories of architecture. Mainly interested in: urban conservation, Islamic real-estate legislation, and architectural history. She has a number of published papers in peer-reviewed and non-refereed journals. Salam worked as a lecturer at Damascus University and the University of Qalamoon in the Syrian Arab Republic, and Al-Yamamah University in the Kingdom of Saudi Arabia. She also worked as a researcher and historical advisor in cooperation with MANGA Productions, Saudi Arabia.



**Sundous M. B. Jijakli**

Sundous has MSc. Design for the Built Environment, Department of Architecture, Italy and BSc. Interior Design Engineering, Imam Abdulrahman Bin Faisal University (University of Dammam), Saudi Arabia, Passionate and motivated Syrian interior architect, with 7 years of professional experience in the field of interior design, exhibitions and architectural lighting design, and a winner of 6 design competitions in Saudi Arabia, Gulf Region and Italy. Volunteered for 4 years as a proofreader in architectural Arabic E-magazine. Participated in research work in Saudi Arabia in the field of sustainable architecture, and contributed to translating architectural book (The Unified Architectural Theory, Salingros, 2013) to the Arabic version. Dedicated to lighting design for contemporary and historical architecture, and parametric design prototyping.



# THE HIDDEN MATHEMATICS AND GEOMETRY IN FORMATION OF MOSQUE ARCHITECTURE AND ITS MORPHOLOGICAL EXPRESSION

Author: **Shabab Raihan Kabir**

## Abstract

Geometry is one of the foremost facial appearances in the formation of architecture. In mosque architecture geometry is unattainable without expertise with geometry. This paper tries to reveal the correlation stuck between the progress of mosque architecture, geometry and mathematics evolution. The Muslim civilization is analyzed and chronologically ordered to establish the evolution and impact of mathematics and geometry on the formation and development of mosque architecture. Present exploration is theoretical-fundamental, carried out in historical-descriptive process. The aim of the present analysis is to evaluate art, mathematics, geometry and the application of mathematics in architecture to achieve a definition and construal of module influencing mosque architecture from geometric point of view, through classify mathematicians and architects influence mosque architecture, consider history and elicit mathematical and geometric principles prevailing designs and principles of drawing. It seems that developments in mathematics and accordingly, in geometry and advent of new apparatus during historical dynasties of the Muslims have subjective developments of mosque architecture and its morphological expression. Islamic architecture has a clear impact for systems and the relationships of Mathematical and Geometrical proportions, which reflected in their design of their mosques. At first this paper presents the theoretical study of the relationship between spatial configuration and functional efficiency of mosque layouts. Here highlights the key syntactical characteristics and consequence of spatial configuration on the point of functional efficiency with space syntax presumption. And secondly is an analytical comparative picture of the changes and transformations in the configurations of mosque layouts and its three dimensional designs.



**Shabab Raihan Kabir**

*Fellow Architect hitect, Institute of Architects Bangladesh*

Shabab Raihan Kabir is a fellow architect of the Institute of Architects Bangladesh. He acknowledged his Architectural education at the Bangladesh University of Engineering and Technology and began his professional career in the Department of Architecture under the Ministry of Housing and Public Works, Government of Bangladesh in 2001. Since that instant his nationwide practice integrated court buildings, circuit houses, public housing, hospitals, medical colleges, nursing colleges, and sports complexes in addition to buildings for especially able people and buildings for orphan children. He has been awarded for his works including the Ahsanur Rahman Gold Medal from BUET for research work at M. Arch about the Ecosystem Approach towards Qualitative Assessment of Urban Open Space in Ramna. He has written two textbooks that include Basic Design 1 and 2 and more than 60 articles on built environment and urbanism, published in different electronics and print media and journals. He has a special interest in painting, photography, and sculpture. He has organized some exhibitions of his artworks.



# ASSESSMENT OF ENERGY PERFORMANCE OF ADVANCED BUILDING THERMAL INSULATION IN THE MOSQUE BUILDINGS

Authors: **Mohammed Abdul Fasi, Syed Samiuddin**

## Abstract

The proposed research aims to investigate the energy performance of mosques in conjunction with the advanced thermal insulation materials available in the market. Building thermal insulation is well-known to provide support towards the durability of the building structure and to facilitate towards the reduction in the heating and cooling costs in building interiors. Through this research study we have evaluated the energy performance and potential energy savings associated with the various building thermal insulations. Improper selection of thermal insulation in the mosque buildings can contribute towards an increase in the total building energy consumption. In the first phase of the research, a detailed assessment will be conducted to identify the most advanced thermal insulations which are available in the market. A typical mosque building located in the hot and humid climatic conditions will be modeled using the building performance simulation software. The advanced thermal insulations will be modelled in the simulation program and its impact on the energy consumption and energy savings will be studied. The focus of this research work is in-line with the Saudi Vision 2030 which emphasizes the kingdom's vision to reduce the greenhouse gas emissions from building sector (which also includes the mosque buildings). Thermal insulation plays a crucial role in reducing the energy consumption and increasing the energy savings in the buildings. This research study mainly focuses on promoting the energy-efficient design in mosque buildings and to nurture more energy saving options from existing mosque buildings.



**Mohammed Abdul Fasi**

The author is an experienced technology transfer officer with expertise in the management and commercialization of intellectual property. He is skilled in patent searching, patent landscaping, IP law, development of IP portfolio's based on technologies, Patent strategist, and technology transfer. He holds a Master of Science (MS) degree with specialization in Architectural Engineering from King Fahd University of Petroleum & Minerals and a LL.M degree with specialization in the IP law from Ankara university. Has done extensive research on daylighting, energy conservation measures, and building simulation.



**Syed Samiuddin**

I'm a mechanical engineer. Currently working as a lecturer and researcher at the King Fahd University of Petroleum & Minerals. I have a diversified research experience in Building Energy Modelling and Building Energy auditing in the energy and sustainability sector.



# EVALUATING EFFECTIVENESS OF MALAY VERNACULAR FAÇADE DESIGN CONCEPT FOR INDOOR THERMAL COMFORT IN MALAYSIA NATIONAL MASJID

Author: **Siti Salwana Bt Mohd Nawayai, Zuraini Bt Denan and Aliyah Nur Zafirah Bt Sanusi**

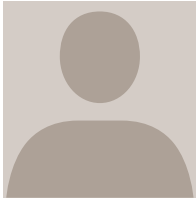
## Abstract

The quests for cultural identity in Malaysia sustainable contemporary buildings require research of past achievements. The trend of adopting foreign or international architectural style is wide spreading. This has become an issue for local architect's profession. It creates the need to revive traditional Malay architecture and accessing institutions to be evaluated. Malay vernacular masjid architecture is known to adhere to principles in passive design as the key to thermal comfort. Researchers posed questions as to what can be achieved with this style that can convey culture into a good thermal performance contemporary masjid. This paper is aimed to investigate the outcome of this approach according to findings on modern masjids with Malay vernacular architectural style in Malaysia. In the first part, a conceptual framework is presented bringing together literature based on research variables such as design articulation and layout, building height, openings, roof form, serambi / veranda, as well as ventilation ornamentation. Qualitative analysis led the investigation through research, direct observation and field review. Empirical finding from the evidence will provide understanding on design strategies in environmental context and concluded overview styles that could be learned from Malay vernacular architecture. Following this, generated computer simulation model using Integrated Environmental Solution (IES) software is to test the variables. Empirical finding from the evidence will provide understanding on the effectiveness of Malay vernacular masjid concept and suitable passive design strategies into modern masjids. The result could become an extremely useful guideline for designers to create sustainable design in the future.

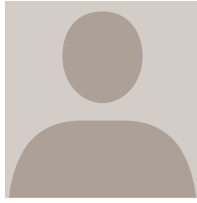


**Siti Salwana bt Mohd Nawayai**

Borned in Malaysia, Siti Salwana is an architecture graduate with master's degree in construction contract management. Currently resides in Saudi Arabia and travel much for her PhD journey, she speaks at international architecture and construction conferences. In addition to being an educator and qualified Professional Technologist in Malaysia Board of Technologists (MBOT), she wrote educational syllabus and served as assessment panel for higher education institutions. Her research has been published in various journals such as Journal of the Malaysian Institute of Planners and Palarch's Journal of Archaeology of Egypt/Egyptology.



**Zuraini Bt Denan**  
*Fellow*



**Aliyah Nur Zafirah Bt Sanusi**  
*Fellow*

# VERTICAL GARDENS AS A MODERATOR IN MASJID ARCHITECTURE TOWARDS ENHANCING LIFE SATISFACTION

Authors: **Yomna A. Lotfi, and Mohammed ElAttar**

## Abstract

Previous literature highlighted the attention towards introducing new visions of masjid architecture to cope with the societal developments and various transformations of masjid architectural designs. Moreover, growing literature evokes the healing significance of vertical gardens and its various environmental, economic, and psychosocial benefits towards a better environment and used spaces.

This paper is proposing vertical gardens as a design tool with restoration effect in masjid architectural design. The main aim of our study is investigating the contribution of vertical gardens to enhance life satisfaction in masjid design through its restorative attributes. using a questionnaire method; fifty architects answered analytical questions investigating 1- the perceptions towards vertical gardens' significance in masjid architecture, 2- towards the factors affecting the application, 3- towards the visual comfort and 4- towards the health effect that could be added to the masjid environment through the application of vertical gardens. In addition to rating masjid design simulations with vertical gardens according to its restorative effect and quality of life attributes. Results were analyzed through SPSS program and presented as a correlational analysis. Findings showed that architects acknowledge vertical gardens significance in masjid architecture in addition to its contribution to the visual comfort and health enhancements, also there were high significant correlations between the restorative effect of vertical gardens and the quality of life in masjid design. Accordingly, it was proven that vertical gardens could enhance the spatial experience of masjid design through its restorative effect. However, there were high agreement about the maintenance and economic aspect as the main factor affecting the vertical gardens' application.



**Dr. Yomna Amr Lotfi**

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Dr. Yomna Amr Lotfi, Lecturer in the British university in Egypt, Architectural Engineering department. Received her PhD from the faculty of Urban and regional planning, Cairo University in February 2020, thesis entitled "Vertical gardens as a Tool to Improve Urban Quality of Life". Was awarded the best thesis award in 2020-the British university in Egypt. RIBA part 1 & 2 Qualified. Received her bachelor and master's degree from the Arab Academy for Science and Technology in 2007 and 2014 respectively, Master's thesis titled "Vertical Greening as a Strategy for Urban Sustainable Development in Cairo". Worked as a part-time teaching assistant in AAST (2008-2014).

Research interests: Healing Landscape Design, Architectural Landscape, Architectural Design and Humanities, Advanced design procedures, Advanced construction technology, Virtual Environments.



**Professor Mohamed Esmat ElAttar**  
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Ph.D. in Environmental and Landscape Architecture, Assiut University, (Egypt) and Duke University, (USA) and Post Doctor Studies, Center of Urban Design and Traffic, Illinois Univ., Chicago, USA. He Worked in Assiut University, Professor and Head of the Architectural Department, Mansoura University, Dean of the Higher Institute for Technology and Engineering and Professor of Architecture, The British University in EGYPT (BUE). Member of the Permanent Technical Committee for Preparing the Egyptian Code for Quality-of-Life Indicators- Ministry of Housing, Utilities and Urban Communities, Egypt. He serves as the head of the committee for Registering Heritage Buildings, Kafr El-Sheikh Governorate.

Awarded the Second Prize in two Architectural Competitions: Mubarak Medical Institute for Cancer Treatment- Faculty of Medicine- Zigzag University and The Electronics Institute, Academy of Scientific Research, Ministry of Higher Education.

Co-Author for an architectural book “Visual Studies and Visual Pollution” (under publishing).



# MOSQUES OF RAWALPINDI (PAKISTAN): HISTORY AND ARCHITECTURE, 1857-2017

Author: **Mujeeb Ahmad**

## Abstract

Previous literature highlighted the attention towards introducing new visions of masjid architecture to cope with the societal developments and various transformations of masjid architectural designs. Moreover, growing literature evokes the healing significance of vertical gardens and its various environmental, economic, and psychosocial benefits towards a better environment and used spaces.

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MUJEEB AHMAD did Ph. D. (History) from Quaid-i-Azam University, Islamabad, Pakistan in January 2010 and completed Post-Doctorate from Centre d'Etudes et de Recherches Internationales SciencesPo, Paris, France in February 2012. His teaching and research interests inter alia, are religious-political movements, institutions, and personalities of South Asia since the 19th century, Sufism, Occidentalism in South Asia and history of Muslim architecture in Pakistan. He is Chairman of the Department of History & Pakistan Studies, International Islamic University, Islamabad. Five books, six book chapters, more than forty peer-reviewed research articles are to his credit. He was Mevlana Instructor at the Department of History, Faculty of Science and Literature, Uşak University, Uşak, Türkiye (Turkey) from 8-22 September 2019. Besides, he presented papers and delivered lectures in several conferences, symposia, roundtables, seminars, and workshops in and outside Pakistan.







# الأسس والمعايير التخطيطية والتصميمية المستقبلية للمساجد لتوفير بيئة صحية للسكان

المؤلف: أحمد سالم

## المُلخَص

الصحة نعمة عظيمة فهي تاجٌ على رؤوس الأصحاء، وتأتي أهمية الصحة أنها تعمل على الحفاظ على طاقة وقدرات السكان الجسدية والعقلية، وتجعلهم قادرين على الإنتاج والتميز، وقد زاد الاهتمام بالصحة والرياضة بعد جائحة كورونا كأحد سبل الوقاية من المرض حيث إن الرياضة والمشي لها تأثير إيجابي على صحة الإنسان، كما إن ممارسة الرياضة بانتظام، يقلل من فرص احتمال الإصابة بالفيروس بنسبة ٣١ % كما ذكرت مجلة «سبورتس ميديسن»، وهو ما يجعل الالتزام بالصلاة في المسجد أحد أهم العوامل التي تجعل المسلمون يمارسون رياضة المشي للمسجد يوميًا وهو ما يحسن الصحة ويدعم مناعة المصلين ويعمل على درء المرض، مما يعيد النظر في المعايير التخطيطية للمساجد ونطاق خدمتها وتأثيرها، ومع ذروة الجائحة أصبح اعتماد كثير من السكان في العمل والشراء والتجارة والخدمات على الانترنت مما قلص معه التقارب الاجتماعي الفعلي بين السكان، وهو ما قد يدفع مصممي المساجد والمناطق المحيطة بها للتعويض هذا الجانب، وهو ما يدعم أيضا تطوير المعدلات التخطيطية والتصميمية لتلبي احتياجات السكان وفقا للتغيرات المستقبلية، وبما لا يتعارض مع القيم والمبادئ الإسلامية التي يتم على أساسها تم وضع هذه المعدلات، وذلك بالإضافة للأسس التصميمية للمساجد لمراعاة البعد الاجتماعي بين المصلين أثناء فترة انتشار المرض.

إشكالية البحث: بالرغم من أن جميع التعاليم الإسلامية ترتبط بتحسين الصحة العامة والنظافة والوضوء واللياقة البدنية وغيرها، وهو ما يستلزم انعكاسه على المعايير التصميمية للمساجد إلا أن هذه العناصر لم تتحقق بشكل كامل بعد خاصة مع انتشار الأوبئة والمتغيرات الحديثة، ويهدف البحث الي تحديد العناصر الجديدة في المعايير التخطيطية والتصميمية للمساجد التي تدعم وتعزز الصحة العامة للسكان بما يتوافق مع الاحتياجات المستقبلية.



أحمد حلمي سالم

دكتوراه في التخطيط الإقليمي والعمراني، جامعة القاهرة، مدير عام الهيئة العامة للتخطيط العمراني، عضو هيئة تدريس منتدب لتدريس طرق تحليل الإحصائي في البحث العلمي في كليتي الهندسة والتخطيط العمراني، جامعة القاهرة. محاضر في كلية الهندسة (جامعة الزقازيق، المنيا للفنون الجميلة، جامعة قطر، وكلية سور الجامعية في عمان). نشر أكثر من 20 ورقة بحثية في مؤتمرات دولية في مختلف مجالات التخطيط العمراني. كما عمل كمخطط حضري في مكاتب استشارية في مصر والمملكة العربية السعودية.





د. أحمد بن رشدي طومان

أستاذ مشارك في كلية العمارة والتخطيط في جامعة الملك سعود، متخصص في التصميم العمراني، والإسكان.

مهتم بعمارة المساجد، والتراث العمراني.

إضافة للعمل الأكاديمي، ممارس للتخصص من خلال العمل في الشركات الاستشارية الهندسية والعمرانية، ومستشار لدى عدد من الجهات الحكومية، والهيئات، والقطاع الخاص.

محكم لعدد من المؤتمرات، والأبحاث، والمسابقات، ومدرّب معتمد لعدد من الدورات والبرامج التدريبية.

## PROPOSED DESIGN STANDARDS FOR MOSQUES TO REDUCE THE SPREAD OF INFECTION, CORONA EPIDEMIC (COVID-19) AS A CASE STUDY

المؤلف: د. أحمد بن رشدي طومان

### المُلخَص

عم وباء كورونا العالم، واستوجب تغييراً لأنماط الحياة، ومنها المساجد، حيث أغلقت لعدة أسابيع في عدد من الدول بما فيها المملكة العربية السعودية، ثم أعيد فتحها بشروط احترازية وضعتها وزارة الشؤون الإسلامية والدعوة والإرشاد في المملكة العربية السعودية.

تهدف الدراسة إلى استكشاف مدى قابلية المساجد لنقل العدوى بشكل عام، وأثر ذلك على المعايير التصميمية للمساجد مستقبلاً، إضافة إلى تحديد مدى كفاية تعليمات الوزارة للحد من تفشي الفيروسات.

باستعراض الدراسات المتعلقة بالمعايير التصميمية للمساجد لم يتم الوقوف على معايير تتعلق بالحد من تفشي العدوى بين المصلين، ووجد أن المباني الأقرب لقياس المسجد عليها في هذا المجال هي المباني الصحية، ومن تعليمات وزارة الصحة بشأن فيروس كورونا، ومن معاييرها التصميمية التي تحد من تفشي العدوى في مبانيها، تم تحليل سلوك الفيروس الانتشاري، وربطه بالمعايير التصميمية الوقائية، ومن ثم موافقتها مع وظيفة المسجد للوصول إلى معايير تصميمية للمساجد، وتم التوصل إلى جزئين من المعايير:

- الجزء الأول: للمسجد ودورات المياه (ج). وتضمن أحد عشر معياراً أساسياً، وتحت كل منها معايير فرعية.
- الجزء الثاني: لمغسلة الموتى (غ): وتضمن عشرة معايير أساسية تحت كل منها معايير فرعية.

خلصت الدراسة إلى ضرورة بذل المزيد من البحث في مجال تطوير المعايير التصميمية للمساجد للحد من تفشي العدوى بشكل عام، إضافة إلى التوصية بمراجعة وزارة الشؤون الإسلامية والدعوة والإرشاد لتعليماتها الصادرة بشأن التعامل مع فيروس كورونا لتكون تعليمات موحدة، وأكثر شمولية، وترقى إلى مستوى المعايير التصميمية.

كلمات مفتاحية: مسجد - كورونا - عدوى - معايير تصميمية.

وَأَنْ مِّنْكُمْ إِلَّا وَارِدُهَا كَانَ

عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا

অর্থঃ

“তোমাদের প্রত্যেকেই তা  
অতিক্রম করবে। এটা  
তোমার প্রতিপালকের  
অনিবার্য সিদ্ধান্ত”

সূরাঃ মারইয়াম, ৭১

তারা পুসিরাতের ভাসে-বাসে এসে পৌঁছাবে।  
আর তোমাদের প্রত্যেক মিলটি এ সিরাত  
বিশুদ্ধাতির পর হয়ে যাবে। সাহাবী বলেন,  
যদি ছিলেন আল্লাহ, আল্লাহর জন্য আমার  
শিরা-মোতা উদ্বার হতো। আমাকে বলে দিন  
“বিশুদ্ধাতির পথে” কখনটির অবস্থা ছিল।  
হাসনুল্লাহ সাত্তার আল-ইমি ও সাত্তার বলেন,  
“তোমাদের সিরাত প্রত্যেক সিরাতের সেরা  
কিভাবে তোমার পলকে এখন থেকে দেখানে  
হলে যাবে, আমার ফিরে আসে।” তারপর  
হাসনুল্লাহ সাত্তার আল-ইমি ও সাত্তার বলেন,  
“এর পরবর্তী মলতলি ফযায়েল বাতুর বেগে,  
পানির গতিতে এক মানুষের পৌঁছের গতিতে  
পার হয়ে যাবে। প্রত্যেকেই তার আমল  
হিসাবে তা অতিক্রম করবে। আর তোমাদের  
নবী সে অবস্থায় পুসিরাতের উপর মণ্ডিয়ে এ  
দু’আ করতে থাকবে: আল্লাহ্ এদেরকে  
নিরাপদে পৌঁছে দিন, এদেরকে নিরাপদে  
পৌঁছে দিন, এদেরকে নিরাপদে পৌঁছে দিন।  
একদম মানুষের আমল, মানুষকে চলতে  
অক্ষম করে দেয়ার পূর্ব পর্যন্ত তারা এ সিরাত  
অতিক্রম করতে থাকবে। শেষে এক ব্যক্তিকে  
দেখা যাবে, সে নিত্যমের উপর ভর করে পথ  
অতিক্রম করছে।” হাসনুল্লাহ সাত্তার  
আল-ইমি ও সাত্তার আরো ইরশাদ করেন,  
“সিরাতের উত্তম পার্শ্ব কুল্যামে থাকবে  
সৌহ শলাকা। এরা আল্লাহর বিশেষভাবে  
চিহ্নিত পানীদেরকে পাকড়াও করবে।  
তদুপরে কাউকে তো ক্ষত-বিক্ষত করেই  
ছেড়ে দিবে, সে নাজাত পাবে। আর কতক  
আফাতপ্রাপ্ত হয়ে ভাঙড়ামের  
গর্ভে মিলিত হবে।



الدكتور محمد الشريم  
كلية العمارة و التخطيط – جامعة الملك سعود

د. محمد بن عبد العزيز بن محمد الشريم ، عضو هيئة التدريس بقسم العمارة وعلوم البناء، كلية العمارة والتخطيط جامعة الملك سعود و يحمل دكتوراه الفلسفة في العمارة والثقافة والسلوك، معهد جورجيا للتقنية، الولايات المتحدة الأمريكية و ماجستير العمارة تخصص العمارة والثقافة، جامعة كانساس، الولايات المتحدة الأمريكية بالإضافة الى بكالوريوس العمارة وعلوم البناء كلية العمارة والتخطيط، جامعة الملك سعود. يشغل حاليا منصب مدير مركز البحوث و عضو في عديد من اللجان الأكاديمية والاجتماعية والخيرية و عمل مستشارا لعدد من الجهات الحكومية والخاصة والخيرية.

قدم عددا من الدورات العلمية والمحاضرات في مجالات متعددة، مثل البحث العلمي والمهارات الشخصية والتربية.

## مصليات النساء: رؤية سلوكية معمارية (دراسة حالة مساجد الأحياء في مدينة الرياض)

المؤلف: محمد الشريم

### المُلخَص

تزايد الاهتمام بالمساجد وعمارتها في كثير من أنحاء العالم الإسلامي، ولاسيما مع التغيرات الاجتماعية والثقافية والاقتصادية. ومن العناصر الحيوية التي اكتسبت أهمية متزايدة في السنوات الأخيرة مصليات النساء في المساجد؛ نتيجة لتزايد عدد النساء اللواتي يؤدين الصلاة خارج المنزل، بالإضافة إلى الصلوات الموسمية كالترابح والعديد من الجنائز. ومن المصليات التي تحتاج عناية ودراسة مصليات النساء، ولاسيما في مساجد الأحياء التي يقل الاهتمام بها حتى يقترب شهر رمضان وتستعد تلك المساجد لاستقبال النساء في مصلياتهن.

ولذلك، فإن هذه الدراسة تهدف إلى تقديم وصف تحليلي لمصليات النساء بشكل عام وإيجابياتها وسلبياتها، والتعرف على تقييم النساء للوضع الراهن للمصليات النسائية، وعناصرها الأساسية، واستقصاء لأهم المطالبات والمقترحات التي ترى النساء أهمية وجودها في المصليات، بناء على معابشتهن الواقعية لتلك الفراغات، للوصول إلى توصيات ومعايير تصميمية لمصليات النساء.

بدأت الدراسة باستعراض الأحكام الشرعية لمصليات النساء والاعتبارات المعمارية لمصليات النساء. وبعد زيارات ميدانية، ومقابلات شخصية استكشافية، ومراجعة للأدبيات وما كتب في الصحافة ووسائل التواصل الاجتماعي حول مصليات النساء، صممت استبانة إلكترونية لجمع آراء المصليات، بلغ عدد المشاركات فيها (1085) إجابة. وقد شملت الاستبانة تقييم العناصر الأساسية التالية لمصلى النساء: الطريق إلى المدخل، بهو المدخل، أماكن الوضوء، دورات المياه، الدرج والمصاعد، قاعة الصلاة، موقع المصلى. واتبعت هذه الدراسة منهجية «تقييم المباني بعد الإشغال».

وجدت الدراسة أن مستويات الرضا بشأن تلك العناصر متنوعة، إلا أن كثيرا من الإشكالات ترتبط بكبيرات السن، والمعاقات، وبسهولة الحركة والشعور بالأمان. وختمت الدراسة بعدد من التوصيات التي تم استنباطها من الإجابات في الاستبانة، ومن المقترحات التي قدمتها المشاركات بناء على تجربتهن ومعابشتهن للمصليات. وختمت بقائمة مقترحة تشمل 40 معيارا تصميميا ترى الدراسة أهمية تطويرها لتصبح معايير تصميمية شاملة لمصليات النساء.









## Conference Committes

لجان المؤتمرات

1	اللجنة التنفيذية	1. الأستاذ الدكتور مشاري النعيم 2. الدكتور عمر خطاب 3. الدكتور هاني الهندي 4. الدكتور محمد العجمي 5. الدكتور دعيح الركبي 6. الشیخة حصه الصباح 7. الأستاذ خالد العنزي 8. الأستاذ رعد السعدوني 9. الأستاذ صالح باظفر 10. المهندس محمد المحمدي 11. المهندس وليد المطوع 12. المهندس سالم القحطاني 13. الأستاذ علي دشتي 14. الاستاذة نور الهويدي	(جائزة عبداللطيف الفوزان لعمارة المساجد) (جامعة الكويت) (جائزة عبداللطيف الفوزان لعمارة المساجد) (جامعة الكويت) (جامعة الكويت) (مركز جابر الأحمد الثقافي) (الفوزان القابضة) (الفوزان القابضة) (الفوزان القابضة) (شركة رتال للتطوير العمراني – الفوزان القابضة) (جمعية المهندسين الكويتية) (وزارة الأوقاف والشؤون الإسلامية – الكويت) (جمعية المهندسين الكويتية) (مركز الشيخ جابر الأحمد الثقافي)
2	لجنة تنظيم القاعات والمعارض	1. الدكتور دعيح الركبي 2. الدكتور محمد العجمي 3. الأستاذ خالد العنزي 4. المهندس محمد المحمدي 5. الأستاذ صالح باظفر 6. المهندس عبدالرحمن لرضي 7. الشیخة حصه الصباح 8. الفاضلة نادرة الأحمد 9. الفاضلة لولوة العبدالجادر 10. الفاضلة فاطمة النهام 11. المهندسة أميرة الشدوخي 12. المهندسة أحلام حسن 13. المهندسة رهنه الفضلي 14. ممثلو الجهة المنظمة	(جامعة الكويت) (جامعة الكويت) (الفوزان القابضة) (شركة رتال للتطوير العمراني – الفوزان القابضة) (الفوزان القابضة) (جائزة عبداللطيف الفوزان لعمارة المساجد) (مركز الشيخ جابر الأحمد الثقافي) (مركز الشيخ جابر الأحمد الثقافي) (مركز الشيخ جابر الأحمد الثقافي) (مركز الشيخ جابر الأحمد الثقافي) (جمعية المهندسين الكويتية) (جمعية المهندسين الكويتية) (جمعية المهندسين الكويتية)
3	لجنة البرنامج	1. الدكتور هاني الهندي 2. الدكتور محمد العجمي 3. الدكتور رؤى الشاهين 4. الشیخة حصه الصباح 5. الفاضلة لولوة العبدالجادر 6. المهندسة سارة الأمير 7. المهندسة شوق كرم 8. المهندسة رهنه الفضلي	(جائزة عبداللطيف الفوزان لعمارة المساجد) (جامعة الكويت) (جامعة الكويت) (مركز الشيخ جابر الأحمد الثقافي) (مركز الشيخ جابر الأحمد الثقافي) (جائزة عبداللطيف الفوزان لعمارة المساجد) (جامعة الكويت) (جمعية المهندسين الكويتية)



4	لجنة العشاء الرسمي	1. الدكتور محمد الجسار 2. الدكتورة فاتنة أبو عامر 3. الأستاذة بدور الحمود 4. الأستاذ مشاري العوضي 5. المهندسة أميرة الشدوخي 6. الأستاذ رعد السعدوني 7. الأستاذ صالح باظفر 8. ممثلو مركز الأمريكاني الثقافي 9. المهندسة رهدف الفضلي	(جامعة الكويت) (جامعة الكويت) (جامعة الكويت) (جامعة الكويت) (جمعية المهندسين الكويتية) (الفوزان القابضة) (الفوزان القابضة) (دار الآثار الإسلامية) (جمعية المهندسين الكويتية)
5	لجنة الدعوات والمراسم والتسجيل	1. الأستاذ صالح باظفر 2. الشیخة حصه الصباح 3. الدكتورة فاتنة أبو عامر 4. الأستاذة بدور الحمود 5. المهندسة سارة الأمير 6. المهندسة أميرة الشدوخي 7. المهندس علي فخر الدين 8. المهندسة رهدف الفضلي	(الفوزان القابضة) (مركز جابر الأحمد الثقافي) (جامعة الكويت) (جامعة الكويت) (جائزة عبداللطيف الفوزان لعمارة المساجد) (جمعية المهندسين الكويتية) (معهد المعماريين الأمريكيين) (جمعية المهندسين الكويتية)
6	لجنة الإعلام والصحافة	1. الدكتور طلال الكندري 2. الأستاذة إسراء الكندري 3. الأستاذ صالح باظفر 4. الشیخة حصه الصباح 5. المهندس حسين الكاف 6. الأستاذة رنا عبد الهادي 7. الأستاذة ياسمين المحمود 8. المهندسة جنان المحمد 9. المهندسة أحلام حسن 10. الأستاذة سماح المطيري	(جامعة الكويت) (جامعة الكويت) (الفوزان القابضة) (مركز جابر الأحمد الثقافي) (جائزة عبداللطيف الفوزان لعمارة المساجد) (الفوزان القابضة) (الفوزان القابضة) (جمعية المهندسين الكويتية) (جمعية المهندسين الكويتية) (الفوزان القابضة)
7	لجنة المواصلات والإسكان	1. الأستاذ رعد السعدوني 2. الأستاذ علي باطرفي 3. الأستاذ ياسر الحبرتي 4. الأستاذ مشاري العوضي 5. المهندسة أحلام حسن 6. ممثلو مقدمي الخدمات	(الفوزان القابضة) (جمعية إرتقاء – الفوزان لخدمة المجتمع) (جامعة الكويت) (الفوزان القابضة) (جمعية المهندسين الكويتية)
8	لجنة التصميم والهوية البصرية	1. المصممة أنفال البصيلي 2. المصممة فضة بوعركي 3. المصممة فاطمة الكبسي 4. المهندس حسين الكاف 5. الأستاذ رامشندرا مورتی 6. المهندسة سارة الأمير 7. ممثلو الجهة المنظمة	(جامعة الكويت) (جامعة الكويت) (جامعة الكويت) (جائزة عبداللطيف الفوزان لعمارة المساجد) (الفوزان القابضة) (جائزة عبداللطيف الفوزان لعمارة المساجد)



9	لجنة البوابة الإلكترونية	1. الدكتور هاني الهندي 2. الدكتور محمد العجمي 3. المهندس حسين الكاف 4. المهندسة سارة الأمير 5. المهندسة شوق كرم 6. ممثلو الجهة المنظمة	(جائزة عبداللطيف الفوزان لعمارة المساجد) (جامعة الكويت) (جائزة عبداللطيف الفوزان لعمارة المساجد) (جائزة عبداللطيف الفوزان لعمارة المساجد) (جامعة الكويت)
10	اللجنة العلمية	1. الدكتور هاني الهندي 2. الدكتور محمد العجمي 3. الدكتور يوسف الهارون 4. الدكتورة رؤى الشاهين 5. المهندسة شوق كرم 6. المهندسة سارة الأمير	(جائزة عبداللطيف الفوزان لعمارة المساجد) (جامعة الكويت) (جامعة الكويت) (جامعة الكويت) (جامعة الكويت) (جائزة عبداللطيف الفوزان لعمارة المساجد)
11	لجنة المطبوعات والكتب	1. الأستاذ الدكتور مشاري النعيم 2. الدكتور هاني الهندي 3. الدكتور محمد العجمي 4. المهندس عبدالرحمن لرضي 5. المهندسة سارة الأمير 6. المهندس حسين الكاف 7. المهندسة شوق كرم 8. الأستاذ محمد بردى 9. ممثلو المطبعة	(جائزة عبداللطيف الفوزان لعمارة المساجد) (جائزة عبداللطيف الفوزان لعمارة المساجد) (جامعة الكويت) (جائزة عبداللطيف الفوزان لعمارة المساجد) (جائزة عبداللطيف الفوزان لعمارة المساجد) (جائزة عبداللطيف الفوزان لعمارة المساجد) (جامعة الكويت) استشاري تصميم طباعي
12	لجنة العقود والشراكات	1. الأستاذ الدكتور مشاري النعيم 2. الدكتور عمر خطاب 3. الأستاذ خالد العنزي 4. الدكتور محمد العجمي 5. الدكتورة فاتنة أبو عامر 6. المهندس عبدالرحمن لرضي 7. المهندس وليد المطوع	(جائزة عبداللطيف الفوزان لعمارة المساجد) (جامعة الكويت) (جائزة عبداللطيف الفوزان لعمارة المساجد) (جامعة الكويت) (جامعة الكويت) (جائزة عبداللطيف الفوزان لعمارة المساجد) (جمعية المهندسين الكويتية)
13	اللجنة المالية	1. الأستاذ خالد العنزي 2. الدكتور محمد العجمي 3. الأستاذة بدور الحمود 4. المهندس عبدالرحمن لرضي	(الفوزان القابضة) (جامعة الكويت) (جامعة الكويت) (جائزة عبداللطيف الفوزان لعمارة المساجد)
14	لجنة الإحصاء والمراقبة	1. الدكتورة رؤى الشاهين 2. الأستاذ مشاري العوضي 3. جمعية المهندسين 4. المهندسة سارة الأمير 5. الأستاذة فاطمة النهام 6. ممثلو الجهة المنظمة	(جامعة الكويت) (جامعة الكويت) (جمعية المهندسين الكويتية) (جائزة عبداللطيف الفوزان لعمارة المساجد) (مركز الشيخ جابر الأحمد الثقافي)



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The great benefactor, may Allah rest his soul, was passionate about building mosques, as the verse In Quran says: "The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform As-Salat, and give Zakat and fear none but Allah. It is they who are on true guidance." (18-Altawbah)

The great benefactor built three mosques inside Kuwait in Al-Nugra, Khaitan and Al-Egaila. He was passionate about architectural arts, the thing that reflected on the aesthetics of the architectural form of the mosques. For example, Al-Othman Mosque in Al-Nugra, which was built in the fifties of the last century, combined the ancient Arab-Islamic style with the refined European style, thus forming an architectural icon ahead of its time and a milestone in the history of mosque architecture in Kuwait. Because of the importance of preserving the historical architectural identity of the mosque, the committee of guardians of the one third of the esteemed/ Abdullah Abdullatif Al-Othman is currently rehabilitating and renewing this Islamic architectural edifice while preserving the style and historical identity of the mosque.

Moreover, the great benefactor has built several mosques in the Arab world, for instance, a mosque in Damascus (Al-Sham), which is known to the public as the Kuwaiti Mosque. It is characterized by the Mamluk and Umayyad style decorations and sculptures. It is considered the most beautiful architectural mosque in Damascus after the Umayyad Mosque. He has also built two mosques in Lebanon (Saida and Bhamdoun), each of which bears a unique architectural style. There is also Al-Othman Mosque in Basra, which was built in the Abbasid style and was rehabilitated and restored at the expense of the one third of the late / Abdullah Abdullatif Al-Othman. Looking at any of these mosques today, we see the great philanthropist's interest in architectural arts.

As the honorable Guardians' Committee and the honorable Al-Othman family are keen on continuing the path of the great benefactor, and inspired by his passion and love for building mosques, the one third of the late / Abdullah Abdullatif Al-Othman rehabilitated and restored the mosque of the late / Munira Hammad Al-Amiri (mother of the great benefactor) located in Al-Qadisiyah area, at the expense of the one third of the late / Abdullah Abdullatif Al-Othman. In addition to that, several mosques were also built in the Arab world, including a mosque in Chanay (Lebanon) and a mosque in Tetouan (Morocco), which was built in the Moroccan style, as well as a mosque in Tunisia built in the Andalusian style, and a mosque in Yemen built in the Yemeni style. The Guardians' Committee paid great attention to the architectural aspect, as the great benefactor did, may Allah rest his soul, and the style of mosques was inspired by the environment in which each mosque is located.

The Administration and Development Guardians' Committee of the one-third of the late / Abdullah Abdullatif Al-Othman, along its members from the heirs of the great benefactor and the members representing the esteemed General Authority for Minors Affairs, spares no effort in promoting mosque architecture to continue the path of the great benefactor, may Allah rest his soul, with the members of the committee being keen on the aesthetic style and architectural form in order for each one of the mosques of the late Abdullah Abdullatif Al-Othman inside and outside Kuwait, to be a unique Islamic architectural icon.

## شكر وتقدير

يسر كلية العمارة بجامعة الكويت أن تتقدم بجزيل الشكر للمهندس/ عدنان عبدالله العثمان، عضو لجنة أوصياء إدارة وتنمية ثلث المرحوم/ عبدالله عبداللطيف العثمان، على شراكمته المستمرة للأنشطة والفعاليات الثقافية والتعليمية والاجتماعية التي تساهم في رفعة المجتمع، ممثلاً عن لجنة أوصياء إدارة وتنمية ثلث المرحوم/ عبدالله عبداللطيف العثمان الموقرة التي قدمت تبرع سخّي والرعاية الرئيسية للمؤتمر العالمي الثالث لعمارة المساجد، حرصاً من لجنة الأوصياء الموقرة على دعم المبادرات والأنشطة التي تهدف لخدمة المجتمع سواء داخل أو خارج دولة الكويت وذلك في المجالات الانسانية والدينية والثقافية والتعليمية والاجتماعية والتربوية والحفاظ على الهوية واللغة العربية.

فقد كان المحسن الكبير طيب الله ثراه شغوفاً ومحباً لعمارة المساجد، مصداقاً لقول الله تعالى «إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ . مَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ» (التوبة: 18)

عمر المحسن الكبير في حياته ثلاثة مساجد داخل دولة الكويت في مناطق النقرة وخيطان والعقيلة، وقد كان المرحوم شغوفاً ومهتماً بالفنون المعمارية وهو ما انعكس على جمالية الشكل المعماري للمساجد، فنجد أن مسجد العثمان في منطقة النقرة الذي شيد في خمسينات القرن الماضي قد جمع بين الطراز العربي الاسلامي العريق والطراز الأوروبي الراقي مشكلاً بذلك أيقونة معمارية سابقة لزمانها وعلامة فارقة من تاريخ عمارة المساجد في الكويت، ولأهمية الحفاظ على الهوية المعمارية التاريخية للمسجد فإن لجنة أوصياء إدارة وتنمية ثلث المرحوم/ عبدالله عبداللطيف العثمان الموقرة تقوم حالياً بإعادة تأهيل وتحديد هذا الصرح الاسلامي المعماري مع الحفاظ على طراز وهوية المسجد التاريخية.

كما عمر المحسن الكبير في حياته عدّة جوامع ومساجد في العالم العربي، منها جامع في دمشق (الشام) والذي يعرف لدى العامة بالجامع الكويتي والذي يتميز بالزخارف والمنحوتات ذات الطراز المملوكي والأموي والذي يعد الجامع الأجل معمارياً في دمشق بعد الجامع الأموي، وكذلك مسجداً في لبنان (صيدا وبحمدون) والذي يحمل كل منهما طراز معماري فريد ومسجد العثمان في البصرة الذي شيد على الطراز العباسي والذي تم اعادته تأهيله وترميمه على حساب ثلث المرحوم/ عبدالله عبداللطيف العثمان، وعند النظر لأي من هذه المساجد اليوم فإننا نرى مدى اهتمام وشغف المحسن الكبير بالفنون المعمارية.

وحرصاً من لجنة الأوصياء الموقرة وآل العثمان الكرام على استكمال مسيرة المحسن الكبير واستلهاماً من شغفه وحبه لعمارة المساجد، فقد قام ثلث المرحوم/ عبدالله عبداللطيف العثمان بإعادة تأهيل وترميم مسجد المرحومة/ منيرة حماد العميري (والدة المحسن الكبير) الكائن بمنطقة القادسية وذلك على نفقة ثلث المرحوم/ عبدالله عبداللطيف العثمان، كما تم بناء عدّة مساجد في العالم العربي، منها مسجد في شانيه (لبنان) ومسجد في تطوان (المغرب) الذي شيد على الطراز المغربي، ومسجد في تونس شيد على الطراز الاندلسي، ومسجد في اليمن على الطراز اليماني، فقد أولت لجنة الأوصياء اهتماماً شديداً بالجانب المعماري كما في حياة المحسن الكبير طيب الله ثراه، كما روعي أن يكون طراز المساجد مستلهمة من البيئة التي يقع فيها كل مسجد.

إن لجنة أوصياء إدارة وتنمية ثلث المرحوم/ عبدالله عبداللطيف العثمان بأعضائها من ورثة المحسن الكبير والأعضاء الممثلين عن الهيئة العامة لشئون القصر الموقرين لايألون جهداً بالنهوض بعمارة المساجد استكمالاً لمسيرة المحسن الكبير طيب الله ثراه، مع حرص أعضاء اللجنة الشديد على جمالية الطراز والشكل المعماري بحيث يكون كل مسجد من مساجد المرحوم/ عبدالله عبداللطيف العثمان داخل وخارج الكويت، أيقونة معمارية اسلامية فريدة.



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المؤتمر العالمي الثالث لعمارة المساجد  
3<sup>rd</sup> International Conference on Mosques Architecture  
الكويت 2022 Kuwait

# المسجد مبنى عابر للثقافات

دليل المؤتمر

المؤتمر العالمي الثالث لعمارة المساجد  
مركز الشيخ جابر الأحمد الثقافي بمدينة الكويت

من 14 إلى 16 نوفمبر 2022

تحرير

هاني الهندي | محمد العجمي | عبدالرحمن لرضي  
سارة الأمير | شوق كرم



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