

Tishk International University
Engineering Faculty
Architecture Department



..... ISLAMIC ARCHITECTURE I.....

TOPIC: (10)

- I. Islamic house VS Palace**
- II. contemporary examples**

Grade 4- Fall Semester 2020-2021

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❑INTRODUCTION

An ideal Islamic city is where the residents live based on the following criteria; - faith (iman), law (shari'ah), vicegerancy (khilafah), environment (biah or khilqat), hard work (meshaqqat), unity (ummah), alms (sadaqaheconomy), justice (adl), struggle (jihad), loyal (ibadah),piety (taqwa), knowledge (ilm), thinking (fikr) and beauty (jamal).

The urban form of the traditional Islamic city shows that the mosque and other public facilities such as the suq (market), hammam (public bath), governor's palace, madrasa (school), caravanserai (hotel) and other public facilities, all represent the "Social Foundation" in the heart of the city.

The "Social Foundation" occupies not more than 10% of the land of the traditional Islamic city. The residential sectors almost occupy 60-65% of the city land.

The original Islamic Arab city was a pedestrian city. The pedestrian routes were built separately from the road for vehicles.

❑ CONCEPT OF THE “ISLAMIC HOUSE”

- “Islamic” means “to reflect Islam”, and the term “house” means “the habitable and comfortable place to live in harmony without any problems”. The term “Islamic house” means “a house with the values of Islam which is started from good intentions, a clear philosophy and a conception that reaches the completion of the construction of the building according to Islamic teachings.
- The nature and behaviors of the Islamic family and its social role has created the typical Islamic attitudes regarding the function of the house.
- The right and responsibility of the family to live in an enclosed space has led to a clear separation between public and private life, which may be the most significant social characteristic of Islamic culture.

- The Sharia'h scholar, Dr. Yousuf Al-Qaradawi, defines the house as "the place in which an individual protects himself from the climatic impacts and in which he finds freedom from the restrictions and pressures of society. It is place of rest for the body and relaxation for mind’“
- There are some basic principles or guidelines for Islamic housing related to the verses of Al-Qur'an and Al-Sunnah of the Prophet (peace upon him) such as: privacy, comfort, peace, safety, natural light and ventilation, cleanliness, modesty and many others.

❑ MAIN FEATURES OF AN “ISLAMIC HOUSE”

- The characteristics of a house are that it should serve all the utilitarian needs, be suitable to the lifestyle and culture of the owner, and protect the residents from the climate and harm.
- The “Islamic house” should follow certain Islamic principles as guidelines of architectural design and provide a complete living web that reflects the lifestyle of Muslims.
- A typical Islamic house is designed based on the function and nature of the family and its social role.
- As well as responding to needs, lifestyle, culture and comfort criteria, a house must also positively respond to the economics and geographical conditions, building material and techniques available

□ MAIN CHARACTERISTICS OF AN “ISLAMIC HOUSE”

- Privacy: Public and private life are strictly demarcated in Islamic society, and even within the house, degrees of privacy are expressed architecturally, the most fundamental division being between male reception areas and the harem (women) area, and the family sanctum.
- Courtyard Concept: The Islamic city is filled with cellular courtyard houses of every size and shape, tied together by a tangle of winding lanes, alleys, and cul-de-sacs. Muslims dwelling units typically are organized around an inner courtyard. The facade of this house offers high windowless walls interrupted only by a single low door.



Fig.1 The courtyard represents the core of the traditional Islamic house; it includes a water element and trees. This picture is a traditional house-courtyard of Andalusia. Source: Author, 1999

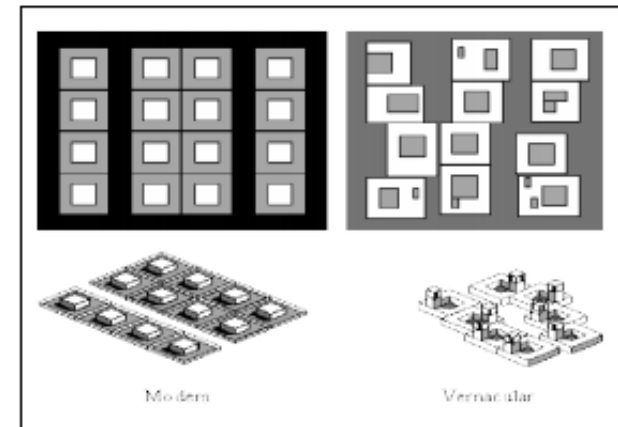


Figure (1A) Modern and Traditional Islamic “cluster of houses” planning. Source: Mahgob, 1997

- Relationships & Classification of the Spaces Essentially: there are four kinds of space found in the traditional “Islamic house”, both internal and external: (private, semi-private, semi-public, and public).
- Identity and Desire: The traditional “Islamic house” satisfied the desires of the individuals and society. As in other traditional examples, there was a shared image of what the house should be and how it should be built.
- ENVIRONMENTAL CONSIDERATIONS: In hot climates, courtyards with trees and water fountains provide shade, but they also provide an interior and private focus for life sheltered from the public gaze.

Architectural and constructional treatments for the early traditional Islamic house of the Middle East shows a good understanding and responds accordingly to the climate and environment; massive structures which providing high thermal mass benefits protecting inner environments from the harsh long summers. Massive walls and roofs of the construction work as a "thermo flask" to protect inner spaces from climatic fluctuations,

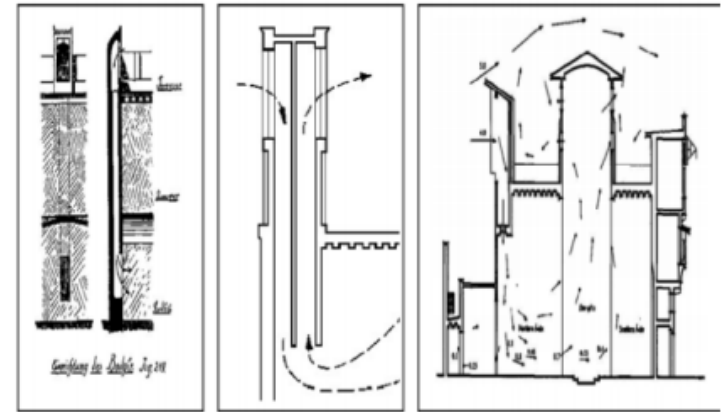


Fig. 4 Scoop or "Air-Tunnel" which orients towards prevailing wind is used in traditional Muslims house for getting ventilation for all internal spaces of the house. This is a sketch for badgir used in traditional house in Cairo-Egypt, source: [www. Hassan Fethi](http://www.HassanFethi.com), [www. Irak and Mahjob](http://www.IrakandMahjob.com); 1997.

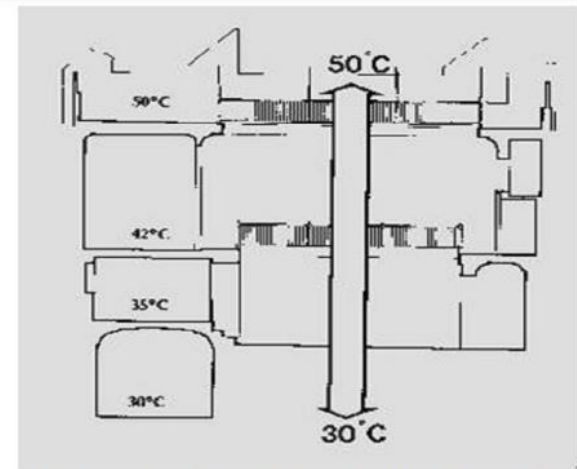
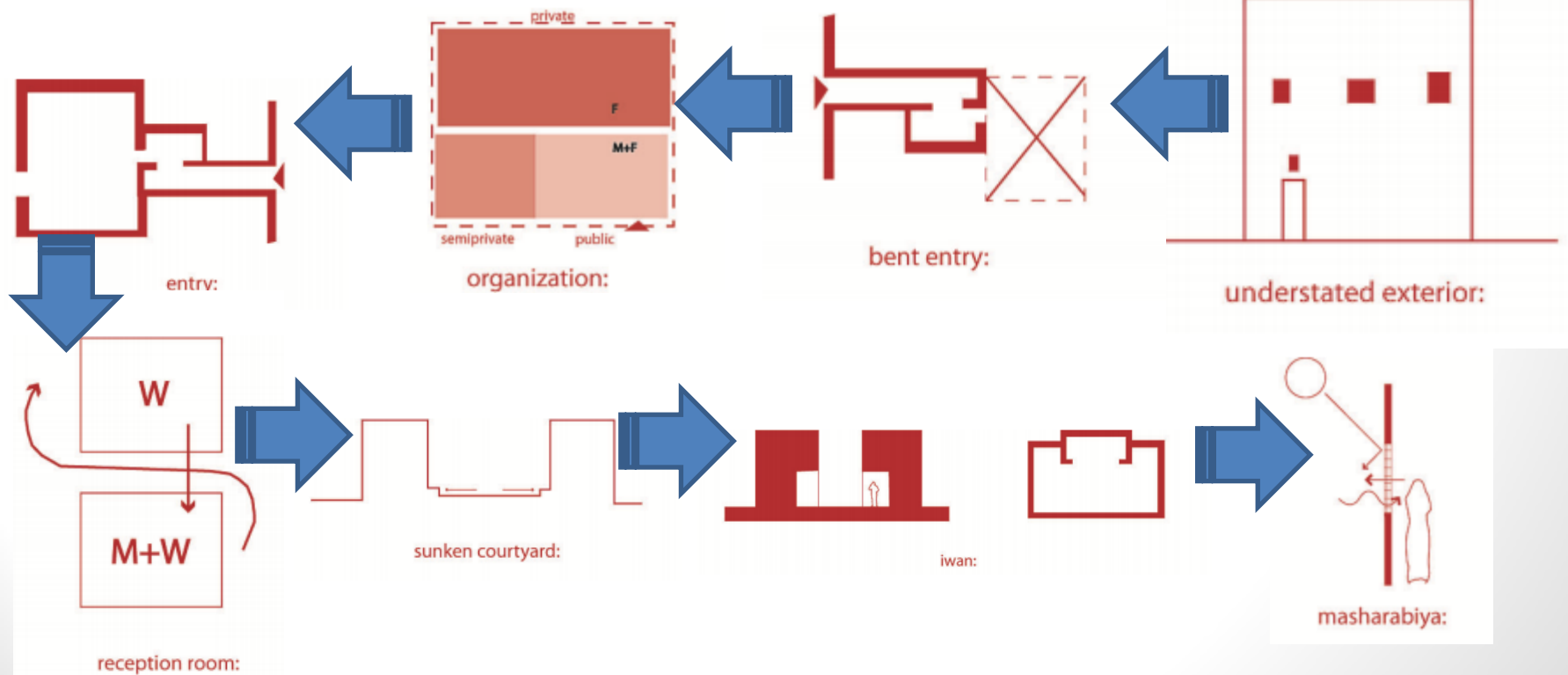


Fig. 5 Analysis diagram showing the high difference in temperature between the roof and the basement in summer, and how the high thermal capacity of the heavy construction of the traditional Islamic house works as a "thermo flask" to maintain the inner environment for energy conservation aim, source: [www.Irak and Mahjob](http://www.IrakandMahjob.com)

Architect Hassan Fathy defined culture as “the result of the interaction between man and his environment when man attempts to satisfy his physical and spiritual needs.”



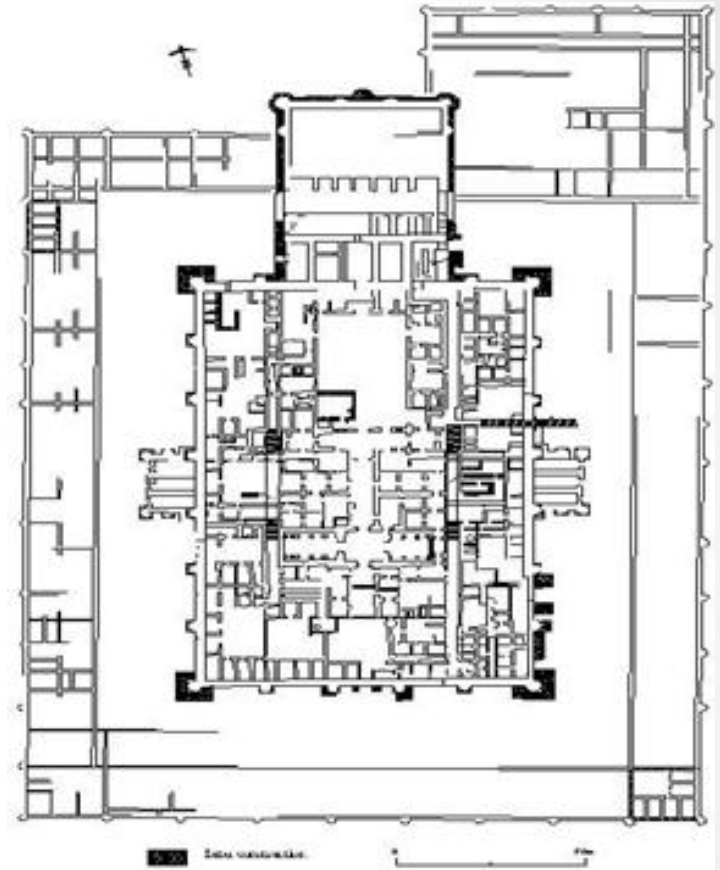
❑ “ISLAMIC PALACES”

- Al-Ashiq Palace: a historical, archaeological Abbasid palace dating back to the ninth century, located in the western side of Samarra in Iraq, 9 kilometers from the Tharthar project, and on the right bank of the lost Ishaqi River are the ruins of the Al-Asheq Palace.
- it was built by the Caliph Al-Mu'tamid before its final move to Baghdad



❑ CHARASTRICTICS OF AL-ASHIQ PALACE

The palace consists of two floors, and it is rectangular, 121 meters long and 96 meters wide. A large walled yard around it and around the wall was a moat. In front of the palace entrance features a wide pool. Dirt and debris have been removed from around it recently, and some of its facilities have been restored. It is also one of the most important relics in Iraq because of its archaeological values. Outside the walls exist a long moat, in which water flows from the underground channel which begins from the western highlands. Surface of the moat is higher than the nearby river.



❑ ALCÁZAR OF SEVILLE

Historically known as **al-Qasral-Muriq** is a royal palace in Seville, Spain. The palace is a preeminent example of Mudéjar architecture in the Iberian Peninsula but features Gothic, Renaissance and Romanesque design elements from previous stages of construction. The upper stories of the Alcázar are still occupied by the royal family when they are in Seville, and are administered.



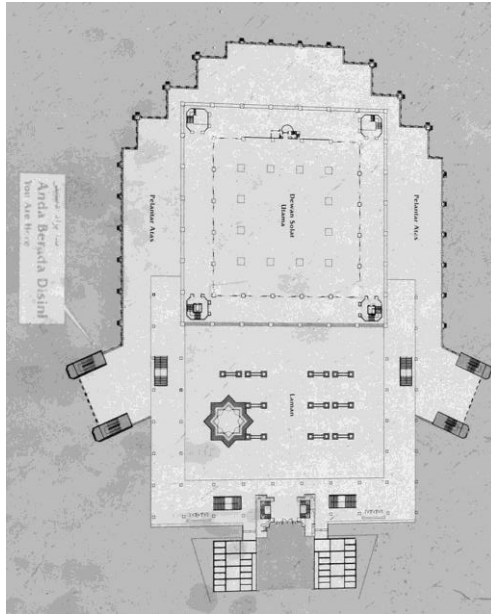
❑ CONTEMPORARY EXAMPLES: (PUTRA MOSQUE- MALAYSIA)

The **Putra Mosque** is the principal mosque of Putrajaya, Malaysia. Construction of the mosque began in 1997 and was completed two years later. It is located next to the Perdana Putra, which houses the Malaysian Prime Minister's office and man-made Putrajaya Lake. In front of the mosque is a large square with flagpoles flying Malaysian states' flags.

The pink-domed Putra Mosque is constructed with rose-tinted granite and consists of three main functional areas – the prayer hall, the Sahn, or courtyard, and various learning facilities and function rooms. The mosque can accommodate 15,000 worshippers at any one time



❑ CONTEMPORARY EXAMPLES: (PUTRA MOSQUE- MALAYSIA)







❑ CONTEMPORARY EXAMPLES: (SHEIKH ZAYED MOSQUE)

ARCHITECT: YUSEF ABDELKI, HALCROW

YEAR: 1990-2007

LOCATION: MAQTAA, ABU DHABI, UNITED ARAB

The Sheikh Zayed Grand Mosque construction began during the presidency of the late HH Sheikh Zayed bin Sultan Al Nahyan, Sheikh of the United Arab Emirates (UAE), who wanted to establish a structure that would unite the Islamic world's cultural diversity, historical and modern values of architecture and art. His final resting place is in the gardens beside the same mosque. It is the largest mosque in the United Arab Emirates and the eighth largest mosque in the world. The space it occupies is approximately equivalent to the size of five football fields.

As great mosque of the country, is the key place of worship for Friday meetings and prayers of Ramadan, when it can be accessed by more than 40,000 people.

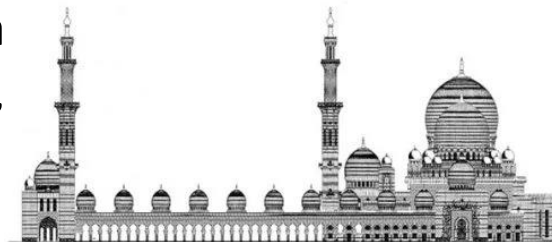


❑ CONTEMPORARY EXAMPLES: (SHEIKH ZAYED MOSQUE)

Concept

The design of the Sheikh Zayed Mosque has been directly influenced by the architecture of Moorish and Arab mosques Mughal architecture, particularly the Badshahi Mosque in Lahore, Pakistan with the dome and the plant and the Hassan II Mosque in Casablanca, Morocco. Its arches are Moorish and its minarets essentially Arab. The mosque design can be defined as a fusion of Moorish architecture, Moorish and Mughal.

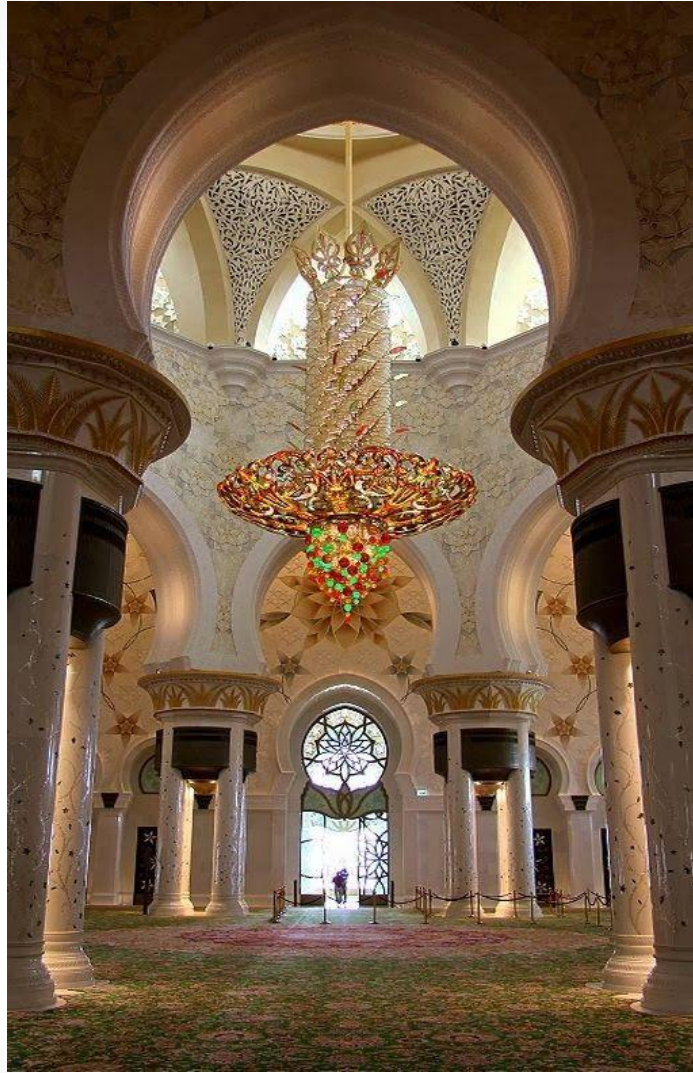
GRAND MOSQUE
FLOOR PLAN
A: THE MAIN PRAYER HALL
B: THE OPEN PRAYER HALL
C: NORTH ENTRANCE
D: SOUTH ENTRANCE
E: VIP AREA
F: THE "SAHAN" COURTYARD >

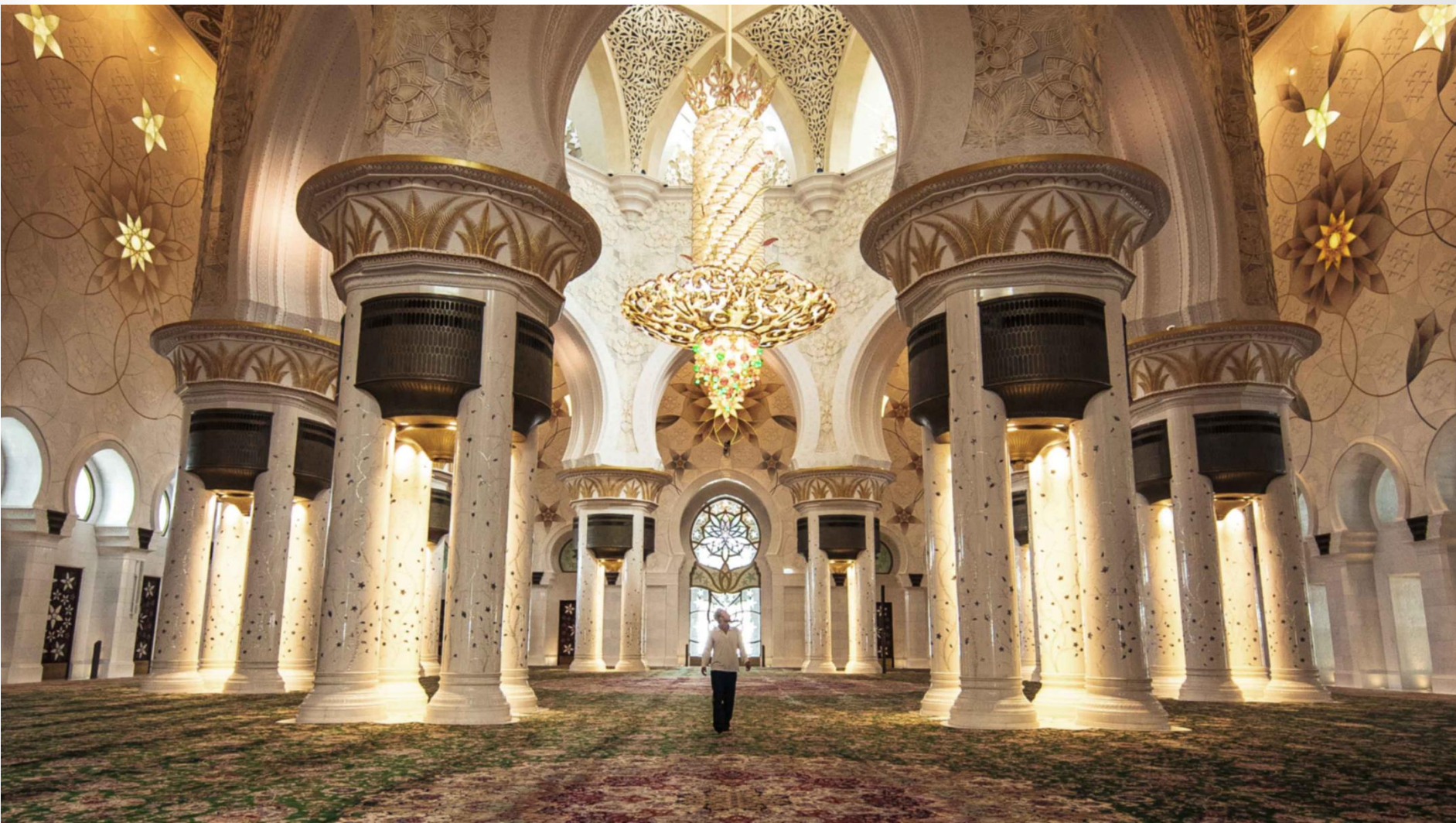


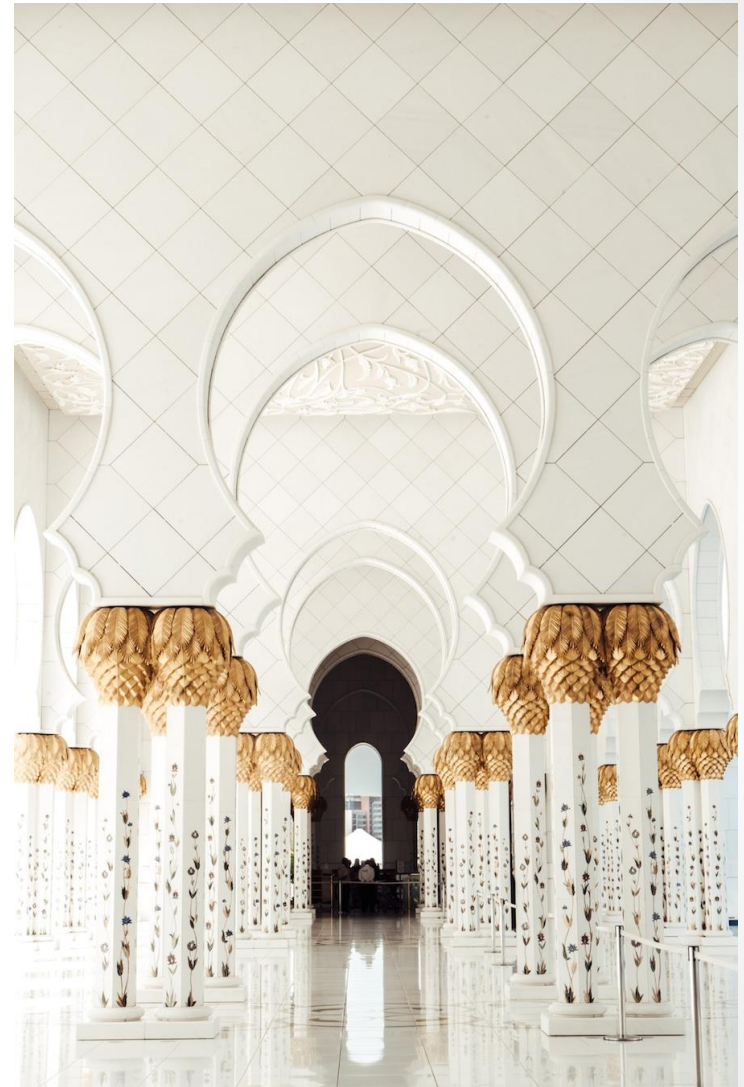
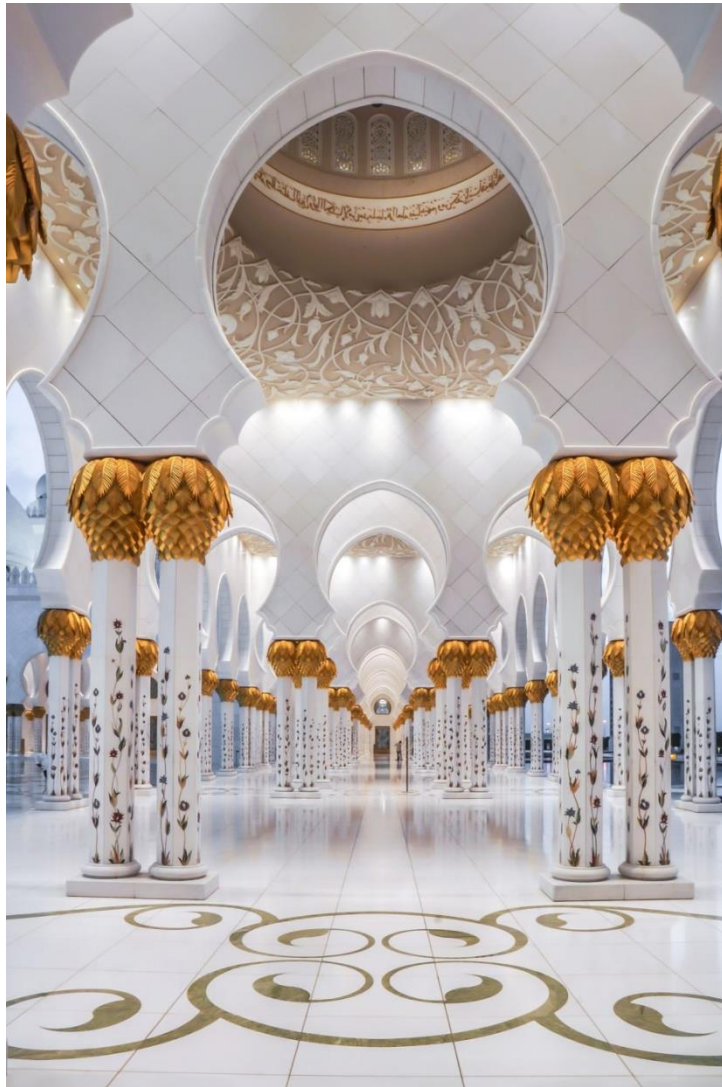
❑ CONTEMPORARY EXAMPLES: (SHEIKH ZAYED MOSQUE)

The mosque has four minarets 107 meters high with 82 domes of seven different sizes, having the largest outdoor 85m and 70m height inside with a shell height of 32.2M OD. Larger domes built with prefabricated concrete panels and were set between them, while the smaller domes built in situ with fiberglass.









❑ CONTEMPORARY EXAMPLES: (MASJID AL RAHMA AND FATIMA AL ZAHRA MOSQUE)

Masjid Al Rahma and Fatima Al Zahra Mosque, is one of the most popular landmarks in the Saudi coastal city of Jeddah. Overlooking the Red Sea, the mosque appears to be floating when the water level is high. The only floating mosque in the kingdom was open to worshippers back in 1985.







Thanks for your listening