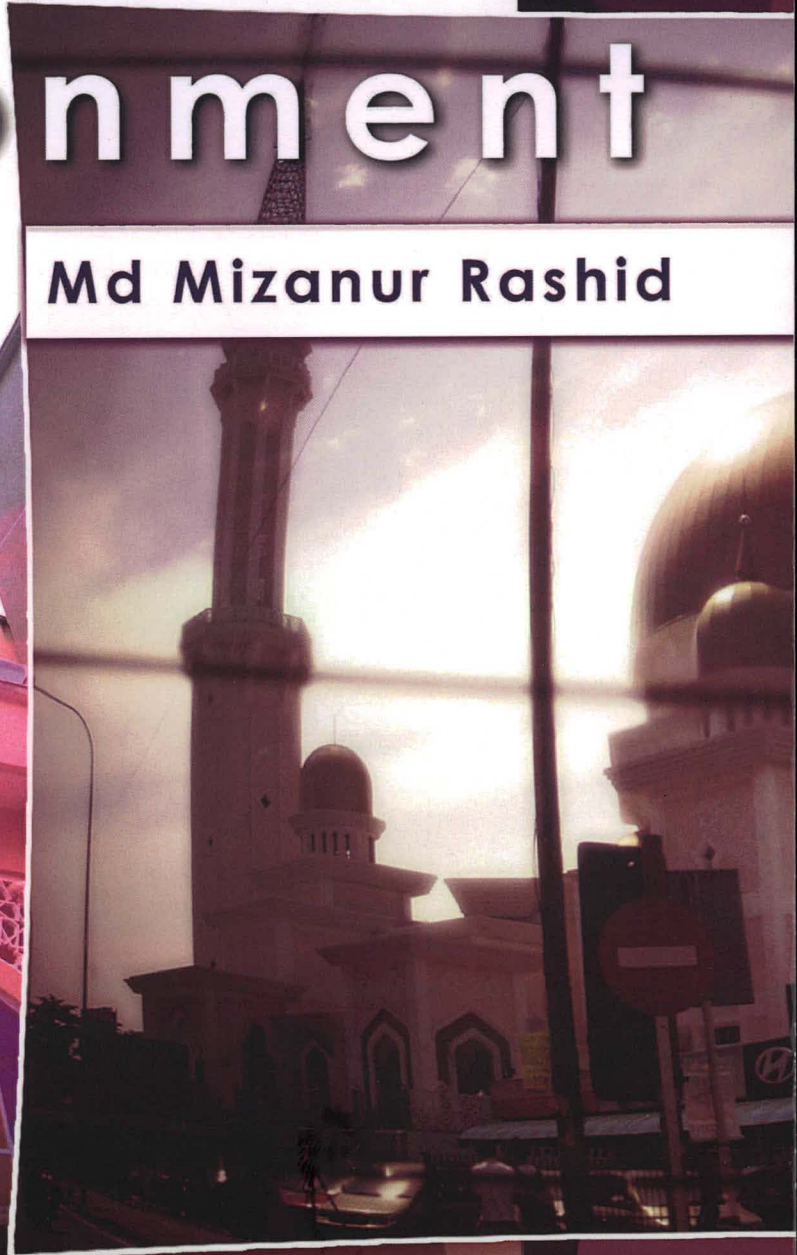
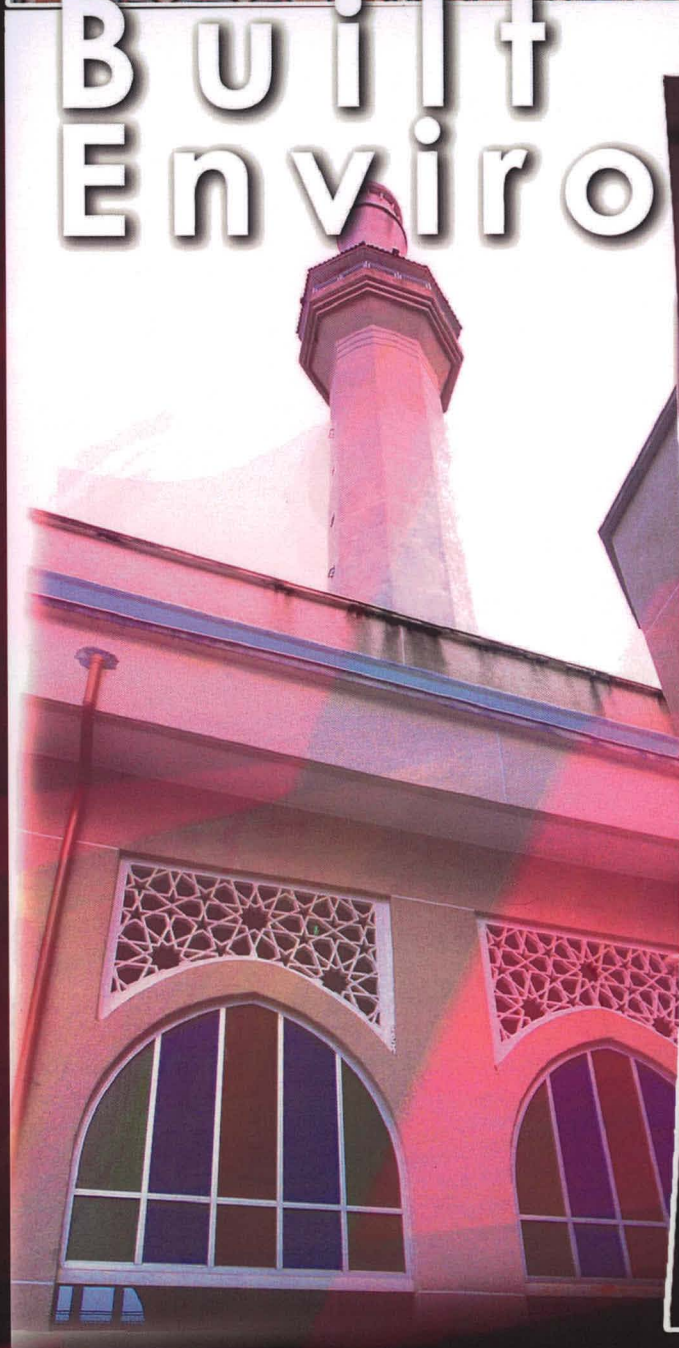




Islam and Built Environment

Md Mizanur Rashid



IIUM PRESS

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

ISLAM AND BUILT ENVIRONMENT

MD MIZANUR RASHID



IIUM Press
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

First Edition, 2011
©IIUM Press, IIUM

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without any prior written permission of the publisher.

Perpustakaan Negara Malaysia

Cataloguing-in-Publication Data

Md Mizanur Rashid
Islam and Built Environment
Md Mizanur Rashid

ISBN: 978-967-418-058-4

Member of Majlis Penerbitan Ilmiah Malaysia – MAPIM
(Malaysian Scholarly Publishing Council)

Printed by :
IIUM PRINTING SDN. BHD.
No. 1, Jalan Industri Batu Caves 1/3
Taman Perindustrian Batu Caves
Batu Caves Centre Point
68100 Batu Caves
Selangor Darul Ehsan

CONTENTS

Preface	v
Table of contents	vi
List of Figures	viii
List of Tables	x
Introduction	xi
CHAPTER 1:	1
<i>TAWHID AND ITS IMPLICATIONS FOR ISLAMIC ARCHITECTURE</i> Spahic Omer	
CHAPTER 2:	11
<i>ISLAM AND ARCHITECTURE; ARCHITECTURAL INTERPRETATION FROM THE VALUES OF THE AL QURAN AND SUNNAH</i> Zeenat Begam Bt. Yusof	
CHAPTER 3:	19
<i>ISLAMIC GUIDING PRINCIPLE (SHARI'AH LAW) FOR ARCHITECTURAL INTERPRETATION OF HOUSING</i> Zeenat Begam Bt. Yusof	
CHAPTER 4:	34
<i>ISLAMIC GUIDING PRINCIPLE (SHARI'AH LAW) FOR NEIGHBOURHOOD CONTEXT</i> Zeenat Begam Bt. Yusof	
CHAPTER 5:	42
<i>VALUE OF PRIVACY IN THE CONCEPT OF STABILITY IN THE ISLAMIC ARCHITECTURE</i> Ali Raza Soomro and Hasan M.I Awawda	
CHAPTER 6:	51
<i>CONCEPT OF CONTINUITY IN THE CONTEMPORARY ISLAMIC ARCHITECTURE</i> Ali Raza Soomro and Hasan M.I Awawda	

CHAPTER 7:	58
<i>MAN & BUILT ENVIRONMENT FROM ISLAMIC PERSPECTIVE</i> Nurul Huda Mohd. Annuar	
CHAPTER 8:	63
<i>THE ECOLOGICAL BALANCE BETWEEN MAN, ARCHITECTURE AND THE ENVIRONMENT: AN ISLAMIC VIEWPOINT</i> Noor Aziah Mohd. Ariffin	
CHAPTER 9:	75
<i>TACKLING 'INCONSPICUOUS CONSUMPTION' IN MUSLIM ABLUTION PRACTICE THROUGH SYSTEM & SERVICE DESIGN</i> Mohd. Suhaimi Ismail	
CHAPTER 10:	93
<i>RE-EVALUATING THE AUDIENCE HALL OF THE LALBAGH FORT, DHAKA, BANGLADESH, FROM AN ISLAMIC PERSPECTIVE</i> Md. Mizanur Rashid	

RE-EVALUATING THE AUDIENCE HALL OF THE LALBAGH FORT, DHAKA, BANGLADESH, FROM AN ISLAMIC PERSPECTIVE

Md Mizanur Rashid

Department of Architecture
Kulliyah of Architecture and Environmental Design
International Islamic University Malaysia
(mizanur@iium.edi.my)

ABSTRACT

Architecture played an instrumental role in spreading Islamic civilization around the world. The true Islamic architecture demonstrates the Islamic Diaspora through time and spaces. There was neither one definition nor a particular vocabulary that represent the Islamic architecture in general. In the early 17th century, when Mughal first arrived in Bengal and started their grand building activities they also brought a new architectural expression that originated from their Turkic-Afghan concept of 'Islamic' architecture and at the same time respond to the local condition. The Audience Hall of the Lalbagh fort in Dhaka is one of the best examples that demonstrate the attempts of the Mughal builders. There is a need to examine this hybridized forms and shared architectural narratives to counter the myopic but persistent representation of supposedly authentic, largely Arab-centric, forms of 'Islamic' architecture. By re-evaluating this building, this paper critically re-examines the reductive but pervasive conceptions of 'Islamic Architecture' that obscure the historical processes of hybridization and its diverse morphological outcomes to comprehend the process of resilience and assimilation through which architecture is shaped in a particular context.

Keywords: Lalbagh Fort, Audience Hall, Islamic Architecture, Hybrid form, Symbiosis

INTRODUCTION

In the year 2011 the students of the department of Architecture, IIUM, doing Heritage Studies course have visited and recorded five interesting buildings that portray the variegated expressions of Islamic architecture at four different parts of the world. The first three are situated in the Malay-Javanese region of *Nusantara*: Masjid Sultan Abdullah, in Pekan, Malaysia; and the other two are Masjid Sunan Giri and Masjid Sunan Ampel both in Surabaya, Indonesia. These buildings may share some common historical narratives while capturing the facets of Islamic Diaspora in this region. The other two buildings, although situated a little further than the *Nusantara*, share the same link of Islamic trail of conquest into the Far East. While the Haghighi House in Esfahan, Iran is an archetype of the traditional Persian courtyard house of the hot dry climate, the Lalbagh Fort in Dhaka, Bangladesh is a splendid example of the influences of Mughal in Bengal delta. The author accompanied the team that visited and documented the Lalbagh Fort in Dhaka and intrigued by its