

# HERITAGE STUDY OF MUSLIM WORLD

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ALI RAZA SOOMRO



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# **HERITAGE STUDY OF MUSLIM WORLD**

**DR. ALI RAZA SOOMRO**



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## **CHAPTER 10: MEANINGS IN ISLAMIC AND COLONIAL ARCHITECTURE: A COMPARATIVE STUDY OF TOURIST RELATED HERITAGE BUILDINGS**

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### **ABSTRACT**

Architectural Building Heritage has been the subject of attention for tourism in many parts of the world, bringing vast amount of revenue for the involved countries. Malaysia and Tunisia have lists of heritage buildings that are designated as national assets. Unfortunately, the majority of the listed buildings are actually buildings of colonial types, which do not represent the life of local people, and do not really have direct relationship with, either the traditional or contemporary cultural and religious context. Question arises on why colonial buildings has special place in heritage conservation, whilst lesser importance seem to be placed on Islamic architectural heritage. Thus, this paper aims to evaluate on the circumstances governing the phenomena of superior sing Colonial architectural heritage as oppose to Islamic architectural heritage in both countries. Having this paper would contribute to increase understanding, and to uplift the value and meaning of Islamic Architectural Heritage.

**Keywords:** Islamic Architecture, Colonial Architecture, Architecture Heritage.

### **INTRODUCTION**

Architectural Building Heritage has been the subject of attention for tourism in many parts of the world, bringing vast amount of revenue for the involved countries. Malaysia and Tunisia have lists of Heritage Buildings that are designated as national assets. Unfortunately, the majority of the listed buildings are actually buildings of colonial types, which do not represent the life of local people, and do not really have direct relationship with, either the traditional or contemporary cultural and religious context. Question arises on why colonial buildings has special place in Heritage Conservation, whilst lesser importance seems to be placed on Islamic Architectural Heritage.

This phenomenon arises not only in Malaysia and Tunisia, but also in many Islamic countries that had been the subjects of colonisation. Even after independence, Moslems put emphasis on colonial buildings as subjects of interest despite the fact that nobody likes to be colonized. As such, Islamic Architectural Heritage is not necessarily valued, and some acts of ignorance