

Litrature review

Introduction

Ethiopia is one of the richest country in its diversity of people, culture, different ethnic and religion live in harmony here. Educations on every aspect of these groups is a crucial part, if the harmony is to be attained because if these knowledge gap is not filled by the followers of a certain group, other member who have evil desires might fill that gap for them with false information, creating a big mess. Therefore it is upto these religions or ethnic groups to address the issue by providing the proper knowledge for those who wants to know. Islam is one of the most followed religion in Ethiopia, ranking at second with 43% of the whole population. Moreover Ethiopia has a very significant history with Islam and the prophet Mohammed peace be upon him. The correlation and the harmonised living with christians and other religious groups is a unique feature of Ethiopia and a true example on how society should behave for one another, a lesson for world.

Problem Statement

Islam is the most misunderstood religion. False informations about Islam is being spread through secret preaching and media, creating a biased view on Islam, in reality Islam don't consice with terrorism or any other other claims. This issue is the responsibility of the Muslims to spread the word and let the world know what is the truth. Since Ethiopia hold a high percentage of muslims, addressing the issue is a crucial step in keeping the present harmony, if not address, this could lead to

- Miss trust between Muslims and other religion followers, which result in making this unity concept (which is the current Ethiopian trend for growing stronger and rise as dominant country in east Africa) difficult.
- Young and uneducated Muslims could believe in these false informations and turn into an ugly society with no real understanding of Islam and its practices. Therefor falls into crime and other unwanted social behaviors.

Objective of the project

General Objective

Addressing the issue of the misunderstanding by introducing an Islamic center to the city, where non muslim Ethiopians can visit and learn about Islam and clarify what is the real message behind Islamic religion.

Specific Objectives

- To design an attractive/inviting space where non muslim individual would likely to visit, mingle with muslim Ethiopians and interact for the purpose of understanding what islam is. Such as recreational areas, musuems and cultural centers etc...
- To integrate the attraction with a space for muslims to perform their day to day rituals, so that the non muslim visitors can exhibit these behaviors and learn how Islam shapes a person like prayer area, dawa area etc
- To teach the young and the uneducated muslim about islam by creating an educational center that teaches authentic Islamic practices and ideologis

Scope of the project

Thematic Scope

The project will aim for the people of Ethiopia, mainly those living in Addis Ababa, The capital city of Ethiopia, For both Muslims and non-Muslims. For Muslim, A space where they can appropriately excute the required/obligated from them from Allah. And for the non-Muslims to come and learn what is Islam and for the curious individuals to see what goes inside a mosque as part of their exibition and finally the project will also include tourist from around the world to see how Islam has shaped and is shaped by Ethiopian Muslims.

Spatial Scope

Recently the government annoced that they proposed a site for Muslims in Addis Ababa around African union conference building, the site to reduce the crowd that is formed twice a year for the prayer of Eid, and muslim have to perform it in the football stadium, therefore this project will attempt to design the Islamic center.

Breif Histroy

Muslims were one of the marginalized groups that weren't allowed access to land until the 1974 revolution. The revolution brought forth major changes to the socio-political and religious position of Ethiopian Muslims. In Gojjam, most Muslims did not have access to land, but had ways to get around it. They could rent, buy land, or enter in a crop sharing verbal agreement with the landowner. Muslims didn't have the right to own, administer, or inherit land they simply were only allowed to live as tenants. If a verbal agreement was not an option, another way Muslims were able to acquire land was by clearing out unoccupied land and settling there, but only if they were able to offer some type of service to the balebat. Muslims were marginalised in Ethiopia, but particularly in Gojjam.

Muslims in Contemporary Ethiopia

Much as the rest of the Muslim world, the beliefs and practices of the Muslims in Ethiopia are basically the same: embodied in the Qur'an and the Sunnah. There are also Sufi brotherhoods present in Ethiopia such as the Qadiriyyah order in Wello. The most important Islamic religious practices, such as the daily ritual prayers (Salat) and fasting during the holy month of Ramadan, are observed both in urban centers as well as in rural areas, among both settled peoples and nomads. Numerous Muslims in Ethiopia perform the pilgrimage to Mecca every year.

Muslims in contemporary Ethiopia have become actively engaged in challenging their political marginalization through the Ethiopian People's Revolutionary Democratic Front. They're persistent in wanting to engage with the EPRDF's basis of political legitimacy and challenging their forceful secularism that limits religion to the private domain. In the context of electoral politics, Muslims have become increasingly involved in voting blocs. Their demands include expanding into Western financial institutions, consolidation with other parts of the Islamic world and the right to religious expression freely. Muslims in Ethiopia are looking to redefine themselves in this new day and age after continuing being marginalized in their home country.

The First Hijrah (Migration to Abyssinia)

When Mohammed (PBUH) saw the persecution to which his followers were subjected to in Mecca, he told them to find safe haven in northern Ethiopia, Abyssinia, where they would "find a king there who does not wrong anyone." It was the first hijra (migration) in Islam history.

The persecution his followers suffered was due to polytheists who harmed the weaker Muslims and blackmailed richer Muslims, causing a severe decline in business. The abuse the Muslims endured eventually led people to convert while others held their Islamic beliefs. Abdullah ibn Masud was a new convert and participated in a Muslim group where a member suggested to recite the Qur'an in Masjid al-Haram because the people of the Quraysh never heard it before. Abdullah agreed to do so and the polytheists were amazed they pounded on him until he bled to prevent the verses from affecting them.

Subsequently, because of the threats early Muslims suffered the verses from An-Nahl were revealed. According to historians, these verses were specifically sent as instructions for the migration to Abyssinia. The threats by the polytheists were so harsh it prompted the Prophet to save his people and have them migrate to Abyssinia to escape the harassment



Negash is considered to be the earliest Muslim settlement in Africa: a cemetery from the 7th century CE has been excavated inside the village boundaries. Negash is known for having one of Africa's oldest mosques, that is the Negash Amedin Mesgid. Built in the 7th century in Ethiopia, the mosque in Negash, by tradition burial site of several followers of Mohammad who, during his lifetime, fled to the Aksumite Kingdom to escape persecution in Mecca.

Definition:

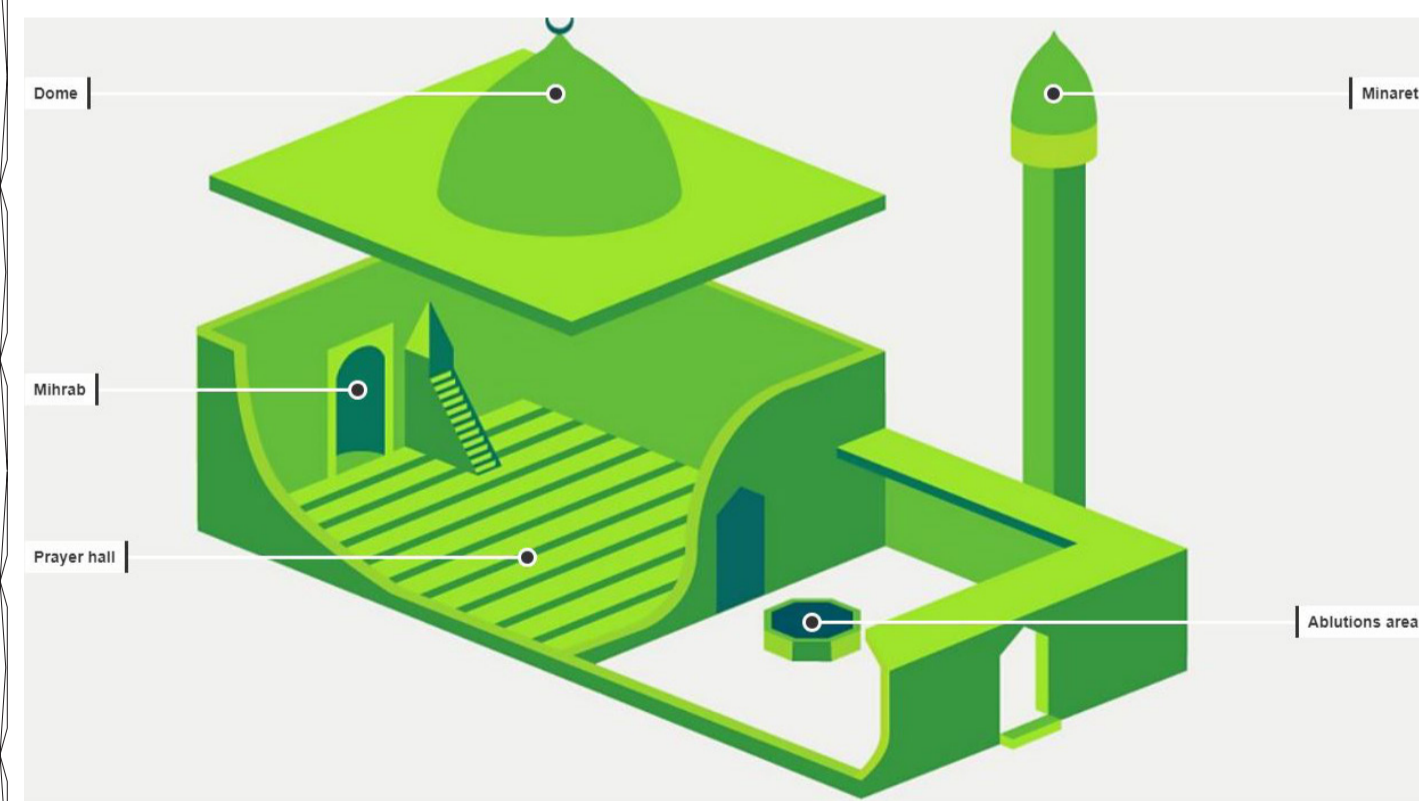
What is Islam and What is a Muslim? Islam is an Abrahamic monotheistic religion teaching that there is only one God (Allah) and that Muham-mad is a messenger of God. It is the world's second-largest religion with 1.8 billion followers or 24.1% of the world's population, known as Muslims. Muslims make up a majority of the population in 49/195 countries. Islam teaches that God is merciful, all-powerful, and unique, and has guided mankind through prophets, revealed scriptures, and natural signs. The primary scriptures of Islam are the Quran. Muslims believe that Islam is the complete and universal version of a primordial faith that was revealed many times before through prophets, including Adam, Abraham, Moses, and Jesus. Muslims consider the Quran in Arabic to be the unaltered and final revelation of God. Like other Abrahamic religions, Islam also teaches a final judgment with the righteous rewarded in paradise and the unrighteous punished in hell. Religious concepts and practices include the Five Pillars of Islam, which are obligatory acts of worship, as well as following Islamic law (sharia), which touches on virtually every aspect of life and society, from banking and welfare to women and the environment. The cities of Mecca, Medina and Jerusalem are home to the three holiest sites in Islam.

From a historical point of view, Islam originated in the early 7th century CE Arabian Peninsula, in Mecca, and by the 8th century, the Umayyad Caliphate extended from Iberia in the west to the Indus River in the east. The Islamic Golden Age refers to the period traditionally dated from the 8th century to the 13th century, during the Abbasid Caliphate, when much of the historically Muslim world was experiencing a scientific, economic, and cultural flourishing. The expansion of the Muslim world involved various caliphates and states such as the Ottoman Empire, trade, and conversion to Islam by missionary activities (dawah).



What is Islamic Center and What is A Mosque?

A mosque, "place of ritual prostration" is a place of worship for Muslims. Any act of worship that follows the Islamic rules of prayer can be said to create a mosque, whether or not it takes place in a special building. Informal and open-air places of worship are called musalla, while mosques used for communal prayer on Fridays are known as jami. Mosque buildings typically contain an ornamental niche (mihrab) set into the wall that indicates the direction of Mecca (qiblah), ablution facilities and minarets from which calls to prayer are issued. The pulpit (minbar), from which the Friday (jumu'ah) sermon (khutba) is delivered, was in earlier times characteristic of the central city mosque, but has since become common in smaller mosques. Mosques typically have segregated spaces for men and women. This basic pattern of organization has assumed different forms depending on the region, period and denomination.



Functions inside a Mosque

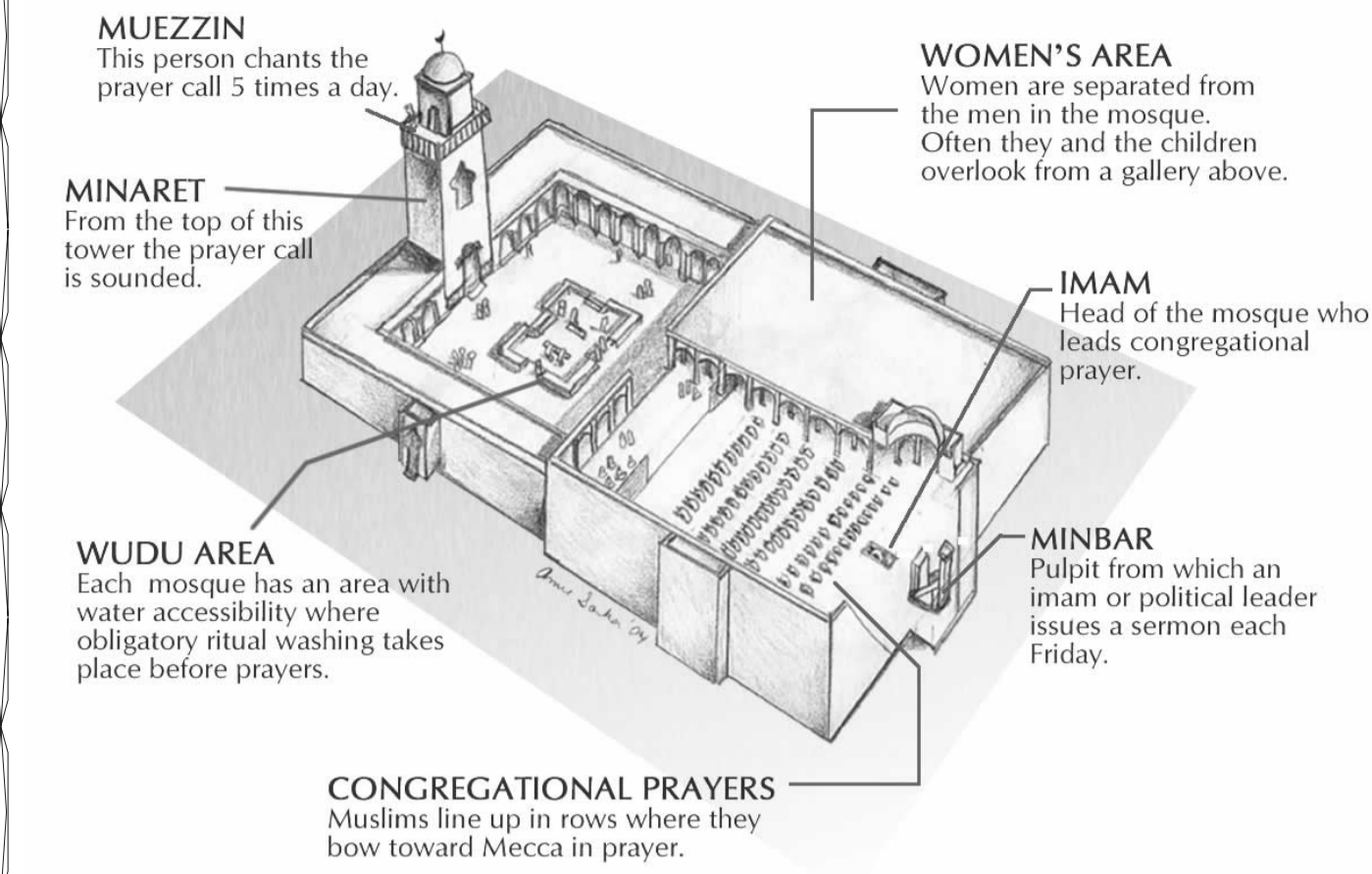
- The mosque should be planned to serve the functions that are necessary for the Muslims such as:
 - The prayer hall satisfies the health requirement of ventilation, heating and light.
 - To have a section for Muslim women with separate facilities.
 - To have a library, reading room, lecture hall and social functions hall.
 - To have a place for teaching the quran and coaching the children in different subjects.
 - To have a play ground, a hall for young children for thier free time, particularly during summer.
 - To have accomodaitons facilities for guests.
- The mosque is also the place where celebrations to commemorate important events in islam are held.

Role of a mosque in a community

- learning Center
- Political Platform
- Charity Distribution Center
- Shelter for the homeless
- Place for social Gatherings
- Judicial place.
- A place of learning
- A place of recreating
- A place for worship
- A place of work
- A place for sevice

Islamic Architectural Elements

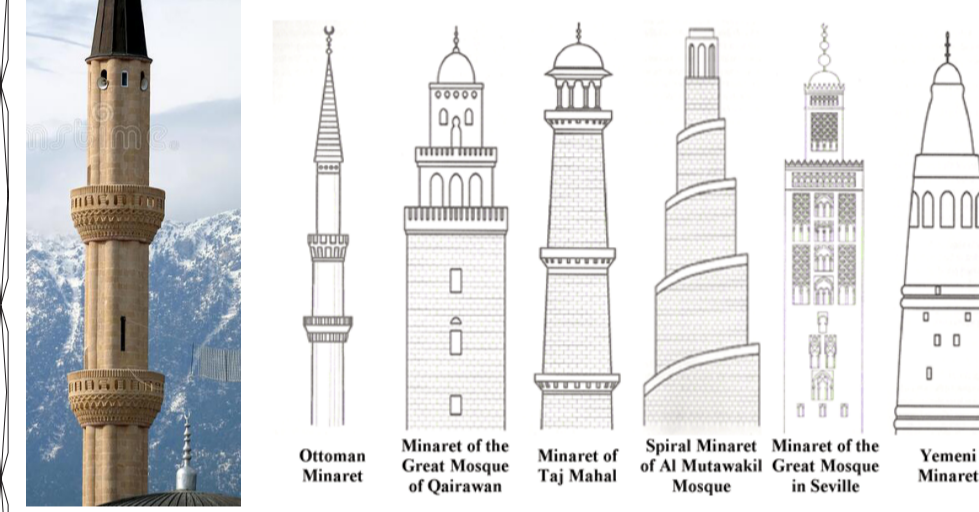
Diagram of a Mosque



Minarets

It is a type of tower typically built into or adjacent to mosques. Minarets serve multiple purposes. While they provide a visual focal point, they are generally used for the Muslim call to prayer (adhan). The basic form of a minaret includes a base, shaft, a cap and head. [citation needed] They are generally a tall spire with a conical or onion-shaped crown.

Types of minaret



Constructicon

Minarets may be conical, square, cylindrical, or polygonal. The gallery is a balcony that encircles the upper sections from which the call to prayer. It is covered by a roof-like canopy and adorned with ornamentation, with the transition from the shaft to the gallery typically displaying muqarnas.

Mihrab (Prayer Niche)

Mihrabs are a relevant part of Islamic culture and mosques. Since they are used to indicate the direction for prayer, they serve as an important focal point in the mosque. They are usually decorated with ornamental detail that can be geometric designs, linear patterns, or calligraphy. This ornamentation also serves a religious purpose. The calligraphy decoration on the mihrabs are usually from the Qur'an and are devotions to God so that God's word reaches the people. Common designs amongst mihrabs are geometric foliage that are close together so that there is no empty space in-between the art.

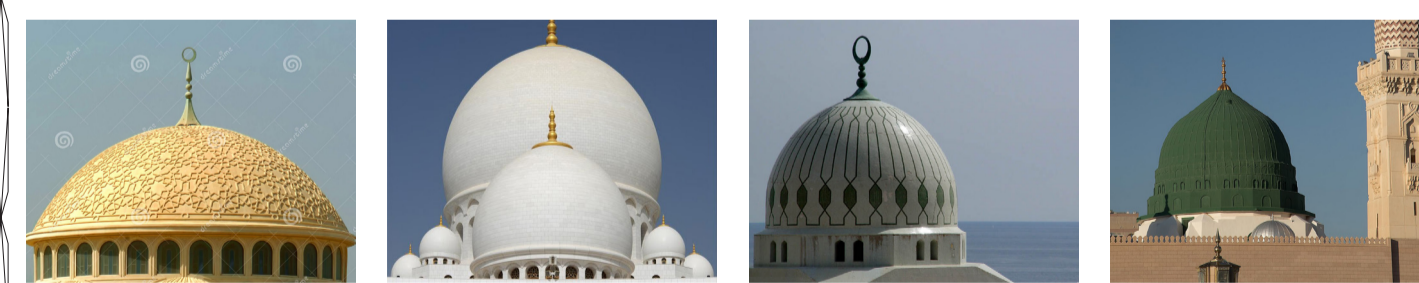


Minbars

A minbar also pronounced mimbar and romanized as minber) is a pulpit in the mosque where the imam (prayer leader) stands to deliver sermons (khutbah) or in the Hussainia where the speaker sits and lectures.

Domes

Most mosques also feature one or more domes, called qubba in Arabic. While not a ritual requirement like the mihrab, a dome does possess significance within the mosque—as a symbolic representation of the vault of heaven. The interior decoration of a dome often emphasizes this symbolism, using intricate geometric, stellate, or vegetal motifs to create breathtaking patterns meant to awe and inspire. Some mosque types incorporate multiple domes into their architecture, while others only feature one. In mosques with only a single dome, it is invariably found surmounting the qibla wall, the holiest section of the mosque.



Sahn (courtyard)

The most fundamental necessity of congregational mosque architecture is that it be able to hold the entire male population of a city or town (women are welcome to attend Friday prayers, but not required to do so). To that end congregational mosques must have a large prayer hall. In many mosques this is adjoined to an open courtyard, called a sahn. Within the courtyard one often finds a fountain, its waters both a welcome respite in hot lands, and important for the ablutions (ritual cleansing) done before prayer.

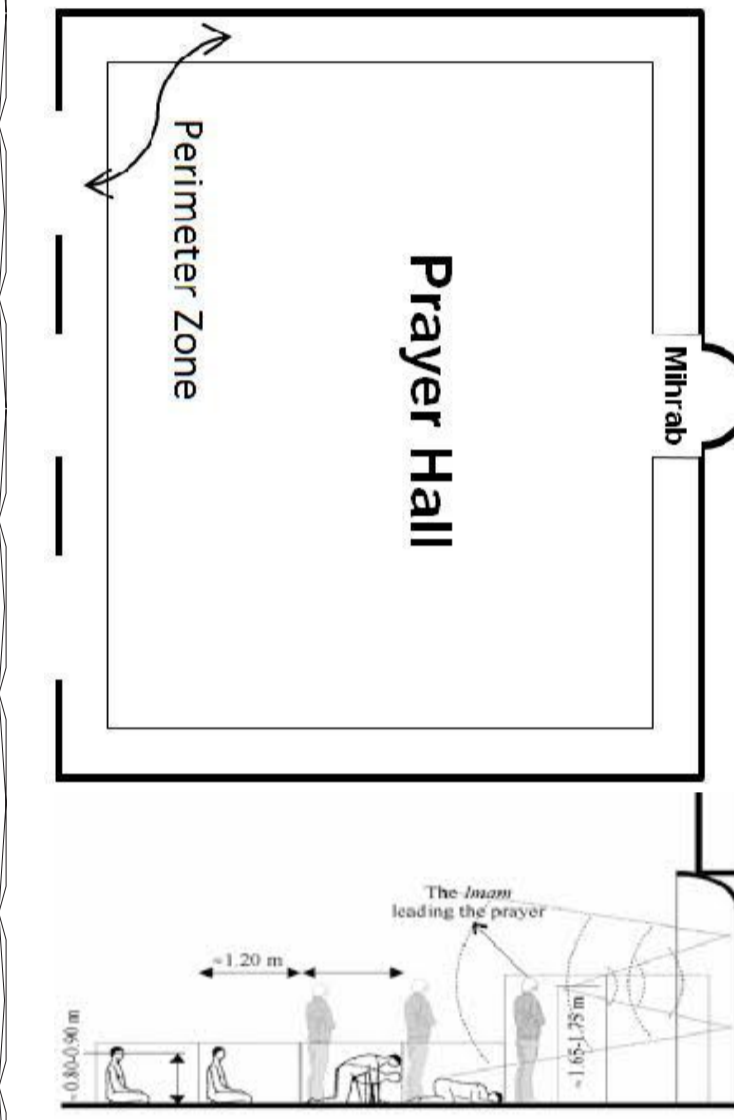


Islamic spaces and thier standards

Prayer hall

A prayer hall is where the main prayer is performed by group or individually. It is typically enclosed by all sides or given a sense of enclosure by series of columns or so. But it is always walled on the one side that is facing the "Kaaba" and all the Muslims has to face that wall while praying. The direction to "Kaaba" is referred to as "Qibla". This is the main space in the prayer facility. It is simply an open space, empty of furniture, used for the performance of prayers. However, in designing this space, several issues need to be considered. Some of these issues reflect religious rulings for prayer performance.

- People perform the prayer facing the direction of Mecca (Qibla) in unbroken rows that are entirely filled one after the other. The rows must be parallel and carefully aligned. It is recommended, therefore, that the flooring material clearly indicates the lines where people place themselves while praying. To allow for a comfortable prostration position, the distance between these lines is 120cm. Because of this dimension, it is recommended that the clear depth of the hall be measured in multiples of 120 cm.
 - A critical design decision is the prayer hall's floor area. A small area results in overcrowding, while a large area wastes space. Determining the floor area depends on two pieces of information:
 - a. The area needed for one person to comfortably perform prayer
 - b. The number of people who are expected to use the prayer hall simultaneously
- The first piece of information can be easily acquired from a study of human dimensions. A person requires a rectangular area of floor with an average dimension of 60 cm wide by 120 cm deep. This results in an area of 0.72m² per user. The number of people expected to use the prayer hall

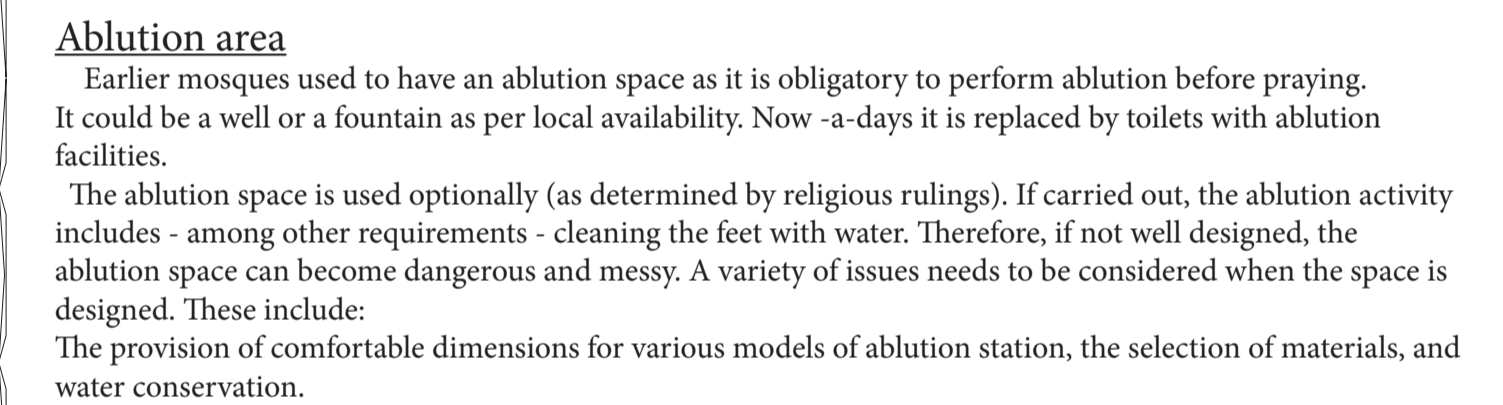


Imams quarter

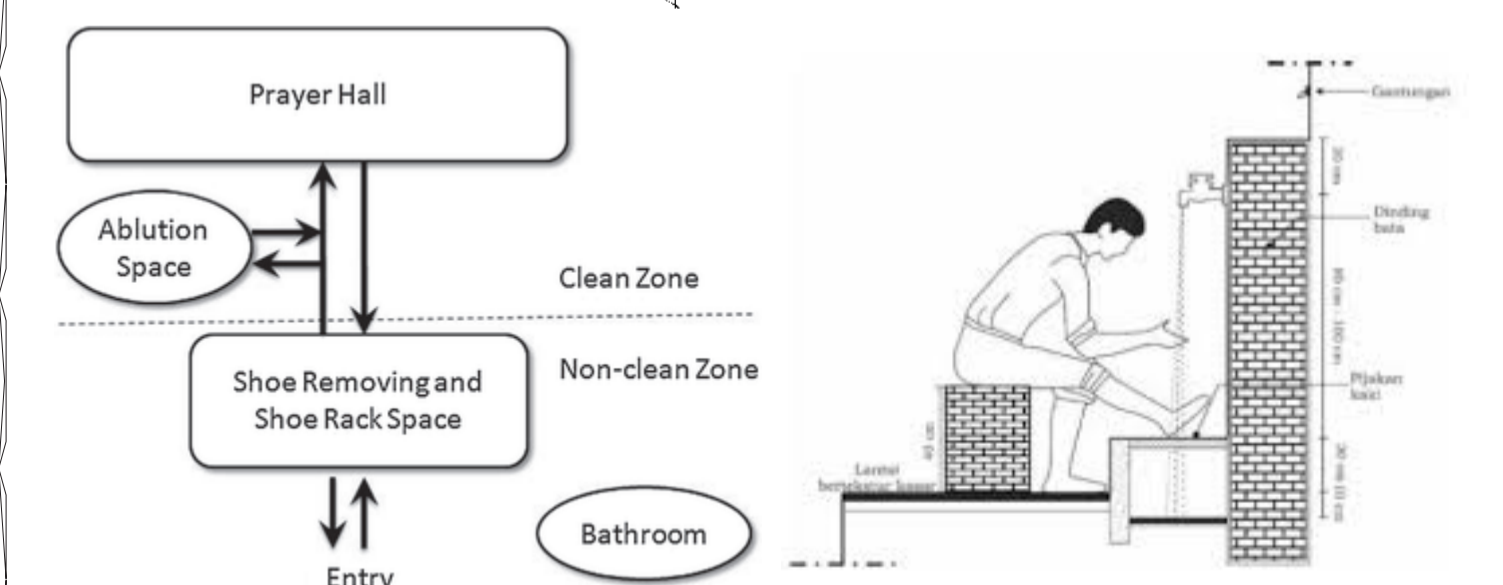
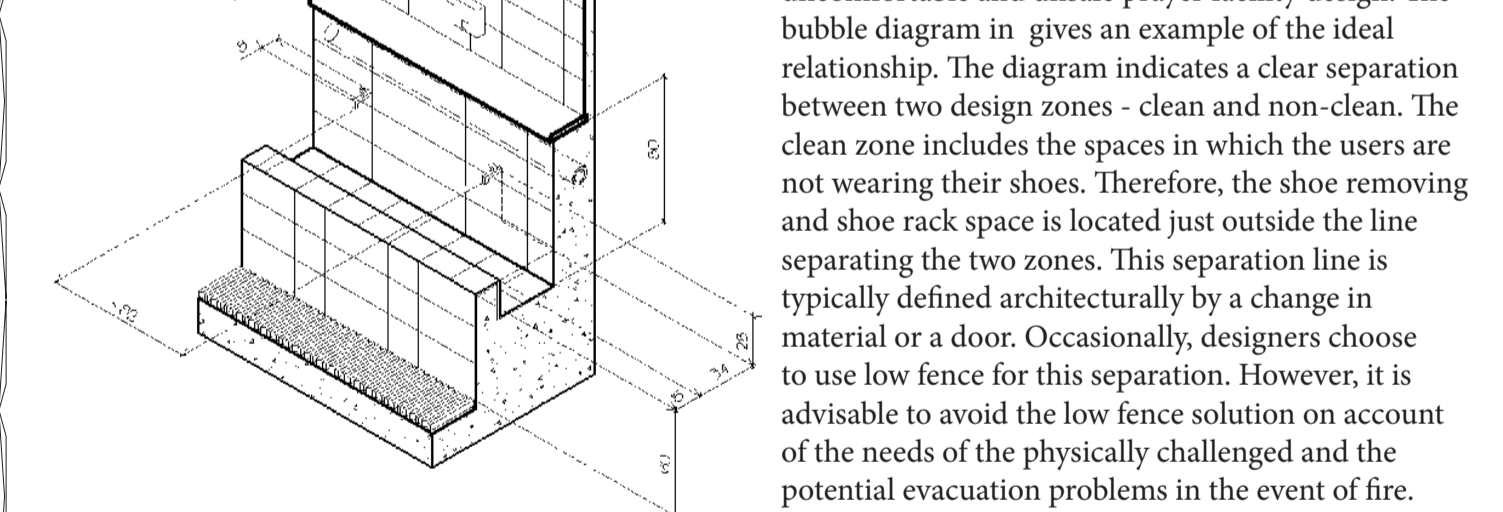
Sometimes the Imam might live adjacent or inside the mosque complex which requires an Imam's quarter.

Shoe removing and shoe rack space

This is usually the most under-designed space in the prayer facility. Here, users take off their shoes, put them in shoe racks and enter the prayer space. Simultaneously, other users collect their shoes from the racks and put them on. The space also serves as the lobby of the prayer facility. Therefore, it needs to be of a size that can accommodate large numbers of users. It is recommended that the design provides sufficient space in front of each shoe rack to allow the simultaneous activity of one person taking off his/her shoes, one person putting on his/her shoes, and one person moving. This requirement translates to a space width of around 200cm in front of each shoe rack. Placing the suction grills near floor level is important so as to keep any odour below the level of users' face



Earlier mosques used to have an abluition space as it is obligatory to perform abluition before praying. It could be a well or a fountain as per local availability. Now -a-days it is replaced by toilets with abluition facilities. The abluition space is used optionally (as determined by religious rulings). If carried out, the abluition activity includes - among other requirements - cleaning the feet with water. Therefore, if not well designed, the abluition space can become dangerous and messy. A variety of issues needs to be considered when the space is designed. These include: The provision of comfortable dimensions for various models of abluition station, the selection of materials, and water conservation.



there is no direct access from the abluition space to the prayer hall. Rather, there is a lobby or a corridor that leads to the entrances of both spaces. This is important as it provides control over the transfer of water and humidity from the abluition space to the prayer hall. The floor of the lobby or the corridor needs to be finished with a material that helps dry peoples' feet as they move from the abluition space to the prayer hall. The abluition space inside the clean zone. Unfortunately, many designers put this space outside the clean zone. As a consequence, users have to take off their shoes, put on communal slippers to walk to the abluition space, perform their ablutions, and return to the line separating zones with wet feet.

Islamic spaces and thier standards

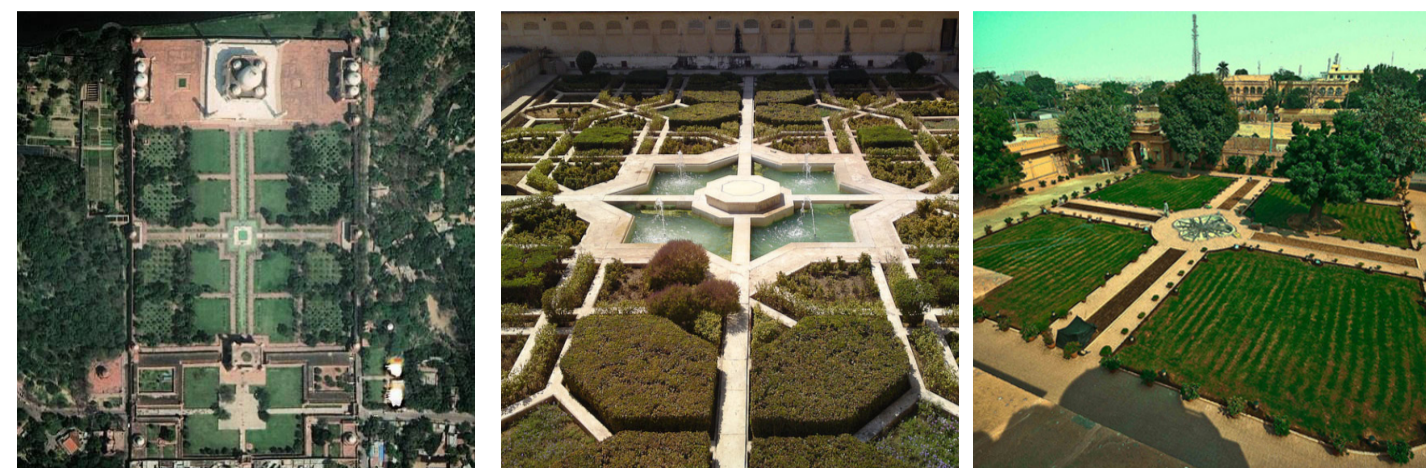
Chahar bagh

Chaharbagh or Chahar Bagh is a Persian and Indo-Persian quadrilateral garden layout based on the four gardens of Paradise mentioned in the Qur'an. The quadrilateral garden is divided by walkways or flowing water into four smaller parts. They are found in countries throughout Western Asia and South Asia, including Iran and India.

The quadrilateral Chaharbagh concept is interpreted as the four gardens of Paradise mentioned in Chapter (Surah) 55, Ar-Rahman "The Beneficent", in the Qur'an:

And for him, who fears to stand before his Lord, are two gardens. (Chapter 55: Verse 46)
And beside them are two other gardens. (Chapter 55: Verse 62)

One of the hallmarks of Chaharbagh garden is the four-part garden laid out with axial paths that intersect at the garden's centre. This highly structured geometrical scheme, called the chahar bagh, became a powerful method for the organization and domestication of the landscape, itself a symbol of political territory.



Women's space and its criterias

Generally women and men are separated, since their looks are considered to be aura (hidden) and should be unseen by the public.

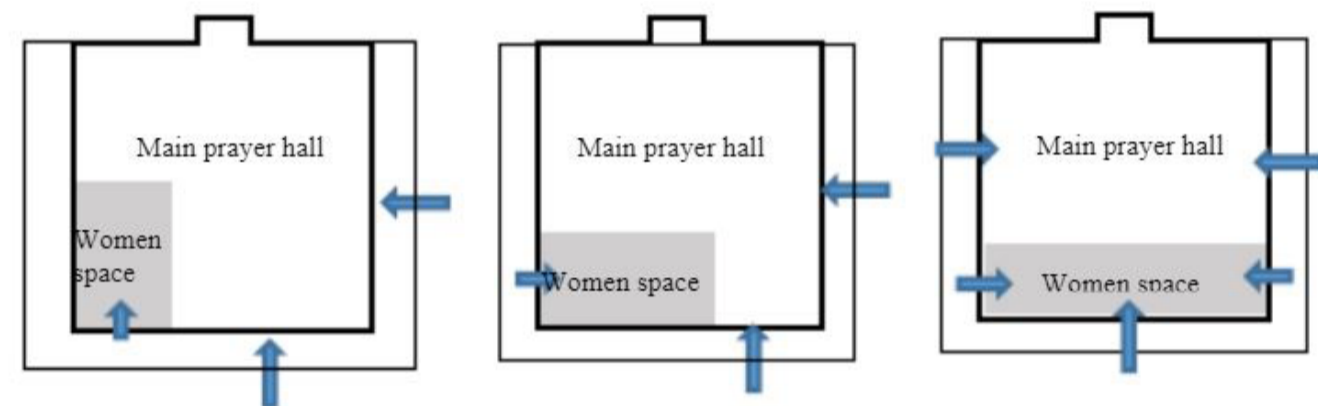
The women circulation area should be clear of public vision.

The women ablution room should be near the women prayer hall for easy access

The women waiting rooms should be attached to the prayer hall and ablution space.

considerations to disable people is advised..

- A study to indicate a permanent area of women space of definite percentage (%), for different types of masjids based on population of the qariah;
- The women space can be open or demarcate with movable screens for flexibility according to number of user-Jemaah;
- Accessibility to the women space to be from a designated entrance and with ablution adjoining (left, right or behind);
- The space should have the ability to expand or linked to additional space of adequate size during eid and other events accessible for all (PWDs, women with infant)



Natural features in islamic spaces

Water feature and thier symbolism

Symbolism of water in traditional Islamic gardens and its design: Water is rich in symbolism. The presence of water in any part of the world would trigger the tranquility and serenity from the inner part of the human heart. It is the essential source of movement in the Islamic garden which is determined by gravity. Therefore, in order to avoid stagnation, it must move continually. Water in motion is tireless and ever-changing, and it brings constant life and interest to the environment. In the Islamic garden, it is exuberant, turbulent and gushing, with much visual turmoil, yet it can also be captive and contained, soothing, and quietly gleaming in the sunlight.



Islamic gardens and green features

For the gardens that were intended to represent paradise, there were common themes of life and death present, such as flowers that would bloom and die, representing a human's life.

Gardens are mentioned in the Qur'an to represent a vision of paradise. It states that believers will dwell in "gardens, beneath which rivers flow" (Qur'an 9:72). The Qur'an mentions paradise as containing four rivers: honey, wine, water, and milk; this has led to a common misinterpreted association of the Chaharbagh design's four axial water channels solely with paradise. Many of the extant gardens do not contain the same vegetation as when they were first created, due to the lack of botanical accuracy in written texts. Historical texts tended to focus on the sensory experience, rather than details of the agriculture. There is, however, record of various fruit-bearing trees and flowers that contributed to the aromatic aspect of the garden, such as cherries, peaches, almonds, jasmine, roses, narcissi, violets, and lilies. According to the medico-botanical literature, many plants in the Islamic garden produce therapeutic and erotic aromatics, surrounded by plants that have cooling effects such as sandalwood trees and camphor trees. The space become a source relaxation and peace of mind, helping the visitors to calm and enjoy life.



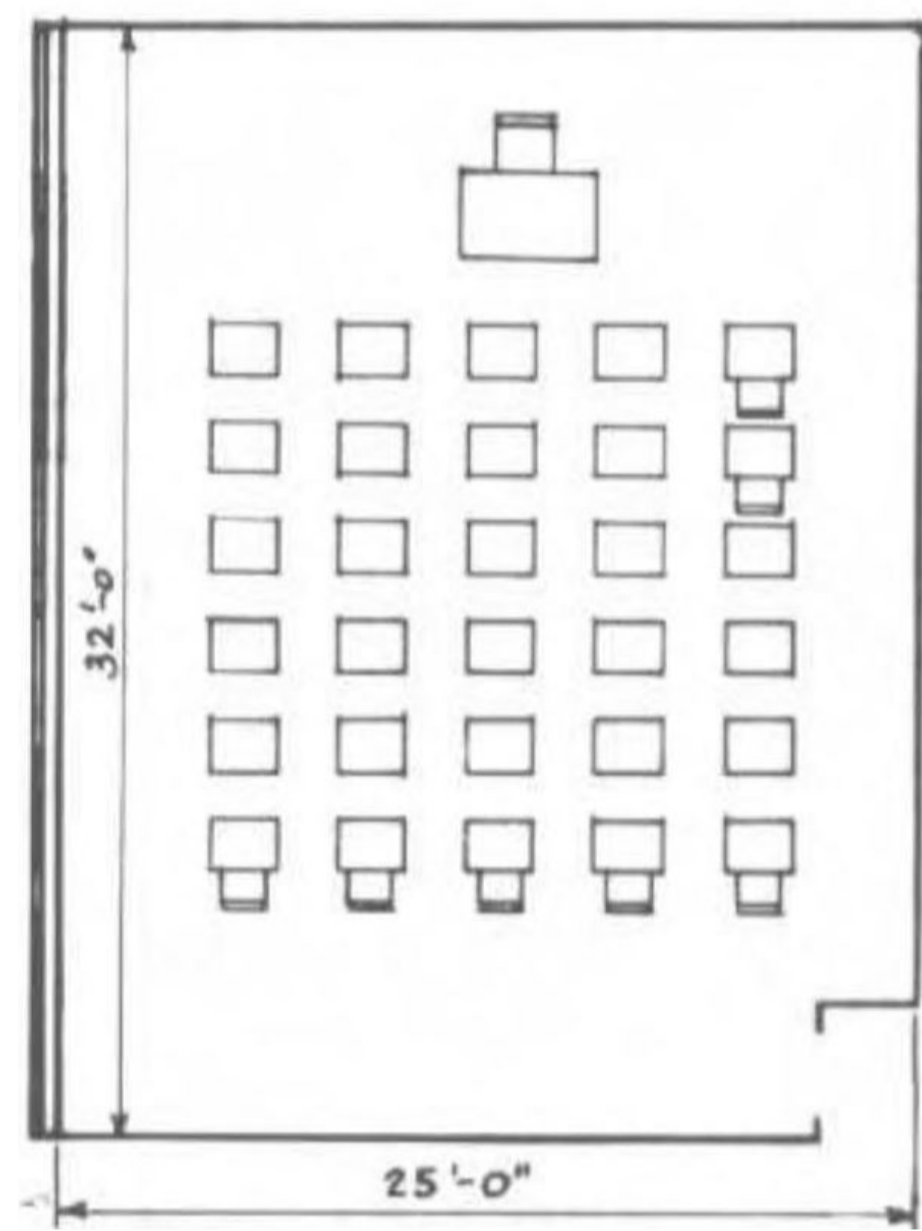
Educatoinal Center standards

ClassRooms

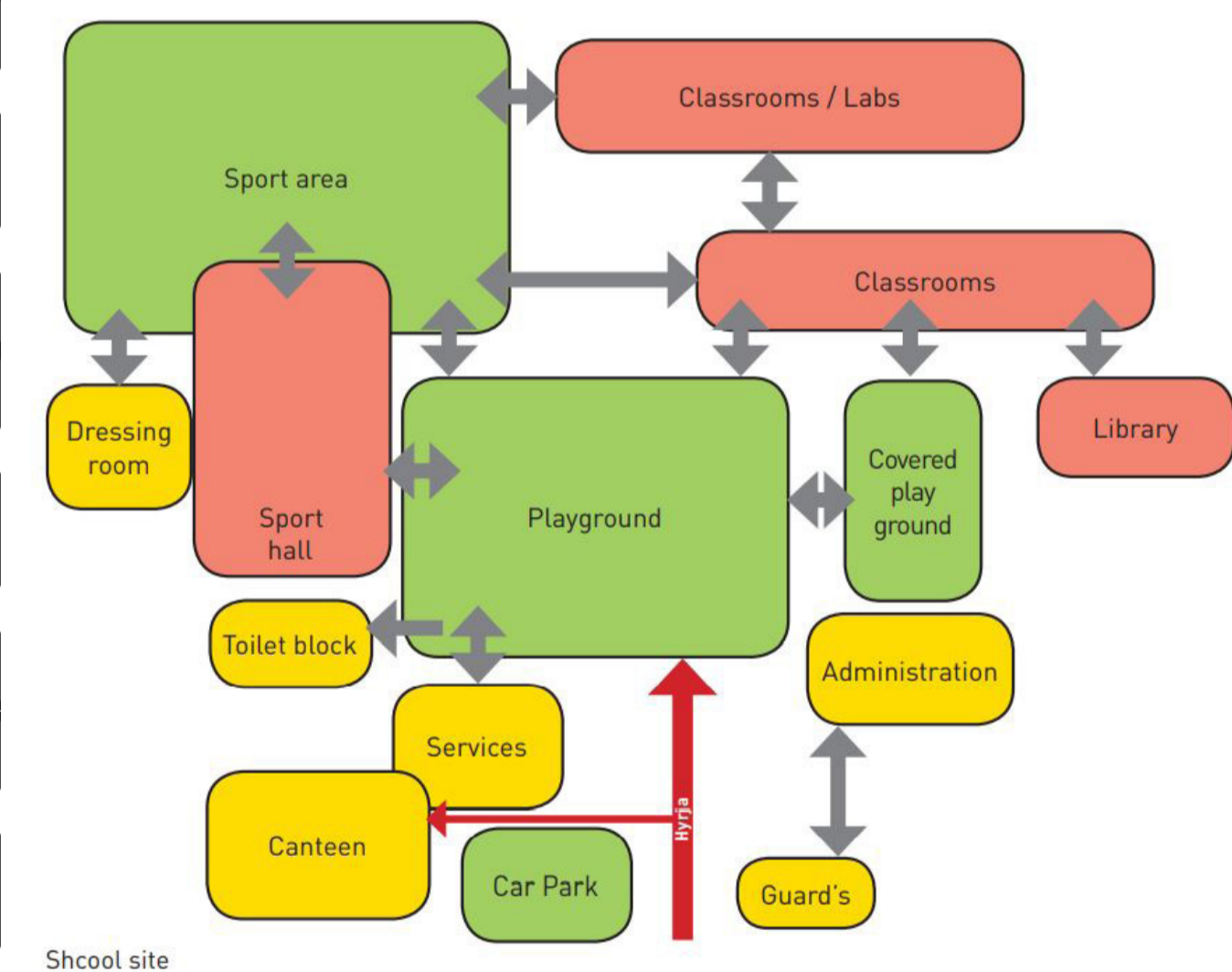
General Requirements for All Classrooms Design

- Sufficient space is needed near the front of these room for setting up audiovisual equip- ment, such as projection screens and charts.
 - Ceilings should be of maximum of 3m high.
 - Light from windows should, if possible, come over a pupil's left shoulder. No teacher should be required to face the windows when addressing the class from the normal teaching position.
 - Ceilings and/or walls should be acoustically treated.
 - Floors should have a cushioning material.
- Location The classroom should have as quiet a location as possible, away from noisy outdoor areas. Ease of access to specialized facilities outside the academic unit should be ensured

- Doors should be placed at the front of the classroom and should be recessed so that they do not protrude into the corridor.
- Thresholds should be avoided so that equipment on wheeled tables, such as mounted movie projectors, can be rolled in and out easily



Example of a functional diagram for an upper secondary school (01)



library standards

The Library for the Town of 25,000 Population

The basic principles when planning for the library are:

- Location to insure maximum accessibility
- Simplicity of design concept
- Ease of supervision by library staff

Book Collection:

Space for book collection:

Space for readers:

Staff work space:

Total estimated floor space 1000 sq m minimum

These are approximates only and will, of course, vary with each community

Students per class 25									
3. Basic education schools (associated levels)									
Education level	Pre-primary	Primary	Lower secondary	Total	Education level	Pre primary and primary	Lower secondary	Upper secondary	Total
Grades	1	2	3	4	5	6	7	8	9
Number of grades	1	2	3	4	5	3	2	2	3
Number of classes	1	2	3	4	5	3	2	2	3
Students per class	25	25	25	25	25	25	25	25	25
Students	25	50	75	100	125	75	50	50	75
Teachers	1	2	3	4	5	3	2	2	3
Classrooms	1	2	3	4	5	3	2	2	3
Library	1	2	3	4	5	3	2	2	3
Administration	1	2	3	4	5	3	2	2	3
Canteen	1	2	3	4	5	3	2	2	3
Car Park	1	2	3	4	5	3	2	2	3
Guard's	1	2	3	4	5	3	2	2	3
Total	1	2	3	4	5	3	2	2	3

Cultural Center standards

Museum

A good museum includes these basic functions:

- curatorial, (Store)
- display,
- display preparation.
- education.

In order to realize both objectives and functions, certain facilities and spaces are essential.

There must be sufficient diversification of spaces to allow each function to be undertaken separately while at the same time combining certain activities in a single area as required for economy in a small museum. Because of the many and varied kinds of tasks which a museum has to perform, it is absolutely impossible to maintain good housekeeping and curatorial procedures without separation of functions into separate rooms. This relation between functions and physical facilities is summarized in the following.

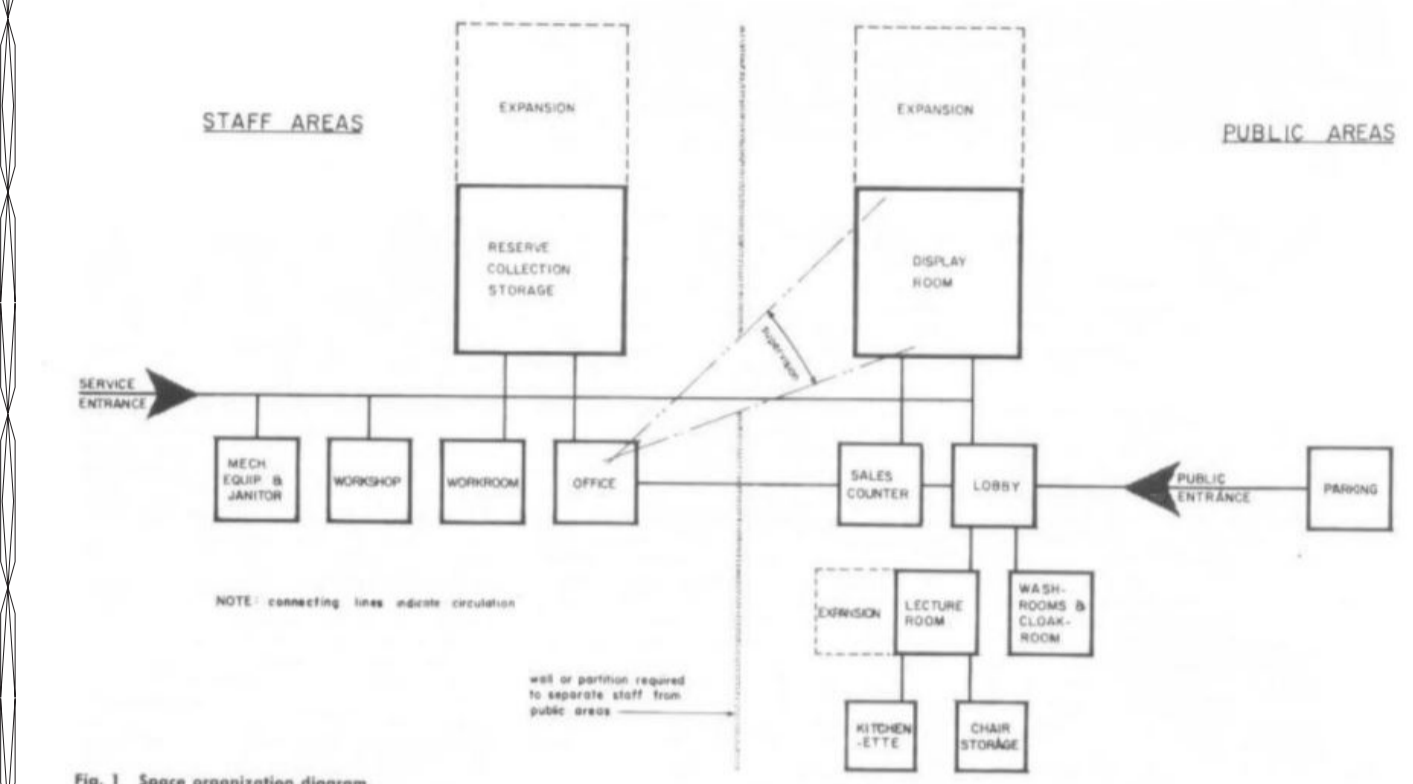
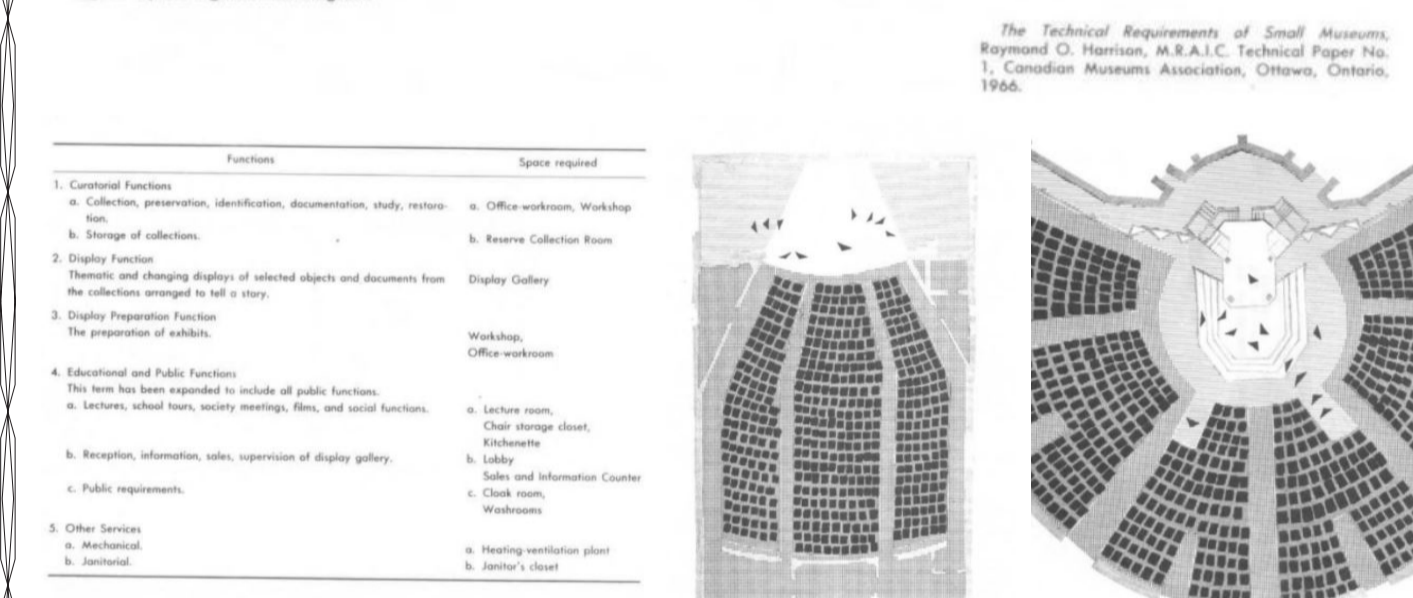


Fig. 1 Space organization diagram.



Islamic Architecture in Ethiopia

Islamic architecture encompasses a wide range of both secular and religious styles from the foundation of Islam to the present day. Whilst it does have unique characteristics like its geometric and interlace patterned ornaments, it does draw some influence from Persian, Roman, Byzantine, Chinese, and Indian architectures as Islam was present from the Near East & North Africa to East Asia.

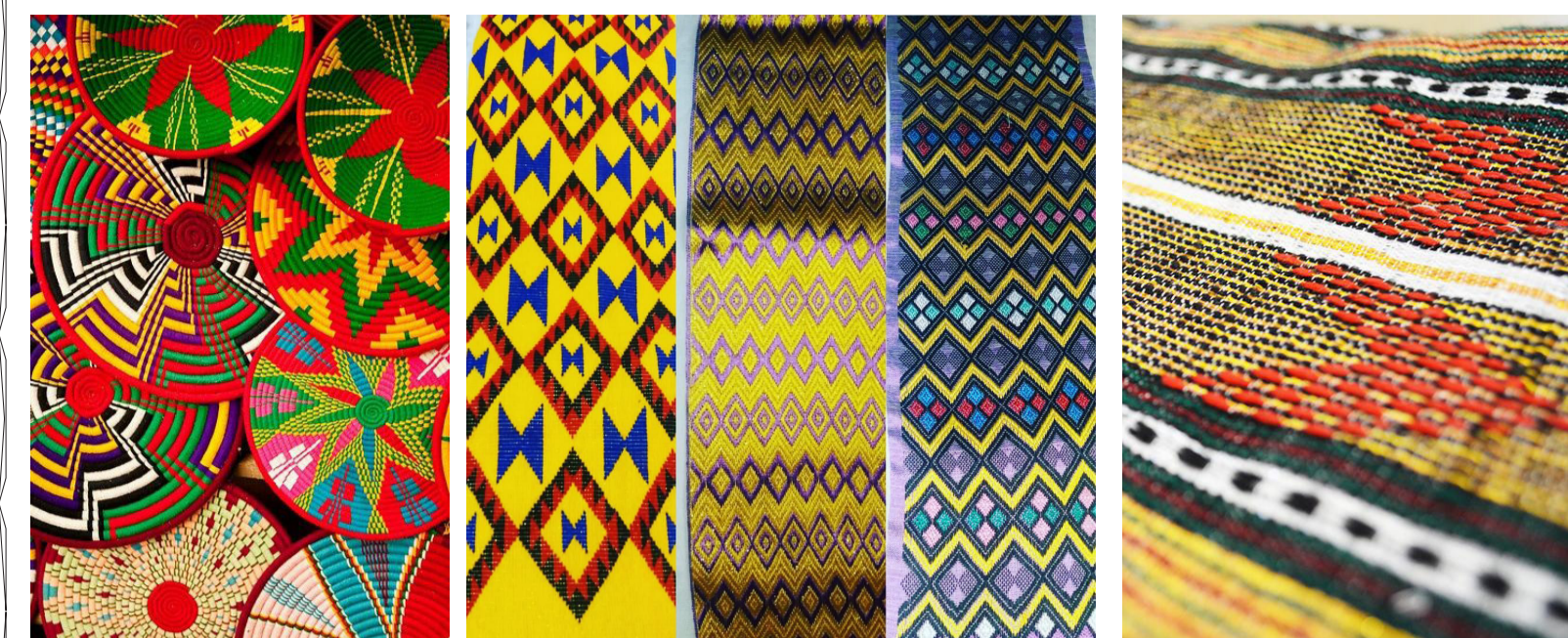
THE ORIGINS OF ISLAM AND THE SHANGA EVIDENCE • The early Islamic history of the East African coast is poorly documented. Traditional chronicles and oral history provide a narrative for arrival of Islam, but these were only written down in the nineteenth century and are generally held to be unreliable. • The only eyewitness descriptions by Arabic writers are those of al- Mas'udi and Ibn Battuta. Ibn Battuta describes, from his visit in 1331, a devout and wholly Islamic society, extending from Mogadishu to Kilwa. Other descriptions can be shown to be based on hearsay evidence and often with little basis in fact. Idrisi, for example, does not mention any Muslim communities, but dated Arabic inscriptions survive from some fifty years before he was writing. In Ethiopia Islamic architecture has at least two aspects. • 1. It can be studied as a general Oriental style with ornamental design which influenced the ornamentation of Medieval Christian architecture and art. Some of the geometrical ornaments carved in rock and wood in Ethiopian churches during the medieval period can hardly be distinguished from the corresponding Islamic designs.

- It can also be studied as the architecture relevant for those geographical areas, a good example is Harar which was strongly connected with the Islamic culture.
- Design rules of Islam
- The making of any likeness of any creature was forbidden
- Islamic art seeks for fineness of line, for color harmony, and above all design.
- Islamic Art and Architecture derived very largely from the countries that were conquered early in the outreach of the new religion.
- It should be remembered that the making of any likeness of any creature was forbidden, so that painting and sculpture were cut off at the source.
- Oriental art depicts an ideal or fairy-like world of the imagination. Conventional concepts of perspective are not accepted ... Islamic Art seeks fineness of line, for colour harmony, and above all, design.



Ethiopian Architecture Patterns and style

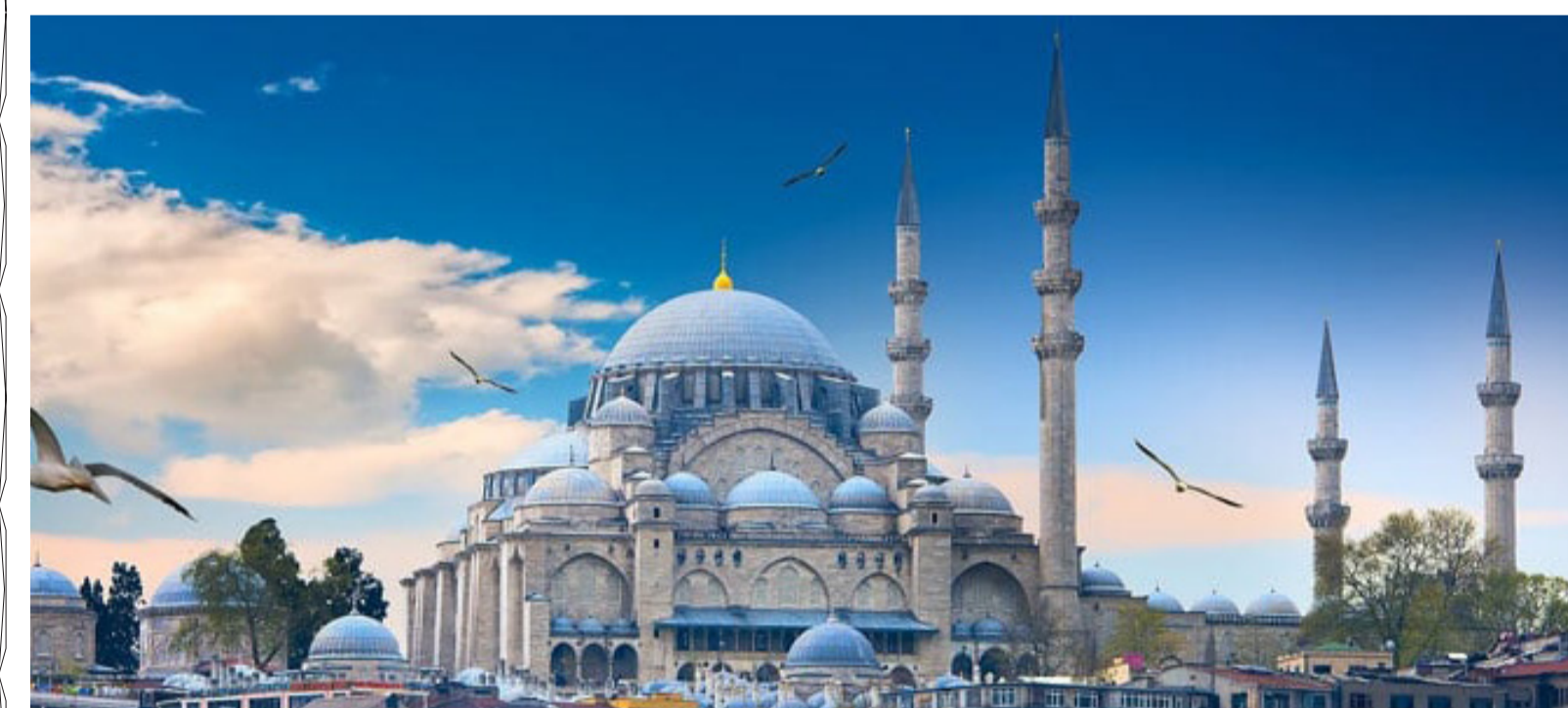
Ethiopia is one of the richest country in its diversity of culture and style, some texture and pattern are more dominantly know than others, such as Circular forms and diamond patterns. Most commonly used material is stone due to its avialability and cost, but now adays it was replace by concret.



Case studies

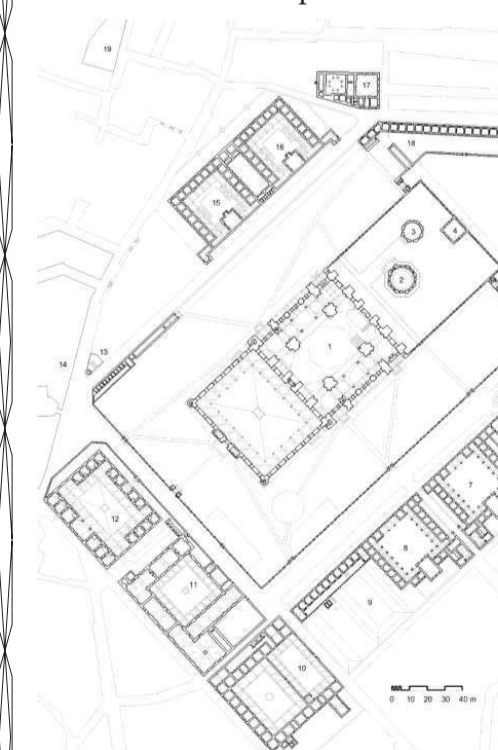
Case study 1 (Suleymaniye Mosque)

Istanbul Turkey



Introduction

Suleymaniye mosque, or better known as the mosque of Suleyman the Magnificent, was built in the 16th century by the great Ottoman architect Mimar Sinan for Sultan Suleyman the Magnificent, also known as the Legislator. It stands on a hilltop (3rd hill) dominating the Golden Horn and contributing to the skyline of Istanbul. The mosque is the largest mosque of Istanbul. The mosque was ordered by the sultan Suleyman, and architect Sinan built it in 7 years, between 1550-1557 AD. Like all big and important mosques of that period, also this mosque was built as a complex including a hospital, library, madrasa, kitchen and hospice for the poor, hama and shops. It's one of the best examples of Ottoman Islamic architecture in Istanbul.



Facilities

- Mosque
- mausoleum of Süleyman
- mausoleum of Hürrem
- Koran recitation school
- public fountain
- elementary school
- first (evvel) madrasa
- second (sani) madrasa
- remains of medical school
- hospital
- Hospice
- guesthouse,
- Sinan's tomb
- The janissary agha's residence
- Third (salis) madrasa
- Fourth (rabi) Madrasa
- Bathhouse
- Hadith college

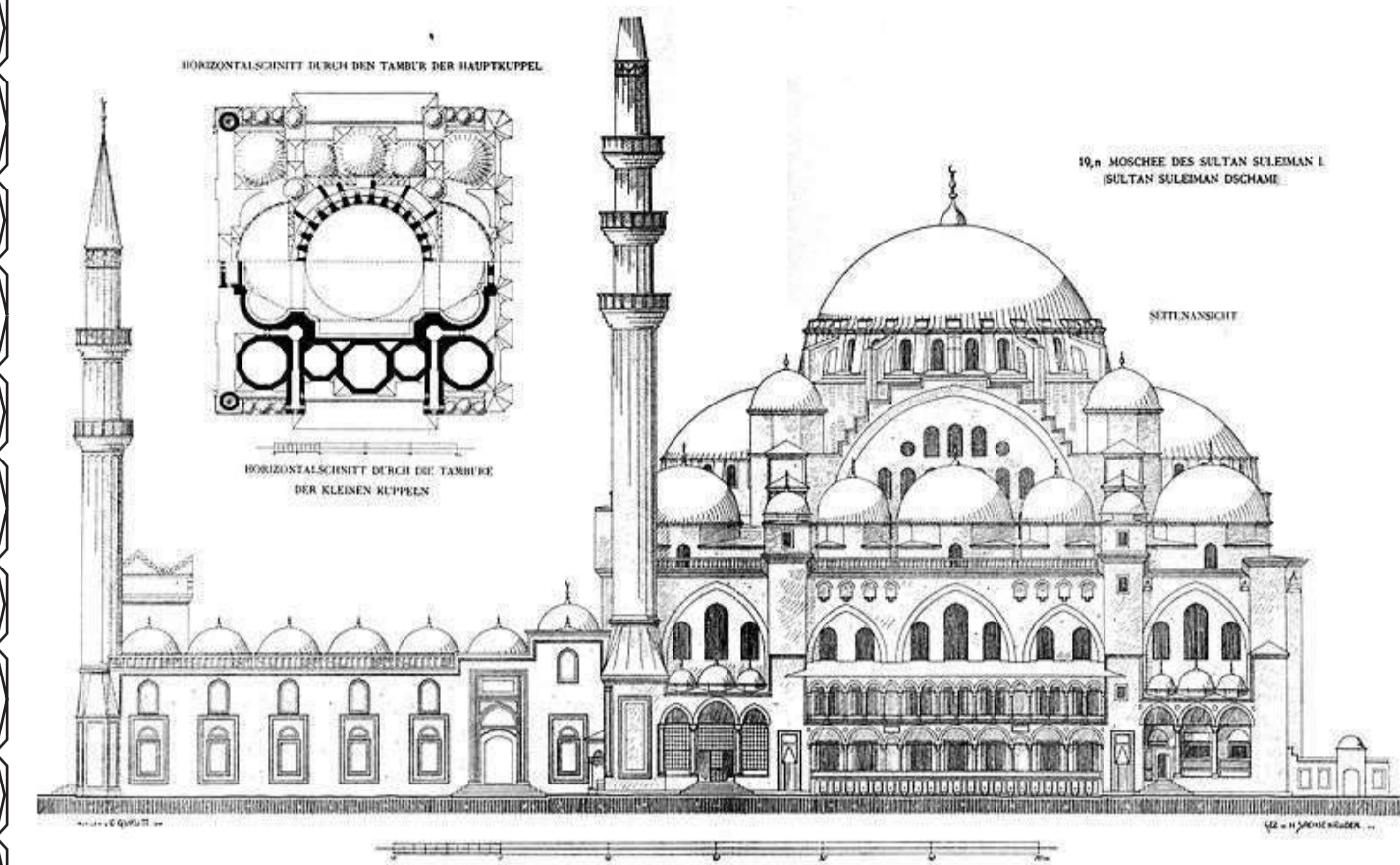
(19)Madrasa near the palace of Ftama Sultan and Siyavus Pasa



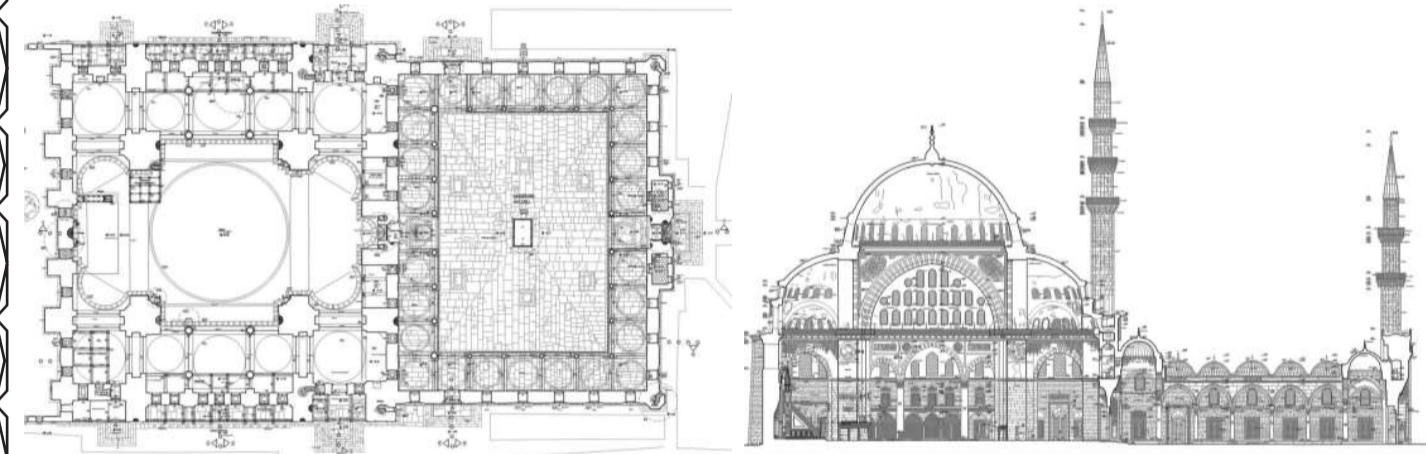
UNITY UNIVERSITY
SCHOOL OF ARCHITECTURE
AND
URBAN PLANNING

Name : AbdulRahman Mohammed
ID: 52560R
Project: Islamic Center (Integrated design IV)
Date: 16/12/2020
Drawing number : 2
Scale: -

Mosque



• Constructed on 1550 and finished on 1557
 • 59 meters in length and 58 meters in width with 4 minarets, having a total of 10 galleries indicating that Suleiman I was the 10th Ottoman sultan



School (Madrassa)



Hadith house



Iwan (mosque main gate)

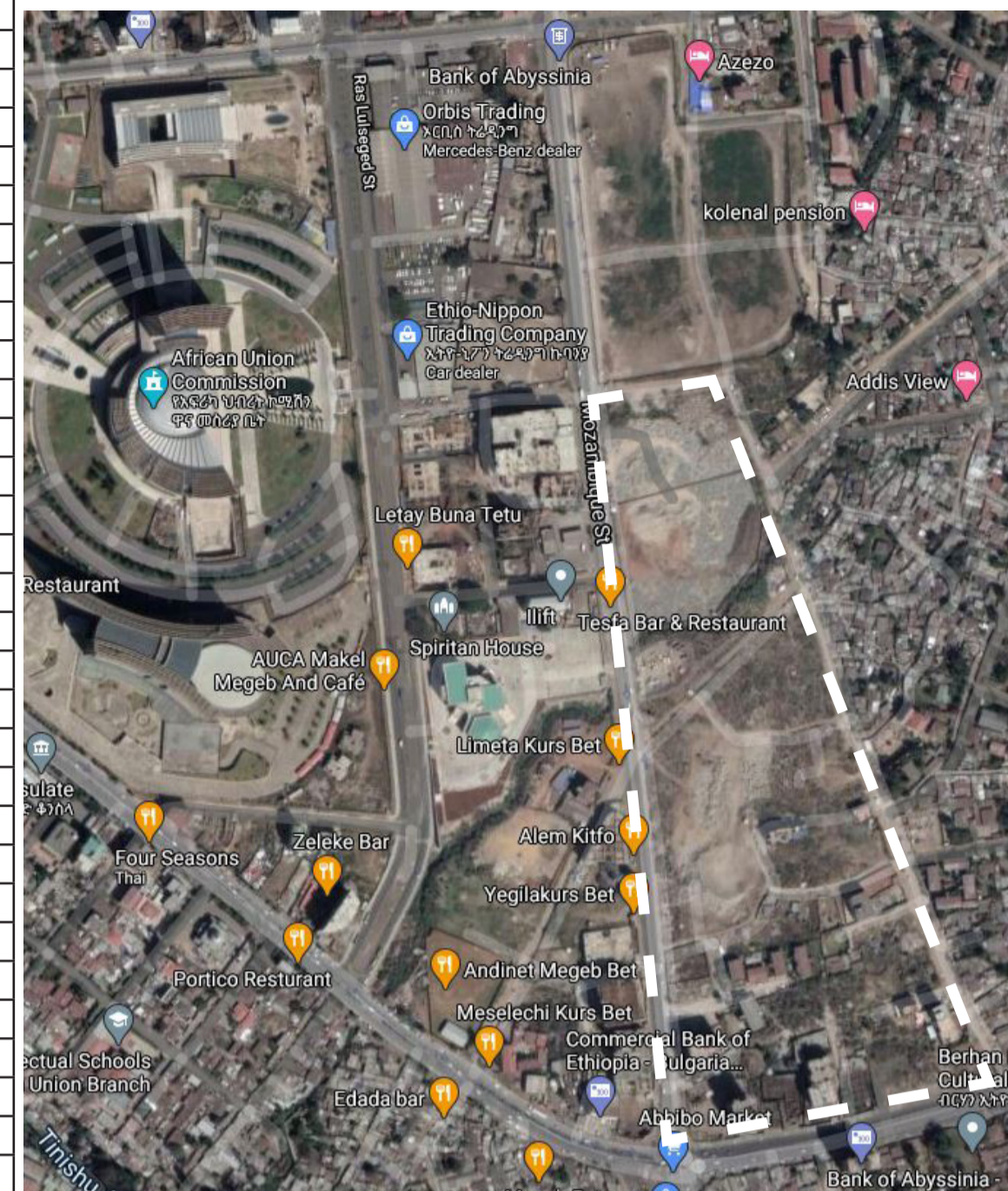


Bath house



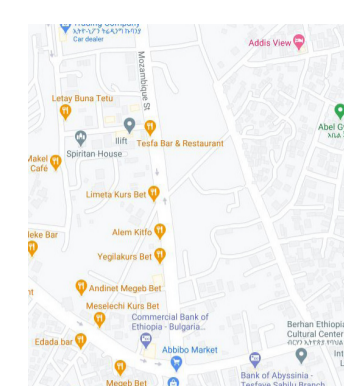
Site Selection criteria and analysis

No	Criteria	Sub-Division	Remark
1	Plot	Size	100
		LDP	100
		Restriction	100
		Readiness	100
2	Location and catchment area	Centeredness	100
		Proximity to Airport	75
		Proximity to Universities	85
		Proximity to Major high ways	100
		Proximity to Transportation HUB	85
		Proximity to support services	65
		Availability to labor	50
3	Proximity	To staff, visitors, volunteer etc	100
		To important facilities	100
		Natural hazards	100
		Fire response	100
4	Accessibility	To interchange of limited highway	55
		To public transport	100
		To support service	75
		To pedestrian	100
5	Natural Features	Topography and soil type	100
		Ground water level	95
		Vegetation cover	20
		Aesthetics	10
6	Safety and security	Visibility of safe drive ways	80
		Protection from external element	80
7	Infrastructure	Roadway access	40
		Water supply	100
		Electric power	100
		Natural gas	100



Site Descriptions

Area: 10 ha
Location: Around African union, Bulgaria street.
Condition: Already proposed for an Islamic center and its ready.



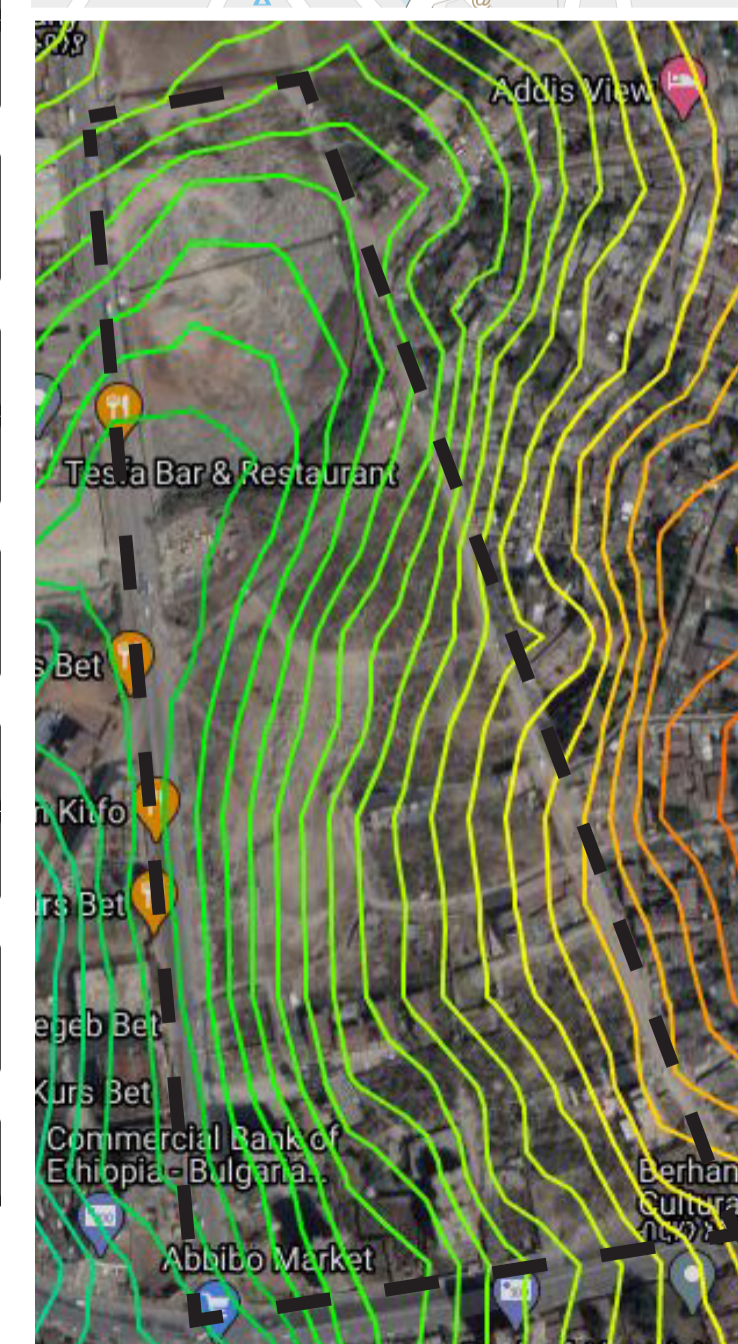
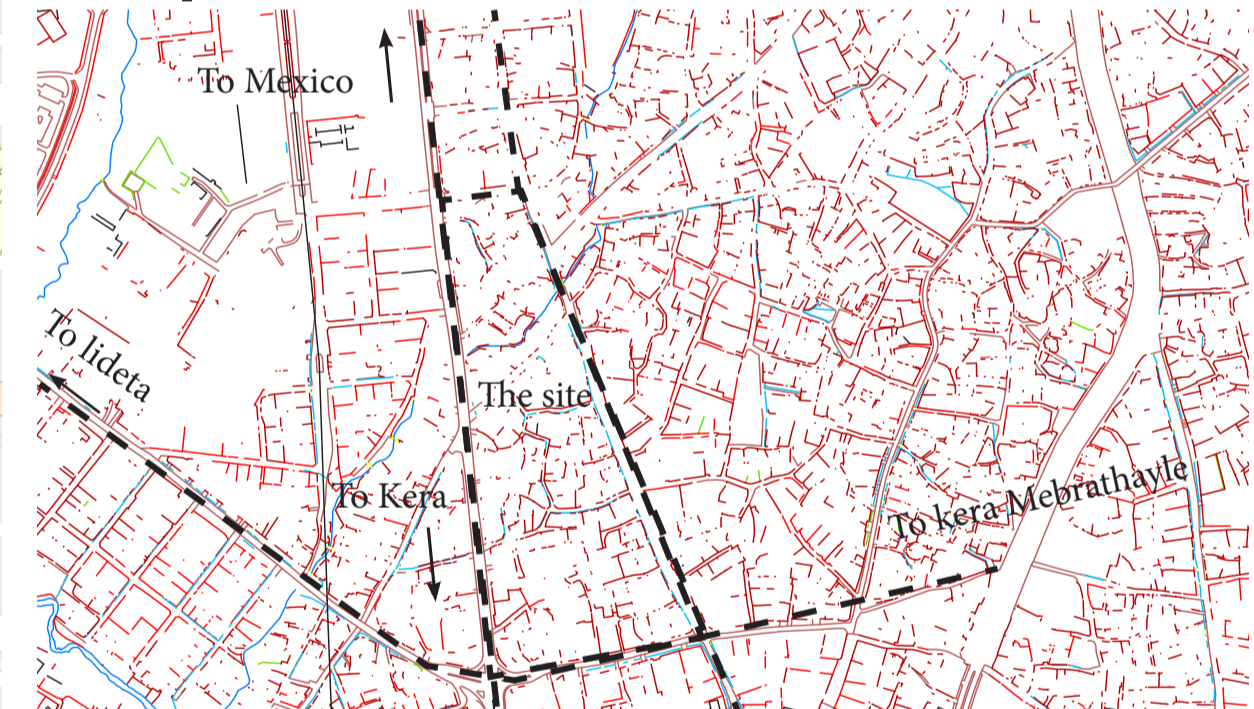
Site and Surrounding

Location: In Bulgaria Road, the road from Mexico to Kera.
Context: It's a highly vibrant area with commercial dominance, but mostly mixed use, an eliminating and introducing new kinds of style is seen, every where there is unfinished building that are being built, maximum G+14 nearest to the site and upto G+30 in 5 km radius. in 10 km radius, is found the tallest buildings that were recently built by the banks of Ethiopia in Mexico.
Accessibility: The site can be accessed from all four sides, and some smaller cut through the site horizontally and diagonally. bus stop only from two point, the west and south side of the site. Train is found within 5km radius.
Vegetation: Little amount green on the site, randomly distributed
View: From and to African union building and the mexico sky skrapers, are at the north and north-west direction
Polution: The site has a river pass through it, that is polluted and dirty.
surface and material: Mostly concret on the walls and some brick, asphalt and concrete, Aluminium and glass on big buildings.

Site History

Originally the site was filled with people and houses since the derge regim, through time, it was converted into a slum and the river was turned to swamp due to the trash it contains. Now adays the government proposed for a renewal of the neighbourhood and the people was transported to another area and the site is now ready for a mixed use building. However the sacriety of vegetation and green element in site is high, and the river still remains a slum. This could be a positive impact on the site, because river is one of the representation of paradise environment mentioned in the Quran. Cleaning and making it useable is one of the challenges that the designer might face.
 If we consider the age of the site, its almost as old as addis ababa since it was one of the most used neighbourhood next to Mexico, therefore this adds to the familiarity of the area by the Ethiopian People. Lasty, since its a famous area, Usually there is huge crowd pass and the availability of taxi increase.

Road map



Land use

Red	Mixed Commercial Area
Yellow	Mixed Residence
Blue	Social Service

Regulation

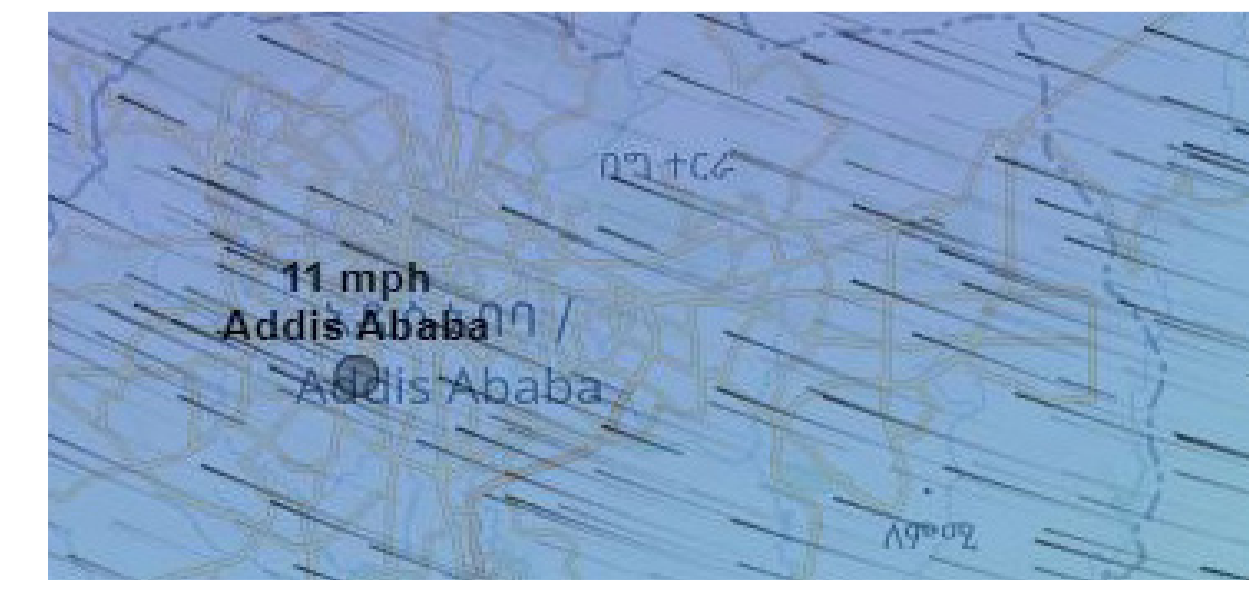
BAR	Building Height
MC	Mixed Mainly Commercial
MR	Mixed Mainly Residential
HC	Health Center
G	Green
Green line	Setback
Blue line	Proposed Parcel limit
Yellow line	Action area

Note:
 Height: G+4-G+7 --- >300m
 G+7, G+10 --- >500m
 G+10-G+15 --- >700m
 *plots can merge through partnership to redevelop
 *No fence is allowed on frontages along plots facing PAS, SAS and CS-2's of street types.

Steeply at the river area.
 Wind blows the northwestern direction at the speed of 11 mph at an average.
 Weather: raining affects the river by making it moist but no visible movement is seen.

The site is mostly a gentle slope, through the naked eye one can feel a 3% - 6% slope when look at the northern direction.

Circulation
 Two major streets that have both pedestrian and vehicular access construct the others need upgrading. Taxi stops at one side of the street, that is in the western side of the site. The streets are three types, PAS, SAS and CS-1



Site evaluation/Summary

Overall the site is the great place for the intended structure, because of its centeredness and familiarity of space by the Addis ababa residence. Although it may come with a price of making the project expensive, its an ideal site. The influence is for both the project and site surrounding, because adding an interesting building where people can visit and learn about one of their countries religion can attract people even from a distance, more over tourist could also be attracted hence creating a center, full of experience for the tourist and potential customer for bussness around the site and within the site. The near by residence also benefit from the project by having a nearby public structure where they can go to recreate, learn or work.

Strength

- The site's location is highly populated
- Gentle slope
- Famous
- Site condition is ready
- Variety of mixed use building around the site
- Near to Residential and commercial areas

Weakness

- Has a swampy river passing through
- Orientation
- North and east side of the side is not well planned.
- Only one side of the site taxi stops
- View blocking building around the site

Treat

- The site could result in being too noisy for an spiritual space and study spaces.
- Could result in a more congested street on the western side.

Opportunities

- The river the pass can be used for different designs, as aesthetics, as space hierarchy and/or a rain water collecting mechanism.
- The western street offers, a chance to maximize sale for commercial spaces.
- Chance to attract people since it is a busy hood.

Program	Area m2	Rooms	Total
Mosque spaces			
- Main prayer hall	3000	1	3000
- Female prayer hall	2500	1	2500
- Male ablution area	2	500	1000
- Female ablution area	2	500	1000
- Imam residence	25	1	25
- Male W.C	5	30	90
- Female W.C	5	30	90
- Mosque Administration	2000	1	2000
Cultural center			
- Amphitheater	50	1	50
- Auditorium/Stage	1000	5	5000
- Exhibition area	2000	1	2000
Recreational area			
- Clinic	100	3	300
- Daycare service	1200	1	1200
- Gym area	1500	1	1500
- Male shower area	5	200	600
- Female shower area	5	200	600
- Indoor games	1100	1	1100
- Outdoor games	2000	1	2000
- Open reading room	1200	1	1200
Educational center			
- Administration	50	12	600
- Lab/Workshop	100	10	1000
- Class rooms	50	50	2500
- Library	1000	2	2000
- Cafeteria	2000	1	2000
- Playground	1500	1	1500
- Open/covered living room	100	300	3000
Public Center			
- Bedrooms/Shared	3000	1	3000
- Shared dining area	3000	1	3000
- Shared kitchen	500	1	500
- Guest reception/waiting	1000	1	1000
- Administration	1000	1	1000
- Parking/motor bikes	2000	1	2000
Women area			
- Office	400	1	400
- Private recreational	200	4	800
- Spa area	300	6	600
- Living rooms	200	10	2000
- Security area	500	1	500
- Clinic	120	1	120
Commercial area			
- Large	200	20	8000
- Medium	150	20	3000
- Small	100	20	2000

Concept Development

Concept (Unity)

Religion came into existence to unite people under one rule, at least that's the idea of monotheism. In Ethiopia all the religions are monotheism therefore, if there is anything that can unite these religions it's the concept of Unity. Moreover it is an idea that is shared by all of them.

Formal Transulation

The Circle represents the concept unity the best because of its central characteristics and the flexibility of the design, however, it also has connection with Ethiopian Architecture and traditions, such as the gojjo houses and the waja Injera look to the shape of jebena. But that is not all, because Islam preaches about good than bad, and teaches about peace, to smile and to help others...etc its best to avoid sharp edges to best deliver the ideology.

Project theme (Paradise)

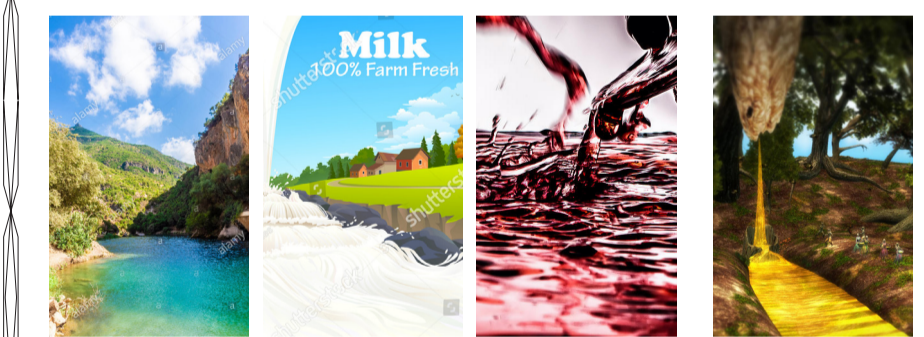
Since we are designing a space for a religious activities, we are indirectly working with the creator. That will lead us to God's Architecture. When we see his creation we can see its mostly round shapes and smooth edged form. We can clearly refer nature for that, however the use of shapes is not limited to that, also we can observe sharp edged and tips, which indicate hazardous organism/creations. Therefore by incorporating natural elements as the theme we can create paradise

Paradise in the Quran

In the Quran (The words of Allah) we can see a slight glimpse of paradise. Where Allah told us about some characteristics of Paradise and what happens when a person gets in. The project will aim on incorporating some of these features wherever possible.

1. River Flows Beneath them

This characteristic of Paradise is constantly repeated in the Quran and luckily we have river flowing through the site, which could result in an efficient approach for the theme. There are four kinds of milk the flow in Paradise. a. Milk b. Pure water c. Wine d. Honey



2. There are 8 gates

In the Quran, it explains who enters paradise and every person will have a different door that he enters according to his deeds, these doors have names a. Rayan (Fasting) b. Salat (Prayer) c. Sadaqa (Charity) d. Obedience e. Jihad (Fighting) f. Repentance g. Iman (Believer) h. Forgiveness

3. Rooms of Paradise

When rooms where described, its a place where the person will reside and enjoy paradise, these room have a description such as its material is pearls in which its transparent. moreover, someother houses are made of gold and silver bricks.



4. Green features in Paradise

Even when you search for images for paradise all you will find is green tree with a scenery combined with water, therefore there is doubt trees and waterfall and river lakes and sea and mountains, in short all natural element is considered paradise in human perspective and indeed they are right, because according to the Quran, a person has gardens of his own, therefore paradise is full of trees and waterfalls.

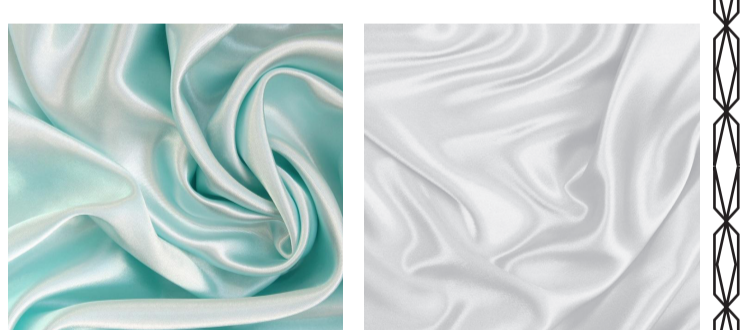
Spatial Transulation

Considering the arrangement of the space, we can arrange them in such a way that they orient in one common direction. The idea is to create a central space where everyone can access, making that space used by all kinds of religion followers, so that they can interact with muslims and eachother for the purpose of learning the true ideas behind islam, and resolve any biased information they might have came across.

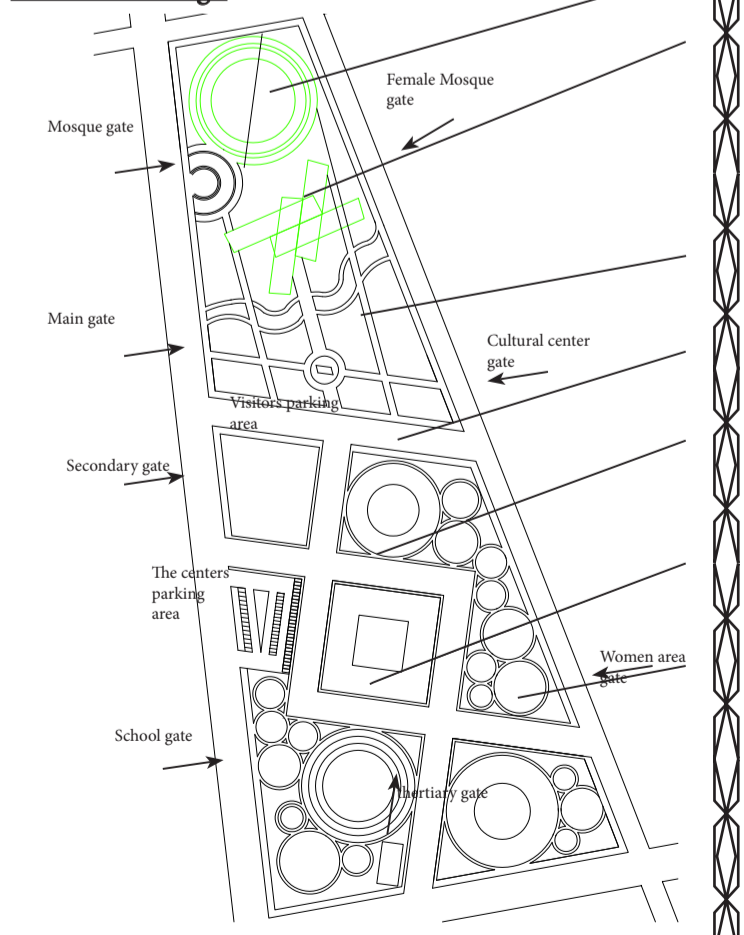


5. Garment and cloth in paradise

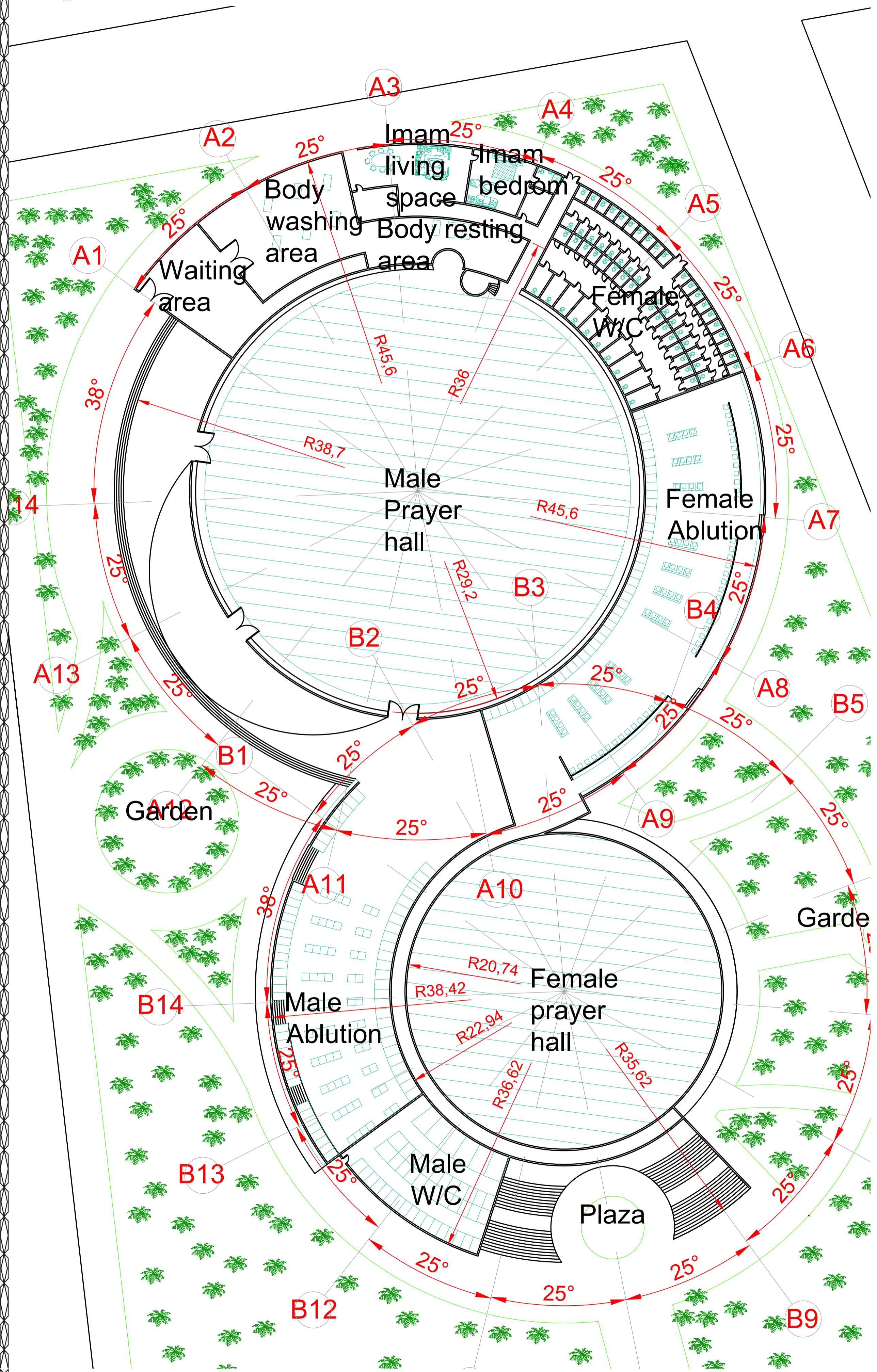
A sheet that is forbidden for a Muslim man to wear but in Paradise all will wear of that material and its silk and saffron, comes in different color and size and it comes from a tree called Tuba, where you cloth grown like plant when you need it.



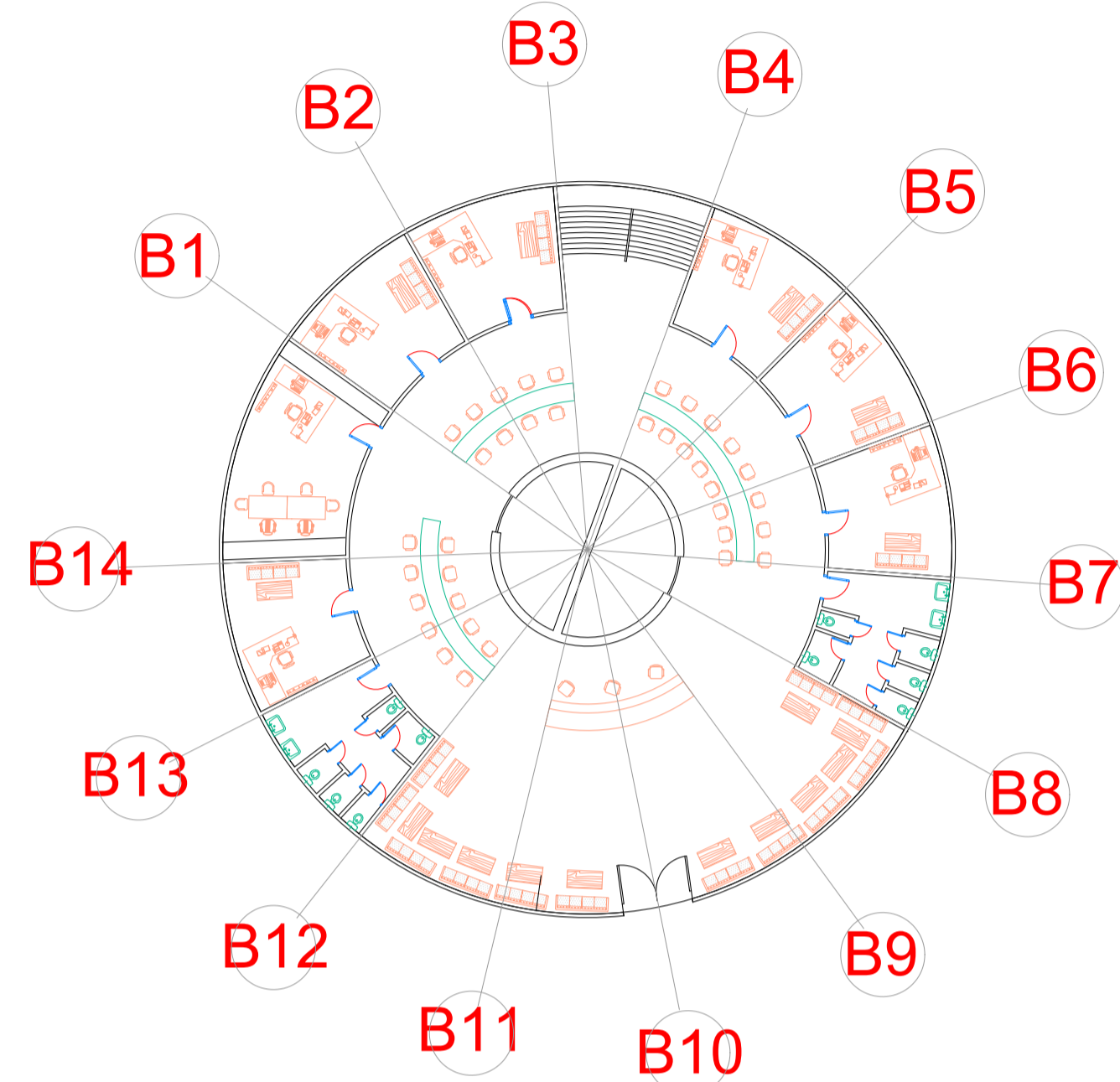
Schematic Design



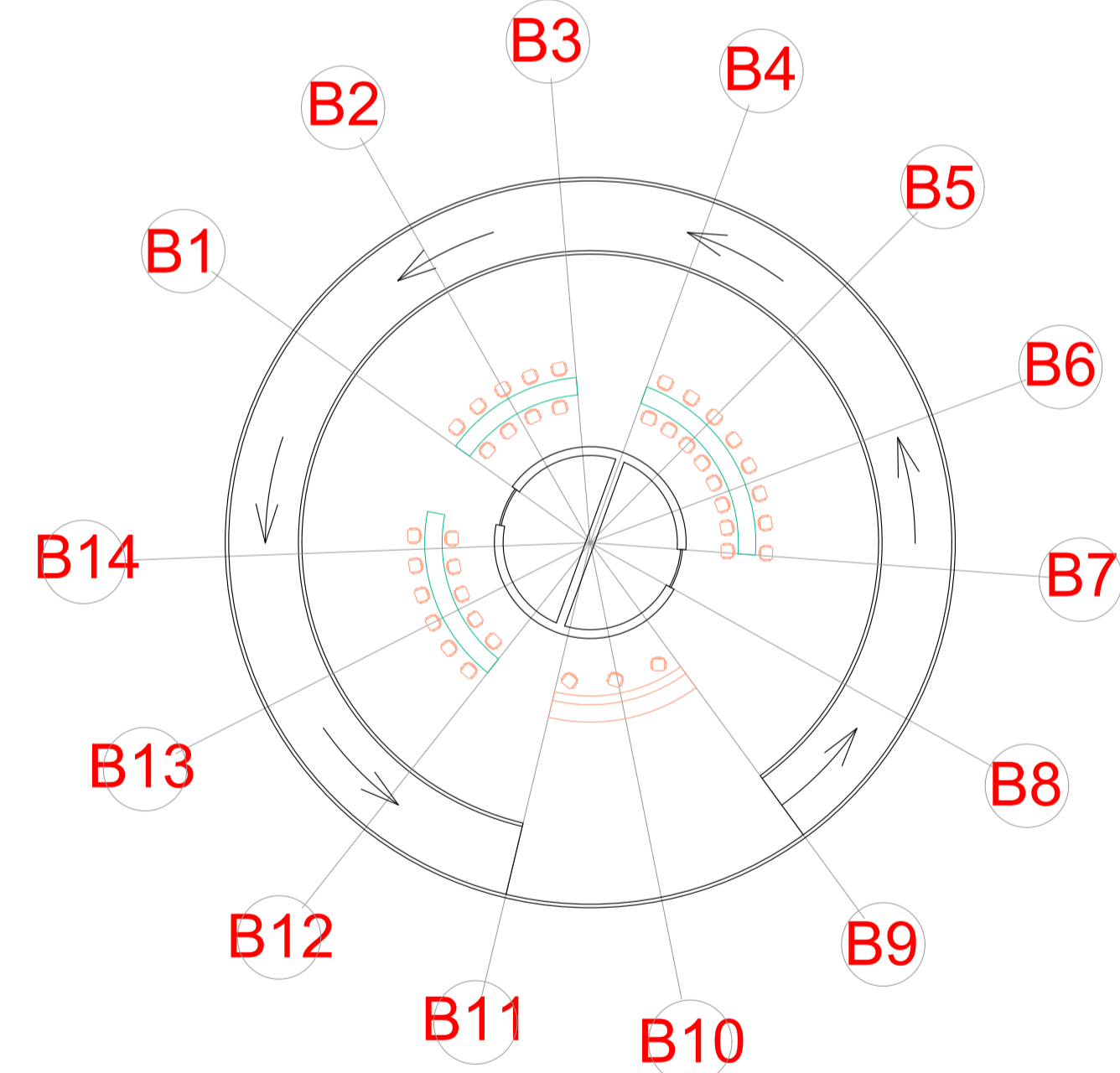
Mosque area



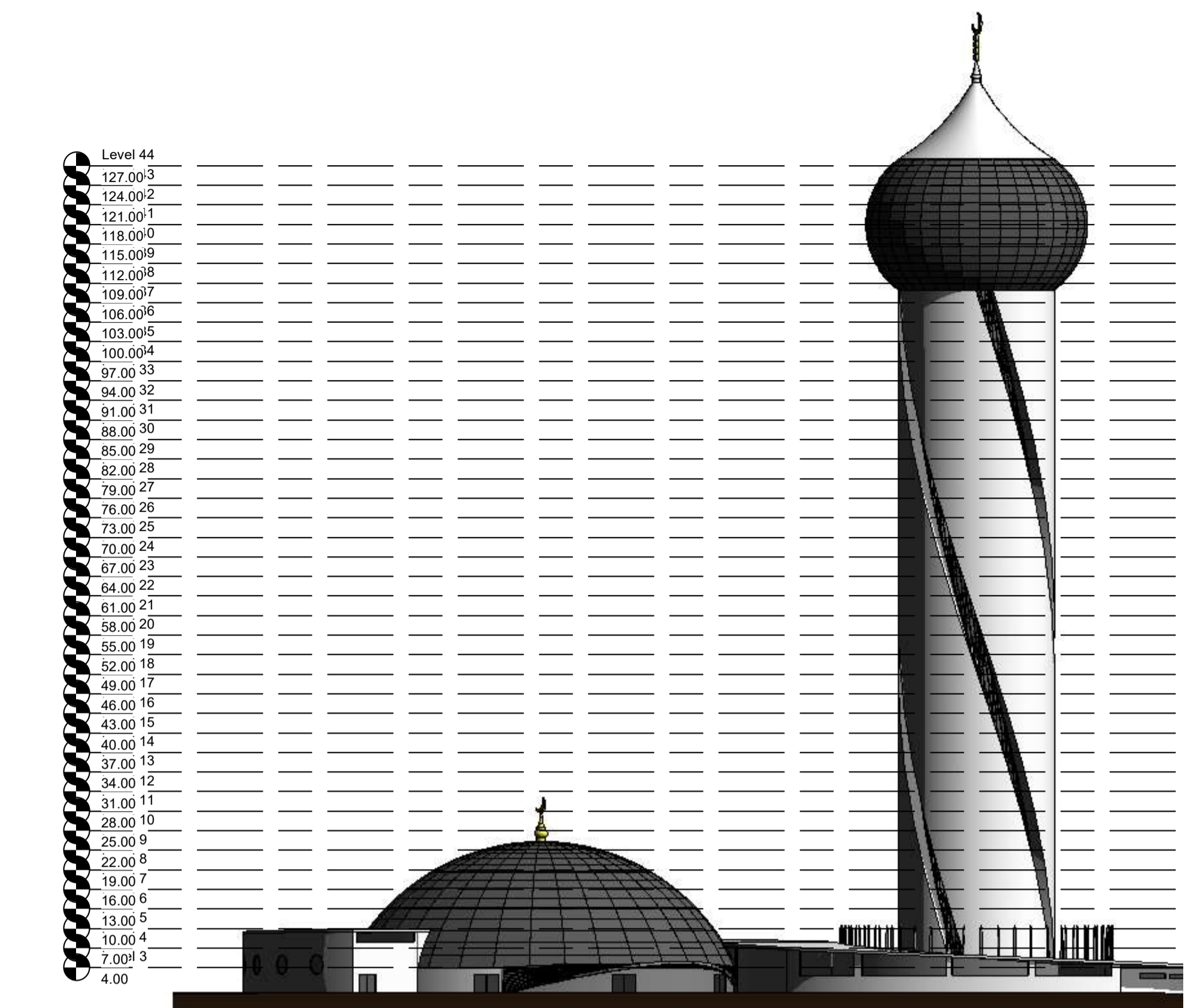
Tower Plan Ground floor plan



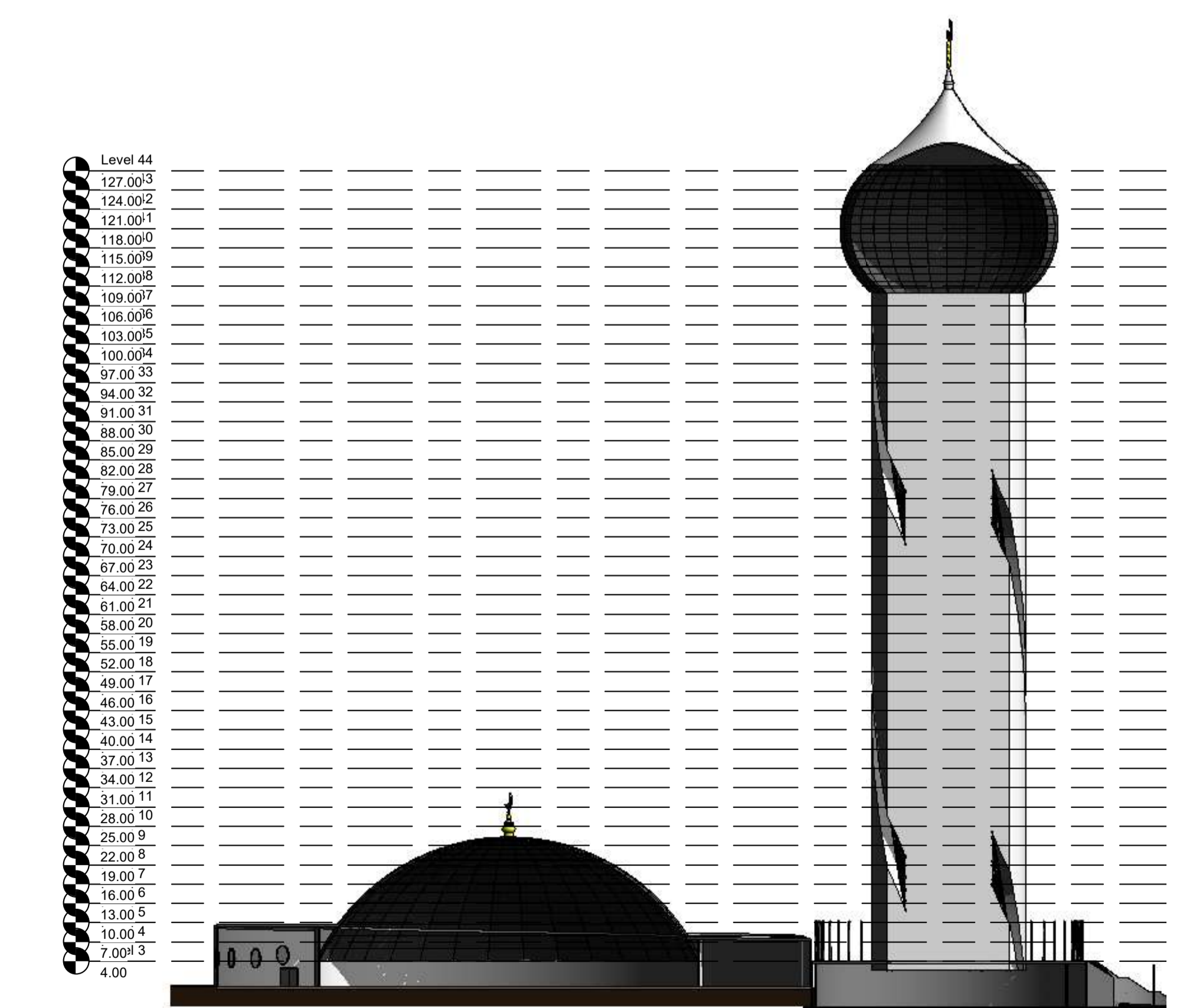
Tower Plan upper floors



Mosque area section and elevation

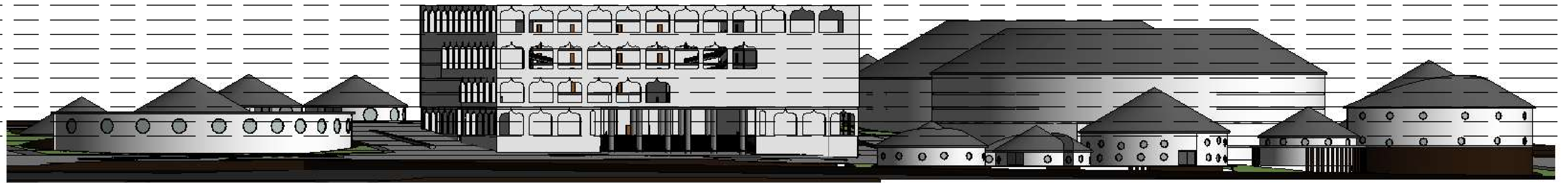


1 Elevation 1 - a
1 : 500

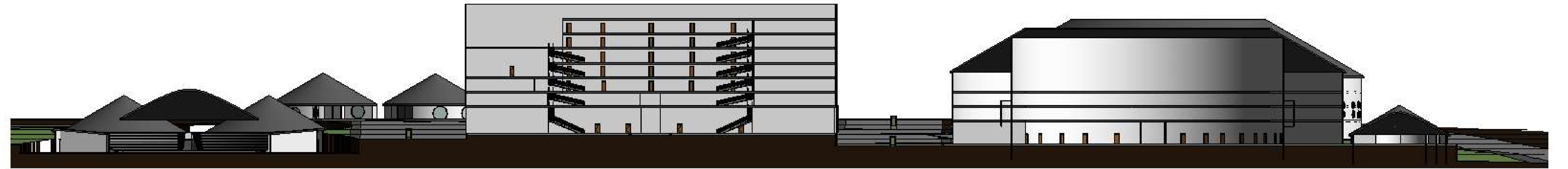


2 Section 4
1 : 500

Level 13
34.00 12
31.00 11
28.00 10
25.00 9
22.00 8
19.00 7
16.00 6
13.00 5
10.00 4
7.00 3
4.00

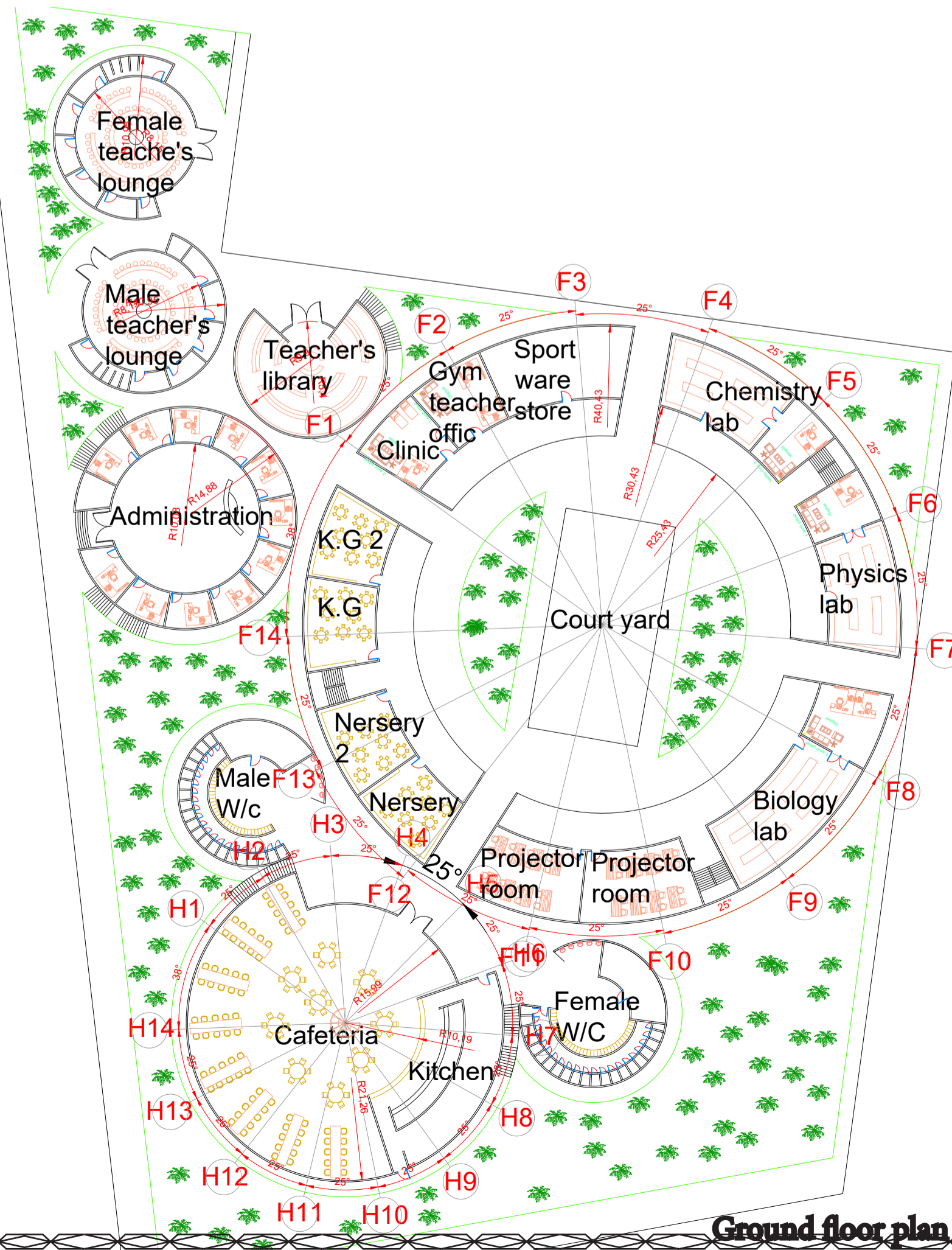


3 Elevation 3 - a
1 : 500

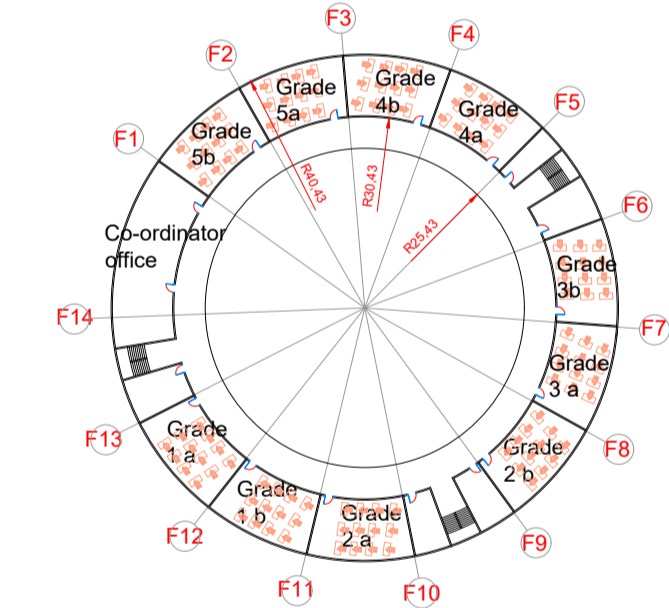


4 Section 5
1 : 500

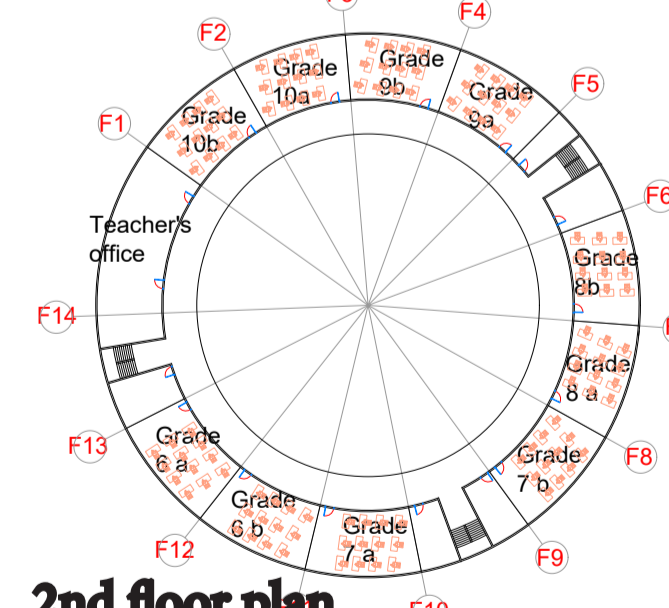
School plan



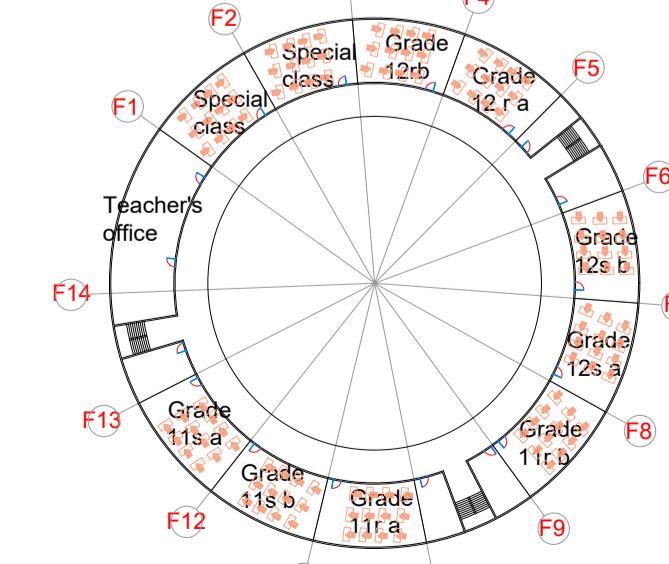
Ground floor plan



1st floor plan

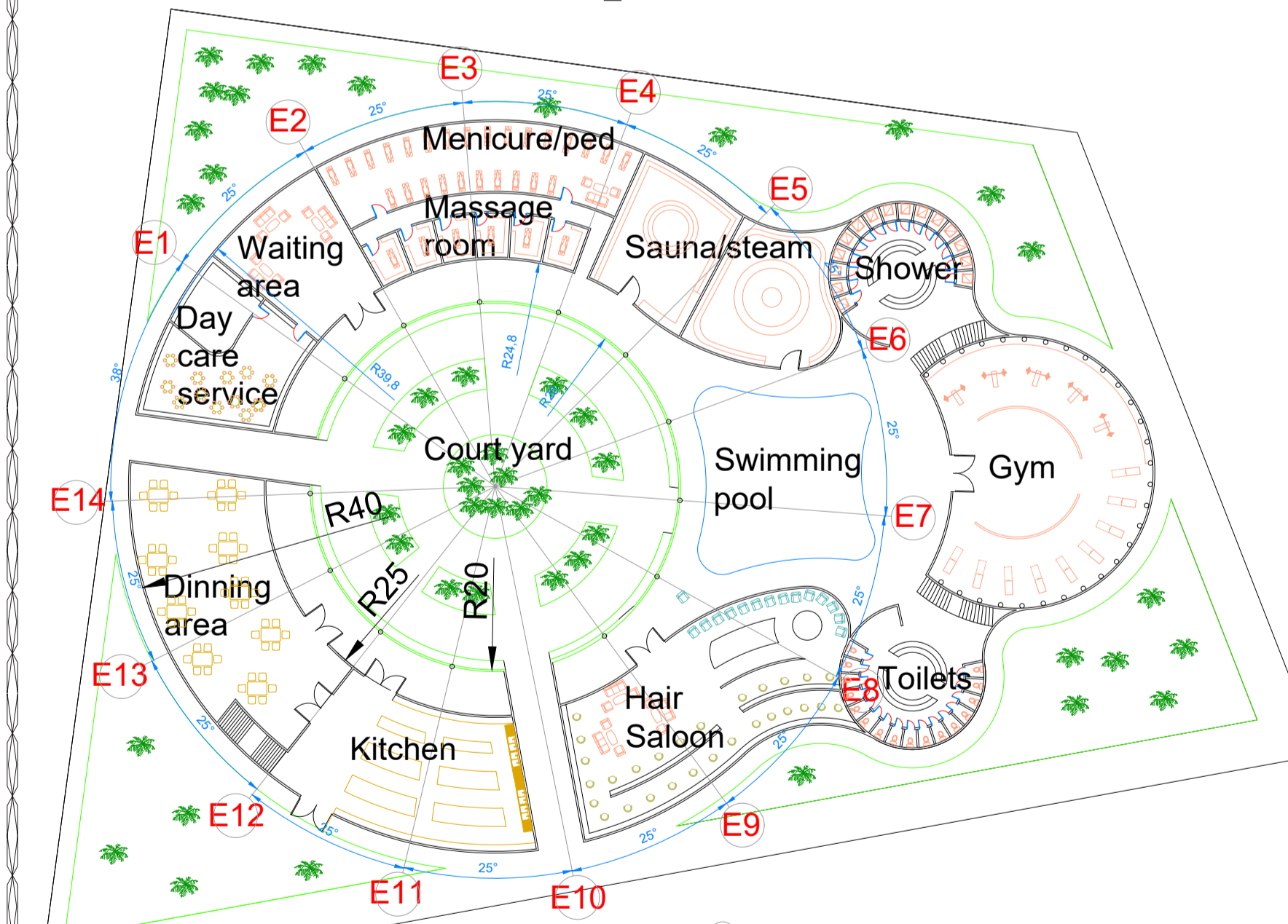


2nd floor plan

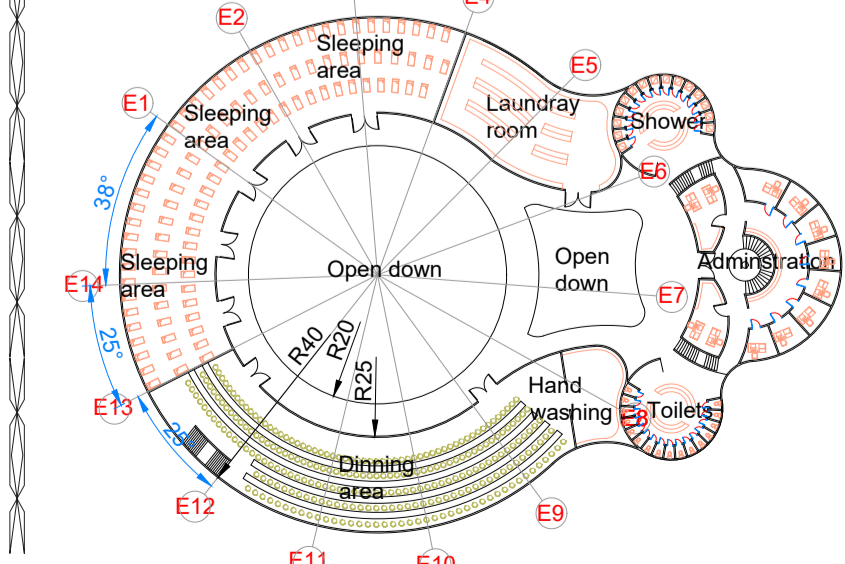


3rd floor plan

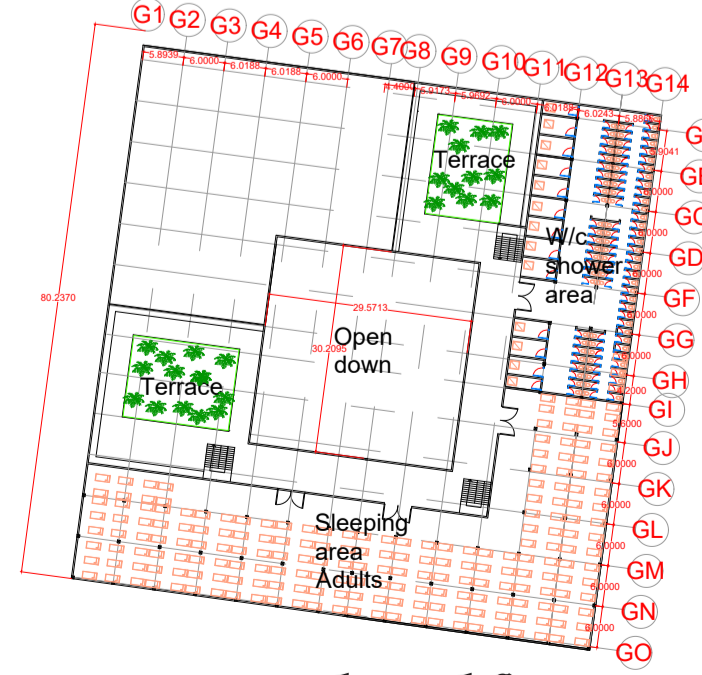
Women and Dawa areas plan



women area Ground floor plan



women area 1st & 2nd floor

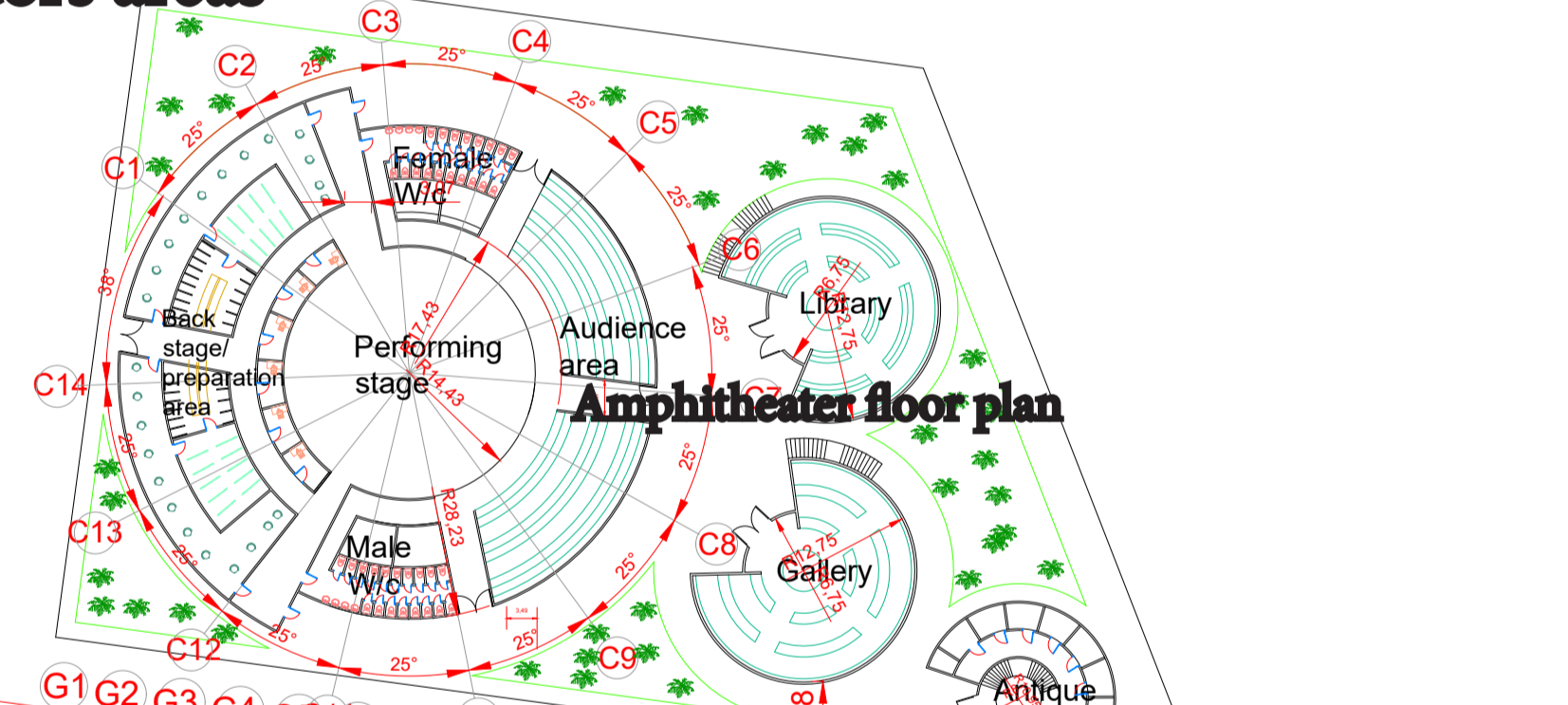


Dawa area 2nd & 3rd floor

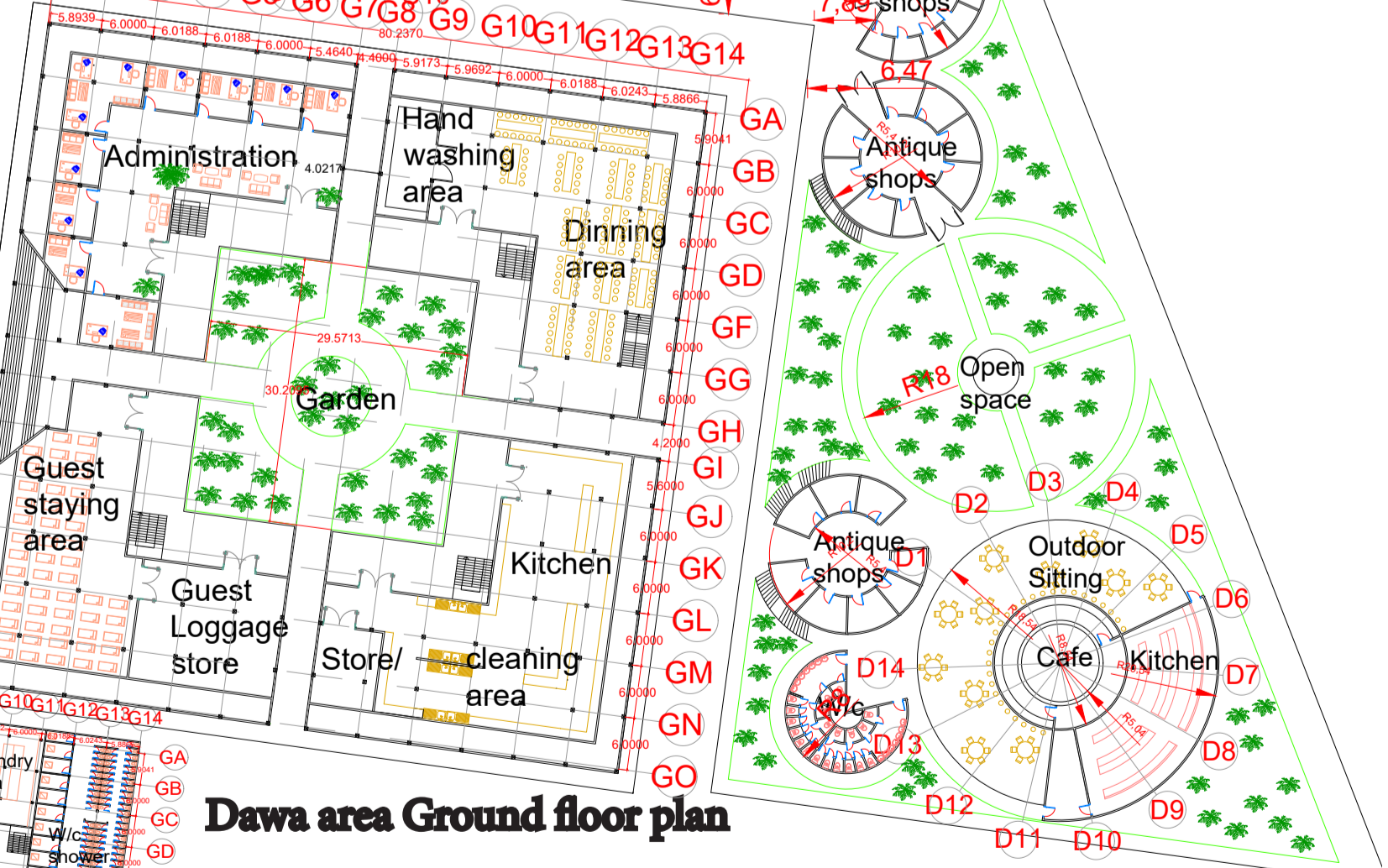


Dawa area 1st & 2nd floor

Visitors areas



Amphitheater floor plan

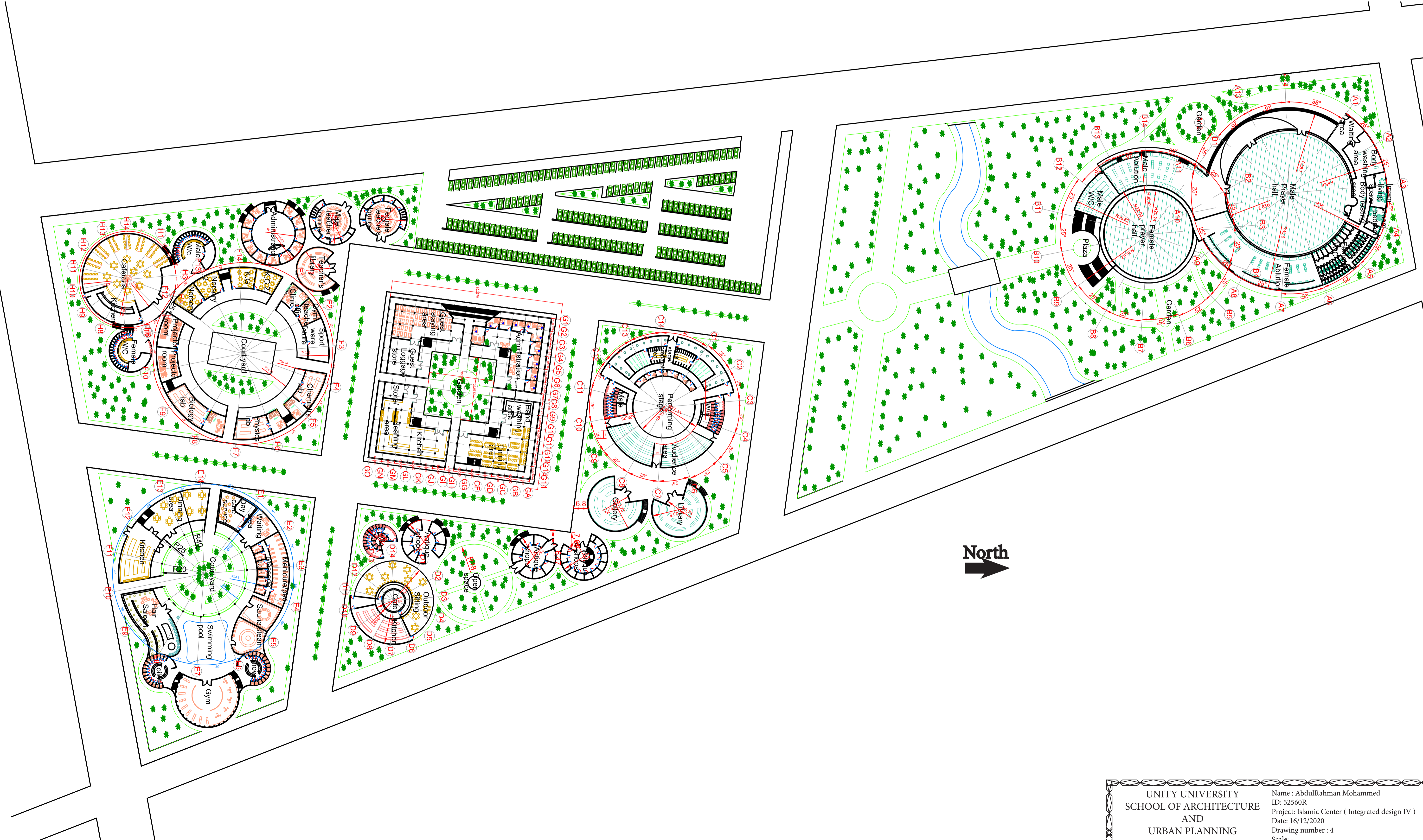


Dawa area Ground floor plan

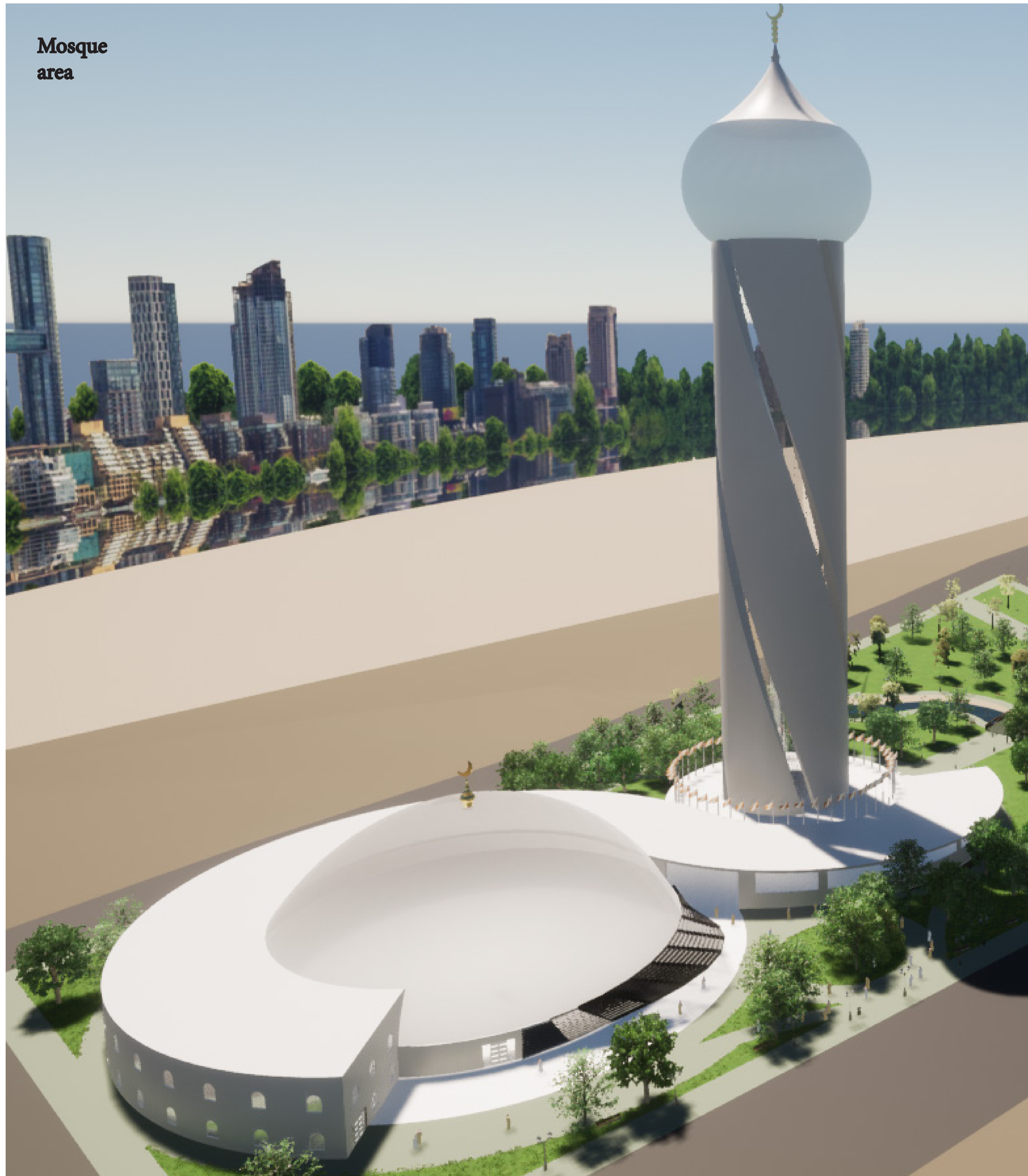
Visitors discussion area floor

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Drawing number : 6
Scale: -

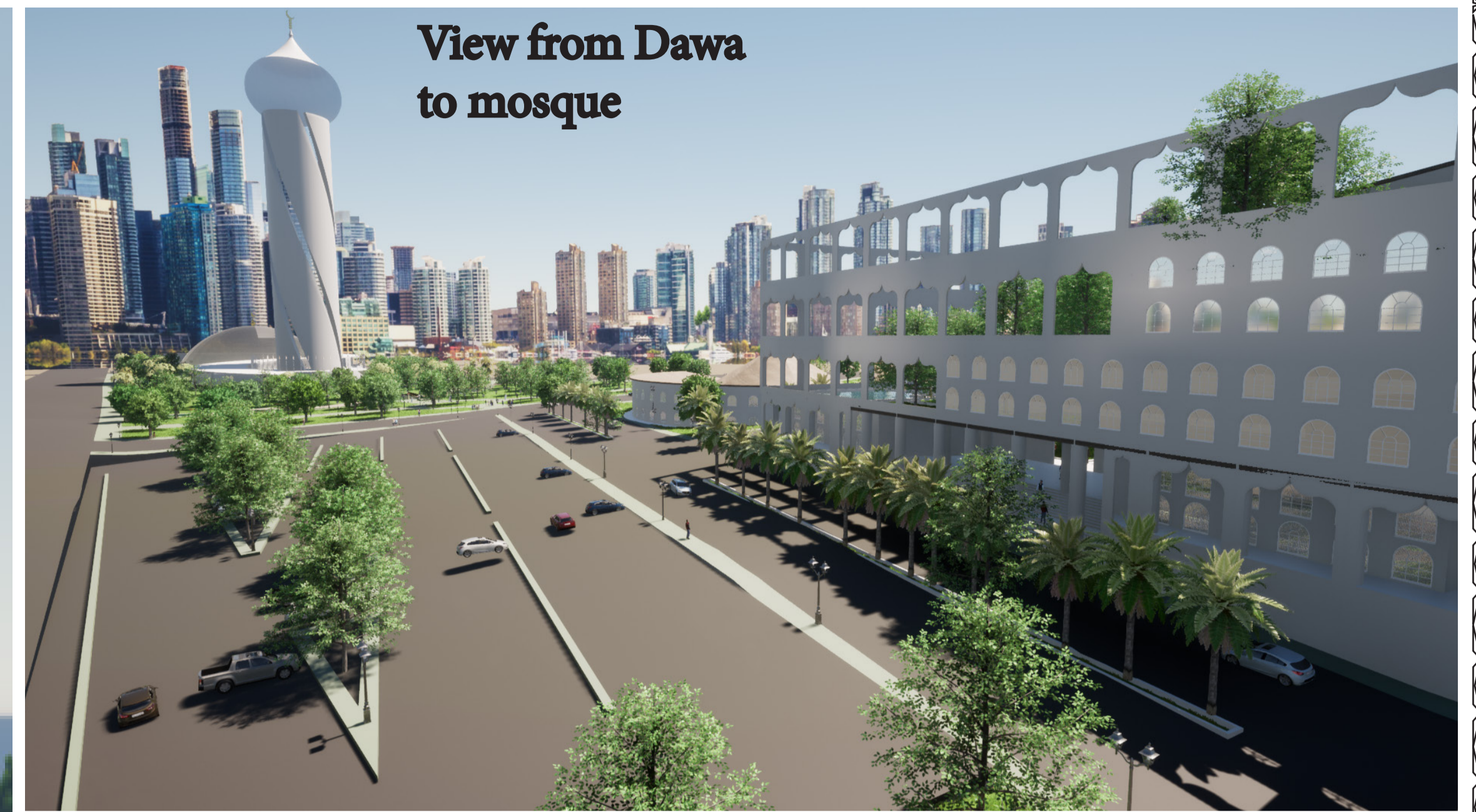
Site plan with ground



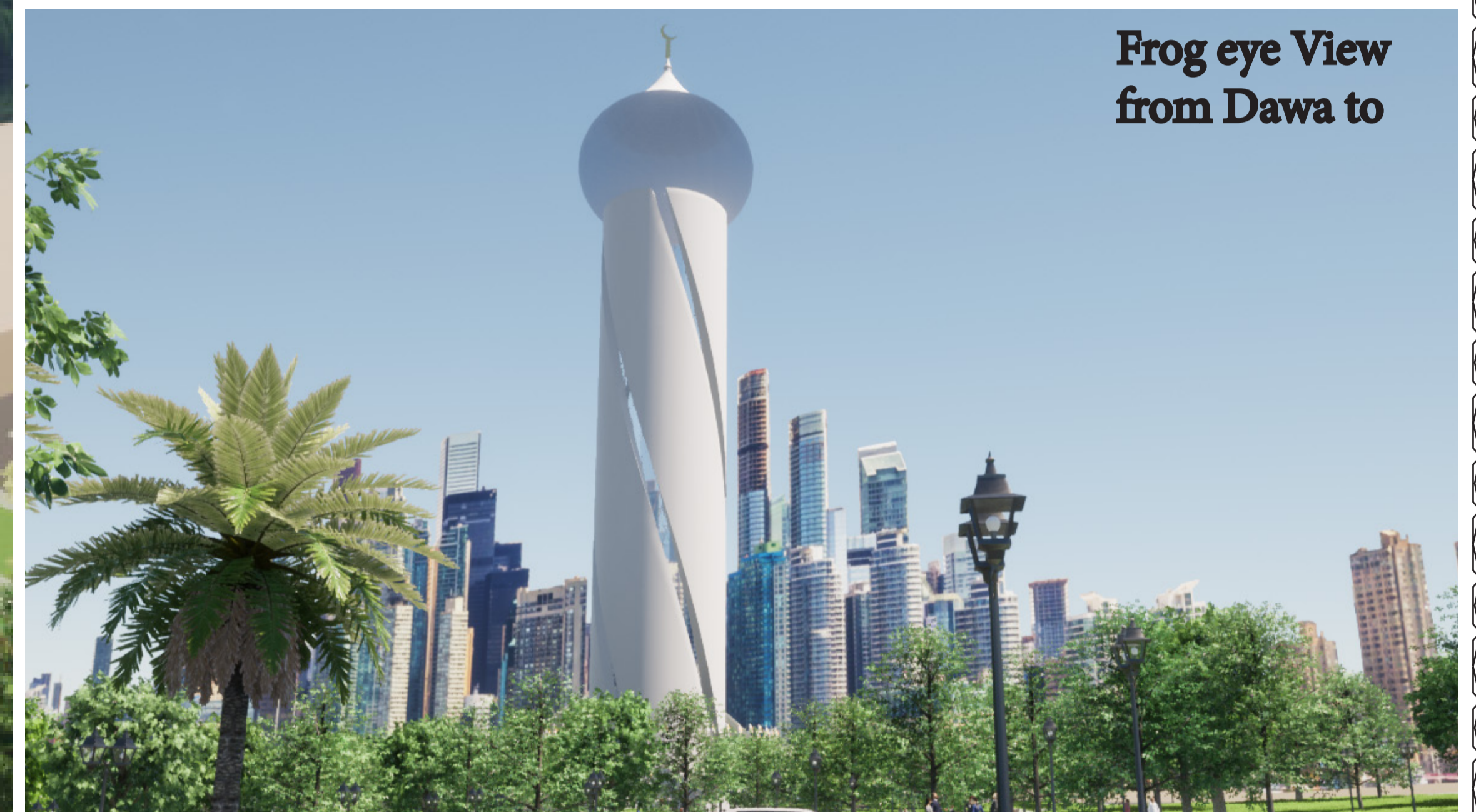
Mosque area



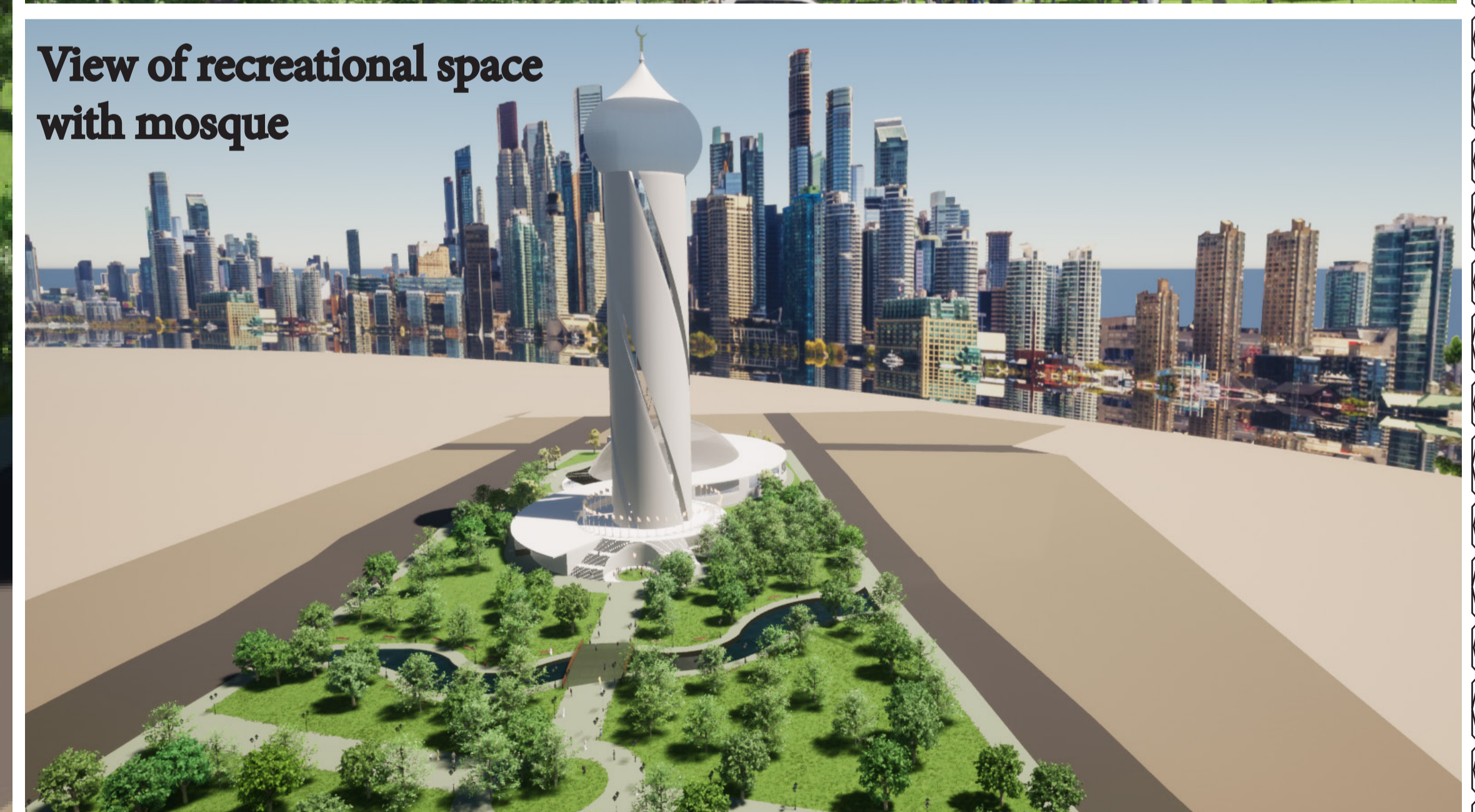
View from Dawa to mosque



Frog eye View from Dawa to



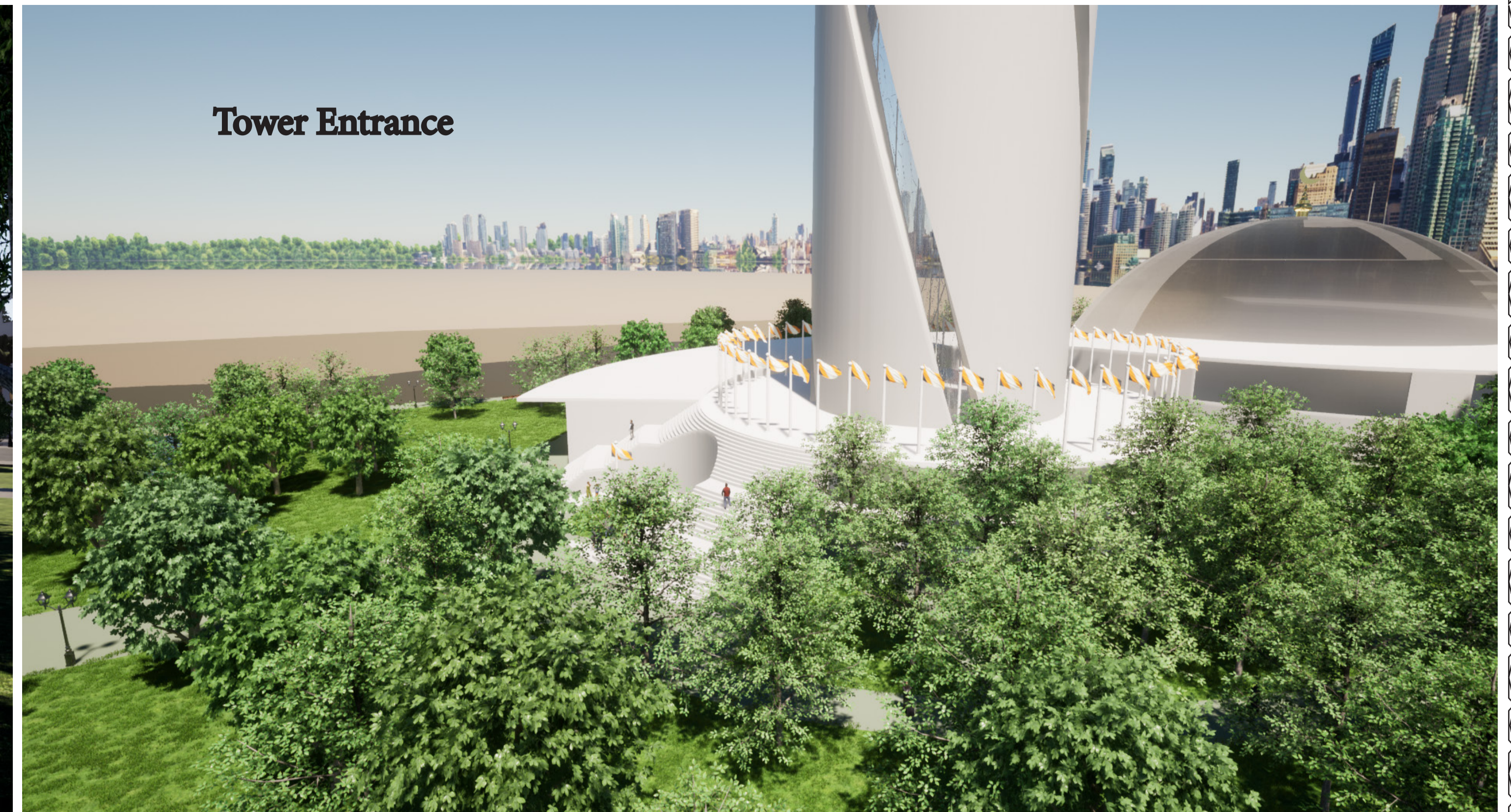
View of recreational space with mosque



Recreational area with river



Tower Entrance



DawaCenter



River Bridge with Tower Entrance



Dawa Center south view



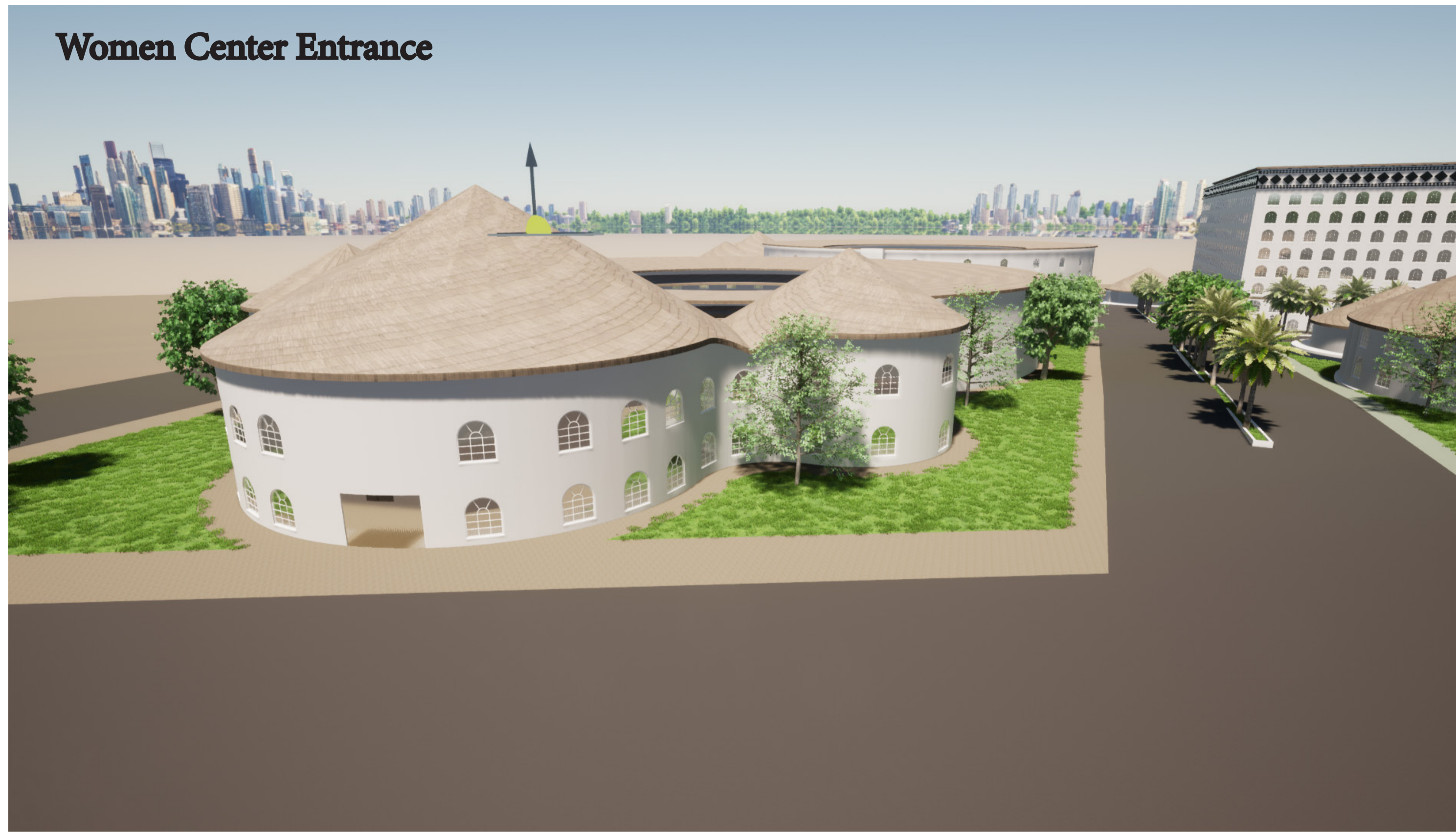
Dawa Center terraces



Dawa Center terrace pool



Women Center Entrance



Women Center, Dawa center and School



Night render, mosque area



Women Center, Dawa center, School and Visitor areas



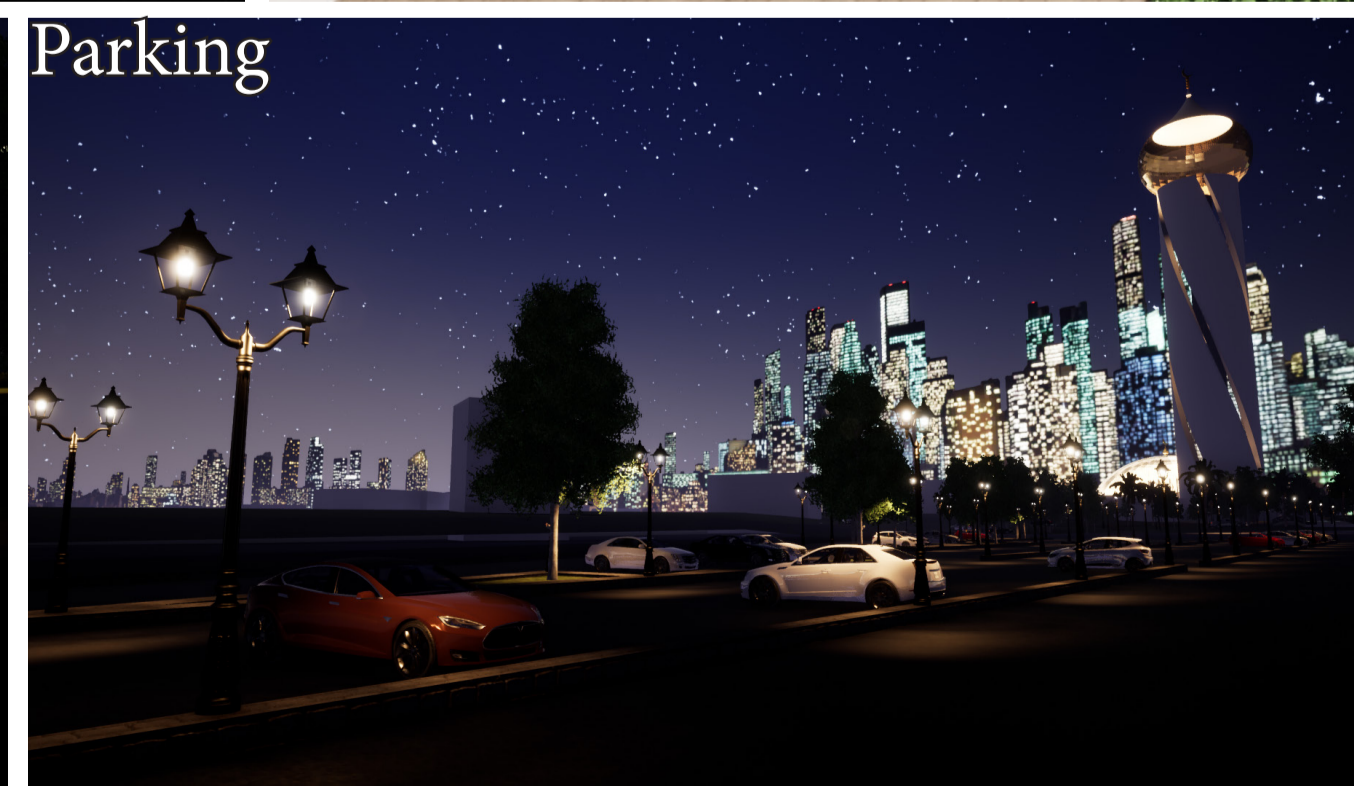
Night render, mosque area with frosted glass



River Bridge



Parking



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